

The Khecarīvidyā of Ādinātha:
A Critical Edition and Annotated Translation

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This thesis contains a critical edition and annotated translation of the *Khecarīvidyā* of Ādinātha, an early hathayogic text which describes the physical practice of *khecarīmudrā*. 31 witnesses have been collated to establish the critical edition. The notes to the translation adduce parallels in other works and draw on Ballāla's *Bṛhatkhecarīprakāśa* commentary and ethnographic data to explain the text.

The first introductory chapter examines the relationships between the different sources used to establish the critical edition. An analysis of the development of the text concludes that its compiler(s) took a chapter describing the *vidyā* (mantra) of the deity Khecarī from a larger text to form the framework for the verses describing the physical practice. At this stage the text preserved the Kaula orientation of the original work and included verses in praise of *madirā*, alcohol. By the time that the text achieved its greatest fame as an authority on the hathayogic practice of *khecarīmudrā* most of its Kaula features had been expunged so as not to offend orthodox practitioners of *hathayoga* and a short fourth chapter on magical herbs had been added.

The second introductory chapter concerns the physical practice. It starts by examining textual evidence in the Pali canon and Sanskrit works for practices similar to the hathayogic *khecarīmudrā* before the time of composition of the *Khecarīvidyā* and then discusses the non-physical *khecarīmudrās* described in tantric works. There follows a discussion of how these different features combined in the *khecarīmudrā* of the *Khecarīvidyā*. Then a survey of descriptions of *khecarīmudrā* in other hathayogic works shows how the hathayogic corpus encompasses various different approaches to yogic practice. After an examination of the practice of *khecarīmudrā* in India today the chapter concludes by showing how the hathayogic *khecarīmudrā* has generally been the preserve of unorthodox ascetics.

In the third introductory chapter are described the 27 manuscripts used to establish the critical edition, the citations and borrowings of the text in other works, and the ethnographic sources.

The appendices include a full collation of all the witnesses of the *Khecarīvidyā*, critical editions of chapters from the *Matsyendrasaṃhitā* and *Hatharatnāvalī* helpful in understanding the *Khecarīvidyā*, and a list of all the works cited in the *Bṛhatkhecarīprakāśa*.

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Introduction

The *Khecarīvidyā* is a dialogue between Śiva and his consort, Devī. It calls itself a tantra (1.16) and consists of 284 verses divided into four *paṭalas*. In manuscript colophons its authorship is ascribed to Ādinātha, the first of the gurus of the Nātha order, who is usually identified with Śiva.¹ The first *paṭala* (77 verses) starts with praise of the text itself, followed by a coded description of the *khecarīmantra* and detailed instructions for the key physical practice of the text. This practice is called *khecarīmudrā*² and involves the freeing and lengthening of the tongue of the yogin in order that it might be turned back and upwards above the soft palate to break through the *brahmadvāra*, the door of Brahmā, so that the yogin can drink the *amṛta*, the nectar of immortality, which is stored behind it. The second *paṭala* (124 verses) describes the different *kalās* in the body where *amṛta* is stored, the rewards to be gained from accessing the *amṛta* in these *kalās*, and how to cure the problems that may arise in the course of the practice. The third *paṭala* (69 verses) describes practices involving the insertion of the tongue into the abode of Brahmā and the raising of Kundalinī, in order to flood the body with *amṛta* and defeat death by temporarily or permanently leaving the body. The short fourth *paṭala* (14 verses) describes herbal preparations which can effect various magical results (*siddhis*) for the yogin.

The *Khecarīvidyā* is the source of four verses in the *Hathapradipikā*, and of all 49 *ślokas* of the second *adhyāya* of the *Yogakundalyupaniṣad*. It is cited by Nārāyaṇa in his commentaries on 52 atharvan upaniṣads and is quoted in the *Gorakṣasiddhāntasamgraha*, a seventeenth-century anthology of passages connected with Gorakṣanātha, who is said to be the original teacher of *haṭhayoga*. The *Matsyendrasaṃhitā*, an east Indian collection of haṭhayogic and tantric lore associated with Matsyendranātha, who is claimed by the Nātha school to have been Gorakṣanātha's guru, has among its 55

¹See e.g. *Hathapradipikājyotsnā* 1.1.

²The compound *khecarīmudrā* is in fact used at just two places in the *Khecarīvidyā*: 2.82a and 3.54a. At the first occurrence it refers to the physical practice, while at the second it seems to refer to the result of the sum of the practices described in the text. Elsewhere the physical practice is called simply *abhyāsa*, “the practice”.

pāṭalas all four *pāṭalas* of the *Khecarīvidyā*. The *Khecarīvidyā* was thus regarded as an authority on *hathayoga* and associated with the Nātha order of yogins.³

The text has received little attention from modern scholars. R.G.Harshe, in *Summaries of Papers submitted to the 17th Session of the All-India Oriental Conference*, Ahmedabad, 1953, under the heading “*Mahākālayogaśāstra: Khecarīvidyā* by Ādinātha”, wrote: “It is not published so far as it is known and a critical edition is being presented for the first time”. It has not been possible to find out whether this edition was in fact ever presented or published. BOUY (1994) noticed the borrowings from the *Khecarīvidyā* in the *Hathapradīpikā* and *Yogakundalyupaniṣad*; it was his pioneering work that first drew my attention to the text. WHITE (1996:169–170) gives a synopsis of the text and Roșu (1997:429 n.40) mentions it in passing.⁴

The date and place of composition of the text

The *terminus a quo* of the *Khecarīvidyā* is the date of composition of the *Vivekamārtanda*, a work mentioned at *Khecarīvidyā* 1.14cd.⁵ *Vivekamārtanda* (or *mārtāṇḍa*) is one of the many names by which the work now usually known as the *Gorakṣaśataka*

³This association with the Nātha order is almost certainly a retroactive attribution. There is little in the text that connects it with any specific tradition, apart from general evidence of roots in Kaula tantra. It does not contain a systematic description of its yoga, nor does it call its yoga *sadaṅga*, “having six ancillaries”, or *astāṅga*, “having eight ancillaries”. It contains no statements of its ontological standpoint. Other than the manuscript colophons there is nothing to link it with Ādinātha. The four tantras mentioned in the text (see footnote 5) help little in locating it within a specific tradition. The *Vivekamārtanda* was itself probably attributed to Gorakṣanātha some time after its composition (see footnote 6). The mention of a *Jālasambaratantra* in the *Kularatnoddoyotatantra* (see footnote 187) and the *Khecarīvidyā*'s use of the system of six *cakras* found in texts of the Paścimāmnāya cult of Kubjikā suggest a possible link with the latter. *Matsyendrasaṃhitā* 44.27 declares *etat te paramāmnāyam auttarām paścimānvayam*: “this [that I have taught] you is the supreme higher tradition, consonant with/following the western [tradition]”, and *Matsyendrasaṃhitā* 18.67a–68b describes all Yognis and Siddhas as *kubjeśvara-prabhāḥ*, “resembling Kubjéśvara”. Members of the cults connected with the *Matsyendrasaṃhitā* and the *Mahākālasaṃhitā*, the two works with which the *Khecarīvidyā* is most closely linked, add the suffix *-ānandanātha* to their initiatory names (*MaSaṃ* 17.57; JHA 1976:5). This suffix is rarely found in the names of Nātha yogins but is added to the names of Kaula initiates. See *Tantrāloka* 29.42 and, for the cult of Śrīvidyā, *Nityotsava* p.37, ll. 1–3. The names by which the goddess is addressed in the *Khecarīvidyā* are common in Kaula and Vidyāpīṭha Śaiva texts. Thus *vīrvandite* (*KhV* 2.18, 2.110) is found at *MVUT* 3.28, 3.58, 7.4, *Tantrasadbhāva* (NAK 5-445) 9.199, *Picumata* (NAK 3-370) 56.87, 56.89, 85.54, *JRY* 4.2.463, *KMT* 6.48 etc.; *kuleśvari* (*KhV* 2.124) occurs many times in the *Kubjikāmatatantra*. I am grateful to Professor Sanderson for providing me with these references.

⁴MEULENVELD (1999:vol.IIA pp.749–50) gives a description of the text which is derived from that of WHITE.

⁵Four other works are mentioned at 1.14c–15b. Because of variants among the witnesses and a lack of manuscripts of the works mentioned, establishing their identities is difficult, and establishing their dates even more so. See the notes to the translation for further details.

has been called.⁶ No internal references allow us to establish a *terminus a quo* for

⁶BOUY (1994:18) lists the names by which this text has been called: *Gorakṣapaddhati*, *Goraksasamhitā*, *Gorakṣasata*, *Gorakṣasatka*, *Gorakṣayogaśāstra*, *Hathayoga*, *Hathayogagorakṣasatka*, *Jñānaprakāśasatka*, *Jñānaśatka*, *Muktisopāna*, *Vivekamārtanda*, and *Yogamārtanda*. (I have not included the following titles from his list: *Hathagrantha*, *Hathayogacintāmaṇi*, *Yogacintāmaṇi* and *Yogasāgara*. These are reported by BRIGGS (1989:256) as names by which the *Gorakṣasatka* is referred to in its commentary in his manuscript P, but are probably no more than honorific ways of referring to the *mūla*.)

A text called *Vivekamārtanda* and attributed to Viśvarūpadeva has been edited and published in the Trivandrum Sanskrit Series (No. 119). It is a work in six *prabodhas*, the last of which, entitled *Yogasādhana*, closely matches the text of the *Gorakṣasatka* as edited by Nowotny. This sixth chapter has also been edited, as the *Vivekamārtanda*, in the *Gorakṣagranthamālā* series (GGM 75) from a copy of a manuscript in Jodhpur (MMSL No. 2027) which consists of the sixth chapter alone. Only in this chapter is the practice of *khecarimudrā* described, so the reference in the *Khecarividya* cannot be to any of the other five *prabodhas*. In the present state of research, it cannot be definitively stated whether the first five *prabodhas* were composed and prefixed to the already extant sixth, or whether they were all composed together, with the sixth becoming more popular and attaining a life of its own. BOUY (1994:21) and KUVALAYĀNANDA and SHUKLA (1958:14–15) prefer the former hypothesis.

Nowotny has edited the *Gorakṣasatka* from four manuscripts, the oldest of which is dated *samvat* 1791 (1733–34CE). There is a manuscript in the Oriental Institute Library, Baroda (accession number 4110) whose colophon reads *iti śrigorakṣadevaviracito vivekamārttāmādah samāptah || ⊕ || samvat 1534* (1476–77CE). The text of this manuscript corresponds closely to Nowotny's edition of the *Gorakṣasatka*, although it omits 24 verses found in the edition, including verse four, in which the work calls itself *Gorakṣasatka*. Another manuscript of the *Vivekamārtanda* in the Oriental Institute Library, Baroda (accession number 2081), which is undated but appears to be old, also transmits a work that closely matches Nowotny's edition of the *Gorakṣasatka*. In GHAROTE and BEDEKAR's *Descriptive Catalogue of Yoga Manuscripts* (1989:356–357) the “Additional Particulars” section for MS No. 8047 in the Jodhpur Oriental Research Institute, entitled *Vivekamārtanda* and dated *samvat* 1879, reads “It is Gorakṣasatakam”. In the *Goraksasiddhāntasamgraha*, which can be dated to the seventeenth century (BOUY 1994:19), there are four quotations from a text called *Vivekamārtanda* all of which can be found in Nowotny's edition of the *Gorakṣasatka*.

In GHAROTE and BEDEKAR's catalogue (1989:44–59), of 62 manuscripts called *Gorakṣasatka* and 5 called *Gorakṣasamhitā*, the oldest dated manuscript was written in 1696CE (Varanasi Sanskrit College MS no. 3759).

This evidence indicates that the work now generally called the *Gorakṣasatka* was known as the *Vivekamārtanda* before the seventeenth century. This seems a more fitting name for a text which in its shortest available complete form consists of 157 verses (KUVALAYĀNANDA and SHUKLA 1958:7). Recensions of the text consisting of a hundred or so verses do exist, but are clearly incomplete. BRIGGS (1989:284–304) presents a version of the text having consulted two manuscripts, one from Poona (presumably MS Pk of Nowotny's edition) and the other from Benares, as well as a printed edition entitled *Gorakṣapaddhati* which consists of 200 verses (*ibid.*:256–257). It would appear that the manuscripts transmit only 101 verses since that is the length of the text Briggs produces. The edition he presents names the six ancillaries of yoga at verse 7 but stops half-way through the description of the second ancillary, *prāṇāyāma*, at verse 101. KUVALAYĀNANDA and SHUKLA's 1958 edition of the *Gorakṣasatka* also consists of 101 verses. There is a different text called *Gorakṣasatka* which is complete in 100 verses. This unedited work was used to compile the first chapter of the *Yogakūṇḍalyupaniṣad*; see BOUY 1994:40. It is perhaps through confusion with this work that the *Vivekamārtanda* came to be known as the *Gorakṣasatka*. BOUY (1994:20–24) notes in detail other concordances between the *Vivekamārtanda* and the different recensions of the *Gorakṣasatka* but does not remark on the diachronic nature of the shift of name from *Vivekamārtanda* to *Gorakṣasatka*.

the *Vivekamārtanda*, so its mention in the text is not especially helpful in dating the *Khecarīvidyā*. As noted by BOUY (ibid.:15 n.30), two verses of the *Vivekamārtanda* are cited without attribution in the *Śāringadharapaddhati*, a lengthy anthology of verses on a wide range of subjects.⁷ This establishes a *terminus ad quem* for the *Vivekamārtanda* of 1363CE (STERNBACH 1974:17).

The *terminus ad quem* of the *Khecarīvidyā* is the date of composition of the *Hathapradīpikā* which, as mentioned above, borrows four *ślokas* from the *Khecarīvidyā*. The *Hathapradīpikā* is an anthology of passages from various texts.⁸ The four borrowed verses are not found in any work other than the *Khecarīvidyā*, so one can be confident that the *Hathapradīpikā* has borrowed from the *Khecarīvidyā* and was therefore composed after it. BOUY (1994:81–85) summarises earlier attempts at dating the *Hathapradīpikā* and, adding further evidence, draws his own conclusion. His identification of at least eleven of the works from which the *Hathapradīpikā* borrows does not help him since none of these works have themselves been satisfactorily dated. He sees the lack of a reference to the *Hathapradīpikā* in Mādhaba's *Sarvadarśanasaṅgraha* as strong enough evidence to claim that the date of composition of that work (the second half of the 14th century) is the *terminus a quo* of the *Hathapradīpikā*.⁹ The *terminus ad quem* of the *Hathapradīpikā* is established by a manuscript of Mummađideva Vidvadācārya's *Saṃsārataraṇi* in the collection of the Matha of the Śaṅkarācārya of Puri.¹⁰ The

A new edition of the *Vivekamārtanda*, drawing on the large number of variously named manuscripts of the text that exist, would make an important contribution to the study of the historical development of *hathayoga*.

⁷ SP 4374 = VM 7, SP 4418 = VM 59. SP 4372–4419 contains verses from various works on yoga (the edition has *ete yogasāstrebhyah* after verse 4419) and describes the first of two types of *hathayoga*, which is said to have been practised by Gorakṣa, as opposed to the second type, which was practised by the sons of Mrkñānda (SP 4372). Over half of the other verses of this passage are from the *Dattātreyayogaśāstra*.

⁸ BOUY (1994:82) has shown that the *HP* borrows from the following texts: the *Vivekamārtanda*, the original *Gorakṣasātaka*, the *Vasiṣṭhasaṃhitā* (*Yogakāṇḍa*), the *Dattātreyayogaśāstra*, the *Amaraughaprabodha*, the *Khecarīvidyā*, the *Yogabijā*, the *Amanaskayoga*, the *Candrāvalokana*, the *Uttaragītā*, the *Laghuyogavasiṣṭha* and possibly also the *Sivasamhitā*. To these can be added the *Kaulajñānanirṇaya* (KJN 3.2c–3b ≈ HP 4.33) and possibly the *Kulacūḍāmanitantra* (a half-verse from which is cited in Kṣemarāja's *Śivasūtravimarśī* ad II.5 and found at HP 3.53ab).

(The absence of a source text or textual parallels for *HP* 3.22–36 suggests that this passage on the hathayogic *śatkarmas* may have been composed by the compiler of the text. I have been unable to find references to similar practices in tantric works. These cleansing techniques, which may have been developed from medical practices, are thus probably a unique feature of *hathayoga*.)

⁹This evidence is not conclusive. The *Sarvadarśanasaṅgraha* often relies on only a limited number of texts of a given discipline. (I am grateful to Dr. Dominic Goodall and Dr. Harunaga Issacson for pointing this out to me.)

¹⁰GHAROTE and BEDEKAR (1989:438–9) list a manuscript of the *HP* in the collection of the Sanskrit University Library, Varanasi (No. 30109) which is dated 1553. BOUY (1994:84 n.357) understands this to mean *Samvat* 1553 which seems odd since elsewhere GHAROTE and BEDEKAR indicate when a date is *Samvat*. Perhaps BOUY has seen the university catalogue, which I have not. He concludes that if the date is correct “on pourrait fixer le *terminus ad quem* de la HP en 1496”.

manuscript is described by MITRA (1886:301) and the work, which is a commentary on the *Laghuyogavāsiṣṭha*, has been edited by V.S.Panasikara. In it the *Hathapradīpikā* is cited seven times and mentioned by name at five of the citations. The Purī manuscript is dated *samvat* 1581 (1524CE). This manuscript is described as “incorrect” and “corrupt” by Mitra which leads Bouy to infer that the *Hathapradīpikā* “ne saurait être postérieure au xv^e siècle”. He concludes “Dans l’état actuel des connaissances, il y a tout lieu de penser que la *Hathapradīpikā* est une anthologie qui a été composée dans le courant du xv^e siècle”.

In the light of this evidence we can say that the *Khecarīvidyā* was probably composed before 1400CE.

About the place of composition of the text, nothing definite can be said. Its witnesses are found all across the subcontinent, from Jodhpur in the west to Calcutta in the east, and from Kathmandu in the north to Pondicherry in the south. The possibility of an eastern origin is hinted at by the superiority and greater age of the readings found in the manuscripts of the *Matsyendrasaṃhitā* which was itself probably composed in the Bengal region.¹¹

The Witnesses of the Text

The witnesses of the *Khecarīvidyā* fall into four groups:¹²

- The *Khecarīvidyā* manuscripts.

Twenty-two manuscripts form a discrete group on account of their similarity. Their sigla are: S, NW₁MK₁K₁(=subgroup α), J₂J₄VK₄K₂PJ₃FK₅K₆C (=subgroup β) and J₁W₂RB (=subgroup γ). In the following pages these witnesses are referred to collectively as “the *KhV* manuscripts”. The edited text as presented corresponds most closely to the text as found in these witnesses.

- The *Matsyendrasaṃhitā* manuscripts.¹³

Three manuscripts of a text entitled *Matsyendrasaṃhitā* have been consulted. Their sigla are AJ₆J₇ and they are referred to collectively as “the *MaSaṃ* manu-

¹¹About the origins of the *Matsyendrasaṃhitā*, see p.8. We can also perhaps discount the possibility of the *Khecarīvidyā* having been composed in the modern Marāthī-speaking region, on account of the absence of any of the esoteric physiological terminology used in the texts composed in that region at about the same time as the composition of the *Khecarīvidyā*, i.e. Jñāndev's *Abhaiśamālā* and *Lākhotā*, and the *Siddhasiddhāntapaddhati*. See footnote 241 for more details.

¹²Detailed descriptions of the individual sources consulted to establish the critical edition of the *Khecarīvidyā* (including its citations in other works) can be found on pp.54–76.

¹³I am grateful to Dr. Harunaga Isaacson for first drawing my attention to the *Matsyendrasaṃhitā*. He lent me Dr. Debabrata Sensharma's transcription of the first 20 *pāṭalas* as found in witness A.

scripts”, or as the group $\mu.$ ¹⁴ Verses 14.1–17.1 of the *Matsyendrasaṃhitā* correspond to the first three *pāṭalas* of the *Khecarīvidyā*, while *Matsyendrasaṃhitā pāṭala* 28 corresponds to *Khecarīvidyā pāṭala* 4.

- G

Witness G is a palm-leaf manuscript written in Grantha script in the collection of the Institut français de Pondichéry. Entitled *Khecarīvidyā*, it is missing its first two folios and starts at the edition’s 1.20a. It has no *pāṭala* divisions and does not include *pāṭala* 4.

- UT

Witness U is the *Yogakuṇḍalyupaniṣad*. The 49 *ślokas* of its second *adhyāya* are all found in the first 64 *ślokas* of the first *pāṭala* of the *Khecarīvidyā*.¹⁵ Witness T, like U, stops at what is 1.64b in my edition of the *Khecarīvidyā*, but it has the 14½ *ślokas* that the upaniṣad omits.

On the next page is a stemmatic diagram of the relationships between the witnesses. In this diagram, only the positions of the witnesses themselves represent definite historical facts; the remaining nodes and the lines are conjectural, and no attempt has been made to indicate contamination between the witnesses and witness groups.

¹⁴The abbreviation *MaSam* has been used to avoid confusion with MS meaning “manuscript”.

¹⁵BOUY (1994) has shown how an anonymous South Indian Vedāntin used various haṭhayogic works to expand already existing texts, and create some anew, in order to establish a corpus of 108 upaniṣads. Thus the first *pāṭala* of the *Khecarīvidyā* acquired the status of an upaniṣad.

The four manuscript groups are now examined in detail.

The *KhV* manuscripts

The twenty-two *KhV* manuscripts present similar versions of the text but can be divided into three distinct subgroups which I have called α , β and γ . See for example the list of *siddhis* given at 1.75cd (this verse is omitted in G):¹⁶

pādūkākhadgavetālasiddhidravyamanahśilāḥ ||75||

75d °manahśilāḥ] μ ; °m abhīpsitaṁ S α , °manahśilā β , °m anekaśah γ

Of these three subgroups, α is perhaps the best, sharing the most readings with μ and G (which often preserve the best readings—see below). β is the largest and least homogeneous subgroup while γ is the most idiosyncratic. The subgroups themselves can be further divided. Thus K₁ and K₂ are called α_1 . The rest of α , i.e. N, W₁ and M, make up α_2 , which is in turn further divided because of the close similarity of N and W₁ (= α_2). J₁, J₄, V and K₄ make up β_1 on account of their similarity while in γ , B is distinct on account of its corrected readings, leaving γ_1 (= J₁, J₂, W₂ and R) which contains γ_2 (= J₃ and J₅). Because of extensive contamination between and within the subgroups it has not been possible to use stemmatic analysis to decide which readings to adopt.¹⁷ The *KhV* manuscripts are divided into sub-groups in order to make the apparatus less cluttered.

The text as presented in the *Bṛhatkhecarīprakāśa* (witness S) is derived from witnesses in the tradition of groups α and β . Several times in his commentary Ballāla gives alternative readings and these can all be found among the witnesses of the two groups.

The *Matsyendrasaṃhitā* manuscripts

The *Matsyendrasaṃhitā* is a long treatise in 55 *pāṭalas* on Kaula ritual and yoga. It is ascribed to Matsyendranātha, the second in the traditional list of gurus of the Nātha order,¹⁸ with which the *Khecarīvidyā* is usually affiliated.¹⁹ As far as I am aware, the *Matsyendrasaṃhitā* is neither mentioned nor cited in any other works.²⁰ Evidence

¹⁶It is of course only through conjunctive errors that one can confidently establish that witnesses share a hyparchetype (VASUDEVA 1999:xxv). The many such errors that support the division of the witnesses of the *KhV* are not listed here. The interested reader is invited to consult the full collation.

¹⁷On the evidence of this contamination see page 19.

¹⁸See e.g. *HP* 1.5.

¹⁹On this affiliation see footnote 3.

²⁰A *Sivamatsyendrasaṃhitā* is mentioned in the margin of f.5r of the *Bṛhatkhecarīprakāśa* (witness S).

helpful in dating the text is scant. The mention of cannabis (*siddhimūlikā*) in *pāṭalas* 29 and 39 suggests that the text as we have it was compiled in eastern India after the advent of Islam in that region.²¹ However, as I shall show below, parts of the text (probably including *pāṭalas* 29 and 39) were added to an earlier original core. The layers of narrative in the text are rather complex—it is a dialogue between Śiva and Pārvatī which was overheard by Matsyendranātha while in the belly of a fish and which he then told to an unnamed Cola king who had it written down. As a result there is some confusion in the vocatives found in the text, and one cannot always be sure who is talking to whom. The *Khecarividya* as a dialogue between Śiva and the goddess fits neatly into the didactic section of the text but appears not to be part of the original layer. At the beginning of the *Matsyendrasaṃhitā* when Pārvatī asks Śiva for instruction in *śāmbhavayoga* she lists the subjects about which she wants to know. These subjects correspond closely to the subject matter of *pāṭalas* 2–7 and 22–38, and she does not mention *Khecarividya*.²² The inclusion of the *Khecarividya* causes some internal contradictions in the text: for example, a hand-gesture *khecarimudrā* unlike

²¹I am grateful to Professor Sanderson for reproducing for me part of a letter on this subject that he wrote to Professor Wezler in 1994. He concludes “The literature of the bhang-drinking Kaulas appears to be from eastern India. As to its date, I know no evidence that it predates the establishment of Islam in that region”. See also MEULENBEELD 1989.

²²Devi's request is found at 2.5–11b. The following is an edited version of witness A f. 7r^{3–8}:

dehaśuddhiḥ katham deva katham syād āsanakramah |
 prāṇāyāmaḥ katham proktah pratyāhāraḥ katham bhavet ||5||
 katham sā dhāraṇā yoge dhyānayogaś ca kīdrśah |
 katham śrikundalinīyogam trilitigārcāpi kīdrśī ||6||
 kāni kṣetrāṇi dehe śmin kāni tīrthāni śāmkara |
 sarvāsnānādhikasnānah kāḥ paraḥ parameśvara ||7||
 kāny auṣadhaprayogāṇi kiṁ ca deva rasāyanam |
 katham syāt pādukāśiddhiḥ dehasiddhiḥ katham bhavet ||8||
 vētālasiddhiḥ ca katham kapālasya ca sādhanam |
 katham añjanasiddhiḥ syād yaksinīśiddhir eva ca ||9||
 aṇimādi katham deva yoginīmelanam katham |
 etāny eva tathānyāni bhavatā sūcītāni ca ||10||
 tāni sarvāṇi me brūhi vistareṇa maheśvara |

7c ‘snānah] em.; stāna cod. 7d parameśvara] em.; parameśvarah cod.

8a kāny] em.; kāy cod. • ‘prayogāṇi] em.; ‘prayogāṇi cod. 8b ca deva] em.; cid eva cod.

10c etāny] etāny cod. 10d bhavatā] em.; bhavantā cod.

Dehaśuddhi, *āsanakrama*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā* and *dhyānayoga* are described in *pāṭalas* 2–7 respectively. *Kuṇḍalinīyoga* and the *liṅgatraya* are described in *pāṭalas* 22 and 23. *Pāṭalas* 26 and 27 describe *tīrthas* and *kṣetras* in the body. *Auṣadhaprayogāṇi* and *rasāyanam* are described in *pāṭala* 28 (= *KhV pāṭala* 4) and 29. *Pādukāśiddhi* is described in *pāṭala* 30. *Pāṭala* 31 covers *vajrasiddhi*—the *dehasiddhiḥ* in 2.8d is probably a corruption of *vajrasiddhiḥ*. *Vetālasiddhi*, *kapālāśadhana*, *añjanasiddhi*, *yaksinīśiddhi*, *aṇimādi* and *yoginīmelana* are described in *pāṭalas* 32, 33, 35, 34, 36 and 37 respectively. Thus it seems likely that *MaSaṃ pāṭalas* 8–21, 24–25 and 39–54 are additions to the earliest layer of the text.

those described at *Khecarīvidyā* 2.81–82 or 3.54 is mentioned in the eleventh *pāṭala*,²³ and the praise of cannabis as the ultimate drug at 29.1–2 contrasts sharply with its not being mentioned in *pāṭala* 28 (= *Khecarīvidyā pāṭala* 4).²⁴ This evidence suggests that the *Khecarīvidyā* is a later addition to the earliest layer of the *Matsyendrasaṃhitā*. However the *Khecarīvidyā* does tie in well with the subject matter of the *Matsyendrasaṃhitā*, which is a blend of Kaula ritual and *hathayoga*. In style and language too the texts are very similar. *Matsyendrasaṃhitā* 17.2–18.63 (particularly 17.20c–37b) echoes parts of the *Khecarīvidyā* and appears to be derived from it: for example 17.24c–31 about the use, protection and worship of the book in which the text is written is very similar to 14.18–28 (= *Khecarīvidyā* 1.18–28). The *Matsyendrasaṃhitā* is not entirely derivative when it covers subjects found in the *Khecarīvidyā*: parts of its earliest layer are helpful for understanding the *Khecarīvidyā*. Thus *Matsyendrasaṃhitā pāṭala* 27 covers in greater detail the practices described at *Khecarīvidyā* 2.72–79.²⁵

Many of the readings found in μ are different from, and often superior to, those of the other *Khecarīvidyā* witnesses. Their superiority can be seen at 3.24a where we find *prapibet pavanam yogī*, “the yogin should breathe in air”. Only μ has the reading *pavanamṛ*, all the other witnesses read *pāñcamamṛ*. Similarly at 2.64ab, in the description of the location of the vessel of nectar in the head, only J₆ and J₇ read *parāmṛtaghaṭādhārakapāṭam*, “the doorway at the base of the vessel of the supreme *amṛta*”. For *ghaṭā*, A reads *cāṭā*, G has *ghaḍā* and the *KhV* manuscripts have *ṣadā*. At 1.22cd, in the instructions for the worship of the text, only μ has *granthim* (*em.*; *granthi codd.*) *nodgranthayed asya vīnā kaulikatarpaṇāt*, “one should not open the book without [carrying out] its Kaula libation”; for the first *pāṭa* G and α have variants on the unlikely *grantham samarpayed asya*, S and β retain the negative with *grantham*

²³ II.1–3 (A f. 30r^{3–5}):

atha naivedyam utsṛjya mukhavāśādi dāpayet |
mudrāś ca darśayet paścāt pūjānte sarvasiddhaye ||1||
dakṣavyāṇśau bhujau devi parivartya tathāṅgulih |
tarjanibhyāṇ samākrāntे +sarvārdhamadhyame† ||2||
aṅguṣṭhau tu maheśāni kārayet saralāv api |
eṣā hi khecarīmudrā sarvasiddhipradāyinī ||3||

1a utsṛjya] *em.*; utsṛjyah *cod.* 3a aṅguṣṭhau] *em.*; aṅguṣṭhau *cod*

²⁴In footnote 22 it was noted how *MaSaṃ pāṭalas* 28 and 29 correspond to Devī’s request to hear about *ausadhaprayogāni*. All the other subjects she lists correspond to single *pāṭalas*, so it is likely that either 28 or 29 is a later addition to the earliest layer of the text. *Pāṭala* 28 lists various herbal preparations while 29 begins *śrīdevy uvāca* | *sarvauṣadhamayī* (*em.*; *sarvauṣadhamayī* A) *śambho yā para siddhimūlikā* . . . This appears to be capping the previous *pāṭala* and suggests that 28 (= *KhV pāṭala* 4) might be part of the original layer and thus the *MaSaṃ* may be the source of *KhV pāṭala* 4. However, the fact that the various different metres in *pāṭala* 28 are not used elsewhere in the earliest layer of the *MaSaṃ* argues in favour of *pāṭala* 29 being part of that earliest layer.

²⁵Critical editions of *MaSaṃ pāṭalas* 17,18 and 27 are included in the appendices, on pages 298–307.

tu nārcayed asya while γ has *grantham tu cārcayed devi*.²⁶ Again, at 3.13a–14b, in a description of Kunḍalinī, the edition reads:

*siñcantī yogino deham āpādatalamastakam |
sudhayā śisirasnigdhaśitayā parameśvari ||13||
punas tenaiva mārgena prayāti svapadām priye |*

“... sprinkling the body of the yogin from the soles of his feet to his head with dewy, unctuous, cool nectar, o supreme goddess, she then returns by that same pathway to her own abode, my dear.”

For 13cd all the witnesses other than μ have variants on *atha sā śaśiraśmīsthā śītalā parameśvari*, “then she, cool [and] sitting on a moonbeam, o supreme goddess”. The particle *atha* and the omission of *sudhayā śisirasnigdhaśitayā* leave the participle *siñcantī* with neither a main verb nor anything with which to sprinkle the yogin’s body.

As hinted at in the example of *ghatā* above, μ and G often share readings not found elsewhere and generally these readings are superior to those of the other witnesses. A very clear example of this is found at 1.68. This verse is found only in μ and G and is necessary to make sense of the passage in which it occurs. At 2.37a, μ and G read *tatrashtam amṛtam* while the *KhV* manuscripts have the inferior *tatra sthāne īṁrtam* and *tatra samsthāṁrtam*.

So far, the superior variants found in μ (and G) that have been pointed out are simple and obvious improvements to the syntax or meaning of the readings found elsewhere. If we turn to 3.55a–69b, however, the differences become more interesting.²⁷

The passage as found in μ is a Kaula eulogy of *madirā*, alcohol. In G and the *KhV* manuscripts, it has been redacted to make it more palatable to orthodox practitioners of *hathayoga*. Thus μ ’s *madirā* becomes *khecarī* (see 3.56a, 57a and 65c) and the necessity of alcohol for success becomes the necessity of *śivabhakti*: *madirārādhanam* at 3.59b becomes *madiyārādhanam*, where μ has *tatprasādavihīnām tannindāparacetasām* at 3.59cd the *KhV* manuscripts substitute *mat*° and *man*° for *tat*° and *tan*°; *pūjām samtyajya mādirīm* at 3.60d becomes *pūjām samtyajya māmakīm*; *vāruṇyā tarpayet* at 3.62a becomes *bhaktyā samtarpayet* and so on.²⁸ Other passages in μ were so alcoholic that they had to be omitted altogether (see the entries in the last register of the critical edition apparatus at 3.62b, 3.64b and 3.67c).

G and the *KhV* manuscripts probably derive from a single archetype, in which the text as it is found in μ was first redacted to remove the Kaula references. There are

²⁶The readings without *na* may be attempts by redactors to reject Kaula ritual.

²⁷Critical editions of this passage as it is found in μ and G are included in the appendices (pp. 296–7). The number of variants, additions and omissions, and the reordering of the verses make it difficult to compare the different passages by referring only to the apparatus of the critical edition.

²⁸An attempt at expunging a reference to Kaula alcohol practices can be seen at *SSP* 5.14: Mallik’s edition has *jīānabhairavamūrtes tu tatpūjā ca surādibhiḥ*; witness Ha has *yathāvidhiḥ* for *surādibhiḥ*.

several differences between them, however, and it is likely that their traditions diverged early on in the transmission of the text. In G attempts have been made to alter some of the verses found in μ that are omitted in the *KhV* manuscripts. Thus at 17.110cd μ has

asampūjya pibed devi madirām yaḥ sa pāpabhāk

which is found in G as

mām asampūjya yogena pāpam bhavati nānyathā

and where μ at 113c–114b has

*samtarpya śivam iśānam devīm devāṁś ca sarvaśāḥ
tatprasādena labhate samyagjñānam akhaṇḍitam*

in G we find

*samtarpya śivam iśānam sarvadevotsavapradam
matprasādena mahatā sarvavijñānavān bhavet.*

μ 's 17.107ab, *asaktah sumahāpūjām yadi kartum ca sādhakah*, is found verbatim at G 273ab but is absent from the *KhV* manuscripts. μ follows this half-verse with *kuryād bindvekadānam vā guruvākyāvalambakah*, the *bindvekadānam vā* of which is replaced with *ekaikayā devi* in G; the *KhV* manuscripts have this half-verse at 3.67ab but in a different context and replace the offending phrase with *ekaikam abhyāsam*.

It might well be asked how one can be so certain of the direction of borrowing, especially since, as shown above, the *Matyendrasamhitā* has borrowed the entire *Khecarīvidyā*. Several points indicate that μ 's version of the passage is the oldest:

- As mentioned above, μ 's primacy can be inferred elsewhere in the text from its preservation of good readings not found in the other witnesses, and from its containing a large number of *aiśa* forms that are found corrected in the other witnesses.²⁹
- Contextually, μ 's version seems to fit better. The first three lines of the passage suggest that the section on Khecarī is over.³⁰

²⁹Some of μ 's *aiśa* forms are listed on page 20.

³⁰However, *KhV* 3.69ab ($\simeq MaSam$ 17.115ab) suggests that the topic of Khecarī is not finished until then. Perhaps the *madirā* passage was an early interpolation in the text. G seems to have attempted to resolve the problem of context by shifting *MaSam* 17.114cd to before *MaSam* 17.99c but this only results in further confusion over who is talking to whom.

- At 3.61ab, the combination of *śivena* and *mādirīm* fits better than the *KhV* manuscripts' incongruous pairing of *śivena* with the unusual form *māmakīm* (G has *mānavah* for *māmakīm*).
- At 3.62a, μ 's *vārunyā tarpayed* is more natural than the unlikely *bhaktyā sam-tarpayed* of G and the *KhV* manuscripts.
- If one were altering a text, it is more likely that one would omit troublesome passages than insert extra ones. The passage in μ at 17.106c–107d, which is omitted in the *KhV* manuscripts (apart from 17.107cd which is found slightly altered at *KhV* 3.67ab), fits well contextually as well as syntactically with the following half-verse while its omission in the *KhV* manuscripts gives the passage a disjointed feel.³¹

Analysis of the witnesses of μ indicates that the readings of A derive from those of J₇ which derive from those of J₆.³²

Manuscript G

As stated above, G and the *KhV* manuscripts probably derive from an earlier attempt to expunge the explicitly Kaula references found in μ . G often shares good readings with μ that are not found in the *KhV* manuscripts, and has unique readings that appear to be deliberate alterations. See for example G's *ca gurutarpanāt* at 1.22d, where μ and the *KhV* manuscripts have *kaulikatarpanāt*.³³ G also regularly has good readings not found in any other witnesses and several of these have been adopted in the edition. See e.g. 1.70a, 2.3d, 2.22c, 2.40a, 2.88c, 2.92a. G shows no evidence of contamination with any of the other manuscript traditions.

Witnesses U and T

BOUY (1994) has shown how, in the eighteenth century, a corpus of 108 *upaniṣads* was compiled in south India. In order to do this, some new *upaniṣads* had to be put

³¹The half-verse at μ 's 17.111ab has nothing with which to connect it syntactically but it fits well at *KhV* 3.64ab. I can only assume that the redactor of the *KhV* version inserted this half-verse in order to make sense of a passage rendered nonsensical due to the omission of μ 's 17.110 and that this half-verse found its way into μ due to conflation of the sources.

³²Evidence of the direction of transmission can be seen at the following places:

J₆ to J₇ and A: e.g. 1.40d, 2.30b, 3.20a, 3.61a, 3.64d; *MaSaṃ* 18.20c.

J₆ to J₇ to A: e.g. 1.42c; *MaSaṃ* 18.32b, 18.47d, 18.59a, 27.18a, 27.29b.

J₆ and J₇ to A: e.g. 2.20b, 3.56b, 3.56c, 3.62c; *MaSaṃ* 27.4d, 27.7a, 27.1b, 27.2c, 27.3a.

³³*Kaulikatarpanāt* was evidently too much for the redactors in the tradition of β 's K, which has *śānikarapūjanāt*.

together and the vogue at that time for the teachings of *hathayoga* led to hathayogic works being used for the task. The compilers were orthodox *vedāntins* and tried to keep their compositions within the limits of upaniṣadic and *advaita* convention. Thus *U* omits most of the *Khecarīvidyā*'s first *pāṭala*'s explicit references to tantra and tantric practices. Fourteen of the *Khecarīvidyā*'s first sixty-three verses are omitted altogether in the upaniṣad. In these verses (13c–20b, 21a–25b, 26a–28b, 30ab, 61ab) Śiva calls the *Khecarīvidyā* a tantra and mentions other tantras in which the *abhyāsa* is taught. The verses omitted by the upaniṣad include (at 22–25) the directions for worship of the *grantha* in which the text is written down, a practice described in other tantric works but not possible in the case of a divinely-revealed upaniṣad. Verses in which the text is referred to abstractly as *sāstra* rather than the more tangible *grantha* are generally retained and in 11a only *U* and *J*, have *sāstram* as opposed to *granthah*.³⁴ The first chapter of the upaniṣad is not presented as a dialogue.³⁵ Without introducing his interlocutors, the redactor presses on with the second chapter, keeping it as a dialogue but eschewing the tantric form of the text as a conversation between Śiva and Pārvatī, substituting the vocative forms *brahman* and *mune* where the *Khecarīvidyā* has *devī* and *priye* respectively. For longer vocatives, he substitutes colourless verse-fillers. Thus at *Khecarīvidyā* 8b *parameśvari* becomes *guruvaktrataḥ* and at 1.50d *tīṣṭhaty amaravandite* becomes *tīṣṭhē eva na saṃśayaḥ*.

Witness *T* is curious in that like *U* it stops at the edition's 1.64b but it keeps the verses that *U* omits and the vocatives addressed to the goddess. This must be either the result of conflation between manuscripts of the upaniṣad and of the *Khecarīvidyā* or evidence that *Khecarīvidyā* 1.1–64b existed as a text in its own right before being redacted to make the upaniṣad's first *adhyāya*.

The *Khecarīvidyā*: part, whole or wholes?

The colophons of the *KhV* manuscripts and *G* describe the *Khecarīvidyā* as being part of the *Mahākālayogaśāstra* of Ādinātha.³⁶ I have found no catalogue references to a manuscript by that name and the single textual reference to it that I have come across postdates the *Khecarīvidyā*'s composition by some centuries and is probably derived

³⁴ *U* does, however, keep 9a's *granthataḥ*.

³⁵ Bouy (1994:102) has demonstrated how the compiler of the upaniṣad borrowed from an unedited work called *Gorakṣātaka* (entirely different from the well-known *Gorakṣātaka* edited by Nowotny—see footnote 6) to compile the first chapter.

³⁶ The colophon to the end of *pāṭala* 2 of the *BKhP* (witness *S*) reads: *iti śrīādināthanirūpīte mahākāla-tamṛāntargatayogaśāstre umāmaheśvarasanyāde dvitīyah pāṭalāḥ pūrṇāḥ*, suggesting that the *Khecarīvidyā* is part of a *Mahākālatantra*. However, this is hard to reconcile with 1.14c where a *Mahākālatantra* is distinguished from the *Khecarīvidyā*.

from the *Khecarīvidyā*'s own attribution to the text.³⁷ This suggests that the *Mahākālayogaśāstra* never existed and that the *Khecarīvidyā* was connected with this fictitious text in order to anchor it within an appropriately weighty-sounding tradition.³⁸ Alternatively, the name *Mahākālayogaśāstra* may be being used to suggest the teachings on yoga found in the *Mahākālasamhitā* whose authorship is also ascribed to Ādinātha. As noted by Goudriaan (GOUDRIAAN and GUPTA 1981:78), the *Mahākālasamhitā* "functions as the locus of ascription for a number of *stotras* and other texts".³⁹ Its manuscript colophons say that the text originally consisted of 500,000 verses, but the manuscripts themselves provide only fragments of it (30 of at least 255 *pāṭalas*).⁴⁰

Whether or not the *Mahākālayogaśāstra* ever existed, an examination of the text and style of the *Khecarīvidyā* indicates that it was part of a larger work. The name of the text is very unusual—I know of no other tantric or hathayogic work called *vidyā*. In

³⁷ *Hathapradīpikājyotsnā* 1.1: ādināthakṛto haṭhavidyopadeśo mahākālayogaśāstrādau prasiddhah. WHITE (1996:169) says that Nārāyaṇa, the commentator on Atharvan upaniṣads, refers to a *Mahākālayogaśāstra* as a treatise on *haṭhayoga*. I have been unable to locate this reference.

³⁸ I am grateful to Dr. Dominic Goodall for suggesting this possibility.

³⁹ Goudriaan (loc. cit.) also identifies the *Mahākālasamhitā* with the *Mahākālayogaśāstra*. His reasons for this are not clear. It may be due to a mistake in the NCC (RAGHAVAN 1969b:188) where a manuscript of the *Mahākālasamhitā* in the collection of the Asiatic Society of Bengal is wrongly said to be of the *Khecarīvidyā/Mahākālayogaśāstra* (from the description by SHASTRI (1905:11) it appears to be of the first eight *pāṭalas* of the *Mahākālasamhitā Guhyakālikhaṇḍa*).

⁴⁰ It is likely that at least some of the *MKS* postdates the *KhV*. *MKSG* 11.698–1065 teaches two types of yoga, gradual (*krāmika*) and subitist (*haṭha*). (*Hathayoga* is said to be very dangerous: many Brahmarśis have died from it, so it should not be practised—vv.702–3.) The *krāmika* yoga has eight ancillaries and instructions for it are taken directly from the *Vasiṣṭhasamhitā* (dated by BOUW to pre-1250CE (1994:118)) with a few minor doctrinal alterations, including at *MKSG* 11.939a–954b a visualisation of Guhyakāli substituted for that of Hari found at *VS* 4.33b–64d. Thus *MKSG* 11.707a–964b and 1020c–1057 match closely *VS* 1.19–4.73 and 6.8–53. Somewhat surprisingly in the light of vv.702–3 mentioned above, instructions for *haṭhayoga* are included at *MKSG* 11.966a–1020b. The only practice described is the hathayogic *khecarīmudrā* and the instructions seem to be a précis of the *KhV*. Although no verses are lifted directly from the *KhV*, the instructions to cut and lengthen the tongue, and the descriptions of the tongue's attainment of successively higher places in the head in three year stages correspond to those taught in the *KhV*. The many rewards described almost all have direct parallels in the *KhV* and the ascription of the ability to prevent *dōṣas* found at 11.985 is suggestive of *KhV* 2.82a–101b. Such parallels cannot be found in other texts that describe the technique. The main aim of the technique as described in the *MKS* and *Khecarīvidyā* is *amṛtапlāvana*, flooding the body with *amṛta*, not *bindudhārana*, retention of the *bindu*, the aim of the practice in most other works (on these two aims, see page 44). The one glaring difference between the *MKS* passage and the *KhV* is that the *MKS* nowhere mentions Khecari, calling the practice *rasanāyoga*, "tongue yoga". Why this should be so is unclear. The *Vasiṣṭhasamhitā*, while retaining tantric features such as visualisations of Kunḍalinī and *amṛtапlāvana*, does not call any of its yogic techniques *mudrās* and it may be that the writer of the passage on *rasanāyoga* was remaining faithful to this tradition.

JHA (1976:5–9) does not ascribe any great age to the *MKS*, suggesting the twelfth century CE as the earliest possible date of its composition. He believes it was composed (or compiled) to establish a tantric *saṃpradāya* that was not anti-vedic. Thus at *MKSG* 4.196 the Veda is praised above all tantric works. The earliest external evidence for the *MKS* are citations in the seventeenth-century *Tārābhaktisudhārṇava*.

such texts, *vidyā* may mean a mantra or a particular type of mantra, and in all instances of the word in the text of the *Khecarīvidyā* this is what it means. Some tantras contain coded descriptions and instructions for the use of many different *vidyās*.⁴¹ It seems possible that the framework of the *Khecarīvidyā* was taken from a chapter in such a text in which the *vidyā* of Khecarī was described, and then filled out with instructions about the physical practice.⁴²

The third *pātala* ends with Śiva saying to the Goddess:⁴³

“I have taught this yoga, which brings success in all yogas, out of fondness for you, o Goddess. What more would you like to hear?”

To which the Goddess replies:⁴⁴

“O Śambhu, on whose head is the half-moon [and] who can be attained [only] by true devotion, may you be victorious. You have described well the secret *Khecarīvidyā*.”

The second line is as it is found in the *KhV* manuscripts and fits with this being the end of the teaching of a text called *Khecarīvidyā*. In μ , however, we find the following:⁴⁵

“...you have taught the secret method of mastering the *vidyā* of Khecarī.”

As we have seen above, μ often preserves older readings than those found in the *KhV* manuscripts and this reading suggests that we have come to the end of a section describing the form and practice of the Khecarī mantra rather than the end of the text itself.

⁴¹See e.g. *Yoginītantra pātala* 7.1–27 which contains descriptions of the *svapnavatī*, *mṛtasanjīvanī*, *madhumatī* and *padmāvatī* *vidyās*. Cf. *Tantrarājatantra pātala* 34

⁴²The practice was already called *khecarīmudrā*—the *Vivekamārtānda* mentioned at *KhV* 1.14d calls it thus (*GŚ* 64). Cf. *Kularatnoddyyota* 3.105–108, cited in footnote 91.

⁴³*KhV* 3.68:

*ayam yoga mayākhyātah sarvayoga-prasādhakah |
tava prityā mahesāni kīm bhūyah śrotum icchasi ||68||*

⁴⁴*KhV* 3.69:

*śambho sadbhaktisāplabhya jaya candārdha-sēkhara |
tvayā śrikhecarīvidyā guhyā sādhu nīrūpitā ||69||*

⁴⁵*MaSaṃ* 17.1cd (\simeq *KhV* 3.69cd):

tvayā śrikhecarīvidyā-sādhanam guhyam īritam ||1||

The *KhV* manuscripts also have a fourth *pātala* in just fourteen verses which makes no mention of Khecarī or the practice,⁴⁶ but describes drugs (*ausadhāni*) for *siddhi*, magical power. Besides its lack of continuity in subject matter, this *pātala* is different in style from the preceding three, most noticeably in the variety and complexity of the metres that it uses. The first three *pātalas* are entirely in *anuṣṭubh* metre with a few *vipulās*. The fourth *pātala* uses *vasantatilakā*, *upajāti*, and *sragdharā* metres as well as *anuṣṭubh*. Witnesses μ and G, which regularly have better readings than the *KhV* manuscripts, do not include this fourth *pātala* with the other three.⁴⁷ A manuscript of the *Khecarividyā* in the collection of the Royal Asiatic Society of Bengal consists of only three chapters (see page 78). Furthermore, the colophon to the Mysore *Khecarividyā* manuscript's fourth *pātala* reads *iti siddhausadhāni* without ascribing it to the *Khecarividyā*, while at the ends of the first three *pātalas* it reads *iti śrī ādināthaviracite mahākālayogaśtre khecaryāṇ prathamah/dvityah/trtiyah pātalāḥ*. It seems likely that this fourth *pātala* has been appended to the *Khecarividyā*, perhaps on the model of the *Yogasūtra*'s fourth *pāda*, which mentions *ausadhi* in its first *sūtra*. Similarly, DIGAMBARJĪ and JHĀ's edition of the *Hathapradipikā* contains a short fifth *upadeśa*, found in only a small proportion of the witnesses, which details ways of curing physical imbalances through breath-control and diet.⁴⁸

Analysis of the witnesses thus indicates that the text probably existed in the follow-

⁴⁶In verse 9 the reading found in μ and K, has been adopted, in which it is said that the yogin will become a Khecara from eating a particular herbal preparation.

⁴⁷The *Matsyendrasamhitā* does include the fourth *pātala* but it is found ten *pātalas* after those that correspond to the first three of the *Khecarividyā*.

⁴⁸On the likelihood of *MaSam pātala* 28 being the source of *KhV pātala* 4 see footnote 24.

It is on the strength of the *KhV*'s fourth *pātala*, in which 8c–9b describes a preparation containing mercury, sulphur, orpiment and realgar and verse 14 describes a preparation containing mercury, that WHITE (1996:169) has called the entire *KhV* "a paradigmatic text of the Siddha alchemical tradition". In the first three *pātalas* there are two verses where it is said that alchemical *siddhis* arise as a result of perfection of the practice (1.68 and 1.75), but other than that, there is nothing that could be described as specifically alchemical. The bizarre practices described at 2.72–79 suggest an attempt to render external alchemical practice redundant by effecting similar techniques within the realm of the body (see the notes to the translation). The thesis of WHITE's work is that Rasa Siddhas (alchemists) and Nāth Siddhas (*hathayogins*) "if they were not one and the same people, were at least closely linked in their practice" (ibid.:10). It seems more likely that they were not "one and the same people" but that many of the similarities in the terminology of their practices are due to the texts of both schools being couched in the language and theory of earlier tantric texts. WHITE himself suggests (ibid.:97–101) that Gorakhnāth brought together several disparate schools when he established the Nātha *saṃpradāya* "as a great medieval changing house of Śaiva and Siddha sectarianism" (ibid.:100). None of the textual descriptions of the trainee *hathayogin*'s abode suggests that it might be used as a laboratory (e.g. *DYŚ* 107–111, *HP* 12–13) while the peripatetic lifestyle of the perfected *hatha* adept is incompatible with the encumbrances of alchemical experimentation. During my fieldwork, the *hathayogins* with whom I travelled would buy beads of fixed mercury to wear in their *jāṭā* from Brahmin *rasavādīns* who lived at the *tīrthas* through which the ascetics passed on their annual pilgrimage cycle.

ing forms in the course of its development:

1. It first existed as part of a longer text, in the form of a chapter describing the mantra (*vidyā*) of Khecarī. As such the text would probably have consisted of the edition's 1.1–44 and 3.55–69.⁴⁹
2. This chapter was extracted from the larger text and the remaining verses found in the edition's first three *patalas* were added.⁵⁰ These verses contain instructions for the physical practice of *khecarīmudrā* and were probably gathered from a number of different sources.⁵¹
3. These three *patalas* were then redacted to remove the references to unorthodox Kaula practices found in the *Matsyendrasamhitā* manuscripts.
4. The fourth *patala*, on magical potions, was added to the text.

Editorial Policy

The text has been presented in the form in which it is found in the *KhV* manuscripts. It is in this form that the text enjoyed its greatest popularity and for which there is the greatest amount of evidence. The composite nature of the text and the redaction it has undergone have resulted in internal contradictions that must have been present since at least the second stage outlined above. Rather than attempt the impossible task of

⁴⁹The section from 3.55 to the end of *patala* 3 would have been as it is found in the *MaSam* manuscripts.

The original chapter describing the *vidyā* of Khecarī was probably the first chapter in the text from which it was taken. *Khecarīvidyā* 1.1–44 contains several verses that emphasise the importance of the text and the worship of the book in which it was written, giving the passage an introductory flavour. These verses could themselves be later additions but they contain references to *melaka*, a goal of the practice of the *vidyā* that is mentioned only in the earliest layer of the text. One problem with this theory is the inclusion of the *Vivekamārtanda* among the tantras listed at 1.14c–15b. This work does not contain a description of a Khecarī mantra but does describe the tongue practice. Perhaps the list originally included the name of a different work and this was changed to *Vivekamārtanda* when the instructions for the practice were added to the text.

⁵⁰It is likely that at this stage the text was not divided into three *patalas* in the same way that it is in the edition. Witness G has no chapter divisions, while the *MaSam* manuscripts divide the *patalas* at different places from the *KhV* manuscripts.

⁵¹The verses describing the practice have some internal contradictions and are unlikely to have been composed together. See, for example: *patala* 3, in which vv. 1–14, 15–22, 23–25b, 25c–32b and 32c–55b are different descriptions of similar practices; 2.101c–102b, which mentions *cālana* as one of the four stages of the practice even though it is not mentioned in *patala* 1 (see also footnote 347); 2.107–115 and 3.23–25b, which use phrases common in other, more explicitly hathayogic texts (e.g. *ūrdhvareta*, *unmani*, *śīnya*, *sahaja yoga*) but conspicuous by their absence elsewhere in the *KhV*; 1.55, where the tongue ready for the practice is said to be able to reach the top of the head, having passed the eyebrows several years earlier, while at 1.73 the *siddhis* effected by the practice are said to arise between the eyebrows (cf. footnote 227).

creating a completely coherent text I am presenting it as an inherently flawed document whose flaws tell the story of the development of both the text and *hathayoga*.

It has been impossible to adopt readings in the edition by means of the kind of stemmatic analysis advocated by WEST (1973) and others. There is considerable contamination between and within the witness groups to the extent that stemmatic analysis is impossible.⁵² The following are some of the most glaring indicators of this contamination:

- $\mu \leftarrow$ all other witnesses : 1.33c–35b is found after 1.53d in all witnesses. It is only found at 1.33c–35b in μ , which has the passage twice. It seems that it was originally at 1.33c–35b but was then mistakenly put after 1.53d and this mistake found its way into the μ manuscripts through conflation of sources.
- $\mu \leftarrow$ the *Khecarividya* witnesses : these witnesses have *nābhī* at 2.40a as opposed to G's correct *linga*. Cf. 2.92a.
- $\alpha \leftrightarrow \beta$: as mentioned above, Ballāla mentions alternative readings in his commentary. These can all be found in α and β .
- $\mu \leftrightarrow \alpha_3$: e.g. 1.6a *abhyāśal*, 1.9d *samsṛti*, 1.19d *vadet*, 1.74b *prajīvati*, 4.6d *labhet*.
- $K_2 PJ_3 F \leftrightarrow \gamma$: these witnesses omit 2.90d–91a, 3.30 and 4.4ab.
- $K_4 \leftarrow \mu G \alpha$: K_4 , uniquely among the witnesses of β and γ , has the reading *abhedyah* found in $\mu G \alpha$ at 2.29a.
- $N \leftrightarrow J_1 R$: these witnesses omit 2.107.
- $\alpha_1 \leftrightarrow K_2$: these witnesses omit 2.5b–6a.
- $\alpha_3 \leftrightarrow K_2 \leftrightarrow \gamma$: these witnesses omit 3.56cd.

As WEITZMANN (1977:229) has observed, in a contaminated tradition the true reading can easily survive in just one witness, so the merit of each individual variant has been the criterion for its selection.⁵³ As stated above, the text as found in the *KhV* manuscripts has been used as a blueprint, but where a variant reading from μ , G, or U improves the text without conflicting with the ideological standpoint of the *KhV* manuscripts, it has been adopted.⁵⁴

I shall now describe how the witnesses other than the *KhV* manuscripts have been used to establish the text.

⁵² Only G shows no definite evidence of contamination.

⁵³ Where there are two or more equally acceptable readings it is usually that found in the greatest number of witnesses that has been adopted.

⁵⁴ Nowhere in the edition has a reading found only in T been adopted.

Where a plausible alternative can be found among the other witnesses, the readings of *U* have not been adopted. This is because *U* has undergone the most redaction so its variant readings are the least likely to be original. At 1.6cd, however, its reading has been adopted since it is the only one of which I can make any sense. There are two other places (1.38c, 1.51a) where the upaniṣad's reading has been adopted over those of all the other witnesses.

Examples have been given above of how μ and G often preserve better readings than the other witnesses. Where these are straightforward improvements to the text they have been adopted. Where their variants in the *KhV* manuscripts show signs of doctoring for ideological reasons they have not. Thus, in the example already given of μ 's *pavanam* for the *KhV* manuscripts' *pañcamam* at 3.24a, *pavanam* has been adopted. Similarly, the verse found at 1.69 in μ and G, which is missing from the *KhV* manuscripts, is adopted. On the other hand, the passage at 3.57–69 is presented as it is found in the *KhV* manuscripts despite μ 's version being original and more coherent. Verses in which I have considered doctrine more important than originality include 2.39 (*bhūtalayo bhavet* for *bhūtajayam labhet*), 2.50 (*yogināḥ* for *yoginyāḥ*), 2.72 (*tālu* for *bhāla*), 3.11 (*sadāmr̥tatanuḥ* for *parāmr̥tatanuḥ*) and 3.31 (*nityadehamayam* for *tyaktvā deham imam*).

On matters such as how long a technique should be practised or how long it takes to produce results the readings of μ and G have usually been adopted if they differ from those of the *KhV* manuscripts. This approach could of course be flawed—the redactors of the *Khecarīvidyā* may have altered practical details as a result of first-hand observation.

My reliance on the quality of individual variants as the criterion for their adoption gives me considerable editorial license. Where I feel that my reasons for adopting a particular variant may not be entirely clear I have explained them in the footnotes to the translation.

Language and Metre

Language

The *Khecarīvidyā* is written in simple Sanskrit, similar to that of other tantric and hathayogic works. *Aiśa* peculiarities are common, more so in μ than in the *KhV* manuscripts, in which the *aiśa* forms found in μ have often been corrected. In general, I have only included those peculiarities which are found in the text as constituted or in μ .⁵⁵

⁵⁵In compiling this list of *aiśa* peculiarities I have used that given by GOODALL (1995:xxiv), which he in turn drew from a list compiled by Professor Sanderson.

plural declined as singular4.7a *pañcamāsenā*.**neuters declined as masculines in dual and plural**2.59d *sthānāḥ*; 2.110b *phalān*.**masculine singular becoming neuter singular**

1.4d *tadabhyāsam ca durlabham* (μ only); 1.5a *abhyāsam*⁵⁶; 1.54b, 1.55b *abhyāsam*; 2.89a, 2.124c *bhedam*; 2.107c *samgamam*; 3.14d *yogam*; 3.44a *kālam*; 3.59c *na sidhyati mahāyogam* (μ only); 3.68a *etad yogam mayākhyātam* (μ only).

neuter singular becoming masculine singular2.117a *divyadarśanāḥ*.**neuter singular becoming feminine singular**2.77b *adharā*.**dual *-abhyām* for *-ayoh***2.95c *karṇābhyām*.**-in stem declined as -i stem (*metri causae*)**2.6c *paramēṣṭhīnām*.**substantive for adjective**2.39c, 3.22d *śivasāmyah*; 4.3c *mahāmārutasāmyavegah*.**lyap for ktvā**

2.37a *tatras̄ham amṛtam gr̄hya* (μ only); after 3.62b *tāsām ekatamām gr̄hya* (μ only).

ktvā for lyap1.70a *sampītvā*.**active verb with causative sense**2.123d *vīset*; 3.2a *praviśya*; 3.3a *praviśet*.**incorrect verb-forms**

1.46d, 1.47d *samuchinet*; 1.52a *kramati*; 1.57b *praviśyatī*; 2.50c *samupāsante*; 2.96d *śṛṇutvā* (μ only); 2.110b *labhati*; 3.39b *grasatīm*.

consonant stem becomes vowel stem for purposes of sandhi2.6ob *śirordhve*; 3.8 *jyotirūpiṇī*.

⁵⁶This reading is corrected to *abhyāsaḥ* in MFB and I have adopted the corrected form in the edition.

incorrect sandhi

1.16c *asmin tantravare*⁵⁷ 2.18d *vikhyātā īmaravandite*⁵⁸ 2.110b *phalān labhati*.

awkward syntax

1.8cd *tadā tat siddhim āpnōti yad uktam śāstrasaṁtatau*, 2.71cd *dambhakauṭilya-niratās teṣām śāstraṁ na dāpayet*.⁵⁹

Metre

The first three *patalas* of the text were composed in *anuṣṭubh* metre. In *patala* 4, verses 1, 5–9 and 11–14 are in *anuṣṭubh*, 2 is in *vasantatilakā*, 3 and 10 are in *upajāti* and 4 is in *sragdharā*. As I have presented it, the text contains the following *vipulās* in the *anuṣṭubh* verses:

na-vipulā [17 in total]: 1.5c, 10c, 60c, 76c, 77a; 2.8a, 40c, 47c, 58a, 59a, 63a, 71c; 3.4a, 11a, 30a, 37a, 66a.

bha-vipulā [5]: 1.52a; 2.90a, 116a; 3.1c; 4.9a.

ma-vipulā [6]: 1.34c, 62c; 2.23a, 43c, 114c; 3.25a.

ra-vipulā [2]: 2.111a; 3.35c.

⁵⁷This reading is found corrected to *asmīṇas tantravare* in N.

⁵⁸This reading is found in Sβγ and is an attempt to alter *vikhyātā vīravandite*, the reading found in μα, which has been adopted in the edition.

⁵⁹This anacoluthon is found repaired in G.

The Haṭhayogic Khecarīmudrā

This chapter starts with a survey of textual evidence for practices related to the haṭhayogic *khecarīmudrā* before the composition of the *Khecarīvidyā*.⁶⁰ This is followed by an examination of the nexus of ideas that surrounds the practice as it is described in haṭhayogic texts. In the next section ethnographic data is drawn on to see how and why *khecarīmudrā* is practised today. The chapter finishes with a brief look at those who practised the technique in the past and those who practise it today.

Forerunners of the haṭhayogic *khecarīmudrā*

The Pali Canon

A practice which has elements of the *Khecarīvidyā*'s *khecarīmudrā* is described in three passages in the Buddhist Pali Canon. In one passage the practice is condemned by the Buddha while in the other two it is praised. It is condemned in the *Mahāsaccakasutta* (*Majjhima Nikāya* I, Book 9, pp.242–246). The Buddha has been questioned by Saccaka, a Jaina who is also called Aggivessana, about *kāyabhāvanā*, “development of the body”, and *cittabhāvanā*, “development of the mind”. In his reply the Buddha describes his attempts to control his mind with physical practices including the pressing of the tongue against the palate before describing further attempts involving *appānaka jhāna*, “non-breathing meditation”, and fasting. The passage runs as follows:⁶¹

⁶⁰This survey of texts is of course by no means exhaustive. There is undoubtedly more material to be unearthed. The most fruitful area for research is likely to be the texts of tantric Śaivism.

⁶¹tassa mayham aggivessana etad ahosi | yan nūnāham dantehi dantam ādhāya jīvhāya tālum āhacca cetasā cittam abhiniggaṇheyam abhinippileyyam abhisantāpeyyan ti | so kho aham aggivessana dantehi dantam ādhāya jīvhāya tālum āhacca cetasā cittam abhiniggaṇhāmi abhinippilemi abhisantāpemi | tassa mayham aggivessana dantehi dantam ādhāya jīvhāya tālum āhacca cetasā cittam abhiniggaṇhato abhinippileyato abhisantāpayato kacchehi sedā muccanti | seyyathā pi aggivessana balavā puriso dubbalataram purisaṇ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyā abhinippileyyā abhisantāpeyyā evam eva kho me aggivessana dantehi dantam ādhāya jīvhāya tālum āhacca cetasā cittam abhiniggaṇhato abhinippileyato abhisantāpayato kacchehi sedā muccanti | āraddham kho pana me aggivessana viriyam hoti asallīnam upatthitā sati asammūttihā sāraddho ca pana me kāyo hoti appaṭippasaddho ten'eva dukkhappadhānenā padhānābhītunnassa sato

"Then, Aggivessana, this occurred to me: 'Suppose now that I clench my teeth, press my palate with my tongue and restrain, suppress and torment my mind with my mind.' So, indeed, Aggivessana, I clenched my teeth, pressed my palate with my tongue and restrained, suppressed and tormented my mind with my mind. Aggivessana, as I clenched my teeth, pressed my palate with my tongue and restrained, suppressed and tormented my mind with my mind, sweat came from my armpits. Just as when, Aggivessana, a strong man, taking hold of a weaker man by the head or shoulders, restrains, suppresses and torments him, so when I clenched my teeth, pressed my palate with my tongue and restrained, suppressed and tormented my mind with my mind, sweat came from my armpits. But although, Aggivessana, unsluggish energy arose in me and unmuddled mindfulness came about, my body was impetuous, not calmed, while I was troubled by that painful exertion. And indeed, Aggivessana, such a painful feeling, when it arose in me, remained without taking over my mind. Then, Aggivessana, this occurred to me: 'Suppose I meditate the non-breathing meditation'...'"

He goes on to hold his breath until he is afflicted by terrible headaches, strong winds in the stomach and a great heat that is like being roasted over burning coal. He then tries fasting until the skin of his belly touches his backbone, he falls over from fainting, his hair falls out and, finally, he loses his fair complexion. At this point he declares:⁶²

"Then, Aggivessana, this occurred to me: 'The ascetics or Brahmans of the past who experienced painful, sharp [and] severe sensations due to [self-inflicted] torture [experienced] this much at most, not more than this. And those ascetics or Brahmans who in the future will experience painful, sharp [and] severe sensations due to [self-inflicted] torture [will experience] this much at most, not more than this. And those ascetics or Brahmans who in the present experience painful, sharp [and] severe sensations due to [self-inflicted] torture [experience] this much at most, not more than this. But I indeed, by means of this severe and difficult

| evamrūpā pi kho me aggivessana uppannā dukkhā vedanā cittam na pariyādāya titthati | tassa mayham aggivessana etad ahosi | yan nūnāham appānakam jhānam jhāyeyan ti... (p.242 l.23-p.243 l.5).

⁶² tassa mayham aggivessana etad ahosi | ye kho keci atitām addhānam samanā vā brāhmaṇā vā opakkamikā dukkhā tippā kātukā vedanā vedayissu etāvaparamam nayito bhiyo | ye pi hi keci anāgatam addhānam samanā vā brāhmaṇā vā opakkamikā dukkhā tippā kātukā vedanā vedayissanti etāvaparamam nayito bhiyo | ye pi hi keci etarahi samanā vā brāhmaṇā vā opakkamikā dukkhā tippā kātukā vedanā vediyanti etāvaparamam nayito bhiyo | na kho panāham imayā kātukāya dukkarakārikāya adhigacchāmi uttarīm manussadhammā alamariyāñāpadassanavisesam | siyā nu kho añño maggo bodhāyati | (p.246 ll.20-30).

practice, do not attain to greater excellence in noble knowledge and insight which transcends the human condition. Could there be another path to enlightenment?"

The Buddha is here clearly condemning the ascetic practices that he has undertaken. However, in the following passage from the *Vitakkasanthānasutta* (*Majjhima Nikāya* I, book 9, pp. 120–121), after being asked about *adhicitta*, "higher thought", he recommends the practice that we have just seen dismissed:⁶³

"Then if, monks, a monk concentrates on the thought function and the nature of those thoughts, but there still arise in him sinful and unskilled thoughts associated with desire, aversion and confusion, then, monks, he should clench his teeth, press his palate with his tongue and restrain, suppress and torment his mind with his mind. Then, when he clenches his teeth, presses his palate with his tongue and restrains, suppresses and torments his mind with his mind, those sinful and unskilled thoughts associated with desire, aversion and confusion are got rid of, they disappear. By getting rid of these the mind turns inward, becomes calm, one-pointed and focussed."

In the *Suttanipāta* (p.138, vv.716–718) when asked to explain *monam*, "sagehood", the Buddha says:⁶⁴

"[The sage] should be [as sharp] as a razor blade. Pressing his palate with his tongue he should be restrained with respect to his stomach. He should not have an inactive mind nor should he think too much. [He should be] without taint, independent and intent on the holy life. He should learn the practices of solitude and serving ascetics. Solitude is called sagehood. Solitary you will indeed be delighted and shine forth in the ten directions."

⁶³ *tassa ce bhikkave bhikkuno tesam pi vitakkānam vitakkasaṅkhārasanthānam manasikaroto uppajjant'eva pāpākā akusalā vitakkā chandūpasam̄hitā pi dosūpasam̄hitā pi mohūpasam̄hitā pi tena bhikkhave bhikkhunā dantehi dantam ādhāya jivhāya tāluṇ āhacca cetasā cittam abhiniggañhitabbam abhinippiletabbam abhisantāpetabbam | tassa dantehi dantam ādhāya jivhāya tāluṇ āhacca cetasā cittam abhiniggañhato abhini-pīlayato abhisantāpayato ye pāpākā akusalā vitakkā chandūpasam̄hitā pi dosūpasam̄hitā pi mohūpasam̄hitā pi te pahīyanti te abbhattham gacchanti | tesam pahānā ajjhataṁ eva cittam santiññati sannisīdati ekodihoti samādhiyati |*

⁶⁴ . . . khuradhbārūpamo bhave |
jivhāya tāluṇ āhacca udare saññato siyā |
alānacitto ca siyā na cāpi bahu cintaye |
nirāmagandho asito brahmacariyaparāyano |
ekāsanassa sikkhetha samānopāsanassa ca |
ekattam monam akkhātam eko ve 'bhiramissasi |
atha bhāsihi dasa disā |

The *Paramatthajotikā* commentary on this passage describes the pressing of the palate with the tongue as a means of overcoming thirst and hunger. This is echoed both in medieval hathayogic texts,⁶⁵ and by contemporary Indian yogins who say that the hathayogic *khecarimudrā* enables extended yogic practice by removing the need to eat or drink.

Now this is not the place to add to the already considerable debate over the inconsistencies of the Pali Canon by investigating whether or not this technique was indeed practised or approved of by the Buddha. For our purposes it is enough to conclude that these passages provide evidence that an ascetic technique involving the pressing of the tongue against the palate (but *not* its insertion above the palate) was current at the time of the composition of the Pali canon and that this practice had two aims: the control of the mind and the suppression of hunger and thirst.⁶⁶

Early Sanskrit Texts

The earliest Sanskrit reference that I have found to a practice similar to the *Khecarīvidyā*'s *khecarimudrā* is in the *Viṣṇusmṛti*. DERRETT (1973:32) describes this dharmaśāstric text as “a puzzle”, standing “between the thought-world of Manu and that of the Vaiṣṇava Purāṇas”. KANE (1968: vol.1.2 p.125) believes the text to consist of two layers, a prose nucleus composed between 300 and 100BCE, and a later verse layer, added between 400 and 600CE. The following passage (97.1) comes at the beginning of a prose section on *dhyāna*:⁶⁷

“With the feet placed on the thighs and facing upwards, with the right hand placed in the left, with the tongue unmoving and placed at the palate, not touching the teeth together, looking at the tip of his nose and not looking around, fearless and calm, he should think of that which is beyond the twenty-four elements....And for him who is devoted to meditation yoga manifests within a year.”

Here the practice involving the tongue has no explicit purpose but is just one of various physical postures to be adopted by the meditator.

The next passage is from the *Maitrāyaṇīya Upaniṣad*. This work is a later upaniṣad but its date is uncertain. In his edition of the text, VAN BUITENEN makes no attempt at dating it. He does however distinguish between an early layer of the text and later

⁶⁵e.g. *GŚ* 65, *SS* 5.43. See also *KhV* 2.107 and footnote 357.

⁶⁶The earliest date for the composition of the Pali canon that we can confidently assert is the last quarter of the first century BCE. See e.g. SCHOPEN 1997:23–25.

⁶⁷ūrusthottānacaraṇah saye kare karam itaram nyasya tālūsthācalajihvo dantair dantān asamspriṣan svapnāsikāgram paśyan diśāś cānavalokayan vibhiḥ praśāntātmā caturvīṁśatīyā tattvair vyatītam cintayet || 1||... dhyānanirataṣya ca saṃvatsareṇa yogāvirbhāvo bhavati ||6||

interpolations, and includes the following passage among the interpolations (1962:85). The mention of the *susumna nādī* shows that the passage has been influenced by tantric physiology; it may be no older than the *Khecarividyā*.

At 6.18 *yoga* has been described as *śādaṅga*, consisting of *prāṇāyāma*, *pratyāhāra*, *dhyāna*, *dhāraṇā*, *tarka* and *samādhi*. The following passage (6.20–21) concerns *dhāraṇā*.⁶⁸

“Elsewhere it has also been said: Next is the ultimate fixing of [the object of *dhyāna*]. By pressing the tip of the tongue and the palate [and there] by checking speech, mind and breath [the yogin] sees Brahman through consideration (*tarkena*). When, after the termination of mental activity [the yogin] sees the *ātman* by means of the *ātman*, more minute than an atom and shining, then having seen the *ātman* by means of the *ātman* he becomes without *ātman*. Because of his being without *ātman* he is to be conceived of as without thought, without origin; this is the definition of liberation. That is the ultimate mystery. For it is said thus:

‘For by calmness of the mind he destroys good and bad action.
Happy and abiding in the *ātman* he attains eternal bliss.’

Elsewhere it has also been said: The upward-flowing channel called *susumna* carries the breath and ends in the palate. By way of this [channel] which is joined with Om and the mind, the breath moves upward. Turning the tip [of the tongue] back over the palate and restraining the sense-organs greatness looks upon greatness. Then he becomes without *ātman*. Through being without *ātman* he does not partake of pleasure or pain and attains isolation.”

Here the technique of turning the tongue back onto the palate seems to serve a similar purpose to that found in the first two Pali passages, namely that of controlling the activity of the mind. It is also connected with the raising of the breath by way of the *susumna nādī*.

⁶⁸ athānyatrāpy uktam | atha parāsyā dhāraṇā | tālurasanāgra(āgra°) em. ISAACSON AND GOODALL; āgre Ed) nipīdanād vāñmanahprānanirodhanād brahma tarkena paśyati | yadātmanātmānam anor anīyāmsam dyotamānam manahksayāt paśyati tadātmanātmānam drṣṭvā nirātmā bhavati | nirātmakatvād asamkhyo yoniś cintyo mokṣalakṣanam iti | tat param rahasyam iti | evam hy āha

cittasya hi prasādena hanti karma śubhāśubham |
prasannātmātmāni sthitvā sukhām avyayam aśnute (aśnute / corr.; aśnuta Ed) iti ||20||
athānyatrāpy uktam | ūrdhvagā nādī susumnākhyā prāṇasamcāriṇī tālv antar vicchinnā | tayā prāṇa (prāṇa / em.; prāṇa Ed) oṃkāramanoyuktayordhvam utkramet | tālv adhy agrāṇi parivartya cendriyāṇi samyojya mahimā mahimānam nirikṣeta | tato nirātmakatvam eti | nirātmakatvān na sukhaduhkhabhāg bhavati kevalatvam labhate (labhate / corr.; labhatā Ed) iti |

The Pali and Sanskrit passages cited above provide evidence (albeit rather scant) that a meditational practice involving pressing the tongue to the palate was known and used by Indian ascetics as early as the time of the composition of the Pali canon. The practice as described in these texts is however very different from the *khecarīmudrā* of the *Khecarīvidyā*, being merely its bare bones. We must turn to the texts of tantric Śaivism for the flesh.

Texts of Tantric Śaivism⁶⁹

A verse from the *yogapāda* of the *Kirānatantra* describes in brief a practice similar to that described in the *Maitrāyaṇīya Upaniṣad* (which may well postdate the *Kirānatantra*):⁷⁰

“Holding the breath and, while trembling (*sasphuram*?), contracting the throat, by means of the conjunction of the tongue and palate there is instant rising [of the breath].”

Both this and the *Maitrāyaṇīya Upaniṣad* passage describe a precursor of the idea found in the *Khecarīvidyā* and other haṭhayogic texts that the insertion of the tongue into the palate results in the raising of Kuṇḍalinī.⁷¹ The later tantric and hathayogic emphasis on the raising of Kuṇḍalinī is not found in early works of tantric Śaivism such as the *Kirānatantra*, where the emphasis is on the raising of the breath through the central channel.

We now turn to five passages from texts that are products of possession-based Yagini cults or their Kaula derivatives. These passages describe methods of conquering death by drinking *amṛta*, “non-death”. Similar techniques are described elsewhere in tantric

⁶⁹The absence of a fixed lower limit for the date of the *Khecarīvidyā* makes it impossible to prove that these Śaiva works predate it. However, it is a chronology of ideas that is important here. The *khecarīmudrā* of the *Khecarīvidyā* combines elements of the tantric Śaiva physical practices described in this section with the non-physical tantric *khecarīmudrā* described in the following section in a way that is not found in these tantric works. The *khecarīmudrā* of the *Khecarīvidyā* must postdate its individual elements as found in these texts. (It seems very likely too that the *Khecarīvidyā* does postdate these works: the latest of them (see footnote 96) are the *Kubjikāmatatantra* and the *Kularatnoddoyta*, early works of the Paścimāmnāya in which the system of six *cakras* is found for the first time (see *KMT pāṭalas* 11–13 and footnote 412). This system is found well developed in the *Vivekamārtanya*, a work mentioned at *KhV* 1.16.)

⁷⁰KT 59.34c–35b:

kumbhakam tu tatah kṛtvā kaṇṭham āpiḍya sasphuram ||34||
jihvātālusalāmāyogaṭ taṅkṣaṇotkramāṇam bhavet |

The verse is as found in the Mysore codex (University of Mysore, Oriental Research Institute MS P 285/10). At 34d, the Nepalese MS of c.924CE (NAK 5-893; NGMPP Reel No. A 40/3) has *kṛtam āviṣṭa tatputam*.

⁷¹E.g. *Brahmavidyopaniṣad* 73–74. See also footnote 218.

Śaiva works but in these the yogin is instructed to visualise the body being flooded with the *amṛta* rather than to drink it.⁷²

The first of these passages is from the *mudrāṣṭka* of the *Jayadrathayāmala*. It is a description of a yogic *karana* called *antarjala* and comes in the middle of a long passage describing several other such *karāṇas*.⁷³ These are all extremely obscure and the text is corrupt in several places. However the passage contains one of the earliest references to a yogic practice in which the tongue is definitely placed in *the hollow above* the palate and which links the practice with the drinking of *amṛta*. The previous twenty verses describe a technique of breath-retention by which the yogin can flood his body with *amṛta* and then increase the duration of the retention to attain various magical powers and worlds. The passage runs thus:⁷⁴

“[The *sādhaka*] should drink that nectar of the stream which is milked as if from a cow’s udders. Satiated by that *amṛta* he [becomes] free from wrinkles and grey hair....When the tongue has reached the head of Viṣ-

⁷² References to these other passages can be found later in this chapter where the “corporealisation” of subtle visualisation techniques into gross physical practices is explored in detail.

⁷³ The tantric Śaiva *karāṇas* become known as *mudrās* in the texts of *haṭhayoga*. *HP* 1.56 describes the stages of *haṭha*-*yoga* and has *mudrākhyāṇa* as the third stage. Ballāla (*BKhP* f. 37v⁷), explaining *HP* 4.10, glosses *karāṇam* with *mudrā*. SINGH (1979:33) quotes (without reference) a definition of *karāṇa*: *karāṇaṇ dehasanniveśa viśeṣātmā mudrādīvyāpārah* and translates it with “disposition of the limbs of the body in a particular way, usually known as *mudrā* i.e. control of certain organs and senses that helps in concentration”. Similarly, *AY* 20 uses *karāṇa* as a synonym of *mudrā*. The headstand (or shoulderstand) is known as *viparītā karāṇam* or *viparītakarāṇi* in haṭhayogic texts: see e.g. *GŚN* 135, *HP* 3.6, 3.76–78.

⁷⁴ *JRY Bhairavānanavidhi Bhūmikāpatala* 153c–162b (f.193v–f.194r):

pibed dhārāmṛtam tac ca yad ⟨d⟩ ugḍham gostonair iva ||153||
 tenāmṛtena tṛptas tu valīpalitavarjitaḥ |
 viṣṇumastakasaṁprāptā rasanā śūnyasaṁgame ||156||
 īsa⟨t⟩ sparśavivarjā tu tālurandhragatā tathā |
 dvijacañcuputapräkhyam vaktram krtvā tathā dvija ||157||
 uddhṛtya tad anu sparśam yāvad bhāvam sthirīgatam |
 (194r) dṛḍhabhāvagato yogī svastham plavam avāpnuyāt ||158||
 tatrashtasya ca viśramād gandhadvayavicāraṇāt |
 parāmṛtam prasravatī śūnyendurasāhatam ||159||
 tadāśvāditacindrūpam ürdhvam gacchaty asāṅkitam |
 kauñcikotpātānam hy esa śivāśaktisamāgama⟨h⟩ ||160||
 †śivavyāptikṛtodyānam plutoccāordhvadṛkkriyaḥ† |
 lalanātāluke yoja spandaśaktiyutam dadet ||161||
 kanthottathāluvivaram yāvad dvādaśabhūmikāḥ |

153c dhārā] conj. SANDERSON; vāra² cod 156c ‘samprāptā] em.; ‘samprāpta cod 157c dvijacañcupuṭa²] em. SANDERSON; dvikacumcupuṭa cod 160c kauñciko²] em. SANDERSON; krauñciko² cod

nu, on union with the void it enters the aperture of the palate without even slightly touching [the side]. Then, o Brahman, making the mouth like the hollow beak of a bird and then holding that sensation until [his] condition becomes steady, the yogin in the steady state floats comfortably. As a result of the relaxation of [the yogin] there and consideration of the two smells (?), the supreme nectar flows forth, struck by the tongue at the moon of the void. That which has the form of consciousness having tasted that */amṛta/* assuredly moves upwards. This conjunction of Śiva and Śakti is the uprooting of the Key goddess.⁷⁵ †[The conjunction] in which the power of sight is above the pronunciation of an extended vowel is a garden created by the all-pervasiveness of Śiva.† Joining the tongue and the palate, [the yogin] joins the aperture of the palate above the throat with the energy of vibration up to the twelve levels.”

Although there are many difficulties in this passage it is clearly the closest we have come so far to the *khecarīmudrā* of the *Khecarīvidyā*.⁷⁶

As in the *Maitrāyaṇīyopaniṣad* and *Kiraṇatantra* passages, the placing of the tongue at the palate is connected with the raising of the breath (at 160a, *cindrūpam*, “that which has the form of consciousness”, is the breath).

The next passage is from the *Mālinīvijayottaratantra*:⁷⁷

⁷⁵Professor Sanderson conjecturally emended *krauñciko*° to *kauñciko*° on semantic grounds, with the support of *KMT* 8.73d *kuñcikodghātayed bilam* and parallel metaphors found in the *Śrīpūthadvādaśikā* (NAK 5.358 ff.93v–95r; verse 5) and the *Kālikulakramasadbhāva* (NAK 1–76: 2.87ab). (Professor Sanderson has similarly emended *JRY* 1.45.184b *kruñcikodghātamātrataḥ* and *Yoginīsañcāraprakarāṇa* (part of the *JRY*'s third *sātkā*) 1.31b *kruñcikodghātam* to *kuñcikodghātam*. The *JRY* passage describes the *Alamgrāsa* stage in the yoga of the *vāmasrotas* while the *Yoginīsañcāraprakarāṇa* passage lists names of works with titles echoing the names of the phases of the *JRY*'s *vāmasrotas* yogas.) At *MaSaṃ* 17.8c Kundalini is called both *cindrūpā* (cf. *JRY* *Bhairavānanavidhi Bhūmikāpaṭala* 160a) and *kuñcikā*. Cf. *MaSaṃ* 18.30a.

⁷⁶This passage has linguistic parallels in the *KhV*. Compare *JRY* 2.157cd with *KhV* 1.74ab: *kākacañcuputām vaktrāṇi kṛtvā tadaṁṛtaṁ pibet*, “making the mouth like the open beak of a crow, [the yogin] should drink the *amṛta* therein” (see also footnote 248) and 2.159a with *KhV* 3.42ab: *parāmṛtamahāmbhodhau viśrāmām samyag ācaret*, “[The tongue] should duly relax in the great ocean of the supreme *amṛta*.”

⁷⁷*MVUT* 21.1–8:

athātah paramam guhyam śivajñānāmrtottamam |
vyādhimṛtyuvināśaya yoginām upavarnyate ||1||
śoḍasāre khage cakre candrakalpitakarṇike |
svarūpeṇa parāṇi tatra sravantīm amṛtaṁ smaret ||2||
pūrvanyāsenā saṁnaddhāḥ kṣepam ekaṁ vicakṣanah |
tatas tu rasanām nītvā lambake viniyoyajet ||3||
sravantam amṛtaṁ divyam candrabimbāt sitam smaret |
mukham āpūryate tasya kiṁ cil lavaṇavāriṇā ||4||

"And now the supreme secret, the acme of the *amṛta* of Śiva's gnosis is described for the destruction of disease and death in yogins. [The yogin] should visualise Parā in her own form flowing as *amṛta* in the sixteen-spoked wheel in the void, whose centre is formed by the moon. Armed with the previously[-described] *nyāsa*, for an instant (?) the wise [yogin] should then lead his tongue to the uvula and insert it [there]. He should visualise the flowing divine *amṛta*, whiter than the orb of the moon. Should his mouth fill with a slightly salty liquid that smells of iron then he should not drink it but spit it out. He should practise thus until [the liquid] becomes sweet-tasting. Drinking it, within six months he effortlessly becomes free of decrepitude and disease; after a year he becomes a conqueror of death. Once it has become sweet-tasting thenceforth his mouth fills up with whatever substance he, with focussed mind, visualises in it, such as blood, alcohol or fat or milk or ghee and oil etc., or [any] flowing substance."⁷⁸

*lohagandhena tac cātra na pivet kiṇi tu nikṣipet |
evam samabhya set tāvad yāvat tat svādu jāyate ||5||*
*jarāvādhivinirmukto jāyate tat pivams tatah |
śadbhir māsaīr anāyāsād vatsarān mṛtyujid bhavet ||6||*
*tatra svāduni samjāte tadāprabhṛti tatrāgam |
yad eva cintayed dravyam tenāsyāpūryate mukham ||7||*
*rudhirām madirām vātha vasām vā kṣīram eva vā |
ghṛtatailādikam vātha dravad dravyam ananyadhiḥ ||8||*

Codices: K_{ed}=The KSTS edition, with selective *variae lectiones* from K₁, K₂, K₃ and K₄; V=Benares Hindu University c 4106, paper, Śāradā; J=Śrī Raghunātha Temple Library, Jammu, MS No. 1524/ka, paper, Devanāgarī; P=Deccan College MS No. 488, Collection of 1875–6, paper, Devanāgarī. Somdev Vasudeva kindly provided me with the variant readings of witnesses V, J and P.

2b kalpitakarṇike] K_{ed}; kalpitakalpitam VJ, kalpitam P (*unn.*) *3c* rasanām] K_{ed}-VJ; rasatām K₁P *3d* viniyojayed] VJP; viniyojyat K_{ed} *4b* bimbāt sitam] K₁VJP; bimbasitaṁ K_{ed} *5d* svādu] K_{ed}^{pc}V; sādu K_{ed}^{ac}, sādhu J, sādhv a P *6a* jarā] K_{ed}P; jaya J *7a* tatra] K_{ed}VP; tac ca J • svāduni] K_{ed}^{pc}VJ; sāduni K_{ed}^{ac}, sādhuni P *8b* vasām] K_{ed}VJ; [vam]sam P *8d* dravad^b] K_{ed}VJ; dravyād^dP

⁷⁸ MVUT 14.11-15 describes a similar (but subtler) practice, "the introspection of taste" (*rasarūpā dhāranā*): "Now I will teach the taste-introspection, which is revered by Yogins, whereby the attainment of all flavours arises for the Yogi. One should contemplate, with a focussed internal faculty, the Sensory Medium of taste as resembling a water-bubble on the tip of the tongue. It is located at the end of [the] royal nerve (*rājanāḍī*), it is cool, six-floured and smooth. Then, within a month, one savours flavours. Rejecting the salty [flavours] etc., when he reaches sweetness, the Yogi, swallowing that, becomes the vanquisher of death after six months. [He is] freed from aging and disease, black-haired, undiminished is [the splendour] of his complexion. He lives as long as the moon, the stars and the sun, practising now

Unlike in the other passages describing the defeat of death, in this passage the tongue is not explicitly said to enter the aperture above the uvula—*lambake viniyojayet* at 21.3d could mean either “[the yogin] is to place [his tongue] at the uvula” or “[the yogin] should insert [his tongue] into [the cavity above] the uvula”.⁷⁹ However, in the light of the other passages, in which the insertion of the tongue above the palate is explicitly instructed, it seems likely that the same is intended here.⁸⁰

The next passage is from the *Kaulajñānanirṇaya*:⁸¹

“Now [I shall teach] the secret Upper Lord, that destroys all diseases. [The yogin] should point his tongue upwards and insert his mind in there. By regular practice he destroys death, my dear. In an instant he is freed from sicknesses, diseases, death, decrepitude and the like. All diseases are destroyed, like deer by a lion. In an instant disease is destroyed, [there is] the destruction of severe leprosy. With a sweet taste, o great goddess, there is the removal of wrinkles and grey hair. With a milky taste, o wise one,

and again.” (VASUDEVA’s translation: 1999:253).

MVUT 15.16–19 teaches the “introspection of the tongue” (*jihvādhāraṇā*): “The yogin should contemplate his own tongue as having the colour of the moon. Within ten days he will achieve the sensation of the absence of his own tongue, as it were. After six months the single-minded [practitioner] can taste what is far away. Within three years he directly savours the supreme nectar, whereby the Yogi is freed from old age and death. Even if he is addicted to forbidden drinks he commits no sin...” (ibid.:264).

KMT 9.19–20 teaches a visualisation of the mouth filling with *amṛta* that has arisen at the uvula, in which the *amṛta* seems to be equated with the Aghora mantra.

⁷⁹If the tongue were held at the uvula without entering the hollow above it, the yogin would be unable to swallow and the mouth would still fill with fluid.

⁸⁰See *JRY* 4.2.157b *tālurandhragatā*, *KJN* 14.50c *ūrdhvakām* (cf. *KhV* 2.80a); *KJN* 6.18b *brahmavilamp gataḥ* (cf. *KhV* 1.55d); *KJN* 6.26d *svavaktrena samyutām* (cf. *KhV* 2.64d); *KMT* 23.159d *lambakām tu vidārayet*.

⁸¹*KJN* 14.50–54b:

ata ūrdhvēśvaram̄ guhyam̄ sarvayādhivimardakam̄ |
rasanām̄ ūrdhvakām̄ kṛtvā manas tasmin niveśayet ||50||
satatābhyaśayogena maraṇam̄ nāśayet priye |
kṣanena mucyate rogaīr vyādhimṛtyujarādibhiḥ ||51||
naśyate vyādhisamghātam̄ simhaśvaiva yathā mṛgāḥ |
kṣanena naśyate vyādhiḥ katukakuṣthanāśanam̄ ||52||
susvādena mahādevi valipalitanāśanam̄ |
kṣīrasvādena medhāvī amaro jāyate narāḥ ||53||
ghṛtasvādopamam̄ devi svātantryam̄ tu tathā bhavet |

50c rasanām̄ ūrdhvakām̄] em.; rasanā ūrddhakām̄ Ed 51ab ābhyaśayogena maraṇam̄]
conj.; ābhyaśayet tat tu muhūrttam̄ Ed 52d katukaḥ] conj.; katuke Ed 54a ḥopamam̄]
em.; ḥopamanaṁ Ed (unm.) 54b svātantryam̄ tu tathā] em.; svātantran tu yathā Ed

(Both *MVUT* 21.1–8 and *KJN* 14.50–54b are followed by passages on *mṛtakotthāpana*, reanimating corpses, and *paradehapraveśana*, entering another’s body.)

a man becomes immortal. When [there is] a taste like ghee, o goddess, then independence arises.”

The idea of a progression of tastes presented in the *Mālinīvijayottaratatantra* and *Kaulajñānanirnaya* passages is nowhere mentioned in the *Khecarividya*, but is found at *Gorakṣasātaka_N* 149 (= *Hathapradipikā* 3.49) and *Gherandasamhitā* 3.31–32.⁸²

The next passage is another from the *Kaulajñānanirnaya*, in a difficult section found at 6.15–28. The goddess asks Bhairava about *kālavañcana*, “cheating Death”. In reply, Bhairava answers:⁸³

“Stretching the uvula (*dantarāyam*) until he can reach the aperture of Brahmā (*brahmabilam*),⁸⁴ the wise man extracts the best of *amṛtas* with the tip of his tongue. Truly indeed, o great ascetic lady, he conquers death in a month. Putting the tongue at the root of the palate, he should gently breathe in. He should practise for six months, o goddess; he will be freed from great diseases.”

Various benefits arise from the practice: the yogin is free of old age and death, he knows the past and future, has long-distance hearing and vision, is not affected by poison and is impervious to attack. Then at 23–26 we read:⁸⁵

⁸² Govind Dās Yogīrāj said that the liquid tasted fishy at first, then salty, then like butter, then like ghee and finally had a taste that could not be described. BERNARD (1982:68) reported “At first it was thick, heavy, and slimy; eventually, it became thick, clear, and smooth”.

⁸³ *KJN* 6.18–19:

*prasārya dantarāyam tu yāvad brahmavilam gataḥ |
amṛtaśāra rasāgrena duhyamānah sudhīr apī ||18||
māseṇa jinayen mṛtyum satyam satyam mahātape |
rasanām tālumūle tu kṛtvā vāyuṇ pibec chanaiḥ ||19||
saṁmāsam abhyased devī mahārogaiḥ pramucyate |*

18a dantarāyam] em.; danturāyān Ed 18d duhyamānah] conj. SANDERSON; dahyamāna
Ed 19a jinayen] em. SANDERSON; jitayen Ed 19c rasanām] em.; rasanā Ed 20a
māsam] em.; māsād Ed

⁸⁴ The *dantarāya* is the *rājadanta*, on which see footnote 240; *brahmabila* is a synonym of *brahma-randhra*, on which see footnote 222.

⁸⁵ *KJN* 6.23–26:

*yad rājadantamadhyastham bindurūpam vyavasthitam |
amṛtaṁ tad vijānīyād valīpalitanāśanam ||23||
śītalasparśasāṇḍsthāne rasanām kṛtvā tu buddhimān |
valīpalitanirmuktah sarvavyādhivivarjitat ||24||
na tasya bhavate mṛtyur yogayānaparāḥ sadā |
rasanām tālumūle tu vyādhināśāya yojayet ||25||
tiṣṭhañ jāgraṇ svapāṇi gacchan bhuñjāno maithune ratāḥ |*

"[The yogin] should recognise that which is in the middle of the uvula in the form of a drop to be *amṛta*, which destroys wrinkles and grey hair. The wise man should put his tongue in the place of cool touch; he becomes free of wrinkles and grey hair and devoid of all disease. Always devoted to the way of yoga, death cannot happen to him. He should insert his tongue into the base of the palate to destroy disease. Standing, awake, asleep, moving, eating [or] delighting in sexual intercourse, he should curl [back] his tongue constantly, joining it with its own mouth (*svavaktreṇa*)."⁸⁶

The yogin defeats death and becomes free (*svacchandagah*) (vv.27–28).

The last of these passages describing the conquering of death is from the *Kubjikāmatatantra*:⁸⁷

"And now I shall teach another practice, which destroys Death. Contracting the Base *cakra*, [the yogin] should straight away concentrate on the place of generation. After rubbing and pressing [it], he should open up the uvula. Satiated by the *amṛta* from the uvula he doubtless conquers Death. By carrying out this practice, o beautiful goddess, he destroys fever, consumption, excessive heat or extreme discolouration [of the body].⁸⁸ Putting the tongue in the void, without support, not touching the teeth with the teeth nor joining the lips together, eschewing [any] contact of

rasanāṁ kuñcayen nityāṁ svavaktreṇa tu saṃyutam ||26||

23a yad] conj.; dvau Ed • rājadanta'] em.; rājada* Ed *23c* tad] em.; tam Ed *24a* sītala'] em.; sītalam Ed *25c* rasanām] em.; rasanā Ed *26b* bhuñjāno] em. GOODALL (26ab = KMT 8.78cd); bhuñjan Ed (*unm.*)

⁸⁶This "mouth" probably refers to the opening above the uvula. See footnote 302.

⁸⁷KMT 23.158–162:

athānyām api vakyāmi prayogām mṛtyuṇāśanam |
sāṅkocya mūlacakram tu janmaṣṭhaṇ dharayet kṣanāt ||158||
sāṅghaṭṭam piḍanām kṛtvā lambakām tu vidārayet |
lambakāmṛtasantṛpto jayen mṛtyum na saṃśayah ||159||
dāham śoṣam tu santāpaṇaḥ vaivaraṇaḥ vā mahadbhutam |
nāśayeta varārohe anenābhyaśayogataḥ ||160||
rasanām śūnyamadhyasthām kṛtvā caiva nirāśrayām |
na dantair daśānām sprṣṭvā oṣṭhau naiva paraspāram ||161||
tyajya sparśanam eteṣām jinen mṛtyum na saṃśayah |
eṣa mṛtyuṇjayo yogo na bhūto na bhavisyati ||162||

159a samghaṭṭam] em.; samghaṭṭe Ed *160a* dāham śoṣam tu santāpaṇ] em.; dāhaśoṣas tu santāpo Ed *161b* nirāśrayām] em.; nirāśrayam Ed

⁸⁸Cf. KhV 2.82c–88d.

these, [the yogin] doubtless defeats Death. This yoga that is the Conquest of Death has not been [taught] before, nor will it be [taught again].”

As I have said above, these five passages describing techniques for the conquest of death are all scriptures of possession-based Yogi cults or their Kaula derivatives. They contain the first references to practices in which the tongue enters the hollow above the palate. Thus it may be that the technique has roots in rites of possession. The tongue’s entry into the cavity above the palate has been reported to occur spontaneously as a result of altered mental states which themselves can be precipitated by breathing practices and drugs.⁸⁹ In the above passages the yogin is instructed to put his tongue into the cavity; there is no suggestion of spontaneity. Thus these techniques may derive from attempts to recreate a state of possession.⁹⁰ With the tongue inserted in the cavity, it is difficult for the yogin to swallow and saliva/*amṛta* collects in the mouth.

The last passage from the texts of tantric Śaivism that I shall examine is found in the *Kularatnoddyyota*, a work of the Paścimāmnāya’s Kubjikā cult. It is the earliest example, that I have located, of a practice involving the tongue being called *khecarīmudrā*. This *khecarīmudrā* is the first of eight *mudrās* described in the text:⁹¹

⁸⁹This has happened to Dr. Thākur when practising *prāṇāyāma* for long periods and to his son when holding his breath while swimming. Satyānanda SARASVATI (1993:280) reports “when prana is awakened in the body, the tongue will move into [the *khecarīmudrā*] position spontaneously”. I have been introduced to a man who had no knowledge of yogic techniques but whose tongue assumed the *khecarīmudrā* position while he was under the influence of LSD.

Praṇavānand SARASVATI (1984:203–4) says that before birth a baby’s tongue is in the *khecarīmudrā* position and has to be flicked out after parturition. This breaks the baby’s *yoga-nidrā* (“yogic sleep”), it starts to breathe, experiences hunger and thirst, and beholds *samsāra*. A difficult passage attributed to “the haṭhayogic tradition” (*haṭhayogasampradāyah*) in the *Hatharatnāvalī* (f. 12v¹¹–f. 13r³—see page 315 of the appendices) seems to say the same. However, Dr. L. Colfox of Bristol has told me that babies are born with their tongues in their mouths.

⁹⁰Cf. VASUDEVA’s definition of *mudrā* which is cited on page 39.

⁹¹The eight *mudrās* correspond to the eight *māṭs* listed at KMT 15.6–7.

KRU 3.105–108 (I am grateful to Somdev Vasudeva for providing me with his unpublished edition of KRU 3.95a–129b, to which I have added the variants from witness V):

sarvadvārāṇī samṛudhya mārutam samniyamyā ca |
lalānā ghaṇṭikāntasthā antaḥsrotonirodhikā ||105||
ākuñcyā karapādau tu muṣṭibandhena suvrate |
ūrdhvonnataṁ mukham kṛtvā khastham ardhaprasāritam ||106||
stabdhe ca tārake kṛtvā ākuñcyādhāramāṇḍalam |
vyomamārgagatāṁ dṛṣṭim manah kṛtvā tadāśrayam ||107||
catvarastham varārohe karāṇivāmyvidham matam |
mudreyam khecarī proktā sarvamudrēśvareśvarī ||108||

Q=NAK 5427 (NGMPP A 40/21), palmleaf, Kuṭīla, ca. 12th cent.CE; R=NAK 116 (NGMPP A 206/10), paper, Nevāri, dated *sāṃvat* 754 (=1634CE); S=NAK 55142 (NGMPP A147/10), paper, Devanāgarī; T=NAK 55151 (NGMPP 149/1), paper, Nevāri; U=NAK

“[The yogin] should block all the doors of the body and restrain the breath. The tongue should be placed at the tip of the uvula, blocking the internal channel. Tensing the hands and feet, with clenched fists, o great ascetic lady, raising the face upwards, half-stretched out into space, and fixing the pupils [of the eyes], clenching the Base region, fixing the gaze in the way of the ether and making the mind have [the ether] as its support at the crossroads (*catvarastham*),⁹² o beautiful lady: the technique is understood thus. This is called *khecarimudrā*, the queen of all the *mudrā*-regents.”

This practice is in the tradition of the pre-āgamic tongue practices cited earlier rather than those of the tantric Śaiva passages above. Here and in the passages from the Pāli canon, the *Viṣṇusmṛti* and the *Maitrāyanīyopaniṣad*, the yogin is to exert himself, straining to hold his breath and tensing the body, whereas in the other āgamic passages (and in the *Khecarīvidyā*) the yogin is to relax,⁹³ breathing freely,⁹⁴ as his body is flooded with *amṛta*. The absence of *amṛta* in the *Kularatnoddhyota* passage and the description of the tongue as *ghāṇṭikāntasthā*, “at the tip of the uvula”, make it likely that the tongue was to be held at the uvula rather than inserted into the cavity above it. The absence of *amṛta* is made more striking in the light of the third *mudrā* described in the passage, the *śāśinī*, “lunar”, *mudrā*.⁹⁵

42454 (NGMPP A 146/6), paper, Nevārī; V=Chandra Shum Shere c.348, paper, Nevārī.

105a samṛudhya] QSTU; samṛudhyām R, samrundhya V 105c lalanā] QSTUV; lalanā-
ṁ R 105d sroto^o] em. VASUDEVA; śroṇī R, śrota^o SV, śrota^o Q TU 106a ākuñcyā karapādaū
ca] RSV; ākuñcyā karapādaū tu Q, ākuñcyā karapādo tu T, ākutra kalapādo tu U 106b
“bandhena] QST; bandhana R, vāṇūna U, vāndhana V 106d khaṣṭham] QRSUV;
khaṣṭham T 107a stabdhē ca] QTV; tathaiva R, sokṣava^a S, stāva U 107c ‘gatām] QSUV;
‘gatā R, ‘gatām T 107d manah] QRSTU; mama V • tadāśrayam] conj. MALLINSON;
mamāśrayam V, samāśrayam cett. 108a catvarastham] em. SANDERSON; tvaccārastham
QRV, catvārastham STU 108b karāṇavāmvidham] R; karāṇevāmvidham QSTUV

⁹²The “crossroads” (*catvara/catupatha/catuṣkikā*) is in the region of the *brahmaṇḍra*. See *TA* 15.94 and Jayaratha *ad loc.*, *Tantrāloka* *viveka ad* 5.55a and *NTU* p.147, l.18. I am grateful to professor Sanderson for providing me with these references.

⁹³JRY *Bhairavānanavidhi Bhūmikāpatala* 159a.

⁹⁴KJN 6.19d.

⁹⁵KRU 3.110a–112b (for details of the witnesses see footnote 91):

svādhīṣṭhānasya vāmāṅge datvā cittām sureśvari |
paramāmṛtasampūrṇam smarec cakram anāmayam ||110||
sahasrāram mahāmāye vidyāyoginisamyutam |
plāvayann amṛtaughena sarvam deham vicintayet ||111||
mudreyam śāśinī proktā sarvakāryārthaśādhanī |

111a sahasrāram] QRSV; sahaṣtāram T, sahaṣrāya U 111b yogini] short final i metri
causa 111c plāvayann] QRSV; plāvayenn TU 111d sarvam deham] Q; sarvām deham
R; sarvadeham ST, sarvadeha^a U, sarvā deham V 112a śāśinī] QRSTV; śākhinī U

“Placing his mind at the left side of the Svādhīṣṭhāna, o queen of the gods, [the yogin] should visualise the Sahasrā *cakra* as spotless and full of the supreme *amṛta*, o great goddess of illusion. Flooding [it] with a stream of *amṛta* he should visualise his entire body as joined with the Vidyāyoginī. This *mudrā* is called *śāśvī* and accomplishes all ends.”

Khecarīmudrā in Tantric Texts.

The passages cited above that describe the conquest of death indicate that physical practices very similar to the *Khecarīvidyā*'s *khecarīmudrā* were used by *sādhakas* of various tantric traditions before the composition of the *Khecarīvidyā*. Like the *Khecarīvidyā*'s *khecarīmudrā* these practices were connected with the raising of breath/Kundalini and enabled the yogin to drink *amṛta* and thereby be free of old age, disease and death. However, despite there being descriptions of many different *khecarīmudrās* in the texts of tantric Śaivism, it is not until the relatively late *Kularatnoddyyota* that we find the first instance of a practice involving the tongue being called by that name, and even then that practice is somewhat different from the *Khecarīvidyā*'s *khecarīmudrā*.⁹⁶

Mudrā in tantric Śaivism is a large and complex subject and I shall not attempt to explore it in detail here.⁹⁷ Instead I shall examine only the *khecarīmudrā* in tantric Śaiva texts and in particular those *khecarīmudrās* which are in some way related to the hathayogic *khecarīmudrā*, in order to help explain the adoption of the name for the hathayogic practice.

In the texts of tantric Śaivism, a Khecarī is a particular type of Yogiṇī,⁹⁸ and lives among the Khecaras, “sky-dwellers”. Becoming a Khecara, sporting with them, being worshipped by them and reaching their abode (*khecarapada*) are mentioned throughout the Bhairavāgama as goals of *sādhana*, and *khecarīmudrā* is often the means.⁹⁹ The

⁹⁶The *Kularatnoddyyota* must postdate the *Kubjikāmatatantra* since much of it is derived from that work. The *Kubjikāmatatantra* itself postdates the root tantras of Trika Śaivism (SANDERSON 1986:163–164). The earliest witness of the *Kularatnoddyyota* is a Nepalese palm leaf manuscript from about the 12th century CE (see footnote 91).

⁹⁷For detailed studies of *mudrā* in tantric Śaivism see VASUDEVA 1997 and PADOUX 1990b.

⁹⁸KMT 6.81c–82b gives a *nirvacana* explanation of the name Khecarī: *khagatir hy ūrdhvabhāvena khagamārgena nityāśah | carate sarvajantūnām khecarī tena sā smṛtā ||* “Motion in the ether arises through the higher existence (?). Of all creatures, she who always goes (*carate*) by way of the ether (*khagamārgena*) is known as Khecarī.”

In the *Siddhayogesvarīmata* (which is devoted to the Yogiṇī cult—see *pātalas* 13, 22 and 29 for detailed descriptions of Yogiṇīs), Khecarī seems to be used as a synonym of Yogiṇī at 29.20. SANDERSON (1987:15) describes Yogiṇīs as “both supernatural apparitions and human females considered to be permanently possessed by the mother goddesses [cf. *SYM* 22.5ab]. They were to be invoked and/or placated with offerings of blood, flesh, wine and sexual fluids by power-seeking adepts...”

⁹⁹See JRY *mudrāyatka* 2.636a, 644d (f.32r), 648d (f.32v); *Parātrīśikā* 1; *Yoginihṛdaya cakrasariketa* 5d

Kubjikāmatatantra describes a hierarchy of five groups of feminine deities in *pāṭalas* 14–16: Devīs, Dūtīs, Māṭṛs, Yoginīs and Khecarīs, of which the Khecarīs are the highest and are distinguished from Yoginīs. In the *Kaulajñānanirṇaya* Khecarī is described as the overall mother of all *siddhiyoginīs*.¹⁰⁰ The same verse of the *Kaulajñānanirṇaya* lists two other types of Yoginī: Bhūcarī and Gocarī.¹⁰¹ Kṣemarāja describes four groups of deities (*devatācakrāṇi*) in the sequence of manifestation of *śakti* at *Spandanirṇaya* 1.20: Khecarī, Gocarī, Dikcarī and Bhūcarī, of which the most refined is Khecarī.¹⁰² In his *Śivasūtravimarsīnī* (2.5) the same author describes Khecarī as *parasamvitsvarūpā*, “having the form of the highest consciousness”. Kṣemarāja’s formulations are sophisticated interpretations of the less metaphysically refined yoginī-cult. In both systems Khecarī, however she is understood, occupies an exalted position, and the same is true of her *mudrā*. Thus, in the 32nd *āhnika* of the *Tantrāloka*, which is devoted to *mudrā*, we read:¹⁰³

“Among these (i.e. the *mudrās* taught in the *Mālinīvijayottaratantra*) the most important is *khecarī* [since it is the one] whose essence is a deity.”

The importance of *khecarīmudrā* is stressed again later in the same chapter:¹⁰⁴

“There is one seed-syllable, that of emission, whose power resides in all mantras; and there is one *mudrā*, *khecarī*, which animates all *mudrās*.”

Similarly, at *Jayadrathayāmala* 4.2.645c *khecarīmudrā* is described as “the queen amongst all *mudrās*” (*sarvamudrāsu rājeśī*), and we saw above how *Kularatnoddīyota* 3.108d calls *khecarīmudrā* “the queen of all *mudrā*-regents” (*sarvamudrēśvareśvarī*).

Thus *khecarīmudrā* is a key component of tantric practice. But what is it? In his analysis of the *mudrās* of the *Mālinīvijayottaratantra*, VASUDEVA (1997:15–20) follows the divisions found in the text in identifying three types of *mudrā*: liturgical, iconic and yogic. Yogic *mudrās* are so called “not because they are primarily employed in

etc. (The Bhairavāgama is the entire corpus of Tantras of the Mantramārga, excepting those of the Śaiva Siddhānta. For an explanation of the different categories of texts in tantric Śaivism see SANDERSON 1988.)

¹⁰⁰ *KJN* 9.2ab: *sarvasiddhiyoginīnām khecarīm sarvamātarīm* | Cf. *KMT* 15.10, where the eight *māṭṛs* are said to be born from the bodies of the Khecarīs: *khecarītanusambhūtāś cāṣṭau māṭryah*. In the Buddhist *Hevajratantra*, Khecarī is located at the top of the circle of Yoginīs (*HT* 1.8.15, 1.9.12).

¹⁰¹ At *KJN* 14.93 *paramāmṛta* is located at the *khecarīcakra*. *KMT* 14.65–67 and 15.82 say that the Dūtīs and Yoginīs flood the world with *amṛta* when disturbed (*kṣubdhāḥ*) but this is not said in the description of the Khecarīs in *pāṭala* 16.

¹⁰² cf. *KMT* 25.214.

¹⁰³ *TĀ* 32.4ab: *tatra pradhānabhūtā śrīkhecarī devatātmikā* |

¹⁰⁴ *TĀ* 32.64:

*ekām sṛṣṭimayaṁ bijām yadviryām sarvamantragam |
ekā mudrā khecarī ca mudraughah prāṇito yayā ||64||*

yoga but rather because their practice involves yogic principles” (*ibid.*:18). The *khecarīmudrās* of tantric Śaivism fall into this yogic category. In the 32nd *āhnikā* of his *Tantrāloka*, Abhinavagupta describes nine variants of the *khecarīmudrā*. These involve esoteric yogic techniques and require the yogin to assume bizarre physical attitudes in imitation of the *mudrā*-deities that he seeks to propitiate.¹⁰⁵ At the beginning of the chapter (32.1) he cites the *Devyāyāmala*'s definition of *mudrā* as *bimbodayā* and analyses the compound in two ways: either *mudrā* is “that which arises from the original” or “that from which the original arises”. Thus, as VASUDEVA says (*ibid.*:19):

...these extreme Khecarīmudrās are reflections, imprints or replications (*pratibimba*) of the dynamism of consciousness (Khecarī). The corollary is...the direct experience of Khecarī, or to use different terminology the possession by the goddess Khecarī, manifests itself in the practitioner with these bizarre symptoms.

Thus the two levels of sophistication possible in the interpretation of Khecarī-mentioned above are also possible in her *mudrā*. On the level of Khecarī as etheric Yoginī, *khecarīmudrā* brings about possession by her; on the level of Khecarī as supreme consciousness, *khecarīmudrā* brings about experience of that consciousness. In the *Jayadrathayāmala* the *lelihānāmudrā*, (one of the nine types of *khecarīmudrā* described by Abhinavagupta) is said to be *sarvadāvesakārikā*, “always effecting possession”;¹⁰⁶ Kṣemarāja says that *khecarīmudrā* is so called “because [it brings about] movement in the ether, i.e. the sky of awakened consciousness” (*khe bodhagagane caraṇāt*).¹⁰⁷

The *khecarīmudrā* of the *Khecarīvidyā* has many of the attributes of the possession-oriented *mudrās* of the Bhairavāgama, and these are the key to its understanding rather than the sophisticated interpretations of the Kashmiri exegetes. The *Jayadrathayāmala*'s *mudrāśatka* describes several extremely bizarre *mudrās* and many of these result in *yoginīmelaka* and *khecaratva*, the aims of *khecarīmudrā* as described in the earliest layer of the *Khecarīvidyā*.¹⁰⁸

¹⁰⁵ At *TA* 32.26 the *karanikinī* variant of the *khecarīmudrā* is described. As well as adopting other physical gestures, the yogin is to touch his palate with his tongue—*jihvayā tālukam sprēt*. This brings to mind the meditational techniques described in the passages cited above from the Pali canon, the *Viṣṇusmṛti* and the *Maitrāyanīyopaniṣad* and is one of the first instances of such practices being linked with the name *khecarīmudrā*. However this should not be seen as significant in the development of the hṛdayogic *khecarīmudrā*. It adds nothing to what is found in the pre-āgamic passages cited above and appears to be simply an instruction on what should be done with the tongue during *sādhana* on the same lines as, say, instructions to gaze at the tip of the nose. Instructions to press the tongue to the palate in the manner of those pre-āgamic passages are found elsewhere in the texts of tantric Śaivism and *hṛdayoga* (see e.g. *Mṛgendratantra yogapāda* 18c–19b, *KMT* 7.85a, *HP* 1.45–46 and *DYS* 70) and the occurrence of such an instruction in the *Tantrāloka*'s description of a variant of *khecarīmudrā* is probably just coincidence.

¹⁰⁶ *JRY* 4.2.597d.

¹⁰⁷ *Netratantroddyota* 7.32.

¹⁰⁸ Perhaps surprisingly, no specific mention is made of flying in the *KhV. Khecaratva*, “being a Khecara”,

Why was the hathayogic practice called *khecarimudra*?

The purpose of *mudrās* in *hathayoga* is to awaken *Kuṇḍalinī*.¹⁰⁹ As we have seen above, causing breath or *Kuṇḍalinī* to rise up the central channel is mentioned as an aim of many of the practices described in the *śaivāgama* in which the tongue enters the cavity above the palate. Thus it is appropriate that such a practice should be called *mudrā* in the texts of *hathayoga*. But why should it be called *khecarimudrā*?¹¹⁰

Many of the practices of *hathayoga* can be understood as tantric ritual within the realm of the yogin's own body.¹¹¹ The *hathayogin* can accomplish the ends of tantric

is often said to be a reward of the practice but this state of being is never specifically said to entail the ability to fly. *Khecaratva* and flying are distinguished in many texts: a list of *siddhis* at *KJN* 14.16–19 has both *bhūmityāga*, “leaving the ground”, at 17a, and *khecaratva* at 19b; *SSP* 5.35–42 contains a list of *siddhis* attained after different durations of practice: in the seventh year the yogin becomes *ksitityāgī* and in the ninth he becomes a *Khecara*; *AŚ* p.4 ll.11–12 gives a list of *siddhis* starting with *bhūmityāga* and culminating in *khecaratvapratīṣṭhā*. In his translation of *Vātulanāthasūtra* 1, M.K.Śāstrī adds “*Khecara* denotes the man who has made a remarkable progress in the spiritual realm and has, as a result thereof, occupied that state in which one always lives and moves in the ether of consciousness” (translation p.1 n.2).

Explicit mentions of flying are common in the *bhairavāgama*. Many of the *JRY*'s *mudrās* result in the *sādhaka* rising into the air: at 4.2.592d in the description of the *dāmṣṭriṇimudrā* we read *trisaptāhāt kham utpatet*, “after three weeks he rises up into the air”; at 4.2.632a the result of *karaṅkinimudrā* is *praharārdhāt plaved yomni*, “after ninety minutes he floats in the void”. The Kashmiri exegetes did not take such passages literally: commenting on *TĀ* 32.16c, where Abhinavagupta has quoted a description of the *triśūlinimudrā* from the *Yogasamcāra* by which “[the yogin] leaves the ground” (*tyajati medinīm*), Jayaratha writes *medinīm tyajatiti dehādyahantāpahastanena parabodhākāsacārī bhaved ity arthaḥ*, “when the text says that he leaves the ground it means that he will move in the sky of absolute consciousness by throwing off identification with the body. [the mind, the vital energy] and [the void]” (Professor Sanderson's translation). Perhaps the composer(s) of the *KhV* also took this position. We know that folk tales of flying yogins were current at the time of its composition (Digby 1970:11–15) and other hathayogic texts do mention *bhūmityāga* but not in the context of *khecarimudrā* (see e.g. *DYS* 155, *GhS* 5.56; but cf. *MaSaṃ* 18.52 which mentions *ksitityāga* as the result of a *dhyāna* in which, among other physical attitudes, the tongue is to be placed above the palate). The absence of any mention of *khecarimudrā* in Ballāla's explanation of *trailokyabhramanām ad KhV* 3.6 is telling: *antarikṣamārgena guṭikāvat*, “going by way of the atmosphere like [when one consumes] a pill”. Today *khecarimudrā* is often said by yogins to bestow the power of flight (see footnote 146). It is perhaps this association which led WHITE (1996:169) to translate the title of the *KhV* with “The Aviator's Science; or The Arcane Science of Flight”.

¹⁰⁹See *SS* 4.14 (= *HP* 3.5).

¹¹⁰Not everywhere in the texts of *hathayoga* is the practice called *khecarimudrā*. In the descriptions at *GŚN* 131–152, *SS* 3.69–83 and *SSP* 6.84 it is not named. In *AŚ* pp.1–3 it is said to be a *sāraṇā*. *MKSG* 11.966a–102ob calls the technique simply *rasanāyoga*, “tongue yoga”. *GŚN* 70 and *HP* 3.36 give alternative names for *khecarimudrā*: *nabhomudrā* and *vyomacakra* respectively. *GhS* 3.9 also calls the practice *nabhomudrā*.

¹¹¹Although I distinguish between tantric Śaivism and *hathayoga*, and between the texts of both, it should be stressed that there is no clear-cut division between the two. The *Śivasamhitā*, an archetypal hathayogic manual, calls itself a tantra (4.4). The *Khecarīvidyā* does the same (1.16) and itself exemplifies the futility of trying to distinguish between tantric and hathayogic works. The origins of many of the practices that are considered quintessentially hathayogic can be traced in tantric works (e.g. the *hatha-*

practice without external ritual or a consort with whom to engage in sexual rites. *Gorakṣāśataka* 72–75 locates both *bindu*, sperm, and *rajas*, menstrual fluid, in the body of the yogin. By combining the two, the *hathayogin* can produce within his own body the supreme *tattva* of the tantric sexual rite.¹¹² There are two processes at work in this interiorisation of tantric ritual. Firstly, it is a way of effecting independence similar in some ways to both the vedic renouncer's internalisation of the sacrifice¹¹³ and the Kashmiri Śaiva exegetes' transformation of tantric ritual into a mental process. Secondly, it is the result of a deliberate strategy of the redactors of the texts of *hathayoga*. By adopting the terminology of tantric works the writers of these texts would have lent them the authority of the *āgamas*. As we have seen above, *khecarīmudrā* was a highly esteemed part of tantric ritual, and its accommodation within the practices of *hathayoga* would have brought that esteem with it. A half-verse from the *Kulacūḍāmaṇitantra* cited in Kṣemarāja's *Sivasūtravimarśinī* (II.5) is found at *Tantrāloka* 32.64 (expanded into a full verse—see footnote 104) and in the *Hathapradīpikā*:¹¹⁴

“There is one seed-syllable, that of emission, and one *mudrā*, *khecarī*.”

Parallel to the interiorisation of tantric ritual is a process in which practices of tantric Śaivism are transformed into techniques that work on the human body. I call this process “corporealisation”. Although the techniques of *hathayoga* are the richest source of examples of this process, it began long before any hathayogic texts had been composed, as is evinced by the five passages describing the conquest of death by drinking *amṛta* cited earlier in this chapter.¹¹⁵

Besides *khecarīmudrā*, the *Khecarīvidyā* describes two more corporealised techniques. The first is the bizarre practice of *mathana*, “churning” or “kindling”, described

yogic *khecarīmudrā* and the *mūlabandha*, on which see footnote 279). Similarly, hathayogic works contain references to aspects of tantra that might be thought to have no place in such texts. Thus the yogin who has perfected *sitkārī prāṇayāma* is said to be “esteemed by the circle of yoginis” (*yoginīcakrasammānyāḥ*) at *HP* 2.55. In the absence of any yardstick by which to evaluate a text's contents and classify it as hathayogic or not, the best method is perhaps to see whether the text considers itself as teaching *hathayoga*. However, for the period prior to the composition of the *HP*, this would limit us to the *Dattātreyyayogaśāstra*, the *Yogabija*, the *Sārigadharapaddhati*, the *Amaraughaprabodha* and the *Śivasamhitā*. (After the *HP*, the number of explicitly hathayogic works increases considerably but these are for the most part commentaries and derivative texts, such as the so-called *Yoga Upanisads*. Exceptions include the *Hatharatnāvalī* and the *Gherāndasamhitā*) At the risk of opening myself to accusations of *ativyāpti*, I include all of the works identified by Bouy (see my footnote 8) as being used to compile the *HP*, as well as the *Sārigadharapaddhati*, the *Amaraughasāsana* and post-*HP* works which teach *hathayoga*, when I talk of ‘hathayogic texts’.

¹¹² On this *tattva* see e.g. *Yonitantra* 2.10 and its introduction, p.27.

¹¹³ On which see HEESTERMAN 1964:22–27.

¹¹⁴ *HP* 3.53ab: *ekam sṛṣṭimayan bijam ekā mudrā ca khecarī* |

¹¹⁵ Although I refer to corporealisation as a “process”, the traffic was not all one-way. Thus the transformation by some tantric exegetes of the sex act, or of yogic practices, into mental techniques is the opposite of corporealisation.

at 1.57c–64d, which involves inserting a probe into the nasal cavity and churning it about. At *Kubjikāmatatantra* 12.57–65 a subtler *mathana* is described which combines yogic techniques and visualisation, using sexual intercourse as its explanatory paradigm. This in turn can be seen as a grosser form of a visualisation given in the *Tantrāloka* which, although not called *mathana*, describes the meditation on the rubbing together of Soma, Sūrya and Agni as the *arani*, “the kindling stick”, by the agitation of which, the meditator, “burning brightly, attains success, enjoying the oblation of Mahābhairava in the great sacrificial fire which is called the heart”.¹¹⁶ Jayaratha gives a yogic interpretation of this passage which is similar in some ways to the technique of *mathana* described in the *Kubjikāmatatantra*.

The second corporealised technique in the *Khecarīvidyā* is the practice of massaging the body with various bodily fluids described at 2.72–79. This technique appears to be a corporealisation of alchemical practices in which various substances are rubbed into mercury in order to fix it.¹¹⁷

An example of corporealisation from elsewhere in the haṭhayogic corpus is the *mudrā* called *mahāvedha*, “the great piercing”, described at *Hathapradīpikā* 3.25–28. The yogin is to sit cross-legged with his left heel under his perineum. Putting his hands flat on the ground, he should raise his body and then gently drop it, thus making his heel tap against the perineum, forcing the breath/Kuṇḍalinī into the central channel. This is a corporealisation of the tantric *vedhadikṣā*, “piercing initiation”. *TĀ* 29.236–281 describes several different types of *vedhadikṣā*. Using mantras and visualisations, the guru causes *sakti* to rise up the pupil’s middle path and pierce the *cakras* and *ādhāras* stationed along it.

The haṭhayogic *khecarīmudrā* can be seen as a corporealisation of tantric techniques of cheating death in which the head is visualised as containing a store of lunar *amṛta* which, when accessed by means of the breath or Kuṇḍalinī, pours out into the rest of the body, nourishing and immortalising it. The subtle practice is described in many tantric works.¹¹⁸ The haṭhayogic *khecarīmudrā* (as well as its tantric predecessors) bestows a

¹¹⁶ *TĀ* 5.22a–23b:

somasūryāgnisamghattam tatra dhyāyed ananyadhiḥ |
taddhyānāraṇisamkṣobhān mahābhairavahavyabhuk || 22 ||
hrdayākhye mahākunḍe jāvalan sphītatām vrajet |

¹¹⁷ The parallels are described in detail in the notes to the translation.

¹¹⁸ See *SYM pātala* 11; *MVUT* 16.53–54; *KJN* 5.5–13; *NT pātala* 7, in which the second of the two techniques taught is called *khecarīmudrā*, *SCN* 41–46. Cf. *SYM pātala* 12 and *MVUT* 14.11–15, 15.16–19 (on which see footnote 78).

It might be argued that just because the physical *khecarīmudrā* is not mentioned in these texts, that does not mean that it was not practised: many tantric works allude to sexual rites without describing their practical details. Perhaps it was for the guru to instruct the *sādhaka* in the physical practice. However Kṣemarāja’s commentary on *NT* 7.16–22 (p.158 ll.10–17) describes the technique whereby *sakti* enters

concrete ontological status on the *amṛta*. In the descriptions of the subtle technique the yogin is to visualise it (verb forms from $\sqrt{smṛ}$ are used); in the corporealised technique the tongue is inserted into the cavity above the palate and the yogin drinks the *amṛta*.

The haṭhayogic *khecarīmudrā* is also a corporealisation of the tantric ritual practices of eating meat and drinking wine: the tongue is meat and *amṛta* is wine. This is explicitly stated in the *Hathapradīpikā*:¹¹⁹

“[The yogin] should constantly eat the meat of the cow and drink the liquor of the gods. I reckon him to be a Kaula; the others are destroyers of the *kula*. By the word ‘cow’ the tongue is meant, because the insertion of [the tongue] at the palate is the eating of the meat of the cow, which destroys great sins. The liquid that flows from the moon, brought about by the fire generated by the tongue’s insertion, is the liquor of the gods.”

The name *khecarī*, “[she who] moves in the ether”, is particularly appropriate for a practice in which the tongue enters a hollow space.¹²⁰ In the *Gorakṣasātaka* the name *khecarī* is explained thus:¹²¹

the central channel: the *mattagandhasthāna* (i.e. the anus—see *Tantrāloka* *viveka ad* 6.185c–186b) is to be contracted and relaxed (the passage is cited in full in footnote 279). Kṣemarāja’s mentioning here of a physical practice not alluded to in the *mūla* argues against his having any knowledge of the physical *khecarīmudrā*. The subtle physiology necessary for it is in place: commenting on 7.1–5 (p.147 l.14) he cites a passage describing the sixteen *ādhāras* including the *sudhādhāra*, “the nectar *ādhāra*”, which is *lambhikasya* [sic] *sthitaś cordhve*, “situated above the uvula”, and *sudhātmakah*, “consisting of nectar” (cf. *Svacchandatantrorddyota* 7.218a–226b and *Tantrāloka* *viveka* 5.55).

The idea of a subtle *khecarīmudrā* persists in the texts of *hathayoga*. Thus *HP* 4.43–53, in a section on *rājayoga*, describes *khecarīmudrā* and the flooding of the body with *amṛta* but makes no mention of tongues. Cf. *VS* 4.41–46, 6.23–41 and *Jñāneśvarī* 6.247–260 (KIEHNLE 1997:138–9), which describe similar processes but do not call them *khecarīmudrā*.

¹¹⁹ *HP* 3.46–48 (cf. *KhV* 2.68ab and *GBS* 137):

gomāṁsam bhakṣayen nityam pibed amaravāruṇīm |
kulinām tam aham manye itare kulaghātakāḥ ||46||
gośabdenoditā jihvā tatpraveśo hi tāluni |
gomāṁsabhakṣṇām tat tu mahāpātakanāśanam ||47||
jihvāpraveśasambhūtavahninotpāditāḥ khalu |
candrāt sravati yah sārah sā syād amaravāruṇī ||48||

¹²⁰ Cf. the *JRY* passage cited in footnote 74 where the tongue, when “at the aperture of the palate” (*tālurandhragatā*), is described as “in contact with the void” (*śūnyasamgame*), and “free from the slightest touch” (*īśatsparśavivarjā*).

¹²¹ *GSN* 69:

cittam carati khe yasmāj jihvā carati khe gatā |
teneyam khecarīmudrā sarvasiddhair namaskṛtā ||69||

"The mind moves in the ether (*khe*) because the tongue moves in the void (*khe*); thus there is this *khecarimudrā* worshipped by all the *siddhas*."

This explanation neatly connects the insertion of the tongue above the palate with a sophisticated interpretation of *khecarimudrā* similar to that given by the Kashmiri exegetes.¹²²

Khecarimudrā in hathayogic texts

If one examines the early texts of *hathayoga* different approaches to its practice become apparent.¹²³ At one end of the spectrum is the *Khecarīvidyā*, with its roots in Yoginī-cults and Kaulism. At the other end is the *Dattātreyayogaśāstra* which, while still far from the realm of orthodoxy, is a product of a more renunciatory and ascetic tradition.¹²⁴

¹²²On the Kashmiri exegetes' interpretation see Kṣemarāja ad *NT* 7.32 cited on page 39.

¹²³By "early texts" here I mean those texts which probably or definitely predate the c.1450CE *HP*. The works which have been used to compile the *HP* are listed in footnote 8. Besides the *Khecarīvidyā*, three of those texts include descriptions of the hathayogic *khecarimudrā*: the *Gorakṣasātaka* (64–70, 131–152), the *Dattātreyayogaśāstra* (272–273) and the *Sivasamhitā* (3.69–83, 4.31–37, 5.43, 5.114, 5.157). The *Siddhāśāntapaddhati* probably predates the pre-1363CE *Sārigadharapaddhati* (the description of nine *cakras* at SP 4351–4363 paraphrases that at *SSP* 2.1–9) and describes an unnamed *khecarimudrā* at 6.84. The *Amaraughaśāsana* describes an unnamed *khecarimudrā* on pages 1–2. The composition of this work, whose authorship is ascribed to Gorakṣanātha, can be dated to before 1525CE, the date of the manuscript from which it has been edited. It is quite different in style from other hathayogic works and, uniquely among such texts, calls the hathayogic practices described in its first few verses *sāraṇās*. *Sāraṇā* is one of eighteen processes in the alchemical refinement of mercury described in a quotation in the *Sarvadarśanasāṅgraha*'s ninth chapter (p.205, l.11).

¹²⁴These two approaches are later manifestations of the structural poles of Śaivism as identified by SANDERSON (1993:57): "Śaivism in its great internal diversity is the result of the interplay of two fundamental orientations, a liberation-seeking asceticism embodied in the *Atimārga* and a power-seeking asceticism of Kāpālika character within the *Mantramārga*." The distinction between liberation-seekers and power-seekers is blurred in hathayogic texts but this division into two poles is still helpful in understanding the different approaches to the practice of *hathayoga*.

The ideological tensions within the Nātha order are explained by the Nāthas themselves with a legend that is first found in a fourteenth century Bengali and Sanskrit work, the *Gorakṣavijaya*, and which spread throughout North India. Matsyendranātha, the first human guru of the Nāthas has become ensnared in the ways of wine, women and song. He is at the palace of the queen of Kadalideśa, "Banana country", and passes his time intoxicated, enjoying the company of the sixteen hundred dancing girls who live in the palace. The queen of Kadalideśa, fearing that attempts might be made to rescue her new lover, has banned men from the palace. Gorakṣanātha, Matsyendra's disciple, learns of his downfall and sets out to rescue him. He disguises himself as a dancing girl, gains entry to the palace and brings his guru back to his senses by instructing him through song and dance. Gorakṣa then turns all the women into bats and the two of them leave Kadalideśa.

This is the basic structure of the legend, which is now found in many different versions. It is interpreted as describing a reformation by Gorakṣa of the Kaula practices taught by Matsyendra. Matsyendra is often described as the originator of kaulism or the *yoginikaula* tradition: he is the author of the *Kaulajñāna-*

The two different approaches are summarised succinctly in the *Sārigadharapaddhati* (the *Dattātreyayogasāstra* practice is given first).¹²⁵

“[The yogin] should insert the previously cultivated mind and breath into the *śaṅkhinī* [nādī]¹²⁶ in the rod[-like] pathway at the rear [of the back] by contracting the *mūlādhāra*. Breaking the three knots he should lead [the mind and breath] to the bee-cave. Then the *bindu* born of *nāda* goes from there to dissolution (*layam*) in the void. Through practice the yogin becomes one whose destiny is assured, chaste (*ūrdhvaretāḥ*), supremely blissful, and free of old age and death.

Or, by upward impulses of the breath (*udghātaiḥ*)¹²⁷ [the yogin] should

nirṇaya and Jayaratha (*ad TĀ* 1.7) says that ‘Macchanda’ is famous for being the propagator of the entire *kulaśāstra*. Gorakṣanātha, on the other hand, is portrayed in legend as a more austere and ascetic figure and this is borne out in the Sanskrit texts attributed to him. The original *Gorakṣāstaka* bears little trace of any Kaula inheritance. The interpretation of this legend shows that the contradictions within the Nāthas’ texts were apparent to the Nāthas themselves but is a simplification of a more complicated situation in which, for example, the hathayogic texts attributed to Dattātreya show less tantric influence than those of Gorakṣa.

¹²⁵ ŠP 4365a–4371b:

pūrvābhystau manovātau mūlādhāranikuñcanāt |
paścime dṛḍhamārge tu śaṅkhinyantah praveśyat ||4365||
granthitrayam bhedayitvā nītvā bhramarakandaram |
tatas tu nādājō bindus tataḥ śūnye layam vrajet ||4366||
abhyāsāt tu sthiravānta ūrdhvaretāś ca jāyate |
parānandamayo yogī jarāmarañavarjitāḥ ||4367||
athavā mūlasamsthānām udghātais tu prabodhayet |
suptāṇi kundalinīn śaktiṇi bisatantunibhākṛtim ||4368||
suṣumnāntah praveśyaiva pañca cakrāṇi bhedayet |
tataḥ śive śaśāṅkābhe sphurannirmalatejasī ||4369||
sahasradalapadmāntahsthite śaktiṇi niyojayet |
atha tatsudhāyā sarvāṇi sabāhyābhyanṭarāṇi tanum ||4370||
plāvayitvā tato yogī na kiṇi cid apī cintayet |

¹²⁶In the descriptions of *khecarimudrā* found in the *SSP* (1.67, 2.6, 6.84), *AS* (p.1, p.10) and *BVU* (73–76), we find a subtle physiology not referred to in other Sanskrit manuals of *hathayoga* in which *amṛta* is secreted at the *daśāmadvāra*, “the tenth door”, at the end of the *śaṅkhinīnādī*, which is located at the *rājadanta* (see footnote 240). ŠP 4591–4612 teaches techniques for *videhamukti*, “bodiless [i.e. final] liberation”, and *kālavañcana*, “cheating death”, similar to those described at *Khecarīvidyā* 3.43c–53b. In the ŠP passage, the yogin shuts the nine doors of the body but leaves the tenth open if he wants to abandon his body; if he wants to enter a trance in which Death cannot take him but from which he can return, he should shut the tenth door. The tenth door is “frequently referred to in old and medieval Bengali literature” (DASGUPTA 1976:240), such as the *Gorakṣavijaya* and also in the Hindi poems of Gorakhnāth: see *GBS* 135 and *GBP* 11.3. Cf. *AM* 51.1. For analyses of the workings of the *śaṅkhinī nādī* see DASGUPTA 1976:239–243 and WHITE 1996:254–5.

¹²⁷On *udghāta*, “eruption [of the breath]”, see VASUDEVA 1999:310–316.

awaken the sleeping goddess Kuṇḍalinī whose abode is the Base [and] whose form is like a lotus fibre. Inserting her into the *sūṣumna* [*mādi*] he should pierce the five *cakras*. Then he should insert the goddess into Śiva, who has the radiance of the moon, a shining faultless light, in the thousand-petalled lotus, and flood his entire body, inside and out, with the nectar there. Then the yogin should think of nothing.”

The practices that are taught in the *Khecarīvidyā* can be understood in the terms of the second paradigm. The language and ideas of the first are almost entirely absent, with just a brief appearance at 2.107–115.

Of all the texts of *hathayoga* only the *Dattātreyayogaśāstra* describes practices which conform exactly to the first paradigm. The *Dattātreyayogaśāstra* mentions neither Kuṇḍalinī nor *cakras*. Closest to this position are the original *Gorakṣaśātaka*¹²⁸ and the *Yogabija*, whose descriptions of *sādhana* match that described in the first alternative but also include *śakticālana*, a technique for awakening Kuṇḍalinī that involves pulling on the tongue.¹²⁹ Only the *Khecarīvidyā* and the *Vāsiṣṭhasaṃhitā* adhere closely to the second alternative. All other hathayogic texts teach both approaches and, as we shall see below, this results in some inconsistencies.

The standpoint of any particular text can be seen in how it understands the purpose of *khecarimudrā*. In the *Khecarīvidyā*, as we have seen, *khecarimudrā* is used to raise Kuṇḍalinī and access the store of *amṛta* in the head to flood the entire body, rejuvenating and nourishing it. In the *Dattātreyayogaśāstra* the purpose of *khecarimudrā* is not explicitly stated, but the practice is grouped with *jālandharabandha*, the chin-lock, which is said to prevent the lunar *amṛta* from being consumed by the solar fire in the stomach, thereby rendering the body immortal.¹³⁰ This aim of *khecarimudrā*, for which the name *mudrā* meaning “seal” is particularly appropriate, is explained in the *Gorakṣaśātaka*:¹³¹

“The *bindu*¹³² of [the yogin] who has sealed the hollow above the uvula by means of *khecarī* does not fall [even] when he is embraced by an amorous

¹²⁸ See footnote 6. I have not consulted manuscripts of this unedited text but have relied on the first *adhyāya* of the *Yogakundalyupaniṣad*, which Bouy (1994:102) has shown to contain eighty of the *Gorakṣaśātaka*’s one hundred verses.

¹²⁹ On *śakticālana* see footnote 347.

¹³⁰ DYŚ 278–280.

¹³¹ GS_N 69a–70b (a more detailed description is given at GS_N 131–148):

khecaryā mudritam yena vivarāṇi lambikordhvataḥ |
na tasya kṣarate binduh kāminyāśeṣitasya ca ||69||
yāvad binduh sthito dehe tāvan mṛtyubhayaṁ kutah |

¹³² *bindu* is used more often than *amṛta* when describing the fluid that is to be stored in the head. However the two do seem to be interchangeable: at KJN 5.23 in a description of flooding the body we

woman. As long as *bindu* is in the body where is the fear of death?"

Thus there are two contradictory aims of *khecarīmudrā* in the texts of *hathayoga*. In one the store of *amṛta* is to be accessed and used to flood the body; in the other it is to be kept where it is. Many texts describe both aims. In contrast to the verse cited above, at *Gorakṣāśatka*_N 149–152 the body is to be filled with *amṛta*; the first two lines of the *Gorakṣāśatka*_N passage cited above are also found at *Hathapradīpikā* 3.41, while at *Hathapradīpikā* 4.53ab in another description of *khecarīmudrā* we read *amṛtaih plāvayed deham āpādatalamastakam*, "[the yogin] should inundate his body from top to toe with the *amṛtas*".¹³³

The existence of both ideas in these texts shows how the early manuals of *hathayoga* were attempting to syncretise the practices of different schools. None of the texts that attempts to describe a complete system of yoga (e.g. the *Dattātreyyayogaśāstra*, *Gorakṣāśatka*_N or *Hathapradīpikā*) is entirely coherent. Only the more specialist treatises such as the *Amanaskayoga* and the original *Gorakṣāśatka* present an uncontradictory whole. As mentioned above, the *Khecarīvidyā* has not entirely escaped this syncretism: 2.107–115 is more in keeping with the idea of *bindudhāraṇa* than *amṛtaplāvana*.¹³⁴

find *bindudhārāṇipātaiś*, "with the descent of the flow of *bindu*", while at *GS_N* 141b the yogin is instructed to hold the *somakalāmṛtam* in the *vīsuddhicakra* and keep it from the mouth of the sun.

¹³³ References to the drying up of the juices of the body as an aim of hathayogic practice also conflict with the idea of *amṛtaplāvana*: at *GS_N* 77 *mahāmudrā* is said to result in *rasānāṁ śoṣanam*, "drying up of fluids"; in a description of *kumbhaka*, breath-retention, *YB* 135cd reads *reake kṣīnatāṁ yāti* (*em.*; *yāte* Ed) *pūrakam śosayet sada*, "on exhalation [the yogin] becomes weak; inhalation always dries out [the body]"; KIEHNLE (1997:136) reports that according to the *Jñāneśvarī* (no reference is given), "the liquids of the body are dried up" by the heat of rising Kundalinī. The Rāmānandī ascetics with whom I lived during my fieldwork are intent on the drying out and mortification of the body, to which end they perform *dhūnitap*, the austerity of sitting surrounded by smouldering fires in the midday sun.

¹³⁴ It is perhaps possible to reconcile *bindudhāraṇa* with *amṛtaplāvana* by understanding *khecarīmudrā* as sealing one aperture but opening another, thereby diverting the *amṛta* away from the fire in the stomach and into the *nāḍīs* of the body. WHITE (1996:253–255) hints at this while at *GS_N* 141 *amṛta* is said to go *unmārgena*, "by the wrong path", having cheated the mouth of the sun. However the two aims are never described together in the texts.

While the theory of *bindudhāraṇa* is simple enough, there are problems with it in practice. When the tongue is placed in the hollow above the palate the throat is sealed off and saliva gradually accumulates in the mouth (see *MVUT* 21.4, cited on page 30). Eventually the mouth fills up with this fluid and something has to be done with it. BERNARD (1982:68) would at first return his tongue to its normal position so that he could swallow it. After some time he was able to keep his tongue above the palate while swallowing small amounts. SVOBODA (1986:279) was taught to practise *khecarīmudrā* while performing the headstand. He says "Your guru will warn you that whenever you feel something dripping onto your tongue you should not swallow but instead come down out of the posture and let the secretion flow from your mouth into your hand. This is Amrita, which should be taken to your guru, who will put it into a special paan and only then make you eat it." The passage describing *khecarīmudrā* at *GS_N* 138–152 comes after instructions for *viparītakarāṇa*, the headstand, and 144c could be understood as instructing the yogin to come out of the posture to drink the *amṛta* that has accumulated.

Thus the *Khecarīvidyā* seems to be an attempt at reclaiming the hathayogic *khecarimudrā* by a school of yogins whose roots lay in Kaula tantra.¹³⁵ The practice as described in the *Gorakṣaśataka*_N is for the most part a technique of *bindudhāraṇa* and may derive from the *khecarimudrā* described in the *Kularatnoddhyota* (see footnote 91). The *Dattātreyayogaśāstra*, which almost certainly predates the *Khecarīvidyā*, also teaches a *bindudhāraṇa*-oriented *khecarimudrā*. The compiler(s) of the *Khecarīvidyā* knew the *Gorakṣaśataka*_N and pay it respect at *Khecarīvidyā* 1.16, but give a very different interpretation of the hathayogic *khecarimudrā*.

Of all hathayogic works, the most eclectic is the *Hathapradīpikā*, which borrows verses from almost every hathayogic text that we know existed before its compilation. The *Hathapradīpikā* is the second work (after the *Yogabija*) that claims to belong to the Nātha school and it is the founding of this most eclectic of orders that resulted in its composition.¹³⁶

After the composition of the *Hathapradīpikā*, we find a proliferation in the number of hathayogic texts and commentaries.¹³⁷ The main reason for this increase is the interest in *hathayoga* taken by Advaita Vedāntins. Bouy (1994) examines the textual evidence for this interest in detail. He summarises the situation thus (*ibid.*:5):

The headstand, the chin-lock and *khecarimudrā* are the three techniques useful in *bindudhāraṇa*. No root text of *hathayoga* groups them together but Ballāla does in the *BKhP* (f. 100v²): *khecaryā vipari-takaranyā jālamdharabamdhena camdrasya bandhanena sūrye hutavahe (huta°] em. SANDERSON; hata°) S vāmytabimdvapatānād dehasya jīvanaṇi sidhyatūti tattvam |*

¹³⁵The earliest layer of the *KhV* mentions *melaka* and *khecaratva* as rewards of the practice, and includes a passage on the worship of *madirā*, alcohol, thus suggesting roots in Kaulism. However the passages on the physical practice that were inserted into this earliest layer show fewer Kaula features. The absence of sexual symbolism or allusions to tantric rites involving the consumption of bodily power-substances (see footnote 313) is striking. The insertion of the tongue into the hollow above the palate and the drinking of the resultant fluid has obvious parallels with such Kaula practices (see e.g. *TĀ* 4.131, *MaSaṃ* 18.11; cf. *HT* 2.4.38–39). This suggests that the compilers of the *Khecarīvidyā* came from a more ascetic or yogic tradition than the Kaula text which they used as a framework for their compilation.

¹³⁶WHITE (1996:99) lists the following groups as coming under the aegis of the Nātha order in the twelfth to thirteenth centuries: Pāśupatas, Kāpālikas, Sāktas, Māheśvara Siddhas, Rasa Siddhas, and Buddhist Siddhācāryas. In later centuries, he continues, members of the following groups were also included: Dattātreyā's Vaiṣṇava [?] Avadhūtas, Dasnāmī Nāgās, Jains, Sufis and snake charmers.

While containing some internal contradictions as a result of its inclusivism, the *HP* also seems to deliberately avoid mentioning issues that could cause division among rival groups. Thus, while Kunḍalinī and the *nādīs* are described, *cakras* are mentioned just once, at 3.2 (= *SS* 4.13), where it is said that they are pierced by Kunḍalinī when she is awakened. Descriptions or lists of individual *cakras* do not appear. Different schools of yogins had different systems of *cakras* and by avoiding a specific description of such a system the *HP* avoids alienating any schools. At *HP* 1.3 Svātmārāma says that he has composed the text for those who do not know *rājayoga* because of their being confused in the darkness of many doctrines (*bhrāntyā bahumatadhvānte*).

¹³⁷A glance through GHAROTE and BEDEKAR's *Descriptive Catalogue of Yoga Manuscripts* (1989) quickly reveals the extent of this growth.

The *Hathapradīpikā*, which is nothing more than an anthology, was compiled by Svātmārāma during the XVth century. This Hatha-yogic work aroused great interest, especially among followers of Śaṅkara's Advaita philosophy. As early as the XVIth–XVIIth centuries, works written by Advaita Vedāntins, such as Nārāyaṇa's *Dīpikā* on a collection of Ātharvaṇa Upaniṣads, Śivānanda Sarasvatī's *Yogacintāmaṇi*, and Nārāyaṇa Tīrtha's commentary on the *Yogaśūtra*, entitled the *Yogasiddhāntacandrikā*, referred to Gorakṣa, i.e. the author of the *Gorakṣasātaka*, and quoted from the *Hathapradīpikā* and Nātha treatises on *hathayoga*. In other words, from that time a number of Sanskrit texts belonging to Nātha literature were considered by Advaita adepts to be authoritative on *yoga*.

The texts of *hathayoga* provided material for part of a corpus of one hundred and eight upaniṣads that was compiled in the first half of the eighteenth century. Works on *hathayoga* were used to create new recensions of old upaniṣads and to compose entirely new ones (including the *Yogakūḍalyupaniṣad* whose second *adhyāya* contains 49 of the *Khecarīvidyā*'s first 65 verses). This is well documented by BOUY (for a summary see *ibid.*:6).

What effect did the Advaita interest have on the understanding and practice of *khecarīmudrā*? We may assume that the Nāthas continued to practise it as before: few new Sanskrit Nātha texts appear after the *Hathapradīpikā* yet we know that the Nāthas attracted considerable patronage until at least the beginning of the nineteenth century and for a long period were probably the largest ascetic order in North India.¹³⁸ It seems that, textually speaking, they could rest on their laurels with an established corpus of works, while the Vedāntins sought to accommodate the newly fashionable practices of *hathayoga* within their soteriology.¹³⁹ Other than the *Yogakūḍalyupaniṣad*'s second *adhyāya* the upaniṣadic passages that mention *khecarīmudrā* are all taken from *Gorakṣasātaka*_N 64–71 and thus describe it as a method of *bindudhāraṇa*.¹⁴⁰ The verses in the

¹³⁸ On their patronage, see for example the account of the relationship of Mahārājā Mān Siñh (fl. 1783–1841CE) with Ayas Dev Nāth in GOLD 1995. CALLEWAERT and BEECK's word-index of devotional Hindi literature (1991:q.q.v.) gives many more instances of the vernacular appellation of the Nāthas, *jogī*, than of those of ascetics of other orders, e.g. *vairāgī* and *sannyāsī*, suggesting their dominance of the ascetic milieu in the medieval period.

¹³⁹ In the vernacular texts of the Nāthas composed during this period, the dominant yogic paradigm is that of *ultā sādhanā*, “the regressive process”, which “involves yogic processes which give a regressive or upward motion to the whole biological as well as psychological systems which in their ordinary nature possess a downward tendency” (DASGUPTA 1976:229). *Bindudhāraṇa* is a key part of this process.

¹⁴⁰ See *YSU* 5.39c–42d, of which the first of the two lines not found in the *GŚ_N* describes the yogin as *samāhitāḥ* while the second has been redacted to avoid *GŚ_N* 69d's *kāmīnyāślesitasya ca*, “and of [the yogin] embraced by an amorous woman”. *DhBU* 79a–86b and *YCU* 52–59 are almost identical to *GŚ_N* 64–71. Upaniṣadbrahmayogin's commentary to *DU* 6.37–38 (which does not describe *khecarīmudrā*) mentions *amṛtaplavana* but only of a *lliiga* in the forehead.

Yogakuṇḍalyupaniṣad taken from the *Khecarīvidyā* describe the *khecarīmantra* and the mechanics of the practice without mentioning *amṛtaplāvana*. In the *Yogacintāmaṇi* of Śivānanda Sarasvatī (c.1600CE; see BOUY 1994:119), *khecarīmudrā* is said to be useful in holding *prāṇa* in the head; *bindu* is not mentioned (f. 6r^{4–7}). The Advaita Samnyāsins, intent on liberation, concentrated on the renunciatory and controlling aspect of *khecarīmudrā*, playing down its *siddhi*-oriented tantric heritage. They added little but a shift of emphasis to the nexus of ideas surrounding the practice.

A late Vaiṣṇava manual of *hathayoga*, the *Gheraṇḍasamhitā*, makes no mention of *amṛta* when describing the practice, but describes the variously flavoured *rasas* that the tongue will taste (3.30c–32d).¹⁴¹ The benefits of *khecarīmudrā* listed at 3.28a–30b and 7.9 are purely physical except for *saṃādhi*. As the orthodox ideologies of *vedānta* and *bhakti* increased their grip on yoga, tantric ideas were slowly squeezed out. The *khecarīmudrā* of later hathayogic works has little connection with tantra; indeed it has more in common with the practice that was current at the time of the composition of the Pali canon.¹⁴²

Khecarīmudrā in modern India

Hathayogic texts talk of four types of yoga: *mantra*, *laya*, *hatha* and *rāja*. These were different schools that the authors of the early texts sought to unite. *Rājayoga* was identified with the *astāṅga* yoga taught in Patañjali's *Yogaśūtras* and was held by some to be no more important than the other three.¹⁴³ With time, the orthodox roots of *rājayoga* ensured its being held superior to *hatha* and this hierarchy is accepted without question

¹⁴¹The oldest of the ten dated manuscripts of this text listed by GHAROTE and BEDEKAR (1989:60–65) is dated Śaka 1724 (1802–3CE). As far as I am aware, the text is not cited by any earlier authors.

¹⁴²As *hathayoga* entered the Vedāntic mainstream it was slowly stripped of its tantric heritage. The *GhS* (c.18th century) turns *vajrolimudrā*, the practice of urethral suction, into a simple physical posture. (See *GhS* 3.45. The original *vajrolimudrā*, which was perhaps first used to draw up combined sexual fluids, is described at *DYS* 299–314.) This process of suppression of tantric elements was given a boost by the Hindu Renaissance of the British period when Hindu apologists felt a need for a monolithic homogeneous Hinduism with which to enter into a dialogue with Christianity. A generous helping of Victorian prudery was thrown into the mix and since then all but the most broad-minded commentators on *hathayoga* have dismissed or ignored practices that have left-hand tantric origins. Vasu's 1914 edition of the *Sivasamhitā* omits entirely the description of the original *vajrolimudrā* “as it is an obscene practice indulged in by low class Tantrists” (p.51). RIEKER's commentary on the *HP* written in 1972 under the guidance of B.K.S.Iyengar, a well-known *hathayoga* teacher from Pune, describes the *vajroli*-, *sahajoli*- and *amaroli*- *mudrās* as “a few obscure and repugnant practices... a yoga that has nothing but its name in common with the yoga of a Patanjali or a Ramakrishna” (1992:127).

¹⁴³*YB* 143–4 teaches that all four are but levels (*bhūmikās*) of *māhāyoga* while *HP* 2.76 reads *hatham vinā rājayogo rājayogam vinā hathah | na sidhyati tato yugmam ā nispatteḥ samabhya set ||* “Without *hatha* *rājayoga* cannot succeed; without *rājayoga*, *hatha* [cannot succeed]. So [the yogin] should practise both until he reaches the ultimate stage”. (Many other verses in the *HP* anthology do however subordinate *hatha* to *rāja*.)

by yogins in India today. *Hatha* is seen as a preliminary for *rāja*. Some practices are deemed to have two varieties, one *hatha* and one *rāja*. Thus the *bindudhāraṇa*-oriented *khecarīmudrā* described at *Hathapradipikā* 3.31–53 is the physical *hathayoga* practice, while the *khecarīmudrā* of 4.42–55 in which the tongue is not explicitly mentioned is the purely mental, and therefore superior, *rājayoga* practice.¹⁴⁴ This is how *khecarīmudrā* was explained to me by Raghvara Dās Yogīraj and he assured me that the *rājayoga* variety was much more important than that of *hathayoga*, about which he was somewhat dismissive. Satyānanda SARASVATI distinguishes between two types of *khecarīmudrā* in his commentary on the *Hathapradipikā* (1993:279): a *hathayoga khecarīmudrā*, in which the tongue is inserted into the cavity above the palate, and an implicitly superior, *samādhi*-oriented *rājayoga khecarīmudrā*, in which the tongue is pressed against the palate in the manner of the practices described in the Pali canon and early Sanskrit works. The majority of the *khecarīmudrā*-practising yogins that I met during my fieldwork emphasised the practice's importance for entering a state of *samādhi*. Paraśurām Dās Yogīraj called it *samādhi kā aṅg*, “a limb of *samādhi*”. By *samādhi*, my less well educated informants meant simply a trance-like meditation carried out for long periods of time rather than the state of absorption described in, for example, the *Yogasūtra* and its commentaries.¹⁴⁵

Only two of my informants (Dr. Tripāṭhi and Svāmī Praṇavānand) mentioned *bindudhāraṇa* as an aim of *khecarīmudrā* and I suspect that this is at least partly due to their having read haṭhayogic texts. Both associated *bindudhāraṇa* with the raising of Kundalini. They did not mention the drinking or tasting of *amṛta*. In contrast, all my other informants said that the main aim of the practice is the drinking of *amṛta* and associated it with the ability to fly.¹⁴⁶ Lāl Jī Bhāī practises *khecarīmudrā* for at least two

¹⁴⁴In the colophons of the Kaivalyadhām edition the *HP*'s third *upadeśa* is called the *mudrāvidhāna upadeśa* and the fourth the *samādhilakṣaṇa upadeśa*. At *HP* 4.3 *rājayoga* and *samādhi* are said to be synonyms while *DYS* 57–62 explains *haṭhayoga* to be the ten *mudrās*. Lāl Jī Bhāī added an interesting slant to the orthodox idea of *haṭhayoga* being a preliminary practice for *rājayoga*. He told me that *rājayoga* is itself merely a preliminary for *khecarīmudrā*, which in turn leads to the awakening of Kundalini.

¹⁴⁵On this long-term *samādhi* see footnote 404. Ascetics who have practised such *samādhi* (often interring themselves for days or weeks) earn the honorific Hindi title *samādhiṣṭh*, “in *samādhi*”.

Since *khecarīmudrā* is a part of yogic practice, it is not surprising that it should be seen as a means to *samādhi*, the *summum bonum* of all yogas. However the trend for subordinating all yogic practice to the goal of *samādhi* is sometimes taken to extremes. See for example SHUKLA (1966:6–7) where he analyses the six cleaning practices of *hathayoga*, following the interpretation of the *GhS. Neti*, the cleansing of the nasal and oral passages, facilitates *khecarīmudrā*, which leads to *rājayoga*. *Karṇadhauti*, ear-cleaning, facilitates the hearing of the internal *nāda*, which again leads to *samādhi*. *Trāṭaka*, staring without blinking, cleans the eyes, facilitating *sāmbhavīmudrā*, the knower of which “becomes one with Brahman”. Thus, for SHUKLA, the authors of the haṭhayogic texts “have all along kept the goal of Advaita in view”.

¹⁴⁶On the absence of textual evidence linking *khecarīmudrā* with flying see footnote 108. Praṇavānand SARASVATI (1984:204), while acknowledging that *khecarīmudrā* can make the body so light that it rises into the air, explains flying by means of *khecarīmudrā* as the upward movement of breath. For him, the aim

to three hours every day in order to drink *amṛta*, which, he said, brings about *naśā*, “intoxication”, like whisky. If he doesn’t drink it every day he feels out of sorts and cannot apply himself to anything. Govind Dās Yogīrāj said that *amṛta* has a taste *jiskā varṇan kiyā nahīṁ jāyega*, “whose taste cannot be described”. Similarly, Nainā Dās Yogīrāj said that the goal of the practice is the drinking of *amṛta* and that its rewards could not be described but had to be experienced.¹⁴⁷

Thus, while all are agreed that *khecarimudrā* is an important means to *samādhi*, the more educated practitioners of *hathayoga* frame their understanding of its aims in the terms of the prevalent ideology of orthodox asceticism (i.e. *samādhi* by means of *bindu-dhāraṇa* and the raising of *Kundalinī*), but those whose understanding derives from non-textual sources see it to be also a means to attaining such *siddhis* as the drinking of *amṛta*, magical flight and the ability to remain in meditation without food or water for extended periods. Despite the orthodox elite’s attempts to remove or ignore the power-seeking, *siddhi*-oriented heritage of the practice (and of *hathayoga* in general), it lives on in the oral tradition of the *hathayogins* of today.

Practitioners of *khecarimudrā*

What can be said about ascetics who use or have used techniques involving the tongue? Apart from the passage from the *Viṣṇusmṛti*, the evidence from works prior to the hathayogic corpus seems to indicate that it was the preserve of unorthodox yogins. In the *Mahāsaccakasutta* the Buddha includes the technique of pressing the tongue against the palate amongst extreme ascetic disciplines, such as extended breath-retention and fasting, that were practised by Jainas and Ājīvikas. SANDERSON (1986:211) has pointed out that the *Jayadrathayāmaṇa* preserves elements of Kāpālika practice. The descriptions of ascetics in the *Kaulajñānanirṇaya* and *Matyendrasaṃhitā* indicate their Pāśupata and Kāpālika heritage.¹⁴⁸ The practice gained fame as part of the *sādhana* of the Nāthas who continued this tradition of antinomian asceticism. The popularity of the Nāthas

of yoga is the cleansing of the *antahkarāṇa*. Lāl Jī Bhāī told me two reasons why he believed flying was possible through *khecarimudrā*. Firstly, he once sneaked into a Nātha yogin’s meditation room, seeking initiation, and found him floating above the ground. Secondly, he had had to remove the fan and lamp from his own meditation room because on more than one occasion he had come out of his meditation to find himself on the other side of the room, having fallen onto the lamp or with his hair caught in the fan. He took this to be evidence that he had flown across the room.

¹⁴⁷ As well as emphasising the ineffability of the fruits of the practice, my informants were adamant that, contrary to instructions found in hathayogic texts, guarantees along the lines of “if you do x for y months, z will happen” cannot be made. Each individual’s experience is unique.

¹⁴⁸ *KJN* 12.3–9 includes descriptions of the *vratin* as *unmattākṛti*, “resembling a madman”, *kaśmala*, “dirty”, and *nagna*, “naked”. *MaSaṇ* 44.2 describes the *sādhaka*: *avadhūto jaṭāḥsaṃmanarāsthikṛtabhūṣaṇaḥ* (em.; “ḥ cod) | *mauṇī karāśanī bhūtvā paryāṭan pṛthivīm imām* || “Having cast off worldly concerns, wearing matted hair, ashes and human bones, silent, eating from his hand, wandering the earth”.

led to other orders adopting their appearance and practices (and, in the case of the Vedāntins, their texts). With their monopoly on the magical asceticism that so appeals to the Indian public broken, the Nāthas found it hard to compete for patronage. In 1954 ELIADE (1973:302) described them as showing “all the signs of a sect in decomposition”. Meanwhile, the most numerous ascetic orders in India today all have sub-orders that closely resemble the Nāthas, and many of their members practise *hathayoga*.¹⁴⁹ In my fieldwork in India I found that among *haṭhayogins* of all sects, those who practise *khecarīmudrā* are rare and are held in respect by their peers. Although the practice has a long pedigree, I doubt that it has ever been very popular.

As indicated by the inclusion of two householders among my ethnographic informants, the practice is not restricted to ascetics. Whether this is because of the advent of printing having increased awareness of haṭhayogic practices or whether ascetic gurus have always initiated lay disciples into such techniques is impossible for me to say. Both the lay practitioners of *khecarīmudrā* that I met during my fieldwork were acquainted with the texts of *hathayoga*, but both had been initiated into the practice by ascetic gurus.

¹⁴⁹The two most numerous ascetic orders in India today are the Vaiṣṇava Rāmānandīs and the Śaiva Dasnāmī Saṃnyāsīs. At the Hardwar Kumbh Melā in 1998 a Rāmānandi Tyāgī *mahant* estimated that the Rāmānandīs numbered 2,000,000 and the Saṃnyāsīs 1,500,000. The next most numerous order is that of the Udāsīs who trace their origin to Śrīcand, the eldest son of Guru Nānak. The Rāmānandī Tyāgīs and the Nāgās of both the Saṃnyāsīs and Udāsīs closely resemble the Nāthas in both appearance and lifestyle. The number of Nāthas at the Melā was less than five hundred, as a result of which they were not allowed to have their own procession (*julūs*) on the main bathing days.

Sources

In this description of the sources of the text of the *Khecarīvidyā*, *pāṭala* and verse numbers refer to those of the edition unless stated otherwise.

- A (Amritsar)

Matsyendrasamhitā. Paper. Devanāgarī. Good condition. c.1850CE. 120 folios, numbered at top right and bottom left of verso. 30 × 14 cm. with 11 lines to a side. The text consists of 55 *pāṭalas* with 14.1 to 17.1 (inclusive) corresponding to the first three *pāṭalas* of the *Khecarīvidyā*. These are found at ff.39r-49v. *Pāṭala* 14 (f. 39r⁴-f. 41v⁵) corresponds to the *Khecarīvidyā*'s first *pāṭala*. *Pāṭala* 15 (f. 41v⁵-f. 45r⁷) ends at verse 83 (= *KhV* 2.81). *Pāṭala* 16 (f. 45r⁷-f. 49v³) consists of 114 verses (= *KhV* 2.82–3.68b). The *Matsyendrasamhitā*'s *pāṭala* 28 (f. 69v¹⁰-f. 70v⁵) corresponds to the *Khecarīvidyā*'s *pāṭala* 4. There is a title page consisting of a label from "Bhajan Lal MSS Dealer and Bookseller, Gali Tokrian, Katra Safaid, Amritsar". The label has the number 64657 in arabic numerals written at the top. In addition to the information given above it states that the author of the manuscript is "Matsya Nātha", the "Recension" is "Kasmir" and it was written "Near 1900 V.S.". The "Where from obtained" section has been left blank.

The readings of A are very close to those of J₆ and J₇ but include more careless errors. A appears to derive from J₇ which in turn derives from J₆.

Beginning (f. 1r¹):

om śrīganeśaya namah śrīnāthāya namah

End (f. 120r¹):

iti śrimatsyendrasamhitāyām pañcapañcāśaḥtpaṭalah samāptasam-
pūrṇam || om yādr̥śam pustakam dr̥ṣṭvā tādr̥śam likhitam mayā yadi
śuddhaḥm aśudhaḥm vā | mama doṣa na dīyate || 1 ||⊗||⊗||⊗|| × ||
× || × ||⊗||⊗||⊗||⊗||

Uncatalogued.

The Wellcome Institute for the History of Medicine, London. MS Sansk. β
1115.

- J₆ (Jodhpur)

Matsyendrasamhitā. Paper. Devanāgarī. Complete and good condition. c. 19th century. 83 folios, numbered at top left and bottom right of verso. 26 × 10.5

cm with 11 lines to a side. The *paṭala* and verse numbers correspond to those of the *KhV* in the same way as those of witness A described above. 14.1 (= *KhV* 1.1) is at f. 26v⁴, 17.1 (= *KhV* 3.68) is at f. 34r¹ and *paṭala* 28 (= *KhV* *paṭala* 4) is at f. 48v²–f. 49r³.

I am grateful to David White for providing me with xerox copies of f. iv, ff. 26v–49r (covering *paṭalas* 14–28) and f. 83v.

The readings of J₆ are very close to those of A and J₇. J₆ appears to be the source of the readings of J₇, and J₇ the source of those of A.

Beginning (f. iv¹):

śrīganeśāśāradāgurubhyo namah

End (f. 83v¹¹):

iti śīmatsyendrasamhitāyāṁ *paṁcapaṁcāśah paṭalah samāptaḥ*

Described by VYAS and KSHIRSAGAR (1986:184–5).

MMSL, Mehrangarh Fort, Jodhpur. MS No. 1784.

- J₇ (Jodhpur)

Matsyendrasamhitā. Paper. Devanāgarī. Complete. c.19th century. 179 folios, numbered at top left and bottom right of verso. 27.5 × 12.5 cm with 10 lines to a side. 14.1 (= *KhV* 1.1) is at f. 55r⁸, 17.1 (= *KhV* 3.68) is at f. 71r¹ and *paṭala* 28 (= *KhV* *paṭala* 4) is at f. 102r²–f. 103r⁷.

I am grateful to David White for providing me with xerox copies of f. iv, ff. 55r–f. 78v (*paṭalas* 14–18), ff. 100r–103r (*paṭalas* 27 and 28) and f. 179v.

The readings of J₇ are very close to those of A and J₆. They appear to derive from those of J₆ and to be the source of those of A.

Beginning (f. iv¹):

śrīnāthāya namah

End (f. 179v⁹):

iti śīmatsyendrasamhitāyāṁ paṁcapaṁcāśah paṭalah samāptaḥ

Described by VYAS and KSHIRSAGAR (1986:184–5).

MMSL, Mehrangarh Fort, Jodhpur. MS No. 1782.

- G (Grantha)

Khecarīvidyā. Palm Leaf. Grantha. Incomplete, starting with my verse 1.20a at the beginning of f.18r. At the right hand edge of f.18r is written “Fol.16–17 missing”. 9 folios, numbered at bottom left of recto. 22.5 × 4.0 cm. with 12 lines to a side. Condition good, but occasionally worm-eaten, and worn at tops of ff.18v, 19v, 20v and 21v. The text is not divided into *patalas* but is numbered intermittently (usually at every fifth verse) from 30 (at the edition's 1.29) to 48 (i.e. 248, at the edition's 3.45c). The fourth *patala* of the edition is not found in this manuscript. Following the text of the *KhV* is a work whose colophon (end of f.29r) reads *iti goraksabodha nāma yogasāstram*. Dr. Goodall, who had the manuscript photocopied, reported that the rest of the codex is made up of small works on Advaita.

Colophon (f. 26r⁶):

śrīmadādināthaviracite mahākālayogaśāstre umāmaheśvarasamvāde
khecarīvidyāyāṁ prathamah paṭalaḥ — śivamayam — nitya-
kalyāṇisahāyya—— gurave namah

Described by RAGHAVAN (1969b:188).

Institut Français de Pondichéry. MS RE 12663.

- U (Upaniṣad)

Yogakunḍalyupaniṣad. Edited by Mahādev Śāstri, in *The Yoga Upaniṣads* (Adyar Library 1920). *Adhyāya* 2 (pp. 321–328) consists of 49 of the first 64 *ślokas* of the first *patala* of the *Khecarīvidyā*. According to the preface, seven sources were used for the edition of the twenty “Yoga Upaniṣads”:

1. “Adyar Library TR 34. Devanāgarī; containing Minor Upaniṣad-s with Appayācārya’s commentary.”
2. “Adyar Library 75883-5. Grantha; containing 108 Upaniṣad-s.”
3. “Adyar Library 75217. Grantha; containing 108 Upaniṣad-s.”
4. “A Grantha MS. of 108 Upaniṣad-s lent by Mr. V. Kachchapesvara Iyer, B.A., B.L., of Vellore.”
5. Adyar Library PM 211. 108 Upaniṣads with Upaniṣadbrahmayogin’s commentary. Devanāgarī.
6. Adyar Library 75709-10. 108 Upaniṣads with Upaniṣadbrahmayogin’s commentary. Grantha.
7. “The printed edition of 108 Upaniṣad-s published by Tukaram Javaji, Bombay, 1913, based on a South Indian MS.”

Upaniṣadbrahmayogin's commentary is found at four places in the text:

1. after 17b(=KhV 1.32b):

jñānasahitahatheyogasarvasvam pratipādya saprapañcam lambikāyogam ācaṣte – atheti | yathā yathāvat || 1-12 || mahyam mattah
|| 13-15 || hrīm ityādikhecaribijapūrayā
“antarlakṣyavilīmacittapavano yogī sadā vartate
dr̥ṣṭyā niścalatārayā bahir adhaḥ paśyann apaśyann api |
mudreyam khalu khecarī bhavati sā lakṣyaikatānā śivā
śūnyāśūnyavivarjitam sphurati sā tattvam padam vaiśnavi ||”
iti śrutiśiddhakhecarīmudrayā khecarīyogam yuñjan yaḥ kālam
nayati || 16 || sa yogī dehānte khecarādhipatiḥ sūryo bhūtvā khe-
careṣu khecaranīyalokeṣu sadā vaseṭ ||

2. after 20d(=KhV 1.35d):

melanamantranrājam uddharati—khecareti | khavācakatayā caratī-
ti khecarah hakārah āvasatham iti dhāraṇāśaktir ikārah reti vahnih
ambumāṇḍalam iti binduh | etat sarvam militvā bhūṣitam hrīm
iti || 17 || khecaribijam ākhyātām | tenaiva lambikāyogaḥ prasid-
hyati | śiṣṭabijāṣṭakam apy ambumāṇḍalabhūṣitam iti jñeyam
| somāṁśah sakārah candrabijam tatpratilomena tannavakam
varṇam uddharet bham iti || 18 || tasmāt bhakārād anulome-
na tryamśakam candrabijam ākhyātām sam iti | tasmāt sakārāt
vilomena aparam aṣṭamam varṇam uddharet mam (śam vi) iti ||
19 || tathā makārāt vilomena aparam pañcamavarṇam pam (tham
vi) iti viddhi | punar indoś ca bijam sam ity uddharet | bahubhiḥ
kakāraṣakārabindubhiḥ yukto 'yam kūṭah kṣam iti | āhatya bijāni
sapta—hrīm, bham, sam, mam, pam, sam, kṣam, iti || 20-21 ||

3. after 27d(=KhV 1.42d):

nityam dvādaśavāram yo japatī sa māyātīto bhavatī arthaḥ ||
22-27 ||

4. after the last verse, 49d(=KhV 1.65b):

abhyāsakramam āha – tālv iti || 28-29 || kāryāntaram hitveti |
harītakī pathyāśabdārthaḥ || 30-31 || vāgiśvarīdhāmaśiraḥ jihvā-
gram || 32-34 || tiryak cchākāvadhiḥ śikhāmūlam ity arthaḥ ||
35-36 || durlabhām durlabhatām || 37 || ṣaṭsvarabhinnayā hrā-
m hrīm ityādinety arthaḥ || 38-40 || brahmārgalam antarjihvā-
suśiram || 41-47 || evam gurumukhāt lambikāvidyām abhyasya
dvādaśavarṣānuṣṭhānāt lambikāyogasiddhiḥ bhavati || 48 || śarīre

sakalam viśvam paśyatīty anena virāṭ sūtrabījaturyarūpam kra-
meṇa pratipadyate | yatra sahasrāre rājadantordhvakuṇḍalī jihvā
prasaratī so 'yam mārgaḥ brahmāṇḍanibho bhavati, supathyā-
tvāt | itiśabdah lambikāyogasamāptyarthah, dvitīyādhyāyasamā-
ptyarthas ca bhavati || 49 ||

Section headings are found at four places in the text:

1. at the beginning:

khecarīvidyā

2. before 17c (*KhV* 1.32c):

khecarīmantrarājoddhārah

3. before 21a (*KhV* 1.36a):

mantrajapāt khecarīsiddhiḥ

4. before 28a (*KhV* 1.43a):

khecaryabhyāsakramah

- T (Madras, Tamil Nadu)

Khecarīvidyā. Paper transcription in Devanāgarī from a Kannada manuscript in bad condition. It was transcribed on 4th May 1947 from manuscript R 2831(e) folios 80r-84r into a bound book, and covers seven pages of the book with twenty lines per page. It consists of the first 64 *ślokas* of *paṭala* 1 of the edited *KhV* and contains several careless errors.

Beginning:

khecarīvidyā

End (p.7):

iti khecarīvidyā sampūrṇam ||
 iti śrīmaś śāmkarācāryapadāravimḍābhyaṁ namah
 hariḥ om
 kṛṣṇārpaṇam astu
 Copied By S.R.Raghuthanachar /sic/
 Darsanakovida 4/5/47
 Restored in 1947-48 from a library ms. R 2831

Uncatalogued.

Government Oriental Manuscripts Library, Madras. MS R7878.

- S (Scindia Oriental Research Institute, Ujjain)

Bṛhatkhecarīprakāśa. Paper. Devanāgarī. Complete. 117 folios, numbered at top left of verso up to only 112 because there are two folios numbered 13, three numbered 42 and three numbered 86. I refer to these folios as 13(1), 13(2), 42(1), 42(2),¹⁵⁰ 42(3),¹⁵¹ 86(1), 86(2) and 86(3) and thus adhere to the numbering found in the manuscript. 31.5 × 13.0 cm. with 9 or 10 lines to a side. Good condition. c.1750–1800CE.¹⁵² The manuscript consists of the text of the *Khecarīvidyā*, the verses of which are written in the middle of each folio, with a *tīkā* by Ballāla. Sometimes the text of the *tīkā*, having filled up the page, runs from the bottom right of the page up the right hand margin, occasionally even running around the top of the folio upside down relative to the main body of text. At many places in the manuscript comments, corrections, and additions have been made in the margins by later hands. There are very few errors in the text of the commentary. From variant readings given in the commentary it is clear that Ballāla had access to manuscripts in the traditions of groups α and β.

Beginning (f. iv¹, after a *maigala* invoking Hanumān written in the top margin of f.iv by a later hand):

śrīganeśaya namah || om̄ namah śivāya || namah sarasvatyai || gaṇā-
dhyakṣam̄ namaskṛtya śivam ambām̄ sarasvatīm̄ || prakāśam̄ kheca-
rīnāmnyā bruve ballālanāmakah ||₁|| jayati sadā śivatīrthaḥ kāśyām̄
yasmād avāptavān eṣah || vidyām̄ khecarasamjñām̄ sābhyaśām̄ suhit-
pustakām̄ sāṃgām̄ ||₂|| ataḥ sāram̄ samālocya gramthe [bhya]s tatvato
mayā [śakte] || vyākhyāsyे khecarīvidyāpatalam iti śabdataḥ ||₃|| ā-
dinātham̄ ca matsyem̄drām gorakṣam̄ cānyayoginah || namaskurmo
hathasyāsyā rājayogasya cāptaye ||₄|| guror ājñām̄ samālambya dur-
bodhām̄ api khecarīm̄ || apūrvatīkām̄ savyākhyām̄ kurve yogijana-
priyām̄ ||₅||

Then follows the commentary on the first verse of the *Khecarīvidyā*.

End of commentary on the first *pāṭala* (f. 28v⁹):

iti śrīmajjāmadagnyagotra [bābūbhāttātmaja śrī] rudrabhatt[...] sarva-
vidyānidhānayogatamtrapravīnaśrīballālaviracite khecarīpāṭalaprakā-

¹⁵⁰f.42(2) is an expansion (introduced with “*prasāṅgāt*”), in a later hand, of the commentary found on f.42(1)v.

¹⁵¹There is writing on only one side of f.42(3).

¹⁵²While Samvat and Śaka dates corresponding to 1840CE are found in the final colophon, these probably refer to a date when the manuscript changed hands. The inserted lines are written in a different hand from the rest of the codex.

śe upodghātādīdvādaśavārṣikābhyaśanirūpaṇam nāma prathama ud-
yotah [saṃpūrṇah] || cha

End of *Khv* (f. 112r⁸):

iti śrīmadādināthanirūpīte mahākālo pavartini umāmaheśvarasamvā-
de khecārīvidyāyām caturthah paṭalah saṃpūrṇah
|| ccha ||

End of *tīkā* (f. 112r⁵):

bābūbhaṭṭatanūjarudratanujah sāmbē śive bhaktimān evam sadgu-
rupādayor atha janitror anyasādhusv api ballālo racayat prakāśam
atulam śāstraikasiddhāṁtajam khecaryā tam imam vibhāvanaparā
gṛh*ṇ*amtv aho bhāvakāḥ ||₁|| mukṭāphalāṁtararasagrahanā hi
hamṣā āraktacamcucaranā madhurāsadacchāḥ || śuktyāratās tadirare
* * rasamāṁsabhāvā ekāksavṛṣṇatanavō vicaramti loke ||₂|| sādhvī
mātā pārvatī *yadbharyā rukminī tathā || vāsudevah somanātho
putraugadhe pi nāma ca || [3] tenātra sad asat proktam kṣamtavyam
tan mahātmabhiḥ || bālakasya pralāpo hi kṣamyate gurubhiḥ kila ||₄||
prakāśanāt kalādīnām pāmḍityasya parasya ca || jñānaikarūpī sarvā-
tmā śivah prīṇātu kevalah ||₅|| saṃkarṣaṇo mahābuddhir brāhmaṇo
hi janārdanah tadannāśrayato nūnam vyekāṭāmṇā sahāyataḥ || [6]
agāmka*maja* [1897] caṇḍrākhye vatsare vyamgatas tathā || śake
saptemduke [176*2*] pūrṇah paurnamāsyām śucer bhuvi ||₇|| iti
śrimajjāmadagnyagotrābūbhaṭṭātmajaśrīrudrabhaṭṭasūnusarvavi-
dyānidhānayogataṇtrapravīṇāśrīgovimādāparanāmaśrīballāla viracite
śrīkhecārī [vidyāpaṭala] *śe yogopayuktausadhīvyākhyāne [ca-
turtham paṭalam] saṃpūrṇatām agamad iti ||₁||(f.112v) iti
bṛhatkhecārīprakāśah saṃpūrṇah ||

At f. 1v² there is a benediction to “Sadāśivatīrtha” from whom the commentator obtained the text of the *Khecārīvidyā*. In the margin, the note *saṃnyāśī arthaḥ* has been added by a later hand confirming that the name refers to a Daśanāmī ascetic (*saṃnyāśī*). The Tīrtha suborder of the Daśanāmis consists of Dāṇḍī *saṃnyāśī*s of Brahmin birth. We thus have some indication of the milieu in which the commentary was composed. Ballāla, however, appears to have no particular axe to grind, be it that of *advaitavedānta* or brahmanic orthodoxy. He has no hesitation in giving descriptions of extreme ascetic practices that go far beyond what is found in other hāṭhayogic texts and commentaries that I have

read.¹⁵³

Ballāla mentions and quotes from several works in his commentary (a list of all the works cited and the location(s) in the manuscript of their citations is found in the appendices, pp.294–9). I have quoted from the commentary extensively in the notes to the translation. Unless indicated otherwise, the quotations are exactly as found in the manuscript.

Described by RAGHAVAN (1969b:188).

Scindia Oriental Research Institute Library, Ujjain. MS 14575.

- N (Nasik)

Khecarividya. Paper. Devanāgarī. Complete and in good condition. c.20th century. 42 folios, numbered at bottom right of verso. Approximately 18 × 9 cm. 5 lines to a side.

Beginning (f. 1v¹):

śrīgaṇeśaya namah || śrīgurubhyo namah ||

After the edition's final verse N has (f. 42r⁵):

| cha || yāvam̄ naiva praviśati caranmāruto madhyamārgam̄ yāvad
viṁdur na bhavati dṛḍhah̄ prāṇavātapraba(f.43v)ddhah̄ || yāvat vyo-
mnā sahajasadr̄śam̄ jāyate naiva cittam̄ yāvat jñānam̄ vadati manujo
daṁbhāmīthyāpralāpaḥ ||¹|| śrībhavānīśam̄karārpaṇam̄ astu || cha

N and W, are very similar. At 2.110c both contain an extra section consisting of *Gorakṣasātaka*,_N 184–90, 192 and 197–8. N concludes the second *paṭala* after this section; W, has the final 14 *ślokas* of the *KhV*'s second *paṭala*. The passage in N runs as follows (f. 28r²–f. 29v⁵):

dhāraṇā paṁcanādīṣu dhyāna dvīsaptaṇādikam̄
dinadvādaśakenaiva samādhi prāṇasamānyamāt
anasamdhāna yo yogai soḍam̄lasatinām̄ginām̄
tathātmanasayor aikyam̄ samādhiḥ so bhidhīyate
tathā samkṣīyate prāṇo mānasam̄ ca pralīyate
tathā (f.28v) samarasatvam̄ ca samādhiḥ so bhidhīyate
yat samatvam̄ dvayor atra jīvātmāparamātmanoh̄

¹⁵³See for example his description of the coprophagic *ajārī kriyā* at f. 47v^{2–4}, quoted in my notes to the translation of 2.76c–77b, or his detailed description of the preparation for and technique of *vajroli mudrā* at f. 103v¹–f. 104r⁶, which goes far beyond what is found in any other haṭhayogic text and suggests at least close acquaintance with a practitioner of the technique, if not mastery by the commentator himself.

naṣṭasamastasamkalpa samādhiḥ so bhidhīyate
 iṁdriyāṇi manovṛtti sarvajīvāśrayaṇi bhavet
 atha yat tad gate jīve na mano neṁdriyāṇi ca
 na gamḍho na raso rūpaṇi na sparśaḥ śabdatanmayam
 nātmānaṇi na param vetti yogī yuktiṁ samādhi(f.29r)na
 khādyate na sa kālena bādhyate na sa karmaṇā
 bādhyate na sa kenāpi yogī yuktisamādhitaḥ
 na ca jānāti sītoṣṇāṇi na duḥkhaṇi na sukhaṇi tathā
 na mānaṇi nāvamānaṇi ca yogī yuktasamādhitaḥ
 avadhyā sarvaśāstrāṇām abādhyah sarvadehināṇi
 agrāhyo maṇtrataraṇāṇām yogī yuktasamādhitaḥ
 nirādyam ca nirālambam nihprapamcaṇi nirāśra(f.29v)yam
 nirāya ca nirākāraṇi tatvam tatvavidō viduh
 dugdhe kṣīraṇi ghr̄te sarpīr agnau vahnīr ivārpayet
 tanmayatvam vraje yogī sa līnaḥ parame pade
 sakāra sarvavarṇeṣu yuktaceṣṭas tu sarvataḥ
 yuktāni drāvabodhas tu yas tatvam sa ca viṁdati
 bhavabhaya bhavavahnīr muktisopānapaṇktih
 prakaṭitparamārthe yāni guhyam

The P.D.Chandratre mentioned as the owner of a manuscript of the *Khecarīvidyā* in the NCC (RAGHAVAN 1969b:188) gave all his manuscripts to the Sarvajanik Library, Nasik. The *Khecarīvidyā* MS is No. 1973; acc. No. 5/3 in the library hand-list.

- W₁ (Wai Prajñāpāṭhaśālā)

Yogaśāstrakhecarīmudrāpaṭala. Devanāgarī. Paper. Complete and in good condition. Dated Śaka 1777 (1855CE). 25 folios numbered at bottom right of verso. 21.5 × 15.0 cm. 10 lines to a side. On the front cover is written:

|| atha yogaśāstrakhecarīmudrāpaṭalaprārambhah ||

On the back (f.25v) is written:

|| iti yogaśāstrakhecarīmudrāpaṭalasamāptah ||

Beginning (f. 1v¹):

śrīgaṇeśāya namah || śrīsaravat�ai namah || śrīgurubhyo namah

End (f. 24v⁹):

iti śrī ādināthanirūpīte mahākālayogaśāstre umāmaheśvarasamvāde
(f.25r) khecarīmudrābījam nāma caturthapaṭalam sampūrṇam || ||
śrīkṛṣṇārpanam astu || || śake 1777 rākṣasanāmasamvatsare bhādrapa-
dakṛṣṇaśaṣṭhyām titthau imduvāsare taddine pustakam samāptah || ||
śubham bhavatu || || cha || ||

As mentioned above, both N and W₁ contain an extra section of 12 *ślokas*, consisting of *Goraksaśataka*_N 184–90, 192 and 197–8 at 2.111c. N concludes the second *pāṭala* after this section; W₁ has the usual last 14 verses. In W₁ this section is as follows (f. 15r³–f. 16r²):

satatadhyānataḥ param ||
dhāraṇā paṃcanādīsu dhyānam dvīṣaptanādikam ||
dinadvādaśakenaiva sadhilḥ prāṇasam̄tramāt ||
anusam̄dhāna yo yogai soham lasatināmginām ||
tathātmamanasayor aikyam samādhilḥ so bhidhīyate ||
yathā samkṣiyate prāṇo mānasam ca pralīyate ||
tathā samarasatvam ca samādhilḥ so bhidhīyate ||
yat samatvam dvayor atra jīvātmāparamātmanoh ||
naṣṭaḥ samastasam̄kalpaḥ samādhilḥ so bhidhīyate ||
im̄driyāni manovṛtti sarvajīvāśrayam bhavet ||
atha yat tad ga(f.15v)te jīve na mano neṃdriyāni ca ||
na gamdho na raso rūpam na sparsāḥ śabdatanmayam ||
nātmānam na param vetti yogī yuktaḥ samādhinā ||
khādyate na sa kālena bādhyate na sa karmanā ||
bādhyate na sa kenāpi yogī yuktaḥ samādhinā ||
na ca jānāti śītoṣṇam na duḥkham na sukham tathā ||
na mānam nāpamānam ca yogī yukta samādhitaḥ ||
abādhyah sarvaśāstrāṇām abādhyah sarvadehinām ||
agrāhyo maṇtratāmtrāṇām yogī yukta samādhitaḥ ||
nirādyam ca nirālambam niṣprapamca nirāśrayam ||
nirāmayam nirākāram tatvam tatvavido viduh ||
dugdhe kṣīram ghr̄te sarpīr agnār agnir ivārpayet ||
tanmayatvam vrajet yogī sa līnah parame pade ||
sakāra sarvavarneṣu yuktaceṣṭas tu sarvataḥ ||
yukta(f.16r)nīdrāvabādhas tu yas tatvam sa ca viṃdati ||
bhavabhaya va*bhe vahnir muktisopānapamktih ||
prakaṭitaparamārthe yāni guhyam

W₁ also has an additional passage at the end of the text which is not found in N (f. 23v⁴–f. 24v⁹):

śrīsūryaśastra 1 caṇḍraśastra 2 rudraśastra 3 bhavānīśastra 4 ga-
ṇapatiśastra 5 imḍraśastra 6 brahmaśastra 7 cohyāśisiddhaśastra 8
navanāthaśastra 9 kumṛbhaśastra 10 śvetarajaśastra 11 nakhaśastra 12
romaśastra 13 cāpaśastra 14 kaimcaśastra 15 siddhaśastra 16 etāni śastrā-
ni khecarīchedanārtham || tena vṛddhigāmī bhavati jihvā etat || [The
next section, up to khecarīpaṭele, is also found in the colophon of
K.] || īśvara uvāca || khecarīsamarpāṇam ||
sa tu khecarīmāṇtragramñthokta || someśān navamāṇ varṇam ityādi
|| gamanasaphalam || ṣaḍākṣarakhecarībījam || hrīṃkārā khecarīpa-
ṭele paśo anekayogeśvarasādhitale upadeśakramam || [There follows
a ṣaṭkoṇa star with om at the top, sa to the right, kha at the bottom
and phrom to the left. In the points are, starting at the top and going
clockwise, gam, sam, na, ma, pha and lam. In the centre is hrīṃ.]
asya śrīkhecarīmāṇtrasya || kapila ṛṣiḥ || siddhir anāyāse khecarīmu-
drāprasādasidhyarthe jape viniyogaḥ || atha nyāsaḥ || gam hrīdayāya
namah || sam śirase svāhā || nam śikhāyai vaseṭ || ma kavačāya hum
|| pha netratrayāya vaseṭ || lam astrāya phaṭ || hrām hrīm hrūm
hraim hraum hraḥ iti ṣadāmgaḥ || ādhārapadmabhavena khecararā-
jahāṃsam atar mahāgaganavāsavibhāpralekham || ānnamāḍabījakam
anamgaripoḥ puramdhīm ābrahmalokajanānīm abhivādaye tvām ||
mūlālavālakuharād uditā bhavānīm || om hrīm gasanasaphalam am-
sakhaphrom || iti mantrah ||

Throughout the manuscript several incorrect “corrections” have been made in the margin.

Described by RAGHAVAN (1969b:188).

Prajñāpāṭhaśālā, Wai, Maharashtra. List No. 6-4/398.

- M (Mysore)

Khecarīpaṭala. Paper. Devanāgarī. 13 folios, numbered on bottom right of verso. Approximately 22 × 8 cm, with 11 lines to a side. Complete and in good condition. c.19th century. Untidy hand.

Beginning (f. iv¹):

śrīgaṇeśaya namah || īśvara uvāca ||

End (f. 13r⁸):

iti siddhauṣadhbāni ||

The first three *pāṭalas* end:

iti śrī ādināthaviracite mahākālayogaśāstre khecaryāṁ [amukah] paṭalah

Described by RAGHAVAN (1969b:188).

Oriental Research Institute, Mysore. MS 34979 C.170.

- **K_r (Kathmandu)**

Catalogued as *Mahākālayogaśāstra*, but first two folios have *khe paṭ* at top left of verso while subsequent folios have *khe vi*. Devanāgarī. Paper. Complete and in good condition. 13 folios numbered at top left of verso. 28 × 12.5 cm. with 9 lines to a side. c.19th century. Similar to K_r and equally full of careless errors. However both K_r and K_s often have good readings which they share only with μ. Unusually, final -m and infix nasals are not written as *anusvāra*.

Beginning (f. 1v¹):

om namah śrī ganeśāya namah om namah śivāya

End (f. 13r⁹):

iti śrimahā(f.13v)ādināthena nirūpite mahākālayogaśāstre khecaryāṁ vidyāyāṁ auṣadhyogo nāma caturtha paṭalah 4 || iśvara uvāca || śrīkhecarīsamarpāṇasatu khecarīmantragranthoktasomemātuvasam-varṇamityādi || gamanasaphalam ṣadākṣarakhecarībijam || hrīmkārā khecarīpaṭalepa

NAK 5-6568. NGMPP Reel A 207/9.

- **K_s (Kathmandu)**

Mahākālayogaśāstra Khecarīvidyā. Devanāgarī. Paper. 17 folios, numbered at bottom right of verso. 23.1 × 10.5 cm with 9 lines to a side. Complete and in good condition. c.20th century. Similar to K_r and equally full of careless errors. However, as stated above, both K_r and K_s often have good readings which they share only with μ.

Beginning (f. 1v¹):

śrīganeśāya namah || || om namah śivāya||

End (f. 17v³):

iti śrimahā ādināthena nirūpite mahākālayogaśāstre khecaryāṁ vi-dyāyāṁ auṣadhyogo nāma caturthah paṭalah || 4 || samāptā || śubhm(sic)
|| o ||

Kesar Library, Kathmandu MS No. 316. NGMPP Reel C 32/12. (Retake of C86/6).

- J₂ (Jodhpur)

Khecarīpatalah. Devanāgarī. Paper. 19 folios, numbered at bottom right of verso. Approximately 23 × 10 cm with 8 lines to a side. Complete and in good condition. Untidy hand. Dated Samvat 1783 and copied in Kāśī. From f. 15v⁷ to the end of *patala* 4, the verse order is different from that of all other witnesses apart from J₄. 3:27c-55b are found at the end of the manuscript (f. 17v⁸ onwards) with just the last 2 *pādas* of *patala* 4 after them. 3.27c-30b can also be found as a marginal insertion on f. 15v, indicating that an attempt at sorting out the order has been made.

Beginning (f. 1v¹):

śrīgaṇeśāya namah

End (f. 19v⁴):

iti śrīmahādināthanirupite mahākālayogah caturthah patalah sam-
āptāḥ samvat 1783 likhitam kāsyām madhye maṇikarṇikāsanīpe ||
subham astu || śrīrāma || śrī || śrīrāma || śrīrāma || śrī-
visvesvara ||

Described by VYAS and KSHIRSAGAR (1986:168–9).

MMSL, Jodhpur. MS No. 1375.

- J₄ (Jodhpur)

Khecarīvidyā. Devanāgarī. Paper. 15 folios, numbered at top left of verso. Approximately 23 × 10.5 cm. with 9 lines to a side. Complete and in good condition. Dated Samvat 1740 and copied in Kāśī. As in J₂, from 3.27b (f. 12v¹) the verse order is different from that of other witnesses. 3.27c to 3.55c is found at the end of the manuscript (f. 14r⁵ to f. 15v⁵). 3.27c-29d is also given in its usual position at f. 12v^{1–3}. 3.55c to the end of *patala* 4 is found after this, at f. 12v³–f. 14r⁵.

On f. 1r is written twice, in different hands, a *nyāsa* of a six-syllable mantra. The first is in the same hand as the rest of the manuscript and is easy to read:

anyanyāsa haṁ hrdayāya namah saṁ sirase svāhā ṣaṁ sikhāya vau-
ṣat phaṁ kavacāya hūṁ ram̄ netratrayāya baṣat im̄ strāya phaṭ ||
hspahrīṁ ||

The second is upside-down relative to the first, in a different hand and very unclear, with some parts so faded as to be illegible:

ham *dayāya namah sam śirase svāhā || kham *i*āya vausat || pham
kavacāya hūm || ram̄ netratrayāya ***im̄ [astrāya phat̄] || 7 || [Above
in a different hand] hskhphrīm̄

Beginning (f. 1v¹):

śrīganeśāya namah || atha khecarīpaṭala likhyate ||

End (f. 15v⁵):

iti śrīmadādināthanirūpīte mahākālayogaśāstre^(sic) caturthah paṭalah
|| 4 || samvat || 1740 || agahanakṛṣṇa ekama ravivāsara likhitam gamgā-
nāthena kāsyām̄ madhye svarga [dvā] rīsiddhipīṭhe manikarpikātāra-
kesvarasamīpe pustakam sampūrṇam̄ samāptam̄ lekhakapāthakānām̄
subham̄ bhuyāt || || śrīadināthāya namah || devyai namah ||

Described by VYAS and KSHIRSAGAR (1986:168–9).

MMSL, Jodhpur. MS No. 1377.

- V (Vadodarā)

Khecarīvidyā. Devanāgarī. Paper. 20 folios, numbered on bottom right of verso. Approximately 24 × 12 cm. with 9 or 10 lines to a side. Complete and in good condition. c.19th century. From the beginning of *patala* 3 (f. 14v⁸) to the end of the manuscript another hand has deliberately altered the text to produce nonsense. For example, at 3.2c (f. 14v¹⁰) *bhitvā rasānayā yogī* has been altered to *bhitvā resāmmayo yogī*. Corrected forms of these alterations have been used in the critical edition; the uncorrected forms are included in the full collation in the appendix. Uncorrected readings are marked *V^{ae}*, corrected readings *V^{pe}* (*ante/post emendationem*).

Beginning (f. 1v¹):

|| śrī ganeśāya namah || śrī gurubhyo namah ||

End (f. 20v⁴):

iti śrīmadādināthanirūpīte mahākālayogaśāstre umāmaheśvarasam-
vāde khecarīvidyāyām̄ caturthah paṭalah || 4 ||

After the colophon is written in a different hand from the rest of the manuscript (f. 20v⁷):

om hrīm [gam]sam nam mām phām lām || phrem sātdirghabhājā ||
om hrīm gam sam nam mām phām lām am sam kham

Described by RAGHAVAN (1969b:188).

Oriental Institute, Baroda. MS No. 4109.

- K₄ (Kathmandu)

Khecarīvidyā. Paper. Devanāgarī. 11 folios, numbered at top left and bottom right of verso. 27.1 × 12.4 cm. with 10 lines to a side. Complete and in good condition. c.18th century. K₄ is very similar to J₂ but shows contamination with the manuscript tradition of J₆ at 1.18c and with those of μGSα at 2.28b. There are some idiosyncracies in writing style: *tu* looks like *nu*, *dhā* is written as *dhya*, *ca* and *ja* in conjunct consonants are written vertically; -*o* is often wrongly written for -*ī* and there are many incorrect *anusvāras*.

Beginning (f. IV¹):

śrīganeśaya namah

End (f. IIV³):

iti śrīmahādināthanirūpīte mahākālayogaśāstre khecarīvidyāyām umā-
maheśvarasamvāde caturthaḥ paṭalaḥ samāptaḥ

NAK 4-1817. NGMPP Reel A 1289/9.

- K₂ (Kathmandu)

Khecarīvidyā. Paper. Devanāgarī. 15 folios, numbered at top left and bottom right of verso. 28.6 × 12 cm. with 11 lines to a side. Complete and in fair condition. c.19th century. Full of simple errors and very close to the readings of P but occasionally unique (e.g. 3.31b, 3.59b).

Beginning (f. IV¹):

śrīmatam rāmānujāya namah om

End (f. I4V⁹):

iti śrīmahākālayogaśāstre umāmaheśvarasamvāde ādināthaviracite ca-
turthapaṭalaḥ 4 ⊕

After the *Khecarīvidyā* the codex has two short works: from f. I4V⁹ – f. I5V¹⁰ is a work describing a mantra and its effects whose colophon reads:

itty ātharvaṇavede upaniṣadah prātemṛttyulāṅgūlam (f.15v) samā-
ptam ☉

The second work (f. 15v^{1–10}) has the following colophon:

iti śrī atharvaṇavedokta allopaniṣat samāptā ☉ ☉ ☉ ☉ ☉ ☉

Found in Janakpur. From the private collection of Rāmakṛpālaśaraṇa. NGMPP
Reel M 23/10.

- P (Pune)

Khecarividya. Paper. Devanāgarī. 15 folios, numbered at top left and bottom right of verso. Approximately 22 × 11 cm. with 9 lines to a side. Complete and in good condition. Dated Samvat 1805 and copied in Kāśī.

Beginning (f. 1v¹):

śrīgaṇeśāya namah

End (f. 15v³):

iti śrimadināthanirupite mahākālayogaśāstre khecarividyāyām umā-
maheśvarasamvāde caturthamḥ pāṭalah sampūrṇam samvat 1805 śamai
nāma agahanamāse śuklu pakṣe ca pamcamīyām ravivāśare || lih kā-
syā madhye kedāraghāṭanyāre hanumānaghāṭa |

Described by RAGHAVAN (1969b:188).

Bhandarkar Oriental Research Institute, Pune. MS 129 of A1882-3.¹⁵⁴

- J₃ (Jodhpur)

Khecarividya. Devanāgarī. Paper. 23 folios, numbered at bottom right of verso. The sixth and seventh folios are numbered 6; all subsequent folios are thus numbered one less than they should be. Approximately 25 × 11 cm. with 7 lines to a side. Complete and in good condition. c.18th century.

Beginning (f. 1v¹):

śrīgaṇeśāya namah || atha khecarīpaṭa likhyate || śrīśiva uvāca ||

End (f. 23v³):

¹⁵⁴PETERSON (1883:117) lists a manuscript entitled *Mahākālayogaśāstre Khecarividya*. It is ascribed to Ādinātha, is dated Samvat 1805 and consists of 300 verses in 15 folios. I have assumed this to be MS P and have not listed it among the unconsulted manuscripts.

iti śrīmadādināthe prokte mahākālayogaśāstre umāmaheśvarasamva-de khecarīvidyāyāṁ caturtha paṭalah || samāptam || hasta akṣa viśvanā-thena likhitam || cha ||

Described by VYAS and KSHIRSAGAR (1986:168–9).

MMSL, Jodhpur. MS No. 1376.

- F (Institut Français de Pondichéry)

Khecarīvidyā. Telugu. Paper. 37 pages, numbered in arabic numerals at the top of each page. 17.5 × 22 cm. with 19 lines to a side. c.1850 CE. *Paṭala* 1 is written in a neat hand. *Paṭala* 2 onwards (from page 9 l.8) is written in a less tidy hand which becomes progressively untidier. This second hand has also made some corrections to *paṭala* 1. Aspirated and unaspirated consonants are often confused. In sandhi final -ḥ assumes the form of a following sibilant. Initial e- is written ye-.

Beginning (p.1 l.2):

śrīmātre namah śrīsaccidānandasadguruparabrahmane namah śrī-mahāgaṇādhipataye namah

śuklāmbardharam viṣṇum śaśivarnam caturbhujam
prasannavadanam dhyāyet sarvavighnopāśāntaye

End (p.37 l.4):

iti śrīmadādināthanirūpīte mahākālayogaśāstre khecarīvidyāyāṁ ca-turthah paṭalah hariḥ om̄ tat sat sarvam śrī krṣṇārpanam astu

Described by RAGHAVAN (1969b:188).

Institut Français de Pondichéry. MS RE 19027.

- K, (Kathmandu)

Khecarīvidyā. Devanāgarī. Good condition. 14 folios numbered 1 to 15 with folio 11 missing. Numbered at top left and bottom right of verso. 27 × 11.7 cm. with 9 lines to a side. Dated 1813CE. Readings generally match β but are occasionally unique (e.g. śamkarapūjanāt at 1.22d) and in *paṭala* 4 show conflation with witnesses of α especially M (see e.g. 4.3c).

Beginning (f. iv¹):

śrīkrṣṇāya namah

End (f. 15r²):

iti śrīmadādināthanirūpīte mahākālayogaśāstre umāmaheśvarasamvā-
 de khecarīvidyāyāṁ caturthaḥ paṭalaḥ ||4|| || śubham astu || ||graṇthasamkhyā-
 ||285||om̄ maṅgalam maṅgalanātho maṅgalam maṅgalā sutah||ma-
 ngalam mangalā nityān karotu mama maṇḍire||1||om̄ maṅgalam
 bhagavān viṣṇur maṅgalañ garudadhvajah||maṅgalam puṇḍarikā-
 kṣo mangalāyatano harih||2|| ||yādr̄śam pustakam dṛṣṭyā tādṛśam
 likhitam mayā||yadi śuddham aśuddham vā śodhanīyā mahajjanaih||3||
 ||idam pustakam śī***** (these syllables have been deliberately
 obscured) sya||śīḥ|| ||śrīvikramādityasamvat 1870||śrīsalivāhanīyaśāke
 1735||śrīnaipälāvde 933||vaiśākhamāsi sitetaradale vyālatithau vudha-
 vāsare likhitam idam pustakam pāśu [pata] kṣatre śubham bhūyāt ||
 || ||

MS No. 6-1636 from the Rāṣṭriyābhilekhālaya. NGMPP Reel A 999/7.

- K_े (Kathmandu)

Khecarīvidyā. Paper. Devanāgarī and Nevarī. 20 folios numbered 2–21 with 1 and 22 missing due to damage. Numbered at bottom right of verso. c.19th century. Starts in reasonably tidy Devanāgarī but at f. 5r² becomes Nevarī with occasional reversions to Devanāgarī, giving the impression that the scribe was copying from a Devanāgarī witness but slipped into his native hand. Readings generally tally with those of β but some contamination is evident, e.g. with α_i at 3.65b. Infix nasals are usually assimilated with following consonants and not written as *anusvāras*; *sch* is written for *sth*. Neither of these idiosyncracies is reported in the collations.

NGMPP Reel No. E1145/12.

- C (Chandra Sham Shere)

Khecarīvidhāna. Paper. Devanāgarī. 7 folios. Good condition. Incomplete, ending at 2.14d. c.19th century.

Beginning (f. iv¹):

śrīgaṇeśāya namah

Uncatalogued.

Bodleian Library, Oxford. MS e.155(5) in the Chandra Sham Shere collection.

- J_े (Jodhpur)

Khecarīvidyā. Devanāgarī. Paper. 16 folios, numbered at bottom right of verso. 27 × 13 cm. with 9 lines to a side. Complete and in good condition. c.18th century.

Beginning (f. 1r¹):

śrīnāthāya namah

End (f. 16r⁸):

iti śrīmadādināthaniropite mahākālayogaśāstre khecarīvidyāyām umā-
maheśvarasamvāde caturthah paṭalam samāptam iti || || śrīkalyāṇam
astu

Described by VYAS and KSHIRSAGAR (1986:168–9).

MMSL, Jodhpur. MS No. 1374.

- J₁ (Jodhpur)

Khecarīvidyā. Devanāgarī. Paper. 9 folios, numbered at top left and bottom right of verso. 29.5 × 15.5 cm with 14 lines to a side. Complete and in good condition. c.18th century. For *sth* the scribe writes *sch*—this is not reported in the collations.

Beginning (f. 1v¹):

śriyogeśvarāya namah

End (f. 9v¹²):

iti śrīmadādināthaniropitem mahākālayogaśāstre khecarīvidyāyām umā-
maheśvarasamvāde caturthah paṭalam || cha || cha || cha ||

Described by VYAS and KSHIRSAGAR (1986:170–1).

MMSL, Jodhpur. MS No. 1378.

- W₂ (Wai Prajñāpāthaśālā)

Khecarīmudrāpatala. Paper. Devanāgarī. 18 folios, numbered at bottom right and top left of each folio. 21.5 × 11.5 cm. with 10 lines to a side. Complete and in good condition. c.19th century. The covering folio has *haṭṭadīpikā* written in its centre and the rest of the codex (ff.18v–39r) consists of the *Hathapradīpikā* of Svātmaraṁa.

Beginning (f. 1v¹):

|| śrīganeśāya namah ||

End (f. 18r⁹):

iti śrīmadādināthaniropite mahākālayogaśāstre khecarīvidyāyām umā-
maheśvarasamvāde caturthaṭalam || 4 || || gratha || 279 || cha

Described by RAGHAVAN (1969b:188).

Prajñāpāṭhaśālā, Wai, Maharashtra. List No. 6-4/399.

• R (RASB)

Khecarīvidyā. Devanāgarī. Paper. 48 folios, numbered at bottom right of verso. 28.0 × 12.7 cm. 4 or 5 lines to a side. Complete and in good condition. c.19th century. M.Ram of Marseille kindly provided me with photostat copies of xeroxes from a microfilm of the manuscript. F.17v (2.14d *sācora*–2.16c *trikā-lajñah*) is missing from the copy. Due to a copyist missing a folio and then noticing his mistake, f.35 is found after f.39 and 3.16b–17d and 3.19 are found twice, on f.36r and at f. 37r¹–f. 37v¹ (where 3.18 is also found). The manuscript contains many minor mistakes.¹⁵⁵

Beginning (f. 1v¹):

om śrīgaṇeśāya namah

End (f. 48r³):

iti śrīmadādināthaniropite mahākālayogaśāstre khecarīvidyāyām umā-
maheśvarasamvāde caturthaṭah paṭalam samāptam iti || śrīgurunārāṇa
'*syāṇa*

Described by RAGHAVAN (1969b:188).

Library of the Asiatic Society, Calcutta. MS 5854.

• B (Bombay)

Khecarīvidyā. Devanāgarī. Paper. 17 folios, numbered at bottom right of verso. Approximately 21 × 11 cm. with 10 lines to a side. Complete and in good condition. c.19th century. The codex continues with the *Hathapradipikā* of Svātmārāma. The text often shows signs of scribal emendation: in many places where the other members of γ have corrupt readings a meaningful reading can be found in B which is not found in any other witness.

Beginning (f. 1v¹):

¹⁵⁵The readings of R are very similar to those of J_i, more so in fact than those of J_s, which is paired with J_i to make the sub-group γ₂. The large number of minor errors in R has, however, meant that J_i and J_s match one another more often than do J_i and R. To keep the apparatus as concise as possible J_i and J_s have been considered as a sub-group.

śrīmamgalamūrtaye namah || śrīmadavadhūtadigamvarāya namah ||

End (f. 17r⁴):

iti śrīmadādināthaviracite mahākālayogaśāstre umāmaheśvarasamvā-
de khecarīvidyāyāṁ caturtham paṭalam samāptam || 4 ||

Described by RAGHAVAN (1969b:188).

Bombay University Library. MS 2016.

There is another manuscript of the *Khecarīvidyā* in the Bombay University Library, No. 2015. It is a xerox copy of a poor reconstruction of a badly damaged paper manuscript and is full of lacunae. The crumbling original is also in the library but is little more than a collection of fragments. Where the reconstruction is legible, it is virtually identical to 2016 and its readings have not been collated. However it seems that neither is a direct copy of the other since the introductory *manigala* are different. 2015 has:

śrīgaṇeśaya namah || śrīsarasyatayai namah || śrīgurubhyo namah ||

Testimonia

- *D* (Dīpikā)

Nārāyaṇa's *Dīpikā* on one hundred and eight upaniṣads cites the *KhV* in three places. Readings from the text have been included in the apparatus of the critical edition and the full collation, for which two editions of the text have been consulted:

1. *D*: *Śrīnārāyaṇaśaṅkarānandaviracitadīpikāsametānām upaniṣadāṇi samuccayah*. Ānandāśrama Sanskrit Series 29. Poona. 1895.
2. *D*: *Ātharvāṇopaniṣadāḥ Nārāyaṇakṛtadīpikāsahitāḥ*, ed. Rāmamaya Tarkaratna. Calcutta: Asiatic Society of Bengal (New Series No. 249). 1872.

BOUY (1994:30), following GODE (1938:128–32), dates Nārāyaṇa to between 1500CE and 1700CE. The *KhV* passage cited *ad Brahmaividyopaniṣad* 8 is without the corrupt interpolation of 2.75ab found after 2.72b in Saβγ. The later limit of Nārāyaṇa's dates can thus be put back to before 1683CE, the date that J₄ was copied.

The passages from the *KhV* which are cited are as follows:

1.45–49, 55c–56d, 64 *ad Kṣurikopaniṣad* 11. (“*khecaryām*”). This citation is not found in *D*.

2.72a–73b *ad Brahnavidyopaniṣad* 8. (Ascribed with the preceding quotation to Yājñavalkya in *D.*; “*khecaryyām*” in *D.*)

3.32c–47d *ad Kṣurikopaniṣad* 12. (“*khecarīpaṭale*”).

3.41c–42d *ad Yogasīkhopaniṣad* 2.3. (“*khecaryām*”).

- ***H* (Hathapradīpikā)**

The *Hathapradīpikā* includes four verses which it has borrowed from the *Khecarīvidyā*.¹⁵⁶ I have used the Lonāvalā edition of Svāmī Digambarjī and Dr. Pītambar Jhā to note variants from the critical edition of the *Khecarīvidyā*. The passages are as follows:

HP 3.33–35 = *KhV* 1.44–46

HP 4.42 = *KhV* 3.19

- **O (Rajasthan Oriental Research Institute, Jodhpur.)**

Khecarīvidyā. Devanāgarī. Paper. 11 folios. Good condition. c. 19th century. Approximately 22 cm × 10 cm. 7 lines to a side. This manuscript consists of a short treatise on physical yoga, composed mainly of citations (from the *Khecarīvidyā*, the *Śivasamhitā*, the *Hathapradīpikā*, the *Hathasamketacandrikā* and the *Yogasaṅgraha*), with sections on the *khecarīmantra*, *turiyāvasthā*, *kutīpravesā*, *ausadhibhikalpa* and *śivāmbupāna*. The following three passages from the edited *KhV* are cited:

1. 1.30c–33b, 35c–44d at f. 1v⁷–f. 3v⁶. (Introduced with “*yathā coktaṁ khecarīpaṭale*” and finished with “*iti khecarīpaṭalāt khecarīvidyā*”.) Between 1.41b and 41c is an explanatory section:

prastārah || *h*sphrem khecaryai namah || asya śrī khecarī-
mamtrasya bhagavān ādinātho ṛsiḥ gāyatrī chandah śrīkhecarī-
siddhipradā khecarī devatā *om h*sphrem vīja namah || śaktih
mama yogasiddhyartham jape viniyogaḥ || om hrām amguṣṭhā-
bhyaṁ hrdayāya namah || om hrīm tarjanībhyaṁ śirase svāhā ||
om hraḥ karatalakarakarapaṛṭābhyaṁ astrāya phaṭ ||

atha dhyānam
(f.3r) mūlādibrahmaraṇḍhrāṇṭavisatāmṛtunipasīm ||
udyatsūryaprabhājālavidyutkoṭisamāṇprabhām ||14||

¹⁵⁶ BOUY (1994:82) has shown how the *Hathapradīpikā* is for the most part an anthology of passages from other works.

camdrakoṭiprabhād āva trailokyaikaprabhāmayā ||
 aśeṣajagadutpatisthitisamḥārakāriṇīm ||15||
 dhyāyed yathā mano devi niścalam jāyate tataḥ ||
 sahajānamdasamdohamamdiram bhavati kṣaṇāt ||16||
 mano niścalatām prāptam śivaśaktiprabhāvataḥ ||
 samādhi jāyate tatra samjnādvayavijṛmbhitah ||17||
 śambhavena ca vedhena sukhi bhūyān nirantaram ||

atra suṣumṇādhyānamahimnā manasthairya svayam eva yā-
 tini || śaktih suṣumṇāsarvasṛṣṭimayī mūlaprakṛtiḥ ||(f.3v) śivas
 tadantargatacitrāṁtaḥ *rūpa*pamcadevātmakam vale || iti dhyā-
 tvā jape

2. 3.1cd at f. 4r¹, introduced with “*tad uktam khecarīdhavale*”. There follows a description of Kuṇḍalinī (up to f. 5r¹) of which only the first two lines are found in the *Khecarīvidyā*.
3. 4.4 at f. 8v⁷-f. 9r⁴. This verse is not introduced as a quotation. It follows a verse about “*mumḍīkalpa*” and is followed by “*iti vārohikāmḍakalpah*”.

MS No. 34946 in the collection of the Rajasthan Oriental Research Institute, Jodhpur. Reported as ‘“Khecarīvidya” (O)’ in the testimonia apparatus.¹⁵⁷

- *Goraksasiddhāntasamgraha*

The *Goraksasiddhāntasamgraha* (pp.10–11) quotes three verses from a *Khecarīsamhitā* of which only the first is found in the *KhV* (3.15). The text of the quotation runs as follows:

utsṛjya sarvaśāstrāni japahomādi karma ca |
 dharmādharmavinirmukto yogī yogam samabhyaset ||
 varṇāśramābhimānenā vartate śrutikīṃkaraḥ |
 abhimānavihīnas tu vartate śrutiṃrddhani ||
 na vedo veda ity āhur vedāvedo nigadyate |
 parātmā vidyate yena sa vedo veda ucyate ||

This text's readings have not been collated.

¹⁵⁷Three other manuscripts entitled *Khecarīvidyā* were described in the Institute's catalogue but could not be found by the library staff (No. 187 on p.164 of Part 2c of the catalogue, dated Samvat 1867, 7 folios; No. 5321 in part 21, 20th century, 2 folios, incomplete; No. 18376 on p.236 of part 4, 20th century, 14 folios). By their descriptions it would appear that they contain the work found in MS O rather than that found in the other *KhV* manuscripts.

Manuscripts of the *KhV* not consulted

1. *Matsyendrasamhitā* MS No. 1783 in the collection of the MMSL, Jodhpur. Paper. Devanāgarī. Complete. Good condition. 172 folios. 11 lines per page. 30 letters per line. 13.3 × 28.5 cm. (VYAS and KSHIRSAGAR 1986:184–5.)
2. *Matsyendrasamhitā* MS No. 1785 in the collection of the MMSL, Jodhpur. Paper. Devanāgarī. Complete. Good condition. 52 folios. 10 lines per page. 30 letters per line. (It thus appears that this manuscript is considerably shorter than others of the *Matsyendrasamhitā*) 12.0 × 27.8 cm. (VYAS and KSHIRSAGAR 1986:184–5.)
3. *Khecarīvidyā*. MS No. 174 in a list in the Municipal Museum, Allahabad. (RAGHAVAN 1969b:188.)
4. *Khecarīvidyā* by Śiva. 20 folios. 10 lines per page. No date. “In possession of Yajñeśvara Śāstrī, Surat”. (BÜHLER 1873:A 2–3.)¹⁵⁸
5. *Khecarīpaṭala*. MS No. 1279 in the collection of the library of the Maharaja of Bikaner. Paper. Devanāgarī. 19 folios. 12 lines per page. “On secret worship of Piśāchis or female imps to bring them under subjugation. An extract from a Tantra.” (MITRA 1880:589.) I was unable to locate this manuscript on a visit to Bikaner in February 2001. It is not mentioned in the Anup Sanskrit Library Catalogue at the Lalgarh Palace nor in the library catalogue at the Bikaner Oriental Research Institute. Dr. Usha Goswami suggested that it may have been moved to Jodhpur since no works on Tantra or Yoga are held in Bikaner.
6. *Khecarīvidyā*. No. 1131 in HIRALAL 1926 (p.108). “Author—Ādinātha. Subject—Yoga. Is a part of Mahākāla Yoga Śāstra by Ādinātha. Owner—Puttelāl Gauriśāṅkar of Valgaon (Amraoti district).”
7. *Khecarīvidyā* of Ādinātha. Reported by WESTERGAARD (1846:9). Codex XII(2). Palm leaf. Telugu. 66 folios. The first 40 folios are of the *Pāṭha*[sic]*pradīpikā*. The *KhV* is on f.4or–f.59v. It is part of the *Kālayogasāstra*. It opens with *om namah kapileśaya mahādevāya śambhave viśvatattvapa*[sic]*dātre [ca] viśvasiddhi-pradāyine*. The manuscript is summarised thus: “Śiva expounds to the goddess Uma the magical science of flying through the air”.¹⁵⁹
8. *Khecarītantra*. No. 1663 A in the collection of Dacca University, Dacca, Bangladesh (RAGHAVAN 1969b:188.)

¹⁵⁸This is very likely to be MS V.

¹⁵⁹“... facere Ćivam deae Umiae exponentem magicam per aerem incedendi scientiam” (loc.cit.).

9. *Khecarīvidyā*. Tantra MS 19 listed by KIELHORN (1874:38) and said to be in the possession of Chāndā Gadipanta Paṭalavāra. Attributed to “Madādi” (presumably Śrīmadādinātha). 19 folios, 9 lines to a side. 342 *ślokas*. c.1825CE.¹⁶⁰
 10. *Mahākālayogaśāstram*. Oriental Research Institute, Mysore. MS No. 35007 C4063/4. Kannada.
 11. *Khecarīvidyā*. Incomplete MS listed on p.30 of the Catalogue of Sanskrit Manuscripts in the Punjab University Library, Lahore Vol. 2 (RAGHAVAN 1969b:188.)
 12. *Khecarīvidyā*. No. 25 in a list of MSS belonging to Pt. Radhakrishnan of Lahore (RAGHAVAN 1969b:188.)
 13. *Khecarīvidyā*. No. 41 in the above list.
 14. *Khecarīvidyā*. Royal Asiatic Society of Bengal MS No. 8409. “10 × 4½ inches. Folia, 11. Lines, 10 on a page. Extent in ślokas, 330. Character, Nāgara. Appearance, old and pasted. Complete in 3 chapters.” (SHASTRI 1939:303.)
 15. *Khecarīvidyā*. Royal Asiatic Society of Bengal MS No. 8827. The following is taken from SHĀSTRĪ (1939:304): “Substance, country-made paper. 9 × 4½ inches. Folia, 2–14. Lines, 12 on a page. Extent in ślokas, 450. Character, Nāgara. Date, Samvat 1756. Appearance, old. Incomplete. “But for the first leaf the MS is complete in 4 chapters.
- “Post Colophon :—

śubham astu | sambat 1756 śāke 1721 mārgaśīrṣa dutiyāyām guruvāsare
liṣata durgāprasāda tīvāri śubhah |

“After the Post Colophon there occur several lines dealing with *khecarī mantra*, *mālakāgulikalpa*, etc. A colophon found in this portion runs :—

iti khecarīmudrābijayaṁtra nāma pañcamah paṭalah |”

Ethnographic Sources

In the introductory chapters and the footnotes to the translation I have occasionally used ethnographic data. I have primarily drawn on the experiences of *hathayogins* that I met during my fieldwork, but have also used reports of others who have met *hathayogins* that practise *khecarīmudrā*, and published accounts.

¹⁶⁰This could be J₂. The date and number of folios correspond but J₂ has 8 rather than 9 lines to a side.

I met the following *hathayogins* during my fieldwork:¹⁶¹

Śrī Bālyogī Rām Bālak Dās Jī Though not a practitioner of *khecarimudrā*, Rām Bālak Dās has been a *hathayogin* since early childhood. His insights into haṭhayogic practice have helped me considerably with my research and he introduced me to several of my other informants. He is an itinerant Rāmānandī Tyāgī *sādhu*.

Śrī Paraśurām Dās Jī Yogīrāj Another Rāmānandī Tyāgī, Paraśurām Dās has been practising *khecarimudrā* for many years. I first met him at the Daśaharā festival in Kullu, Himachal Pradesh in October 1996, where he demonstrated the technique and discussed it with me.

Śrī Govind Dās Jī Mahātyāgī Again a Rāmānandī, but of the Mahātyāgī suborder, Govind Dās showed me the technique at an *āśram* near Surat, Gujarat, in November 1996. He had not practised it for some years and had difficulty in doing so when I asked him to demonstrate it.

Dr. K.M. Tripāthī I met Dr. Tripāthī in December 1996 when he was working at the Yoga Centre at Benares Hindu University. He showed me a *khecarimudrā* different from that described in haṭhayogic texts and demonstrated to me by other yogins. It involved placing the tip of the tongue behind the upper front teeth and holding it there while opening the mouth as wide as possible. This action was to be repeated at least a thousand times a day. By doing thus, pressure is exerted on the *merudanḍa* and Kundalinī is awakened.

Dr. Ashok Thākur Dr. Thākur is an āyurvedic doctor from Mumbai. I met him in January 1997. He first experienced *khecarimudrā* when his tongue spontaneously adopted the position while he was practising *prāṇāyāma*. He demonstrated the technique to me and introduced me to his son who rarely practises yoga but is a keen swimmer and has found that his tongue also spontaneously adopts the position when he holds his breath for long periods.

Śrī Nainā Dās Jī Yogīrāj Nainā Dās is a Rāmāndī Nāgā *sādhu* who lives in Delhi. I met him in February 1997. A well-respected ascetic, he had mastered various haṭhayogic techniques, including both *khecarī* and *vajroli*-*mudrās* but did not practise them any more.

Svāmī Praṇavānand Sarasvatī I met Svāmī Praṇavānand at his *āśram* in Rishikesh in February 1997. A well-educated Śaiva Dasnāmī Samnyāsī, he has been practising *hathayoga* for many years and has written a book called *Jñān Bherī* which includes a chapter on yoga.

¹⁶¹The majority of my informants are Vaiṣṇava Rāmānandī Tyāgīs. This is because I have spent more time in their company than that of other orders, but also reflects their being the most numerous ascetic order in India today (on which see footnote 149).

Śrī Bālyogī Lāl Jī Bhāī A neighbour of Svāmī Praṇavānand, I met Lāl Jī Bhāī at his *āśram* in Rishikesh in February 1997. Initiated a Rāmānandi Tyāgī, he had also studied under Nāthapanthī *sādhus*. Well-read in Sanskrit and Hindī, he has been practising *khecarīmudrā* for many years and is a fount of information on the subject.

Śrī Raghuvar Dās Jī Yogīrāj A *gurubhāī* of Rām Bālak Dās, Raghuvar Dās lives in Jaipur. I had met him several times before he surprised me by demonstrating *khecarīmudrā* to me at the 1998 Hardwar Kumbh Melā.

I heard accounts of the following practitioners of *khecarīmudrā*:

Śrī Prahlād Dās Jī Yogīrāj The guru of Rām Bālak Dās and Raghuvar Dās, Prahlād Dās was an itinerant Rāmānandi Tyāgī who had mastered the practices of *hathayoga*. A *celā* of the famous Devrāhā Bābā, he died in 1991.

Śrī Rām Dās Jī Yogīrāj Another *celā* of Prahlād Dās, Rām Dās lives in Jaipur.

Sampat Nāth A Nāthapanthī ascetic living near Ajmer, Rajasthan, Sampat Nāth is said to be an expert practitioner of *khecarīmudrā* whose tongue can reach his forehead.

Svāmī Rāmānand An ascetic of the Caitanya tradition, Svāmī Rāmānand lived at the Kaivalya Dhām Yoga Research Institute in Lonavala, Maharashtra.

The following published accounts of the practice of *khecarīmudrā* have been consulted:

BERNARD 1982 pp.65–69.

BRUNTON 1995 p.117.

GERVIS 1970 pp.201–2

PRAṄAVĀNAND SARASVATI 1984 pp.203–4.

SATYĀNANDA SARASVATI 1993 pp.278–298, 474–490

SVOBODA 1986 pp.278–9.

Conventions in the Apparatus

There are four registers in the apparatus of the critical edition. Of the four, the second and third are found on every page. The second is the key to the manuscript groups and the third reports variants from the edited text. On the first page of each *pātala* the second register also reports all the witnesses for that *pātala*. The first register reports testimonia and parallel passages from other texts. The fourth register reports omissions and additions found in the witnesses.¹⁶²

With 30 witnesses of the text, a critical edition with a full collation would have an unwieldy and uninviting apparatus. I have therefore presented the text as a critical edition with only significant variants reported in the apparatus. In this case, the criteria for significance are, of course, subjective, so I have included a full collation as an appendix for those who want to be sure of having all available evidence.

In the critical edition, I have reported all variants whenever there is considerable disagreement between witnesses or if I am at all unsure of which reading to choose for the edited text. If only one or two witnesses differ from the edited text, I have considered the importance of both variant and witness. Thus, if a variant appears insignificant but is from a witness that is often the only one to preserve a good reading (i.e. A, J₆, J₇, or G), then I am much more likely to report it¹⁶³ than if it is from a witness that is rarely or never the only one to preserve a good reading¹⁶⁴ or if it is from a witness that is part of a manuscript group and the variant can easily be explained as a corruption of the form found in the other members of that group.¹⁶⁵ However, if one of these less individual witnesses has a variant that is interesting in its own right, then even if I think it unlikely that it might be useful in establishing an older stage of the text, I do report it. Thus I report all the variants found in *U*, the *Yogakuṇḍalyupaniṣad*.

The following half-verse has been composed, with a hypothetical apparatus, to illustrate most of the conventions and abbreviations used in the third register of the apparatus of the critical edition:

śivoktā khecarīvidyā †katham† sampāditā mayā ||47||

47c śivoktā] conj. DEVADATTA; devyuktā codd. • khecarī] em.;
[śāmbha]vī A, śāmbhavī J₆J₇, khecarā° cett. (unm.) •

¹⁶²When additions are reported in the bottom register of the apparatus of the critical edition, they always follow the *pāda* under whose verse number and letter they are reported.

The details of major omissions and transpositions are not reported in the full collation, and are only found in the fourth register of the apparatus of the critical edition.

¹⁶³E.g. 1.17d where μ has *devī* for the *prītyā* found in all the other witnesses and I report it.

¹⁶⁴E.g. 2.45c where K₂ has *jjād* for the readings *syād*, *khyā* and *sthād* found in the other witnesses and I do not report it.

¹⁶⁵E.g. 2.68b where K₂ has *yogam na* for the other witnesses' *yogena* and I do not report it (-*am* and -*e* are easily confused in Devanāgarī).

[°]vidyā] °*dyām A, [°]v*idyā G, yathā γ (*unm.*) 47d †katham†] μG UTβ_i;
 parā S_α, sādhū K_iP, na su[°] J_jFK_kK_eC, tathā γ_i, pari[°] B^{ac}, yathā B^{pc} •
 sampāditā mayā] *transp.* μ (*unm.*), sampāditā tva[.] G, sampāditā □yā N

The verse number and *pāda* letter precede the apparatus entries for each *pāda*. Entries for different elements within a *pāda* are separated by a spot (•). The lemma word or phrase is followed by the lemma sign ([]). If the lemma word or phrase is found in the majority of witnesses then the apparatus is negative; if not, or if the distribution of witnesses whose readings match the lemma word is not clearly split within manuscript groups, then the apparatus is positive. When the apparatus is positive, all witnesses whose readings match the lemma word are given after the lemma sign, followed by a semi-colon, after which the readings of the other witnesses are reported, separated by commas. When the apparatus is negative, all the variant readings are separated by commas. The witnesses' readings are always reported in the order in which the witnesses are listed in the description of sources (μGUTS_αβγDH).

In the above example, in *pāda* 47c, śivoktā has been conjectured by Devadatta. All the witnesses ("codd.") have the reading devyuktā.

In the next entry, that of *khecarī*, the sign “” is used to indicate that *khecarī* is part of a longer word or compound. The abbreviation *em.* indicates that I have emended the readings of the witnesses. Where I have emended the text to *khecarī*, witness A has [śāmbha] vī. The “[” and “]” signs show that śāmbha is found in the witness as a kākapada or addition in the margin. Witnesses J_e and J_j have śāmbhavī. The rest of the witnesses ("cett.") have *khecara* which is unmetrical ("unm.").

At the next entry, for *vidyā*, the apparatus is negative. Thus all witnesses except AGγ have *vidyā*. Witness A has an illegible syllable ("*") followed by *dyām*. Witness G has [°]v*idyā, indicating that the letter "v" is written unclearly (the "i" part of the syllable is clear).¹⁶⁶ The manuscript group γ has *yathā* which is unmetrical.

In *pāda* 47d, the reading *katham* is marked with crux marks ("†") because it is spurious and I have been unable to conjecture anything better. It is found in witnesses μG UTβ_i; S_α have *parā*; K_i and P have *sādhur*, J_jFK_kK_e and C have *na su*, with the “” sign indicating that I think that *su* should be construed with the following word; γ_i has *tathā*; B originally (B^{ac}, i.e. B before correction, "ante correctionem") had *pari* (with the “” sign again indicating that *pari* is to be read with the following word); B has been corrected (B^{pc}, "post correctionem") to read *yathā*.

All the witnesses except μGN have the reading *sampāditā mayā*. μ has *mayā sampāditā* which is unmetrical. G has *sampāditā tva* followed by a syllable missing due to damage to the manuscript ("[.]"—the number of full stops indicates the number of

¹⁶⁶I have used small asterisks to indicate when an *akṣara* is legible (to me) only with external help (usually the readings of the other witnesses).

syllables omitted). In N the scribe has deliberately left a gap before the syllable *yā* (“ \square *yā*”).

A word or phrase that is not reported in the apparatus of the critical edition has no significant variants.

The same conventions are followed in the full collation with the exception that the sign “” is used much more sparingly. It is only used when a variant reading has word-breaks at different places from those of the lemma, as in the case of witness M in the following example:

2.12b TRAYĀD BHAVATI VAI ŚIVE

trayād] $\mu\alpha\beta\gamma$; traye μG • bhavati] $\mu GS\alpha,\alpha,\beta\gamma$; ūrdhvam bha \ddot{M} •
vai śive] $\mu S\alpha,\alpha,\beta\gamma W,B$; pārvati G, ṽechive M, ve śive R

There is some falsification of the witnesses' readings in the apparatus of the critical edition and the full collation. I have reported neither the punctuation nor the verse numbering of any of the witnesses. Neither has been helpful in establishing the text (in *patala* 4 the punctuation of some witnesses only added to the confusion caused by the different metres). Where the apparatus is positive and I have reported that readings match the lemmata, they often do not match them exactly. This is because the lemmata are reproduced as they are found in the edited text and the Sanskrit of the edited text has been standardised: -m at the end of a half-verse is written as such but is found as -ṁ in almost all the witnesses; infix nasals have been written in their appropriate form in the edited text while again almost all the witnesses use only *anusvāra*.

In order to keep the apparatus of the critical edition to a manageable size, I have occasionally sacrificed veracity for economy of space. When grouping readings together, I have ignored gemination and degemination of consonants in ligature with semivowels,¹⁶⁷ variant spellings,¹⁶⁸ and confusion of v with b and s with ś. I do not report variants that are the result of different effects of *sandhi* caused by variants that I do report.¹⁶⁹ When the reading of one or two members of a manuscript group differs from the rest of the group in a way that I consider insignificant, I ignore the variant and report that the group agrees on that reading.¹⁷⁰ Occasionally I report a variant in a corrected form.¹⁷¹ I have only corrected readings in this way when I am confident that I am not obscuring any important detail. If I am unsure of the reading adopted in the edited text then I include all available information.

¹⁶⁷E.g. *kāryya* for *kārya* and *tatva* for *tattva*.

¹⁶⁸E.g. ūrdhva written as ūrdha, ūrddha and ūrdva at 3.26b.

¹⁶⁹E.g. *cintayed vratī* at 3.37b where I report *ca tāṁ* and *priye* as variants of *vratī* but do not report the corresponding forms *cintayec* and *cintayet*.

¹⁷⁰E.g. 2.58a where J, has the unmeterical *guṇītaḥ* but I report that β has *guṇayutah*.

¹⁷¹E.g. 1.22c where I have reported that J, and K, agree with VPC in reading *nārpayed* when in fact they read *nāryayed* and *nāryayad* respectively.

In both apparatuses, every individual variant is reported exactly as it is found in the witness.

Symbols and Abbreviations in the Apparatus

A^{ac}	witness A before correction (<i>ante correctionem</i>).
A^{pc}	witness A after correction (<i>post correctionem</i>).
A^{mg}	marginal addition in witness A.
A^{vl}	variant reading in A (<i>varia lectio</i>).
<i>add.</i> A	denotes readings added by witness A (<i>addidit</i>).
<i>om.</i> A	denotes readings omitted by witness A (<i>omisit</i>).
<i>transp.</i> A	denotes words transposed by witness A (<i>transposuit</i>).
<i>codd.</i>	all the available witnesses (<i>codices</i>).
<i>cod.</i>	the single available witness (<i>codex</i>).
$\simeq codd.$	all the available witnesses with insignificant variants in some individual witnesses.
<i>cett.</i>	all the other available witnesses (<i>ceteri</i>).
<i>em.</i>	I have emended (<i>emendavi</i>).
<i>conj.</i>	I have conjectured (<i>conieci</i>).
<i>em.</i> DEVADATTA	Devadatta has emended (<i>emendavit</i>).
<i>conj.</i> DEVADATTA	Devadatta has conjectured (<i>coniecit</i>).
(<i>unm.</i>)	denotes an unmetrical reading.
<i>cit.</i>	denotes an attributed citation (<i>citavit</i>).
]	lemma sign preceding variant readings.
•	divides lemmata within the same <i>pāda</i> .
*	denotes an illegible <i>akṣara</i> .
* *	enclose unclear letter(s).
°	marks where a lemma or variant breaks off from a longer word or compound.
[]	enclose text added in a marginalium.
† †	enclose corrupt passages for which a diagnostic conjecture has not been made.
□	denotes a gap deliberately inserted by a scribe.
⟨ ⟩	enclose material added by the editor.
[...]	indicates a part of the text lost due to physical damage. (The number of dots denotes the number of missing <i>akṣaras</i> .)
$X=Y$	passages X and Y are identical.
$X\simeq Y$	passages X and Y are similar.
f. 12v ^{3–4}	folio 12 verso, lines 3 to 4.

f. 12r³

folio 12 recto, line 3.

× ⊕

ornamental marks, found at the beginning of
witnesses and in colophonic statements.

[]

enclose material added in translations.

()

enclose additional clarificatory comments.

DEVADATTA

refers to a listing in the bibliography under DEVADATTA.

Khecarīvidyā

PRATHAMAH PĀTALAH

īśvara uvāca
atha devi pravakṣyāmi vidyām khecarisamjñitām |
yayā vijñātayā ca syāl loke 'sminn ajarāmarah ||1||
mrtyuvyādhijarāgrastam drṣtvā viśvam idam priye |
buddhim dṛḍhatarām kṛtvā khecarīm tu samāśrayet ||2||
jarāmrtyugadagnīm yaḥ khecarīm vetti bhūtale |
granthataś cārthataś caiva tadabhyāsaprayogataḥ ||3||
tam devi sarvabhāvena gurum natvā samāśrayet |
durlabha khecarīvidyā tadabhyāsaś ca durlabhaḥ ||4||
abhyāso melakam caiva yugapan naiva sidhyati |
abhyāsamātranirato na vindeteha melakam ||5||
abhyāsal labhate devi janmajanmāntare kva cit |
melakam janmanām tat tu śatānte 'pi na labhyate ||6||
abhyāsam bahujanmānte kṛtvā sadbhāvasādhitam |

Witnesses for the first pātala: AJ₆J₇SNW₁MK₁K₃J₂J₄VK₄K₂PJ₃FK₅CJ₁J₅W₂RB; G from 20b; U (1a–13b, 20cd, 26ab, 29a–30b, 31a–61d, 62c–65b); T (1a–10c, 13b–65b); K₆ from 8a; O (30c–33b, 35c–44d); D (45–49, 55c–56d, 64); H (46–48).

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C; \beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

1a atha devi] athāha sam° U, atha devīm α₃ • khecari°] khecara° μMK₂, khecari° VF (*unn.*) • °samjñitām] °samhitām μ, °samjñikām U, °samjñakām J₃ **1c** yayā] μα₃β₁; yathā UTPJ₃C, yasyā Sa₁FK₅γ₁, yasyāḥ B • vijñātayā ca syāl] β₁K₅C; vijñāyate bhyāsāt μ, vijñātavān asya UT, vijñānavān asya U^{v1}, vijñānamātreṇa SaK₂J₃F, vijñātayān ca syā P, samjñānamātreṇa γ **2a** °grastam] °grasto U, °grastā T **2b** viśvam idam priye] vidyām imām mune U **2d** khecarīm tu samāśrayet] μNMa₃; khecarīm tu samabhyaset UT, khecari° ca samāśrayet SW₁, khecari° ca samācāret βγ₂, khecari° caram ācāret W₂, khecari° ca samācāret R, khecari° varām āpnuyāt B **3a** °ghnīm] Sa₁K₁β₁CB; °ghnī μK₃K₂PJ₃γ₁, °ghno UT • yah] UTSa₁K₅; yām K₁, yo β₁K₂PJ₃FCγ **3c** granthataś cārthataś] μUTα₃; gramthād ācāryataś Sa₁βγ • caiva] cāpi μ **3d** tadabhyāsa°] taksayāsa° A **4a** tam devi] μTSa₁J₂J₄K₄; tam mune U, tām sarvā °α₃, tam devī VPC, tām devīm K₂, tām devī J₃F, tan devam K₅, tām devi γ • sarvabhāvena] °bhāvena gurum α₃ **4b** gurum] tām ca K₁, tām va K₃ • natvā] SMVK₂K₅γ; matvā μUTα₂K₃J₂–J₄K₄PJ₃FC, *om.* K₁ **4c** °vidyā] °mudrā α₃ **4d** °abhyāsaś ca] Sa₁β₁FK₅; °abhyāsam ca μ, °abhyāso pi UT, °abhyāsaś ca K₁, °abhyāsaś ta K₂, °abhyāsaśa PCγ₁, °abhyāsa su° J₃, °abhyāso pi R, °abhyāsaś ta B • durlabhaḥ] durlabham W₂, durlabhaḥ α₃J₄, durlabhaḥ K₂ **5a** abhyāso] MFB; abhyāsa μK₃, abhyāsam cett. • melakam] S; melanam cett. **5c** °mātranimātrirato] J₆J₇α₃; °mātravirato A, °niratā devi S, °mānaniratā K₂, °matraniratā J₂K₄, °māmtraniratā J₄, °mātranimātrirato cett. **5d** na] vim° F • vindeteha] μ; vimdamante ha UT, vimdamante SMJ₂J₄K₄PJ₃B, vimdamante ca N, ca vimdati W₁, vindatīha α₃C (*unn.*), vimdati sa K₂, °damti na ca F, vadamtī hi J₁, vidamti ha J₅ • melakam] μα₃J₃; melanam cett. **6a** abhyāsal] μα₃; abhyāso B, abhyāsam cett. • labhate] labhyate J₆J₇J₄B • devi] brahma U, devīm α₃ **6b** janmā°] yogī T **6c** melakam] em.; melane A, melanam J₆J₇UT, abhyāsa° Sa₂βγ • janmanām tat tu] U; bhujagānām ca AJ₇, bhujagā nāma J₆, tatvajanmīrṇam T, °mātranimātrirato Sa₂βγ **6d** śatānte 'pi na labhyate] UT; janmāmante tu na labhyate μ, na ca vimdamante melanam Sa₂J₄VK₄J₃, na ca vimdamante melanam J₂PFK₅Cγ, na vimdati hi melanam K₂ **7a** abhyāsam] abhyāsa° T **7b** sad°] A; tad° J₆J₇UT • °sādhitam] μU; °sādhitah T

5cd om. VK₅W₂ **6ab** om. J₃W₂ **6cd** om. Ma₃J₃J₁ **7ab** om. Sa₂βγ

melakam̄ labhate devi yogī janmāntare kva cit |
 yadā tu melakam̄ kāmī labhate parameśvari ||7||
 tadā tat siddhim̄ āpnoti yad uktam̄ śāstrasamtatau |
 granthataś cārthataś caiva melakam̄ labhate yadā ||8||
 tadā śivatvam̄ āpnoti vimuktah̄ samsṛter bhayāt |
 śāstram̄ vinā samāboddhum̄ guravo 'pi na śaknuyuh̄ ||9||
 tasmāt sudurlabhataram̄ labhyam̄ śāstram̄ idam̄ priye |
 yāvan na labhyate granthas tāvad gām̄ paryatēd imām̄ |
 yadā sa labhyate devi tadā siddhiḥ kare sthitā ||10||
 na śāstreṇa vinā siddhir aṭato 'pi jagattraye |
 tasmān̄ melakadātāram̄ śāstradātāram̄ īsvari ||11||
 tadabhyāśapradātāram̄ śivam̄ matvā sadā yajet |
 tantrāś ca bahavo devi mayā proktāḥ surārcite ||12||
 na teṣu khecarīśiddhir ākhyātā mṛtyunāśinī |
 mahākālam̄ ca mārtāṇḍam̄ vivekādyam̄ ca śābaram̄ ||13||

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$; $\alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

7a melakam̄] melake μ , melanam̄ UTMJ₄ • devi] kaś cid U **7b** yogī] janma° S,
 yoge α_3 , yogī V **7c** yadā tu] tadā tan° μ • melakam̄] malakam̄ J₆J₇, melanam̄ U
 • kāmī] karma μ , yogī UTR, caiva N, devi M **7d** parameśvari] μ SNMJ₄VK₄K₅K₆C γ ;
 guruvaktrataḥ U, parameśvarī TW₁J₂PJ₃F, parameśvarīm̄ α_3 K₂ **8b** uktam̄] uktā U,
 uktam̄ U^{ut} • °samtatau] °sam̄matām̄ J₄, °sam̄matām̄ J₃, °samtataih̄ J₆, °sattamaih̄ γ **8c**
 granthataś] abhyāśā° M, gramthād̄ a° K₂ • cārthataś] chāstrataś M, cāryataś J₄K₂J₃γ
8d melakam̄ labhate] transp. μ , melanam̄ labhate UM, melakam̄ labhyate J₃γ • yadā]
 tadā AJ₇ **9b** vimuktah̄] μ ; nirmuktah̄ cett. • samsṛter] S α_1 β₁FK₅CB; samsṛti° $\mu\alpha_3$
 (unm.), sarvasam̄° U, saṃsmṛti T (unm.), sa mṛter K₂PJ₃γ₂R, sa sṛter K₆, saṃsmṛter W₂ •
 bhayāt] S α_1 β γ ; °vṛtān A, °vra*j*āt J₆, °sṛteḥ U, prajāt T α_3 **9c** samāboddhum̄ U, pi sambhoktum̄
 S α_2 J₄K₄PJ₃FK₅K₆C; samāvodhūm A, samāvodhūm J₆J₇, pi sambodhūm U, pi sambhoktum̄
 T, bodhayitum̄ M, samam̄ āvoddhum̄ K₁ (unm.), masāvoddhum̄ K₃, samāvoddham̄ J₂K₂, samā-
 boddhu V, samobodham̄ γ₂, samobodhūm W₂B, sa[mā]voddham vai R (unm.) **10a**
 su°] sa AJ₇K₆γ₁, tu α₂, dhi M, ca K₂ **10b** labhyam̄] AJ₆Uα₃; labhyām̄ J₇, tebhyaḥ
 cett. • priye] mune U **10a** labhyate] J₆J₇Uα₃J₂J₄K₄J₃; labhate Aα₁VK₂PFK₅K₆C γ ,
 labh[y]ate S • granthas] μ S α_2 VPFK₆C γ ; gramthām̄ M α_3 K₅, gramtha J₂J₄K₄, gramthāh̄
 K₂, śāstram̄ U, śāstra J₃ **10b** tāvad gām̄ paryatē] tāvan na paryatē N, tāvat paryatē
 γ • imām̄] yatiḥ U, iśām̄ α₃, diśā γ₂W₂, diśām̄ R, diśah̄ B **10c** yadā] yāvāt K₅ • sa
 labhyate] μ ; samlabhyate US α_3 β₁PJ₃K₅γ₁, samlabhate α₂K₂FK₆C, sa labhate M, ca labhate B
 • devi] śāstram̄ U α_3 **10d** siddhiḥ] muktiḥ M **11b** aṭato 'pi] dr̄ṣṭā caiva
 U • °traye] μ UMF^a; °trayam̄ cett. **11c** melaka°] melana° U **11d** īsvari]
 acyutam̄ U **12a** pradātāram̄] °pradām̄ devi M **12b** śivam̄] gurum̄ S • sadā yajet]
 μS α_1 PK₅C γ ; samāśrayet U, tadāśraye T, sadā janet α₃J₂J₄K₄K₆, sadā jayet V, sadā vrajet
 F **12c** tantrāś] μ ; māṃtrāś cett. **12d** proktā TJ₂J₄K₄PJ₃FK₅K₆C γ_1
 • surārcite] sureśvari T, sureśvari S **13b** ākhyātā mṛtyunāśinī] vikhyātmṛtvāśinī
 γ **13c** mārtāṇḍam̄] μS α_1 K₁β₁K₂PK₅K₆CJ₁B; mārtāṇḍam̄ T, mārtāṇḍam̄ K₃, mārtāṇḍo
 J₃, mārtāṇḍa F, mārtāṇḍam̄ J₅W₂R (unm.) **13d** °ādyam̄] $\mu\beta\gamma$; °ārtham̄ T, °ādhyaṁ
 S, °ākhyam̄ α • śābaram̄] conj; śābharan̄ A, śāmvaran̄ J₆J₇, śobhanam̄ α₃, śāmbhavam̄
 cett.

7cd om. K₂J₁ **7c** start of readings from K₆ • tadā śivatvam̄ āpnoti vimuktah̄ samsṛtivrtā*t*
 add. A **10d-13a om.** T **11b** abhyāśamātraniratā na ca vim̄dam̄ti (vim̄dati R) melakam̄
 melakam̄ labhate devi yogī janmāntare kva cit (cf. 5cd, 7cd) add. J₁R **13c-20b om.** U

viśuddheśvarasamjñām ca tathā vai jālaśamvaram |
 eteṣu tantravaryeṣu tadabhyāsaḥ prakāśitah ||14||
 kva cit spaṣṭam tathāpaṣṭam kva cit tanmelakādikam |
 asmin tantraṃ divye melakādi prakāśitam ||15||
 yad yaj jñeyam bhavet kiṁ cid durjñeyam khecarīmate |
 tat tat sarvam ihāsmābhīs tava prītyā prakāśitam ||16||
 tasmāc chāstram̄ pralabhyeta mayoktam idam adbhetum |
 gopanīyam̄ maheśāni na sarvatra prakāśitam ||17||
 manmukhāmburuhāj jātam̄ yas tu śāstrāmṛtam̄ vadet |
 sa eva hi guruh satyam arthato vetti yaḥ punah ||18||
 sa cādhikatamaḥ khyāto gurur nāsti tato 'dhikah̄ |
 labdhvā śāstram̄ idam̄ guhyam anyeṣām na prakāśayet ||19||
 suvicārya pravaktavyam etanmārgopajīvinām |
 ya idam̄ paramam̄ śāstram̄ yatra tatra prakāśayet ||20||

 $\mu = AJ_6 J_7$ $\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$ $\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C; \beta_1 = J_2 J_4 VK_4$ $\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

14a viśuddheśvara°] [tamtram] viśuddha° M • ° samjñām] ° tamtram T **14b** tathā] śāstram M, tathyā T • vai jāla°] vetāla° T • ° śamvaram] μα₁J₂K₄PK₅C; ° śambaram T, ° śabaram S, ° samjñitam M, ° mānvare α₃, ° samvaram VK₂, ° eva ca J₃, ° sambharam F, ° samva°rām° K₆, ° sambhavam γ₁, ° sambhavam B **14c** tantra°] μα₁β₁K₅; mamtra° TSα₃-K₂PJ₃FK₆Cγ • ° varyeṣu] ° caryeṣu α₃K₂ **14d** tadabhyāsaḥ] tadabhyāsa° μγ₂W₂; tadābhīyāsa° TK₂R • prakāśitah̄] SoVK₂J₃K₅K₆CW₂B; prakāśitam μJ₂J₄K₄, prakāśataḥ T, prakīrtitah̄ SF, prakāśitah̄ γ₂, prakāśita R **15a** spaṣṭam tathāpaṣṭam] sprṣṭam tathāspr̄ J₆J₇ (unm.), spaṣṭas tathāpaṣṭah M, sprṣṭam tathāpaṣṭam K₁, sprṣṭam tathāpṛyaṣṭam K₃ **15b** tan°] TSα₅K₅; tam̄ μβ₁K₂PJ₃FK₆Cγ • ° ādikam] ° ādik J₆J₇ (unm.), ° ādhikam α₃ **15c** asmin] asmiṁs N • tantra°] tamtre AJ₇, tamtrai J₆, maṇṭra° α₃ **16a** yad yaj jñeyam] STK₂F^acK₅C; yady ajñeyam μβ₁BF^pc, yadi jñeyam α, yady aheyam P, yad ajñeyam J₃, yad yadveyam K₆, yady abhayam J₁, yad yad jñeyam J₅, yad yad a*yam W₂ • kiṁ cid] loke S **16b** durjñeyam khecarīmate γ₁ (unm.), gurugamyam ca khecarī B **16c** tat tat sarvam ihāsmābhīs] tataḥ samyag ihāsmābhīs μ, tat tat sarvam mayā devi MJ₃, tat tat sarvam mahātmābhīs K₂P, mate tat sarvam āsmābhīs B **16d** prītyā] devi μ **17a** pralabhyeta] μα₃FR; pralibhyate T, pralabhyaitan cett. **17b** mayoktam yathoktam α₃ **17c** gopanīyam] guhyād guhyam T, suguhyatvān VK₅ • maheśāni] suguptatvā A, suguhyatvān maheśāni J₆K₄ (unm.), sugupatvān maheśāni J₇ **17d** na sarvatra] μ; samyak satyam T, samyak sarvam β₁K₅, yataḥ sarvam cett. **18b** vadet] μα₃; dadet So₂K₅γ, ca tat T, dadat MJ₂K₄K₂PK₆C, dadāt J₄, datat V, mahat J₃, dhadhat F **18d** arthato vetti yaḥ] vedayed yaḥ punah α₂, yo vetti ca punah M **19a** sa] μSF; na cett. • cādhikatamah̄] S; cādhika samā° A, cādhikah̄ samā° J₆J₇, cādhikas s*mā° T, cādhikatamā W₁J₂PK₆Cγ, vādhika*tā*mā K₁, vādhikastamā K₃, vādhikatamayā J₄ (unm.), vādhikatamā VK₄J₃, cādhikamā K₂, hityadhhikamā F, cādhikatayā K₅ • khyāto] khāto J₂VK₄ **19b** gurur nāsti tato 'dhikah̄] na gurus tena cādhikah̄ μ **19c** guhyam] mahyam UT, guhyam U^{ol} **19d** na] ma AJ₇, tat J₂K₄, nat J₄ **20a** suvicārya] μMSα₃β; vicāryeva T, suvicāryā α₂, savicārya γ₂W₂, sarvav*a*[rya] R, samyag vicā° B • pravaktavyam] μTSW₁α₃β₁FK₅; pravaktavya NM, prakarttavyam K₂PCK₆γ₁, prakarttavyaḥ J₃, ° rya kartavyam B **20b** etanmārgopajīvinām] SPFK₆C; ekamārgopajīvinā μ, etadātmopajīvinām T, esa mārgo pa{jīvinām NMβ₁K₅, esa mārgo 'pi jīvanam W₁, ekam mārgopajīvinām K₁, ekam mārgopajīvitam K₃, etatmārgopajīvinām K₂, tena mārgopajīvinā J₃, etanmārgo 'pi jīvanam J₁R, etanmārge 'pi jīvanam J₅W₂, etanmārge ca jīvanam B **20c** ya idam paramam śāstram] ṣatpadam̄ paramam̄ śāstram̄ μ, prakāśitam yadi punar G, japadam paramam̄ śāstram K₂ **20d** yatra tatra prakāśayet] yathā tathā prakāśayet μ (unm.), mmūḍhenātmābhīyātinā G, yatra kutra prakāśayet TSα₁^{ac}

18cd om. NMα₃ **20ab om.** NM **19b** kah̄ : start of readings from G **21ab om.** G
21a-25b om. U

sa śīghram bhakṣyate devi yoginībhiḥ śivajñayā |
 granthīm nodgranthayed asya vinā kaulikatarpaṇāt ||21||
 pūjītam śubhavastrastham divyadhūpasudhūpitam |
 śrāvayed vijanasthāne yogine yogaśāline ||22||
 yasminn apūjītam śāstram idam tiṣṭhati vai gr̄he |
 tatrāgnirugrahārātipīḍā bhavati niścitam ||23||
 yatreḍam pūjītam grantham gr̄he tiṣṭhati pārvati |
 tatra sarvārthatadāyino vasanti kuladevatāḥ ||24||
 tasmāt sarvaprayatnena gopanīyam vijānatā |
 yas tu yogī mayā proktā imāḥ siddhīḥ samīhate ||25||
 sa yogī sarvabhāvena gopayet pustakam tv idam |
 aham tasya gurur devi yatrāste pustakam svayam ||26||
 gunāguṇam maheśāni pustakasya ca rakṣanāt |
 prakaṭam ca mayā proktam idāniṁ khecarīm śr̄nu ||27||
 yatrāste ca gurur devi divyayogaprasādhakah |
 tatra gatvā ca tenoktām vidyām samgr̄hya khecarīm ||28||

 $\mu = AJ_6 J_7$ $\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$ $\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C; \beta_1 = J_2 J_4 VK_4$ $\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

21a bhakṣyate] vadaye G **21c** granthīm] em.; gramthi μ , śrajam T, gramtham cett. • nodgranthayed asya] μ ; samarpayet tasya G, sadāccayekrsya T, tu nārpayed devi SJ₂-VK₄K₂PK₅K₆C, samarpayed asya α_1 , samarpayed yasya α_3 , tu nārcayed devi J₄F, tu nāye devi J₃ (unm.), tu cārcayed devi γ **21d** vinā kaulikatarpaṇāt] vinā ca gurutarpaṇāt G, vinā kauṣakadarpaṇam T, vinā kaulikatarpaṇam α , nāstike kaulatarppaṇāt K₂, vinā śamkarapūjanāt K₅ **22a** pūjītam] pūjite T • śubhavastrastham] śubhravastreṇa G, tu bhavet svastham T, śubhavastreṇa S α_1 , śubhavastustham γ_1 **22b** °dhūpasu°] °dhūpāis ca TS, °dhūpāis tu J₂K₄ **22c** vijanasthāne] vijane sthāne μ , dvijasamsthāne S α_2 **22d** yogine] yoginī M • °śāline] μ GTM α_3 J₃K₅ γ ; °śilane SNJ₂K₄PFC, °śilane W₁J₄VK₂K₆ **23a** apūjītam] pūjītam nu G, vai pūjītam γ **23b** tiṣṭhati] tiṣṭhamti μ TJ₄J₃J₅W₂ • vai gr̄he] vigrāhe A, vai grahe TJ₃, caiva hi α_2 , sundari M, ya*he B **23c** °rugrahārāti°] SK₅; °rudgahārātri° AJ₆, °rudgrhārātri° J₇, °corāj pīḍā T, °rugrahārāti° α_2 J₂K₄FB, °rarātīnām M^{ac} (unm.), °vārrātīnām M^{pc}, °rugnahārātri° α_3 , °rugrahārāti° J₄, °rugmahārāti° V, °rugragrahārātri° K₂, °ruggnahārātri° P, °rugrahārātri° J₃, °stagrahārārtti° K₆, rugrahārārti° C, °rugnahārāti° γ_2 W₂, °gnahārātti° R **23d** °pīḍā bhavati niścitam] bhavaty eva hi niścayam T **24a** yatreḍam] yatreḍam μ , yatrāyam TB, yatreyaṁ γ_1 • pūjītam] pūjīte γ • grantham] śāstram W₁MC^{pc}, gramthi γ **24b** gr̄he] grahe AVK₂ **25b** vijānatā] prayatnataḥ G, vijānataḥ α_3 , vijānatāḥ K₄K₆ **25c** yas tu] G α_1 ; yo 'smin μ , yaś ca T, yasmin S $\beta\gamma$, tasmin α_3 • yogī] yogi A, yoge S γ , yogo J₂, yog* P, yogā J₃ • mayā proktā] α_2 ; mayoktāni μ GTS $\alpha_3\beta_1$ PJ₃FK₅C γ , imāṁ proktām M, mayā proktān K₂, [ma]yo bhaktā K₆ **25d** imāḥ siddhīḥ] W₁; samsiddhīḥ μ , samsiddhāni G, samsiddhir na T α_3 , siddhavākyāni S $\beta\gamma$, imāḥ siddhī N, mayā siddhim M • samīhate] μ GT α ; samyadet S $\beta\gamma$ **26c** tasya gurur] tas tu gurum μ **26d** svayam] tv idam GMK₅B **27a** °gunam] °śunam AJ₇, °gunā G, °gunau T, °guna K₂K₆ γ **27b** rakṣanāt] rakṣane μ T α **27c** prakaṭam ca mayā proktam] prakaṭām ca mayā proktām G, prakaṭatvam iti proktam S, prakaṭam ca mayā proktām W₁F **28a** ca] μ GUTMF; sa S^{pc} β_1 K₂PJ₃FK₅C γ , sad S^{ac}J₃, tva N, tvad W₁, cā α_3 , san K₆ • gurur] guru ATM^{ac}, gurum J₆J₇, guro K₂ • devi] brahma U, devī TN β_1 , devīm α_3 **28b** °prasādhakah] °prabhāvataḥ G, °pradāyakah U, °sya sādhakah S **28c** tenoktām] tenokta° U, tenoktam U^{vi}S α J₄J₃FJ₁R **28d** vidyām samgr̄hya khecarīm] divyām samgr̄hya khecarīm G, sampradhārya prayatnataḥ α_1 , sampradāyatrayatnataḥ α_3

24b vai – **25b** tiṣṭhati om. G (eye-skip tiṣṭhati–tiṣṭhati) **26c–28d** om. U

tenoktaṁ samyag abhyāsam kuryād ādāv atandritaḥ |
 vidyām ca khecarīm devi pravakṣye yogasiddhidām ||29||
 na tayā rahito yogī khecarīsiddhibhāg bhavet |
 khecaryā khecarīm yuñjan khecarībījapūrvayā ||30||
 khecarādhipatir bhūtvā khecareṣu sadā vaseṭ |

[mantroruddhāraḥ]

khecarāvasathām vahnim ambāmaṇḍalabhuṣitam ||31||
 vyākhyātam khecarībījam tena yogaḥ prasidhyati |
 mastakākhyā mahācaṇḍā śikhivahnikavajrabhṛt ||32||
 pūrvabījayutā vidyā vyākhyātā hy atidurlabhā |
 ṣadāṅgavidyām vaksyāmi tayā ṣatsvarabhinnayā ||33||
 kuryād devi yathānyāyām sarvasiddhyāptihetave |

30c–33b cit. “Khecarīvidyā” (O) f.1v

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C; \beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

29a tenoktaṁ] GSβJ₁R; tenokte μ , tenoktaḥ U , tenokta $U^{v^l}T$, samyag a° α , tenoktaṁ J₅W₂B • samyag abhyāsam] °bhyāsam yatnena MK₃, °bhyāsatnena α₂K₁ **29b** ādāv atandritaḥ] āhāv atlaṇdritaḥ A, āhāv alaṇdritaḥ J₇, vettā ataṇdritaḥ α₃, ādau ca tamataḥ γ **29c** vidyām ca] tāmā vidyām G • devi] devīn̄ GW₁ **29d** yoga°] gaṇa° α₂α₃, sarva° M **30a** na tayā rahito] μα₃βO; *ādau hi kaśīt* G, anayā vidyayā U, anayā sahito T, naitayā rahito Sa₂, naitayā khecarī M, na khecaryā hito γ₂W₂B, na khecaryā vinā R **30b** khecarī] rahito M **30c** khecaryā] khecaryo A, khecaryām Ga₃ • khecarīm] μUSα₂α₃J₃K₅CO; khecarī GTMβ₁K₂PFγ, om. K₆ • yuñjan] μUTSJ₂VK₄PFK₅; yujan GC, yumjyāt α₂, pūjyā M, yojyā K₁, yojyāt K₃, pumjan J₄O, jampan K₂, cyuban J₃, om. K₆, yumjān γ₂R, pumjān W₂B **30d** °pūrvayā] °pūrvakam G, °pūrayā Uα₃, °pūrvayāh J₂J₄K₄ **31b** khecareṣu] khecarīsu K₂ **31c** khecārā] khecārī GJ₃γ • °vasathām] AJ₇UTSα₁-β₁PJ₃FK₅CO; °vasamtham J₆ (unm.), °vasatam G, °vasatha α₃, °hastravam K₂, °vasatha*m* K₆, °vasatām J₁R, °vasathām J₅W₂B • vahnim] vahnīr μ , vahnī MK₆, vahnīm α₃, vahnīrm J₂K₄, vavravim V (unm.) **31d** ambā°] SJ₄VK₄K₂PK₅CγO; ahnī° μ , ambho° G, ambu° U, abhra° T, amḍavā° N (unm.), āyā° W₁, vadavā° M (unm.), sarvā α₃, avā° J₂, athā° J₃, ābā° F, vāma K₆ • °bhūṣitām] °bhūṣitām FW₂B **32a** vyākhyātām] ākhyātām UT, vyākhyātā K₂, vyākhyānam γ **32b** yogaḥ] yogī α₃ **32c** mastakākhyā] em.; mastakākhyo μ^a , śānaiḥ śānaiś G, śānaiḥ śānair cett. • mahācaṇḍā] μ^a; śirovyma° G, mastakāś ca α₃, mastakārghā V, mastakāc ca cett. **32d** śikhi°] J₇; śivi° A^a, śimkhi° J₆, saha° α₃, mahā° cett. • °vahnī°] μ^a; °vastram μ^b, °vajra° GUTSα₁J₃, °vastra° β₁PK₅K₆Cγ, vastrā° F • °kavajra°] μ^a; °kapāṭa° A^bJ₆Sαβ₁PJ₃FK₅K₆Cγ, °kayāṭa° J₆, °kavāṭa° GUT • °bhṛt] μ^a; °drhkr μ^bβγ, °vit G, °bhit UTsα **33a** pūrva°] pūrvam U • °bījatyātā°] bījatyātām GW₁, °vījojītā° α₃ • vidyā] vidyām GW₁ **33b** vyākhyātā] μ^aTSMβ₁F; °pyākhyātā A^b, khyātā J₆J₇ (unm.), vyākhyātām G, hy ākhyātā U, vikhyātā Na₃γ, vikhyātām W₁, vyākhyātād K₂PK₅C, vikhyātād J₃ • hy atidurlabhā] μ^aS; yātidurlabhā μ^bβ₁K₂PJ₃FK₅Cγ; atidurlabhā* G, yāti durlabhām UT, cānyadurlabhām α₂, cānyadurlabhā M, °tisudurlabhā α₃, °py atidurlabhā F, yātādu*r*llabhā K₆ **33c** ṣadāṅgavidyām vaksyāmi] μ^a; tasyāḥ ṣadāṅgam kurvamta J₂J₄K₄J₃F, tasyāḥ ṣadāṅgam kurvamti K₂K₆, tasyāḥ ṣadāṅgam kurvīta cett. **33d** tayā] tathā μ^aμ^b • ṣatṣvara°] μ^aGUTα; ṣatdvāra° μ^b, ṣaddīrgha° Sβγ **34a** devi] devī GK₃, evam UT, devīn̄ K₁, divi J₃ • yathānyāyām] yathā nyāsam A^aJ₇HK₅K₆, karanyāsam UT, yathātyāsram J₂, yathāśastram J₄, yathātyāmsram K₄ **34b** °siddhyāpti°] μ^bSβ; °vidyāpti° μ^a, sidhyamti G, °siddhyādi° UT, °siddhiprā° α₁, °siddhārtha° γ • °hetave] °hetavah G

30cd om. U **31c** 32c–33b and 35c–36b transp. R **32c** 33c–35b is found after 53d in all the witnesses that report it (μ UTSαβγ). μ has the passage twice, both at 33c–35b ($\mu^a = A^aJ_6^aJ_7^a$) and after 53d ($\mu^b = A^bJ_6^bJ_7^b$).

someśān navamam̄ varṇam̄ pratilomena coddharet ||34||
 tasmāt trimśakam̄ ākhyātam akṣaram̄ candrarūpakam |
 tasmād apy aṣṭamam̄ varṇam̄ vilomenāparam priye ||35||
 tathā tatpañcamam̄ devi tadādir api pañcamah |
 indro 'pi bindusambhinnaḥ kūṭo 'yam̄ parikīrtitah ||36||
 gurūpadeśalabhyam̄ ca sarvalokaprasiddhidam |
 yatasya dehajā māyā virūpā karaṇāśrayā ||37||
 svapne 'pi na bhavet tasya nityam̄ dvādaśajāpyataḥ |
 ya imām̄ pañca lakṣāṇi japed atisuyanritah ||38||
 tasya śrīkhecarīsiddhiḥ svayam eva pravartate |
 naśyanti sarvavighnāni prasīdanti ca devatāḥ ||39||
 valīpalitanāśāś ca bhavisyati na samśayah |
 evam̄ labdhvā mahāvidyām abhyāsam̄ kārayet tataḥ ||40||
 anyathā kliṣyate devi na siddhiḥ khecarīpade |

35c–44d cit. “Khecarīvidyā” (O) f.2r

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C; \beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

34c someśān] someśān GO, somāpīśā UT, someśān γ_1 , someśām B • navamam̄] navame G, navakam̄ U, navamā F, namvamam̄ O • varṇam̄] varṇa AK₃, varne G^{ac} 35a tasmāt] tasyās μ , tasmād TM, tasyā J₄, tatas K₂, tasmīs P • trimśakam̄] $\mu GSJ_2 VK_4 PFK_5 K_6 C \gamma O$; tryamśakam U, tryambakam U^{vl} , amśam T (*unm.*), trimśāksa° $\alpha_2 \alpha_3$, vi[śamti] M, tri*śim*āk*am J₄, mānnimśam K₂, triśakam J₃ • ākhyātam] °ram sāstram α_2 , [mam] sāstram M, °raśāstram α_3 , ākhyātam O 35b aksaram̄] makāram O • °rūpakan̄] °bhūśitam G, °sūryakam M 35c apy aṣṭamam̄] GUT; apy aṣṭakam μ , athāṣṭamam S $\alpha_1 \beta \gamma$, adhāma va° α_3 • varṇam̄] varne μ , °rnam̄ ca α_3 35d vilomenāparam] $\dot{G} US\alpha_2 \beta_1 PFK_5 C \gamma O$; vilomenya varam A, vilomenāvaraṁ J₆J₇, vilomenāpuraṇ TK₆, vilomena param MK₂, vilomam̄ paramam̄ α_3 , vilomenāpriyam J₃ • priye] mune U 36a tathā] tada U^{vl} , tasmāt α • tatpañcamam̄] S $\beta_1 PJ_3 FK_5 K_6 C \gamma O$; tatvamīcame A, tatvamīcamam̄ J₆J₇, tatvamīcamām G, tatparamam̄ U, tatpuraman T, pañcamam ity α_1 , paramam ity α_3 , tām̄ pañcamam̄ K₂, °nyat pañcamam̄ B • devi] viddhi U, uktam̄ α 36b pañcamah] pañcamam̄ $\mu TK_2 J_3 R$, pañcamā U 36c indro 'pi] imdoś ca UT, camdro yam M, idāpi K₂, indrāpi γ_1 • bindusambhinnah] S $\alpha_1 K_2 FK_5$; bindusambhinnam̄ $\mu \alpha_3 \beta_1 J_3 PK_6 C \gamma$, bindusambhinnam̄ G, bahubhinnam̄ ca U, bahubhīscala T, bhinnasambhinnam O 36d kūṭo] mokṣo G • °kīrtitah] °kīrtitam AJ₇T 37a gurūpadesa°] $\mu G \dot{U} TK_3$; gurūpadeśal cett. 37b sarvaloka°] GS $\beta \gamma$; sarvayoga° μU , sa vai yoga° T, sarvaloke α • °siddhidam] °siddhi*d*aḥ G, °siddhidah F 37c yatasya] K₂Y_O; yat tasya $\mu GU J_2 J_4 K_4 C$, yuktasya T, na sprēś S α_1 , yā tasya $\alpha_3 VK_5$, yatrasya PF, prata°ks°ya J₃, yātrasyā K₆ • dehajā] UT; devajā $\mu G \alpha_2 J_2 VK_4 K_5 K_6$, devatā SMK₂PJ₃FC γO , devayā $\alpha_3 J_4$ • māyā] māyām̄ MK₂ 37d virūpā] μCO ; virūpā° GS $\alpha_1 \beta_1 K_2 PJ_3 FK_5 K_6 \gamma$, niruddha° U, nirūdha° T, tadrūpā° α_3 • karaṇāśrayā] karaṇāśrayā μ , karaṇāśrayām M, karaṇāśrayah α_3 38a svapne] svapno $\mu GN M \alpha_3 K_2 K_6$ • na] nā K₂PK₆J₁W₂RB • bhavet tasya] labhet tasya U, bhavet asya J₄Y_O 38b °jāpyataḥ] °jāpyataḥ UT, °bhāvataḥ J₃, °jāpataḥ K₅, °jāpyateḥ K₆ 38d atisu°] μ ; āśamni° G, api su° UTS $\alpha_1 \beta \gamma O$, api sva° α_3 • °yantritah] °yamtritam J₆J₇, °yatnataḥ α_1 , °yamtritah K₆ 39a tasya śrī] UTS $\beta \gamma O$; tasmāt śrī μ , tasyāsti $\alpha_2 \alpha_3$, tasyāpi M 39d prasīdanti] prasīdati AJ₇, prasīdāmte α_3 • ca] tha AJ₇, [*] J₆, na K₂ • devatāḥ] devatā AJ₆K₂J₃ 40a °nāśāś ca] $\mu U \alpha_1 K_5 BO$; °nāśam̄ ca GS $\alpha_3 \beta_1 K_2 PJ_3 FK_5 C \gamma_1$, sarvam̄ ca T, nāśyam̄ J₄ 40d abhyāsam̄ kārayet tataḥ] abhyāsam̄ kārayet budhah G, abhyāsat ko 'pi sādhayet K₂ 41a kliṣyate] kliṣyato μ , kleśato G • devi] devī GTW₁, brahman U, brahma U^{vl} 41b siddhiḥ] siddhim A • khecarīpade] khecarīpathe U, khecarīm̄ vinā α

yady abhyāsavidhau vidyām na labheta sudhāmayīm ||41||
tataḥ sammelakādau ca labdhvā vidyām samujjapet |
anayā rahito devi na kva cit siddhibhāg bhavet ||42||
yadedam labhyate śāstram tadaḥ vidyām samāśrayet |
tatas tatroditam siddhim āśu samlabhate priye ||43||

[khecaryabhyāsakramah]

tālumūlam samudghṛṣya saptavāsaram ātmavit |
svagurūktaprakāreṇa malam sarvam viśodhayet ||44||
snūhipatranibham śāstram sutīksnam snigdhanirmalam |
samādāya tatas tena romamātram samucchinet ||45||
chittvā saindhavapathyābhyaṁ cūrṇitābhyaṁ pragharṣayet |
punah saptadine prāpte romamātram samucchinet ||46||
evam kramena ṣaṇmāsaṁ nityodyuktah samācaret |
ṣaṇmāsaṁ rasanāmūlaśirābandhah prāṇasyati ||47||

45–49 *cit.* Nārāyaṇadīpikā (D) ad Kṣurikopaniṣad 11, ĀSS 29, p.151

45a–57b ≈ Hatharatnāvalī f.12v^{7–11}

46 = Hatharatnāvalī f.13r^{3–4}

46–48 = Haṭhapradīpikā (H) 3.33–35

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C; \beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

41c yady abhyāsa°] μ ; yathābhyaśa° GSαJ₂J₄K₂PJ₃FK₆CO, yadabhyāsa° U, yadābhyaśa° T, yaś cābhyaśa° VK₅, yathābhyaśa° K₄, yathābhāsa° γ • vidyām] devi A, vi J₇ (*unm.*), vidyām α_1 **41d** na labheta] K₅; labhed yaś ca μ , na labhed yaḥ G UTS $\beta\gamma$, ālabhyemām α_1 , nālabhaye K₁, nālabheyam K₃, na labhevyaḥ O • °mayīm] °mayam A, °mayām J₆J₇K₄, °mayī VJ₃ γ **42a** tataḥ] μ UTS α ; nātah J₂J₄K₄PFCγ₂W₂BO, jātah VK₅K₆, nāta J₃–R • sam°] μ UT; sā γ₂, sā R, sa *cett.* • °melakā°] °meلاناً° G, melekā° R **42b** labdhvā] lavdhām α_3 • vidyām] vidyā GW₁V, vidyām M • samujjapet] SJ₂VK₄K₅J₅–W₂B; samujjayet $\mu\alpha_2\alpha_3$ J₁, samajite G, sadā jāpet UT, amum jāpet M, samuccayet J₄, samujuyet P, samumjāyēt J₃, samuddharet F, samam jāpet K₆, samujupet C, samājjayet R, samujāpet O **42c** anayā] SaVK₅; nānayā μ GJ₂J₄K₄PJ₃FCγ₂W₂BO, nānyathā UT, na tayā K₆, nātayā R • rahito] sahitō AJ₇ • devi] brahmā U, devī TV, vidyā N **42d** na kva cit] kutra cit G, na kim cit UTJ₃ • siddhibhāg bhavet] siddhim esyati α_1 J₃ **43a** yadedam] J₆J₇S β_1 PK₅CO; yad idam AG UTK₆γ, yadi tam *U^{vl}*, yadaiva α, yad etal F • labhyate] labhate $\alpha_2\alpha_3$ FK₆ **43c** tattro°] αVPK₅Cγ; tamtro° μ SJ₂F, trattro° G, tado° UTJ₄, *vrac*e° K₂, tato° K₄J₃ **43d** samlabhate] J₆; śamlanate A, tām labhyate γ , tām labhate *cett.* • priye] muniḥ U **44a** °udghṛṣya] GSJ₂VJ₃K₅K₆Cγ; °utkṛṣya AJ₇T, °u*ṣya J₆, °utkṛṣya U, °udghṛṣya N, °uddharsya W₁, °ud*ṛṣya M, °uddhṛṣtai α₃, °udghṛṣya J₄, °udvāṣya K₄, °ughrasya K₂, °udghaṣya P, °uddhṛṣya F, °utkṛṣya D **44c** °ūktaprakāreṇa] °ūkttena mārgena G **44d** viśodhayet] viśoṣayet D **45a** snuhī°] snuhī° GUMJ₄K₄W₂, sahi° T, suhi J₂, papnī J₃, snuhā F, snuha γ₂R • °patra°] patram AJ₆K₆, yamtrām J₇, parva K₃ **45b** sutīksnam snigdha°] suksmam snigdham ca V • °nirmalam] nirmalah A **45c** °ādāya] °ādhāya AW₂B, °ādāyā° G • tatas tena] °tha jihvādho G, yatas tena D **45d** roma°] loma° U • samucchinet] samucchidet SK₂D **46a** chittvā] hitvā UT α_3 , tataḥ H, ādāu H^{vl} • saindhava°] sajava° T **46b** cūrṇitābhyaṁ] prāṇitābhyaṁ T, cūrṇam tena D • pragharṣayet] prakarṣayet UT, ca gharṣayet α₂, ca carṣayet M, pradarṣayet α₃ **46d** samucchinet] samucchidet SD **47b** nityodyuktah] UTSW₁VK₂PJ₃FK₅C, nityo yuktah μJ₂J₄K₄K₆, ity udyuktas G, nityodvaktra N, nityayuktah MDH, nityam samdars° α₃, nityāpyuktah γ₁, nityam yuktaḥ BH^{vl}, nityayuktam H^{vl} • samācaret] °anāt priye α₃ **47c** °mūla°] °mūlaŋ UTK₂γ, °mūle V **47d** śirā°] śilā° H^{vl} • °bandhaḥ] °bamdhām U, °bajam T, °mūlaŋ K₅, °bamdhāt γ

42c–44b *om.* K₂ **44ab** *om.* J₃ **45ab** found after 45d in α₂ **47** *om.* K₆

atha vāgīśvarīdhāmaśiro vastreṇa veṣṭitam |
 śanair utkarṣayed yogī kālavelāvidhānavit ||48||
 punaḥ saṃmāsamātreṇa nityasaṃkarṣaṇāt priye |
 bhrūmadhyāvadhi sābhyceti tiryak karnābilāvadhi ||49||
 adhaś ca cibukam mūlam prayāti kramakārīta |
 punaḥ samvatsarānām tu tritayād eva līlayā ||50||
 keśāntam ūrdhvam kramati tiryak śaṅkhāvadhi priye |
 adhastāt kanṭhakūpāntam punar varṣatrayeṇa tu ||51||
 brahmaṇdhrāntam āvṛtya tiṣṭhaty amaravandite |
 tiryak cūlitalam yāti adhah kanṭhabilāvadhi ||52||
 śanair eva prakartavyam abhyāsam yugapan na hi |
 yugapad yaś caret tasya śārīram vilayam vrajet ||53||
 tasmāc chanaih śanaih kāryam abhyāsam varavarṇini |

 $\mu = AJ_6 J_7$ $\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$ $\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C; \beta_1 = J_2 J_4 VK_4$ $\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

48a vāgīśvari] vāgīśvari N, vāgīśvarīm MJ₂K₄D • °dhāma°] devi α₁, °dhastā° α₃, °madhya° J₃, nāma D **48b** °śiro] sikta° G, śive J₁ • veṣṭitam] μ; veṣṭayet cett.
48c utkarsayed] utgharsayed G, uddhārsayed α₃ **48d** °velā°] °deśa° M **49b** nitya°] μCγ₂; nityam G UTSαβ₁K₅K₆R, yoni° K₂F, ni P (unm.), yoni° J₃, nisa W₂, niḥśe° B • °saṃkarṣaṇāt] α₁β₁K₂PJ₃FK₅C; °saṃghaṛṣaṇāt μTSK₆, °saṃghaṛṣaṇāt G, °saṃghaṛṣaṇān U, °saṃdarśaṇāt α₃, °saṃkarṣaṇāt J₁R, °saṃkarṣaṇāt J₅ (unm.), °saṃkarṣaṇāt W₂, °saṃ karṣaṇāt B • priye] mune U **49c** °sābhyceti] G; cābheti AJ₄, cābhyceti J₆J₇α₂α₃K₅, cāpyeti UTJ₂VPJ₃-FK₆Cγ, vardheta S, labhyeta M, cāpopyeti K₄ (unm.), cāpnoti K₂ **50a** adhaś ca] UT; adha svā AJ₇, adhah svā J₆, atha sva° GF^{pc}J₁R, adhastāc Sa, adha sva° J₂J₄K₄J₅W₂, adhah sva° VPJ₃F^{ac}K₅K₆CB, adhah sasva K₂ (unm.) • °cibukam] μW₁β; cubuke G, cubukam UNB, abrakar T, cibuka° SM (unm.), civuke α₃, cubakam γ₁ **50b** °prayāti] pravāti γ • °krama°] μGUTSNMα₃; bhrāma° βJ₁W₂, śrama° W₁J₅B • °kāritā] μSaβ; °kārikā Gγ₂W₂B, °cāritā U, °cāritah U^{vt}, °cāritam U^{vt}T, °kārakā R **50d** °tritayād] μT; tritiye GB, tritiyād Uαβ, dvitīyād S, tritiyā γ • °eva] deva G, devi γ **51a** keśāntam] keśāmte α₂, keśām ū° B • ūrdhvam] μUTSVFK₅; ūrdhva GK₃C, ūrdhvam M, mūrddham N, mūrddham W₁, ūrddha K₁K₄J₃K₆, urddha J₂P, urddham K₂, ūrdha γ₁, °rdha kra° B • kramati] μUTS₂J₄K₄J₃F^{ac}K₅K₆C; kramāna G, akramya α₁, krāmpanti α₃, kramam iti V (unm.), kramate K₂, kramati Pγ₂W₂, kramati h° F^{pc}, kramā tī° R, °mā tiryak B **51b** °tiryak] UTSα₁J₂-VK₄K₂J₃FK₅K₆C; ryak μJ₁R (unm.), tiryaka GP (unm.), tiryag α₃J₄, °ryak mi J₅, °ryaksi W₂, śikha B • śaṅkhāvadhi] Sa₁VPJ₃FK₅CJ₅W₂RB; sakħāvadhi μ, karnāvadheḥ G, śākħāvadhir U, śāmkāpati T, vatsaravā° α₃, ḥākyavadhi J₂J₄, yām̄khāvadhi K₄, saṃkhyāvadhi K₂K₆ • priye] mune U, °vadhi K₁, °vidhi K₃ **51c** °kanṭha°] kanṭham A, ka* G, karṇa° M, kamva° J₂, kamta° VPK₆, kūta° K₂ **52a** °randhrāntam āvṛtya] °randhrāntam samāvṛtya U, °rajjum samāpratyā T, °raṇḍhrāntam āvṛtyā R **52b** °tiṣṭhaty amaravandite] tiṣṭhed eva na samāsyāt U **52c** °tiryak cūlitalam] tiryak cūlitalam A, tiryak cūlitalai J₆J₇, tasmād asatālāt T **52d** adhah kantha°] μUF^{pc}; adhah kanā° T, atha karna° Sa₁β₁K₂PJ₃FK₅K₆Cγ, adha katha° F^{ac} • °bilāvadhi] °bilāvadhih U, bilād adhah S^{pc} **53a** śanair eva] Sβγ; śanaih śanaih μ, anenaiva G, śanair evam U, śanair imam α₁, śanair iyam α₃ • °kartavyam] °kartavyo GS, °kurvīta α₁, °kartavyām γ₁ **53b** °abhyāsam] hy abhyāso G, bhyāsaś ca S, abhyāso B **53c** yugapad] yugapan T • yaś caret] em.; yaś vared A, yaś cared J₆J₇, ya[.]s G, vartate U, mucyate T, yataste S, yaś ca tat NW₁^{ac}, yasya tat W₁^{pc}, kurvatas M, yasvate α₃, yata J₂K₄ (unm.), kṛpata J₄, yatas VK₂PJ₃FK₅K₆Cγ₁, yataḥ B • tasya] asya μ, yasya UT, pumsah B **54a** chanaih śanaih] chanair iyam α₂, chanair idam M, chanair asam α₃ • kāryam] kuryād G, kāryā α₂, kārya B **54b** °abhyāsam] abhyāso GB, abhyāsād α₂ • varavarṇini] munipumgava U, yugapan na hi M

53cd om. G **55 om.** K₅ **54b** prakartavyam tam abhyāsam kārayed vara*ni*ni add. G

yadā ca bāhyamārgeṇa jihvā brahmabilam vrajet ||54||
 tadā brahmārgalam devi durbhedyam tridaśair api |
 aṅgulyagreṇa samghṛṣya jihvām tatra nivēṣayet ||55||
 evam varṣatrayam kṛtvā brahmadvāram praviṣyati |

[mathanam]

brahmadvāre praviṣte tu samyaṇ mathanam ārabhet ||56||
 mathanena vinā ke cit sādhayanti vipaścitaḥ |
 khecarīmantrasiddhasya sidhyate mathanam vinā ||57||
 japam ca mathanam caiva kṛtvā sīghram phalam labhet |
 svarnajām raupyajām vāpi lohajām vā śalākikām ||58||
 niyojya nāsikārandhre dr̄dhasnigdhena tantunā |
 prāṇān nirudhya hr̄daye dr̄dham āsanam āsthitah ||59||
 śanaiś ca mathanam kuryād bhrūmadhye nyasya cakṣusī |
 sanmāsān mathanāvasthā tāvataiva prajāyate ||60||
 samyaksamruddha jīvasya yoginas tanmayātmanah |
 yathā suṣuptir bālānām tathā bhāvas tadā bhavet ||61||

55c-56d *cit. Nārāyaṇadīpikā (D) ad Kṣurikopaniṣad 11 (ĀSS 29, p.151)* $\mu = AJ_6J_7$ $\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$ $\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C; \beta_1 = J_2J_4VK_4$ $\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

54c bāhya°] vāyu° α_3 **54d** brahma° G • °bilam] °kilam α_3 **55a** devi]
 brahman *U* **55c** aṅgulyagreṇa samghṛṣya] amgulyagre samutghṛṣya G, amgusthāgrena
 samghṛṣya S^{ac} **55d** jihvām tatra] *D*; jihvāmamtraṁ A, jihvām atra J₆J₇SK₃K₂PFK₅K₆C,
 jihvāmamṭam G, jihvāmātram UTB, jihvāmātrē N, jihvāmamtra W₁J₃, jihvām matre° M,
 jihvāmamtraṁ K₁, jihvāmātra $\beta_1\gamma_1$ • nivēṣayet] °na veṣayet NM, praveṣayet W₁K₆*D* **56b**
 praviṣyati] praviṣati A (*unm.*), prapaṣyati *U^{vl}*, praveṣate α_2 , praveṣati M, [praviṣyati] J₂, praveṣyati VK₆, praviṣyamti K₄, pra[veṣya]ti C **56c** °dvāre] °dvāram AJ₄K₂ • praviṣte]
 praśuddhe $\alpha_2\alpha_3$ **56d** samyaṇ] sadā G • mathanam] mam̄thanam S • ārabhet] ācaret
*GUT*αJ₄J₃γ **57a** mathanena] mam̄thanena S • ke cit] devi $\beta_1K_2PJ_3FC\gamma$, naiva K₅,
 devī K₆ **57b** vipaścitaḥ] vicakṣanāḥ α_1 , vicakṣanāḥ α_3 **57c** khecarī°] khecaro
 J₂K₄ • °siddhasya] sidhyamte α_2 , °siddhās te M, °siddhiḥ syāt α_3 , °sidhyartham B **57d**
 sidhyate] sidhyamte T_αJ₄, kurvate M, siddhā te K₆ • mathanam] mam̄thanam μS **58a**
 mathanam] mam̄thanam μS **58b** labhet] vrajet G, bhavet α **58c** svarnajām raupyajām]
 $\mu GUTW_1\alpha_3$; svarnajām raupyajā SNM $\beta\gamma$ **58d** lohajām vā śalākikām] $\mu GUTW_1\alpha_3$;
 lohajā vā śalākikā SNM $\beta\gamma$ **59a** niyojya] niyojyā μNMC , niyojyam V • °randhre]
 °randhraṁ *U* **59b** dr̄dhasnigdhena] dugdhasiktena *U* **59c** prāṇān] prāṇām G *U^{vl}*
59d dr̄dham] sukham *UT* • °āsanam āsthitah] āsanam ātmahan U, āsanasaṁsthitah α_2 ,
 āsanasaṁsthite α_3 **60a** ca] S $\beta\gamma$; sa AJ₆, sam° J₇α, tu G, su° *U*, sr T • mathanam]
 mam̄thanam AS • kuryād] kāryam α **60b** nyasya] nyasta° GUS γ • cakṣuṣī]
 J₆J₇T $\alpha_1\beta_1PK_5C\gamma$; cakṣuṣī A, cakṣuṣī GUK₆, locanā S, cakṣuṣām α_3 , vakṣaṣī K₂, cakṣuṣā J₃-F
60c sanmāsān] sanmāsam *U^{vl}* **60d** tāvataiva] J₇GS $\alpha_2K_4PK_5K_6CR$; tāvanaiva A,
 tāvan naiva J₆, bhāvenaiva UT, tāvinaiva M, tāvan naiva α_3 , tāvaitaiva J₂J₄V γ_2 W₂B, bhāvinaiva K₂, tāvataitaiva P (*unm.*), syatamvaiva J₃, tāvadaiva F **61a** samyak°] samjñā°
 G • °samruddha°] $\mu TS\alpha$; niruddha G, samruddha J₂K₄, samruddha J₄K₂PFC γ_1 , samrūḍhya V, samdradhyā J₃, samrūḍha K₅, samruddha K₆, samruhya B **61b** tanmayātmanah]
 syān manonmanī S, syān mano yathā α_1 , tanmano yathā α_3 **61c** yathā suṣuptir bālānām]
 UTS $\beta\gamma$; yathā suṣupti valinām μ , yathā suṣuptir bahulā G, suṣuptir bālakānām ca α **61d**
 tathā bhāvas] VK₂PFK₅K₆C γ ; yathā bhāvas μGUT , tathā vai sā S, yathā vai sā α_2 , yathā saiva M, bālakānām α_3 , tathā bhaves J₂, tathā bhāvet J₄, tathā bhavas K₄, tadā bhāvas J₃ • tadā
 bhavet] GK₂PFK₆C γ ; tathā bhavet $\mu UT\alpha_3\beta_1J_3K_5$, prajāyate S α_1

58cd om. K₂ **62ab** om. *U* **61d** 41a-43b repeated G

na sadā mathanam̄ śastam̄ māse māse samācaret |
 sadā rasanayā devi mārgam̄ tu parisam̄kramet ||62||
 evam̄ dvādaśavarṣāntे samsiddhiḥ parameśvari |
 śarīre sakalam̄ viśvam̄ paśyat̄ ātmāvibhedataḥ ||63||

[amṛtapānam]

brahmāṇḍe yan mahāmārgam̄ rājādantordhvamaṇḍale |
 bhrūmadhye tad vijānīyāt trikūṭam̄ siddhasevitam ||64||
 canakāñkurasaṅkāśam̄ tatra samyojayen manah̄ |
 lihan rasanayā tatra sravantam̄ paramāmṛtam ||65||
 śanair abhyāsamārgasthaś caturvarṣam̄ pibet priye |
 valīpalitanāśā ca samsiddhiḥ paramā bhavet ||66||
 sarvaśāstrārthavettā ca jīved varṣasahasrakam̄ |
 khanyābilamahīvādarasavādādisiddhayah̄ ||67||
 yoginah̄ sampravartante pañcavarṣeṇa pārvati |
 samyag rasanayā yogī sravantam̄ amṛtodakam ||68||
 sampītvpavaset svastho vratasthō dvādaśābdakam̄ |
 anenābhīyāsayogena valīpalitavarjitah̄ ||69||

64 cit. Nārāyaṇadīpikā (D) ad Kṣurikopaniṣad 11 (ĀSS 29, p.151)
 68 ≈ Ḫaṭharatnāvalī f.13v⁶

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C; \beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

62a na sadā] sa tathā G • śastam̄] śaktim̄ G, sahyam̄ S, kāryam̄ α_1 , saktam̄ J₄ **62b**
 māse māse] māsi māsi A, māsi māse J₆J₇ **62c** sadā] yadā GMJ₂J₄K₄ • devi] yogī G UT,
 mārgam̄ M **62d** mārgam̄] mārgam̄ α_2 , upary M, mārge α_3 • tu pari°] na pari° UT,
 copari SW₁, upari NM **63a** °varsāntē] μG UT D; °varsenea SVK₂PJ₃FK₅K₆CJ₁R, °varsam̄
 ca $\alpha_2\alpha_3$, °varṣe ca M, °varsāni J₂J₄K₄B, °varsana J₅W₂ **63b** °siddhiḥ] °siddhi A $\alpha_3\gamma_1$,
 °siddhe M, °siddhaḥ J₃F, °siddhiḥ B • parameśvari] bhavati dhruvā U, bhavati dhruvam̄
 U°^t, parameśvari T α_3 K₂J₃K₆ **63d** paśyaty] paśyam̄ G • °ātmā°] J₆J₇ UT J₃; °ātmā°
 cett. **64a** brahmāṇḍe] brahmāṇḍo UT • yan] man A, 'yan UT • °mārgam̄]
 °mārge AK₂γ, °mārgo GU, °mārge α_2 **64b** °māndale] °kūndali UT, °māndalam̄ J₄γ
64c °madhye] °madhyam̄ M • tad] F; tam̄ cett. **64d** trikūṭam̄] bhrūkuṭam̄ A,
 bhrūkuṭam̄ J₆J₇ • siddha°] siddhiḥ μK₃K₂γ **65b** °yojayan] °kocayen G, °yojya yan
 α_3 , °yojayan γ **65c** tatra] tamtu μ **65d** sravantam̄] sravanta μGNM, samvarttam̄
 K₁, samvartta K₃ **66a** °mārgasthaś] °mārgasya μJ₄, °mārgeṇa K₂F **66b** pibet]
 piban J₂VK₄PK₅C **66c** °nāśāś] °nāśam̄ Sβγ **66d** samsiddhiḥ paramā] μ; samsiddhiś
 ca para GJ₂J₄J₃K₅K₆, siddhiś ca paramā Sa β_2 , paramā[mṛtato] M, samsiddhir niścalā α_3 , sam-
 siddhaś ca para VPC, samsiddhiś ca para K₄, sa siddhaś cāparo K₂, samsiddhasya para F
67c khanyābilamahīvāda] em. SANDERSON; kanyāvilam̄ mahīpāda° A, kanyāvilamahīpāda
 J₆J₇, kanyābalamahīvāda° G, khanyād vilam̄ mahīvāde S, khanyābila NM, khanyāvilam̄ W₁,
 khanityāvīlamahīvāde α_3 , khanyāvilamahīvāde β₁K₅K₆C, svarṇādīdhātuvādāni K₂, khanyāvilam̄
 mahīvāde PJ₃J₁W₂B, khanyānilamahīvāde F, svanyāvilam̄ mahīvāte J₅R **67d** °rasa-
 vādādi°] °rasavādāś ca G, °rasanādādi S, °rasanādīni α_3 • °siddhayah̄] μGα₃; °siddhaye cett.
68d amṛtodakam̄] μ; tam̄ parāmṛtam̄ G **69a** sampītvpavaset] G; pītvā pītvā viśet
 cett. • svastho] svastham̄ μα₃ **69b** vratasthō] μGS₂VK₄K₅K₆C; vratasyo α_3 , [vastho]
 J₄ (unm.), yatasthe K₂, yatasthe Pγ, yātasyo J₃, yatasthā F^{ac}, yatas** F^{pc} • °ābdakam̄]
 °ātmakam̄ α_3 K₂, °āvdake J₂J₄K₄K₆, °āṣṭakam̄ J₃, °ābdakah̄ γ

64b end of witnesses UT **68c** °mahī to **71a** °kāyo om. α₁(eye-skip from °mahī to mahā)
 69 om. Saβγ **69b** pītvā pītvā viśeṣena dvau prasthau dvādaśābdakam̄ add. G **70cd** om.
 K₂

vajrakāyo mahāyogī varṣalakṣam sa jīvati |
daśanāgasahasrāṇāṁ balena sahitah priye ||70||
sa dūradarśanaś caiva dūraśravāya eva ca |
nigrahānugrahe śaktah sarvatra balavān bhavet ||71||
etā hi siddhayo devi bhrūmadhye saṁbhavanti hi |
ākāśe rasanāṁ kṛtvā dantapañktim nipīdayet ||72||
kākacañcupuṭam vaktram kṛtvā tadamṛtam pibet |
pānād vatsarataḥ satyam jarāmaranavarjitaḥ ||73||
khecaratvam avāpnoti jīvaty ācandratarakam |
pādukākhadgavetālasiddhidravyamanahśilāḥ ||74||
añjanām vivaram caiva cetakam yaksinī tathā |
yat kim cit siddhisamayam vidyate bhuvanatraye ||75||
tat sarvam eva sahasā sādhayet sādhakottamah |
iti śīmadādināthaprokte mahākālayogaśāstre umāmaheśvarasamvāde
khecarīvidyāyām prathamah paṭalaḥ

$$\mu = AJ_6J_7$$

$$\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$$

$$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C; \beta_1 = J_2 J_4 VK_4$$

$$\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$$

70b sa jīvati] pra{jīvati μα3, samjīvati B
valam vā K6 **71a** sa] su° J6.7α1, sam° G **70d** balena] balavān J2J4K2PJ3Cγ,
μGβ1FK5K6Cγ, °śravaṇā M, °śravaṇā J3 • caiva] labdhvā J3, veda F **71b** dūra°] dūrā°
α3γ2B • °śravāya] Sa2α3, °śravānam μGβ1K2PFK5K6Cγ1, °darśanam MJ3, °chraṇānam α3B
71c śaktah] śaktih μ **72a** etā hi] etādyā μ, etāś ca α3 **72b** bhrū°] bhū° J6J7
72d °pañktiñ] °pamktir A, °pamktir J6J7, °pamkti NK3PJ3J5, pamktā K2, pam*kti*h F
• nipīdayet] na piḍayet AK3, nipījet J6 (unm.) **73a** °puṭam] padaṁ α3 • vaktram]
kṛtvā α1, cakram α3 **73b** kṛtvā] cakram α2, vaktram M, datvā VK5 **73c** pānād
vatsarataḥ] Go; bhānuvatsarataḥ μ, tenābdaśatāś SF, tenāvd[āni]śatam J2, tena cāvṛṣatam
J4, tenāś*u*sam*śa*tam V, tenāvdaśatam K4 (unm.), tenāśtaśatāś K2J3, tenāvdaśatāḥ PW2
(unm.), tenāvdānāṁ śatam K5, tena nādāt smṛtaḥ K6, tenāvdaśatāḥ C (unm.), tenāvṛṣatāḥ
γ2 (unm.), tenāvṛtāḥ R (unm.), tenaivābdaśatam B • satyam] °hasram SJ3F, °hasryam K2
74a khecarā] khecarī R **74b** jīvaty ācandratarakam] jīvec camdrārakatārakam G, jīved
ācamdrārakam S, jīved varṣasahasrakam α1 **74c** pāduke S • °khaḍga°]
°khaḍgar A, °sada° α3, khadgaḥ V (unm.), °kharḍga° K4, °khaḍgu° J3, °kheca[rī]° R (unm.)
• °vetāla°] J7SMFK6γ; °vetolah AJ6, °vetālam α2K3, °veta*la*° K1, °vetālā° J2J4K4PK5C,
°vaitālā° VJ3, °vetālāh K2 **74d** °siddhi°] °siddha° μVK5K6, °siddhiñ α3 • °dravya-
manahśilā] AK6; °dravyamanahśilā J6J7β1K2PJ3FK5C, °dravyam abhīpsitam Sa, °dravyam
anekaśah γ **75b** cetakam] khetakam μ, cetakā S • yakṣinī] cāksinī α1, yakṣanī
K1β1K5γ1 **75c** yat kim cit] ye ke cit α3, pamktivit β1K6C • siddhisamayam]
α1K2FW2; siddhamayam A (unm.), sidhamayam J6J7 (unm.), sa tu yam jñātvā G°c, saphalam
jñātvā G°c, siddhasamayam Sa3β1J3PK5K6C, siddhisamaye γ2RB **75d** vidyate] vidyāne
A, vidyā te J6J7, bhidyate G **76a** tat] tvat A **76b** sādhayet] sevayas γ1, sevayet B
• sādhakottamah] tārakottamah γ

71ab found after 72b in γ **75cd** om. G **77ab** om. V

[brahmadvārārgalakalāh]

yatra brahmārgaladvāram durvijñeyam maheśvari |
 kalācatuṣkam̄ tatrastham̄ caturvargātmakam̄ param ||1||
 pūrvabhāge kṛtā nāma guptā dakṣināgocarā |
 sīvā paścimadigbhāge parāparaśivottare ||2||
 tad dvāram̄ rasanāgreṇa bhittvā pūrvakalāmr̄tam̄ |
 yadā pibat̄ vai yogī māsād dharmādhipo bhavet ||3||
 yadā guptāmr̄tam̄ dakṣe yogī rasanayā lihet |
 māsād eva na samdehāt̄ sākṣād artheśvaro bhavet ||4||
 tatpaścimakalājātām̄ amṛtam̄ jihvayā pibet |
 yadā tadā mahāyogī māsāt̄ kāmeśvaro bhavet ||5||
 uttarasthakalājātām̄ amṛtam̄ prapibed yadā |
 tadāsau parameṣṭhīnām̄ ādhipatyam̄ avāpnuyāt̄ ||6||
 tadūrdhvamandale līnam̄ brahmarandhre parāmr̄tam̄ |
 yadā pibati yogīndro jīvanmuktaḥ śivo bhavet ||7||
 māsamāsāvadhi yadā dvādaśābdam̄ samācaret |
 sarvarogavinirmuktah̄ sarvajñō munipūjitaḥ ||8||
 jāyate śivavad yogī loke 'smīnna ajarāmarah̄ |

*Witnesses for the second pātala:*AJ₆J₇GSNW₁MK₁K₃J₂J₄VK₄K₂PJ₃FK₅K₆J₁J₅W₂RB; C up to 14d; D (72a–73b). $\mu = AJ_6 J_7$ $\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$ $\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C; \beta_1 = J_2 J_4 VK_4$ $\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

1a yatra] μ ; tac ca G, yat tad S β_1 PJ₃FK₅CJ₅W₂B, etad $\alpha_1 J_1 R$, yat taj α_3 , yat tu K₂, tatra K₆ • brahmārgala°] J₆J₇G β_1 K₂PF γ_1 ; brahmārgalam̄ ASJ₃K₅K₆CB, guhyārgala° α_1 , jihvārgala° α_3 • °dvāram̄] devi S, devī J₃ **1b** durvijñeyam̄] durjeyam̄ vai F • maheśvari] maheśvarī AJ₆J₄VK₂K₆CW₂B, sūreśvari G, kuleśvarī J₃ **1c** °catuṣkam̄] caturkva A, °caturṣka J₆J₇ • tatra°] tamṭra° J₃γ **1d** °vargātmakam̄ param] °vaktrātmakam̄ param AJ₇, °vargaphalapradam G **2b** °gocarā] °gocaram G, °gocare α_3 **2c** sīvā] μGSMVK₅K₆; śivah α_2 PJ₃FC, divā α_3 , śiva J₂J₄K₄γ, śivāya K₂ (*unm.*) **2d** parā°] parāt G • °śivottare] °śivottarā $\beta\gamma$ **3c** yadā] yadi γ_1 **3d** māsād dharmādhipo] G; māsārddhe mādhipo A, māsā dharmādhipo J₆J₇, māsārddham adhipo Sa β_1 PK₆C γ_2 W₂, māsārddham adhi yo K₂J₃R, māsārddhem adhipo F, māsārddhād adhipo K₅, māsārddham api yo B **4a** yadā] tadā W₁K₁, yadi J₃W₂B • dakṣe] datte γ **4b** lihet] pibet GS α_1 **4c** māsād eva] māsārdhena α **4d** artheśvaro bhavet] sa khēcaro bhavet G, artho bhaven naraḥ α_2 , arthe bhaven naraḥ M **5a** tat paścima°] paściman tu α_3 , yat paścima° J₅W₂R, yat paściman J₁ • °kalājātām̄] °kalājālām̄ μ , °kalāyātām̄ α_2 , °kalāyāmr̄tam̄ α_3 **5b** amṛtam̄ jihvayā pibet] śuddham pīvati jihvayā μ , sudhām pībati ji].yā G **6a** uttarastha°] uttarasthā A (*unm.*), uttarasya α_3 J₄, uttarasthā γ **6b** yadā] μ ; yadi cett. **6c** paramēṣṭhīnām̄] pārāmēṣṭhīnām̄ μG **7a** °ūrdhvā°] J₆J₇S α_2 J₂VK₄K₅K₆γ; °ūrdhvam̄ AGMJ₄K₂PJ₃FC, °ordhvam̄ α_3 • līnam̄] line AJ₇ **7c** yadā pibati yogīndro] M; yadā tadāsau pibati μGSW₁βB, yadāsau sampībati N, yadāsau pīvate yoge α_3 , yadā tadāso pibati γ_1 **8a** māsamāsāvadhi] māse māse vidhi A, māsamāsavidhi J₆J₇, māsān māsāvadhir G, māsamāsāv apī α_2 , māsamāsām̄ pībed M • yadā] yāvā G, evam̄ M, yad vā γ **8d** sarvajñō munipūjitaḥ] sarvajñagūpapūritaḥ μ , sarvajñas sarvapūjitaḥ G, sarvalakṣaṇasamānyutah̄ α_1 , sarvasampūrṇalakṣaṇaḥ α_3 , sarvato munipūjitaḥ J₄γ

4 added in margin by later hand K₆ **5** om. K₅B, found after 7 J₁R **5b–6a** om. α_1 K₂ **6ab** om. K₆

catuṣkalāmṛtam vāri pītvā pītvā maheśvari ||9||
brahmasthāne tathā jihvāṁ samīyojyāmṛtam pibet |
susvādu śitalam hṛdyam kṣīravarṇam aphenilam ||10||
māsamātraprayogena jāyate devavat svayam |
dvimāse sarvaśastrārtham samyag jānāti pārvati ||11||
svatantrah śivavan māsatrayād bhavati vai śive |
caturmāsān maheśāni sarvajñatvam pravartate ||12||
pañcamāse mahāsiddhas trailokyam api paśyati |
śaṅmāse paramānandaguṇasadbhāvapūritah ||13||
jāyate nātra samdeho jīvanmuktaḥ parāpare |
saptamāse mahābhūtapiśācoragarākṣasailih ||14||
saha samvartate nityam svechchayā hrṣṭamānasah |
aṣṭame māsy adr̄śyatvam sūkṣmatvam caiva jāyate |
daśame kāmarūpatvam sarvalokaprakāśakam ||16||
ekādaśe trikālajñah sarvalokeśvaraḥ prabhuh |
jāyate śivavad devi satyam etan mayoditam ||17||

[kedārakalāḥ]

yatru cūlitalam proktam kedāram prāhur iśvari |

 $\mu = AJ_6 J_7$ $\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$ $\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$ $\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

9c vāri] dvāpi μ **9d** maheśvari] maheśvarī AK₃J₄J₃K₆γ₁, °mareśvarī B **10a**
tathā] tadā GF, nijām M, sthitā α₃ • jihvāṁ] jihvā α₃J₄K₄PJ₃K₅K₆γ₂W₂ **10d**
aphenilam] manoharam G **11b** jāyate] jñāyate β₁PJ₃C • devavat] śivavat μ,
devatā S **12a** svatantrah] μS^{v1}α₁; svatamṛta° G, svayaṁ ca S, svatamṛtaṁ α₃,
svatvatvam J₂VK₄K₅C, svatratram J₄, svatulam K₂, svatalam P_γ, svatulyam J₃, svastalam F,
svata*tva* K₆ • śivavan] vad vasan G **12b** °trayad] °traye μG • bhavati vai śive]
bhavati pārvati G, ūrdhvam bhavechive M, bhava* vai śivo K₆ **12c** caturmāsān] GaVK₂-F;
caturmāse μSJ₂J₄K₄J₃K₅K₆C, caturmāsa P, dhātumānsa γ₂, dhātubhāsa W₂, dhātubhāsā
B **13a** °māse] °māsān F • siddhas] Sα₂VK₄J₃K₅K₆; siddhis μGMα₃υ₂J₄K₂γ,
°siddhaś PC, °siddhim F **13c** paramānanda°] paramānāndam μ, śivasatbhāva° G,
paramānāmdo Sα, paramānāmdah K₂ **13d** °gunasadbhāva°] °paramānāmda° G, °gunaḥ
sadbhāva° α₁ • °pūritah] em. SANDERSON; °pūjitaḥ codd. **14b** parāpare] parāvareḥ
A, parāvare J₆J₇Sα₂, parātpare GK₂ **14c** saptamāse] μ; saptaṁe ca GK₅, saptamena
cett. • mahābhūta°] μG; mahākāyah SMα₃β, mahākāyā α₂, mahākāyo γ **15a** saha
samvartate] sadā samveṣṭito G **15b** hrṣṭa°] μGSK₁VF; tuṣṭa° α₁, dr̄ṣṭa° K₃PJ₃, dr̄ṣṭa°
J₂K₄, dr̄ṣya° J₄, dr̄dhā° K₅^cγ, dr̄ṣa° K₅^c, dūṣṭu° K₆ **15c** māsa°] māsi α₂J₂VK₄PK₆B,
°māse J₄ • °paryāye] °paryāyair K₂J₅W₂, °prajāye J₄, °paryāyai PJ₃K₆B, °paryāpte K₅
15d devaiḥ sammelanam] vaisnavam melanam N, sahasā melanam W₁, devasammilanam α₃
16a navame māsy] μMB; navamāsesu G, navame syād K₅, navamāse hy cett. **16c**
daśame] daśābhih N, daśabhih W₁ **16d** °loka°] °loma° A, °jñātva° M • °prakāśa-
kam] °prakāśanā AK₆, prakāśatā J₇, °prakāśitam G, prakāśanam K₆ **17b** °lokeśvarah]
°lokeśvara° AJ₇K₃ **17c** devi] yogī MFK₅^cγ, viddhi α₃, devī K₆ **17d** satyam] tatvam
α₃ **18a** cūlitalam] SαK₄PK₅K₆W₂B; tūlitalam AJ₇, tūlitalam J₆, colutam G (unm.),
vūlitalam J₂V, cūlatalam J₄, *hilinalam K₂, cūlitaranam J₃, cūlitalam F, culittaram J₁, culittalam
J₅, culitaranam R **18b** iśvari] iśvarī α₃K₂J₃K₆J₁W₂R

13cd om. J₃ **14d** śācoraga°-**17a** trikālajñah om. R (f17v missing) • **14d** °rākṣa...
end of MS C **16b-17a** om. K₂

tatra somakalāś cāṣṭau vikhyātā vīravandite ||18||
amṛtā prathamā devi dvitīyā mānadāhvayā |
pūṣā tuṣṭiś ca puṣṭiś ca ratiś caiva dhṛtiś tathā ||19||
śaśinī cāṣṭamī sarvāḥ parāmṛtamahārṇavāḥ |
taddhāmabhīmukhīṁ jihvāṁ yadā yogī karoti ca ||20||
aṣṭadhā sravate tatra tadā tuhinasamṛtatiḥ |
tadāplāvanasamṛtyogāt kalevaragadakṣayāḥ ||21||
aṣṭabhir māsaparyāyaiḥ khecaratvam̄ pra{j}āyate |

[somamaṇḍalakalāḥ]

bhrūmadhyam nāma yad dhāma tat proktam̄ somamaṇḍalam ||22||
kalācatuskam̄ tatroktam̄ parāmṛtaniketanam |
candrikākhyā ca kāntiś ca jyotsnā śrīś ceti nāmataḥ ||23||
tatra jihvāṁ samāveśya pītvā pītvā samāpibet |
yogī māsacatuṣkeṇa jāyate nirupadravāḥ ||24||
vajrakāyo bhavet satyam̄ tadāplāvanapānataḥ |

$$\mu = AJ_6J_7$$

$$\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$$

$$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$$

$$\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$$

18c soma°] sauma° μ • °kalāś] μGNMJ₂VK₄; °kalā cett. • cāṣṭau] cāṣṭa GF^{pc}, *śā*ṣṭa F^{ac} **18d** vikhyātā] vikhyātās G • vīravandite] μα₃; suravam̄dite G, [']maravam̄dite S, amarārcite α₂, bhramarārcite M, °maravandite βγ **19b** mānadāhvayā] mānadātuyā M, mānāvāhvayā α₃ **19c** pūṣā tuṣṭiś ca puṣṭiś ca α₂, [pū]ṣā puṣṭiś cātha tuṣṭi M, puṣṭiś cātha tuṣṭiś ca α₃ (unm.), puṣā tuṣṭiś ca puṣṭiś ca J₂γ₁, pūṣā tuṣṭiś ca puṣṭiś ca J₄, pūṣā tuṣṭiś ca yuṣṭiś ca J₃F^{ac}, pūṣā tuṣṭiś ca maṣṭiś ca F^{pc} **19d** ratiś] śāmīti SJ₃, śaktiś K₂, smaśiś F **20a** śāśinī] GSα₁-β₁FK₅B; śāmkhinī μK₆, sātmīni α₃, aśīni K₂, śāśinā PJ₃, rāśinī J₁W₂, rāśinī J₅, śāśinī R • sarvāḥ] μMα₃; sarva N, sarvā W₁βγ **20b** parāmṛta°] GSαβB; paramāmṛta° μ, parāmṛta° γ₁ • °mahārnāvāḥ] GSF; °tahārnāvāḥ A, °tamahārnāvāḥ J₆J₇ (unm.), °rasārnāvā N, °rasārnāvā W₁, °rasārnāvāḥ Mα₃, °mahārnāvā J₂PJ₃K₅K₆, °mahāraṇavā J₄ (unm.), °mahārnāvā Vγ, °marharnāvā K₄ (unm.), °mahārnādā K₂ **20c** °mukhīm] J₆J₇GSVPB; °mukhī AK₂-K₆γ₁, °mukham̄ α₂α₃J₂J₄K₄, °mukhim̄ MFK₅, °mukhim̄ J₃ • jihvāṁ] jihvā α₃J₄K₄K₆γ₁ **21a** sravate] cyavate β, dravate γ **21c** °aplāvana°] °aplāvana° μα₂α₃, āp[...] G, °āśra[va]na° M • °samṛyogāḥ] °samṛyogaḥ α₁, °samṛyoge α₃ **21d** °gada°] °vada° G, °mata° K₂ **22b** prajāyate] prapredire βγ **22c** bhrūmadhyam] μG; bhrūmadhye Sα₁βγ, bhrūmadhyo α₃ • nāma yad dhāma] G; nāma yudvāma A, nāma yud dhāma J₆J₇, dhāma yat proktam̄ Sα₁βγ, °rdhvam̄ mayā proktam̄ α₃ **22d** proktam̄] prabho α₃ • °maṇḍalam] °maṇḍale S **23a** tatroktam̄] tamtroktam̄ AB **23b** parāmṛta°] paramāmṛta° μγ (unm.) **23c** candrikā°] camdikā° μK₄, camdikā α₃, camdrakā° J₄γ • °khyā ca kāntiś ca] °khyātha kāntiś ca G, navakāntiś ca α, °khyām̄ camdrakānti B **23d** śrīś ceti] śrī prīti F, suśreti γ **24a** jihvāṁ] jihvā Na₃J₄K₂γ₁ • samāveśya] samāvesyā Sα₂ **24b** pītvā pītvā] °mr̄tam̄ pītvā Sα₁ • samāpibet] conj. SANDERSON; samālihet G, samam višet W₁, samāvišyet J₄, samāvišet R (unm.), samāvišet cett. **24c** yogī māsacatuṣkeṇa] conj.; devabhāṣacatuṣkona AJ₇; devabhāṣacatuṣkeṇa J₆, devi māsacatuṣkeṇa cett. **25b** tad°] μGMJ₄; sad° cett. • °aplāvana°] °aplāvana° J₆F, °aplāvana° J₇, °aplāvana° NMα₃J₁R • °pānataḥ] AGSJ₂VK₄PFK₅K₆J₅W₂B; °pānataḥ J₆, °pāvanaḥ α, °mānataḥ J₄, °pātanaḥ K₂, °yātataḥ J₃, °plāvanataḥ J₁ (unm.), °plānataḥ R

22d-23a om. J₄ **24** to **30** found in margin of f.29v J₆ (eye-skip tatra-tatra)

[khecaramaṇḍalakalāḥ]

tadūrdhvam vajrakandākhyam śilā khecaramaṇḍalam ||25||
 lalātānte vijānīyāt tatra devi kalātrayam |
 prītis tathāngadā pūrnā tatra jihvām praveśayet ||26||
 kṣīradhārāmṛtam śītam sravantam jihvayā pibet |
 māsatrayene deveśi sarvavyādhivivarjitaḥ ||27||
 accchedyaḥ sarvaśastraiḥ ca abhedyah sarvasādhanaiḥ |
 acintyaḥ sarvavijñānair virūpavisiyānvitaiḥ ||28||
 bhairavābho bhavet satyam vajrakandaprabhāvataḥ |

[rājadantakalāḥ]

nāśikādho ’dharoṣṭhordhvam rājadantam mahāpadam ||29||
 tatra pūrnāmṛtaḥ devi śītalā ca kalādvayam |
 samprāpya kumbhāvasthām rasanāgreṇa samspr̄set ||30||
 tatra samjāyate devi susvādu śītalam jalām |
 svamanas tatra samyojya piben māsatrayam vratī ||31||
 ajarāmaratām eti sarvavyādhivivarjitaḥ |

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

25c °ūrdhvam] J₆J₇SM₃K₂J₃FK₆J₁B; °ūrdhva° Aα₂PJ₅W₂, °ūrdhv G (unm.), °ūrdhve J₂VK₄K₅; °ūrdhdeḥ J₄, °urdvem R • vajra°] vajre G • °kandākhyam] μSα₁β₁K₂J₃K₅; namdākhyam G, °kamdākhyā° α₃PF, °kadākhyam K₆, °kandākhyā γ **25d** śilā] śirā K₅ • khecara°] rase ca α₃, khecarī R • °mandalaḥ] °madhyagam μG, °maṇḍalaḥ F **26a** lalātānte] SW₁β; lalātām tam μGNM, lalātāntam α₃, lalātāmto γ **26b** kalātrayam] kalānvitam G, kalātraye J₂J₄K₄ **26c** tathāngadā] GF; tathāṃgajā μ, tathāṃga[dā] M, tathā gajā cett. • pūrnā] punyā α₃ **27a** ksīra°] etat sudhāmayan̄ ksīra° G (unm.) • śītam] śītam J₆J₇ (unm.), śāmtam J₃ **27c** °trayena] μαFJ₁R, °mātreṇa GSβJ₅W₂B **28a** accchedyah α₃, avedyah J₃ • °śāstraiḥ ca] J₆J₇G, °śāstreś ca A, °śāstraughair J₃K₆, °śāstraughā R, °śāstraughair cett. **28b** abhedyah] μGaK₄; alakṣyah SJ₂PFK₅, alakṣah J₄K₂, alabhyah V, alakṣai J₃, alakhyah K₆, ullikhya J₁, ullakṣyah J₅W₂B, nallikhya R • °śādhanaiḥ] G; °lokaśai A, °lekhakaiḥ J₆Sα₃VK₄PJ₃FK₅γ, °leśakaiḥ J₇, °bhedakaiḥ α₁, °lauki-kaiḥ J₂, °lokakaiḥ J₄K₆, °lakṣyakaiḥ K₂ **28d** virūpa°] μGMα₃; nirūpo S, virūpam N, nirūpam W₁, nirūpa° β₁PJ₃FK₆γ, arūpa° K₂, nirūpyo K₅ • °viṣayānvitaiḥ] °visamānvitaiḥ μ, viṣayānvitaiḥ K₆ **29a** °ābho] °āmgo M, °āmbo α₃ **29b** °kandarpa] °kandarpa° γ **29c** nāśikādho] GSJ₂J₄VK₂FK₅K₆; nāśikordho AJ₇, nāśikordho J₆, nāśikādhom° α₁, nāśikādhā° α₃, nāśikā*° K₄, nāśikādyo° Pγ, śāśimkādyo° J₃ • °dharoṣṭhordhvam] em.; °dharoṣṭrāī A (unm.), °dharauṣthārddha° J₆, dharauṣtrārdrā J₇, dharoṣṭhordhve G, °ttarōṣṭhordhve S, °taroṣṭhodho N, °taṣṭorodho W₁^{pc}, °taṣṭorādho W₁^{ac}, °taroṣṭhādho M, °taroṣṭhordhvo α₃, °taroṣṭhordhvam β, °taroṣṭdhāḥ γ **29d** °dantam] °damta° MJ₄γ • °padam] βγ; °pathām AJ₇, °patham J₆Gα₁K₅^{ac}, °padah α₃ **30a** pūrnāmṛtaḥ] GSVK₆; pūrnāmṛtam AJ₇α₁, pūrnāmṛte J₆, pūrnāmaham α₃, pūrnāmṛto J₂J₄K₂PF, pāṇimṛtaḥ J₃, pūrnānanā K₅, pūrnā tato γ **30b** śītalā] GSβγ; śītāt AJ₇, śītāt J₆, śītalām α • °kalādvayam] kalāhvayām μ, kalāhvayā G **30c** samprāpya] pūrnāpi α • °kumbhakā°] kulakā° J₃ • °vastham] °vasthā Mα₃K₂PFK₆γ **30d** rasanāgreṇa samspr̄set] rasanāgram praveśayet B **31a** devi] om. μ, satvam̄ α₁, satyam̄ α₃ **31b** susvādu śītalām jalām] μ; jalām susvādu śītalām G, sukhadam̄ śītalām jalām Saβγ **31c** svamanas] sumanas α₃, svam̄ manas B **31d** piben] piben SJ₄PFγ₁ • māsatrayam vratī] μ; māsadadvayam praye G, māsadadvayam vratī Sβγ, māsacatuṣṭayam α

25c śivāś śikhari maṇḍalam tadūrdhvam vajrakeśākhyam add. G

[ādhārakalāḥ kuṇḍalinīśaktiś ca]

gudabijāntarasthānam ādhāram parikīrtitam ||32||
 tatra pañca kalāḥ proktāḥ pragalatparamāmr̥tāḥ |
 sudhā sudhāmayī prajñā kālaghnī jñānadāyinī ||33||
 kalāḥ pañca sudhādhārāḥ kīrtitāḥ sarvasiddhidāḥ |
 tatrasthā paramā śaktir ādyā kūṇḍalinī śive ||34||
 tatrākuñcanayogena kumbhakena surārcite |
 mūlaśakteya samāsādya tatrastham śītalāmr̥tam ||35||
 suṣumṇayā samānīya svādhiṣṭhānādipaiṅkajāt |
 tatsudhāvr̥ṣtiśamsiktam smared brahmāṇḍakāvadhi ||36||
 tatrastham amṛtam gr̥hya śaktih śrīkūṇḍalī parā |
 suṣumṇāmārgam āśādya brahmadhāmāntam īyuṣī ||37||
 mūlapañcakalājātasudhātrptipariplutā |
 āpādamastaparyantam vyāpayantīm tanum smaret ||38||
 pañcamāsaprayogena pañcabhūtalayo bhavet |

$$\mu = AJ_6J_7$$

$$\alpha = NW_1 MK_1 K_3; \quad \alpha_1 = NW_1 M; \quad \alpha_2 = NW_1; \quad \alpha_3 = K_1 K_3$$

$$\beta = J_2 J_4 V K_4 K_2 P J_3 F K_5 K_6; \quad \beta_1 = J_2 J_4 V K_4$$

$$\gamma = J_1 J_5 W_2 R B; \quad \gamma_1 = J_1 J_5 W_2 R; \quad \gamma_2 = J_1 J_5$$

~~33c-34b om. K₂~~ ~~35d-36a om. K₂~~ 37cd om. M 38cd om. G 39a-40d om. α₃

śivasāmyo bhavet satyam trikālābhyaśayogataḥ ||39||

[svādhiṣṭhānakalāḥ]

liṅgasthānam hi yad devi svādhiṣṭhānam tad ucyate |
 tatra divyāmṛtamayam kalātrayam udīritam ||40||
 susūkṣmā paramāhlādā vidyā ceti prakīrtitāḥ |
 pūrvavat kumbhakāvasthāṁ prāpya śaktim̄ prabodhya ca ||41||
 nītvā brahmāṇḍaparyantam plāvayec ca svakāṁ tanum |
 yogī trimāsaparyāye pūrvoktam labhate phalam ||42||

[veṇudāṇḍakalāḥ]

gudameḍhrāntaram yad vai veṇudāṇḍam tad ucyate |
 kalācatuskam tatroktam parāmṛtarasātmakam ||43||
 suśīta ca mahātrptih palitaghni valikṣayā |
 tatra śaktim̄ samudbodhya pūrvavat plāvayet tanum ||44||
 caturmāsaprayogena pūrvoditaphalam labhet |
 piṅgalā ravivāhyā syād idā syāc candravāhinī ||45||
 viśavāho raviḥ proktah sudhāvāho niśākarah |
 abhyāsaḥ sūryavāhākhye candravāhe ca śasyate ||46||
 †dhāraṇā candravāhe ca† yogī kumbhakam ācaret |

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

39d trikāla°] trividhā° G **40a** liṅgasthānam hi yad] G; nābhishthānam hi yad μ , nābhishthānād adho cett. **40c** °mayam] °mayi γ **41a** susūkṣmā] suśūmnā Saγ • paramāhlādā] GSJ₄K₆; paramā hrdayā α₁, paramāhlāda cett. **41b** vidyā ceti] kālā vidyā G, nāmnā devi M • prakīrtitāḥ] J₆GMK₅; prakīrtitā cett. **41d** prāpya] prāṇa° α₁ • prabodhya] prayodhya AJ₇ **42a** nītvā brahmāṇḍaparyantam] pītvā vrahmāṇḍaparyantam μ , kālām̄ prāpya pītvā brahmāṇḍiparyantam G (unm.) **42b** plāvayec ca svakāṁ] plāvayed yah svakāṁ μ , plāvayitvā svakāṁ G, plāvayed ātmanas M **42c** °paryāye] °paryāyaiḥ Sa₁K₂J₃, °paryāya γ₁, °paryāyāt B **43a** guda°] guhya° α₃ • °āntaram yad] °āntatāntur G **43b** veṇu°] viñā° G **43d** °rasā°] °naśā° J₄ **44a** suśīta ca] sugatam̄ ca G, suśīmtā ca J₃, suśītalā B • mahātrptih] parā trptih α, mahātrpti J₂V₄PJ₃γ **44b** palitaghni] valighnī ca G, tadamghrīva N • vali°] pari° G **44d** plāvayet] bhāvayet SPJ₃F₇ **45c** ravi°] viṣa° G • °vāhyā] AJ₆SJ₂J₄K₄PK₆γ; °vājyā° J₇, °vāhā GW₁MK₅, °vāha Nα₃F, °vāhya VK₂J₃ • syād] °khyā μG, °sthād α₂ **45d** idā syāc] idākhyā μ, cedākhyā G • candra°] chaśi° M **46a** viśavāho] μα₁γ; viśavāhā G, viśavāhī S, viśavāhās α₃, viśam aho β₁PJ₃, viśamamhō K₂, viśavāhā F, viśamahā K₅, viśamāhō K₆ • raviḥ proktah] B; raver bāhū A, raver vāhū J₆J₇K₆, raver vāhā G, raver vāhā SMJ₂K₄PF, raver vāhā α₂, tu khe vāhā K₁, tu rave vāhā K₃ (unm.), rave vāhī J₄, rāraver vāhā V (unm.), race vāhī K₂, rave vāhī J₃, ravivāhā K₅ (unm.), raver kāhāh γ₁ **46b** sudhāvāho] sudhāvāhā G₂, kṣudhāvāho α₃, sudhāvāhā* e* F • niśākarah] niśākare μGα₂α₃, niśākaram V **46c** abhyāsaḥ] abhyāsam̄ μ, abhyāsa W₁K₂FJ₁R • °vāhākhye] μα₃; °vāhāsya G, °vāhāc ca SK₄K₂J₃FK₆, °vāhākhyā N, °vāhākhyā W₁, vāhākhyā M, °vāhāc ca J₂V, °vāvā ca J₄, °vāha ca P, °vāhādye K₅, °vāhe ca γ **46d** candra] śīśi M • °vāhe] °vāha° G, °vāhaś NM, vāhāh W₁, °vāho V^cJ₃ • ca śasyate] J₆J₇NMα₃; ca śamyate A, °sya śasyate G, praśasyate W₁β₁PJ₃FK₅γ, prakāsyate K₂, praśasyate K₆ **47a** †dhāraṇā†] Sa₂V₄K₄γ; dhāraṇām̄ μJ₂, dhāraṇām̄ GJ₃K₅, dhīraḥ syāc M, na rakṣā α₃, dhāraṇā J₄, dhāraṇāc K₂PF, dhāraṇāc K₆ • †vāhe ca†] °vāhena μ

42d labhate tanu samgam add. G • **42d** labhate—**43c** tatroktam̄ om. V

śaśivāhena pavanam pūrayed ātmanas tanum ||47||
 ravivāhena cotsargah śasyate dehavṛddhaye |
 etat te vyāhṛtam devi kalāsthānam caturgūṇam ||48||

[parāmṛtamahāpadam]

ataḥ param pravakṣyāmi parāmṛtamahāpadam |
 vajrakandam lalāte tu prajvalaccandrasaṁnibham ||49||
 lamgarbhām caturasram ca tatra devah paraḥ śivah |
 devatāḥ samupāsante yoginah śaktisamyutam ||50||
 cūlitale mahādevi lakṣasūryasamaprabham |
 trikoṇamandalam madhye devam liṅgātmakam śivam ||51||
 ramgarbhamadhyamam devi svaśaktyāliṅgitam param |
 devatāgaṇasamjuṣṭam bhāvayet parameśvari ||52||
 dakṣaśaṅkhe mahābhāgē ṣaḍbinduvalayānvitam |
 yaṁgarbham dhūmravarṇam ca tatra devam maheśvaram ||53||
 lingākāram smared devi śaktiyuktam gaṇāvṛtam |
 vāmaśaṅkhe 'rdhacandrābhām sapadmaṁ maṇḍalam śive ||54||
 vaṁgarbham ca dṛḍham madhye tatra liṅgam sudhāmayam |
 gokṣīradhavalākāram śaraccandrāyutaprabham ||55||

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$; $\alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 R B$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

47c °vāhena] °vāhe ca βγ • pavanam] pavanaiḥ K₅ **47d** pūrayed ātmanas]
 pūrayitvātmanas G • tanum] padaṁ K₂ **48a** ravivāhena] viśavāhena G, ravivāhe
 ca γ₁, ravivāhe ta° B • cotsargah] tvotsargah α₂, votsargah VK₄, °thotsargah B **48b**
 °vrddhaye] siddhaye G **48c** etat] evam AB • vyāhṛtam] kathitam S, vyākṛtam
 α₃ **48d** caturgūṇam] ca tadgunaḥ AJ₇, ca [ta]dgunaḥ J₆ **49b** °mahāpadam] μ;
 mahāpatham GSMα₃β₁PFK₅K₆γ, mahāmṛtam α₂, mahāmatham K₂, mahīpatham J₃ **49c**
 °kandaṁ] °kamde μ, °kamda α₂, °kuṇda J₁R • lalāte tu] lalāṭoktaṁ S, lalāte ca αJ₃
50a lamgarbham] μG; lamgarbhe Sβγ, lam[bijam] N, lambitam W₁, lambijam M, ligalam
 K₁, lāmgalam K₃ • caturasram] caturasre VK₅ **50b** tatra devah paraḥ śivah] tatra devam
 para āvaram G (unm.), tāvad eva paraḥ śivah α₃ **50c** devatāḥ] Sp^cα₃J₂VK₄K₅; devatās
 μ, devatā GJ₄PJ₃γ₁, tad devah S^ac, te devah N, tam devah W₁, ta devah M, devatām K₂FK₆B
 • samupāsante] tam upāsamte J₆, tum upāsamte AJ₇, samupāsate J₂, samupāsatte VK₄,
 śaktisamyuktā M **50d** yoginah] Sa₁B; yoginyah μG, yoginyah α₃, yogibhyah β₁K₂PK₅K₆,
 yoginayah J₃, yogibhyāś F, yogibhyām γ₁ • śaktisamyutam] μβγ₁; śaktisamyutāḥ Sa₂α₃,
 samupāsate M, śaktisamyutām B **51a** cūlitale A, cūlitale J₆J₇K₁K₂FK₅γ, cūlitale
 G, cūlitāle α₂ • °devi] °bhāge G **51b** °prabhām γ **51c** °mandalam]
 °mandala° W₂, °mandale B **51d** devam] deva α₂J₂J₄PFK₆, devi K₂γ • °śivam] μSaV;
 śive GJ₂J₄K₄K₂PJ₃FK₅K₆γ **52a** °garbha°] °garbham GSαVF • °madhyamam]
 °madhyagam μG, °paramam α₃, °madhyama° γ₁ **52b** °liṅgitam] °liṅgitām γ • param]
 pare G **52c** °samjuṣṭam] °samvitam G, °samyuktam α₄, °samtuṣṭam K₂, °justam ca γ
52d bhāvayet] plāvayet J₂, sāvayet J₄, lāvayet K₄ • parameśvari] parameśvarī K₃J₄K₂K₆,
 parameśvaram J₃B **53a** °śāṅkhe] °śāṅkhe α₃, °śāṅkhya K₆ **53b** °ānvitam] °āṅkitam
 M, °ānvitā α₃γ₂R **53c** °garbham] °garbha° NJ₂J₄VPγ₁, °garbhe B **53d** devam
 maheśvaram] devo maheśvaraḥ SaK₆ **54b** śaktiyuktam] śivayukta α₃, śaktiyukti K₂
 • ganāvṛtam] gunāvṛtam K₂, gunānvitam J₃ **54c** °śāṅkhe] °śāṅkhe] °śāṅkhe
 α₃, °śāṅkho K₂, °[sa]khe P, °sekhe J₃ **54d** sapadmaṁ] svapadmaṁ μ, sapadma ° K₂γ₁,
 pāpaghnam J₃ **55a** °vam°] va° μ, ya° K₃, tam° J₃ • ca dṛḍham] ṭaḍham paksya° A
 (unm.), dṛḍham pakṣa° J₆J₇ (unm.), ca kūritam G (unm.), ca ṭṛṭam M, candrādyā° K₆
55b liṅgam] liṅga° γ₁

svaśaktisahitam̄ sarvadevatāgaṇasevitam |
 evam̄ devi caturdikṣu sthānāny uktāni vai mayā ||56||
 teśām̄ madhye mahāvṛttam̄ haṃgarbhām̄ tatra pārvati |
 parameśaḥ paraḥ śambhuḥ svaśaktisahitaḥ sthitāḥ ||57||
 lingākāro gaṇayutāḥ sūryakotisamaprabhāḥ |
 pr̄thivyadhipatir bhāle paścime sūryanāyakah ||58||
 daks̄aśaṅkhe 'nilapatir vāme jalapatiḥ śive |
 madhye vyomādhipaḥ śambhusthānāḥ pañca mayoditāḥ ||59||
 vyomādhipasya devasya śīrordhve caturaṅgulam |
 jyotirmāṇḍalamadhyastham̄ koṭicandrasamaprabham ||60||
 divyāmṛtamayam̄ bhāṇḍam̄ mūlabandhakapāṭakam |
 ūrdhvacandram̄ mahāśailam abhedyam amṛtāspadam ||61||
 śītalāmṛtamadhye tu vilinam̄ liṅgam̄ iśvari |
 trasareṇupratīkāśam̄ koṭicandrasamaprabham ||62||
 heyopādeyarahitam ajñānatimirāpaham |
 atītya pañca sthānāni paratattvopalabdhaye ||63||
 parāmṛtaghaṭādhārakapāṭam̄ kumbhakānvitam |

 $\mu = AJ_6 J_7$ $\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$ $\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$ $\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

56a svaśakti°] sam̄śakti° N, saśakti° W₁, suśakti° γ • sarva°] μGα₁K₁K₂K₆B; sarvam̄ SK₃J₂VK₄FK₅γ₁, sarve J₄, sam̄rva P, tatra J₃ **57a** °vṛttam̄] μGSα₂α₃VK₅; °vṛtte M, °vṛksam̄ J₂PJ₃FK₆γ, °vṛtam̄ J₄K₄, °vṛksam̄ K₂ **57b** °garbhām̄] °garbhe Mγ₁ • tatra] tava M, tattva α₃ **57c** parameśaḥ] μFK₅; pareśvara° G, parameśvaraḥ SNJ₂VK₄K₂PK₆γ (unm.), pareśvaraḥ W₁Mα₃J₄, parame J₃ (unm.) • paraḥ] para° B • śambhuḥ] śambhu GFJ₅W₂ **57d** svaśakti°] svaśakti° μG, svasina° K₁, khasita° K₃, svaśaktiḥ J₃K₆ • °sahitaḥ sthitāḥ] J₆SNMJ₂J₄K₄PJ₃F; °sahitasthitāḥ AJ₇GW₁VK₂K₆, °saktisamsthitāḥ α₃, °sahitaḥ śivāḥ K₅, °parataḥ sthitāḥ γ₁, °parisevitāḥ B **58a** °ākāro] °ākāre NK₃J₂K₆, °ākāraī W₁, °ākāraī M, °ākārai K₁ • °gana°] J₆J₇GK₆B; guna° ASβ₁K₂-PFK₅γ₁, gunai α, guni° J₃ • °yutaḥ] °yuktaḥ α **58b** °sūryakoti°] kotisūryā° G **58c** pr̄thivya°] pr̄thivya° AMα₃βW₂B • °patir] J₆J₇Gα₁K₂; °pati Aβ₁, °patiḥ SPJ₃FK₅K₆γ, °pater α₃ • bhāle] μα₂α₃; jāle G, lābhe M, pūrve SVK₅K₆γ, purve J₂, pūrva J₄K₂F, vāme K₄, purvaiḥ P, pūrvaiḥ J₃ **59a** °dakṣa°] tathā G, daksi° γ₁ • °śaṅkhe α₃ • nila°] mīla° μ **59b** °śive] śivāḥ μGM **59c** °madhye] om. G • vyomādhipaḥ] μ; vyomādhipa° G, vyomapatih SNK₅γ₂W₂B, vyomapatih W₁Mα₃β₁K₂PK₆F, somapati° J₃, yāmapatiḥ K₆ • °śambhu°] μ; sthānāny Gβ₃, sthāne Sa **59d** °sthānāḥ] μ; etāḥ G, ete Sa, esām̄ J₂J₄K₄PJ₃FK₅K₆γ, esā VK₂ • °mayoditāḥ] J₆GSW₁MK₁; mayoditā AJ₇NK₃R, mayoditām̄ β₁PK₅K₆B, mayodita K₂, mayoditā J₃F, mayoditām̄ γ₂W₂ **60b** °śīrordhve] J₆J₇SFK₅; śīrordhē AA₁β₁K₂PJ₃FK₆, śīrordhāś G, śīrordhe α₃, siddhaṁ ca γ • °aṅgulam̄] SJ₂PJ₁-RB; °aṅgule μGaJ₄VK₄K₂K₅K₆, °aṅgulām̄ J₅W₂ **61a** °mayam̄] μGSα₅; °maye β₁K₂PK₆γ, °mayo F • °bhāṇḍam̄] μGSα₅; bhāmde J₂J₄K₂PK₆γ, bhāmda V **61b** kapāṭakam̄] kavāṭakam̄ AGK₄, kavāṭakam̄ J₆J₇ **61c** °ūrdhvacandram̄] K₅B; ūrdhver urdhva° A, ūrdhver ūrddhva° J₆, ūrdhver ūrdhva° J₇, ūrdhvaramdlha° G, ūrdhvacamdra SaJ₂-J₄K₄K₂PJ₃Fγ₂W₂, ūrdhvaśailam̄ V, ūrdhvā*andra K₆, urdvam̄ camdrām̄ R • mahāśailam] tathā camdra° V **61d** °abhedyam̄] μGαK₅; abhedam SJ₂J₄K₂PF, bhavedam V, abhedām J₃, ahābhed K₆, amedam γ • amṛtāspadam] amṛtātam̄ param α₃, amṛtātmakam̄ J₄ **62a** śītalāmṛta°] śītaramṛta G (eye-skip to 64a) **62b** °iśvari] °iśvaram̄ βγ **62d** °candra°] sūrya S **63c** °atītya] abhiṣṭa α • pañca] °tatva° M • °sthānāni] śūnyāni α **63d** paratattvopalabdhaye] param tatve pi labhyate α₂α₃, paratatte ca labhyate M, paratattvopalabhyate J₃, param tatve *pi* lavdhaye K₅ **64a** °ghatādhāra°] J₆J₇; °catādhāra° A, °ghaḍādhāra° G, °saḍādhāra° SK₃J₄VK₄PJ₃FK₅K₆γ, °saḍādhāram̄ α₁K₁J₂, °saḍādhāra° K₂ **64b** °kapāṭam̄] °kavāṭam̄ μG; kapālām̄ α₁, kapāla α₃

60c-61a om. J₃ **62a** °madhye tu-**64a** parāmṛta° om. G

manasā saha vāgīśām ūrdhvavaktrām prasārayet ||64||
 niruddhaprāṇasamcāro yogī rasanayārgalam |
 līlayodghāṭayet satyam samprāpya manasā saha ||65||
 śītaleksurasasvādu tatra kṣīrāmṛtam̄ himam |
 yogapānam̄ pibed yogī durlabham̄ vibudhair api ||66||
 tatsudhātṛptisamṛptah̄ parāvasthām upetya ca |
 unmānyā tatra samyogam̄ labdhvā brahmāṇḍakāntare ||67||
 nādabindumayam̄ māṁsam̄ yogī yוגena bhakṣayet |
 etad rahasyam̄ deveśi durlabham̄ parikīrtitam ||68||
 sarvajñena śivenoktam̄ yat phalam̄ sāstrasamtatau |
 tat phalam̄ labhate satyam̄ ṣaṇmāsān nātra samśayah ||69||
 samprāpya siddhisamṛtānam̄ yo yogam imam̄ īsvari |
 na vetti tasya vaktavyam̄ na kiṁ cit siddhim icchatā ||70||
 na jānanti gurum devam̄ sāstroktān samayāṁs tathā |
 dambhakautīlyaniratās teṣām̄ sāstram̄ na dāpayet ||71||

[amṛtenāṅgamardanam]

jihvāmūle sthito devi sarvatejomayo 'nalaḥ |
 tadagre bhāskaraś candras bhālamadhye pratiṣṭhitah ||72||

72a-73b cit. Nārāyaṇadīpikā (D) ad Brahmavidyopaniṣad 8, ĀSS 29, p.341

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

64c vāgīśām] S α_1 J₃; vāgīśīm $\mu G\alpha_3FK_5$, vāgīśīm J₂J₄K₄PK₆γ₁, vāgīśam V, vāgīśā K₂, vāgīśī B **64d** ūrdhvā°] ūrdhvam̄ Gα₃RB • °vaktrām̄] vakte G **65a** niruddha°] samruddhā A, samruddha J₆J₇G, niruddhā J₂P **66a** śītaleksu°] śītalakṣṇa° A, śīteksura° α • °rasasvādu] °rasasvādām S, °sasusvādām̄ α, rasah svādu γ₁ **66b** tatra kṣīrāmṛtam̄] μ; hrdayam̄ kṣīropam̄ G, tat kṣīram amṛtam̄ S $\alpha_2\alpha_3\beta_1K_2PFK_5\gamma$, tat kṣaram amṛtam̄ M, tat kṣaram amṛtam̄ J₃, *tat*kṣīram amṛtam̄ K₆ • himam̄] hitam̄ μK₂, param̄ α **66c** yogapānam̄] parāmṛtam̄ G • pibed yogī] GS α ; pibem̄ madhyam̄ μ, pibet kṣīram β₁K₂PFK₅γ, pibet kṣīram J₃, bhavet kṣīram K₅ **66d** vibudhair] vividhair μK₂, tridaśair S **67a** °trpti°] °pāna° G, °rasa° M • °trptah̄] GSK₅; °taptaḥ μ, °trptyai α₂, °trptya M, °trpto cett. **67c** unmānyā tatra] unmānyam̄ tra° α₂, tanmayam̄ netra° α₃, unmāna tatra K₅ **67d** labdhvā] badhvā γ • °kāntare] °kānanam G **68a** māṁsam̄] māsam AJ₆W₁J₄J₃B, māsa W₂R **68d** parīkīrtitam̄] tridaśair api M **69a** sarvajñena] sarvajñānam̄ G, sarvam̄ tena γ **69b** yat phalam̄] μ; sphalām̄ cett. • °samtatau] °sammatau J₄, °samsṛtau P, °sammamatam B **69c** phalam̄] μ; sarvam̄ cett. • labhate] labhyate α₂α₃γ • satyam̄] nityam̄ G, siddha N, siddham̄ W₁ **69d** °māsān] °māsām̄ G, °māse α₂ **70a** siddhi°] siddhim̄ AJ₂VK₂ • °samṛtānam̄] μGJ₂VK₄FK₅K₆γ; °sopānam̄ S α_1 , °sāmpānam̄ α₃, °samjñānam̄ J₄, °samṛtānam̄ K₂, °satāmnām P, °samṛtāno J₃ **70b** yo yogam imam̄ īsvari] yogagamyam apīśvari A, yogayogamam īsvari J₆J₇, yo yogam imam̄ īsvaram K₅, *y*ogagamyam maheśvari B **70d** kiṁ] kva μ, ca α • cit siddhim̄] siddhim̄ pra° α₁, siddhim̄ ni° α₃ • icchatā] μSK₂PJ₃FK₆; icchatām̄ Gγ, icchataḥ S^vJ₂J₄K₄K₅, °yachati α₁, °yacchasi K₁, °yakvasti K₃, icchati V **71a** gurum̄] gurūn F **71b** °oktān] °okta° Gγ₂, °oktām K₁W₂, °oktāh̄ K₃ • samayāṁs tathā] samayam̄ tathā G, samayān punah̄ K₅ **71c** dambhakautīlyaniratās] ye dambhyakuṭilās tebhyaś G **71d** teṣām sāstram̄] sāstram etam G **72a** °mūle] °mūla° G • sthito] sthiti A, sthite J₆, sthītā Gα₃ • devi] devī α₃J₄J₃K₆, devah̄ D₁ **72b** °nalaḥ] nilah̄ J₄B, jalāḥ J₃ • **72c** **72d** bhālamadhye] μ; tālumūle GM, tālumadhyā° K₅, tālumadhye cett. • pratiṣṭhitah̄] vyavasthitah̄ G

67 found after 68 J₃ 72b all witnesses except μGD insert corrupt versions of 75ab; see full collation for readings 72b-73a om. V

evam yo vetti tattvena tasya siddhiḥ prajāyate |
mathitvā maṇḍalam vahneḥ samudbheda prayatnataḥ ||73||
taduṣṇasāradravitaṁ bhālajam candra maṇḍalam |
bhāskarādhiṣṭhitāgreṇa rasanena samāśrayet ||74||
tac candragalitam̄ devi śītalam̄ paramāmṛtam̄ |
nāśikārandhraniryātām̄ pātreṇa parisamgrahet ||75||
tenāṅgamardanāt satyam nāḍīsuddhiḥ prajāyate |
gudalingodgatam̄ pātre nirgatam cāmarīrasam ||76||
kakṣamṛtam̄ ca samṛlodya samṣkrtaṁ cādhara rasaiḥ |
tenāṅgamardanām kṛtvā yogī loke nirāmayah ||77||
balavāñ jāyate satyam valīpalitavarjitaḥ |
jihvāmūlam̄ samudghṛṣya tatra jātam̄ mahādravam ||78||
svadeham̄ mardayet pūrvam̄ rasanā vatsarārdhataḥ |
caturaṅgulavṛddhā ca jāyate nātra samśayah ||79||

[khecarīmudrā]

utkrṣya rasanām ūrdhvam̄ dakṣināṅgulibhiḥ śive |
vāmaḥastāṅgulibhiś ca ghaṇṭikām̄ sphoṭayec chive ||80||
mathitvā pāvakasthānam ūrdhvavaktram̄ śanaiḥ śanaiḥ |

 $\mu = AJ_6J_7$ $\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$ $\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$ $\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

73a tattvena] deveśi μ , tatvajñas G **73b** prajāyate] prayujyate γ **73c**
vahneḥ] vanhiṇi G **74a** taduṣṇasāradravitaṁ] GB; usṇasāradravitaṁ A (*unm.*),
duṣṇasāradravitaṁ J₆J₇ (*unm.*), taduṣnatvadravībhūtām S_α₁, taduṣṇam̄ cāmṛdravībhūtām α_3 -
, taduṣṇasāradravitaṁ K₅ ($\beta_1K_2PJ_3F\gamma_1$ have corruptions of taduṣṇasāradravitaṁ) **74b**
bhālajam̄] μ ; taj jalām α_3 , vahnijam K₅, tālujam cett. • °maṇḍalam] °maṇḍale α_3
75a tac] μK_6B ; tvam̄ γ_1 , tam̄ cett. • °candra°] cāmṛdrā° A **75b** śītalām̄] śītalām̄ [*]
G, śītalā γ_1 • paramāmṛtam̄] tat paayomṛtam̄ A (*unm.*), yat payomṛtam̄ J₆, tat payomṛtam̄
J₇, ya*mpa*yogī tam̄ G **75d** pātreṇa] pātre ca α_3 **76a** tenāṅga°] tadaṁga°
G, tebhvāṁga° γ • °mardanāt satyam̄] °mardanām̄ nityam̄ G **76b** nāḍī°] nādi°
AGJ₃, nadā° R • °suddhiḥ μ **76c** guda°] guhya° J₃, guda° K₆, gūḍha° γ
• °lingodgatam̄] GSJ₂VPJ₃FK₅γ; °lingohatam̄ μK_6 , °limgadrutam̄ α_2 , °limgam̄ drutam̄ M,
°limgād drutam̄ α_3 , °limgāhṛtam̄ J₄, °limgoḥṛtam̄ K₄, °limgāgatam̄ K₂ • pātre] devi μ **76d**
nirgatam̄] nirgamam̄ μ , nirmathyam α_1 , nirmathyā α_3 , nirgata° K₂FK₆ • cāmarī°] μG ; yo
marī° SJ₄J₃, amari° α_1 , saśari° α_3 , vyomari° J₂VK₄PFK₅γ, °tyomari° K₂, °syāmari° K₆ •
°rasam̄] °rakam̄ α_3 **77a** kaksāmṛtam̄] kalāmṛtam̄ μ , kakṣāmṛtam̄ α_3 , kaksāmṛtam̄ J₂V,
kamkṣāmṛtam̄ P, samkhyāmṛtam̄ J₃, kathāmṛtam̄ γ • °lodya] °yojya M, °lepa K₂, °lodya P,
°ledya J₃, °lepya γ **77b** samṣkrtaṁ] S_α₁J₂VK₂FK₅K₆B; samṣkrtyam̄ μ , samṣkrtya G, sa
satyam̄ α_3 , saskṛtam̄ J₄K₄, samskrītam̄ P, samṣkrtyam̄ J₃, samṣkrtaṁ γ_1 • °cādhara°] svāmari°
G, vāḍhārā° B • °rasaiḥ] °rasam̄ G, °rasah α_3 , °rasau J₂J₄K₄ **77d** yogī loke] yogī
sāt tu G, *transp.* S_βγ **78c** samudghṛṣya] GW₂; samūḍghṛṣya A, samuddhṛṣya
J₆J₇, ca samghṛṣya S_α₁, ca samṛḍya α_3 , samṛḍigī° r°khya J₂, samuddhṛṣya J₄VK₅, samud-
vṛṣya K₄, samutkṛṣya K₂PB, samudghṛṣya J₃, samughṛṣy*a K₆, samud*usya γ_2 , samuṣṭāṣya R
78d jātam̄] jāta° GK₂ • mahādravam̄] madadravam̄ μ **79a** svadeham̄] svadehe
AJ₂J₄K₄K₂ • °pūrvam̄] pūrvā° α_2 **79b** rasanā] rasena Ma₃ **79c**
°vrddhā] μJ_3 ; °vrddhyā cett. **80a** utkrṣya] ākrṣya G • ūrdhvam̄] ūrdhve J₆J₇,
ūrdhvā° $\alpha_2\beta_1K_2PJ_3FK_6$ **80d** ghaṇṭikām̄] GSNJ₂K₅; rasanām̄ M, ghaṇṭikā cett.
81a pāvakasthānam̄] vāmakan̄ sthānam̄ μ , pāvakāsthāne G, pāvakām̄ sthānam̄ F **81b**
°vaktram̄] μSJ_2J_3FR ; °vaktraḥ Ga₁K₅, °vaktra K₁J₄K₄, °cakra K₃K₆, °cakraḥ V, °cakram̄
K₂P_γW₂B

75 om. J₃ **80ab** om. J₄K₂F

trikūṭordhvē ca candrāṁśe śivasthānam̄ samāśrayet ||81||
eṣā te khecarīmudrā kathitā mṛtyunāśinī |

[bhaṭanāṭadoṣāḥ]

evam abhyāsaśilasya tadvighnārthaṁ bhavanti hi ||82||
bhaṭabhedāś ca catvāro naṭabhedāś tathaiva ca |
aṅgaśoṣāḥ kṣudhālasyam̄ kaṇḍūr dehavivarṇatā ||83||
bhaṭasya pratyayā ete teṣāṁ śṛṇu ca bheṣajam |
mano nirviṣayam̄ kṛtvā trimāsam amarīrasam ||84||
deham udvartayet tena dehavṛddhiḥ prajāyate |
tris trir udvartanam̄ kuryād divā rātrau tathaiva ca ||85||
rasanām̄ ūrdhvam̄ āyojya vajrakandapadonmukhīm̄ |
tatsudhām̄ lihataḥ satyam̄ kṣudhālasyam̄ ca naśyati ||86||
tatsudhām̄ amarīm̄ devi gr̄hītvā cāṅgamardanāt |
svaśārīravivaranatvam̄ kaṇḍūś cāpi prāṇasyati ||87||
naṭabhedāś ca catvāro bahudhā samsthitāḥ priye |

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

81c °rdhvē ca] GNM; °rdhvam̄ ca μ, °rdhve rdha° SF, °rddhe ca W₁, °rdhvor ca K₁, °rdhvordha ca K₃, °rddhaidva J₂, °rddhaimdvam J₄, °rddhe dyām K₄, °rddham̄ K₂ (unm.), °rdve P (unm.), °rddhe rddha° J₃K₆, °rdhve tha K₅, °dghāṭa° J₁J₅R, °dghāṭya W₂B • candrāṁśe | SMβ₁FK₅K₆; vajrāṁtyo μ, vajrāṁte G, cāṁdrāṁśe α₂, cakrāṁśe α₃, camdrāṁso K₂, camdrāśe P, camdrātam J₃, °yac camdro J₁, camdromsē J₅, camdroše W₂, °yac camdrā R, camdrāṁśam B **81d** samāśrayet] samācāret G **82a** eṣā] eṣām AJ₄Vγ₁ **82d** °vighnārtham̄] vijñānām G, °vidyārtham̄ α₃, °vidyāś ca J₂J₄, °vijñārtham̄ J₃, °vighnāś ca K₆ • bhavanti hi] bhavanti hi A, bhavaty atha G, bhavemti hi J₂, bhaveti hi J₄, bhavan na hi K₂ **83a** bhaṭa°] μB; haṭa° Gα₂J₂K₅, hatha° SMK₁J₄K₄K₂FK₆, ha° K₃ (unm.), hara° V, hava° P, deha° J₃, ma° J₁R (unm.), bha° J₅W₂ (unm.) **83b** nāṭa°] nara° V, nat° P (unm.) **83c** °śoṣāḥ] μSα₁K₅; °dōṣāḥ G, °śoṣā° α₃J₂°, °soka° J₄γ₁, °śoṣka° V, °soka° J₂°K₄K₂PJ₃K₆, °sokaḥ F, °seka° B • °ālasyam] °ālasya° GK₂PFK₆γ **83d** kaṇḍūr] GSNMVK₄F; kamḍā Aα₃, kamḍū J₆J₇J₄K₆, kaṇḍū W₁, kamḍur J₂K₂PK₅, kumḍar J₃, kaṭu J₁W₂B, kaḍu J₅, kadu R **84a** bhaṭasya] J₆J₇VPK₅°γ; bhaṭahṣya A, haṭasya GN-K₄FK₅°, haṭhasya SW₁M₄, naṭasya α₃K₂J₃K₆, bhdataṣya J₂ • pratyayā°] pratyayā° μG • ete] cete A, caite J₆J₇, caiva G, °py ete α₃ **84b** śṛṇu ca] μGα; transp. Sβγ **84c** kṛtvā] puḍakā A (unm.), puḍkā J₆, puḍakā J₇ **84d** °māsam] °māsām G, °vāram B • amarīrasam] μG; amṛtārasaiḥ B, amarīrasaiḥ cett. **85a** tena] α₃B; tasya cett. **85c** tris trir udvartanam] trir udvartanakam̄ μ, nirudvarttanakam̄ α₃ **85d** divā] μM; sapta° G, ahni cett. • rātrau] °rātrām G **86a** **86b** °padon°] °paron° AJ₆, °vad un° G • °mukhīm̄] °mukhī α₃J₂K₄K₂° **86c** °sudhām̄] °sudhā α₃K₂γ • lihataḥ] lihitah K₅, lihitam̄ γ **87a** amarīm̄ devi] G; amarī devi A, amarī devi J₆J₇, amṛtam̄ cāpi SFK₅γ, amarīm̄ cāpi M, amarī cātha α₃, amṛtaś cāpi J₂VK₄K₂PK₆, amṛtam̄ J₄ (unm.), amṛtam̄ trāpi J₃ **87b** gr̄hītvā] gr̄hītvā A, kasiṭvā G **87c** svaśārīravivaranatvam] μGMα₃; sarvam̄ śārivaraivaranāyam cett. **87d** kaṇḍūś cāpi pra°] SMα₃J₄K₄F; kamḍūtvam̄ ca pra° μ, kamḍūkatvam̄ ca G, kamḍūś cāpi pra° J₂PJ₃K₅γ₁, kaṇḍūsyāpi pra° V, kuṇḍaś cām̄ pra° K₂ (unm.), kantuś cāpi pra° K₆, kamḍūś cāpi vi° B **88a** naṭabhedāś] nabhatedāś A, navabhedāś J₄ **88b** bahudhā] hi mudā G • samsthitāḥ] J₆GSMF; samsthitā AJ₇W₁J₂J₄K₄K₂PJ₃γ₁, samsthitām NK₆, śāṁsiñā K₁, śāṁsiñā K₃, samsthite VK₅, samsthitāś B • priye] ca ye B

82b sarvasiddhipradā devi jīvanmuktipradāyinī || iti śīrmatsyendrasaṁhitāyām̄ paṁcadaśah pāṭalāḥ add. μ **86cd** om. J₄ (eye-skip from tat to tat) **87** om. α₂

netrarogo 'ngavepaś ca dāho bhrāntis tathaiva ca ||88||
 bhedam ekaṁ mayā proktam dvitīyam adhunā śṛṇu |
 dantaruk cālpasattvam ca dehalāghavanāśanam ||89||
 tṛtiyabhedam ca tathā śṛṇu devi mahājvarah |
 śiroruk śleṣmadoṣaś ca caturthaḥ sampradharyatām ||90||
 vamanam śvāsadoṣaś ca netrāndhatvam tathaiva ca |
 durjayā ca tathā nidrā teṣām śṛṇu ca bhesajam ||91||
 mūlādhārāt suṣumnāyām ūrdhvam kundalinīm nayet |
 niścalām ūrdhvagām jihvām kṛtvā kumbhakam āśrayet ||92||
 śaktikṣobhān maheśāni mahānādāḥ pravartate |
 yadā śṛṇoti tam nādam tadā muktaḥ sa ucyate ||93||
 cintayed amṛtāsiktam svadeham parameśvari |
 anena devi māsena pūrvadoṣaiḥ pramucyate ||94||
 anenaiva vidhānenā dvimāsaṁ tu yadācaret |
 tadā śṛṇoti karṇābhyaṁ mahāgajaravadhvaniṁ ||95||
 pūrvavac cintayed deham dvitīyair mucyate gadaiḥ |
 trimāsād brahmanādaṁ ca śṛṇutvā pūrvavat smaret ||96||

 $\mu = AJ_6 J_7$ $\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$ $\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$ $\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

88c netrarogo] netrarogaḥ GN α_3 , netrarogaś K₂, netre rogaṁ J₃, netrasya ro° B • 'ngavepaś] G; mṛgašeśā A, mṛgaśoṣā J₆J₇S_αJ₂V_K₅, mṛgaśoṣā J₄K₄K₆, ca śokaś K₂, śokaś PJ₅W₂ (*unm.*), ca śokam J₃, pi śokaś FJ₁R, °go śokaś B **88d** dāho bhrāntis tathaiva ca] bhrānti-dāhopaśoṣakāḥ G **89a** bhedam ekaṁ] μα; idam ekaṁ G, eko bhedo S, eko doṣo βγ • mayā] tathā α • proktam] μΓα; proktro Sβγ **89c** °ruk] μΓMα₃VPJ₃K₆; °rug SFK₅, °kam N, °ka° W₁, °k J₂ (*unm.*), °tuka*J₄ (*unm.*), tukru K₄ (*unm.*), °haḥ K₂, °ruk* J₁, °rukra J₅W₂R (*unm.*), °ruka B (*unm.*) • cālpasattvam] J₆J₇G; vālpasatvam A, ala-satvam S, kāyasatvam N, °śayatasvatvam W₁, kāyaśoṣā M, valasatvam K₁β₁PJ₃FK₆γ, kalaśatvam K₃, khalasattvam K₂, galasattvam K₅ **89d** dehalāghava°] deharomavi° G **90a** tṛtiyabhedam ca tathā] tathā tritiyam bhedam ca G, tṛtiyabhedam adhunā B **90b** devi mahājvarah] μSα₃J₂J₄VK₂PJ₃K₅; devi mahājvaraṁ G, devi maheśvari α₂, vakṣyāmi sumidari M, devi mahā°gh°āraḥ K₄, devi bhayajvaraḥ F, devī mahājvaraḥ K₆, devi mahajvaraḥ γ **90c** °doṣaś] °śoṣā M, °doṣāś F **90d** caturthaḥ] Sa₂; caturtham μΓα₃J₂J₄K₄K₅, caturthaś M • sampradhāryatām] cāvadhāryatām M **91a** vamanam śvāsadoṣāś] vamanasvāsa-dosam A, vamanam śvāsadoṣam J₆J₇, pamcamā*ś*śvāsadoṣāś G **91b** tathaiva ca] prajāyate S **91c** teṣām śṛṇu ca] J₆J₇W₁Mα₃K₆; tiṣām śṛṇu ca A, tadā śṛṇuta G, teṣām ca śṛṇu Sβ₁K₂PJ₃FK₅γ, śṛṇu devi ca N **92a** mūlādhāḥ] G; sammūlā A, samūlā J₆J₇γ₁, svamūlo SW₁Mα₃, samūlo NVK₄K₂J₃FK₅, samūlāt J₂J₄, samūlāc PK₆, samūlām B • °rāt su°] G; chāsa° A, chvāsa° J₆J₇α₂K₁VPFK₅K₆, cchvāsa° S, °dvāna° M, kvāsa° K₃, svāsa° J₂, svāsa° J₄, svāsa K₄, °tthāsa° K₂, sāva° J₃, caśi° γ • °sumnāyām] G; °samuyuktām S^ac, °rāmbhinnām B, °sambhinnām cett. **92b** ūrdhvam] μMK₂K₆B; ūrdhvām F, ūrdhva° cett. • kundalinīm] kundalinī W₁Mα₃K₂PJ₃K₆γ₁ **92d** āśrayet] ācaret F **93b** mahānādāḥ] jálanādāḥ μ, mahānāmdāḥ γ₂R **93c** sa ucyate] sa mucyate J₂K₄PJ₃, pramucyate VK₅ **94a** cintayed] secayed G • amṛtāsiktam] amṛtāmṛrabhi G, amṛtāśaktim α₃, amṛtāśaktam J₃ **94c** anena devi] tena deveśi F **94d** pūrva°] sarva° μV • pramucyate] vimucyate G **95b** dvimāsaṁ tu] dvimāsāmta A, dvimāsāmtaṁ J₆J₇G, dvimāsaṁ ca K₂J₁R • yadācaret] samāśrayet M, yadā°dh°aret J₂, yadā dharet J₄K₄, samācaret K₂K₆ **95d** °gaja°] °rāja° α₂ • °rava°] GMF; °vara° μSα₂α₃K₂J₃, °varaṁ J₂VK₄PK₅γ, ra J₄ (*unm.*), °ravam K₆ **96a** cintayed] kumbhayed M • deham] devi Γα₁J₄, dehe J₂, deha γ **96b** dvitīyair] μM; dvitīyo α₃, dvitīyai K₄, dvitīya K₂K₅, dvitīyam F, dvitīye cett. • gadaiḥ] bhramaiḥ G **96c** trimāsād brahmanādaṁ ca] trimāsāt śimhanādaṁ ca μ, trimāsāj jihvayā nādaṁ G, trimāsaṁ brahmanādaṁ ca N, trimāse brahmanādaṁ ca MF **96d** śṛṇutvā] μ; śṛṇuyāt cett.

89bc om. J₄ 90d–91a om. VK₂PJ₃Fγ 94ab om. K₂

tr̄tīyabhedadoṣaiś ca mucyate nātra samśayah |
 meghanādam aghorākhyam caturthe māsaparyaye ||97||
 śrutvā pūrvavad abhyasya bhrāntidoṣaiḥ pramucyate |
 evam sthiramatir dhyānam abhyāsam ca trikālataḥ ||98||
 sādhayet tryabdataḥ satyam jayate hy ajarāmarah |
 bhaṭadoṣacatuṣkasya naṭadoṣasya caiva hi ||99||
 nivāraṇam mayā proktam bhūyah śr̄ṇu surādhipe |
 yo 'smiṇ śāntे pare tattve yoge yogī sukhātmake ||100||
 praviṣṭah sarvatattvajñas tasya pādau namāmy aham |

[abhyāsa kramah]

prathamam cālanam devi dvitīyam bhedanam bhavet ||101||
 tr̄tīyam mathanam śastam caturtham ca praveśanam |
 tālumūlam samudghṛṣya jihvām utkarṣayet priye ||102||
 cālanam tad vijānīyād brahmārgalavibhedanam |

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

97a tr̄tīya°] tr̄tīye Gγ, tr̄tīyair M **97d** caturthe] caturtham γ • māsaparyaye] K₄K₂FK₅K₆; māsi paryayet μ , māsi paryāye GJ₃, māsi śrūyate S_αα₃, śrūyate priye M, māse ** J₂, māsa śrūyate J₄, māsaparyayat V, māsaparyyyate P, māsaparyate γ₁, māsaparyataḥ B **98a** śrutvā] smrtvā α₂J₂J₄, śr̄ṇa γ₁, śr̄ṇu B • abhyasya] μGα₂; abhyasyed M, abhyāse α₃, abhyāsād cett. **98b** °doṣaiḥ] GSαFB; °doṣaiś μ , °śeṣaiḥ β₁K₂PJ₃K₅K₆W₂ • pramucyate] ca mudyate A, ca mucyate J₆J₇ **98c** evam] brahma° G • sthiramatir dhyānam] μSNMα₃; sthiramatidhyānam GW₁, sarvasthiramatidhyānam J₂ (*unm.*), sarvasthiramatir J₄K₄J₃B, sarvam sthiramatir VPFK₅, sthiraśarvamatir K₂, sarvasthirasaramatir K₆ (*unm.*), sarvāsthiramatir W₂ **98d** abhyāsam ca] abhyasēc ca μ , abhyāsenā K₂ • trikālataḥ] dvikālakam μ , trikālakam G, trikālikāḥ α₂, trikālikāḥ α₃, trikālasaḥ J₂J₄K₄ **99a** sādhayet] μMK₁VK₂; kṛtvātha Ġ, sādhayat SJ₂J₄K₄PJ₃FK₅K₆, [dhārayat] N, dhārayet W₁, sādhayat K₃, sādhū yad γ₂, sādhayat W₂, sādhū yad R, sāṃsādha° B • tryabdataḥ] G; pravītaḥ AJ₇, avītaḥ J₆, abdataḥ SJ₂J₄K₄PFK₅K₆, pr̄ṣṭhataḥ α₁, paṣṭhataḥ α₃, aṣṭataḥ VJ₃, dr̄ṣṭataḥ K₂, bhūtaḥ γ₂W₂ (*unm.*), bhūta R (*unm.*), yed bhūtaḥ B **99c** bhāta°] μ-VK₄K₅^{ac}; hāta° GNJ₂PFK₅^{pc}γ, hāta° SW₁MJ₄K₆, naṭa α₃, hava° K₂J₃ • °doṣa°] °bheda° α₁, °bhedaīś α₃ **99d** naṭa°] bhāta° J₂J₄K₄PJ₃γ • °doṣasya] °bhedaśya M, °bhedaś ca α₃ • caiva hi] jāyate α₃ **100b** surādhipe] surādhipe A, narādhipe GB, surārcite α₁J₂J₄F **100c** yo 'smiṇ] μF; yasmin GSβ₁K₂PJ₃K₅K₆γ, yasminn α₂, yāśma° α₃ • śānte] amte α₁, °na śām° α₃ • pare tattve] μSβγ; parataṭe G, patitvā tu α₂, patitvā yo M, °te patitvā α₃ **100d** yoge] μ; yojīḥ J₂, yogī cett. • yogī sukhātmake] J₆J₇; yogī sukhātmake A, yogasukhātmani G, yoge surātmake α₂, yoge surārcite M, yogeśvarātmake cett. **101a** praviṣṭah] praviṣṭā μJ₃R, praviṣṭā J₂J₄J₁, pratiṣṭā K₄, praviṣṭāḥ J₅ **101b** pādau] pādām μGJ₂J₄K₄ **101d** dvitīyam] dvitīye SPJ₃B, dvitīyo γ₁ • bhedanam] conj.; maṇṭhanam M, mathanam ca **102a** tr̄tīyam] tr̄tīye S, tr̄tīyo K₂ • mathanam śastam] conj.; pānam uddiṣṭam μGSα₁VK₄PJ₃FK₅K₆γ, pīnam uddiṣṭam α₃, pāmanam uddiṣṭam J₂ (*unm.*), yāmanam uddiṣṭam J₄ (*unm.*), pātam uddiṣṭam K₂ **102b** caturtham] caturthām A, caturthe SK₂ • ca] μG; tat° cett. • praveśanam] praveśakam μ , prameλanam G **102c** °udghṛṣya] GSMJ₂J₄F^{ac}B; °udhṛṣya A, °uddhṛṣya J₆J₇K₃F^{pc}K₆, °udghṛṣya N, °uddhṛṣya W₁, °udghṛṣya K₁, °utkṛṣya V, °ud*ṣya K₄, °udiṣṭam K₂, °uṣṭasya P, °urdghṛṣya J₃, °udghṛṣya K₅, °uṣṭasya γ₁ **102d** utkarṣayet] udghṛṣayet GNM, uddhṛṣayet W₁, uktā kṣipet J₁R **103a** tad] μGSα₃; tam α₁βγ **103b** brahmārgalāvī°] μG; trimārgārgala° S_αβ₁K₂PJ₃FK₆, tribhāgārgala° K₅, samārgalāma° J₁, samārgala° J₅W₂R (*unm.*), paramārga° B (*unm.*)

98bcd om. γ₂R

bhedanam tad vadanti sma ḍmathanam tantunā priye ||103||
lohaṅkīlapraveśena yadā mathanam ācaret |
mathanam tad vijāṇīyād† yogavṛddhikaram priye ||104||
udghātyārgalam ākāśe jihvām ūrdhvam prasārayet |
praveśam prāhur iśāni yogasiddhipravartakam ||105||
brahmārgalaprabhedena jihvāsanākramanena ca |
pratyayah paramesāni kṣaṇat satyam prajāyate ||106||
ādāv ānandabhbhāvatvam nīdrāhānir ataḥ param |
saṅgamam bhojanam caiva svalpamātram prajāyate ||107||
puṣṭih samjāyate tejovrddhiś ca bhavati priye |
na jarā na ca mṛtyus ca na vyādhipalitāni ca ||108||
ūrdhvaretā maheśāni aṇimādiguṇānvitah |
yadi niścalabhāvena yogam evam prasādhayet ||109||
tadā proktān imān samyak phalān labhati pārvati |
jihvāgre śrīś ca vāgiśā samsthita vīravandite ||110||

 $\mu = AJ_6J_7$ $\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$ $\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$ $\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

103c bhedanam tad] S; tam μ (*unm.*), bhedanam ta[*] G, bhedanam tam $\alpha_1\beta_1PK_5K_6B$,
bhedam na tam α_3 , bhedanam te K_2J_3 , bhedanāmte F, bhedanam ta γ_1 • vadanti sma] vadamtī
smām G **103d** mathanam] UUULU μ • tantunā] tamptumat G **104a** lohaṅkīla°]
lohaṅkena G • °praveśena] °prayogeṇa F **104b** yadā] S $\beta_1PJ_3\gamma$; yathā $\mu G\alpha K_2K_5K_6$,
yadhaḥ F • mathanam] mamthānam M • ācaret] ārabhet μK_2 **104c** mathanam]
mamthānam MV • tad] μSB ; tam *cett.* **104d** yoga°] yogī $\mu\alpha_3$ • °vṛddhi°]
°siddhi° α • priye] μMB ; bhavet $S^p\alpha_2\alpha_3\beta_1PFK_5K_6\gamma W_2$, param $S^aC_2K_2J_3R$ **105a**
udghātyārgalam] udarhorgatam A, udghārgatam J_6J_7 (*unm.*), ubhayorgalam γ_2R **105b**
jihvām ūrdhvam] jihvāmūlam α_3J_1R **105c** praveśam] āveśam F • prāhur iśāni] prāhur
iśāni AV J_5W_2 , paramesāni G **105d** °siddhi°] °vṛddhi° G • °pravartakam] pra**kam G,
karaṇ param N, praveśame W $_1$, prādāyakam K $_2$ **106a** brahmārgalaprabhedena] μ ; praveśe
tālumūlena N, brahmārgalapravēṣena *cett.* **106d** kṣaṇat satyam] kṣaṇārdhāt sam°
 μG **107a** ānandabhbhāvatvam] ānandabhbhātvam A, ānandānubhavo G, ānandabhbhāvaś
ca M, ānandabhbhāvāti[°] J_5B , ānandabhbhāvāni W $_2$ **107b** nīdrā°] nīindrā° A • °hānir
ataḥ] °hanis tataḥ G, °hānis tataḥ SF, °hāre tataḥ K $_1$, °hāram tataḥ K $_3$, °hāritāḥ J $_4$ (*unm.*),
°hāni iti J $_3$, °hāniḥ mataḥ J $_5$ • param] padam μ **107c** saṅgamam] μGW_1M ; saṅgame
S $\beta_1PJ_3K_6J_5W_2B$, saṅgama α_3 , saṅgamo K $_2F$ • bhojanam] bhojane K $_5K_6$ • caiva] G; devi
cett. **107d** svalpa°] svalpam μ , jalpa° W $_1M$, svapna° K $_2B$ • °mātram] alpam μ
108a puṣṭih $\mu\alpha_3$; śrīśis G, tuṣṭih *cett.* **108b** °vṛddhiś ca bhavati] μ ; dehasiddhir
bhavet J_1R , dehavṛddhir bhavet *cett.* **108c** na jarā na ca] nam jarā nam ca A, na jarā
tasya M **108d** °vyādhī°] AM $\beta\gamma$; vyādhī J $_6J_7GS\alpha_2\alpha_3$ • °palitāni ca] c; °palitam na
ca μ , palitam tathā G, °palitāny api S $\beta\gamma$ **109a** °retā] GS $\alpha_1VK_2K_5K_6RB$; °yetā A, °reto
J $_6J_7\alpha_3J_2J_4K_4J_3F\gamma_2W_2$, °rato P **109b** °guṇānvitah] μG ; °catusṭayām J $_3$, °samanvitah
cett. **109d** yogam evam] GS α_2FK_5 ; yogī bhāvam μ , yogam eva M, yogam etat α_3 , yoga
eva $\beta_1PJ_3K_6\gamma$, yoga evam K $_2$ • prasādhayet] prasārayet μK_6 , prasādayet J $_2VK_4K_2P$
110a tadā] yathā NM, tathā W $_1$, yadā α_3 • proktān imān] proktam imām G • samyak]
sarvam G, samyag M, sasya α_3 , sasya J $_1$ **110b** phalān labhati] μ ; phalam bhavati G,
kāmān labhati SVK $_2PK_5K_6\gamma$, labhate vara° α_1 , labhate kāma° α_3 , kāmāl labhamti J $_2J_4$, kāmā
labhrati K $_4$, kārmān labhati J $_3$, karmān labhati F ac , kamāl labhati F pc • pārvati] °varṇini
 α_1 **110c** jihvāgre śrīś ca] jihvāgre śrī AJ $_7R$ (*unm.*), jihvāgrastham ca K $_2$ • vāgiśā]
 $\mu S\alpha_1\beta_1PJ_3FK_5$; vāgiśe G, vāgiśī α_3K_6 , vāgiśam K $_2$, vāgesi γ_1 , vāgeśi B **110d** samsthita
samsthite G, samsthitaṁ K $_2$ • vīravandite G, vīpsataḥ param N

104cd om. G 107 om. NJ $_1R$

jihvāmūlādhārabhāge bandhamṛtyuh pratiṣṭhitah |
bandhamṛtyupadām sarvam unmūlaya gaṇāmbike ||111||
tadagreṇa viśet somadhāma śrīśambhusamjñitam |
anena devi yogena manasādhiṣṭhitena ca ||112||
unmanyāveśam āyāti yogī tallayam āpnuyāt |
layasya pratyayah sadyaḥ saṁbhavaty avicārataḥ ||113||
jihvāgre mana ādhāya drṣā tad dhāma lakṣayet |
mūlāt suṣumṇāmārgena pavanam cordhvam ānayet ||114||
brahmadhāmagato yogī manah śūnye niveśayet |
dhyāyed evam param tattvam̄ heyopādeyavarjitam ||115||
ākāśagaṅgā sravati brahmasthānāt suśitalā |
prapibān māsamātreṇa vajrakāyo bhaved dhruvam ||116||
divyadeho bhavet satyam̄ divyavāg divyadarśanah |
divyabuddhir bhaved devi divyaśravaṇa eva ca ||117||
jihvāgre koṭicandrābhām̄ vāgiśām̄ paribhāvayet |
parāmṛtakalātrptām̄ kavitvam̄ labhate kṣaṇat ||118||

 $\mu = AJ_6J_7$ $\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$ $\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$ $\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

111a mūlādhāra°] $\mu\alpha_3J_5W_2$; mūlādhare μ , mūle dha*ra*ne G (*unm.*), mūladharā° SW₁- $\beta_1K_2PJ_3K_5K_6$, mūlādhāra° FB, mūlādhāra° J₁, mūlādhvāra° R **111b** °mrtyuh] μ GSMF; °mrtyu° W₁α₃β₁K₂PK₅K₆γ, °mrtyum J₃ • pratiṣṭhitah] pratiṣṭhitā α₃J₃ **111c** °padam] AJ₇K₅γ; °pradām J₆Sαβ₁K₂PJ₃FK₆, °bhayaṁ G • sarvam] sarvem G, sarvam W₁Ma₃, sarve γ **111d** unmūlaya] μ GSV₂FK₅K₆γ; tanmūlaya W₁, mūlam mūla Ma₃, unpulaya J₂, unmūla J₄ (*unm.*), unmūlaya K₄, unmūya P (*unm.*), unmūlya J₃ (*unm.*) • °gaṇāmbike] μ G; gunāmṛtike MVK₂FK₅, gunāmṛtike cett. **112a** viśet soma°] S^acα₃; viṣā moham̄ μ , vināpy ekam̄ G, viśet so ham̄ S^pc, vināśo ham̄ W₁, vinā mogham̄ M, vinā moham̄ β, vinā mevam̄ J₁R, vinā meham J₅W₂B **112b** °sāmbhu°] °śubha° G • °samjnāitam] °samjnākam̄ μα₃F **112d** manasādhiṣṭhitena ca] em.; manasā sādhite cale μ , *tsādhiṣṭhite Jane G, manasādhiṣṭhitena te SW₁β₁K₂PK₆γ, manasā sādhitenā ca α₃, saṃmāsail̄ sādhitenā ca M, dinasaptakam̄ ācaret J₃, manasā adhiṣṭhitena te K₅ **113a** unmanyāveśam] anmanyāveśam G, unmanyāvaśyam M, unmanivaśam α₃ **113c** layasya] μ G; layanāt Saβ, lamghanāt γ • pratyayah] pratyayā β₁ **113d** saṁbhavaty] μ SK₆; saṁbhavetv M, saṁpivec α₃, saṁbhavam̄ cett. • avicārataḥ] ca vicārataḥ α₃ **114a** mana ādhāya] μ ; manasā dhyāyan Ga₃V, manasā dhyāyed SK₂J₃K₆γ, manasā dhyāye W₁J₄P, manasā dhyātvā M, manasā dhyāya J₂K₄, rasanā dhyāyed F **114b** drṣā] μ SW₁J₂K₄PK₆; tadā G, daśa MF, daśā α₃J₄VK₂, daśām̄ J₃, rasān̄ γ • tad dhāma] J₆J₇GSW₁β₁K₂PK₆; tadvāma AJ₃, dhā[dhā]ma M, dhātama α₃, vaddhāma γ **114c** mūlāt] mūlā A • suṣumṇā°] suṣumṇā° K₃PFB **114d** pavananam̄] unmanyā G • ānayet] unnayet M, cālayet K₃ **115a** °dhāma°] μ G; °sthāna° J₃, °dhyāna° cett. **115c** dhyāyed evam param] SW₁β₁K₂PJ₃F; dhyāyet parataram̄ μ , dhyāyā paraśivam G, dhyāyed devi param Ma₃, dhyāyed devam param tatvam K₆, vyāpadevam param J₁R, vyāpidevam param J₅W₂, *vyāmī*devam param B **115d** °pādeya°] °pādāna° β₁K₂PK₆γ • °varjitah J₃γ **116b** suśitalā] suśitalām̄ μα₃F, sulilayā M, suśitalah γ **116c** prapibān] μ ; prapibēn G, yaḥ pibēn cett. • °mātrenā] °trayenā α₃ **117a** °deho] °kāyo μ **117b** divyavāg divyadarśanah] divādiyatavadarśanam̄ G, divyakāryādidaśanam̄ M, divyakāyāvadarśanam̄ α₃, divyavāk divyadarśanam̄ γ **117d** divyaśravaṇa] em. SANDERSON; divyāḥ śravaṇa SW₁, divyaśravaṇam cett. **118b** vāgiśām̄] vāgiśim μGJ₂J₄FK₆ • pari°] μ G; pravi° SW₁K₂PJ₃FK₆γ₁, om. M, prati° α₃B, ca vi° β₁ **118c** °trptām̄] μ So; °trpta G, °trptā β₁K₂PK₆γ, °trptāh J₃, °trptah F **118d** kavitvam̄] kavitām̄ μ • kṣaṇat] μ Go₃; dhruvam̄ cett.

111a N omits 111–123, replacing it with Goraksasamhitā N 184–190, 192 and 197–198; W₁ has the insertion but keeps 111–123; see description of sources for details **113d** vicārataḥ—3.8d °rūpiṇī om. K₅ (f.11 missing) **115ab** om. W₁

jihvāgre samsthitām lakṣmīm parāmr̄tavimoditām |
dhyāyan yogī maheśāni yogasāmrājyam āpnuyāt ||119||

[pañca sahajāḥ]

sahajāḥ pañca vikhyātāḥ piṇḍe 'smīn ḡparamātmakeḥ |
yadā samjāyate deho māṭṛdehe pitṛkṣayāt ||120||
tatra sārdhamā bhavanti sma dehe vr̄ddhim upeyuṣi |
ādyā kūṇḍalinīśaktiḥ sahajā prathamā smṛtā ||121||
dvitīyā ca suṣumṇākhyā jihvā caiva ṭṛtiyakā |
tālūsthānam caturtham ca brahmasthānam tu pañcamam ||122||
unnīya sahajām ādyām dvitīyām sahajām nyaset |
ṭṛtiyām sahajām ūrdhvam caturthe sahaje viśet ||123||
caturtham sahajām bhittvā sahajām pañcamam viśet |
etad bhedam mayā proktam durvijñeyam kuleśvari ||124||

iti śrīmadādināthaprokte mahākālayogaśāstre umāmaheśavarasāṃvāde
khecarīvidyāyām dvitīyah paṭalaḥ

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$; $\alpha_3 = K_1K_3$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

119a samsthitām] samsthitā W₁K₃K₂J₃K₆γ • lakṣmīm] lakṣmī K₂K₆γ₁, lakṣmīḥ B
119b ° vimoditām] Mα₃; ° vimoditāḥ μ, °[.]moditām G, ° vimohinīm SW₁β₁PF, ° vimohinī K₂K₆γ, ° vimohitā J₃ **119c** dhyāyan] μGα₃; dhyāyē SW₁βγ • maheśāni] maheśānīm G **120a** sahajāḥ] sahajā K₃V_K₂J₃FK₆γ, sahajāt J₂K₄ • vikhyātāḥ] μGSMK₁; vikhyātā W₁K₃J₂J₄V_K₂P_J₃FK₆γ, vikhyātām K₄ **120b** ḡparamātmakeḥ] μG; parisāṃkite S, paramāṃtike α, paramāṃtite J₂K₄, paramāṃtito V, paramāṃkite K₂F_J₁B, paramāṃkite PK₆J₅W₂, paramāktā J₃ **120c** deho] Sα₃β₁K₂P_J₃K₆γ; deho AF, deham J₆J₇, deha G, devi W₁M **120d** māṭṛ] gāṭṛ ° K₄ • ° dehe] μSα; ° deha ° G, ° deho βγ • pitṛkṣayāt] Sαβ; pitṛkṣanāt μ, ° parikṣaye G, pitakṣakāt γ **121a** tatra sārdhamā] J₆J₇GSPFK₆; tatrā sārdhamā A, tat tasyārdhamā α, tatra sārdhā β₁, tamā sārdhamā K₂ (*unm.*), tatra sārdhā J₃γ₁, tatra sārdhamā B • bhavanti sma] bhavati sma P, bhavaty asmād F **121b** dehe] μ; deha ° cett. • vr̄ddhim] buddhim γ • upeyuṣi] μα₃; upeyuṣe G, upeyuṣah SJ₃FK₆B, upeyuṣī W₁MV, upayuṣī J₂, upayeaṣī J₄, upayeaṣī K₄, upayeaṣā P, upayeaṣah γ₁ **121c** ādyā] ādyāḥ α₃, atha K₂, ādyām PK₆, ādyā J₃ • saktih] sakti J₂J₄K₄J₅W₂ **121d** sahajā prathamā] *transp.* μ, [..]mā sahajā G • smṛtā] sthitā A, sthitā J₆J₇, matā J₃ **122a** ca] μG; tu cett. • suṣumṇā°] suṣumṇā° Sα₃J₄P • ° khyā] μGW₁M, syāj SPJ₃FK₆B, syāt α₃, syā J₂V_K₄K₂γ₁, °sthāj J₄ **122b** jihvā] siddhā α₃ • ṭṛtiyakā] ṭṛtiyakām G, ṭṛtiyāgā J₂, ṭṛtiyāgā J₄K₄, ṭṛtiyām V, dvitītyakā J₃ (*unm.*), ṭṛtiyakāḥ γ₁ **122c** caturtham] caturthe A • ca] μG; syād cett. **122d** tu] ca J₆J₇GJ₃ **123a** unnīya] GSVK₄P_J₃-FK₆; unnadhyā A, unnadhyā J₆J₇, unnidrā W₁M, tan nidrām α₃, unmannī° J₂, unmannī° J₄, unmato K₂, unmannī γ • sahajām ādyām] Sα₃VPJ₃Fγ; sahajām ādyā A, sahajām āyā J₆J₇, sahajām adyām G, sahajāvasthā W₁M, ° ya sahajāyām J₂, ° ya sahajādyām J₄, sahajādyām K₄ (*unm.*), sahajāmāyām K₂, sahamādyānta K₆ **123b** dvitīyām] GS, dvitīyā γ, dvitīye cett. • sahajām] SB; sahaje A, sahaje J₆J₇α₁β₁K₂P_J₃F, sahajā Gγ₁, sahajo K₆ • nyaset] viśet μ **123c** ṭṛtiyām] SαK₆; ṭṛtiyā ° J₄J₃, ṭṛtiyā GV_K₄PFγ, ṭṛtayā J₂, ṭṛtima K₂ • sahajām] sahajām A, saha*ja* G, sahajāny J₄ • ūrdhvam] em.; ūrdhvā μ, rddhā ca G, uccaiś Sβγ, ūrdhvām W₁M, ūrdhve α₃ **123d** caturthe] αJ₄F; caturtha ° μK₂J₃, caturtham GJ₂V_K₄PK₆γ, caturthām S • sahaje] sahajā μγ, sahajam G, sahajām SK₆ **124a** caturtham] caturtha ° μVJ₃J₅W₂, caturthīm G, caturthām S, niguhyam N, caturthe α₃ • sahajām] sahajā A, sahajām J₆J₇GS • bhittvā] nitvā R **124b** sahajam pañcamam] pamcāme sahaje SMK₂, sahaje pamcāme F • viśet] bhyaset A, vrajet G, nyaset K₂ **124c** bhedam mayā] bhedarayām M, eva mayā γ **124d** kuleśvari] maheśvarī K₂

124cd om. J₃ **124d** tat sarvam prayatnena gopanīyam samāhitaḥ add. V

TR̄TĪYĀH PĀTALĀH

śīva uvāca

[kuṇḍalinīśaktih]

mūlāt kuṇḍalinīśaktim suṣumṇāmārgam āgatām |
lūtaikatantupratimām sūryakotisamaprabhām ||1||
pravīṣya ghaṇṭikāmārgam śivadvārāgalam śīve |
bhittvā rasanayā yogī kumbhakena maheśvari ||2||
pravīset koṭisūryābhām dhāma svāyambhuvam priye |
tatramṛtamahāmbodhau śitakkallolaśalini ||3||
pītvā viśrāmya ca sudhām paramānandapūrṇayā |
buddhyā tatsudhayā ṛptam ātmadeham vibhāvayet ||4||
anena divyayogena jāyate divyadarśanam |
khecaratvam bhavet satyam sarvarogakṣayas tathā ||5||
vañcanam kālamṛtyoś ca trailokyabhramanam tathā |
aṇīmādigunopetah samsiddho jāyate dhruvam ||6||
yogīndratvam avāpnōti gatir avyāhatā bhavet |

Witnesses for the third pāṭala: AJ₆J₇GSNW₁MK₁K₃J₂J₄VK₄K₂PJ₃FK₅K₆J₁J₅W₂RB; D (32c–47d); H (19)

 $\mu = AJ_6J_7$ $\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$ $\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$ $\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

1a mūlāt] μGS; mūlām α₂, mūla° α₃β₁K₂PK₆, mūlam J₃γ • kuṇḍalinī°] kumḍalinīm α₂V • °śaktim] °śaktih SK₂B; °śakti W₁J₄J₃γ₁ **1b** suṣumṇā°] suṣumṇā° J₆^cGSβ₁VP-J₃FB • °mārgam] °mārga° G • °āgatām] °samsthitām G, āgatā SK₂B, āśritā J₃, āgataḥ γ₁ **1c** lūtaika°] tulaika° B • °pratimām] °pratima J₂J₄K₄γ **1d** sūryakoṭi°] koṭisūrya° μG • °prabhām] °prabhām A, °prabhā K₄B **2a** pravīṣya] prāveṣya K₂ • ghaṇṭikā°] ghaṇṭikā° AJ₄K₂J₃γ₁, ghaṇṭakā° G • °mārgam] °mārge Aγ, °mārgā M, °mārga J₃ **2b** śīve] priye M, śivam α₃J₃, viśet K₆ **2d** maheśvari] kuleśvari M, mahesvari K₁K₄K₂J₃γ₁ **3a** pravīset] J₆J₇SW₁α₃PK₄F₆; pravīṣet A, pravīṣya G, pravīset NMJ₂-J₄V, praveṣṭ J₂, prāveṣṭ J₃, prāviṣat γ₂W₂B, prāviṣa R • °bhām] μGMJ₂J₄K₄; °bhām Sα₂α₃PJ₃K₆J₅W₂, °bhyām VJ₁R, °bhā K₂B, °bhāḥ F **3b** °bhuvam] μG^cSα₁J₄VK₄; °bhuve G^acJ₃K₆, °bhūvi α₃, °bhavam J₂K₂, °bhāve Pγ, °bhū*ve* F • priye] śubhe G, śite F **3c** tatramṛta°] parāmṛta° G, tatramṛtam MB, tatramṛta° α₃, tayāmṛta° J₃ **3d** śīta°] śīva° α₃ • °śālini] MFB; °śālini AG, °śālini J₆J₇, °śālini SN, °śāyinī W₁, °śālini α₃β₁K₂PK₆γ₁, °vārinā J₃ **4a** viśrāmya] GS^cβγ₁; viśrāmya μS^acαB • ca sudhām] sudhāyā G, vasudhām J₃ **4b** °pūrṇayā] pūrṇayā] μG^cα₂α₃J₃F; budhye G • tatsudhāyā] ta*cch*uddhāyā S, tacchuddhāyā J₃F • ṛptam] μG; krṣṭam SW₁, hrṣṭam NMB, raksyam α₃, *iṣṭa*m J₂, draṣṭam J₄K₆, drṣṭam Vγ₂W₂, om. K₄, daṣṭam K₂, vrṣṭam P, daṣṭahm J₃, drṣṭam F, ṣṭam R **4d** °deham] μGSα₂α₃J₃F; °deha MPK₄, °deha J₂J₄K₂K₆γ, °ceham V • **4d** vibhāvayet] M; prabhāvayet μ, prabodhāvayet G, subhāvayet Sα₂α₃VJ₃F, śubhāvayet J₂K₂P, °su bhāvayet J₄ (unm.), °su bhāvayet K₄K₆, tu bhāvayet γ **5a** divya°] devi μ **5b** °darsānam] μGVK₆; °darsānaḥ cett. **5d** °kṣayas tathā] °kṣayāpiṇkaram βγ **6a** vañcanam] vacanam AJ₆, camcanam J₇, mocanam G • °mṛtyoś ca] em.; °mṛtyuś ca μ, °mṛtyum ca J₃, °mṛtyūnām cett. **6b** trailokyā°] trailokyām G, trailokye S • °bhramanam tathā] kramate kṣanat G **6c** °gunopetah] GSαV; °gunopetam μJ₂J₄K₄PK₆; gunopetu K₂, °gunopetām J₃γ **6d** samsiddho] J₆J₇SMK₁VPJ₃FK₆; samsiddhi AJ₂K₄γ₁, prasiddho G, sa siddho α₂, samsiddhā K₃, samsiddhi J₄B, samsiddhir K₂ • jāyate] labhate AJ₇B, bhavati M **7a** yogīndratvam avāpnōti] yogemdratvatvam āpnoti α₃, yogemdratvam avāpnōti γ₂ **7b** avyāhatā] avyāhatā A, avyāhatā J₂P, avyāhatā J₄, avyāhatā J₃

1ab om. M **1a—8d** °rūpiṇī om. K₅ (f.11 missing)

navanāgasahasrāñām balena sahitah svayam ||7||
jāyate śivavad devi satyam satyam mayoditam |
iḍāpiṅgalayor madhye suṣumṇā jyotirūpiṇī ||8||
varṇarūpaguṇais tyaktam tejas tatra nirāmayam |
prasuptabhu jagākārā yā sā kūḍalinī parā ||9||
gaṅgā ca yamunā caiva iḍāpiṅgalasamjñake |
gaṅgāyamunayor madhye tāṁ śaktim samniveśayet ||10||
brahmadhāmāvadhi śive paramāmr̄tarūpiṇīm |
tanmayo jāyate satyam sadāmr̄tatanuh svayam ||11||
śivadhāma gatā śaktih parameśāt param padam |
tadbhogatrptisamtrptā paramānandapūritā ||12||
siñcantī yogino deham āpādatalamastakam |
sudhayā śīśirasnidhaśītayā parameśvari ||13||
punus tenaiva mārgenā prayāti svapadam śive |
etad rahasyam ākhyātam yogam yogindravandite ||14||

[kālajayah]

utsṛjya sarvaśāstrāṇi japahomādi karma yat |

15 cit. Gorakṣasiddhāntasamgraha p.4

 $\mu = AJ_6 J_7$ $\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$ $\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$ $\gamma = J_1 J_5 W_2 R B; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

7d balena] vadet tam PF $\gamma_2 R$, vade tam J₃W₂, vadena K₆ • sahitah] sahita GJ₃FK₆, sahitā J₂J₄K₄ **8a** śivavad devi] śivapade pi α_3 **8d** jyotirūpiṇī] kāmtim atyalam G, yonirūpiṇī K₂ **9a** varṇa° A • °gunaiḥ β ; °gaṇaiḥ μ , °gunaiḥ G γ , °gunaiḥ NM α_3 • tyaktam] S β_1 PJ₃FK₅K₆; sākām μ ; yuktam G, pūrṇe N, tyakta W₁, pūrṇam M, pūrṇais α_3 , tyaktaḥ K₂, yuktaiḥ γ **9b** tejas tatra] tena tatra W₁, vastutas tu M, tejñas tatra K₅ • nirāmayam] μ SMVJ₃; nirālayam cett. **9c** prasupta°] suṣumṇā AJ₇, suṣumṇā J₆^{pc}, suṣumna J₆^{ac}, suṣupta° G, prasuptā $\alpha_3 V$ • °gākārā] °gākāśe μ , °gākārām J₄, °gākārām K₂, °gākāra J₃, °gikārā γ_1 , °gīveyam B **9d** yā sā] yat tat μ , māyā M **10b** °samjñake] μ ; °samjñike GSK₆, °samjñitā $\alpha_1 J_3$, °samjñikā α_3 , °samjñite $\beta_1 K_2 PFK_5 \gamma$ **10d** śaktim A, śaktih MVB **11a** °dhāmā°] °dvārā° G **11b** paramāmr̄ta°] paramānamda° GM • °rūpiṇī] μK_5 ; °pūrnaya G, °rūpaniṇī J₃, °rūpiṇī cett. **11c** tanmayo] tanmano G **11d** sadā°] paramā° μ (unm.), parā° GM, tadā° K₂, sadya° γ_1 , sadyo B • °tanuh] °tanum A, °tanu J₆J₇J₃J₅W₂, °mayaṁ G, °tamah K₂ **12a** śivadhāma] śivāgama° G, śivadhāmā° α_2 • gatā] AG α ; gatām J₇J₆ β_1 K₂FK₅K₆, gatīm P, gataṁ J₃, gatīm γ_1 , gatiḥ B • śaktih] AGS α B; śaktim J₆J₇ β_1 PFK₅K₆J₁, śaktīm K₂, śakti J₃J₅W₂R **12b** parameśāt param padam] parameśāspadam padam μ , parameśat padam param α_3 **12c** °bhoga°] °bhāga° μ , °bhāgya° γ • °samtrptā] °samdriptam G, °samtrptām α_2 **12d** °pūritā] °rūpitā μ , °pūritam G, °pūritaḥ K₂ **13a** siñcantī] J₆SMFK₅; sicamti AK₆, simcamti J₇GJ₂VK₄P, simcintya α_3 , simciti J₄ (unm.), simcimta K₂, sicimti J₃, simcitya γ **13c** sudhayā] μ ; atha sā GS α β_1 PJ₃K₅K₆, īśa sā K₂, adhastāc F, athāsāc γ_2 W₂, athāc R (unm.), abhyāsāc B • śīśirasnidha°] μ ; śaktiraśmīstha G, śāśiraśmīstha Sa, carīrasthā J₂ (unm.), rrīśaktisthām J₄, śaktiraśmīstha VK₄K₅^{ac}, ca śārīrasthā K₂FK₆, cca śārīrasthā P, ca śārīrasthām J₃, [svāśārīra]sthā K₅^{pc}, ca śārīrasthō γ **13d** °śītayā] μ ; śītalā GS α β , śītalām γ • parameśvari] J₆J₇GSNMK₃P; parameśvari AW₁K₁ β_1 K₂J₃K₅K₆, tā maheśvari J₁B, tā maheśvari J₅W₂R **14a** punus] prānas γ **14b** prayāti] prayātah μ , pūjāti α_3 • svapadam] svām padam G, svayam α_3 (unm.), svapuram K₂ • śive] μ MJ₁R; priye cett. **14c** rahasyam] rahasam μ • ākhyātam] deveśi J₃ **14d** yogam] yoge α , yogī VK₆, mayā K₅ • yogindra°] yogemdra° $\alpha_3 J_3 \gamma_1$ • °vandite] °vanditam α_3 , °vamditam J₄K₆ **15b** karma] °kam ca μG • yat] ca Ma α_3 J₃, °jāt J₂J₄V

12d–13a om. α_2

dharmañādharmavinirmukto yogī yogam̄ samabhyaset ||15||
rasanām ūrdhvagām kṛtvā trikūte saṁniveśayet |
brahmāṇḍe brahmarekhādho rājadantordhvamanḍale ||16||
trikūṭam̄ tam̄ vijānīyāt tatra lingam̄ samujvalam |
kālakramavinirmuktam̄ durvijñeyam̄ surair api ||17||
idāyām̄ rātrir uddiṣṭā piṅgalāyām̄ ahah smṛtam |
candrādityau sthitau devi nityam̄ rātridivātmakau ||18||
na divā pūjayel lingam̄ na rātrau ca maheśvari |
sarvadā pūjayel lingam̄ divārātrimirodhataḥ ||19||
ahorātrimayam̄ cedam̄ kālakramasvabhāvajam |
kālakramanirodhena kālamṛtyujayo bhavet ||20||
kālakramavinirmuktām̄ cintayed ātmanas tanum |
pūjayed bhāvapuṣpeṇa tarpayet pañkajāmṛtaḥ ||21||
evam̄ ṣaṇmāsayogena jāyate hy ajarāmarah |
sarvajñatvam̄ labhet satyam̄ śivasāmyo nirāmayah ||22||

19 = Haṭhapradīpikā (H) 4.42

 $\mu = AJ_6J_7$ $\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$ $\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$ $\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

15c ° mukto] ° muktam K₂ **16b** trikūṭe] μSa; bhrūkuṭīm G, trikūṭam β-
16c brahmāṇḍe brahma°] vrahmarāmḍhre vra° J₁R • °rekhādho] μSa₁VPJ₃FK₅K₆; °rekho*rdh*o G, °rekhāyām̄ α₃, °rekhyādho J₂K₄, °rekhādhā J₄, °royordhā K₂, °hmarekhā J₁, °rekhādyo J₅, °rekhādyau W₂, °hmarekha R, °rekhādye B **16d** rājadantordhvamanḍale] μGSα; dāmtordhvamanḍale priye J₂J₄VP, dāmtordhvam̄ manḍale priye K₄F, dato yan manḍalam̄ sive K₂, dāmtordhvamanḍalam̄ priye J₃K₅, dāntordhve mmaṇḍalam̄ priye K₆, tadūrdhvam̄ manḍalam̄ priye γ₂RB, tadūrdhvamanḍalam̄ priye W₂ **17a** trikūṭam] bhrūkuṭīm G • tam̄ vijānīyāt] αK₂; tam̄ vijānīhi A, tam̄ vijānīhi J₆J₇, tatra jāmīyāt GS^aβ₁PJ₃FK₅K₆γ, tad vijānīyāt S^{pc} **17b** tatra lingam̄ samujvalam] trilingam̄ samam ujjvalam̄ α₃ **17c** kālakrama°] em. SANDERSON; kālakarma° G, sarvakarma° M, kālakarma° cett. • °muktam] °mukto Sa, °muktām J₅W₂ **17d** °jñeyam] °jñeyah α₁ **18a** idāyām̄] μSaVFK₅; idāyā GK₂γ, idāyā J₂J₄K₄PJ₃K₆ • °rātrir] μGSαK₂K₅; rātrin J₂V, rātri J₄K₄, rātrim PJ₃-FK₄B, rātram γ₁ • °uddiṣṭā] J₆Sα₃J₂VPFK₅K₆B; uddiṣṭām AJ₇γ₂R, utkṣiptā G, uditā α₁, tadṛṣṭā J₄, tuḍiṣṭā K₄, udiṣṭā J₃, udviṣṭhām W₂ **18b** piṅgalāyām] pimgalāyāh V, pimgalayā B • °ahah] aha Aα₃K₂J₃K₆, ahā G, *ruh V • °smṛtam] smṛtamah μJ₄-VK₂J₃J₁R, smṛta J₅W₂ **18c** sthitau] smitau N, smṛtau W₁ **18d** °divā°] μGα₃B; dinā° cett. **19a** na divā] transp. GW₁H **19b** na rātrau] transp. μ, rātrau cai° α₃H • ca maheśvari] parameśvari M, °va na pūjayed α₃H **19c** sarvadā] satataṁ α₃ **19d** °rātri°] °rātrau AK₂K₆γ₁, °rātram G • °nirodhataḥ μ nirodhavāḥ μ **20a** °rātrimayam] μα₃; °rātramayam Sa₁βγ, °rātram avi° G • cedam] Sβγ; devam AJ₇α₂α₃, vedam J₆, °chedam G, limgam M **20b** kāla°] kālam J₄, kālah B • °krama°] J₄; °karmaś PK₆, °karmā J₅W₂; °karma° cett. • °svabhāvajam] svabhāvakam M, ca bhāvajam PK₆γ **20c** °krama°] J₄; °karma° cett. **20d** °mr̄tyujayo bhavet] °mr̄tyujayam̄ labhet μ, °mr̄tyur yathā bhavet K₁, °mr̄tyu yathā bhavet K₃, °mr̄tyur jayo bhavet K₂PJ₃K₆γ₁ **21a** °krama°] em. SANDERSON; °dharma° α₃, °karma° cett. • °muktām] GMB; °muktaś α₂, °mukto α₃J₃, °muktā V, °muktām cett. **21b** cintayed ātmanas] cintayānn ātmanas A, cintayānn ātmanas J₆J₇ • tanum] tanu AN **21c** bhāva°] rāva° B **21d** tarpayet] μGSNMa₃VK₅J₁B; tarpayam W₁J₂J₄K₄K₂PJ₃FK₆J₅W₂R • °pañkajāmṛtaḥ] μG; tam̄ kalāmṛtaḥ Sα₂VPJ₃K₆γ, tam̄ kalāmṛtaḥ M, tam̄ kalāmṛtam α₃, tam̄ kalāmṛto J₂, tam̄ kalāmṛtau J₄K₂K₄K₆, tu kulāmṛtaḥ F^{pc}, tu kalāmṛtaḥ F^{ac} **22c** sarvajñatvam̄] J₆J₇GSαK₄FK₅K₆; sarvajñatvam̄ AJ₂J₄VP, sarvajñatva K₂J₃, sarvajñatvā γ₁, sarvam̄ jñātvā B • labhet satyam] μ; bhavet satyam G, bhaven nityam cett. **22d** °sāmyo] °sāmyam̄ α₂, °sāmyam̄ M, °syasya α₃, °sāmye γ₁

19b and 19d transp. K₆

tālumūle samāvēśya rasanām ūrdhvavaktragām |
 tatra jātām sudhām pītvā sītkāreṇa śanaiḥ śanaiḥ ||23||
 prapibet pavanam yogī nirālambe pade śive |
 manah samyojya conmanyā sahajam yogam ācaret ||24||
 anena yogī ṣaṇmāsāj jāyate hy ajaramarah |
 cibukam yojayed devi ṣoḍāśasvaramandale ||25||
 bhrūmadhye cakṣuṣī nyasya jihvām ūrdhvam prasārayet |
 samprāpya kumbhakāvasthām idāpiṅgalarodhanāt ||26||
 mūlaśaktim samudbhodhya bhittvā ṣaṭ sarasīruhān |
 taḍitsahasrasaṁkāśām brahmāṇḍodaramadhyame ||27||
 dhāmni sītāmṛtāmbhodhau saṁniveśya ciraṇ vase |
 yadā brahmamaye dhāmni yogī vasati līlayā ||28||
 tadā nirjīvavad dehe bhā visphurati tatpadam |
 anena devi yōgena dinasaptakam ācaret ||29||
 yadā tadā sa bhavati jarāmarañavarjitah |
 māsamātrapravogena jīved ācandrata rakam ||30||
 yadā brahmapuram bhittvā yogī vrajati līlayā |
 tadā śivatvam āpnoti nityadehamayam śive ||31||

 $\mu = AJ_6J_7$ $\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$ $\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$ $\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

23a °mūle] °mūlam GW₁J₃ **23b** °vaktra°] °cakra° $\alpha_3\gamma$ • °gām] °kām μ , °gā
 α_3 **23c** tatra jātām sudhām pītvā] SM $\beta_1PJ_3FK_5J_1RB$, tat tatra jātam tu pivan A, tat
 tatra jātam bhu pivan J₆J₇, tatra *mr*tām sudhām pītvā G, tatra jātāsu pītvā sī N, tatra jātām
 su pītvā sī W₁, tatra yātā svudhām pītvā K₁, tatra yātā svadhā pītvā K₃, tatra jātam sudhām
 pītvā K₂, tatra jātām śudhām pītvā K₆, tatra jātam sudhām pītvā J₅W₂ **23d** sītkāreṇa]
 sītkāreṇa A, sītkāreṇa J₆J₇S α **24a** pavanam] μ G; paṁcamām SJ₂VK₂PJ₃FK₅K₆ γ , paṁ-
 came α_1 , paṁcasām α_3 , ācarma J₄ **24b** pade] pade pare G (unm.) **24c** samyojya]
 samyojamy K₂B • conmanyām M, yo nānyā α_3 **24d** sahajam] simhajam K₂,
 sahasam J₃ **25a** °māsāj] °māse α_3 **25c** cibukam] S α_2 ; civukam AJ₇ $\alpha_3\beta_1K_2PK_5K_6$,
 civrukam J₆, cubukam GB, cuvukam M, cibukam J₃, cuṇukam F, caṇukam J₁R, caṇukam
 J₅, cumbukam W₂ • yojayed] ca japed α_3 **25d** °manḍale] μ GSMVK₂K₅K₆; °manḍalam
 $\alpha_2\alpha_3J_2J_4K_4PJ_3F\gamma$ **26a** °madhye] °madhya GW₁ • nyasya] nyasta G **26c**
 samprāpya] samprāṇa° P **26d** °rodhanāt] μ G; °rodhatāl S $\alpha_2\beta_2$, °yogataḥ M, °rodhanam
 α_3 , °rodhitāḥ γ_1 **27b** bhittvā] em.; bhittvā μ , bhittvāt K₅^c (unm.), nītvā cett. •
 °ruhān] μ G $\alpha_2K_5\gamma$; °ruhāt cett. **27c** taḍitsahasra°] sahasrasaṁsūrya° G • °samkāśām] μ -
 GNVK₂, °samkāśo SW₁, °samkāṁśām M, °samkāśām α_3 , °samkāśā J₂J₄K₄PFK₅ γ , °samkāśam
 J₃, °samkāśād K₆ **27d** °madhyame] °madhyage μ SK₂, °madhyagām G, °madhyagām α_3
28a dhāmni] dhyānī α_3 , dhāni K₄, dhātri γ_1 , dhātri B **28b** vase | μ GSJ₂VJ₃K₅B; viśet
 $\alpha_2J_2^vI$ FK₆ γ_1 , vaśet J₄K₂P **28c** yadā] brahma° M • brahmamaye] brahmamayo GK₂,
 °madhye yadā M • dhāmni] dhātri NW₂, dhātri B **28d** yogī] yogāḥ α_3 • vasati]
 μ G; sarvatra α_3 , gacchatī cett. **29a** nirjīvavad] nījīvavad AG, nījīvaye N, nījīvaye W₁ •
 dehe] J₃F γ ; ehaṁ A, deham J₆J₇, deho GS $\alpha_1J_2^vVK_4PK_5K_6$, veho α_3 , deha J₂, eho J₄K₂ **29b**
 bhā vi°] μ ; bhā P (unm.), bhāva γ₁, bhāvāḥ B, bhāti cett. • °sphurati] spurati S, spharaji J₂,
 smarati J₄K₂, spharati K₄J₃ **29c** devi] deva° α_3 **29d** ācaret] āśrayet G **30a**
 yadā] tadā μ • tadā] padam G • sa bhavati] J₆J₇S α_2 V; saṁbhavati A $\alpha_3J_2K_4K_5K_6$, saṁ-
 pnōti G, saṁbhavaṁti J₄ **30c** °mātra°] °traya° S α **31a** °puram] padam G,
 °param J₃ **31b** yogī] yogam α_3 **31d** nityadehamayam] α_2 ; tyaktvā deham imam
 μ G, nityam deham imam K₆, nityadeham imam cett.

24a–25b om. K₄ **25ab** om. G **29a** jāyate nātra samśayaḥ tadānīm śavavad deho add. G
29c–30b om. M **30** om. K₂PJ₃F γ

na punah pibate mātuḥ stanam samsāracakrake |

[dehamocanam kālavañcanam ca]

yadā tu yogino buddhis tyaktum deham imam bhavet ||32||
 tadā sthirāsano bhūtvā mūlaśaktim samujjvalām |
 koṭisūryapratikāśām bhāvayec ciram ātmavit ||33||
 āpādatalaparyantam prasṛtam jīvam ātmanah |
 samṝtya kramayogena mūlādhārapadam nayet ||34||
 tatra kuṇḍalinīśaktim samvartānalasaṁnibhām |
 jīvānilam cendriyāni grasantīm cintayed dhiyā ||35||
 samprāpya kumbhakāvasthām tadidvalayabhāsurām |
 mūlād unnīya deveśi svādhishṭhānapadam nayet ||36||
 tatrastham jīvam akhilam grasantīm cintayed vratī |
 taditkoṭipratikāśām tasmād unnīya satvaram ||37||
 manipūrapadam prāpya tatra pūrvavād ācaret |
 samunnīya punas tasmād anāhatapadam nayet ||38||

32c-47d cit. Nārāyaṇadīpikā (D) ad Kṣurikopaniṣad 12, ĀSS 29, pp.154-155

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$; $\alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

32a pibate] pibati $\alpha_2 \alpha_3$ • mātuḥ] M α_3 V; mātu cett. **32b** stanam] stanyam GF, stanau S α • samsāra°] sa cāra° K $_6$ • °cakrake] Sa; °cakramā AJ $_7$, camkramā J $_6$, °cakrataḥ G, °cakramāt β_1 PJ $_3$ K $_5$ K $_6$ γ_1 , °sāgare K $_2$, °camkramāt FB **32c** yadā μ • tu yogino buddhis] SJ $_4$ VPFK $_5$ K $_6$ D; tu yogino vrddhis AJ $_7$, tu yogino vruddhis J $_6$, tu yogino buddhir G, vāñmanobuddhibhis α_2 , ca vāñ manovuddhis M, tu vāñmanovuddhis α_3 , tu yogino vuddhis J $_2$ K $_4$ K $_5^{ac}$, tu yomino vuddhi K $_2$, tu yogino buddhi J $_3$, tu yogino J $_1$ R, tu yogino J $_5$ W $_2$, tu yogin me B **32d** tyaktum] SMJ $_2$ VK $_4$ PFF $_3$ K $_6$ D; tyaktam $\mu \alpha_2 \alpha_3 J_4 K_2$, moktum G, tuyktu J $_3$ • imam idam α_2 • bhavet] priye μ **33a** sthirāsano] sthiramanā S^{ac} **33b** mūlā °] μGM; mūlāc SFK $_5$ K $_6$ D, mūlāp α_2 , mūlā $\alpha_3 \beta_1$ K $_2$ PJ $_3 \gamma_1$, mūrchā B • °saktim] μGW $_1$ MJ $_4$; chaktim S α_3 J $_2$ VK $_4$ PJ $_3$ FK $_5$ K $_6$ γ_2 RD, sakti NK $_2$ B, chakti W $_2$ **33c** koṭisūrya°] sūryakoṭi° K $_5$ D **33d** ciram] chivam G • ātmavit] ātmani SK $_2$ PJ $_3$ FK $_6$ γ , ātmanah D **34b** prasṛtam] prasṛtam K $_2$, pramṛtam P, prannutam F, amṛtam γ • ātmanah] ātmani S α , ātmanām K $_2$, ātmanam J $_3$ **34c** samṝtya] samhatya AJ $_6$ J $_3$, hamsatya J $_7$, samṝtya J $_4$, samṝtya γ_2 , samṝtya W $_2$ • krama° S^{ac}βγ **35a** kuṇḍalinī] kuṇḍalinīm G α_1 D • saktim] μGD; saktim α_2 , saktir SJ $_2$ J $_4$ K $_4$ PJ $_3$ FK $_5$ K $_6$ γ , sakti α_3 , saktimr V, saktirm K $_2$ **35b** samvartānala°] μGD; āvartānala° S^{ac}βγ, āvrtānala° S^{ac}, āvartānila° α_2 , savartānala° M, sarvatrānila° α_3 • °nibhā SK $_5$ B, °nibhām α_3 F **35c** jīvānilam] S $\alpha_1 \beta_1$ FK $_5$ K $_6$ γ_1 ; jīvānityam μ, jīvānalām GK $_2$ J $_3$ B, jītvānilam α_3 , jīv*ani*lam P, jīvam nijam D **35d** grasantīm] GS β_1 FK $_5$ D; grasantīm AJ $_7$, grasantī J $_6 \alpha_2$ K $_2$ PB, simcāntīm M, grasantīm α_3 , grasantī J $_3$, grasantī K $_6 \gamma_1$ **36b** °valaya°] °anala° B, °jvalana° D • °bhāsurām] °bhāskarām AJ $_6$ γ J $_7$, °bhāsurāp α_3 **36c** mūlād] μGSK $_5$ K $_6$; mūlām α , mūlā ° β_1 , mūlā K $_2$ PJ $_3$ F γ D • unmnīya deveśi] μG; dvitīyanāt deveśi S β B, umnidrayāt devi α_1 , uttīryāt deveśi α_3 , dvitīya deveśi γ_1 , °dhārād yatir devi D **37a** °sthām] sam° μ, °stha° G, °sthām α_2 K $_2$, °sthā γ **37b** grasantīm] μS α_3 VPFK $_6$; grasantītīm G, grasantīm NM, grasantī W $_1$ J $_3$ B, grasantī J $_2$ J $_4$, grasantī K $_4$, grasantī K $_2 \gamma_1$ • vratī] SW $_1$ M β_1 K $_2$ J $_3$ K $_6$ BD; ca tām μ, priye G, vratām NK $_3$, vratām K $_1$, vratām P, vati J $_1$ R, vratī J $_5$ W $_2$ **37c** pratikāśām] J $_6$ J $_7$ GK $_2$ W $_2$ BD; °pratikāśām AJ $_2$ K $_4$, °prakāśām tat S, °pratikāśām VPJ $_3$ FK $_5$ K $_6$, °pratikāśām J $_4$, °prakāśānta J $_1$ R, °prakāśām J $_5$ (unm.) **37d** unmnīya] J $_6$ GSMD; unīya A, uttīryāt cett. • satvaram] tatparām G **38a** prāpya] prāṇa μ **38b** pūrvavād] sūryam yad A, sūryāt yad J $_6$ J $_7$ **38c** samunnīya] samuttīrya $\alpha_2 \alpha_3$ • punas tasmād] padasthānād μ **38d** nayet] vrajet M

32c buddhis-33a sthirāsano om. γ (eye-skip to bhūtvā) 38cd om. D

tatra sthitvā kṣaṇam̄ devi pūrvavad̄ grasaṭīm̄ smaret |
 unnīya ca punah̄ padme ṣoḍaśāre niveśayet ||39||
 tatrāpi cintayed devi pūrvavad̄ yogamārgavit |
 tasmād̄ unnīya bhrūmadhyam̄ nītvā jīvam̄ graset punah̄ ||40||
 grasta{jīvam̄ mahāśaktim̄ koṭisūryasamaprabhām̄ |
 manasā saha vāgiśī bhittvā brahmārgalam̄ kṣaṇat̄ ||41||
 parāmṛtamahāmbhodhau viśrāmaṇ samyag ācaret |
 tatrastham̄ paramam̄ devi śivam̄ paramakāraṇam̄ ||42||
 śaktyā saha samāyojya taylor aikyaṇ vibhāvayet |
 yadi vañcītum udyuktah̄ kālam̄ kālavibhāgavit ||43||
 yāvad̄ vrajati tam̄ kālam̄ tāvat tatra sukhām̄ vase |
 brahmadvārārgalasyādhō dehakālaprayojanam̄ ||44||
 tasmād̄ ūrdhvapade devi na hi kālaprayojanam̄ |
 yadā devy ātmānah̄ kālam̄ atikrāntam̄ prapaśyati ||45||
 tādā brahmārgalam̄ bhittvā śaktim̄ mūlapadam̄ nayet |

41c–42d cit. Nārāyaṇadīpikā (D) ad Yogaśikhopaniṣad 2.3, ĀSS 29, p.485

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

39a devi] devī J₃K₆γ₁ **39b** pūrvavad̄] pūrvavaṇ*va* G, pūrvavar α₃, pūrvavat Pγ₁, grasaṭīm̄ K₅ • grasaṭīm̄] SNVFK₆B; dhi satīm̄ A, dhasatīm̄ J₆J₇, avatīm̄ G, grasaṭī W₁, grasaṭīm̄ M, °gasatīm̄ α₃, dhamatī J₂, dhamati J₄, dha satī K₄, grasaṇa K₂, grasaṇtī P (unm.), rasatām J₃, pūrvavat K₅, grasaṭī γ₁ **39c** unnīya ca] μG; uttīrya tu α₂, tan nādayat α₃, samunnīya J₃, samunnīya K₅, anāhate D₁, unnīya tu cett. • punah̄] tataḥ M, nayed D₁ • padme] pādaū α₃, yogī D₁ **39d** ṣoḍaśāre] ṣoḍaśāri A, ṣoḍaśāmte G, tatra pūrva° D₁ • niveśayet] nivāśayet A, va*ayet G, °vad̄ ācaret D₁ **40a** tatrāpi cintayed devi] tato viśuddhad̄ ānīya D₁ **40b** pūrvavad̄] kundalīm̄ D₁ • yogamārgavit] yogam ātmavit μ, pūrvavac caret D₁ **40c** tasmād̄ unnīya] tasmāt bhrūmadhyam̄ G, tasmād̄ uttīrya α₂, unnīya tasmād̄ D • bhrūmadhyam̄] unnīya G, bhrūmadhye J₄K₂K₆BD **40d** nītvā jīvam̄ graset] nīrakṣīraṇ grasaṇ D₁, nīrakṣaram̄ graset D₂ **41a** grasta°] μβ₁K₂PFK₅K₆W₂B; grasa° G, grastaṇ SW₁Mo₃D, yas tam̄ N, yas tu J₃ • °jīvam̄] μG°; °jīvam̄ V, jīvā J₃B, kṣīraṇ D, jīvam̄ cett. • mahāśaktim̄] μGJ₄K₂K₅K₆; mahāśaktih SFγ, mahesāni α, mahāśakti J₂-VK₄PJ₃, mahāśaktyā D **41b** °prabhām̄] μGK₅K₆γ₁; °prabhām Saβ₁K₂PF_{D₁}; °prabhuh J₃, °prabhā BD₂ **41c** vāgiśī] α₂VPK₅K₆; vāgiśī μGS^{pc}MJ₂J₄K₄, vāgiśē S^{ac}, vāgiśām̄ α₃, vāgiśā K₂J₃D₂, vāgiśīm̄ F, vāgiśī γ₁, vāgeśī B, vāgiśī D₁D₂^{y1} **41d** bhittvā] nītvā α₃ **42b** viśrāmaṇ] viśvāsam μ, viśrāntim̄ D • samyag] kṣaṇam̄ M, tatra D • ācaret] kārayet D **42d** śivam] śive SK₂J₃F, śivai Pγ₁ **43a** saha samāyojya] sahasram̄ āyojya PJ₃γ, saha mayā yojya K₅ **43b** aikyaṇ] ekām̄ K₂, ekām̄ R **43c** yadi vañcītum udyuktah̄ F, udyogam̄ J₁, udyoktaṇ J₅W₂ **43d** kālam̄] kālah̄ G • °vibhāga°] °vidhāna° M, °vibhāva° F **44a** yāvad̄] kālas D • vrajati] bhajati AJ₇, jīvata K₂, yatiṭam̄ F, tu yāvad̄ D • tam kālam̄] tat kālam̄ Gα₃K₂, vrajati D **44b** tatra sukhām̄] tasyām̄ mukham̄ N, tasyām̄ sukhām̄ W₁M, tatsammukham̄ α₃ • vaseṭ] vaseṭ AJ₇α₃K₂J₃F^{ac}, bhavet G, va*ś*et K₆ **44c** °ārgalasyādhō] μW₁MK₅D; °ārgalasyādhah̄ G, °ārgalāyādhō Sβ₁PFγ, °ārgalāḥsyādhō N, °ārgalasyādau α₃, °ārgalāc cādo K₂, °ārgalāyādhau J₃, °ārgalāmyādhō K₆ **44d** deha°] dehe μK₅, devi G • °kāla°] °lakṣa° NMα₃, °lakṣya° W₁ **45a** ūrdhvapade] ūrdhvapadaṇ α₂, ūrdhvam̄ padaṇ D₁ • devi] deyam̄ D, deham̄ D₂^{y1} **45c** yadā] yadi α₃ • devy] divy° Gα₁, *divy*° J₄, dev° J₃, D₂^{y1} **45d** prapaśyati] praviśyati A, sa paśyati M, prasāśyati J₂K₄, praśāmyati J₄, prapaśyati K₅ **46b** śaktim̄] μSMVFK₅D; śakti° cett. • °padam̄] °pade μM

39c–40b om. D₂ **40cd** om. S **40d** graset–41a jīvam̄ om. γ₂R **43c–44b** om. R **45ab** om. γ

śaktidehaprasūtam tu svajīvam cendriyaiḥ saha ||46||
 tattatkarmaṇī samyojya svasthadehaḥ sukhāḥ vaset |
 anena devi yogena vañcayet kālam āgatam ||47||

[dehatyāgaḥ]

yadi mānuṣyakām deham tyaktum icchā pravartate |
 tataḥ paramasamtuṣṭo brahmasthānagatam śivam ||48||
 śaktī samyojya nirbhidyā vyoma brahmaśilāṁ viśet |
 vyomatattvam mahāvyomni vāyutattvam mahānile ||49||
 tejastattvam mahātejas y aptattvam jalamanḍale |
 dharātattvam dharābhāge nirālambe manah pade ||50||
 vyomādiguṇatattveṣu svendriyāṇī niveśayet |
 evam sāṃsārikām tyaktvā paratattvāvalambakah ||51||
 aspr̄ṣṭah pañcabhūtādyair bhittvā sūryasya maṇḍalam |
 paratattvapade sānte śive līnah śivāyate ||52||
 na kalpakoṭisāḥasraiḥ punar āvartanām bhavet |

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

46c śakti°] śaktim AJ₆W₁ • °deha°] dehā° μ , dehe W₁, dāha PJ₃, mūla F • °prasūtam] SJ₄VK₄PJ₃FK₆γD; °tmasūnaṁ μ , °prasūna*m* G, °pravāhas N, prasṛtam W₁, °prastutam Ma₃, °prasutam J₂, °prabhūtam K₂, prasūtas K₅ • tu] *ta*m G, tam M, ca a₃, vai F **46d** svajīvam] μGMα₃D; sa jīvaś SJ₂J₄K₄PJ₃FK₅, tam jīvam NK₆, sajīvam W₁B, sṛjīvaś V, sa jīves K₂, sarjāva γ₂, sa jīva W₂, sujīva R • saha] sahāh μJ₂K₄PJ₃ **47a** tattatkarmaṇī] μVK₂K₅K₆BD; tattatkarmaṇī GSPJ₃Fγ₁, tatroktenāpi α₁, tatoktimūla° α₃, tattatvarmaṇī J₂K₄, tattamtur maṇi J₄ • samyojya] mārgena α₁, °padam nayet α₃ (unm.), samyojyam J₄K₄PK₆γ₁ **47b** svasthadehaḥ] GFD; svasya dehaḥ μ , svasthadēham Sβ₁K₂PJ₃K₅K₆, śaktimūlaṁ N, śaktimūlaṁ W₁M, chaktideha° α₃, svasamdeham J₁R, svasadeham J₅W₂, svadeham tu B • sukhāḥ vaset] GSβ₁K₅K₆γ; sukhāḥ caret μ , padam nayet α₁, °sya praśrutam α₃, mukhaḥ vāset K₂, sukhāḥ vāset PJ₃F, sukhāḥ vrajet D **47c** anena devi yogena] svajīvam cemđriyaiḥ saha α₃ **47d** vañcayet kālam āgatam] vāmcayet kālamārganām μ , tatra kālasamāgataḥ α₃ **48d** °sthāna°] °sthānam μα₃K₂FK₆ • °gatam° śivam] param śiva α₃, °gatam° śive J₃F **49a** nirbhidyā] GSΝα₃VPJ₃K₅K₆; nirbhīna° μ , nibhidyā W₁, nirbhī*dy*a M, nirjidyā J₂K₄, nirbhīdyā* J₄, nirbhīgā K₂, nirbhedyā F, nībhēdā γ **49b** vyoma] yoga α₃ • brahma°] °vrahmā μJ₁ • °śilām] °śivam α₃, °śilā K₂, °śilam γ • viśet] μβ₁PK₅K₆; vāset GFγ, vrajet SαK₂, vāset J₃ **49c** °tattvam] °tatva α₃γ₁, °sattvam K₂ **49d** mahānile μ **50a** mahā°] tathā A, yathā J₆ • °tejas° γ] °tejo α₃, °tejaḥ K₂F, °tejasv γ **50b** aptattvam] GVJ₃FK₅; aptattvam μS, ambhaso α₁, yasyatvam α₃, asyatvam J₂K₄, apatvam J₄K₆, jalām ca K₂, asatvam Pγ₁, atatvam B **50c** dharātattvam] mahītattvam α, āpatattvam γ₁, āpāstattvam B • dharābhāge] mahībhāge α₁, mahābhāge α₃ **50d** nirālambe] nirālambam G • pade] GK₂B; pare μSW₁Mβ₁PFK₅K₆γ₁, param Na₃J₃ **51a** °guna°] °para° M **51b** sve°] ce° W₁α₃ **51c** evam] ya*G • sāṃsārikam] μJ₄VJ₃K₅B; vāṃsāvadhiṁ G, sāṃsārikam Šα₃J₂K₄K₂-PFK₆γ₁, śārīrakam α₂, śārīram tu M • tyaktvā] paścāt N, tyaktā Ma₃β₁K₂γ₂W₂, tyaktyā R **51d** para°] para° μ , param α₃J₄ • °valambakah] °valampakah A, °vilampakah α₃, °valampakah J₂J₄K₄, °valambakah γ₁, °valambanam B **52a** aspr̄ṣṭah] conj. SANDERSON; adr̄ṣṭah μSK₂K₅K₆R, adr̄ṣṭam GW₁J₂J₄, adr̄ṣṭa° NMα₃K₄PFγ₂W₂B, adr̄ṣṭā V, adr̄ṣṭam J₃ • pañca°] sarva° S **52c** para°] param α₃ • °tattva°] α₃J₄γ; °tatte μMV, °tattvam G, °tatvo° Sα₂J₂K₄K₂PFK₅K₆, °tvo J₃ (unm.) • pade] pare μG **52d** līnah] līna Aγ₁ **53a** na kalpakoṭisāḥasraiḥ] kalpakoṭisāḥasraiś ca G, na koṭikalpasāḥasraiḥ α **53b** āvartanām] āvartino G, saṃvartanām α, āgamanām K₆

47cd om. α₁ 47c-48d om. G (see addition at 54b) 53a sraih—53d yadi om. J₃

anugrahāya lokānām yadi deham na samṛtyajet ||53||
 pralayānte tanum tyaktvā svātmany evāvatiṣṭhate |
 ity esā khecarīmudrā khecarādhipatitvadā ||54||
 janmamṛtyujarārogavalīpalitanāśinī |

[khecarīstutiḥ śivabhaktiśca]

anayā sadṛśi vidyā kva cic chāstrāntare na hi ||55||
 khecarīmelanām devi suguhyaṁ na prakāśayet |
 tasyāś cābhyaśayogo 'yam tava snehāt prakāśitah ||56||
 khecarī nāma yā devi sarvayogindravanditā |
 nainām yo vetti loke 'smiñ sa paśuh procyate śive ||57||
 nityam abhyāsaśilasya aṭato 'pi jagattrayam |
 guruvaktropasam̄labdhām̄ vidyām abhyasato 'pi ca ||58||
 khecarīmelakādyeṣu nityam samsaktacetasaḥ |
 na sidhyati mahāyogo madīyārādhanām vinā ||59||
 matprasādavihīnānām mannindāparacetasām |
 paśūnām pāśabaddhānām yogah kleśāya jāyate ||60||

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

54a pralayānte] pratnayāmte P, pralayārte γ_2 , pralayātē W₂ **54b** svātmany]
 ātmany α_3 , svātman γ_1 **54c** esā] evam G α **54d** °patitvadā] μ ; °patis ta* G, °patis
 tadā S $\alpha_1\beta\gamma$, °patis tathā α_3 **55b** valī°] vali AJ₆J₄VJ₃K₆ • °palita°] °darpavi°
 G **56a** °melanām] °melana A • devi] devī α_2 VJ₃K₆ **56b** suguhyaṁ] su-
 guptam̄ μ , saguhya K₂, saguhyaṁ γ • na prakāśayet] Aα₁; na prakāśayet J₆J₇, samprakāśitam̄
 G, te prakāśitam̄ S β_1 PFK₅K₆J₅W₂B, tat prakāśitam̄ α_3 , te prakāśita K₂, te prakāśitah J₃, te
 prakāśinī J₁R **56c** tasyāś] G $\alpha_1\beta_1$ PFK₅K₆; tasya μ , tasyām̄ S, tasyā J₃ • °cābhyaśa°]
 svābhyaśa° μ , abhyāsa° SJ₃ • °yoga' yam] °yoge yam A, °yogaś ca α₁, °yogena J₄ **56d**
 snehāt prakāśitah] snehena kīrtitah α_1 , snehāt prakāśitam̄ J₂V, prītyā prakāśitam̄ J₃, snehapra-
 kāśitah F **57a** khecarī] madirā μ , khecaryā α , khecaro γ_2 R • nāma yā] na samā
 α, nāma yo J₁R • devi] μGSα₁K₁J₂K₄K₂J₃FK₅acJ₁R; devī K₃J₄VPK₅pcK₆J₅W₂B **57b**
 °yogindra°] °yogemdra° $\alpha_3\gamma_1$ • °vanditā°] °vam̄dite α **57c** nainām̄] enām G α_1 , tām na
 α₃, nayanām γ_1 (unm.) • yo] *n*o G **57d** paśuh] prabhuḥ α_1 • procyate] prāpyate
 N • śive] śivo M **58a** °śilasya] °śilasyā G **58b** aṭato AB • °trayam]
 °traye W₁M α_3 **58c** guruvaktropasam̄labdhām̄] μ ; guru*v*akte pi labdhasya G, gurvaktṛad
 asamlabdhā N, gurumantre ca samplabhyā F, guruvaktrā ca samplabhyā cett. **58d** vidyām
 abhyasato] vidyām abhaśato A, vidyām abhyasyato GK₅, vidyayābhyaśato α_3 • ca] μG α_1 ;
 vā cett. **59a** °melakādyeṣu] α_2 ; °melānādiś ca μ , °melānādyeṣu G, °melakādyaiś ca S β ,
 °melakāmeṣu M, °milakādyeṣu α_3 , °melakādyau śrī γ_1 , °melakādyaiḥ śrī B **59b** nityam]
 nitya° FK₆ • samsaktacetasaḥ] sapremavetasah, μ, samsiktasevataḥ J₃ **59c** sidhyati]
 vidyate G, sidhyamti J₄ γ_1 • °yoga° yom̄ μ , °yogī $\alpha_2\alpha_3$ K₂J₃ **59d** madīyā°] madirā°
 μ , mad idam G, gururā° V, mahīyā° R **60a** mat°] tat° μ • °prasāda°] °prasādha° α_3 ,
 °prasāde PJ₃ • °vihīnānām̄] °vihīnasya G **60b** mannindā°] tannimdā° μ , sadā sam°
 K₂ • °paracetasām̄] °paracetasah G, °ratacetasām̄ S, °paracetasām̄ J₂J₄V, °sāracetasām̄ K₂
60c paśūnām pāśabaddhānām̄] paśoh pāśapravam̄dhasya μ , paśoh pāśavibaddhasya G
60d yogah kleśāya jāyate] yogah kleśāya kalpate M, yogah kleśo bhijāyate K₂, yogaklesāya
 jāyate J₃J₁W₂, yogah kleśopajāyate F, yogah kṣemāya jāyate B

54b anena devi yogena vam̄cayet kālamārgataḥ yadi mānuṣyakām̄ deham tyaktum icchā pra-
 vartate tataḥ paramsamtuṣṭo brahmasthānagatam̄ śivam̄ | mūlādhāra trikoṇe vṛṣaṇagudatale
 vahnimāyāmtabijam̄ pākastam̄ **yuktam̄ rasanaparigatam̄ tanmayam̄ bhāvitā *ā | **tyāgam̄ ka-
 vitvam̄ parupuragamanam̄ ḥaṇam̄ syāja jīved āca*m̄dra*tāraṇam̄ maranabhayaḥaraṇam̄ samyag iśāna
 dhā | add. G **56cd om.** $\alpha_3K_2\gamma$ **56d** etad yogo mayākhyātah kim bhūya śrotum icchasi
 śambhos sambhāvanām̄ labhya jayec camdrārkatārakām̄ add. G (≈68a, 68d, 69ab), śive sakala-
 siddhidā add. K₄

sarvajñena śivenoktāṁ pūjāṁ samtyajya māmakīm |
 yuñjataḥ satataṁ devi yogo nāśaya jāyate ||61||
 bhaktyā samtarpayed devi sarvalokamayaṁ śivam |
 mayy evāsaktacittasya tusyanti sarvadevatāḥ ||62||
 tan māṁ sampūjya yuñjīta matprasādena khecarīm |
 anyathā kleśa eva syān na siddhir janmakotīsu ||63||
 sarve sidhyanti mantrāś ca yogāś ca parameśvari |
 madārādhanaśilasya mayy evāsaktacetasaḥ ||64||
 tasmān māṁ pūjayed devi sarvayogābhivṛddhaye |
 khecaryānandito yogī yogam yuñjīta tammayam ||65||
 vijane janturahite sarvopadravavarjite |
 sarvasādhanasamyuktāḥ sarvacintāvivarjitaḥ ||66||
 mr̄dvāsanāṁ samāsthāya svagurūktaprakārataḥ |

 $\mu = AJ_6 J_7$ $\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$ $\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$ $\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

61a sarvajñena] sarvam etac G • śivenoktāṁ] J₆MK₂; chivenoktāṁ G, śivenokta P, śivenokte F, śivenoktāṁ cett. **61b** pūjāṁ] pūjā K₃γ • māmakīm] SαJ₄K₂J₃FK₆; mādirīm μ, mānavāḥ G, māmikīm J₂VK₄, māmikām PK₅, māmikā γ **61c** yuñjataḥ] μα₂; yajyatas G, yujyataḥ SJ₄VPJ₃K₅PK₆, pumjataḥ M, pūjitaḥ α₃, pujyataḥ J₂K₄, yajyate K₂, pūjyatas F, yujyata K₄α, pūjyataḥ γ **61d** yogo] yogī γ **62a** bhaktyā samtarpayed] GSβγ; vāruṇyā tarpayed μ, bhaktyā samjāyate α **62b** °mayaṁ śivam] °mayaṁ śive μF, °maye śive M **62c** mayy evāsaktacittasya] ekavimūḍupradānena μ, śivadhyānare pumsi G, maddhyānāśaktacittasya α₃ **62d** tuṣyanti] ṭṛptamte A, ṭṛpyamte J₆J₇, tuṣyamte G, sarvās tu° K₅ • sarvadevatāḥ] kotidevatāḥ μ, sarvadevatā NK₃K₂J₃K₆γ₁, °syamti devatāḥ K₅ **63a** tan māṁ] β₁PJ₃K₅K₆B; tasmāt μGSα₁K₁F, śapmā° K₂, tan mā γ₁ • yuñjīta] yumjītaḥ A, yujyamtam G, sampūjya α, pumjīta J₂J₄, yujyata J₃, praujīta γ₂R, promjīta W₂ **63b** matprasādena khecarī] SK₁J₂VPFK₆; tatprasādapavitritah μ, matprasādapavitritam G, matprasādena khecarī α₁J₄K₂J₃γ **63c** kleśa] kleśam W₁K₁, krīya° K₂, ktesa P • eva syān] samyāti N, āyāti W₁, sampattir M, āpnoti K₁, paśyamti K₃, °te devi K₂ **63d** siddhir] siddhi W₁γ₁, siddhiḥ J₃ • janmakotīsu] janmakotībhiḥ Gα, khecarīpadah J₃ **64b** yogāś ca] μGMα₃K₅; yogāś ca Sα₂β₁K₂PJ₃FK₆, yogasya γ • parameśvari] parameśvari α₃-VK₂J₃K₆γ₁ **64c** mad°] mah° μPγ₁, sad° K₃ **64d** mayy evā°] mayaivā° AJ₇, mayy aivā° J₆, maddhyānā° α₃ **65a** tasmāt māṁ pūjayed] GM; tasmāt pūjyate γ, tasmāt sampūjayed cett. **65b** °yogā°] °yoga° α₁K₂J₃, rogā J₄, yogān B • °bhivṛddhaye] μSα₃β₁FK₅; °bhivṛccchaye G, °vivṛddhaye α₁K₆, °sya siddhaye K₂, °nivṛddhaye P, °nisidhyaye J₃, °nivarddhānī J₁R, °nivarddhā J₅ (unm.), °nibarddhayat W₂, °vivarthayan B **65c** khecaryā°] madirā° μ, khecaryām GN • yogī] om. β₁, devi K₂γ **65d** yogam] yogo AJ₂J₄K₄K₂PJ₃Fγ • tanmayam] nityadā μ, manmayam G **66b** °varjite] °varjitaḥ α₃ **66c** °samīuktāḥ] °sampañnah S **67a** mr̄dvāsanām] J₂VPJ₃FK₅K₆J₅-W₂B; mr̄dvānasam A, mr̄dvāsa[nam] J₆, mr̄dvāsana J₇J₄K₄, madvarṇam ca G, siddhāsanam Sα₁K₂, rudrāsanam α₃, sadvāsanam J₁R • samāsthāya] āsthāya A (unm.), samāśadya α₁, samāsthāpya γ₁

62b gaudī mādhvī ca paīsthī ca tathā kādambarī varāḥ | kādambarī ca drumajā mādhvī madhu-samudbhavā || paīsthī piṣṭasamudbhūtā gaudīksurasasambhavā | tāsām ekatamām grhya tarpayet sarvadevatāḥ || asaktaḥ sumahāpūjām yadi kartum ca sādhakaḥ | kuryād bindvekadānam vā guru-vākyāvalambakah || add. μ (for variants see full collation or page 297 of the appendix) **63ab** om. K₃ **64b** samyakpūjāprayogena madirānamdacetasah | asampūjya pived devi madirām yaḥ sa pāpabhāk || add. μ, samyakpūjāprayogena madhyāhne mattamānasah māṁ asampūjya yogena pāpam bhavati nānyathā add. G **64cd** om. G **66cd** om. μG **67b** samtarpa śivam īśānam sarvadevotsavapradām matprasādena mahatā sarvavijñānavān bhavet asakta*s su*mahāpūjām yadi ka*rtu*ṁ ca sādhakaḥ add. G

kuryād ekaikam abhyāsam̄ guruvākyāvalambakah ||67||
 ayam̄ yogo mayākhyātaḥ sarvayogaprasādhakah |
 tava prītyā maheśāni kim bhūyah śrotum icchasi ||68||

śrīdevy uvāca
 śambho sadbhaktisamṛlabhya jaya candrārdhaśekhara |
 tvayā śrīkhecarīvidyā guhyā sādhu nirūpitā ||69||

iti śrīmadādināthaprokte mahākālayogaśāstre umāmaheśvarasamṛvāde
 hecarīvidyāyām̄ trītyah paṭalah

$$\begin{aligned}\mu &= AJ_6J_7 \\ \alpha &= NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3 \\ \beta &= J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4 \\ \gamma &= J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5\end{aligned}$$

67c ekaikam abhyāsam̄] ekaikayā devi G, vaikaikam abhyāsam̄ α_3 **67d** $^{\circ}vākyā^{\circ}$]
 $^{\circ}mārgo^{\circ}$ α_3 , $^{\circ}mārga^{\circ}$ K_2 • $^{\circ}valambakah^{\circ}$] $^{\circ}valambakam̄$ α_2V **68a** ayam̄ yogo] eta
 yogam̄ A, etad yogam̄ J_6J_7 • $^{\circ}ākhyātaḥ^{\circ}$] $^{\circ}ākhyātam̄$ μK_2 , $^{\circ}ākhyāto^{\circ}$ γ
69a śambho] śambhoḥ α_3 , śanto J_3 , śano K_6 • sadbhakti°] SK₃J₂VK₄PJ₃FK₅γ; sad-
 bhāva μW_1 , saUkti N, yadbhakti M, sadbhaktim̄ K₁K₂, madbhakti J₄, sa*kkti K₆ **69b** jaya]
 japam̄ M, jayam̄ $\alpha_3\gamma_1$ • $^{\circ}candrārdha^{\circ}$] camdrakam̄ K₁, camdraka K₃, $^{\circ}camdrārka^{\circ}$ γ •
 $^{\circ}śekhara^{\circ}$] khecarī α_3 , $^{\circ}śekhare^{\circ}$ J₂J₄K₄K₂W₂, $^{\circ}khecarah^{\circ}$ V, $^{\circ}śekharā^{\circ}$ K₆, $^{\circ}śekharam^{\circ}$ γ₂R
69c śrī°] ca G **69d** guhyā sādhu nirūpitā] S $\alpha_1\beta$; $^{\circ}sādhanam̄$ guhyam̄ īritam̄ μ , sāravat
 guhyatām iyāt G, guhyā sā ca nirūpitā α_3 , guhyaguhyanirūpitā J₁, guhyadguhyanirūpitā J₅W₂,
 guhyāguhyanirūpitā R, guhyād guhyā nirūpitā B

67cd om. μ • samtarpya śivam̄ īśānam devīm̄ devām̄ (devīś A, devīm̄ś J₇) ca sarvaśah | tat-
 prasādena labhate samyag jñānam akhanḍitam̄ || add. μ **68a-69b** om. G (see addition at 56d)
68ab om. α_3 **68bc** om. μ **68d** iti śrīmatsyemṛdrasamṛhitāyām̄ ṣoḍaśah paṭalah || add. μ

CATURTHAH PĀTALAH

atha te sampravakṣyāmi sudivyāny ausadhbāni ca |
ausadhbena vinā yogī na kva cit siddhim eṣyati ||1||
bhiksūttamāṅgaparikalpitanāmadheyam
tatpatrapuṣpaphaladanḍasamūlacūrṇam |
takrārānālapayasā madhuśarkarādyair
dadyāt prthakkavalitam rasamaṇḍalāni |
†pālityahānim atisattvam udāravīryam
utsāharogaharaṇāni ca samyag eva† ||2||
karne varāho nayane garutmān
nakhāś ca dantāḥ kila vajratulyāḥ |
yuvā mahāmārutasāmyavego
jīvec ca yāvad dharaṇīndutārāḥ ||3||

Witnesses for the fourth pāṭala: AJ₆J₇SNW₁MK₁K₃J₂J₄VK₄K₂PJ₃FK₅J₁J₅W₂RB; K₆ up to 2a; O (verse 4)

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$; $\alpha_3 = K_1K_3$

$\beta = J_2J_4VK_4K_2PJ_3FK_5$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

1a atha te] μ ; athātah cett. **1b** sudivyāny] S α_1 K₁J₂B; sudivyauny K₃, te divyāny VK₂K₅K₆, divyāny K₄ (*unm.*), ta divyāny P, me divyāny J₃, devi dini F, divyāni γ_2 , dini W₂ (*unm.*), divyā R (*unm.*) • ca] $\mu\alpha J_1R$; tu cett. **1c** yogī] yogam α_3 **1d** kva] kaś α_3 , kim J₄ • eṣyati] J₆S $\alpha\beta_1PJ_3FK_5K_6$; irsyāti A, iṣyasi J₇, icchati K₂, iṣyati γ_1 , āpnuyāt B **2a** bhikṣū] bhikṣṇā ° μ , sākṣā ° α_3 , bhikṣu ° J₂K₄, mikṣu ° J₄, bhikṣa ° PR • °ttamāṅga°] °tamāṅga° A, °ttamāṅga° α_3 , °tamāṅga° J₄, °ttamāṁ γ (*unm.*) • °dheyaṁ] S $\alpha_1\gamma$; °dheya μK_5 , °dheya $\alpha_3J_2K_4$, °dheya J₄, °dheya VF, °dheyam K₂, °dheyam P, °madhye J₃ **2b** tat°] yat° J₃ • °patrapuṣpa°] °puṣpaphulam K₂, °patrāpūṣpa° J₃, °puṣpapatra° B • °phala°] °phalam VP, °vasa° K₂ • °danda°] °mūla° α_3 • °cūrnam] °pūrṇam α_3 **2c** takrā°] tatkrā S, tiktā α_3 , taktā J₂VB, tvakrā K₂ • madhu°] gṛhṭa° M • °ādyair] μF ; °ājyair cett. **2d** dadyāt] $\mu S\alpha_1J_2VPFK_5$; yādah α_3 , drdyāt J₄, tadyāt K₂, deyā J₃, dadyāt γ_2W_2 , kṣahma R, dadhyat B • prthak°] kva cit α_3 • °kavalitam] $\mu SNMJ_2VPFK_5\gamma$; °avalitam W₁J₄K₄, °kramagavam K₁, °kamagavam K₃, °valittvam K₂ (*unm.*), °avaline J₃ **2e** pālitya°] J₆J₇W₁M α_3 J₂VK₄; pālitya° A, palita° SJ₃, pālīsa° N, pālita° J₄P, pali° K₂ (*unm.*), valipalita° F (*unm.*), mālinya° K₅, palitam γ • atisattvam] $\mu S\alpha_1J_2J_4VPJ_3FK_5$; alisattvam K₄, asattvam K₂ (*unm.*), atiyatitvam γ_1 (*unm.*), ayatitvam B **2f** utsāharo°] $\mu\alpha$; utsāhase° S, utsāpayed J₂, utprāpayed J₄, utthāpayed VPJ₃FK₅, uchhāpayed K₄, utthāyād K₂, utthāyo yo J₁, utthāpa yo J₅W₂, u*tth*āya yo R, utthāpya yo B • °gaharanāni ca] J₆; °gaharināni ca AJ₇, °kagamānāni ca S, °gaganāni ca NW₁K₁, °gahananānāni ca M (*unm.*), °gaganā*n*i K₃, gahanatānava J₂J₄VK₂PK₅γ, gahanatānāva K₄ (*unm.*), gaganatāthane J₃, dahanatānava F • samyag eva] $\mu J_2J_4K_4PJ_3F$; sarvam eva S α , samgam eva V, samyag eva K₂, sammyag eva K₅, sabhyag eva γ_2R , sabhyage ca W₂B **3a** karne] $\mu S\alpha_1J_2VK_4K_2K_5$; karṇo α_3J_4 , karṇau PJ₁, karṇai J₃, kanau J₅W₂, varṇo R, karṇā B • varāho] varāheh N, varāhi J₂J₄, varāhur K₂, carāho PJ₃F, varodro B • nāyane] nadyane α_3 • garutmān] AJ₆MK₅; garucyān J₇, gajasyān S, garūtmān α_2J_4V , navātmā α_3 , garutmān K₄, rugamān K₂, garupān PF, garūpān J₃, garudayān γ_2R (*unm.*), garudyān W₂, garudpān B **3b** nakhāś ca] akhaṇḍa° μ • dantāḥ] damṭas μ , damṭāś α_3 , damṭā $\beta_1PJ_3\gamma_2$, deta W₂ • kila vajratulyāḥ] S $\alpha_1J_2VK_2FK_5$; ca bhavec ca vajram μ , ca punar bhavayuh α_3 , kila vajratulyāḥ J₄K₄, kila vajratulyā P, khila vajratulyā J₃, kila vajratulyam γ_1 , kila ca na tulyāḥ B **3c** yuvā] väyu R • °sāmya°] °tulya° MK₅, samyag $\beta_1PJ_3F\gamma$ • °vego] J₆J₇S αK_2K_5 ; °vegā A, eva $\beta_1J_3F\gamma$, ava P **3d** jīvec ca] μM ; jīvet tu SJ₂VK₄PFK₅, jīvet sa N, jīverdu W₁, jīveta α_3B , jīvet J₄ (*unm.*), jīve tu K₂J₃, jave ca γ_2 , jīve ca W₂, jave*c*a R • yāvad] pārvam K₂ • dharanī°] $\mu SW_1M\alpha_3$; varanīm° N, dharanī° J₂K₄K₂PFK₅, haranī° J₄, dharasmi° V, varanām° J₃, dharinā° γ_1 , varinā° B • °dutārāḥ] μSo ; °hutāśah J₂K₄PFK₅B, °hutāśah J₄K₂, °hutāṁśah V, °gatāśah J₃, °hatāśa γ_2R , °hutāśa W₂

2a parikalpita] pa end of K₆: f.22 damaged

vārāhīkandacūrṇam ghṛtaguḍasahitam bhakṣayet puṣṭivṛddhī
 takre durnāmanāśas tv atha punar api gokṣirake kuṣṭhanāśah |
 taccūrṇam śarkarādyair madhum api ca payah pāyayec ca dvikālam
 dvau varṣau kṛṣṇakeśī hatavalipalitaḥ ṭkrṣṇabhedī śarīre† ||4||
 eranḍatailasamyuktam guggulum triphalayutam |
 gandhakam bhakṣayet prājño jarādāridryānāśanam ||5||
 aśvagandhā tilā māśah śarkarā viśvasarpikā |
 māśamātraprayogena na rogo maraṇam bhavet ||6||
 pañcabhiḥ pañcamāsenā prāpyate 'maratā priye |
 gandhakatriphalākuṣṭham madhuratrayamelitam ||7||
 bhakṣayet prātar utthāya ṣaṇmāśād valipālihā |

4 cit. "Khecarīvidyā" (O) f.8v

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$; $\alpha_3 = K_1 K_3$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

4a vārāhī°] cārāhī° α_2 • °kanda°] °skanda° K₁, °skada° K₃ • °ghṛta°] °śaghṛta° J₂-K₄ (*unm.*), °śamghṛta° J₄ (*unm.*) • bhakṣayet] bhakṣayed α_3 • °vṛddhī] SN; °vṛdhyaū μ , °vṛddhi M β_1 O, °vṛddhi W₁, °vṛdhya K₅ **4b** takre durnāma°] μ ; tarkrair durnāma° SN, takrair dunāma° W₁, taktem dūnāma° M, tarkre durnāma° J₂J₄V, takrem durnāma° K₄, takrair ndurnāma° K₅, takre durmāma° O • °nāśas tv atha] $\mu\alpha_2 K_5 O$; nāśas tatha M, nāśas ty atha J₂V_{K_4}, na samaya J₄ • °kuṣṭha°] SMK₅^{pc}; kuṣṭa° $\mu\alpha_2 J_2 J_4 K_4 K_5^{ac}$ O, krṣṭa° V **4c** taccūrṇam] $\mu S\alpha_1 VK_5$; taccūrṇa J₂, tacūrṇam J₄, tadvarna K₂, tadvarnam K₄PJ₃F, tadvanmadhuśarkarā-dugdhavarṇam γ (*unm.*), tad varsām O • °śarka°] °śamka° K₂ • °rādyair] °rājyair S^{pc}W₁^{ac}-MJ₃ • madhum api ca payah pāyayec] μ ; madhuyutam api yaḥ sevate S, madhur api ca yaḥ sevayet N (*unm.*), madhur api ca yat sevayet W₁ (*unm.*), madhur api ca payah sevate M, madhur api ca pīyate J₂ (*unm.*), madhur api ca puna pīyate J₄, madhur api vayaja satte V (*unm.*), madhur api ca payate K₄, madhura pivot ayominah K₂ (*unm.*), madhur api vayayate P (*unm.*), madhura pivite J₃ (*unm.*), madhur api pibate F (*unm.*), madhur api vasate K₅ (*unm.*), madhur apī pivete $\gamma_2 R$ (*unm.*), madhur apī pibase W₂ (*unm.*), madhur apī pivaset B (*unm.*), mudhuram api payah pīyate O • ca dvikālam] μ ; sarvakāla γ_1 , sarvakālam *cett.* **4d** dvau] dvi° F γ , va° O • varṣau] varṣo μK_4 , karṣau S α_2 , °rsābhyo O • °keśī] °keśo SMO, °keśā γ • hata°] vali° μ , duta N, °d²bhuta W₁ • °vali°] °pali° μ , °valita° J₄ (*unm.*), °vahali° V (*unm.*), °vala° K₂, °vali° K₅^{ac}W₂B • °palitah] $\alpha_1 K_5 O$; °taharo μ , °patitah S, °palitā J₂J₄K₄, °palitā VK₂J₃, °malitā hata vali malitā P (*unm.*), °palitam F, °palita γ • °ṭkrṣṇa°†] varṣa° μ , kārṣya° Sc₂, *ksaṇa° J₄ (*unm.*), kṣaṇa° K₄, krṣṭa° K₂ • °śarīre†] $\mu MJ_3 K_5 O$; °śarīram *cett.* **5a** °tailasamyuktam] °phalatalena μ **5b** guggulam FB; triphalā μ , guggulam *cett.* • °triphalayutam] guggulena ca μ **5c** prājño] prājñe VK₅ **5d** jarā°] valī° M, māśe J₁ • °dāridrya°] S $\alpha_2 FK_5 B$; °dāridra° AJ₇J₂V_{K_4 K_2 J_3 W_2}, °dāridya° J₆, °palita° M, °daridra° J₄, °dāridrā° P, nadaja° J₁R (*unm.*), da J₅ (*unm.*) • °nāśanam] °rāmara J₁R, om. J₅ **6a** °gandhā] °gamdhā α_2 , °gamdhās M • °tilā°] °tila° $\alpha_2 \alpha_3$ (*unm.*) • °māśah] μSM ; °māśa° $\alpha_2 \alpha_3 \gamma$, °māśa° β **6b** °viśvasarpikā] S; °viśvasarpisāh μ , °svasarpidhyānam α_3 (*unm.*), °kiśvasarpisā K₄, °viśvasarpisā *cett.* **6c** māśa°] ṣaṇmāśa° α_3 (*unm.*) • °māṭra°] °traya° MVJ₃ **6d** na rogo maraṇam bhavet] naro maravaram labhet μ , narah paramapadam labhet α_3 (*unm.*) **7b** prāpyate] $\mu\alpha_3$; prāpnoti *cett.* • °maratā] μ ; paramām SNMJ₄V_{K_4 K_5}, paramam W₁F, maratām α_3 , paramā J₂K₂P γ , parama J₃ **7c** gandhaka°] V γ ; gamdhakam *cett.* • °kuṣṭham] J₆SMFW₂; °kuṣṭam A, °kuṣṭam J₇ $\alpha_2 K_1 \beta_1 K_2 P_2 \gamma_2 R$, °kuṣṭha K₃, °yuṣṭam J₃, °kuṣṭa K₅ **7d** madhuratraya° γ (*unm.*) **8b** valipālihā] $\mu\alpha_1 J_2 K_4 K_5^{pc}$; valitādiha S, valipalitā α_3 , valipalitah J₄ (*unm.*), valitāpali V, valipallihā K₂, valitpalithā P, valipalitihā J₃ (*unm.*), valipalitah FW₂ (*unm.*), valipālihā K₅^{ac} (*unm.*), valipalihām tada γ_2 (*unm.*), validamptadā R, palitāpahām B

4ab om. K₂PJ₃F γ **4a** puṣṭivṛddhis-**5d om.** α_3 **6c** hastinā saha yudhyate | triphalā puṣkarō vrāhīmī niḥsākotilalamaṇī punarnavā vṛddhatārā ṭna yayuh† snehamiśritā | ṣaṇmāśāhārayogena add. μ **6d-7a om.** J₄ **7d** ghṛtamadhuśarkarā add. W₁^{mg}

pāradam gandhakam̄ devi tālakam̄ ca manahśilām ||8||
 kunaśtikāyaṣṭirajo rudrākhyam̄ muṇḍikārajaḥ |
 trimadhuplutam̄ āsvādyā vatsarāt khecaro bhavet ||9||
 bhr̄ingam̄ samūlam̄ pariśoṣya cūrṇam̄
 kr̄ṣṇāṁś tilām̄ cāmalakam̄ tadardham |
 madhutrayaiḥ svādyā sadaiva varṣān
 na vyādhayo nāpi jarā na mṛtyuh ||10||
 nirguṇḍipatram ekaikam̄ trikālām̄ paribhaksayet |
 dvādaśābdē bhaved devi jarāmaranāavarjitah ||11||
 nirguṇḍyamalamuṇḍīnām̄ samam̄ samsādhayed rajah |
 śarkarāghṛtamadhvaktam̄ vatsarād valipālihā ||12||

 $\mu = AJ_6J_7$ $\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1; \alpha_3 = K_1K_3$ $\beta = J_2J_4VK_4K_2PJ_3FK_5; \beta_1 = J_2J_4VK_4$ $\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$

8d tālakam̄] tārakam̄ AN • °śilām̄] Sα₂K₁γ; °śilā AJ₆MK₃β₁K₂PFK₅, °śilāh J₇J₃ **9a**
 kunaśtikā°] β₁K₂PF; kupaśtikā A, kuyaśtikā J₆J₇, kuṣṭham̄ ca nā° S, kuvamganā° α₂ (unm.),
 kuvamgana° M, kanistikā α₃, kanistiķā J₃, kuṣṭikā° K₅ (unm.), javāsā ca γ • yaṣṭirajo] J₆J₇β₁-
 PFK₅; yaṣṭirajau A, °dikāyaṣṭi° S, °tikāyaṣṭi° α₂, °matikāyaṣṭi° M (unm.), yaṣṭirayo K₁, yaṣṭi-
 rayo K₃, naṣṭarujo K₂, naṣṭirajo J₃, jyeṣṭirajo γ₁, jyeṣṭirajo B **9b** rudrākhyam̄] β₁PJ₃K₅γ;
 rudrāksam̄ μF, °rajorū° Sα₁, madrāksam̄ K₃, rudrākhyā K₂ • muṇḍikā°]
 $\mu J_2VK_4PKF_5^{pc}J_1B$; °[drā]kṣamum̄ S, °drākṣamum̄ α₂, °drākṣamu° M, madukā° α₃, mudikā°
 J₄J₅W₂R, muṇḍakā° K₂, mudrikā° J₃, muṇḍikā° K₅^{ac} • °rajah] μ; °dikā Sα₂, ā[d]ikā M
 (unm.), °rajah α₃, rasah J₂VK₄K₂FK₅^{pc}γ, rasa J₄K₅^{ac}, ratah P, sarah J₃ **9c** trimadhu°]
 $\mu\alpha_3$; madhura° S, madhurā° α₁, trimadhuṛā° β₁K₂PJ₃K₅γ₁ (unm.), trimadhyā F, trimadhvā
 B • °plutam̄] °trayam S • āsvādyā] μ; āśādyā cett. **9d** vatsarāt] ASα₁J₂J₄VPFK₅;
 vatsarā J₆J₇J₃, vasarā K₄, vatsarād K₂, vadvat γ₂R (unm.), vaddhat W₂ (unm.), ba*ddh*avat
 B • khecaro] μK₃; sabalo SNVK₄FW₂, prabalo W₁, savalo MJ₂PK₅γ₂R, eva caro K₁ (unm.),
 savaloka J₄ (unm.), vatsali K₂, vatsalo J₃, sabali B **10a** bhr̄ingam̄ samūlam̄] mrgam̄ samūlam̄
 γ_2R , mrgasāṇmūlam̄ W₂, mrgasya mūlam̄ B • pariśoṣya] paripeṣya SW₁M, paripeṣṭya N,
 pariśodhya K₁, śosyam K₅ (unm.) • cūrnam̄ J₆J₇SNMα₃J₄K₂J₃F; cūrna AW₁, kṣiptā J₂, vam-
 śāvacūrṇam̄ V (unm.), ca śāvacūrṇam̄ K₄ (unm.), ca śailacūrṇam̄ PK₅ (unm.), śālām̄ γ **10b**
 kr̄ṣṇāṁś] Sα₂; kr̄ṣṇās μMPJ₃F, kr̄ṣṇam̄ α₃, cūrṇam̄ J₂, kṣiptvā J₄, kr̄ṣṇā VK₂K₅, kṣaplāṣṇās
 K₄ (unm.), kr̄ṣṇātī γ (unm.) • tilām̄] em., tilā μVK₄, tilān̄ Sα₂, MK₂F, tilam̄ α₃, tilām̄ J₂J₄-
 PJ₃K₅, śilājita γ₂RB (unm.), ti*śilājita W₂ (unm.) • cāmalakam̄] hyāmalakan̄ μ, āmalakan̄
 Sα₂, vāmalakan̄ γ₁ • tadardham̄] tadardhe A, tadardha NJ₂J₃R, dadhi ca α₃, tadarthaṁ B
10c madhu°] madhura° β₁K₂Pγ (unm.) • °trayaiḥ] J₆Sαβ; °traye A, °trayai J₇, °traya°
 γ • svādyā] Sαβ₁K₂PJ₃F; khāda° μ, khādyā K₅γ₁, khādyā B • sadaiva varṣān] °ti yas
 trivarṣam̄ μ, narottamā α₃ **10d** na vyādhayo nāpi] nivyādhoparogā na K₁, nivyādhoyarogā na
 K₃ **11a** nirguṇḍī°] nirguṇṭhā° α₃ • ekaikam̄] μW₁α₃; ekam̄ tu SMVK₂PJ₃K₅γ, ekam̄ yas
 N, ekam̄ J₂J₄K₄F (unm.) **11b** paribhaksayet μ **11c** °ābde] °āśād μ, °ābdād
 α₃, °ābdena J₂J₄ (unm.) **12a** nirguṇḍy°] μSα₂; niguṇḍy° M, nirguṇṭhā° K₁, niguṇḍy° K₃,
 nirguṇḍ° βB, niguṇḍ° J₁, niguṇḍ° J₅W₂ • °amala°] α₂; °analā° μ, °āmala° SMK₄, °ānala°
 α₃, °īmala° J₂VK₂PJ₃FK₅, °īmula° J₄J₁, °īmūla° J₅W₂, °īmūlam̄ B • °muṇḍīnām̄] J₂J₄-
 K₄K₂J₃FJ₁; °muṇḍānā A, °muṇḍānām̄ J₆J₇, °kīmūndī SW₁, °muṇḍī N (unm.), °muṇḍānām̄
 M, °nīrmuṇḍī α₃, °muṇḍānām̄ V, °muṇḍānām̄ P, °tumḍānām̄ K₅, °muṇḍānām̄ J₅W₂, °muṇḍānām̄ B
12b samam̄] sāmyam̄ μα₃, samā K₂W₂B, samām̄ γ₂ • rajah] μα; rasam̄ SJ₂, rasah J₄VK₂-
 PJ₃K₅γ, rasa K₄ **12c** °madhvaktam̄] μ; °madhvēkam̄ SJ₂J₄K₄J₃, °madhyeka N, °madhvēka
 W₁, °madhyekam̄ MVK₂PK₅γ, °madhvarkam̄ α₃, °madhvaike F **12d** valipālihā] μSα₁β₁P;
 palitāpaha K₁, palitāpaha K₃, valipallitahā K₂ (unm.), valipalitahā J₃γ₁ (unm.), valipalitahā
 F (unm.), valipālihā K₅ (unm.), valitapalitahā B (unm.)

11d kumāripatram ekaikam̄ trikālām̄ paribhaksayet dvādaśābdā bhaved devi jarāmaranāavarji-
 tah add. μ **12 om.** R

māśakam gandhakam svarṇam tālakam rudralocanam |
 madhutrayayutam varṣad ajarāmaranapradam ||13||
 rasam śālmaliniryāsam gandhakam madhuratrayaiḥ |
 bhakṣayet prātar utthāya ṣaṇmāsād ajarāmarah ||14||
 iti śrīmadādināthaprokte mahākālayogaśāstre umāmaheśvarasamvāde
 khecarīvidyāyāṁ caturthaḥ paṭalah

$\mu = AJ_6 J_7$
 $\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1; \alpha_3 = K_1 K_3$
 $\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5; \beta_1 = J_2 J_4 VK_4$
 $\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$

13a māśakam] S; māśany a° A, māśānna° J₆J₇, ṣaṇmāśam N, ṣaṇmāśa W₁, ṣaṇmāśam MJ₄, ṣaṇmāśa α₃, ṣaṇmāśasam J₂^{ac}, māśamad J₂^{pc} (*unm.*), māśamud V, māśāmad K₂, māśamad PJ₃-FK₅, māśād γ (*unm.*) • gandhakam] ° mudgakam AJ₇, muhakam J₆ • svarṇam] svarne J₆V
13b tālakam] tārakam N, tilakam α₃ • rudra°] bhadra° AJ₇ **13c** madhu°] madhura° α₃K₂γ (*unm.*) • varsad] varṣāj μ, cūrṇa α₃, varsādy N **13d** ajarāmaranapradam] jarāmaraphalapradam μ, ajarāmaranapradā J₆, ajarāmarapadapradam α₃ (*unm.*), ajarāmaranam padam γ₁ **14a** rasam] rasa° MK₃J₂J₄K₄K₂P • ° niryāsam] niryāsa° α₃, niryātam K₂J₃ **14b** ° trayaiḥ] μα; ° trayam cett.

13b madhutrayayutam varṣad ajarāmaranapradā upāmr̥dgamdhakam svarṇam tālakam bhadralocanam *add.* J₆J₇ **14b** ājyam guḍo mākṣikam ca vijñeyam madhuratrayam *add.* γ

The Khecarīvidyā: An Annotated Translation

Chapter I

1. Now (*atha*),¹⁷² o goddess, I shall teach the magical science (*vidyām*)¹⁷³ called Khecarī (*khecarisamjñitām*)¹⁷⁴ by means of which, when it is understood,¹⁷⁵ one becomes ageless and undying in this world.

2. Seeing this universe, my dear, stricken by death, disease and decrepitude, one should steel one's resolve and take refuge in Khecarī.

3a–4b. To him should one pay homage and turn to as guru with [one's] whole heart (*sarvabhāvena*),¹⁷⁶ o goddess, who on the earth knows Khecarī, the destroyer of decrepitude, death and disease, in letter and spirit (*granthatas cārthatah*)¹⁷⁷ and practice (*tadabhyāsaprayogatah*).¹⁷⁸

¹⁷² BKhp f. iv^{6–8}: *atha—atha kadā cid ādināthah priyāvinodena lokopakārāya sarvatamtrāni samāmnāya paścad devyā tesām jarāmarañanāsenā yogena sthirataratavajñānam katham syād iti pṛṣṭas tām pratyāha athetyādi* || “‘Now’ (*atha*) means: now, once, when Adinātha had gathered together all the tantras for the amusement of his beloved and the good of the world, the goddess asked ‘How does there arise the very permanent knowledge of reality by means of the yoga of those [tantras] which destroys old age and death?’ He replied ‘Now...’”

¹⁷³ Originally, at all the occurrences of the word *vidyā* in the text it would have meant “mantra” and that is how I translate it everywhere except in this verse and at 3.55c and 3.69a, where it can be taken to mean “magical science” and refer to the name of the text. On the reasons for these different meanings of *vidyā*, see page 15 of the introduction.

¹⁷⁴ *khecarā*, as the stem form of the adjective, is the more correct form and is attested by μMK₂ (cf. NT 7.32 *khecarākhyām tu mudrām*); *khecarī*, however, preserves some of the ambiguity over whether the word is being used as an adjective or a substantive. In tantric Śaivism Khecarī is a specific type of etheric Yogiṇī (e.g. JRY 4.2.644 f.32r, 4.2.685 f.33r; KJN 9.2, 20.10; KMT *patalas* 14–16 (where Khecarīs are distinguished from Yogiṇīs—*pāṭala* 16 describes the circle of thirty-two Khecarīs in detail); see also page 37 of the introduction and HANNEDER 1998:71 n.39), and a *mudrā* or mantra (*vidyā*) is named after the deity or deities with which it is associated. Thus the *khecarīmudrā* (written as a compound) of tantric Śaivism can be both “the *mudrā* of Khecarī/the Khecarīs” (understood as a *tatpuruṣa* compound) and “the moving in the ether *mudrā*” (as a *karmadhāraya*). In the texts of *hṛdayoga* there are very few traces of the tantric Yogiṇī cult (Khecarī is mentioned as an etheric being at SSP 3.13 and 6.112), *khecarī* has an adjectival rather than substantive force and *khecarī mudrā* (written as two words—see e.g. HP 4.43) has only the latter meaning. Thus Ballāla (f. 2r^{2–3}) understands *khecarīmudrā* to be so called because it causes the tongue to move in the hollow above the uvula: *khe vaksyamāṇalakṣaṇarājadarśantordhvamandale jihvām cārayatīti*. The tantric and hṛdayogic *khecarīmudrās* are discussed in detail on pages 37 to 44 of the introduction.

¹⁷⁵ I have adopted the reading *yayā vijñātayā ca syāl* of β₁ for two reasons: firstly, it is similar to μ's corrupt *yayā vijñāyate bhyāsāt*; secondly, it is more sophisticated and more semantically apposite than the formulaic *mātrena* constructions found in the rest of αβγ.

¹⁷⁶ Ballāla (f. 4r²) explains *sarvabhāvena* with *kāyena vācā manasā svasamarpanena vā*, “with body, word, mind, or by offering oneself”.

¹⁷⁷ On this expression cf. KhV 1.9a, MVUT 19.54d, KMT 6.34c, 10.88d, 25.197d, Br̄hatsaṃhitā 2.13ab.

¹⁷⁸ Ballāla analyses the compound *tadabhyāsaprayogatah* as a *dvandva* and explains it thus (f. 3v⁷): “*pra** - *yogas tu maṇtravidyāyāḥ | evaṁ ca jihvordhvakramamaṇtrapuraścaraṇayor nityābhyaśād ity arthah* | “The ‘use’ (*prayoga*) is of the mantra. Thus [the compound] means ‘from regular practice of raising the tongue and reciting the mantra’”. The different layers of the text (see pages 14 to 18 of the introduction) use

- 4cd. The mantra of Khecarī is hard to obtain and so is its practice.
 5ab. The practice (*abhyāsa*)¹⁷⁹ and *melaka*¹⁸⁰ are not perfected at the same time.
 5cd. [The yogin] intent on just the practice might not attain *melaka* in this life (*ihā*).
 6ab. Through [carrying out] the practice, o goddess, he obtains [*melaka*] sometime

vidyā and *abhyāsa* in different ways. *Vidyā* as both “mantra” and “magical science” has been mentioned in footnote 173. *Abhyāsa*, which first occurs here, referred to the practice of repeating the mantra in the earliest layer of the text, but in later layers means the practice of drinking *amṛta* by lengthening the tongue and inserting it above the palate. Ballāla takes it to have the latter meaning throughout his commentary. I have tried to translate *abhyāsa* so that it can be interpreted either way. The two interpretations have resulted in confusion in the text, and corruption in its transmission. Thus, the translation of 1.5–7 is somewhat forced and I can only make sense of 1.42c–43b by taking *abhyāsa* to refer to the tongue practice alone.

¹⁷⁹Ballāla (f. 4v¹) divides *abhyāsa* into two types, internal (*āntara*) and external (*bāhya*). He further divides the internal practice into two: entry into the aperture above the palate (*tatpraveśa* cf. 2.102b) and *melaka* (see the next footnote). The external practice is the lengthening of the tongue described at 1.43–51.

¹⁸⁰All the witnesses except S have *melanam* here. At the other occurrences of *melaka/melana* (1.5d, 6c, 7c, 8a, 9b, 12c, 16b, 41a; 3.56a, 59a) there is more complex disagreement between the witnesses over which form is used. In some witnesses the two do seem to be differentiated. This is particularly so in J₂PFCγ at 1.5–7, but this appears to be simply an attempt to make sense of a corrupt transmission in which two almost identical half-verses (5cd and 6cd) are found. In *MaSaṃ* 17.1–31 *melana* means “meeting [with Khecaris]” (see below) while at the one occurrence of *melaka* (17.31d) it is an adjective describing the guru who can effect *melana*. However, at *MaSaṃ* 17.52, 18.2 and 18.14 *melaka* is used as a substantive. Ballāla (f. 4v⁵) says that *melana* and *melaka* are synonymous: *melanam melakam vā paryāyah*. To avoid confusion, I have decided to use only *melaka*, the form preferred in the texts of tantric Śaivism from which the term originates. Only U is similarly partisan, sticking to *melana*. (At 3.56a I have adopted *khecarīmelana* which is attested by all the witnesses.)

Melaka in tantric Śaiva texts implies *yoginīmelaka*, “a meeting with Yogiṇīs”, in which the *sādhaka* causes a circle (*cakra*) of Yogiṇīs to surround him and grant him *siddhis*. This reward of tantric *sādhana* is often mentioned in the texts and exegesis of the *bhairavāgama*, e.g. MVUT 19.21; JRY 4.2.350 (f.19v), 367 (f.19v), 593 (f.30r), 647 (f.32v) etc.; TĀ 28:371–384; KMT 14.2. Cf. *Hevajratantra* 1.8. KJN *paṭala* 8 (particularly vv. 31–45) describes *yoginīmelaka* and its rewards in detail. Cf. SYM *paṭala* 8 which describes a meeting in the cremation-ground with various terrifying Yogiṇīs but does not use the word *melaka*. The *melāpasiddha*, “the master of effecting *melaka*”, is described in Maheśvarānanda’s *Parimala* commentary on 38ab of the *Mahārthamañjari* (see also SILBURN 1968:133–135). *Vātulanāthaśūtravṛtti* 5 gives an esoteric interpretation of *siddhayoginīmelāpa* as the union of the perceiver (*grāhaka*) and the perceived (*grāhya*). *Melaka* is never explicitly stated to be a meeting with *yogiṇīs* in the *KhV*, but 3.56a suggests this by mentioning *khecarīmelana*. All the occurrences of *melaka* are found in the earliest layer of the text (in the context of the *vidyā*) and later tradition does not understand it as referring to a meeting with *yogiṇīs*. Ballāla says that *melana* is a type of internal physical practice (f. 4v¹), and defines it as the conjunction of the tip of the tongue and *amṛta*, i.e. the drinking of *amṛta* (f. 4v^{4–5}): *jihvāgrasyādhomukhacandrasavadamṛtasya ca samyogaḥ tatpānārthaḥ melanam*.

I have taken *melaka* to be the result of the practice (*abhyāsa*) and have translated accordingly. This interpretation, which I have found necessary in order to make sense of the corrupt transmission (see footnote 178), may be forced: see *MaSaṃ* 17.43 where even the *sādhaka* who does not practise (*anabhyāsi*) is said to gain everything as a result of *melana*. (The *MaSaṃ* passage is almost certainly derived from the *Khecarīvidyā*; it may thus be the composer’s own attempt to resolve the difficulties found in the *KhV*.)

in a subsequent life (*janmajanmāntare kva cit*).

6cd. *Melaka*, however, is not achieved even after one hundred lives [without carrying out the practice].¹⁸¹

7. Carrying out the practice, which has been obtained by means of the correct emotional attitude (*sadbhāvasādhītam*), after many lives the yogin attains *melaka*, o goddess, sometime in a later life.

8. Now when, o supreme goddess, the desirous [yogin] attains *melaka*, then he attains the *siddhi*¹⁸² which is described in the textual tradition.

9. When [the yogin] attains *melaka*, both in letter and spirit (*granthatas cārthatas*), then, freed from the terror of transmigration, he becomes Śiva.

10. Without [this] text, even gurus cannot understand [the mantra of Khecarī]. So, my dear, this very, very precious text must be obtained.

11. As long as one does not have this text one shall wander about the earth. When it is obtained, o goddess, then *siddhi* is in [one's] hand.

12ab. Without [this] text there is no *siddhi* even for one who wanders about the three worlds.

12c–13b. So [the yogin], o goddess, should always worship Śiva, recognising [him] as the giver of *melaka*, the giver of the text, and the bestower of its practice.

13c–14b. I have taught many tantras, o goddess, [but], o you who are worshipped by the gods, in them the Khecarī *siddhi*, which destroys death, is not taught.

¹⁸¹ Only μ UT have 6c–7b. Sa β γ (excluding M α , J, J, which omit 6cd) repeat 5cd at 6cd and omit 7ab. The readings found in μ , which suggest *melana* with snakes, may preserve the original reading in some way but are obscure to me. Because it is the only reading of which I can make sense, I have had to adopt that of U, although it is likely to be the result of redaction by the compiler of the *upaniṣad*.

It may be that originally there was one verse rather than two at 6–7. The common practice of scribes of tantric manuscripts writing a variant line immediately after that which has been adopted could be responsible for the obscurity and similarity of verses 6 and 7. I am grateful to Dr. Dominic Goodall for making this suggestion.

¹⁸² The meaning of *siddhi* falls somewhere between “magical power”, “perfection”, “accomplishment” and “success”.

14c–16b. *Mahākāla*¹⁸³ and *Vivekamārtanda*¹⁸⁴ and *Śābara*¹⁸⁵ and *Viśuddheśvara*¹⁸⁶ and *Jālaśamvara*:¹⁸⁷ in these excellent tantras¹⁸⁸ the practice of [Khecarī] is proclaimed.

¹⁸³ “Mahākāla” could mean the *Mahākālasaṃhitā* attributed to Ādinātha. In *pāṭala* 6 of its *Kāma-kalākhaṇḍa* the *khecarīsiddhividhānam* is given. By means of a magical *gutikā*, yantras, mantras and propitiation of deities, the yogin attains *khecarīsiddhi*. However, it is very likely that the *MKS* postdates the *KhV* (see page 15 of the introduction). The *Jayadrathayāmala* lists a *Mahākāla* associated with the *Viṣṇuyāmala* and a *Mahākālyupasaṃhitā* associated with the *Yoginijālaśambara* at ff.180r and 176r respectively (DYCZKOWSKI 1988:118 and 112). The *Mahāsiddhasāratantra* lists a *Mahākālatantra* among those of the northern Rathakrāntā (AVALON 1914:lxvi). WHITE (1996:472 n.73) mentions a *Mahākāla-tantrarāja* in the *Kanjur*, a manuscript of which from the NAK has been microfilmed by the NGMPP (reel E-1358/7). JHĀ (1971:9) describes in brief a Buddhist *Mahākālatantra* as found in a manuscript from the Kāśiprasād Jāyasavāl Śodh Samsthān.

¹⁸⁴ *Vivekamārtanda* is the original name of the text now more commonly known as the *Gorakaśātaka* or *Goraksaśamhitā*, a treatise on *hathayoga* attributed to Gorakṣanātha. Several editions of the work exist, the best being that of Nowotny (1976), in which *khecarīmudrā* is described at 64–69 and 138–152. This mention of a known work provides us with a *terminus a quo* for the *Khecarīvidyā*. See page 2 and footnote 6 in the introduction for further details.

¹⁸⁵ Here $S\alpha, \beta\gamma$ have *śāmbhavam*, A has *śābharam*, J, ϵ , have *śāmvaram* and α , has *śobhanam*. Apart from a mention in the *Jayadrathayāmala* (f.179v—DYCZKOWSKI 1988:115) of a *Śāmbaramatatantra* associated with the *Brahmayāmala*, I have found no mention of tantras by these names and have made the conjecture that *śābaram* is the original reading. The *Śābaratantra* (or *Śābaratantras*; see GOUDRIAAN and GUPTA 1981: 120–121) is associated with the Nātha order (DYCZKOWSKI 1988:28 and n.144). The colophon of a manuscript entitled *Divyaśābaratantra* (No. 8355 in the Asiatic Society of Bengal Library) reads *iti śridivya-śabare gorakṣasiddhīharāṇe dattātreyasiddhisopāne nāma ekādaśapatalah* (GHROTE and BEDEKAR 1989:84–85) while MS No. 10542 in the same library, entitled *Śābaratantra*, ascribes the text to Gorakhanātha (ibid. 360). A *Śābaratantra* is quoted extensively in the *Mahākālasaṃhitā* and in the *Gorakṣasiddhānta-saṃgraha* (pp.14–15). *KJN* 9.6 and *HP* 1.5 include Śabara in lists of *siddhas*.

¹⁸⁶ The *Nityāśodaśikārṇava*, the root text of the cult of Tripurasundari which was known (as the *Vāmakeśvarīmata*) to the thirteenth century Kashmiri commentator Jayaratha, mentions a tantra called *Viśuddheśvara* (1.21b). AVALON, citing the *Mahāsiddhasāratantra* includes a *Viśuddheśvaratantra* among the 64 tantras of the Viṣṇukrāntā in the east and the 64 of the Aśvakrāntā in the south (1914:lxv–lxvi). KAVIRĀJ (1972:597) mentions six relatively late East Indian texts which quote from a *Viśuddheśvaratantra*: Kṛṣṇānanda’s *Tantrasāra* (1580CE), the *Puraścaryārṇava*, the *Mantramahārṇava*, the *Tārābhaktisudhārṇava*, the *Tārārahasyavṛtti* and the *Agamatattvavilāsa* of Raghunātha Vāgiśa (1687CE). The *Tārābhaktisudhārṇava* consists mainly of quotations, including many from the *Mahākālasaṃhitā*. The *Viśuddheśvara* is quoted in two places (pp. 127 and 148). The Bombay University Library Catalogue of Manuscripts (s.v. *Mahākālayogaśāstra*) says that the *KhV* is also quoted in the *Tārābhaktisudhārṇava* but I have been unable to locate any such quotation (confusion between the *Mahākālasaṃhitā* and *Mahākālayogaśāstra* is probably responsible for this incorrect attribution).

¹⁸⁷ Like the *Viśuddheśvara*, the *Jālaśamvara* is mentioned in the *Nityāśodaśikārṇava* (1.14). A tantra called *Jālaśamvara* is mentioned in a list of tantras given at *Kularatnoddyoṭa* 1.13 (Chandra Sham Shere c.348 f. 2r³). JRY f.176a lists the twelve tantras and twenty Upasamhitās of the *Yoginijālaśambara* root tantra. The same work mentions *Śābarā* in a list of Mata tantras at f.185r (DYCZKOWSKI 1988:121). SYM 29.16c mentions a *Savaratantra*. The *Mahāsiddhasāratantra* includes a *Samvaratantra* among the 64 tantras of the Rathakrāntā, the northern region of the subcontinent (AVALON 1914:lxvi). *KJN* 21.4 mentions *sambara* as the name of a Kaula school.

¹⁸⁸ Ballāla (f. 6v¹) lists more works in which *khecarīsiddhi* is described: the sixty-four Tantras, Lakṣmīdhara’s commentary on the *Saundaryalaharī* and “the *Śivasamhitā* etc.” (*śivasamhitādau*).

Melaka and the other [results obtained] by means of Khecarī [are proclaimed in these tantras] sometimes clearly, sometimes unclearly.

16cd. In this divine best of tantras *melaka* and the other [results] are proclaimed.

17. Out of fondness for you I have taught here everything that there is to be known (*jñeyam*) in the Khecarī doctrine (*khecarimata*)¹⁸⁹ that might be hard to know (*durijñeyam*).

18. Therefore [the yogin] should procure this amazing text told by me; it has not been made public and is to be kept secret, o great goddess.

19a–20b. He alone is a guru who speaks the nectar of the teaching born from the lotus of my mouth; moreover, he who knows its implicit (*arthatah*) meaning is said to be the best [guru]. There is no guru better than him.

20cd. After obtaining this secret text one should not proclaim it to others.¹⁹⁰

21ab. After due consideration, it is to be taught to those who live on this path.

21c–22b. He who makes this supreme text public to all and sundry (*yatra tatra*) will be quickly eaten by *yoginīs*, o goddess, at the order of Śiva.¹⁹¹

22cd. One should not untie (*nodgranthayet*) its knot (*granthim*),¹⁹² o goddess, without [performing] a *kaulika* libation.¹⁹³

23. [After it has been] worshipped, placed upon an auspicious cloth and well-scented with divine incense (*divyadhūpasudhūpitam*),¹⁹⁴ one should recite it, in a place

¹⁸⁹A text called *Khecarimata* is mentioned at *TĀ* 29.165b (and *Tantrāloka* *viveka ad loc.*) and in a list of sixteen *Matas* in the *Manthānabhairavatantra* (NAK 5-4630, f.209r) v.28d. It seems unlikely however that a specific text is being referred to in this verse of the *KhV*. An inventory of religious teachings in the *Kularatnoddoyta* (Bodleian Library Chandra Shum Shere Collection c.348 f. 2r¹⁻²) also mentions *khecarimata*. (I am grateful to Professor Sanderson for providing me with the above references.) A *Khecaratantra* is mentioned at *SYM* 29.16b.

¹⁹⁰See *SSP* 6.99–117 for a similar passage on keeping a text safe.

¹⁹¹cf. *JRY* 2.10.50d–51b (NAK 5-4650 f. 27r¹): *nedam gūḍhaṇ prakāśayet ||50|| prakāśayanti ye mohād yogino bhaksayanti tān* (tān] conj. SANDERSON; te codd.) | “[The yogin] should not make this secret public. *Yoginīs* eat those who through ignorance make [it] public.” Another passage describing *yoginīs* eating negligent *sādhakas* can be found in the Buddhist *Cakrasaṃvara* (38.2–5; Baroda Oriental Institute Acc. No. 13290, f.27v). I am grateful to Professor Sanderson for pointing out these parallel passages.

¹⁹²The *granthi* is the knot in the string that holds together the leaves of the book (*grantha*).

¹⁹³i.e. a libation pertaining to Kaula tantric practice. *KJN* 11.20 says that alcohol should be used for *devatātarpana*: *devatātarpanārthāya surā deyā yathocitā*. *KAT* 6.26–35 describes *kaulikatarpaṇa* in detail. Cf. *MaSam* 17.26c–29b. On this verse, Ballāla writes (f. 8v⁷) *kaulikatarpaṇam nāma vāmamārgācarāṇam*, “the *kaulika* libation is a practice of the left[-hand] path”. He goes on to say (f. 8v⁹–f. 9r⁵) that because the practices of the left-hand path conflict with Vedic practice (*vāmasya vedaviruddhatvena*), *kaulikatarpanam* must have a different meaning. He quotes from *ŚŚ* 4.3: *pītvā kulāmṛtam divyam punar eva viśet kulam* and equates *kulāmṛtam* with the *amṛta* drunk by means of *khecarimudrā* and *kulam* with the *nāga nāḍī*. Thus he explains the external tantric practice of *kaulikatarpaṇam* as an internal haṭhayogic technique of sprinkling the *nāga nāḍī* with *amṛta*. The variant readings in GTK, are less subtle attempts at getting around the problem.

¹⁹⁴Ballāla (f. 9r⁹–f. 9v¹) lists the following as suitable fragrances: *candana* (sandal), *tamāla* (laurel), *mustaka* (*Cyperus rotunda* Linn.—DASH and KASHYAP 1980:25), *kuṇkuma* (saffron), *kuṣṭhaka* (*Sassurea*

free of people, to a yogin skilled in yoga.

24. Distress [arising] from fire, illness, malign astrological influence and enemies undoubtedly arises in a house where this text is found unworshipped.¹⁹⁵

25. The family deities (*kuladevatāḥ*) that bestow all wealth are present in the house where this book is worshipped, o Pārvati.

26ab. Therefore the wise man should protect [this book] with every effort.

26c–27b. The yogin who wants these *siddhis* described by me should guard this book with all [his] being.¹⁹⁶

27cd. I myself am the guru of him in whose possession the book is found, o goddess.

28abc. The advantages and disadvantages [resulting] from the protection of [this] book have been clearly described by me, o great goddess.

28d. Now hear [the mantra and practice of] Khecarī.

29a–30b. And one should go, o goddess, to where there is a guru who has perfected the divine yoga and, after receiving the *vidyā* called Khecarī spoken by him, one should begin by scrupulously and tirelessly carrying out the practice described by him.

[The Khecarī mantra]

30c–31b. [Now] I shall proclaim the Khecarī mantra (*vidyā*) that grants success in yoga, o goddess. Without it a yogin cannot enjoy Khecarī *siddhi*.

31c–32b. Practising the yoga of Khecarī (*khecarīṁ yuñjan*) by means of the Khecarī mantra (*khecaryā*) preceded by the Khecarī seed syllable (*khecarībija-pūrvavayā*), [the yogin] becomes lord of the aerial beings (*khecarādhīpatih*) and dwells amongst them (*khecareṣu*) forever.¹⁹⁷

lappa C.B.Clarke—DASH and KASHYAP 1980:61), *rocanā* (? probably *gorocanā*, a bright yellow orpiment—MONIER-WILLIAMS 1988:s.v.), *nakha* (*Unguis odoratus*—ibid.:s.v.), *tāmbūla* (betel) and *yakṣakardama*, which consists of *karpūra* (camphor), *aguru* (aloe), *kastūrī* (musk) and *karikola* (cubeb).

¹⁹⁵cf. *Yonitantra* 6.3: *etat tantram mahādevi yasya gehe virājate| nāgnicaurabhayaṁ tasya ante ca moksabhāg bhavet ||* “He who has this tantra in his house is in no danger of fire or theft and in the end he becomes liberated”.

¹⁹⁶In 26d I have adopted the reading found only in W₁ (and with corruptions in N). The witnesses that usually preserve the oldest readings, μ and G (as well as α), have the verb *samihate* rather than the *samīvadet* of Sβγ and I have thus adopted *samihate*. As the object of the verb, μ and G have *samsiddhīni* and *samsiddhāni* respectively; *samsiddhīni* is corrupt while *samsiddhāni* is semantically inappropriate—we want a word meaning “*siddhis*” here. Perhaps the original reading was that of μ and *samsiddhīni* was an *aīśa* form meaning *siddhīḥ* but I have decided to adopt the more grammatically correct reading of W₁.

¹⁹⁷Ballāla (f. 11v^{9–10}) understands *khecarīṁ yuñjan* to mean “practising *khecarīmudrā*”, i.e. inserting the tongue into the cavity above the soft palate and looking between the eyebrows: *khecarīṁ yuñjann iti | atra khecarīśabdena* (*śabdena*] conj. ISAACSON and GOODALL; *śabde* S) *tamtrepa kapālāṁtarjihvāpraveśo bhrūmadhyadṛṣṭis ca nirdiśyate || yuñjanpadasvārayat ||* He glosses *khecaryā* with *jihvayā*, “by means of the tongue” (f. 11v⁸), and *khecara* (in *khecarādhīpatih*) with *graha*, “planet”, and *deva*, “deity” (f. 12r⁶). He then (f. 12r⁷–f. 12v³) cites *Yogasūtra* 3.50 and Vyāsa’s commentary thereon in which it is said that upon reaching

32c–33b. The abode of the ethereal beings (*khecarāvasatham=ha*)¹⁹⁸ [and] fire (*vahnim=ra*),¹⁹⁹ adorned with the mother (*ambā=ī*)²⁰⁰ and the circle (*maṇḍala=m*),²⁰¹ is called the Khecarī seed-syllable (*hrīm*).²⁰² By means of it yoga is successful.

33c–34b.²⁰³ The great Caṇḍā (*mahācaṇḍā*), known as the peak (*mastakākhyā*), bearing the flaming, fiery thunderbolt (*sīkhivahnikavajrabṛ̥t*), joined with the previously described seed-syllable, is called the Vidyā [and] is extremely hard to obtain.²⁰⁴

34c–35b. [Now] I shall teach the six-limbed mantra (*śadarigavidyām*).²⁰⁵ [The yogin] should correctly (*yathānyāyam*)²⁰⁶ perform [the mantra-repetition] with it in-

the second stage (*madhumatī bhūmi*) of yoga the gods will invite the yogin to their heavenly paradise. The conscientious yogin should decline this invitation to indulge in sensual pleasures and concentrate on *saṃādhi*.

¹⁹⁸The abode of the ethereal beings is the ether. The visualisation of the Lord of Ether at 2,57 describes a great circle containing the syllable *ham*.

¹⁹⁹At 2,51–52 the Lord of Fire is said to contain the syllable *ram*.

²⁰⁰In the *Varpanāmapaṭala* of the *Jayadrathayāmala* (f. 199r³–f. 201r⁵), at verse 6, *ī* is called Mahāmāyā (i.e. Ambā). I have adopted the reading *ambā*² rather than *ahnī* or *ambho*³, the readings of μ and G, in order to force the *mantroddhāra* to produce the seed-syllable *hrīm* which is attested by various witnesses (see footnote 207). I have found no instances of *ī* being called *ahnī* or *ambho* so have adopted *ambā* because of the (albeit uncertain) identification in the JRY.

²⁰¹I am assuming *maṇḍala* to be referring to the dot representing *anusvāra*.

²⁰²1,32c–37d teaches three different types of Khecarī mantra: 32c–33b teaches the *bija*, 33c–34b teaches the *vidyā*, and 34c–37d teaches the *kūṭa*.

In witness K₅ (f. 2v⁶) a later hand has interpreted the elements of the *khecarībja*: above *khecarāvasatham* is written *kha*, above *vahnim* an unclear *akṣara* which is probably *ra*, above *āmyā* is *au*, and above *maṇḍala*, *candrabindu*. These combine to make the seed-syllable *khraum* (their combination is not given in the manuscript). In the appendix of MKSK (p.134) the *khecarībja* is also said to be *khraum*. Just as in the case of *hrīm*, the extraction of *khraum* from this *mantroddhāra* hinges on the identification of *ambā/ahnī/ambhas*. If *au* were anywhere clearly said to have one of these names then the balance would swing in favour of *khraum* as the *khecarībja*: *khecarāvasatha* could just as well stand for *kha* as *ha*.

²⁰³33c–35b are found after 53d in all the witnesses. μ has the passage twice, with variants, both after 53d (μ^b) and here (μ^a). Its occurrence after 53d does not fit the context (the lengthening of the tongue) although attempts have been made to adapt it. Hence for *mastakākhyā mahācaṇḍā sīkhivahnikavajrabṛ̥t* several witnesses have *śanaiḥ śanaiḥ mastakā ca mahāvajrapāṭabhit*, “[the tongue] gradually breaks the great diamond doorway out of the skull”. It seems that the passage was originally where it is first found in μ, was then mistakenly transposed to its position after 53d, and, through conflation of sources, appears in both places in μ. Thus none of the manuscripts entitled *Khecarīvidyā* contains a description of the *khecarīvidyā*.

²⁰⁴None of the witnesses of μ gives an interpretation of this *mantroddhāra* and I am unable to suggest one myself.

²⁰⁵All the witnesses except μ^a have *tasyāḥ śadarigam kurvīta* at 34c. Ballāla (f. 21v^{4–6}) glosses *śadarigam* with *śadariganyāśay* which he explains at f. 21v^{9–10} thus: *sa ca nyāśāḥ aṅguṣṭhādiṣu hṛdādiṣu ca ṣadāṅgesu kartavyāḥ || yathā | om hrāṁ gṇimphlāṁ aṅguṣṭhābhyaṁ namaḥ || 6|| om hrōṁ gṇimphlāṁ m* hṛdayāya nama ityādi 6*. A marginal addition in a later hand cites the tantric maxim that the yogin who does not carry out *nyāśa* will be struck dumb (f. 21v^{m*9}): *nyāśāhino bhaven mūka iti tamtrokteḥ*.

²⁰⁶Ballāla (f. 22r¹) understands *yathānyāyam* to mean that the yogin should perform the mantra-repetition in exactly the way that he has heard it from his guru: *nyāyo tra guruvaktrāt tadgrahaṇam | tad*

terspersed with the six [long] vowels (*satsvarabhinnaya*), o goddess, in order to obtain complete success.

35cd. One should take the ninth letter back from Someśa.

36ab. The thirtieth letter from there, which is in the shape of the moon, is declared [to be next].

36cd. From there [one should take] then the eighth syllable back, my dear.

37a. Then [there is] the fifth [syllable] from there, o goddess.

37b. Then the first syllable after that is the fifth [syllable of the mantra].

37cd. Then [there is] Indra joined with an *anusvāra*. This [mantra] is called Kūṭa.²⁰⁷

anatikramya yathānyāyam |

²⁰⁷Seven witnesses give interpretations of this *mantroddhāra* (for details see the description of sources):

<i>U</i>	<i>bham sam mām pām sam kṣam</i>
<i>U^v</i>	<i>bham sam sam thām sam kṣam</i>
<i>U^v</i>	<i>ham sam mām yām sam kṣam</i>
<i>U^v</i>	<i>bham sam sam phām sam kṣam</i>
<i>U^v</i>	<i>bham sam mām vām sam kṣam</i>
<i>S</i>	<i>gām sam naṇī mām phām lām</i>
<i>W_i</i>	<i>ga ma na sa pha lām</i>
<i>W^v</i>	<i>ga sa na sa pha lām</i>
<i>W^v</i>	<i>ga sa na ma pha lām</i>
<i>W^v</i>	<i>oṁ sa kha phrom</i>
<i>W^v</i>	<i>aṁ sa kha phrom</i>
<i>K_i</i>	<i>ga ma na sa pha lām</i>
<i>J₄</i>	<i>ham sam sam phām ram im—hsphrīm [sic]</i>
<i>J^v</i>	<i>ham sam kham phām ram īm—hskhphrīm</i>
<i>V</i>	<i>gām sam naṇī mām phām lām</i>
<i>V^v</i>	<i>aṁ sam kham phrem</i>
<i>O</i>	<i>* hs* phrem</i>

(USW,K,V add that *hrīm* is the *khecarībija*.)

Upaniṣadbrahmayogin's interpretation of the *mantroddhāra* is straightforward: Someśa is *sa*; nine back from there (inclusively) is *bha*; 36ab describes *sa*; eight back from there is *ma*; five back from there is *pa*; the *bijā* of *indu* is *sa*; *kūṭa* is *kṣa*.

The variations on *gamanasaphalam* seem to be attempts to give meaning to the mantra: *gamanā/m*, “going [into the ether]” is *saphalam*, “successful”. Ballāla (f. 13v⁴–f. 13(2)v²) tries to extract *ga sa na ma pha la* from the *mantroddhāra* (presumably because *ga ma na sa pha la* would have required an impossible amount of verbal contortionism). He starts well: as many sources attest, Someśa is a name for *ta*. Nine syllables back from *ta* is *ga*. Thirty forward from *ga* is *sa*. He is then in trouble, however, and the remainder of his interpretation is forced.

The interpretations found in J₄ and O, and as alternatives in W_i and V, are more redolent of tantric Śaiva mantras than the others, and appear to be variants of the *pīḍanātha/māṭrasadbhāva* mantra (on which see PADOUX 1990a:422–426). Jayaratha, commenting on *TA* 16.160 says that *khecarīhṛdaya* is another name for the *pīḍanātha*. In the *TA* the *pīḍanātha* is given as *khphrem* at 4.189–191, 5.75–85, 30.45–46 and as *hshphrem* at 30.47–49. *Ṣaṭsāhasrasaṁhitā* 1.1 gives it as *hskhphrem* (cf. J^v's *hskhphrīm*). Despite finding several identifications of Someśa, Candra and Indra in the *JRY*, *MVUT*, *KMT*, *MKS* and various *mantrakośas*, I have been unable to edit the text in such a way that I can extract a variant of the *pīḍanātha*

38ab. It is to be obtained from the teaching of a guru and bestows fame in all worlds.

38c–39b. Illusion, born of the body, with many forms (*virūpā*) [and] residing in the faculties (*karanāśrayā*),²⁰⁸ does not arise even in sleep for the controlled [yogin], as a result of the continuous twelve-fold repetition [of this mantra].

39c–40b. The glorious Khecarī *siddhi* arises automatically for him who, totally self-controlled, recites this [mantra] five hundred thousand times.²⁰⁹

40c–41b. All obstacles are destroyed, the gods are pleased and, without doubt, wrinkles and grey hair will disappear.

41c–42b. After thus obtaining the great mantra (*mahāvidyām*) [the yogin] should then carry out the practice; otherwise, o goddess, he suffers and [there is for him] no *siddhi* in the sphere of Khecarī (*khecarīpade*).

42c–43b. If [the yogin] does not obtain [this] nectarean (*sudhāmayīm*) mantra (*vidyām*) during the observance of the practice, then he should recite [it] having obtained it at the beginning of *melaka*.²¹⁰

43cd. Without this [mantra], o goddess, [the yogin] can never enjoy success.

44ab. When this text is obtained then [the yogin] should resort to the mantra (*vidyā*).

44cd. Then, my dear, he quickly obtains the *siddhi* described therein.

(or indeed any recognised mantra) from the *mantroddhāra*.

²⁰⁸ Ballāla, together with all of the other witnesses except $\mu UT\alpha, C$, has here the compound *virūpa-karanāśrayā* which he interprets as meaning the process of ageing: *sā yoginah pūrvarūpāt tārunyād viruddham rūpam virūpam vrddhatvam tasya karānam kṛtis tadāśrayā jarety arthat* (f. 14r^{1–2}).

²⁰⁹ Here Ballāla quotes the following passage concerning the *japa* of the *khecarīmantra* which he ascribes to the *Kapilatantra* and other texts (*kapilatantrādau*). This passage is also found at the end of N (see the description of sources, p.64).

japavidhiś coktaḥ kapilataṁtrādau yathā | ācamya deśakālau saṃkīrtya | asya śrīkhecarīmāṇtrasya | kapila ṛṣih khecarī devatā | gasanamaphalaghāṭakṣaraṇī bijaṇī | hrīm saktiḥ si(f.14v)ddhir anāyāse[nā] khecarīmuḍrāprasādāśidhyarthe jape viniyogaḥ | atha nyāsaḥ | gaṇī hrīdayāya namah | saṃ śirase svāhā | naṃ śikhayai vasaṭ | maṇī kavacāya huṇī | phaṇī netratrayāya vasaṭ | laṭī astrāya phaṭ | hrām hrīm hrūm hraimhraum hraḥ || atha dhyānam || ādhārapadmavana khecarīrājahamsam aṁtar mahāgaganavāsavibhāpralekham || ānāmdabijakam anamgaripoh puraṇdhīm ābrahmaṇakajanānīm abhivādaye tvām iti || anyac ca | mūlāvalakuharād udīta bhavānīty ābhidyā ṣatsarasijāni śirodalaṇte || bhūyo pi tatra vasasīva sumāṇḍaleṇḍunis-pamdataḥ paramam amṛtaṇḍuṣṭirūpā || mānasopacārair laṭī haṇī rām vām saṃ bijaṇūrvair gaṇḍhādibhiḥ sampūjya māṇtram japed iti || (f. 14r¹⁰–f. 14v⁴).

²¹⁰ As noted in footnote 178 I can only make sense of this verse by taking *abhyāsa* to refer to the tongue practice. If the *vidyā* has not been obtained then *abhyāsa* cannot mean mantra-repetition. I have been unable to conjecture how the verse might have originally read from the many variants in the witnesses. μ 's *yadī* has been adopted over the reading *yathā* of most of the other witnesses because *yathā* is unlikely to be paired with the correlative *tataḥ* found in the second line. The relative clause found in all the witnesses except those of α has been eliminated by adopting K.'s *na labheta* in 42d and, in 43a, the form *saṃmelakādau* found in $\mu G UT$ rather than the reading *sa melakādau* found in most of the other witnesses. A similar form is found at 2.15d: *devailī saṃmelanāṇī bhavet*.

[The physical practice]

45. In the manner described by his guru, [every day] for seven days the knower of *ātman* should rub the base of the palate and clean away all the impurity.²¹¹

46. He should take a very sharp, well-oiled and clean blade resembling a leaf of the Snuhī plant and then cut away a hair's breadth [of the *frenum linguae*] with it.²¹²

²¹¹Ballāla (f. 18r⁷⁻⁹) recommends using the tip of the right thumb (*dakṣipahastāmgusṭhāgrena*). He explains this practice as a necessary part of *malaśodhana*, “the cleansing of impurity”, and as useful in loosening the palate (f. 18v¹⁻²): *jihvālāghavasya chedanasādhyatvam iva samudgharṣanapūrvakamalaśodhanasya bilalāghavakārakatvāt*. Witnesses AJ, T have *samutkṛṣya* for *samudghṛṣya*. While this may simply be a mistake, it could also refer to a practice not taught in the text but described to me by several of my informants and by BERNARD (1982:67). In this practice the soft palate is loosened by being drawn forwards and upwards (hence *samutkṛṣya*), so as to facilitate the entry of the tongue into the cavity above. My informants said that the yogin should bend the thumb of the right hand and hook it behind the palate. BERNARD was taught to use a bent teaspoon. Cf. *KhV* 2.78c–79b, 2.80.

²¹²*Euphorbia nerifolia* Linn. (DASH and KASHYAP 1980:27). Ballāla (f. 18v⁵) explains *snuhī* with *snuhī kṣūrikāntakivṛksah yasya khamḍam dāksinātyāḥ sāṣṭhipūjanadine dvārī sthāpayantī | deśyāś ca thūhara iti vadantī* “Snuhī is the Milkthorn tree, part of which southerners place on their doors on the day of worship of the goddess Śaṣṭhī. Locally it is called *thūhara*”. Nowadays most yogins recommend a razor blade. W lists sixteen types of blade that can be used (see page 64). One of my informants said that a blade was not essential because by pulling the tongue forward and then moving it from side to side one can slowly scrape away the *frenum* with the lower teeth. The *frenum linguae* is the tendon that binds the tongue to the floor of the mouth. See also 2.III and footnote 215.

The practice of cutting the *frenum* can be dangerous and the majority of my informants said that it is unnecessary, including those who had done it themselves. WOODROFFE (1992:209) says that cutting is unnecessary, and results in “a physical injury which interferes with the (*sic*) putting out and withdrawing the tongue without manual help.” Of the several texts that describe the hathayogic *khecarimudrā* only the *Khecarīvidyā*, the *Mahākālasaṃhitā*, the *Hathapradīpikā*, the *Hatharatnāvalī* and the *Gherāṇḍasaṃhitā* deem it necessary that the tongue be cut (see also *KhV* 2.111 where the *frenum* is called the *bandhamṛtyu*, “the fetter of death”, and must be cut for freedom from death). I have met two people (Dr. Thakur of Bombay and Mark Kidd of Cirencester) and heard of two others (Dr. Thakur’s son and Mrs. J.Benson of Oxford) who are able to insert their tongues into the cavity above the palate without any preliminary physical exercise. Of course, to lengthen the tongue so much that externally it can reach the top of the head as described at 1.55d will require cutting. I have not met any yogins who have caused themselves serious problems through cutting the *frenum*, but two of my informants did have very pronounced lisps and I heard first-hand accounts of two yogins, an ascetic of the Caitanya Sampradāya called Svāmī Rāmānand (d. 1991) who lived at Kaivalya Dhām in Lonāvalā, Mahārāṣṭra, and a Rāmānandī Tyāgī from Jaipur, who both had difficulty in eating and talking.

Ballāla (f. 18v⁹–f. 19r¹) relates what gurus teach about the cutting process: *daksinahastasyāmgulāmgulanyūnasamyuktagupūrvasthitatarjanīmadhyamānāmīkābhīr upary amgusthena ca sruvat dhrtvā tataḥ ekāmte dattakapāṭah sāvadhānah ekākī dhrtādhobhājanah tena daksinahastasthitāsastrasya madhyena sam-mukham pāśveṇa tiryak vā romamātrāṇā keśapramāṇāṇā samu(f.19r) chidet pratisomavāsaram iti guravaḥ | tasmin chinne raktam adhāḥ patati tat pūrvādhodhṛtabhājane saṃgrhya tyajet | [pr̥thivyāṇāṇā raktagatanani-sedhāḥ] “Gurus say: [the yogin] should hold [the blade] like a sacrificial ladle with the thumb of the right hand above the index, middle and ring fingers, which should be joined together, each one below the next. Then in a solitary place, behind a locked door (*dattakapāṭaḥ*), carefully, alone, holding a vessel below [his face], with the middle of the blade held in the right hand, from the front, or the side, or obliquely,*

47. After cutting, he should rub [the cut] with a powder of rock-salt and *pathyā*.²¹³
After seven days he should again cut away a hair's breadth.²¹⁴

48ab. [The yogin], constantly applying himself, should thus practise gradually for six months.

48cd. After six months the binding tendon at the base of the tongue (*rasanāmūlaśirābandhah*)²¹⁵ is destroyed.

49. Then, knowing the rules of time and limit (*kälavelāvidhānavit*),²¹⁶ the yogin should gradually pull upwards the tip of the tongue (*vāgiśvarīdhāmaśīrah*)²¹⁷ having wrapped it in cloth.²¹⁸

he should cut a hair's breadth every Monday. On cutting it blood flows. [The yogin] should gather it in a vessel held in front and below [the mouth] and get rid of it. [Because of the prohibition against letting blood fall on the ground.]” GERVIS (1970:201–2) gives a first-hand account of a guru cutting his disciple's *frenum*.

²¹³The cut is rubbed with this powder to prevent it from healing: *chinnabhāgayor asamyogarthatam* (BKhP f. 19r²). About *saindhava*, Ballāla (f. 19r^{2–3}) writes *saindhavam lavapam asiddham tac cāmtah raktavarnam pamjābadeśdbhavam grāhyam*. “*Saindhava* is unrefined salt. [The yogin] should use that found in the Punjab, which has a red colour inside.” Ballāla (f. 19r³) glosses *pathyā* with *laghuharītakī* (*Terminalia chebula* Retz. (MEULENBELD 1974:610), an ingredient in *triphalā*: see footnote 453 in *paṭala* 4) and adds (*ibid.*) that the *pathyā* and *saindhava* are to be used in equal amounts: *samo bhāgo 'tra vivakṣītah*. To rub the powder into the cut, the yogin should use the tips of his index finger and thumb or just the tip of his index finger: *tarjanyamguṣṭhāgrābhyaṁ tarjanyagreṇa vā* (f. 19r^{3–4}).

²¹⁴Those of my informants who did cut the *frenum* told me that it was to be done daily. BERNARD (1982:67) cut his each morning. If it were cut just once a week it would be very difficult to prevent the cut from healing. See also 1.54cd and footnote 225.

²¹⁵Ballāla (f. 19r^{8–9}): *rasanāmūlaśirābandhah | rasanā jihvā tasyā mule yah śirārupo nādilakṣano bamdhah | bamdhānam bamdhah jarāmrtyusamsārarūpah sa prāṇasyati | asya chedane punar api janānam punar api marānam ityādi naśyati |* “The binding tendon at the base of the tongue: the bond at the base of the tongue which has the form of a tendon, which is like a vein, is bondage; that bond, which consists of the cycle of birth and death, is destroyed. When it is cut rebirth and redeath etc. are no more”.

²¹⁶Ballāla (f. 20r^{9–10}) analyses *kälavelāvidhāna* as a *dvandvasamāsa*. An addition in the margin at the top of f. 20v analyses it as a *taṭpuruṣa*, as I have done. Ballāla interprets *kāla* as *prātaḥkālah bhojanāt pūrvah*, “in the morning, before eating” and glosses *velā* with *maryādā*, saying that the tongue should not be extended more than half a finger's breadth (*rdhāṃgulam eva*).

²¹⁷Vāgiśvari, “the goddess of speech”, is Sarasvatī; her “abode” (*dhāman*) is the tongue (BKhP f. 19v²).

²¹⁸None of my informants mentioned the use of a cloth but BERNARD (1982:67) writes “I started by ‘milking’ the tongue. This was accomplished by washing it and then catching hold of it with a linen towel. Any sort of cloth can be used, but I found this to be the most convenient. When the tongue has become sufficiently dry, it can be handled with the bare hands; but the slightest bit of saliva makes it impossible to handle it without the aid of a piece of cloth”. Ballāla (f. 19v^{3–9}) quotes *Yogabīja* 91–98 for a description of the cloth (on which see footnote 347).

Ballāla then describes three techniques to be used on the tongue: *cālana*, “moving”, *dohana*, “milking”, and *tāḍana*, “striking”. He says at f. 20r⁶ that although they are not mentioned in the *KhV* they need to be understood because they are a part of *utkarsaṇa*, “drawing out [of the tongue]”, (*utkarsaṇāmgaṭvāt*). *Cālana* and *dohana* are mentioned at *HP* 3.32 which he quotes at f. 20r^{7–8}; cf. *SSP* 6.84. About *cālana*, in which the yogin pulls his tongue from side to side and round in circles with his fingers in order to lengthen it, Ballāla writes (f. 19v¹⁰–f. 20r²): *tatra cālanam nāma jihvādhobhāge kamṭhābhīmukhadakṣaṭāmguṣṭham*

50a–51b. Then, in six months, after regular drawing out (*nityasamkarsanāt*)²¹⁹ [of the tongue], my dear, it reaches [upwards] between the eyebrows, obliquely to the ears, and downwards it is gradually made to reach the base of the chin.²²⁰

51c–52c. Then, only after three years, upwards it easily reaches the hairline (*keśa*), sideways the temples (*śāṅkha*), my dear, [and] downwards the adam's apple (*kanthakūpa*).²²¹

*tathā tadupari tarjanīm dhṛtvā rasām * dṛṣṭham dhṛtvā krameṇa śanair vāram vāram śr̥kvīṇīdvayam paryāyena piḍayet | evam muhūrtadvayaparyayaṁ [taṁ] pratyaham kāryam | evam eva jihvām dhṛtvā bhramaṇam apि [maṇḍalākāram] kā* r̥ yam t̥ e na sarvataḥ samā vivardhate iti | Cf. HPJ 3.33: cālanam hastayor aṅguṣṭhatarjanībhāyām rasanām gṛhitvā sayāpasavyataḥ parivartanam | On dohana, another technique for lengthening the tongue in which the yogin rubs his tongue with *saindhava* and *pathyā* and milks it like a cow's teat, he quotes an author called Mohanadāsa (f. 20r^{2–3}): jihvām bahiḥ śavan niskāya tasyām saimdhavapathyācūrnām saimdhavamaracicūrnām vā kṣiptvā dohayet gostanavat | tatprakāraś ca pūrvavat tarjanyaṅguṣṭhābhāyām tadūrdhvādhaḥ sthāpitābhāyām karābhāyām paryāyena dohanam iti. Ballāla adds that this is to be done *svastikasiddhordhvākṛtajānvāsanādau sthitvā*, “sitting in postures such as *svastikāsana*, *siddhāsana*, or one in which the knees are held up”, and mentions that the practitioner will dribble a lot (*bahuśāpātah syāt*). He then describes the third process, *tāḍana*, which he explains thus (f. 20r^{4–6}): *tato ghaṇṭikām tāḍayet | ghaṇṭāśabdaś tanmadhyalolakaparāḥ ghaṇṭālolaś iva jihvā ghaṇṭikā ivārthe kan | ghaṇṭālolaś yathobhayato lagnāḥ san śabdāṇi karoty evaṇi balenordhvādho daṇṭapāṇktau lagnā jihvā ity etat tāḍanam |* The tongue is said to be like the clapper (*lolaka*) of a bell and vice versa (cf. CHAMBERS 1983:113, 231, 1360). It should be struck forcefully against the upper and lower rows of teeth. In 1996, at the Yoga Centre of Benares Hindu University, I met Dr. K.M.Tripathi who demonstrated a technique in which the tip of the tongue is pressed against the front teeth and held there while the mouth is repeatedly opened wide and closed again. It is to be done at least a thousand times a day, he said, and the technique tugs on the *merudāṇḍa* causing Kundalinī to rise. Cf. GBS 219 and 220, in which a single channel is said to join the tongue and the penis, and *Vātulanāthasūtravṛtti* p.5 where the penis and tongue are described as being the two places in the body where the element water manifests itself (because of their having a predominance of *rasa*): *aptattvasya ca rasapradhānatayopastharasanārūpena*. (Dr. Tripathi told me that he had to give up this technique when he got married: householder practices that pull on the lower end of the *merudāṇḍa* are incompatible with the yogin's practice of tugging at the top.) This is the only practice that I have come across in my fieldwork or other sources that resembles *tāḍana* in any way. On the connection between the tongue and Kundalinī, see also footnote 347.*

²¹⁹ *śamkarsanāt* seems the correct reading here, since it picks up the *utkarsayed* of the previous line. μG UTSK₆ have variants on *śamgharsanāt*, “rubbing”, (S, at f. 20v³, has *śamkarsanāt* as an alternative reading). This is explained by Ballāla as *tadadhāśirābhāgasyādhashtanadamtapamktau śamnardanam*, “rubbing part of the tendon below [the tongue] on the lower row of teeth”. This method of wearing away the *linguae frenum* was described to me by one of my informants (see footnote 212) but its inclusion here in the text seems forced: we have already heard how to cut the *frenum*; now we want to hear how to lengthen the tongue.

²²⁰ *Metri causa*, the edition here has *cibukam mūlam* rather than the semantically preferable but unmetered *cibikamūlam* found in S and M.

²²¹ Ballāla (f. 21r³) glosses *kanthakūpa* with *urasa ūrdhvabhāgīyo vataḥ*, “the cavity at the upper part of the chest”. However, I have translated *kanthakūpa* as “the adam's apple” because it must be somewhere between the *cibukam mūlam* of 1.51a and the *kanthabila* of 1.53d. VS 3.70c–71b locates the *kanthakūpa* six finger-breadths up from the heart and four below the root of the tongue. At 1.53d all the witnesses except μUF state that after six years the tongue reaches the *karpabila*. This is clearly corrupt, for two reasons: firstly, we have already heard at 1.50d that after only six months it reaches the *karpabila*; secondly, 1.53c

52d-53d. After three years more it covers the end of the *susumna* (*brahmarandhra-ntam*),²²² o goddess; obliquely it reaches the region above the nape of the neck (*cūlitalam*)²²³ [and] downwards the hollow [at the base] of the throat.²²⁴

54ab. The practice must only be carried out gradually, not all at once (*yugapan na hi*).²²⁵

54c-55b. The body of him who tries to do it all at once (*yugapat*) is destroyed; for this reason the practice is to be carried out very gradually, o beautiful lady.

55c-56d. When the tongue reaches the aperture of Brahmā (*brahmabilam*)²²⁶ by the external path, then [the yogin], o goddess, should rub with the tip of his finger the bolt [of the doorway] of Brahmā (*brahmārgalam*),²²⁷ [which is] hard for even the gods

states that obliquely the tongue reaches the *cūlitala* so now we need a location below the mouth, not to the side. Thus at 1.53d I have adopted the reading *adhabhā kanthabilāvadhi* of μ UF.

²²² *brahmarandhra*, “opening of Brahmā”, usually refers to either the region at the top of the *susumna nādī* (GŚN 16, HP 4.16, ATU 5, VS 3.39, Śāktavijñāna 16, SSP 1.67, 2.25, 2.26, 6.81, ŚŚ 5.103, KAT 5.107, AM 72.1; see also SILBURN 1988:30-33) or the *nādī* itself (HP 3.4, VU 5.30, VS 2.17, 2.26, ŚŚ 2.17, MaSam 17.13). I have translated it in the latter sense here and understand *brahmarandhrānta* to mean the region on the top of the skull corresponding to the *daśamadvāra*, “tenth door”, mentioned in footnote 126. SSP 2.8, in a list of nine *cakras*, locates the *nirvāṇacakra* at the *brahmarandhra*, above the *tālu* and *bhrū* *cakras* (I have emended the edition’s *bhū* to *bhrū*) and below the *ākāśacakra*. RAI (1982:194) says that according to the *Layayogasamhitā* the *brahmarandhra* is at the root of the palate (cf. ŚŚ 5.122-124 where it is said to be the opening of the *susumna* and is identified with the *sahasrācakra*). ŚŚ 4.14 and 5.130 (quoted by Ballāla at f. 24v⁵) locate it at the lower end of the *susumna*. Thus it seems that often *brahmarandhra* does not refer to a specific place but simply describes somewhere from which the yogin can reach Brahmā.

The stem form *brahma* found here and in many other compounds in the *KhV* is ambiguous: it can denote the deity Brahmā or the ultimate reality *brahman*. In tantric texts and early works of *hathayoga* it usually refers to the deity (as in the system of the three *granthis*, *brahma*, *visnu* and *rudra*; cf. e.g. HP 4.70-76; cf. KhV 3.3b where *dhāma svāyambhuvam* is used as a synonym of *brahmadhāma*). The inherent ambiguity allows later authors to interpret such compounds in a Vedantic light: e.g. HPJ 3.106 where *brahmasthānam* is glossed by Brahmānanda with *brahmāvirbhāvajanakam sthānam*, “the place that reveals *brahman*”. I have chosen to translate *brahma* as Brahmā.

²²³ As far as I am aware, *cūlitala* occurs only in the *KhV* and derivative texts. From the evidence of 2.49-59 it appears to mean the region above the nape of the neck, on the same level as the forehead and temples. This meaning fits well with the context here. Ballāla (f. 21⁶⁻⁷) agrees, taking *cūli* as a variant form of *cūḍā*, “the crown of the head”, and *tala* as meaning “the area below”: *tiryak cūlitalam śikhādhobhāgām yāti cūliḥ śikhā | śikhā cūḍā ity amarah | dalyor abhedah*. See also 2.18 and footnote 265.

²²⁴ See footnote 221.

²²⁵ Ballāla (f. 22r³) glosses *yugapat* with *ekasamayāvachedena*, “cutting [the *frenum*] all at once”. One of my informants, Gopāl Dās Jī Mahātyāgī, did cut his *frenum* all at once. He told me that the cut bled a great deal but that otherwise he had no problems. See also 1.46-48 and the footnotes thereon. Ballāla adds (f. 22r²⁻³): *yady api abhyāsakāle kadā cid asvāsthyam tadā taddine heyo 'bhyāso 'nyadine sushatāyām kartavyo na jhatiti*, “if ill health ever arises during the practice then it should be abandoned for that day and taken up on another day when good health has returned, not straight away”.

²²⁶ *brahmabila* is synonymous with *brahmarandhra* in its first sense (see footnote 222).

²²⁷ Ballāla (f. 22r⁹) equates the *brahmārgala* with the *brahmadvāra*: *brahmārgalam brahmamārgapratibandhakam rājadāmṛtordhvadvāram*, “the *brahmārgala* is the door above the uvula (on *rājadanta* see footnote 240) which blocks the pathway of Brahmā”. In the text, however, the two seem to be distin-

to pierce,²²⁸ [and] insert [his] tongue there.

57ab. Practising thus for three years the tongue enters the door of Brahmā (*brahma-dvāram*).²²⁹

[Churning]

57cd. When the door of Brahmā is entered [the yogin] should duly begin churning (*mathana*).²³⁰

58. Some wise [yogins] achieve *siddhi* without churning. For [the yogin] who has perfected the Khecarī mantra success is achieved without churning.

guished. The *brahmārgala*, “the bolt”, is to be rubbed away for three years, after which time the tongue enters the *brahmadvāra*, “the door”. 2.1a and 3.44 mention the *brahmārgaladvāra*, “the bolted door of Brahmā”. In descriptions of the goddess Kundalinī, she is often said to be asleep blocking the *brahmadvāra* at the base of the *sūṣumṇā* and this is its usual location (HP 3.5, GŚN 47, YCU 37, SCN 3 and 50). In the *KhV* the *brahmadvāra* is at the other end of the *sūṣumṇā*, at the opening at the base of the palate.

1.5c–57b is puzzling. After a total of seven years the yogin is instructed to start rubbing at the *brahmārgala* so that after a further three years the tongue might enter the *brahmadvāra*. This is the first time in the section on the physical practice that the yogin is told to try to turn his tongue back. As I have noted at 1.46a it is possible to insert the tongue into the cavity above the soft palate without any preparation. So what is the internal destination for a tongue that externally can reach the crown of the head? The cavity above the soft palate is surrounded by bone so it would seem that however much rubbing the yogin may do there is nowhere else for the tongue to go. And why should the yogin wait so long before turning back his tongue? Are the verses that describe the extreme extension of the tongue so much *arthavāda*, designed to put off prospective *khecarisiddhas*? Or did some yogins actually lengthen their tongues this much in displays of ascetic self-mortification? None of my informants had particularly long tongues yet most claimed that they had perfected the practice. I have heard of one yogin, Sampat Nāth of Ajmer, Rajasthan, whose tongue could reach his *bhrūmadhya* (personal communication from Robin Brown, 1996). No other text (except the *MKS* whose description derives from that of the *Khecarīvidyā*) claims that such extreme lengthening of the tongue is necessary to practise *khecarimudrā*. HP 3.32 states *chedanacālanadohaiḥ kalāṇī krameṇa vardhayet tāvat | sā yāvad bhrūmadhyāṇ spr̄śati tadā khecarisiddhiḥ ||* “By means of cutting, manipulation and milking, [the yogin] should gradually lengthen the tongue until it touches the centre of the eyebrows. Then [there is] *khecarisiddhi*.” Cf. *KhV* 1.73ab, where the *siddhis* brought about by means of the practice are said to arise between the eyebrows. The two other texts that deem the cutting of the *frenum* necessary for the perfection of *khecarimudrā* (see *HR* f.12v and *GhS* 3.26) also state that the tongue need only be lengthened enough for it to reach the region between the eyebrows. There is one ancillary benefit of lengthening the tongue: it can be used to control which nostril the yogin is breathing through, thus eliminating the need to use the hands during *prāṇāyāma*. This was reported to me by several of the yogins I met during my fieldwork and is described by BERNARD (1982:68).

²²⁸“Because of their being intent on pleasure” (*bhogasaktatvāt*): Ballāla f. 22r⁹.

²²⁹In the *Khecarīvidyā*, *brahmarandhra*, *brahmabila* and *brahmadvāra* seem to be synonymous (see footnotes 222 and 226). KAVIRĀJ (1966:51) reports that in the *Vairāṭapurāṇa* the *brahmadvāracakra* is above the forehead but below the *brahmarandhra* in the cranium.

²³⁰Where the word *mathana* occurs in the text (1.57–63, 2.101–104), witnesses μSM occasionally, but not consistently, read *mamthana*. This reflects the two forms that the root can take: \sqrt{math} and \sqrt{manth} (WHITNEY 1988:117).

59ab. By doing both mantra-recitation and churning [however, the yogin] quickly obtains the result.

59c–60b. By means of a strong and smooth thread,²³¹ [the yogin] should insert a small probe (*śalākikām*) of either gold, silver or iron into the nasal cavity.

60c–61b. Fixing the breath in the heart [and] sitting in a steady pose, he should gently perform churning,²³² with his eyes focussed between his eyebrows.

61cd. By doing just this much the state of churning arises after six months.

62. For the yogin who has completely restrained his *jīva*²³³ [and] who has become identical with the object of contemplation (*tanmayātmanah*), the state [of churning] arises as [easily as does] the deep sleep of children.

63ab. Churning is not meant [to be done] constantly;²³⁴ [the yogin] should practise it every month.

²³¹Ballāla (f. 23r^{3–4}) explains that the thread is passed through a small hole in the probe, like that in a needle: *tena [sūcyām iva] śalākānuchidre protenety arthah* |

²³²It is not clear to me how this practice is to be carried out. Ballāla adds little to what is found in the text, thereby indicating that he too is unfamiliar with the practice. (In his commentary on 2.101 (f. 58r⁴) he explains the purpose of practising *mathana* with the expression *sarvamalaśodhanārtham*, “to cleanse away all the impurity”. This is clearly not the main aim of the practice since 1.64 says that *mathana* brings about *sāṃsiddhi* and identification of body and self with the universe.) It appears that after the probe is inserted into the nasal cavity it is to be moved about by the tongue, which has entered the cavity via the palate. The word *mathana* can mean either the rubbing of wood to produce fire, particularly in a sacrificial context, or the churning of milk to produce butter. It is used in this second sense in the archaic (see GONDA 1965:61) myth of the churning of the ocean of milk by the *devas* and *asuras* (*MBh* 1.17–19; cf. *SYM* 21.7 and 22.36). Both senses of the word seem applicable here. Firstly, at *KhV* 2.72–75 the yogin is instructed to churn the circle of fire (*mathitvā mandalam vahneḥ*) at the base of the tongue (*jihvāmūle*) and thereby melt the orb of the moon into *amṛta* (cf. *HP* 3.48). MONIER-WILLIAMS [1988:s.v.] reports that *śalākā* can mean “a match or thin piece of wood (used for ignition by friction)”. Secondly, when the ocean of milk was churned, *amṛta* was among the fourteen items that were produced. No yogin that I have met practises *mathana* as described here but Dr. Thākur of Mumbai did describe how during his practice of *prāṇāyāma* and *khecarīmudrā* his tongue would involuntarily start to “bang away like a drill going into a hole”. The *Amaraughaśāsana*, describing practices akin to the haṭhayogic *khecarīmudrā*, mentions *kalāpamathana*, “tongue churning”, (p.2 l.10, l.13). It says that the practice brings about *nāḍīmukhojjīmbhaṇam*, “opening of the mouth of the [śāṅkhini] *nāḍī*”, but does not go into detail. *MaSam* 27.7 describes massaging the body with a preparation which has among its ingredients *amṛta* that is *mathanaja*, “produced by churning”, and *brahmarandhravirinigata*, “issued forth from the aperture of Brahmā” (see footnote 308). Abhinavagupta (*TĀ* 5.22–24) describes an internal *mathana* in which *apāna* and *prāṇa* are churned to force the breath upwards into the *susumna* and ignite *udāna*.

²³³In the texts of *hathayoga*, the *jīva* is the vital principle, entering the foetus at the moment of conception (*SSP* 1.70), and leaving with the body's final exhalation (*YCU* 90). It moves about the body, propelled by the breath (*GŚN* 38–39), unless restrained by means of *prāṇāyāma* (*GŚN* 40–41). Ballāla (f. 23r¹⁰) glosses *jīva* with *prāṇa* which seems to be an oversimplification: *GŚN* 37 describes the ten *vāyus* as flowing through the *nāḍīs* while “having the form of the *jīva*” (*jīvarūpinah*). Cf. *ŚP* 4317. See also *KhV* 3.34–46, *VS* 5.4–7, *ŚS* 2.37–54, *ŚP* 4503–4504, *TSBM* 60–62b and *KJN* 6.1–14 for descriptions of the workings of the *jīva*.

²³⁴“Because it is difficult”, *kathinataratvāt* (Ballāla f. 23v⁸).

63cd. But [the yogin] should always move his tongue around the pathway (*mārgam*),
o goddess.²³⁵

64ab. [By practising] in this way complete success (*samsiddhih*) [arises] at the end
of twelve years,²³⁶ o great goddess.

64cd. In [his] body he sees the entire universe as not different from himself (*ātmā-vibhedatah*).²³⁷

[The drinking of *amṛta* and its rewards]

65a–66b. [The yogin] should know the great pathway (*mahāmārgam*)²³⁸ in the skull
(*brahmāṇḍe*)²³⁹ in the region above the uvula (*rājadantordhvamandale*)²⁴⁰ between the
eyebrows [to be] the three-peaked mountain (*trikūṭam*),²⁴¹ [which is] honoured by the

²³⁵BERNARD (1982:68) reports that he kept his tongue in the cavity above the soft palate at all times, removing it only “to speak, eat, or engage in some other activity that made its position inconvenient”. Cf. KJN 6.25c–26d, GhS 3.9. Śrī Bālyogī Lāl Ji Bhāī told me that *khecarīmudrā* should be practised for two to three hours a day.

The “pathway” is the pathway mentioned at 1.65a.

²³⁶Ballāla (f. 24¹^{3–8}) understands this to mean twelve years from the time of first cutting the *frenum*, thus equalling the time needed to achieve *siddhi* mentioned at 1.70. He reckons the various stages of the practice up to the perfection of *mathana* to total eight and a half years (in my edition they total ten and a half years), thus leaving three and a half to wait for *samsiddhi*.

²³⁷cf. AY 1.95ab: *brahmāṇḍam sakalam paśyet karastham iva mauktikam*, “he sees the entire universe like a pearl in [his] hand”; see also KJN 14.62–65.

²³⁸*mahāmārga* refers to the top of the *susumna* (cf. HP 3.4 where *mahāpatha* is given as a synonym of *susumna*).

²³⁹In the *KhV brahmāṇḍa* means “skull” rather than the more usual “macrocosm”; see 2.36, 2.42, 2.67c–68b, 3.16–17d; cf. SCN 53d; AM 8.1, p.109; ŠS 2.6, 2.35, 3.9 (where the physical body is called *brahmāṇḍa*); GBS 217; SHEA and TROYER (1843:132) “the seventh region is that of the head, which is called by the Hindus *brahmāṇḍa*”. Ballāla (f. 24¹⁹), however, takes it to mean “macrocosm”. Later Sanskrit and hāṭhayogic works have a system of 21 *brahmāṇḍas* in (and above?) the head. See GBP 19.0 and the *Vairāṭapurāṇa* (KAVIRĀJ 1987:52). At TĀ 4.133cd *brahmāṇḍa* (understood to mean the universe by Jayaratha *ad loc.*) is said to arise from the *sahasrā cakra* at the top of the head.

²⁴⁰The Royal Tooth (*rājadanta*) is the uvula. SSP 2.6 locates it at the *tālucakra*, equating it with the *ghantikālinī*, the *mūlarandhra* and the “tenth door” (*daśamadvāra*), which is the opening of the *śārikhini nādi* (on which see footnote 126). Ballāla interprets *rājadanta* in two ways: firstly (f. 24¹^{1–3}), it is the microcosmic equivalent of the macrocosmic *Prayāgarāja*; he thus seems to be putting it in the same place as *trikūṭa* (see footnote 241) when the text clearly states that it is below *trikūṭa*. Perhaps *trikūṭa* can be thought of as a peak above the confluence. Secondly, “some say” (*ke cit*), in the body the *rājadanta* is the uvula (f. 24¹¹–f. 25¹): he describes it as hanging piece of flesh (*māmsalolakah*) in the area above the root of the tongue (*jihvāmūlordhvabhāge*) like the clapper of a bell (*ghamtālolakavat*)—cf. footnote 218. See also 2.29cd, 3.16c–17b and AS pp.10–11, GŚN 147, HP 1.46, 3.21, ŠS 3.73, KJN 6.23, KMT 9.82, 23.167. *Taittirīya Upaniṣad* 1.6.1 calls the uvula *indrayoni*, “the source of Indra”.

²⁴¹This passage and 3.16–17 locate *trikūṭa* between the eyebrows; SSP 2.9 and 2.25 locate it higher, at the *ākāśacakra* which is situated at the *brahmaṇḍa*; see also KhV 2.81c, YV 20 (= BVU 73), AM 85.2, GBP 11.2. MBh *Sabhaparvan* 2.39.11cd implies that *trikūṭa* is in the forehead: *lalāṭasthām trikūṭasthām gaṅgām tripathagām iva*; MBh *Bhīṣmaparvan* supplement 6.3.88 locates it at the base of the palate: *tālumūle*

perfected ones (*siddhasevitam*) [and] resembles a chickpea sprout. He should fix his mind there.

66c–67b. Licking with his tongue the supreme *amṛta* flowing there [and progressing] gradually on the path of the practice, [the yogin] should drink [*amṛta*] for four years, my dear.

67c–68b. Grey hair and wrinkles are destroyed, supreme success (*paramā siddhiḥ*) arises and, as the knower of the meaning of all scriptures, [the yogin] lives for a thousand years.

68c–69b. Success in sciences such as finding buried treasure (*khanyā*), entering subterranean realms (*bila*),²⁴² controlling the Earth (*mahivāda*),²⁴³ and alchemy (*rasa-*

ca lampyām trikūṭam tripathāntaram. Ballāla (f. 24v^{1–4}) continues the theme of micro/macrocospmic equivalence and takes *mahāmārga* to mean the rivers Gaṅgā, Yamunā and Sarasvatī. Thus *trikūṭa*, where the *idā*, *pingalā* and *sarasvatī nādīs* meet, is the bodily equivalent of the confluence of the three rivers, the *trivenīśangam*, located at Prayāgarāja (the modern-day Allahabad). He explains *trikūṭa* as meaning *trayāṇām mārgāṇām kūṭam*, “the peak of the three ways”, (f. 25r^{5–7}). At f. 25r^{3–4} he cites SS 5.100, where the conjunction of the three *nādīs* is equated with the confluence in Vārāṇasī of the Gaṅgā with the Varāṇa and Asi rivers.

At f. 25r^{7–8} he cites a passage which he ascribes to the *Kapilagītā* of the Pādmapurāṇa which gives a list of esoteric centres: *trikūṭam śrihāthasthānam golhātam autapīthakam* || *pūrṇādrī* (corrected in margin from *puṇyādrī*) *bhrāmarīgumphā brahmaṇḍram anukramād iti*. In the margin of f. 25r is a quote attributed to Gorakṣa in which *trikūṭa* is located at the mouth: *asyārtho gorakṣenā darśito yathā* || *mukham trikūṭam ākhyātām pṛthvītatvam ācāraṇīgām rgvedaḥ* || *brahmadaivatam iśvarām pītavarnām jāgrad* (em. ISAACSON and GOODALL; *jāgrīd S*) *avasthā sthūladeha[m]* *iti* | *śrihāthasthānam rasanā pastatvam guruliṇgām yajurvedāḥ svapnāvasthā vīṣṇur devaḥ* || *śvetavarṇam tātvanām iti* | *golhātām tu nayanasthānam tejasatvam śivaliṇgām sā-mavedam susuptāvasthā rudradevāṇi raktavarnam trimātrādehasambhavam iti* | *pūrṇapītham ca nāsikautha-pīthasamjñakam* | *pādatatvam iśin vāyur jamgamalingam* (em. ISAACSON and GOODALL; *jamgamam linga*° S) *daivatam* | *atharvavedam* (em.; *atharvedam* S) *turyā ca oṃkāram nīlavarnakam iti* | *puṇyādrī* (em.; *puṇyādrī* S) *merur ity arthaḥ* | *bhrāmarīgumphā śrotṛsthānam ākāśa iśih prāśādalīṇgām sūksmavedakam unmanī śivaliṇgām kṛṣṇavarnām iti* | *brahmaṇḍhre sahasrāre daśamadvāre sarvatatvām tanmātrāśabda-sparsādipāṇcakam* || *caitanyaṁ sūksmadehaṇi ca parabrahmātmakam mahad iti* | I have been unable to find this passage in any other text. It is the most detailed description of these esoteric centres and their locations that I have come across. This system is usually found only in texts from the Marāṭhī-speaking region: a similar, but less detailed, passage is found at AM 42; see also AM 55.2, 63.2; SSP 2.27, 6.81–82; YV 20–21; VD 10. Some lists of *sāktapīṭhas* in SIRCAR (1998:s.v.) include Trikūṭa, Śrihātha and Pūrṇagiri, while the goddess Bhrāmari is associated with a *pīṭha* called Janasthāna whose microcosmic location is the chin. (As Professor Sanderson has suggested to me, Janasthāna may well be wrongly written for Jālasthāna (=Jālandhara).) The *brahmaṇḍha*'s macrocosmic location is Hiṅg Lāj in Baluchistan. Of the bodily centres listed in the BKhp's citations quoted above, only *golhāta* and *autapīṭha* are not listed by Sircar as geographical locations. Professor Sanderson has suggested that they are variant spellings of *kollāta* (=Kolhāpur ?) and *audapīṭha* (=Oḍḍiyāna). A bodily centre called *kollāṭamāṇḍapa* is mentioned at SSP 2.27 with a variant reading *gollāṭa* (sic) reported in the footnotes. The tentative identification of Kollāṭa with Kolhāpur is supported by a description of female Maharashtrian entertainers called Kolhāṭanīs by SONTHEIMER (1989:236).

²⁴²See *Kathāsaritsāgara* 34.69–73 and 56.212 for descriptions of *khanyāvādī* and *bilavādī* Pāśupata ascetics.

²⁴³Professor Sanderson suggested the emendation *mahivāda*. *Mahivāda* is not found in lists of magical sciences, but a synonym *kṣetravāda* (whose meaning is never explicitly stated) is mentioned in Saiva

vāda), arise for the yogin after five years, o Pārvatī.

69c–70b Duly drinking the flowing *amṛta* liquid with [his] tongue, the resolute (*svasthah*) yogin should curb his diet for twelve years, [living] as an ascetic (*vrata-sthah*).²⁴⁴

70c–71b. By this application of the practice, the great yogin, free of grey hair and wrinkles [and] with a body as incorruptible as diamond (*vajrakāyah*), lives for one hundred thousand years.

71c–72d. With the strength of ten thousand elephants, my dear, he has long-distance sight and hearing. Capable of punishing and rewarding [people], he becomes powerful with respect to everything.

73ab. These *siddhis*, o goddess, only arise between the eyebrows.²⁴⁵

73c–74b. Placing the tongue in the ether (*ākāśa*),²⁴⁶ [the yogin] should clench [his]

sources among the *mantravādas* (see e.g. *Śivadharmottara*, Wellcome Institute for the History of Medicine, London, South Asian MS Collection, No. 16, f. 3r⁷–f. 3v³, and *JRY* 1.45.150–151a (NAK 5-4650, f. 161v³)). Most of the witnesses of Sαβγ have *mahāvāde* (interpreted as a vocative by Ballāla at f. 26r¹) which seems corrupt. *Rasārnava* 1.44 gives a hierarchy of *siddhis*: *khanya*^o (a variant found in witness M; the edition has *khaga*) *bila*^o, *mantra*^o and *rasa*^o. The emendation of *mahivāda* to *mantravāda* would, however, be unmetrical. K_z's *svarṇādīdhātuvādāni*, “the sciences of metals such as gold etc.”, for the whole *pāda* is noteworthy but most probably a scribal emendation.

²⁴⁴Many of my informants told me that the practice of *khecarīmudrā* enables the yogin to go without food and water, a skill necessary for extended periods of *yogābhyaṣa*; this is also stated at *GS_N* 65 (= *HP* 3.38), *AŚ* p.2 l.3, *GhS* 3.28, *ŚS* 3.81, 5.43 and by BERNARD (1982:68). An addition in the margin of S (f.21r) quotes *Yogasūtra* 3.29, which suggests early origins for this idea: *kaṇṭhakūpe kṣutipipāsanivṛttih* “[samyama] upon the hollow of the throat [brings about] the suppression of hunger and thirst”. Cf. the passage from the *Suttanipāta* on page 26 of the introduction and footnote 404 on extended *saṃādhi*.

Ballāla understands *vratasthah* to mean “living as a *brahmacārin*”, i.e. practising celibacy: *guptem-driyasyopasthasaṃyamah* (f. 27r²).

²⁴⁵This odd-sounding assertion probably means that the *siddhis* only arise as a result of the mental and physical practices which are focussed on the region between the eyebrows (cf. 1.66b). This emphasis on the importance of the region between the eyebrows contradicts 1.50a–55d, where the tongue is to be lengthened until externally it reaches the top of the skull (see footnote 227). This suggests that the two passages were not composed together.

At 2.22cd the *somamandala* is said to be between the eyebrows; this verse may be referring to that place.

²⁴⁶Here *ākāśa* means the cavity above the soft palate. See page 43 of the introduction. Cf. *JRY* 4.2.157a, *MVUT* 21.2, *TĀ* 3.137–140, *AM* 67.1, *GBS* 23; see also WHITE 1996:240–242. The *Khecarīvidyā*'s subtle physiology does not include a system of bodily voids such as those found in some texts of tantric Śaivism and *hathayoga* (on which see VASUDEVA 1999:201–204).

teeth;²⁴⁷ making the mouth [like] the hollow of a crow's beak (*kākacañcupuṭam*),²⁴⁸ he should drink the *amṛta* therein.

74c–75b. By drinking [the *amṛta*] he truly becomes free of old age and death after a year; he becomes an Ethereal Being (*khecaratvam avāpnoti*)²⁴⁹ and lives as long as the moon and the stars.

75c–77b. The best adept quickly attains absolutely all the magical powers (*siddhi-*
+*śamayam*)²⁵⁰ that are found in the three worlds, such as those of magical sandals

²⁴⁷There is disagreement both between the witnesses of the *KhV* and between other hathayogic texts over whether or not the teeth should be clenched during the practice. Witnesses A and K,, and *TSBM* 92 and 146 say that they should not; all the other witnesses, *Mahopaniṣad* 5.75 and *ŚŚ* 3.76 say that they should. Clenching the teeth is the preference of the more ascetic tradition—it is mentioned in the passages from the Pali canon cited in the introduction (pp.23–26) and is consistent with the ideas of effort and force implicit in the name *hathayoga*. Not clenching the teeth is favoured by the tantric tradition: cf. *KMT* 23.161c (see page 34 of the introduction). In instructions for physical postures to be adopted during *sādhana* (but not specifically connected with *khecarimudrā*) *Mṛgendratantra yogapāda* 19c, *Sarvajñānottaratatantra yogapāda* 12a (see VASUDEVA 1999:306 n.68) and *JRY* 4.2.683c instruct the *sādhaka* not to touch his teeth with his teeth.

²⁴⁸During the practice fluid gathers in the mouth. By pushing out the lips into the shape of a bird's beak there is more room for fluid to collect. In the hathayogic practice of *jālandharabandha* (described at *GŚN* 62–63; *HP* 3.70–72 etc.) the throat is constricted by letting the head hang forward. The fluid dripping from the moon is thus diverted into the mouth and prevented from falling into the solar region at the stomach (hence the suitability of the name of the practice, *jālandhara*, which can be interpreted as a *vṛddhi* derivative from *jalamdhara*, "holding water"). *Vivekadarpaṇ* 10 mentions the *kākīmukhī* attitude in connection with this technique. Instructions to make the mouth like a bird's beak when practising *khecarimudrā* are also found at *JRY* 4.2.157, *KhV* 3.25, *GŚN* 139, *ŚŚ* 3.70–75, *Ghs* 3.86.

²⁴⁹Ballāla (f. 27r¹⁰) glosses *khecaratvam* with *devatvam*: he does not equate *khecaratva* with the ability to fly. See footnote 108 in the introduction.

²⁵⁰The meaning of *śamayam* here is not clear. It is tempting to conjecturally emend *śamayam* to *śantānam* (cf. *KhV* 2.70a). However, Ballāla (f. 28v⁷) reads *siddhasamayam* (he glosses it with *jhotimgādī-vīrādibhūtāpretādi* and understands the verse to mean that the *sādhakottama* can quickly get control over all these beings), and I have found three instances of the compound *siddhisamaya* in Buddhist tantras—*Guhyasamājatantra*, prose section after 17.25: *kāyasiddhisamayavajram* (I am grateful to Harunaga Isaacson for providing me with this reference); *Samvarodayatantra* 18.30: *siddhisamayasamvaraḥ*; *Kṛṣṇayamāritantra* p.100: *tathāgatasiddhisamayaḥ*.

A marginal note in S (f.27v) adds that all these *siddhis* are described in the *Dattātreyatana* and other texts (*dattātreyatamtrādau*).

(*pāduka*),²⁵¹ the magical sword (*khadga*),²⁵² power over zombies (*vetāla*),²⁵³ magical elixirs (*siddhidravya*), realgar,²⁵⁴ invisibility (*añjanam*),²⁵⁵ access to the treasures of the subterranean realms (*vivaram*),²⁵⁶ and power over male (*cetakam*) and female (*yakṣinī*) genies.²⁵⁷

²⁵¹ *pādukāsiddhi* gives the yogin sandals that enable him to go wherever he wishes. Ballāla (f. 27v^{1–2}) says that this *siddhi* is explained in the *Nāgārjunatantra* and the *Tantrarāja*, and that the sandals can be used to cross water and travel long distances. *MaSaṃ pātala* 30 (f. 70v⁶–f. 71r⁸) describes *pādukāsiddhi*: the *sādhaka* is to make sandals out of various precious metals, go to a cremation-ground, drink alcohol and repeat a *saptakūṭamantra* one lakh times. The sandals will thus be empowered by the *yoginīs* of the cremation-ground. Cf. *Kulacūḍāmanitantra* 6.25c–26b, ROBINSON 1979:258. *Tantrarājatantra pātala* 17 describes the mantras and effects of sixteen *siddhis*, including *pādukā*, *khadga*, *vetāla*, *añjana*, *cetaka* and *yakṣinī*.

²⁵² *MKS* *pātala* 6 (pp.52–54) describes *khadgasiddhi*: by means of mantras, an offering of his own blood, and, if possible, a human sacrifice (*narabali*), the *sādhaka* empowers a sword to guarantee him victory in any battle. Cf. *Kulacūḍāmanitantra* 6.26c–33d.

²⁵³ Ballāla (f. 27v³) explains this *siddhi* as *piśācavaśitvam*, “control over ghouls”. *MaSaṃ pātala* 32 (f. 74v⁸–f. 75r¹¹) describes *vetālasiddhi*: the *sādhaka* should drink alcohol, repeat a *saptakūṭamantra* one lakh times, and make a *tarpaṇa* offering of goat's blood. If performed correctly, a *vetāla* appears and becomes his lifelong servant. Cf. *Kulacūḍāmanitantra* 6.19a–25b.

²⁵⁴ Realgar (*manahśilā*) is red arsenic, an ingredient in elixirs: see e.g. *KhV* 4.9. *Picumata* 46.57 (NAK MS No. 3-370, f.224v) includes *manahśilā* in a list of *siddhis*, and a Buddhist Kriyātantra, the *Amoghapāśakalparāja*, describes how *manahśilā*, when applied to the eyes, can make the wearer invisible and able to move in the ether: *manahśilā añjanam vā pari�aya aksinī añjayitvā tato 'ntarhito bhavati. ākāśena parikramati* (pp.2–3). Cf. *Kāmasūtra* 7.2.46, in which it is said that if one coats one's hand with the faeces of a peacock that has eaten *haritāla* and/or *manahśilā* and touches something, it becomes invisible. I am grateful to Professor Sanderson for providing me with these references.

²⁵⁵ *MaSaṃ pātala* 35 (f. 78r¹¹–f. 81r⁹) gives instructions for *añjanasiddhi*: after a mantra-repetition and visualisation, various recipes are given for the preparation of the ointment (*añjana*) whose ingredients include herbs, honey and, in one concoction, mercury. By applying this ointment to the eyes, the *sādhaka* “sees everything” (*svarāpa paśyati*). Cf. *MKS* *pātala* 6 (p.55), *Kulacūḍāmanitantra* 6.34–39. Ballāla (f. 27v⁴) says that this *siddhi* has been described in the *Nāgārjuna* and *Dattātreya* Tantras.

²⁵⁶ *vivarasiddhi* is similar to the *bilasiddhi* mentioned at 1.68c. Ballāla (f. 27v^{4–6}) glosses it with *bhuvas tatsādhanām* and explains it as the ability to enter ponds, wells, tanks, caves and ditches, and retrieve treasure therefrom.

²⁵⁷ *cetakas* and *yakṣinīs* are genie-like male and female servants respectively. Ballāla (f. 27v⁸) describes *cetakasiddhi* as *parapreyakāritvam*, “the power to enslave others”. He says that the best slave is the *ganeśa-cetaka* and gives his mantra. (μ's reading for *cetakam*, *khetakam*, “shield”, may be original.) *Yakṣinīs* are usually associated with Kubera and able to bestow wealth and sexual favours (see e.g. *KSS* 37.64–83, *BKhP* f. 28v¹–f. 28v⁵). *MaSaṃ pātala* 34 (f. 76r¹–f. 78r¹⁰) describes *yakṣinīsiddhi*: by means of a *trikūṭa* and other mantras, and a visualisation of the goddess, the *sādhaka* gets *yakṣinīmelaka*. Ballāla (f. 27v¹⁰–f. 27r¹) gives a *yakṣinīsiddhimantra* and says that according to the *Nāgārjuna* and *Dattātreya* Tantras there are thirty-two *yakṣinīs*.

The syntax of this list of *siddhis* is odd. 1.75cd is a plural *dvandva* compound while 1.76ab lists its *siddhis* one by one. G omits 1.75cd, suggesting that the line may be a later addition to the text. Some of the witnesses seem to have attempted to split 1.75cd into separate elements, but it is metrically impossible to alter *khadgavetāla* to *khadgo vetālah*.

Chapter II

[The *kalās* at the gateway of Brahmā]

1. O great goddess, at the barely perceptible bolted gate of Brahmā there is a great tetrad of *kalās* (*kalācatuskam*),²⁵⁸ consisting of the four aims of man (*caturvargātmakam*).²⁵⁹

2. On the eastern side is [the *kalā*] called Kṛtā, in the south Guptā, on the western side Śivā, [and] in the north Parāparaśivā.²⁶⁰

3 When the yogin pierces that gateway with the tip of his tongue and drinks the *amṛta* from the eastern *kalā*, he becomes a master of *dharma* (*dharmaśipah*) after a month.

4. When the yogin licks with his tongue the *amṛta* at [the *kalā* called] Guptā in the south, there is no doubt that after just one month he becomes the lord of wealth (*arthesvarah*) in bodily form.

5. When he drinks with [his] tongue the *amṛta* created in the western *kalā* of [the tetrad], then, after a month, the great yogin becomes the lord of desire (*kāmeśvarah*).

6. When he drinks the *amṛta* created in the northern *kalā*, then he obtains dominion over the highest gods.²⁶¹

7. When the lord amongst yogins drinks the great *amṛta* which is lying in the region above [the four *kalās*] (*tadūrdhvamanḍale*), at the opening of Brahmā, he becomes Śiva, liberated while living (*jīvanmuktah*).

8a–9b. When he practises every month for twelve years (*dvādaśābdam*),²⁶² the yogin, free from all disease, omniscient, and worshipped by sages, becomes like Śiva, ageless and undying in this world.

²⁵⁸The basic meaning of *kalā* is “a part”, especially “a sixteenth part of the moon” (e.g. *Bṛhadāraṇyaka Upaniṣad* 1.5.14; see GONDA 1965:115–130). The moon waxes and wanes in periods of fifteen days; each day it gains or loses one *kalā*. The sixteenth *kalā* is the *amṛtakalā* (*SSP* 1.64; cf. *SCN* 46) which never dies, even at the dark of the moon. (Some tantric texts add a seventeenth *kalā*; see e.g. *TĀ* 3.137, Jayaratha ad *TĀ* 5.63–64, *Parātriśikāvivarāṇa* 35.) Many texts also describe the *kalās* of the sun and of fire (e.g. *KAT* 6.37–40, *SSP* 1.64–66, *GBS* 89). The moon’s association with *soma* and *amṛta* has led to all of its *kalās* being thought of as containing *amṛta*, and it is in the sense of a store of *amṛta* that the word *kalā* is used in the *Khecarividya*. *Kalā* can also mean “tongue” (e.g. *HP* 3.33), and, in tantric descriptions of the phonematic emanation of reality, “vowel” (*TĀ* 5.63–64; PADOUX 1990:89–91). See also footnote 291; WHITE 1996:36–44.

²⁵⁹The *caturvarga* is the four aims of man: *kāma*, *artha*, *dharma* and *mokṣa*. See 2.3–6. Cf. *KJN* 5.31, 8.41

²⁶⁰I have been unable to find parallels of this list of *kalās* in other texts.

²⁶¹Thus *mokṣa* (see 2.1) is equated with *paramesṭhinām ādhipatyam*, “dominion over the highest gods” and subordinated to the end described in the next verse: becoming Śiva, liberated while living.

²⁶²The witnesses here are unanimous in reading *dvādaśābdam* (or corruptions thereof). One would, however, expect a word meaning “for twelve months” rather than “for twelve years” because of the passage at 2.10–17, in which are listed the rewards obtained each month from drinking the *parāmṛta* in the *brahmarandhra* over a period of a year, culminating in the attainment of Śivahood.

9c–10d. After the yogin has repeatedly drunk the *amṛta* from the four *kalās*, o great goddess, then he should insert [his] tongue into the place of Brahmā and drink the *amṛta* [which is] very sweet, cool, pleasant, milk-coloured and free of foam.

11ab. After just one month's practice, [the yogin] himself becomes like a god.

11cd. In two months he knows completely the meaning of all sacred texts, o Pārvatī.

12ab. After three months, o goddess, he truly becomes free [and] like Śiva.

12cd. After four months, great goddess, omniscience arises.

13ab. In five months, as a great adept (*mahāsiddhah*), he is able to see the three worlds.

13c–14b. In six months, filled with the goodness of the quality of ultimate bliss, [the yogin] becomes liberated while living; in this there is no doubt, o Parāparā.

14c–15b. In the seventh month, with happy mind, he constantly associates²⁶³ at will with great ghouls, ghosts, snakes and demons.

15cd. In the course of the eighth month communion with the gods (*devaiḥ sam-melanam*) arises.²⁶⁴

16ab. In the ninth month, the powers of becoming invisible and infinitesimal arise.

16cd. In the tenth [month], the ability to assume any form at will (*kāmarūpatvam*), [which is] manifest to all the worlds, [arises].

17. In the eleventh [month], o goddess, the yogin becomes lord of the universe, knowing the past, present and future, a master, like Śiva. This that I have spoken is the truth.

[The *kalās* at Kedāra]

18. It is taught (*prāhuh*) that Kedāra is where the *cūlitala* has been declared to be, o goddess.²⁶⁵ Eight *kalās* of Soma are described there, o you who are worshipped by the extreme adepts (*vīravandite*).²⁶⁶

²⁶³For *saha saṃvartate* G has *sadā saṃvestito*: rather than merely associating with the beings listed, the yogin is forever surrounded by them.

²⁶⁴cf. *GBS* 138: *parcay jogī unman khelā ahanisi imchyā karai devatā syuṁ melā*, “the yogin in the *paricaya* state plays in *unmanī* day and night, and meets with deities at will”.

²⁶⁵Kedāra is located between the eyebrows in *HP* 3.23 and *Darśanopaniṣad* 4.48, but *KhV* 2.49–56 clearly indicates that the *cūlitala* is at the back of the head, above the nape of the neck (see also footnote 223). The description at 2.22 of a further set of *kalās* at the *somamandala* between the eyebrows confirms that the *KhV*'s Kedāra is not located there. WHITE (1996:245–246) describes parallels between the site of the Himalayan shrine of Kedārnāth and the subtle body of haṭhayogic physiology.

²⁶⁶On the connection between *amṛta* and Soma, see footnote 258, DASGUPTA 1976:250–1 and GONDA 1965:ch.2.

Here Sβγ have the *aīśa* sandhi form *īmaravandite*, “o you who are worshipped by the gods”. This is the only instance I have found in which an *aīśa* form in the *KhV* manuscripts is found in a correct form in μ. I suspect that this is because of an attempt to get rid of *vīra*, a word that has strong connotations of left-hand tantra. Cf. 2.11od, where almost all the witnesses read *saṃsthitā vīravandite*; only G has

19a–20b. The first is Amṛtā,²⁶⁷ o goddess, the second is called Mānadā; [then there are] Pūṣā and Tuṣṭi and Puṣṭi and Rati and Dhṛti, and the eighth is Śaśinī; all are oceans of the great *amṛta*.

20c–21b. And when the yogin points [his] tongue towards that place then an eightfold stream of icy liquid flows there.

21cd. Through contact with the flow of that [liquid], diseases of the body are destroyed.

22ab. After eight months [of this practice] the yogin becomes an Ethereal Being (*khecaratvam prajāyate*).²⁶⁸

[The *kalās* at the Orb of Soma]

22c–23b. Verily, the place between the eyebrows is called the Orb of Soma (*somamāṇḍalam*).²⁶⁹ A group of four *kalās* is taught [to be] there, a seat of the great *amṛta*.

23cd. [They are], by name, [the *kalā*] called Candrikā, and Kānti and Jyotsnā and Śrī.

24ab. [The yogin] should insert his tongue there and drink [the *amṛta*] over and over again (*pītvā pītvā samāpibet*).²⁷⁰

24c–25b. In four months the yogin becomes free from danger;²⁷¹ truly his body

samsthitāmaravandite (in which the sandhi is correct).

²⁶⁷The names of the next sixteen *kalās* that are listed (eight at Kedāra, four at the *somamāṇḍala*, three at the *khecaramāṇḍala* and the first of the two at the *rājadanta*) match exactly the sixteen *saumyakalās* listed at *Kulārṇavatantra* 6.37–38 and the lunar *kalās* listed in a quotation from the *Merutantra* in the third *taraiga* of the *Puraścaryārnava* (p.215; in this list Puṣṭi and Tuṣṭi are transposed). In Amṛtanandānātha's *Dīpikā* on *Yoginiḥṛdaya pūjāsamketa* 104–105 he lists sixteen *saumyakalās*: *amṛtā*, *mānadā*, *pūṣā*, *pūṣṭih*, *prītiḥ*, *revati*, *hrīmati*, *śrīḥ*, *kāntih*, *sudhā*, *jyotsnā*, *haimavatī*, *chāyā*, *sampūritī*, *rāmā* and *śyāmā*. MONIER-WILLIAMS (1988:s.vv.), at the entries for each of the names of the eight *kalās* here located at the *khecaramāṇḍala*, says that they are (in the same order) the names of the *kalās* of the moon as described in the *Brahmapurāṇa*, but I have been unable to locate any such passage in that work.

²⁶⁸In this and subsequent descriptions of groups of *kalās*, it seems that the yogin should spend a month tasting the *amṛta* at each *kalā* because the rewards to be gained are obtained after the same number of months as *kalās* at that particular *kalāsthāna*.

²⁶⁹*somamāṇḍala* probably means the moon: the names of the *kalās* here have particularly lunar connotations; furthermore, in the Kaivalyadhām edition of the *GŚN* the moon is called *somamāṇḍala* in verse 56 (KAIVALYADHĀM 1991:314). MKSG 11,997 mentions a *mahācakra* called Soma above the forehead. MVUT 16.13 and VS 4.41 locate the *somamāṇḍala* at the heart.

²⁷⁰The reading *samāviśet* found in almost all the witnesses seems odd, particularly after *samāveśya* earlier in the line. I have thus adopted Professor Sanderson's conjectural emendation *saṃapibet*. One could understand *samāviśet* to mean "the yogin should enter [*saṃadhi*]" but there are no similar constructions elsewhere in the text. Ballāla (f. 32v⁹) understands *samāviśet* to mean that the yogin should remain with his tongue in place: *pravīśyaiva sthito bhavet*.

²⁷¹I have conjectured *yogī* for the first word of 24c where G and the *KhV* manuscripts have *devi*. Nowhere else in the text does a vocative start a half-verse. The *μ* manuscripts have *devabhāśacatuṣkona* (*keṇa J.*), "a square of divine appearance", for 24c which does not fit the context and is probably a corruption of

becomes as hard as diamond from drinking the flow of *amṛta*.

[The *kalās* at the Diamond Bulb]

25c–26d. Above that is a rock (*śilā*), the Orb of the Ethereal Beings (*khecaramandalam*),²⁷² known as the Diamond Bulb (*vajrakandākhyam*).²⁷³ [The yogin] should recognise [it to be] at the top of the forehead (*lalāṭante*); there, o goddess, is a triad of *kalās*: Prīti, Angadā and Pūrṇā. He should insert his tongue there.

27ab. He should drink with his tongue the cool flowing *amṛta* of that milky stream.

27c–28d. In three months, o goddess, [the yogin] becomes free from all disease, impervious to attack by all cutting weapons, unyielding to all methods [of hostile magic] (*sarvaśādhanaiḥ*),²⁷⁴ [and] inconceivable by means of all the mundane sciences (*sarvavijñānaiḥ*) with their ugly objects.

29ab. By the power of the Diamond Bulb he truly becomes like Bhairava.

[The *kalās* at the Royal Tooth]

29cd. Below the nostrils and above the lips (*nāsikādhō dharoṣthordhvam*)²⁷⁵ is the great place [called] the Royal Tooth (*rājadantam*).²⁷⁶

30ab. [There is], o goddess, a pair of *kalās* there, Pūrṇāmṛtā and Śitalā.

30cd. Holding the breath, [the yogin] should touch [them] with the tip of [his] tongue.

31ab. A sweet, cool fluid is produced there, o goddess.

the reading found in the other witnesses.

²⁷²Witnesses μG , which often preserve original readings, have *khecaramadhyagam*, “in the middle of Khecara” for *khecaramandalam*. However, I have been unable to locate any other references to a place called Khecara in the subtle body so have adopted the reading of the *KhV* manuscripts. *Khecaramandala* perhaps refers to the sun, in contrast to the lunar *somamandalā* that has just been described.

²⁷³I have found no references to a *vajrakanda* in the body in other works on yoga. *RAK* 156 mentions a plant called *vajrakanda* in a description of a mercurial preparation. Several works describe an egg-shaped *kanda* or *kandayoni* at the navel as the source of the 72,000 *nāḍis*, e.g. *GŚ_N* 25 (= *YCU* 14c–15b), *VS* 2.11–12 (= *TSBM* 58–59), *ŚP* 4307. On the analogy of this *kanda*, the *vajrakanda* may be a point of intersection or origin of *nāḍis*. See also 2.49c–50b, 2.86 and footnote 427.

²⁷⁴The reading found in various forms in the manuscripts of $S\beta\gamma$, *alakṣyāḥ sarvalekhakaiḥ*, is interpreted by Ballāla (f. 33r¹⁰) to mean “imperceptible by the gods”, i.e. “invisible” (*adarsanīyah*).

²⁷⁵This is an emendation of the reading found in *G* and, in a corrupt form, in μ . The witnesses of $S\alpha\beta$ have *nāsikādhottaro* or corrupt versions of it (γ has the nonsensical *nāsikādyotarostādhaḥ*). This form is the result of a double sandhi (“āṛṣa” sandhi according to Ballāla at f. 33v¹) of *nāsikādhah+uttaro*. I have taken *adharoṣtha* to mean both the upper and lower lips (cf. MONIER-WILLIAMS 1988:19).

²⁷⁶As we have seen in footnote 240 the *rājadanta* is the uvula, so its description as “below the nostrils and above the lips” is surprising and suggests that it means somewhere in the region of the front teeth. Presumably the description means that the *rājadanta* is on the same horizontal plane as the space below the nostrils and above the lips.

31cd. Focussing his mind there, the ascetic (*vratī*) should drink [the fluid] for three months.

32ab. He becomes ageless and undying, free from all disease.

[The *kalās* at the Base and Kuṇḍalinī]

32c–33b. The place between the anus and the testicles is called the Base (*ādhāram*).²⁷⁷ Five *kalās* are spoken of there, from which drips the supreme *amṛta*.

33c–34b. Sudhā, Sudhāmayī, Prajñā, Kālaghnī, Jñānadāyinī;²⁷⁸ [these] five *kalās* are praised as streams of nectar, bestowing all *siddhis*.

34cd. The supreme feminine divinity (*paramā śaktih*) is situated there, o goddess, the primordial (*ādyā*) Kuṇḍalinī.

35. By contracting that region (*tatrākuñcanayogena*)²⁷⁹ [and] holding the breath, o you who are worshipped by the gods (*surārcite*), [the yogin] should unite the cool *amṛta* situated there with the goddess of the Base (*mūlaśaktyā*).

36. Leading [them] by way of the central channel [up] from the Svādhiṣṭhāna and other lotuses, he should think of [himself] as being sprinkled by the rain of that nectar up to his skull (*brahmāṇḍakāvadhi*).²⁸⁰

37a–38b. Taking the *amṛta* situated there, the great goddess Śrīkuṇḍalī goes by way of the central channel to the top of the abode of Brahmā, bathed in a surfeit of the nectar produced from the five *kalās* of the Base.

38cd. [The yogin] should imagine [her] pervading [his] body from his feet to his head.

39. In five months of using [this technique], absorption into the five elements arises;²⁸¹ through practising [it] in the morning, in the evening and at midnight (*trikālā-*

²⁷⁷This is the *ādhāra* or *mūlādhāra cakra* of tantric and yogic physiology. See e.g. *KJN* 14.15–24b, *KMT* 13.37–52, *SCN* 4, *GŚN* 18, *YSU* 1.168.

²⁷⁸I have found no parallels for this or any of the subsequent lists of *kalās*.

²⁷⁹i.e. by means of the haṭhayogic *mūlabandha*. Ballāla (f. 34v^{1–2}) explains it to be the forcing of breath into the head by sitting in *padmāsana* or *siddhāsana*, contracting the Base and repeating *hum hum*. *ākūpacanām tu padmasiddhāsanasthatve sati humḥ* u* mākāreṇādhārakamalam̄ samkocya tatrasthavāyoh pr̄sthavam̄se nayanāṁbohojavṛttau tu nābhimūlāt preritasya vāyoh śrasy abhīhananam* | Cf. *GŚN* 58–59, *YKU* 1.64, *HP* 3.60–68 etc. In his commentary on *NT* 7.30 Kṣemarāja describes a forerunner of this practice in which the contraction and expansion of the anus (*mattagandhasthāna*) causes Kuṇḍalinī to point upwards: *cittaprāṇikāgryena kandabhūmim avasthabhya tanmūlam iti mattagandhasthānam śanair iti samkocavikāsābhya sena śaktyunmesam upalakṣya pīdayet yathā śaktir ūrdhvamukhaiva bhavati* (see also *NTU* pp.157–158). This repeated contraction and expansion is a feature of the *Gheraṇḍasamhitā*'s *asvinīmudrā* which is also said to awaken *kundalinī* (*GhS* 3.83).

²⁸⁰In the *KhV* *brahmāṇḍa* means skull. See footnote 239.

²⁸¹Ballāla (f. 35v^{7–8}) explains *pañcabhūtalaya* as absorption into the subtle elements: *yady api sthūlānām bhūtānām layo* (‘*saṃbhavastathāpi tanmātrānām laravayahānām bijabhbūtānām tatra tatra japeṇeṣṭadevatādhyānenā ca laye tallayasyārthaśiddhatvāt*. In haṭhayogic texts, *laya* is both an aim of yoga (see *KhV* 3.48–52; *AY* 1.21–98, *AŚ* p.5 ll.16–20, *HP* 4.3, 4.29–34 etc.) and a type of *yoga* itself (e.g. *DYS* 29–30 and 37–51, *HP*

*bhyāsayogataḥ*²⁸² he truly becomes equal to Śiva .

[The *kalās* at the Svādhiṣṭhāna]

40. That which is the place of the penis (*lingasthānam*),²⁸³ o goddess, is called the Svādhiṣṭhāna; there is said [to be] a triad of *kalās* there, replete with the divine *amṛta*.

41ab. They are called Susūkṣmā, Paramāhlādā and Vidyā.

41c–42b. Holding his breath and awakening the goddess as before, he should lead [her up] as far as [his] skull and inundate his body [with *amṛta*].

42cd. In the course of three months the yogin attains the reward that has already been described.²⁸⁴

[The *kalās* at the Bamboo Staff]

43. That which is between the anus and the penis is called the bamboo staff (*veṇudandam*).²⁸⁵ A tetrad of *kalās* is taught [to be] there, consisting of the essence of the great *amṛta*.

44ab. [They are] Suśitā, Mahārpti, Palitaghṇī and Valikṣayā.

44c–45b. [The yogin] should awaken the goddess there and inundate [his] body [with *amṛta*] as before; after four months of [this] practice he shall obtain the reward described earlier.

^{4.103}, *YB* 143, *ŚP* 4350–4363, *VU* 5.10). μ's reading, *pañcabhūtajayaṁ labhet*, preserves an older idea of mastery over the elements found in the *Yogaśūtra* (3.43) and many tantric works (see VASUDEVA 1999:240–250). At f. 97r^{6–8} (in his commentary on 3.65), Ballāla quotes a passage on *bhūtajaya* which he attributes to the *Mahābhārata*: *bhārate pauskare saptadasāḥ dhyāye nilakanṭh-kramena pādādi jānuparyāntam | jānvādi pāyavāntam | pāyvādi hrdayāntam | tato bhrūmadhyāntam | tato mūrdhāntam | cakrapāṇcakām (pāṇcakām / em.; pāṇca S) pāṇcaghaṭikāparyāntam mano dhārayato bijāni japata uktadevān dhyāyataś ca tattadbhūtajayo vaśyam bhavati |* See also footnote 296.

²⁸²This is the conventional meaning of *trikāla* and it is understood thus by Ballāla (f. 36r^{1–2}).

²⁸³The Svādhiṣṭhāna lotus is located in the region of the penis in *GŚ* 22, *SS* 5.75, *SCN* 14 etc. Likewise Ballāla puts it *lingamūle*, “at the root of the penis” at f. 36r⁷. I have thus adopted G's reading over μ's incorrect *nābhīsthānam* and the vague *nābhīsthānād adhah* of the other witnesses.

²⁸⁴As Ballāla notes (f. 37v^{8–10}), this and the reward mentioned at 2.45b are presumably the reward described at 2.39.

²⁸⁵I have not come across references to the *veṇudanda* in any other texts. Ballāla (f. 37r¹) says that it is the lower part of the spine (*pr̥ṣṭhavāṇśākhyasya mūlam*) and equates it with the *vajradanda* described in *YB* 131. G's reading of *vīṇā* may be original: *Tantrarājatantra* 27.35 says that the *vīṇādanda* is the spine—*sūsumnā pr̥ṣṭhavāṇśākhyavīṇādandasya madhyagā*; *YSU* 6.8 describes the *vīṇādanda* as being in the region behind the anus and supporting the body (*dehabhṛt*).

[The Idā and Piṅgalā Channels]²⁸⁶

45c–46b. Piṅgalā is the channel of the sun; Idā is the channel of the moon.²⁸⁷ The sun is called the bearer of poison (*vīśavāhah*), the moon is the bearer of nectar (*sudhāvāhah*).²⁸⁸

46c–47b. Practice is enjoined in that which is called the channel of the sun and in the channel of the moon; and concentration (*dhāraṇā*) [is enjoined] in the channel of the moon.²⁸⁹ The yogin should practise breath-retention.

47c–48b. He should fill his body with air by way of the channel of the moon; expulsion [of air] by way of the channel of the sun is enjoined for improvement of the body (*dehavṛddhaye*).²⁹⁰

48cd. I have taught you this four-fold place of *kalās*, o goddess.²⁹¹

[The place of the ultimate *amṛta*]

49ab. Now I shall teach the great place of the ultimate *amṛta*.²⁹²

²⁸⁶ 45c–48b appear to be a later addition to the text: 48c follows on directly from 45b.

²⁸⁷ Cf. *GŚN* 32, *VS* 2.27–28 etc.

²⁸⁸ The edition's reading, *ravīḥ proktah*, is attested only by B and is possibly a scribal emendation. It is tempting to adopt μ's *raver bāhuḥ*, taking it to mean "a ray of the sun" but I have found no parallels for this usage of *bāhu*. The reading *raver vāhah* found in a variety of forms in the other witnesses results in the unwanted repetition of *vāhah*.

²⁸⁹ 47a is puzzling and I suspect that the text is corrupt. I have found no parallel passages in other hathayogic texts. As Ballāla notes (f. 39r¹⁰), *dhāraṇā* can mean both fixing of the mind on a single object and fixing of the breath. (The two are linked: Vyāsa in his commentary to *YS* 2.52 states that mental *dhāraṇā* is brought about through breath-control; cf. *HP* 4.23.) Here I have interpreted the *pāda* with the former sense of *dhāraṇā*. It could also be interpreted with the latter sense, giving the meaning that the yogin is to inhale through the lunar channel but this would be somewhat redundant since the same is said in the next half-verse.

²⁹⁰ This lunar *prāṇāyāma* with its emphasis on inhalation through the *idā nāḍī* has no parallel in the manuals of *haṭhayoga*, in which the yogin is usually instructed to use alternate nostrils for inhalation (e.g. *HP* 2.7–10, *SS* 3.23–24, *GhS* 5.39–53). There is one technique in which the yogin is to use only one nostril for inhalation: *sūryabhedana* (*HP* 2.48–50, *GhS* 5.58–59); however it is the *piṅgalā nāḍī* which is to be used for inhalation and the *idā* for exhalation.

²⁹¹ The *kalās* situated in the lower part of the body total twelve (five at the *ādhāra*, three at the *svādhiṣṭhāna* and four at the *venudanda*). This figure tallies with the descriptions of twelve *kalās* of the sun (which is situated in the lower part of the body in yogic physiology: see e.g. *HP* 3.76–81) found in *SSP* 1.65 and *KAT* 6.39. This may be coincidence: here the *kalās* are not said to have any connection with the sun while in the *SSP* and *KAT* passages the names of the *kalās* are explicitly solar. Moreover, no such neat correspondence can be made for the twenty-two *kalās* situated in the head. Indeed it is striking that the *kalās* in the head do not total sixteen or seventeen (see footnote 258). (Ballāla (f. 38r⁷) omits the four *kalās* at the *somamandala* and the single *kalā* above the *brahmārgaladvāra* to arrive at the scripturally prescribed total of seventeen *candrakalās*.)

²⁹² I usually translate *sudhā* as "nectar", *amṛta* as "amṛta", *parāmṛta* as "great amṛta", and *paramāmṛta* as "supreme amṛta". I have chosen to translate *parāmṛta* here as "ultimate amṛta" because Śiva is now teaching the location of the highest store of *amṛta* in the head.

49c–50b. The Diamond Bulb (*vajrakandam*)²⁹³ in the forehead sparkles like the shining moon; in its centre is the syllable *lam* and it is square. The deity there is the great Śiva (*parah sīvah*).

50cd. Gods [and] yogins worship [him] together with his consort.²⁹⁴

51–52. At the *cūlitala*,²⁹⁵ o great goddess, is a triangular *māṇḍala*, as bright as one hundred thousand suns; in the middle [the yogin] should visualise (*bhāvayet*) the great (*param*) god Śiva, consisting of a *liṅga*, o goddess, with the syllable *ram* at the centre, embraced by his consort [and] surrounded by a troop of deities, o supreme goddess.

53a–54b. In the right temple, o most fortunate goddess (*mahābhāge*), is that which is encircled by six dots, containing the syllable *yam* and smoke-coloured; there [the yogin] should visualise (*smaret*), o goddess, the god Maheśvara in the form of a *liṅga* together with [his] consort and surrounded by his troop of attendants.

54c–56b. In the left temple, o goddess, is a [semi-]circle, looking like a half-moon, together with a lotus. It contains the syllable *vam*, and in the middle there is a solid *liṅga* full of nectar (*sudhāmayam*), as white as cow's milk, [and] with the radiance of the autumn moon. It is together with its consort and is served by the entire host of gods and goddesses.

56cd. Thus have I described stations in the four directions, o goddess.

57. In the middle of them is a great circle (*mahāvṛttam*) which contains the syllable *ham*. There, o Pārvatī, is situated the Supreme Lord (*parameśah*), great Śambhu (*parah śambhuh*), together with his consort.

58ab. He is in the form of a *liṅga*, together with [his] host, and is as bright as ten million suns.

58c–59c. At the forehead is the Lord of Earth, at the back of the head is the Lord of Fire, in the right temple is the Lord of Air, in the left is the Lord of Water, o goddess, [and] in the middle is the Lord of Ether.

59d. I have described the five stations of Śambhu.²⁹⁶

²⁹³The diamond bulb (*vajrakanda*) has been described at 2.25c–29b. See footnote 273.

²⁹⁴For *yoginah*, “yogins”, μ has *yoginyah*, “yoginis”. This may indicate a difference in doctrine between μ and the other witnesses, but could also be because of a scribal error.

²⁹⁵On the *cūlitala* see footnote 223.

²⁹⁶This description of five places in the head corresponds to descriptions of the qualities of the five elements to be meditated upon in the hathayogic *dhāraṇā* (e.g. *GŚ_N* 155–159, *VS* 4.1–15, *DYS* 220–242, *ŚS* 3.63–64, *GhS* 3.70–80, *Śivasvarodaya* 209–213; cf. *MVUT* 13.21c–13.53d, *Mrgendratantra Yogapāda* 39–44; Ballāla (f.42(i)v) quotes similar passages from the *Kulaprakāśatantra* (see KAVIRĀJ 1972:143), the *Sāradātilaka* and the *Mahākapilapañcarāṭra* (see ibid.:484)). These elemental qualities (appearance, colour, shape, *bija* etc.) have been imposed (with some differences) upon different sets of five physical locations in different schemata of esoteric physiology. Thus they appear in the *SCN*'s description of the lower five *cakras* at the perineum, the genital region, the navel, the heart and the throat (cf. *ŚS* 3.64); in the *GŚ_N* they are found at the heart, the throat, the palate, between the eyebrows and at the *brahmarandhra*; in the *DYS* they are in the regions between the anus and navel, at the navel, above the navel, between the navel and the eyebrows and above the eyebrows; here in the *KhV* the first four are at the cardinal directions in

60a–61d. Above the head of the god [who is] the lord of ether is a vessel (*bhāṇḍam*)²⁹⁷ full of the divine *amṛta*, four fingers broad, with a door closing it at its base (*mūlabandha-kapāṭakam*), a great rock (*mahāśailam*) with the moon above it (*ūrdhvacandram*)²⁹⁸ in the middle of an orb of light, as bright as ten million moons, impenetrable, the seat of *amṛta*.

62a–63b. Immersed in the cool *amṛta* is a *liṅga*, o goddess, like a speck of dust, as bright as ten million moons, perfect (*heyopādeyarahitam*),²⁹⁹ [and] destroying the darkness of ignorance.

63c–64d. Going beyond the five [*amṛta*-]stations, in order to obtain the ultimate substance (*paratattvopalabdhaye*),³⁰⁰ [the yogin], holding the breath, should extend the Goddess of Speech (*vāgīśām*),³⁰¹ with her mouth upwards (*ūrdhvavaktrām*),³⁰² together with [his] attention, to the doorway at the base of the pot of the ultimate *amṛta* (*parāmṛtaghāṭadhārakapāṭakam*).³⁰³

the head with the fifth above, in the centre. The order in which the elements are listed here is different from that found elsewhere. In the text from 49c to 58b and in its summary at 58c–59d the order is earth (*pr̥thivī*), fire (*sūrya*), air (*anila*), water (*jala*) and ether (*ākāśa*), in contrast with the usual order of earth, water, fire, air, ether. They are, however, positioned in their usual order as one circumambulates the head (albeit anticlockwise): starting at the forehead with earth, there is water at the left temple, fire at the back of the head, air at the right temple and ether on top.

²⁹⁷ At f. 40v¹⁰ Ballāla likens the four *liṅgas*, with the fifth in the middle, and a store of cooling *amṛta* above, to the four columns of a temple, with the *liṅga* in the middle, and a *galantikā* or *kalāśa* dripping water onto the *liṅga* from above: *caturdikṣu galantikāstambhās tadupari pragalajjalakalāśah*.

²⁹⁸ The readings of μ and G (*ūrdhver ūrdhva*^a and *ūrdhvavarāṇḍhra*^a respectively), although corrupt, suggest that *ūrdhvacandram* may not be the original reading. The *Vairātapurāṇa* locates a *cakra* called both *ūrdhvavarandhra* and *tālucakra* above the *sahasrāracakra* (KAVIRĀJ 1987:51).

²⁹⁹ Literally, “free of those things which are to be rejected (*heya*) or cultivated (*upādeya*”, i.e. free of any hierarchised duality. Ballāla (f. 43r¹⁰) glosses *heya* with *samsāra* and *upādeya* with *mokṣa*. The *Mālinīvijayottaratantra* starts with a statement of what is *upādeya* and what is *heya* (1.14c–17b): “Śiva, Śakti, Sovereigns of Mantra-regents, Mantras, Mantra-regents and individual souls” are to be cultivated; “impurity, karma, Māyā, the entire universe deriving from Māyā” are to be rejected (VASUDEVA’s translation (1999:111)).

³⁰⁰ Here *paratattva* can be understood both physically and metaphysically: it is *amṛta*, the ultimate substance, beyond the five elements already mentioned, and it is the ultimate reality, the goal of many tantric and hathayogic practices (see e.g. *KT* 59.36, *HP* 4.37 and *KhV* 2.100c). That this practice is not entirely physical is indicated by phrases such as *manasā saha* at 64c and 65d, and *unmanyā tatra samyogam* at 67c. Most of the first *adhyāya* of the *Amanaskayoga* (vv. 21–98) is devoted to describing *laya*, by means of which the *paratattva* is obtained. (This first *adhyāya* is called *layayoga* when quoted from by later commentators; the second, which describes *amanaskayoga*, is called *rājayoga* (BOUV 1994:22, 69, 78)).

³⁰¹ On *Vāgīśā*, see 2.110cd.

³⁰² i.e. with the tip of the tongue pointing upwards in order to lick at the *amṛta*. G’s reading, *ūrdhvavaktre*, suggests the “upper mouth” which is at the opening of the *śaikhinī nāḍi*, from which *amṛta* flows (cf. *AS* p.10).

³⁰³ The pot of *amṛta* is a recurrent theme in Indian mythology. When the ocean of milk was churned by the gods and demons Dhanvantri appeared carrying a white pot (*kamandalu*) of *amṛta* (*Mahābhārata* 1.18). Four drops of *amṛta* fell from this pot at the sites of the triennial Kumbha (“Pot”) Melā. At *SYM*

65. Having reached [there] together with [his] mind, truly the yogin, restraining the flow of his breath, should playfully open the bolt with [his] tongue.

66. There the yogin should drink the drink of yoga (*yogapānam*), [which is] hard for even the gods to obtain: the icy, milky *amṛta*, sweet [like] cool sugar-cane juice.

67a–68b. Satiated by a surfeit of that nectar and having entered the supreme state, the yogin should obtain there in the skull union with the supramental state (*unmāṇī samyogam*),³⁰⁴ and eat, by means of yoga, the meat that consists of *nāda* and *bindu* (*nādabindumayam*).³⁰⁵

68c–69d. This rare secret has been proclaimed, o goddess. Truly, after six months [the yogin] obtains the reward which the omniscient Śiva has taught in the scriptural transmission; in this there is no doubt.

70. He who desires [Khecarī] *siddhi* must not say anything to anyone who, [although] he has attained all [other] *siddhis*, does not know this yoga, o goddess.³⁰⁶

^{21.7} Bhairava is to be visualised in the middle of the Umāmaheśvaracakra churning a pot (*kalaśa*) full of *amṛta*; at SYM 22.36 in a description of the fearsome Yiginācakra, at the hub of the wheel the Yiginīs churn and drink from a white pot (*kalaśa*) full of *amṛta*. The inner shrine of the Nātha monastery at Caughera in Nepal contains a pot of *amṛta* (*amṛtapātra*) which is said to be the *svarūp* of Gorakhnāth (BOUILLIER 1997:31–32).

³⁰⁴ *Uṇmani*, “the transmortal state”, is a common goal of tantric and hathayogic practices. At HP 4.3–4 it is included in a list of synonyms of *saṃādhi*. It is also frequently mentioned by Hindī poets of the *nirguna* tradition (CALLEWAERT and DE BEECK 1991:626).

³⁰⁵In tantric works, *nāda* and *bindu* (often combined with *kalā*—see footnote 258) have several different meanings. In particular, they refer to places in the subtle body (e.g. NT 7.29, KT 58.56, *Vijñānabhairava* 36–37) and describe corresponding stages in the manifestation of the phonetic universe (e.g. *Sāradātilakatantra* 1.7–8, TĀ 4.175; see PADOUX 1990:86–121). They are also listed in some texts among the six *lakṣyas*, “the six manifestations of Śiva as the ‘goals’, or ‘targets’, of yogic practice” (VASUDEVA 1999:190). In the texts of *hathayoga*, *nāda* is usually the internal, “unstruck” (*anāhata*) sound heard during yoga practice (see e.g. HP 4.66–106, *Nādabindūpanīṣad* 31–51). Meanwhile, *bindu* is understood to be the *amṛta* secreted in the head, which the yogin must prevent from falling and being discharged as semen (HP 2.78, 3.42, SSP 2.13, GhS 3.47; but see SS 5.110 where *nāda* and *bindu*, together with *sakti*, are *pīṭhas* in the lotus of the forehead; see also BKhp f. 100v³: *pīṭhatrayam bhāle bīḍundunādaśaktirūpam | tatphalām janmāṁtarasmr̥tiḥ | vīparītajihvayā nādadhyānam pāpanāśanam | saktau vāsanāksayāḥ*, and MaSam 17.14–16, in which the *vīsuddhacakra* and an unnamed *cakra* somewhere above *vīsuddha* are said to be *nādarūpaka* and *bindurūpaka* respectively). It is with the usual hathayogic meanings that Ballāla (f. 44v^{3–4}) understands *nāda* and *bindu* (cf. HPJ ad 4.1). As such, the compound *nādabindu* joins two unconnected concepts and his interpretation seems forced. I suspect that in hathayogic works the compound is used more as a catchphrase, harking back to its use in tantric texts and thereby adding esoteric gravitas (see e.g. HP 4.1, GBS 163, 181, 184 etc., YŚU 6.70, GhS 6.12 and the *Nādabindūpanīṣad*, which, despite its title, concerns only the “unstruck” *nāda* and mentions *bindu* just once, at verse 50). On *nāda*, *bindu* and *kalā* see also KIEHNLE 1997:141.

At HP 3.46 in the description of *khecarīmudrā* the yogin is said to eat beef and drink wine (see page 43 of the introduction). The *jogī* is said to drink *vārunī* at GBS 137. Cf. *Rasārṇava* 1.26, *Rasendracūḍāmani* 1.7–10. See also RoŞU 1997:413.

³⁰⁶Ballāla (f. 45v^{4–7}) takes this verse to be describing those entitled to teach and learn Khecarī yoga: the text is to be spoken by [a yogin] who has no desire for *siddhi* (*na kīm cit siddhim icchatā*—he interprets

71. One should not cause this text to be given to those who delight in deceit and dishonesty, who do not recognise the guru as a god, and who do not know the observances (*samayān*) taught in scripture.³⁰⁷

[Massaging the body with *amṛta*]³⁰⁸

72ab. At the root of the tongue is situated, o goddess, the all-glorious (*sarvatejomayah*) fire.

siddhi here as *śīḍyād dravya[sevā] dīprāpti*, “obtaining goods, service etc. from the pupil”!) to one who has attained the means of *siddhi* (*siddhisopānam*) but does not know this yoga.

³⁰⁷The *aiśa* anacolouthon found in this verse has been emended by G, or one of its antecedents.

³⁰⁸Practices involving massaging the body with various physical secretions are alluded to fleetingly in many hathayogic texts (see the references in the footnotes to 2.75a–77b). *Patala* 27 of the *Matsyendra-samhitā* (which is reproduced in the appendices) describes several such techniques in detail, summarising them as “the ritual bath which is better than [bathing] at all the sacred bathing places” (*sarvatīrthādhikamp snānam* 27.1cd). (At *MaSam* 27.2 faeces, urine, menstrual blood, phlegm (? *recaka*) and semen (? *sāraka*) are said to be the gods Lokeśa, Keśava, Rudra, Iśa and Sadeśvara.) These practices corporealise the techniques of *rasaśāstra*, alchemy (on corporealisation see page 41). The words used to describe the massaging of the body, *lepana* and *mardana*, are also used to describe *sāṃskāras* in the process of fixing mercury (see e.g. *RAK* 80, 91, 150 etc. on *lepana* and 54, 89, 98 etc. on *mardana*). As with the substances to be rubbed into mercury in the alchemical *sāṃskāras*, in *MaSam* *patala* 27 minerals and herbs are added to the fluids to be massaged into the body. *MaSam* 27.1 calls the knowledge of these practices *kṣetrajñāna*; at *Rasārṇava* 18.11, 18.15 and 18.19 the preparation of the human body for alchemical practice by the consumption of herbal preparations is called *kṣetrikarana* (see also WHITE 1996:265–273). In verses 95 and 281c–282b of the *RAK* it is said that the urine and faeces of a man who eats certain herbal preparations (which do not include mercury) can transmute copper into gold (cf. *SS* 3.54 and *DYS* 197 quoted in footnote 316). At 146 it is said that by eating a preparation of calcined mercury, a man becomes *sparśavedhī* and his sweat can fix mercury.

The physical practices are attacked at *SSP* 6.90:

śāṃkhakṣālanam antaram rasanayā tālvoṣthanāsārasam
vānter uccadananam kavātam amariṇānam tathā kharparīm |
vīryam drāvitam ātmajam punar aho grāsam pralepam ca vā
ye kurvantī jaḍas tu te na hi phalam teṣām tu siddhāntajam ||

gob uccadananam] em.; ullānanam Ed, uchūthanam Ed^{vl} • kharparīm] em.; kharparī
Ed goc vīryam] em.; vīrya Ed • grāsam pralepam ca vā] grāsapradam pañcadhā
Ed^{vl}

“Those who practise emesis and enema [and] use the fluids from the palate, lips and nose with the tongue, who massage themselves with vomit, who practise *kavāta* (?), drink their own urine, use Kharparī (coryllium?), who use their semen having caused it to flow, and eat or massage [themselves with these fluids], are stupid and do not get the reward that is produced by the correct doctrine.” (Several verses towards the end of *SSP* *patala* 6 appear to be later additions to the text since they contradict other verses in the text: see e.g. 6.13 where the *avadhūta* who drinks his own urine is praised). Cf. *AY* 2.33 (= *AP* 8): *ke cīn mūṭram pibanti svamalam . . .*, “some drink urine, their own filth . . .”, and *Rasārṇava* 1.11c–12b: *śukramūṭrapuriṣāṇām yadi muktir niṣevanāt | kiṁ na muktā mahādevi śvānaśūkarajātayah* || “If liberation [comes] from using semen, urine and faeces, then why are dogs and pigs not liberated, o great goddess”.

72c–73b. At its tip is the sun; the moon is situated in the middle of the forehead (*bhālamadhye*). *Siddhi* arises for him who really (*tattvena*) knows thus.³⁰⁹

73c–74d. Having churned (*mathitvā*)³¹⁰ and zealously awakened³¹¹ the orb of fire, [the yogin] should turn [his] tongue, on the tip of which is situated the sun, to the orb of the moon at the forehead, which has liquefied due to the heat of that [fire]³¹².

75–76. [The yogin] should gather in a vessel (*pātreṇa*)³¹³ that cool supreme *amṛta* [when it has] dripped from the moon and emerged from the nostrils (*nāśikārandhra-niryātam*),³¹⁴ o goddess.

76ab. By rubbing the body with that [*amṛta*], truly the channels of the body become purified (*nādiśuddhiḥ prajāyate*).³¹⁵

³⁰⁹Here Śiva teaches the physical locations of fire, the sun and the moon. As in the locations of the five elemental deities discussed in footnote 296, the system described here is different from that found in other tantric and hathayogic texts. In the texts of *hathayoga*, the sun and fire are combined and said to dwell in the navel region, consuming the *amṛta* that drips from the moon which is situated at the palate (see e.g. *GŚ* N 133, *HP* 3.78, *GhS* 3.31).

In this verse, only *μ* has *bhālamadhye*, “in the middle of the forehead”, (cf. *bhālajam* at 74b), which is almost certainly original in the light of both 2.75, where the *amṛta* that has dripped from the moon emerges from the nostrils, and 2.22, where the *somamandala*, i.e. the moon, is located between the eyebrows. Similarly, at *SSP* 2.21 the yogin is told to visualise a *candramandala* at the *bhrūmadhyādhāra* while *SS* 5.147–8 locates the moon at the *sahasrāra* lotus at the top of the skull. The readings of the rest of the witnesses, which locate the moon at the palate, have probably originated through confusion with other texts, rather than through deliberate alteration.

³¹⁰On *mathana*, “churning”, see 1.57c–64d.

³¹¹Ballāla (f. 46v^{1–3}) describes how the orb of fire is to be awakened: *dakṣahastasya madhyamāngu-sthābhyaṁ damaruvan nāśikāpuṭe pūrayan recayaṇī* (em.; *pūraya** *ecayaṇī* S) *ca vādayitvā paścād gāḍham pūrayed recayed ity eṣṭā bhastrā* (em.; *bhasrā* S) *tayā suṣumnāvahane sati * t adadhīṣṭhitavahner udbodhanam bhavatiti*. This is a variation of the *bhastrā/bhastrikā prāṇyāma* described at *YB* 108–112, *HP* 2.59–67 and *GhS* 5.75–77 (in the almost identical *YB* and *HP* passages the practice is said to be *kundalībodhakam* and bring about *śārīrāgnivivardhanam*, i.e. it awakens Kundalinī and increases bodily fire).

³¹²*HP* 3.48 describes how *amṛta* flows from the moon after it has been liquefied by the heat produced when the tongue enters the opening above the palate: *jihvāpraveśasambhūtavahninotpāditaḥ khalu | candrāt srataviyah sārah sā syād amaravāruṇī* || Cf. *TA* 4.131cd, 134ab.

³¹³*MaSaṃ* 40.8 (A f. 90v²) says that the vessel used to hold the yogin’s urine (*amarī*) should be made of gold or silver, or, if they are unavailable, copper or brass (*kāmya*). *KJN* 12.11–16 describes the different materials that can be used to make the *pātra* that holds the *cāruka* (the *kaula pañcāmṛta* libation: faeces, urine, semen, blood and marrow—*KJN* 11.11; cf. *TA* 11 (29) p.130, ll.5–8 where the five jewels are said to be urine, semen, menstrual blood, faeces and phlegm (SANDERSON 1995:82)).

³¹⁴Cf. *MaSaṃ* 27.9. A corrupt passage at *HP* 3.93–94 describes the *amaroli* technique: *amarīyah piben nityam nasyam kurvan* (*nasyam kurvan*] *tasya kuryād* Ed^{v1}) *dine dine | vajrolim abhyaset samyag amaroliti kathyate* || *abhyāsān nihsrtām cāndrīm vibhūtyā saha miśrayet | dhārayed uttamāṅgesu divyadrīṣṭih prajāyate* || “He who always drinks urine, [also] using it as a nasally administered substance, every day [and who] correctly performs *vajroli*, [his practice] is called *amaroli*. He should mix with ash the lunar [fluid] that has emerged after practice and put it on his head; he gets divine sight.” (As translated by Dr. Dominic Goodall and Dr. Harunaga Isaacson.) Brahmānanda (*HPJ ad loc.*) attributes this practice to Kāpālikas.

³¹⁵In hathayogic texts, *nādiśuddhi* is usually said to arise by means of *prāṇyāma*. See e.g. *GŚ* N 95, *HP*

76c–77b. [The yogin] should stir up the essence of immortality (*amarīrasam*) which is produced at the anus and penis³¹⁶ and has emerged into a vessel, with the *amṛta* from the armpits (*kakṣāmṛtam*),³¹⁷ embellished with fluid from the lower lip

2.19, *GhS* 5.2, 5.38, *SSP* 6.79.

³¹⁶Cf. *MaSaṃ* 27.6. *MaSaṃ* 40 describes *amarīsnāna* in detail and calls the process *kulācāra* (40.1). Ballāla (f. 47v^{6–7}) quotes a passage in this context which he attributes to “traditional teaching”: *mūtrapurīṣayor alpatvam ca | yallepāl lohaya svarṇatā gorakṣasyeva tadā vajrolyā sādhitalīmganālo mūtrasyāgrimadhrām viṣārūpām tathāmītīmī hīnaguṇāmī sānyajya madhyamāmī balapradāmī gṛhitvaivam eva madhyamam alpam malam gṛhitvāmīgāmī mardayed iti | paramparopadesāt |* For modern accounts of urine massage see SARASVATI 1991 (especially pp. 74–76) and ARMSTRONG 1994. At f. 47v^{2–4} Ballāla describes the *amarī* and *ajarī kriyās* in which the yogin is to consume faeces and urine respectively: *ke cīt tu gudodgataṁ kaksāmrtena samlodya * dharārasaith samskrtya yad bhaksapāmī sāmari kriyā | tatphalam nirāmayatvam balavattvam ceti | limgodgataṁ kaksāmrtena samlodyādharārasaith samskrtya yat pānam sājari kriyā tatphalam valītyāgādī(“tyāgādī”) em.; “tyādī” S) ty āhuḥ | amarī hy amarakāriṇī | ajarī [a]jarakāriṇī |*. In contrast, PARRY (1994:290) reports that present-day Aghorī ascetics call urine *amarī* and faeces *bajari*. *GBS* 141 says that he who practises *bajari* and *amarī* is Gorakhnāth’s *gurubhāī*. The *KhV*’s description of *amarīrasa* from the *guda* and *liṅga* and Ballāla’s *amarī* and *ajarī kriyās* suggest that the Aghorī’s coprophagy is more than just a combination of opposites in which “pollution becomes indistinguishable from purity” (PARRY 1994:264).

SS 3.54 teaches how through perfection of *prāṇāyāma*, the yogin’s urine and faeces can turn [matter] into gold or make it invisible: *viśīmūtralepana svarṇam adṛśyakaraṇam tathā*. Cf. *DYŚ* 197: *malamūtrapralēpena lohādīnām suvarṇatā* | See also *Rasārṇava* 18.28–29b.

HP 3.90 describes the *sahajoli* variant of *vajrolimudrā*: *sahajoliś cāmarolir vajrolyā eva bhedataḥ | jale subhasma nikṣipya dagdhagomayasambhavam || vajrolimaithunād ūrdhvamī strīpumsoḥ svāṅgalepanam | āśinayoh sukhenaiva muktavyāpārayah kṣaṇat ||* “*Sahajoli* and *amaroli* are types of *vajROLI*. [The yogin] should mix good ash made from burnt cow-dung in water. Straight after intercourse using *vajROLI*, it should be rubbed on the bodies of the man and woman, [when they are] sitting happily, free of activity”. It seems likely that this passage has been redacted to conceal a practice in which the combined sexual fluids of the yogin and his consort are smeared on the body. *MaSaṃ* 40.48 describes a similar technique to be practised after intercourse although here it is only semen (mixed with gold, camphor, saffron and such like) that is to be smeared on the body: *tad vīryāṇ svarṇakarpūrakūnikumādivilōḍitam | svadehamī mardayet kāntīś candravat samprajāyate*.

The *siddha* Karṇariṇī added his “own water” to a potion and it became “as the essence of the alchemists” (ROBINSON 1979:88–9); Caparipa gave a child magical powers: “From his penis came the power to transform things into gold. From his anus came the elixir of immortality” (ibid.:206–7).

³¹⁷The reading *kalāmṛtam* found in μ may be original. Śiva has described *amṛtakalās* at the anus and penis (2.32 and 2.40) but not at the armpits and *MaSaṃ* *patala* 27 does not mention *aigamardana* with sweat. However many hathayogic texts do teach that the sweat produced through yogic exertion should be rubbed into the body (e.g. *GŚN* 53, *SS* 3.40, *HP* 2.13, *Dhyānabindūpanisad* 70–72, *DYŚ* 148) and it may be because of this idea that the reading *kaksāmṛtam* supplanted *kalāmṛtam*. *SS* 3.40 adds the reason for the practice: *anyathā vigrāhe dhātūr naṣṭo bhavati yogināḥ*, “otherwise the basic constituents in the body of the yogin are destroyed”. Cf. Ballāla (f. 95r⁸): *evam sanīyamaprāṇāyāme jāyamānasya dehe svedasya mardanam hastābhīyām kāryam na tu vastreṇāpalāpah | lāghavaḥ balanāśanāt |* “The sweat produced when *prāṇāyāma* is practised in this way, [i.e.] according to the rules, should be rubbed into the body with the hands, not wiped away with a cloth. Otherwise suppleness and strength are lost.” Like *lepana* and *mardana*, *svedana* is an alchemical *sāṃskāra* (see *Rasārṇavakalpa* 98, 368–369 etc.).

(*cādharārasaiḥ*).³¹⁸

77c–78b. Rubbing the body with that, the yogin truly becomes free from disease in this life, mighty [and] free of wrinkles and grey hair.

78c–79d. Rubbing (*samudghṛṣya*) the root of the tongue, [the yogin] should massage his body with the great fluid that is produced there; within half a year the tongue becomes four finger-breadths longer; in this there is no doubt.³¹⁹

[Khecarīmudrā]

80. Pushing the tongue upwards with the fingers of the right hand, o goddess, [the yogin] should push aside (*sphotayet*)³²⁰ the uvula (*ghanṭikāṁ*)³²¹ with the fingers of the left hand.³²²

81. Churning (*mathitvā*) the place of fire, [the yogin] should gently turn the tongue above the uvula (*ūrdhvavaktram*)³²³ to the place of Siva (*śivasthānam*) at the

³¹⁸The feminine form *adharā* for *adharā* is probably *metri causa*. MONIER-WILLIAMS (1988:19) does report that *adharā* can mean “Pudendum Muliebre” but such a meaning is unlikely here. Ballāla (f. 47r¹⁰) takes the plural *rasaiḥ* to indicate that fluid from the lips, tongue and nostrils should be used.

AY 2.33 castigates those who rub saliva into their bodies: ... *atha tanau ke cid ujjhanti lālām... naitesām dehasiddhih vigatanijamanorājayogād rte syāt* || Cf. SSP 6.90 (quoted in footnote 308). See WHITE 1996:311–2 for legends describing the initiatory and magical powers of yogins’ saliva.

³¹⁹I have found no description of this practice in any other text. Ballāla (f. 47v^{8–10}) identifies it as a supplementary practice to that described in 1.45a but he seems mistaken: at 1.45a it is the *tālumūla* which is to be rubbed and then all the impurity (*mala*) is to be cleansed. Here a potent “great fluid” (*mahādrava*; but n.b. μ’s reading *madadrava*, “intoxicating fluid”) is produced at the *jihvāmūla*.

³²⁰MONIER-WILLIAMS (1988:1270) gives “to push aside (a bolt)” as one of the meanings of the causative of \sqrt{sphu} . Ballāla (f. 48r^{3–7}) takes this verse to refer to the practice of *tāḍana* (see footnote 218).

³²¹The *Vairāṭapurāṇa* locates an *amṛtacakra* in the upper part of the forehead from which “nectar is constantly flowing. This place is described as the abode of the Gāyatrī named Kāmadhenu (lit. ‘wish-giving cow’) figured like a milch-cow with four teats, viz. *Ambikā*, *Lambikā*, *Ghaṇṭikā* and *Tālikā*” (KAVIRĀJ 1987:50).

³²²I have taken verses 80 and 81 to be summarising the practice of *khecarīmudrā* (unlike Ballāla who takes them with 78a–79d at f. 48r^{1–9}). Verse 80 describes the process of inserting the tongue into the region above the palate. The tongue is to be pushed upwards (from its underside) while the uvula is to be brought forward thus making it easier for the tip of the tongue to reach the opening behind it (see footnote 211). The root $\sqrt{kṛṣ}$ normally has a sense of “pull” or “draw” but if one were to pull the tongue upwards with the fingers of the right hand, the uvula would be inaccessible to the fingers of the left hand. I have thus taken *utkṛṣya rasanām ūrdhvam* to mean that the tongue is to be pushed upwards (as was demonstrated to me by several of my informants).

³²³I am here following Ballāla’s interpretation of *ūrdhvavaktram* as meaning *lambikordhvakramam*, “going above the uvula” (f. 48r⁸). Alternatively it could mean “the upper mouth”: see 3.23b and footnote 399.

kalās (candrāṁśe)³²⁴ above the three-peaked mountain (*trikūṭordhve*).³²⁵

82ab. This *khecarīmudrā* that I have taught you destroys death.

[The problems of *bhaṭa* and *nāṭa326*

82c–83b. Four types of *bhaṭa* and likewise [four] types of *nāṭa*³²⁷ arise to obstruct the practice of him who practises thus.

83c–84b. Drying up of the body (*angaśoṣah*),³²⁸ sloth induced by hunger (*ksudhā-lasyam*),³²⁹ itchiness and pallor: these are the signs of *bhaṭa*. Hear their remedy.

³²⁴A part of the moon (*candrāṁśa*) is a *kalā* (see footnote 258). The *kalās* referred to here are the three at the Diamond Bulb (*vajrakanda*—see 2.25c–29b and footnote 273) which is said to be the place of Śiva at 2.49c–50b (cf. *HP* 1.48). For *candrāṁśe*, μ has *vajrāṁtyo* and G *vajrāṁte*. G's *vajrāṁte* may be the original reading, referring to the top of the *vajrakanda*.

³²⁵In the *Khecarīvidyā*, *trikūṭa* is located between the eyebrows. See footnote 241.

³²⁶For similar accounts of curing physical afflictions by means of hathayogic practices, see *HP upadeśa* 5, *YB* 102–112 and *DU* 6.25–30b; cf. *MKSG* II.985. *ŚP* 4508–4513 describes *dospasargacikitsā* by means of visualisation.

³²⁷I have found no parallels for this usage of *bhaṭa* and *nāṭa*. The usual meaning of *bhaṭa* is “mercenary” or “warrior” and that of *nāṭa* is “actor” or “dancer” (MONIER-WILLIAMS 1988:s.vv.). The terms may thus refer to the different types of *sādhaka* that are afflicted by the problems listed. In Hindi, *bhaṭ* can mean “misfortune, curse” (McGREGOR 1993:757) while the Sanskrit root $\sqrt{nāṭ}$ can mean “to hurt or injure” (MONIER-WILLIAMS 1988:525). A Buddhist *vihāra* was established near Mathura by two brothers called Nāṭa and Bhaṭa (*Pañcūpradānāvadāna*, *Divyāvadāna* No.26, p.349; see also *ibid.* pp.356 and 385, EDGERTON s.v. *nāṭabhaṭikā*, BÖHTLINGK and ROTH s.v. *nāṭa*. I am grateful to Peter Wyzlic for supplying me with these references.) G, S and most of α and β have *hāṭa* or *hāṭha* for *bhaṭa*. I have adopted *bhaṭa* over *hāṭa/hāṭha* for three reasons: firstly, *bhaṭa* is found in both μ and γ; secondly, the use of the word *hāṭha* to describe a system of practices was only just beginning at the time of the *Khecarīvidyā*'s composition and is not attested elsewhere in the text; and, thirdly, the pairing of *hāṭha* with *nāṭa* seems unlikely. Witness K, lends weight to the idea that *hāṭha* is a later emendation: at 84a and 99c it has *bhaṭa*, corrected to *hāṭa* in the margin. (Perhaps the first description of a systematised *hāṭhayoga* named as such is to be found in the *Dattātreyayogaśāstra* (17–19 and 57–62) in which the term refers specifically to the practice of ten *mudrās*. The *DYS* is quoted extensively in the *Sārigadharapaddhati* (25 *ślokas* between *ŚP* 4376 and 4460) and was thus composed before 1363CE.)

In his commentary on *nāṭa*, Ballāla devotes five folios (f. 48v⁸–f. 53r⁷) to quotations from various texts about *nāṭakādinibaddharasādi*, “the dramatic sentiments etc. involved in the various types of drama”. The *Khecarīvidyā*'s *nāṭabhedas* are physical manifestations of these sentiments. When they arise, actors are unfit for acting: *teṣu jāteṣu nartanayogya nāṭa na bhavanti* (f. 53r⁸). This is relevant to yogic practice because the sense organs are like the *nāṭas*: *vastutas tu svasvavyāpāre nartanaśilānām natānām ivemdrīyānām netrādinām bhedā bhedakā nāṭabhedā ity ucyamte* (f. 53r⁷). Concerning *hāṭha* (S's reading for *bhaṭa*), Ballāla (f. 53r⁹–f. 53v¹) writes that the four manifestations of *hāṭha* given in 83cd are proof of success in *hāṭhayoga* (!): *ete hāṭhasya yogasya pratayāḥ hāṭhā siddha iti pratitip janayaṇti*.

³²⁸At *Kubjikāmatatantra* 23.160 a practice similar to the hathayogic *khecarīmudrā* is said to get rid of *śoṣa*, *dāha* (cf. *KhV* 2.88d) and *vaivṛṇa* (cf. *KhV* 2.87cd).

³²⁹In order for the varieties of *bhaṭa* to total four, *ksudhālasya* must be taken as a single entity. I have chosen to translate it as a *tatpurusa samāsa*; Ballāla (f. 53r^{9–10} and f. 53v^{8–9}) takes it to be a *dvandva* meaning “hunger and sloth”.

84c–85d. Having made the mind empty [the yogin] should rub [his] body with the essence of immortality (*amarīrasam*)³³⁰ for three months; by means of this the body is nourished.³³¹ He should rub [the body] three times in the day and three times at night.³³²

86. By pointing the tongue upwards towards the place of the Diamond Bulb (*vajrakanda*),³³³ and licking the nectar [produced] there, sloth induced by hunger truly disappears.

87. By taking the nectar [produced] there [and] the *amṛta* [from the anus and penis] (*amarīm*)³³⁴ and rubbing the body [with them] both pallor and itching truly disappear.

88ab. The four varieties of *nāta* have many manifestations, my dear.

88c–89b. Eye-disease, trembling of the body (*aṅgavepah*),³³⁵ fever and dizziness (*bhrāntih*):³³⁶ [thus] have I told [you] one type [of *nāta*].

89cd. Now hear the second: tooth disease, lack of strength, and loss of suppleness of the body.

90a–90c. Now hear the third type [of *nāta*], o goddess: high fever (*mahājvarah*),³³⁷ headache and imbalance of the phlegmatic humour.

90d–91c. [Now] may the fourth [type of *nāta*] be determined: vomiting, breathing trouble, blindness³³⁸ and sleep that cannot be overcome.

91d. Listen to the cure of those [four types of *nāta*].

92. [The yogin] should lead Kunḍalinī from the Base into the Suṣumnā.³³⁹ Making the tongue motionless and pointing it upward, he should hold his breath.

93. From the disturbance of Kunḍalinī (*saktikṣobhāt*), o great goddess, a great sound (*mahānādah*)³⁴⁰ arises. When [the yogin] hears that sound then he is said to be

³³⁰See 2.76cd.

³³¹i.e. *aṅgaśoṣa*, “dryness of the body”, (2.83c) is cured.

³³²i.e. it should be done every four hours: *daśamadaśamaghāṭikāyām* (Ballāla f. 53v⁶). A *ghāṭikā* corresponds to 24 minutes.

³³³See 2.25c–29b, 2.49c–50b and footnote 273 for descriptions of the *vajrakanda*.

³³⁴See 2.76cd.

³³⁵I have adopted G’s *aṅgavepah* to avoid repetition of *aṅgaśoṣah* from 2.83c.

³³⁶*bhrānti* usually means ignorance (see e.g. KJN 5.1). In the context here, however, it must refer to a more mundane physical affliction. Ballāla (f. 54v²) glosses it with *mānasī vīparītadhiḥ*, “mental perversity”.

³³⁷Ballāla says (f. 54v⁷) that *mahājvara* cannot be cured by doctors (*bhisagbhīr acikitsyah*) and adds that doctors’ medicines are no use in curing any of the problems of *hatha* and *nāta*: *hathanatabhedesu bhisagausadham na calati*.

³³⁸Ballāla (f. 54v⁹) takes the *tathaiva ca* that follows *netrāndhatvam*, “blindness”, to imply *bādhiriyam*, “deafness”.

³³⁹This is the practice described at 2.32c–39d. Only G has *mūlādhārāt suṣumnāyām* at 2.92a; the other witnesses have variants of *svamūlāt śvāsasambhinnām*, “from her base, together with the breath”.

³⁴⁰This technique involving internal sounds is similar to the hathayogic *nādānusandhāna* (see e.g. SSP 6.91, HP 4.66–106, NBU 31–51, VS 3.39–40, GhS 5.79–80), by means of which *saṃādhi* is realised

liberated [from the problems of *nāta*].

94. He should visualise his body as sprinkled with *amṛta*, o supreme goddess. By this [practice], o goddess, he becomes freed from the first problems [of *nāta*] in a month.

95. When he practises with this method for two months, then he hears in his ears (*karnābhīyām*)³⁴¹ the sound of the roar of a great elephant (*mahāgajaravadvānam*).³⁴²

96ab. He should visualise [his] body as before; he is freed from the second [type of] problems [of *nāta*].

96c–97b. After three months, having heard the sound of Brahmā (*brahma-nādam*),³⁴³ he should visualise [his body sprinkled with *amṛta*] as before; he is freed from the faults of the third category. In this there is no doubt.

97c–98b. In the fourth month, hearing the sound of thunder called Aghora,³⁴⁴ and practising as before, [the yogin] is freed from the problems of dizziness.

98c–99b. Thus with firm mind [the yogin] should carry out the meditation and practice three times daily; truly, after three years he becomes ageless and undying.

99c–100b. I have told [you] the remedy for the four faults of *bhaṭa* and for the problem[s] of *nāta*. [Now] hear more, o queen of the gods (*surādhipe*).

100c–101b. I bow at the feet of that yogin who, knowing all the categories of reality

(HP 4.81). Here, μ reads *jalanāda* for *mahānāda*. μ 's reading may be original: in a passage which is found at both HP 4.83–89 and NBU 32–38 it is said that in the beginning of the practice one of the sounds that arises is that of *jaladhi*, “the ocean” (HP 4.85a). On the other hand, HP 4.84ab reads *śrūyate prathamābhīyase nādo nānāvidho mahān*, “in the first [stage of the] practice a great sound of many kinds is heard”. Both HR f. 13v^{1–2} and GhS 7.9 connect *khecarīmudrā* and the internal *nāda*. For a survey of descriptions of the technique of *nāda* and lists of the internal sounds found in tantric works see VASUDEVA (1999:205–211).

³⁴¹ *-ābhīyām* is quite often used for the locative and genitive (-ayoh) in Śaiva tantric works. See e.g. *Svacchandatantra* 2.231 and Kṣemarāja *ad loc.*, JRY 3.38.158c and JRY 3, *Yoginīśaṃcarapraśakarāṇa* 1.63ab, 1.64. I am grateful to Professor Sanderson for providing me with these references.

³⁴² In the lists of the various sounds heard during *nādānusandhāna* given in hṛdayogic texts (see footnote 340 for references), no animal sounds are mentioned.

³⁴³ Ballāla (f. 56r^{1–2}) offers two explanations of *brahma-nāda*: firstly he takes *brahma* to mean *bṛhat* and thus *brahma-nāda* is the same as the *mahānāda* of 93b; secondly *brahma-nāda* is the *anāhata*, “unstruck”, *nāda* that is the focus of *nādānusandhāna* (see footnote 340). μ has *śimhanāda*, “the sound of a lion”, which may be original. The small whistle worn on a thread around the neck by Gorakhnāthī Yogīs is called *śimhanāda* (See SSP 5.15a). (BRIGGS (1989:11), however, reports that the Yogīs understand it to be called thus because ideally the whistle is made of *sīṅg*, “(deer-)horn”.)

³⁴⁴ The sound of thunder, *mēghanāda*, is given as one of the *anāhata* sounds at GhS 5.80 and VS 3.40. Aghora, “not terrific”, is a name of Śiva and of one of his most important mantras (see e.g. *Pāśupatasūtra* 3.21–26, KMT *pāṭala* 9 and the *Sīṭ* [sic] *Purāṇ* (BĀDATHVĀL 1994:236–237), a work ascribed to Gorakhnāth, in which Aghor is said to be the best *mantra*).

(*sarvatattvajñah*),³⁴⁵ has entered into this peaceful supreme reality (*sānte pare tattve*),³⁴⁶ the blissful yoga (*yoge sukhātmake*), o goddess.

³⁴⁵Ballāla (f. 57v^{2–8}) mentions four systems of *tattvas*: that described in the *Nārāyanayogaśūtravrtti* in which there are two types of *tattva*, *jada* and *ajada*, corresponding to the *prakṛti* and *puruṣa* of Sāṃkhya; a śākta system of twenty-five *tattvas*; a system said to be found in the Śaivāgamas comprising fifty *tattvas*, including the twenty-five just mentioned; and the (presumably twenty-five) *tattvas* described by Kapila in the *Bhāgavata/purāṇa*. Ballāla adds that the system of fifty *tattvas* found in the Śaivāgamas has been described by him in the *Yogaratnākaragrantha*. GHAROTE and BEDEKAR (1989:208) list two manuscripts of works entitled *Yogaratnākara* but they are ascribed to Viśeśvarānanda and Rāmānandayogin.

³⁴⁶cf. 2.63d. Ballāla (f. 57r¹⁰–f. 57v¹) says that this *param tattvam* is the state reached by means of the four *mahāvākyas* of the Upaniṣads.

[The stages of the practice]

101c–102b. The first [stage] is loosening (*cālana*),³⁴⁷ o goddess; the second is piercing (*bhedanam*); churning (*mathanam*) is said to be the third; the fourth is insertion (*praveśanam*).³⁴⁸

³⁴⁷ As Ballāla notes at f. 58r^{8–10}, it is surprising to find *cālana* named as one of the four stages when in the first *pāṭala*'s description of the practice *cālana* is only mentioned in passing (1.49) and not by name. The cutting of the *frenum*, however, is discussed in some detail (1.46–48) and one might expect *chedana* to be the first stage. In other texts where the practice is taught (e.g. *GhS* 1.25–32, 3.25–26), *cālana* is given much more emphasis than it is in the first *pāṭala* of the *Khecarīvidyā*. In the *Siddhasiddhāntapaddhati* (2.19, 6.84) the tongue is to be lengthened by means of *cālana*; *chedana* is not mentioned. This suggests that *KhV* 1.44c–77b and 2.101c–105d were not composed together.

It may be that *cālana* here does not refer simply to the stretching of the tongue. Commenting on 1.49, Ballāla (f. 19v^{3–9}) quotes *YB* 91–98 for a description of the cloth used to take hold of the tongue when practising *cālana*. He notes that the passage comes in the description of a *mudrā* for arousing Kunḍalinī, the *śakticālanamudrā*. Nowhere in this passage is it explicitly stated where the cloth is to be applied. The Hindi translation of the text supplies *nābhi*, “the navel” as the location. Similarly, in the description of *śakticālana* found in the *Gherandasamhitā*, a much later text, the cloth is to be wrapped around the *nābhi* (3.52). It is hard to imagine how such a practice could be performed. It is probably because Kunḍalinī is located in the lower part of the body that the practice is thought to be carried out there too. (Another description of *śakticālana* at *SS* 4.53–57 says that it is to be done by means of the *apānavāyu*; see also *SS* 5.5 and *YB* 12.4a; Satyānanda SARASVATI (1993:385–6) says that *nauli*, churning of the stomach, should be used.) The description of the cloth at *YB* 91–92 is found in the *HP*'s description of *śakticālana* at 3.109 without any instructions as to what to do with it. Brahmananda (*HPJ ad loc.*) takes the description to be of the internal *kanda* above which Kunḍalinī sleeps. Perhaps the earliest reference (pre-1450CE; see BOUY 1994:40) to the hathayogic *śakticālana* is found in a text called the *Gorakṣasātaka* which is an unedited work, found in only four manuscripts, different from the more popular text of the same name (which is available in several editions; on the different *Gorakṣasātakas* see footnote 6 in the introduction). BOUY (*loc. cit.*) has noted that the first eighty verses of the first chapter of the *Yogakunḍalyupaniṣad* (whose second chapter is taken from the *Khecarīvidyā*'s first *pāṭala*) are taken from this unedited *Gorakṣasamhitā*. *YKU* 1.7–8 states that there are two methods of *śakticālana*: a technique called *sarasvatīcālana*, and *prāṇāyāma* (cf. *HR* f. 12r^{10–11}). 1.9–18 describe *sarasvatīcālana*. Again the place where the cloth is to be applied is never explicitly stated. The wise yogin is to wrap it around *tannāḍim* (1.11). The *sarasvatī nāḍi* ends at the tip of the tongue (*VS* 2.37, *DU* 4.21, *ŚP* 4311) and, as we have seen (*KhV* 1.49), *vāgiśvarī*, “the goddess of speech”, i.e. Sarasvatī, has her abode at the tongue. This leads me to believe that *śakticālana* is performed by wrapping a cloth around the tongue, not the stomach. Contradicting this location of the practice is the list of diseases cured by *sarasvatīcālana* given at *YKU* 1.18: *gulmājalodaraplīho ye cānye tundamadhyagāḥ*, “splenitis, dropsy, splenomegaly and other [diseases] in the stomach”; it is possible that this verse is a later interpolation but I have not had access to the *Gorakṣasamhitā* manuscripts to check if it is present there. Ballāla connects the pulling of the tongue with awakening Kunḍalinī in his commentary to 2.40–42 (f. 36v^{4–5}): *vastravestitajihvācālana ca śaktim prabodhya . . .*, “awakening [Kundalinī-]śakti by moving the tongue wrapped in a cloth . . .” and also at f. 37v^{3–4} where he says that Kunḍalinī is to be awakened *āśanakunḍbhakarasanācālana mudrādinā*, “by *āśana*, breath-retention, moving the tongue, *mudrā* etc.”. Touching the palate with the tongue is said to bring about immediate upward movement of the breath (which is the yogic forerunner of the awakening of Kundalinī) at *Kirāpantra* 59.35 (see page 28). Cf. the practice shown to me by Dr. Tripathī described in footnote 218.

³⁴⁸The witnesses here appear to be corrupt. They all have *cālana* as the first stage, *mathana* second, *pāna* third and *praveśana/praveśaka* fourth (except G, which has *pramelanam* fourth). This presents two

102c–103a. After rubbing the base of the palate, [the yogin] should draw out (*utkarsayet*) the tongue; he should know that as loosening (*cālanam*).³⁴⁹

103bc. The cleaving asunder of the bolt of Brahmā is called piercing (*bhedanam*).³⁵⁰

103d–104d. When [the yogin] practises churning by means of a thread and churning by inserting an iron pin he should understand that to be churning (*mathanam*),³⁵¹ which brings progress in yoga, my dear.

105. Having opened the gateway, [the yogin] should extend his tongue upwards into the ether (*ākāśe*);³⁵² [this] is called insertion (*pravesam*), o goddess; it brings about success in yoga.

106. By breaking the bolt of Brahmā (*brahmārgalaprabhedena*)³⁵³ and inserting the tongue (*jihvāsamkramanena*), truly evidence of success arises instantly, o supreme goddess.

107. At first [there arise] a condition of bliss (*ānandabhāvatvam*)³⁵⁴ and a decrease in sleep (*nidrāhāniḥ*),³⁵⁵ social intercourse (*sāngamam*)³⁵⁶ and food-consumption (*bhojanam*)³⁵⁷ diminish.

problems. Firstly, *praveśana/praveśaka* needs to precede *pāna*—the tongue must be inserted into the cavity above the palate before *amṛta* can be drunk. (Ballāla notes this at two places (f. 58r^{4–7} and f. 58v^{1–2}) and gives two conflicting explanations. At first he says that after *mathana* the upper *kalās* start to produce *amṛta* and thus there is an intermediate *pāna* before that which follows *praveśana*. At the second instance he employs the Mīmāṃsakas' maxim that the order of words is sometimes subordinate to the order of their meaning: *śabdakramād arthakramasya kva cid bala vattvāt*.) Secondly, in 102c–105d these stages are elaborated. No mention is made of *pāna* but a stage called *bhedana* is described between *cālana* and *mathana*. I have thus conjecturally emended 101d–102a from *dvitīyām mathanam bhavet || trīyām pānam uddīṣṭam to dvitīyām bhedanam bhavet || trīyām mathanam śāstam*.

³⁴⁹Cf. 1.45.

³⁵⁰See 1.56. Cf. MKSG 22.971 and 985. NT 7.29 locates the fourth of six *cakras* at the palate and calls it *bhedana*.

³⁵¹See 1.57c–64d. This passage (103c–104d) is corrupt. G omits 104cd while μ omits *bhedanam* and *mathanam* in 103cd and has *tāp vadānti sma* □□□ *taptunā priye* at 104ab. I have been unable to conjecture a suitable emendation but the meaning of the passage is clear.

³⁵²On this use of *ākāśa* to mean the hollow above the palate see footnote 2.46

³⁵³All the witnesses except μ read *pravēśena* here (N has *pravēśe tālumūlenā*). The idea of insertion is also present in *jihvāsamkramanena* so *pravēśena* is redundant. I have thus adopted μ's *prabhedena* and take the two *pādas* to be referring to *bhedana* and *pravēśana* respectively.

³⁵⁴Ballāla (f. 59r⁴) quotes (without attribution) the following to explain *ānanda*: *yathā ratau yathā ca mistabhojane yathā susuptau iti*, “like [the feeling experienced] in love-making, eating sweets and deep sleep”.

³⁵⁵*Khecarimudrā* is said to remove the need for sleep at HP 3.38. In the *Hatharatnāvalī* (f. 5v⁵) the adept is described as *tyaktanidrah*, “not sleeping”.

³⁵⁶Cf. *Yogaśūtra* 2.40: *śaucāt svāṅgajugupsā parair asaṃsargah*, “from purification [arises] disgust for one's own body [and] not mixing with others”. Forsaking company (*janasāṅgavivarjana*) is said to lead to perfection of yoga at HR f. 6r^{7–8}. Both μ and G read *sāngamam* here while most of the other witnesses have *sāngame*. Ballāla (f. 59r⁸) understands *sāngame* to mean *amṛtasthānajihvāgrasāmyoge*, “on the conjunction of the tip of the tongue and the place of *amṛta*”.

³⁵⁷In the texts of *hathayoga* and amongst today's *hathayogins* there are two different attitudes towards

108a–109b. Well-being arises and the lustre [of the body] increases, my dear; [there is] no ageing and no death and no diseases and no grey hair. With his seed turned upwards (*ürdhvaretāh*),³⁵⁸ o great goddess, [the yogin] is endowed with the [eight] powers whose first is minuteness (*anīmādiguṇānvitah*).³⁵⁹

109c–110b. If, with fixed mind (*niścalabhbhāvena*), [the yogin] masters yoga thus, then, o Pārvatī, he duly obtains these rewards that have been described.

110c–111b. On the tip of the tongue are situated Śrī³⁶⁰ and Vāgīśā,³⁶¹ o you who are honoured by the heroic adepts (*vīravandite*); in the area at the base of the root of the tongue is situated the fetter of death (*bandhamṛtyuh*).³⁶²

111cd. Completely eradicate the place of the fetter of death, o mistress of the host (*gaṇāmbike*)!

112ab. With the tip of the tongue [the yogin] should enter the place of Soma called Blessed Śambhu.³⁶³

112c–113b. By this yoga, o goddess, and with a controlled mind, the yogin enters the transmortal state [and] achieves absorption in it (*tallayam*).³⁶⁴

113cd. Assuredly, evidence of absorption arises immediately.

114ab. Applying his mind to the tip of the tongue, he should focus on that place with [inner] vision (*dr̥śā*).³⁶⁵

food consumption. As a result of success in yoga, the yogin either eats very little (e.g. *HP* 4.75) or he can eat as little or as much as he likes without any effect (e.g. *DYS* 157). (Before attaining *siddhi*, however, the aspirant must curb his appetite (e.g. *HP* 1.15, *SS* 3.18, *GhS* 5.16) but he should not fast (e.g. *GhS* 5.31, *SS* 3.33). Cf. *Bhagavadgītā* 6.16–17.)

³⁵⁸This is the only mention of semen-retention in the text. Other hathayogic texts put much more emphasis on *khecarīmudrā*'s usefulness in preventing the loss of semen (see e.g. *GŚN* 69, which is reproduced at *HP* 3.41, and page 46 of the introduction).

³⁵⁹The *locus classicus* for these eight *siddhis* is Vyāsa *ad Yogasūtra* 3.44: *anīmā*, “minuteness”, *laghimā*, “weightlessness”, *mahimā*, “hugeness”, *prāpti*, “the ability to reach anywhere at will”, *prākāmya*, “the ability to do what one wants”, *vaśītvā*, “control over elements and animals”, *īśītvā*, “sovereignty” and *kāmāvasāyītvā*, “effecting one's desires”. Ballāla (f. 59v^{3–4}) gives a list which has *garimā*, “heaviness”, in place of Vyāsa's *kāmāvasāyītvā*. *MaSaṃ* 18.36c–37b substitutes *garimā* for Vyāsa's *mahimā*. VASUDEVA (1999:280) translates Kṣemarāja's interpretation of the eight *siddhis* (or *guṇas*) as given in his *Svacchandatantroruddhyota ad* 10.107³ and adduces parallels from other tantric Śaiva works.

³⁶⁰“Splendour”—a name of Lakṣmī, the consort of Viṣṇu. Ballāla calls her Yogiśā (f. 60r³).

³⁶¹“The Queen of Speech”—a name of Sarasvatī, the consort of Brahmā. See 1.49 and footnote 347.

³⁶²This is the *linguae frenum*, the binding tendon at the root of the tongue. It is called *bandhamṛtyu*, “the fetter of death” because it ties down the tongue, preventing it from reaching *amṛta*, “non-death”. See 1.46 and footnote 212. One would expect this compound to be *mṛtyubandhah*. Ballāla makes no comment on the odd order of its elements.

³⁶³This is the area in the middle of the skull described at 2.57.

³⁶⁴Ballāla (f. 61r¹) understands *tallayam* to mean either *tatra sthāne layam*, “absorption at the place of Śambhu”, or *tasya manaso layam*, “absorption of the mind”. I have taken *tat* to refer to *unmanī*.

³⁶⁵It is of course impossible to look at the tip of the tongue when it is in the cavity above the palate so we must assume some sort of internal “sight”. Ballāla (f. 61r⁴) glosses *dr̥śā* with *amṛtardṛṣṭyā*. After a passage on *laya* at *HP* 4.23–34, we hear of the *sāmbhavīmudrā* (which brings about the same result as *khecarī*-

114c–115d. The yogin should lead [his] breath upwards from the Base by way of the Suṣumnā; having reached the abode of Brahmā he should place [his] mind in the void. He should meditate thus on the perfect (*heyopādeyavarjitam*)³⁶⁶ highest reality (*param tattvam*).³⁶⁷

116ab. The very cool Ethereal Gaṅgā (*ākāśagaṅgā*)³⁶⁸ flows from the place of Brahmā.

116c–117b. Drinking [the Ethereal Gaṅgā], [the yogin] assuredly becomes one whose body is as hard as diamond in just one month; truly, he becomes of divine body, divine speech [and] divine sight.

117cd. He gets divine intellect, o goddess, and, indeed, divine hearing.

118. On the tip of the tongue [the yogin] should visualise the Queen of Speech (*vāgīśām*) shining like ten million moons [and] satiated by the *kalās* of the great *amṛta*; he instantly becomes a master poet (*kavitvam labhate*).³⁶⁹

119. Meditating on Lakṣmī as situated at the tip of the tongue [and] delighted by the great *amṛta*, the yogin, o great goddess, becomes a king of yoga.³⁷⁰

mudrā—*HP* 4.37—and is called *khecarimudrā* in one manuscript of the *HP* and in a quotation of the passage in the *BKhP* at f. 72r²) in which the yogin is to dissolve his mind and breath in the internal *lakṣya*: *antarlakṣyavilinacittapavanah* (4.37a). *SSP* 2.26–27 describes four *antarlakṣyas*: Kundalinī (not named as such), a spark (*sphuratkāra*) above the forehead in the *kollātamandapa*, a red bee in the *bhramaraguhā* and, between the eyes, a blue light in the shape of a man. In the *HP* and *SSP*, however, there is no mention of “sight”, as such; only forms from $\sqrt{lakṣ}$ are used. Cf. *ŚŚ* 5.22; *MaSaṃ* 18.29 mentions a *lakṣa* at the forehead. It may be that G’s *tadā* is the original reading. The reading *rasān* found in γ is perhaps inspired by the idea that the tongue tastes different flavours during the practice, an idea found in many other texts that describe the practice (see page 33 of the introduction), but not in the *Khecarīvidyā*.

³⁶⁶On this adjective see footnote 299.

³⁶⁷In contrast with the rest of the *Khecarīvidyā*, 2.107–115 fits the first of the two yogic paradigms described at *ŚP* 4365a–4371b in which the yogin is to raise his mind and breath by way of the central channel and cause *bindu* to enter the void. Among other rewards, he becomes *ūrdhvaretāḥ*: his seed turns upwards. *Amṛta*, Kundalinī and *cakras* are not mentioned. On the two paradigms and their attempted synthesis in hathayogic works, see pages 44 to 48 of the introduction.

³⁶⁸The homologue of the Gaṅgā in hathayogic physiology is the *idā nāḍī* (see *KhV* 3.10). However, *idā* only goes as far as the left nostril (*TSBM* 70, *VS* 2.39) and is never said to reach the cranial vault (*ākāśa*—see footnote 246). It is thus unlikely to be the referent of *ākāśagaṅgā*. On the macrocosmic level there is an ideal homologue of this *ākāśagaṅgā* in the high Himalaya: an Ākāśa Gaṅgā flows from Tapovan, above Gaumukh, the glacial source of the Gaṅgā.

³⁶⁹Sarasvatī (see footnote 217) bestows *kavita*. At *GŚN* 147 (\simeq *ŚŚ* 3.73) the yogin is said to become a *kavī* by pressing the tongue against the *rājadanta*, drinking (*amṛta*), and meditating on the goddess that consists of *amṛta* (*amṛtamayīm devīm*). Cf. *SYM* *pāṭala* 12 in which the *sādhaka* attains *kavita* by visualising the goddess Parā (who is associated with Sarasvatī: SANDERSON 1990:43–51) as pouring nectar into his mouth.

³⁷⁰Meditation on Lakṣmī bestows kingship. Cf. *MaSaṃ* 34.58 where the the *rājyalakṣmī* mantra is said to make the Kaula practitioner a king.

[The five innate constituents]

120ab. There are said to be five innate constituents (*sahajāḥ*)³⁷¹ in this body †which embodies the supreme (*paramātmaka*)†.³⁷²

120c–121b. When the body [of the fetus] is produced in the body of the mother through the loss of the father (*pitrkṣayāt*),³⁷³ all [the *sahajās*] arise there by the time the body [of the fetus] has reached maturity.³⁷⁴

121c–122d. The first innate constituent is the primordial goddess *Kuṇḍalinī*, the second is the *Suṣumṇā* and the third is the tongue. The fourth is the place of the palate, the fifth is the place of *Brahmā*.

123. [The yogin] should raise the first innate constituent and place it in the second innate constituent. [Then] he should insert (*viśet*)³⁷⁵ the third innate constituent upwards into the fourth innate constituent.

124ab. After piercing the fourth innate constituent, [the third innate constituent] should enter the fifth innate constituent.³⁷⁶

124cd. This is the secret piercing (*bhedam*) taught by me, o Lady of the Kula (*kuleśvari*).³⁷⁷

³⁷¹I have not come across any parallels of this usage of *sahajā* nor a similar set of innate physical constituents in any other text.

³⁷²This description of the body is odd. It is tempting to take *paramātmaka* as a vocative addressed to the goddess (wrongly written for *paramātmike*) but such a usage is not attested elsewhere.

³⁷³Witnesses μ and G have *pitrkṣaṇāt* and *parikṣaye* respectively here, neither of which seems better than *pitrkṣayāt* which is found in Sαβ. This unusual compound is glossed by Ballāla (f. 62r⁷) with *pitrśarīrāt* which has then been altered in the margin by a later hand to *pitrvīryāt*. *Pitrkṣayāt* has a disparaging sense to it and Professor Sanderson has suggested that it may be some sort of yogic slang, implying a condemnation of householders who do not retain their seed. In Āyurvedic works, *kṣaya* refers to the decline of a bodily element (*dhātu*): see MEULENBELD 1974:458–9.

³⁷⁴In the ninth month according to Ballāla (f. 62r⁸).

³⁷⁵*viśet* is being used here with a causative sense; in 124b it may be taken as indicative or causative.

³⁷⁶In 123a–124b, the gender of *sahajā/sahaja* is somewhat confused throughout the witnesses. In 121c–122d it takes the gender of its referent and I have kept these genders in 123a–124b. No other witness does the same but it is the only way I can see of being consistent.

³⁷⁷Ballāla (f. 63r¹) understands *kuleśvari* to mean the “Mistress of *Kuṇḍalinī*”: *kulā kuṇḍalinī tasyā īśvari niyamtre*. In Kaula tantric works, *Kuleśvari* is the highest goddess, the consort of *Kuleśvara*. See also footnote 3.

Chapter III

[Kuṇḍalinī and the flooding of the body with *amṛta*]

1a–2a. When she has reached the path of the Suṣumṇā from the Base, the yogin should insert (*praviśya*)³⁷⁸ into the uvular passage the goddess Kuṇḍalinī,³⁷⁹ who has the appearance of a single thread of a spider's web [and] the splendour of ten million suns.

2b–3b. Having broken the bolt of Śiva's door (*śivadvārārgalam*)³⁸⁰ with the tongue, o great goddess, he should, by holding the breath (*kumbhakena*),³⁸¹ insert (*praviśet*)³⁸² [Kuṇḍalinī] into the abode of Brahmā (*dhāma svāyambhuvam*) which has the splendour of ten million suns, my dear.

3c–4d. There, in the great ocean of *amṛta*, abounding in cool waves, [the yogin] should drink the flow of nectar and rest, with his mind full of ultimate bliss; he should visualise his body as satiated by the nectar of that [ocean].

5a–6b. By means of this divine yoga divine sight arises; truly he becomes an ethereal being (*khecaratvam prajāyate*),³⁸³ and there arise the destruction of all sickness [and] the [powers of] cheating Death (*vañcanam kālamṛtyoh*)³⁸⁴ and of wandering throughout

³⁷⁸For similar instances of $\sqrt{vīś}$ having an indicative form and causative sense see 2.123d and 3.3a. Ballāla (f. 63r¹⁰) also understands it thus, glossing *praviśya* with *praveśayitvā* and *praviśet* (3.3a) with *praveśyet* (f. 63v¹). In this passage (3.1–4) the subjects of the verbs are not clear. This is indicated by the confusion among the witnesses over whether Kuṇḍalinī is the object or subject in verse 1. I have chosen to adopt the readings of μ and G in which she is the object of *praviśya* (the use of *praviśya* with a causative sense adds to the subject/object confusion). I thus take *yogī* to be the subject of all the verbs in this passage. It is tempting to take Kuṇḍalinī as the subject of *pītvā* and *vīśrāmya* in 4a (cf. *SCN* 53a where Kuṇḍalinī drinks the *amṛta* herself; at *KHV* 3.41c the tongue (*vāgīśi*) rests in the *amṛta*) but the yogin is clearly the subject of *vibhāvayet* and even in *aīśa* Sanskrit absolutes and main verbs usually share a subject.

³⁷⁹Ballāla understands 3.1–31 to be an expansion of the description of the five *sahajās* given at 2.120–124. Thus Kuṇḍalinī is described at verse 1, Suṣumṇā at 8, the tongue at 16, the palate at 23 and the *brahma-sthāna* at 28. This somewhat forced schema may be due to the corrupt reading *pāṇcamam* found at 3.24a in all the witnesses except μ and G (which have the correct *pavanam*). At f. 71r³ he takes *pāṇcamam* to refer indirectly to the fifth *sahajā*, glossing it with *bindūm sthānagalitam*.

³⁸⁰The *śivadvārārgala* is the *brahmārgala*. See 2.11a and 2.12a where *brahmadhāma* and *śivadhāma* are identified with one another, and footnote 227.

³⁸¹Ballāla (f. 63r¹¹) takes *kumbhakena* with *bhittvā*. This seems unlikely since *kumbhaka* is not mentioned as necessary for piercing the *brahmārgala* in *paṭalas* 1 and 2 while breath-retention is often invoked as the means of forcing Kuṇḍalinī upwards (see e.g. 2.35, 2.41cd).

³⁸²On the causative meaning of *praviśet* see footnote 378. I understand its object to be Kuṇḍalinī. It could perhaps be the tongue but I have decided against understanding it thus for two reasons: firstly, there is no need to use *kumbhaka* to insert the tongue into the passage above the palate; secondly, if Kuṇḍalinī were not meant here, there would have been little point in mentioning her in verse 1. Ballāla (f. 63v^{1–2}) also takes Kuṇḍalinī as the object, explaining that she is to be cooled down after being heated up in the course of her awakening: *pūrvam yā [vā]yagninā taptā [sā]mṛtena sītā bhavatīti tātparyam*.

³⁸³As at 1.75, Ballāla (f. 63v⁵) glosses *khecaratvam* with *devatvam*.

³⁸⁴See 3.43–47 for a description of *kālavañcana* by means of this technique. I have emended μ 's *kāla-*

the three worlds (*trailokyabhramanam*).³⁸⁵

6c–7b. Endowed with the [eight] powers whose first is minuteness (*apimādi-guṇopetah*)³⁸⁶ [the yogin] assuredly becomes completely perfected (*samsiddhah*); he becomes a ruler of yogins [and his] movement is unimpeded.

7c–8b. With the strength of nine thousand elephants [the yogin] himself becomes like Śiva, o goddess. I have indeed taught the truth.

8cd. Between Idā and Pingalā is the luminous (*jyotirūpiṇī*)³⁸⁷ Suṣumṇā.

9ab. There is an undecaying light there, free of the qualities of colour and shape (*varṇarūpaguṇais tyaktam*).³⁸⁸

9cd. She who has the form of a sleeping serpent is the great Kunḍalinī.

10ab. Gaṅgā and Yamunā are called Idā and Piṅgalā.³⁸⁹

10c–11b. [The yogin] should insert that goddess, who has the form of the supreme *amṛta*, between Gaṅgā and Yamunā, as far as the abode of Brahmā, o goddess.

11cd. Truly he becomes identical with Brahmā (*tanmayah*); he himself has an immortal body forever (*sadāmṛtatanuh*).³⁹⁰

12a–14b. The goddess, having reached the abode of Śiva, the place beyond the Supreme Lord (*parameśāt param padam*),³⁹¹ satiated by the pleasure of enjoying that place and filled with supreme bliss, sprinkling the body of the yogin from the soles of his feet to his head with the dewy, unctuous, cool nectar, o supreme goddess, proceeds again by the same path to her own home, o goddess.³⁹²

³⁸⁵ Ballāla to *kālamṛtyośca* to avoid adopting the unlikely plural *kālamṛtyūnām* found in the other witnesses. Ballāla (f. 63v⁹) explains the plural as referring to the omens of death that he is about to describe (on which see footnote 409): *bahuvacanam tu vakyamāṇāriṣṭanimittam*.

³⁸⁶ Ballāla (f. 63v^{9–10}) explains *trailokyabhramanam* with *amtariksamārgena gutikāvat* “by way of the atmosphere like [when] a pill (*gutikā*) [is consumed]”. A marginal note describes the pill: *sā ca siddhapāradāder vihitā* “it is made from fixed mercury etc.”. Cf. *khecarisiddhi* by means of, among other techniques, a *gutikā* described in *MKS* *pāṭala* 6.

³⁸⁷ On these eight powers see footnote 359.

³⁸⁸ This is an *aiśa sandhi* form, avoiding the correct *jyotirūpiṇī* which would be unmetrical. Ballāla (f. 65r⁸) identifies the Suṣumṇā with the Sarasvatī *nādī*. *suṣumṇākhyā sarasvatī*. This is very unusual—they are normally differentiated: see e.g. *DU* 4.7 where Sarasvatī is said to be at the side of Suṣumṇā.

³⁸⁹ Ballāla (f. 65r⁹) understands *varṇa*, *rūpa* and *guṇa* to refer to consonants, colours and the three *guṇas*: *varṇāḥ kakārādayaḥ rūpāpi śuklādi* | *guṇāḥ satvādayaḥ*. Surprisingly, for *tyaktam*, μ has *sākam* and G has *yuktam*, which both mean “with”.

³⁹⁰ Cf. *HP* 3.106, *SS* 5.133. DASGUPTA (1976:97) quotes a passage from Ḍombīpāda (song No. 14) in which “the boat is steered through the middle of the Ganges and the Jumna”. See footnote 241.

³⁹¹ The original reading here may well have been that of G and M, *parāmṛtatanuh*, altered in most of the *KhV* witnesses to suggest the idea of liberation in an eternal body. Cf. 3.31d.

³⁹² i.e. having reached the *liiga* in the vessel of *amṛta* described at 2.60a–63b (which is above Parameśa, the Supreme Lord, whose location is taught at 2.57).

³⁹³ Only μ reads *sudhayā sīśirasnidhaśītayā*; all the other witnesses have variants on *atha sā śāśraśāṁśītā* “then, she, cool, sitting on a moonbeam”. I might have adopted the picturesque latter reading were it not for *sīñcantī* at 13a which requires a main verb before the sentence can be ended by a conjunction

14cd. This is the secret yoga taught [by me], o you who are honoured by the master yogins.

[Victory over Death]

15. Casting off all sacred texts and [ritual] action such as mantra-repetition and fire-oblation, [and] freed from the notions of right and wrong, the yogin should practise yoga.

16ab. Turning the tongue upwards, he should insert it into the three-peaked mountain (*trikūte*).³⁹³

16c–17d. He should know that three-peaked mountain to be in the skull, below the forehead and in the region above the uvula; there is a blazing *liṅga* there, free from the process of time (*kālakramaviniṁuktam*)³⁹⁴ [and] hard for even the immortals to perceive.

18. Night is said to be in Idā, day in Piṅgalā; the moon and the sun, o goddess, are forever established as night and day.

19. [The yogin] should not worship the *liṅga* by day nor by night, o goddess; he should worship the *liṅga* constantly at the place where day and night are suppressed (*divārātrinirodhataḥ*).³⁹⁵

20. This [existence] (*idam*)³⁹⁶ consists of day and night, the process of time is its true nature; by the suppression of the process of time, Death is defeated (*kālamṛtyujayo bhavet*).³⁹⁷

such as *atha* (the obvious emendation *sīñcati* is unmetered).

Ballāla (f. 65v⁸) interprets *sīñcantī* with *dvisaptatisahasranādīganam amrtenāhlādayati*, “she refreshes the 72,000 *nāḍīs* with *amṛta*”. Kundalini’s return to the *mūlādhāra* is described at *SCN* 53.

³⁹³On *trikūta* see footnote 241.

³⁹⁴Professor Sanderson made the emendation *kālakrama* which I have adopted here. I have adopted the same form at 3.20b and 20c where only J₄ has *krama* and have emended 3.21a likewise. It is time that is under discussion here, not action, so *krama* is better than *karma*. Ballāla (f. 67r³) takes *kālakarma* to mean time and action, glossing *karma* with *kriyā calanādi*.

³⁹⁵i.e. the yogin should hold his breath to stop it flowing in Idā and Piṅgalā. He thereby forces it into Suṣumnā (“the place where day and night are suppressed”). Cf. *MaSaṁ* 44.23cd *nāḍidvayaṁ divārātrīḥ suṣumnā kālavarjītā*, “the two channels are day and night; Suṣumnā is timeless”. See also Dādu *sākhī* 16.22 (CALLEWAERT and DE BEECK 1991:174). *KhV* 3.19 is found at *HP* 4.42. Brahmānanda, in his *Jyotsnā* commentary on the verse, understands *liṅga* to mean *ātman*. The next verse (*HP* 4.43) equates *khecarī-mudrā* with the flow of the breath in the central channel: *savyadakṣiṇāḍistho madhye carati mārutah | tisthate khecarī mudrā tasmin sthāne na samāyah* ||

³⁹⁶This is one of the few instances where I have adopted a reading of βγ (*cedam*) over that of μα (*devam/liṅgam*; J₆ has *vedam* while G’s (*ahorātram avijcchedam* is probably a scribal emendation). S does the same—*devam/liṅgam* makes no sense in the light of verse 17—and glosses *idam* with *pratyakṣam viśvam deham vā*, “the perceptible universe or the body” (f. 70v²).

³⁹⁷Ballāla (f. 70v^{7–8}) gives two possible ways of analysing the compound *kālamṛtyujayah*: *kālasya mṛtyoś ca jayah kālādhīno mṛtyur iti vā | tasya jayah*, “defeat of time and death or defeat of that death which is dependent on time”. I have understood it in the latter way: *kālamṛtyu* is “death by time” and I have

21. [The yogin] should imagine his body as free from the process of time; he should worship [it] with the flower of thought (*bhāvapuṣpēna*)³⁹⁸ [and] he should offer it a libation of the *amṛtas* from the lotuses.

22. By applying himself thus for six months he assuredly becomes ageless and undying. Truly, he becomes all-knowing, equal to Śiva [and] free of disease.

23a–24a. Inserting the tongue into the base of the palate, with it pointing towards the upper mouth (*ūrdhvavaktragām*),³⁹⁹ the yogin should drink the nectar produced there and gently suck in air with a whistling sound (*sītkāreṇa*),⁴⁰⁰ o goddess.

24bcd. Uniting the mind with the transmental state (*unmanya*), in the supportless space (*nirālambe pade*),⁴⁰¹ o goddess, he should practise natural (*sahajam*)⁴⁰² yoga.

25ab. [Practising] in this way the yogin becomes ageless and undying after six

personified it as “Death”.

³⁹⁸ *KJN* 3.24–27 lists eight *puspas* with which the internal *liiga* is to be worshipped. The *bhāvapuṣpa* is the fourth. The *Bṛhatkālottara* (NAK 1-89/NGMPP B 24/59) contains an *aṣṭapuṣpikāpatāla* (f. 136v¹–f. 137v²) which describes four varieties of this internal and abbreviated Śaiva worship. Only the first includes the *bhāvapuṣpa* which is last in the list of eight “flowers”. See also *Harṣacarita* p.35 ll.5–8 and p.175. (I am grateful to Professor Sanderson for providing me with references from these last two sources.) See also *KT* 59.28–32.

³⁹⁹ It may be that μ's *ūrdhvavaktrākām* was the original reading, with the sense of “having the mouth pointing upwards” where “mouth” refers to the tip of the tongue, with which *amṛta* is tasted. The reading *ūrdhvavaktragām* suggests a plan of the subtle body found in many hathayogic texts (but not in the *KhV*) in which the *amṛta* tasted by the tongue flows through the *śāṅkhinī nādī* and emerges at the *daśamadvāra* which is situated at the *rājadanta* (the uvula). See e.g. *AS* p.11 l.1, where the aperture is called both *mukharandhra* and *śāṅkhinīmukha*, and *SSP* 2.6. Cf. *KhV* 2.81.

⁴⁰⁰ With the tongue in the aperture above the palate it is impossible to breathe through the mouth. *KJN* 6.17–28 and *SS* 3.69–76 also describe practices in which *amṛta* is drunk and air is drawn in through the mouth—*SS* 3.71a reads *sarasāṁ yah pibed vāyum*. There are three possible ways of resolving this apparent contradiction. The first possibility is that the tongue is to be removed from the cavity above the palate before air is inhaled. Secondly, it may be that the tongue is to be turned back with its tip touching the uvula without entering the cavity above the palate. In this position a *sītkāra* may be made. However the absolute *saṁāveṣya* (with its sense of “insertion”) makes this interpretation unlikely. (This could, however, be the answer to the *KJN* and *SS* passages in which the tongue is “placed” at the root of palate—3.69ab: *rasanāṁ tālumūle yah sthāpayitvā vicakṣayah*; cf. *GŚN* 139: *kākacañcuvad ḍasyena sītalāṁ salilāṁ pibet*.) Thirdly, it may be that the yogin is to make a whistling sound as he inhales through the nose. This, however, seems unlikely—it is much easier to make a rasping noise as the air moves over the back of the palate (as is done in the *ujjayī prāṇāyāma* described at *HP* 2.51–53 and *GhS* 5.69–72). In the *sītkārī prāṇāyāma* described at *HP* 2.54–56 a whistling sound is made as the yogin inhales through his mouth.

⁴⁰¹i.e. practising *dhyāna* without an object. At *HP* 4.4 *nirālambam* is mentioned in a list of synonyms of *saṁādhi*.

⁴⁰²Like *nirālamba* and *unmanī* (on which, see footnote 304) *sahaja* is given as a synonym of *saṁādhi* at *HP* 4.4. In tantric texts *sahaja yoga* is a state that arises naturally, without being forced (personal communication from Professor Sanderson). DIMOCK, analysing the *Caryāpādas* of the Vaiṣṇava Sahajīyas, writes “The state of *sahaja* is one of utter harmony, in which there is no motion, no passion, and no differentiation” (1991:42 n.3). Ballāla (f. 71r⁴) understands *sahajam yogam* to mean *yoga* using the five *sahajās* described at 2.120–124.

months.

25c–26b. Placing [his] chin on the circle of sixteen vowels (*sodaśasvaramandale*)⁴⁰³ and fixing [his] eyes between [his] eyebrows, o goddess, [the yogin] should extend [his] tongue upwards.

26c–27b. Holding his breath by stopping the Idā and Piṅgalā, [the yogin] should awaken Kuṇḍalinī and pierce the six lotuses.

27c–28b. Inserting [Kuṇḍalinī], who has the appearance of a thousand lightning-bolts, into the very middle of the skull in the place that is an ocean of cool *amṛta*, he should remain there for a long time.⁴⁰⁴

⁴⁰³This is the *viśuddhacakra* at the throat. See e.g. *KMT* 11.44a–99b, *SCN* 28, *ŚŚ* 5.90. Ballāla (f. 100r^{5–6}) writes: *atha kamthe viśeṣena śuddhir yebhyas te viśuddhayo kārādivisargāmtāḥ sodaśārā(sodaśārā°) em.; sodaśā*ā°S)bhidhāḥ svarāḥ camdrakalāḥ tesām tatra sthitākhyā yata iti tadākhyam |* Placing the chin on the throat is part of the *jālandharabandha* technique described in footnote 248.

⁴⁰⁴During my fieldwork many people told me that *khecarīmudrā* was used by *hathayogins* to enable them to stay in a state of extended *samādhi*. Ballāla, commenting on this verse, writes (f. 72v⁷): *esa cirakālasamādhyupāyah*, “this is the means to long-term *samādhi*”. He goes on to say that it should be done in a mountain cave, in the ground or in a *matha* of certain specifications. There should be a *sīyasamrakṣaṇagṛāmakam*, “a group of pupils to protect him” (or perhaps “a small village [nearby] to look after a pupil”), *yato dehasamrakṣaṇam āvaśyakam*, “because the body [of the yogin] must be looked after [by one of his pupils]” (f. 72v⁸).

Writing in 1342CE, Ibn Battūta reported of the *jokīs* (yogis): “These people work wonders. For instance one of them remains for months without food and drink; many of them dig a pit under the earth which is closed over them leaving therein no opening except one through which the air might enter. There one remains for months and I have heard that some jogis hold out in this manner for a year” (HUSAIN 1953:164). HONIGBERGER (1852:127–131) recounts the celebrated story of the “faqueer” Haridas who in 1837 was buried for forty days in a locked chest in a garden in Lahore. He was exhumed in front of “a great number of the authorities of [Maharaja Ranjit Singh’s] durbar, with General Ventura, and several Englishmen from the vicinity” and revived. Describing those who practise this technique, HONIGBERGER continues (ibid.:129): “those who do succeed must undergo a long and continual practice of preparatory measures. I was informed that such people have their *fraenulum linguae* cut and entirely loosened, and that they get their tongue prominent, drawing and lengthening it by means of rubbing it with butter mixed with some pellitory of Spain, in order that they may be able to lay back the tongue at the time they are about to stop respiration, so as to cover the orifice of the hinder part of the *fosses nasales*, and thus. . . keep the air shut up in the body and head”. Sir Claude Wade witnessed the revival and reported that Haridas’ servant “after great exertion opened his mouth by inserting the point of a knife between his teeth, and, while holding his jaws open with his left hand, drew the tongue forward with his right,—in the course of which the tongue flew back several times to its curved position upwards, in which it had originally been, so as to close the gullet” (BRAID 1850:13). BOILEAU (1837:41–44) describes a similar incident that took place at Jaisalmer adding that “the individual. . . is, moreover said to have acquired the power of shutting his mouth, and at the same time stopping the interior opening of the nostrils with his tongue” (ibid.:43). Cf. the seventeenth century account given by TAVERNIER (1925:156). MONIER-WILLIAMS (1878:50–53) reports two such attempts at “Samādh”, both duplicitous. In the first, the practitioner’s “friends were detected by the villagers in pouring milk down a hollow bamboo which had been arranged to supply the buried man with air and food. The bamboo was removed, and the interred man was found dead when his friends opened the grave shortly afterwards” (ibid.:50). BRUNTON (1995:112–120) describes in detail a meeting with an Egyptian *fakīr* who used the *khecarīmudrā* technique to enter a state of catalepsy. The

28c–29b. When the yogin resides comfortably at the abode of Brahmā then [with him] at that place (*tatpadam*)⁴⁰⁵ the body appears lifeless (*nirjīvavat*).⁴⁰⁶

29c–30d. If he should practise this yoga for a week, o goddess, then he becomes ageless and undying. With just one month's practice, he lives as long as the moon and the stars.⁴⁰⁷

31. When the yogin easily breaks and enters the city of Brahmā, then he attains the state of Siva, which consists of an eternal body (*nityadehamayam*),⁴⁰⁸ o goddess.

32ab. Never again does he drink at a mother's breast on the wheel of rebirth.

[Leaving the Body and Cheating Death.]

32c–33d. When the yogin decides to leave this body [temporarily],⁴⁰⁹ then, sitting up straight [and] knowing the self, he should visualise for a long time the goddess of the

technique, says the *fakīr*, was originally developed by Indian yogins. At the 1992 Ujjain Simhasth Kumbh Melā, the 1995 Allahabad Ardh Kumbh Melā, the 1998 Hardwar Kumbh Melā and the 2001 Allahabad Mahakumbh Melā, a yogin called Pilot Bābā, together with a Japanese disciple, remained in an open pit for periods of up to a week, emerging with much ceremony in front of large crowds. See also SIEGEL 1991:168–170.

⁴⁰⁵Ballāla f. 72r^{1–2} understands *tat* to be referring to *brahman*: *om tat sad iti trividho brahmanirdeśah*.

⁴⁰⁶cf. AY 1.39, KJN 14.82–85, MVUT 17.22c–23b, *Svāyambhuvasūtrasamgraha* 20.33–35 (as edited by VASUDEVA, 1999:339–340). Ballāla (f. 71v¹⁰) notes the objection that if the body seems lifeless then surely a bad smell and other signs of putrefaction (*daurgandhyādi*) that are found in a corpse will arise. But this is not the case, he says: it is contraindicated by the use of *bhāti* (his reading for *bhā vi*).

⁴⁰⁷Ballāla (f. 72v^{6–9}) describes the yogin's state here as *samādhi* and mentions in passing some bizarre techniques for both reaching and returning from *samādhi* practised by other schools: *anye bahvabhyāsenā jñātābhyaṁtaranādīviśeṣamardanenāpi taṁ kurvamti kārayamti ca | eke tu śāvāsanasthitī āh sv* obhaya-pādāmguṣṭhāgrām̄tarmanasai[kā] gratāyām ca tam kurvamti | ... tatra samādhyavatāropāyah bāhyavāyu-sparsāḥ śrasi navanītagṛhītādimardanām | tadavatāravelāyām devamūrtyādī tannetrāgre dhārayen na śiyādīs tiṣṭhē... |* “Others, after lots of practice, use a special massage of an internal channel that they have discovered to enter [*samādhi*] (and cause others to enter it). Some enter it in the corpse pose, once they have focussed their minds on both their big toes... The touch of fresh air [or] massaging the head with butter, ghee etc. are the means of bringing [the yogin] round from *samādhi*. When bringing him round one should hold an image of a deity or such like in front of his eyes. Pupils etc. should not stand [in front of him].” At the 1998 Hardwar Kumbh Mela, Raghuvār Dās Jī Yogirāj tried to induce *samādhi* in me by squeezing the sides of my neck. I backed away as I started to feel faint. The corpse pose practice is taught at DYŚ 46–48.

⁴⁰⁸Sαβγ have *nitya*[°] here where μ and G have *tyaktvā*. This indicates a doctrinal difference between the earlier and later recensions of the text. In μ and G *śivatvam* happens after death; the later tradition wants *śivatvam* in an eternal body. The original idea behind 31ab was of Kundalinī breaking out of the top of the skull (resulting in physical death for the yogin) rather than just entering the abode of Brahmā (as has already been described at 28cd). The use of *vrajati* (in contrast to *vasati* at 28d) confirms that this was the meaning intended in μ and G.

The readings for 31d found in the later tradition are slightly awkward. That of α, *nityadehamayam*, is better than the *nityadeham imam* of the other witnesses and I have thus adopted it.

⁴⁰⁹Cf. DYŚ 251–258 (= YTU 107–111), which describes how the yogin can leave and return to his body at will.

Base shining like ten million suns.

34. Contracting his *jīva*, that has spread as far as the soles of his feet, he should gradually lead [it] to the place of the Base support (*mūlādhārapadam*).

35. There he should imagine the goddess Kunḍalinī like the world-destroying fire devouring the *jīva*, the breath,⁴¹⁰ and the sense-organs.

36. Holding his breath,⁴¹¹ o goddess, the yogin should raise [Kundalinī who is] radiant like a ball of lightning up from the Base and lead her to the place of Svādhiṣṭhāna.⁴¹²

Ballāla here embarks on a long excursus about *ariṣṭāni*, ways of forecasting impending death, including, among several others, palmistry, pulse-reading, dream analysis and shadow-inspection (f. 73r¹–f. 75v⁴). (*Ariṣṭajñāna* (or *kālajñāna*) is also taught at MVUT 16.48–52, *Dikṣottara samudāyaprakarana* 59 (VASUDEVA 1999:277), *Mataṅgapārameśvara yogapāda* 4.98cd–100ab, TĀ 4.127–144, KMT 23.1–80, *Mārkandeya-purāna adhyāya* 43 (of which vv. 3–26 are cited at SP 4564–4590) and VS *adhyāyas* 7 and 8. On *ariṣṭa* in medical literature see MEULENBEELD 1974:442.) Then, at f. 75v^{4–7}, Ballāla gives three ways (corresponding to the techniques described in KhV 3.32c–43b, 43c–47d and 48a–55b) in which the yogin might deal with impending death: *itthāpi kālamṛtyum upasthitam vijñāya yadā yogino buddhir imam dehaṃ tyaktum bhavet sā ca trividhā | samādhāv aikyabhāvinī kālavāṇḍanī atyamtaṃ mokṣagāminī ca | tatrāpi prathamā dvividhā | svadehe jiveśaikyabhāvinī | paradehe svātmabhāvinī | aichikā parakāyapraveśarūpā ceti || dvitiyāpi dvividhā | kevalasamādhyā kālāttikramāmṛtā | sarvadhāraṇayā tadaṃtā ceti | tṛtiyā tu svechotkrāmtyā brahmaikyasaṃpādin** ī* | “Having thus realised that Death is at hand is ‘when the resolve of the yogin is to abandon this body’. And it [i.e. the resolve] is of three kinds: bringing about unity in *samādhi*, cheating Death, and going to final liberation. Of these, the first can take two forms: bringing about in one’s body the union of the vital principle with the Lord, and manifesting oneself in the body of another (this takes the form of willful entry into another’s body). The second can also take two forms: by means of the highest *samādhi* until the time [of Death] has passed, and by introspection of all [objects] until that [time] has passed. The third brings about union with Brahmā by means of voluntary yogic suicide.”

⁴¹⁰I have taken *jīvānilam* as a *dvandva*; Ballāla (f. 76v³) takes it as a *karmadhāraya* (see also footnote 233).

⁴¹¹Ballāla (f. 76v^{4–7}) adds that the yogin is to inhale with the right nostril: *pīmgalāmārgeṇa pūraka-pūrvakāpi kumbhakāpi samprāpya*.

⁴¹²The Svādhiṣṭhāna centre is in the region of the genitals—see e.g. GS_N 22. Here Śiva is describing Kunḍalinī’s ascent through the six centres that are the basis of a system of subtle physiology found in some hathayogic texts (e.g. GS_N 15–16, SS 5,56–119—a seventh centre, the *sahasrāra*, is added in these texts) and which has become today the most widely accepted model of the subtle body. In the texts of *hathayoga* there are many different systems of *cakras* (see e.g. SSP 2.1–9 which lists nine *cakras* and KAVIRĀJ 1987, who describes a list of 26 *cakras* given in a manuscript of the *Vairāṭapurāṇa*) and this reflects the even greater variety of such systems found in earlier tantric works. The first systematic description of the six *cakras* can be found in *paṭalas* 11–13 of the *Kubjikāmatatantra*. (An earlier, but vague, reference can be found at Mālatīmādhava 5.2). WHITE (1996:134) suggests that the earliest systematic description of the six *cakras* is found at KJN 17.2b–4a. 17.2c–4b reads: *gūḍham guhyam sanābhiñ ca hr̥di padmam adhomukham || 2 || samīrastobhakāpi cakram ghāṇṭikāgranthiśitalam | nāśagram dvādaśāntam ca bhruvor madhye vyavasthitam || 3 || lalāṭāpi brahmaṇdhrāpi ca śikharastham sutejasam |* The text is obscure and possibly corrupt but there are clearly at least eight *cakras* listed and probably as many as eleven. 17.4cd implies that they number eleven: *ekādaśāvidhām proktāpi vijñānam dehamadhyataḥ*. As WHITE also notes (ibid.:423 n.86), at KJN 5.25–28 there is another of the text’s many lists of centres in the subtle body, which, although again rather obscure, does describe seven centres, of which five have locations similar to

37ab. The ascetic (*vratī*) should imagine the goddess devouring the entire *jīva* situated there.

37c–38b. [The yogin] should quickly raise [the goddess] who resembles ten million lightning bolts from there, [and] having reached the place of Manipūra⁴¹³ practise there as before.

38c–39b. Then, raising [her] up from there, he should lead [her] to the place of Anāhata.⁴¹⁴ Staying there for a moment, o goddess, he should visualise her devouring [the *jīva*] as before.

39c–40b. Raising [her] again he should insert [her] into the sixteen-spoked lotus.⁴¹⁵ There too he who knows the path of yoga should visualise [the devouring Kunḍalinī] as before, o goddess.

40c–41b. Raising from there the great goddess who has devoured the *jīva* [and who] has a radiance equal to that of ten million suns and leading [her] to between the eyebrows⁴¹⁶ [the yogin] should [by means of Kunḍalinī] again consume the *jīva*.

41c–42b. The tongue (*vāgīśī*), together with the mind, should break the bolt of Brahmā and duly come to rest (*viśrāmam*)⁴¹⁷ straight away in the great ocean of the supreme *amṛta*.

42c–43b. Joining Śiva, [who is] situated there [and who is both] the supreme (*paramam*) [and] the supreme cause (*paramakāraṇam*), with the goddess, [the yogin] should visualise their union.⁴¹⁸

43c–44b. If [the yogin] is keen to deceive Death (*kālam*),⁴¹⁹ [then], knowing the

those of the *cakras* in the *KhV* and other hathayogic texts. At *KJN* 10.6–8 there is a list of eight *cakras* of which six correspond to those described here in the *Khecarividya*.

⁴¹³The Manipūra *cakra* is at the navel. See e.g. *GŚN* 23. (But cf. *GŚN* 25 where the *kanda*, which in verse 23 is situated at the *nābhimandala* and is the site of the *manipūrakacakra*, is said to be below the navel. This discrepancy (or, perhaps, textual corruption) is noted by Ballāla at f. 99v⁷.)

⁴¹⁴The Anāhata centre is located at the heart. See e.g. *ŚŚ* 5.83.

⁴¹⁵i.e. the Viśuddhi/Viśuddha *cakra* at the throat. See e.g. *KMT* 11.44a–99b, *SCN* 28–29. The mixing of metaphors in the description of this “lotus” as “sixteen-spoked” is curious. As a lotus, this centre is usually said to have sixteen petals (*GŚN* 15c–16b); one would expect it to be called a wheel (*cakra*) when described as sixteen-spoked. The emendation of *padme* to *cakre* is tempting but nowhere else in the *KhV* is *cakra* used in this sense.

⁴¹⁶The Ājñā centre is located between the eyebrows. See e.g. *ŚŚ* 5.96.

⁴¹⁷See *JRY* 4.2.159 and *NT* 7.13 for similar descriptions of relaxation in the ocean of *amṛta*.

⁴¹⁸Here Ballāla has an excursus on *parakāyapravēśa*, “entering another’s body” (f. 77v⁸–f. 79r⁷). Professor Sanderson has provided me with the following references to Śaiva passages on this topic: *Niśvāsamūla* (NAK 1-277/NGMPP A 41/14) 7.20; *Svacchandatantra* 7.328c–329b; *Picumata* (NAK 3-370) 3.228–232b, 5, 96.19–35; *MVUT* 21.9–19; *TĀ* 28.294–300; *JRY* f.195v (vv. 197c–204b), 3.5.31–32b, 4.2.397c–400b; *Liigapurāṇa* 1.24.128–130; *Vāyupurāṇa* 1.23.209–211. RAMA (1978:437–463) tells of witnessing yogins abandoning their bodies and entering those of others.

⁴¹⁹*Kālavañcana*, “deceiving Death”, is a common motif of tantric and hathayogic texts. Indeed, mastery over Death is the *sine qua non* of the perfected *hathayogin*: yoga is said to be *kālaya vañcanam* at *GŚN* 5–6; the *mahāsiddhas* listed at *HP* 1.5–9 are said to have broken the rod of death (*khaṇḍayitvā kāladandam*);

apportionment of [the locations of] death (*kālavibhāgavīt*),⁴²⁰ while Death (*kālam*)⁴²¹ is approaching him he should happily remain there.⁴²²

44c–45b. Below the bolt of the gateway of Brahmā is the cause of bodily death; in the region above there, o goddess, there is no opportunity for death.

45c–46b. When [the yogin] sees that [the time of] his death has passed, o goddess, then he should break the bolt [of the gateway] of Brahmā and lead the goddess [back] to the Base centre.

46c–47b. [Re-]placing his *jīva*, which has been [re-]produced from the body of the goddess [Kuṇḍalinī], together with the senses, in their respective [places of] action, he should live happily and healthy.

47cd. By this yoga, o goddess, [the yogin] can cheat an imminent death.

[Abandoning the body]

48a–49b. If he desires to abandon [his] mortal body then the supremely content (*paramasamtuṣṭah*)⁴²³ [yogin] should unite Śiva, who is in the place of Brahmā, with the goddess, pierce the void, and enter the rock of Brahmā (*brahmaśilām*).⁴²⁴

49c–51b. He should place the ether element in the great ether, the air element in the great wind, the fire element in the great fire, the water element in the great ocean, the earth element in the Earth, the mind in the supportless space [and] his sense-organs in the elements from ether to prakṛti.⁴²⁵

vernacular tales of Yama's rough treatment at the hands of the Nāths are common (see ELIADE 1970:313–317). Techniques of *kālavañcana* similar to that of the *KhV* but using visualisations of *amṛta* alone and not involving the tongue can be found at *SYM paṭala* 11, *MVUT* 16.53–54, *Svacchandatantra* 7.217d–226b, *NT* 7.37–53 and *VS* 4.41–46, 6.32–41. The methods taught at *KJN* 6.16–28 and *ŚP* 4598–4612 do employ the tongue. At *GBS* 219ab the tongue is associated with *kālavañcana*: *jibhyā indri ekai nāl jo rākhai so bāmcai kāl*, “the tongue and the penis [are joined by] one channel; who knows this deceives Death”. On the corporealisation of subtle tantric practices see page 41 of the introduction.

⁴²⁰i.e. knowing the division described at 3.44c–45b. Alternatively, the compound could be understood to mean “knowing the apportionment of the time of death”, i.e. having *arīṣṭajñāna*—see footnote 409. As Ballāla says at f. 79v¹, *kāla* can of course mean both time and death: *kālo dvividhāḥ yamo titādīvyava-hārahetuś ca* |

⁴²¹I am taking *kālam* to be an *aīśa* neuter and the subject of *vrajati*.

⁴²²i.e. with Kundalini in union with Śiva in the ocean of *amṛta* above the gateway of Brahmā.

⁴²³Ballāla (f. 81r⁸) glosses *paramasamtuṣṭah* with *na tu kiṃcidicchayāsaṃtuṣṭah* | *punarjanmaprasaṅgāt* | “not unsatisfied because of the slightest desire, because it would [then] undesirably follow that he would be reborn”.

⁴²⁴This rock (*śilā*) is perhaps the same as that at the top of the forehead described at 2.25. Ballāla (f. 81r^{10–11}) says that it is like a rock blocking the way to *brahmarr*. *brahmanirodhakām* (*em.*; *brahmaṇo rodhekām* *S^{pc}*, *brahmaṇah rodhakām* *S^{ac}*) *śilām iva*, and locates it at the crown of the head where the fontanelle is found in infants and where [dead] renouncers' skulls are to be smashed with a conch shell: *yatra bālaśrāsi mṛḍulām tatraiva ca samnyāsinām śāmkhena mūrdhā bhettavyo ṣṭtarāla iti*.

⁴²⁵i.e. the yogin is to return the microcosmic elements, mind and sense-organs of his body to their macrocosmic origins. Cf. *ŚP* 4531–4541.

51c–52d. Thus abandoning transmigratory [existence and] dependent only on the ultimate reality, untouched (*asprīstah*)⁴²⁶ by the five elements, the mind and the sense-organs (*pañcabhūtādyaiḥ*), [the yogin] breaks the orb of the sun (*sūryasya maṇḍalam*)⁴²⁷ and, absorbed in Śiva (*śive linah*),⁴²⁸ [who is] the serene abode of the ultimate reality, he becomes like Śiva.⁴²⁹

53ab. Not in ten billion aeons will he return again.

53c–54b. If, for the good of the universe, he does not abandon [his] body, then, abandoning it in the end, when the world is dissolved, he abides only in his own self.⁴³⁰

54c–55b. This is Khecarīmudrā, which bestows dominion over the ethereal beings [and] destroys birth, death, old age, sickness, wrinkles and grey hair.

⁴²⁶The conjectural emendation suggested by Professor Sanderson of *adṛṣṭah* and its variants to *asprīstah* is found in the *BKhP* as a marginal addition by a later hand (f. 82r²).

⁴²⁷This is the only mention of the *sūryamaṇḍala* in the text. *Maṇḍalabrahmaṇopaniṣad* 2.1.5 describes how the *agni*, *sūrya*, *sudhācandra* and *akhaṇḍabrahmatejo* *maṇḍalas* are seen in the process of *sāmbhavī mudrā* but these are unlikely to refer to places in the subtle body. Ballāla (f. 82r³) associates the *sūryamaṇḍala* with the *piṅgalā nādī*. *sūryamaṇḍalam piṅgalā sūryanādī tanmārgena tanmaṇḍalam pūraka-pūrvakakumbhakena bhītvā*. His interpretation seems forced: *sūryasya maṇḍalam* almost certainly refers to a region at the top of the head. *ŚP* 4591–4611 describes both *videhamukti* and *kālavañcanā*. To deceive Death the yogin seals all ten apertures of the body (4602) and floods it with *amṛta*. To abandon the body he seals only nine doors (4594) and then, using his breath and his mind, he fires the arrow of his soul by way of the tenth door towards the supreme target (4595–6). This tenth door is in the region of the top of the head (see footnote 222). Cf. *Bhagavadgītā* 8.12–13; *VS* 3.54–56. Descriptions of methods of “yogic suicide” (*utkrānti*) are found in several tantric Śaiva works. See the testimonia to *MVUT* 17.25–34 in VASUDEVA 1999 and the editor’s analysis on pp.341–348; in the *KMT*, the yogin is instructed to perform *utkrānti* when the place of the uvula dries up (*śusyate ghanṭikāsthānam*–23.99a). Professor Sanderson has provided me with the following further references to Śaiva passages on *utkrānti*: *Skandapurāṇa*, ed. Bhāṭṭarāī (Kathmandu 1988), 182.973–977; *Niśvāsakārikā* (NAK 1-277/NGMPP A 41/14 f.114v ff.) *paṭala* 33; *Sārdhatriśatikālottara* (NAK 5-4632/NGMPP B 118/7) 11.13–19b and Rāmakāṇṭha *ad loc.*; *Bṛhatkālottara Utkrāntyantyeṣṭipaṭala* vv.1–7 (NAK 1-89/NGMPP B 25/49 f. 187v³ ff.); *Mataṅgapāra-meśvarāgama Caryāpāda* 9; *Picumata* (NAK 3-370) *patalas* 5 and 100; *TĀ* 28.292–302; *Jñānasiddhānta* (Old-Javanese, ed. and tr. Haryati Soebadio, The Hague, 1971). *Yogayajñnavalkya adhyāya* 10 teaches how to abandon the body by means of *samādhī*.

⁴²⁸In the description of *utkrānti* at *Svāyambhuvasūtrasamgraha* 22.2d (VASUDEVA 1999:344–5 n.201) the yogin is said to be *śivalīnamanālī*: his mind is absorbed in Śiva. At *ŚP* 4596 he becomes absorbed in *paramātman*.

⁴²⁹Ballāla (f. 82r⁶–f. 82v¹¹) here describes two types of liberation: gradual (*kramamukti*) and subitist (*kevalamukti*), citing “Yajñnavalkya”, the *Tantrarāja*, the *Bhāgavatapurāṇa*, and the *Yogaśūtra* with Vyāsa’s *Bhāṣya*.

⁴³⁰Cf. the description of *khecarīmudrā* in the *Hṝharatnāvalī* where it is said that the yogin abandons his body and enters the place of Brahmā at the end of the *kalpa*: *kāyam tyaktvā tu kalpānte brahmasthānam vrajaty asau* (f. 13v¹).

[Praise of Khecarī and devotion to Śiva]⁴³¹

55cd. There is no *vidyā*⁴³² like this anywhere in [any] other text.

56. [The yogin] should not make public the very secret Khecarīmelana,⁴³³ o goddess, and, out of affection for you, I have proclaimed this method of the practice (*abhyāsayogaḥ*) of [the *vidyā*].

57. O goddess, he who does not know Khecarī, who is worshipped by all great yogins, is called a bound soul (*paśuh*) in this world, o goddess.

58–59. The great yoga cannot be perfected without my worship, even by [the yogin] who, while wandering through the three worlds, is constantly devoted to the practice and who practises the *vidyā* obtained from the mouth of [his] guru, with his mind always focussed on Khecarīmelaka and such like.

60. For those bound souls caught in bondage [who] do not have my grace [and] who are intent on scorning me, yoga is a source [only] of suffering.

61. For him who abandons my worship, which [I], the all-knowing Śiva, have taught, [even if] he constantly practises yoga, yoga leads to destruction.

62ab. [The yogin] should worship the universal (*sarvalokamayam*) Śiva with devotion (*bhaktiyā*).⁴³⁴

62cd. All the gods and goddesses are pleased by him whose mind is focussed on me alone.

63. Therefore [the yogin] should worship me and practise the yoga of Khecarī with my grace. Otherwise there will be only trouble and no *siddhi* [even] in ten million births.

64. For him who is keen on worshipping me [and] whose mind is intent on me alone all mantras and yogas are successful, o supreme goddess.

⁴³¹From here to the end of *pāṭala* three, witnesses μ and G vary considerably from each other and from the text as I have presented it. Analysis of their variant readings indicates that μ preserves the earliest version of the passage and that G represents an intermediate stage between μ and the other witnesses. μ's passage is in praise of *madirā*, "alcohol", and this explicit Kaula ideology has been expunged from the other witnesses who have turned the passage into a eulogy of Khecarī and *śivabhakti*. See pp. 11–13 of the introduction for a detailed comparison of the different versions.

⁴³²We return here to the oldest layer of the text (see pp. 14–18 of the introduction). Thus in this verse *vidyā* would originally have meant the mantra of Khecarī but can now be interpreted as meaning the teachings of the whole text.

⁴³³On *melana/melaka* see footnote 180.

⁴³⁴Here Ballāla has an excursus on the various methods of *śaiva* worship (f.85v–f.86(3)v). Among more orthodox practices he includes at f.86(1)r^{2–3} a ten-fold physical worship from the *Rudraḥṛdaya*: *kaṇṭhavikāragadgadākṣarajihvāspāṇḍauṣṭhasphuraṇaśārūrakāṇpanaromāṇcasvedāvalambanānirgamaranapāravaśyatāḥ*. At f.86(1)r¹⁰–f.86(1)v¹ he gives a six-fold *mantranyāsa* from the *Śivārādhanadīpikā* to be performed when bathing in ashes: *om iśānāya namah śrasi om tatpurusāya namah mukhe om aghorāya namah hṛdaye om vāmdevāya namah nābhau om sadyojātāya namah pādayoḥ om namah sarvāṅge evam uddhūlayed evam snānaprakramah*. At f.86(1)v⁵ he mentions a *pāśupatavrata* from the *Atharvaśira/upaniṣad*.

65. Therefore, to advance in all types of yoga (*sarvayogābhivṛddhaye*),⁴³⁵ the yogin should worship me, o goddess, [and], delighting in Khecarī, he should practise her (*tanmayam*) yoga.

66–67. In [a place] free of people, animals and all disturbance,⁴³⁶ [the yogin], endowed with all that is necessary for the practice (*sarvasādhanasamyuktah*)⁴³⁷ [and] free of all anxiety, should, in the manner described by his guru, sit on a comfortable seat and do each practice one by one (*ekaikam abhyāsam*), relying on the teachings of his guru.

68. I have taught this yoga, the best of all yogas, out of fondness for you, o great goddess. What more do you wish to hear?

The goddess said:⁴³⁸

69. O Śambhu, whose diadem is the crescent moon (*candrārdhaśekhara*)⁴³⁹ [and] who can be attained [only] by true devotion (*sadbhaktisamlabhya*),⁴⁴⁰ may you be victorious. You have described well the secret [and] glorious *Khecarīvidyā*.

⁴³⁵The next nineteen folios of Ballāla's commentary (f.87v–f.106v) are devoted to a description of *sarvayoga*, all the various methods of yoga.

⁴³⁶For descriptions of suitable places for the *hathayogin* to carry out his practice see e.g. *DYS* 107–114, *HP* 1.12–13. VASUDEVA (1999:184–187) surveys similar descriptions in Śaiva tantric works.

⁴³⁷Ballāla (f. 108r³) understands *sarvasādhanā* to refer to food and herbs: *svāhārasādhanāni tamḍula-dugdhādīni auṣadhānī śūṇthyādīni ca*, “the requisites for his food [such as] rice and milk etc. and herbs [such as] dried ginger etc.”. At f. 108r^{9–10} he says how the yogin is to obtain them: *dhanādhyarājāśrayena... svīyadravyena vā*, “by recourse to a rich king... or by means of his own wealth”.

⁴³⁸Ballāla (f. 109r¹¹) expands *uvāca* with *evāpi karunādrakatākṣena tārakopadeśtrā śivena prollāsitā lakṣya-bhinnā pārvatī tam pratiyuvāca*, “thus gladdened by Śiva, the teacher of salvation, whose sideways glance was wet with [tears of] compassion, Pārvatī, whose purpose had been fulfilled, replied to him”.

⁴³⁹Śambhu's altruism is proven: when he holds the moon that consists of *amṛta* at his heart, there is the destruction of [his] poison and fever, but he holds it at his diadem to appease the three-fold afflictions of others. *amṛtātmanāś candrasya svahṛdaye dhārapenāpī viṣadāhopaśāṁtiśambhave sati śikhare dhāraṇam tu pareśām trividhatāpaśāṁtaye eveti lokopakārah siddhah* (BKhp f. 109v^{6–7}).

⁴⁴⁰The reading *sadbhāva*, “true essence”, found in μW, and G (after 3.56d) may be original: see KJN 21.10 where, after giving an exposition of the different Kaula schools, Bhairava declares “*kathitam kaulasad-bhāvam*”; cf. ibid. 14.93–94 where *amṛta* is located in the *khecarīcakra* and identified with *kaulasadbhāva*.

Chapter IV⁴⁴¹

1. And now I shall teach you some very sacred drugs. Without drugs a yogin can never attain *siddhi*.

2.⁴⁴² [Having prepared] a powder of the leaves, flowers, fruits and stem, together with the root, of the plant whose name consists of the highest limb of the mendicant (*bhiksūttamāṅgaparikalpitāmadheyam*)⁴⁴³ with buttermilk and water (*takrā*)⁴⁴⁴ fermented rice gruel (*āraṇāla*) and milk, together with honey (*madhu*), sugar (*śarkarā*)⁴⁴⁵ and the like, one should give (*dadyāt*)⁴⁴⁶ [to the yogin] in separate mouthfuls (*prthak-kavalitam*) round essential pills (*rasamaṇḍalāni*) [of the mixture]. †[The yogin attains]†⁴⁴⁷ all together (*samyag eva*) the loss of grey hair, great well-being, great vigour (*udāra-vīryam*)⁴⁴⁸ and the removal of debilitating diseases.

⁴⁴¹This chapter is a later edition to the text. See page 16 for details.

⁴⁴²Four verses in this *pāṭala* are not in *anuṣṭubh* metre: verse 2 is in *vasantatilakā*, 3 and 10 are in *upajāti*, and 4 is in *sragdharā*. These different metres have in places confused scribes and account for some of the variants and omissions in the witnesses.

⁴⁴³As explained by Ballāla (f. 110¹–11), this compound is a riddle standing for the *mundī* plant (which is mentioned by name in verses 9 and 12). The mendicant (*bhiksū*) is the *sannyāsī* whose highest limb (*uttamāṅga*), his head, is shaven (*mundā*). He is thus *mundī*. *Mundī* is *Sphaeranthus indicus* Linn. (DASH and KASHYAP 1980:54). (When reporting the botanical name of a plant mentioned in this chapter I give only that primarily identified with the Sanskrit term; for alternatives the relevant reference in MEULENBEULD 1974 or DASH and KASHYAP 1980 must be consulted.)

Ballāla (f. 110¹) introduces his commentary on this verse with *atha munḍikalpam āha*, indicating that he regards this practice as a form of *kāyakalpa*, a technique of physical rejuvenation still practised by hathayogins in which the yogin stays in darkness in a cave or specially built room for long periods (usually a month), restricting his diet to a single herbal preparation. Similarly, his commentary on verse 4 begins *atha vārāhīkalpam āha* (f. 111¹). Tonics to be consumed in *kāyakalpa* are described in MS O (see Sources, p.75). The *Kākacanḍīśvarakalpatantra* describes *kāyakalpa* with different herbal preparations, including several with ingredients similar to those described here. For a modern account of the technique, see ANANTHA MURTHY 1986.

⁴⁴⁴Ballāla (f. 110¹–2) says that *takra* here is three parts buttermilk to one part water and cites the *Amara-kośa* for definitions of the different varieties of *takra*: *takram hy udaśin mathitam pādāṁbṛ ardhaṁbṛ nirjalam ity amarah* |

⁴⁴⁵On the use of *takra*, *āraṇāla*, *madhu* and *śarkarā* in Āyurveda see MEULENBEULD 1974:465–7, 445, 486–7 and 507–8 respectively.

⁴⁴⁶Verses 2 and 4 are written as instructions for a physician attending to the yogin—in this verse the verb is *dadyāt*, “he should give”, while in verse 4 there is the causative *pāyayet*, “he should cause to drink”. ANANTHA MURTHY (1986:57–61, 235) explains the necessity of an attendant physician to oversee the *kāyakalpa* process.

According to Ballāla (f. 110⁴–5), the yogin should be fed the pills for either 49 or, (“some say”—*ke cit*), 40 days, in the morning and evening.

⁴⁴⁷It seems likely that a half-line is missing at the end of this verse, in which the yogin would have been said to obtain the various benefits listed in 2ef.

⁴⁴⁸“Vigour” (*vīrya*) may refer to semen: *MaSaṃ* 40.50 describes a herbal *rasāyana* useful for semen-retention.

3. [His] ears [become like those of] a boar,⁴⁴⁹ [his] eyes [become like those of] a bird of prey, and [his] nails [and] teeth [become] like diamonds; [he becomes] young, as fast as the wind, and lives as long as the earth, the moon and the stars.

4. [If the yogin] should eat powdered bulb of *vārāhi*,⁴⁵⁰ with ghee and unrefined cane-sugar, [there arise] health and growth; [if he should eat that powder] in buttermilk and water (*takre*), piles are destroyed; [if he should eat it] in cow's milk, leprosy is destroyed; one should have [the yogin] drink that powder with sugar and the like (*śarkarādyaih*) and sweet water twice a day for two years; [the yogin will become] black-haired, without grey hair or wrinkles, †[and] he gets rid of blackness on the body (*kṛṣṇabhedī śarīre*)†.⁴⁵¹

5. To get rid of old age and debility, the wise [yogin] should eat *guggulu*⁴⁵² with castor-oil and sulphur with *triphalā*.⁴⁵³

⁴⁴⁹ Ballāla (f. 110v^{8–9}) adds: *varāhah sūkarah sa ca viprakṛṣṭam sūkṣmam api śabdam avadhārayati*, “varāha means a boar, and it can make out distant and subtle sounds”.

⁴⁵⁰ *Vārāhi* is *Tacca aspera* Roxb. (MEULENBEELD 1974:599–600). According to Ballāla (f. 111r¹), *vārāhi* is known as *vīlāī* in the vernacular (*bhāṣāyām*). Under *bilāī-kamī*, McCLELLAN (1995:735) writes “cat's root: a large climbing perennial, *Ipomoea digitata*, having tuberous roots which are eaten and used medicinally”.

⁴⁵¹This epithet is odd. Most of the *KhV* manuscripts read *kṛṣṇabhedī śarīram*. *Śarīram* is clearly corrupt—none of the adjectives agree with it, nor can it be taken with a verb. The reading that I have adopted, *śarīre*, is not much better. The only way I can see to translate it is “on the body” which is quite redundant in the context. The three preceding adjectives must be referring to the yogin (μ 's *valipalitaharo* for *hatavalipalitah* could perhaps be referring to the therapy but this is very unlikely in the light of *kṛṣṇakesī* which must refer to the yogin). For *kṛṣṇabhedī*, S and α , read *kārṣṇabhedī*, “destroying thinness”, which is probably a scribal emendation of *kṛṣṇabhedī*. The reading *varṣabhedī* found in μ is perhaps due to a scribal error in which a copyist inadvertently looked back to *varsau kṛṣṇa* earlier in the line, although *varsā* could perhaps be understood in its meaning of “seminal effusion” (MONIER-WILLIAMS 1988:926). I have taken *kṛṣṇabhedī* to refer to the therapy's property of combatting *kuṣṭha*, which, as Ballāla notes at f. 111r³, can manifest itself in blackness: *kuṣṭham śvetam kṛṣṇam cety anekavidham* |

⁴⁵² *Guggulu* is bdellium, the gum of the *Commiphora* tree (*Commiphora mukul* Engl.—MEULENBEELD 1974:570).

⁴⁵³ Ballāla (f. 111r^{9–11}) describes the preparation of *triphalā* in detail: *laghveram daphalāñ āniyeṣat sam-bharja kuṭṭayitvā tatra vipulam jalām nikṣipyā pācayitvā vastrāṁtaritam kṛtvā tata uparanam tailam saṅgrhīnyāt tac chuddham tailam tena sañyuktam guggulum māhiṣākhyam tathānyam triphalāyutam gamdhakam ca triphalā tu*

*ekā harītakī yojyā dvau yojyau ca vibhītakau |
catvāry āmalakāni syus triphalaiṣā prakīrtitā*

“Get some young castor fruits, parch them a little, grind them, add a large amount of water, cook them, put them in a cloth and take the oil from the top. That is pure oil. The wise [yogin], who knows the qualities [of herbs], should eat the *guggulu* which is called Māhiṣa and the other [*guggulu*], mixed with that oil and *triphalā*, and sulphur. *Triphalā*: one *harītakī* (*Terminalia chebula* Retz.—MEULENBEELD 1974:610) should be used, two *vibhītaka* (*Terminalia bellerica* Roxb.—ibid. 1974:601) and four *āmalaka* (*Phyllanthus emblica* Linn.—ibid. 1974:527). This is called *triphalā*.”

Ballāla (f. 111r¹¹) takes *jarādāridryā* as a *karmadhāraya*: “the debility that is old age”.

6. By just one month's use of *asvagandha*,⁴⁵⁴ sesame seeds, mung beans, sugar and *visvasarpika*,⁴⁵⁵ there is no disease or death.

7ab. With [these] five, immortality is obtained in five months, my dear.

7c–8b. [The yogin], after he has risen at dawn, should eat sulphur, *triphalā* and *kusṭha*,⁴⁵⁶ mixed with the three sweeteners;⁴⁵⁷ after six months he is rid of wrinkles and grey hair.

8c–9d. O goddess, taking mercury, sulphur, orpiment, realgar, that which is called Rudra, namely the stem and pollen of *kunasti*,⁴⁵⁸ and the pollen of *muṇḍikā*⁴⁵⁹ soaked in the three sweeteners, [the yogin] becomes strong after a year.

10. By regularly eating powdered, dried *bhringa*⁴⁶⁰ with its root, black sesame seeds and an *āmalaka* fruit in half measure, with the three sweeteners, in one year neither diseases nor old age nor death [arise].

11. [The yogin] should eat one *nirgundi*⁴⁶¹ leaf three times a day; in twelve years, o goddess, he becomes free of old age and death.

12. [The yogin] should use equal amounts of the pollen of *nirgundi*, *amala*⁴⁶² and *muṇḍi*, anointed with sugar, ghee and honey; after a year he destroys grey hair and wrinkles.

13. In six months, sulphur, gold, orpiment, and *rudrakṣa*⁴⁶³ seeds mixed with the three sweeteners bestow freedom from old age and death.

⁴⁵⁴ *Winathia somnifera* Dunal. (DASH and KASHYAP 1980:46).

⁴⁵⁵ S is the only witness to read *visvasarpika* here but since I can make no sense of the other variants and Ballāla (f. 111¹²) confidently asserts that *visvasarpika* is a synonym of Hindi *mothā* I have adopted his reading. (Hindi *mothā* is “a kind of grass, *Cyperus rotundus*, and its tuberous root”—McGREGOR 1995:836; DASH and KASHYAP (1980:25) give *musta* as the Sanskrit name for *Cyperus Rotundus* Linn.)

The *MaSam* manuscripts insert the following corrupt passage between 6c and 6d: *hastinā saha yudhyate* || *triphalā puṣkara vrāhmī* (*vrāhmī* J_e) † *niḥsākotilalāmsanṭ* | *punarnavā vṛddhatārā* † *na yayuḥ* † *snehamiśritā* || *saṃmāśāhārayogena*. Thus the result of eating the preparation is the ability to fight with elephants, while to be free of disease and death the yogin must eat for six months a mixture of *triphalā*, *puṣkara* (*Iris germanica* Linn.—MEULENBELD 1974:570), *brāhmī* (*Bacopa monnieri* Pennell—DASH and KASHYAP 1980:53), † *niḥsākotilalāmsanṭ*, *punarnavā* (“hog-weed,” *Boerhavia repens* Linn.—MEULENBELD 1974:575) and *vṛddhatārā* (probably *vṛddhadāraka*, *Gmelina asiatica* Linn. or *Rourea santaloides* Wight et Arn.—ibid.:600) mixed with oil. The phrase *na yayuh* is likely to be a corruption of the name of an ingredient of the medicine.

⁴⁵⁶ *Sassurea lappa* C.B.Clarke (DASH and KASHYAP 1980:61).

⁴⁵⁷ A marginal note in W_i (*ghṛtamadhuśākarā*) and two *pādas* added after 14b in γ (*ājyam guḍo māksikam ca vijñeyam madhuratrayam*) say that *madhuratraya* is ghee, honey and sugar, as does Ballāla at f. 110v³, where he adds that they should be in equal proportions.

⁴⁵⁸ The identity of *kunasti* is uncertain. It is perhaps *kunāśaka* (*Alhagi maurorum*—MONIER-WILLIAMS 1899:286).

⁴⁵⁹ *Muṇḍikā* is presumably a synonym of *muṇḍi* (see footnote 443).

⁴⁶⁰ *Eclipta prostrata* (MONIER-WILLIAMS 1899:765).

⁴⁶¹ *Vitex negundo* (MONIER-WILLIAMS 1899:554).

⁴⁶² *Amala* is a synonym of *āmalaka*: see footnote 453.

⁴⁶³ *Eleocarpus ganitrus* Roxb. (MEULENBELD 1974:596).

14. Rising at dawn, [the yogin] should eat mercury,⁴⁶⁴ the sap of the silk-cotton tree (*śālmali*),⁴⁶⁵ sulphur and the three sweeteners; after six months he becomes free of old age and death.

⁴⁶⁴ As WHITE (1996:170) remarks in the context of this verse, BERNIER reported in the seventeenth century that “certain *Fakires* . . . can prepare mercury in so admirable a manner that a grain or two swallowed every morning must restore a diseased body to vigorous health, and so strengthen the stomach that it may feed with avidity, and digest with ease” (1891:321).

⁴⁶⁵ *Bombax ceiba* Linn. (MEULENBELD 1974:602).

Appendices

PĀTALAH 1

1. Opening remarks:

|| iśvara uvāca || A,
 || iśvara uvāca || J₆J₇,
 khecarīvidyā UT,
 śrīgaṇeśāya namaḥ || om namaḥ śivāya || namaḥ sarasvatyai || S,
 śrīgaṇeśāya namaḥ || śrīgurubhyo namaḥ || N,
 śrīgaṇeśāya namaḥ || śrīsarasarvatyai namaḥ || śrīgurubhyo namaḥ || W₁,
 śrīgaṇeśāya namaḥ || iśvara uvāca || M,
 om namaḥ śrīgaṇeśāya namaḥ om namaḥ śivāya K₁,
 śrīgaṇeśāya namaḥ om namaḥ śivāya K₃,
 śrīgaṇeśāya namaḥ J₂K₄PC,
 || śrīgaṇeśāya namaḥ || atha khecarī paṭala likhyate || J₄,
 || śrīgaṇeśāya namaḥ || śrīgurubhyo namaḥ || V,
 śrīmatam rāmānujāya namaḥ om K₂,
 śrīgaṇeśāya namaḥ || atha khecarī paṭalikhyate || śrī śiva uvāca || J₃,
 śrimātre namaḥ śrī saccidānandasadguruparabrahmane namaḥ śrī mahāgaṇādhipataye na-
 maḥ śuklāmbardharam viṣṇum śāśivarnām caturbhujam prasannavadanām dhyāyet sarva-
 vighnopāśāntaye F,
 śrīkṛṣṇāya namaḥ K₅,
 || śrīnāthāya namaḥ || J₁,
 || śrīyogeśvarāya namaḥ || J₅,
 śrīgaṇeśāya namaḥ || W₂,
 om śrīgaṇeśāya namaḥ R,
 śrimaṅgalamūrtaye namaḥ || śrimadavadhūtadigamvarāya namaḥ || B.

1.1a ATHA DEVI PRAVAKSYĀMI

atha devi] μTSα₁β₁K₂PJ₃FK₅γ; athāha sam° U, atha devīm α₃, atha devī C • pravakṣyāmi] μUTSαβ₁J₃FK₅CJ₁W₂RB; pravakṣāmi K₂J₅, pravakṣyā[mi] P

1.1b VIDYĀM KHECARISAMJÑITĀM

vidyām] μUTSαβ; vidyā γ • khecarī] UTSα₂α₃J₂J₄K₄PJ₃K₅Cγ; khecara μMK₂, khecarī VF (unm.) • samjñitām] TSα₁K₃β₁PFK₅CJ₁; samhitām μ, samjñikām U, samjñitām K₁, samjñatām K₂R, samjñakām J₃, sajñitām J₅, samjñitā W₂B

1.1c YAYĀ VIJÑĀTAYĀ CA SYĀL

yayā] μα₃β₁; yathā UTPJ₃C, yasyā Sα₁FK₅γ₁, yasya K₂, yasyāḥ B • vijñātayā ca syāl] J₄V_K₅; vijñātayate bhyāsāt μ, vijñānamātreṇa Sα₁K₁K₂J₃F, vijñātamātreṇa K₃, vijñātayā ca syāt J₂K₄, vijñātayā ca syā C, vijñātavān asya UT, vijñātayām syā P, samjñānamātreṇa γ

1.1d LOKE 'SMINN AJARĀMARAH

loke] μUTSα₁βγ; trailokye α₃ (unm.) • sminn] AJ₆UTSα₁K₁J₂V_K₄K₂PJ₃FK₅Cγ; smin J₇K₃J₄ • ajarāmarah] μUTα₁K₁Sβ₁K₂J₃FK₅J₁RB; jarāmarah K₃, ajarāmarah PC, ajarā-
mara J₅W₂

1.2a MRTYUVYĀDHIJARĀGRASTAM

mṛtyuvyādhī] codd. • jarā] μUTSαβ₁K₂J₃FK₅γ; *j*arā P, jjarā C • grastam] μSαβγ; grasto U, grastā T

1.2b DR̄STVĀ VIŚVAM IDAM PRIYE

dr̄stvā] μUTSαβ₁PJ₃FK₅Cγ; dr̄tvā K₂ • viśvam] μSαβ₁PJ₃FK₅Cγ; vidyām U, vivam T, [viśva]m K₂ • idam] μSα₁βγ; imām U, ama T, imam α₃ • priye] μTSαβγ; mune U

1.2c BUDDHIM DR̄DHATARĀM KRTVĀ

buddhim] UTSα₂J₄FB; vuddhi AP, vuddhim J₆J₇Mα₃J₂K₄K₂K₅C, buddhi VJ₃, buddhir J₁W₂, vuddhir J₅R • dr̄dhatarām] μUTSαJ₂J₄K₄K₂J₃K₅CB; dr̄dhatarām V, dr̄*d̄h*atarā

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄V_K₄K₂PJ₃FK₅K₆C; β₁=J₂J₄V_K₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

P, dhṛdhatarāṁ F, dr̄dhatarā γ_1 • kṛtvā] μ UTS $\alpha\beta_1K_2FK_5CJ_1W_2RB$; kṛtva P, ktatvā J₃, *kṛ*vttvā J₅

1.2d KHECARĪ TU SAMĀŚRAYET

khecarīm] μ UTS $\alpha_1VK_4K_2J_3FK_5C\gamma_2$; khecamrī J₂, svecarīm P, khecarī W₂RB • tu] μ UTN α_3 ; ca SW₁ $\beta_1PJ_3FK_5C\gamma_2$, sa K₂, ca W₂R, °va° B • samāśrayet] μ S α_3 ; samabhyaset UTS, samācaren $\beta_1PFK_5CJ_1R$, camācaren K₂, ramācaren J₅W₂, °ram āpnuyāt B

1.3a JARĀMRTYUGADAGHNĪM YAH

jarā] codd. • mr̄tyu] μ UTS $\alpha_3J_2J_4K_4K_2PJ_3FK_5C\gamma$; mr̄tyū α_2 , mr̄*tyū* V • gada] μ U $\alpha_1J_4VK_4J_3K_5B$; hati T, mara K₁, ga K₃ (unm.), gadam J₂K₂P, gra* F, ga[da] C, gadā γ_1 • ghnīm] $\alpha_1K_1\beta_1K_5CB$; ghnī μ K₃K₂PJ₃ γ_1 , ghno UT, gghnīm S, ghnām F • yah] UTS α_1K_5 ; yā μ K₃, yām K₁, yo $\beta_1K_2PJ_3FC\gamma$

1.3b KHECARĪM VETTI BHŪTALE

khecarīm] μ UTS $\alpha_1J_4VK_4K_2FK_5CB$; khecarī $\alpha_3J_3\gamma_1$, khecamrī J₂P • vetti] μ UTS $\alpha_2\alpha_3J_2-VK_4PJ_3FK_5C\gamma_2$; tu sam° M, veti J₄K₂W₂RB • bhūtale] μ UTS $\alpha_2\alpha_3\beta\gamma$; °āśrayet M

1.3c GRANTHATAŚ CĀRTHATAŚ CAIVA

granthataś] μ UT α_3 ; gramthād ° Sa₁ $\beta_1K_2PJ_3K_5CJ_1RB$, grandhād ° F, grathād ° J₅W₂ • cārthataś] μ UT α_3 ; °cāryataś Sa₁ $\beta_1PJ_3FK_5C\gamma$, °cāryyataś K₂ • caiva] UTS $\alpha_3\beta\gamma$; cāpi μ

1.3d TADABHYĀSAPRAYOGATAH

tadabhyāsa] J₆J₇ U $\alpha_1K_1\beta_1K_2PJ_3K_5C\gamma$; takṣayāsa A, tadābhyaśa TK₃, tadabhyāsah F • prayogataḥ] μ UTS $\alpha_1K_2PFK_5C\gamma$; prakīrtitah J₃

1.4a TAM DEVI SARVABHĀVENA

tam] μ UTS $\alpha_1\beta_1PC$; tām $\alpha_3K_2J_3F\gamma$, tan K₅ • devi] μ TS $\alpha_1J_2J_4K_4J_1W_2RB$; mune U, sarva° α_3 , devī VPJ₃FC, devīm K₂, devam K₅, deci J₅ • sarvabhāvena] μ UTS $\alpha_1\beta\gamma$, °bhāvena gurum α_3

1.4b GURUM NATVĀ SAMĀŚRAYET

gurum] μ UTS $\alpha_1\beta_1FC\gamma$; tām ca K₁, tām va K₃, guru K₂P, gurun J₃, gurun K₅ • natvā] SMVK₅ γ ; matvā μ UT $\alpha_2K_3J_2J_4K_4PFC$, om. K₁, nattvā K₂, mattvā J₃ • samāśrayet] AJ₇ UTS $\alpha_1K_3\beta\gamma$; samā[śra]yet J₆, sammāśrayet K₁

1.4c DURLABHĀ KHECARĪVIDYĀ

durlabhā] μ UTS $\alpha_1VJ_3FK_5\gamma$; durlabhā J₂K₄K₂C, durlabham J₄, duralarllabhā P (unm.) • khecarī] codd. • vidyā] μ UTS $M_2J_4K_4K_2PJ_3FK_5C\gamma$; vīdyā α_2V , mudrā α_3

1.4d TADABHYĀSAŚ CA DURLABHAH

tad] μ UTS $\alpha_1\beta\gamma$; ta[d] K₁, tam K₃ • abhyāsaś] S $\alpha_1\beta_1FK_5$; abhyāsam μ , abhyāso U-T, [abhyā]sāś K₁, a*dn*īvā K₃, abhyāsas K₂B, abhyāsa PJ₃C γ_2 W₂, abhāso R • ca] μ S $\alpha_1\beta_1FK_5$; pi UTR, sāś K₃, ta K₂, tu B; °syā PC γ_2 W₂, su° J₃ • durlabhaḥ] UTS $\alpha_1V-J_3FK_5\gamma_2RB$; durlabham μ W₂, durlabhā α_3 , durlabhaḥ J₂K₄PC, durlabhaḥ J₄, durlabhaḥ K₂

1.5a ABHYĀSO MELAKAM CAIVA

abhyāso] MFB; abhyāsa μ K₃, abhyāsam UTS $\alpha_2K_1\beta_1K_2PJ_3K_5C\gamma_1$ • melakam] S; melanam μ UT $\alpha_1K_1\beta\gamma$; metvanim K₃ • caiva] codd.

1.5b YUGAPAN NAIVA SIDHYATI

yugapan] μ UTS $\alpha_1K_2PK_5C\gamma$; yugayat J₃, yugam yat° F • naiva] μ UTS $\alpha_1J_3K_5C\gamma$, aiva K₂P, °nena F • sidhyati] μ UTS $\alpha_2K_1\beta_1PJ_3K_5C\gamma$; sidhyataḥ M, siddhyati K₃K₂F

1.5c ABHYĀSAMĀTRANIRATO

om. VK₅W₂ • abhyāsa] μ UTS $\alpha_1J_2J_4K_4PJ_3FC\gamma_2RB$; abhyāsam K₂ • mātra] μ UT $\alpha_1-P-J_3FC\gamma_2RB$; nira° S, matra J₂K₄, māna K₂ • nirato] J₆J₇ α_3 ; virato A, niratā UT $\alpha_1J_2J_4K_4K_2PJ_3C\gamma_2RB$, °tā devi S, niratāḥ F

$\mu=AJ_6J_7$

$\alpha=NW_1MK_1K_3$; $\alpha_1=NW_1M$; $\alpha_2=NW_1$

$\beta=J_2J_4VK_4K_2PJ_3FK_5K_6C$; $\beta_1=J_2J_4VK_4$

$\gamma=J_1J_5W_2RB$; $\gamma_1=J_1J_5W_2R$; $\gamma_2=J_1J_5$

1.5d NA VINDETEHA MELAKAM

om. VK₅W₂ • na] μUTSaJ₂J₄K₄K₂PJ₃Cγ₂B; vim° F • vindeteha] μ; vimdamte ha UT, vimdamtīha SMJ₂J₄K₄PB, ca vimdamti N, ca vimdati W₁, vindatīha α₃C, vimdati sa K₂, vidamtiha J₃, °damti na ca F, vadamtīhi J₁R, vidamti ha J₅ • melakam] μα₃J₃; melanam UTSα₁J₂J₄K₄K₂PFCγ₂RB

1.6a ABHYĀSĀL LABHATE DEVI

om. J₃W₂ • abhyāsāl] μα₃; abhyāsam UTSα₁β₁K₂PFK₅Cγ₂R, abhyāso B • labhate] A UTSα₁J₂VK₄K₂PFK₅CJ₁; labhyate J₆J₇J₄RB, late J₅ • devi] μTSα₁J₂J₄K₄K₂PFK₅Cγ₂-RB; brahma U, devim α₃, devī V

1.6b JANMAJANMĀNTARE KVA CIT

om. J₃W₂ • janma] μUSαβ₁K₂PFK₅Cγ₂RB; yogī T • janmāntare] μUTSaJ₂J₄K₄K₂-PFK₅Cγ₂RB; janmāmtara V • kva] μUTSαβ₁PFK₅Cγ₂RB; pi K₂ • cit] μUTSαβ₁PF-K₅Cγ₂RB, ca K₂

1.6c MELAKAM JANMANĀM TAT TU

om. Ma₃J₃J₁R • melakam janmanām tat tu] melane bhujagānām ca A, melanam bhujagā nāma J₆, melanam bhujagānām ca J₇, melanam janmanām tat tu U, melanam tatvajanmī-ram T, abhyāsamātraniratā Sα₂J₂VK₄K₂PK₅CJ₅W₂B, abhyāsamārganiratā J₄, abhyāsa-mātraniratāḥ F

1.6d ŚATĀNTE 'PI NA LABHYATE

om. Ma₃J₃J₁R • śatānte 'pi na labhyate] UT; janmāmte tu na labhyate μ, na ca vimdamti melanam SNJ₄, na ca vimdati melanam W₁, na ca vimdamti melakam J₂K₄PFK₅CB, na ca vimdati melakam V, na vimdati hi melanam K₂, na ca vidamtti melakam J₅, na ca vidamti melakam W₂

1.7a ABHYĀSAM BAHUJANMĀNTE

om. Saβγ • abhyāsam] μU; abhyāsa T • bahujanmānte] UT; vahujanmāmte μ

1.7b KR̄TVĀ SADBHĀVASĀDHITAM

om. Saβγ • kr̄tvā] μUT • sadbhāvasādhitam] A; tadbhāvasādhitam J₆J₇U, tadbhāva-sādhitaḥ T

1.7c MELAKAM LABHATE DEVI

om. K₂J₁R • melakam] Sa₂α₃J₂VK₄PJ₃FK₅CJ₅W₂B; melake μ, melanam UTMJ₄ • labhate] μUTSαβ₁PFK₅CJ₅W₂B; labhyate J₃ • devi] μSα₁K₃J₂J₄K₄PFK₅CJ₅W₂; kaś cid U, devī TK₁VJ₃, yogī B

1.7d YOGĪ JANMĀNTARE KVA CIT

om. K₂J₁R • yogī] μUTα₁J₂J₄K₄PJ₃K₅CJ₅W₂; janma S, yoge α₃, yogi V, yo* F^{ac}, yoga F^{pc}, devi B • janmāntare kva cit] codd.

1.8a YADĀ TU MELAKAM KAMĪ

yadā] UTSαβ₁PJ₃FK₅K₆Cγ; tadā μR, mela° K₂ • tu] UTSαβγ; tan μ • melakam] ATSa₂α₃β₁J₃FK₅K₆Cγ; malakam J₆J₇, melanam U, labhate M, °nam yadā K₂, melaka P kāmī] SW₁α₃β₂W₂B; karma μ, yogī UTR, caiva N, devi M • tadā śivatvam āpnoti vimuktah samsṛtvāt* add. A

1.8b LABHATE PARAMEŚVARI

labhate] μUTSα₂α₃β₁K₂PFK₅K₆CB; melanam M, labhyate J₃γ₁ • parameśvari] μSN-MK₅K₆Cγ₁; guruvaktrataḥ U, parameśvarī TW₁PJ₃F, paramesvarīm α₃, paramesvarī J₂, paramesvari J₄VK₄B, parameśvarīm K₂

1.8c TADĀ TAT SIDDHIM ĀPNOTI

tadā] μUTSaβJ₁W₂RB; nadā J₅ • tat siddhim] μUTSaJ₄VK₄PJ₃K₅K₆γ; tatt siddhim J₂, siddhim av° K₂, tac ciddhim F, tat siddham C • āpnoti] codd.

1.8d YAD UKTAM ŚĀSTRASAMTATAU

yad] μUTSaβ₁K₂PFK₅K₆Cγ, yath° J₃ • uktam] μTSαβ₁K₂PFK₅K₆Cγ; uktā U, °oktam J₃ • śāstra] μUTSaβ₁K₂J₃FK₅K₆Cγ; śāstram P • samtatau] μUTSaJ₂VK₄K₂FK₅C;

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

sam̄matau J₄, satato P, sam̄matāṁ J₃, sam̄tataiḥ K₆, sattamaiḥ J₁W₂RB, sattameḥ J₅

1.9a GRANTHATAŚ CĀRTHATAŚ CAIVA

granthataś] μUSW₁α₃VPJ₃FK₅K₆CB; srjatam̄ T, gram̄thatas N, abhyāsā M, gram̄thatāś J₂K₄, gram̄thatam̄s J₄, gram̄thād ā° K₂, grathataś γ₁ • cārthataś] μUSW₁α₃J₂VK₄PF-K₅K₆C; cāryatam̄ T, vārthataś N, chāstrataś M, cāryataś J₄K₂J₃γ₂W₂B, c[ai]va yad]R • caiva] μUTSαβγ₂W₂B; [u]ktam̄ R

1.9b MELAKAM LABHATE YADĀ

melakam̄] TSa₂α₃J₂J₄VK₂PJ₃FK₅K₆γ; labhate μ, melanam̄ UM, melam̄kam̄ K₄ • labhate] UTSaJ₂VK₂PFK₅K₆C; melakam̄ μ, labhave J₄, labhyate J₃γ • yadā] J₆UTSαβγ; tadā AJ₇

1.9c TADĀ ŚIVATVAM ĀPNOTI

tadā śivatvam̄] codd. • āpnoti] μUTSα₂α₃βJ₁W₂RB; āpno M (unm.), āproti J₅

1.9d VIMUKTAH SAMSRTER BHAYĀT

vimuktah] μ; nirmuktah USaJ₄VK₄K₂PK₅K₆Cγ, nirmuktas T, nirmuktam̄ J₂, niryuktah J₃, nirmukta F • samsṛter] Sa₁J₂VK₄FK₅CB; samsṛti μα₃, sarvasam° U, samsṛti T, samsṛte J₄, sa mṛter K₂J₃γ₂R, sa mṛte P, sa sr̄ter K₆, sammṛter W₂ • bhayāt] Sa₁βγ; vṛtān A, vṛta*j*āt J₆, vṛtāt J₇, °sr̄teh U, prajāt Ta₃

1.10a ŚĀSTRAM VINĀ SAMĀBODDHUM

śāstram̄] μUSαβ₁J₃FK₅K₆γ; śāstra T, śāstram̄ K₂PC, vinā B • vinā] μUSαβγ₁; vinna T, śāstram̄ B • samāboddhum̄] Sa₂F; samāvoḍhum̄ A, samāvoḍham̄ J₆J₇, pi samboddhum̄ U, pi sambhoktum̄ T, bodhayitum̄ M, samam̄ āvoddhum̄ K₁ (unm.), masāvoddhum̄ K₃, samāvoddham̄ J₂K₂, samāvoddhum̄ J₄K₄K₅K₆C, samāboddhu V, samāvo*ddhum̄*P, samāvodhum̄ J₃, samobodham̄ J₁, samovoddham̄ J₅, samoboddhum̄ W₂B, sa[mā]voddham̄ vai R (unm.)

1.10b GURAVO 'PI NA ŚAKNUYUH

guravo pi] μUTSNM₃J₄VFK₅C; gur*u*vo pi W₁, guruvo pi J₂K₄K₂J₃K₆, guruvo *pi* P, gurur api γ₁, guror api B • na] codd. • śaknuyuḥ] μUTSaVK₄K₂PJ₃K₅Cγ₂W₂; śaknayuḥ J₂F, śa*kn*uyuḥ J₄, śakyayuḥ K₆, śaknuyu R, śaknuyat B

1.10c TASMAṬ SUDURLABHATARĀM

tasmāt] μUTSα₂α₃β₁PJ₃FK₅K₆Cγ; tasmād M, tasmāc K₂ • sudurlabha°] J₆UTSα₃J₂V-K₄J₃FK₅B; sa durlabha° AJ₇γ₁, tu durlabha° α₂, dhi durlabhata° M (unm.), sudullabham° J₄ (unm.), ca durllabha° K₂, sudurllabha° PC, sa durllabha K₆ • taram̄] codd.

1.10d LABHYAM ŚĀSTRAM IDAM PRIYE

om. T • labhyam̄] AJ₆Uα₃; labhyām̄ J₇, tebhyāḥ Sa₁β₁K₂J₃K₅K₆Cγ, tyebhyāḥ P, tebhyā F • śāstram̄] μUSαJ₂VK₄K₂PJ₃FK₅K₆γ; śāstram̄ J₄, śāstram̄ C • idam̄] μGUTSα-β₁K₂PJ₃FK₅Cγ; idam̄ K₆ • priye] μSaJ₂J₄VK₂J₃FK₅K₆Cγ; mune U, priyo K₄, priye P

1.11a YĀVAN NA LABHYATE GRANTHAS

om. T • yāvan] μUSaJ₂VK₂PJ₃FK₅K₆Cγ; yāvat J₄, pāvan K₄ • na] μUSaJ₂VK₄K₂-PJ₃FK₅K₆Cγ; ta J₄ • labhyate] J₆J₇Uα₃J₄J₃; labhate Aa₁VK₂PFK₅K₆Cγ, labh[y]ate S, llabhyate J₂K₄ • granthas] μSα₂VK₆γ; śāstram̄ U, gram̄tham̄ Ma₃K₅, gram̄tha J₂J₄K₄, gram̄thāḥ K₂, grathas P, śāstra J₃, gram̄thahs F, granthas C

1.11b TĀVAD GĀM PARYATED IMĀM

om. T • tāvad] μUSMW₁α₃β₁K₂PJ₃FK₅C; tāvan NW₁^{ac}, tād K₆ (unm.), tāvat γ • gām] μUSMW₁α₃β₁PJ₃FK₅K₆C; na NW₁^{ac}, a° K₂, pa° γ • paryated] μUSαβ₁PJ₃FK₅K₆C; °pi [ryarṣtid] [ighnām] yathā K₂ (unm.), °ryatate γ • imām̄] μSa₁β₁PJ₃FK₅C; yatih U, iśām̄ α₃, vidyām̄ K₂ (unm.), imā K₆, diśā γ₂W₂, diśām̄ R, diśāḥ B

1.11c YADĀ SA LABHYATE DEVI

om. T • yadā] μUSαβ₁K₂PJ₃FK₆J₅W₂RB; yāvat K₅, ya* J₁ • sa labhyate] μ; sam-labhyate USα₃β₁PJ₃γ₂W₂, samlabhate α₂K₂FK₅K₆CR, sa labhate M, ca labhate B • devi] μSa₂β₁K₂PK₅K₆Cγ; śāstram̄ UMα₃, devī J₃F

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.11d TADĀ SIDDHIH KARE STHITĀ

om. T • tadā] *codd.* • siddhiḥ] $\mu USNK_1VFK_5C\gamma$; siddhi W₁K₃J₄K₂J₃, muktiḥ M, sidhīḥ J₂K₄, siddhīḥ P, va siddhi K₆ (*unm.*) • kare] J₆J₇ USαβγ; karai A • sthitā] $\mu USW_1MJ_2J_4K_4K_2PJ_3FK_5K_6CJ_5W_2B$; sthitāḥ Na₃VJ₁R

1.12a NA ŚĀSTREÑA VINĀ SIDDHIR

om. T • na] *codd.* • śāstreñā] $\mu US\alpha_2\alpha_3VJ_3FK_5K_6\gamma$; hi śāstram M, śāstrena J₂, śāstrena J₄K₄K₂, śastrena P, śāstrena C • vinā] $\mu US\alpha_1K_2PK_5K_6C\gamma$; vinā J₃ • siddhir] $\mu U-\alpha_2\alpha_3\beta_1J_3FK_5\gamma$; si[ddhi]r M, siddhiḥ K₂PK₆C

1.12b ATATO 'PI JAGATTRAYE

om. T • atato 'pi] $\mu SaJ_2J_4K_4K_2PJ_3FK_5K_6C\gamma$, drṣṭā caiva U, aṭato hi V • jagattraye] J₇U; jagattraye AJ₆MF^{ac}, jagattrayam Sa₂α₃J₂VK₄PK₆γ₂W₂, jagattrayam J₄K₂F^{pc}K₅, jagattrayam J₃C, jagattrayam RB • abhyāsamātraniratā na ca vimḍam̄ti (vimḍati R) melakam̄ melakam̄ labhate devi yogī janmām̄tare kva cit add. J₁R

1.12c TASMĀN MELAKADĀTĀRAM

om. T • tasmān] $\mu US\alpha_1J_2VK_4K_2PJ_3FK_5K_6C\gamma$; tasmāt J₄ • melaka] AJ₆SαβJ₁RB; meka J₇ (*unm.*), melana U, malaka J₅W₂ • dātāram] $\mu US\alpha_1J_4VK_2PJ_3FC\gamma$; dām̄tāram α₃, tām̄dāram J₂, tādātāram K₄ (*unm.*), dā[ta]ram K₅, dāhram K₆ (*unm.*)

1.12d ŚĀSTRADĀTĀRAM ĪSVARI

om. T • śāstra] $\mu US\alpha_2\alpha_3\beta_1K_2J_3FK_5K_6\gamma$; śā[stra] M, śāstram P, śāśtra C • dātāram] *codd.* • īsvari] $\mu Sa_1J_2K_4PK_5K_6C\gamma$; acyutam U, īvarīm α₃, īsvari J₄V, īvarīm K₂, īsvari J₃F

1.13a TADABHYĀSAPRADĀTĀRAM

om. T • tad] *codd.* • abhyāsa] $\mu USW_1MJ_2VK_4K_2K_5C\gamma$; abhyāsa Na₃J₄J₃FK₆, abhyā P (*unm.*) • pradātāram] $\mu US\alpha_2\alpha_3\beta\gamma$; pradām̄ devi M

1.13b ŚIVAM̄ MATVĀ SADĀ YAJET

śivam̄] J₇UTαβ₁FK₅Cγ; śiva AJ₆K₂PJ₃K₆, gurum̄ S • matvā] $\mu UTS\alpha\beta_1PJ_3FK_5K_6C\gamma$; nattvā K₂ • sadā] $\mu Sa\beta_1K_2PK_5K_6C\gamma$, samā° U, tadā° T, prayo J₃ • yajet] $\mu Sa_1P-K_5C\gamma$; °śrayet U, °śraye T, japeṭ α₃J₂J₄K₄K₂K₆, jayet V, payet J₃, vrajet F

1.13c TANTRĀŚ CA BAHAVO DEVI

om. U • tantrāś] AJ₆; tām̄trāś J₇, mam̄trāś TSα₁βγ, mam̄trāś α₃ • ca] AJ₆TSαβγ; cā J₇ • bahavo] TSα₂VJ₃FJ₁W₂B; bahavo μMa₃J₄K₄K₂PK₅K₆CJ₅R, vahevo J₂ • devi] μSaβγ; divyā T

1.13d MAYĀ PROKTĀH SURĀRCITE

om. U • mayā] $\mu TS\alpha\beta_1PJ_3FK_5K_6C\gamma$; māyā K₂ • proktāḥ] $\mu SaVB$; proktā TJ₄K₄K₂-PJ₃FK₅K₆Cγ₁, pnoktā J₂ • surārcite] $\mu \alpha_2J_2VK_2PJ_3FK_5K_6CJ_5W_2B$; sureśvari T, sureśvari S, purārcite J₄K₄, surārcite J₁R

1.14a NA TEŚU KHECARĪSIDDHIR

om. U • na teṣu] *codd.* • khēcarī] $\mu TS\alpha\beta_1K_2PK_5K_6CW_2RB$; khēcarā J₃, khēcaro γ₂ • siddhir] $\mu TS\alpha\beta_1K_2J_3FK_5K_6C\gamma_2B$; siddhi PR, siddhiḥ W₂

1.14b ĀKHYĀTĀ MR̄TYUNĀŚINĪ

om. U • ākhyātā] J₆J₇SW₁Ma₃β₁K₂J₃FK₅K₆C; ākṣyātā A, āpyātām̄ T, ākhyāto N, vā-khyātā P, vīkhyātā° γ • mr̄tyunāśinī] J₆J₇TSαβ; mr̄tyunāśanī A, °mr̄avāśinī γ

1.14c MAHĀKĀLAM̄ CA MĀRTANDĀM

om. U • mahākālam̄ ca] *codd.* • mārtāṇḍam̄] J₆Sα₁K₁J₄K₅B; mārttaṇḍam̄ AJ₂VK₄, mārttam̄dām J₇K₂PK₆CJ₁, mārttāṇḍam̄ T, mārttāṇḍam̄ K₃, mārtam̄do J₃, mārtāṇḍa F, mārttāṇḍam̄ J₅R (*unm.*), mārtāṇḍam̄ W₂

1.14d VIVEKĀDYAM̄ CA ŚĀBARAM

om. U • vivekādyam̄] $\mu \beta\gamma$; vivekārtham T, vivekāḍhyam S, vivekākhyam α • ca] *codd.*; su° S^{ac} • śābaram] conj.; śābharam A, śāmvaram J₆J₇, śāmbhavam TSα₁β₁PK₅K₆γ, śobhanam α₃, śāmbhavam K₂, śāmbhava J₃, śāmbhavam C

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.15a VIŚUDDHEŚVARASAMJÑAM CA

om. $U \bullet$ viśuddheśvara] $\mu TSN\alpha_3 J_4 VK_2 PJ_3 K_5 K_6 C\gamma$; viśuddheśva[rā] W_1 , [tamtram] viśuddha M, viśuddhośvara J_2 , viśuddheśvaram K_4 (*unm.*), viśuddeśvara F \bullet samjñam] $\mu S\alpha\beta\gamma$; tamtram T \bullet ca] *codd.*

1.15b TATHĀ VAI JĀLAŚAMVARAM

om. $U \bullet$ tathā] $\mu S\alpha_2\alpha_3\beta\gamma$; tathya T, śāstram M \bullet vai] $\mu S\alpha\beta\gamma_2 W_2 B$, ve TR \bullet jālaśamvaram] $\mu J_2 K_4 PK_5 C$; jālaśambaram α_2 , °tālaśambaram T, jālaśabaram S, jālasamjñitam M, jālamamvare α_3 , jāla[śam]varam J_4 , jālasamvaram VK_2 , jālam eva ca J_3 , jālasambharam F, jālaśamva[rām*] K_6 , jālaśambhavam $J_1 R$, jālaśabhavam $J_5 W_2$ (*unm.*), jālasambhavam B

1.15c ETEŞU TANTRAVARYEŞU

om. $U \bullet$ eteşu] $J_6 J_7 T\alpha_2\alpha_3\beta\gamma$; eteşum A, mamtreşu M \bullet tantra] $\mu \alpha_1\beta_1 K_5$; mamtra $TS\alpha_3 K_2 PJ_3 FK_6 C\gamma$ \bullet varyeşu] $\mu TS\alpha_1\beta_1 PFK_5 K_6 C\gamma$; varyyeşu W_1^{pc} , caryeşu $\alpha_3 K_2$, varşeşu J_3

1.15d TADABHYĀSAH PRAKĀSITAH

om. $U \bullet$ tadabhyāsaḥ] $S\alpha_1 J_2 VK_4 PJ_3 FK_5 K_6 CB$; tadabhyāsa $\mu\gamma_2 W_2$, tadābhyāsa $TK_2 R$, tadābhyāsaḥ $\alpha_3 J_4$ \bullet prakāśitah] $S\alpha VK_2 J_3 K_5 K_6 CW_2 B$; prakāśitam $\mu J_4 K_4$, prakāśataḥ T, prakīrtitah SF, prakāśitam J_2 , prakāśitah P, prakāśitah γ_2 , prakāśita R

1.16a KVA CIT SPAŞTAM TATHĀSPAŞTAM

om. $U \bullet$ kva cit] *codd.* \bullet spaştam] $AT S\alpha_2 J_2 VK_4 J_3 K_5 K_6 C\gamma$; sprştam $J_6 J_7 \alpha_3$, spaştas M, spaiştam J_4 , spam K_2 (*unm.*), spamrṁ P, *spa*ştam F \bullet tathāspaştam] $TS\alpha_2 K_1 J_4 VK_4 - K_2 PJ_3 FK_5 K_6 C\gamma$; tathāspaşa A, tathāspr̄ $J_6 J_7$ (*unm.*), tathāspaştah M, tathāpyaştam K_3 , tāthāspaştam J_2

1.16b KVA CIT TANMELAKĀDIKAM

om. $U \bullet$ kva] *codd.* \bullet cit] $\mu TSNMK_1\beta_1 PJ_3 FK_5 K_6 C\gamma$; ci $W_1 K_2$, cin K_3 \bullet tan] $TS\alpha_1 K_1 F$; tam $\mu J_2 VK_4 K_2 PK_5 K_6 C\gamma_2 W_2 B$, *om.* K_3 , ta J_4 , *t*an J_3 , a R \bullet melakādikam] $ATS\alpha_1\beta\gamma$; melakādik $J_6 J_7$ (*unm.*), melakādhikam α_3

1.16c ASMIN TANTRAVARE DIVYE

om. $U \bullet$ asmin] $\mu SW_1 M\alpha_3 J_2 K_2 J_3 FK_5 K_6 C\gamma$; asi T, asmiṁs N, asmi $J_4 P$, asmit VK_4 \bullet tantravare] $S\alpha_1\beta_1 K_2 J_3 FK_5 K_6 C\gamma$; tamtre vare AJ₇, tamtrai vare J_6 , bhyo javare T, mamtravare α_3 , ttamtravare P \bullet divye] $\mu TS\alpha J_4 VK_4 K_2 PFK_5 K_6 C$; di*vy*ē J_2 , dīvye J_3 , devyam $\gamma_2 W_2$, devi RB

1.16d MELAKĀDI PRAKĀSITAM

om. $U \bullet$ melakādi] $\mu TS\alpha\beta_1 J_3 FK_5 K_6 C\gamma$; mekādi $K_2 P$ (*unm.*) \bullet prakāśitam] $\mu TS\alpha_1\beta\gamma$; prakāśate K_1 , prakāśite K_3

1.17a YAD YAJ JÑEYAM BHAVET KIM CID

om. $U \bullet$ yad yaj jñeyam] S; yady ajñeyam AJ₇^{pc} $\beta_1 BF^{pc}$, ya*dy* ajñeyam J_6 , yady ejñeyam J₇^{ac}, yad yad jñeyam TF^{ac} $K_5 C$, yadi jñeyam α , yad yat jñeyam K_2 , yady aheyam P, yad ajñeyam J_3 , yad yad veyam K_6 , yady abhayam $J_1 R$, yad yad jñayam J_5 , yad yad a*yam W_2 \bullet bhavet] $\mu TS\alpha\beta_1 K_2 PFK_5 K_6 C\gamma$; bhave J_3 \bullet kim cid] AW₁ MK₁ PFK₅ C γ ; kim ci J₆ J₇ K₃ VK₄ K₂ J₃, kim cit TJ₂ K₆, loke S, kim cird N, kim cita J₄

1.17b DURJÑEYAM KHECARĪMATE

om. $U \bullet$ durjñeyam] $\mu TS\alpha_1 J_2 K_4 K_2 J_3 K_5 C$; durjñeyā α_3 , durgeyam J_4 , durjeyam V, *ga*rjñeyam P, dur*jñ*eyam F, tajñeyam K_6 , gurujñeyam $\gamma_2 W_2$ (*unm.*), garujñeya R (*unm.*), gurugam° B \bullet khecarī] $\mu TS\alpha_2 J_2 VK_4 K_2 PJ_3 FK_5 K_6 C\gamma_1$; khecarīm J_4 , °yam ca khe° B \bullet mate] $\mu TJ_4 K_2 J_3 F\gamma_1$; °m ḥte S $\alpha_1 J_2 VK_4 PK_5 K_6 C$, matā α_3 , °carī B

1.17c TAT TAT SARVAM IHĀSMĀBHIS

om. $U \bullet$ tat tat sarvam] $TS\alpha_2\alpha_3 J_2 J_4 K_5 K_6 CJ_1 R$; tataḥ samyag μ , tat tat sarvam MK₂, tat ta sarvam V, tataṭ sarvam K₄, tataṭ sarvā P, tat sarva J₃ (*unm.*), *tattvas* sarvam

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

F, tatat samrvam J₅, tat tat sarvam W₂, mate tat sar° B • ihāsmābhīs] μSα₂α₃J₂J₄-VFK₅; ihāsmābhīh Tγ₁, mayā devi MJ₃, ihasmābhīs K₄, mahātmābhīs K₂P, ahāsmābhīs K₆, ihātmābhīs C, °vam āsmābhīs B

1.17d TAVA PRĪTYĀ PRAKĀŚITAM

om. U • tava] *codd.* • prītyā] TSα₁K₁J₄VK₄K₂PJ₃FK₅K₆Cγ; devi μ, śamtyā K₃, protyā J₂ • prakāśitam] μTSα₁β₁K₂PFK₅K₆Cγ₂W₂B; prakāśite α₃, prakāśyate J₃, prakāśitam R

1.18a TASMAC CHĀSTRAM PRALABHYETA

om. U • tasmāc] J₆SK₂FK₅; tasmā AJ₇α₁β₁PJ₃Cγ₂W₂B, tasmāt T, tada α₃, tasmā dṛ K₆ (*unm.*), tasmā R • chāstram] μSα₁β₁J₃K₅γ₂W₂B, śāstram Ta₃, chastram K₂PR, cāstram F, chāstra K₆, chāstram C • pralabhyeta] μα₃FR; pralabhyaitan SNMJ₄VK₄K₅Cγ₂W₂B, pralibhyate T, pralabhyaitat W₁J₂, pralabhate K₂, pralabhyetan P, prayatnena J₃, pralabhyeta*m* K₆

1.18b MAYOKTAM IDAM ADBHUTAM

om. U • mayoktam] μTSα₁J₄VK₄K₂PJ₃FK₅K₆Cγ; yathoktam α₃, mayoktam J₂ • idam] μTSα₁J₄VK₄K₂J₃FK₅K₆Cγ; idam J₂P • adbhetam] *codd.*

1.18c GOPANIYAM MAHEŚĀNI

om. UNMα₃ • gopaniyam] μSW₁J₄K₄K₂PFK₆Cγ; guhyād guhyam T, gopaniyam J₂, suguhyatvān VK₅, goyaniyam J₃ • maheśāni] TSW₁J₂K₂PFK₅K₆Cγ; suguptatvā A, suguhyatvān maheśāni J₆K₄ (*unm.*), suguptatvān maheśāni J₇ (*unm.*), maheśānī J₄J₃, mahāśāni V

1.18d NA SARVATRA PRAKĀŚITAM

om. UNMα₃ • na sarvatra] μ; samyak satyam T, yataḥ sarvam SW₁K₂K₆Cγ₂RB, samyak sarvam J₂J₄K₄K₅, samyak sarva V, yataḥ samrvā P, yataḥ sarva J₃W₂, yatas sarvam F • prakāśitam] μSW₁β₁J₃FK₅K₆γ; prakāśyate T, prakāśitam K₂PC

1.19a MANMUKHĀMBURUHĀJ JĀTAM

om. U • man] μTSα₁K₂PJ₃FK₅C; tan K₆γ • mukhāmbu] F; mukhāmbu μα₃J₄K₄J₃-K₅K₆CJ₅RB, mukhālbhū T, mukhāmbu Sa₂VJ₁W₂, mukhāmbho M, mukhāmcu J₂, mukhā-mvu K₂, mukhāmvu P • ruhāj] μSα₂J₂K₄K₂PJ₃FK₅K₆Cγ₂W₂B; rihā T, ruhā J₄V, ruhā R • jātām] μTSα₂J₄K₄K₂PFK₅K₆Cγ; jātām V, jyatām J₃

1.19b YAS TU ŚĀSTRĀMR̄TAM VADET

om. U • yas tu] μSα₁β₁K₂PFK₅Cγ; yas T (*unm.*), tathā α₃, yās tu J₃, yas tū K₆ • śāstrāmr̄tam] μTSα₂β₁J₃FK₅K₆CJ₅W₂B; śāstrām idam MK₁, śāstram idam K₃, śāstram ṛtam K₂R, śāstrāmmr̄tam P, śāstraṁ ṛtam J₁ • vadet] μα₃; ca tat T, dadet SNW₁PK₅γ, dahet W₁^{ac}, dadat MJ₂K₄K₂PK₆C, dadat V, mahat J₃, dhadhat F

1.19c SA EVA HI GURUH SATYAM

om. U • sa] *codd.* • eva] μSα₁β₁PJ₃FK₅K₆Cγ; vai gu° T, caiva α₃, evam K₂ • hi] μSα₁β₁; ruś T • guruḥ] J₆SαVPJ₃K₅CJ₅W₂RB; guru AJ₇J₂J₄K₄J₁, ca vai T, guro K₂, gurus F, ruh K₆ (*unm.*) • satyam] μSα₃β₁; samyak T, satyam α₁

1.19d ARTHATO VETTI YAH PUNAH

om. U • arthato vetti] μTSα₃J₂K₄PJ₃FK₆Cγ; vedayad yah pu° N, vedayed yah pu° W₁, yo vetti ca pu° M, arthatau meti J₄, arthatā vetti V, hy arthato vetti K₂, arthato citti K₅ yah] μSα₃β₁K₂PFK₆K₅γ₂W₂B; tam T, °nah α₁, yat J₃, ya C • punah] μTSα₃β₁W₂B; puna R

1.20a SA CĀDHIKATAMAḥ KHYĀTO

om. UNM • sa] μSF; na TW₁α₃J₂VK₄K₂PJ₃K₅K₆Cγ, ta J₄ • cādhika] ATSW₁J₂K₂P-K₅Cγ; cādhikah J₆J₇, vādhika K₁J₄VK₄J₃, vādhikas K₃, hityadhi F, cā[dhi]ka K₆ • tamah khyāto] S; samākhyāto μ, s*mākhyāto T, tamākhyāto W₁K₃PJ₃K₆CJ₅RB, *ta*mākhyāto K₁, tamākhāto J₂VK₄, tamayākhyāto J₄, mayākhyāto K₂, kamākhyāto F, tayākhyāto K₅, [ta]mākhyāto J₁, ttamākhyāto W₂

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.20b GURUR NĀSTI TATO 'DHIKAH

om. UNM • gurur] SW₁α₃J₂VK₄PJ₃FK₅γ; na gu° μ, gurun T, gurura J₄ (*unm.*), guror K₂, guru K₆, gur C (*unm.*) • nāsti] TSW₁α₃βγ, °rus te° μ • tato] TSW₁α₃βγ; °na cā° μ • 'dhikah] μTSW₁α₃βγ, kah G (*readings from G start here*)

1.20c LABDHVĀ ŚĀSTRAM IDAM GUHYAM

labdhvā] GUTSMVFK₅; lavdhā AJ₇K₁J₂K₄PC, la*dhv*ā J₆, labdha α₂W₂, luddhā K₃, ladhvā J₄K₆, lavdha K₂J₁, labdhā J₃B, ladhva J₅, la* R • śāstram] μGUTSαβ₁J₃F-K₅K₆γ; śāstramm K₂, śāstram PC • idam] J₆J₇GUSαβγ; ihām A, idam T • guhyam] GSα₂VK₄J₂FK₅K₆γ; guhyam μ, mahyam U, mahyam T, guhyam J₄PC, guhyem K₂

1.20d ANYEŚĀM NA PRAKĀŚAYET

anyeśām] μUTSαβ₁K₂PJ₃FK₅CJ₁RB; anyeśān G, anyeśā K₆J₅W₂ • na] J₆GUTSαVK₂P-J₃FK₅K₆Cγ; ma AJ₇, tat J₂K₄, nat J₄ • prakāśayet] AJ₆GUTSαJ₂J₄K₄K₂PJ₃FK₅K₆Cγ; kāśayet J₇ (*unm.*), prakāśate V

1.21a SUVICĀRYA PRAVAKTAVYAM

om. GU • suvicārya] μSMα₃J₄VK₄PFK₅K₆; vicāryeva T, suvicāryā α₂, sucicārya J₂, suvicāryya K₂, suvicārah J₃, suvircārya C, savicārya γ₂W₂, sarvav*a*[rya] R, samyag vicā° B • pravaktavyam] μTSα₃β₁FK₅; pravaktavya NM, pravaktavyam W₁, prakarttavyam K₂PK₆Cγ₂, prakarttavyah J₃, prakarttavyam W₂R, °rya kartavyam B

1.21b ETANMĀRGOPAJĪVINĀM

om. GU • etan] SPFK₆CJ₁W₂RB; eka μ, etad T, esa α₁β₁K₅, ekam α₃, etat K₂, tena J₃, ettan J₅ • mārgo] μSαβ₁K₂PJ₃K₅K₆CJ₁R; ātmo T, mā* F, mārge J₅W₂B • pajīvinām] SNMβ₁FK₅K₆C; pajīvinā μJ₃, pajīvinam TK₁, pi jīvanam W₁γ₁, pajīvitam K₃, prajīvanām K₂, pajīvīnām P, ca jīvanam B

1.21c YA IDAM PARAMAM ŚĀSTRAM

om. U • ya idam] TSW₁Mα₃β₁PJ₃FK₅K₆C; ṣatpadam μ, prakāśi° G, ya imam N, japa-dam K₂, iyame γ₂W₂, ichami° R, idam e° B • paramam] J₆J₇TSαJ₂J₄K₄K₂FK₅K₆C; parasam A, °tam yadi G, praramam V, parama P, śrūṇumyā J₃, °dam param J₁R, °dam para J₅W₂ • śāstram] μTSαβ₁K₂PFK₅K₆γ; punar G, chāstram J₃, śāstram C

1.21d YATRA TATRA PRAKĀŚAYET

om. U • yatra] TSαβγ, yathā μ, mūdhe° G • tatra] S^{pc}α₃β₁K₂PJ₃K₅K₆Cγ; tathā μ(*unm.*), °nātmā° G, kutra TS^{ac}α₁, yatra F • prakāśayet] μTSαβ₁PJ₃FK₅K₆Cγ; °bhītā-tinā G, prakāśayat K₂

1.22a SA ŚIGHRAM BHAKṢYATE DEVI

om. U • sa] μGTSα₁K₁β₁PJ₃FK₅K₆Cγ; śa K₃, tam K₂ • śighram] μGTSαβ₁PJ₃F-K₅K₆Cγ; śīvram K₂ • bhakṣyate] μSNMJ₂VK₄FK₅K₆B; vadyate G, bhakṣito T, labhyate W₁, bhakṣayed α₃γ₂W₂, bhyakṣyate J₄, bhakṣate K₂PJ₃, bhakṣyete C, takrayed R • devi] μGSαβ₁K₂PFK₅K₆Cγ; devi TJ₃

1.22b YOGINĪBHIIH ŚIVĀJÑAYĀ

om. U • yoginībhiih] μSaJ₂J₄VK₂PK₅K₆Cγ; yoginībhiś G, yośīmtobhiḥ T, yoginīśoḥbhiiḥ K₄ (*unm.*), yoganībhiih J₃, yoginībhiiḥ F • śivājñayā] μTSαβ₁PJ₃FK₅K₆Cγ; śivājñayā G, sivājñayā K₂

1.22c GRANTHIM NODGRANTHAYED ASYA

om. U • granthim] em.; gramthi μ, gramtham GSαJ₄VK₄PJ₃FK₅K₆CB, śrajam T, grātham J₂K₂, grāmtha γ₁ • nodgranthayed asya] μ; samarpayet tasya G, sadāccayekṛṣya T, tu nārpayed devi SPK₅K₆C, samarpayed asya NM, samarpayed asya W₁, samārpaye*d y*asya K₁, samārpayed yasya K₃, tu nāryayad devi J₂, tu nārcayedevi J₄, ju nārpayed devī V, tu nārpayed devi K₄, tu nāryayed devi K₂, tu nāye devi J₃ (*unm.*), tu nārcayed devi F, tu cārcayed devi γ₂B, tu cārcayad devi W₂, tu cāryayad devi R

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ₁=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.22b VINĀ KAULIKATARPAÑĀT

om. *U* • vinā] $\mu GS\alpha\beta_1PJ_3FK_5K_6C\gamma$; vinna T, nāsti° K₂ • kaulika] $\mu S\alpha\beta_1PJ_3FK_6C\gamma$; ca guru G, kauṣaka T, °ke kaula K₂, śamkara K₅ • tarpañāt] $\mu GSJ_2J_4K_4J_3FJ_1W_2RB$; darpañam T, tarpañam α, tarppañāt VK₂C, tarppanāt P, pūjanāt K₅, tarpanāt K₆, tarpañāt J₅

1.23a PŪJITAM ŚUBHAVASTRASTHAM

om. *U* • pūjitañ] $\mu GS\alpha J_4VK_4K_2J_3FK_5K_6C\gamma$; pūjite T, pujitam J₂P • śubha] $J_6S\alpha\beta_1K_2PFK_5C\gamma$; subha AJ₇J₃, śubhra G, tu bha° T, bha K₆ (*unm.*) • vastrastham] $\mu \beta_1FK_5K_6CB$; vastreṇa GSα₁, °vet svastham T, vastrastha α₃, vaśtrastham K₂P, vachāstram J₃, vastustham J₁W₂R, vāstustham J₅

1.23b DIVYADHŪPASUDHŪPITAM

om. *U* • divya] $\mu GS\alpha\beta_1K_2PJ_3FK_5K_6\gamma_2W_2B$; divyair T, divyavya C, ditya R • dhūpa] $\mu GaJ_4VK_2PJ_3FK_5K_6C\gamma$; dhūpasi TS, dhupais J₂, dhūpasis K₄ • sudhūpitam] $\mu G\alpha_1K_3J_4PJ_3FK_5\gamma$; ca dhūpīteḥ T, ca dhūpitam S, sudhūpitam K₁C, tu dhūpitam J₂K₄, susdhūpitam V, sudhūpitam K₂, sudipitam K₆

1.23c ŚRĀVAYED VIJANASTHĀNE

om. *U* • śrāvayed] J₆J₇GTSW₁Mα₃β₁J₃FK₅K₆Cγ₂W₂B; śrāvañed A, śrāvaye[t] N, śrāvayed K₂PR • vijana] GTMα₃β₁W₂RB; vijane μ, vijasam° SW₁, dvijasam° N, dijana J₅ • sthāne] *codd.*

1.23d YOGINE YOGAŚĀLINE

om. *U* • yogine] $\mu GTS\alpha_2\alpha_3\beta_1PJ_3FK_5K_6$; yoginī M, yogīno K₂, *om.* C, yogino γ₁, yoginā B • yogaśāline] $\mu GTM\alpha_3J_3K_5\gamma$; yogaśīline SNJ₂K₄PFC, yogaśīlane W₁J₄VK₆, yogasīlane K₂

1.24a YASMINN APŪJITAM ŚĀSTRAM

om. *U* • yasminn] J₆TSα₂β₁K₂J₃FK₅; yasmin AGJ₁W₂RB, yasmīñ J₇PK₆C, yasmi J₅ • apūjitañ] $\mu S\alpha J_4VK_4K_2PJ_3FK_5K_6C$; nu pūjitañ G, aprajitañ T, apujitañ J₂, vai pūjitañ γ • śāstram] GSαFK₅K₆Cγ; śāstram μT, śāstram β₁, śāstram K₂, śāstram P, gratham J₃

1.24b IDAM TIṢTHATI VAI GRHE

om. *U* • idam] $\mu GS\alpha\beta_1PJ_3FK_5K_6C\gamma$; yadi T, ida K₂ • tiṣthati] GSα₁K₅K₆CB; tiṣtamti μTJ₄J₅, tiṣtati α₃J₂VK₂PFJ₁R, tiṣta K₄ (*unm.*), tiṣthamti J₃W₂ • vai grhe] J₆J₇Sα₃β₁-K₂PFK₅K₆Cγ₁; vigahe A, *om.* G, vai grahe T, caiva hi α₂, sundari M, ve grahe J₃, ya*he B

1.24c TATRĀGNIRUGGRAHĀRĀTI

om. GU • tatrāgnī] $\mu TS\alpha_2\alpha_3J_2J_4K_4K_2PJ_3FK_5K_6C\gamma$; tadāgni M, tatrāsi V • ruggra] SJ₃K₅; rudga AJ₆, rudgr̄ J₇, cora° T, rugra α₂J₂K₄K₂FCB, vārrā M, rugna α₃, rugrā J₄, rugma V, ruggna P, stagra K₆, rugna γ₂W₂, *gna R • hārāti] Sα₂β₁FK₅W₂B; hārātri μα₃, °jā pīdā T, rātīñām M, grāhārtti K₂, hārārtti PK₆C, hārārti J₃, hārātti γ₂R

1.24d PĪDĀ BHAVATI NIŚCITAM

om. GU • pīdā] $\mu S\alpha J_2VK_4K_2PFK_5K_6C\gamma$; bhava° T, pīthā J₄, pādā J₃ • bhavati] $\mu S\alpha\beta\gamma$; °ty eva hi T • niścitatam] $\mu S\alpha\beta_1PJ_3FK_5K_6C\gamma$; niścayam T, bhīścitam K₂

1.25a YATREDAM PŪJITAM GRANTHAM

om. GU • yatredam] Sα₂PFK₅K₆; yatremañ μ, yatrāyañ TB, yan nedam K₂, yatreham J₃, tatredam C, yatreyañ γ₁ • pūjitañ] $\mu S\alpha J_4VK_4K_2PJ_3FK_5K_6C$; pūjītāś T, pujitam J₂, pūjite γ • grantham] $\mu S\alpha_3J_2VK_4K_2PJ_3FK_5K_6$; cah̄ T (*unm.*), gratham NJ₄, śāstram W₁-MC, gramthe γ

1.25b GRHE TIṢTHATI PĀRVATI

om. U • gr̄he] J₆J₇TSα₂β₁J₄K₄PJ₃FK₅K₆Cγ; grahe AVK₂, *om.* G • tiṣthati] Sα₁K₁-F^pK₅CW₂B; tiṣtati μTK₃J₂VK₄K₂PF^aC₆γ₂R, *om.* G, tiṣtamti J₄J₃ • pārvati] $\mu GS\alpha_1J_2$ -J₄K₄PJ₃F^pK₅γ; pāvati T, pārvatī α₃VF^aC₆, pārvatīm K₂, pārvvatī C

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

1.25c TATRA SARVĀRTHADĀYINYO

om. *U* • tatra] *codd.* • sarvārtha] μ GTS α_1 K₁β₁K₂J₃FK₅K₆C γ]; savārtha K₃, sarvvārtha P • dāyinyo] J₆TS α J₂VK₄PFK₅K₆C γ ; dāyinyau AK₂, dāvinyo J₇, dāyanyo G, dāyinyā J₄, dāyinyo J₃

1.25d VASANTI KULADEVATĀH

om. *U* • vasanti] μ GTS $\alpha_1\beta\gamma$; vasamte α₃ • kula] μ GTS $\alpha\beta_1$ K₂J₃FK₅K₆C γ ; krula P • devatāh] μ GTS α_1 K₁J₂VK₄K₂PFK₆CB; devatā K₃J₄J₃γ₁, devatā[h] K₅

1.26a TASMĀT SARVAPRAYATNENA

tasmāt] μ GUS $\alpha\beta\gamma$; tasmat T • sarvaprayatnena] *codd.*

1.26b GOPANĪYAM VIJĀNATĀ

gopanīyam] μ GUS $\alpha\beta_1$ K₂PFK₅K₆C γ_2 W₂B; goniyam T (*unm.*), gopaniyam J₃, gopanāyam R • vijānatā] μ UTS α_1 J₂J₄VK₂PFK₅C γ ; prayatnatah G, vijānatah α₃, vijānatāh K₄K₆, vijānitā J₃

1.26c YAS TU YOGĪ MAYĀ PROKTĀ

om. *U* • yas tu] Gα₁, yo smin μ, yaś ca T, yasmin Sβ γ , tasmin α₃ • yogī] J₆J₇GT α J₄-VK₄K₂FK₅K₆C; yogi A, yoge S γ , yogo J₂, yog* P, yogā J₃ • mayā proktā] α₂; mayoktāni μ GTS α_3 J₂J₄K₄PJ₃FK₅C γ , imām proktām M, mayoktāti V, mayā proktān K₂, [ma]yo baktā K₆

1.26d IMĀH SIDDHĪH SAMĪHATE

om. *U* • imāh siddhīh samīhate] W₁; samsiddhīni samīhate μ, samsiddhāni samīhate G, samsiddhir na samīhate Tα₃, siddhavākyāni samvadet SK₄PJ₃FK₅K₆CJ₁W₂B, imāh siddhi samīhate N, mayā siddhim samīhate M, siddhivākyāni samvadet J₂, śiddhavākyāni samvadet J₄, siddhavākyāni satvadet V, siddhavācāni samdadet K₂, siddhavākyani samvadet J₅, siddhavākyā samvadeta R

1.27a SA YOGĪ SARVABHĀVENA

om. *U* • sa yogī sarvabhāvena] *codd.*

1.27b GOPAYET PUSTAKAM TV IDAM

om. *U* • gopayet] GTS $\alpha\beta_1$ K₂PFK₅K₆C γ ; gopaye μ, gopani° J₃ • pustakam] μ TS α_1 K₁-J₂J₄VK₂PFK₅K₆C γ ; pustakan G, puktakam K₃, pustakam̄ K₄, °yam vijā° J₃ • tv idam] μ GTS α_4 VK₂PFK₅K₆C γ ; idam J₂, im̄dam K₄ (*unm.*), °natā J₃

1.27c AHAM TASYA GURUR DEVI

om. *U* • aham] μ GTS $\alpha_1\beta_1$ K₂PJ₃FK₅C γ ; hy aham α₃, ahan K₆ • tasya] GTS $\alpha\beta\gamma$; tas tu μ • gurur] GS $\alpha\beta_1$ PJ₃FK₅K₆C γ ; gurum μ, guru T, guror K₂ • devi] μ GSNMJ₂J₄-K₄J₃FK₅K₆γ; devī Tα₃V, ddevi W₁K₂PC

1.27d YATRĀSTE PUSTAKAM SVAYAM

om. *U* • yatrāste] J₆J₇GTS $\alpha\beta_1$ J₃FK₅K₆C γ ; yaśāste A, yatraste K₂P • pustakam] μ -GTS α FK₅γ; pustakah β₁K₂PK₆, pustaka J₃C • svayam] μ TS $\alpha_2\alpha_3\beta_1$ K₂PJ₃FK₆C γ_1 ; tv idam GMK₅B

1.28a GUÑĀGUNAM MAHEŚĀNI

om. *U* • guñāguṇam] J₆S $\alpha\beta_1$ PJ₃FK₅C; guñāśunam AJ₇, guñāguṇā G, guñāguṇau T, guñāguṇa K₂K₆γ • maheśāni] *codd.*

1.28b PUSTAKASYA CA RAKṢĀNĀT

om. *U* • pustakasya] μ GTS $\alpha\beta_1$ PJ₃FK₅K₆C γ_2 W₂B; pustakameye K₂, pustakasy[ai]° R • ca] μ GTS $\alpha_1\beta\gamma_2$ W₂B; tu α₃, °va R • rakṣānāt] GSβ₁K₂PJ₃K₅K₆C γ ; rakṣāne μTa, rakṣānīt F

1.28c PRAKĀTĀM CA MAYĀ PROKTAM

om. *U* • prakātam] μα₁β₁K₂J₃FK₅K₆C; prakātam G, prakāte T, prakāta° S, tat prakātam α₃ (*unm.*), prakātam P, pragātam γ • ca] μ GT $\alpha\beta\gamma$, °tvam S • mayā] μ GT $\alpha\beta\gamma_2$ W₂-B, iti S, maya R • proktam] SNMK₁β₁K₅K₆B; proktam μTK₂PJ₃C γ_1 , proktam GW₁F, śektam K₃

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.28d IDĀNĪM KHECARĪM ŚRNŪ

om. *U* • idānīm] AJ₆GTSαβγ; idānī J₇ • khecarīm] μGTSαJ₂J₄VK₂PFK₅K₆CRB; khecarī K₄J₃γ₂W₂ • śrnū] μTSαJ₂VK₄K₂PJ₃FK₅K₆W₂RB; śrunū G, śnum J₄, ** C, śnuh J₁, śnū J₅

1.29a YATRĀSTE CA GURUR DEVI

yatrāste] μGUTSαJ₄VK₄K₂FK₅K₆Cγ; yamtrāste J₂, yatrāstam P, yaste J₃ (*unm.*) • ca] μGUTMF; sa S^{pc}β₁K₂PK₅Cγ, sad S^{ac}J₃, tva N, tvad W₁, cā α₃, san K₆ • gurur] GUS-αβ₁PJ₃FK₅K₆Cγ; guru ATM^{ac}, gurum J₆J₇, guror K₂ • devi] μGSMK₂J₃FK₅J₅W₂RB; brahman *U*, devī TNJ₄VK₄, ddevi W₁PK₆CJ₁, devīm α₃, ddevī J₂

1.29b DIVYAYOGAPRASĀDHAKAH

divyayoga] μGUTSα₁β₅W₂B; divyayogah α₃, yatrāste pu° J₁R • prasādhakah] μTα₁-β₁K₂PFK₅CJ₅W₂B; prabhāvataḥ G, pradāyakah U, °syā sādhakah S, prasādhaka α₃, prasādakah J₃, prasāddhakah K₆, °stakam svayam J₁R

1.29c TATRA GATVĀ CA TENOKTĀM

tatra] J₆J₇GUTSαβγ; tatrā A • gatvā] *codd.* • ca] μGUSαβγ; tu T • tenoktām] μGTVK₄K₂PK₅K₆CJ₅W₂B; tenokta *U*, tenoktam U^{v1}SαJ₄J₃FJ₁R, tenoktā J₂

1.29d VIDYĀM SAMGRHYA KHECARĪM

vidyām] μUTSJ₄VK₄K₂J₃FK₅K₆CB; divyām G, sampra° α, vidyam J₂P, vidyā γ₁ • samgrhya] μGUTSβγ, °dhārya pra° N, °dhāryya pra° W₁, °dhāryam pra° M, °dāya tra° α₃ • khecarīm] μGUTSβ₁K₂J₃FK₅K₆CB; °yatnataḥ α, khecarī Pγ₁

1.30a TENOKTĀM SAMYAG ABHYĀSAM

tenoktam] GSβ₁K₂PFK₅K₆CJ₁R; tenokte μ, tenoktaḥ *U*, tenokta T, samyag a° α, teno*kl*-am J₃, tenoktām J₅, tenoktām W₂B • samyag] μGUTSJ₂J₄K₂PJ₃FK₅K₆Cγ; °bhāyāsam MK₃, °bhāyāsa° α₂K₁, sammyag V • abhyāsam] μGUTSβ₁PJ₃FK₅K₆Cγ; yatnena α, ābhāyāsam K₂

1.30b KURYĀD ĀDĀV ATANDRITAH

kuryād] *codd.* • ādāv] GUTSα₁β₁K₂J₃FK₅K₆C; āhāv μ, vettā α₃, ādāc P, ādau γ • atandritah] GUSα₁K₁β₁K₂J₃FK₅K₆C; atlāndritah A, alāndritah J₆J₇, atadritah TP, atāndriya K₃, ca tam tataḥ γ

1.30c VIDYĀM CA KHECARĪM DEVI

om. *U* • vidyām] J₆J₇Sαβγ₂RBO; vidyā AW₂, vidyān T, tām vi° G • ca] μSα₂α₃J₂V-K₄K₂PJ₃FK₅K₆CγO; °dyām G, na T, tu M, *om.* J₄ • khecarīm] μGSαVK₄K₂FK₅K₆CB; khecarīn T, khecamrī J₂, khecarī J₄, khecarī PJ₃γ₁O • devi] μSNMα₃J₄K₄K₂PJ₃FK₅K₆Cγ; devīm GW₁, devī TJ₂VO

1.30d PRAVAKŚYE YOGASIDDHIDĀM

om. *U* • pravakṣye] J₆J₇GTSαβ₁PFK₅K₆Cγ; pravakṣe AJ₃, pravakṣo K₂, prapade O • yogasiddhidām] μGTSJ₂J₄K₂PJ₃K₅K₆CO; gaṇasiddhidā N, gaṇasiddhidām W₁, sarvasiddhidām M, gaṇasiddhidām α₃, yogasiddhidām V, yogasiddhidām F, yogasiddhitām γ₂W₂, yogasiddhidām R, yogasiddhidām B

1.31a NA TAYĀ RAHITO YOGĪ

na tayā] μα₃J₂VK₄K₂PJ₃FK₅K₆CO; *ādau hi* G, anayā UT, naitayā Sα₁, ni tayā J₄, na kheca° γ • rahito] μSα₂α₃βO; *kaśi*to G, vidyayā U, sahitā T, khecarī M, °ryā hito γ₂W₂-B, °ryā vinā R • yogī] μGUTSα₂α₃J₂VK₄K₂PFK₅Cγ₂W₂BO; devi MJ₃R, yo[grī] J₄, yogi K₆, devi yogī J₁ (*unm.*)

1.31b KHECARĪSIDDHIBHĀG BHAVET

khecarī] J₆J₇GUTSα₂α₃β₁K₂J₃FK₅K₆CγO; khecarīm A, rahitah M, [khecarī] P • siddhi] μGUTSαβ₁K₂PJ₃FK₅Cγ; phla K₆ (*unm.*) • bhāg] μUTSαJ₄VK₄K₂PJ₃FK₅K₆CγO; bhāk G, mā J₂ • bhavet] *codd.*

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.31c KHECARYĀ KHECARĪM YUÑJAN

khecaryā] J₆J₇UTSα₁β₁PK₅K₆CγO; khecaryo A, khecaryām Gα₃, khecaryyā K₂J₃ • khecarīm] μUSα₂α₃J₃K₅CO; khecarī GTMβ₁K₂PFγ, om. K₆ • yuñjan] μTSK₄PK₅; yujan GC, yuñjan U, yumjyāt α₂, pūjyā M, yojyā K₁, yojyāt K₃, yumjana J₂ (*unm.*), pumjan J₄O, yumjamn V, jampan K₂, cyuban J₃, om. K₆, yumjān γ₂R, pumjān W₂B

1.31d KHECARĪBĪJAPŪRVAYĀ

khecarī] μGUTSα₁β₁K₂PK₅K₆CγO; *kham*carī K₁, khecarīm K₃, khecari J₃ • bīja] G-UTSα₁K₁VJ₃FJ₁W₂B; vīja μK₃J₂J₄K₄K₂PK₅K₆CJ₅RO • pūrvayā] μTSα₁VK₂PJ₃FK₅K₆-CγO; pūrvakam G, pūrayā Uα₃, purvayāl J₂, pūrvayāl J₄K₄

1.32a KHECARĀDHIPATIR BHŪTVĀ

khecarādhipatir] μGUTSαJ₄VK₂PK₅K₆CJ₁BO; khecarādhipatir J₂, khecarāvipati K₄, khecadādhipatir J₃, khecarādhipati M^acJ₅W₂, khecarādhipatir R • bhūtvā] μGUTSαβ₁K₂PFK₅K₆CJ₁W₂RBO; bhutvā J₃, śūtvā J₅

1.32b KHECARESU SADĀ VASET

khecaresu] μGUTSαβ₁PJ₃FK₅K₆CγO; khecarīsu K₂ • sadā] *codd.* • vaset] μGUTSα-VK₂PJ₃FK₅K₆CW₂BO; bhavet J₂J₄K₄, °bhyaset J₁R, bhavaset J₅ (*unm.*)

1.32c KHECARĀVASATHAM VAHNIM

khecarāvasatham] AJ₇UTSW₁Mβ₁PK₅CO; khecarāvasamtham J₆ (*unm.*), khecarīvasatam G, khecarāva[sa]tham N, khecarāvasatha α₃, khecarāhastravam K₂, khecarīvasatham J₃, khecarāvasatha*ṁ* K₆, khecarīvasatam J₁, khecarīvasatham J₅W₂B, khedarīvasatam R • vahnim] UTSα₂J₄K₂PJ₃FK₅CγO; vahnir μ, vanhim G, vahni MK₆, vahnim α₃, vahnirm J₂K₄, vavrajivm V (*unm.*)

1.32d AMBĀMANĀDALABHŪSITAM

ambā] ahnī μ, ambho G, ambu U, abhra T, ambā SVB, amḍavā N (*unm.*), āyā W₁, vadavā M (*unm.*), sarvā α₃, avā J₂, amvā J₄K₄K₂PK₅Cγ₁O, athā J₃, ābā F, vāma K₆ • maṇḍala] μGUTSαβ₁K₂J₃FK₅K₆CγO; maṇḍala P • bhūsitam] μGUTSαβ₁K₂PJ₃K₅K₆Cγ₂RO; bhūsitam J₁, bhūṣite K₃, bhūṣitam FW₂B

1.33a VYĀKHYĀTAM KHECARĪBIJAM

vyākhyātam] μGSαβ₁K₅K₆CR; ākhyātam UT, vyākhyātā K₂, vyākhyītam P, vyākhyatam J₃, *khyātam F, vyākhyānam γ₂W₂B, vyākhyāmta O • khecarī] μGUTSαβ₁K₂J₃FK₅K₆-CγO; khyecarī P • bijam] GUTSMK₁VJ₃FJ₁W₂B; vījam μK₃J₂J₄K₄K₂PK₅K₆J₅RO, bijam α₂, jījam C

1.33b TENA YOGAH PRASIDHYATI

tena] *codd.* • yogah] μGUTSα₁βγO; yogī α₃ • prasidhyati] μGUTSMJ₂J₄K₄FK₅K₆C-γO; sa siddhyati NK₃, sa sidhyati W₁K₁V, prasiddhyati K₂J₃, prasidhyati P

1.33c MASTAKĀKHYĀ MAHĀCANDĀ

om. O • masta] μ^a; śanaiḥ μ^bUTSαβ₁K₂PK₅K₆Cγ, śanaiś GF, *tru*tih K₂, śanai J₃ • kākhyā] em.; kākhyo μ^a, śanai A^b, śanair J₆^bJ₇^bUSαJ₂J₄K₄PJ₃FK₅K₆CJ₁RB, śanaiś G, śanaih TVJ₅W₂, om. K₂ • mahācandā] μ^a; mastakāc ca μ^bUTSα₁J₂J₄K₄PJ₃FK₅K₆Cγ₂W₂B, śirovyma° G, mastakāś ca α₃, marstakārgha V, om. K₂, mastakādhū R

1.33d ŚIKHIVAHNIKAVAJRABHRT

om. K₂O • śikhi] J₇^b; śivi A^a, śimkhi J₆^a, mahā μ^bGUTSα₁β₁PJ₃FK₅K₆Cγ; saha α₃ • vahni] μ^a; vastraṁ μ^b, vajra GUTSαJ₃, vastra β₁PK₅K₆Cγ, vastrā F • kavajra] μ^a; kapāṭa A^bJ₇^bSαβ₁PJ₃FK₅K₆Cγ, kayāṭa J₆^b, kavāṭa GUT • bhṛt] μ^a; dhṛk μ^bβ₁J₃FK₅K₆Cγ, bhīt UTSα, vit G, dhṛka P (*unm.*)

1.34a PŪRVABĪJAYUTĀ VIDYĀ

om. O • pūrva] μ^aμ^bGTSα₁K₃J₄VK₄K₂PJ₃FK₅CJ₁RB; pūrvam U, pūmrva K₁, purva J₂-J₅W₂, pūrvva K₆ • bija] GUTSα₁FJ₁; vīja μ^aμ^bJ₂J₄K₄K₂PJ₃K₅K₆B, vījo α₃, vija VCJ₅R, bija W₂ • yutā] μ^aμ^bUTSNMβγ; yutām GW₁, jitā α₃ • vidyā] μ^aJ₆^bJ₇^bUTSNMα₃βγ; vidyāpy A^b, vidyām GW₁

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.34b VYĀKHYĀTĀ HY ATIDURLABHĀ

om. O • vyākhyātā] $\mu^a TSM\beta_1 FK_6$; ākhyātā A^b, khyātā J₆^bJ₇^b (*unm.*), vyākhyātām G, hy ākhyātā U, vikhyātā N $\alpha_3\gamma$, vikhyātām W₁, vyātād K₂ (*unm.*), vyākhyātād PK₅C, vikhyātād J₃ • hy atidurlabhā] $\mu^a S$; yātidurlabhā $\mu^b \beta_1 \gamma$, atidurlabhā* G, yāti durlabhām UT, cānya-durlabhām α_2 , cānya durlabhā M, tisurdurlabhā K₁, nisudurlabhā K₃, yātidurlabhā K₂P-K₅C, yyātidurlabhā J₃, yātādū* r^{*}llabhā K₆, py atidurlabhā F

1.34c ŚĀDAṄGAVIDYĀM VAKŚYĀMI

om. O • śādaṁ°] μ^a ; tasyāḥ $\mu^b UTSW_1 M\beta_1 J_3 K_5 K_6 CB$, tasyāś GF, tasyā N α_3 , tasmā K₂, tasmāḥ P, tasyā γ₁ • °gavyādām] μ^a ; śādaṁgam A^bJ₇^bGUTS $\alpha_2\beta_1 PJ_3 FK_6 CB$, śādaṁgam J₆^b, śādaṁga M γ_1 , svādaṁgam pra° K₁, śādaṁgam pra° K₃, khādaṁgam K₂K₅ • vakṣyāmi] J₆^aJ₇^a; vakṣyāmi A^a, kurvīta A^bGUTSW₁M $\alpha_3 K_5 CJ_1 W_2 B$, kvarvīta J₆^b, kurvīta J₇^b, kurvaśta N, kurvam̄ta J₂K₄J₃F, [ku]rvam̄ta J₄, kuv̄īta V, kurvam̄ti K₂, kum̄rvati P, kurvam̄ti K₆, kurvīta J₅, kuvīta R

1.34d TAYĀ ŚATSVARABHINNAYĀ

om. O • tayā] UTS $\alpha_1 J_2 K_2 PJ_3 FK_5 K_6 C\gamma$; tathā $\mu^a \mu^b$, ta[.] G, taya α_3 , na yā J₄, ya V (*unm.*), tyā K₄ (*unm.*) • sat] J₆^aJ₇^a $\mu^b UTS\alpha_1 K_1 K_2 K_6$; satā A^a (*unm.*), sat G, śad K₃J₂J₄-VPFK₅C γ , śa K₄, śatām J₃ (*unm.*) • svara] $\mu^a UTO$; dvāra μ^b , svara G, dīrgha SJ₄VPJ₃-FK₅K₆C γ , dīrghara J₂ (*unm.*), draurghara K₄ (*unm.*), dīrkva K₂ • bhinnayā] A^aJ₆^aJ₆^bJ₇^bUTSM $\alpha_3 \beta \gamma$; bhīmnayā A^b, bhīnnayāḥ J₇, bhīmnayā G, bhīdyayā N, bhīmdyayā W₁

1.35a KURYĀD DEVI YATHĀNYĀYAM

om. O • kuryād] $\mu^a \mu^b GUTSNM\alpha_3 J_2 VK_4 K_2 FK_5 C\gamma$; kuryā W₁J₄K₆, kruryād P, kuya J₃ • devi] $\mu^a \mu^b S\alpha_1 \beta_1 K_2 PFK_5 K_6 C\gamma$; devī GK₃, evam UT, devīm K₁, divi J₃ • yathānyāyam] J₆^a $\mu^b S\alpha_1 VK_2 J_3 FC\gamma$; yathā nyāsam A^aJ₇^aHK₅K₆, karanyāsam UT, yathānyāyyam α_3 , yathātyāsram J₂, yathāśāstram J₄, yathātyāmsram K₄, yathānyāya P

1.35b SARVASIDDHYĀPTIHETAVE

om. O • sarva] $\mu^a \mu^b GUTS\alpha\beta_1 K_2 PJ_3 FK_5 C\gamma$; savva K₆ • siddhyāpti] SK₂F; vidyāpti μ^a , sidhyāpti $\mu^b J_2 J_4 K_4 PJ_3 K_5 K_6 C$, sidhyām̄ti G, siddhyādi UT, siddhipra° α_1 , viddhāpra° K₁, sidhyāpra° K₃, siddhyāsi V, siddhārddha J₁, siddhārtha J₅W₂B, siddhīrhva R • hetave] $\mu^a \mu^b UTS\alpha\beta\gamma$; hetavah G

1.35c SOMEŚĀN NAVAMAM VARΝĀM

someśān] $\mu SNM\alpha_3 \beta_1 PFK_5 K_6 C$; someśā GO, somām̄śā UT, somośān W₁, emeśān K₂, someśān J₃, someśān γ₁, someśām B • navamam] $\mu TS\alpha J_2 VK_4 K_2 PJ_3 K_5 K_6 C\gamma$; navame G, navakam U, navasam J₄, navamā F, namvamam O • varṇam] J₆J₇G^{pc}UTS $\alpha_1 K_1 \beta \gamma O$; varṇā AK₃, varne G^a

1.35d PRATILOMENA CODDHARET

pratilomena] $\mu GUTS\alpha\beta_1 K_2 J_3 FK_5 C\gamma$; prasilomena P, pratilobhena K₆, pratilome O (*unm.*) • coddharet] $\mu GUTS\alpha\beta J_1 W_2 BO$; coddhheret J₅

1.36a TASMĀT TRIMŚAKAM ĀKHYĀTAM

tasmāt] $GUS\alpha_2 K_1 J_2 VK_4 J_3 K_5 CW_2 BO$; tasyās μ , tasmād TM, tasmā K₃FK₆R, tasyā J₄, tatas K₂, tasmīs P, ttasmāt γ₂ • trimśakam] $\mu GSJ_2 VK_4 PFK_5 C\gamma O$; tryamśakam U, amśam T (*unm.*), trimśākṣa° $\alpha_2 \alpha_3$, [viśam̄ti] M, tri*śim*āk*am J₄, mānnīm̄śam K₂, triśakam J₃, trimśakkam K₆ • ākhyātām] $GUTS\beta_1 K_2 PFK_5 K_6 C$; ākhyātām μO , °ram śāstram α_2 , [maṇ]śāstram M, °raśāstram K₁, °raśāstram K₃, ākhyātām J₃B, ām̄khyātām J₁R, ām̄khyāttam J₅, *ā*khyātām W₂

1.36b AKṢARAM CANDRARŪPAKAM

akṣaram] $\mu GUTS\alpha\beta\gamma$; makāram O • candra] $\mu GUTS\alpha\beta_1 K_2 J_3 FK_5 K_6 C\gamma_2 RBO$; cadra PW₂ • rūpakam] $\mu US\alpha_2 \alpha_3 J_4 VK_4 K_2 PFK_5 K_6 \gamma O$; bhūṣitām G, rupinām T, sūryakam M, rupakam J₂, rupikam J₃, rūpikam C

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

1.36c TASMĀD APY AŞTAMAM VARÑAM

tasmād] $\mu GUTS\alpha J_2VK_4K_2PJ_3FK_5K_6C\gamma O$; tasmāt J_4 • apy aştamam] GUT; apy aştakam μ , athāştamam $S\alpha_1\beta_1J_3K_5K_6C\gamma$, adhāma va $^{\circ}\alpha_3$, yathāştamam K_2 , ayoştamam P, athāşta-[kam] F, athā*yatha*mam O (unm.) • varñam] $GUTS\alpha_1\beta_1K_2PJ_3FK_5K_6\gamma$; varne μ , $^{\circ}rnañ$ ca K_1 , $^{\circ}rna$ ca K_3 , varña C, varñam O

1.36d VILOMENĀPARAM PRIYE

vilomenāparam] $GUSNJ_2VK_4PFK_5C\gamma O$; vilomenya varam A, vilomenāvaram J_6J_7 , vilomenāpuram TK_6 , vilomenāpara W_1 , vilomena param MK_2 , viloman paramam α_3 , vilomelāparam J_4 , vilomenāpriyam J_3 • priye] $\mu GTS\alpha\beta_1PJ_3FK_5K_6C\gamma O$; mune U, priyo K_2

1.37a TATHĀ TATPAÑCAMAM DEVI

tathā] $\mu GUTSJ_2VK_4K_2PJ_3FK_5K_6C\gamma O$; tadā U^v , tasmāt α , nathā J_4 • tat] $\mu GUTS\beta_1P-J_3FK_5K_6CJ_1W_2RO$; pam $^{\circ}\alpha_1$, pa $^{\circ}\alpha_3$, tām K_2 , ttat J_5 , $^{\circ}nyat B$ • pañcamam] $S\beta\gamma_2W_2-BO$; vam̄came A, vam̄camam J_6J_7 , vam̄camām G, paramam U , puraman T, $^{\circ}camam$ ity α_1 , $^{\circ}ramam$ ity α_3 , pam̄cacamam R (unm.) • devi] $\mu GSJ_2J_4K_4K_2PFK_5C\gamma_1O$; viddhi U, devī TVB, uktam α , varñam J_3 , ndevi K_6

1.37b TADĀDIR API PAÑCAMAH

tadādir] $\mu GUTS\alpha_1\beta_1K_2J_3K_5K_6C\gamma O$; vadādir α_3 , tadādirar P (unm.), tadādir F • api] codd. • pañcamah] $GS\alpha\beta_1FK_5K_6C\gamma_2W_2BO$; pam̄camam μTSK_2J_3R , pañcamā U, pam̄cama P

1.37c INDRO 'PI BINDUSAMBHINNAH

indro] $\mu GS\alpha_2\alpha_3\beta_1PJ_3FK_5K_6CBO$; imdoś UT, candro M, idā K_2 ,indrā γ_1 • 'pi] $\mu GS-\alpha_2\alpha_3\beta\gamma O$, ca UT, yam M • bindu] $AGSVJ_3FW_2B$; vimdu $J_6J_7M\alpha_3J_2J_4K_4PK_5K_6CR$, bahu UT, bimdu α_2 , vimda K_2 , vidu J_1 , vidu J_5 , bhinna O • sambhinnah] $S\alpha_1K_2FK_5$; sambhinnam $\mu\alpha_3\beta_1PK_6C\gamma O$, sambhimnām G, $^{\circ}bhinnam$ ca U, bhiścala T, sabhinnam J_3 (unm.)

1.37d KŪTO 'YAM PARIKĪRTITAH

kūto] $\mu UTS\alpha\beta_1K_2PJ_3K_5K_6CJ_1RB$; mokṣo G, krūyo F^{pc} , kū*o F^{ac} , kuto J_5W_2 , kūpo O • 'yam] codd. • parikīrtitah] $GUS\alpha_2K_3FW_2RB$; parikīrtitam A, parikīrtitah $J_6MK_1\beta_1K_2-PK_5K_6C\gamma_2O$, parikīrtitam J_7 , parikīrtitam T, parikīrtitah J_3

1.38a GURŪPADEŚALABHYAM CA

gurūpadeśa] $J_6J_7GUK_3$; gurūpadeśa AT, gurūpadeśāl $S\alpha_1J_4K_2FK_5C\gamma_1O$, gurūpadeśā K_1K_6 , gurūpadeśā $J_2K_4J_3$, gurūpadeśāl VPB • labhyam ca] $\mu GUTS\alpha_2\alpha_3J_4VK_4K_2PJ_3K_5K_6C\gamma O$; labhyeta M, bhabhyam ca J_2 , labhyarcas F

1.38b SARVALOKAPRASIDDHIDAM

sarvaloka] $GS\beta\gamma_2W_2BO$; sarvayoga μU , sa vai yoga T, sarvaloke α , sarva[loka] R • prasiddhidam] $\mu UTS\alpha\beta_1K_2PJ_3K_5C\gamma O$; prasiddhi*d*ah G, prasiddhidah F, prasiddhiddām K_6

1.38c YATASYA DEHAJĀ MĀYĀ

yatasya] $K_2\gamma O$; yat tasya $\mu GUJ_2J_4K_4C$, yuktasya T, na sprśed S α_2 , na sprše W_1 , yā tasya α_3VK_5 , yatrasya PF, prata*ks*yā J_3 , yātrasyā K_6 • dehajā] UT; devajā $\mu G\alpha_2J_2VK_4K_5K_6$, devatā $SMK_2PJ_3FC\gamma O$, devayā α_3J_4 • māyā] $\mu GUTS\alpha_2\alpha_3\beta_1PFK_5K_6C\gamma O$; māyām MK₂, mā J_3 (unm.)

1.38d VIRŪPĀ KARAÑĀŚRAYĀ

virūpā] μCO ; virūpa $GS\alpha_1VK_4K_2FK_5K_6\gamma$, niruddha U, nirūḍha T, tadrūpa α_3 , virupa $J_2-J_4PJ_3$ • karañāśrayā] $GUTS\alpha_2\beta_1K_2PF^{pc}K_5K_6C\gamma$; karañāśrayā μ , karañāśrayām M, karañāśrayah α_3 , kamrañāśrayā J_3 , karañīśrayā F^{ac} , karañāś*r*ayā O

1.39a SVAPNE 'PI NA BHAVET TASYA

svapne] $UTSW_1\beta_1PJ_3FK_5C\gamma O$; svapno $\mu GNM\alpha_3K_2K_6$ • 'pi] codd. • na] $\mu GUTS\alpha\beta_1J_3-FK_5CJ_5O$; nā $K_2PK_6J_1W_2RB$ • bhavet] $\mu GTS\alpha\beta_1K_2PJ_3F^{pc}K_5K_6C\gamma O$; labhet U, bhavat F^{ac} • tasya] $\mu GUTS\alpha J_2VK_4K_2PJ_3F^{pc}K_5K_6C$; tesya F^{ac} , asya $J_4\gamma O$

$\mu=AJ_6J_7$

$\alpha=NW_1MK_1K_3$; $\alpha_1=NW_1M$; $\alpha_2=NW_1$

$\beta=J_2J_4VK_4K_2PJ_3FK_5K_6C$; $\beta_1=J_2J_4VK_4$

$\gamma=J_1J_5W_2RB$; $\gamma_1=J_1J_5W_2R$; $\gamma_2=J_1J_5$

1.39b NITYAM DVĀDAŚAJĀPYATAH

nityam] *codd.* • dvādaśa] $\mu G UTS\alpha_2\alpha_3\beta J_1 W_2 RBO$; dvādaśa] M, ddādaśa J₅ • jāpyatah] $\mu GS\alpha_1 K_1 \beta_1 PFC\gamma O$; jāpyatah UT, jāpyatah K₃K₂, bhāvatah J₃, jāpatah K₅, jāpyateh K₆

1.39c YA IMĀM PAÑCA LAKṢĀNI

ya] *codd.* • imām] $\mu G UTSM\alpha_3\beta_1 K_2 PFK_5 K_6 C\gamma O$; imo N, imam W₁, imāmś J₃ • pañca] $\mu GS\alpha_1 K_2 PFK_5 K_6 C\gamma_2 RO$; pañca UTW₂B, cam J₃ • lakṣāni] $\mu G UTS\alpha\beta_1 K_2 PJ_3 FK_5 \gamma O$; lakṣānī*i K₆, lakṣāri C

1.39d JAPED ATISUYANTRITAH

japed] $\mu G UTSNM\alpha_3\beta\gamma O$; jayed W₁ • atisuyantritah] A; atisuyamtritam J₆J₇, āsamnīyamtritah G, api suyamtritah UTSβ₁K₂PJ₃FK₅CγO, api suyatnatah α₁, api svayamtritah α₃, api suyāmtritah K₆

1.40a TASYA ŚRĪKHECARĪSIDDHIH

tasya śrī] UTSβγO; tasmāt śrī A, tasma śrī J₆, tasmā śrī J₇, tasya *śrī* G, tasyāsti α₂α₃, tasyāpi M • khecarī] $\mu UTSNM\alpha_3\beta\gamma O$; [...] G, khecarīm W₁ • siddhih] $\mu UTS\alpha J_2 J_4 - K_4 PJ_3 K_5 K_6 CJ_1 RBO$; [...] G, siddhi VFJ₅W₂, vidyām K₂

1.40b SVAYAM EVA PRAVARTATE

svayam] $\mu UTS\alpha\beta_1 PJ_3 FK_5 K_6 C\gamma O$, *sva*yam G, prajā ° K₂ • eva] $\mu G UTS\alpha\beta_1 PJ_3 FK_5 K_6 - C\gamma O$, °yate K₂ • pravartate] UTSα₂J₄FW₂RB; pravarttate μα₃J₂VK₄PJ₃K₅K₆Cγ₂O, prajā*ya*te G, prasidhyati M, sram eva ca K₂

1.40c NAŚYANTI SARVAVIGHNANI

naśyanti] $\mu G UTS\alpha_1 J_2 VK_4 K_5 K_6 RB$; naśāmṛti α₃, nasyamṛti J₄K₂PJ₃FC, naśyati γ₂W₂O • sarvavighnāni] $\mu UTS\alpha\beta_1 PJ_3 FK_5 K_6 C\gamma O$; sarvavighnām ca G, [sarve]vijāni K₂

1.40d PRASIDANTI CA DEVATĀH

prasidanti] J₆G UTSα₁β₁PFK₅K₆CγO; prasidati AJ₇, prasidamṛte α₃, prasidamvī K₂, prasidamṛti J₃ • ca] $\mu UTS\alpha\beta_1 PJ_3 FK_5 K_6 C\gamma O$; tha AJ₇, [*] J₆, na K₂ • devatāh] J₇G USα-β₁PFK₅K₆CγO; devatā AJ₆K₂J₃, daivatāh T

1.41a VALĪPALITANĀŚAS CA

valī] $\mu G UTS\alpha J_2 VK_4 K_2 PJ_3 FK_5 K_6 CW_2 RBO$; vali J₄, valo γ₂ • palita] J₆J₇ UTSαβ₁K₂PF-K₅CγO; palita AGJ₃, palitta K₆ • nāśā] $\mu U\alpha_1 K_5 BO$; nāśām GSα₃J₂VK₄K₂PJ₃FK₅Cγ₁, sarvam T, nāśyam° J₄ • ca] $\mu G UTS\alpha J_2 J_4 VK_2 PJ_3 FK_5 K_6 C\gamma O$; °ti J₄

1.41b BHAVIŚYATI NA SAMŚAYAH

bhaviśyati] $\mu G US\alpha J_2 VK_4 PK_5 K_6 C\gamma O$; bhaviśyamṛti TJ₃, bhavaśyati J₄, prāṇaśyamṛti K₂, bhavaty eva F • na] *codd.* • samśayah] $\mu G UTS\alpha J_2 VK_4 K_2 FK_5 J_5 W_2 BO$; śamśayah J₄P-K₆CJ₁R, śamśayah J₃

1.41c EVAM LABDHVĀ MAHĀVIDYĀM

evam] *codd.* • labdhvā] $\mu G UTSW_1 MJ_3 FW_2 BO$; lavdhā μK₃J₂K₂PCJ₅, labdhām N, lavdhvā K₁K₅, ladhwā J₄VK₆R, lavvā K₄, labdhā J₁ • mahāvidyām] $\mu G UTS\alpha\beta_1 K_2 PFK_5 K_6 C\gamma O$; mayā vidyām J₃

1.41d ABHYĀSAM KĀRAYET TATAH

abhyāsam] $\mu G UTS\alpha\beta_1 PJ_3 FK_5 K_6 C\gamma O$; abhyāsāt K₂ • kārayet] $\mu G UTS\alpha\beta_1 PJ_3 FK_5 K_6 \gamma O$; ko pi sā ° K₂, karayet C • tatah] $\mu UTS\alpha\beta_1 PFK_5 K_6 C\gamma O$; budhāh G, ataḥ J₂J₃, °dhayet K₂

1.42a ANYATHĀ KLIŚYATE DEVI

anyathā] $\mu G UTS\alpha_1 K_1 \beta_1 K_2 PFK_5 K_6 C\gamma O$; anyayā K₃, anyathāt J₃ • kliśyate] UTSαJ₄-VK₄PFK₅CγO; kliśyato μ, kleśato G, klaśyate J₂, kleśyate K₂, kiśyate J₃, kliśyat*e* K₆ • devi] $\mu SNM\alpha_3\beta\gamma O$; devī GTW₁, brahman U

1.42b NA SIDDHIH KHECARĪPADE

na] *codd.* • siddhih] J₆J₇G UTSαβ₁K₂PJ₃K₅K₆CγO; siddhim A, siddih F • khecarīpade]

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

$\mu GTS\beta_1K_2PK_5K_6\gamma_2W_2BO$; khecarīpathe U , khecarīm vinā α_1K_1 , khecarī vinā K_3 , khecarīpadai J_3 , khecarīde C (*unm.*), khecarī[pade] R

1.42c YADY ABHYĀSAVIDHAU VIDYĀM

om. K_2 • yady] μ ; yad UT , yath° $GS\alpha J_2J_4K_4PJ_3K_6C\gamma O$, yaś VK_5 , yadh F • abhyāsa] μUP ; ābhyaśa $GTS\alpha J_2J_4J_3FK_5CO$, cābhyaśa VK_5 , ābhaya K₄, ābhāsa γ • vidhau] $\mu G U-S\alpha J_2VK_4PJ_3FK_5K_6C\gamma_1O$; *om.* TJ_4B • vidyām] $J_6GUS\alpha_3\beta_1PJ_3FK_5K_6C\gamma O$; devi A, vi J_7 (*unm.*), vidyā T, vidyām α_1

1.42d NA LABHETA SUDHĀMAYĀM

om. K_2 • na labheta] K_5 ; labhed yaś ca μ , na labhed yas GTF, na labhed yaḥ $USJ_2VK_4P-J_3FC\gamma$, ālabhyemām α_1 , nālabheye K_1 , nālabheyam K_3 , na labhed ya J_4 , na labhyed yaḥ K_6 , na labhevyah O • sudhāmayām] $GUTS\alpha_1J_2J_4PK_5K_6CO$; sudhāmayam A, sudhāmayām $J_6J_7K_4$, svadhāmayām α_3 , sudhāmayī VJ_3B , svadhāmayī γ_1

1.43a TATAH SAMMELAKĀDAU

om. K_2 • tatah] $\mu GUTS\alpha$; nātah $J_2J_4K_4PC\gamma_2W_2BO$, jātah VK_5K_6 , nāta J_3R , nātas F • sam] μGU ; sam T, sa $S\alpha_1PJ_3FK_5K_6CW_2BO$, sā γ_2 , sā R • melakādau] $\mu UTS\alpha\beta_1P-J_3FK_5K_6C\gamma_2W_2BO$; meļanādau G, melekādau R • ca] *codd.*

1.43b LABDHVĀ VIDYĀM SAMUJJAPET

om. K_2 • labdhvā] $GUTSW_1MJ_3FBO$; lavdhā $\mu J_2K_4K_5CJ_5$, labdhā NVJ_1W_2 , lavdhām α_3 , ladhvā J_4K_6R , ladvā P • vidyām] $\mu UTSN\alpha_3J_2J_4K_4PK_5K_6C\gamma O$; vidyā GW_1V , vidyām M, didyām J_3 • samujjapet] $SJ_2VK_4K_5J_5W_2B$; samujjayet $\mu\alpha_2\alpha_3J_1$, samajite G, sadā jape UT , amum jape M, samuccayet J_4 , samujuyet P, samumjayet J_3 , samuddharet F, samam jape K_6 , samujupet C, samājjayet R, samujayet O

1.43c ANAYĀ RAHITO DEVI

om. K_2 • anayā] $SaVK_5$; nānayā $\mu GJ_2J_4K_4PJ_3FC\gamma_2W_2BO$, nānyathā UT , na tayā K_6 , nātayā R • rahito] $J_6GUTS\alpha_1\beta_1PJ_3FK_5K_6C\gamma O$; sahitō AJ₇ • devi] $\mu GSW_1M\alpha_3J_2J_4K_4-PJ_3FK_5K_6C\gamma O$; brahman U, devī TV, vidyā N

1.43d NA KVA CIT SIDDHIBHĀG BHAVET

om. K_2 • na kva] $\mu UTS\alpha\beta_1PK_5K_6C\gamma O$; kutra G, na kin̄ UTJ_3 • cit] $\mu GUTS\alpha\beta_1P-J_3K_5C\gamma O$; cic F, ci K_6 • siddhibhāg] $\mu UTS\alpha_3\beta_1PK_5K_6CJ_5W_2BO$; siddhibhāk G, siddhim e° α_1J_3 , chiddhibhāg F, siddhibhāgv J_1 , siddhibhāva R (*unm.*) • bhavet] $\mu GUTS\alpha_3\beta_1F-K_5K_6C\gamma O$; °syati α_1J_3 , mavet P

1.44a YADEDAM LABHYATE ŚĀSTRAM

om. K_2J_3 • yadedam] $J_6J_7S\beta_1PK_5CO$; yad idam AG $UTK_6\gamma$, yadaiva α, yadetal F • labhyate] $\mu GUTSM\beta_1PC\gamma O$; labhate $\alpha_2\alpha_3FK_5K_6$ • śāstram] $\mu GUTSNM\alpha_3\beta_1PK_5K_6-\gamma O$; śāstra W_1 , śāstram C

1.44b TADĀ VIDYĀM SAMĀŚRAYET

om. K_2J_3 • tadā vidyām] *codd.* • samāśrayet] $J_6J_7GUTS\alpha\beta_1PK_5K_6CJ_1RB$; samāśrayemt A, samāśrayat J_5W_2 , samabhyaset O

1.44c TATAS TATRODITĀM SIDDHIM

tatas] $\mu GUTS\alpha\beta_1PJ_3FK_5K_6CW_2RBO$; tatah K_2 , tat tas γ_2 • tatroditām] αVPK_5CJ_1-RBO ; tamtroditām μSJ_2F , tratroditām G, tadoditām UTJ_4 , tatoditām K_4J_3 , *vrac*editām K_2 , tatroditā K₆, tatrodiditām J_5W_2 (*unm.*) • siddhim] $\mu GUTS\alpha J_2J_4K_4PJ_3FK_5K_6C\gamma O$; siddhim VK_2

1.44d ĀŚU SAMLABHATE PRIYE

āśu] $\mu GUS\alpha_1\beta_1PK_5K_6C\gamma O$; [āśri] T, ayu α_3 , āśu K_2J_3 • samlabhate] J_6J_7 ; śamlanate A, tām labhate $GUS\alpha\beta$, [tām] labhate T, tām labhyate γ, tā labhate O • priye] $\mu GTS-\alpha J_2VK_4K_2PJ_3FK_5C\gamma O$; munih U, śriye J_4 , priya K_6

1.45a TĀLUMŪLAM SAMUDGHṚSYA

om. α_2 • tālumūlam] $\mu GUSMVK_4K_2PK_5K_6CBD$; tālumūlam T, tālumūle α_3J_4 , tālumulam J_2J_3 , tālumūla J_1R , tālumula J_5W_2 • samudghṛṣya] SJ_2VK_5B ; samutkrṣya AJ₇T,

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

samu*ṣya J₆, samutghṛṣya GK₆γ₁, samutkṛpya U, samud*ṛtya M, samuddhṛtyai α₃, samudghṛtya J₄, samudvaṣya K₄, samughṛṣya K₂, samudghaṣya P, saṃmudghṛṣya J₃, samuddhṛtya F, sadghṛṣya C (*unm.*), samutkṛtya D

1.45b SAPTAVĀSARAM ĀTMAVIT

om. α₂ • saptavāsaram] μUTSMα₃β₁PK₅K₆CγD; saptavārāmsam G, sadā vāsaram K₂, saptavāsara J₃ • ātmavit] μGUTSMα₃β₁K₂PK₅K₆CγD; madhyataḥ J₃

1.45c SVAGURŪKTAPRAKĀREṇA

svagurūkta] μUSα₁VPK₅K₆CγD; svagurūkte ° G, sagurukta T, sugurūkta α₃, svagurukta J₂K₄, svagurūkta J₄, svagurokta K₂, sūgurukta J₃ • prakāreṇa] μUTSαβγD; ° na mārgena G

1.45d MALĀM SARVAM VIŚODHAYET

malām] *codd.* • sarvam] μGUTSαJ₂J₄K₄FK₅K₆CBD; sarve V, sarva K₂PJ₃γ₁ • viśodhayet] J₆J₇GUTSαJ₄VK₄J₃FK₅K₆Cγ; visodhayet AJ₂K₂P, viśoṣayet D • saimdhavaha**d*ā add. J₄

1.46a SNUHĪPATRANIBHAM ŚASTRAM

snuhī] μSα₂α₃VK₂PK₅K₆CBDH; snuhi GUMJ₄K₄W₂, sahi T, suhi J₂, papnī J₃, snuhā F, snuha γ₂R • patra] GUTSα₁K₁β₁K₂PJ₃FK₅CγDH; patram AJ₆K₆, yamtram J₇, parva K₃ • nibham] μGUTSαβ₁K₂J₃FK₅K₆CγDH; nibha P • śastram] J₆J₇GUSα₁J₄VK₄J₃-FK₅K₆γDH; śastra A, śāstram TJ₂, sarvam α₃, śāstram K₂C, śāstra P

1.46b SUTĪKṢNAM SNIGDHANIRMALAM

sutīkṣnam] μGUSαJ₂J₄K₃FK₆γDH; sutīkṣnam TC, suksmam sni ° V, sutīkṣnam K₂K₅, sutīkṣnā P • snigdha] μGUTSαJ₄K₂PK₆CγDH; snigdham J₂, ° gdham ca V, snigma K₄, svighna J₃, nigdha K₅ • nirmalam] J₆J₇GUTSαβ₁K₂FK₅K₆CγDH; nirmalah A, nirma* P, nirmale J₃ • tālumūlam samudgharṣya saptavāsaram ātmavit *add.* N, tālumū samudharsya saptavāsaram ātmavit *add.* W₁

1.46c SAMĀDĀYA TATAS TENA

samādāya] J₆J₇UTSαβ₁K₂PJ₃K₅K₆CDH; samādhāya AW₂B, samādāyā ° G, samādāya F^{pc}, samādaya F^{ac}, samādhāta J₁, samādhā J₅ (*unm.*), samādhāna R • tatas] μUTSαβγH; ° tha ji ° G, yatas D • tena] J₆J₇UTSα₂α₃βγDH; tenaḥ A, ° hvādho G, tero M

1.46d ROMAMĀTRAM SAMUCCHINET

romamātram] μGTSα₂K₁β₂RBDH; lomamātram U, nemamātram M, romamāmtram K₃, rāmamātram W₂ • samucchinet] GUTFK₅H; samuchinet μW₁Mα₃β₁PJ₃K₆Cγ, samucchidet SK₂D, samuchchinet N

1.47a CHITTVAṄ SAINDHAVAPATHYĀBHĀYĀM

om. K₆ • chittvā] K₂D; chitvā μGSα₁β₁PJ₃FK₅CW₂B, hitvā UTα₃, bitvā J₁, chīmtvā J₅, *nitām* R, tataḥ H, ādau H^{v¹} • saindhava] AJ₇GUSαβ₁K₂FK₅J₁BDH; saimdhavah J₆, sajava T, saidhava PJ₃CJ₅W₂R • pathyābhāyām] μGUSαJ₄VK₂PK₅CγDH; padyābhāyām T, yathā J₂K₄ (*unm.*), pathyābhāyā J₃, padhyābhāyā F

1.47b CŪRNITĀBHĀYĀM PRAGHARŚAYET

om. K₆ • cūrnitābhāyām] μGUSW₁MJ₂VK₂PJ₃FCγH; pranītābhāyām T, cūrnitā[bhāyām] N, cūrnatābhāyām K₁, cūrnām tābhāyām K₃, cūrnītāmbhāyām J₄, vūrnītābhāyām K₄, cū*rnītā*-bhāyām K₅, cūrnām tena D • pragharśayet] μGSβ₁PJ₃FK₅CJ₁RBDH; prakarsayet UT, ca gharśayet α₂, ca carśayet M, pradarśayet α₃, praṭagharśayet K₂, pragharśayat J₅W₂

1.47c PUNAH SAPTADINE PRĀPTE

om. K₆ • punah] μUSαβ₁K₂PJ₃K₅CγDH; punas GTF • saptadine] μGUTSαβ₁K₂J₃F-K₅CγDH; saptadina P • prāpte] μGUTSαJ₂J₄K₄K₂PJ₃FK₅CγDH; prāptate V (*unm.*)

1.47d ROMAMĀTRAM SAMUCCHINET

om. K₆ • romamātram] AJ₇GUTSαβγDH; ro[mā]mātram J₆ • samucchinet] GUTK₂-FK₅H; samuchinet AJ₆αβ₁PCγ, samuchine J₇, samucchidet SD, samuvinet J₃

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.48a EVAM KRAMENA ŞANMĀSAM

evam] $\mu G UTS\alpha\beta_1K_2J_3FK_5K_6C\gamma DH$; eva P • krameṇa] $\mu G UTS\alpha_1\beta\gamma DH$; karmeṇa α_3 • şanmāsam] $\mu UTS\alpha_2\alpha_3\beta\gamma DH$; şanmāsam G, şanmāsañ M, şanmīsañ F^{ac}

1.48b NITYODYUKTAH SAMĀCARET

nityodyuktaḥ] $USW_1K_2PJ_3K_5C$; nityo yukta A, nityo yuktah $J_6J_7J_2J_4K_4K_6$, ity udyuktas G, nityodyukta T, nityodvaktra N, nityayuktah MDH , nityam samdarś α_3 , nityodyūkta V, nityodyukta F, nityāpyuktaḥ γ_2R , nityāyyuktah W_2 , nityam yuktah BH^{vl} , nityayuktam H^{vl} • samācaret] $\mu G UTS\alpha_1\beta_1K_2PJ_3FK_5C\gamma DH$, ° anāt priye α_3 , samāret K_6 (*unm.*)

1.48c ŞANMĀSAMĀ RASANĀMŪLA

şanmāsañ] $\mu UTS\alpha\beta\gamma DH$; şanmāsañ G, şanmīsañ F^{ac} • rasanāmūla] $\mu GS\alpha_1K_1J_4K_4J_3F-K_5CH$; rasanāmūlam $U\gamma D$, rasanirmūlam T, rasanāpūla K_3 , rasanāmula J_2P , rasanāmūle V, rasanāmulañ K_2 , rasānāmūla K_6

1.48d ŚIRĀBANDHAH PRĀNAŚYATI

śirā] $\mu G TS\alpha\beta_1PJ_3FK_5K_6C\gamma DH$; śirā U, śarā K_2 , śilā H^{vl} • bandhah] $AGS\alpha_1J_2VPJ_3F-CDH$; vamdhah $J_6J_7K_4K_6$, bamdhah U, bajam T, vamdhah α_3K_2 , vadhaḥ J₄, mūlam K₅, bamdhāt J₁B, vadhat J₅W₂, vamdhāt R • prānaśyati] $\mu G UTS\alpha_1K_1J_2VK_4PJ_3FK_5K_6CJ_1-BD$; prānaśyati K_3K_2 , prānaśyati $J_4J_5W_2R$

1.49a ATHA VĀGĪŚVARĪDHĀMA

atha] $\mu G UTS\alpha\beta_1K_2PJ_3FK_5C\gamma D$; ayam K_6 • vāgīśvarī] $\mu G USW_1\alpha_3J_4VK_2PJ_3FK_5K_6C\gamma$; vāgīśvare ° T, vāgīśvari N, vāgīśvarīñ MK₄D, vāgīśvamṛī J₂ • dhāma] $\mu G USJ_4VK_4K_2-P-FK_5K_6C\gamma$; ° na a T, devi α_1 , dhaṣṭā α_3 , dhārmā J₂, madhya J₃, nāma D

1.49b ŚIRO VASTREÑA VEŞTİTAM

śiro] $\mu UTS\alpha J_4VK_4K_2PJ_3FK_5K_6C\gamma D$; sikta G, śiro J₂, śive J₁R • vastrena] $\mu G UTS-\alpha\beta_1K_2PJ_3FK_5C\gamma D$; vastram na K_6 • veştitam] μ ; veştyet GUTS $\alpha\beta_1K_2J_3FK_5K_6CJ_1RBD$, veştyat PJ₅W₂

1.49c ŚANAIR UTKARŞAYED YOGĪ

śanair] $\mu G UTS\alpha J_2VK_4K_2PJ_3FK_5K_6C\gamma D$; sanair J₄ • utkarşayed] $\mu US\alpha_1\beta_1PJ_3FK_6CJ_1-RBD$; utgharşayed G, utkaşayed T, uddharşayed α_3 , utkarya yo K₂, utk*** K₅, utkarşaye J₅W₂ • yogī] $\mu G UTS\alpha\beta_1K_2PJ_3FK_6C\gamma D$; ** K₅

1.49d KĀLAVELĀVIDHĀNAVIT

kāla] $\mu G UTS\alpha J_2J_4VK_2PJ_3FK_5K_6C\gamma D$; kālā K₄ • velā] $\mu G UTS\alpha_2\alpha_3J_4VK_2PFK_5K_6C\gamma_2-W_2BD$; deśa M, valā J₂K₄, vela J₃R • vidhānavit] $\mu G US\alpha\beta\gamma D$; vidhānavat T

1.50a PUNAH ŞANMĀSAMĀTREÑA

punaḥ] $J_6UTS\alpha\beta_1K_2PK_5K_6C\gamma$; punā A, punāḥ J₇, punaş GF, puna J₃ • şanmāsamātreña] $\mu UTS\alpha\beta_1K_2PK_5K_6C\gamma$; şanmāsamātram tu G, şanmāsañatrena J₃, şanmasamātreña F

1.50b NITYASAMĀKARŞANĀT PRIYE

nityasamākarşanāt] nityasamgharşanāt μ , nityam samgharşayet G, nityam samgharşanān U, nityam samgharşanāt TS, nityam samkarsanāt $\alpha_1\beta_1K_5$, nityam samdarşanāt K₁, nityam darşanāt K₃, yoni samkarsanāt K₂F, ni samkarsanāt P (*unm.*), yonī samkarsanā J₃, nityam sagharşanāt K₆, nitya samkarsanāt C, nitya samkarsayet J₁, nitya şakarşat J₅, nisaşa karşanāt W₂, nityam samkarsayet R, nihişesam karşanāt B • priye] $\mu G TS\alpha\beta\gamma_2W_2B$; mune U, priya R

1.50c BHRŪMADHYĀVADHI SĀBHYESI

bhrū] $\mu G US\alpha\beta_1K_2PJ_3K_5K_6C\gamma_2RB$; bhūr T, bhū FW₂ • madhyāvadhi] $\mu G US\alpha_2\alpha_3\beta_1PJ_3-FK_5K_6C\gamma$; madhyāpadhi T, madhyād api M, madhyevadhi K₂ • sābhyesi] G; cābheta AJ₄, cābhyesi J₆J₇α₂α₃K₅, labhyeta M, capye J₂, cāpyeti UTVJ₃FK₆C<γ>, vardheta S, cāpopyeti K₄ (*unm.*), cāpnoti K₂, capyeti P

1.50d TIRYAK KARNAHĀVADHI

tiryak] $\mu G UTS\alpha VPFK_5K_6C\gamma_2W_2$; tiryā J₂K₄K₂, tiryāñ J₄, tiryā J₃, rya R (*unm.*), tiryak B • karna] $\mu G UTS\alpha_1\beta\gamma_2W_2B$, karmā α_3 , krrṇa R • bilāvadhi] GUW₁FW₂B; vilāvadhi

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

$\mu TSMJ_2 J_4 K_4 K_2 K_5 K_6 C\gamma_2 R$, bilāv api N, vilām vidhiḥ K₁, vilām vidhiḥ K₃, vilāvadhiṁ V, vilāvadhiḥ P, bilāvadhiḥ J₃ • śanai śanai mastakāc ca mahāvajrakapāṭadhṛk add. K₂

1.51a ADHAS̄ CA CIBUKAM̄ MŪLAM̄

adhas̄] UT; adha AJ₇SαJ₂J₄K₄J₅W₂, adhaḥ J₆VK₂PJ₃K₅K₆CB, atha GF^{pc}J₁R, adhas̄° F^{ac} • ca] UT; svā μ, sva Gβ₁PJ₃FK₅K₆Cγ, °stāc Sα₁, °stā K₁, °stāt K₃, śasva K₂ (unm.), • cibukam̄] W₁VJ₃F^{pc}; civukam̄ μJ₂K₄K₂PK₅K₆C, cubūke G, cubukam̄ UNB, abrakar T, cibuka S (unm.), civuka M (unm.), *c*ivuke K₁, civuke K₃, civurum̄ J₄, chibhukam̄ F^{ac}, cuvakam̄ γ₂R, cubakam̄ W₂ • mūlam̄] μGUTSαJ₄VK₄K₂PJ₃F^{pc}K₅K₆γ; mulam̄ J₂, mūla F^{ac}, bhūlam̄ C

1.51b PRAYĀTI KRAMAKĀRITĀ

prayāti] μGUTSα₁J₄VK₄K₂PJ₃FK₅K₆C; prajāti K₁, pūjāti K₃, prayā[ti]J₂, pravāti γ • krama] μGUTSNMα₃; śrama W₁J₅B, bhrama βJ₁W₂R • kāritā] μSNMα₃β; kārikā Gγ₂W₂B, cāritā U, cāritām̄ T, vāritā W₁, kārakā R

1.51c PUNAH SAMVATSARĀNĀM TU

punah] μUTSαβ₁K₂PJ₃K₅K₆Cγ; punas GF • samvatsarānām̄] μUTSα₁J₄VK₂PJ₃K₅CJ₁-RB; samvatsarāmte G, samvatsarānām̄ α₃, samvattsarānām̄ J₂K₄, samvatsarānām̄ F^{pc}, samvatsarānām̄ F^{ac}, samvatsarārṇa K₆, savatsarānām̄ J₅W₂ • tu] μGUTSα₂βγ; ca M, tam̄ K₁, ta K₃

1.51d TRITAYĀD EVA LILAYĀ

tritayād] μT; tritīye GB, tritīyād Uαβ, dvitīyād S, tritīyā γ₁ • eva] μUTSαβ₁PJ₃FK₅K₆C; deva G, devi K₂γ • līlāyā] μGUTSαβ₁K₂PJ₃FK₅K₆γ; līlāyā C

1.52a KEŚĀNTAM ŪRDHVAM̄ KRAMATI

keśāntam] μGUTSMK₁β₁K₂J₃FK₅K₆Cγ₁; keśāmte α₂, keśātam K₃P, keśām ū° B • ūrdhvam̄] μUTSVFK₅; ūrdhva GK₃C, ūrdhvam̄ M, mūrdham N, mūrddham W₁, ūrddha K₁J₄K₄J₃K₆, urddha J₂P, urddham̄ K₂, ūrdha γ₁, °rdha kra° B • kramati] μUTSJ₂J₄-K₄J₃F^{ac}K₅K₆C; kramanā G, ākramya α₁, krāmpamti α₃, kramam iti V (unm.), kramate K₂, kramāti P, kramat*h F^{pc}, kramā ti° γ₂W₂, kramā tī° R, °mā tiryak B

1.52b TIRYAK ŚĀNKHĀVADHI PRIYE

tiryak] UTSMJ₂VK₄K₂J₃FK₅K₆C; ryak μJ₁R (unm.), tiryaka GP (unm.), tiryyak α₂, tiryag α₃J₄, °ryak mi J₅, °ryakṣi W₂, śikhā B • śāṅkhāvadhi] Sα₁PJ₃FCJ₅W₂RB; sakhāvadhi μ, karnāvadheḥ G, śāṅkhāvadhir U, śāmkāpati T, vatsaravā α₃, ākhyavadhi J₂J₄, samkhāvadhi VK₅J₁, yāṅkhāvadhi K₄, samkhyāvadhi K₂K₆ • priye] μGTSα₁βγ; mune U, vadhi K₁, vidhi K₃

1.52c ADHASTĀT KAΝTHAKŪPĀNTAM̄

adhastāt] μGUSα₁β₁PJ₃FK₅K₆Cγ; adhastā T, adhasya K₁, adhasta K₃, adhaḥ tat K₂ • kaṇṭha] J₆J₇GUSα₂α₃J₄K₄J₃FK₅Cγ; kaṇṭham̄ A, kaṇā T, karṇa M, kaṇva J₂, kaṇṭa V-PK₆, kūṭa K₂ • kūpāntam̄] μGUSNMα₃β₁PJ₃FK₅K₆Cγ; kulapāntam̄ T, rūpāntam̄ W₁, kūryāntam̄ K₂

1.52d PUNAR VARSATRAYENA TU

punar] μGUTSα₁β₁K₂J₃FK₅K₆Cγ; puna P • varsatrayena] μGUTSα₁K₂PFK₅K₆Cγ; vasatrayena J₃ • tu] μGUSαβγ; ca T

1.53a BRAHMARANDHRĀNTAM ĀVR̄TYA

brahma] GUTSα₁VK₄J₃FW₂B; vrahma μα₃J₂J₄K₅K₆Cγ₂R, vrahmaṇ K₂P • randhrāntam] J₆J₇GSα₂α₃J₄VK₄K₂FK₅J₁RB; ramdhṛānam̄ A, ramdhṛām̄ sam° U, rajjum̄ sam° T, ramdhṛātam̄ M, ramdhṛotam̄ J₂, radhamtim P, ramdhṛāmtam̄ J₃, ramdhṛām̄ta K₆, ramdhṛāmtam̄ C, radhṛātam̄ J₅W₂ • āvr̄tya] μGUSαJ₂J₄VK₂PJ₃FK₅CB; °āpratya T, āvr̄tyam̄ K₄, vṛtya K₆ (unm.), āvr̄tyā γ₁

1.53b TIṢṬHATY AMARAVANDITE

tiṣṭhaty] GSW₁MK₁K₅; tiṣṭaty μK₃β₁K₆C, tiṣṭhed U, tvātiṣṭ T, tiṣṭha[ty] N, tyāṣṭat K₂, tiṣṭatyatiṣṭaty P (unm.), tiṣṭha J₃, tiṣṭhaty F^{pc}, tiṣṭhaty F^{ac}, tiṣṭamty γ₂R, tiṣṭhamty W₂,

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

tiṣṭhamt B • amara] $\mu GSW_1M\alpha_3J_2VK_4PK_5K_6C$; eva na U, āmara TK₂, [a]rama N, evam a° J₄, parama J₃, °am akhi° γ • vandite] $\mu GTS\alpha K_4J_3FK_5C$; samśayah U, vam̄dite J₂K₂P, °kham̄dite J₄, vahnite V, vam̄rite K₆, °lam̄dite J₅W₂, °lam̄ dine J₁RB

1.53c TIRYAK CŪLITALAM YĀTI

om. G • tiryak] $\mu US\alpha J_2VK_4J_3FK_5C\gamma$; tasmād T, tiryam̄k J₄, tiryā K₂, tiryaka PK₆ (*unm.*) • tiryak cūlitalam̄] tasmād • cūlitalam̄] $US\alpha VK_4PJ_3K_5K_6C\gamma$; cūlitala A, cūlitalai J₆J₇, āsatalam̄ T, vūlitalam̄ J₂, cūmalam̄ J₄, cūlitalam̄ K₂, cūlitalam̄ F^{pc}, cūlitalam̄ F^{ac} • yāti] *codd.*

1.53d ADHAṄ KANṄHABILĀVADHI

om. G • adhah̄] μUTF^{pc} ; atha SaJ₂J₄K₄K₂PJ₃K₅K₆Cγ, a*dh*a V, adha F^{ac} kanṄha] μUF^{pc} ; kanṄā T, karṇa Saβ₁K₂PJ₃K₅K₆Cγ, katha F^{ac} • bilāvadhi] S^{ac}α₂VF^{pc}W₂B; vilāvadhi μTMJ₂J₄K₄K₂PK₅K₆Cγ₂R, bilāvadhiḥ U, bilād adhah̄ S^{pc}, vilovadhi α₃, vilāvidhiḥ J₃, bilāvadīḥ F^{ac}

1.54a ŚANAIR EVA PRAKARTAVYAM

śanair] $US\alpha\beta_2W_2B$; śanaiḥ μ, ane° G, tair T, śanai R • eva] TSβ₁PJ₃FK₅K₆Cγ₂W₂B; śanaiḥ μ, °naiva G, evam̄ U, imam̄ α₁, iyam̄ α₃, eca K₂, va R (*unm.*) • prakartavyam] UTK₁J₃FB; prakarttavyam μJ₄PK₅K₆C, prakartavyo GS, prakūrvīta NK₂, praku*rvī*ta W₁, prakarttavyabh K₃, prakarttavyam̄ J₂, prakurttavyam V, prakarttavya K₄, prakarttavyām J₁, prakarttavyām J₅W₂R

1.54b ABHYĀSAM YUGAPAN NA HI

abhyāsam̄] $\mu UT\alpha\beta_1K_2PJ_3FK_5C\gamma_1$; hy abhyāso G, bhyāsaś ca S, abhyāsa K₆, abhyāso B • yugapan] $\mu UTS\alpha J_2J_4K_4K_2PK_5K_6C\gamma$; yugapam̄ G, yugapat V, varavar° J₃ • na] $\mu GU-$ TS₁AJ₂J₄K₄K₂PK₅K₆Cγ, rā V, °na° J₃ • hi] $\mu GUTS\alpha\beta_1K_2PK_5K_6C\gamma$, °nī J₃

1.54c YUGAPAD YAŚ CARET TASYA

yugapad] $\mu GUS\alpha_2\alpha_3VK_4K_2PJ_3FK_5K_6C\gamma$; yugapan T, yugapat MJ₄, yugayad J₂ • yaś caret] em.; yaś vared A, yaś cared J₆J₇, ya[...]s G, vartate U, mucyate T, yataste S, yaś ca tat NW₁^{ac}, yasya tat W₁^{pc}, kurvatas M, yasvate α₃, yata J₂K₄ (*unm.*), kṛpata J₄, yata V (*unm.*), yatatas K₂J₃FK₅K₆Cγ₁, yatatat P, yatataḥ B • tasya] GSαβ₁K₂J₃FK₅K₆Cγ₁; asya μ, yasya UT, sasya P, pumṣaḥ B

1.54d ŚARĪRAM VILAYAM VRAJET

śarīram] $\mu GUTS\alpha J_4K_4K_2PJ_3FK_5K_6C\gamma_2W_2B$; śarīram α₃, śāśīram J₂V, śanīram R • vilayam̄] $\mu GUTS\alpha J_2J_4VK_2PJ_3FK_6C\gamma$; vilaya K₄, khelayam̄ K₅ • vrajet] $\mu GUTS\alpha J_4V-$ K₂J₃FK₅K₆Cγ; vratet J₂K₄, vrajat P

1.55a TASMĀC CHANAIḥ ŚANAIḥ KĀRYAM

om. K₅ • tasmāc] G USMK₁K₂FK₆; tasyā A, tasmā J₆J₇α₂K₃β₁PJ₃Cγ, tasmāt T • chanaiḥ] $\mu USJ_4VK_2PC\gamma_2W_2B$; chanaiś G, śanaiś T, chanair α, chanai J₂K₄J₃K₆, chanaihś F, śanaiḥ R • śanaiḥ] GUTSβ₁PFCJ₁B; śanai AJ₃J₅W₂R, *om.* J₆J₇, iyam̄ α₂, idam̄ M, asam̄ α₃, chanaih K₂, śa*ailh K₆ • kāryam] J₆J₇UTSMα₃VK₂J₃Fγ₁; kāryahm A, kuryād G, kāryā α₂, kāryyaḥm J₂K₄, kāryām J₄, kāryyam PK₆C, kārya B

1.55b ABHYĀSAM VARAVARĀNINI

om. K₅ • abhyāsam̄] $\mu UTSM\alpha_3\beta\gamma_1$; abhyāso GB, abhyāsād α₂ • varavarānini] AGS-α₂α₃J₂J₄K₄PFBC; varavarānitiḥ J₆J₇, munipum̄gava U, varavarānī TVK₂J₃γ₁, yugapan na hi M, varavarānī K₆ • prakartavyam̄ tam abhyāsam̄ kārayed vara*nī*ni add. G

1.55c YADĀ CA BĀHYAMĀRGENA

om. K₅ • yadā] *codd.* • ca] $\mu GUTSW_1M\alpha_3\beta\gamma$; tva N, tu D • bāhyamārgeṇa] U-TSW₁VJ₃FJ₁W₂BD; vāhyamārgeṇa μJ₂J₄K₄K₂PK₆CJ₅, bāh*ārgeṇa G, vāhamārgeṇa NM, vāyumārgeṇa K₁, vāyumārgeṇa K₃, vāddhamārgeṇa R

1.55d JIHVĀ BRAHMABILAM̄ VRAJET

om. K₅ • jihvā] $\mu GUTS\alpha\beta_1K_2PJ_3K_6C\gamma D$; jitvā F • brahma] UTSα₁VJ₃FCW₂BD;

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

vrahma $\mu\alpha_3J_2J_4K_4K_2PK_6\gamma_2R$, mūla G • bilam] G US α_2VFBD ; vilam $\mu TMJ_2J_4K_4K_2PJ_3-K_6C\gamma_1$, kilam α_3 • vrajet] codd.

1.56a TADĀ BRAHMĀRGALAM DEVI

tadā] codd. • brahmārgalam] G US $\alpha_1VJ_3FCW_2BD$; vrahmārgalam $\mu J_2J_4K_4K_2K_5K_6J_1R$, brahmāgalan T, vrahmārgale α_3 , vrahmārgala P, vramphmārgalam J_5 • devi] $\mu GS\alpha J_2J_4-K_4PJ_3FK_5C\gamma D$; brahman U, devī TVK₆, viddhi K₂

1.56b DURBHEDYAM TRIDAŚAIR API

durbhedyam] $\mu GUTS\alpha_1J_4VK_4K_2PJ_3FK_5K_6CJ_1RBD$; durbheyam K₁, durbhedam K₃, durmedyam J₂, durbhadyam J_5W_2 • tridaśair] $\mu GUTS\alpha_1J_4VK_4PJ_3FK_5K_6C\gamma D$; tri[da]śair J₂, tridayaur K₂ • api] codd.

1.56c AṄGULYAGREÑA SAMGHRSYA

aṅgulyagreñā] $\mu S^{pc}\alpha_1\beta_1J_3FK_5K_6CJ_1W_2BD$; aṅgulyagre G, aṅgulyagreñā U, aṅgulyāgreñā T α_3 , amguṣṭhāgreñā S^{ac}, aṅgulyāgreñā K₂, aṅgulyagrañā P, agulyagreñā J₅R • samghrsya] $\mu US\alpha_1VK_4K_2PF^{pc}K_5K_6CJ_1RBD$; samutghrsya G, samspṛṣṭā T, samghṛ*e K₁, sam*ṛṣte K₃, samvṛṣya J₂, samdhṛka J₄, samdyasya J₃, samdhṛṣya F^{ac}, saghṛṣya J₅W₂(unm.)

1.56d JIHVĀM TATRA NIVEŚAYET

jihvām tatra] D; jihvāmam̄tram A, jihvām atra J₆J₇SK₃K₂PFK₅K₆C, jihvāmam̄*am̄ G, jihvāmātram UTB, jihvāmam̄tre° N, jihvām matre° M, jihvā mam̄tra W₁J₃, jihvām atram K₁, jihvāmātra $\beta_1\gamma_1$ • niveśayet] $\mu GUTS\alpha_3\beta_1K_2PJ_3FK_5C\gamma$; °ṇa veśayet NM, praveśayet W₁K₆D

1.57a EVAM VARṢATRAYAM KRTVĀ

evam] $\mu GUTS\alpha\beta\gamma_2W_2B$; ya[śca] R • varṣatrayam] $\mu GUTS\alpha\beta_1K_2PJ_3FK_5K_6\gamma$; barsatrayam C • kṛtvā] codd.

1.57b BRAHMADVĀRAM PRAVIŚYATI

brahma] G UTS $\alpha_1VJ_3FCW_2B$; vrahma $\mu\alpha_3J_2J_4K_4K_2PK_5K_6\gamma_2R$ • dvāram] $\mu GUTS\alpha_4K_4PJ_3FK_5K_6C\gamma$; dvā[ram] J₂, dvāre V, dvām̄tra K₂ • praviśyati] J₆J₇G UTS $\alpha_3J_4K_2-PJ_3FK_5J_1W_2B$; praviśati A (unm.), praveśate α_2 , praveśati M, [praviśyati] J₂, praveśyati VK₆, praviśyam̄ti K₄, pra[veśya]ti C, praciśyati J₅, praveśya[yet] R • vrajet || tadā vrahmārgalam devi durbhedyam tridaśair api add. J₆

1.57c BRAHMADVĀRE PRAVIŠTE TU

brahma] G UTS $\alpha_1J_3FCW_2B$; vrahma $\mu\alpha_3J_4K_4K_2PK_5K_6\gamma_2R$, [vrahma]J₂; om. V • dvāre] J₆J₇G UTS $\alpha_1VK_4PJ_3FK_5K_6C\gamma$; dvāram AJ₄K₂, [dvā]re J₂ • pravište] $\mu GUTSM\beta_1PJ_3F-K_5K_6C\gamma$; praśuddhe $\alpha_2\alpha_3$, pratiṣṭo K₂ • tu] codd.

1.57d SAMYAṄ MATHANAM ĀRABHET

samyai] $\mu US\alpha_2\alpha_3K_5$; sadā G, samyag TM $\beta_1K_2PJ_3K_6C\gamma$, samyak F^{pc}, samyac F^{ac} • mathanam] $\mu GUT\alpha\beta\gamma$, mamthanam S, ñathanam F^{ac} • ārabhet] AJ₇SJ₂VK₄K₂PFK₅K₆C; āramet J₆, ācaret G UT $\alpha J_4J_3\gamma$

1.58a MATHANENA VINĀ KE CIT

mathanena] $\mu GUT\alpha J_4VPJ_3F^{pc}K_5K_6C\gamma$; mam̄thanena S, mathyanena J₂, mapyanena K₄, mathanam̄ va K₂, madanena F^{ac} • vinā] $\mu GUTS\alpha J_2J_4K_4PJ_3FK_5K_6C\gamma$, vi V (unm.), tadā K₂ • ke cit] $\mu GUT\alpha$; devi S^{pc} $\beta_1K_2PJ_3FC\gamma$, daivi S^{ac}, naiva K₅, devī K₆

1.58b SĀDHAYANTI VIPAŚCITAH

sādhayanti] $\mu GUTS\alpha\beta_1PJ_3FK_5K_6C\gamma$; sādhayaṁtī K₂ • viaścitatā] $\mu GUTSJ_2J_4VK_2PF-K_5K_6C\gamma$; vicakṣaṇāḥ α_1 , vicakṣaṇāḥ α_3 , vipaścitatā K₄, paścitatā J₃ (unm.)

1.58c KHECARĪMANTRASIDDHASYA

om. K₂ • khecarī] $\mu GUTS\alpha J_4VPJ_3FK_5K_6CJ_1RB$; khecaro J₂K₄, khecarī J₅W₂ • mantra] $\mu GUTS\alpha\beta_1PJ_3FK_5K_6C\gamma$ • siddhasya] $\mu GUTS\beta_1PJ_3FK_5K_6C\gamma_1$; siddhyam̄te N, sidhyam̄te W₁, siddhās te M, siddhil̄ syāt α_3 , sidhyartham̄ B

$\mu=AJ_6J_7$

$\alpha=NW_1MK_1K_3$; $\alpha_1=NW_1M$; $\alpha_2=NW_1$

$\beta=J_2J_4VK_4K_2PJ_3FK_5K_6C$; $\beta_1=J_2J_4VK_4$

$\gamma=J_1J_5W_2RB$; $\gamma_1=J_1J_5W_2R$; $\gamma_2=J_1J_5$

1.58d SIDHYATE MATHANAM VINĀ

om. K₂ • sidhyate] J₆J₇GUSJ₂VK₄PFK₅CB; siddhyate Aα₃, sidhyamte TW₁J₄, [sidhyamte] N, kurvate M, sidhyati J₃, siddhā te K₆, sidhyata γ₂W₂, [si]dhyate R • mathanam] GUTαJ₂J₄VPJ₃FK₅K₆Cγ; mam̄thanam̄ μS, mathamnam̄ K₄ • vinā] *codd.*

1.59a JAPAM CA MATHANAM CAIVA

japam] μGUTSα₁K₃β₁PFK₅Cγ; japañ K₁, tripam° K₂, jayam J₃, jāpyamn K₆ • ca] μ-GUTSα₁K₂PJ₃FK₅Cγ; °ta K₆ • mathanam] GUTαβ; mam̄thanam̄ μS • caiva] *codd.*

1.59b KR̄TVĀ SIGHRAM PHALAM LABHET

kṛtvā] μGUTSαJ₄VK₄K₂PFK₅K₆Cγ; ksatvā J₂, ktatvā J₃ • śighram] μGUTSα₁β₁PJ₃F-K₅K₆Cγ; śighra α₃K₂ • phalam] codd. • labhet] μUTSβγ; vrajet G, bhavet α

1.59c SVARNAJĀM RAUPYAJĀM VĀPI

svarṇajām] μGUTW₁α₃; svarṇajā SNMβγ • raupyajām] μGUW₁α₃; rupyajām T, rau-pyajā SNMβ₁K₂PFK₅K₆Cγ, rupyajā J₃ • vāpi] *codd.*

1.59d LOHAJĀM VĀ ŚALĀKIKĀM

loha�ām] μGUTW₁α₃; loha�ā SNMβ₁K₂FK₅K₆γ, lauhajā PJ₃C • vā] *codd.* • śalākikām] μGUTW₁K₁; śalākikā SNMK₃J₂VK₂PFK₅K₆Cγ, śalālikā J₄, śalākimkā K₄, śilākikā J₃

1.60a NIYOJYA NĀSIKĀRANDHRE

niyojya] GUTSW₁α₃J₂J₄K₄K₂PJ₃FK₅K₆γ; niyojyā μNM, niyojyam V, nijojyā C • nāsikā] μGUTSαJ₂VK₄FK₅J₁RB; nāsikā J₄K₂PJ₃K₆CJ₅W₂ • randhre] μGTSαβγ; ram̄dhram U

1.60b DR̄DHASNIGDHENA TANTUNĀ

dṛdha] μGSαJ₂VK₄K₂PFK₅K₆Cγ; dugdha U, ujja T, dṛtha J₄, vṛtah J₃ • snigdhena] μGSαJ₂J₄VK₂PJ₃FK₅K₆Cγ, siktēna U, siścena T, snigdhenam̄ K₄ • tantunā] μGUSαβγ; tammanum T

1.60c PRĀNĀN NIRUDHYA HR̄DAYE

prānān] J₆J₇USW₁K₄J₃F^{pc}K₅K₆CR; prānān AMJ₂Pγ₂W₂B, prāṇam̄ G U^{vl}, prāṇam̄ T, prāṇāt N, prāṇā α₃VK₂, prāṇā J₄, prāṇīn F^{ac} • nirudhya] μGUSW₁Mα₃J₂J₄K₄PJ₃FK₅Cγ; tyaruttha T, riruddhyat N, nirudhyam V, niyamya K₂, nirudhyā K₆ • hr̄daye] μGUTSα-J₂J₄K₄K₂PJ₃FK₅K₆Cγ; *hrda*ye V

1.60d DR̄DHAM ĀSANAM ĀSTHITAH

dr̄dham] μGSαβ₁K₂PFK₅K₆Cγ; sukham UT, dr̄dham J₃ • āsanam] μGUTSMβγ; āsana α₂α₃ • āsthitaḥ] J₆J₇GSMβ₁PJ₃FK₅K₆Cγ; āsthita A, ātmahanah U, āstitalah T, samsthithah α₂, samsthite α₃, āsthitā K₂

1.61a ŚANAIŚ CA MATHANAM KURYĀD

śanaiś] Sβ₁PJ₃FK₅K₆Cγ; śanaiḥ μUα, śanais GT, śanai K₂ • ca] Sβγ; sa AJ₆, sam° J₇α, tu G, su U, s̄ T, śanaiś ca K₂ (*unm.*) • mathanam] J₆J₇GUαβγ; mam̄thanam̄ AS, mātam̄ T (*unm.*) • kuryād] USK₂PFK₅Cγ₂W₂B; kuryāt μGTJ₂J₄K₄R, kāryam̄ α, kuryā V, kuryā J₃, kuryād K₆

1.61b BHRŪMADHYE NYASYA CAKSUṢĪ

bhrūmadhye] μGUαJ₄VK₄K₅K₆Cγ₂W₂B; bhūmadhyen T, *bhrū*madhye S, bhūmadhye J₂-K₂, bhūmadhya P, bhūmamadhyā J₃ (*unm.*), bhrūmadhyim F, bhrūmadhyā R • nyasya] μα₁β₁PFK₅K₆C; nyasta GUSγ, na T, nyatra K₁, yatra K₃, tasya K₂, nāsyā J₃ • caksuṣī] J₆J₇Tα₁J₂J₄VPK₅Cγ; caksuṣī A, caksuṣī GUK₆, locanah S, caksuṣām̄ α₃, caksuṣo K₄, vakṣaṣī K₂, caksuṣā J₃F

1.61c ŚAÑMĀSĀN MATHANĀVASTHĀ

śañmāsān] μGUSαJ₂VK₄K₂PJ₃F^{pc}K₆Cγ; śañmāsām̄ U^{vl}, śañmāsā T, śañmāsān J₄, śañmāsān F^{ac}, śañmāsā[n] K₅ • mathanāvasthā] μGUTSαJ₄VK₅K₆Cγ; mathanāvasthā J₂K₄K₂, sa-thānāvasthā P, mathanāvācā J₃, madhanāvasthā F

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.61d TĀVATAIVA PRAJĀYATE

tāvataiva] J₇GSα₂K₄K₅K₆CR; tāvanaiva A, tāvan naiva J₆, bhāvenaiva UT, tadvinaiva M, tāvan naiva α₃, tāvaitaiva J₂J₄Vγ₂W₂B, bhāvanaiva K₂, tāvataitaiva P, syatamvaiva J₃, tāvadaiva F • prajāyate] *codd.*

1.62a SAMYAKSAMRUDDHAJĪVASYA

om. U • samyak] μTSMK₄K₅K₆γ; samjñā G, samyak α₂α₃V, sāmyak J₂, sammyak J₄-C, samyag K₂J₃F, sāmyaka P unm • samruddha] μTSMα₃; niruddha G, saruddha N, samkaddha W₁, samrudha J₂K₄, samrudhya J₄K₂FCγ₁, samrūdhya V, sarumdhya P, samdradhyā J₃, samrūdhya K₅, samruddha K₆, samruhya B • jīvasya] μGTSα₂α₃βγ; vījasya M

1.62b YOGINAS TANMAYĀTMANAḥ

om. U • yoginas] J₆J₇GTα₃βγ; yogitas A, yoginah̄ S, yoginah̄ α₁ • tanmayātmanaḥ] μGTβ₁K₂PJ₃FK₅Cγ; syān manonmanī S, syān mano yathā α₁, tanmano yathā α₃, tanmayātmataḥ K₆

1.62c YATHĀ SUŠUPTIR BĀLĀNĀM

yathā] μGUTSβγ; suṣu° α, • suṣuptir] GUTSJ₄K₂PJ₃FK₅K₆Cγ₂; susupti A, suṣupti J₆J₇, °ptir bāla° M, °pti bāla° N, °pti bāla° W₁, °pti vāla° K₁, °ptir vāla° K₃, suṣuparpartar J₂ (*unm.*), susuptir VW₂B, suṣuppta K₄, suṣupte R • bālānām] UTSVJ₃FB; valinām μ, bahulā G, °kānām ca α, vālānām J₂J₄K₂PK₅K₆Cγ₂W₂, valiānām (*sic*) K₄, litānām R

1.62d TATHĀ BHĀVAS TADĀ BHAVET

tathā] Sβ₁K₂FK₅K₆Cγ; yathā μGUTα₁, vāla° α₃, tamthā P, tadā J₃ • bhāvas] μGUTV-K₂PJ₃FK₅K₆Cγ; vai sā Sα₂, saiva M, °kānām α₃, bhaves J₂, bhāvet J₄, bhavas K₄ • tadā bhavet] GK₂PFK₆Cγ; tathā bhavet μUTα₃β₁J₃K₅, prajāyate Sα₁ • tiryak cūlitalādau ca labdhvā vidyām samam̄ jāpet nānāyā rahito devi sa kva cit siddhi bhāk bhavet yad idam labhyate sāstram tadā vidyām samāśrayet tatas samprā*pti*tām̄ devi priye siddhim avāpnuyāt tālumūlam̄ samutghṛṣya saptavāsaram̄ ātmavit *add.* G

1.63a NA SADĀ MATHANAM ŚASTAM

na sadā] μUTSαβγ; sa tathā G • mathanam̄] μGUTSNMβγ; manam̄ W₁ (*unm.*), mathanam α₃ • śastam̄] μUTVK₄FK₆J₅W₂B; śaktim̄ G, sahyam̄ S, kāryam̄ α₂, kārya M, astram̄ α₃, sastam̄ J₂PK₅CJ₁R, saktam̄ J₄, saśasta K₂ (*unm.*), sasva J₃

1.63b MĀSE MĀSE SAMĀCARET

māse] GUTSαβγ; māsi μ • māse] J₆J₇UTSαβ₁J₃FK₅K₆Cγ; māsi A, māsem̄ G, *om.* K₂, sā P (*unm.*) • samācaret] *codd.*

1.63c SADĀ RASANAYĀ DEVI

sadā] μUTSα₂α₃VK₂PJ₃FK₅K₆Cγ; yadā GMJ₂J₄K₄ • rasanayā] *codd.* • devi] μSα₂α₃-J₂J₄K₄K₂PFK₅Cγ; yogī GUT, mārgam M, devī VJ₃K₆

1.63d MĀRGAM TU PARISAMKRAMET

mārgam] μGUTSβ₁PFK₆Cγ₂W₂B; mārgam α₂, upary M, mārge α₃, mārga K₂R, māmrga J₃, mārgan K₅ • tu] μGα₃βγ; na UT, co° SW₁, u° NM • parisamkramet] μGUTSα-J₂J₄VK₂PJ₃FK₅K₆Cγ; parisakramet K₄

1.64a EVAM DVĀDAŚAVARŚĀNTĒ

evam̄ dvādaśā] *codd.* • varṣānte] μGUTD; varṣena SVK₂PJ₃FK₅K₆CJ₁R, varṣam̄ va N, varṣam̄ ca W₁α₃, varṣe ca M, varṣāṇi J₂J₄K₄B, varṣāṇa J₅W₂

1.64b SAMSIDDHIHĀ PARAMEŚVARI

samsiddhihā] J₆J₇GTSα₂β₁K₂PK₅K₆CD; samsiddhi Aα₃γ₁, samsiddhir U, samsiddhe M, samsiddhaḥ J₃, samsiddhaḥ F, samsiddhim B • parameśvari] μGSα₁β₁PFK₅CγD; bhavati dhruvā U, parameśvarī Tα₃K₂J₃K₆

1.64c ŚARĪRE SAKALAM VIŚVAM

śarīre] *codd.* • sakalam] μGUTSαJ₂VK₄J₃FK₅K₆γD; śakalam̄ J₄K₂PC • viśvam̄] μG-UTSW₁Mα₃β₁PJ₃FK₅K₆CγD; viśva N, vi K₂ (*unm.*)

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.64d PAŠYATY ĀTMĀVIBHEDATAH

pašyaty] $\mu UTS\alpha J_2 J_4 K_4 K_2 PK_5 K_6 CRBD$; pašyamn G, pašyamty VJ₃F, pašyety γ_1 • ātmāvibhedatah] J₆J₇GUTSJ₃K₆D; ātmavibhedanah A, ātmavibhedatah $\alpha\beta_1 K_2 PFK_5 CJ_1 W_2 RB$, āttmavibhedatah J₅

1.65a BRAHMĀNDE YAN MAHĀMĀRGAM

brahmānde] GSNMVJ₃FCRB; vrahmāmde $\mu\alpha_3 J_2 J_4 K_4 K_2 PK_5 J_1$, brahmāmdeo UT, brahmāmde] W₁, vrahmāmde K₆J₅, brahmāmde W₂ • yan] J₆J₇GSαβγ; man A, yan UT • mahā] codd. • mārgam] J₆J₇TSMα₃β₁PJ₃FK₅K₆C; mārge AK₂γ, mārgo GU, mārga α₂

1.65b RĀJADANTORDHVAMANDALE

rāja] codd. • dantordhva] $\mu GUTSW_1 M\alpha_3 VFK_5 CB$; damtorddhva N, damtordhve J₂, tamdordhva J₄, damtordhvaṁ K₄ (unm.), damtordha K₂PW₂, tamdorddha J₃, dantodhva K₆, damto rtha γ₂R • maṇḍale] $\mu GS\alpha J_2 VK_2 J_3 FK_5 K_6 C$; kundalī U, kumḍalī T, mamḍalam J₄γ, rdhvamḍale K₄, maḍale P

1.65c BHRŪMADHYE TAD VIJĀNĪYĀT

bhrūmadhye] $\mu GS\alpha_2 \alpha_3 \beta J_1 W_2 RB$; bhrūmadhyam M, śrūmadhye J₅ • tad] F; tam $\mu GS\alpha J_2 J_4 VK_4 K_2 PJ_3 K_5 C\gamma$, ta K₆ • vijānīyāt] $\mu S\alpha_3 J_2 VK_4 K_2 PFK_5 C\gamma_2 W_2 B$; vijānīyāt G, vijānīyāt N, vijānīyā W₁MJ₃K₆, vinānīyā J₄, vijānīyā R

1.65d TRIKŪTAM SIDDHASEVITAM

trikūtam] GS MK₃βγ; bhrūkuṭam A, bhrūkūṭam J₆J₇, strikūṭam N, strikūṭa W₁, trikū*t*am K₁ • siddhasevitam] GSα₁β₁PJ₃FK₅K₆CB; siddhisevitam μK₃γ₁, siddhasevitam K₁, siddhisevitam K₂

1.66a CAÑAKĀNKURASAMKĀŚAM

cañakānkura] $\mu GS\alpha K_4 K_5 B$; vanakām̄kura J₂, canakākura J₄P, kanakām̄kura V, canakāktara K₂, canakukura J₃, *c*anakām̄kura F, canakām̄kura K₆C, cañakām̄kuru γ₁ • samkāśam] $\mu GS\alpha VK_4 K_2 PJ_3 FK_5 K_6 CJ_5 W_2 B$; samkām̄śam J₂, śamkāśam J₄, samkāśam J₁R

1.66b TATRA SAMYOJAYEN MANAH

tatra] codd. • samyojayen] $\mu S\alpha_1 \beta_1 FK_5 K_6 C$; samkocayen G, samyojya yan α₃, sayojayen K₂P, samyojaye J₃, samyojayan γ • manah] $\mu GS\alpha \beta_1 PJ_3 FK_5 K_6 C\gamma$; manu K₂

1.66c LIHAN RASANAYĀ TATRA

lihan] J₆J₇Sαβ₁K₂J₃K₅K₆CJ₅W₂RB; lihata A (unm.), lihan tatra G (unm.), lihana PJ₁ (unm.), pihan F^{ac}, pi*hnā* F^{pc} • rasanayā] J₇GSαVK₄PK₅K₆Cγ; rasanayā AJ₆, nasa-nayā J₂, rsanayā J₄, saranayā K₂J₃ • tatra] GSαβγ; tamtu μ

1.66d SRAVANTAM PARAMĀMR̄TAM

sravantam] SF^{pc}W₁B; sravamta AJ₇GNM, sramvamta J₆, samvarttam K₁, samvartta K₃, śravamtam J₂J₄K₄F^{ac}K₅γ₁, śravatam VPK₆C, tatra ścavantah K₂ (unm.), śravanam J₃ • paramāmr̄tam] $\mu GS\alpha J_2 J_4 K_2 PJ_3 FK_5 K_6 \gamma$; parayāmr̄tam V, paramām̄mr̄tam K₄, pamāmr̄tam C

1.67a ŠANAIR ABHYĀSAMĀRGASTHAŚ

śanair] $\mu GS\alpha \beta_1 K_2 PFK_5 K_6 C\gamma$; śanais J₃ • abhyāsamārga] $\mu GS\alpha_1 K_1 \beta_1 PK_5 K_6 C\gamma$; u*yāsa-mārga K₃, abhyāsamārge° K₂F, abhyāsamārgaś J₃ • sthaś] GSα₁J₂VK₄PK₅Cγ₂W₂B; °sya μJ₄, sthaḥ α₃, °na K₂F, caś J₃, śchaś K₆, sthāś R

1.67b CATURVARŞAM PIBET PRIYE

caturvarşam] J₆J₇GSW₁Mα₃VK₄FK₅C; caturvarşam AB, caturvarşa NJ₂J₃J₁R, caturvarşā J₄, cātūrvarşam K₂, vaturvarşa P, catuvarşam K₆, catuvarşa J₅W₂ • pibet] GSα₁J₃F; ivet A, pivot J₆J₇α₃K₂J₁W₂, pivan J₂PK₅C, pivāt J₄, piban V, rvipan K₄, pi ca K₆, piven J₅, vit R (unm.), iva B • priye] J₆J₇GSαβγ₁; priyeh A, mriye B

1.67c VALĪPALITANĀŚAŚ CA

valī] $\mu GS\alpha_1 K_3 \beta_1 K_2 FK_5 K_6 CW_2 RB$; vali K₁, balī J₃, valo γ₂; om. P • palita] $\mu GS\alpha_1 K_3 \beta_1 FK_5 K_6 C\gamma$; palīta K₁, palina K₂, valita P, yalīta J₃ • nāśaś] $\mu G\alpha K_2$; nāśam Sβ₁PJ₃FK₅CJ₅W₂B, māśam K₆, nāśam J₁, nāśam R • ca] codd.

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

1.67d SAMSIDDHIIH PARAMĀ BHAVET

samsiddhiḥ] μ; samsiddhiś GJ₂J₄K₄J₃K₅K₆, siddhiś ca Sα₂γ, paramā M, samsiddhir α₃, samsiddhaś VPC, sa siddhaś K₂, samsiddha° F • paramā] μSα₂W₂B; ca parā GJ₄J₃K₅K₆, [mr̥tato] M, niścalā α₃, ca paro J₂K₄PC, ca śvaro V, cāparo K₂, °syā paro F, paramam J₁R, parama J₅ • bhavet] μGSαβJ₁W₂RB, śuvet J₅

1.68a SARVAŚĀSTRĀRTHAVETTĀ CA

sarva] μSαβ₁K₂J₃FK₅γ; [...]rva G, sarvva PK₆C • śāstrārtha] μSαβ₁K₂FK₆γ; śāstrā*ṛtha* G, śāstrārtha P, śāstrargha J₃, śāstrasya K₅, śāstrārtha C • vettā] J₆J₇SαJ₂VK₄K₂PJ₃-FK₅K₆Cγ; vetā AJ₄, vi*śvam*G • ca] μSαJ₂VK₄K₂PJ₃FK₅K₆Cγ; *ca*G, va J₄

1.68b JĪVED VARṢASAHASRAKAM

jīved] μGSαJ₂J₄K₄K₂PJ₃FK₆CB; jīvad Vγ₁, jī[ve]d K₅ • varṣasahasrakam] μGSαβ₁K₂-PFK₅K₆γ; ācamdratārakam J₃, varṣasahaśrakam C

1.68c KHANYĀBILAMAHĪVĀDA

khanyā] α₁β₁PFK₅K₆CJ₁W₂B; kanyā μG, khanyād S, khani α₃, svarnā° K₂, khamnyā J₃, svanyā J₅R • bila] NV; vilam ASW₁PJ₁J₅W₂R, vila J₆J₇MJ₂J₄K₄K₅K₆C, bala G, tyāvi α₃, °dihā° K₂, bilam J₃B, nila F • mahī] μ; mahā GSα₃β₁PJ₃FK₅K₆Cγ, om. α₁, °tuvā° K₂ • vāda] G; pāda μ, vāde Sα₃β₁PJ₃FK₅K₆CJ₁W₂B, om. α₁, °dāni K₂, vāṭhe J₅, vāṭe R

1.68d RASAVĀDĀDISIDDHAYAH

om. α₁ • rasa] μGSαJ₂J₄VK₂PJ₃FK₅K₆γ; rasam K₄ • vādādi] μVK₂PJ₃FK₅K₆Cγ; vādāś ca GJ₂, nādādi S, nādīni α₃, vādi J₄ (unm.), vādā K₄ (unm.) • siddhayah] μGα₃; siddhaye Sβ₁PFK₅K₆Cγ, siddhati K₂, siddhyaye J₃

1.69a YOGINAH SAMPRAVARTANTE

om. Saβγ • yoginah] μ; yoginas G • sampravartante] sampravarttamte μ, sapravartamte G

1.69b PAṄCAVARŞEṄA PĀRVATI

om. Saβγ • paṄcavarşeṄa] codd. • pārvati] J₆J₇G; pārbati A

1.69c SAMYAG RASANAYĀ YOGĪ

om. Saβγ • samyag rasanayā yogī] codd.

1.69d SRAVANTAM AMRTODAKAM

om. Saβγ • sravantam] μ; sravamtam G • amrtodakam] μ; tam parāmṛtam G

1.70a SAMPIṄTVOPAVASET SVASTHO

om. α₁ • sampiṄtvopa°] G; pītvā pītvā μSα₃βγ₂W₂B; pītvā R (unm.) • °vāset] G; viśet μSα₃J₂VK₂PJ₃FK₅K₆Cγ₁, viśe J₄K₄, viśat B • svastho] GSVK₂PJ₃FK₅Cγ; svastham μ-K₃, svastam K₁, śvastho J₂K₄, śāstho J₄, svaścho K₆

1.70b VRATASTHO DVĀDAŚĀBDAKAM

om. α₁ • vratasthō] μGSJ₂VK₄K₅K₆C; vratasyo α₃, [vastho] J₄ (unm.), yatasthe K₂, yatasthō Pγ₂W₂B, yātasyo J₃, yatasthā F^{ac}, yatnas* F^{pc}, om. R • dvādaśābdakam] μGSVFC; dvādaśātmakam α₃K₂, dvādaśāvdkare J₂J₄K₄K₆, dvādaśāvdkam PK₅, dvādaśāṣṭakam J₃, dvādaśāvdkah γ₂, dvādaśāvdkah W₂B, dvādaśāvdkaka R • pītvā pītvā viśeṣena dvau prasthau dvādaśābdakam add. G

1.70c ANENĀBHŪYĀSAYOGENA

om. α₁K₂ • anenābhūyāsayogena] J₆J₇GSβ₁PJ₃FK₅K₆Cγ₂W₂B; anenābhūyāsayogenam A, anenabhyāsayogena α₃, anābhūyāsayogena R (unm.)

1.70d VALĪPALITAVARJITAH

om. α₁K₂ • valī] μGSα₃J₄VPFK₅K₆Cγ₂RB; valo J₂K₄, balī J₃, vālī W₂ • palita] μ-GSα₃β₁PFK₅K₆CJ₁W₂B; palīta J₃, ta J₅ (unm.), pālīta R • varjītah] J₆J₇Sα₃β₁PJ₃F-K₅Cγ; varjjītah AGK₆

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

1.71a VAJRAKĀYO MAHĀYOGI

vajra] J₆J₇GSα₃K₄K₂J₃FK₅K₆Cγ; vrajra AJ₂J₄VP, om. α₁ • kāyo] μGSα₃βγ, om. α₁ • mahāyogi] codd.

1.71b VARŚALAKṢAM SA JĪVATI

varsalakṣam] μGSαJ₂VK₄K₂PJ₃FK₅K₆Cγ₁; varśalakṣa J₄, varśalakṣam B • sa] GSα₁βγ₁, pra ° μα₃, sam° B • jīvati] μGSαV₄J₃FK₅K₆C; jīvatī J₂K₂P, jīviti J₄

1.71c DAŚANĀGASAHASRĀNĀM

daśanāga] J₆J₇GSαJ₄V_K₄K₂PJ₃FK₅K₆Cγ; dasanāga A, sta daśanāga J₂ (unm.) • sahasrānām] μGSαβ₁K₂J₃FK₅K₆Cγ; sahaśrāṇām P

1.71d BALENA SAHITAH PRIYE

balena] GSα₂VF; valena μMK₁K₅, valeva K₃, valavan J₂, valavān J₄K₄K₂PCJ₅, balavān J₃-J₁W₂RB, valam° vā K₆ • sahitah] μGSαβ₁PFK₅K₆Cγ; sahitam° α₃, sahita K₂J₃ • priye] μGSαβ₁K₂J₃FK₅K₆Cγ; ghiye P

1.72a SA DŪRADARŚANAŚ CAIVA

sa] ASα₃βγ; su J₆J₇α₁, sam° G • dūra] μGSα₁J₄V_K₂PJ₃FK₅K₆Cγ; dū*a K₁, dutta K₃, dura J₂, hara K₄ • darśanaś] Sα₂α₃K₂P; darśanam° μGβ₁FK₅K₆Cγ, śravanaś M, śravaṇā J₃ • caiva] μGSαβ₁K₂PK₅K₆Cγ, labdhvā J₃, veda F

1.72b DŪRAŚRAVAṄA EVA CA

dūra] μGSα₁J₄V_K₄K₂PJ₃FK₅K₆CW₂R; dūrā α₃γ₂B, dura J₂ • śravaṇa] Sα₂; śravanam AW₂, śravaṇam J₆J₇Gβ₁K₂PFK₅K₆Cγ₂R, darśanam MJ₃, chravaṇam α₃, chravananam B • eva] codd. • ca] μGSαβ₁; vā B

1.72c NIGRAHĀNUGRAHE ŚAKTAH

nigrahānugrahe] μSα₁J₂V_K₄PJ₃FK₅K₆Cγ; nigrahānul*he G, nigrahānugraho α₃, nigrahānugrahe J₄, nigrahānugrahaṁ K₂ • śaktah] SαJ₄V_J₃FK₅K₆Cγ; śaktih μ, śaktas G, saktah J₂K₄K₂P

1.72d SARVATRA BALAVĀN BHAVET

sarvatra] μGSαβ₁K₂PJ₃FK₅CW₂B; sarvatra K₆, satra γ₂R (unm.) • balavān] GSα₂K₃-V_J₃FJ₁W₂B; valavān μMK₁J₂J₄K₄K₂PK₅K₆J₅, balavāna C (unm.), valavāna R (unm.) • bhavet] codd.

1.73a ETĀ HI SIDDHAYO DEVI

etā] μGSMβγ; eto α₂, etās α₃ • hi] Gα₁βγ; dya μ, ca α₃ • siddhayo] μGSαJ₂J₄VP-J₃FK₅K₆Cγ; ddhayo K₄ (unm.), siddhiyo K₂ • devi] μGSαβ₁K₂FK₅Cγ; dehvī P, devī J₃K₆

1.73b BHRŪMADHYE SAMBHAVAMTI HI

bhrūmadhye sambhavanti] AGSαβγ; bhūmadhye sambhavamti J₆J₇ • hi] μSαβγ; [hi]G
1.73c ĀKĀŚE RASANĀM KRTVĀ

ākāśe] μGSαβ₁K₂PFK₅K₆Cγ; akāśe J₃ • rasanām] μGSα₁K₃β₁PJ₃FK₅K₆Cγ; rasanā K₁-K₂ • krtvā] J₆GSαβ₁PJ₃FK₅K₆Cγ; krtvām AJ₇, vṛtvā dattvā K₂ (unm.)

1.73d DANTAPĀNKTIM NIPIḌAYET

danta] μGSαβ₁K₂J₃FK₅K₆Cγ; ddamta P • paṅktim] GSW₁MK₁β₁K₅K₆CJ₁RB; paṅktir A, paṅktī J₆J₇, paṅkti NPJ₃J₅, pakti K₃, paṅktā K₂, paṅkti*h F, paktim W₂ • ni] J₆J₇GSα₁K₁βγ; na AK₃ • piḍayet] AJ₇GSαJ₂K₄K₂PJ₃FK₅K₆CJ₁RB; piḍyet J₆ (unm.), piḍayet J₄, bīdayet V, piḍayet J₅W₂

1.74a KĀKACAÑCUPUTĀM VAKTRAM

kāka] codd. • cañcu] μSαβ₁K₂PK₅K₆CB; camcū G, cacu J₃, camcū F, cumca γ₂W₂, cuca R • puṭam] μGSαβ₁K₂PFK₅K₆Cγ; padam° α₃, puṭa J₃ • vaktrām] μSJ₂V_K₄K₂PF-K₅K₆Cγ; vaktra GJ₃, kṛtvā α₁, cakram° α₃, vakram° J₄

1.74b KRTVĀ TADAMRTAM PIBET

kṛtvā] μGSα₃J₂J₄K₂PFK₆Cγ; cakram° α₂, vaktrām M, datvā VK₅, ktatvā J₃ • tad] μGSα₁K₁β₁PFK₅K₆Cγ; tvā tad K₃ (unm.), dat K₂, datt J₃ • amṛtam° codd. • pibet]

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄V_K₄K₂PJ₃FK₅K₆C; β₁=J₂J₄V_K₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

GS α_1 VJ₃FB; pivot $\mu\alpha_3J_2J_4K_4K_2PK_5K_6C\gamma_1$

1.74c PĀNĀD VATSARATAH SATYAM

pānād] α ; bhānu μ , pānāt G, tenā SJ₂VK₄K₂PJ₃FK₅C γ_1 , tena J₄, tatra K₆, tenai° B • vatsaratah] $\mu\alpha$; vatsaratas G, °bdaśatasā° SF, °vdāñi] śatam J₂, cāvṛṣatam J₄, s^uu^sam *śa*tam V, °vdaśatasā° K₄ (*unm.*), °śtasatasā° K₂, °vdaśatah P (*unm.*), °śtasatasā° J₃, °vdāñam śatam K₅, nādāt smṛta K₆, °vdāt smṛtah C (*unm.*), °vr̄śatah γ_2 (*unm.*), °bdaśatah W₂ (*unm.*), °vṛtah R (*unm.*), °vābda śatam B • satyam] $\mu G\alpha\beta_1PK_5K_6C\gamma$, °hasram SJ₃F, °hasryam K₂

1.74d JARĀMARAÑAVARJITAH

jarāmarañavarjitaḥ] $\mu S\alpha_1J_3J_2K_4PJ_3FK_5K_6C\gamma$; jarāmarañavarjjitaḥ G, jarārāmarañavarji-taḥ K₁J₄V (*unm.*), jarāmr̄tyuvivarjitaṁ K₂

1.75a KHECARATVAM AVĀPNOTI

khecaratvam avāpnoti] $\mu GS\alpha\beta\gamma_2W_2B$; khecarītvam avāpnoti R

1.75b JĪVATY ĀCANDRATĀRAKAM

jīvaty] $\mu\alpha_3\beta_1PJ_3FK_5K_6CJ_5W_2B$; jīvec G, jīved S α_1 , cīra jīvaty K₂ (*unm.*), jīvamty J₁R • ācandra] $\mu S\alpha_3J_4VK_2PJ_3FK_5CJ_1W_2RB$; camdrārka G, varṣasa° α_1 , āmcamdra J₂K₄, āl̄dra K₆, ācadram J₅ • tārakam] $\mu GSK_3\beta\gamma$; °hasrakam α_1 , tārakam α_1 , tārakam K₁

1.75c PĀDUKĀKHADGAVETĀLA

om. G • pādukā] $\mu\alpha\beta\gamma$; pāduke S • khaḍga] J₆J₇S $\alpha_1J_2J_4K_2PK_5K_6C\gamma_2W_2B$; khadgar A, ṣaḍa α_3 , khadgah V, khardga K₄, khadgu J₃, kheca[rī] R (*unm.*) • vetāla] J₇SMK₆ γ ; vetolah AJ₆, vetālam α_2 K₃, vetā*la* K₁, vetālā J₂J₄PC, vaitālā VK₄J₃K₅, vetālah K₂, vetāla F

1.75d SIDDHIDRAVYAMANAHŚILĀH

om. G • siddhi] S $\alpha_1J_2J_4K_4K_2PJ_3FC\gamma$; siddha μVK_5K_6 , siddhim α_3 • dravya] $\mu\beta$; dravyam S $\alpha\gamma$ • manahśilāh] AK₆; manahśilā J₆J₇ β_1PK_5C , abhīpsitam S α , manaśilā K₂, manaḥsilā J₃, manaśśilā F, anekaśah γ

1.76a AÑJANAM VIVARAM CAIVA

añjanam] $\mu GS\alpha\beta J_1RB$; am̄jana J₅W₂ • vivaram] J₆J₇GS $\alpha J_2J_4K_4K_2PJ_3FK_5K_6C\gamma$; vivara A, vicaram V • caiva] *codd.*

1.76b CETAKAM YAKSIÑĪ TATHĀ

cetakam] GSW₁M $\alpha_3\beta_1K_2PK_5K_6C\gamma$; khetakam μ , cetakā N, cetekam J₃ • yakṣinī] $\mu GS-K_3K_2PK_6B$; cākṣinī α_1 , yakṣanī K₁ $\beta_1K_5\gamma_1$, yamkṣanī K₄, pakṣinī J₃, yākṣinī C • tathā] *codd.*; tātāh S^a

1.76c YAT KIM CIT SIDDHISAMAYAM

yat] $\mu GS\alpha_1K_2PJ_3FK_5\gamma$, ye α_3 , paṁ° β_1K_6C • kim] $\mu GS\alpha_1K_2PK_5J_1W_2RB$; ke α_3 , °kti° β_1K_6C , kī J₃, ki J₅ • cit] $\mu GS\alpha_1K_3K_2PJ_3FK_5\gamma$; vit K₁ β_1K_6C • siddhi] $\alpha_1K_2F\gamma$; siddha AS $\alpha_3\beta_1PK_5K_6C$, sidha J₆J₇, sapha° G^{pc}, sa tu G^{ac}, siddha J₃ • samayam] SaJ₂VK₄K₂-PJ₃K₅K₆CW₂; mayam μ (*unm.*), °lam jñātva G^{pc}, yam jñātva G^{ac}, samaya J₄, [sama]yam F, samaye γ_2RB

1.76d VIDYATE BHUVANATRAYE

vidyate] Sa βJ_1W_2RB ; vidyāne A, vidyā te J₆J₇, bhidiate G, vidyatte J₅ • bhuvanatraye] *codd.*

1.77a TAT SARVAM EVA SAHASĀ

om. V • tat] J₆J₇GS $\alpha J_2J_4K_4K_2PJ_3FK_5K_6C\gamma$; tvat A • sarvam] *codd.* • eva] $\mu GS-\alpha J_2J_4K_4PJ_3FK_5K_6C\gamma$; eya K₂ • sahasā] $\mu S\alpha J_2J_4K_4K_2PJ_3FK_5K_6C\gamma$; [*saha*]sā G

1.77b SĀDHAYET SĀDHAKOTTAMAH

om. V • sādhayet] J₆J₇GS $\alpha J_2J_4K_4K_2J_3FK_5C$; sādhya A (*unm.*), sādhaye[t] P, sadhayet K₆, sevayas γ_1 , sevayet B • sādhakottamah] $\mu GS\alpha_1K_1J_2J_4K_4K_2J_3FK_5K_6C$; sodhakotta-mah K₃, [sādha]kottamah P, tārako[tta]ma J₁, tārakottamah J₅W₂RB

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

Closing remarks:

iti śrīmatsyendrasaṁhitāyāṁ caturdaśapaṭalah̄ AJ₇

iti śrīmatsyendrasaṁhitāyāṁ caturdaśah̄ paṭalah̄ J₆

iti śrīmadādināthanirūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyāṁ prathamah̄ paṭalah̄ S

iti śrīmahādināthena prokte mahākālayogaśāstre
umāmaheśvarasamvāde khacaryāṁ prathamah̄ paṭalah̄ N

iti śrīmahādināthena prokte mahākālayogaśāstre
umāmaheśvarasamvāde khacaryāṁ prathamah̄ paṭalah̄ W₁

iti śrīādināthaviracite yogaśāstre
khecaryāṁ prathamah̄ paṭalah̄ M

iti śrīmahāādināthena śā*e mahākālayogaśāstre
umāmaheśvarasamvāde prathamah̄ paṭalah̄ samāptah̄ K₁

iti śrīmahāādināthena śekte mahākālayogaśāstre
umāmaheśvarasamvāde prathamah̄ paṭalah̄ K₃

iti śrīmadādināthaprokte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyāṁ prathamah̄ paṭalah̄ samāptah̄ J₂K₄

iti śrīmadādināthaprokte mahākālayaugāśāstre
umāmaheśvarasamvāde khecarīvidyāyāṁ prathamah̄ paṭalah̄ J₄

iti śrīmahādināthaproktomahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyāṁ prathamah̄ paṭalah̄ samāptah̄ V

iti śrīmahākālayogaśāstre ādināthaviracite
khecarīvidyāyāṁ prathamah̄ paṭalah̄ K₂

iti śrīādināthaproktamahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyāṁ thamah̄ paṭalah̄ P

iti śrīmadādināthaprokte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyāṁ sādhakayogo nāma prathama paṭalah̄ J₃

iti śrīmadādināthaprokte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyāṁ prathamah̄ paṭalah̄ K₅

iti śrīādināthaprokte mahākālayogaśāstre
umāmaheśvarasam̄vāde khecarīvidyāyām̄ prathamaḥ paṭalah̄ K₆

iti śrīādināthaproktamahākālayogaśāstre
umāmaheśvarasam̄vāde khecarīvidyāyām̄ prathamaḥ paṭalah̄ C

iti śrīādināthaproktamahākālayogaśāstre
umāmaheśvarasam̄vāde khecarīvidyāyām̄
prathamaḥ paṭalah̄ śrī śrī śrī
saccidānandaguruparabrahmaṇe namah̄ F

iti śrīādināthaproktamahākālayogaśāstre
umāmaheśvarasam̄vāde khecarīvidyā paṭalah̄ J₁

iti śrīādināthaprāktamahākālāyoktagaśāstre
umāmaheśvarasam̄vāde khecarīvidyā paṭalah̄ J₅

iti śrīādināthaprāktamahākālayogaśāstre
umāmaheśvarasam̄vāde khecarīvidyā paṭhama paṭalah̄ W₂

iti śrīādināthaproktamahākālayogaśāstre
umāmaheśvarasam̄vāde khecarīvidyāyām̄ prathama paṭala R

iti śrīādināthaproktam̄ mahākālayogaśāstre
umāmaheśvarasam̄vāde khecarīvidyā paṭalah̄ B

PĀTĀLAH 2

Opening remarks:

īśvara uvāca $\mu\alpha_3$,
 śrī gajānana W₁,
 srī V,
 śrī śiva uvāca J₃,
 śrī mātre namah khecarī dvitīyyah paṭalah F,
 śrīḥ B.

2.1a YATRA BRAHMĀRGALADVĀRAM

yatra] μ ; tac ca G, yat tad S β_1 PJ₃FK₅CJ₅W₂B, etad α_1 J₁R, yat taj α_3 , yat tu K₂, tatra K₆
 • brahmārgala] J₂J₄V; vrahmārgalam AK₅K₆, vrahmārgala J₆J₇K₄K₂P γ_1 , brahmārgala G-F, guhyārgala α_1 , jihvārgala α_3 , brahmārgalam SJ₃CB • dvāram] μ G $\alpha\beta_1$ K₂PFK₅K₆C γ ; devi S, devī J₃

2.1b DURVIJÑEYAM MAHEŚVARI

durvijñeyam] μ GS $\alpha\beta_1$ K₂PJ₃K₅C γ ; durjeyam vai F, durvijñeyam K₆ • maheśvari] J₇S α -J₂K₄PFK₅ γ_2 R; maheśvari AJ₆J₄VK₂K₆CW₂B, sureśvari G, kuleśvari J₃

2.1c KALĀCATUŠKAM TATRASTHAM

kalācatuškam] GS α J₂VK₄FK₅ γ_2 ; kalācaturkva A, kalācatushka J₆J₇, kalācatuška J₄PJ₃CW₂-B, kālācatukkam K₂, kalācatuhka K₆, kalācatuškṛm R • tatrastham] μ GS $\alpha_2\alpha_3\beta_1$ PK₅C; tatra*y*am M, ātastham K₂, tamtrastham J₃ γ , tatasdham F, taścham K₆ (*unm.*)

2.1d CATURVARGĀTMAKAM PARAM

catur] μ GSMK₃ β_1 K₂J₃FK₆CW₂B; catu α_2 K₁K₅ γ_2 R, cartu P • vargātmakam] J₆S $\alpha\beta_1$ J₃-FK₅C γ ; vaktrātmakam AJ₇, vargapala G, vargotmakam K₂, vargātmaka P, vvargātmakam K₆ • param] μ S $\alpha_1\beta_1$ PJ₃FK₅K₆C γ ; pradam G, kharam α_3 , paraḥ K₂

2.2a PŪRVABHĀGE KR̄TĀ NĀMA

pūrvabhāge] μ GS $\alpha_1\beta_1$ K₂PJ₃FK₅C γ ; pūrvabhāga α_3 , pūrvvabhāge K₆ • kr̄tā] μ GS α J₂-VK₄PJ₃FK₅K₆CJ₁R; kṣasā J₄, kr̄tvā K₂J₅W₂, nāma B • nāma] μ GS $\alpha\beta\gamma_1$, kr̄tvā B

2.2b GUPTĀ DAKṢIṄAGOCARĀ

guptā] μ GS $\alpha\beta$; gupta γ • dakṣiṇa] μ GS α J₄VK₄PJ₃FK₅K₆C γ ; diksīṇa J₂, dakṣiṇam K₂ • gocarā] μ S $\alpha_1\beta_1$ PFK₅K₆C γ ; gocaram G, gocare α_3 , evahā K₂, cottare J₃

2.2c ŚIVĀ PAŚCIMADIGBHĀGE

śivā] μ GSMVK₅K₆; śivāḥ α_2 PJ₃FC, divā α_3 , śiva J₂J₄K₄ γ , śivāya K₂ • paścima] J₆J₇G-S $\alpha\beta\gamma$; paścimam A • digbhāge] μ GS $\alpha\beta$ B; digmāgo γ_2 , digbhāgo W₂, di*sn*āgo R

2.2d PARĀPARAŚIVOTTARE

parā] μ S α J₂VK₄K₂PJ₃FK₅K₆C γ ; parāt G, parī J₄ • para] *codd.* • śivottare] J₆J₇GS α ; sivottare A, śivottarā β_1 PJ₃FK₅K₆C γ , sivottarā K₂

2.3a TAD DVĀRAM RASANĀGREṄA

tad dvāram] G; tadvāram μ αJ₄VK₂PFK₅C, ta[t]dvāram S, tad dhāram J₂K₄, tadvā J₃ (*unm.*), tatdvāram K₆, tadvāra γ • rasanāgreṅa] *codd.*

2.3b BHITTĀ PŪRVAKALĀMRTAM

bhittvā] G; bhitvā μ SM $\beta\gamma$, nītvā N, nītvī W₁, nāsā α_3 • pūrva] μ S α J₄VK₄PJ₃FK₅CJ₅-W₂B; pūra G, parva J₂, pūrvam K₂, pūrvva K₆, dvāra J₁R • kalāmr̄tam] μ GS β W₂R; kalāmr̄ktam N, kalāmr̄tām W₁M, kalākr̄tam α_3 , kalāmr̄tām C γ_2 B

2.3c YADĀ PIBATI VAI YOGĪ

yadā] μ GS $\alpha\beta$ B; yadi γ_1 • pibati] GS α_2 VJ₃FB; pivati μ α₃J₂J₄K₄K₂PK₅K₆C γ_1 , °mr̄tam pi° M • vai] μ GS $\alpha_2\alpha_3\beta\gamma$, °bed M • yogī] μ GS $\alpha\beta_1$ PJ₃FK₅K₆C γ ; yonī K₂

2.3d MĀSĀD DHARMĀDHIPO BHAVET

māsād dharmādhipo] G; māsārdhē mādhipo A, māsādharmādhipo J₆J₇, māsārdham adhipo SMK₃, māsārtdhām adhipo N, māsārddham adhipo W₁, māsāmr̄dhām adhipo K₁,

μ =AJ₆J₇

α =NW₁MK₁K₃; α_1 =NW₁M; α_2 =NW₁

β =J₂J₄VK₄K₂PJ₃FK₅K₆C; β_1 =J₂J₄VK₄

γ =J₁J₅W₂RB; γ_1 =J₁J₅W₂R; γ_2 =J₁J₅

māsārddham adhipo $\beta_1PK_6C\gamma_1$, māsārddham adhiyo K_2J_3R , māsārdhe madhipo F, māsārddhād adhipo K_5 , māsārddham api yo B • bhavet] *codd.*

2.4a YADĀ GUPTĀMRTAM DAKṢE

yadā] $\mu GS_{NM}K_3\beta_1K_2PK_5K_6C\gamma_2R$; tada W_1K_1 , yadi J_3W_2B • guptāmrtam] $\mu GS\alpha J_2VK_4K_2PJ_3FK_5K_6C\gamma$; guptāmṛtam J_4 • dakṣe] $\mu GS_{M\alpha}K_3\beta_1K_2PK_5K_6C$; dakṣa α_2 , daks̄er J_3 , datte γ_1 , date B

2.4b YOGĪ RASANAYĀ LIHET

yogī] $\mu GS\alpha J_2J_4VK_2PK_5C\gamma_2W_2B$; yo K_4 (*unm.*), yogi J_3 , yo $yo^\circ K_5$, yoga R • rasanayā] $\mu GS\alpha\beta_1K_2PJ_3FK_5C\gamma$; $^{\circ}\bar{g}ī$ rasam $\bar{a}^\circ K_5$ • lihet] $\mu \alpha_3\beta_1J_5W_2B$; pibet $GS\alpha_2$, pivot M, lahet J_1 , het R (*unm.*)

2.4c MĀSĀD EVA NA SAMDEHAḥ

māsād eva] $\mu GS\beta_1PK_5K_6C\gamma$; māsārdhena $NM\alpha_3$, māsārddhena W_1 , māsodava K_2 , samād eva J_3 • na] *codd.* • samdehaḥ] $J_6J_7SA\beta_1PK_5K_6CB$; samdeha $AK_2\gamma_1$, samdehas G, samdeho J_3

2.4d SĀKṢĀD ARTHEŚVARO BHAVET

sākṣād] $\mu GS\alpha J_4VK_4K_2PJ_3FK_5K_6C\gamma$; sakṣā [dam] J_2 • artheśvaro] $\mu S\alpha_3J_2J_4VK_2PJ_3FK_5B$; sa khecaro G, artho bhaven α_2 , arthe bhaven M, ertheśvaro K_4 , ārtheśvaro K_6 , atheśvaro γ_1 • bhavet] $\mu GS\alpha_3\beta_1PJ_3FK_5K_6C\gamma$; narah α_1 , bhavat K_2

2.5a TATPAŚCIMAKALĀJĀTAM

om. K_5B • tatpaścima] $\mu GS\alpha_1\beta_1K_2PJ_3FK_5C$; paściman tu α_3 , yat paścima J_5W_2R , yat paścimam J_1 • kalā] $J_6J_7GS\alpha_1\beta_1K_2PJ_3FK_5C J_5W_2$, lā A (*unm.*), kalpa J_1R • jātām] $GS\alpha_1\beta_1PJ_3FK_5C\gamma_1$; jālam μ , yātam α_2 , yāmtam α_3 , jātām K_2

2.5b AMRTAM JIHVAYĀ PIBET

om. $\alpha_1K_2K_5B$ • amṛtam] $S\alpha_3\beta_1PJ_3FK_5C\gamma_1$, śuddham pi $^\circ \mu$, sudhām pi $^\circ G$ • jihvayā] $S\alpha_3\beta_1J_3FC\gamma_2R$; $^{\circ}vati\ ji^\circ \mu$, $^{\circ}bati\ ji^\circ G$, jihvāyā P, prapived K_6 , jihvayā W_2 • pibet] SV- J_3FJ_1 ; $^{\circ}hvayā \mu$, [.yā G, pivot $\alpha_3J_2J_4K_4PCJ_5W_2R$, yadi K_6

2.5c YADĀ TADĀ MAHĀYOGI

om. $\alpha_1K_2K_5B$ • yadā] *codd.* • tadā] $\mu GS\alpha_3\beta_1PK_5C\gamma_1$; tada J_3 • mahāyogī] $\mu GS\alpha_3\beta_1PK_5C\gamma_1$; māhāyogī J_3

2.5d MĀSĀT KĀMEŚVARO BHAVET

om. $\alpha_1K_2K_5B$ • māsāt] $\mu GS\alpha_3J_2J_4VPFK_5C\gamma_1$; māsāmt K_4 , sākṣād J_3 • kāmeśvaro] $\mu GS\alpha_3J_4VPFK_5C\gamma_1$; kāmeśva[ro] J_2 , komeśvaro K_4 , artheśvaro J_3 • bhavet] *codd.*

2.6a UTTARASTHAKALĀJĀTAM

om. $\alpha_1K_2K_6$ • uttarastha] $J_6J_7GSJ_2VK_4PJ_3FK_5C$; uttasthā A (*unm.*), uttarasya α_3J_4 , uttarasthā γ • kalā] *codd.* • jātām] $\mu GS\beta_1PK_5C$; yānām α_3 , jāta J_3 , jātām γ

2.6b AMRTAM PRAPIBED YADĀ

om. K_6 • amṛtam] $\mu GS\alpha_1\beta_1K_2PK_5C\gamma$; prapived J_3 • prapibed] $GS\alpha_1J_2VF$; prapived $\mu K_4K_2PK_5C$, ca pived K_1 , ca pive K_3 , pra[pi]ved J_4 , yadi $va^\circ J_3$, piyacad J_1 , piyaced J_5W_2 , piyava R, pibate B • yadā] μ ; yadi] $GS\alpha J_2VK_4K_2PK_5CB$, yadiḥ J_4 , $^{\circ}rānane J_3$, yataṁ γ_2W_2 , vadyatām R (*unm.*)

2.6c TADĀSAU PARAMEŚTHINĀM

tadāsau] *codd.* • parameśthinām] SK_1FK_5 ; pārameśṭīnām AJ₇, pārameśṭīnām J_6 , pārameśṭīnām* G, parameśṭīnām $\alpha_1K_3J_2VK_4PK_6CJ_1RB$, parameśṭīnām J_4K_2 , paramanam J_3 (*unm.*), parameśṭīnām J_5 , parameśṭīnām W_2

2.6d ĀDHIPATYAM AVĀPNUYĀT

ādhipatyam] $\mu GS\alpha_1\beta_1K_2PK_5K_6CB$; adhipatyam $J_3\gamma_1$ • avāpnuyāt] $\mu GS\alpha_1\beta_1PJ_3FK_5K_6C\gamma_2W_2B$; avāsayāt K_2 , avāpuyāt R

2.7a TADŪRDHVAMĀNDALE LĪNAM

tad] *codd.* • ūrdhvā] $J_6J_7SA_2K_5J_5W_2B$; ūrdhvā AGMF, ordhvām α_3 , urddha J_2R , ūrdham J_4PC , ūrddha VK_6 , ur*dv*a K_4 , ūrddhvām K_2 , ūrddham J_3 , ūrddhva J_1 • manḍale]

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

$\mu S\alpha\beta_1 K_2 PFK_5 K_6 C\gamma_2 W_2 B$; mam̄dele G, parame J₃, maḍalele R (*unm.*) • līnam̄] J₆GSα-J₂J₄K₄PJ₃FK₅K₆Cγ; līne AJ₇, līna V, līnām̄ K₂

2.7b BRAHMARANDHRE PARĀMRTAM

brahma] GSα₂VJ₃FW₂B; vrahma $\mu M\alpha_3 J_2 J_4 K_4 K_2 PFK_5 C\gamma_2 R$, vraka K₆ • randhre] $\mu G-S\alpha_1\beta_1 K_2 PJ_3 FK_5 CJ_1 RB$; ram̄dhram̄ α₃, radhre K₆J₅W₂ • parāmṛtam] *codd.*

2.7c YADĀ PIBATI YOGINDRO

yadā pibati] yadā tadāsau $\mu GSW_1\beta B$, yadāsau sam̄° N, yadāsau piva° α₃, yadā pivati M, yadā tadāso γ₁ • yogindro] M; pivati $\mu J_2 J_4 K_4 PFK_5 K_6 C\gamma_2 R$, pibati GSα₂VJ₃FW₂B, °te yoge α₃, pivanti K₂

2.7d JĪVANMUKTAḥ ŚIVO BHAVET

jīvanmuktaḥ] μSaβ₁K₂PK₅CW₂B; jīvanmuktas G, jīvanmukta J₃K₆, jīvanmuktaś F, jāvanmuktaḥ γ₂, jānmuktaḥ R (*unm.*) • śivo bhavet] *codd.*

2.8a MĀSAMĀSĀVADHI YADĀ

māsa] J₆J₇Sα₂α₃J₄VK₄K₂PJ₃FK₅K₆Cγ; māse A, māsān G, māsam̄ MJ₂ • māsāvadhi] Sα₃J₂J₄VK₂PJ₃FK₅Cγ; māse vidhi A, māsa vidhi J₆J₇, māsāvadhir G, māsāvapi α₂, māsam̄ pibed M, māvadhi K₄ (*unm.*), māsavadhi K₆ (*unm.*) • yadā] $\mu S\alpha_2\alpha_3\beta$; yāva G, evam̄ M, yad vā γ

2.8b DVĀDAŚĀBDAM SAMĀCARET

dvādaśābdam] AJ₇Sα₂VJ₃FC; dvādaśāvdam̄ J₆Mα₃J₄PK₅K₆, dvādaśābda G, dvādaśā*h*am̄ J₂, dvādaśādām̄ K₄, dvādaśāvda K₂, daśāvdāda γ₂, daśādvāda W₂, daśādva R (*unm.*), dvādaśādvā B • samācaret] $\mu S\alpha_1 K_1 \beta_1 K_2 PJ_3 FK_5 CJ_5 W_2 B$; [.]mācaret G, mamācaret K₃, samācare K₆, śamācaret J₁R

2.8c SARVAROGAVINIRMUKTAḥ

sarvaroga] $\mu GS\alpha_1 K_1 \beta \gamma$; sarvayoga K₃ • vinirmuktah] AJ₆Sαβ₁K₂PJ₃K₅CJ₁B; vinirmukta J₇, vinirmuktas G, vinirmuktah K₆J₅W₂R

2.8d SARVAJÑO MUNIPŪJITAḥ

sarvajñō] SJ₂VK₄K₂PJ₃FK₅C; sarvagya A, sarvajñā J₆J₇, sarvajñās G, sarvala° α₁, sarvasam̄° α₃, sarvato J₄J₁W₂RB, sarvvajñō K₆, sa sarvajñō C (*unm.*), sarvatto J₅ • munipūjitaḥ] Sβ₁PJ₃FK₅K₆CJ₁RB; gunapūritah μ, sarvapūjitah G, °kṣaṇasamāyutah α₁, °pūrṇala-kṣaṇah α₃, munipūjita K₂, munipūjitaḥ J₅W₂

2.9a JĀYATE ŚIVAVAD YOGI

jāyate] $\mu GS\alpha\beta_1 K_2 PJ_3 FK_5 K_6 \gamma$; yāyate C • śivavad] $\mu GS\alpha\beta J_5 W_2 RB$; śivad J₁ (*unm.*) • yogī] *codd.*

2.9b LOKE 'SMINN AJARĀMARAH

loke] *codd.* • sminn] μSaJ₂VK₄K₂PJ₃FK₅K₆Cγ; smiṁn G, smin J₄ • ajarāmarah] AJ₇-GSα₂VK₄K₂PJ₃FK₅Cγ₂W₂B; ajarāmadaḥ J₆, jarāmarah J₄ (*unm.*), arāmara K₆ (*unm.*), jarāparaḥ R (*unm.*)

2.9c CATUSKALĀMRTAM VĀRI

catus] $\mu GS\alpha_3 VPJ_3 FK_5 C\gamma_2 RB$; catuh̄ α₂J₂J₄, catu M, tu K₄ (*unm.*), catuk K₂, cādrām̄ K₅, catuh̄s W₂ • kalāmṛtam̄] $\mu S\alpha_1 K_3 J_4 VK_4 K_2 PJ_3 FK_5 K_6 C\gamma$; kalāsravad G, kalābhṛtam̄ K₁, kalāmr̄[tam̄] J₂ • vāri] GSαJ₄VK₄PFK₅K₆CJ₅W₂RB; dvāpi μ, [vāri] J₂, vārī K₂, pītvā J₃, cāri J₁

2.9d PĪTVĀ PĪTVĀ MAHEŚVARI

pītvā] $\mu GS\alpha VK_4 K_2 PFK_6 C\gamma$; [pītvā] J₂, pitvā J₄K₅, vāri J₃ • pītvā] $\mu GS\alpha VK_4 K_2 PFK_6-W_2 B$; [pītvā] J₂, om. J₄CJ₅, pitvā J₃K₅, [yogī] J₁, yogī R • maheśvari] J₆J₇GSα₁K₁-K₄PFK₅; maheśvarī AK₃J₄J₃K₆γ₁, [maheśvari] J₂, mahesvari VC, mahesvarī K₂, °mareśvarī B

2.10a BRAHMASTHĀNE TATHĀ JIHVĀM

brahma] GSα₂VJ₃FW₂B; vrahma $\mu M\alpha_3 J_4 K_4 K_2 PFK_5 K_6 C\gamma_2 R$, [vrahma] J₂ • sthāne] $\mu GS\alpha J_4 VK_4 K_2 PJ_3 FK_5 K_6 C\gamma$; [sthāne] J₂ • tathā] $\mu S\alpha_2 J_4 VK_4 K_2 PJ_3 K_5 K_6 C\gamma$; tadā GF,

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

nijām M, sthitā α₃, [tathā] J₂ • jihvām] μGSα₁VK₂FCB; jihvā α₃J₄K₄PJ₃K₅K₆γ₂W₂, [jihvām] J₂, jihva R

2.10b SAMNIYOJYĀMRTAM PIBET

samniyojyā] GSMJ₄VK₄K₂PK₆Cγ; saniyojyā μK₃, samtiyājyā N, sanniyoyjā W₁FK₅, śaniyojyā K₁, [samniyojyā] J₂, samniryoyjyā J₃ • mṛtam] μGSαJ₄VK₄K₂PJ₃FK₅K₆Cγ; [mṛtam] J₂ • pibet] GSα₂VJ₃FW₂B; pivot μMα₃J₂J₄K₄K₂PK₅K₆Cγ₂R

2.10c SUSVĀDU ŚITALAM HRDYAM

susvādu] μGSαJ₂J₄K₄FK₆J₅W₂B; susvādū V, svavāda K₂, suśvādu PC, sukhādam J₃, susvāda K₅, sukhāduh J₁, sukhādu R • śitalam] μGSαβ₁FK₆γ₂W₂B; śitalam K₂PC, śatamlā J₃, śīlam K₅ (unm.), śīlam R (unm.) • hrdayam] AGSαJ₂J₄VK₂FK₆Cγ; hadyam J₆J₇, hr̄ K₄ (unm.), hr̄dayayaṁ P (unm.), jraṁsam J₃, hr̄dayam tat K₅

2.10d KŚIRAVARNAM APHENILAM

kṣīravarṇam] μGSα₁β₁K₂PFK₅CJ₁W₂B; kṣīravarṇas α₃, kṣīravarnem J₃, kṣīrava*r̄da* K₆, kṣīracarṇam J₅R • apheṇilam] μSα₁J₄J₃K₅Cγ; manoharam G, apheṇilam α₃, apheṇibham J₂K₄, aphetiṇam V, apheṇikam K₂, akenilam P, amoniṇam F, na nirmalam K₆

2.11a MĀSAMĀTRAPRAYOGENA

māsa] codd. • māṭra] μGSαJ₂VK₄K₂PJ₃FK₆Cγ₂W₂B; māsa J₄, matra K₅, *tri*R (unm.) • prayogena] Sa₃β₁K₂PCJ₅W₂; prayogena μGα₁J₃FK₅K₆J₁RB

2.11b JĀYATE DEVAVAT SVAYAM

jāyate] μGSαK₂FK₅K₆γ; jñāyate β₁PJ₃C • devavat] Saβ₁K₂PJ₃FK₅Cγ; śivavat μ, devatā G, vavat K₆ (unm.) • svayam] μGSα₁J₄VK₄K₂PJ₃FK₅K₆Cγ; svayam α₃, ścayam J₂

2.11c DVIMĀSE SARVAŚĀSTRĀRTHAM

dvimāse sarva] μGSαJ₂J₄VK₂PJ₃FK₅K₆Cγ; dvimāse serva K₄ • śāstrārtham] μGSαJ₂VK₄PFK₅K₆C; śāstrartham J₄, śāstrārtha K₂J₅W₂B, śāstrārtha J₃, śāśārtha J₁, śāśārtha R

2.11d SAMYAG JĀNĀTI PĀRVATI

samyag] μαJ₂J₄K₄K₂FK₅; samyak GSVPJ₃C, samyaka K₆ (unm.), makā γ • jānāti] μ-GSαβ₁K₂J₃K₅K₆; yānāti PC, jñānāti F, yāyāti γ₂W₂, yāti R (unm.), yoyāti B • pārvati] μGSα₁K₁K₂PJ₃FK₅CB; pārvatī K₃γ₁, pārvvatī K₆

2.12a SVATANTRAḥ ŚIVAVAN MĀSA

svatantrah] μα₁; svatamtra° G, svayam ca S, svatamtram α₃, svatavtam J₂VK₄K₅C, svatamtram J₄, svatulmam K₂, svatalam Pγ, svatulyam J₃, svastalam F, svata*tva* K₆ • śivavan] μSaJ₂VK₄K₂FK₅K₆CJ₁RB; °vad vasan G, śivat J₄ (unm.), śivavat PJ₅W₂, śivapad J₃ • māsa] μGSαβ₁J₃FK₅K₆Cγ; māsam K₂, sāsa P

2.12b TRAYĀD BHAVATI VAI ŚIVE

trayād] SaJ₂J₄VK₂PJ₃FK₅K₆γ; traye μG, trayad K₄ • bhavati] μGSα₂α₃β₁K₂PJ₃FK₅Cγ; ūrdhvam bha° M, bhava* K₆ • vai śive] μSα₂α₃β₁K₂PJ₃FK₅Cγ₂W₂B; pārvati G, °vechive M, vai śivo K₆, ve śive R

2.12c CATURMĀSĀN MAHEŚĀNI

catur] μGSα₁K₃β; cātūr K₁, dhātu γ • māsān] GaVF; māse μSJ₂J₄K₄K₅K₆C, māsāmn K₂, māsa P, māše J₃, māṁsa γ₂R, bhāsa W₂, bhāsā B • maheśāni] codd.

2.12d SARVAJĀTVAṂ PRAVARTATE

sarva] codd. • jñātvam] μGSMα₃β₁K₂PJ₃FK₅Cγ; tatvam α₂, tvam K₆ (unm.) • pravartate] AGSαFJ₅W₂B; pravartate J₆J₇β₁K₂PK₅K₆CJ₁R, prajāyate J₃

2.13a PAÑCAMĀSĒ MAHĀSIDDHAS

pañca] μGSαβ₁W₂RB; paca J₅ • māse] μGSαβ₁K₂PJ₃K₅K₆Cγ; māsān F • mahā] codd. • siddhas] SW₁VK₄J₃K₅; siddhis μGMα₃J₂J₄γ, sitdhās N, siddhiḥ K₂, siddhaś PC, siddhim F, siddhaḥ K₆

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆C; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

2.13b TRAILOKYAM API PAŚYATI

trailokyam] $J_6GS\alpha\beta_1K_2J_3FK_5K_6C\gamma_2W_2B$; trailokyaim A, trailokyem J_7 , trailākyam P, trelokyam R • api] *codd.* • paśyati] $\mu GSW_1M\alpha_3\beta\gamma$; paśyatim N

2.13c ŚĀNMĀSE PARAMĀNANDA

om. J_3 • śānmāse] $\mu S\alpha\beta_1K_2PK_5K_6C$; śānmāse G, śānmāsām° F, śānmāsa J_1R , śānmā $J_5W_2(unm.)$, śānmāsāt B • paramānanda] $SJ_2J_4VPK_5K_6C\gamma$; paramānāmdam μ , śivasat-bhāva G, paramānaṁdo $S\alpha$, paramānada K_4 , paramānaṁdaḥ K_2 , °te parānaṁda F

2.13d GUÑASADBHĀVAPŪRITAH

om. J_3 • guna] $\mu S\alpha\beta_1PK_5K_6C\gamma$; para° G, gunaḥ α_1 , gunā K_2 • sadbhāva] $\mu S\alpha V-K_4K_2PK_5K_6C\gamma$; °mānamda G, [sa]dbhāva J_2 , sadbhava J_4 • pūritah] *em.* SANDERSON; pūjitaḥ $\mu GS\alpha\beta_1K_2PK_5CW_2RB$, mūjitaḥ K_6 , pajitaḥ γ_2

2.14a JĀYATE NĀTRA SAMDEHO

jāyate] *codd.* • nātra] $\mu GS\alpha\beta_1K_2PJ_3FK_6C\gamma$; para° K_5 • samdeho] $GS\alpha J_2VK_4PJ_3F-K_6C\gamma$; samdeha AJ $_7$, samdehaḥ J_6 , śamdeha J $_4$, samdehaḥ K_2 , °mānamdo K_5

2.14b JĪVANMUKTAH PARĀPARE

jīvanmuktaḥ] $\mu GS\alpha J_2VK_4K_2PJ_3FK_5K_6CW_2B$; jīvanamuktāḥ J_4 , jīvanmuktā J $_1$, jīvanmuktāḥ J_5 , jīvamuktāḥ R • parāpare] $M\alpha_3\beta_1PJ_3FK_5K_6C\gamma$; parāvareḥ A, parāvare $J_6J_7S\alpha_2$, parātpare GK $_2$

2.14c SAPTAMĀSE MAHĀBHŪTA

saptamāse] μ ; saptame ca GK $_5$, saptamena $S\alpha\beta_1PJ_3FK_6C\gamma$, saptamema K_2 • mahābhūta] μG ; mahākāyā α_2 , mahākāyah $SM\alpha_3\beta_1PJ_3FK_5K_6C$, nahākāyah K_2 , mahākāyo γ

2.14d PIŚĀCORAGARĀKṢASAIH

piśācoraga] $\mu GS\alpha M\alpha_3\beta_1K_2FK_5K_6\gamma_2W_2B$; picośāraga W $_1$, piśācoraga PC, piśāḥcoraga J $_3$, pi R (f17v *missing*) • rākṣasaiḥ] $\mu GSW_1M\beta_1K_2PK_5$; rākṣasau Na α_3 , rākṣasai J $_3K_6$, rākṣa C (unm.), rākṣasah γ_2 , rākṣasāḥ W $_2B$

2.15a SAHA SAMVARTATE NITYAM

om. R • saha] $\mu S\alpha\beta\gamma_2W_2B$, sadā G • samvartate] $S\alpha_2FW_2B$; samvarttate $\mu M\alpha_3\beta_1K_2-PK_5K_6\gamma_2$, samveṣṭito G, sram̄ vartate J $_3$ • nityam] AGS $\alpha\beta\gamma_2B$; tyam̄ J $_6J_7(unm.)$, nitya W $_2$

2.15b SVECCHAYĀ HRĀSTAMĀNASAH

om. R • svecchayā] $GSMK_1VFK_6$; svechayā $\mu\alpha_2K_3J_3K_5\gamma_2W_2B$, svachayā $J_2J_4K_4P$, svai-ksālhā K_2 • hrāṣṭa] μGSK_1VF ; tuṣṭa α_1 , drṣṭa K $_3PJ_3$, drṣṭa J $_2K_4$, drṣṭya J $_4$, daya K $_2$, dr̄dhā K $_5^p\gamma_2W_2B$, dr̄ṣṭa K $_5^{ac}$, dūṣṭū K $_6$ • mānasah] *codd.*

2.15c AṢTAME MĀSAPARYĀYE

om. R • aṣṭame] *codd.* • māsa] $\mu GS\alpha M\alpha_3K_2J_3F\gamma_2W_2$; māsi $S\alpha_2J_2VK_4PK_5K_6B$, māse J $_4$ • paryāye] $\mu G\alpha J_2VK_4$; paryāyair SFJ $_1$, prajāye J $_4$, paryāyaiḥ $K_2J_5W_2$, paryāyai PJ $_3K_6B$, paryāpte K $_5$

2.15d DEVAIH SAMMELANAM BHAVET

om. R • devaiḥ] $\mu SM\beta_1K_2PK_5K_6\gamma_2W_2B$; devais GF, vaiṣṇa° N, saha° W $_1$, deva α_3 , devai J $_3$ • sammelanam] $\mu SM\beta_1J_3K_5K_6\gamma_2B$; sammeļanam GF, °vam̄ melanam N, °sā melanam W $_1$, sammiļanam α_3K_2 , samelam̄[na] P, samelmanam W $_2$ • bhavet] *codd.*

2.16a NAVAME MĀSYADRĀSYATVAM

om. R • navame] μMK_5B ; navamā° GS $\alpha_2\alpha_3\beta\gamma_2W_2$ • māsy] μMB ; °seṣu G, °se hy S $\alpha_2K_3\beta_1PJ_3F\gamma_2W_2$, °sa hy K $_1$, °se K $_2$ (unm.), syād K $_5$, °se kv K $_6$ • adṛśyatvam] $\mu GS\alpha-J_2VPFK_5K_6J_1W_2B$; adṛṣyatvam J $_4$, adaśyatvam K $_4J_5$, hr̄dr̄śyatvam K $_2$, adraśyatvam J $_3$

2.16b SŪKṢMATVAM CAIVA JĀYATE

om. K $_2R$ • sūkṣmatvam] $\mu GS\alpha VK_4PJ_3FK_5K_6\gamma_2W_2B$; sukṣmatvam J $_2$, sūkṣmatvam J $_4$ (unm.) • caiva] $\mu GS\alpha\beta_1PK_5K_6$; vaiva J $_3$, hya γ_2W_2 (unm.), ca pra° B • jāyate] *codd.*

$\mu=AJ_6J_7$

$\alpha=NW_1MK_1K_3$; $\alpha_1=NW_1M$; $\alpha_2=NW_1$

$\beta=J_2J_4VK_4K_2PJ_3FK_5K_6C$; $\beta_1=J_2J_4VK_4$

$\gamma=J_1J_5W_2RB$; $\gamma_1=J_1J_5W_2R$; $\gamma_2=J_1J_5$

2.16c DAŚAME KĀMARŪPATVAM

om. K₂R • daśame] $\mu GS\alpha_3\beta_1 PFK_5 K_6 \gamma_2 W_2 B$; daśābhīḥ N, daśabhiḥ W₁, daśa J₃ • kāma] $\mu GS\alpha_1\beta_1 PJ_3 FK_5 K_6 \gamma_2 W_2 B$; kārya α₃ • rūpa] $\mu GS\alpha_4 VK_4 PFK_5 K_6 \gamma_2 W_2 B$; rupa J₂J₃ • tvam] *codd.*

2.16d SARVALOKAPRAKĀŚAKAM

om. K₂R • sarva] $\mu GS\alpha_1\beta_1 PJ_3 FK_5 \gamma_2 W_2 B$; sarvva K₆ • loka] J₆J₇GSα₂α₃βγ; loma A, jñatva M • prakāśakam] S₀J₂J₄VPFK₅γ; prakāśanā AJ₆K₆, prakāśatā J₇, prakāśitam G, prakāśayam K₄, prakāśikam J₃, prakāśanam K₆

2.17a EKĀDAŚE TRIKĀLAJÑĀH

om. K₂R • ekādaśe] $\mu GS\alpha_4 VK_4 PJ_3 FK_5 K_6 \gamma_2 W_2 B$; ekā[ha]śe J₂ • trikāla] *codd.* • jñāḥ] $\mu SAJ_2 PFK_5 K_6 \gamma$; jñāna J₄ (*unm.*), jñāṇam J₃

2.17b SARVALOKEŚVARAH PRABHUH

sarvalokeśvarah] J₆GSα₁K₁β₁K₂PFK₅γ; sarvalokeśvara AJ₇K₃, sarvalokeśvaro J₃, sarvvalokeśvara[h] K₆ • prabhuh] $\mu GSW_1 M\alpha_3\beta_1 K_2 FK_5 B$; prabhu NPJ₃, prabhū K₆R, prabhūḥ γ₂W₂

2.17c JĀYATE ŚIVAVAD DEVI

jāyate śivavad] $\mu GS\alpha_1 K_2 PJ_3 FK_5 \gamma$; śivavad K₆ • devi] $\mu GS\alpha_2\beta_1 K_2 PK_5^c$; yogī MF₅^{ac}γ, viddhi α₃, evi J₃, devī K₆

2.17d SATYAM ETAN MAYODITAM

satyam] $\mu GS NM\beta_1 K_2 PJ_3 K_5 \gamma$; sa satyam W₁ (*unm.*), tatvam α₃, kṣatyam F, same K₆ • etan] $\mu GS\alpha_2 VK_4 K_2 PJ_3 FK_5 \gamma$; etat J₄, tya tan° K₆ • mayoditam] $\mu GS\alpha_1 PJ_3 FK_5 \gamma$; mayoditah K₂, °mayo bhavet K₆

2.18a YATRA CŪLITALAM PROKTAM

yatra] $\mu GS\alpha_1 PJ_3 FK_5 K_6 \gamma$; tatra K₂ • cūlitalam] S₀J₁K₄PK₅W₂B; tūlītalāṁ AJ₇, tūlītalāṁ J₆, colutam G, cūlitala K₃, vūlitalam J₂V, cūlatalam J₄, *hilinalam K₂, cūlitaram J₃, cūlitalam F, cūlitala K₆, culittaram J₁, culittalam J₅, culitaram R • proktam] $\mu GS\alpha_1 K_1\beta\gamma$; śoktam K₃

2.18b KEDĀRAM PRĀHUR ĪŚVARI

kedāram] *codd.* • prāhur] $\mu GS\alpha_1\beta\gamma$; śahur α₃ • īśvari] $\mu G\alpha_1 J_2 J_4 K_4 PFK_5 J_5 B$; īśvari α₃K₂J₃K₆J₁W₂R, īśvariḥ V

2.18c TATRA SOMAKALĀŚ CĀṢTAU

tatra] *codd.* • somakalāś] J₆J₇GNMJ₂VK₄; saumakalāś A, somakalā SW₁α₃J₄K₂J₃F₅K₆J₁W₂RB, somaka P (*unm.*), somakala J₅ • cāṣṭau] $\mu SA\alpha_1\beta_1 K_2 J_3 K_5 K_6 \gamma$; cāṣṭa G, sāca α₃, cāṣṭo P, cāṣṭa F^{pc}, *śā*ṣṭa F^{ac}

2.18d VIKHYĀTĀ VĪRAVANDITE

vikhyātā] $\mu SAJ_2 VK_4 K_2 PJ_3 FK_5 K_6 \gamma$; vikhyātāś G, vi*khyā*tā J₄ • vīra] $\mu \alpha_3$; sura G, ḡmarā S, ama° α₂, bhrāma° M, mara β₁PK₂J₃FK₅K₆γ • vandite] $\mu GS\alpha_3 J_4 VJ_3 FK_5 K_6 \gamma$; °rārcite α₁, vandimte J₂, va|(sic)dandimte K₄ (*unm.*), vimdamte K₂, vadita P

2.19a AMRTĀ PRATHAMĀ DEVI

amṛtā prathamā] *codd.* • devi] $\mu GS\alpha_1 K_2 PK_5 \gamma$; devī J₃K₆, devi F^{ac}, devī F^{pc}

2.19b DVITIYĀ MĀNADĀHVAYĀ

dvitīyā] $\mu GS\alpha_2 J_4 K_4 J_3 K_5 K_6 J_1 RB$; dvitiyā VK₂PJ₅W₂, dvitīyā F • māna] $\mu GS\alpha_2\beta\gamma_1$; *mā*na B • dāhvayā] $\mu GS\alpha_2\beta_1 PJ_3 FK_5 K_6 \gamma$; dātuyā M, vāhvayā K₁, vāṁhvayā K₃, vāhvayā K₂

2.19c PŪṢĀ TUṢTIŚ CA PUṢTIŚ CA

pūṣā] $\mu GSJ_4 VK_4 K_2 PJ_3 FK_5 B$; supu° α₂, [pū]ṣā M, puṣtiś α₃, puṣā J₂γ₁, pūpā K₆ • tuṣtiś] $\mu GSJ_2 VK_4 K_2 PJ_3 FK_5 K_6 \gamma$; ḡṣtiś cā° α₂, puṣtiś M, cātha α₃, tuṣṭāś J₄, tuṣṭhiś B • ca] $\mu GS\alpha_3\beta\gamma$; °tha α₂, cā° M • puṣtiś] GSβ₁K₂PK₅K₆γ₁; *om.* μ, tuṣtiś α₂α₃, °tha tu° M, yuṣtiś J₃F^{ac}, maṣtiś F^{pc}, puṣthiś B • ca] GSα₂α₃βγ; *om.* μ, ḡṣti M

$\mu = AJ_6J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

2.19d RATIŚ CAIVA DHRTIS TATHĀ

ratiś] $\mu G\alpha\beta_1PK_5K_6\gamma$; śāmtiś SJ₃, śaktiś K₂, smatiś F • caiva] $\mu GS\alpha_3\beta\gamma$; cātha α₁ • dhrtis] $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma$; dhṛdhrtis J₃ (*unm.*) • tathā] $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma$; thātā J₃

2.20a ŚAŚINĪ CĀṢṬAMĪ SARVĀH

śaśinī] GSα₁β₁FK₅B; śāmkhinī μK₆, sātmīni α₃, aśinī K₂, śaśinā PJ₃, rāśinī J₁W₂, rāśini J₅, śasinī R • cāṣṭamī] $\mu GS\alpha\beta_1K_2FK_5K_6W_2B$; cāṣṭamā PJ₃J₁R, cāṣṭarmā J₅ • sarvāḥ] $\mu GS\alpha_3F$; sarva N, sarvā W₁β₁K₂PJ₃K₅γ, sarvvā K₆

2.20b PARĀMṛTAMAHĀRNAVĀH

parāmṛta] GSαJ₂J₄VK₂PJ₃FK₅K₆B; paramāmṛ μ , pārāmṛta K₄, parāmṛtā γ₁ • mahārṇavāḥ] GSF; °tahārṇavāḥ A, °tamahārṇavāḥ J₆J₇ (*unm.*), rasārṇavā N, rasārṇava W₁, rasārṇavāḥ Mα₃, mahārṇavā J₂PJ₃K₅K₆, mahāraṇavā J₄ (*unm.*), mahārṇavī Vγ, marharṇavā K₄ (*unm.*), mahārṇadā K₂

2.20c TADDHĀMĀBHIMUKHĪM JIHVĀM

tad] *codd.* • dhāmābhi] AJ₇GSMJ₂K₂PFK₅γ₂W₂B; hāmābhi J₆, vāmābhī N, dhānābhī W₁, vāmābhi α₃J₃K₆, dhāmāmī J₄K₄, dhāmābhī V, hāmāni R • mukhīm] J₆J₇GSVPB; mukhī AK₂K₆γ₁, mukhaṁ α₂α₃J₂J₄K₄, mukhāṁ MFK₅, mukhīm J₃ • jihvāṁ] $\mu S\alpha_1J_2V$ -K₂PJ₃FB; jihvā[m] G, jihvā α₃J₄K₄K₆γ₁, [jihvāṁ] K₅

2.20d YADĀ YOGĪ KAROTI CA

yadā yogī] $\mu GS\alpha\beta_1K_2PJ_3K_5K_6\gamma$; sadāyogī F • karoti] *codd.* • ca] $\mu GS\alpha_2\alpha_3\beta\gamma$; vai M

2.21a AŞTADHĀ SRAVATE TATRA

aşṭadhā] $\mu GS\alpha\beta_1J_3FK_5K_6\gamma_2W_2B$; aşṭadhān K₂, aşṭadhī P, aşṭabhidhā R (*unm.*) • sra-vate] $\mu GS\alpha$; cyavate J₂J₄K₄PFK₅K₆, vyavate VK₂, cyuvate J₃, dravate γ • tatra] $\mu GS\alpha\beta_2W_2B$; [ta]va R

2.21b TADĀ TUHINASAMTTATIH

tadā tuhina] $\mu SM\alpha_3\beta_1K_2FK_5\gamma$; tathā tuhina G, *ā[trā]nudina N, tadā nudina W₁, [ta]dātu-hina P, yadā tamī liha° J₃, tadā hina K₆ (*unm.*) • samttatilī] $\mu GS\alpha_1\beta_1PFK_6B$; samttatim α₃, samnnibhā K₂, °te sati J₃, sampattilī K₅, samttati γ₁

2.21c TADĀPLĀVANASAMYOGĀT

tad] $\mu S\alpha\beta\gamma$, tath° G • āplāvana] SJ₂J₄K₄PFK₅K₆γ; āplāvana μα₂α₃, °āp[...] G, āśra[va]na M, āplāvata V, ālāvana J₃ • samyogāt] $\mu GSJ_2J_4VK_2J_3K_5\gamma_2W_2B$; samyogah α₁, samyoge α₃, samyogā K₄F, samgot P (*unm.*), samgāt K₆ (*unm.*), samyāgāt R

2.21d KALEVARAGADAKŞAYAH

kalevara] $\mu S\alpha\beta_1K_2J_3K_5K_6\gamma$; kalebara G, kalevaram P, kalebara F • gada] $\mu S\alpha_2J_2VK_4P$ -J₃FK₅K₆γ; vada G, [gada] J₄, mata K₂ • kṣayah] $\mu GS\alpha_2J_2VK_4K_2PJ_3FK_5\gamma$; *kṣayah* J₄, kṣaya K₆

2.22a AŞTABHIR MĀSAPARYĀYAIH

aştabhir] $\mu GS\beta_1K_2PFK_5K_6\gamma$; aşṭābhīr α₂, aşṭābhīr M, aşṭābhīr α₃, aşṭabhbīr J₃ • māsa] *codd.* • paryāyaih] J₆J₇GSMJ₂VK₄K₂FK₅γ; paryāyeh A, varsādyaih α₂, varsāhaih K₁, varsāhvai K₃, pūryayaih J₄, paryyāyai P, paryyāyai J₃, paryyāyaih K₆

2.22b KHECARATVAM PRAJĀYATE

khecaratvam] $\mu GS\alpha_2VK_4K_2PJ_3FK_5K_6\gamma$; kheratvam J₄ (*unm.*) • prajāyate] $\mu GS\alpha$; pra-dire J₂P, prapedire J₄K₄J₃K₅K₆γ, prapedirau V, prapedireḥ K₂, prapedire [prapadyate] F, pradire R (*unm.*)

2.22c BHRŪMADHYAM NĀMA YAD DHĀMA

bhrūmadhyam] μG ; bhrūmadhye Sα₁βγ, bhrūmadhyo° α₃ • nāma] μG ; dhāma Sα₁β₁K₂-PFK₅K₆γ, °rdhvam ma° α₃, dhā J₃ (*unm.*) • yad dhāma] G; yudvāma A, yud dhāma J₆J₇, yat proktam Sα₁β₁K₂PFK₅K₆γ, °yā proktam α₃, ye prokta J₃

2.22d TAT PROKTAM SOMAMANDALAM

om. J₄ • tat] $\mu GS\alpha_2VK_4K_2PJ_3FK_5K_6\gamma$; om. J₂ • proktam] $\mu G\alpha_1VK_4K_2FK_5K_6\gamma_2W_2B$; prabho α₃, om. J₂, prokta P, tu so° J₃, pro R (*unm.*) • soma] $\mu GS\alpha_1K_1J_2VK_4K_2F$ -

$$\mu = AJ_6J_7$$

$$\alpha = NW_1MK_1K_3; \alpha_1 = NW_1M; \alpha_2 = NW_1$$

$$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$$

$$\gamma = J_1J_5W_2RB; \gamma_1 = J_1J_5W_2R; \gamma_2 = J_1J_5$$

K₅K₆γ; ma K₃ (*unm.*), somana P (*unm.*), ° masya J₃ • maṇḍalam] μαJ₂VK₄K₂PJ₃FK₅-K₆γ; maṇḍa[.] G, maṇḍale S

2.23a KALĀCATUŠKAM TATROKTAM

om. J₄ • kalā] μGSαJ₂VK₄K₂PJ₃FK₅γ; kālo K₆ • catuškam] μGSαJ₂VK₄K₂J₃FK₅K₆; catuska PW₂B, caturtha J₁R, catu J₅ • tatroktam] J₆J₇GSαJ₂VK₄K₂PJ₃K₅K₆γ₂W₂; tam-troktam AB, tatproktam F, tatrottam R

2.23b PARĀMRTANIKETANAM

parāmr̥ta] GSαJ₂VK₄K₂PJ₃FK₅K₆; paramāmr̥ta μγ₂W₂B (*unm.*), parāmr̥tyu J₄, paramāmr̥tam R (*unm.*) • niketanam] J₆J₇GSαJ₂VK₄K₂PJ₃FK₅K₆γ; nirkatanam A, niketaram J₄

2.23c CANDRIKĀKHYĀ CA KĀNTIŚ CA

candrikākhyā] GSJ₂VPJ₃FK₅K₆; camdikākhyā μK₄, camdrikā na° α₂, cadrikā na° M, camdikā na° α₃, camdrakākhyā J₄γ₂R, camdrikākhyāś K₂, camdrakākhyāś W₂, cadrakākhyāṁ B • ca] μSβW₂; °tha G, °va° α, *om.* γ₂R, cam° B • kāntiś ca] μGSαβγ₂W₂, tiśca R (*unm.*), °drakāmti B

2.23d JYOTSNĀ ŚRĪŚ CETI NĀMATAH

jyotsnā] μGSαJ₄K₂J₃FK₅B; jyotmnā J₂, jyośnā V, yotsnā K₄, jyotstra P, jyotsnāṁ K₆, jotsnā γ₂W₂, jotsna R • śrīś] μGSαβ₁K₅K₆; śrī K₂J₃F, śro P, su γ₂W₂B, sū R • ceti] μGSNMa₃J₂VK₅K₆; ceta W₁, cati J₄, citi K₄, chiti K₂, dyati P, *i*t₁J₃, pṛti F, °śreti γ • nāmataḥ] μGSαβ₁FK₅K₆γ; nāmata K₂P, nityaśah J₃

2.24a TATRA JIHVĀM SAMĀVEŚYA

tatra] μGSαβγ₂W₂B; tatrā R • jihvām] μGSW₁MJ₂VK₄PJ₃FK₅K₆B; jihvā Nα₃J₄K₂γ₁ • samāveśya] μGβγ; samāveśyā Sa

2.24b PĀTVĀ PĀTVĀ SAMĀPIBET

pātvā] μGβγ₂W₂B; mṛtam Sa₁, piva α₃, pī[tvā] R • pātvā] μGSαβJ₁B; pitvā J₅W₂, samā R • samāpibet] *conj.* SANDERSON; samāviśet μSMα₃K₄K₂PJ₃FK₅K₆, samālihet G, samāviset NJ₂Vγ₂W₂B, samām viśet W₁, samāviśyet J₄, samāviśet R (*unm.*)

2.24c YOGĪ MĀSACATUŠKEṢA

yogī] *conj.*; deva μ, devi GSαβ₁K₂PFK₅γ, devī J₃K₆ • māsa] GSαβγ; bhāsa μ • catus-kena] J₆GSα₃J₂J₄K₄PFK₅K₆γ₁; catuškona AJ₇, catuškena α₁VK₂B, caškena J₃ (*unm.*)

2.24d JĀYATE NIRUPADRAVAH

jāyate] μGSαJ₂J₄VK₂PJ₃FK₅K₆γ₂W₂B; jāye K₄ (*unm.*), jyāyetate R (*unm.*) • nirupadravhā] AGSαβ₁K₂J₃FK₅K₆B; nirupadrava J₆J₇, nirupadravhā Pγ₁

2.25a VAJRĀKĀYO BHAVET SATYAM

vajrakāyo] J₆J₇GSαβγ₂W₂B; vajrakāyo A, vajrakāyā R • bhavet] μGSαβ₁PJ₃FK₅K₆B; bhaven K₂, bhave γ₁ • satyam] μGSαβ₁PJ₃FK₅K₆γ; nityam K₂

2.25b TADĀPLĀVANAPĀNATAH

tad] μGMJ₄; sad Sa₂α₃J₂VK₄K₂PJ₃FK₅K₆γ • āplāvana] AGSW₁β₁K₂PK₅J₅W₂B; āplāvana J₆F, āptavana J₇, āpāvana NMα₃J₁R, āmlāvana J₃, ā*avana K₆ • pānataḥ] AJ₇GSJ₂-VK₄PFK₅K₆J₅W₂B; pātataḥ J₆, pāvanah α, mānataḥ J₄, pātanah K₂, yātataḥ J₃, plāvanataḥ J₁ (*unm.*), plānataḥ R

2.25c TADŪRDHVAM VAJRĀKANDĀKHYAM

tad] *codd.* • ūrdhvam] SMα₃FK₆B; ūrdha A, ūrdham J₆J₇, ūrdhv G (*unm.*), ūrdhva α₂, ūrddhe J₂, ūrddhem J₄, ūrdhve VK₅, ūrdve K₄, ūrddham K₂J₃, ūrdva P, ūrddhvam J₁, urdhva J₅, ūrddhva W₂, urdvem R • vajra] μSaβγ; vajre G • kandākhyam] μ-Sα₁β₁K₂J₃K₅; namdākhyam G, kamdākhyā α₃PF, kadākhyam K₆, kandākhyā γ • śivas śikhari maṇḍalam | tadūrdhvam vajrakesākhyam add. G

2.25d ŚILĀ KHECARĀMANĀDALAM

śilā] μGSα₂α₃β₁PJ₃FK₆γ; śi*lā* M, śeva K₂, śirā K₅ • khecara] μGSα₁β₁K₂PJ₃FK₅γ₂W₂-B; rase ca α₃, *kh*ecara K₆, khecarī R • maṇḍalam] Saβ₁K₂PJ₃K₅γ₂W₂B; madhyagam

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

μG , mamḍalaḥ F, mamḍala K₆R

2.26a LALĀTĀNTE VIJĀNĪYĀT

lalātānte] SW₁β₁K₂J₃K₅K₆; lalāṭam tamī μ GNM, lalāṭāntam α₃, lalāṭāmte P, lalāṭāmte F, lalāṭāmto γ • vijānīyāt] μ SαJ₂VPK₅J₁RB; vijānīyyāt GF, vijānīyā J₄K₄K₂K₆J₅W₂, vīyānīyā J₃

2.26b TATRA DEVI KALĀTRAYAM

tatra] *codd.* • devi] μ GSα₁β₁K₂J₃FK₅γ; deva α₃, devī PK₆ • kalātrayam] μ SNMα₃V-PJ₃FK₅γ; kalānvitam G, kalātrayam W₁, kalātraye J₂J₄K₄, kalātrayām K₂, kalātrayā K₆

2.26c PRĪTIS TATHĀNGADĀ PURÑĀ

prītis] GSα₁K₁β₁J₃FK₅K₆γ; prītis μ, prātis K₃, prīti K₂, [prī]tis P • tathāngadā] GF; tathāngajā μ, tathā gajā Sα₂α₃β₁PK₅K₆γ, tathāngā[dā] M, tapā gajā K₂, thitā gajā J₃ • pūrñā] μ GSα₁β₁γ; puṇyā α₃

2.26d TATRA JIHVĀM PRAVEŚAYET

tatra] *codd.* • jihvām] μ GSα₁β₁K₂PFK₅K₆B; jihvā α₃J₃γ₁ • praveśayet] μ GSNMα₃J₂-VK₄PJ₃FK₅J₁RB; praveśā[ye]t W₁, praveśayet J₄, praveśayat K₂J₅W₂, praveśaye K₆ • etat sudhāmayam *add.* G

2.27a KṢĪRADHĀRĀMRTAM SÍTAM

kṣīradhārāmṛtam] J₆GSα₁β₁γ; kṣīradhārāmṛtam A, kṣīradhārāmṛta J₇ • sítam] AGSα₁K₂PFK₅γ; sítam J₆J₇ (*unm.*), sáṃtam J₃, sítam K₆

2.27b SRAVANTAM JIHVAYĀ PIBET

sravantam] AGSα₁β₁FK₅; sravatam J₆K₆, śravatam J₇, sravantam α₃, śravamtam K₂, sravamte PJ₃, sravate γ • jihvayā] *codd.* • pibet] GSα₁VJ₃FW₂B; pivot μα₃J₂J₄K₄K₂-PK₅K₆J₁R, vivet J₅

2.27c MĀSATRAYEṄA DEVEŚI

māsa] *codd.* • trayeᴈ] μ αF; mātreᴈ GSβ₁K₂PK₅K₆J₅W₂B, mātrapra° J₃, trayena J₁R • deveśi] μ GSαJ₂J₄K₂PFK₅K₆γ₂W₂B; devesi V, deversiśa K₄ (*unm.*), °yogēśa J₃, deviśi R

2.27d SARVAVYĀDHIVIVARJITAᴈ

sarva] μ GSα₁K₂PJ₃FK₅γ; sarvva K₆ • vyādhī] μ GSα₂α₃β₁γ; roga M • vivarjitaᴈ] GSα₁K₁β₁K₂PJ₃FK₅γ₂W₂B; vivarjita μ, varjita K₃, vivarjitatam K₆, vivarjītah R

2.28a ACCHEDYAᴈ SARVAŚASTRAIᴈ CA

acchedyah] achedyah μ Sα₁J₂VPK₅K₆γ, achedyas G, abhedyah α₃, achedya J₄K₄, aksedyah K₂, avedyah J₃, aksedyas F • sarva] μ GSαJ₄VK₂PJ₃FK₅γ; sarvva J₂K₄K₆ • śastraiᴈ ca] J₆J₇G; śastreś ca A, śastraghair SMα₃J₂VPFK₅, śastrogħair α₂J₄B, śastraghaur K₄, śastraghaiḥ K₂, śastraghair J₃K₆, śastraudha γ₂, śastraudya W₂, śastraudha R

2.28b ABHEDYAᴈ SARVASĀDHANAIᴈ

abhedyah] μ αK₄; abhedyas G, alakṣyah SJ₂PK₅, alakṣah J₄K₂, alabhyah V, alakṣa J₃, alakṣyas F, alakhyah K₆, ullikhya J₁, ullakṣyah J₅W₂B, nallikhya R • sarva] μ GSα₁K₂P-J₃FK₅γ; sarvva K₆ • sādhanaiḥ] G; lokaśai A, lekhakaiḥ J₆Sα₃VK₄PJ₃FK₅γ, leśakaiḥ J₇, bhedakaiḥ α₁, laukikaiḥ J₂, lokakaiḥ J₄K₆, laksyakaiḥ K₂

2.28c ACINTYAᴈ SARVAVIJÑĀNAIR

acintyah] μ Sα₁βB; acimtyas G, acintah α₃, acimtya J₁R, acityah J₅W₂ • sarvavijñānair] AGSαJ₂J₄VPJ₃K₅γ; sarvavijñānai J₆J₇F, sarvavijñānaiḥ K₄, sarvavijñānena K₂, sarvvavijñānai K₆

2.28d VIRŪPAVIᴈ SAYĀNVITAIᴈ

virūpa] μ GMα₃; nirūpo S, virūpam N, nirūpam W₁, nirūpa J₂VK₄K₆γ, nirupra J₄, arūpa K₂, nirupa PJ₃R, n*m*irūpa F, nirūpyo K₅ • visayānvitaiḥ] GSαJ₂VK₄K₂PFK₅γ; visamā-nvitaiḥ μ, viṣṭayānvitaiḥ J₄, viṣayānvitai J₃, viṣayānvitah K₆

2.29a BHAIKAVĀBHO BHAVET SATYAM

bhairavābho] μ GSα₂β₁K₂PFK₅K₆γ; bhairavāmgo M, bhairavāmbho α₃, bhairavābho J₃ •

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

bhavet] $\mu GS\alpha_2\alpha_3J_2J_4VPJ_3FK_5K_6\gamma$; bhaven MK₂, bhave K₄ • satyam] $\mu GS\alpha_2\alpha_3\beta_1PJ_3F-K_5K_6\gamma$; nityam MK₂

2.29b VAJRAKANDAPRABHĀVATAḥ

vajra] J₆J₇GS $\alpha\beta_1K_2J_3FK_5K_6\gamma$; vrajra A, vajram P • kanda] *codd.* • prabhāvataḥ] $\mu GS\alpha\beta_1PJ_3FK_5K_6$; prabhāvata K₂, rpabhāvataḥ γ

2.29c NĀSIKĀDHO 'DHAROṢTHORDHVAM

nāsikādhō] GSJ₂VFK₅K₆; nāsikordhō AJ₇, nāsikordhō NM, nāmsikādhō W₁, nāsikādhā α_3 , nāsilins kā]dho J₄, nāsikā* K₄, nāsikādhō K₂, nāsikādyo PJ₁RB, śāśimkādyo J₃, nāsikā*dy*o J₅, nāsikādyo W₂ • 'dharoṣthordhvam] *em.*; dharoṣtrai A (*unm.*), dharausṭhārddha J₆, dharausṭrārdra J₇, dharoṣtordhve G, ttaroṣtordhve S, taroṣthodhō N, taroṣthādhō M, taṣṭorādhō W₁, taroṣtovdho K₁, taroṣtordhve K₃, ttaroṣtordhvam J₂K₄K₅, ttaroṣtordha J₄, ttaroṣtordhvam V, ttaroṣtorddha K₂, ttarāṣtordh*v*am P, ttarostorddham J₃K₆, ttarosthordhvam F, taroṣtādhah J₁W₂RB, ttarostādhah J₅

2.29d RĀJADANTAM MAHĀPADAM

rājadantam] $\mu GS\alpha_2\alpha_3J_2VK_4PFK_5K_6$; rājadamta MJ₄ γ , rājate* K₂, rājadatam J₃ • mahāpadam] S $\beta_1PJ_3K_5^{pc}K_6\gamma$; mahāpathām AJ₇, mahāpatham J₆G $\alpha_1K_5^{ac}$, mahāpadaḥ α_3F , mahāyidam K₂

2.30a TATRA PŪRNĀMRTĀ DEVI

tatra] *codd.* • pūrnāmṛtā] GSVK₆; pūrnāmṛtam AJ₇ α_1 , pūrnāmṛte J₆, pūrnāmaham α_3 , pūrnāmṛto J₂J₄K₄K₂PF, pāṇimṛtā J₃, pūrnānanā K₅, pūrnā tato γ • devi] $\mu GS\alpha\beta_1K_2PF-K_5\gamma$; devī J₃K₆

2.30b ŠITALĀ CA KALĀDVAYAM

śitalā] GS $\beta_1K_2PFK_5K_6\gamma$; śitatā AJ₇, śilatā J₆, śitalam α , śitalam J₃ • ca] $\mu GS\alpha J_2VK_4-K_2PJ_3FK_5K_6\gamma$; *om.* J₄ • kalādvayam] Sa βJ_1W_2RB ; kalāhvayām μ , kalāhvayā G, kalāddayam J₅ • māsamātreṇa deveśi sarvavyādhivivarjitah add. J₁R, sammāsāmātreṇa deveśi sarvavyādhivivarjitah add. J₅

2.30c SAMPRĀPYA KUMBHAKĀVASTHĀM

samprāpya] $\mu GS\beta W_2B$; pūrnāpi α , prāpya γ_2R (*unm.*) • kumbhakā] GSNm $\alpha_3\beta_1K_2PF-K_5K_6\gamma_2RB$; kumbhakā μW_1W_2 , kulakā J₃ • vāsthamā] J₆J₇GSW₁J₂J₄VJ₃K₅; vāsthamāḥ A, vāsthamā N, vāsthā M $\alpha_3K_2PFK_6\gamma$, vāmsthām K₄

2.30d RASANĀGRENA SAMSPRŚET

rasanāgreṇa] $\mu GS\alpha\beta_2W_2$; ra[sa]nāgrana R, rasanāgram pra° B • samspriṣet] $\mu GS\alpha-J_2VK_4PJ_3FK_5$; samspriṣet J₄, śamspriṣet K₂, samspriṣet K₆, praveśyat J₁R (*unm.*), sampraveśyat J₅W₂ (*unm.*), °veśyat B

2.31a TATRA SAMJĀYATE DEVI

tatra] *codd.* • samjāyate] $\mu GS\alpha\beta_1K_2J_3FK_5K_6\gamma$; śam[jā]yate P • devi] S $\beta_1K_2PFK_5\gamma$; *om.* μ , satyam G α_3 , satvam α_1 , devī J₃K₆

2.31b SUSVĀDU ŠITALAM JALAM

susvādu] μ ; jalām su° G, sukhadām SaJ₂J₄VJ₃FK₅K₆ γ_2W_2B , sukhamḍām K₄, svasvāda K₂, susvādam P, susukhadām R (*unm.*) • śitalam] $\mu Sa\beta_1PJ_3FK_5K_6J_1RB$; °svādu śi° G, śitalam K₂, śitalam J₅W₂ • jalām] $\mu Sa\beta\gamma$; °talām G • jalām add. P

2.31c SVAMANAS TATRA SAMYOJYA

svamanas] $\mu GS\alpha_1J_2J_4VPJ_3FK_5K_6\gamma_1$; sumanas α_3 , khamanas K₄, svamanaḥ K₂, svam manas B • tatra] $\mu GS\alpha_4VK_4K_2PJ_3FK_5K_6J_1W_2RB$; tatram J₂J₅ • samyojya] $\mu GS\alpha_2\alpha_3\beta J_5-W_2B$; samveśya M, samjojya J₁, srayojya R

2.31d PIBEN MĀSATRAYAM VRATI

piben] GNMVJ₃B; piven $\mu\alpha_3J_2K_4K_5K_6$, bipen W₁, piban SFW₂, pivan J₄P γ_2R , pibet K₂ • māsatrayam] μ ; māsadvyam GS $\beta_1PJ_3FK_5K_6\gamma$, māsacatu° α , tyāśumdvayam K₂ • vratī] $\mu S\beta\gamma$; praye G, °ṣṭayam α

$\mu=AJ_6J_7$

$\alpha=NW_1MK_1K_3$; $\alpha_1=NW_1M$; $\alpha_2=NW_1$

$\beta=J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1=J_2J_4VK_4$

$\gamma=J_1J_5W_2RB$; $\gamma_1=J_1J_5W_2R$; $\gamma_2=J_1J_5$

2.32a AJARĀMARATĀM ETI

ajarāmaratām] $\mu GS\alpha\beta_1J_3FK_5K_6\gamma$; ajarāmaratom K₂P • eti] $\mu GS\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma$; ati J₄

2.32b SARVAVYĀDHIVARJITAH

sarvavyādhivivarjitaḥ] $\mu GS\alpha\beta_1K_2PJ_3FK_5\gamma_2W_2B$; sarvvavyādhivivarjitaḥ K₆, sarvavyādhivivarjī R (*unm.*)

2.32c GUDABĪJĀNTARASTHĀNAM

guda] $\mu GS\alpha J_2VPFK_5K_6\gamma$; gudam J₄, g^{*}u^{*}da K₄, gudā K₂, guhya J₃ • bijāntara] AG-VF γ_2W_2B ; vijāmtara J₆J₇J₂J₄K₄K₂PJ₃K₅R, bijāmtaram S, bijāmkura α_2 , vijāmkura M, vijānkura α_3 , vijāntara K₆ • sthānam] $\mu GSW_1M\alpha_3\beta\gamma_2W_2B$; syānam N, sthanam R

2.32d ĀDHĀRAM PARIKĪRTITAM

ādhāram] $\mu GS\alpha J_2VK_4J_3FK_5K_6\gamma$; ādhāra J₄, ādhārah K₂, ādhāmram P • parikīrtitam] GS αFW_2RB ; parikīrtitam $\mu\beta_1PK_5K_6\gamma_2$, parikīrtitaḥ K₂, parikīrtitam J₃

2.33a TATRA PAÑCA KALĀH PROKTĀH

tatra] *codd.* • pañca] $\mu S\alpha\beta\gamma$; soma G • kalāh] ASM $\beta_1PFK_5^{pc}B$; kalā J₆J₇G $\alpha_2\alpha_3K_2J_3K_5^{ac}$ -K₆ γ_1 • proktāh] J₆J₇SW₁J₂V₂FK₅K₆W₂B; prīktāh A, [pūrnāḥ] G, proktā NM $\alpha_3K_2J_3$, saktāh J₄, proktāh PJ₅, prokta J₁R

2.33b PRAGALATPARAMĀMRTĀH

pragalat] $\mu S\alpha_2K_1\beta_1PJ_3FK_5K_6\gamma$; prasravat G, vigalat M, pragalatat K₃ (*unm.*), pragalāt K₂ • paramāmṛtāḥ] $\mu GS\alpha_1\beta_1PFK_5K_6$; paramāmṛtaḥ K₁, paramāmṛtamḥ K₃, paramāmṛtāṁ K₂J₅W₂, paramāmṛtā J₃, paramāmṛtam J₁RB

2.33c SUDHĀ SUDHĀMAYĪ PRAJÑĀ

om. K₂ • sudhā] $\mu GS\alpha\beta_1PJ_3FK_5K_6W_2B$; sudharam γ_2R (*unm.*) • sudhāmayī] $\mu GS\alpha\beta_1FK_5K_6\gamma$; sudhāmayāḥ P, sudhāmayam J₃ • prajñā] $\mu S\alpha PF$; prajñā G $\beta_1J_3K_5K_6J_5W_2B$, dhārā J₁R

2.33d KĀLAGHNĪ JÑĀNADĀYINĪ

om. K₂ • kālaghnī] $\mu GM\alpha_3J_2K_4PJ_3FK_5K_6\gamma_2W_2$; kālagghnī S, kalaghñī α_2J_4VB , kālāghnī R • jñānadāyinī] $S\alpha\beta_1J_3K_5K_6^{pc}\gamma$; jñānadāyakā μ , kāmadāyinī GF, jñānadāyinī P, jñānadāyīnī K₆

2.34a KALĀH PAÑCA SUDHĀDHĀRĀH

om. K₂ • kalāh] S α_1 ; kalā $\mu\alpha_3J_3$, kalā^{*}h^{*} G, kalpam J₂J₄, kalpa V₂FK₆ γ_2W_2B , kasya K₅, kalma R • pañca] $\mu GS\alpha\beta_1PFK_5K_6$; ca J₃ (*unm.*), $^{\circ}ya$ ca γ_1 , $^{\circ}ye$ ca B • sudhādhārāḥ] $\mu GS\beta_1PJ_3FK_5K_6J_1W_2RB$; sudhārāś ca α_1 , sadhārā ca α_3 , sudhārāḥ J₅

2.34b KĪRTITĀH SARVASIDDHIDĀH

om. K₂ • kīrtitāḥ] S α_2B ; kīrtitā AJ₇J₁, kīrtitaḥ J₆M $\beta_1PK_5K_6$, kīrtitā GF, kīrtitā α_3R , kīrtitaḥ J₃, kīttitā J₅, kītitā W₂ • sarvasiddhidāḥ] $\mu GS\alpha_1\beta_1FK_5^{pc}B$; sarvasiddhidā α_3J_3 -K₅ γ_1 , sarvvasiddhidāḥ PK₆

2.34c TATRĀSTHĀ PARAMĀ ŠAKTIR

tatrasthāparamā] $\mu GS\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma$; mamtrasthāparamā J₄ • śaktir] GS $\alpha_3\beta_1$ -K₂PFK₅K₆ γ_1 ; śakti μM , śaktih α_2 , śaktiḥ R J₃B

2.34d ĀDYĀ KUÑDALINĪ ŚIVE

ādyā] SJ₄K₄PJ₃FK₅K₆ γ ; māyā μG , khātā α_1 , akṣā α_3 , ādhā VK₂ • kuñdalīnī] μG -S $\alpha\beta_1PK_5J_5W_2RB$; kuñḍalānī K₂, kuḍalinī J₃J₁, kuñḍanī F (*unm.*), kudalinī K₆ • śive] $\mu GM\beta_1K_2PFK_5\gamma_1$; parā S, śivā α_2 , sitā α_3 , śeve J₃, śivo K₆, priye B

2.35a TATRĀKUÑCANAYOGENA

tatrā] $\mu GS\alpha_2\alpha_3\beta_1FK_5K_6B$; tatra MK₂PJ₃, tatrām γ_1 • kuñcana] $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma_2$ -RB; kuñḍana K₂, kucana W₂ • yogena] $\mu GSW_1M\alpha_3\beta\gamma$; ro[dhe]na N

2.35b KUMBHAKENA SURĀRCITE

kumbhakena] $\mu GS\alpha_1\beta_1K_2PFK_5\gamma$; kumbhakāni α_3 , kumbhēkena J₃, kubhakena K₆ • surārcite] $\mu GS\alpha\beta_1K_2PJ_3FK_5\gamma$; surārcite K₆

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

2.35c MŪLAŠAKTYĀ SAMĀSĀDYA

mūlašaktyā] $\mu S\alpha_1 K_1 \beta \gamma$; mūlašaktim G, śūlaśaktā K₃ • samāsādya] $\mu GS\alpha \beta_1 K_2 PFK_5 K_6$ -W₂B; samāsādhā J₃, samādyaś ca J₁R, samādya J₅ (*unm.*)

2.35d TATRASTHAM ŚITALĀMRTAM

om. K₂ • tatrastham] $S\alpha \beta_1 PJ_3 FK_5 K_6 \gamma_2 W_2 B$; ttragam μG , ttrastham R (*unm.*) • Śitalāmṛtam] $\mu S\alpha J_2 J_4 VPJ_3 FK_5 K_6 \gamma$; Śitalāmṛtam G, Śatalāmṛtam K₄

2.36a SUŠUMNAYĀ SAMĀNĪYA

om. K₂ • sušumṇayā] AJ₆^{pc}J₇VK₅; sušumṇayā J₆^{ac}GJ₂K₄J₃FB, sušumṇayāṁ SW₁α₃, sušumṇayāṁ N, sušumṇayāṁ M, sušumṇayā J₄J₁, sušusnayā P, sušumṇayā K₆R, sušumṛgāyā J₅-W₂ • samānīya] GSβ₁PJ₃K₅K₆γ; samunnayya A, samunnadhyā J₆J₇, samāśīnā α₂, samāśīnaḥ M, samāśīna α₃, samānīyya F

2.36b SVĀDHIŚTHĀNĀDIPĀNKAJĀT

svādhi] $\mu GS\alpha \beta_1 K_2 PFK_5 K_6 \gamma$; svā*dh*ī J₃ • śthānādi] J₆GSK₅B; śtānādi AJ₇α₃β₁K₂P-J₃FK₅γ₁, śthānādyā α₂, śthā*nā** M, sthānādi K₆ • pañkajāt] $\mu GS\alpha J_2 J_4 K_4 PFK_5 K_6 \gamma_1$; pañkajān VJ₃, pañcakāt K₂B

2.36c TATSUDHĀVRŚTISAMSIKTAM

tat] GSαβ₁K₂PFK₆γ; va ° μ, tatt J₃, tam K₅ • sudhā] *codd.* • vr̄ṣṭi] μG ; rasa Sα₁K₁-J₂J₄K₄K₂PJ₃FK₅K₆γ₂W₂B, rama K₃, rasañ R; *om.* V • samsiktam] $\mu GM\alpha_3 J_2 J_4 K_4 PJ_3$ -FK₅K₆W₂B; samsiktām Sα₂, siktam V (*unm.*), samsiktam K₂, samyuktam J₁, samktam J₅ (*unm.*), yuktam R

2.36d SMARED BRAHMĀNDĀKĀVADHI

smared] $\mu S\alpha \beta_1 K_2 PFK_5 K_6$; smaret GJ₃, smarad γ₁, sravad B • brahmāṇḍa] GSα₁VJ₃FK₆; vrahmāṇḍa μK₁J₂J₄K₄K₂PK₅, vrahmāṇḍa K₃, vatprāḍa J₁R, dhatprāḍa J₅, brahmāṇḍa W₂, brahmāṇḍa B • kāvadhi] $\mu S\alpha_1 J_2 J_4 K_4 K_2 PJ_3 FK_5 K_6 \gamma$; °vat *su*dhī G, kāryadhīḥ α₃, kāvadhiḥ V

2.37a TATRASTHAM AMRTAM GRHYA

tatratrastham] μG ; tatra sthā ° SαK₂, tatra sam ° β₁PJ₃FK₅K₆γ • amṛtam] μG ; °ne mṛtam Sα₂α₃, °ne mṛta M, °stham mṛtam J₂J₄K₄PK₆, °mṛta gum K₂, °sthāmṛtam VJ₃FK₅γ • gr̄hya] μ ; guhyām GSα₂α₃J₂J₄K₄PJ₃FK₅K₆, [mayī] M, guhya Vγ, sām ca K₂

2.37b ŚAKTIH ŚRĪKUÑDALĪ PARĀ

śaktih] $\mu GS\alpha_1 K_2 K_5$; śakti α₃β₁J₃K₆, śaktim P, śaktis F, śaktir γ • Śrīkuṇḍalī] μK_3 -β₁K₅K₆; kumḍalinī GSα₁, kumḍalī K₁J₃ (*unm.*), kuḍalanīm K₂, thī kumḍalī P, sā kumḍalī F, yat kumḍalikā J₁ (*unm.*), yat kumḍali J₅W₂, yat kuḍalikā R (*unm.*), ya kumḍalinī B (*unm.*) • parā] J₆J₇GSα₁J₃FK₅K₆γ₁; parāḥ A, parām K₂P, purā B

2.37c SUŠUMNĀMĀRGAM ĀSĀDYA

om. M • sušumṇā] AJ₆^{pc}J₇Sα₂VK₂K₅K₆γ₂R; sušumṇā J₆^{ac}α₃J₄K₄J₃FB, sušumṇām G, sušumṇā*ā* J₂, mnā P (*unm.*), sušumṇā W₂ • mārgam] $\mu S\alpha_2 \alpha_3 \beta_1 K_2 PFK_5 K_6 \gamma$; *om.* G, mārga J₃ • āsādya] $\mu GS\alpha_2 \alpha_3 \beta_1 K_2 PFK_5 K_6 B$; samāsādhya J₃, ādyaś ca J₁R, ādyā J₅ (*unm.*), ādya W₂ (*unm.*)

2.37d BRAHMADHĀMĀNTAM ĪYUṢĪ

om. M • brahma] GSα₂VJ₃FW₂B; vrahma μα₃J₂J₄K₄K₂PK₅K₆γ₂R • dhāmāntam] J₆GSα₂K₅B; dhāmāntam AJ₇α₃, dhāmāntam J₂K₄, dhāmāntam J₄, dhāmānta VJ₃Fγ₁, dhāyāmna K₂, dhāmāta P, dhāmāttar K₆ • īyusī] $\mu SW_1 J_2 K_4 K_5 K_6 B$; īyusī GNα₃, [īyu]śī J₄, pīyusī VPγ₁, pīyusā K₂, yāyusā J₃, pīyusī F

2.38a MŪLAPAÑCAKALĀJĀTA

mūla] $\mu GS\alpha \beta_1 K_2 PFK_5 K_6 \gamma$; mūlam J₃ • pañca] $\mu GS\alpha_1 \beta_1 K_2 J_3 FK_5 K_6 \gamma$; parva α₃, mamca P • kalā] J₆GSαβ₁; kasā A, ka J₇ (*unm.*) • jāta] GSJ₂VK₄K₂PFK₅; jātā μα₂K₆γ, jātāḥ M, yātā α₃, jātam J₄J₃

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

2.38b SUDHĀTRPTIPARIPLUTĀ

sudhā] *codd.* • tṛpti] $\mu G\alpha_4 V K_2 P F K_5 K_6 W_2 B$; vapti J₂, tapti K₄, tṛptih J₃, tapti $\gamma_2 R$ • pariplutā] $\mu G\alpha_2 \alpha_3 J_4 V K_2 P F K_5 \gamma_2 W_2 B$; pariplutāḥ MK₅, paripluta J₂K₄, paritā J₃ (*unm.*), pariplatā R

2.38c ĀPĀDAMASTAPARYANTAM

om. G • āpāda] $\mu S\alpha_4 V K_4 J_3 F K_5 K_6 B$; apāda J₂K₂ γ_1 , āyāda P • mastā] μ ; tala S $\alpha_2 V K_4 K_2 P J_3 F K_5 K_6 \gamma$; *om.* J₄ • paryantam] $\mu S W_1 M \alpha_3 J_4 V K_2 J_3 F K_5 K_6 \gamma$; paryanta N, yaryamte J₂, pamryamta K₄, paryatam P

2.38d VYĀPAYANTĪM TANUM SMARET

om. G • vyāpayantīm] $\mu S M K_1 K_4 P K_5$; [vi]khyāyamti N, vyāpayamti W₁V K₂FB, vyāyamti K₃, vyāyayamti J₂, vyā[pa]yamti J₄, vyāpayamti J₃, vyāpati[ta] K₆, vyāpayamti γ_1 • tanum] J₆J₇SMK₁; tanu A $\alpha_2 K_3$, tu tām $\beta_1 P F K_5 K_6 \gamma$, tu sam° K₂, tu nām J₃ • smaret] $\mu S\alpha_2 V K_4 K_2 P J_3 F K_5 K_6 \gamma$; samaret J₄ (*unm.*)

2.39a PAÑCAMASAPRAYOGENA

om. α_3 • pañca] $\mu G\alpha_2 \beta_1 K_2 P F K_5 K_6 \gamma$; pamcam M, māsa J₃ • māsa] $\mu G\alpha_1 J_2 J_4 V K_2 P F K_5 K_6 \gamma$; mā K₄ (*unm.*), pamca J₃ • prayogena] GJ₂V K₄K₂P K₆; prayogena $\mu S\alpha_1 J_4 J_3 F \gamma$, prayo[ge]na K₅

2.39b PAÑCABHŪTALAYO BHAVET

om. α_3 • pañca] *codd.* • bhūta] $\mu G\alpha_1 V K_4 K_2 P J_3 F K_5 K_6 \gamma$; bhuta J₂, bhūtā J₄ • layo] SW₁M $\beta \gamma$; jayam μ , lalo G, [la]yo N • bhavet] GS $\alpha_1 J_2 V K_2 P J_3 F K_5 K_6 \gamma$; labhet μ , bhayat J₄, bhayet K₄

2.39c ŚIVASĀMYO BHAVET SATYAM

om. α_3 • śiva] *codd.* • sāmyo] $\mu S\alpha_1 J_2 V K_4 J_3 F K_5 K_6$; sāmyam G, sāmmyo J₄, tulyo K₂B, śāmyo P, sama γ_1 • bhavet] AJ₇GS $\alpha_2 \beta_1 K_2 P F K_5 \gamma$; bhavat J₆K₆, bhaven M, na vet J₃ • satyam] $\mu G\alpha_2 \beta_1 K_2 P J_3 F K_5 \gamma$; nitya M, satye K₆

2.39d TRIKĀLĀBHYĀSAYOGATAH

om. α_3 • trikālābhyaśa] $\mu S\alpha_1 J_2 V K_4 K_2 P J_3 F K_5 K_6 \gamma$; trividhābhyaśa G, trikālabhyāśa J₄ • yogataḥ] *codd.*

2.40a LIṄGASTHĀNAM HI YAD DEVI

om. α_3 • liṅgasthānam] G; nābhishthānam μ , nābhishthānād S $\alpha_1 J_4 V K_4 K_2 P J_3 F K_5 K_6 \gamma$, nābhīm sthānād J₂ • hi yad] μG ; adho S $\alpha_1 \beta_1 K_2 P F K_5 K_6 J_5 W_2 B$, adhau J₃, ayo J₁R • devi] $\mu G\alpha_1 J_4 V K_2 P F K_5 \gamma$; ddevi J₂K₄, devī J₃K₆

2.40b SVĀDHIṢTHĀNAM TAD UCYATE

om. α_3 • svādhishthānam] J₆GS $\alpha_1 FB$; svādhishthālrm A, svādhishṭānām J₇VPK₆ γ_1 svādhīchānam J₂, svādhishṭāna J₄, khādhīchānam K₄, svādhishṭā* K₂, svādiṣṭānām J₃, svādhishṭānan K₅ • tad] J₆J₇GS $\alpha_1 \beta_1 K_2 P F K_5 K_6 \gamma$; tap A, nad J₃ • ucyate] $\mu G\alpha_1 J_4 V K_4 P J_3 F K_6 \gamma$; uvigate J₂, ocyate K₂K₅

2.40c TATRA DIVYĀMRTAMAYAM

om. α_3 • tatra] $\mu G\alpha_1 \beta_1 P J_3 F K_5 K_6 \gamma$; tatrā K₂ • divyāmrta] $\mu G\alpha_1 \beta_1 J_3 F K_5 K_6 \gamma$; di-vyamrta K₂, divyāmrta P • mayam] $\mu G\alpha_1 \beta$; mayī γ

2.40d KALĀTRAYAM UDĪRITAM

om. α_3 • kalātrayam] *codd.* • udīritam] $\mu G\alpha_1 J_2 V K_4 K_2 P J_3 F K_5 K_6 \gamma_2 W_2 B$; um̄diratam J₄, udīritam R

2.41a SUSŪKṢMĀ PARAMĀHLĀDĀ

susūkṣmā] J₆J₇GS $\beta_1 K_2 P J_3 F K_6$; susūkṣmām A, susūmnā $\alpha \gamma_1$, susūkṣmā K₅, susūmnā B • paramāhlādā] GSJ₄K₆; paramāhlāda $\mu \alpha_3 J_2 V K_4 P J_3 F K_5 \gamma$, paramā hṛdyā α_1 , paramādgāda K₂

2.41b VIDYĀ CETI PRAKĪRTITĀH

vidyā] $\mu S\alpha_2 \alpha_3 \beta_1 K_2 P F K_5 K_6 \gamma$, kalā G, nāmnā M, vidya J₃ • ceti] $\mu S\alpha_2 \alpha_3 \beta_1 K_2 P F K_5 K_6 \gamma$; vidyā G, devi M, teti J₃ • prakīrtitāh] G; prakīrtitā A, prakīrtitāh J₆MK₅, prakīrtitā

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 V K_4 K_2 P J_3 F K_5 K_6$; $\beta_1 = J_2 J_4 V K_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

J₇K₃, prakīrtitā Sα₂K₁J₃FB, prakīrttitā J₂J₄VPK₆γ₂W₂, prakorttitā K₄, prakīrttitah K₂, prakartitā R

2.41c PŪRVAVAT KUMBHAKĀVASTHĀM

pūrvavat] μGSα₁K₁J₂J₄VK₂PJ₃FK₅K₆γ; pūrvat K₄ (*unm.*), pūrvava ° K₃ • kumbhakā] μ-GSα₁K₁βJ₁W₂RB; °ktrambhakā K₃, kum̄bhukā J₅ • vasthām] μGSα₁β₁PJ₃FK₅B; vasthā α₃K₂γ₂W₂R, vasthām K₆

2.41d PRĀPYA ŚAKTİM PRABODHYA CA

prāpya] μGSα₃βγ, prāna α₁ • śaktim] μGSαJ₂VK₄K₂PJ₃FK₅γ₂RB; śakti J₄W₂, sakti K₆ • prabodhya] GSα₁VJ₃FJ₁W₂B; prayodhya AJ₇, pravodhya J₆α₃J₂J₄K₄K₂PK₅J₅, pravodha ° K₆, pradhyā R (*unm.*) • ca] J₆J₇GSα₁β₁K₂PJ₃FK₅γ₂W₂B; va AR, °yet K₆

2.42a NĪTVĀ BRAHMĀNDAPARYANTAM

nītvā] SaβJ₁RB; pītvā μ, kalām prāpya pītvā G (*unm.*), nītvā J₅W₂ • brahmānda] Sα₁F-W₂B; vrahmānda μα₃J₂J₄K₂PK₆J₁R, brahmādi G, brahmākta V, vrahmāvra K₄, vrahmāda J₃, vrahmā | nda] K₅, vrahmāmāda J₅ • paryantam] J₆J₇GSα₁K₁J₄K₄K₂FK₅J₁W₂B; paryetam A, paryatam K₃J₂PJ₅, paryamta VR, paryamte J₃, paryyantam K₆

2.42b PLĀVAYEC CA SVAKĀM TANUM

plāvayec] Sα₂α₃β₁PK₅K₆B; plāvayed μM, plāvayi ° G, tap*l*āvaye K₂, mlāvayec J₃, prāvayec F, plāvaye γ₁ • ca] Sα₂α₃β₁K₂J₃FK₅K₆γ; yaḥ μ, °tvā G, ā° M, cam P • svakām] μG-Sα₂K₁J₂VPJ₃FK₆γ; °tmanas M, svakā K₃, svakīm J₄K₄, skamkam K₂, svakān K₅ • tanum] μGSα₁β₁PJ₃FK₅γ₂W₂B; taḍa K₂, tanu K₆R

2.42c YOGI TRIMĀSAPARYĀYE

yogī] μGSα₁K₂PFK₅K₆γ; yoga J₃ • trimāsa] *codd.* • paryāye] μGα₃J₂VK₄PFK₅; paryāyaiḥ SW₁MK₂J₃, paryāyai N, prajāye J₄, paryyāye K₆, paryāya γ₁, paryāyāt B

2.42d PŪRVOKTAM LABHATE PHALAM

pūrvoktam] μGSαβJ₁W₂RB; pūrvoktam J₅ • labhate] μGSαJ₂J₄K₄K₂PK₅K₆B; *om.* V, labhyate J₃Fγ₁ • phalam] μGSαJ₂J₄K₂PJ₃FK₅K₆γ; *om.* V, phalem K₄ • | labhate tanu samgame | *add.* G

2.43a GUDAMEDHRĀNTARAM YAD VAI

om. V • guda] μGSα₁βγ; guhya α₃ • medhrān] J₇GSαK₄FK₅K₆γ₁; medhām A, medrām J₆, me*dhrā* J₂, medrām J₄, meyām K₂, medām P, medrām J₃, memdrām B • taram] μSaJ₂J₄K₄K₂PJ₃K₅K₆γ; tatam ° G, tare F • yad] μSaβγ₂W₂B; °tur G, *om.* R • vai] μGSα₁J₂J₄K₄K₂PJ₃K₅K₆γ₂W₂B; dve K₁, ve K₃F, dvai R

2.43b VENUDANĀDAM TAD UCYATE

om. V • venu] μSaK₄K₂PJ₃FK₅K₆γ₂B; vīnā G, venu J₂, vainu J₄R, venū W₂ • dandam] μGSMα₃J₂J₄K₄PFK₅K₆γ₂W₂B; damda NK₂R, danḍas W₁, damda J₃ • tad] μGSαJ₂J₄-VK₂PJ₃FK₅K₆γ₂W₂B; tamḍ K₄ (*unm.*), ḍ R (*unm.*) • ucyate] μGSαJ₂J₄K₄K₂PFK₅K₆γ; ocyate J₃

2.43c KALĀCATUŞKAM TATROKTAM

om. V • kalācatuşkam] μSaβγ; kalācatuşkam G • tatroktam] μGSα₁J₂J₄K₄K₂PK₅γ₂-RB; tat proktam α₃F, pūrvoktam J₃, tatroktā K₆, tatrokta W₂

2.43d PARĀMRATARASĀTMAKAM

parāmr̄ta] μGSαβ₁K₂PJ₃FK₅J₅W₂B; pārāmr̄ta K₆, paramāmr̄ta J₁ (*unm.*), paramāmr̄tam R • rasātmakam] μGSαJ₂VK₄K₂PJ₃FK₅K₆γ; naśātmakam J₄

2.44a SUŚITĀ CA MAHĀTRPTIH

suśitā] μSaβ₁PFK₅K₆γ₁; sugatam G, śusīlā K₂, suśāmtā J₃, suśīta ° B • ca] μGSαβγ₁; °lā B • mahātrptih] μSK₂FK₅B; mahātrptir GJ₄, parātrpti N, parā trpti W₁, parā trptih Ma₃, mahātrpti J₂VK₄PJ₃K₆γ₂W₂, mahāṣṭapti R

2.44b PALITAGHNĪ VALIKŞAYĀ

palita] J₆J₇SW₁Ma₃PF^acK₅K₆B; palita AVK₄K₂, valighnī G, tadamghrī ° N, pallita J₂, pa[li]ti J₄, yalīta J₃, *alita F^pc, paleta γ₁ • ghnī] μW₁α₃β₁PJ₃FK₆γ₂W₂B; ca G, gghnī

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

S, ° va N, [ghnī] M, ghnam K₂, ghnī K₅, ghna R • vali] J₆J₇SW₁Mα₃J₂VK₄J₃FK₅K₆J₁B; balī A, pari G, bali N, vāli J₄, vala K₂, valih P, valī J₅W₂, valā R • kṣayā] μGSαβ₁K₂P-J₃K₅K₆γ; kṣayāḥ F

2.44c TATRA ŚAKTIM SAMUDBODHYA

tatra] codd. • śaktim] μGSW₁Mα₃J₂VK₄PJ₃FK₅K₆B; śakti NJ₄K₂γ₁ • samudbodhya] ASα₁VJ₃FB; samudvodhya J₆J₇K₂PK₅K₆, samutbodhya G, tu madvodhya α₃, sumuddhodhya J₂, samuddhodhya J₄, sumudvodhya K₄, sumudvidhya γ₁

2.44d PŪRVAVAT PLĀVAYET TANUM

pūrvavat] J₆J₇GSαJ₂K₄PFK₅; pūrvavad AJ₃γ, pūrvava[t] J₄, sarvavat V, pūrvave* K₂, pūrvavat K₆ • plāvayet] AGα₁K₁VK₄K₅; plāvaye J₆J₇, bhāvayet SPFγ, prāvayet K₃, *pl*āvayet J₂, [pa]lāvaye J₄ (unm.), dāvayo K₂, bhāvaye J₃, plāva K₆ (unm.) • tanum] J₆J₇GSαβγ; tanu A

2.45a CATURMĀSAPRAYOGENA

caturmāsa] codd. • prayogena] α₃β₁K₂PK₆γ₁; prayogēṇa μGSα₁J₃K₅B, prayegeṇa F

2.45b PŪRVODITAPHALAM LABHET

pūrvoditaphalam] μGSα₂α₃β₁PJ₃FK₅γ; pūrvoktam labhate M, pūrvoditiphalam K₂, pūrvoditaphalam K₆ • labhet] μGSα₂α₃βγ; phalam M

2.45c PIṄGALĀ RAVIVĀHYĀ SYĀD

piṅgalā] μSaβ₁K₂J₃K₅K₆B; piṅgalā GF, pigalā PJ₁R, piṅgala J₅W₂ • ravivāhyā] AJ₆SJ₂-J₄K₄PK₆J₅RB; ravivājyā° J₇, viśavāhā° G, ravivāhā Nα₃F, ravivāhā W₁MK₅, ravivāhya V-K₂, ravibāhya J₃, ravibāhyā J₁W₂ • syād] SMα₃β₁PJ₃FK₅K₆γ; °khyā μG, sthād α₂, jyād K₂

2.45d IDĀ SYĀC CANDRAVĀHINĪ

idā] μSaJ₂VK₄K₂PJ₃FK₅K₆γ; cedā° G, ida J₄ • syāc] Sa₂α₃VPJ₃FK₅K₆γ; °khyā μG, syā MK₄, syāt J₂, sthāc J₄, stha K₂ • candra] μGSα₂J₂VK₄K₂PJ₃FK₅K₆J₁B; chaśi M, camṇḍa K₁, camda K₃, camḍram J₄, cam J₅W₂ (unm.), cardra R • vāhimī] μGSαβ₂W₂B; vādini R

2.46a VIŚAVĀHO RAVIḥ PROKTAH

viśavāho] μα₁J₁W₂RB; viśavāhā G, viśavāhī S, viśavāhas α₃, viśam aho β₁PJ₃, viśamamho K₂, viśavāha F, viśamahā K₅, viśam āho K₆, ciśavāho J₅ • raviḥ proktah] B; raver bāhuḥ A, raver vāhuḥ J₆J₇K₆, raver vāhā G, raver vāhāḥ SMJ₂K₄PF, raver vāhā α₂, tu khe vāhāḥ K₁, tu rave vāhāḥ K₃ (unm.), rave vahī J₄, rāraver vāhāḥ V (unm.), race vahī J₂, rave vahniḥ J₃, ravivāhāḥ K₅ (unm.), raver kāhāḥ γ₁

2.46b SUDHĀVĀHO NIŚĀKARAḥ

sudhāvāho] μSα₁β₁PJ₃K₅K₆γ₂W₂B; sudhāvāhā GK₂, kṣudhāvāho α₃, sudhāvāh*e* F, su-dhāvā R (unm.) • niśākarah] SMJ₂J₄K₄K₂PJ₃FK₅K₆γ₂W₂B; niśākare μGa₂α₃, niśākaram V, niśākara R

2.46c ABHYĀSAḥ SŪRYAVĀHĀKHYE

abhyāsaḥ] SNMα₃β₁PJ₃K₅K₆J₅W₂B; abhyāsam μ, abhyāsas G, abhyāsa W₁K₂FJ₁R • sūryavāhākhye] μα₃; sūryavāhāsyā G, sūryavāhāc ca SK₄K₂J₃F, sūryavāhākhya N, sūryavāhākhyaś W₁, sūryavāhākhyaḥ M, sūryavāhāc ca J₂V, sūryavāvā ca J₄, sūryavāha ca P, sūryavāhādye K₅, sūryavāhāc ca K₆, sūryavāhe ca γ

2.46d CANDRAVĀHE CA ŚASYATE

candra] μGSα₂K₁β₁K₂J₃FK₅K₆γ; śiśi M, camda K₃, cadra P • vāhe] μSα₃β₁K₂PFK₅K₆γ; vāha° G, vāhaś NM, vāhāḥ W₁, vāho V^{a_c}J₃ • ca] μNMα₃; °sya G, pra° SW₁βγ • śasyate] J₆J₇GSαβ₁PJ₃K₅γ; śamyate A, °kāśyate K₂, śāyate F, śāyate K₆

2.47a †DHĀRAṄĀ CANDRAVĀHE CA†

†dhāraṇā†] Sa₂VK₄γ; dhāraṇām μJ₂, dhāraṇāṁ GJ₃K₅, dhīrah syāc M, na rakṣā α₃, dhāraṇāḥ J₄, dhāraṇāc K₂PF, dhāraṇāc K₆ • †candra†] μGSα₁K₁βJ₅W₂RB; camda K₃,

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

camdr J₁(unm.) • ḡvāhe†] μGSαβ₁K₂PFK₅K₆γ; bāhe J₃ • ḡca†] GSαJ₂VK₄K₂PJ₃F-K₅K₆γ; °na μ, cā J₄

2.47b YOGĪ KUMBHAKAM ĀCARET

yogī] codd. • kumbhakam] μGSαJ₂VK₄K₂PFK₅K₆γ₂W₂B; kumbhakamm J₄, kukam J₃ (unm.), kam̄bhakam R • ācaret] μGSαβW₂B; āmcaret γ₂R

2.47c ŚĀŚIVĀHENĀ PAVANAM

śāśivāhenā] μGSα; śāśivāhe ca J₂VK₄PJ₃FK₅K₆B, śāśivāhe ca J₄K₂, saśivāhe ca γ₁ • pavananā] μGSαβ₁K₂PJ₃FK₅γ; pavanaiḥ K₅

2.47d PŪRAYED ĀTMANAS TANUM

pūrayed] μSαβ₁K₂PJ₃FK₅B; pūrayi° G, pūryyad K₆ (unm.), pūryayad J₁R, pūryad J₅W₂ (unm.) • ātmanas] μSαβ₁PJ₃FK₅K₆γ; °tvātmanas G, ātmanah K₂ • tanum] μGSαJ₂-J₄VPJ₃FK₅γ; pūreyed K₄, padam K₂, tun K₆ (unm.)

2.48a RAVIVĀHENĀ COTSARGAH

ravivāhenā] μSαβ; viśavāhenā G, ravivāhe ca γ₁, ravivāhe ta° B • cotsargah] μS-Mα₃J₂K₂PJ₃FK₅γ₁; cotsarga[.] G, tvotsargah α₂, trosargah J₄, votsargah VK₄, cotsarga K₆, °thotsargah B

2.48b ŚĀSYATE DEHAVRDDHAYE

śasyate] μGSα₁K₁β₁K₂PJ₃K₅J₅W₂B; śasyate K₃F, śasyate J₁R • deha] μG-SαJ₄VK₂PJ₃FK₅K₆γ; deha J₂K₄ (unm.) • vrddhaye] J₆J₇SW₁Mα₃βB; brddhaye A, sidhaye G, vṛtdhaye N, baddhaye J₁, vaddhaye J₅W₂R

2.48c ETAT TE VYĀHRTAM DEVI

etat] J₆J₇GSαJ₂J₄K₄PK₅; evam AB, ettat V, eta K₂J₃γ₁, yetat F, yat tam K₆ • te] μ-GSαVK₄K₂PJ₃FK₅K₆γ; re J₂, e J₄ • vyāhṛtam] μGα₁β₁PJ₃FJ₁B; kathitam S, vyākṛtam α₃, vāhṛtam K₂, vyāhṛtan K₅, vyātahratan K₆, vyākṣatam J₅W₂, vyākṣata R • devi] μGSαJ₂J₄K₄PFK₅K₆γ; devī VK₂J₃

2.48d KALĀSTHĀNAM CATURGUÑAM

kalāsthānam] μSα₁J₂J₄K₄K₂PJ₃FK₅K₆γ; kālasthānam G, kalāsthāna α₃V • caturguṇam] Sα₁K₁βγ; ca tadguṇah AJ₇, ca [ta]dgunaṁ J₆, catuguṇam G, catuguṇam K₃

2.49a ATAH PARAM PRAVAKṢYĀMI

ataḥ param] codd. • pravakṣyāmi] μGSαβ₁PFK₅K₆J₁W₂RB; pravaksāmi K₂J₃, pravaksāmi J₅

2.49b PARĀMRTAMAHĀPADAM

parāmrta] codd. • mahāpadam] μ; mahāpatham GSα₃β₁PFK₅K₆γ, mahāmrtaṁ α₂, mahāmatham K₂, mahīpatham J₃

2.49c VAJRAKANDAM LALĀTE TU

vajrakandam] GSα₃β₁J₅W₂B; vajrakamde μ, vajrakamda α₂, vajrakumda J₁R • lalāte] μGα₂α₃J₂J₄K₄K₂PJ₃K₅K₆γ; lalāto° S, lalaṭe M, lalāde V, lalā*ṭe* F • tu] μGβ₁K₂F-K₅K₆γ; °ktam S, ca α₃, ttra P

2.49d PRAJVALACCANDRASAMNIBHAM

prajvalac] μGSαJ₂VK₄PJ₃FK₅γ; prajvac J₄ (unm.), prajvalam K₂, pradvalac K₆ • candra] codd. • samnibham] J₆J₇GSNMK₂J₃J₁R; samnnibham AVPJ₅W₂B, sannibham W₁K₁J₂-J₄FK₆, sanibham K₃, [sa]mnibham K₅

2.50a LAMGARBHAM CATURASRAM CA

lam] μGSα₁J₂VK₄PFK₅K₆γ; lī K₁, lām K₃, *l*am J₄, lim K₂, tam J₃ • garbham] μG; garbhe Sβγ, [bījam] N, bitam W₁, bījam M, galam α₃ • caturasram] AGSMK₁J₂J₄K₄K₂-J₃K₆B; caturaśram J₆J₇K₃FJ₁R, caturasre VK₅, ca [tu]raśram P, caturasrām α₂, caturaśra J₅, caturamśram W₂ • ca] codd.

2.50b TATRA DEVAH PARAH ŚIVAH

tatra] μGSα₁β₁K₂PJ₃FK₅γ; tāvad α₃, trata K₆ (unm.) • devah] μα₁βγ₂W₂B; devam G, eva α₃, deva R • parah] μSαβ₁K₂PJ₃K₅K₆γ; para ā G (unm.), paraś F • śivah] μSαβγ,

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

varam G

2.50c DEVATĀH SAMUPĀSANTE

devatāḥ] $S^p\alpha_3J_2VK_4K_5$; devatās μ , devatā GJ₄PJ₃γ₁, tad devāḥ S^ac, te devāḥ N, tam devāḥ W₁, ta devāḥ M, devatām K₂FK₆B • samupāsante] GSα₂α₃J₄K₂PJ₃FK₅K₆γ; tam upāsamte J₆, tum upāsamte AJ₇, śaktisamyuktā M, samupāsate J₂, samupāsatte VK₄

2.50d YOGINĀH ŚAKTISAMYUKTAM

yogināḥ] Sα₁B; yoginyah μ , yoginyaś G, yogināḥ α₃, yogībhyaḥ J₂J₄PK₅K₆, nyogībhyaḥ V, yogobhyaḥ K₂, yogīnyaḥ J₃, yogibhyas F, yogibhyāṁ γ₁ • śaktisamyutam] μGJ₂J₄-K₄PJ₃FK₅K₆γ₁; śaktisamyutāḥ Sα₂α₃, samupāsate M, saktisamyutam VK₂, śaktisamyutam B

2.51a CŪLITALE MAHĀDEVI

cūlitale] SMK₃β₁PJ₃K₆; culitale A, cūlitale J₆J₇K₁K₂FK₅γ₂W₂B, cūlitale G, cūlitale α₂, cūlatale R • mahādevi] μSαβ₁K₂PFK₅γ; mahābhāge G, mahādevī J₃K₆

2.51b LAKṢASŪRYASAMAPRABHAM

lakṣa] J₆J₇GSα₂α₃βγ₂W₂; lakṣam A, la* M, la RB (*unm.*) • sūrya] μGSαJ₄VK₄K₂PJ₃F-K₅γ; surya J₂, sūryya K₆ • sama] μGSW₁Mα₃βγ; samam N • prabham] μGSαβ₁K₂P-J₃FK₅; prabha K₆, prabhāṁ γ

2.51c TRIKONAMANḍalam MADHYE

trikonamandalam] μGSNMa₃βγ₂R; trikonamā māndalam W₁, trikonamamḍala W₂, trikonamamḍale B • madhye] *codd.*

2.51d DEVAM LIṄGĀTMAKAM ŚIVAM

devam] μGSMa₃VK₅; deva α₂J₂J₄K₄PFK₆, devi K₂γ, letra J₃ • liṅgātmakam] μGSα-β₁K₂PFK₅K₆γ; liṅgātmakam J₃ • śivam] μSαV; śive GJ₂J₄K₄K₂PJ₃FK₅K₆γ

2.52a RAMGARBHAMADHYAMAM DEVI

ram] μGSαβ₁K₂PFK₅K₆γ; so J₃ • garbha] μJ₂J₄K₄K₂PJ₃K₅K₆γ₂W₂B; garbham GSαVF, rgabha R • madhyamam] Sα₁β₁PJ₃FK₅K₆B; madhyagam μG, paramam α₃, madhyamā K₂, madhyama γ₁ • devi] μGSαβ₁PFK₅K₆γ; dātpraula K₂ (*unm.*), devī J₃

2.52b SVAŚAKTYĀLIṄGITAM PARAM

svaśaktyā] J₆J₇GSαJ₂VK₄K₂PJ₃FK₅K₆γ; svaśaktā A, svaśaktya J₄ • liṅgitam] μGSαJ₂J₄-VK₂PFK₅K₆; liṅgatam K₄J₃, liṅgatam J₁W₂R, ligatam J₅, liṅgitam B • param] μSαβγ; pare G

2.52c DEVATĀGANĀSAMJUṢTAM

devatāgaṇa] *codd.* • samjuṣtam] μSJ₂VK₄PFK₅; samvītam G, samyuktam α₂α₃J₄, sam-yumktam M, samtuṣtam K₂, samyustam J₃, samjuṣta K₆, justam ca γ

2.52d BHĀVAYET PARAMEŚVARI

bhāvayet] μGSαVK₂PFK₅K₆γ; plāvayet J₂, sāvayet J₄, lāvayet K₄, bhāvayat J₃ • parameśvari] μGSα₁K₁J₂VK₄PFK₅γ₁; parameśvarī K₃J₄K₂K₆, parameśvaram J₃B

2.53a DAKSAŚAṄKHE MAHĀBHĀGE

dakṣa] μGSαJ₄VK₄PFK₅K₆B; dikṣa J₂, daśa K₂, kṣā J₃ (*unm.*), dakṣi γ₁ • śaṅkhe] G-Sα₁J₂J₄VPFK₅γ; saṅkhe μK₂, śākhe α₃, śakhe K₄, case J₃, saṅkhya K₆ • mahābhāge] *codd.*

2.53b ṢADBINDUVALAYĀNVITAM

ṣad] J₆GNMα₃β₁PFK₅K₆γ; ṣaṭ AJ₇SW₁, ṣaḍa K₂, yad J₃ • bindu] GSVJ₃FB; viṁḍu μK₃, biṁḍu α₁, vindu K₁K₅K₆, viṁḍu J₂K₄PJ₁R, viḍu J₄, viṁḍa K₂, vidu J₅W₂ • valayānvitam] μGSα₂J₂J₄VK₂PJ₃FK₅W₂B; valayāṁkitam M, valayānvite α₃J₅, valam K₄ (*unm.*), valayānvitah K₆, balayānvite J₁R

2.53c YAMGARBHAM DHŪMRAVARṇAM CA

yam] μGSαVK₂PJ₃FK₅K₆γ; om. J₂, paṁca J₄ (*unm.*), yāṁ K₄ • garbham] μSW₁-Ma₃K₄K₂J₃FK₅; ga[.] G, garbha NJ₂J₄VPγ₁, garbhan K₆, garbhe B • dhūmra] μSαJ₄-

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJK_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

V_K₄P_{FK}₅K₆γ; dhūmmra G, dhumra J₂K₂, dhūma J₃ • varṇam] μGSαβJ₁W₂RB; varṇa J₅ • ca] codd.

2.53d TATRA DEVAM MAHEŚVARAM

tatra] codd. • devam] μGSJ₂V_K₄K₂F_K₅γ₂W₂B; devo αK₆, deva J₄P_J₃R • maheśvaram] μGSJ₂J₄V_K₄K₂P_{FK}₅γ; maheśvaraḥ αK₆, kṣmaheśvaraṁ K₄, mahośvaraṁ J₃

2.54a LIṄGĀKĀRAM SMARED DEVI

liṅgākāram] μGSαβ₁K₂P_{FK}₅K₆J₁W₂B; ligākāram J₃J₅R • smared] μGSαβ₁P_J₃F_K₅K₆γ; smade K₂ • devi] μGSαJ₂V_K₄K₂F_K₅K₆J₁W₂B; evi J₄R, evī J₃, vevi P_J₅

2.54b ŚAKTIYUKTAM GAṄĀVRTAM

śaktiyuktam] μGSα₁J₂J₄VP_J₃F_K₅K₆γ; śivayukta α₃, śaktitmukta K₄, śaktiyukti K₂ • gaṅāvṛtam] μGSαV_K₄P_{FK}₅K₆γ; ga*ṛ*ṇavṛtam J₂, gaṅāvṛtam J₄, gunāvṛtam K₂, gunānvitam J₃

2.54c VĀMAŚĀṄKHE 'RDHACANDRĀBHĀM

vāmaśāṅkhe] GSα₁V_K₄F_K₅K₆B; vāmaśāṅkho μJ₂J₄γ₁, vāmaśāṅkhe α₃, vāmaśāṅkho K₂, vāma[sa]khe P, vāmāsekhe J₃ • 'rdhacandrābhām] J₆GSα₂K₁F; rddhacaṁdrābhām AJ₇Mβ₁K₂P_J₃K₅K₆γ, rdhacaṁdābhām K₃

2.54d SAPADMAṂ MANDALAM ŚIVE

sapadmaṁ] GSαβ₁P_{FK}₅K₆B; svapadmaṁ μ, sapadma K₂γ₁, pāpaghnām J₃ • maṇḍalam] codd. • śive] μGSα₂α₃βγ; priye M

2.55a VAMGARBHAM CA DRDHAM MADHYE

vam] GSα₁K₁β₁K₂P_{FK}₅K₆γ; va μ, ya K₃, tam J₃ • garbham] μGSα₁K₁β₁P_J₃F_K₅γ₂W₂-B; gamrbha K₃, garbha K₂R, gabham K₆ • ca] GSαβ₁P_J₃F_K₅K₆γ; ṭa A, dr̄° J₆J₇, vam K₂ • dr̄dhām] Sα₂α₃β₁K₂P_J₃F_K₅γ; dhām paksya A (unm.), °dhām paksā J₆J₇ (unm.), kūritam G (unm.), ṭṛṭam M, °ndrādyā K₆ • madhye] μGSαβ₁K₂P_J₃F_K₅γ₂W₂B; madhya K₆R

2.55b TATRA LIṄGAM SUDHĀMAYAM

tatra] μGSαJ₂J₄P_J₃F_K₅K₆γ; tatrā VK_K₂ • liṅgam] μGSαJ₂J₄V_K₄K₂P_J₃F_K₅B; ligam K₆, limga γ₁ • sudhāmayam] μGSαJ₂V_K₂P_J₃F_K₅K₆γ; sudhāmayām J₄, sudhāmaya K₄

2.55c GOKṢIRADHAVALĀKĀRAM

gokṣira] codd. • dhavalākāram] μSαJ₂J₄V_K₄K₂P_J₃K₅K₆J₁RB; dhavalā*āram G, valākāram K₄ (unm.), dhavalākāram F, dhavalākāram J₅W₂

2.55d ŚARACCANDRĀYUTAPRABHAM

śarac] μGSNMα₃J₂V_K₂P_{FK}₅K₆γ₂RB; carac W₁, om. J₄, śara K₄J₃, śamrac W₂ • candrāyuta] μGSα₁J₂V_K₄P_J₃K₅γ₂RB; caṁdrayuta α₃, ccadrāyuta J₄, caṁdrāyutam K₂K₆, caṁdāyuta F, cadrāyuta W₂ • prabham] μGSαβ₁K₂P_{FK}₅K₆γ; prabhu J₃

2.56a SVAŚAKTISAHITAM SARVA

svaśakti] μGSMα₃β₁K₂J₃F_K₅K₆; samśakti N, saśakti W₁, svasakti P, suśakti γ • sahitam] codd. • sarva] μGα₁K₁K₂B; sarvam SK₃J₂V_K₄F_K₅γ₁, sarve J₄, samṛva P, tatra J₃, saṛvvam K₆

2.56b DEVATĀGAṄASEVITAM

devatā] μGSαβJ₁W₂RB; devattā J₅ • gaṇa] μGSαJ₂V_K₄K₂P_{FK}₅K₆γ; gaṇā J₄, ga J₃ (unm.) • sevitam] codd.

2.56c EVAM DEVI CATURDIKṢU

evam] μGSαβ₁K₂P_J₃K₅K₆γ; yevam F • devi] μGSMα₃β₁K₂P_{FK}₅γ; devī α₂J₃K₆ • caturdikṣu] μSαJ₄J₃F_K₅K₆W₂B; caturddikṣu GJ₂V_K₄P, caturdikṣa K₂, caturdikṣum γ₂, tur-dikṣam R (unm.)

2.56d STHĀNĀNY UKTĀNI VAI MAYĀ

sthānāny] μGSαβ₁K₂P_{FK}₅K₆γ; syānāny J₃ • uktāni vai mayā] codd.

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄V_K₄K₂P_J₃F_K₅K₆; β₁=J₂J₄V_K₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

2.57a TEŞĀM MADHYE MAHĀVRTTAM

teşām] $\mu GS\alpha\beta J_1 RB$; teşā $J_5 W_2$ • madhye] $\mu GS\alpha_2\alpha_3\beta\gamma$; [madhye] M • mahāvr̄ttam] $\mu GS\alpha_2\alpha_3 VK_5$; mahāvṛtte M, mahāvṛkṣam $J_2 PJ_3 FK_6 \gamma$, mahāvṛtam $J_4 K_4$, mahāvṛkṣam K_2

2.57b HAMGARBHAM TATRA PĀRVATI

hamgarbham] $\mu GS\alpha_3 J_4 VK_4 PJ_3 FK_5 K_6 B$; hamgarbha $W_1 K_2$, hamgarbhe $M\gamma_1$, [ham]garbham J_2 • tatra] $\mu GS\alpha_2\beta\gamma$; tava M, tattva α_3 • pārvati] $\mu GS NMK_1 J_2 J_4 J_3 FK_5 \gamma$; pārvatī $W_1 K_3 VK_2$, pārvamti K_4 , pārvarti P, pārvvati K_6

2.57c PARAMEŚAḤ PARAH ŚAMBHUḥ

parameśaḥ] μFK_5 ; pareśvara G, parameśvaraḥ $SNJ_2 VK_4 K_2 PK_6 \gamma_2 W_2 B$ (*unm.*), pareśvaraḥ $W_1 MK_1 J_4$, paresvaraḥ K_3 , parame J_3 (*unm.*), parameśvara R (*unm.*) • parah] $\mu S\alpha\beta PJ_3 K_5 K_6 \gamma_1$; paraś GF, *om.* K_2 , para B • śambhuḥ] $\mu S\alpha_2\alpha_3 J_2 VK_4 PJ_3 K_5 K_6 J_1 B$; śambhu GF, śambhuḥ M, *subhoh* J_4 , śambhuḥ K_2 , śambhu $J_5 W_2 R$

2.57d SVAŚAKTISAHITAḥ STHITAH

svaśakti] $S\alpha_1\beta_1 K_2 PFK_5 \gamma$; svaśaktyā μG , svasina K_1 , khasita K_3 , svaśaktih $J_3 K_6$ • sahitah] $J_6 SNMJ_2 J_4 K_4 PJ_3 K_5$; sahita AJ₇GW₁V_{K_2}K₆, śaktisam° α_3 , sahitas F, parataḥ γ_1 , parise° B • sthitah] $\mu GS\alpha\beta_1 K_2 PJ_3 FK_6 \gamma_1$; śivah K_5 , °vitah B

2.58a LIṄGĀKĀRŌ GANĀYUTAH

liṅgākāro] $\mu GSJ_4 VK_4 K_2 PJ_3 FK_5 J_1 W_2 RB$; liṅgākāre NK₃J₂K₆, liṅgākārair W₁, liṅgākāra M, liṅgākārai K_1 , ligākāro J_5 • gaṇa] $J_6 J_7 GK_6 B$; guṇa AS $\beta_1 K_2 PFK_5 \gamma_1$, guṇair α, guṇī° J_3 • yutah] $\mu GS\beta_1 K_2 PK_5 K_6 \gamma$; yuktah α, °taḥ J_3 (*unm.*), yutas F

2.58b SŪRYAKOTISAMAPRABHAḥ

sūrya] $\mu S\alpha\beta_1 K_2 PJ_3 FK_5 \gamma$; sūryya K_6 , koṭi G • koṭi] $\mu S\alpha\beta_1 PJ_3 FK_5 K_6 \gamma$; sūrya G, koṭī K_2 • sama] $\mu GS\alpha_1 K_1 \beta_1 PJ_3 FK_5 K_6$; mama K_3 , samaḥ K_2 , yutah $J_1 RB$, yutta $J_5 W_2$ • prabhaḥ] $\mu GSW_1 Ma_3 J_2 J_4 K_4 K_2 PFK_5 K_6$; prabha N, prabhuh V_{J_3}, prabhām γ_1 , prabho B

2.58c PR̄THIVYADHIPATIR BHĀLE

pr̄thivya] $J_6 J_7 GS\alpha_2 F\gamma_2 R$; pr̄thivyā AM $\alpha_3 J_2 VK_4 K_2 PJ_3 K_5 K_6 W_2 B$, pr̄thiviyā J₄ • dhipatir] $J_6 J_7 G\alpha_1 K_4 K_2$; dhipati AJ₂J₄VR, dhipatiḥ SP_{J_3}FK₅K₆γ₂W₂B, dhipater α_3 • bhāle] $\mu \alpha_2\alpha_3$; jāle G, pūrve SV_{K_5}γ, labhe M, purve J_2 , pūrva $J_4 K_2 F$, vāme K_4 , purvair P, pūrvaiḥ J_3 , pūrvve K_6

2.58d PAŚCIME SŪRYANĀYAKAḥ

paścime] $\mu GS\alpha_2 J_4 VK_2 PJ_3 FK_5 K_6 J_1 RB$; paścame $K_4 J_5 W_2$ • sūrya] $\mu GS\alpha\beta_1 K_2 PJ_3 FK_5 \gamma$; sūryya K_6 • nāyakah] $J_6 J_7 GS NM\alpha_3 \beta_1 K_2 FK_5 K_6 \gamma$; nāyaka A, nāyakāḥ W₁, [nāya]kah P, nāyayu J_3

2.59a DAKṢAŚAṄKHE 'NILAPATIR

dakṣaśaṅkhe] $\mu S\alpha_1\beta_1 PJ_3 FK_5 B$; tathā śaṅkhe G, dakṣaśāṅkhe α_3 , dakṣasam̄khe $K_2 K_6$, da-kṣiśam̄khe γ_1 • nila] GS $\alpha\beta\gamma$; nīla μ • patir] $J_6 J_7 GS\alpha_1 K_1 J_4 VK_4 K_5$; pati AK₃K₂γ₂W₂, patih $J_2 PJ_3 FK_6$, papi R, partir B

2.59b VĀME JALAPATIH ŚIVE

vāme] $\mu GS\alpha_1 K_1 \beta\gamma$; vāse K_3 • jalapatiḥ] $\mu S\alpha_1 J_4 VK_4 K_2 PJ_3 K_5 \gamma$; jalapatis G, jalah patih J_2 , jalapatiś F, ja*!*apatih K_6 • vāme jalapatiḥ add. J_3 • śive] $S\alpha_2\alpha_3\beta\gamma$; śivah μGM

2.59c MADHYE VYOMĀDHIPAH ŚAMBHU

madhye] $\mu S\alpha\beta\gamma$; *om.* G • vyomādhipaḥ] μ ; vyomādhipa G, vyomapatih SNK₅γ₂W₂B, vyomapati W₁Ma₃β₁K₂PFR, somapati J_3 , yāmapatiḥ K_6 • śambhu] μ ; sthānāny GJ₂-VK₄K₂PJ₃FK₅K₆γ, sthāne Sα, sthānāmny J_4

2.59d STHĀNĀH PAṄCA MAYODITĀḥ

sthānāḥ] AJ₇, sthānāḥ J₆, etāḥ G, ete Sα, eśām $J_2 J_4 K_4 PJ_3 FK_5 \gamma$, eśā VK₂, e*śām* K_6 • pañca] $\mu GS\alpha\beta_1 K_2 FK_5 K_6 \gamma$; pañcama P (*unm.*), ca pam° J_3 • mayoditāḥ] $J_6 GSW_1 MK_1$; mayoditā AJ₇NK₃R, mayoditam β₁PK₅K₆B, mayodita K₂, °camoditah J₃, mayoditah F, mayoditām γ₂W₂

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

2.60a VYOMĀDHIPASYA DEVASYA

vyomādhipasya] AJ₆GSαβ₁PFK₅J₅W₂B; vyomādimasya J₇, vyomāpaśya K₂ (*unm.*), madhyasya J₃ (*unm.*), vyomādhipasyā K₆, vyomādhipaśya J₁R • devasya] μGSαJ₂J₄VK₂PJ₃-FK₅K₆γ; *om.* K₄

2.60b ŚIRORDHVE CATURAṄGULAM

śirordhve] J₆J₇SFK₅; śirorddhe AW₁J₂VK₂PJ₃K₆, śirordhvaś G, śirortdhe N, śiro[ge] M, śirordhe α₃, śirorddha J₄, śirordve K₄, siddham ca J₁B, siddha ca J₅W₂, siddham va R • caturaṅgulam] SJ₂PJ₁B; caturamgule μGaVK₄K₅K₆, caturāṅgule J₄K₂, caturamgalam J₃, caturamgulam F, caturamgulam J₅W₂, capraramgulam R

2.60c JYOTIRMANḍALAMADHYASTHAM

jyotir] J₆J₇GSαβ₁J₃FK₅B; jyoti AK₂PK₆J₁W₂R, joti J₅ • maṇḍala] μGSαJ₂VK₄K₂PF-K₅K₆γ; mamaṇḍla J₄ (*unm.*), mamaṇḍa J₃ (*unm.*) • madhya] μGSαβ₁K₂PFK₆γ; *om.* J₃, madhye K₅ • stham] μGSα₂α₃β₁K₂PFK₅K₆γ; stha M, *om.* J₃

2.60d KOṬICANDRASAMAPRABHAM

om. J₃ • koṭicandrasamaprabham] *codd.*

2.61a DIVYĀMRTAMAYAM BHĀNDAM

om. J₃ • divyāmṛtamayam] μGSαK₅; divyāmṛtamaye β₁K₂PK₆γ, divyāmṛtamayo F • bhāṇḍam] μGSαK₅; bhāṇḍe J₂J₄K₄K₂PFK₆γ, bhāṇḍa V

2.61b MŪLABANDHAKAPĀṭAKAM

mūla] μGSαJ₄VK₄K₂J₃FK₅K₆γ; mulaṁ J₂P • bandha] GSα₂K₃VK₄K₂J₃FJ₁W₂B; vamḍha μJ₂J₄PK₅K₆J₅R, vamḍhaka M (*unm.*), ** K₁ • kapāṭakam] SaJ₂J₄VPJ₃FK₅γ; kavāṭakam AGK₄K₆, kavāṭhakam J₆J₇, ka K₂ (*unm.*)

2.61c ŪRDHVACANDRAM MAHĀŚAILAM

ūrdhva] GSα₁VFK₅B; urdhver μ, *om.* α₃, ūrddha J₂K₂P, urddha J₄J₃, urdva K₄, ūrdva K₆, urdhva γ₂W₂, urdvam R • candram] RK₅B; urdhva A, ūrddhva J₆, ūrdhva J₇, ramḍhra G, camḍra SaJ₂J₄K₄K₂PJ₃FK₆γ₂W₂, śailam V • mahā] μGSαJ₂J₄K₄K₂PJ₃FK₅K₆γ; tathā V • śailam] AJ₆GSNMK₁J₂J₄K₂PJ₃FK₅K₆γ₁; *śailam J₇, śailam W₁, śainam K₃, camḍra V, śailam K₄B

2.61d ABHEDYAM ARTĀSPADAM

abhedyam] μGoK₅; abhedam SJ₂J₄K₄K₂PF, bhavedam V, abhedām J₃, ahābhed K₆, amēdam γ₂W₂, amamedam R (*unm.*), amedamm B • amṛtāspadam] μGSα₁J₂VK₄K₂J₃F-K₅K₆γ₁; amṛtam param α₃, amṛtātmakam J₄, amṛtāṁspadam P, amatāspadam B

2.62a ŚITALĀMRTAMADHYE TU

śitalāmrta] AJ₇Sαβ₁J₃FK₅K₆γ₂W₂B; śital*ī*mṛta J₆, śitaramṛta G, śitalāvṛta K₂, śitalah-mṛta P, śitalāmrta R • madhye tu] μSaβγ; *om.* G

2.62b VILINĀM LIṄGAM ĪŚVARI

om. G • vilinām] μSa₂α₃J₂J₄VK₂PJ₃FK₅K₆J₁RB; vilīna M, vilanam K₄, vilinam J₅W₂ • liṄgam] μSaβJ₁W₂RB; ligam J₅ • īśvari] μα₁; īśvarī α₃, īśvaram J₂J₄VK₂PJ₃FK₅K₆γ, ośvaram K₄

2.62c TRASAREṄUPRATĪKĀŚAM

om. G • trasa] μSa₂α₃VPJ₃Fγ; *tra*sa M, tatraśa J₂J₄ (*unm.*), traśa K₄K₅, trasu K₂, tatra K₆ • reṇu] μSaβPJ₃FK₅K₆γ; reṇa K₂ • koṭisūrya add. J₂ • pratikāśam] μSaβJ₁B; pratikāśam J₅W₂R

2.62d KOṬICANDRASAMAPRABHAM

om. G • koṭi] *codd.* • candra] μα₂α₃βγ; cam[dra] M, sūrya S • samaprabham] *codd.*

2.63a HEYOPĀDEYARAHITAM

om. G • heyo] μGSαβ₁K₂PJ₃FK₅γ; h*avyo* K₆ • pādeya] μSaK₄PJ₃FK₅K₆B; gādepa J₂, padeya J₄, padipa V, podaya K₂, pādaya J₁R, pādapa J₅, pāda W₂ (*unm.*) • rahitam] μW₁Ma₃K₅K₆B; rahitam SNJ₄VK₄K₂PJ₃Fγ₁, rahitam J₂

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

2.63b AJÑĀNATIMIRĀPAHAM

om. G • ajñānatimirāpaham] $\mu S\alpha_1\beta_1K_2J_3FK_5K_6\gamma$; ajñānamtimirāpaham α_3 , ajñānati-[ma]rāpaham P

2.63c ATĪTYA PAÑCA STHĀNĀNI

om. G • atītya] $\mu SJ_2J_4VK_2PJ_3FK_5K_6\gamma_2W_2B$; abhīṣṭa α_2K_3 , abhīṣṭa M, abhīṣṭa[t]a K₁, atītyam K₄, atītya R • pañca] $\mu\alpha_2\alpha_3J_2J_4VK_2PJ_3FK_5K_6\gamma$; tatva M, paca K₄ • sthānāni] $\mu S\beta J_5B$; śūnyāni α , vāsthāni J₁R, syasthāni W₂

2.63d PARATATTVOPALABDHAYE

om. G • paratattvo] paratatvo $\mu S\beta_1K_2PJ_3K_6\gamma$, param tatve $\alpha_2\alpha_3$, paratatte M, paratavo F, param tatve K₅ • palabdhaye] ASVFJ₁B; palavdhaye J₆J₇J₂J₄PR, pi labhyate $\alpha_2\alpha_3$, ca labhyate M, palavvaye K₄, palaśraye K₂, palabhyate J₃, *pi* lavdhaye K₅, pavdhaye K₆ (*unm.*), palavdhayem J₅, palabdhayam W₂

2.64a PARĀMRTAGHĀTĀDHĀRA

parāmr̥ta] $\mu S\alpha_1K_2PJ_3K_5K_6\gamma$; *om.* G , parāmr̥te F • ghaṭādhāra] J₆J₇; catādhāra A, ghadādhāra G, ṣadādhāra SK₃J₄VK₄PJ₃FK₅K₆γ₂W₂B, ṣadādhāram $\alpha_1K_1J_2$, ṣadādhārā K₂, ṣadādhara R

2.64b KAPĀṬAM KUMBHAKĀNVITAM

kapāṭam] S $\beta_1PJ_3FK_5K_6\gamma$; kavāṭam μG , kapālam α_1 , kapāla α_3 , kapāṭa K₂ • kumbhakānvitam] $\mu GS\alpha_1PK_5K_6\gamma_2W_2B$; kubhakānvitam K₂, kumbhalakānvitam J₃ (*unm.*), kumkānvitam R (*unm.*)

2.64c MANASĀ SAHA VĀGĪŚĀM

manasā] *codd.* • saha] $\mu GS\alpha_1\beta_1PJ_3FK_5K_6\gamma$; graha K₂ • vāgīśām] S α_1J_3 ; vāgīśīm μG - α_3FK_5 , vāgīśīm J₂J₄K₄PK₆γ₁, vāgīśām V, vāgīśā K₂, vāgīśī B

2.64d ŪRDHVAVAKTRĀM PRASĀRAYET

ūrdhvā] $\mu S\alpha_1FK_5\gamma_1$; ūrdhvam GK₁RB, ūrdham K₃, ūrddha $\beta_1PJ_3K_6$, rūrddha K₂ • vaktrām] $\mu S\alpha_2\alpha_3\beta_1K_2PK_5\gamma_2RB$; vakte G, vaktrām MJ₃W₂, vakvām K₆ • prasārayet] $\mu GS\alpha_1\beta_1B$; prasārayat γ₁

2.65a NIRUDDHAPRĀṄNASAMĀCĀRO

niruddha] S $\alpha_1J_4VK_4K_2J_3FK_5K_6\gamma$; samruddhā A, samruddha J₆J₇G, niruddhā J₂P • prāṇa] *codd.* • samcāro] $\mu GS\alpha_1J_2VK_4K_2PJ_3FK_5K_6\gamma$; śamcāro J₄

2.65b YOGI RASANAYĀRGALAM

yogī] *codd.* • rasanayārgalam] $\mu GS\alpha_2\alpha_3J_2J_4PJ_3FK_5K_6\gamma$; rasanayārgalām MVK₄, rasanayāgalām K₂

2.65c LILAYODGHĀṬAYET SATYAM

līlayodghāṭayet] $\mu SNMK_3J_2J_4VFK_5K_6\gamma$; līlayotghāṭayet G, lelīyodghāṭayet W₁, līlayodghāṭayet K₁ (*unm.*), līlayodvāṭayet K₄, līlodghāṭayet K₂ (*unm.*), līlayod*gh*āṭayet P, līlāyodghāṭayet J₃ • satyam] AGS $\alpha_1\beta_1\gamma$; satya J₆J₇

2.65d SAMPRĀPYA MANASĀ SAHA

samprāpya manasā] *codd.* • saha] $\mu GS\alpha_1J_2VK_4K_2PK_5K_6B$; sahā J₄γ₁, sahah J₃

2.66a ŚĪTALEKṢURASASVĀDU

śītaleksu] J₆J₇SVK₄PK₅K₆γ₁W₂B; śītalakṣna A, śītaleksu G, śītekṣura ° $\alpha_2\alpha_3$, śītakṣura M, śīta[le]ksu J₂, tam śī[te]ksu J₄ (*unm.*), sitaleksu K₂, śītaleksa J₃, śīlekṣu R (*unm.*) • rasa] $\mu GS\beta_1PJ_3FK_5K_6B$; °sasu ° α , rasva K₂, rasah γ₁ • svādu] $\mu GJ_2VK_4K_2FK_5K_6\gamma$; °svādam S α , svātu J₄, tvādu P, svādi J₃

2.66b TATRA KṢIRĀMRTAM HIMAM

tatra] μ ; hr̥dyam G, tatksī ° S $\alpha_2\alpha_3J_2VK_4FK_5\gamma_1$, tat kṣa ° M, tata kṣī ° J₄ (*unm.*), ta kṣī K₂B, tat kṣo ° P, tat kṣa ° J₃, *tat*kṣi ° K₆ • kṣirāmṛtam] μ ; kṣiropamām G, °ram amṛtam S α -J₂VK₄K₂PJ₃FK₅K₆γ₂B, °ramm amṛtam J₄W₂ • himam] GS $\beta_1PJ_3FK_5K_6\gamma$; hitam μK_2 , param α

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

2.66c YOGAPĀNAM PIBED YOGĪ

yogapānam] $\mu S\alpha\beta_1PJ_3FK_5K_6\gamma_2W_2B$; parāmṛtam G, yogayāna K₂, yogapāna R • pibed] GS α_1F ; piben A, piven J₆J₇, pivet α_3 , pivot J₂K₄PK₆R, pive J₄K₂, pibet V γ_2W_2B , pibe J₃, bhavet K₅ • yogī] GS α ; madhyam μ , ksīram $\beta_1K_2PK_5K_6\gamma$, ksāram J₃

2.66d DURLABHAM VIBUDHAIR API

durlabham] $\mu GS\alpha\beta_1K_2J_3FK_5\gamma$; dūrllabham P, durlabhe K₆ • vibudhair] G $\alpha_2VJ_3FJ_1W_2$ -B; vividhair μK_2 , tridaśair S, vivudhair M $\alpha_3J_2J_4K_4PK_5K_6J_5R$ • api] codd.

2.67a TATSUDHĀTRPTISAMTRPTAH

om. J₃ • tat] $\mu GS\alpha J_2VK_4K_2PK_5K_6\gamma$; tata J₄ (unm.) • sudhā] codd. • trpti] $\mu S\alpha_2\alpha_3\beta_1K_2FK_5K_6\gamma$; pāna G, rasa M, trptim P • samtrptah] GSK₅; samtaptah μ , samtrptyai α_2 , samtrptya M, samtrpto $\alpha_3J_4VK_4K_2FK_6\gamma$, trpto [pi] J₂, smtrpto P

2.67b PARĀVASTHĀM UPETYA CA

om. J₃ • parāvasthām] $\mu GS\alpha\beta_1K_2FK_5K_6$; parāvarathām P (unm.), parāv artham γ_1 , parā^{*}garyam* B • upetya] codd. • ca] $\mu GS\alpha J_2VK_4K_2PK_5K_6\gamma$; ce J₄

2.67c UNMANYĀ TATRA SAMYOGAM

om. J₃ • unmanyā] $\mu GS\beta_1K_2PK_5K_6\gamma$, unmanyam° α_2 , tanmayam° α_3 , unmanā K₅ • tatra] $\mu GS\beta J_5W_2RB$; °te tra° α_2 , netra α_3 , tatrāt J₁ • samyogam] codd.

2.67d LABDHVĀ BRAHMĀNDAKĀNTARE

om. J₃ • labdhvā] GS α_1F ; ladhvā AJ₆ α_3 , lavdhā J₇J₂J₄K₄PK₅K₆, labdha V, lavdhvā K₂, vadhvā γ_2 , badhvā W₂B, vadvā R • brahmānda] GS α_1VFB ; vrahmānda $\mu\alpha_3J_2J_4K_4K_2$ -PK₅K₆J₁R, vrahmānda J₅, brahmānda W₂ • kāntare] $\mu SM\alpha_3\beta$; kānanam G, kamtare α_2 , kātare γ_1

2.68a NĀDABINDUMAYAM MĀMSAM

nāda] $\mu GSW_1M\alpha_3\beta\gamma$; nādam N • bindu] GS $\alpha_2VEJ_1W_2B$; vimdu AR, vimdu J₆J₇M α_3J_2 -J₄K₄K₂PK₅K₆, bimduh J₃, vidu J₅ • mayam] codd. • māmsam] J₇GSNM $\alpha_3J_2VK_4K_2$ -PK₅K₆ γ_2 ; māsam AJ₆W₁J₄J₃B, māsa W₂R

2.68b YOGĪ YOGENA BHAKṢAYET

yogī] codd. • yogena] $\mu GS\alpha_1K_1J_2VK_4K_2PJ_3FK_5K_6\gamma$; yogam na K₃, yugena J₄ • bhakṣayet] $\mu GS\alpha J_4VK_4K_2PJ_3FK_5\gamma$; makṣayet J₂K₆

2.68c ETAD RAHASYAM DEVEŚI

etad] $\mu GS\alpha\beta_1K_2PJ_3K_5K_6\gamma$; yetad F • rahasyam] $\mu GS\alpha J_2VK_4K_2J_3FK_6\gamma$; rahasya J₄, ra[ha]syam P, rahasyan K₅ • deveśi] $\mu GS\alpha\beta_1K_2PK_5K_6\gamma$; deveśi J₃

2.68d DURLABHAM PARIKĪRTITAM

durlabham] $\mu GS\alpha J_2VK_4K_2J_3FK_5\gamma$; dūrllabham J₄PK₆ • parikīrtitam] GS $\alpha_2\alpha_3J_3FW_2$ -B; parikīrtitam $\mu\beta_1K_2PK_5K_6\gamma_2R$, tridaśair api M • tatsudhātrptisamtrpto parāvasthām upetya ca nunmanyā tatra samyogam ladhvā vrahmāndakāmtare add. J₃(=2.67)

2.69a SARVAJĀNENA ŚIVENOKTAM

sarvajānena] $\mu S\alpha\beta_1K_2PJ_3FK_5$; sarvajānām G, sarvvajānena K₆, sarva tena γ_1 , sarvam tena B • śivenoktam] $\mu GS\alpha J_2VK_4PJ_3FK_5K_6B$; śivo*uo*ktam J₄, śivonoktam K₂, sivenoktam γ_1

2.69b YAT PHALAM ŚĀSTRASAMTATAU

yat phalam] μ ; saphalam GS $\alpha\beta\gamma$ • śāstra] $\mu GS\alpha\beta_1K_2PK_5K_6\gamma$; śāstram J₃, śāstra F • samtatau] $\mu GSW_1M\alpha_3J_2VK_4K_2J_3FK_5K_6\gamma_2W_2$; samtatai N, sammatau J₄, samṣṭau P, sam-tato R, sammatau B

2.69c TAT PHALAM LABHATE SATYAM

tat] codd. • phalam] μ ; sarvam GS $\alpha\beta_1K_2PJ_3FK_5\gamma$; sarvvam K₆ • labhate] $\mu GSM\beta$; labhyate $\alpha_2\alpha_3\gamma$ • satyam] $\mu SM\alpha_3\beta\gamma$; nityam G, siddha N, siddham W₁

2.69d ŚANMĀSĀN NĀTRA SAMŚAYAH

śanmāsān] $\mu SMK_3\beta_1K_2PJ_3FK_5B$; śanmāsām G, śanmāse α_2K_1 , śanmāsā K₆ γ_1 • nātra] codd. • samśayah] $\mu GS\alpha_1K_1J_2VK_4K_2PJ_3FK_5K_6\gamma_2W_2B$; samśaya K₃, śamsayah J₄R

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

2.70a SAMPRĀPYA SIDDHISAMTĀNAM

samprāpya] $\mu GS\alpha\beta J_1 RB$; sa prāpya $J_5 W_2$ • siddhi] $J_6 J_7 GS\alpha J_4 K_4 PJ_3 FK_5 K_6 \gamma$; siddhim $AJ_2 VK_2$ • samtānam] $\mu GJ_2 VK_4 FK_5 K_6 J_5 W_2 RB$; sopānam $S\alpha_1$, sampānam α_3 , samjñānam J_4 , samtānam K_2 , satāmnām P , samtāno J_3 , samtāna J_1

2.70b YO YOGAM IMAM ĪSVARI

yo] $\mu GS\alpha\beta\gamma_1$; *yo* B • yogam] $GSM\alpha_3\beta\gamma_1$; °gagam° AB, °gay° $J_6 J_7$, simā N, yogas W_1 • imam] $GSW_1 M\alpha_3\beta\gamma_1$; °yam a° A, °gamam $J_6 J_7$, [mi]mām N, °yam ma° B • īsvari] $J_6 J_7 GSMK_1 K_2 K_4 PF\gamma_2 W_2$; °piśvari A, śvari N (*unm.*), āśvari W_1 , īsvari $K_3 J_2 J_4 VJ_3$ - $K_6 R$, īsvaram K_5 , °heśvari B

2.70c NA VETTI TASYA VAKTAVYAM

na] *codd.* • vetti] $\mu GS\alpha VK_4 PJ_3 FK_5 K_6 \gamma_2 B$; vaitti J_2 , veti $J_4 K_2 W_2 R$ • tasya] $\mu GS\alpha_2 \alpha_3 \beta\gamma$; ta M (*unm.*) • vaktavyam] $\mu GS\alpha\beta_1 K_2 J_3 FK_5 K_6 \gamma_2 W_2 B$; vaktavya PR

2.70d NA KIM CIT SIDDHIM ICCHATĀ

na] *codd.* • kim] $GS\beta_1 K_2 J_3 FK_5 K_6 J_1 W_2 RB$; kva μ , ca α , ki PJ_5 • cit] $\mu GS J_2 VK_4 K_2 P-J_3 K_5 K_6 \gamma$; si ° α , ci J_4 , cic F • siddhim] $\mu GS\beta_1 K_2 PJ_3 K_5 K_6 \gamma$; °ddhim pra° α_1 , °ddhim ni° K_1 , °ddhi ni° K_3 , chiddhim F • icchatā] F; icchatā $\mu SK_2 PJ_3 K_6$, icchatām G, °yachati α_1 , °yacchasi K_1 , °yakvasti K_3 , ichatah $J_2 J_4 K_4 K_5$, ichati V, ichatām γ

2.71a NA JĀNANTI GURUM DEVAM

na jānanti] *codd.* • gurum] $\mu GS\alpha\beta_1 K_2 PJ_3 K_5 K_6 \gamma$; gurūn F • devam] $\mu GS\alpha_1\beta\gamma$; deva α_3

2.71b ŚĀSTROKTĀN SAMAYĀMS TATHĀ

śāstroktān] $\mu S\alpha_1 J_4 VK_2 PJ_3 FK_6$; śāstroktāta $G\gamma_2 B$, śāstroktām $K_1 W_2 R$, śāstroktāḥ K_3 , śāstroktāna $J_2 K_4$ (*unm.*), śāstroktām K_5 • samayāms] $\mu SM\beta_1 P$; samayām G, amayās α_2 , samayās $\alpha_3 K_2 J_5 W_2 B$, samayām J_3 , samayān FK_5 , samayas K_6 , samayā J₁R • tathā] $\mu GS\alpha\beta_1 K_2 PJ_3 FK_6 \gamma$; punah K_5

2.71c DAMBHAKAUTIPLYANIRATĀS

dambhakauṭilya] $\mu Sa\beta\gamma_2 W_2 B$; ye dambhyakuṭi° G, dambhakoṭilya° R • niratās] $\mu Sa J_4-VK_4 K_2 PFK_5 K_6 \gamma$; °lās tebhyāś G, ni[rā]tās J_2 , niratā J_3

2.71d TEŚĀM ŚĀSTRĀM NA DĀPAYET

teśām] $\mu SW_1 M\alpha_3\beta_1 K_2 PFK_5 K_6 \gamma$; śāstram G, veśām N; na te° J_3 • śāstrām] $\mu Sa\beta_1 K_2 PF K_6 \gamma$; etam G, °śām śā° J_3 , śāstra K_5 • na] $\mu GS\alpha\beta_1 K_2 PFK_6 \gamma$; °strām da J_3 (*unm.*), ni K_5 • dāpayet] $\mu GS\alpha\beta_1 K_2 PFK_5 K_6 \gamma$; nāpayet J_3

2.72a JIHVĀMŪLE STHITO DEVI

jihvāmūle] $\mu Sa\beta\gamma D$; jihvāmūla G • sthito] $S\alpha_1\beta\gamma D$; sthiti A, sthite $J_6 J_7$, sthitā $G\alpha_3$ • devi] $\mu GS\alpha_1 J_2 VK_4 K_2 PFK_5 \gamma D_2$; devī $\alpha_3 J_4 J_3 K_6$, devah D_1

2.72b SARVATEJOMAYO 'NALAH

sarvatejomayo] $\mu GS\alpha\beta_1 PJ_3 FK_5 \gamma D_1$; sarvatejomaye K_2 , sarvatejomayo $K_6 D_2$ • nalah] $\mu GS\alpha J_2 K_4 PFK_5 K_6 \gamma_1 D$; nilah $J_4 B$, nalāh V, nala K_2 , jalāh J_3

Here all witnesses except μGD have corrupt versions of 75ab as follows:

a

tam camdragalitam devi $S\alpha VK_4 PK_5 K_6 \gamma$, ta camdragalitam devi J_2 , te ca camdragalitam devi J_4 , camdrāmgamilitam devi K_2 , camdro gale sthito devī J_3 , tam candragalitam devi F

b

śivalimgam apāvṛtam S, śiva limga mayā mṛtam N, śivalimgamayāmṛtam W_1 , śiva camdra mayāmṛtam M, śivalimgamayāmṛtam α_3 , śītalāmgamayāvṛtam $J_2 K_6$, śītalāmga mayāvṛ J₄, śītalāmgam apāvṛtam $VK_4 K_5$, śītalāmgam apāvṛtam K_2 , śītalāmga mayāvṛtam P, śītalāmga samāvṛtam J_3 , śītalāngā mayāvṛtam F, śītalāmga tu yā vratham $\gamma_2 W_2$, śītalāmgtayāvṛtam R, śītalāmga *luy*āvratam B

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

2.72c TADAGRE BHĀSKARAŚ CANDRAS

tadagre] μ GSNM J_2 V K_4 K $_2$ P J_3 F K_5 K $_6$ BD; tadagra W $_1$, tadagner K $_1$, tadagrer K $_3$, dagre J $_4$ - (unm.), tadāgre γ_1 • bhāskaraś] μ GS $\alpha_2\alpha_3$ J $_2$ J $_4$ V K_2 F K_5 K $_6$ γ D; bhāśkaraś M, bhrāśkaraś K $_4$, bhāśkaraś P, bhāśkaramh J $_3$ • cāndras] GS $NM\alpha_3$ J $_4$ V K_4 F K_5 BD; candro μ , cāndra W $_1$ -K $_2$ J $_3$ J $_1$ R, cāndrah J $_2$ P J_5 , cēndra K $_6$, candrah W $_2$

2.72d BHĀLAMADHYE PRATIŚTITHITAH

om. V • bhālamadhye] μ ; tālumūle GM, tālumadhye S $\alpha_2\alpha_3$ J $_4$ K $_4$ K $_2$ P J_3 F K_6 γ D, tālu[madhye] J $_2$, tālumadhyā K $_5$ • pratiśtithitah] J $_6$ S α_1 K $_1$ F K_5 D; pratisthitah AK $_6$, pratiśtithitah J $_7$ -K $_3$ J $_4$ K $_4$ P, vyavasthitah G, [pratiśtithitah] J $_2$, pratiśtita K $_2$ R, pratiśtithitah J $_3$ γ_2 W $_2$, pratiśtithitah B

2.73a EVAM YO VETTI TATTVENA

om. V • evam] μ GS α J $_4$ K $_4$ P J_3 F K_5 J $_1$ RBD; [evam] J $_2$, eva K $_2$ J $_5$ W $_2$, sarvvam K $_6$ • yo] μ GS α J $_4$ K $_4$ K $_2$ P J_3 F K_5 K $_6$ γ D; [yo] J $_2$ • vetti] μ GS α K $_2$ J $_3$ F K_5 K $_6$ γ_2 BD; [veti] J $_2$, veti J $_4$ K $_4$ P-W $_2$ R • tattvena] SK $_2$ F K_5 D; deveśi μ , tatvajñas G, tatvena α J $_4$ K $_4$ P J_3 K $_6$ γ , [ta]tvena J $_2$

2.73b TASYA SIDDHIH PRAJĀYATE

om. V • tasya] codd. • siddhih] μ GS α J $_2$ J $_4$ K $_4$ PF K_5^{pc} K $_6$ BD; siddhim K $_2$, siddhi J $_3$ K $_5^{ac}$ γ_1 • prajāyate] μ GS α J $_2$ J $_4$ K $_4$ K $_2$ P J_3 F K_5 K $_6$ D; prayujyate γ_2 W $_2$ B, praprayujyate R (unm.)

2.73c MATHITVĀ MANḌALAM VAHNEH

om. V • mathitvā] μ GS α J $_2$ J $_4$ K $_4$ P J_3 F K_5 K $_6$ γ ; mathitā K $_2$ • manḍalam] μ GS α J $_2$ J $_4$ K $_4$ P-J $_3$ F K_5 K $_6$ γ_2 RB; manḍala K $_2$ W $_2$ • vahneh] μ S α J $_2$ PF K_5 K $_6$ γ ; vanhim G, vahne J $_4$ K $_4$ J $_3$, vaho K $_2$

2.73d SAMUDBODHYA PRAYATNATAH

samudbodhya] S α_1 F W_2 B; samudvodhya μ α_3 J $_2$ J $_4$ K $_4$ K $_2$ P J_3 K $_5$ K $_6$, samutbodhya G, tānheḥ samudhya V (unm.), samudhodha J $_1$ R, samuddhodhya J $_5$ • prayatnatah] μ GS $\alpha\beta_1$ FK $_5$ K $_6$ - γ ; prayatnata K $_2$ J $_3$, prayatvatah P

2.74a TADUSNASĀRADRAVITAM

tad] GS α J $_4$ V K_4 K $_2$ F K_5 K $_6$ W $_2$ RB; om. A, d° J $_6$ J $_7$ (unm.), tar° J $_2$, tat P J_5 , si J $_3$, tat J $_1$ • usṇasāra] μ GB; usṇatvadra° S α_2 , uchatvadra° M, usṇam cāndra° α_3 , °hiṣṇusāra° J $_2$, ūṣṇu sāra J $_4$, usṭa sāra V, ūṣṇusāra K $_4$, riṣṇusara K $_2$, *iṣṇumsāra P, ghaḥṣṇusāram J $_3$, diksusāra F, viṣṇusāra K $_5$, vatsusāra K $_6$, *d°usṇamsāra J $_1$, daṣṇamsāra J $_5$, usṇumsāra W $_2$, usmāmsāra R • dravitam] μ G β_1 PF K_5 K $_6$ γ_2 W $_2$ B; °vibhūtam S α_1 , °vibhūtam α_3 , vititam K $_2$, dravamti J $_3$, dravitā° R

2.74b BHĀLAJAM CANDRAMANDALAM

bhālajam] μ ; tālujam GS α_1 J $_2$ J $_4$ K $_4$ P J_3 F K_6 γ_2 W $_2$ B, tajjalām α_3 , tvālujam V, tām jalam K $_2$, vahnijam K $_5$, °luprajam R • candra] codd. • manḍalam] μ GS $\alpha_1\beta_1$ K $_2$ J $_3$ F K_5 γ_1 ; manḍale α_3 , madalam P, manḍalam K $_6$, mamḍala B

2.74c BHĀSKARĀDHISHTHITĀGRENA

bhāskarā] μ GS $\alpha\beta_1$ K $_2$ J $_3$ F K_5 K $_6$ γ ; bhaskarā P • dhiṣṭhitā] GS α FK $_5$ B; dhiṣṭitā A β_1 K $_2$ P J_3 -K $_6$ γ_1 , °dhiṣṭito J $_6$ J $_7$ • greṇa] μ GS $\alpha\beta_1$ J $_1$ R; greṇ J $_5$ (unm.), greṇā W $_2$ B

2.74d RASANENA SAMĀŚRAYET

rasanena] μ GS $\alpha_1\beta_1$ P J_3 F K_5 K $_6$; rasaneah K $_1$, rasanetraḥ K $_3$, rasatena K $_2$, āsanena γ_2 R, sanana W $_2$ (unm.), sanam na B (unm.) • samāśrayet] μ GS $\alpha\beta_1$ K $_2$ PF K_5 K $_6$ J $_1$ W $_2$ RB; samāśrayat J $_3$, samāścayet J $_5$

2.75a TAC CANDRAGALITAM DEVI

om. J $_3$ • tac] μ K $_6$ B; tam GS $\alpha\beta_1$ K $_2$ PF K_5 , tvam γ_1 • candragalitam] J $_6$ J $_7$ SNM $\alpha_3\beta_1$ K $_2$ -PF K_5 K $_6$ J $_1$ W $_2$ RB; camdrāgalitam A, camdragalitam G, cadragalitam W $_1$, camdragalitam J $_5$ • devi] μ GS α J $_4$ V K_4 K $_2$ PF K_5 γ ; devī J $_2$ K $_6$

2.75b SÍTALAM PARAMĀMRTAM

om. J $_3$ • sítalam] μ S $\alpha\beta_1$ K $_2$ PF K_5 K $_6$ B; sítam[*] G, sítalā γ_2 W $_2$, sítalā R • paramāmṛtam] S $\alpha\beta_1$ J $_1$ W $_2$ RB; tat paayomṛtam A, yat payomṛtam J $_6$, tat payomṛtam J $_7$, ya*mpa*yogī

μ = AJ $_6$ J $_7$

α = NW $_1$ MK $_1$ K $_3$; α_1 = NW $_1$ M; α_2 = NW $_1$

β = J $_2$ J $_4$ V K_4 K $_2$ P J_3 F K_5 K $_6$; β_1 = J $_2$ J $_4$ V K_4

γ = J $_1$ J $_5$ W $_2$ RB; γ_1 = J $_1$ J $_5$ W $_2$ R; γ_2 = J $_1$ J $_5$

tam G, paramāṁṛtamḥ J₅

2.75c NĀSIKĀRANDHRANIRYĀTAM

om. J₃ • nāśikā] $\mu GS\alpha\beta\gamma$; nāśikā F • randhra] $\mu GS\alpha\beta_1K_2PK_5K_6J_1RB$; radhra J₅ W₂ • miryātām] $\mu GS\alpha_3\beta_1K_2FK_5\gamma$; miryāta α_2PR , miryātām K₆

2.75d PĀTREÑA PARISAMGRAHET

om. J₃ • pātreñā] $\mu GS\alpha_1\beta\gamma$; pātre ca α_3 • parisamgrahet] $\mu GS\alpha_3J_2K_4K_2PK_5\gamma$; parigrahet W₁ (*unm.*), parisamgranet J₄, parisamharet V, parisamgrhet K₆

2.76a TENĀṄGAMARDANĀT SATYAM

tenāṅga] $\mu S\alpha_1K_1\beta_1K_2PK_5K_6$; tadaṅga G, tenāṅgamaṇi K₃, tenāṅga J₃, tebhyaṅga γ₁, tebhyaṅga B • mardanāt] $\mu SNM\alpha_3J_2VK_4K_2PJ_3FK_5\gamma$; mardanāt G, mardanāt W₁K₆, mardanāt J₄ • satyam] $\mu S\alpha J_2VK_2PJ_3FK_5K_6\gamma$; nityam G, svayam J₄, sayam K₄

2.76b NĀDĪSUDDHIH PRAJĀYATE

nādiśuddhih] J₆S α J₂V₂PK₅^pγ₂W₂B; nādiśuddhih A, nādiśuddhih J₇, nādiśuddhih GJ₃, nādiśuddhih J₄K₄K₅^a, nādiśuddhih K₆, nadāśrudiḥ R • prajāyate] *codd.*

2.76c GUDALIṄGODGATAM PĀTRE

guda] $\mu GS\alpha\beta_1PK_5$; gudā K₂F, guhya J₃, guḍa K₆, gūḍha γ₂R, gūḍa W₂, gūḍa B • liṅgodgatam] SJ₂VPJ₃FK₅γ₂W₂B; liṅgohataṁ μK_6 , liṅgotgataṁ G, liṅgadrutam α_2 , liṅgamdrutam M, liṅgāddrutam K₁, liṅgādrutam K₃, liṅgāhṛtam J₄, liṅgohṛtam K₄, liṅgāgatam K₂, liṅgodgam R (*unm.*) • pātre] GS $\alpha\beta_1K_2PK_5\gamma$; devi μ , yatre J₃, pātram K₆

2.76d NIRGATAM CĀMARĀRASAM

nirgatam] GS $\beta_1PJ_3K_5\gamma$; nirgamam μ , nirmathyam α_1 , nirmathyā α_3 , nirgata K₂FK₆ • cāmarī] μG ; yo marī SJ₄J₃, amarī α_1 , saśarī α_3 , vyomarī J₂V₂PK₅γ, ttyomarī K₂, °syāmarī K₆ • rasam] $\mu GS\alpha_1\beta\gamma$; °rakam α_3

2.77a KAKŚĀMṛTAM CA SAMLODYA

kakṣāmṛtam] GS $\alpha_1J_4K_4K_2FK_5K_6$; kalāmṛtam μ , kakṣāmṛtam α_3 , kakṣāmatam J₂V, kakṣāmṛtam P, samkhyāmṛtam J₃, kathāmṛtam γ₂RB, kathāmṛta W₂ • ca] $\mu GS\alpha J_2VK_4P-J_3FK_5K_6\gamma$; ca tu J₄ (*unm.*), va K₂ • samlodyā] $\mu GS\alpha_2\alpha_3J_2K_4FK_5K_6$; samyojya M, samlo*dya* J₄V, samlepa K₂, samlodyā P, samledya J₃, samlepya J₁W₂RB, samletpya J₅

2.77b SAMSKRTAM CĀDHARĀRASAIH

samskr̄tam] S $\alpha_1J_2VK_2FK_5K_6B$; samskr̄tyam μ , samskr̄tya G, sa satyam α_3 , saskṛtam J₄-K₄, samskr̄jam P, samskr̄yam J₃, samskr̄tām J₁W₂R, samskr̄ttām J₅ • cādharaā] $\mu S\alpha\beta\gamma_1$; svāmarī G, vādharaā B • rasaiḥ] $\mu S\alpha_1VPFK_5\gamma$; rasam G, rasah α_3 , rasau J₂J₄K₄, rase K₂, rasai J₃K₆

2.77c TENĀṄGAMARDANAM KR̄TVĀ

tenāṅga] J₇GS $\alpha\beta_1PJ_3FK_5K_6\gamma_2W_2B$; tenāṁ AJ₆ (*unm.*), tenāṅga K₂, te aṅga R • mardanām] S $\alpha_1K_3J_2VK_4K_2PK_5J_1W_2B$; mardanām $\mu GK_1J_5K_6$, mardinām J₄, mardana J₃R • kr̄tvā] $\mu GS\alpha J_4VK_4K_2J_3FK_5K_6\gamma$, kṣaṭvā J₂, kvaṭvā P

2.77d YOGI LOKE NIRĀMAYAH

yogi] $\mu G\alpha$; loke S $\beta\gamma$ • loke] $\mu \alpha$; syāt tu G, yogī S $\beta\gamma$ • nirāmayah] $\mu GS\alpha_1J_2VK_4K_2P-J_3FK_5\gamma$; nirāmayam α_3 , nirāmaya J₄K₆

2.78a BALAVĀṄ JĀYATE SATYAM

balavāṄ] balavāṄ AS α_2VFW_2B , valavāṄ J₆J₇J₂K₄K₂PK₅K₆γ₂R, balavāṄ G, valavāṄ M, valavāṄ K₁, valavāṄ K₃, valavāṄa J₄ (*unm.*), balāvāṄ J₃ • jāyate] $\mu GS\alpha\beta_1K_2J_3FK_5K_6\gamma$; ja[ya]te P • satyam] $\mu GS\alpha_2\alpha_3\beta_1PJ_3FK_5K_6\gamma$; devi M, samyam K₂

2.78b VALĪPALITAVARJITAH

valī] $\mu GS\alpha J_2VK_4K_2PK_5K_6\gamma_2W_2B$; vali J₄R, bali J₃ • palita] $\mu GS\alpha\beta_1K_2PK_5K_6\gamma_2W_2B$; palīta J₃, palipalita R • varjitatā] $\mu SW_1M\alpha_3\beta_1PF\gamma_2W_2B$; varjjitā GK₅K₆, varjitatā N, varjita K₂R, varjitatā J₃

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

2.78c JIHVĀMŪLAM SAMUDGHRSYA

jihvāmūlam] $\mu G\alpha V K_4 K_2 P J_3 F K_5 K_6 \gamma$; jihvāmūla J₂, jihāmūle J₄ • samudgṛṣya] W₂; samūdghṛṣya A, samuddhṛṣya J₆J₇, samutghṛṣya G, ca samghṛṣya Sa₁, ca sammardya K₁, ca sanmardya K₃, sammudghṛṣya J₂, samūddhṛṣya J₄, samuddhṛṣya VK₅, samudvṛṣya K₄, samutkṛṣya K₂PFB, samudghaṣya J₃, samugṛṣya K₆, samudusyā γ₂, samuṣṭāṣya R

2.78d TATRA JĀTAM MAHĀDRAVAM

tatra] GSαβγ; tapra μ • jātam] $\mu S\alpha J_2 V K_4 P J_3 F K_5 K_6 \gamma$; jāta GK₂, jāte J₄ • mahādravam] GSαJ₂J₄K₂PJ₃FK₅K₆γ; madadravam AJ₇, mada[dra]vam J₆, mahadravam V

2.79a SVADEHAM MARDAYET PŪRVAM

svadeham] J₆GSαVPJ₃FK₅K₆B; svadehe AJ₇J₂J₄K₄K₂, svadeha γ₁ • mardayet] $\mu S N - M \alpha_3 J_2 K_4 K_2 J_3 F K_5 B$; marddayet GW₁VK₆W₂, marddat J₄ (unm.), maddayet P, marddhayet J₁R, mardvayet J₅ • pūrvam] SMα₃J₄VK₄K₂PJ₃FK₅γ; pūrvād μ, pū G (unm.), pūrva α₂, purvam J₂, pūrvva*m* K₆

2.79b RASANĀ VATSARĀRDHATAH

rasanā] GSα₂βγ; rasena Ma₃ • vatsarārdhatah] J₆GSα₂FB; vatsarārdhatah AJ₇M-β₁K₂PJ₃K₅K₆J₁W₂R, vatsarāvatah α₃, vatsarārdvatah J₅

2.79c CATURAṄGULAVRDDHĀ CA

caturaṅgula] $\mu S\alpha J_2 V K_4 P J_3 F K_5 K_6 \gamma_2 W_2 B$; caturam lamgula G (unm.), caturāṅgula J₄K₂, carturāṅgula R • vr̥ddhā] μJ₃; vr̥ddhyā GSK₁J₂K₄K₂K₆R, vr̥tdhyā N, vr̥dhyā W₁MK₃V-PFK₅γ₂W₂B, vr̥dhyā J₄ • ca] $\mu G\alpha J_2 V K_4 P J_3 F K_5 K_6 \gamma_2 W_2 B$; jāyate J₄ (unm.), va K₂R

2.79d JĀYATE NĀTRA SAMŚAYAH

jāyate] codd. • nātra] $\mu G\alpha \beta_1 K_2 P F K_5 K_6 \gamma$; niru° J₃ • samśayah] $\mu G\alpha J_2 V K_4 K_2 P F K_5 K_6 \gamma$; śamśayah J₄, °padravah J₃

2.80a UTKṛṣYA RASANĀM ŪRDHVAM

utkṛṣya] $\mu S\alpha J_2 V K_4 K_2 P F K_5 K_6 \gamma$; ākṛṣya G, utkṛṣya J₄, utkarṣya J₃ • rasanām] $\mu G - S \alpha_1 \beta_1 P J_3 F K_5 K_6 \gamma$; rasanād α₃, rasanā° K₂ • ūrdhvam] AGSMK₃B; ūrdhve J₆J₇, ūrdha N, ūrddha W₁β₁PJ₃K₆, ūrdvham α₃, °mūle rddhe K₂ (unm.), ūrdhva F, ūrddham γ₁

2.80b DAKṢINĀṄGULIBHIḥ ŚIVE

dakṣināñ] GSαβB; dakṣinā γ₁ • gulibhiḥ] $\mu S\alpha J_2 J_4 P K_5 K_6 \gamma$; gulibhiś GF, gulibhi VJ₃, guli nā° K₄, gulabhi K₂ • śive] $\mu G\alpha_3 J_2 J_4 V K_2 P J_3 F K_5 K_6 \gamma$; priye α₁, °sike K₄

2.80c VĀMAHASTĀṄGULĪBHIS CA

om. J₄K₂F • vāma] codd. • hastāñ] $\mu G\alpha \beta J_1 W_2 B$; hahastām J₅ (unm.) • gulībhiś] $\mu G\alpha V K_4 K_5 K_6 \gamma_2 W_2 B$; gulibhiś J₂PJ₃, gulabhiś R • ca] codd.

2.80d GHANṄTİKĀM SPHOṬAYEC CHIVE

om. J₄K₂F • ghanṄtikāñ] GSNJ₂K₅; ghamṄtikā μW₁VK₄PK₆J₅, rasanām M, ghaṭikā α₃-J₁W₂RB, ghamṄtakā J₃ • sphoṭayec] GSα₃K₅K₆; sphoṭaye AJ₇α₂J₂VPB, sphoṭayet J₆M-J₃, sphoṭaṭaye K₄ (unm.), sphoṭaye J₁W₂, sphoṭeye J₅, sphoṭaye R • chive] GSα₂α₃J₂-VK₄PK₅K₆γ; śive μ, priye M, sive J₃

2.81a MATHITVĀ PĀVAKASTHĀNAM

mathitvā] $\mu G\alpha_1 V K_2 P J_3 F K_5 K_6 \gamma$; machitvā α₃, tenātrathitvā J₂K₄ (unm.), tenā J₄ (unm.) • pāvaka] SW₁Mα₃β₁K₂PK₅K₆γ; vāmakam μ, pāvakā GJ₃, pāvaru N, pāvakam F • sthānam] $\mu S W_1 M \alpha_3 \beta \gamma$; sthāne G, tthānam N

2.81b ŪRDHVAVAKTRAM ŚANAIH ŚANAIH

ūrdhva] $\mu G S M J_1$; ūrddha N, ūrdha W₁, ūrdham K₁, ūrdhvam K₃, urddha J₂J₄K₄J₃K₆, ūrddha VK₂K₅R, urddhva P, ūrdhve F, udhva J₅, urdhva W₂B • vaktram] $\mu S J_2 J_3 F R$; vaktrah α₁K₅, vaktraś G, vaktra K₁J₄K₄, cakra K₃K₆, cakrah V, cakram K₂Pγ₂W₂B • śanaih] $\mu G\alpha J_2 V J_3 K_5 K_6 J_1 R B$; śanai J₂K₄K₂FW₂, śanair P, nai J₅ (unm.) • śanaih] $\mu G - S \alpha J_2 V K_4 K_2 P J_3 F K_6 \gamma$, om. J₄, sanaih K₅

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 V K_4 K_2 P J_3 F K_5 K_6$; $\beta_1 = J_2 J_4 V K_4$

$\gamma = J_1 J_5 W_2 R B$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

2.81c TRIKŪTORDHVE CA CANDRĀMŚE

trikūṭo] $\mu GS\alpha VK_2 J_3 FK_5 K_6 \gamma$; trikuṭo $J_2 J_4 P$, trikuṭho K_4 • rdhvē] $GSMFK_5$; rdhvam μ , rtdhve N, rddhe $W_1 K_4 J_3 K_6$, rdhvōr K_1 , rdhvordha K_3 , rddhai J_2 , rddhaiṁ J_4 , rddhe V, rddham K_2 , rdve P, °dghā° $\gamma_2 W_2 B$, °dyā° R • ca] $\mu G\alpha$; rdha° SF, dva J_2 , dvam J_4 , dyā V, dyam K_4 , om. $K_2 P$, rddha $J_3 K_6$, tha K_5 , °ṭa° $J_1 R$, °ṭaya J_5 (*unm.*), °ṭya $W_2 B$ • candrāmśe] $SMF\beta_1 K_5 K_6$; vajrāmtyo μ , vajrāmte G, cāmdrāmśe α_2 , cakrāmśe K_1 , cakrāmśo K_3 , camdrāmso K_2 , camdrāše P, camdrātam J_3 , yac camdro J_1 , camdromśe J_5 , camdroše W_2 , yac camdrā R, camdrāmśam B

2.81d ŚIVASTHĀNAM SAMĀŚRAYET

śivasthānam] $\mu GS\alpha \beta_1 K_2 PFK_5 K_6 B$; sivasthānam J_3 , śivasthāna γ_1 • samāśrayet] $\mu S\alpha \beta \gamma$; samācaret G

2.82a ESĀ TE KHECARĪMUDRĀ

esā] $J_6 J_7 GS\alpha J_2 K_4 J_3 K_5 K_6 B$; esām $AJ_4 V \gamma_1$, tada° K_2 , aiṣā P, yesā F • te] $\mu GS\alpha J_2 J_4 K_4 P - FK_5 K_6 \gamma$; ta V, taiḥ K_2 , ai J_3 • khecarīmudrā] *codd.*

2.82b KATHITĀ MRTYUNĀŚINĪ

kathitā] $\mu GS\alpha \beta_1 J_1 W_2 RB$; kathittā J_5 • mṛtyu] *codd.* • nāśinī] $\mu GS\alpha \beta_1 K_2 J_3 K_5 K_6 J_1 B$; nāśinī P, nāśanī FW₂, naśanī J_5 , nāśinā R • sarvasiddhipradā devi jīvanmuktipradāyinī || iti śrīmatsyendrasaṁhitāyām paṁcadaśah paṭalaḥ || iśvara uvāca (uvācaḥ J_6) add. μ

2.82c EVAM ABHYĀSĀŚILASYA

evam] $\mu GS\alpha_1 K_3 \beta_1 K_2 PJ_3 K_5 K_6 \gamma_2 W_2 B$; esam K_1 , yevam F, evam̄ R • abhyāsaśilasya] $\mu G - S\alpha \beta_1 PJ_3 K_5 K_6 W_2 B$; abhyāsaśilasya K_2 , abhyāsaśilasya F, athyāsaśilasya γ_2 , arthyāsaśilasya R

2.82d TADVIGHNĀRTHAM BHAVANTI HI

tad] $\mu GS\alpha \beta_1 K_2 PJ_3 FK_5 \gamma$; ttad K_6 • vighnārtham] $\mu SW_1 MVK_4 K_2 FK_5 B$; vijñānam G, vighnārtha N $\gamma_2 W_2$, vidyārtham K_1 , vidyārtha K_3 , vidyāś ca $J_2 J_4$, vighnārtham P, vijñārtham J_3 , vighnāś ca K_6 , vidyārtha R • bhavanti] $J_6 J_7 S\alpha VK_4 PJ_3 FK_5 K_6 \gamma$; bhavati A, bhavaty a° G, bhavemti J_2 , bhaveti J_4 , bhavan na K_2 • hi] $\mu S\alpha \beta \gamma$; °tha G

2.83a BHAṬABHEDĀŚ CA CATVĀRŌ

bhaṭa] μB ; haṭa $G\alpha_2 J_2 K_5$, haṭha SMK₁ $J_4 K_4 K_2 FK_6$, ha K_3 (*unm.*), hara V, hava P, deha J_3 , ma $J_1 R$ (*unm.*), bha $J_5 W_2$ (*unm.*) • bhedāś] *codd.* • ca] $\mu GS\alpha J_2 J_4 K_4 K_2 PJ_3 FK_5 K_6 \gamma$; om. V • catvārō] $\mu GS\alpha_1 K_1 \beta_1 K_2 J_3 K_5 K_6 \gamma$; catvaro $K_3 P$, catvārā F^{pc}, tatvārā F^{ac}

2.83b NAṬABHEDĀŚ TATHAIVA CA

naṭa] $\mu GS\alpha J_2 J_4 K_4 K_2 J_3 FK_5 K_6 \gamma$; nara V, naṭ P (*unm.*) • bhedāś] $\mu GS\alpha_1 J_2 VK_2 PJ_3 F - K_5 K_6 \gamma$; bhedas α_3 , bhedā J₄, bhedāś K_4 • tathaiva] $\mu GS\alpha VK_2 PJ_3 FK_5 K_6 \gamma$; ca*py*aiva J_2 , cathaiva $J_4 K_4$ • ca] *codd.*

2.83c ANGAŚOṢAH KṢUDHĀLASYAM

anāga] *codd.* • śoṣah] $\mu S\alpha_1 K_5$; doṣah G, śoṣa $\alpha_3 J_2$, soka $J_4 \gamma_1$, śoṣka V, śoka $K_4 K_2 PJ_3 K_6$, śokah F, seka B • ksudhālasyam] $\mu S\alpha J_4 K_4 J_3 K_5$; ksudālasya G, ksūdhālasyam J_2 , ksūdhām sasya V, ksudhālasya $K_2 PFK_6 \gamma$

2.83d KAΝDŪR DEHAVIVARNAṬĀ

kaṇḍūr] $GSNMVK_4 F$; kamḍa A α_3 , kamḍū $J_6 J_7 J_4 K_6$, kaḍūr W_1 , kamḍur $J_2 K_2 PK_5$, kumḍar J_3 , kaṭu $J_1 W_2 B$, kaḍu J_5 , kadu R • deha] $\mu GSW_1 Ma_3 \beta_1 PJ_3 FK_5 K_6 J_1 W_2 RB$; ddeha N, devi K_2 , dehe J_5 • vivarṇatā] $\mu GS\alpha J_2 J_4 VPJ_3 FK_5 K_6 \gamma$; vivarṇamta K₄, varṇatī K_2 (*unm.*)

2.84a BHAṬASYA PRATYAYĀ ETE

bhaṭasya] $J_6 J_7 VPK_5^{ac} \gamma$; bhaṭaḥsyā A, hatasya GNK₄FK₅^{pc}, hathasya SW₁MJ₄, natasya $\alpha_3 K_2 - J_3 K_6$, bhadataṣya J_2 • pratyayā] $S\alpha_1 K_1 \beta B$; pratyayāś μG , pratyayo K_3 , pratyadhā γ_1 • ete] $S\alpha_1 \beta_1 K_2 PJ_3 K_5 K_6 \gamma$; cete A, caite $J_6 J_7$, caiva G, py ete α_3 , yete F

2.84b TEṢĀM ŚRNU CA BHESAJAM

teṣām] *codd.* • śrnū ca] $\mu \alpha$; śr[nu] ca G, ca śrnū SJ₂ $J_4 K_4 K_2 PJ_3 FK_5 K_6 J_1 RB$, ca śrnū J_2 , campa śrnū V (*unm.*), ca śrnū $J_5 W_2$ • bhesajam] $AGS\alpha VK_4 K_2 PFK_5 K_6 J_5 W_2 B$; bhesajom

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

J₆, bheṣajīm J₇, bheṣajām J₂J₄, bhaiṣajam J₃, bhekajam J₁R

2.84c MANO NIRVIṢAYAM KR̄TVĀ

mano] μGSαβ₁PJ₃FK₅K₆γ; māto K₂ • nirviṣayam] μGSNMa₃J₂J₄K₂PFK₅K₆J₁RB; ni-
viṣayam W₁, °bhir viṣayam V, nirvivayam K₄, nirviṣaya J₃, nirviṣayām J₅W₂ • kr̄tvā]
GSαβγ; puḍakā A (*unm.*), puḍkā J₆, pudakā J₇(*unm.*)

2.84d TRIMĀSAM AMARĪRASAM

tri] *codd.* • māsam] μSaJ₂K₄FK₅K₆γ₁; māsād G, mās J₄, māsasy V, māsas K₂, māsamam
P (*unm.*), māsas J₃, vāram B • amarīrasam] μG; amarīrasaiḥ Saβ₁PFK₅K₆γ₁, amarīrasa
K₂, amarīrasai J₃R, amṛtārasaiḥ B

2.85a DEHAM UDVARTAYET TENA

deham] μGSW₁α₃βγ; deham N, hadem M • udvartayet] GSFB; udvarttayet μα₁K₁J₂-
K₄PK₅, urdvarttayet K₃, udvateye J₄, udvaktayet V, udvarttaye K₂J₃, uddhartayet K₆,
udvarttata γ₂R, udvarttate W₂ • tena] α₃B; tasya μGSα₁βγ₁

2.85b DEHAVRDDHIH PRAJĀYATE

dehavṛddhiḥ] μGSαJ₂J₄K₂PJ₃FK₅^pC_B; dehavṛddhi VK₅^{ac}K₆γ₁, dehavṛddhaddhi K₄ (*unm.*)
• prajāyate] μGSαJ₄VK₂PJ₃FK₅K₆γ; prajātyate J₂K₄

2.85c TRIS TRIR UDVARTANAM KURYĀD

tris] GSα₁β₁PJ₃FK₅γ; trir μ, nir α₃, *trīḥ* K₂, tis K₆ • trir] GSα₁J₂VK₄K₂PJ₃FK₅K₆γ₂-
RB; ud ° μα₃, trīr J₄, tri W₂ • udvartanam] GSNJ₄FJ₅B; °varttanakam μK₁, udvarttanam
W₁MVK₄K₂J₃K₅J₁R, °varttavakam K₃, uddhartatam J₂, udvarttataṁ P, uddhartanaṁ K₆,
dvartanam W₂ (*unm.*) • kuryād] Sa₂β₁PFK₅K₆J₅W₂B; kuryāt μG, kr̄tvā MK₂, karyād
K₁, kurtyād K₃, kāryam J₃, kr̄tvād J₁R

2.85d DIVĀ RĀTRAU TATHAIVA CA

divā] μM; sapta G, ahni Sa₂α₃β₁PJ₃FK₅, uddhartanaṁ K₆γ, cāhni K₂ • rātrau] μSaβ-
J₁W₂RB; rātram G, rātrai J₅ • tathaiva ca] *codd.*

2.86a RASANĀM ŪRDHVAM ĀYOJYA

rasanām] μGSα₁β₁PJ₃FK₅K₆γ; rasam ud ° α₃, rasattām K₂ • ūrdhvam] μGSW₁MFB;
ūrdham N, °varttam α₃, ūrddham β₁K₂PJ₃K₅K₆J₁W₂R, ūddham J₅ • āyojya] μGSαJ₂-
VK₄J₃FK₅K₆; ājojya J₄, ājyojyā K₂, āyojva P, āyujya γ

2.86b VAJRAKANDAPADONMUKHĪM

vajra] μGSα₁J₂J₄VK₂PJ₃FK₅K₆γ; vrajra α₃, vaja K₄ • kanda] μGSα₁VK₂J₃FK₅K₆γ;
skamda α₃, kamdaṁ J₂J₄P, kam K₄ (*unm.*) • padon] J₇Sα₁K₁J₂VK₄K₂FK₅K₆γ; paron
AJ₆, vad un G, yadon K₃, pado J₄J₃, pon P (*unm.*) • mukhīm] μSa₁J₄VPFK₅; mukh[.]
G, mukhī α₃J₂K₄K₂K₆γ, śuciḥ J₃

2.86c TATSUDHĀM LIHATAḥ SATYAM

om. J₄ • tat] *codd.* • sudhām] μGSα₁J₂VK₄PJ₃FK₅K₆; sudhā α₃K₂γ • lihataḥ] μ-
Sa₁J₂VK₄K₂PJ₃; lihatas GF, lihana K₁, lihata K₃K₆, lihitam K₅, lihitam γ • satyam]
codd.

2.86d KṢUDHĀLASYAM CA NAŚYATI

om. J₄ • kṣudhālasyam] μGSα₁VJ₃FK₅K₆γ; kṣudhālasya K₂, sudhālasyam K₄P • ca]
codd. • naśyati] J₆J₇GSαJ₂K₄K₂PFK₅K₆J₁RB; nasyati AVJ₃J₅W₂

2.87a TATSUDHĀM AMARĪM DEVI

om. α₂ • tat] *codd.* • sudhām] μGSMa₃J₂VK₄K₂PJ₃FK₅K₆γ₂W₂B; sudhāmm J₄, sa-
dhām R • amarīm devi] G; amarī devī A, amarī devi J₆J₇, amṛtam cāpi SFK₅γ, amarīm
cāpi M, amarī cātha α₃, amṛtaś cāpi J₂VK₂K₆, amṛtam J₄ (*unm.*), amṛtaś cāpi K₄P, amṛtam
trāpi J₃

2.87b GR̄HTVĀ CĀṄGAMARDANĀT

om. α₂ • gr̄hitvā] J₆J₇SMa₃J₂VPJ₃FK₅K₆J₁RB; gr̄hitvām A, kaśitvā G, gr̄hitvā J₄J₅W₂,
gr̄hotvā K₄, *gr̄hitvā K₂ • cāṅga] *codd.* • mardanāt] J₆SJ₂J₄J₃FK₅J₁RB; mardanāt
AJ₇GVK₂PK₆J₅W₂, mardanam Ma₃, mardanāmt K₄

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

2.87c SVAŚARĪRAVIVARĀTVAM

om. α_2 • svaśarīra] $\mu G\alpha_3$; svaśira M (*unm.*), sarvam śari[°] SJ₂K₄J₃, samrva śari[°] J₄, sarve śari[°] VK₂, sarvva śari[°] P, satyam śari[°] FB, sarvam sari[°] K₅, sarvvaśari[°] K₆, sac ca sari[°] γ_1 • vivarṇatvam] $\mu GM\alpha_3$; vaivarnam K₂, °ravaivarnyam SK₄PJ₃FK₅γ, °ravaivarnyā J₂K₆, °ravaivariRpī J₄, °ram̄ vaivarnya V

2.87d KAÑDŪŚ CĀPI PRAṄAŚYATI

om. α_2 • kañdūś] Sa₃J₄K₄FB; kañdū[°] μG , kañduś M, kañduś J₂PK₅γ₁, kañdū V, kundāś K₂, kañduś J₃, kanṭus K₆ • cāpi] SMα₃J₂J₄K₄PJ₃FK₅K₆γ₂W₂B; °tvam̄ ca μ , °katvam̄ G, °syāpi V, cām̄ K₂ (*unm.*), capi R • praṄaśyati] $\mu GS\alpha_3J_2VK_4K_2J_3FK_5J_1$; ca naśyati G, prāṇasyati J₄PJ₅W₂R, prāśamyati K₆, vinaśyati B

2.88a NATABHEDĀŚ CA CATVĀRO

naṭabhedāś] J₆J₇GSαJ₂VK₄K₂PJ₃FK₅K₆γ; nabhaṭedāś A, navabhedāś J₄ • ca] $\mu GS\alpha J_2$ -J₄K₄K₂PJ₃FK₅K₆γ; *om.* V • catvāro] *codd.*

2.88b BAHUDHĀ SAMSTHITĀḥ PRIYE

bahudhā] Sa₂VFJ₁W₂B; vahudhā $\mu M\alpha_3J_2J_4K_4K_2PJ_3K_5K_6J_5R$, hi mudā G • samsthitāḥ] J₆GSMF; samsthitā AJ₇W₁J₂K₄K₂Pγ₁, samsthitāṁ NK₆, śamsinā K₁, śamsitā K₃, sasthitā J₄, samsthitē VK₅, samsthībhā J₃, samsthitāś B • priye] $\mu GS\alpha\beta\gamma_1$; ca ye B

2.88c NETRAROGO 'NGAVEPAŚ CA

netrarogo] J₆J₇SW₁Mβ₁PFK₅K₆γ₁; natrarogo A, netrarogaś GNα₃, netrarogaś K₂, netre rogaṁ J₃, netrasya ro° B • 'ngavepaś] G; mṅaśesaś A, mṅaśośaś J₆J₇Sα₁K₁J₂VK₅, mṅaśośaś K₃, gaśokaś J₄, mṅaśokaś K₄K₆, ca śokaś K₂, śokaś PJ₅W₂ (*unm.*), ca śokam̄ J₃, pi śokaś FJ₁R, °go śokaś B • ca] *codd.*

2.88d DĀHO BHRĀNTIS TATHAIVA CA

dāho] $\mu S\alpha\beta_1PJ_3FK_5K_6\gamma$; bhrānti G, *h[°]āho K₂ • bhrāntis] J₆J₇SαJ₂J₄K₄K₂PJ₃FK₅K₆-J₁RB; bhrātis AW₂, dāho G, dhvāmti V, śrāmtis J₅ • tathaiva] $\mu S\alpha\beta\gamma$; °paśośa° G • ca] $\mu S\alpha\beta\gamma$; °kāh G

2.89a BHEDAM EKAM MAYĀ PROKTAM

bhedam] $\mu \alpha$; idam G, eko Sβγ • ekam̄] $\mu G\alpha$; bhedo S, dośo β₁PJ₃FK₅K₆γ, dādau K₂ • mayā] $\mu GS\beta\gamma$; tathā α • proktam̄] $\mu G\alpha$; prokto SJ₂VK₄PFK₅γ, proktā J₄K₂K₆, prakto J₃

2.89b DVITĪYAM ADHUNĀ ŚRŪNU

dvitīyam] $\mu GS\alpha J_2J_4VK_2PJ_3K_5K_6B$; dvitīya K₄, dvitīyyam F, dvitīyām J₁W₂R, dvitīyām J₅ • adhunā] $\mu GS\alpha J_2J_4VK_2J_3FK_5K_6\gamma$; kanā K₄ (*unm.*), adhūmnā P • śrūnu] $\mu GS\alpha J_2$ -J₄VK₂PJ₃FK₅K₆J₁RB; śruṇu K₄J₅W₂

2.89c DANTARUK CĀLPASATTVM CA

danta] $\mu GS\alpha_1K_3J_4VK_4K_2PJ_3FK_5K_6$; data K₁W₂R, damtak J₂, datta γ₂, druta B • ruk] μ -GMα₃VPJ₃K₆; rug SFK₅, kam̄ N, ka° W₁, *om.* J₂, *tu*ka J₄, tukru K₄ (*unm.*), hāḥ K₂, ruk * J₁, rukra J₅W₂R (*unm.*), ruka B (*unm.*) • cālpasattvam̄] cālpasattvam̄ J₆J₇G, vālpasattvam̄ A, alasatvam̄ S, kāyasatvam̄ N, °śāyasatvam̄ W₁, kāyaśośaś M, valaśatvam̄ K₁, kalaśatvam̄ K₃, valasatvam̄ J₂J₄K₄PJ₃FK₅γ, balasatvam̄ VW₂, khalasattvam̄ K₂, galasattvam̄ K₅ • ca] *codd.*

2.89d DEHALĀGHAVANĀŚANAM

om. J₄ • dehalāghava] $\mu S\alpha_1VK_4PJ_3FK_5\gamma$; deharomavi° G, dehalāyaca α₃, dehalāghāva J₂, deholathu na K₂, dehalāghana K₆ • nāśanam] $\mu GS\alpha J_2VK_4PJ_3FK_5K_6\gamma$; samśayah K₂

2.90a TRTĪYABHEDAM CA TATHĀ

om. J₄ • trtīya] $\mu S\alpha_1K_1J_2VK_2PJ_3K_5K_6\gamma$; tathā tri° G, trtīye K₃, tatāmya K₄, trtīyya F • bhedam] $\mu GS\alpha_2\alpha_3\beta B$; °tīyam̄ G, bhedam M, bhedamta γ₁ (*unm.*) • ca tathā] μ -Sα₂α₃J₂VK₄K₂PJ₃FK₅J₁B ; bhedam̄ ca G, adhunā M, ca thā K₆ (*unm.*), ca tayā γ₂R

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

2.90b ŚR̄NU DEVI MAHĀJVARAH

śr̄nu] $\mu GS\alpha_1\beta_1 K_2 PFK_5 K_6 J_1 RB$; śr̄num J₃, śr̄nu J₅W₂ • devi] $\mu GS\alpha_2\alpha_3\beta_1 K_2 PJ_3 FK_5 \gamma$; vakṣyā° M, devī K₆ • mahājvarah] $\mu S\alpha_3 J_2 J_4 VK_2 PJ_3 K_5 K_6$; mahājvaram G, maheśvari α₂, ° mi sumdari M, mahā*gh*ārah K₄, bhajvarah F, mahajvarah γ₂W₂B, mahajvara R, mahajjvarah B

2.90c ŚIRORUK ŚLEŚMADOŠAŚ CA

śiroruk] $\mu GS\alpha_1\beta_1 J_3 FK_5 K_6 J_1 B$; śiroruj° α₃, śirorug K₂, śirorukam P, śirorukra J₅W₂R (*unm.*) • śleśmadošaś] $\mu GS\alpha_2 J_2 VK_4 PJ_3 K_5 K_6 \gamma$; śleśmašošaś M, ° ah śleśmado° α₃, ṛṣṇesamadošaś J₄ (*unm.*), śleśmadošam K₂, śleśmadošaś F • ca] $\mu GS\alpha_1\beta\gamma; \circ\!sha \alpha_3$

2.90d CATURTHAḤ SAMPRADHĀRYATĀM

om. VK₂PJ₃Fγ • caturthah] Sα₂; caturtham $\mu G\alpha_3 J_2 J_4 K_4 K_5 K_6$, caturthaś M • sampradhāryatām] $\mu GS\alpha_2 J_2 J_4 K_5$; cāvadhāryatām M, sampradhāryatām α₃, sadyadhāryatām K₄, sampradhāryatā K₆

2.91a VAMANAM ŚVĀSADOŠAŚ CA

om. VK₂PJ₃Fγ • vamanam] J₆J₇SαJ₂J₄K₄K₅K₆; vamana A, pamcama G • śvāsadošaś] SαK₄K₅; svāsadošam μ, *ś*vāsadošaś G, śvās*t*edošaś J₂, svāsadošaś J₄, śvāsadošaś K₆ • ca] *codd.* • pamvamam sampradhāryatām *add.* K₄

2.91b NETRĀNDHATVAM TATHAIVA CA

netrāndhatvam] $\mu GS\alpha_2 J_4 VFK_5 K_6$; netrāñvatvam K₄, tetrodhatvam K₂, nevrāñdhatvam P, netrāñdhyatvam J₃B, netrādhātva γ₁ • tathaiva ca] $\mu G\beta\gamma$; prajāyate Sα

2.91c DURJAYĀ CA TATHĀ NIDRĀ

durjayā] J₆J₇Sαβγ₂W₂B; durjjayā AG, dulayā R • ca] $\mu GS\alpha_1 K_2 J_3 FK_5 K_6 \gamma$; va P • tathā] $\mu GS\alpha_1\beta B$; yathā γ₁ • nidrā] J₆J₇GSαβγ; nidra A • teśāśanam tr̄tiyabhedam ca tathā *add.* N

2.91d TEŚĀM ŚR̄NU CA BHESAJAM

teśām] J₆J₇SW₁Mα₃β₁K₂PJ₃FK₅J₁RB; tiśām A, tadā G, śr̄nu N, teśā K₆J₅W₂ • śr̄nu ca] μW₁Mα₃K₆, śr̄nuta G, ca śr̄nu SJ₄VK₂PJ₃FK₅J₁RB, devi ca N, ca śr̄nu J₂, ca mṛnu K₄, ca śruṇu J₅W₂ • bheśajam] $\mu GS\alpha_2 J_4 VK_2 PJ_3 FK_5 K_6 \gamma$; meṣajam K₄

2.92a MŪLĀDHĀRĀT SUŠUMNĀYĀM

mūlādhā°] G; sammūlā A, sammūlā J₆J₇γ₁, svamūlo SW₁Mα₃, samūlo NVK₄K₂J₃FK₅, samūlāt J₂J₄, samūlāc PK₆, samūlām B • ° rāt su°] G, chāsa A, chvāsa J₆J₇α₂K₁VPFK₅K₆, cchvāsa S, dvāna M, kvāsa K₃, svāsa J₂, svāsa J₄, svāsa K₄, tthāsa K₂, sāva J₃, caśi γ • ° šumnāyām] G; sambhinnām μSαβ₁K₅K₆γ₁, samyuktām S^ac, ttyabhinnām K₂, sabhinnām P, sambhinnam J₃, sambhinnām F, rāmbhinnām B

2.92b ŪRDHVAM KUÑDALINĪM NAYET

ūrdhvam] $\mu GSMB$; ūrdhda N, ūrddha W₁J₂J₄VPJ₃K₅R, ūrdhva α₃J₅W₂, ūrddhva K₄J₁, ūrddham K₂K₆, ūrdhvām F • kuñdalinīm] $\mu GSNJ_4 VK_4 FK_5 B$; kumđalini W₁Mα₃K₂PJ₃-K₆γ₂W₂, kudalinīm J₂, kudalinī R • nayet] $\mu GS\alpha_1 PJ_3 FK_5 K_6 \gamma$; yat K₂ (*unm.*)

2.92c NIŚCALĀM ŪRDHVAGĀM JIHVĀM

niścalām] $\mu GS\alpha_2 J_2 VK_4 PJ_3 FK_5 K_6 \gamma$; niścilām J₄, viścalām K₂ • ūrdhvagām] J₆J₇GSMα₃F-K₅B; ūrdhvāmām A, ūrdhagām N, ūrddhagām W₁J₂VK₂PJ₃K₆, ūrddhagā J₄, ūrddhvagām K₄J₁, ūdhvagām J₅W₂, ūrvagām R • jihvām] $\mu GS\beta_1 PJ_3 FK_5 \gamma$; kṛtvā α, jihvā K₂K₆

2.92d KRTVĀ KUMBHAKAM ĀŚRAYET

kṛtvā] J₆J₇GSβ₁K₂PJ₃K₅K₆γ; kṣatvā A, bhūtvā α, dha kṛtvā F (*unm.*) • kumbhakam] $\mu GS\alpha_2 J_2 VK_4 K_2 PJ_3 FK_5 K_6 \gamma$; kumbhakem J₄ • āśrayet] $\mu GS\alpha_2 J_4 K_4 K_2 PJ_3 K_5 K_6 \gamma$; āśrayat V, ācaret F

2.93a ŚAKTIKSOBHĀN MAHEŚĀNI

śakti] $\mu GS\alpha_1\beta_1 K_2 J_3 FK_5 K_6 RB$; śākti P_{γ₂}W₂ • kṣobhān] $\mu GS\alpha_1\beta_1 K_2 FK_5 K_6 B$; śobhān α₃, kṣaubhān P_{γ₁}, kṣortām J₃ • maheśāni] $\mu S\alpha_2\alpha_3\beta\gamma$; maheśānīm G, maheśā[ni] M

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

2.93b MAHĀNĀDAH PRAVARTATE

mahānādah] GSNM β W₂B; jalanādah μ , mahānādān W₁, mahānāda α_3 , mahānāmdah γ_2 R
 • pravartate] GS α_2 FK₅W₂RB; pravarttate μ M $\alpha_3\beta_1$ K₂PJ₃K₆ γ_2

2.93c YADĀ ŚRNOTI TAM NĀDAM

yadā] codd. • śrnuti] μ GS α J₂VK₄K₂PJ₃FK₅K₆ γ ; śrnuti J₄ • tam] μ GS α J₂J₄K₄K₂PJ₃-FK₆ γ ; tamn V, tan K₅ • nādam] codd.

2.93d TADĀ MUKTAH SA UCYATE

tadā] codd. • muktah] μ S α J₄VK₄K₂PJ₃K₅K₆B; muktas GF, mūktah J₂, mukta γ_2 W₂, om. R • sa] μ GS α J₂J₄K₄K₂PJ₃FK₆ γ_2 W₂B; pra° VK₅, om. R • ucyate] μ GS α J₄K₂F-B; mucyate J₂VK₄PJ₃K₅K₆ γ_1

2.94a CINTAYED AMR̄TĀSIKTAM

cintayed] J₆J₇S $\alpha\beta$ J₁RB; citayed AJ₅W₂, secayed G • amṛtā] μ S $\alpha_3\beta\gamma$; amṛtām G, amṛtaiḥ α_1 • siktam] J₆J₇S α_1 J₂VPFK₅ γ ; siktamḥ A, jrābhi G, śaktim α_3 , siktim J₄, saktam K₄, siktam K₂, śaktam J₃, si*m K₆

2.94b SVADEHAM PARAMEŚVARI

svadeham] μ GS $\alpha_2\alpha_3\beta$ B; sva[de]ham M, svadeha γ_1 • parameśvari] μ GS $\alpha\beta_1$ PFK₅; para-meśvarīm K₂, parameśvarī J₃K₆ γ

2.94c ANENA DEVI MĀSENA

om. K₂ • anena] μ GS $\alpha\beta_1$ PJ₃K₅K₆ γ ; tena de° F • devi] μ GS $\alpha_2\alpha_3\beta_1$ PJ₃K₅ γ ; māsa M, ° veśi F, devī K₆ • māsenā] μ GS $\alpha_2\alpha_3\beta_1$ PJ₃FK₅K₆ γ_1 ; yogena M, mānenā B

2.94d PŪRVADOṢAIH PRAMUCYATE

om. K₂ • pūrvadoṣaiḥ] S α J₂J₄K₄PJ₃FK₅J₁B; sarvadoṣaiḥ μ V, pūrvadoṣair G, pūrvvadoṣai K₆, pūrvadoṣai J₅W₂, pūrvadoṣa R • pramucyate] μ S $\alpha\beta_1$ PJ₃FK₅K₆ γ ; vimucyate G

2.95a ANENAIVA VIDHĀNENA

anenaiva] codd. • vidhānena] μ GS $\alpha_2\alpha_3\beta\gamma$; vidhāne M (unm.)

2.95b DVIMĀSAMU TU YADĀCARET

dvimāsam tu] S $\alpha\beta_1$ PJ₃FK₅K₆J₅W₂B; dvimāsāmta A, dvimāsāmtam J₆J₇G, dvimāsam ca K₂J₁R • yadācaret] μ GS $\alpha_2\alpha_3$ VPJ₃FK₅ γ ; samāśrayet M, yadā*dh*aret J₂, yadā dharet J₄K₄, samācaret K₂K₆

2.95c TADĀ ŚRNOTI KARṄĀBHĀHYĀM

codd.

2.95d MAHĀGAJARAVADHVANIM

mahā] μ GS $\alpha\beta$ W₂B; mahām J₁R, maha J₅ • gaja] μ GSM $\alpha_3\beta\gamma_2$ W₂B; rāja α_2 , ga R (unm.) • rava] GMF; vara μ S $\alpha_2\alpha_3$ K₂J₃, varam J₂VK₄PK₅ γ_2 W₂B, ra J₄ (unm.), ravam K₆, vraram R • dhvanim] μ GM α_3 J₂VK₄K₂FB; dhvanimḥ S, dhvani NJ₄PJ₃K₅K₆ γ_2 W₂, dhvaniḥ W₁, dhvuni R

2.96a PŪRVAVAC CINTAYED DEHAM

pūrvavac] μ GS $\alpha_2\alpha_3$ J₄VK₂PJ₃FK₅ γ ; pūrvavat M, pūrvavāc J₂, pūrvavā K₄, pūrvvavac K₆ • cintayed] μ GS $\alpha_2\alpha_3$ J₂VK₄PFK₅K₆; kumbhayed M, cimye J₄ (unm.), cimtayad K₂, imtaye J₃, cimtayā γ_2 W₂B, cimtayā R • deham] μ S α_3 VK₄K₂PJ₃FK₅K₆; devi G α_1 J₄, dehe J₂, deha γ

2.96b DVITĪYAIR MUCYATE GADAIH

dvitīyair] μ M; dvitīye GS α_2 J₂J₄VPJ₃K₆J₁R, dvitīyo α_3 , dvitīyai K₄, dvitīya K₂K₅, dvitīyam F, dvitiye J₅W₂, dvitaye B • mucyate] μ GS α J₂J₄K₂PJ₃FK₅K₆ γ ; mukhyate V, mr̄cyate K₄ • gadaiḥ] μ S α J₂VK₄K₂PJ₃FK₅ γ ; bhramaiḥ G, gudaiḥ J₄, gadai K₆

2.96c TRIMĀSĀD BRAHMANĀDAM CA

trimāsād] SW₁ β_1 K₂PK₅K₆B; trimāsāt μ , trimāsāj G, trimāsam N, trimāse MF, trimāsa α_3 , trimāsad J₃, trimāsāv J₁, trimāsā J₅W₂R • brahmanādam] S α_2 J₄VJ₃FB; simhanādam μ , jihvayā nā° G, vrahmanādam Ma α_3 J₂K₄K₂PK₅K₆J₅W₂R, vahmanādam J₁ • ca] μ S $\alpha\beta\gamma$; °dam G

μ = AJ₆J₇

α = NW₁MK₁K₃; α_1 = NW₁M; α_2 = NW₁

β = J₂J₄VK₄K₂PJ₃FK₅K₆; β_1 = J₂J₄VK₄

γ = J₁J₅W₂RB; γ_1 = J₁J₅W₂R; γ_2 = J₁J₅

2.96d ŚRNUTVĀ PŪRVAVAT SMARET

śrnutvā] μ ; śrnuyāt GS $\alpha_2\alpha_3J_4K_4K_2PJ_3FK_5K_6\gamma$, pūrvava M, śrnuyātyāt V (*unm.*) • pūrvavat] $\mu GS\alpha_2\alpha_3J_4VK_4K_2PJ_3FK_5\gamma$; chrṇuyāt M, purvavat J₂, pūrvavat K₆

• smaret] $\mu SW_1M\alpha_3J_2VK_2PJ_3FK_5K_6\gamma$; smarā* m^* G, priye N, samaret J₄ (*unm.*), sāret K₄

2.97a TRTĪYABHEDADOŚAIŚ CA

trtīya] $\mu S\alpha_2\alpha_3J_2J_4K_4PJ_3K_5K_6$; trtīye G, trtīyair M, tatṛya V, trtīya K₂, trtīyya F, trtīye γ • bhedadośaiś] $\mu GS\alpha_2J_2VK_4PJ_3FK_5K_6\gamma$; medadośaiś J₄, bhedahośaiś K₂ • ca] *codd.*

2.97b MUCYATE NĀTRA SAMŚAYAH

mucyate] $\mu GS\alpha\beta J_1W_2RB$; mucyāhte J₅ • nātra] *codd.* • samśayah] $\mu GS\alpha_3J_2VK_4P-J_3FK_5K_6\gamma$; samśayā N, samśayā W₁ (*unm.*), śamsayah J₄, samśaya K₂

2.97c MEGHANĀDAM AGHORĀKHYAM

megha] $\mu GS\alpha\beta_1K_2J_3FK_5K_6\gamma$; madya P • nādam] $\mu GS\alpha\beta W_2B$; nādam J_1R , nāmdam J₅ • aghorākhyam] $\mu GS\alpha_3J_2VK_2PJ_3FK_5K_6W_2B$; adhorākhyam W₁, apūrākhyam K₁, ayūrākhyam K₃, aghorākhyā K₄, aghārākhyam γ_2 , aghākhyam ca R

2.97d CATURTHE MĀSAPARYAYE

caturthe] $\mu GS\alpha_1K_1J_2J_4K_4K_2PJ_3FK_5K_6$; carthe K₃ (*unm.*), caturtham γ_2W_2B , caturtha R • māsa] J₄VK₄K₂PFK₅K₆ γ ; māsi $\mu GS\alpha_2\alpha_3J_3$, śrūya° M, māse J₂ • paryaye] GK₄K₂J₃FK₅K₆; paryayet μ , śrūyate S $\alpha_2\alpha_3J_4$, °te priye M, ** J₂, paryayat V, paryyaye P, paryate γ_1 , paryataḥ B

2.98a ŚRUTVĀ PŪRVAVAD ABHYASYA

śrutvā] $\mu GS\alpha_3VK_4K_2PJ_3FK_5K_6$; smṛtvā $\alpha_2J_2J_4$, śṛṇa γ_1 , śṛṇu B • pūrvavad] $\mu GS\alpha\beta_1-K_2PJ_3FK_5W_2B$; pūrvavad K₆, dhū pūrva° J₁R, *ū pūrva° J₅ • abhyasya] $\mu G\alpha_2$; abhyāsād SK₄PJ₃F, abhyasyed M, abhyāse α_3 , abhyāsāt J₂, ābhyaśāt J₄, abhyasyād V, abhyasyī K₂, ābhyaśād K₅, abhyāsad K₆W₂, vad bhyā J₁R (*unm.*), vad abhyā J₅, abhyād B (*unm.*)

2.98b BHRĀNTIDOŚAIH PRAMUCYATE

om. γ_2R • bhrānti] J₆J₇GSW₁M $\alpha_3\beta B$; bhrāmtai A, bhrāti N, bhrati W₂ • dośaiḥ] GS α_3FB ; dośaiś μ , dośai W₁, śeṣaiḥ J₂VK₄K₂PJ₃K₅K₆W₂, śiṣaiḥ J₄ • pramucyate] GS $\alpha\beta W_2B$; ca mudyate A, ca mucyate J₆J₇

2.98c EVAM STHIRAMATIR DHYĀNAM

om. γ_2R • evam] $\mu SNM\alpha_3J_2VK_4K_2PJ_3K_5K_6B$; brahma G, eva W₁J₄W₂, yevam F • sthiramatir] $\mu SNM\alpha_3$, sthiramati GW₁, sarvasthiramati J₂ (*unm.*), sarvasthira J₄K₄J₃B, sarvam sthira VPFK₅, sthirasarva K₂, sarvvasthirasara K₆ (*unm.*), sarvāsthira W₂ • dhyānam] GS α ; dhyānam μJ_2 , matir J₄VK₄K₂PFK₅K₆W₂B, matiḥr J₃

2.98d ABHYĀSAM CA TRIKĀLATAH

om. γ_2R • abhyāsam] GS $\alpha J_4VK_4PJ_3FK_5K_6W_2B$; abhyasec μ , rabhyāsam J₂, abhyāse° K₂ • ca] $\mu GS\alpha\beta_1PJ_3FK_5K_6W_2B$; °na K₂ • trikālataḥ] SMVK₂PJ₃FK₅K₆W₂B; dvikālakam μ , trikālakam G, trikālikāḥ α_2 , trikālikah α_3 , trikālasaḥ J₂J₄K₄

2.99a SĀDHAYET TRYABDATAH SATYAM

sādhayet] μMK_1VK_2 ; kṛtvātha G, sādhayed SJ₂J₄PJ₃FK₅K₆; [dhārayat] N, dhārayet W₁, sādhayat K₃, la sādhayed K₄ (*unm.*), sādhū yad γ_2 , sādhayad W₂, sādhyu yad R, sāmsādha° B • tryabdataḥ em.; pravṛttaḥ AJ₇, avṛttaḥ J₆, tryabdatas G, avdataḥ SK₄PK₅K₆; [prṣṭataḥ] N, prṣṭataḥ W₁, prṣṭhataḥ M, paṣṭhataḥ^h K₁, paṣṭhataḥ K₃, a^{*}vr^{*}ataḥ J₂, advataḥ J₄, aṣṭataḥ VJ₃, dṛṣṭataḥ K₂, abdatas F, bhutāḥ γ_2W_2 (*unm.*), bhuta R (*unm.*), °yed bhutāḥ B • satyam] $\mu GSW_1M\alpha_3\beta_1K_2PJ_3FK_5\gamma$; [satyam] N, satya K₆

2.99b JĀYATE HY AJARĀMARAḤ

jāyate] $\mu GSW_1M\alpha_3\beta\gamma$; [jāyate] N • hy ajarāmarah] $\mu GSW_1M\alpha_3\beta_1PJ_3FK_5K_6J_5W_2B$; [hy ajarāmarah] N, cāmarāmaram K₂, dajarāmarah J₁R

2.99c BHAṬADOŚACATUŞKASYA

bhata] $\mu VK_4K_5^{ac}$; hata GNJ₂PFK₅^{pc} γ , haṭha SW₁MJ₄K₆, naṭa α_3 , hava K₂J₃ • doṣa] $\mu GSJ_2J_4K_4K_2PJ_3FK_5K_6\gamma$; bheda α_1 , bhedaḥ α_3 , doṣaḥ V • catuṣkasya] *codd.*

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

2.99d NAṬADOṢASYA CAIVA HI

naṭa] $\mu GS\alpha_{VK_2}FK_5K_6$; bhaṭa $J_2J_4K_4PJ_3\gamma$ • doṣasya] $\mu GS\alpha_2J_2J_4VK_2PJ_3FK_5K_6\gamma$; bheḍasya M, bhedaś ca α_3 , doṣasyai K_4 • caiva hi] $\mu GS\alpha_1J_2J_4VK_2PJ_3FK_5K_6\gamma$; jāyate α_3 , caiva di K_4

2.100a NIVĀRAṄAM MAYĀ PROKTAM

nivāraṇam] $\mu GS\alpha\beta_1PJ_3FK_5K_6B$; nivāraṇa K_2 , nivāreṇam γ_1 • mayā] *codd.* • proktam] $\mu GS\alpha\beta_1K_2J_3FK_5K_6\gamma$; pnoktam P

2.100b BHŪYAH ŚRNU SURĀDHIPĒ

bhūyah] $\mu GS\alpha\beta_1K_2K_5J_1W_2B$; bhayaḥ P, bhuyaḥ J_3 , bhūyaś F, bhūya K₆, bhūyamḥ J₅, bhūrya R • śrnū] $\mu GS\alpha_1K_1J_4VK_4K_2PJ_3FK_5K_6\gamma$; śrnūḥ K_3 , śrnū J_2 • surādhipe] $J_6J_7S\alpha_3VK_4K_2PJ_3FK_5K_6\gamma$; surādhipe A, narādhipe GB, surārcite $\alpha_1J_2J_4$, surācīte F

2.100c YO 'SMIN ŚĀNTE PARE TATTVE

yo smin] μF ; yasmin $GS\beta_1K_2PJ_3FK_5K_6\gamma$, yasmīn α_1 , yāśma α_3 • śānte] $\mu GS\beta_1PJ_3FK_6\gamma$; amītē α_1 , na sām° α_3 , sānte K_2K_5 • pare] $\mu S\beta\gamma$; para G, pati° α_1 , °te pa° α_3 • tattve] tatve $\mu GSJ_2J_4VPJ_3FK_5\gamma$, °tvā tu α_2 , °tvā yo M, °titvā α_3 , tamtve K_4 , tattvai K_2 , tatvo K_6

2.100d YOGE YOGI SUKHĀTMAKE

yoge] μ ; yogī $GSW_1M\alpha_3J_4VK_4K_2PJ_3FK_5\gamma$, yogi N, jyotiḥ J_2 , yoga K₆ • yogī sukhātmake] J_6J_7 ; yogī sukhātmake A, yogasukhātmani G, yogeśvarātmake $S\alpha_3J_2VK_4PJ_3FK_5J_5W_2B$, yoge surātmake α_2 , yoge surārcite M, yogeśvarātmaka J₄, yogeśvarātmaka K₂, yāgeśvarātmak* K₆, yogeśvarātmike J_{1R}

2.101a PRAVIṢṬAH SARVATATTVAJÑAS

praviṣṭah] $GS\alpha_{VK_2}PK_6W_2B$; praviṣṭa A₇J₃R, praviṣṭā' J₆, praviṣṭā J₂J₄J₁, pratiṣṭā K₄, praviṣṭas F, praviṣṭhal K₅, praviṣṭah J₅ • sarvatattvajñas] G; sarvatattvajñah $\mu\alpha_3FB$, sarvatattvajñas $S\alpha_2K_3J_1W_2R$, sarvatattvajñā[s] M, sarvatattvajñā β_1P , sarvatattvajñah K₂, sarvatattvajñā J₃, sarvatattvajñā K₆, sarvatattvajñās J₅

2.101b TASYA PĀDAU NAMĀMY AHAM

tasya] $\mu GS\alpha_2\alpha_3\beta\gamma$; [ta]sya M • pādau] $S\alpha_1VK_2PJ_3FK_5K_6\gamma_2W_2B$; pādam $\mu GJ_2J_4K_4$, pādo α_3R • namāmy] *codd.* • aham] $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma$; aha K₂

2.101c PRATHAMAM CĀLANAM DEVI

prathamam] *codd.* • cālanam] $\mu GS\alpha_1\beta$; cānalam α_3J_1B , cānala J₅W₂, canalam R • devi] $\mu GS\alpha\beta_1K_2PFK_5\gamma$; deham J₃, devī K₆

2.101d DVITĪYAM BHEDANAM BHAVET

dvitīyam] $\mu G\alpha\beta_1K_5K_6$; dvitīya K₂, dvitīye SPJ₃B, dvitīyyam F, dvitīyo γ_1 • bhedanam] conj.; mathanam $\mu GS\alpha_2\alpha_3\beta\gamma$, māṁthanam M • bhavet] $\mu GS\alpha\beta_1K_2PJ_3FK_5\gamma$; bhavat K₆

2.102a TRTĪYAM MATHANAM ŚASTAM

trtīyam] $\mu G\alpha\beta_1PJ_3K_5K_6\gamma$; trtīye S, trtīyo K₂, trtīyya F • matha°] conj.; pānam $\mu GS\alpha_2VK_4PJ_3FK_5K_6\gamma$, pānam M, pīnam α_3 , pāmanam J₂ (*unm.*), yāmanam J₄ (*unm.*), pātam K₂ • °namī śastam] conj.; uddiṣṭam $\mu GSW_1M\alpha_3\beta_1K_2PFK_5\gamma_2B$, uddiṣṭa N, udiṣṭam J₃-K₆R, uddiṣṭham W₂

2.102b CATURTHAM CA PRAVEŚANAM

caturtham] J₆J₇Gαβ₁PJ₃FK₅K₆W₂B; caturthām A, caturthe SK₂, cārthāmtah J₁, carthāmta J₅, carthātah R • ca] μG ; tat Saβ₁K₂PJ₃FK₅K₆, om. γ_2R , ta W₂, *a* B • praveśanam] Saβ₁K₂PJ₃FK₅K₆γ₂W₂R; praveśakam μ, prameḷanam G, *aśāṁsanam B

2.102c TĀLUMŪLAM SAMUDGHRŚYA

tālumūlam] $\mu GS\alpha\beta_1K_2PK_5K_6J_1RB$; tālumula J₃, tālumūle F, tālumulam J₅W₂ • samudgṛḥṣya]■ GS_MJ₂J₄F^{ac}B; samudgṛḥṣya A, samuddgṛḥṣya J₆J₇K₃F^{pc}K₆, samudgṛḥṣya N, samuddgṛḥṣya W₁, samudgṛḥṣya K₁, samutkṛṣya V, samudkṛṣya K₄, samudiṣṭam K₂, samuṣṭasya P, samurdgṛḥṣya J₃, samudgṛḥṣya K₅, samuṣṭasya γ₁

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

2.102d JIHVĀM UTKARŞAYET PRIYE

jihvām] $\mu G\alpha_1\beta_1J_5W_2B$; jihvā J₁R • utkarşayet] $\mu S\alpha_3\beta$; utgharşayet G, udgharşayet NM, uddharsayet W₁, mukta ksipet J₁R, utkaşayet J₅W₂, utkarsayam̄ B • priye] $\mu G\alpha_1\beta_1K_2-PFK_5K_6\gamma_2W_2$; priye J₃, pri R (*unm.*), °ti ye B

2.103a CĀLANAM TAD VIJĀNĪYĀD

cālanam̄] $\mu G\alpha_1\beta_1\gamma_2W_2B$; calanam̄ R • tad] $\mu G\alpha_3$; tam̄ $\alpha_1\beta\gamma$ • vijānīyād] μ ; vijānīyāt GSNK₁J₄VK₄K₂PJ₃FK₅B, vijānīyā W₁MK₃K₆γ₁, vijānīyat J₂

2.103b BRAHMĀRGALAVIBHEDANAM

brahmārgalavi] vrahmārgalavi μ , brahmārgalavi G, trimārgāgala SaJ₂VK₄K₂PJ₃K₆, trimārgāgala J₄, trimārgargala F, tribhāgāgala K₅, samārgalama J₁R, samārgala J₅W₂, paramārga B • bhedanam̄] $\mu S\alpha_1\beta\gamma$; *bhedanam̄*G

2.103c BHEDANAM TAD VADANTI SMA

bhedanam̄] GSα₁β₁K₂J₃K₅K₆γ; om. μ , bhedam̄ na α₃, bhadanam̄ P, bhedanam̄ F • tad] S; tam̄ $\mu\alpha_1PK_5K_6B$, ta[*] G, te K₂J₃F, ta γ₁ • vadanti] $\mu S\alpha_1J_2J_4VPJ_3FK_5K_6B$, vadati G, vadamtī α₃γ₁, vam̄ti K₄ (*unm.*), vidamtī K₂ • sma] $\mu S\alpha_1VK_4K_2PJ_3FK_5K_6\gamma_2W_2B$; smām̄ G, s J₄ (*unm.*), sā R

2.103d †MATHANAM TANTUNĀ PRIYE

mathanam̄] Sα₂α₃β₁γ; □□□□ μ , nathanam̄ G, ma*tha*nam̄ M • tantunā] $\mu S\alpha_2\alpha_3\beta_1PJ_3-FK_5K_6\gamma$; tam̄tumat G, tatuñā M, tamvudā K₂ • priye] $\mu G\alpha_1\beta_1K_2J_3FK_5K_6\gamma$; prye P

2.104a LOHAKILAPRAVEŚENA

loha] *codd.* • kīla] $\mu S\alpha_1\beta_1W_2B$; kena G, kīle α₃, kola γ₂R • praveśena] $\mu G\alpha_1\beta_1K_2P-J_3K_5K_6\gamma$; praveśenam̄ α₃, prayogēna F

2.104b YADĀ MATHANAM ĀCARET†

yadā] Sβ₁PJ₃γ; yathā $\mu G\alpha_1K_2K_5K_6$, yadhā F • mathanam̄] $\mu G\alpha_2\alpha_3\beta\gamma$; mam̄thanam̄ M • ācaret] GSα₁PJ₃FK₅K₆γ; ārabhet μK_2

2.104c MATHANAM TAD VIJĀNĪYĀD

om. G • mathanam̄] $\mu S\alpha_2J_2J_4K_4K_2PJ_3FK_5K_6\gamma$; mam̄thanam̄ MV, mathanan α₃ • tad] μSB; tam̄ α₂K₁β₁R, ta MJ₅W₂, te K₃ • vijānīyād] $\mu SNM\alpha_3\beta_1PJ_3K_5K_6B$; vijānīyat W₁-K₂γ₁, vijānīyyād F

2.104d YOGAVRDDHIKARAM PRIYE

om. G • yoga] Sα₁β₁γ; yogī $\mu\alpha_3$ • vrddhi] $\mu SJ_2J_4K_4K_2PFK_5K_6\gamma$; siddhi α, vrddhim V, vaddhi J₃ • karam̄] *codd.* • priye] μMB ; bhavet S^{pc}α₂α₃β₁PFK₅K₆γ₂W₂, param̄ S^{ac}K₂-J₃R

2.105a UDGHĀTYĀRGALAM ĀKĀŚE

udghātyārgalam] SMα₃J₂J₄VPK₅K₆B; udarghorgatam A, udghārgatam J₆J₇ (*unm.*), utghātyārgalam G, udghādyārgalam α₂, u*ā*ārgalam K₄, udaghātyayorgalam K₂ (*unm.*), dha u*ā*ārargalam J₃, udghātyārgalam F, ubhayorgalam γ₂R, udvātyayorgalam W₂ • ākāśe] $\mu G\alpha_1VK_4PJ_3K_5K_6\gamma$; ākośe J₄, ām̄kāse K₂, ākāśa F

2.105b JIHVĀM ŪRDHVAM PRASĀRAYET

jihvām] $\mu G\alpha_1VK_4K_2PJ_3FK_5K_6J_1W_2RB$; jihvam̄ J₄, jīhvām̄ J₅ • ūrdhvam̄] $\mu GS\alpha_1\beta_1K_5B$; ūrdhva α₂, °ūlam̄ α₃J₁R, ūrddha J₂J₄P, ūrddham̄ VK₄K₂J₃K₆J₅W₂ • prasārayet] $\mu GS\alpha_1VK_4K_2PJ_3FK_5K_6B$; parasārayet J₄ (*unm.*), prasārayat γ₁

2.105c PRAVEŚAM PRĀHUR IŚĀNI

praveśam̄] $\mu GS\alpha_1\beta_1K_2PJ_3K_5K_6\gamma_1$; praveśa α₂, āveśam̄ F, praveśam̄ B • prāhur] $\mu S\alpha_1\beta_1\gamma_1$; para° G, śahur α₃, āhur B • iśāni] J₆J₇Sα₁J₂J₄K₄K₂PFK₅K₆J₁RB; iśām̄ AVJ₅W₂, °meśāni G, eśāni α₃, iśāna J₃

2.105d YOGASIDDHIPRAVARTAKAM

yoga] *codd.* • siddhi] $\mu S\alpha_1\beta\gamma$; vrddhi G • pravartakam̄] SJ₄FJ₅B; pravarttakam̄ μM-α₃J₂VK₄PK₅K₆J₁W₂R, pra**kam̄ G, karam̄ param̄ N, praveśane W₁, pradāyakam̄ K₂, pravrattake J₃

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

2.106a BRAHMĀRGALAPRABHEDENA

brahmārgala] GSW₁VJ₃B; vrahmārgala $\mu M\alpha_3 J_2 J_4 K_4 K_2 P K_5 K_6 R$, praveśe tā° N, brahmārgala F, vrahmargala γ_2 , brahmargala W₂ • prabhedena] μ ; praveśena GSW₁M $\alpha_3\beta\gamma$, °lumūlena N

2.106b JIHVĀSAMKRAMANENA CA

jihvāsamkramanena] $\mu GS\alpha\beta_1 PJ_3 FK_5 K_6 \gamma_2 W_2 B$; jihvāyām samkramenā K₂, jihvā samkranena R (*unm.*) • ca] *codd.*

2.106c PRATYAYAH PARAMEŚĀNI

pratyayaḥ] $\mu GS\alpha_1 VK_2 PJ_3 FK_5^P \gamma_2 W_2 B$; pratyaya $\alpha_3 K_5^{ac} K_6 R$, pratyayā J₂K₄, pratyayāḥ J₄ • parameśāni] $\mu GS\alpha\beta_1 J_3 FK_5 K_6 B$; parameśānā K₂, parameśāsī P, parameśānī γ_1

2.106d KṢANĀT SATYAM PRAJĀYATE

kṣaṇāt sat°] SaJ₂VK₄K₂PJ₃FK₅K₆ γ ; kṣaṇārdhāt μG , kṣuṇāt sat° J₄ • °yām prajāyate] S $\alpha\beta\gamma$; samprajāyate μG

2.107a ĀDĀV ĀNANDABHĀVATVAM

om. NJ₁R • ādāv] J₆J₇GSM $\alpha_3\beta_1 K_2 FK_5 B$; ādāc A, ādāy W₁, ādāu P, ādau J₃K₆J₅W₂ • ānanda] $\mu SW_1 M\alpha_3\beta J_5 W_2 B$; ānāmdā° G • bhāvatvam] J₆J₇SW₁ $\beta_1 K_2 PFK_5 K_6$; bhāvātvam A, °nubhavo G, bhāvaś ca M, bhāvetvam α_3 , bhāvatyam J₃, bhāvāti J₅B, bhāvāni W₂

2.107b NIDRĀHĀNIR ATAḥ PARAM

om. NJ₁R • nidrā] J₆J₇GSW₁M $\alpha_3\beta J_5 W_2 B$; nimdrā A • hānir] $\mu W_1 MJ_2 VK_4 PK_5 K_6$; hanis G, hānis SF, hāre K₁, hāram K₃, hāri J₄, hanir K₂, hāni J₃, hānih J₅W₂, hānim B • atah] $\mu W_1 MJ_2 VK_4 K_2 PK_5 K_6 B$; tataḥ GS $\alpha_3 F$, tāḥ J₄ (*unm.*), iti J₃, mataḥ J₅W₂ • param] GSW₁M $\alpha_3\beta J_5 W_2 B$; padam μ

2.107c SAMGAMAM BHOJANAM CAIVA

om. NJ₁R • samgamam] $\mu GW_1 M$; samgame S $\beta_1 PJ_3 K_5 K_6 \gamma$, samgama α_3 , samgamo K₂F • bhojanam] $\mu GS\alpha\beta_1 K_2 PJ_3 F \gamma$; bhojane K₅K₆ • caiva] G; devi $\mu S\alpha\beta_1 K_2 PJ_3 FK_5 \gamma$, devī K₆

2.107d SVALPAMĀTRAM PRAJĀYATE

om. NJ₁R • svalpa] GS $\alpha_3\beta_1 PJ_3 FK_5 K_6 J_5 W_2$; svalpam μ , jalpa W₁M, svapna K₂B • mātram] GS $\alpha\beta_1 PJ_3 FK_5 K_6 B$; alpam μ , mātra K₂J₅W₂ • prajāyate] *codd.*

2.108a PUṢTIH SAMJĀYATE TEJO

puṣṭih] $\mu \alpha_3$; srṣṭis G, tuṣṭih S $\alpha_2\beta_1 K_2 PJ_3 K_5 B$, tuṣṭihī M, tuṣṭis F, tuṣṭi K₆J₁J₅W₂, vrṣṭi R • samjāyate] *codd.* • tejo] $\mu GS\alpha\beta_1 K_2 PJ_3 FK_5 J_5 W_2 RB$; devī K₆, [te]jo J₁

2.108b VRDDHIŚ CA BHAVATI PRIYE

vṛddhiś] μ ; deha GS $\alpha\beta\gamma$ • ca bhavati] μ ; vṛddhir bhavet GS $\alpha_3 J_2 VK_4 PFK_5 J_5 W_2 B$, vṛddhi bhavet W₁J₄K₆, vṛddhiḥ bhavet M, vṛddhi savet K₂, vṛddhir bhave J₃, siddhir bhavet J₁R • priye] $\mu GS\alpha\beta_1 K_2 PFK_5 K_6 \gamma$; dhruvam J₃

2.108c NA JARĀ NA CA MRTYUŚ CA

na] J₆J₇GS $\alpha\beta_1 K_2 PJ_3 FK_5 \gamma$; nam A, ma K₆ • jarā] *codd.* • na ca] J₆J₇GS $\alpha_2\alpha_3\beta\gamma$; nam ca A, tasya M • mṛtyuś] $\mu GS\alpha\beta_1 K_2 PFK_5 K_6 \gamma$; mṛtyum J₃ • ca] *codd.*

2.108d NA VYĀDHIPALITĀNI CA

na] *codd.* • vyādhī] AM $\beta\gamma$; vyādhīḥ J₆J₇GS $\alpha_2\alpha_3$ • palitāni ca] α ; palitam na ca μ , palitam tathā G, palitāny api S $\beta_1 PFK_5 K_6 \gamma$, phalatāny api K₂, palitām api J₃

2.109a ŪRDHVARETĀ MAHEŚĀNI

ūrdhvaretā] GS $\alpha_2 B$; urdhvayetā A, ūrdhvareto J₆J₇ $\alpha_3 F J_1$, urdhvaretā MV, urddhareto J₂-J₄K₄J₃, urddharetā K₂K₅K₆R, urddharato P, udhvareto J₅, urdhvareto W₂ • maheśāni] $\mu GS\alpha\beta_1 RB$; maheśāni J₅W₂

2.109b ANIMĀDIGUṄĀNVITAH

animādi] $\mu S\alpha_1 K_1 \beta_1 PJ_3 FK_5 \gamma$; animāni G, animādi K₃K₆, aṇamādi K₂, hy aṇimādi B • guṄānvitah] μG ; samanvitah S $\alpha J_4 VK_4 PFK_5 J_1 RB$, samatvitah J₂, samanvita K₂, catuṣṭayām

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

J₃, samanvitā K₆, sanvitah J₅W₂ (*unm.*)

2.109c YADI NIŚCALABHĀVENA

yadi] *codd.* • niścalabhbhāvena] μGSNMα₃βJ₁W₂RB; niścalanabhāvena W₁ (*unm.*), niścalamāvena J₅

2.109d YOGAM EVAM PRASĀDHAYET

yogam] GSαFK₅; yogī μ, yoga β₁K₂PJ₃K₆γ • evam] GSα₂K₂F; bhāvam μ, eva Mβ₁P-J₃K₅K₆γ, etat α₃ • prasādhayet] GSαJ₃FK₅γ; prasārayet μK₆, prasādayet J₂VK₄K₂P, prasā[dh]ayet J₄

2.110a TADĀ PROKTĀN IMĀN SAMYAK

tadā] μGSβγ; yathā NM, tathā W₁, yadā α₃ • proktān] μSα₂α₃J₄VK₂PJ₃FK₅K₆J₁RB; proktam G, prokton M, ktoktān J₂, kton K₄ (*unm.*), prāktān J₅W₂ • imān] μSα₂α₃J₄VK₄-K₂PJ₃FK₅K₆γ₂W₂B; imam G, imāmn M, i J₂ (*unm.*), amān R • samyak] μSα₂βJ₅W₂B; sarvam G, samyag M, sasya α₃, satyam J₁R

2.110b PHALĀN LABHATI PĀRVATI

phalān] μ; phalam G, kāmān SVK₂PK₅K₆γ, labha° α, kāmāl J₂J₄, kāmā K₄, kārmān J₃, kamāl F^{pc}, karmān F^{ac} • labhati] μSVK₂PJ₃FK₅K₆γ; bhavati G, °te vara° α₁, °te kāma α₃, labhamti J₂J₄, labhrati K₄ • pārvati] μGSJ₄VK₂PJ₃FK₅γ; °varṇini NM, °varṇinī W₁, pārvatī α₃, pārvatiḥ J₂K₄, pārvvati K₆

2.110c JIHVĀGRE ŚRĪS CA VĀGĪŚĀ

jihvāgre] μGSα₁K₁β₁PJ₃FK₅K₆γ; jihvāgrīm K₃, jihvāgra° K₂ • śrīs] J₆GSα₁K₁β₁PJ₃F-K₅K₆γ₂W₂B; śrī AJ₇R, śrāś K₃, °sthām K₂ • ca] J₆GSα₁β₂W₂B; om. AJ₇R • vāgīśā] μSα₁β₁PJ₃FK₅; vāgīśe G, vāgīśī α₃K₆, vāgīśām K₂, vāgeśi γ₁, vāgeśī B

2.110d SAMSTHITĀ VĪRAVANDITE

samsthitā] μSα₁β₁PJ₃FK₅K₆γ; samsthite G, samsthitām K₂ • vīraavandite] μSW₁Mα₃-J₂VK₄K₂PFK₅K₆B; maravam̄dite G, vīpsataḥ param N, vīraavam̄dito J₄, vāravam̄dite J₃, viravaam̄dite γ₂W₂, ciravaam̄dite R

2.111a JIHVĀMŪLĀDHĀRABHĀGE

here to 2.123d om. N • jihvā] *codd.* • mūlādhāra] Mα₃J₅W₂; mūlādhare μ (*unm.*), mūle dha*ra*ne G (*unm.*), mūladharā SW₁β₁K₂PJ₃K₅K₆, mūlādhārā FB, mūlādhārā J₁, mūlādhvāra R • bhāge] μGSα₁PJ₃FK₅K₆J₁W₂RB; bhyā*l*e K₂, bhāmge J₅

2.111b BANDHAMRTYUH PRATIṢHTITAH

bandhamṛtyuḥ] GSF; vamḍhamṛtyuḥ μM, bamḍhamṛtyu W₁VJ₁W₂B, vamḍhamṛtyu α₃-J₂J₄K₄K₂PK₅K₆J₅R, vamḍhamṛtyum J₃ • pratiṣṭhitah] J₆J₇GSW₁MFK₅K₆B; pratiṣṭitah Aβ₁K₂Pγ₁, pratiṣṭhitā α₃, pratiṣṭitā J₃

2.111c BANDHAMRTYUPADAM SARVAM

bandhamṛtyu] GSF; vamḍhamṛtyu μMJ₂J₄K₄K₂PK₅K₆J₅R, bamḍhamṛtyu W₁VJ₃J₁W₂-B, vamḍhumṛtyu α₃ • padam] AJ₇K₅γ; pradam J₆Sα₁K₂PFK₆, bhayam G, pra J₃ • sarvam] J₆J₇SK₂J₃FK₅; sarvam Aβ₁P, sarvem G, sarvam α, sarvvam K₆, sarve γ

2.111d UNMŪLAYA GAṄĀMBIKE

unmūlaya] AJ₆GSVK₂FK₅K₆γ; u[nmū]laya J₇, tanmūlaya W₁, mūlam mūla Mα₃, unpulaya J₂, unmūla J₄ (*unm.*), unmula K₄, unmūya P (*unm.*), unmūlya J₃ (*unm.*) • gaṄāmbike] G; gaṄām̄vike μ, gaṄām̄kite SW₁J₂J₄K₄K₆γ₂W₂B, gaṄām̄tike MVK₂FK₅, gaṄām̄kate K₁, gaṄām̄kataih K₃, gaṄām̄kiunte P, ghanaguṇām̄kete J₃ (*unm.*), gaṄām̄ktita R

2.112a TADAGREÑA VIŚET SOMA

tadagrena] μGSMα₃βB; tadagrenā W₁, tadagrāna γ₁ • viśet] Sα₃; viśā AJ₆, visā J₇, vinā GW₁MJ₄VK₄K₂PJ₃FK₅K₆γ, cinā J₂ • soma] S^{ac}α₃; moham μβ, °py ekam G, so ham S^{pc}, só ham W₁, mogham M, mevam J₁R, meham J₅W₂B

2.112b DHĀMA ŚRĪSAMBHUSAMJÑITAM

dhāma śrī] *codd.* • śambhu] μSW₁MJ₂J₄VK₂PFK₅K₆J₁W₂RB; śubha G, sambhū α₃, śambha*ha* K₄ (*unm.*), śamtu J₃, śabhu J₅ • samjñitam] GSW₁Mβ₁K₅γ; samjñakam

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

μF , saṃtikam̄ K₁, saṃjñikam̄ K₃, saṃjñatam̄ K₂, sajñitam̄ P, saṃjñitah̄ J₃, śa*jñ*itam̄ K₆

2.112c ANENA DEVI YOGENA

anena] *codd.* • devi] $\mu GSW_1\alpha_3\beta_1K_2PJ_3FK_5\gamma$; di M (*unm.*), devī K₆ • yogena] $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma$; mogena K₂

2.112d MANASĀDHIṢTHITENA CA

manasā] $\mu SW_1\alpha_3J_4VK_4K_2PK_6\gamma$; *tsā G, ṣaṇmāsaiḥ M, manasa J₂, dinasa° J₃, manasy a° K₅ • dhiṣṭhitena] SFK₅B; sādhite ca° μ , dhiṣṭhite ja° G, dhiṣṭhitena W₁β₁K₂PK₆, sādhitenā M, sādhitenā α₃, °ptakam̄ āca° J₃, dhiṣṭatena γ₁ • ca] Ma₃; °le μ , °ne G, te SW₁β₁K₂PK₅K₆γ, °ret J₃

2.113a UNMANYĀVEŚAM ĀYĀTI

ummany] $\mu SW_1MJ_2VK_4K_2PJ_3FK_5K_6\gamma$; ānmany G, unman° α₃J₄ • āveśam] $\mu GSW_1VK_4-K_2PJ_3FK_5K_6\gamma_2W_2B$; avaśyam M, īvaśam α₃, āceśam J₂, āveśas J₄, āveśay R • āyāti] J₆J₇GSW₁Ma₃J₄VK₄K₂PJ₃FK₅γ₂W₂B; āyām̄ti AK₆, āpati J₂, āmāti R

2.113b YOGĪ TALLAYAM ĀPNUYĀT

yogī] J₆J₇GSαβγ; yogi A • tal] $\mu GS\alpha\beta_1K_2PK_5\gamma$; tām̄ J₃, ta*1* K₆ • layam] $\mu G-S\alpha\beta_1K_2PK_5$; kāyam̄ J₃, *l*ayam K₆, ludyam J₁, ladyam J₅R, lagham W₂, laghum B • āpnuyāt] $\mu GS\alpha J_2J_4VK_2PK_5K_6\gamma$; āpnuyā K₄, āmuyāt J₃

2.113c LAYASYA PRATYAYAH̄ SADYAH̄

layasya] μG ; layanāt Sa₃PK₅K₆, lamṣanāt K₂, layānh̄ J₃ (*unm.*), lamghanāt γ₂W₂B, langhanā R • pratyayah̄] $\mu SW_1MK_3PJ_3$; pratyayas GF, pratyaya K₁, pratyayā J₂VK₄, prayā J₄ (*unm.*), putyayah̄ K₂, pratyayāh̄ K₅, prayatah̄ K₆, pratyadhaḥ J₁B, pratyadha J₅-W₂, yatyadhaḥ R • sadyah̄] $\mu S\alpha\beta_1K_2PK_5J_5W_2B$; sadyas G, *om.* J₃, sarvvhā K₆, satya J₁R

2.113d SAMBHAVATY AVICĀRATAH̄

sambhavaty] μSK_6 ; sambhavam̄ty GW₁β₁K₂PJ₃FK₅γ, sambhavetv M, sampivec α₃ • avicāratah̄] $\mu GSW_1MJ_2J_4K_4PK_6\gamma$; ca vicāratah̄ α₃, adivāratah̄ V, avicārata K₂, ahvi-cāratah̄ J₃, a vi K₅ (*f.11 missing; f.12 starts with 3.9a varṇa*)

2.114a JIHVĀGRE MANA ĀDHĀYĀ

jihvāgre] $\mu GSW_1MK_3\beta\gamma$; jihvāge K₁ • mana ādhāya] μ ; manasā dhyāyan Gα₃V, manasā dhyāyed SK₂J₃K₆γ, manasā dhyāye W₁J₄P, manasā dhyātvā M, manasā dhyāya J₂K₄, rasanā dhyāyed F

2.114b DRŚĀ TAD DHĀMA LAKŞAYET

drśā] $\mu SW_1J_2K_4PK_6$; tadā G, daśa MF, daśā α₃J₄VK₂, daśām̄ J₃, rasān̄ γ • tad dhāma] J₆J₇GSW₁β₁K₂PK₆; tadvāma AJ₃, dhā[dhā]ma M, dhātama α₃, vaddhvāma J₁, vatdhāma J₅, batdhāma W₂, vaddhāma RB • lakşayet] $\mu GS\alpha\beta_1K_2PK_6$; pūrayet J₃, lakṣyate J₁R, lakṣaye J₅W₂B

2.114c MŪLĀT SUŞUMNĀMĀRGENA

mūlāt] J₆J₇GSαβγ; mūlā A • suşumnā] J₆J₇GSW₁MK₁VK₆γ₁; suşumnā A, suşumnā K₃-PFB, suşumumnā J₂ (*unm.*), suşamnā J₄, suşumūstar K₄, suşuşmane K₂ (*unm.*), suşu J₃ (*unm.*) • mārgeṇa] $\mu GS\alpha J_2J_4VK_2PJ_3FK_6\gamma$; morgena K₄

2.114d PAVANAM̄ CORDHVAM ĀNAYET

pavanam̄] $\mu S\alpha\beta_1K_2J_3FK_6\gamma$; ummanyā G, yavanam̄ P • cordhvam] $\mu GSMFB$; coddham W₁, corddham K₁β₁K₂PJ₃K₆, cordhva K₃, corddam γ₂W₂, cardam R • ānayet] $\mu GSW_1-K_1\beta_1J_3FK_6\gamma$; unnayet M, cālayet K₃, ārayet K₂, ānayat P

2.115a BRAHMADHĀMAGATO YOGĪ

om. W₁ • brahma] GSVJ₃FW₂B; vrahma μMa₃J₂J₄K₄K₂PK₆γ₂R • dhāma] $\mu G\gamma$; dhyāna SMβ₁K₂PK₆, dhyāne K₁, dhyān̄ K₃ (*unm.*), sthāna J₃ • gato] $\mu GSM\beta_1PJ_3F-K_6\gamma$; gate α₃, rato K₂ • yogī] $\mu GSM\alpha_3J_4VK_4K_2PJ_3FK_6\gamma$; yo[gi] J₂

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

2.115b MANAH ŚŪNYE NIVEŚAYET

om. W₁ • manah] $\mu GSM\alpha_3\beta_1PJ_3K_6\gamma$; mana K₂, manaś F • śūnye] J₆GSMK₃J₄VK₄-PJ₃FK₆γ₂W₂B; śūnye AJ₇, śūnyam K₁, śunye J₂, śonye K₂, śūne R • niveśayet] AJ₆GS-Mα₃J₂J₄K₂PJ₃FK₆γ₂W₂B; niveśaye J₇, niveśayat V, nicaśeyet R

2.115c DHYĀYED EVAM PARAM TATTVAM

dhyāyed] SW₁MK₁β₁K₂J₃FK₆; dhyāyet μ , dhyāyan G, dhyāmed K₃, dhyāyaid P, vyāpa J₁R, vyāpi J₅W₂, *vyāmi* B • evam] SW₁J₂VK₄K₂PF; para ° μ G, devi Mα₃, eva J₄, evyam J₃, devam K₆γ • param] Sαβγ; °taram μ, śivam G • tattvam] VK₂; tatvam μ GSαJ₂J₄-K₄PJ₃FK₆γ

2.115d HEYOPĀDEYAVARJITAM

heyo] $\mu GSW_1\alpha_3\beta_1K_2PK_6\gamma$; heyā M, hayo J₃ • pādeya] $\mu GS\alpha F$; pādāna β₁K₂PK₆γ, yīmuna J₃ • varjitam] $\mu GS\alpha\beta_1K_2PF$; varjitaḥ J₃γ, varjjitam K₆

2.116a ĀKĀŚAGAṄGĀ SRAVATI

ākāśagaṅgā] $\mu GSW_1K_1\beta\gamma$; ākāśotsrava ° M, ākāśamgaṅgā K₃ • sravati] J₆GSW₁α₃FB; sravatim AJ₇, °te gamgā M, śravati β₁K₂PJ₃K₆γ₁

2.116b BRAHMASTHĀNĀT SUŚITALĀ

brahmasthānāt] GSW₁VJ₃FW₂B; vrahmāsthānāt μ K₆, vrahmāsthānāt Mα₃J₂J₄K₂Pγ₂R, vrahmāsthānāt K₄ • suśitalā] SW₁β₁PJ₃K₆B; suśitalam μ α₃F, suśitalā G, sulīlayā M, susītalā K₂, suśitalah γ₂R, suśitala W₂

2.116c PRAPIBAN MĀSAMĀTREÑA

prapibān] prapivan μ , prapiben G, yaḥ piben SW₁MJ₂VJ₃FB, yaḥ piven α₃J₄K₄K₂K₆γ₂W₂-B, yaḥ pivot P, ya peven R • māsa] $\mu GS\alpha J_2J_4K_4K_2P\gamma_3FK_6\gamma$; māsra V • mātreñā] $\mu GSW_1M\beta_1K_2FK_6\gamma$; trayeṇa α₃, mātre P (*unm.*), mātrena J₃

2.116d VAJRAKĀYO BHAVED DHRUUVAM

vajrakāyo] $\mu GS\alpha\beta\gamma_2W_2B$; tujakāyo R • bhaved] GMα₃J₄VPFK₆; bhavet μ SB, bhave W₁J₂K₄K₂γ₁ • dhruvam] $\mu\alpha\beta_1K_2PJ_3K_6J_1B$; hruvam G, dhṛuvam S, dhṛvam FJ₅W₂, dhuvam R

2.117a DIVYADEHO BHAVET SATYAM

divyadeho] GSαβγ; divyakāyo μ • bhavet] *codd.* • satyam] $\mu GS\alpha\beta_1K_2J_3FK_6\gamma$; samtyam P

2.117b DIVYAVĀG DIVYADARŚANAH

divyavāg] μSK_6 ; divādi ° G, divyavāk W₁β₁PJ₃Fγ, divyakā ° Mα₃, divyavā K₂ • divyadarśanah] $\mu SW_1J_2VK_4PJ_3FB$; °yatvadarśanam G, °ryādidarśanam M, °yāvadarśanam α₃, divyadaśanah J₄, divyadarśanāt K₂, divyadarśane K₆, divyadarśanam γ₂W₂B, divyaksīnam R

2.117c DIVYABUDDHIR BHAVED DEVI

divya] *codd.* • buddhir] GSW₁VJ₃W₂B; vuddhir $\mu M\alpha_3J_2K_4K_2PK_6J_5$, vuddhi J₄R, buddhi FJ₁ • bhaved] $\mu GSW_1\beta_1K_2PJ_3\gamma$; bha*ved F, bhavet Mα₃, bhave K₆ • devi] $\mu GSW_1J_2K_4K_2PK_6\gamma_1$; tasya M, satyam α₃, evi J₄J₃, evī V, deva B

2.117d DIVYAŚRAVAṄA EVA CA

divyaśravaṇa] *em.* SANDERSON; divyaśravaṇam $\mu GM\alpha_3J_2J_4VK_2PJ_3FK_6\gamma$, divyah śravaṇa S-W₁, devyaśravaṇam K₄ • eva ca] *codd.*

2.118a JIHVĀGRE KOTICANDRĀBHĀM

jihvāgre] $\mu GS\alpha\beta_1K_2PJ_3K_6\gamma$; jihvāgra F • koṭi] *codd.* • candrābhām] $\mu GS\alpha\beta_1FK_6\gamma$; camdrābhām K₂, camdrābhā P, camdrābhā J₃

2.118b VĀGĪŚĀM PARIBHĀVAYET

vāgīśām] SW₁VK₄K₂PW₂B; vāgīśīm μGJ_2J_4F , *om.* M, vāgīśīm α₃, vāgīśā J₃, vāgīśī K₆, vārgāśām γ₂R • paribhāvayet] μG ; pravibhāvayet SW₁K₂PK₆γ₁, vayet M (*unm.*), pratibhāvayet α₃B, ca vibhāvayet β₁, prapravibhāvayet J₃ (*unm.*)

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

2.118c PARĀMRTAKALĀTRPTĀM

parāmr̥ta] $\mu GS\alpha J_4 VK_4 K_2 PFK_6 \gamma$; yarāmr̥ta J₂, purāmr̥tyu J₃ • kalā] $\mu GS\alpha J_4 VK_4 K_2 J_3 F-K_6 \gamma$; kala J₂P • trptām] $\mu S\alpha$; trpta G, trptā $\beta_1 K_2 PFK_6 \gamma$, trptāh J₃, trptah F

2.118d KAVITVAM LABHATE KṢAṄĀT

kavitvam] GS $\alpha\beta\gamma$; kavitām μ • labhate] $\mu GS\alpha\beta B$; labhyate $\gamma_2 W_2$, ka labhyate R (*unm.*) • kṣaṄāt] $\mu G\alpha_3$; dhruvam SW₁M $\beta_1 K_2 J_3 K_6 \gamma_2 RB$, dhr*uvam* P, dhṛvam F, dhṛvam W₂

2.119a JIHVĀGRE SAMSTHITĀM LAKṢMĪM

jihvāgre] $\mu GS\alpha\beta_1 K_2 PFK_6 \gamma$; jihvāgram J₃ samsthitām] $\mu GSMK_1 \beta_1 PF$; samsthitā W₁K₃-K₂J₃K₆ $\gamma_2 W_2 B$, samsthatah R • lakṣmīm] $\mu GS\alpha\beta_1 PF$; lakṣmī K₂K₆ γ_1 , lakṣmām J₃, lakṣmīh B

2.119b PARĀMRTAVIMODITĀM

parāmr̥ta] $\mu GS\alpha\beta_1 K_2 J_3 FK_6 \gamma$; parāmr̥ P (*unm.*) • vimoditām] M α_3 ; vimoditah μ , [.]moditām G, vimohinīm SW₁ $\beta_1 PF$, vimohinī K₂K₆ γ , vimohitā J₃

2.119c DHYĀYAN YOGI MAHEŚĀNI

dhyāyan] $\mu GM\alpha_3$; dhyāyed SW₁ $\beta_1 PJ_3 FK_6 \gamma$, dhyāye K₂ • yogī] $\mu GS\alpha\beta_1 K_2 J_3 FK_6 \gamma$; yo P (*unm.*) • maheśāni] $\mu S\alpha\beta\gamma_2 RB$; maheśānīm G, maheśānī W₂

2.119d YOGASĀMRĀJYAM ĀPNUYĀT

yoga] $\mu SW_1 \alpha_3 \beta\gamma_2 W_2 B$; *yoga* G, yogi M, yoge R • sāmrājyam] $\mu S\alpha J_4 VJ_3 FK_6 \gamma$; *sāmrājya*m G, sāmājyam J₂P, sāma ājyam K₄ (*unm.*), sābhṛājyam K₂ • āpnuyāt] $\mu GS\alpha\beta_1 K_2 PFK_6 \gamma$; āmuyām J₃

2.120a SAHAJĀH PAṄCA VIKHYĀTĀH

sahajāh] $\mu GSW_1 MK_1 J_4 P$; sahajā K₃VJ₃FK₆ γ , sahajāt J₂K₄, jihvāgre sahajā K₂ (*unm.*) • paṄca] *codd.* • vikhyātāh] $\mu GSMK_1$; vikhyātā W₁K₃J₂J₄K₂PJ₃K₆ $\gamma_2 W_2 B$, vikhyā V (*unm.*), vikhyātām K₄, mābhātā F, vikhyatā R

2.120b PIṄDE 'SMIN †PARAMĀTMAKE†

piṄde] $\mu GSW_1 MK_1 J_2 VK_4 K_2 PJ_3 FK_6 B$; piṄde K₃J₄, piṄda $\gamma_2 W_2$, piṄda piṄda R (*unm.*) • smin] $\mu GS\alpha J_2 J_4 K_4 K_2 J_3 FK_6 \gamma$; smiṄm VP • †paramātmake†] μG ; parisāṃkite S, paramāṃtike α , parimāṃtite J₂K₄, parimāṃtate J₄, parimāṃtito V, paramāṃkite K₂FJ₁B, paramāṃkite PK₆J₅W₂, parimāṅkītā J₃, paramāṅkite R

2.120c YADĀ SAMJĀYATE DEHO

yadā] $\mu GS\alpha\beta_1 K_2 PJ_3 K_6 \gamma$; dayā F • samjāyate] $\mu GS\alpha\beta\gamma_2 W_2 B$; samjāyete R • deho] S $\alpha_3\beta_1 K_2 PJ_3 K_6 \gamma$; dehe AF, deham J₆J₇, deha G, devi W₁M

2.120d MĀTRDEHE PITRKṢAYĀT

mātrdehe] $\mu S\alpha$; mātrdeha G, mātrdeho J₂J₄VPJ₃K₆ $\gamma_2 W_2 B$, gātrdeho K₄, mātrdveho K₂, mātrdeh*o* F, *om.* R • pitrkṣayāt] S $\alpha\beta_1 PJ_3 FK_6$; pitrkṣaṇāt μ , parikṣaye G, pikṣayāt K₂ (*unm.*), pi takṣakāt γ

2.121a TATRA SĀRDHAM BHAVANTI SMA

tatra] J₆J₇GS $\beta_1 PJ_3 FK_6 \gamma$; tatrā A, tat ta° α , tam K₂ • sārdham] J₆J₇GSK₂F; sārdhām AB, °syārdham W₁MK₁, °syārdha K₃, sārdhā β_1 , sārddham PK₆R, sārddha J₃ $\gamma_2 W_2$ • bhavanti] $\mu GS\alpha J_2 J_4 K_4 K_2 J_3 K_6 \gamma$; bhaveti V, bhavati P, bhavamtya F • sma] $\mu GS\alpha\beta_1 K_2 PJ_3 K_6 \gamma$; smād F

2.121b DEHE VRDDHIM UPEYUŞI

dehe] μ ; deha GS $\alpha\beta\gamma$ • vrddhim] $\mu GS\alpha VK_4 K_2 PJ_3 FK_6 R$; vrddhirm J₂J₄, buddhim J₁W₂-B, vuddhim J₅ • upeyuşı] μK_1 ; uveyuse G, upeyuşaḥ SJ₃FK₆B, upeyuşī W₁MV, uyeyuşī K₃, upayuşī J₂, upeyaşī J₄, upeyuşo K₄, upeyaşuḥ K₂, upeyeşaḥ P, upeyasah $\gamma_2 W_2$, ūyasah R (*unm.*)

2.121c ĀDYĀ KUṄDALINĪṄAKTIH

ādyā] $\mu GSW_1 M\beta_1 F\gamma$; ādyah α_3 , atha K₂, ādyām PK₆, ādyā J₃ • kuṄdalinī] $\mu GS\alpha J_2 J_4 K_4 PJ_3 FK_6 J_1 W_2 B$; kumḍalimī V, kumḍalī K₂ (*unm.*), kumḍalivī J₅, kuṄdalinī R • śaktih] $\mu GS\alpha_3 VPJ_3 K_6 J_1 RB$; śaktih W₁M, śakti J₂J₄K₄J₅W₂, saktih K₂, śaktis F

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

2.121d SAHAJĀ PRATHAMĀ SMRTĀ

sahajā] Sa $\beta\gamma$; prathamā μ , [..]mā G • prathamā] Sa $\beta\gamma$; sahajā μG • smṛtā] GS $\alpha\beta_1 P$ -FK₆ $\gamma_2 W_2 B$; sthitāḥ A, sthitā J₆J₇, smṛtāḥ K₂, matā J₃, smatā R

2.122a DVITIYĀ CA SUŠUMNĀKHYĀ

dvitīyā] μGS $\alpha\beta_1 K_2 P$ K₆J₁RB; dvitīyā J₃J₅W₂, dvitīyā F • ca] μG; tu Sa $\beta_1 K_2 P$ J₃F γ , om. K₆ • sušumnā] μGW₁MVK₄K₂FK₆J₁W₂RB; sušumnā Sa $\alpha_3 P$, sušumnū J₂, sušumnā J₄, sušumna J₃, sumnā J₅ (unm.) • khyā] μGW₁M, syāj SPJ₃FK₆B, syāt α₃, syā J₂VK₄K₂γ₁, sthāj J₄

2.122b JIHVĀ CAIVA TRTĪYAKĀ

jihvā] μGSW₁Mβ γ ; siddhāḥ α₃ • caiva] μGS $\alpha\beta_2 W_2 B$; ve ca R • trtīyakā] μSaK₂P-K₆B; trtīyakāḥ G, trtīyāgā J₂, trtīyagā J₄K₄, trtīyamā V, dvitrīyakā J₃ (unm.), trtīyyakā F, trtīyakāḥ γ₁

2.122c TĀLUSTHĀNAM CATURTHAM CA

tālusthānam] μGSW₁Mβ₁J₃FK₆B; tālusthāna α₃γ₁, tālasthānam K₂P • caturtham] J₆-J₇GS $\alpha\beta B$; caturthe A, caturtha γ₁ • ca] μG; syād Sa $\beta_1 K_2 P$ J₃K₆B, syāt Fγ₁

2.122d BRAHMASTHĀNAM TU PAÑCAMAM

brahmasthānam] GSVJ₃FW₂B; vrahmāsthānam μW₁MJ₂J₄K₄K₂PK₆γ₂, vrahmāsthaiva α₃, vrahmāsthāna R • tu] AS $\alpha\beta_1 K_2 P$ FK₆γ; ca J₆J₇GJ₃ • pañcamam] μGS $\alpha\beta_1 K_2 J_3 F$ K₆γ; pacamam P

2.123a UNNĪYA SAHAJĀM ĀDYĀM

unnīya] SVK₄PJ₃K₆; unnadhyā A, unnadhyā J₆J₇, umnīyya G, unnidrā W₁M, tan nindrām α₃, unmannī J₂, unmanī J₄, unmatto K₂, unnīyya F, unmanī γ • sahajām] μGS $\alpha_3 V$ K₂-J₃F γ ; sahajā ° W₁MK₄, ° ya saha ° J₂J₄, saha*jām P, sahamā K₆ • ādyām] Sa $\alpha_3 V$ PJ₃FK₆γ; ādyā A, āyā J₆J₇, adyām G, ° vāsthā W₁M, ° jāyām J₂, ° jādyām J₄, dyām K₄ (unm.), āyām K₂, dyānta K₆

2.123b DVITIYĀM SAHAJĀM NYASET

dvitīyām] GS; dvitīye μαβ₁K₂PJ₃K₆, dvitīyye F, dvitīyā γ • , sahajām] SB; śahaje A, sahaje J₆J₇W₁Mα₃β₁K₂PJ₃F, sahajā Gγ₁, sahajo K₆ • nyaset] GS $\alpha\beta\gamma$; viśet μ

2.123c TRTĪYĀM SAHAJĀM ŪRDHVAM

trtīyām] SaK₆; trtīya μJ₄J₃, trtīyā GV₄PFJ₁W₂RB, trtīyā J₂, trtīma K₂, trrtīyā J₅ • sahajām] J₆J₇SaJ₂V₄K₂PJ₃FK₆γ; sahajām A, saha*jā G, sahajāny J₄ • ūrdhvam] ūrdhvā μ, rddhā ca G, uccaiś SVK₂PFB, ūrdhvām W₁M, ūrdhve α₃, uccaiḥ J₂J₄K₄, ādyām J₃, uccai K₆γ₂W₂, ucca R

2.123d CATURTHE SAHAJE VISET

caturthe] αJ₄F; caturtha μK₂J₃R, caturtham GJ₂V₄PK₆γ, caturthām S • sahaje] αβ₁-K₂PJ₃F; sahajāḥ μγ, sahajām G, sahajām SK₆ • viśet] μGS $\alpha_3 \beta_1 P$ J₃FK₆γ; [viśet] W₁M, nyaset K₂

2.124a CATURTHAM SAHAJAM BHITTVĀ

caturtham] W₁MJ₂J₄K₄K₂PK₆J₁RB; catrurtha A, catrurtha J₆J₇V₃J₅W₂, caturthīm G, caturthām S, niguhyām N, caturthe α₃ • sahajām] αβ γ ; sahajāḥ A, sahajām J₆J₇GS • bhittvā] K₁B; bhitvā μGS $\alpha_1 K_3 \beta_1 P$ J₃FK₆γ₂W₂, bhīttvā K₂, nitvā R

2.124b SAHAJAM PAÑCAMAM VISET

sahajām] μGα₂α₃β₁J₃K₆γ; pañcamae SMK₂, [sa]hajām P, sahaje F • pañcamam] μG-α₂α₃β₁J₃K₆γ; sehaje S, sahaje MK₂, pañcamae P, pañcamae F • viśet] J₆J₇Sa $\beta_1 P$ J₃FK₆γ; bhyaset A, vrajet G, nyaset K₂ • iti madādināthaprokte mahākālayogaśostre umāmaheśvara rasamvāde khecarīvidyāyā dvitīyah paṭalaḥ J₃

2.124c ETAD BHEDAM MAYĀ PROKTAM

om. J₃ • etad] μSaJ₂V₄K₂FK₆γ₁; etat G, etada J₄ (unm.), eta P, e*ta*d B • bhedam] μGS $\alpha_2 \alpha_3 \beta_1 K_2 F$ K₆; bheda M, qđedam P, eva γ • mayā] μGS $\alpha_2 \alpha_3 \beta_1 K_2 P$ FK₆γ; trayam M • proktam] μGS $\alpha_2 \alpha_3 J_4 V$ K₄K₂PK₆γ; prokta M, pnoktam J₂

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄V₄K₂PJ₃FK₅K₆; β₁=J₂J₄V₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

2.124d DURVIJÑEYAM KULEŚVARI

om. J₃ • durvijñeyam] $\mu GS\alpha_1 K_1 J_4 K_4 K_2 PFJ_5 W_2 B$; duvirjñeyam K₃, durvijeyam J₂, durvijñeya V, durvvijñeyam K₆, duvijñeyam J₁, durvijñeye R • kuleśvari] $\mu GS\alpha_1 J_2 J_4 VPJ_1 B$; kuleśvarī $\alpha_3 K_6 J_5 W_2 R$, kulaśvari K₄, maheśvarī K₂ • ye tat sarvam prayatnena gopanīyam samāhitah add. V

Closing remarks:

iti śrīmadādināthanirūpīte mahākālatamtrāmtargatayogaśāstre
umāmaheśvarasamvāde dvitīyah paṭalah pūrnah S

iti śrīmahādināthaproktamahākālayogaśāstre
umāmaheśvarasamvāde khecaryā dvitīyah paṭalah α_2

iti śrīādināthaprokte kālayogaśāstre
khecaryām dvitīyah paṭalah samāptah M

iti śrīmahā ādināthena prokte mahākālayogaśāstre
umāmaheśvarasamvāde khecaryām vidyāyām dvitīyah paṭalah K₁

iti śrīmahā ādināthena prokte mahākālayogaśāstre
umāmaheśvarasamvāde khecaryyā vidyāyām dvitīyah paṭalah K₃

iti śrīmadādināthaproktamahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyā dvitīyah paṭalah J₂

iti śrīmadādināthaproktamahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām dvitīyah paṭalah J₄

iti śrīmahādināthaprokte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām dvitīyah paṭalah V

ti iti śrīmadādināthaproktamahākāleyogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām dvitīyah ṭalah K₄

om tat sat iti śrīmahākālayogaśāstre ādināthaviracite dvitīya paṭalah K₂

iti śrīmadādināthaprokte mahākāleyogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām dvitīyah paṭalah P

iti madādināthaprokte mahākālayogaśostre
umāmaheśvarasamvāde khecarīvidyāyā dvitīyah paṭalah J₃

iti śrīmadādināthaprokte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīdvitiyyāyām dvitīyah paṭalah F

iti śrīmadādināthaproktamahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām dvitīyah paṭala K₆

iti śrīmadādināthaprokte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām dvitīyah paṭalah J₁B

iti śrīmadādināthaprokte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām dvitiya paṭalah J₅W₂

iti śrīmahādināthaprokte mahākālayogaśāstyre
umāmaheśvarasamvāde khecarīvidyāyām dvitīyah paṭalah R

$$\mu = AJ_6 J_7$$

$$\alpha = NW_1 MK_1 K_3; \alpha_1 = NW_1 M; \alpha_2 = NW_1$$

$$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6; \beta_1 = J_2 J_4 VK_4$$

$$\gamma = J_1 J_5 W_2 RB; \gamma_1 = J_1 J_5 W_2 R; \gamma_2 = J_1 J_5$$

PĀTALAH 3

Opening remarksśrī gajānana W₁,śīva uvāca J₃,

khecarī tṛṭīyah paṭalah F

3.1a MŪLĀT KUÑDALINĪŚAKTIM

om. M • mūlāt] μGS; mūlām α₂, mūla α₃β₁K₂PFK₆, mūlam J₃γ₂W₂B, malam R • kundalinī] AJ₇GSα₃J₂J₄K₄PFK₆γ₂W₂B; kvamḍalinī J₆, kumḍalinīm α₂V, kumḍalanī K₂, kudalini J₃, kumḍalinā R • śaktim] μGNα₃J₂VK₄PFK₆; śaktih SB, śakti W₁J₄J₃γ₁, sa-ktih K₂

3.1b SUŞUMNĀMĀRGAM ĀGATĀM

om. M • suşumna] AJ₆^{pc}J₇αK₆γ₂W₂; suşumna J₆^{ac}GSβ₁VPJ₃FB, suşmanā K₂, suşumna R • mārgam] μSαβγ; mārga G, sārsam V^{a_e} • āgatām] μαβ₁PFK₆; samsthitām G, āgata SK₂B, āmatām V^{a_e}, āśritā J₃, āgatah γ₁

3.1c LŪTAIKATANTUPRATIMĀM

lūtaika] μGSαJ₂J₄K₄K₂PJ₃FK₆; bhūvaika V, tulaika γ₁, tūlaika B • tantu] μGSαβγ₂W₂-B; vamtu V^{a_e}, tāmṛtu R • pratimām] μGSαV^{pe}K₂PJ₃FK₆; pratimā J₂J₄K₄γ, praptisām V^{a_e}

3.1d SŪRYAKOTISAMAPRABHĀM

sūryakoṭisama] Saβ₁J₃Fγ; tkoṭisūryasama A, koṭisūryasama J₆J₇G, sūryyakoṭisama K₂, sū-ryyakoṭisama PK₆, sūryakoṭisesam V^{a_e} • prabhām] J₆J₇GSαJ₂J₄VK₂PJ₃FK₆γ₁; prabhām A, prabhā K₄B

3.2a PRAVIŚYA GHĀNTIKĀMĀRGAM

praviśya] μGSαJ₄VK₄PJ₃FK₆γ; pravisya J₂, prāveśya K₂ • ghaṇṭikā] J₆J₇SαJ₂VK₄P- FK₆B; ghaṇṭikā AJ₄K₂J₃γ₂W₂, ghaṇṭakā G, ghaṭi R (*unm.*) • mārgam] J₆J₇GSα₂α₃β₁K₂-PFK₆; mārge Aγ, mārgā M, saurmām V^{a_e}, mārga J₃

3.2b ŚIVADVĀRĀRGALAM ŚIVE

śīva] μGSα₂α₃β₁K₂PJ₃K₆γ₂W₂B; chiva M, śīrā F, śeva R • dvārārgalam] μSα₁J₂J₄VP- J₃K₆γ; dvārārgalām G, dvārārgalā α₃, dvāsārmalam V^{a_e}, dvāśārgamla K₄, dvārāgalam K₂, vadvārgalam F • śive] μGSα₂β₁K₂PFγ; priye M, śivam α₃J₃, viśet K₆

3.2c BHITTĀ RASANAYĀ YOGĪ

bhittvā] bhītvā μGSα₁β₁PFK₆B, bhītvā α₃K₂W₂, śīsvā J₃, śrī bhītvā γ₂ (*unm.*), śrī bhītvā R • rasanayā] μGSα₁J₂V^{pe}K₄K₂PJ₃FK₆γ; rasamṛtayā K₁, rasa tathā K₃, rasanāyā J₄, resam mayo V^{a_e} • yogī] μGSαβ₁K₂PFK₆γ; deyo J₃

3.2d KUMBHAKENA MAHEŚVARI

kumbhakena] μGSαβ₁K₂J₃FK₆γ; kumbhakema V^{a_e}, krumbhakena P • maheśvari] μGS-α₂K₃J₂J₄PFB; kuleśvari M, maheśvarī K₁K₄J₃K₆γ₁, sahosvari V^{a_e}, mahosvari V^{pe}, mahesvari K₂

3.3a PRAVIŚET KOTISŪRYĀBHĀM

praviśet] J₆J₇SW₁α₃K₄PFK₆; praviṁśet A, praviśya G, prāviśet NMJ₂J₄V, praveśya K₂, prāveśet J₃, prāviśat γ₂W₂B, prāviśa R • koṭi] μGSαβJ₅W₂B; sūryā J₁R • sūryā] μGSαJ₂J₄K₂K₄J₃FJ₅W₂B; sūryyā VPK₆, koṭi J₁R • bham] μGMJ₂J₄K₄; bhām Sa₂α₃P- J₃K₆J₅W₂, bhyām VJ₁R, bhā K₂B, bhaḥ F

3.3b DHĀMA SVĀYAMBHUVAM PRIYE

dhāma] *codd.* • svāyambhuvam] μG^{pc}Sα₁J₄VK₄; svāyambhuve G^{ac}J₃K₆, svayambhuvi α₃, svāyambhavam J₂, svayambhavam K₂, svāyambhavate P, svāyambhu*ve* F, svāpabhave γ₂R, svāyabhave W₂B • priye] μSαβ₁K₂PJ₃K₆γ₂W₂B; śubhe G, śite F, praye R

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

3.3c TATRĀMRTAMAHĀMBHODHAU

tatrāmr̥ta] $\mu S\alpha_2 J_2 J_4 V K_2 P F K_6 \gamma_2 W_2$; parāmr̥ta G, tatrāmr̥tam MB, tatramr̥ta α_3 , *vavā*-mr̥va V^{ae} , tatrāmr̥mṛta K_4 (*unm.*), tayāmr̥ta J_3 , tatrāmr̥ R (*unm.*) • mahāmbhodhau] $\mu GS\alpha\beta B$; sahāmbhodhau V^{ae} , mahāmbhodhe K_2 , mahāmbhodho $\gamma_2 W_2$, mahāmbhodhā R

3.3d ŚITAKALLOLAŚĀLINI

śīta] $\mu GS\alpha_1\beta_1 P J_3 F K_6 \gamma$; śīva α_3 , śīva V^{ae} , śītat K_2 • kallola] *codd.* • śālinī] MFB; mālinī AG, mālinī $J_6 J_7$, śālinī SN, śāyinī W_1 , śālinī $\alpha_3\beta_1 K_2 P K_6 \gamma_1$, vāriṇā J_3

3.4a PĪTVĀ VIŚRĀMYA CA SUDHĀM

pītvā] $\mu GS\alpha\beta_1 K_2 P F K_6 \gamma$; pītyā J_3 • viśrāmya] $GS^{pc} \beta \gamma_2 W_2$; viśrāmya $\mu S^{ac} NM\alpha_3 RB$, viśrāmya W_1 • ca] $\mu S\alpha\beta_1 K_2 P F K_6 B$; su° G, va° J_3 , ta γ_1 • sudhām] $\mu S\alpha_1\beta_1 K_2 J_3 F K_6 \gamma$; °dhayā G, svathā K_1 , svadhā K_3 , sudhā P

3.4b PARAMĀNANDAPŪRNĀYĀ

paramānanda] $\mu GS\alpha_2\alpha_3 J_2 J_4 V K_2 J_3 F K_6 \gamma_2 W_2 B$; paramāñnamānda M, parasāmamānda V^{ae} , paramāparamānamānda K_4 (*unm.*), *pa*rañmānamānda P, paralammānada R • pūrnayā] $\mu SN-M\alpha_3\beta\gamma$; pūrva*yā G, pūñayā W_1

3.4c BUDDHYĀ TATSUDHAYĀ TRPTAM

buddhyā] SK₂; vudhyā $\mu MJ_2 J_4 K_4 P J_3 K_6 J_5$, budhye G, budhyā $\alpha_2 VF J_1 W_2 B$, vuddhyā α_3 , vudhā R • tat satyam sarvvarogakṣayamkaram add. K_4 • tatsudhayā] $\mu G\alpha_1 V^{pe} PK_6 \gamma$; ta*cch*uddhayā S, tatsvadhyā α_3 , tsudhayā $J_2 J_4$ (*unm.*), vatsudhayā V^{ae} , tatsudhayām K_4 , tallavdhamā K_2 , tachuddhayā J_3 , tacchuddhayā F • trptam] μG ; krṣṭam SW₁, hrṣṭam NMB, rakṣyam α_3 , *iṣṭa*m J_2 , draṣṭam $J_4 K_6$, dr̥ṣṭās V^{ae} , dr̥ṣṭām $V^{pe} \gamma_2 W_2$, om. K_4 , daṣṭam K_2 , vr̥ṣṭam P, daṣṭahm J_3 , dr̥ṣṭam F, sr̥ām (*sic*) R

3.4d ĀTMADEHAM VIBHĀVAYET

ātma] *codd.* • deham] $\mu GS\alpha_2\alpha_3 J_3 F$; deha MK₄P, dehe $J_2 J_4 K_2 K_6 \gamma_1$, ceham V, dehe tu B (*unm.*) • vibhāvayet] M; prabhāvayet μ , prabodhavayet G, subhāvayet $S\alpha_2\alpha_3 V J_3 F$, śubhāvayet $J_2 K_2 P$, °su bhāvavayet J_4 (*unm.*), su bhāvayet $K_4 K_6$, tu bhāvayet $\gamma_2 W_2 B$, tu bhāvaya R

3.5a ANENA DIVYAYOGENA

anena] *codd.*; ameva V^{ae} • divyayogena] $GS\alpha J_2 J_4 K_4 P J_3 F K_6 \gamma$; devi yogena μ , dīvyayogema V^{ae} , divyayogena V^{pe} , dīvyadarśanah K_2

3.5b JĀYATE DIVYADARŚANAM

om. K_2 • jāyate] $\mu GS\alpha\beta_1 P J_3 F K_6 \gamma_2 W_2 B$; nāyave V^{ae} , yāyate R • divyadarśanam] $\mu G-VK_6$; divyadarśanah $S\alpha_1 K_1 J_2 J_4 K_4 P J_3 F \gamma_2 W_2 B$, divyadarśana $K_3 R$

3.5c KHECARATVAM BHAVET SATYAM

khecaratvam bhavet] $\mu GS\alpha\beta_1 K_2 P J_3 F \gamma$; khecaratvam bhavot K_6 • satyam] $\mu GS\alpha J_2 J_4 V-K_2 P J_3 F K_6 \gamma_2 RB$; sayam K_4 , satya W_2

3.5d SARVAROGAKṢAYAS TATHĀ

sarva] $\mu GS\alpha J_4 VK_2 J_3 F \gamma$; sarvva $J_2 K_4 PK_6$ • roga] *codd.*; sema V^{ae} • kṣayas] $\mu G\alpha$; kṣayam $SJ_2 J_4 K_4 K_2 J_3 F K_6 \gamma$, gṣayam V^{pe} , kṣaṣam V^{ae} , kṣamya P • tathā] $\mu G\alpha$; karam $S\beta_1 P J_3 F K_6 \gamma$, kasam V^{ae} , karah K_2

3.6a VAÑCANAM KĀLAMRTYOŚ CA

vañcanam] $S\alpha_1 K_1 \beta_1 K_2 FK_6 \gamma_2 RB$; vacanam AJ₆K₃J₃W₂, camcanam J_7 , mocanam G, camcamam V^{ae} , vamvana P • kāla] *codd.* • mr̥tyoś ca] *em.*; mr̥tyuś ca μ , mr̥tyūnām GS $\alpha J_2-V^{pe} K_4 K_2 F K_6 J_1 W_2 RB$, mr̥tyunām $J_4 J_5$, mr̥tyūmām V^{ae} , mr̥tyujām P, mr̥tyum ca J_3

3.6b TRAILOKYABHRAMAÑAM TATHĀ

trailokya] $\mu \alpha\beta\gamma$; trailokyam G, trailokyai V^{ae} • bhramanam] $\mu S\alpha_1 J_2 V^{pe} K_4 P-J_3 F \gamma$; kramate G, bhramajam α_3 , bharmanam J_4 , bhrasanañam V^{ae} , *bhramanam* K_2 , bhramanan K_6 • tathā] $\mu S\alpha\beta\gamma$; kṣaṇāt G, vathā V^{ae}

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 P J_3 F K_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

3.6c ANIMĀDIGUNOPETAH

aṇimādi] $\mu GS\alpha\beta\gamma_2 W_2 B$; aṇimāni R • gunopetaḥ] GSαV; gunopetam $\mu J_2 J_4 K_4 PFK_6$, gunopetu K₂, gunopetām J₃γ

3.6d SAMSIDDHO JĀYATE DHRUVAM

samsiddho] J₆J₇SMK₁VPJ₃FK₆; samsiddhi AJ₂K₄γ₁, prasiddho G, sa siddho α₂, samsiddhā K₃, samsiddhim J₄B, samsiddhir K₂ • jāyate] J₆GSα₂α₃βγ₂W₂; labhate AJ₇B, bhavati M, jāya R (*unm.*) • dhruvam] $\mu GS\alpha\beta_1 K_2 K_6 \gamma$; dhrevam P, *dh*ruvam J₃, dhṛvam F

3.7a YOGINDRATVAM AVĀPNOTI

yogindra] $\mu GS\alpha_1 J_2 J_4 VPJ_3 FB$; yogemdra α₃J₁R, yogīmdra V^{ae}, yomgīmdra K₄, yogīmdra K₂, yogīdra K₆, yogedra J₅W₂ • tvam] $\mu GS\alpha_1\beta_1 PJ_3 FK_6 \gamma$; ta° α₃, tva V^{ae}, ttvam K₂ • avāpnoti] $\mu GS\alpha_1\beta\gamma$; °tvam āpnoti α₃, sa cāpnoti V^{ae}

3.7b GATIR AVYĀHATĀ BHAVET

gatir] $\mu GS\alpha_1\beta_1 K_2 PFK_6 \gamma$; mapar α₃, matir V^{ae}, gatīr J₃ • avyāhatā] J₆J₇GSαV^{pe}K₄K₂-K₆γ; avyāhatā A, avyāhātā J₂P, avyāhatā J₄, avyāhivām V^{ae}, avyāhatī J₃, avyā*hatā* F • bhavet] $\mu GS\alpha_2 J_4 VK_2 PJ_3 FK_6 \gamma$; mavet K₄

3.7c NAVANĀGASAHASRĀṄĀM

navanāga] μSαβγ; na[.]nāga G, mavamāma V^{ae} • sahasrāṄām] *codd.*

3.7d BALENA SAHITAH SVAYAM

balena] GSα₂V^{pe}; valena μMα₃J₂J₄K₂B, balemam V^{ae}, valenam K₄, vadet tam PFγ₂R, vade tam J₃W₂, vadenam K₆ • sahitah] μSαV^{pe}K₂Pγ; sahita GJ₃FK₆, sahitā J₂J₄K₄, saṃhitah V^{ae} • svayam] *codd.*

3.8a JĀYATE ŚIVAVAD DEVI

jāyate] $\mu GS\alpha_2 J_2 VK_4 K_2 J_3 FK_6 \gamma$; jāyamte J₄, [jā]yate P • śivavad] $\mu GS\alpha_1\beta\gamma$; śivapa° α₃ • devi] $\mu GS\alpha_2 J_2 VK_4 K_2 PF\gamma$; yogī M, °de pi α₃, evi J₄, vevi J₃, devī K₆

3.8b SATYAM SATYAM MAYODITAM

satyam] $\mu GS\alpha_1 K_1 \beta\gamma$; satya K₃ • satyam] $\mu GS\alpha_1\beta_1 PJ_3 FK_6 \gamma$; śatya K₂ • mayoditam] *codd.*

3.8c IDĀPIṄGALAYOR MADHYE

idā] $\mu GS\alpha_1 K_2 PFK_6 B$; imdqā J₃, idā γ₁ • piṅgalayor] μSαβ₁J₃K₆B; pimgalayor GF, ca pingayor K₂, pimgalayo P, pimgalayā γ₂W₂, pimgalayā R • madhye] $\mu GS\alpha_1\beta_1 K_2 J_3 FK_6 \gamma$; methē P

3.8d SUŚUMNĀ JYOTIRŪPINI

suśumṇā] J₆^{pe}J₇α₂K₆γ₁; suśumnā AJ₆^{ac}GSMα₃β₁K₂J₃FB, susumnā P • jyoti] μSαβ₁PJ₃F-K₆γ₁; kāṃtim G, yoni K₂, *j*yoti B • rūpiṇī] μSαβ₁K₂PFγ₂W₂B; atyalam G, rupiṇī J₃, rūpiṇī K₆, rūpiṇī R

3.9a VARNARŪPAGUNAIS TYAKTAM

varṇa] J₆J₇GSαβγ; vaṇa A, carṇa V^{ae} • rūpa] $\mu GS\alpha_1\beta_1 K_2 PFK_5 K_6 \gamma$; rupa J₃, rūṣa V^{ae} • gunais] SW₁J₂V^{pe}K₄PJ₃FK₅K₆; ganaih μ, gunair Gγ, gunaih NMα₃K₂, gunaira J₄, muṇais V^{ae} • tyaktam] S_β1PJ₃FK₅K₆; sākam μ, yuktam G, pūrṇe N, tyakta W₁, pūrṇam M, pūrṇais α₃, tyaktaḥ K₂, yuktais J₁RB, yuktaih J₅W₂

3.9b TEJAS TATRA NIRĀMAYAM

tejas] $\mu GS\beta_1 PJ_3 FK_6 \gamma$; tena W₁, tevas Na₃, vastu° M, tenas V^{ae}, tejām K₂, tejñas K₅ • tatra] $\mu GSW_1\alpha_3\beta\gamma$; ta*skta*N, °tas tu M, tava V^{ae} • nirāmayam] μSM; nirālayam GNW₁α₃J₂J₄K₄K₂PFK₅K₆γ, nirānirāmayam V^{pe}, nisamisamayam V^{ae}, tirāmayam J₃

3.9c PRASUPTABHUJAGĀKĀRĀ

prasupta] Sa₁J₂J₄K₄K₂J₃FK₅K₆γ; suśumṇā AJ₇, suśumṇā J₆^{pe}, suśumna J₆^{ac}, suśupta G, prasuptā α₃V, praśupra P • bhujagākārā] GSαJ₂V^{pe}K₄PFK₅K₆; bhujagākāśe μ, bhujagākārām J₄, bhujamākos V^{ae}, bhujagākāram K₂, bhujamgākāra J₃, bhujagīkārā γ₁, bhujagīveyam B

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

3.9d YĀ SĀ KUNDALINĪ PARĀ

yā sā] GS $\alpha_2\alpha_3J_2J_4VK_2PJ_3FK_5K_6\gamma_2RB$; yat tat μ , māyā M, yā K₄ (*unm.*), yā sām W₂ • kundalinī] $\mu GS\alpha\beta_1K_2PJ_3FK_6\gamma$; kumḍali[nī] K₅ • parā] $\mu GS\alpha J_2J_4VPJ_3FK_5K_6W_2B$; śasa V^{a_e}, pārā K₄, purā K₂, parām γ_2 , param R

3.10a GAṄGĀ CA YAMUNĀ CAIVA

gaṅgā ca] *codd.* • yamunā] $\mu GS\alpha\beta\gamma$; yamunām W₁ • caiva] $\mu GS\alpha\beta\gamma_2W_2B$; ceva R

3.10b IDĀPIṄGALASAMJṄAKE

idā] $\mu GS\alpha J_4VK_2PJ_3FK_5K_6\gamma_2R$; imḍā J₂K₄, idā W₂B • piṅgala] $\mu S\alpha J_2VK_4K_2J_3K_5K_6$ -J₁W₂B; piṅgala GF, piṅgulā J₄ (*unm.*), piṅgalā PR (*unm.*), pigala J₅ • samjñake] μ ; samjñike GS K_6 , samjñitā α₁J₃, samjñikā α₃, samjñite β₁K₂PF $K_5\gamma$

3.10c GAṄGĀYAMUNAYOR MADHYE

gaṅgā] *codd.* • yamunayor] $\mu GS\alpha J_2VK_4K_2J_3FK_5K_6\gamma_2R$; yamunāyor J₄, yamunayo P, ca yamunayor W₂ (*unm.*), yamanayor B • madhye] *codd.*

3.10d TĀM ŚAKTIṂ SAMNIVEŚAYET

tām] $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma$; to J₃ • śaktim] J₆J₇GS $\alpha_2\alpha_3J_2J_4K_2PJ_3FK_5K_6\gamma_2R$; śakti A, śāktim MVB, śāktim K₄, śakti W₂ • samniveśayet] GS $\alpha_2K_1\beta_1J_3$; samnniveśayet AJ₇K₆, sanniveśayet J₆MFK₅J₁RB, saniṁveśayet K₃P, samniveśayat K₂, sanniveśayat J₅W₂

3.11a BRAHMADHĀMĀVADHI ŚIVE

brahmadhāmāvadhi] S $\alpha_2V^{pe}FW_2B$; vrahmadhāvadhi μ (*unm.*), brahmadvārāvadhi G, vrahmadhāmāvadhi MK₁J₂J₄K₄K₂PJ₃K₅K₆γ₂R, vrahmadhāmāvidhi K₃, brahmadasividhi V^{a_e} • śive] $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma$; śeve K₂

3.11b PARAMĀMṛTARŪPIṄTĀ

paramāmṛta] $\mu S\alpha_2\alpha_3J_2V^{pe}K_4K_2PJ_3FK_5K_6\gamma$; paramānamda GM, parammāmṛta J₄, sarasā-ṣṛta V^{a_e} • rūpiṇīm] μK₅; rūpiṇī S $\alpha\beta_1K_2PFK_6\gamma$, pūrṇayā G, rapanīm J₃

3.11c TANMAYO JĀYATE SATYAM

tanmaya] $\mu S\alpha\beta_1PJ_3FK_5K_6\gamma$; tanmano G, tanmayam K₂ • jāyate] *codd.* • satyam] $\mu S\alpha\beta_1K_2PJ_3K_5K_6\gamma_1$; śatyam GF, śighram B

3.11d SADĀMṛTATANUH SVAYAM

om. R • sadā] S $\alpha_2\alpha_3\beta_1PJ_3FK_5K_6$; paramā μ (*unm.*), parā GM, tadā K₂, sadya γ₁, sadyo B • mṛta] *codd.* • tanuh] S $\alpha\beta_1PK_5K_6J_1RB$; tanum A, tanu J₆J₇J₃J₅W₂, mayam G, tamah K₂, tanus F • svayam] $\mu GS\alpha\beta\gamma_2RB$; svaya W₂

3.12a ŚIVADHĀMA GATĀ ŚAKTIH

om. R • śiva] $\mu S\alpha\beta\gamma$; śivā G • dhāma] $\mu SM\alpha_3\beta\gamma$; °gama G, dhāmā α₂, dhāsa V^{a_e} • gataḥ] AGS α ; gatām J₆J₇β₁K₂FK₅K₆, matām V^{a_e}, gatīm P, gatām J₃, gatīm γ₁, gatiḥ B • śaktih] AGS α B; śaktim J₆J₇β₁PF K_6J_1 , śaktim K₂K₅, śakti J₃J₅W₂R

3.12b PARAMEŚĀT PARAM PADAM

parameśāt param] GSW₁M $\beta_1K_2PJ_3FK_5\gamma_2W_2B$; parameśāspadam μ , paraleśāt param N, parameśāt padam α₃, śaraseśāt param V^{a_e}, parameśāt para K₆R • padam] $\mu GS\alpha_1\beta_1K_2PJ_3FK_5\gamma$; param α₃, °mām padam K₆ (*unm.*)

3.12c TADBHGATRPTISAMTRPTĀ

tad] $\mu S\alpha VK_2PJ_3FK_5K_6\gamma$; tat G, yad J₂J₄K₄ • bhoga] GS $\alpha\beta$; bhāga μ , bhāgya γ • trpti] $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma$; trpti K₂ • samtrptā] $\mu SM\alpha_3\beta W_2B$; samdiptam G, samtrptām α₂, samtrpti J₁, samtrptisamtrptā J₅ (*unm.*)

3.12d PARAMĀNANDAPŪRITĀ

om. α₂ • paramānanda] $\mu GS\alpha_3\beta\gamma$; sarasānamda V^{a_e} • pūritā] SM $\alpha_3\beta_1FK_5K_6\gamma_2W_2$ -B; rūpitā μ , pūritam G, pūritah K₂, puritā P, pūratā J₃R

3.13a SIṄCANTĪ YOGINO DEHAM

om. α₂ • siṁcantī] J₆SMK₅; sicamti AK₆, simcamti J₇GJ₂V K_4P , samcintya K₁, samcintya K₃, simciti J₄, simcimta K₂, sicimti J₃, simcamti F, samvitya J₁, samcitya J₅W₂RB

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

• yogino] $\mu GS\alpha_3 J_4 V^{pe} K_4 PFK_5 K_6 J_1 RB$; yoginā M, yogīno $J_2 J_3 J_5 W_2$, yomimo V^{ae} , yono K_2 (*unm.*) • deham] $\mu GS\alpha_3 V^{pe} PJ_3 FK_5 K_6 \gamma$; dehamm $J_2 J_4 K_4$, deham V^{ae} , dehem K_2

3.13b ĀPĀDATALAMASTAKAM

āpādatalamastakam] $J_6 J_7 GS\alpha\beta_1 PJ_3 FK_5 K_6 W_2 B$; āyādatalamastakam AK₂, sāśādateelasasta-kam V^{ae} , āpādatamastakam $\gamma_2 R$ (*unm.*)

3.13c SUDHAYĀ ŚIŚIRASNIGDHĀ

sudhayā] μ ; atha sā GS $\alpha\beta_1 PJ_3 K_5 K_6$, īśa sā K₂, adhastāc F, athāśāc $\gamma_2 W_2$, athāc R (*unm.*), abhyāśāc B • śiśirasnigdha] μ ; śaktiraśmīstha G, śaśiraśmīstha Sa, cārīrasthā J₂ (*unm.*), rrīśaktisthām J₄, śaktiraśmīstha VK₄, ca śarīrasthā K₂FK₆, cca śarārasthā P, ca śarīrasthām J₃, śaktirasmīstha K₅^{ac}, [svaśārīra]sthā K₅^{pc}, ca śarīrastho $\gamma_2 W_2 B$, ca śarīstho R (*unm.*)

3.13d ŚITAYĀ PARAMEŚVARI

śitayā] μ ; śītalā G, śītalā S $\alpha\beta_1 K_2 PFK_5 K_6$, śītalām J₃γ • parameśvari] $J_6 J_7 GS NM K_3 P$; parameśvarī AW₁K₁β₁K₂J₃FK₅K₆, tā maheśvari J₁B, tā maheśvari J₅W₂R

3.14a PUNAS TENAIVA MĀRGENA

punas] $\mu GS\alpha_2 J_2 VK_4 K_2 PJ_3 FK_6$; punahs J₄, pu[na]s K₅, prāṇas γ • tenaiva mārgena] *codd.*

3.14b PRAYĀTĀI SVAPADAM ŚIVE

prayātāti] GS $\alpha_1\beta\gamma$; prayātāḥ μ , pūjātī α₃ • svapadam] $\mu S\alpha_1\beta_1 PJ_3 FK_5 K_6 \gamma$; svam̄ padam̄ G, svayam̄ α₃ (*unm.*), svapuram̄ K₂ • ; śive] $\mu MJ_1 R$; priye GS $\alpha_2\alpha_3\beta_1 J_5 W_2 B$

3.14c ETAD RAHASYAM ĀKHYĀTAM

etad] $\mu GS\alpha\beta_1 PJ_3 K_5 K_6 \gamma$; tad ra° K₂, yetad F • rahasyam] $J_6 J_7 GS\alpha\beta_1 PFK_5 K_6 \gamma$; rahasam A, °hasya sam° K₂J₃ • ākhyātām] $\mu GS\alpha_4 VK_2 FK_5 K_6 B$; ākhy*ai*tam̄ J₂, ākhyam̄ta K₄, ākhyāyā P, deveśi J₃, ākhyāta γ₁

3.14d YOGAM YOGINDRAVANDITE

yogam] $\mu GS\alpha_2 J_4 K_4 K_2 J_3 FJ_1 W_2 RB$; yoge α, yogī VK₆, gam̄ yo° P, mayā K₅, yo*gam̄ J₅ • yogindra] $\mu GS\alpha_1\beta_1 K_2 FK_5 K_6 B$; yogendra α₃, °gam̄ yodra P, yogemdra J₃J₁R, yogedra J₅W₂ • vandite] $\mu GS\alpha_1 J_2 K_4 K_2 PJ_3 FK_5 \gamma$; vanditām̄ α₃, vam̄ditām̄ J₄K₆, vahnite V

3.15a UTSRJYA SARVAŚĀSTRĀNI

utsrjya] $\mu GS\alpha_2 J_2 J_4 K_4 K_2 PFK_5 K_6 \gamma$; nutsrjya V, usṛjya J₃ • sarvaśāstrāni] $\mu GS\alpha\beta_1 PJ_3 F-K_5 \gamma_2 W_2 B$; sarvaśāstrānī K₂, sarvvaśāstrānī K₆, sarve [śā]strānī R

3.15b JAPAHOMĀDIKARMA YAT

japahomādi] $\mu GS\alpha\beta_1 K_2 PFK_5 K_6 \gamma$; jayakarmādi J₃ • karma] S $\alpha\beta_1 K_2 PJ_3 FK_5 \gamma$; kam̄ ca μG, karmma K₆ • yat] $\mu GS\alpha_2 VP FK_5 K_6 \gamma$; ca M $\alpha_3 J_3$, jāt J₂J₄K₄, yet K₂

3.15c DHARMĀDHARMAVINIRMUKTO

dharmañdharmā] $\mu GS\alpha_4 VK_2 J_3 FK_5 J_5 W_2 RB$; dharmādharmām̄ J₂K₄, dharmmādharmā P, dharmmādharmma K₆, dhamādharmā J₁ • vinirmukto] $\mu S\alpha\beta_1 PJ_3 FK_5 \gamma_2 W_2 B$; vinirmukta G, vinirmuktām̄ K₂, vinirmukto K₆, vinimukto R

3.15d YOGĪ YOGAM SAMABHYASET

yogī] $\mu GS\alpha_2 VK_2 PJ_3 FK_5 K_6 \gamma$; yogam J₂J₄, om. K₄ • yogam] $\mu GS\alpha_2 VK_4 K_2 PFK_5 K_6 \gamma$; yogī J₂J₄, yoga J₃ • samabhyaset] AGSW₁M $\alpha_3 J_4 VK_4 K_2 PJ_3 FK_5 K_6 \gamma$; samābhyaṣet J₆J₇, sa-manyaset N, sabhyaṣet J₂ (*unm.*)

3.16a RASANĀM ŪRDHVAGĀM KRTVĀ

rasanām̄] $\mu GS\alpha_2 V^{pe} K_4 K_2 PJ_3 FK_5 K_6 \gamma_2 W_2 B$; rasanāmm̄ J₄, rusam̄māmm̄ V^{ae}, rasanārm̄ R • ūrdhvagām̄] $\mu GS\alpha_2 M\alpha_3 FK_5 B$; ūrddhamām̄ N, ūrddhagām̄ J₂J₄V₂PJ₃, ūrdvagām̄ K₄, ūrddhagām̄ K₆, ūrdhvagām̄ $\gamma_2 W_2$, ū*dhva*gam̄ R • kṛtvā] $\mu GS\alpha_4 VK_2 PJ_3 FK_5 K_6 \gamma$; kṛtvā J₂K₄

3.16b TRIKŪTE SAMNIVEŚAYET

trikūte] $\mu S\alpha$; bhrūkuṭīm̄ G, trikūṭam̄ β $\gamma_2 W_2 B$, vikūḍam̄ V^{ae}, trikuṭam̄ R • samniveśayet] $J_6 J_7 GS\alpha_3 J_2 V^{pe} K_4 K_2 PJ_3 B$; śamniveśayet A, sanniveśayet W₁FK₅K₆, samnniveśayet M, samnivesayet J₄, samniveśayet V^{ae}, samniveśayet J₁, samnniveśayat J₅W₂, sanniveśayat R

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 VK_4 K_2 PJ_3 FK_5 K_6$; $\beta_1 = J_2 J_4 VK_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

3.16c BRAHMĀNDE BRAHMAREKHĀDHO

brahmānde] GS α_1 VJ₃FW₂B; vrahmānde $\mu\alpha_3K_4PK_5K_6$, vrahmānde J₂, vrahmāndai J₄, vrahmāndā K₂, vrahmaram[◦] J₁R, vrahmarede J₅ • brahma] GS α_1 VK₂J₃FW₂B; vrahma $\mu\alpha_3J_2J_4PK_5K_6J_5$, [◦]dhre vra[◦] J₁R • rekhādho] $\mu S\alpha_1V^{pe}PJ_3FK_5K_6$; rekho*rdh*o G, rekhāyām[◦] α_3 , rekhyādho J₂K₄, rekhādhā J₄, resvādho V^{ae}, royordhā K₂, [◦]hmarekhā J₁, rekhādyo J₅, rekhādyau W₂, [◦]hmarekha R, rekhādye B

3.16d RĀJADANTORDHVAMANDALE

rājadantordhva] $\mu GS\text{NM}\alpha_3$; rājadaṁrddha W₁ (*unm.*), dāmtordhva māmḍa[◦] J₂J₄V^{pe}K₅, dāmvardhva sāmḍa[◦] V^{ae}, dāmtordhvam māmḍa[◦] K₄, dato yan māmḍa[◦] K₂, dātordhva māmḍa[◦] P, dāmtārddha māmḍa[◦] J₃, dāmtordhvam māmḍa[◦] F, dāntordhve māmḍa[◦] K₆, tādūrddham māmḍa[◦] J₁, tādūrddhām māmḍa[◦] J₅B, tādūrddhvamāmḍa[◦] W₂, tādū*maḍa[◦] R, tādūrddham māḍa[◦] R^{vl} • māḍale] $\mu GS\alpha$; [◦]le priye β_1PF , [◦]lām śive K₂, [◦]lām priye J₃K₅K₆J₁W₂B, [◦]lām prīye J₅, [◦]li praye R, [◦]lāmpraya R^{vl}

3.17a TRIKŪTAM TAM VIJĀNĪYĀT

trikūṭam] $\mu S\alpha\beta_1K_2J_3FK_6B$; bhrūkuṭīm G, bikūmṭham V^{ae}, trikuṭa P γ_2 W₂, trikuṭa V, trikuṭam K₅R • tam vijānīyāt] αK_2 ; tam vijānīhī A, vijānīhī J₆J₇, tatra jānīyāt GS^{ac}J₂-J₄V^{pe}PJ₃K₅K₆J₁B, tad vijānīyāt S^{pc}, vava jāmīyāt V^{ae}, tatra jānīyā K₄, tatra jānīyyāt F, tatrā jānīyāt J₅, tatra jānīyā W₂, tatra jānāt R (*unm.*), tatra jānāyāt R^{vl}

3.17b TATRA LIṄGAM SAMUJJVALAM

tatra] $\mu GS\alpha_1\beta\gamma$; trilim[◦] α_3 , tava V^{ae} • lingam] $\mu GS\text{NM}\beta_1K_2PK_5K_6B$; liṅga W₁J₁W₂R, [◦]gam sam[◦] α_3 , lim J₃ (*unm.*), liga J₅ • samujjvalam] J₆SW₁; samujvala AJ₇, samujvalam GNMJ₂J₄VPJ₃FK₅ γ , [◦]am ujjvalam K₁, [◦]am ujvalam K₃, samuddhālam K₄, samudbhavam K₂, samudvāram K₆

3.17c KĀLAKRAMAVINIRMUKTAM

kālakrama] em. SANDERSON; kālakarma $\mu S\alpha_2\alpha_3\beta\gamma$, kalākarma G, sarvakarma M • vinir-muktam] $\mu GS\beta_1K_2FK_5J_1RB$; vinirmukto α , virnimuktam P, vinirmukta J₃, vinirmukta K₆, vinirmuktām J₅W₂

3.17d DURVIJÑEYAM SURAIR API

durvijñeyam] $\mu GS\alpha_3\beta_1K_2PJ_3FK_5\gamma$; durvijñeyah α_1 , durvvijñeyam K₆ • surair] *codd.* • api] $\mu GS\alpha J_2J_4K_4K_2PJ_3FK_5K_6\gamma$; apī V

3.18a IDĀYĀM RĀTRIR UDDIṢṬĀ

idāyām] $\mu S\alpha V^{pe}FK_5$; idāyā GK₂ γ , idāyā J₂J₄K₄PJ₃K₆, idāmyām V^{ae} • rātrir] $\mu GS\alpha K_2$ -K₅; rātrin J₂V^{pe}, rātri J₄K₄, satrin V^{ae}, rātrim PJ₃FK₆B, rātram γ_1 • uddiṣṭā] J₆S α_3 J₂-VPFK₅K₆B; uddiṣṭām AJ₇ γ_2 R, utkṣiptā G, uditā α_1 , tadrīṣṭā J₄, tuddiṣṭā K₄, udiṣṭā K₂, udiṣṭā J₃, udviṣṭhām W₂

3.18b PIṄGALĀYĀM AHAṄ SMRTAM

pīngalāyām] $\mu S\alpha_2J_2J_4K_4K_2PJ_3K_5K_6J_1$; pīmgalāyām GF, pīmgalāyām M, pīmgalāyām α_3 , pīmgalāyāh V, pigalāyām J₅W₂R, pīmgalayā B • ahah[◦]] J₆S α_1 J₂J₄K₄PK₅ γ ; aha A α_3 K₂-J₃K₆, ahā G, *ruḥ V, ahaḥ^h F • smṛtam] GS α_1 K₁J₂K₄PK₅K₆B; smṛtaḥ $\mu J_4VK_2J_3J_1R$, smatam K₃, smṛtam F, smṛta J₅W₂

3.18c CANDRĀDITYAU STHITAU DEVI

candrādityau] $\mu GS\alpha\beta_1PK_5K_6B$; camddhādityau V^{ae}, camdrādiṣṭau K₂, camdrādityo J₃, camdrādityai γ_1 • sthitau] $\mu GS\alpha_3\beta_1PJ_3FK_5K_6B$; smitau N, smṛtau W₁, sthidatau M, om. K₂, sthito γ_1 • devi] $\mu GS\alpha J_2J_4K_4PK_5\gamma$; devī VJ₃K₆, om. K₂

3.18d NITYAM RĀTRIDIVĀTMAKAU

nityam] $\mu GS\alpha_2\alpha_3\beta_1PJ_3FK_5K_6\gamma_2RB$; nitya MK₂W₂ • rātri] $\mu GS\alpha\beta B$; satri V^{ae}, rātra γ_1 • divātmakau] $\mu G\alpha_3B$; dinātmakau S $\alpha_1\beta_1K_2PJ_3K_5\gamma_2W_2$, disātmakau V^{ae}, dinātmakam F, dinātmakaiḥ K₆, dinātmako R

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

3.19a NA DIVĀ PŪJAYEL LIṄGAM

na divā] μ SNM α_3 J₂V K_4 K₂P J_3 FK₅K₆ γ ; divā na GW₁H, na divām J₄ • pūjayel liṅgam] J₆J₇GSNM α_3 V K_4 P FK_5 BH; pūjayail liṅgam A, pūjayelimgam W₁J₄K₂, pūjayel liṅgam J₂, pūjayel ligam J₃K₆, pūjayal liṅgam γ_1

3.19b NA RĀTRAU CA MAHEŚVARI

na rātrau] G $\alpha_1\beta$ B ; rātrau na μ , [na] rātrau S, rātrau cai° α_3 H, na rāktau V^{a_e}, na rātri γ_1 • ca] μ GS $\alpha_2\beta_1$ K₂P FK_5 K₆ γ ; pa° M, °va α_3 H, om. J₃ • maheśvari] J₆J₇ α_2 J₂J₄K₄P FK_5 B; mahiśvari A, mahaheśvari G (*unm.*), maheśvarit S, °rameśvari M, na pūjayet α_3 H, maheśvarī VK₂K₆R, mahaśvarī J₃ γ_2 W₂, maheśvarā R^{v_i}

3.19c SARVADĀ PŪJAYEL LIṄGAM

sarvadā] μ GS $\alpha_1\beta_1$ K₂J₃FK₅ γ H; satataṁ α_3 , sarvvadā PK₆ • pūjayel] μ GS α_1 P FK_5 K₆ γ H; pūjaye K₂J₃ • liṅgam] *codd.*

3.19d DIVĀRĀTRINIRODHATAH

divā] *codd.* • rātri] J₆J₇S α J₄V K_4 P FK_5 BH; rātrau AK₂J₃K₆ γ_1 , rātram G, rātrim J₂ • nirodhatah] GS α_1 K₂P FK_5 K₆J₁RBH; nirodhavāḥ μ , tirodhatah V^{a_e}, maheśvarī J₃, nirodhata J₅W₂R^{v_i}

3.20a AHORĀTRIMAYAM CEDAM

ahorātrimayam] μ α_3 ; ahorātramayam S $\alpha_1\beta\gamma$, ahorātram avi° G • cedam] S $\beta\gamma$; devam AJ₇ $\alpha_2\alpha_3$, vedam J₆, °chedam G, liṅgam M

3.20b KĀLAKRAMASVABHĀVAJAM

kāla] μ GS α_2 V K_4 K₂P J_3 FK₅K₆ γ_1 ; kālam J₄, kālah B • krama] J₄; karma μ GS α J₂V K_4 -K₂J₃FK₅J₁RB, karmaś PK₆, karmam J₅W₂ • svabhāvajam] μ GS $\alpha_2\alpha_3\beta_1$ K₂J₃FK₅; sva-bhāvakam M, ca bhāvajam PK₆ γ

3.20c KĀLAKRAMANIRODHENA

kālakrama] J₄; kālakarma μ GS α J₂V K_4 K₂P J_3 FK₅ γ , kālakarmma K₆ • nirodhena] *codd.*; tisedhema V^{a_e}

3.20d KĀLAMRTYUJAYO BHAVET

kālamṛtyujayo] GS $\alpha_1\beta_1$ FK₅B; kālamṛtyujayam μ , kālamṛtyur yathā K₁, kālamṛtyu yathā K₃, kālamṛtyur jayo K₂P $J_3\gamma_1$, kālamṛtyur jayo K₆ • bhavet] GS α J₄V K_4 K₂P J_3 FK₅K₆ γ ; labhet μ , bhavat J₂

3.21a KĀLAKRAMAVINIRMUKTĀM

kāla] *codd.* • krama] em. SANDERSON; karma μ GS $\alpha_1\beta\gamma$, dharma α_3 • vinirmuktām] G-MB; vinirmuktām μ S J_2 J₄K₄K₂P FK_5 K₆J₁, vinirmuktaś α_2 , vinirmukto α_3 J₃, vinirmuktā V, vinimuktām J₅W₂R

3.21b CINTAYED ĀTMANAS TANUM

cintayed] GS $\alpha_1\beta_1$ K₂P J_3 FK₅ γ ; ciṁtayanā A, ciṁtayan J₆J₇, vandayed K₆ • ātmanas] GS $\alpha_1\beta_1$ P J_3 FK₅K₆ γ ; nātmanas μ , ātmamas V^{a_e}, ātmanah K₂ • tanum] J₆J₇GSW₁M $\alpha_3\beta_1$ K₂P J_3 FK₅ γ_2 W₂B; tanu ANR, tamum V^{a_e}, tanuh K₆

3.21c PŪJAYED BHĀVAPUṢPEÑA

pūjayed] μ S α J₂V K_4 P FK_5 K₆ γ ; pūjyet GK₂, pūjaye J₄, pūpūjayed J₃ (*unm.*) • bhāva] μ GS $\alpha_1\beta_1$; rāva B • puṣpeñā] μ GSM $\alpha_3\beta_1$ J₃K₅ γ ; puṣpena α_2 K₂, śpena P (*unm.*), pūjyena F, puṣpe*a K₆

3.21d TARPAYET PAṄKAJĀMRATAIH

tarpayet] AJ₇GSNM α_3 V^{p_e}K₅B; tarppayet J₆, tarpayam W₁J₄K₄K₂P J_3 F J_5 W₂R, taryayam J₂, ttarsayet V^{a_e}, tarppayam K₆, tarpaye J₁ • paṅkajāmrataih] μ G; tam kalāmrataih S α_2 V-PK₅ γ , tām kalāmrataih M, tam kalāmrataṁ α_3 , tam kalāmrato J₂, tam kalāmrtau J₄K₄K₂K₆, tam kalāmratai J₃, tu kulāmrataih F^{p_c}, tu kalāmrataih F^{a_c}

3.22a EVAM ṢĀNMĀSAYOGENA

evam] *codd.* • ṣānmāsayogena] J₆J₇S $\alpha_1\beta_1$ RB; ṣānmāsayogena AW₂, ṣānmāsayogena G, ṣānmāsayomema V^{a_e}

μ = AJ₆J₇

α = NW₁MK₁K₃; α_1 = NW₁M; α_2 = NW₁

β = J₂J₄V K_4 K₂P J_3 FK₅K₆; β_1 = J₂J₄V K_4

γ = J₁J₅W₂RB; γ_1 = J₁J₅W₂R; γ_2 = J₁J₅

3.22b JĀYATE HY AJARĀMARAḥ

jāyate] *codd.* • hy] $\mu GS\alpha J_2 V^{pe} K_4 P J_3 F K_5 K_6 J_5 W_2 B$; *om.* J_4 , hc V^{ae} , tty K_2 , sv $J_1 R$ • ajarāmaraḥ] $\mu GS\alpha J_2 V^{pe} K_4 K_2 P J_3 F K_5 K_6 \gamma$; jarāmaraḥ J_4 (*unm.*), ajasamsasa V^{ae}

3.22c SARVAJĀNTVAM LABHET SATYAM

sarva] $\mu GS\alpha \beta_1 K_2 P J_3 F K_5 \gamma$; sarvva K_6 , sarvam̄ B • jñatvam̄] $J_6 J_7 G S\alpha K_4 F K_5 K_6$; jñatvam̄ $A J_2 J_4 V$, jñatva $K_2 J_3$, jñā*tvam̄* P, jñātvā γ • labhet satyam̄] μ ; bhavet satyam̄ G, bhavenityam̄ $S N M \alpha_3 J_2 V K_4 K_2 P J_3 F K_5 K_6 \gamma$, bhavenityam̄ $W_1 J_4$

3.22d ŚIVASĀMYO NIRĀMAYAH

śiva] $J_6 J_7 G S\alpha \beta_1 K_2 P J_3 F K_5 \gamma$; siva A, śivah̄ K_6 • sāmyo] $\mu GS J_2 K_4 P J_3 F K_5 K_6 B$; sāmyam̄ α_2 , sāmyam̄ M, syāsyā α_3 , syāmyo J_4 , sāmyo V, tulyo K_2 , sāmye $\gamma_2 W_2$, māsyē R • nirāmayaḥ] *codd.*; nirsasayah̄ V^{ae}

3.23a TĀLUMŪLE SAMĀVEŚYA

tālumūle] $\mu S N M \alpha_3 J_2 K_4 P F K_5 K_6 \gamma$; tālumūlam̄ $G W_1$, tālumūle $J_4 V^{pe}$, tālūsule V^{ae} , tālamūle K_2 , tālumūlam̄ J_3 • samāveśya] $A G S \alpha_1 K_1 J_2 V^{pe} K_4 K_2 P J_3 F K_5 K_6 \gamma$; samāvesya $J_6 J_7$, samāviśya K_3 , sāmāvaisya J_4 , sāmmaviśya V^{ae}

3.23b RASANĀM ŪRDHVAVAKTRAGĀM

rasanām̄] $J_6 G S\alpha \beta_1 K_2 P J_3 F K_5 \gamma$; rāsanām̄ $A J_7$, ranām̄ K_6 (*unm.*) • ūrdhvā] $\mu G S M K_3 F K_5 \gamma_2 W_2 B$; ūrddha $\alpha_2 \beta_1 K_2 J_3 K_6 R$, ūrddham̄ P • vaktra] $\mu GS\alpha_1 J_2 J_4 V F K_5 K_6$; cakra $\alpha_3 \gamma$, caktra V^{ae} , vakta K_2 , vaktram̄ $K_4 P$ (*unm.*), vakra J_3 • gām̄] $G S\alpha_1 \beta \gamma$; kām̄ μ , gā α_3

3.23c TATRA JĀTĀM SUDHĀM PĪTVĀ

tatra] $G S\alpha \beta \gamma$; tat ta° μ , tava V^{ae} • jātām̄] $S W_1 M \beta_1 J_3 F K_5 K_6 J_1 R B$; °tra jā° μ , *mr*tām̄ G, jātām̄ $K_2 J_5 W_2$, jātā N, yātā α_3 , jāvām̄ V^{ae} , yātām̄ P • sudhām̄] $G S M \beta_1 K_2 P J_3 F K_5 B$; °tam̄ tu A, °tam̄ bhu $J_6 J_7$, su pī° α_2 , svudhām̄ K_1 , svadhā K_3 , śudhām̄ K_6 , sudhā $\gamma_2 W_2$, sudha R • pītvā] $G S M \alpha_3 \beta J_1 R B$; pivan μ , °tvā sī N, °tvā sīt W_1 , śītvā V^{ae} , pitvā $J_5 W_2$

3.23d ŚITKĀREṇA ŚANAIH ŚANAIḥ

śitkāreṇa] $G S J_2 V K_4 K_2 P J_3 F K_5 \gamma_2 W_2 B$; sīktāreṇa A, sītkāreṇa $J_6 J_7 \alpha$, śitakāreṇa J_4 (*unm.*), sītāreṇa K_6 , śitkāṇa R (*unm.*) • śanaiḥ] $\mu S\alpha \beta_1 P K_5 K_6 \gamma_2 W_2 B$; śanaiś GF, sanaiḥ K_2 , śanai $J_3 R$ • śanaiḥ] $\mu GS\alpha V K_4 K_2 J_3 F K_5 K_6 J_1 B$; śanai $J_2 P J_5 W_2 R$, sanaiḥ J_4

3.24a PRAPIBET PAVANAM YOGI

om. K_4 • prapibet] $S \dot{a}_2 V F^{ac} W_2 B$; prapivet $\mu M \alpha_3 J_2 J_4 P J_3 K_5 K_6 \gamma_2 R$, pra*pi*bat G, pravivet K_2 , prapibat F^{pc} • pavanan̄] μG ; pamcamam̄ $S J_2 V K_2 P J_3 F K_5 K_6 \gamma$, pamcame α_1 , pamcasam̄ α_3 , ācarma J_4 • yogī] $\mu GS\alpha \beta_1 P J_3 F K_5 K_6 \gamma$; devi K_2

3.24b NIRĀLAMBE PADE ŚIVE

om. K_4 • nirālambe] $G S \alpha_2 V^{pe} K_2 J_3 F K_5 K_6 W_2 B$; nirālambe $\mu M J_2 J_4 P J_5 R$, nirālamba K_1 , nirālamvam̄ K_3 , misalambe V^{ae} , nirālavē J_1 • pade] *codd.*; şade V^{ae} • śive] $J_6 J_7 S\alpha \beta \gamma_2 W_2 B$; śivai A, pare śive G (*unm.*), śice V^{ae} , śiva R

3.24c MANAH SAMYOJYA CONMANYĀ

om. K_4 • manah] $\mu S\alpha \beta_1 K_2 P J_3 K_5 K_6 \gamma$; manas *sra* G, manas F, samah V^{ae} • samyojya] $\mu GS\alpha \beta_1 P J_3 F K_5 K_6 \gamma_1$; samyamya $K_2 B$ • conmanyā] $\mu GS\alpha_2 \beta_1 P J_3 F K_5 \gamma$; conmanyām̄ M, yonānyā α_3 , conmajya K_2 , conmānyā K_6

3.24d SAHAJAM YOGAM ĀCARET

om. K_4 • sahajam̄] $\mu S\alpha \beta_1 P F K_5 K_6 \gamma$; *om.* G, simhajam̄ K_2 , sahasam̄ J_3 • yogam̄] $\mu G S\alpha \beta_1 K_2 P F K_5 K_6 \gamma$; yosam̄ V^{ae} , yom J_3 (*unm.*) • ācaret] *codd.*

3.25a ANENA YOGI ŚANMĀSĀJ

om. $G K_4$ • anena] $\mu S\alpha \beta_1 K_2 P F K_5 K_6 \gamma$; anana J_3 • yogī] $\mu S\alpha_1 \beta \gamma$; yoge K_1 , yoga K_3 • şanmāsāj] $J_6 J_7 S\alpha_1 J_4 V K_2 F K_5 K_6 \gamma$; şanmasāj AJ₂P, şanmāse α_3 , şanmāsā $J_3 R$

3.25b JĀYATE HY AJARĀMARAḥ

om. $G K_4$ • jāyate] $\mu S\alpha \beta B$; jāyata γ_1 • hy] $\mu a J_2 V K_2 P J_3 F K_5 K_6 \gamma$; *tv* S, *om.* J_4 • ajarāmaraḥ] $\mu S\alpha J_2 V^{pe} K_2 J_3 F K_5 K_6 W_2 R B$; jarāmaraḥ J_4 (*unm.*), ajasasasah̄ V^{ae} , ajarāsarah̄

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 V K_4 K_2 P J_3 F K_5 K_6$; $\beta_1 = J_2 J_4 V K_4$

$\gamma = J_1 J_5 W_2 R B$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

P, ajarāmarā γ_2

3.25c CIBUKAM YOJAYED DEVI

cibukam] $S\alpha_2$; civukam AJ₇ $\alpha_3\beta_1$ K₂PK₅K₆, civrukam J₆, cubukam GB, cuvukam M, cibūkam J₃, cumcukam F, camcukam J₁R, camvukam J₅, cumbukam W₂ • yojayed] $\mu GS\alpha_2\beta_1$ K₂-PFK₅K₆J₁W₂RB; yojayojayed M (*unm.*), ca japed α_3 , yopayed J₃, yojayad J₅ • devi] $\mu GS\alpha J_2 J_4 K_4 PFK_5 \gamma$; evi VK₂, evam J₃, devī K₆

3.25d ŚODAŚASVARAMANDALE

śodaśa] J₆J₇GS α J₄V $K_2 J_3 F K_5 K_6 \gamma$; śodasa A, somdaśa J₂K₄, sōdaśa P • svara] $\mu GS\alpha J_2 J_4 K_4 K_2 P J_3 F K_5 K_6 J_5 W_2$; sva V (*unm.*), śvara J₁R, svaram B • mandale] $\mu GS MV K_2 K_5 K_6$; mamḍalam $\alpha_2\alpha_3 J_2 J_4 K_4 P J_3 F \gamma$

3.26a BHRŪMADHYE CAKSUŚI NYASYA

bhrūmadhye] $\mu SNM\alpha_3\beta\gamma$; bhrūmadhya GW₁ • caksuśi] J₆J₇GS α J₂J₄K₄K₂PFK₅K₆J₅-W₂B; cakṣnapī A, vaksuśi V^{a_e}, vakṣaśi V^{p_e}, caksuśā J₃, caksuśi J₁, caksupi R • nyasya] $\mu Sa J_2 V K_4 K_2 P J_3 F K_5 K_6 \gamma$; nyasta G, nasya J₄

3.26b JIHVĀM ŪRDHVAM PRASĀRAYET

jihvām] $\mu GS\alpha_2\alpha_3 J_2 V K_4 K_2 P J_3 F K_5 K_6 \gamma$; rasa° M, jihvum J₄ • ūrdhvam] $\mu GS\alpha_3 F K_5 B$; ūrdha N, ūrddha W₁J₂J₄V $K_2 J_1 R$, °nām ūr° M, ūrddham K₄P $J_3 K_6$, ūrdva J₅W₂ • prasārayet] $\mu GS\alpha_2\alpha_3\beta_1 P J_3 F K_5 \gamma$; °dhvam unnayet M, prasārayat K₂, pramārayet K₆

3.26c SAMPRĀPYA KUMBHAKĀVASTHĀM

samprāpya] $\mu GS\alpha\beta_1 K_2 J_3 F K_5 K_6 \gamma$; samprāṇa P • kumbhakā] *codd.* • vāsthām] $\mu GS\alpha J_2 V K_4 P F K_5 K_6 \gamma$; vāsthā J₄K₂, vāsthāṁm J₃

3.26d IDĀPIṄGALARODDHANĀT

idā] $\mu GS\alpha\beta_1 K_2 J_3 F K_5 K_6 \gamma$; idā P • piṅgala] $\mu Sa J_2 V^{pe} K_2 P J_3 K_5 K_6 \gamma$; pimgalā GF, pimgalā J₄ (*unm.*), pigala K₄ • rodhanāt] μG ; rodhataḥ $S\alpha_2\beta B$, yogataḥ M, rodhanam α_3 , rodhitah γ_1

3.27a MŪLAŚAKTIṂ SAMUDBODHYA

mūlaśaktiṁ] $\mu GSW_1 M J_2 J_4 K_4 K_2 P J_3 F K_5 K_6 B$; mūlaśakti NK₃V γ_1 , mūlam śaktiṁ K₁ • samudbodhya] SNMVFW₂B; samudvodhya $\mu \alpha_3 J_2 K_4 P K_5$, samutbodhya G, samudbodha W₁, samudvudhya J₄, samudvodhyah K₂, samubodhā J₃, samuddhodya K₆, samuddodhya γ_2 , sumūddodhya R

3.27b BHITTVA ŚAT SARASĪRUHĀN

bhittvā] *em.*; bhitvā μ , nitvā GJ₄J₅W₂, nītvā $S\alpha J_2 V K_4 K_2 P J_3 F K_5^{ac} K_6 J_1 R B$, bhītatvā K_{5^c} (*unm.*) • śat] $\mu GS\alpha\beta J_1 W_2 B$; śaṭa J₅R (*unm.*) • sarasī] $\mu GS\alpha\beta_1 K_2 P J_3 F K_6 \gamma$; sarasi K₅ (*unm.*) • ruhān] $\mu G\alpha_2 K_5 \gamma$; ruhāt SM $\alpha_3 J_2 J_4 K_4 K_2 J_3 F K_6$, rūhāt VP

3.27c TADITSAHASRASAMKĀŚĀM

taditsahasra] $\mu Sa V K_2 P J_3 F K_5 K_6 \gamma$; sahasrasūrya G, [ta]ditsahasra J₂, taditsahasram J₄, tadisahasra K₄ • samkāśām] $\mu GNV K_2$; samkāśo SW₁, samkāṁśām M, samkāśam α_3 , samkāśā J₂J₄K₄PFK₅ γ , samkāśam J₃, samkāśād K₆

3.27d BRAHMĀṄDODARAMADHYAME

brahmāṅdodara] GS $\alpha_2 J_3 F$; vrahmāṅdodara A, vrahmāṅdodara J₆J₇M $\alpha_3 J_2 J_4 K_4 K_2 P K_5-K_6 R$, brahmāṅdodara V, vrahmāṅdodara γ_2 , brahmāṅdodara W₂, brahmāṅdodara B • madhyame] $\alpha_1 V^{pe} K_4 P J_3 F K_5 K_6 \gamma$; madhyage μSK_2 , madhyagām G, madhyagam α_3 , madhyate J₂, [ma]dhyate J₄, sadyase V^{a_e}

3.28a DHĀMNI ŚITĀMRĀTĀMBHODHĀU

dhāmni] $\mu GS\alpha_1 J_2 K_2 P J_3 F K_5 K_6$; dhyānī α_3 , dhamni J₄, dhamimni V (*unm.*), dhāni K₄, dhātri γ_1 , dhātrī B • śitāmrātām] GFK₅; śitāmrātām $\mu Sa\beta_1 P$, sītāmrātām K₂, śitāmahām J₃, śitāmmṛtām K₆ γ_1 , śitāmrātam B • bhodhau] $\mu GS NM\alpha_3 V P J_3 F K_5 K_6 \gamma_2 R$; bhādhau W₁, vodhau J₂J₄K₄K₂, bhodho W₂, āmbhodhau B (*unm.*)

$\mu = AJ_6 J_7$

$\alpha = NW_1 MK_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 V K_4 K_2 P J_3 F K_5 K_6$; $\beta_1 = J_2 J_4 V K_4$

$\gamma = J_1 J_5 W_2 RB$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

3.28b SAMNIVEŚYA CIRAM VASET

samniveśya] $\mu GS\alpha\beta_1K_2J_3K_6J_1R$; samniceśyam V^{ae} , sanniveśya $PFK_5J_5W_2B$ • ciram] $\mu GS\alpha\beta_1K_2PK_5K_6\gamma$; sa J_3 (*unm.*) • vaset] $\mu GSJ_2VK_4J_3K_5B$; viśet $S\alpha J_2^vFK_6\gamma_1$, vaśet J_4K_2P

3.28c YADĀ BRAHMAMAYE DHĀMNI

yadā] $\mu GS\alpha_2\alpha_3\beta\gamma$; brahma M • brahmamaye] $S\alpha_2V^{pe}J_3FW_2B$; vrahmamaye $\mu \alpha_3J_2J_4-K_4PK_5\gamma_2R$, brahmamayo G, madhye yadā M, brahmasathe V^{ae} , vrahmamayo K₂, vrahmamaya K₆ (*unm.*) • dhāmni] $\mu GSW_1MK_3\beta\gamma_2R$; dhātri NW₂, dhāmnī K₁, dhātrī B

3.28d YOGĪ VASATI LILAYĀ

yogī] $\mu GS\alpha_1J_2J_4K_4K_2PJ_3FK_5K_6\gamma$; yogah α_3 , yo V (*unm.*) • vasati] μG ; gachati $S\alpha_1J_2-V^{pe}K_4PJ_3\gamma$, sarvatra α_3 , gacham̄ti J_4 , macgati V^{ae} , gacchati $K_2FK_5K_6$ • lilayā] $\mu GS\alpha\beta\gamma_2W_2B$; lilapā R

3.29a TADĀ NIRJĪVAVAD DEHE

tadā] $\mu GSM\beta\gamma$; padā α_2 , yadā α_3 • nirjīvavad] $J_6J_7SJ_4K_4K_2PK_5K_6J_1B$; nījīvavad AG, nījīvaye N, nījīvaye W₁, nījīvavad $M\alpha_3J_2VJ_3R$, nirjivivad J_5 , nirjiva W₂ (*unm.*) • dehe] $J_3F\gamma$; eham̄ A, deham J_6J_7 , deho $GS\alpha_1J_2^vVK_4PK_5K_6$, vaho α_3 , deha J_2 , eho J_4K_2 • jāyate nātra sam̄śayah tadānīm̄ śavavad deho *add.* G

3.29b BHĀ VISPHURATI TATPADAM

bhā vi°] μ ; bhāti $GS\alpha\beta_1K_2J_3FK_5K_6$, bhā P (*unm.*), bhāva γ_1 , bhāvah B • sphurati] $\mu GS\alpha VPBK_5K_6\gamma$; spurati S, spharaji J_2 , smarati J_4K_2 , spharati K_4J_3 • tatpadam] *codd.*

3.29c ANENA DEVI YOGENA

om. M • anena] $\mu GS\alpha_2\alpha_3\beta\gamma$ • devi] $\mu GSW_1\beta_1K_2PJ_3FK_5\gamma$; divi yo N (*unm.*), deva α_3 , devī K₆ • yogena] $\mu GS\alpha_2\beta\gamma$, yogena α_3

3.29d DINASAPTAKAM ĀCARET

om. M • dinasaptakam] $\mu GSW_1J_4VK_4K_2PJ_3FK_5K_6\gamma$; satyakasam N, saptasaptakam α_3 , dinasaptakām J_2 • ācaret] $\mu S\alpha_2\alpha_3J_2J_4VK_2PJ_3FK_5K_6\gamma$; āśrayet G, amācaret K₄ (*unm.*)

3.30a YADĀ TADĀ SA BHAVATI

om. MK₂PJ₃F γ • yadā] $GS\alpha_2\alpha_3\beta_1K_5K_6$; tadā μ , • tadā] $\mu S\alpha_2\alpha_3\beta_1K_5K_6$; padam̄ G • sa bhavati] $J_6J_7S\alpha_2V^{pe}$; sam̄bhavati $A\alpha_3J_2K_4K_5K_6$, sam̄āpnoti G, sam̄bhavam̄ti J_4 , se bhacati V^{ae}

3.30b JARĀMARANAVARJITAH

om. MK₂PJ₃F γ • jarāmaranavarjitaḥ] $\mu S\alpha_2\alpha_3J_2J_4K_5$; jarāmaranavarjjitaḥ G, jarāmaravivarjitaḥ V^{pe} , nasasaravivarjitaḥ V^{ae} , jarāmaṇavarjitaḥ K₄ (*unm.*), jarāmaranavarjjitā K₆

3.30c MĀSAMĀTRAPRAYOGENA

om. K₂PJ₃F γ • māsamātraprayogenā] GJ_2J_4V ; māsamātraprayogenā μK_4 , māsatrayaprayogenā $S\alpha_1K_5K_6$, māsatrayaprayogenā α_3 , sāsamātraprayogenā V^{ae}

3.30d JĪVED ĀCANDRATĀRAKAM

om. K₂PJ₃F γ • jīved] *codd.* • ācandratarakam] $\mu GS\alpha VK_4K_5K_6$; ācamdratāraka J_2 , āccamdrārkatārikām̄ J_4 (*unm.*)

3.31a YADĀ BRAHMAPURĀM BHITTVAĀ

yadā] $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma$; yahma V^{ae} , tadā K₂ • brahmapuram̄] $S\alpha_2VFB$; vrahmapuram̄ $\mu Ma_3J_2K_4K_2PK_5\gamma_2R$, brahmapadam̄ G, vrahmapuram̄ J₄, brahmaparam̄ J₃, vrahmapura K₆, brahmapura W₂ • bhittvā] bhittvā $\mu GS\alpha_1K_3J_3FK_5K_6B$, bhītvā K₁J₄V^{pe}K₄ γ_1 , bhotvā J₂, sītvā V^{ae} , mītvā K₂, bhiratvā P (*unm.*)

3.31b YOGĪ VRAJATI LILAYĀ

yogī] $\mu GS\alpha_1\beta\gamma$; yogam̄ α_3 , yomī V^{ae} • vrajati] $\mu S\alpha_2\alpha_3\beta\gamma$; vra*jati* G, gachati M, vranavi V^{ae} • lilayā] *codd.*; lilaśā V^{ae}

3.31c TADĀ ŚIVATVAM ĀPNOTI

tadā] *codd.* • śivatvam] $J_6J_7GS\alpha\beta\gamma$; rivatvam A • āpnoti] *codd.*

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

3.31d NITYADEHAMAYAM ŚIVE

nitya] $\text{Sa}\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\gamma$; tyaktvā μG , nityam K_6 • deha] $\mu GS\alpha\beta\gamma_2\text{W}_2\text{B}$; dehe R • mayam] α_2 ; °m imam $\mu GS\alpha_3\text{J}_2\text{J}_4\text{VK}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$, °m immam K_4 • śive] $\mu GS\alpha\beta_1\text{PJ}_3\text{F}\text{K}_5\text{K}_6\gamma$; priye K_2

3.32a NA PUNAH PIBATE MĀTUH

na] *codd.* • punah] $\mu GS\alpha\beta\text{B}$; punar γ_1 • pibate] $GSV\text{J}_3\text{FB}$; pivate $\mu MJ_2\text{J}_4\text{K}_4\text{K}_2\text{P}\text{K}_5\text{K}_6\gamma_1$, pibati α_2 , pivati α_3 • mātuh] $M\alpha_3\text{V}$; mātu $\mu GS\alpha_2\text{J}_2\text{J}_4\text{K}_4\text{PJ}_3\text{FK}_5\text{K}_6\gamma_2\text{W}_2\text{B}$, stanyam K_2 , māvā R

3.32b STANAM SAMSĀRACAKRAKE

stanam] $\mu S\beta_1\text{J}_3\text{K}_5\text{K}_6\gamma_1$; stanyam GF, stanau $S\alpha$, mātuh K_2 , snatam P, *sta*nam B • samsāra] $\mu GS\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\gamma_2\text{W}_2\text{B}$; sacāra K_6 , sasāra R • cakrake] $S\alpha$; cakramā AJ₇, camkramā J₆, cakratah G, cakramāt $\beta_1\text{PJ}_3\text{K}_5\text{K}_6\gamma_1$, sāgare K₂, camkramāt FB

3.32c YADĀ TU YOGINO BUDDHIS

yadā] $GS\alpha\beta\gamma D$; tadā μ , yādā V^a • tu] $\mu GS\alpha_3\beta\gamma D$; vāñ ° α_2 , ca M • yogino] $\mu GS\text{J}_4\text{VPJ}_3\text{FK}_5^{\text{pc}}\text{K}_6\text{J}_1\text{RD}$; manobu ° α_2 , vāñmano $M\alpha_3$, yogino $\text{J}_2\text{K}_4\text{K}_5^{\text{ac}}\text{J}_5\text{W}_2$, yomino K_2 , yogin me B • buddhis] SVD ; vrddhis AJ₇, vruddhis J₆, buddhir G, °ddhibhis α_2 , vuddhis $M\alpha_3\text{J}_2\text{J}_4\text{K}_4\text{PK}_5\text{K}_6$, vuddhi K₂, buddhi J₃, buddhih F, *om.* γ

3.32d TYAKTUM DEHAM IMAM BHAVET

om. γ • tyaktum] $SM\text{J}_2\text{VK}_4\text{PFK}_5\text{K}_6D$; tyaktam $\mu\alpha_2\alpha_3\text{J}_4\text{K}_2$, moktum G, tyuktu J₃ • deham] $\mu GS\alpha\beta D$; *d*ehams V^a • imam] $\mu GS\alpha_3\beta D$; idam α_2 • bhavet] $GS\alpha\beta D$; priye μ

3.33a TADĀ STHIRĀSANO BHŪTVĀ

tadā] $\mu GS\alpha\beta D$; *om.* γ • sthirāsano] $\mu GS^{pc}\alpha_1\text{J}_2\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6D$; sthiramanā S^{ac}, sthirāsatau K₁, sthirāsatau K₃, sthirāsanau J₄, *om.* γ • bhūtvā] $\mu GS\alpha\text{J}_4\text{K}_4\text{K}_2\text{PJ}_3\text{F}\text{K}_5\text{K}_6\gamma D$; bhutvā J₂V

3.33b MŪLAŚAKTIM SAMUJJVALĀM

mūla] μGM ; mūlāc SFK₅K₆D, mūlām α_2 , mūlā $\alpha_3\beta_1\text{PJ}_3\gamma_1$, mūrchā B • śaktim] $\mu G\text{W}_1\text{MJ}_4$; chaktim $\text{Sa}_3\text{J}_2\text{VK}_4\text{PJ}_3\text{FK}_5\text{K}_6\gamma_2\text{RD}$, śakti NK₂B, chakti W₂ • samujjvalām] SD; samujjvalām $\mu G\alpha_1\text{K}_3\text{J}_2\text{K}_4\text{K}_2\text{J}_3\text{FK}_5\text{K}_6$, samujjvalā K₁, samujjvalā J₄, samujjvalam VP $\gamma_2\text{W}_2\text{B}$, samujvala R

3.33c KOTISŪRYAPRATĪKĀŚĀM

koti] $\mu GS\alpha\beta\gamma$; sūrya K₅D₁, sūryya D₂ • sūrya] $\mu GS\alpha\text{J}_2\text{VK}_4\text{K}_2\text{J}_3\text{F}\gamma$; sūryyam J₄, suryaya P (*unm.*), kota K₅D, mūryya K₆ • pratīkāśām] $J_6\text{J}_7\text{GS}\alpha_1\text{J}_2\text{VK}_4\text{K}_2\text{PFK}_5^{\text{pc}}\text{K}_6BD$; pratīkāśām AK₅^{ac}J₅W₂, pratīkāśām $\alpha_3\text{J}_1\text{R}$, pratīkāśām J₄, pratīkāśām J₃

3.33d BHĀVAYEC CIRAM ĀTMAVIT

bhāvayec] $\mu GS\alpha\beta_1\text{K}_2\text{PFK}_5\text{K}_6\gamma D$; bhāvayeś J₃ • ciram] $\mu S\alpha\beta\gamma D$; chivam G • ātmavit] $\mu G\alpha\beta_1\text{K}_5$; ātmani SK₂PJ₃FK₆γ, ātmanah D

3.34a ĀPĀDATALAPARYANTAM

āpāda] $\mu GS\alpha\beta BD$; apāda γ₁; āśāda V^a • tala] *codd.* • paryantam] $\mu GS\alpha\beta_1\text{K}_2\text{J}_3\text{K}_5\text{K}_6D_1$; paryatam P, paryamta F, paryamtam J₁B, paryatam J₅W₂R, paryyyantam D₂

3.34b PRASRTAM JĪVAM ĀTMANAH

prasṛtam] $\mu GS\alpha\beta_1\text{J}_3\text{K}_5\text{K}_6D$; prasṛtam K₂, pramṛtam P, prannutam F, amṛtam γ • jīvam] *codd.* • ātmanah] $\mu G\beta_1\text{PFK}_5\text{K}_6\gamma D$; ātmani $S\alpha$, ātmanām K₂, ātmanam J₃

3.34c SAMHRTYA KRAMAYOGENA

samhṛtya] $GS\alpha\text{J}_2\text{VK}_4\text{K}_2\text{PFK}_5\text{K}_6BD$; samhṛtya AJ₆J₃, hamsatya J₇, samhṛṣya J₄, samvṛtya γ₂, samdṛtya W₂, savṛtya R • kramayogena] $\mu GS^{pc}\alpha$; kramayogena S^{ac}β₁K₂PFK₅γ, karsayomena V^a, karmayogina J₃, karmmayogena K₆, kramayogeṇa D

3.34d MŪLĀDHĀRAPADAM NAYET

mūlādhārapadam] $J_6\text{J}_7\text{GS}\alpha\beta_1\text{K}_2\text{PJ}_3\text{K}_6\gamma D$; mūlādhārapadam A, mūlādhāram padam F, mūlādhārapade K₅ • nayet] *codd.*

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

3.35a TATRA KUNDALINĪSAKTIM

tatra] *codd.* • kumḍalinī] $\mu\alpha_3J_2J_4K_4PJ_3FK_5K_6J_1B$; kumḍalinīm $G\alpha_1D$, kumḍali[nī] S, kumḍa[li]nī V, kumḍalani K₂, kudalinī J₅, kūḍalinī W₂, kumḍalinā R • saktim] μGMD ; saktir SJ₂J₄K₄PJ₃FK₅K₆γ, saktim₂ α₂, sakti α₃, saktimr V, saktirm K₂

3.35b SAMVARTĀNALASAMNIBHĀM

samvartānala] GD; samvartānala μ, āvartānala S^{pc}FB, āvṛtānala S^{ac}, āvartānila N, āvarttānila W₁, savartāna[la] M, sarvatrānila α₃, āvarttānala J₂J₄K₄K₂PJ₃K₅K₆γ₁, ārvattānala V • samnibhām] AJ₇Gα₁J₁D; samnnibhām J₆K₂J₅W₂, samnibhā S, samnibham α₃PJ₃R, sannibhām J₂J₄VK₆, sannimbhā K₄, sannibham F, sannibhā K₅B

3.35c JĪVĀNILAM CENDRIYĀNI

jīvānilam] Sa₁J₂J₄VFK₅K₆γ₂W₂, jīvānityam μ, jīvānilam GK₂J₃B, jitvānilam α₃, jīvāmilam V^{ae}, jīvvānilam K₄, jīv*ani*lam P, jīvanilam R, jīvam nijam D • cendriyāni] $\mu GS\alpha\beta_1P-FK_5J_1RBD$; cedriyāni K₂J₅W₂, cemđriyāni J₃, cendriyāni K₆

3.35d GRASANTĪM CINTAYED DHIYĀ

grasantīm] GSβ₁FK₅D; grasatīm AJ₇, grasaṁtī J₆W₁K₂PB, [gra]saṁtī N, simcamtīm M, grasaṁtam α₃, grasaṁte J₃, grasaṁti K₆γ₁ • cintayed] $\mu GS\alpha\beta_1FK_6\gamma_2RBD$; citayed K₂P-W₂, ciṁtayet J₃, cintaye K₅ • dhiyā] $\mu GS\alpha\beta_1J_3FK_5K_6J_5W_2RBD$; vidhā K₂, dhiyāḥ PJ₁

3.36a SAMPRĀPYA KUMBHAKĀVASTHĀM

samprāpya] *codd.* • kumbhakā] $\mu GS\alpha J_2J_4K_4K_2PJ_3FK_5K_6\gamma_2RBD$; kumbha V (*unm.*), kūbhakā W₂ • vasthām] $\mu GS\alpha_1\beta_1K_2J_3FK_5K_6\gamma D$; vasthā α₃P

3.36b TADĪVALAYABHĀSURĀM

tadid] $\mu G\alpha_1\beta_1P-FK_5K_6B$; taṭād α₃, taḍī*d* K₂, taḍīd J₃, taḍit γ₁, taḍīj D • valaya] $\mu GS\alpha\beta_1PJ_3FK_5K_6$; *va*laya K₂, alaya γ₁, anala B, jvalana D • bhāsurām] J₆^{pc}-GSα₂VK₄K₂PJ₃FK₅K₆γD; bhāskarām AJ₆^{ac}J₇, bhāsvārām M, bhāsurām α₃, māsurām J₂J₄

3.36c MŪLĀD UNNĪYA DEVEŚI

mūlād] $\mu GS K_5K_6$; mūlam α, mūla β₁, mūlā K₂PJ₃FγD • unnīya] μ; umnīya G, dvitīyam Sβ₁PJ₃K₅K₆B, unmīdra° N, unmīdra° W₁M, uttīrya α₃, dvitīyām K₂, dvitīyyam F, dvitiya γ₂R, dvitīya W₂, °dhārād ya° D • deveśi] $\mu GS\alpha_3\beta_1PJ_3FK_5K_6\gamma$; °yed devi α₁, devesi K₂, °tir devi D

3.36d SVĀDHIṢTHĀNAPADAM NAYET

svādhī] $\mu GS\alpha J_4VK_4FK_5\gamma D$; svadhi J₂K₂P, svādi J₃, vasvā° K₆ • sthānapadam] J₆GS-αFK₅BD; stānapadam AJ₄VK₂γ₂W₂, stāna*r*yadam J₇, stānapada J₂P, stāpanadam K₄, stānampadam J₃, dhiṣṭānpadam K₆, stānapadam R • nayet] *codd.*

3.37a TATRASTHAM JĪVAM AKHILAM

tatrapadham] SMα₃β₁PJ₃FK₅K₆D; tatra sam̄ μ, tatrapatha G, tatrapadham α₂K₂, tavastham V^{ae}, tatrapadham γ • jīvam] *codd.*; nīcas V^{ae} • akhilām] $\mu GS\alpha\beta_1PJ_3FK_5BD$; akhilām K₂, akhila K₆γ₁

3.37b GRASANTĪM CINTAYED VRATĪ

grasantīm] $\mu S\alpha_3VPFK_5K_6D$; grasaṁtī*ī*m G, grasaṁtam NM, grasaṁti W₁J₃B, grasaṁtam J₂J₄, grasaṁtam K₄, grasaṁti K₂γ₁ • cintayed] Sa₁J₄VK₄J₃FK₅K₆γD; cintayec μ, ciṁtayet G, ciṁtayad J₂, citayed K₂P • vratī] SW₁Mβ₁K₂J₃FK₅K₆BD; ca tām μ, priye G, vratam N, vratām K₁, vratām K₃, vratīm P, vati J₁R, vrti J₅W₂

3.37c TADITKOTIPRATIKĀSAM

taḍit] $\mu GS\alpha\beta_1K_2P-FK_5K_6\gamma D$; taḍit J₃ • koṭi] *codd.* • pratikāśām] J₆J₇GK₂W₂BD; pratikāśām AJ₂K₄, prakāśām tat S, pratikāśām αVPJ₃FK₅K₆, pratikāśām J₄, prakāśāmta J₁R, prakāśām J₅ (*unm.*)

3.37d TASMĀD UNNĪYA SATVARĀM

tasmād] $\mu GW_1M\alpha_3\beta\gamma D$; tatsmād S, tasyād N • unnīya] J₆J₇SMD; unīya A, umnīya G, uttīrya α₂J₂VK₄K₂PFK₅, datiya K₁, daṁtiya K₃, uttīryam J₄, utīrya J₃γ, uttīryya K₆ • satvarām] $\mu S\alpha_1J_4VK_2PJ_3FK_5K_6\gamma D$; tatparām G, matvaram α₃, satvara J₂K₄

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

3.38a MAṄIPŪRAPADAM PRĀPYA

maṇipūrapadam] $\mu G\alpha_1\beta_1K_2J_3FK_5K_6\gamma D$; maṇipurapadam α_3 , maṇipūrapada P • prāpya] $G\alpha_2\alpha_3\beta\gamma D$; prāṇa μ , *pyepre* M

3.38b TATRA PŪRVAVAD ĀCARET

tatra] *codd.* • pūrvavad] $G\alpha\beta_1K_2PJ_3K_5\gamma D$; sūryam yad A, sūrya yad J_6J_7 , [pūrva] vad F, pūrvavavad K_6 • ācaret] *codd.*

3.38c SAMUNNĪYA PUNAS TASMĀD

om. D • samunnīya] $\mu SM\beta_1K_2PFK_5K_6B$; samumñīyya G, samuttīrya $\alpha_2\alpha_3$, samunnāya J_3 , samunniya γ_1 • punas] $G\alpha\beta_1PJ_3FK_5K_6\gamma$; pada[°] μ , śumas V^{a^e, punah K₂ • tasmād] $G\alpha\beta_1K_2PFK_5K_6W_2B$; [°]sthānād μ , ūsmād J_3 , tasmātad γ_2R (*unm.*)}

3.38d ANĀHATAPADAM NAYET

om. D • anāhatapadam] $\mu G\alpha\beta_1K_2PFK_5\gamma$; anāhatapadam J_3 , anāhatapadan K₅ • nayet] $\mu GS\alpha_2\alpha_3\beta_1K_2PFK_5K_6\gamma$; vrajet M, nayat J₃

3.39a TATRA STHITVĀ KṢĀNAM DEVI

tatra] *codd.* • sthitvā] $\mu GS\alpha\beta_1K_2J_3FK_5K_6\gamma D$; sthitva P • kṣānam] $\mu GS\alpha_1\beta J_5W_2BD$; kṣāne α_3 , padam J₁R • devi] $\mu GS\alpha\beta_1K_2PFK_5BD$; devī J₃K₆ γ_1

3.39b PŪRVAVAD GRASATĪM SMARET

pūrvavavad] $\mu S\alpha_1\beta_1K_2J_3FBD$; pūrva*va* G, pūrvavar α_3 , pūrvavat P γ_1 , grasaṁtīm K₅, pūrvavavad K₆ • grasaṁtīm] SNVFK₆B; dhi satīm A, dha satīm J₆J₇, avatīm G, grasaṁtī W₁, grasaṁtām M, gasatām α_3 , dhamatī J₂, dhamati J₄, dha satī K₄, grasaṇa K₂, grasaṁtī P, rasataṁ J₃, pūrvavat K₅, grasaṇi γ_1 , yogamā[°] D • smaret] $\mu GS\alpha\beta_1K_2J_3FK_5K_6\gamma_2W_2B$; smarat P, smare R, [°]rgavit D

3.39c UNNĪYA CA PUNAH PADME

om. D₂ • unnīya] $\mu SM\beta_1K_2PFK_6B$; umnīya G, uttīrya α_2 , tan nāda[°] α_3 , samunnā[°] J₃, samunnī[°] K₅, unniyat J₁, unniya J₅W₂, unniyā R, anāha[°] D₁ • ca] μG ; tu S $\alpha_1\beta_1PFK_6\gamma$, [°]yat α_3 , ta K₂, [°]ya J₃K₅, [°]te D₁ • punah] $\mu GS\alpha_2\alpha_3\beta\gamma$; tataḥ M, nayed D₁ • padme] $\mu GS\alpha_1\beta\gamma$; pādau α_3 , śadme V^{a^e, yogī D₁}

3.39d ŚODĀSĀRE NIVEŚAYET

om. D₂ • śodaśāre] J₆J₇S $\alpha\beta_1PJ_3FK_5K_6\gamma$; śodaśāri A, śodaśāmte G, śodaśore V^{a^e, śodaśāre K₂, tatra pūrva[°] D₁ • niveśayet] J₆J₇S $\alpha\beta\gamma$; nivāśayet A, va**ayet G, niceśayet V^{a^e, [°]vad ācaret D₁}}

3.40a TATRĀPI CINTAYED DEVI

om. D₂ • tatrāpi] $\mu GS\alpha J_2J_4K_4K_2PJ_3FK_5K_6\gamma$; tatra sthi[°] V, tato vi[°] D₁ • cintayed] $\mu GS\alpha J_2J_4K_4K_2PJ_3FK_5K_6W_2B$; [°]tvā kṣānam V, cimtayad γ_2R , [°]śuddhād ā[°] D₁ • devi] $\mu GS\alpha J_2VK_4K_2PFK_5J_1W_2RB$; evi J₄J₃, devī K₆, vevi J₅, [°]nīya D₁

3.40b PŪRVAVAD YOGAMĀRGAVIT

om. D₂ • pūrvavavad] $\mu GS\alpha J_2VK_4K_2PJ_3FK_5\gamma$; pūrvavay J₄, pūrvavavad K₆, kuṇḍalīm D₁ • yogamārgavit] $GS\alpha\beta_1PFK_5K_6\gamma$; yogam ātmavit μ , yomasārgacit V^{a^e, yomamārgavit K₂, yogamāgavit J₃, pūrvavac caret D₁}

3.40c TASMĀD UNNĪYA BHRŪMADHYAM

om. S • tasmād] $\mu \alpha\beta\gamma$; tasmāt G, unnī[°] D • unnīya] $\mu MK_1J_2VK_4PFK_5K_6\gamma_2W_2B$; bhrūmadhyam G, uttīrya α_2 , unīya K₃K₂J₃, unnīyā J₄, unniya R, [°]ya tasmād D • bhrū] $\mu \alpha J_4VK_4J_3FK_5K_6\gamma D$; un[°] G, bhru J₂, bhū K₂P • madhyam] $\mu \alpha_1K_1J_2VK_4PJ_3FK_5\gamma_2W_2$; nīya G, madhya K₃R, madhye J₄K₂K₆BD

3.40d NĪTVĀ JĪVAM GRASET PUNAH

om. S • nītvā] J₆J₇G $\alpha J_2VK_4FK_5K_6J_1W_2B$; nitvā AJ₄J₃J₅R, nīta K₂P, nīra D • jīvam] $\mu G\alpha\beta_1K_2PFK_5K_6\gamma_2W_2B$; jīve J₃, jīva R, ksīram D₁, kṣaram D₂ • graset punah] $\mu G\alpha\beta W_2BD_2$; yaset punah V^{a^e, *om.* γ_2R , grasan punah D₁}

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

3.41a GRASTAJĪVĀM MAHĀŚAKTİM

grasta] $\mu\beta_1K_2PK_5K_6W_2B$; grasa G, grastam SW₁M α_3D , yas tam N, yas taj V^{a_e}, yas tu J₃, om. γ_2R • jīvām] μG ; jīvam SaJ₂J₄K₄K₂PK₅K₆W₂}, jjīvam V, jīvā J₃B, om. γ_2R , ksīram D • mahā] $\mu GS\beta\gamma D$; mahe° α • śaktim] $\mu GJ_4K_2K_5K_6$; śaktih SF γ , °śāni α, śakti J₂V_K₄P_J₃, śaktyā D

3.41b KOTISŪRYASAMAPRABHĀM

koti] *codd.* • sūrya] $\mu GS\alpha J_2VK_4PJ_3FK_5\gamma D$; sūryam J₄, sūryya K₂K₆D₂ • sama] *codd.* • prabhām] $\mu GK_5K_6\gamma_1$; prabhām Sa $\beta_1K_2PFD_1$, prabhuh J₃, prabhā BD₂

3.41c MANASĀ SAHA VĀGĪŚI

manasā] $\mu GS\alpha J_2V^{pe}K_4K_2PJ_3FK_5K_6BD$; manasa J₄, samasām V^{a_e}, mānasā γ₁ • saha] $\mu GS\alpha J_2V^{pe}K_4K_2PJ_3FK_5K_6\gamma D$; saha J₄, seha V^{a_e} • vāgīśi] $\alpha_2VPK_5K_6$; vāgīśi $\mu GS^{pc}MJ_2$ -J₄K₄, vāgīśe S^{a_c}, vāgīśam α₃, vāgīśā K₂J₃D₂, vāgīśim F, vāgīśi γ₁, vāgēśi B, vāgīśyā D₁D₂^{v₁}

3.41d BHITTVA BRAHMĀRGALAM KṢAÑĀT

bhittvā] D; bhītvā A, bhītvā J₆J₇GS $\alpha_1\beta_1PJ_3FK_5K_6\gamma$; nītvā α₃, bhīttvā K₂ • brahmārgalam] Sa α_1VW_2BD ; vrahmārgala AJ₂P, vrahmārgalam J₆J₇α₃J₄K₄K₂J₃K₅K₆γ₂, brahmārgalam GF, vrahmargalam R • kṣaṇāt] *codd.*

3.42a PARĀMRTAMAHĀMBHODHAU

parāmr̄ta] $\mu GS\alpha J_2J_4K_4K_2PJ_3FK_5K_6\gamma D$; paramāmr̄ta V (*unm.*) • mahāmbhodhau] $\mu GS\alpha_1\beta_1K_2J_3FK_5K_6BD$; mahāvodho α₃, mahābhodhau P, mahāmbhodhau γ₂W₂, mahāmnodhau R

3.42b VIŚRĀMAM SAMYAG ĀCARET

viśrāmam] GS $\alpha\beta\gamma_2W_2B$; viśvāsam μ, viśrāma R, viśrāntim D • samyag] $\mu GS\alpha_2\alpha_3J_2VK_4$ -K₂P_J₃FK₅K₆γ; kṣaṇam M, samya[g a]sammyag (*unm.*)J₄, tatra D • ācaret] $\mu GS\alpha_1K_1\beta\gamma$; ocaret K₃, kārayet D

3.42c TATRASTHAM PARAMAM DEVI

tatrásthām] $\mu S\alpha\beta_1K_2PK_5K_6\gamma D$; tatrásthā G, tavásthām V^{a_e}, tatramsthām J₃ • paramam] $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma D$; parasam V^{a_e}, paramā K₂ • devi] $\mu GS\alpha\beta_1K_2PJ_3FK_5J_1W_2$ -RBD; devī K₆, devīm J₅

3.42d ŚIVAM PARAMAKĀRAṄAM

śivam] $\mu Ga\beta_1K_5K_6BD$; śive SK₂J₃F, śivai Pγ₁ • paramakāraṇam] $\mu S\alpha\beta_1J_3FK_5K_6\gamma D$; *pa*ramakāraṇam G, parasakāraṇam V^{a_e}, paramakāraṇāt K₂, paragakāraṇam P

3.43a ŚAKTYĀ SAHA SAMĀYOJYA

śaktyā] $\mu GS\alpha VFK_5\gamma D$; saktyā J₂K₄K₂P, sāktyā J₄, śakyā J₃, śa*kt*y*ā K₆ • saha] $\mu S\alpha\beta\gamma D$; sahā G • samāyojya] $\mu GS\alpha J_4VD$; samājyojya J₂K₄K₂, °sram ājyojya P, °sram ājyojya J₃γ, mayā yojya K₅, samāyojyam F, samayojya K₆ (*unm.*)

3.43b TAYOR AIKYAM VIBHĀVAYET

taylor] *codd.* • aikyam] $\mu GS\alpha_1K_1\beta_1PJ_3FK_5K_6\gamma_2W_2BD$; ekya K₃, ekam K₂, ekām R • vibhāvayet] $\mu GS\alpha_1PJ_3FK_6D$; dibhāvayet K₂, vibhāva[ye]t K₅, vibhāvayat γ₁, vibhāvayan B

3.43c YADI VAṄCITUM UDYUKTAH

om. R • yadi] *codd.* • vaṅcitum] Sa $\alpha_1\beta BD$; mocitum μ, °dam cimtama G (*unm.*), °dam visam α₃, vaṁcītum γ₂, vaṁcītum W₂ • udyuktah] J₆J₇S $\alpha\beta_1PK_5K_6BD$; ayuktah A, yady uktam G, ucchaktaḥ K₂, utsuktaḥ J₃, udyaktaḥ F, udyogam J₁, udyoktaḥ J₅W₂

3.43d KĀLAM KĀLAVIBHĀGAVIT

om. R • kālām] $\mu SNM\alpha_3\beta_1K_2PJ_3K_5K_6\gamma D$; kālah G, kāla W₁F • kālavibhāgavit] $\mu GS\alpha_2K_1\beta_1PJ_3K_5K_6\gamma D$; kālavidhānavit M, kālavit K₃ (*unm.*), kāravibhāgavit K₂, kālavibhāvavit F, kālavibhāgakṛt D^{v₁}

3.44a YĀVAD VRAJATI TAM KĀLAM

om. R • yāvad] $\mu GS\alpha_2\alpha_3J_2VK_4PJ_3FK_5K_6J_1W_2B$; yāva M, yāda J₄, yāvaj K₂, yāva J₅, kālas D • vrajati] J₆GS $\alpha\beta_1PJ_3K_5K_6J_1W_2B$; bhajati AJ₇, jīvata K₂, yatītam F, vrad J₅

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂P_J₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

(unm.), tu yāvad D • tam] $\mu S\alpha_1\beta_1PJ_3FK_5K_6\gamma$; tat $G\alpha_3K_2$, vra° D • kālam] $\mu GS\alpha\beta\gamma$; °jati D

3.44b TĀVAT TATRA SUKHAM VASET

om. R • tāvat] $\mu GS\alpha J_2VK_4K_2PJ_3FK_5J_1BD$; tāva $J_4K_6J_5W_2$ • tatra] $\mu GSJ_2J_4VK_4K_2-PJ_3FK_5K_6\gamma D$; tasyām α_1 , tatsam° α_3 • sukham] $\mu GSW_1M\beta\gamma D$; mukham $N\alpha_3$ • vaset] $J_6S\alpha_1\beta_1PF^cK_5\gamma D$; vaśet AJ₇α₃K₂J₃F^{ac}, bhavet G, va*ś*et K₆

3.44c BRAHMADVĀRĀRGALASYĀDHO

brahma] GSJ₃FW₂D; vrahma $\mu M\alpha_3J_2J_4K_4K_2PK_5K_6J_1R$, bahma α_2VB , vramhma J₅ • dvārā] $\mu GS\alpha\beta\gamma W_2BD$; dvarā R • rgalasyādhō] μW_1MK_5D ; rgalasyādhah G, rgalāyādhōho S $\beta_1P\gamma$, rgalāhsyādhō N, rgalasyādau α_3 , rgalāc cādo K₂, rgalāyādhau J₃, rgalāyādhō F, rgalāmyādhō K₆

3.44d DEHAKĀLAPRAYOJANAM

deha] S $\alpha\beta_1K_2PJ_3FK_6\gamma$; dehe μK_5 , devi G, deham] kāla] $\mu GSJ_2J_4VK_2PJ_3FK_5K_6\gamma D$; lakṣa NM α_3 , lakṣya W₁, kā K₄ (unm.) • prayojanam] $\mu GS\alpha J_4VK_4K_2PJ_3FK_5K_6\gamma D$; prayojona J₂

3.45a TASMĀD ŪRDHVAPADE DEVI

om. γ • tasmād] codd. • ūrdhvapade] $\mu GSFK_5$; ūrdhvapadam α, ūrddhapade β₁K₂-PK₆, ūrdhapade J₃, ūrdhvam padam D₁, ūrddhvapadam D₂ • devi] $\mu GS\alpha\beta_1K_2PJ_3FK_5$; devī K₆, deyam D, deham D₁^{v1}

3.45b NA HI KĀLAPRAYOJANAM

om. γ • na hi kālaprayojanam] codd.

3.45c YADĀ DEVY ĀTMANAḥ KĀLAM

yadā] $\mu GS\alpha_1\beta\gamma D$; yadi α_3 • devy] $\mu S\alpha_3J_2VK_4K_2PFK_5K_6\gamma D$; divy G α_1 , *divy* J₄, dev J₃D₂^{v1} • ātmānah] J₆J₇GS $\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma D$; āptana A, *ā*tmanah J₄ • kālam] J₆J₇GS $\alpha\beta_1K_2PFK_6J_5W_2BD$; kālam A, kālahm J₃J₁R, kālamm K₅

3.45d ATIKRĀNTAM PRAPAŚYATI

atikrāntam] $\mu GS\alpha\beta_1K_2J_3FK_5K_6J_1W_2RBD$; atikrātam PJ₅ • prapaśyati] J₆J₇GS $\alpha_2\alpha_3V-K_2PJ_3FK_6\gamma D$; praviśyati A, sa paśyati M, prasāśyati J₂K₄, praśāmyati J₄, prāṇaśyati K₅

3.46a TADĀ BRAHMĀRGALĀM BHITTVA

tadā] codd. • brahmārgalam] S $\alpha_2V^p J_3W_2BD$; vrahmārgalam $\mu MK_1J_2J_4K_4K_2PK_5K_6J_1$, brahmārgalam GF, vrahmargalam K₃R, brahmārmalam V^{ae}, vramhmaārgalam J₅ • bhittvā] K₃D; bhittvā $\mu GS\alpha_1\beta_1PJ_3FK_5K_6\gamma$, bhītvā K₁, bhīttvā K₂

3.46b ŚAKTIM MŪLAPADAM NAYET

śaktim] $\mu SMVFK_5D$; śakti G $\alpha_2\alpha_3J_2J_4K_4K_2PJ_3K_6\gamma$ • mūlapadam] GSW₁α₃J₂V_K₄K₂P_J₃-FK₅K₆γ D; mūlapade μM , mūlam padam NJ₄ • nayet] $\mu GS\alpha\beta_1K_2J_3FK_5K_6J_1W_2RBD$; naye P, nayat J₅

3.46c ŚAKTIDEHAPRASŪTAM TU

śakti] J₇GSNM $\alpha_3\beta\gamma D$; śaktim AJ₆W₁ • deha] GS $\alpha_3\beta_1K_2K_5K_6\gamma D$; dehā° μ , dehe W₁, daha PJ₃, mūla F • prasūtam] SJ₄V_K₄P_J₃FK₆γ D; °tmasūnam μ , prasūna*m* G, pravāhas N, prasṛtam W₁, prastutam M α_3 , prasutam J₂, prabhūtam K₂, prasūtas K₅ • tu] $\mu S\alpha_2\beta_1K_2PJ_3K_5K_6\gamma D$; *ta*m G, tam M, ca α_3 , vai F

3.46d SVAJĪVAM CENDRIYAIḥ SAHA

svajīvam] $\mu GM\alpha_3D$; sa jīvaś SJ₂J₄K₄P_J₃FK₅, tam jīvam NK₆, sajīvam W₁B, srjīvaś V, sa jīveś K₂, sa jīva W₂, sarjāva γ₂, sujīva R • cendriyaiḥ] $\mu SNM\alpha_3VK_4K_2PK_5RBD$; cemdrīyais GF, cemdrīyai W₁K₆J₅, caimdrīyeh J₂, caidriyaiḥ J₄J₃, caimdrīyaiḥ J₁, cedriyai W₂ • saha] J₆J₇GS $\alpha J_4VK_2FK_5K_6\gamma D$; sahah AJ₂K₄P_J₃

3.47a TATTATKARMANI SAMYOJYA

tattat] $\mu GSVPJ_3K_5K_6J_1RBD$; tattro° α_1 , tato° α_3 , tatat J₂K₄K₂, tatam J₄, tatta[t] F, ttat ta J₅, tatta W₂ • karmani] μVK_2K_5BD ; karmāṇi GSP_J₃F γ_1 , °ktenāpi α_1 , °ktimūla α_3 ,

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

varmaṇi J₂K₄, ° tur maṇi J₄, karmmaṇi K₆ • samyojya] J₆J₇GSJ₂VK₂J₃FK₅BD; samyojya A, mārgena α₁, padam̄ nayet α₃ (*unm.*), samyojyam̄ J₄K₄PK₆γ₁

3.47b SVASTHADEHAṄ SUKHAMṄ VASET

svastha] GSJ₂VK₄K₂K₅K₆D; svasya μ, śakti α₁, chakti α₃, svasta J₄, tvastha P, svastham J₃, *sva*stha F, svasam̄ J₁R, svasa J₅W₂, svade° B • dehah̄] μD; dehas GF, deham Sβ₁K₂PJ₃K₅K₆γ₁, mūlam̄ N, mūla W₁M, deha° α₃, °ham̄ tu B • sukham̄] μGSβ₁J₃F-K₅K₆γ₂W₂BD; padam̄ α₁, °sya pra° α₃, mukham̄ K₂, lukham̄ P, skakham̄ R • vaset] GSβ₁K₅K₆γ₂W₂B; caret μ, nayet α₁, °śrutam̄ α₃, vaśet K₂PJ₃F, bhavet R, vrajet D

3.47c ANENA DEVI YOGENA

om. Gα₁ • anena] μSβγD; svajīvam̄ K₁, svajīva K₃ • devi yogena] μSβ₁K₂PJ₃FK₅γD; cemdriyaiḥ saha K₁, caimdriyaiḥ saha K₃, devī yogena K₆

3.47d VAṄCAYET KĀLAM ĀGATAM

om. Gα₁ • vaṅcayet kālām] μSβ₁K₂PFK₅K₆γD; tatra kālasam° α₃, vam̄cayet kālas V^{a_e}, dinasaptakam J₃ • āgatam] SJ₂J₄K₂PFK₅J₁RBD; ārganām̄ μ, āgataḥ α₃W₂, ā*atam̄ V, ācaret J₃, āgatām̄ K₆, āgatam̄ J₅

3.48a YADI MĀNUŠYAKAM DEHAM

om. G • yadi] *codd.* • mānuṣyakam] μSNMα₃βB; mānuṣyake W₁, mānuṣyaka γ₁ • deham̄] μSW₁Mα₃β₁K₂PFK₅K₆γ; dehe N, dehi J₃

3.48b TYAKTUM ICCHĀ PRAVARTATE

om. G • tyaktum] μSaVPJ₃FK₅K₆W₂B; tyaktum̄ J₂K₄, tyaktam̄ J₄, tyaktam K₂J₁R, ttyaktam J₅ • icchā] SJ₂PFK₅; ichā μW₁Mα₃VK₄J₃K₆B, ichāmi (*unm.*)N, iksā J₄, icchati K₂ (*unm.*), icha γ₁ • pravartate] Sa₂K₁J₃FK₅W₂B; pravarttate μMK₃J₄VK₂PK₆γ₂R, pravarttāta J₂K₄ (*unm.*)

3.48c TATAṄ PARAMASAMTUṢṭO

om. G • tataḥ paramasamtuṣṭo] μGSαβ₁K₂PJ₃Fγ₂W₂B; tataḥ Sarasasamtuṣṭo V^{a_e}, tadā paramasamtuṣṭo K₅, tataḥ paramasatuṣṭo K₆, tata paramam̄ samtuṣṭo R

3.48d BRAHMASTHĀNAGATAM ŚIVAM

om. G • brahma] ASα₂J₄VJ₃FW₂B; vrahma J₆J₇Mα₃J₂K₄K₂PK₅K₆γ₂R • sthāna] S-α₁J₂VK₄PJ₃K₅γ; sthānam̄ μα₃K₂FK₆, sthana J₄ • gatam̄] μSα₁βγ; param̄ α₃, matam̄ V^{a_e} • śivam] μSα₁β₁K₂PK₅K₆γ; śiva α₃, śive J₃F

3.49a ŚAKTYĀ SAMYOJYA NIRBHIDYA

śaktyā] J₆J₇GSαβ₁K₂PFK₅K₆γ; śam̄ktyā A, saktyā J₃ • samyojya] μGSαJ₂K₄K₂PJ₃F-K₅K₆B; yojya J₄ (*unm.*), samgonya V^{a_e}, samgojya V^{p_e}, samyoja γ₁ • nirbhidya] GSNα₃V-PJ₃K₅K₆; nirbhinna μ, nibhidya W₁, nirbhi*dy*a M, nirjidya J₂K₄, nir*bhidya*J₄, nirbhiga K₂, nirbheda F, nibhēdā γ

3.49b VYOMA BRAHMAŚILĀM VISET

vyoma] μGSα₁βγ₁; yoga α₃, dyoma B brahma] GSα₂VFW₂B; vrahmā μJ₁, vrahma M-α₃J₂J₄K₄PJ₃K₅K₆J₅R; om. K₂ • śilām] μGSα₁β₁PJ₃FK₅K₆; śivam α₃, śilā K₂, śilam γ • viṣet] μβ₁PK₅K₆; vaset GFγ₂W₂B, vrajet SaK₂, vaśet J₃R

3.49c VYOMATATTVAMṄ MAHĀVYOMNI

vyoma] *codd.* • tattvam] VPB; tattvam μGSα₁J₂J₄K₄J₃FK₅K₆, tattva α₃γ₁, sattvam K₂ • mahāvyomni] μGSα₁β₁PJ₃FK₅γ; mahāyostī α₃, mahovyomni K₂, mahāvomi K₆

3.49d VĀYUTATTVAMṄ MAHĀNILE

vāyutattvam] VK₂; vāyutatvam μ, vāyutatvam GSα₂K₁J₂J₄K₄PJ₃FK₅K₆γ₂W₂B, vāyutatva MK₃R • mahānile] GSαβJ₁W₂RB; athānile μ, mahānilem J₅

3.50a TEJASTATTVAMṄ MAHĀTEJASY

tejastattvam] V^{p_e}; tejastvatvam A, tejastvatvam J₆J₇GSα₁J₂J₄K₄K₂PJ₃FK₅K₆γ, taijasttvam K₁, taijastattva K₃, tenastattvam V^{a_e} • mahātejasy] GSα₁β₁PJ₃K₅K₆; tathā tejas J₇, yathā tejas J₆, mahātejo α₃, mahātenasy V^{a_e}, mahātejah K₂F, mahātejasv γ

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

3.50b APTATTVAM JALAMANDALE

aptattvam] VK₅; āptatvam AJ₆S, āptatativam J₇ (*unm.*), aptatvam GJ₃F, am̄bhaso α₁, y-asyatvam α₃, asyatvam J₂K₄, apatvam J₄K₆, jalām̄ ca K₂, asatvam Pγ₁, atatvam B • jalamandale] AJ₆GSNMα₃J₂J₄V^{pe}K₂J₃FK₅K₆γ₂RB; tathānijelamaṇḍale J₇^{ac} (*unm.*), lamanḍale J₇^{pe} (*unm.*), janamamṇḍale W₁, nalamamṇḍale V^{ae}, jalamanḍali K₄, jalammamṇḍale P, jalamanḍale W₂

3.50c DHARĀTATTVAM DHARĀBHĀGE

dharātattvam] V^{pe}; dharātattvam μSJ₂K₄PJ₃FK₅K₆, dharātat*va*m̄ G, mahītatvam α₂K₁, mahītatva M, mahītattvam K₃, dhārātattvam J₄K₂, dhasatattvam V^{ae}, āpatatvam γ₁, āpatatvam B • dharābhāge] μGSJ₄V^{pe}K₂K₄PJ₃FK₅K₆γ₁; mahībhāge α₁, mahābhāge α₃, dharābhāgi J₂, dhasabhbāme V^{ae}, yarābhāge B

3.50d NIRĀLAMBE MANAH PADE

nirālambe] Sα₂V^{pe}FJ₁W₂RB; nirālavai A, nirālamve J₆J₇Mα₃J₄K₄K₂PJ₃K₅K₆J₅, nirālambam G, nirāleṁve J₂, misalambe V^{ae} • manah] μGSαβ₁K₂J₃FK₅K₆γ; sanah V^{ae}, magnah P • pade] GK₂B; pare μSW₁Mβ₁PK₅K₆γ₁, param Nα₃J₃

3.51a VYOMĀDIGUNATATTVEŞU

vyomādi] μGSαβ₁K₂PK₅K₆γ; vyaumādi J₃ • guna] μGSα₂α₃βγ; para M • tattveşu] K₃K₂; tatveşu μGSα₁K₁J₄VPJ₃FK₅K₆J₁RB, tatvaşu J₂K₄, tatvaşu J₅W₂

3.51b SVENDRIYĀNI NIVEŞAYET

svendriyāni] μGSJ₂K₄PK₅K₆γ₂W₂B; stvēndriyāni N, cemđriyāni W₁, svedriyāni MJ₄J₃R, cemđriyāni α₃, khemđriyāni V, svomđriyāni K₂ • niveşayet] μGSαβ₁J₃FK₅K₆B; niveşayat K₂γ₂W₂, veşayet P (*unm.*), niveşayet R

3.51c EVAM SĀMSĀRIKAM TYAKTVĀ

evam] μSαβ₁K₂PJ₃K₅K₆γ; ya* G, yevam F • sāmsārikam] μVK₅B; vamsāvadhim G, samsārikam SJ₂K₄K₂PFJ₁R, śārīrakam α₂, śārīram tu M, samsārakam α₃, śāmśārikam J₄, sāmsārakam J₃, sammārakam K₆, samsārīkam J₅W₂ • tyaktvā] μGSW₁J₃FK₅K₆B; paścāt N, tyaktā Mα₃J₂J₄K₄K₂γ₂W₂, tyakttā V, tyakvā P, tyaktyā R

3.51d PARATATTVĀVALAMBAKAH

paratattvā] V^{pe}K₂; parātattvā μ, paratattvā GSα₁J₂K₄PJ₃FK₅K₆γ, paramtatva α₃, paramtatvā J₄, şastasvā V^{ae} • valambakah] GSα₁V^{pe}; valampakah A, valamvakah J₆J₇K₂PK₅K₆, vilamvakah α₃, valamvakah J₂J₄K₄, calambakah V^{ae}, balamvakah J₃, [va]lambakah F, valambakah J₁W₂, valamvakam J₅, valambanam B, valavakam R

3.52a ASPRŞTAH PAÑCABHŪTĀDYAIR

asprştah] *conj.* SANDERSON; adrṣṭah μSK₂K₅K₆, adrṣṭam GW₁J₂J₄R, adrṣṭa NMα₃K₄PF₂γ₂W₂B, adrṣṭā V, adraṣṭam J₃ • pañca] μGaβγ; sarva S • bhūtādyair] μGSαPJ₃K₅K₆B; bhūtādyai J₂VK₂, bhūtādyau J₄, bhūtaudiyair K₄, bhūtādyaiḥ Fγ₁

3.52b BHITTVA SŪRYASYA MANḌALAM

bhittvā] K₅; bhitvā μGSMα₃PJ₃FRB, bhītvā α₂J₂J₄VK₆γ₂W₂, bhātvā K₄, bhītvā K₂ • sūryasya] μGSW₁Mα₃J₂J₄K₄K₂PJ₃FK₅γ₂W₂B; ca sūrya N, sūrasya V, sūryyasya K₆, sūryamya R • manḍalam] μGSα₁K₁β₁PJ₃FK₅K₆γ; manḍale K₃K₂

3.52c PARATATTVAPADE ŚĀNTE

para] μSα₁βγ; par G (*unm.*), param α₃ • tattva] tatve μMV, tattvam G, tatvo Sα₂J₂-K₄PK₅K₆, tatva α₃J₄γ, tattvo K₂, tvo J₃ • pade] Sαβγ; pare μG • śānte] μGSα-K₄K₂PK₅K₆J₁W₂RB; śām̄ti J₂J₄, śāte V, śeva J₃, śām̄tem J₅

3.52d ŚIVE LĪNAH ŚIVĀYATE

śive] J₆J₇GSαβ₁K₂FK₅K₆γ; śice A, dhive P, śive J₃ • līnah] J₆J₇Sαβ₁K₂PJ₃K₅K₆B; līna Aγ₁, līnaś GF • śivāyate] μGSαβ₂W₂B; śivāyete R

3.53a NA KALPAKOTISĀHASRAIH

na kalpakoti] μSβ₁PJ₃FK₅K₆γ; kalpakotisā ° G, na kotikalpa α, na kotīkalpa K₂ • sāha-sraiḥ] J₆SαV^{pe}FK₅B; sāhasrai AJ₇J₂K₄, ° hasraiś ca G, sahasrai J₄, sāhasrah K₂, sāhastraiḥ

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

P, saha J₃ (*unm.*), sahasraiḥ K₆ (*unm.*), sāhasreḥ γ₁

3.53b PUNAR ĀVARTANĀM BHAVET

om. J₃ • punar] μGSβγ; punaḥ α • āvartanam] J₆SJ₄FJ₅W₂B; āvarttanam AJ₇J₂VK₄-K₂PK₅J₁R, āvartino G, samvartanam α₂, samvarttanam Ma₃, āgamanam K₆ • bhavet] *codd.*

3.53c ANUGRAHĀYA LOKĀNĀM

om. J₃ • anugrahāya] μGSα₁K₃β₁K₂PFK₅γ; anugrahā[ya] K₁, anugrahāma K₆ • lokā-nām] *codd.*

3.53d YADI DEHAM NA SAMTYAJET

yadi] μGSαβ₁K₂PFK₅K₆γ; *om.* J₃ • deham] μGSαJ₂J₄VK₂PJ₃FK₅K₆B; de K₄ (*unm.*), deha γ₁ • na] μGSαβ₁K₂PFK₅K₆γ; sa J₃ • samtyajet] μGSαβ₁K₂PFK₅K₆J₁RB; na tyajet J₃, samtyajyet J₅W₂

3.54a PRALAYĀNTE TANUM TYAKTVĀ

pralayānte] J₆J₇SαJ₂J₄K₂K₅K₆B; pralayote A, pralayāmte G, *alayāmve V^{a_e}, *alayāmte V^{p_e}, prayāmte K₄ (*unm.*), pratnayāmte P, pralayāta J₃, pralayāmtye F, pralayārtte J₁, pralayārte J₅, pralayāte W₂, [pralayārte] R • tanum] μGSαJ₂K₄K₂J₃FK₅J₁B; tanu J₄V^{p_e}P-K₆J₅W₂, vanu V^{a_e}, [vanu] R • tyaktvā] μGSα₁J₂K₄PJ₃FK₅K₆J₁B; tyaktā K₁J₄VK₂J₅W₂, tyaktām K₃, [tyaktā] R

3.53b SVĀTMANY EVĀVATIṢṬHATE

svātmāny] μGSα₁VFK₅B; ātmāny α₃, svātmāny J₂J₄K₄K₂P, svātmamny J₃, svātmamnm K₆, svātman γ₂W₂, [svātman] R • evāvatiṣṭhate] J₆GSα₁K₁FK₅W₂B; evāvatiṣṭate AJ₇-K₃β₁Pγ₂, aivāvatiṣṭate K₂, evāvatiṣṭati J₃, avānutiṣṭhati K₆, [evāvatiṣṭate] R • anena devi yogena vam̄cayet kālāmārgataḥ yadi mānuṣyakām deham tyaktum icchā pravartate tataḥ paramsaṁtuṣṭo brahmasthānagatam śivam | mūlādhāra trikoṇe vr̄ṣanagudatale vahnimāyāmta bījam pākastam **yuktam rasanaparigatam tanmayam bhāvitā *ā | **tyāgam kavitvam parapuragamanam nām syāja jīved āca*m̄dra*tāram marañabhayaharam samyag iśāna dhā | *add.* G

3.54c ITY EṢĀ KHECARĪMUDRĀ

ity eṣā] μSJ₂VK₄K₂PJ₃FK₅B; ity evam Gα, eteṣām J₄, ity ekhā K₅, ity eṣā J₁, ity aṣā J₅-W₂, [ity eṣā] R • khecarī] μGSαJ₂J₄K₄K₂PFK₅K₆γ₂W₂B; khecarī VJ₃, [khecarī] R • mudrā] μGSNMα₃β₂W₂B; mumudrā W₁ (*unm.*), [mudrā] R

3.54d KHECARĀDHIPATITVADĀ

khecarādhi] μGSα₁K₁β₂W₂B; khecarādī K₃, [khecarādhi] R • patitvadā] μ; patis ta* G patis tadā Sα₁β₂W₂B, patis tathā α₃, [patis tada] R

3.55a JANMAMRTYUJARĀROGA

janmamṛtyujarā] *codd.* • roga] μGSNMβ₁PJ₃FK₅K₆B; ga W₁ (*unm.*), rogā α₃K₂γ₁

3.55b VALĀPALITANĀŚINĪ

valī] J₇SαJ₂K₄K₂PFK₅γ; vali AJ₆GJ₄VJ₃K₆ • palita] μSαJ₂J₄K₄K₂FK₅K₆J₁W₂RB; darpavi° G, palitaś V, valita P, palīta J₃, ta J₅ (*unm.*) • nāśinī] μSαβ₁PJ₃FK₅K₆B; nāśini G, nāśinī K₂J₁R, nāśanī J₅, nāśanī W₂

3.55c ANAYĀ SADR̄ŚI VIDYĀ

anayā] *codd.* • sadr̄śi] μGSαJ₂J₄VPFK₅K₆J₁RB; sadasī K₄, siddhasī K₂, savr̄śi J₃, sadr̄śi J₅W₂ • vidyā] *codd.*

3.55d KVA CIC CHĀSTRĀNTARE NA HI

kva] μGSαβ₁K₂PJ₃FK₅J₁W₂B; ka K₆, kra J₅, ku R • cic] J₆GSNJ₃FK₅^{pc}K₆B; ci AJ₇-W₁Mα₃β₁Pγ₂W₂, cit K₂K₅^{ac}R • chāstrāntare] *codd.*; sāstāntare K₅^{ac} • na hi] μGSαβB; maha J₁, mahī J₅W₂R

3.56a KHECARĪMELANĀM DEVI

khecarī] μGSαβW₂RB; khecaro γ₂ • melanam] J₆J₇Sαβ₁K₂PK₅K₆γ; melana A, melanam GF, milanam J₃ • devi] μGSMα₃J₂J₄K₄K₂PFK₅γ; devī α₂VJ₃K₆

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

3.56b SUGUHYAM NA PRAKĀŚAYET

suguhyam] GS $\alpha\beta_1$ PJ₃FK₅; suguptam μ , saguhya K₂, sugu*hy*an K₆, saguhym γ • na prakāśayet] A α_1 ; na prakārayet J₆J₇, samprakāśitam G, te prakāśitam S β_1 PFK₅K₆J₅W₂B, tat prakāśitam α_3 , te prakāśita K₂, te prakāśitah J₃, te prakāśinī J₁R

3.56c TASYĀŚ CĀBHYĀSAYOGO 'YAM

om. α_3 K₂ γ • tasyāś] G $\alpha_1\beta_1$ PFK₅K₆; tasya μ , tasyām S, tasyā J₃ • cābhyaśa] G $\alpha_1\beta_1$ P-
FK₅K₆; svābhyaśa μ , abhyaśa SJ₃ • yogo 'yam] J₆J₇GSJ₂VK₄PJ₃FK₅K₆; yoge yam A,
yogaś ca α_1 , yוגena J₄

3.56d TAVA SNEHĀT PRAKĀŚITAH

om. α_3 K₂ γ • tava] μ GS $\alpha_1\beta_1$ PFK₅K₆; tavā J₃ • snehāt] μ GS β_1 PK₅K₆; snehe° α_1 ,
prītyā J₃, sneha F • prakāśitah] μ GSJ₄K₄PFK₅K₆; °na kīrtitah α_1 , prakāśitam J₂VJ₃
• etad yogo mayākhyātah kim bhūya śrotum icchasi śāmbhos śāmbhāvanam labhya jayec
camdrākatārakam add. G, śive sakalasiddhidā add. K₄

3.57a KHECARĪ NĀMĀ YĀ DEVI

khecarī] GSJ₂J₄VK₂PJ₃FK₅K₆W₂B; madirā μ , khecaryā α_1 K₁, khecaryām K₃, khecari K₄
(unm.), khecaro γ_2 R • nāmā yā] μ GS β_1 K₂PJ₃FK₅J₅W₂B; na samā α , nāyā K₆ (unm.),
nāmā yo J₁R • devi] μ GS α_1 K₁J₂K₄K₂J₃FK₅acJ₁R; devī K₃J₄VPK₅cK₆J₅W₂B;

3.57b SARVAYOGINDRAVANDITĀ

sarva] μ GS $\alpha\beta_1$ K₂PJ₃FK₅ γ ; sarvva K₆ • yogīndra] μ GS α_1 J₂J₄K₂PFK₅K₆B; yogeṇdra
 α_3 J₃R, yogim ca V, yogīdra K₄, jogemdra J₁, yokedra J₅W₂ • vandita] μ GS $\beta\gamma_2$ W₂B;
vam̄dite α , vam̄di R (unm.)

3.57c NAINĀM YO VETTI LOKE 'SMIN

nainām] μ S β_1 K₂J₃FK₅K₆B; enām G α_1 , tām na α_3 , nanām P, nayanām γ_1 (unm.) • yo]
 μ S $\alpha\beta\gamma$; *n*o G • vetti] μ GS α_2 J₂VK₄K₂PFK₅K₆ γ ; veti J₄, vetiti J₃ • loke 'smīn] μ GS α -
 $\beta\gamma_2$ W₂B; lokye smīn R

3.57d SA PAŚUH PROCYATE ŚIVE

sa] codd. • paśuh] μ GS α_3 J₄VK₄K₂PJ₃FK₅K₆ γ ; prabhu N, prabhuh W₁M, pasuh J₂ •
procaye] μ GSW₁M α_3 J₂J₄VK₂PJ₃FK₅K₆J₁W₂RB; prāpyate N, procye K₄, prācyate J₅ •
śive] μ GS $\alpha_2\alpha_3\beta\gamma$; śivo M

3.58a NITYAM ABHYĀSAŚILASYA

nityam] μ GS $\alpha_2\alpha_3\beta_1$ K₂PJ₃FK₅ γ ; natyam M, nity K₆ (unm.) • abhyāsaśilasya] μ S $\alpha\beta\gamma$;
abhyāsaśilasyā G

3.58b AṬATO 'PI JAGATTRAYAM

atato] J₆J₇GS $\alpha\beta_1$ K₂PJ₃FK₅ γ_1 ; ātato AB, a*[to] K₆ • pi] μ GS $\alpha\beta_1$ K₂PJ₃FK₅ γ ; * K₆ •
jagattrayam] AJ₇SNVPJ₃FK₅ γ_2 W₂B; jagatrayam J₆GJ₂J₄K₄K₂R, jagatraye W₁ α_3 , jagatra-
ye M, ja*ga*yam K₆

3.58c GURUVAKTROPASAMLABDHĀM

guruvaktro] J₆J₇; gurvaktra A (unm.), guru*v*akte G, guruvaktrāc SJ₄K₄J₃K₅K₆W₂, gurva-
ktrād N, gurvaktrāc W₁MJ₂VPB (unm.), gurūvaktṛāc α_3 , gurvaktrāca K₂, gurumantre F,
guruvaktrā γ_2 , guruktā R (unm.) • pasam̄labdhām] pasam̄lavdhām μ , pi labdhasya G, ca
sam̄labhya SW₁ $\alpha_3\beta_1$ J₃FK₅K₆ γ , asam̄labdhā N, ca sam̄labdhvā M, sa labhyah K₂ (unm.), ca
labhya P (unm.)

3.58d VIDYĀM ABHYASATO 'PI CA

vidyām] μ GS $\alpha_2\beta\gamma$; vidyā[m] M, vidya° α_3 • abhyasato] J₆J₇SW₁J₄VK₄J₃FK₆ γ ; abhaśato
A, abhyasyato GK₅, abhyāsato N, [a]bhysato M, °yābhyaśato α_3 , abhya[sa]to J₂, abhyasito
K₂P • 'pi ca] μ GA₁; pi vā S $\alpha_3\beta\gamma$

3.59a KHECARIMELAKĀDYEŞU

khecarī] codd. • melakādyeşu] α_2 ; melanādiś ca μ , melanādyeşu G, melakādyaiś ca S β_1 P-
J₃FK₅K₆, melakāmeşu M, mīlakādyeşu α_3 , melakādyaiś cā K₂, melakādyau śrī γ_2 W₂, mala-
kādyo śrī R, melakādyaiḥ śrī B

μ = AJ₆J₇

α = NW₁MK₁K₃; α_1 = NW₁M; α_2 = NW₁

β = J₂J₄VK₄K₂PJ₃FK₅K₆; β_1 = J₂J₄VK₄

γ = J₁J₅W₂RB; γ_1 = J₁J₅W₂R; γ_2 = J₁J₅

3.59b NITYAM SAMSAKTACETASAḥ

nityam] $\mu GS\alpha_1\beta_1PJ_3K_5\gamma$; ni α_3 (*unm.*), nitya K₂, nitya FK₆ • samsaktacetasaḥ] $S\alpha J_4-VK_4PK_5K_6\gamma_2W_2B$; sapremavetasah μ , samsa*kta*cetasah G, samsaktamcetasah J₂, samśaktamānasah K₂, samśiktasevataḥ J₃, samktacasah R (*unm.*)

3.59c NA SIDHYATI MAHĀYOGO

na] *codd.* • sidhyati] $\mu SA_1K_1J_2VK_4PK_5B$; vidyate G, siddhāti K₃, sidhyamti J₄J₁W₂R, siddhyati K₂J₃K₆, si*dhy*amti J₅ • mahāyogo] $GSM\beta_1PK_5K_6\gamma$; mahāyogam μ , mahāyogī $\alpha_2\alpha_3K_2J_3$

3.59d MADIYĀRĀDHANAM VINĀ

madīyārādhanam] $S\alpha J_2J_4K_4K_2PJ_3K_5K_6\gamma_2W_2B$; madirārādhanam μ , mad idam sādhanam G, gururārādhanam V, madīyyārādhanam F, mahīyārādhanam R • vinā] *codd.*

3.60a MATPRASĀDAVIHĪNĀNĀM

matprasāda] $GS\alpha_1J_2J_4VK_2FK_5K_6\gamma_2W_2B$; tatprasāda μ , matprasādha α_3 , matprasātoda K₄ (*unm.*), matprasāde PJ₃, matprasā R (*unm.*) • vihīnānām] $\mu SA_1\beta_1PK_5K_6B$; vihīnasya G, vihīnānā α_3 , vihīnānam K₂, vihīnāmnām J₃, vihī[nā]nām F, vihitānā J₁R, vihinānā J₅W₂

3.60b MANNINDĀPARACETASĀM

mannindā] $S\alpha_1\beta_1J_3FK_5K_6B$; tannimdā μ , mamnimdā G, manimdā α_3 , sadā sam° K₂, matridā P, manidā γ_1 • paracetasām] $\mu \alpha VJ_3FK_5K_6J_1RB$; paracetasaḥ G, ratacetasām S, pāracetasām J₂J₄K₄, sāmsāracetasām K₂, paracetasaḥ P, paracesām J₅W₂ (*unm.*)

3.60c PAŚŪNĀM PĀŚABADDHĀNĀM

paśūnām] $S\alpha J_4VK_4K_2PK_5K_6\gamma$; paśoh pā° μG , paśunām J₂, paśunā J₃ • pāśa] $S\alpha\beta_1-K_2PJ_3FK_5\gamma$; °sapra° μ , °savi° G, pāsa K₆ • baddhānām] $S\alpha_2VFJ_1W_2B$; °vamdhasya μ , °baddhasya G, vaddhānām Ma₃J₂K₄K₂K₅K₆J₅, vadhanām J₄, vadhanāno P, vaddānām J₃, vaduhanām R

3.60d YOGAH KLEŚĀYA JĀYATE

yogaḥ] $\mu GS\alpha\beta_1K_2PK_5K_6J_5B$; yoga J₃J₁W₂, yogam R • kleśāya] $\mu GS\alpha\beta_1PK_5K_6\gamma_1$; kleśo bhi° K₂, śloṣopa J₃, kleśopa F, kṣemāya B • jāyate] $\mu GS\alpha_2\alpha_3\beta RB$; kalpate M, jāyāte J₁, jyāte J₅W₂ (*unm.*)

3.61a SARVAJĀNENA ŚIVENOKTĀM

sarvajñena] $\mu SA_1\beta_1K_2PJ_3FK_5\gamma_2W_2B$; sarvam etac G, sarvvajñena K₆, sirvajñena R • Śivenoktām] J₆MK₂K₅; Śivenoktam AJ, SA₂α₃β₁J₃K₆γ₂RB, chivenoktām G, Śivenokta P, Śivenokte F, Śivonoktam W₂

3.61b PŪJĀM SAMTYAJYA MĀMAKĪM

pūjām] $\mu GS\alpha_1K_1\beta$; pūjā K₃γ • samtyajya] $\mu GS\alpha J_2J_4K_4K_2PK_5K_6\gamma$; samtya V (*unm.*), samtyakta J₃, sa[m]tyajya F • māmakīm] $S\alpha J_4K_2J_3FK_6$; mādirīm μ , mānavah G, māmikīm J₂VK₄, māmikām PK₅, māmikā γ₂W₂B, māmika R

3.61c YUÑJATAḥ SATATAM DEVI

yuñjataḥ] $\mu \alpha_2$; yajyatas G, yujyataḥ SJ₄VPJ₃K₅^cK₆, pumjataḥ M, pūjitaḥ α_3 , pujuṭataḥ J₂K₄, yajyate K₂, pūjyatas F, yujyata K₅^c, pūjyataḥ γ • satatam] $\mu GS\alpha\beta_1PK_5K_6\gamma$; sanmagam K₂, satanam J₃ • devi] $\mu GS\alpha J_2J_4K_4K_2PK_5J_1RB$; devī VJ₃K₆J₅W₂

3.61d YOGO NĀŚĀYA JĀYATE

yogo] $\mu GS\alpha J_2VK_4K_2PK_5K_6$; yo*go* J₄, yoga J₃, yogī γ₂W₂B, yoga R • nāśāya] $\mu GS\alpha J_2J_4VPJ_3FK_5K_6\gamma$; nāśaya K₄, nāśasya K₂ • jāyate] $\mu GS\alpha J_2J_4VK_2PJ_3FK_5K_6J_1B$; jāyete K₄, jyāyate J₅W₂, jāte R (*unm.*)

3.62a BHAKTYĀ SAMTARPAYED DEVI

bhaktyā] $GS\alpha\beta\gamma_2W_2B$; vāru° μ , bhaktāā R (*unm.*) • samtarpayed] $GS\beta_1FK_5B$; °ṇyā tarpayed μ , samjāyate α, samtarppayad K₂, samtarppayad PJ₃K₆, samtarpayad γ₂W₂, samtayepad R • devi] $\mu GS\alpha J_2K_4K_2PK_5J_1B$; evi J₄, devī VK₆W₂, evī J₃, vevī J₅

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

3.62b SARVALOKAMAYAM ŚIVAM

sarvalokamayam] $\mu GS\alpha_2\alpha_3\beta_1K_2J_3FK_5\gamma$; sarvalokamaye M, sarvalokyamayam P, sarvvalokamayam K₆ • śivam] GS $\alpha_2\alpha_3\beta_1K_2PJ_3K_5K_6\gamma$; śive μMF • gaurī mādhvī ca paisthī ca tathā kādambarī varāḥ kādambarī ca drumalā mādhvī madhusamudbhavā paisthī piṣṭasamudbhūtā gaurīkṣurasasambhavām tāsām ekatamām guhya tarpayet sarvadevatā asaktah sumahāpūjām yadi karttu ca sādhakaḥ kuryād viṁdvekadānām vā guruvākyāvalam्यvaka add. A, gauḍī mādhvī ca paisthī ca tathā kādambarī parāḥ kādambarī ca drumajā mādhvī madhusamudbhavā paisthī piṣṭasamudbhūtā gauḍīkṣurasasambhavām tāsām ekatamām gṛhya tarpayet sarvadevatāḥ asaktah sumahāpūjām yadi karttum ca sādhakaḥ kuyod viṁdvekadānām vā guruvākyāvalam्यvakah add. J₆, gauḍī mādhvī ca paistī ca tathā kādambarī parāḥ kādambarī ca drumajā mādhvī madhusamudbhavā paistī piṣṭasamudbhūtā gauḍīkṣurasasambhavām tāsām ekatamām gṛhya tarpayet sarvadevatāḥ asaktah sumahāpūjām yadi karttum ca sādhakaḥ kuryād viṁdvekadānām vā guruvākyāvalam्यvaka add. J₇

3.62c MAYY EVĀSAKTACITTASYA

mayy evāsakta] S $\alpha_1\beta_1K_2FK_5\gamma_2W_2B$; ekavim̄dupra ° μ , śivadhyānapa ° G, maddhyānāśakta K₁, maddhyānāśakta K₃, mayy evaśakta PK₆R, madhyevāśakta J₃ • cittasya] S αJ_2VK_4 -K₂PJ₃K₅K₆J₁B; ° dānena μ , ° re pum̄si G, citasya J₄J₅W₂, cittam̄ sā F, [ci]ttasya R

3.62d TUŚYANTI SARVADEVATĀH

tusyanti] S $\alpha\beta_1K_2PK_6\gamma_2W_2B$; trptamte A, trptyamte J₆J₇, tusyamte G, tusyamti J₃, sarvās tu° K₅, tusyati R • sarvadevatāḥ] GSW₁MK₁β₁PFB; koṭidevatāḥ μ , sarvadevatā NK₃-K₂J₃K₆γ₁, ° syamti devatāḥ K₅

3.63a TAN MĀM SAMPŪJYA YUÑJĪTA

om. K₃ • tan mām] β₁PJ₃K₅K₆B; tasmāt $\mu GS\alpha F$, ṣaṇmā ° K₂, tan mā γ₁ • sampūjya] μGS $\alpha J_2J_4VK_4K_2J_3FK_5K_6\gamma$; sapūjya P • yuñjīta] J₆J₇SVK₄K₂PFK₅K₆B; yuñjītah A, yuñjamtam̄ G, sampūjya α, pum̄jīta J₂J₄, yujāta J₃, praujīta γ₂R, promjīta W₂

3.63b MATPRASĀDENA KHECARĪM

om. K₃ • matprasādena] S $\alpha_1K_1\beta_1K_2J_3FK_5K_6\gamma$; tatprasādapa ° AJ₆, tatprasādap*a J₇, matprasādapa ° G, mam̄prasādena P • khecarīm] SK₁J₂VK₄PFK₅K₆; ° vitretah A, ° vitritah J₆J₇, ° vitritam̄ G, khecarī α₁J₄K₂J₃γ

3.63c ANYATHĀ KLEŠĀ EVA SYĀN

anyathā] codd. • kleśa] μGSNMK₃J₂J₄VJ₃FK₅K₆γ; kleśam W₁K₁, klakleśa K₄ (unm.), krīya ° K₂, kteśa P • eva syān] GSJ₄VK₄PJ₃K₅K₆B; eva śyāt A, eva syāt J₆J₇, samyāti N, āyāti W₁, sampattir M, āpnoti K₁, paśyamti K₃, eva syārn J₂, ° te devi K₂, yeva syān F, evā syān γ₁

3.63d NA SIDDHIR JANMAKOTIŚU

na] codd. • siddhir] μGSNMα₃β₁K₂PFK₅K₆B; siddhi W₁γ₁, siddhil J₃ • janma] μS α -J₄V₄K₂PFK₅K₆γ; jjanma G, yanma J₂, kheca ° J₃ • koṭiśu] J₆J₇Sβ₁K₂PFK₅K₆γ₂W₂B; kodisi A, koṭibhiḥ Ga, ° rīpadah J₃, kṭoṭiśu R

3.64a SARVE SIDHYANTI MANTRĀŚ CA

sarve] μGS $\alpha\beta_1PJ_3FK_5B$; sarv K₂ (unm.), sarvve K₆, sarva γ₁ • sidhyanti] μS $\alpha_1\beta_1PJ_3F\gamma$; siddhamti G, siddhyamti α₃K₂K₆, sidhyati K₅ • mantrāś ca] μGSW₁Mα₃β₁PJ₃FK₅K₆B; mārābdham] N, matrāś ca K₂, māmtraś ca γ₁

3.64b YOGĀŚ CA PARAMEŚVARI

yogāś ca] μGMα₃K₅; yogaś ca S $\alpha_2\beta_1K_2PJ_3FK_6$, yogasya γ • parameśvari] μGS α_1J_2 -J₄K₄PFK₅B; parameśvarī α₃V₄K₂K₆J₁W₂R, paramesvarī J₃, pamrāmeśvarī J₅ • samyak-pūjāprayogenā madirānamdacetasah asampūjya pived devi madirām (madi*sām*J₇) yaḥ sa pāpabhāk add. μ , samyakpūjāprayogenā madhyānhe mattamānasah mām asampūjya yogena pāpam bhavati nānyathā add. G

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

3.64c MADĀRĀDHANAŚILASYA

om. G • mad] $S\alpha_1K_1\beta_1K_2J_3FK_5K_6B$; mah^o $\mu P\gamma_1$, sad K₃ J₃FK₅K₆γ₂W₂B; ārādhanam N, ārādhanam P, ārādhanā R • ārādhana] $\mu SW_1M\alpha_3\beta_1K_2$ -śilasya] $\mu SW_1M\alpha_3\beta_1RB$; śilasya N, śilasya J₅W₂

3.64d MAYY EVĀSAKTACETASAḥ

om. G • mayy] J₆SW₁MβJ₅W₂B; may AJ₇, madhy NJ₁R, mad α₃ • evāsakta] S-α₁V_K₄PK₅γ; aivāsakta μF, dhyānāśakta K₁, dhyānāśakta K₃, evāsakla J₂, evāśakta J₄K₂-J₃K₆ • cetasah] J₆J₇SαVK₄K₂PJ₃FK₅K₆γ; acetasah A (*unm.*), ce[ta]sah J₂, cetasah J₄

3.65a TASMĀN MĀM PŪJAYED DEVI

tasmān] GMK₁; tasmāt μSα₂K₃βγ₂W₂B, tsmat R (*unm.*) • mām pūjayed] G; sampūjayed AJ₇Sα₂α₃V_K₄FK₅, sampūjaye J₆K₆, mām pūjayed M, sūmpūjayed J₂P, sampūjyaye J₄, sampūjayed K₂, sampūjyayad J₃, pūjayate J₁RB, pujayate J₅W₂ • devi] μGSαβ₁K₂PJ₃FK₅γ; devī K₆

3.65b SARVAYOGĀBHIVRDDHAYE

svarva] μGSαJ₄V_K₂PJ₃FK₅γ; svarvva J₂K₄K₆ • yogā] μGSα₃J₂V_K₄PFK₅K₆γ₁; yoga α₁K₂-J₃, rogā J₄, yogān B • bhivṛddhaye] μSα₃β₁FK₅; bhivṛccchaye G, vivṛddhaye α₁K₆, sya siddhaye K₂, nivṛddhaye P, nisidhyaye J₃, nivardddhanī J₁R, nivardda J₅, nibarddhayat W₂, vivarthayan B

3.65c KHECARYĀNANDITO YOGĪ

khecaryā] SW₁Mα₃β₁PFγ₂W₂B; madirā μ, khecaryāñ GN, khecaryyā K₂J₃K₅K₆, [kheca-riyāñ] R (*unm.*) • nandito] μGSα₁K₁J₂J₄V_K₂PFK₅γ₂W₂B; nadito K₃K₄, niṁdito J₃, nandato K₆, [niṁdito] R • yogī] μGSαPJ₃FK₅K₆; *om.* β₁, devi K₂γ₂W₂B, [devi] R

3.65d YOGAM YUÑJĪTA TANMAYAM

yogam] J₆J₇GSαVK₅K₆; yogo AJ₂J₄K₂PJ₃Fγ₂W₂B; [yogo] yogo R (*unm.*) • yuñjīta] μGSαJ₂J₄V_K₄K₂PJ₃FK₅J₁B; yuñjīva K₆, yujīta J₅W₂, [yajīta] R • tanmayam] Sαβ₁K₂-P_J₃FK₅γ₂W₂B; nityadā μ, manmayāñ G, tanmayā K₆, [tanmayāñ] R • nat add. J₂ (*unm.*), bhavet add. J₄ (*unm.*)

3.66a VIJANE JANTURAHITE

vijane] μGSα₂α₃β₁K₂PJ₃FK₅γ₂W₂B; nivote M, cinane V^{a_e}, vijayata K₆ (*unm.*), [vijaye] R • janturahite] μGSα₁β₁PJ₃FK₅K₆γ₂W₂B; jaṁturahita K₁, jaṁturahito K₃, ca jaṁturahite K₂ (*unm.*), [jamturahite] R

3.66b SARVOPADRAVAVARJITE

sarvopadrava] μGSαβ₂W₂B; sarvoṣaprava V^{a_e}, [sarvepadrava] R • varjite] μGSα₁J₂-V^{p_e}K₄K₂PJ₃FK₅γ₂W₂B; varjitalā α₃, vivarjite J₄ (*unm.*), carnite V^{a_e}, varjjite K₆, [varjite] R

3.66c SARVASĀDHANASAMYUKTAH

om. μG • sarvasādhana] Sαβ₁K₂PJ₃FK₅γ; sarvvasādhana K₆ • samyuktaḥ] αβ₁K₂P-FK₅K₆γ; sampannah S, samyukta J₃

3.66d SARVACINTĀVIVARJITAH

om. μG • sarvacintāvivarjitaḥ] Sαβ₁K₂PFK₅γ; sarvahā cimtāvivarjitaḥ J₃, sarvvacintāvivajitaḥ K₆ (*unm.*)

3.67a MRDVĀSANAM SAMĀSTHĀYA

mṛdvāsanam] J₂V^{p_e}PFK₅K₆J₅W₂B; mṛdvānasam A, mṛdvāsa[nam] J₆, mṛdvāsana J₇J₄K₄, madvarṇam ca G, siddhāsanam SW₁MK₂, siddhāsana N, rudrāsanam α₃, mṛdvāsamam V^{a_e}, mṛdhvāsanam J₃, sadvāsanam J₁, sadvāsana R • samāsthāya] J₆J₇GSK₁βB; āsthāya A (*unm.*), samāśādya α₁, samāśvāya K₃, sasāsthāya V^{a_e}, samāsthāpya γ₁

3.67b SVAGURŪKTAPRAKĀRATAH

svagurūkta] J₆J₇GSαJ₂J₄VPFK₅K₆γ₂W₂B; svagurukta AJ₃K₄, svagurūktam K₂, gurukta R (*unm.*) • prakārataḥ] μGSW₁MJ₂J₄VPJ₃FK₅K₆γ₂W₂B; prakāratā N, prakāśitah α₃,

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

prakāraḥta K₄ (*unm.*), prakāśata K₂, prakārata R • samtarpa śivam īśānam sarvadevotsavapradam matprasādena mahatā sarvavijñānavān bhavet asakta*s su*mahāpūjām yadi ka*rtu*m ca sādhakah add. G

3.67c KURYĀD EKAIKAM ABHYĀSAM

om. μ • kuryād] GSαβ₁K₂PJ₃FK₅γ; kuryyād K₆ • ekaikam] Sα₁J₂J₄K₄K₂J₃FK₅K₆γ; ekaika ° G, vaikaikam α₃, ekaikabh V, aikaikam P • abhyāsam] Sαβ₁PJ₃FK₅K₆γ; °yā devi G, abhyāsā K₂

3.67d GURUVĀKYĀVALAMBAKAH

om. μ • guru] GSαJ₂VK₄K₂PJ₃FK₅K₆γ; gurū J₄ • vākyā] GSα₁VJ₃FK₅K₆γ; mārgo α₃, vākyā J₂J₄K₄P, mārgā K₂ • valambakah] GSF; valambakam α₂V, valamvakah Mα₃P-K₅K₆J₅, valamkakah J₂J₄, calamkakah K₄, valamvita K₂, valambakah J₃J₁W₂B, ca lavakah R • samtarpya śivam īśānam devīm devīś ca sarvaśah | tat prasādena labhate samyag jñānam akhamḍitam add. A, samtarpya śivam īśānam devīm devāmś ca sarvaśah | tat prasādena labhate samyak jñānam akhamḍitam add. J₆, samtarpya śivam īśānam devīm devīmś ca sarvaśah | tat prasādena labhate samya jñānam akhamḍitam add. J₇

3.68a AYAM YOGO MAYĀKHYĀTAH

om. Ga₃ • ayam] Sα₁βγ; eta A, etad J₆J₇ • yogo] Sα₁βγ; yogam μ, yomo V^{a_e} • mayākhyātah] Sα₁β₁PJ₃FK₅K₆B; mayākhyātam μK₂, sayākhyātah V^{a_e}, mayākhyāto γ₁

3.68b SARVAYOGAPRASĀDHAKAH

om. μGα₃ • sarvayoga] Sα₁β₁K₂PJ₃FK₅γ; sarvvayoga K₆ • prasādhakah] SW₁Mβγ₂-W₂B; prasāprasādhakah N (*unm.*), prasādhaka R

3.68c TAVA PRĪTYĀ MAHEŚĀNI

om. μG • tava] Sαβ₁PJ₃FK₅K₆γ; tattva K₂ • prītyā] SαJ₂VK₂J₃FK₅K₆γ₂W₂B; prītyā J₄, protyā K₄, [prā]tyā P, prātyā R • maheśāni] Sαβ₁PJ₃FK₅K₆J₁RB; mahesāni K₂, maheśānī J₅W₂

3.68d KIM BHŪYAḥ ŚROTUM ICCHASI

om. G • kim] codd. • bhūyah] μSαβ₁K₂PK₅K₆γ; bhuyah J₃, bhūya F • śrotum] codd. • icchasi] K₁F; ichasi μSα₁K₃β₁PJ₃K₅K₆γ, icchati K₂

iti śīmatsyemdrasamhitāyām śodaśapatalah || śī devy uvāca A,

iti śīmatsyesamhitāyām śodaśah paṭalah || śīdevy uvāca J₆,

iti śīmatsyemdrasamhitāyām śodaśah paṭalah || śī devy uvāca J₇,

śīdevy uvāca SMα₃VPFK₅K₆B,

devy uvāca NW₁J₂J₄K₄,

śīdevy uvāca K₂,

śīdevy ovāca J₃γ₁

3.69a ŚAMBHO SADBHAKTISAMLABHYA

om. G • śambho] μSα₁J₄VK₄K₂PFK₅γ; śambhoh α₃, sambho J₂, śanto J₃, śano K₆ • sadbhakti] SK₃J₂VK₄PJ₃FK₅γ; sadbhāva μW₁, saUkti N, yad bhakti M, sadbhaktim K₁K₂, madbhakti J₄, sa*kti K₆ • samlabhya] μSαβ₁PJ₃FK₅K₆γ; samlabhyam K₂

3.69b JAYA CANDRĀRDHAŚEKHARA

om. G • jaya] μSα₂βB; jayam M, jayam α₃γ₁ • candrārdha] J₆J₇Sα₂FK₅; candrārdha AMβ₁K₂PK₆, candrakam K₁, candraka K₃, candrārdha J₃, candrārkva J₁, candrārka J₅-W₂RB • śekhara] μSα₁PJ₃FK₅B; khecarī α₃, śekhare J₂K₄W₂, sekhare J₄K₂, khecarah V, śekharā K₆, śekhamram J₁, śekharam J₅R

3.69c TVAYĀ ŚRĪKHECARĪVIDYĀ

tvayā] codd. • śrikhecarī] μSαJ₂VK₂PJ₃FK₅K₆γ; ca khecarī G, khecarī J₄ (*unm.*), śrau-khecarī K₄ • vidyā] codd.

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

3.69d GUHYĀ SĀDHU NIRŪPITĀ

guhyā] Sa β_1 PJ₃FK₅K₆R; sādha° μ, sāra° G, guhya K₂J₁, guhyad J₅W₂, guhyād B •
sādhu] Sa $\alpha_1\beta_1$; °nam̄ gu° μ, °vat gu° G, sā ca α₃, guhya γ₁, guhyā B • nirūpitā] SaJ₄K₂-
PJ₃FK₅K₆γ; °hyam īritam̄ μ, °hyatām iyāt G, nīrupitā J₂, nīrupitā V, nirumpitā K₄

Closing remarks:

śrīmadādināthaviracite mahākālayogaśāstre umāmaheśvarasamvāde khecarīvidyāyām̄ prathamaḥ paṭalah —— śivamayam —— nityakalyāṇisahāyya —— gurave namah̄ G

iti tṛtīyah paṭalah S

iti śrīādināthanirūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīyah paṭalah α₂

iti śrīādināthaviracite mahākālayogaśāstre
khecaryām̄ tṛtīyah paṭalah M

iti śrīmahā ādināthena nīrūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīyah paṭalah α₃

iti śrīmadādināthanirūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīyah paṭalah J₂K₆

iti śrīmadādināthaḥ prokto mahākālayogaśātrestre
umāmaheśvarasavāde khecarīvidyāyām̄ tṛtīyah paṭalah J₄

iti śrīmahādināthādinirūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīyah paṭalah V

iti śrīmadādināthanirūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīyah paṭalah K₄

tat sadīti śrīmahākālayogaśāstre
khecarīvidyāyām̄ umāmaheśvarasamvāde tṛtīya paṭalah K₂

iti śrīmadādināthanirūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīyah paṭalah P

iti śrīmadādināthaprokte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīya paṭala samāptaḥ J₃

iti śrīmadādināthanirūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīyyaḥ pataḥ
hariḥ om̄ tat sat sarvam̄ śrī kṛṣṇārpaṇam astu | śrī śrī śrī śrī F

iti śrīmadādināthaprokte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīyah paṭalah K₅

iti śrīmadādināthanirūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyā tṛtīya paṭalam J₁

iti śrīmadādināthanirūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīya paṭalam J₅W₂

iti śrīmahādināthanirūpīte mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyātṛtīyapaṭala R

iti śrīmadādināthaviracite mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām̄ tṛtīyam̄ paṭalam B

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

PATĀLAH 4

Opening remarks:

īsvara uvāca μ ,
 śrī gajānana W₁,
 śrī śiva uvāca J₃,
 khecarī caturthah paṭalah F.

4.1a ATHA TE SAMPRAVAKŚYĀMI

atha te] μ ; athātah Saβ₁K₂PJ₃K₅K₆J₁W₂B, athātas F, athatah J₅, athāta R • sampravakśyāmi] μ SaJ₂VPFK₅K₆γ; sampravakṣmī J₄ (*unm.*), pravakśyāmi K₄ (*unm.*), sampravakśāmi K₂J₃

4.1b SUDIVYĀNY AUṢADHĀNI CA

sudivyāny] Sa₁K₁J₂B; sudivyān μ J₄, sudivyauny K₃, te divyāny VK₂K₅K₆, divyāny K₄- (*unm.*), ta divyāny P, me divyāny J₃, devi dini F, divyāni γ₂, dini W₂ (*unm.*), divyā R (*unm.*) • auṣadhāni] SaJ₄VK₄K₂PFK₅K₆J₅W₂B; oṣadhāni μ , auṣadhyāni J₂, auṣadhāvi J₃, *u^{*}*ṣadhāni J₁, aşadhāni R • ca] μ αJ₁R; tu SJ₂VK₄K₂PJ₃FK₅K₆J₅W₂B, tuḥ J₄

4.1c AUṢADHENĀ VINĀ YOGĪ

auṣadhena] SaJ₂VK₂PJ₃FK₅γ₂W₂B; uṣadhena μ , auṣadhyena J₄, tuṣadhena K₄, auṣadhena K₆, oṣadhena R • vinā] *codd.* • yogī] μ Sa₁β₁K₂PFK₅K₆γ; yogam α₃, yogā J₃

4.1d NA KVA CIT SIDDHIM EŞYATI

na] μ αβ₁K₂PJ₃FK₅γ; mat K₆ • kva] μ Sa₁J₂VK₄K₂PJ₃FK₅K₆γ₂W₂B; kaś α₃, kim J₄, ku R • cit] μ Saβ₁RB; cic F, ci J₅W₂ • siddhim] μ SaJ₂VK₄K₂PJ₃K₅K₆γ; sim J₄, chiddhim F • eşyati] J₆Saβ₁PJ₃FK₅K₆; irṣyāti A, işyasi J₇, icchatī K₂, işyati γ₂W₂, işya R (*unm.*), āpnuyāt B

4.2a BHIKŠŪTTAMĀNGAPARIKALPITANĀMADHEYAM

bhikṣū] Sa₁VK₂J₃FK₅K₆γ₂W₂B; bhikṣṇa μ , sākṣā α₃, bhikṣu J₂K₄, mikṣu J₄, bhikṣa PR • ttamāṅga] J₆J₇Sa₁J₂VK₄K₂PJ₃FK₅K₆; tamāṅga A, ttamam̄ga α₃, tamāṅga J₄, ttamāṁ γ₂W₂B (*unm.*), tamāṁ R (*unm.*) • parikalpita] μ αβ₁K₂PJ₃FK₅γ; pa end of K₆: f.22 damaged • nāma] μ SaJ₂VK₄K₂PJ₃FK₅γ; nma J₄ (*unm.*) • dheyam] Sa₁γ; dheya μ K₅, dheyā α₃J₂K₄, dheyā J₄, dheya VF, dheyam K₂, dheyā P, madhye J₃

4.2b TATPATRAPUŞPAPHALADĀNDAŞAMÜLACŪRNAM

tat] μ Sa₁K₂PFK₅γ; yat J₃ • patra] μ Sa₁PFK₅γ₁; puṣpa K₂B, patrā J₃ • puṣpa] μ Sa₁PFK₅γ₁; phulam̄ K₂, pūṣpa J₃, patra B • phala] μ SaJ₂J₄K₄J₃FK₅γ; phalam̄ VP, vasa K₂ • daṇḍa] μ Sa₁β₁γ; mūla α₃ • samūla] *codd.* • cūrnām] μ Sa₁J₄VK₄K₂J₃FK₅γ; pūrnām̄ α₃, curnām̄ J₂P

4.2c TAKRĀRANĀLAPAYASĀ MADHUŚARKARĀDYAIR

takrā] μα₁J₄K₄PJ₃K₅γ₁; takrā S, tiktā α₃, taktā J₂VB, tvakrā K₂ • ranāla] μ SaJ₂VK₄-K₂PJ₃K₅γ; raranāla J₄ (*unm.*), ranāla F • payasā] *codd.* • madhu] μ Sa₂K₁β₁γ; ghṛta M, mayu K₃ • śarkarādyair] μ ; śarkarājyair SaVK₅J₁B, śarkkarājyair J₂P, śarkarājyai J₄J₃J₅W₂, śakvarājyai K₄, rājyair K₂ (*unm.*), śarkarādyaiḥ F, śarkarājye R

4.2d DADYĀT PRTHAK KAVALITAM RASAMANDALĀNI

dadyāt] μ Sa₁J₂VFK₅; yādah α₃, drdyāt J₄, tadyāt K₄, deyā K₂, dadyāta P (*unm.*), dadyā J₃, dadyat γ₂W₂, kṣahma R, dadhyat B • pr̄thak] μ Sa₁J₂VK₄K₂FK₅γ₂W₂B; kva cit α₃, prathak J₄, pr̄k P (*unm.*), s̄r̄thak J₃, pr̄thaka R (*unm.*) • kavalitam] μ SNMJ₂VPK₅γ₂W₂-B; vavalitam̄ W₁J₄K₄, kramagavam̄ K₁, kamagavam̄ K₃, valittvam̄ K₂, vavaline J₃, kabalitam̄ F, kacalitam̄ R • rasa] μ Sa₁K₂J₃FK₅γ; ram̄sa P • manḍalāni] *codd.*

4.2e ṬPĀLITYAHĀNIM ATISATTVAM UDĀRAVĀRYAM

pālitya] J₆J₇W₁Mα₃J₂VK₄; pālitya A, palita SJ₃, pālisa N, pālita J₄P, pali K₂ (*unm.*), valipalita F (*unm.*), mālinya K₅, palitam̄ γ • hānim] *codd.* • atisattvam] αJ₄VPJ₃;

μ =AJ₆J₇

α =NW₁MK₁K₃; α_1 =NW₁M; α_2 =NW₁

β =J₂J₄VK₄K₂PJ₃FK₅K₆; β_1 =J₂J₄VK₄

γ =J₁J₅W₂RB; γ_1 =J₁J₅W₂R; γ_2 =J₁J₅

atisatvam μK_5 , atisatvam SF, a[ti]sattvam J₂, alisatvam K₄, asattvam K₂ (*unm.*), atiyati-
tvam γ_1 , ayatitvam B • udāravīryam] $\mu\alpha\beta RB$; udāravīryam S $\gamma_2 W_2$

4.2f UTSĀHAROGAHARANĀNI CA SAMYAG EVA†

utsāharo] $\mu\alpha$; utsāhase° S, utsāpayed J₂, utprāpayed J₄, utthāpayed VPJ₃FK₅, uchāpayed K₄, utthāyaed K₂, uthāya yo J₁, utthāpa yo J₅W₂, u*tth*āya yo R, utthāpya yo B • gaharanāni ca] J₆; gahariṇāni ca AJ₇, °kagamānāni ca S, gagahanāni ca NW₁K₁, ga-
hanananāni ca M (*unm.*), gagahanā*n*i K₃, gahanatānava J₂J₄VK₂PK₅ γ , gahanatānāva
K₄ (*unm.*), gaganatāthane J₃, dahanatānava F • samyag] $\mu J_2 J_4 K_4 K_2 P J_3 F$; sarvam Sa,
samgam V, sammyag K₅, sabhyag γ • eva] $\mu S\alpha\beta_1 P J_3 F K_5 \gamma_2 R$; evā K₂, °e ca W₂B

4.3a KARNE VARĀHO NAYANE GARUTMĀN

karne] $\mu S\alpha_1 J_2 V K_4 K_2 K_5$; karṇo $\alpha_3 J_4$, karṇau PFJ₁, karṇai J₃, kaṇau J₅W₂, varṇo R, karṇā B
• varāho] $\mu S W_1 M \alpha_3 V K_4 K_2 K_5 \gamma_1$; varāheḥ N, varāhī J₂J₄, varāhur K₂, carāho PJ₃F, varodho
B • nayane] $\mu S\alpha_1\beta_1 K_2 P F K_5 \gamma$; nadyane α_3 , nayanai J₃ • garutmān] AJ₆MK₅; garucyān
J₇, gajasyān S, garūtmān $\alpha_2 J_4 V$, navātmā α_3 , garutmā[n] J₂, garutmā K₄, rugamān K₂,
garupān PF, garūpān J₃, garuḍyān $\gamma_2 R$ (*unm.*), garuḍyān W₂, garuḍpān B

4.3b NAKHĀŚ CA DANTĀḥ KILA VAJRATULYĀḥ

nakhāś ca] S $\alpha_1 K_2 J_3 F K_5 \gamma_2 W_2 B$; akhamḍa μ , nākhāś ca P, nakhādyā R • dantāḥ] S $\alpha_1 K_2$ -
FK₅B; damṭāś μ , damṭāś α_3 , damṭā β₁PJ₃ $\gamma_2 R$, detā W₂ • kila] S $\alpha_1\beta_1 K_2 P F K_5 \gamma$; ca bha°
 μ , ca pu° α_3 , khila J₃, khalu F^{v1} • vajra] S $\alpha_1\beta\gamma_1$; °vec ca μ , °nar bha° α_3 , ca na B •
tulyāḥ] S $\alpha_1 J_2 V K_2 F K_5 B$; vajram μ , °veyuḥ α_3 , tulyāḥ J₄K₄, tulyā PJ₃, tulyām γ_1

4.3c YUVĀ MAHAMĀRUTASAMYAVEGO

yuvā] $\mu S\alpha\beta\gamma_2 W_2 B$; vāyu R • mahā] $\mu S\alpha_2 K_1 \beta\gamma$; prahā MK₃ • māruta] $\mu S\alpha_1 K_1$ -
J₂VK₄PJ₃FK₅ γ ; mā*ru*ta K₃, maruta J₄, māsata K₂ • sāmya] $\mu S\alpha_2\alpha_3 K_2$; tulya MK₅,
samyag β₁PJ₃F γ • vego] J₆J₇S $\alpha_2 K_2 K_5$; vegā A, eva β₁J₃F γ , ava P

4.3d JĪVEC CA YĀVAD DHARAṄINDUTĀRĀḥ

jīvec ca] μM ; jīvet tu SJ₂VPF, jīvet sa N, jīvemdu W₁, jīveta $\alpha_3 B$, jīvet J₄ (*unm.*), jīve
tu K₂J₃, jīvet tu K₄K₅, jīve ca W₂, jave ca γ_2 , jave*c c*a R • yāvad] $\mu S\alpha_1 P J_3 F K_5 \gamma$;
pārvam K₂ • dharanīn] $\mu S W_1 M \alpha_3$; varanīm N, dharanī J₂K₄K₂PFK₅, haranī J₄, dharasmi
V, varanīm J₃, dhariṇā γ_1 , variṇa B • dutārāḥ] $\mu S\alpha$; hutāśah J₂K₄PFK₅B, hutāśah J₄K₂,
hutāṁśah V, gatāśah J₃, hatāśa $\gamma_2 R$, hutāśa W₂

4.4a VĀRĀHĪKANDACŪRNAM GHRTAGUDASAHITAM BHAKṢAYET PUṢṬIVRDDHĪ

om. K₂PJ₃F γ • vārahī] $\mu S M \alpha_3 \beta_1 K_5 O$; cārāhī α_2 • kanda] $\mu S\alpha_1\beta_1 K_5 O$; skanda K₁,
skada K₃ • cūrnām] S $\alpha J_4 V K_4 K_5 O$; cūrna μJ₂ • ghṛta] $\mu S\alpha V K_5 O$; śaghṛta J₂K₄ (*unm.*),
śamghṛta J₄ (*unm.*) • guḍasahitam] codd. • bhakṣayet] $\mu S\alpha_1\beta_1 K_5 O$; bhakṣayed α_3 •
puṣṭivṛddhi] SN; puṣṭivṛḍhyau μ , puṣṭivṛddhis Mβ₁O, puṣṭivṛddhi W₁, om. α_3 , puṣṭivṛḍhyā
K₅

4.4b TAKRE DURNĀMANĀŚAS TV ATHA PUNAR API GOKṢĪRAKE KUṢTHANĀŚAH

om. $\alpha_3 K_2 P J_3 F \gamma$ • takre durnāma°] μ ; tarkrair durnāma° SN, takrair dunāma° W₁,
taktem dūnāma° M, tarkre durnāma° J₂J₄V, takrem durnāma K₄, takrair ndurnāma°
K₅, takre durmāma° O • °nāśas tv atha] $\mu S\alpha_2 K_5 O$; nāśas tatha M, nāśas ty atha J₂-
VK₄, na samaya J₄ • punar api gokṣīrake] $\mu S\alpha_1\beta_1 K_5^{ac}$; punar api gokṣīrakaiḥ K₅^{pc}, punir
api gohkṣīrake O • kuṣṭhanāśah] SK₅^{pc}; kuṣṭanāśah $\mu\alpha_2 J_2 J_4 K_4 K_5^{ac} O$, kuṣṭhanāśah M,
kr̥ṣṭanāśah V

4.4c TACCŪRNAM ŠARKARĀDYAIR MADHUM API CA PAYAH PĀYAYEC CA DVIKĀLAM

om. α_3 • taccūrnām] $\mu S\alpha_1 V K_5$; taccūrnā J₂, tacūrnām J₄, tad varṇām K₄PJ₃, tad varṇā
K₂, tatvarṇām F, tadvan madhu šarkarādugdhavarṇām J₁RB (*unm.*), tadvat madhušarkarā-
dugdhavarṇām J₅W₂ (*unm.*), tad varsām O • śarka] $\mu S\alpha_1\beta_1 P J_3 F K_5 \gamma_2 W_2 B O$; samka K₂,
śaka R • rādyair] $\mu S^{ac} N W_1^{ac} J_2 J_4 K_4 K_2 P K_5 J_1 B O$; rājyair S^{pc}W₁^{pc}MJ₃, rādyaiḥ V, rādyaiḥ
F, rādyai J₅W₂R • madhum api ca payah pāyayec] μ ; madhuyutam api yaḥ sevate S,
madhur api ca yaḥ sevayet N (*unm.*), madhur api ca yat sevayet W₁ (*unm.*), madhur api ca

$\mu = AJ_6 J_7$

$\alpha = NW_1 M K_1 K_3$; $\alpha_1 = NW_1 M$; $\alpha_2 = NW_1$

$\beta = J_2 J_4 V K_4 K_2 P J_3 F K_5 K_6$; $\beta_1 = J_2 J_4 V K_4$

$\gamma = J_1 J_5 W_2 R B$; $\gamma_1 = J_1 J_5 W_2 R$; $\gamma_2 = J_1 J_5$

payah sevate M, madhur api ca pī*y*ate J₂ (*unm.*), madhur api ca puna pīyate J₄, madhur api vayaja satte V (*unm.*), madhur api ca payate K₄ (*unm.*), madhura pivot ayominaḥ K₂ (*unm.*), madhur api vayayate P (*unm.*), madhura pivite J₃ (*unm.*), madhur api pibate F (*unm.*), madhur api vasate K₅ (*unm.*), madhur apī pivete γ₂R (*unm.*), madhur apī pibase W₂ (*unm.*), madhur apī pivaset B (*unm.*), mudhuram api payah pīyate O • ca dvikālam] μ; sarvakālam SNMβBO, sārvakālam W₁, sarvakāla γ₁

4.4d DVAU VARSAU KRŚNAKEŚI HATAVALIPALITAḤ †KRŚNABHEDĪ ŚARĪRE†

*om. α₃ • dvau] μSα₁J₂VK₄K₂K₅; dau J₄, dyau P, dvā J₃, dvi Fγ, va ° O • varsau] MJ₄-VPJ₃FK₅J₅W₂B; varṣo μK₄, karṣau Sα₂, varṣai J₂, varṣā K₂, rṣau J₁R (*unm.*), ° rṣabhyo O • krṣṇa] μSα₁J₄VK₂PJ₃FK₅γO; kleṣṇa J₂, kteṣṇa K₄ • keśī] μα₂β; keśo SMO, keśā γ • hata] SMJ₂J₄VK₄K₂PJ₃K₅γO; vali μ, duta N, *d*bhuta W₁, hana F • vali] Sα₁J₂K₄PJ₃-FK₅γ₂RO; pali ° μ, valīta J₄ (*unm.*), vahali V (*unm.*), vala K₂, valī K₅acW₂B • palitah] α₁K₅O; ° taharo μ, patitah S, palītā J₂J₄K₄, palītā VK₂J₃, malītā hata vali malītā P (*unm.*), palitam F, palita γ₂W₂B, ptalita R • krṣṇa] MVPJ₃FK₅γO, varṣa μ, kārṣya Sα₂, krūṣṇa J₂, *kṣam*J₄ (*unm.*), kṣaṣṇa K₄, krṣṭa K₂ • bhedī] *codd.* • śarīre] μMK₅O; śarīram Sα₂β₁K₂PFγ, sarīre J₃*

4.5a ERĀNDATAILASAMYUKTAM

*om. α₃ • erāndatailasamyuktam] Sα₁J₂VK₄K₂PJ₃K₅γ₂W₂B; erāndaphalatailena μ, erāndatailam samyuktam J₄, erāndataila*sa*yyuktam F, erāndatailasamyuktam R*

4.5b GUGGULUM TRIPHALĀYUTAM

*om. α₃ • guggulum] FB; triphalā μ, gugulam SJ₂J₄K₄, guggulam α₁VPK₅γ₁, gugugulam K₂ (*unm.*), gugalam J₃ • triphalāyutam] Sα₁β₁PJ₃FK₅γ; guggulena ca μ, traphalāyutam K₂*

4.5c GANDHAKAM BHAKṢAYET PRĀJÑO

*om. α₃ • gandhakam] μα₁βγ; gam*akam S • bhaksayet] μSα₁J₄VK₂PFK₅γ; bhakṣaye J₂K₄J₃ • prājñō] μSα₁J₂J₄K₄K₂PFγ; prajñe VK₅, srājñō J₃*

4.5d JARĀDĀRIDRYANĀŚANAM

*om. α₃ • jarā] μSα₂J₄VK₄K₂FK₅J₅W₂B; valī M, jārā J₂P, jadā J₃, māse J₁R • dāridrya] Sα₂FK₅B; dāridra AJ₇J₂VK₄K₂J₃W₂, ° dāridya ° J₆, palita M, daridra J₄, dāridrā P, nadaja ° J₁R, da J₅ (*unm.*) • nāśanam] μSα₁β₁K₂J₃FK₅W₂B; nāśanām P, ° rāmara J₁R, om. J₅*

4.6a AŚVAGANDHĀ TILĀ MĀŚĀH

*aśvagandhā] μSK₃J₂VK₄K₂PJ₃FK₅γ; aśvagamdhā α₂, aśvagamdhās M, agandhā K₁ (*unm.*), asvagamdhā J₄ • tilā] μSMβγ; tila α₂α₃ • māśāh] μSM; māśa α₂α₃γ₂W₂B, māśā β, māpa R •*

4.6b ŚARKARĀ VIŚVASARPIKĀ

*śarkarā] Sα₂J₂VK₄K₂Fγ; sarkarā μJ₃K₅, śarakarā J₄ (*unm.*), sarkkarā P • viśva] μ-Sα₁J₂J₄VK₂PJ₃FK₅γ; svasar ° α₃, kiśva K₄ • sarpikā] S; sarpisāh μ, sarpisā α₁β₁K₂FK₅γ, pidhyānam α₃, sarspisā P, sārpisā J₃*

4.6c MĀSAMĀTRAPRAYOGENA

*māśa] μSα₁βγ; ṣaṇmāśa α₃ (*unm.*) • māṭra] μSα₂α₃J₂J₄K₄K₂PFK₅γ; trayā MVJ₃ • prayogena] K₁β₁K₂Pγ; prayogena μSα₁K₃J₃FK₅B • hastinā saha yudhyate 5 triphalā puṣkaro vrāhī nīḥsākotilalamśānī punar navā vṛddhatārā na yayuh snehamiśritā 6 ṣaṇmā-sāhārayogena add. μ*

4.6d NA ROGO MARĀNAM BHAVET

*om. J₄ • na] μSα₂K₄K₂J₃FK₅γ₂W₂B; [na] VR; om. P • rogo] Sα₁J₂VK₄K₂PJ₃FK₅γ; ° ro ma ° μ, ° rāh pa ° α₃ • marānām] Sα₁VK₄K₂PJ₃FK₅γ; ° ravaram μ, ° mapadam α₃, marāṇa J₂, na mr̄h F^{pc} (*unm.*) • bhavet] Sα₁βγ; labhet μα₃*

4.7a PAṄCABHIH PAṄCAMĀSENĀ

om. J₄ • paṄcabhih] μSα₂α₃βJ₁B; pacabhih M, pamcabhih J₅W₂, pamcabhi R • paṄcamāsenā] Sα₁βJ₁W₂RB; pacamāsenā μJ₅

μ= AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

4.7b PRĀPYATE 'MARATĀ PRIYE

prāpyate] $\mu\alpha_3$; prāpnōti $S\alpha_1\beta_1K_2PK_5\gamma$, prāpno J_3 (*unm.*) • 'maratā] μ ; paramāṁ SN- $MJ_4VK_4K_5$, paramāṁ W_1F , maratāṁ α_3 , paramā $J_2K_2P\gamma$, parama J_3 • priye] $\mu S\alpha\beta J_1-W_2RB$; praye J_5

4.7c GANDHAKATRIPHALĀKUṢṭHAM

gandhaka] $V\gamma$; gamdhakam $\mu S\alpha_1K_3J_2J_4K_4K_2PJ_3FK_5$, gamdhāṁ K_1 (*unm.*) • triphalā] $\mu S\alpha\beta_1PJ_3FK_5\gamma$; traphalā K_2 • kuṣṭham] J_6SMFW_2 ; kruṣṭam A, kuṣṭam $J_7\alpha_2K_1\beta_1K_2-P\gamma_2RB$, kuṣṭha K_3 , yuṣṭam J_3 , kuṣṭa K_5

4.7d MADHURATRAYAMELITAM

madhura] $\mu S\alpha J_2J_4K_4K_2PJ_3FK_5$; madhūra V, madhu γ • traya] $\mu S\alpha\beta$; śraya γ_1 , *śr*aya B • melitam] *codd.*

4.8a BHAKṢAYET PRĀTAR UTTHĀYA

bhakṣayet prātar] *codd.* • utthāya] $\mu S\alpha_1K_3PJ_3FK_5\gamma$; ütthāya K_1K_2 , ukṛṣṇāya J_2 , uthāya J_4 , üchāya V, uchāya K_4

4.8b SANMĀSĀD VALIPĀLIHĀ

sanmāsād] $\mu S\alpha_1\beta_1K_2J_3FK_5$; sanmāsāt α_3B , şarasmāsād P, şanmāsid J_1R , şanmāsid J_5 , şanmāsād W_2 • valipālihā] $\mu\alpha_1J_2K_4K_5^{pc}$; valitādihā S, valipālitād α_3 , valipālitahā J_4 (*unm.*), valitāpahī V, valipallihā K_2 , valitpalithā P: valipalitihā J_3 (*unm.*), valipalitahā FW_2 (*unm.*), valipālihā K_5^{ac} (*unm.*), valipalihāṁ tadā γ_2 (*unm.*), validamptadā R, palitāpahām B

4.8c PĀRADAM GANDHAKAM DEVI

pāradam] $\mu S\alpha J_2J_4VK_2J_3FK_5\gamma$; pāramḍam K_4 , paradam P • gandhakam] $\mu S\alpha_2K_3\beta\gamma$; gamdhaka M, gandhakam K_1 • devi] $\mu S\alpha\beta_1K_2PK_5\gamma$; devī J_3

4.8d TĀLAKAM CA MANAHŚILĀM

tālakam] $J_6J_7SW_1M\alpha_3\beta\gamma$; tārakam AN • ca] $\mu S\alpha J_2VK_4K_2PJ_3FK_5\gamma$; om. J_4 • manah] $\mu S\alpha\beta_1K_2PJ_3K_5\gamma$; manaś F • śilām] $S\alpha_2K_1W_2B$; śilā AJ₆MK₃β₁PK₅, silā K₂, śilāh J_7J_3 , silāṁ γ_2R

4.9a KUNAṢTIKĀYASHTIRAO

kunaṣṭikā] β_1K_2PF ; kupaṣṭikā A, kuyaṣṭikā J_6J_7 , kuṣṭham ca nā° S, kuvamganā° α_2 (*unm.*), kuvamgana° M, kaniṣṭikā α_3 , kaniṣṭikā J_3 , kuṣṭikā° K_5 (*unm.*), javāsā ca γ • yaṣṭirajo] $J_6J_7\beta_1PK_5$; yaṣṭirajau A, °dikāyaṣṭi° S, °tikāyaṣṭi° α_2 , °matikāyaṣṭi° M (*unm.*), yaṣṭirayo K₁, yaṣṭirayo K_3 , naṣṭarujo K_2 , naṣṭirajo J_3 , jeṣṭirajo γ_1 , jyēṣṭirajo B

4.9b RUDRĀKHYĀM MUNDIKĀRAJAH

rudrākhyam] $\beta_1PJ_3K_5\gamma$; rudrākṣam μF , °rajoru° $S\alpha_1$, madrākṣam K_1 , madākṣam K_3 , rudrākhyā K_2 • muṇḍikā] $\mu J_2VK_4PK_5^{pc}J_1B$; °[drā]ksamum° S, °drākṣamum° α_2 , °drākṣamu° M, madukā α_3 , muḍikā $J_4J_5W_2R$, mumḍakā K_2 , mudrikā J_3 , mumḍikā K_5^{ac} • rajah] μ ; °dikā S α_2 , ā[d]ikā M (*unm.*), rajah α_3 , rasah $J_2VK_4K_2FK_5^{pc}\gamma$, rasa $J_4K_5^{ac}$, rataḥ P, sarah J_3

4.9c TRIMADHUPLUTAM ĀSVĀDYA

trimadhu] $\mu\alpha_3$; madhura S, madhurā α_1 , trimadhurā $\beta_1K_2PJ_3K_5\gamma_1$ (*unm.*), trimadhyā F, trimadhvā B • plutam] $\mu\alpha\beta\gamma$; trayam S • āsvādyā] μ ; āsādyā $S\alpha_2K_1\beta J_1RB$, āsadya MK₃, āsādyā J_5W_2

4.9d VATSARĀT KHECARO BHAVET

vatsarāt] AS $\alpha J_2J_4VPFK_5$; vatsarā $J_6J_7J_3$, vasarā K_4 , vatsarād K_2 , vadvat γ_2R (*unm.*), vaddhat W_2 (*unm.*), ba*ddh*avat B • khecaro] μK_3 ; sabalo SNVFW₂, prabalo W₁, savalo MJ₂K₄PK₅γ₂R, eva caro K₁ (*unm.*), savaloka J₄ (*unm.*), vatsalī K₂, vatsalo J₃, sabalī B • bhavet] *codd.*

4.10a BHRṄGAM SAMŪLAM PARIŚOŠYA CŪRNAM

bhrṅgam] $\mu S\alpha_2\alpha_3J_2K_4K_2PJ_3FK_5$; bṛhgām MJ₄V, mṛgām γ_2R , mṛga W₂B • samūlam] $\mu S\alpha\beta\gamma_2R$; sammūlam W_2 , °sya mūlam B • pariśošya] $\mu K_3J_4VK_4PJ_3F\gamma$; parișeṣya SW₁-M, paripeṣṭya N, pariśodhya K₁, parisōṣya J₂K₂, śoṣyam ca śaila° K_5 (*unm.*) • cūrnām]

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

$J_6J_7SNM\alpha_3J_4K_2J_3FK_5$; cūrṇa AW₁, kṣiptā J₂, vamśaiva cūrṇam V (*unm.*), ca śaivacūrṇam K₄, ca śailacūrṇam P (*unm.*), śailam γ

4.10b KRŚNĀMS TILĀMŚ CĀMALAKAM TADARDHAM

kṛṣṇāms] Sa₂; kṛṣṇās μ MPJ₃F, kṛṣṇam α_3 , cūrṇams J₂, kṣiptvā J₄, kṛṣṇā VK₂K₅, kṣaplāṣṇās K₄ (*unm.*), kṛṣṇāti γ (*unm.*) • tilāmś] em.; tilā μ VK₄, tilān Sa₂, MK₂F, tilām α_3 , tilām J₂-J₄PJ₃K₅, śilājita γ_2 RB (*unm.*), ti*śilājita W₂ (*unm.*) • cāmalakam] M $\alpha_3\beta$ B; hyāmalakam μ , āmalakam Sa₂, vāmalakam γ_1 • tadardham] J₆J₇SK₂FK₅ γ_2 W₂; tadardhe A, tadardha NR, tadarddham W₁MJ₄VK₄, dadhi ca α_3 , tadarddha J₂, tardvam P, tadardva J₃, tadartham B

4.10c MADHUTRAYAIḥ SVĀDYA SADAIVA VARŚĀN

madhu] μ Sa₁J₃FK₅; madhura β_1 K₂ γ (*unm.*), madhūra P (*unm.*) • trayaiḥ] J₆SNM α_3 - β_1 PK₅; traye A, trayaiḥ J₇W₁J₃, traiyaiḥ ṭa K₂ (*unm.*), trayais F, °traya γ • svādyā] Sa₁K₃ β_1 K₂PJ₃F; khāda° μ , svā*dh*a K₁, khādyā K₅J₁W₂R, khāvdyā J₅, khādyam B • sadaiva] Sa₁ β_1 J₅W₂RB; °ti yas tri° μ , naro° α_3 , sadai J₁ (*unm.*) • varśān] Sa₁ β γ_2 W₂B; °varṣam μ , °*amā K₁, °ttamā K₃, rṣān R

4.10d NA VYĀDHAYO NĀPI JARĀ NA MRTYUH

na] μ Sa₁J₂J₄K₄K₂PJ₃FK₅ γ ; ni α_3 , a V • vyādhayo] μ Sa₂ β γ ; vyādhīyo M, vyādhopa K₁, vyādhoya K₃ • nāpi] μ Sa₁ β_1 PJ₃F K₅ γ ; rogā na α_3 (*unm.*), nī pi K₂ • jarā] codd. • na] μ Sa₂ α_3 β γ ; ca M • mṛtyuḥ] Sa₁K₁J₂J₄K₄PFK₅J₁RB; mṛtyu μ K₃VK₂J₃J₅W₂

4.11a NIRGUNDĪPATRAM EKAIKAM

nirgundī] Sa₁J₄VPJ₃FK₅RB; nimrgumđī μ , nirgumthā α_3 , nimrguđī J₂, nirgumđo K₄, nigumđī K₂J₁, nigumđi J₅, nigudita W₂ (*unm.*) • patram] codd. • ekaikam] μ W₁K₃; ekam tu SMVK₂PJ₃K₅ γ , ekam yas N, ekaiam K₁, ekam J₂J₄K₄F (*unm.*)

4.11b TRIKĀLAM PARIBHAKṢAYET

trikālam] codd. • paribhaksayet] Sa β γ ; paribhāvayet μ

4.11c DVĀDAŚĀBDE BHAVED DEVI

dvādaśābde] Sa₁VK₂PJ₃F γ ; dvādaśāśad μ , dvādaśābdād α_3 , dvādaśābdēna J₂J₄ (*unm.*), dvādaśāvde K₄K₅ • bhaved] Sa₁J₂VK₄K₂PFK₅ γ ; bhave μ J₄J₃ • devi] μ Sa₁J₂K₄PJ₃FK₅ γ ; devī J₄VK₂

4.11d JARĀMARANAVARJITAH

codd. • kumārīpatram ekaikam trikālam paribhaksayet dvādaśābdā bhaved devi jarāmaranavarjitaḥ add. μ

4.12a NIRGUNDYAMALAMUNDĪNĀM

om. R • nirguṇḍy] μ Sa₂; nigumdy M, nigumthā K₁, nigudy K₃, nirgumđ° β B, nigumđ° J₁, nigudđ° J₅W₂ • amala] α_2 ; anala μ , āmala SMK₄, ānala α_3 , °imala J₂VK₂PJ₃FK₅, °imūla J₄J₁, °imūla J₅W₂, °imūlām B • munđīnām] J₂J₄K₄K₂J₃FJ₁; mudānā A, mumđānām J₆J₇, kīmumđī SW₁, mumđī N (*unm.*), mumđānām M, nirmumđī α_3 , mumđhānām V, mudīnām P, tumđānām K₅, mudīnām J₅W₂, mudīnā B

4.12b SAMAM SAMSĀDHAYED RAJAH

om. R • samam] Sa₁ β_1 PJ₃FK₅; sāmyam μ α_3 , samā K₂W₂B, samām γ_2 • samsādhayed] μ SW₁M α_3 VK₄K₂PJ₃FK₅ γ ; sādhayed N (*unm.*), samsādha]yed J₂, samdhāyed J₄ (*unm.*) • rajah] μ α ; rasam SJ₂, rasah J₄VK₂PJ₃FK₅ γ , rasa K₄

4.12c ŚARKARĀGHRTAMADHVAKTAM

om. R • śarkarā] μ Sa₁J₂VK₄K₂J₃FK₅ γ ; śarakarā J₄ (*unm.*), śarkarā P • ghṛta] codd. • madhvaktam] μ μ ; madhvēkam SJ₂J₄K₄J₃, madhyēka N, madhvēka W₁, madhyekam MV-K₂PK₅ γ , madhvarkam α_3 , madhvaijam F

4.12d VATSARĀD VALIPĀLIHĀ

om. R • vatsarād] μ Sa₁J₂VK₂PFK₅ γ ; vatsarāt K₁, vatsarā K₃J₄, vasarād K₄, catsarād J₃ • vali] μ Sa₁ β_1 K₂J₃K₅ γ_1 ; pali α_3 , valit P, valī F, valita B (*unm.*) • pāli] μ SNMJ₂VK₄P;

$\mu = AJ_6J_7$

$\alpha = NW_1MK_1K_3$; $\alpha_1 = NW_1M$; $\alpha_2 = NW_1$

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6$; $\beta_1 = J_2J_4VK_4$

$\gamma = J_1J_5W_2RB$; $\gamma_1 = J_1J_5W_2R$; $\gamma_2 = J_1J_5$

pāṭli W₁, °tāpa° α₃, [pāli] J₄, pallita K₂ (*unm.*), palīta J₃γ₁ (*unm.*), palita FB (*unm.*), pāli K₅ (*unm.*) • hā] μSα₁β₁K₂J₃FK₅γ; ha K₁, ham K₃, dvā P

4.13a MĀŚAKAM GANDHAKAM SVARÑAM

māśakam] S; māśany a° A, māśanna° J₆J₇, ṣaṇmāśam N, ṣaṇmāśa W₁, ṣaṇmāśam MJ₄, ṣaṇmāśa α₃, ṣaṇmāśam J₂^{ac}, māśamud J₂^{pc} (*unm.*), māśamud V, māśamad K₄PJ₃FK₅, māśamad K₂, māśad γ (*unm.*) • gandhakam] SαJ₂J₄VK₂PJ₃FK₅γ; °mudgakam AJ₇, °muhakam J₆, *g*uṇḍhakam K₄ • svarñam] AJ₇SαJ₂J₄K₂PJ₃FK₅γ₂W₂B; svarne J₆V, svarsam K₄, svarṇa R

4.13b TĀLAKAM RUDRALOCANAM

tālakam] μSW₁Mβγ; tārakam N, tilakam α₃, tālakam F • rudralocanam] J₆Sα₂α₃J₂VK₄-K₂PJ₃FK₅γ; bhadrarocanam AJ₇, rudram locanam M, rūdrarocanam J₄

4.13c MADHUTRAYAYUTAM VARŚĀD

madhu] μSα₁β₁PJ₃FK₅; madhura α₃K₂γ (*unm.*) • traya] codd. • yutam] μSαJ₄VK₄P-J₃FK₅γ; putam J₂, yuta K₂ • varśād] SW₁Mβγ; varṣāj μ, varṣādy N, cūrṇa α₃

4.13d AJARĀMARAṄAPRADAM

ajarā] J₆Sα₂βγ; jarāma° AJ₇ • maraṇa] J₆Sα₁β₁PJ₃FK₅B; °raphala AJ₇, marapada α₃- (*unm.*), marāṇam K₂, maraṇam γ₁ • pradam] AJ₇SαβB; pradā J₆, padam γ₁

4.14a RASAM ŚĀLMALINIRYĀSAM

rasam] μSα₂K₁VJ₃FK₅γ; rasa MK₃J₂J₄K₄K₂P • śālmali] μSα₂α₃J₂J₄K₄K₂PJ₃FK₅γ₂RB; śālāli M, śāmlali V, śālyali W₂ • niryāsam] μSα₁β₁K₅γ₁; niryāsa α₃F, niryātam K₂J₃, niryā P (*unm.*), niryāsam B

4.14b GANDHAKAM MADHURATRAYAIḥ

gandhakam] μSα₁K₁β₁K₂FK₅γ; gamdhaka K₃P, madhukam J₃ • madhura] μSα₂α₃VK₄-K₂J₃FK₅γ₁; madhu M (*unm.*), ca madhura J₂ (*unm.*), ca madhu J₄, bhadhura P, om. B • trayaiḥ] μα₃; trayam Sα₁β₁, om. B • ājyam gumḍī mākṣikam ca vijñeyam add. J₁, ājyam guḍo mākṣikam ca vijñeyam add. J₅W₂B, ājyam gumḍī makṣikam ca vijñeyam add. R

4.14c BHAKṢAYET PRĀTAR UTTHĀYA

bhakṣayet] μSαβγ₂W₂B; bhakṣayat R • prātar] μSαJ₄VK₄K₂PJ₃FK₅γ; dyātar J₂ • utthāya] μSα₂K₁J₂J₄VK₂PJ₃FK₅γ; utthā** M, ūtthāya K₃, uchāya K₄

4.14d ṢANMĀSĀD AJARĀMARAṄA

ṣanmāśad] μSα₂α₃J₂VK₄K₂PJ₃FK₅J₁W₂RB; *ṇmāśad M, ṣaṇmāśam J₄, ṣaṇmāśad J₅ • ajarāmarah] codd.

Closing remarks:

iti śrīmatsyeṇḍrasaṁhitāyāṁ aṣṭāvimśapaṭalah μ

iti śrīmadādināthanirūpīte mahākālāṁtarvatini

umāmaheśvaraśaṁvāde khecarīvidyāyāṁ caturthaḥ paṭalah sampūrṇaḥ || ccha || S

|| cha || yāvam naiva pravīśati caranmāruto madhyamārgam yāvad viṁdur na bhavati dṛḍhaḥ prāṇavātprabaddhaḥ || yāvat vyomnā sahajasadṛśam jāyate naiva cittam yāvat jñānam vadati manujo daṁbhāmīthyāpralāpah || 1 || śrībhavāniśamkarārpanam astu || cha N

iti śrī ādināthanirūpīte mahākālayogaśāstre umāmaheśvaraśaṁvāde khecarīmudrābījam nāma caturtha paṭalam sampūrṇam || || śrī kṛṣṇārpanam astu || || śake 1777 rākṣasanāmasaṁvatsare bhādrapadakṛṣṇaśaṣṭhyām tithau imduvāsare taddine pustakam samāptaḥ || || śubham bhavatu || || cha || || W₁

iti siddhauṣadhbhāni M

μ=AJ₆J₇

α=NW₁MK₁K₃; α₁=NW₁M; α₂=NW₁

β=J₂J₄VK₄K₂PJ₃FK₅K₆; β₁=J₂J₄VK₄

γ=J₁J₅W₂RB; γ₁=J₁J₅W₂R; γ₂=J₁J₅

iti śrīmahādināthena nirūpite mahākālayogaśāstre khecaryām vidyāyām ausadhayogo nāma caturtha paṭalah 4 || īśvara uvāca || śrīkhecarīsamarpaṇasatu khecarīmantragranthokta-somemātuvasamvarṇamityādi || gamanasaphalam ṣaḍākṣaram khecarībījam || hrīṃkārā khecarīpaṭalepa K₁

iti śrī mahādināthena nirūpite mahākālayogaśāstre
khecaryām vidyāyām oṣadhyogo nāma caturthah paṭalah K₃

iti śrīmahādināthanirupite mahākālayogaḥ caturthah paṭalah samāptah samvat 1783 likhitam kāsyām madhye maṇikarṇikāsanīpe || subham astu || śrīrāma || śrī || śrīrāma || śrīrāma || śrīvisvesvara || J₂

iti śrīmadādināthanirupite mahākālayogaśāstre° caturthah paṭalah || 4 || samvat || 1740 || agahanakṛṣṇa ekama ravivāsara likhitam gamgānāthena kāsyām madhye svarga[dvā]rī-siddhipīthe maṇikarṇikā tārakesvarasamīpe pustakam sampūrṇam samāptam lekhakapāṭha-kānām subham bhuyāt || || śrī ādināthāya namah || devyai namah || J₄

iti śrīmadādināthanirupite mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām caturthah paṭalah V

iti śrīmahādināthanirupite mahākālayogaśāstre
khecarīvidyāyām umāmaheśvarasamvāde caturthah paṭalah samāptah K₄

iti śrīmahākālayogaśāstre umāmaheśvarasamvāde
ādināthaviracite caturthapaṭalah K₂

iti śrīmadādināthanirupite mahākālayogaśāstre khecarīvidyāyām umāmaheśvarasamvāde
caturthamḥ paṭalah sampūrṇam samvat 1805 śamai nāma agahanamāse śuklu pakṣe ca pam-camīyām ravivāśare || liḥ kāsyā madhye kedāraghāṭanyāre hanumānaghāṭa | P

iti śrīmadādinātheprokte mahākālayogaśāstre umāmaheśvarasamvade khecarīvidyāyām
caturtha paṭalah || samāptam || hasta akṣa viśvanāthena likhitam || cha || cha || cha || cha ||
cha || cha || cha || J₃

Śrīmadādināthanirupite mahākālayogaśāstre
khecarīvidyāyām caturthah paṭalah hariḥ
om tat sat sarvam śrī krṣṇārpanam astu F

iti śrīmadādināthanirupite mahākālayogaśāstre umāmaheśvarasamvāde khecarīvidyāyām
caturthah paṭalah ||4|| ||subham astu|| ||gramthasamkhyā||285||om maṅgalam maṅgalā-nātho maṅgalam maṅgalasutah||maṅgalam maṅgalā nityān karotu mama māṇdire||1||om
maṅgalam bhagavān viṣṇur maṅgalān garuḍadhvajah||maṅgalam punḍarikākṣo maṅgalā-yatano hariḥ||2|| ||yādrśam pustakam dṛṣṭvā tādṛśam likhitam mayā||yadi śuddham aśu-ddham vā śodhanīyā mahajanaiḥ||3|| ||idam pustakam śrī******(these syllables have been
deliberately obscured) sya||śrīḥ|| ||śrīvikramādityasamvat 1870||śrīsalivāhanīyasāke 1735||śrī-
naipālāvde 933||vaiśākhamāsi sitetaradale vyālatithau vudhavāsare likhitam idam pustakam
pāśu[pata]ksatre śubham bhūyāt || || K₅

iti śrīmadādināthaniropite mahākālayogaśāstre khecarīvidyāyām
umāmaheśvarasamvāde caturthah paṭalam samāptam iti || || śrī kalyāṇam astu J₁

iti śrīmadādināthaniropitem mahākālayogaśāstre
khecarīvidyāyām umāmaheśvarasamvāde caturthah paṭalam J₅

iti śrīmadādināthaniropite mahākālayogaśāstre
khecarīvidyāyām umāmaheśvarasamvāde caturthapaṭalam W₂

iti śrīmadādināthaniropite mahākālayogaśāstre khecarīvidyāyām
umāmaheśvarasamvāde caturthah paṭalam samāptam iti || śrīgurunārāṇa *syaṇa* R

iti śrīmadādināthaviracite mahākālayogaśāstre
umāmaheśvarasamvāde khecarīvidyāyām caturtham paṭalam samāptam B

anayā sadṛśī vidyā kva cic chāstrāntare na hi |
 khecarīmelanam̄ devi suguhyam̄ samprakāśitam ||259||
 tasyāś cābhyaśayogo 'yam̄ tava snehāt prakāśitaḥ |
 etad yogo mayākhyātaḥ kiṁ bhūyaḥ śrotum icchasi ||260||
 śambhoḥ saṁbhāvanam̄ labhya jayec candrārkatārakam |
 khecarī nāma yā devī sarvayogīndravanditā ||261||
 enām̄ no vetti loke 'smin sa paśuḥ procyate śive |
 nityam abhyāśaśilasya aṭato 'pi jagattrayam ||262||
 guruvakte 'pi labdhasya vidyām abhyasato 'pi ca |
 khecarīmelanādyeṣu nityam̄ samsaktacetasaḥ ||263||
 na vidyate mahāyogo mad idam̄ sādhanam̄ vinā |
 matprasādavihīnasya mannindāparacetasaḥ ||264||
 paśoḥ pāśavibaddhasya yogah kleśāya jāyate |
 sarvam etac chivenoktam̄ pūjām̄ saṁtyajya mānavah ||265||
 yujyataḥ satataṁ devi yogo nāśāya jāyate |
 bhaktyā saṁtarpayed devi sarvalokamayam śive ||266||
 śivadhyānapare pum̄si tuṣyante sarvadevatāḥ |
 tasmāt sampūjya yujyantam̄ matprasādapavitritam ||267||
 anyathā kleśa eva syān na siddhir janmakotibhiḥ |
 sarve sidhyanti mantrāś ca yogāś ca parameśvari ||268||
 samyak pūjāprayogeṇa maddhyāne mattamānasah |
 mām̄ asampūjya yogenā pāpam̄ bhavati nānyathā ||269||
 tasmān mām̄ pūjayed devi sarvayogābhivṛddhaye |
 khecaryām̄ nandito yogī yogam̄ yuñjīta manmayam ||270||
 vijane janturahite sarvopadravavarjite |
 madvarṇam̄ ca samāsthāya svagurūktaprakārataḥ ||271||
 saṁtarpya śivam̄ iśānam̄ sarvadevotsavapradam |
 matprasādena mahatā sarvavijñānavān bhavet ||272||
 asaktah sumahāpūjām̄ yadi kartum̄ ca sādhakah |
 kuryād ekaikayā devi guruvākyāvalambakah ||273||
 tvayā ca khecarī vidyā sāravad guhyatām̄ iyāt |

259a–260b ≈ Ed 55a–56b; 260c–261b ≈ Ed 67c–68b; 261c–268d ≈ Ed 56c–63d; 269 om. Ed; 270a–271b ≈ Ed 64c–65d; 271cd ≈ Ed 66cd; 272a–273b om. Ed; 273cd ≈ Ed 67ab; 274ab ≈ Ed 69ab • 259a–260b ≈ μ 98a–99b; 260c–261b ≈ μ 114c–115b; 261c–266d ≈ μ 99c–104d; 267–269 ≈ μ 108–110; 270–272 ≈ μ 111c–114b; 273 ≈ μ 107; 274ab ≈ μ 115cd.

260d bhūyaḥ] corr.; bhūya G **261c** devī] em.; devi G **262a** no] corr.; *n*o G **262d** jagattrayam] corr.; jagattrayam G **263d** °sakta°] corr.; °sa*kta*° G **266a** yujyataḥ] em.; yajyataḥ G **268b** janma°] corr.; jjanma G **268c** sidhyanti] corr.; siddhamti G **269b** maddhyāne] em.; madhyāne G **270b** °vrddhaye] em.; °vrcchaye G **272a** saṁtarpya] em.; saṁtarpa G **273a** asaktah su°] corr.; asakta*s su*° G **273b** kartum̄] corr.; ka*rtu*m G **274b** °vad] corr.; °vat G

MATSYENDRASAMHITĀ 16.98–17.1

anayā sadṛśī vidyā kva cic chāstrāntare na hi |
 khecarīmelanam̄ devi suguptam̄ na prakāśayet ||98||
 tasya cābhyaśayogo 'yam̄ tava snehāt prakāśitah |
 madirā nāma yā devi sarvayogīndravanditā ||99||
 nainām̄ yo vetti loke 'smīn̄ sa paśuh̄ procyate śive |
 nityam̄ abhyāśaśilasya aṭato 'pi jagattrayam ||100||
 guruvaktropasamlabdham̄ vidyām̄ abhyasato 'pi ca |
 khecarīmelanādiṣu nityam̄ sapremacetasah̄ ||101||
 na sidhyati mahāyogam̄ madirārādhanam̄ vinā |
 tatprasādavihīnasya tannindāparacetasaḥ ||102||
 paśoh̄ pāśaprabaddhasya yogaḥ kleśāya jāyate |
 sarvajñena śivenoktām̄ pūjām̄ samṛtyajya mādirīm ||103||
 yuñjataḥ satatam̄ devi yogo nāśāya jāyate |
 vārunyā taripayed devi sarvalokamayaṁ śivam ||104||
 gauḍī mādhvī ca paisṭī ca tathā kādambarī varāḥ |
 kādambarī ca drumajā mādhvī madhusamudbhavā ||105||
 paisṭī piṣṭasamudbhūtā gauḍīkṣurasasambhavā |
 tāsām̄ ekatamām̄ grhya taripayet sarvadevatāḥ ||106||
 asaktah̄ sumahāpūjām̄ yadi kartum̄ ca sādhakah̄ |
 kuryād bindvekadānam̄ vā guruvākyāvalambakah̄ ||107||
 ekabindupradānena tṛpyante koṭidevatāḥ |
 tasmāt sampūjya yuñjita tatprasādapavitritah̄ ||108||
 anyathā kleśa eva syān̄ na siddhir janmakotiṣu |
 sarve sidhyanti mantrāś ca yogāś ca parameśvari ||109||
 samyakpūjāprayogenā madirānandacetasaḥ |
 asampūjya pibed devi madirām̄ yaḥ sa pāpabhāk ||110||
 mahārādhanaśilasya mayy evāsaktacetasaḥ |
 tasmāt sampūjayed devi sarvayogābhivṛddhaye ||111||
 madirānandito yogī yogam̄ yuñjita nityadā |
 vijane janturahite sarvopadravavarjite ||112||
 mṛdvāsanam̄ samāsthāya svagurūktaprakārataḥ |
 samṛtarpya śivam̄ īśānam̄ devīm̄ devām̄ ca sarvaśah̄ ||113||
 tatprasādena labhate samyagjñānam̄ akhaṇḍitam̄ |
 etad yogam̄ mayākhyātam̄ kiṁ bhūyah̄ śrotum icchasi ||114||
 śrīdevy uvāca
 śambho sadbhāvasamplabhyā jaya candrārdhaśekhara |
 tvayā śrīkhecarīvidyāśādhanam̄ guhyam̄ īritam̄ ||1|

Witnesses: A (f.48v¹¹–f.49v³) J₆ (f.33v¹–f.34r¹) J₇ (f.70r¹–f.71r²) • 98–104 ≈ Ed 55–61; 105a–107b om. Ed; 107cd ≈ Ed 67ab; 108–109 ≈ Ed 62–63; 110 om. Ed; 111–112 ≈ Ed 64–65; 113ab ≈ Ed 66cd; 113c–114b om. Ed; 114c–115d ≈ Ed 67c, 68b–69 • 98a–99b ≈ G 259a–260b; 99c–104d ≈ G 261c–266d; 105–106 om. G; 107 ≈ G 273; 108–110 ≈ G 267–269; 111ab om. G; 111c–114b ≈ G 270–272; 114c–17.1b ≈ G 260c–261b; 17.1cd ≈ G 274ab.

98c ° melanam̄] ° melana A 98d prakāśayet] prakārayet J₆J₇ 99a cābhyaśayogo] em.; svābhyaśayoge A, svābhyaśayogo J₆J₇ 100d aṭato] aṭato J₆ 101b abhyasato] abha*ś*ato A 101c ° melanādiṣu] em.; ° melanādiṣ ca μ 101d ° cetasaḥ] em.; ° vetasaḥ μ 102c ° vihīnasya] conj.; ° vihīnānām̄ μ 102d ° cetasaḥ] conj.; ° cetasām̄ μ 103a ° prabaddhasya] em.; ° pravamdhasya μ 103c ° oktām̄] J₆; ° oktām AJ₇ 104d śivam] em.; śive μ 105a gauḍī] gaurī A 105b varāḥ] A; parāḥ J₆J₇ 105c drumajā] drumalā A 106b gauḍī] gaurī° A • ° sambhavā] ° sambhavām̄ A 106c grhya] guhya A 106d ° devatāḥ] ° devatā A 107b kartum̄] karttu A 107c kuryād] kuyod J₆ 107d ° lambakah̄] J₆; ° lambaka AJ₇ 108b tṛpyante] tṛptam̄te A 108c yuñjita] yuñjītāḥ A 108d ° pavitritah̄] ° pavitretah A 109a syān̄] em.; syāt A, syāt J₆J₇ 109b ° koṭisu] ° kodiṣu A 111b mayy evā°] em.; mayaīvā° AJ₇, mayy aīvā° J₆ • ° cetasaḥ] acetasaḥ A (unm.) 112b yogam̄] yogo A 113a ° āsanam̄ samāsthāya] ° ānasam̄ āsthāya A (unm.) 113d devām̄] deviś A 114c etad] eta A

SAPTADAŚAḤ PĀTALAH

śrīdevy uvāca

sambho sadbhāvam̄ samplabhyā jaya candrārdhaśekhara |
 tvayā śrīkhecarīvidyāśadhanam̄ guhyam̄ īritam ||1||
 samsiddham̄ kena mārgeṇa khecarīmelanam̄ labhet |
 tan me brūhi jagannātha paramānandanandita ||2||

śrībhairava uvāca

śṛṇu guhyam̄ mahādevi sarvatantreṣu gopitam̄ |
 khecarīmelanam̄ loke mahāyogīndrasevitam ||3||
 khecarīṇām̄ iyam̄ vidyā sadyahpratyayakārikā |
 sarvasiddhipradā devi jarāmarañanāśinī ||4||
 ḡdār̄chād̄ brahmakapāṭasya paśūnām̄ dūramārgagā |
 asiddhānām̄ api ca yā yoginām̄ parameśvari ||5||
 brahmadhāma parityajya āyātā nāsikāpatham |
 bhittvā brahmakapāṭam tu yadā dhruvapadam̄ vrajet ||6||
 tadā syāt paramānandam̄ samvidbhāvaikāraṇam |
 jñānām̄ tathā ca vijñānām̄ tatprasādāt sphuraty api ||7||
 evam̄ yoge kriyāyām̄ ca sthitā sakalakāmadā |
 cidrūpā kuñcikā nāma durvijñeyā surāsuraiḥ ||8||
 evam̄ kundaliniśaktir ūrdhvādho 'nekadhā gatā |
 tatsthe yogah padasthe hi anūmādiprasādhakah ||9||
 tāni sthānāni vakṣyāmi yathā yeṣu ca siddhidā |
 mūlādhāram̄ catuḥpatro bindus trivalayānvitah ||10||
 gamāgamasamopeta ādhārākhyah śikhiprabhah |
 guhyāntam̄ ṣaddalam̄ dīptam̄ ṣadbinduh parikīrtitam ||11||
 taptajāmbūnadābhāsam̄ svādhiṣṭhānam̄ hi tad bhavet |
 nābhimadhyagataṁ śuddham̄ dvādaśāram̄ śāśiprabham ||12||
 maṇipūrakasamjñānam̄ ardhadandrasya madhyagam |
 anāhatām̄ daśāram̄ tu brahmaṇdhrāntagam̄ sadā ||13||
 śuddhasphaṭikasamkāśam bhāvayen nādarūpakam |
 śodasāram̄ mahāpadmam̄ trikoṇam̄ kaṇṭham̄ āśritam ||14||
 pūrṇacandranibhākāram̄ viśuddham̄ mokṣadāyakam |
 pañcakūṭamahatsthānam̄ vidyutkoṭisamaprabham ||15||

$$\mu = AJ_6J_7 \bullet A f.49v^3-f.51v^{11} \bullet J_6 f.34r^1-f.35v^3 \bullet J_7 f.71r^1-f.74r^{10}$$

1a °bhāvam] em.; °bhāva μ **2a** samsiddham̄] conj.; samsiddhi A, samsiddhih J₆J₇ **2d** °nandita] J₆; °namditah AJ₇ **3a** śrībhairava uvāca] śrībhairavaḥ J₆ **4b** sadyah] sadya A **5a** ḡdār̄chād̄] AJ₇; dār̄*c*chād J₆ • °kapāṭasya] kapaṭasya A (unm.) **5b** paśūnām̄] paśūnām̄ A • °gā] °gāḥ A **5c** yā] yo A **6a** parityajya] em.; paritya*jy*a A, paritya J₆J₇ (unm.) **6c** tu] J₆; tvu A, tru J₇ **7b** samvid°] savid° A **7d** sphuraty] spuraty A **9b** 'nekadhā] nakadā A **10b** yeṣu] °greṣu A **11a** gamāgama°] em.; gamāgamau μ • samopeta] em.; samopetau AJ₆, samoyetau J₇ **11b** °ākhyah] em.; °ākhyah μ • °prabhah] em.; °prabhā μ **11c** guhyāntam̄] guhyam tam A **12a** taptajāmbūnadābhāsam̄] em.; sapta-jāmbūnadābhāyāsam A, saptajāmbūnadābhāsam J₆J₇ **13a** °samjñānam̄] conj.; °vijñānām̄ μ **13d** °āntagam̄] °atigam̄ A **14b** °rūpakam̄] em.; °pūrakam̄ μ **14d** kaṇṭham] kaṭham A

madhyadinārkasamkāśam bhāvayed bindurūpakam |
 sa tu nānātānor madhye śaktir vyomaprabhedinī ||16||
 jvālantī pañcadhā randhre seyam ājñā prakīrtitā |
 brahmā viṣṇuś ca rudraś ca iśvaraś ca sadāśivah ||17||
 pr̄thivyādīni randhrāṇi pañcapañcakam eva ca |
 tathā ca koṣṭhakāḥ pañca svādhishthānādayah smṛtāḥ ||18||
 eteṣu sthānabhedeṣu pr̄thag dhyānam śivoditam |
 tatraikam api cābhyaṣya yogī syād ajarāmarah ||19||
 abhyāṣenaiva naśyanti pāpā janmasahasrajāḥ |
 melanāt śivatām yāti sumahān khecarādhipah ||20||
 svatantrāḥ sarvalokeṣu gatir avyāhatā bhavet |
 avijñāya ca yaḥ kuryād guruvākyāmṛtam vinā ||21||
 bhakṣyate so 'cirād devi yoginibhir na samśayah |
 ya idam paramam śāstram granthataś cārthatas tataḥ ||22||
 guruvaktrāt tu labhyeta sa parām siddhim āpnuyāt |
 ya idam paramam guhyam khecarīmelakam dadet ||23||
 sa eva hi gurur devi nānyo 'sti parameśvari |
 idam guhyatamam śāstram paśūnām yaḥ pradāpayet ||24||
 aparīkṣitavṛttasya sa śighram naśyati priye |
 bahudhā kliṣyamānāya bhaktāyānanyacetase ||25||
 ekānte vijane sthāne pravaktavyam vipaścīta |
 vyākhyānakāle kartavyaḥ pūjāvidhir ṭaśādhyataḥ† ||26||
 kulāmṛtais ca māṁsaiś ca kastūrīcandanādibhiḥ |
 raktavastre samādhāya vidyāpustakam ādarāt ||27||
 pūjayet pūrvavidhinā tato vyākhyānam ācaret |
 athavā yady aśaktas tu mānasena kalāmṛtaih ||28||
 samtarpya pūjya vijane vyākhyānam guptam ācaret |
 ॥२८॥ gatenaiva bhāvenārādhya pustakam ||29||
 śr̄ṇuyād vijane deṣe tadjiṁair yukto 'thavā priye |
 pūrvoktavidhinā devi svagurūktaprakārataḥ ||30||
 samabhyasya yathānyāyam dvādaśābdam atandritah |
 paryātet pr̄thivīm enām yatra syān melako guruḥ ||31||
 tam dr̄ṣṭvā sarvabhāvena samārādhya prayatnataḥ |
 ātmaniḥśreyasakaram tenoktam samyag ācaret ||32||
 jñānavyuktam tu mātaṅgam api kuryād gurum priye |
 jñānavijñānahīnam tu ṣaṭkarmastham api tyajet ||33||
 yatra yatra viśiṣṭārtham tatra tatra samāśrayet |

16a madhya°] em.; madhyam μ 17a jvālantī] jvālamti A, jvalamti J₇ 17b seyam]
 samyam A 19b dhyānam] dhānam A 20d khecarā°] khebhūcarā° A (unm.) • °ādhipah]
 °ādhipa J₇ 22a bhakṣyate so 'cirād devi] bhakṣyāte so ccirad divi A 23b sa parām siddhim]
 paro siddhim avā° A 25d bhaktāyānanya°] bhaktyāmṛnanya° A 26c kartavyaḥ] karttavyya
 A 26d ṭaśādhyataḥ†] AJ₇; āśādhyataḥ J₆ (unm.) 28b tato] tatā A 28c athavā yady]
 atha vāyavy A 28d kalāmṛtaih] kajāmṛtaih J₆ 29c ॥२८॥ omission indicated μ 29d
 bhāvenā°] em.; bhāvanā° μ 30b tadjiṁair] em.; tatjiṁe A, tatjiṁair J₆J₇ 31b °daśābdam]
 daśāstam A 31c pr̄thivīm] J₆; pr̄thivīm AJ₇ 32c °nihśreyasa°] em.; °niśreyasa° A,
 °nihśreya°sva° J₆, nihśreyakya° J₇

yasya haste sthitam̄ divyam̄ vidyāpustakam̄ īsvari ||34||
 tasya mūrtigatam̄ devi sakalam̄ jñānasāgaram |
 yadā yo granthataś cedam arthataś ca vadisyatī ||35||
 aśesena jagaddhātri sa eva paramo guruḥ |
 sarvajñena śivenoktam̄ idam̄ janmārbudair api ||36||
 durlabham̄ śāstrasāram̄ tu divyajñānaprakāśakam |
 dvāv imau puruṣau loke siddhaḥ sādhaka eva ca ||37||
 abhyāsenaiva satatam̄ yaḥ sarvam̄ parivartate |
 abhipsur ātmanah̄ siddhim̄ sa yogī sādhakah̄ smṛtaḥ ||38||
 samyag abhyasya vijñāya yaḥ samam̄ melanam̄ caret |
 sarvasādhāraṇatvena vikalpakuṭilojjitah̄ ||39||
 kartā bhartā ca samhartā nityatrptō nirāmayah |
 paśyatī ātmāvibhedenā jagad etac carācaram ||40||
 sa yogī sarvavic chṛīmān siddha ity ucyate budhaiḥ |
 sādhako bahujanmāntē prayāti paramam̄ padam ||41||
 devaiḥ sudurlabhām̄ siddhim̄ siddho yāti na samśayah |
 tasmād abhyasya yatnena khecarīmelanam̄ caret ||42||
 melanād apy anabhyāsī sarvam̄ labhati pārvati |
 tasmād abhyāsaḥīno 'pi melāt syād ajarāmarah̄ ||43||
 yadā sam̄milati guruḥ śiṣyam̄ melanakarmaṇi |
 samyojayiṣyati śive tadaivam̄ samudācaret ||44||
 ekānte vijane sthāne paśudṛṣṭer agocare |
 pūjāyogī vaste sādhayet parameśvari ||45||
 susnidhē ca susam̄mr̄ṣte gomayenopalepīte |
 cāruvastravitānādhye sarvopadravavarjite ||46||
 vīreṇa madakarpūralaghushindūrareṇubhiḥ |
 vṛttasaṭkoṇātvasvāraṭvṛttabhūvalayojjvalam ||47||
 kārayen maṇḍalam̄ devi tratrāpi kalaśam̄ nyaset |
 pūrayed divyatoyena ratnagarbhām̄ savastrakam ||48||
 mālyadhūpasamāyuktam̄ darpaṇālāmṛktam̄ priye |
 tatra pañca mahāratnām nyased vidyām̄ ca pūrvavat ||49||
 tadagre devi sādhāram̄ pātram̄ pūrṇam̄ kalāmṛtaiḥ |
 pūrvavat parisam̄skṛtya pūrvoktavidhinācaret ||50||
 pūjāvasāne deveśi tatprasādapavitrītam |
 snāpayet kalaśenāngam̄ parāmṛtadhiyā guruḥ ||51||
 vinā snānaprasādābhyām̄ kalyānam̄ ayutair api |

34c *haste*] hastho A **35b** *sakalam*] A; *sakulam* J₆J₇ **35c** *yo*] *dy*o A **36d** °ārbudair] °ārbuder A **37a** °ram tu] °ratru A **38b** yaḥ *sarvam*] em.; ya *sarvahm* ut° μ (*unm.*) **38c** abhipsur] em.; abhīksur μ **39a** abhyasya vijñāya] em.; abhyāsa vijñātya A, abhyasya vijñātya J₆, abhyāsa vijñātya J₇ **39d** °kuṭilojjitah] °kutilojitah A **41a** °vi chṛīmān] °vi chīmān A **43b** *sarvam*] em.; sarve μ **44a** °milati] °melati μ **45b** °drṣṭer] °drṣṭir A **46b** gomayenopalepīte] gomayenopahpalempīte A (*unm.*) **46c** °ādhye] °ā*rdye* A **47a** mada'] ma° A (*unm.*) **47c** °tvāsvarāṭ] J₆J₇; °vasthāra A **47d** °valayojjvalam] °vallayojvam̄ ram̄ lam A (*unm.*) **49b** °ālamṛktam] °ālamkṣatam A **50a** sādhāram] J₆; sādhāre A, sādhārem J₇ **50b** pūrṇam] pūrṇa° J₇ **52b** kalyānam] A; kalyānām J₆J₇

na sidhyati maheśāni khecarīmelakam̄ priye ||52||
 tasmāt sarvaprayatnena tat prasādām̄ sahābhidham |
 sasnānam̄ dāpayed vidyām̄ nānyathā siddhibhāg bhavet ||53||
 snāpayitvā śivam̄ devi yogasthāne viśeṣavit |
 pañcāśadvarṇamālām̄ ca sthale vā darpaṇe 'thavā ||54||
 pade vā candane divye tal likhen na tu bhūtale |
 śiṣyahastena deveśi tatra puṣpam̄ pramocayet ||55||
 yasmin varṇe nipatitam̄ puṣpam̄ tadvarṇapūrvakam |
 nāma cānandanāthāntam̄ dāpayed gurur iśvari ||56||
 śaktināma ca samprekṣya parāmbāntam̄ pradāpayet |
 pūrvam̄ prasādām̄ samḍagdhamahāpātakasamcayah ||57||
 punaś ca kalaśāsekāt parāmṛtatanur bhavet |
 bhūyaś ca nāmagrahaṇāt śivasāmyah̄ prajāyate ||58||
 evam̄ kṛte śive śiṣyo yogyo melanakarmani |
 anyathā parameśāni tad evānarthaḥakṛd bhavet ||59||
 iti siddhatanuh̄ siddho yad yad bhāvam upāsate |
 tat tat phalam̄ ca pratyakṣam̄ bhaviṣyati na samśayah̄ ||60||
 iti śrīmatsyendrasamhitāyām̄ saptadaśah̄ paṭalah̄

53b tat prasādām̄] J₆; tprasādaJ A, tat prasāda J₇ **55a** pade vā] yadevā A • divye]
 devi A **56b** puṣpam̄] em.; puṣpa μ **56c** °nāthāntam̄] °nāthāmtām̄ J₆ **57a** śaktināma
 ca] conj.; śaktimāma cam̄ A, śaktimāma ca J₆J₇ **57b** parāmbāntam̄] em.; parām̄ vā tam̄
 AJ₇, yarāmvāmtam̄ J₆ **59a** kṛte] r̄te A **59a** śiṣyo] em.; śiṣye μ **59d** tad] nad A
60a °tanuh̄] °tanum̄ A **60c** phalam̄] palam̄ A

AṢṬĀDAŚĀḤ PAṬALAH

śrībhārava uvāca

iti †sarvajñapāśad† yas tīrṇah samsārasāgarāt |
 bhuñjīta svechhayā bhogān svechhayā yogam abhyaset ||1||
 upādeyaḥ priyo yasmāt kaulike priyamelakah |
 ataḥ kuryād anuṣṭhānam् śaktam āṇavam eva vā ||2||
 atyantavijane sthāne sarvopadravavarjite |
 nitāntam manaso ramye hrdayadhūpasugandhini ||3||
 vikūrṇapuṣṭaprapakarasindūrādisurañjite |
 gurumanḍalakam kṛtvā bhaktimān yogam abhyaset ||4||
 sthīram āsanam āśīnah sakalikṛtavagrahah |
 jitaśvāso jitamanā jitakarmā jitendriyah ||5||
 niyojyam ghanṭīkārandhre □□□□□□□□ |
 adhastāc cintayec cakram ākrāntādhāramanḍalam ||6||
 tatra madhye samoddīptām mūlaśaktiṁ vibhāvayet |
 prāṇān nirudhyordhvamukhīm nayed bhittvā ṣadambujān ||7||
 ekībhūtā hi nādākhyā cakrabhedakrameṇa ca |
 taḍidvalayasaṁkāśām sphuratkiranarūpiṇīm ||8||
 cihnayā ca nirālambe śūnyatejomaye pare |
 brahmadvārasya garbhe tu visargākhye vilīyate ||9||
 tato rasanayodbheda praviśed brahmaṇah padam |
 tasmin kulāṁṛtam divyam pītvā bhūyo višet kulam ||10||
 tena prāśitamātreṇa parām siddhim avāpnuyāt |
 yogamūle svake sthāne bhūyas tasmāt samutthitā ||11||
 pr̄thivyādhārasaṁkocād ekoccārakrameṇa tu |
 etad vāgīsvarībījam rahasyam saṁprakāśitam ||12||
 vyākhyātā khecarīmudrā tasyā bandho 'yam eva hi |
 etasyā bandhamātreṇa bhāgyahīno 'pi sidhyati ||13||
 melakam khecarīṇām ca divyaveṣo 'bhijāyate |
 amunā saṁpradāyena yatra yatra vilīyate ||14||
 tatra tatra parānandarūpam eva prakāśate |
 sarvaśāstrārthavettā ca saubhāgyam paramam tathā ||15||
 kāvyam ca sarvabhāṣābhiḥ sālamkārapadojvalam |
 karoti līlayā yogī rudraśaktiprabhāvataḥ ||16||
 anenaiva prayogena sarvamātrāḥ sphuranti hi |
 āṇavāḥ śambhavāḥ śāktā ye †kety† uccarati priye ||17||
 maṇipūre layād vaśyam sāntiśrīpuṣṭiṣṭuṣṭayāḥ |

$$\mu = AJ_6J_7 \bullet A f.51v^{11}-f.54v^6 \bullet J_6 f.35v^4-f.37v^3 \bullet J_7 f.74r^{10}-f.78v^5$$

2a upādeyah priyo] upadiyah prayo A **2d** śāktam āṇavam] J₆; śāmāṇa]vem A (*unm.*), śāmāṇavam J₇ (*unm.*) **3c** nitāntam] nitānta° A **3d** °sugandhini] °sumdhipe A **4a** °prakara° A; °prakare J₆J₇ **6b** omission of pāda indicated μ **6d** ākrāntādhāra°] ākrāntādhāra° A **7c** °mukhīm] °suṣkhiṁ A **8a** nādākhyā] nādākṣyā A **11d** °utthitā] °utthita A **15a** °ānanda] A; °ānandā° J₆J₇ **16b** °jvalām] em.; °jvalām μ

ākarṣanām purakṣobho bhavanty eva hi siddhayaḥ ||18||
 anāhate tu samlīno yogī granthivibhedenāt |
 girīṇām pātanaṁ devi kuryād mṛtyoś ca vañcanam ||19||
 viśuddhe 'py amṛtādhāre yogas tu syād asamśayah |
 kṣutṛṣṭādāhanirmukto jarārogavivarjitaḥ ||20||
 ājñāsthānagato yogī traīokyam api paśyati |
 trikālajñāḥ svayam karttā sa eva parameśvaraḥ ||21||
 atītam vetti nābhishtho varttamānam hṛdi sthitah |
 ājñāsthānagato yogī sarvam jānāti sarvadā ||22||
 adhunā conmanībhāvah paratattvopalabdhaye |
 pāramparyakramāyāto brahmāṇḍodaramadhyagah ||23||
 yal lingādhāramadhyastham madhye śakteyānkurānvitam |
 yavamātrapramāṇam tu trikonākṛtim uttamam ||24||
 niśkalām yat param tejaḥ parasya parasamsthitam |
 javamaṇīndriyam yadvat visphuraś caiva dṛṣyate ||25||
 tathākṛtir bhavet tasya mīlanonmīlanāni ca |
 prathamam bhedayec cakram nābhijam nādibhir yutam ||26||
 tadūrdhve hṛdayāvastham cakram vai kulasamjñakam |
 hṛccakram bhedayet paścāt kanṭhacakram tataḥ śanaiḥ ||27||
 tadūrdhve lambikām bhedaḥ nāsāgram tu tato nayet |
 nāsāgrāt śvāsasambhinnam bhrūmadhye samniveśayet ||28||
 śvāsenā sahitam bījam tejorūpam lalātakē |
 gatvā lakṣam lalātastham praviśet sūryasamnibham ||29||
 kuñcikādhyam tataḥ sūkṣmā ॥ ॥ ॥ ॥ ca sūkṣmakam |
 udghāṭayet tato dvāram śivadvārārgalam mahat ||30||
 bindudvārārgalam bhittvā durbhedyam tridaśair api |
 brahmāṇḍodaram ity uktam yoginiśiddhasevitam ||31||
 tad etad aṅgulotsedham kapāle samvyavasthitam |
 praveśāt sparśanām tatra bālānām iva jāyate ||32||
 śaktitattvāvabodho hi vijñānam siddhasādhanam |
 paratattvāvabodhaś ca jñānam mohaprasādhanam ||33||
 bhuktimuktyor dvayor hetuh paramānandatām gataḥ |
 jīvanmuktim avāpnoti vatsarārdhān na samśayah ||34||
 prāptadvādaśakenaiva śivasāmyabalaḥ priye |
 sarvārthaṅkyam sūkṣmatvam sarvajñatvam visuddhatā ||35||
 nityānandasvabhāvatvam sarvavyāpītvam eva ca |
 anīmā laghimā prāptih prākāmyam garimā tathā ||36||
 īśitvam ca vasītvam ca yac ca kāmāvasāyitā |

19d mṛtyoś] mṛtyuś A • vañcanam] em.; vañcanām μ 20a 'py] em.; ty μ 22b
 sthitah] em.; sthitam μ 23a conmani°] vonmani A 24c yava°] yatra A 25b parasya
 parasamsthitam] parasparasamsthitā A (unm.) 25c java°] javā° J₇ 25d visphuraś] em.;
 visphuraś AJ₇, vi*urāś J₆ 27d kanṭhacakram] em.; kanṭham vaktrām μ 28c nāsāgrāt]
 em.; nāsāgre μ 30b omission indicated μ 32b kapāle] J₆; kalāye A, kayāle J₇ 33a
 °bodho] °bodhe J₆^c 35c °kṛtyam] A; °kṛtvam J₆J₇ 36b °vyāpītvam] em.; °vyāpītive
 A, °vyāpītvam J₆J₇

syān mahāsiddhayas tv etā aṣṭau vijñānayonayah ||37||
 yoginah saṃpravartante vatsarāt parameśvari |
 athāparam pravakṣyāmi sādhanam paramam priye ||38||
 vidhinānutthitam pūrvam mayā ca varavarnini |
 anyeśām devidevānām brahmādinām ca durlabham ||39||
 bindujīvajalākrāntam vartulam candramaṇḍalam |
 binduprāṇānilākrāntam trikonam vahnimaṇḍalam ||40||
 āpūrya vāmayā nādyā muṇced dakṣinayā bahih |
 punar dakṣinayāpūrya bahuśo vāmayā tyajet ||41||
 evam viśuddhanādīkah kumbhakānām śatam śatam |
 kuryād bahiś ca haṁsena sahajenāntarasthitam ||42||
 sa paśyati jagat kīrṇam tejasah paramāṇubhiḥ |
 dr̥ṣṭeti pratyayaṁ kuryāt pratyekam ayutam yadā ||43||
 tadā paśyati nāsāgre hr̥dayendūjjvalam ahaḥ |
 tayoh saṃcintayed aikyam tatrātmānam sa paśyati ||44||
 atimagnam manah kuryāt tasmin puryaṣṭakātmake |
 tataḥ sa priyasāṅgatyād rudratām āpya dipyati ||45||
 śaktibandhaprayogeṇa saptarātram nirodhakah |
 kodanḍadvayamadhyastham bindunādena bhedayet ||46||
 evam abhyasatas tasya pratyayaḥ saṃprajāyate |
 yāmamātrād dhruvam tyaktvā gagane bhavati sthitah ||47||
 dvādaśānte dinārdhena dr̥ṣṭvā sākṣān maheśvaram |
 samprāpya priyasāṅgatyam śivasāyujyam āpnuyāt ||48||
 sukham āsanam āśinah sakalīkṛtavigrahaḥ |
 kiṁ cid abhyunnatorasko mayūrāñcitamastakah ||49||
 visrastāṁsaḥ sthiro bhūtvā rasanām ghanṭikābile |
 saṃyojya paramesāni dhyānam kuryāj jitendriyah ||50||
 atyantanipuṇam kuryāt suṣumpāntargataṁ manah |
 śaktikṣobhāt tatas tasya paro 'bhivyajyate dhvaniḥ ||51||
 tad eva sahajam bījam tatra saṃyojayen manah |
 kṣanāt kṣonīm parityajya gagane bhavati sthirah ||52||
 muhūrtād vīksate sarvam tejomayam idam jagat |
 yāmamātrām tadā tejas tad eva paripaśyati ||53||
 tadā tasya nivartante nikhilāś cittavṛttayah |
 ṭyāmalam̄ yamasamkalpo yadā sthānuvad āsthitaḥ ||54||
 yadā brahmāṇḍabhbhāṇḍastham sarvam pratyakṣam īkṣate |
 ahorātreṇa sarvāṇi sākṣat tattvāni paśyati ||55||

38c athāparam] athātah saṃ° A 42a °kah] °ka° A 42c bahiś ca] em.; bahicha μ 43d
 pratyekam ayutam] em.; pratyekaiṁm ayutam μ 44b °endūjjvalam ahaḥ] em.; °emdojvalamm
 ahaḥ A, °edojvalamm ahaḥ J₆J₇ 45d āpya dipyati] J₆; apy adīpyati A, āyp adīpyati J₇ 47c
 °mātrād] °mātrā μ 47d gagane bhavati sthitah] J₆; gamane bhavaḥsthitā A, gamane bhava-
 sthitah J₇ 48b dr̥ṣṭvā] em.; dr̥ṣṭā μ 49a sukham āsanam āśinah] J₆; sukhaśāsanam āśina
 A, sukham āsanam āśīna J₇ 51c °kṣobhāt tatas] J₆; °kṣobhām tatas A, °kṣobhā tatas J₇
 52a sahajanam] sahasam A 52c kṣonīm] J₆; kṣonī AJ₇ 55b īkṣate] īkṣase A

tadrūpaś cet ḡpariṣatas† tadāsau jāyate śivah |
niyojya ghaṇṭikārandhre rasanām niścalātmikām ||56||
bhrūmadhye cakṣuṣī nyasya sthiram kṛtvā mano hr̄di |
kṣīrodārṇavanirmagnam padmadvayaputikṛtam ||57||
pibantam brahmarandhreṇa kṣīradhārāmṛtam himam |
romakūpair vinirgatya koṭiṣah kṣīrabindubhiḥ ||58||
abhediyapāṇḍurāntastham ivātmānam vicintayet |
ajarāmaratām eti māsamātram na samśayah ||59||
māsāvadhi maheśāni yogam ekaṁ śivoditam |
dine dine dvīyāmāntam yāmāntam vā samuccaret ||60||
ekenaiva tu yogena bhuvanāntam anuvrajet |
dvitiyena tu yogena saptadvīpāvadhīm vrajet ||61||
tṛtīyena tu yogena śivaloke mahīyate |
atītya sakalān lokān pr̄thagbhogān prabhujya ca ||62||
śarīrāya mahāyogī candradvīpe sukham vaset |

śrīdevy uvāca
akṣayam nātha kam lokam vada deva maheśvara ||63||

[śrībhairava uvāca]

sarvam pūrvam mayākhyātam kim na budhyasi pārvati |
trailokyam kṣayate sarvam sahasrayugaparyaye ||64||
kalpākhyam brahmaṇah sthānam vaikuṇṭham caiva vaiṣṇavam |
kailāśam rudrasaṁsthānam kṣīyate ca mahākṣaye ||65||
akṣayam candradvīpam tu yatra devī kulāmbikā |
tiṣṭhate ca mayā sārdham satyam satyam mahātape ||66||
yoginyas tatra yā devi siddhāś ca varavarṇini |
icchārūpadharāḥ sarve sarve cāmoghaśaktayah ||67||
svatanrāś ca svarūpāś ca sarve kubjeśvaraprabhāḥ |
kim atra bahunoktena jalpitena punaḥ punaḥ ||68||
kṣayapātavihīnam tu candradvīpam varānane |
tatksaye yauvanānandah krīdate svecchayā priye ||69||
kalpakoṭisatais tasya kṣayo naiva prajāyate |
na ca sāṁsārikā vyāptis tasya bhūyah pravartate ||70||
paśumārgasthito nityam yoniyonyantaram vrajet |
tasmāt sarvaprayatnena gurum toṣya maheśvari ||71||
praboddhavyam idam sāstram samsāram tartum icchatā |
yena siddhim avāpnoti satyam satyam na samśayah ||72||

iti śrīmatsyendrasamhitāyām aṣṭādaśah paṭalah

56a ḡpariṣatas† AJ₇; parikhatas J₆ **59a** abheda] J₆; amegha° A, amedya° J₇ • °sthām] em.; °sthām μ **61d** °āvadhīm] °āvalīm A **62d** prabhujya] yaḥ bhujya A **63d** maheśvara] em.; maheśvaram μ **64a** • sarvam] conj.; śiva μ **64c** kṣayate] A; kṣayate J₆J₇ **65a** brahmaṇah] J₆; brahmaṇa AJ₇ **66b** kulāmbikā] A; kujāmvikā J₆J₇ **69a** kṣayapātā°] em.; kṣayapātā° μ **70c** vyāptis] em.; vyāpti° μ **70d** tasya] em.: °tvasya AJ₆, svasya J₇ **72b** tartum] em.; vartum AJ₆, varttum J₇

SAPTAVIDHĀTALAH

īśvara uvāca

kṣetrajñānavihīnas tu bāhyacakramanāḥ kṣamah |
 sarvatīrthādhikāṁ snānam yogī devi samācaret ||1||
 lokeśah keśavo rudraḥ īśaś caiva sadeśvarah |
 nigadyante ca viñmūtrarajorecakasārakāḥ ||2||
 dr̥ḍhalāvanyaśauklyaghnaṁdehaṁsthairyagadaṭkṣamah† |
 kramād amī pranaśyanti kriyate vidhinā yadi ||3||
 divyānūjaḥ suraśreṣṭhah sūto yajño hariḥ svayam |
 atiduṣṭah svayam rudo lebhe īśah suradravam ||4||
 sadāśivo varo jneyas teṣāṁ kramam imam śṛṇu |
 vijane janturahite supātre cāmarīrasam ||5||
 tatra mehanajam sāram kṛtvā caivādipuṣpakam |
 piṅgalīvālukāṁ vāri samyag omkārasaṁbhavam ||6||
 tathā mathanajam divyāṁ brahmarandhravirgatam |
 ekīkrtya dharātoyaiḥ samskrtya ca yathāvidhi ||7||
 karpūrakuñkumādīni tasmin vinyasya melayet |
 tena pramardayed deham āpādatalamastakam ||8||
 nāsaṁjam ṣṭāstyakam† kuryād ajarāmaraphalāptaye |
 māseṇa devadevesi nityam antaḥ pradarśayet ||9||
 valipalitanāśaś ca dr̥ḍhalāvanyam eva ca |
 bhaviṣyati maheśāni nāḍīsuddhir gadakṣayah ||10||
 anena vidhinā devi nirvikalpena cetasā |
 yaś caret tasya samsiddhir jāyate hy ajarāmarah ||11||
 kṣetratīrthamaye dehe yat tīrtham śivanirgatam |
 sarvapāpakṣayakaram valipalitanāśanam ||12||
 karoti nātra samdehas trikālābhyaingayogataḥ |
 ṣaṇmāśāl labhate satyam ajarāmaratām priye ||13||
 trikālodvartanād varsād valipalitahā bhavet |
 ekakālaprayogena trivarsād ajarāmarah ||14||
 vikalpo nātra kartavyas tarhi siddhir na jāyate |
 avikalpapravṛttasya yogināḥ siddhir uttamā ||15||
 sarvapāpakṣayaś caiva saukumāryam prajāyate |
 divyāṁ śivamayam tīrtham tīrthakotīphalapradam ||16||

$$\mu = AJ_6J_7 \bullet A\ f.68v^7-f.69v^{10} \bullet J_6\ f.47v^8-f.48v^1 \bullet J_7\ f.100r^7-f.102r^1$$

1b bāhya°] vāghra° A • °manāḥ] conj; °manā μ **1c** sarva°] sarvam A **1d** yogī devi samācaret] em.; yoga denvī samāṇ caret A, yogam devī samāṇ caret J₆J₇ **2b** īśaś caiva] em.; īśah saiva μ **2c** nigadyante] nimadyamte A **3a** °śauklyā°] °śauklyā A **4b** sūto] sūno A **4c** atiduṣṭah] aniduṣṭah A **4c** rudo] em.; rudo μ **4d** īśah suradravam] em.; draśah suradravah A, īśah surudravah J₆J₇ **5c** jantu°] namtu° A **6c** piṅgalīvālukāṁ] pigajīvālujam J₆J₇ **6c** vāri] sāri A **7a** mathanajam] mathanālam A **8b** tasmin] em.; tasya μ **8c** °mardayed] em.; °mardaye μ **9d** nityam] J₆; nityamm AJ₇ • pradarśayet] A; pradarśanāt J₆J₇ **12a** kṣetratīrthamaye] em.; kṣetram tīrthamayā AJ₇, kṣetram tīrtham mayā J₆ **14a** tri°] dvi° J₆

rātrau pātrāntare sarvam kuryād yogī samāhitām |
 candanam kuṇkumam kuṣṭham hāridram gomayam tilam ||17||
 karpūram agurum candraṁ guggulam kaṅgukāghṛtam |
 gandhakam ca samālodya prātar deham pramardayet ||18||
 anena vidhinā māsāt suryakalpo bhaven narah |
 valipalitanirmukto jāyate hy ajarāmarah ||19||
 rātrau kṛtvā maheśāni pātre sarvāmarīsudhām |
 tālakam kanakam gandham rudrākṣam ca manahśilām ||20||
 piṣṭvā samloḍya svadeham mardayet prātar utthitah |
 māsād bhavati deveśi satyam pāvakasamnibhah ||21||
 valipalitanirmuktah siddhiḥ syād ajarāmarā |
 divā samkṣipyā pātrāntah sāyam mardanam ācaret ||22||
 ghr̄ṣṭvā guggulunā dhūpam vastrāvṛttatanau dadet |
 samdagdhagomayam bhasma melayitvāmarīrase ||23||
 sammiśronmattakarasam tena deham pramardayet |
 mardanād eva ṣaṇmāsaj jāyate hy ajarāmarah ||24||
 sarvato viṣanāśa ca bhaviṣyati na samśayah |
 yo nityam mardayed enam dvādaśāntam akhanḍitam ||25||
 sarvapāpavinirmuktah sarvavyādhivivarjitaḥ |
 ajaraś cāmaro bhūtvā jīved ācandrataṛakam ||26||
 avikalpamatir devi yaḥ sadā mardayet tanum |
 tasya na vyādhijā bhītir na jarāmr̄tyuto 'pi ca ||27||
 anena devi snānena sarvatīrthaphalodayah |
 bhavati nātra samdehaḥ satyam satyam mayoditam ||28||
 paśupāśaprabaddhāś ca śivajñānaparāṇīmukhāḥ |
 divyāmarīsudhāsnānam na vindanti bahirmukhāḥ ||29||
 aprakāśyatamam cedam rahasyam te prakāśitam |
 śivenodāhṛtam devi nāparikṣya pradāpayet ||30||
 iti śrīmatsyendrasamhitāyām saptavimśah paṭalah

17c kuṣṭham] em.; kustam μ **17d** hāridram] dāridram A **18a** karpūram agurum candraṁ] J₆; karpūrugurum caṇḍram ca A (*unm.*), karpūragarum caṇḍram J₇ (*unm.*) **18c** gandhakam] roḍhakam A **20c** tālakam kanakam] J₆; talakam kaṇnakam A, talakam kanakam J₇ **21a** sva°] em.; sam° μ **21d** ° nibhah] ° nibham A **22b** ° marā] J₆; ° marāḥ AJ₇ **23a** ghr̄ṣṭvā guggulunā] J₇; ghr̄ṣṭā guggulanā A, ghr̄ṣṭyā guggulunā J₆ **23b** ° tanau dadet] ° nanau davet A **23c** ° dagdha°] em.; ° dagdhā° A, ° dagdhvā J₆J₇ **27c** ° bhītir] ° bhītir A **28c** bhavati] em.; labhati AJ₆, labhate J₇ **29b** ° mukhāḥ] J₆; ° mukhya A, ° mukhā J₇ **29d** ° mukhāḥ] mukhā A **30b** te prakāśitam] tam prakāśite A

Works cited in the *Brāhatkhecarīprakāśa*

In the following list the names of cited works are followed by the location (if I have found it)⁴⁶⁶ of the citation(s) in the published edition (if one is available) of the work and then the location of the beginning of the citation in the manuscript. I have not listed unattributed citations that I have been unable to identify. The sign “~” indicates that the citation is found in a slightly different form in the edition that I have consulted. Where I am uncertain of the identity of the text being referred to, its name or its author's name is given in single inverted commas.

'Amjane': f. 42(3)v^{mg}

Atharvaśira[upaniṣad]: f. 86(1)v⁵

Amarakośa: f. 29r¹⁰, f. 70v^{mg}, f. 110v²

Amṛtabindūpaniṣad: f. 90r⁹

Aṣṭādhyāyī: 1.4.82 at f. 59v⁹ (“iti sūtrāt”)

Uttaragītā: f. 59r^{mg}

Kapilatantra.⁴⁶⁷ f. 14r⁹

Kālāgnirudropaniṣad: f. 86(1)v⁸

Kālidāsa: f. 42(1)r⁸, f. 110r⁹

Kulaprakāśatantra: f. 42(1)v⁵, f. 88v^{mg}

Kulārṇavādau: f. 45v¹⁰

Kaurmagītā: f. 89v³

Kaurme Śivagītā: f. 66v⁴, f. 85r⁵, f. 85r¹⁰, f. 89v^{mg}, f. 101r⁸

Gāruḍa[purāṇa]: f. 63v⁷, f. 67r⁹, f. 67v⁵, f. 68v⁵

Gītāsāra: “ekonavimśādhyāye” f. 16v⁶

'Gorakṣa': f. 25r^{mg},⁴⁶⁸ f. 42(3)v⁴, f. 45r^{mg}⁴⁶⁹

*Gorakṣaśataka_N: 67 at f. 11v⁸; 64 at f. 12r¹, 133–134 at f. 26r⁵ (attributed to *Hathapradīpikā*), 43 at f. 99r⁷, 25–28 at f. 99v⁷, 142 at f. 100r^{mg}, 24cd at f. 100r³, 72c–76d at f. 103v^{mg}, 11 at f. 108v¹ (= *HP* 1.35), 12 at f. 108v⁵ (= *HP* 1.44)*

Carakasamhitā: f. 78v⁸

⁴⁶⁶In general, I have sought to identify only those citations that are from haṭhayogic works.

⁴⁶⁷See footnote 209.

⁴⁶⁸See footnote 241.

⁴⁶⁹The verse quoted is *abhaksyam bhakṣyen nityam apeyam piyate sadā || agamyāgamanam nityam sa yogī nātra samśaya iti gorakṣaḥ |*

Jābala[upaniṣad]: f. 86(2)r⁹

Jaiminyaśvamedhagālava: f. 74r⁴, f. 74r¹⁰, f. 74v⁷, f. 75r^{mg}, f. 75v¹

Tattvakaumudī: f. 57r^{mg}

Tattvapradīpikā: f. 69v^{mg}, f. 107v^{mg}

Tantrarāja: f. 27v², f. 42(1)v², f. 42(1)v⁹, f. 42(2)r⁵ (=citation at f. 42(1)v²), f. 42(2)r⁶ (=citation at f. 42(1)v⁹), f. 64r², f. 73v³, f. 74r¹, f. 78r¹, f. 78r⁹, f. 78v⁵, f. 82v², f. 90v⁸, f. 105r^{mg}, f. 106v^{mg}

[*Taittirīya*] *śruti:* f. 42(1)r⁸

Dakṣiṇamūrtisamphitā: f. 105r⁶

Dattātreyayogaśāstra: see *Sāṃkṛtidattātreyasamvādaprakarana*

Devalah: f. 91v⁷

Dhātupātha: f. 102v⁸

Nandipurāṇa: f. 92r⁵

Nārāyaṇīyayogasūtravṛtti: f. 57v², f. 90v²

Nārāyaṇīyavṛtti: f. 93r²

Nārāyaṇīyasūtravṛtti (ad Kṣurikopaniṣad): f. 90r¹¹

Niruktaśeṣa: f. 11r⁶.

Padmapurāṇa: f. 84v³

Pādmagītā: f. 90r^{mg}

Pādmaśivagītā: f. 76r^{mg}

Pādme Kapilagītā: f. 25r⁷, f. 68r¹, f. 89r¹⁰

Pārthiveśvaracintāmaṇi: f. 84v⁴

Pauṣkaraprādurbhāva: 17th *adhyāya* (of *Gāruḍapurāṇa* ?) with Nīlakanṭha's *vyākhyā*, the *Yogacintāmaṇi*: f. 67v¹, f. 83r^{mg}

Prabodhacandrodaya: f. 110r⁹

Brahmayāmala: f. 42(1)v¹, f. 42(2)r¹ (=previous citation)

Bhāgavata: f. 55r³, “ekādaśe skandhe” f. 16v², f. 95v⁸, “pāmcame” f. 69v⁶, “śrīdhara-vākyāyām” f. 78r⁷, “dvitiyaskande” f. 82v⁶

Bhagavadgītā: 8.13ab at f. 17v¹, f. 65v¹¹, f. 66r^{mg}, 6.13 at f. 98v¹⁰, 6.44a at f. 101r¹², f. 104r², 6.17 at f. 107v¹, 6.11d at f. 107v¹⁰

Bhojavṛtti: f. 90r⁷

'Mahākapilapañcarātre': f. 42(1)v⁸, f. 42(2)v⁴

Mahāhārakatantra: f. 88v^{mg}

Mahābhārata: "puṣkaraprādurbhāve saptadaśādhyaḥ" f. 24v^{8–10}, "bhārate yājñavalkyāḥ": f. 73r^{mg}, f. 74r³, f. 75r², f. 75v³, "bhārate": f. 75r⁸, "bhārate kaśyapastutau": f. 85v⁷, "mokṣadharme bhārate": f. 92v¹¹, "śāntau bhiṣmena": f. 93r⁹, "bhārate pauskare saptadaśādhyaḥ nīlakamṇthena" f. 97r⁶

Mahābhāṣya: f. 57r⁵

Mantramahodadhi: f. 105^{mg}

Mālatīmādhava: 5.1a at f. 68r^{mg}

'Yājñavalkya': f. 43r⁹, f. 66v^{mg}, f. 76r³, f. 77v², f. 80v¹, f. 82r⁶, f. 86(2)r³, f. 97r⁵, f. 98v⁶, f. 108v⁶

Yājñavalkyagītā: f. 85v⁷, f. 97r¹⁰

Yājñavalkyasamhitā: f. 92r¹, f. 96r³, f. 96r¹¹

Rudraḥṛdaya: f. 85v¹⁰

Yogacintāmanī: f. 25r²

Yogatarañgini: f. 73v⁶

Yogatārāvalī: f. 89r⁴

Yogapradīpikā:⁴⁷⁰ f. 37r⁷

Yogabija: 183ab at f. 8v⁶; 91–98 at f. 19v⁴, 141cd at f. 26v⁷, 131 at f. 37r², 125–127 at f. 37r⁵, ≈ 73 at f. 45r^{mg}, f. 45r¹¹, ≈ 179, 182a–183b, 173c–176b and ≈ 177cd at f. 64r³, 146–147 at f. 88r⁵, 148–149 at f. 88v², 150–152b at f. 88v⁶, 135c–136b at f. 90r⁴, 102 at f. 91r², 104 at f. 91r⁴, 106cd at f. 91r⁷, 108a–110b at f. 91v¹¹, 15c–17d at f. 93r⁸, 153 and 157–159 at f. 101r¹⁰, ≈ 159a–160b at f. 101v¹, 113cd at f. 102v⁴, 116–117 at f. 102v⁵ (= DYS 286–289), 120cd at f. 102v⁹, 121c–122b at f. 103r², 123c–124b at f. 103r⁴, 94a at f. 104r¹¹

Yogaratnakārikā:⁴⁷¹ f. 89v⁹

Yogavāsiṣṭha: f. 64r⁹

Yogaśāra: f. 121r²

Yogaśiddhāntacandrikā: f. 93r²

Yogaśūtra with Vyāsa's Bhāṣya:⁴⁷² 3.50 at f. 121r⁷–f. 12v³; f. 15r⁴; f. 16r⁸; f. 16v⁴; f. 16v⁸; 3.29 at fol. 21r^{mg}, 3.25 at f. 41v⁴, 4.1 at f. 64r^{mg}, f. 64r¹⁰, 3.21 at f. 73r¹¹, f. 76v^{mg}, 3.37 at f. 77v⁹,

⁴⁷⁰The passage cited is not in the Lonāvalā edition of the *Hathapradīpikā*.

⁴⁷¹Ballāla wrote this text himself: *āsanāni tu asmābhīr yogara[tnā] kārikāsu svakṛtāśuktāni* (em.; ūkt* S).

⁴⁷²These citations are usually introduced with *sūtre* and *bhāṣye*.

3.38 at f. 78r⁴, f. 81r⁴, f. 82v⁷, 2.1–2 at f. 85v^{4–6}, 1.2 at f. 87v⁴, 89a–9ob at f. 87v⁴, 2.29 at f. 89v⁵, 3.28 at f. 96v¹¹, 1.33 at f. 109v²

'Ratnāvalī': f. 86(1)v⁷

Rāmāyaṇa: f. 97v^{mg} ("vālmīkiye")

Linga/purāṇa]: f. 109r⁸

Vāmadevarṣī: f. 98v¹⁰

Vāyavīyasamhitā: f. 88v^{mg}

Vāyupurāṇa.⁴⁷³ f. 15r⁶, f. 88r¹, f. 88r³, f. 88v², f. 88v⁶, f. 89v⁵, f. 90r⁷, f. 95r¹1, f. 97v⁸, f. 107r⁷

Vāyusamhitā: f. 86(1)v¹¹, f. 92r⁴

Vāsiṣṭhasamhitā: 1.50 at f. 59r⁹ (without attribution)

Viśvāmitrakalpa: f. 92v¹

Viśvāmitrasamhitā: f. 90r¹⁰, f. 90v²

Vyākaraṇagramthe: f. 25r⁴

'Vyāsah': f. 84v⁷

Śatarudriya: f. 84v⁶

'Śākaloktamāṇtra': f. 24r¹¹

Śāradātilakatantra.⁴⁷⁴ f. 42(1)v⁷, f. 42(2)v¹ (=previous citation)

'śāstram'.⁴⁷⁵ f. 26v

'Śiva'.⁴⁷⁶ f. 95v⁷, f. 95v¹¹

Śivagītā: f. 107v¹¹

Śivatāṇḍava: f. 105v⁶

Śivapamjaramārkāṇḍeyastotra.⁴⁷⁷ f. 84v⁵

Śivapurāṇa: f. 86(2)r⁹

Śivarahasya: f. 86(2)r⁴, f. 86(2)r⁹

⁴⁷³The *Vāyupurāṇa* is quoted from regularly in the lengthy excursus on *sarvayoga* at f.87v–f.116v, sometimes with "upamanyuh" to indicate the source of the citation but often without attribution.

⁴⁷⁴The verse cited is not in Avalon's edition.

⁴⁷⁵This passage is about the different tastes of *amṛta*.

⁴⁷⁶I have located some of the citations introduced with "śivena" in the *Śivasamhitā*. I have been unable to find those listed here.

⁴⁷⁷Correction from *śivapamcaratnamārkāṇḍeyastotra*.

Śivasamhitā:⁴⁷⁸ 4.6 at f. 8v⁸, 4.3–4 at f. 8v¹⁰, 3.11–15 at f. 11r¹; 5.2c–4 at f. 14v⁹; 3.46e–48 at f. 16r¹⁰; 5.130ab, 5.132ab, 5.133–134 at f. 24v⁵, 5.100 at f. 25r³, ≈ 5.122–123 at f. 44v⁴, 1.17 and 1.18cd at f. 45r¹⁰, 3.28ab and 3.29ab at f. 46v¹⁰, f. 61r^{mg}, f. 66r¹¹, 2.4ab, 2.1–3 at f. 67r⁷, 2.6cd and 2.10 at f. 67v³, 5.15–16, 5.20 at f. 74v^{mg}, 4.6 at f. 87r⁷, 5.9 at f. 88r², 3.25 at f. 93r³, 3.33c–j and b at f. 93r⁶, 5.5b–7d at f. 93v², 3.35 at f. 93v⁵, ≈ 3.46 at f. 95v³, 3.57 at f. 96r² (“śivena”), 3.58ab at f. 96r³ (attributed to “datta”), 3.60–61 at f. 96v⁵ (“śivena”), ≈ 3.63–64 at f. 97r⁴, 5.123 at f. 100v⁴, 5.169–170 at f. 100v⁷, 5.174ef and 171cda at f. 100v⁸, 4.101 at f. 103v⁵, 4.53cd at f. 104r⁹, 5.190abc and 191ac at f. 104v⁴, 3.20–21 at f. 107v¹²

Śivārdhanadīpikā: f. 86(1)r⁸

Śulbasūtra: f. 21v¹

‘*Saivavratadaśake madiyah samgrahah*’: f. 86(1)r⁴

Śaivāgama: f. 86(3)v⁹

‘*Śrīdhara*’: f. 82v^{mg}

Śrīsūkta: f. 46r⁴

Sāṃkṛtidattātreyasamvādaprakarana:⁴⁷⁹ 76–99 at f. 8r⁵; 201–207 at f. 10r⁵; 32–38 at f. 11r¹⁰; 92 at f. 15v⁶; 173–175 f. 16v¹; 158–161 at f. 47r¹, 157 at f. 59r⁹ (without attribution), 43 at f. 80v⁸, 23–24 at f. 88r⁴, 40–51 at f. 88v⁸, 64 at f. 89v⁷, f. 90r¹, 138–140 at f. 93r⁵, 162–164 at f. 95v³, 173 at f. 95v⁸, 182–3 at f. 95v¹¹, 243–245 at f. 97r¹¹, 250 at f. 101v², 257–8 at f. 101r⁷ (unattributed), 259 at f. 101r⁹, 260–261 at f. 101v³, 263–267 at f. 101v⁷, 268–269 at f. 101v¹¹, 270 at f. 102r⁵, 286–289 at f. 102v⁵ (= *YB* 116–117 and attributed to *YB*), 285 at f. 102v⁶, 283 at f. 102v⁹, 274 at f. 103r³, 295–296 and 293 at f. 103r⁸, 107–113 at f. 107r⁵

Sinhasiddhānta: f. 42(1)v², f. 42(2)r⁷ (=previous citation)

‘*siddhāntat*’: f. 100r⁴

Siddhāntāgama: f. 86(1)v¹

Sudarśanasamhitā: f. 86(3)v^{mg}

Saundaryalaharī (satīkā): f. 98r⁷

Skandapurāṇa: f. 26v⁸ (“*kedārakhanda adhyāya 65 tad uktam... samgītaprastāvane nāradam prati śivena*”), f. 42(1)r¹, f. 86(1)v², f. 107v² (“*kedārakhānde*”)

Svarodaya: f. 42(1)v^{mg}, f. 42(2)r³ (=previous citation), f. 68r¹¹, f. 69r³, f. 73v¹¹, f. 74v^{mg}, f. 75r⁴

Hamsopaniṣad: 16–17 at f. 26v⁵

⁴⁷⁸The *Dattātreyayogaśāstra*, *Yogabija* and *Śivasamhitā* are paraphrased at many places in the commentary (especially between f. 87v and f. 108v). These have not been reported.

⁴⁷⁹Published as *Dattātreyayogaśāstra*. These citations are usually introduced with “*datta*” or “*dattātreyā*”.

Hathapradīpikā: 1.11 at f. 10r⁴, 3.32 at f. 20r⁷, 4.3–5 at f. 23v¹, 3.46ab, 3.47–48 at f. 26r³, 3.50bc, 3.51 at f. 26r⁷, 4.68ab at f. 26v¹⁰, 4.23–24 at f. 33v⁸, 4.10 at f. 37v⁴, f. 44r⁷, 3.46ab at f. 44v⁹, 4.37 at f. 72r² (attributed to Gorakṣa), 2.44 at f. 90v⁹, 3.6–7d at f. 90v¹⁰, f. 91r³, ≈ 2.51a–52b at f. 91r⁵, 2.57a–58b at f. 91r⁸, ≈ 2.60a–62b at f. 91r⁹, 2.68–69 at f. 91v², 2.72 at f. 91v⁴, 1.59 at f. 93r¹¹, 1.62a–d at f. 93v (attributed to Gorakṣa), 1.20 at f. 93v⁷ (unattributed), 1.62e–63d at f. 94v⁶, 3.18c–19d at f. 101v¹², 3.25–27 at f. 102r⁵, ≈ 3.24 at f. 102r⁹, 3.51cd at f. 102r¹¹, 3.110 at f. 102v¹⁰, 3.70 at f. 103r³, ≈ 3.79ef at f. 103r¹⁰, 3.90abefgh and 3.91ab at f. 103v¹, 4.10 at f. 104r¹⁰, 1.12 at f. 107v¹, 1.13 at f. 107v³, 1.36 at f. 108v³, 1.48e–h at f. 108v⁷

The following works are mentioned but not cited at the indicated places in the commentary:

Karaṇkinītantra: f. 28r¹

kārikā: f. 99r¹

Gurugītā: f. 11r⁷

Caraka/saṃhitā: f. 18r¹⁰, f. 97r², f. 110r^{mg}

Tattvakaumudī: f. 37r^{mg}

Tantrarāja: f. 35v⁹, f. 38v²

Dattātreyatana: f. 27v^{mg}, f. 27v³, f. 28r¹

*Nāgārjunata*ṁtra: f. 27v¹, f. 27v³, f. 28r¹

Pādmaśivagītā: f. 5v¹, f. 86(1)v¹⁰

Prabodhacandrodaya: f. 46r¹

Bhāvaprakāśa: f. 18r¹⁰, f. 97r²

Bhisakṣāstra: f. 18r¹⁰, f. 110r⁵

Mārttamādagītā: fol. 18r^{mg}

Mohanadāsa: f. 20r²

Yajñavalkyasaṃhitā: f. 47r²

Yajñavalkya: f. 34r^{mg}, f. 94v²

Yogatārāvalī: f. 32r⁴, f. 38r²

Rudrayāmala: f. 13v⁶, f. 28v⁵

Lingapurāṇa: f. 86(3)v⁴

Vāgbhaṭṭa: f. 18r¹⁰

Vāyupurāṇa: f. 99r³ (“upamanyu”)

- Viśvālayatantra*: f. 106r³
- Śivakavaca*: f. 86(3)r⁸
- Śivapurāṇa*: f. 86(2)r⁵, f. 86(3)v⁴
- Śivamatsyemdrasamṛhitā*: fol. 51r^{mg}
- Śivarahasya*: f. 85v³, f. 86(3)v⁴
- Śivasamṛhitā*: f. 6v¹, f. 34r^{mg}
- Śivārcanacāmṛdrikā*: f. 37v^{mg}
- Suśruta[samṛhitā]*: f. 18r¹⁰
- Samṛitadarpana*: f. 49r^{mg}
- Samṛitaratnākara*: f. 49r^{mg}
- Saundaryalaharīvyākhyā of Lakṣmīdhara*: f. 6v¹, f. 9v²
- Svarodaya*: f. 38v²
- Skandapurāṇa*: f. 85r² ("Brahmottarakhaṇḍa"), f. 86(2)r⁵, f. 86(3)v⁴

Chapter 2 of the *Hatharatnāvalī*

Edited from a manuscript in the Oriental Institute Library, Baroda (Acc. No. 13118), starting at f. 12v⁵.

atha khecarī ||

khecarī cāntimā mudrā acirādbrahmarandhragā |
 susūmnagā smṛtā mūrcchā lambikā vācakāḥ smṛtāḥ ||1||
 na krameṇa vinā śastram⁴⁸⁰ nāiva śastram⁴⁸¹ vinā kramam |
 śastram⁴⁸² kramayutam jñātvā †tanpate śrimatā† bhuvī ||2||
 jihvākṛtanibham śastram⁴⁸³ alpam tacchedane kṣamam |
 snuhīpatranibham cālpam śastram kuryād vicakṣaṇāḥ ||3||
 jihvādhogranthim⁴⁸⁴ ālokya tilamātram samucchinet |
 dviniṣkaniṣkaniṣkārdham pathyā⁴⁸⁵ nāgarasaindhavān ||4||
 cūrṇayitvā tu tac cūrṇam tena cūrṇena gharṣayet |
 pūrvoktena prakāreṇa sakticālanam⁴⁸⁶ ācaret ||5||
 punah saptadine prāpte tilamātram samucchinet |
 chedanādikrameṇaiva yāvad bhrūmadhyagā bhavet ||6||
 tāvat śānaiḥ prakartavyam śrīnivāsasya bhāṣanam |

atrāyam haṭhayogasampradāyah ||

†śisur lambikā vā gagānā(f13r)tītam naga tarjanyātigarbhaniḥsaranād bhūmipāte
 lambikāyoge jihvābandhah pātini bhavati† lambikāpratibimbatvena jihvā atha granthi-
 sūksmarūpatayā sarveṣām narāṇām pratyakṣatayā adyāpi dṛṣyate ||tatraiva †lambikāprā-
 ptikam bandhakam† sūksmagranthibhedanam kāryam iti pratibhāti ||

parameśvaraproktapataṭale tu ||

snuhīpatranibham śastram sutīksnam snigdhanirmalam |
 samādāya⁴⁸⁷ tu jihvāyāḥ romamātram samucchinet ||1||⁴⁸⁸
 romamātrachedanena †bilavena† hi lambikā |

⁴⁸⁰śastram] em.; śāstram cod.

⁴⁸¹śastram] em.; śāstram cod.

⁴⁸²śastram] em.; śāstram cod.

⁴⁸³śastram] em.; śāstram cod.

(I have used footnotes for the apparatus to avoid the confusion that would result from using the verse-numbering found in the manuscript.

⁴⁸⁴ādho^o] em.; āghā^o cod)

⁴⁸⁵pathyā^o] conj; yathā cod

⁴⁸⁶cālanam] em.; cālam cod (unmetrical)

⁴⁸⁷samādāya] em.; samatāyās cod

⁴⁸⁸I = KhV 1.46.

hr̥dayam granthakārāṇām āhṛtam bhaṇitam mayā ||2||

dattātreyas tu ||

kapālakuhare jihvā praviṣṭā viparītagā |
 bhruvor antargatā dṛṣṭir mudrā bhavati khecarī ||3||⁴⁸⁹
 na rogam maraṇam caiva na nidrā na kṣudhā tṛṣā |
 na ca mūrchā bhavet tasya yo mudrāṁ vetti khecarīm ||4||
 pīdyate na sa rogena tapyate na ca karmanā |
 vādhyate na sa rogena niṣṭhayā caiva mudrayā ||5||⁴⁹⁰

haṭhapradīpikākārās tu ||

chedanacālanadohaiḥ kalā krameṇa varddhayet tāvat |
 sā yāti yāvad bhrūmadhyam spr̥ṣati tadānīm khecarīsiddhiḥ ||1||⁴⁹¹
 chedanasya prakārokter abhāvāt⁴⁹² haṭhatā yataḥ |
 sādhāraṇoṅkti⁴⁹³durbodhānāṅgikāryam idam matam ||2||
 gurudarśitamārgeṇa samketaḥ kathyate mayā |
 samkeṭaśrīnkalābhāve khecarī tu katham bhavet ||3||
 †sarpākāram savalayam śrikhalādvayasammitam |
 sakharparam ṣaḍvitastim dairghyasaṃketalakṣaṇam ||4||
 śrikhalādvitayanirmitam varām sarpavadvayakharparānvitām |
 vimśadaṅgulamitām sudirghikām lambikotpādana⁴⁹⁴kāriṇīm viduh† ||5||
 śrikhalayā khavalaye jihvām caiva praveśyat |
 yathā bhavet suṣumnāgo tathā bhavati khecarī ||6||
(f13v) khecaryā mudraṇe jāte dehī deham na muñcati |
 kāyam tyaktvā tu kalpānte brahmasthānam vrajaty asau ||7||
 prāṇe suṣumnāsaṃprāpte nādam tu śrūyate 'ṣṭadhā |
 ghanṭādundubhiśanikhābdhvīṇāvenvagnijālavat ||8||
 †tantūnamyātāḍitārātareśapavanopamam† |
 †kāśakyādyaiś† ca nāgaiś ca takṣakenāthavā punah ||9||
 dastasya yogino dehe na viṣam kartum arhati |
 utkallolakalāṁṛtam ca vimalam dhārāṁṛtam yaḥ piben
 nirdoṣah sa mṛṇālakomalavapur yogī ciram jīvati ||
 sevante yadi lambikāgram aniśam jihvārasasyandinī

⁴⁸⁹3 = GŚ_N 64, DYŚ 272–3, HP 3.31, GhS 3.27.

⁴⁹⁰4–5 = GŚ_N 65–66, HP 3.38–39.

⁴⁹¹1 = HP 3.32.

⁴⁹²abhāvāt] em.; amāvān cod

⁴⁹³oṅkti^o] em.; °oṅktir cod

⁴⁹⁴otpādana^o] em.; °otpāda^o cod (unmetrical)

sā kṣārākaṭutiktadugdhasadr̥śam madyājyatulyam⁴⁹⁵ tathā ||₁₀||⁴⁹⁶
 aśeṣāṇāṁ ca nāḍīnāṁ jihvāgre ramdhragā matā |
 vidyate yena mārgeṇa cāṁdrīṁ kalāṁ vrajet ||₁₁||
 kanyāvādavilāvādarasavādādisiddhayah⁴⁹⁷ |
 yogino⁴⁹⁸ sampravartante teṣāṁ vajrolikhecarī ||₁₂||⁴⁹⁹
 †trikunṭha* rva* hīṭhā† caiva golīṭham śikharam tathā |
 trimśāṅkhīvajram oṃkārīm ūrddhanālām bhruvor mukhe ||₁₃||
 piṅgalā dāminī sūryā †yaminākākṣarā† tathā |
 kālāgnirudrī caṇḍī ca te syuḥ pimgalanāmakāḥ ||₁₄||
 idā candrāśinī vālī gaṅgā vāmas tu vācakāḥ⁵⁰⁰ |
 idāyāḥ vācakāḥ śabdāḥ paryāyena prakīrtitāḥ ||₁₅||
 gośabdenoditā jihvā tatpraveśano hi tālunī |
 gomāṁsabhakṣṇām tat tu mahāpātakanāśanam ||₁₆||
 gomāṁsam bhakṣyen nityām pibed amaravāruṇīm |⁵⁰¹
 iti hatharatnāvalyām dvitiya upadeśah |

^{495°}tulyam] em.; °tulya cod.

⁴⁹⁶rode ≈ GŚ_N 149ab.

^{497°}rāsa°] em.; °sa° cod (unmetrical)

⁴⁹⁸yogino] em.; yoginī cod

⁴⁹⁹₁₂ ≈ KhV 1.68c–69b.

⁵⁰⁰vācakāḥ] conj. vodhitāḥ cod.

⁵⁰¹_{16a–17b} = HP 3.47, 3.46ab.

Abbreviations

Primary Sources

ATU	<i>Advyatārakopaniṣad</i>
AM	<i>Abhangamālā</i>
AY	<i>Amanaskayoga</i>
AP	<i>Amaraughaprabodha</i>
AS	<i>Amaraughasāsana</i>
KSS	<i>Kathāsaritsāgara</i>
KT	<i>Kiraṇatantra</i>
KMT	<i>Kubjikāmatatantra</i>
KRU	<i>Kularatnoddyota</i>
KAT	<i>Kulārṇavatantra</i>
KJN	<i>Kaulajñānanirṇaya</i>
KU	<i>Kṣurikopaniṣad</i>
GŚ_N	<i>Gorakṣasātaka_N</i>
GSS	<i>Gorakṣasiddhāntasamgraha</i>
GBP	<i>Gorakhbāñī pad</i>
GBS	<i>Gorakhbāñī sākhī</i>
GhS	<i>Gheraṇḍasamhitā</i>
JRY	<i>Jayadrathayāmala</i>
TĀ	<i>Tantrāloka</i>
TSBM	<i>Triśikhībrāhmaṇopaniṣad, mantrabhāga</i>
DYS	<i>Dattātreyayogaśāstra</i>
DU	<i>Darśanopaniṣad</i>

<i>DhBU</i>	<i>Dhyānabindūpaniṣad</i>
<i>NBU</i>	<i>Nādabindūpaniṣad</i>
<i>NSA</i>	<i>Nityāśodaśīkārnava</i>
<i>NT</i>	<i>Netratantra</i>
<i>NTU</i>	<i>Netratantroddyota</i>
<i>BKhP</i>	<i>Bṛhatkhecarīprakāśa</i>
<i>BVU</i>	<i>Brahmavidyōpaniṣad</i>
<i>MaSam</i>	<i>Matyendrasamhitā</i>
<i>MKS</i>	<i>Mahākālasamhitā</i>
<i>MBh</i>	<i>Mahābhārata</i>
<i>MKS</i>	<i>Mahākālasamhitā, Kāmakalākhaṇḍa</i>
<i>MKSG</i>	<i>Mahākālasamhitā, Guhyakālīkhaṇḍa</i>
<i>MVUT</i>	<i>Mālinīvijayottaratantra</i>
<i>YKU</i>	<i>Yogakundālīyupaniṣad</i>
<i>YCU</i>	<i>Yogacūḍāmaṇyupaniṣad</i>
<i>YTU</i>	<i>Yogatattvopaniṣad</i>
<i>YB</i>	<i>Yogabīja</i>
<i>YV</i>	<i>Yogaviṣaya</i>
<i>YSU</i>	<i>Yogaśīkhopaniṣad</i>
<i>YS</i>	<i>Yogaśūtra</i>
<i>RAK</i>	<i>Rasārṇavakalpa</i>
<i>VU</i>	<i>Varāhopaniṣad</i>
<i>VS</i>	<i>Vasiṣṭhasamhitā</i>
<i>VD</i>	<i>Vivekadarpaṇ</i>

<i>VM</i>	<i>Vivekamārtanya</i>
<i>ŚP</i>	<i>Śāringadharapaddhati</i>
<i>ŚS</i>	<i>Śivasamhitā</i>
<i>SCN</i>	<i>Satcakranirūpana</i>
<i>SYM</i>	<i>Siddhayogesvarīmata</i>
<i>SSP</i>	<i>Siddhasiddhāntapaddhati</i>
<i>HP</i>	<i>Hathapradīpikā</i>
<i>HPJ</i>	<i>Hathayogapradīpikājyotsnā</i>
<i>HR</i>	<i>Hṛ̥taratnāvalī</i>
<i>HT</i>	<i>Hevajratantra</i>

Other Abbreviations

ĀSS	Ānandāśrama Sanskrit Series
IFP	Institut Français de Pondichéry
KSTS	Kashmir Series of Texts and Studies
MMSL	Maharaja Man Singh Library
NAK	National Archives Kathmandu
NCC	New Catalogus Catalogorum
NGMPP	Nepal – German Manuscript Preservation Project

Works Consulted

Where more than one edition of a work has been consulted, references given are from the first edition listed. The date of a text's first publication is given in square brackets.

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⁵⁰²For full details of the *Matsyendrasaṃhitā* manuscripts see the descriptions of witnesses A,J₆ and J₇ on pages 54 to 55 of the introduction.

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