KAIVALYADHAMA
LONAVLA

Śiva Saṃhitā

(A Critical Edition - English Version)

Swami Maheshananda
&
Dr. B. R. Sharma
Shri G. S. Sahay
Shri R. K. Bodhe
Dr. B. K. Jha
Mr. C. L. Bhardwaj

Śiva Saṃhitā

(A Critical Edition - English Version)

Swami Maheshananda
&
Dr. B. R. Sharma
Shri G. S. Sahay
Shri R. K. Bodhe
Dr. B. K. Jha
Shri C. L. Bhardwaj

KAIVALYADHAMA S.M.Y.M. SAMITI
Swami Kuvalayananda Marg,
Lonavla - 410 403
Dist. Pune
MAHARASHTRA, INDIA.

Published on :
Kārtika Śukala ekādaśī,
Śake 1931, October 29, 2009

EDITORIAL BOARD

Swami Maheshananda	-	Director of Research
Dr. B. R. Sharma	-	Assistant Director of Research
Shri G. S. Sahay	-	Research Officer
Shri R. K. Bodhe	-	Research Officer
Dr. B. K. Jha	-	Research Officer
Shri C. L. Bhardwaj	-	Research Assistant

© **Kaivalydhama S.M.Y.M. Samiti's Publication 2009**

ISBN 81 - 89485 - 53 - 9

All rights reserved.

Price : Rs. 275

Published by :
O. P. Tiwari, Secretary,
Kaivalyadhama,
Swami Kuvalayananda Marg,
Lonavla, Dist. Pune-410 403,
(M.S.) INDIA

Printed by :
ACE Enterprises,
Madhu-Raj Nagar, C1-25,
137/A, Paud Road, Kothrud,
Pune-411 038,
(M.S.) INDIA

Swami Kuvalayanandaji
Founder Director Of Kaivalyadhama, Lonavla.
(1883-1966)

Swami Digambaraji (1903-1990)

Chairman / Director Kaivalyadham, Lonavla
(1966-1990)

CONTENTS

Subject			Page No.
Preface			vii-viii
Introduction	.....	.....	ix-xli
Chapter-I	.....	.....	1-29
Variant Reading (Chapter-I)	.....	.....	30-52
Chapter-II	.....	.....	53-68
Variant Reading (Chapter-II)	.....	.....	69-80
Chapter-III	.....	.....	81-113
Variant Reading (Chapter-III)	.....	.....	114-138
Chapter-IV	.....	.....	139-169
Variant Reading (Chapter-IV)	.....	.....	170-194
Chapter-V	.....	.....	195-266
Variant Reading (Chapter-V)	.....	.....	267-329
Appendix - 1	.....	.....	330-346
Appendix - 2	.....	.....	347-348
Appendix - 3	.....	.....	349-356
Appendix - 4	.....	.....	357-376
Appendix - 5	.....	.....	377-398
Appendix - 6	.....	.....	399

Preface

Our esteemed readers are very well aware that a Critical Edition of Śiva Saṃhitā (Hindi version) - along with its lucid translation, exhaustive informative introduction and analytical appendices on various topics - was published on the auspicious occasion of 75th anniversary of Kaivalyadhama in 1999 and it is a matter of immense joy and satisfaction in conveying that we have received overwhelming appreciative response from our Hindi knowing readers. Moreover, we were receiving constant requests for the English version of this edition of Śiva Saṃhitā from our English knowing readers and we are extremely happy that we could fulfill the demand- though little late- of our readers by presenting before them with improvised version of this text in English.

While translating the Sanskrit verses in English our readers are aware about the fact that we do not find appropriate terminology in English language which can convey the proper connotation of some of the Sanskrit yogic terms. Therefore, it was thought necessary to retain the original Sanskrit terms in the translation e. g. *svayambhūliṅga, bindu, bīja, akula* etc. and lot of care has been taken to see that the English rendering is close to the Hindi version. It is interesting to note that co-incidentally the members of the editorial board of both the Hindi and English Editions happen to be identical. We hope that present English version of Śiva Samhitā will prove to be pertinent in deciphering the traditional import of the text.

While presenting the subject matter we have given Sanskrit verses followed by their transliteration and translation. Although, we have not provided the Special Notes in the body of the text, however, this has been compensated by the exhaustive informative introduction and appendices in tabular form covering several concepts/practices.

Our thanks are due to the Ministry of H.R.D., Department of Education, Govt. of India, for its regular financial and moral support

for the research works being carried out and for over all development of Kaivalyadhama.

This Preface will not be complete if we do not express our sincere gratitudes towards all the members of Kaivalyadhama Pariwar for their direct/indirect contribution towards this work. We would like to mention the name of Shri O.P. Tiwariji, Secretary, Kaivalyadhama S.M.Y.M. Samiti for his contribution and concern for the Department and Institute as a whole.

Shri Subodh Tiwari, Administrator, Kaivalyadhama, also deserves our deep appreciations without whose efforts in arranging funds for its publication the present work would not have seen light of the day.

The present work consists of computer works of various kinds such as Transliteration, Devanāgarī Script, etc. that require refined skill and attention and Shri P.H. Raut, who prepared the typescript of the present work deserves our thanks for the same.

We are also thankful for the prompt services provided by our Library staff- Mr. B.D. Kute and Mrs. A.S. Sinha.

Mr. Tanpure, Proprietor, Ace Enterprises, Pune, who has long standing experience in printing and long association with Kaivalyadhama, has utilized his expertise unsparingly towards the well-knit timely printing of the present work and hence our thanks are due to him.

Last but not least, we hope that our readers will provide - as they have done in the past - with their feedback, comments, criticisms etc. regarding the present work also so that their opinions and comments can be duly incorporated and also acknowledged by us in the next edition of this text.

Swami Maheshananda
&
Dr. B. R. Sharma

INTRODUCTION

On the necessity of Critical Edition of Śiva Saṃhitā

Usually the Critical Edition in Literary tradition has dual objectives-

1. to present the original text having ascertained its authenticity and completeness on the basis of maximum MSS thereof; and
2. to present the contents of the original text before the readers in systematic and thoughtful manner.

Śiva Saṃhitā is not only a Sanskrit text but also is the practical text for yoga sādhanā. For this reason the critical edition of Śiva Saṃhitā - from the view point of above stated objectives - was over-due since long.

The oldest available published edition of Śiva Saṃhitā with English translation has been edited by Raibahadur Śrīśacandra Basu and published by Pāṇini Office, Allahabad in 1914-15. Later on Oriental Book Corporation published its other editions. Apart from this there are other 2 editions published from two other places i.e. Mumbai and Barelly in the year 1952 and 1974 respectively are also available - details of which are provided at proper place. These later two publications are with Hindi translation. All these three publications have their own individuality and the publishers of this valuable text have greatly obliged the yoga practitioners and those desirous of knowing yoga. None the less the usefulness or significance of these earlier published editions is not at all diminished by this present publication. However, the ever growing popularity of yoga, the curiosity towards it, these earlier published editions do not fulfill the requirement of researchers. Following can be the grounds for this:

1. No mention of manuscripts on which published editions are based.

2. It can certainly be said that every one of the published Śiva Saṃhitā text is based on a single manuscript as there is no mention of any Variant Reading.
3. Śrī Rāibahādur Śrīśacandra Bāsu has given no place to Vajrolī Mudrā Varṇana in his publication.
4. Both of its English and Hindi translations could not render the contents of the original text with clarity and correctness.

Keeping in veiw the reasons mentioned above, a project plan as to the preparation and publication of critical edition of Śiva Saṃhitā had been worked out by the Philosophico-Literary Research Department of Kaivalyadhama S.M.Y.M. Samiti, Lonavla. The present critical edition fulfills both the objectives referred above. For its preparation three published books and thirteen MSS have been made use of - the detailed information of which is given at its proper place. The Variant reading that we have found in these MSS and published texts are presented carefully at the end of each chapter. If any researcher gets any MS which has not been incorporated here by us (owing to non-availability of information) and wants to work further can carry on their work with ease with the help of Variant readings.

The uniqueness of the proposed Critical Edition of Śiva Saṃhitā in comparison to published Śiva Saṃhitā:

1. In the Śiva-Saṃhitā edited and translated into English by Raibahadur Śrīśacandra Basu -
   a. The parts related with Vajrolī, Sahajolī and Amarolī have not been considered worth publishing owing to the consideration that these are performed by lower class Tāntrikas and are not in vogue and therefore these have been omitted from the original text.
   b. The total number of verses have been reduced to 517 owing to the counting of one verse ranging from five to twelve lines.

   c. From the point of view of translation although it is praise worthy as being a pioneering work but with regard to some verses there is want of clarity.
2. The other two publications, though belong to two different places, their source appears to be one and the same. Or else, the translator or publisher of the year 1974 edition seems to have accepted the Śiva Saṃhitā published in the year 1952 as the source of the original text.
3. From the view point of the translation and the language both, the Śiva Saṃhitā published in 1974, appears to be more proper when compared to the Śiva Saṃhitā published in the year 1952 but still it will be considered insufficient/incomplete from view point of making the import of the verses clear.

The proposed Critical Edition is unique not only because it is prepared having several available MSS as its base but also because we have not omitted anything from the available contents of original text. To certain extent the note with regard to Vajrolī from Rāibahādur Śrīśacandra Bāsu may be pertinent but to manipulate the content of the original text in any way while editing the MS is a matter that is outside the rights of the editor. The discussion of Vajrolī practice is normally available in yogic texts. Therefore, it should be left to the reader's discrimination as to take decision with reference to the practices of such kinds. The editor, if one so wishes, can even provide the rationale or yogic justification for such practices. But the Vajrolī practice available in Śiva Saṃhitā is not even in dearth of any such justificaiton as its yogic understanding has been made clear in Śiva Saṃhitā itself (cf IV/86). Moreover, the practitioner is frequently cautioned and advised that one should proceed further in yoga practice only after having comprehended the secrets of practices from a proper preceptor. The practitioners too should necessarily abide by such instructions lest they may misunderstand the very import. Brahmānanda, the

commentator of Haṭhapradīpikā even in the context of the explanation of Vajrolī, Amarolī and Sabajolī, quotes following verse from "amṛtasiddhi yoga" (unpublisbed till date, the project of its publication is under Department's consideration) for the substantiation of their yogic understanding –

bījam ca pauruṣam proktam
rajaśca strī samudbhavam /
anayorbāhyayogena sṛṣṭiḥ
sañjāyate nṛṇām //
yadābhyantarayogaḥ syāt
tadā yogīti gīyate /
binduścandramayaḥ prokto
rajaḥ sūryamayaṃ tathā//
anayoḥ saṅgamādeva
jāyate paramaṃ padam // (Jyotsnā III/100)

Our view, therefore, is that while maintaining objectivity towards the practices available in yogic texts, the texts should be published as they are.

With regard to translation also the earlier published Śiva Saṃhitā editions are in need of improvisations because these yogic texts are not merely Sanskrit texts but are primarily concerned with the practical techniques of yoga practices. Therefore, it was necessary to bring out the translations having practical aspect in view, for which two conditions were to be fulfilled – clarity in the description of practices and correct and lucid language. While preparing the present Critical Edition we have borne in mind these demands of translation.

For example I – 1, 2, 4, 5, 10, 15, 50, 63, 71, 84, 85, 91; II – 1, 9, 30, 41, 53; III – 1, 2, 6, 8, 12, 13, 20, 67, 68; IV – 2, 21, 24, 31, 43, 57, 70, 101; V – 2, 5, 13, 26, 76, 104, 195, 232, 243, 259) can be compared with the earlier published texts.

The verse unit bas been decided on the basis of sequential relationship among the lines and with a view to make the subject matter clear. Certain verses available in the MSS but omitted in the publisbed editions, have also been accepted as the part of the original text.

Limitations of the Editors

There are certain limitations and constraints on the part of editors too. These limitations mostly can be of two types –

1. Obligatory rules for/of working on MSS.
2. An ability to present the Subject matter with clarity.

With reference to obligatory rules we have accepted the rules and regulations as the standards that are mentioned in the Introduction of Mahābhārata (See p. i to xii of Vol. I part I of the Mahābhārata edited by Dr. V. S. Sukhathanakar, published by Bhandarkar Oriental Research Institute, 1933) and we have tried our best to abide by them. It is because of such limitations we are compelled to accept the text 'ātmā va're tu draṣṭavyaḥ' (Śiva Saṃhitā I/32) in place of ātmā vā're draṣṭavyaḥ (Bṛhadāraṇyaka Upaniṣad II/4/5) because in no MSS such a reading was available.

Similarly, we came across with a problem as regards the Colophon. Even if the text (the MSS) containing uniform colophon in all the five chapters were available only in fewer MSS we have accepted it. The colophons up to the fourtb chapter (paṭala) were the colophons that could clarify the principal content of the chapter. But no MS containing the colopbon clarifying the content of fifth chapter (paṭala) was available. Therefore, the selection of colophon has been done from the view point of uniformity even though available in fewer MSS.

The presentation of the subject matter from the yogic texts in itself is a difficult task. It is because of this reason completely satisfactory explanation of lot many topics from yogic texts is awaited even today.

There is no hesitation on our part in accepting that there is want of information with regard to several issues but it is equally true that the yogic texts themselves have not clarified such issues or it will not be exaggeration to say that a kind of secrecy has been observed regarding such issues by the texts. Probably this might be reason that normally the yogic texts lay heavy stress on the greatness and significance of the preceptor. So we do not deny that only a proper preceptor and practitioner can reveal such enigmatic mysteries. In Śiva Saṃhitā there are such instances such as – '*vahate lagnayogena* .. II/12', '*pañcasthānaṃ suṣumnāyaḥ* .. II/28 and so on. Here a quotation from Brahmānanda's Jyotsnā commentary on Haṭhapradīpikā can be opportune which will substantiate our above stated contention. In the context of Śakticālana mudrā Svātmārāma has indicated '*paridhāna yuktyā*' and the need of its explanation is not felt even by the commentator Brahmānanda who left the matter by writing "paridhāna-yuktirdeśikādbodhyā" (see Haṭhapradīpikā III/112 and Brahmānanda's Jyotsnā on this verse). From this it appears that in the field of Yoga certain things are required to be learnt only from the mouth of guru and not from books only. We hope that learned readers will understand these limitations and if they could throw light on such matters with their experience they will oblige us.

Particulars of MSS consulted for the preparation of present Critical Edition

The material which is most important for the preparation of Critical Edition of any text is the Manuscript. More the number of the MSS consulted for the preparation of any critical edition more authentic it will be considered. With reference to Śiva Saṃhitā also we have tried our best to procure more and more MSS. As the original MSS are the property of particular libraries we were to be contented with their zerox copies only. But it is a difficult task to get the information regarding the availability of MSS of Śiva Saṃhitā in various libraries. In this

regard the' Descriptive Catalogue of Yoga Manuscripts' edited by our Department of Philosophico-Literary Research, Kaivalyadhama, Lonavla, proved to be of immense help. This contains the particulars of the MSS of 688 yogic texts available at various places. We have taken the information available from this (Catalogue) as our primary basis.

We could arrange, through correspondence, 9 MSS with the help of the information available regarding the MSS of Śiva Saṃhitā from above mentioned catalogue under the serial No. 576. Regarding other MSS that could not be procured through correspondence we had to send our departmental research officers to the places about which there was the possibility of procuring the MSS. Thus there could be the arrangement for four more MSS.

Therefore, the present Critical Edition has been prepared with the help of total 13 MSS and 3 published books. The particulars of all these has been provided in the same sequence which is used to mention the Variant Readings.

I. Śiva Saṃhitā with English Translaiton by Rāibahādur Śrīśacandra Bāsu, First publication 1914-15, Pāṇinī Office, Allahabad, Third Publication 1979, Oriental Book Reprint Corporation, New Delhi, available in Kaivalyadhama Library, Lonavla, under the Accession No.18360.

II. MSS No.8246, Kendriya Pustakalaya, Prācya Saṃsthāna, Baroda, size 25.5 cm x 10 cm, folios 31, lines 10 (each folio) and 40 letters in each line. No mention regarding the period of the MSS.

Ādivākya –

"atha śivasaṃhitā prārambhaḥ/śiva śrī gaṇeśāya namaḥ/ śrī sarvasvatyai namaḥ/ śrī vedapuruṣāya namaḥ/ śrī gurubhyo namaḥ/ hari om //

Samāpti vākya –

"iti śrīmadumāmaheśvarasaṃvāde śivasaṃbitākhyaṃ yoga-śāstram saṃpūrṇam/śubhaṃ bhavatu/śrī gurucaraṇāra-vindārpaṇamastu / śiva śrī Śaṃkara vande/ śivāya namaḥ/ sāmbāya namaḥ/ viśveśvarāya namaḥ/ iti śivasaṃhitā samāpta"/

Above MS in the form of zerox is available in Kaivalyadhama Library, Lonavla, under the Accession No. 21065.

III. MS No.5228, Kendriya Pustakālaya, Prācya Saṃsthāna, Baroda, size 21 cm x 13 cm, Folios 34, Lines 11 (each folio) and letters 30 each line, Kāla Saṃ. 1854, śa. 1720 (accordingly 1798 AD) Present MS has been scribed by some Jinyāmatarāma Himatarāma.

Ādivākya –

"atha śivasaṃhitā prārambhaḥ / śrī gurugaṇeśa śrī sāmbaṃ sadāśivāya namaḥ / paraśurāma sampāditā patra 3 aṅka 75/ śrī gaṇeśāya namaḥ/ śrī paramātmane namaḥ "/

Samāpti vākya –

"iti śrī śivaśakti saṃvāde śivasaṃhitā samāptaḥ/sampūrṇā/ śrī śivaśakti prasanno'stu/ saṃ. 1854 śa.1720 āśvina kṛṣṇa 5 candravāsare lipīkṛtaṃ jñānīnagar brāhmīṇa vaḍanagrānivāsa alahana-paṭaṇe jinyāmatarāma himatarāma/ śrī/ bu/ iti śivasaṃhitā samāptaḥ/ sampūrṇam/ śrī/ śrī/ śrī"/

Present MS in the form of zerox is available in Kaivalyadhama Library, Lonavla, under the Accession No. 21066.

IV. MS No.1084, Asiatic Society, Mumbai. Present MS is received in the form of microfilm. According to the information available from Descriptive Catalogue of Yoga Manuscripts p.366-367, it has size of 36.2 cm x 18.7 cm., folios 30, lines 11 (each folio), Date – saṃ. 1928, accordingly 1872 AD. This text bas been transcribed by some Bhagavān Lāl S/o Indrajī.

Ādivākya –

"śrī gaṇeśāya namaḥ "/

Samāpti vākya –

"śrī śivasaṃhiteśvara proktā samāptā/ śubhaṃ bhavatu/ vaiśākhamāse site pakṣe dvitīyāṃ vināsare taddine likhitaṃ granthaṃ yatnena pratipālayeta/kalyāṇaṃ krayāt/ indrajīsūnūnā bhagavāna lālena kāśyāṃ lekhiteyaṃ śivasaṃhitā sambat 1928"/

Present MS is available in Kaivalyadhama Library, Lonavla, in the form of microfilm under the Accession No. 21274.

V. MS No.37384, Rājasthāna Prācya Vidyā Pratiṣṭhāna, Jodhapur, size 20.5 cm x 15 cm, folios 71, lines 9 and letters 20 (in every line). No mention regarding the time of the MS.

Ādivākya –

"śrī gaṇeśāya namaḥ"/

Samāpti vākya –

"iti śrī śivasaṃhiteśvara proktā samāptaḥ/ śrīistu/ śrī"/

Present MS in the form of zerox is available in Kaivalyadhama Library, Lonavla, under the Accession No. 19191.

VI. MS No. 2085, Mahārājā Mānsinha Pustaka Prakāśa, Fort, Jodhpur, size 27 cm x 11 cm, folios 35, lines 9 (every folio) and letters 32 (every line) time- saṃ. 1876 (accordingly 1820 AD).

Ādivākya –

"yogatantra atha śivasaṃhītā prārambhā/ patra 35/paṭala 5/ śrī gaṇeśāya namaḥ/śrī gurucaraṇāravīndābhyāṃ namaḥ"/

Samāpti vākya –

"iti śrī śivasaṃhitāyāṃ śvara proktā samāptāḥ/ saṃ 1876 Fā. Kṛ. 14"/

Present MS is available in Kaivalyadhama Library, Lonavla, in zerox form under the Accession No. 19190.

VII. MS No.106/1871-72, Bhāṇḍārkar Prācyavidyā Śodha Saṃsthāna, Pune, size 20 cm x 12 cm, folios 75, lines 7 and letters 24. No mention of time.

Ādivākya –

"॥ śrī gaṇeśāya namaḥ / śrī gurubhyo namaḥ/ śrī sarasvatyai namaḥ"/

Samāpti vākya –

"iti śrī śivasaṃhitā samāptā/ maṇgala lekhakānāṃ ca pāṭhakānaṃ ca maṇgalaṃ/maṇgalaṃ sarvajīvānāṃ maṇgalaṃ śiva maṇgalaṃ/ .. lekhaka pāṭhakayoḥ śubhaṃ bhavatu/ śrī// śrī// śrī//śrī//śrī//"

Present MS is available in Kaivalyadhama Library, Lonavla, in the form of zerox under Accession No.18216.

VIII. MS No.18/4-46, Bhārata Itihāsa Saṃśodhana Maṇḍala, Pune, size 23 cm x 13.5 cm., folios 32, lines 11 (every folio) and letters 11 every line; time śake 1795 (accordingly 1873 AD) and has been transcribed by some Nīlakaṇṭhaśāstrī Dāte.

Ādivākya –

"śrī gaṇapatirjayati"/

Samāpti vākya –

"iti śrī śivasaṃhitā īśvara proktā samāptā/ śrī sāṃba sadāśivārpaṇamastu/ śake 1795/śrī mukha nāma saṃvarasare/ māhe bhādrapada śuddha/roja raviwar taddine samāptaṃ/Dāte ityupanāmakena śāstriṇā Nīlakaṇṭhena likhitamidaṃ pustaka śubhaṃ bhavatu/" .. iti śrī śivasaṃhitā samāptā / Śaṇkara/"

Present MS in zerox form is available in Kaivalyadhama Library, Lonavla, under Accession No.18005.

IX. MS No.3605, Sindiyā Prācyavidyā Saṃsthāna Pustakālaya, Ujjain, size 23 cm x 10 cm, folio 35, lines 9, letters 34 to 37. Time not mentioned.

Ādivākya –

"śrī rāmāya namaḥ"/

Samāpti vākya –

"iti śrī śivasaṃhiteśvara proktā samā"/

Owing to the non-availability of this MS even in the zerox form one of our Research Officers was to be deputed there in order to procure separately the Variant Reading (in comparison with published śivasaṃhitā no. 1) available and which was referred while preparing the present Critical Edition.

X. MS No.7704, Sindiyā Prācyavidyā Saṃsthāna Pustakālaya, Ujjain, size 26 cm x 10 cm, folio 49, lines 7, letters 32. transcribed by some Śri Rāma Tiwāḍī from Kāśī. No mention of time.

Ādivākya –

"śrī rāmāya namaḥ"/

Samāpti vākya –

"iti śrī śivasaṃhiteśvara proktā samāpta/ līkhītam śrī Rām Tiwaḍī, Kāśī madhye/sampūrṇamastu/śubhaṃ bhavatu/"

The use of this MS has to be similar to the use of MS No. 3605

IX. MS No.29921, Sarasvati Bhavana Pustakālaya, Saṃskṛta Viśvavidyālaya, Vārāṇasī, size 26 cm x 9 cm, folio 53, lines 6 and letters 36, because of the non-availability of last page the lines after the first line of verse No.252 (of Ch.5) are not available. Therefore, samāptivākya too is unavailable. No mention of time.

Ādivākya –

"śrī gaṇeśāya namaḥ"/

Present MS is available in the form of zerox in Kaivalyadhama Library, Lonavla, under Accession No.21286.

XII. MS No.30063, Sarasvatī Bhavana Pustakālaya Saṃskṛta Viśvavidyālaya, Vārāṇasī, size 24 cm x 10.5 cm, folios 29, lines 36-42, letters 8-10, time saṃ 1805, (accordingly 1749 AD).

Ādivākya –

"śrī guru gaṇapatigīśacaraṇakamalebhyo namaḥ"/

Samāpti vākya –

"iti śrī śivasaṃhiteśvara proktā samāptā/ saṃ. 1805, caitravada guruvāsare"/

Present MS in zerox form is available in Kaivalyadhama Library, Lonavla, under the Accession No.21287.

XIII. MS No.29895, Sarasvatī Bhavana Pustakālaya, Saṃskṛta Viśvavidyālaya, Vārāṇasī, size 27 cm x 11 cm, folios 34 (2 to 35), lines 9 and letters 38. Time śake 1803 (accordingly 1881 AD)

Ādivākya –

Owing to the non-availability of first folio ādivākya is not available.

Samāpti vākya –

"iti śrī śivasaṃhiteśvara proktā samāptaḥ/ śrī raghunā ..,../ śake 1803, kārikakṛṣṇa tṛtīyānta dine idaṃ pustakaṃ samarpita/ śrī kāśī ni.. .."/

Present MS in zerox form is available in Kaivalyadhama Library, Lonavla, under the Accession No.21285.

XIV. MS No.6169, Prajñā Pāṭhaśālā Maṇḍala, Vārī, size 13 cm x 8.5 cm, folio 34, lines 13 and letters 25, time not mentioned.

Ādivākya –

"śrī gaṇeśāya namaḥ"/

Samāpti vākya –

"iti śrī śivasaṃhiteśvara proktā samāptā/ śubhaṃ bhavatu"/

Present MS is available in zerox form in Kaivalyadhama Library, Lonavla under the Accession No.17131.

XV. Śivasaṃhitā (published); publisher - Khemaraja Śrī Kṛṣṇadāsa, Śrī Veṅkaṭeśvara Steam Press, Mumbai, Saṃ 2008, Śake 1873 (accordingly 1952 AD) translated in Hindi by Śri Rāmcaraṇa Purī). This book is available in Kaivalyadhama Library, Lonavla, under Accession No.7193.

XVI. Śivasaṃhitā (published); publisher – Saṃskṛti Saṃsthāna, Khwaja Kutub, Bareli, 1974 AD, translated in Hindi by Śrī Camanalāla Gautam, available in Kaivalyadhama Library, Lonavla, under Accession No.12546.

With reference to present Critical Edition while giving equal importance to all the MSS and published books, we have taken none as vulgate even though we were in receipt of most ancient MS in zerox form from Sarasvati Bhavana Pustakālaya, Vārāṇasī and it is MS No.XII, to which we have accorded utmost importance. The text available in this is mostly authentic and this (text) certainly proves that Śivasaṃhitā belongs to first half of 18th Century or earlier to this.

Characteristics of Śivasaṃhitā -

While working on original Haṭha texts Kaivalyadhama researchers have mentioned five representative Haṭha texts; they are – Haṭhapradīpikā, Gberaṇḍa Saṃhitā, Śivasaṃhitā, Gorakṣaśataka and Siddhasiddhānta Paddhati (Ref. Yoga Mīmāṃsā, Vol. IX, issue 2, year 1966-67, p.1-16). Mention of Śivasaṃhitā among these five texts proves that it is important Haṭha text.

So far, while conducting research on Haṭhayogic texts the Philosophical Literary Research Department of Kaivalyadhama, has at

its credit the publication of Critical Editions of Gorakṣaśataka (1958), Haṭhapradīpikā (1970) and Gheraṇḍa Saṃhitā (1978). The present text can be regarded as the fourth in that series. Here some discussion of the characteristics of this texts becomes opportune.

As is evident by the very name Śivasaṃhitā it is the collection of discussions on Yoga by Lord Śiva. This discussion is between Lord Śiva and Pārvatī hence this text is of the nature of dialogue. This is indicated even through its samāptivākya – "iti śrī śivasaṃhitāyāṃ yogaśāstre īśvarapārvatī saṃvāde".

It is very difficult as to ascertain who was this Śiva. Throughout Śivasaṃhitā Śiva is the symbol of Lord Śiva and thus it can be said that "Śivasaṃhitā" is the knowledge of yoga given by Lord Śiva. Another meaning of Śivasaṃhitā appears to be more appropriate i.e. the collection that leads/takes one to the reality termed as Śiva. Infact this is the highest state of the practices of Śivasaṃhitā (Ref. V/195).

This has been the tradition of yogic texts that they necessarily undertake the discussion of Yoga by mentioning its limbs even though they discuss additional matters related with Yoga.

While as per Haṭhapradīpikā (I/56) Haṭhayoga consists of four limbs (Āsana, Kumbhaka, Mudrā and Nādānusandhāna) as per Gorakṣaśataka yoga consists of six limbs (Āsana, Prāṇāyāma, Dhāraṇā, Dhyāna and Samādhi). Gheraṇḍa (I/10, 11) accepts seven limbs of Yoga (ṣaṭkarma, āsana, mudrā, pratyāhāra, prāṇāyāma, dhyāna and samādhī) but Śivasaṃhitā has not abided by this tradition. This voluminous text does talk of multidimensional albeit significant issues pertaining to yoga but nowhere binds the yoga in the limits of limbs.

Śivasaṃhitā has done equal justice to both knowledge and the practice of Yoga. Futile is the directionless practice and only that yoga practice gets fructified which is undertaken in the context of knowledge with a view to obtain knowledge. Before undertaking discussion on

knowledge (jñāna) Śiva Saṃhitā has discussed the concept of ignorance (ajñāna) exhaustively. And it is in this context it has been established that different available opinions certainly provide us with no liberation, on the contrary, they take/lead us astray (Śivasaṃhitā I/4-16). Only self-knowledge is the absolute and in order to know the self (summum bonum) it is necessary also to know what the self is not. "That which is in macrocosm is in microcosm" has been attempted by Śiva Saṃhitā to explain that knowledge of body is necessary for the knowledge of self. Because it is through body only the bodi less can be known.

In Śiva Saṃhitā exhaustive discussion on Tāntrika concepts and on utility of mantra too is available. The discussion of three Bījamantras – Vāgbīja, Kāmabīja and Śakti bīja and its recitation for the arousal of kuṇḍalinī is a new topic for Haṭhayogic texts. Such a discussion is available neither in Gorakṣaśataka and Haṭhapradīpikā nor in Gheraṇḍasaṃhitā. Though Gorakṣaśataka has discussed Prāṇāyāma with OM and Gheraṇḍa has prescribed the application of bījamantra in Samanu nāḍīśodhana and Sagarbha prāṇāyāma but on the basis of the clarity with which these topics are dealt with in Śivasaṃhitā it appears that this work has been influenced by the tāntrika tradition and sādhanā methodology. The statement regarding the numbers of Mantra recitations which starts with 9 lacks and accepts 9 crores of mantra recitations as the highest. Its practical feasibility raises nothing but a question mark.

Though Vasiṣṭhasaṃhitā (I/44) and Haṭhapradīpikā (I/61) simply hint towards the erroneousness of notion that "Yoga practice is not meant for house-holders" but Śiva Saṃhitā while conclusively refuting this notion emphatically points out to the possibility of successfully practicing yoga while staying in home with family members (Ref. V/260).

In Śivasaṃhitā the discussion of four kinds of Yoga is available,

those are – Mantrayoga, Haṭhayoga, Layayoga and Rājayoga (I/15). Yogopaniṣad accepts these four under the name of Mahāyoga (Ref. Yoga śikhopaniṣad Chapt. 1.129) and among them sequential relation also is conceived. Śivasaṃhitā also has discussed these four kinds of yoga but its prescription of receiving particular form of yoga by a practitioner from an eligbile teacher who prescribes it as per sādhaka's eligibility, seems to be novel. Discussion of the qualities of the practitioner in the form 'modest, medium, intense' etc. is available even in Pātañjala Yoga Sūtra (PYS I/22) but Śiva Saṃhitā establishes unique relation between four forms of yoga and four kinds of yoga practitioners. According to Śiva Saṃhitā the four kinds of yoga practitioners are - modest, medium, intense and intense excessive.

The characteristics of these four kinds of yoga practitioners are also described in detail on the basis of which one can oneself ascertain as to which class of practitioner one belongs to and accordingly can get inducted with particular yoga from a competent teacher. But the judging as to which practitioner belongs to which category and is eligible for which particular kind of yoga is left upon the teacher only (Śiva Saṃhitā V/19, 20). The practitioners of the category of modest, medium and intense can be eligible for Mantra, Laya and Haṭha yoga respectively whereas the practitioner of the category of 'intense excessive' has been declared to be eligible for all forms of yoga (Śiva Saṃhitā V/27, 28). Thus the advice of prescribing particular practice of different forms of yoga on the basis of the classification of kinds of practitioners seems to be one of the specialities of Śiva Saṃhitā.

The discussion of conducive – non-conducive factors on the path of yoga has been one of the particular characteristics of yoga texts. One comes across a tradition in abundance, among various yogic texts, of cautioning against the obstacles on the path of accomplishments. However, we get the enumeration of six hindrances to the yogic path and the discussion of six facilitatory factors that lead to success in yoga

(Haṭhapradīpikā I/15, 16). Besides these are also available several other cautionary directions to the practitioners (Haṭhapradīpikā I/57, II/14, 18, III/8). Śivasaṃhitā gives due importance to these conducive - non-conducive factors and terms them as vighnas (hindrances) and has undertaken their discussion in Paṭala (chapter) III and V. The discussion of the vighna, available in the third Paṭala (III/34-37) is in the context of the discussion of the practice of Pavana (Prāṇa). And it appears that the practitioner of Pavana should be mindful of these vighnas and must keep them away during the practice of pavana. This is relevant especially with reference to such hindrances as "fasting" and over eating (Śivasaṃhitā III/36,37). The practitioner of Pavana need to avoid both the extremes because for them the prescription of food is "little albeit more than once" (Śiva Saṃhitā III/44).

In so far as the issue of the discussion of the hindrance to yoga in the Paṭala V is concerned it can be said that all that comes in the way of the accomplishments of yoga is enumerated in this paṭala and is classified in three fold way – hindrances of the nature of enjoyment (bhogarūpa vighna), hindrances of the nature of religious rituals (dharmarūpa vighna) and hindrances of the nature of knowledge (jñānarūpa vighna). Through this classification Śiva Saṃhitā has thoroughly subsumed under the category of hindrances all those things which prove obstacles deemed to be unwholesome for yoga. While the obstacles enumerated under hindrances of the nature of enjoyment (Śivasaṃhitā V/3-5) can be prima facie accepted as obstacles but not so the obstacles enumerated under hindrances of the nature of knowledge (Śivasaṃhitā V/6-14). Here it is to be borne in the mind that Śivasaṃhitā has a few of its own presuppositions in the light of which only discussion either of the hindrances of the nature of religious rituals or of the nature of knowledge should be undertaken. The truth of this statement can be vindicated on the basis of the verses 4 to 16 of the Paṭal I. Here in this context the discussion of Vibbūti Pāda of Pātañjala Yoga is opportune,

which to certain extent, appears to justify the conceptual point of view of Śivasaṃhitā's hindrances of the nature of knowledge. The extra-human vibhutis that arise as a result of saṃyama are declared as troubles viz. hindrances even by Patañjali (PYS III/37). Since there ensues the 'yoga-conducive' situation owing to the warding off the yoga hindrances, there is undertaken no discussion of yoga conducive factors after having discussed 'yoga hindrances' in the Paṭala V. Not withstanding this there is undertaken the discussion of yoga conducive factors (rules i.e. niyamas) after having discussed the yoga hindrances. Out of these Niyamas, discussion of two niyama is opportune here. As per Śiva Saṃhitā III/42 for the sake of success in yoga one should take food only when the vāyu enters the Sun (i.e. when piṅgalā is active) and when vāyu enters the moon (i.e. when iḍā is active) then only one should go to sleep. The directions of such nature suggest us that the practitioners should have the knowledge of 'svara' and should set in action the conducive 'svara' (and not the otherwise).

During sādhanā special attention towards food is what is expected (Śivasaṃhitā III/39). In the selection of eatable the importance of their qualities has been stressed. Alongwith this, on the references available in the Paṭala V (V/224), it is known that one should right from the beginning to the maturity of the practice, be particularly mindful of the effects of food, otherwise practitioner will not be successful in the practice. Such a clear direction regarding the moderate diet can be considered as the speciality of this text.

Summary of the contents of each paṭala (chapter) of Śiva Saṃhitā

Paṭala - I

This paṭala presents the philosophical background of Śivasaṃhitā. Indian philosophy (except Cārvāka) primarily discusses jīva (self), jagat (world), ātmā (soul), duḥkha (pain), bandhana (bondage), mokṣa

(liberation), ajñāna (ignorance), karma (action), jñāna (knowledge), mokṣasādhana (means of liberation), satya (reality) etc.

These philosophical concepts available in Śiva Saṃhitā can be presented through the following chart :

1	2	3	4
Satya	**Unreality**	**SummumBonum**	**Path**
Reality	Opposite to	Liberation	
One (devoid	Many	Self-realization	
of duality)	Non-eternal	I/3, 32, 45	
Eternal,	World,		
Ātman,	Ignorance,		
Consciousness	knowable		
Self-illuminating	To be illuminated		
Puruṣa, Knowledge,	Incomplete		
Complete (Pūrṇa)	Māyā etc.		
Transcendental	I/24		
Formless			
I/1, 50, 53, 54, 91			

↓ That leads away from summum bonum, (I/13-16) World infatuating (I/15), Taking only sense well tested perception as real science (1/7) (cārvāka), void as the Reality, Flow of knowledge as real, Dualism, Pluralism of souls, Taking part as whole viz. truth, austerity, purity (external), śama, forgiveness (kṣamā), straight forwardness (ārjava) charity (dāna) etc.

↓ That leads to summum bonum Yogānuśāsana (1/12), Yoga - a well tested science (1/7)

1. **Real (Satya)** : Real is Etenal, Unchangeable, Firm, Beginningless and Endless, Formless, Complete, Sat-cit-ānanda, Consciousness and devoid of duality. It is addressed as Ātman, Brahman, Absolute Self, Knowledge etc. The lack of knowledge of this makes possible worldly experience, entangles into action and enjoyments, causes pain and suffering, makes one caught in the cycle of birth old age and death and is called as bondage wbereas the knowledge of Reality is called liberation and the yoga is its path.

2. **Unreal (asatya)** : Under unreal all that is opposite to very Real are said to be included i.e. to coming in the world, body, senses, mind, buddhi (intellect), ego (ahaṃkāra), action with the desire of its fruits, enjoyment, demerit and merit, heaven, pain, plurality etc.. Māyā or ignorance (avidyā) is said to be the cause of unreality. Māyā is not the absence of knowledge but is of the nature of knowledge albeit erroneous. It covers the Ātman and presents it in the form of universe. This is Māyā's power of concealing and projection and this is the base of the theory of superimposition and concealment (I/83). It is of the nature of three guṇas (I/82). The world is said to be illusory like the "snake" in the stock example of illusion of serpent and the rope (I/38-40). Just as there is the removal of serpent illusion owing to the knowledge of rope similarly because of the knowledge of Ātman there is the removal of the illusion of the world. Therefore, the world is impermanent and momentary (I/46). This is known in Vedānta of non-dual variety as the doctrine of illusion.

3. **Liberation (muktl)** : Liberation is achieved through self-realization. Bondage is nothing but the identification of the self with the experiential objects like the world, body, senses or citta etc. To evaluate oneself through the terminology of pleasurable things is the cause of pain and suffering. Liberation is nothing but the realization of oneself as Sat-Cit-Ānanda Brahman.

4. **Path (mārga)** : Path of yogic discipline alone is the lone path through which knowledge of self can be accomplished (I/3). This science of yoga is well tested througb the experience (I/17). The paths other than yoga are said to lead away from the highest summum bonum (I/13), because all these make us worldly infatuated and lead us only towards the vicious circle of merit-demerit and the inescapable enjoyment thereof (I/15).

Action is not the path of liberation but self-knowledge alone is the highest path. The reason is that the action performed with a desire of fruits will either be good or bad and accordingly will be the meritorious or demeritorious and consequently will lead to pleasure or pain and to experience which one has again to assume the body and again the performance of action with a desire for fruits and again merit-demerit and the experience of pleasure and pain – this will go on and on indefinitely (I/21-29). In order to avoid this one should abandon actions performed with the desire for all the empirical and non-empirical (heavenly) pleasures and engage in yoga while performing worldly actions desirelessly (I/30).

Paths other than yoga are either partial and incomplete or are enjoyment (bhoga) enhancing only and therefore, are one that distract from the highest goal.

The right path that yoga provides, is the path of renunciation of the entire movable-immovable universe and seeking the resort in the consciousness (I/50). Such a renunciation can be accomplished through samādhi because it is through samādhi there is the oblivions of the world and through the resort into consciousness there is self-realization (I/64).

Paṭala – II

The content of this Paṭala begins with the explanation of microcosm

i.e. human body wherein later the microcosm has been conceived as the replica of macrocosm. There is a discussion in a specific way showing which body limbs are the replica of which aspect of the macrocosm (II/1-5). It has been said that the functions of these bodily limbs are dependent upon the spinal cord. For instance, from the moon situated at zenith of the spinal cord there flows continuously the stream of nectar. This stream gets divided into two parts. Out of these one stream while flowing by left side (of the spinal cord) i.e. through the path of iḍā, nourishes the body whereas the other by flowing through the middle path i.e. suṣumnā become the cause of the creation (II/6-9). The sun is said to be located at the root of that very spinal cord itself and which, while moving across the entire body by right side through the circle of vāyu, is said to consume the nectar and dhātus oozing from the moon. This very sun is regarded as the cause of the creation and dissolution of the universe when it flows mingled with the stream of the nectar oozing from the moon (II/10-12).

The nāḍis related with that very spinal cord are described and are tremed as "carriers of experience" and dexterous in vāyu "movement" (II/32). Unlike the other Haṭha yogic texts which give the number of nāḍīs as 72,000, this text mentions the number of nāḍis as three and half lac (3,50,000). However, as regards the number of important nāḍis which is said to be fourteen – this text has similarity with other texts. Out of these fourteen iḍā, piṇgalā and suṣumnā are said to be important and even in them suṣumnā has been conceived as most important because all the rest of the nāḍīs are dependent on the suṣumnā nāḍī (II/15, 16). The description in detail of the names of the nāḍīs, their position and the areas of their function is available (II/25-32). One more nāḍī flowing in the centre of suṣumnā - known as citrā is the adjunct of the body (II/19). It is this which is said to be divine path or the passage to the Brahman (Brahmarandhra) (II/18). The sādhaka gets liberated from great sins by meditating upon this divine path (II/20). Generally

though 14 are the nāḍīs that are considered as important but since the citrā too has been given importance thus, it can be said that the author of Śivasaṃhitā considers 15 nāḍīs as important.

At the base of spinal cord it is said that there is the mūlādhāra cakra, the nature and position of which is explained, the location of three and half times coiled kuṇḍalinī is in womb of this cakra. This kuṇḍalinī is said to be the cause of this entire universe (II/21-24).

In the centre of the orb of sun there is a fire known as vaiśvānarāgni with twelve forms, it digests the food, keeps away diseases and bestows vitality to body. The oblations of anna (food) is offered to this very fire by ablazing it through the yoga practices (II/33-38).

After having described in detail the nature and the enjoyments of embodied soul, the non-difference between the embodied soul and Brahman has been asserted and it has been declared that the world is nothing but the transformation of the Consciousness with the adjunct of māyā (II/39-45). This illusion can be removed only through the description of the illusoriness of the world and through the unique vision i.e. knowledge (II/46-54).

The yoga practitioner becomes eligible for obtaining the knowledge or illumination of reality by renouncing the desire for the fruits of the action, by abiding with the rules and regulations pertaining one's character and stages of life. In final analysis it is the knowledge of reality alone is the means for removing the illusion of the world. Perhaps, it is for this reason why this paṭala has been ascribed "tattvajñānaprakaraṇa" in colophon of same of the manuscripts comulted for preparing this edition.

Paṭala - III

The main topics of this present paṭala are : Ten vāyus (Daśavāyu II/1-9) accomplishment of vāyu (vāyusiddhi III/20), necessary requisites

for sure and speedy success in yoga (III/10-20), need of guidance from yoga knowing teacher, four stages in yoga - ārambha, ghaṭa, paricaya and niṣpatti (III/22-26), recitation of Praṇava for the dimunition of yoga hindrances and the enigma of action (III/54 and 71), dhāraṇā on five physical elements (III/72-73), Vāyusādhanā for removal of various diseases and for the accomplishment of siddhis (III/79-95) and discussion on Four Āsanas.

Ten Vāyus:

Sr.No.	Principal Vāyu	Location
1	Prāṇa	Heart
2	Apāna	Anus
3	Samāna	Navel
4	Udāna	Throat
5	Vyāna	Entire Body
	Subsidiary/Vāyu	**Functions**
6	Nāga	Belching
7	Kūrma	Sinking
8	Kṛkara	Hunger – thirst
9	Devadatta	Yawning
10	Dhanañjaya	Hiccup

Necessary requisites for success

Besides various avoidable and abidable things firm belief, faith, worship of the teacher, equanimity, control over senses, moderate diet etc. are regarded as necessary requirements for the success in Yoga.

Four stages in Yoga

ārambha (commencement), ghaṭa (pot-nization) paricaya (acquaintance) and niṣpatti (consummation) are subsequently ascending transformations from lower most (i.e. ārambha or commencement) to higher most (i.e. niṣpatti or consumation) states of sādhaka's body,

senses, citta and experiences etc. and the accomplishment of which is said through āsana, recitation of praṇava, practice of pavana (kumbhaka/ prāṇāyāma), dhāraṇā, dhyāna etc..

ārambha stage (Commencement state) :

Practice of anuloma-viloma (nāḍī-śodhana prāṇāyāma) with kumbhaka in padmāsana, dose (mātrā) – for three months duration, gradual increase in the number of rounds of kumbhaka – four times a day (rounds), in one sitting twenty kumbhakas. Results – Nāḍī purification, balanced body, fragrance, luster, accomplishment of clear resonant voice, stimulation of gastric fire, consumer of sufficient (quantity of) food, enthusiast, endowed with power etc. these are stated to be the symptoms of accomplishment of vāyu.

Wholesome/unwholesome:

The 'Avoidable' and 'Means' mentioned in the verses III 34-44 are the description of the essential lifestyle of a sadhaka for the sake of success in Yoga. It also describes the mathod of removal of hindrances in the path of success through the recitation of Praṇava.

Prāṇāyāma has been termed as exercise in prāṇa (pavanābhyāsa). In this the number of kumbhakas should be increased very gradually. Twenty kumbhakas in one round. One kumbhaka - generally on the basis of the ratio of 1:4:2 - should be of 140 seconds which will be approximately equal to the ratio of 20:80:40). The time required for performing such twenty kumbhakas will be forty five minutes. In this way the time needed for performing 20 kumbhakas for four times in a day will be nearly one hundred and eighty minutes i.e. one yāma or one prahara (see aṣṭāṅga yoga, Swāmi Caranadāsa, Tra. Shri O.P. Tiwari, verse 96).

During the ārambbāvasthā (Commencement stage) as there will be a gradual increase in practice and upon the attainment of the capacity

of performing eighty kumbhakas (distributed into four times) in a single day the sādhaka should be able to perform eighty kumbhakas in a single sitting and four such sittings in a day resulting totally into 320 kumbhakas.

Upon the attainment of such an extent of a dose (mātrā) and the capacity during the ārambhāvasthā the sādhaka undergoes certain specific experiences which are termed as **udyama**. In III/46, 47 such four udyamas alongwith their characteristics have been explained. Out of these the first three udyamas are said to belong to ārambhāvasthā whereas the fourth is said to belong to paricayāvasthā and is termed as **gaganecara** (lit. mover in the sky III/47). **Gaganecara** means coursing of the prāṇa into the void of suṣumnā which gets accomplished in paricayāvasthā (III/69).

Thus the meaning of ārambhāvasthā would be the accomplishment of the capacity of performing totally 320 kumbhakas in a day distributed in four times. In this sense the later three stages (i.e. ghaṭādi) are the practices to be performed endowed with such capacities or are the resultant states thereof.

Ghaṭāvasthā (Pitcher state)

The "pratyāhāra" is of the nature of final fructification of the ārambhāvasthā (the highest practice of pavana (III/62) (III/64), the technique of which is described in III/65. "Pratyāhāra is the initial stage of Ghaṭāvasthā. The significance of Ghaṭāvasthā is seen in the final Resultant Stage (Niṣpatti) as a consequence of which there is the union of prāṇa-apāna, of nāda-bindu, of individual and Absolute soul. This is known as Ghaṭa (III/63). Or else it can also be said that 'it is through which such union takes place' that is called ghaṭa.

Paricayāvasthā (Acquaintance State)

In the context of the pavana – praetice, mastery of vāyu (vāyu

siddhi), stabilization of vāyu, ārambbāvasthā' (commencement state) etc. is indicative of the capacity of holding the vāyu (vāyudhāraṇā - kumbbaka) as a result of which the prāṇa which was acquainted with reference only to inhalation and exhalation (pūraka-recaka) and retention (kumbhaka) but now one gets acquainted with other various potential dimensions of prāṇa and that is pratyāhāra (withdiawal). But the process of formation does not end only in this. The union between prāṇa and apāna or prāṇa abondoning the iḍā and piṅgalā nāḍīs (III/68) and moving into suṣumnā (III/69) are the events occurring in the context of 'acquaintance with prāṇa', which takes place in ghaṭāvasthā. Thus it is this 'acquaintance' (knowledge) with the prāṇa i.e. voluntary moving of prāṇa' in to suṣumnā is signifier of the essential element of paricayāvasthā (III/45).

During the paricayāvasthā Śivasaṃhitā has prescribed dhāraṇā on five gross elements. The capacity of performing 320 kumbhakas in a day (distributed in four rounds i.e. duration of 12 hours), taking place of sense – withdrawal etc. are equivalent to the creation of environment necessary for performing dhāraṇā on five gross elements. It requires the total period of 10 hours in order to perform 2 hours dhāraṇā on each element during these kumbhakas (for more information in this regard refer Gorakṣaśataka 68-74 published by Kaivalyadhama).

Niṣpattl avasthā (Resultant State):

This state comes into being as a fructification of (mastery over) the practice of dhāraṇā on five gross elements. This state is due to the sequential result of the dhāraṇā practice (III/76) culminating into voluntary samādhi (III/77) wherein there takes place the dissolution of consciousness, vāyu and the kuṇḍalī into knowledge power (self).

For the accomplishment of such a state the capacity of sitting in a āsana for 12 hours is necessary, which is possible through mastery over āsana (āsanajaya). For which pu.pose there, at the end of chapter, is

available the discussion of only four āsanas. Besides these in this chapter is given a set of different practices (III/79-95) of the nature of culturing the vāyu for overcoming various diseases (kleśas) wherein are included drinking the vāyu while the tongue is placed at the root of the palate (III/80), drinking of cool vāyu through tongue forming like a beak of a crow, drinking the ambrocia oozing from the moon by uptumed tongue etc. which bestow immediate results. Out of these, few practices appear to be the forms of śitalī, sītkāri, kumbhakas etc. available in such yoga texts as Haṭhapradīpikā.

Paṭala - IV

In this chapter there is the discussion mainly of mudrās alongwith their techniques and effects, hence its nomenclature is "mudrikā yogaprakaraṇa" i.e. mudrā yoga section. Apart from ten mudrās there is a detailed discussion of "yonimudrābandha". For the success in mudrās wherein it is stated that in pūraka the mind be attached to ādhāra cakra and the yoni - which is said to be in between the anus and the root of the penis - be contracted (IV/2). As the practice of yonimudrā is impossible without mūlabandha, it is prescribed that the practice of yonimudrā need be alongwith the practice of bandhas (IV/8). As a result of the practice of yonimudrā there is nothing in this world that can not be accomplished (IV/8). There is the discussion of : commencement in yoga (IV/17), conquering death (IV/18), washing away from great sins like slaying one's teacher etc., attainment of eligibility for mantra, accomplishment of mantra without delay and attainment of liberation etc etc..

The prescription of ten mudras is mainly for the arousal of kuṇḍalinī lying dormant in the passage to brahmā (IV/22). The names of ten mudrās emphasised for practice are (1) Mahāmudrā, (2) Mahābandha, (3) Mahāvedha, (4) Khecarī, (5) Jālandharabandha, (6) Mūlabandha, (7) Viparītakṛti, (8) Uḍḍiyāna, (9) Vajrolī and (10) Śakticālana (IV/23-24).

The emphasis is laid on the sequential practice of first three mudrās regularly for four times a day for 6 months, due to which, it is said, there is attainment of all the siddhis and the practitioner becomes the conqueror of death. During the practice of khecarī mudrā the uptumed tongue be inserted in the nasopharyngeal cavity that is above the root of the palate and the gaze be directed towards the middle of the eye brows. Nowhere is available in Śivasaṃhitā the mention of cutting, rubbing and milking the tongue as we come across in some other texts (see Haṭhapradīpikā III/32). The prominent results of this practice are : the accomplishment of body nourishment and the attainment of summum bonum (IV/54-58). The capacity of drinking of ambrosia through Jālandharabandha (IV/60-63), uniting prāṇa through mūlabandha and accomplishment of yonimudrā (IV/64-67) and the results of uḍḍiyāna bandha and viparītakṛti have been stated in equal terms viz. drinking of ambrosia, becoming equal to siddhas (adepts) and purification of navel etc. (IV/68-77). There is the description of bindusiddhi due to vajrolī practice (IV/78-97) and accomplishment of body perfection through śakticālana (IV/105-11) etc.

Paṭala - V

According to Śivasaṃhitā self-realization is the summum bonum of the yoga. The factors that are hindrances towards such an aim are termed as obstacles towards the summum bonum and this is the initial topic of this chapter. The obstacles are declared to be of three types - of the form of enjoyment (bhogarūpa), of the form of rituals (dharmarūpa) and of the nature of knowledge (jñanarūpa) (V/1-14). Apeasement of sensual desires of some type or the other is considered by every yogic text as the highest obstacle. The obstacles of the form of enjoyment stated here is comparable with "cravings for" sensuous objects (viṣayavitṛṣṇā) of Patañjala Yoga Sūtra I/15.

As per this text virtue (dharma) is said to be the means for self-

realization. This is the essential meaning of dharma. But, however, Śivasaṃhitā is of the opinion that the so-called religious conventions such as rituals, vows, fastings, observing silence etc. are not capable enough for self-realization hence they are declared to be the obstacles of the form of rituals (dharmarūpa).

Even the knowledge (not the discrimination) too is obstacle. Knowledge is of two kinds – higher, transcendental (para) and empirical lower (apara). Lower kind of knowledge - empirical one - even though it may help in accomplishing the pleasant (preyasa) but never the most excellent (śreyasa). Transcendental knowledge alone helps in accomplishing the śreyasa which is obtainable through samādhi and not through medicine or any drug. The meditation achieved through medicine is nothing but obstacle (V/12).

Yoga is said to be of four kinds – Mantra, Laya, Haṭha and Rāja (V/15). The Rajayoga is said to be devoid of duality. This implies that the first three (yoga) are with duality. Layayoga, as long as it has duality, cannot be said to be culminated completely in, to the Rāja yoga. In the verse V/208 another form of yoga is spoken of viz. Rājādhirājayoga which is the ultimate culmination of Rājayoga i.e. a state of absolute dissolution of duality.

Yoga practitioners too are stated to be of four kinds- mild, middle excessive and utmost excessive (V/16). For the realization of the ultimate aim of yoga viz. self realization the practitioner must be endowed with the qualities of the type of intense excessive practitioner. The qualities of each kind of practitioner are enumerated through which one can assess one's eligibility and accordingly one can, on one's own, decide - among mantra etc. forms of yoga – which form of yoga one is eligible for. In the absence of any such discrimination there are always obstacles in the adoption of any particular form of yoga and in the realization of expected goal. In ancient times the preceptors used to endoctinate in

yoga in accordance with the eligibility of the disciple. Every yoga cannot be prescribed to everyone (V/59).

Pratīkopāsanā (symbol meditation) (V/29-46, 201)

Pratīka means symbol or sign. It always refers to other than itself. Here the flame and the sound are said to be symbols of the self. Upāsanā means dhyāna and ultimately the samādhi. The "nādānusandhāna" of Haṭhapradīpikā can be equated with the upāsanā because its (nādānusandhāna) very meaning is dhyāna and samādhi (on nāda).

Pratīkopāsanā leads to dhyāna and dhyāna leads to samādhi and samādhi is equal to rāja yoga. Such is the sequence. In this way pratīkopāsanā is very significant practice among the practices discussed in Śivasaṃhitā. This practice is said to have two levels – initial and final. In the initial level, first of all, one's own symbol is procured by standing in the hot sun gazing one's shadow (which is devoid of one's adjuncts of name and form) with wide opened eyes and immediately seeing the replica of one's symbol in the sky. After having accomplished this, in the latter stage, while sitting in the shadow practice kumbhaka, meditate upon one's own symbol seen in the sky and as a result of this intuit the flame of the nature of one's nature (V/33-37) and characteristics. As a consequence of regular practice of this technique there is the experience of flame being transformed into sound (nāda) and ultimately dissolution of citta (alongwith it's entire transformations – vṛttis) in to the nāda and there ensues the samādhi (V/200) and (in it) the sādhaka accomplishes the knowledge of complete blemishless Brahman of the nature of knowledge (V/200). This is the unseen subtle result of pratīkopāsanā. It has a few empirical (seen) results also (V/29). The similarity of pratīkopāsanā with chāyādarśanavidhāna (with different intentions) can be seen (Ref. Haṭhapradīpikā, Kaivalyadhama publication 1980 p.7).

The practice of pratīkopāsanā has been indicated also in the context

of meditation on cakras (V/201). Ref. Appendix 3 for the discussion of Cakras (V 87-207).

The practitioner becomes eligible for the path of liberation through the meditation upon sahasrāra cakra with pratīkopāsanā leading to dissolution of entire modifications of citta and thereby accomplishing Rāja yoga through samādhi (V/180). To be devoid of duality is said to be the sin qua non of Rājayoga which takes places completely when there is dissolution of ego through constant meditation upon one's symbol situated on the location of sahasrāra (V/212). There is the total overcoming of duality, realization that "I am Brahman", immediate realization of consciousness and bliss and attainment of deep sleep like state (V/219). Such a state indeed is beyond the description (V/221).

No accomplishment of Rājayoga is conceivable without Haṭhayoga (V/222) - by thus subscribing the text wants to emphasise that the self-realization of the nature of sat-cit-ānanda - Rājayoga - is impossible without the yogic discipline of the form of Haṭhayoga, that is, no other path is potent enough. No Rājayoga without Haṭhayoga i.e. if self-realization is not the aim of Haṭha practices then it is invain. Therefore, till the attainment of the fructification of self realization both be practiced. Here the synthesis of Haṭhayoga and Vedānta is a praise worthy attempt.

Here after there is also a discussion of such a few yoga conducive factors as moderate diet, harmonious dialogue etc. (V/223-231).

Mantrayoga has been described in V/232-256. Moderate variety of practitioner is eligible of this (V/19) who, by getting inducted through a proper preceptor, attains the Absulute State by effortfully reciting one crore mantras in the span of twelve years (V/251).

Yoga is a matter of practice and only yoga practitioners accomplish the success (V/257) for which there is no need of renouncing family, home and proceeding towards forest dwelling (V/259, 260). What is

needed is renunciation of contact, practicing yoga while performing everyday actions disinterestedly (V/227, 230).

The scheme of Text presentation :

With a view to make this English version of Śivasaṃhitā userfriendly, prior to the presentation of the original text of Śiva Saṃhitā, it has been our effort to provide the gist of Śiva Saṃhitā alongwith its salient features and also the brief summary of each chapter in the Introduction part.

While presenting the original text, we have presented the transliteration immediately after the original verse followed by its English Translation wherein lot of care has been taken in providing the possible import of Sanskrit verses close to its author keeping the practical dimension of Yoga in mind alongwith the other gramatical and linguistic considerations etc.

The content list of Śiva Saṃhitā has been so meticulously prepared that every thing, either of more significance or less significance, that is available in the text gets its inclusion in the list.

The Appendix, at the end of the text, will be useful for study purposes wherein a few topics available in the text have been presented in analytical form for ready reference. An alphabetical order (Devanāgarī) of verses of Śiva Saṃhitā and important Word Index have also been provided. Eventhough there was very little scope for the inclusion of photos still the four photographs of the āsanas that are given will prove to be useful for the practitioners.

* * * * *

शिवसंहिता
Śiva Saṃhitā

।। श्री गणेशाय नमः ।।

// śrī gaṇeśāya namaḥ //

|| Salutations to Śri Gaṇeśa ||

।। अथ शिवसंहिता प्रारम्भः[2] ।।

// atha śivasaṃhitā prārambhaḥ //

Now commences Śiva Saṃhitā

प्रथमः पटलः[3]
prathamaḥ paṭalaḥ /
Chapter – I

एकं[4] ज्ञानं नित्यमाद्यन्तशून्यं-
नान्यत्किं[5]ञ्चिद्वर्तते[6] वस्तुसत्यम्[7] ।
यद्भेदो[8] ऽस्मिन्निन्द्रियो[9]पाधिना वै
ज्ञानस्यायं[10] भासते नान्यथैव[11] ।।1।।[12]

ekaṃ jñānaṃ nityamādyantaśūnyaṃ -
nānyatkiñcidvartate vastusatyam /
yadbhedo'sminnindriyopādhinā vai /
jñānasyāyaṃ bhāsate nānyathaiva //1//

There is no real entity other than the One, Beginning-less and Endless, Eternal Knowledge (and) indeed whatever diversity appears in it (Knowledge) is nothing but the (appearance of) Knowledge itself and is because of the adjuncts of (the forms of) senses ||1||

अथ भक्तानुरक्तोऽहं[13] वक्ष्ये[14] योगानुशासनम्।
ईश्वरः[15] सर्वभूतानामात्ममुक्तिप्रदायकम्[16] ।।2।।[17]
त्यक्त्वा विवादशीलानां मतं दुर्ज्ञानहेतुकम् ।
आत्मज्ञानाय भूतानामनन्यगति[18]चेतसाम् ।।3।।

atha bhaktānurakto'haṃ vakṣye yogānuśāsanam /
īśvaraḥ sarvabhūtānāmātmamuktipradāyakam //2//
tyaktvā vivādaśīlānāṃ mataṃ durjñānahetukam/
ātmajñānāya bhūtānāmananyagaticetasām //3//

After having discarded the disputing opinions that create false Knowledge now I the caretaker of devotees and Iśvara - the Lord of all living beings, preach the discipline of Yoga for self realization of all living beings who have surrendered totally to Me. ||2-3||

सत्यं केचित्प्रशंसन्ति[20] तपः शौचं तथापरे ।
क्षमां[21] केचित्प्रशंसन्ति[22] तथैव[23] शममार्जवम्[24] ।।4।।[25]

satyaṃ kecitpraśaṃsanti tapaḥ sāucaṃ tathāpare /
kṣamāṃ kecitpraśaṃsanti tathaiva śamamārjavam //4//

(For the sake of emancipation) some praise the 'truth' (only) whereas some others 'austerity' and/or 'purity', while others appreciate 'forgiveness' similarly others (praise) 'tranquility of mind' and 'straight forwardness'. ||4||

केचिद्दानं[26] प्रशसंन्ति[27] पितृकर्म तथापरे[28] ।[29]
केचित्कर्म[30] प्रशंसन्ति[31] केचिद्वैराग्यमुत्तमम् ।।5।।[32]

keciddānaṃ praśaṃsanti pitṛkarma tathāpare/
kecitkarma praśaṃsanti kecidvairāgyamuttamam //5//

Some others appreciate 'charity' whereas others (appreciate) 'oblations to deceased ancestors'. Some other appreciate 'rituals' while others (regard) 'renunciation' (as) the highest one. ||5||

केचिद् गृहस्थ[33]कर्माणि प्रशंसन्ति विचक्षणाः ।
अग्निहोत्रादिकं कर्म तथा केचित्[34] परं[35] विदुः ।।6।।[36]

kecid gṛhasthakarmāṇi praśaṃsanti vicakṣaṇāḥ /
agnihotrādikaṃ karma tathā kecit paraṃ viduḥ //6//

Some wise (people) appreciate 'house-hold activities' whereas others opine sacrificial rituals such as 'agnihotra' (*an* oblation to Fire deity) etc. as the highest. ||6||

मन्त्रयोगं[37] प्रशंसन्ति केचित्तीर्थानुसेवनम् ।
एवं बहूनुपायांस्तु[38] प्रवदन्ति[39] हि मुक्तये[40] ।।7।।[41]

mantrayogaṃ praśaṃsanti kecittīrthānusevanam/
evaṃ bahūnupāyāṃstu pravadanti hi muktaye //7//

Some appreciate 'Mantrayoga' (yoga of sacred sound), some others (appreciate) the 'pilgrimage' (to holy places). In this way innumerable are the means advocated for the emancipation. ||7||

एवं[42] व्यवसिता लोके[43] कृत्याकृत्याविदो[44] जनाः[45] ।
व्यामोहमेव[46] गच्छन्ति विमुक्ताः[47] पापकर्मभिः[48] ।।8।।[49]

evaṃ vyavasitā loke kṛtyākṛtyāvido janāḥ /
vyāmohameva gacchanti vimuktāḥ pāpakarmabhiḥ //8//

The people thus abiding in the world, not knowing what to be done and what not to be done, though become free from demeritorious actions are nonetheless deluded only. ||8||

एतन्मतावलम्बी[50]यो लब्ध्वा[51] दुरितपुण्यके[52] ।
भ्रमतीत्यवशः सोऽत्र[53] जन्म[54]मृत्युपरम्पराम्[55] ।।9।।[56]

etanmatāvalambī yo labdhvā duritapuṇyake/
bhramatītyavaśaḥ so'tra janmamṛtyuparamparām //9//

The follower of these (ignorance rooted)doctrine having obtained

to the succession of births and deaths – owing to merit and demerit – wanders helplessly. ||9||

अन्यैर्मतिमतां[57] श्रेष्ठैः[58] श्रुत्या[59]लोकन[60]तत्परैः ।
आत्मानो[61] बहवः प्रोक्ता[62] नित्याः[63] सर्वगता[64]स्तथा ।।10।।[65]

anyairmatimatāṃ śreṣṭhaiḥ śrutyālokanatatparaiḥ /
ātmāno bahavaḥ proktā nityāḥ sarvagatāstathā //10//

Others, superior among the intelligents, very much occupied in the study of Vedas, have declared the (one) eternal and all pervading Atman as many. ||10||

यद्यत् प्रत्यक्षविषयं तदन्यन्नास्ति[66] चक्षते[67] ।
कुतः स्वर्गादयः[68] सन्ती[69]त्यन्ये निश्चितमानसाः ।।11।।[70]

yadyat pratyakṣaviṣayaṃ tadanyannāsti cakṣate /
kutaḥ svargādayaḥ santītyanye niścitamānasāḥ //11//

Others (Cārvāk - materialists) with their firm belief observe that there exists nothing other than perceptible objects - (then) where does heaven or hell exist ? ||11||

ज्ञानप्रवाह[71] इत्यन्ये[72] शून्यं केचित्परं[73] विदुः ।
द्वावेव तत्त्वं[74] मन्यन्ते[75]ऽपरे प्रकृतिपूरुषौ[76] ।।12।।[77]

jñānapravāha ityanye śūnyaṃ kecitparaṃ viduḥ /
dvāveva tattvaṃ manyante'pare prakṛtipūruṣau //12//

Some other learned persons (praise) the stream of consciousness, still others, the void (śunya), while others (such as followers of sāṃkhya) accept the dual realities Prakṛti and Puruṣa. ||12||

अत्यन्तभिन्नमतयः[78] परमार्थपराङ्मुखाः ।
एवमन्ये तु[79] संचिन्त्य[80] यथामति यथाश्रुतम् ।।13।।

निरीश्वरमिदं[81] प्राहुः[82] सेश्वर[83]ञ्च तथाऽपरे[84] ।
वदन्ति विविधैर्भेदैः[85] सुयुक्त्या[86] स्थितिकातराः[87] ।।14।।

atyantabhinnamatayaḥ paramārthaparāṅmukhāḥ /
evamanye tu sañcintya yathāmati yathāśrutam //13//

nirīśvaramidaṃ prāhuḥ seśvarañca tathāpare /
vadanti vividhairbhedaiḥ suyuktyā sthitikātarāḥ //14//

Other thinkers, who have been deviated from the supreme goal, have developed extremely diverse opinions according to their intelligence, argue by saying that this universe is without God, while to some others the universe is governed by God and while others who are afraid of accepting any view express the concept in various ways with reasoning. ||13-14||

एते चान्ये[88] च[89] मुनिभिः[90] संज्ञाभेदाः[91] पृथग्विधाः ।
शास्त्रेषु[92] कथिता ह्येते लोकव्यामोहकारकाः[93] ।।15।।

ete cānye ca munibhiḥ saṅjñābhedāḥ pṛthagvidhāḥ /
śāstreṣu kathitā hyete lokavyāmohakārakāḥ //15//

In scriptures the sages have narrated these and several other 'isms' with different nomenclatures which cause (nothing but) perplexity. ||15||

एतद्विवादशीलानां[94] मतं वक्तुं[95] न शक्यते[96] ।
भ्रमन्त्य[97]स्मिञ्जनाः[98] सर्वे मुक्तिमार्गबहिष्कृताः[99] ।।16।।

etadvivādaśīlānāṃ mataṃ vaktuṃ na śakyate /
bhramantyasmiñjanāḥ sarve muktimārgabahiṣkṛtāḥ //16//

It is not possible to narrate the contentions (isms) of these dispute mongers who having deviated from the path of liberation, wander in the world (of disputes) ||16||

आलोक्य[100] सर्वशास्त्राणि विचार्य[101] च पुनः पुनः ।
इदमेकं[102] सुनिष्पन्नं योगशास्त्रं परं[103] मतम्[104] ।।17।।

ālokya sarvaśāstrāṇi vicārya ca punaḥ punaḥ /
idamekaṃ suniṣpannaṃ yogaśāstraṃ paraṃ matam //17//

After having carefully studied and pondered over entire scriptures again and again it gets well ascertained that the science of Yoga is the absolute doctrine. ||17||

यस्मिन् ज्ञाते[105] सर्वमिदं[106] ज्ञातं[107] भवति निश्चितम् ।
तस्मिन्[108] परिश्रमः[109] कार्यः[110] किमन्यच्छास्त्रभाषितम्[111] ।।18।।

yasmin jñāte sarvamidaṃ jñātaṃ bhavati niścitam /
tasmin pariśramaḥ kāryaḥ kimanyacchāstrabhāṣitam //18//

We must toil with such a discipline only by knowing which all this is certainly known. Of what avail is it to toil with what is stated by other disciplines? ||18||

योगशास्त्रमिदं गोप्यमस्माभिः परिभाषितम्[112] ।
सुभक्ताय[113] प्रदातव्यं त्रैलोक्ये च महात्मने ।।19।।

yogaśāstramidaṃ gopyamasmābhiḥ paribhāṣitam /
subhaktāya pradātavyaṃ trailokye ca mahātmane //19//

Such a worth protecting science of Yoga has been succinctly defined by us and should be imparted (only) to the highly devout and sublime souls of (all the) three worlds. ||19||

कर्मकाण्डं ज्ञानकाण्डमिति[114] वेदो[115] द्विधा मतः ।
भवति[116] द्विविधो भेदो[117] ज्ञानकाण्डस्य[118] कर्मणः[119] ।।20।।

karmakāṇḍaṃ jñānakāṇḍamiti vedo dvidhā mataḥ /
bhavati dvividho bhedo jñānakāṇḍasya karmaṇaḥ //20//

Veda is supposed to be two fold in its sections - Knowledge and Action - each of which further being divided into two kinds. ||20||

द्विविधं[120] कर्मकाण्डं[121] स्यान्निषेधविधिपूर्वकम्[122] ।
निषिद्धकर्मकरणे पापं[123] भवति निश्चितम् ।
विधिना[124] कर्मकरणे[125] पुण्यं भवति निश्चितम्[126] ।।21।।

dvividhaṃ karmakāṇḍaṃ syānniṣedhavidhipūrvakam /
niṣiddhakarmakaraṇe pāpam bhavati niścitam /
vidhinā karmakaraṇe puṇyaṃ bhavati niścitam //21//

Action section has prohibitive and prescriptive (actions) as its kinds. Certainly demerit gets accrued upon the performance of prohibited actions (whereas) it is certain that merit gets accrued upon the performance of prescribed actions. ||21||

त्रिविधो[127] विधिकूटः[128] स्यान्नित्यनैमित्यकाम्यतः[129] ।
नित्येऽकृते[130] किल्बिषं[131] स्यात्काम्ये[132] नैमित्तिके[133] फलम् ।।22।।

trividho vidhikūṭaḥ syānnityanaimityakāmyataḥ /
nitye'kṛte kilbiṣaṃ syātkāmye naimittike phalam //22//

Threefold is the multitude of the Actions – Obligatory, Occasional and Covetable. Upon nonperformance o: obligatory (actions) (there) accrues the sin (whereas) upon the (performance) of occasional and covetable actions the fruit (thereof) (is obtained) ||22||

द्विविधं तु फलं ज्ञेयं स्वर्गो[134] नरक[135] एव च ।
स्वर्गो[136] नानाविधश्चैव[137] नरकोऽपि[138] तथा[139] भवेत्[140] ।।23।।

dvividhaṃ tu phalaṃ jñeyaṃ svargo naraka eva ca /
svargo nānāvidhaścaiva narako'pi tathā bhavet //23//

Be it known that fruits (results of action) are of two kinds- heaven and hell. Heaven happens to be manifold and so is with the hell too. ||23||

पुण्यकर्मणि[141] वै स्वर्गो नरकः[142] पापकर्मणि[143] ।
कर्मबन्धमयी[144] सृष्टिर्नान्यथा[145] भवति ध्रुवम्[146] ।।24।।

puṇyakarmaṇi vai svargo narakaḥ pāpakarmaṇi /
karmabandhamayī sṛṣṭirnānyathā bhavati dhruvam //24//

Heaven is attained through meritorious actions whereas the hell through de-meritorious ones. Indeed the creation is full of binding actions and nothing else. ||24||

जन्तुभिश्चानुभूयन्ते[147] स्वर्गे[148] नाना सुखानि च[149] ।
नानाविधानि[150] दुःखानि नरके दुःसहानि वै ।।25।।

jantubhiścānubhūyante svarge nānāsukhāni ca /
nānāvidhāni duḥkhāni narake duḥsahāni vai //25//

Manifold are the pleasures that are experienced by the creatures in the heaven and indeed manifold are the intolerable sufferings (that are undergone) in the hell. ||25||

पापकर्मवशाद् दुःखं[151] पुण्यकर्मवशात् सुखम् ।
तस्मात्सुखार्थी[152] विविधं[153] पुण्यं प्रकुरुते ध्रुवम् ।।26।।

pāpakarmavaśādduḥkhaṃ puṇyakarmavaśāt sukham /
tasmāt sukhārthī vividhaṃ puṇyaṃ prakurute dhruvam //26//

Owing to the de-meritorious actions there is pain and suffering (whereas) (there is) pleasure due to meritorious actions. Therefore, the seeker of the pleasure, indeed, goes on performing verious meritorious (actions). ||26||

पापभोगावसाने[154] तु पुनर्जन्म भवेत्खलु[155] ।
पुण्यभोगावसानेऽपि[156] नान्यथा भवति ध्रुवम् ।।27।।

pāpabhogāvasāne tu punarjanma bhavetkhalu /
puṇyabhogāvasāne'pi nānyathā bbavati dhruvam //27//

After the cessation of the experience of demerit, verily, there is the rebirth; similarly nothing different takes place even after the cessation of the experience of the merit. ||27||

स्वर्गेऽपि[157] दुःखसम्भोगः[158] परश्री[159] दर्शनादिषु[160] ।
ततो दुःखमिदं सर्वं[161] भवेन्नास्त्यत्र[162] संशयः[163] ।।28।।

svarge'pi duḥkhasambhogaḥ paraśrīdarśanādiṣu /
tato duḥkhamidaṃ sarvaṃ bhavennāstyatra saṃśayaḥ //28//

Even in the heaven there is the experience of pain due to the sight of other's splendour and so on. Therefore, there is no iota of doubt that everything in this world is full of pain. ||28||

तत्कर्म कल्पकैः प्रोक्तं पुण्यं[164] पापमिति[165] द्विधा[166] ।
पुण्यपापमयो[167] बन्धो देहिनां भवति[168] ध्रुवम्[169] ।।29।।

tatkarma kalpakaiḥ proktaṃ puṇyaṃ pāpamiti dvidhā /
puṇyapāpamayo bandho dehināṃ bhavati dhruvam //29//

Preceptors have stated that the action is two fold – meritorious and de-meritorious. Indeed, to the embodied ones there is the bondage, which is full of merit and demerit. ||29||

इहामुत्र[170]फलद्वेषी सफलं[171] कर्म[172] सन्त्यजेत्[173] ।
नित्यनैमित्तिकं[174] संगं[175] त्यक्त्वा[176] योगे[177] प्रवर्तते ।।30।।

ihāmutraphaladveṣī saphalaṃ karma santyajet /
nityanaimittikaṃ saṅgaṃ tyaktvā yoge pravartate //30//

One non-desirous of fruits (of action) both 'here' and 'hereafter' should renounce entirely the fruit-oriented actions. One advances in Yoga only when one transcends the attachments towards obligatory and occasional actions. ||30||

कर्मकाण्डस्य[178] माहात्म्यं[179] ज्ञात्वा योगी त्यजेत्सुधीः ।
पुण्यपापद्वयं[180] त्यक्त्वा ज्ञानकाण्डे[181] प्रवर्तते[182] ।।31।।

karmakāṇḍasya māhātmyaṃ jñātvā yogī tyajetsudhīḥ /
puṇyapāpadvayaṃ tyaktvā jñānakāṇḍe pravartate //31//

An intelligent one should gloss over the karmakāṇḍa (rituals) only after understandings its secret. Yogī advances in jñānakāṇḍa (path of Knowledge) by transcending both merit and demerit. ||31||

आत्मा वाऽरे तु द्रष्टव्यः[183] श्रोतव्येत्यादि यच्छ्रुतिः[184] ।
सा सेव्या तु[185] प्रयत्नेन मुक्तिदा[186] हेतुदायिनी[187] ।।32।।

ātmā vā 're tu draṣṭavyaḥ śrotavyetyādi yacchrutiḥ /
sā sevyā tu prayatnena muktidā hetudāyinī //32//

The Vedic revealation viz. 'Atman alone is worthy of seen and/ or heard' is liberating and serving the cause and hence it alone be persued consistantly with all the efforts. ||32||

दुरितेषु च पुण्येषु यो धीवृत्तिं[188] प्रचोदयात्[189]
सोऽहं प्रवर्तते मत्तो[190] जगत्सर्वं[191] चराचरम् ।।33।।

सर्वं[192] च दृश्यते[193] मत्तः सर्वञ्च[194] मयि लीयते ।
न तद्भिन्नो[195]ऽहमस्मीह[196] मद्भिन्नं[197] न तु[198] किञ्चन[199] ।।34।।

duriteṣu ca puṇyeṣu yo dhīvṛttiṃ pracodayāt /
so'haṃ pravartate matto jagatsarvaṃ carācaraṃ //33//

sarvaṃ ca dṛśyate mattaḥ sarvañca mayi līyate /
na tadbhinno'hamasmīha madbhinnaṃ na tu kiñcana //34//

I am the One who initate functionings of the intelligence towards vice and virtue, by Me alone the entire moveable – immoveable universe sets in and is seen because of Me and this everything dissolves in Me. Here in this universe I am not different from it nor anything is different from Me. ||33-34||

जलपूर्णेष्वसंख्येषु[200] शरावेषु[201] यथा भवेत्[202] ।
एकस्य भात्यसंख्यत्वं[203] तद्वद्भेदो[204]ऽत्र दृश्यते[205] ।।35।।

jalapūrṇeṣvasaṅkhyeṣu śarāveṣu yathā bhavet /
ekasya bhātyasaṅkhyatvaṃ tadvadbhedo'tra dṛśyate //35//

Just as one and the same (sun) appears many in the innumerable pots filled with water, similar difference appears to be here, for owing to which there is manifold appearance of the One. ||35||

उपाधिषु शरावेषु[206] या संख्या वर्तते[207] परा[208] ।
सा संख्या भवति[209] यथा[210] रवौ चात्मनि तत्तथा[211] ।।36।।

upādhiṣu śarāveṣu yā saṅkhyā vartate parā/
sā saṅkhyā bhavati yathā ravau cātmani tattathā //36//

Just as the sun appears many because of the innumerable pots, similarly the Ātman appears to be many because of the (bodily) adjuncts. ||36||

यथैकः[212] कल्पकः स्वप्ने नानाविधतयेष्यते[213] ।
जागरेऽपि तथाप्येक[214]स्तथैव बहुधा[215] जगत् ।।37।।[216]

yathaikaḥ kalpakaḥ svapne nānāvidhatayeṣyate /
jāgare'pi tathāpyekastathaiva bahudhā jagat //37//

Just as in dream one and the same experiencer (the embodied soul) appears in manifold ways similarly even in the wakeful state the one universe appears as multi-verse. ||37||

सर्पबुद्धिर्यथा[217] रज्जौ[218] शुक्तौ[219] वा रजतभ्रमः ।
तद्वदेवमिदं विश्वं[220] विवृतं[221] परमात्मनि[222] ।।38।।

sarpabuddhiryathā rajjau śuktau vā rajatabhramaḥ/
tadvadevamidaṃ viśvaṃ vivṛtaṃ paramātmani //38//

Or else, just as there is the illusion of snake in the rope or of silver in the counch-shell, similarly there is the appearance of the universe in the Absolute Self (due to ignorance). ||38||

रज्जुज्ञानाद्[223] यथा सर्पो मिथ्यारूपो[224] निवर्तते[225] ।
आत्मज्ञानात्तथा[226] याति[227] मिथ्याभूतमिदं जगत्[228] ।।39।।

rajjujñānād yathā sarpo mithyārūpo nivartate /
ātmajñānāttathā yāti mithyābhūtamidaṃ jagat //39//

Just as because of the knowledge of the (reality of) rope the appearance of unreal snake disappears similarly because of the self realization the appearance of unreal world disappears. ||39||

रौप्यभ्रान्तिरियं[229] याति[230] शुक्ति[231] ज्ञानाद्यथा[232] खलु[233] ।
जगद् भ्रान्तिरियं[234] याति[235] चात्मज्ञानात्[236] सदा[237] तथा[238] ।।40।।

raupyabhrāntiriyaṃ yāti śuktijñānādyathā khalu/
jagadbhrāntiriyaṃ yāti cātmajñānāt sadā tathā //40//

Just as the illusion of the silver disappears due to the knowledge of counch-shell, similarly, indeed, the world illusion disappears forever because of the knowledge of the self. ||40||

यथा रज्जूरग[239]भ्रान्तिर्भवेद् भेदवशाज्जगत्[240] ।
तथा[241] जगदिदं[242] भ्रान्तिरध्यासकल्पना जगत्[243] ।
आत्मज्ञानाद्[244] यथा[245] नास्ति[246] रज्जुज्ञानाद् भुजङ्गमः[247] ।।41।।

yathā rajjūragabhrāntirbhaved bhedavaśājjagat /
tathā jagadidaṃ bhrāntiradhyāsakalpanā jagat /
ātmajñānād yathā nāsti rajjujñānād bhujaṅgamaḥ /41//

Just as due to the difference (i.e. ignorance) there is the illusion of snake in the rope, likewise because of the difference (ignorance) there is the illusion of the world. The illusion that 'this is the world' is (nothing but) the superimposition. Just as owing to the knowledge of rope the illusion of snake disappears similarly because of the self-realization there is the disappearance of the illusion of the world. ||41||

यथा दोष[248]वशाच्छुक्लः[249] पीतो[250] भवति नान्यथा ।
अज्ञानदोषादात्मापि[251] जगद् भवति दुस्त्यजम् ।।42।।[252]

yathādośavaśācchuklaḥ pīto bhavati nānyathā /
ajñānadoṣādātmā'pi jagadbhavati dustyajam //42//

Just as white colour appears to be yellow due to jaundice, like wise the Ātman (the Self) is also misconceived as false world due to ignorance the removal of which is said to be difficult. ||42||

दोषनाशे[253] यथा शुक्लो[254] गृह्यते[255] रोगिणा स्वयम् ।
शुक्ल[256]ज्ञानात्तथाऽज्ञाननाशादात्मा[257] तथाकृतः[258] ।।43।।[259]

doṣanāśe yathā śuklo gṛhyate rogiṇā svayam /
śuklajñānāttathā 'jñānanāśādātmā tathākṛtaḥ //43//

Just as upon the overcoming of the defects(disease) the patient naturally apprehends the white owing to its knowledge, similarly upon the over coming of the ignorance, the true nature of Ātman is realized. ||43||

कालत्रयेऽपि न[260] यथा रज्जुः[261] सर्पो[262] भवेदिति[263] ।
तथाऽऽत्मा न[264] भवेद्विश्वं गुणातीतो[265] निरञ्जनः ।।44।।

kālatraye'pi na yathā rajjuḥ sarpo bhavediti /
tathā"tmā na bhavedviśvaṃ guṇātīto nirañjanaḥ //44//

Just as at no point of time – past, present or future - the rope can become the snake, similarly, the transcendental (beyond all guṇas) pure Ātman can never become the universe. ||44||

आगमापायिनोऽनित्या[266] नाश्यत्वेनेश्वरादयः[267] ।
आत्मबोधेन[268] केनाऽपि शास्त्रादेतद्विनिश्चितम्[269] ।।45।।

āgamāpāyino'nityā nāśyatveneśvarādayaḥ /
ātmabodhena kenā'pi śāstrādetadviniścitam //45//

Owing to the perishability and birth and death, the beings such as gods etc. are non-eternal – this has been ascertained (by a few) through the study of scriptures whereas by some through self-realization. ||45||

यथा वातवशात्सिन्धा[270]वुत्पन्नाः[271] फेनबुद्बुदाः[272] ।
तथाऽऽत्मनि समुद्भूतः[273] संसारः[274] क्षणभंगुरः[275] ।।46।।

yathā vātavaśātsindhāvutpannāḥ phenabudbudāḥ /
tathā"tmani samudbhūtaḥ saṃsāraḥ kṣaṇabhaṅguraḥ //46//

Just as because of the wind the moment - lasting foam is created in the ocean, similarly temporary is the world appearance in the Ātman. ||46||

अभेदो[276] भासते नित्यं वस्तुभेदो[277] न भासते ।
द्वित्वत्रित्वादिभेदस्तु[278] भ्रमत्वे पर्यवस्यति[279] ।।47।।

abhedo bhāsate nityaṃ vastubhedo na bhāsate /
dvitvatritvādibhedastu bhramatve paryavasyati //47//

The non-difference (alone) is eternal and not the difference amongst the things. The difference among things too as one, two and so on is sheerly because of illusion. ||47||

यद्भूतं[280] यच्च भाव्यं[281] वै[282] मूर्तामूर्तं[283] तथैव च[284] ।
सर्वमेव[285]जगदिदं विवृतं[286] परमात्मनि[287] ।।48।।

yadbhūtaṃ yacca bhāvyaṃ vai mūrtāmūrtaṃ tathaiva ca /
sarvameva jagadidaṃ vivṛtaṃ paramātmani //48//

The entire universe which is and which was and will be - both having form and formless - manifested and unmanifested - is (nothing but) the appearance in the Absolute Ātman. ||48||

कल्पकैः[288] कल्पिता[289] विद्या[290] मिथ्याजाता[291] मृषात्मिका[292] ।
एतन्मूलं[293] जगदिदं कथं सत्यं[294] भविष्यति ।।49।।

kalpakaiḥ kalpitā vidyā mithyājātā mṛṣātmikā /
etanmūlaṃ jagadidaṃ kathaṃ satyaṃ bhaviṣyati //49//

Learned ones have declared that the knowledge born of illusion

is full of unreality. If so, how can the world (experience) based on such a knowledge be real? ||49||

चैतन्यात्सर्वमुत्पन्नं[295] जगदेतच्चराचरम्[296] ।
तस्मात्सर्वं[297] परित्यज्य चैतन्यं[298] तु[299] समाश्रयेत्[300] ।।50।।

caitanyātsarvamutpannaṃ jagadetaccarācaram /
tasmātsarvaṃ parityajya caitanyaṃ tu samāśrayet //50//

Everything – moveable and immoveable - has manifested from the consciousness, therefore having renounced everything the consciousness alone need be taken resort to. ||50||

घटस्या[301]भ्यन्तरे बाह्ये यथाऽऽकाशं[302] प्रवर्तते ।
तथाऽऽत्माभ्यन्तरे बाह्ये ब्रह्माण्डस्य प्रवर्तते[303] ।।51।।

ghaṭasyābhyantare bāhye yathā"kāśaṃ pravartate /
tathā"tmābhyantare bāhye brahmāṇḍasya pravartate //51//

Just as the ether pervades the pot from inside and outside, similarly the Ātman pervades the entire universe in and out. ||51||

असंलग्नं[304] यथाऽऽकाशं[305] मिथ्याभूतेषु वस्तुषु[306] ।
असंलग्नस्तथाऽऽत्मा[307] तु[308] कार्यवर्गेषु[309] नान्यथा ।।52।।

asaṃlagnaṃ yathā"kāśaṃ mithyābhūteṣu vastuṣu/
asaṃlagnastathā"tmā tu kāryavargeṣu nānyathā //52//

Just as the ether pervading the false states of material things is untouched by them. Similarly, it is equally true that the Ātman though pervading its all forms of effects (things proceeding) is untouched by them. ||52||

ईश्वरादि जगत्सर्वमात्मव्याप्तं[310] समन्ततः[311] ।
एकोऽस्ति सच्चिदानन्दः पूर्णो[312] द्वैत[313]विवर्जितः ।।53।।

īśvarādi jagatsarvamātmavyāptaṃ samantataḥ /
eko'sti saccidānandaḥ pūrṇo dvaitavivarjitaḥ //53//

The entire universe along with the Lord is pervaded from all sides by the One – devoid of the duality – Complete Ātman which is Existence, Consciousness and Bliss. ||53||

यस्मात्[314]प्रकाशको[315] नास्ति स्वप्रकाशो भवेत्तत:[316] ।
स्व[317]प्रकाशो यतस्तस्मादात्मा[318] ज्योति:[319] स्वरूपक:[320] ।।54।।

yasmāt prakāśako nāsti svaprakāśo bhavettataḥ /
svaprakāśo yatastasmādātmā jyotiḥ svarūpakaḥ //54//

The Self - illuminating is one of which there is no illuminator. Since Ātman is of the nature of light, it is self-illuminous. ||54||

अवच्छिन्नो[321] यतो नास्ति देशकालस्वरूपक:[322] ।
आत्मन:[323] सर्वथा तस्मादात्मा[324] पूर्णो भवेत्खलु ।।55।।

avacchinno yato nāsti deśakālasvarūpakaḥ /
ātmanaḥ sarvathā tasmādātmā pūrṇo bhavetkhalu //55//

Since the Ātman is not limited by space and time therefore, it is, indeed, whole and complete (limitless and infinite). ||55||

यस्मान्न[325] विद्यते नाश:[326] पञ्चभूतैर्वृथात्मकै:[327] ।
तस्मादात्मा भवेन्नित्यस्तन्नाशो[328] न[329] भवेत्खलु[330] ।।56।।

yasmānna vidyate nāśaḥ pañcabhūtairvṛthātmakaiḥ /
tasmādātmā bhavennityastannāśo na bhavetkhalu //56//

Since there is no destruction of Ātman along with the five unreal physical elements, therefore, indeed, the Ātman is Eternal. In fact it is beyond destruction. ||56||

यस्मात्तदन्यो[331] नास्तीह[332] तस्मादेकोऽस्ति[333] सर्वदा[334] ।
यस्मात्तदन्यो[335] मिथ्यास्यादात्मा सत्यो भवेत्खलु[336] ।।57।।

yasmāttadanyo nāstīha tasmādeko'sti sarvadā /
yasmāttadanyo mithyāsyādātmā satyo bhavetkhalu //57//

Since here there is nothing real beyond the Ātman therefore, it alone is the eternal being. Apart from Ātman all else is illusory, hence, indeed, it alone is real. ||57||

अविद्याभूतसंसारे दु:खनाशे[337] सुखं यत:[338] ।
ज्ञानादाद्यन्तशून्यं[339] स्यात्तस्मादात्मा[340] भवेत्सुखम्[341] ।।58।।

avidyābhūtasansāre duḥkhanāśe sukhaṃ yataḥ /
jñānādādyantaśūnyaṃ syāttasmādātmā bhavetsukham //58//

As by means of knowledge, there is destruction of Universe which has its origination from ignorance and results in the experience of endless and beginningless hapiness, therefore, self is of the nature of bliss. ||58||

यस्मान्नाशितमज्ञानं[342] ज्ञानेन[343] विश्वकारणम् ।
तस्मादात्मा भवेज्ज्ञानं[344] ज्ञानं[345] तस्मात्सनातनम्[346] ।।59।।

yasmānnāśitamajñānaṃ jñānena viśvakāraṇam /
tasmādātmā bhavejjñānam jñānaṃ tasmātsanātanam //59//

Self is of the nature of knowledge because its realization (Jñāna) brings the disappearance of the ignorance viz. the cause of the world and hence the knowledge is eternal (as it survives even after the disappearance of ignorance). ||59||

कालतो विविधं विश्वं यदा चैव[347] भवेदिदम् ।
तदेकोऽस्ति[348] स एवात्मा[349] कल्पनापथवर्जित:[350] ।।60।।

kālato vividhaṃ viśvaṃ yadā caiva bhavedidam /
tadeko'sti sa evātmā kalpanāpathavarjitaḥ //60//

The manifoldness of the universe is sheerly due to the time (which is nothing but the product of idea-kalpanā) so also the self - which transcends the ideas/imagination - is one (without the manifoldness). ||60||

बाह्यानि[351] सर्वभूतानि विनाशं यान्ति[352] कालतः ।
यतो वाचो निवर्तन्ते आत्मा द्वैतविवर्जितः ।।61।।

bāhyāni sarvabhūtāni vināśaṃ yānti kālataḥ /
yato vāco nivartante ātmā dvaitavivarjitaḥ //61//

The things that are external get destroyed in course of time (but) the self which is non-dual in nature and is beyond verbal expression (exists). ||61||

न[353] ख[354] वायुर्नचाग्निश्च न जलं पृथिवी[355] न च ।
नैतत्कार्यं नेश्वरादि पूर्णैकात्मा[356] भवेत्खलु[357] ।।62।।

na khaṃ vāyurnacāgniśca na jalaṃ pṛthivī na ca /
naitatkāryaṃ neśvarādi pūrṇaikātmā bhavetkhalu //62//

Neither the ether nor the air, fire, water or the earth, nor their effects either (and) not even the God is complete. Indeed, the self alone is the complete one. ||62||

आत्मानमात्मना[358] योगी पश्यत्यात्मनि[359] निश्चितम् ।
सर्वसङ्कल्प[360]संन्यासी त्यक्तमिथ्याभवग्रहः[361] ।।63।।

ātmānamātmanā yogī paśyatyātmani niścitam /
sarvasaṅkalpasaṃnyāsī tyaktamithyābhavagrahaḥ //63//

The yogī - renouncer of all the (worldly) desires - by transcending the bondage of the unreal world certainly sees the self through the self in oneself. ||63||

आत्मनाऽऽत्मनि चात्मानं[362] दृष्ट्वाऽनन्तं[363] सुखात्मकम् ।
विस्मृत्य विश्वं रमते समाधेस्तीव्रतस्तथा[364] ।।64।।

ātmanā"tmani cātmānaṃ dṛṣṭvānantaṃ sukhātmakam /
vismṛtya viśvaṃ ramate samādhestīvratastathā //64//

And (thus) (the yogī) by seeing through the self (itself), the

infinitely blissful self in oneself deeply delights in the meditation (samādhi) by being oblivious of the universe. ||64||

मायैव[365] विश्वजननी[366] नान्या[367]तत्त्वधिया[368]परा[369] ।
यदा[370] नाशं[371] समायाति विश्वं नास्ति तदा[372] खलु ।।65।।

māyaiva viśvajananī nānyātattvadhiyāparā /
yadā nāśaṃ samāyāti viśvaṃ nāsti tadā khalu //65//

From the metaphysical point of view, it is nothing but the illusion (māyā) alone that is the ultimate originating source of the universe and (therefore) when it (illusion) is overcome there exists verily no universe (at all). ||65||

हेयं सर्वमिदं विश्वं[373] मायाविलसितं[374] यतः[375] ।
ततो[376] न[377] प्रीति[378] विषयस्तनुवित[379]सुखात्मकः[380] ।। 66।।

heyaṃ sarvamidaṃ viśvaṃ māyāvilasitaṃ yataḥ /
tato na prīti viṣayastanuvittasukhātmakaḥ //66//

Since the entire universe is worth abandoning owing to its illusion (ary) origination, therefore, none of its objects - body, wealth etc. - can be the pleasurable and (worthy of) delight. ||66||

अरिर्मित्र[381]मुदासीनस्त्रिविधं[382] स्यादिदं[383] जगत्[384] ।
व्यवहारेषु[385] नियतं[386] दृश्यते नान्यथा पुनः ।।67।।

arirmitramudāsīnastrividhaṃ syādidaṃ jagat /
vyavahāreṣu niyataṃ dṛśyate nānyathā punaḥ //67//

The world is only three fold comprising enemity, friendship and indifference. Even pragmatically it can be experienced in the same manner and not otherwise. ||67||

प्रियाप्रियादि भेदस्तु[387] वस्तुषु[388] नियतः[389] स्फुटम्[390] ।
आत्मोपाधि[391]वशादेवं भवेत्पुत्रादि[392]नान्यथा[393] ।।68।।

priyāpriyādibhedastu vastuṣu niyataḥ sphuṭam /
ātmopādhivaśādevaṃ bhavetputrādinānyathā //68//

Objects of the world are certainly clasified as pleasant or unpleasant due to adjunct of the self, similarly (the relations in the world are identified as) sons etc. and not otherwise.

मायाविलसितं[394] विश्वं[395] ज्ञात्वैव[396] श्रुतियुक्तितः ।
अध्यारोपापवादाभ्यां लयं कुर्वन्ति योगिनः ।।69।।

māyāvilasitaṃ viśvaṃ jñātvaiva śrutiyuktitaḥ /
adhyāropāpavādābhyāṃ layaṃ kurvanti yoginaḥ //69//

With the help of revelation and reasoning, yogīs determine that whole world is a play of māyā (illusion) and then they dissolve it through erroneous attribution (adhyāropa) and refutation (apavāda). ||69||

कर्मजन्यमिदं[397] विश्वं नत्वकर्मणि[398] वेदना[399] ।[400]
निखिलोपाधिहीनो वै[401] यदा भवति पूरुषः[402] ।
तदा विवक्षते[403]ऽखण्डज्ञानरूपी[404] निरञ्जनः ।।70।।

karmajanyamidaṃ viśvaṃ natvakarmaṇi vedanā /
nikhilopādhihīno vai yadā bhavati pūruṣaḥ //
tadā vivakṣate'khaṇḍajñānarūpī nirañjanaḥ //70//

The world is born of action. Experience is not possible without action. It is only when the Consciousness (Puruṣa) becomes devoid of all the conditioning adjuncts then only it can be addressed as complete and pure knowledge. ||70||

सोहि[405] कामयते[406] पुरुषः[407] सृजते[408] च[409] प्रजाः स्वयम्[410] ।
अविद्या[411] भासते यस्मात्[412] तस्मान्मिथ्या स्वभावतः[413] ।।71।।

sohi kāmayate puruṣaḥ sṛjate ca prajāḥ svayam /
avidyā bhāsate yasmāt tasmanmithyā svabhāvataḥ //71//

That self-consciousness (Puruṣa) itself desires and procreates.

It is because of this (the creation that) appears (real) due to ignorance, is illusory by its very nature. ||71||

शुद्धे[414]ब्रह्मणि सम्बद्धो[415]ऽविद्यया सहितो[416] भवेत् ।
ब्रह्मतेजोंशतो[417] याति तत[418] आभासते नभः[419] ।।72।।

śuddhebrahmaṇi sambaddho'vidyayā sahito bhavet /
brahmatejoṃśato yāti tata ābhāsate nabhaḥ //72//

Upon the relation of ignorance with the pure Brahman there appears the ether from the light aspect of the (part of the) Brahman. ||72||

तस्मात्प्रकाशते वायुर्वायोरग्निस्ततो जलम्[420] ।
प्रकाशते ततः[421] पृथ्वी[422] कल्पनेयं स्थिता सति[423] ।।73।।[424]

tasmātprakāśate vāyurvāyoragnistato jalam /
prakāśate tataḥ pṛthvī kalpaneyaṃ sthitā sati //73// .

From that (i.e. ether) manifests the air (and) from air the fire, from fire the water and from water the earth. This arrangement (order) (seems) to be established one. This order having been established (we get another one). ||73||

आकाशाद्वायुराकाश[425]पवनादग्नि[426]सम्भव : ।[427]
खवातान्ने[428]र्जलं व्योमवाताग्निवारितो[429] मही[430] ।।74।।

ākāśādvāyurākāśapavanādagni sambhavaḥ /
khavātāgnerjalaṃ vyomavātāgnivārito mahī //74//

From the ether (manifests) the air, from ether and air (together) proceeds fire, from ether, air and fire (proceeds) the water (and) from ether, air, fire and water (together) (proceeds) the earth. ||74 ||

खं शब्दलक्षणं[431] वायुश्चञ्चलः[432] स्पर्शलक्षणः[433] ।
स्याद्रूपलक्षणं[434] तेजः सलिलं रसलक्षणम् ।।75।।

khaṃ śabdalakṣaṇaṃ vāyuścañcalaṃ sparśalakṣaṇaḥ /
syādrūpalakṣaṇaṃ tejaḥ salilaṃ rasalakṣaṇam //75//

Ether is characterized by sound (whereas) the air is fickle (and) characterized by touch, fire happens to be characterized by form (whereas) the water by taste. ||75||

गन्धलक्षणिका[435]पृथ्वी नान्यथा भवति ध्रुवम् ।
विशेषगुणा:[436] स्फुरन्ति[437] यत: शास्त्रादि निर्णय:[438] ।।76।।

gandhalakṣaṇikā pṛthvī nānyathā bhavati dhruvam /
viśeṣaguṇāḥ sphuranti yataḥ śāstrādi nirṇayaḥ //76//

The earth is characterized by odour and certainly never otherwise. These are specific characteristics that get manifested. Thus has been ascertained by the scriptures. ||76||

स्यादेकगुणमाकाशं[440] द्विगुणो वायुरुच्यते ।
तथैव त्रिगुणं तेजो भवन्त्या[441]पश्चतुर्गुणा:[442] ।।77।।

शब्द:[443] स्पर्शश्च[444] रूपञ्च[445] रसोगन्धस्तथैव च ।
एतत्पञ्चगुणापृथ्वी कल्पकै:[446] कल्प्यतेऽधुना[447] ।।78।।

syādekaguṇamākāśaṃ dviguṇo vāyurucyate /
tathaiva triguṇaṃ tejo bhavantyāpaścaturguṇāḥ //77//

śabdaḥ sparśaśca rūpañca rasogandhastathaiva ca /
etatpañcaguṇāpṛthvī kalpakaiḥ kalpyate'dhunā //78//

The ether has one quality, air is said to have two, similarly fire has three qualities, the water happens to have four. Sound, touch, form, taste and odour – these are the five qualities the earth has. Thus has been presently construed by the learned ones. ||77-78||

Note :

The present treatise seems to refer two accounts regarding manifestation of ether etc. five elements. Verse I/73 refers to the account

which is well established (kalpaneyaṃ sthitā sati) and I/77-78 refers to the then contemporary account of the same (kalpakaiḥ kalpyate'dhunā)

चक्षुषा गृह्यते रूपं गन्धो घ्राणेन[448] गृह्यते[449] ।
रसो रसनया स्पर्शस्त्वचा[450] संगृह्यते परम् ।
श्रोत्रेण गृह्यते शब्दो नियतं[451] भाति नान्यथा ।।79।।

cakṣuṣā gṛhyate rūpaṃ gandho ghrāṇena gṛhyate /
raso rasanayā sparśastvacā saṅgṛhyate param //
śrotreṇa gṛhyate śabdo niyataṃ bhāti nānyathā //79//

Form is apprehended through the eyes, odour is apprehended through nose (whereas) taste by tongue (and) touch by skin are apprehended. Through ears is apprehended the sound. Thus and not otherwise, is the absolute arrangement. ||79||

चैतन्यात्सर्वमुत्पन्नं जगदेतच्चराचरम्[452] ।
अस्ति चेत्कल्पनेयं[453] स्यान्नास्ति चेदस्ति चिन्मयम्[454] ।।80।।

caitanyātsarvamutpannaṃ jagadetaccarācaram/
asti cetkalpaneyaṃ syānnāsti cedasti cinmayam //80//

If it is conceived 'that this entire movable and immovable universe is produced from the conscious' then it (universe) will be (completely) unreal, again if it is conceived that it (the universe) has no reality then the supreme spirit (alone) exists. ||80||

पृथ्वी शीर्णा जले मग्ना जलं[455] मग्नञ्च[456] तेजसि[457] ।
लीनं[458] वायौ तथा तेजो व्योम्नि[459]वातो लयं ययौ[460] ।।
अविद्यायां[461] महाकाशो[462] लीयते[463] परमे[464] पदे ।।81।।

pṛthvī śīrṇā jale magnā jalaṃ magnañca tejasi /
līnaṃ vāyau tathā tejo vyomni vāto layaṃ yayau /
avidyāyāṃ mahākāśo līyate parame pade //81//

Earth when withered gets merged into the water and the water

into the fire similarly the fire is dissolved into air (and) the air gets dissolved into the ether. (Further) the absolute ether gets dissolved into the ignorance and (finally the ignorance) into the highest state. ||81||

विक्षेपावरणाशक्तिर्दुरन्ता[465] दुःखरूपिणी[466] ।
जडरूपा[467] महामाया रजः सत्त्वतमोगुणा[468] ।।82।।

vikṣepāvaraṇāśaktirdurantā duḥkharūpiṇī /
jaḍarūpā mahāmāyā rajaḥ sattvatamoguṇā //82//

The energy known as mahāmāyā – having the qualities viz. activity, purity and inertia - is of the nature of projecting and enveloping and is inert and full of pain and difficult to overcome. ||82||

सा[469] माया[470]ऽऽवरणा[471]शक्त्या[472]ऽऽवृता[473] विज्ञानरूपिणी[474] ।
दर्शयेज्जगदाकारं[475] तं[476] विक्षेप[477] स्वभावतः[478] ।।83।।

sā māyā"varaṇāśaktyā"vṛtā vijñānarūpiṇī /
darśayejjagadākāraṃ taṃ vikṣepa svabhāvataḥ //83//

That māyā enveloped by 'concealing' energy of the form of specific knowledge, owing to its projecting nature presents it (the Brahman/Supreme Spirit) in the form of the universe. ||83||

तमो[479]गुणाधिका[480]विद्या या सा दुर्गा[481] भवेत्स्वयम्[482] ।
ईश्वरस्तदुपहितं[483] चैतन्यं[484] तदभूद्ध्रुवम्[485] ।।84।।

tamoguṇādhikāvidyā yā sā durgā bhavetsvayam /
īśvarastadupahitaṃ caitanyaṃ tadabhūddhruvam //84//

That which is of nature of (specific) knowledge, upon the preponderance of intertia herself happens to be the Durgā. And indeed, that consciousness by being limited by her (Durgā) becomes the Īśvara (Lord). ||84||

सत्त्वाधिका[486] च या विद्या लक्ष्मीः[487] स्याद्दिव्य[488]रूपिणी ।
चैतन्यं तदुपहितं विष्णुर्भवति[489] नान्यथा ।।85।।
रजोगुणाधिका विद्या ज्ञेया सा[490] वै[491] सरस्वती ।
यश्चित्स्वरूपो[492] भवति ब्रह्मा तदुपधारकः[493] ।।86।।

sattvādhikā ca yā vidyā lakṣmīḥ syāddivyarūpiṇī /
caitanyaṃ tadupahitaṃ viṣṇurbhavati nānyathā //85//
rajoguṇādhikā vidyā jñeyā sā vai sarasvatī /
yaścitsvarūpo bhavati brahmā tadupadhārakaḥ //86//

And that very specific knowledge natured one, upon the preponderance of illuminosity, happens to be Divine Laxmī. And being limited by her consciousness happens to Viṣṇu indeed. By being predominated by the quality of 'activity' that very specific knowledge natured one, is known as Sarasvatī and the consciousness by holding which becomes Brahma. ||85-86||

ईशाद्या[494] सकला देवा[495] दृश्यन्ते[496] परमात्मनि[497] ।
शरीरादि जडं सर्वं[498] साऽविद्या[499] कल्पिता[500] तथा ।।87।।

īśādyā sakalā devā dṛśyante paramātmani /
śarīrādi jaḍaṃ sarvaṃ sā'vidyā kalpitā tathā //87//

"The god Īśa and the entire pantheon and the body etc. entire insentient (world) are visible in the absolute soul" (however) this has been conceived as ignorance. ||87||

एवं रूपेण कल्पन्ते कल्पका[501] विश्वसम्भवम्[502] ।
तत्त्वातत्त्वं भवन्तीह[503] कल्पनान्येन[504] चोदिता[505] ।।88।।[506]

evaṃ rūpeṇa kalpante kalpakā viśvasambhavam /
tattvātattvaṃ bhavantīha kalpanānyena coditā //88//

The learned ones have conceived the origin of the universe in this way. The being and non-being can be in this (Brahman) only and can not be conceived else where. ||88||

प्रमेयत्वादि[507]रूपेण सर्वं वस्तु[508] प्रकाश्यते[509] ।
तथैव वस्तु नास्त्येव[510] भासको[511] वर्त्तते[512] परः[513] ।।89।।

prameyatvādirūpeṇa sarvaṃ vastu prakāśyate /
tathaiva vastu nāstyeva bhāsako varttate paraḥ //89//

All the objects are manifested (by the self) only as knowable so the things have no being at all. Only the transcendental manifester has being. ||89||

स्वरूपत्वेन[514] रूपेण स्वरूपं[515] वस्तु भासते[516] ।
विशेषशब्दोपादाने[517] भेदो भवति नान्यथा ।।90।।

svarūpatvena rūpeṇa svarūpaṃ vastu bhāsate /
viśeṣaśabdopādāne bhedo bhavati nānyathā //90//

The nature of objects appears in and through its own form. The difference among them (objects) is due to specificity of the words only and not otherwise. ||90||

एकः सत्यः[518] पूरितानन्दरूपः[519]
पूर्णो व्यापी वर्त्तते नास्ति किञ्चित्[520] ।
एतज्ज्ञानं[521] यः करोत्येव नित्यं
मुक्तः[522] स स्यान्मृत्युसंसारदुःखात्[523] ।।91।।

ekaḥ satyaḥ pūritānandarūpaḥ
pūrṇo vyāpī varttate nāsti kiñcit /
etajjñānaṃ yaḥ karotyeva nityaṃ
muktaḥ sa syānmṛtyusaṃsāraduḥkhāt //91//

"There is the being of One, of the nature of absolute bliss and all pervading and eternal, nothing else has (any) being at all" one who thus realizes always, frees oneself from death and worldly sufferings. ||91||

अध्यारोपापवादाभ्यां[524] यत्र[525] सर्वे लयं गताः ।
स एको वर्तते नान्यत्तच्चित्तेनावधार्यते[526] ।।92।।

adhyāropāpavādābhyāṃ yatra sarve layaṃ gatāḥ /
sa eko vartate nānyattaccittenāvadhāryate //92//

It should be ascertained through the intellect that there is the being of One Reality wherein everything gets dissolved through super imposition and refutation. ||92||

पितुरन्नमयात्कोशाज्जायते[527] पूर्वकर्मणः[528] ।
तच्छरीरं[529] विदुर्दुःखं[530] स्वप्राग्भोगाय[531] सुन्दरम्[532] ।।93।।

piturannamayātkośājjāyate pūrvakarmaṇaḥ /
taccharīraṃ vidurduḥkhaṃ svaprāgbhogāya sundaraṃ //93//

The body is born of the food-sheath of the father, according to one's actions of previous birth. Be it known that this beautiful (body) is meant for suffering (and) experiencing (fruits of) one's previous deeds. ||93||

मांसास्थि[533]स्नायुमज्जादिनिर्मितं भोगमन्दिरम् ।
केवलं दुःखभोगाय[534] नाडीसन्तति[535] गुम्फितम्[536] ।।94।।

māṃsāsthisnāyumajjādinirmitaṃ bhogamandiram /
kevalaṃ duḥkhabhogāya nāḍīsantati gumphitam //94//

This (body) is kneaded of net of prāṇic channels, made up of flesh, bones, muscles, bone marrow etc. is the abode of experiences meant only for undergoing pain and suffering. ||94||

पारमेष्ठ्यमिदं[537] गात्रं पञ्चभूतविनिर्मितम्[538] ।
ब्रह्माण्डसंज्ञकं[539] दुःख[5404]सुखभोगाय कल्पितम् ।।95।।

pārameṣṭhyamidaṃ gātraṃ pañcabhūtavinirmitam /
brahmāṇḍasaṃjñakaṃ duḥkhasukhabhogāya kalpitam //95//

This body (microcosm) known as Brahmāṇḍa (replica of Macrocosm) created by the Supreme out of five physical elements is considered to be for the experience of pain and pleasure. ||95||

बिन्दुः[541] शिवो रजः शक्तिरुभयोर्मिलना[542]त्स्वयम् ।
स्वप्नभूतानि जायन्ते स्वशक्त्या[543] जडरूपया[544] ।।96।।

binduḥ śivo rajaḥ śaktirubhayormilanātsvayam /
svapnabhūtāni jāyante svaśaktyā jaḍarūpayā //96//

Bindu is Śiva and Raja is Śakti. From the union of these the dream like beings are produced through *m*āyā's own inert power. ||96||

तत्पञ्चीकरणात्स्थूलान्यसङ्ख्यानि[545] समासतः[546] ।
ब्रह्माण्डस्थानि[547] वस्तूनि[548] यत्र जीवोऽस्ति[549] कर्मभिः ।
तद्भूतपञ्चकात्सर्वं[550] भोगाय[551] जीवसंज्ञिता[552] ।।97।।

tatpañcīkaraṇātsthūlānyasaṇkhyāni samāsataḥ /
brahmāṇḍasthāni vastūni yatra jīvo'sti karmabhiḥ /
tadbhūtapañcakātsarvaṃ bhogāya jīvasaṃjñitā //97//

Through the five-fold combination of these (physical elements) innumerable gross objects of the entire universe (Brahmāṇḍa) (are created) - wherein the self has the being as per its actions. The self (Jīva) is so named because it experiences everything that is due to five physical elements. ||97||

पूर्वकर्मानुरोधेन[553] करोमि घटनामहम् ।
अजडः सर्वभूतान्[557] वै जडे स्थित्वा[555] भुनक्ति तान् ।।98।।

pūrvakarmānurodhena karomi ghaṭanāmaham /
ajaḍaḥ sarvabhūtān vai jaḍe sthitvā bhunakti tān //98//

All the happenings are featured in accordance with previous actions (of the self-Jīva). The sentient experiences the entire beings by dwelling in the insentient. ||98||

जडात्[556] स्वकर्मभिः[557] बद्धो[558] जीवाख्यो[559] विविधो भवेत्[560] ।
भोगायोत्पद्यते[561] कर्म ब्रह्माण्डाख्ये[562] पुनः पुनः[563] ।
जीवश्च लीयते भोगावसाने[564] च कर्मणः[565] ।।99।।[566]

jaḍāt svakarmabhiḥ baddho jīvākhyo vividho bhavet /
bhogāyotpadyate karma brahmāṇḍākhye punaḥ punaḥ /
jīvaśca līyate bhogāvasāne ca karmaṇaḥ //99//

The jīva (individual consciousness) gets many forms having bound in the chain of matter by his own previous deeds. jīva gets births again and again in this world for the sake of experiencing the consequences of his actions. (However) after having exhausted the enjoyment of one's own action jīva gets dissolved in parambrahma. ||99||

इति श्रीशिवसंहितायां योगशास्त्रे ईश्वरपार्वती संवादे
प्रथमः पटलः ।।1।।[567]

iti śrīśivasaṃhitāyāṃ yogaśāstre
īśvarapārvatī saṃvāde prathamaḥ paṭalaḥ //1//

Thus ends the Chapter I of Śiva Saṃhitā - a dialogue between Īśvara and Pārvatī on the Science of Yoga. ||1||

******

शिवसंहिता
पाठभेद (प्रथम पटल)

Variant Reading (Chapter - I)

1. अनुपलब्ध I, XIII, XVI; श्री. सरस्वत्यै नमः श्री वेदपुरुषाय नमः। श्री गुरुभ्यो नमः। हरिः ओम् - अधिक पाठ II; श्री गुरुगणेश श्री साम्ब सदाशिवाय नमः श्री परमात्मने नमः - अधिक पाठ III; श्री गुरूचरणारवीन्दाभ्यां नमः। हरी ॐ - अधिक पाठ VI; ओम श्री गणेशाय नमः । श्री गुरूभ्योनमः । श्री सरस्वत्यै नमः VII; श्री गणपतिर्जयति। श्री सरस्वत्यै नमः VIII; श्री रामाय नमः IX-X; श्री गुरूगणपति-गीश्चरणकमलेभ्यो नमः XII; ओम श्री गणेशाय नमः XV.
2. अनुपलब्ध I, IV, V, VII, IX - XIV; शिवसंहिता XV, XVI; 'श्री गणेशाय' से पूर्व अथ शिवसंहिता प्रारम्भः ।। शिव ।।; अथ शिवसंहिता प्रारम्भा । पत्र 3 5, पटल 5-VI; अथ श्री शिवसंहिता प्रारम्भः ।। श्रीः ।। VIII.
3. अनुपलब्ध I-XIV; प्रथम पटल. लयप्रकरणम् XV, XVI.
4. एवं II, VII, XI.
5. नान्यं कि IV.
6. वत्तेते I, IX, X.
7. वस्तु सत्त्वात् II, XI; वस्तु सत्वम् IV; वस्तु तत्वम् XII, XIV.
8. यद्वद्भेदो II; सद्भेदो III; यद्भेदा V.
9. न्निद्रि VI.
10. ज्ञानस्यास्या III; ज्ञानस्यास्यां IV; ज्ञानस्यास्य V, VI, VIII, XII; ज्ञानं यस्यास्य VII; ज्ञानस्यार्थो XIV.
11. नान्यथैवं II; नान्यथावै VIII.
12. श्लोक अनुपलब्ध XIII

13. ....नुरक्तो हि IV, VIII, X, XII, XIV.
14. वक्ति I, IV-VI, VIII-X, XII, XIV; तन्त्रि II, III, VII, XII.
15. इश्वरः XI.
16. ....मामकं मुक्तिप्रदायकम् II, III, XI; ....मात्ममुक्तिप्रदायकः I. X. XV, XVI; मामकं मुक्तिदायकैः VII.
17. श्लोक अनुपलब्ध XIII.
18. मनन्यगत II, IV-VI, VIII-XIV.
19. श्लोक अनुपलब्ध XIII.
20. ...प्रसंसन्ति V; प्रशंसति XI
21. क्षामां XI; क्षमा XIV.
22. केचिन्प्रशंसति IV; केचित् प्रसंसन्ति V.
23. केचित् IV; केचिद् V, VI, VIII-X, XII, XIV.
24. सममार्ज्जवम् I, III, XVI; वैराग्यमुत्तमम् IV-VI, VIII-X, XII, XIV.
25. श्लोक अनुपलब्ध XIII.
26. ज्ञानं III, V-VIII, X, XII, XIV.
27. प्रसंशन्ति V.
28. तथैव सममार्जवम् IV, V, XIV; तथैव सममार्जवम् VI; तथैव क्षममार्जवम् XII; पितृकर्म तथा रे XI
29. इस श्लोकार्थ के पूर्व 'केचिद् ज्ञानं प्रसंशन्ति तथैव सममार्जवम्' V, VI.
30. कचित्कर्म I.
31. प्रसंसन्ति V.
32. श्लोकार्ध अनुपलब्ध IV-VI, XII, XIV; श्लोक अनुपलब्ध XIII.
33. गृहस्य IV; ग्रहस्थ V.
34. केचि XI.
35. प्रं II.
36. श्लोक अनुपलब्ध XIII.

37. मन्त्रयोग IV.
38. बहून्युपायानि II, V, VII-X, XII; बहुन्युपायानि III, IV, VI, XIV; बहुन्युपायान्हि XI.
39. प्रवदत्या XIV.
40. 'हि मुक्तये' के स्थान पर 'विमुक्तये' II. III, VII, VIII, X, XI, XIV-XVI.
41. श्लोक अनुपलब्ध XIII.
42. इत्थं II, III, V, VII, VIII, X, XI.
43. लोका VIII.
44. कृत्याकृत्याविदो XIV.
45. नराः III, VII, XI.
46. व्यामोहनेव VI.
47. विमुग्धाः II-VIII, XI, XIV; प्रवदन्ति XII.
48. विमुक्तये XII.
49. श्लोक अनुपलब्ध XIII.
50. एतन्मताविलधि II; एतन्मताविधी XI.
51. लब्धा II, III, XIV, XVI.
52. दुरितपुण्यकं III-VIII, X, XII.
53. ते भ्रमन्त्यवशास्तत्र II, III, XI; बभ्रमीत्यवशः सोत्र IV; बभ्रमंत्यवशः सोत्र V; बुभ्रमीत्यवशः सोत्र VI; तैर्भ्रमत्यवशास्तत्र VII; बिभ्रमत्यवशः सोत्र VIII, XIV; विभ्रमात्यवशः सोत्र XIII.
54. जरा XII.
55. परम्पराः II, III, VII-IX, XI; परम्परा V, VI; परम्परः XIV.
56. श्लोक अनुपलब्ध XIII.
57. ...र्गतिमतां III, VII.
58. श्रेष्टैः V, VI, XI, XIV; श्रेष्ठै I-III, XV, XVI.
59. र्गुप्ता I, X, XV, XVI; स्तत्वा II, XI; तत्वा XII; स्तुत्वा III, VII.
60. लोकानु II, XI; लोकमम IV; लोचन V; लोकान् VII.
61. आत्माना IV.
62. मोत्ता XIV.

63. नित्या II, IV, V, VI; ऽनित्या XIV.
64. सर्वगता IV; सर्वगत V; ऽसर्वगताः XIV.
65. श्लोक अनुपलब्ध XIII.
66. तदन्यंनास्ति IV-VI; तदन्यनास्ति VII; तदन्यत्रेति XII.
67. वक्ष्यते II, VI, XI; वक्षते IV, V, VII, VIII.
68. स्वर्गादय VII; सर्गादयः XII.
69. सन्ति IV.
70. श्लोक अनुपलब्ध XIII.
71. ज्ञानप्रवहा III; ज्ञान प्रवह XI.
72. मित्यन्ये II-V, VIII, IX, XI-XIV; मित्ये VI; मुत्पत्रेन्ये VII; इत्यन्ते XVI.
73. परे V.
74. तत्त्वे II, III, XII.
75. मन्येते II; मन्यंते III, V, VI, VIII, XI, XII, XIV.
76. प्रकृतपूरुषौ II; प्रकृतिपुरुषौ III, XV; कृतिपुरुषौ XVI.
77. श्लोकार्ध अनुपलब्ध XIII.
78. 'अत्यन्तभिन्नम' अपाठ्य XIII; अत्यन्तभिन्नमते IV.
79. तुतु IV.
80. संचित्य IV, XIV; संबिन्त्य XI.
81. निरीश्वरमिति II; निरीस्वरमिदं XII.
82. प्राहु VIII.
83. सेस्वरं XII.
84. जगतः परे II, III, V-VII, XI; ञ्च यत्यंगरैः IV; ञ्चजगत्परे VIII, XII, XV; तु जगत्परे XIII.
85. र्भदैः XVI.
86. स्वयुक्त्या II, XI; श्रुत्युक्त्या V; सुयुक्त्याः VII; सुयुत्या XVI.
87. स्थेतिकातराः III, XII; स्थितिकातरा V.
88. चावन्ये IV; वान्ये XI.
89. व VII.
90. मुनयः I, IV-VI, VIII-X, XII-XVI.

91. संज्ञाभेदा I, VII, IX-XI, XIII; संज्ञाभेदात् XIV.
92. शास्त्रे तु IX, X.
93. लोकव्यामोह हेतवः XII, XIV.
94. एतद्विवादसीलानां IV; एतद्विवादसीलानः XIII.
95. वक्तं XVI.
96. शक्येते II.
97. भवन्त्य II; भमन्त्य IV; भ्रमत्य VII.
98. स्मिन्जनाः II, XIII-XVI; स्तम्जनाः IV; स्मिञ्जनः VII.
99. मुक्तिमार्गबहिःकृताः II-IV, VII, XIV; मुक्तिमार्गबहिःष्कृताः VI; मुक्तिमार्गेबहिकृताः VIII; मुक्तिमार्गबहिकृता IX, X; मुक्तिमार्गेबहिःकृतः XIII.
100. अलोक्य IV.
101. विचार्य XIII.
102. इदमेंकं I; इदमेव II, III, VII, XI.
103. मतं V, VI, XIV.
104. मता IV; परं V, VI, XIV.
105. ज्ञाने II; याते I, IX.
106. सर्वमिद IV; सर्वमितं VII.
107. यातं I, IX; ज्ञानं II; जातं IV.
108. अस्मिन् II-XIV.
109. परिश्रम XI.
110. कार्य V.
111. ...भाषितैः II, XI, XIV; ...भाषिता IV; ...त्शास्त्रभाषितम् VII.
112. परिभाषितैः II.
113. सुभक्तायं VI.
114. ज्ञानकाण्डंमिति XIII.
115. भेदो IV, VI, VIII-X, XII-XIV; भेदा V.
116. भवन्ति V, VI, XI.
117. वेदो II, VII.

118. ज्ञानकाण्डश्च II; ज्ञानकाण्ड IX.
119. कर्मकः II; कर्मगः XIV.
120. द्विविधः I, IV-X, XII-XVI; द्विविध III.
121. कर्मकाण्डः I, IV, VI, VIII-X, XII-XVI; कर्मकाण्ड III, V, VII.
122. स्यानिषेधविधिपूर्वकः IV; स्यान्निषेधविधिपूर्वकः I, III, VIII-X, XII-XVI; श्चन्निषेधविधिपूर्वकः V; स्यान्निषेधविधिपूर्वक VI; श्यस्यान्निषेध विधिपूर्वकः VII.
123. पाप IV.
124. विधान II-VI, VIII-XIV; विधीना VII.
125. कर्मकरणेः VII.
126. xश्चितम् XIII.
127. त्रिबिधो IV.
128. विधिकुटः III; विधिकूट VIII-X, XIV.
129. नैमित्तकाम्यतः I, XII, XIII; नैमित्तकामिकः II, XI; नैमित्तिकाम्यकः IV, VIII. नैमित्तकाम्यकः V, IX, X; नैमितकाम्यकः VI; नैमितिकाम्यतः XIV; नैमितकामकः VII.
130. कृते II-IV, VII, VIII, XII, XIV.
131. किल्बिष II, III; Sकिल्बिषं XIII;
132. स्यात्काम्यों II; स्याकाम्ये XI.
133. नैमित्तिकं II; नैमित्तके XI; नैमितिक XIV.
134. स्वर्गं III, IV, VII, XV, XVI.
135. नरकं II-IV, VII, XI, XV, XVI.
136. स्वर्गे IV, XV, XVI.
137. नानाविधं चैव IV, XV, XVI.
138. नरकेपि IV, VI; नरके च XV, XVI.
139. तया VI.
140. पुनः XII, XIV.
141. पुण्यकर्माणि I, IX, X; पुण्यं कर्मणि IV; पुण्येकर्मणि V, XII, XIII, XIV.
142. नरकं IV-VI, XV, XVI.

143. पापकर्माणि I, IX, X; पापकर्मणी XII.
144. कर्म बधनया II; कर्मबंधनया III, XI; कर्मबंधमया VII; कर्मबंधमयी XII.
145. सृष्टिनान्यथा II, VII; सृष्टिर्नान्यथा III, XIII.
146. धुवं V.
147. जन्तुभिरनुभूयते II, III, VII, XI; जन्तुभिश्चानुभूयतो IV.
148. चरणे IV; स्वर्गो VII.
149. नासुखानि च IV.
150. नानाविध XI; ननाविधानि XII.
151. पापकर्मवशादुःखं II, III, VI, VII, XII; पापकर्मवशाद्दुखं IV; पापकर्मवशाद्दुःख XVI.
152. सुखार्थ II; सुखथि IV; सुखार्थि XI; सुखार्थो XIV.
153. द्विविध III, VII; पञ्चविविधं XI.
154. पापभोगावशाने IV, VII.
155. खलुः XIII.
156. पुण्यभोगावसाने तु I, VII, IX, XV, XVI.
157. स्वर्गोपि V, VI.
158. दुःखसंयोगः I, XI; दुःखभोगः III; दुःखसंभोगाः IV, VI, VIII, XII, XIII; दुःखसंभागाः V; दुखसंभोगाः XIV.
159. परस्त्री II-XVI.
160. दर्शनाध्रुवं II, VII; दर्शनाद्ध्रुवं III- VI, IX-XI, XIII, XV, XVI; दर्शनात्खलु VIII; दर्शनादितः XII, XIV.
161. सर्व XV.
162. भवेन्नंस्त्यत्र II.
163. शंशय V.
164. पुण्य II III, VII, XI, XV, XVI.
165. पापमीति VI.
166. द्विधाः VII.
167. पुण्यपापसयो IV; पुंण्यपापमयो VIII-X.
168. कर्मतो II, XI.

169. भवेत् II, XI; क्रमः IV, VIII, X, XII; क्रम XIV.
170. इहामुंत्र II.
171. सकलं II, III, VIII-XI, XIII, XVI; सकर्म VII.
172. सकलं III, VII.
173. संत्यखेत XVI; त्यजेत् III, VII.
174. नित्येनैमित्तिके II; नित्यनैमित्तिके III-V, VII, XI-XIII, XV, XVI; नित्यनैमित्यके VI, XIV; नित्यनैमितिके VIII.
175. संग II, V, XVI; संकगं III; संज्ञं I, III, IV, IX, X; संगः XI.
176. स्त्यत्का II.
177. योगै III; योग XVI.
178. कर्माकर्मस्यु II.
179. र्महात्म्यं II; महात्म्यं III, IV, VII, XII.
180. पुण्यं पापं द्वयं IV, V, XII. XIV; पुण्यंपापं द्वय III; पुंण्यपापद्वयं VIII.
181. ज्ञानकाण्डं XV.
182. प्रवते IV.
183. कुत्रे इहष्टव्यः II; ...वारेश्रोतव्यो III; ...वारे द्रष्टव्यः IV, XII, XIV; कुत्रेह द्रष्टव्यः V, VI, XI; ... वाऽरेश्रोतव्यो VII; वाऽरे च श्रोतव्यो VIII, IX, XIII, XV, XVI.
184. श्रोतव्येत्यादिका श्रुतिः II, XI; मन्तव्य इत्यादिः श्रुति III; श्रोतव्य इत्यादि च श्रुते IV; श्रोतव्येत्यादि वा श्रुतिः V, VI; मन्तव्य इत्यादि श्रुति VII; मन्तव्य इति हि श्रुतिः VIII-X, XIII; श्रोतव्ये इत्यादिका श्रुतिः XI; श्रोतव्य-इति च श्रुतेः XII, XIV.
185. तत् I, III, VII, XI, XV; तः II; सु XIV; त्तत् XVI.
186. मुक्तिधीर् II, XI.
187. xxxयिनी VI.
188. धीर्वृत्ति I, X.
189. प्रचोदयेत् III.
190. मन्त्रो III, VII, VIII; मत्रो XIII.
191. जमगत्सवं IV; जगत्सर्बे XI.

192. सर्वे XI, XII; पूर्व XIV.
193. दृश्यन्ते VI.
194. सर्वेच XI.
195. तद्भिः भिन्नो IV.
196. मस्मिन्यो II, III, VII, XI; मस्मिन्नो IV, XV, XVI; मस्म्यन्नयद V; मस्मन्यत् VI, VIII-X; मस्म्यस्मिन् XII; मस्मान्यत् XIII; मस्म्यन्यन XIV.
197. मद्भिन्नो I, III, VII, XV, XVI; मद्भिन्न II.
198. तु न XII.
199. किं च चन V.
200. जलपूर्णेषु संख्येषु II, XI, XII.
201. घटेषु च II, XI; सरावेषु V.
202. भxxx XIII.
203. भात्यसंख्यत्व II; भात्यसंख्यात्वं VII.
204. तद्वेदो I; तद्वद्भेदो II; तद्भे XV.
205. न दृश्यते I, VIII, XV, XVI.
206. च सर्वेषु II, XI.
207. वर्त VI.
208. परम् II-XIV.
209. भाति हि II, XI.
210. परा II; तथा V.
211. तथैव बहुधा जगत् II; रहौ वात्मचिज्ञातथा IV; रवौ चात्मनि या तथा V, VI, XIV; रवौ चात्मनि सा तथा XII; रवौ चात्मनि ततथा XIII.
212. यथैक V, VI.
213. नानाविधतयेष्यते I; नानाविधतयैष्यते IV; नानाविधतयेक्षते XIV; नानाविधतयेयेते XV;
214. तथाप्येकतथैव V, VII; तथाध्येकस्तथैव XI; तथात्येकस्तथैव XII.
215. नवधा IV-VI, VIII-X, XII-XIV.
216. श्लोक अनुपलब्ध II.
217. सर्पज्ञानाद्यथा II; सर्पबुद्धियथा V; सर्पज्ञानायथा XI.

218. रज्वां III, VII, VIII, XIII; रज्वौ IV, XII.
219. यथा II, VII; सुक्तौ V.
220. तद्वदेवम् जगदिदं II, XI; तद्वदेव जगदिदं III-X, XIII; तद्वज्जगदिदं सर्वं XII, XIV; तिद्वदेवमिदं विश्वं XVI.
221. विचिन्त्य II; विवृतं III, V, VII-X, XII, XIV, XVI; विचिन्त्यं XI.
222. परमात्मन XVI.
223. रज्वज्ञानाद् XIII; रज्जोर्ज्ञानाद् XIV.
224. मिथ्याभूत II; मिथ्याभूतो III-XII, XIV; मिथ्याभूता XIII.
225. मिदं जगत् II; तिवर्तते VII.
226. आत्मज्ञानात्तथा XI.
227. भाति XI.
228. श्लोकार्ध अनुपलब्ध II.
229. रौप्यज्ञानमिदं II, XI; रौप्यभ्रान्तिर्यथा V, VI; रूप्यभ्रान्तिरियं XIV.
230. भाति II, III, VII, X, XI; यान्ति XV.
231. शुक्त्य II, VII, XI; शुक्य III; शुक्या XIII; शुक्त XII.
232. ज्ञाद्यथा VI; ज्ञानाद्यथा XVI.
233. खलुः IV, XII.
234. ...भ्रान्तिर्यथा V, VI; ...भ्रान्तिरीयं XI.
235. भाति II, III, VII, X, XI; यान्ति XVI.
236. चात्माज्ञानात् II, III, XI.
237. यथा V, XII, XVI.
238. सदा XII.
239. यथावंशोरग I-VI, VIII-XIII; यथा वंशोरगः VII; यथा वशोरग XIV.
240. ...भेकवसाञ्जनात् I, II, IV; भेदकवशाञ्जनात् III; भेदकवांजगत् V; भेवेदैवइशाञ्जगत् VI; भेकवतां जगत् VIII; भेदकवसाञ्जगत् IX, X, XII, XIV; भेकंवसाञ्जगत् XI; भेदशाञ्जगत् XVI.
241. यथा IX.
242. जगदियं IV-VI, VIII, X, XII-XVI.
243. भ्रांतिरभ्यासकल्पनाञ्जनात् I; भातिचाध्यस्तंकल्पनाञ्जात् II;

भ्रांतिरध्यासकल्पनां जनात् III; भ्रांतिरभ्यासकल्पनांजनात् IV; भ्रांतिरध्यासं कल्पनां जगत् V; भ्रांतिरध्यासकल्पनां जनात् VI; भ्रांतिरध्या सकल्पनाजनात् VII, VIII, XV, XVI; भ्रांतिरध्यासं कल्पनाञ्जनात् IX, X; भांतिचा ध्यास्तकल्पनाञ्जनात् XI; भ्रांतिरध्यास्तकल्पनाञ्जनात् XII, XIII; भ्रांतिराद्यासंकल्पनाञ्जनात् XIV.

244. आत्माज्ञानाद् II, III, XIV; अत्मज्ञानाद् XI.
245. यx VII.
246. स्मीति II, III, VII, XI; याति IV-VI, VIII, X, XII-XIV.
247. रज्व... II, III, VII, XI, XIII, XIV; रपुज्ञानाद्भुवतिदुस्त्यजम् IV; रज्वरज्ञानाद् भुजङ्गमः VIII-X.
248. यथादोषा X.
249. च्छूक्लः II; त्शुक्लः III, V, VI, XIV.
250. पीतं V, VI, XII, XIV.
251. आज्ञान... II; अज्ञानदोषात्मापि XI; आधिभौतिकताज्ञानरूपादात्मापि XIV.
252. श्लोक अनुपलब्ध IV.
253. दोषनाषो III.
254. शुक्तौ VIII; शुक्तो XI.
255. रोगिनां III; रोगिना V-VII; रोगिणां VII-X.
256. मुक्तः II, XI; शुद्ध VI, VIII, XII-XIV.
257. ...ऽज्ञानान्तरश्चात्मा II; ऽज्ञानात्नाशेचात्मा XI; ऽज्ञाननाशदात्म XII.
258. थविक्रियः II; तथाकृयः III, V-X, XII, XIV; थविकृयः XI; तथः कृयः XIII.
259. श्लोक अनुपलब्ध IV.
260. अनुपलब्ध XIII.
261. रज्जु VII; रज्जूः XIII.
262. न सर्पो XIII.
263. भववेदिति XIII.
264. नं VII.
265. गुणातोतो XVI.
266. ...अनित्य IX, X; अनित्याः XI.

267. नास्तित्वादिश्वरादयः II, XIII; नाश्यद्वेशवरादयः III; नाश्यत्यादीश्वरादयः IV, XI, XIV; नाश्यत्वादीश्वरादयः V, XII; नाश्यत्वादीश्वदयः VI; नाशइशवरादयः VII; नास्तित्वादीश्वरादयः VIII; नासत्यादीश्वरादयः IX, X; नाश्यत्वेनेश्वरादयः XV, XVI.
268. आत्मवद्येन II; आत्मावद्येन III, VII, XI; आत्मवोधेन V.
269. ...निर्जितम् IV; निर्णयम् V; निर्णितम् VI, VIII-X,XIII, XIV; निर्णीतम् XII.
270. ...सिन्धो VII.
271. ...वुत्पन्ना II-VII.
272. केनबुद्बुदाः V; फेनवुदवुदाः XIV.
273. समुद्भूतं I, III, IV, VII, XV, XVI; समुद्भूत V; समुद्भूता XI.
274. संसारं I, III, VII, XV, XVI; संसार IV-VI.
275. क्षणभंगुरम् I, III, IV, VII, XV, XVI.
276. अंभेंदो VII.
277. वस्तुभेदा V.
278. द्विधा त्रिधादिभेदोऽयं I, XV, XVI; ...भेदं तु III, VII; ...भेदोयं IV, VIII-X, XII, XIV.
279. पर्यवश्यति II, IV-VI, XII; पर्यवासति VII.
280. यद्भुतं IV.
281. भव्यं II, VIII, XIII; भावा IV; भ्राव्य XI.
282. च II, VIII, XI.
283. मूर्तामूर्ते II; मूर्त्तामुर्तं V; पूर्णमूर्ति XII; मूर्तामुर्तं XVI.
284. परमात्मनि IX, X; तयैव च VI.
285. सर्वमेवं II, IV-VI, XII, XIV.
286. विवृत्तं II, VII, VIII, XIV.
287. परं मात्मनि VI.
288. अनुपलब्ध VI; कल्पनैः XIV.
289. कल्पता VII.
290. अविद्या XI.
291. मिथ्यायाता IV, XII; मिथ्याभाता XIV.

292. मृषल्मिका IV.
293. एतत्मूलं V; एतन्मुलं VI.
294. सत्य II.
295. चैतन्यात्सर्वमुत्पपन्नं IV; चैतन्यासर्वमुत्पन्नं VII.
296. जगदेतचराचरम् XI.
297. ...सर्व XIII.
298. चैतन्यं I; चैतन्य II, XV, XVI.
299. तं X.
300. समाभ्यसेत् VII.
301. जलस्य II.
302. यथाकाशः II, XII, XIV.
303. कार्यवर्गेषु नित्यशः I, IV, VIII, XII-XIV; ब्रह्मयस्य प्रवर्तते II; ब्रह्मी यस्य प्रवर्तते V, VI; कार्यवर्गे च नित्यशः IX, X; ब्रह्मा यस्य प्रवर्तते XI.
304. असंलग्न VII, XIV-XVI.
305. यथाकाष्ठं II.
306. पंचषु XIII, XV, XVI.
307. असंलग्नंस्तथैवात्मा XII.
308. पि II.
309. ...वगेषु XIV.
310. ...आत्मव्याप्यं I, VIII; आत्माव्याप्य II-VI, XI; ...आत्मावाप्य VII आत्मव्याप्य XII, XIV.
311. समस्थितः II; समच्छितः XI.
312. पूर्णे VII; पूर्णा XIV.
313. द्वेत IV.
314. यxxत III.
315. प्रकाशके VII.
316. भवेततः VI, XIII, XIV.
317. सु III, VII.
318. यतःस्तस्मादात्मा III; यतस्तस्मादात्म IV-VI.

319. ज्योति II, III, V, VII, XI.
320. प्रकाशकः V.
321. अविच्छेदो IV-VI, VIII-X, XII, XIII; अवच्छेदो XIV.
322. स्वरूपः VI.
323. आत्मान IV; आत्मानः XI, XII.
324. यस्मादात्मा V.
325. तस्मात्र VIII.
326. नाथो IV; नाशो V, VI.
327. भूतैवृथात्मकैः II, IV, VI, VII, XI.
328. ...नित्यः स्वेनानाशो II; नित्यः स्वेनानाश्यो III, XI; नित्यः स्वेन भाष्यो IV-VI; नित्यः श्वेनानाश्यो VII; नित्यः स्वेनभास्यो VIII, IX, XIII; स्वेननास्यो XIV.
329. अनुपलब्ध II-XIV.
330. भवत्खलु II.
331. यस्मात्तदन्यो VI, VII; यस्मात्तदंन्यो XII.
332. नास्त्वेव II, XI; नास्तिह VI.
333. आत्माएकोऽस्ति I; स्मादेकोऽस्ति IV; आत्मादेकोऽस्ति XI; स्तस्मादेकोऽस्ति XIII.
334. सर्वथा III, VII, XI.
335. तस्मात्तदन्यो II, XIII; यस्मत्तदन्यो IV.
336. भवेत्ततः IV, V, XII, XIV; भवेततः VI; भवेतखलु VII.
337. ...नाशो IV, VIII; नाशः V, VI, XII, XIV.
338. सुखानि वै II; सुखं यत्तः VII; शुषानि वै XI.
339. ज्ञानादात्यंतशून्यं II, XIII; ज्ञानादास्यंतशून्यं VII.
340. स्यातस्मा... III, IV.
341. ...खलु VII.
342. ज्ञानो XI.
343. ज्ञानोद्वै II; ज्ञानाद्वैछै XI.
344. भवेज्ञानं II, XIII; भवेद्ज्ञानं III-VI; भवेद्ज्ञान VII; भवेन्नित्यं XI; भवेदिदं XII; भवेद्घानं XIV; भवेत्ज्ञानं XV, XVI.

345. ज्ञान II, III, XI; नत VII; ज्ञाने XIII.
346. नाश्यं सचासनम् II; नाशं सवासनम् III; तस्यात्सनातनम् IV, VIII, IX; न्नाश्यं सवासनम् VII; नाश्येसवासनम् XI तस्मान्सनातनम् XII,XIII; तत्स्यान्सनातनम् XIV.
347. कदातित्र II, XI; कदाचन III, VII, XIII; कदावैन VIII, IX; यदाचन XII, XIV; तदाचैव XVI.
348. तदाकोऽस्ति IV; तदैकोस्मि V, VI; तदैकोस्ति XIV.
349. एकात्मा IV-VI, XII, XIV.
350. कल्पनामार्गवर्जितः II, XI; कल्पस्यपनापथ वर्जितः IV; कल्पनापूभवर्जितः V; कल्पनायूथवर्जितः VI.
351. वाह्यानि III; वोह्यानि IV.
352. सान्ति IV; याति XIII, XIV.
353. खं V, VI, XIV.
354. न V, VI, XIV.
355. पृथिचा XII.
356. पूर्णोकात्मा IV.
357. भवेखलु III-VI.
358. आत्मानमात्मनो आत्मना IV.
359. पश्यंन्नात्मनि II; पश्यआत्मनि IV; पश्यन्नात्मनि XI.
360. सर्वसकल्प IV.
361. त्यक्त्वामिथ्याभग्वाग्रहं II; त्यक्तमिथ्यावानग्रहः IV; त्यक्त्वामिथ्याभवेद्ग्रहः V; त्यक्त्वामिथ्याभवेद्गृहः VI; त्यक्तमिथ्याभवग्रह VII; त्यक्तमिथ्यापरिग्रहः VIII; त्यक्त्वा मिथ्यावाग्रहं XI; त्यक्तमिथ्यावाहग्रहः XIV.
362. आत्मानात्मनिचात्मानं I, V, IX, X; आत्मज्ञात्मानमात्मना III; आत्मानात्मन्यात्मानं IV; आत्मानात्मनिवात्मानं VI; आत्मन्यात्मानमात्मान VII; आत्मनात्मानिचात्मानं XI.
363. दृष्ट्वानंद II, III, VIII, IX, XI, XIII; दृष्टनन्दं VII; दृष्ट्वातन्तं XIV.
364. ...स्तीव्रतातथा II, III, V-IX, XI-XIV; रतीव्रतातथा IV.

365. मायेव IV.
366. जमनी VI.
367. नाश्या II-VIII, X-XIV.
368. धिया III; धीया IV.
369. परं III-VIII, X, XII-XIV.
370. यथादा IV; यदि XV.
371. नासं V; नाश XI, XV, XVI.
372. तथा II.
373. यस्य I, XV, XVI; यत्तु III, IV, VII-XIV; तत्तु V; यतु VI.
374. मायाव्याधस्थितं XI.
375. ततः IV-VI, XII, XIV.
376. स्वतो II-VIII, X-XIV.
377. न न VI.
378. मृति IV; प्रिति VII.
379. वित्तु II; वित्तः V.
380. सुखात्मक II; सुखात्मकं III, V-VII, IX-XI, XIV.
381. अरिमित्र II, XI.
382. मुदासीनं त्रिविधं II-VIII, XI-XIV; मुदासीनांत्रिविधं IX, X.
383. स्याज्जग II.
384. त्रयम् II.
385. व्यवहारेष्व III, VIII, XIII; व्यवहारषु VI; व्यरहारेषु XV.
386. नियमं III, VII.
387. यद्दस्तु XII.
388. वस्तुष्व II-VIII, XI-XIV.
389. नियत II; नियतं V.
390. स्फुष्टम् XII; स्पुटम् XIV.
391. आत्मौपाधि IV.
392. पुत्रेऽपि II-XIV.
393. तन्यथा III.

394. मयाविलसितं IV.
395. विविश्वं II.
396. ज्ञात्वेवं XII.
397. कर्मजन्ममिदं V; कर्मजन्यामिदं VI.
398. मत्वाकर्मणि IV-VI; तत्वकर्मणि VII; मत्वाकर्माणि VIII-X, XII-XIV.
399. वेदतः II, IV-VI, VIII-XIV; वेदिता VII.
400. श्लोकार्ध अनुपलब्ध I.
401. विजितो II, IV-XIV; विदितो III.
402. पुरुषं III, VII, XII.
403. विजयते II, X-XVI.
404. ज्ञानीरूपी VII; ज्ञानरूपो XI.
405. सो I, X; स IV-VI, VIII, IX, XII-XVI.
406. कामयतः I, X; कामयेत् VII.
407. सर्वम् II, XI.
408. सर्जते XII.
409. व IV.
410. श्वयम् XII.
411. अविद्यां IV.
412. यस्मा VI.
413. स्वभाविनी IV-VI, XII, XIV.
414. शुद्ध I, II, IV-XIV; सुद्ध III.
415. ब्रह्मत्वसंबद्धो I, IV, X; ब्रह्मणि संबंधो II; ब्रह्मत्व संबंधो V, VI, XII-XIV; ब्रह्मण्यसंबद्धो VII; ब्रह्मण्येसंबंधो XI.
416. सहसं II; सहजो III, VII-IX, XI, XIII-XVI; सहयो IV, XII.
417. ब्रह्मतेनसती I, IX, X; ब्रह्मतेनेशतां II, III, V-VIII, XIII, XIV.
418. यत I, IV, VI, IX, XII, XIV; ततः VII.
419. नमः III; तमः VII; नमेः XI.
420. ...रग्नेश्च संभवः II; ...रग्निः ततो जलम् IV; अग्निस्तथा जलम् XI.
421. ततो IV; नतः VI; ततो VIII.

422. प्रथ्वी III.
423. सती III, VI, VIII, IX, XI, XIV.
424. श्लोकार्ध अनुपलब्ध II.
425. राकाशात् VIII, XIII; राकाशः XV, XVI.
426. वायुभ्यां अग्नि XII.
427. श्लोकार्ध अनुपलब्ध II.
428. खंवाताग्ने II, VI, VII; खंवायो VIII-X; खंवातो XIII.
429. ...ग्निर्वारितो II, VII, XI, XV, XVI.
430. ही IV; महि V-VII.
431. शब्दंलक्षणं VII; शब्दलक्षणो VIII.
432. वायुचञ्चल V; वायुश्चञ्चल XIV; वायुश्चञ्चनः XII.
433. शब्दलक्षणः II; स्वर्शलक्षण III; स्पर्शलक्षणम् IV-VI, XIV.
434. स्याद्रूपलक्षण IV.
435. गन्धलक्षिका II; गन्धलक्षणका III, VII, VIII, XIII.
436. विशेषगुण II, XI; विशेषगुणा VII, XV, XVI; विशेषः गुणाः XIII.
437. संस्फूर्तिर II, XI; स्फुरति XV, XVI.
438. शास्त्राद्विनिर्णय IV-VI, VIII-X, XII-XIV.
439. श्लोकार्ध अनुपलब्ध I.
440. शब्दैकागुणमाकाशं II; शब्दैकगुणमाकाशं III, V-XVI; शब्दैकगुणमाकाश IV.
441. भवत्या V.
442. चतुर्गणाः II; चतुर्गुणम् V; चतुर्गुणः VI, VII.
443. शब्द II-VII, XI, XII.
444. स्पर्शश्च II; स्पर्शस्च III; स्पर्शे च IV; स्पर्शे च V, VIII, IX.
445. रूपश्च V.
446. कल्पकैर् V, VI.
447. कल्पतेधुना II-IV, VI-VIII, XI, XII, XIV.
448. घ्राणेण IV.
449. गुह्यते III.

450. स्पर्शस्त्वा IV; स्पर्शस्त्वचा V, VI; स्पर्शत्वचा VII.
451. नियते II, XI; निय VI.
452. ...जगदेतचराचरं III.
453. ...कल्पते यस्या II; केत्कल्पनेयं XVI.
454. नास्तिचेच्चिन्मयम् भवेत् II; चिन्मयः IV, XII.
455. xxxxलं VI; ...जल V.
456. मग्निञ्च IV; मग्नौ च V, VI.
457. चेतसि VII.
458. मग्नं II; नतं III; नलं VII.
459. व्याम्नि IV.
460. यजौ VII.
461. अविद्यया II, III, VII, XI.
462. महाकाशं II, III, VII, XI; महाकाशौ XIII.
463. क्रीयते II; नीयते III, XI; नियते VII.
464. चरमे II.
465. दुरात्मा II, V, VI, IX, XI; दुंरात्मा III, IV, VII, VIII, X, XII-XIV.
466. सुखरूपिणी I, III, IV, VII-X, XII, XIII; सुस्वरुपिणी II, V, VI; सुस्वारूपिणी XI; सुखरूपरमात्मानि XIV.
467. जलरूपा III, VII; यज्ञरूपा IV.
468. ररजः IV; रजः सत्वः तमोगुणी VII.
469. अनुपलब्ध IV.
470. मया IV.
471. वरणे II, XI; वरण XIV.
472. शक्ता II, XI.
473. वृत्ति II, XI; वृत्ता III, V; वृति XIII.
474. विचिन्मयेनरूपिणी XIV.
475. दर्शयेजगदाकारं III; दर्शयेज्जगदोकारं IV.
476. न III, VII.
477. विज्ञेय II; विक्षेपं XI.

478. स्वभावजः II, XI; स्वभावया III, XII-XIV.
479. ततो V.
480. गुणात्मिका XV.
481. दूर्गा I.
482. भवत्स्वयम् II, XI.
483. ईश्वरं तदुपहितं III-V, XII, XIII, XV, XVI; इश्वरं तदुपहितं VI; ईश्वरेस्तदुपहितं XI; ईश्वरः तदुपहितं XIV.
484. चैतन्य II; चैतम्या IV, XII.
485. स्तदभूद्भुवम् II; तदभूद्भुवम् III, IX, X, XIII; तदभूत्भुवम् VI, VIII, XIV.
486. सत्ताधिका I, X.
487. लक्ष्मी II-VIII, XI, XIII.
488. स्यादिव्य III, VII; सादिव्य IV-VI, XII, XIV.
489. र्भवती XI.
490. वै IV-VI, XII, XIV; स्या VIII-X, XIII.
491. सा IV-VI, XII, XIV; द्वै VIII-X; त्वै XIII.
492. यश्चित्तरूपो II; ...रूपी IV, VI, XII; ...रूपि V; कश्चित्स्वरूपो XV.
493. ब्रह्मातद्रूपधारकः V, VI; ब्रह्मातदुपधारकाः XIII; ब्रह्मतदुपधारकः XIV.
494. ईशाधाः II; इशाद्याः III, VII; इन्द्राद्याः XIV.
495. देवाः VI, XI.
496. दृश्यते III, XI.
497. परमात्मनः III, VII; पदमात्मनि IV; परमात्मती XI.
498. सर्व III, VII, VIII, IX, XI-XIII.
499. अविद्या II, XIV-XVI; मविद्या III, VII, VIII, IX, XI-XIII; सविद्या IV.
500. तत्तथा I, X, XV, XVI; तस्तथा II, III, VII-IX, XI-XIV; अनुपलब्ध IV.
501. कल्पकात् VII.
502. सम्भवाः IV, VI, XII; सम्भवा V; सम्भवः XIV.
503. तत्वातत्वाभवतीह III; तत्वातत्वाभवंतीह V, VI, VIII, XI, XIII, XIV; तत्वातत्वा भवंतीहा XII.
504. कल्पमान्येन VII; कल्पनायेन XIII; कल्पनान्येनु XVI.

505. नोदिता III, VII, VIII, XV, XVI; मोदिता IV; तोदिता XIII.
506. प्रस्तुत श्लोकार्ध के स्थान पर "इतीह कल्पनान्येनवोदिता विश्वमायया" II.
507. प्रमेयतादि V, VI, XIII.
508. विश्वं XIV.
509. प्रकाशते II, III, VII, X-XIV; प्रकल्पते VIII.
510. नास्तीव IX.
511. भावको II, XI; भाषाको IX.
512. वर्तक I, XV, XVI.
513. परम् II-XIV.
514. स्वरूपस्त्वेन V.
515. रूपं II; स्वरूप VII.
516. भाष्यते I, X-XII, XV, XVI; विभाव्यते II; भास्यते IV.
517. ...शब्दोमस्तेन II; शब्दोपादाने IV; शब्दोपाने XI; शब्दोमादाने XIV.
518. सत्ता I, XV, XVI; सभ्यः IV.
519. पूरितानन्दपूर्णः V.
520. किंचित् XIV.
521. एतज्ञानं II; एतद्ज्ञान III, V, VII, XI, XII; एतनं IV.
522. युक्तः IV.
523. ...दुःखान् IV; स्यान्मृत्युः ... VI.
524. यस्यारोपापवादाभ्यां I, III-V, XII, XIII; यस्मारोपापवादाभ्यां VI; यस्यारोपापवादोभ्यां VII; यस्यरोपापवादाभ्यां XIV-XVI.
525. र्यत्र VII.
526. नान्यच्चिते वै धार्यतेस्तदा II; नान्यत् चित्रे नावधार्यत IV; नान्यच्चित्ते तै धार्यतेसदा XI; नान्यत्तच्चित्तेनावधार्यतां XIV.
527. पितुरन्नमयात्कोशाज्जायन्ते III; पितुरत्नमया...V; पितुरत्न ...जायन्ते VII; पितुरंन्न...जायन्ते VIII; पितुरन्नमयाको... XIII.
528. पूर्वकर्मतः II, III, VII, VIII, XI-XIII; पूर्वकर्मकन् IV; पूर्वकर्मकृत् V, VI, XIV.
529. शरीरं वै II-IV, VII-XIII, XV, XVI.

530. जडं दुःखं II, III, VII-XI; XIII, XV, XVI.
531. स्वप्नभोगाय II-IX, XI-XIV.
532. सुन्दारं XI.
533. मांसंस्थि. IV.
534. दुःखभागाय IV.
535. ...सन्तती VII.
536. गुल्फितम् I, X; गुस्फितम् IV.
537. परमेद्यमिदं II; परप्रेष्यमिदं III, VI, VIII, XI-XIII; परप्रश्यमिदं IV; परप्रेष्यादिकं V; परस्यर्श्यमिदं VII; परमेद्यप्रेष्यमिदं XI; परमेष्यमिदं XIV; पारमैष्ठ्यमिदं XV, XVI.
538. पञ्चविंशतिनिर्मितम् VII.
539. बह्माण्डसर्गकं IV-VI, VIII, XII, XIV; ब्रह्माण्डस्वर्गकं IX; संज्ञिकं XI.
540. दुःखं II, IV-VI, VIII, IX, XI-XIV.
541. बिन्दु VII.
542. मेंलनात् II-VI, VIII, XI-XIV; मेलनात् VII.
543. शक्त्या VII.
544. जडरक्रूपया VII; जडरूपता VIII.
545. ...न्यसंख्यातानि II; दात्मसंख्यार्णी IV; दात्मसंख्यार्णि V, VI; दात्मसंख्यानि XII, XIV.
546. वाचकाः II; चराचरम् III, VII, XV, XVI; कामतः IV, VIII-X, XII-XIV; कामता V, VI; अपाद्य XI.
547. ब्रह्मांडाद्यानि II, VII, VIII, XI; ब्रह्मांडाद्यानि III; ब्रह्मांडेयानि IV-VI, XII, XIV; ब्रह्मांडाधीनि XIII.
548. वस्तुनि III.
549. जीवोति XVI.
550. तद्भूतञ्चकात्सर्वं VI.
551. भोगाक् IV; भोगो VII; भोगैक XII; भोगाख्यं XIV.
552. जीवसंज्ञिनां II, III, VIII-X, XIII; जीवसंज्ञको IV; जीवसंज्ञिकं V; जीवसंज्ञकं VI; जीवसंज्ञितं VII; जीवसंज्ञिनं XI; जीवसंज्ञके XII, XIV.
553. पूर्वकर्मानुरोधेने IV; पूर्वकमोनुरोधोन XI; पूर्वकर्मानिरोधेन XIII.

554. सर्वभूतस्था I.
555. जडस्थित्या I, III-X, XII-XVI.
556. जडान् II, III, VII, XI.
557. स्वर्कभिर् XI.
558. वर्द्ध II; बद्धा III; IV; वंधात् V, VI; बद्ध्वा VII, VIII, IX, XIII; बधा XI; वधात् XII; बंधात् XIV.
559. जिवाख्यो VII.
560. भवत् IV, XII.
561. भोगायोत्पाद्यते XIII.
562. कर्मबह्माण्डाख्यो II; कर्मब्रंह्माडाख्यं III; भोगावसाने च IV, XII, XIV; कर्मब्रह्माण्डाख्यं VII-IX, XIII.
563. स्वकर्मभिः IV, XII, XIV.
564. भोगावसाने III; भोगेवसाने VIII, XIII.
565. स्वकर्मणा II; स्वकर्मभिः V, VI; स्वकर्मनः VII.
566. अन्तिम पंक्ति अनुपलब्ध IV, XII, XIV.
567. समाप्ति वाक्य अनुपलब्ध I, III, IV, VII, XII, XVI.

इति श्री शिवसंहितायां योगशास्त्रे ईश्वर पार्वतीसंवादे जीवभूमिका प्रथम पटलः V; इति श्री शिवसंहितायां जीवकर्मभूमिका ईश्वरपार्वती संवादे योगशास्त्रे प्रथमः पटलः VIII, IX, X; इति श्री शिवसंहितायां जीवकर्मभूमिका ईश्वरपार्वती संवादे योगशास्त्रे प्रथमो पटलः XIII; इति श्री योगशास्त्रे प्रथमः पटलः XIV; इति श्री शिव. सं. हरगौरी संवादे लयप्रकरणे प्रथमः पटलः XV.

प्रथम पटल का समाप्ति वाक्य द्वितीय पटल के श्लोक संख्या 4 के अनन्तर 'इति शिव सं. 3 मा. प्रथम शतकम् II; इति श्री शिव संहितायां योगशास्त्रे उमामहेश्वर संवादे प्रथम पटल VI; इति श्री शिवसंहिता योगशास्त्रे उमामहेश्वर संवादे प्रथम शतकम् XI.

शिवसंहिता
Śiva Saṃhitā

द्वितीयः पटलः
dvitīyaḥ paṭalaḥ /
Chapter - II

|| ईश्वरोवाच ||

देहेऽस्मिन् वर्तते मेरुः[1] सप्तद्वीपसमन्वितः[2] ।
सरितः सागरास्तत्र[3] क्षेत्राणि क्षेत्रपालकाः[4] ||1||

|| īśvarovāca ||
dehe'smin vartate meruḥ saptadvīpasamanvitaḥ /
saritaḥ sāgarāstatra kṣetrāṇi kṣetrapālakāḥ //1//

The Īśvara spoke –

In this body there exists the mountain Meru alongwith seven islands. (Also) there exist rivers, oceans, fields and the guards of the fields. ||1||

ऋषयो मुनयः सर्वे नक्षत्राणि ग्रहास्तथा[5] ।
पुण्य[6] तीर्थानि पीठानि[7] वर्त्तन्ते[8] पीठदेवताः[9] ||2||

ṛṣayo munayaḥ sarve nakṣatrāṇi grahāstathā /
puṇya tīrthāni pīṭhāni vartante pīṭhadevatāḥ //2//

(In this body) there exist seers and sages, all the planets and stars, sacred pilgrimages, holy shrines and the deities thereof. ||2||

सृष्टिसंहारकर्तारौ[10] भ्रमन्तौ शशि[11] भास्करौ[12] ।
नभो वायुश्च वह्निश्च जलं पृथ्वी तथैव च ||3||

sṛṣṭisaṃhārakartārau bhramantau śaśi bhāskarau /
nabho vāyuśca vahniśca jalaṃ pṛthvī tathaiva ca //3//

The moon and the sun which are responsible for creation and destruction (of the universe) move in the body wherein also exist the sky, air, fire, water and the earth. ||3||

त्रैलोक्ये[13] यानि[14] भूतानि तानि[15] सर्वाणि देहतः ।
मेरुं[16] संवेष्ट्य[17] सर्वत्र[18] व्यवहारः[19] प्रवर्तते ।।4।।[20]

trailokye yāni bhūtāni tāni sarvāṇi dehataḥ /
meruṃ saṃveṣṭya sarvatra vyavahāraḥ pravartate //4//

(In short) all the beings that exist in the three worlds also exist in this body throughout which the activities go on around the meru the spinal cord. ||4||

जानाति यः सर्वमिदं स[21] योगी[22] नात्र संशयः ।
ब्रह्माण्ड[23] संज्ञके देहे यथादेशं[24] व्यवस्थितः[25] ।।5।।

jānāti yaḥ sarvamidaṃ sa yogī nātra saṃśayaḥ /
brahmāṇḍa saṃjñake dehe yathādeśaṃ vyavasthitaḥ //5//

In the body, which is known as Brahmāṇḍa (*m*icrocosm) (all this is) properly placed as per the location – he who knows all this is undoubtedly a yogī.||5||

मेरुशृंगे[26] सुधा[27] रश्मिर्द्विरष्टकलया[28] युतः ।
वर्ततेऽहर्निशं[29] सोऽपि[30] सुधां[31] वर्षत्य[32]धोमुखः[33] ।।6।।

meruśṛṅge sudhā raśmirdviraṣṭakalayā yutaḥ /
vartate'harniśaṃ so'pi sudhāṃ varṣatyadhomukhaḥ //6//

On the zenith of the Meru the nectar rayed moon alongwith sixteen digits which showers nectar every day and night constantly with face downwards. ||6||

ततोऽमृतं[34] द्विधाभूतं याति सूक्ष्मं[35] यथा च वै[36] ।
इडामार्गेण पुष्ट्यर्थं[37] याति[38] मन्दाकिनी जलम्[39] ।।7।।

tato'mṛtaṃ dvidhābhūtaṃ yāti sūkṣmaṃ yathā ca vai /
iḍāmārgeṇa puṣṭyarthaṃ yāti mandākinī jalam //7//

From there the subtle nectar flows along the fixed path by being divided in two fold ways. For the nourishment of the body the Ganges water (nectar) flows through the path of iḍā. ||7||

पुष्णाति[40] सकलं देहं इडामार्गेण निश्चितम् ।
एष पीयूषरश्मिर्हि[41] वामपार्श्वे व्यवस्थितः ।।8।।

puṣṇāti sakalaṃ dehaṃ iḍāmārgeṇa niścitam /
eṣa pīyūṣaraśmirhi vāmapārśve vyavasthitaḥ //8//

The nectar stream well-situated in the left side certainly nourishes the entire body through the path of iḍa.||8||

अपरः शुद्ध[42]दुग्धाभः[43] हठात्कर्षति[44] मण्डलात्[45] ।
मध्य[46]मार्गेण सृष्ट्यर्थं[47] मेरौ[48] संयाति चन्द्रमा[49] ।।9।।

aparaḥ śuddhadugdhābhaḥ haṭhātkarṣati maṇḍalāt /
madhyamārgeṇa sṛṣṭyarthaṃ merau saṃyāti candramā //9//

The another (flow) of the pure milk like whitish lustre emanates forcefully from the moon (and) flows for creation through the *m*iddle path of meru (spinal cord). ||9||

मेरु[50]मूले स्थितः[51] सूर्यः कलाद्वादशसंयुतः ।
दक्षिणे[52] पथि रश्मिभिर्वहत्यूर्ध्वं[53] प्रजापतिः ।।10।।

merumūle sthitaḥ sūryaḥ kalādvādaśasaṃyutaḥ /
dakṣiṇe pathi raśmibhirvahatyūrdhvaṃ prajāpatiḥ //10//

The sun alongwith twelve digits is situated at the root/base of spinal cord. The Prajāpati (Sun) with its rays flows upwards in the right path. ||10||

पीयूष[54] रश्मिनिर्यासं[55] धातूंश्च[56] ग्रसति ध्रुवम् ।
समीर[57] मण्डले[58] सूर्यो भ्रमते[59] सर्वविग्रहे ।।11।।

pīyūṣa raśminiryāsaṃ dhātūṅśca grasati dhruvam /
samīra maṇḍale sūryo bhramate sarvavigrahe //11//

The Sun, certainly, consumes the nectar and the humours flowing from the moon and moves throughout the body alongwith the air. ||11||

एषा[60] सूर्य[61] परामूर्तिः निर्वाणं[62] दक्षिणे[63] पथि ।
वहते[64] लग्नयोगेन सृष्टिसंहारकारिका[65] ।।12।।

eṣā sūrya parāmūrtiḥ nirvāṇaṃ dakṣiṇe pathi /
vahate lagnayogena sṛṣṭisaṃhārakārikā //12//

This sun - the embodiment of highest consummation - coursing across the right path alongwith (the stream of ambrosia oozing from the moon) setting forth the creation and causing destruction. ||12||

सार्धलक्षत्रयं[66] नाड्यः सन्ति देहान्तरे[67] नृणाम् ।
प्रधानभूता नाड्यस्तु[68] तासु मुख्याश्चतुर्दश[69] ।।13।।

sārdhalakṣatrayaṃ nāḍyaḥ santi dehāntare nṛṇām /
pradhānabhūtā nāḍyastu tāsu mukhyāścaturdaśa //13//

In the human body there are three lac fifty thousand nāḍis (energy channels). (However) out of them mainly fourteen are significant. ||13||

अथ चतुर्दश नाड्यः[70]
सुषुम्णेडा[71] पिंगला च गान्धारी[72] हस्तिजिह्विका[73] ।
कुहूः[74] सरस्वतीपूषा[75] शंखिनी च पयस्विनी[76] ।।14।।

atha caturdaśa nāḍyaḥ
suṣumṇeḍā piṅgalā ca gāndhārī hastijihvikā /
kuhūḥ sarasvatīpūṣā śaṅkhinī ca payasvinī //14//

Fourteen nāḍis : Suṣumṇā, Īḍā, Piṅgalā, Gāndhārī, Hasthijihvikā, Kuhū, Saraswatī, Pūṣā, Śaṅkhinī and Payasvinī. ||14||

वारुण्यलम्बुसा[77] चैव विश्वोदरी[78] यशस्विनी[79] ।
एतासु तिस्रो मुख्याः[80] स्युः पिंगलेडा[81] सुषुम्णिका[82] ।।15।।

vāruṇyalambusā caiva viśvodarī yaśasvinī /
etāsu tisro mukhyāḥ syuḥ piṅgaleḍā suṣumṇikā //15//

Vāruṇī, Alambusā, Viśvodarī and Yaśasvinī. Out of these, three are important viz. Piṅgalā, Īḍā and Suṣumṇā. ||15||

तिसृष्वेका[83] सुषुम्णैव[84] मुख्या[85] सा योगिवल्लभा[86] ।
अन्यास्तदाश्रयं[87] कृत्वा नाड्यः सन्ति[88] हि देहिनाम् ।।16।।

tisṛṣvekā suṣumṇaiva mukhyā sā yogivallabhā /
anyāstadāśrayaṃ kṛtvā nāḍyaḥ santi hi dehinām //16//

(Even) among these three it is only the Suṣumṇā that is of paramount importance and is dear to Yogis. In the embodied souls, all the rest of the nāḍis exist (only) by being dependent upon it (Suṣumṇā). ||16||

नाड्यस्तु ता अधोवक्त्राः[89] पद्मतन्तुनिभाः[90] स्थिताः[91] ।
पृष्ठवंशं[92] समाश्रित्य[93] सोमसूर्याग्निरूपिणी[94] ।।17।।

nāḍyastu tā adhovaktrāḥ padmatantunibhāḥ sthitāḥ /
pṛṣṭhavaṃśaṃ samāśritya somasūryāgnirūpiṇī //17//

The nāḍis are of the nature of moon, sun and fire, are down faced and thin like lotus fibres and are sustained by being properly supported by the vertebral column. ||17||

तासां मध्ये[95] गता नाडी[96] चित्रा[97] सा[98] ममवल्लभा ।
ब्रह्मरन्ध्रञ्च[99] तत्रैव सूक्ष्मात्सूक्ष्मतरं[100] शुभम्[101] ।।18।।[102]

tāsāṃ madhye gatā nāḍī citrā sā mamavallabhā /
brahmarandhrañca tatraiva sūkṣmātsūkṣmataraṃ śubham //18//

The innermost among those is the nāḍī (known as) citrā (which

is) My favourite (one) and it is there itself exist the subtle most and benevolent gateway to Brahma (Brahmarandra). ||18||

पञ्चवर्णोज्ज्वला शुद्धा[103] सुषुम्णामध्यचारिणी[104] ।
देहस्योपाधिरूपा[105] सा[106] सुषुम्णा मध्य[107] रूपिणी[108] ।।19।।

pañcavarṇojjvalā śuddhā suṣumṇāmadhyacāriṇī /
dehasyopādhirūpā sā suṣumṇā madhya rūpiṇī //19//

That (citrānāḍī) is five coloured one, splendid, pure, coursing in the middle of suṣumnā. She is the adjunct of the body which exists in the middle of the suṣumṇā. ||19||

दिव्यमार्गमिदं[109] प्रोक्तममृतान्दकारकम् ।
ध्यानमात्रेण[110] योगीन्द्रो दुरितौघं विनाशयेत् ।।20।।

divyamārgamidaṃ proktamamṛtānandakārakam /
dhyānamātreṇa yogīndro duritaughaṃ vināśayet //20//

Divine is this path, as is stated, bestowing eternal bliss, by merely meditating upon (which) an adept in yoga can destroy (overcome) the flow of great sins. ||20||

गुदात्तु[111] द्वयं[112]गुलादूर्ध्वं[113] मेढ्रात्तु[114] द्वयंगुलादधः[115] ।
चतुरंगुलविस्तारमाधारं[116] वर्तते समम् ।।21।।

gudāttu dvayaṅgulādūrdhvaṃ meḍhrāttu dvayaṅgulādadhaḥ /
caturaṅgulavistāramādhāraṃ vartate samam //21//

There is an equanimous base (lotus) - four fingers in width - just two fingers above the anus and two fingers below the genital organ. ||21||

तस्मिन्नाधारपद्मे च[117] कर्णिकायां सुशोभना[118] ।
त्रिकोणा वर्तते[119] योनिः[120] सर्वतन्त्रेषु गोपिता[121] ।।22।।

tasminnādhārapadme ca karṇikāyāṃ suśobhanā /
trikoṇā vartate yoniḥ sarvatantreṣu gopitā //22//

In the pericarp of that base lotus there is triangular source of origin which is well guarded through out the Tantras. ||22||

तत्र विद्युल्लता[122]कारा कुण्डली परदेवता ।
सार्द्धत्रिकरा[123] कुटिला सुषुम्णामार्गसंस्थिता[124] ।।23।।

tatra vidyullatākārā kuṇḍalī paradevatā /
sārdhatrikarā kuṭilā suṣumṇāmārgasaṃsthitā //23//

There in the path of suṣumṇā, abides a highest deity kuṇḍalī with three and half curvatures and of the form of lightening. ||23||

जगत्संसृष्टि[125] रूपा सा निर्माणे[126] सततोद्यता[127] ।
वाचामवाच्या[128] वाग्देवी[129] सदा देवैर्नमस्कृता ।।24।।

jagatsaṃsṛṣṭi rūpā sā nirmāṇe satatodyatā /
vācāmavācyā vāgdevī sadā devairnamaskṛtā //24//

She (kuṇḍalī deity) is the cause of the universe and ever engaged in the creation. This deity of speech is indescribable by the speech and is ever saluted by the gods. ||24||

इडा[130]नाम्नी तु या नाडी[131] वाममार्गे[132] व्यवस्थिता ।
मध्यनाडीं[133] समाश्लिष्य वाम[134] नासापुटे[135] गता ।।25।।

iḍānāmnī tu yā nāḍī vāmamārge vyavasthitā /
madhyanāḍīṃ samāśliṣya vāmanāsāpuṭe gatā //25//

The nāḍi that is termed as iḍā (and) is situated in the left, having well-clasped the middle nāḍi (suṣumṇā) reaches the left nostril. ||25||

पिंगलानाम[136] या नाडी[137] दक्ष[138]मार्गे व्यवस्थिता ।
सुषुम्णां सा[139] समाश्लिष्य[140] दक्ष[141] नासापुटे[142] गता ।।26।।

piṅgalānāma yā nāḍī dakṣa mārge vyavasthitā /
suṣumṇāṃ sā samāṣliṣya dakṣanāsāpuṭe gatā //26//

The nāḍi that is termed as Piṅgalā (and) is situated in the right path. She by being well clasped with suṣumṇā reaches the right nostril. ||26||

इडापिंगलयोर्मध्ये सुषुम्णा या[143] भवेत्खलु ।
षट्[144] स्थानेषु च[145] षट्शक्तिं[146] षट्पद्मं योगिनो विदुः ।।27।।

iḍāpiṅgalayormadhye suṣumṇā yā bhavetkhalu /
ṣaṭsthāneṣu ca ṣaṭśaktiṃ ṣaṭpadamaṃ yogino viduḥ //27//

Indeed yogīs know that in the suṣumṇā which is between iḍā and piṅgalā there are at six places six energies and six lotuses. ||27||

पंचस्थानं[147] सुषुम्णाया[148] नामानि[149] स्युर्बहूनि[150] च ।
प्रयोजनवशात्तानि[151] ज्ञातव्यानीह[152] शास्त्रतः[153] ।।28।।

pañcasthānaṃ suṣumṇāyā nāmāni syurbahūni ca /
prayojanavaśāttāni jñātavyānīha śāstrataḥ //28//

Penta positioned suṣumnā has been severally named which could here be known as per need through the scriptures. ||28||

अन्याः सन्त्यपरा[154] नाड्यो[155] मूलाधारात्समुत्थिताः[156] ।
रसना मेढ्र[157] नयनं[158] पादाङ्गुष्ठे[159] च श्रोत्रकम्[160] ।।29।।

कुक्षिकक्षाङ्गुष्ठवर्णं[161] सर्वाङ्गं[162] पायुकुक्षिकम्[163] ।
लब्धान्ता वै निवर्तन्ते[164] यथादेश[165] समुद्भवाः[166] ।।30।।

anyāḥ santyaparā nāḍyo mūlādhārātsamutthitāḥ /
rasanā meḍhra nayanaṃ pādāṅguṣṭhe ca śrotrakam //29//

kukṣikakṣāṅguṣṭhavarṇaṃ sarvāṅgaṃ pāyukukṣikam /
labdhāntā vai nivartante yathādeśa samudbhavāḥ //30//

The other remaining nāḍis too have originated from mulādhāra

and have ended in tongue, generative organs, eyes, big toes, ears, belly, the armpit, thumbs and anus. Thus all those nāḍis having originated from mulādhāra end up in their respective destination as stated. ||29-30||

एताभ्य एव नाडीभ्यः[167] शाखोपशाखतः[168] क्रमात् ।
सार्ध[169]लक्षत्रयं जातं[170] यथाभागं[171] व्यवस्थितम् ।।31।।

etābhya eva nāḍībhyaḥ śākhopaśākhataḥ kramāt /
sārdhalakṣatrayaṃ jātaṃ yāthābhāgaṃ vyavasthitam //31//

It is only through these nāḍis and through the branches and sub branches thereof three and half lac of nāḍis have emerged gradually and got properly arranged at their proper loci. ||31||

एता भोगवहा नाड्यो वायुसञ्चारदक्षकाः[172] ।
ओतप्रोताः सुसंव्याप्य[173] तिष्ठन्त्यस्मिन्कलेवरे[174] ।।32।।

etā bhogavahā nāḍyo vāyusañcāradakṣakāḥ /
otaprotāḥ susaṃvyāpya tiṣṭhantyasminkalevare //32//

These experiences carrying (communicating) nāḍis - efficient in the transmission of vāyu - exist in this body by thoroughly pervading it crosswise and lengthwise. ||32||

सूर्यमण्डलमध्यस्थः[175] कलाद्वादशसंयुतः ।
व(ब)स्तिदेशे ज्वलद्[176] वह्निर्वर्तते[177] चान्नपाचकः[178] ।।33।।

sūryamaṇḍalamadhyasthaḥ kalādvādaśasaṃyutaḥ /
va(ba)stideśe jvaladvahnirvartate cānnapācakaḥ //33//

In the abdomen region there exists food digesting and burning fire at the centre of solar circle endowed with twelve digits. ||33|| (See SS. II/10 Bastideśa means base of meru).

वैश्वानराग्निरेषो वै[179] मम तेजोंऽश[180] सम्भवः[181] ।
करोति विविधं पाकं प्राणिनां देहमास्थितः[182] ।।34।।

vaiśvānarāgnireṣo vai mama tejoṅ'śo sambhavaḥ /
karoti vividhaṃ pākaṃ prāṇināṃ dehamāsthitaḥ //34//

This is the fire termed as Vaiśvānara – (which is) born of fraction of my luster – performs various metabolic functions by being situated in the bodies of the animals. ||34||

आयुः प्रदायकोवह्निर्बलं[183] पुष्टिं[184] ददाति सः[185] ।
शरीर पाटवञ्चापि[186] ध्वस्तरोग[187] समुद्भवः[188] ।।35।।

āyuḥ pradāyakovahnirbalaṃ puṣṭiṃ dadāti saḥ /
śarīra pāṭavañcāpi dhvastaroga samudbhavaḥ //35//

This fire which is destroyer of the very possibility of the origin of the diseases is the bestower of longevity, vitality, nourishment and even the swiftness on the part of the body. ||35||

तस्माद्वै[189]श्वानराग्निञ्च प्रज्वाल्य विधिवत्सुधीः ।
तस्मिन्नन्नं हुनेद्योगी[190] प्रत्यहं गुरुशिक्षया[191] ।।36।।

tasmādvaiśvānarāgniñca prajvālya vidhivatsudhīḥ /
tasminnannaṃ hunedyogī pratyahaṃ guruśikṣayā //36//

Therefore, it is befitting on the part of the intelligent yogī that daily he should, having methodically ignited the vaiśvānara fire, offer the food as an oblation to it under the directions received from the preceptor. ||36||

ब्रह्माण्डसंज्ञके देहे[192] स्थानानि स्युर्बहूनि[193] च[194] ।
मयोक्तानि[195] प्रधानानि ज्ञातव्यानीह[196] शास्त्रके[197] ।।37।।

brahmāṇḍasaṃjñake dehe sthānāni syurbahūni ca /
mayoktāni pradhānāni jñātavyānīha śāstrake //37//

Numerous are the places in the body known as Brahmāṇḍa (Macrocosm) (however) those stated by me in this science must be known as principal. ||37||

नानाप्रकारनामानि[198] स्थानानि[199] विविधानि[200] च[201] ।
वर्तन्ते[202] विग्रहे तानि कथितुं नैव शक्यते ।।38।।

nānāprakāranāmāni sthānāni vividhāni ca /
vartante vigrahe tāni kathituṃ naiva śakyate //38//

In the body there are places of various kinds with various names which cannot be explained. ||38||

इत्थं[203] प्रकल्पिते[204] देहे[205] जीवो[206] वसति[207] सर्वगः ।
अनादिवासनामालाऽलङ्कृतः[208] कर्मशृंखलः[209] ।।39।।

itthaṃ prakalpite dehe jīvo vasati sarvagaḥ /
anādivāsanāmālā'laṅkṛtaḥ karmaśṛṅkhalaḥ //39//

It is in thus conceived body the all-pervading self dwells bound by chain of actions and adorned by endless circles of impressions (of past actions). ||39||

नानाविधगुणोपेतः[210] सर्वव्यापारकारकः ।
पूर्वार्जितानि कर्माणि भुनक्ति विविधानि च ।।40।।

nānāvidhaguṇopetaḥ sarvavyāpārakārakaḥ /
pūrvārjitāni karmāṇi bhunakti vividhāni ca //40//

The self-endowed with wide variety of qualities and responsible of all sorts of actions – enjoys the fruits of his actions amassed in the past life . ||40||

यद्यत् संदृश्यते लोके सर्वं तत्कर्मसम्भवम् ।
सर्वः[211] कर्मानुसारेण जन्तुर्भोगान्भुनक्ति[212] वै ।।41।।

yadyat sandṛśyate loke sarvaṃ tatkarmasambhavam /
sarvaḥ karmānusāreṇa janturbhogānbhunakti vai //41//

Whatever is experienced in the universe –whatever is seen in the (experienced) universe - is the outcome of actions. All the beings

undergo the experiences, indeed, in accordance with (their) actions. ||41||

ये ये कामादयो दोषाः[213] सुखदुःखप्रदायकाः ।
ते ते सर्वे[214] प्रवर्तन्ते जीवे[215] कर्मानुसारतः ।।42।।

ye ye kāmādayo doṣāḥ sukhaduḥkhapradāyakāḥ /
te te sarve pravartante jīve karmānusārataḥ //42//

As per (one's) actions all the pleasure - pain bestowing desire etc. like defects prevail in the embodied self. ||42||

पुण्योपरक्त[218] चैतन्ये[217] प्राणान्प्रीणाति[218] केवलम् ।
बाह्ये पुण्यमयं[219] प्राप्य[220] भोज्यवस्तु स्वयं भवेत् ।।43।।

puṇyoparakta caitanye prāṇānprīṇāti kevalam /
bāhye puṇyamayaṃ prāpya bhojyavastu svayaṃ bhavet //43//

The embodied self, coloured by virtues, having obtained the pleasurable (objects) in the external (world), itself becomes enjoyed object because this amounts only the consumption of the energy. ||43||

ततः[221] कर्मबलात् पुंसः[222] सुखं वा दुःखमेव च[223] ।
पापोपरक्त[224] चैतन्यं[225] नैव[226] तिष्ठति निश्चितम् ।।44।।

tataḥ karmabalāt puṃsaḥ sukhaṃ vā duḥkhameva ca /
pāpoparakta caitanyaṃ naiva tiṣṭhati niścitam //44//

It is certain that the self/consciousness afflicted by vice will never subsist. And therefore, it is in accordance with the power of action that man experiences either the pleasure or pain. ||44||

न तद्भिन्नो[227] भवेत्सोऽपि[228] तद्भिन्नो[229] न तु किञ्चन ।
मायोपहित[230] चैतन्यात्[231] सर्व[232] वस्तु प्रजायते ।।
यथाकालेऽपि[233] भोगाय[234] जन्तूनां[235] विविधोद्भवः[236] ।।45।।

na tadbhinno bhavetso'pi tadbhinno na tu kiñcana /
māyopahita caitanyāt sarvaṃ vastu prajāyate //
yathākāle'pi bhogāya jantūnāṃ vividhodbhavaḥ //45//

Nothing is different from That, even he (jīva) too is not different, nor anything can be (different from That). Everything emanates from the consciousness veiled by māyā. Moreover, the production of manifoldness is meant for creatures' experiences in due course of time. ||45||

यथा दोषवशाच्छुक्तौ रजतारोपणं[237] भवेत्[238] ।
तथा[239] स्वकर्मदोषाद्वै ब्रह्मण्यारोप्यते[240] जगत् ।।46।।

yathā doṣavaśacchuktau rajatāropaṇaṃ bhavet /
tatha svakarmadoṣādvai brahmaṇyāropyate jagat //46//

Just as owing to the defect (of illusion) silver is super imposed upon the counch similarly owing to one's defects of actions the world is super imposed upon the Brahman. ||46||

सवासना[241] भ्रमोत्पन्नोन्मूल[242]नाति[243] समर्थनम् ।
उत्पन्नञ्चेदीदृशं[244] स्याज्ज्ञानं[245] मोक्षप्रसाधनम्[246] ।।47।।

savāsanā bhramotpannonmūlanāti samarthanam /
utpannañcedīdṛśaṃ syājjñānaṃ mokṣaprasādhanam //47//

The knowledge that uproots the illusion bom of impressions is very difficult to arise. If at all it arises it alone can be instrumental towards liberation. ||47||

साक्षाद्विशेष[247]दृष्टिस्तु साक्षात्कारिणि[248] विभ्रमे[249] ।
कारणं[250] नान्यथा युक्त्या[251] सत्यं सत्यं मयोदितम्[252] ।।48।।

sākṣādviśeṣadṛṣṭistu sākṣātkāriṇi vibhrame /
kāraṇaṃ nānyathā yuktyā satyaṃ satyaṃ mayoditam //48//

In the immediate apprehension of tbe illusion it is the

distinguishing perception alone is the cause and not by any other cause. Verily this has been repeatedly asserted by Me. ||48||

साक्षात्कारिभ्रमे[253] साक्षात्साक्षात्कारिणि[254] नाशयेत्[255] ।
सोऽहमस्मीति[256] संसारे[257] भ्रमो[258] नैव निवर्तते[259] ।।49।।

sākṣātkāribhrame sākṣātsākṣātkāriṇi nāśayet /
so'hamasmīti saṃsāre bhramo naiva nivartate //49//

The illusion of the immediately apprehensible illusory world cannot disappear. It is only the immediate realization that 'I am That' can destroy it (illusion). ||49||

मिथ्याज्ञान[260] निवृत्तिस्तु[261] विशेष[262] दर्शनाद् भवेत् ।
अन्यथा न निवृत्तिः[263] स्याद्[264] दृश्यते रजतभ्रमः[265] ।।50।।[266]

mithyājñāna nivṛttistu viśeṣadarśanād bhavet /
anyathā na nivṛttiḥ syād dṛśyate rajatabhramaḥ //50//

The removal of false knowledge takes place only through specific knowledge (self-knowledge). Through no other way removal can take place. The illusion of silver will continue to appear (in the absence of specific knowledge). ||50||

यावन्नो[267]त्पद्यते ज्ञानं साक्षात्कारे[268] निरञ्जने[269] ।
तावत्सर्वाणि भूतानि दृश्यन्ते[270] विविधानि च[271] ।।51।।

yāvannotpadyate jñānaṃ sākṣātkāre nirañjane /
tāvatsarvāṇi bhūtāni dṛśyante vividhāni ca //51//

As long as no (specific) knowledge arises through the realization of the Blemishless (Brahman) all beings and (their) manifoldness will (continue to) appear. ||51||

यदा कर्मार्जितं[272] देहं[273] निर्वाणे[274] साधनं भवेत् ।
तदा शरीरवहनं[275] सफलं[276] स्यान्न चान्यथा[277] ।।52।।

yadā karmārjitaṃ dehaṃ nirvāṇe sādhanaṃ bhavet /
tadā śarīravahanaṃ saphalaṃ syānna cānyathā //52//

When the body which is obtained through (one's) action, becomes the means towards nirvāṇa, then only the carrying of body burden will be fruitful and not the otherwise. ||52||

यादृशी वासनामाला[278] वर्तते जीवसंगिनी ।
तादृशं[279] चरते[280] जन्तुः कृत्याकृत्यविधौ[281] भ्रमम्[282] ।।53।।

yādṛśī vāsanāmālā vartate jīvasaṅginī /
tādṛśaṃ carate jantuḥ kṛtyākṛtyavidhau bhramam //53//

The creatures move in accordance with the kind of chain of impressions accompanied with the individual self wandering in the prescribed and prohibited injunctions. ||53||

संसार सागरं[283] तर्तुं[284] यदीच्छेद्[285] योगसाधकः ।
कृत्वा वर्णाश्रमं कर्म[286] फलवर्जं[287] तदाचरेत्[288] ।।54।।

saṃsāra sāgaraṃ tarttuṃ yadīcched yogasādhakaḥ /
kṛtvā varṇāśramaṃ karma phalavarjaṃ tadācaret //54//

If the practioner of Yoga desires to cross the ocean of the transmigration then he should follow the varṇāśrama duties by being non-desirous of the fruits (thereof). ||54||

विषयासक्त[289] पुरुषा[290] विषयेषु[291] सुखेप्सवः[292] ।
वाचाभिरुद्ध[293] निर्वाणा[294] वर्तन्ते पापकर्मणि[295] ।।55।।

viṣayāsakta puruṣā viṣayeṣu sukhepsavaḥ /
vācābhiruddha nirvāṇā vartante pāpakarmaṇi //55//

Object enamored people desirous of object - pleasures by being themselves dumb found towards nirvāṇa indulge in demeritoreous deeds. ||55||

आत्मानमात्मना पश्यन्न किञ्चिदिह[296] पश्यति ।
तदा कर्मपरित्यागे[297] न दोषोऽस्ति[298] मतं मम ।।56।।

ātmānamātmanā paśyanna kiñcidiha paśyati /
tadā karmaparityāge na doṣo'sti mataṃ mama // 56//

In my opinion there is no defect in renouncing actions when one perceives here only the self through the self and nothing else. ||56||

कामादयो विलीयन्ते ज्ञानादेव न चान्यथा[299] ।
अभावे सर्वतत्त्वानां[300] स्वयं[301] तत्त्वं[302] प्रकाशते[303] ।।57।।

kāmādayo vilīyante jñānādeva na cānyathā /
abhāve sarvatattvānāṃ svayaṃ tattvaṃ prakāśate //57//

It is only through knowledge and knowledge alone the defects like passion etc. get dissolved. Upon the disappearance of everything the Real manifests Itself. ||57||

इति श्रीशिवसंहितायां योगशास्त्रे ईश्वरपार्वती संवादे
द्वितीयः पटलः[304] ।। 2 ।।

Iti śrīśivasaṃhitāyāṃ yogaśāstre
Īśvarapārvatī saṃvāde dvitīyaḥ paṭalaḥ //2//

Thus ends the Chapter II of Śiva Saṃhitā - a dialogue between Īśvara and Pārvatī on the Science of Yoga. ||2||

******

पाठभेद (द्वितीय पटल)
Variant Reading (Chapter - II)

* अनुपलब्ध I-XIV; अथ द्वितीय पटलः । तत्व ज्ञानोपदेश XV; द्वितीय पटल । तत्व ज्ञान प्रकरण XVI.

* * अनुपलब्ध I-VII, XI, XII, XIV; इसके पूर्व 'श्री गणेशाय नमः' अधिक पाठ VIII.

1. मह II.
2. समन्विता IV
3. सागराः शैलाः I, X, XV, XVI ... राः स्तत्र II
4. क्षेत्रपालकः XIII, XV, XVI.
5. गृहास्तथा VI, VII.
6. पुंण्य VIII.
7. पीठानि पीठानि VI; पीडानि VII.
8. वर्तन्त IV.
9. पीठदेवता III, XI; पीठदेहताः VII.
10. कर्तरौ IV.
11. शिशि VII.
12. भास्करो VI; भास्कूरौ XIV.
13. त्रालौक्यो IV; त्रलोक्य VII, XIII.
14. जानि III, XI, XIII.
15. अनुपलब्ध IV.
16. मेरू VII, XII.
17. संवेक्ष्य II.
18. सर्वत IV.
19. व्यवहारं II; व्यवहारे III; व्यवहार IV, VII.
20. इसके अनन्तर 'इति शिव सं उमा प्रथमशतकम्' II; इति श्री शिवसंहिताया योगशास्त्रे उमामहेश्वरसंवादे प्रथम पटल VI; इति श्री शिवसंहिता योगशास्त्रे उमामहेश्वर संवादे प्रथाम शतकम् XI.
21. सं IV.

22. योगा IV.
23. ब्रह्माण्डं XII.
24. यथादेश II, III, VII, XI.
25. व्यवस्छितम् II, VII; व्यवस्थितम् III-VI, XI, XII, XIV.
26. मेरूश्रृंडे IV; मेरूश्रृंग XIV.
27. श्रुधा XIV.
28. रश्मिर्बहिरष्टकला I, IX, XV, XVI; रश्मिद्विरष्टकलया II, III, V-VII, X, XIII.
29. वर्तते हर्निशं II-VIII, XI-XIV.
30. सोपि II-VIII, XI-XIV.
31. सुधा V-VII.
32. वर्ध VII.
33. त्यधोसुखः XIII.
34. ततोमृतं II-XIV.
35. त्सूक्ष्मं III.
36. यथाविधौ II; यथाविधे XI.
37. युद्धचर्थं IV.
38. पाति V; जाति VI, XIII; वाति IX.
39. .... जालम् XI.
40. पुस्नाति II.
41. .... रश्मिहि XI; .... रश्मिर्वे XII.
42. शुभ्र VI, XII, XIV.
43. दुग्धाभो I, VIII-X, XII-XVI; दुग्धाम्भो II, III, V-VII, XI; दुग्धाभौ IV.
44. हर्षाकर्षित IV, XIV; हर्षोकर्षित् VIII, IX, XIII; हर्षोकर्षति XII.
45. मण्डलः IV, VIII, IX, XII-XIV.
46. रन्ध्र II, III, VII, XI, XV, XVI.
47. सष्टचर्थ VI.
48. मेरोः II, III, VII, XI.
49. चन्द्रमाः I-III, VI, VIII, XI, XIII-XVI.

50. मेद्रू II.
51. स्थिताः VI.
52. दक्षिणो IV; दक्षिण VII.
53. रश्मीभिर्वहत्यूर्द्ध II; रश्मिभिवहत्यूर्ध्वं IV; रश्मिभिर्वहरत्यूर्ध्वं VI; रश्मिभिर्वहेत्यूर्ध्वं VIII; रश्मिभिर्वहत्यूर्द्ध XI; रस्मिभिर्वहत्यूर्ध्वं XII.
54. पियूष III, V.
55. रश्मिनिर्यास VII; रश्मिर्निर्यासं XII.
56. धातश्च VII.
57. संसार II, III, VII, XI.
58. मण्डलैः IV, VIII, XII-XIV.
59. भ्रते III; भुक्ते IV.
60. एष XIV.
61. सूर्यः XII, XIV.
62. परामूर्ति निर्वाणं II, IV, VI-X; परामूर्ति निर्वाण XI.
63. दक्षिण IV.
64. वहति XIII.
65. कारकः I-VI, IX-XVI; कारकाः VII.
66. सार्द्धतत्क्षत्रयं II; सार्द्धलक्षत्रयं V-VII, XIII-XVI.
67. देहा अभ्यन्तरे XIV.
68. नाड्यास्तु VII.
69. मुख्याश्चतुर्दशः I; सन्तिचतुर्दश II, IV-VI, VIII, XI-XIV; सन्तिचतुर्दशः III, VII.
70. अनुपलब्ध I, III, IV, VI, VII, X-XII, XIV-XVI.
71. xxम्नेला III; श्वसनेडा VII; सुषुम्नेडा VIII-X, XIII, XIV.
72. गांधारि VII.
73. हस्तजिह्विका III, VII, XIII; हस्तिजिहिका XIV; हस्तिजिह्वका XV.
74. गृह्यात् II; गुह्यत् III; कुहू IV-VI, XV, XVI; गुह्या VII, XI.
75. पूष्टा III, VII.
76. यशस्विनी II, XI.
77. ....म्बुषा II, IX, X, XI, XIII; वरणालम्बुशा III; वारुण्यलम्बूषा IV;

वारुण्यऽलम्बुषा V; वारुणालम्बुषा VII, XV, XVI; वारुंण्यलम्बुषा VIII.

78. विश्वोदरि II, V, VIII, XIII.
79. च शंखिनी II, XI.
80. मुख्या II, V, VII, VIII, XI.
81. पिङगालैला III; पिङ्गलैडा VII, VIII, XIII.
82. सुषुम्णिकाः VII, XIV; सुषुम्निका VIII, XI.
83. तिसृष्वपि II; तस्मिन्नपि III, VII, XI; तिस्रिष्वेका IV; तिसृष्वैका VIII.
84. श्वसन्नैव VII.
85. वमुख्या VI; सुख्या VII.
86. 'सा योगिवल्लभा' के स्थान पर - योगीन्द्रवल्लभा II, XII; पियोगिवल्लभा II, IV, VII, IX, X; पियोगवल्लभा VIII, XIII; योगिन्द्रवल्लभा XI.
87. अन्यास्तुचाश्रयं III, V-VIII; अन्यास्तुवाश्रयं IV; अन्यास्तामाश्रयं XII; अन्यास्तुश्चाश्रयं XIII; अन्यास्तस्याश्रयं XIV.
88. सन्ती V.
89. नाड्यस्तु ताधोवदनाः II-VI, XI; नाड्यःस्तुताधोवदनाः VII; नाड्योगताधोवदना VIII-X; तास्तुनाड्योऽधोवदनाः XII; नाड्योगताधोवदनाः XIII; नाड्यतास्तुनाड्योधोवदनाः XIV; नाड्यस्तुता अधोवदनाः XV, XVI.
90. पद्मतन्तुनिम II.
91. स्थिताः II, III, VII, VIII.
92. पृष्ठवंश II; पृष्ठिवंश IV; पृष्टिवंशं V, XII; पृष्टवंशं VII, VIII, XI, XIII, XIV,
93. समाश्रित IV; समांश्रित्य XI.
94. सोमसूक्ष्मतराशुभा II.
95. मध्य IV-VIII, XI-XIV.
96. नारी IV.
97. विभ्रा III, VII; चिश XIV.
98. स्यात् III, XIII; स्यान् IV, VII, VIII, XI, XII, XIV; ख्या V, VI.
99. ब्रह्मरन्ध्रंत XVI.
100. सुषुम्णा सूक्ष्मतरा III, VII; सूक्ष्मात्सूक्ष्मतरा XI; सूक्ष्मात्सूक्ष्मतर XII.
101. शुभा III, VII, XI; गतम् IV, VI; मतम् V, VIII-X, XII, XIII; गता XIV.

102. श्लोक अनुपलब्ध II.
103. सूक्ष्मा II, VII, XI; सूष्मा III.
104. .... रुपिणी XV, XVI.
105. देहचोपाधिरूप II; देहचोपाधिरूपः XI; देहस्थोपाधिरूपा XV, XVI.
106. स्यात् II, VII, XI.
107. भित्रि II; भित्र III-XIV.
108. रूपिणि IV.
109. दिव्यमार्गमिदमं VIII.
110. ध्यानमागैण VI; ध्यानमार्गेण XIV.
111. अपाना II, III, VII-IX, XI, XIII.
112. ड II.
113. .... दूर्ध्व VI, IX, XI.
114. मेढ्राढो II; मेढ्राधो III, IV, VI-IX, XI-XIV; मेढ्रघो V.
115. द्वयंगुलान्तरे II, III, V, VI, VII, XI; .... लात्परे IV; .... लात्परम् VIII, IX, XII-XIV.
116. .... माधार XVI.
117. तस्मिन्नाधार पद्मे तु II, V, XI; .... पान्थोज IV; .... प्रद्मे तु VI; .... पान्थोयं VIII; पाथोयं IX, X; पाथोज XII, XIV; .... पाथ्योयं XIII.
118. सुशोभनः VIII.
119. वर्तत IV.
120. योनि XIII.
121. गोषिता VI.
122. विद्युत्कृता II; विद्युधृता VI, XIV; विद्युलता XI.
123. साष्ट प्रकार II, XI; साष्टप्रकारा III-IX, XII-XIV. 'कुटिला' को पाण्डुलिपि V में सर्प जैसी आकृति से व्याख्यायित किया गया है।
124. सुषुम्णामार्गसन्निभा II; सूक्ष्मा भुजगसंन्निभा III; सुषुम्णाभसगसन्निभा IV; सुषुम्णाभगसन्निभा V, VI, VIII, IX, XII-XIV; सूक्ष्मा च भगसन्निभा VII; सुषुम्णामगसन्निभा XI.
125. जगत्समष्टि II, III, VII-XI, XIII; जगत्स XII.

126. निर्माण II, XI; निर्माणै IV; निर्याणे V, VI.
127. सततोद्यताः V.
128. वाच्यमवाच्यं III, VII-IX, XIII; वाच्यामवाच्या IV; वाचामवाचा V, VI; वाचामवाच्यं XI.
129. वाग्देवी XI.
130. रंडा I.
131. नाडि VI.
132. वामभागे XII; दक्षमार्गे XV, XVI.
133. सुषुम्णायां I, XV, XVI; मध्यनाडी III-V, VII, VIII, XI, XIII; मध्यनाडिं VI.
134. दक्ष I, X, XV, XVI; मध्य VIII.
135. नासापुटं IV, VIII, XII; नासापुढे XIV.
136. पिगलानाम्नि VII.
137. नडी XI.
138. दक्षे II.
139. मध्यनार्डी I; सुषुम्णा सा III, XV, XVI; सुषुम्णायां VIII.
140. समाश्लिष्टा IV-XVI.
141. वाम I, XV, XVI.
142. नासापुटं II, III, V-XI, XIII.
143. यां III, VIII, XI, XIII; स्तु VII.
144. षट्सु VIII, IX, XIII, XIV.
145. अनुपलब्ध VIII, IX, XI-XIII.
146. षट्चक्रं II, III, V, XI-XIV; षड्चक्र IV
147. पंचस्थान IV, V, XII; पंचस्थाने XIV; पंचस्थानं XV, XVI.
148. सुषुम्णायां II, IV-VIII, XI-XIV.
149. नामानी IV.
150. स्युर्बहूनि च IV; स्युबहूनि च VII, XIII; निस्युर्बहूनि च XIV.
151. प्रज्ञयाबुद्धसाक्षीनि II; प्रयोजनप्रशान्तानि III, VII; प्रयोजनवशातानि VI; प्रज्ञयाबुद्धिसाक्षीणि XI.
152. ज्ञातव्यानिह XI.

153. शास्त्रके II-V, VII-XIV.
154. अन्या याऽस्त्यपरा I, XV, XVI; अन्या या तु परा II, XI; अन्यायास्त्वपरा III, VIII; अन्यायास्त्यपरा IV, IX, X, XIII; अन्या या ह परा V, VI; अन्ययास्त्वपरा VII; इतो यास्त्यपरा XII; पिङ्गलाया ह परा XIV; प्रस्तुत पाठ-संपादकों द्वारा प्रदत्त है।
155. नाडी I-X, XII-XVI; xडी XI; प्रस्तुत पाठ संपादकों द्वारा प्रदत्त है।
156. मूलाधारात्सुमुश्छिता II; मूलाधारात्समुस्थिता III, XI; मूलाधारात्सुमुत्थिता VI; मूलाधारात्समुत्थिताः XIII.
157. रसनामेंद्र VI, VIII-X, XIII.
158. नयन II, IV-IX, XI-XIV.
159. पादांगुष्ठं II, III, VIII, IX, XI, XII; पादांगुष्ठकं IV; पादांगुष्टं IV-VI, XIII, XIV.
160. श्रोतृकम् XI.
161. कुक्षिकक्षांगुष्ठकर्णं I, X; दक्षनेत्रांगुष्ठकर्ण II, III, VII-IX, XIII; दक्षनेत्र अंगुष्ठकर्ण XI; दक्षनेशंगुष्ठकर्णं XIV.
162. सर्वांग IX.
163. पायुकूक्षिकम् VI; पायुकुक्षिक XV.
164. लब्धानिवर्तते सा वै II, III, VII; लब्ध्वा निवर्तते सा वै IV-VI, VIII, IX, XI-XIV; लब्ध्वातां वै निवर्तते X.
165. यथादेशं XI.
166. समुद्भावः II; समुद्भवा III-XIV.
167. नाडिभ्यः VIII.
168. शोसोयंशोषतः II; शाषोxxषतः IV; xxपxxतः XII; शाखोपशाखनः XIII.
169. सार्धं XV.
170. मानं VIII, X, XIII.
171. यथाभाग II, III, V, VI, VII, XI.
172. वायुसञ्चारदक्षकः V.
173. ओतप्रोताभिसंख्याप्य II, IV; ओतप्रोताभिसंव्याप्य III, VIII, XI, XIII, XV, XVI; ओतप्रोताभ्यसंव्याप्य V; ओतप्रोताभ्यः संव्याप्य VI; ओतःप्रोताभिसंव्याप्य VII; ओताः प्रोताश्चसंव्याप्य XII; ओतप्रोताः समं व्याप्य XIV.

174. तिष्ठन्तिस्म कलेवरे III, V-VIII, XIII; तिष्ठान्तिस्म कलेवरो IV; तिष्ठन्तिस्मिन्कलेवरे XI, XII.
175. सूर्यमण्डलमध्यस्थो II; सूर्यमण्डलमध्यस्थ XI.
176. जलद् II, IV.
177. वह्निवर्तते VII.
178. चात्रपावकः V.
179. एषवैश्वानरोग्निर्वै I, IX, X; वैश्वानरोग्निरेषो वै II, VIII, XIII; वैश्वानराग्निरेखा वै IV; वैश्वानराग्निरेवैषो XII; वैश्वानरोग्निरेषोच्चैर्म XIV.
180. तेजोंस V.
181. सम्भवाः VII.
182. देहमास्थिताः VII.
183. वह्निबलं VI.
184. पुष्टं II; पुष्टि II.
185. च II-VIII, XI-XIV.
186. शरीरपाटवञ्चारि XV, XVI.
187. धूस्तेरोगः II; ध्वस्तेरोगः XI; ध्वस्तारोग XII; ध्वस्तरोगा XIV.
188. समुद्भवेत् II, XI; समुद्भवम् VIII, XIII.
189. तस्मावै III.
190. हुतेद्योगी III, VII, XIII.
191. गुरुशिख्यया XI; गुरुशिक्षदा XIII.
192. देहो VII.
193. विविधानि XII.
194. तु XIV.
195. वर्त्तते वि XII.
196. ज्ञातव्यापी V; ज्ञातव्यामी VI.
197. शास्त्रके XII.
198. नानाविधानिनामानि XII.
199. भूतले II, XI; तलानि III, VII; स्थानाभि IV; तत्वानि VIII, XIII; स्थाना XIV.
200. बहुधापि II, III, VII, XI; बहुधानि XIII.

201. वा II.
202. वर्तते II, V, XIII.
203. xत्थं XII.
204. प्रकल्पितो IV; प्रकल्पते VI.
205. xहे VI.
206. जीवे VI.
207. वशति IV.
208. अनादिवासनामालालंकृतः II-IV, VII-XIV .... मालालङ्कृता IV, V.
209. कर्मशंखलः I; कर्मभृंखला V; सर्वभृंखलः VII.
210. नानाविधगुणोपेतो IV-VI, XII, XIV.
211. सर्वा I, IX, X; सर्वं II, VII, XI; सर्व III, VIII, XIII; सर्वान् IV-VI, XII, XIV.
212. जन्तुर्भोगाभुनक्ति II; जन्तुभोगान्भुनक्ति IV.
213. दोषा IV, V.
214. सर्व I, IX, X.
215. जीव I, IV, IX, X, XV, XVI.
216. पुंसोपरक्त II; पुण्योपरक्तः III, VII; पुंसः परक्त XI.
217. चैतव्यं II; चैतन्यः III, VII; चैतन्यैः IV; चैतन्यं V, VI, XI.
218. प्राणोत्पोयाति II, III, XI; प्राणान्प्रायाति IV; प्राणान्प्रीयाति V, VI; प्राणाल्पोयाति VII-X.
219. पुण्येमयं VII; पुण्यतमं XV, XVI.
220. प्रप्य XIV
221. तत्तत् V.
222. पूंसः XI.
223. वा II.
224. मायोपरक्त II; पापोरक्तं IV-VI, VIII-X, XII-XIV.
225. चैतन्य II, III, VII, XI.
226. मेवं II, III, VII, XI.
227. तद्भिन्नं II, XI; तद्भिन्ने VII.
228. भवेत्सोपि II-XIV.

229. तद्भिन्नं II, IV-VI, XI, XII, XIV.
230. मायोपहितं XI; मायोपिहित XIV.
231. चैतन्यं II, III, VII, XI.
232. सर्व III.
233. यथा कालोंथ II; यथा कालोप IV-VI, VIII, X, XII, XIII; यथाकालोपि XI; यथालोकोप XIV.
234. जन्तूनां II; जन्तूना XI.
235. भोगोपि II; भोगोय XI; जन्तुना VII.
236. विविधोद्भवं IV-VI, XIII, X, XII-XIV.
237. रजतोरोपण VII.
238. भवत् XII.
239. यथा V, IX, X.
240. ब्रह्मण्यारोप्यता IV.
241. सवासन III; स्ववासना IV; सवासनाद् V.
242. भ्रमोत्पन्नोमूल II, IV, VI, IX, XIII; भ्रमोत्पन्नोमूलं VIII; भ्रमोब्जगतोवि XIV.
243. नाशि VI; नाश XIV.
244. उत्पन्नं चेदृशं च II; उत्पन्न चेदिदृशं IV; उत्पन्नं चेदीदृश्यं VII.
245. स्याज्ञानं II; स्यात्ज्ञानं III, VII, IX-XI; स्याद्ज्ञान IV, V, XII, XIV; स्याज्ज्ञानं VI, VIII, XIII.
246. तन्मोक्षदायकं II, III, VII-XI, XIII; तन्मोक्षसाधनं IV-VI, XII, XIV,
247. साक्षाद्वैशेष I, III, VII, IX, XV, XVI; साक्षाद्विषयेषु XII.
248. साक्षात्काराय II; सात्वत्कारिणि VII; साक्षात्काराया XI.
249. xभ्रमे XIV.
250. करणं XIV.
251. युक्त्यां XI.
252. न संशयः VIII.
253. साक्षात्कारभ्रमे II, XI; साक्षात्कारिभ्रमं IV, XII, XIV; साक्षात्कारिभ्रमात् V, VI; साक्षात्कारिभ्रमेत् VIII.
254. xxसाक्षात्कारिणि II, IV, IX, X; साक्षात्साक्षात्करिणि III; xxसाक्षात्कारिणी VII, VIII, XI, XIII; साक्षान्कारिणि XII.

255. नाशयेत् प्रमाः II; नाशयेत् प्रमा III, IX-XI; नाशयत् प्रमा VII; नाश्येत् प्रभा VIII.
256. सोहिनास्तीति I, V, VI, XII, XIV; सेहनास्तीति III, XI; सोहिनास्ति इति IV;स्नेहनास्तीति VII; सोहंनास्तीति VIII-X, XIII; सहिनास्तीति XV, XVI.
257. सांसारे XI.
258. भ्यमो VI.
259. यावद्विविद्यते II.
260. मिथ्याभुता XI.
261. निवृत्तिः स्तु VI; निवृतिस्तु XIV.
262. विशेषा XIV.
263. निवृति VI; निवृत्ति VII, VIII.
264. अनुपलब्ध IV; स्या V, VII; स्यात् VI, VIII, XIII, XIV.
265. रजतभ्रमे III, XI; रजतः भ्रमे VII; रजतः भ्रमः VIII; रजतभ्रभः XIV.
266. श्लोक अनुपलब्ध II.
267. तावन्नो II; योवन्नो III.
268. साक्षात्कारं II-IX, XI-XIV.
269. निरंजनं II, V, VIII, XI, XIII; xxजने XIV.
270. दृश्यते V.
271. वै II, III, VII-XIII; 'च' के अनन्तर 'धानि' अधिक पाठ IV.
272. कर्मार्जितो II, XI.
273. देहो II, XI.
274. निर्वाण II, VIII, XII, XIII.
275. शरीरवंहनं V; शरीरवहणं XI.
276. सकलं II.
277. वान्यथा XII.
278. वासनामूला I, XV, XVI.
279. यादृशं IV.
280. वहते I, X, XV, XVI.
281. कृत्याकृत्याविधौ III.
282. भ्रमंन II; भ्रमौ XIII.

283. संसार सागरं XI.
284. तुर्त्त VI, XI.
285. यदिच्छेद II, V, XI.
286. धर्म V.
287. फलवर्ज्य IX, XIII; फलवजु XI; फलवर्ज XIV.
288. नमाचरेत् IV, VI, XII, XIV.
289. विषयाशक्त XII.
290. पुरुषः IV; पुरुष V, VI; पुरुषो VII; पुरुषाः XI.
291. वैषयिक III; वैषायिक IV; विषयिक VII; वैषयैक VIII, XIII; वैषायीक XII; विषयैक XIV
292. सुखोत्सवः V; xखेप्सवः VI; सुखेश्रवः VII.
293. वचोवरूद्ध II; वचोनिरुद्ध III; वचोभिरुद्धा IV-VI, VIII, XIII, XIV; वचोविरुद्धा VII; वचोवरूंद्ध XI; वचोभिरूद्धां XII.
294. निर्वर्णा III; निर्वाणात् IV-VII, XII-XIV, निर्वर्णात् VIII; विर्वाणाः XI.
295. पापकर्मभिः II.
296. किञ्चिदिहि IV; किंविदिह XI; किञ्चिहिरू XIV.
297. कर्मपरित्यागो IV; कर्मपरित्याग V.
298. दोषोस्ति II-XIV.
299. चन्यथा XIV.
300. सर्वसत्वानां II, VIII; सतत्वानां XIV; सर्वनत्वावां XVI.
301. स्वप II; समं IV-VI, XII, XIV, स्वय XV.
302. तंतं II.
303. प्रकाश्यते III; प्रकाशयेत् VIII.
304. अनुपलब्ध I, II, III, IV, VII, XI, XII, XVI.

इति श्री शिवसंहितायां ज्ञानतत्त्वे ईश्वरपार्वती संवादे योगशास्त्रे द्वितीयः पटलः II, V, VIII-X, XIII; इति यो. द्वितीय पटलः VI, इति श्री योगशास्त्रे ज्ञान तत्वे द्वितीयः पटलः XIV; इति श्री शिवसंहितायां योगप्रकथने तत्त्वज्ञानं नाम द्वितियः पटलः XV.

शिवसंहिता
Śiva Saṃhitā
तृतीयः पटलः
tṛtīyaḥ paṭalaḥ /
Chapter – III

॥ ईश्वर उवाच ॥

हृद्यस्ति[1] पंकजं दिव्यं दिव्यलिंगेन[2] भूषितम् ।
कादिठान्ता[3]क्षरोपेतं[4] द्वादशारं[5] विभूषितम्[6] ॥1॥

iśvara uvāca

hṛdyasti paṅkajaṃ divyaṃ divyaliṅgena bhūṣitam /
kādiṭhāntākṣaropetaṃ dvādaśāraṃ vibhūṣitam //1//

Īśvara spoke :

There in the heart subsists divine lotus adored with divine characteristic and engraved with letters beginning with ka and ending with ṭha (k, kh, g, gh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh) on its twelve petals. ||1||

प्राणो वसति तत्रैव वासनाभिरलङ्कृतः ।
अनादिकर्मसंश्लिष्टः[7] प्रोक्तो[8]ऽहंकारसंयुतः ॥2॥

prāṇo vasati tatraiva vāsanābhiralaṅkṛtaḥ /
anādikarmasaṃśliṣṭaḥ prokto'haṅkārasaṃyutaḥ //2//

In the same lotus itself prāṇa resides, which is stated to be decorated with (various) desires, endowed with beginningless action (impressions) and connected with ego (hood). ||2||

प्राणस्य वृत्तिभेदेन नामानि विविधानि च ।
वर्तन्ते[9] तानि सर्वाणि कथितुं[10] नैव शक्यते ॥3॥

prāṇasya vṛttibhedena nāmāni vividhāni ca /
vartante tāni sarvāṇi kathituṃ naiva śakyate //3//

Owing to the differences in functions prāṇa has various names all of which cannot be stated. ||3||

अथ दश वायवः[1]

प्राणोऽपानः[11] समानश्चो[12]दानो व्यानश्च[13] पञ्चमः ।
नागः[14] कूर्मश्च[15] कृकरो[16] देवदत्तो[17] धनञ्जयः ।।4।।

atha daśa vāyavaḥ

prāṇo'pānaḥ samānaścodāno vyānaśca pañcamaḥ /
nāgaḥ kūrmaśca kṛkaro devadatto dhanañjayaḥ //4//

Now Ten Vāyus

Prāṇa, apāna, samāna, udāna and the fifth is vyāna and again nāga, kūrma, kṛkara, devadatta and dhanañjaya. ||4||

दशनामानि मुख्यानि मयोक्तानीह शास्त्रके ।
कुर्वन्ति तेऽत्र[18] कार्याणि[19] प्रेरितानि स्वकर्मभिः[20] ।।5।।

daśanāmāni mukhyāni mayoktānīha śāstrake /
kurvanti te'tra kāryāṇi preritāni svakarmabhiḥ //5//

Here in this treatise ten names (of prāṇa) have been enumerated by me. They (prāṇa) perform their functions by being stimulated by their specific behavioural (modes). ||5||

अत्रापि वायवः पञ्च मुख्याः स्युर्दशतः[21] पुनः ।
तत्रापि श्रेष्ठकर्तारौ[22] प्राणापानौ मयोदितौ ।।6।।

atrāpi vāyavaḥ pañca mukhyāḥ syurdaśataḥ punaḥ /
tatrāpi śreṣṭhakartārau prāṇāpānau mayoditau //6//

Even among those ten vāyus five are the principal vāyus. And even among these (five) I have stated prāṇa and apāna as most excellent performers. ||6||

हृदि प्राणो गुदेऽपानः[23] समानो[24] नाभिमण्डले[25] ।
उदानः कण्ठदेशस्थो[26] व्यानः सर्वशरीरगः ।।7।।[27]

hṛdi prāṇo gude'pānaḥ samāno nābhimaṇḍale /
udānaḥ kaṇṭhadeśastho vyānaḥ sarvaśarīragaḥ //7//

Prāṇa (pervades) heart, the apāna anus, the samāna navel region, the udāna stays in the region of throat (and) the vyāna is mover in the entire body. ||7||

नागादिवायवः पञ्च ते कुर्वन्ति[28] च विग्रहे ।
उद्गारोन्मीलनं[29] क्षुत्तृड्जृम्भां[30] हिक्कां[31]च पञ्चमीम्[32] ।।8।।[33]

nāgādivāyavaḥ pañca te kurvanti ca vigrahe /
udgāronmīlanaṃ kṣuttṛdjṛmbhāṃ hikkāṃ ca pañcamīm //8//

Nāga etc. (i.e. kurma, kṛkara, devadatta and dhanañjaya) are (remaining) five vyāus and perform accordingly various functions in body viz. eructation, movement of eyelids, hunger and thirst, yawning and hiccup. ||8||

अनेन विधिना यो वै ब्रह्माण्डं[34] वेत्ति[35] विग्रहम्[36] ।
सर्वपापविनिर्मुक्तः[37] स[38] याति[39] परमां[40] गतिम् ।।9।।

anena vidhinā yo vai brahmāṇḍaṃ vetti vigraham /
sarvapāpavinirmuktaḥ sa yāti paramāṃ gatim //9//

In this way one who comprehends the body as macrocosm (Brahmāṇḍa) becomes free from all the demerits and indeed attains emancipation (lit. highest state). ||9||

अधुना कथयिष्यामि क्षिप्रं[41] योगस्य सिद्धये[42] ।
यज्ज्ञात्वा[43] नावसीदन्ति योगिनो योगसाधने[44] ।।10।।

adhunā kathayiṣyāmi kṣipraṃ yogasya siddhaye /
yajjñātvā nāvasīdanti yogino yogasādhane //10//

Now I explain (the techniques) of attaining speedy success in Yoga by knowing which the Yogīs never get discouraged in the practice of Yoga. ||10||

भवेद्वीर्यवती[45] विद्या गुरुवक्त्र[46]समुद्भवा[47]
अन्यथा फलहीना[48] स्यान्निर्वीर्याप्यति[49]दुःखदा[50] ।।11।।

bhavedvīryavatī vidyā guruvaktra samudbhavā /
anyathā phalahīnā syānnirvīryāpyati duḥkhadā //11//

The knowledge descending from preceptor's mouth alone becomes efficacious otherwise it will remain fruitless, unefficacious and even highly troublesome too. ||11||

गुरुं[51] सन्तोष्य[52] यत्नेन[53] यो[54] वै[55] विद्यामुपासते ।
अविलम्बेन[56] विद्यायास्तस्याः[57] फलमवाप्नुयात्[58] ।।12।।

guruṃ santoṣya yatnena yo vai vidyāmupāsate /
avilambena vidyāyāstasyāḥ phalamavāpnuyāt //12//

A sādhaka who pursues knowledge effortfully (only) after having (properly) propitiated one's preceptor obtains its fruits without any delay. ||12||

गुरुः पिता[59] गुरुर्माता गुरुर्देवो[60] न संशयः ।
कर्मणा मनसा वाचा तस्माच्छिष्यैः[61] प्रसेव्यते[62] ।।13।।

guruḥ pitā gururmātā gururdevo na saṃśayaḥ /
karmaṇā manasā vācā tasmācchiṣyaiḥ prasevyate //13//

Without any doubt, whatsover, preceptor is the father, the mother and the God. Therefore, he should be well served by the disciple through action, thought and speech. ||13||

गुरु[63]प्रसादतः[64] सर्वं[65] लभ्यते[66] शुभमात्मनः[67] ।
तस्मात्सेव्यो[68] गुरुर्नित्यमन्यथा[69] न शुभं भवेत् ।।14।।

guruprasādataḥ sarvaṃ labhyate śubhamātmanaḥ /
tasmātsevyo gururnityamanyathā na śubhaṃ bhavet //14//

Good person accomplishes everything through preceptor's grace.

Therefore the preceptor should be always (well) served; otherwise there will be no welfare (at all). ||14||

प्रदक्षिण[70]त्रयं कृत्वा स्पृष्ट्वा सव्येन[71] पाणिना ।
अष्टांगेन नमस्कुर्यात् गुरु[72]पादसरोरुहम्[73] ।।15।।

pradakṣiṇa trayaṃ kṛtvā spṛṣṭvā savyena pāṇinā /
aṣṭāṅgena namaskuryāt guru pādasaroruham //15//

Touching with right hand the lotus feet of the preceptor and taking three rounds around him one should salute the preceptor with eight limbs (by prostrating before him). ||15||

श्रद्धयात्मवतां[74] पुंसां[75] सिद्धिर्भवति[76] निश्चिता[77] ।
अन्येषाञ्च न सिद्धिः स्यात्तस्माद्यत्नेन[78] साधयेत्[79] ।।16।।

śraddhayātmavatāṃ puṃsāṃ siddhirbhavati niścitā /
anyeṣāñca na siddhiḥ syāttasmādyatnena sādhayet //16//

Men with faith and spiritual inclination will certainly attain success. Others will never be successful. Therefore (one should) practice with all efforts. ||16||

*न भवेत्संगयुक्तानां[80] तथा[81]ऽविश्वासिनामपि[82] ।
गुरुपूजा[83]विहीनानां तथा च बहुसंगिनाम्[84] ।।17।।[85]

na bhavetsaṅgayuktānāṃ tathā'viśvāsināmapi /
gurupūjā vihīnānāṃ tathā ca bahusaṅginām //17//

No attainment of success in case of those who are full of attachments (in sensory pleasures) and also (who are) non-believers and similarly in case of those who are turned away from the devotion of Guru so also who have too many contacts (with people). ||17||

मिथ्यावादरतानाञ्च तथा निष्ठुरभाषिणाम्[86] ।
गुरुसन्तोषहीनानां न[87] सिद्धिः[88] स्यात्कदाचन[89] ।।18।।

mithyāvādaratānāñca tathā niṣṭhurabhāṣiṇām /
gurusantoṣahīnānāṃ na siddhiḥ syātkadācana //18//

Similarly people indulged in futile debates, barsb in speech, falling short of teacher's satisfaction can never attain success. ||18||

फलिष्यतीति विश्वासः[90] सिद्धेः[91] प्रथमलक्षणम् ।
द्वितीयं श्रद्धया युक्तं[92] तृतीयं[93] गुरुपूजनम्[94] ।।19।।

चतुर्थं [95] समताभावः[96] पञ्चमेन्द्रियनिग्रहः[97] ।
षष्ठं च प्रमिताहारः[98] सप्तमं नैव विद्यते ।।20।।

phaliṣyatīti viśvāsaḥ siddheḥ prathamalakṣaṇam /
dvitīyaṃ śraddhayā yuktaṃ tṛtīyaṃ gurupūjanam //19//

caturthaṃ samatābhāvaḥ pañcamendriyanigrahaḥ /
ṣaṣṭhaṃ ca pramitāhāraḥ saptamaṃ naiva vidyate //20//

The first condition of attainment of success is the (firm) belief that 'it will be fruitful', being endowed with faith is the second (sign), worship of Guru (being) third, the fourth is sense of equanimity, the fifth is - control over senses and moderate diet is the sixth, the seventh does not exist. ||19-20||

योगोपदेशं[99] सम्प्राप्य लब्ध्वा[100] योगविदं[101] गुरुम्[102] ।
गुरूपदिष्ट[103]विधिना धिया[104] निश्चित्य साधयेत् ।।21।।

yogopadeśaṃ samprāpya labdhvā yogavidaṃ gurum /
gurūpadiṣṭa vidhinā dhiyā niścitya sādhayet //21//

Having obtained a Guru competent adept in Yoga and after receiving his advice in Yoga one should practice with firm resolution, in accordance with the method adviced by the Guru. ||21||

सुशोभने[105] मठे[106] योगी पद्मासन[107]समन्वितः ।
आसनोपरि संविश्य पवनाभ्यास[108]माचरेत् ।।22।।

suśobhane maṭhe yogī padmāsana samanvitaḥ /
āsanopari saṃviśya pavanābhyāsamācaret //22//

In the auspicious but and being seated upon a seat assuming padmāsana (one should) perform the practice of pavana (prāṇayāma). ||22||

समकायः[109] प्राञ्जलिश्च[110] प्रणम्य[111] च गुरुं[112] सुधीः[113] ।
दक्षे वामे च[114] विघ्नेशं[115] क्षेत्रपालाम्बिकां[116] पुनः ।।23।।

samakāyaḥ prāñjaliśca praṇamya ca guruṃ sudhīḥ /
dakṣe vāme ca vighneśaṃ kṣetrapālāmbikāṃ punaḥ //23//

There after intelligent one, balanced with body and folded hands having saluted the Guru in right side and the Lord Gaṇeśa - the remover of obstacles - in the left side and further salute the guardian of the land and goddess Ambikā. ||23||

ततश्च[117] दक्षांगुष्ठेन निरुध्य[118] पिंगलां सुधीः[119] ।
इडया[120] पूरयेद्वायुं[121] यथाशक्ति[122] तु[123] कुम्भयेत्[124] ।।24।।

tataśca dakṣāṅguṣṭhena nirudhya piṅgalāṃ sudhīḥ /
iḍayā pūrayedvāyuṃ yathāśakti tu kumbhayet //24//

There after the intelligent one having closed the piṅgalā with right thumb should inhale the air through iḍā and then perform kumbhaka according to one's capacity. ||24||

ततस्त्यजेत्[125] पिंगलया[126] शनैरेव न वेगतः[127] ।
पुनः पिंगलयाऽऽपूर्य[128] यथाशक्त्या तु[129] कुम्भयेत्[130] ।।25।।[131]

tatastyajet piṅgalayā śanaireva na vegataḥ /
punaḥ piṅgalaya"pūrya yathāśaktyā tu kumbhayet //25//

Then exhale slowly through piṅgalā without any force and again having inhaled through piṅgalā one should perform kumbhaka according to one's capacity. ||25||

इडया[132] रेचयेद्वायुं[133] न वेगेन शनैः शनैः ।
एवं[134] योगविधानेन कुर्याद् विंशति कुम्भकान्[135] ।।26।।

iḍayā recayedvāyuṃ na vegena śanaiḥ śanaiḥ /
evaṃ yogavidhānena kuryād viṃśati kumbhakān //26//

Vāyu be exhaled through īḍā not forcefully (but) slowly. Through such a yogic technique one should perform twenty kumbhakas. ||26||

सर्वद्वन्द्वविनिर्मुक्तः[136] प्रत्यहं विगतालसः ।
प्रातःकाले च मध्याह्ने[137] च सूर्यास्ते चार्धरात्रके[138] ।
कुर्यादेवं[139] चतुर्वारं[140] कालेष्वेतेषु[141] कुम्भकान्[142] ।।27।।

sarvadvandvavinirmuktaḥ pratyahaṃ vigatālasaḥ /
prātaḥkāle ca madhyāhne ca sūryāste cārdharātrake /
kuryādevaṃ caturvāraṃ kāleṣveteṣu kumbhakān //27//

By being free from all the conflicts (and) overcoming the laziness (completely) one should daily perform the practice of kumbhakas four times (a day) during the period of morning, noon, sunset and mid-night. ||27||

इत्थं मासत्रयं[143] कुर्यादनालस्यो[144] दिने दिने ।
ततो नाडी[145]विशुद्धिः[146] स्यादविलम्बेन[147] निश्चितम्[148] ।।28।।

itthaṃ māsatrayaṃ kuryādanālasyo dine dine /
tato nāḍī viśuddhiḥ syādavilambena niścitam //28//

In this way one should practice each day for three months without laziness. Then, certainly the purification of nāḍis will take place without any delay. ||28||

यदा नाडीविशुद्धिः[149] स्याद्[150] योगिनस्तत्त्वदर्शिनः[151] ।
तदा[152] विध्वस्तदोषश्च[153] भवेदारम्भसम्भवः ।।29।।

yadā nāḍīviśuddhiḥ syād yoginastattvadarśinaḥ /
tadā vidhvastadoṣaśca bhavedārambhasambhavaḥ //29//

As a result of purification of nāḍis of the reality oriented yogī, there is disappearance of all the impurities. This engenders the stage of ārambha (commencement i.e. the first stage of yoga). ||29||

चिह्नानि योगिनो देहे दृश्यन्ते नाडी[154]शुद्धितः ।
कथ्यन्ते तव भद्राय तानि[155] संक्षेपतो[156] मया ।
समकायः[157] सुगन्धिश्च[158] सुकान्तिः[159] स्वरसाधकः[160] ।।30।।

cihnāni yogino dehe dṛśyante nāḍī śuddhitaḥ /
kathyante tava bhadrāya tāni saṃkṣepato mayā /
samakāyaḥ sugandhiśca sukāntiḥ svarasādhakaḥ //30//

The symptoms that appear on yogi's body by virtue of the nāḍī purification are being enumerated by me for your well being (which are) - balanced body, fragrance, lovely luster and the sādhaka becomes accomplisher of Svara. ||30||

आरम्भश्च[161] घटश्चैव[162] तथा[163] परिचयस्ततः[164] ।
निष्पत्तिः[165] सर्वयोगेषु[166] योगावस्था भवन्ति ताः ।।31।।

ārambhaśca ghaṭaścaiva tathā paricayastataḥ /
niṣpattiḥ sarvayogeṣu yogāvasthā bhavanti tāḥ //31//

In all the kinds of yoga these (following) are the stages of yoga - commencement stage (ārambhāvasthā), formation stage (ghaṭāvasthā), familiarity stage (paricayāvasthā) and the stage of culmination (niṣpatti avasthā). ||31||

आरम्भः कथितोऽस्माभिरधुना[167] वायुसिद्धये ।
अपरः[168] कथ्यते पश्चात् सर्वदुःखौघनाशनः[169] ।।32।।

ārambhaḥ kathito'smābhiradhunā vāyusiddhaye /
aparaḥ kathyate paścāt sarvaduḥkhaughanāśanaḥ //32//

Ārambha (state) has been described by us. Hereafter other methods will be described by us for the sake of accomplishment of vāyu and which is said to be distroyer of the entire flow of pain and sufferings. ||32||

प्रौढवह्निः[170] सुभोजी[171] च सुखी[172] सर्वाङ्गसुन्दरः[173] ।
सम्पूर्ण[174]हृदयो[175] योगी सर्वोत्साह[176]बलान्वितः ।
जायते[177] योगिनोऽवश्यमेतत्सर्वं[178] कलेवरे[179] ।।33।।

prauḍhavahniḥ subhojī ca sukhī sarvāṅgasundaraḥ /
sampūrṇa hṛdayo yogī sarvotsāha balānvitaḥ /
jāyate yogino' vaśyametatsarvaṃ kalevare //33//

Yogī becomes endowed with following (qualities): highly developed gastric fire, feasting well, happy, one with well proportionate limbs, heart full of generosity, well inclined and possessed with vitality. Indeed all these get manifested in yogī's body. ||33||

*अथ[180]वर्ज्यं[181] प्रवक्ष्यामि[182] योगविघ्नकरं[183] परम्[184] ।
येन संसार दुःखाब्धिं[185] तीर्त्वा यास्यन्ति योगिनः[186] ।।34।।

atha varjyaṃ pravakṣyāmi yogavighnakaraṃ param /
yena saṃsāra duḥkhābdhiṃ tīrtvā yāsyanti yoginaḥ //34//

Now I mention paramount hindrances in the path of yoga that are to be overcome by doing so the yogis cross the painful ocean of transmigration. ||34||

आम्लं[187] रूक्षं तथा तीक्ष्णं लवणं सार्षपं[188] कटु[189] ।
बहुलं[190] भ्रमणं प्रातः[191] स्नानं तैलं[192] विदाहकम् ।।35।।

āmlaṃ rūkṣaṃ tathā tīkṣṇaṃ lavaṇaṃ sārṣapaṃ kaṭu /
bahulaṃ bhramaṇaṃ prātaḥ snānaṃ tailaṃ vidāhakam //35//

Sour, arid, pungent, salt, made of mustard, bitter, too mucb traveling, (early) morning bath, oil and things causing burning (sensations). ||35||

स्तेयं[193] हिंसां[194] परद्वेषञ्चा[195]हङ्कारमनार्जवम्[196] ।
उपवास[197]मसत्यञ्च मोहं[198] प्राणिनिपीडनम्[199] ।।36।।

steyaṃ hiṃsāṃ paradveṣañcāhaṅkāramanārjavam /
upavāsamasatyañca mohaṃ praṇinipīḍanam //36//

Stealing, violence, (always) hating others, egoism, non-straight forwardness, fasting, falsehood, infatuation and pestering the beings. ||36||

स्त्रीसंगमग्निसेवां[200] च बह्वालापं[201] प्रियाप्रियम् ।
अतीवभोजनं योगी त्यजेदेतानि[202] निश्चितम्[203] ।।37।।

strīsaṅgamagnisevāṃ ca bahvālāpaṃ priyāpriyam /
atīvabhojanaṃ yogī tyajedetāni niścitam //37//

Contact with women, basking the fire, excessive agreeable or nonagreeable talking (gossip) and overeating - all these a yogī must renounce. ||37||

उपायं च[204] प्रवक्ष्यामि क्षिप्रं योगस्य सिद्धये ।
गोपनीयं साधकानां[205] येन[206] सिद्धिर्भवेद्ध्रुवम्[207] ।।38।।

upāyaṃ ca pravakṣyāmi kṣipraṃ yogasya siddhaye /
gopanīyaṃ sādhakānāṃ yena siddhirbhaveddhruvam //38//

For speedy success in Yoga now I tell about means worth to be covetously guarded owing to which the practitioners accomplish the success certainly. ||38||

घृतं[208] क्षीरञ्च[209] मिष्टान्नं ताम्बूलं[210] चूर्णवर्जितम् ।
कर्पूरं[211] निष्तुषं[212] मिष्टं[213] सुमठं[214] सूक्ष्मरन्ध्रकम्[215] ।।39।।

सिद्धान्त[216]श्रवणं नित्यं[217] वैराग्य[218] गृहसेवनम्[219] ।
नाम संकीर्तनं[220] विष्णोः[221] सुनादश्रवणं[222] परम् ।।40।।

धृतिः[223] क्षमा[224] तपः शौचं ह्रीर्मतिर्गुरुसेवनम्[225] ।
सदैतानि[226] परं योगी नियमानि[227] समाचरेत्[228] ।।41।।

ghṛtaṃ kṣīrañca miṣṭānnaṃ tāmbūlaṃ cūrṇavarjitam /
karpūraṃ niṣtuṣaṃ miṣṭaṃ suhaṭhaṃ sūkṣmarandhrakam //39//

siddhāntaśravaṇaṃ nityaṃ vairāgya gṛhasevanam /
nāma saṅkīrtanaṃ viṣṇoḥ sunādaśravaṇaṃ param //40//

dhṛtiḥ kṣamā tapaḥ śaucaṃ hrīrmatirgurusevanam /
sadaitāni paraṃ yogī niyamāni samācaret //41//

Ghee (clarified butter), milk, sweet eatables, lime-less betel, camphor, things devoid of husk, unctuous, monastery with smaller entrance, listening to the scriptures regularly, detached householdship, recitation of Lord Vishnu's name, listening to highly benevolent nāda, patience, forgiveness, austerity, cleanliness, modesty, wholesome intellect and service to the Guru - the yogī should regularly abide by all these highest observances. ||39, 40, 41||

अनिलेऽर्क[229] प्रवेशे[230] च भोक्तव्यं योगिभिः सदा ।
वायौ[231] प्रविष्टे शशिनि[232] शयनं साधकोत्तमैः[233] ।।
सद्यो भुक्तेऽपि[234]क्षुधिते[235] नाभ्यासः[236] क्रियते[237] बुधैः[238] ।।42।।

anile'rka praveśe ca bhoktavyaṃ yogibhiḥ sadā /
vāyau praviṣṭe śaśini śayanaṃ sādhakottamaiḥ /
sadyo bhukte'pi kṣudhite nābhyāsaḥ kriyate budhaiḥ //42//

The yoga practitioners should always take food when the air flows into sūryanāḍi (right nostril) and sleep when the air flows in the candranāḍī (i.e left nostril) The wise one should never practice either immediately after food or even when one is hungry. ||42||

अभ्यासकाले प्रथमं कुर्यात्[239]क्षीराज्यभोजनम् ।
ततोऽभ्यासे[240] स्थिरीभूते न तादृङ्नियमग्रहः[241] ।।43।।[242]

abhyāsakāle prathamaṃ kuryāt kṣīrājyabhojanam /
tato'bhyāse sthirībhūte na tādṛnniyamagrahaḥ //43//

During the initial period of practice the food consisting ghee and milk be taken. (However) after the practice being steadied there need not be an insistence on that type of observance. ||43||

अभ्यासिना[243] च भोक्तव्यं[244] स्तोकं[245] स्तोकमनेकधा[246] ।
पूर्वोक्तकाले[247] कुर्यात्तु[248] कुम्भकान्[249] प्रतिवासरम्[250] ।।44।।

abhyāsinā ca bhoktavyaṃ stokaṃ stokamanekadhā /
pūrvoktakāle kuryāttu kumbhakān prativāsaram //44//

The practitioner should consume food several times in small quantity. (The yogī should) perform kumbhakas daily as stated earlier (i.e. III/27). ||44||

ततो[251] यथेष्टशक्तिः[252] स्याद्योगिनो[253] वायुधारणे[254] ।
यथेष्टं[255] धारणाद्[256] वायोः कुम्भकः[257] सिध्यति ध्रुवम् ।
केवले[258] कुम्भके[259] सिद्धे किं न[260] स्यादिह[261] योगिनः[262] ।।45।।

tato yatheṣṭaśaktiḥ syādyogino vāyudhāraṇe /
yatheṣṭaṃ dhāraṇād vāyoḥ kumbhakaḥ sidhyati dhruvam /
kevale kumbhake siddhe kiṃ na syādiha yoginaḥ //45//

Through that the yogī happens to acquire enough capacity of holding the vāyu. It is from sufficiently enough holding of the vāyu certainly the kumbhaka (i.e. kevala kumbhaka) is accomplished. And upon the accomplishment of keval kumbhaka what is that which cannot be achieved by the yogī in this world ? ||45||

स्वेदः[263] संजायते[264] देहे योगिनः[265] प्रथमोद्यमे[266] ।
यदा[267] संजायते स्वेदो मर्दनं[268] कारयेत्[269]सुधीः[276] ।
अन्यथा[271] विग्रहे[272] धातुर्नष्टो[273] भवति योगिनः ।।46।।

svedaḥ sañjāyate dehe yoninaḥ prathamodyame /
yadā sañjāyate svedo mardanaṃ kārayet sudhiḥ /
anyathā vigrahe dhāturnaṣṭo bhavati yoginaḥ //46//

During the initial efforts perspiration takes place in the yogī's body; when perspiration takes place, the intelligent one should perform the *m*assage (of the same perspiration in the body) otherwise the harm is caused to the bodily humours of the yogī. ||46||

द्वितीये[274] हि[275] भवेत्कम्पो[276] दार्दुरी[277] मध्यमे[278] मता[279] ।
ततोऽधिकतराभ्यासाद्[280] गगनेचरसाधकः[281] ।।47।।

dvitīye hi bhavetkampo dārdurī madhyame matā /
tato'dhikatarābhyāsād gaganecara sādhakaḥ //47//

During the succeeding (stage), the tre*m*or takes place (whereas) in the *m*iddle stage (sādhaka) ju*m*ps like a frog and because of the intense practise the practitioner even moves in the sky. ||47||

योगी पद्मासनस्थोऽपि[282] भुवमुत्सृज्य[283] वर्तते[284] ।
वायुसिद्धिस्तदा[285] ज्ञेया[286] संसारध्वान्तनाशिनी ।।48।।

yogī padmāsanastho'pi bhuvamutsṛjya vartate /
vāyusiddhistadā jñeyā saṃsāradhvāntanāśinī //48//

Yogī, even in the posture of Padmāsana, remains elevated leaving the earth (ground). Then it should be known that he has attained vāyusiddhi (success over air) which destroys the darkness (i.e. ignorance) of the world i.e the world - causing darkness is destroyed. ||48||

तावत्कालं प्रकुर्वीत योगोक्तनियमग्रहम्[287] ।
अल्प[288]निद्रापुरीषं[289] च स्तोकं[290] मूत्रं च जायते ।
अरोगित्वमदीनत्वं[291] योगिनस्तत्त्वदर्शिनः[292] ।।49।।

tāvatkālaṃ prakurvīta yogoktaniyamagraham /
alpa nidrāpurīṣaṃ ca stokaṃ mūtraṃ ca jāyate /
arogitvamadīnatvaṃ yoginastattvadarśinaḥ //49//

Observances of yogic vows be followed until sleep, excretion,

faeces and urine are decreased. The reality oriented yogī becomes free from disease and disstressness. ||49||

स्वेदो[293] लालाकृमिश्चैव[294] सर्वथैव[295] न जायते ।
कफपित्तानिलाश्चैव[296] साधकस्य कलेवरे[297] ।।50।।

svedo lālākṛmiścaiva sarvathaiva na jāyate /
kaphapittānilāścaiva sādhakasya kalevare //50//

Sweat, saliva, (intestinal) worms, (imbalances of) kapha, pitta and vāta never appear in the body of the practitioner. ||50||

तस्मिन्काले[298] साधकस्य[299] भोज्येषु[300] नियमाग्रहः[301] ।
अत्यल्पं[302] बहुधा भुक्त्वा[303] योगी[304] न व्यथते[305] हि सः[306] ।।51।।

tasminkāle sādhakasya bhojyeṣu niyamāgrahaḥ /
atyalpaṃ bahudhā bhuktvā yogī na vyathate hi saḥ //51//

During that period the practitioner should insist upon the observances regarding food (see III/43-49). Indeed the yogī is never perturbed having eaten very less (albeit) several times. ||51||

अभ्यासवशाद् योगी भूचरीं[307] सिद्धिमाप्नुयात्[308] ।
यथा[309] दर्दुर[310]जन्तूनां[311] गतिः[312] स्यात्पाणिताडनात्[313] ।।52।।

abhyāsavaśād yogī bhūcarīṃ siddhimāpnuyāt /
yathā dardura jantūnāṃ gatiḥ syātpāṇitāḍanāt //52//

As a result of practice a Yogī achieves the accomplishment of bhūcarī which resembles the state of creatures like frog etc. caused by the clapping. ||52||

सन्त्यत्र[314] बहवो[315] विघ्नाः[316] दारुणा दुर्निवारणाः[317] ।
तथापि साधयेद्योगी[318] प्राणैः कण्ठगतैरपि[319] ।।53।।

santyatra bahavo vighnāḥ dāruṇā durnivāraṇāḥ /
tathāpi sādhayed yogī prāṇaiḥ kaṇṭhagatairapi //53//

(In this path) abundant are the impediments, though hard and invincible, the yogī should overcome them, then come what it may, even if it amounts to put life at stake. ||53||

ततो रहस्युपाविष्टः[320] साधकः[321] संयतेन्द्रियः[322] ।
प्रणवं प्रजपेद्दीर्घं[323] विघ्नानां नाशहेतवे[324] ।।54।।

tato rahasyupāviṣṭaḥ sādhakaḥ saṃyatendriyaḥ /
praṇavaṃ prajapeddīrghaṃ vighnānāṃ nāśahetave //54//

Therefore, a practitioner having control over the senses and abiding in the secluded place, should perform the recitation of elongated praṇava, for the sake of destruction of the hindrances. ||54||

पूर्वार्जितानि कर्माणि प्राणायामेन[325] निश्चितम् ।
नाशयेत् साधको धीमानिह[326]लोकोद्भवानि[327] च ।।55।।

pūrvārjitāni karmāṇi prāṇāyāmena niścitam /
nāśayet sādhako dhīmāniha lokodbhavāni ca //55//

The intelligent practitioner undoubtedly destroys the actions accrued of past lives and also produced of this life through prāṇāyāma. ||55||

पूर्वार्जितानि पापानि[328] पुण्यानि[329] विविधानि च ।
नाशयेत् षोडशप्राणायामेन योगिपुंगवः[330] ।।56।।

pūrvārjitāni pāpāni puṇyāni vividhāni ca /
nāśayet ṣoḍaśaprāṇāyāmena yogipuṅgavaḥ //56//

The foremost among the yogīs should destroy various merits and demerits previously accrued through prāṇāyāma with sixteen (mātrās). ||56||

पाप[331]तूल[332]चयानाहो[333] प्रदहेत्[334]प्रलयाग्निना ।
ततः[335] पापविनिर्मुक्तः[336] पश्चात्[337] पुण्यानि[338] नाशयेत् ।।57।।

pāpatūlacayānāho pradahet pralayāgninā /
tataḥ pāpavinirmuktaḥ paścāt puṇyāni nāśayet //57//

(The Yogī) should burn the demerits like heap of cotton through dissolutionary fire (of prāṇāyāma). There after baving first been freed from demerits should destroy the merits (too). ||57||

प्राणायामेन योगीन्द्रो[339] लब्ध्वै[340]श्वर्याष्टकानि[341] वै ।
पापपुण्योदधिं[342] तीर्त्वा[343] त्रैलोक्यचरतामियात्[344] ।।58।।

prāṇāyāmena yogīndro labdhvaiśvaryāṣṭakāni vai /
pāpapuṇyodadhiṃ tīrtvā trailokyacaratāmiyāt //58//

The best among the yogīs having accomplished the eight kinds of supematural powers through prāṇāyāma (and) having crossed the ocean of demerit and merit acquires the ability of moving all through the three worlds. ||58||

ततोऽभ्यासक्रमेणैव[345] घटिका[346]त्रितयं भवेत् ।
येन स्यात्सकला[347]सिद्धिर्योगिनः[348] स्वेप्सिता[349] ध्रुवम् ।।59।।

tato'bhyāsakrameṇaiva ghaṭikā tritayaṃ bhavet /
yen syātsakalā siddhiryoginaḥ svepsitā dhruvam //59//

It is only through such a regular practice alone the prāṇāyāma of the intensity of three ghaṭikā (72 minutes) could be perfected, by which yogī can certainly accomplish all his desired perfections. ||59||

वाक्सिद्धिः[350] कामचारित्वं[351] दूर[352]दृष्टिस्तथैव च ।
दूर[352]श्रुतिः सूक्ष्मदृष्टिः परकाय[354]प्रवेशनम् ।।60।।

vāksiddhiḥ kāmacāritvaṃ dūra dṛṣṭistathaiva ca /
dūra śrutiḥ sūkṣmadṛṣṭiḥ parakāya praveśanam //60//

Perfection of speech, willful movability, clairvoyance, clairaudience, ability in perceiving the subtle, entering into other's body. ||60||

विण्मूत्र[355]लेपने[356] स्वर्णमदृश्य[357]करणं तथा ।
भवन्त्यै[358]तानि सर्वाणि[359] खेचरत्वं च योगिनाम् ।।61।।

viṇmūtra lepane svarṇamadṛśya karaṇaṃ tathā /
bhavantyai tāni sarvāṇi khecaratvaṃ ca yoginām //61//

Producing gold through the smearing of faeces and urine, to disappear, moving in the sky etc. etc. all these get materialized for the yogīs. ||61||

यदा भवेद्[360]घटावस्था[361] पवनाभ्यासने[362] परा[363] ।
तदा संसारचक्रेऽस्मिन्[364] तन्नास्ति[365] यन्न साधयेत्[366] ।।62।।

yadā bhaved ghaṭāvasthā pavanābhyāsane parā /
tadā saṃsāracakre'smin tannāsti yanna sādhayet //62//

When through the practice of prāṇāyāma the par excellence there features the state of ghaṭa then there remains nothing in this world that cannot be obtained (by the yogī). ||62||

प्राणापानौ[367] नादबिन्दू[368] जीवात्म[369]परमात्मनौ[370] ।
मिलित्वा घटते यस्मात्तस्माद्[371] वै घट उच्यते ।।63।।

prāṇāpānau nādabindū jīvātmaparamātmanau /
militvā ghaṭate yasmāttasmād vai ghaṭa ucyate //63//

It is through which the union between prāṇa and apāna, nāda and bindu or jīvātman and paramātman takes place therefore, is called ghaṭa. ||63||

याममात्रं यदा धर्तुं समर्थः[372] स्यात्तदाद्भुतः[373] ।
प्रत्याहारस्तदैवस्यान्नान्तरा[374] भवति ध्रुवम् ।।64।।

yāmamātraṃ yadā dhartuṃ samarthaḥ syāttadādbhutaḥ /
pratyāhārastadaivasyānnāntarā bhavati dhruvam //64//

It is certain that when the capacity of holding the air for at least

one yāma takes place then only the attainability for wonderous pratyāhāra features and never otherwise. ||64||

(1 yāma = 1 prahara = three hours = 180 minutes.)

यद्यज्जानाति[375] योगीन्द्रस्तत्तदात्मैव[376] भावयेत् ।
यैरिन्द्रियैर्यद्विधान[377]स्तदिन्द्रियजयो[378] भवेत्[379] ।।65।।

yadyajjānāti yogīndrastattadātmaiva bhāvayet /
yairindriyairyadvidhānastadindriyajayo bhavet //65//

Whichever object is perceived by the yogī should be regarded as the self itself. As a result of this the conquering of that sense organ will take place with which sense organ (those objects are ordained) to be received. ||65||

याममात्रं[380] यदा पूर्णं भवेदभ्यासयोगतः[381] ।
एकवारं[382] प्रकुर्वीत तदा[383] योगी[384] च[385] कुम्भकम्[386] ।।66।।

yāmamātraṃ yadā pūrṇaṃ bhavedabhyāsayogataḥ /
ekavāraṃ prakurvīta tadā yogī ca kumbhakam //66//

It is only when a yogī, owing to the practice, is able to perform the kumbhaka (retention) for three hours at a stretch in one round, then only it should be understood that the kumbhaka has been perfected. ||66||

दण्डाष्टकं[387] यदा वायुर्निश्चलो योगिनो[388] भवेत् ।
स्वसामर्थ्या[389]त्तदा गच्छेत्तिष्ठेद्वा[390] तूलवत्सुधीः[391] ।।67।।

daṇḍāṣṭakaṃ yadā vāyurniścalo yogino bhavet /
svasāmarthyāttadā gacchettiṣṭhedvā tūlavatsudhīḥ //67//

It is only when yogī's vital air gets steadied for three hours, then the intelligent one with his own power (by being weightless) moves or stays like a puff (of cotton). ||67||

(Note: one daṇḍa = 22 minutes and 30 seconds x 8 = 180 minutes = one yāma i.e. 3 hours)

ततः[392] परिचयावस्था योगिनोऽभ्यासतो[393] भवेत् ।
यदा वायुश्चन्द्रसूर्यं[394] त्यक्त्वा[395] तिष्ठति[396] निश्चलः[397] ।।68।।

tataḥ paricayāvasthā yogino'bhyāsato bhavet /
yadā vāyuścandrasūryaṃ tyaktvā tiṣṭhati niścalaḥ //68//

As a result of the practice when yogī's vital air, leaving the moon (iḍā) and the sun (piṅgalā) remains steady, there ensues a state termed as paricaya (acquaintance) i.e. initiation. ||68||

वायोः[398] परिचयाद्[399] धीमान् सुषुम्णाव्योम्नि[400] सञ्चरेत् ।
क्रियाशक्तिं गृहीत्वैवं[401] चक्रान् भित्वा[402] सुनिश्चितम्[403] ।।69।।

vāyoḥ paricayād dhīmān suṣumṇāvyomni sañcaret /
kriyāśaktiṃ gṛhītvaivaṃ cakrān bhitvā suniścitam //69//

Having systematically controlled the movement of śakti (kuṇḍalinī) and piercing the cakras through the acquaintance with vāyu the intelligent one should move vāyu in the void of suṣumṇā. ||69||

यदा परिचयावस्था भवेदभ्यासयोगतः[404] ।
त्रिकूटं[405] कर्मणां[406] योगी तदा पश्यति[407] निश्चितम् ।।70।।

yadā paricayāvasthā bhavedabhyāsayogataḥ /
trikūṭaṃ karmaṇāṃ yogī tadā paśyati niścitam //70//

As a result of the practice when the acquaintance state is accomplished the yogī certainly perceives the threefold knots (viz. prārabdha, sañcita and kriyamāṇa) of action. ||70||

ततश्च कर्मकूटानि[408] प्रणवेन विनाशयेत्[409] ।
स योगी कर्म[410]भोगाय कायव्यूहं[411] समाचरेत् ।।71।।

tataśca karmakūṭāni praṇavena vināśayet /
sa yogī karmabhogāya kāyavyūhaṃ samācaret //71//

Thereupon the yogī should overcome the action knots through

the (recitation of) praṇava (om). The yogī (for the sake of uprooting the prārabdha and sañcita karma) undergoes the experience of karma by adopting several body structures. ||71||

अस्मिन्[412] काले महायोगी पञ्चधा धारणां[413] चरेत्[414] ।
येन[415] भूरादि[416]सिद्धिः स्यात ततो[417] भूतभयापहा[418] ।।72।।

asmin kāle mahāyogī pañcadhā dhāraṇāṃ caret /
yena bhūrādi siddhiḥ syāt tato bhūtabhayāpahā //72//

On such occasions, the great yogī should practice five-fold dhāraṇās (concentrations) by which there can be the accomplishment of earth etc. elements resulting into removal of fear from (five) elements. ||72||

आधारे[419] घटिकाः[420] पञ्च लिङ्गस्थाने[421] तथैव[422] च ।
तदूर्ध्वं[423] घटिकाः[424] पञ्च नाभिहृन्मध्यके तथा[425] ।।73।।

ādhāre ghaṭikāḥ pañca liṅgasthāne tathaiva ca /
tadūrdhvaṃ ghaṭikāḥ pañca nābhihṛnmadhyake tathā //73//

भ्रूमध्योर्ध्वं[426] तथा पञ्चघटिका धारयेत् सुधीः[427] ।
तथा[428] भूरादिना[429] नष्टो[430] योगीन्द्रो न भवेत्खलु[431] ।।74।।

bhrūmadhyordhvaṃ tathā pañcaghaṭikā dhārayet sudhīḥ /
tathā bhūrādinā naṣṭo yogīndro na bhavetkhalu //74//

The intelligent sādhaka should perform dhāraṇā for two hours on ādhāra, similarly on genital location and (also) on its above on navel and heart - centre for two hours and on the centre of eye brows dhāraṇā be performed for two hours. Never indeed the great among the yogīs is destroyed by the elements such as earth etc. . ||73-74||

मेधावी सर्व[432]भूतानां धारणां यः समभ्यसेत्[433] ।
शतब्रह्ममृतेनापि[434] मृत्युस्तस्य[435] न विद्यते ।।75।।

medhāvī sarvabhūtānāṃ dhāraṇāṃ yaḥ samabhyaset /
śatabrahmamṛtenāpi mṛtyustasya na vidyate //75//

Even after completion of the hundred years of Brahma there is no death of an intelligent sādhaka who methodically practices the dhāraṇā on all the elements. ||75||

ततोऽभ्यासक्रमेणैव[436] निष्पत्ति[437]र्योगिनो[438] भवेत् ।
अनादिकर्मबीजानि येन[439] तीर्त्वाऽमृतं[440] पिबेत्[441] ।।76।।

tato'bhyāsakrameṇaiva niṣpattiryogino bhavet /
anādikarmabījāni yena tīrtvā'mṛtaṃ pibet //76//

It is in the course of such a practice only that the yogī attains to the final consummation by which crossing the beginningless seeds of action drinks the nectar. ||76||

यदा निष्पत्ति[442]सम्पन्नः[443] समाधिः[444] स्वेच्छया भवेत्[445] ।*
जीवन्मुक्तस्य[446] शान्तस्य भवेद्धीरस्य[447] योगिनः ।।77।।**

yadā niṣpattisampannaḥ samādhiḥ svecchayā bhavet /
jīvanmuktasya śāntasya bhaveddhīrasya yoginaḥ //77//

When there is the accomplishment of final consummation the yogī, who has become liberated, tranquil and full of patience, attains sāmadhi at his will. ||77||

गृहीत्वा[448] चेतनां[449] वायुः[450] क्रियाशक्तिं च[451] वेगवान् ।
सर्वाश्चक्रा[452]न्विजित्वा च[453] ज्ञानशक्तौ[454] विलीयते ।।78।।

gṛhītvā cetanāṃ vāyuḥ kriyāśaktiṃ ca vegavān /
sarvānścakrānvijitvā ca jñānaśaktau vilīyate //78//

(Such a yogī) having taken hold of the air that is full of speed, consciousness and the action power (kriyāśakti) and having conquered all the cakras gets dissolved in the power of knowledge (jñānaśakti). ||78||

इदानीं क्लेशहान्यर्थं[455] वक्तव्यं वायुसाधनम् ।
येन संसारचक्रेऽस्मिन्[456] रोगहानि[457]र्भवेद्[458] ध्रुवम् ।।79।।

idānīṃ kleśahānyarthaṃ vaktavyaṃ vāyusādhanam /
yena saṃsāracakre'smin rogahānirbhaved dhruvam //79//

Now for the sake of overcoming the afflictions the vāyu sādhanā (i.e. process of prāṇāyāma) is being stated through which there is, certainly the destruction of diseases in this (very) worldly cycle. ||79||

रसनां[459] तालुमूले[460] यः[461] स्थापयित्वा विचक्षणः[462] ।
पिबेत् प्राणानिलं[463] तस्य रोगाणां[464] संक्षयो भवेत् ।।80।।[465]

rasanāṃ tālumūle yaḥ sthāpayitvā vicakṣaṇaḥ /
pibet prāṇānilaṃ tasya rogāṇāṃ saṃkṣayo bhavet //80//

An intelligent one who by placing firmly the tongue at the root of the soft palate drinks the vital air (regularly), gets all his diseases warded off. ||80||

काकचञ्च्वा[466] पिबेद्वायुं शीतलं[467] यो विचक्षणः ।
प्राणापान[468] विधानज्ञः स भवेन्मुक्तिभाजनः[469] ।।81।।

kākacañcvā pibedvāyuṃ śītalaṃ yo vicakṣaṇaḥ /
prāṇāpāna vidhānajñaḥ sa bhavenmuktibhājanaḥ //81//

An intelligent one, who is the knower of the course of prāṇa and apāna, drinks the cool (vital) air through (the mouth) formed like beak of a crow becomes entitled for the liberation. ||81||

सरसं यः[470] पिबेद्वायुं[471] प्रत्यहं विधिना सुधीः ।
नश्यन्ति योगिनस्तस्य श्रमदाहजरामयाः[472] ।।82।।

sarasaṃ yaḥ pibedvāyuṃ pratyahaṃ vidhinā sudhīḥ /
naśyanti yoginastasya śramadāhajarāmayāḥ //82//

A wise yogī who daily drinks methodically the (vital) air full of essence overcomes his fatigue, aging and all the diseases. ||82||

रसनामूर्ध्वगां कृत्वा यश्चन्द्रे[473] सलिलं पिबेत् ।
मासमात्रेण[474] योगीन्द्रो मृत्युं[475] जयति निश्चितम् ।।83।।

rasanāmūrdhvagāṃ kṛtvā yaścandre salilaṃ pibet /
māsamātreṇa yogīndro mṛtyuṃ jayati niścitam //83//

A yoga adept who, by uptumed tongue drinks the secretion oozing from the moon (candra) certainly conquers the death within a month only. ||83||

राजदन्तबिलं[476] गाढं[477] सम्पीड्य विधिना पिबेत् ।
ध्यात्वा कुण्डलिनीं[478] देवीं[479] षण्मासेन[480] कविर्भवेत् ।।84।।

rājadantabilaṃ gāḍhaṃ sampīḍya vidhinā pibet /
dhyātvā kuṇḍalinīṃ devīṃ ṣaṇmāsena kavirbhavet //84//

One becomes a poet within six months by drinking nectar while methodically pressing firmly the cavity of front teeth and meditating upon the goddess kuṇḍalinī. ||84||

काकचञ्च्वा[481] पिबेद्वायुं सन्ध्ययोरुभयोरपि ।
कुण्डलिन्याः मुखे[482] ध्यात्वा क्षयरोगस्य[483] शांतये[484] ।।85।।

kākacañcvā pibedvāyuṃ sandhyayorubhayorapi /
kuṇḍalinyāḥ mukhe dhyātvā kṣayarogasya śāntaye //85//

For the sake of pacifying the disease of consumption one should draw the air in by forming the mouth like beak of a crow at both the twilight occasions while meditating upon the countenance of kuṇḍalinī. ||85||

अहर्निशं पिबेद् योगी काकचञ्च्वा[485] विचक्षणः[486] ।[487]
दूरश्रुतिर्दूरदृष्टिस्तथा[488] स्याद्दर्शनं[489] खलु ।।86।।

aharniśaṃ pibet yogī kākacañcvā vicakṣaṇaḥ /
dūraśrutirdūradṛṣṭistathā syāddarśanaṃ khalu //86//

A learned yogī, who drinks (the vital air) day and night by the mouth forming it like beak of a crow, indeed, intuits through clairaudience and clairvoyance. ||86||

दन्तैर्दन्तान्[490] समापीड्य[491] पिबेद् वायुं शनैः शनैः ।
ऊर्ध्वजिह्वः[492] सुमेधावी[493] मृत्युं[494] जयति सोऽचिरात्[495] ।।87।।

dantairdantān samāpīḍya pibet vāyuṃ śanaiḥ śanaiḥ /
ūrdhvajihvaḥ sumedhāvī mṛtyuṃ jayati so'cirāt //87//

An intelligent (sādhaka) who drinks the air slowly by firmly pressing the (upper) teeth upon the (lower) teeth while the tongue being uptumed, very soon conquers the death. ||87||

षण्मासमात्रमभ्यासं यः करोति दिने दिने ।
सर्वपाप[496]विनिर्मुक्तो रोगान्[497] नाशयते हि सः ।।88।।

saṇmāsamātramabhyāsaṃ yaḥ karoti dine dine /
sarvapāpavinirmukto rogān nāśayate hi saḥ //88//

He who practices daily for six months only wards off all the diseases and becomes free from all the demerits. ||88||

संवत्सरकृताभ्यासान्मृत्युं[498] जयति निश्चितम्[499] ।
तस्मादतिप्रयत्नेन साधयेद् योगसाधकः ।।89।।[500]

saṃvatsarakṛtābhyāsānmṛtyuṃ jayati niścitam /
tasmādatiprayatnena sādhayed yogasādhakaḥ //89//

Through a year's practice certainly conquers the death. Therefore, yoga sādhaka should practice it with all the efforts. ||89||

वर्षत्रयकृताभ्यासाद् भैरवो भवति[501] ध्रुवम् ।[502]
अणिमादिगुणान्[503] लब्ध्वा[504] जितभूतगणः[505] स्वयम् ।।90।।

varṣatrayakṛtābhyāsād bhairavo bhavati dhruvam /
aṇimādiguṇān labdhvā jitabhūtagaṇaḥ svayam //90//

Through three year's practice indeed one becomes Bhairava himself by attaining aṇimā etc. qualities (siddhis = supernatural powers) (and) conquers the entire collection of created beings. ||90||

रसनामूर्ध्वगां[506] कृत्वा क्षणार्धं[507] यदि[508] तिष्ठति[509] ।
क्षणेन[510] मुच्यते योगी व्याधिमृत्यु[511]जरादिभिः[512] ।।91।।

rasanāmūrdhvagāṃ kṛtvā kṣaṇārdhaṃ yadi tiṣṭhati /
kṣaṇena mucyate yogī vyādhimṛtyu jarādibhiḥ //91//

If a yogī stays with the tongue upturned, even for a half-moment, (he is) freed from diseases, death and the old age etc. within a moment (i.e. immediately). ||91||

रसनां प्राणसंयुक्तां पीड्यमानां विचिन्तयेत्[513] ।
न तस्य जायते मृत्युः सत्यं सत्यं मयोदितम्[513] ।।92।।

rasanāṃ prāṇasaṃyuktāṃ pīḍyamānāṃ vicintayet /
na tasya jāyate mṛtyuḥ satyaṃ satyaṃ mayoditam //92//

It is being truly stated by me that he never dies who meditates while the tongue is firmly pressed is properly associated with vital air. ||92||

एवमभ्यासयोगेन कामदेवो द्वितीयकः ।
न क्षुधा न तृषा निद्रा नैव मूर्च्छा[514] प्रजायते ।।93।।

evamabhyāsayogena kāmadevo dvitīyakaḥ /
na kṣudhā na'tṛṣā nidrā naiva mūrcchā prajāyate //93//

As a result of these practices, one becomes like second cupid and there never arises hunger, or the thirst or even the stupor. ||93||

अनेनैव विधानेन[515] योगीन्द्रोऽवनिमण्डले[516] ।
भवेत्स्वच्छन्दचारी[517] च सर्वापत्परिवर्जितः[518] ।।94।।

anenaiva vidhānena yogīndro'vanimaṇḍale /
bhavetsvacchandacārī ca sarvāpatparivarjitaḥ //94//

A yogī, by sucb methods only, can get rid of entire calamities and move about, on this earth, freely as per one's will. ||94||

न तस्य पुनरावृत्तिर्[519]मोदते[520] स सुरैरपि ।
पुण्यपापैर्न[521] लिप्येत[522] एतदाचरणेन[523] सः ।।95।।

na tasya punarāvṛttirmodate sa surairapi /
puṇyapāpairna lipyeta etadācaraṇena saḥ //95//

As a result of these practices he is not smeared by the merits and demerits, he is never reborn; and also rejoices with gods. ||95||

अथासनानि[524]
चतुरशीत्यासनानि[525] सन्ति नानाविधानि च ।
तेभ्यश्चतुष्कमादाय[526] मयोक्तानि ब्रवीम्यहम्[527] ।।
सिद्धासनं ततः पद्मासनञ्चोग्रं च स्वस्तिकम् ।।96।।[528]

athāsanāni
caturaśītyāsanāni santi nānāvidhāni ca /
tebhyascatuṣkamādāya mayoktāni bravīmyaham //
siddhāsanaṃ tataḥ padmāsanañcograṃ ca svastikam //96//

Now the āsanas

I have stated eighty four āsanas and they are of various types. Among them four have been selected that are being described by me (first the) siddhāsana then the padmāsana, ugra and the svastika. ||96||

अथ सिद्धासनम्[529]
योनिं[530] सम्पीड्य[531]यत्नेन पादमूलेन साधकः ।
मेढ्रोपरि[532]पादमूलं[533] विन्यसेद्[534] योगवित्सदा[535] ।।97।।

उर्ध्वं[536] निरीक्ष्य[537] भ्रूमध्यं[538] निश्चलः[539] संयतेन्द्रियः[540] ।।
विशेषो[541]ऽवक्रकायश्च[542] रहस्युद्वेगवर्जितः[543] ।।98।।

atha siddhāsanaṃ

yoniṃ sampīḍya yatnena pādamūlena sādhakaḥ /
meḍhropari pādamūlaṃ vinyased yogavitsadā //97//

ūrdhvaṃ nirīkṣya bhrūmadhyaṃ niścalaḥ saṃyatendriyaḥ /
viśeṣo'vakrakāyaśca rahasyudvegavarjitaḥ //98//

Now the siddhāsana

Abiding in a secluded place, having control over senses and devoid of any agitation, a learned yoga practitioner should effortfully press the perineum with one heel and other heel should be placed above the penis, gaze above at the middle of the eyebrows, should remain straight and steady. ||97-98||

एतत् सिद्धासनं ज्ञेयं सिद्धानां सिद्धिदायकम्[544] ।
येनाभ्यासवशाच्छीघ्रं[545] योगनिष्पत्तिमाप्नुयात्[546] ।।99।।[547]

etat siddhāsanaṃ jñeyaṃ siddhānāṃ siddhidāyakam /
yenābhyāsavaśacchīghraṃ yoganiṣpattimāpnuyāt //99//

This should be known as siddhāsana – bestower of success to the adepts - by the practice of which the culmination of yoga is achieved very soon. ||99||

सिद्धासनं[548] सदा सेव्यं[549] पवनाभ्यासिना[550] परम् ।
येन[551] संसारमुत्सृज्य लभते[552] परमां गतिम् ।।100।।

नातः[553] परतरं[554] गुह्यमासनं[555] विद्यते भुवि ।
येनानुध्यानमात्रेण योगी पापाद् विमुच्यते ।।101।।

siddhāsanaṃ sadā sevyaṃ pavanābhyāsinā param /
yena saṃsāramutsṛjya labhate paramāṃ gatim //100//

nātaḥ parataraṃ guhyamāsanaṃ vidyate bhuvi /
yenānudhyānamātreṇa yogī pāpād vimucyate //101//

Siddhāsana – the best āsana - should always be practiced by a

practitioners of prāṇāyāma. As a result of this one attains the highest state by transcending the world. There is no āsana on this earth which is more secret (āsana) than this. Practice of mere contemplation (in this posture) liberates the sādhaka from the demerits. ||100-101||

अथ पद्मासनम्[556]

उत्तानौ चरणौ कृत्वा ऊरु[557]संस्थौ प्रयत्नतः ।
ऊरु[558]मध्ये तथोत्तानौ[559] पाणी[560] कृत्वा तु तादृशौ[561] ।।102।।

atha padmāsanaṃ

uttānau caraṇau kṛtvā ūru saṃsthau prayatnataḥ /
ūru madhye tathottānau pāṇī kṛtvā tu tādṛśau //102//

Now the padmāsana

Place the upturned feet upon the (opposite) thighs effortfully. Similarly, the upturned palms should be placed between the thighs. ||102||

नासाग्रे विन्यसेद् दृष्टिं[562] दन्तमूलञ्च[563] जिह्वया ।
उत्तोल्य[564] चिबुकं[565] वक्षे[566] उत्थाप्य[567] पवनं शनैः ।।103।।

nāsāgre vinyased dṛṣṭiṃ dantamūlañca jihvayā /
uttolya cibukaṃ vakṣe utthāpya pavanaṃ śanaiḥ //103//

The gaze should be fixed upon the tip of nose and having pressed the root of the teeth through the tongue, placing the chin upon the chest, raising slowly the vital air (i.e. adopting mūlabandha) - ||103||

यथाशक्त्या समाकृष्य[568] पूरयेदुदरं[569] शनैः ।
यथाशक्त्यैव[570] पश्चात्तु[571] रेचयेद[572]निरोधतः[573] ।।104।।

yathāśaktyā samākṛṣya pūrayedudaraṃ śanaiḥ /
yathāśaktyaiva paścāttu recayedanirodhataḥ //104//

(One) should fill the stomach (with air) by drawing in (air) slowly according to one's capacity and after that (one) should exhale accordingly without retention. ||104||

इदं[574] पद्मासनं प्रोक्तं सर्वव्याधिविनाशनम्[575] ।
दुर्लभं[576] येन केनापि धीमता[577] लभ्यते[578] परम्[579] ।।105।।

idaṃ padmāsanaṃ proktaṃ sarvavyādhivināśanam /
durlabhaṃ yena kenāpi dhīmatā labhyate param //105//

This is said to be the padmāsana - the destroyer of all the diseases. Too difficult to be obtained by any (ordinary person), is accomplished (only) by highly intelligent ones. ||105||

अनुष्ठाने कृते प्राणः समश्चलति तत्क्षणात्[580] ।
भवेदभ्यासने[581] सम्यक्[582] साधकस्य न[583] संशयः ।।106।।

anuṣṭhāne kṛte prāṇaḥ samaścalati tatkṣaṇāt /
bhavedabhyāsane samyak sādhakasya na saṃśayaḥ //106//

Upon the performance (of padmāsana) the prāṇa (vital air) moves evenly from that very moment (i.e. immediately). As a result of proper practice, there is no doubt, (prāṇa) becomes conducive to the practitioner. ||106||

पद्मासने[584] स्थितो योगी[585] प्राणापान[586]विधानतः ।
पूरयेत्स[587] विमुक्तः[588] स्यात्सत्यं[589] सत्यं[590] वदाम्यहम्[591] ।।107।।

padmāsane sthito yogī prāṇāpānavidhānataḥ /
pūrayetsa vimuktaḥ syātsatyaṃ satyaṃ vadāmyaham //107//

A yogī, abiding in padmāsana, with the technique of prāṇa and apāna should (perform) inhalation (and exhalation etc.). He is liberated. This is the truth I speak. ||107||

अथ पश्चिमोत्तानासनम् (उग्रासनम्)[592]
प्रसार्य चरणद्वन्द्वं परस्परसुसंयुतम्[593] ।
स्वपाणिभ्यां दृढं[594] धृत्वा जानूपरि[595] शिरो न्यसेत्[596] ।।108।।

atha paścimottānāsanam (ugrāsanam)
prasārya caraṇadvandvaṃ parasparasusaṃyutam /
svapāṇibhyāṃ dṛḍhaṃ dhṛtvā jānūpari śiro nyaset //108//

Now the paścimottānāsanam (ugrāsanam) Joining properly both the legs, extend them together (infront), catching (the toes) firmly with one's hands, place the forehead upon the knees. ||108||

आसनाग्र्यमिदं[597] प्रोक्तं भवेदनलदीपनम्[598] ।
देहावसाद[599]हरणं पश्चिमोत्तानसंज्ञकम्[600] ।।109।।

āsanāgryamidaṃ proktaṃ bhavedanaladīpanam /
dehāvasāda haraṇaṃ pascimottānasaṃjñakam //109//

Foremost among the āsanas termed as paścimottāna increases gastric fire (and) said to remove body fatigue. ||109||

य एतदासनं[601] श्रेष्ठं[602] प्रत्यहं साधयेत् सुधीः[603] ।
वायुः पश्चिममार्गेण[604] तस्य सञ्चरति[605] ध्रुवम् ।।110।।

ya etadāsanaṃ śreṣṭhaṃ pratyahaṃ sādhayet sudhīḥ /
vāyuḥ paścimamārgeṇa tasya sañcarati dhruvam //110//

An intelligent one who daily practices this great āsana his prāṇa (vital air) certainly courses through hinder passage (suṣumṇā). ||110||

एतदभ्यासशीलानां[606] सर्वसिद्धिः[607] प्रजायते ।
तस्माद् योगी प्रयत्नेन साधयेत्[608] सिद्धिसाधकः[609] ।।111।।

etadabhyāsaśīlānāṃ sarvasiddhiḥ prajāyate /
tasmād yogī prayatnena sādhayet siddhisādhakaḥ //111//

Yogī, who practices contineously in above said manner, achieves siddhis (super natural powers). Therefore yogī desirous of accomplishing siddhis should practice this with keen effort. ||111||

गोपनीयं[610] प्रयत्नेन[611] न देयं यस्य कस्यचित् ।
येन शीघ्रं मरुत्सिद्धिर्भवेद्[612] दुःखौघनाशिनी ।।112।।

gopanīyaṃ prayatnena na deyaṃ yasya kasyacit /
yena śīghraṃ marutsiddhirbhaved duḥkhaughanāśinī //112//

These should be guarded with all efforts, not to be given to any one (indiscriminately) by which success of vāyu - that destroys the multitude of suffering - is accomplished very quickly. ||112||

अथ स्वस्तिकासनम्[613]

जानूर्वोरन्तरे[614] सम्यग्[615] धृत्वा[616] पादतले उभे[617] ।
समकाय:[616] समासीन:[619] स्वस्तिकं तत्प्रचक्षते[620] ।।113।।

atha svastikāsanaṃ

jānūrvorantare samyag dhṛtvā pādatale ubhe /
samakāyaḥ samāsīnaḥ svastikaṃ tatpracakṣate //113//

Now the svastikāsana

Both the soles should be properly placed between the knees and thighs, seating balanced with the body being straight is called svastika(āsana). ||113||

अनेन विधिना योगी मारुतं साधयेत्सुधी:[621] ।
देहे न[622] क्रमते व्याधिस्तस्य[623] वायुश्च सिध्यति ।।114।।

anena vidhinā yogī mārutaṃ sādhayetsudhīḥ /
dehe na kramate vyādhistasya vāyuśca sidhyati //114//

It is through this way the intelligent yogī should perform the sādhanā of vāyu. Due to this no diseases are cropped up in the body and (yogī) attains success of vāyu. ||114||

सुखासनमिदं प्रोक्तं सर्वदु:खप्रणाशनम्[624] ।
स्वस्तिकं योगिभिर्गोप्यं[625] स्वस्तीकरणमुत्तमम्[626] ।।115।।

sukhāsanamidaṃ proktaṃ sarvaduḥkhapraṇāśanam /
svastikaṃ yogibhirgopyaṃ svastīkaraṇamuttamam //115//

It is termed as sukhāsana (comfortable posture) as it destroys the entire sufferings. It is worthy of guarding as it is highly beneficial and auspicious to the yogīs. ||115||

इति श्रीशिवसंहितायां योगशास्त्रे ईश्वरपार्वती संवादे
तृतीय:पटल:[627] ।।3।।[628]

iti śrīśivasaṃhitāyāṃ yogaśāstre
īśvarapārvatī saṃvāde tṛtīyaḥ paṭalaḥ //3//

Thus ends Chapter III of Śiva Saṃhitā - a dialogue between Īśvara and Pārvatī on the Science of Yoga. ||3||

* * * * * *

पाठभेद (तृतीय पटल)

Variant Reading (Chapter - III)

* अनुपलब्ध I-XIV, XVI; अधिक पाठ - अथयोगानुष्ठानपध्दतिर्योगाभ्यास वर्णनं चा XV.

* * अनुपलब्ध I, III, IV, VI, VII, XI, XII, XIV-XVI.

1. हृद्यति II; हृद्यास्ति X.
2. दिव्यलिंग IV.
3. कादिष्ठान्ता II; कादिगन्ता IX; कादिटान्ता XI.
4. क्षरोदिपेतं IV; क्षरोपेते XI.
5. व्दादशार्णं I, XV, XVI; व्दादशारे VIII.
6. सुशोभितम् II, V-XI, XIII, XIV; सुषुष्णितम् IV; चशोभितम् XII.
7. अनादिक संश्लिष्टः IV.
8. प्रेष्यो II, XI; प्रेष्टो III, VII; योक्तो IV; प्राप्या I, IX, XV.
9. वर्तते II, VI.
10. कथितं IV, VI.

* अनुपलब्ध III, IV, VI, IX-XII, XIV-XVI.

11. प्राणोपान II, III, V, VII, VIII, X; प्रोणोप्रानः IV, IX, XI, XIII, XIV; प्राणापानः VI.
12. समानश्च II, III, VII, VIII, IX, XI, XIII; समानश्चां XIV.
13. व्यानोदान II, III, VII, VIII, IX, XI, XIII.
14. नाग II, III, VII, VIII, XI, XIII.
15. कूर्मोथ II; श्चकूर्मः III, VII, VIII, XI, XIII.
16. कृकलो III, V, VI, VII, XII-XIV, XVI; कृकृलो XIV.
17. देवदतो VI.
18. तत्र II; तेत्र III, XI-XIV; तेन VII; तेन्न VIII.
19. कर्माणि VIII.
20. प्रेरिताश्चास्य कर्मभिः II; प्रेरिताश्च स्वकर्मभिः III-IX, XI-XIV.
21. स्युर्देशतः II, III, VII; स्युर्देशतः XI; स्युर्दशते VIII, IX, XIII, XIV; स्युर्दर्शिताः XV, XVI.

22. कर्त्ता I, III, IV, VII, XII, XIV-XVI.
23. गुदेमानः II-X; गुदेपानः XII-XIV.
24. समानः IV.
25. नाभिमण्डम् IV; नाभिमाण्डले XI.
26. कण्ठदेशेस्याद् IV-VI, XII, XIV.
27. स्वीकृत उत्तरार्द्ध के स्थान पर - व्यानो व्यापीशरीरे चोदानो कण्ठमध्यगः II; व्यानोर्व्यापीशरीरे चोदानो कंठगोमतः III; व्यानो व्यापी शरीरेषु चोदानः कंठगोमतः VII; व्यानो व्यापी शरीरे चोदानः कंठेऽपि पंचमः VIII; व्यानो व्यापी शरीरे वादानः कंठेऽति पंचमः IX; व्यानोव्यापी शरीरे तु चोदानः कण्ठमध्यगः XI; व्यानोव्यापी शरीरे चोदानः कंठेति पंचमः XIII.
28. 'ते कुर्वन्ति' के स्थान पर 'कुर्वन्तिस्ते' II; कुर्वतस्ते IV; कुर्वन्तस्ते V, VIII, XI, XIII, XIV; कुर्वन्तःस्ते VI; कुर्वन्त ते XII; कुर्वन्ति ते XV, XVI.
29. उन्मादोन्मीलितं II.
30. क्षुत्तृद्जृम्भा II; क्षुत्तृड्जम्भा IV; क्षुत्तृट्जृम्भा V, VI, XI, XV, XVI; क्षुत्तृट्जृंम्भां VIII, XIII; क्षुत्तृड्जृंम्भा IX, X; क्षुत्तृट्जंम्भां XIV.
31. हिक्का I, V, VI, IX-XI, XIV-XVI; विष्का II.
32. पञ्चमः I, V, XV, XVI; पञ्चमं II, VI; पञ्चमां IV, XII; पञ्चम XI.
33. श्लोक अनुपलब्ध III, VII.
34. ब्रह्माडं I.
35. चेत्ति II; वेति VI, XIII, XIV.
36. विग्रहे V, XIV.
37. विनिर्मुक्ताः VI; विनीर्मुक्तः XII.
38. सर्वे III, VII-IX, XII-XIV; सर्वे IV-VI.
39. यान्ति V, VI.
40. परां III-IX, XII-XIV.
41. क्षिप्तं II.
42. सिध्दयं XIV.
43. यज्ञात्वा II; यद्ज्ञात्वा III, V-VII, XI, XII; यज्ञ VIII, XIII.
44. योगसिध्दये VIII, XIII.

45. भवेद्वीर्य्यवती V; भवेदीर्यवती VI.
46. वक्त्रा IV; वक्र XVI.
47. मुद्भवा V.
48. कलिहीना II; फलंहीनः XIII.
49. स्यात्रिवर्ष्याय्य II; स्यात्रिर्वर्ष्याय्य VII; स्यात्रिर्वीर्याप्या VIII; स्यात्रिर्वीर्याप्प XII; स्यात्रिर्वर्श्याप्य XIII; स्यात्रिर्वीर्य्याय्य XIV.
50. दुःखिता VII; दुःखदा VIII.
51. गुरु IV, VI, XIII.
52. सन्तोष II; सन्तोप्य XIV.
53. यनेन XVI.
54&55.ये वै I, IX, X, XIII, XV, XVI; यो यां II; येषां VII; ये यां XI.
56. अवलम्बेन I, IX, X, XV, XVI; अविलवेन VI; अलम्बैनैव VII.
57. विद्यायाः तस्याः II.
58. फलमवाप्नुयुः III, VII, XV, XVI.
59. प्रिता VI.
60. ईवो XI.
61. तस्मात्सर्वैः I, XV, XVI; तस्माच्छिष्याः II, XI; तस्माच्छिष्यै XIV.
62. प्रसेवते XI
63. गुरोः II; गुरुः VII, XII, XIII.
64. प्रसादे II; प्रसादितः XIII.
65. सर्व हि II.
66. लभते II, VI; लभन्ते XI; ललभ्यते XIII.
67. शुभमामात्मनः II.
68. तस्मात्सव्यो XI.
69. गुरूर्न्नित्यम् XIV; गुरुनित्यं IV.
70. प्रदक्षिणा IV, V, VII, XI, XIV, XV; प्रदक्षणा VI.
71. सेव्येन II.
72. गुरोः II, V, VI.
73. सरोरुहे II, V, VI, XI.

74. श्रद्धायत्नावतां III, VII, VIII; श्रद्धायत्नवती IV-VI, XII-XIV.
75. पूंसां XI.
76. भवतु VIII.
77. निश्चितम् II, VIII, XI; नान्यथा XV, XVI.
78. स्यातथाचबहु II, VII; स्यात्तथाचबहु III, XI; स्यात्तस्माद्यलेन IV; स्यातस्माद्यत्नेन VI, XIV.
79. संगिनाम् II, III, VII, XI.
* इस श्लोक के पूर्व अथाऽसिद्धिलक्षणम् V; अथ असिद्धिलक्षणम् VIII-X; अथ असिद्ध लक्षणं: XIII.
80. भवेत्सन्यसंगानां V; भवेत्यक्तसंगानां VIII, IX, XIII; भवेदुःखसंगयुक्तानां XIV.
81. तथाविश्वा,.JV, VI, VIII, XII-XV,
82. विश्वासिनामयि XIV.
83. गुरुपुजा XII.
84. बहुसंगिज्ञां VI.
85. श्लोक अनुपलब्ध II, III, VII, XI.
86. निष्ठूरभाषिणाम् XVI; निष्ठुरभाषिनां II.
87. तन XI.
88. सिद्धि VII, VIII.
89. स्यात्कदाचनः IV; स्यः कदाचन V; स्यात्कथंचन VIII.
* इस श्लोक के पूर्व "अथ सिद्धि लक्षणम्" II, V, VIII-X; अथ सिद्ध लक्षणः XIII.
90. विश्वासं IV, XII.
91. सिद्धिः VII.
92. योग II, XI; युक्त XV, XVI.
93. स्तृतीयं XI.
94. गुरुपूजनाम् IV.
95. चतुर्थ VII.
96. समताभावं I, IX, XV, XVI; समताभाव IV.

97. ...विग्रहः II; निग्रहम् I, IX, X, XV, XVI.
98. प्रमिताहारं I, IX. XV, XVI; प्रमीताहारः IV; प्रमीताहार VIII.
99. योगोपदेश VI.
100. लब्धा II, III, V, VI, XI, XIV.
101. योगविदां VII, VIII.
102. गुरुः XIII.
103. गुरुपदेश II, XI.
104. धीया IV; धिपा XIV.
105. सुदेशे काले XIV.
106. भवे VI; भवेद् XIV.
107. xद्मासन XII; पद्माxx XIV.
108. xवनाभ्यास XIV.
109. समकाय VI, VII; समंकायः XII.
110. प्राञ्जलश्चित् VII.
111. प्रणंम्य VIII.
112. गुरुन् I, II, III, V-VII, IX-XVI.
113. त्सुधीः II; सुधी VII.
114. व II.
115. विघ्नेश IV.
116. क्षत्रपालाम्बिकां I, IX, X.
117. ततः स II; ततः स्व III-VIII, XI-XIV.
118. निरुंद्धय VIII, XIII.
119. सुधी VII.
120. ईडया VI.
121. पूरयद्वायुं VI; पूरयेद्वायु VII.
122. यथाशक्त्या I-V, VII-XIV; यथाक्रिया VI.
123. त्व IV.
124. जम्भयेत् III; जृम्भयेत् VII; कम्भयेत् VIII.
125. ततस्त्यक्त्वा I, V, VI, VIII-X, XII, XV; ततस्त्यक्तो III, VII; ततः स्त्यक्त्वा IV; ततस्त्यक्ता XIII-XIV.

126. पिंगलाया V.
127. वेग VI.
128. पिंगलयात्पूर्वं II; पिंगलयापूर्य III-XI, XIII-XVI; पिंगलयापूर्य्य V; पिंगलयापूर्या XII.
129. च II-VIII, XII-XIV; अनुपलब्ध XI.
130. जृम्भयेत् III, VII.
131. श्लोक अनुपलब्ध IV.
132. ईडया VI, VII.
133. रेचयेद्धीमान् II-VI, VIII, X-XIV; रेचयेद्धीमान्म VII.
134. इदं I, XV, XVI.
135. जम्भकान् III; कुभकान् VI; जृम्भकान् VII.
136. विनिर्मुक्त VII; विनिमुक्तो VIII.
137. माध्याह्ने VI.
138. रात्रिके V, XIII.
139. कुर्यादेवं II; कुर्यात्कारं VII.
140. चतुवारं VII.
141. कालेष्वेतेष्वु VI.
142. जृम्भकान् III, VII.
143. मासद्वयं XV, XVI.
144. कुर्यादनालस्यं II; कृत्वा अनालस्यो VII; कुर्यादनालस्ये XI.
145. नाडि XII.
146. विशद्धि II, III.
147. स्यादंविलम्बेन XI.
148. निश्चिताम् II.
149. तु नाडीशुद्धिः I-IV, VI, VIII-XVI.
150. स्यात् XIII.
151. योगिन्: स्तत्वदर्शिनः III; योगिनः तत्वदर्शिनः IV, VII; योगिनस्तत्वदर्शिन् VI.
152. अनुपलब्ध VII.

153. विध्वस्तपापस्य II-IX, XI-XIV.
154. नाडि I-III, V-X, XII-XVI.
155. तु समस्तान्यङ्गानि I, XV, XVI; ...तानि भद्राय तव II; तु समन्तात्रान्यन्वे IV; तु समन्तात्तान्यंगे V, VI, XII; मम भद्रायतानि VIII-X, XIII; तन्व भद्राय तानि XI; तु समन्तावंन्यंगे XIV.
156. संक्षेपतौ VII; सक्षेपतो XIV.
157. समकाय VII; XIII.
158. सुगहिश्च VII.
159. सुकान्ति V, VI, XI, XII.
160. सुररसाधरः II-XIV.
161. आरम्भ I, IX X, XV, XVI.
162. घटकश्चैव I, IX, X; भटकश्चैव XV, XVI.
163. यथा I, IX, X; स्तथा XIII, XV, XVI.
164. परिचयस्तदा I, IX, X, XV, XVI; परिचयस्तथा III-VIII, XIII, XIV; परिचयस्मृताः VIII; परिचयस्त्वथा XII.
165. निष्पतिः VI, VII.
166. सर्वयोगांना XI.
167. कथितोस्माभिरधुना II, IV-VIII, XII-XIV.
168. अपः XIV.
169. दुःखौघनाशकः IV, V, VII, XII; दुःखौघनाशनाः IX; दुखोघनाशनः XI.
170. प्रौढबह्नि I-IV, VI-XVI.
171. सुभोगी I, IV, X, XV, XVI.
172. सुखीं VII; सुखो XIV.
173. सर्वासु सुन्दरः III.
174. संपूण XI.
175. हृद्यो V.
176. सर्वोत्साही II; सर्वोच्छायी III; सर्वस्थाई V; सर्वोत्छायी VII; सर्वस्छयी VIII, IX; सर्वोत्छाही XI; सर्वस्थायी XIII.
177. जायन्ते II-IX, XI, XVI.

178. योगिनो देहे ते सर्वषु II; योगिनौवश्यमेते सर्वे III; योगिनोवश्यमेते सर्वे IV, VI-IX, XIII, XIV; योगिनो वश्यमेते सर्व V; योगिनो देहे तेन सर्वे XI; योगिना वश्यमेते सर्वे XII.
179. कलैवरे VI.
* श्लोक के पूर्व 'अथ वर्ज्य लक्षणम्' अधिक पाठ VIII, XIII.
180. अx XI.
181. वर्जानि II; वर्ज्यं IV; वर्जं VIII, XII, XIV, XV; वर्ज्याणि XI; वर्ज XV.
182. वक्ष्यामि II, XI.
183. योगविघ्नकराणि च II; योगविघ्नं करं III; योगीविघ्नकरं VIII, XIII.
184. अनुपलब्ध II.
185. दुःखार्व्वी V; दुःखाब्धिः XI.
186. योगिन I; योगतः II,-XI.
187. अम्ल II-VII, XI, XII, XIV.
188. सर्षपं II-VIII, XI-XIV.
189. कटुम् I-IV, VI, VIII-XII, XIV, XVI; कटुः V.
190. बहुलत्वं III, VII; बहु च IV, XII, XIV; बाहुल्य V; बहूच VI; बाहुल्यं VIII.
191. प्रात V.
192. तैल I, III, IX, X, XV, XVI; यद्यद् II, XI.
193. स्तेय VII.
194. हिंसा IV, V, VII, XIII, XIV.
195. जनद्वेषञ्चा I, IX, X, XV, XVI; परेद्वेषम II; परद्वेष X, XI; पणद्वेष चा XII.
196. अनार्जुवं VII.
197. उपवाद V.
198. मोक्षं च I; मोहंच III-IX, XII-XVI; मोक्ष च X.
199. प्राणपीडनम् XV, XVI.
200. अग्निसेवा VI.
201. बह्वालापं XII, XIII; बहालापं XIV.
202. त्यजेदेत XIV; त्यजेदेतनि XV, XVI.
203. लक्षणम् IV, XII; चक्षणं VI; द्विचक्षणः XIV.

* श्लोक के पूर्व 'अथ उपायः VIII, XIII; अथ उपाय IX, X' - अधिक पाठ.

204. तु II, XI.
205. तु सिद्धानां II, XI; सुसिद्धानां III-VIII, XII-XIV.
206. एन III.
207. सिद्धिर्भवेत्खलु I, IV, VI, X, XIV-XVI; सिद्धो भवेद्ध्रुवं II, III, VII; शुद्धो भवेद्ध्रुवं VIII, XIII; सिद्धोवेद्ध्रुवम् XI; सिद्धिर्भवेत्खलुः XII.
208. क्षीरं II-IX, XI-XIV.
209. घृतं II-IX, XI-XIV.
210. ताम्बुलं III, IV.
211. कर्पूर II; केपूरं VI; कर्पूरः XI.
212. पूगकं II; निष्ठुरं III, VII, XIV-XVI; निष्तुरं IV; विष्टरं V; निष्टुर VI, XII; विष्ठुरं VIII, XIII; पुगिफलं XI.
213. कोलं II; मृष्टं III, VIII; अनुपलब्ध XI.
214. सुमठः II, III, VII-X, XIII; सुमण्टः XI; सुमतं XII; सुमटं XIV.
215. सुक्ष्मवस्त्रकं II; सूक्ष्मवस्त्रकं III-XIII, XV, XVI; स्नक्ष्मवस्त्रकं XIV.
216. सिद्धांत XIV.
217. नित्य XI.
218. वैराग्यं II-V, VIII, XI-XIV.
219. ग्रहसेवनं III, IV, VI-VIII, XII, XIII; ग्रहसेवितं V.
220. नामसङ्कीर्त्तनं III, V, VII; नामसंङ्कीर्त्तनं XI.
221. विष्णो VI, VIII.
222. सुनादः II, V; सुसाद श्रवणे XVI.
223. धृति V; धृतिं XIV.
224. क्षमां XIV.
225. ह्रिर्मतीगुरुसेवनं II; ह्रीर्मतिगुरुसेवनं IV, XVI; ह्रीर्मतिर्गुरुसेवनं XI; ह्रीमतिर्गुरुसेवनं XII; ह्रींमतिं गुरुसेवने XIV.
226. सदैतांश्च XV, XVI.
227. नियमांश्च XV, XVI.
228. समाचरेत् XV.

229. अनिलेर्क II-VII, IX-XIV; अनिलेर्क्क VIII.
230. प्रविष्टे IV, V, XIV; प्रविष्टे XII.
231. वायु VII.
232. शशिनी II, V ,VI, XI; च निशि VII.
233. साधकोतमैः VI, XIV.
234. भुंक्तेपि II-IV, VIII, XIII; भुक्तैपि V-VII, IX-XI, XIV; भुक्तोपि XII.
235. क्षुधितो VIII.
236. नाभ्यसः VI.
237. क्रीयते XI.
238. बुधौ IV; बुधै VI.
239. शस्तं III-VIII, XIII, XIV.
240. ततोभ्यासे III, V-X, XIII, XIV.
241. नादङ्नियमग्रहः VI; तादृकनियमग्रहः VII, XIII.
242. श्लोक अनुपलब्ध II, IV, XI, XII.
243. अभ्यासेन III, VII.
244. विभोक्तव्यं I, IX, X, XV, XVI; च भोक्तव्यः V.
245. स्तोक XI.
246. स्तोकमेनेकधा VI.
247. पूर्वोक्तकालेषु IV-VI, VIII, IX, XII-XIV.
248. कुर्यातु III; कुर्यात् IV, VIII, XII-XIV; कुर्य्यात् V.
249. जृन्भकान् VII; कुम्भकां XI.
250. प्रतिवासरे I, X, XV, XVI; प्रतिवासरान् II, V, IX.
251. तदा II, XI.
252. यथेष्टक्ति II; यथेष्टाशक्ति III-V, VII-XIII, XV, XVI; यथोशशक्तिः VI; यथेष्टाक्तिः XIV.
253. स्यायोगिनो XIII.
254. योगधारणे V.
255. यथेष्ट II-VIII, XI-XIV.
256. मारणाद् XV, XVI.

257. वायोर्जृम्भका III, VII.
258. केवलं III.
259. जृम्भके III, VII.
260. किं किन III; किं किंन VII; किंन्न VIII, XIII.
261. स्यासिद्ध II, XI; स्याद्धि III, VII.
262. योगिन VI.
263. स्वेद II.
264. स्वंजायते II.
265. योगिनां XI.
266. प्रथमोदये II; प्रथमे IV; प्रथमोमे XII.
267. यथा IV, VI.
268. र्मदनं II; मर्दन IV; मर्द्दनं VIII, XII-XIV.
269. कार्ययेत् XIV.
270. सदा II, IX.
271. ऽन्यथा XI.
272. विग्रहाद् II, IX.
273. धातुनषटो II, IV; धातुर्न्नष्टो III, XI; धातुर्नष्टो न V.
274. भवति II-IV, VI-XII, XIV; कम्पो V; भवंति XIII.
275. अनुपलब्ध II-XIV..
276. द्वितीये कम्पो II-IV, VI-VIII, XI-XIV; द्वितीयो कम्पो IX; द्वितीयो कम्पोथ X.
277. उत्तमे II; दुर्दुरो III, VII; दादुरो IV; दर्दुरो VIII-XI, XIII.
278. दुर्दरो II; मध्यरो VIII-X, XIII.
279. मतः II, VII-XVI; मत VI.
280. ततोधिकतराभ्यासाद् II-XIV.
281. गमने साधकाधिकः II; गगने साधकाधिकः III, IV, VI, VII, XI; गगने सांधकाधिकः V; गगने साधकोधिकः VIII-X, XII-XIV.
282. पद्मासनस्थोपि II-V, VII-XII, XIV; पद्मासनस्योपि VI; पद्मासनस्थोपी XIII.

283. भुवनमृत्सृज्य XI.
284. वर्त्तते III, IV, VII, XI, XII, XIV.
285. वायुसिद्धितदा VII; वायुसिद्धिस्ततो VIII; वायुसिद्धिस्तथा XI.
286. ज्ञेयो XII.
287. योगोक्त नियमं सुधीः VIII.
288. स्वल्प III; अल्पा VI, XIV.
289. पुरिषं II; परीषं VII.
290. स्तोक II.
291. अदीनत्वमरोगित्वं II, III, X, XI; अरोगित्वमदीनत्वं IV, VI, XII; अदीनत्वमरोग्यत्वं V, XIII; अऐगित्वमदीनत्वं XIV-XVI.
292. योगिनःस्तत्वदर्शिनः III, VI, XIII-XVI; योगिनस्तत्वदर्शिनम् IV.
293. स्वेद III, VII.
294. लालाभ्रमिश्चैव II.
295. सर्वथैर्व IV.
296. कफपित्तानिलानि चैव IV; कफपित्तानिलश्चैव VIII.
297. त जायते VIII.
298. अस्मिन्काले II; यस्मिन्काले VIII.
299. साधस्या III, VIII, XIII.
300. भोज्येष्व IV, IX, X, XII, XV, XVI.
301. नियमग्रहः I, III-XVI.
302. अत्यन्तं II; अत्यल्प IV, XII.
303. भुक्ता III, V-VII; भुक्ता वा XI; भुक्त्या XII.
304. योगिनः VII, XI.
305. व्यतथे II; व्ययते VI; व्यथितो VIII; XIII.
306. चिरात् II.
307. भूचरी II-VII, XI, XII, XIV; भूचंरी VII, XIV.
308. ...माप्नुयत् XI.
309. येन II-XIV.
310. दुर्घर्ष II, III, V-XIV; उर्घर्ष IV.

311. जन्तुनां III.
312. मृत्ति II; मृति VI, VIII.
313. स्यात्याणिताडयत् II; स्यात्प्राणताडनात् III, VII; स्याद्वानमाडनात् IV; स्याद्वातताडनात् VI; स्यात्प्राणिताडिनात् XIII.
314. सन्तज्य XII.
315. बह IV.
316. विद्या II.
317. दुर्निर्वारणाः XIIII; दुर्निवारणात् III; दुर्निवारणा VI, IX, X.
318. साधयोद्योगी VII.
319. प्राणैः कंठवातैरपि IV; कंठैः प्राणगतैरपि XI; प्राणैः कंठगतैःरपि XIII.
320. रहःस्यूपविष्टः II; रहस्युपविष्टः IV, XII; रहःसूपविष्टः XI.
321. सधकः XII.
322. संजियतेन्द्रियः IV-VI, VIII, XII-XIV; संमतेन्द्रियः VII; स्यादतन्द्रितः IX.
323. प्रजपेदीर्घं II, VII, XIV; प्रजपदीर्घ VI.
324. नाशहातवे IV.
325. प्राणानेन VI.
326. धीमान्निह VI, VII.
327. इहलोद्भवानि च XIV.
328. पानि XI.
329. पुंण्यानि VIII.
330. यागिपुंगव II; योगपुगवः IV; योगपुंगवः V.
331. पापानि II; पापा VII, XI-XIII.
332. तु II, XI; तुला III, X, XII- XIV; तुल IV; तूला V, VI, VIII; तूलाला VII.
333. चलांनाहो II, XI; चलानाहो III, IV, VI, VII, XII; चलांनाहि V, XIII; चलानाहिं VIII; चलीनांहि IX, X; चलानं हो XIV.
334. प्रलयेत् III, XV, XVI.
335. ततो VIII, IX.
336. पापविनिर्मुक्तो II-VIII, X-XIV.
337. योगी II-VI, VIII, X-XIV; योगि VII.
338. पुंण्यानि VIII.

339. योगिन्द्रो VI.
340. लब्धै II, III, V, VII-XII.
341. ...श्वर्योष्टिकानि XI.
342. पापपुंण्योदधिं VIII; पुण्योदधित्यक्त्वा II; पुण्योदधीन् V.
343. त्यक्त्वा II; तित्वा III; त्यंक्त्वा XI.
344. त्रैलोक्येश्वरतामियात् II-IV, VI-IX, XI-XIII; त्रैलोक्येश्वरतामित् V; त्रलोक्येन्यैरतामियात् ईश्वरतामिति वा पाठः XIV.
345. ततोभ्यासक्रमेणैव II-XIII.
346. घटादि II-VIII, XI, XIV; घंटादि XII.
347. स्यात्सकलात् II.
348. योगिन II, IV, XII; योगीनः VI.
349. सेप्सिता VIII, XIII.
350. वाक्सीद्धिः III; वाक्सिद्धि VIII.
351. कामचारित्वं II; कामचारित्व III, XIII; कामचारितां IV-XII.
352. दुर VI, XII.
353. न्दर XIV.
354. परदेह II, III, V, VII-IX, XI, XIII.
355. विमूत्र II; विट्भूत्र III, XI; विण्मुत्र VI; विटलेम VII.
356. लेपनं IX, X, XV, XVI.
357. स्वर्णमदश्य III; वर्णमदृश्य IX, X; स्वर्णमदृश्यं XV, XVI.
358. भवन्ते IX, X.
359. महतां II-IX, XI-XIV.
360. भवे III-VIII.
361. घ्घटावस्था VIII.
362. पवनाभ्यासिनः II-IX, XI-XIV.
363. पराः VII.
364. संसारचक्रेस्मिन् II-XIV.
365. नास्ति I, II, IX, X; स्तत्रास्ति XI.
366. सधारयेत् I, IX.

367. प्राणापान I.
368. नादबिंदु I, IV, VIII, X.
369. जावात्मपरनात्मनौ XI.
370. परमात्मनः I, X; परमात्मनोः III, VII-IX, XIII, XV, XVI.
371. यस्यातस्माद् II; तस्मात्तस्माद् VII.
372. समर्थ II, VI.
373. स्मादतन्द्रित्तः II, III, V, VII-XIII; स्यादहिन्तः IV; तुस्यादतन्द्रितः VI; स्यादतन्द्रित्तः XIV.
374. स्यांनांतरा XIV; स्यानांतरा V, VII.
375. यं यं जानाति I, III-X, XII-XVI.
376. तं तमस्मेति I, IV, VI, IX, XII, XIV-XVI; स्तत्तदात्मक III, VII; तत्तदात्मनि III.
377. यैरिन्द्रियैरर्विधानज्ञा II, XI; ....विंधानज्ञो III, VII; विंधानज्ञ IV-VI, XII-XIV, XVI.
378. स्तेनेन्द्रियजयो III, VII; स्तमिन्द्रियजयो V; स्तदेन्द्रियजयो XII; स्तदेद्रिवजयो XIV.
379. र्भवेत् IV.
380. यामात्रं XI.
381. योगत VI; योगिनः XII.
382. एकंवारं V.
383. यदा IV, VI, XII, XIV.
384. योगि III; योगा XII.
385. तु II, XI.
386. जृम्भकं III, VII; कुम्भकः V.
387. दण्डाऽष्टंक XII.
388. धर्तुं वायुर्निश्चलको II; धर्तुर्वायुर्निश्चलोवा XI; वायु निश्चलो योगिनां III, VII; वायुर्निश्चलो योगिनो XIV.
389. स्वसामर्थ्यं III, V, VII-IX, XIII; स्वसामर्थत् IV; स्वसामर्थ्यात VI.
390. आंगष्ठे तिष्ठेद्वा I, IV, V; आंगुष्ठात्तिष्ठेद्वा II, XI; अगुह्यातिष्ठेद्वा III, VII;

आंगुष्टे तिष्ठेद्वा VI; आगच्छेत्तिष्ठेद्वा VIII-IX, XII, XIII; आंगुष्ठेत्तिष्ठेद्वा X, XIV, XVI. Accepted text has been provided by the Editors.
391. तुलवत्सुधीः I, III, VII, X, XV, XVI; त्तूलवत्सुधीः II, IV-VI, VIII, IX, XII, XIII; त्तुलवत्सधिः XI.
392. तत VI.
393. योंगिनोभ्यासतो II-IV; VI-X, XII-XIV; योगीनोभ्यासतो V.
394. ...सूर्यो II.
395. त्यक्ता XIII, XIV.
396. तिष्ठंति II, VII.
397. निश्चलम् I, IV, IX, X, XV, XVI; योगिनः II, XI.
398. वायुः I, IV, IX, X, XV, XVI; वायो III; वायौ V, VI, XII, XIV.
399. परिचितो वायुः I, IV-VI, VIII-X, XII-XVI; परिचये वायुः II, XI.
400. व्योम II, XI.
401. ग्रहीत्वैव III.
402. भित्वा चक्राणि II; चक्रान् भित्वा च III-X, XII-XIV; चक्राभित्वानि XI.
403. सुनिश्चितं VI.
404. ...योगिनः II, XI.
405. त्रिकुटं III, XII; त्रिपूरं IV.
406. कर्मणो II; कर्मणा V, VIII, XI-XIII.
407. पश्यन्ति III.
408. कर्मकूदानि VIII.
409. निवारयेत् VIII; विनाशयेत XI.
410. कर्म्मभोगाय VIII.
411. कामव्यूहं VIII.
412. तस्मिन् VIII.
413. धारणं I, II, X, XV, XVI; धारणा III, V, VII.
414. भवेत् XII.
415. याभिर् II, XI; येना VII.
416. भुरादि IV.

417. स्यात्तदद्भुत II; स्यात्तत्तद्भूत III, V, XI, XII, XIV; स्यात्तद्भूत IV; स्याततद्भू VI, XIII; स्यात्तत्तद्रुप VII; स्यात्ततद्भूत VIII.
418. भूतजयावहा II, XI.
419. अधारे IV.
420. घटिका II, IV, VIII, XI-XIII.
421. नाभिस्थाने II-IX, XI-XIV.
422. स्तथैव च VII.
423. तदूर्ध्वे VII, XI, XIV.
424. घटिका II, VIII, XI-XIII.
425. हृन्मध्यमे तथ II, XI; हृद्न्मध्यके तथा III; हृन्मध्यकं तथा XV, XVI.
426. भ्रूमध्योर्ध्वे II-IV, VII, XI, XII; भ्रूमध्योर्ध्वो V, VI.
427. धारयेसुधीः XI.
428. तदा II, III, V, VII, VIII, XI, XIII.
429. भुरादिना IV.
430. नष्टौ IV.
431. भवत्खलु VII.
432. पञ्च II-IX, XI-XIV.
433. समृभ्यसेत् III; समाचरेत VIII.
434. शतब्रह्ममृत्युनापि II; शतब्रह्मामतेनापि IV; शतब्रह्मामृतेनापि VI, XII; शतब्रह्मामृत्यूनापि XI.
435. मृत्युःस्तस्य VIII.
436. ततोभ्यासक्रमेणैव II-XIV.
437. निष्पत्तिः XII; निष्प्यति XIV.
438. योगिनां III, VII, XIII; योगिना VI.
439. योन XI.
440. छित्वांमृतं II; छित्वामृतं III, V, VII, VIII, XI, XIII; तीर्त्वामृतं IV, VI, IX, X, XII, XIV.
441. भवेत् XIV.
442. निष्पाति XI; निष्यत्ति XIV.

443. भंवति I, IV-VI, XIV- XVI.
444. समाधेः I, XV, XVI; समाधि II, IV, VI, VII, XII.
445. स्वेनकर्मणा I, IV, VI, XV, XVI; स्वेनकर्मणां; स्थेन कर्मणा XIV.
* अनुपलब्ध IX.
446. जीवन्मूक्तस्य XIV.
447. धीरस्थ XV.
** अनुपलब्ध II-IV, VII-XIII.
448. ग्रहीत्वा III.
449. चेतना IV, VIII, XII, XIII.
450. वायुं II, IV, VIII, XII, XIII; वायु XI.
451. क्रियाशक्तयति II; शxति XI.
452. सर्वचक्रानि II; सर्वञ्चक्रान् III-VI, VIII, XII-XVI; सर्वाचंक्रान् VII; सर्वचक्राणि XI.
453. निर्जित्य II, XI; विजित्वाश्च III; विजित्वास्यु IV; विजित्वाशु V, VIII, XII, XIII; विजित्वासु VI; विजित्वांश्च VII; विजित्आशु XIV.
454. ज्ञानशक्त्या II.
455. क्लेशहन्यर्थं V.
456. संसारचक्रेस्मिन् II-XIV.
457. भोगहानि II.
458. भवे II, III, XI-XIII.
459. रसना VII.
460. तालूमूले VI, XIV; तालमूले XIII.
461. च II; यस् XI.
462. विपश्चितः III-X, XII, XIII; विपश्चिमां XIV.
463. प्राणानलं II.
464. योगानां I; रोगानां III, XII.
465. श्लोकार्ध अनुपलब्ध IX.
466. कंकचञ्च्वा IV; काकचंचा VIII, XIII; काकचंचु XII.
467. शीतली V.

468. प्राणपान VIII.
469. भवेन्मुक्तिभाजनं II-XIV.
470. च II.
471. पिबेद्वायुः V, VI.
472. ज्वरामयाः II-V, VII, VIII, X-XII, XIV; ज्वरामया VI, XIII.
473. यश्चन्द्र II, V-VIII, XI-XIV; यंश्चंद्र III; यश्चन्द्रं IV.
474. मासत्रयेण V.
475. मृत्यं IV; मृत्यु VI.
476. राजदन्तविलं II: राजदन्तबिल VII.
477. गाठं XIV.
478. कुण्डलिनी V-VII.
479. देवी V-VII.
480. षण्मासैव XI.
481. काकचञ्चा VIII.
482. मुखं II, III, VII, XIV.
483. क्षणाद्रोगस्य V, VI; क्षयरोःग XI.
484. प्रणश्यति II; प्राशन्तये XI; शान्तयौ IV.
485. काकचंद्या II; काकवच्चा IV; काकचंचा VII, XII.
486. विपश्चितः III-VII, XII-XIV.
487. इसके अनन्तर 'पिवेत् प्राणानिलं तस्य रोगाणां संक्षयो भवेत्' अधिक पाठ I, XV, XVI.
488. दूरश्रुतिःदूरदृष्टिस्तथा VII; दूरश्रूतिद्दरदृष्टिस्तथा XIV; दूरश्रूतिदूरदृष्टिःस्तथा XIII.
489. स्यादर्शनं II, III, XI, XIII.
490. दन्तैर्दंतान् XII; दन्तेदन्तान् XV, XVI.
491. कृमापिअ IV.
492. ऊर्ध्वं जिह्व IV; ऊर्ध्वंजिह्वश्च VIII, XIII; ऊर्ध्वंजिह्वः XII.
493. समेधावी II, III, VII, XI; सुमेधावि XII.
494. मृत्युः V.

495. सोविरोत् IV.
496. सर्वरोग II, XI; सर्वपापैर् VIII, XIII.
497. रोगांन् XIV.
498. संवत्सरकृताभ्यासानमृत्युं II, III; संवत्सरकृताभ्यान्मृत्युं XIV; संवत्सरकृताभ्यासाद्भैरवो I, IV.
499. भवति ध्रुवम् I, IV.
500. श्लोकार्ध अनुपलब्ध I, IV, X.
501. मवति XV.
502. श्लोकार्ध अनुपलब्ध I, IV, X.
503. गुणाँन् I-X; गुगां XII.
504. लब्धा II, III, VI, VII, XI.
505. जितभूतगुण III; जितभूतगणा IV; जितभूतगुणा V; जितभूतगणाः VI; जितभूतगण XII.
506. ...मूर्धगां II.
507. क्षणार्द्ध VI.
508. यति II; यस्तु VIII.
509. तिष्टति II, III, V-XI; तिष्ठसि XIII.
510. xणेन VII.
511. मृत्युं VII.
512. जराधिभिः III; जरादिःभिः XIII.
513. विचिन्तयेx XIV.
514. नैवालस्यं II.
515. विधानेत XIII.
516. योगीन्द्रोवनिमण्डले II-VII, IX, X, XII, XIV; योगीन्द्रावह्निमण्डले VIII, XIII.
517. भवेत्स्वच्छन्दसंचारी II.
518. सर्वपापविवर्जितः II; सर्वापदविवर्जितः III, VII, XI; सर्वापत्तिविवर्जितः V, VIII, XIII.
519. पुनरावृत्तिः VI.

520. ...र्मोदिते II; मोदते VII.
521. पुण्यन्यैर्न XIV.
522. लीप्येत IV.
523. ह्येदाचरणे IV-VI; XII, XIV; एद्दाचरणे VII.
524. अनुपलब्ध I-IV, VI, VII, IX-XII, XIV-XVI.
525. चतुरशित्वासनानि II; चतुराशित्यासनानि IV; चतुराशीत्यासनानि VI; चतुराशित्यासनानां VII; चतुराशीत्यासनानि VIII, X, XI-XIII; चतुराषीत्यासनानि IX.
526. तेभ्यःश्चतुष्कमादाय III; तेभ्यश्चतुष्कामादाय VII.
527. ब्रवाम्यहं VII; ब्रविम्यहं XI.
528. तृतीय पक्ति अनुपलब्ध II-XIV.
529. अनुपलब्ध I-IV, VI, VII, XI, XII, XIV-XVI.
530. योनी V.
531. सर्पीड्य II; संपिड्य XII, XIV.
532. मेढो I; मेंद्रो III, VIII, XIII.
533. यादमूलं XIV; पाददमूलं XV.
534. विन्यस्य III, VII.
535. योगवित्सतादा VII.
536. दृष्ट्या II-IV, VI-XIV.
537. निरिक्ष्य XI; नारीक्ष्य XIII.
538. भ्रुमध्ये II; भ्रूमध्ये VIII, IX.
539. निश्चलं II-XIV.
540. संजितेन्द्रियः IV-VI, VIII, XIII-XIV.
541. तिष्ठेद II, V, VI; वसेद III, XIII; विषदकः IV; वसदे VII, VIII-X; xxद XI; विशेद् XII, XIV.
542. वक्रकायश्चं II, III, VI, VIII-X; xxकायश्च IV; वक्राxयश्च VII; वक्रकाय XI-XIV; वक्रकायस्य V.
543. विवर्जितः VII.
544. सिध्दनायकम् VII..

545. येनाभ्यासवशाछीघ्रं II; येनाभ्यासवशात्छीघ्रं III.
546. योगिनिष्पत्तिमाप्नुयात् II, III, VII; योगीनिष्पत्तिमाप्नुयात् V; योगिनिष्पतिमाप्नुयात् VI; योगीनिष्पतिमाप्नुयात् XI.
547. श्लोक अनुपलब्ध IV.
548. एकत्सिद्धास IV; सिद्धासंनं XI.
549. देव्यं II.
550. ...भ्यासिनः IV-VI.
551. एन II.
552. लभेत II.
553. ततः IV; नातं V.
554. परतं IV.
555. गुह्यमासने VIII.
556. अनुपलब्ध I-IV, VI, VII, XI, XII, XIV-XVI.
557. उरु III, IV, VI, VII, XI-XIV; ऊरु V, VIII, IX, XV, XVI.
558. उरू III, IV, VI, VIII.
559. तथातानौ II; तथोतानौ VI; तथोनानौ XIII.
560. पानी V; पादं VII.
561. तथोदृशौ II; ततोदृशौ III, VI-VIII, XII; तथातोदृशौ IV; तताद्दृशौ XI; ततौदृशौ XIV.
562. राज II-IV, VI, VII, XI, XII, XIV.
563. दन्तमूले च II, V, XI.
564. उन्नम्य II; उत्तभ्या III, VI; उत्तभ्य IV, VIII, XI, XIII; उत्तम्भ्य V, XII, XIV.
565. चुबुकं II, VIII; चिबकं XIV.
566. रक्षे III; वक्षः IV; वक्षे V-VII, XII, XIV; बक्ष्ये VIII.
567. आस्थाप्य II; संस्थाप्य III-VIII, XII-XIV; स्यूत्थाप्य XI.
568. समकृष्य XI.
569. पुरयेदुदरं III; पूरेयदरं VI.
570. शक्तौ च IV; शक्त्येव V; शक्त्यव XV, XVI.
571. पश्चातु VII.

572. रेचयद् VII.
573. अविरोधकः III; अभिरोधतः IV; अविरोधतः V, XII.
574. इयं IV.
575. विनासनं V.
576. दुर्लभे IV.
577. धीमतां V.
578. लभते V.
579. भुवि II, III, V, VII, VIII, XI, XIII.
580. तक्षणात् III.
581. भवेदृज्वासनं II; भवेत्वज्रासने III; भवेवज्रासने VII; भवेदभ्यसनं V; भवेदभ्यसने VI, VIII; भवेद्भ्यसने XII-XIV; भवेद्रज्वासने XI.
582. सस्यक् II.
583. नं VIII.
584. पद्मासन II-VIII, XI-XIV.
585. योवै II, III, VII, VIII, XI, XIII.
586. प्राणापनौ XII, XIV.
587. पूरयेत्सं II.
588. विमुक्त II, VII-XVI.
589. स्यादेतत् V, VIII, XIII.
590. सत्य VI.
591. विदाम्यहम् XIV.
592. अनुपलब्ध I, IV, VI, VII, XI, XII, XIV-XVI; पश्चिमतानम् VIII; अथपश्चिमतानासनम् IX; अथ पश्चिमतानाशनं X; पश्चिमतानासनं XIII.
593. परस्परमसंयुतम् I, IV, IX, X, XIV-XVI; परपस्परससंयुतम् III; परस्परसमंयुतं VI.
594. दृढे VI.
595. जनु III, V.
596. भ्यसेत् VII; न्यसेन XIV.
597. आसनोग्रमिंद I, X, XIII, XV, XVI; आसनाग्रमिदं IV, VI, VIII, IX, XII, XIV.

598. जठरानलदीपनं II, III, V-IX, XI-XIV; जठरानलदीपन IV.
599. देहवसान I, IX, X, XV, XVI.
600. पश्चिमोत्तानसंज्ञिकं II, XI; पश्चिमोत्तानसंज्ञं VI.
601. एतदासन II, XI, XIII-XVI; परातदासनं IV.
602. श्रेष्टे XI; श्रेष्टं XIV.
603. शाधयेत्शुधिः XI.
604. मार्गण IV.
605. सञ्चरते VIII.
606. एतभ्याससीलानां VI.
607. सर्वसिद्धि V, VII.
608. साधयैत् VI.
609. सिद्धमात्मनः I, XV, XVI; सिसाधकः IV; सिदिसाधकः VII; सिद्धिदायकः VIII, XIII.
610. गाप्तव्यं सु III-X, XII-XIV.
611. प्रायत्नेन VI.
612. भवेत्सिद्धिर्सर्व II, III, VII, XI; मरुत्सिधिभवे IV; मरुत्सिद्धिःभवेद् V, VI; भवेत्सिद्धिर्भवे VIII; भवेत्सिद्धिर्भवेदु XIII.
613. अनुपलब्ध I-IV, VI, VII, XI, XII, XIV-XVI.
614. जानर्वोरन्तरे III; जानुर्वोरन्तरे VII-XVI.
615. सम्यक् II-VIII, XI-XIV.
616. कृत्वा II-XIV.
617. शुभे IV, VII, XII, XIV; उःभे VIII.
618. समकाय III, XI.
619. सुखासीनः XV, XVI.
620. प्रवक्षते IV; प्रवक्ष्यते XI.
621. साधत्सुधीः VI.
622. देहेना II, III, V-VII, XI; देहं ना VIII, XIII.
623. व्याधीस्तस्य XII.
624. सर्वदुःखौघनाशनम् VIII; सर्वदुःखप्रशाशनं III; सर्वदुःखप्रनाशनम् VII.

625. योगिभिर्गोप्यं XI.
626. स्वस्तीकल्याणमुत्तमम् I; स्वस्थीकरणमुत्तमं III, V, VII-X, XII-XIV; स्वंस्थीकरणमुभतमं VI; स्वस्थिकरणमुत्तमम् IV.
627. इति श्री शिवसंहितायां योगाभ्यासतत्वेन ईश्वरपार्वती संवादे योगशास्त्रे तृतीयः पटलः V, IX, X, XIII; इति श्री शिव सं. योगाभ्यासतत्वे तृतीयः पटलः VIII, IX, X, XIII; इति श्री योगशास्त्रे योगाभ्यासतत्वे तृतीयो पटलः
XIV; इति श्री शिव सं. योगाभ्यासतत्वकथनं नाम तृ. प. XV.
628. समातिवाक्य अनुपलब्ध I-IV, VI, VII, XI, XII, XVI

शिवसंहिता
Śiva Saṃhitā
चतुर्थः पटलः[1]
caturthaḥ paṭalaḥ
Chapter - IV

ईश्वर उवाच[2]

अथातः संप्रवक्ष्यामि मुद्रिका[3] योगमुत्तमम् ।
तस्य अभ्यास[4]मात्रेण सर्वव्याधिः[5] प्रमुच्यते ।।1।।[6]

īśvara uvāca

athātaḥ saṃpravakṣyāmi mudrikā yogamuttamam /
tasya abhyāsamātreṇa sarvavyādhiḥ pramucyate //1//

īśvara spoke -

Now I narrate the excellent Mudrikāyoga. Through its practice itself there is freedom from all the diseases. ||1||

आदौ पूरकयोगेन स्वाधारे[7] पूरयेन्मनः[8] ।
गुदमेढ्रान्तरे[9] योनिस्तामाकुञ्च्य[10] प्रवर्तयेत्[11] ।।2।।

ādau pūrakayogena svādhāre pūrayenmanaḥ /
gudameḍhrāntare yonistāmākuñcya pravartayet //2//

Contracting the yoni (perineum) located between anus and reproductive organ and the mind directed towards one's mulādhāra, (then) begin with performing pūraka as per technique. ||2||

ब्रह्मयोनिगतं[12] ध्यात्वा कामं[13] कन्दुक[14]सन्निभम्[15] ।
सूर्यकोटि[16]प्रतीकाशं[17] चन्द्रकोटि[18] सुशीतलम्[19] ।।3।।

brahmayonigataṃ dhyātvā kāmaṃ kandukasannibham /
sūryakoṭipratīkāśaṃ candrakoṭi suśītalam //3//

Having meditated upon the kāma situated in brahmayoni

(entrance of suṣumṇā) resembling of a ball as brilliant as crores of suns and as cool as crores of moons - ||3||

तस्योर्ध्वं[20] तु[21] शिखा[22] सूक्ष्मा चिद्रूपापरमाकला ।
तया[23] सहित[24]मात्मानमेकीभूतं[25] विचिन्तयेत् ।।
गच्छन्ति[26] ब्रह्ममार्गेण लिङ्गत्रयक्रमेण वै[27] ।।4।।[28]

tasyordhvaṃ tu śikhā sūkṣmā cidrūpāparamākalā /
tayā sahitamātmānamekībhūtaṃ vicintayet //
gacchanti brahmamārgeṇa liṅgatrayakrameṇa vai //4//

Above it (brahmayoni) there lies a subtle, most excellent and great power in the form of an effulgent flame. One should meditate upon the self perfectly in unison with the same. From this brahmayoni, the being passes through the path of suṣumṇā by assuming three fold sequential forms (gross, subtle and causal). ||4||

अमृतं तद्धि[29] स्वर्गस्थं[30] परमानन्दलक्षणम् ।
श्वेतरक्तं[31] तेजसाढ्यं[32] सुधाधारा[33] प्रवर्षिणम्[34] ।।5।।

amṛtaṃ taddhi svargasthaṃ paramānandalakṣaṇam /
śvetaraktaṃ tejasāḍhyaṃ sudhādhārā pravarṣiṇam //5//

That itself is the very resource of divine nectar - indicative of absolute bliss (and) it is from there flows the stream of nectar lustrous like white and red. ||5||

पीत्वा कुलामृतं दिव्यं पुनरेवविशेत्कुलम्[35] ।
पुनरेव[36] कुलं गच्छेन्मात्रायोगेन[37] नान्यथा[38] ।।6।।

pītvā kulāmṛtaṃ divyaṃ punarevaviśetkulam /
punareva kulaṃ gacchenmātrāyogena nānyathā //6//

It is only by drinking this divine nectar of noble abode (suṣumṇā) that one can re-enter into the noble abode. It is only through the practice of mātrāyoga alone (viz. through the practice of yoni Mudrā) one can re-enter into the noble abode and never otherwise. ||6||

सा च[39] प्राण[40]समाख्याता ह्यस्मिंस्तन्त्रे[41] मयोदिता[42] ।
पुनः प्रलीयते[43] तस्यां[44] कालाग्न्यादि[45] शिवात्मकम्[46] ।। 7 ।।

sā ca prāṇasamākhyātā hyasminstantre mayoditā /
punaḥ pralīyate tasyāṃ kālāgnyādi śivātmakam //7//

In this science it (flow of nectar) has been aptly described by Me as prāṇa (life principle), and again, the individual self - of the nature of Śiva - associated with kāla (time), fire etc. dissolves in the same flow of nectar. ||7||

योनिमुद्रा परा ह्येषा बन्धस्तस्याः[47] प्रकीर्तितः ।
तस्यास्तु बन्धमात्रेण[48] तन्नास्ति[49] यन्न साधयेत्[50] ।।8।।

yonimudrā parā hyeṣā bandhastasyāḥ prakīrtitaḥ /
tasyāstu bandhamātreṇa tannāsti yanna sādhayet //8//

This itself is the highest yonimudrā which is performed with bandha. There is nothing (in this universe) that is unobtainable through this yonimudrā along with the bandhas. ||8||

छिन्नरूपास्तु[51] ये मन्त्राः[52] कीलिताः[53] स्तम्भिताश्च[54] ये ।
दग्धाः[55] मन्त्राः[56] शिखाहीनाः[57] मलिनास्तु[58] तिरस्कृताः ।।9।।[59]

chinnarūpāstu ye mantrāḥ kīlitāḥ stambhitāśca ye /
dagdhāḥ mantrāḥ śikhāhīnāḥ malināstu tiraskṛtāḥ //9//

The mantras that are perforated, bound, paralysed, burnt, without flame, impure and discarded - ||9||

मन्दा[60]बालास्तथा[61] वृद्धाः प्रौढाः यौवनगर्विताः[62] ।
अरिपक्षे स्थिता ये च निर्वीर्याः[63] सत्त्ववर्जिताः[64] ।।10।।[65]

mandābālāstathā vṛddhāḥ prauḍhāḥ yauvanagarvitāḥ /
aripakṣe sthitā ye ca nirvīryāḥ sattvavarjitāḥ //10//

- similarly the mantras that are dull, immature, old, matured,

proud of their youth, standing in favour of opponent, devoid of virility and essence - ||10||

तथा सत्त्वेन हीनाश्च[66] खण्डिताः शतधा कृताः ।
विधानेन[67] च[68] संयुक्ताः प्रभवन्त्यचिरेण[69] तु ।।
सिद्धि[70]मोक्षप्रदाः सर्वे गुरुणा[71] विनियोजिताः[72] ।।11।।

tathā sttvena hīnāśca khaṇḍitāḥ śatadhā kṛtāḥ /
vidhānena ca saṃyuktāḥ prabhavantyacireṇa tu //
siddhimokśapradāḥ sarve guruṇā viniyojitāḥ //11//

Likewise wanting in potency, broken in hundreds, (and so on), if all these when methodically applied become effective very soon. All the mantras directed by the preceptor become bestower of all success and liberation. ||11||

यद्यदुच्चरते[73] योगी मन्त्ररूपं शुभाशुभम ।
तत्तत्सिद्धि[74]मवाप्नोति योनिमुद्रा निबन्धनात्[75] ।।12।।[76]

yadyaduccarate yogī mantrarūpaṃ śubhāśubham /
tattatsiddhimavāpnoti yonimudrā nibandhanāt //12//

Whatever, auspicious/inauspicious in the form of mantra, is recited by a yogī all is fructified through the systematic practice of yonimudrā. ||12||

दीक्षयित्वा विधानेन अभिषिच्य[77] सहस्रधा ।[78]
ततो मन्त्रा[79]धिकारार्थ[80]मेषा मुद्रा प्रकीर्तिता[81] ।।13।।

dīkṣayitvā vidhānena abhiṣicya sahasradhā /
tato mantrādhikārārthameṣā mudrā prakīrtitā //13//

Having methodically initiated and thousand times consecrated, this Mudrā is prescribed for the sake of authority over the mantras. ||13||

ब्रह्महत्या सहस्राणि[82] त्रैलोक्यमपि[83] घातयेत्[84] ।
नासौ लिप्यति[85] पापेन[86] योनिमुद्रानिबन्धनात् ।।14।।

brahmahatyā sahasrāṇi trailokyamapi ghātayet /
nāsau lipyati pāpena yonimudrānibandhanāt //14//

Owing to the systematic practice of yonimudrā he is not besmeared through the sins caused by slaying of thousands of brahma or even by the destruction of three worlds . ||14||

गुरुहा च सुरापी[87] च स्तेयी[88] च गुरुतल्पगः[89] ।
एतैः[90] पापैर्न बध्येत[91] योनिमुद्रा[92]निबन्धनात् ।।15।।[93]

guruhā ca surāpī ca steyī ca gurutalpagaḥ /
etaiḥ pāpairna badhyeta yonimudrānibandhanāt //15//

Due to the systematic practice of yonimudrā, one is not bound by the sins originating from the killing of (one's) preceptor, drinking wine, committing the theft or defiling preceptors bed. ||15||

तस्मादभ्यसनं[94] नित्यं कर्त्तव्यं[95] मोक्षकांक्षिभिः[96] ।
अभ्यासाज्जायते सिद्धिरभ्यासान्मोक्ष[97]माप्नुयात् ।।16।।[98]

tasmādabhyasanaṃ nityaṃ kartavyaṃ mokṣakāṅkṣibhiḥ /
abhyāsājjāyate siddhirabhyāsānmokṣamāpnuyāt //16//

One desirous of liberation, therefore, should perform its practice regularly. It is through the practice success is attained. Through the practice liberation can be achieved. ||16||

संविदं[99] लभतेऽभ्यासाद्[100] योगोभ्यासात्प्रवर्त्तते[101] ।[102]
मुद्राणां[103] सिद्धिरभ्यासादभ्यासाद्[104] वायुसाधनम् ।।17।।

saṃvidaṃ labhate'bhyāsād yogobhyāsātpravartate /
mudrāṇāṃ siddhirabhyāsādabhyāsād vāyusādhanam //17//

Knowledge is accomplished through practice, through practice

yoga takes place, accomplishment of mudrās is through practice, prāṇāyāma is perfected through the practice. ||17||

कालवञ्चनमभ्यासात्तथा[105] मृत्युञ्जयो[106] भवेत् ।
वाक्सिद्धिः[107] कामचारित्वं[108] भवेदभ्यासयोगतः ।।18।।

kālavañcanamabhyāsāttathā mṛtuñjayo bhavet /
vāksiddhiḥ kāmacāritvaṃ bhavedabhyāsayogataḥ //18//

Through practice death can be deceived and one can become the conqueror of the death. Through yoga practice one can have the speech perfected, can attain the ability to move freely. ||18||

योनिमुद्रा परं[109] गोप्या[110] न देया यस्य कस्यचित् ।
सर्वथा नैव दातव्या[111] प्राणैः[112] कण्ठगतैरपि ।।19।।

yonimudrā paraṃ gopyā na deyā yasya kasyacit /
sarvathā naiva dātavyā prāṇaiḥ kaṇṭhagatairapi //19//

Yonimudrā should be highly guarded. Any uneligible person should not be initiated in it. Even if the life is at stake, it should not be given to any body. ||19||

अधुना कथयिष्यामि[113] योगसिद्धिकरं[114] परम् ।
गोपनीयं[115] सुसिद्धानां[116] योगं[117] परमदुर्लभम् ।।20।।

adhunā kathayiṣyāmi yogasiddhikaraṃ param /
gopanīyaṃ susiddhānāṃ yogaṃ paramadurlabham //20//

Now I shall explain the yoga that bestows the highest success to the adepts (and) which is highly difficult to attain and is secret. ||20||

सुप्ता गुरुप्रसादेन यदा जागर्ति[118] कुण्डली ।
तदा सर्वाणि पद्मानि भिद्यन्ते[119] ग्रन्थयोऽपि[120] च ।।21।।

suptā guruprasādena yadā jāgarti kuṇḍalī /
tadā sarvāṇi padmāni bhidyante granthayo'pi ca //21//

When the sleeping kuṇḍalinī, through the grace of guru, is awakened, all the cakras as well as knots get pierced. ||21||

तस्मात्सर्वप्रयत्नेन प्रबोधयितु[121]मीश्वरीम्[122] ।
ब्रह्मद्वारमुखे[123] सुप्तां[124] मुद्राभ्यासं समाचरेत्[125] ।।22।।

tasmātsarvaprayatnena prabodhayitumīśvarīm /
brahmadvāramukhe suptāṃ mudrābhyāsaṃ samācaret //22//

Therefore, in order to awaken the goddess (kuṇḍalī) sleeping at the mouth of brahmadvāra (passage to the brahma i.e. suṣumṇā) one should properly practice mudrās with all efforts. ||22||

अथ दशमुद्रा[126]
महामुद्रा महाबन्धो[127] महावेधश्च[128] खेचरी ।
जालन्धरो[129] मूलबन्धो[130] विपरीत[131]कृतिस्तथा ।।23।।

उड्डीयानं च[132] वज्रोली[133] दशमं[134] शक्तिचालनम् ।
इदं हि मुद्रादशकं मुद्राणामुत्तमोत्तमम्[135] ।।24।।

atha daśamudrā
mahāmudrā mahābandho mahāvedhaśca khecarī /
jālandharo mūlabandho viparītakṛtistathā //23//

uḍḍīyānaṃ ca vajrolī daśamaṃ śakticālanam /
idaṃ hi mudrādaśakaṃ mudrāṇāmuttamottamam //24//

Now ten mudrās

Among the great mudrās this is the group of ten superior most mudrās viz. mahāmudrā, mahābandha, mahāvedha, khecarī, jālandhara, mūlabandha, viparītakṛti, uḍḍiyāna, vajrolī and the tenth śakticālana. ||23-24||

अथ महामुद्रा[136]
महामुद्रां प्रवक्ष्यामि तन्त्रेऽस्मिन्[137] मम वल्लभे[138] ।
यां प्राप्य सिद्धाः सिद्धिं च[139] कपिलाद्याः पुरा[140] गताः[141] ।।25।।

atha mahāmudrā

mahāmudrāṃ pravakṣyāmi tantre'smin mama vallabhe /
yāṃ prāpya siddhāḥ siddhiṃ ca kapilādyāḥ purā gatāḥ //25//

Now Mahāmudrā

Oh My dear ! Now I explain the Mahāmudrā in this yogic science by the attainment of which the adepts like kapila etc. could accomplish success in ancient past. ||25||

अपसव्येन सम्पीड्य पादमूलेन सादरम् ।
गुरूपदेशतो[142] योनिं[143] गुदमेढ्रा[144]न्तरालगाम्[145] ।।26।।

apasavyena sampīḍya pādamūlena sādaram /
gurūpadeśato yoniṃ gudameḍhrāntarālagām //26//

With deepest reverence towards the teaching of the preceptor (guru) the yoni (perineum), situated between anus and the penis, should be pressed firmly with the heel of the left foot - ||26||

सव्यं[146] प्रसारितं[147] पादं धृत्वा पाणियुगेन[148] वै ।
नवद्वाराणि संयम्य[149] चिबुकं[150] हृदयोपरि[151] ।।27।।

savyaṃ prasāritaṃ pādaṃ dhṛtvā pāṇiyugena vai /
navadvārāṇi saṃyamya cibukaṃ hṛdayopari //27//

- the extended right foot be caught hold of with both the hands, having controlled (the body - based) nine doors, the chin having placed upon heart - ||27||

चित्तं[152] चित्तपथे[153] दत्त्वा[154] प्रभवेद्[155]वायुसाधनम्[156] ।
महामुद्रा भवेदेषा[157] सर्वतन्त्रेषु[158] गोपिता[159] ।।28।।

cittaṃ cittapathe dattvā prabhavedvāyusādhanam /
mahāmudrā bhavedeṣā sarvatantreṣu gopitā //28//

- having the citta concentrated upon the path of consciousness

(suṣumṇā) commence the practice of prāṇāyāma (vāyusādhanam). This happens to be the mahāmudrā safeguarded in the entire science of yoga. ||28||

वामाङ्गेन समभ्यस्य दक्षाङ्गेनाभ्यसेत्पुनः[160] ।
प्राणायामं[161] समं कृत्वा योगी[162]नियतमानसः[163] ।।29।।

vāmāṅgena samabhyasya dakṣāṅgenābhyasetpunaḥ /
prāṇāyāmaṃ samaṃ kṛtvā yogīniyatamānasaḥ //29//

A steady minded yogī having properly practiced with left side (part) should again practice with right side, thus perform equal (numbers) of prāṇāyāma. ||29||

मुद्रामेतां तु सम्प्राप्य गुरुवक्त्रात्[164] सुशोभिताम्[165] ।[166]
अनेन विधिना योगी मन्दभाग्योपि[167] सिध्यति ।।30।।

mudrāmetāṃ tu samprāpya guruvaktrāt suśobhitām /
anena vidhinā yogī mandabhāgyopi sidhyati //30//

Through this technique the yogī even if not blessed accomplishes yoga by having received these splendorous mudrās (directly) from guru's mouth. ||30||

सर्वासामेव[168] नाडीनां चालनं बिन्दुधारणम्[169] ।
जारनन्तु[170] कषायस्य पातकानां विनाशनम् ।।31।।

sarvāsāmeva nāḍīnāṃ cālanaṃ bindudhāraṇam /
jāranantu kaṣāyasya pātakānāṃ vināśanam //31//

(It is through this technique) (there is) proper movement among all the nāḍis, holding of the bindu (semen), decaying of the impurities, destruction of the sins- ||31||

कुण्डलीतापनं[171] वायोर्ब्रह्मरन्ध्रप्रवेशनम्[172] ।[173]
सर्वरोगोपशमनं[174] जठराग्निविवर्धनम्[175] ।।32।।

kuṇḍalītāpanaṃ vāyorbrahmarandhrapraveśanam /
sarvarogopaśamanaṃ jaṭharāgnivivardhanam //32//

- heating up of the kuṇḍalī, entering/coursing of the air into the brahmarandhra, alleviation of all the diseases, increase in gastric fire- ||32||

वपुषः[176] कान्तिरमला[177] जरामृत्युविनाशनम्[178] ।[179]
वाञ्छितार्थफलं[180] सौख्यमिन्द्रियाणाञ्च[181] मारणम् ।।33।।

vapuṣaḥ kāntiramalā jarāmṛtyuvināśanam /
vāñchitārthaphalaṃ saukhyamindriyāṇāñca māraṇam //33//

- stainless luster over the body, destruction of old age and death, obtaining of desired result, well being and control over the senses. ||33||

एतदुक्तानि[182] सर्वाणि[183] योगारूढस्य योगिनः ।
भवेद[184]भ्यासतोवश्यं[185] नात्र कार्या विचारणा ।।34।।

etaduktāni sarvāṇi yogārūḍhasya yoginaḥ /
bhavedabhyāsatovaśyaṃ nātra kāryā vicāraṇā //34//

It is through the practice all these that are enumerated do certainly take place in the yogī who has applied (himself) to the yoga, regarding which there is no scope for any deliberation at all. ||34||

गोपनीया[186] प्रयत्नेन[187] मुद्रेयं सुरपूजिते[188] ।
यां तु[189] प्राप्य भवाम्भोधेः[190] पारं गच्छन्ति[191] योगिनः ।।35।।

gopanīyā prayatnena mudreyaṃ surapūjite /
yāṃ tu prāpya bhavāmbhodheḥ pāraṃ gacchanti yoginaḥ //35//

O Pārvati adored by the gods ! this Mudrā, by accomplishing which, the yogīs cross the ocean of the world (and hence) deserves to be effortfully guarded. ||35||

मुद्रा कामदुधा[192]ह्येषा साधकानां मयोदिता ।[193]
गुप्ताचारेण कर्तव्या न देया यस्य कस्यचित्[194] ।।36।।

mudrā kāmadudhā hyeṣā sādhakānāṃ mayoditā /
guptācāreṇa kartavyā na deyā yasya kasyacit //36//

This Mudrā spoken by Me is one that yields the objects of desires for the practitioner. It should be practiced secretly and never to be imparted to any (un-eligible) person.||36||

अथ महाबन्धः
ततः[195] प्रसारितः[196] पादो[197] विन्यस्य[198] तमुरूपरि[199] ।
गुदयोनिं[200] समाकुञ्च्य कृत्वा चापानमूर्ध्वगम्[201] ।।37।।

atha mahābandhaḥ
tataḥ prasāritaḥ pādo vinyasya tamurūpari /
gudayoniṃ samākuñcya kṛtvā cāpānamūrdhvagam //37//

Now Mahābandha

Thereafter the feet of the extended leg (in the practice of Mahāmudra) be placed on the thigh of the other leg, and having the apāna directed upwards through the proper contraction of anus (region) ||37||

योजयित्वा समानेन[202] कृत्वा प्राण[203]मधोमुखम् ।[204]
बन्धयेदूर्ध्वगत्यर्थं[205] प्राणापानेन यः[206] सुधी ।।38।।

yojayitvā samānena kṛtvā prāṇamadhomukham /
bandhayedūrdhvagatyarthaṃ prāṇāpānena yaḥ sudhī //38//

- (and) having joined with samāna and the prāṇa being made down faced, an intelligent one who practices bandhas for the upward movement of prāṇa and apāna (in the suṣumṇā) - ||38||

कथितोऽयं[207] महाबन्धः[208] सिद्धि[209]मार्गप्रदायकः ।
नाडीजालाद्[210] रसव्यूहो[211] मूर्धानं[212] याति[213] योगिनः[214] ।।39।।

kathito'yaṃ mahābandhaḥ siddhimārgapradāyakaḥ /
nāḍījālād rasavyūho mūrdhānaṃ yāti yoginaḥ //39//

- (for him) this Mahābandha is stated to be the bestower of the path of success. It is through this itself various secretions, produced through the group of Nāḍīs, move towards yogī's head. ||39||

उभाभ्यां साधयेत्प[215]दभ्यामेकैकं[216] सुप्रयत्नतः ।
भवेदभ्यासतो वायुः सुषुम्णा[217]मध्यसंगतः[218] ।।40।।

ubhābhyāṃ sādhayetpadabhyāmekaikaṃ suprayatnataḥ /
bhavedabhyāsato vāyuḥ suṣumṇāmadhyasaṅgataḥ //40//

One by one, it shuold be practiced effortfully with both the legs. With the repeated practice, the prāṇa courses into suṣumṇā. ||40||

अनेन वपुषः[219] पुष्टिर्दृढबन्धोऽस्थिपंजरे[220] ।
सम्पूर्णहृदयो योगी[221] भवन्त्येतानि[222] योगिनः ।।41।।

anena vapuṣaḥ puṣṭirdṛḍhabandho'sthipañjare /
sampūrṇahṛdayo yogī bhavantyetāni yoginaḥ //41//

Through this the body is nourished, skeleton gets strongly built. All these occur on the part of yogī, he is completely satisfied. ||41||

बन्धेनानेन[223] योगीन्द्रः[224] साधयेत्स[225]र्वमीप्सितम् ।
अपान[226]प्राणयोरैक्यं[227] कृत्वा[228] त्रिभुवनेश्वरि[229] ।।42।।

bandhenānena yogīndraḥ sādhayetsarvamīpsitam /
apānaprāṇayoraikyaṃ kṛtvā tribhuvaneśvari //42//

By uniting prāṇa and apāna through this bandha, O Goddess of three worlds, the great yogīs accomplish all that is desirable. ||42||

अथ महावेधः

महाबन्ध[230]स्थितो योगी कुक्षि[231]मापूर्य वायुना[232] ।
स्फिचौ[233] संताडयेद्[234]धीमान् वेधोऽयं[235] कीर्तितो मया ।।43।।

atha mahāvedhaḥ

mahābandhasthito yogī kukṣimāpūrya vāyunā /
sphicau santāḍayed dhīmān vedho'yaṃ kīrtito mayā //43//

Now Mahāvedha

Yogī staying in Mahābandha after filling the (abdominal) cavity with air, an intelligent one should gently strike the buttocks (against the ground). This has been called by Me as vedha (piercing). ||43||

वेधेनानेन[238] संविध्य[237] वायुना योगिपुंगवः ।
ग्रन्थिं[238] सुषुम्णा[239]मार्गेण ब्रह्मग्रन्थिं[240] भिनत्यसौ ।।44।।

vedhenānena saṃvidhya vāyunā yogipuṅgavaḥ /
granthiṃ suṣumṇāmārgeṇa brahmagranthiṃ bhinatyasau //44//

Excellent one among the yogīs, by means of this vedha, through the air penetrates the brahma knot (granthi) by piercing the (other) knots along the path of suṣumṇā. ||44||

यः[241] करोति[242] सदाभ्यासं[243] महावेधं[244] सुगोपितम्[245] ।
वायुसिद्धिं[246]र्भवेत्तस्य जरामरणनाशिनी[247] ।।45।।

yaḥ karoti sadābhyāsaṃ mahāvedhaṃ sugopitam /
vāyusiddhirbhavettasya jarāmaraṇanāśinī //45//

One who practices regularly this well guarded Mahāvedha, he accomplishes vāyusiddhi which wards off old age and death. ||45||

चक्रमध्ये[248] स्थिता[249] देवाः[250] कम्पन्ति[251] वायुताडनात्[252] ।
कुण्डल्यपि[253] महामाया[254] कैलासे[255] सा विलीयते[256] ।।46।।

cakramadhye sthitā devāḥ kampanti vāyutāḍanāt /
kuṇḍalyapi mahāmāyā kailāse sā vilīyate //46//

The deities residing in the cakras start shivering due to the striking of vāyu. The Mahāmāyā kuṇḍalī too gets dissolved into kailāsa (abode of Śiva). ||46||

महामुद्रामहाबन्धौ[257] निष्फलौ[258] वेधवर्जितौ ।
तस्मात् योगी प्रयत्नेन[259] करोति[260] त्रितयं क्रमात् ।।47।।

mahāmudrāmahābandhau niṣphalau vedhavarjitau /
tasmāt yogī prayatnena karoti tritayaṃ kramāt //47//

Of no avail are Mahāmudrā and Mahābandha devoid of Vedha. Therefore, yogī effortfully practices this triad sequentially. ||47||

एतत्त्रयं[261] प्रयत्नेन[262] चतुर्वारं[263] करोति[264] यः ।
षण्मासाभ्यन्तरं[265] मृत्युं[266] जयत्येव न संशयः ।।48।।

etattrayaṃ prayatnena caturvāraṃ karoti yaḥ /
ṣaṇmāsābhyantaraṃ mṛtyuṃ jayatyeva na saṃśayaḥ //48//

There is no doubt that one who practices this triad effortfully for four times (a day) conquers the death within six months. ||48||

एतत्त्रयस्य[267] माहात्म्यं[268] सिद्धो जानाति नेतरः[269] ।
यज्ज्ञात्वा[270] साधकाः[271] सर्वे सिद्धिं[272] सम्यग् लभन्ति वै[273] ।।49।।

etattrayasya māhātmyaṃ siddho jānāti netaraḥ /
yajjñātvā sādhakāḥ sarve siddhiṃ samyag labhanti vai //49//

Only the siddhas know the magnanimousness of this triad, not others; by thoroughly knowing which the practitioners certainly accomplish all the success. ||49||

गोपनीया[274] प्रयत्नेन[275] साधकैः[276] सिद्धिमीप्सुभिः[277] ।
अन्यथा च[278] न[279] सिद्धिः[280] स्यान्मुद्रा[281]णामेष[282] निश्चयः[283] ।।50।।

gopanīyā prayatnena sādhakaiḥ siddhimīpsubhiḥ /
anyathā ca na siddhiḥ syānmudrāṇāmeṣa niścayaḥ //50//

Practitioners desirous of success should keep it secret; otherwise, it is certain that success can never be obtained in the practice of mudrās. ||50||

अथ खेचरी मुद्रा[284]

भ्रुवोरन्तर्गतां[284] दृष्टिं विधाय[285] सुदृढां[286] सुधीः ।
उपविश्यासने वज्रे[287] नानोपद्रववर्जितः[288] ।।51।।

लम्बिकोर्ध्वं[289] स्थिते गर्त्ते रसनां[290] विपरीतगाम्[291] ।
संयोजयेत्[292] प्रयत्नेन सुधाकूपे[293] विचक्षणः[294] ।।52।।

atha khecarī mudrā

bhruvorantargatāṃ dṛṣṭiṃ vidhāya sudṛḍhāṃ sudhīḥ /
upaviśyāsane vajre nānopadravavarjitaḥ //51//

lambikordhvaṃ sthite gartte rasanāṃ viparītagām /
saṃyojayet prayatnena sudhākūpe vicakṣaṇaḥ //52//

Now the Khecarī Mudrā

A wise practitioner, (at the place) free from various calamities, be seated in the Vajrāsana, the gaze being firmly fixed between the eyebrows; should properly conjoin the upturned tongue with the hollow i.e. nectar oozing cavity situated (just) above the soft palate (known as kapālakuhara or nasopharyngeal cavity). ||51-52||

मुद्रैषा[295] खेचरी प्रोक्ता[296] भक्तानामनुरोधतः[297] ।
सिद्धीनां[298] जननी ह्येषा मम प्राणाधिकप्रिया[299] ।।53।।

mudraiṣā khecarī proktā bhaktānāmanurodhataḥ /
siddhīnāṃ jananī hyeṣā mama prāṇādhikapriyā //53//

It is on the request from the devotees that this Khecarī Mudrā has been stated. This, the source of all the siddhis(success) – is dearer to Me (even) more than my life. ||53||

निरन्तरकृताभ्यासात् पीयूषं[300] प्रत्यहं पिबेत्[301] ।
तेन विग्रहसिद्धिः[302] स्यान्मृत्यु[303]मातङ्गकेसरी[304] ।।54।।

nirantarakṛtābhyāsāt pīyūṣaṃ pratyahaṃ pibet /
tena vigrahasiddhiḥ syānmṛtyumātaṅga kesarī //54//

One should daily drink the nectar through its regular practice. By this, the body becomes so strong that works as a lion over the elephant of death. ||54||

अपवित्रः[305] पवित्रो वा सर्वावस्थां गतोऽपि[306]वा[307] ।
खेचरीं[308] यस्तु जानाति[309] स शुद्धो[310] नात्र संशयः ।।55।।

apavitraḥ pavitro vā sarvāvasthāṃ gato'pi vā /
khecarīṃ yastu jānāti sa śuddho nātra saṃśayaḥ //55//

Whether pure or impure or in whatever condition one may be, if one knows the khecarī he is pure without any doubt. ||55||

क्षणार्धं[311] कुरुते यस्तु तीर्त्वा पापमहार्णवम् ।
दिव्यभोगान्[312] प्रभुक्त्वा च[313] सत्कुले[314] स[315] प्रजायते ।।56।।

kṣaṇārdhaṃ kurute yastu tīrtvā pāpamahārṇavam /
divyabhogān prabhuktvā ca satkule sa prajāyate //56//

If one practices (khecarī) even for half a moment, having crossed the great oceans of sins and after enjoying divine experiences, takes birth in the noble family. ||56||

खेचर्या[316] मुद्रया[317] यस्तु सुस्थितः स्यादतन्द्रितः[318]।
शतब्रह्मगतेनापि[319] क्षणार्धं[320] मन्यते[321] हि सः[322] ।।57।।

khecaryā mudrayā yastu susthitaḥ syādatandritaḥ /
śatabrahmagatenāpi kṣaṇārdhaṃ manyate hi saḥ //57//

One who is well established in Khecarī Mudrā, even when a period of hundred brahma (years) have passed, regards it as if only only half a moment. ||57||

गुरुपदेशतो मुद्रां यो वेत्ति खेचरीमिमाम् ।
नानापापरतो[323] धीमान्[324] स याति परमां[325] गतिम् ।।58।।

gurūpadeśato mudrāṃ yo vetti khecarīmimām /
nānāpāparato dhīmān sa yāti paramāṃ gatim //58//

One who learns this Khecarī Mudrā directly through teacher's advices, that intelligent one attains the absolute state even if indulged in various sins. ||58||

सा[326] प्राणसदृशी[327] मुद्रा[328] यस्मै कस्मै[329] न दीयते ।
प्रच्छाद्यते[330] प्रयत्नेन मुद्रेयं[331] सुरपूजिता[332] ।।59।।

sā prāṇasadṛśī mudrā yasmai kasmai na dīyate /
pracchādyate prayatnena mudreyaṃ surapūjitā //59//

This Mudrā, which is as significant as the vital air, should never be given to any one (uneligible person). This Mudrā which is adored by the gods needs be guarded with all efforts. ||59||

अथ जालन्धर बन्धः[334]
बद्ध्वा[335] गलशिराजालं[336] हृदये चिबुकं[337] न्यसेत्[338] ।
बन्धो जालन्धरः प्रोक्तो देवानामपि दुर्लभः[339] ।।60।।

atha jālandhara bandhaḥ
baddhvā galaśirājālaṃ hṛdaye cibukaṃ nyaset /
bandho jālandharaḥ prokto devānāmapi durlabhaḥ //60//

Now the Jālandhara Bandha

Having contracted the nerve net of the throat chin be rested upon the heart. This bandha, which is rarely available even to the gods - is known as Jālandhara. ||60||

नाभिस्थ[340]वह्निर्जन्तूनां[341] सहस्रकमलच्युतम्[342] ।
पिबेत् पीयूष[343] विस्तारं[344] तदर्थं[345] बन्धयेदिमम्[346] ।।61।।

nābhisthavahnirjantūnāṃ sahasrakamalacyutam /
pibet pīyūṣa vistāraṃ tadarthaṃ bandhayedimam //61//

The fire, located at the navel in all beings, swallows the nectar oozing from thousand petalled lotus. Therefore, (in order to stop it) this bandha is to be applied. ||61||

बन्धेनानेन[347] पीयूषं[348] स्वयं[349] पिबति[350] बुद्धिमान् ।
अमरत्वं च सम्प्राप्य मोदते भुवनत्रये[351] ।।62।।

bandhenānena pīyūṣaṃ svayaṃ pibati buddhimān /
amaratvaṃ ca samprāpya modate bhuvanatraye //62//

It is through this bandha the intelligent one himself drinks the nectar. And (thus) by accomplishing the immortality enjoys in (all) the three worlds. ||62||

जालन्धरो बन्ध[352] एष[353] सिद्धानां सिद्धिदायकः ।
अभ्यासः[354] क्रियते नित्यं[355] योगिना[356] सिद्धिमिच्छता[357] ।।63।।

jālandharo bandha eṣa siddhānāṃ siddhidāyakaḥ /
abhyāsaḥ kriyate nityaṃ yoginā siddhimicchatā //63//

This is the Jālandhara bandha that bestows the siddhis (all success) to the adepts. It is performed regularly by the yogīs desirous of accomplishing success. ||63||

अथ मूलबन्धः[358]
पादमूलेन सम्पीड्य गुदामार्गं[359] सुयन्त्रितम्[360] ।
बलादपान[361]माकृष्य क्रमादूर्ध्वं[362] सुचारयेत्[363] ।।64।।

atha mūlabandhaḥ
pādamūlena sampīḍya gudāmārgaṃ suyantritam /
balādapānamākṛṣya kramādūrdhvaṃ sucārayet //64//

Now the Mūlabandha

The well - controlled apāna - by properly pressing the anus passage through the heel - should be forcefully and gradually pulled upward and moved systematically. ||64||

कल्पितोऽयं[364] मूलबन्धो जरामरणनाशनः।
अपानप्राणयोरैक्यं[385] प्रकरोत्यविकम्पितम्[366] ।।65।।

kalpito'yaṃ mūlabandho jarāmaraṇanāśanaḥ /
apānaprāṇayoraikyaṃ prakarotyavikampitam //65//

This Mūlabandha ensues firm union between prāṇa and apāna. This is supposed to be destroyer of old age and death. ||65||

बन्धेनानेन सुतरां योनिमुद्रा[367] प्रसिद्ध्यति[368] ।
सिद्धायां[369] योनिमुद्रायां[370] किं न[371] सिध्यति भूतले ।।66।।

bandhenānena sutarāṃ yonimudrā prasiddhyati /
siddhāyāṃ yonimudrāyāṃ kiṃ na siddhyati bhūtale //66//

It is through this very bandha Yonimudrā is accomplished without effort. What is there on this earth that can not be achieved when yonimudrā is accomplished ? ||66||

बन्धस्यास्य प्रसादेन गगने विजितानिलः[372] ।
पद्मासने[373] स्थितो योगी[374] भुवमुत्सृज्य[375] वर्तते ।।67।।[376]

bandhasyāsya prasādena gagane vijitānilaḥ /
padmāsane sthito yogī bhuvamutsṛjya vartate //67//

A yogī who has conquered the air element, through the grace of this very bandha - by being in padmāsana - remains elevated in the sky leaving the earth (ground) ||67||

अथ विपरीतकरणी बन्धः[377]
सुगुप्ते[378] निर्जने[379] देशे बन्धमेनं[380] समभ्यसेत् ।
संसारसागरं[381] तर्तुं यदीच्छेद्[382] योगिपुंगवः ।।68।।

atha viparītakaraṇī bandhaḥ
sugupte nirjane deśe bandhamenaṃ samabhyaset /
saṃsārasāgaraṃ tarttuṃ yadīcched yogipuṅgavaḥ //68//

Now Viparītakaraṇī bandha

Foremost among the yogīs, if desirous of crossing the worldly ocean, should systematically practice this bandha at a secret and secluded place. ||68||

[383]भूतले स्वशिरोदत्वा खे नयेच्चरणद्वयम्[384] ।
विपरीतकृतिश्चैषा[385] सर्वतन्त्रेषु[386] गोपिता[387] ।।69।।

bhūtale svaśirodatvā khe nayeccaraṇadvayam /
viparītakṛtiścaiṣā sarvatantreṣu gopitā //69//

Having placed one's head on the ground both the feet should be taken into the sky. This is the topsy-turvey act which is kept secret in all the Tantras. ||69||

एतां[388] यः कुरुते नित्यमभ्यासं[389] याममात्रतः[390] ।
मृत्युं जयति[391] योगी सः[392] प्रलये नापि[393] सीदति ।।70।।

etāṃ yaḥ kurute nityamabhyāsaṃ yāmamātrataḥ /
mṛtyuṃ jayati yogī saḥ pralaye nāpi sīdati //70//

A (yogī) who regularly performs these practices for three hours conquers the death (and) is not sunk even during dissolution. ||70||

अमृतं[394] कुरुते[395] पानं[396] सिद्धानां समतामियात्[397] ।
स सेव्यः[398] सर्वलोकानां[399] बन्धमेनं करोति यः ।।71।।[400]

amṛtaṃ kurute pānaṃ siddhānāṃ samatāmiyāt /
sa sevyaḥ sarvalokānāṃ bandhamenaṃ karoti yaḥ //71//

He who performs this bandha drinks the nectar (and) becomes at par with the adepts and is served by all the worlds. ||71||

अथ उड्याणबंधः[401]
नाभेरूर्ध्वमधश्चापि तानं पश्चिममाचरेत्[402] ।
उड्यानबन्ध[403] एषः[404] स्यात् सर्वदुःखौघनाशनः[405] ।।72।।

atha uḍyāṇabandhaḥ
nābherūrdhvamadhaścāpi tānaṃ paścimamācaret /
uḍyānabandha eṣaḥ syāt sarvaduḥkhaughanāśanaḥ //72//

Now the Udyāṇa bandha

The upper as well as lower (portion) of the navel is to be stretched towards back. This is (called) Uḍyāṇabandha that destroys entire flow of sufferings. ||72||

उदरे पश्चिमं[406] तानं नाभेरूर्ध्वं[407] तु कारयेत् ।
उड्यानाख्योऽत्र[408] बन्धोऽयं[409] मृत्युमातङ्गकेसरी[410] ।।73।।

udare paścimaṃ tānaṃ nābherūrdhvaṃ tu kārayet /
uḍyānākhyo'tra bandho'yaṃ mṛtyumātaṅgakesarī //73//

Perform the stretching of abdomen's upper portion of navel towards the back. This bandha is termed as Uḍyāna which is like a lion against death-elephant. ||73||

नित्यं यः[411] कुरुते योगी[412] चतुर्वारं दिने दिने ।
तस्य[413] नाभेस्तु शुद्धिः स्यात्[414] येन[415] सिद्धो[416] भवेन्मरुत्[417] ।।74।।

nityaṃ yaḥ kurute yogī caturvāraṃ dine dine /
tasya nābhestu śuddhiḥ syāt yena siddho bhavenmarut //74//

A yogī who performs (Uḍyāna) regularly for four times a day (morning, afternoon, evening and mid-night) gets his navel purified and as a result attains mastery over the vāyu. ||74||

षण्मासमभ्यसन्[418] योगी मृत्युं जयति निश्चितम्[419] ।
तस्योदराग्निर्ज्वलति रसवृद्धिः प्रजायते[420] ।।75।।

ṣaṇmāsamabhyasan yogī mṛtyuṃ jayati niścitam /
tasyodarāgnirjvalati rasavṛddhiḥ prajāyate //75//

A yogī practicing regularly for six months certainly conquers the death. His gastric fire is flared up and increase in secretions takes place. ||75||

अनेन सुतरां[421] सिद्धिर्विग्रहस्य[422] प्रजायते[423] ।
रोगाणां[424] संक्षयश्चापि[425] योगिनो[426] भवति ध्रुवम् ।।76।।

anena sutarāṃ siddhirvigrahasya prajāyate /
rogāṇāṃ saṃkṣayaścāpi yogino bhavati dhruvam //76//

By virtue of the effect of (Uḍyāna bandha) the body of yogīs

becomes perfect and well-controlled. So also diseases certainly get destroyed by it. ||76||

गुरोर्लब्ध्वा प्रयत्नेन[427] साधयेत्तु[428] विचक्षणः ।
निर्जने सुस्थिते[429] देशे[430] बन्धं परमदुर्लभम् ।।77।।[431]

gurorlabdhvā prayatnena sādhayettu vicakṣaṇaḥ /
nirjane susthite deśe bandhaṃ paramadurlabham //77//

The wise should practice this rare bandha in a secluded and undisturbed place with care after having learnt the technique diligently from the competent teacher. ||77||

अथ वज्रोली मुद्रा[432]

वज्रोलीं[433] कथयिष्यामि[434] संसार[435]ध्वान्त[436]नाशिनीम्[437] ।
स्वभक्तेभ्यः समासेन[438] गुह्याद्गुह्यतमामपि[439] ।।78।।[440]

atha vajrolī mudrā

vajrolīṃ kathayiṣyāmi saṃsāradhvāntanāśinīm /
svabhaktebhyaḥ samāsena guhyādguhyatamāmapi //78//

Now the Vajrolī Mudrā

Even if it is a very highly(guarded) secret now I shall explain to my devotees in nutshell the Vajrolī (Mudrā), which destroys the worldly darkness. ||78||

स्वेच्छया वर्तमानोऽपि[441] योगोक्तनियमैर्विना[442] ।
मुक्तो भवेद्[443] गृहस्थोऽपि[444] वज्रोल्यभ्यासयोगतः ।।79।।[445]

svecchayā vartamāno'pi yogoktaniyamairvinā /
mukto bhaved gṛhastho'pi vajrolyabhyāsayogataḥ //79//

A house-holder too even if living freely, without being regulated by yogic rules, gets liberated through the practice of Vajrolī. ||79||

वज्रोल्यभ्यास[446]योगोऽयं[447] भोगे[448] युक्तेऽपि[449] मुक्तिदः ।
तस्मादति[450]प्रयत्नेन[451] कर्तव्यो योगिभिः[452] सदा ।।80।।[453]

vajrolyabhyāsayogo'yaṃ bhoge yukte'pi muktidaḥ /
tasmādatiprayatnena kartavyo yogibhiḥ sadā //80//

The practice of Vajrolī is the bestower of liberation even to them who are indulged in the worldly enjoyments. Therefore, the yogī should practice it regularly with all the efforts. ||80||

आदौ रजः[454] स्त्रियो योन्याः[455] यत्नेन विधिवत्सुधीः ।
आकुञ्च्य[456] लिङ्गनालेन[457] स्वशरीरे[458] प्रवेशयेत् ।।81।।[459]

ādau rajaḥ striyo yonyāḥ yatnena vidhivatsudhīḥ /
ākuñcya liṅganālena svaśarīre praveśayet //81//

In the beginning, the intelligent one should with all efforts, by contraching the genital tube, methodically suck the rajas from women's yoni in one's body ||81||

स्वकं[460] बिन्दुञ्च[461] सम्बन्ध्य[462] लिङ्गचालनमाचरेत्[463] ।
दैवाच्चलति[464] चेदूर्ध्वं[465] निबद्धो[466] योनिमुद्रया[467] ।।82।।[468]

svakaṃ binduñca sambandhya liṅgacālanamācaret /
daivāccalati cedūrdhvaṃ nibaddho yonimudrayā //82//

- and having control over one's semen (bindu) one should undergo the movements of genital organ. (However) in case of a chance of ejaculation let it be restrained upside through yonimudrā. ||82||

वाममार्गेऽपि[469] तद्बिन्दुं[470] नीत्वा[471] लिंगं निवारयेत् ।
क्षणमात्रं योनितो[472] यः[473] पुमांश्चालन[474]माचरेत् ।।83।।

vāmamārge'pi tadbinduṃ nītvā liṅgaṃ nivārayet /
kṣaṇamātraṃ yonito yaḥ pumāṃścālanamācaret //83//

Having taken the semen towards reverse direction, remove the genital also for a while from the yoni and again undergo the movements (of genital organ). ||83||

गुरूपदेशतो[478] योगी[477] हुंहुंकारेण योनितः[478] ।
अपानवायुमाकुञ्च्य[479] बलादाकर्षयेद्रजः[480] ।।84।।[481]

gurūpadeśato yogī huṃhuṃkāreṇa yonitaḥ /
apānavāyumākuñcya balādākarṣayedrajaḥ //84//

A yogī, under teacher's guidance, while making the sound 'huṃ' 'huṃ' (and) by contracting the apāna should forcefully suck the raja from the yoni. ||84||

अनेन विधिना योगी[482] क्षिप्रं[483] योगस्य सिद्धये ।
गव्यभुक् कुरुते योगी[484] गुरुपादाब्जपूजकः ।।85।।[485]

anena vidhinā yogī kṣipraṃ yogasya siddhaye /
gavyabhuk kurute yogī gurupādābjapūjakaḥ //85//

In this way, a yogī engaged in the service of teacher's lotus feet, should have the intake of cow products (i.e. milk, ghee, curds etc.) for the sake of speedier accomplishment. ||85||

बिन्दुर्विधुमयो[486] ज्ञेयो रजः[487] सूर्यमयस्तथा[488] ।
उभयोर्मेलनं[489] कार्यं[490] स्वशरीरे[491] प्रयत्नतः[492] ।।86।।[493]

bindurvidhumayo jñeyo rajaḥ sūryamayastathā /
ubhayormelanaṃ kāryaṃ svaśarīre prayatnataḥ //86//

The bindu should be known as moon whereas the raja as the sun. These two should be effortfully united in one's own body. ||86||

अहं बिन्दुः[494] रजः[495] शक्तिरुभयो[496]र्मेलनं[497] यदा[498] ।
योगिनां साधनवतां[499] भवेद्दिव्यं वपुस्तदा ।।87।।[500]

ahaṃ bindu rajaḥ śaktirubhayormelanaṃ yadā /
yoginām sādhanavatāṃ bhaveddivyaṃ vapustadā //87//

I (Śiva) am (in the form of) bindu and (My) power (Pārvati) is (in the form of) raja. When these two unite, the body of a successful yogī becomes divine. ||87||

मरणं बिन्दुपातेन[501] जीवनं[502] बिन्दुधारणात्[503] ।
तस्मादतिप्रयत्नेन[504] कुरुते बिन्दुधारणम् ।।88।।[505]

maraṇam bindupātena jīvanaṃ bindudhāraṇāt /
tasmādatiprayatnena kurute bindudhāraṇam //88//

Declination of bindu is death, (whereas) conservation of bindu is life. Therefore, with all efforts, holding of bindu should be taken recourse to. ||88||

जायते म्रियते[506] लोके[507] बिन्दुना नात्र[508] संशयः ।
एतज्ज्ञात्वा[509] सदा योगी बिन्दुधारणमाचरेत् ।।89।।[510]

jāyate mriyate loke bindunā nātra saṃśayaḥ /
etajjñātvā sadā yogī bindudhāraṇamācaret //89//

In this world one takes birth and dies by virtue of the bindu only. Knowing this fact the yogī should always practice to preserve the bindu. ||89||

सिद्धे[511]बिन्दौ महायत्ने[512] किं न सिध्यति भूतले ।
यस्य प्रसादान्महिमा[513] ममाप्येतादृशी[514] भवेत्[515] ।।90।।[516]

siddhe bindau mahāyatne kiṃ na sidhyati bhūtale /
yasya prasādanmahimā mamāpyetādṛśī bhavet //90//

As a result of accomplishment over bindu with great effort, what can not be accomplished on this earth? Even Myself have attained this stage owing to the greatness of its effect. ||90||

बिन्दुः करोति सर्वेषां सुखं दुःखं च संस्थितः[517] ।
संसारिणां[518] विमूढानां जरामरणशालिनाम्[519] ।।91।।[520]

bindu karoti sarveṣāṃ sukhaṃ duḥkhaṃ ca saṃsthitaḥ /
saṃsāriṇāṃ vimūḍhānāṃ jarāmaraṇaśālinām //91//

Bindu existing in the body is the cause of pleasure and pain for

all the ignorant (bewildered) people characterised by old age and death. ||91||

अयं च शांकरो योगो[521] योगिना[522]मुत्तमोत्तमः[523] ।
अभ्यासात्सिद्धिमाप्नोति भोगे युक्तोपि[524] मानवः ।।92।।[525]

ayaṃ ca śāṅkaro yogo yogināmuttamottamaḥ /
abhyāsātsiddhimāpnoti bhoge yukto'pi mānavaḥ //92//

This is known also as Śāṅkara yoga considered to be best among the best by the yogīs. Even if indulged in worldly enjoyment, human being attain perfection in it by virtue of its practice. ||92||

सकलः[526] साधितार्थोऽपि[527] सिद्धो[528] भवति भूतले ।
भुक्त्वा[529] भोगानशेषान्वै[530] योगेनानेन निश्चितम् ।।93।।[531]

sakalaḥ sādhitārtho'pi siddho bhavati bhūtale /
bhuktvā bhogānaśeṣānvai yogenānena niścitam //93//

Even after enjoying numerous worldly objects, certainly through the yoga, one attains all the desired objects of the world and also becomes adept. ||93||

अनेन[532] सकला[533]सिद्धि[534]र्योगिनां[535] भवति[536] ध्रुवम् ।
सुखभोगेन महता तस्मादेनं समभ्यसेत्[537] ।।94।।[538]

anena sakalāsiddhiryoginām bhavati dhruvam /
sukhabhogena mahatā tasmādenaṃ samabhyaset //94//

Even while enjoying great pleasures yogīs certainly attain all the siddhis through this (yoga). Therefore it should be properly practiced. ||94||

सहजोल्यमरोली[539] च वज्रोल्या[540] भेदतो[541] भवेत् ।
येन केन[542] प्रकारेण बिन्दुं[543] योगी प्रधारयेत्[544] ।।95।।[545]

sahajolyamarolī ca vajrolyā bhedato bhavet /
yena kena prakāreṇa bindum yogī pradhārayet //95//

Sahajolī and amarolī are the different forms of vajrolī only. Some how or other the yogī should retain the bindu. ||95||

दैवाच्चलति चेद्वेगे[546] मेलनं[547] चन्द्रसूर्ययोः[548] ।
अमरोलिरियं[549] प्रोक्तो[550] लिंगनालेन[551] शोषयेत्[552] ।।96।।[553]

daivāccalati cedvege melanaṃ candrasūryayoḥ /
amaroliriyaṃ prokto liṅganālena śoṣayet //96//

In case of a forceful ejaculation it shuold be sucked through genital tube. This union of moon (bindu) and sun (rajaḥ) is called Amarolī. ||96||

गतं बिन्दुं[554] स्वकं[555] योगी बन्धयेद् योनिमुद्रया ।
सहजोलिरियं[556] प्रोक्ता[557] सर्वतन्त्रेषु गोपिता ।।97।।[558]

gataṃ bindum svakaṃ yogī bandhayed yonimudrayā /
sahajoliriyaṃ proktā sarvatantreṣu gopitā //97//

Through yonimudrā yogī should retain one's bindu even if moved for ejaculation. This is said to be sahajolī, (seen to be) guarded throughout the Tantra. ||97||

संज्ञाभेदाद्भवेद्भेदः[559] कार्ये[560] तुल्या[561] गतिर्यया[562] ।
तस्मात्सर्वप्रयत्नेन साध्यते[563] योगिभिः सदा ।।98।।[564]

saṃjñābhedādbhavedbhedaḥ kārye tulyā gatiryayā /
tasmātsarvaprayatnena sādhyate yogibhiḥ sadā //98//

Wherein there is similarity in functions, the difference among them will be owing to their naming differently. Therefore, these should be accomplished by yogīs with all efforts regularly. ||98||

अयं योगो मया[565] प्रोक्तो[566] भक्तानां स्नेहतः प्रिये[567] ।
गोपनीयः[568] प्रयत्नेन न देयो[569] यस्य[570] कस्यचित् ।।99।।[571]

ayaṃ yogo mayā prokto bhaktānāṃ snehataḥ priye /
gopanīyaḥ prayatnena na deyo yasya kasyacit //99//

O dear ! this yoga has been described by me out of affection for the devotees (and) need be kept secret with all efforts, should not be imparted to any (uneligible) one (indiscriminately). ||99||

एतद् गुह्यतमं[572] गुह्यं न भूतं[573] न भविष्यति[574] ।
तस्मादेतत्प्रयत्नेन[575] गोपनीयं सदा बुधैः ।।100।।[576]

etad guhyatamaṃ guhyaṃ na bhūtaṃ na bhaviṣyati /
tasmādetatprayatnena gopanīyaṃ sadā budhaiḥ //100//

There was nothing more secret and there will be nothing more secret than this vajarolī mudrā. Therefore, the wise sādhakas should always keep it secret with all their efforts. ||100||

स्वमुत्रोत्सर्गकाले[577] यो[578] बलादाकृष्य[579] वायुना ।
स्तोकं स्तोकं त्यजेन्मूत्रमूर्ध्वं[580]माकृष्य[581] तत्पुनः[582] ।।101।।[583]

svamutrotsargakāle yo balādākṛṣya vāyunā /
stokaṃ stokaṃ tyajenmūtramūrdhvamākṛṣya tatpunaḥ //101//

One who, while urinating, forcefully draws in air and urinates little by little and then again by drawing the urine upwards(attains perfection in bindu). ||101||

गुरूपदिष्ट[584]मार्गेण प्रत्यहं यः समाचरेत् ।
बिन्दुसिद्धिर्भवेत्तस्य[585] महासिद्धिप्रदायिका[586] ।।102।।[587]

gurūpadiṣṭamārgeṇa pratyahaṃ yaḥ samācaret /
bindusiddhirbhavettasya mahāsiddhipradāyikā //102//

One who properly practices daily under teachers' guidance, he thus accomplishes his bindu which bestows great power. ||102||

षण्मासमभ्यसेद् यो वै प्रत्यहं गुरुशिक्षया[588] ।
शताङ्गनानां भोगेऽपि[589] तस्य बिन्दुर्न नश्यति[590] ।।103।।[591]

ṣaṇmāsamabhyased yo vai pratyahaṃ guruśikṣayā /
śatāṅganānāṃ bhoge'pi tasya bindurna naśyati //103//

Indeed, he who everyday practices it in accordance with teacher's guidance, does not get his bindu wasted (ejaculated) even if he is indulged in sexual acts with hundreds of women. ||103||

सिद्धे बिन्दौ[592] महारत्ने[593] किं न सिध्यति पार्वति[594] ।
ईशित्वं[595] यत्प्रसादेन[596] ममापि[597] सुलभं[598] भवेत्[599] ।।104।।[600]

siddhe bindau mahāratne kiṃ na sidhyati pārvati /
īśitvaṃ yatprasādena mamāpi sulabhaṃ bhavet //104//

O Pārvati ! is there anything that cannot be achieved after having accomplished precious jewel like perfection of bindu by whose grace even My godlihood too has become easily possible? ||104||

अथ शक्तिचालनम्[601]

आधारकमले[602]सुप्तां चालयेत्[603] कुण्डलीं[604] दृढाम्[605] ।[606]
अपानवायुमारुह्य[607] बलादाकृष्य[608] बुद्धिमान् ।
शक्तिचालनमुद्रेयं सर्वशक्तिप्रदायिनी[609] ।।105।।

atha śakticālanam

ādhārakamale suptāṃ cālayet kuṇḍalīṃ dṛḍhām /
apānavāyumāruhya balādākṛṣya buddhimān /
śakticālanamudreyaṃ sarvaśaktipradāyinī //105//

Now Śakti Cālana

An intelligent one should activate kuṇḍalī sleeping firmly in the mulādhāra cakra by overriding the apāna vāyu through forcefully drawing it (upwards). This is the śakticālana mudrā that endows the power in its entirety. ||105||

शक्ति[610]चालनमेवं[611] हि प्रत्यहं यः समाचरेत् ।
आयु[612]र्वृद्धिर्भवेत्तस्य रोगाणां च विनाशनम् ।।106।।

śakticālanamevaṃ hi pratyahaṃ yaḥ samācaret /
āyurvṛddhirbhavettasya rogāṇāṃ ca vināśanaṃ //106//

One, who everyday systematically practices the śakticālana mudrā, gets his diseases warded off and also the life span increased. ||106||

विहाय निद्रां[613] भुजगी स्वयमूर्ध्वं[614] भवेत्खलु[615] ।
तस्मादभ्यसनं[616] कार्यं योगिना[617] सिद्धिमिच्छता[618] ।।107।।

vihāya nidrāṃ bhujagī svayamūrdhvaṃ bhavetkhalu /
tasmādabhyasanaṃ kāryaṃ yoginā siddhimicchatā //107//

(As a result of this practice) indeed kuṇḍalī gets upwardly directed on its own by foresaking the sleep. Therefore, yogīs desirous of success should practice it. ||107||

यः करोति सदाभ्यासं शक्तिचालनमुत्तमम्[619] ।
येन विग्रहसिद्धिः स्यादणिमादिगुणप्रदा[620] ।।108।।

yaḥ karoti sadābhyāsaṃ śakticālanamuttamam /
yena vigrahasiddhiḥ syādaṇimādiguṇapradā //108//

He, who practice the noble śakticālanamudrā regularly, attains "vigrahasiddhi" (i.e. perfect control over body) that bestows aṇimā etc. super natural powers. ||108||

गुरूपदेशविधिना तस्य मृत्युभयं[621] कुतः ।
मुहूर्तद्वयपर्यन्तं[622] विधिना शक्तिचालनम्[623] ।।109।।

gurūpadeśavidhinā tasya mṛtyubhayaṃ kutaḥ /
muhūrtadvayaparyantaṃ vidhinā śakticālanam //109//

Where is the fear of death to him who methodically practices śakticālana for 96 minutes as per the methods advised by the teachers. ||109||

Note : One Muhūrta = 48 minutes.

यः करोति प्रयत्नेन तस्य[624] सिद्धिरदूरतः[625] ।
मुक्तासनेन[626] कर्तव्यं[627] योगिभिः शक्तिचालनम् ।।110।।

yaḥ karoti prayatnena tasya siddhiradūrataḥ /
muktāsanena kartavyaṃ yogibhiḥ śakticālanam //110//

Success is not far away to him who practices Śakticālana with efforts which need be performed by yogis in Muktāsana (Siddhāsana). ||110||

एतत्तु[628] मुद्रादशकं न भूतं[629] न भविष्यति[630] ।
एकैकाभ्यसने सिद्धिः[631] सिद्धे[632] भवति[633] नान्यथा[634] ।।111।।

etattu mudrādaśakaṃ na bhūtaṃ na bhaviṣyati /
ekaikābhyasane siddhiḥ siddhe bhavati nānyathā //111//

This is the set of Ten Mudrās similar to which neither prevailed in the past nor will occur in the future. Upon the perfection of (even) single (mudrā) powers are accomplished. This can never be otherwise. ||111||

इति श्रीशिवसंहितायां योगशास्त्रे ईश्वरपार्वतीसंवादे
चतुर्थः पटलः[635] ।।4।।

iti śrīśivasaṃhitāyāṃ yogaśāstre
īśvarapārvatī saṃvāde caturthaḥ paṭalaḥ //4//

Thus ends the Chapter IV of Śiva Saṃhitā - a dialogue between Īśvara and Pārvati on the Science of Yoga. ||4||

* * * * * *

पाठभेद (चतुर्थ पटल)

Variant Reading (Chapter - IV)

1. अनुपलब्ध I-XIV, XVI; चतुर्थ पटलः XV.
2. अनुपलब्ध I-VIII, XIV, XVI; अथ मुद्राकथनम् XV.
3. मुद्रया V, IX, X.
4. अभ्यासं VIII-X, XII.
5. सर्वव्याधि V.
6. श्लोक अनुपलब्ध I-IV, VI, VII, XI, XIV-XVI.
7. धारयेत् V.
8. पूरयेन्मनुः VIII-X, XIII.
9. गुदमेद्रन्तरे I; गुदमेंद्रान्तरे II, III, VI, VIII, XIII.
10. योनिस्तामाकुञ्च II, XII, XIV; योनिंस्तामाकुञ्च्य XI.
11. प्रवर्तते I, XV, XVI; 'प्रबोधयेत्' अधिक पाठ XIV.
12. ब्रह्मयोनिगतां V.
13. काम III-VII, XI-XIII.
14. कंदुःख VII; "बन्दूक" अधिक पाठ XIV.
15. सxभम् XV.
16. सूर्यकोटी VII.
17. प्रातीकाशं III; सुप्रतीकाशं VII.
18. चन्द्रकोटी VII.
19. सुशीतलां VI.
20. तस्योर्ध्वे II-XIV, XVI.
21. तु IV, VI, XII, XIV.
22. शशी V.
23. तथा VI.
24. xहित IV; पिहित VI, VII; सहीत XII; सहित एवं पिहित दोनों XIV.
25. मात्मानमेकाभूतं VII; मात्मानंमेकीभूतं XII.
26. गच्छति I, III, VIII, IX, XII, XIV-XVI; गच्छति प्रति VI.
27. तु II, III, V, VII, VIII, X, XI, XIII.

28. इसके अनन्तर 'सूर्यकोटि प्रतीकाशं चन्द्रकोटि सुशीतलं' II-VI, VIII-XII, XIV-XVI; सूर्यकोटी .. VII, XIII; ..चन्द्रकोटी VII.
29. तधि VII.
30. सर्गस्थं IV-VI, VIII, X, XII-XIV.
31. श्वेतरक्त VI; श्वेतxष्कं VIII.
32. तेजसाद्यं II, VII, XI; सुतेजाड्यं III-V; सुतेजाढ्यं VI, VIII, XII, XIII; सुतेजाद्यं XIV.
33. धारापातैः II-IX, XI-XIII; धारायातैः XIV.
34. प्रवर्षति II, XI.
35. पुनरेव विशत्कुलं II; नपुनर्विशते कुलं VIII; पुनारेवविसेत्कुलं XII.
36. पुनरेवा IV, VI, XII, XIV.
37. मात्रयोगेन XII.
38. नान्याथा XI.
39. सा त्र IV.
40. प्राणा II, IV; प्राणात् XI.
41. ह्यस्मिन्नेत्रे II; ह्यस्मिन्तत्रै III; ह्यस्मिन्तंत्रे IV-XIV.
42. मयोदिते II-V, VIII, XI-XIV; मयोदितं VI, VII.
43. मलापेतः IV.
44. तस्याः III, VII; तस्या V.
45. कलाग्न्यादि V, VI; कालाज्ञादि VII; कलास्यादि VIII, XIII; कलाज्ञादि XII; कलागन्यादि कालाग्न्यादि XIV.
46. शिवान्तकं II, IV-XIV.
47. वन्धस्तस्याः III, XI; वन्धस्तस्या V, XII.
48. बन्धामत्रेण I; बन्धादिमात्रेण VI.
49. तत्रास्ते II, XI; तं नास्ति XII.
50. साधेयेत् IV; xधयेत् XII.
51. छिन्नरूपाश्च II-VIII, XI.
52. मन्त्रा II, V.
53. कीलिता II-XIV.

54. स्तमिताश्च II.
55. दग्ध II, III, V-XI, XIII.
56. मन्त्रा VI-X, XII.
57. शिरोहीना III; शिखाहीना I, X, XII-XVI.
58. मलिनां सु II; मत्रिनास्तु VI; मिलितास्तु VIII; मलिनाः सु XI.
59. श्लोकार्ध अनुपलब्ध IV; इस श्लोक के अनन्तर 'भेदिताःश्रम संयुक्ताः शप्ताहं मूर्छिताश्च ये' अधिक पाठ III; 'भेदिता श्रमसंयुक्ता शप्ता संमूर्छिताश्च ये' अधिक पाठ I; 'भेदिता श्रम संयुक्ताः शप्ताहं मूछिताश्च ये' अधिक पाठ V, XI, XIII; भेदिता भ्रम संयुक्ता शप्तामह मूर्छिताश्च ये अधिक पाठ VI; 'भेदिता भ्रम संयुक्ता सप्ताहं मूर्छिताश्च ये' अधिक पाठ VII, VIII; 'भेदिता भ्रम संयुक्ताः सत्याहं मूर्छिताश्च ये' अधिक पाठ IX, X; 'भेदिताः भ्रम संयुक्ताः सुप्ताहं मुर्छिताश्च ये' अधिक पाठ XII; 'भेदिता भ्रम संयुक्ताः सुप्तार्हा मुर्छिताश्च ये' अधिक पाठ XIV.
60. सन्दा II; मन्दाः XI.
61. बलास्तथा VI.
62. यौवनगर्विनाः III; यौवनगर्विता XI.
63. निवीर्याः II; निर्वीजाः IV; निर्वीया VIII; निवीर्या XII; निवार्या XIII; निर्व XV; निर्वीर्या V-VII, IX-XI, XIV.
64. सत्वा VI.
65. इसके अनन्तर - यद्यदुच्चरते योगी मंत्ररूपं शुभाशुभम् ।
तत्तत्सिद्धिमाप्नोति योनिमुद्रा निबन्धनात् ।।
अधिक पाठ XIV.
66. हीनाये IV, XII, XIV.
67. विधिनानेन II, III, V, VII, VIII, XI, XIII, XV, XVI.
68. अनुपलब्ध II, III, IV, V, VII, VIII, XI-XIII, XV, XVI.
69. प्रभवन्ति चिरेण IV; प्रभवत्यचिरेण VII, प्रभवन्तिवरेण XII.
70. तद्वि II; सिद्धे III; सिद्धेः VII; सिद्ध VIII, XIII; तद्धि XI.
71. सगुणा III; गुणानि IV, XII; गुणान् V, VIII, XIII.
72. वितनियोजिताः V, VIII, XIII.

73. यद्यदुच्चरेते IV; यद्यदुच्चारयेद् V, VIII, X, XIII; यद्यद्युच्चरते VI, XII; पृद्यद्युच्चरते XI.
74. ततसिद्धि II; तभत्सिद्धि VI; ततः सिद्धि VIII, XIII; तत् सिद्धि स XV, XVI.
75. निबंधनाम IV.
76. श्लोक अनुपलब्ध I, XI; प्रस्तुत श्लोक - श्लोक संख्या 11 से पूर्व उपलब्ध XIV.
77. अभिषिंच II, VI; अभिषिंच्य IV, V, XII, XIII, XV, XVI; अभिंसिंच्य VII.
78. इसके अनन्तर श्लोक सं.11 के अन्तिम दो पंक्तियों की पुनरावृत्ति V.
79. मंत्रे II, III, VII, VIII, XI, XIII; मन्त्रा IV.
80. धिकारार्य VI.
81. प्रकीर्तिताः III, VII.
82. सहस्रेण II.
83. त्रैलोक्यस्यापि II, VI, XI.
84. घातनात् II, VI, XI.
85. लप्यति II; लीप्यति IV.
86. पापन IV.
87. सुरापि V; सुरा XIV.
88. स्तेया V; स्तेपी XIV.
89. गुरुतल्यगः XIV.
90. एतै III, VII.
91. बध्यन्ते II, III, VII, XIV; बाध्येत V, VIII, XIII; बवध्यन्ते VI; बंध्यन्ते XI; बाघन्ते XII.
92. योनिद्रां V.
93. श्लोक अनुपलब्ध IV.
94. तस्मादभ्यासनं I, XV, XVI.
95. ककर्तव्यं II.
96. मोक्षिकांक्षिभिः III.
97. सिद्धिरभ्यासात्मो III, VII.
98. श्लोकार्ध अनुपलब्ध II.

99. संविर्त्ति III, XI, XIV; संवित्वं IV-VI; संवित्तं VII, IX, X, XII, XIII; संवितं VIII.
100. लभ्यतेभ्यासाद् III, XII; लभतेभ्यासाद् IV-XI, XIII, XIV.
101. योगाभ्यासात्प्रवर्तते V-VIII; योगभ्यासात्प्रवर्तते XIII; योगोऽभ्यासात्प्रवर्तते XV, XVI.
102. श्लोकार्ध अनुपलब्ध II.
103. मंत्राणां II-VI, VIII, IX, XI-XIV; मंत्रेणा VII; मुद्रिणां XV, XVI.
104. सिद्धिमाप्नोति अभ्यासाद् V, VIII, XIII.
105. .. .. भ्यासाताथा VI.
106. मृत्युजयो II, VIII, XI, XIII, XIV.
107. वाक्सिद्धि III, VII.
108. कामचारी च II; कामचारीत्व XI.
109. परा V.
110. ह्येषा V; गोप्य XIV.
111. दाताव्या XII.
112. प्राणै VII.
113. कथइष्यामि VIII.
114. योगसिधिकरं III.
115. योगनीयं II; गोपनीयं VI.
116. तुसिद्धानां II.
117. योगे II; योग IV.
118. जाग्रति VI.
119. भिद्यते II, VII.
120. ग्रन्थयोपी VI; ग्रन्थयोपि I-V, VII-XIV.
121. प्रबोधयतु III, VII, VIII.
122. मीश्वंरीं VI.
123. ब्रह्मद्वारमुखे II, XI.
124. सुप्ता VI.
125. समारभेत् IV, XII, XIV; माचरेत् XI.

126. अनुपलब्ध I-VI, XI, XII, XIV-XVI.
127. माहाबन्धो XI, XII.
128. महावेदश्च II; महाxxश्च VI; महावेधश्च XII.
129. जारंघरो VII; जालंधंरो XII.
130. मलबंधो III; मूलंबंधो VI, XI.
131. विपरित VI.
132. उड्डानं चैव I, XV, XVI; xxतं चैव III; उड्यानं चैव IV, VII-X, XIII, XIV; उद्यानं चैव V, VII; उड्डेयाडनं च XI; उद्यानं चैवा XII.
133. वज्रोणी I, X; xज्रोली XII.
134. दशमे I; दशमं दशमं III.
135. मुद्राणामुतमोतमम् VI, XIII.
136. अथ महामुद्राकथनम् I; अनुपलब्ध II-IV, VI, VII, IX-XII, XIV-XVI.
137. तन्त्रेस्मिन् II-XIV.
138. वल्लभां II, III, V-VIII, XI-XIV; बल्लभा IV.
139. 'सिद्धाः सिद्धि च' के स्थान पर 'सिद्धाः सिद्धाः स्युः II; सुसिद्धाः सिद्धिं III; सिद्धि संसिद्धिं IV, VI; सद्यः संसिद्धिं V, VIII, XIII; सुसिद्धा सिद्धिं VII; सिद्धाः सिद्धास्तु XI; सिद्धाः संसिद्धिं XII; सिद्धिं संसिद्धाः XIV.
140. परां V.
141. गता III.
142. गुरूपदेशतो VI.
143. योनीं V; योनि XIII; योनिः XIV.
144. गुदमेंद्रा II, VIII; गुदमेद्रा XI.
145. नन्तरालयाम् IV; न्तरालकं VIII; न्तरानलं XIII.
146. सव्य IV.
147. प्रसादितं III.
148. पाणियुगान II; पाणियोगेन IV.
149. यंम्य IV; संयाम्य IV.
150. चुबुकं VIII.
151. हृदयोपरी VI.

152. अनुपलब्ध IV, VI.
153. चित्तयथे XIV.
154. हत्वा VII.
155. प्ररभेद् II; प्रारभेद् III-VIII, XI, XII, XIV; प्रारंभेद XIII.
156. वायुधारणां II, IV; वायुधारणं III, V-VIII, XII-XIV.
157. भवेत्येषा II, VII; भवत्येषा III, V, VIII, XI, XIII; भवेदेशा IV.
158. सर्वातन्त्रेपु VI.
159. गोपिताः VI.
160. दक्षिणाङ्गेनचाभ्यसेत् II; दक्षाङ्गेनभ्यसेत्पुनः IV; दक्षाङ्गेनविशेत्पुनः VI; दक्षाङ्गेचाभ्यसेत्पुनः XI.
161. प्राणायाम IV; प्राणायामें VI.
162. योगि II; योर्ग XIV.
163. नीयतमानसः II.
164. गुरुवक्त्रा I-III, VI-XI, XIII, XV, XVI; गुरुवक्रात् IV.
165. सुसोभितं III; ससोभितां IV; शुशोभितां V; तुशोभितां I, II, XI, XV, XVI; सुशोभिनां XIII, XIV.
166. श्लोकार्ध अनुपलब्ध I, XV, XVI.
167. मन्दभाग्योऽपि XV, XVI.
168. सर्वेषामेव VII.
169. बिन्दुमारणं I, IV, VII, VIII, XII-XVI; बिदुमारणं III; बिन्दुसारणं IX, X.
170. जीवनं तु I, XV, XVI.
171. कुण्डली पातनं V, VIII, XIII.
172. वायोर्ब्रह्मरxxxxxx VI; वायोब्रह्मरन्ध्रप्रवेशनं VIII; वायोर्ब्रह्मरन्ध्रेप्रवेशनं XII, XIV.
173. श्लोकार्ध अनुपलब्ध I.
174. सर्वरोगोपशमन VI.
175. जठराभिविवर्धनं VII.
176. वपुषा I, IX, X, XV, XVI; वापुषः XI.
177. कान्तिममला I, III, V, VI, IX, XIII-XVI; कान्तिममलं VII, VIII; कान्तिरमलां XI, XII.

178. जरामरणनाशनं XII.
179. श्लोकार्ध अनुपलब्ध IV.
180. वाञ्छितार्थ फल IV.
181. सौख्यंमिन्द्रियाणां च VII.
182. एतान्युक्तानि II, XI; एतादुक्तानि VII.
183. चिह्नानि II, XI.
184. भवत्य V; भवेत्य VIII, XIII; भवन्त्य XIV.
185. भ्यासतोवश्यं II-V, VII-XIII; भ्यासतोदश्यं VI.
186. गोपनीयं VII.
187. प्रxत्नेन VI.
188. सुरपूजिता II-XIV.
189. च II-VIII, XI-XIV.
190. भवाम्भोधैः III; भवांवोधौ V; भवाम्भोधौ VIII, XIII; भवाम्भोधे XI, XII.
191. गच्छति IV.
192. कामदुग्घा XI.
193. पंक्ति अनुपलब्ध IV, VI, XII, XIV; इसके अनन्तर 'इति महामुद्रा। अथ महाबन्धः' अधिक पाठ V, VIII-X, XIII.
194. कस्यंचित् II; xxचित् VI.
अथ महाबन्ध कथनम् I, XV, XVI; श्लोक सं. 36 के प्रथम पंक्ति के उपरान्त उपलब्ध V, VII-X, XIII.
195. तस्यां II, III, V-XI, XIII, XIV; तस्याः IV, XII.
196. प्रसारितं XI.
197. पादःस्तं II, III; पादस्तं VII, XI; पादौ IV-VI, IX, X.
198. विनस्य II; विनम्य III; विन्यस्या VI; विनाम्य XI; विन्यस्ये XII.
199. उरूपरि II, III, VII, XI; तमुरूपरि VIII.
200. गुदयोनी II, XI; गुदयोनि V, VI; गुदंयोनिं VIII, XII, XIII; गुदयोनीं XIV.
201. चापानमूर्धगं II, XI; पानकमूर्धकं III-VIII, XII-XIV.
202. समासेन II.
203. पान III, VII, VIII, XIII.

204. पंक्ति अनुपलब्ध IV.
205. .. .. गत्यर्थ II.
206. पानाप्राणमयोः II; प्राणापानेन यौः III; प्राणापानख्ययो IV; प्राणापानाख्ययोः V, VI, VIII-X. XII-XIV; हि प्राणापानयोः VII; प्राणापानौ तयोः XI.
207. कथितोयं II-XIV.
208. महाबन्धं XI.
209. सिद्ध VI, XI.
210. नाडीचालाद् II, III, XI; नाडीवालाद् VII.
211. xसव्यूह II, XI; रसव्यूह III-VII, XII; रसंव्यूह VIII, XIII, XIV.
212. मूर्ध्वं न II-IV, VI-IX, XI-XIV; ऊर्ध्वं न V.
213. यति II, IV-IX, XI-XIV; यन्ति III.
214. योगिनाः VI.
215. साधयोत्प VI.
216. .. .. मेकैवं XIV.
217. सुषुम्नां I; सुषुम्ना IV-XI, XIV.
218. मध्यसंगता IV; मव्यसंगतः XVI.
219. वपुषा VII; वपुषो VIII.
220. दृढ बन्धोस्तिपंजरे II; दृढ बन्धोस्थिपंचर III; दृढबन्धोस्तिपंजर IV; .. दृढबन्धोस्तिपंजरः V, VII; .. दृढबन्धोस्थिपंजरः VIII, XII-XIV.
221. .. .. योग्गी VI.
222. भवत्येतानि V, VI, XII, XIII; भवेद्येतानि VIII.
223. बन्ध्येनानेन III; वेधेनानेन V; बन्धेनाने V, XI; बन्धेनानेन्द्र XIII.
224. योगीन्द्रो II, VIII, XI; योगेन्द्रः III, VII; योगिन्द्रो VI.
225. माधयेत् XIV.
इसके अनन्तर 'इतिमहाबन्धः' अधिक पाठ V, VIII; अथ महावेधकथनम् I, XV, XVI.
226. अपन VI.
227. प्राणयोरैकां IV; प्रणयोरैक्यं VI; प्राणायोरैक्यं XI.
228. कृति IV.

229. त्रिभुवनेष्वपि II, III, V, VI, VIII, XI-XIV; भुवनेष्वपी IV; त्रिभुवनेष्वभि VII.
* अनुपलब्ध II-IV, VI, VII, IX-XIV; 42वें श्लोक की प्रथम पंक्ति के अनन्तर उपलब्ध V, VIII.
230. महावेध I, III, IV, VI-XIII, XV, XVI; महावेधे V.
231. कुमुक्षि VI.
232. वायूना XI; वापुना XVI.
233. स्फिजौ II, III, VII, VIII, XI-XIV; सिजौ IV; स्थिजौ V.
234. सांताडयेद् XI.
235. वेधोयं II-XII, XIV; वेधोयां XIII.
236. वेधेनानेनं VI.
237. संविध्या VI; संविंध्य VII, VIII.
238. ग्रथिं II; ग्रंथीं IV, V; ग्रंथिन् VI; ग्रंथीन् VII, VIII, XI-XIV.
239. सुषुम्ना II, IV, VI, VIII-X.
240. ब्रह्मरन्ध्रं II-IV, VI-VIII, XI-XIII; ब्रह्मरन्ध्र V, XI, XIV.
241. कयः IV.
242. चरोति VI.
243. यदाभ्यासं XII.
244. महावेधस्य II, XI, XIV; महावेधे IV, XII.
245. गोपितं II, XI, XIV.
246. वायुशुद्धिर्भ II; वायुसिद्धि VI; वायुसिद्धिभ VII.
247. जरामरणनाशनी III, VIII, XI; जरामृत्युविनाशिनी VII; जरामरणवर्जितः XIII.
248. चक्रमभ्य II; चक्रमध्य IV.
249. स्थितो II, III, VI, VII, XI.
250. देवः II, III, VII, XI.
251. कम्पते II, III, VII, XI; कम्पन्ते IV-VI, VIII, XII-XIV.
252. वायुताडनान् XIV.
253. कण्डल्यपि VI; कुंडल्यपि VII; कुण्डल्यै XIV.
254. माहामाया XI, XIII.

255. कैलाशे IV, V, XII.
256. विधीयते II, III, VII, XI; विलीयति VI.
257. महावधै IV.
258. निःफलौ IV, VI, XII; ष्युलौ XIV; निष्फलो XVI.
259. प्रयलन VI.
260. करोतु II, XI.
261. यत्त्रयं II; एतत्रयं III, XIII; एतत्त्रय V; एतयं VI; एनत्त्रयं XI.
262. सुयत्नेन II, III, V, VII, VIII, XI, XIII; प्रंयत्नेन VI.
263. चतुर्वार VI.
264. करौति XII.
265. षण्मासाभ्यन्तरे II-VIII, X-XIV.
266. मृत्यु VII.
267. एतत्रयस्य III, XIII.
268. महात्म्यं II-IV, VII, VIII.
269. तेतरः IV, XIII.
270. यज्ञात्वा II, VI; यद्ज्ञात्वा III, V, VII, XI, XII; यज्ज्ञात्वा VIII, XIII.
271. योगिनः II, XI; सिद्धकाः III, VII.
272. सिद्धी II; सिद्धा III, VII, XI; सिद्धि XIII.
273. जाता भवन्ति च II, ख्यां हि लभन्ति च III, VII; सम्यग्लान्ति व IV; सम्यग्लभन्ति च V, VI, VIII-X, XII, XIII; ख्या हि लभन्ति च XI; सम्यग्लभति च XIV.
274. गोपनीयं II, III, V, VII, VIII, XI, XIII, XIV.
275. प्रयेत्नेन VII.
276. साध्यं च II, XI; साधयेत् III, V, VII, VIII, XIII; साधकै VI.
277. सिद्धिमिच्छिता II; सिद्धिमिच्छता III, V, VIII, XIII; सिद्धिमिप्सिभिः VI; सिद्धिमिच्छतां VII, XI; सिद्धिमीक्षिभिः XIV.
278. न II, III, V, VII-XI, XIII.
279. च II, III, V, VIII-XI, XIII; स VII.
280. सिद्धि III.

281. स्यामुद्रा II; स्याम्मुद्रा IV.
282. णामेषा XI.
283. निश्चलः VI, IX, X; निश्चया XI; निश्चय XVI.
* इसके अनन्तर 'इति महावेध' V, VIII-X, XIII.
** अथ खेचरीमुद्राकथनम् I, XV, XVI; अनुपलब्ध II-IV, VI, VII, XI, XII, XIV.
284. भ्रुवौरन्तर्गतां III; भ्रुवोरन्तगतां XI.
285. विधीय XI; विधीयु VI.
286. सदृढां II; सुंदृढं III; सुदृढं IV, V, VII-X, XII, XIII; सुदृठं VI, XI; सुदृटं XIV.
287. तेन IV, VI.
288. नानोपद्रववर्जित I, II, VIII, IX, XI-XIII, XV, XVI; नानोपद्रचवज्जिता X; नानोयद्रवर्जितः XIV.
289. लम्बिकोर्धे II, III; लम्बिकोर्ध्व IV; लम्बिकोर्धः V; लम्बिकोर्ध्वे VI, VIII, XII-XIV; लम्बकोर्ध्वे VII; लम्बिकोर्ध्व XV, XVI.
290. रसानां V.
291. विपारीतगां III.
292. संजौजयेत् IV; संजोजयेत् XII.
293. सूधाकूपे XIII.
294. विचाक्षणः VI.
295. मुद्रैषी IV.
296. प्राप्ता IV, प्रोक्तो VI.
297. भक्तानामतुरोधतः VI.
298. सिद्धिनां II, III, VII-XI, XIII; सिद्धिनां VI.
299. प्राणाधिकाधिका II, IV-XIV; प्राणाधिकाधिकौ III.
300. पीयुषं III, VI; पियूषं XI.
301. पिबेत XI.
302. विग्रहसिद्धि II, V.
303. स्यात्मृत्यु III, V, VII, XIII, XIV; स्याम्मृत्यु IV; स्यात्मृत्युं VI, XI.
304. मातङ्गेसरी IV; मातगकोनासरी XI; मातङ्गकोशरी XII; मातङ्गफेसरी XIII.

305. अपवित्र IV, VII; अपवित्राः VI.
306. गतोपि II-VIII, XI-XIV.
307. च V.
308. खेचरी I, II, IV-VI, XIV-XVI.
309. 'यस्तु जानाति' के स्थान पर 'कुरुते यस्तु' II, III, VII-XIV; यस्य शुद्धा तु I, XV, XVI; यस्य सिद्धा तु V, VI.
310. स मुक्तो II, XI; स शुद्धौ IV; स सिद्धो IX, X, XII.
311. क्षणार्ध्वं IV; क्षणार्ध XI.
312. दैवान्भोगात् II; देवभोगान् III, VII, XI; दिदिव्यभोगान् IV; दिवव्यभोगान् VI; दीव्यभोगांन् VIII.
313. प्रभुक्तैव II, III, IV, V, VII, XI, XII; प्रभुक्त्वैव VI, VIII-X, XIV; प्रभुक्तैवं XII.
314. सुकुले VII.
315. य IV; यं V, VI; सः XII; ऽस XIV.
316. मुद्रैषा I, III-X, XII-XVI.
317. खेचरी I, III-X, XII-XVI.
318. स्वस्थ चित्तोह्यतन्द्रितः I, IX, X; सुसुस्थितः स्यादतन्द्रितः III; सुस्थितोस्यामतन्द्रितः IV, XII; सुस्थितः स्यानतन्द्रितः VI; सुस्थितं स्यादतन्द्रितः VIII; सुस्थचित्तोह्यतन्द्रितः XV, XVI; सुस्थितो स्यामतन्द्रियः XIV.
319. शतब्रह्ममृत्युनापि II; शतब्रह्मागतेनापि III, IV, VII, XII, XIII; शत च ब्रह्मागतेनापि VI; शतब्रह्ममृतेनापि VIII; शतब्रह्मामृत्युनापि XI.
320. क्षणार्धे VI.
321. मन्वते IV.
322. पित्सः IV, VI.
323. नानापापरसो VI; नानापापरता XI; नानायापरतो XIV.
324. धीमांत VII.
325. स्वरमां XIII.
326. स्व II-XII, XIV; स XIII.
327. प्राणैस्तुसमो II, XI; प्रमाणैः समो III, VII, VIII, XIII; प्राणैः सदृशो IV-VI, XII, XIV; प्रमाणै समो IX, X.

328. यस्या II; यस्तु III-X, XII-XIV; यः स्यात् XI.
329. यस्मिन् कस्मिन् I; तस्मा अपि II, III, VI, XIV; तस्मादपि IV, V, VII-XIII.
330. प्रच्छद्याति II; प्रच्छाद्याति III, VII-IX, XI, XIII.
331. मुद्रैषा II, V, VII-IX, XI, XIII; मुंद्रेयं VI.
332. सुरपूजिते I, XV, XVI.
333. इसके अनन्तर 'इति खेचरी मुद्रा' V, VIII, IX, X, XIII.
334. अथ जालन्धरबन्ध I; अनुपलब्ध II-IV, VI, VII, XI, XII; जालन्धर बन्धकथनम् XV, XVI.
335. बद्धा I, XV, XVI.
336. गलेशिवाजालं IV; गलेशिराजालं V, VI, VIII, X, XII; गलशिरोजालं VII, XIII.
337. चुबुकं II, VIII.
338. न्यसत VI.
339. दुर्लभं VII.
340. नाभिस्थो III-VII.
341. वह्निर्जन्तुनां III, XII; वह्निर्जातूनां IV; वह्निधातूनां V, VI, VIII, XIII, XIV.
342. सहस्रकलमेच्युतं II; सहस्रकमलश्च्युतः V, सहस्रकमलच्युतः VIII, XIII; सहस्रकमलमच्युतं XI.
343. पीयुष III, XIV.
344. विसरत् II, VIII; विस्तरं III, विसरं IV-VII, XI-XIV.
345. तदथर्धं VI; तदर्धं VIII.
346. बन्धयोदिमम् VI; बन्धयेदिमां XIV.
347. तत्प्रयत्नेन II, XI; बन्धेनाने IV.
348. पीयुषं III, XIII; अनुपलब्ध VI.
349. अनुपलब्ध VI.
350. विबति XI.
351. भुवनत्रयं II; भुवननत्रयेः VI.
352. बन्धं VI.
353. एषं XII.

354. अभ्यास V, VII; अभ्याःस VI.
355. तत्यं XI.
356. योगीनां VI; योगिनां XI-XIII.
357. सिद्धिमिच्छति IV; सिद्धिमिच्छतां V, VI, XI, XIV; सिद्धिदायकः VII.
* इसके अनन्तर 'इति जालन्धर बन्धः' V, VII-X, XIII.
358. अनुपलब्ध II, III, V, VI, XI, XII, XIV-XVI.
359. गुदमार्गेषु XV, XVI.
360. सुयन्त्रितः III, XI; यन्त्रितम् XV, XVI.
361. बलादापान XIII.
362. कृक्रमादूर्घं IV; क्रमाद्वंध V; क्रमाद्वंघं VI, XIV; क्रमादूर्ध VII; क्रमादूर्धं XII.
363. समाचरेत् IV, V, VIII-X, XII-XIV.
364. कल्पितोयं II-VIII, XI-XIII; कथितोयं XIV.
365. अपानप्राणयोरैक्य IV; अपानप्राणयोरैक्यां VI; अपानप्राणयोरेक्यें XI.
366. प्रकरोत्वविकंपितं II; प्रकरोत्यधिकल्पितं I, IX, X, XV, XVI; प्रकरोत्यधिकंपितं IV, VIII, XIII, XIV; प्रकरोत्यधीकंपितं XII.
367. योनिमुद्राः III.
368. सिद्धयति IV.
369. सिद्धयो XI.
370. योनिमुद्रां II.
371. किंन्न II; किम IV; किन्न VIII.
372. विजितालसः I, X; पिजितानिलः VIII; विजितानलः XIII.
373. पद्मासन II-XIV.
374. योगि VII, XII.
375. भुवमुत्सृ VI.
376. इसके अनन्तर 'इतिमूलबन्धः' V, VIII, XIII; 'इति मूलबन्ध' IX, X.
377. अनुपलब्ध I-IV, VI, VII, XI, XII, XIV-XVI; अथ विपरीत मूलबन्धः V; अथविपरीतकरणी बन्धं IX, X.
378. सुषुप्ते IV, VIII, XIII, XIV; सुगुषुप्ते XII.
379. निर्जलं II, III.

380. बन्धमेना IV.
381. सारारं IV; सतगरं VI.
382. यदिच्छेद् II, VI, XI; य इच्छेद् VIII; परिच्छेद् XIII.
383. श्लोक के पूर्व 'विपरीतकरणीमुद्रा कथनम्' XV, XVI.
384. नयेच्चारणद्वयं VII.
385. विपरीतकृतश्चैषा II; विपरीतकृतिचैषा XI,
386. सर्वतन्त्रैषु VI.
387. रोपिता IV.
388. एतद् I, IX, X, XV, XVI; एतान् IV.
389. नित्यमभ्यासात् II, IV-VIII, XII-XIV; नित्यं मभ्यासात् III; नित्यामभ्यासात् XI.
390. याममात्रकं II-V, VII, VIII, XI-XIV; याममात्रंकं VI.
391. जय स VII.
392. 'योगी सः' के स्थान पर 'स योगी' I, III, IX; योगी स II, XI; सद्योगी IV, VI, XII, XIV; संयोगी V, XIII; योगीन्द्र VII; योगीन्द्रो VIII; योगीशः XV, XVI.
393. पि न II, III, VII, VIII, XI; प्रलयेनानु V.
394. कुरुते I, XV, XVI.
395. ऽमृत I, XV, XVI.
396. पानं यः I, XV, XVI; पाचं III; पान VII.
397. समतामयात् IV; समनामियात् VII; समितामियात् XIII.
398. सेव्य IV.
399. सर्वभूतानां II; सर्वलाकानां IV; सर्वलोकोनां XI.
400. इसके अनन्तर 'इति विपरीतकरणीबंधः' VII-X, XIII; इति विपरीतकरणबंधः V.
401. अनुपलब्ध I, IV, VI, VII, XI, XII, XIV-XVI.
402. निर्भरमाचरेत् II, III, VII, XI; निर्भरपश्चिममाचरेत् XII,
403. उड्डयानबंध I, XV, XVI; उद्यानबंध III; उड्यानोबंधं IV; उड्यानोवंघ V; उद्यामेनोवंघ VI; उड्यानोबंघ XII, XIV.

404. एष II-IV, VI-XIII, XV, XVI.
405. सर्वदुःखौघनाशनां XI,
406. पश्चिमे II.
407. नाभेरूर्ध्वे III, XVI; नाभेरूर्द्वं XI.
408. उड्यानाख्योय II, उड्यानाख्योत्र III, VII; उड्यानोपमयं IV; उड्यानाख्योह्ययं V, VIII, XIII; उड्यानोयमयं VI, XII; उड्यानाक्ष्योत्र XI; उड्यानोयंमतो XIV.
409. बन्धौयं II; वन्धोयं III; वंधो IV; बंधो V, VI, VIII, XII-XIV.
410. मृत्युंम्मतंगकेसरी II; मृत्युमातङ्गकेशरी IV, XII.
* निस सर्व्य सर्व नित्यं उड्डीयानं शत्रैः शनैः - अधिक पाठ V. नित्यं सेव्यं सर्वनित्य उडियानं शनैः शनै - अधिक पाठ VIII.
411. य X.
412. मर्त्यः VIII.
413. तस्या VI; तस्यें XI.
414. 'नाभेस्तु शुद्धिः स्यात्' के स्थान पर 'नाभे साधनेन' II; नाभेस्तु सिद्धि स्यात् V; नाभेः साधनेन XI; नाभे सुशुद्धिः सात् XV, XVI.
415. अनुपलब्ध II, V, VIII, X-XIII; यन IV, येनन् VI.
416. शुद्धो V, VI, VIII, X, XII-XIV.
417. भवति मारुतः II, V, VIII, X, XI, XIII.
418. षण्मासमभ्यसेद् II, VIII, XI, XIII; षण्मासंमभ्यसन् III; षण्मासमभ्यसद् V, VI.
419. तत्ववित् VIII.
420. न जायते II, III, VII, XI, XII; च जायते IV-VI, VIII, XIII, XIV.
421. सुतरो XI.
422. सिद्धिविनाग्रहस्य VI; सिद्धिविग्रहस्य XIV.
423. प्रजायतो XI.
424. रोगानां II-IV, VI-XII.
425. संक्षयःश्चापि XI; संक्षयश्चपि XII.
426. योगीनो VII, XI.

427. तु यत्नेन IV, VI, XII, XIV.
428. साधयेत् II, XI, XII; साधयतु VI; साधयेतु XIV,
429. तुस्थिते II; सुस्थितो IV-VII, XIV; तुस्थितो XI.
430. सेवत् VIII; शेवे XIII.
431. 'इति उड्याणबन्धः' अधिक पाठ V, VIII-X, XIII.
432. अनुपलब्ध I-VI, XI, XII, XIV-XVI.
433. वज्रोलिं II, VI.
434. कथयिमि VI.
435. संसांर XI.
436. ध्यात VI.
437. नाशिनी IV, XI; नाशनीं IX, X, XII; नाशनं XIII.
438. समासे तु VI; समासीन VIII; समासेंन XIII.
439. गुह्यादममापिसहशोभवेत् XI.
440. श्लोक अनुपलब्ध I.
441. वर्तमानोपि II-X, XII-XIV.
442. योगोक्तैर्नियमैर्विना II, III, VII.
443. भवद् II; भवति III, XV, XVI.
444. ग्रहस्थोपि II, III, VI, VIII, XII-XIV; ग्रार्हस्थोपि XV, XVI.
445. श्लोक अनुपलब्ध I, XI.
446. वज्रोल्या सह II-V, VII-X, XII-XIV; वजोल्या सह VI.
447. योगोपि VIII.
448. भोगोयं भोग VI; भोगौ VII.
449. भुक्तेपि II-IV, VI-X, XII-XIV; मुक्तेपि V.
450. तस्मादेव II, III, VII.
451. प्रसादेन VII.
452. योगीभिः VII, XII.
453. श्लोक अनुपलब्ध I, XI.
454. आदौ रज II; आंगीरसं IV, VI, XIV; अंगीरसं V; आंगीरसः IX, X; आगीरस्यां XII; आंगीरस XIII.

455. स्त्रियो योन्या II, III, V-VII, XII, XIII; स्त्रियो यो योन्या IV; स्त्रिया योन्या VIII; स्त्रियो योन्यः IX, X; स्त्रियो योन्यां XIV.
456. आकुंच II; आकुंच्यं VI; आकुंच्य XII.
457. लिगनालेन XVI.
458. सुशरीरे V.
459. श्लोक अनुपलब्ध I, XI.
460. स्वांकं II.
461. बिंदुं च VI.
462. सम्बोध्य III, IV, VI-X, XII-XIV; सम्वोध्य V.
463. लिंगवालनमाचरेत् III, लिङ्गचालनमाचरेत् VI.
464. दैवाच्चलन्ति IV.
465. न्वेदूर्ध्व IV; चेंदूर्ध्व VII.
466. निबंधो II; निरुद्धो IV, V, XII, XIV-XVI; निरोधो V, VIII-X, XIII.
467. योनिमुद्रयाः VI.
468. श्लोक अनुपलब्ध I, XI.
469. रममाणोपि II; वाममार्गेपि III; वामभागेपि IV- VI, XII, XIV; वाममार्गोपि VII; वाममार्गं VIII-X; वाममार्गं XIII.
470. तत् विंदुं V; तद्विदुं VIII, XIII.
471. दत्वा XIV.
472. योनिता VI; योनित्यो VII.
473. यं V, VIII, XII-XIV.
474. पुमाश्चालन III; पुनश्चालन XII, XIV.
475. श्लोक अनुपलब्ध I, XI; उत्तरार्ध अनुपलब्ध IV.
476. गुरूपदेश II; गुरुपुदेशेतो VI.
477. मार्गेण II.
478. योजितः II; योगिनः III, VII.
479. अपानवायुमाकुञ्च्य III; अपानवायुनाकुंच्य XIV.
480. बलादाकृष्यतद्रजः I, XV, XVI.
481. श्लोक अनुपलब्ध I, XI.

482. योगि II.
483. क्षिप्र XIV.
484. गव्यं मुक्तिं व प्रकुरुते II; गव्यभुक्तकुरुते योगी IX, X.
485. श्लोक अनुपलब्ध I, XI.
486. बिंदुविदुर्मयो VII.
487. रजं IV-VI, XII.
488. सुर्यमयं तथा I, II, IV-VI, IX, X, XII, XIII; सूर्यमयःस्तथा III.
489. उभयोर्मीलनं III; उभयोर्मेलग्नं IV.
490. कार्य III.
491. स्वशरीरं IX, X.
492. प्रवेशयेत् I-III, V, VII-X, XIII, XV, XVI.
493. श्लोक अनुपलब्ध I, XI.
494. बिन्दुं II, XII.
495. अनुपलब्ध IV.
496. शक्तिसभयो IV; शक्तिःरुभयो XII.
497. र्मोलनं VI.
498. भवेत् II.
499. साधनरतां VI; साधनावस्था XV, XVI.
500. श्लोक अनुपलब्ध I, XI.
501. बिदुपातेन III.
502. जीवितुं II.
503. बिन्दुधारणे III-V, VIII-X, XII-XVI; बिन्दुधारणे VI.
504. तस्मादेतत्प्रयत्नेन III, VII-X, XIII.
505. श्लोक अनुपलब्ध I, XI.
506. म्रीयते VII.
507. लोको IV-VI, VIII-X, XIV.
508. बिन्दुपातात्र VII.
509. एतज्ञात्वा II; एतद्ज्ञात्वा III-VII, IX, X, XII, XIII; एतरंज्ञात्वा VIII.
510. श्लोक अनुपलब्ध I, XI.

511. सिद्धो III.
512. महारत्ने II, IV-X, XII-XIV.
513. प्रसादमहिमा II, III, V, VII-X, XIII.
514. ममापि सदृशो II; ममप्येतादृशी IV.
515. भवत् IV, XIV.
516. श्लोक अनुपलब्ध I, XI.
517. संस्थितां III; संस्थितं VII, XIII; संस्थितिं XII, XIV.
518. संसारिकानां II; संसारीणां VII; संसोरिकानां XI.
519. जरामरणशालिना II; जरामरणशालीनां VII; जरामरणशालिनं XIII.
520. श्लोक अनुपलब्ध I.
521. अयं योगः शुभकरो II, XI; अयं च सुकरो योगो III, VII; अयं शुभकरो योगो IV-VI, VIII-X, XII, XIV; अयं शुभकरा योगो XIII.
522. योगाना II, XI, XII.
523. मुत्तमोत्तमं III.
524. भुक्तेपि II-XIV.
525. श्लोक अनुपलब्ध I.
526. सकला II, XI; सकलं IV, VIII-X, XII, XIII; सकले V; सकल VII.
527. साधितार्थोपि II-VI, VIII-XI, XIII, XIV; साधितार्थेपि VII; साघानार्थोपि XII.
528. सिद्धिः VII.
529. भुक्ता II, III, V, VII, XII, XIII.
530. भोगान् समस्तान्वै II.
531. श्लोक अनुपलब्ध I.
532. अने VI.
533. कला VI.
534. द्धि VI.
535. योगिनो II.
536. भववति VI.
537. सामभ्यसेत् XI.
538. श्लोक अनुपलब्ध I.

539. सहजोल्यमराली II; सहजोल्यामरोली V, VII, IX, X.
540. बज्रोल्य X.
541. भेदते VI.
542. येन V.
543. बिंदु V, VII.
544. प्रसारयेत् II; प्रसाघयेत् III-VII, IX-XIV; प्रचारयेत् XV, XVI.
545. श्लोक अनुपलब्ध I.
546. दैवाच्चलति भगे II, XI; दैवाच्चेद्भवति भगे III, VIII, XIII; दैवाच्चद्भवति भगे VII; दैवाश्चेद्भवति भगे IX, X.
547. मेलनं II, VIII; मेल VI; मेलने XI.
548. चन्द्रसूयोः XI.
549. अमरोलियं III; अमरोलीरियं I, II, IV-X, XII-XVI.
550. प्रो IV.
551. तामालेपेन II, III, VII, XI.
552. शोधयेत् VI.
553. श्लोक अनुपलब्ध I.
554. बिन्दु III, IV, VII; बिंदुः V.
555. सकं II; स्वंकं VI.
556. सहजोलीरियं II-IV, VI, VII, IX, X, XIV-XVI.
557. प्रोक्तो XI.
558. श्लोक अनुपलब्ध I.
559. संज्ञाभेदाद्भवेद्भेद II, XII; संज्ञाभेदात्भवेद्भेदः III; संज्ञाभेदाद्पृथक् भेदः V; संज्ञाभेदाद्भवेद्भेदनः VI; संज्ञाभेदा भवद्भेदः VII.
560. कार्य I-IV, VII, XI.
561. तुल्यं II, III, VII, XI; तुल्य XIII.
562. गतिर्ययि V, VI; गतिर्यदा VIII; गतिर्यया XIV.
563. साध्यं तद् II, XI; साधयेत् V, IX, X; अनुपलब्ध VI.
564. श्लोक अनुपलब्ध I.
565. मयो IV.

566. प्रोक्ता II; प्रोक्त VI.
567. परं II-V, VII-X, XII-XIV; परः VI.
568. गोपनीयो IV, VI, VIII, XII; गोपनीयं V; गोपनीया IX, X.
569. देया XIII.
570. पस्य XIV.
571. श्लोक अनुपलब्ध I.
572. अतो गुह्यतमं II, XI.
573. भूत XIV.
574. भवविष्यति VI.
575. तस्मादति प्रयत्नेन IV, VI, XII, XIV.
576. श्लोक अनुपलब्ध I.
577. स्वमुत्रोत्सर्गकालेन II; स्वमुत्रोत्कर्षकाले V; स्वामुत्रोत्सर्गकालेन XI.
578. अनुपलब्ध II, XI.
579. हटादाकृष्य II; हठादाकृष्य XI, बलादाक्तस्य XII.
580. त्यजेत्मूत्रमूर्ध II; त्यजेन्मूत्रंमूर्ध III-V; त्यजेन्मूत्रंमूत्र VII.
581. मातष्य IV; माकृष VI; माकृष्यतः XI.
582. पुनः XI; यत्पुनः VI.
583. श्लोक अनुपलब्ध I.
584. गुरूपदेश IV, VI, XII XIV.
585. बिन्दुसिद्धिभवेत्तस्य VII; बिन्दुसिद्धिर्भवेवतस्य VI; बिन्दुसिद्धिर्भवेतस्य XIV.
586. प्रदायकः II, V, VI, IX, X; प्रदायकाः VII; प्रदायका XIII.
587. श्लोक अनुपलब्ध I.
588. गुरूसिक्षया II, XII.
589. शतांगनोपभोगेन II, XII; शतांगनोपभोगेपि III-V, VII-XI, XIV; शंतागंनोपभोगेपि VI; शतांगनो सभोगेपि XIII.
590. न बिन्दुस्तस्य नश्यति II-XI, XIII, XIV; बिन्दुस्तस्य न नश्यति XII.
591. श्लोक अनुपलब्ध I.
592. बिंदु VII; बिंद्वौ XI.
593. महायत्ने I, III.

594. भूतलो IX; भूतले II-X, XII-XIV.
595. इषत्वं III; ईषत्वं IV; ईशत्वं V, VII-X, XII-XVI; सत्यं यत् VI.
596. तत्प्रसादेन VI.
597. मेमापि VI.
598. दुर्लभं III, IV, VII-X, XII-XVI; सुलेभं XI.
599. वेत् XI.
600. श्लोक अनुपलब्ध I; इसके अनन्तर 'इति वज्रोली मुद्रा' V, VIII-X, XIII.
601. अनुपलब्ध I-IV, VI, VII, XI, XII, XIV-XVI; अथ शक्तिचालनमुद्रा IX.
602. आधाराकमेले VI.
603. वालयेत् III, V.
604. कुण्डली VI; कुण्डलि X.
605. दृढं II, III, VI, XI, XIV.
606. पंक्ति अनुपलब्ध IV.
607. अपानवायुमाकृष्य II, III, VII, XI; वायुमारुध्य IV, VIII, XII, XIV; ..वायुमारुन्ध्य V, VI, XIII; .. वायुनारुह्य IX, X.
608. बलादाक्षष्य III; बलादाक्तस्य XII.
609. पंक्ति अनुपलब्ध II-XIV.
610. शिक्ति VI.
611. चालनमेतं III, VI, VII, XI; चालनमेनं IV-VI, XII, XIV.
612. अग्नि II, III, V, VII-XI, XIII.
613. निद्रा I; छिद्रं II, XI; क्षिप्रं III, VII.
614. भुजगेश्वरी तुर्घा II; भुजगीश्वरी ऊर्ध्वा III, VIII; भुजंगीश्वरी ह्युर्घात् IV; भुजगीं स्वयमूर्ध्व V; भुजगीश्वरी ऊर्ध्वा VII; भुजगीं स्वयमूर्ध्वं VIII; भुजंगेश्वरी तूर्ध्वा XI.
615. भवेत्खलुः III; न जेत्खलु IV; ब्रजेत्खलु VI; ब्रजेत्खलुः XII-XIV.
616. तस्मादभ्यासनं I, III, XV, XVI.
617. योगिनां V.
618. सिद्धमिच्छता I; सिद्धिमिछदा II; सिद्धिमिछतां V-VII, XI.
619. शाक्तिचालनमुत्तमं VI.

620. स्यादणिमादिगुणप्रदाः V, VI; .. .. गुणप्रदं VIII; .. .. गुणप्रभा IX, X.
621. मृत्युभयं XIII.
622. मुहूर्तद्वयपर्यन्त IV; मुहर्तद्वयपर्यन्त XI.
623. सक्तिचालनम् XII; शक्तिनाशनम् XV, XVI.
624. स्य VI.
625. सिद्धिर्नदूरतः II-XI, XIII, XIV; सिद्धिर्नदुरतः XIII.
626. युक्तासनेन I, IX, X, XV, XVI.
627. र्तव्यं VII.
628. एतत्स II, VIII, XIII; एतत्सु III, VII, XI, XV, XVI; एततु VI.
629. भूततं VI.
630. भविश्यति XII.
631. एकैकमुद्रासिद्धे च II; एकैकमासने सिद्धे III, VII; एकैकाभ्यसने सिद्धे IV, VI, XII, XIV; एकैकाभ्यासने सिद्धे V; एकैकमुद्रा सिद्धे XI.
632. सिद्धं III, XI; सिद्धिः VII; सिद्धौ XVI.
633. भवती III.
634. नान्याथा VI.
635. इति श्री शिवसंहितायां हरगौरीसंवादे मुद्राकथनं नाम चतुर्थपटलः समाप्तः।; अनुपलब्ध II-IV, VII, XI, XII, XVI;
इति श्रीशिवसंहितायां दशमुद्रायां ईश्वरपार्वती संवादे योगशास्त्रे चतुर्थः पटलः V, VIII-X; इति यो. चतुर्थः पटलः VI; इति श्री शि.दश मु. ईश्वर पार्वती सं. योगशास्त्रे चतुर्थ पटलः XIII; इति श्री योगशास्त्रे चतुर्थः पटलः XIV; इति श्री शिव सं. मुद्राकथनं नाम चतुर्थः पटलः XV.

शिवसंहिता
Śiva Saṃhitā
पञ्चमः पटलः[1]
pañcamaḥ paṭalaḥ
Chapter - V

श्री देव्युवाच[2]

ब्रूहि[3] मे वाक्यमीशान परमार्थधियं प्रति ।
ये[4] विघ्नाः सन्ति लोकानां वद मे प्रिय शङ्कर[5] ।।1।।

śrī devyuvāca

brūhi me vākyamīśāna paramārthadhiyaṃ prati /
ye vighnāḥ santi lokānāṃ vada me priya śaṅkara //1//

Śrī goddess spoke

Oh Lord ! My beloved Śaṅkara, kindly tell me, for the sake of those whose intellect is inclined towards Highest Reality, about all those obstacles that come in the way of people (yoga sādhakas). ||1||

ईश्वर उवाच[6]

शृणु देवि प्रवक्ष्यामि यथा विघ्नाः[7] स्थिता सदा[8] ।
मुक्तिं[9] प्रति नराणाञ्च भोगः[10] परमबाधकः[11] ।।2।।

īśvara uvāca

śṛṇu devi pravakṣyāmi yathā vighnāḥ sthitā sadā /
muktiṃ prati narāṇāñca bhogaḥ paramabādhakaḥ //2//

Īśvara spoke -

O Goddess listen (to Me), I tell about the obstacles that verily exist (in the path of yoga Sādhana). 'Enjoyment' is the greatest obstacle towards the liberation of human beings. ||2||

[12]नारी[13] शय्यासनं[14] वस्त्रं[15] धनमास्यविचुम्बनम्[16] ।
ताम्बूलभक्ष्यं[17] यानानि[18] राज्यैश्वर्यं[19] विभूतयः ।।3।।

nārī śayyāsanaṃ vastraṃ dhanamāsyavicumbanam /
tāmbūlabhakṣyaṃ yānāni rājyaiśvaryaṃ vibhūtayaḥ //3//

Woman, bed, clothes, wealth, kissing mouth, chewing betels, vehicles, political power, supernatural powers - ||3||

हेमं[20] रौप्यं[21] तथा ताम्रं रत्नञ्चागुरुधेनवः[22] ।
पाण्डित्यं[23] वेदशास्त्राणि[24] नृत्यं गीतं विभूषणम्[25] ।।4।।

hemaṃ raupyaṃ tathā tāmraṃ ratnañcāgurudhenavaḥ /
pāṇḍityaṃ vedaśāstrāṇi nṛtyaṃ gītaṃ vibhūṣaṇam //4//

- gold, silver, copper, gems, fragrant substance like aguru, cows, pedantry in vedic literature, dance, songs, ornaments - ||4||

वंशीवीणा[26]मृदङ्गाश्च राज्यञ्च वरवाहनम्[27] ।
दारापत्यानि विषया[28] विघ्ना एते प्रकीर्तिताः[29] ।।5।।[30]

vaṃśīviṇā mṛdaṅgāśca rājyañca varavāhanam /
dārāpatyāni viṣayā vighnā ete prakīrtitāḥ //5//

- flute, lute, drum, kingdom, high quality conveyance, spouse, children etc. these are said to be obstacles. ||5||

भोगरूपा[31] इमे विघ्ना धर्मरूपानिमाञ्छृणु[32] ।
[33]स्नानं[34] पूजा विधि[35]र्होमस्तथा[36] शौचमयी स्थितिः[37] ।।6।।

bhogarūpā ime vighnā dharmarūpānimāñchṛṇu /
snānaṃ pūjā vidhirhomastathā śaucamayī sthitiḥ //6//

All these said obstacles are of the form of enjoyment (bhogarūpa). Now, listen to the following (obstacles) of the form of religious act of dharmarūpa viz. ablution, mode of worship, oblation with fire and to insistance upon a state of purity ||6||

व्रतोपवास[38]नियमाः[39] मौनमिन्द्रियनिग्रहः[40] ।
ध्येयो[41] ध्यानं[42] तथा मन्त्रो[43] दानं ख्यातिर्दिशासु[44] च ।।7।।

vratopavāsa niyamāḥ maunamindriyanigrahaḥ /
dhyeyo dhyānaṃ tathā mantro dānaṃ khyātirdiśāsu ca //7//

Vow, fasting, observances, silence, restrain over organs, object indulgence (hoarding), hymn, charity, popularity (fame) in every direction (of the world) and - ||7||

वापी[45]कूपतडागादि[46] प्रासादाराम[47]कल्पना[48] ।
यज्ञं[49] चान्द्रायणं कृच्छ्रं[50] तीर्थानि विविधानि[51] च ।।8।।

vāpīkūpataḍāgādi prāsādārāmakalpanā /
yajñaṃ cāndrāyaṇaṃ kṛcchraṃ tīrthāni vividhāni ca //8//

- pond, well, lake etc. palace, garden, sacrifice, vow of fasting like kṛcchra cāndrāyaṇa and various pilgrimages - ||8||

दृश्यन्ते[52] च[53] इमे[54]विघ्ना[55] धर्मरूपेण संस्थिताः[56] ।
[57]यत्तु विघ्नं भवेज्ज्ञानं[58] कथयामि वरानने[59] ।।9।।

dṛśyante ca ime vighnā dharmarūpeṇa sansthitāḥ /
yattu vighnaṃ bhavejjñānaṃ kathayāmi varānane //9//

these are considered to be obstacles prevalent in the form of religious acts (dharmarūpa). O beautiful lady (Pārvatī) ! Now I shall tell about that knowledge (jñānarūpa) which works as obstacles. ||9||

गोमुखाद्यासनं[60] कृत्वा धौतिप्रक्षालनं[61] ततः[62] ।
नाडी[63]सञ्चार विज्ञानं प्रत्याहार[64]निरोधनम् ।।10।।

कुक्षि[65]सञ्चालनं क्षिप्रं[66] प्रवेश[67] इन्द्रियाध्वना[68] ।
नाडीकर्माणि[69] कल्याणि[70]! भोजनं[71] श्रूयतां[72] मम[73] ।।11।।

gomukhādyāsanaṃ kṛtvā dhautiprakṣālanaṃ tataḥ /
nāḍīsañcāra vijñānaṃ pratyāhāranirodhanam //10/

ukṣisañcālanaṃ kṣipraṃ praveśa indriyādhvanā /
nāḍīkarmāṇi kalyāṇi! bhojanaṃ śrūyatāṃ mama //11//

Having performed gomukha etc. āsanas undertaking the internal cleansing through dhauti by which (further) having the knowledge of the science of nāḍī movements, so also restraint over senses through pratyāhāra, quick abdominal movements, indulgence of the mind in several objects through sense passages and nāḍī functions etc. etc.. O benevolent one (now) listen about the food. ||10-11||

नवधातुरसं[74] छिन्धि[75] शुण्ठिकास्ताडयेत्पुनः[75] ।
एककालं[77] समाधिः स्याल्लिंगभूतमिदं[78] शृणु[79] ।।12।।

navadhāturasaṃ chindhi śuṇṭhikāstāḍayetpunaḥ /
ekakālaṃ samādhiḥ syāllinġabhūtamidaṃ śṛṇu //12//

Samādhi is induced instantly by drinking the essences of nine metals along with dry ginger that is cut and powdered. Now, notice the signs of wrong notions. ||12||

संगमं गच्छ साधूनां[80] संकोचं[81] भज दुर्जनात् ।
प्रवेशे[82] निर्गमे[83] वायोर्गुरु[84]लक्ष्यं[85] विलोकयेत्[86] ।।13।।

saṅgamaṅ gaccha sādhūnāṃ saṅkocaṅ bhaja durjanāt /
praveśe nirgame vāyorgurulakṣyaṃ vilokayet //13//

Keep company with virtuous, shun away from the vicious, while inhaling or exhaling (one should) become aware of goal setforth by the teacher. ||13||

पिण्डस्थं रूपसंस्थं च[87] रूपस्थं[88] रूपवर्जितम्[89] ।
ब्रह्मैतस्मिन् मतावस्था[90] हृदयञ्च[91] प्रशाम्यति[92] ।
इत्येता कथिता[93] विघ्ना[94] ज्ञानरूपे[95] व्यवस्थिताः[96] ।।14।।

piṇḍasthaṃ rūpasaṃthaṃ ca rūpasthaṃ rūpavarjitaṃ /
brahmaitasmin matāvasthā hṛdayañca praśāmyati /
ityetā kathitā vighnā jñānarūpe vyavasthitāḥ //14//

Brahma is in body, abides in various forms, has forms, has no

forms and thereby pacifies the heart, all these stated (notions) are obstacles that prevail in the form of knowledge (jñānarūpa vighna). ||14||

[97]मन्त्रयोगो[98] हठश्चैव[99] लययोगस्तृतीयकः[100] ।
चतुर्थो राजयोगः[101] स्यात्स[102] द्विधाभाववर्जितः[103] ।।15।।

mantrayogo haṭhaścaiva layayogastṛtīyakaḥ /
caturtho rājayogaḥ syātsa dvidhābhāvavarjitaḥ //15//

Mantrayoga, Haṭhayoga, third is Layayoga and the fourth is Rājayoga, which is devoid of duality. ||15||

चतुर्धा[104] साधको[105] ज्ञेयो[106] मृदुमध्याधिमात्रकः[107] ।
आधिमात्रतमः[108] श्रेष्ठो[109] भवाब्धौ[110] लंघनक्षमः[111] ।।16।।

caturdhā sādhako jñeyo mṛdumadhyādhimātrakaḥ /
adhimātratamaḥ śreṣṭho bhavābdhau laṅghanakṣamaḥ //16//

Aspirants are known to be of four kinds - mild, middle, excessive and most excessive - the highest kind who alone is able to cross the worldly ocean. ||16||

[112]मन्दोत्साही[113] सुसंमूढो[114] व्याधिस्थो[115]गुरुदूषकः[116] ।
लोभी पापमतिश्चैव[117] बह्वाशी[118] वनिताश्रयः[119] ।।17।।

चपलः[120] कातरो रोगी पराधीनोऽति[121]निष्ठुरः[122] ।
मन्दाचारो[123] मन्दवीर्यो ज्ञातव्यो[124] मृदुमानवः ।।18।।

mandotsāhī susaṃmūḍho vyādhistho gurudūṣakaḥ /
lobhī pāpamatiścaiva bahvāśī vanitāśrayaḥ //17//

capalaḥ kātaro rogī parādhīno'ti niṣṭhuraḥ /
mandācāro mandavīryo jñātavyo mṛdumānavaḥ //18//

Man of mild variety aspirance is known to be hypo-enthusiastic, completely stupefied, sick, who disgraces (one's) teacher, greedy,

vicious, eats excessively, always in the viscinity of woman, fickle, timid, diseased, dependent, cruel most, sluggish in action and weak. ||17-18||

द्वादशाब्दे[125] भवेत्सिद्धिरेतस्य यत्नतः[126] परम्[127] ।
मन्त्र[128]योगाधिकारी[129] स[130] ज्ञातव्यो गुरुणा ध्रुवम्[131] ।।19।।

dvādaśābde bhavetsiddhiretasya yatnataḥ param /
mantrayogādhikārī sa jñātavyo guruṇā dhruvam //19//

The aspirant of this variety (mild) accomplishes success in twelve years with great efforts. Such person should certainly be recognized by teacher as entitled for mantra yoga. ||19||

समबुद्धिः[132] क्षमायुक्तः पुण्याकांक्षी[133] प्रियंवदः ।[134]
मध्यस्थः सर्वकार्येषु[135] सामान्यः स्यान्न संशयः[136] ।
एतज्ज्ञात्वैव[137] गुरुभिर्दीयते[138] मुक्तितो लयः[139] ।।20।।

samabuddhiḥ kṣamāyuktaḥ puṇyākāṅkṣī priyaṃvadaḥ /
madhyasthaḥ sarvakāryeṣu sāmānyaḥ syānna saṃśayaḥ /
etajjñātvaiva gurubhirdīyate muktito layaḥ //20//

Estimating all things alike, forgiving, well-wisher, soft speaking, takes a middle position undoubtedly is normal in all the affairs. Only after ascertaining all these (the middle variety aspirant) is initiated into laya (yoga) by a teacher. ||20||

[140]स्थिर[141]बुद्धिर्लये[142]युक्तः[143] स्वाधीनो[144] वीर्यवानपि[145] ।
महाशयो दयायुक्तः[146] क्षमावान्[147] सत्यवानपि[148] ।।21।।[149]

[150]शूरोवयस्यः श्रद्धावान्[151] गुरुपादाब्जपूजकः[152] ।
[153]योगाभ्यासरतश्चैव ज्ञातव्य[154]श्चाधिमात्रकः[155] ।।22।।[156]

sthirabuddhirlayeyuktaḥ svādhīno viryavānapi /
mahāśayo dayāyuktaḥ kṣamāvān satyavānapi //21//

śūrovayasyaḥ śraddhāvān gurupādābjapūjakaḥ /
yogābhyāsarataścaiva jñātavyaścādhimātrakaḥ //22//

Steadied intellect, dissolution oriented, self-controlled, full of energy, magnanimous, full of sympathy, forgiving, truthful, courageous, experienced, full of faith, worshiper of teacher's lotus- feet and engrossed in yoga practice, such a aspirant should be known as of Excessive variety. ||21-22||

एतस्य[157] सिद्धिः[158] षड्वर्षैर्भवे[159]दभ्यासयोगतः ।[160]
एतस्मै दीयते[161] धीरैः[162] हठयोगश्च[163] साङ्गतः[164] ।।23।।[165]

etasya siddhiḥ ṣaḍvarṣairbhavedabhyāsayogataḥ /
etasmai dīyate dhīraiḥ haṭhayogaśca sāṅgataḥ //23//

Such (of excessive variety) practitioner accomplishes success in Yoga through the practice of six years. He is inducted by the teacher in Haṭhayoga along with its components. ||23||

महावीर्या[166]न्वितोत्साही[167] मनोज्ञः[168] शौर्यवानपि[169] ।[170]
शास्त्रज्ञोऽभ्यासशीलश्च[171] निर्मोहश्च[172] निराकुलः[173] ।।24।।[174]

नवयौवनसम्पन्नो[175] मिताहारी[176] जितेन्द्रियः[177] ।
निर्भयश्च शुचिर्दक्षो[178] दाता सर्वजनाश्रयः ।।25।।

अविकारी[179] स्थिरो[180] धीमान्[181] यथेच्छा[182]वस्थितः क्षमी[183] ।
सुशीलो धर्मचारी च गुप्तचेष्टः[184] प्रियंवदः ।।26।।[185]

शास्त्रविश्वास[186]सम्पन्नो[187] देवता गुरुपूजकः[188] ।
जनसंगविरक्तश्च महाव्याधि[189] विवर्जितः ।।[190]
अधिमात्रव्रतज्ञश्च[191] सर्वयोगस्य साधकः[192] ।।27।।

mahāvīryānvitotsāhī manojñaḥ śauryavānapi /
śāstrajño'bhyāsaśīlaśca nirmohaśca nirākulaḥ //24//

navayauvanasampanno mitāhārī jitendriyaḥ /
nirbhayaśca śucirdakṣo dātā sarvajanāśrayaḥ //25//

avikārī sthiro dhīmān yathecchāvasthitaḥ kṣamī /
suśīlo dharmacārī ca guptaceṣṭaḥ priyaṃvadaḥ //26//

śāstraviśvāsa sampanno devatā gurupūjakaḥ /
janasaṅgaviraktaśca mahāvyādhi vivarjitaḥ /
adhimātravratajñaśca sarvayogasya sādhakaḥ //27//

Enthusiastic with great strength, knower of the mind, heroic too, knower of the scriptures, studious, without infatuation, free from anxiety and with freshly blooming youthfulness, moderate in diet, conquered senses, fearless, clean, alert, charitable, sheltering everyone, devoid of agitation, steady, talented, living freely, forgiving with noble conduct, follower of the rules of conduct, guarding one's activities, with soft speech, well endowed with faith in scriptures, worshipper of deities and teacher, disinterested in public contact, devoid of any major disease and the knower of the vows. Aspirant of highly excessive variety is the performer of every yoga. ||24- 27||

त्रिभिः संवत्सरैः[193] सिद्धिरेतस्य नात्र[194] संशयः ।
सर्व[195]योगाधिकारी स नात्र[196] कार्या[197] विचारणा[198] ।।28।।[199]

tribhiḥ saṃvatsaraiḥ siddhiretasya nātra saṃśayaḥ /
sarva yogādhikārī sa nātra kāryā vicāraṇā //28//

There is no doubt that within three years such a practitioner accomplishes success. He is eligible to master every form of yoga and one shold not doubt it. ||28||

प्रतीकोपासना[200] कार्या[201] दृष्टादृष्ट[202]फलप्रदा ।
पुनाति[203] दर्शनादेव[204] नात्र कार्या विचारणा ।।29।।

pratīkopāsanā kāryā dṛṣṭādṛṣṭaphalapradā /
punāti darśanādeva nātra kāryā vicāraṇā //29//

One shuold perform the symbolized worship which is the source of seen and unseen results. Merely the sight of this worship makes (the sādhaka) pure. It is beyond doubt. ||29||

गाढातपे स्वप्रतिबिम्बितेश्वरं[205]
निरीक्ष्य[206] विस्फारित[207] लोचनद्वयम् ।
यदा नभः[208] पश्यति स्वप्रतीकं[209]
नभोङ्गणे[210] तत्क्षणमेव[211] पश्यति[212] ।।30।।

gāḍhātape svapratibimbiteśvaraṃ
nirīkṣya visphārita locanadvayam /
yadā nabhaḥ paśyati svapratīkam
nabhoṅgaṇe tatkṣaṇameva paśyati //30//

Observing at one's image a replica of God during bright sunshine i.e. mid day and then with wide open both the eyes when looks at the sky immediately he sees one's own symbol in the field of sky. ||30||

प्रत्यहं[213] प्रेक्षते[214] यो वै स्वप्रतीकं[215] नभोङ्गणे[216] ।
आयुर्वृद्धि[217]र्भवेत्तस्य[218] न मृत्युः[219]स्यात्कदाचन[220] ।।31।।

pratyahaṃ prekṣate yo vai svapratīkaṃ nabhoṅgaṇe /
āyurvṛddhirbhavettasya na mṛtyuḥsyātkadācana //31//

He who everyday perceives one's symbol upon the sky canvas, gets his life span increased and death never occurs to him. ||31||

यदा पश्यति सम्पूर्ण[221] स्वप्रतीकं[222] नभोङ्गणे[223] ।
तदा जय[224]मवाप्नोति[225] वायुं[226] निर्जित्य[227] सञ्चरेत्[228] ।।32।।

yadā paśyati sampūrṇaṃ svapratīkaṃ nabhoṅgaṇe /
tadā jayamavāpnoti vāyuṃ nirjitya sañcaret //32//

When one is able to perceive - upon the sky canvas - one's symbol completely one becomes victorious (and) having conquered the air moves in the space (unobstructedly). ||32||

यः करोति सदाभ्यास[229] चात्मान[230] विन्दते[231] परम् ।
पूर्णानन्दैक[232]पुरुष[233] स्वप्रतीक[234]प्रसादतः[235] ।।33।।

yaḥ karoti sadābhyāsaṃ cātmānaṃ vindate param /
pūrṇānandaika puruṣaṃ svapratīkaprasādataḥ //33//

One who practices it regularly, he by the grace of one's own symbol (worship), realizes absolute self-puruṣa i.e. complete, blissful and one. ||33||

यात्राकाले विवाहे च[236] शुभकर्मणि[237] संकटे ।
पापक्षये पुण्यवृद्धौ[238] प्रतीकोपासनञ्चरेत्[239] ।।34।।

yātrākāle vivāhe ca śubhakarmaṇī saṅkaṭe /
pāpakṣaye puṇyavṛddhau pratīkopāsanañcaret //34//

On the occasion of travel, marriage, auspicious work, calamities, for diminishing demerit and for increasing merit the practice of one's symbol worship be undertaken. ||34||

निरन्तर[240]कृताभ्यासादन्तरे[241] पश्यति[242] ध्रुवम् ।
तदा मुक्ति[243]मवाप्नोति[244] योगी[245] नियतमानसः[246] ।।35।।

nirantarakṛtābhyāsādantare paśyati dhruvam /
tadā muktimavāpnoti yogī niyatamānasaḥ //35//

As a result of uninterrupted practice, a yogī with the mind controlled, intuits (the Absolute Self) within oneself, then he certainly accomplishes the liberation. ||35||

अङ्गुष्ठाभ्यामुभे[247] श्रोत्रे[248] तर्जनीभ्यां[249] द्विलोचने[250] ।
नासारन्ध्रे[251] च[252] मध्याभ्यामनामाभ्यां[253] मुखं[254] दृढम्[255] ।।36।।

aṅguṣṭhābhyāmubhe śrotre tarjanībhyāṃ dvilocane /
nāsārandhre ca madhyābhyāmanāmābhyāṃ mukhaṃ dṛḍham //36//

निरुध्य[256] मारुतं[257] योगी[258] यदैव[259] कुरुते भृशम् ।
तदा लक्षणमात्मानं[260] ज्योतीरूपं[261] स[262] पश्यति[263] ।।37।।

nirudhya mārutaṃ yogī yadaiva kurute bhṛśam /
tadā lakṣaṇamātmānaṃ jyotīrūpaṃ sa paśyati //37//

A yogī when firmly closes the ears with thumbs, eyes with index fingers, nostrils with middle fingers, mouth with ring (and little fingers) and vehemently controls the air, he realizes his luminous self. ||36-37||

तत्तेजो[264] दृश्यते येन क्षणमात्रं[265] निराकुलम्[266] ।
सर्व[267]पापविनिर्मुक्तः[268] स याति परमां गतिम्[269] ।।38।।

tattejo dṛśyate yena kṣaṇamātraṃ nirākulam /
sarva pāpavinirmuktaḥ sa yāti paramāṃ gatim //38//

One who intuits that lustre unconfoundedly even for a moment, by being liberated from all sins, accomplishes the Highest State. ||38||

निरंतर[270]कृताभ्यासाद्[271] योगी विगतकल्मषः[272] ।
सर्व[273]देहादि[274] विस्मृत्य तदभिन्नः[275] स्वयं गतः[276] ।।39।।

nirantarakṛtābhyāsād yogī vigatakalmaṣaḥ /
sarvadehādi vismṛtya tadabhinnaḥ svayaṃ gataḥ //39//

A yogī by being washed off the impurities through the practice performed regularly, having forgotten the body etc. completely, gets himself identified with it (luminous self). ||39||

यः[277] करोति सदाभ्यासं गुप्ताचारेण[278] मानवः[279] ।
स वै ब्रह्मविलीनः[280] स्यात् पाप[281]कर्मरतो यदि ।।40।।

yaḥ karoti sadābhyāsaṃ guptācāreṇa mānavaḥ /
sa vai brahmavilīnaḥ syāt pāpakarmarato yadi //40//

A man, observing secrecy, performs the practice regularly, gets himself dissolved in the Brahman even if indulged in action full of vices. ||40||

गोपनीयः[282] प्रयत्नेन सद्यः[283] प्रत्ययकारकः[284] ।
निर्वाणदायको[285] लोके[286] योगोऽयं[287] मम[288] वल्लभः ।।41।।

gopanīyaḥ prayatnena sadyaḥ pratyayakārakaḥ /
nirvāṇadāyako loke yogo'yaṃ mama vallabhaḥ //41//

This dearest yoga of Mine deserves to be kept secret effortfully, as it provides instantaneous experienceal knowledge in this world as well as it ensues nirvāṇa (liberation). ||41||

नादः संजायते तस्य क्रमेणाभ्यासतश्च[289] वै[290] ।
मत्त[291] भृंगवेणुवीणा[292]सदृशः[293] प्रथमो ध्वनिः ।।42।।

nādaḥ sañjāyate tasya krameṇābhyāsataśca vai /
mattabhṛṅgaveṇuvīṇā sadṛśaḥ prathamo dhvaniḥ //42//

Through the gradual practice of this (yoga) nāda (internally aroused sound) certainly gets manifested. Sound that is heard at the initial stage of the practice resembles (the sound of) intoxicated wasp, flute and lute. ||42||

एवमभ्यासतः[294] पश्चात् संसारध्वान्तनाशनः[295] ।
घण्टानादसमः[296] पश्चाद्[297] ध्वनिर्मेघरवोपमः[298] ।।43।।

evamabhyāsataḥ paścāt saṃsāradhvānta nāśanaḥ /
ghaṇṭānādasamaḥ paścād dhvanirmegharavopamaḥ //43//

In this way, as the practice progresses, the sound resembling that of a bell etc. (is produced) which destroys the darkness in the form of world. Later the sound resembling roaring clouds (is manifested). ||43||

ध्वनौ[299] तस्मिन् मनो दत्वा यदा[300] तिष्ठति निर्भयः[301] ।
तदा संजायते सिद्धिर्लयस्य[302] मम वल्लभा[303] ।।44।।

dhvanau tasmin mano datvā yadā tiṣṭhati nirbhayaḥ /
tadā sañjāyate siddhirlayasya mama vallabhā //44//

O my dearest, when one maintains oneself fearlessly with mind

engrossed in that sound, then accomplishment of laya (dissolution) gets materialized. ||44||

तत्र[304] नादे यदा[305] चित्त[306] रमते[307] योगिनो[308] भृशम् ।
विस्मृत्य सकलं बाह्यं नादेन सह शाम्यति[309] ।।45।।

tatra nāde yadā cittaṃ ramate yogino bhṛśam /
vismṛtya sakalaṃ bāhyaṃ nādena saha śāmyati //45//

When yogī's mind gets engrossed in the sound thoroughly then (his mind) forgetting external (world) entirely and gets extinguished along with the sound. ||45||

एतदभ्यासयोगेन जित्वा सम्यग्गुणान्[310] बहून् ।
सर्वारम्भपरित्यागी[311] चिदाकाशे[312] विलीयते[313] ।।46।।

etadabhyāsayogena jitvā samyagguṇān bahūn /
sarvārambhaparityāgi cidākāśe vilīyate //46//

A yogī - the renouncer of fruits of all the actions - by conquering various qualities through the practice of this yoga gets dissolved into the space of consciousness. ||46||

नासनं[314] सिद्धसदृशं[315] न कुम्भसदृशं[316] बलम् ।
न खेचरीसमा मुद्रा न नादसदृशो लयः ।।47।।

nāsanaṃ siddhasadṛśaṃ na kumbhasadṛśaṃ balam /
na khecarīsamā mudrā na nādasadṛśo layaḥ //47//

There is no posture similar to siddhāsana, no power equal to (the power of) kumbhaka, no mudrā equal to khecarī (mudrā) and no dissolution similar to the (dissolution in) Nāda (sound). ||47||

[317]इदानीं कथयिष्यामि मुक्तस्यानुभवं प्रिये[318] ।
यज्ज्ञात्वा[319] लभते मुक्तिं[320] पाप[321]युक्तोऽपि[322] साधकः[323] ।।48।।

idānīṃ kathayiṣyāmi muktasyānubhavaṃ priye /
yajjñātvā labhate muktiṃ pāpayukto'pi sādhakaḥ //48//

O Dear ! Now I sball describe the experiences of liberated one, by knowing which a asprirant - even if full of demerits attains liberation. ||48||

समभ्यर्च्येश्वरं[324] सम्यक् कृत्वा च[325] योगमुत्तमम्[326] ।
गृह्णीयात् सुस्थितो[327] भूत्वा[328] गुरुं सन्तोष्य[329] बुद्धिमान् ।।49।।

samabhyarcyeśvaraṃ samyak kṛtvā ca yogamuttamam /
gṛhṇīyāt susthito bhūtvā guruṃ santoṣya buddhimān //49//

An intelligent asprirant having propitiated his preceptor and systematically worshipping the God, should properly adopt best yoga with steadied mind. ||49||

जीवादि सकलं वस्तु[330] दत्त्वा योगविदं गुरुम् ।
सन्तोष्याति[331]प्रयत्नेन योगोऽयं[332] गृह्यते बुधैः ।।50।।

jīvādi sakalaṃ vastu dattvā yogavidaṃ gurum /
santoṣyātiprayatnena yogo'yaṃ gṛhyate budhaiḥ //50//

Surrendering one's own self as well as all objects of the world to one's preceptor adept in yoga, thereby satisfying him with all efforts the intelligent one should get initiated in this yoga. ||50||

विप्रान् सन्तोष्य मेधावी नानामंगलसंयुतः ।
ममालये शुचिर्भूत्वा प्रगृह्णीयाच्छुभात्मकम्[333] ।।51।।

viprān santoṣya medhāvī nānāmaṅgalasaṃyutaḥ /
mamālaye śucirbhūtvā pragṛhṇīyācchubhātmakam //51//

Having pleased the Brahmin with various auspicious objects, an intelligent one should receive this benevolent one in my temple after getting himself purified. ||51||

संन्यस्यानेन[334] विधिना प्राक्तनं[335] विग्रहादिकम् ।
भूत्वा[336] दिव्य[337]वपुर्योगी गृह्णीयाद्वक्ष्यमाणकम्[338] ।।52।।

saṃnyasyānena vidhinā prāktanaṃ vigrahādikam /
bhūtvā divyavapuryogī gṛhṇīyādvakṣyamāṇakam //52//

Through this rechnique by renunciating all the earlier/previous body (impressions) and being endowed with divine body, the yogī should adopt what is going to be described. ||52||

पद्मासनस्थितो[339] योगी जनसंगविवर्जितः[340] ।
विज्ञाय[341]नाडीद्वितयमङ्गुलीभ्यां[342] निरोधयेत्[343] ।।53।।

padmāsanasthito yogī janasaṅgavivarjitaḥ /
vijñāyanāḍīdvitayamaṅgulībhyāṃ nirodhayet //53//

A yogī, devoid of public contact, seated in padmāsana, understanding the pair of nāḍīs, should close it with fingers. ||53||

सिद्धे[344]स्तदाविर्भवति[345] सुखरूपी[346] निरञ्जनः[347] ।
तस्मिन् परिश्रमः कार्यो येन सिद्धो भवेत्खलु[348] ।।54।।

siddhestadāvirbhavati sukharūpī nirañjanaḥ /
tasmin pariśramaḥ kāryo yena siddho bhavetkhalu //54//

The untainted Blissful gets manifested as a result of success in this practice. Therefore, one should work hard towards that through which the success is certainly accomplished. ||54||

यः करोति सदाभ्यासं[349] तस्य सिद्धिर्न दूरतः[350] ।
वायुसिद्धिर्भवेत्तस्य[351] क्रमादेव[352] न संशयः[353] ।।55।।

yaḥ karoti sādābhyāsaṃ tasya siddhirnadūrataḥ /
vāyusiddhirbhavettasya kramādeva na saṃśayaḥ //55//

He wbo performs the practice regularly for him success is not far away. He gradually attains succcss over vāyu without any doubt. ||55||

सकृद्यः कुरुते योगी पापौघं[354] नाशयेद्[355] ध्रुवम् ।
तस्य स्यान्मध्यमे[356] वायोः[357] प्रवेशो नात्र संशयः ।।56।।[358]

sakṛdyaḥ kurute yogī pāpaugham nāśayed dhruvam /
tasya syānmadhyame vayoḥ praveśo nātra saṃśayaḥ //56//

A yogī who performs regularly, undoubtedly his (vital) air enters the middle path (i.e. suṣumṇā). Certainly he stops the flow of (his) demerits. ||56||

एतदभ्यासशीलो[359] यः[360] स योगी देवपूजितः[361] ।
अणिमा[362]दिगुणान्[363] लब्ध्वा[364] विचरेद्[365] भुवनत्रये[366] ।।57।।

etadabhyāsaśīlo yaḥ sa yogī devapūjitaḥ /
aṇimādiguṇān labdhvā vicared bhuvanatraye //57//

A yogī with such a practice is adored by the gods and having accomplished the power like aṇimā etc. moves all through three worlds. ||57||

यस्य स्यान्निश्चलो भावस्त[367]द्[368] भवेत्तस्य[369] विग्रहे[370] ।
तिष्ठेदात्मनि मेधावी संयुतः[371] क्रीडते भृशम् ।।58।।

yasya syānniścalo bhāvastad bhavettasya vigrahe /
tiṣṭhedātmani medhāvī saṃyutaḥ krīḍate bhṛśam //58//

He whose dispositions are steadied the same (steadiners) takes place in the body (too). The intelligent one who (always) remains connected with the self enjoys (bliss) while in the body. ||58||

एष[372] योगः[373] परो[374] गोप्यो[375] न देयो[376] यस्य[377]कस्यचित् ।
यः प्रमाणैः समायुक्त[378]स्तमेव कथ्यते[379] ध्रुवम्[380] ।।59।।

eṣa yogo paro gopyo na deyo yasya kasyacit /
yaḥ pramāṇaiḥ samāyuktastameva kathyate dhruvam //59//

This yoga is highly secret (and hence) should never be imparted

to any one (indiscriminately). Indeed it might be explained to him only who is endowed with (such) evidences. ||59||

योगी पद्मासने तिष्ठेत्[381] कण्ठकूपे[382] यदा[383] स्मरन्[384] ।
जिह्वां[385] कृत्वा तालुमूले क्षुत्पिपासा निवर्तते[386] ।।60।।

yogī padmāsane tiṣṭhet kaṇṭhakūpe yadā smaran /
jihvāṃ kṛtvā tālumūle kṣutpipāsā nivartate //60//

Yogī gets his hunger and thirst warded off when he sits in padmāsana meditating upon the cavity of the throat while the tongue being attached with the base of the palate. ||60||

कण्ठकूपादधः[387] स्थाने कूर्मनाड्यस्ति[388] शोभना[389] ।
तत्र[390] योगी मनः दत्त्वा चित्त[391]स्थैर्यं लभेद् भृशम् ।।61।।

kaṇṭhakūpādadhaḥ sthāne kūrmanāḍyasti śobhanā /
tatra yogī manaḥ dattvā cittasthairyaṃ labhed bhṛśam //61//

Magnificent kūrma Nāḍī is situated at the place (just) below the cavity of throat. Yogī, by applying his mind there, accomplishes the stability of mind (citta) quickly. ||61||

शिरः[392] कपाले रुद्राक्षं[393] विवरं[394] चिन्तयेद् यदा[395] ।
तदा ज्योतिः[396] प्रकाशः[397] स्याद् विद्युत् पुञ्जसमप्रभः[398] ।।62।।

śiraḥ kapāle rudrākśaṃ vivaraṃ cintayed yadā /
tadā jyotiḥ prakāśaḥ syād vidyut puñjasamaprabhaḥ //62//

When (a yogī) meditates upon the cavity of the skull (in the middle of his forehead) called rudrākṣa (the third eye of Śiva) he then perceives a flame brilliant like mass of lightening. ||62||

एतच्चिन्तनमात्रेण पापानां संक्षयो भवेत्[399] ।
दुराचारोऽपि[400] पुरुषो लभते[401] परमं[402] पदम्[403] ।।63।।

etaccintanamātreṇa pāpānāṃ saṃkṣayo bhavet /
durācāro'pi puruṣo labhate paramaṃ padam //63//

It is only through such meditations there is the diminution of the demerits and even a wicked person obtains the absolute state. ||63||

अहर्निशं[404] यदा चिन्ता यः[405] करोति विचक्षणः[406] ।
सिद्धानां दर्शनं तस्य भाषणञ्च भवेद्[407]ध्रुवम् ।।64।।

aharniśaṃ yadā cintā yaḥ karoti vicakṣaṇaḥ /
siddhānāṃ darśanaṃ tasya bhāṣaṇañca bhaved dhruvam //64//

An intelligent one, who meditates (on that light) day and night (continuously) certainly accomplishes the perception of and communication with the adepts. ||64||

तिष्ठन् गच्छन्[408] स्वपन् भुञ्जन्[409] ध्यायेच्छून्यमहः[410]र्निशम् ।
तदाकाशमयो[411] योगी चिदाकाशे विलीयते ।।65।।

tiṣṭhan gacchan svapan bhuñjan dhyāyecchūnyamaharniśam /
tadākāśamayo yogī cidākāśe vilīyate //65//

While staying, going/moving, sleeping and eating (thus) throughout a day and night (one) should meditate upon the void (hallow, space of the rudrākṣa). A yogī identified with the void (in rudrākṣa) gets dissolved in the space of consciousness. ||65||

एतद्ध्यानं[412] सदा[413] कार्यं योगिना[414] सिद्धिमिच्छता[415] ।
निरन्तर[416]कृताभ्यासा[417]न्ममतुल्यो भवेद्[418] ध्रुवम् ।।66।।

etaddhyānaṃ sadā kāryaṃ yoginā siddhimicchatā /
nirantarakṛtābhyāsānmamatulyo bhaved dhruvam //66//

Yogīs, desirous of siddhis, should always perform the meditation of this kind. As a result of continuous practice one certainly becomes similar to Me. ||66||

एतद्ध्यान[419]बलो[420] योगी सर्वेषां वल्लभो भवेत् ।
सर्वभूतजयं[421] कृत्वा निराशीर[422]परिग्रहः ।।67।।

etaddhyānabaloyogī sarveṣāṃ vallabho bhavet /
sarvabhūtajayaṃ kṛtvā nirāśīraparigrahaḥ //67//

A yogī through the power of such a meditation, having conquered all the elements, transcendes (all the) desires, becomes non-possessor and dearer to all. ||67||

नासाग्रे[423] दृश्यते येन[424] पद्मासनगतेन वै ।
मनसो[425] मरणं तस्य खेचरत्वं[426] प्रसिद्ध्यति ।।68।।

nāsāgre dṛśyate yena padmāsanagatena vai /
manaso maraṇaṃ tasya khecaratvaṃ prasiddhyati //68//

A yogī having adopted padmāsana gazes at the tip of the nose gets his mind dead (inactive) and (thus) accomplishes the khecarīhood. ||68||

ज्योतिः पश्यति योगिन्द्रः[427] शुद्धं[428] शुद्धाचलोपमम्[429] ।
तत्राभ्यासबलेनैव स्वयं तद्रक्षको[430] भवेत् ।।69।।

jyotiḥ paśyati yogindraḥ śuddhaṃ śuddhācalopamam /
tatrābhyāsabalenaiva svayaṃ tadrakṣako bhavet //69//

The great yogī beholds the flame as pure as the purest (kailāśa) mountain. He himself becomes the protector of that flame merely by virtue of the power of his practice. ||69||

उत्तान[431]शयने[432] भूमौ[433] सुप्त्वा[434] ध्यायेन्निरन्तरम्[435] ।
सद्यः[436] श्रमविनाशाय[437] स्वयं[438] योगी विचक्षणः[439] ।।70।।

uttāna śayane bhūmau suptvā dhyāyennirantaram /
sadyaḥ śramavināśāya svayaṃ yogī vicakṣaṇaḥ //70//

For the sake of overcoming the fatigue immediately an intelligent yogī while lying on the ground on one's back should meditate continuously. ||70||

शिरः पाश्चात्य[440]भागस्य ध्याने[441] मृत्युंजयो[442] भवेत् ।
भ्रूमध्ये[443] दृष्टिमात्रेण ह्यपरः[444] परिकीर्तितः ।।71।।

śiraḥ pāścatyabhāgasya dhyāne mṛtyuñjayo bhavet /
bhrūmadhye dṛṣṭimātreṇa hyaparaḥ parikīrtitaḥ //71//

One becomes conqueror of the death by meditating upon the back portion of the head. The results of mere the gaze - directed towards middle of the eye-brows has already been stated. ||71||

चतुर्विधस्य चान्नस्य रसस्त्रेधा विभज्यते ।
तत्र सारतमो[445] भागो[446] लिङ्गदेहस्य[447] पोषकः[448] ।।72।।

caturvidhasya cānnasya rasastredhā vibhajyate /
tatra sāratamo bhāgo liṅgadehasya poṣakaḥ //72//

The sap of the fourfold food is divided into three parts. Out of these (three), the essence - most portion is the nourisher of the subtle body. ||72||

सप्तधातुमयं पिण्डमेकः[449] पुष्णाति[450] मध्यगः[451] ।
याति विण्मूत्र[452]रूपेण तृतीयः सप्ततो बहिः[453] ।।73।।

saptadhātūmayaṃ piṇḍamekaḥ puṣṇāti madhyagaḥ /
yāti viṇmūtrarūpeṇa tṛtīyaḥ saptato bahiḥ //73//

The middle one (the second portion) nourishes the body made up of seven constituent elements (dhātus). (Whereas) the third (portion goes out from the body constituted of seven dhātus in the form of faecal matter and urine etc.. ||73||

आद्यभागं[454] द्वयं नाड्यः प्रोक्तास्ताः सकला अपि[455] ।
पोषयन्ति[456] वपुर्वायुमापादतलमस्तकम्[457] ।।74।।

ādyabhāgaṃ dvayaṃ nāḍyaḥ proktāstāḥ sakalā api /
poṣayanti vapurvāyumāpādatalamastakam //74//

The initial dual portions of food are also stated to be channels. All these nourish the bodily air pervading right from feet to the head. ||74||

नाडीभिराभिः[458] सर्वाभिर्वायुः[459] सञ्चरते यदा[460] ।
तदैवान्नरसो देहे[461] साम्येनेह[462] प्रवर्तते ।।75।।

nāḍībhirābhiḥ sarvābhirvāyuḥ sañcarate yadā /
tadaivānnaraso dehe sāmyeneha pravartate //75//

When the vāyu flows in all these channels, only then the essence of food moves evenly in the body. ||75||

चतुर्दशानां तत्रेह[463] व्यापारे[464] मुख्यता मता[465] ।
ता अनुग्रत्वहीनाश्च[466] प्राण[467]सञ्चारनाडिकाः[468] ।।76।।

caturdaśānāṃ tatreha vyāpāre mukhyatā matā /
tā anugratvahīnāśca prāṇasañcāranāḍikāḥ //76//

Keeping in view the functions of these nāḍis, fourteen are supposed to be important or main. They are neither superior nor inferior with respect to each other as prāṇa flows through all of them. ||76||

गुदाद्द्वयंगुलतश्चोर्ध्वं[469] मेढ्रैकांगुलतस्त्वधः[470] ।
एकञ्चास्ति[471] समं कन्दं समन्ताच्चतुरंगुलम्[472] ।।77।।

gudāddvayaṅgulataścordhvaṃ meḍhraikāṅgulatastvadhaḥ /
ekañcāsti samaṃ kandaṃ samantāccaturaṅgulam //77//

There is an even shaped kanda (root) having four fingers from all sides located at two fingers above the anus and one finger below the genital (or pubic bone). ||77||

पश्चिमाभिमुखी[473] योनि[474]र्गुदमेढ्रान्तरालगा[475] ।
तत्र कन्दं समाख्यातं तत्रास्ते[476] कुण्डली[477] सदा ।।78।।

paścimābhimukhī yonirgudameḍhrāntarālagā /
tatra kandaṃ samākhyātaṃ tatrāste kuṇḍalī sadā //78//

There is a yoni having its mouth backward between the anus and genitals. Kanda is said to be situated there and there resides the kuṇḍalinī permanently. ||78||

संवेष्ट्य[178] सकलानाडी:[479] सार्धत्रिकुटिलाकृति:[480] ।
मुखे[481] निवेश्य सा[482] पुच्छं सुषुम्णा[483]विवरे स्थिता ।।79।।

saṃveṣṭya sakalānāḍīḥ sārdhatrikuṭilākṛtiḥ /
mukhe niveśya sā pucchaṃ suṣumṇā vivare sthitā //79//

Encircling all the channels that (kuṇḍalinī) having the form of three and half curves with the tail entered in the mouth stays in the hollow(gate way) of the suṣumṇā. ||79||

सुप्ता[484] नागोपमा[485] ह्येषा स्फुरन्ती[486] प्रभया स्वया ।
अहिवत्सन्धिसंस्थाना[487] वाग्देवी बीजसंज्ञिका[488] ।।80।।

suptā nāgopamā hyeṣā sphurantī prabhayā svayā /
ahivatsandhisansthānā vāgdevī bījasaṅjñikā //80//

Sleeping like a cobra, situated at the joints (of the kanda the 'place of origin'), shining like a serpent (ahi) with one's own lustre, this (kuṇḍalī) is the goddess of speech (and) is termed as 'bīja'. ||80||

ज्ञेया[489] शक्तिरियं विष्णोर्निर्भरा[490] स्वर्णभास्वरा ।
सत्वं रजस्तमश्चेति[491] गुणत्रयप्रसूतिका[492] ।।81।।

jñeyā śaktiriyaṃ viṣnormirbharā svarṇabhāsvarā /
satvaṃ rajastamaśceti guṇatrayaprasūtikā //81//

As bright on gold this (kuṇḍalinī) should be known as power of Lord Viṣṇu and the same in the mother of three guṇas - sattva, rajas and tamas. ||81||

तत्र बन्धूक[493]पुष्पाभं[494] कामबीजं प्रकीर्तितम् ।
कलहेमसमं योगे[495] प्रयुक्ताक्षररूपिणम्[496] ।।82।।

tatra bandhūkapuṣpābhaṃ kāmabījaṃ prakīrtitam /
kalahemasamaṃ yoge prayuktākṣararūpiṇam //82//

In yoga a kāmabīja (seed of desire) is said to be there (in kuṇḍalī) resembling bandhūka flower (pentapetes phoenicea) and molten gold and is urged to be imperishable. ||82||

सुषुम्णापि च संश्लिष्टा[497] बीजं तत्र[498] वरं स्थितम् ।
शरच्चन्द्रनिभं[499] तेजस् स्वयमेतत् स्फुरत्[500] स्थितम् ।।83।।

suṣumṇāpi ca saṃśliṣṭā bījaṃ tatra varaṃ sthitam /
śaraccandranibhaṃ tejas svayametat sphurat sthitam //83//

Within (the kuṇḍalinī), Suṣumṇā is also adherent to 'kāmabīja'. The noble 'kāmabīja' shines forth spontaneously like the moon of the autumn. ||83||

सूर्यकोटिप्रतीकाशं[501] चन्द्रकोटि सुशीतलम्[502] ।
एतत्त्रयं[503] मिलित्वैव[504] देवी त्रिपुरभैरवी[505] ।।84।।

sūryakoṭipratīkāśaṃ candrakoṭi suśītalam /
etattrayaṃ militvaiva devī tripurabhairavī //84//

These three (kuṇḍalī, suṣumṇā and kāmabīja) unitedly only are known as goddess Tripurabhairavī as luminous as crores of suns and as cool as crores of moons. ||84||

बीजसंज्ञं परं तेजस्तदेव परिकीर्तितम्[506] ।
क्रियाविज्ञानशक्तिभ्यां[507] युतं[508] यत्परितोभ्रमत्[509] ।।85।।

bījasaṃjñaṃ paraṃ tejastadeva parikīrtitam /
kriyāvijñānaśaktibhyāṃ yutaṃ yatparitobhramat //85//

That excellent lustre itself is termed as 'bīja' that travels in all portions of the body in a collective way of activity and knowledge. ||85||

उत्तिष्ठत् प्रविशत्त्वम्भः[510] सूक्ष्मं शोणशिखायुतम्[511] ।
योनिस्थं तत्परं तेजः स्वयम्भू[512]लिंगसंज्ञितम्[513] ।।86।।

uttiṣṭhat praviśattvambhaḥ sūkṣmaṃ śoṇaśikhāyutam /
yonisthaṃ tatparaṃ tejaḥ svayambhūliṅgasaṃjñitam //86//

The same bījaśakti sometimes, goes up, sometimes enters the water element, sometimes seen in yonisthāna in the form of subtle brilliant flame of fire. The same great affulgence is known as svayambhūliṅga. ||86||

आधारपद्ममेतद्धि[514] योनिर्यस्यास्ति[515] कन्दतः ।
परिस्फुरद्[516] वादिसान्तं[517] चतुर्वर्णं चतुर्दलम् ।।87।।

ādhārapadmametaddhi yoniryasyāsti kandataḥ /
parisphurad vādisāntaṃ caturvarṇaṃ caturdalam //87//

This is certainly the base (ādhāra padma) whose yoni (origin) is at the (kanda). It has four petals, on each of which have been inscribed four letters beginning with 'va' and ending with 'sa' (i.e. v, ś, ṣ and s). ||87||

कुलाभिधं[518] सुवर्णाभं[519] स्वयम्भूलिंग संज्ञितम्[520] ।
द्विरण्डो[521] यत्र सिद्धोऽस्ति[522] डाकिनी[523] यत्र[524] देवता ।।88।।

kulābhidhaṃ suvarṇābhaṃ svayambhūliṅga saṃjñitam /
dviraṇḍo yatra siddho'sti ḍākinī yatra devatā //88//

This (ādhārapadma) is golden hued termed as 'svayambhūliṅga' (and also) named as kula. The adept (siddha) dviraṇḍa and the deity ḍākinī resides in that. ||88||

तत्पद्ममध्यगा[525] योनिस्तत्र[526] कुण्डलिनी[527] स्थिता[528] ।
तस्या[529] ऊर्ध्वे[530] स्फुरत्[531] तेजः कामबीजं[532] भ्रमन्[533] मतम् ।।89।।

tatpadmamadhyagā yonistatra kuṇḍalinī sthitā /
tasyā ūrdhve sphurat tejaḥ kāmabījaṃ bhraman matam //89//

At the centre of this lotus there is a yoni (source of origin) where resides the kuṇḍalinī. Above this kuṇḍalinī, it is opined, glows lustrous, revolving seed of desire - (kāmabīja). ||89||

यः करोति सदाध्यानं मूलाधारे[534] विचक्षणः ।
तस्य[535] स्याद्[536] दार्दुरीसिद्धिर्भूमित्याग[537] क्रमेण वै ।।90।।

yaḥ karoti sadādhyānaṃ mūlādhāre vicakṣaṇaḥ /
tasya syād dārdurīsiddhirbhūmityāga krameṇa vai //90//

An intelligent one who regularly performs meditation upon the Mūlādhāra cakra acquires, sequentially but certainly, perfection in 'dārdurī' - ability to leave the ground. ||90||

वपुषः कान्तिरुत्कृष्टा[538] जठराग्नि[539]विवर्धनम् ।
आरोग्यञ्च पटुत्वञ्च[540] सर्वज्ञत्वञ्च जायते[541] ।।91।।

vapuṣaḥ kāntirutkṛṣṭā jaṭharāgni vivardhanam /
ārogyañca paṭutvañca sarvajñatvañca jāyate //91//

(As a result of afore - said meditation) grand bodily splendour, increase in gastric fire, health, agility and omni-science-hood get manifested. ||91||

भूतं भव्यं[542] भविष्यञ्च[543] वेत्ति[544] सर्वं[545] सकारणम्[546] ।
अश्रुतान्यपि शास्त्राणि सरहस्यं[547] भवेद्[548] ध्रुवम् ।।92।।

bhūtaṃ bhavyaṃ bhaviṣyañca vetti sarvaṃ sakāraṇam /
aśrutānyapi śāstrāṇi sarahasyaṃ bhaved dhruvam //92//

(sādhaka) becomes the knower of everything of past, present

and future alongwith their causes and the secrets of scriptural knowledge - even not heard before - is also attained definitely. ||92||

वक्त्रे सरस्वती देवी सदा नृत्यति[549] निर्भरम् ।
मन्त्रसिद्धिर्भवेत्तस्य[550] जपादेव[551] न संशयः[552] ।।93।।

vaktre sarasvatī devī sadā nṛtyati nirbharam /
mantrasiddhirbhavettasya japādeva na saṃśayaḥ //93//

(As a result of such intense meditation) goddess Sarasvatī always dances aboundingly on the tongue (lit. in the mouth) (of sādhaka). There is no doubt that he gets the mantra accomplished by mere recitation. ||93||

जरामरण[553]दुःखौघान्[554] नाशयति[555] गुरोर्वचः[556] ।
इदं[557] ध्यानं सदा कार्यं पवनाभ्यासिना[558] परम् ।
ध्यानमात्रेण योगीन्द्रो मुच्यते सर्वकिल्बिषात्[559] ।।94।।

jarāmaraṇaduḥkhaughān nāśayati gurorvacaḥ /
idaṃ dhyānaṃ sadā kāryaṃ pavanābhyāsinā param /
dhyānamātreṇa yogīndro mucyate sarvakilbiṣāt //94//

This is the dictum of the preceptor (Guru) "the old-age, death and multitude of suffering are destroyed." (Therefore), the aspirant of prāṇāyāma should always practice this supreme meditation. The best among the yogīs, releases himself from all sins merely by this meditation. ||94||

मूलपद्मं यदा ध्यायेत् स्वयम्भूलिंगसंज्ञितम्[560] ।
तदा तत्क्षणमात्रेण पापौघं[561] नाशयेद्[562] ध्रुवम् ।।95।।

mūlapadamaṃ yadā dhyāyet svayambhūliṅgasaṃjñitam /
tadā tatkṣaṇamātreṇa pāpaughaṃ nāśayed dhruvam //95//

Whenever the mūlādhāra lotus termed as 'svayambhūliṅga' is meditated upon, indeed the floods of demerits get instantaneously washed away. ||95||

यद्यत् काम्यते चित्ते[563] तत्तत्[564] फलमवाप्नुयात् ।
निरन्तरकृताभ्यासात्[565] तं पश्यति विमुक्तिदम् ।।96।।

yadyatkāmyate citte tattat phalamavāpnuyāt /
nirantarakṛtābhyāsāt taṃ paśyāti vimuktidam //96//

Whatever is mentally wished are accomplisbed as a result of this meditation. As a result of regular practice, (sādhaka) realizes Him, the bestower of the liberation. ||96||

बाह्यादाभ्यन्तरं[566] श्रेष्ठं[567] पूजनीयं प्रयत्नतः ।
ततः[568] श्रेष्ठतमं[569] ह्येतन्नान्यदस्ति मतं मम ।। 97 ।।

bāhyādābhyantaraṃ śreṣṭhaṃ pūjanīyaṃ prayatnataḥ /
tataḥ śreṣṭhatamaṃ hyetannānyadasti mataṃ mama //97//

Internal (dhyāna) is superior to external. (Therefore) (it) is to be worshipped effortfully. In My opinion there is nothing else that is superior to that (dhyāna). ||97||

आत्मसंस्थं[570] शिवं त्यक्त्वा बहिःस्थं यः समर्चयेत् ।
हस्तस्थं पिण्डमुत्सृज्य[571] भ्रमते[572] जीविताशया[573] ।।98।।

ātmasaṃsthaṃ śivaṃ tyaktvā bahiḥsthaṃ yaḥ samarcayet /
hastasthaṃ piṇḍamutsṛjya bhramate jīvitāśayā //98//

One who worships the external by leaving aside the internally living Śiva amounts to wandering hither and thither in the hope of surviving by abondoning thing that is in hands. ||98||

आत्मलिंगार्चनं कुर्यादनालस्यो[574] दिने दिने ।
तस्य स्यात्सकला सिद्धिर्नात्र[575] कार्या विचारणा ।।99।।

ātmaliṅgārcanaṃ kuryādanālasyo dine dine /
tasya syātsakalā siddhirnātra kāryā vicāraṇā //99//

There is no doubt that one who everyday worships the self-principle untiringly attains all the accomplishments. ||99||

निरन्तरकृताभ्यासात्[576] षण्मासैः[577] सिद्धिमाप्नुयात् ।
तस्य वायुप्रवेशोऽपि[578] सुषुम्णायां[579] भवेद्[580] ध्रुवम् ।।100।।

nirantarakṛtābhyāsāt ṣaṇmāsaiḥ siddhimāpnuyāt /
tasya vāyupraveśo'pi suṣumṇāyāṃ bhaved dhruvam //100//

As a result of regular practice, the success is accomplisbed in six months. Even the entry of vāyu into suṣumṇā takes place certainly. ||100||

मनोजयञ्च[581] लभते वायु[582]बिन्दुविधारणात्[583] ।
ऐहिकामुष्मिकी[584] सिद्धिर्भवेन्नैवात्र[585] संशयः ।।101।।

manojayañca labhate vāyubindudhāraṇāt /
aihikāmuṣmikī siddhirbhavennaivātra saṃśayaḥ //101//

As a result of proper holding of vāyu and bindu victory over the mind is obtained. There is no doubt that the powers pertaining to this and the other world are accomplished. ||101||

द्वितीयञ्च[586] सरोजञ्च[587] लिंगमूले[588] व्यवस्थितम् ।
बादिलान्तं[589] च[590] षड्वर्णं[591] परिभास्वर[592] षड्दलम्[593] ।।102।।

dvitīyañca sarojañca liṅgamūle vyavasthitam /
bādilāntaṃ ca ṣaḍvarṇaṃ paribhāsvara ṣaḍdalam //102//

The second lotus is well situated at the root of the generative organ. The six letters starting from 'ba' and ending with 'la' (b, bh, m, y, r, l) glitter on (its) six petals. ||102||

स्वाधिष्ठानाभिधं[594] तत्तु[595] पंकजं[596] शोणरूपकम् ।
बालाख्यो[597] यत्र[598] सिद्धोऽस्ति[599] देवी[600] यत्रास्ति[601] राकिणी[602] ।।103।।

svādhiṣṭhānābhidhaṃ tattu paṅkajaṃ śoṇarūpakam /
bālākhyo yatra siddho'sti devī yatrāsti rākiṇī //103//

That lotus termed as Svādhiṣṭhāna is blood red coloured wberein abide the adept named Bāla and the goddess Rākiṇī. ||103||

यो[603] ध्यायति[604] सदा[605] नित्यं स्वाधिष्ठानारविन्दकम्[606] ।
तस्य कामाङ्गनाः[607] सर्वा[608] भजन्ते काममोहिताः ।।104।।[609]

yo dhyāyati sadā nityaṃ svādhiṣṭhānāravindakam /
tasya kāmāṅganāḥ sarvā bhajante kāmamohitāḥ //104//

He who regularly and daily meditates upon Svādhiṣṭhāna lotus all the eros enamored beautiful damsels get attracted towards him. ||104||

विविधं चाश्रुतं शास्त्रं निःशङ्को[610] विविदे[611] ध्रुवम् ।[612]
सर्वरोग[613]विनिर्मुक्तो[614] लोके चरति निर्भयः[615] ।।105।।

vividhaṃ cāśrutaṃ śāstraṃ niḥśaṅko vivide dhruvam /
sarvarogavinirmukto loke carati nirbhayaḥ //105//

(He) indeed comprehends indubitably various unheard scriptures, moves fearlessly in the world by being free from all the diseases. ||105||

मरणं खाद्यते[616] तेन[617] स[618] केनापि न[619] खाद्यते[620] ।
तस्य स्यात् परमा[621] सिद्धि[622]रणिमादिगुणप्रदा ।।106।।

maraṇaṃ khādyate tena sa kenāpi na khādyate /
tasya syāt paramā siddhiraṇimādiguṇapradā //106//

Death is devoured by him (but) he is never devoured by anybody. All the aṇimā etc. (supemormal) qualities bestowed by absolute powers are owned by him. ||106||

वायुः सञ्चरते देहे रसवृद्धिर्भवेद्[623] ध्रुवम्[624] ।
आकाशपंक[625]जगलत्पीयूषमपि[626] वर्द्धते ।।107।।

vāyuḥ sañcarate dehe rasavṛddhirbhaved dhruvam /
ākāśapaṅkajagalatpīyūṣamapi varddhate //107//

Certainly the air gets traversed in the body (suṣumṇā), (the bodily) juices get increased. The nectar that is oozing from sky lotus (sahasrāra) is also increased. ||107||

तृतीयं[627] पंकजं[628] नाभौ मणिपूरकसंज्ञकम्[629] ।
दशारण्डादिफान्तारै:[630] स्वर्णवर्णसुशोभितम्[631] ।।108।।[632]

tṛtīyaṃ paṅkajaṃ nābhau maṇipūrakasaṃjñakam /
daśāraṅḍādiphāntāraiḥ svarṇavarṇasuśobhitam //108//

Third lotus is in the navel termed as Maṇipūraka (which is) well decorated with golden letters starting from 'ḍ' and ending with 'ph' (i.e. 'ḍ', 'ḍh', 'ṇ', 't', 'th', 'd', 'dh', 'n', 'p', 'ph') on its ten spokes. ||108||

रुद्राख्यो यत्र सिद्धोऽस्ति सर्वमंगलदायक: ।[633]
तत्रस्था[634] लाकिनीनाम्नी[635] देवी परमधार्मिका ।।109।।[633]

rudrākhyo yatra siddho'sti sarvamaṅgaladāyakaḥ /
tatrasthā lākinī nāmnī devī paramadhārmikā //109//

Wherein abides an adept addressed as Rudra - bestower of everything that is auspicious and there stays a goddess absolutely virtuous named Lākinī. ||109||

तस्मिन्[637] ध्यानं सदा योगी करोति[638] मणिपूरके[639] ।
तस्य पातालसिद्धि:[640] स्यात् निरन्तरसुखावहा[641] ।।110।।

tasmin dhyānaṃ sadā yogī karoti maṇipūrake /
tasya pātālasiddhiḥ syāt nirantarasukhāvahā //110//

A yogī who always performs meditation on that maṇipūraka (cakra) accomplishes a siddhi called 'pātāl' that bestows the happiness continuously. ||110||

ईप्सितञ्च[643] भवेल्लोके[644] दु:खरोगविनाशनम् ।
कालस्य वञ्चनञ्चापि[645] परदेहप्रवेशनम् ।।111।।[646]

īpsitañca bhavelloke duḥkharogavināśanam /
kālasyavañcanañcāpi paradehapraveśanam //111//

In this world; his desired are fulfilled, suffering and diseases

destroyed, also evades the death and attains ability to enter others body. ||111||

जाम्बूनदादिकरणं[647] सिद्धानां दर्शनं[648] भवेत् ।
ओषधी[649]दर्शनञ्चापि[650] निधीनां[651] दर्शनं भवेत्[652] ।।112।।

jāmbunadādikaraṇaṃ siddhānāṃ darśanaṃ bhavet /
oṣadhīdarśanañcāpi nidhīnāṃ darśanaṃ bhavet //112//

Ability of making of gold, (intuitive) perception of the adepts, perception of medicinal plants and also of the hidden treasures takes place. ||112||

हृदयेऽनाहतं[653] नाम चतुर्थं[654] पंकजं[655] भवेत् ।
कादिठान्तार्णसंस्थानं[656] द्वादशार[657]समन्वितम् ।।113।।

hṛdaye' nāhataṃ nāma caturthaṃ paṅkajaṃ bhavet /
kādiṭhāntārṇasaṃsthānaṃ dvādaśārasamanvitam //113//

The cakra that is in heart - termed as 'anāhata' - happens to be the fourth one which is neatly endowed with (the letters) starting from 'ka' and ending with 'ṭha' (i.e. 'k' 'kh', 'g', 'gh', 'ṅ', 'c', 'ch', 'j', 'jh', 'ñ' , 'ṭ', 'ṭh') on twelve spokes. ||113||

अतिशोणं[658] वायुबीजं[659] प्रसाद[660]स्थानमीरितम्[661] ।
पद्मस्थं तत्परं[662] तेजो बाणलिंगं[663] प्रकीर्तितम् ।।114।।

atiśoṇaṃ vāyubījaṃ prasādasthānamīritam /
padmasthaṃ tatparaṃ tejo bāṇaliṅgaṃ prakīrtitam //114//

It is said to be deep blood red in colour, has seed of 'vāyu' ('yaṃ') and location of gladness. The absolute lustre upon the lotus is termed as Bāṇaliṅga. ||114||

यस्य[664] स्मरणमात्रेण दृष्टादृष्टफलं[665] लभेत्[666] ।
सिद्ध:[667] पिनाकी[668] यत्रास्ते काकिनी[669] यत्र देवता ।।115।।

yasya smaraṇamātreṇa dṛṣṭādṛṣṭaphalaṃ labhet /
siddhaḥ pinākī yatrāste kākinī yatra devatā //115//

The adept 'pinākī' and goddess 'kākinī' abide there. By whose sheer remembrance alone (knowledge of) seen-unseen fruits (i.e. results of action) are obtained. ||115||

एतस्मिन् सततं ध्यानं[670] हृत्पाथोजे[671] करोति यः ।
क्षुभ्यन्ते[672] तस्य कान्त्या[673] वै कामार्ता[674] दिव्ययोषितः[675] ।।116।।

etasmin satataṃ dhyānaṃ hṛtpāthoje karoti yaḥ /
kṣubhyante tasya kāntyā vai kāmārtā divyayoṣitaḥ //116//

Passion afflicted celestial damsels get (very much) agitated by the splendours of one who continuously contemplates upon this heart lotus. ||116||

ज्ञानञ्चाप्रतिमं[676] तस्य[677] त्रिकालविषयं[678] भवेत् ।
दूरश्रुतिर्दूरदृष्टिः[679] स्वेच्छया खगतां[680] व्रजेत् ।।117।।

jñānañcāpratimaṃ tasya trikālaviṣayaṃ bhavet /
dūraśrutirdūradṛṣṭiḥ svecchayā khagatāṃ vrajet //117//

He obtains unsurpassable knowledge of objects of all the three periods - past, present and future as well as happens to possess clairaudience and clairvoyance and acquires the capacity to move in the sky at one's own will. ||117||

सिद्धानां दर्शनं चापि[681] योगिनी[682]दर्शनं तथा ।
भवेत्खेचरसिद्धिश्च खेचराणां[683] जये[684] क्षमः[685] ।।118।।

siddhānāṃ darśanañcāpi yoginī darśanaṃ tathā /
bhavetkhecarasiddhiśca khecarāṇāṃ jaye kṣamaḥ //118//

By this meditation, (sādhaka) sees siddhas (adepts), as well as, yoginī. So also, he obtains the power to move in the sky and attains ability to conquer the beings moving in the sky. ||118||

यो[686] ध्यायति[687] परं[688] नित्यं[689] बाणलिंगं द्वितीयकम् ।
खेचरी भूचरी सिद्धिर्भवत्तस्य न संशयः[690] ।।119।।

yo dhyāyati paraṃ nityaṃ bāṇaliṅgaṃ dvitīyakam /
khecarī bhūcarī siddhirbhavettasya na saṃśayaḥ //119//

There is no doubt that he who meditates upon transcendental eternal Bāṇaliṅga the second accomplishes khecarī and bhūcarī ||119||

एतद्ध्यानस्य[691] माहात्म्यं[692] कथितुं नैव शक्यते ।
ब्रह्माद्याः[693] सकला[694] देवा गोपयन्ति[695] परन्त्विदम्[696] ।।120।।

etaddhyānasya māhātmyaṃ kathituṃ naiva śakyate /
brahmādyāḥ sakalā devā gopayanti parantvidam //120//

It is not possible to describe the magnanimity of this meditation. The gods like Brahma etc. and all other gods definitely guard this absolute (dhyāna). ||120||

कण्ठस्थानस्थितं[697] पद्मं[698] विशुद्धं नाम पञ्चमम्[699] ।
सुहेमाभं[700] सुरोपेतं[701] षोडशस्वर[702]शोभितम्[703] ।।121।।

kaṇṭhasthānasthitaṃ padmaṃ viśuddhaṃ nāma pañcamam /
suhemābhaṃ suropetaṃ ṣoḍaśasvaraśobhitam //121//

The lotus situated at the location of throat is the fifth one named as Viśuddha radiating like gold, abided by gods, well decorated by sixteen vowels (- 'a', 'ā', 'i', 'ī', 'u', 'ū', 'ṛ', 'ṝ', 'ḷ', 'ḹ', 'e'. 'ai', 'o', 'au', 'ṃ', 'ḥ'). ||121||

छागलाण्डोऽस्ति[704] सिद्धोऽत्र[705] शाकिनी चाधिदेवता[706] ।
ध्यानं करोति यो नित्यं स योगीश्वरपण्डितः[707] ।।122।।

chāgalāṇḍo'sti siddho'tra śākinī cādhidevatā /
dhyānaṃ karoti yo nityaṃ sa yogīśvarapaṇḍitaḥ //122//

Chāgalāṇḍa is the adept here whereas śākinī is the goddess. One who meditates regularly is the learned lord of Yoga. ||122||

किन्तेषां[708] योगिनां तत्र[709] विशुद्धाख्यो[710] सरोरुहे[711] ।
चतुर्वेदा[712] विभासन्ते[713] सरहस्या[714] निधेरिव[715] ।।123।।

kinteṣāṃ yoginām tatra viśuddhākhyo saroruhe /
catūrvedā vibhāsante sarahasyā nidheriva //123//

Moreover, to those yogīs meditating upon the lotus called viśuddha four Vedas get illuminated with all their secrets as if one gets buried treasure disclosed. ||123||

इहस्थाने[716] स्थितो योगी यदा[717] क्रोधवशो भवेत् ।
तदा[718] समस्तं त्रैलोक्यं कम्पते नात्र संशयः[719] ।।124।।

ihasthāne sthito yogī yadā krodhavaśo bhavet /
tadā samastaṃ trailokyaṃ kampate nātra saṃśayaḥ //124//

While staying (contemplating) in this place (viśuddha cakra) if a yogī is caught by spell of anger, there is no doubt that all the three spheres start shaking. ||124||

इहस्थाने[720] मनो[721] यस्य दैवाद्[722] याति लयं[723] यदा ।
तदा बाह्यं परित्यज्य स्वान्तरे[724] रमते ध्रुवम्[725] ।।125।।

iha sthāne mano yasya daivād yāti layaṃ yadā /
tadā bāhyaṃ parityajya svāntare ramate dhruvam //125//

When by divine grace the mind of sādhaka gets merged in this place, (viśuddha cakra) then it abandons the external (objects) and certainly moves within inner recesses of the mind. ||125||

तस्य न क्षतिरायाति[726] स्वशरीरस्य[727] शक्तितः[728] ।
संवत्सरसहस्रेऽपि[729] वज्रातिकठिनस्य[730] वै ।।126।।

tasya na kṣatirāyāti svaśarīrasya śaktitaḥ /
saṃvatsarasahasre'pi vajrātikaṭhinasya vai //126//

His own body which is stronger than the thunderbolt is not diminished in its vitality even after thousands of years. ||126||

यदा त्यजति[731]तद्[732]ध्यानं योगीन्द्रोऽवनिमण्डले[733] ।
तदा वर्षसहस्राणि[734] मन्यते[735] तत्क्षणं[736] कृती[737] ।।127।।

yadā tyajati tad dhyānaṃ yogīndro'vanimaṇḍale /
tadā varṣasahasrāṇi manyate tatkṣaṇaṃ kṛtī //127//

Supreme among the yogīs on earth when releases his meditation being performed on (Viśuddha cakra) feels the duration of (even) thousand years as if it were a moment. ||127||

'आज्ञापद्मं[738] भ्रुवोर्मध्ये[739] हंक्षोपेतं[740] द्विपत्रकम्[741] ।
शुक्लाभं तन्महाकालः[742] सिद्धो देव्यत्र[743] हाकिनी[744] ।।128।।

ājñāpadmaṃ bhruvormadhye haṃkṣopetaṃ dvipatrakam /
śuklābhaṃ tanmahākālaḥ siddho devyatra hākinī //128//

White coloured, endowed with dual petals viz. ha and kṣa, is the lotus ājñā (which is) situated in between the eyebrows wherein Mahākāla is the adept (whereas) Hākinī is the goddess. ||128||

शरच्चन्द्रनिभं तत्राक्षरबीजं[745] विजृम्भितम्[746] ।
पुमान्[747] परमहंसोऽयं[748] यज्ज्ञात्वा[749] नावसीदति[750] ।।129।।

śaraccandranibhaṃ tatrākṣarabījaṃ vijṛmbhitam /
pumān paramahaṃso'yaṃ yajjñātvā nāvasīdati //129//

Wherein is blosomed the eternal seed resembling the moon of autumn (śarad), by knowing which the paramhaṃsa yogī never (feels) exhausted. ||129||

एतदेव[751] परन्तेजः सर्वतन्त्रेषु[752] मन्त्रितम्[753] ।
चिन्तयित्वा परां[754] सिद्धिं लभते[755] नाऽत्र[756] संशयः ।।130।।

etadeva parantejaḥ sarvatantreṣu mantritam /
cintayitvā parāṃ siddhi labhate nātra saṃśayaḥ //130//

It is this absolute lustre that is deliberated in the entire tantras,

by contemplating upon which, absolute siddhi is accomplished. There is no doubt about it. ||130||

तुरीयं[758] त्रितयं[759] लिंगं तदहं[760] मुक्तिदायकः[761] ।
ध्यानमात्रेण योगीन्द्रो[762] मत्समो[763] भवति ध्रुवम् ।।131।।

turīyaṃ tritayaṃ liṅgaṃ tadahaṃ muktidāyakaḥ /
dhyānamātreṇa yogīndro matsamo bhavati dhruvam //131//

The highest third liṅga as I am giver of the liberation, the yogī certainly becomes equal to Me by merely meditating upon (it) ||131||

इडा हि[764] वरणाख्याता[765] पिंगलासीति[766] होच्यते[767] ।
वाराणसी[768] तयोर्मध्ये[769] विश्वनाथोऽत्र[770] भाषितः[771] ।।132।।

iḍā hi varaṇākhyātā piṅgalāsīti hocyate /
vārāṇasī tayormadhye viśvanātho'tra bhāṣitaḥ //132//

Iḍā (nāḍī) is declared to be 'varaṇā' and piṅgalā to be the 'asī'. 'Vārāṇasī' is in between these two wherein, it is spoken, 'Viśvanātha' abides. ||132||

एतत्क्षेत्रस्य[772] माहात्म्य[773]मृषिभिस्तत्त्व[774]दर्शिभिः[775] ।
शास्त्रेषु बहुधा[776] प्रोक्तं[777] परं तत्त्वं सुभाषितम् ।।133।।

etatkṣetrasya māhātmyamṛṣibhistattvadarśibhiḥ /
śāstreṣu bahudhā proktaṃ paraṃ tattvaṃ subhāṣitam //133//

The glory of this region as Absolute Reality has been frequently stated in the scriptures by the seers of the truth. ||133||

सुषुम्णा[778] मेरुणा याता[779] ब्रह्मरन्ध्रं[780] यतोऽस्ति वै[781] ।
ततश्चैषा परावृत्य[782] तदाज्ञापद्मदक्षिणे ।।
वामनासापुटं[783] याति[784] गंगेति परिगीयते[785] ।।134।।

suṣumṇā meruṇā yātā brahmarandhraṃ yato'sti vai /
tataścaiṣā parāvṛtya tadājñāpadmadakṣiṇe /
vāmanāsāpuṭaṃ yāti gaṅgeti parigīyate //134//

It is because the suṣumṇā goes up to Brahmarandhra along the (path of) spinal cord and from there it retracts back and enters the left nostril through the right side of ājñā cakra. (And) it is named as Gaṅgā. ||134||

ब्रह्मरन्ध्रे हि यत्पद्मं[786] सहस्रारं[787] व्यवस्थितम्[788] ।
तत्र कन्दे[789] हि[790] या योनिस्तस्यां चन्द्रो व्यवस्थितः[791] ।।135।।

brahmarandhre hi yatpadmaṃ sahasrāraṃ vyavasthitam /
tatra kande hi yā yonistasyāṃ candro vyavasthitaḥ //135//

The lotus which is well located in Brahmarandhra is sahasrāra. In the yoni of the kanda of that (sahasrāra lotus) moon is located. ||135||

त्रिकोणाकारतस्तस्याः[792] सुधा क्षरति निश्चितम् ।
इडायाममृतं तत्र समं[793] स्रवति[794] चन्द्रमाः[795] ।।136।।

trikoṇākāratastasyāḥ sudhā kṣarati niścitam /
iḍāyāmamṛtaṃ tatra samaṃ sravati candramāḥ //136//

Indeed from that triangular womb oozes the nectar. The moon streams the nectar regularly there in the iḍā. ||136||

अमृतं वहति[796] धारा[797] धारारूपं[798] निरन्तरम्[799] ।
वामनासापुटं[800] याति[801] गंगेत्युक्ता हि योगिभिः ।।137।।

amṛtaṃ vahati dhārā dhārārūpaṃ nirantaram /
vāmanāsāpuṭaṃ yāti gaṅgetyuktā hi yogibhiḥ //137//

A stream of nectar of the form of continuous current flows, as it reaches the left nostril it is addressed by the yogīs as Gaṅgā. ||137|

आज्ञापंकजदक्षां[802]साद्वामनासापुटं[803] गता ।
उदग्वहेति[804] तत्रेडा[805] वरणा[806] समुदाहृता[807] ।।138।।

ājñāpaṅkajadakṣāṃsādvāmanāsāpuṭaṃ gatā /
udagvaheti tatreḍā varaṇā samudāhṛtā //138//

Iḍā (nāḍī) from the right side of the ajñā lotus goes to the left nostril, it flows north-ward and is exemplified as varaṇā. ||138||

तदाकारा[808] पिङ्गलापि तदाज्ञाकमलान्तरे[809] ।
दक्षनासापुटे[810] याति[811] प्रोक्तास्माभिरसीति[812] वै ।।[813]
ततो द्वयोर्हि मध्ये तु[814] वाराणसीति[815] चिन्तयेत्[816] ।।139।।

tadākārā piṅgalāpi tadājñākamalāntare /
dakṣanāsāpuṭe yāti proktāsmābhirasīti vai /
tato dvayorhi madhye tu vārāṇasīti cintayet //139//

Similarly, the piṅgalā too, coming from the middle of the ajñā lotus goes up to the right nostril. We have addressed it as 'asī'. Therefore, 'Vārāṇasī' is to be contemplated upon between (these) two (iḍā and piṅgalā). ||139||

मूलाधारे[817] हि[818]यत्पद्मं चतुष्पत्रं[819] व्यवस्थितम् ।
तत्र मध्ये हि[820]या योनिस्तस्यां[821] सूर्यो[822] व्यवस्थितः।।140।।[823]

mūlādhāre hi yatpadmaṃ catuṣpatraṃ vyavasthitaṃ /
tatra madhye hi yā yonistasyāṃ sūryo vyavasthitaḥ //140//

The four-petaled lotus is situated in the mulādhāra. Sun is in the middle located in the womb in the middle of this lotus. ||140||

तत्सूर्यमण्डलद्वाराद्विषं[824] क्षरति[825] सन्ततम्[826] ।
पिङ्गलायां[827] विषं तत्र समर्पयति[828] तापनः[829] ।।141।।[830]

tatsūryamaṇḍaladvārādviṣaṃ kṣarati santatam /
piṅgalāyāṃ viṣaṃ tatra samarpayati tāpanaḥ //141//

Poison oozes continuously from the opening of the sūrya maṇḍala. There the sun releases its poison into piṅgalā. ||141||

विषं तत्र[831] वहन्ती[832] या[833] धारारूपं निरन्तरम् ।
दक्षनासापुटे[834] याति[835] कल्पितेयन्तु[836] पूर्ववत् ।।142।।

viṣaṃ tatra vahantī yā dhārārūpaṃ nirantaram /
dakṣanāsāpuṭe yāti kalpiteyantu pūrvavat //142//

As has been conceived earlier, the nāḍī that carries the stream of continuous flow of poison goes up to the right nostril. ||142||

आज्ञापंकजवामांसाद्[837] दक्षनासापुटं[838] गता ।
उदग्वहा[839] पिंगलापि पुरासीति[840] प्रकीर्तिता[841] ।।143।।

ājñāpaṅkajavāmāṃsād dakṣanāsāpuṭaṃ gatā /
udagvahā piṅgalāpi purāsīti prakīrtitā //143//

The north-ward flowing piṅgalā which has also been previously addressed as 'asī' terminates into right nostril from the left side of ājñā lotus. ||143||

आज्ञापद्ममिदं प्रोक्तं यत्र[843] देवो महेश्वरः ।
पीठत्रयं ततश्चोर्ध्वं[844] निरुक्तं योगचिन्तकैः[845] ।।
तद् बिन्दुनादशक्त्याख्यं[846] भालपद्मे[847] व्यवस्थितम् ।।144।।[848]

ājñāpadmamidaṃ proktaṃ yatra devo maheśvaraḥ /
pīṭhatrayaṃ tataścordhvaṃ niruktaṃ yogacintakaiḥ /
tad bindunādaśaktyākhyaṃ bhālapadme vyavasthitam //144//

This is stated to be ajñā lotus wherein abides the God Maheśvara. It has been pronounced by the yoga contemplators that above it viz. on forehead lotus there is a 'Seat of Triad' which is explained as bindu, nāda and śakti. ||144||

यः करोति सदा ध्यानमाज्ञापद्मस्य[849] गोपितम् ।
पूर्वजन्मकृतं[850] कर्म[851] विनश्येद[852]विरोधतः[853] ।।145।।

yaḥ karoti sadā dhyanamājñāpadmasya gopitam /
pūrvajanmakṛtaṃ karma vinaśyedavirodhataḥ //145//

He who regularly meditates upon the secret ājñā lotus gets all his actions performed in previous lives subjected to expiration without any impediments. ||145||

इह स्थिते[854] यदा[855] योगी ध्यानं[856] कुर्यान्निरन्तरम्[857] ।
तदा करोति प्रतिमा[858]पूजाजपम[859]नर्थवत्[860] ।।146।।[861]

iha sthite yadā yogī dhyānaṃ kuryānnirantaram /
tadā karoti pratimāpūjājapamanarthavat //146//

A yogī renders the image worship and chantings redundant by meditating upon this location (i.e. ajñā) continuously. ||146||

यक्ष[862]राक्षसगन्धर्वा अप्सरो[863] गणकिन्नराः[864] ।
सेवन्ते[865] चरणौ तस्य[866] सर्वे तस्य वशानुगाः ।।147।।[867]

yakṣarākṣasagandharvā apsarogaṇakinnarāḥ /
sevante caraṇau tasya sarve tasya vaśānugāḥ //147//

The Yakṣas (semi divine beings), Rākṣasas (demons), Gandharvas (celestial choristers), apsaras (nymphs, wives of Gandharvas) and troops of kinnaras (mythical beings with a human figure and the head of a horse), all these serve at his feet and come under his subjugation. ||147||

करोति रसनां योगी प्रविष्टां[868] विपरीतगाम् ।
लम्बिकोर्ध्वेषु[869] गर्तेषु[870] धृत्वा[871] ध्यानं[872] भयापहम्[873] ।।148।।[874]

karoti rasanāṃ yogī praviṣṭām viparītagām /
lambikordhveṣu garteṣu dhṛtvā dhyānaṃ bhayāpaham //148//

Yogin performs such a fear removing meditation while inserting reversed tongue and placing (it) into the hollow above the palate (nasophyrangeal cavity). ||148||

अस्मिन् स्थाने मनो यस्य क्षणार्धं[875] वर्ततेऽचलम्[876] ।[877]
तस्य सर्वाणि[878] पापानि[879] संक्षयं[880] यान्ति तत्क्षणात्[881] ।।149।।

asmin sthāne mano yasya kṣaṇārdhaṃ vartate'calam /
tasya sarvāṇi pāpāni saṃkṣayaṃ yānti tatkṣaṇāt //149//

A sādhaka whose mind remains steady for a moment on this place gets all his demerits diminished by that very moment. ||149||

यानि यानि हि[882] प्रोक्तानि पंचपद्मे[883] फलानि वै ।[884]
तानि[885] सर्वाणि[886] सुतरामेत[887]ज्ज्ञानात्[888] भवन्ति हि ।।150।।

yāni yāni hi proktāni pañcapadme phalāni vai /
tāni sarvāṇi sutarāmetajjñānāt bhavanti hi //150//

All these fruits of the meditation on five lotuses that are spoken are definitely obtained through the knowledge (meditation) of this (ājñā lotus) only. ||150||

यः करोति सदाभ्यासमाज्ञापद्मे[889] विचक्षणः ।
वासनाया[890] महाबन्धं[891] तिरस्कृत्य प्रमोदते ।।151।।

yaḥ karoti sadābhyāsamājñāpadme vicakṣaṇaḥ /
vāsanāyā mahābandhaṃ tiraskṛtya pramodate //151//

A wise one who performs the practice regularly upon ājñā lotus rejoices blissfully by discarding (overcoming) the great bondage of latent impressions. ||151||

प्राणप्रयाणसमये[892] तत्पद्मं[893] यः स्मरत्सुधीः[894] ।
त्यजेत्प्राणं[895] स[896] धर्मात्मा[897] परमात्मनि[898] लीयते[899] ।।152।।

prāṇaprayāṇasamaye tatpadmaṃ yaḥ smaratsudhīḥ /
tyajetprāṇaṃ sa dharmātmā paramātmani līyate //152//

A wise person, at the time of the departure of (his) prāṇa (i.e. death), renounces the prāṇa while contemplating upon this lotus, that great holy soul gets dissolved in the Absolute Self. ||152||

तिष्ठन्[900] गच्छन्[901] स्वपन्[902] भुञ्जन्[903] यो ध्यानं कुरुते नरः[904] ।
पापकर्मविकुर्वाणो[905] न[906] हि मज्जति[907] किल्बिषे[908] ।।153।।

tiṣṭhan gacchan svapan bhuñjan yo dhyānaṃ kurute naraḥ /
pāpakarmavikurvāṇo na hi majjati kilbiṣe //153//

A person who performs meditation even while standing, moving, sleeping, eating does not get sunk into the sin even while involved in evil deed. ||153||

राजयोगाधिकारी स्यादेतच्चिन्तनतो[909] ध्रुवम् ।[910]
योगी बन्धाद्विनिर्मुक्तः[911] स्वीयया[912] प्रभया स्वयम् ।।154।।

rājayogādhikārī syādetaccintanato dhruvam /
yogī bandhādvinirmuktaḥ svīyayā prabhayā svayam //154//

Such yogī indeed becomes eligible for Rāja Yoga by virtue of its contemplation, consequently yogī gets liberated from the bondage through one's own lustre. ||154||

द्विदलध्यान[913]माहात्म्यं[914] कथितुं नैव शक्यते ।
ब्रह्मादि देवताश्चैव[915] किञ्चिन्मत्तो[916] विदन्ति[917] ते ।।155।।

dvidalādhyānamāhātmyaṃ kathituṃ naiva śakyate /
brahmādi devatāścaiva kiñcinmatto vidanti te //155//

It is not possible to describe the magnanimousness of meditation over this two-petaled lotus. Gods like Brahma etc. themselves know (only) little bit from Me. ||155||

अत ऊर्ध्वं[918] तालुमूले[919] सहस्रारं सरोरुहम्[920] ।
अस्ति यत्र[921] सुषुम्णाया[922] मूलं[923] सविवरं[924] स्थितम्[925] ।।156।।

ata ūrdhvaṃ tālumūle sahasrāraṃ saroruham /
asti yatra suṣumṇāyā mūlaṃ savivaraṃ sthitam //156//

Above it (ājñā) and upon the base of the palate is situated the sahasrāra lotus wherein lies the root of hollowed suṣumṇā. ||156||

तालुमूले[926] सुषुम्णा[927] सा[928] अधोवक्त्रा[929] प्रवर्तते[930] ।
मूलाधारेण[931] योन्यग्रात्[932] सर्वनाड्यः[933] समाश्रिताः[934] ।
ता बीजभूतास्तत्त्वस्य[935] ब्रह्ममार्गप्रदायिकाः[936] ।।157।।

tālumūle suṣumṇā sā adhovaktrā pravartate /
mūlādhāreṇa yonyagrāt sarvanāḍyaḥ samāśritāḥ /
tā bījabhūtāstattvasya brahmamārgapradāyikāḥ //157//

That suṣumṇā facing downward abides at the base of palate. All the nāḍis are rested between the mūlādhāra and the fore-part of yoni. Those are seeds of reality and provides the path of Brahman. ||157||

तालुमूले[937] च यत्पद्मं सहस्रारं पुरोदितम्[938] ।
तत्कन्दे योनिरेकास्ति पश्चिमाभिमुखी[939]मता ।।158।।

tālumūle ca yatpadmaṃ sahasrāraṃ puroditam /
tatkande yonirekāsti paścimābhimukhī matā //158//

In the bulb of the earlier stated thousand petalled lotus, situated at the base of the palate there is, it is considered, a west ward facing yoni. ||158||

तस्या[940] मध्ये[941] सुषुम्णाया[942] मूलं सविवरं स्थितम् ।
ब्रह्मरन्ध्रं तदेवोक्तमामूलाधार[943]पंकजम्[944] ।
ततस्तद्रन्ध्रे[945] तच्छक्तिः[946] प्रसुप्ता[947] कुण्डली सदा[948] ।।159।।

tasyā madhye suṣumṇāyā mūlaṃ savivaraṃ sthitam /
brahmarandhraṃ tadevoktamāmūlādhārapaṅkajam /
tatastadrandhre tacchaktiḥ prasuptā kuṇḍalī sadā //159//

At its centre is located the origin of hollowed suṣumṇā, this itself - upto the mūlādhāra lotus - is stated to be the brahmarandhra. At that place, in the said hollow, the kuṇḍalī energy is ever asleep. ||159||

सुषुम्णायां[949] स्थिता[950] नाडी[951] चित्रा स्यान्ममवल्लभे[952] ।
तस्यां[953] मम मते[954] कार्या[955] ब्रह्मरन्ध्रादिकल्पना[956] ।।160।।

suṣumṇāyāṃ sthitā nāḍī citrā syānmamavallabhe /
tasyāṃ mama mate kāryā brahmarandhrādikalpanā //160//

O ! My Dear ! The nāḍī situated in side the suṣumṇā is (known on) citrā. In my opinion, the brahmarandhra etc. are to be conceived there only. ||160||

यस्याः[957] स्मरणमात्रेण ब्रह्मज्ञत्वं[958] प्रजायते[959] ।
पापक्षयश्च[960] भवति न भूयः पुरुषो भवेत् ।।161।।[961]

yasyāḥ smaraṇamātreṇa brahmajñatvaṃ prajāyate /
pāpakṣayaśca bhavati na bhūyaḥ puruṣo bhavet //161//

By whose mere recollection (meditation), the knowledge of Brahma is brought forth, diminution of demerit takes place and (a man) does not get embodied again and again. ||161||

प्रवेशितं[962] चलाङ्गुष्ठं[963] मुखे स्वस्य[964] निवेशयेत्[965] ।
तेनात्र न[966] वहत्येव[967] देहचारी[968] समीरणः[969] ।।162।।

praveśitaṃ calāṅguṣṭhaṃ mukhe svasya niveśayet /
tenātra na vahatyeva dehacārī samīraṇaḥ //162//

By putting the thumb of the right hand into one's own mouth, place it properly (there). Through this very practice the bodily air does not flow here (i.e. brahmarandhra). ||162||

तेन संसारचक्रेऽस्मिन्[971] न[972] भ्रमन्त्येव[973] सर्वदा ।
तदर्थं च[974] प्रवर्तन्ते[975] योगिनः[976] प्राणधारणे ।।163।।[977]

tena saṃsāracakre'smin na bhramantyeva sarvadā /
tadarthaṃ ca pravartante yoginaḥ prāṇadhāraṇe //163//

It is through that (stoppage of the flow of air) one never wanders into this worldly wheel and for this very reason yogīs engage themselves into the holding of the prāṇa (vital air). ||163||

तत एवाखिला नाड्यो विरुद्धा[978] चाष्टवेष्टना[979] [980]
इयं कुण्डलिनीशक्ती[981] रन्ध्रं त्यजति नान्यथा ।।164।।[982]

tata evākhilā nāḍyo viruddhā cāṣṭaveṣṭanā /
iyaṃ kuṇḍalinīśaktī randhraṃ tyajati nānyathā //164//

And further from that itself (by holding the prāṇa), as all the nāḍīs get restrained, this eight times encircled kuṇḍalinī energy leaves the hole (mouth), (and) never by anything else. ||164||

यदा पूर्णासु नाडीषु[983] सन्निरुद्धानिलास्तदा[984] ।[985]
बन्धत्यागेन[986] कुण्डल्या[987] मुखं[988] रन्ध्राद् बहिर्भवेत् ।।165।।

yadā pūrṇāsu nāḍīṣu sanniruddhānilāstadā /
bandhatyāgena kuṇḍalyā mukhaṃ randhrād bahirbhavet //165//

It is when nāḍīs are completely filled with air (prāṇa) and properly restrained the mouth of kuṇḍalinī comes out of entrance passage as a result of its release of bondage. ||165||

सुषुम्णायां[989] सदैवायं वहेत्प्राणसमीरणः[990] ।[991]
मूलपद्मस्थिता[992] योनिर्वामदक्षिणकोणतः[993] ।।166।।

suṣumṇāyāṃ sadaivāyaṃ vahetprāṇasmīraṇaḥ /
mūlapadmasthitā yonirvāmadakṣiṇakoṇataḥ //166//

(Now) this air (prāṇa) flows into suṣumṇā regularly. The yoni situated in mūlapadma (and) at its left and right sides (there are) ... ||166||

इडापिंगलयोर्मध्ये[994] सुषुम्णा[995] योनिमध्यगा[996] ।
ब्रह्मरन्ध्रं तु तत्रैव[997] सुषुम्णाधारमण्डले[998] ।।
यो जानाति स मुक्तः[999] स्यात्[1000] कर्मबन्धाद्विचक्षणः[1001] ।।167।।[1002]

iḍāpiṅgalayormadhye suṣumṇā yonimadhyagā /
brahmarandhraṃ tu tatraiva suṣumṇādhāramaṇḍale /
yo jānāti sa muktaḥ syāt karmabandhādvicakṣaṇaḥ //167//

... iḍā and piṅgalā, in between (which) (there is) suṣumṇā passing through the centre of the yoni. Verily the wise one who knows that the

passage to Brahma is very much there at the base of suṣumṇā, becomes liberated from the bondage of karma. ||167||

ब्रह्मरन्ध्रमुखे[1003] तासां संगमः स्यादसंशयः[1004] ।
तस्मिन्[1005] स्नाने[1006] स्नातकानां मुक्तिः स्यादविरोधतः ।।168।।[1007]

brahmarandhramukhe tāsāṃ saṅgamaḥ syādasaṃśayaḥ /
tasmin snāne snātakānāṃ muktiḥ syādavirodhataḥ //168//

There is no doubt that there is a confluence of these - iḍā, piṅgalā and suṣumṇā - in the entrance passage to Brahma. Liberation without any hindrance takes place for those who bathe therein. ||168||

गंगा यमुनयोर्मध्ये[1008] वहत्येषा[1009] सरस्वती ।
तासां[1010] तु[1011] संगमे स्नात्वा धन्यो[1012] यान्ति[1013] परां[1014] गतिम् ।।169।।[1015]

gaṅgāyamunayormadhye vahatyeṣā sarasvatī /
tāsāṃ tu saṅgame snātvā dhanyo yāntī parāṃ gatiṃ //169//

Between the Ganges (iḍā) and Yamunā (piṅgalā) flows this Sarasvatī (suṣumṇā). One who takes bath at this place of confluence is blessed and attains the absolute state. ||169||

इडा गंगा पुरा[1016]प्रोक्ता पिंगलाचार्कपुत्रिका[1017] ।
मध्या सरस्वती[1018] प्रोक्ता[1019] तासां संगोऽतिदुर्लभः[1020] ।।170।।[1021]

iḍā gaṅgā purā proktā piṅgalācārkaputrikā /
madhyā sarasvatī proktā tāsāṃ saṅgo'tidurlabhaḥ //170//

Of old it is said that iḍā is the Ganges (whereas) piṅgalā is the daughter of the sun i.e. Yamunā. Sarasvatī is said to be at the middle. Their confluence is too difficult to obtain. ||170||

सितासिते[1022] संगमे यो मनसा स्नानमाचरेत्[1023] ।
सर्वपापविनिर्मुक्तो याति ब्रह्म सनातनम् ।।171।।[1024]

sitāsite saṅgame yo manasā snānamācaret /
sarvapāpavinirmukto yāti brahma sanātanam //171//

One, who mentally performs the bath (dhyāna) in the confluence of sita (iḍā) and the asita (piṅgalā), having freed from the entire demerit attains eternal brahma (hood). ||171||

त्रिवेण्यां[1025] संगमे[1026] यो वै पितृकर्मसमाचरेत् ।
तारयित्वा पितॄन्[1027] सर्वान्[1028] स याति परमां गतिम् ।।172।।[1029]

triveṇyāṃ saṅgame yo vai pitṛkarmasamācaret /
tārayitvā pitṛn sarvān sa yāti paramāṃ gatim //172//

One, who performs ritual of one's forefathers in (this) three braided confluence, having procured salvation for the sake of all the forefathers, attains himself to the absolute state. ||172||

नित्यं[1030] नैमित्तिकं[1031] काम्यं प्रत्यहं यः समाचरेत् ।[1032]
मनसा[1033] चिन्तयित्वा तु सोऽक्षयं[1034] फलमाप्नुयात् ।।173।।

nityaṃ naimittikaṃ kāmyaṃ pratyahaṃ yaḥ samācaret /
manasā cintayitvā tu so'kṣayaṃ phalamāpnuyāt //173//

One, who daily performs obligatory, occasional and optional (duties/actions) mentally by contemplating upon (this confluence) obtains unending fruits. ||173||

सकृद्यः कुरुते स्नानं स्वर्गे[1035] सौख्यं[1036] भुनक्ति[1037] सः[1038] ।
दग्ध्वा[1039] पापानशेषान्वै[1040] योगी शुद्धमतिः[1041] स्वयम् ।।174।।

sakṛdyaḥ kurute snānaṃ svarge saukhyaṃ bhunakti saḥ /
dagdhvā pāpānaśeṣānvai yogī śuddhamatiḥ svayam //174//

A yogī with pure intellect if takes a bath (in this confluence) even once burns all the demerits without any residual and enjoys the pleasures in the heaven. ||174||

अपिवत्रः[1042] पवित्रो वा सर्वावस्थां[1043] गतोऽपि वा ।
स्नानाचरणमात्रेण[1044] पूतः भवति नान्यथा ।।175।।

apavitraḥ pavitro vā sarvāvasthāṃ gato'pi vā /
snānācaraṇamātreṇa pūtaḥ bhavati nānyathā //175//

Whether unholy or holy or even if undergone any state, one certainly becomes purified by mere performance of bathe here. ||175||

मृत्युकाले प्लुतं देहं[1045] त्रिवेण्याः[1046] सलिले यदा[1047] ।
विचिन्त्य[1048] यस्त्यजेत्प्राणान्[1049] स[1050] तदा मोक्षमाप्नुयात्[1051] ।। 176 ।।

mṛtyukāle plutaṃ dehaṃ triveṇyāḥ salile yadā /
vicintya yastyajetprāṇān sa sadā mokṣamāpnuyāt //176//

He accomplishes the liberation who renounces the (prāṇa) from the body at the time of death while contemplating that 'my body is submerged into the waters of three braided (confluence)'. ||176||

नातः परतरं गुह्यं[1052] त्रिषु[1053] लोकेषु विद्यते[1054] ।
गोप्तव्यं[1055] तत्[1056] प्रयत्नेन[1057] न व्याख्येय[1058] कदाचन[1059] ।।177।।

nātaḥ parataraṃ guhyaṃ triṣu lokeṣu vidyate /
goptavyaṃ tat prayatnena na vyākhyeyaṃ kadācana //177//

No secret prevails higher than this in (all the) three worlds. It should be guarded effortfully and should never be disclosed. ||177||

ब्रह्मरन्ध्रे मनो दत्त्वा क्षणार्धं यदि तिष्ठति[1060] ।
सर्वपापविनिर्मुक्तः स याति परमां गतिम् ।।178।।

brahmarandhre mano dattvā kṣaṇārdhaṃ yadi tiṣṭhati /
sarvapāpavinirmuktaḥ sa yāti paramāṃ gatim //178//

If one stays with the mind applied to the passage of Brahman even for a while - being free from all the demerits - one attains the absolute state. ||178||

अस्मिंल्लीनं[1061] मनो यस्य स योगी मयि लीयते[1062] ।
अणिमादिगुणान्भुक्त्वा स्वेच्छया[1063] पुरुषोत्तमः[1064] ।।179।।

asmiṃllīnaṃ mano yasya sa yogī mayi līyate /
aṇimādiguṇānbhuktvā svecchayā puruṣottamaḥ //179//

A yogī - the best among sādhakas - whose mind has dissolved into this (confluence), having enjoyed the qualities (super normal powers) like aṇimā etc., gets dissolved into Me willfully. ||179||

एतद्रन्ध्र[1065]ध्यानमात्रेण[1066] मर्त्यः[1067]
संसारेऽस्मिन्[1068] वल्लभो मे भवेत्सः[1069] ।
पापान्जित्वा[1070] मुक्ति[1071]मार्गाधिकारी[1072] ।
ज्ञानं दत्त्वा[1073] तारयत्यद्भुतं वै[1074] ।।180।।

etadrandhradhyānamātreṇa martyaḥ
saṅsāre'smin vallabho me bhavetsaḥ /
pāpāñjitvā mukti mārgādhikārī
jñānaṃ dattvā tārayatyadbhutaṃ vai //180//

In this world, a mortal, by merely meditating upon this passage (to Brahman) becomes dearer to Me, by overcoming the demerits becomes eligible for the path of liberation (and) certainly saves (others) by imparting this extra ordinary knowledge. ||180||

चतुर्मुखादित्रिदशैरगम्यं[1075] योगिवल्लभम्[1076] ।
प्रयत्नेन सुगोप्यं तद् ब्रह्मरन्ध्रं[1077] मयोदितम् ।।181।।

caturmukhāditridaśairagamyaṃ yogivallabham /
prayatnena sugopyaṃ tad brahmarandhraṃ mayoditam //181//

(The meditation upon) the passage to Brahman spoken by Me (which is) dearer to yogīs (and) un-comprehendible (even) to Brahma and other gods, should be effortfully (and) properly guarded. ||181||

पुरा मयोक्ता या योनिः सहस्रारे[1078] सरोरुहे ।
तस्याऽधो[1079] वर्तते चन्द्रस्तद्ध्यानं[1080] क्रियते बुधैः ।।182।।

purā mayoktā yā yoniḥ sahasrāre saroruhe /
tasyā'dho vartate candrastaddhyānaṃ kriyate budhaiḥ //182//

The wise one performs the meditation upon the moon situated below the womb in the sahasrāra lotus about which is spoken by Me earlier. ||182||

यस्य स्मरणमात्रेण योगीन्द्रोऽवनिमण्डले[1081] ।
पूज्यो[1082] भवति देवानां सिद्धानां[1083] सम्मतो[1084] भवेत् ।।183।।

yasya smaraṇamātreṇa yogīndro'vanimaṇḍale /
pūjyo bhavati devānāṃ siddhānāṃ sammato bhavet //183//

By mere remembrance of which, the foremost among the yogīs, become respectable upon the earth (and even) honoured by the gods and adepts. ||183||

शिरःकपालविवरे[1085] ध्यायेद्[1086] दुग्धमहोदधिम्[1087] ।
तत्र स्थित्वा सहस्रारे पद्मे[1088] चन्द्रं[1089] विचिन्तयेत्[1090] ।।184।।

śiraḥkapālavivare dhyāyed dugdhamahodadhim /
tatra sthitvā sahasrāre padme candraṃ vicintayet //184//

The ocean of milk in the hollow of the skull be meditated upon. By (thus)being steady the moon in the sahasrāra lotus be contemplated upon. ||184||

शिरःकपालविवरे[1091] द्विरष्ट[1092]कलयायुतः[1093] ।
पीयूष[1094]भानु[1095]हंसाख्यं[1096] भावयेत्तं[1097] निरञ्जनम्[1098] ।।185।।

siraḥkapālavivare dviraṣṭakalayāyutaḥ /
pīyūṣabhānuhaṃsākhyaṃ bhāvayettaṃ nirañjanam //185//

Let the blemishless (moon) - endowed with sixteen digits (kalās)

and rays as full of ambrosia termed as baṃsa - be meditated upon. ||185||

निरन्तरकृताभ्यासात्[1099] त्रिदिनैः[1100] पश्यति ध्रुवम्[1101] ।
दृष्टिमात्रेण[1102] पापौघं[1103] दहत्येव[1104] स साधकः[1105] ।।186।।

nirantarakṛtābhyāsāt tridinaiḥ paśyati dhruvam /
dṛṣṭimātreṇa pāpaughaṃ dahatyeva sa sādhakaḥ //186//

As a result of continuous practice (of such a meditation) one certainly perceives (rays full of auobrosia termed on Haṃsa) within three days. By the very sight of it practitioner burns the floods of demerit without fail. ||186||

अनागतञ्च[1106] स्फुरति चित्तशुद्धिर्भवेत्खलु[1107] ।
सद्यः[1108] कृत्वापि[1109] दहति महापातक[1110] पञ्चकम्[1111] ।।187।।

anāgatañca sphurati cittaśuddhirbhavetkhalu /
sadyaḥ kṛtvāpi dahati mahāpātaka pañcakam //187//

(Through this meditation) that which is not yet taken place (future) gets manifested, the mind (too) is purified. Even presently performed five-fold great sins get burnt. ||187||

आनुकूल्यं[1112] ग्रहा यान्ति[1113] सर्वे नश्यन्त्युपद्रवाः[1114] ।
उपसर्गाः शमं[1115] यान्ति[1116] युद्धे जयमवाप्नुयात्[1117] ।।188।।

ānukūlyaṃ grahā yānti sarve naśyantyupadravāḥ /
upasargāḥ śamaṃ yānti yuddhe jayamavāpnuyāt //188//

Planets turn favourable, all the distresses are overcome, hindrances get removed and victory in war is achieved. ||188||

खेचरीभूचरीसिद्धिर्भवे[1118]त्क्षीरेन्दुदर्शनात्[1119] ।
ध्यानादेव भवेत्सिद्धिर्नात्र[1120] कार्या विचारणा[1121] ।।189।।

khecarībhūcarīsiddhirbhavetkṣīrendudarśanāt /
dhyānādeva bhavet siddhirmātra kāryā vicāraṇā //189//

It is through meditation owing to the realization of the moon in the milky ocean (during the meditation) there is the accomplishment of khecarī and bhūcarī. There is no doubt that success is attained only through meditation. ||189||

सततभ्यासयोगेन[1122] सिद्धो भवति नान्यथा:[1123] ।
सत्यं सत्यं पुनः सत्यं ममतुल्यो भवेद्[1124]ध्रुवम् ।।
योगशास्त्रेऽप्यभिरतं[1125] योगिनां[1126] सिद्धिदायकम्[1127] ।।190।।

satatābhyāsayogena siddho bhavati nānyathāḥ /
satyaṃ satyaṃ punaḥ satyaṃ mamatulyo bhaveddhruvam /
yogaśāstre'pyabhirataṃ yogināṃ siddhidāyakam //190//

It is only through regular practice of yoga one becomes adept and never otherwise (manner). Certainly, I insist on this truth that for the yogīs who are engaged in the (practice of) science of yoga, it bestows the siddhis as well as they become equal to Me. ||190||

अत[1128] ऊर्ध्वं[1129] दिव्यरूपं सहस्रारं[1130] सरोरुहम्[1131] ।
ब्रह्माण्डाख्यस्य[1132] देहस्य बाह्ये तिष्ठति[1133] मुक्तिदम्[1134] ।।191।।

ata ūrdhvaṃ divyarūpaṃ sahasrāraṃ saroruham /
brahmāṇḍākhyasya dehasya bāhye tiṣṭhati muktidam //191//

Above this, there exists, outside the body termed as Brahmāṇḍa, a thousand spoked lotus, of divine nature (and) bestower of the liberation. ||191||

कैलासो[1135] नाम[1136] तस्यैव महेशो यत्र तिष्ठति[1137] ।
अकुलाख्योऽविनाशी[1138] च क्षयवृद्धिविवर्जितः ।।192।।

kailāso nāma tasyaiva maheśo yatra tiṣṭhati /
akulākhyo'vināśī ca kṣayavṛddhivivarjitaḥ //192//

The name 'kailāsa' belongs very mucb to that (lotus) itself where abides (the Lord) Maheśa termed as akula (without origin) and devoid of (any sort of) decrease and increase. ||192||

स्थानस्यास्य[1139] ज्ञानमात्रेण नृणां
संसारेऽस्मिन्[1140] सम्भवो नैव भूय:[1141] ।
भूतग्रामं सन्तताभ्यास[1142]योगात्[1143]
कर्तुं[1144] हर्तुं[1145] स्याच्च[1146] शक्तिः[1147] समग्रा ।।193।।

sthānasyāsya jñānamātreṇa nṛṇām
saṅsāre'smin sambhavo naiva bhūyaḥ /
bhūtagrāmaṃ santatābhyāsayogāt
kartuṃ hartuṃ syācca śaktiḥ samagrā //193//

It is through the very awareness of its location itself there is no rebirth of men into this world again and again. The self completely acquires the energy of creation and destruction of this five elemental world. ||193||

स्थाने परे हंस निवासभूते[1148]
कैलासनाम्नीह[1149] निविष्टचेता:[1150] ।
योगी[1151] हृत[1152]व्याधिरध:[1153] कृताधि-
र्वाऽऽयुश्चिरं[1154] जीवति[1155] मृत्युमुक्तः[1156] ।।194।।

sthāne pare haṃsa nivāsabhūte
kailāsanāmnīha niviṣṭacetāḥ /
yogī hṛtavyādhiradhaḥ kṛtādhir
vā"yuściraṃ jīvati mṛtyumuktaḥ //194//

By concentrating one's citta upon this excellent dwelling place of the Haṃsa (The Absolute Self) termed as kailāśa, yogī lives long by being devoid of any disease, distress and death. ||194||

चित्त[1157]वृत्तिर्यदालीनाऽकुलाख्ये[1158] परमेश्वरे ।
तदा समाधिसम्पन्नो[1159] योगी[1160] निश्चलतां व्रजेत्[1161] ।।195।।

cittavṛttiryadālīnā'kul ākhye parameśvare /
tadā samādhisampanno yogī niścalatāṃ vrajet //195//

It is when (all the) modifications of citta get dissolved in the Highest Lord termed as akula yogī thus endowed with samādhi accomplisbes the (state of) steadiness. ||195||

निरन्तर[1162] कृते[1163] ध्याने[1164] जगद्विस्मरणं[1165] भवेत् ।
तदा[1166] विचित्रसामर्थ्यं योगिनो भवति ध्रुवम् ।।196।।

nirantara kṛte dhyāne jagadvismaraṇaṃ bhavet /
tadā vicitrasāmarthyaṃ yogino bhavati dhruvam //196//

There is the oblivience of the world upon the continuous performance of meditation (dhyāna). Then the yogī, certainly, gets possessed of wonderful powers. ||196||

तस्माद्[1167] गलित[1168] पीयूषं पिवेद् योगी निरन्तरम् ।
मृत्योर्मृत्युं[1169] विधायाशु कुलं जित्वा[1170] सरोरुहम्[1171] ।।197।।

tasmād galita pīyūṣaṃ pibed yogī nirantaram /
mṛtyormṛtyuṃ vidhāyāśu kulam jitvā saroruham //197//

Therefore, a yogī by immediately conquering the abode of (this) lotus should continuously drink the oozing nectar by disposing the death by death. ||197||

अत्र कुण्डलिनीशक्तिर्लयं[1172] याति[1173] कुलाभिधा[1174] ।
तदा चतुर्विधा सृष्टिर्लीयते[1175] परमात्मनि[1176] ।।198।।

atra kuṇḍalinīśaktirlayaṃ yāti kulābhidhā /
tadā caturvidhā sṛṣṭirlīyate paramātmani //198//

Here (in this lotus) the kuṇḍalinī energy - termed as kula - gets dissolved. Thence the four kinds of creation gets dissolved into the Absolute Self. ||198||

यज्ज्ञात्वा[1177] प्राप्य[1178] विषयं[1179] चित्तवृत्तिर्विलीयते[1180] ।
तस्मिन्[1181] परिश्रमं योगी करोति निरपेक्षकः[1182] ।।199।।

yajjñātvā prāpya viṣayaṃ cittavṛttirvilīyate /
tasmin pariśramaṃ yogī karoti nirapekṣakaḥ //199//

Having known the object that is to be achieved, the modifications of the citta get dissolved (therein). Therefore, a yogī - devoid of any desire - works hard towards that. ||199||

चित्तवृत्तिर्यदा[1183] लीना तस्मिन् योगी भवेद्[1184] ध्रुवम् ।
तदा विज्ञायतेऽखण्ड[1185]ज्ञानरूपो[1186] निरञ्जनः[1187] ।।200।।

cittavṛttiryadā līnā tasmin yogī bhaved dhruvam /
tadā vijñāyate'khaṇḍajñānarūpo nirañjanaḥ //200//

When the modifications of the citta get dissolved therein, (one) certainly becomes yogī, then (he) knows the blemishless Brahman of the nature of absolute Knowledge. ||200||

ब्रह्माण्डबाह्ये[1188] संचिन्त्य[1189] स्वप्रतीकं[1190] यथोदितम् ।
तमाविश्य[1191] महच्छून्यं[1192] चिन्तयेदविरोधतः[1193] ।।201।।

brahmāṇḍabāhye sañcintya svapratīkaṃ yathoditam /
tamāviśya mahacchūnyaṃ cintayedavirodhataḥ //201//

As per prescribed technique (V/29-33), thinking of one's own image out side this brahmāṇḍa-i.e. body and then entering it into that great void, should meditate without any obstruction. ||201||

आद्यन्तमध्यशून्यं[1194] तत्कोटिसूर्यसमप्रभम्[1195] ।
चन्द्रकोटि प्रतीकाशमभ्यस्य[1196] सिद्धिमाप्नुयात् ।।202।।

ādyantamadhyaśūnyaṃ tatkoṭisūryasamaprabham /
candrakoṭi pratīkāśamabhyasya siddhimāpnuyāt //202//

Siddhi is accomplished by the practice (of dhyāna) on the lustre

as bright as the light of crores of suns and *moons* (which is) devoid of beginning, middle and the end. ||202||

एतद्ध्यानं[1197] सदा कुर्यादनालस्यं[1198] दिने दिने ।
तस्य स्यात् सकलासिद्धिर्वत्सरान्नात्र[1199] संशयः[1200] ।।203।।

etaddhyānaṃ sadā kuryādanālasyaṃ dine dine /
tasya syāt sakalāsiddhirvatsarānnātra saṃśayaḥ //203//

Meditation upon this should always be performed daily without any laziness. Such a practitioner undoubtedly obtains all the siddhis within a year. ||203||

क्षणार्धं[1201] निश्चलं[1202] तत्र मनो यस्य भवेद्[1203] ध्रुवम् ।
स एव योगी सद्भक्तः सर्वलोकेषु पूजितः ।[1204]
तस्य कल्मषसंघातस्तत्[1205] क्षणादेव नश्यति ।।204।।

kṣaṇārdhaṃ niścalaṃ tatra mano yasya bhaved dhruvam /
sa eva yogī sadbhaktaḥ sarvalokeṣu pūjitaḥ //
tasya kalmaṣasaṅghātastat kṣaṇādeva naśyati //204//

Whose mind becomes steady there even for half a moment his multitude of demerits are instantly destroyed (and) certainly he alone is a yogī - a genuine devotee worshiped in all the worlds. ||204||

यं दृष्ट्वा न प्रवर्तते[1206] मृत्यु[1207]संसारवर्त्मनि ।
अभ्यसेत्तं[1208] प्रयत्नेन स्वाधिष्ठानेन[1209] वर्त्मना ।।205।।

yaṃ dṛṣṭvā na pravartate mṛtyusaṃsāravartmani /
abhyasettaṃ prayatnena svādhiṣṭhānena vartmanā //205//

That, by seeing which one does not return to the path of *mortal* world, should be practiced (meditated upon) with all the efforts along the path of svādhiṣṭhāna. ||205||

एतद्[1210]ध्यानस्य माहात्म्यं[1211] मया[1212] वक्तुं[1213] न शक्यते ।
यः साधयति जानाति सोऽस्माकमपि सम्मतः[1214] ।।206।।

etaddhyānasya māhātmyaṃ mayā vaktuṃ na śakyate /
yaḥ sādhayati jānāti so'smākamapi sammataḥ //206//

The glorly of this meditation cannot be described (even) by Me. He alone knows who practices it and this is our opinion as well. ||206||

ध्यानादेव[1215] विजानाति विचित्रफलसम्भवम्[1216] ।
अणिमादि[1217]गुणोपेतो[1218] भवत्येव[1219] न संशयः ।।207।।

dhyānādeva vijānāti vicitraphalasambhavam /
aṇimādi guṇopeto bhavatyeva na saṃśayaḥ //207//

There is no doubt that it is through (this) meditation itself one gets endowed with qualities like 'aṇimā' etc. (and) (by it alone) one knows (its) various arising results. ||207||

[1220]राजयोगो मया ख्यातः सर्वतन्त्रेषु गोपितः ।
राजाधिराजयोगोऽयं[1221] कथयामि समासतः ।।208।।

rājayogo mayā khyātaḥ sarvatantreṣu gopitaḥ /
rājādhirājayogo'yaṃ kathayāmi samāsataḥ //208//

Rājayoga - safe-guarded among entire tantra - has been stated by Me. Now I narrate the Rājādhirājayoga briefly. ||208||

स्वस्तिकञ्चासनं[1222] कृत्वा सुमठे[1223] जन्तुवर्जिते ।
गुरुं[1224] सम्पूज्य यत्नेन[1225] ध्यानमेतत्समाचरेत् ।।209।।

svastikañcāsanaṃ kṛtvā sumaṭhe jantuvarjite /
guruṃ saṃpūjya yatnena dhyānametatsamācaret //209//

In the insect-free good monastery, (one) having duly worshipped (one's) teacher and after having adopted svastikāsana this meditation should be practiced effortfully. ||209||

निरालम्बो[1226] भवेज्जीवो[1227] ज्ञात्वा वेदान्तयुक्तितः[1228] ।
निरालम्बं मनः[1233] कृत्वा न किञ्चिच्चिन्तयेत्सुधीः[1229] ।।210।।

nirālambo bhavejjīvo jñātvā vedāntayuktitaḥ /
nirālambaṃ manaḥ kṛtvā na kiñciccintayetsudhīḥ //210//

Having known through Vedāntic reasoning (V/215-219) making the mind supportless (objectless), an intelligent one should think nothing. In this way the individual soul attains supportlessness. ||210||

एतद्ध्यानान्महासिद्धिर्भवत्येव[1230] न संशयः[1231] ।
वृत्तिहीनं[1232] मनः[1233] कृत्वा पूर्णरूपः[1234] स्वयं भवेत् ।।211।।

etaddhyānānmahāsiddhirbhavatyeva na saṃśayaḥ /
vṛttihīnaṃ manaḥ kṛtvā pūrṇarūpaḥ svayaṃ bhavet //211//

There is no doubt that great siddhis certainly get materialized through such a meditation. By making the mind devoid of modifications should become oneself complete (of the form of self). ||211||

साधयेत् सततं[1235] यो वै स योगी[1236] विगतस्पृहः[1237] ।
अहं नाम[1238] न[1239] कोप्यस्ति[1240] सर्वदात्मैव विद्यते ।।212।।

sādhayet satataṃ yo vai sa yogī vigataspṛhaḥ /
ahaṃ nāma na kopyasti sarvadātmaiva vidyate //212//

One, who thus practices continuously certainly becomes a yogī devoid of any longing. There remains no ego as such and there ever prevails the self alone. ||212||

को बन्धः[1241] कस्य वा मोक्ष[1242] एकं पश्येत्[1243] सदा हि सः[1244] ।
एतत्करोति यो नित्यं स मुक्तो नात्र संशयः ।
स एव योगी[1245] सद्भक्तः[1246] सर्वलोकेषु पूजितः ।।213।।

ko bandhaḥ kasya vā mokṣa ekaṃ paśyet sadā hi saḥ /
etatkaroti yo nityaṃ sa mukto nātra saṃśayaḥ //
sa eva yogī sadbhaktaḥ sarvalokeṣu pūjitaḥ //213//

One who always thus contemplates - 'what is bondage' or 'whose liberation' and who ever meditates upon the One (absolute), is no doubt

liberated. He alone is a yogī - a genuine devotee worshipped in all the worlds. ||213||

अहमस्मीति[1247] यन्मत्वा[1248] जीवात्मपरमात्मनोः[1249] ।
अहं त्वमेतदुभयं[1250] त्यक्त्वाऽखण्डं विचिन्तयेत्[1251] ।।214।।

ahamasmīti yanmatvā jīvātma paramātmanoḥ /
ahaṃ tvametadubhayaṃ tyaktvā'khaṇḍaṃ vicintayet //214//

By transcending both 'I' and 'you' and by considering oneself as I am individual and absolute self (both), one should contemplate upon the undivided one. ||214||

अध्यारोपापवादाभ्यां[1252] यत्र सर्वं विलीयते ।
तद्बीजमाश्रयेद्योगी सर्वसंगविवर्जितः ।।215।।

adhyāropāpavādābhyāṃ yatra sarvaṃ vilīyate /
tadbījamāśrayed yogī sarvasaṅgavivarjitaḥ //215//

The seed, wherein everything is dissolved through the method of superimposition and sublation, should be taken recourse to by a yogī by being devoid of all the attachments. ||215||

अपरोक्षं[1253] चिदानन्दं पूर्णं त्यक्त्वा भ्रमाकुलाः[1254] ।
परोक्षं चापरोक्षं[1255] च कृत्वा मूढा[1256] भ्रमन्ति[1257] वै ।।216।।

aparokṣaṃ cidānandaṃ pūrṇaṃ tyaktvā bhramākulāḥ /
parokṣaṃ cāparokṣaṃ ca kṛtvā mūḍhā bhramanti vai //216//

The fools, beset with illusion, while abandoning the immediate consciousness full of Bliss and completeness wander by treating the mediate as immediate. ||216||

चराचरमिदं विश्वं परोक्षं यः करोति च[1258] ।
अपरोक्षं परं ब्रह्म त्यक्त्वा[1259] तस्मिन् प्रलीयते ।।217।।

carācaramidaṃ viśvaṃ parokṣaṃ yaḥ karoti ca /
aparokṣaṃ paraṃ brahma tyaktvā tasmin pralīyate //217//

He, by abandoning immediate Brahman, performs (the meditation upon) this movable - immovable mediate universe, gets dissolved therein only. ||217||

ज्ञानकारणमज्ञानं[1260] यथा[1261] नोत्पद्यते भृशम् ।
अभ्यासं[1262] कुरुते योगी सदा[1263] संगविवर्जितः[1264] ।।218।।

jñānakāraṇamajñānaṃ yathā notpadyate bhṛśam /
abhyāsaṃ kurute yogī sadā saṅgavivarjitaḥ //218//

Yogī, by being devoid of any attachment, always practices that which gives rise to the knowledge so that there is no arousal of the ignorance at all. ||218||

सर्वेन्द्रियाणि[1265] संयम्य[1266] विषयेभ्यो विचक्षणः[1267] ।
विषयेभ्यः सुषुप्त्येव[1268] तिष्ठेत्संगविवर्जितः[1269] ।।219।।

sarvendriyāṇi saṃyamya viṣayebhyo vicakṣaṇaḥ /
viṣayebhyaḥ suṣuptyeva tiṣṭhetsaṅgavivarjitaḥ //219//

An intelligent one, having controlled all the sense organs from their objects should stay detached from the object just as one remains in deep sleep. ||219||

एवमभ्यासतो[1270] नित्यं[1271] स्वप्रकाशः प्रकाशते ।
श्रोतुर्बुद्धौ[1272] समर्प्यार्थं[1273] निवर्तन्ते[1274] गुरोर्गिरः[1275] ।
तदभ्यासवशादेव[1276] स्वतो ज्ञानं[1277] प्रवर्तते ।।220।।

evamabhyāsato nityaṃ svaprakāśaḥ prakāśate /
śroturbuddhau samarpyārthaṃ nivartante gurorgiraḥ /
tadabhyāsavaśādeva svato jñānaṃ pravartate //220//

By thus practicing (V/210-19) regularly the self-illumination shines forth. Preceptor's words vanish away having manifested their meaning in the intellect of the listener. It is only through the practice that knowledge dawns on its own. ||220||

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह[1278] ।
साधनादमलं[1279] ज्ञानं[1280] स्वयं[1281] स्फुरति तद्ध्रुवम्[1282] ।।221।।

yato vāco nivartante aprāpya manasā saha /
sādhanādamalaṃ jñānaṃ svayaṃ sphurati taddhruvam //221//

The pure knowledge - from where the speech alongwith mind return having not reached it - certainly gets manifested on its own, through the practice (sādhanā). ||221||

हठं[1283] विना राजयोगो राजयोगं[1284] विना हठः[1285] ।
न सिध्यति ततो[1286] युग्ममानिष्पत्तेः[1287] समभ्यसेत्[1288] ।[1289]
तस्मात्प्रवर्तते[1290] योगी हठे[1291] सद्गुरुमार्गतः ।।222।।

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ /
na siddhyati tato yugmamāniṣpatteḥ samabhyaset //
tasmātpravartate yogī haṭhe sadgurumārgataḥ //222//

Haṭhayoga without Rājayoga (and) Rājayoga without Haṭhayoga is never accomplished. Therefore, must be practiced together till the consummation. Therefore, the yogī proceeds on the path of haṭhayoga as shown by the Guru. ||222||

स्थिते देहे जीवति[1292] च योगं न[1293] श्रियते[1294] भृशम् ।
इन्द्रियार्थोपभोगेषु[1295] स जीवति[1296] न संशयः ।।223।।

sthite dehe jīvati ca yogaṃ na śriyate bhṛśam /
indriyārthopabhogeṣu sa jīvati na saṃśayaḥ //223//

One who lives on sheer bodily level and takes absolutely no recourse to yoga, lives, no doubt, only for enjoyment of sensual objects. ||223||

अभ्यासपाकपर्यन्तं मितान्न[1297]शरणो[1298] भवेत् ।
अन्यथा[1299] साधनं[1300] धीमान् कर्तुं पारयतीह[1301] न[1302] ।।224।।

abhyāsapākaparyantaṃ mitānnaśaraṇo bhavet /
anyathā sādhanaṃ dhīmān kartuṃ pārayatīha na //224//

Until the maturity of the practice intelligent practitioner should take recourse to moderate diet otherewise he will not be able to practiced. ||224||

अतीव साधुसंलापं[1303] वदेत्[1304] संसदि[1305] बुद्धिमान्[1306] ।
करोति[1307] पिण्डरक्षार्थं[1308] बह्वालापविवर्जितः ।।225।।

atīva sādhusaṃlāpaṃ vadet saṅsadi buddhimān /
karoti piṇḍarakṣārthaṃ bahvālāpavivarjitaḥ //225//

The intelligent (practitioner) should talk in assembly highly appropriately only. By being devoid of gossip he speaks only for the sake of body protection. ||225||

त्यज्यते[1308] त्यज्यते[1310] संगः[1311] सर्वथा त्यज्यते[1312] भृशम् ।
नान्यथा लभते[1313] मुक्तिं[1314] सत्यं सत्यं मयोदितम् ।। 226 ।।

tyajyate tyajyate saṅgaḥ sarvathā tyajyate bhṛśam /
nānyathā labhate muktiṃ satyaṃ satyaṃ mayoditam //226//

Forsaking the association is absolute necessity; otherwise there is no attainment of liberation. This is the truth and only truth has been spoken by Me. ||226||

गुह्यैव[1315] क्रियतेऽभ्यासः[1316] संगं त्यक्त्वा तदन्तरे ।
व्यवहाराय कर्तव्यो बाह्ये[1317] संगो न रागतः[1318] ।।227।।

guhyaiva kriyate'bhyāsaḥ saṅgaṃ tyaktvā tadantare /
vyavahārāya kartavyo bāhye saṅgo na rāgataḥ //227//

By abandoning all the associations the practice is to be performed secretly (only). Thereupon the relation with the external world should be maintained only for the practical purposes and not because of attachment. ||227||

स्वे[1319] स्वे कर्मणि वर्तन्ते[1320] सर्वे ते कर्मसम्भवाः[1321] ।
निमित्तमात्रं[1322] करणे न दोषोऽस्ति कदाचन ।।228।।

sve sve karmaṇi vartante sarve te karmasambhavāḥ /
nimittamātraṃ karaṇe na doṣo'sti kadācana //228//

All are born in accordance with (one's) (past) actions and remain indulged in one's respective actions. There is no defect in performing (acitons) by being merely an instrumental cause. ||228||

एवं निश्चित्य सुधिया[1323] गृहस्थोऽपि[1324] यदाचरेत्[1325] ।
तदा सिद्धिमवाप्नोति नात्र कार्या विचारणा ।।229।।

evaṃ niścitya sudhiyā gṛhastho'pi yadācaret /
tadā siddhimavāpnoti nātra kāryā vicāraṇā //229//

Even the householder having thus intelligently ascertianed when practices he accomplishes the success. There is no doubt at all. ||229||

पापपुण्यविनिर्मुक्तः[1326] परित्यक्ताङ्गसंगकः[1327] ।[1328]
यो भवेत्सविमुक्तः स्याद्[1329] गृहे[1330] तिष्ठन्[1331] सदा[1332] गृही ।।230।।

pāpapuṇyavinirmuktaḥ parityaktāṅgasaṅgakaḥ /
yo bhavetsavimuktaḥ syād gṛhe tiṣṭhan sadā gṛhī //230//

A house holder even while abiding in the home, by transcending both merit and demerit and abandoning all the bodily attachments, becomes liberated for ever. ||230||

पापपुण्यैर्न[1333] लिप्येत[1334] योगयुक्तो[1335] यदा[1336] गृही ।
कुर्वन्नपि तदा[1337] पापान्[1338] स्वकार्ये लोकसंग्रहे[1339] ।।231।।

pāpapuṇyairna lipyeta yogayukto yadā gṛhī /
kurvannapi tadā pāpān svakārye lokasaṅgrahe //231//

A house holder, endowed with yoga, is not bound either by merit or demerit even when he is demeritorious in his actions or in worldly welfare. ||231||

अधुना सम्प्रवक्ष्यामि[1340] मन्त्रसाधनमुत्तमम् ।
ऐहिकामुष्मिकं[1341] सौख्यं[1342] येन स्यादविरोधतः[1343] ।।232।।

adhunā saṃpravakṣyāmi mantrasādhanamuttamam /
aihikāmuṣmikaṃ saukhyaṃ yena syādavirodhataḥ //232//

Now I shall speak about the excellent mantra-practice through which there is attained both this worldly and other worldly unhampered well being. ||232||

यस्मिन्मंत्रे[1344] वरे ज्ञाते योगसिद्धिर्भवेत्[1345] खलु[1346] ।
योगिनः[1347] साधकेन्द्रस्य सर्वैश्वर्यसुखप्रदा[1348] ।।233।।

yasminmantre vare jñāte yogasiddhirbhavetkhalu /
yoginaḥ sādhakendrasya sarvaiśvaryasukhapradā //233//

Upon the knowledge of excellent mantra, the foremost among yogīs attains happiness yielding supernatural yogic powers. ||233||

मूलाधारेऽस्ति[1349] यत्पद्मं[1350] चतुर्दलसमन्वितम् ।
तन्मध्ये वाग्भवं बीजं विस्फुरन्तं[1351] तडित्प्रभम् ।।234।।

mūlādhāre'sti yatpadmaṃ caturdalasamanvitam /
tanmadhye vagbhavaṃ bījaṃ visphurantaṃ taḍitprabham //234//

The lotus, which is there at the Mūlādhāra endowed with four petals, in the middle of that glitters a seed (bīja) termed as 'vāgbhava' resembling the splendour of lightening. ||234||

हृदये कामबीजं[1352] तु बन्धूक[1353]कुसुमप्रभम्[1354] ।
आज्ञारविन्दे[1355] शक्त्याख्यं[1356] चन्द्रकोटिसमप्रभम् ।।235।।

hṛdaye kāmabījaṃ tu bandhūka kusumaprabham /
ājñāravinde śaktyākhyaṃ candrakoṭisamaprabham //235//

In the heart there is a seed (bīja) (termed as) 'kāma' resembling the splendour of 'bandhūka' flower (known as pentapetes phoenicea)

and in the ājñā lotus (in between the eyebrows) there is a seed (bīja) termed as 'śakti' resembling the lustre of crores of moons. ||235||

बीजत्रयमिदं[1357] गोप्यं[1358] भुक्ति[1359]मुक्ति[1360]फलप्रदम्[1361] ।
एतन्मंत्रत्रयं योगी साधयेत्सिद्धिसाधकः[1362] ।।236।।

bījatrayamidaṃ gopyaṃ bhukti mukti phalapradam /
etanmantratrayam yogī sādhayetsiddhisādhakaḥ //236//

This traid of seeds (bīja) deserves to be kept secret which bestows enjoyment and liberation. A yogī desirous of accomplishing the powers should practice this triad of seed. ||236||

एतन्मंत्रं[1363] गुरोर्लब्ध्वा[1364] न द्रुतं न विलम्बितम् ।
अक्षराक्षर[1365]सन्धानं[1366] निःसन्दिग्ध[1367]मना जपेत्[1368] ।।237।।

etanmantraṃ gurorlabdhvā na drutaṃ na vilambitam /
akṣarākṣara sandhānaṃ niḥsandigdhamanājapet //237//

This mantra (triad) having obtained from the preceptor should be recited neither hurriedly nor slowly pursuing every letter with doubt-free mind. ||237||

तद्गतश्चैकचित्तस्य शास्त्रोक्त विधिना सुधीः ।
देव्यास्तु पुरतो लक्षं हुत्वा[1369] लक्षत्रयं जपेत् ।।238।।[1370]

tadgataścaikacittasya śāstrokta vidhinā sudhīḥ /
devyāstu purato lokṣaṃ hutvā lakṣatrayaṃ japet //238//

The wise one should perform one lac oblation before a goddess, and three lac recitations of mantra with engrossed mind in accordance with scriptural methods. ||238||

करवीर[1371]प्रसूनं[1372] तु गुडक्षीराज्य[1373]संयुतम् ।
कुण्डे योन्याकृतौ[1374] धीमान् जपान्ते जुहुयात्[1375] सुधीः[1376] ।।239।।

karavīra prasūnaṃ tu guḍakṣīrājyasaṃyutam /
kuṇḍe yonyākṛtau dhīmān japānte juhuyāt sudhīḥ //239//

At the end of the recitation, an intelligent one, should offer oblations with the karavīra (oleander) flower, jaggery, milk, ghee in the boul of the form of yoni (i.e. triangular). ||239||

अनुष्ठाने[1377] कृते धीमान्[1378] पूर्व[1379]सेवाकृता भवेत् ।[1380]
ततो[1381] ददाति कामान्[1382] वै देवी त्रिपुर[1383]भैरवी ।।240।।

anuṣṭhāne kṛte dhīmān pūrvasevākṛtābhavet /
tato dadāti kāmān vai devī tripurabhairavī //240//

As per earlier practice i.e. when the performance is completed the Goddess Tripura Bhairavī certainly bestows all that is desired by the intelligent. ||240||

गुरुं[1384] सन्तोष्य विधिवल्लब्ध्वा[1385] मन्त्र[1386]वरोत्तमम्[1387] ।
अनेन विधिना युक्तो मन्दभाग्योऽपि[1388] सिध्यति[1389] ।।241।।

guruṃ santoṣya vidhivallabdhvā mantravarottamam /
anena vidhinā yukto mandabhāgyo'pi sidhyati //241//

It is by obtaining methodically the excellent mantra from the teacher after having pleased him, even the less fortunate (sādhaka) accomplishes success when applied oneself with this method. ||241||

लक्षमेकं जपेद्यस्तु साधको विजितेन्द्रियः ।
दर्शनात्तस्य[1390] क्षुभ्यन्ते[1391] योषितो[1392] मदनातुराः[1393] ।
पतन्ति[1394] साधकस्याग्रे[1395] निर्लज्जा[1396] भयवर्जिताः[1397] ।।242।।

lakṣamekaṃ japedyastu sādhako vijitendriyaḥ /
darśanāttasya kṣubhyante yoṣito madanāturāḥ /
patanti sādhakasyāgre nirlajjā bhayavarjitāḥ //242//

Upon the sight of such yogī who has concured his sense organs and recites (the mantra) for one lac times the women get agitated and over powered passion fall in front of him without any shame and fear. ||242||

जप्तेन च[1398] द्विलक्षेण[1399] ये[1400] यस्मिन्[1401] विषये[1402] स्थिताः[1400] ।
आगच्छन्ति[1404] यथा[1405] चार्थं[1406] विमुक्त[1407]कुलविग्रहाः[1408] ।
ददति[1409] तस्य सर्वस्वं[1410] तस्यैव[1411] च[1412] वशे[1413] स्थिताः[1414] ।।243।।

japena ca dvilakṣeṇa ye yasmin viṣaye sthitāḥ /
āgacchanti yathā cārthaṃ vimuktakulavigrahāḥ /
dadati tasya sarvasvaṃ tasyaiva ca vaśe sthitāḥ //243//

And (it is) by the recitation for two lac times the (deities), residing as they are in their respective objects, come having separated from their community and bestow upon him their everything and remain under his control. ||243||

त्रिभिर्लक्षैस्तथा जप्तै[1415]र्मण्डलीकाः समण्डलाः[1416] ।
वशमायान्ति[1417] ते[1418] सर्वे[1419] नात्र कार्या विचारणा[1420] ।।
षड्भिर्लक्षैर्महीपालः[1421] सभृत्य[1422]बलवाहनः[1423] ।।244।।[1424]

tribhirlakṣaistathā japtairmaṇḍalīkāḥ samaṇḍalāḥ /
vaśamāyānti te sarve nātra kāryā vicāraṇā //
ṣaḍbhirlakṣairmahīpālaḥ sabhṛtya balavāhanaḥ //244//

Owing to three lac of recitations all the rulers of provinces alongwith their provinces come under control. There is no need to think otherwise. By six lac of recitations the king along with attendents, army and vehicles (come under control of sādhaka). ||244||

लक्षैर्द्वादशकैर्जप्तै[1425]र्यक्षरक्षोरगेश्वराः[1426] ।[1427]
वशमायान्ति[1428] ते सर्वे आज्ञां कुर्वन्ति नित्यशः[1429] ।।245।।

lakṣairdvādaśakairjaptairyakṣarakṣorageśvarāḥ /
vaśamāyānti te sarve ājñāṃ kurvanti nityaśaḥ //245//

It is through twelve lac of recitations all the semi-divine beings, demons and serpents come under control and always follow the commands. || 245||

त्रिपञ्चलक्षजप्तैस्तु[1430] साधकेन्द्रस्य[1431] धीमतः[1432] ।
सिद्धविद्याधराश्चैव[1433] सगन्धर्वाप्सरो गणाः[1434] ।।246।।

tripañcalakṣajaptaistu sādhakendrasya dhīmataḥ /
siddhavidyādharāścaiva sagandharvāpsaro gaṇāḥ //246//

Through fifteen lac of recitations on the part of foremost among the intelligent practitioners the adepts, possessors of science, alongwith heavenly beings and attendants.. ..||246||

वशमायान्ति[1435] ते सर्वे नात्र कार्या विचारणा[1436] ।
दूरश्रवणविज्ञानं[1437] सर्वज्ञत्वं प्रजायते ।।247।।

vaśamāyānti te sarve nātra kāryā vicāraṇā /
dūraśravaṇavijñānaṃ sarvajñatvaṃ prajāyate //247//

They all come under control is there is no doubt(and also) omniscience and the power of clairaudience (too) get manifested. ||247||

तथाष्टादशभि[1438]र्लक्षैर्देहेनानेन[1439] साधकः ।[1440]
उत्तिष्ठेन्मेदिनीं[1441] त्यक्त्वा दिव्यदेहस्तु जायते ।।[1442]
भ्रमते स्वेच्छया[1443] लोके छिद्रां[1444] पश्यति मेदिनीम्[1445] ।।248।।

tathāṣṭādaśabhirlakṣairdehenānena sādhakaḥ /
uttiṣṭhenmedinīṃ tyaktvā divyadehastu jāyate /
bhramate sveccheyā loke chidrāṃ paśyati medinīm //248//

And through eighteen lac of recitations the practitioner's body rises up leaving the earth, his body becomes divine, (he) wanders freely in the world and (even) sees through the earth. ||248||

अष्टाविंशतिभिर्लक्षै[1446]र्विद्याधरपतिर्भवेत्[1447] ।
साधकस्तु भवेद् धीमान्[1448] कामरूपो महाबलः ।।249।।

aṣṭāviṃśatibhirlakṣairvidyādharapatirbhavet /
sādhakastu bhaved dhīmān kāmrūpo mahābalaḥ //249//

Through twenty eight lac (of recitations) becomes the lord of possessor of science. The practitioner becomes extra ordinarily intelligent, very charming and highly powerful. ||249||

त्रिंशल्लक्षैस्तथाजप्तैर्ब्रह्मविष्णु[1449] समो[1450] भवेत् ।
रुद्रत्वं[1451] षष्टिभिर्लक्षैर[1452]मरत्वमशीतिभिः[1453] ।।250।।

triṅśallakṣaistathājaptairbrahmaviṣṇu samo bhavet /
rudratvaṃ ṣaṣṭibhirlakṣairamaratvamaśītibhiḥ //250//

And through thirty lac of recitations he becomes equal to Brahmā and Viṣṇu, by sixty lac of recitations (he achieves) Rudrahood (and) immortality through eighty lac (of recitations). ||250||

कोट्यैकया महायोगी लीयते परमे पदे ।
साधकस्तु भवेद्योगी त्रैलोक्ये[1454] सोऽतिदुर्लभः[1455] ।।251।।

koṭyaikayā mahāyogī līyate parame pade /
sādhakastu bhavedyogī trailokye so'tidurlabhaḥ //251//

By virtue of one crore (of recitations) the great yogī merges into the Highest Abode. Such a practitioner is highly rare in all the three worlds. ||251||

त्रिपुरे त्रिपुरन्त्वेकं[1456] शिवं[1457] परमकारणम् ।
अक्षयं तत्पदं[1458] शान्तम[1459]प्रमेयमनामयम्[1460] ।
लभतेऽसौ[1461] न सन्देहो[1462] धीमान् सर्वमभीप्सितम्[1463] ।।252।।

tripure tripurantvekaṃ śivaṃ paramakāraṇam /
akṣayaṃ tatpadaṃ śāntamaprameyamanāmayam //
labhate'sau na sandeho dhīmān sarvamabhīpsitam //252//

Among all the three worlds the One Tripura Śiva is the Absolute Cause. There is no doubt that the intelligent one accomplishes. That Imperishable Unknowable, Impernicious, Peaceful State i.e. all that is desired. ||252||

शिवविद्या महाविद्या गुप्ता[1464] चाग्रे[1465] महेश्वरी[1466] ।[1467]
मद्भाषितमिदं[1468] शास्त्रं गोपनीयमतो[1469] बुधैः ।।253।।[1470]

śivavidyā mahāvidyā guptā cāgre maheśvarī /
madbhāṣitamidaṃ śāstraṃ gopanīyamato budhaiḥ //253//

O Maheśvarī ! The highly secret science of Śiva is the great science. Hence, this science spoken by me need be guarded by the intelligent one. ||253||

हठविद्या परं गोप्या योगिना सिद्धिमिच्छता ।[1471]
भवेद्वीर्यवती गुप्ता निर्वीर्या[1472] च[1473] प्रकाशिता[1474] ।।254।।[1475]

haṭhavidyā paraṃ gopyā yoginā siddhimicchatā /
bhavedvīryavatī guptā nirvīryā ca prakāśitā //254//

The science of Haṭha should be guarded absolutely by the yogīs desirous of siddhis. When (this is) guarded it is powerful (efficacious) and when disclosed becomes powerless. ||254||

य इदं पठते[1476] नित्यमाद्योपान्तं[1477] विचक्षणः[1478] ।
योगसिद्धिर्भवेत्तस्य[1479] क्रमेणैव न संशयः ।।255।।[1480]

ya idaṃ paṭhate nityamādyopāntaṃ vicakṣaṇaḥ /
yogasiddhirbhavettasya krameṇaiva na saṃśayaḥ //255//

An intelligent one who regularly recites this (science) from the very beginning to the end gradually accomplishes success in yoga. There is no doubt about it. ||255||

स मोक्षं[1481] लभते धीमान् य इदं नित्यमर्चयेत् ।
मोक्षार्थिभ्यश्च[1482] सर्वेभ्यः साधुभ्यः[1483] श्रावयेदपि[1484] ।।256।।[1485]

sa mokṣaṃ labhate dhīmān ya idaṃ nityamarcayet /
mokṣārthibhyaśca sarvebhyaḥ sādhubhyaḥ śrāvayedapi //256//

That intelligent one who regularly worships this and also recites

for all those good people desirous of liberation, accomplishes liberation. ||256||

क्रियायुक्तस्य सिद्धिः[1486] स्यादक्रियस्य कथं भवेत् ।
तस्मात् क्रियाविधानेन[1487] कर्तव्या[1488] योगिपुंगवैः[1489] ।।257।।[1490]

kriyāyuktasya siddhiḥ syādakriyasya kathaṃ bhavet /
tasmāt kriyāvidhānena kartavyā yogipuṅgavaiḥ //257//

Those who have applied themselves to action accomplish the success. How inactive can accomplish ? Therefore, the superior yogīs should proceed very methodically. ||257||

यदृच्छालाभसन्तुष्टः सन्त्यक्तान्तरसंगकः[1491] ।
गृहस्थश्चाप्यनासक्तः[1492] स मुक्तो[1493] योगसाधनैः[1494] ।।258।।[1495]

yadṛcchālābhasantuṣṭaḥ santyaktāntarasaṅgakaḥ /
gṛhasthaścāpyanāsaktaḥ sa mukto yogasādhanaiḥ //258//

Contented in any situation, renunciating the inner attachment, thus even the house holder who is dispassionate gets liberated through yoga practice. ||258||

गृहस्थानां भवेत्सिद्धिरीश्वराराधनेन[1496] वै ।
योगक्रियाभि[1497]युक्तानां तस्मात्संयतते[1498] गृही[1499] ।।259।।[1500]

gṛhasthānāṃ bhavetsiddhirīśvarārādhanena vai /
yogakriyābhiyuktānāṃ tasmātsaṃyatate gṛhī //259//

House-holders (thus) engaged in yogic practices accomplish the success through the worship of the Lord. Therefore, they should always be engaged (in yoga). ||259||

गेहे[1501] स्थिता पुत्रदारादिपूर्णे[1502]
संगं त्यक्त्वा चान्तरे[1503] योगमार्गे[1504] ।
सिद्धेश्चिह्नं[1505] वीक्ष्य[1506] पश्चाद्[1507] गृहस्थः[1508]
क्रीडेत्स वै मे मतं साधयित्वा ।।260।।

gehe sthitā putradārādipūrṇe
saṅgaṃ tyaktvā cāntare yogamārge /
siddheścihnaṃ vīkṣya paścād gṛhasthaḥ
krīḍetsa vai me mataṃ sādhayitvā //260//

The house - holder should enjoy abiding in the house, full of wife and sons etc., having renounced the attachments, following the path of yoga from within, and having observed the signs of success. Thus is My opinion. ||260||

इति श्रीशिवसंहितायां योगशास्त्रे ईश्वरपार्वती संवादे पञ्चमः पटलः ।।5।।[1509]

iti śrīśivasaṃhitāyāṃ yogaśāstre
īśvarapārvati saṃvāde pañcamaḥ paṭalaḥ //5//

Thus ends the Chapter V of Śiva Saṃhitā - a dialogue between Īśvara and Pārvatī on the Sclence of Yoga ।।5।।

* * * * * *

पाठभेद (पंचम पटल)

Variant Reading (Chapter - V)

1. अनुपलब्ध II, III, XVI; अथ पचमः पटलः VI.
2. अनुपलब्ध II, III, XVI; श्री देव्यावाच IV; श्री देव्युवच VI.
3. ब्रुहि XI.
4. येन II, VII.
5. वद मे प्रिय शङ्कर' के स्थान पर 'यदि मे प्रेमशङ्कर' II; 'यदि मे प्रेमशङ्करः' III, XI; 'चेन्मयि प्रेमशङ्करः' IV, VI, XII, XIV; 'न मे जानामि शङ्करः' V, VIII-X, XIII; 'यदि प्रेमशङ्कर' VII.
6. श्री ईश्वर उवाच III; ईश्वरोवाच VII; श्री ईश्वरवाचा XI.
7. विघ्नः XVI.
8. 'स्थिताः सदा' के स्थान पर 'सदा स्थिताः' II; 'स्थिताः सदाः' VII; 'स्थिरताः सदाः' XVI.
9. मुक्ति XII.
10. भोगोयं III, V, VII-X, XII; भोगाः VI; भोगे XI.
11. परमबन्धनः I, XV, XVI; परबन्धकः III, VII; परमबन्धकः IV, VI, XI, XII, XIV; धर्मबन्धकः V, IX, X, XIII; धर्मबन्धनः VIII.
12. श्लोक के पूर्व 'अथ भोगरूपयोगविघ्नकथनम्' I; 'भोगरूपयोग-विघ्नविद्याकथनम्' XV- अधिक पाठ.
13. नात XIII.
14. शय्यासx VI; शय्यासने VII.
15. वंस्त्रं VI.
16. वनमानसाभिचुम्बनं II; धनमस्यविडम्बनम् I, XV, XVI; घनमांसाभिचुम्बनं XI; धनमस्य विभुवनं VII; घनंमाल्यं च वदनं XIV.
17. ताम्बूलं भक्ष्य I, V.
18. पानानि II, III, VIII-XIV; माणानि IV-VI; पानामि VII.
19. राज्यशौर्या III; राज्यशौर्य IV, VI, VII, XIV; राज्यसौर्य XII.
20. हैम II; हेम III-VIII, XII-XIV; हेमं XI.

21. रुप्यं IV, VI, XII, XIII; रूपं VIII.
22. रत्नानि गुरुधेनवः II, III, V, VIII, XI; रभान्यगुरुधेनवः IV; रत्नान्यगुरुधेनवः VI, XII; रत्नानि च गुरुधेनवः VII; त्नानिगुरुधेनवः XIII; रत्नान्यगरुधेनवः XIV.
23. पाण्डित्य V, VIII, XIII.
24. वेदशास्त्राणां II.
25. विभूषांण VI.
26. वीपा VI.
27. गजेन्द्रश्चाश्ववाहनं I, XV, XVI; गजेन्द्रोचाश्ववाहनं IV; गजेन्द्रोच्चश्ववाहनः V; गजेन्द्रोच्चाश्ववाहनः VI; गजेन्द्रो वर वाहनं VIII-X; गजेन्द्रोच्चाश्ववाहनं XII, XIV; गजेन्द्रो वरxxx XIII.
28. विषयान् VII.
29. प्रकीर्तिता XII.
30. उत्तरार्धश्लोक अनुपलब्ध XV, XVI.
31. भोगरुपा XII.
32. धर्मरुपानि इमा शृंणु IV; धर्मरुपाभिमान् शृंणु VI; धर्मरुपाणिमान् शृंणु VII, VIII.
33. इसके पूर्व 'अथ धर्मरुप योगविघ्नकथनम्' अधिक पाठ I.
34. स्नान XIV; स्ना XIII.
35. पूजातिभि IV; पूजजातिर्थि VI; पूजातिथि XII, XIV; xxविधि XIII.
36. होंमं तथा I, XV, XVI.
37. मोक्षमयी स्थितिः I, XV, XVI; शौचमया स्थितिः II; सौख्यमया स्थितिः III; सौख्यमयो स्थितः IV-VI; सौख्यमय स्थितिः VII; सौख्यमये स्थितं VIII-X, XIII; सौचमयास्थितिः XI; सौख्यमये स्थितः XII, XIV; शौचमतेः स्थितिः - अधिक पाठ XIV.
38. व्रतोपवाश XII.
39. नियम I, V, IX, X; नियमा II, III, IV, VI-VIII, XIV-XVI; नियमो XII; नियमानि XIII.
40. मौनमिन्द्रियविग्रविग्रहः II; मौनंमिंद्रियनिग्रहः VII; मौनमिंद्रियनिग्रहं XIII.

41. धेयो XII; ध्येय XIV.
42. ध्यान XIII.
43. मन्त्रौ VIII.
44. ख्यातिर्दिशाशु VI.
45. वापि IV, VII, XII.
46. तडागानि III, V, VII, XIII.
47. प्रसादाराम IV, VI; प्रासादराम XIV.
48. कलना IV; कल्पका VI.
49. यज्ञाश् II, XI.
50. कृछ्र II, V; कृछ्र III, VII; छ्रं VI, VIII, XII-XIV; कृत्स्नं XI.
51. विविधाणि III; विषयानि IV; विषयाणि VIII, XIII; विशयानि XII; विशदानि XIV.
52. दृश्यते III.
53. त II, VII, XIV; न III; अनुपलब्ध IV; ते XI, XII.
54. हमे VI.
55. विघ्नाः XIII.
56. संश्रिताः VIII; संस्थिता XIV.
57. इसके पूर्व 'अथ ज्ञानरुप विघ्न कथनम्' अधिक पाठ I, XV, XVI.
58. येन विघ्नानी भवन्ति II; येन विघ्नं न भवेत् III; येन विघ्नं भवेद् ज्ञानं IV; येन विघ्नं भवेत् ज्ञानं V; येनऽविघ्नं भवेज्ञानं VI; येन विघ्न भवेद्ज्ञानं VII, XII; येन विघ्नं भवेज्ञज्ञानं VIII-X, XIII; येन विघ्नानो भवन्ति XI; येन विघ्नं भवेज्ज्ञानं XIV.
59. तज्ज्ञानं कथयामि ते II; तज्ञानं कथयामि ते III; कथयामि तवानघे VII; तद्ज्ञानं कथयामि ते XI.
60. गोमुखं स्वासनं I, III, VII, XV, XVI; गोमुखं चासनं II; गोमुखास्वासनं IV; गोमुखस्वासनं XI.
61. धौत्या प्रक्षालनं II, XI; धौतप्रक्षालनं III-X, XII-XIV.
62. चतत् I, III, VII, VIII-X, XIII, XV, XVI; च सत् IV, XII; चरेत् V; च यत् VI, XIV.

63. नाडि VIII.
64. प्रत्यहार XII.
65. कुक्षिं II.
66. क्षीर II-XIV.
67. प्रवेशम् II; प्रवेशं V.
68. इद्रियाध्वना III; इन्द्रियाधना XII.
69. नाडीकर्मणि IV, VI, XIII, XIV; नाडिकर्मणि VIII.
70. कस्यापि II, III, V-XIV; कल्यापि IV.
71. भोजना II; भोजन VI; भोजनां XI.
72. श्रयतां I; श्रयता II; श्रूयता III; श्रुयतां IV.
73. मतः III, XI; मत्तः VII.
74. नवे घातरसं II, XI; निवेद्यान्तरसं III; निबंन्धान्तरसं IV, VIII-X, XII; निबन्धानरसं V; निंबन्धानरसं VI; निवेद्यान्तरंसं VII; निबद्यान्तरसं XIII; निबन्धतरसा XIV.
75. बिन्दुं II; वेदी III; चिदि IV; छिंदि V, VI, XII, XIV; वेदि VII-X, XIII; बिन्दु XI.
76. ब्रह्मणस्ताडयेत्पुनः II, XI; घण्टिकां ताडयेत्पुनः III, V-X; घटिकां ताडयेत्पुनः XII, XIII.
77. एकाकाष्ठ II; एषकाष्टा III, VII, XIV; एषकाला IV; एषकाल V, VI; एषकाष्ठा VIII-X, XII, XIII; एकाकाष्ट XI.
78. स्यासमीभूतमिमं II; स्यात्सामीभूतमिमं III; स्यालांगभूतमिमं IV; स्यात्सांगभूतमिदं V, VI; स्यासमीभूतमिमां VII; स्यात्साध्यभूतमिमं VIII, XIII; स्यात्सांगभूतमिमं IX, X, XII, XIV.
79. श्रणुः III; शृंणु VI.
80. सधूनां IV; साधूमां VI.
81. कोचं XIV.
82. प्रवेश I, III, IV, VII, IX, X, XV, XVI; प्रवेशं VIII.
83. निर्गमौ III, IV.
84. वायोगुरु VI, VIII.

85. लक्षं I, IX, X, XV, XVI; लक्ष्य II, IV; लक्ष XI.
86. विलोकय II, III, VII; विलोकयाः XI.
87. पिण्डस्थं च स्वरूपस्थं II, XI; पिण्डस्थं तू चोपस्थं च III; पिण्डस्थं च रूपस्थं च VII.
88. रूपस्थांः XI.
89. स्ववर्जितं XIII.
90. ब्रह्मैतस्मिन्मृतावस्था II-XIV.
91. हृदितस्य II, XI; हृदयस्य III, VII, VIII, XIII; कालुष्यं च XIV.
92. प्रशस्यते V, VIII, XIII; प्रशांम्यति VII, XII.
93. प्रथिता IV, XII, XIV; प्रतिथिता VI.
94. विघ्न III; वीघ्ना VI.
95. ज्ञानरूपेण II, XI; ज्ञानंरूप III; ज्ञानरूप VII.
96. संस्थिताः II; व्यवस्थिताः VI; संस्थिता XI; प्यवस्थिताः XII.
97. इसके पूर्व 'अथचतुर्विधयोगकथनम्' अधिक पाठ I.
98. मन्त्रयोगी IV; मन्त्रयोगे XII.
99. हटश्चैव II, VIII, XIII.
100. लययोगस्तथैव च II, VII, IX-XI, XIII; लययोगे तथैव च VIII; लययोगस्तृतीयः XIV.
101. राजयोग V, VII, XI, XII; राजायोगः VI.
102. स्याद् IV, IX, X; स्या V-VII; स्यात् XII, XIV; स्याद् XIII.
103. द्विधाभावविवर्जितः II, VII, VIII, XII-XIV; द्विधाभवतिवर्जितः IV.
104. चतुर्था II, XIII; चतुथो III; चतुर्थो VII.
105. साधका V, VIII, XIII.
106. ज्ञेया V, VIII, XIII.
107. मृदुमध्याधिमात्रकाः I, VIII-X, XIII; मृदुमध्याधिमात्रिकाः III, VII; मृदुमध्याधिमातृकः V; मृदुमध्याधमात्रिक XI.
108. अधिमात्रतम IV; अतिमात्रेति यः V, VIII, XIII; अधिमात्रेतप VI; अधिमात्रातिम -XII; अधिमावतर XIV.
109. श्रेष्टो II, III, V, VII, XIV.

110. भवाब्धेः II, VIII, XI; भवाब्धि V, IX, X; भवाब्धे VI, VIII; भवाब्धो VII; भवाब्धिः XIII.
111. लंघनेक्षमः II, V, VIII-XI; लघनक्षमः XIV.
112. इस श्लोक के पूर्व - 'अथ मृदुसाधकलक्षणम्' अधिक पाठ I; 'चतुर्णामेवसत्वानां कनिष्टा समुदाहृताः।
अब्दान्येवेति सुभ्यासात् क्रमेण सिद्धितामियात्। अथ मृदुसाधक नृर्देशः अधिक पाठ V;
चतुर्णामपिसत्वानां कनिष्ठा समुदाहृताः।
अब्दानि ऋतुमभ्यासात् क्रमेण सिद्धितामियात्।। अथ मृदुसाधकनृदेश। VIII; चतुर्णामेवसत्वानां कनिष्ठा समुदाहृताः।
अब्दानिर्तु सुभ्यासा च क्रमेण सिद्धितामियात्।। अथ मृदुसाधकनृदेश। XIII.
113. मन्दोहाही II, XI; मन्दोत्साहि III; मदोत्साही IV, XIII.
114. वको मूको II, XI; वकोमूको III, VII; सुसंमुढो IV; ससंमूढो V; समूढो VI; स्वकंमूढो VIII-X, XIII.
115. व्याधिः II; सव्याधिः XI.
116. गुरुदुशकः III; गुरुदूखकः V; गुरुःxxx VI.
117. पीपमतिश्चैव VI; षापमतिश्चैव XIV.
118. बह्वासी IV, XII.
119. वनिताप्रियः II, XI; वनिताश्रमः IV.
120. चषलः IV.
121. पराधीनोति II, III, V, VII-XIII; पराधीनति IV; पराधीनोनि VI; पराधीनोःति XIV.
122. निष्ठुरः II, III, V, VI, VIII.
123. मन्दाछारो II.
124. ज्ञानव्यो III; ज्ञातव्य IV.
125. द्वादशाब्दे वे VI; द्वादशादे XI.
126. यत्वतः XI.
127. परः VI; पर XIV.

128. मन्द III.
129. योगेऽधिकारी IV; योगेधिकारी VI, XIV.
130. च V, VIII, IX, X, XIII; यः VI; सः XII; यो XIV.
131. ज्ञातव्यो गुरुणा समः II; प्रवदन्ति मनीषिणः V, VIII-X, XIII.
132. समःशुचिः II, XI; समदृष्टिः V, VIII-X, XIII.
133. पुण्यकांक्षी II, III, V-VII, XII, XIII; पुंण्यकाक्षी VIII; पुगुण्यकांक्षी XI.
134. इसके अनन्तर -
नाति प्रौढा भवान्मूढाः समवीर्यबलान्वितः।
समबुद्धिः समाभ्यासाः समकायाश्चसामया।
मध्यस्था योगमार्गेषु यथा मध्यवयोगता।
मध्योत्साही मध्यरोगी ज्ञातव्य मध्यविक्रमः।
वर्षैरष्टभिरेतेषां योगावस्था प्रसिद्धयति।
मध्यपुण्यगतामध्य तेनैते मध्यविक्रमाः।
अधिक पाठ V-X, XII-XVI.
135. मध्यस्था योगमार्गेषु VIII-X, XIII.
136. सामान्य स्यात्र संशयः II; समान स्यात्र संशयः VII; यथा मध्यस्थ वयोगता VIII-X, XIII.
137. एतज्ज्ञात्वैव II, VIII; एतज्ञात्वैव III, XIII; एतद्ज्ञात्वैव IV-VI, IX-XII.
138. गुरुभिर्द्रीयते VI.
139. मुक्तितोमलः VII; युक्तितो लयः XI, XII; युक्तिनो लयः XIII.
140. इसके पूर्व 'अथ अधिमात्रसाधकलक्षणम्' अधिक पाठ I; इति मध्यसाधक निर्देशः। अथ अधिमात्रसाधक निर्देशः V; इति श्री मध्यस्थ साधक नृदेशः। अथ अधिमात्र साधक नृर्देशः VIII-X, XIII; अधिमात्रसाधकलक्षणम् XV, XVI.
141. स्थित II.
142. बुद्धिर्लय II, IV, XI; बुद्धिलये VI; बुद्धिर्लयें XII-XVI.
143. युतः II, XI.
144. स्वाधीने VII.
145. वीर्यवान्नपि XII.

146. दयायुक्तो XII.
147. क्षमावा:न VI.
148. सत्ववानपि V, VII, VIII, XIV; सत्ववान्नपि XII.
149. उत्तरार्ध अनुपलब्ध IV.
150. इसके पूर्व - तथाश्च स्वस्थिवावस्था वयस्था श्रद्धयान्विता अधिक पाठ V; तथाश्च स्वस्थितावस्था वयस्था श्रद्धयान्विता - अधिक पाठ VIII-X, XIII.
151. शूरोवयस्थः श्रद्धावान् I, III, IV, VII, XI, XII, XV, XVI; शूरोवयस्य श्रद्धावान् II; साक्षारा सम्पदा शूराः V, VIII-X, XIII; शूरोवयस्यः श्रद्धावन् VI.
152. गुरुपादाब्जपूजकाः V, VIII; गुरुपादाब्जपूजाकः XI.
153. इसके पूर्व - सदा संस्कार संसक्ता कृतज्ञागुणशालिनः।
ज्ञातव्या पुण्यकर्माणो योगिनः सिद्धिमागताः।।
अधिक पाठ V, VIII-X, XIII.
154. ज्ञातव्या V, VII.
155. श्चाधिमात्रकाः VIII-X.
156. उत्तरार्ध अनुपलब्ध IV.
157. एतस्या VI.
158. सिद्धि III, VII, XI.
159. षड्वर्षेभवेद् I, IX, X, XII; षड्वषड्वर्षैर्भवेद् VI; षड्वगैर्भवेद् VII; षड्वर्षैर्भवेद् VIII; षड्वर्षैर्भैवेद् XI.
160. पंक्ति अनुपलब्ध IV.
161. दयते VI.
162. धीरो I, XV, XVI; धीरे II,III, VII, XI.
163. हठयोगस्थ I; हटयोगश्च II-VIII; हठयोगस XII.
164. साङ्गकः II-V, VII-XI, XIII, XIV; सागकः VI.
165. इसके अनन्तर -
अथ अधिमात्रसाधकलक्षणम् I; स च योग विशुद्धेन अभ्यासादेव सिध्यति। इति अधिमात्रसाधक निर्देशः। अथ अधिमात्र साधक निर्देशः V, IX, X; स च योगविशुद्धेन अभ्यासादेव सिध्यति। इति अधिमात्र साधक निर्देशः।अथ

द्वितीय अधिमात्र निर्देशः VIII; स च योगविशुद्धेन अभ्यासादेव सिध्यति इति अधिमात्रसाधक नृदेश। अथ अधिमात्र साधक नृदेश। XIII; अधिमात्रतमसाधकलक्षणम्। XV.
166. महावीर्यो XI.
167. जितोत्साही XII.
168. बलवान् II, XI; मनोज्ञ III; मनाज्ञः IV; मनोज्ञाः VI.
169. सौर्यवानपि XII.
170. इसके अनन्तर - महाबलो महाकायो महाधीरो गुणान्वितः। महात्मा हि युजाशान्ता महाकरुणिका नरा।। अधिक पाठ - V; महाबलो महाकायो महाधीरो गुणान्वितः। महात्मा हि महाशान्तो महाकारुणिको नरः।। अधिक पाठ VIII; महाबलो महाकायो महाधीरो गुणान्वितः। महात्मा हि युज्यशान्ता महाकारुणिका नरा । अधिक पाठ IX.
171. शास्त्रज्ञोभ्यासशीलश्च II, III, V-VIII, XI, XII, XIV; शास्त्रज्ञोभ्यासशीलं च XIII.
172. निर्व्योहश्च III; निर्मोदश्च IV; निश्चलश्च V, VIII-X; निर्भेदश्च VI; निश्चलं च XIII.
173. निराकुलाः V; निर्भेराकुलः VI; निराकुलं IX, X, XIII.
174. इसके अनन्तर -
सर्वज्ञसंस्थितं ज्ञानं सर्वलक्षणभूषितः।
सर्वज्ञसदृशाकारः सर्वव्याधिविवर्जितः।।
अधिक पाठ - V, VIII-X, XIII.
175. नवयौवनसपन्नो III, XI.
176. मिताहारो II, XI.
177. जितेन्द्रियः XI.
178. शुचिर्दक्षो XI.
179. अधिकारी I, II, VI, XI, XV, XVI; अवीकारी VII; अविकारि VIII.
180. स्थितो VIII.
181. धीमन् VI.
182. यथेप्सा II, XI; यथेष्टा III, VII.

183. क्षमः III; क्षमा VII.
184. गुप्तः चेष्टः II; गुप्तचेष्ट XIII.
185. इसके अनन्तरः - निर्मोहाश्च निरातङ्काः निर्विघ्नाश्च नरोत्तमा।
जन्मान्तरकृताभ्यासाद्गुणवन्तो महाकुलाः।।
अधिक पाठ V, VIII - X, XIII.
186. शास्त्रविधिवाश्वास IV.
187. संपन्नो II.
188. गुररुपूजकः VII.
189. पुण्यपाप V, IX, X, XIII; पुंण्यपाप VIII.
190. इसके अनन्तर 'तारयन्ति च सत्वानि तरन्ति स्वयमेव' अधिक पाठ V, VIII-X, XIII.
191. अधिमात्रतरोज्ञे यः II, III, XI; अधिमात्रकरोज्ञे यः VII; अतिमात्रश्च न रत VIII-X; अधिमात्रतरज्ञश्च XII; अतिमात्रश्चनरतः XIII; अधिमात्रतरोज्ञाश्च XIV.
192. सर्वयोगप्रसाधकः II, XI.
193. संवत्सरैः VI.
194. सिद्धिकरेतस्य न II; सिद्धिः रेतस्यस्यात्र III; सिद्धिरेतस्यस्यात्र IV, V, VIII, XII, XIII, XIV; सिद्धिकरेतस्यात्र VI; सिद्धिरेतस्यात्रात्र VII; सिद्धिकरेतःस्य न IX.
195. राज V, VIII-X, XIII.
196. 'स नात्र' के स्थान पर 'स्यान्नात्र' II, XI; च नात्र III, V-X, XII-XIV; चनाचनात्र IV.
197. कार्यो XI.
198. विचारणांत VI.
199. इसके अनन्तर - 'अथ प्रतीकोपासनम्' I; इति अधिमात्रसाधक नृदेशः। अथ प्रतीकं नमोपासना V; इति अधिमात्रसाधक नृदेशः। अथ प्रतीकं नमोपासनं VIII-X, XIII; प्रतीकोपासनाकथनम् XV, XVI-अधिक पाठ.
200. प्रतीकोपासका II; प्रतिकोपासना VI; प्रीतीकोपासनाकार्या XI.
201. काx VIII.

202. दृष्टदृष्ट II; दृष्ट्यादृष्ट III.
203. पुनाती I.
204. दर्शनादत्र I, VI, XV, XVI.
205. स्वप्रतिबिम्बितेक्ष्मस्वरं II; स्वप्रतिचिम्बनेऽश्वरं III; स्वप्रतिबिम्बतेश्वरं IV; स्वप्रतिबिम्बिमीश्वरं V, VI, VIII, XII, XIV; स्वप्रतिबिम्बमीश्वरः IX, X; स्वप्रतिबिंधितेश्वरं XI; स्वप्रतितन्दभेमीश्वरं XIII.
206. निरीक्ष III-V.
207. निस्फालित IV, V, XII; विस्फालित VI, XIV; निस्फारित XIII.
208. यदाङ्गणे II, V, VI, IX-XI; यथा नभः VII.
209. स्वाप्रतीकं VI; स्वतीकं VII; स्वप्रीतीकं XI.
210. नभोगणे IV, XI; नभोङ्गने VIII, XII, XIII; नभोऽङ्गणे XV, XVI.
211. ततक्षणमेव III; नक्षणमेव IV; तक्षणनमेव XI.
212. -पवश्यति XI.
213. प्रत्यत्यहं XI.
214. पश्यते I, XV, XVI; प्रेत्रकार्याविचारणात् VI; क्षते XIV.
215. स्वप्रतिकं VII, XI.
216. नभोंगणे I-III, V-VII, IX-XI, XIV; नभोंगने IV, VIII, XII, XIII.
217. आयुर्वृधि VIII.
218. भवेतस्य III.
219. मृत्यु III, V, XI.
220. कदाचनः III; कदानच IV; कदाचन्त V; कदाच XIII.
221. सम्पूर्ण VI; सम्पुर्ण XII.
222. स्वप्रतिकं VII.
223. नभोङ्गने IV, VIII, XII, XIII; नभेगणे XI.
224. जयः II, IV-XIV.
225. सभायां वा II, VII, XI; सभायां चा III; समायाति IV-VI, VIII-X, XII-XIV; सभायां च XV, XVI.
226. युद्धे II, III, VII; वायुः XIV.
227. निर्नित्य II; निर्जित्यं IV; नितित्य XI.

228. तरेत् IV; तंचरेत् V, VI, VIII, XII-XIV.
229. रुचाभ्यास II, XI; यदाभ्यासं VII.
230. मात्मानं II, XI.
231. विदते XIV.
232. पूर्णानेदेक IV.
233. तुरुषं VI.
234. स्वप्रतिक III; स्वप्रतीकं IV-VI, VIII, XII.
235. प्रसारतः IV.
236. चा XI.
237. शुभकर्मणि II, XI; शुभकर्मनि VII.
238. पुंण्यवृद्धौ VIII.
239. प्रतीकोपासनां चरेत् II, III, XI; प्रतीकोपासनं वरे IV; प्रतिकोपासनां चरेत् VII; प्रतीकोपासन चरेत् XVI.
240. निरन्तरं VI.
241. कृताभ्यासादन्तरं II, XI.
242. पश्यती V; पश्यति दा VI.
243. भुक्ति II.
244. मवोप्नोति VIII.
245. योमी VI; योगि XI.
246. नियत्तमानत्तः VI; नियतिमानसः XIV.
247. अंगुष्ठभ्यामुभे II; अंगुष्टाभ्यामुभे III, V, XI; अगुष्टाभ्यामुभे VI.
248. श्रेत्रे III.
249. नर्जनीभ्यां XI; तर्णनीभ्यां XVI.
250. विलोचने II-X, XII, XIII; विलोचनं XIV.
251. नापारन्ध्रे IV.
252. अनुपलब्ध XI.
253. मध्यभ्यामन्याभ्यां II; मध्याभ्यातन्याभ्यां III-VI, VIII, XII, XIII, XIV; मध्यमाभ्यामन्याभ्यां VII, XI.
254. वदनं II-V, VII, VIII, XI-XIV; वंदनं VI.

255. दृढ IV.
256. निरुधा IV; निरुद्ध V; निरुंध्य VI; VIII, XIII.
257. मारु VI.
258. योगात् VII.
259. येदेवे IV; यदेवं V, XII-XIV; यदैवं VIII; यदेव VI, VII.
260. तत्क्षणमात्मानं II, III, VI, VII; XI, XII, XV; नत्क्षणमात्मानं XVI.
261. ज्योतिरूपं II, IV-VIII, XI-XIII, XVI.
262. अनुपलब्ध IV-VI, VIII, XI-XIII.
263. प्रपश्यति IV, V, VIII, XI-XIII; पपास्यति VI.
264. ततेजो XIII.
265. क्षेणमात्रं XVI.
266. विराविलं IV, XIII, XIV; निरामयं XII.
267. सर्वं XI.
268. पापविनिर्मुक्त IV.
269. गातिं XI.
270. स निरन्तर XI.
271. कृताभ्यासात् VII, XIII.
272. विगतकमषः VI; विगतकिल्विषः VIII, XI; विगतकल्मशः XII.
273. सर्वं II, V, XI, XIV.
274. दैहादि II.
275. तद्भिन्नस्तु II-V, VII, VIII, XI-XIV; तद्भिन्नास्तु V.
276. भवेत् II-VIII, XI-XIV.
277. एवं XI.
278. गुप्ताचचारेण III; गुप्तावारेण XI.
279. मानेवः XI.
280. ब्रह्मणिलीनः II-V, VIII-XII, XIV; ब्रह्मण्यलीनः VI; ब्रह्मणिलीन VII, XIII.
281. प्याप XIV.
282. गोपनीयाः XI.
283. सदा II, III, VII, XI; सघः XII.

284. प्रत्ययकः VI.
285. निर्वाणदायलो IV.
286. कौके IV.
287. योगोयं I-VIII, XI-XIV.
288. भव IV, V, VIII, XII, XIII.
289. क्रमेणाभ्यासतः II.
290. स्वयं II, XI; यः III, VII, XV, XVI; वैः IV, V.
291. सत्व IV; मत VI.
292. भृंगावलिगिति II; भृंगावलीगीत III, VII, XI; भृंगावलीवीणा IV, V, VIII, XII-XIV; भृंगावलीवीणी VI.
293. सदृशो III.
294. एतमभ्यासः तः VI; एवमभ्यास्यतः XI.
295. संसारध्वान्तनाशन I, II, V, VI, IX-XI, XV, XVI; संसारध्वान्तनाशने III, VII; संसारध्वान्तनाशिनः IV.
296. घण्टारवसमः II-V, VII-X, XII-XVI; घण्टारवसमाः VI; घण्टारवः ततः XI.
297. पश्चाध् VIII.
298. घनमेघसमः पुनः II, III, VII, XI; ध्वनिर्मेघऽरवोपमः VI.
299. ध्वनो XV.
300. यदी III; षदा VI; यदि VII.
301. निर्भरः II, XV, XVI; निर्भरं III-X; XII-XIV; नीभरः XI.
302. तस्यलयस्य I, XV, XVI; सिद्धिःल्लयस्य IV; सिद्धिलयस्य V, XIV; सिद्धिर्तयस्य VI.
303. वल्लभे I, XV, XVI; वल्लभः II.
304. तदा II, III, VII, XI.
305. पदा XIV.
306. चित्त II.
307. रमन्ते VIII.
308. योगिनोः III.
309. साम्यति IV, VI, VII, XI, XII.

310. तच्चगुणान II; तत्तत्गुणान् III, VII; तत्वगुणान् XI.
311. सर्वारंभपरीत्यागी VI.
312. चिदाकारो II, XI.
313. विलियते III, VI, XI.
314. नाशनं VII.
315. सिद्धिसदृशं III, VII.
316. कुम्भे सदृशं IV.
317. इसके पूर्व 'मूलाधारपद्मविवरणम्' अधिक पाठ XV, XVI.
318. परं II-VIII, XI-XIV.
319. यज्ञात्वा II; यद्ज्ञात्वा III, V-VII, XII; यदा ज्ञात्वा IV; यज्ञ्ज्ञात्वा VIII, XIII; यत् ज्ञात्वा XI.
320. पुक्तिं VI.
321. याप VI.
322. यक्तोपि II-XIV.
323. साध्वकः VII.
324. समभ्यसेच्चिरं V, XII, XIII; समभ्यर्च्यश्वरं VI; समभ्यसेत्स्वरं VIII.
325. 'कृत्वा च' के स्थान पर 'तत्पार्श्वे' II, III, V, VI, VIII, XI-XIV; तत्वार्शे IV; तपार्श्वे VII.
326. योगमुतमं VI.
327. सुस्थिरो II, XI.
328. भुत्वा XI.
329. सतोष्य II.
330. वस्तुं I, IX, X; वेस्तु IV.
331. सन्तोष्यति II, XIII; सन्तोष्यामि III; सन्तोष्यां IV; सन्तोष्यानि VI; सन्तोष्यादि VII.
332. योगोयं II-XIV.
333. गृह्णीयाच्छुभमात्मनः II, XI, XV, XVI; गृह्णीयात्शुभमात्मनः III; गृह्णीयाच्छुमात्मकं V, VIII; गृह्णीयात्शुभात्मकं XIV.
334. सम्यक्ज्ञानेन II, XI; सन्यस्यानन्य V; सम्यनेन VI; संन्यस्यानन्य VIII, XIII; सन्यस्यानेन XII; संन्यस्यासीन XIV.

335. प्राक्जनं VI.
336. मुक्ता II; भूता VI.
337. दीव्य VII; दिव्या XI.
338. गृह्णीयात् वक्षमाणकं III; गृह्णीयाद्वक्ष्यमानकं IV, XII; गृह्णीयाद्वक्षमाणकं V, XI.
339. xद्मासनस्थितो XI.
340. जनसंजविवर्जितः XI.
341. विज्ञान I, IV-VI, IX, X, XII-XVI.
342. नाडीद्वितयमंगुलिभ्यां IV; नाडीद्वितयंमंगुलीभ्यां V; नाडीद्वितीयमंगुलीभ्यां VI; नांडिद्वितीयंमंगुलीभ्यां XIII.
343. निरोधतः II, XI.
344. सिद्धि II-XIV.
345. स्तदाविर्भवति XI.
346. स्वस्वरूपी VIII.
347. निःजनः IV.
348. भवेखलु XV, XVI.
349. तदाभ्यासं II; घनाभ्यासं III-V, VII, VIII, XII-XIV; घनाभ्यांसं VI.
350. सिद्धिर्नदुरतः III, VI.
351. वायुसिद्धिर्भवेदेव III, VII, XIV; वायुसिद्धिर्भवे IV; वायुसिद्धिर्भवेदेवं V, VIII, XII, XIII.
352. क्रमात् पुंसो II-VIII; क्रमात्पूंसो XI, XIII; क्रमात्पूंसां XII.
353. न संशय XI.
354. पौपौघं VI.
355. नाशये II, V, XI; नाशयेत् VI, XIII.
356. स्यान्मध्यमा VIII.
357. वायु III, V, VII, VIII, XII-XIV; वायुः VI.
358. श्लोक अनुपलब्ध IV.
359. एतदाभ्यासशीलो XI.
360. यो II; वै यो XIII.

361. देवप्रपूजकः II; देवपूजकृत् VI; देप्रपूजितः XI.
362. अणीमा XI; अणिमा XIV.
363. दिगुणाँ I.
364. ल्लब्ध्वा I.
365. विचरेत् II; विचेरेत् III; विचेरेद् IV; विचरेंद XV.
366. भुवनत्रयो XI.
367. 'यस्य स्यान्निश्चलो भावस्' के स्थान पर 'यो यथा स्यानिला भ्यासात्' I, IX, X, XV, XVI; 'यस्य स्या निश्चलो भ्यासस्' III; 'यो यस्य स्यानिलाभ्यासा' IV; 'यो हि यस्या निलाभ्यासाद्' V, VI, VIII, XIII; 'यस्य स्यान्निश्चलो भासस्' VII; 'यस्या स्यान्निश्चलो भावस्' XI; 'यो यस्या स्या निलाभ्यासी' XII; 'यद्यस्यस्यानिलाभ्यासा' XIV.
368. तं III, VII; अनुपलब्ध V, VIII, XIII.
369. भवत्तस्य III; भवस्तस्य VII; भवेतस्य XIII, XIV.
370. विग्रहः I, III, IV, VI, VII, XII, XIV-XVI; विनिग्रहः V, VIII, XIII; निग्रहः IX, X.
371. सपुनः II, IV-XIV; सयुतः III.
372. एतद् I, III-X, XII-XVI.
373. योगं I, III, IV, VI-X, XII-XVI; योग V; योगो II.
374. परं I, III-XVI.
375. गोप्यं I, III-X, XII-XVI.
376. देयं I, III-X, XII-XVI.
377. स्व प्रमाण समो यस्तु II, III, VII, XI; स्वप्रमाणैः समायुक्तं IV, VI, XIV; स्वप्राणैस्तु समोयस्तु V, VIII, XII, XIII; स प्रमाणः समायुक्तः XV, XVI.
379. कथये II, III, V, VII, VIII, XI; कथते IV, XIV; कथने VI; कथयेत् VIII, XII, XIII; कथ्यतेः XVI.
380. भृशं II, XI.
381. तिष्ठन् II; तिष्दे III; तिष्ठेद् IV; तिष्ठ XI.
382. कण्ठकूपं II, III, VI, VII, IX-XI, XIV.
383. पिच V.

384. स्मरेत् V, VIII, XII, XIII.
385. जिह्वा VI, VII; जिह्वं XIV.
386. निवत्तेते II, III; निवर्ततो IV.
387. कण्ठकूपादध II, V, VI, VIII, XII, XIII.
388. कूर्मवाड्यस्ति VI; कूर्पनाड्यस्ति VIII.
389. शोभनां V.
390. तस्मिन् I, III-X, XII-XVI.
391. वपु II, VII; वपुः III, XI.
392. शिशिरः III.
393. रुद्राक्ष VIII, XIV.
394. विवरे VIII.
395. सदा II; यथा III; यता VII; घदा XII.
396. ज्योति VII, VIII, XI; द्योति XII.
397. प्रकाश II, VII, XII, XIV.
398. विद्युत्पञ्चसमप्रभः II; विद्युत्पुंजसमप्रभं III, IX, X; विद्युत्तेजसमप्रभं IV-VI, VIII; विद्युत्पुंजंसमप्रभं VII; विद्युत्तेजस्समप्रभं XII; बिद्युत्तेजसमप्रभः XIII; विद्युत्तेजःसमप्रभः XIV.
399. भवेम XV.
400. दुराचारोपि II-VIII, XI-XIV.
401. लीयते II, III, VII, XI.
402. परमे II, III, VII, XI.
403. पदे II, III, VII, XI; मदं XV, XVI.
404. अहर्निश XVI.
405. तत् I, III-X, XII-XVI.
406. विचक्षण V.
407. भवे V, XI-XIV; भवेत् VIII.
408. भुंजन् II, IV, V, VIII-XIV; वुजन III, VI; भुजन् VII.
409. 'स्वपन् भुंजन' के स्थान पर 'स्वपनाछ' II; 'स्वपन्गछन्' III-V, VII, IX-XIV; 'स्वपन्नागच्छन्' VI; 'स्वपं न गछन्' VIII.
410. ध्यायेत्शून्य III, VII; ध्यायेच्छिन्य XI.

411. तदाकाशमये XIV.
412. एतज्ज्ञानं I, IV, IX, X, XV, XVI; एतध्यानं II, V; एतद्ध्यान VI; एतज्ज्ञानं VIII, XIII; एतत् ज्ञानं XIV.
413. तदा VII.
414. योगिनां V-VII.
415. सिद्धिमिछिता V.
416. निंतर VI.
417. कृताभ्यांसा VI; कृताऽभ्यासा XIV.
418. भवेत् VI, VII, XIII; भवे VIII, XIV.
419. एतज्ज्ञान I, IV, XV, XVI; एतध्यान II, V, VII; एतद् ज्ञान VI; एतत्ध्यान VIII; एतज्ज्ञान IX, X; एतद् ज्ञानं XIV.
420. बलात् II, III, VII, IX-XI, XV, XVI.
421. सर्वान् भूतान् जयं I, IX, X; सर्वान् भुतजयान् III; सर्वान् भूतलयान् IV; सर्वान् भूतजयान् V-VIII, XII-XIV.
422. निरार VI; निराशिर VIII.
423. नसाग्रं II, III, V-XIV.
424. 'दृश्यते येन' के स्थान पर 'येन दृश्येत' IV-VI, VIII, XII-XIV.
425. मनसस् III; मनसौ VII.
426. खेचरीच II, III, VII, XI.
• पश्यंति XIII.
427. योगिंद्रः VI; योगीन्द्र VII.
428. शुद्धः IV-VI, XII, XIV; शुद्ध VIII; शुद्धाः XIII.
429. शुद्धावलोपमं III; शुद्धाचलोपमां VI; शुद्धावलोकनं VII.
430. तद्रक्षणो VIII; तक्षको XIV.
431. उत्तानं IV, VI, VII, XII, XIV.
432. शयनो II, III, VII, VIII; XI-XIII.
433. भूमो VI.
434. सुखा VI; सुप्ता XI, XII.
435. ध्यायेनिरंतरं II.

438. सद्य III.
437. श्रमविनाशाया II.
438. सनं II; स्वासं III, IV, XI; श्वासं VI; स्वास VII.
439. शमाशयेत् II, XI.
440. पश्चात्य II; पश्चात्तु III-V, VII-X, XII-XVI.
441. ध्याध्याते VI.
442. मृत्युजयो VII.
443. भ्रुमध्ये II; भ्रूमध्य III-X, XII-XIV.
444. चापरः II, XI; अपरः III, VII.
445. सारंतमो XIV.
446. भोगे II; अनुपलब्ध I, IV, VI, IX, X, XIV-XVI.
447. लिंगदे IV; लिंगदहस्य XI.
448. परिपोषकः I, VI, IX, X, XIV-XVI; गोपकः II-IV, VII, XI.
449. पिण्डमेती I, XII; पिण्डमेति III-V, VII-X, XIII-XVI; पिंडेमेक VI.
450. पुस्नति II-IV.
451. मध्यमः II.
452. वेण्णूत्र II; विण्मुत्र III.
453. 'तृतीयः सप्ततो बहिः' के स्थान पर 'तृतीयोंशततो बहिः' II; 'तृतीयोंशस्तनोर्बहिः' III, V-VII, XII-XIV; 'तृतीयांशस्तनो वहिः' V; 'तृतीयोशस्तनोर्बहिः' VIII; 'तृतीयोंशंस्तनोर्बहिः' XI; 'तृतीयः सप्तमो बहिः' XV, XVI.
454. अधभाग IV, VI; अधोभाग V, VIII; अद्यभाग VII; अद्यःभाग XII; आद्यभाग I-III, IX- XI, XIV.
455. 'च' अधिकपाठः II, XI.
456. प्रेषयति III; प्रेषयन्ति IV, V, VIII-X, XII, XIII; प्रेशयति VII; प्रोषयन्ति VI.
457. वपुर्वायुसर्वमापादमस्तकं III, VII; वपुर्बोध्यसर्वमापादमस्तकं IV; वपुर्वायुः सर्वमापादमस्तकं V, VI, VIII, XIII, XIV; वपुर्बायुसर्वमापादमस्तकं IX, X; वपुबोध्यसर्वमापादमस्तकं XI.
458. नाडीभिराभिर् IV; नाडिभिराभिः VI, XII, XIII.

459. सर्वांगिवायुः VII.
460. सदा XIV.
461. दये IV.
462. साम्येन्येह XII.
463. तत्रैव IV; तंत्रेह V.
464. व्यापारो VIII.
465. मुख्य भागतः I, IV-VI, VIII-X, XII-XVI.
466. नामगृहिगृहीतास्ताः II; नामग्राह ग्रहीता स्ताः III; ताः समग्रा न हीना स्ता IV; ताः समग्रा न हीनास्ताः V, IX, X, XII, XIII; ताः समग्रां न हीना स्व VI; नामग्राहं गृहीता स्ताः VII; ताः समग्रात्रहीना स्ताः VIII; नामग्राहं गृहीतास्ता XI; ताः समग्रा न हीना स्वा XIV.
467. प्राणं III.
468. संचारनाडीकाः IV; संधारनाडिकाः VIII, XIII; संधार नाडिका XII.
469. गुदा द्वयंगुलतश्चोर्ध्व I, VI, VIII-X, XII-XVI; गुदाद्वयंगुल तश्चोर्द्ध II, V; गुदादंगुलतश्चोर्द्ध III; गुदादंगुलतश्चोर्ध्व VII, XI.
470. मेदीकांगुलतस्तले II; मेद्रैकांगुलतस्तले III, VII; मेद्रैकाद्वयंगुलं विदुः V; मेंद्रकांगुलतस्त्वधः VI; मेंद्रैकं द्वयंगुलंत्वधः VIII; मेद्रीकांगुलतस्तले XI; मेद्रैका द्वयंगुलंगत्वधः XIII.
471. एवं चास्ति I, IX, X, XV, XVI; एकंवस्ति III, VII; एवं स्वस्ति IV, V, VIII, XII, XIII; एकं स्वस्ति VI, XIV.
472. समन्ताचतुरंगुलं III; समन्ताच्चतुरंगुलान् IV; समता चतुरंगुलम् XV, XVI.
473. पश्चिमाभिमुखीः I, IX, X; पश्चिमाभिमुखे V, VI, VIII, XIII; पश्चिमाभिमुखा VII, XIV.
474. योनी II; योगे V; योने VIII, XIII.
475. गुदमेंद्रांतरालगा II; गुदमेद्रान्तरालगां V.
476. तत्रास्ति I, IX, X, XV, XVI.
477. कुंडलि XI.
478. सवेष्ट्य IV; सवेष्ट्या VII.

479. सकलानाडी IV-VIII; सकलांनाडीः XI.
480. साष्टधाकुटिलाकृतिः II-V, VII, VIII, XII-XIV; साष्टधा कुंडलाकृतिः VI; साष्टधाकुंटिलाकृतिः XI.
481. मुखं III, IX.
482. तत् II- VIII, XI-XIV.
483. सुषुन्ना II; सुषुम्ना IV, VI, VIII, XI.
484. सुप्त II, IV-VI, VIII, XI-XIV.
485. नागोषमा VII.
486. स्फुरन्ति IV, XII; स्पुरन्ति VII; फुरंति XI.
487. हसरैसंधिसंस्थान II, XI; आहेमसंधिसंस्थान III; आहेम संधिसंस्थाना VII.
488. संज्ञिता II, III, XI, XIV; संगता IV, VI; संज्ञका V; संस्थितां VII.
489. गया II.
490. विष्णोनिर्मला II, III, VII, XI; विष्णुनिर्भर IV, VI, VIII, XII-XIV; विष्णोर्निर्भरं V; विष्णोर्निर्मला XI, XV, XVI.
491. रजस्तमश्चैति IV; रजतमश्चेति XV.
492. त्रिपुरेतिगुणत्रया II, XI; गुणत्रयनिभापरा III, VII; गुणत्रयविकस्वरा IV, V, VIII-X, XII-XIV; गुणयत्रिकस्वरा VI.
493. त्वंधूक XIV.
494. पुष्पाभां XI; पुथाभं XIV.
495. हसकल ह्रीं च योगेन II; कलहंसप्रयोगेण V, VIII; कलहेशसमंयोग VI; कलाहेमसमंयोगे VII; कलहंसप्रयोगेन XII, XIII.
496. प्रयुक्ताक्षररूपिणी II, VI; प्रयुक्ताक्षररूपिनं IV; प्रयुक्ताक्षरूपिणि XI.
497. हसरोंकार संश्लिष्ट II; सम्राड्यानस्यसंश्लेष III, VII; सुपाद्मानापि संश्लेष IV; सुषुम्णायां च संश्लेष V, VIII, XIII; सुषुम्नानाड्यसंश्लिष्य VI; हसरौंकारसंश्लिष्ट XI; संयोज्यतस्य संश्लेष XII; सुषुम्ना नाड्या संश्लिष्य XIV; सुषुम्णापिच संश्लिष्टो XV, XVI.
498. तत्रा II, XI.
499. शरच्चंद्रमयं V; शरचंद्रनिभं XI.
500. त्रयमेतत्कर II, III, XI; त्रयमेतत्फुर IV-VI; त्रयमेतत्करं VII; त्रयमेतत्पुर VIII-X, XII; त्रयमेत्पुरः XIII.

501. सूर्यकोटि प्रतिकाशं VII; सूर्यकोटीप्रतिकाशं XIII.
502. चन्द्रकोटी सुशीतलं VII; चन्द्रकोटि सुशीतःलं XI.
503. एतस्त्रयं II; एतत्रयं V.
504. मलित्वैव II; मीलित्वैव XIII.
505. त्रिपुरभैरावी III, XI.
506. परकीर्तितं VI.
507. क्रिया विज्ञानशक्तिस्यात् VII.
508. पूतं II, XI; मुस्तं VIII.
509. तत्परितोभ्रमन् II, V; तत्परिताभ्रमात् III; तत्परतोभ्रमात् VII; यत्परितोभ्रमन VIII, XII, XIII; तत्परितो भ्रमत् XI.
510. उत्तिष्ठ द्विशतस्त्वम्भः I, IX, X, XV, XVI; उत्तिष्ठद्विशतत्वाभं II, V, VI; उत्तिष्ठ द्विसतंचाभं III; उत्तिष्ठद्विशतंत्वाम्भं IV; उत्तिष्ठवशतंत्वाभं VII, XI-XIII; उत्तिष्ठद्विसतंत्वाभं VIII, XIV.
511. शोणषिखायुतं IV; शोणशिखायुतां XI.
512. स्वयभू IV.
513. लिंगसंस्थितम् IV, V, VIII, XII-XIV; लिंगसंस्थिते IX, X.
514. आधारपद्ममेतद्धिर् III, XIII.
515. योनि यस्यास्ति II, III.
516. पिरिस्फुरद् IV.
517. वादिसान्त I, IX, X, XV, XVI; वादशान्तं II; वादशांतं III, VI, VII, XI, XIII; वादिशांत VIII.
518. कुलाभिदं V, XII.
519. सुवर्णाभां VII.
520. ...संगतम् I, IV-VI, VIII-X, XII, XIV-XVI; .... वेष्टितं II, XI; .... संततम् XIII.
521. द्विरंx VII.
522. सिद्धोस्ति I-XIV.
523. डोकिनी VII.
524. तत्र VIII.

525. तत्पममध्यगा IV; तत्पद्मध्यग VII.
526. योनितत्र II, V; योनिःस्तत्र VII.
527. कुण्डलिनि V; कुण्डनिनी XI.
528. स्थिताः XI.
529. तस्थ VII, XV, XVI; यस्या VIII.
530. ऊर्ध्व II, XIII; उर्ध्वं III; ऊर्ध्वं V-VIII, XIV.
531. स्फुरस् IV.
532. कामविजं XI.
533. भ्रमं II, XI; भ्रम XIII.
534. मुलाधारे XII.
535. तस्या III, V.
536. स्या II, III; रथा VI.
537. दुतिर्भेकीभूमित्यागः II; दुल्युतिर्भेकीभूमित्यागः III, VII, XI; दार्दुरी-सिद्धिर्भुमित्यागः IV; दार्दुरीसिद्धिभूर्मित्यागः V, VI, VIII-X, XII-XVI.
538. कान्तिरूत्कृष्टा III; कान्तिरुत्कृष्ठा VIII; कातरुत्कृष्टा XV.
539. जाठराग्नि III, VII.
540. लघुत्वं च II, III, VII, XI.
541. करणानां जयो भवेत् II, III, VI, VII, XI; करणानां च जायते IV, V, VIII-X, XII-XIV.
542. भूतार्थं च II-V, VII-XIV; भूतानार्थं च VI.
543. भविष्यच्च XV, XVI.
544. वेति IV, VI, VII, XIII, XIV; वेस्ति XI.
545. सर्वस्य II, XI; सर्व IV-VII, XII, XIII; सर्वत्र VIII.
546. भाषणं II, VIII, XI; विभाषणं III, V-VII, IX, X, XIII, XIV; विभूषणा IV; विभूषणं XII.
547. सरहस्य IV; सुरहस्य V; सर्हस्य VI.
548. वदेत् II, III, VI-VIII, XI-XIV; देतद् IV; वदेद् V, XV, XVI.
549. निर्याति II, XI.
550. मन्त्रसिद्धिर्भवेतस्य V, XIII.

551. जपादिव VI; जयादेव XIV.
552. शंशय XI.
553. जरमारण III.
554. दुःखौघा II-IV, XIV; दुःखौघाः XI.
555. नाशं यान्ति II, III, VI, VII, XI, XIV; नाशयन्ति IV, V, VIII, XII, XIII.
556. गुणैः सह II-VIII, XI-XIV; गुरौर्वचः XVI.
557. इयं VII.
558. पवनाभ्यासतः II; पवनाभ्यासिनः V; VI, XI.
559. नात्र संशयः II-XIV.
560. योगी स्वयम्भुलिंगकम् I, IX, X, XV, XVI; स्वयम्भू लिंगसंज्ञकं III, IV, VI, VII, XIV; स्वयम्भूलिंगसंज्ञिकं V, VIII, XII, XIII.
561. पापौघ्यं III.
562. नाशये II; नाशं ये VI.
563. अनुपलब्ध VI; चिते XI; चित्तं XIII.
564. तंतं I, III, IV, VIII-X, XII, XIII, XV, XVI.
565. निरन्तरकृताभ्यासा II, VI, XIII, XIV.
566. बहिरभ्यंतरे I, XV, XVI; बाह्यादभ्यन्तरं III, XII; वत्सराभ्यन्तरे IV, VI; संवत्सरांतरे VIII-X, XIII.
567. श्रेष्टं III, V, XII.
568. तंत्रे II-XIV.
569. श्रेष्ठमतं VIII-X, XIII; श्रेष्ठतम VI.
570. आत्मसंस्थ XIV.
571. पिण्डमुत्सृज्यं VI.
572. भ्रन्ते III; भ्रमन्ते IV.
573. जीविनाशया II; जीविताश्रया V, XII.
574. कुर्यान्निरालस्यो II; कुर्यादनालस्यं I, IX, X, XV, XVI; कुर्यात् दनालस्यो III, VII; कुर्यात् निरालस्या XI.
575. सिद्धिःर्नात्र III; सिद्धिर्मात्र XVI.
576. निरन्तरकृताभ्यांसात् VI; निरन्तरकृताभ्यात् XI.

577. षण्मासे II, III, VII, XI, XV, XVI; षण्मासात् V, VIII, XIII.
578. वायुप्रवेशोपि I-XIV.
579. सुषुम्नायां II, IV, VI, VIII.
580. भवे VII, XII; भवेत् VIII, XI, XIV.
581. मनोमयं च II, XI, XIII.
582. वायुं V.
583. विधारणं II, III, V-X, XII-XIV.
584. ऐहिकामुष्मिकि II; एहिकामुष्मिकी IV, XII; ऐहिकामुष्मिका V.
585. सिद्धिर्भवेनैवात्र VI; सिद्धिर्भवन्नैवात्र XV, XVI.
586. द्वितीयं तत् II, III, IX-XI; द्वितीयं च तत् VII.
587. सरोजं VII; सरोजं यत् VIII, XII; सरोजे य XIII.
588. लिगमूले III.
589. वादिलान्तैश् II; बादिलान्ते III, VII; तद्वादिलान्त IV, VIII, XIV; तद्वादिलान्तेः V, VI; बादिलान्तै XI; तद्वादिलान्तं XII, XIII.
590. अनुपलब्ध III-VIII, X-XIV.
591. षड्वर्णः II, V, VI; षड्वर्ण IV; षड्वर्णं तु VII; षड्वर्णे XI; षडवण XV.
592. परमस्ति च II; परिभासं च III, VII; परिभास्ति च XI.
593. षड्दलं XII; षड्दलम् XV.
594. स्वाधिष्ठानस्थितं II; अधिष्ठानाभिधं VII.
595. तत्र II, III, VI, VII, XI-XIV.
596. पंकज XIV.
597. बालाक्षो II; बलाख्यो III; बलाक्षो XI; बाणाख्यो XV, XVI.
598. तत्र V.
599. सिद्धोस्ति II-XIV.
600. देवो XV, XVI.
601. तत्रास्ति II, III; तत्रास्थि XI.
602. डाकिनी IV, XII; शाकिनी V, VI, VIII; ढाकिनी VII; राकिनी IX-XI, XIII, XIV.
603. वो I; ये V, VI. VIII, XII-XIV.
604. ध्यायन्ति IV-VI, VIII, XII, XIV; ध्यायन्ते XIII.

605. ससा VII.
606. स्वाधिष्टानारविन्दकं III, VI; स्वाधिष्ठानारर्विदकं XI.
607. कामाङ्गताः II.
608. सर्वाः V, VII, XI.
609. उत्तरार्ध अनुपलब्ध IV.
610. निशङ्को VI; सर्व चै XIV.
611. भवेद् I, IX, X; वैवदे III, V-VIII, XI, XIII; वैवदेत् XII; वदेत् XIV; वैवदेद् XV, XVI.
612. पंक्ति अनुपलब्ध IV,
613. सर्वलोग V.
614. विर्मुक्तो XI.
615. निर्भसस्यः IV.
616. ख्याते VII; खाघते XIV.
617. नेन II.
618. सन् VII.
619. ख VII.
620. बाद्यते VII.
621. सकला V.
622. सिद्धि XVI.
623. रसवृद्धिभवेद् II; रसवृद्धिर्भवे VI, XIII; रसवृद्धिर्भवेत् XIV.
624. भृशं II, III, VII; भशं XI.
625. आकाशपङ्च II, XIV.
626. गलेपीयूषमपि II, XI; गलत्पीयुषमपि XII.
627. त्रितीयं V.
628. पङ्चके II; पङ्कज IV.
629. मणिपूरकसंज्ञितं II; मणिपूरक संज्ञिकं V, XI.
630. दशारण्डादिफान्तार्णं I, XV, XVI; डादिफान्तार्णसंयुक्तं III, V-VII, XIV; दशारण्डकान्तवर्णं VIII-X; दशारण्डफान्तवर्णं XII, XIII.
631. शोभितं हेमवर्णकम् I, XV, XVI; दिग्दलंविष्णुदैवतं III, VI, VII, XIV; दशनत्रं सुशोभितं V; दशपत्रं सुशोभितं VIII-X, XII, XIII.

632. उत्तरार्ध अनुपलब्ध IV.
633. पंक्ति अनुपलब्ध II-VIII, XI-XIV.
634. तत्र हे II; तत्रहा XI.
635. नाम II.
636. पंक्ति अनुपलब्ध III, IV, VII; इस पंक्ति के स्थान पर 'तत्र मन्दाकिनी सिद्धिर्हाकिनी यत्र देवता' उपलब्ध V, VI, VIII-X; 'तत्र मन्दाकिनी सिद्धिर्हाकिनी तत्र देवता' XII, XIII; तत्र मन्दाकिनी सिद्धिर्लाकिनी तत्र देवता XIV.
637. तस्मि XI.
638. कराति IV.
639. मणिपूरको IV.
640. पातालंसिद्धिः VI.
641. निरन्तरमुखावहा IV; निरन्तरसुस्वावहो VI.
642. उत्तरार्ध अनुपलब्ध VII.
643. इप्सित च IV.
644. लभेल्लोके V, VIII.
645. वञ्चनाचापि II; कञ्चनाञ्चापि VII.
646. उत्तरार्ध अनुपलब्ध IV.
647. जाबुनदादिकरणं IV; जाम्बुनदादिकरणं VI, XIV.
648. दर्श III.
649. औषधी II, III, XII-XVI; औषधि IV; xषधी VII, XI.
650. दशनं चापि IV; दर्शनं वापि VI, VIII, XII, XIV.
651. निधान II, III, XI; निधीनं IV; विधानं VII.
652. तथा II-VIII, XI-XIV.
653. हृदेशेनाहतं II, III, VII, IX; हृदयेनाहतं IV-VI, VIII-X, XII, XIII.
654. चतुर्थ IV, VI.
655. पंxजं VI.
656. कादिंठान्तार्णसंख्यानं II; कादिठान्तार्णसंख्यानं XI; कादिटान्तार्णसंस्थानं XIV.

657. द्वादशारं V.
658. अतिशो VI; अतिशोणे XI.
659. कामराजं II-XIV.
660. प्रासाद III-VII; प्रसादश VI.
661. स्थानमीहितं II, III, XI; स्थामर्हितं VII.
662. तत्पर VI.
663. बाणलिंग VII.
664. तस्य IV-VI, VIII, XII-XIV.
665. दृष्टादृष्टंफलं III; दष्टादष्टफलं V.
666. भवेत् IV-VII, XII-XIV.
667. सिद्धिः III, VII, XI, XIII, XVI.
668. पिनाकि III, VII; पीनकी VI.
• यत्रास्ति II; यत्रास्त IV; यत्रस्तो VI.
669. काकीनी III; डाकिनी XIII.
670. ध्यागं XI.
671. हृत्पार्श्वेचेत् II; हृत्पाथोष्टमे VI; हृत्पार्श्वेज्वे XI; हृत्पाथोज्वे XIV.
672. क्षुभ्यन्ति II, III, VII, XI; क्षुभ्यान्ते VI.
673. कान्ता I, V, IX, X, XV, XVI.
674. कार्मार्ता VI.
675. दिव्ययोषीतः VI.
676. ज्ञानं चा प्रतीमं IV; ज्ञानं चा प्रतिसमं VI.
677. त्रस्य XIV.
678. त्रिकालविषये V; तिकालविषये VI; त्रिकालविषुयं XI; त्रिकालविशयं XII.
679. दूरश्रुतिर्दूरदृष्टि VIII; दूरश्रूतिर्दूरदृष्टिः XI.
680. जन्तुतां II, III, VII, XI; स्वगती V; स्वगता VI; स्वर्गतिं VIII; स्वगती XII; स्वगतिं XIII, XIV.
681. वापि III.
682. योगिनां II, III, V-XI, XIII, XIV.
683. चराणां IV.

684. जयं I, IV, V, IX-XVI; जयस् VIII; जांयं VI; जय VII.
685. तथा I, IV-VI, VIII-X, XII-XVI.
686. ये IV, V, VIII, XII-XIV; अनुपलब्ध VI.
687. ध्यायन्ति IV, V, VIII, XII-XIV; यन्ति VI.
688. चक्रं XI.
689. चक्रं II; परं XI.
690. 'भवेत्तस्य न संशय' के स्थान पर 'भवेन्नास्त्यत्रसंशयः' II; भवेन्नास्त्यत्र संशयं III; भवेतस्य न संशयः VI, XIII, XIV; भिवेन्नास्त्यत्र संशयः VII; भवेन्नास्त्यत्रसंशयः XI.
691. एतध्यानस्य II, VII, XIII; एतध्यान XI.
692. महात्म्यं III, VII, XIV.
693. ब्रह्माद्यः XIII, XV.
694. सकल XV.
695. गोपनीयं V.
696. परम्पदं II; परत्विदं IV.
* इसके पूर्व 'अथ विशुद्धचक्र विवरणम्' I.
697. कण्ठस्थानस्थित IV.
698. चक्रं II, VI, XI.
699. पंकजं II, III, VI, VII, XI.
700. सुहेमात्रं II; सुहेमाभां VI; सुरोमाभं VIII-X; सुहेमान्तं XI.
701. स्वरोपेतं I, V, XII-XVI; स्वरूपेतं IV; स्वरोपितं VI.
702. षोडशच्छद IV, XII; षोडशःस्वर V.
703. संयुतम् I, XV, XVI.
704. छगलण्डोस्ति II, III, VII, XI; छगरण्डोस्ति IV, VIII, XIII; छगलंस्ति V; छगलं ऊँस्ति VI; गरण्डोस्ति XII; छागलण्डोस्ति XIV; छगलाण्डोऽस्ति XV, XVI.
705. सिद्धोत्र I-XIV.
706. चात्र देवताः II; चात्रदेवता III, VII, XI; वाधिदेवता IV; चाधिदैवता XIII.
707. योगीसुरपूजितः II, III, VII, XI; योगीश्वरपण्डित VI.

708. किन्त्वस्य I, XV, XVI; किं तस्य III-X, XII-XIV.
709. योगिनोऽन्यत्र I, XV, XVI; योगिनोन्यत्र IV-VI, VIII-X, XII-XIV.
710. विशुद्धोखे IV.
711. सरौरुहे IV.
712. चतुर्वेदान् II, III, V-XI, XIII, XIV.
713. विभाषंते II, III, V, VI, VIII-XI, XIII; चितौसते IV; विभाषेत VII, XIV; निभाषन्ते XII.
714. रसस्यान II, III, XI; रहसस्या IV; रहस्यानि V, VI, VIII, XII, XIV; रहस्या न VII; रहस्थानि IX, X, XIII.
715. वधेरिव II, III, VII; विधेरिव V, VIII-X, XII-XIV; विधेरिच VI; वधेरिवा XI.
716. रहः स्थाने I; इहःस्थाने XV, XVI.
717. सदा VII.
718. सदा VI.
719. संशय VI.
720. इहस्थानि VI.
721. नभो IV.
722. दोहो II; देवे III, VII; देहे XI.
723. लय VI.
724. स्वान्तरं II; स्वात्मनि XI; स्वातरे XV.
725. चिरं II, V-XIV; चिरो III; चिर IV.
726. क्षतिमायाति I, IV-VI, VIII-X, XII, XIV-XVI; मायाति XI; क्षयमायान्ति II; क्षतिमायान्ति XIII.
727. स्वशरीरं IV, VI, VIII, XII-XVI.
728. शक्तियः II; स्वशक्तितः IV-VI, VIII, XII, XIV; सशक्तियेः XIII.
729. सवत्सरसहस्रेण II, XI; संवत्सरसहस्रेपि III-X, XII-XIV; सेवत्सरसहस्रेपि VI; सवत्सरसहस्रेऽपि XVI.
730. कठनस्य वै III; कठिणस्य वै VIII.
731. त्यतति II; त्यजन्ति V; त्यत्रति VI.
732. यद् IV, VIII, XII, XIII.

733. योगीन्द्रोवनिमण्डले II-V, VII-XII, XIV; योगिन्द्रोवनिमण्डले VI; योगीन्द्रोवह्निमण्डले XIII.
734. वर्षसहस्रेण II, XI; वर्षसहणि IV.
735. तदक्षणं XII.
736. मन्यते II-VIII, XI-XIV.
737. कृति II, V; कृतिः VIII, XIII; कृतीः IX.
* इसके पूर्व अथ आज्ञाचक्र विवरणम् I.
738. अज्ञापद्मं XIII.
739. भुवोर्मध्ये XIV; भ्रुवोमध्ये II; भ्रुवोर्मध्यो XI.
740. हक्षोपेतं I, III, XV, XVI; हंसोपेक्षं VI; हंसोपेतं VII-X; हंसोषेतं XIV.
741. द्विपत्रिकम् VII; द्विपात्रकम् XIV.
742. तन्महाकाला V.
743. तत्रास्ति V.
744. डाकिनी II; काकिनी III, VII; हाकानि VI; लाकिनी XI, XII.
745. तत्र हंक्षं बीजं II, V, XI; तत्र हक्षं बीजं III, VII; तत्रालक्ष्मीः वीजं XII; तत्र लक्ष्मी बीजं XIV.
746. विजृंभते II; विजृंभति V; विभृंधते XI.
747. ध्येयः II, III, VII, XI.
748. परमहंसोयं II-VI, VIII-XIV; परमहंसोहं VII.
749. यज्ञात्वा II; यज्ञदा VI; यरज्ञा XIII.
750. नावासीदति XII.
751. तत्रदेवः XV, XVI.
752. सर्वमन्त्रेषु II, III, V, VII, XI.
753. मन्त्रिणः I, III-VII, IX, X, XII, XV, XVI; मन्त्रिणां II.
754. महा II.
755. लभन्ते III, IV, VII, XI, XIII.
756. वित II; वीत III, VII, XI; नात IV.
757. संशयाः III; संश्रयाः VII.
758. तृतीयं IV-VI, VIII, XII-XIV.

759. त्रितीयं II, III; त्वितयं IV; तुरीयं V, VI; तृतीयं VII; तदिदं VIII, XII-XIV.
760. तदाहं I, V, VI, VIII-X, XIII, XV, XVI.
761. मुक्तिदायकं II-VIII, XI-XIV.
762. योगिन्द्रो XI.
763. मत्स्यमो III.
764. ही XVI.
765. पिंगलाख्याता I, XV, XVI; वरुणाख्याता II, IV-VI, VIII-XIII; वारणाख्याता VII.
766. वरणासीति I, XV, XVI; पिंगलाशीति V; पिंगलासिति XI; पिंगलासीती XII.
767. कोच्यते II, XI.
768. वाराणसीनं IV; वाराणशी V, VI.
769. तयोर्मध्यो XI.
770. विश्वनाथोत्र I-XIV.
771. भातिनः II, XI; भाषितत् III, VII-X, XII, XIII; भातिसः IV-VI; भाषियः XIV.
772. एतक्षत्रस्य IV.
773. महात्म्यं XIV.
774. ऋषिभिःस्तत्व III; रुषिभिस्तत्व XI.
775. दर्शभिः III.
776. बहूधा VI; बहुवा VII.
777. प्रोक्त IV; दोक्तं V.
778. सुषुम्ना II, VI, VIII.
779. मेरु विख्याता II, XI; मेरुराख्याता III, V, VII, VIII, XI-XIV; मेरुगाख्याता IV, VI.
780. बह्मरन्ध्रे II, VI.
781. गतोस्ति वै II, VI, XI; परोस्ति वै III; यतोस्ति वै IV, VII-X, XII-XIV; तयोस्ति वै V; यतोऽस्ति वै XVI.
782. परावृत्तिस् II, III, VII, XI; परावृत्या IV-VI, XII-XIV; पराख्याता VIII; परावृत्त्या XV, XVI.

783. वामनासापुटे II, V, VII-X, XII, XIII; वामनासापूटे III; वामनासपुटे IV; वामनासापुटा VI, XIV; वासनासापुरे XI.
784. त्यान्ति IV; त्यांगी VI; याता VIII; याती XI, XII; ध्योति XIV.
785. परिणीयते VI; युक्ता हि योगिभिः XII.
786. स्थितं पद्मं II; तियत्पद्मं III, V-VII; यस्य पद्मं IV.
787. सुधाक्षरति II; सहस्राक्षं VII; सहस्राख्यं XIII; सहस्रार XIV.
788. संततं II; व्यंवस्थितं XIV.
789. देकं VII.
790. ही III.
791. ववस्थितः IV.
792. त्रिकोणाकारतस्यां तु XII, XIV.
793. सम II, III, VII, XI.
794. र्पयति II, III, VII, XI; श्रवति V.
795. चन्द्रमा III, VI, VII.
796. तद्वहति II, XI; तद्वहंती III; वहन्ति IV; तं वहंती V; तद्वहन्ति VII; तं वहंति VIII, XII, XIII; वहते XIV.
797. सा II, III, XI; या IV, V, XII, XIII; ला VII.
798. धारारूपी II, XI.
799. निरतरं II; निरंतराम् IV.
800. नासापुटे II, IV, V, VIII, XI-XIV.
801. यान्ति IV; यान्ती XI.
802. आज्ञापंकजवदक्षां IV; आज्ञापंकजदक्ष्यां VII; आज्ञापंकजदृक्षां XIII.
803. साद्वामनासापुटे II; सावामनासापूटं III; शावामनासपुटं IV, VI; सावामनासापुटं V, VII, XII; सात्वामनासापुटे VIII, XIII.
804. उदग्वहैव II, III, V-VIII, XI-XIV; उदावहैच IV; उदाग्वहैति IX, X, XV, XVI.
805. तत्रैका II, III, VII, XI.
806. गंगेति II, III, VII, XI, XV, XVI; वरूणा IV-VI, VIII, XII, XIII.
807. समुदाहता XIV.

808. तदाकार II, V.
809. कमलोत्तरे II-V, VII, VIII, XII, XIII, XV, XVI; कमोतरे VI, XIV.
810. ....मासापूटं III; ....नासापुटं VII.
811. यान्ति IV.
812. प्रोक्तास्माभिरऽसीति V.
813. प्रथम दो पंक्तियां अनुपलब्ध XI.
814. धारा इहस्थाने II, XI; धारारहस्थाने III, VII; द्वयमिहस्थाने IV-VI, VIII, XII-XVI; द्वयो हिमध्येतु IX, X.
815. वाराणस्यां तु II, IV-VI, VIII, XII-XVI; वाराणायां तु III, VII; वाराणास्यां XI.
816. चिन्त्यते II, VI; चित्यते III; अनुपलब्ध XI.
817. मूलाधारो V.
818. ह IV.
819. चतुःपद्म III.
820. कन्देस्ति II-VI, XII-XIV; कन्दोस्ति VIII; कन्देऽस्ति XV, XVI.
821. योनिस्तस्यो XII, XIII.
822. सूर्य V.
823. श्लोक अनुपलब्ध XI.
824. तत्सूर्यमण्डलाद्घोरं विषं II, V-VII; तत्सुर्यमण्डलाद्घोरं विषं III; तत्सूर्यमण्डलं द्वारं विषम IV; तत्सूर्यमण्डलद्वारं विषं VIII, XII-XVI.
825. रक्षति V, VIII.
826. दुस्तरं IV; दुस्तरं VI, XIV.
827. पिंगलानां III.
828. समर्प्ययति III, VII; समायांत्पति IV; सामायात्यति VIII; समायात्यति IX-XIII; समायत्यति XIV; समर्थयति XV, XVI.
829. तापनाम् IV; तापनं V, VI, VIII-X, XII-XIV.
830. श्लोक अनुपलब्ध XI.
831. तत्रा II.
832. वहति II, V, VI, XIII.

833. सा II, III, V-VII.
* पंक्ति अनुपलब्ध XI.
834. दक्षनासापुटं II-XIV.
835. यांति II.
836. कल्पिनाशीति III; कल्पिताशीति VII; कल्पितामिति IV; कल्पितामपि V, VI, VIII, XII- XIV; कल्पितयन्तु XVI.
837. आज्ञापङ्कजवामांस्याद् I, IX, X, XV, XVI; आज्ञापद्मस्यवामाशा II; आज्ञापद्मवामनासा III; आज्ञापङ्कजवामांशात् IV; आज्ञापङ्कजवामांशा VI, XII; आज्ञापद्मवामांसा VII; आज्ञापङ्कजवामांसा XIII, XIV.
838. दक्षनामापुटं XIII.
839. दक्षवाहा II, उदग्वाहा III.
840. पुराशीति III.
841. प्रकीर्तिताः V, VII; प्रवर्तिता VI.
842. श्लोक अनुपलब्ध XI.
843. तत्र VII.
844. ततश्चोर्ध II; ततश्चोर्ध XIV.
845. योगचितकैः II.
846. ...शत्याख्यं XVI.
847. भालपट्टे III, V, VII, VIII, XII-XIV; भालपी VI.
848. श्लोक अनुपलब्ध XI.
849. ध्यानमान्यापद्मं सु III; ध्यानमाज्ञापद्मेव्ये IV; ध्यानमाज्ञापद्मेतु V, VI, VIII, XIII, XIV; ध्यानमाज्ञापद्मं सु VII; ध्यानमज्ञापद्मे तु XII.
850. पूर्वजन्मकृतः IV.
851. कर्म्म III.
852. स्मृतं स्याद् II-VI, VIII, XII-XIV; स्मृतं स्यादि VII.
853. अनिरोधतः II, VII; अविरुधतः XII.
854. स्थिरो II-VIII, XIII, XIV; स्थितो XII; स्थितः XV, XVI.
855. सदा V, XI, XV, XVI.
856. कुर्यात् VII.

857. कुर्य्यात् निरन्तरं III; कुर्यानिरन्तरं VI; ध्यानं निरन्तरं VII.
858. प्रतिमां I, III, VII, XV, XVI.
859. प्रतिजल्पनम् II-IV, VII-X, XII-XIV; प्रतिजल्मतम् V; प्रतिजन्मतम् VI; प्रतिजापम् XV, XVI.
860. अर्थवत् II-IV, VI, VII, XIV; अर्थवान् V, VIII-XIII.
861. श्लोक अनुपलब्ध XI.
862. यत्र II.
863. मप्सरो VII.
864. रगकिन्नराः II; गणकिंन्नराः XIII, XIV.
865. सेवते II.
866. यास्य II.
867. श्लोक अनुपलब्ध XI.
868. प्रविष्ठां III, XIV; प्रविश्यं VI.
869. लम्बिकोई स्थिते II.
870. गर्ते II.
871. ध्यात्वा II, III,. VII, IX, X.
872. ध्यान VII.
873. श्लोक अनुपलब्ध XI.
874. मयापहम् II.
875. क्षणार्थं IV.
876. वर्ततेबलं III; वर्ततेचलं IV-XIII; वर्ततेः चलं XIV.
877. पंक्ति अनुपलब्ध XI.
878. पापानि II.
879. सर्वाणि II.
880. क्षयं VII, VIII.
881. ततः क्षणात् VII; चतत्क्षणात् VIII.
882. यानि यानीह II-X, XII, XIII, XV, XVI.
883. पंचयज्ञे II; पंचपद्म V.
884. पंक्ति अनुपलब्ध XI.

885. xनि XI.
886. सर्वाx III.
887. सुतंरामेतद् XII.
888. ध्यानात् II-IV, VII-XIV.
889. xxभ्यासमाज्ञापद्मे VIII.
890. वासनाभिः II, XI.
891. सहाविद्या II, III; सहाविद्यां VII; महाविद्यां XI.
892. प्राणप्रायाणसमये XI.
893. त्वत्पद्मं XIV.
894. स्मरेत्सुधीः V, VI, VIII-X; स्मरेत्सुधिः XI.
895. त्यजेत् प्राण II, V.
896. म V.
897. सधर्मात्मा VI.
898. परमात्मलि II.
899. लिनीयते II.
900. तिष्ठना II; तिष्टना III.
901. xछx II; xछन III; गछन V-XIV.
902. स्वसन् XII.
903. जाग्रत् I, IX, X, XV, XVI.
904. नरा XI.
905. विकुर्वाणा IV.
906. व VIII-X.
907. मुह्यति V, XIII; मुंह्यति VIII-X; मजति XI.
908. किल्बिषैः V, VI, XIV; किल्बिषं XIII.
909. स्यादेतच्चिन्ततो XIII.
910. पंक्ति अनुपलब्ध IV, XII, XIV.
911. द्वन्द्वविनिर्मुक्तः II, V, VII, IX-XIV; द्वन्द्वविनिर्मुक्तो VIII; द्वन्द्वंविनिर्मुक्तः IV, VI.
912. स्वकीया II, XI; स्वयया IV-X, XIII.
913. द्विदलस्यतु II, XI.

914. महात्म्यं II, III, VI.
915. देवंताश्चैव XII; देवताश्चवै XIV.
916. किञ्चिन्मत्वो IV; किञ्चिन्मर्त्ये V; किञ्चिन्मर्तो VI.
917. विदेति VI.
918. ऊर्ध्वं IV; ऊर्ध्वं V.
919. तालुमुले XIV.
920. सुशोभनं II, XI.
921. पद्म II.
922. सुषुम्नाया II, VI; सुषुम्नायां IV, VIII-X; सुषुम्णायां V, XIII.
923. मूलस्य II, XI; मूल IV.
924. बिवरं II, XI.
925. मतं II, III, VI.
926. तालुमूलात् II, III, VII, XI, XIV-XVI; तालुमूलंत् VIII.
927. सुषुम्ना II, VIII-X, XIV-XVI.
928. अपाठ्य V; स्य XV, XVI.
929. ह्यधोवक्त्रा II, XI; अपाठ्य V.
930. प्रकीर्तिताः VII; प्रवर्त्तते XI, XII.
931. मूलाधार IV, XIII.
932. योन्यस्ताः I; योन्यग्रा III, VII; योन्यन्ता IV; योन्यन्ता V, VI, VIII, XII-XIV; योन्यस्ता IX, X; योन्यन्ताः XV, XVI.
933. सर्वानाड्यः II, XI; सर्वनाडीः III-VIII; सर्वनाडी XII, XIV; सर्वानाडी XIII.
934. समाश्रिता II-VI, VIII-XIV.
935. बीजभूतातीवतन्वी II, III, XI; बीजभूतानियत्तत्वे IV; बीजभूतातीवतत्त्वे V, VI, XII, XIV; बीजभूतातिवतन्त्री VII; बीजभूतानीवतत्त्वे XIII.
936. ब्रह्ममार्गप्रदाभिदा II, XI; ब्रह्ममार्गप्रदाभिधा III, VII; ब्रह्ममार्गप्रदायिका IV-VI, VIII-X, XII, XIV.
937. तालूस्थाने I, III-X, XII, XIV, XV; तालुंस्थाने XIII.
938. पुरादितम् I, XII; पुरोहितम् IV, XI.
939. पश्चिमाभिमुखा XII, XIV.

940. तस्य VII, IX-XVI.
941. मूले IV.
942. सुषुम्नाया VIII-X, XII-XIV; सुषुम्नायाः XI.
943. तदेवोक्तंमामूलाधार VIII.
944. पङ्कजात् II, VI, XI; पञ्चकं VII; पङ्कजे VIII, XII, XIII.
945. तत्रान्तरन्ध्रे II, III, VII, XI, XV, XVI; ततत्तुरन्ध्र IV; तत्तालुमूलं V; तत्तुमूलंन्ध्रे VI; तत्तालुरन्ध्रं VIII; तत्तंतुरन्ध्रं XII; तान्तालुरन्ध्रं XIII; ततं तु रन्ध्रं XIV.
946. चिच्छक्ति II; चिच्छिक्तिः III; च्छक्तिः V; तछक्तिः VI, VIII, IX, XIII; चिछक्तिः VII; चित्शक्ति XI; चिच्छक्तिः XV, XVI.
947. सुषुम्णा I, III-V, VII, XII-XVI; सुषुम्ना VI, VIII-X.
948. स्थिता II, XI.
949. सुषुम्नाया II; सुषुम्नायां IV, VI, VIII-XVI.
950. सदा I, IX, X.
951. शक्तिश् I; शक्ति IX, X.
952. स्यन्ममवल्लभा II; स्यान्मनवललभा III-VIII, XII-XIV.
953. तस्या VII, VIII, XIII.
954. ममामृते VIII, XIII.
955. कार्यो V.
956. ब्रह्मरन्ध्रस्य कल्पना II, III, VII, XI.
957. यस्या II, IV, V, XIV; तस्या V; यस्य XIII.
958. सर्वज्ञत्वं II-XIV.
959. प्रजायेते XI.
960. पापक्षपस्य II.
961. श्लोक अनुपलब्ध XII-XVI; इस श्लोक के अनन्तर 'तेनात्र च वहत्येव देहचारी समीरणः' अधिक पाठ II.
962. प्रवेशितः II, VII; प्रवेशित III, XI.
963. स्वलांगूल II, XI; स्वलांगूलं III, V, VI; चलांगुलं IV; चलांगूलं VII, VIII, XII-XIV.
964. मुखस्यस्थं II; मुखस्वस्य III, XV, XVI; मुखेस्वस्थ IV, XII; मुखेस्वस्थं V, VIII, XIII; मुखंस्वस्य VII, XI; मेस्वस्य XIV.

965. निवेश्ययत् IV; निवेशयात् VI; निवेशयत् XI.
966. च I, IX, X; ते V.
967. वहन्त्येव II, III, VII; वहन्त्यैव V, VI.
968. देहचाराः II, III, V, VI; देहचारा VII.
969. समीरणाः II, III, V-VII.
970. श्लोक अनुपलब्ध XI.
971. संसारचक्रेस्मिन् II-X, XII-XIV.
972. अनुपलब्ध II, IV-VI, VIII-XIII.
973. भ्रमतीत्येव I, XI, X; भवन्त्येव च II; भ्रमन्तेव III; ममभ्रमीत्येव IV; वभ्रमत्येव V; बभ्रमीत्येव VI; वभ्रमीत्येव VIII; वभ्रमत्येवहि XII; विभ्रमीत्येव XIII; भ्रमन्ते च XV, XVI.
974. तदर्थं ये I, IX, X, XV, XVI; तदर्थं वै IV-VI, VIII, XII-XIV.
975. प्रवर्तते VI.
976. योगीन I.
977. श्लोक अनुपलब्ध XI.
978. निरुद्धा II, III, V-VII, XIV- XVI; निर्धा IV; निरुध्वा VIII-X; निर्निद्ध्वा XII; निनिध्वा XIII.
979. चाष्टवेष्टनम् I, IX, X, XIII, XV, XVI; चेष्टवेष्टना II; चाष्टभेदना VII; चाष्टवेष्टनाम् IV, VIII, XII.
980. पंक्ति अनुपलब्ध XI.
981. कुण्डलिनी शक्ति II, V, VI, VIII, XIII.
982. उत्तरार्ध 165 श्लोक संख्या के अनन्तर उपलब्ध IV, XI, XII, XIV.
983. सर्वासु II, V-VIII, XIII.
984. सन्निरुद्धोनिलस्तदा II, III, VII; सन्निरुद्धानिलस्तदा V, VI, XV, XVI; सन्निरुध्योनिलस्तदा XIII.
985. पंक्ति अनुपलब्ध IV, XI, XII, XIV.
986. विधुत्यागेन IV, IX, X, XII; भवत्यागेन VIII; विध्युत्यागेन XIII, XIV; बन्धत्यागे VI.
987. कुण्डलिन्या IV, V, VIII, XII, XIII; कुण्डलीन्या VI, XIV.
988. मुख VII.

989. सुषुम्णांतः II; सुषुम्णातं III; शून्यायां IV; सुषुम्णान्तं VII; सुषुम्नायां VIII.
990. वहत्प्राणसमीरणः VIII.
991. पंक्ति अनुपलब्ध XI.
992. मूलेपद्मे स्थिता II, VI; मूलपद्मे स्थिता III, V, VII, XIV.
993. योनिर्वामदक्षणकोणतः III; योनिर्वामदक्षिणकोणयः VI; योगीवामदक्षणकोणतः VII; योनिवामदक्षिणकोणतः VIII; योनिर्वामदक्षिणकोणतः XII.
994. इडापिंगलयोर्जन्म II, III, VII; ईडापिंगलयोर्मध्ये VIII.
995. सुषुम्ना IV.
996. योनिमध्यगा V, VII.
997. तंत्रैव II.
998. सुषुम्णधारमण्डले II; सुंषुम्नाधारमण्डले IV, VIII; सुषुम्णाधाम मण्डले V.
999. मुक्त III; मुक्ति XII.
1000. न XII.
1001. कर्मबन्धद्विचरणः II; कर्म्मबन्धाद्विचक्षणः III.
1002. श्लोक अनुपलब्ध XI.
1003. ब्रह्मरन्ध्रोमुखं V; ब्रह्मरन्ध्रंमुखे VII.
1004. स्यान्नसंशयः II, V, VIII; स्यादसंशयं IV; स्यां न संशयः VI.
1005. यस्मिन् II, IV-VIII, XII-XIV.
1006. स्नाते II, III, VII, VIII; नति IV, V, XII, XIII; नते VI; कृतत XIV.
1007. श्लोक अनुपलब्ध XI.
1008. गंगायमतुवनयोर्मध्य IV.
1009. वहत्येषां II.
1010. तासा II; तां VI.
1011. सु XIII.
1012. धन्या II-VIII, XIII, XIV; धन्याः XII.
1013. याति I, IX, X, XI, XV, XVI.
1014. परा VI.
1015. श्लोक अनुपलब्ध XI.
1016. इडागंगापूरा XVI.

1017. पिंगलाचार्युपुत्रिका XIV.
1018. सरस्वतीर IV.
1019. ज्ञेया III, V, VII-X, XII, XIII.
1020. संगोतिदुर्लभः II-V, VII-X, XII, XIV; संगोति दुर्लभाः VI; संगेतिदुर्लभः XIII.
1021. श्लोक अनुपलब्ध XI.
1022. सीतसीते IV, VI.
1023. स्नानसमाचरेत् III.
1024. श्लोक अनुपलब्ध XI.
1025. त्रिवेणी II; त्रित्रिवेण्या VI; त्रिवेण्या III-V, VII, XIII; त्रिवेण्याः XIV.
1026. सलिले II; गंगमे VII; संगमो VIII.
1027. पितृ IV.
1028. सर्वा III.
1029. श्लोक अनुपलब्ध XI.
1030. नित्ये IV; नित्य VII, XV, XVI.
1031. नैमितिकं IV, VI, XIV; नैमित्यकं V.
1032. पंक्ति अनुपलब्ध XI.
1033. न मे सा II.
1034. सोक्षयं II, IV-XIV; सौक्षयं III.
1035. स्वर्ग II.
1036. सौख्यान् II, III, VII, XI.
1037. भुनमुक्ति IV; भुवक्ति VI.
1038. तः II.
1039. दग्धा III, V; दध्वो IV.
1040. पापान्यशेषाणि II; पापान्शेखान् IV; पापान्यशेषानि XI.
1041. शुद्धमति VI; शुद्धममति VIII.
1042. अपवित्र IV, VII, XI.
1043. सर्वावस्था VI, XI.
1044. स्नात्वाचरणमात्रेण XIII.

1045. देही II, XI; देहिं XIII.
1046. त्रिवेण्या II, III, VII, XI.
1047. सदा II, XI.
1048. विच्येत्य III; विंचिन्त्य XII.
1049. यस्त्यजेत्प्राणं II-IV, VII, XI, XII.
1050. अनुपलब्ध XIII.
1051. मोक्षमवाप्नुयात् VIII, XIII.
1052. गुह्य IV.
1053. त्रि. XII.
1054. विन्द्यते II; xयते V.
1055. गोपनीयं II, XI.
1056. अनुपलब्ध II-VIII, XI-XIV.
1057. सुप्रयत्नेन III, V, VI, VIII, XII-XIV; सुप्रयनेन IV; सप्रयत्नेन VII.
1058. चाख्येयं IV, V, VIII, XII-XIV; न चाख्येयं VI; एवाख्येयं VII; व्याख्योयं XI.
1059. कदाचनः III; कदाचनं XIII.
1060. तिष्टति III, V, VII, XI; तिष्ठतिं XIV.
1061. तस्मिंलीनं II; अस्मिल्लीनं V, XII; तस्मिल्लीनं XI.
1062. लीयते मयि V, XIV; लीयते मयी VI; xxxलीयते XIV.
1063. स्वोच्छया XI.
1064. पुरुषोत्तम V; पुरुषोतम XIV.
1065. एतद्रघ्र III; एतइंध्र VI; एतद्रंघ्रं VIII, XIV.
1066. ज्ञानमात्रेण II, IV, VI-XII; ज्ञानमात्रेणा XIV.
1067. योगी II, XI.
1068. संसारेस्मिन् I-IV, V-X, XII-XIV.
1069. भवत्सः II.
1070. पापंजित्वा II, IV, V, VIII-XIV; पापजित्वा VI; पापान्तीर्त्वा VII.
1071. मोक्ष VIII.
1072. मार्गेधिकारी II, XI; मुक्तिमार्गोधिकारी XIII.

1073. कृत्वा II, XI.
1074. तारयत्याशुबोधात्II; तारयाम्याश्रुतं वै III; तारयत्यामुतं वै IV; तारयाम्यद्भुतं वै V, VIII; तारयाम्याश्रुत वै VII; तारयत्यश्रुतं वै XI; तारयत्याश्रुतं वै XII; तारयाम्युद्भुतं वै XIV.
1075. त्रिदर्शरगम्यं VI; त्रिदकौरगम्यं VII.
1076. योगिदुर्लभं V; योगीवल्लभं VII.
1077. ब्रह्मरन्ध्र VI.
1078. सहस्रार IV, V, XII, XIII; ब्रह्मरन्ध्र VIII.
1079. तस्याधो II-VIII, XI-XIII, XV, XVI; तस्योर्धे XIV.
1080. चन्द्रस्त ध्यानं II, III, V, XI, XII; चन्द्रस्त ध्यातुं VII.
1081. योगीन्द्रोवनिमण्डले II-V, VII, VIII, XI-XIV; योगिन्द्रोवनिमण्डले VI.
1082. पूजो IV.
1083. सिघ्धानां VIII.
1084. समतो II, VII; समंतो XIV.
1085. शिरःकपालकुहरे VIII; शिरःकपालवीवरे XI; शिरःकपालं चिवरे XII.
1086. ध्याये IV, V, XI-XIV.
1087. दुग्धमहोदधि VII.
1088. पद्मं IV, V.
1089. चन्द्र III.
1090. विचिन्तयत् XI.
1091. कपालविवर IV.
1092. द्विरष्ठ VII.
1093. दलयायुतः VIII, XIII.
1094. पीयुष III, XI; पियुष XII.
1095. तानु IV.
1096. हंसाख्यः III; हंसाख्यात् V; हंसाख्यंस् VI, XI; हिंसाक्षख्यः VII; हंसाख्यस् VIII, XII-XIV; हंसाख्यः IX, X.
1097. तारयेतं II, III, V, VII, IX-XI; तारयेत् IV, VIII, XII; तारयेतं VI, XIII, XIV.
1098. निरंजनः II, XI; इसके अनन्तर 'जीवात्मने' अधिक पाठ XIV.

1099. निरन्तर कृताभ्यासा V, VI.
1100. त्रिदिने I, III, IV, VII-X, XII-XVI.
1101. ध्रुव XI.
1102. दृष्ठमात्रेण II; दृष्तिमात्रेण III; दृष्टमात्रेण XI.
1103. यापौघं XIV.
1104. वहत्येव XIII.
1105. साधकं XI.
1106. अनागतं ख IV.
1107. चित्रशुद्धिभवेत् खलु II; चित्तशुंधिर्भवेत्खलु IV: चितशुद्धिर्भवेत्खलु XIV.
1108. सद्य V.
1109. कृत्वातु II; कृतापि III; कृत्यापि IV, XII.
1110. महापापं तु VI.
1111. पङ्कजम् III.
1112. अनुकूल्यं II, IV; आनुकल्यं V; आनुकुल्यं VIII.
1113. यान्ते V; याति VII.
1114. नश्यन्त्युपद्रवः I; नश्यत्युपद्रवाः II; नश्येत्त्युपद्रवाः IV; नश्यं सुपद्रवाः VI; नश्यन्त्युपद्रवा VII.
1115. क्षयं II, XI; शम IV; समं V.
1116. याति V.
1117. जयमवावाप्नुयात् XIV; जयमवाप्नुयात XVI.
1118. खेचरी भूचरी सीx र्भवे XIV.
1119. क्षूरेन्दुदर्शनात् V; क्षीरंदुदर्शनात् XIII; छीरेन्दुदर्शनात् XIV.
1120. भवेत्सर्वनात्र I, III-X, XII-XVI.
1121. विचारणात् IV, VI.
1122. सन्तताभ्यासयोगेन II, III, XV, XVI; सतदाभ्यासयोगेन V, XII-XIV.
1123. मानव II, III, V, VII-XII, XV-XIV.
1124. भवे II, XIII; भवेत् VI, VIII, XII, XIV; भवै XI.
1125. योगशास्त्रेस्वभिरतां II; योगशास्त्रे स्वभिरतो III, VII; योगशास्त्रेप्यभिरतं V-VIII, XIII, XIV; योगशास्त्रेस्वभिमतो XI; योगशास्त्रं च परमं XV, XVI.

1126. योगिनं III, VII, IX, X, XIV; योगीनां IV.
1127. योगदायकः II, VII, XI; योगदायिकं III; योगदायकं IV-VI, VIII-X, XIII-XIV.
1128. अतः VI.
1129. उर्ध्वं VI, XIV.
1130. सहस्रार II, IV, XII.
1131. सरोरुहे II, IV; सरोहकं XIII.
1132. ब्रह्माण्डाख्यास VII.
1133. तिष्ठद् II; तिष्टति III, V, VI.
1134. विमुक्तिदं II.
1135. कैलासं II, VIII-XI, XIV; कैलाशं III, IV , VII, XII, XIII.
1136. माम VII.
1137. विद्यते II-XIV.
1138. नकुलाख्योऽविनाशी I; अकुलाख्योविनाशी II-VIII, XI-XIII.
1139. ज्ञानस्या III; ज्ञानस्यास्यैतत् XIV.
1140. संसारेस्मिन् II, III, V-VIII, XII; संसारेस्मिंन् XIII.
1141. भूयं XIII.
1142. सन्तताभ्यासं IV.
1143. योगान् XII.
1144. कार्तुं VII; कर्तुं XI.
1145. हर्तु VI, XI.
1146. स्यादय IV.
1147. शक्तिः XVI.
1148. निवासभूमौ II; विनासभूते V; xxx भूमौ XI.
1149. कैलासनास्तीह V; कैलासनाम्नाह VI, VII.
1150. निविष्टचेता XII.
1151. योगि VI.
1152. हरे II, V, VI, VIII, XIII, XIV; हरेद् XI.
1153. व्याधिचयं II, XI; व्याधिचयः III, VII; व्याधिरधा IX, X.
1154. कृताधिवरायुश्चिरं I, IX, X; कृताधिबोधश्चिरं II, III, XI; कृताधिःबाधश्चिरं

IV; कृताभिर्बोधश्चिरं V; कृताधिवोधश्चिरं VI; कृत्ताधिवोश्चिरं VII; कृताधिबाधश्चिरं VIII, XII-XIV; कृताधिर्वायुश्चिरं XV, XVI.

1155. जीववति VI; जीवं जीवति VII.
1156. मृत्युयुक्तः VIII.
1157. चित VI.
1158. लीना कुलाख्ये I-X, XII-XVI.
1159. समाधिसाम्येन I, XV, XVI; स सम्पन्नो II, XI.
1160. योगि II; अनुपलब्ध XI.
1161. निश्चलतो व्रजेन्निरन्तरं II; यो योगी निश्चलतां व्रजेत् VI.
1162. निरन्तरं XI.
1163. कृत II, VIII; कृतं III, VII; कृता IV, XI-XIV; कृतात् V; कृताद् VI.
1164. ध्यानाद् II, XI; ध्यानं III, VII; ध्यानात् IV; ध्यानाज् V, VI, VIII, XII-XIV.
1165. यदा विस्मरणं II, XI.
1166. सदा V.
1167. अस्माद् II-VII, XI-XIV; यस्माद् VIII.
1168. गलति V.
1169. मर्त्यामृत्युं II; मृत्युमृत्युं III, IV, XII-XIV; मर्त्यमृत्युं V, XI; सर्त्यमृत्युं VI; मृत्युंमृत्युं VII.
1170. जीत्वा VII.
1171. सरोरुहे I, IX-XI, XV, XVI.
1172. कुण्डलिनीशक्तिलयं IV-VII, XII.
1173. यांति III.
1174. कुलाभिधां VII.
1175. शक्तिलीयते IV; सृष्टिलीयते VII, XIII.
1176. परमात्मनी II.
1177. यज्ञात्वा II; यद्गत्वा III, V-VII, XII-XIV; यत्ज्ञात्वा IV; यं हुत्वा VIII; यद्ज्ञात्वा XI.
1178. प्राप्त XVI.
1179. विषयं VI.
1180. चित्तवृत्तिर्नलीयते II; चित्तकृत्तिर्विलीयते VI; चित्तवृत्तिविलीयते XIV.

1181. यस्मिन् II.
1182. निर्पेक्षकः VI.
1183. चित्तवृत्तिर्यलिदा IV.
1184. भवे II, III, XI, XIII; भवेत् V, VI, VIII-X, XIV.
1185. विजयतेखंडं II, IV; विजयतेखंड III, VI-VIII, XI-XIII; विजयतेऽखंड V, IX, X, XIV.
1186. ज्ञानरूपी II-VII, IX-XII, XV, XVI; ज्ञानरूप VIII; ज्ञानरूपं XIII, XIV.
1187. निरंजनं IV, VIII, XII-XIV.
1188. ब्रह्माण्ड बाह्यै III.
1189. संचिन्त्यं III; सचिन्त्य IV; संचित्य VIII.
1190. स्वप्रतिx IV; स्वस्वप्रतीकं VI; स्वप्रतीक XI.
1191. तदावश्यं II; तमावेश्य I, IV-VI, VIII-X, XII, XIV-XVI; तदवश्यं XI; तमोवश्य XIII.
1192. महछून्यं II, V, XIII; महत्शुन्यं III; महशून्यं IV; महत्छून्यं VI, VIII; महत्शून्यं VII, XI; महत्सून्य XII; महच्छून्य XVI.
1193. चिन्तयेदविरोधनः VI.
1194. आद्यन्तमध्यशुन्यं III; आद्यन्तमध्यशून्य VI.
1195. तत्कोटिसूर्यसमप्रभ VI.
1196. चन्द्रकोटि प्रतीकाशमभ्यसत् II; चन्द्रकोटिप्रतीकाशं मभ्यस्य V; चन्द्रकोटिप्रतीकाशमभ्यसन् XI.
1197. एत ध्यानं II, V, VII, XI-XIII; xतत् VI, VIII.
1198. कुर्यादनालस्यो II-VIII, XII-XIV; कुर्यादनालस्य XI.
1199. सकलासिद्धिवत्सरानात्र III; सकलासिद्धिर्वत्सरान्नात्रा XI; सकलासिद्धिर्वसूरान्नात्र XIV.
1200. शंशय VI.
1201. क्षणाध XV.
1202. निश्चले IV.
1203. भवे II, V, VII, XI, XIII; भवेत् IV, VI, VIII, XII, XIV.
1204. पंक्ति अनुपलब्ध II-XIV.

1205. कल्मषसंघातः IV; कल्मषसंघातत् VI; कल्मषसंहातस्तत् XII.
1206. निवर्तते II-VIII, XI-XIV.
1207. मृत्युं II.
1208. अभ्यसेतं IV, XIII, XIV; अभ्यस्येंत VI; अभ्यसत्तं VII.
1209. स्वाधिष्टानेन III, V, VI, XII.
1210. एतत् II, VI, VIII, XV, XVI; एत III, VII.
1211. महात्म्यं II, III, VII, XIV.
1212. अपि V; यथा VIII.
1213. वक्तं VI.
1214. सोस्माकमपि सम्मतः I; योस्माकमपि संमतं II, XI; सोन्योनास्माक सम्मतं III, VII; सोन्येनादि सम्मतम् IV; सोन्योनास्मादिमंमतं V, VI; सोन्येनास्मादिममृतं VIII-X, XIII; सोन्येनास्मादि मम्मतं XII; सोन्योनास्मन्मतं मम XIV.
1215. ध्यावादेव VII.
1216. विचित्रेक्षणसम्भवम् I, IX, X, XII-XIV; विचित्रं क्षण संभवं II, V, VII, VIII, XI; विचित्रं क्षण संमतं III; विचित्रेणसम्भवम् IV; विचित्रं क्षणं संभवं VI.
1217. अस्मिमादि XI.
1218. गुणेपतो XI.
1219. भवेत्तस्य VII.
1220. इसके पूर्व 'राजाधिराजयोगकथनम्' अधिक पाठ XV, XVI.
1221. राजाधिराजयोगायं II; राजाधिराजयोगं हि III-VIII, XI-XIV.
1222. स्वस्तिकञ्चासन XI.
1223. सुमृष्टे III, VII.
1224. गुणं IV.
1225. यत्येन XVI.
1226. निरालम्बं I-IV, IX-XII, XIV-XVI.
1227. भवेज्जीवं I, IX, X, XV, XVI; भवेद्बीजं II, III, VII, XI, XII, XIV; भवेज्जीवी IV.
1228. वेदान्तुयुक्तितः VI.

1229. किंचिच्चिन्तयेत्सुधीः III; किञ्चिच्चिन्तयेच्छुधीः II; किञ्चित्साधयेत्सुधीः IV, V, VIII, XII-XIV; किञ्चित्साधयेत्सुधिः VI.
1230. एतद्यानान्महासिद्धिभवेत्यव II; मेन ध्यानात्महासिद्धिर्भवत्ये व VIII; एतद्ध्यानान्महासिधिर्भवत्येव XI.
1231. शंशयः XI.
1232. वृत्तिहिनं IV; वत्तिहीनं V, VII; वतिहीनं VI; रतिहीनं VIII-X.
1233. मनस् II; मनं XI.
1234. पूर्णरूपं I, XV, XVI; पूर्णरूप III, VIII; पूणरुपः XI.
1235. सातत XI.
1236. योगी यो वै हि II; यो वे स योगी III; ये वै स योगी V.
1237. विगतस्पृह VI; बिगतः स्पृहः XIII.
1238. अहन्नाम IV, V.
1239. अनुपलब्ध VII.
1240. कोप्यस्मिन् II-VI, VIII-XII, XIV; कोप्यस्मिन्वै VII; कोयस्मिन् XIII.
1241. बन्ध XI.
1242. मोक्षः II-IV, VII, IX, X.
1243. पश्यन् II; पश्यत् XI.
1244. सदाहितः VI; सदा विसः XI.
1245. योगि II.
1246. मद्भक्तः III-XIV.
1247. अहमात्मीति VII.
1248. यो जित्वा II, V, VI; च यत् III; च य IV, VII; च यदा VIII, XII, XIII; च सदा XIV.
1249. परमात्मनो V.
1250. तदेतदुभयं II-VIII, XI-XIII; तदेत्तदुभयं XIV.
1251. विचिन्तयेत XI.
1252. अध्यारोपापबादाभ्यां XIV.
1253. अपरोक्ष VII, XI.
1254. भ्रमाकुलं II; भ्रमाकुला III, IV, VII; भ्रमाकुलः V, VI.

1255. परोक्षमपरोक्षं II-VIII, XI-XIV.
1256. मूढाः II; मुढा XI.
1257. भ्रमति IV.
1258. वै VIII.
1259. त्यक्तं I, IX, X, XV, XVI; कृत्वा II.
1260. ज्ञानकारणजं ज्ञानं III, IV, VII, VIII, XII-XIV; ज्ञानकरणजं ज्ञानं V; ज्ञानकारणजज्ञानं VI.
1261. यदा II, III, VII, XI.
1262. अभ्यास XII.
1263. तदा II-VIII, XI-XIII; तथा XIV.
1264. संगविवर्जितम् I, III; संगविवजितः VI.
1265. सर्वेंद्रियाणि XI; सर्वेंद्रियाणि XIII.
1266. सम्मयं IV.
1267. विचेक्षणः IV; बिचक्षण VI; विचक्षणाः VII, VIII.
1268. सुस्वाप्त्य येव तिष्ठेत् II, XI; सुषुप्ता इव तिष्ठन्ति III, V, IX, X, XII, XIII; विषयेभ्यो सुषुप्त्यात् च IV; सुषुप्ता ईव तिष्ठन्ति VII; सुषुप्ता इव तिष्ठती VIII.
1269. सर्वसंगविवर्जितः II, III, V, VII, IX-XI, XIII; तिष्ठन्ति सर्वसंगविवर्जिताम् IV; तिष्ठन्ति संग विवर्जिताः VI; सर्वसंगविवर्जिता VIII; सर्वसंगविवर्जिताः XII; तिष्ठन्ति संगविवर्जितः XIV.
1270. एवमभ्यस्यतो II, XI; एवस्त्वभ्यस्यतो III; एवमभ्यसतो IV, VII, XII, XIV.
1271. वित्यं III.
1272. श्रोतुंबुद्धि I, IX, X, XV, XVI; श्रोतुर्बुद्धो III; श्रोतुर्बुध्यै IV; श्रोतुर्बुद्धेः V, VI; श्रोतुर्बुदौ XIII.
1273. समर्थार्थं I, II, IV, IX, X, XV, XVI; समर्थ्यार्थं V, VI, VIII, XI, XIII; समप्यार्थं VII; समप्याथ XII.
1274. निवर्तेते III.
1275. गुरोगिरः II; गुरोगिरिः VII; गुरोगिरेः VIII.
1276. तदाभ्यासवशादेकं I, VIII-X, XII-XVI; तदभ्यासवशादेव III; तदाभ्यासवशादेकं IV; तदाभ्यांसवशादेकं VI.

1277. संतोज्ञानं V; सतोज्ञानं VI.
1278. सहः III.
1279. साधनायामलं VIII.
1280. ज्ञाना XIII.
1281. स्वयं XI.
1282. तत्वतः VI, XIV; तध्रुवं V, VII; तत् ध्रुवं VIII, XIII.
1283. हटं VIII, XIII, XIV.
1284. राजयोग VI.
1285. हरः VIII; हटः XI, XIII, XIV.
1286. तनो VI; मतो VIII.
1287. युग्ममानिष्पत्ते II, XI; युग्मंमानिष्पत्तेः V; युग्ममानिष्पते VI; युग्ममसिते च VIII.
1288. ततोभ्यसेत् II, XIII.
1289. पंक्ति अनुपलब्ध I, III, IV, VII, IX, X, XII, XIV-XVI.
1290. तस्मात् तस्मात्प्रवर्तते VI.
1291. हटे II, VIII, XIII; हठेत् VII.
1292. जीवती V; जिवति XI.
1293. 'च योगं न' के स्थान पर-यो अधुना II, III, XI-XIV; यो अन्शुना IV; योः अधुना V; योधुना VI, VIII.
1294. म्रियते II-VI, XI-XIV; म्रीयते VII; अग्रियते VIII.
1295. इन्द्रियार्थापभोगेषु III; इन्द्रियार्थायभोगेषु IV, V, VII, VIII, XII-XIV.
1296. स जीवंति III; सञ्जीवति IV.
1297. मित्तान्नं I, XV, XVI; मित्तान्न II; मित्तान्ना III, VII.
1298. स्मरणं I, XV, XVI; शरनो III.
1299. अथान्य V.
1300. साघनं त III; साघयेद् V; साधने VIII-X, XIII.
1301. पारयितीह VII.
1302. नः IV-VII.
1303. सध्वापि II; सध्वापी XI.

1304. साधु II, III, VII, XI, XV, XVI; अनुपलब्ध IV; त्यजेत् XII.
1305. संगात् II, XI; सम्मति III, XV, XVI; संमति VII; संसादि XIII.
1306. सुबुद्धिमान् II, XI; बुधिमान् III.
1307. करोतु II, XI.
1308. पंडारक्षार्थं XIV.
1309. त्यजतां II; त्याज्यते III, IV, XIV-XVI; त्यज्यतां XI; त्यते XII.
1310. त्यजतां II; त्यजते III, V-VIII, XII, XIII.
1311. संगं I-II, VII-XI, XIII, XV, XVI; संग V.
1312. त्यजतां II; त्यजते V-VIII, XIII; त्यज्यतां XI; त्यज्येते XII.
1313. अन्यथा न लभेन् I, IV-VI, VIII-XVI; अन्याथा न लभेन् III; अन्यथा न लभत् VII.
1314. मुक्ति IV; यक्ति V, VI, XII,XIV.
1315. गुप्त्यैव I; गृहे चेत् II, XI; गृहे वै III-X, XIV; ग्रहे वै XII, XIII.
1316. क्रियतेभ्यासः III, VI-X, XIII, XIV; क्रीयतेभ्यासः V; क्रियतभ्यासः XII.
1317. बाह्य VIII, XV, XVI.
1318. संगानुरागतः I, IX, X; संगोनुरागतः VIII, XIII.
1319. स्व II.
1320. वर्तते II, XI, XII.
1321. सम्भवः II, III; सम्भवा V.
1322. स्वकर्ममात्र II, XI; निमित्तमात्र III-X, XII-XIV.
1323. स्वधिया II; सुधीया VII.
1324. ग्रहस्थोपि VIII, XII, XIII; गृहस्थोऽपि XV, XVI.
1325. कदाचनेत् II.
1326. पापपुण्यविनिर्मुक्ताः VII; पुण्यपापविनिर्मुक्तः XIII.
1327. परित्यक्तांगसाधकः I, VI, XV, XVI; अधिक पाठ संज्ञकः VI.
1328. इसके अनन्तर 'ऐहिकामुष्मिक फलं' I.
1329. स्यात् IV, V, XII-XIV.
1330. गहे XI; ग्रहे XII-XIV.
1331. तिष्टन् V-VII.

1332. यदा XI.
1333. पापपुण्यैर् I-III, XI, XV, XVI; न पापपुण्य VII.
1334. क्तिप्येत II.
1335. योगभुक्ते IV; योगभुक्तः VIII.
1336. सदा I, IV-VI, VIII-X, XII-XIV.
1337. च II, XI; तदो V, VI, XIV.
1338. पापानि II, XI; पपान् IV; पायान् V, VI, XIV; पापात् VIII.
1339. लोकसंगृहे II, VI; संग्रे III; सगृहे IV; लोहसंग्रहे XV.
1340. सम्प्रवक्ष्यामी VI.
1341. ऐहिकान्मुष्मिक II; ऐहिकामुष्मिक III, VI, VII, IX-XII, XIV-XVI.
1342. फलं II; सुखं III, IV, VI, VII, IX-XII, XIV-XVI.
1343. स्यादविरौधतः I; स्याधविरोधतः II.
1344. यस्मिन्मंत्र II-VII, XI, XII, XIV-XVI; तस्मिन्मंत्र VIII-X, XIII.
1345. योगसिद्धिभवेत् III.
1346. खुलु VI.
1347. योगेन I, XV, XVI.
1348. सुखं भवेत् II, XI.
1349. मूलाधारेस्थि II; मूलाधारेस्ति I, III-XIV.
1350. तत्पद्मं II.
1351. प्रस्फुरन्तं II; स्फुरन्तं XI.
1352. कामराजं I-III, V-VIII, XI-XIII; कामराजत् IV.
1353. बन्धुक II, VII; बुन्धूक XI.
1354. कुसुमप्रभं XI.
1355. आज्ञारविन्द II, XI; आज्ञारविन्दै VI; आज्ञानरविन्दे VIII.
1356. शक्त्याख्ये IV; शक्त्याख्यं V; शक्त्याख्य XI, XII.
1357. बिजत्रयमिदं II.
1358. प्रोक्तं VIII.
1359. भूक्ति III.
1360. मूक्ति III.

1361. फलप्रभम् XVI.
1362. साधयेत्सिद्धिसाधकाः VII.
1363. एतन्मंत्र VI, XIII.
1364. गुरोर्लब्धा II; गुरोलब्धा VII.
1365. अक्षराक्ष IV.
1366. सन्तानं II-XIV.
1367. निःसंदिग्ध्य IV; निःसंदिग्धं V, VIII, XIII.
1368. मनोजयेत् II, VI, VIII, XII, XIII; मनोजपेत् III, IV, IX, X, XIV; मनाजये VII.
1369. हूत्वा VIII.
1370. श्लोक अनुपलब्ध II.
1371. कर्णिकार II.
1372. प्रसुनं III.
1373. गुडक्षिराज्य VI.
1374. योन्याकृते I-X, XII-XIV; योन्याकृतो XI.
1375. धीमान् पूर्वसेवाकृता IV; जयान्ते जुहुयात् VI.
1376. सुचिः III; भवेत् IV; शुचिः VII.
1377. अनुष्टाने XI.
1378. ह्यस्मिन् XIV.
1379. पूर्ण XIV.
1380. पूर्वार्ध अनुपलब्ध IV, VI.
1381. तत्तौ VII.
1382. काxन् II; कामात् III.
1383. विश्वस्य II, XI.
1384. गुरु III.
1385. विधिवल्लब्धा II, VII.
1386. मन्त्रं VII, XII, XIII.
1387. वरंत्विमं II, III, VII; वरं त्रिमं XI.
1388. मन्दभाग्योप II; मन्दभाग्योपि III-VI, VIII-XIV.

1389. सिध्यतिः XIII.
1390. दर्शनात् क्षुभ्यते II, III, VII; दर्शनात् क्षुभ्यन्ते XI.
1391. सर्वा II, XI; सर्वं III, VII; लभ्यन्ते VIII-X; लुभ्यन्ते XII.
1392. योषिता V, VII, XII, XIII.
1393. मदनातुरा VI.
1394. यनंनि VI.
1395. साधकस्याग्ने XIV.
1396. भिर्लज्जा VI.
1397. भयवर्जिता VI, VII; भयवर्जितः XIII.
1398. चेद I, IX, X.
1399. द्विलक्षेण XI-XIII.
1400. य III, XII; या XIV.
1401. येस्मिन् III.
1402. विषयै V.
1403. स्थितः VII.
1404. आगच्छन्ती VI.
1405. तथा II.
1406. तीर्थं I, IV, VII, XI, XII, XIV-XVI; तीर्थ II; तिर्थं III; चार्थं V, VI; चार्थ VIII-X, XIII.
1407. मुक्तं चा II; उक्तं वा III; उक्ते वा IV; मुक्ते चा V, VIII-X, XIII; उक्ते चा VI, XIV; मुक्तं च VII; मुक्ते च XII.
1408. कुलविग्रहे II; कुलविग्रहा VI.
1409. ददते II-XIV; सर्वस्वं XV, XVI.
1410. ददति XV, XVI.
1411. ते तस्यैव II; ते तस्यैव XI; तस्यैवं XII.
1412. अनुपलब्ध II, VII, XI.
1413. नशे IV; वचसे VII; वश XI.
1414. स्थितः VI.
1415. लक्षत्रये तथा जप्ते II, XI; त्रिभिर्लक्षैस्तथाजप्त्वै III; जिभिर्लक्षं तथा जप्तै IV.

1416. मण्डलाकाशमण्डलाः II; मण्डलीक समण्डलं III, V-X, XII-XVI; मण्डलिकं स्वमण्डलम् IV; मण्डलाकासमण्डला XI.
1417. वश्यमायान्ति II; वशमायाति V; वश्यमयान्ति XI.
1418. तत् XIV.
1419. सर्वं XIV.
1420. आज्ञां कुर्वन्ति नित्यशः IV, VIII-X, XIII; आज्ञा कुर्वन्ति नित्यशः V; मात्रकार्या विचारणात् VI; नात्र कार्या विचारणा XI.
1421. षड्भिर्लक्षैर्महीपालं I, III-V, VII, VIII, XII, XIV-XVI; षड्भिर्लक्षैम्महीपालं III; षड्भिर्लक्षैर्महीपालं VI; षड्भिर्लक्षैर्महीपालै XIII.
1422. संभृत्य III; समृद्धि V, VIII, XII, XIII; सनृत्य VII.
1423. बलवाहनम् I, III-VIII, XI-XVI.
1424. तृतीय पंक्ति अनुपलब्ध IX, X.
1425. लक्षैर्द्वादशभिर्जप्तैः I; लक्षेद्वादशके जप्ते II; लक्षैर्द्वादशकैजप्तै III-VIII; लक्षद्वादशके जप्ते XI; लक्षैर्द्वादशभिर्जप्तै XV, XVI.
1426. यक्षरक्षोरगेश्वराः I, XI; यक्षरक्षोरगेश्वरः II; र्यक्षरक्षोरगेश्वरः IV, VI; र्यक्षोरगेश्वराधिपः VII; र्यथारक्षोगणेश्वराः VIII.
1427. अनुपलब्ध IX,X.
1428. वश्यमायान्ति II, XI; वश्यमायाति XIII.
1429. नात्रकार्याविचारणा V, VII, VIII, XIII.
1430. त्रिपञ्चलक्षैर्जपस्तु II; त्रिपञ्चलक्षैजप्तैस्तु III; त्रिपञ्चलक्षैर्जप्तैस्तु XI-XVI.
1431. साधकेदस्य VI.
1432. धीमता V; धिमत VII; धीमते XI; धीमताः XIII.
1433. सिद्धविद्याधरश्चैव II.
1434. गन्धर्वाप्सरसां गणाः I, XV, XVI; सगन्धर्वाप्सरोगणा VI.
1435. वश्यमायान्ति II, XI.
1436. विचारणाः V; विचारणात् VI.
1437. हठाच्छ्रवणविज्ञानं I, III, VI, VII, XI; दूरश्रवणमिति वा पाठः XIV; दूरच्छ्रवण अधिक पाठ XIII; हटाच्छ्रवण II; दूरात्श्रवण XII.

1438. तथाष्टदशभि IV-VI, VIII-X, XII, XIII.
1439. लक्षैर्देहेनान्येन III; र्लक्षैदेहनानेन XIII.
1440. पंक्ति अनुपलब्ध II.
1441. उत्तिष्ठेन्मेदिनी IV.
1442. पंक्ति अनुपलब्ध II.
1443. स्वच्छया IV.
1444. लोकेछिद्रं II; लोकेछिद्रा IV; लोकेऽच्छिद्रां XIV.
1445. मेदीनीं XII; मेदनीम् XV, XVI.
1448. अष्टाविंशतिभिर्लक्षे II; अष्टाविंशतिभिलक्षै IV; अष्टाविशतैर्लक्षै VII; अष्टाविशतिभिर्लक्ष XIV.
1447. विद्याधरपतिर्भवेत् II, IV, XII; विंद्याधरपतिभवेत् VII.
1448. क्षेमी V, VIII, XIII.
1449. त्रिंशल्लक्षैस्तथाजप्तै ब्रह्मविष्णु II, III; त्रिंशल्लक्षैस्तथालक्षैजप्तै ब्रह्मविष्णु IV; त्रिंशल्लक्षैस्तथाजप्तैर्बह्माविष्णु V; त्रिंशल्लक्षैरतथाजाप्तैर्ब्रह्माविष्णु XI.
1450. समं IV.
1451. रुद्रस्त्वं VI.
1452. षष्टिभिर्लक्ष्यै II; षष्टिभिर्लक्षैः III, V, VII, VIII, XII-XIV; षष्टिभिलक्षैः IV; षष्टिभिलक्षै VI; षष्टिभिर्ल्लक्षै XI.
1453. शरित्वमशीतिभिः II; शरीरत्वमशीतिभिः III, IV, XI; शक्तितवमशीतिभिः V, VI, VIII, XII-XIV.
1454. त्रैलोक्यस्य II, III, VII, XI; त्रिलोक्ये V.
1455. अपिदुर्लभः II, VIII; अतिदुर्लभः III, XI; सोतिदुर्लभः IV-VI, IX, X, XII-XIV; अतिदुर्लभं VII.
1456. त्रिपुरेन्कत्वं II; त्रिपुरेत्वेकं III; त्रिपुरन्त्वेक VI; त्रिपुरं त्वेकं शि- इसके अनन्तर के पृष्ठ अनुपलब्ध XI.
1457. शिव VII.
1458. तत्पद III; तस्यदं VI; तंत्पदं XIII.
1459. शक्तम IV; शान्तंम VII, XIII; शात्तम XII.

1460. प्रमेयमनूपमं II; प्रमेयमनौपरं III; प्रमेयमनोपमं IV, VII; प्रमेयमनौपमं V, VIII, XII-XIV; प्रमेयमनोमयं VI.
1461. लभतेसौ II-VIII, XI-XIV.
1462. हंदेह II.
1463. सर्वममीप्सितम् III; सर्वमभिप्सीतम् IV; सत्यमभीप्सितं V, VIII; सर्वमभिप्सितं VI; सत्यमभीप्सितान् XIII.
1464. गुप्तं IV; युप्ता XIV.
1465. चाग्र IV.
1466. महेश्वरि XII.
1467. पंक्ति अनुपलब्ध II, III, VII.
1468. मद्भाषितामिदं II.
1469. गोपनीयमनो III, IV.
1470. 252 श्लोक के आगे फोलियो उपलब्ध नहीं XI.
1471. पंक्ति अनुपलब्ध III-XII, XIV.
1472. निर्विर्या II.
1473. तु II, XIII.
1474. प्रकाशिती IV.
1475. 252 श्लोक के आगे फोलियो उपलब्ध नहीं XI.
1476. पठेत् IV.
1477. नित्यंमद्यौपात्तं III; नित्यमाद्योपातं IV; नित्यमाद्योपान्त V; नित्यंमाद्योपात्तं VII, XII.
1478. विचक्षणाः III.
1479. योगसिद्धिर्भवेत्तस्यं III; योगसिद्धिर्भवेतस्य VI, XIV.
1480. 252 श्लोक के आगे फोलियो उपलब्ध नहीं XI.
1481. मोक्ष III; मोक्ष्यं XIII.
1482. मोक्ष्यार्थिभ्यश्च III; मोक्षार्थीभ्यश्च V; मोक्षार्थिभ्यस XII; मोक्षार्थिभ्यः स XIII, XIV.
1483. साधुःभ्यः III.
1484. श्रावयेद्यति V; श्रावयेद्यदि XIV.
1485. 252 श्लोक के आगे फोलियो उपलब्ध नही XI.

1486. सिद्धि III, VI, VII.
1487. क्रियाबिधानेन II.
1488. कर्तव्यो V, XIII; कर्तव्य VII.
1489. योगपुंगवैः V; योगीपुगंवैः VII.
1490. 252 श्लोक के आगे फोलियो उपलब्ध नहीं XI.
1491. संगंन्यक्त्वांतरंगकं II; संत्यक्तांतः संज्ञकः III; संत्यक्तांतर संज्ञकः IV, VII, XII; संत्यक्त्वातरसंज्ञकः VI; संत्यक्त्वान्तरसंज्ञकः IX, X.
1492. ग्रहस्थः सकला शेषो II, V, VIII, XII; गृहस्था सकला शेषो III, IV; गृहस्थः सकलाशेषो VI, VII, IX, X, XIV; गृहस्थः सकला सेषो XIII; गृहस्थश्वाप्यनासक्तः XVI.
1493. मुक्तस्याद् II, III, XII; मुक्ता स्यात् IV; मुक्तस्यात् V; मुक्तः स्यात् VI-X; मुक्तः स्याद् XIII.
1494. योगसाधनात् I, XV, XVI; योगसाधने V.
1495. 252 श्लोक के आगे फोलियो उपलब्ध नहीं XI.
1496. भवेत्सिद्धिरीश्वराणां जपेन I, XV, XVI; भवेत्सिद्धिरीश्वराणांजनेन III-X, XIII, XIV;
भवेत्सिद्धिरीश्वराणांजनेत XII.
1497. योगक्रियाभिः XII.
1498. तस्मात्संमद्यते II; तस्मात्संतते III; तस्मात्संतत XIII.
1499. अनुपलब्ध XIII.
1500. 252 श्लोक के आगे फोलियो उपलब्ध नहीं XI.
1501. ग्रहे III; गृहे IV; हे XII; गहे XIV.
1502. पूर्णः I, XV, XVI; पूर्णः II, XII; पूर्णो IV.
1503. चान्तरं VIII.
1504. योगमार्गं II, III, VII.
1505. सिधेश्चिन्ह II; सिद्धेचिन्हं XV, XVI.
1506. वीक्ष IV.
1507. पश्चात् IV.
1508. गृहस्थ VII.

1509. इति श्रीशिवसंहितायां हरगौरी संवादे पंचमः पटलः समाप्तः //5// शुभम् // I;

इति श्रीमदुमामहेश्वरसंवादे शिवसंहिताख्यं योगशास्त्रं सम्पूर्णम्/शुभं भवतु / श्री गुरूचरणारविन्दार्पणमस्तु/ शिवश्रीशंकरं वन्दे/ शिवाय नमः/ सांबाय नमः/ विश्वेश्वराय नमः/ इति शिवसंहिता समाप्तः // II;

इति श्रीशिवशक्तिसंवादे शिवसंहिता समाप्तः/ सम्पूर्णा/ श्री शिवाशक्ति प्रसन्नोऽस्तु। स. 1854, शाके 1720 आश्विनकृष्ण 5 चन्द्रवासरे लिपीकृतं ज्ञानीनागरब्राह्मीण वडनग्रा निवास अलहन पटणे जिन्यामतराम हींमतराम/ श्री/ बु/ इति शिवसंहिता समाप्तः/ सम्पूर्णम्/ श्री/ श्री/ श्री/ III;

इति शिवसंहितेश्वर प्रोक्ता समाप्ताः// शुभं भवतु// वैशाखमासे सिते पक्षे द्वितीयां विनासरे। तद्दिने लिखितं ग्रन्थं यत्नेन प्रतिपालयेत्। कल्याणं क्रयात्// IV;

इति श्री शिवसंहितेश्वरप्रोक्ता समाप्ताः/ श्रीरस्तु/ श्री/ V;

इति श्री शिवसंहितायांश्वरप्रोक्ता समाप्ताः। सं 1876 फा. क. 14। VI; इति श्री शिवसंहिता समाप्ता। मंगळं लेखकानां च पाठकानां च मंगलं। मंगलं सर्व जीवनां मंगळं शिवमंगळं ।।1।। अदृष्टभावात् मति विक्रमाच्च यदर्थहीनं लखितं मयात्र। तत्सर्वमार्यै परिशोधिनीयं दोषोनकैकार्यः खलुलेखश्च।श्र। आत्मारामाणार्पणमस्तु। शुभं भवतु। कल्याणमस्तु श्री रस्तु। श्री श्री शिवोहंशिवोहं शिवोहंशिवादन्यथा दैवतं नैव जाने। महादेव शुभं। गिरीशत्रिशूलीनत्वदीयं समस्तं विभातीति यस्मात्। लेखक पाठकयोः शुभं भवतु।। श्री।। श्री।। श्री।। श्री।। श्री।। शिवसंहिता समाप्तः VII;

इति श्री शिवसंहिता ईश्वर प्रोक्ता समाप्ता। श्री सांब सदा शिवार्पणमस्तु। शके 1795। श्रीमुख नाम संवत्सरे माहे भाद्रपद् शुद्ध 8।। रोज रविवार ।। तद्दिने समाप्तं। दातें इति उपनामकेन शास्त्रिणा नीलकंठेन लिखितमिंद पुस्तकं शुभं भवतु।। श्री गजानन।। श्री श्री हेरंब।। श्री चिन्तामणि।। श्री शंकर।। श्री पार्वती रमण।। श्री उमा रमण ।। श्री लक्ष्मी नृसिंह। श्री दत्त।। श्रीशः।। श्री गोविन्द।। श्रीः। श्रीपाद।। श्री वल्लभ।। श्री परमहंस।।

श्री नीलकंठः। इति श्री शिवसंहिता समाप्ता। शंकर।। VIII;

इति श्री शिवसंहितेश्वर प्रोक्ता समा xxx* IX; इति श्री शिवसंहितेश्वर प्रोक्ता समाप्त लीखीतं श्री राम तिवाडी काशी मध्ये। सम्पूर्णमस्तु। शुभं भवतु। X;

पृष्ठ अनुपलब्ध XI;

इति श्री शिवसंहितेश्वर प्रोक्त समाप्ता। सं. 1805 चैत्र वद 1 गुरूवासरे। IXII//;

इति श्री शिवसंहितेश्वरप्रोक्ता समाप्तः। श्री रघुना... शकें 1803 कार्तिक कृष्ण तृतीयां तद्दिने इदं पुस्तकं समाप्तिं। श्री काशी विश्व..... मस्तु XIII //;

इति श्री शिवसंहितेश्वर प्रोक्ता समाप्ता। शुभं भवतु।। XIV; इति श्री शिवसंहितायां हरगौरि संवादे योगशास्त्रे भा. टी. पञ्चमः पटलः समाप्ता 5 /शुभम्/ XV;

अनुपलब्ध XVI.

Appendix - 1

Various Yoga practices and their effects as available in Śiva Saṃhitā

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
1.	**Paṭala (Chapter) II** Dhyāna (meditation) on citrā nāḍī situated in suṣumṇā	II/18-20	Bestow's eternal bliss and destroys the flow of great sins.	
2.	**Paṭala (Chapter) III** Practice of Pavana (prāṇāyāma) - 20 prāṇāyāmas - four times a day - for three months with gradual increase in practice.	III/22-45	Purification of nāḍis, enough capacity of holding the vāyu.	A variety of anuloma viloma.
3.	Recitation of elongated praṇava	III/54-71	Destruction of the hindrances.	
4.	Practice of prāṇāyāma with 16 mātrās	III/56	Destruction of previously accrued merits and demerits both.	
5.	Practice prāṇāyāma of the intensity of three (72 minutes) ghaṭikās	III/59-62	Perfection of speech, clairaudience willful mobility, state of ghaṭa, entering into other's body.	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
6.	Practice of prāṇāyāma by holding the air for one yāma (three hours)	III/64	Pratyāhār.	
7.	Practice of prāṇāyāma wherein the vital air gets steadied for 8 daṇḍas (three hours)	III/67	Ensues the state termed as paricaya (acquaintance or initiation).	
8.	Practice of five-fold dhāraṇā during the steadiedness of vital air.	III/72-78	Accomplish-ment of Earth etc. elements, sequentially attainment of the state of final consummation, thereupon attaining samādhi at one's will.	
9.	Practice of prāṇāyāma by placing the tongue at the root of the soft palate.	III/80	Wording off of the diseases.	
10.	Practice of drinking cool vital air through kākacañcu (formation of a mouth like beak of a crow)	III/81-82	Overcoming of fatigue, aging and diseases.	Haṭha-pradīpikā II/57 śītalī kumbhaka

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
11.	Practice of drinking the secretion oozing from the moon with upturned tongue.	III/83	Conquering death within a month.	
12.	Practice of drinking air while pressing the cavity of front teeth firmly during the meditation upon kuṇḍalinī.	III/84	Become a poet (ṛṣi) within six months.	
13.	Practice of drinking air through kākacañcu while meditating upon kuṇḍalinī.	III/85	Overcomes kṣaya roga (i.e. consumption)	
14.	Practice of drinking air with upturned tongue and pressing the upper teeth against the lower.	III/87-90	a) overcoming diseases. b) conquering death through a year's practice. c) becomes bhairava within three years practice by attaining aṇimā etc. qualities.	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
15.	Practice of staying with upturned tongue	III/91	Become free from diseases, death, and old age very soon.	
16.	Practice of meditating (on brahmarandhra) with tongue properly associated with vital air.	III/92	Becomes second cupid, not disturbed by hunger, thirst, stupor etc.	
17.	**Āsanas** **Siddhāsana**	III/97-100	Bestows success, achievement of culmination of yoga.	Essential for prāṇāyāma practitioner.
18.	**Padmāsana** Practice of pūraka-recaka (without kumbhaka) in Padmāsana.	III/101-107	Destroys all the diseases, prāṇa moves balancely.	
19.	(Paścimatāna) Ugrāsana	III/108-112	Prāṇa courses through suṣumṇā, removes body fatigue. Helpful in speedy maruta siddhi.	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
20	Svastikāsana	III/113-115	Useful in maruta siddhi, diseases do not arise, beneficial and auspicious.	Also known as sukhāsana III/115
21.	**Paṭala (Chapter) IV** Practice of Yoni mudrā pūraka, mind being directed towards ādhāra cakra, contraction of yoni.	IV/1-19	Everything is accomplished, mantrasiddhi accomplished immediately, freedom from all sorts of demerits, liberates.	Practice of mudras for arousal of kuṇḍalinī
22.	Mahāmudrā	IV/25-36	Activates all the nāḍīs, kuṇḍalinī is heated up, enables the coursing of vāyu into suṣumṇā, alleviation of diseases, increases gastric fire, body luster, destruction of old age and death.	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
23.	Mahābandha	IV/37-41	Various secretions directed towards head, vāyu enters suṣumṇā, prāṇa and apāna get united and bestows desired siddhis.	
24.	Mahāvedha	IV/43-46	Accomplishment of vāyusiddhi, deities residing in cakras start shivering, kuṇḍalinī gets dissolved in kailāśa.	
25.	Mahāmudrā, Mahābandha and Mahāvedha sequentially, 4 times a day for 6 months continuously.	IV/47-50	Conquers death, accomplishment of all the siddhis.	
26.	Khecarī	IV/51-59	Strongness of body, attainment of absolute state, transcendence of time.	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
27.	Jālandharabandha	IV/60-63	Drinks nectar.	Desirous of siddhis should practice regularly.
28.	Mūlabandha	IV/64-67	Destroyer of old age and death, unities prāṇa and apāna, helps in the accomplishment of yonimudrā.	
29.	Viparītakaraṇīmudrā	IV/68-71	Conquering of death, drinking of nectar are made possible, becomes equal to an adept.	
30.	Uḍyāṇabandha	IV/72-77	Purification of navel, conquering of death, becomes equal to an adept, drinking of nectar possible.	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
31.	Vajrolīmudrā	IV/78-95	Bindusiddhi	There is a need of deeply understanding this mysterious mudrā (Ed.)
32.	Amarolī	IV/96	Bindusiddhi	In Haṭhapradīpikā III/96-98 another variety of Amarolī is available.
33.	Sahajolī	IV/97-100	Bindusiddhi	
34.	Practice of urinating little by little	IV/101-104	Bindusiddhi	Another practice for Bindusiddhi.
35.	Śakticālanamudrā	IV/105-111	Body perfection, accomplishment of siddhis.	There is a mention of this mudrā in Haṭhapradīpikā, Gheraṇḍa Saṃhitā and Śiva-Saṃhitā but nowhere

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
				there is any description of clear technique.
36.	**Paṭala (Chapter) V** Pratikopāsanā - practice of symbol worship	V/29-35	Increases life span, evades death, overcomes hindrances.	
37.	Pratikopāsanā with closed eyes, nose, ears and mouth.	V/35-46	Intuition of self, over-coming of demerit, arousal of nāda.	In Gheraṇḍa Saṃhitā similar practice is described under the name of ṣaṇmukhī mudrā.
38.	Control of both the nāḍīs in padmāsana	V/53-59	Conquering over vāyu, becoming equal to cupid, washing away of demerits, entering of vāyu into	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
			suṣumṇā, attainment of aṇimā etc. qualities.	
39.	Practice in padmāsana, meditation on throat cavity, tongue being attached with the base of the palate.	V/60	Gets hunger and thirst warded off.	Com. P.Y.S. III/30
40.	Practice of meditation on kūrmanāḍī (in padmāsana) situated below the cavity of throat.	V/61	Steadiness of citta	Com. P.Y.S. III/31
41.	In padmāsana meditation on rudrākṣa (cavity of the skull) in the middle of the forehead.	V/62	Intuition of flame, of siddhas and dialogue with them.	Com. P.Y.S. III/32
42.	Practise nasal gaze in padmāsana	V/68-69	Cessation of mind, accom-plishment of khecarī, intuition of flame.	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
43.	Dhyāna in śavāsana	V/70	Immediate warding off the fatigue.	
44.	Dhyāna in śavāsana on the lower part of head	V/71	Conquers death.	
45.	Dhyāna on Mūlādhāra	V/90-101	Perfection in dārduri-ground leaving siddhi, increase in gastric fire, freedom from diseases, and attainment of omniscience, of knowledge of unstudied scriptures.	
46.	Dhyāna on svādhiṣṭhāna	V/102-107	Becomes object of attraction/ love, endowed with aṇimā etc. powers, increase in bodily juices, attains knowledge without listening to the scriptures.	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
47.	Dhyāna on Maṇipūraka cakra	V/108-12	Attainment of siddhi called 'pātāla', of desired objects, destruction of suffering and diseases, ability to enter into other's body, to make gold, intuition of the adept, of hidden wealth.	
48.	Dhyāna on Anāhata cakra	V/113 -120	Damsels get attracted, clairvoyance, clairaudience, accomplish-ment of khecarī and bhūcarī.	
49.	Dhyāna on Viśuddha cakra	V/121-127	Becomes knowner of all the four Vedas, body becomes stronger than thunderbolt.	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
50.	Dhyāna on Ajñā cakra	V/128-131145-155	Overcomes great bondage of latent impressions.	
51.	Practice of dhyāna on Ajñā cakra at the time of departure of prāṇa	V/152	Gets dissolved in the Absolute self.	
52.	Practice of dhyāna on Ajñā cakra while sitting, moving etc.	V/153	Gets liberated.	
53	Dhyāna on Brahmarandhra	V/178-180	Overcomes demerits, becomes eligible for liberation.	
54.	Dhyāna on moon situated below the womb in the Sahasrāra cakra	V/182	Becomes respectable on earth, honored by gods and adepts.	
55.	Dhyāna on white moon in the hollow of the skull.	V/184-190	Perceives the floods of demerit and burns it, accomplishment of khecarī and bhūcarī	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
56.	Dhyāna on Sahasrāra cakra	V/191-207	Oblivience of the world, worshiped in the entire world, this is called 'rājayoga.	
57.	While being in Svastikāsan practice of making the mind support-less through the Vedāntic reasoning	V/209-221	Enlightenment, egolessness, attainment of Rājādhirāja-yoga	Attainment of the Highest referred in the paṭala first.
58.	Practice of moderate diet	V/224	Yoga practice becomes fruitful.	In fact, it is here Śiva-saṃhitā should end. The recitation of mantra etc. are either later interpolations or their proper location should be the description of yoni-mūdrā in Chapter IV or in the

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
				sequence of Mantra yoga discussion in Chapter V.
59.	**Mantra (practice) sādhanā** Offering oblation with one lakh mantras to goddess Tripurabhairavī and recitation of Mantra three lac times	V/238	All the desires are fulfilled; even dull witted person can accomplish success.	
60.	Recitation of one lakh Mantras with senses under control.	V/242	Passionate women get attracted.	
61.	Recitation of mantra for two lac times	V/243	Women offer everything to sādhaka.	
62.	Recitation of mantra for three lac times	V/244	Rulers come under control.	
63.	Recitation of mantra for six lac times	V/244	Oneself becomes king.	
64.	Recitation of mantra for twelve lac times	V/245	Semi-divine beings, demons, serpents etc. come under control.	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
65.	Recitation of mantra for fifteen lac times	V/246	Various adepts, knower of science, heavenly beings come under control.	
66.	Recitation of mantra eighteen lac times	V/248	Body becomes divine, moves in sky.	
67.	Recitation of mantra twenty lac times	V/249	Gets endowed with great prowess, becomes equal to cupid and lord of knowledgeables.	
68.	Recitation of mantra thirty lac times.	V/250	Becomes equal to Brahmā and Viṣṇu	
69.	Recitation of mantra sixty lac times	V/250	Attains Rudrahood	
70.	Recitation of mantra eighty lac times	V/250	Attains immortality	
71.	Recitation of mantra one crore times	V/251	Gets dissolved into Highest Abode	

Sr. No.	Various Yoga Practices	Paṭala with verse No.	Effects	Special Note
72.	Reading Śiva Saṃhitā	V/255	Attainment of success in Yoga.	

Appendix - 2

Types of Practitioners

Type	Characteristics	Verse Ref.	Duration needed for success	Yoga eligibility
Mild	Hypo-enthusiastic, stupefied, sick, disgraces teacher, greedy, vicious, eats excessively, sex monger, fickle, timid, diseased, dependent, cruel, sluggish and weak.	V/16-19	12 years with great efforts.	Eligible for Mantra yoga.
Middle	One who estimates everything equally, forgiving, well wisher, sweet speaking, follower of Golden mean.	V/20	Not given	Eligible for Layayoga.
Excessive	Steadied intellect, oriented towards dissolution, self-controlled, energetic, magnanimous, full of sympathy, forgiving, truthful, courageous, full of faith, worshiper of teachers- feet, engrossed in yoga practice.	V/21-23	6 years.	Eligible for Haṭha yoga.

Type	Characteristics	Verse Ref.	Duration needed for success	Yoga eligibility
Most Excessive	Enthusiastic, mind knower, heroic, knower of scriptures, studious, free from infatuation, anxiety; youthful, moderate in diet, one who has controlled senses, fearless, clean , alert, charitable, helpful, devoid of agitation, steady, talented, living freely, noble, rule abiding, guarding one's activities, full of faith in scriptures, worshiper of god, teacher, disinterested in public contact, free from any major disease, knower of vows.	V/24-28	3 years	Eligible for any type of yoga.

Appendix - 3

Cakras

Cakra	Ref.	Location	Petals/ letters	Color	Adept/ Siddha	Deity	Effects of Dhyāna
Ādhāra	V/77-101	Abode of Kuṇḍalinī-kanda i.e. between anus and genitals.	4= va, śa, ṣa and sa	Golden	Dviraṇ-ḍa	Ḍākinī	Dārdurī, splendor, increase in gas-tric fire, health, agility, omnis-cience-hood, knower of past, present and future, know-ledge of unstudied scriptures, goddess of know-ledge resides in mouth, mantra siddhi by mere recitation,

Cakra	Ref.	Location	Petals/ letters	Color	Adept/ Siddha	Delty	Effects of Dhyāna
							freedom from evil, intuition of God, conquering of manas and entering of vāyu into suṣumṇā etc.
Svādhiṣṭhāna	V/ 102-107	At the root of generative organ.	6 = ba, bha, ya , ra, la	Red	Bāla	Rākiṇī	Damsels get attracted, knowledge of scriptures without being studied, free from diseases, fearless, not devoured by death, gets endowed with aṇimā etc.,

Cakra	Ref.	Location	Petals/ letters	Color	Adept/ Siddha	Delty	Effects of Dhyāna
							proper vāyu movement in body, increase in juices etc.
Maṇipūraka	V/ 108-112	Navel	10= ḍa, ḍh, ṇa, ta, th, da, dha, na, pa, pha	Golden	Rudra	Lākiṇī	Pātālasiddhi, desire fulfillment, avoidance of death, entering into other's body, making of gold, perception of adepts, of medicinal plants, of hidden treasure.
Anāhat	V/ 113-120	Heat	12 = ka, kha, ga, gha, ṅ, ca, cha, ja,	Deep blood red	Pinākī	kākinī	

Cakra	Ref.	Location	Petals/ letters	Color	Adept/ Siddha	Delty	Effects of Dhyāna
			jha, ñ, ṭ, ṭha				Attain-ment of seen un seen results, know-ledge of past, present and future, clairaudi-ence, clairvo-yance, power to move in sky, perception of yogini, khecar victory, accom-plishment of bhūcarī.
Viśu-ddha	V/ 121-127	Throat	16 = a, ā, ē, u, ū, ṛ, ṝ, ḷ, ḹ, a, ai, o, au, ṇt,				Mastery over yoga, all the four Vedas get revealed, three

Cakra	Ref.	Location	Petals/ letters	Color	Adept/ Siddha	Delty	Effects of Dhyāna
			ḥ				spheres shake due yogi's anger, body become stronger than thunder-bolt, transcends temporal aware-ness.
Ājñā	V/ 128-155	Between eyebrows	2 = ha, kṣa	white	Mahā-kāla	Hākinī	Never gets exhausted, bestows liberation, indescri-bable, previous lives' karmas get destroyed, beings like semi divine, demons, celestial choristers, nymphs

Cakra	Ref.	Location	Petals/ letters	Color	Adept/ Siddha	Deity	Effects of Dhyāna
							etc. come under control, all the results of first five cakras are attained, freedom, from bondage of vāsanās, when this cakra is meditated at the time of death one gets dissolved in Absolute, eligible for Rājayoga, liberates from bondage.
Saha-srāra	V/ 156-207	At the base of soft palate	Thou-sand petalled	Mahe-śa Akula			Knower of Brahman, demuni-

Cakra	Ref.	Location	Petals/ letters	Color	Adept/ Siddha	Deity	Effects of Dhyāna
							tion of demerits, no rebirth, vāyu gets steadied in Barahma-randra, liberation from action bondage, attainment of Absolute state, dissolves in Śiva, eligible for liberation, honored by gods, knows the unknown, purifica-tion of citta, destruc-tion of five great demerits, success in

Cakra	Ref.	Location	Petals/ letters	Color	Adept/ Siddha	Deity	Effects of Dhyāna
							khecarī, becomes eligible to guide the sādhakas, steadied, oblivions of the world, indescri-bable state.

Appendix - 4

An Alphabetical Index to Verses of Śiva Saṃhitā

(a)

akulākhyo'vināśī ca V/192
akṣayaṃ2 tatpadaṃ V/252
akṣarākṣarasandhānaṃ V/237
agnihotrādikaṃ I/6
aṅguṣṭhābhyāmubhe V/36
ajaḍaḥ sarvabhūtān I/98
ajñānadoṣād I/42
aṇimādiguṇān V/57, 90, 179
aṇimādiguṇopeto V/207
ata ūrdhvaṃ tālu V/156
ata ūrdhvaṃ divya V/191
atiśoṇaṃ vāyu V/114
atīva bhojanaṃ III/37
atīva sādhu V/225
atyanta bhinna I/13
atyalpaṃ bahudhā III/51
atra kuṇḍalinī V/198
atrāpi vāyavaḥ III/6
atha bhaktānurakto I/2
atha varjyaṃ pravakṣyāmi III/34
athātaḥ saṃpravakṣyāmi IV/1
adhimātratamaḥ śreṣṭho V/16
adhimātravratajñaśca V/27
adhunā kathayiṣyāmi III/10; IV/20
adhunā saṃpravakṣyāmi V/232
adhyāropāpavādābhyāṃ I/69, 92; V/215
anāgatañca sphurati V/187
anādikarmabījāni III/76
anādikarma saṃśliṣṭaḥ III/2
anādivāsanā mālā II/39
anile'rkapraveśe III/42
anuṣṭhāne kṛte III/106 V/240;
anena vapuṣaḥ puṣṭi IV/41
anena vidhinā III/9, 114; IV/30, 85; V/241
anena sakalā IV/94
anena sutarāṃ IV/76
anenaiva vidhānena III/94
anyathā ca na siddhi IV/50
anyathā na nivṛtti II/50
anyathā phalahīnā III/11
anyathā vigrahe III/46
anyathā sādhanaṃ V/224
anyāḥ santyaparā II/29
anyāstadāśrayaṃ II/16
anyeṣāñca na siddhi III/16
anyairmatimatāṃ I/10
aparaḥ śuddhadugdhābhaḥ II/9
aparaḥ kathyate paścāt III/32
aparokṣaṃ cidānandaṃ V/216
aparokṣaṃ paraṃ brahma V/217
apavitraḥ pavitro vā IV/55; V/175
apasavyena sampīḍya IV/26
apānaprāṇayoraikyaṃ IV/42, 65
apānavāyumākuñcya IV/84
apānavāyumāruhya IV/105
abhāve sarvatatvānāṃ II/57
abhedo bhāsate I/47
abhyasettaṃ prayatnena V/205
abhyāsakāle prathamaṃ III/43

abhyāsaḥ kriyate nityaṃ IV/63
abhyāsaṃ kurute yogī V/218
abhyāsavaśād yogī III/52
abhyāsapākaparyantaṃ V/224
abhyāsājjāyate IV/16
abhyāsāt siddhiṃ IV/92
abhyāsinā ca bhoktavyaṃ III/44
amaratvaṃ ca saṃprāpya IV/62
amarauliriyaṃ proktā IV/96
amṛtaṃ kurute pānaṃ IV/71
amṛtaṃ taddhi IV/5
amṛtaṃ vahati V/137
ayaṃ ca śāṅkaro IV/92
ayaṃ yogo mayā IV/99
aripakṣe sthitā IV/10
arirmitramudāsīnaḥ I/67
arogitvamadīnatvaṃ III/49
alpanidrāpurīṣaṃ III/49
avacchinno yato I/55
avikārī sthiro V/26
avidyā bhāsate I/71
avidyābhūta saṃsāre I/58
avidyāyāṃ mahākāśo I/81
avilambena vidyāyā III/12
aśrutānyapi śāstrāṇi V/92
aṣṭaviṃśatibhirlakṣaiḥ V/249
aṣṭāṅgena namaskuryāt III/15
asaṃlagnaṃ yathākāśaṃ I/52
asaṃlagnastathā''tmā I/52
asti cet kalpaneyaṃ I/80
asti yatra suṣumṇāyā V/156
asminllīnaṃ mano yasya V/179
asmin kāle mahāyogī III/72
asmin sthāne mano V/149
ahaṃ tvametadubhayaṃ V/214
ahaṃ nāma na kopyasti V/212
ahaṃ binduḥ rajaḥ IV/87
ahamasmīti yanmatvā V/214
aharniśaṃ pibed III/86
aharniśaṃ yadā V/64
ahivat sandhi V/80

(ā)

ākāśapaṅkaja V/107
ākāśādvāyu I/74
ākuñcya liṅganālena IV/81
āgacchanti yathā V/243
āgamāpāyino'nityā I/45
ājñāpaṅkajadakṣāṃsād V/138
ājñāpaṅkajavāmāṃsād V/143
ājñāpadmaṃ bhruvormadhye V/128
ājñāpadmamidaṃ proktaṃ V/144
ājñāravinde śakrayākhyaṃ V/235
ātmajñānāttathā I/39
ātmajñānādyathā I/41
ātmajñānāya bhūtānāṃ I/3
ātmanā''tmani I/64
ātmanaḥ sarvathā I/55
ātmabhodhena kenāpi I/45
ātmaliṅgārcanaṃ V/99
ātmasaṃsthaṃ śivaṃ V/98
ātmānamātmanā II/56
ātmānamātmano I/63
ātmāno bahavaḥ I/10
ātmā vā'rc tu I/32
ātmopādhivaśādevaṃ I/68
ādau pūrakayogena IV/2

ādau rajaḥ striyo IV/81
ādyantamadhyaśūnyaṃ V/202
ādyabhāgaṃ dvayaṃ V/74
ādhārakamalc suptāṃ IV/105
ādhārapadmametaddhi V/87
ādhāre ghaṭikā pañca III/73
ānukūlyaṃ grahā yānti V/188
āmlaṃ rūkṣaṃ tathā III/35
āyuḥ pradāyako II/35
āyurvṛddhirbhavet IV/6, V/31
ārambhaḥ kathito III/32
ārambhaśca ghaṭaścaiva III/31
ārogyaṃ ca paṭutvaṃ V/51
ālokya sarvaśāstrāṇi I/17
āsanāgryamidaṃ III/109
āsanopari saṃviśya III/22

(i)

iḍayā pūrayedvāyuṃ III/24
iḍayā recayedvāyuṃ III/26
iḍā gaṅgā purā V/170
iḍā nāmnī tu yā II/25
iḍāpiṅgalayormadhye II/27; V/167
iḍāmārgeṇa puṣṭyarthaṃ II/7
iḍāyāmamṛtaṃ tatra V/136
iḍā hi varaṇākhyātā V/132
itthaṃ prakalpite dehe II/39
itthaṃ māsatrayaṃ kuryāt III/28
ityetā kathitā vighnā V/14
idaṃ padmāsanaṃ proktaṃ III/105
idaṃ hi mudrādaśakaṃ IV/24
idaṃekaṃ suniṣpannaṃ I/17
idānīṃ kathayiṣyāmi V/48
idānīṃ kleśahānyarthaṃ III/79
indriyārthopabhogeṣu V/223
iyaṃ kuṇḍalinī śakti V/164
ihasthāne mano yasya V/125
ihasthāne sthito yogī V/124
ihasthite sadā yogī V/146
ihāmutraphaladveṣī I/30

(ī)

īpsitaṃ ca bhavelloke V/111
īśvaraḥ sarvabhūtānāṃ I/2
īśvarastadupahitaṃ I/84
īśvarādi jagatsarvaṃ I/53
īśādyā sakalā devā I/87
īśitvaṃ yatprasādena IV/104

(u)

uḍḍīyānaṃ ca vajrolī IV/24
uḍyānabhandha eṣaḥ IV/72
uḍyānākhyo'tra bandho IV/73
uttānaśayane bhūmau V/70
uttānau caraṇau kṛtvā III/102
uttiṣṭhat praviśat V/86
uttiṣṭhenmedinīṃ V/248
uttolya cibukaṃ III/103
utpannañcedīdṛśaṃ II/47
udagvahā piṅgalāpi V/143
udagvaheti tatreḍā V/138
udgāronmīlanaṃ III/8
udare paścimaṃ tānaṃ IV/73
udānaḥ kaṇṭhadeśastho III/7
upavāsamasatyaṃ ca III/36
upaviśyāsane vajre IV/51
upasargāḥ śamaṃ yānti V/188
upādhiṣu śarāveṣu I/36
upāyaṃ ca pravakṣyāmi III/38

ubhayormelanaṃ kāryaṃ IV/86
ubhābhyāṃ sādhayet IV/40

(ū)

ūrūmadhye tathottānau III/102
ūrdhvajihvaḥ sumedhāvī III/87
ūrdhvaṃ nirīkṣya III/98

(ṛ)

ṛṣyo munayaḥ II/2

(e)

ekakālaṃ samādhiḥ V/12
ekañcāsti samaṃ kandaṃ V/77
ekaṃ jñānaṃ nityaṃ I/1
ekavāraṃ prakurvīta III/66
ekaḥ satyaḥ pūritānanda I/91
ekasya bhātyasaṅkhyatvaṃ I/35
eko'sti saccidānandaḥ I/53
ekaikābhyasane siddhiḥ IV/111
etaccintanamātreṇa V/63
etajjñatvā sadā IV/89
etajjñātvaiva guruhhiḥ V/20
etajjñānaṃ yaḥ karotyeva I/91
etatkaroti yo nityaṃ V/213
etatkṣetrasya māhātmyaṃ V/133
etattu mudrādaśakaṃ IV/111
etattrayaṃ prayatnena IV/48
etattrayaṃ militvaiva V/84
etattrayasya māhātmyaṃ IV/49
etatpañcaguṇā pṛthvī I/78
etat siddhāsanaṃ jñeyaṃ III/99
etadabhyāsayogena V/46
etadabhyāsaśīlānāṃ III/111
etadabhyāsaśīlo yaḥ V/57
etadeva parantejaḥ V/130
etadguhyatamaṃ guhyaṃ IV/100
etaddhyānabalo V/67
etaddhyānaṃ sadā kāryaṃ V/66
etaddhyānaṃ sadā kuryāt V/203
etaddhyānasya māhātmyaṃ V/120, 206
etaddhyānānmahāsiddhiḥ V/211
etadvivādaśīlānāṃ I/16
etaduktāni sarvāṇi IV/34
etadrandhradhyānamātreṇa V/180
etanmatāvalambī yo I/9
etanmantraṃ gurorlabdhvā V/237
etanmantratrayaṃ yogī V/236
etanmūlaṃ jagadidaṃ I/49
etasmin satataṃ V/146
etasmai dīyate V/23
etasya siddhiḥ V/23
etā bhogavahā II/32
etāhhya eva nāḍībhyaḥ II/31
etāṃ yaḥ kurute IV/70
etāsu tisro mukhyāḥ II/15
ete cānye ca I/15
etaiḥ pāpairna badhyet IV/15
evaṃ niścitya sudhiyā V/229
evaṃ bahūnyupāyāṃstu I/7
evaṃ yogavidhānena III/26
evamanye tu sañcintya I/13
evamabhyāsataḥ paścāt V/43
evamabhyāsato nityaṃ V/220
evamabhyāsayogena III/93
evaṃ rūpeṇa kalpante I/88
evaṃ vyavasitā loke I/8
eṣa pīyūṣa raśmirhi II/8

eṣa yogo paro gopyo V/59
eṣā sūryaparāmūrtiḥ II/12

(ai)

aihikāmuṣmikaṃ saukhyaṃ V/232
aihikāmuṣmikī siddhi V/101

(o)

otaprotaḥ susaṃvyāpya II/32
oṣadhīdarśanañcāpī V/112

(ka)

kaṇṭhakūpādadhaḥsthāne V/61
kaṇṭhasthānasthitaṃ padmaṃ V121
kathitoyaṃ mahābandhaḥ IV/39
kathyante tava bhadrāya III/30
kaphapittānilāścaiva III/50
karavīra prasūnaṃ ca V/239
karoti piṇḍarakṣārthaṃ V/225
karoti rasanāṃ yogī V/148
karoti vividhaṃ pākaṃ II/34
karmakāṇḍaṃ jñānakāṇḍamiti I/20
karmakāṇḍasya māhātmyaṃ I/31
karmajanyamidaṃ viśvaṃ I/70
karmaṇā manasā vācā III/13
karpūraṃ nistuṣaṃ miṣṭaṃ III/39
karmabandhamayī sṛṣṭiḥ I/24
kalahemasamaṃ yoge V/82
kalpakaiḥ kalpitā vidyā I/49
kalpitoyaṃ mūlabandho IV/65
kākacancvā pibedvāyuṃ III/85
kāmādayo vilīyante II/57
kādiṭhāntākṣaropetaṃ III/1
kādiṭhāntārṇa saṃsthānaṃ V/113
kāraṇaṃ nānyathā.yuktyā II/48
kālato vividhaṃ viśvaṃ I/60
kālatraye'pi na yathā I/44
kālavañcanābhyāsāt IV/18
kālasya vañcanañcāpi V/111
kinteṣāṃ yogināṃ tatra V/123
kukṣikakṣāṅguṣṭhavarṇaṃ II/30
kukṣisañcālanaṃ kṣipraṃ V/11
kuṇḍalābhidhaṃ suvarṇābhaṃ V/88
kuṇḍalinyāḥ mukhe III/85
kundalītāpanaṃ vāyo IV/32
kundalyapi mahāmāyā IV/46
kuṇḍe yonyākṛtau dhīmān V/239
kutaḥ svargādayaḥ santī I/11
kuryādevaṃ caturvāraṃ III/27
kurvanti te'tra kāryāṇi III/5
kurvannapi tadā pāpān V/231
kuhūḥ sarsvatī pūṣā II/14
kṛtva varṇāśramaṃ karma II/54
kecitkarma praśaṃsanti I/5
kecid gṛhastha karmāṇi I/6
keciddānaṃ praśaṃsanti I/6
kevalaṃ duḥkha bhogāya I/94
kevale kumbhake siddhe III/45
kailāso nāma tasyaiva V/192
koṭyaikayā mahāyogī V/251
ko bandhaḥ kasya vā V/213
kriyāyuktasya siddhiḥ V/257
kriyāvijñānaśaktibhyāṃ V/85
kriyāśaktiṃ gṛhītvaiva III/69
kṣanamātraṃ yonito yaḥ IV/83

kṣaṇārdhaṃ kurute yastu IV/56
kṣaṇārdhaṃ niścalaṃ V/204
kṣaṇena mucyate yogī III/91
kṣamāṃ kecid praśaṃsanti I/4
kṣubhyante tasya kāntyā V/116

(kha)

khavātāgnerjalaṃ I/74
khaṃ śabdalakṣaṇaṃ vāyu I/75
khecarī bhūcarī siddhiḥ V/119, 189
khecarī yastu jānāti IV/55
khecaryā mudrayā yastu IV/57

(ga)

gaṅgāyamunāyormadhye V/169
gacchanti brahmamārgeṇa IV/4
gataṃ binduṃ svakaṃ yogī IV/97
gandhalakṣaṇikā pṛthvī I/76
gavyabhuk kurute IV/85
gāḍhātape svapratibimbita V/30
gudameḍhrāntare yoniḥ IV/2
gudayoniṃ samākuñcya IV/37
gudāttu dvayaṅgulādūrdhvaṃ II/21
gudāddvayaṅgulataścordhvaṃ V/77
guptācāreṇa kartavyā IV/36
gurūpadeśato mārgeṇa IV/102
gurūpadiṣṭa vidhinā III/21
gurūpadeśato mudrāṃ IV/58
gurūpadeśato yogī IV/84
gurūpadeśato yoniṃ IV/26
gurūpadeśa vidhinā IV/109
gurupūjāvihīnānāṃ III/17
guruḥ pitā gururmātā III/13
guruprasādataḥ sarvaṃ III/14
gurusantoṣa hīnānāṃ III/18
guruṃ santoṣya yatnena III/12
guruṃ santoṣya vidhivat V/241
guruṃ sampūjya yatnena V/209
guruhā ca surāpī IV/15
gurorlabdhvā prayatnena IV/77
guhyaiva kriyate'bhyāsaḥ V/27
gṛhṇīyāt susthitobhūtvā V/49
gṛhasthaścāpyanāsaktaḥ V/258
gṛhasthānāṃ bhavetsiddhiḥ V/259
gṛhītvā cetanāṃ vāyu III/78
gehe sthitā putradārādi V/260
gopanīyaṃ prayatnena III/112
gopanīyaṃ sādhakānāṃ III/38
gopanīyaṃ susiddhānāṃ IV/20
gopanīyaḥ prayatnena IV/99; V/41
gopanīyā prayatnena IV/35, 50
goptavyaṃ tat prayatnena V/177
gomukhādyāsanaṃ kṛtvā V/10
granthiṃ suṣumṇā mārgeṇa IV/44

(gha)

ghaṭsyābhyantare bāhye I/51
ghaṇṭānāda samaḥ paścāt V/43
ghṛtaṃ kṣīraṃ ca miṣṭānnaṃ III/39

(ca)

cakramadhye sthitādevāḥ IV/46
cakṣuṣā gṛhyate rūpaṃ I/79
caturaṅgula vistāraṃ II/21
caturāśītyāsanāni III/96
caturthaṃ samatābhāvaḥ III/20

caturtho rājayogaḥ syāt V/15
caturdaśānāṃ tatreha V/76
caturdhā sādhako jñeyo V/16
caturmukhādi tridaśaiḥ V/181
caturvidhasyānnasya V/72
caturvedā vibhāsante V/123
candrakoṭi pratīkāśaṃ V/202
capalaḥ kātaro yogī V/18
carācaramidaṃ viśavaṃ V/217
cittaṃ cittapathe datvā IV/28
cittavṛttiryadālīnā V/200
cintayitvā parāṃ siddhiṃ V/130
cihnāni yogino dehe III/30
caitanyaṃ tadupahitaṃ I/85
caitanyātsarvamutpannaṃ I/50, 80

(cha)

chinnarūpāstu ye mantrāḥ IV/9

(ja)

jaḍarūpā mahāmāyā I/82
jaḍāt svakarmabhiḥ I/99
jagat saṃsṛṣṭirūpā sā II/24
jagadbhrāntiriyaṃ I/40
jansaṅgaviraktaśca V/27
jantubhiścānubhūyante I/25
japtena ca dvilakṣeṇa V/243
jarāmaraṇaduḥkhaughān V/94
jalapūrṇeṣvasaṅkhyeṣu I/35
jāgare'pi tathāpyeka I/37
jānāti yaḥ sarvamidaṃ II/5
jānūrvorantare samyak III/113
jāmbūnadādikaraṇaṃ V/112
jāyate mriyate loke IV/89
jāyate yogino'vaśyaṃ III/33
jāraṇaṃ tu kaṣāyasya IV/31
jālandharo bandha eṣa IV/63
jālandharo mūlabandho IV/23
jihvāṃ kṛtvā tālumūle V/60
jīvādi sakalaṃ vastu V/50
jīvanmuktasya śāntasya III/77
jīvaśca līyate bhogāvasāne I/99
jñānakāraṇamjñānaṃ V/218
jñānaṃ cāpratimaṃ tasya V/117
jñānapravāha ityanye I/12
jñānādādyantaśūnyaṃ I/58
jñeyāśaktiriyaṃ viṣṇoḥ V/81
jyotiḥ paśyati yogīndraḥ V/69

(ta)

taccharīraṃ vidurduḥkhaṃ I/93
tata evākhilā nāḍyo V/164
tataḥ karmabalāt puṃsaḥ II/44
tataḥ paricayāvasthā III/68
tataḥ pāpavinirmukto III/57
tataḥ prasāritaḥ pādo IV/37
tataśca karmakūtāni III/71
tataśca dakṣāṅguṣṭhena III/24
tataścaiṣā parāvṛtya V/134
tataḥ śreṣṭhatamaṃ V/97
tatastadrandhretacchaktiḥ V/159
tatastyajet piṅgalayā III/25
tato'dhikatarā'bhyāsāt III/47
tato'bhyāsa krameṇaiva III/59, 76
tato'bhyāse sthirīḥ bhūte III/43
tato'mṛtaṃ dvidhā bhūtaṃ II/7
tato dadāti kāmānvai V/240
tato duḥkhamidaṃ sarvaṃ I/28
tato dvayorhi madhye tu V/139
tato na prītiviṣayaḥ I/66

tato nāḍī viśuddhiḥ III/28
tato mantrādhikārārthaṃ IV/13
tato yatheṣṭaśaktiḥ III/45
tato rahasyupāviṣṭaḥ III/54
tatkande yonirekāsti V/158
tatkarma kalpakaiḥ proktaṃ I/29
tattatsiddhimavāpnoti IV/12
tattejo dṛśyate yena V/38
tatpañcīkaraṇāt I/97
tatpadma madhyagā yoniṃ V/89
tatsūryamaṇḍala dvārāt V/141
tatra kandaṃ samākhyātaṃ V/78
tatra kande hi yā yoniḥ V/135
tatra nāde yadā cittaṃ V/45
tatra bandhūka puṣpābhaṃ V/82
tatra bindunādaśaktyākhyaṃ V/144
tatra madhye hi yā yoniḥ V/140
tatra yogī manaḥ datvā V/61
tatra vidyullatākāraṃ II/23
tatra sāratamo bhāgo V/72
tatrasthā lākinī nāmnī V/109
tatra sthitvā sahasrāre V/184
tatrāpi śreṣṭhakartārau III/6
tatrābhyāsa balenaiva V/69
tatvātatvaṃ bhavantīha I/88
tathā''tmani samudbhūtā I/46
tathā''tmā na bhaved I/44
tathā''tmābhyantare I/51
tathā jagaddidaṃ bhrānti I/41
tathā''ṣṭādaśabhirlakṣai V/248
tathāpi sādhayedyogī III/53
tathā bhūrādinā naṣṭo III/74
tathā satvena hīnā ca IV/11
tathā svakarmadoṣādvai II/46
tathava triguṇaṃ tejo I/77
tathaiva vastu nāstyeva I/89
tadgataścaikacittasya V/238
tadabhyāsavaśādeva V/220
tadartha ca pravartante V/163
tadbījamāśrayed yogī V/215
tadā karoti pratimā pūjā V/146
tadā karma parityāge II/56
tadākārā piṅgalāpi V/139
tadākāśamayo yogī V/65
tadā caturvidhā sṛṣṭiḥ V/198
tadājayamavāpnoti V/32
tadā jyotiḥ prakāśaḥ V/62
tadā tatkṣaṇa mātreṇa V/95
tadā bāhyaṃ parityajya V/125
tadā muktimavāpnoti V/35
tadā lakṣaṇamātmānaṃ V/37
tadā varṣa sahasrāṇi V/127
tadā vicitra sāmarthyaṃ V/196
tadā vijñāyate'khaṇḍa V/200
tadā vidhvasta doṣaśca III/30
tadā vivakṣate'khaṇḍa I/70
tadā śarīravahanaṃ saphalaṃ II/52
tadā sañjāyate siddhiḥ V/44
tadā sansāracakre'smin III/62
tadā samastaṃ trailokyaṃ V/124
tadā samādhisampanno V/195
tadā sarvāṇi padmāni IV/21
tadā siddhimavāpnoti V/229
tadūrdhvaṃ ghaṭikā pañca III/73
tadeko'sti sa evātmā I/60
tadaivānnarasodehe V/75
tanmadhye vāgbhavaṃ bījaṃ V/234

tamāviśya mahacchūnyaṃ V/201
tamoguṇādhikā vidyā I/84
tayāsahitamātmānaṃ IV/4
tyajetprāṇaṃ sa dharmātmā V/152
tasmātkriyāvidhānena V/257
tasmāt prakāśate vāyuḥ I/73
tasmāt yogī prayatnena IV/47
tasmāt sarvaprayatnena IV/22, 98
tasmātsarvaṃ parityajya I/50
tasmātsukhārthī vividhaṃ I/26
tasmātsevyo guruḥ III/14
tasmādatiprayatnena III/89; IV/80, 88
tasmādabhyasanaṃ kāryaṃ IV/107
tasmādabhyasanaṃ nityaṃ IV/16
tasmād galitpīyūṣaṃ V/197
tasmād yogī prayatnena III/111
tasmādvaiśvānarāgniñca II/36
tasmādātmā bhavejjñānaṃ I/59
tasmādātmā bhavennityaṃ I/56
tasmādetatprayatnena IV/100
tasmin kāle sādhakasya III/51
tasmin dhyānaṃ sadā yogī V/110
tasminnannaṃ hunedyogī II/36
tasminnādhārapadme ca II/22
tasmin pariśramaṃ yogī V/199
tasmin pariśramaḥ kāryaḥ I/18
tasmin pariśramaḥ kāryo V/54
tasmin snāne snatakānāṃ V/168
tasya abhyāsamātreṇa IV/1
tasya kāmāṅganāḥ sarve V/104
tasya na kṣatirāyāti V/126
tasya nābhestu śuddiḥ IV/74
tasya pātālasiddhiḥ syāt V/110
tasya vāyu praveśo'pi V/100
tasya syātparamā siddhiḥ V/106
tasya syātsakalā siddhiḥ V/99, 203
tasya syaddārdurī siddhiḥ V/90
tasya syanmadhyame vāyoḥ V/56
tasya sarvāṇi pāpāni V/149
tasyā'dho vartate candraḥ V/182
tasyā ūrdhve sphurat V/89
tasyāḥ madhye suṣumṇāyāḥ V/159
tasyāṃ mama mate kāryā V/160
tasyāstu bandhamātreṇa IV/8
tasyordhvaṃ tu śikhā IV/4
tā anugratvahīnāśca V/76
tādṛśaṃ carate jantuḥ II/53
tāni sarvāṇi sutarāṃ V/150
tā bījabhūtāstatavasya V/157
tāmbūlabhakṣyaṃ yānāni V/3
tārayitvā pitṛn sarvān V/172
tālumūle ca yatpadmaṃ V/159
tālumūle suṣumṇā sā V/157
tāvatkālaṃ prakurvīta III/49
tāvatsarvāṇi bhūtāni II/51
tāsāṃ tu saṅgame snātvā V/169
tāsāṃ madhye gatā nāḍī II/18
tiṣṭhan gacchan svapan V/65, 153
tiṣṭhedātmani medhāvī V/58
tisṛṣvekā suṣumṇaiva II/16
turīyaṃ tritayaṃ liṅgaṃ V/131
tṛtīyaṃ paṅkajaṃ nābhau V/108
te te sarve pravartante II/42
tena vigrahasiddhiḥ IV/54
tena saṃsāra cakre'smin V/163
tenātra na vahatyeva V/162

tebhyaścatuṣkamādāya III/96
tyaktvā vivādaśīlānāṃ I/3
tyajyate tyajyate saṅgaḥ V/226
triṃśallakṣaistathā japtaiḥ V/250
trikūṭaṃ karmaṇāṃ yogī III/70
trikoṇākāratastasyā V/136
trikoṇāvartate yoniḥ II/22
tripañcalakṣajaptaistu V/246
tripure tripurantvekaṃ V/252
tribhirlakṣaistathā japtaiḥ V/244
tribhiḥ saṃvatsaraiḥ siddhiḥ V/28
trividho vidhikūṭaḥ I/22
triveṇyāṃ saṅgame yo V/172
trailokye yāni bhūtani II/4

(da)

dakṣanāsāpuṭe yāti V/139 142,
dakṣiṇe pathi raśmibhiḥ II/10
dakṣe vāme ca vighneśaṃ III/23
dagdhāḥ mantrāḥ śikhāhīnāḥ IV/9
dagdhvā pāpānaśeṣānvai V/174
daṇḍāṣṭakaṃ yadā vāyuḥ III/67
dadati tasya sarvasvaṃ V/243
dantairdantān samāpīḍya III/87
darśanāttasya kṣubhyante V/242
darśayejjagadākāraṃ I/83
daśanāmāni mukhyāni III/5
daśāraṇḍādi phāntāraiḥ V/108
dārāpatyāni viṣayā V/5
divyabhogānprabhuktvā ca IV/56
divyamārgamidaṃ proktaṃ II/20
dīkṣayitvā vidhānena IV/13
durācāro'pi puruṣaḥ V/63
duriteṣu ca puṇyeṣu I/33
durlabhaṃ yenakenāpi III/105
dūraśravaṇavijñānaṃ V/247
dūraśrutiḥ sūkṣmadṛṣṭiḥ III/60
dūraśrutirdūradṛṣṭiḥ V/117
dūraśrutirdūradṛṣṭistathā III/86
dṛṣṭimātreṇa pāpaughaṃ V/186
dṛśyante ca ime vighnāḥ V/9
devyāstu purato lakṣaṃ V/238
dehasthopādhirūpā sā II/19
dehāvasādaharaṇaṃ III/109
dehe'smin vartate meruḥ II/1
dehe na kramate vyādhiḥ III/114
daivāccalati cedūrdhvaṃ IV/82
daivāccalati cedvege IV/96
doṣanāśe yathā śuklo I/43
dvādaśābde bhavetsiddhiḥ V/19
dvāveva tatvaṃ manyante I/12
dvitīyaṃ śraddhayāyuktaṃ III/19
dvitīyañca sarojañca V/102
dvitīye hi bhavet kampo III/47
dvitva tritvādi bhedastu I/47
dvidaladhyānamāhātmyaṃ V/155
dviraṇḍo yatra siddho'sti V/88
dvividhaṃ karmakāṇḍaṃ syāt I/21
dvividhaṃ tu phalaṃ jñeyaṃ I/23

(dha)

dhṛtiḥ kṣamā tapaḥ śaucaṃ III/41
dhyātvā kuṇḍalinīṃ devīṃ III/84
dhyānamātreṇa yogīndro II/20; V/94, 131
dhyānaṃ karoti yo nityaṃ V/122

dhyānādeva bhavetsiddhiḥ V/189
dhyānādeva vijānāti V/207
dhyeyo dhyānaṃ tathā mantro V/7
dhvanau tasmin mano datvā V/44

(na)

na kṣudhā na tṛṣā III/93
na khaṃ vāyurnacāgniśca I/62
na khecarī samā mudrā V/47
na tadbhinno'hamasmīha I/34
na tadbhinno bhavetso'pi II/45
na tasya jāyate mṛtyuḥ III/92
na tasya punarāvṛttiḥ III/95
na bhavetsaṅgayuktānāṃ III/17
nabho vāyuśca vahniśca II/3
navadvārāṇi saṃyamya IV/27
nava dhāturasaṃ chindhi V/12
navayauvanasampanno V/25
naśyanti yoginastasya III/82
na sidhyati tato yugma V/222
nāgaḥ kūrmaścakṛkaro III/4
nāgādi vāyavaḥ pañca III/8
nāḍīkarmaṇi kalyāṇi V/11
nāḍījālād rasavyūho V/39
nāḍībhirābhi sarvābhiḥ V/75
nāḍīsañcāra vijñānaṃ V/10
nāḍyastu tā adhovaktrāḥ II/17
nātaḥ parataraṃ guhyaṃ III/101; V/177
nādaḥ sañjāyate tasya V/42
nānāpāparato dhīmān IV/58
nānāprakāranāmāni II/38
nānāvidhaguṇopetaḥ II/40
nānāvidhāni duḥkhāni I/25
nānyathā labhate muktiṃ V/226
nābhisthavahnirjantūnāṃ IV/61
nābherūrdhvamadhaścāpi IV/72
nāma saṅkīrtanaṃ viṣṇoḥ III/40
nārīśayyāsanaṃ vastraṃ V/3
nāśayet ṣoḍaśaprāṇāyāmena III/56
nāśayet sādhako dhīmān III/55
nāsanaṃ siddha sadṛśaṃ V/47
nāsāgre dṛśyate yena V/68
nāsāgre vinyased dṛṣṭiṃ III/103
Nāsārandhre ca madhyābhyāṃ V/36
nāsau lipyati pāpena IV/14
nikhilopādhihīno vai I/70
nityaṃ naimittikaṃ kāmyaṃ V/173
nityaṃ naimittikaṃ saṅgaṃ I/30
nityaṃ yaḥ kurute yogī IV/74
nitye'kṛte kilbiṣaṃ I/22
nimittamātraṃ karaṇe na V/228
nirantarakṛtābhyāsāt IV/54; V/35, 39, 96, 100, 186
nirantarakṛtābhyāsān V/66
nirantarakṛtedhyāne V/196
nirālambaṃ manaḥ kṛtvā V/210
nirālambo bhavejjīvo V/210
nirudhya mārutaṃ yogī V/37
nirīśvaramidaṃ prāhuḥ I/14
nirjane susthite deśe IV/77
nirbhayaśca śucirdakṣo V/25
nirvāṇadāyako loke V/41
niṣiddha karmakaraṇe I/21
niṣpattiḥ sarvayogeṣu III/32
naitadkāryaṃ neśvarādi I/62

(pa)

pañcasthānaṃ suṣumṇāyā II/28

pañca varṇojjvalā śuddhā II/19
patanti sādhakasyāgre V/242
padmasthaṃ tatparaṃ tejo V/114
padmāsanasthito yogī III/107; V/53
padmāsane sthito yogī IV/67
paścimābhimukhī yoni V/78
parisphurad vādisāntaṃ V/87
parokṣaṃ cāparokṣaṃ ca V/216
pāṇḍityaṃ vedaśāstrāṇi V/4
pādamūlena sampīḍya IV/64
pāpakarmavaśāt duḥkhaṃ I/26
pāpakarmavikurvāṇo V/153
pāpakṣayañca bhavati V/161
pāpakṣaye puṇyavṛddhau V/34
pāpatūlacayānāho III/57
pāpapuṇyavinirmuktaḥ V/230
pāpapuṇyodadhiṃ tīrtvā III/58
pāpapuṇyairna lipyeta V/231
pāpabhogāvasāne tu I/27
pāpāñjitvā muktimārgā V/180
pāpoparaktacaitanyaṃ II/44
pārameṣṭhyamidaṃ gātraṃ I/95
piṅgalānāma yā nāḍī II/26
piṅgalāyāṃ viṣaṃ tatra V/141
piṇḍasthaṃ rūpasthaṃ ca V/14
piturannamayātkośāt I/93
pibet pīyūṣa vistāraṃ IV/61
pibet prāṇānilaṃ tasya III/80
pīṭhatrayaṃ tataścordhvaṃ V/144
pīyūṣa bhānu haṃsākhyaṃ V/185
pīyūṣa raśminiryāsaṃ II/11
puṇyakarmaṇi vai svargo I/24
puṇyatīrthāni pīthāni II/2
puṇyapāpadvayaṃ tyaktvā I/31
puṇyapāpamayo bandho I/29
puṇyapāpairna lipyeta III/95
puṇyabhogā'vasāne'pi I/27
puṇyoparakta caitanyaḥ II/43
punareva kulaṃ gacchet IV/6
punaḥ piṅgalayā''pūrya III/25
punaḥ pralīyate tasyāṃ IV/7
punāti darśanādeva V/29
pumān paramahaṃso'yaṃ V/129
puṣṇāti sakalaṃ dehaṃ II/8
pūjyo bhavati devānāṃ V/183
pūrayetsavimuktaḥ syāt III/107
pūrṇānandaika puruṣaṃ V/33
pūrvakarmānurodhena I/98
pūrvajanma kṛtaṃ karma V/145
pūrvārjitāni karmāṇi II/40, III/55
pūrvārjitāni pāpāni III/56
pūrvoktakāle kuryāttu III/44
pṛthvīśīrṇā jale magnā I/81
pṛṣṭhavaṃśaṃ samāśritya II/17
poṣayanti vapurvāyuṃ V/74
prakāśate tataḥ pṛthvī I/73
pracchādyate prayatnena IV/59
praṇavaṃ prajapeddīrghaṃ III/54
pratīkopāsanākāryā V/29
pratyahaṃ prekṣate yo vai V/31
pratyāhārastadaiva syāt III/64
pradakṣiṇatrayaṃ kṛtvā III/15
pradhānabhūtā nāḍyastu II/13
prameyatvādi rūpeṇa I/89
prayatnena sugopyaṃ V/181
prayojanavaśāt II/28
praveśitaṃ calāṅguṣṭhaṃ V/162

praveśe nirgame vāyoḥ V/13
prasāryacaraṇadvandvaṃ III/108
prāṇaprayāṇa samaye V/152
prāṇasyavṛttibhedena III/3
prāṇāpānavidhānajñaḥ III/81
prāṇāpānau nādabindū III/63
prāṇāyāmaṃ samaṃ kṛtvā IV/29
prāṇāyāmena yogīndro III/58
prāṇo'pānaḥ samānaśca III/4
prānovasati tatraiva III/2
prātaḥkāle ca madhyāhne III/27
priyāpriyādi bhedastu I/68
prauḍhabhuddhiḥ subhojī ca III/33

(pha)

phaliṣyatīti viṣvāsaḥ III/19

(ba)

baddhvā galaśirājālaṃ IV/60
bandhatyāgena kuṇḍalyā V/165
bandhayedūrdhvagatyarthaṃ IV/38
bandhasyāsya prasādena IV/67
bandhenānena piyūṣaṃ IV/62
bandhenānena yogīndraḥ IV/42
bandhenānena sutarāṃ IV/66
bandho jālandharaḥ prokto IV/60
balādapānamākṛṣya IV/64
bahulaṃ bhramaṇaṃ prātaḥ III/35
bādilāntaṃ ca ṣaḍvarṇaṃ V/102
bālākhyo yatra siddho'sti V/103
bāhyādābhyantaraṃ śreṣṭhaṃ V/97
bāhyāni sarvabhūtāni I/61
bāhye puṇyamayaṃ prāpya II/43
bindu karoti sarveṣāṃ IV/91
bindurvidhumayo jñeyo IV/86
binduḥ śivo rajaḥ śaktiḥ I/96
bindusiddhirbhavettasya IV/102
bījatrayamidaṃ gopyaṃ V/236
bījasañjñaṃ paraṃ tejas V/85
brahmatejoṃśato yāti I/72
brahmadvāramukhe suptāṃ IV/22
brahmayonigataṃ dhyātvā IV/3
brahmarandhramukhe tāsāṃ V/168
brahmarandhraṃ ca tatraiva II/18
brahmarandhraṃ tadevoktaṃ V/159
brahmarandhraṃ tu tatraiva V/167
brahmarandhre mano datvā V/178
brahmarandhre hi yatpadmaṃ V/135
brahmahatyā sahasrāṇi IV/14
brahmāṇḍa bāhye sañcintya V/201
brahmāṇḍa sañjñakaṃ duḥkha I/95
brahmāṇḍasañjñake dehe II/5, 37
brahmāṇḍasthāni vastūni I/97
brahmāṇḍākhyasya dehasya V/191
brahmādi devatāścaiva V/155
brahmādyāḥ sakalā devā V/120
brahmaitasmin matāvasthā V/14
brūhi me vākyamīśāna V/1

(bha)

bhavati dvividho bhedo I/20
bhavantyetāni sarvāṇi III/61
bhavetkhecara siddhiśca V/118
bhavetsvacchandacārī ca III/94
bhavedabhyāsato vaśyaṃ IV/34
bhavedabhyāsato vāyuḥ IV/40

bhavedabhyāsane samyak III/106
bhavedvīryavatī guptā V/254
bhavedvīryavatī vidyā III/11
bhuktvā bhogānaśeṣānvai IV/93
bhūtagrāmaṃ santatābhyāsayogāt V/193
bhūtaṃ bhavyaṃ bhaviṣyañca V/92
bhūtale svaśiro datvā IV/69
bhūtvā divyavapuryogī V/52
bhogarūpa ime vighnā V/6
bhogāyotpadyate karma I/99
bhramatītyavaśaḥ so'tra I/9
bhramate svecchayā loke V/248
bhramantyasmiñjanāḥ sarve I/16
bhruvorantargatāṃ dṛṣṭiṃ IV/51
bhrūmadhye dṛṣṭimātreṇa V/71
bhrūmadhyordhvaṃ tathā pañca III/74

(ma)

mattabhṛṅgaveṇuvīṇā V/42
madbhāṣitamidaṃ śāstraṃ V/253
madhyanāḍīṃ samāśliṣya II/25
madhyamārgeṇa sṛṣṭyarthaṃ II/9
madhyasthaḥ sarvakāryeṣu V/20
madhyā sarasvatī proktā V/170
mantrayogaṃ praśaṃsanti I/7
mantrayogādikārī sa V/19
mantrayogo haṭhaśeaiva V/15
mantrasiddhirbhavettasya V/93
mandācāro mandavīryo V/18
mandābālāstathā IV/10
manasā cintayitvā tu V/173
manaso maraṇaṃ tasya V/68
manojayañca labhate V/101
mamālaye śucirbhūtvā V/51
mayoktāni pradhānāni II/36
maraṇaṃ khādyate tena V/106
maraṇaṃ bindupātena IV/88
mahāhandhasthito yogī IV/43
mahāmudrā bhavedeṣā IV/28
mahāmudrā mahābandho IV/23
mahāmudrā mahābandhau IV/47
mahāmudrāṃ pravakṣyāmi IV/25
mahāvīryānvitotsāhī V/24
mahāśayo dayāyuktaḥ V/21
māṃsāsthisnāyumajjādi I/94
māyāvilasitaṃ viśavaṃ I/69
māyaiva viśvajananī I/65
māyopahit caitanyāt II/45
māsamātreṇa yogīndro III/83
mithyājñānanivṛttistu II/50
mithyāvādaratānāñca III/18
militvā ghaṭate yasmāt III/63
muktāsanena kartavyaṃ IV/110
muktiṃ prati narāṇāṃ V/2
mukto bhaved gṛhastho'pi IV/79
mukhe niveśya sā puccham V/79
mudrākāmadudhāhyeṣā IV/36
mudrāṇāṃ siddhirabhyāsād IV/17
mudrāmetāṃ tu samprāpya IV/30
mudraiṣā khecarī proktā IV/53
muhūrtadvayaparyantaṃ IV/109
mūlapadmasadādhyāyet V/95
mūlapadmasthitā yoniḥ V/166
mūlādhāre'sti yatpadmaṃ V/234
mūlādhāreṇa yonyagrāt V/157
mūlādhāre hi yatpadmaṃ V/234

mṛtyukāle plutaṃ dehaṃ V/176
mṛtyuṃ jayati yogī saḥ IV/70
mṛtyormṛtyuṃ vidhāyāśu V/197
meḍhropari pādamūlaṃ III/97
medhāvīsarvabhūtānāṃ III/75
meruṃ saṃveṣṭya sarvatra II/4
merumūle sthitaḥ sūryaḥ II/10
meruśṛṅge sudhāraśmiḥ II/6
mokṣārthibhiśca sarvebhyaḥ V/256

(ya)

ya idaṃ paṭhate nityaṃ V/255
ya etadāsanaṃ śreṣṭhaṃ III/110
yaḥ karoti prayatnena IV/110
yaḥ karoti sadādhyānaṃ V/90, 145
yaḥ karoti sadābhyāsaṃ IV/45, 108; V/33, 40, 55, 151
yaḥ pramāṇaiḥ samāyuktaḥ V/59
yaḥ sādhayati jānāti V/206
yakṣarākṣasagandharvā V/147
yajjñātvā nāvasīdanti III/10
yajjñātvā prāpyaviṣayaṃ V/199
yajjñātvā labhate muktiṃ V/48
yajjñātvā sādhakāḥ sarve IV/49
yajñaṃ cāndrāyaṇaṃ kṛcchraṃ V/8
yattu vighnaṃ bhavedjñānaṃ V/9
yato vācā nivartante I/61; V/221
yathā kāle'pi bhogāya II/45
yathā dardurajantūnāṃ III/52
yathā doṣavaśācchuktau II/46
yathā doṣavaśācchuklaḥ I/42
yathā rajjūragabhrāntiḥ I/41
yathā vātavaśāt I/46
yathāśaktyā samākṛṣya III/104
yathāśaktyaiva paścāttu III/104
yatheṣṭaṃ dhāraṇādvāyoḥ III/45
yathaikaḥ kalpakaḥ svapne I/37
yadbhūtaṃ yacca bhāvyaṃ I/48
yadbhedo'sminnindriyo I/1
yadyajjānāti yogīndraḥ III/65
yadyatkāmayate citte V/96
yadyatpratyakṣaviṣayaṃ I/11
yadyatsaṅdṛśyate loke II/41
yadyaduccarate yogī IV/12
yadā karmārjitaṃ dehaṃ II/52
yadā tyajati taddhyānaṃ V/127
yadā nabhaḥ paśyati V/30
yadā nāḍī viśuddhiḥ III/29
yadā nāśaṃ samāyāti I/65
yadā niṣpatti sampannaḥ III/78
yadā paricayāvasthā III/70
yadā paśyati sampūrṇaṃ V/32
yadā pūrṇāsu nāḍīṣu V/165
yadā bhavedghaṭāvasthā III/62
yadā vāyuśca candrasūryaṃ III/68
yadā sañjāyate svedo III/46
yadṛcchā lābha santuṣṭaḥ V/258
yaṃ dṛṣṭvā na pravartante V/205
yaṃ yaṃ jānāti yogīndraḥ III/67
yaścitsvarūpo bhavati I/86
yasmāttadanyo nāstīha I/57
yasmāttadanyo mithyā I/57
yasmātprakāśako nāsti I/54
yasmānna vidyate nāśaḥ I/56
yasmānnāśitamajñānaṃ I/59
yasmin jñāte sarvamidaṃ I/18
yasminmantre vare jñāte V/233
yasya prasādānmahimā IV/90

yasya smaraṇamātreṇa V/115, 183
yasya syānniścalo V/58
yasyāḥ smaraṇamātreṇa V/161
yāti viṇmūtrarūpeṇa V/73
yātrā kāle vivāhe ca V/34
yadṛśī vāsanāmālā II/53
yāni yāni hi proktāni V/150
yāṃ tu prāpya bhavāmbhodheḥ IV/35
yāṃ prāpya siddhāḥ siddhiṃ IV/25
yāmamātraṃ yadā dhartuṃ III/64
yāmamātraṃ yadā pūrṇaṃ III/66
yāvannotpadyate jñānaṃ II/51
yena kena prakāreṇa IV/55
yena bhūrādisiddhiḥ III/72
yena vigrahasiddhiḥ IV/108
yena śīghraṃ marutsiddhiḥ III/112
yena saṃsāracakre'smin III/79
yena saṃsāra duḥkhābdhiṃ III/34
yena saṃsāramutsṛjya III/100
yena syātsakalā siddhiḥ III/59
yenānudhyānamātreṇa III/101
yenābhyāsavaśāechīghraṃ III/99
ye ye kāmādayo doṣāḥ II/42
ye vighnā santi lokānāṃ V/1
yairindriyairyadvidhānas III/65
yogakriyābhiyuktānāṃ V/259
yogaśāstramidaṃ gopyaṃ I/19
yogaśāstre'pyabhirataṃ V/190
yogasiddhirbhavettasya V/253
yogābhyāsaratāścaiva V/22
yoginaḥ sādhakendrasya V/233
yogināṃ sādhanavatāṃ IV/89
yogī padmāsanastho'pi III/48
yogī padmāsane V/60
yogī bandhādvinirmuktā V/154
yogī hṛtavyādhiradhaḥ V/194
yogopadeśaṃ samprāpya III/21
yojayitvā samānena IV/38
yo jānāti sa muktaḥ V/167
yo dhyāyati paraṃ nityaṃ V/119
yo dhyāyati sadā nityaṃ V/104
yoniṃ sampīḍya yatnena III/97
yonimudrā paraṃ gopyā IV/19
yonimudrā parāhyeṣā IV/8
yonisthaṃ tatparaṃ tejaḥ V/86
yo bhavetsavimuktaḥ syāt V/230

(ra)

rajjujñānāt yathā sarpo I/39
rajoguṇādhikā vidyā I/86
rasanāṃ tālumūle yaḥ III/80
rasanāṃ prāṇasaṃyuktāṃ III/92
rasanāmūrdhvagāṃ kṛtvā III/83, 91
rasanāmeḍhranayanaṃ II/29
raso rasanayāsparśaḥ I/79
rājadantabilaṃ gāḍhaṃ III/84
rājayogādhikārī syāt V/154
rājayogo mayā khyātaḥ V/208
rājādhirājayogo'yaṃ V/208
rudratvaṃ ṣaṣṭibhirlakṣaiḥ V/250
rudrākhyo yasya siddho V/109
rogāṇāṃ saṅkṣayaścāpi IV/76
raupyabhrāntiriyaṃ yāti I/40

(la)

lakṣamekaṃ japedyastu V/242

lakṣairdvādaśakairjaptaiḥ V/245
labdhānatā vai nivartante II/30
labhate'sau na sandeho V/252
lāmbikordhvaṃ sthite garte IV/52
lāmbikordhveṣu garteṣu V/148
līnaṃ vāyo tathā tejo I/81
lobhīpāpamatiścaiva V/71

(va)

vaṃśīviṇāmṛdaṅgāścа V/5
vaktre sarasvatī devī V/93
vajrolī kathayiṣyāmi IV/78
vajrolyabhyāsayogo'yaṃ IV/80
vadanti vividhairbhedaiḥ I/14
vapuṣaḥ kāntiramalā IV/33
vapuṣaḥ kāntirutkṛṣṭā V/91
vartate'harniśaṃ so'pi II/6
vartante tāni sarvāṇi III/3
vartante vigrahe tāni II/38
varṣatrayakṛtābhyāsād III/90
vaśamāyānti te sarve V/244, 245, 247
vastideśe jvaladvahniḥ II/33
vahate lagnayogena II/12
vāksiddhiḥ kāmacāritvaṃ III/60, IV/18
vācābhiruddha nirvāṇā II/55
vācāmavācyā vāgdevī II/24
vāñchitārthaphalaṃ saukhyaṃ IV/33
vāpīkūpa taḍāgādi V/8
vāmanāsāputaṃ yāti V/134, 137
vāmamārge'pi tadbinduṃ IV/83
vāmāṅgena samabhyasya IV/29
vāyusiddhirbhavettasya IV/45, V/55
vāyusiddhistadā jñeyā III/48
vāyuḥ paścimamārgeṇa III/110
vāyuḥ sañcarate dehe V/107
vāyoḥ pañcayāddhīmān III/68
vāyau praviṣṭe śaśinī III/42
vārāṇasī tayormadhye V/132
vāsanāyā mahābandhaṃ V/151
vikṣepāvaraṇā śaktiḥ I/82
vicintya yastyajetprāṇa V/176
vijñāya nāḍīdvitayaṃ V/53
viṇmūtralepane svarṇaṃ III/61
vidhānena ca saṃyuktāḥ IV/11
vidhinā karma karaṇe I/21
viparītakṛtiścaiṣā IV/69
viprān santoṣya medhāvī V/51
vividhaṃ cā śrutaṃ V/105
viśeṣaguṇāḥ sphuranti I/76
viśeṣa śabdopādāne I/90
viśeṣo'vakrakāyaśca III/98
viṣaṃ tatra vahantī yā V/142
viṣayāsakta puruṣā II/55
viṣayebhyaḥ suṣuptyeva II/55
vismṛtya viśvaṃ ramate I/64
vismṛtya sakalaṃ bāhyaṃ V/45
vihāya nidrāṃ bhujagī IV/107
vṛttihīnaṃ manaḥ kṛtvā V/211
vedhenānena saṃvidhya IV/44
vaiśvānarāgnireṣo II/34
vyavahārāya kartavyo V/227
vyavahāreṣu niyataṃ I/67
vyāmohameva gacchanti I/8
vratopavāsaniyamāḥ V/7

(śa)

śaktieālana mudreyaṃ IV/105

śakticālanameva hi IV/106
śatabrahmagatenāpi IV/57
śatabrahmamṛtenāpi III/75
śatāṅganānāṃ bhoge'pi IV/103
śabda sparśaścarūpaśca I/78
śaraccandranibhaṃ tatrākṣara V/129
śaraccandranibhaṃ tejas V/83
śarīrapāṭavañcāpi II/35
śarīrādi jaḍaṃ sarvaṃ I/87
śāstrajño'bhyāsaśīlaśca V/24
śāstra viśvāsa sampanno V/27
śāstreṣu kathitāhyete I/15
śāstreṣu bahudhā proktaṃ V/133
śiraḥ kapālavivare V/184, 185
śiraḥ kapāle rudrākṣaṃ V/62
śiraḥ pāścātya bhāgasya V/71
śiva vidyā mahāvidyā V/253
śuklajñānāttathā I/43
śuklābhaṃ tanmahākālaḥ V/128
śuddhe brahmaṇi sambaddho' I/72
śūrovayasya śraddhāvān V/22
śraddhayātmavatāṃ puṃsāṃ III/16
śṛṇudevī pravakṣyāmi V/2
śroturbuddhau samarpyarthaṃ V/220
śrotreṇa gṛhyate śabdo I/79
śvetaraktaṃ tejasāḍhyaṃ IV/5

(ṣa)

ṣaṭsthāneṣu ca ṣaṭśaktiṃ II/27
ṣaḍbhirlakṣairmahīpālaḥ V/244
ṣaṇmāsamabhyasanyogī IV/75
ṣaṇmāsamabhyasedyo vai IV/103
ṣaṇmāsamātramabhyāsaṃ III/88
ṣaṇmāsābhyantaraṃ mṛtyuṃ IV/48
ṣaṣṭhaṃ ca pramitāhāraḥ III/20

(sa)

saṃnyasyānena vidhinā V/52
saṃyojayet prayatnena IV/52
saṃvatsara kṛtābhyāsān III/89
saṃvatsarasahasre'pi V/126
saṃvidaṃ labhate'bhyāsāt IV/17
saṃveṣṭya sakalā nāḍī V/79
saṅgamaṃ gaccha sādhūnāṃ V/13
saṃsārasāgaraṃ tarttuṃ II/54, 68
saṃsāriṇāṃ vimūḍhānāṃ IV/91
sa eko vartate nānyat I/92
sa eva yogī sadbhaktaḥ V/204, 213
sakalaḥ sādhitārtho'pi IV/93
sakṛdyaḥ kurute yogī V/56
sakṛdyaḥ kurute snānaṃ V/174
sañjñābhedādbhavedbhedaḥ IV/98
satatābhyāsayogena V/190
satyaṃ kecit praśaṃsanti I/4
satyaṃ satyaṃ punaḥ satyaṃ V/190
satvaṃ rajastamaścetī V/81
sadaitāni paraṃ yogī III/41
sadyaḥ kṛtvāpi dahati V/187
sadyaḥ śramavināśāya V/70
sadyo bhukte'pi kṣudhite III/42
santoṣyātiprayatnena V/50
santyatra bahavo vighnāḥ III/53
saptadhātumayaṃ piṇḍaṃ V/73
samakāyaḥ prāñjaliśca III/23
samakāyaḥ samāsīnaḥ III/113

samakāyaḥ sugandhiśca III/30
samabuddhiḥ kṣamāyuktaḥ V/20
samabhyarcyeśvaraṃ samyak V/49
sampūrṇa hṛdayo yogī III/33; IV/41
samīra maṇḍale sūryo II/11
sa mokṣaṃ labhate dhīmān V/256
sa yogī karma bhogāya III/71
sarasaṃ yaḥ pibedvāyuṃ III/82
saritaḥ sāgarāstatra II/1
sarpabuddhiryathā rajjau I/38
sarvakarmānusāreṇa II/41
sarvathā naiva dātavyā IV/19
sarvadehādi vismṛtya V/39
sarvadvandva vinirmuktaḥ III/27
sarvapāpavinirmukto III/88; V/171
sarvapāpavinirmuktaḥ III/9; V/38, 178
sarvabhūtajayaṃ kṛtvā V/67
sarvameva jagadidaṃ I/48
sarvayogādhikārī V/28
sarvarogavinirmukto V/105
sarvarogopaśamanaṃ V/32
sarvasaṅkalpa snnyāsī I/63
sarvāṃścakrānvijitvā ca III/78
sarvārambha parityāgī V/46
sarvāsāmeva nāḍīnaṃ IV/31
sarvendriyāṇi saṃyamya V/219
savāsanā bhramotpanno II/47
sa vai brahmavilīnaḥ syāt V/40
savyaṃ prasāritaṃ pādaṃ IV/27
sa sevyaḥ sarvalokānāṃ IV/71
sahajoliriyaṃ proktā IV/97
sahajolyamarolī ca IV/95
sākṣātkāribhrame sākṣāt II/49
sākṣādviśeṣadṛṣṭistu II/48
sā ca prāṇa samākhyātā IV/7
sādhakastu bhaveddhīmān V/249
sādhakastu bhavedyogī V/251
sādhanādamalaṃ jñānaṃ V/221
sādhayet satataṃ yogī V/212
sā prāṇasadṛśī mudrā IV/59
sā māyā''varaṇā I/83
sārddhatrikarā kuṭilā II/23
sārdhalakṣatrayaṃ nāḍyaḥ II/13
sārdhalakṣatrayaṃ jātaṃ II/31
sā saṅkhyā bhavati yathā I/36
sā sevyā tu prayatnena I/32
sitāsite saṅgame yo V/171
siddhavidyādharaścaiva V/246
siddhānāṃ darśanaṃ V/64, 118
siddhānta śravaṇaṃ nityaṃ III/40
siddhāyāṃ yonimudrāyāṃ IV/66
siddhāsanaṃ tataḥ padmāsanaṃ III/96
siddhāsanaṃ sadā sevyaṃ IV/11
siddhīnāṃ jananīhyeṣā IV/53
siddheścinhaṃ vīkṣya V/207
siddhe bindau mahāyatne IV/90
siddhe bindau mahāratne IV/104
siddhestadāvirbhavati V/54
siddhāḥ pinākī yatrāste V/115
sukhabhogena mahatā IV/94
sukhāsanamidaṃ proktaṃ III/115
sugupte nirjane deśe IV/68
suptā guruprasādena IV/21
suptā nāgopamāhyeṣā V/80

subhaktāya pradātavyaṃ I/19
suśīlo dharmacārī ca V/26
suśobhane mathe yogī III/22
suṣumṇāpi ca saṃśliṣṭaḥ V/83
suṣumṇā meruṇā yātā V/134
suṣumṇāyāṃ sthitā nāḍī V/160
suṣumṇāyāṃ sadaivāyaṃ V/166
suṣumṇāṃ sā samāśliṣya II/26
suṣumṇeḍā piṅgalā ca II/14
suhemābhaṃ suropetaṃ V/121
sūryakoṭi pratīkāśaṃ IV/3, V/84
sūryamaṇḍalamadhyasthaḥ II/33
sṛṣṭisaṃhāra kartārau II/3
sevante caraṇau tasya V/157
so'haṃ pravartate matto I/33
so'hamasmīti saṃsāre II/49
sohi kāmayate puruṣaḥ I/71
steyaṃ himsā paradveṣaṃ III/36
stokaṃ stokaṃ tyajenmūtraṃ IV/101
strīsaṅgamagnisevāṃ ca III/37
sthānasyāsya jñānamātreṇa V/193
sthāne pare haṃsa nivāsabhūte V/194
sthite dehe jīvati ca V/223
sthira buddhirlayayuktaḥ V/21
snānaṃ pūjāvidhirhomaḥ V/6
snānācaraṇamātreṇa V/175
sphicau santāḍyeddhīmān IV/43
syādekaguṇamākāśaṃ I/77
syādrūpalakṣaṇaṃ khaṃ I/75
svakaṃ binduñca sambandhya IV/82
svapāṇibhyāṃ dṛḍhaṃ dhṛtvā III/108
svapnabhūtāni jāyante I/96
svaprakāśo yatastasmāt I/54
svabhaktebhyaḥ samāsena IV/78
svamutrotsargakāle yo IV/101
svarūpatvena rūpeṇa I/90
svarge'pi duḥkhasambhogaḥ I/28
svargonānāvidhaścaiva I/23
svasāmarthyāttadā III/67
svastikaṃ yogibhirgopyaṃ III/115
svastikañcāsanaṃ kṛtvā V/209
svādhiṣṭhānābhidhaṃ tattu V/103
svecchayā vartamāno'pi IV/79
svedaḥ sañjāyate dehe III/46
svedo lālākṛmiścaiva III/50
sve sve karmaṇi vartante V/278

(ha)

haṭhavidyā paraṃ gopyā V/254
haṭhaṃ vinā rājayogo V/222
hastasthaṃ piṇḍamutsṛjya V/98
hṛdaye'nāhataṃ nāma V/113
hṛdaye kāmabījaṃ tu V/235
hṛdiprāṇo gude'pānaḥ III/7
hṛdyasti paṅkajaṃ divyaṃ III/1
hemaṃ raupyaṃ tathā tāmraṃ V/4
heyaṃ sarvamidaṃ viśvaṃ I/66

Appendix - 5
An Important Word Index

(a)

akarma I/70
akula V/192, 195
akṣaya V/173,252
akṣara V/82
akṣarabīja V/129
akṣarākṣarasandhāna V/237
akhaṇḍa V/214
akhaṇḍajñānarūpa I/70,V/200
agamya V/181
agni I/62, 73, 74, II/17
agnisevā III/37
agnihotra I/6
aṅgulī V/53
aṅguṣṭha V/36, 162
ajada I/98
añjana I/16
ajñāna I/59, V/218
ajñānadoṣa I/42
ajñānanāśa I/43
aṇimā III/90, IV/108 V/57, 179, 207
atandrita IV/57
atha I/2
adīnatva III/49
adṛṣṭa (phala) V/29
adhimātraka V/22
adhimātravratajña V/27
adhyāropāpavāda I/69, 92
adhyāsa I/41
ananta I/64
ananyagati I/3
anāgata V/187
anādikarma III/2, 76
anādivāsanā II/39
anāmaya V/252
anāmā (mikā) V/36
anārjava III/36
anāsakta V/258
anāhata V/113
anitya I/45
anila III/42, 50; IV/67; V/165
anudhyāna III/101
anurakta I/2
anuṣṭhāna III/106: V/240
anna II/36, V/72
annapācaka II/33
annamayakośa I/93
annarasa V/75
anya I/10
apa I/77
aparigraha V/67
aparokṣa V/216, 217
apavitra IV/55; V/175
apāna III/4,7; IV/37, 42, 62, 65
apānavāyu IV/84, 105
aprameya V/252
abheda I/47
abhyāsa III/1, 43, 47, 52, 88, 89, 90, 99; IV/16, 17, 18, 34, 45, 63, 70, 108; V/33, 35, 39, 42, 43, 66, 96, 100,186, 218, 220

abhyāsakāla III/43
abhyāsakrama III/59, 76
abhyāsapāka V/224
abhyāsabala V/69
abhyāsayoga III/66, 70, 93; IV/18, 79, 80; V/23, 46, 190, 193
abhyāsaśīla III/111; V/24, 57
abhyāsa (sadā) V/40, 55, 151
abhyāsin III/44
amaratva IV/62; V/250
amarolī IV/95, 96
amṛta II/7, 120; III/76; IV/5, 71; V/137
ambikā III/23
arimitramudāsīna I/67
arogitva III/49
alambusā II/15
alpanidrā III/49
avakrakāya III/98
avanimaṇḍala III/94; V/127, 183
avasthā V/175
avācyā II/24
avikārī V/26
avidyā I/58, 71, 72, 81, 84, 87
avināśī V/192
asaṅkhya I/35
asatya III/36
asī V/132, 139, 143
asthi I/94
asthipañjara IV/41
ahaṅkāra III/2, 36
ahaṃ I/2; IV/87; V/212, 214

(ā)

ākāśa I/51, 52, 74, 77
ākāśapaṅkaja V/107
ākāśamaya (yogī) V/65
āgama I/45
ājñā V/235
ājñākamala V/139
ājñāpadma V/128, 134, 144, 145, 151
ājñāpaṅkaja V/138, 143
ātmajñāna I/3, 39, 40, 41
ātmamukti I/2
ātmabodha I/45
ātmaliṅgārcana V/99
ātmavyāpta I/53
ātmasaṃstha V/98
ātmā I/10, 32, 36, 43, 44, 46, 51, 52, 54-61, 63, 64, II/56; III/65; IV/4; V/37; 212
ātmopādhi I/68
ādyantaśūnya I/1, 58
ādhāra II/21; III/73
ādhārakamala IV/105
ādhārapadma II/22; V/87
ādhāramaṇḍala V/167
ānandakāraka II/20
āpat III/94
āpādtalamastaka V/74
ābhyantara (dhyāna) V/97
āmaya III/82, 91
āmla III/35
āyu II/35
āyurvṛddhi IV/106; V/31
ārambha (avasthā) III/29, 31, 32
ārogya V/91
ārjava I/4

ālasa (vigata) III/27
āvaraṇaśakti I/83
āsana III/22,96, 101, 110; V/47

(i)

iḍā II/14, 15, 25, 27; III/24, 26; V/132, 136, 138, 170
iḍāpiṅgalā (madhya) V/167
iḍāmārga II/7, 8
indriya I/1; III/65; IV/33; V/219
indriyajaya III/65
indriyanigraha III/20; V/7
indriyādhvan V/11
indriyārtha V/223
indriyopādhi I/1
ihaloka III/55
ihāmutraphaladveṣī I/30

(Ī)

īśa I/87
īśitva IV/104
īśavara I/2, 45, 53, 62, 64; V/49
īśavarārādhanā V/259
īśavarī IV/22

(u)

ugra (āsana) III/96
uḍyāna IV/73
uḍyānabandha IV/72
uḍḍīyāna IV/24
utsāha III/33
utsāhī V/24
udara III/104; IV/73
udarāgni IV/75
udāna III/4, 7
udgāra III/8
udyama III/46
unmīlana III/8
upadrava V/188
upabhoga V/223
upavāsa III/36
upasarga V/188
upahita I/84, 85
upādāna I/90
upādhi I/36; II/19
upāya III/38
urageśvara V/245

(ū)

ūru III/102, 113
ūrumadhya III/102
ūrdhvajihvā II/87

(ṛ)

ṛṣi II/2; V/133

(e)

eka I/53, 57, 91, 92; V/33, 213

(ai)

aiśavarya (sarva) V/233
aiśavaryāṣṭaka III/58
aihikāmuṣmika V/232
aihikāmuṣmikī V/101

(o)

oṣadhīdarśana V/112

(k)

kakṣā II/30
kaṭu II/35

kaṇṭha III/7, 53; IV/19
kaṇṭhakūpa V/60, 61
kaṇṭhasthāna V/121
kanda V/77, 78, 87, 135, 158
kapāla V/62
kapālavivara V/184, 185
kapilādi IV/25
kapha III/50
kampa III/47
karpūra III/39
karma I/5, 6, 20, 21, 29, 30, 97, 99; II/39, 40, 41, 42, 46, 54; III/13, 55, 70; V/145, 228
karmakāṇḍa I/20, 21, 31
karmakūṭa III/71
karmajanya I/70
karmaparityāga II/56
karmabandha I/24; V/167
karmabala II/44
Karmabīja III/76
karmabhoga III/71
karmasambhava II/52
karmārjita II/10, 52
kalā II/6; V/185
kalevara III/33, 50
kalpaka I/29, 37, 49, 78, 88
kalpanā I/80, 88
kalpanāpatha I/60
kalmaṣa V/39, 204
kavi III/84
kaṣāya IV/31
kleśa III/79
kākacañcu III/81, 85, 86
kākinī V/115
kātara V/18
kādiṭhāntā V/113
kādiṭhāntākṣara III/1
kānti IV/33; V/91
kāma II/42, 57; IV/3; V/240
kāmacāritva III/60; IV/18
kāmadudhā IV/36
kāmadeva III/93
kāmabīja V/82, 89, 235
kāmamohita V/104
kāmarūpa V/249
kāmavyūha III/71
kāmāṅganā V/104
kāmārtā V/116
kāmya I/22; V/173
kāyā III/98
kāraṇa II/48
kāryavarga I/52
kāla I/60; V/111
kālatraya I/44
kālāgni IV/7
kilbiṣa I/22; V/94, 153
kukṣi II/30, IV/43
kukṣisañcālana V/11
kuṇḍalinī III/84,85;V/89,164,198
kuṇḍalī II/23; IV/21, 32, 46, 105; V/78, 159, 165
kumbhaka III/24, 26, 27, 44, 45, 66; V/47
kula IV/6, 56; V/88, 197, 198
kulavigraha V/243
kulāmṛta IV/6
kuhū II/14
kūrma III/4

kūrmanāḍī V/61
kṛkara III/4
kṛcchracāndrāyaṇa V/8
kṛtyākṛtya I/8; II/53
kṛmi III/50
kevala III/45
kailāsa IV/46; V/192, 194
kriyāyukta V/257
kriyāvidhāna V/257
kriyāśakti III/69, 78
krodhavaśa V/124
kṣaṇabhaṅgura I/46
kṣamā I/4; III/41; V/20, 21, 26
kṣayaroga III/85
kṣayavṛddhi V/192
kṣīra III/39
kṣīrendudarśana V/189
kṣut III/8
kṣutpipāsā V/60
kṣudhā III/93
kṣetra II/1; V/133
kṣetrapāla III/23
kṣetrapālaka II/1

(kha)

kha I/74
kham I/62, 75
khagata V/117
khecara (jaya) V/118
khecara (siddhi) V/118
khecaratva III/61; V/68
khecarī IV/23, 53, 55, 57, 58, V/47, 119, 189

(ga)

gagana IV/67
gaganacara III/47
gaṅgā V/134, 137, 169, 170
gati III/52; V/169, 172, 178
gandha I/76, 78, 79
galaśirājāla II/14
gāndhārī II/14
gātra I/95
guṇa I/77; II/40; III/90; V/46
guṇātīta I/44
gurutalpaga IV/15
guṇatraya V/31
guda IV/2, 26, 37
gudā II/21; III/7
gudāmārga IV/64
guru III/11; 12, 13, 21, 23; IV/11, 30, 77; V/19, 20, 49, 50, 94, 209, 220, 237, 241
gurudūṣaka V/17
gurūpadiṣṭamārga IV/102
gurūpadeśa IV/26, 58, 84, 109
gurupāda III/15; IV/85; V/22
gurupūjaka V/27
gurupūjana III/19
gurupūjāvihīna III/17
guruprasāda III/14; IV/21
guptaceṣṭā V/26
guptācāra IV/36
gurulakṣya V/13
guruśikṣā II/36; IV/103
gurusantoṣahīna III/18
gurusevana III/41
guruhā IV/15

guhya V/177
gṛhastha V/229, 258-260
gopyam I/19
gomukhādyāsana V/10
granthi IV/21, 44
graha II/2; V/188

(gha)

ghaṭa III/31, 63
ghaṭanā I/98
ghaṭāvasthā III/62
ghaṭikā III/59, 73, 74
ghaṇṭānādasama V/43
ghṛta III/39
ghrāṇa I/79

(ca)

cakra III/69, 78; IV/46
cakṣu I/79
caturguṇa I/77
caturmukha V/181
candra III/83; IV/3; V/84, 135, 182, 184
candramā II/9; V/136
candrasūrya III/68; IV/96
capala V/18
caraṇa III/102, 108
carācara I/33, 50, 80; V/217
cālana IV/31, 83
citta I/92; IV/28; V/45, 96, 195, 199, 200, 238
cittaśuddhi V/61
cittasthairya V/61
citrā II/18; V/160
cidākāśa V/46, 65
cidānanda V/216
cidrūpā V/154
cintana V/63, 154
cintā V/64
cinmaya I/80
cibuka III/103; IV/27, 60
cūrṇa III/39
cetanā III/78
cetas I/3
caitanya I/50, 80, 84, 85; II/43 - 45

(cha)

chāgalāṇḍa V/122

(ja)

jagat I/33, 39, 41, 42, 48, 50, 53, 67, 80; II/24, 46
jagadākāra I/83
jagadbhrānti I/40
jagādvismaraṇa V/196
jaṭharāgni IV/32; V/91
jaḍa I/87, 98, 99
jaḍarūpa I/96
jananī IV/53
janasaṅga V/27, 53
jantu I/25; III/52
janmamṛtyuparamparā I/9
japa V/93, 146, 237, 238, 239, 242-246, 250
jarā III/82, 91
jarāmaraṇa IV/45, 65, 91; V/94
jarāmṛtyu IV/33
jala I/62, 73, 74, 81; II/3

jānū III/108, 113
jālandhara IV/23, 60, 63
jitendriya V/60
jihvā III/87, 103; V/60
jīva I/97, 99; II/39, 42, 53; V/50, 210
jīvana IV/88
jīvanmukta III/77
jīvātmaparamātman III/63; V/214
jṛmbhā III/8
jyoti V/62, 69
jyotirūpa V/37
jyotiḥsvarūpaka I/54

(ña)

jñāna I/1, 40, 43, 58, 59, 91; II/47, 51, 57; V/180, 220, 221
jñāna (vighna) V/9
jñāna (viṣaya) V/117
jñāna (sthāna) V/193
jñāna kāṇḍa I/20, 31
jñāna kāraṇa V/218
jñānapravāha I/12
jñānaśakti III/78

(ḍa)

ḍāḍiphāntā V/108

(ta)

tattva I/12; II/57; V/133
tattvadarśi V/133
tattvadarśin III/49
tattvadhiyā I/65
tattvātattva I/88
tantra IV/7, 25, 28, 69, 97; V/130, 208
tapa I/4; III/41
tama V/81
tamoguṇa I/84
tarjanī V/36
tāna IV/72, 73
talumūla III/39
tāmbūla III/80; V/60, 156, 157, 158
tīkṣṇa III/35
tīrtha V/8
tīrthānusevana I/7
turīya V/131
tṛḍ III/8
tṛṣā III/93
teja I/75, 77, 81; IV/5; V/38, 83, 85, 86, 89, 114
tejoṃśa II/34
taila III/35
tvacā I/79

(tra)

trikūṭa III/70
triguṇa I/77
tripura V/252
tripurabhairavī V/84, 240
tribhuvaneśvarī IV/42
triveṇī V/172, 176
trailokya I/19; II/4; III/58; IV/14; V/124, 251

(da)

dakṣa V/25
dakṣanāsāpuṭa II/26; V/139, 142, 143
dakṣamārga II/26

dakṣāṅga IV/29
dakṣāṃsa V/138
dakṣiṇa V/166
dakṣiṇapatha II/10, 11
daṇḍāṣṭaka III/67
danta III/87
dantamūla III/103
dayā V/21
dardura III/52
darśana III/86; V/29
dala V/87, 102, 234
dātā V/25
dāna I/5; V/7
dārdurī III/47, V/90
dāha III/82
divya III/1; IV/6
divyadeha V/248
divyabhoga IV/56
divyamārga I/20
divyarūpa V/191
divyarūpiṇī I/85
divyaliṅga III/1
divyavapu IV/87; V/52
duḥkha I/25, 26, 28, 91, 93, 95; II/42, 44; III/34, 115
duḥkhadā III/11
duḥkhanāśa I/58
duḥkhabhoga I/94
duḥkharūpā I/82
duḥkharogavināśa V/111
duḥkhasambhoga I/28
duḥkhaugha V/94
duḥkhaughanāśa III/32, 112; IV/72
durācārī V/63
durita I/33
duritapuṇyaka I/9
durgā I/84
durjñāna I/3
dūradṛṣṭi III/60, 86
dūraśravaṇavijñāna V/29
dūraśruti III/60, 86
dṛṣṭa (phala) V/29
dṛṣṭi III/103; IV/51; V/117
dṛṣṭimātra V/71, 186
deva I/87; II/24, 46; IV/60; V/183
devatā V/27, 88, 155
devadatta III/4
devapūjita V/57
devī III/84; V/103, 109, 238
deśa IV/68, 77
deśakālasvarūpaka I/55
deha II/1, 4, 5, 8, 13, 19, 34, 37, 39, 52; III/30, 46, 114; V/39, 75, 107, 176, 191, 223
dehacārī V/162
dehāvasāda III/109
dehī I/29; II/16
daiva V/125
doṣa I/41; II/42, 46, 56; III/29; V/228
doṣanāśa I/43
dviguṇa II/77
dvitīya III/47
dvandva III/27
dveṣa III/36
dvaitavivarjita I/53, 61

(dha)

dhanañjaya III/4
dharmacārī V/26
dharmarūpa (vighna) V/6, 9
dharmātmā V/152
dhātu II/11; III/146, V/73
dhāturasa V/12
dhāraṇā III/45, 72, 75
dhārmika V/109
dhī III/21
dhīmān V/26
dhīra III/77
dhīvṛtti I/33
dhṛti III/41
dhautiprakṣālana V/10
dhyāna II/20; III/101; V/7, 66, 71, 90, 94, 97, 98, 110, 116, 120, 122, 127, 145, 146, 148, 153, 155, 182, 189, 196, 203, 206, 207, 209, 211
dhyānabala V/67
dhyānamātra V/94; V/131
dhyeya V/7
dhvani V/42, 43, 44

(na)

nakṣatra II/2
nabha I/72; II/3; V/30
nabhoṅgaṇa V/30, 31, 32
nayana II/29
naraka I/23-25
navadvāra IV/27
navayauvana V/25
nāga III/4
nāgādi III/8
nāḍī I/13, 16, 17, 18, 25, 26, 29, 31, 32; IV/31; V/53, 74, 75, 79, 157, 160, 164, 165
nāḍīkarma V/11
nāḍījāla IV/39
nāḍīviśuddhi III/28-30
nāḍīsañcāravijñāna V/10
nāḍīsantati I/94
nāda V/42, 45
nāda (laya) V/47
nādabindu III/63
nābhi III/73; IV/72, 73; V/108
nābhimaṇḍala III/7
nābhiśuddhi IV/74
nābhistha IV/61
nārī V/3
nāśahetu III/54
nāsāgra III/103; V/68
nāsārandhra V/36
nikhilopādhihīna I/70
nitya I/1,10,47,56, 91; V/173,220
nityakṛta I/22
nityanaimittīka I/30
nityanaimityakāmya I/22
nidrā III/93; IV/107
nimittamātra V/228
niyatamānasa IV/29; V/35
niyama III/41; V/7
niyamagraha III/43, 49
niyamāgraha III/51
nirañjana I/44, 70; II/51; V/54,185, 200
nirākula V/38, 24

nirālamba V/210
nirāśī V/67
nirīśvara I/14
nirodha V/10, 54
nirjana IV/68
nirbhaya V/25, 44
nirvāṇa II/12, 52, 55
nirvāṇadāyaka V/41
nirvīryā III/11
nivṛtti II/50
niścala III/68, 98
niścalatā V/195
niścitamānas I/11
niṣiddhakarma I/21
niṣedhvidhipūrvaka I/21
niṣṭhura V/18
niṣṭhurabhāṣī III/18
niṣpatti III/31, 76, 77; V/222
naimittika I/22; V/173

(pa)

paṅkaja III/1; V/103, 108, 113
pañcaguṇā I/78
pañcadhādhāraṇā III/72
pañcapadma V/150
pañcabhūta I/56, 95
pañcasthāna II/28
pañcīkaraṇa I/97
paṭutva V/91
pada IV/40
padma IV/21; V/89, 121, 140, 152, 158
padmastha V/114
padmāsana III/22, 48, 96, 105, 107; IV/67; V/53, 60, 68
payasvinī II/14
para I/89
parakāyapraveśa V/60
paradevatā II/23
paradehpraveśa V/111
paranteja V/130
param I/17, 79; III/40; V/63, 251
paramakāraṇa V/252
paramagati III/9, 100, IV/58
paramapada I/81
paramahaṃsa V/129
paramākalā IV/4
paramāgati V/38
paramātman I/38, 48; V/198
paramātmā I/87; V/152, 214
paramānanda IV/5
paramārtha V/1
paramārthaparāṅmukha I/13
parameśvara V/195
paraśrīdarśana I/28
parādhīna V/18
paricaya III/31, 69
paricayāvasthā III/68, 70
parokṣa V/216, 217
pavana I/74; III/103
pavanābhyāsa III/22, 62
pavanābhyāsin III/100
pavanābhyāsinā V/94
pavitra IV/55; V/174
paścima IV/72, 73
paścimamārga III/110
paścimābhimukhī V/158
paścimottāna III/109

pāka II/34
pāṇi III/108; IV/27
pāṇitāḍana III/52
pāṇḍitya V/4
pātaka IV/31
pāda IV/27, 37
pādamūla III/97; IV/26, 64
pādāṅguṣṭha II/29
pāpa I/21, 29; III/9, 56, 57, 88, 101; IV/14, 15; V/63, 149, 174, 178, 180
pāpakarma I/8,24,26;II/55;V/153
pāpakarmarata V/40
pāpakṣaya V/34, 161
pāpapuṇya III/58; V/230, 231
pāpabhogāvasāna I/27
pāpamati V/17
pāpamahārṇava IV/56
pāpayukta V/48
pāpavinirmukta V/171
pāpoparaktacaitanya II/44
pāpaugha V/56, 95, 186
pāyu II/30
pārameṣṭhya I/95
piṅglā II/14, 15, 26, 27; III/24; V/73, 132, 139, 141, 143, 167, 170
piṇḍarakṣārtha V/225
piṇḍastha V/14
pitta III/50
pitṛkarma I/5; V/172
pinākī V/115
priyāpriya III/37
pīṭha II/2
pīṭhatraya V/144
pīṭhadevatā II/2
pīyūṣa IV/54, 61, 62; V/107, 185, 197
pīyūṣaraśmi II/8, 11
puccha V/79
puṇya I/21, 26, 29, 33; II/43; III/57
puṇyakarma I/24, 26
puṇyatīrtha II/2
puṇyapāpa II/95
puṇyapāpadvaya I/31
puṇyapāpamaya I/29
puṇyabhogāvasāna I/27
puṇyavṛddhi V/34
puṇyākāṅkṣī V/20
puṇyoparaktacaitanya II/43
punarāvṛtti III/95
punarjanma I/27
puruṣa I/71; II/55; V/33, 63, 161
puruṣottama V/179
puṣṭi IV/41
pūjāvidhi V/6
pūrakayoga IV/2
pūritānandarūpa I/91
pūrṇa I/53, 55, 91; V/216
pūrṇarūpa V/211
pūrṇānanda V/33
pūrṇaikātmā I/62
pūrvakarma I/93, 98
pūrvajanmakṛta V/145
pūṣā II/14
pṛthivī, pṛthvī I/62, 73, 76, 78, 81; II/3
pṛṣṭhavaṃśa II/17
prakāśa V/62

prakāśaka I/54
prakṛtipuruṣa I/12
prajā I/71
prajāpati II/10
praṇava III/54, 71
pratimāpūjā V/146
pratīkopāsanā V/29, 34
pratyakṣaviṣaya I/11
pratyayakāraka V/41
pratyāhāra III/64; V/10
pradakṣiṇā III/15
prabhā V/80, 154
pramāṇa V/59
pramitāhāra III/20
prameya I/89
prayojana II/28
pralaya IV/70
pralayāgni III/57
prasādasthāna V/114
prāṇa II/43; III/2, 3, 4, 7, 53, 92, 106; IV/7, 19, 35, 38, 53, 59; V/152, 176,
Prāṇadhārṇā V/163
prāṇasañcāranāḍikā V/76
prāṇasamīraṇa V/166
prāṇānil III/80
prāṇāpāna III/6, 63, 81,107; IV/38
prāṇāyāma III/55, 58; IV/29
prāṇinipīḍana III/36
prātaḥsnāna II/35
prītiviṣaya I/66

(pha)

phala I/22, 23; V/115
phalahīna III/11

(ba)

baddha I/99
bandha I/29; IV/8, 41, 42, 60, 62, 66-68, 71, 73,77; V/154, 213
bandhatyāga V/165
bala II/35; III/33
bastideśa II/33
bahusaṅga III/17
bahvālāpa V/225; III/37
bahvāśī V/17
bāṇaliṅga V/114, 119
bādilānta V/102
bādhaka V/2
bāhya V/45
bindu I/96; IV/31, 82, 83, 86-91, 95, 103, 104
bindu (viḍhāraṇa) V/102
bindusiddhi V/83
bīja V/83, 215
bīja (vāgbhava) V/234
bījatraya V/236
bījasaṃjñā V/85
bījasaṃjñikā V/80
buddhi V/220
brahma I/72; II/46; III/75; IV/57; V/14, 171, 217, 250
brahmagranthi IV/44
brahmajñatva V/101
brahmatejoṃśa I/72
brahmadvāramukha IV/22
brahmayoni IV/3

brahmarandhra II/18; IV/32; V/134, 135, 159, 160, 167, 178, 181
brahmarandhradhyāna V/180
brahmarandhramukha V/168
brahmavilīna V/40
brahmahatyā IV/14
brahmā I/86
brahmāṇḍa I/51, 99; II/37; III/9;V/191
brahmāṇḍabāhya IV/201
brahmāṇḍasaṃjñaka I/95; II/5
brahmāṇḍastha I/97
brahmādi V/120, 155

(bha)

bhakta I/2; IV/53, 99, 204, 213
bhayavarjita V/242
bhavābdhi V/16
bhavāmbhodha IV/35
bhānu V/185
bhāva V/15, 58
bhāsaka I/89
bhāskara II/3
bhuktimuktiphala V/236
bhujagī IV/107
bhuvanatraya IV/62; V/57
bhūcarī III/52; V/119
bhūcarī (siddhi) V/189
bhūta I/2, 61; II/4, 51; III/75
bhūtagaṇa III/90
bhūtapañcaka I/97
bhūtabhaya III/72
bhūmityāga V/90
bhūrādi III/74
bhūrādisiddhi III/72
bheda I/14, 20, 41, 47, 68, 90
bhoga I/95, 97, 99; II/41, 45; IV/80, 92, 93, 103; V/2
bhogamandira I/94
bhogarūpa (vighna) V/6
bhogavahā II/32
bhogāvasāna I/99
bhojana II/37, 43; V/11
bhojya III/43; III/51
bhairava III/90
bhrama I/47; II/41, 49, 50
bhramaṇa III/35
bhramākula V/216
bhrānti I/40, 41
bhruvorantargatā IV/51
bhruvormadhya V/128
bhrūmadhya III/74, 98; V/71

(ma)

maṅgala V/51
maṅgaladāyaka V/109
majjā I/94
maṭha III/22; V/209
maṇipūraka V/108, 110
mata I/16, 17, 20
matimatāṃ I/10
madanātura V/242
madhyacāriṇī II/19
madhya III/73
madhyanāḍī II/25
madhyama III/47; 56
madhyamā V/36

madhyamārga II/9
madhyastha V/20
mana III/13; IV/2; V/44, 61, 68, 125, 149, 171, 173, 179, 204, 210, 221, 237
manojaya V/101
manojña V/24
mantra IV/9,12;V/7,233,237,241
mantra (traya) V/236
mantrayoga I/7; V/15
mantrayogādhikārī V/19
mantrasādhana V/232
mantrasiddhi V/93
mantrādhikāra IV/13
mandabhāgya IV/30; V/241
mandākinī jala II/7
mandācārī V/18
mandotsāhī V/17
maraṇa IV/88; V/68, 106
marut IV/74
marutsidhhi III/112
mardana III/46
mahākāla V/128
mahākāśa I/81
mahātman I/19
mahāpātaka V/187
mahābandha IV/23, 39, 43, 47; V/151
mahāmāyā I/82; IV/46
mahāmudrā IV/23, 25, 47
mahāyogī III/72; V/251
mahāvidyā V/253
mahāvedha IV/23, 45
mahāśaya V/21
mahāsiddhi IV/102
mahī I/74
maheśa V/192
maheśvara V/144
maheśvarī V/253
māṃsa I/94
mātrāyoga IV/6
māyā I/65, 83
māyāvilasita I/66, 69
māyopahitacaitanya II/45
mārut III/114; V/37
māhātmya I/31; IV/49
mitānna V/224
mitāhārī V/25
mithyā I/39, 49, 52, 57, 71
mithyājñānanivṛtti II/50
mithyāhhavagraha I/63
mithyārūpa I/39
mithyāvādarata III/18
milana I/96
miṣṭānna III/39
mukta I/91; IV/79; V/48, 154, 167, 213, 258
muktāsana IV/110
mukti I/7; III/81; V/2, 20, 35, 48, 168, 226
muktidā I/32; V/191
muktidāyaka V/131
muktimārgabahiṣkṛta I/16
muktimārgādhikārī V/186
mukha III/85; V/36, 79, 162
mudrā IV/13, 17, 24, 30, 35, 36, 50, 53, 57, 58, 59
mudrādaśaka IV/24, 111

mudrābhyāsa IV/22
mudrikāyoga IV/1
muni IV/15; II/2
mūḍha V/17; 216
mūtra IV/101; V/73
mūrchā III/93
mūrtāmūrta I/48
mūrdhā IV/39
mūla (suṣumṇā) V/159
mūlapadma V/95, 166
mūlabandha IV/23, 65
mūlādhāra II/29; V/90, 140, 157, 234
mūlādhārapaṅkaja V/156
mṛtyu I/91; III/75, 83, 87, 89, 92; IV/48, 70, 75; V/31, 197
mṛtyukāla V/176
mṛtyuñjaya IV/18; V/71
mṛtyubhaya IV/109
mṛtyumātaṅgakesarī IV/54, 73
mṛtyumukta V/194
mṛtyusaṃsāra V/205
mṛdumānava V/18
meḍhra II/21, 29; III/97; IV/2, 26; V/77, 78
meru II/1, 4, 9; V/134
merumūla II/10
meruśṛṅga II/6\
melana IV/86, 96
mokṣa II/47; IV/11,16; V/176, 213, 256
mokṣārthī V/256
moha III/36; V/24
mauna V/7

(ya)

yajña V/8
yātrākāla V/34
yathādeśa II/5
yathāśruta I/13
yamunā V/169
yaśasvinī II/15
yāmamātra III/64, 66; IV/70
yukti III/48
yoga I/30; III/10, 31; IV/17, 20, 93, 99;V/41, 49, 50, 59, 82, 223
yogakriyā V/259
yogacintaka V/144
yoganiṣpatti III/99
yogamārga V/25, 60
yogayukta V/231
yogavighnakara III/34
yogavit III/21; V/50; III/97
yogavidhāna III/26
yogaśāstra I/17, 19; V/190
yogasādhaka II/54; III/89
yogasādhanā III/10; V/258
yogasiddhi III/38; IV/20, 85; V/233, 255
yagānuśāsana I/2
yogābhyāsa V/22
yogārūḍha IV/34
yogāvasthā III/31
yoginī V/118
yogipuṅgava IV/44; V/257
yogivallabha II/16; V/181
yogī I/31, 63, 69; II/5, 27, 36; III/10, 22, 29, 30, 33, 34, 37, 41, 42, 45, 46, 48, 49, 51, 52,

53, 56, 59, 61, 66, 67,68, 70, 71, 76, 77, 82, 86, 91, 101, 114, 115; IV/12, 29, 30, 34, 35, 39, 41, 43, 47, 63, 67, 68, 70, 74, 75, 76, 80, 84, 85, 87, 89, 92, 94, 95, 97, 98, 107, 110; V/35, 37, 39, 45, 52, 53, 56, 57, 60, 61, 66, 67, 70, 110, 123,124, 137, 146, 148, 154, 163,174, 179, 190, 194-197, 199, 200, 204, 212, 213, 215, 218, 222, 233, 236, 251, 254
yogīndra II/20; III/58, 65, 74, 83, 94; IV/42; V/69, 94, 127, 131, 183
yogīśvara V/122
yogokta niyama IV/79
yogopadeśa III/21
yoni II/22; III/97; IV/2, 26, 37, 81, 83, 84; V/77, 87, 89, 135, 140, 158, 166, 182, 239
yonimadhya V/167
yonimudrā IV/8, 12, 14, 15, 19, 66, 82, 97
yonistha V/86
yonyagra V/157

(ra)

raja I/82,96;IV/81,84,86,87;V/81
rajatabhrama I/38
rajoguṇa I/86
rajjujñāna I/39
randhra V/159, 164, 165
raśmi II/10
rasa I/78, 79
rasa (anna) V/72
rasalakṣaṇa I/75
rasanā I/79; II/29; III/83, 91, 92; V/148
rasavṛddhi IV/75, V/107
rasavyūha IV/39
rahasya III/54
rāga V/227
rājadantabila III/84
rājayoga V/15, 208, 222
rājayogādhikarī V/154
rājādhirājayoga V/208
rudra V/109
rudratva V/250
rudrākṣa V/62
rūkṣa III/35
rūpa I/78, 79
rūpavarjita V/14
rūpastha V/14
roga II/35; IV/76, 106; V/105
rogahāni III/79
rogī V/18
rogopaśamana IV/32

(la)

lakṣaṇa V/37
lakṣmī I/85
lagnayoga II/12
lambikā V/148
laya I/69, 81, 92; V/20, 21, 44, 47, 125, 198
layayoga V/15
lavaṇa III/35
lākinī V/109
liṅga IV/83; V/12, 88, 95, 131

liṅgacālana IV/82
liṅgadeha V/72
liṅganāla IV/81, 86
liṅgamūla V/102
liṅgasthāna III/73
līna I/81
loka I/8; V/177, 204, 213, 231
lokavyāmohakāraka I/15

(va)

vajra IV/51
vajrolī IV/24, 78, 79, 80, 95
vapu IV/33, 41, 87; V/74, 91
varaṇā V/132, 138
varjya III/34
varṇa (catur) V/87
varṇāśrama II/54
vastu I/68, 89, 90, 97
vastubheda I/47
vastusatya I/1
vahni II/3, 33, 35; III/33; IV/61
vāksiddhi III/60; IV/18
vāgdevī II/44; V/80
vācā I/61; II/24, 55; III/13; V/221
vāta I/74, 81
vādisānta V/87
vāma V/166
vāmanāsāpuṭa II/25; V/134, 137, 138
vāmapārśva II/8
vāmamārga II/25; IV/83
vāmāṅga IV/29
vāyu I/62, 73, 74, 75, 81; II/3; III/6, 24, 26, 42, 45, 67, 68, 69, 78, 81, 82, 85, 87, 110, 114; IV/32, 40, 43, 44, 101; V/13, 74, 75, 107, 194
vāyujaya V/32
vāyutādana IV/46
vāyudhāraṇā III/45
vāyupraveśa V/56, 100
vāyubīja V/114
vāyuvidhāraṇā V/101
vāyusañcāradakṣa II/32
vāyusādhanā III/79; IV/17
vāyusiddhi III/32, 48; IV/45; V/55
vārāṇasī V/132
vāri I/74
vāruṇī II/15
vāsanā II/39, 47, 53; III/2; V/151
vikṣepa I/83
vikṣepāvaraṇāśakti I/82
vigataspṛha V/212
vigraha II/11, 38; III/8, 9, 46; V/58
vigrahasiddhi IV/54, 76, 108
vigrahādi V/52
vighna III/53, 54; V/1, 2, 5, 9, 14
vighneśa III/23
vicāraṇā V/28, 29
vijitendriya V/242
vijñānarūpiṇī I/83
viṇmūtralepana III/61
vidāhaka III/35
vidyā I/85, 86
vidyādhara V/246
vidyādharapati V/249
vidhā III/11, 12, 13

vidhāna III/94
vidhi I/21
vidhikūṭa I/22
viparītakṛti IV/69, 23
vibhūti V/3
vibhrama II/48
vimukta I/8; III/107
vimukti V/96
virakta V/27
vivādaśīla I/16
vivāha V/34
viśuddha V/123
viśuddhapadma V/121
viśeṣaguṇa I/76
viśeṣadarśana II/50
viśva I/38, 44, 60, 64, 65, 66, 69, 70; V/217
viśvakāraṇa I/59
viśvajananī I/65
viśvanātha V/132
viśvasambhava I/88
viśvāsa III/19
viśvāsī III/17
viśvodarī II/15
viṣa V/141, 142
viṣaya II/55; V/5, 117, 199, 219, 243
viṣayāsakta II/55
viṣṇu I/85; III/40; V/81, 250
vīrya V/18
vīryavatī V/254
vīryavān V/21
vīryānvita V/24
vṛttibheda III/3
vṛttihīna V/211
veda I/20; V/123
vedanā I/70
vedaśāstra V/4
vedāntayukti V/210
vedha IV/43, 44, 47
vairāgya I/5; III/40
vaiśvānarāgni II/34, 36
vyavahāra I/67; II/4; V/227
vyādhi III/1, 91, 105, 114; V/17, 27, 194
vyāna III/4, 7
vyāpī I/91
vyāmoha I/8
vyoma I/74, 81
vratopavāsa V/27

(śa)

śakti I/96; III/45; IV/87, 105; V/81, 85, 126, 159, 193, 235
śakticālana IV/24, 106, 108, 109, 110
śakticālanamudrā IV/105
śabda I/78, 79
śabdalakṣaṇa I/75
śama I/4; V/188
śayana (uttāna) V/70
śarīra I/87, 93; III/7; IV/86; V/126
śarīrapāṭava II/35
śarīravahana II/52
śaśi II/3; III/42
śaṅkhinī II/4
śākinī V/122
śāṅkarayoga IV/92
śānta III/77; V/252

śāstra I/15, 17, 45; II/28, 37; V/27, 92, 105, 133, 253
śāstrajña V/24
śāstrabhāṣita I/18
śāstrādi I/76
śāstrokta (vidhi) V/238
śikhā IV/4
śira III/108; IV/69; V/62
śira (pāścātya bhāga) V/71
śiraḥ kapālavivara V/184, 185
śiva I/96; V/98, 252
śivavidyā V/253
śivātmaka IV/7
śiṣya III/13
śuci V/25
śuddha II/9, 19; IV/55, 69
śuddhamati V/174
śubhakarma V/34
śubhātmaka V/51
śubhāśubha IV/12
śūnya I/12; V/65, 201, 202
śauca I/4; III/41; V/6
śaurya V/24
śraddhā III/16, 19; V/22
śrama III/82
śramavināśa V/70
śruti I/32
śruti (dūra) V/117
śrutiyukti I/69
śrutyālokana I/10
śrotra I/79; II/29; V/36

(ṣa)

ṣaṭpadma II/27
ṣaṭśakti II/27
ṣaṭsthāna II/27
ṣaḍvarṇa V/102
ṣoḍaśaprāṇāyāma III/56

(sa)

saṅyatendriya III/54, 98
saṃvid IV/17
saṃlāpa V/225
saṃśaya I/28
saṃsāra I/46, 91; II/49; III/34, 100; IV/78, V/180, 193
saṃsāracakra III/62, 79, 163
saṃsāradhvānta V/43
saṃsāradhvāntanāśinī III/48
saṃsārasāgara II/54; IV/68
saṃsārī IV/91
saṃhāra II/12
saṅkaṭa V/34
saṅga I/30; V/170, 226, 227, 260
saṅgama V/13, 168, 169, 172
saṅgayukta III/17
saṅgavivarjita V/215, 218, 219
saṅgñābheda I/5
saccidānanda I/53
satya I/4, 49, 57, 91; V/21
satva IV/10, 11; V/81
satvatamoguṇa I/82
satvādhikā I/85
sadgurumārga V/222
sanātana V/171
sandhi III/85
sandhisaṃsthāna V/80
saptadvīpa II/1

saphala I/90
sama II/21; III/106; IV/29
samakāya III/23, 30, 113
samatā IV/7
samatābhāva III/20
samabuddhi V/20
samāna III/4, 7
samādhi I/64; III/77, V/12, 195
samāsīna III/113
samīraṇa V/162, 166
samīramaṇḍala II/11
sampūrṇahṛdaya III/33
sambhava V/193
sarasvatī I/86; II/14; V/169, 170
sarasvatī devī V/93
saritā II/1
samja V/102
salila I/75
sarvajanāśraya V/25
sarvajñatva V/91, 247
sarvapāpavinirmukta V/38
sarvabhūta I/98
sarvabhūtjaya V/67
sarvayoga V/27
sarvayogādhikarī V/28
sarvasaṅkalpasaṃnyāsī I/63
sarvāṅgasundara III/33
sarvārambhaparityāgī V/46
sahasrakamala IV/61
sahasrāra V/135, 156, 157, 182, 184, 191
sākṣātkāra II/48, 49, 51
sāgara II/1
sādhaka II/38; III/42, 47, 50, 51, 54, 55, 97, 106; IV/36, 49, 50; V/16, 27, 48, 186, 233, 242, 246, 248, 249, 251
sādhana II/52; V/224
sādhanā V/221
sādhu V/13, 256
sāmya V/75
sārdhatrikuṭilākṛti V/79
sārṣapa III/35
sitāsita V/171
siddha III/99; IV/25, 49, 63, 71, 93; V/47, 54, 64, 88, 103, 109,112, 118, 183, 190, 246
siddhāsana III/96; 99, 100
siddhāntaśravaṇa III/40
siddhi III/16, 18, 19, 38, 52, 59, 111; IV/11, 12, 16, 17, 25, 49, 50, 53, 74, 92, 94, 107, 110, 111; V/19, 23, 28, 54, 55, 90, 99, 100, 101, 106, 110, 30, 189, 202, 203, 211, 229, 254, 257, 259, 260
siddhidāyaka III/99; IV/63; V/190
siddhimārga IV/39
siddhisādhaka III/111, V/236
sahajolī IV/95, 97
sukānti III/30
sukha I/25, 26, 58, 95; II/42, 44
sukhapradā V/233
sukhabhoga IV/94
sukhātmaka I/64, 66
sukhārthī I/26
sukhāvahā V/110
sukhāsana III/175

sukhī III/33
sukhepsā II/55
sugandhi III/30
sugupta IV/68
sudhā V/136
sudhādhārā IV/5
sudhāraśmi II/6
sudhī I/31
sunādaśravaṇa III/40
suniṣpanna I/7
subhakta I/19
subhojī III/33
sumaṭha III/39
sura III/95; IV/35
surapūjita IV/59
suśīla V/26
suṣupti V/219
suṣumṇā II/14, 16, 19, 23, 26, 27, 28; V/83, 100, 134, 156, 157, 159, 160, 166, 167
suṣumṇāmadhaya IV/40
suṣumṇāmārga IV/44
suṣumṇāvivara V/79
suṣumṇāvyoma III/60
suṣumṇikā II/15
susiddhi IV/20
sūkṣma II/7, 18; V/86
sūkṣmatara II/8, 18
sūkṣmadṛṣṭi III/60
sūkṣmavastra III/39
sūrya II/10, 11, 17; IV/3, 84, 86; V/140, 141
sūryamaṇḍla II/33
sūryaparāmūrti II/112
sṛṣṭi II/9, 12; V/198
sṛṣṭisaṃhārakarttā II/3
seśvara I/14
so'haṃ I/33; II/49
soma II/17
saukhya IV/33; V/232
steya III/36
strīsaṅgama III/37
sthūla I/97
snāna V/168, 174
snānācaraṇa V/175
snāyu I/94
sparśa I/78, 79
sparśalakṣaṇa I/75
sphica IV/43
smaraṇamātra V/183
svakarma I/99; III/5
svakarmadośa II/46
svakārya V/231
svacchandacārī III/94
svapna I/37
svapnabhūta I/96
svaprakāśa I/54; V/220
svapratibimbitcśvara V/30
svapratīka V/30, 31, 32, 33, 201
svaprāgbhoga I/93
svabhakta V/78
svayambhūliṅga V/86
svarasādhaka III/30
svarūpa I/86
svarga I/11, 23, 24, 25, 28; IV/5; V/174
svarṇa III/61
svarṇabhāsvra V/81

svaśakti I/96
svaśarīra IV/81
svastika III/96, 113, 115; V/209
svastikaraṇa III/115
svādhāra IV/2
svādhiṣṭhāna V/103, 104, 205
svādhīna V/21
sthitikātara I/14
sthira V/26
sthirabuddhi V/21
sveda III/46, 50

(ha)

haṅkṣa V/128
haṃsa V/185, 194
haṭha II/9; V/15, 222
haṭhayoga V/23
haṭhavidyā V/254
hastijihvikā II/14
hākinī V/128
hiṃsā III/36
hikkā III/8
huṃhuṃkāra IV/84
hṛd III/7, 73; V/116
hṛdaya III/1; IV/27, 41, 60; V/14, 113, 235
heya I/66
homa V/6
hrīmati III/41

Appendix - 6

Āsana Plates

Plate No. 1
Siddhāsana
(Verse No. III/97-101)

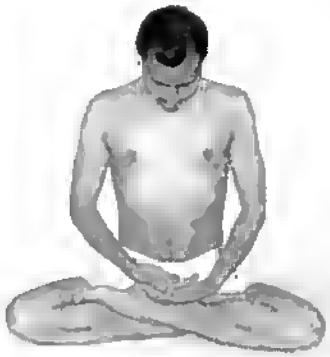

Plate No. 2
Padmāsana
(Verse No. III/103-107)

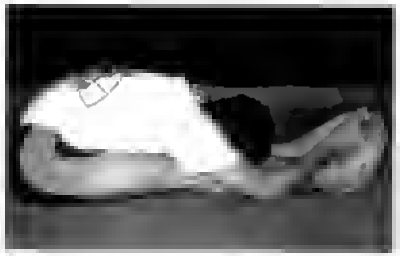

Plate No. 3
Paścimottānāsana
(Verse No. III/108-112)

Plate No. 4
Swastikāsana
(Verse No. III/113-115)

ॐ

"Western thought is, in essence, the result of modern sciences, whereas, the eastern thought is mainly based on the spiritual and yogic experiences of the mystics. Coordination of the modern sciences and the mystic experiences only will lead towards the assimilation of western and eastern thought".

- Swāmī Kuvalayānanda

Kaivalyadhama S.M.Y.M. Samiti
Swami Kuvalayananda Marg, Lonavla - 410 403, Dist. Pune, INDIA
www.kdham.com

info@acelanpure.com