

The Khecarīvidyā of Ādinātha:  
A Critical Edition and Annotated Translation

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August 14, 2003

**The Khecarīvidyā of Ādinātha:  
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submitted by James Mallinson of Balliol College, Oxford  
for the degree of Doctor of Philosophy  
in Trinity Term 2001

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

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

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

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

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

## Acknowledgements

The enthusiasm of my teachers and fellow indologists in Oxford has been a constant source of inspiration. Many have helped directly with this thesis but a few have been particularly generous with their time and learning. Firstly, I want to thank my supervisor Professor Sanderson who has always been ready to help me with his encyclopaedic knowledge. Dr. Somdev Vasudeva is responsible for any elegance in the presentation of the thesis and has provided me with a great deal of useful textual material. Dr. Dominic Goodall encouraged me to go to India in search of manuscripts and helped me with the south Indian witnesses. Others from Oxford that I want to thank by name for their comments and help are Dr. Harunaga Isaacson, Alex Watson, Isabelle Onians, Dr. Jim Benson, Professor Richard Gombrich and Csaba Dezső. From outside of Oxford I thank Christian Bouy, whose work inspired me to start the thesis and who has helped in my search for sources, and Sebastian Pole who, with his practical expertise in yoga and his knowledge of *āyurveda*, has both encouraged and aided me in my work.

Thanks are due to the many people who have helped me obtain copies of manuscripts, in particular Simon Stocken, Dr. David White, Cassia Murray-Threipland, H.H. the Maharaja of Jodhpur, M. Ram, Dr. Dominic Wujastyk and the staff at the following institutions: the Maharaja Man Singh Library, Jodhpur, the Indian Institute Library, Oxford, the Wellcome Institute for the History of Medicine, London, the Government Oriental Manuscripts Library, Madras, the Scindia Oriental Research Institute, Ujjain, the Sarvajanic Library, Nasik, the Prajñāpāṭhaśālā, Wai, the National Archives, Kathmandu, the Nepal-German Manuscript Preservation Project, the Oriental Institute, Baroda, the Institut français de Pondichéry, the Bhandarkar Oriental Research Institute, Pune, the Bombay University Library, the Rajasthan Oriental Research Institute, Jodhpur, and the Oriental Research Institute, Bikaner.

For funding my studies and field trips I thank the British Academy for Humanities Research, the Boden Fund, Eton College and the Spalding Trust.

Finally, this thesis could not have been completed without the help of my family, Claudia Wright, and all the yogins in India who shared their knowledge and insights with me, in particular Śrī Rām Bālak Dās.

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# Introduction

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

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

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<sup>1</sup>See e.g. *Haṭhapradīpikājyotsnā* 1.1.

<sup>2</sup>The compound *khēcarīmudrā* is in fact used at just two places in the *Khēcarīvidyā*: 2.82a and 3.54a. At the first occurrence it refers to the physical practice, while at the second it seems to refer to the result of the sum of the practices described in the text. Elsewhere the physical practice is called simply *abhyāsa*, "the practice".

*paṭalas* all four *paṭalas* of the *Khecarīvidyā*. The *Khecarīvidyā* was thus regarded as an authority on *haṭhayoga* and associated with the Nātha order of yogins.<sup>3</sup>

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

## The date and place of composition of the text

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

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

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

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

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

<sup>6</sup>BOUY (1994:18) lists the names by which this text has been called: *Gorakṣapaddhati*, *Gorakṣasamhitā*, *Gorakṣaśata*, *Gorakṣaśataka*, *Gorakṣayogaśāstra*, *Hathayoga*, *Hathayogagorakṣaśataka*, *Jñānaprakāśaśataka*, *Jñānaśataka*, *Muktisopāna*, *Vivekamārtaṇḍa*, and *Yogamārtaṇḍa*. (I have not included the following titles from his list: *Hathagrantha*, *Hathayogacintāmaṇi*, *Yogacintāmaṇi* and *Yogasāgara*. These are reported by BRIGGS (1989:256) as names by which the *Gorakṣaśataka* is referred to in its commentary in his manuscript P, but are probably no more than honorific ways of referring to the *mūla*.)

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

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

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

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

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

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

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

<sup>7</sup> *ŚP* 4374 = *VM* 7, *ŚP* 4418 = *VM* 59. *ŚP* 4372–4419 contains verses from various works on yoga (the edition has *ete yogasāstreḥbyah* after verse 4419) and describes the first of two types of *hāṭhayoga*, which is said to have been practised by Gorakṣa, as opposed to the second type, which was practised by the sons of Mrkaṇḍa (*ŚP* 4372). Over half of the other verses of this passage are from the *Dattātreyaयोगशास्त्र*.

<sup>8</sup> BOUY (1994:82) has shown that the *HP* borrows from the following texts: the *Vivekamārtaṇḍa*, the original *Gorakṣasāta*, the *Vāsiṣṭhasaṃhitā* (*Yogakāṇḍa*), the *Dattātreyaयोगशास्त्र*, the *Amaraughaprabodha*, the *Khecarīvidyā*, the *Yogabīja*, the *Amanaskayoga*, the *Candrāvalokana*, the *Uttaragītā*, the *Laghuyogavāsiṣṭha* and possibly also the *Śivasāṃhitā*. To these can be added the *Kaulajñānanirṇaya* (*KJN* 3.2c–3b ≈ *HP* 4.33) and possibly the *Kulacūḍāmaṇṭra* (a half-verse from which is cited in Kṣemarāja's *Śivasūtravimarsinī* ad II.5 and found at *HP* 3.53ab).

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

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

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

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

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

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

## The Witnesses of the Text

The witnesses of the *Khecarīvidyā* fall into four groups:<sup>12</sup>

- The *Khecarīvidyā* manuscripts.

Twenty-two manuscripts form a discrete group on account of their similarity. Their sigla are: S, NW, MK, K<sub>1</sub> (=subgroup α), J, J<sub>1</sub>, VK, K<sub>2</sub>, PJ, FK, K<sub>3</sub>, C (=subgroup β) and J, J<sub>2</sub>, W, RB (=subgroup γ). In the following pages these witnesses are referred to collectively as “the *KhV* manuscripts”. The edited text as presented corresponds most closely to the text as found in these witnesses.

- The *Matsyendrasaṃhitā* manuscripts.<sup>13</sup>

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

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

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

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

scripts”, or as the group  $\mu$ .<sup>14</sup> Verses 14.1–17.1 of the *Matsyendrasaṃhitā* correspond to the first three *paṭalas* of the *Khecarīvidyā*, while *Matsyendrasaṃhitā paṭala* 28 corresponds to *Khecarīvidyā paṭala* 4.

- G

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

- UT

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

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

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

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

The four manuscript groups are now examined in detail.

## The *KhV* manuscripts

The twenty-two *KhV* manuscripts present similar versions of the text but can be divided into three distinct subgroups which I have called  $\alpha$ ,  $\beta$  and  $\gamma$ . See for example the list of *siddhis* given at 1.75cd (this verse is omitted in G):<sup>16</sup>

*pādukākhaḍgavetālasiddhidravymanaḥśilāḥ* ||75||

75d °manahśilāḥ ]  $\mu$ ; °m abhīpsitaṃ S $\alpha$ , °manahśilā  $\beta$ , °m anekāśaḥ  $\gamma$

Of these three subgroups,  $\alpha$  is perhaps the best, sharing the most readings with  $\mu$  and G (which often preserve the best readings—see below).  $\beta$  is the largest and least homogeneous subgroup while  $\gamma$  is the most idiosyncratic. The subgroups themselves can be further divided. Thus K<sub>1</sub> and K<sub>3</sub> are called  $\alpha_3$ . The rest of  $\alpha$ , i.e. N, W<sub>1</sub> and M, make up  $\alpha_1$ , which is in turn further divided because of the close similarity of N and W<sub>1</sub> (=  $\alpha_2$ ). J<sub>2</sub>, J<sub>4</sub>, V and K<sub>4</sub> make up  $\beta_1$  on account of their similarity while in  $\gamma$ , B is distinct on account of its corrected readings, leaving  $\gamma_1$  (= J<sub>1</sub>, J<sub>3</sub>, W<sub>2</sub> and R) which contains  $\gamma_2$  (= J<sub>1</sub> and J<sub>3</sub>). Because of extensive contamination between and within the subgroups it has not been possible to use stemmatic analysis to decide which readings to adopt.<sup>17</sup> The *KhV* manuscripts are divided into sub-groups in order to make the apparatus less cluttered.

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

## The *Matsyendrasaṃhitā* manuscripts

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

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

<sup>17</sup>On the evidence of this contamination see page 19.

<sup>18</sup>See e.g. *HP* 1.5.

<sup>19</sup>On this affiliation see footnote 3.

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

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

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

<sup>22</sup>Devī’s request is found at 2.5–11b. The following is an edited version of witness A f. 7r<sup>3–8</sup>:

*dehaśuddhiḥ katham deva katham syād āsanakramah |*  
*prāṇāyāma(h) katham proktaḥ pratyāhāra(h) katham bhavet ||5||*  
*katham sā dhāraṇā yoge dhyānayogaś ca kīdrśah |*  
*katham śrīkuṇḍalinīyogaṃ trilingārcāpi kīdrśi ||6||*  
*kāni kṣetrāṇi dehe 'smin kāni tīrthāni śaṃkara |*  
*sarvasnānādhikasnānaḥ kaḥ paraḥ parameśvara ||7||*  
*kāny auśadhaprayogāni kiṃ ca deva rasāyanam |*  
*katham syāt pādukāsiddhi(r) dehasiddhiḥ katham bhavet ||8||*  
*vetālasiddhiś ca katham kapālasya ca sādhanam |*  
*katham aṅjanasiddhi(h) syād yakṣiṇīsiddhir eva ca ||9||*  
*aṇimādi katham deva yoginūmelanam katham |*  
*etāny eva tathānyāni bhavatā sūcitāni ca ||10||*  
*tāni sarvāṇi me brūhi vistareṇa maheśvara |*

7c śnānaḥ | em.; śtāna cod. 7d parameśvara | em.; parameśvaraḥ cod.

8a kāny | em.; kāy cod. • ṛprayogāni | em.; ṛprayogāni cod. 8b ca deva | em.; cid eva cod.

10c etāny | etany cod. 10d bhavatā | em.; bhavantā cod.

*Dehaśuddhi*, *āsanakrama*, *prāṇāyāma*, *pratyāhāra*, *dhāraṇā* and *dhyānayoga* are described in *paṭalas* 2–7 respectively. *Kuṇḍalinīyoga* and the *lingatraya* are described in *paṭalas* 22 and 23. *Paṭalas* 26 and 27 describe *tīrthas* and *kṣetras* in the body. *Auśadhaprayogāni* and *rasāyana* are described in *paṭalas* 28 (= *KhV paṭala* 4) and 29. *Pādukāsiddhi* is described in *paṭala* 30. *Paṭala* 31 covers *vajrasiddhi*—the *dehasiddhiḥ* in 2.8d is probably a corruption of *vajrasiddhiḥ*. *Vetālasiddhi*, *kapālasādhana*, *aṅjanasiddhi*, *yakṣiṇīsiddhi*, *aṇimādi* and *yoginūmelana* are described in *paṭalas* 32, 33, 35, 34, 36 and 37 respectively. Thus it seems likely that *MaSaṃ paṭalas* 8–21, 24–25 and 39–54 are additions to the earliest layer of the text.

those described at *Khēcarīvidyā* 2.81–82 or 3.54 is mentioned in the eleventh *paṭala*,<sup>23</sup> and the praise of cannabis as the ultimate drug at 29.1–2 contrasts sharply with its not being mentioned in *paṭala* 28 (= *Khēcarīvidyā paṭala* 4).<sup>24</sup> This evidence suggests that the *Khēcarīvidyā* is a later addition to the earliest layer of the *Matsyendrasaṃhitā*. However the *Khēcarīvidyā* does tie in well with the subject matter of the *Matsyendrasaṃhitā*, which is a blend of Kaula ritual and *hāthayoga*. In style and language too the texts are very similar. *Matsyendrasaṃhitā* 17.2–18.63 (particularly 17.20C–37b) echoes parts of the *Khēcarīvidyā* and appears to be derived from it: for example 17.24C–31 about the use, protection and worship of the book in which the text is written is very similar to 14.18–28 (= *Khēcarīvidyā* 1.18–28). The *Matsyendrasaṃhitā* is not entirely derivative when it covers subjects found in the *Khēcarīvidyā*: parts of its earliest layer are helpful for understanding the *Khēcarīvidyā*. Thus *Matsyendrasaṃhitā paṭala* 27 covers in greater detail the practices described at *Khēcarīvidyā* 2.72–79.<sup>25</sup>

Many of the readings found in  $\mu$  are different from, and often superior to, those of the other *Khēcarīvidyā* witnesses. Their superiority can be seen at 3.24a where we find *prapibet pavanaṃ yogī*, “the yogin should breathe in air”. Only  $\mu$  has the reading *pavanaṃ*, all the other witnesses read *paṃcamaṃ*. Similarly at 2.64ab, in the description of the location of the vessel of nectar in the head, only  $J_6$  and  $J_7$  read *parāmrtaḡhaṭādhāarakapāṭaṃ*, “the doorway at the base of the vessel of the supreme *amṛta*”. For *ḡhaṭā*, A reads *ḡatā*, G has *ḡhaḡā* and the *KhV* manuscripts have *ḡadā*. At 1.22cd, in the instructions for the worship of the text, only  $\mu$  has *granthiṃ* (*em.*; *granthi codd.*) *nodgranthayed asya vinā kaulikatarpanāt*, “one should not open the book without [carrying out] its Kaula libation”; for the first *pāda* G and  $\alpha$  have variants on the unlikely *granthaṃ samarpayed asya*, S and  $\beta$  retain the negative with *granthaṃ*

<sup>23</sup> 11.1–3 (A f. 30r<sup>3–5</sup>):

*atha naivedyam utsrjya mukhavāsādi dāpayet |*  
*mudrās ca darśayet paścāt pūjānte sarvasiddhaye ||1||*  
*daḡavyāṃśau bhujau devi parivartya tathāṅgulīḡ |*  
*tarjanībhyāṃ samākrānte †sarvārdhamadhyame† ||2||*  
*aṅguṡṡthau tu maheśāni kārayet saralāv apī |*  
*eṡā hi khēcarimudrā sarvasiddhipradāyini ||3||*

1a utsrjya ] *em.*; utsrjyaḡ *cod.* 3a aṅguṡṡthau ] *em.*; aṅguṡṡtau *cod.*

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

<sup>25</sup>Critical editions of *MaSaṃ paṭalas* 17,18 and 27 are included in the appendices, on pages 298–307.

*tu nārcayed asya* while  $\gamma$  has *grantham tu cārcayed devi*.<sup>26</sup> Again, at 3.13a–14b, in a description of Kuṇḍalinī, the edition reads:

*siñcantī yogino deham āpādatalamastakam |*  
*sudhayā śisīrasnigdhasītayā parameśvarī ||13||*  
*punas tenaiva mārgēṇa prayāti svapadam priye |*

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

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

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

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

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

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

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

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

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

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

*asaṃpūjya pibed devi madirāṃ yaḥ sa pāpabhāk*

which is found in G as

*mām asaṃpūjya yogena pāpaṃ bhavati nānyathā*

and where  $\mu$  at 113C–114b has

*saṃtarpya śivam īśānaṃ devīm devāṃś ca sarvaśaḥ  
tatprasādena labhate samyagjñānam akhaṇḍitam*

in G we find

*saṃtarpya śivam īśānaṃ sarvadevotsavapradam  
matprasādena mahatā sarvavijñānavān bhavet.*

$\mu$ 's 17.107ab, *asaktaḥ sumahāpūjāṃ yadi kartuṃ ca sādhaḥ*, is found verbatim at G 273ab but is absent from the *KhV* manuscripts.  $\mu$  follows this half-verse with *kuryād bindvekadānaṃ vā guruvākyāvalambakaḥ*, the *bindvekadānaṃ vā* of which is replaced with *ekaikayā devi* in G; the *KhV* manuscripts have this half-verse at 3.67ab but in a different context and replace the offending phrase with *ekaikam abhyāsaṃ*.

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

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

<sup>29</sup>Some of  $\mu$ 's *aiśa* forms are listed on page 20.

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

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

Analysis of the witnesses of  $\mu$  indicates that the readings of A derive from those of  $J_7$  which derive from those of  $J_6$ .<sup>32</sup>

## Manuscript G

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

## Witnesses *U* and *T*

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

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

<sup>32</sup>Evidence of the direction of transmission can be seen at the following places:

$J_6$  to  $J_7$  and A: e.g. 1.40d, 2.30b, 3.20a, 3.61a, 3.64d; *MaSam* 18.20c.

$J_6$  to  $J_7$  to A: e.g. 1.42c; *MaSam* 18.32b, 18.47d, 18.59a, 27.18a, 27.29b.

$J_6$  and  $J_7$  to A: e.g. 2.20b, 3.56b, 3.56c, 3.62c; *MaSam* 27.4d, 27.7a, 27.1b, 27.2c, 27.3a.

<sup>33</sup>*Kaulikatarpaṇāt* was evidently too much for the redactors in the tradition of  $\beta$ 's K, which has *śāṅkarapūjanāt*.

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

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

## The *Khecarīvidyā*: part, whole or wholes?

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

<sup>34</sup>*U* does, however, keep 9a's *granthataḥ*.

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

<sup>36</sup>The colophon to the end of *paṭala* 2 of the *BKhP* (witness *S*) reads: *iti śrīādināthanirūpīte mahākāla-tantrāntargatayogaśāstre umāmaheśvarasaṃvāde dvitīyaḥ paṭalaḥ pūrṇaḥ*, suggesting that the *Khecarīvidyā* is part of a *Mahākālatantra*. However, this is hard to reconcile with 1.14c where a *Mahākālatantra* is distinguished from the *Khecarīvidyā*.

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

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

<sup>37</sup> *Haṭhapradīpikājyotsnā* 1.1: *ādināthakṛto haṭhavidyopadeśo mahākālayogaśāstrādaḥ prasiddhaḥ*. WHITE (1996:169) says that Nārāyaṇa, the commentator on Atharvan upaniṣads, refers to a *Mahākālayogaśāstra* as a treatise on *haṭhayoga*. I have been unable to locate this reference.

<sup>38</sup> I am grateful to Dr. Dominic Goodall for suggesting this possibility.

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

<sup>40</sup> It is likely that at least some of the *MKS* postdates the *KhV*. *MKSG* II.698–1065 teaches two types of yoga, gradual (*krāmika*) and subitist (*haṭha*). (*Haṭhayoga* is said to be very dangerous: many Brahmarṣis have died from it, so it should not be practised—VV.702–3.) The *krāmika* yoga has eight ancillaries and instructions for it are taken directly from the *Vāsiṣṭhasaṃhitā* (dated by BOUY to pre-1250CE (1994:118)) with a few minor doctrinal alterations, including at *MKSG* II.939a–954b a visualisation of Guhyakālī substituted for that of Hari found at *VS* 4.33b–64d. Thus *MKSG* II.707a–964b and 1020C–1057 match closely *VS* I.19–4.73 and 6.8–53. Somewhat surprisingly in the light of VV.702–3 mentioned above, instructions for *haṭhayoga* are included at *MKSG* II.966a–1020b. The only practice described is the haṭhayogic *khecarīmudrā* and the instructions seem to be a précis of the *KhV*. Although no verses are lifted directly from the *KhV*, the instructions to cut and lengthen the tongue, and the descriptions of the tongue's attainment of successively higher places in the head in three year stages correspond to those taught in the *KhV*. The many rewards described almost all have direct parallels in the *KhV* and the ascription of the ability to prevent *doṣas* found at II.985 is suggestive of *KhV* 2.82a–101b. Such parallels cannot be found in other texts that describe the technique. The main aim of the technique as described in the *MKS* and *Khecarīvidyā* is *amṛtaplāvana*, flooding the body with *amṛta*, not *bindudhāraṇa*, retention of the *bindu*, the aim of the practice in most other works (on these two aims, see page 44). The one glaring difference between the *MKS* passage and the *KhV* is that the *MKS* nowhere mentions *Khecarī*, calling the practice *rasanāyoga*, “tongue yoga”. Why this should be so is unclear. The *Vāsiṣṭhasaṃhitā*, while retaining tantric features such as visualisations of Kuṇḍalinī and *amṛtaplāvana*, does not call any of its yogic techniques *mudrās* and it may be that the writer of the passage on *rasanāyoga* was remaining faithful to this tradition.

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

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

The third *paṭala* ends with Śiva saying to the Goddess:<sup>43</sup>

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

To which the Goddess replies:<sup>44</sup>

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

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

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

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

<sup>41</sup>See e.g. *Yoginītantra paṭala* 7.1–27 which contains descriptions of the *svapnavatī*, *mṛtasañjīvanī*, *madhumatī* and *padmāvatī vidyās*. Cf. *Tāntrarājatantra paṭala* 34

<sup>42</sup>The practice was already called *khecarīmudrā*—the *Vivekamārtāṇḍa* mentioned at *KhV* 1.14d calls it thus (*GS*<sub>N</sub>64). Cf. *Kularatnoddyota* 3.105–108, cited in footnote 91.

<sup>43</sup>*KhV* 3.68:

*ayaṃ yogo mayākhyātaḥ sarvayogaprasādhakaḥ |*  
*tava prītyā mahesāni kiṃ bhūyaḥ śrotum icchasi ||68||*

<sup>44</sup>*KhV* 3.69:

*śambho sadbhaktisaṃlabhya jaya candārḍhaśekhara |*  
*tvayā śrikhecarīvidyā guhyā sādhu nirūpitā ||69||*

<sup>45</sup>*MaSam* 17.1cd ( $\approx$  *KhV* 3.69cd):

*tvayā śrikhecarīvidyāsādhanaṃ guhyam īritam ||1||*

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

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

<sup>46</sup>In verse 9 the reading found in  $\mu$  and K, has been adopted, in which it is said that the yogin will become a Khecara from eating a particular herbal preparation.

<sup>47</sup>The *Matsyendrasaṃhitā* does include the fourth *paṭala* but it is found ten *paṭalas* after those that correspond to the first three of the *Khecarīvidyā*.

<sup>48</sup>On the likelihood of *MaSaṃ paṭala* 28 being the source of *KhV paṭala* 4 see footnote 24.

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

ing forms in the course of its development:

1. It first existed as part of a longer text, in the form of a chapter describing the mantra (*vidyā*) of Khecarī. As such the text would probably have consisted of the edition's 1.1–44 and 3.55–69.<sup>49</sup>
2. This chapter was extracted from the larger text and the remaining verses found in the edition's first three *paṭalas* were added.<sup>50</sup> These verses contain instructions for the physical practice of *khecarīmudrā* and were probably gathered from a number of different sources.<sup>51</sup>
3. These three *paṭalas* were then redacted to remove the references to unorthodox Kaula practices found in the *Matsyendrasaṃhitā* manuscripts.
4. The fourth *paṭala*, on magical potions, was added to the text.

## Editorial Policy

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

<sup>49</sup>The section from 3.55 to the end of *paṭala* 3 would have been as it is found in the *MaSaṃ* manuscripts.

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

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

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

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

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

- $\mu \leftarrow$  all other witnesses : 1.33c–35b is found after 1.53d in all witnesses. It is only found at 1.33c–35b in  $\mu$ , which has the passage twice. It seems that it was originally at 1.33c–35b but was then mistakenly put after 1.53d and this mistake found its way into the  $\mu$  manuscripts through conflation of sources.
- $\mu \leftarrow$  the *Khecarīvidyā* witnesses : these witnesses have *nābhī*° at 2.40a as opposed to G's correct *līngā*°. Cf. 2.92a.
- $\alpha \leftrightarrow \beta$  : as mentioned above, Ballāla mentions alternative readings in his commentary. These can all be found in  $\alpha$  and  $\beta$ .
- $\mu \leftrightarrow \alpha_3$  : e.g. 1.6a *abhyāsāl*, 1.9d *samsṛti*, 1.19d *vadet*, 1.74b *prajīvati*, 4.6d *labhet*.
- $K_2P_3F \leftrightarrow \gamma$  : these witnesses omit 2.90d–91a, 3.30 and 4.4ab.
- $K_4 \leftarrow \mu G \alpha$  :  $K_4$ , uniquely among the witnesses of  $\beta$  and  $\gamma$ , has the reading *abhedyah* found in  $\mu G \alpha$  at 2.29a.
- $N \leftrightarrow J_1R$  : these witnesses omit 2.107.
- $\alpha_1 \leftrightarrow K_2$  : these witnesses omit 2.5b–6a.
- $\alpha_3 \leftrightarrow K_2 \leftrightarrow \gamma$  : these witnesses omit 3.56cd.

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

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

<sup>52</sup>Only G shows no definite evidence of contamination.

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

<sup>54</sup>Nowhere in the edition has a reading found only in T been adopted.

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

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

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

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

## Language and Metre

### Language

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

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

**plural declined as singular**

4.7a *pañcamāsenā*.

**neuters declined as masculines in dual and plural**

2.59d *sthānāḥ*; 2.110b *phalān*.

**masculine singular becoming neuter singular**

1.4d *tadabhyāsaṃ ca durlabham* ( $\mu$  only); 1.5a *abhyāsam*;<sup>56</sup> 1.54b, 1.55b *abhyāsam*; 2.89a, 2.124c *bhedam*; 2.107c *saṃgamam*; 3.14d *yogam*; 3.44a *kālam*; 3.59c *na sidhyati mahāyogam* ( $\mu$  only); 3.68a *etad yogam mayākhyātam* ( $\mu$  only).

**neuter singular becoming masculine singular**

2.117a *divyadarśanaḥ*.

**neuter singular becoming feminine singular**

2.77b *adharā*.

**dual -ābhyām for -ayoḥ**

2.95c *karnābhyām*.

**-in stem declined as -i stem (*metri causae*)**

2.6c *parameṣṭhīnām*.

**substantive for adjective**

2.39c, 3.22d *śivasāmyaḥ*; 4.3c *mahāmārutasāmyavegaḥ*.

**lyap for ktvā**

2.37a *tatrastham amṛtam grhya* ( $\mu$  only); after 3.62b *tāsām ekatamām grhya* ( $\mu$  only).

**ktvā for lyap**

1.70a *sampitvā*.

**active verb with causative sense**

2.123d *viśet*; 3.2a *pravīśya*; 3.3a *pravīset*.

**incorrect verb-forms**

1.46d, 1.47d *samucchīnet*; 1.52a *kramati*; 1.57b *pravīśyati*; 2.50c *samupāsante*; 2.96d *śṛṇutvā* ( $\mu$  only); 2.110b *labhati*; 3.39b *grasatīm*.

**consonant stem becomes vowel stem for purposes of sandhi**

2.60b *śīrordhve*; 3.8 *jyotirūpiṇī*.

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

**incorrect sandhi**

1.16c *asmīn tantravare*;<sup>57</sup> 2.18d *vikhyātā maravandite*;<sup>58</sup> 2.110b *phalān labhati*.

**awkward syntax**

1.8cd *tadā tat siddhim āpnoti yad uktaṃ śāstrasaṃtatau*; 2.71cd *dambhakaūṭilya-niratās teṣāṃ śāstraṃ na dāpayet*.<sup>59</sup>

**Metre**

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

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

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

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

**ra-vipulā** [2]: 2.111a; 3.35c.

<sup>57</sup>This reading is found corrected to *asmims tantravare* in N.

<sup>58</sup>This reading is found in Sβγ and is an attempt to alter *vikhyātā vīravandite*, the reading found in μα<sub>3</sub> which has been adopted in the edition.

<sup>59</sup>This anacoluthon is found repaired in G.

# The Haṭhayogic Khecarīmudrā

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

## Forerunners of the haṭhayogic *khecarīmudrā*

### The Pali Canon

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

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

<sup>61</sup>*tassa mayhaṃ aggivessana etad ahoṣi | yan nūnāhaṃ dantehi dantam ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyyaṃ ti | so kho ahaṃ aggivessana dantehi dantam ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi | tassa mayhaṃ aggivessana dantehi dantam ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti | seyyathā pi aggivessana balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya evam eva kho me aggivessana dantehi dantam ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti | āraddhaṃ kho pana me aggivessana viriyaṃ hoti asallinaṃ upaṭṭhitā sati asammūṭṭhā sāraddho ca pana me kāyo hoti appaṭṭippasaddho ten'eva dukkhappadhānena padhānābhittunnassa sato*

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

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

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

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| *evaṃrūpā pi kho me aggivessana uppannā dukkhā vedanā cittaṃ na pariyādāya tiṭṭhati* | *tassa mayham aggivessana etad ahoṣi* | *yan nūnāhaṃ appānakam jhānam jhāyeyyan ti. . .* (p.242 l.23–p.243 l.5).

<sup>62</sup> *tassa mayham aggivessana etad ahoṣi* | *ye kho keci atītaṃ addhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vedayimsu etāvaparamaṃ nayito bhiyyo* | *ye pi hi keci anāgatam addhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vedayissanti etāvaparamaṃ nayito bhiyyo* | *ye pi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tippā kaṭukā vedanā vediyanti etāvaparamaṃ nayito bhiyyo* | *na kho panāhaṃ imayā kaṭukāya dukkarakārikāya adhigacchāmi uttarim manusadhammā alamariyānānadassanavisesaṃ* | *siyā nu kho añño maggo bodhāyāti* | (p.246 ll.20–30).

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

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

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

In the *Suttanipāta* (p.138, vv.716–718) when asked to explain *monam*, “sagehood”, the Buddha says:<sup>64</sup>

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

<sup>63</sup> *tassa ce bhikkhave bhikkuno tesam pi vitakkānaṃ vitakkasaṅkhārasanthānaṃ manasikaroto uppajjant’eva pāpakā akusalā vitakkā chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi tena bhikkhave bhikkhunā dantehi dantam ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhitabbaṃ abhinippīletabbaṃ abhisantāpetabbaṃ | tassa dantehi dantam ādhāya jivhāya tāluṃ āhacca cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato ye pāpakā akusalā vitakkā chandūpasamhitā pi dosūpasamhitā pi mohūpasamhitā pi te pahiyanti te abbatthaṃ gacchanti | tesam pahānā ajjhatam eva cittaṃ santiṭṭhati sannisidati ekodihoti samādhīyati |*

<sup>64</sup> . . . *khuradhārūpamo bhava | jivhāya tāluṃ āhacca udare saṅgato siyā | alānacitto ca siyā na cāpi bahu cintaye | nirāmagandho asito brahmacariyaparāyano | ekāsanassa sikkhetha samaṇopāsānassa ca | ekattaṃ monam akkhātaṃ eko ve ’bhiramissasi | atha bhāsīhi dasa dīsā |*

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

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

### Early Sanskrit Texts

The earliest Sanskrit reference that I have found to a practice similar to the *Khecarīvidyā's* *khecarīmudrā* is in the *Viṣṇusmṛti*. DERRETT (1973:32) describes this dharmasāstric text as “a puzzle”, standing “between the thought-world of Manu and that of the Vaiṣṇava Purāṇas”. KANE (1968: vol.I.2 p.125) believes the text to consist of two layers, a prose nucleus composed between 300 and 100BCE, and a later verse layer, added between 400 and 600CE. The following passage (97.1) comes at the beginning of a prose section on *dhyāna*:<sup>67</sup>

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

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

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

<sup>65</sup>e.g. *GS*<sub>N</sub> 65, *SS* 5.43. See also *KhV* 2.107 and footnote 357.

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

<sup>67</sup>*ūrūsthottānacaraṇaḥ savye kare karam itaraṃ nyasya tālūsthācalajihvo dantair dantān asaṃsprśan svam nāsikāgraṃ paśyan diśas cānavalokayan vibhīḥ praśāntātmā caturvīṃśatyā tattvair vyatītaṃ cintayet || I||... dhyānaniratasya ca saṃvatsareṇa yogāvīrbhāvo bhavati ||6||*

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

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

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

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

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

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

<sup>68</sup> *athānyatrāpy uktam | atha parāśya dhāraṇā | tālurasanāgra(āgra°) em. ISAACSON AND GOODALL; āgre Ed) nipīḍanād vānmanahprāṇanirodhanād brahma tarkeṇa paśyati | yadātmanātmanam aṇor aṇīyāmsam dyotamānaṃ manahkṣayāt paśyati tadātmanātmanam dṛṣṭvā nirātmā bhavati | nirātmakatvād asaṃkhyo ’yonis cintyo mokṣalakṣaṇam iti | tat paraṃ rahasyam iti | evaṃ hy āha*

*cittasya hi prasādena hanti karma śubhāsubham |*

*prasannātmātmani sthitvā sukham avyayam aśnute (aśnute J corr.; aśnutā Ed) iti ||20||*

*athānyatrāpy uktam | ūrdhvagā nāḍī suṣumnākhyā prāṇasaṃcāriṇī tālv antar vicchinnā | tayā prāṇa (prāṇa J em.; prāṇā Ed) oṃkāramanoyuktayordhvam utkramet | tālv adhy agraṃ parivartya cendriyāṇi saṃyojya mahimā mahimānaṃ nirikṣeta | tato nirātmakatvam eti | nirātmakatvān na sukhaduḥkhabhāg bhavati kevalatvaṃ labhate (labhate J corr.; labhatā Ed) iti |*

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

### Texts of Tantric Śaivism<sup>69</sup>

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

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

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

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

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

<sup>70</sup>*KT* 59.34c–35b:

*kumbhakaṃ tu tataḥ kṛtvā kaṇṭham āpīḍya sasphuram ||34||  
jihvātālusamāyogāt tatṣṣaṇotkramaṇaṃ bhavet |*

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

<sup>71</sup>E.g. *Brahmavidyopaniṣad* 73–74. See also footnote 218.

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

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

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

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

<sup>73</sup>The tantric Śaiva *karaṇas* become known as *mudrās* in the texts of *haṭhayoga*. *HP* 1.56 describes the stages of *haṭha[-yoga]* and has *mudrākhyam karaṇam* as the third stage. Ballāla (*BKHP* f. 37v<sup>7</sup>), explaining *HP* 4.10, glosses *karaṇam* with *mudrā*. SINGH (1979:33) quotes (without reference) a definition of *karaṇa*: *karaṇam dehasanniveśaviśeṣātmā mudrādivyāpārah* and translates it with “disposition of the limbs of the body in a particular way, usually known as *mudrā* i.e. control of certain organs and senses that helps in concentration”. Similarly, *AY* 20 uses *karaṇa* as a synonym of *mudrā*. The headstand (or shoulderstand) is known as *viparītam karaṇam* or *viparītakaraṇī* in *haṭhayogic* texts: see e.g. *GŚ<sub>N</sub>* 135, *HP* 3.6, 3.76–78.

<sup>74</sup>*JRY Bhairavānanavidhi Bhūmikāpaṭala* 153c–162b (f.193v–f.194r):

*pibed dhārāmṛtam tac ca yad (d) ugdham gostanair iva* ||153||  
*tenāmṛtena tṛptas tu valīpalitavarjitaḥ* |  
*viṣṇumastakasamprāptā rasanā śūnyasamgame* ||156||  
*īṣa (ḥ) sparsavivarjā tu tālurandhragatā tathā* |  
*dvijacañcupuṭaprakhyam vaktram kṛtvā tathā dvija* ||157||  
*uddhṛtya tad anu sparsam yāvad bhāvam sthīrigatam* |  
**(194r)** *dṛḍhabhāvagato yogī svastham plavam avāpnuyāt* ||158||  
*tatrasthasya ca viśrāmād gandhadvayavicāraṇāt* |  
*parāmṛtam prasravati śūnyendurasanāhatam* ||159||  
*tadāsvāditacidrūpam ūrdhvam gacchaty aśāṅkitam* |  
*kauñcīkotpāṭanam hy eṣa śivaśaktisamāgama(ḥ)* ||160||  
*†śivavyāptikṛtyānam plutocārordhvadrkkriyaḥ†* |  
*lalanātāluke yojya spandaśaktiyutam dadet* ||161||  
*kaṇṭhotthatalūvivaram yāvad dvādasabhūmikāḥ* |

153c *dhārā*°] *conj.* SANDERSON; *vāra*° *cod* 156c *śamprāptā* ] *em.*; *śamprāpta cod* 157c *dvijacañcupuṭa*°] *em.* SANDERSON; *dvikacumcupuṭa cod* 160c *kauñcīko*°] *em.* SANDERSON; *krauñcīko cod*

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

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

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

The next passage is from the *Mālinīvijayottarantra*.<sup>77</sup>

<sup>75</sup>Professor Sanderson conjecturally emended *krauñciko*\* to *kauñciko*\* on semantic grounds, with the support of *KMT* 8.73d *kuñcikodghāṭayed bilam* and parallel metaphors found in the *Śrīpīṭhadvādasīkā* (NAK 5.358 ff.93v–95r: verse 5) and the *Kālikulakramasadbhāva* (NAK 1-76: 2.87ab). (Professor Sanderson has similarly emended *JRY* 1.45.184b *kruñcikodghāṭamatratam* to *kuñcikodghāṭamātrataḥ* and *Yoginīsaṃcāraprakaraṇa* (part of the *JRY*’s third *ṣaṭka*) 1.31b *kruñcikodghāṭam* to *kuñcikodghāṭam*. The *JRY* passage describes the Alamgrāsa stage in the yoga of the *vāmasrotas* while the *Yoginīsaṃcāraprakaraṇa* passage lists names of works with titles echoing the names of the phases of the *JRY*’s *vāmasrotas* yogas.) At *MaSam* 17.8c Kuṇḍalinī is called both *cidrūpā* (cf. *JRY Bhairavānanavidhi Bhūmikāpaṭala* 160a) and *kuñcikā*. Cf. *MaSam* 18.30a.

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

<sup>77</sup>*MVUT* 21.1–8:

*athātaḥ paramaṃ guhyaṃ śivajñānāmṛtottamam |*  
*vyādhimṛtyuvināśāya yogināṃ upavarnyate ||1||*  
*ṣoḍaśāre khage cakre candrakalpitakarnike |*  
*svarūpeṇa parāṃ tatra sravantīm amṛtaṃ smaret ||2||*  
*pūrvanyāseṇa saṃnaddhaḥ kṣaṇam ekaṃ vicakṣaṇaḥ |*  
*tatas tu rasanām nītvā lambake viniyojayet ||3||*  
*sravantam amṛtaṃ divyaṃ candrabimbāt sitaṃ smaret |*  
*mukham āpūryate tasya kiṃ cil lavaṇavārīṇā ||4||*

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

*lohagandhena tac cātra na pivet kiṃ tu niḥśipet |*  
*evaṃ samabhyaset tāvad yāvat tat svādu jāyate ||5||*  
*jarāvādhivinirmukto jāyate tat pivāṃs tataḥ |*  
*ṣaḍbhir māsaḥ anāyāsād vatsarān mṛtyujid bhavet ||6||*  
*tatra svāduni saṃjāte tadāprabhṛti tatragam |*  
*yad eva cintayed dravyaṃ tenāsyāpūryate mukham ||7||*  
*rudhiraṃ madirāṃ vātha vasāṃ vā kṣīraṃ eva vā |*  
*ghṛtatailādikaṃ vātha dravad dravyaṃ ananyadhīḥ ||8||*

Codices: K<sub>Ed</sub>=The KSTS edition, with selective *variae lectiones* from K<sub>1</sub>, K<sub>2</sub>, K<sub>3</sub> and K<sub>4</sub>; V=Benares Hindu University c 4106, paper, Śāradā; J=Śrī Raghunātha Temple Library, Jammu, MS No. 1524/ka, paper, Devanāgarī; P=Deccan College MS No. 488, Collection of 1875–6, paper, Devanāgarī. Somdev Vasudeva kindly provided me with the variant readings of witnesses V, J and P.

2b kalpitakāṃike | K<sub>Ed</sub>; kalpitakalpitam VJ, kalpitam P (*unm.*) 3c rasanāṃ | K<sub>Ed</sub>-VJ; rasatāṃ K<sub>3</sub>P 3d viniyojayet | VJP; viniyojayat K<sub>Ed</sub> 4b bimbāt sitaṃ | K,VJP; bimbāsitaṃ K<sub>Ed</sub> 5d svādu | K<sub>Ed</sub><sup>pc</sup>V; sādu K<sub>Ed</sub><sup>ac</sup>; sādhū J, sādhv a P 6a jarā | K<sub>Ed</sub>P; jāyā J 7a tatra | K<sub>Ed</sub>VP; tac ca J • svāduni | K<sub>Ed</sub><sup>pc</sup>VJ; sāduni K<sub>Ed</sub><sup>ac</sup>, sāduni P 8b vasāṃ | K<sub>Ed</sub>VJ; [vaṃ]saṃ P 8d dravad | K<sub>Ed</sub>VJ; dravyāḍ P

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

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

The next passage is from the *Kaulajñānanirṇaya*:<sup>81</sup>

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

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

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

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

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

<sup>80</sup>See *JRY* 4.2.157b *tālorandhragatā*; *KJN* 14.50c *ūrdhvakām* (cf. *KhV* 2.80a); *KJN* 6.18b *brahmavilāṃ gataḥ* (cf. *KhV* 1.55d); *KJN* 6.26d *svavakreṇa saṃyutām* (cf. *KhV* 2.64d); *KMT* 23.159d *lambakam tu vidārayet*.

<sup>81</sup>*KJN* 14.50–54b:

*ata ūrdhveśvaram guhyam sarvavyādhivimardakam |*  
*rasanām ūrdhvakām kṛtvā manas tasmīn niveśayet ||50||*  
*satatābhyāsayogena maraṇam nāśayet priye |*  
*kṣaṇena mucyate rogair vyādhimṛtyujarādibhiḥ ||51||*  
*naśyate vyādhisaṃghātam śiṃhasyaiva yathā mrgāḥ |*  
*kṣaṇena naśyate vyādhīḥ kaṭukakuṣṭhanāśanam ||52||*  
*susvādena mahādevi valipalitanāśanam |*  
*kṣīrasvādena medhāvi amaro jāyate naraḥ ||53||*  
*ghṛtasvādopamaṃ devi svātantryam tu tathā bhavet |*

50c rasanām ūrdhvakām ] *em.*; rasanā ūrdhvakām Ed 51ab ābhyāsayogena maraṇam ] *conj.*; ābhyāset tat tu muhūrtaṃ Ed 52d kaṭuka ] *conj.*; kaṭuke Ed 54a opamaṃ ] *em.*; opamaṃ Ed (*unm.*) 54b svātantryam tu tathā ] *em.*; svātantran tu yathā Ed

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

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

The idea of a progression of tastes presented in the *Mālinīvijayottaratantra* and *Kaulajñānanirṇaya* passages is nowhere mentioned in the *Khecarīvidyā*, but is found at *Goraḥṣasataka*<sub>N</sub> 149 (= *Haṭhapradīpikā* 3.49) and *Gheraṇḍasamhitā* 3.31–32.<sup>82</sup>

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

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

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

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

<sup>83</sup>*KJN* 6.18–19:

*prasārya dantarāyaṃ tu yāvad brahmavilam gataḥ |*  
*amṛtāgraṃ rasāgreṇa duhyamānaḥ sudhīr api ||18||*  
*māsena jinayen mṛtyuṃ satyaṃ satyaṃ mahātape |*  
*rasanāṃ tālumūle tu kṛtvā vāyuaṃ pibec chanaīḥ ||19||*  
*ṣaṇmāsam abhyased devi mahārogaiḥ pramucyate |*

18a dantarāyaṃ | *em.*; danturāyān Ed 18d duhyamānaḥ | *conj.* SANDERSON; dahyamāna Ed 19a jinayen | *em.* SANDERSON; jitayen Ed 19c rasanāṃ | *em.*; rasanā Ed 20a māsam | *em.*; māsād Ed

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

<sup>85</sup>*KJN* 6.23–26:

*yad rājadantamadyasthaṃ bindurūpaṃ vyavasthitam |*  
*amṛtaṃ tad vijānīyād valīpalitanāśanam ||23||*  
*śītalasparsasamsthāne rasanāṃ kṛtvā tu buddhimān |*  
*valīpalitanirmmuktaḥ sarvavyādhivivarjitaḥ ||24||*  
*na tasya bhavate mṛtyur yogayānaparāḥ sadā |*  
*rasanāṃ tālumūle tu vyādhināśāya yojayet ||25||*  
*tiṣṭhañ jāgran svapañ gacchan bhuijāno maithune rataḥ |*

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

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

The last of these passages describing the conquering of death is from the *Kubjikāmatatantra*:<sup>87</sup>

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

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*rasanaṃ kuñcayen nityaṃ svavaktreṇa tu saṃyutam* ||26||

23a yad | *conji*; dvau Ed • rājadanta° | *em.*; rājada\* Ed 23c tad | *em.*; taṃ Ed 24a sītala° | *em.*; sītalaṃ Ed 25c rasanāṃ | *em.*; rasanā Ed 26b bhuñjāno | *em.* GOODALL (26ab = *KMT* 8.78cd); bhuñjan Ed (*unm.*)

<sup>86</sup>This “mouth” probably refers to the opening above the uvula. See footnote 302.

<sup>87</sup>*KMT* 23.158–162:

*athānyaṃ api vaksyāmi prayogaṃ mṛtyunāśanam |*  
*saṅkocya mūlacakraṃ tu janmastaṃ dhārayet kṣaṇāt* ||158||  
*saṅghaṭṭaṃ pīdanaṃ kṛtvā lambakaṃ tu vidārayet |*  
*lambakāmṛtasantṛpto jayen mṛtyuṃ na saṃśayaḥ* ||159||  
*dāhaṃ śoṣaṃ tu santāpaṃ vaivarnaṃ vā mahadbhutam |*  
*nāśayeta varārohe anenābhyāsayogataḥ* ||160||  
*rasanāṃ śūnyamadhyasthāṃ kṛtvā caiva nirāśrayāṃ |*  
*na dantair daśanān sprṣtvā oṣṭhau naiva paraṣparam* ||161||  
*tyajya sparśanam eteṣāṃ jinen mṛtyuṃ na saṃśayaḥ |*  
*eṣa mṛtyuñjāyo yogo na bhūto na bhaviṣyati* ||162||

159a saṅghaṭṭaṃ | *em.*; saṅghaṭṭe Ed 160a dāhaṃ śoṣaṃ tu santāpaṃ | *em.*; dāhaśoṣaṃ tu santāpo Ed 161b nirāśrayāṃ | *em.*; nirāśrayam Ed

<sup>88</sup>Cf. *KhV* 2.82c–88d.

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

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

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

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

Prāṇavānand SARASVATĪ (1984:203–4) says that before birth a baby’s tongue is in the *khecarīmudrā* position and has to be flicked out after parturition. This breaks the baby’s *yoga-nidrā* (“yogic sleep”), it starts to breathe, experiences hunger and thirst, and beholds *saṃsāra*. A difficult passage attributed to “the hathayogic tradition” (*hathayogasampradāyah*) in the *Haṭharatnāvalī* (f. 12v<sup>11</sup>–f. 13r<sup>3</sup>—see page 315 of the appendices) seems to say the same. However, Dr. L.Colfox of Bristol has told me that babies are born with their tongues in their mouths.

<sup>90</sup>Cf. VASUDEVA’S definition of *mudrā* which is cited on page 39.

<sup>91</sup>The eight *mudrās* correspond to the eight *māṭṣ* listed at *KMT* 15.6–7.

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

*sarvadvārāṇi saṃrudhya mārutaṃ saṃniyamya ca |*  
*lalanā ghaṅṭikāntasthā antaḥsrotonirodhikā ||105||*  
*ākuñcyā karapādau tu muṣṭibandhena suvrate |*  
*ūrdhvonnatam mukhaṃ kṛtvā khastham ardhaprasāritam ||106||*  
*stabdhe ca tārake kṛtvā ākuñcyādhāramaṇḍalam |*  
*vyomamārgagatāṃ dṛṣṭiṃ manah kṛtvā tadāśrayam ||107||*  
*catvarastham varārohe karaṇaivaṃvidhaṃ matam |*  
*mudreyaṃ khecarī proktā sarvamudreśvareśvarī ||108||*

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

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

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

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

105a saṃrudhya | QSTU; saṃrudhyāṃ R, saṃrundhya V 105c lalanā | QSTUV; lalanā-  
ṃ R 105d śroto | em. VASUDEVA; śroṇī R, śrota SV, śrota Q TU 106a ākuñcya karapāda  
ca | RSV; ākuñcya karapāda tu Q, ākuñcya karapādo tu T, ākutra kalapādo tu U 106b  
bandhena | QST; bandhana R, vānūna U, vāndhana V 106d khasthāṃ | QRSUV;  
khasthāṃ T 107a stabdhe ca | QTV; tathaiva R, sokṣava S, stāva U 107c gatāṃ | QSUV;  
gatā R, gatāṃ T 107d manah | QRSTU; mama V • tadāśrayam | conj. MALLINSON;  
mamāśrayam V, samāśrayam cett. 108a catvarasthāṃ | em. SANDERSON; tvaccārasthāṃ  
QRV, catvārasthāṃ STU 108b karaṇaivaṃvidhāṃ | R; karaṇevaṃvidhāṃ QSTUV

<sup>92</sup>The “crossroads” (*catvara/catuspatha/catuṣkikā*) is in the region of the *brahmarandhra*. See *TĀ* 15.94 and Jayaratha *ad loc.*, *Tāntrālokaivēka ad* 5.55a and *NTU* p.147, l.18. I am grateful to professor Sanderson for providing me with these references.

<sup>93</sup>*JRY Bhairavānavidhi Bhūmikāpaṭala* 159a.

<sup>94</sup>*KJN* 6.19d.

<sup>95</sup>*KRU* 3.110a–112b (for details of the witnesses see footnote 91):

*svādhiṣṭhānasya vāmāṅge datvā cittam sureśvari |*  
*paramāṃṛtasampūrṇam smarec cakram anāmayam ||110||*  
*sahasrāraṃ mahāmāye vidyāyoginīsaṃyutam |*  
*plāvayann amṛtaughena sarvaṃ dehaṃ vicintayet ||111||*  
*mudreyaṃ śāśinī proktā sarvakāryārthasādhani |*

111a sahasrāraṃ | QRSV; sahasṭāraṃ T, sahasrāya U 111b yoginī | *short final* i *metri*  
*causa* 111c plāvayann | QRSV; plāvayenn TU 111d sarvaṃ dehaṃ | Q; sarvaṃ dehaṃ  
R; sarvadehaṃ ST, sarvadeha U, sarvā dehaṃ V 112a śāśinī | QRSTV; śakhinī U

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

### ***Khecarīmudrā* in Tantric Texts.**

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

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

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

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

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

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

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

<sup>99</sup>See *JRY mudrāṣaṭka* 2.636a, 644d (f.32r), 648d (f.32v); *Parātrīśikā* 1; *Yoginīhṛdaya cakrasanketa* 5d

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

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

The importance of *khecarīmudrā* is stressed again later in the same chapter:<sup>104</sup>

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

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

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

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

<sup>100</sup> *KJN* 9.2ab: *sarvasiddhiyoginīnām khecarīm sarvamātarīm* | Cf. *KMT* 15.10, where the eight *mātṛs* are said to be born from the bodies of the Khecarīs: *khecarītanusambhūtās cāṣṭau mātryaḥ*. In the Buddhist *Hevajratāntra*, Khecarī is located at the top of the circle of Yoginīs (*HT* 1.8.15, 1.9.12).

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

<sup>102</sup> cf. *KMT* 25.214.

<sup>103</sup> *TĀ* 32.4ab: *tatra pradhānabhūtā śrīkhecarī devatātmikā* |

<sup>104</sup> *TĀ* 32.64:

*ekam sṛṣṭimayaṃ bijam yadvīryaṃ sarvamantragam |*  
*ekā mudrā khecarī ca mudraughāḥ prāṇito yayā ||64||*

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

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

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

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

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

<sup>106</sup> *JRY* 4.2.597d.

<sup>107</sup> *Netratantroddyota* 7.32.

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

### Why was the haṭhayogic practice called *khecarīmudrā*?

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

Many of the practices of *haṭhayoga* can be understood as tantric ritual within the realm of the yogin's own body.<sup>111</sup> The *haṭhayogin* can accomplish the ends of tantric

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

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

<sup>109</sup>See *ŚS* 4.14 (= *HP* 3.5).

<sup>110</sup>Not everywhere in the texts of *haṭhayoga* is the practice called *khecarīmudrā*. In the descriptions at *GŚ<sub>N</sub>* 131–152, *ŚS* 3.69–83 and *SSP* 6.84 it is not named. In *AS* pp.1–3 it is said to be a *sāraṇā*. *MKSG* 11.966a–1020b calls the technique simply *rasanāyoga*, “tongue yoga”. *GŚ<sub>N</sub>* 70 and *HP* 3.36 give alternative names for *khecarīmudrā*: *nabhomudrā* and *vyomacakra* respectively. *GhS* 3.9 also calls the practice *nabhomudrā*.

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

practice without external ritual or a consort with whom to engage in sexual rites. *Gorakṣaśataka* 72–75 locates both *bindu*, sperm, and *rajas*, menstrual fluid, in the body of the yogin. By combining the two, the *haṭhayogin* can produce within his own body the supreme *tattva* of the tantric sexual rite.<sup>112</sup> There are two processes at work in this interiorisation of tantric ritual. Firstly, it is a way of effecting independence similar in some ways to both the vedic renouncer’s internalisation of the sacrifice<sup>113</sup> and the Kashmiri Śaiva exegetes’ transformation of tantric ritual into a mental process. Secondly, it is the result of a deliberate strategy of the redactors of the texts of *haṭhayoga*. By adopting the terminology of tantric works the writers of these texts would have lent them the authority of the *āgamas*. As we have seen above, *khecarīmudrā* was a highly esteemed part of tantric ritual, and its accommodation within the practices of *haṭhayoga* would have brought that esteem with it. A half-verse from the *Kulacūdāmañitantra* cited in Kṣemarāja’s *Śivasūtravimarsinī* (II.5) is found at *Tantrāloka* 32.64 (expanded into a full verse—see footnote 104) and in the *Haṭhpradīpikā*.<sup>114</sup>

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

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

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

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

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

<sup>113</sup> On which see HEESTERMAN 1964:22–27.

<sup>114</sup> *HP* 3.53ab: *ekam sṛṣṭimayaṃ bījam ekā mudrā ca khecarī* |

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

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

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

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

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

<sup>116</sup> *TĀ* 5.22a–23b:

*somasūryāgnisaṃghaṭṭam tatra dhyāyed ananyadhīḥ |*  
*taddhyānāraṇisaṃkṣobhān mahābhairavahavyabhuk ||22||*  
*hr̥dayākhye mahākunḍe jājvalan sphītatām vrajet |*

<sup>117</sup> The parallels are described in detail in the notes to the translation.

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

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

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

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

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

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

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

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

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

*gomāmsaṃ bhakṣayen nityaṃ pibed amaravārunīm |*  
*kulīnaṃ tam ahaṃ manye itare kulaghātakāḥ ||46||*  
*gosābdenoditā jihvā tatpraveśo hi tāluni |*  
*gomāmsabhakṣaṇaṃ tat tu mahāpātakanāśanam ||47||*  
*jihvāpraveśasambhūtavahninotpāditaḥ khalu |*  
*candrāt sravati yaḥ sārāḥ sā syād amaravāruṇī ||48||*

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

<sup>121</sup> *GS*<sub>N</sub> 69:

*cittaṃ carati khe yasmāj jihvā carati khe gatā |*  
*teneyaṃ khecarīmudrā sarvasiddhair namaskṛtā ||69||*

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

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

### *Khecarīmudrā* in haṭhayogic texts

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

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

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

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

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

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

The two different approaches are summarised succinctly in the *Śāringadharapaddhati* (the *Dattātreyayogaśāstra* practice is given first):<sup>125</sup>

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

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

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

<sup>125</sup> *ŚP* 4365a–4371b:

*pūrvābhyastau manovātau mūlādhāranikuñcanāt |*  
*paścime daṇḍamārgē tu śāṅkhinyantaḥ praveśayet ||4365||*  
*granthitrayaṃ bhedayitvā nītvā bhramarakandaram |*  
*tatas tu nādaḥ bindus tataḥ sūnye layaṃ vrajet ||4366||*  
*abhyāsāt tu sthiraśvānta ūrdhvaretās ca jāyate |*  
*parānandamayo yogī jarāmaraṇavarjitaḥ ||4367||*  
*athavā mūlasamsthānām udghātaiḥ tu prabodhayet |*  
*suptām kuṇḍalinīm śaktim bisatantunibhākrīm ||4368||*  
*susumnāntaḥ praveśyaiva pañca cakrāṇi bhedayet |*  
*tataḥ śive śāśānkābhe sphurannirmalatejasi ||4369||*  
*sahasradalapadmāntaḥsthitē śaktim nīvojayet |*  
*atha tatsudhayā sarvāṃ sabāhyābhyantaraṃ tanum ||4370||*  
*plāvayitvā tato yogī na kiṃ cid api cintayet |*

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

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

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

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

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

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

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

<sup>128</sup>See footnote 6. I have not consulted manuscripts of this unedited text but have relied on the first *adhya*ya of the *Yogakuṇḍalyupaniṣad*, which BOUY (1994:102) has shown to contain eighty of the *Goraḥṣāṣataka*'s one hundred verses.

<sup>129</sup>On *śakticālana* see footnote 347.

<sup>130</sup>*DYŚ* 278–280.

<sup>131</sup>*GŚ<sub>N</sub>* 69a–70b (a more detailed description is given at *GŚ<sub>N</sub>* 131–148):

*khecaryā mudritaṃ yena vivaraṃ lambikordhvataḥ |*  
*na tasya kṣarate binduḥ kāmīnyāśleṣitasya ca ||69||*  
*yāvad binduḥ sthito dehe tāvan mṛtyubhayaṃ kutaḥ |*

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

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

Thus there are two contradictory aims of *khecarīmudrā* in the texts of *hathayoga*. In one the store of *amṛta* is to be accessed and used to flood the body; in the other it is to be kept where it is. Many texts describe both aims. In contrast to the verse cited above, at *Gorakṣaśataka*<sub>N</sub> 149–152 the body is to be filled with *amṛta*; the first two lines of the *Gorakṣaśataka*<sub>N</sub> passage cited above are also found at *Haṭhpradīpikā* 3.41, while at *Haṭhpradīpikā* 4.53ab in another description of *khecarīmudrā* we read *amṛtaiḥ plāvayed deham āpādalamastakam*, “[the yogin] should inundate his body from top to toe with the *amṛtas*”.<sup>133</sup>

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

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find *bindudhārānīpātaś*, “with the descent of the flow of *bindu*”, while at *GŚ*<sub>N</sub> 141b the yogin is instructed to hold the *somakalāmṛtam* in the *viśuddhicakra* and keep it from the mouth of the sun.

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

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

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

Thus the *Khecarīvidyā* seems to be an attempt at reclaiming the haṭhayogic *khecarīmudrā* by a school of yogins whose roots lay in Kaula tantrism.<sup>135</sup> The practice as described in the *Gorakṣasāta*<sub>N</sub> is for the most part a technique of *bindudhāraṇa* and may derive from the *khecarīmudrā* described in the *Kularatnodyota* (see footnote 91). The *Dattātreya yogaśāstra*, which almost certainly predates the *Khecarīvidyā*, also teaches a *bindudhāraṇa*-oriented *khecarīmudrā*. The compiler(s) of the *Khecarīvidyā* knew the *Gorakṣasāta*<sub>N</sub> and pay it respect at *Khecarīvidyā* 1.16, but give a very different interpretation of the haṭhayogic *khecarīmudrā*.

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

After the composition of the *Hāthapradīpikā*, we find a proliferation in the number of haṭhayogic texts and commentaries.<sup>137</sup> The main reason for this increase is the interest in *haṭhayoga* taken by Advaita Vedāntins. BOUY (1994) examines the textual evidence for this interest in detail. He summarises the situation thus (ibid.:5):

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The headstand, the chin-lock and *khecarīmudrā* are the three techniques useful in *bindudhāraṇa*. No root text of *haṭhayoga* groups them together but Ballāla does in the *BKhp* (f. 100v<sup>2</sup>): *khecaryā viparī-takaranyā jālamdharabandhena caṃdrasya bandhanena sūrye hutavahe (huta° ] em. SANDERSON; hata° S) vāmr̥tabimdvapatanād dehasya jīvanam sidhyatīti tattvam |*

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

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

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

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

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

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

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

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

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

<sup>140</sup> See *YŚU* 5.39c–42d, of which the first of the two lines not found in the *GŚ<sub>N</sub>* describes the yogin as *samāhītaḥ* while the second has been redacted to avoid *GŚ<sub>N</sub>* 69d's *kāminyāsleṣitasya ca*, "and of [the yogin] embraced by an amorous woman". *DhBU* 79a–86b and *YCU* 52–59 are almost identical to *GŚ<sub>N</sub>* 64–71. Upaniṣadbrahmayogin's commentary to *DU* 6.37–38 (which does not describe *khecarīmudrā*) mentions *amṛtaplāvana* but only of a *liṅga* in the forehead.

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

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

### ***Khecarīmudrā* in modern India**

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

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

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

<sup>143</sup>*YB* 143-4 teaches that all four are but levels (*bhūmikās*) of *mahāyoga* while *HP* 2.76 reads *haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ | na sidhyati tato yugmam ā nispatteḥ samabhyaset* || "Without *haṭha rājayoga* cannot succeed; without *rājayoga*, *haṭha* [cannot succeed]. So [the yogin] should practise both until he reaches the ultimate stage". (Many other verses in the *HP* anthology do however subordinate *haṭha* to *rāja*.)

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

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

<sup>144</sup>In the colophons of the Kaivalyadhām edition the *HP*'s third *upadeśa* is called the *mudrāvīdhāna upadeśa* and the fourth the *samādhilakṣaṇa upadeśa*. At *HP* 4.3 *rājayoga* and *samādhi* are said to be synonyms while *DYS* 57–62 explains *hathayoga* to be the ten *mudrā*s. Lāl Jī Bhāi added an interesting slant to the orthodox idea of *hathayoga* being a preliminary practice for *rājayoga*. He told me that *rājayoga* is itself merely a preliminary for *khecarī mudrā*, which in turn leads to the awakening of Kuṇḍalinī.

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

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

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

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

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

## Practitioners of *khecarīmudrā*

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

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

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

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

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

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

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

## Sources

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

- A (Amritsar)

*Matsyendrasaṃhitā*. Paper. Devanāgarī. Good condition. c.1850CE. 120 folios, numbered at top right and bottom left of verso. 30 × 14 cm. with 11 lines to a side. The text consists of 55 *paṭalas* with 14.1 to 17.1 (inclusive) corresponding to the first three *paṭalas* of the *Khecarīvidyā*. These are found at ff.39r-49v. *Paṭala* 14 (f. 39r<sup>1</sup>-f. 41v<sup>5</sup>) corresponds to the *Khecarīvidyā*'s first *paṭala*. *Paṭala* 15 (f. 41v<sup>5</sup>-f. 45r<sup>7</sup>) ends at verse 83 (= *KhV* 2.81). *Paṭala* 16 (f. 45r<sup>7</sup>-f. 49v<sup>3</sup>) consists of 114 verses (= *KhV* 2.82-3.68b). The *Matsyendrasaṃhitā*'s *paṭala* 28 (f. 69v<sup>10</sup>-f. 70v<sup>5</sup>) corresponds to the *Khecarīvidyā*'s *paṭala* 4. There is a title page consisting of a label from "Bhajan Lal Mss Dealer and Bookseller, Gali Tokrian, Katra Safaid, Amritsar". The label has the number 64657 in arabic numerals written at the top. In addition to the information given above it states that the author of the manuscript is "Matsya Nātha", the "Recension" is "Kasmir" and it was written "Near 1900 V.S.". The "Where from obtained" section has been left blank.

The readings of A are very close to those of J<sub>6</sub> and J<sub>7</sub> but include more careless errors. A appears to derive from J<sub>7</sub> which in turn derives from J<sub>6</sub>.

Beginning (f. 1r<sup>1</sup>):

om śrīgaṇeśāya namaḥ śrīnāthāya namaḥ

End (f. 120r<sup>1</sup>):

iti śrīmatsyendrasaṃhitāyāṃ pañcapañcāśaḥpaṭalaḥ samāptasaṃ-  
pūrṇam || om yādṛṣaṃ pustakaṃ dṛṣtvā tādṛṣaṃ likhitaṃ mayā yadi  
śuddhaṃ aśudhaṃ vā | mama doṣa na dīyate || 1 || ⊗ || ⊗ || ⊗ || ⊗ || × ||  
× || × || ⊗ || ⊗ || ⊗ || ⊗ || ⊗ ||

Uncatalogued.

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

- J<sub>6</sub> (Jodhpur)

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

cm with 11 lines to a side. The *paṭala* and verse numbers correspond to those of the *KhV* in the same way as those of witness A described above. 14.1 (= *KhV* 1.1) is at f. 26v<sup>4</sup>, 17.1 (= *KhV* 3.68) is at f. 34r<sup>1</sup> and *paṭala* 28 (= *KhV paṭala* 4) is at f. 48v<sup>2</sup>–f. 49r<sup>3</sup>.

I am grateful to David White for providing me with xerox copies of f.1v, ff.26v–49r (covering *paṭalas* 14–28) and f.83v.

The readings of J<sub>6</sub> are very close to those of A and J<sub>7</sub>. J<sub>6</sub> appears to be the source of the readings of J<sub>7</sub>, and J<sub>7</sub> the source of those of A.

Beginning (f. 1v<sup>1</sup>):

śrīgaṇeśāsārādāgurubhyo namaḥ

End (f. 83v<sup>11</sup>):

iti śrīmatsyendrasaṃhitāyāṃ \*paṃcapaṃcāśaḥ paṭalaḥ samāptaḥ\*

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

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

• J<sub>7</sub> (Jodhpur)

*Matsyendrasaṃhitā*. Paper. Devanāgarī. Complete. c.19th century. 179 folios, numbered at top left and bottom right of verso. 27.5 × 12.5 cm with 10 lines to a side. 14.1 (= *KhV* 1.1) is at f. 55r<sup>8</sup>, 17.1 (= *KhV* 3.68) is at f. 71r<sup>1</sup> and *paṭala* 28 (= *KhV paṭala* 4) is at f. 102r<sup>2</sup>–f. 103r<sup>7</sup>.

I am grateful to David White for providing me with xerox copies of f.1v, ff.55r–f.78v (*paṭalas* 14–18), ff.100r–103r (*paṭalas* 27 and 28) and f.179v.

The readings of J<sub>7</sub> are very close to those of A and J<sub>6</sub>. They appear to derive from those of J<sub>6</sub> and to be the source of those of A.

Beginning (f. 1v<sup>1</sup>):

śrīnāthāya namaḥ

End (f. 179v<sup>9</sup>):

iti śrīmatsyendrasaṃhitāyāṃ paṃcapaṃcāśaḥ paṭalaḥ samāptaḥ

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

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

- G (Grantha)

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

Colophon (f. 26r<sup>6</sup>):

śrīmadādināthaviracite mahākālayogaśāstre umāmaheśvarasaṃvāde  
khecarīvidyāyāṃ prathamāḥ paṭalaḥ — śivamayam — nitya-  
kalyāṇisahāyā — gurave namaḥ

Described by RAGHAVAN (1969b:188).

Institut Français de Pondichéry. MS RE 12663.

- U (Upaniṣad)

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

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

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

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

jñānasahitaḥayogasarvasvaṃ pratipādyā saprapañcaṃ lambi-  
kāyogam ācaṣṭe – atheti | yathā yathāvat || 1-12 || mahyaṃ mattaḥ  
|| 13-15 || hrīm ityādikhecarībījapūrayā  
“antarlakṣyavilīnacittapavano yogī sadā vartate  
dr̥ṣṭyā niścalatārayā bahir adhaḥ paśyann apaśyann api |  
mudreyaṃ khalu khecarī bhavati sā lakṣyaikatānā śivā  
śūnyāśūnyavivarjitaṃ sphurati sā tattvaṃ padaṃ vaiṣṇavi ||”  
iti śrūtisiddhakhecarīmudrayā khecarīyogaṃ yuñjan yaḥ kālāṃ  
nayati || 16 || sa yogī dehānte khecarādhipatiḥ sūryo bhūtvā khe-  
careṣu khecaraṇīyalokeṣu sadā vaset ||

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

melanamantrarājam uddharati—khecareti | khavācakatayā caratī-  
ti khecaraḥ hakāraḥ āvasatham iti dhāraṇāśaktir īkāraḥ reti vahniḥ  
ambumaṇḍalam iti binduḥ | etat sarvaṃ militvā bhūṣitaṃ hrīm  
iti || 17 || khecarībījam ākhyātam | tenaiva lambikāyogaḥ prasid-  
hyati | śiṣṭabījaṣaṭkam apy ambumaṇḍalabhūṣitam iti jñeyam  
| somāṃśaḥ sakāraḥ candrabījam tatpratilomena tannavaḥ  
varṇam uddharet bham iti || 18 || tasmāt bhakārād anulom-  
ena tryaṃśakaṃ candrabījam ākhyātam sam iti | tasmāt sakārāt  
vilomena aparāṃ aṣṭamaṃ varṇam uddharet mam (ṣam v) iti ||  
19 || tathā makārāt vilomena aparāṃ pañcamavarṇam pam (tham  
v) iti viddhi | punar indoś ca bījam sam ity uddharet | bahubhiḥ  
kakāraṣakarabindubhiḥ yukto 'yaṃ kūṭaḥ kṣam iti | āhatya bījāni  
sapta—hrīm, bhaṃ, saṃ, maṃ, paṃ, saṃ, kṣaṃ, iti || 20-21 ||

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

nityaṃ dvādaśavāraṃ yo japati sa māyātīto bhavatīty arthaḥ ||  
22-27 ||

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

abhyāsakramam āha – tālv iti || 28-29 || kāryāntaraṃ hitveti |  
harītakī pathyāśabdārthaḥ || 30-31 || vāgīśvarīdhāmasīraḥ jihvā-  
gram || 32-34 || tiryak cchākāvadhīḥ śikhāmūlam ity arthaḥ ||  
35-36 || durlabhāṃ durlabhatām || 37 || ṣaṭsvavarabhinnayā hrā-  
ṃ hrīm ityādinety arthaḥ || 38-40 || brahmārgalam antarjihvā-  
suṣīram || 41-47 || evaṃ gurumukhāt lambikāvidyām abhyasya  
dvādaśavarṣānuṣṭhānāt lambikāyogasiddhiḥ bhavati || 48 || śarīre

sakalaṃ viśvaṃ paśyatīty anena virāṭ sūtrabījaturyarūpaṃ kra-  
meṇa pratipadyate | yatra sahasrāre rājadantordhvakuṇḍalī jihvā  
prasarati so 'yaṃ mārgaḥ brahmāṇḍanibho bhavati, supathya-  
tvāt | itīśabdaḥ lambikāyogasamāptyarthaḥ, dvitīyādhyāyasamā-  
ptyarthaś ca bhavati || 49 ||

Section headings are found at four places in the text:

1. at the beginning:

khecarīvidyā

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

khecarīmantrarājoddhāraḥ

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

mantrajapāt khecarīsiddhiḥ

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

khecaryabhyāsakramaḥ

• T (Madras, Tamil Nadu)

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

Beginning:

khecarīvidyā

End (p.7):

iti khecarīvidyā sampūrṇam ||  
iti śrīmaś śaṅkarācāryapadāraviṃdābhyāṃ namaḥ  
hariḥ oṃ  
kṛṣṇārpaṇam astu  
Copied By S.R.Raghathanachar [*sic*]  
Darsanakovida 4/5/47  
Restored in 1947-48 from a library ms. R 2831

Uncatalogued.

Government Oriental Manuscripts Library, Madras. MS R7878.

- S (Scindia Oriental Research Institute, Ujjain)

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

Beginning (f. 1v<sup>1</sup>, after a *maṅgala* invoking Hanumān written in the top margin of f. 1v by a later hand):

śrīgaṇeśāya namaḥ || oṃ namaḥ śivāya || namaḥ sarasvatyai || gaṇā-  
dhyakṣaṃ namaḥ śivam aṃbāṃ sarasvatīm || prakāśaṃ kheca-  
rīnāmnā bruve ballālanāmakāḥ ||<sub>1</sub>|| jayati sadā śivatīrthaḥ kāśyāṃ  
yasmād avāptavān eṣaḥ || vidyāṃ khecarasamjñāṃ sābhyaśāṃ suhita-  
pustakāṃ sāṃgāṃ ||<sub>2</sub>|| ataḥ sāraṃ samālocya gramthe [bhya]s tatvato  
mayā [śaktye] || vyākhyāsyē khecarīvidyāpaṭalam iti śabdataḥ ||<sub>3</sub> ā-  
dināthaṃ ca matsyendraṃ gorakṣaṃ cānyayogināḥ || namaskurmo  
haṭhasyāsyā rājayogasyā cāptaye ||<sub>4</sub>|| guror ājñāṃ samālaṃbya dur-  
bodhām api khecarīm || apūrvaṭīkāṃ savyākhyāṃ kurve yogijana-  
priyāṃ ||<sub>5</sub>||

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

End of commentary on the first *pāṭala* (f. 28v<sup>9</sup>):

iti śrīmajjāmadagnyagotra [bābūbhaṭṭātmaśrī] rudrabhaṭṭ[...] sarva-  
vidyānidhānayogataṃtrapraviṇāśrīballālaviracite khecarīpaṭalaprakā-

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

<sup>151</sup>There is writing on only one side of f.42(3).

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

śe upodghātādidvādaśavārṣikābhyāsanirūpaṇaṃ nāma prathama ud-  
yotaḥ [sāmpūrṇaḥ] || cha

End of *KhV* (f. 112r<sup>8</sup>):

iti śrīmadādināthanirūpīte mahākālopavartini umāmaheśvarasaṃvā-  
de khecarīvidyāyāṃ caturthaḥ paṭalaḥ sāmpūrṇaḥ  
|| ccha ||

End of *tīkā* (f. 112r<sup>5</sup>):

bābūbhaṭṭatanūjarudratanaḥ sāṃbe śive bhaktimān evaṃ sadgu-  
rupādayor atha janitror anyasādhuṣv api ballāḷo 'racayat prakāśam  
atulaṃ śāstraikasiddhāntajaṃ khecaryās tam imaṃ vibhāvanaparā  
grh\*ṇ\*amtv aho bhāvakaḥ ||1|| muktāphalāṃtarasagrahaṇā hi  
haṃsā āraktacaṃcucaraṇā madhurāsadacchāḥ || suktyaratās taditare  
\*\*rasamāṃsabhāvā ekākṣaviṣṇatanavo vicaraṃti loke ||2|| sādhvī  
mātā pārvatī \*yadbharyā rukmiṇī tathā || vāsudevaḥ somanātho  
putraugadhe pi nāma ca || [3] tenātra sad asat proktaṃ kṣaṃtavyaṃ  
tan mahātmabhiḥ || bālakasya pralāpo hi kṣamyate gurubhiḥ kila ||4||  
prakāśanāt kalādīnāṃ pāṃdityasya parasya ca || jñānaikarūpī sarvā-  
tmā śivaḥ prīṇātu kevalaḥ ||5|| [saṃkarṣaṇo mahābuddhir brāhmaṇo  
hi janārdanaḥ tadannāśrayato nūnaṃ vyekāṭāṃṇṇā sahāyataḥ ||6||  
agāṃka\*maja\*[1897]caṃdrākhye vatsare vyaṃgatas tathā || śake  
saptēṃduke [176\*2\*] pūrṇaḥ paurnamāsyāṃ śucer bhuvī ||7|| iti  
śrīmajjāmadagnyagotrābābūbhaṭṭātmaśrīrudrabhaṭṭasūnusarvavi-  
dyānidhānayogataṃtrapraviṇāśrīgoviṃdāparanāmaśrīballālaviracite  
śrīkhecarī[vidyāpaṭala]\*śe yogopayuktauśadhīvyākhyāne [ca-  
turthaṃ paṭalaṃ] sāmpūrṇatām agamaḥ iti ||1|| (f.112v) iti  
brhatkhecarīprakāśaḥ sāmpūrṇaḥ ||

At f. 1v<sup>2</sup> there is a benediction to “Sadāśivatīrtha” from whom the commentator obtained the text of the *Khecarīvidyā*. In the margin, the note *saṃnyāsīty arthaḥ* has been added by a later hand confirming that the name refers to a Daśanāmī ascetic (*saṃnyāsī*). The Tīrtha suborder of the Daśanāmīs consists of Daṇḍī *saṃnyāsīs* of Brahmin birth. We thus have some indication of the milieu in which the commentary was composed. Ballāla, however, appears to have no particular axe to grind, be it that of *advaitavedānta* or brahmanic orthodoxy. He has no hesitation in giving descriptions of extreme ascetic practices that go far beyond what is found in other haṭhayogic texts and commentaries that I have

read.<sup>153</sup>

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

Described by RAGHAVAN (1969b:188).

Scindia Oriental Research Institute Library, Ujjain. MS 14575.

- N (Nasik)

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

Beginning (f. 1v<sup>1</sup>):

śrīgaṇeśāya namaḥ || śrīgurubhyo namaḥ ||

After the edition's final verse N has (f. 42r<sup>5</sup>):

| cha || yāvaṃ naiva praviśati caranmāruto madhyamārgaṃ yāvad  
viṃdur na bhavati dṛḍhaḥ prāṇavātapraba(f.43v)ddhaḥ || yāvat vyo-  
mnā sahasaḍṣaṣaṃ jāyate naiva cittaṃ yāvat jñānaṃ vadati manujo  
daṃbhamithyāpralāpaḥ ||1|| śrībhavāniśaṃkarārpaṇam astu || cha

N and W<sub>1</sub> are very similar. At 2.110C both contain an extra section consisting of *Gorakṣaśataka*<sub>N</sub> 184–90, 192 and 197–8. N concludes the second *paṭala* after this section; W<sub>1</sub> has the final 14 *śloka*s of the *KhV*'s second *paṭala*. The passage in N runs as follows (f. 28r<sup>2</sup>–f. 29v<sup>5</sup>):

dhāraṇā paṃcanāḍiṣu dhyāna dvisaptanāḍikaṃ  
dinadvādaśakenaiva samādhi prāṇasaṃyamāt  
anasamdhāna yo yogai soḍaṃlasatināṃgināṃ  
tathātmanasayor aikyaṃ samādhiḥ so bhidhīyate  
tathā saṃkṣīyate prāṇo mānaṣaṃ ca praliyate  
tathā (f.28v) samarasatvaṃ ca samādhiḥ so bhidhīyate  
yat samatvaṃ dvayor atra jīvātmāparamātmanoh

<sup>153</sup>See for example his description of the coprophagic *ajārī kriyā* at f. 47v<sup>2–4</sup>, quoted in my notes to the translation of 2.76c–77b, or his detailed description of the preparation for and technique of *vajrolī mudrā* at f. 103v<sup>1</sup>–f. 104r<sup>6</sup>, which goes far beyond what is found in any other haṭhayogic text and suggests at least close acquaintance with a practitioner of the technique, if not mastery by the commentator himself.

naṣṭasamastasaṃkalpa samādhiḥ so bhidhiyate  
 iṃdriyāṇi manovṛtti sarvajīvāśrayaṃ bhavet  
 atha yat tad gate jīve na mano neṃdriyāṇi ca  
 na gaṃdho na raso rūpaṃ na sparśaḥ śabdatanmayam  
 nātmānaṃ na paraṃ vetti yogī yuktiṃ samādhi(f.29r)na  
 khādyate na sa kālena bādhyate na sa karmaṇā  
 bādhyate na sa kenāpi yogī yuktisamādhiḥ  
 na ca jānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā  
 na mānaṃ nāvamānaṃ ca yogī yuktasamādhiḥ  
 avadhya sarvaśāstrāṇāṃ abādhyāḥ sarvadehināṃ  
 agrāhyo maṃtratamaṃtrāṇāṃ yogī yuktasamādhiḥ  
 nirādyam ca nirālaṃbaṃ niḥprapaṃcaṃ nirāśra(f.29v)yaṃ  
 nirāya ca nirākāraṃ tatvaṃ tatvavidō viduḥ  
 dugdhe kṣīraṃ ghrīte sarpīr agnau vahnir ivārpayet  
 tanmayatvaṃ vraje yogī sa līnaḥ parame pade  
 sakāra sarvavarṇeṣu yuktaceṣṭas tu sarvataḥ  
 yuktāni drāvabodhas tu yas tatvaṃ sa ca viṃdati  
 bhavabhaya bhavavahnir muktisopānapaṃktiḥ  
 prakatitaparamārthe yāni guhyaṃ

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

• W<sub>1</sub> (Wai Prajñāpāṭhaśālā)

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

|| atha yogaśāstrakhecarīmudrāpaṭalaprārambhah ||

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

|| iti yogaśāstrakhecarīmudrāpaṭalasaṃpāṭhaḥ ||

Beginning (f. 1v<sup>1</sup>):

śrīgaṇeśāya namaḥ || śrīsarasvatyai namaḥ || śrīgurubhyo namaḥ

End (f. 24v<sup>9</sup>):

iti śrī ādināthanirūpīte mahākālayogaśāstre umāmaheśvarasaṃvāde  
 (f.25r) khecarīmudrābījaṃ nāma caturthapaṭalaṃ saṃpūrṇaṃ || ||  
 śrīkṛṣṇārpanam astu || || śake 1777 rākṣasanāmasaṃvatsare bhādrapa-  
 dakṛṣṇaṣṭhyāṃ tithau iṃduvāsare taddine pustakaṃ samāptaḥ || ||  
 śubhaṃ bhavatu || || cha || ||

As mentioned above, both N and W<sub>1</sub> contain an extra section of 12 *ślokas*, consisting of *Gorakṣaśataka*<sub>N</sub> 184–90, 192 and 197–8 at 2.IIIC. N concludes the second *paṭala* after this section; W<sub>1</sub> has the usual last 14 verses. In W<sub>1</sub> this section is as follows (f. 15r<sup>3</sup>–f. 16r<sup>2</sup>):

satatadhyānataḥ paraṃ ||  
 dhāraṇā paṃcanāḍiṣu dhyānaṃ dviḥsaptanāḍikaṃ ||  
 dinadvādaśakenaiva sadhiḥ prāṇasaṃtramāt ||  
 anusamdhāna yo yogai sohaṃ lasatināṃgināṃ ||  
 tathātmanasayor aikyaṃ samādhiḥ so bhidhīyate ||  
 yathā saṃkṣīyate prāṇo mānasaṃ ca pralīyate ||  
 tathā samarasatvaṃ ca samādhiḥ so bhidhīyate ||  
 yat samatvaṃ dvayor atra jīvātmāparamātmanoḥ ||  
 naṣṭaḥ samastasaṃkalpaḥ samādhiḥ so bhidhīyate ||  
 iṃdriyāṇi manovṛtti sarvajīvāśrayaṃ bhavet ||  
 atha yat tad ga(f.15v)te jīve na mano nemdriyāṇi ca ||  
 na gaṃdho na raso rūpaṃ na sparśaḥ śabdatanmayaṃ ||  
 nātmānaṃ na paraṃ veti yogī yuktaḥ samādhinā ||  
 khādhyate na sa kālena bādhyate na sa karmaṇā ||  
 bādhyate na sa kenāpi yogī yuktaḥ samādhinā ||  
 na ca jānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā ||  
 na mānaṃ nāpamānaṃ ca yogī yukta samādhitaḥ ||  
 abadhyaḥ sarvaśāstrāṇāṃ abādhyāḥ sarvadehināṃ ||  
 agrāhyo maṃtratamaṃtrāṇāṃ yogī yukta samādhitaḥ ||  
 nirādyāṃ ca nirālambaṃ niṣprapaṃca nirāśrayaṃ ||  
 nirāmayaṃ nirākāraṃ tatvaṃ tatvavido viduḥ ||  
 dugdhe kṣīraṃ ghrte sarpir agnār agnir ivārpayet ||  
 tanmayatvaṃ vrajet yogī sa līnaḥ parame pade ||  
 sakāra sarvavarṇeṣu yuktaceṣṭas tu sarvataḥ ||  
 yukta(f.16r)nidrāvabādhas tu yas tatvaṃ sa ca viṃdati ||  
 bhavabhaya va\*bhe vahnir muktisopānapaṃktiḥ ||  
 prakāṭitaparamārthe yāni guhyaṃ

W<sub>1</sub> also has an additional passage at the end of the text which is not found in N (f. 23v<sup>4</sup>–f. 24v<sup>9</sup>):

śrīsūryaśāstra 1 caṁdraśāstra 2 rudraśāstra 3 bhavānīśāstra 4 ga-  
 ṇapatiśāstra 5 iṁdraśāstra 6 brahmaśāstra 7 cohyāsisiddhaśāstra 8  
 navanāthaśāstra 9 kumbhaśāstra 10 śvetarajaśāstra 11 nakhaśāstra 12  
 romaśāstra 13 cāpaśāstra 14 kaimcaśāstra 15 siddhaśāstra 16 etāni śāstrā-  
 ṇi khecarīchedanārthaṁ || tena vṛddhigāmī bhavati jihvā etat || [*The*  
*next section, up to khecarīpaṭele, is also found in the colophon of*  
*K.*]  
 || īśvara uvāca || khecarīsamarpaṇaṁ ||  
 sa tu khecarīmaṁtragraṁthokta || someśān navamaṁ varṇaṁ ityādi  
 || gamanasaphalaṁ || ṣaḍākṣarakhecarībijaṁ || hrīṁkārā khecarīpa-  
 ṭele paśo anekayogeśvarāsādhitale upadeśakramaṁ || [*There follows*  
*a ṣaṭkoṇa star with om̐ at the top, sa to the right, kha at the bottom*  
*and phrom̐ to the left. In the points are, starting at the top and going*  
*clockwise, gaṁ, saṁ, na, ma, pha and laṁ. In the centre is hrīṁ.*]  
 asya śrīkhecarīmaṁtrasya || kapila ṛṣiḥ || siddhir anāyāse khecarīmu-  
 drāprasādasidhyarthe jape viniyogaḥ || atha nyāsaḥ || gaṁ hr̥dayāya  
 namaḥ || saṁ śīrase svāhā || naṁ śikhāyai vaṣaṭ || ma kavacāya huṁ  
 || pha netrāyāya vaṣaṭ || laṁ astrāya phaṭ || hr̥m̐ hr̥m̐ hr̥m̐  
 hraim̐ hraum̐ hraḥ iti ṣaḍaṁgaḥ || ādhārapadmabhavena khecarārā-  
 jahamsam atar mahāgaganavāsavibhāpralekhaṁ || ānnaṁdabījakam  
 anamgaripoḥ puram̐dhr̥m̐ ābrahmalokajanānim̐ abhivādaye tvāṁ ||  
 mūlāvalakuharād uditā bhavānīm̐ || om̐ hr̥m̐ gasanasaphalaṁ aṁ-  
 sakhaphrom̐ || iti maṁtraḥ ||

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

Described by RAGHAVAN (1969b:188).

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

• M (Mysore)

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

Beginning (f. 1v<sup>1</sup>):

śrīgaṇeśāya namaḥ || īśvara uvāca ||

End (f. 13r<sup>8</sup>):

iti siddhauśadhāni ||

The first three *pāṭalas* end:

iti śrī ādināthaviracite mahākālayogaśāstre khecaryāṃ [amukaḥ] pa-  
ṭalaḥ

Described by RAGHAVAN (1969b:188).

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

• K, (Kathmandu)

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

Beginning (f. 1v<sup>1</sup>):

oṃ namaḥ śrī gaṇeśāya namaḥ oṃ namaḥ śivāya

End (f. 13r<sup>9</sup>):

iti śrīmahā(f.13v)ādināthena nirūpīte mahākālayogaśāstre khecaryā-  
ṃ vidyāyāṃ auśadhayogo nāma caturtha paṭalaḥ 4 || īśvara uvāca ||  
śrīkhecarīsamarpaṇasatu khecarīmantragranthoktasomemātuvasaṃ-  
varṇamityādi || gamanasaphalaṃ ṣaḍākṣarakhecarībījam || hrīmkārā  
khecarīpaṭalepa

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

• K, (Kathmandu)

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

Beginning (f. 1v<sup>1</sup>):

śrīgaṇeśāya namaḥ || || oṃ namaḥ śivāya||

End (f. 17v<sup>3</sup>):

iti śrīmahā ādināthena nirūpīte mahākālayogaśāstre khecaryāṃ vi-  
dyāyāṃ auśadhyogo nāma caturthaḥ paṭalaḥ || 4 || samāptā || śubhm(śic)  
|| o ||

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

• J<sub>2</sub> (Jodhpur)

*Khecarīpaṭalaḥ*. Devanāgarī. Paper. 19 folios, numbered at bottom right of verso. Approximately 23 × 10 cm with 8 lines to a side. Complete and in good condition. Untidy hand. Dated Samvat 1783 and copied in Kāśī. From f. 15<sup>v</sup>7 to the end of *paṭala* 4, the verse order is different from that of all other witnesses apart from J<sub>4</sub>. 3:27c-55b are found at the end of the manuscript (f. 17<sup>v</sup>8 onwards) with just the last 2 *pādas* of *paṭala* 4 after them. 3:27c-30b can also be found as a marginal insertion on f. 15<sup>v</sup>, indicating that an attempt at sorting out the order has been made.

Beginning (f. 1<sup>v</sup>1):

śrīgaṇeśāya namaḥ

End (f. 19<sup>v</sup>4):

iti śrīmahādināthanirupite mahākālayogaḥ caturthaḥ paṭalaḥ sam-  
āptāḥ samvat 1783 likhitaṁ kāśyāṁ madhye maṇikarṇikāsanīpe ||  
subham astu || śrīrāma || śrī || śrīrāma || śrīrāma || śrīrāma || śrī-  
visvesvara ||

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

MMSL, Jodhpur. MS No. 1375.

• J<sub>4</sub> (Jodhpur)

*Khecarīvidyā*. Devanāgarī. Paper. 15 folios, numbered at top left of verso. Approximately 23 × 10.5 cm. with 9 lines to a side. Complete and in good condition. Dated Samvat 1740 and copied in Kāśī. As in J<sub>2</sub>, from 3:27b (f. 12<sup>v</sup>1) the verse order is different from that of other witnesses. 3:27c to 3:55c is found at the end of the manuscript (f. 14<sup>r</sup>5 to f. 15<sup>v</sup>5). 3:27c-29d is also given in its usual position at f. 12<sup>v</sup>1–3. 3:55c to the end of *paṭala* 4 is found after this, at f. 12<sup>v</sup>3–f. 14<sup>r</sup>5.

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

anyanyāsa haṁ hr̥dayāya namaḥ saṁ sirase svāhā saṁ sikhāya vau-  
ṣaṭ phaṁ kavacāya hūṁ raṁ netrāyāya baṣaṭ iṁ strāya phaṭ ||  
hsphrīm ||

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

haṃ \*dayāya namaḥ saṃ śirase svāhā || khaṃ \*i\*āya vauṣaṭ || phaṃ  
kavacāya hūṃ || raṃ netratrāyāya \*\*\*īṃ [astrāya phaṭ] || 7 || [*Above  
in a different hand*] hskhphrīm

Beginning (f. 1V<sup>1</sup>):

śrīgaṇeśāya namaḥ || atha khecarīpaṭala likhyate ||

End (f. 15V<sup>5</sup>):

iti śrīmadādināthanirūpīte mahākālayogaśāstre<sup>(sic)</sup> caturthaḥ paṭalaḥ  
|| 4 || saṃvat || 1740 || agahanakṛṣṇa ekama ravivāsara likhitaṃ gaṃgā-  
nāthena kāśyāṃ madhye svarga [dvā] rīśiddhipīṭhe maṇikarṇikātāra-  
kesvarasamīpe pustakaṃ saṃpūrṇaṃ samāptaṃ lekhakapāṭhakānāṃ  
subhaṃ bhuyāt || || śrīādināthāya namaḥ || devyai namaḥ ||

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

MMSL, Jodhpur. MS No. 1377.

- V (Vaḍodarā)

*Khecarīvidyā*. Devanāgarī. Paper. 20 folios, numbered on bottom right of verso. Approximately 24 × 12 cm. with 9 or 10 lines to a side. Complete and in good condition. c.19th century. From the beginning of *paṭala* 3 (f. 14V<sup>8</sup>) to the end of the manuscript another hand has deliberately altered the text to produce nonsense. For example, at 3.2c (f. 14V<sup>10</sup>) *bhītvā rasanayā yogī* has been altered to *bhītvā resammayo yogī*. Corrected forms of these alterations have been used in the critical edition; the uncorrected forms are included in the full collation in the appendix. Uncorrected readings are marked V<sup>ae</sup>, corrected readings V<sup>pe</sup> (*ante/post emendationem*).

Beginning (f. 1V<sup>1</sup>):

|| śrī gaṇeśāya namaḥ || śrī gurubhyo namaḥ ||

End (f. 20V<sup>4</sup>):

iti śrīmadādināthanirūpīte mahākālayogaśāstre umāmaheśvarasaṃ-  
vāde khecarīvidyāyāṃ caturthaḥ paṭalaḥ || 4 ||

After the colophon is written in a different hand from the rest of the manuscript (f. 20V<sup>7</sup>):

om hrīm [gam]saṃ naṃ maṃ phaṃ laṃ || phreṃ ṣaṭḍirghabhājā ||  
om hrīm gam saṃ naṃ maṃ phaṃ laṃ aṃ saṃ khaṃ

Described by RAGHAVAN (1969b:188).

Oriental Institute, Baroda. MS No. 4109.

• K<sub>4</sub> (Kathmandu)

*Khacarīvidyā*. Paper. Devanāgarī. 11 folios, numbered at top left and bottom right of verso. 27.1 × 12.4 cm. with 10 lines to a side. Complete and in good condition. c.18th century. K<sub>4</sub> is very similar to J<sub>2</sub> but shows contamination with the manuscript tradition of J<sub>6</sub> at 1.18c and with those of μGSα at 2.28b. There are some idiosyncracies in writing style: *tu* looks like *nu*, *dhā* is written as *dhya*, *ca* and *ja* in conjunct consonants are written vertically; *-o* is often wrongly written for *-ī* and there are many incorrect *anusvāras*.

Beginning (f. 1v<sup>1</sup>):

śrīgaṇeśāya namaḥ

End (f. 11v<sup>3</sup>):

iti śrīmahādināthanirūpīte mahākālayogaśāstre khacarīvidyāyāṃ umā-  
maheśvarasaṃvāde caturthaḥ paṭalaḥ samāptaḥ

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

• K<sub>5</sub> (Kathmandu)

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

Beginning (f. 1v<sup>1</sup>):

śrīmataṃ rāmānujāya namaḥ om

End (f. 14v<sup>9</sup>):

iti śrīmahākālayogaśāstre umāmaheśvarasaṃvāde ādināthaviracite ca-  
turthapaṭalaḥ 4 ⊗

After the *Khacarīvidyā* the codex has two short works: from f. 14v<sup>9</sup> – f. 15v<sup>10</sup> is a work describing a mantra and its effects whose colophon reads:

itty ātharvaṇavede upaniṣadaḥ prātemṛtyulāṅgūlaṃ (f.15v) samā-  
ptam ⊗

The second work (f. 15v<sup>1-10</sup>) has the following colophon:

iti śrī atharvaṇavedokta allopaniṣat samāptā ⊗ ⊗ ⊗ ⊗ ⊗ ⊗

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

• P (Pune)

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

Beginning (f. 1v<sup>1</sup>):

śrīgaṇeśāya namaḥ

End (f. 15v<sup>3</sup>):

iti śrīmadināthanirupite mahākālayogaśāstre khecarīvidyāyāṃ umā-  
maheśvarasaṃvāde caturthaṃḥ paṭalaḥ saṃpūrṇaṃ saṃvat 1805 śamai  
nāma agahanamāse śukla pakṣe ca pañcamīyāṃ ravivāśare || liḥ kā-  
śyā madhye kedāraghāṭanyāre hanumānaghāṭa |

Described by RAGHAVAN (1969b:188).

Bhandarkar Oriental Research Institute, Pune. MS 129 of A1882-3.<sup>154</sup>

• J<sub>3</sub> (Jodhpur)

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

Beginning (f. 1v<sup>1</sup>):

śrīgaṇeśāya namaḥ || atha khecarīpaṭa likhyate || śrīśiva uvāca ||

End (f. 23v<sup>3</sup>):

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

iti śrīmadādinātheprokte mahākālayogaśāstre umāmaheśvarasaṃvade  
khecarīvidyāyāṃ caturthapaṭalaḥ || samāptaṃ || hasta akṣa viśvanā-  
thena likhitaṃ || cha || cha || cha || cha || cha || cha || cha ||

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

MMSL, Jodhpur. MS No. 1376.

• F (Institut Français de Pondichéry)

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

Beginning (p.1 l.2):

śrīmātre namaḥ śrīsaccidānandasadguruparabrahmane namaḥ śrī-  
mahāgaṇādhipataye namaḥ  
śuklāambaradharaṃ viṣṇuṃ śaśivaraṇaṃ caturbhujam  
prasannavadanaṃ dhyāyet sarvavighnopasāntaye

End (p.37 l.4):

iti śrīmadādināthanirūpīte mahākālayogaśāstre khecarīvidyāyāṃ ca-  
turthaḥ paṭalaḥ hariḥ om tat sat sarvaṃ śrī kṛṣṇārpaṇam astu

Described by RAGHAVAN (1969b:188).

Institut Français de Pondichéry. MS RE 19027.

• K, (Kathmandu)

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

Beginning (f. 1v<sup>1</sup>):

śrīkṛṣṇāya namaḥ

End (f. 15r<sup>2</sup>):

iti śrīmadādināthanirūpite mahākālayogaśāstre umāmaheśvarasaṃvā-  
 de khecarīvidyāyāṃ caturthaḥ paṭalaḥ ||4|| ||śubham astu|| ||gramthasaṃkhyā-  
 ||285||oṃ maṅgalam maṅgalanātho maṅgalam maṅgalā sutah||ma-  
 ṅgalam maṅgalā nityaṅ karotu mama maṃdire||1||oṃ maṅgalam  
 bhagavān viṣṇur maṅgalaṅ garuḍadhvajah||maṅgalaṃ puṇḍarikā-  
 kṣo maṅgalāyatano hariḥ||2|| ||yādr̥ṣaṃ pustakaṃ dr̥ṣtvā tādr̥ṣaṃ  
 likhitaṃ mayā||yadi śuddham aśuddhaṃ vā śodhanīyā mahajjanaiḥ||3||  
 ||idaṃ pustakaṃ śrī\*\*\*\*\* (these syllables have been deliberately  
 obscured) sya||śrīḥ|| ||śrīvikramādityasaṃvat 1870||śrīśalivāhanīyaśāke  
 1735||śrīnaipālāvde 933||vaiśākhamāsi sitetaradale vyālatithau vudha-  
 vāsare likhitaṃ idam pustakaṃ pāsu [pata]kṣatre śubham bhūyāt ||  
 ||

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

- K. (Kathmandu)

*Khecarīvidyā*. Paper. Devanāgarī and Nevārī. 20 folios numbered 2–21 with 1 and 22 missing due to damage. Numbered at bottom right of verso. c.19th century. Starts in reasonably tidy Devanāgarī but at f. 51<sup>2</sup> becomes Nevārī with occasional reversion to Devanāgarī, giving the impression that the scribe was copying from a Devanāgarī witness but slipped into his native hand. Readings generally tally with those of β but some contamination is evident, e.g. with α<sub>1</sub> at 3.65b. Infix nasals are usually assimilated with following consonants and not written as *anusvāras*; *sch* is written for *sth*. Neither of these idiosyncracies is reported in the collations.

NGMPP Reel No. E1145/12.

- C (Chandra Sham Shere)

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

Beginning (f. 1V<sup>1</sup>):

śrīgaṇeśāya namaḥ

Uncatalogued.

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

- J. (Jodhpur)

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

Beginning (f. 1r<sup>1</sup>):

śrīnāthāya namaḥ

End (f. 16r<sup>8</sup>):

iti śrīmadādināthanīropite mahākālayogaśāstre khecarīvidyāyāṃ umā-  
maheśvarasaṃvāde caturthaḥ paṭalaṃ samāptam iti || śrīkalyāṇam  
astu

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

MMSL, Jodhpur. MS No. 1374.

• J<sub>5</sub> (Jodhpur)

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

Beginning (f. 1v<sup>1</sup>):

śrīyogeśvarāya namaḥ

End (f. 9v<sup>12</sup>):

iti śrīmadādināthanīropiteṃ mahākālayogaśāstre khecarīvidyāyāṃ umā-  
maheśvarasaṃvāde caturthaḥ paṭalaṃ || cha || cha || cha ||

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

MMSL, Jodhpur. MS No. 1378.

• W<sub>2</sub> (Wai Prajñāpāṭhaśālā)

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

Beginning (f. 1v<sup>1</sup>):

|| śrīgaṇeśāya namaḥ ||

End (f. 18r<sup>9</sup>):

iti śrīmadādināthaniropite mahākālayogaśāstre khecarīvidyāyāṃ umā-  
maheśvarasaṃvāde caturthapaṭalaṃ || 4 || || gratha || 279 || cha

Described by RAGHAVAN (1969b:188).

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

- R (RASB)

*Khecarīvidyā*. Devanāgarī. Paper. 48 folios, numbered at bottom right of verso. 28.0 × 12.7 cm. 4 or 5 lines to a side. Complete and in good condition. c.19th century. M.Ram of Marseille kindly provided me with photostat copies of xeroxes from a microfilm of the manuscript. F.17v (2.14d *śācora*°-2.16c *trikā-lajñāḥ*) is missing from the copy. Due to a copyist missing a folio and then noticing his mistake, f.35 is found after f.39 and 3.16b-17d and 3.19 are found twice, on f.36r and at f. 37r<sup>1</sup>-f. 37v<sup>1</sup> (where 3.18 is also found). The manuscript contains many minor mistakes.<sup>155</sup>

Beginning (f. 1v<sup>1</sup>):

oṃ śrīgaṇeśāya namaḥ

End (f. 48r<sup>3</sup>):

iti śrīmadādināthaniropite mahākālayogaśāstre khecarīvidyāyāṃ umā-  
maheśvarasaṃvāde caturthaḥ paṭalaṃ samāptam iti || śrīgurunārāṇa  
'\*syaṇa\*

Described by RAGHAVAN (1969b:188).

Library of the Asiatic Society, Calcutta. MS 5854.

- B (Bombay)

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

Beginning (f. 1v<sup>1</sup>):

<sup>155</sup>The readings of R are very similar to those of J<sub>1</sub>, more so in fact than those of J<sub>2</sub> which is paired with J<sub>1</sub> to make the sub-group  $\gamma_2$ . The large number of minor errors in R has, however, meant that J<sub>1</sub> and J<sub>2</sub> match one another more often than do J<sub>1</sub> and R. To keep the apparatus as concise as possible J<sub>1</sub> and J<sub>2</sub> have been considered as a sub-group.

śrīmaṅgalamūrtaye namaḥ || śrīmadavadhūtadigaṃvarāya namaḥ ||

End (f. 17r<sup>4</sup>):

iti śrīmadādināthaviracite mahākālayogaśāstre umāmaheśvarasaṃvā-  
de khecarīvidyāyāṃ caturthaṃ paṭalaṃ samāptaṃ || 4 ||

Described by RAGHAVAN (1969b:188).

Bombay University Library. MS 2016.

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

śrīgaṇeśāya namaḥ || śrīsarasvatyai namaḥ || śrīgurubhyo namaḥ ||

## Testimonia

- *D* (Dīpikā)

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

1. *D*: *Śrīnārāyaṇaśaṅkarānandaviracitadīpikāsamētānām upaniṣadāṃ samuccayaḥ*. Ānandāśrama Sanskrit Series 29. Poona. 1895.
2. *D*: *Ātharvvaṇopaniṣadaḥ Nārāyaṇakṛtadīpikāśahitāḥ*, ed. Rāmamaya Tarkaratna. Calcutta: Asiatic Society of Bengal (New Series No. 249). 1872.

BOUY (1994:30), following GODE (1938:128–32), dates Nārāyaṇa to between 1500CE and 1700CE. The *KhV* passage cited *ad Brahmavidyopaniṣad* 8 is without the corrupt interpolation of 2.75ab found after 2.72b in  $S_{\alpha\beta\gamma}$ . The later limit of Nārāyaṇa's dates can thus be put back to before 1683CE, the date that  $J_4$  was copied.

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

1.45–49, 55c–56d, 64 *ad Kṣurikopaniṣad* 11. (*“khecaryām”*). This citation is not found in  $D_2$ .

2.72a–73b *ad Brahavidyopaniṣad* 8. (Ascribed with the preceding quotation to Yājñavalkya in *D*<sub>1</sub>; “*khecaryām*” in *D*<sub>2</sub>.)

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

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

- *H* (Haṭhpradīpikā)

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

*HP* 3.33–35 = *KhV* 1.44–46

*HP* 4.42 = *KhV* 3.19

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

*Khecarīvidyā*. Devanāgarī. Paper. 11 folios. Good condition. c. 19th century. Approximately 22 cm × 10 cm. 7 lines to a side. This manuscript consists of a short treatise on physical yoga, composed mainly of citations (from the *Khecarīvidyā*, the *Śivasamhitā*, the *Haṭhpradīpikā*, the *Haṭhasamketacandrikā* and the *Yogasamgraha*), with sections on the *khecarīmantra*, *turīyāvasthā*, *kuṭīpraveśa*, *auśadhikalpa* and *sīvāmbupāna*. The following three passages from the edited *KhV* are cited:

1. 1.30c–33b, 35c–44d at f. 1v<sup>7</sup>–f. 3v<sup>6</sup>. (Introduced with “*yathā coktaṃ khecarīpaṭale*” and finished with “*īti khecarīpaṭalāt khecarīvidyā*”.) Between 1.41b and 41c is an explanatory section:

prastārah || \*h\*sphrem khecaryai namaḥ || asya śrī khecarī-  
maṃtrasya bhagavān ādinātho ṛṣiḥ gāyatrī chandah śrīkhecarī-  
siddhipradā khecarī devatā \*om h\* sphrem vīja namaḥ || śaktiḥ  
mama yogasiddhyartham jape viniyogaḥ || om hrām aṃguṣṭhā-  
bhyām hrdayāya namaḥ || om hrīm tarjanībhyām śirase svāhā ||  
om hraḥ karatalakarapraṣṭābhyām astrāya phaṭ ||

atha dhyānaṃ

(f.3r) mūlādibrahmaramdhrām̐tavisatam̐tunipasīm̐ ||  
udyatsūryaprabhājālavidyutkotīsamam̐prabhām̐ ||14||

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

caṁdrakoṭīprabhād āva trailokyaikaprabhāmāyā ||  
 aśeṣajagadutpatisthitisaṁhārakāriṇīm ||15||  
 dhyāyed yathā mano devi niścalaṁ jāyate tataḥ ||  
 sahajānaṁdasam̐dohamaṁdiraṁ bhavati kṣaṇāt ||16||  
 mano niścaltāṁ prāptaṁ śivaśaktiprabhāvataḥ ||  
 samādhi jāyate tatra saṁjñādvayaviṣṁbhitaḥ ||17||  
 śambhavana ca vedhena sukhī bhūyān nirantaraṁ ||

atra suṣuṁṇādhyānamahimnā manasthairya svayam eva yā-  
 tini || śaktiḥ suṣuṁṇāsarvasṣṭimayī mūlaprakṛtiḥ ||(f.3v) śivas  
 tadantargatacitrāṁtaḥ \*rūpa\*paṁcadevātmakaṁ vale || iti dhyā-  
 tvā japet

2. 3.1cd at f. 4r<sup>1</sup>, introduced with “*tad uktaṁ khecarīdhavale*”. There follows a description of Kuṇḍalinī (up to f. 5r<sup>1</sup>) of which only the first two lines are found in the *Khecarīvidyā*.
3. 4.4 at f. 8v<sup>7</sup>–f. 9r<sup>4</sup>. This verse is not introduced as a quotation. It follows a verse about “*mumḍikalpa*” and is followed by “*iti vārohikaṁdakalpaḥ*”.

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

- *Goraḥṣasiddhāntasaṁgraha*

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

utsrjya sarvaśāstrāṇi japahomādi karma ca |  
 dharmādharmaṁvirmukto yogī yogaṁ samabhyaset ||  
 varṇāśramābhimānena vartate śrutikimkaraḥ |  
 abhimānavihīnas tu vartate śrutimūrdhani ||  
 na vedo veda ity āhur vedāvedo nigadyate |  
 parātmā vidyate yena sa vedo veda ucyate ||

This text’s readings have not been collated.

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

## Manuscripts of the *KhV* not consulted

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

<sup>158</sup>This is very likely to be MS V.

<sup>159</sup> “. . . *facere Cīvam deae Umāe exponentem magīcam per aerem incedendi scientiam*” (loc.cit.).

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

“But for the first leaf the MS is complete in 4 chapters.

“*Post Colophon* :—

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

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

*iti khecarīmudrābījayaṃtra nāma pañcamah paṭalaḥ |”*

## Ethnographic Sources

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

<sup>160</sup>This could be J<sub>2</sub>. The date and number of folios correspond but J<sub>2</sub> has 8 rather than 9 lines to a side.

I met the following *haṭhayogins* during my fieldwork:<sup>161</sup>

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BERNARD 1982 pp.65–69.

BRUNTON 1995 p.117.

GERVIS 1970 pp.201–2

Praṇavānand SARASVATĪ 1984 pp.203–4.

Satyānanda SARASVATĪ 1993 pp.278–298, 474–490

SVOBODA 1986 pp.278–9.

## Conventions in the Apparatus

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

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

In the critical edition, I have reported all variants whenever there is considerable disagreement between witnesses or if I am at all unsure of which reading to choose for the edited text. If only one or two witnesses differ from the edited text, I have considered the importance of both variant and witness. Thus, if a variant appears insignificant but is from a witness that is often the only one to preserve a good reading (i.e. A, J<sub>6</sub>, J<sub>7</sub>, or G), then I am much more likely to report it<sup>163</sup> than if it is from a witness that is rarely or never the only one to preserve a good reading<sup>164</sup> or if it is from a witness that is part of a manuscript group and the variant can easily be explained as a corruption of the form found in the other members of that group.<sup>165</sup> However, if one of these less individual witnesses has a variant that is interesting in its own right, then even if I think it unlikely that it might be useful in establishing an older stage of the text, I do report it. Thus I report all the variants found in *U*, the *Yogakuṇḍalyupaniṣad*.

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

śivoktā khecarīvidyā †katham† sampādītā mayā ||47||

47<sup>c</sup> śivoktā ] *conj.* DEVADATTA; devyuktā *codd.* • khecarī ] *em.*;  
[śāmbha]vī A, śāmbhavī J<sub>6</sub>J<sub>7</sub>, khecara° *cett.* (*unm.*) •

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

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

<sup>163</sup>E.g. 1.17d where  $\mu$  has *devi* for the *prītyā* found in all the other witnesses and I report it.

<sup>164</sup>E.g. 2.45c where K<sub>2</sub> has *ḥyād* for the readings *syād*, *khyā* and *sthād* found in the other witnesses and I do not report it.

<sup>165</sup>E.g. 2.68b where K<sub>3</sub> has *yogaṃ na* for the other witnesses' *yogena* and I do not report it (*-am* and *-e* are easily confused in Devanāgarī).

°vidyā ] °\*dyāṃ A, °\*v°idyā G, yathā γ (*unm.*) 47d †katham† ] μGUTβ;  
 parā Sα, sādhu K<sub>2</sub>P, na su° J<sub>3</sub>FK<sub>6</sub>C, tathā γ<sub>1</sub>, pari° B<sup>ac</sup>, yathā B<sup>pc</sup> •  
 saṃpāditā mayā ] *transp.* μ (*unm.*), saṃpāditā tva[.] G, saṃpāditā □yā N

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

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

In the next entry, that of *khecarī*, the sign “” is used to indicate that *khecarī* is part of a longer word or compound. The abbreviation *em.* indicates that I have emended the readings of the witnesses. Where I have emended the text to *khecarī*, witness A has [ *śāmbha* ] vī. The “[” and “]” signs show that *śāmbha* is found in the witness as a *kākapada* or addition in the margin. Witnesses J<sub>6</sub> and J<sub>7</sub> have *śāmbhavī*. The rest of the witnesses (“*cett.*”) have *khecara* which is unmetrical (“*unm.*”).

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

In *pāda* 47d, the reading *katham* is marked with crux marks (“†”) because it is spurious and I have been unable to conjecture anything better. It is found in witnesses μGUTβ; Sα have *parā*; K<sub>2</sub> and P have *sādhu*; J<sub>3</sub>FK<sub>6</sub> and C have *na su*, with the “” sign indicating that I think that *su* should be construed with the following word; γ<sub>1</sub> has *tathā*; B originally (B<sup>ac</sup>, i.e. B before correction, “*ante correctionem*”) had *pari* (with the “” sign again indicating that *pari* is to be read with the following word); B has been corrected (B<sup>pc</sup>, “*post correctionem*”) to read *yathā*.

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

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

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

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

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

**2.12b** TRAYĀD BHAVATI VAI ŚIVE

trayād ]  $S\alpha\beta\gamma$ ; traye  $\mu G$  • bhavati ]  $\mu GS\alpha_2\alpha_3\beta\gamma$ ; ūrdhvaṃ bhaṁM •  
vai śive ]  $\mu S\alpha_2\alpha_3\beta\gamma_2 W_2 B$ ; pārvati G, °vechive M, ve śive R

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

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

<sup>167</sup>E.g. *kāryya* for *kārya* and *tatva* for *tattva*.

<sup>168</sup>E.g. *ūrdhva* written as *ūrdha*, *ūrdḍha* and *ūrdva* at 3.26b.

<sup>169</sup>E.g. *cintayēd vratī* at 3.37b where I report *ca tāṃ* and *priye* as variants of *vratī* but do not report the corresponding forms *cintayec* and *cintayet*.

<sup>170</sup>E.g. 2.58a where  $J_3$  has the unmetrical *guṇītaḥ* but I report that  $\beta$  has *guṇayutaḥ*.

<sup>171</sup>E.g. 1.22c where I have reported that  $J_2$  and  $K_2$  agree with VPC in reading *nārpayed* when in fact they read *nāryayed* and *nāryayad* respectively.

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

## Symbols and Abbreviations in the Apparatus

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

f. 12r <sup>3</sup>	folio 12 recto, line 3.
× ⊗	ornamental marks, found at the beginning of witnesses and in colophonic statements.
[ ]	enclose material added in translations.
( )	enclose additional clarificatory comments.
DEVADATTA	refers to a listing in the bibliography under DEVADATTA.



Khecarīvidyā



PRATHAMAḤ PAṬALAḤ

Īśvara uvāca

atha devi pravakṣyāmi vidyāṃ khecarisaṃjñitām |  
 yayā vijñātayā ca syāl loke 'sminn ajarāmarah ||1||  
 mṛtyuvyādhijarāgrastam drṣtvā viśvam idaṃ priye |  
 buddhiṃ drḍhatarāṃ kṛtvā khecarīṃ tu samāśrayet ||2||  
 jarāmṛtyugadagnīṃ yaḥ khecarīṃ vetti bhūtale |  
 granthataś cārthataś caiva tadabhyāsaprayogataḥ ||3||  
 taṃ devi sarvabhāvena guruṃ natvā samāśrayet |  
 durlabhā khecarīvidyā tadabhyāsaś ca durlabhaḥ ||4||  
 abhyāso melakaṃ caiva yugapan naiva sidhyati |  
 abhyāsamātranirato na vindeteha melakam ||5||  
 abhyāsāl labhate devi janmanāmāntare kva cit |  
 melakam janmanām tat tu śatānte 'pi na labhyate ||6||  
 abhyāsaṃ bahujanmānte kṛtvā sadbhāvasādhitam |

*Witnesses for the first paṭala:* AJ<sub>6</sub>J<sub>7</sub>SNW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>CJ<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; G from 20b; U (1a–13b, 20cd, 26ab, 29a–30b, 31a–61d, 62c–65b); T (1a–10c, 13b–65b); K<sub>6</sub> from 8a; O (30c–33b, 35c–44d); D (45–49, 55c–56d, 64); H (46–48).

μ = AJ<sub>6</sub>J<sub>7</sub>α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>; α<sub>3</sub> = K<sub>1</sub>K<sub>3</sub>β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**1a** atha devi ] athāha saṃ<sup>o</sup> U, atha devīm α<sub>3</sub> • khecarī<sup>o</sup> ] khecara<sup>o</sup> μMK<sub>2</sub>, khecarī<sup>o</sup> VF (*umm.*) • saṃjñitām ] saṃhitām μ, saṃjñikām U, saṃjñakam J<sub>3</sub> **1c** yayā ] μα<sub>3</sub>β<sub>1</sub>; yathā UTPJ<sub>3</sub>C, yasyā Sα<sub>1</sub>FK<sub>5</sub>γ<sub>1</sub>, yasyāḥ B • vijñātayā ca syāl ] β<sub>1</sub>K<sub>5</sub>C; vijñāyate bhyāsāt μ, vijñātavān asya UT, vijñānavān asya U<sup>vi</sup>, vijñānamātreṇa SαK<sub>2</sub>J<sub>3</sub>F, vijñātayāṃ ca syā P, saṃjñānamātreṇa γ **2a** grastam ] grasto U, grastā T **2b** viśvam idaṃ priye ] vidyām imām mune U **2d** khecarīṃ tu samāśrayet ] μNMα<sub>3</sub>; khecarīṃ tu samabhyaset UT, khecarīṃ ca samāśrayet SW<sub>1</sub>, khecarīṃ ca samācāret βγ<sub>2</sub>, khecarīcaram ācāret W<sub>2</sub>, khecarī ca samācāret R, khecarīvaram āpnuyāt B **3a** ghnīm ] Sα<sub>1</sub>K<sub>1</sub>β<sub>1</sub>CB; ghnī μK<sub>3</sub>K<sub>2</sub>PJ<sub>3</sub>γ<sub>1</sub>, ghnō UT • yaḥ ] UTSα<sub>1</sub>K<sub>5</sub>; yā μK<sub>3</sub>, yām K<sub>1</sub>, yo β<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FCγ **3c** granthataś cārthataś ] μUTα<sub>3</sub>; graṃthād ācāryataś Sα<sub>1</sub>βγ • caiva ] cāpi μ **3d** tadabhyāsa<sup>o</sup> ] takṣayāsa<sup>o</sup> A **4a** taṃ devi ] μTSα<sub>1</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>; taṃ mune U, tāṃ sarva<sup>o</sup> α<sub>3</sub>, taṃ devi VPC, tāṃ devīm K<sub>2</sub>, tāṃ devī J<sub>3</sub>F, taṃ devam K<sub>5</sub>, tāṃ devi γ • sarvabhāvena ] bhāvena guruṃ α<sub>3</sub> **4b** guruṃ ] tāṃ ca K<sub>1</sub>, tāṃ va K<sub>3</sub> • natvā ] SMVK<sub>2</sub>K<sub>5</sub>γ; matvā μUTα<sub>2</sub>K<sub>3</sub>J<sub>2</sub>-J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FC, *om.* K<sub>1</sub> **4c** vidyā ] mudrā α<sub>3</sub> **4d** abhyāsaś ca ] Sα<sub>1</sub>β<sub>1</sub>FK<sub>5</sub>; abhyāsaṃ ca μ, abhyāso pi UT, abhyāsaś ca K<sub>1</sub>, abhyāsaś ta K<sub>2</sub>, abhyāsaśya PCγ<sub>1</sub>, abhyāsa su<sup>o</sup> J<sub>3</sub>, abhāso pi R, abhyāsaś tu B • durlabhaḥ ] durlabham μW<sub>2</sub>, durlabhā α<sub>3</sub>J<sub>4</sub>, durlabhāḥ K<sub>2</sub> **5a** abhyāso ] MFB; abhyāsa μK<sub>3</sub>, abhyāsaṃ *cett.* • melakam ] S; melanaṃ *cett.* **5c** mātranirato ] J<sub>6</sub>J<sub>7</sub>α<sub>3</sub>; mātravirato A, niratā devi S, mānaniratā K<sub>2</sub>, matraniratā J<sub>2</sub>K<sub>4</sub>, mātraniratā J<sub>4</sub>, mātraniratā *cett.* **5d** na ] viṃ<sup>o</sup> F • vindeteha ] μ; viṃdamte ha UT, viṃdantiha SMJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>B, viṃdamti ca N, ca viṃdati W<sub>1</sub>, vindatiha α<sub>3</sub>C (*umm.*), viṃdati sa K<sub>2</sub>, damti na ca F, vadamti hi J<sub>1</sub>, vidamti ha J<sub>5</sub> • melakam ] μα<sub>3</sub>J<sub>3</sub>; melanaṃ *cett.* **6a** abhyāsāl ] μα<sub>3</sub>; abhyāso B, abhyāsaṃ *cett.* • labhate ] labhyate J<sub>6</sub>J<sub>7</sub>J<sub>4</sub>B • devi ] brahman U, devīm α<sub>3</sub> **6b** janma<sup>o</sup> ] yogī T **6c** melakam ] *em.*; melane A, melanaṃ J<sub>6</sub>J<sub>7</sub>UT, abhyāsa<sup>o</sup> Sα<sub>2</sub>βγ • janmanām tat tu ] U; bhujagānām ca AJ<sub>7</sub>, bhujagā nāma J<sub>6</sub>, tatvajjanmīrnam T, mātraniratā Sα<sub>2</sub>βγ **6d** śatānte 'pi na labhyate ] UT; janmānte tu na labhyate μ, na ca viṃdamti melanaṃ Sα<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>J<sub>3</sub>, na ca viṃdamti melakam J<sub>2</sub>PFK<sub>5</sub>Cγ, na viṃdati hi melanaṃ K<sub>2</sub> **7a** abhyāsaṃ ] abhyāsa<sup>o</sup> T **7b** sad<sup>o</sup> ] A; tad<sup>o</sup> J<sub>6</sub>J<sub>7</sub>UT • sādhitam ] μU; sādhitāḥ T

**5cd om.** VK<sub>5</sub>W<sub>2</sub> **6ab om.** J<sub>3</sub>W<sub>2</sub> **6cd om.** Mα<sub>3</sub>J<sub>3</sub>J<sub>1</sub> **7ab om.** Sαβγ

melakaṃ labhate devi yogī janmāntare kva cit |  
 yadā tu melakaṃ kāmī labhate parameśvari ||7||  
 tadā tat siddhim āpnoti yad uktaṃ śāstrasaṃtatau |  
 granthataś cārthataś caiva melakaṃ labhate yadā ||8||  
 tadā śivatvam āpnoti vimuktaḥ saṃsṛter bhayāt |  
 śāstram vinā samāboddhum guravo 'pi na śaknuyuḥ ||9||  
 tasmāt sudurlabhataṃ labhyaṃ śāstram idaṃ priye |  
 yāvan na labhyate granthas tāvad gāṃ paryateḍ imām |  
 yadā sa labhyate devi tadā siddhiḥ kare sthitā ||10||  
 na śāstreṇa vinā siddhir aṭato 'pi jagattraye |  
 tasmān melakadātāraṃ śāstradātāraṃ īśvari ||11||  
 tadabhyāsapradātāraṃ śivaṃ matvā sadā yajet |  
 tantrās ca bahavo devi mayā proktāḥ surārcite ||12||  
 na teṣu khecarīsiddhir ākhyātā mṛtyunāśinī |  
 mahākālaṃ ca mārtāṇḍaṃ vivekādyam ca śābaram ||13||

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$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**7a** melakaṃ ] melake  $\mu$ , melanaṃ  $UTMJ_4$  • devi ] kaś cid  $U$  **7b** yogī ] janma° S, yoge  $\alpha_3$ , yogī° V **7c** yadā tu ] tadā tan°  $\mu$  • melakaṃ ] malakaṃ  $J_6J_7$ , melanaṃ  $U$  • kāmī ] karma  $\mu$ , yogī  $UTR$ , caiva N, devi M **7d** parameśvari ]  $\mu SNMJ_4VK_4K_5K_6C\gamma$ ; guruvakrataḥ  $U$ , parameśvarī  $TW_1J_2PJ_3F$ , parameśvarīm  $\alpha_3K_2$  **8b** uktaṃ ] uktā  $U$ , uktaṃ  $U^{vt}$  • saṃtatau ]  $^{\circ}$ sammatau  $J_4$ ,  $^{\circ}$ sammataṃ  $J_3$ ,  $^{\circ}$ samtataih  $J_6$ ,  $^{\circ}$ sattamaih  $\gamma$  **8c** granthataś ] abhyāsā° M, gramthād ā°  $K_2$  • cārthataś ] chāstrataś M, cāryataś  $J_4K_2J_3\gamma$  **8d** melakaṃ labhate ] *transp.*  $\mu$ , melanaṃ labhate  $UM$ , melakaṃ labhyate  $J_3\gamma$  • yadā ] tadā  $AJ_7$  **9b** vimuktaḥ ]  $\mu$ ; nirmuktaḥ *cett.* • saṃsṛter ]  $S\alpha_1\beta_1FK_5CB$ ; saṃsṛti°  $\mu\alpha_3$  (*unm.*), sarvasam°  $U$ , saṃsṛti T (*unm.*), sa mṛter  $K_2PJ_3\gamma_2R$ , sa sṛter  $K_6$ , saṃmṛter  $W_2$  • bhayāt ]  $S\alpha_1\beta_1\gamma$ ;  $^{\circ}$ vṛtān A,  $^{\circ}$ vra\*j\*āt  $J_6$ ,  $^{\circ}$ vṛtāt  $J_7$ ,  $^{\circ}$ sṛteḥ  $U$ , prajāṭ  $T\alpha_3$  **9c** samāboddhum ]  $S\alpha_2J_4K_4PJ_3FK_5K_6C$ ; samāvodhum A, samāvodham  $J_6J_7$ , pi samboddhum  $U$ , pi sambhoktum T, bodhayitum M, samam āvodhum  $K_1$  (*unm.*), masāvodhum  $K_3$ , samāvodham  $J_2K_2$ , samāboddhu V, samobodham  $\gamma_2$ , samoboddhum  $W_2B$ , sa[mā]voddham vai R (*unm.*) **10a** su° ] sa  $AJ_7K_6\gamma_1$ , tu  $\alpha_2$ , dhi M, ca  $K_2$  **10b** labhyaṃ ]  $AJ_6U\alpha_3$ ; labhyaṃ  $J_7$ , tebhyaḥ *cett.* • priye ] mune  $U$  **10a** labhyate ]  $J_6J_7U\alpha_3J_2J_4K_4J_3$ ; labhate  $A\alpha_1VK_2PFK_5K_6C\gamma$ , labh[*y*]ate S • granthas ]  $\mu S\alpha_2VPFK_6C\gamma$ ; gramtham  $M\alpha_3K_5$ , gramtha  $J_2J_4K_4$ , gramthaḥ  $K_2$ , śāstram  $U$ , śāstra  $J_3$  **10b** tāvad gāṃ paryateḍ ] tāvan na paryateḍ N, tāvat paryateḍ  $\gamma$  • imām ] yatih  $U$ , isām  $\alpha_3$ , diśā  $\gamma_2W_2$ , diśām R, diśah B **10c** yadā ] yāvat  $K_5$  • sa labhyate ]  $\mu$ ; saṃlabhyate  $US\alpha_3\beta_1PJ_3K_5\gamma_1$ , saṃlabhate  $\alpha_2K_2FK_6C$ , sa labhate M, ca labhate B • devi ] śāstram  $UM\alpha_3$  **10d** siddhiḥ ] muktiḥ M **11b** aṭato 'pi ] dṛṣṭā caiva  $U$  •  $^{\circ}$ traye ]  $\mu UMF^{ac}$ ;  $^{\circ}$ trayam *cett.* **11c** melaka° ] melana°  $U$  **11d** īśvari ] acyutam  $U$  **12a**  $^{\circ}$ pradātāraṃ ]  $^{\circ}$ pradam devi M **12b** śivaṃ ] guruṃ S • sadā yajet ]  $\mu S\alpha_1PK_5C\gamma$ ; samāśrayet  $U$ , tadāśraye T, sadā japet  $\alpha_3J_2J_4K_4K_2K_6$ , sadā jayet V, sadā vrajet F **12c** tantrās ]  $\mu$ ; maṃtrās *cett.* **12d** proktāḥ ] proktā  $TJ_2J_4K_4K_2PJ_3FK_5K_6C\gamma_1$  • surārcite ] sureśvarī T, sureśvari S **13b** ākhyātā mṛtyunāśinī ] vikhyātāmṛtavāśinī  $\gamma$  **13c** mārtāṇḍaṃ ]  $\mu S\alpha_1K_1\beta_1K_2PK_5K_6CJ_1B$ ; mārtāṇḍam T, mārtāṇḍo  $K_3$ , mārtāṇḍo  $J_3$ , mārtāṇḍa F, mārtāṇḍam  $J_5W_2R$  (*unm.*) **13d**  $^{\circ}$ adyam ]  $\mu\beta\gamma$ ;  $^{\circ}$ ārtham T,  $^{\circ}$ ādhyam S,  $^{\circ}$ ākhyam  $\alpha$  • śābaram ] *conj.*; śābharam A, śāṃvaram  $J_6J_7$ , śobhanaṃ  $\alpha_3$ , śāmbhavam *cett.*

**7cd om.**  $K_2J_1$  **7c** start of readings from  $K_6$  • tadā śivatvam āpnoti vimuktaḥ saṃsṛtivṛtā\*t° add. A **10d-13a om.** T **11b** abhyāsamātraniratā na ca vimḍamti (vimḍati R) melakaṃ melakaṃ labhate devi yogī janmāntare kva cit (cf. 5cd, 7cd) add.  $J_1R$  **13c-20b om.**  $U$

viśuddheśvarasaṃjñam ca tathā vai jālaśaṃvaram |  
eteṣu tantravaryeṣu tadabhyāsaḥ prakāśitaḥ ||14||  
kva cit spaṣṭam tathāspaṣṭam kva cit tanmelakādikam |  
asmin tantravare divye melakādi prakāśitam ||15||  
yad yaj jñeyam bhavet kiṃ cid durjñeyam khecarimate |  
tat tat sarvam ihāsmābhis tava prītyā prakāśitam ||16||  
tasmāc chāstram pralabhyeta mayoktam idam adbhutam |  
gopaṇīyam maheśāni na sarvatra prakāśitam ||17||  
manmukhāmburuhāj jātam yas tu śāstrāmṛtam vadet |  
sa eva hi guruḥ satyam arthato veti yaḥ punaḥ ||18||  
sa cādhikatamaḥ khyāto gurur nāsti tato 'dhikaḥ |  
labdhvā śāstram idaṃ guhyam anyeṣāṃ na prakāśayet ||19||  
suvicārya pravaktavyam etanmārgopajīvinām |  
ya idaṃ paramaṃ śāstram yatra tatra prakāśayet ||20||

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C; \beta_1 = J_2J_4VK_4$

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

**14a** viśuddheśvara° ] [tamtram]viśuddha° M • °saṃjñam ] °tamtram T **14b** tathā ]  
śāstram M, tathya T • vai jāla° ] vetāla° T • °śaṃvaram ]  $\mu\alpha_1J_2K_4PK_5C$ ; °śaṃbaram  
T, °śābaram S, °saṃjñitam M, °maṃvare  $\alpha_3$ , °saṃvaram  $VK_2$ , °m eva ca  $J_3$ , °saṃbharam F,  
°śaṃva°rām°  $K_6$ , °śaṃbhavaṃ  $\gamma_1$ , °saṃbhavaṃ B **14c** tantra° ]  $\mu\alpha_1\beta_1K_5$ ; maṃtra°  $TS\alpha_3$ -  
 $K_2PJ_3FK_6C\gamma$  • °varyeṣu ] °caryeṣu  $\alpha_3K_2$  **14d** tadabhyāsaḥ ] tadabhyāsa°  $\mu\gamma_2W_2$ ;  
tadābhyāsa°  $TK_2R$  • prakāśitaḥ ]  $S\alpha VK_2J_3K_5K_6CW_2B$ ; prakāśitam  $\mu J_2J_4K_4$ , prakāśataḥ  
T, prakīrtitaḥ SF, prakāśitāḥ  $\gamma_2$ , prakāśita R **15a** spaṣṭam tathāspaṣṭam ] sprṣṭam tathāspr  
 $J_6J_7$  (*unm.*), spaṣṭas tathāspaṣṭaḥ M, sprṣṭam tathāspaṣṭam  $K_1$ , sprṣṭam tathāpyaṣṭam  $K_3$  **15b**  
tan° ]  $TS\alpha K_5$ ; tam  $\mu\beta_1K_2PJ_3FK_6C\gamma$  • °ādikam ] °ādik  $J_6J_7$  (*unm.*), °ādhikam  $\alpha_3$  **15c**  
asmin ] asmims N • tantra° ] tamtre  $AJ_7$ , tamtraī  $J_6$ , maṃtra°  $\alpha_3$  **16a** yad yaj  
jñeyam ]  $STK_2F^{ac}K_5C$ ; yady ajñeyam  $\mu\beta_1BF^{pc}$ , yadi jñeyam  $\alpha$ , yady aheyam P, yad ajñeyam  
 $J_3$ , yad yad veyam  $K_6$ , yady abhayam  $J_1$ , yad yad jñayam  $J_5$ , yad yad a\*yam  $W_2$  • kiṃ cid ]  
loke S **16b** durjñeyam khecarimate ]  $\mu TK_2J_3F$ ; durjñeyam khecarim r̥te  $S\alpha_1J_2VK_4PK_5C$ ,  
durjñeyā khecarimatā  $\alpha_3$ , durgeyam khecarim mate  $J_4$ , tajñeyam khecarim r̥te  $K_6$ , gurujñeyam  
khecarimate  $\gamma_1$  (*unm.*), gurugamyam ca khecarī B **16c** tat tat sarvam ihāsmābhis ] tataḥ  
samyag ihāsmābhis  $\mu$ , tat tat sarvam mayā devi  $MJ_3$ , tat tat sarvam mahātmābhis  $K_2P$ , mate  
tat sarvam āsmābhis B **16d** prītyā ] devi  $\mu$  **17a** pralabhyeta ]  $\mu\alpha_3FR$ ; pralibhyate T,  
pralabhyaitan *cett.* **17b** mayoktam ] yathoktam  $\alpha_3$  **17c** gopaṇīyam ] guhyād guhyam  
T, suguhyatvān  $VK_5$  • maheśāni ] suguhyatvā A, suguhyatvān maheśāni  $J_6K_4$  (*unm.*), sugu-  
ptatvān maheśāni  $J_7$  **17d** na sarvatra ]  $\mu$ ; samyak satyam T, samyak sarvam  $\beta_1K_5$ , yataḥ  
sarvam *cett.* **18b** vadet ]  $\mu\alpha_3$ ; dadet  $S\alpha_2K_5\gamma$ , ca tat T, dadat  $MJ_2K_4K_2PK_6C$ , dadāt  $J_4$ ,  
datat  $\bar{V}$ , mahat  $J_3$ , dhadhat F **18d** arthato veti yaḥ ] vedayed yaḥ punaḥ  $\alpha_2$ , yo veti  
ca punaḥ M **19a** sa ]  $\mu SF$ ; na *cett.* • cādhikatamaḥ ] S; cādhika samā° A, cādhikaḥ  
samā°  $J_6J_7$ , cādhikas s°mā° T, cādhikatamā  $W_1J_2PK_6C\gamma$ , vādhika°ta°mā  $K_1$ , vādhikastamā  $K_3$ ,  
vādhikatamayā  $J_4$  (*unm.*), vādhikatamā  $VK_4J_3$ , cādhikamayā  $K_2$ , hityadhikamā F, cādhikatayā  
 $K_5$  • khyāto ] khāto  $J_2VK_4$  **19b** gurur nāsti tato 'dhikaḥ ] na gurus tena cādhikaḥ  $\mu$  **19c**  
guhyam ] mahyam  $UT$ , guhyam  $U^{vt}$  **19d** na ] ma  $AJ_7$ , tat  $J_2K_4$ , nat  $J_4$  **20a** suvi-  
cārya ]  $\mu MS\alpha_3\beta$ ; vicāryeva T, suvicāryā  $\alpha_2$ , savicārya  $\gamma_2W_2$ , sarvav°a°[rya] R, samyag vicā° B  
• pravaktavyam ]  $\mu TSW_1\alpha_3\beta_1FK_5$ ; pravaktavya NM, prakarttavyam  $K_2PCK_6\gamma_1$ , prakarttavyaḥ  
 $J_3$ , °rya kartavyam B **20b** etanmārgopajīvinām ]  $SPFK_6C$ ; ekamārgopajīvinā  $\mu$ , etadātmo-  
pajīvinām T, eṣa mārgo pajīvinām  $NM\beta_1K_5$ , eṣa mārgo 'pi jīvanam  $W_1$ , ekaṃ mārgopajīvinam  
 $K_1$ , ekaṃ mārgopajīvitam  $K_3$ , etatmārgoprajīvanam  $K_2$ , tena mārgopajīvinā  $J_3$ , etanmārgo pi  
jīvanam  $J_1R$ , etanmārgo pi jīvanam  $J_5W_2$ , etanmārgo ca jīvanam B **20c** ya idaṃ paramaṃ  
śāstram ] ṣaṭpadaṃ paramaṃ śāstram  $\mu$ , prakāśitam yadi punar G, japadaṃ paramaṃ śāstram  
 $K_2$  **20d** yatra tatra prakāśayet ] yathā tathā prakāśayet  $\mu$  (*unm.*), mmūḍhenāt mābhīyatīnā  
G, yatra kutra prakāśayet  $TS\alpha_1^{ac}$

**18cd om.**  $NM\alpha_3$  **20ab om.** NM **19b** kaḥ : start of readings from G **21ab om.** G  
**21a–25b om.** U

sa śīghraṃ bhakṣyate devi yoginībhiḥ śivājñayā |  
 granthiṃ nodgranthayed asya vinā kaulikatarpaṇāt ||21||  
 pūjitaṃ śubhavastrasthaṃ divyadhūpasudhūpitaṃ |  
 śrāvayed vijanasthāne yogine yogasāline ||22||  
 yasminn apūjitaṃ śāstram idaṃ tiṣṭhati vai gr̥he |  
 tatrāgniruggrahārātipīḍā bhavati niścitaṃ ||23||  
 yatredaṃ pūjitaṃ granthaṃ gr̥he tiṣṭhati pārvati |  
 tatra sarvārthadhāyinyo vasanti kuladevatāḥ ||24||  
 tasmāt sarvaprayatnena gopaniyaṃ vijānatā |  
 yas tu yogī mayā proktā imāḥ siddhīḥ samīhate ||25||  
 sa yogī sarvabhāvena gopayet pustakaṃ tv idam |  
 ahaṃ tasya gurur devi yatrāste pustakaṃ svayam ||26||  
 guṇāguṇaṃ mahesāni pustakasya ca rakṣaṇāt |  
 prakāṣaṃ ca mayā proktaṃ idānīm khecarīm śr̥ṇu ||27||  
 yatrāste ca gurur devi divyayogaprasādhakaḥ |  
 tatra gatvā ca tenoktāṃ vidyāṃ saṃgr̥hya khecarīm ||28||

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_1K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**21a** bhakṣyate ] vadyate G **21c** granthiṃ ] *em.*; graṃthi  $\mu$ , śrajaṃ T, graṃthaṃ  
*cett.* • nodgranthayed asya ]  $\mu$ ; samarpayet tasya G, sadāccayekṛṣya T, tu nārpayed devi SJ<sub>2</sub>-  
 VK<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>C, samarpayed asya  $\alpha_1$ , samārpayed yasya  $\alpha_3$ , tu nārcayed devi J<sub>4</sub>F, tu nāye devi  
 J<sub>3</sub> (*unm.*), tu cārcayed devi  $\gamma$  **21d** vinā kaulikatarpaṇāt ] vinā ca gurutarpaṇāt G, vinā  
 kauśakadarpaṇam T, vinā kaulikatarpaṇam  $\alpha$ , nāstike kaulatarpaṇāt K<sub>2</sub>, vinā śaṃkarapūjanāt  
 K<sub>5</sub> **22a** pūjitaṃ ] pūjite T • śubhavastrasthaṃ ] śubhravastreṇa G, tu bhavet svasthaṃ  
 T, śubhavastrēna S $\alpha_1$ , śubhavastusthaṃ  $\gamma_1$  **22b** °dhūpasu° ] °dhūpaiś ca TS, °dhūpais  
 tu J<sub>2</sub>K<sub>4</sub> **22c** vijanasthāne ] vijane sthāne  $\mu$ , dvijasamsthāne S $\alpha_2$  **22d** yogine ]  
 yoginī M • °śāline ]  $\mu$ GTM $\alpha_3J_3K_5\gamma$ ; °śīline SNJ<sub>2</sub>K<sub>4</sub>PFC, °śīlane W<sub>1</sub>J<sub>4</sub>VK<sub>2</sub>K<sub>6</sub> **23a**  
 apūjitaṃ ] pūjitaṃ nu G, vai pūjitaṃ  $\gamma$  **23b** tiṣṭhati ] tiṣṭhamti  $\mu$ TJ<sub>4</sub>J<sub>3</sub>J<sub>5</sub>W<sub>2</sub> • vai  
 gr̥he ] vīgrahe A, vai grahe TJ<sub>3</sub>, caiva hi  $\alpha_2$ , sundari M, ya\*he B **23c** °rugrahārāti° ]  
 SK<sub>5</sub>; °rudgahārātri° AJ<sub>6</sub>, °rudgṛhārātri° J<sub>7</sub>, °corajā pīḍā T, °rugrahārāti°  $\alpha_2$ J<sub>2</sub>K<sub>4</sub>FB, °rarā-  
 tīnām M<sup>ac</sup> (*unm.*), °vārrārātīnām M<sup>pc</sup>, °rugnahārātri°  $\alpha_3$ , °rugrahārāti° J<sub>4</sub>, °rugmahārāti° V,  
 °rugragrāhārtti° K<sub>2</sub>, °ruggnahārārti° P, °rugrahārāti° J<sub>3</sub>, °stagrahārārtti° K<sub>6</sub>, °rugrahārārti°  
 C, °rugnahārāti°  $\gamma_2$ W<sub>2</sub>, °\*gnahārārti° R **23d** pīḍā bhavati niścitaṃ ] bhavaty eva hi  
 niścayam T **24a** yatredaṃ ] yatremam  $\mu$ , yatrāyam TB, yatreyaṃ  $\gamma_1$  • pūjitaṃ ]  
 pūjite  $\gamma$  • granthaṃ ] śāstraṃ W<sub>1</sub>MC<sup>pc</sup>, graṃthe  $\gamma$  **24b** gr̥he ] grahe AVK<sub>2</sub> **25b**  
 vijānatā ] prayatnataḥ G, vijānataḥ  $\alpha_3$ , vijānatāḥ K<sub>4</sub>K<sub>6</sub> **25c** yas tu ] G $\alpha_1$ ; yo 'smin  $\mu$ , yaś ca  
 T, yasmin S $\beta\gamma$ , tasmīn  $\alpha_3$  • yogī ] yogī A, yoge S $\gamma$ , yogo J<sub>2</sub>, yog\* P, yogā J<sub>3</sub> • mayā proktā ]  
 $\alpha_2$ ; mayoktāni  $\mu$ GTS $\alpha_3\beta_1PJ_3FK_5C\gamma$ , imāṃ proktāṃ M, mayā proktān K<sub>2</sub>, [ma]yo bhaktā K<sub>6</sub>  
**25d** imāḥ siddhīḥ ] W<sub>1</sub>; saṃsiddhīni  $\mu$ , saṃsiddhāni G, saṃsiddhir na T $\alpha_3$ , siddhavākyāni  
 S $\beta\gamma$ , imāḥ siddhi N, mayā siddhiṃ M • samīhate ]  $\mu$ GT $\alpha$ ; saṃvadet S $\beta\gamma$  **26c** tasya  
 gurur ] tas tu gurum  $\mu$  **26d** svayam ] tv idam GMK<sub>5</sub>B **27a** °guṇaṃ ] °śuṇaṃ AJ<sub>7</sub>,  
 °guṇā G, °guṇau T, °guṇa K<sub>2</sub>K<sub>6</sub> $\gamma$  **27b** rakṣaṇāt ] rakṣaṇe  $\mu$ T $\alpha$  **27c** prakāṣaṃ ca mayā  
 proktaṃ ] prakāṣaṃ ca mayā proktāṃ G, prakāṣatvam iti proktaṃ S, prakāṣaṃ ca mayā proktāṃ  
 W<sub>1</sub>F **28a** ca ]  $\mu$ GUTMF; sa S<sup>pc</sup> $\beta_1K_2PJ_3FK_5C\gamma$ , sad S<sup>ac</sup>J<sub>3</sub>, tva N, tvad W<sub>1</sub>, cā  $\alpha_3$ , san K<sub>6</sub>  
 • gurur ] guru ATM<sup>ac</sup>, gurum J<sub>6</sub>J<sub>7</sub>, guror K<sub>2</sub> • devi ] brahman U, devī TN/ $\beta_1$ , devīm  $\alpha_3$   
**28b** °prasādhakaḥ ] °prabhāvataḥ G, °pradāyakaḥ U, °sya sādhaḥ S **28c** tenoktāṃ ]  
 tenokta° U, tenoktaṃ U<sup>vt</sup>S $\alpha$ J<sub>4</sub>J<sub>3</sub>FJ<sub>1</sub>R **28d** vidyāṃ saṃgr̥hya khecarīm ] divyāṃ saṃgr̥hya  
 khecarīm G, saṃpradhārya prayatnataḥ  $\alpha_1$ , saṃpradāyatrāyatnataḥ  $\alpha_3$

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

tenoktaṃ samyag abhyāsaṃ kuryād ādāv atandritaḥ |  
 vidyāṃ ca khecarīṃ devi pravakṣye yogasiddhidām ||29||  
 na tayā rahito yogī khecarīsiddhibhāg bhavet |  
 khecaryā khecarīṃ yuñjan khecarībījapūrvayā ||30||  
 khecarādhipatir bhūtvā khecareṣu sadā vaset |

[mantroddhāraḥ]

khecarāvasathaṃ vahnim ambāmaṇḍalabhūṣitam ||31||  
 vyākhyātaṃ khecarībījaṃ tena yogaḥ prasidhyati |  
 mastakākhyā mahācaṇḍā śikhivahnika vajrabhṛt ||32||  
 pūrvabījayutā vidyā vyākhyātā hy atidurlabhā |  
 ṣaḍaṅgavidyāṃ vakṣyāmi tayā ṣaṭsvavarabhinnayā ||33||  
 kuryād devi yathānyāyaṃ sarvasiddhyāptihetave |

30c–33b *cit.* “Khecarīvidyā” (O) f.1v

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**29a** tenoktaṃ ] GSβJ<sub>1</sub>R; tenokte  $\mu$ , tenoktaḥ  $U$ , tenokta  $U^{v1}T$ , samyag a°  $\alpha$ , tenoktām  $J_5W_2B$  • samyag abhyāsaṃ ] °bhyāsaṃ yatnena MK<sub>3</sub>, °bhyāsayatnena  $\alpha_2K_1$  **29b** ādāv atandritaḥ ] āhāv atlaṃdritaḥ A, āhāv alaṃdritaḥ J<sub>7</sub>, vettā atāṃdritaḥ  $\alpha_3$ , ādau ca taṃ tataḥ  $\gamma$  **29c** vidyāṃ ca ] tām vidyāṃ G • devi ] devīm GW<sub>1</sub> **29d** yoga° ] gaṇa°  $\alpha_2\alpha_3$ , sarva° M **30a** na tayā rahito ]  $\mu\alpha_3\beta O$ ; °ādau hi kaśito° G, anayā vidyayā  $U$ , anayā sahito T, naitayā rahito  $\alpha_2$ , naitayā khecarī M, na khecaryā hito  $\gamma_2W_2B$ , na khecaryā vinā R **30b** khecarī° ] rahito M **30c** khecaryā ] khecaryo A, khecaryām G $\alpha_3$  • khecarīṃ ]  $\mu US\alpha_2\alpha_3J_3K_5CO$ ; khecarī GTM $\beta_1K_2PF\gamma$ , *om.* K<sub>6</sub> • yuñjan ]  $\mu UTSJ_2VK_4PFK_5$ ; yujan GC, yuñjyāt  $\alpha_2$ , pūjyā M, yojyā K<sub>1</sub>, yojyāt K<sub>3</sub>, puñjan J<sub>4</sub>O, jampan K<sub>2</sub>, cyuban J<sub>3</sub>, *om.* K<sub>6</sub>, yuñjān  $\gamma_2R$ , puñjān W<sub>2</sub>B **30d** °pūrvayā ] °pūrvakaṃ G, °pūrayā  $U\alpha_3$ , °pūrvayāḥ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub> **31b** khecareṣu ] khecarīṣu **31c** khecarā° ] khecarī° GJ<sub>3</sub> $\gamma$  • °vasathaṃ ] AJ<sub>7</sub>UTS $\alpha_1$ - $\beta_1PJ_3FK_5CO$ ; °vasamthaṃ J<sub>6</sub> (*unm.*), °vasataṃ G, °vasatha  $\alpha_3$ , °hastravaṃ K<sub>2</sub>, °vasatha°ṃ\* K<sub>6</sub>, °vasatām J<sub>1</sub>R, °vasathām J<sub>5</sub>W<sub>2</sub>B • vahnim ] vahnir  $\mu$ , vahnī MK<sub>6</sub>, vahnīm  $\alpha_3$ , vahnirm J<sub>2</sub>K<sub>4</sub>, vavrajvim V (*unm.*) **31d** ambā° ] SJ<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>C $\gamma O$ ; ahnī°  $\mu$ , ambho° G, ambu° U, abhra° T, aṃḍavā° N (*unm.*), āyā° W<sub>1</sub>, vaḍavā° M (*unm.*), sarvā  $\alpha_3$ , avā° J<sub>2</sub>, athā° J<sub>3</sub>, ābā° F, vāma K<sub>6</sub> • °bhūṣitam ] °bhūṣitām FW<sub>2</sub>B **32a** vyākhyātaṃ ] ākhyātaṃ UT, vyākhyātā K<sub>2</sub>, vyākhyānaṃ  $\gamma$  **32b** yogaḥ ] yogī  $\alpha_3$  **32c** mastakākhyā ] *em.*; mastakākhyo  $\mu^a$ , śanaiḥ śanaiś G, śanaiḥ śanair *cett.* • mahācaṇḍā ]  $\mu^a$ ; śirovyoma° G, mastakās ca  $\alpha_3$ , mastakārgha V, mastakāc ca *cett.* **32d** śikhi° ] J<sub>7</sub>; śivi° A<sup>a</sup>, śimkhi° J<sub>6</sub><sup>a</sup>, saha°  $\alpha_3$ , mahā° *cett.* • °vahni° ]  $\mu^a$ ; °vastraṃ  $\mu^b$ , °vajra° GUTS $\alpha_3J_3$ , °vastrā°  $\beta_1PK_5K_6C\gamma$ , °vastrā° F • °kavajra° ]  $\mu^a$ ; °kapāṭa° A<sup>b</sup>J<sub>7</sub> $\beta_1PJ_3FK_5K_6C\gamma$ , °kayāṭa° J<sub>6</sub><sup>b</sup>, °kavāṭa° GUT • °bhṛt ]  $\mu^a$ ; °dhrk  $\mu^b\beta\gamma$ , °vit G, °bhīt UTS $\alpha$  **33a** pūrva° ] pūrvaṃ U • °bījayutā° ] bījayutām GW<sub>1</sub>, °vījojita°  $\alpha_3$  • vidyā ] vidyāṃ GW<sub>1</sub> **33b** vyākhyātā ]  $\mu^a$ TSM $\beta_1F$ ; °py ākhyātā A<sup>b</sup>, khyātā J<sub>6</sub><sup>b</sup>J<sub>7</sub><sup>b</sup> (*unm.*), vyākhyātām G, hy ākhyātā U, vikhyātā N $\alpha_3\gamma$ , vikhyātām W<sub>1</sub>, vyākhyātād K<sub>2</sub>PK<sub>5</sub>C, vikhyātād J<sub>3</sub> • hy atidurlabhā ]  $\mu^a$ S; yātidurlabhā  $\mu^b\beta_1K_2PJ_3K_5C\gamma$ ; atidurlabhā\* G, yāti durlabhām UT, cānyadurlabhām  $\alpha_2$ , cānyadurlabhā M, °tisudurlabhā  $\alpha_3$ , °py atidurlabhā F, yātādū°r°llabhā K<sub>6</sub> **33c** ṣaḍaṅgavidyāṃ vakṣyāmi ]  $\mu^a$ ; tasyāḥ ṣaḍaṅgaṃ kurvaṃta J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>F, tasyāḥ ṣaḍaṅgaṃ kurvaṃti K<sub>2</sub>K<sub>6</sub>, tasyāḥ ṣaḍaṅgaṃ kurvīta *cett.* **33d** tayā ] tathā  $\mu^a\mu^b$  • ṣaṭsvara° ]  $\mu^a$ GUT $\alpha$ ; ṣaṭdvāra°  $\mu^b$ , ṣaḍḍirgha° S $\beta\gamma$  **34a** devi ] devī GK<sub>3</sub>, evaṃ UT, devīm K<sub>1</sub>, divi J<sub>3</sub> • yathānyāyaṃ ] yathā nyāsaṃ A<sup>a</sup>J<sub>7</sub>GK<sub>5</sub>K<sub>6</sub>, karānyāsaṃ UT, yathātyāśraṃ J<sub>2</sub>, yathāśāstraṃ J<sub>4</sub>, yathātyāśraṃ K<sub>4</sub> **34b** °siddhyāpti° ]  $\mu^b$ S $\beta$ ; °vidyāpti°  $\mu^a$ , sidhyaṃti G, °siddhyādi° UT, °siddhipra°  $\alpha_1$ , °siddhārtha°  $\gamma$  • °hetave ] °hetavaḥ G

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

someśān navamaṃ varṇaṃ pratilomena coddharet ||34||  
 tasmāt triṃśakam ākhyātam akṣaram candrarūpakam |  
 tasmād apy aṣṭamaṃ varṇaṃ vilomenāparaṃ priye ||35||  
 tathā tatpañcamaṃ devi tadādir api pañcamaḥ |  
 indro 'pi bindusaṃbhinnāḥ kūṭo 'yaṃ parikīrtitaḥ ||36||  
 gurūpadeśalabhyaṃ ca sarvalokaprasiddhidam |  
 yatasya dehaajā māyā virūpā karaṇāśrayā ||37||  
 svapne 'pi na bhavet tasya nityaṃ dvādaśajāpyataḥ |  
 ya imāṃ pañca lakṣāṇi japed atisuyantritaḥ ||38||  
 tasya śrīkhecarīsiddhiḥ svayam eva pravartate |  
 naśyanti sarvavighnāni prasīdanti ca devatāḥ ||39||  
 valīpalitanāśās ca bhaviṣyati na saṃśayaḥ |  
 evaṃ labdhvā mahāvidyāṃ abhyāsaṃ kārayet tataḥ ||40||  
 anyathā kliśyate devi na siddhiḥ khecarīpade |

35c–44d *cit.* “Khecarīvidyā” (O) f.2r

$\mu = \text{AJ}_6\text{J}_7$   
 $\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$   
 $\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\text{C}$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$   
 $\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**34c** someśān ] someśā GO, somāṃśa UT, someśan  $\gamma_1$ , someśam B • navamaṃ ] navame G, navakaṃ U, navamā F, naṃvamaṃ O • varṇaṃ ] varṇa AK<sub>3</sub>, varṇe G<sup>ac</sup> **35a** tasmāt ] tasyās  $\mu$ , tasmād TM, tasyā J<sub>4</sub>, tatas K<sub>2</sub>, tasmis P • triṃśakam ]  $\mu\text{GSJ}_2\text{VK}_4\text{PFK}_5\text{K}_6\text{C}\gamma\text{O}$ ; tryaṃśakam U, tryambakam U<sup>vi</sup>, aṃśam T (*unm.*), triṃśākṣa°  $\alpha_2\alpha_3$ , vi[śamti] M, tri\*śiṃ\*āk\*am J<sub>4</sub>, mānṇiṃśam K<sub>2</sub>, triśakam J<sub>3</sub> • ākhyātam ] °raṃ śāstram  $\alpha_2$ , [maṃ] śāstram M, °raśāstram  $\alpha_3$ , ākhyātam O **35b** akṣaram ] makāram O • rūpakam ] °bhūṣitam G, °sūryakam M **35c** apy aṣṭamaṃ ] GUT; apy aṣṭakam  $\mu$ , athāṣṭamaṃ  $\text{S}\alpha_1\beta\gamma$ , adhāma va°  $\alpha_3$  • varṇaṃ ] varṇe  $\mu$ , °rṇam ca  $\alpha_3$  **35d** vilomenāparaṃ ] GUS $\alpha_2\beta_1\text{PFK}_5\text{C}\gamma\text{O}$ ; vilomenya varam A, vilomenāvaram J<sub>6</sub>J<sub>7</sub>, vilomenāpuram TK<sub>6</sub>, vilomena paraṃ MK<sub>2</sub>, vilomaṃ paraṃ  $\alpha_3$ , vilomenāpriyam J<sub>3</sub> • priye ] mune U **36a** tathā ] tadā U<sup>vi</sup>, tasmāt  $\alpha$  • tatpañcamaṃ ] S $\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{C}\gamma_1\text{O}$ ; tatvaṃcamaṃ A, tatvaṃcamaṃ J<sub>6</sub>J<sub>7</sub>, tatvaṃcamaṃ G, tatparaṃ U, tatpuramaṃ T, pañcamaṃ ity  $\alpha_1$ , paramaṃ ity  $\alpha_3$ , tāṃ pañcamaṃ K<sub>2</sub>, °nyat pañcamaṃ B • devi ] viddhi U, uktaṃ  $\alpha$  **36b** pañcamaḥ ] pañcamaṃ  $\mu\text{TK}_2\text{J}_3\text{R}$ , pañcamā U **36c** indro 'pi ] iṃdoś ca UT, caṃdro yaṃ M, idāpi K<sub>2</sub>, indrāpi  $\gamma_1$  • bindusaṃbhinnāḥ ]  $\text{S}\alpha_1\text{K}_2\text{FK}_5$ ; biṃdusaṃbhinnāṃ  $\mu\alpha_3\beta_1\text{J}_3\text{PK}_6\text{C}\gamma$ , biṃdusaṃbhinnāṃ G, bahubhinnāṃ ca U, bahubhiścala T, bhinnasaṃbhinnāṃ O **36d** kūṭo ] mokṣo G • °kīrtitaḥ ] °kīrtitaṃ AJ<sub>7</sub>T **37a** gurūpadeśa° ]  $\mu\text{G}\dot{\text{U}}\text{TK}_3$ ; gurūpadeśāl *cett.* **37b** sarvaloka° ] GS $\beta\gamma$ ; sarvayoga°  $\mu\text{U}$ , sa vai yoga° T, sarvaloke  $\alpha$  • °siddhidam ] °siddhi\*d\*ah G, °siddhidaḥ F **37c** yatasya ] K<sub>2</sub> $\gamma\text{O}$ ; yat tasya  $\mu\text{G}\text{UJ}_2\text{J}_4\text{K}_4\text{C}$ , yuktasya T, na spr̥śed  $\text{S}\alpha_1$ , yā tasya  $\alpha_3\text{VK}_5$ , yatrasya PF, prata\*ks\*ya J<sub>3</sub>, yātrasyā K<sub>6</sub> • dehaajā ] UT; devajā  $\mu\text{G}\alpha_2\text{J}_2\text{VK}_4\text{K}_5\text{K}_6$ , devatā  $\text{SMK}_2\text{PJ}_3\text{FC}\gamma\text{O}$ , devayā  $\alpha_3\text{J}_4$  • māyā ] māyāṃ MK<sub>2</sub> **37d** virūpā ]  $\mu\text{CO}$ ; virūpa° GS $\alpha_1\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ , niruddha° U, nirūḍha° T, tadrūpa°  $\alpha_3$  • karaṇāśrayā ] karaṇāśrayā  $\mu$ , karaṇāśrayāṃ M, karaṇāśrayaḥ  $\alpha_3$  **38a** svapne ] svapno  $\mu\text{GNM}\alpha_3\text{K}_2\text{K}_6$  • na ] nā K<sub>2</sub>PK<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB • bhavet tasya ] labhet tasya U, bhavet asya J<sub>4</sub> $\gamma\text{O}$  **38b** °jāpyataḥ ] °jāpyataḥ UT, °bhāvataḥ J<sub>3</sub>, °jāpataḥ K<sub>5</sub>, °jāpyateḥ K<sub>6</sub> **38d** atisu° ]  $\mu$ ; āsaṃni° G, api su° UTS $\alpha_1\beta\gamma\text{O}$ , api sva°  $\alpha_3$  • °yantritaḥ ] °yaṃtritaṃ J<sub>6</sub>J<sub>7</sub>, °yatnataḥ  $\alpha_1$ , °yāṃtritaḥ K<sub>6</sub> **39a** tasya śrī ] UTS $\beta\gamma\text{O}$ ; tasmāt śrī  $\mu$ , tasyāsti  $\alpha_2\alpha_3$ , tasyāpi M **39d** prasīdanti ] prasīdati AJ<sub>7</sub>, prasīdamte  $\alpha_3$  • ca ] tha AJ<sub>7</sub>, [\*] J<sub>6</sub>, na K<sub>2</sub> • devatāḥ ] devatā AJ<sub>6</sub>K<sub>2</sub>J<sub>3</sub> **40a** °nāśās ca ]  $\mu\text{U}\alpha_1\text{K}_5\text{BO}$ ; °nāśam ca GS $\alpha_3\beta_1\text{K}_2\text{PJ}_3\text{FK}_6\text{C}\gamma_1$ , sarvaṃ ca T, nāśyaṃti J<sub>4</sub> **40d** abhyāsaṃ kārayet tataḥ ] abhyāsaṃ kārayet budhaḥ G, abhyāsāt ko 'pi sādha yet K<sub>2</sub> **41a** kliśyate ] kliśyato  $\mu$ , kleśato G • devi ] devī GTW<sub>1</sub>, brahman U, brahma U<sup>vi</sup> **41b** siddhiḥ ] siddhiṃ A • khecarīpade ] khecarīpathe U, khecarīṃ vinā  $\alpha$

yady abhyāsavidhau vidyām na labheta sudhāmayīm ||41||  
 tataḥ saṃmelakādaḥ ca labdhvā vidyām samujjapet |  
 anayā rahito devi na kva cit siddhibhāg bhavet ||42||  
 yadedam labhyate śāstraṃ tadā vidyām samāśrayet |  
 tatas tatroditām siddhim āsu saṃlabhate priye ||43||

[khecaryabhyāsakramah]

tālumūlaṃ samudghṛṣya saptavāsaram ātmavit |  
 svagurūktaparakāreṇa malaṃ sarvaṃ viśodhayet ||44||  
 snuhīpatranibhaṃ śāstraṃ sutīkṣṇaṃ snigdhanirmalam |  
 samādāya tatas tena romamātraṃ samucchinat ||45||  
 chittvā saindhavapathyābhyām cūrṇitābhyām pragharṣayet |  
 punaḥ saptadine prāpte romamātraṃ samucchinat ||46||  
 evaṃ krameṇa ṣaṇmāsaṃ nityodyuktaḥ samācāret |  
 ṣaṇmāsād rasanāmūlaśīrābandhaḥ praṇaśyati ||47||

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

45a–57b ≈ Haṭharatnāvalī f.12v<sup>7–11</sup>

46 = Haṭharatnāvalī f.13r<sup>3–4</sup>

46–48 = Haṭhapradīpikā (H) 3.33–35

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**41c** yady abhyāsa° ]  $\mu$ ; yathābhyāsa° GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>CO, yadabhyāsa° U, yadābhyāsa° T, yaś cābhyāsa° VK<sub>5</sub>, yathābhyāsa° K<sub>4</sub>, yathābhāsa°  $\gamma$  • vidyām ] devi A, vi J<sub>7</sub> (*umm.*), vidyām  $\alpha_1$  **41d** na labheta ] K<sub>5</sub>; labhed yaś ca  $\mu$ , na labhed yaḥ GUTS $\beta$  $\gamma$ , ālabhyemām  $\alpha_1$ , nālabheye K<sub>1</sub>, nālabheyam K<sub>3</sub>, na labheyaḥ O • mayim ] mayam A, mayām J<sub>6</sub>J<sub>7</sub>K<sub>4</sub>, mayī VJ<sub>3</sub> $\gamma$  **42a** tataḥ ]  $\mu$ GUTS $\alpha$ ; nātaḥ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFC $\gamma_2$ W<sub>2</sub>BO, jātaḥ VK<sub>5</sub>K<sub>6</sub>, nāta J<sub>3</sub>-R • saṃ ]  $\mu$ GUT; sā  $\gamma_2$ , śā R, sa *cett.* • melakā° ] meḷanā° G, meleka° R **42b** labdhvā ] lavdhām  $\alpha_3$  • vidyām ] vidyā GW<sub>1</sub>V, vidyām M • samujjapet ] SJ<sub>2</sub>VK<sub>4</sub>K<sub>5</sub>J<sub>5</sub>-W<sub>2</sub>B; samujjayet  $\mu\alpha_2\alpha_3J_1$ , samajite G, sadā japet UT, amuṃ japet M, samuccayet J<sub>4</sub>, samujuyet P, samuṃjayet J<sub>3</sub>, samuddharet F, samam japet K<sub>6</sub>, samujupet C, samājjayet R, samujapet O **42c** anayā ] S $\alpha$ VK<sub>5</sub>; nānayaḥ  $\mu$ GJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FC $\gamma_2$ W<sub>2</sub>BO, nānyathā UT, na tayā K<sub>6</sub>, nātayā R • rahito ] sahito AJ<sub>7</sub> • devi ] brahman U, devī TV, vidyā N **42d** na kva cit ] kutra cit G, na kiṃ cit UTJ<sub>3</sub> • siddhibhāg bhavet ] siddhim eṣyati  $\alpha_1J_3$  **43a** yadedam ] J<sub>6</sub>J<sub>7</sub>S $\beta_1$ PK<sub>5</sub>CO; yad idam AGUTK $\gamma$ , yadi tam U<sup>vl</sup>, yadaiva  $\alpha$ , yad etal F • labhyate ] labhate  $\alpha_2\alpha_3$ FK<sub>6</sub> **43c** tatro° ]  $\alpha$ VPK<sub>5</sub>C $\gamma$ ; taṃtro°  $\mu$ SJ<sub>2</sub>F, tratro° G, tado° UTJ<sub>4</sub>, \*vrac°e° K<sub>2</sub>, tato° K<sub>4</sub>J<sub>3</sub> **43d** saṃlabhate ] J<sub>6</sub>; śaṃlanate A, tām labhyate  $\gamma$ , tām labhate *cett.* • priye ] muniḥ U **44a** udghṛṣya ] GSJ<sub>2</sub>VJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>C $\gamma$ ; utkrṣya AJ<sub>7</sub>T, u\*ṣya J<sub>6</sub>, utkrṣya U, udgharṣya N, uddharṣya W<sub>1</sub>, ud\*ṛtya M, uddhṛtyai  $\alpha_3$ , udghṛtya J<sub>4</sub>, udvaṣya K<sub>4</sub>, ughṛṣya K<sub>2</sub>, udghaṣya P, uddhṛtya F, utkrṣya D **44c** ūktaparakāreṇa ] ūktena mārgaṇa G **44d** viśodhayet ] viśoṣayet D **45a** snuhī° ] snuhi° GUMJ<sub>4</sub>K<sub>4</sub>W<sub>2</sub>, sahi° T, suhi J<sub>2</sub>, papnī J<sub>3</sub>, snuhā F, snuha  $\gamma_2$ R • patra° ] patraṃ AJ<sub>6</sub>K<sub>6</sub>, yaṃtraṃ J<sub>7</sub>, parva K<sub>3</sub> **45b** sutīkṣṇaṃ snigdha° ] suksmāṃ snigdham ca V • nirmalam ] nirmalaḥ A **45c** ādāya ] ādhāya AW<sub>2</sub>B, ādāyā° G • tatas tena ] tha jihvādhō G, yatas tena D **45d** roma° ] loma° U • samucchinat ] samucchidet SK<sub>2</sub>D **46a** chittvā ] hitvā U $\alpha_3$ , tataḥ H, ādaḥ H<sup>vl</sup> • saindhava° ] sajava° T **46b** cūrṇitābhyām ] praṇitābhyām T, cūrṇam tena D • pragharṣayet ] prakarṣayet UT, ca gharṣayet  $\alpha_2$ , ca carṣayet M, pradarṣayet  $\alpha_3$  **46d** samucchinat ] samucchidet SD **47b** nityodyuktaḥ ] UTSW<sub>1</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>C, nityo yuktaḥ  $\mu$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>6</sub>, ity udyuktas G, nityodvaktra N, nityayuktaḥ MDH, nityam ṣaṃdarś°  $\alpha_3$ , nityāpyuktaḥ  $\gamma_1$ , nityam yuktaḥ BH<sup>vl</sup>, nityayuktaḥ H<sup>vl</sup> • samācāret ] anāt priye  $\alpha_3$  **47c** mūla° ] mūlam UTK<sub>2</sub> $\gamma$ , mūle V **47d** śīrā° ] śilā° H<sup>vl</sup> • bandhaḥ ] baṃdham U, \*bajam T, mūlam K<sub>5</sub>, baṃdhāt  $\gamma$

**42c–44b** om. K<sub>2</sub> **44ab** om. J<sub>3</sub> **45ab** found after 45d in  $\alpha_2$  **47** om. K<sub>6</sub>

atha vāgīśvarīdhāmaśiro vastreṇa veṣṭitam |  
 śanair utkarṣayed yogī kālavelāvidhānavit ||48||  
 punaḥ ṣaṇmāsamātrena nityasaṃkarṣaṇāt priye |  
 bhrūmadhyāvadhī sābhyeti tiryak karṇabilāvadhī ||49||  
 adhaś ca cibukaṃ mūlaṃ prayāti kramakāritā |  
 punaḥ saṃvatsarānām tu tritayād eva līlayā ||50||  
 keśāntam ūrdhvaṃ kramati tiryak śaṅkhāvadhi priye |  
 adhastāt kaṅṭhakūpāntaṃ punar varṣatrayeṇa tu ||51||  
 brahmarandhrāntam āvr̥tya tiṣṭhaty amaravandite |  
 tiryak cūlitalaṃ yāti adhaḥ kaṅṭhabilāvadhī ||52||  
 śanair eva prakartavyam abhyāsaṃ yugapan na hi |  
 yugapad yaś caret tasya śarīraṃ vilayaṃ vrajet ||53||  
 tasmāc chanaiḥ śanaiḥ kāryam abhyāsaṃ varavarṇini |

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\text{C}$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**48a** vāgīśvari° ] vāgīśvari N, vāgīśvarīm MJ<sub>2</sub>K<sub>4</sub>D • °dhāma° ] devi α<sub>1</sub>, °dhastā° α<sub>3</sub>, °madhya° J<sub>3</sub>, nāma D **48b** °śiro ] sikta° G, śive J<sub>1</sub> • veṣṭitam ] μ; veṣṭayet cett.  
**48c** utkarṣayed ] utgharṣayed G, uddhārṣayed α<sub>3</sub> **48d** °velā° ] °deśa° M **49b** nitya° ] μCγ<sub>2</sub>; nityam G ŪTSαβ<sub>1</sub>K<sub>5</sub>K<sub>6</sub>R, yoni° K<sub>2</sub>F, ni P (unm.), yoni° J<sub>3</sub>, nisa W<sub>2</sub>, niḥśe° B • °saṃkarṣaṇāt ] α<sub>1</sub>β<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>C; °saṃgharṣaṇāt μTSK<sub>6</sub>, saṃgharṣayet G, saṃgharṣanān U, °saṃdarṣaṇāt α<sub>3</sub>, saṃkarṣayet J<sub>1</sub>R, śakarṣat J<sub>5</sub> (unm.), śakarṣaṇāt W<sub>2</sub>, °ṣaṃ karṣaṇāt B • priye ] mune U **49c** sābhyeti ] G; cābheti AJ<sub>4</sub>, cābhyeti J<sub>6</sub>J<sub>7</sub>α<sub>2</sub>α<sub>3</sub>K<sub>5</sub>, cāpyeti UTJ<sub>2</sub>VPJ<sub>3</sub>-FK<sub>6</sub>Cγ, vardheta S, labhyeta M, cāpopyeti K<sub>4</sub> (unm.), cāpnoti K<sub>2</sub> **50a** adhaś ca ] UT; adha svā AJ<sub>7</sub>, adhaḥ svā J<sub>6</sub>, atha svā° GF<sup>pc</sup>J<sub>1</sub>R, adhastāc Sα, adha svā° J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>5</sub>W<sub>2</sub>, adhaḥ svā° VPJ<sub>3</sub>F<sup>ac</sup>K<sub>5</sub>K<sub>6</sub>CB, adhaḥ śasva K<sub>2</sub> (unm.) • cibukaṃ ] μW<sub>1</sub>β; cubuke G, cubukaṃ UNB, abrakar T, cibuka° SM (unm.), civuke α<sub>3</sub>, cubakaṃ γ<sub>1</sub> **50b** prayāti ] pravāti γ • krama° ] μG ŪTSNMα<sub>3</sub>; bhrama° βJ<sub>1</sub>W<sub>2</sub>, śrama° W<sub>1</sub>J<sub>5</sub>B • °kāritā ] μSαβ; °kārikā Gγ<sub>2</sub>W<sub>2</sub>B, °cāritā U, °cāritāḥ U<sup>ol</sup>, °cāritām U<sup>ol</sup>T, °kārikā R **50d** tritayād ] μT; tr̥ṭīye GB, tr̥ṭīyād Uαβ, dviṭīyād S, tr̥ṭīyā γ • eva ] deva G, devi γ **51a** keśāntam ] keśānte α<sub>2</sub>, keśām ū° B • ūrdhvaṃ ] μ ŪTSVFK<sub>5</sub>; ūrdhva GK<sub>3</sub>C, ūrdhvam M, mūrdham N, mūrdham W<sub>1</sub>, ūrdhha K<sub>1</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>K<sub>6</sub>, urddha J<sub>2</sub>P, urddhaṃ K<sub>2</sub>, ūrdha γ<sub>1</sub>, °rdha kra° B • kramati ] μ ŪTSJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>F<sup>ac</sup>K<sub>5</sub>K<sub>6</sub>C; kramaṇā G, ākramya α<sub>1</sub>, krāmpaṃti α<sub>3</sub>, kramam iti V (unm.), kramate K<sub>2</sub>, kramāti Pγ<sub>2</sub>W<sub>2</sub>, kramat\*ḥ F<sup>pc</sup>, kramā ti° R, °mā tiryak B **51b** tiryak ] ŪTSα<sub>1</sub>J<sub>2</sub>-VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; ryak μJ<sub>1</sub>R (unm.), tiryaka GP (unm.), tiryag α<sub>3</sub>J<sub>4</sub>, °ryak mi J<sub>5</sub>, °ryakṣi W<sub>2</sub>, śikhā B • śaṅkhāvadhi ] Sα<sub>1</sub>VPJ<sub>3</sub>FK<sub>5</sub>CJ<sub>5</sub>W<sub>2</sub>RB; sakhāvadhi μ, karṇāvadheḥ G, śākhāvadhir U, śaṃkāpati T, vatsaravā° α<sub>3</sub>, ākhyavadhi J<sub>2</sub>J<sub>4</sub>, yāṃkhāvadhi K<sub>4</sub>, saṃkhyāvadhi K<sub>2</sub>K<sub>6</sub> • priye ] mune U, °vadhi K<sub>1</sub>, °vidhi K<sub>3</sub> **51c** kaṅṭha° ] kaṅṭhaṃ A, ka\* G, karṇa° M, kaṃva° J<sub>2</sub>, kaṅṭha° VPK<sub>6</sub>, kūṭha° K<sub>2</sub> **52a** °randhrāntam āvr̥tya ] °raṃdhrāṃ samāv̥r̥tya U, °rajjum samāpratya T, °raṃdhrāntam āvr̥tyā R **52b** tiṣṭhaty amaravandite ] tiṣṭhed eva na saṃśayaḥ U **52c** tiryak cūlitalaṃ ] tiryak cūlitale A, tiryak cūlitalai J<sub>6</sub>J<sub>7</sub>, tasmād āṣatalaṃ T **52d** adhaḥ kaṅṭha° ] μUF<sup>pc</sup>; adhaḥ kaṅṭha° T, atha karṇa° Sαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>Cγ, adha kaṅṭha° F<sup>ac</sup> • °bilāvadhī ] °bilāvadhīḥ U, bilād adhaḥ S<sup>pc</sup> **53a** śanair eva ] Sβγ; śanaiḥ śanaiḥ μ, anenaiva G, śanair evaṃ U, śanair imaṃ α<sub>1</sub>, śanair iyaṃ α<sub>3</sub> • °kartavyam ] °kartavyo GS, °kurvīta α<sub>1</sub>, °kartavyām γ<sub>1</sub> **53b** abhyāsaṃ ] hy abhyāso G, bhyāsaś ca S, abhyāso B **53c** yugapad ] yugapan T • yaś caret ] em.; yaś vared A, yaś cared J<sub>6</sub>J<sub>7</sub>, ya[.]s G, vartate U, mucyate T, yatate S, yaś ca tat NW<sub>1</sub><sup>ac</sup>, yasya tat W<sub>1</sub><sup>pc</sup>, kurvatas M, yasvate α<sub>3</sub>, yata J<sub>2</sub>K<sub>4</sub> (unm.), kṛpata J<sub>4</sub>, yatatas VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ<sub>1</sub>, yatataḥ B • tasya ] asya μ, yasya UT, puṃsaḥ B **54a** chanaiḥ śanaiḥ ] chanair iyaṃ α<sub>2</sub>, chanair idaṃ M, chanair asaṃ α<sub>3</sub> • kāryam ] kuryād G, kāryā α<sub>2</sub>, kārya B **54b** abhyāsaṃ ] abhyāso GB, abhyāsād α<sub>2</sub> • varavarṇini ] munipuṃgava U, yugapan na hi M

**53cd om.** G **55 om.** K<sub>5</sub> **54b** prakartavyaṃ tam abhyāsaṃ kārayed vara\*ṇi°ni add. G

yadā ca bāhyamārgena jihvā brahmabilam vrajet ||54||  
 tadā brahmārgalam devi durbhedyam tridaśair api |  
 aṅgulyagreṇa saṃghr̥ṣya jihvām tatra niveśayet ||55||  
 evam varṣatrayam kṛtvā brahmadvāram praviśyati |

[mathanam]

brahmadvāre praviṣṭe tu samyañ mathanam ārabhet ||56||  
 mathanena vinā ke cit sādhayanti vipaścitaḥ |  
 khecarīmantrasiddhasya sidhyate mathanam vinā ||57||  
 japaṃ ca mathanam caiva kṛtvā śīghraṃ phalaṃ labhet |  
 svarṇajām raupyajām vāpi lohajām vā śalākikām ||58||  
 niyojya nāsikārandhre dṛḍhasnigdhenā tantunā |  
 prāṇān nirudhya hṛdaye dṛḍham āsanam āsthitaḥ ||59||  
 śanaś ca mathanam kuryād bhrūmadhye nyasya cakṣuṣī |  
 ṣaṇmāsān mathanāvasthā tāvataiva prajāyate ||60||  
 samyaksamruddhajīvasya yoginas tanmayātmanaḥ |  
 yathā suṣuptir bālānām tathā bhāvas tadā bhavet ||61||

55c–56d *cit. Nārāyaṇadīpikā (D) ad Kṣurikopaniṣad 11 (ĀS 29, p.151)*

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**54c** bāhya° ] vāyu°  $\alpha_3$  **54d** brahma° ] mūla° G • °bilam° ] °kilam°  $\alpha_3$  **55a** devi ]  
 brahman U **55c** aṅgulyagreṇa saṃghr̥ṣya ] aṅgulyagre samutghr̥ṣya G, aṃguṣṭhāgreṇa  
 saṃghr̥ṣya S<sup>ac</sup> **55d** jihvām tatra ] D; jihvāmamtram A, jihvām atra J<sub>6</sub>J<sub>7</sub>SK<sub>3</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C,  
 jihvāmam\*am G, jihvāmātram UTB, jihvāmamtre° N, jihvāmamtra W<sub>1</sub>J<sub>3</sub>, jihvām matre° M,  
 jihvāmamtram K<sub>1</sub>, jihvāmātra  $\beta_1\gamma_1$  • niveśayet ] °ṇa veśayet NM, praveśayet W<sub>1</sub>K<sub>6</sub>D **56b**  
 praviśyati ] praviśati A (*unm.*), praśasyati U<sup>vl</sup>, praveśate  $\alpha_2$ , praveśati M, [praviśyati] J<sub>2</sub>, pra-  
 veśyati VK<sub>6</sub>, praviśyanti K<sub>4</sub>, pra[veśya]ti C **56c** °dvāre ] °dvāram AJ<sub>4</sub>K<sub>2</sub> • praviṣṭe ]  
 praśuddhe  $\alpha_2\alpha_3$  **56d** samyañ ] sadā G • mathanam ] mamthanam S • ārabhet ] ācaret  
 GUT $\alpha$ J<sub>4</sub>J<sub>3</sub> $\gamma$  **57a** mathanena ] mamthanena S • ke cit ] devi  $\beta_1K_2PJ_3FC\gamma$ , naiva K<sub>5</sub>,  
 devī K<sub>6</sub> **57b** vipaścitaḥ ] vicakṣaṇāḥ  $\alpha_1$ , vicakṣaṇaiḥ  $\alpha_3$  **57c** khecarī° ] khecar  
 J<sub>2</sub>K<sub>4</sub> • °siddhasya ] sidhyamte  $\alpha_2$ , °siddhās te M, °siddhiḥ syāt  $\alpha_3$ , °sidhyartham B **57d**  
 sidhyate ] sidhyamte T $\alpha_2$ J<sub>4</sub>, kurvate M, siddhā te K<sub>6</sub> • mathanam ] mamthanam  $\mu S$  **58a**  
 mathanam ] mamthanam  $\mu S$  **58b** labhet ] vrajet G, bhavet  $\alpha$  **58c** svarṇajām raupya-  
 jām ]  $\mu GUTW_1\alpha_3$ ; svarṇajā raupyajā SNM $\beta\gamma$  **58d** lohajām vā śalākikām ]  $\mu GUTW_1\alpha_3$ ;  
 lohajā vā śalākikā SNM $\beta\gamma$  **59a** niyojya ] niyojyā  $\mu NMC$ , niyojyam V • °randhre ]  
 °randhraṃ U **59b** dṛḍhasnigdhenā ] dugdhasiktena U **59c** prāṇān ] prāṇam G U<sup>vl</sup>  
**59d** dṛḍham ] sukham UT • āsanam āsthitaḥ ] āsanam ātmanaḥ U, āsanasaṃsthitaḥ  $\alpha_2$ ,  
 āsanasaṃsthite  $\alpha_3$  **60a** ca ] S $\beta\gamma$ ; sa AJ<sub>6</sub>, sam° J<sub>7</sub> $\alpha$ , tu G, su° U, sṛ T • mathanam ]  
 mamthanam AS • kuryād ] kāryam  $\alpha$  **60b** nyasya ] nyasta° GUS $\gamma$  • cakṣuṣī ]  
 J<sub>6</sub>J<sub>7</sub>T $\alpha_1\beta_1$ PK<sub>5</sub>C $\gamma$ ; cakṣuṣī A, cakṣuṣī GUK<sub>6</sub>, locanaḥ S, cakṣuṣām  $\alpha_3$ , vakṣaṣī K<sub>2</sub>, cakṣuṣā J<sub>3</sub>-  
 F **60c** ṣaṇmāsān ] ṣaṇmāsam U<sup>vl</sup> **60d** tāvataiva ] J<sub>7</sub>GS $\alpha_2$ K<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>CR; tāvanaiva A,  
 tāvan naiva J<sub>6</sub>, bhāvenaiva UT, tadvinaiva M, tāvan naiva  $\alpha_3$ , tāvaitaiva J<sub>2</sub>J<sub>4</sub>V $\gamma_2$ W<sub>2</sub>B, bhāva-  
 naiva K<sub>2</sub>, tāvataiva P (*unm.*), syatamvaiva J<sub>3</sub>, tāvadaiva F **61a** samyak° ] samjñā°  
 G • °samruddha° ]  $\mu TS\alpha$ ; niruddha G, samrudha J<sub>2</sub>K<sub>4</sub>, samrudhya J<sub>4</sub>K<sub>2</sub>PF $\gamma_1$ , samrūdhya  
 V, samdradhya J<sub>3</sub>, samrūdhya K<sub>5</sub>, samruddhya K<sub>6</sub>, samruhya B **61b** tanmayātmanaḥ ]  
 syān manonmanī S, syān mano yathā  $\alpha_1$ , tanmano yathā  $\alpha_3$  **61c** yathā suṣuptir bālānām ]  
 UTS $\beta\gamma$ ; yathā suṣupti valinām  $\mu$ , yathā suṣuptir bahuḷā G, suṣuptir bālakanām ca  $\alpha$  **61d**  
 tathā bhāvas ] VK<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; yathā bhāvas  $\mu GUT$ , tathā vai sā S, yathā vai sā  $\alpha_2$ , yathā saiva  
 M, bālakanām  $\alpha_3$ , tathā bhaves J<sub>2</sub>, tathā bhavet J<sub>4</sub>, tathā bhavas K<sub>4</sub>, tadā bhāvas J<sub>3</sub> • tadā  
 bhavet ] GK<sub>2</sub>PFK<sub>6</sub>C $\gamma$ ; tathā bhavet  $\mu UT\alpha_3\beta_1J_3K_5$ , prajāyate S $\alpha_1$

**58cd om.** K<sub>2</sub> **62ab om.** U **61d** 41a–43b repeated G

na sadā mathanaṃ śastaṃ māse māse samācāret |  
 sadā rasanayā devi mārgaṃ tu parisamkramet ||62||  
 evaṃ dvādaśavarṣānte saṃsiddhiḥ parameśvari |  
 śarīre sakalaṃ viśvaṃ paśyaty ātmāvibhedataḥ ||63||

[amṛtapānam]

brahmāṇḍe yan mahāmārgaṃ rājadantordhvamaṇḍale |  
 bhrūmadhye tad vijānīyāt trikūṭaṃ siddhasevitam ||64||  
 caṇakāṅkurasamkāśaṃ tatra saṃyojāyē manah |  
 lihan rasanayā tatra sravantaṃ paramāmṛtam ||65||  
 śanair abhyāsamārgasthaś caturvarṣaṃ pibet priye |  
 valīpalitanāśaś ca saṃsiddhiḥ paramā bhavet ||66||  
 sarvaśāstrārthavettā ca jīved varṣasahasrakam |  
 khanyābilamahīvādarasavādādisiddhayaḥ ||67||  
 yoginaḥ saṃpravartante pañcavarṣeṇa pārvati |  
 samyag rasanayā yogī sravantaṃ amṛtodakam ||68||  
 saṃpītvopavaset svastho vratastho dvādaśābdakam |  
 anenābhyāsayogena valīpalitavarjitaḥ ||69||

64 *cit.* Nārāyaṇadīpikā (D) ad Kṣurikopaniṣad 11 (ĀSS 29, p.151)

68 ≈ Haṭharatnāvalī f.13v<sup>6</sup>

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**62a** na sadā ] sa tathā G • śastaṃ ] śaktim G, sahyaṃ S, kāryaṃ  $\alpha_1$ , saktamḥ J<sub>4</sub> **62b**  
 māse māse ] māsi māsi A, māsi māse J<sub>6</sub>J<sub>7</sub> **62c** sadā ] yadā GMJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub> • devi ] yogī G UT,  
 mārgam M **62d** mārgaṃ ] mārgam  $\alpha_2$ , upary M, mārga  $\alpha_3$  • tu pari° ] na pari° UT,  
 copari SW<sub>1</sub>, upari NM **63a** varṣānte ]  $\mu$  G UT D; varṣeṇa SVK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>CJ<sub>1</sub>R, varṣam  
 ca  $\alpha_2\alpha_3$ , varṣe ca M, varṣāni J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>B, varṣaṇa J<sub>5</sub>W<sub>2</sub> **63b** siddhiḥ ] siddhi A $\alpha_3\gamma_1$ ,  
 °siddhe M, °siddhaḥ J<sub>3</sub>F, °siddhiṃ B • parameśvari ] bhavati dhruvā U, bhavati dhruvam  
 U<sup>vi</sup>, parameśvari T $\alpha_3$ K<sub>2</sub>J<sub>3</sub>K<sub>6</sub> **63d** paśyaty ] paśyaṃ G • ātmā° ] J<sub>6</sub>J<sub>7</sub> UT J<sub>3</sub>; ātma°  
 cett. **64a** brahmāṇḍe ] brahmāṇḍo UT • yan ] man A, 'yam UT • mārgaṃ ]  
 °mārga AK<sub>2</sub> $\gamma$ , °mārgo GU, °mārga  $\alpha_2$  **64b** maṇḍale ] °kuṇḍalī UT, °maṇḍalaṃ J<sub>4</sub> $\gamma$   
**64c** madhye ] madhyaṃ M • tad ] F; taṃ cett. **64d** trikūṭaṃ ] bhrūkūṭaṃ A,  
 bhrūkūṭaṃ J<sub>6</sub>J<sub>7</sub> • siddha° ] siddhi°  $\mu$  K<sub>3</sub>K<sub>2</sub> $\gamma_1$  **65b** yojāyē ] kocāyē G, °yojya yan  
 $\alpha_3$ , °yojāyān  $\gamma$  **65c** tatra ] taṃtu  $\mu$  **65d** sravantaṃ ] sravaṃta°  $\mu$  GNM, saṃvarttaṃ  
 K<sub>1</sub>, saṃvartta K<sub>3</sub> **66a** mārgasthaś ] mārgasya  $\mu$  J<sub>4</sub>, mārgena K<sub>2</sub>F **66b** pibet ]  
 piban J<sub>2</sub>VK<sub>4</sub>PK<sub>5</sub>C **66c** nāśaś ] nāśaṃ S $\beta\gamma$  **66d** saṃsiddhiḥ paramā ]  $\mu$ ; saṃsiddhiś  
 ca parā GJ<sub>2</sub>J<sub>4</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>, siddhiś ca paramā S $\alpha_2\gamma$ , paramā[mṛtato] M, saṃsiddhir nīśalā  $\alpha_3$ , saṃ-  
 siddhaś ca paro VPC, saṃsiddhiś ca paro K<sub>4</sub>, sa siddhaś cāparo K<sub>2</sub>, saṃsiddhasya paro F  
**67c** khanyābilamahīvāda ] em. SANDERSON; kanyāvilam mahīpāda° A, kanyāvilamahīpāda  
 J<sub>6</sub>J<sub>7</sub>, kanyābalamahāvāda° G, khanyād vilam mahāvāde S, khanyābila NM, khanyāvilam W<sub>1</sub>,  
 khanyāvilamahāvāde  $\alpha_3$ , khanyāvilamahāvāde  $\beta_1$  K<sub>5</sub>K<sub>6</sub>C, svarṇādihātuvādāni K<sub>2</sub>, khanyāvilam  
 mahāvāde PJ<sub>3</sub>J<sub>1</sub>W<sub>2</sub>B, khanyānilamahāvāde F, svanyāvilam mahāvāte J<sub>5</sub>R **67d** rāsa-  
 vādādi° ] rasavādāś ca G, rasanādādi S, rasanādāni  $\alpha_3$  • siddhayaḥ ]  $\mu$  G $\alpha_3$ ; siddhaye cett.  
**68d** amṛtodakam ]  $\mu$ ; taṃ parāmṛtaṃ G **69a** saṃpītvopavaset ] G; pītvā pītvā viśet  
 cett. • svastho ] svasthaṃ  $\mu\alpha_3$  **69b** vratastho ]  $\mu$  GSJ<sub>2</sub>VK<sub>4</sub>K<sub>5</sub>K<sub>6</sub>C; vrataśyo  $\alpha_3$ , [vastho]  
 J<sub>4</sub> (unm.), yatasthe K<sub>2</sub>, yatastho P $\gamma$ , yātaśyo J<sub>3</sub>, yatasthā F<sup>ac</sup>, yatnas\*\* F<sup>pc</sup> • ābdakam ]  
 °ātmakam  $\alpha_3$ K<sub>2</sub>, āvdake J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>6</sub>, āṣṭakaṃ J<sub>3</sub>, ābdakaḥ  $\gamma$

**64b** end of witnesses UT **68c** mahī to **71a** kāyo om.  $\alpha_1$  (eye-skip from °mahī to mahā)

**69** om. S $\alpha\beta\gamma$  **69b** pītvā pītvā viśeṣeṇa dvau prasthau dvādaśābdakaṃ add. G **70cd** om. K<sub>2</sub>

vajrakāyo mahāyogī varṣalakṣaṃ sa jīvati |  
 daśanāgasahasrāṇām balena sahitaḥ priye ||70||  
 sa dūradarśanaś caiva dūraśravaṇa eva ca |  
 nigrahānugrahe śaktaḥ sarvatra balavān bhavet ||71||  
 etā hi siddhāyo devi bhrūmadhye sambhavanti hi |  
 ākāśe rasanām kṛtvā dantapaṅktiṃ nipīdayet ||72||  
 kākacañcupuṭaṃ vaktraṃ kṛtvā tadamṛtaṃ pibet |  
 pānād vatsarataḥ satyaṃ jarāmaraṇavarjitaḥ ||73||  
 khecaratvam avāpnoti jīvaty ācandratārakam |  
 pādukākhaḍgavetālasiddhidravayamanaḥśilāḥ ||74||  
 aṅjanaṃ vivaraṃ caiva ceṭakaṃ yakṣiṇī tathā |  
 yat kiṃ cit siddhisamayam vidyate bhuvanatraye ||75||  
 tat sarvam eva sahasā sādhayet sādhakottamaḥ |

iti śrīmadādināthaprokte mahākālayogaśāstre umāmaheśvarasaṃvāde  
 khecarīvidyāyām prathamah paṭalaḥ

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3; \alpha_1 = \text{NW}_1\text{M}; \alpha_2 = \text{NW}_1; \alpha_3 = \text{K}_1\text{K}_3$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\text{C}; \beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}; \gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}; \gamma_2 = \text{J}_1\text{J}_5$

**70b** sa jīvati ] prajīvati  $\mu\alpha_3$ , saṃjīvati B **70d** balena ] balavān  $\text{J}_2\text{J}_4\text{K}_2\text{PJ}_3\text{C}\gamma$ ,  
 valaṃ vā  $\text{K}_6$  **71a** sa ] su°  $\text{J}_6\text{J}_7\alpha_1$ , saṃ° G • °darśanaś ]  $\text{S}\alpha_2\alpha_3\text{K}_2\text{P}$ ; °darśanaṃ  
 $\mu\text{G}\beta_1\text{FK}_5\text{K}_6\text{C}\gamma$ , °śravaṇaś M, °śravaṇā  $\text{J}_3$  • caiva ] labdhvā  $\text{J}_3$ , veda F **71b** dūra° ] dūra°  
 $\alpha_3\gamma_2\text{B}$  • °śravaṇa ]  $\text{S}\alpha_2$ ; °śravaṇam  $\mu\text{G}\beta_1\text{K}_2\text{PFK}_5\text{K}_6\text{C}\gamma_1$ , °darśanam  $\text{MJ}_3$ , °chraṇam  $\alpha_3\text{B}$   
**71c** śaktaḥ ] śaktiḥ  $\mu$  **72a** etā hi ] etādyā  $\mu$ , etāś ca  $\alpha_3$  **72b** bhrū° ] bhū°  $\text{J}_6\text{J}_7$   
**72d** °paṅktiṃ ] °paṅktir A, °paṅktīr  $\text{J}_6\text{J}_7$ , °paṅkti  $\text{NK}_3\text{PJ}_3\text{J}_5$ , paṅktā  $\text{K}_2$ , paṃ°kti°h F  
 • nipīdayet ] na pīdayet  $\text{AK}_3$ , nipījyet  $\text{J}_6$  (*unm.*) **73a** °puṭaṃ ] paḍam  $\alpha_3$  • vaktraṃ ]  
 kṛtvā  $\alpha_1$ , cakraṃ  $\alpha_3$  **73b** kṛtvā ] cakraṃ  $\alpha_2$ , vaktraṃ M, datvā  $\text{VK}_5$  **73c** pānād  
 vatsarataḥ ]  $\text{G}\alpha$ ; bhānuvatsarataḥ  $\mu$ , tenābdaśatasā° SF, tenāvda[ānī]śataṃ  $\text{J}_2$ , tena cāvṛṣataṃ  
 $\text{J}_4$ , tenāś°u°saṃ°śa°taṃ V, tenāvdaśataṃ  $\text{K}_4$  (*unm.*), tenāśtaśatasā°  $\text{K}_2\text{J}_3$ , tenāvdaśataḥ  $\text{PW}_2$   
 (*unm.*), tenāvdañām śataṃ  $\text{K}_5$ , tena nādāt smṛta  $\text{K}_6$ , tenāvdaś smṛtaḥ C (*unm.*), tenāvṛṣataḥ  
 $\gamma_2$  (*unm.*), tenāvṛtaḥ R (*unm.*), tenaivābdaśataṃ B • satyaṃ ] °hasraṃ  $\text{SJ}_3\text{F}$ , °hasryam  $\text{K}_2$   
**74a** khecara° ] khecarī° R **74b** jīvaty ācandratārakam ] jīvec caṃdrāratārakam G, jīved  
 ācandratārakam S, jīved varṣasahasrakam  $\alpha_1$  **74c** pādukā° ] pāduke S • °khaḍga° ]  
 °khaḍgar A, °śaḍa°  $\alpha_3$ , khaḍgaḥ V (*unm.*), °khardga°  $\text{K}_4$ , °khaḍgu°  $\text{J}_3$ , °kheca[ri]° R (*unm.*)  
 • °vetālā° ]  $\text{J}_7\text{SMFK}_6\gamma$ ; °vetolaḥ  $\text{AJ}_6$ , °vetālam  $\alpha_2\text{K}_3$ , °vetā°la°  $\text{K}_1$ , °vetālā°  $\text{J}_2\text{J}_4\text{K}_4\text{PK}_5\text{C}$ ,  
 °vaitālā°  $\text{VJ}_3$ , °vetālāḥ  $\text{K}_2$  **74d** °siddhi° ] °siddha°  $\mu\text{VK}_5\text{K}_6$ , °siddhiṃ  $\alpha_3$  • °dravya-  
 manaḥśilāḥ ]  $\text{AK}_6$ ; °dravyamanaḥśilā  $\text{J}_6\text{J}_7\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\text{C}$ , °dravyam abhīpsitaṃ  $\text{S}\alpha$ , °dravyam  
 anekāśaḥ  $\gamma$  **75b** ceṭakaṃ ] khetakaṃ  $\mu$ , ceṭakā S • yakṣiṇī ] cākṣiṇī  $\alpha_1$ , yakṣaṇī  
 $\text{K}_1\beta_1\text{K}_5\gamma_1$  **75c** yat kiṃ cit ] ye ke cit  $\alpha_3$ , paṅktivit  $\beta_1\text{K}_6\text{C}$  • siddhisamayam ]  
 $\alpha_1\text{K}_2\text{FW}_2$ ; siddhamayam A (*unm.*), sidhamayam  $\text{J}_6\text{J}_7$  (*unm.*), sa tu yam jñātva  $\text{G}^{ac}$ , saphalaṃ  
 jñātva  $\text{G}^{pc}$ , siddhasamayam  $\text{S}\alpha_3\beta_1\text{J}_3\text{PK}_5\text{K}_6\text{C}$ , siddhisamayē  $\gamma_2\text{RB}$  **75d** vidyate ] vidyāne  
 A, vidyā te  $\text{J}_6\text{J}_7$ , bhidyate G **76a** tat ] tvat A **76b** sādhayet ] sevayā  $\gamma_1$ , sevayet B  
 • sādhakottamaḥ ] tārakottamaḥ  $\gamma$

**71ab** found after **72b** in  $\gamma$  **75cd** om. G **77ab** om. V

[brahmadvārārgalakalāḥ]

yatra brahmārgaladvāraṃ durvijñeyaṃ maheśvari |  
kalācatuṣkaṃ tatrasthaṃ caturvargātmakaṃ param ||1||  
pūrvabhāge kṛtā nāma guptā dakṣiṇagocarā |  
śivā paścimadigbhāge parāparaśivottare ||2||  
tad dvāraṃ rasanāgreṇa bhittvā pūrvakalāmṛtam |  
yadā pibati vai yogī māsād dharmādhipo bhavet ||3||  
yadā guptāmṛtaṃ dakṣe yogī rasanayā lihet |  
māsād eva na saṃdehaḥ sākṣād artheśvaro bhavet ||4||  
tatpaścimakalājātam amṛtaṃ jihvayā pibet |  
yadā tadā mahāyogī māsāt kāmeśvaro bhavet ||5||  
uttarasthakalājātam amṛtaṃ prapibet yadā |  
tadāsau parameṣṭhīnām ādhipatyam avāpnuyāt ||6||  
tadūrdhvamaṇḍale līnaṃ brahmarandhre parāmṛtam |  
yadā pibati yogīndro jīvanmuktaḥ śivo bhavet ||7||  
māsamāsāvadhī yadā dvādaśābdaṃ samācāret |  
sarvarogavinirmuktaḥ sarvajño munipūjitaḥ ||8||  
jāyate śivavad yogī loke 'sminn ajarāmarah |

*Witnesses for the second pataḥ:*AJ<sub>6</sub>J<sub>7</sub>GSNW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; C up to 14d; D (72a–73b). $\mu = \text{AJ}_6\text{J}_7$  $\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$  $\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\text{C}$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$  $\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$ 

**1a** yatra ]  $\mu$ ; tac ca G, yat tad S $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>CJ<sub>5</sub>W<sub>2</sub>B, etad  $\alpha_1$ J<sub>1</sub>R, yat taj  $\alpha_3$ , yat tu K<sub>2</sub>, tatra K<sub>6</sub> • brahmārgala° ] J<sub>6</sub>J<sub>7</sub>G $\beta_1$ K<sub>2</sub>PF $\gamma_1$ ; brahmārgalam ASJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>CB, guhyārgala°  $\alpha_1$ , jihvārgala°  $\alpha_3$  • °dvāraṃ ] devi S, devī J<sub>3</sub> **1b** durvijñeyaṃ ] durjeyaṃ vai F • maheśvari ] maheśvarī AJ<sub>6</sub>J<sub>4</sub>VK<sub>2</sub>K<sub>6</sub>CW<sub>2</sub>B, sureśvari G, kuleśvarī J<sub>3</sub> **1c** °catuṣkaṃ ] °caturkva A, °catuṣka J<sub>6</sub>J<sub>7</sub> • tatra° ] tamtra° J<sub>3</sub> $\gamma$  **1d** °vargātmakaṃ param ] °vaktrātmakaṃ param AJ<sub>7</sub>, °vargaphalapradam G **2b** °gocarā ] °gocaram G, °gocare  $\alpha_3$  **2c** śivā ]  $\mu$ GSMVK<sub>5</sub>K<sub>6</sub>; śivāḥ  $\alpha_2$ PJ<sub>3</sub>FC, divā  $\alpha_3$ , śiva J<sub>2</sub>J<sub>4</sub>K<sub>4</sub> $\gamma$ , śivāya K<sub>2</sub> (*unm.*) **2d** parā° ] parāt G • °śivottare ] °śivottarā  $\beta\gamma$  **3c** yadā ] yadi  $\gamma_1$  **3d** māsād dharmādhipo ] G; māsārdhde mādhipo A, māsā dharmādhipo J<sub>6</sub>J<sub>7</sub>, māsārdham adhipo S $\alpha\beta_1$ PK<sub>6</sub>C $\gamma_2$ W<sub>2</sub>, māsārdham adhi yo K<sub>2</sub>J<sub>3</sub>R, māsārdhem adhipo F, māsārdhdād adhipo K<sub>5</sub>, māsārdham api yo B **4a** yadā ] tadā W<sub>1</sub>K<sub>1</sub>, yadi J<sub>3</sub>W<sub>2</sub>B • dakṣe ] datte  $\gamma$  **4b** lihet ] pibet GS $\alpha_1$  **4c** māsād eva ] māsārdhena  $\alpha$  **4d** artheśvaro bhavet ] sa khecaro bhavet G, artho bhaven naraḥ  $\alpha_2$ , arthe bhaven naraḥ M **5a** tat paścima° ] paściman tu  $\alpha_3$ , yat paścima° J<sub>5</sub>W<sub>2</sub>R, yat paścimaṃ J<sub>1</sub> • °kalājātam ] °kalājālam  $\mu$ , °kalāyātam  $\alpha_2$ , °kalāyātam  $\alpha_3$  **5b** amṛtaṃ jihvayā pibet ] śuddham pibati jihvayā  $\mu$ , sudhām pibati ji[.]yā G **6a** uttarastha° ] uttasthā A (*unm.*), uttarasya  $\alpha_3$ J<sub>4</sub>, uttarasthā  $\gamma$  **6b** yadā ]  $\mu$ ; yadi *ceit.* **6c** parameṣṭhīnām ] pārameṣṭhīnām  $\mu$ G **7a** °ūrdhva° ] J<sub>6</sub>J<sub>7</sub>S $\alpha_2$ J<sub>2</sub>VK<sub>4</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; °ūrdhvam AGMJ<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FC, °ordhvam  $\alpha_3$  • līnaṃ ] līne AJ<sub>7</sub> **7c** yadā pibati yogīndro ] M; yadā tadāsau pibati  $\mu$ GSW<sub>1</sub> $\beta$ B, yadāsau saṃpibati N, yadāsau pivate yoge  $\alpha_3$ , yadā tadāso pibati  $\gamma_1$  **8a** māsamāsāvadhī ] māse māse vidhī A, māsamāsavidhī J<sub>6</sub>J<sub>7</sub>, māsān māsāvadhī G, māsamāsāv api  $\alpha_2$ , māsam māsam pibet M • yadā ] yāva G, evam M, yad vā  $\gamma$  **8d** sarvajño munipūjitaḥ ] sarvajñaḥ sarvapūjitaḥ  $\mu$ , sarvajñas sarvapūjitaḥ G, sarvalakṣaṇasamputaḥ  $\alpha_1$ , sarvasampūrṇalakṣaṇaḥ  $\alpha_3$ , sarvato munipūjitaḥ J<sub>4</sub> $\gamma$

**4** added in margin by later hand K<sub>6</sub> **5** om. K<sub>5</sub>B, found after 7 J<sub>1</sub>R **5b–6a** om.  $\alpha_1$ K<sub>2</sub> **6ab** om. K<sub>6</sub>

catuṣkalāmṛtaṃ vāri pītvā pītvā maheśvari ||9||  
 brahmasthāne tathā jihvāṃ saṃniyojyāmṛtaṃ pibet |  
 susvādu śītalāṃ hṛdyāṃ kṣīravaraṇam aphenilam ||10||  
 māsamātraprayogena jāyate devavat svayam |  
 dvimāse sarvaśāstrārthaṃ samyag jānāti pārvati ||11||  
 svatantraḥ śivavan māsatrayād bhavati vai śive |  
 caturmāsān maheśāni sarvajñatvaṃ pravartate ||12||  
 pañcamāse mahāsiddhas trailokyam api paśyati |  
 ṣaṇmāse paramānandagūṇasadbhāvapūritaḥ ||13||  
 jāyate nātra saṃdeho jīvanmuktaḥ parāpare |  
 saptamāse mahābhūtapiśācoragarākṣasaiḥ ||14||  
 saha saṃvartate nityaṃ svecchayā hr̥ṣṭamānasah |  
 aṣṭame māsaparyāye devaiḥ saṃmelanaṃ bhavet ||15||  
 navame māsy adṛśyatvaṃ sūkṣmatvaṃ caiva jāyate |  
 daśame kāmarūpatvaṃ sarvalokaprakāśakam ||16||  
 ekādaśe trikālajñāḥ sarvalokeśvaraḥ prabhuh |  
 jāyate śivavad devi satyam etan mayoditam ||17||

[kedārakalāḥ]

yatra cūlitalaṃ proktaṃ kedāraṃ prāhur īśvari |

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6; \beta_1 = J_2J_4VK_4$

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

**9c** vāri ] dvāpi  $\mu$  **9d** maheśvari ] maheśvarī AK<sub>3</sub>J<sub>4</sub>J<sub>3</sub>K<sub>6</sub> $\gamma_1$ , °mareśvarī B **10a**  
 tathā ] tadā GF, niḥam M, sthitā  $\alpha_3$  • jihvāṃ ] jihvā  $\alpha_3J_4K_4PJ_3K_5K_6\gamma_2W_2$  **10d**  
 aphenilam ] manoharam G **11b** jāyate ] jñāyate  $\beta_1PJ_3C$  • devavat ] śivavat  $\mu$ ,  
 devatā S **12a** svatantraḥ ]  $\mu S^{vi}\alpha_1$ ; svatamtra° G, svayam ca S, svatamtraṃ  $\alpha_3$ ,  
 svatatvaṃ J<sub>2</sub>VK<sub>4</sub>K<sub>5</sub>C, svatatram J<sub>4</sub>, svatulmaṃ K<sub>2</sub>, svatalaṃ P $\gamma$ , svatulyaṃ J<sub>3</sub>, svatalaṃ F,  
 svata°tva° K<sub>6</sub> • śivavan ] °vad vasaṃ G **12b** °trayād ] °traye  $\mu G$  • bhavati vai śive ]  
 bhavati pārvati G, ūrdhvaṃ bhavachive M, bhava° vai śivo K<sub>6</sub> **12c** caturmāsān ] G $\alpha$ VK<sub>2</sub>-  
 F; caturmāse  $\mu SJ_2J_4K_4J_3K_5K_6C$ , caturmāsa P, dhātumāmsa  $\gamma_2$ , dhātubhāsa W<sub>2</sub>, dhātubhāsa  
 B **13a** °māse ] °māsān F • °siddhas ] S $\alpha_2$ VK<sub>4</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>; °siddhis  $\mu GM\alpha_3J_2J_4K_2\gamma$ ,  
 °siddhaś PC, °siddhiṃ F **13c** paramānanda° ] paramānaṃdaṃ  $\mu$ , śivasatbhāva° G,  
 paramānaṃdo S $\alpha$ , paramānaṃdaḥ K<sub>2</sub> **13d** °gūṇasadbhāva° ] °paramānaṃda° G, °gūṇaḥ  
 sadbhāva°  $\alpha_1$  • °pūritaḥ ] *em.* SANDERSON; °pūjitaḥ *codd.* **14b** parāpare ] parāvareḥ  
 A, parāvare J<sub>6</sub>J<sub>7</sub>S $\alpha_2$ , parāpare GK<sub>2</sub> **14c** saptamāse ]  $\mu$ ; saptame ca GK<sub>5</sub>, saptamena  
*cett.* • mahābhūta° ]  $\mu G$ ; mahākāyaḥ SM $\alpha_3\beta$ , mahākāyā  $\alpha_2$ , mahākāyo  $\gamma$  **15a** saha  
 saṃvartate ] sadā saṃveṣṭito G **15b** hr̥ṣṭa° ]  $\mu GSK_1VF$ ; tuṣṭa°  $\alpha_1$ , dr̥ṣṭa° K<sub>3</sub>PJ<sub>3</sub>, dr̥ṣa°  
 J<sub>2</sub>K<sub>4</sub>, dr̥ṣya° J<sub>4</sub>, dr̥ḍha° K<sub>5</sub><sup>pc</sup> $\gamma$ , dr̥ṣa° K<sub>5</sub><sup>ac</sup>, duṣṭū° K<sub>6</sub> **15c** māsa° ] māsi  $\alpha_2J_2VK_4PK_6B$ ,  
 °māse J<sub>4</sub> • °paryāye ] °paryāyair K<sub>2</sub>J<sub>5</sub>W<sub>2</sub>, °praḥyāye J<sub>4</sub>, °paryāyai PJ<sub>3</sub>K<sub>6</sub>B, °paryāpte K<sub>5</sub>  
**15d** devaiḥ saṃmelanaṃ ] vaiṣṇavaṃ melanaṃ N, sahasā melanaṃ W<sub>1</sub>, devasaṃmīlanaṃ  $\alpha_3$   
**16a** navame māsy ]  $\mu MB$ ; navamāseṣu G, navame syād K<sub>5</sub>, navamāse hy *cett.* **16c**  
 daśame ] daśabhiḥ N, daśabhiḥ W<sub>1</sub> **16d** °loka° ] °loma° A, °jñatva° M • °prakāśa-  
 kaṃ ] °prakāśanā AK<sub>6</sub>, prakāśatā J<sub>7</sub>, °prakāśitaṃ G, prakāśanaṃ K<sub>6</sub> **17b** °lokeśvaraḥ ]  
 °lokeśvara° AJ<sub>7</sub>K<sub>3</sub> **17c** devi ] yogī MFK<sub>5</sub><sup>ac</sup> $\gamma$ , vidhī  $\alpha_3$ , devī K<sub>6</sub> **17d** satyam ] tatvam  
 $\alpha_3$  **18a** cūlitalaṃ ] S $\alpha$ K<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; tūlitalāṃ AJ<sub>7</sub>, tūlitalaṃ J<sub>6</sub>, colūtaṃ G (*unm.*),  
 vūlitalaṃ J<sub>2</sub>V, cūlatalaṃ J<sub>4</sub>, \*hilinalaṃ K<sub>2</sub>, cūlitarāṃ J<sub>3</sub>, cūlitalaṃ F, culittaraṃ J<sub>1</sub>, culittalaṃ  
 J<sub>5</sub>, culitaraṃ R **18b** īśvari ] īśvarī  $\alpha_3K_2J_3K_6J_1W_2R$

**13cd om.** J<sub>3</sub> **14d** śācoraga°-**17a** trikālajñāḥ *om.* R (fl7v missing) • **14d** °rākṣa...  
*end of MS C* **16b-17a om.** K<sub>2</sub>

tatra somakalās cāṣtau vikhyātā vīravandite ||18||  
 amṛtā prathamā devi dvitīyā mānadāhvayā |  
 pūṣā tuṣṭīś ca puṣṭīś ca ratiś caiva dhṛtis tathā ||19||  
 śaśinī cāṣṭamī sarvāḥ parāmṛtamahārṇavāḥ |  
 taddhāmābhimukhīm jihvām yadā yogī karoti ca ||20||  
 aṣṭadhā sravate tatra tadā tuhinasamtatiḥ |  
 tadāplāvanasamyogāt kalevaragadakṣayaḥ ||21||  
 aṣṭabhir māsaparyāyairḥ khecaratvaṃ prajāyate |

[somaṃḍalakaḷāḥ]

bhrūmadhyaṃ nāma yad dhāma tat proktaṃ somaṃḍalam ||22||  
 kalācatuṣkaṃ tatroktaṃ parāmṛtaniketanam |  
 candrikākhyā ca kāntīś ca jyotsnā śrīś ceti nāmataḥ ||23||  
 tatra jihvām samāveśya pītvā pītvā samāpibet |  
 yogī māsacatuṣkeṇa jāyate nirupadravaḥ ||24||  
 vajrakāyo bhavet satyaṃ tadāplāvanapānataḥ |

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**18c** soma° ] sauma°  $\mu$  • °kalās ]  $\mu\text{GNMJ}_2\text{VK}_4$ ; °kalā *cett.* • cāṣtau ] cāṣṭa  $\text{GF}^{pc}$ , \*śā°ṣṭa  $\text{F}^{ac}$  **18d** vikhyātā ] vikhyātās G • vīravandite ]  $\mu\alpha_3$ ; suravaṃdite G, [°]maravaṃdite S, amarārcite  $\alpha_2$ , bhramarārcite M, °maravandite  $\beta\gamma$  **19b** mānadāhvayā ] mānadātuyā M, mānavāhvayā  $\alpha_3$  **19c** pūṣā tuṣṭīś ca puṣṭīś ca ]  $\text{GSVK}_4\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6\text{B}$ ; pūṣā tuṣṭīś ca  $\mu$  (*unm.*), supuṣṭīś cātha tuṣṭīś ca  $\alpha_2$ , [pū]ṣā puṣṭīś cātha tuṣṭī M, puṣṭīś cātha tuṣṭīś ca  $\alpha_3$  (*unm.*), puṣā tuṣṭīś ca puṣṭīś ca  $\text{J}_2\gamma_1$ , pūṣā tuṣṭāś ca puṣṭīś ca  $\text{J}_4$ , pūṣā tuṣṭīś ca yuṣṭīś ca  $\text{J}_3\text{F}^{ac}$ , pūṣā tuṣṭīś ca maṣṭīś ca  $\text{F}^{pc}$  **19d** ratiś ] śāntīś  $\text{SJ}_3$ , śaktīś  $\text{K}_2$ , smatiś F **20a** śaśinī ]  $\text{GS}\alpha_1$ - $\beta_1\text{FK}_5\text{B}$ ; śaṃkhinī  $\mu\text{K}_6$ , sātmīnī  $\alpha_3$ , aśinī  $\text{K}_2$ , śaśinā  $\text{PJ}_3$ , rāsini  $\text{J}_1\text{W}_2$ , rāsini  $\text{J}_5$ , śaśinī R • sarvāḥ ]  $\mu\text{M}\alpha_3$ ; sarva N, sarvā  $\text{W}_1\beta\gamma$  **20b** parāmṛta° ]  $\text{GS}\alpha/\beta\text{B}$ ; paramāmr°  $\mu$ , parāmṛtā°  $\gamma_1$  • °mahārṇavāḥ ]  $\text{GSF}$ ; °tahārṇavāḥ A, °tamahārṇavāḥ  $\text{J}_6\text{J}_7$  (*unm.*), °rasārṇavā N, °rasārṇava  $\text{W}_1$ , °rasārṇavāḥ  $\text{M}\alpha_3$ , °mahārṇavā  $\text{J}_2\text{PJ}_3\text{K}_5\text{K}_6$ , °mahāraṇavā  $\text{J}_4$  (*unm.*), °mahārṇavī  $\text{V}\gamma$ , °marhārṇavā  $\text{K}_4$  (*unm.*), °mahārṇadā  $\text{K}_2$  **20c** °mukhīm ]  $\text{J}_6\text{J}_7\text{GSVPB}$ ; °mukhī  $\text{AK}_2$ - $\text{K}_6\gamma_1$ , °mukhaṃ  $\alpha_2\alpha_3\text{J}_2\text{J}_4\text{K}_4$ , °mukhām  $\text{MFK}_5$ , °mukhim  $\text{J}_3$  • jihvām ] jihvā  $\alpha_3\text{J}_4\text{K}_4\text{K}_6\gamma_1$  **21a** sravate ] cyavate  $\beta$ , dravate  $\gamma$  **21c** °āplāvana° ] °āplavana°  $\mu\alpha_2\alpha_3$ , āp[... ] G, °āśra[va]ṇa° M • °saṃyogāt ] °saṃyogaḥ  $\alpha_1$ , °saṃyoge  $\alpha_3$  **21d** °gada° ] °vada° G, °mata°  $\text{K}_2$  **22b** prajāyate ] prapedire  $\beta\gamma$  **22c** bhrūmadhyaṃ ]  $\mu\text{G}$ ; bhrūmadhye  $\text{S}\alpha_1\beta\gamma$ , bhrūmadhyo°  $\alpha_3$  • nāma yad dhāma ] G; nāma yudvāma A, nāma yud dhāma  $\text{J}_6\text{J}_7$ , dhāma yat proktaṃ  $\text{S}\alpha_1\beta\gamma$ , °rdhvaṃ mayā proktaṃ  $\alpha_3$  **22d** proktaṃ ] prabho  $\alpha_3$  • °maṃḍalam ] °maṃḍale S **23a** tatroktaṃ ] tamtroktaṃ AB **23b** parāmṛta° ] paramāmṛta°  $\mu\gamma$  (*unm.*) **23c** candrikā° ] caṃḍikā°  $\mu\text{K}_4$ , caṃḍikā°  $\alpha_3$ , caṃḍrakā°  $\text{J}_4\gamma$  • °khyā ca kāntīś ca ] °khyātha kāntīś ca G, navakāntīś ca  $\alpha$ , °khyam caṃḍrakāṃti B **23d** śrīś ceti ] śrī prīti F, suśreti  $\gamma$  **24a** jihvām ] jihvā  $\text{N}\alpha_3\text{J}_4\text{K}_2\gamma_1$  • samāveśya ] samāveśyā  $\text{S}\alpha$  **24b** pītvā pītvā ] °mṛtaṃ pītvā  $\text{S}\alpha_1$  • samāpibet ] *conj.* SANDERSON; samālihet G, samaṃ višet  $\text{W}_1$ , samāviśyet  $\text{J}_4$ , saṃviśet R (*unm.*), samāviśet *cett.* **24c** yogī māsacatuṣkeṇa ] *conj.*; devabhāsacatuṣkeṇa  $\text{AJ}_7$ ; devabhāsacatuṣkeṇa  $\text{J}_6$ , devi māsacatuṣkeṇa *cett.* **25b** tad° ]  $\mu\text{GMJ}_4$ ; sad° *cett.* • °āplāvana° ] °āpavana°  $\text{J}_6\text{F}$ , °āptavana°  $\text{J}_7$ , °āpāvana°  $\text{NM}\alpha_3\text{J}_1\text{R}$  • °pānataḥ ]  $\text{AGSJ}_2\text{VK}_4\text{PFK}_5\text{K}_6\text{J}_5\text{W}_2\text{B}$ ; °pātataḥ  $\text{J}_6$ , °pāvanaḥ  $\alpha$ , °mānataḥ  $\text{J}_4$ , °pānataḥ  $\text{K}_2$ , °yātataḥ  $\text{J}_3$ , °plāvanataḥ  $\text{J}_1$  (*unm.*), °plānataḥ R

**22d–23a om.**  $\text{J}_4$  **24 to 30 found in margin of f.29v**  $\text{J}_6$  (*eye-skip* tatra–tatra)

[khecaramaṇḍalakaḷāḥ]

tadūrdhvaṃ vajrakandākhyam śilā khecaramaṇḍalam ||25||  
 lalāṭānte vijānīyāt tatra devi kalātrayam |  
 prītis tathāṅgadā pūrṇā tatra jihvāṃ praveśayet ||26||  
 kṣīradhārāmṛtaṃ śītaṃ sravantaṃ jihvayā pibet |  
 māsatrayeṇa deveśi sarvavyādhivivarjitaḥ ||27||  
 acchedyaḥ sarvaśāstraiś ca abhedyaḥ sarvasādhanaih |  
 acintyaḥ sarvavijñānair virūpaviśayānvitaiḥ ||28||  
 bhairavābho bhavet satyaṃ vajrakandaprabhāvataḥ |

[rājadantakaḷāḥ]

nāsikādhō 'dharoṣṭhordhvaṃ rājadantaṃ mahāpadam ||29||  
 tatra pūrṇāmṛtā devi śītalā ca kalādvayam |  
 saṃprāpya kumbhakāvasthāṃ rasanāgreṇa saṃspr̥śet ||30||  
 tatra saṃjāyate devi susvādu śītalaṃ jalam |  
 svamanas tatra saṃyojya piben māsatrayaṃ vratī ||31||  
 ajarāmaratām eti sarvavyādhivivarjitaḥ |

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

**25c** °ūrdhvaṃ | J<sub>6</sub>J<sub>7</sub>SM<sub>α</sub><sub>3</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub>J<sub>1</sub>B; °ūrdhva° A<sub>α</sub><sub>2</sub>PJ<sub>5</sub>W<sub>2</sub>, °ūrdhv G (unm.), °ūrdhve J<sub>2</sub>VK<sub>4</sub>K<sub>5</sub>, °ūrdhveṃ J<sub>4</sub>, °urdveṃ R • vajra° ] vajre G • °kandākhyam ] μS<sub>α</sub><sub>1</sub>β<sub>1</sub>K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>; naṃdākhyam G, °kaṃdākhyā° α<sub>3</sub>PF, °kadākhyam K<sub>6</sub>, °kandākhyā γ **25d** śilā ] śirā K<sub>5</sub> • khecara° ] rase ca α<sub>3</sub>, khecarī R • °maṇḍalam ] °madhyagam μG, °maṇḍalaḥ F **26a** lalāṭānte ] SW<sub>1</sub>β; lalāṭam tam μGNM, lalāṭantaṃ α<sub>3</sub>, lalāṭanto γ **26b** kalātrayam ] kalānviṭam G, kalātraye J<sub>2</sub>J<sub>4</sub>K<sub>4</sub> **26c** tathāṅgadā ] GF; tathāṅgaḥ μ, tathāṅga[dā] M, tathāgaḥ cett. • pūrṇā ] puṇyā α<sub>3</sub> **27a** kṣīra° ] etat sudhāmayam kṣīra° G (unm.) • śītaṃ ] śītam J<sub>6</sub>J<sub>7</sub> (unm.), sām̐tam J<sub>3</sub> **27c** °trayeṇa ] μαFJ<sub>1</sub>R; °mātreṇa GSβJ<sub>5</sub>W<sub>2</sub>B **28a** acchedyaḥ ] abhedyaḥ α<sub>3</sub>, avedyaḥ J<sub>3</sub> • °śāstraiś ca ] J<sub>6</sub>J<sub>7</sub>G, °śāstreś ca A, °śāstraughair J<sub>3</sub>K<sub>6</sub>, °śāstraugha R, °śāstraughair cett. **28b** abhedyaḥ ] μGαK<sub>4</sub>; alakṣyaḥ SJ<sub>2</sub>PFK<sub>5</sub>, alakṣaḥ J<sub>4</sub>K<sub>2</sub>, alabhyaḥ V, alakṣa J<sub>3</sub>, alakhyaḥ K<sub>6</sub>, ullikhya J<sub>1</sub>, ullakṣyaḥ J<sub>5</sub>W<sub>2</sub>B, nallikhya R • °sādhanaih ] G; °lokaśai A, °lekhakaiḥ J<sub>6</sub>S<sub>α</sub><sub>3</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>γ, °leśakaiḥ J<sub>7</sub>, °bhedakaiḥ α<sub>1</sub>, °laukikaiḥ J<sub>2</sub>, °lokakaiḥ J<sub>4</sub>K<sub>6</sub>, °lakṣyakaiḥ K<sub>2</sub> **28d** virūpa° ] μGMα<sub>3</sub>; nirūpo S, virūpaṃ N, nirūpaṃ W<sub>1</sub>, nirūpa° β<sub>1</sub>PJ<sub>3</sub>FK<sub>6</sub>γ, arūpa° K<sub>2</sub>, nirūpyo K<sub>5</sub> • °viśayānvitaiḥ ] °viśamānvitaiḥ μ, viśayānviṭaḥ K<sub>6</sub> **29a** °ābho ] °āṃgo M, °āmbho α<sub>3</sub> **29b** °kandapra° ] °kandarpa° γ **29c** nāsikādhō ] GSJ<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>; nāsikordho AJ<sub>7</sub>, nāsikordho J<sub>6</sub>, nāsikādhom° α<sub>1</sub>, nāsikādhā° α<sub>3</sub>, nāsikā\*° K<sub>4</sub>, nāsikādyo° Pγ, śāśīmkādyo° J<sub>3</sub> • °dharoṣṭhordhvaṃ ] em.; °dharoṣṭrāi A (unm.), °dharaṣṭhārdhā° J<sub>6</sub>, dharaṣṭrārdra J<sub>7</sub>, dharoṣṭhordhve G, °taroṣṭhordhve S, °taroṣṭhodho N, °taṣṭorodho W<sub>1</sub><sup>pc</sup>, °taṣṭorādhō W<sub>1</sub><sup>ac</sup>, °taroṣṭhādhō M, °taroṣṭordhvo α<sub>3</sub>, °ttaroṣṭhordhvaṃ β, °taroṣṭādhāḥ γ **29d** °dantaṃ ] °daṃta° MJ<sub>4</sub>γ • °padam ] βγ; °pathāṃ AJ<sub>7</sub>, °pathaṃ J<sub>6</sub>Gα<sub>1</sub>K<sub>5</sub><sup>ac</sup>, °padaḥ α<sub>3</sub> **30a** pūrṇāmṛtā ] GSVK<sub>6</sub>; pūrṇāmṛtaṃ AJ<sub>7</sub>α<sub>1</sub>, pūrṇāmṛte J<sub>6</sub>, pūrṇāmahaṃ α<sub>3</sub>, pūrṇāmṛto J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PF, pāṇimṛtā J<sub>3</sub>, pūrṇānānā K<sub>5</sub>, pūrṇā tato γ **30b** śītalā ] GSβγ; śītatā AJ<sub>7</sub>, śīlatā J<sub>6</sub>, śītalaṃ α • kalādvayam ] kalāhvayāṃ μ, kalāhvayā G **30c** saṃprāpya ] pūrṇāpi α • kumbhakā° ] kulakā° J<sub>3</sub> • °vasthāṃ ] °vasthā Mα<sub>3</sub>K<sub>2</sub>PFK<sub>6</sub>γ **30d** rasanāgreṇa saṃspr̥śet ] rasanāgraṃ praveśayet B **31a** devi ] om. μ, satvaṃ α<sub>1</sub>, satyaṃ α<sub>3</sub> **31b** susvādu śītalaṃ jalam ] μ; jalam susvādu śītalaṃ G, sukhadam śītalaṃ jalam Sαβγ **31c** svamanas ] sumanas α<sub>3</sub>, svam manas B **31d** piben ] piban SJ<sub>4</sub>PFγ<sub>1</sub> • māsatrayaṃ vratī ] μ; māsadvayaṃ praye G, māsadvayaṃ vratī Sβγ, māsacatuṣṭayaṃ α

**25c** śivaś śikhari maṇḍalam tadūrdhvaṃ vajrakaśākhyam add. G

[ādhāarakalāḥ kuṇḍalinīśaktiś ca]

gudabijāntarasthānam ādhāraṃ parikīrtitam ||32||  
 tatra pañca kalāḥ proktāḥ pragalatparamāmṛtāḥ |  
 sudhā sudhāmāyī prajñā kālaghnī jñānadāyini ||33||  
 kalāḥ pañca sudhādhārāḥ kīrtitāḥ sarvasiddhidāḥ |  
 tatrasthā paramā śaktir ādyā kuṇḍalinī śive ||34||  
 tatrakuñcanayogena kumbhakena surārcite |  
 mūlaśaktyā samasādyā tatrastham śītalāmṛtam ||35||  
 suṣumṇayā samānīya svādhiṣṭhānādipaṅkaḥjāt |  
 tatsudhāvṛṣṭiśamsiktam smared brahmāṇḍakāvadhī ||36||  
 tatrastham amṛtam gṛhya śaktiḥ śṛikuṇḍalī parā |  
 suṣumṇāmārgam āsādyā brahmadhāmāntam īyusī ||37||  
 mūlapaṅcakalājātasudhātrptipariplutā |  
 āpādamastaparyantam vyāpayantīm tanuṃ smaret ||38||  
 pañcamāsaprayogena pañcabhūtalayo bhavet |

μ = AJ<sub>6</sub>J<sub>7</sub>α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>; α<sub>3</sub> = K<sub>1</sub>K<sub>3</sub>β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**32c** °bijāntara° ] °bijāntaram S, °bijāmkura° α **33a** pañca ] soma° G • kalāḥ ] kalā  
 J<sub>6</sub>J<sub>7</sub>Gα<sub>2</sub>α<sub>3</sub>K<sub>2</sub>J<sub>3</sub>K<sub>5</sub><sup>c</sup>K<sub>6</sub>γ<sub>1</sub> • proktāḥ ] [pūrṇāḥ] G, proktā NMα<sub>3</sub>K<sub>2</sub>J<sub>3</sub>, saktāḥ J<sub>4</sub>, proktāḥ PJ<sub>5</sub>,  
 prokta J<sub>1</sub>R **33b** pragalat ] prasavat G, vīgalat M • °mṛtāḥ ] μGSα<sub>1</sub>β<sub>1</sub>PFK<sub>5</sub>K<sub>6</sub>; °mṛtāḥ  
 K<sub>1</sub>, °mṛtāḥ K<sub>3</sub>, °mṛtām K<sub>2</sub>J<sub>5</sub>W<sub>2</sub>, °mṛtā J<sub>3</sub>, °mṛtām J<sub>1</sub>RB **33c** prajñā ] prājñā Gβ<sub>1</sub>J<sub>3</sub>-  
 K<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>B, dhārā J<sub>1</sub>R **33d** kālaghnī ] kalaghnī α<sub>2</sub>J<sub>4</sub>VB • jñānadāyini ] jñānadāyikā μ,  
 kāmadāyini GF **34a** kalāḥ pañca ] Sα<sub>1</sub>; kalā pañca μα<sub>3</sub>J<sub>3</sub>, kalā\*ḥ\* pañca G, kalpaṃ pañca  
 J<sub>2</sub>J<sub>4</sub>, kalpa pañca VK<sub>4</sub>PFK<sub>6</sub>, kalāḥ ca J<sub>3</sub> (unm.), kasya pañca K<sub>5</sub>, kalpaya ca γ<sub>1</sub>, kalpayec ca  
 B • sudhādhārāḥ ] sudhārās ca α<sub>1</sub>, sadhārā ca α<sub>3</sub> **34b** kīrtitāḥ ] kīrtitā AJ<sub>7</sub>α<sub>3</sub>γ<sub>1</sub> •  
 °siddhidāḥ ] °siddhidā α<sub>3</sub>J<sub>3</sub>K<sub>5</sub><sup>c</sup>γ<sub>1</sub> **34c** tatra° ] maṃtra° J<sub>4</sub> • śaktir ] śakti μM, śaktiḥ α<sub>2</sub>,  
 śaktiḥ J<sub>3</sub>B **34d** ādyā ] māyā μG, khyātā α<sub>1</sub>, akṣā α<sub>3</sub>, ādhā VK<sub>2</sub> • śive ] parā S, śivā  
 α<sub>2</sub>, sitā α<sub>3</sub>, priye B **35a** tatrā° ] tatra MK<sub>2</sub>PJ<sub>3</sub>, tatrām γ<sub>1</sub> **35c** °śaktyā ] °śaktiḥ  
 G **35d** tatrastham ] tatrāgam μG **36a** suṣumṇayā ] AJ<sub>6</sub><sup>c</sup>J<sub>7</sub>VK<sub>5</sub>; suṣumṇayā J<sub>6</sub><sup>c</sup>GJ<sub>2</sub>-  
 K<sub>4</sub>J<sub>3</sub>PFB, suṣumṇāyām SW<sub>1</sub>α<sub>3</sub>, suṣumṇāyām N, suṣumṇāyām M, suṣumṇāyā J<sub>4</sub>J<sub>1</sub>, suṣumṇāyā  
 K<sub>6</sub>R, suṣumṇāyā J<sub>5</sub>W<sub>2</sub> • samānīya ] GSβγ; samunnayya A, samunnadhya J<sub>6</sub>J<sub>7</sub>, samāsīnā  
 α<sub>2</sub>, samāsīnaḥ M, samāsīna α<sub>3</sub> **36b** °ṣṭhānādi° ] °ṣṭhānādyā° α<sub>2</sub> • °paṅkaḥjāt ] °paṅka-  
 jān VJ<sub>3</sub>, °paṅcakāt K<sub>2</sub>B **36c** tatsudhāvṛṣṭi° ] G; vasudhāvṛṣṭi° μ, tam sudhārāsa° K<sub>5</sub>,  
 tatsudhārāsa° cett. • °samsiktam ] °samsiktām Sα<sub>2</sub> **36d** smared ] smarad γ<sub>1</sub>, sra vad  
 B • °kāvadhī ] °vat \*su\*dhīḥ G, °kāryadhīḥ α<sub>3</sub> **37a** tatrastham amṛtam ] μG; tatra  
 sthāne mṛtām Sα, tatra samsthāmṛtam βγ • gṛhya ] μ; guhyaḥ GSα<sub>2</sub>α<sub>3</sub>β, [mayī] M, guhya  
 γ **37b** śṛikuṇḍalī ] μK<sub>3</sub>β<sub>1</sub>K<sub>5</sub>K<sub>6</sub>; kuṇḍalinī GSα<sub>1</sub>, kuṇḍalī K<sub>1</sub>J<sub>3</sub> (unm.), kuṇḍalanīm K<sub>2</sub>, thī  
 kuṇḍalī P, sā kuṇḍalī F, yat kuṇḍalikā J<sub>1</sub>R (unm.), yat kuṇḍalī J<sub>5</sub>W<sub>2</sub>, ya kuṇḍalinī B (unm.)  
 • parā ] parāḥ A, parām K<sub>2</sub>P, purā B **37c** suṣumṇā° ] suṣumṇā° J<sub>6</sub><sup>c</sup>α<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FB  
**37d** °dhāmāntam ] J<sub>6</sub>GSα<sub>2</sub>K<sub>5</sub>B; °dhāmāṃtam AJ<sub>7</sub>α<sub>3</sub>, °dhāmātam J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, °dhāmāṃta  
 VJ<sub>3</sub>Fγ<sub>1</sub>, °dhāyāṃna K<sub>2</sub>, °dhāmāta P, °dhāmāṃttar K<sub>6</sub> • īyusī ] μSW<sub>1</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>5</sub>K<sub>6</sub>B; āyusī  
 GNα<sub>3</sub>, pīyusī VPγ<sub>1</sub>, pīyusā K<sub>2</sub>, yāyusā J<sub>3</sub>, pīyusī F **38a** °pañca° ] °parva° α<sub>3</sub> • °kalā° ]  
 °kasā° A • °jāta° ] GSJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>; °jātā μα<sub>2</sub>K<sub>6</sub>γ, °jātāḥ M, °yātā α<sub>3</sub>, °jātām J<sub>4</sub>J<sub>3</sub>  
**38b** °trpti° ] °vapti° J<sub>2</sub>, °tapti° γ<sub>2</sub>R • °plutā° ] °plutāḥ MK<sub>5</sub> **38c** °masta° ] μ; °tala°  
 cett. **38d** vyāpayantīm ] μSMK<sub>1</sub>J<sub>2</sub>K<sub>4</sub>PK<sub>5</sub>; [vi]khyāyamtī N, vyāpayamtī W<sub>1</sub>K<sub>3</sub>J<sub>4</sub>VK<sub>2</sub>FB,  
 vyāpayamtīm J<sub>3</sub>, vyāpatī[ta] K<sub>6</sub>, vyāpayamtī γ<sub>1</sub> • tanuṃ ] J<sub>6</sub>J<sub>7</sub>SMK<sub>1</sub>; tanu Aα<sub>2</sub>K<sub>3</sub>, tu tam  
 β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ, tu sam° K<sub>2</sub> **39b** °layo bhavet ] °jayam labhet μ

33c–34b om. K<sub>2</sub> 35d–36a om. K<sub>2</sub> 37cd om. M 38cd om. G 39a–40d om. α<sub>3</sub>

śivasāmyo bhavet satyaṃ trikālābhyaśayogataḥ ||39||

[svādhiṣṭhānakalāḥ]

liṅgasthānaṃ hi yad devi svādhiṣṭhānaṃ tad ucyate |  
tatra divyāmṛtamayaṃ kalātrayaṃ udīritam ||40||  
susūksmā paramāhlādā vidyā ceti prakīrtitāḥ |  
pūrvavat kumbhakāvasthāṃ prāpya śaktiṃ prabodhya ca ||41||  
nītvā brahmāṇḍaparyantaṃ plāvayec ca svakāṃ tanum |  
yogī trimāsaparyāye pūrvoktaṃ labhate phalaṃ ||42||

[veṇudaṇḍakalāḥ]

gudamedhṛāntaraṃ yad vai veṇudaṇḍaṃ tad ucyate |  
kalācatuṣkaṃ tatroktaṃ parāmṛtarasātmakam ||43||  
suśītā ca mahātrptiḥ palitaghñī valikṣayā |  
tatra śaktiṃ samudbodhya pūrvavat plāvayet tanum ||44||  
caturmāsaprayogena pūrvoditaphalaṃ labhet |  
piṅgalā ravivāhyā syād idā syāc candravāhīnī ||45||  
viṣavāho raviḥ proktaḥ sudhāvāho niśākaraḥ |  
abhyāsaḥ sūryavāhākhye candravāhe ca śasyate ||46||  
†dhāraṇā candravāhe ca† yogī kumbhakam ācāret |

$\mu = AJ_6J_7$

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

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

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

**39d** trikālā° ] trividhā° G **40a** liṅgasthānaṃ hi yad ] G; nābhīsthānaṃ hi yad  
μ, nābhīsthānād adho *cett.* **40c** °mayam ] °mayī γ **41a** susūksmā ] suṣu-  
mṇā Sαγ • paramāhlādā ] GSJ<sub>4</sub>K<sub>6</sub>; paramā hr̥dyā α<sub>1</sub>, paramāhlāda *cett.* **41b** vidyā  
ceti ] kalā vidyā G, nāmnā devi M • prakīrtitāḥ ] J<sub>6</sub>GMK<sub>5</sub>; prakīrtitā *cett.* **41d**  
prāpya ] prāṇa° α<sub>1</sub> • prabodhya ] prayodhya AJ<sub>7</sub> **42a** nītvā brahmāṇḍaparyantaṃ ]  
pītvā vrahmāṇḍaparyantaṃ μ, kalām prāpya pītvā brahmāḍiparyantaṃ G (*unm.*) **42b**  
plāvayec ca svakāṃ ] plāvayec yaḥ svakāṃ μ, plāvayitvā svakāṃ G, plāvayed ātmanas M **42c**  
°paryāye ] °paryāyaiḥ Sα<sub>1</sub>K<sub>2</sub>J<sub>3</sub>, °paryāya γ<sub>1</sub>, °paryāyāt B **43a** guda° ] guhya° α<sub>3</sub> •  
°āntaraṃ yad ] °āntataṃtur G **43b** veṇu° ] vīṇā° G **43d** °rasā° ] °naśā° J<sub>4</sub> **44a**  
suśītā ca ] sugataṃ ca G, suśāmtā ca J<sub>3</sub>, suśītālā B • mahātrptiḥ ] parā trptiḥ α, mahātrpti  
J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>γ **44b** palitaghñī ] valighñī ca G, tadamghrīva N • vali° ] pari° G **44d**  
plāvayet ] bhāvayet SPJ<sub>3</sub>Fγ **45c** ravi° ] viṣa° G • vāhyā ] AJ<sub>6</sub>SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PK<sub>6</sub>γ;  
°vājyā° J<sub>7</sub>, °vāhā GW<sub>1</sub>MK<sub>5</sub>, °vāha Nα<sub>3</sub>F, °vāhya VK<sub>2</sub>J<sub>3</sub> • syād ] °khyā μG, °sthād α<sub>2</sub> **45d**  
idā syāc ] idākhyā μ, ceḍākhyā G • candra° ] chaśī° M **46a** viṣavāho ] μα<sub>1</sub>γ; viṣavāhā G,  
viṣavāhī S, viṣavāhas α<sub>3</sub>, viṣam aho β<sub>1</sub>PJ<sub>3</sub>, viṣamaṃho K<sub>2</sub>, viṣavāha F, viṣamahā K<sub>5</sub>, viṣamaḥo  
K<sub>6</sub> • raviḥ proktaḥ ] B; raver bāhuḥ A, raver vāhuḥ J<sub>6</sub>J<sub>7</sub>K<sub>6</sub>, raver vāhā G, raver vāhaḥ  
SMJ<sub>2</sub>K<sub>4</sub>PF, raver vāha α<sub>2</sub>, tu khe vāhaḥ K<sub>1</sub>, tu rave vāhaḥ K<sub>3</sub> (*unm.*), rave vahiḥ J<sub>4</sub>, rāraver  
vāhaḥ V (*unm.*), race vahiḥ K<sub>2</sub>, rave vahiniḥ J<sub>3</sub>, ravivāhaḥ K<sub>5</sub> (*unm.*), raver kāhaḥ γ<sub>1</sub> **46b**  
sudhāvāho ] sudhāvāhā GK<sub>2</sub>, kṣudhāvāho α<sub>3</sub>, sudhāvāh°e° F • niśākaraḥ ] niśākare μGα<sub>2</sub>α<sub>3</sub>,  
niśākaraṃ V **46c** abhyāsaḥ ] abhyāsam μ, abhyāsa W<sub>1</sub>K<sub>2</sub>FJ<sub>1</sub>R • °vāhākhye ] μα<sub>3</sub>;  
°vāhasya G, °vāhac ca SK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub>, °vāhākhyā N, °vāhākhyāś W<sub>1</sub>, vāhākhyāḥ M, °vāhac ca  
J<sub>2</sub>V, °vāvā ca J<sub>4</sub>, °vāha ca P, °vāhādye K<sub>5</sub>, °vāhe ca γ **46d** candra ] śīśī M • °vāhe ]  
°vāha° G, °vāhaś NM, vāhaḥ W<sub>1</sub>, °vāho V<sup>ac</sup>J<sub>3</sub> • ca śasyate ] J<sub>6</sub>J<sub>7</sub>NMα<sub>3</sub>; ca śamyate A,  
°sya śasyate G, praśasyate W<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>γ, prakāśyate K<sub>2</sub>, praśāsyate K<sub>6</sub> **47a** †dhāraṇā† ]  
Sα<sub>2</sub>VK<sub>4</sub>γ; dhāraṇaṃ μJ<sub>2</sub>, dhāraṇaṃ GJ<sub>3</sub>K<sub>5</sub>, dhīraḥ syāc M, na rakṣā α<sub>3</sub>, dhāraṇā J<sub>4</sub>, dhāraṇac  
K<sub>2</sub>PF, dhāraṇac K<sub>6</sub> • †°vāhe ca† ] °vāhena μ

**42d** labhate tanu saṃgam *add.* G • **42d** labhate–**43c** tatroktaṃ *om.* V

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

[parāmṛtamahāpadam]

ataḥ param pravakṣyāmi parāmṛtamahāpadam |  
 vajrakandam lalāṭe tu prajvalaccandrasaṃnibham ||49||  
 laṃgarbham caturasram ca tatra devaḥ paraḥ śivaḥ |  
 devatāḥ samupāsante yoginaḥ śaktisaṃyutam ||50||  
 cūlitale mahādevi lakṣasūryasamaṃprabham |  
 trikoṇamaṇḍalam madhye devaṃ liṅgātmakam śivam ||51||  
 raṃgarbhamadhyamam devi svaśaktyāliṅgitam param |  
 devatāgaṇasaṃjuṣṭam bhāvayet parameśvari ||52||  
 dakṣaśaṅkhe mahābhāge ṣaḍbinduvalayānvitam |  
 yaṃgarbham dhūmravarṇam ca tatra devaṃ maheśvaram ||53||  
 liṅgākāram smared devi śaktiyuktam gaṇāvṛtam |  
 vāmaśaṅkhe ṛdhacandrābham sapadmaṃ maṇḍalam śive ||54||  
 vaṃgarbham ca ṛḍham madhye tatra liṅgam sudhāmayam |  
 gokṣīradhavalākāram śaraccandrāyutaprabham ||55||

$\mu = AJ_6J_7$

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

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

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

**47c** °vāhena ] °vāhe ca  $\beta\gamma$  • pavanam ] pavanaiḥ  $K_5$  **47d** pūrayed ātmanas ]  
 pūrayitvātmanas G • tanum ] padaṃ  $K_2$  **48a** ravivāhena ] viśavāhena G, ravivāhe  
 ca  $\gamma_1$ , ravivāhe ta° B • cotsargaḥ ] tvotsargaḥ  $\alpha_2$ , votsargaḥ  $VK_4$ , °thotsargaḥ B **48b**  
 °vṛddhaye ] °siddhaye G **48c** etat ] evam AB • vyāhṛtam ] kathitam S, vyākṛtam  
 $\alpha_3$  **48d** caturguṇam ] ca tadguṇaḥ  $AJ_7$ , ca [ta]dguṇam  $J_6$  **49b** °mahāpadam ]  $\mu$ ;  
 mahāpatham  $GSM\alpha_3\beta_1PFK_5K_6\gamma$ , mahāmṛtam  $\alpha_2$ , mahāmatham  $K_2$ , mahāpatham  $J_3$  **49c**  
 °kandam ] °kaṃde  $\mu$ , °kaṃda  $\alpha_2$ , °kuṃda  $J_1R$  • lalāṭe tu ] lalāṭoktam S, lalāṭe ca  $\alpha J_3$   
**50a** laṃgarbham ]  $\mu G$ ; laṃgarbhe  $S\beta\gamma$ , laṃ[bī]jam ] N, laṃbitam  $W_1$ , laṃbījam M, liḡalam  
 $K_1$ , laṃgalam  $K_3$  • caturasram ] caturasre  $VK_5$  **50b** tatra devaḥ paraḥ śivaḥ ] tatra devaṃ  
 para āvaram G (*unm.*), tāvad eva paraḥ śivaḥ  $\alpha_3$  **50c** devatāḥ ]  $S^{pc}\alpha_3J_2VK_4K_5$ ; devatās  
 $\mu$ , devatā  $GJ_4PJ_3\gamma_1$ , tad devāḥ  $S^{ac}$ , te devāḥ N, tam devāḥ  $W_1$ , ta devāḥ M, devatām  $K_2FK_6B$   
 • samupāsante ] tam upāsante  $J_6$ , tum upāsante  $AJ_7$ , samupāsate  $J_2$ , samupāsatte  $VK_4$ ,  
 śaktisaṃyuktā M **50d** yoginaḥ ]  $S\alpha_1B$ ; yoginyaḥ  $\mu G$ , yoginyāḥ  $\alpha_3$ , yogībhyaḥ  $\beta_1K_2PK_5K_6$ ,  
 yogīnyaḥ  $J_3$ , yogībhyas F, yogībhyām  $\gamma_1$  • śaktisaṃyutam ]  $\mu\beta\gamma_1$ ; śaktisaṃyutāḥ  $S\alpha_2\alpha_3$ ,  
 samupāsate M, śaktisaṃyutām B **51a** cūlitale ] culitale A, cūlitale  $J_6J_7K_1K_2FK_5\gamma$ , cūlītale  
 G, cūlītale  $\alpha_2$  • °devi ] °bhāge G **51b** °prabham ] °prabhām  $\gamma$  **51c** °maṇḍalam ]  
 °maṇḍala°  $W_2$ , °maṇḍale B **51d** devaṃ ] deva  $\alpha_2J_2J_4PFK_6$ , devi  $K_2\gamma$  • śivam ]  $\mu S\alpha V$ ;  
 śive  $GJ_2J_4K_4K_2PJ_3FK_5K_6\gamma$  **52a** °garbha° ] °garbham  $GS\alpha VF$  • °madhyamam ]  
 °madhyagam  $\mu G$ , °paramam  $\alpha_3$ , °madhyama°  $\gamma_1$  **52b** °liṅgitam ] °liṅgitām  $\gamma$  • param ]  
 pare G **52c** °saṃjuṣṭam ] °saṃvītam G, °saṃyuktam  $\alpha J_4$ , °saṃtuṣṭam  $K_2$ , °juṣṭam ca  $\gamma$   
**52d** bhāvayet ] plāvayet  $J_2$ , sāvayet  $J_4$ , lāvayet  $K_4$  • parameśvari ] parameśvarī  $K_3J_4K_2K_6$ ,  
 parameśvaram  $J_3B$  **53a** °śaṅkhe ] °śākhe  $\alpha_3$ , °saṃkhye  $K_6$  **53b** °ānvitam ] °āṃkitam  
 M, °ānvite  $\alpha_3\gamma_2R$  **53c** °garbham ] °garbha°  $NJ_2J_4VP\gamma_1$ , °garbhe B **53d** devaṃ  
 maheśvaram ] devo maheśvaraḥ  $S\alpha K_6$  **54b** śaktiyuktam ] śivayukta  $\alpha_3$ , śaktiyukti  $K_2$   
 • gaṇāvṛtam ] gaṇāvṛtam  $K_2$ , gaṇānvitam  $J_3$  **54c** °śaṅkhe ] °saṃkho  $\mu J_2J_4\gamma_1$ , °śākhe  
 $\alpha_3$ , °saṃkho  $K_2$ , °[sa]khe P, °sekhe  $J_3$  **54d** sapadmaṃ ] svapadmaṃ  $\mu$ , sapadma°  $K_2\gamma_1$ ,  
 pāpaghnam  $J_3$  **55a** vaṃ ] va°  $\mu$ , ya°  $K_3$ , tam°  $J_3$  • ca ṛḍham ] ṛḍham pakṣya° A  
 (*unm.*), ṛḍham pakṣa°  $J_6J_7$  (*unm.*), ca kūrītam G (*unm.*), ca ṛṭtam M, candrādyā°  $K_6$   
**55b** liṅgam ] liṅga°  $\gamma_1$

svaśaktisahitaṃ sarvadevatāgaṇasevitam |  
 evaṃ devi caturdikṣu sthānāny uktāni vai mayā ||56||  
 teṣaṃ madhye mahāvṛttam haṃgarbham tatra pārvati |  
 parameśaḥ paraḥ śambhuḥ svaśaktisahitaḥ sthitaḥ ||57||  
 liṅgākāro gaṇayutaḥ sūryakoṭisamaprabhaḥ |  
 pṛthivyadhipatir bhāle paścime sūryanāyakaḥ ||58||  
 dakṣaśaṅkhe 'nilapatir vāme jalapatih śive |  
 madhye vyomādhipaḥ śambhusthānāḥ pañca mayoditāḥ ||59||  
 vyomādhipasya devasya śirordhve caturaṅgulaṃ |  
 jyotirmaṇḍalamadhyastham koṭicandrasamaprabham ||60||  
 divyāmṛtamayaṃ bhāṇḍam mūlabandhakapāṭakam |  
 ūrdhvacandraṃ mahāśailam abhedyam amṛtāspadam ||61||  
 śitalāmṛtamadhye tu vilīnam liṅgam īśvari |  
 trasareṇupratikāśaṃ koṭicandrasamaprabham ||62||  
 heyopādeyarahitam ajñānatimirāpaham |  
 atītya pañca sthānāni paratattvopalabdhaye ||63||  
 parāmṛtaghaṭādhārakapāṭam kumbhakānvitam |

$\mu = AJ_6J_7$

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

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

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

**56a** svaśakti° ] saśakti° N, saśakti° W<sub>1</sub>, suśakti°  $\gamma$  • sarva° ]  $\mu G\alpha_1K_1K_2K_6B$ ; sarvaṃ SK<sub>3</sub>J<sub>2</sub>VK<sub>4</sub>FK<sub>5</sub> $\gamma_1$ , sarve J<sub>4</sub>, saṃrva P, tatra J<sub>3</sub> **57a** °vṛttam ]  $\mu GS\alpha_2\alpha_3VK_5$ ; °vṛtte M, °vṛkṣaṃ J<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ , °vṛtam J<sub>4</sub>K<sub>4</sub>, °vṛkṣāṃ K<sub>2</sub> **57b** °garbham ] °garbhe M $\gamma_1$  • tatra ] tava M, tattva  $\alpha_3$  **57c** parameśaḥ ]  $\mu FK_5$ ; pareśvara° G, parameśvaraḥ SNJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PK<sub>6</sub> $\gamma$  (*unm.*), pareśvaraḥ W<sub>1</sub>M $\alpha_3$ J<sub>4</sub>, parame J<sub>3</sub> (*unm.*) • paraḥ ] para° B • śambhuḥ ] śambhu GFJ<sub>5</sub>W<sub>2</sub> **57d** svaśakti° ] svaśaktyā  $\mu G$ , svasina° K<sub>1</sub>, khasita° K<sub>3</sub>, svaśaktih J<sub>3</sub>K<sub>6</sub> • °sahitaḥ sthitaḥ ] J<sub>6</sub>SNMJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>F; °sahitasthitaḥ AJ<sub>7</sub>GW<sub>1</sub>VK<sub>2</sub>K<sub>6</sub>, °śaktisaṃsthitaḥ  $\alpha_3$ , °sahitaḥ śivaḥ K<sub>5</sub>, °parataḥ sthitaḥ  $\gamma_1$ , °parisevitaḥ B **58a** °ākāro ] °ākāre NK<sub>3</sub>J<sub>2</sub>K<sub>6</sub>, °ākārair W<sub>1</sub>, °ākāra M, °ākārai K<sub>1</sub> • gaṇa° ] J<sub>6</sub>J<sub>7</sub>GK<sub>6</sub>B; gaṇa° AS $\beta_1$ K<sub>2</sub>-PFK<sub>5</sub> $\gamma_1$ , guṇair  $\alpha$ , guṇī° J<sub>3</sub> • °yutaḥ ] °yuktaḥ  $\alpha$  **58b** sūryakoṭi° ] koṭisūrya° G **58c** pṛthivya° ] pṛthivyā° AM $\alpha_3\beta$ W<sub>2</sub>B • °patir ] J<sub>6</sub>J<sub>7</sub>G $\alpha_1$ K<sub>2</sub>; °pati A $\beta_1$ , °patiḥ SPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ , °pater  $\alpha_3$  • bhāle ]  $\mu\alpha_2\alpha_3$ ; jāle G, lābhe M, pūrve SVK<sub>5</sub>K<sub>6</sub> $\gamma$ , purve J<sub>2</sub>, pūrva J<sub>4</sub>K<sub>2</sub>F, vāme K<sub>4</sub>, purvair P, pūrvaiḥ J<sub>3</sub> **59a** dakṣa° ] tathā G, dakṣi°  $\gamma_1$  • °śaṅkhe ] °śāṅkhe  $\alpha_3$  • nila° ] nila°  $\mu$  **59b** śive ] śivaḥ  $\mu GM$  **59c** madhye ] *om.* G • vyomādhipaḥ ]  $\mu$ ; vyomādhipa° G, vyomapatiḥ SNK<sub>5</sub> $\gamma_2$ W<sub>2</sub>B, vyomapati° W<sub>1</sub>M $\alpha_3\beta_1$ K<sub>2</sub>PFR, somapati° J<sub>3</sub>, yāmapatiḥ K<sub>6</sub> • śambhu° ]  $\mu$ ; sthānāny G $\beta\gamma$ , sthāne S $\alpha$  **59d** °sthānāḥ ]  $\mu$ ; etaḥ G, ete S $\alpha$ , eṣaṃ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ , eṣā VK<sub>2</sub> • mayoditāḥ ] J<sub>6</sub>GSW<sub>1</sub>MK<sub>1</sub>; mayoditā AJ<sub>7</sub>NK<sub>3</sub>R, mayoditaṃ  $\beta_1$ PK<sub>5</sub>K<sub>6</sub>B, mayodita K<sub>2</sub>, mayoditaḥ J<sub>3</sub>F, mayoditāṃ  $\gamma_2$ W<sub>2</sub> **60b** śirordhve ] J<sub>6</sub>J<sub>7</sub>SK<sub>5</sub>; śirorddhe A $\alpha_1\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>, śirordhvaś G, śirorddhe  $\alpha_3$ , siddham ca  $\gamma$  • °aṅgulaṃ ] SJ<sub>2</sub>PJ<sub>1</sub>-RB; °aṅgule  $\mu G\alpha J_4VK_4K_2K_5K_6$ , °aṅgulāṃ J<sub>5</sub>W<sub>2</sub> **61a** °mayaṃ ]  $\mu GS\alpha K_5$ ; °maye  $\beta_1K_2PK_6\gamma$ , °mayo F • bhāṇḍam ]  $\mu GS\alpha K_5$ ; bhāṇḍe J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PK<sub>6</sub> $\gamma$ , bhāṇḍa V **61b** kapāṭakam ] kavāṭakam AGK<sub>4</sub>, kavāṭhakaṃ J<sub>6</sub>J<sub>7</sub> **61c** ūrdhvacandraṃ ] K<sub>5</sub>B; ūrdhver urdhva° A, ūrdhver ūrdhva° J<sub>6</sub>, ūrdhver ūrdhva° J<sub>7</sub>, ūrdhvaramdhra° G, ūrdhvacandra S $\alpha$ J<sub>2</sub>-J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>F $\gamma_2$ W<sub>2</sub>, ūrdhvaśailam V, ūrdvacaṅdra K<sub>6</sub>, urdvaṃ caṅdraṃ R • mahāśailam ] tathā caṅdra° V **61d** abhedyam ]  $\mu G\alpha K_5$ ; abhedam SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PF, bhavedam V, abhedam J<sub>3</sub>, ahābhed K<sub>6</sub>, amedam  $\gamma$  • amṛtāspadam ] amṛtam paraṃ  $\alpha_3$ , amṛtātmakam J<sub>4</sub> **62a** śitalāmṛta° ] śītarāmṛta G (*eye-skip to 64a*) **62b** īśvari ] īśvaram  $\beta\gamma$  **62d** °candra° ] sūrya S **63c** atītya ] abhiṣṭa  $\alpha$  • pañca ] °tatva° M • sthānāni ] śūnyāni  $\alpha$  **63d** paratattvopalabdhaye ] paraṃ tatve pi labhyate  $\alpha_2\alpha_3$ , paratatve ca labhyate M, paratattvopalabhyate J<sub>3</sub>, paraṃ tatve \*pi\* lavdhaye K<sub>5</sub> **64a** °ghatādhāra° ] J<sub>6</sub>J<sub>7</sub>; °catādhāra° A, °ghaḍādhāra° G, °ṣaḍādhāra° SK<sub>3</sub>J<sub>4</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ , °ṣaḍādhāram  $\alpha_1K_1J_2$ , °ṣaḍādhāra° K<sub>2</sub> **64b** °kapāṭam ] °kavāṭam  $\mu G$ ; kapālam  $\alpha_1$ , kapāla  $\alpha_3$

**60c-61a** *om.* J<sub>3</sub> **62a** °madhye tu-**64a** parāmṛta° *om.* G

manasā saha vāgīsām ūrdhvaktrām prasārayet ||64||  
 niruddhaprāṇasaṃcāro yogī rasanayārgalam |  
 līlayodghāṭayet satyaṃ saṃprāpya manasā saha ||65||  
 śītalekṣurasasvādu tatra kṣīrāmṛtaṃ himam |  
 yogapānaṃ pibed yogī durlabhaṃ vibudhair api ||66||  
 tatsudhātṛptisaṃtṛptaḥ parāvasthām upetya ca |  
 unmanyā tatra saṃyogaṃ labdhvā brahmāṇḍakāntare ||67||  
 nādabindumayaṃ māṃsaṃ yogī yogena bhakṣayet |  
 etad rahasyaṃ deveśi durlabhaṃ parikīrtitam ||68||  
 sarvajñena śivenoktaṃ yat phalaṃ śāstrasamṭatau |  
 tat phalaṃ labhate satyaṃ ṣaṇmāsān nātra saṃśayaḥ ||69||  
 saṃprāpya siddhisamṭānaṃ yo yogam imam īśvari |  
 na veti tasya vaktavyaṃ na kiṃ cit siddhim icchatā ||70||  
 na jānanti guruṃ devaṃ śāstroktān samayāṃs tathā |  
 dambhakaṭīlyaniratās teṣāṃ śāstraṃ na dāpayet ||71||

[amṛtenāṅgamardanam]

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

72a–73b *cit.* Nārāyaṇadīpikā (D) ad Brahmayidyopaniṣad 8, ĀSS 29, p.341

$\mu = AJ_6J_7$

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

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

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

**64c** vāgīsām ]  $S\alpha_1J_3$ ; vāgīsīm  $\mu G\alpha_3FK_5$ , vāgīsīm  $J_2J_4K_4PK_6\gamma_1$ , vāgīsām V, vāgīsa  $K_2$ ,  
 vāgīśi B **64d** ūrdhva° ] ūrdhvaṃ  $G\alpha_3RB$  • °vaktrām ] vaktre G **65a** niruddha° ]  
 saṃruddhā A, saṃruddha  $J_6J_7G$ , niruddhā  $J_2P$  **66a** śītalekṣu° ] śītalakṣṇa° A,  
 śītekṣura°  $\alpha$  • °rasasvādu ] °rasasvādaṃ S, °sasusvādaṃ  $\alpha$ , rasaḥ svādu  $\gamma_1$  **66b** tatra  
 kṣīrāmṛtaṃ ]  $\mu$ ; hr̥dyam̐ kṣīropamaṃ G, tat kṣīram̐ amṛtaṃ  $S\alpha_2\alpha_3\beta_1K_2PFK_5\gamma$ , tat kṣaram̐ amṛ-  
 taṃ M, tat kṣāram̐ amṛtaṃ  $J_3$ , \*tat° kṣīram̐ amṛtaṃ  $K_6$  • himam ] hitaṃ  $\mu K_2$ , paraṃ  $\alpha$   
**66c** yogapānaṃ ] parāmṛtaṃ G • pibed yogī ] GS $\alpha$ ; piben madhyaṃ  $\mu$ , pibet kṣīram̐  
 $\beta_1K_2PFK_6\gamma$ , pibet kṣāram̐  $J_3$ , bhavet kṣīram̐  $K_5$  **66d** vibudhair ] vividhair  $\mu K_2$ , tridaśair S  
**67a** °trpti° ] °pāna° G, °rasa° M • °trptiḥ ] GSK $_5$ ; °taptaḥ  $\mu$ , °trptyai  $\alpha_2$ , °trptya M,  
 °trpto *cett.* **67c** unmanyā tatra ] unmanyam̐tra°  $\alpha_2$ , tanmayaṃ netra°  $\alpha_3$ , unmanā  
 tatra  $K_5$  **67d** labdhvā ] badhvā  $\gamma$  • °kāntare ] °kānaṃ G **68a** māṃsaṃ ] māsaṃ  
 $AJ_6W_1J_4J_3B$ , māsa  $W_2R$  **68d** parikīrtitam ] tridaśair api M **69a** sarva-  
 jñena ] sarvajñānaṃ G, sarvaṃ tena  $\gamma$  **69b** yat phalaṃ ]  $\mu$ ; saphalaṃ *cett.* • °saṃtatau ]  
 °saṃmatau  $J_4$ , °saṃsṛtau P, °saṃmataṃ B **69c** phalaṃ ]  $\mu$ ; sarvaṃ *cett.* • °labhate ]  
 labhyate  $\alpha_2\alpha_3\gamma$  • satyaṃ ] nityaṃ G, siddha N, siddhaṃ  $W_1$  **69d** °māsān ] °māsāṃ G,  
 °māse  $\alpha_2$  **70a** siddhi° ] siddhiṃ  $AJ_2VK_2$  • °saṃtānaṃ ]  $\mu GJ_2VK_4FK_5K_6\gamma$ ; °sopānaṃ  
 $S\alpha_1$ , °saṃpānaṃ  $\alpha_3$ , °saṃjñānaṃ  $J_4$ , °saṃtānaṃ  $K_2$ , °satāṃnaṃ P, °saṃtāno  $J_3$  **70b** yo  
 yogam imam īśvari ] yogagamyam̐ apīśvari A, yogayogamam̐ īśvari  $J_6J_7$ , yo yogam imam īśvaram̐  
 $K_5$ , \*y°ogagamyam̐ maheśvari B **70d** kiṃ ] kva  $\mu$ , ca  $\alpha$  • cit siddhim ] siddhiṃ pra°  
 $\alpha_1$ , siddhiṃ ni°  $\alpha_3$  • icchatā ]  $\mu SK_2PJ_3FK_6$ ; icchatāṃ G $\gamma$ , icchataḥ  $S^vJ_2J_4K_4K_5$ , °yachati  
 $\alpha_1$ , °yacchasi  $K_1$ , °yakvasi  $K_3$ , icchati V **71a** guruṃ ] gurur̐ F **71b** °oktān ] °okta°  
 $G\gamma_2$ , °oktam̐  $K_1W_2$ , °oktaḥ  $K_3$  • samayāṃs tathā ] samayaṃ tathā G, samayān̐ punaḥ  $K_5$   
**71c** dambhakaṭīlyaniratās ] ye dambhakaṭīlās̐ tebhyaś̐ G **71d** teṣāṃ śāstraṃ ] śāstraṃ  
 etaṃ G **72a** °mūle ] °mūla° G • sthito ] sthiti A, sthite  $J_6$ , sthitā  $G\alpha_3$  • devi ] devī  
 $\alpha_3J_4J_3K_6$ , devaḥ  $D_1$  **72b** °nalaḥ ] nilaḥ  $J_4B$ , jalaḥ  $J_3$  • **72c** **72d** bhālamadhye ]  
 $\mu$ ; tālumūle GM, tālumadhyā°  $K_5$ , tālumadhye *cett.* • pratiṣṭhitaḥ ] vyavasthitaḥ G

**67** found after 68  $J_3$  **72b** all witnesses except  $\mu GD$  insert corrupt versions of 75ab; see full  
 collation for readings **72b–73a** om. V

evaṃ yo vetti tattvena tasya siddhiḥ prajāyate |  
 mathitvā maṇḍalam vahneḥ samudbodhya prayatnataḥ ||73||  
 taduṣṇasāradravitaṃ bhālajaṃ candramaṇḍalam |  
 bhāskarādhiṣṭhitāgreṇa rasanena samāśrayet ||74||  
 tac candragalitaṃ devi śītalaṃ paramāmṛtaṃ |  
 nāsikārandhraniryātaṃ pātreṇa parisamgrahet ||75||  
 tenāṅgamardanāt satyaṃ nādisuddhiḥ prajāyate |  
 gudaliṅgodgataṃ pātre nirgataṃ cāmarīrasam ||76||  
 kaksāmṛtaṃ ca saṃlodya saṃskṛtaṃ cādharārasaiḥ |  
 tenāṅgamardanaṃ kṛtvā yogī loke nirāmayah ||77||  
 balavāñ jāyate satyaṃ valīpalitavarjitaḥ |  
 jihvāmūlaṃ samudghṛṣya tatra jātaṃ mahādravam ||78||  
 svadehaṃ mardayet pūrvam rasanā vatsarārdhataḥ |  
 caturaṅgulavṛddhā ca jāyate nātra saṃśayaḥ ||79||

[khecarīmudrā]

utkr̥ṣya rasanām ūrdhvaṃ dakṣiṇāṅgulibhiḥ śive |  
 vāmahastāṅgulibhiś ca ghaṇṭikāṃ sphoṭayec chive ||80||  
 mathitvā pāvakasthānam ūrdhvavakraṃ śanaiḥ śanaiḥ |

$\mu = AJ_6J_7$

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

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

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

**73a** tattvena ] deveśi  $\mu$ , tatvajñas G **73b** prajāyate ] prayujyate  $\gamma$  **73c**  
 vahneḥ ] vanhiṃ G **74a** taduṣṇasāradravitaṃ ] GB; uṣṇasāradravitaṃ A (*umm.*),  
 duṣṇasāradravitaṃ  $J_6J_7$  (*umm.*), taduṣṇatvadravībhūtaṃ  $S\alpha_1$ , taduṣṇaṃ camdravībhūtaṃ  $\alpha_3$ -  
 , tadviṣṇusāradravitaṃ  $K_5$  ( $\beta_1K_2PJ_3F\gamma_1$  have corruptions of taduṣṇasāradravitaṃ) **74b**  
 bhālajaṃ ]  $\mu$ ; taj jalam  $\alpha_3$ , vahnijam  $K_5$ , tālujam *cett.* • maṇḍalam ] °maṇḍale  $\alpha_3$   
**75a** tac ]  $\mu K_6B$ ; tvam  $\gamma_1$ , tam *cett.* • candra° ] camdrā° A **75b** śītalaṃ ] śītaṃ[\*]  
 G, śītalaḥ  $\gamma_1$  • paramāmṛtaṃ ] tat paayomṛtaṃ A (*umm.*), yat payomṛtaṃ  $J_6$ , tat payomṛtaṃ  
 $J_7$ , ya°mpa°yogī tam G **75d** pātreṇa ] pātre ca  $\alpha_3$  **76a** tenāṅga° ] tadamga°  
 G, tebhyaṅga°  $\gamma$  • °mardanāt satyaṃ ] °marddanām nityam G **76b** nādi° ] nādi°  
 AGJ<sub>3</sub>, nadā° R • °suddhiḥ ] °siddhiḥ  $\mu$  **76c** guda° ] guhya°  $J_3$ , guḍa°  $K_6$ , gūḍha°  $\gamma$   
 • °liṅgodgataṃ ] GSJ<sub>2</sub>VPJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; °liṅghataṃ  $\mu K_6$ , °liṅgadruṭam  $\alpha_2$ , °liṅgam drutaṃ M,  
 °liṅgād drutaṃ  $\alpha_3$ , °liṅgāhṛtaṃ  $J_4$ , °liṅgoḥṛtaṃ  $K_4$ , °liṅgāgataṃ  $K_2$  • pātre ] devi  $\mu$  **76d**  
 nirgataṃ ] nirgamaṃ  $\mu$ , nirmathyam  $\alpha_1$ , nirmathyā  $\alpha_3$ , nirgata°  $K_2FK_6$  • cāmarī° ]  $\mu G$ ; yo  
 marī° SJ<sub>4</sub> $J_3$ , amarī°  $\alpha_1$ , saśarī°  $\alpha_3$ , vyomarī°  $J_2VK_4PFK_5\gamma$ , °tṭyomarī°  $K_2$ , °syāmarī°  $K_6$  •  
 °rasam ] °rakaṃ  $\alpha_3$  **77a** kaksāmṛtaṃ ] kalāmṛtaṃ  $\mu$ , kaksyāmṛtaṃ  $\alpha_3$ , kaksāmatam  $J_2V$ ,  
 kaṃkṣāmṛtaṃ P, saṃkhyāmṛtaṃ  $J_3$ , kathāmṛtaṃ  $\gamma$  • °lodya ] °yojya M, °lepa  $K_2$ , °lodya P,  
 °ledya  $J_3$ , °lepya  $\gamma$  **77b** saṃskṛtaṃ ]  $S\alpha_1J_2VK_2FK_5K_6B$ ; saṃskṛtyam  $\mu$ , saṃskṛtya G, sa  
 satyam  $\alpha_3$ , saskṛtam  $J_4K_4$ , saṃskṛjam P, saṃskāryam  $J_3$ , saṃskṛtam  $\gamma_1$  • cādharā° ] svāmarī°  
 G, vādharā° B • °rasaiḥ ] °rasam G, °rasaḥ  $\alpha_3$ , °rasau  $J_2J_4K_4$  **77d** yogī loke ] yogī  
 syāt tu G, *transp.* S $\beta\gamma$  **78c** samudghṛṣya ] GW<sub>2</sub>; samūdghṛṣya A, samuddhṛṣya  
 $J_6J_7$ , ca saṃghṛṣya  $S\alpha_1$ , ca saṃmardya  $\alpha_3$ , saṃmudghṛṣya  $J_2$ , samuddhṛṣya  $J_4VK_5$ , samud-  
 vrṣya  $K_4$ , samutkr̥ṣya  $K_2PB$ , samudghaṣya  $J_3$ , samughṛṣya° a  $K_6$ , samud\*uṣya  $\gamma_2$ , samuṣṭāṣya R  
**78d** jātaṃ ] jāta° GK<sub>2</sub> • mahādravam ] madadravam  $\mu$  **79a** svadehaṃ ] svadehe  
 AJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub> • pūrvam ] pūrvād  $\mu$ , pūrva°  $\alpha_2$  **79b** rasanā ] rasena M $\alpha_3$  **79c**  
 °vṛddhā ]  $\mu J_3$ ; °vṛddhyā *cett.* **80a** utkr̥ṣya ] ākr̥ṣya G • ūrdhvaṃ ] ūrdhve  $J_6J_7$ ,  
 ūrdhva°  $\alpha_2\beta_1K_2PJ_3FK_6$  **80d** ghaṇṭikāṃ ] GSNJ<sub>2</sub>K<sub>5</sub>; rasanām M, ghaṇṭikā *cett.*  
**81a** pāvakasthānam ] vāmakam sthānam  $\mu$ , pāvakasthāne G, pāvakaṃ sthānam F **81b**  
 °vaktraṃ ]  $\mu SJ_2J_3FR$ ; °vaktraḥ G $\alpha_1K_5$ , °vaktra  $K_1J_4K_4$ , °cakra  $K_3K_6$ , °cakraḥ V, °cakram  
 $K_2P\gamma_2W_2B$

**75 om.**  $J_3$  **80ab om.**  $J_4K_2F$

trikūṭordhve ca candrāṁṣe śivasthānaṁ samāśrayet ||81||  
eṣā te khecarīmudrā kathitā mṛtyunāśinī |

[bhaṭanaṭadoṣāḥ]

evam abhyāsaśīlasya tadvighnārthaṁ bhavanti hi ||82||  
bhaṭabhedās ca catvāro naṭabhedās tathaiva ca |  
aṅgaśoṣaḥ kṣudhālasyaṁ kaṇḍūr dehavivarṇatā ||83||  
bhaṭasya pratyayā ete teṣāṁ śṛṇu ca bheṣajam |  
mano nirviṣayaṁ kṛtvā trimāsam amarīrasam ||84||  
deham udvartayet tena dehavṛddhiḥ prajāyate |  
tris trir udvartanaṁ kuryād divā rātrau tathaiva ca ||85||  
rasanām ūrdhvam āyojya vajrakandapadonmukhīm |  
tatsudhām lihataḥ satyaṁ kṣudhālasyaṁ ca naśyati ||86||  
tatsudhām amarīm devi gṛhītvā cāṅgamardanāt |  
svaśarīravivarṇatvaṁ kaṇḍūs cāpi prapaśyati ||87||  
naṭabhedās ca catvāro bahudhā samsthitāḥ priye |

$\mu = AJ_6J_7$

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

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

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

**81c** °rdhve ca ] GNM; °rdhvaṁ ca  $\mu$ , °rdhve rdha° SF, °rddhe ca  $W_1$ , °rdhvor ca  $K_1$ , °rdhvordha ca  $K_3$ , °rddhaidva  $J_2$ , °rddhaiṁdvam  $J_4$ , °rddhe dya  $V$ , °rddhe dyaṁ  $K_4$ , °rddham  $K_2$  (*unm.*), °rdve P (*unm.*), °rddhe rddha°  $J_3K_6$ , °rdhve tha  $K_5$ , °dghāṭa°  $J_1J_5R$ , °dghāṭya  $W_2B$  • candrāṁṣe ]  $SM\beta_1FK_5K_6$ ; vajrāṁṭyo  $\mu$ , vajrāṁṭe G, cāṁdrāṁṣe  $\alpha_2$ , cakrāṁṣe  $\alpha_3$ , cāṁdrāṁso  $K_2$ , cāṁdrāṁse P, cāṁdrāṁtam  $J_3$ , °yac cāṁdro  $J_1$ , cāṁdroṁse  $J_5$ , cāṁdroṣe  $W_2$ , °yac cāṁdrā R, cāṁdrāṁṣam B **81d** samāśrayet ] samācaret G **82a** eṣā ] eṣāṁ  $AJ_4V\gamma_1$   
**82d** °vighnārthaṁ ] vijñānaṁ G, °vidyārthaṁ  $\alpha_3$ , °vidyāś ca  $J_2J_4$ , °vijñārthaṁ  $J_3$ , °vighnāś ca  $K_6$  • bhavanti hi ] bhavati hi A, bhavaty atha G, bhavemti hi  $J_2$ , bhaveti hi  $J_4$ , bhavan na hi  $K_2$  **83a** bhaṭa° ]  $\mu B$ ; hata°  $G\alpha_2J_2K_5$ , haṭha°  $SMK_1J_4K_4K_2FK_6$ , ha°  $K_3$  (*unm.*), hara°  $V$ , hava° P, deha°  $J_3$ , ma°  $J_1R$  (*unm.*), bha°  $J_5W_2$  (*unm.*) **83b** naṭa° ] nara°  $V$ , naṭ° P (*unm.*) **83c** °śoṣaḥ ]  $\mu S\alpha_1K_5$ ; °doṣaḥ G, °śoṣa°  $\alpha_3J_2^{pc}$ , °soka°  $J_4\gamma_1$ , °śoṣka°  $V$ , °śoka°  $J_2^{ac}K_4K_2PJ_3K_6$ , °śokaḥ F, °seka° B • °ālasyaṁ ] °ālasya°  $GK_2PFK_6\gamma$  **83d** kaṇḍūr ]  $GSMNVK_4F$ ; kaṁḍa  $A\alpha_3$ , kaṁḍū  $J_6J_7J_4K_6$ , kaḍūr  $W_1$ , kaṁḍur  $J_2K_2PK_5$ , kuṁḍar  $J_3$ , kaṭu  $J_1W_2B$ , kaḍu  $J_5$ , kadu R **84a** bhaṭasya ]  $J_6J_7VPK_5^c\gamma$ ; bhaṭaḥsya A, haṭasya  $GN-K_4FK_5^c$ , haṭhasya  $SW_1MJ_4$ , naṭasya  $\alpha_3K_2J_3K_6$ , bhdatasya  $J_2$  • pratyayā ] pratyayāś  $\mu G$  • ete ] cete A, caite  $J_6J_7$ , caiva G, °py ete  $\alpha_3$  **84b** śṛṇu ca ]  $\mu G\alpha$ ; *transp.*  $S\beta\gamma$  **84c** kṛtvā ] puḍakā A (*unm.*), puḍkā  $J_6$ , puḍakā  $J_7$  **84d** °māsam ] °māsād G, °vāram B • amarīrasam ]  $\mu G$ ; amṛtārasaiḥ B, amarīrasaiḥ *cett.* **85a** tena ]  $\alpha_3B$ ; tasya *cett.* **85c** tris trir udvartanaṁ ] trir udvarttanakaṁ  $\mu$ , nirudvarttanakaṁ  $\alpha_3$  **85d** divā ]  $\mu M$ ; sapta° G, ahni *cett.* • rātrau ] °rātraṁ G **86a** **86b** °padon° ] °paron°  $AJ_6$ , °vad un° G • °mukhīm ] °mukhī  $\alpha_3J_2K_4K_2K_6\gamma$  **86c** °sudhām ] °sudhā  $\alpha_3K_2\gamma$  • lihataḥ ] lihitaḥ  $K_5$ , lihitaṁ  $\gamma$  **87a** amarīm devi ] G; amarī devī A, amarī devi  $J_6J_7$ , amṛtaṁ cāpi  $SFK_5\gamma$ , amarīm cāpi M, amarī cātha  $\alpha_3$ , amṛtaś cāpi  $J_2VK_4K_2PK_6$ , amṛtaṁ  $J_4$  (*unm.*), amṛtaṁ trāpi  $J_3$  **87b** gṛhītvā ] gṛhītvām A, kaṣitvā G **87c** svaśarīravivarṇatvaṁ ]  $\mu GM\alpha_3$ ; sarvaṁ śarīra-vaivarṇyaṁ *cett.* **87d** kaṇḍūs cāpi pra° ]  $SM\alpha_3J_4K_4F$ ; kaṁḍūtvaṁ ca pra°  $\mu$ , kaṁḍūkatvaṁ ca G, kaṁḍūs cāpi pra°  $J_2PJ_3K_5\gamma_1$ , kaḍūsyāpi pra°  $V$ , kuṇḍas cāṁ pra°  $K_2$  (*unm.*), kantuś cāpi pra°  $K_6$ , kaṁḍūs cāpi vi° B **88a** naṭabhedās ] nabhaṭedās A, navabhedās  $J_4$  **88b** bahudhā ] hi mudā G • samsthitāḥ ]  $J_6GSMF$ ; samsthitā  $AJ_7W_1J_2J_4K_4K_2PJ_3\gamma_1$ , samsthitām  $NK_6$ , śaṁsinā  $K_1$ , śaṁsitā  $K_3$ , samsthitā  $VK_5$ , samsthitāś B • priye ] ca ye B

**82b** sarvasiddhipradā devi jīvanmuktupradāyini || iti śrīmatyendrasaṁhitāyāṁ paṁcadaśaḥ pa-  
talaḥ *add.*  $\mu$  **86cd om.**  $J_4$  (*eye-skip from tat to tat*) **87 om.**  $\alpha_2$

netrarogo 'ngavepaś ca dāho bhrāntis tathaiva ca ||88||  
 bhedaṃ ekaṃ mayā proktaṃ dviṭīyam adhunā śṛṇu |  
 dantaruk cālpasattvaṃ ca dehalāghavanāśanam ||89||  
 tṛṭīyabhedaṃ ca tathā śṛṇu devi mahājvaraḥ |  
 śīroruk śleśmadośaś ca caturthaḥ saṃpradhāryatām ||90||  
 vamaṇaṃ śvāsadośaś ca netrāndhatvaṃ tathaiva ca |  
 durjayā ca tathā nidrā teṣāṃ śṛṇu ca bheṣajam ||91||  
 mūlādharāt suṣumnāyām ūrdhvaṃ kuṇḍalinīm nayet |  
 niścalām ūrdhvaḡam jihvām kṛtvā kuṃbhakam āśrayet ||92||  
 śaktikṣobhān maheśāni mahānādaḥ pravartate |  
 yadā śṛṇoti taṃ nādaṃ tadā muktaḥ sa ucyate ||93||  
 cintayed amṛtāsiktaṃ svadehaṃ parameśvari |  
 anena devi māsenā pūrvadośaiḥ pramucyate ||94||  
 anenaiva vidhānena dvimāsaṃ tu yadācāret |  
 tadā śṛṇoti kaṇḍābhyaṃ mahāgajaravadhvanim ||95||  
 pūrvavac cintayed dehaṃ dviṭīyair mucyate gadaḥ |  
 trimāsād brahmanādaṃ ca śṛṇutvā pūrvavat smaret ||96||

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**88c** netrarogo ] netrarogā° GN $\alpha_3$ , netrarogaś K<sub>2</sub>, netre rogaṃ J<sub>3</sub>, netrasya ro° B • 'nga-  
 vepaś ] G; mḡaśeśaś A, mḡaśośaś J<sub>6</sub>J<sub>7</sub>S $\alpha$ J<sub>2</sub>VK<sub>5</sub>, mḡaśokaś J<sub>4</sub>K<sub>4</sub>K<sub>6</sub>, ca śokaś K<sub>2</sub>, śokaś PJ<sub>5</sub>W<sub>2</sub>  
 (unm.), ca śokaṃ J<sub>3</sub>, pi śokaś FJ<sub>1</sub>R, °go śokaś B **88d** dāho bhrāntis tathaiva ca ] bhrānti-  
 dāhopaśośakāḥ G **89a** bhedaṃ ekaṃ ]  $\mu\alpha$ ; idam ekaṃ G, eko bhedo S, eko došo  $\beta\gamma$   
 • mayā ] tathā  $\alpha$  • proktaṃ ]  $\mu G\alpha$ ; prokto S $\beta\gamma$  **89c** °ruk ]  $\mu\text{GM}\alpha_3\text{VPJ}_3\text{K}_6$ ;  
 °rug SFK<sub>5</sub>, °kaṃ N, °ka° W<sub>1</sub>, °k J<sub>2</sub> (unm.), °tuka° J<sub>4</sub> (unm.), tukru K<sub>4</sub> (unm.), °haḥ K<sub>2</sub>,  
 °ruk\* J<sub>1</sub>, °rukra J<sub>5</sub>W<sub>2</sub>R (unm.), °ruka B (unm.) • cālpasattvaṃ ] J<sub>6</sub>J<sub>7</sub>G; vālpasattvaṃ A, ala-  
 satvaṃ S, kāyasattvaṃ N, °śāyasattvaṃ W<sub>1</sub>, kāyaśośaś M, valasattvaṃ K<sub>1</sub> $\beta_1$ PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ , kalaśattvaṃ  
 K<sub>3</sub>, khalasattvaṃ K<sub>2</sub>, galasattvaṃ K<sub>5</sub> **89d** dehalāghava° ] deharomavi° G **90a**  
 tṛṭīyabhedaṃ ca tathā ] tathā tṛṭīyaṃ bhedaṃ ca G, tṛṭīyabhedaṃ adhunā B **90b** devi  
 mahājvaraḥ ]  $\mu S\alpha_3\text{J}_2\text{J}_4\text{VK}_2\text{PJ}_3\text{K}_5$ ; devi mahājvaraṃ G, devi maheśvari  $\alpha_2$ , vakṣyāmi suṃdari  
 M, devi mahā°gh°araḥ K<sub>4</sub>, devi bhayaḡvaraḥ F, devi mahājvaraḥ K<sub>6</sub>, devi mahajjvaraḥ  $\gamma$  **90c**  
 °dośaś ] °śośaś M, °dośaś F **90d** caturthaḥ ] S $\alpha_2$ ; caturthaṃ  $\mu G\alpha_3\text{J}_2\text{J}_4\text{K}_4\text{K}_5$ , caturthaś  
 M • saṃpradhāryatām ] cāvadhāryatām M **91a** vamaṇaṃ śvāsadośaś ] vamaṇaśvāsa-  
 dośaṃ A, vamaṇaṃ śvāsadośaṃ J<sub>6</sub>J<sub>7</sub>, paṃcama°ś°vāsadośaś G **91b** tathaiva ca ] prajāyate  
 S **91d** teṣāṃ śṛṇu ca ] J<sub>6</sub>J<sub>7</sub>W<sub>1</sub>M $\alpha_3$ K<sub>6</sub>; tiṣāṃ śṛṇu ca A, tadā śṛṇuta G, teṣāṃ ca śṛṇu  
 S $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ , śṛṇu devi ca N **92a** mūlādharā° ] G; saṃmūlā A, samūlā J<sub>6</sub>J<sub>7</sub> $\gamma_1$ , svamūlo  
 SW<sub>1</sub>M $\alpha_3$ , samūlo NVK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>, samūlāt J<sub>2</sub>J<sub>4</sub>, samūlāc PK<sub>6</sub>, samūlāṃ B • °rāt su° ] G;  
 chāsa° A, chvāsa° J<sub>6</sub>J<sub>7</sub> $\alpha_2$ K<sub>1</sub>VPFK<sub>5</sub>K<sub>6</sub>, cchvāsa° S, °dvāna° M, kvāsa° K<sub>3</sub>, svāsa° J<sub>2</sub>, svāśa° J<sub>4</sub>,  
 ṣvāsa K<sub>4</sub>, °tthāsa° K<sub>2</sub>, sāva° J<sub>3</sub>, caśi°  $\gamma$  • °ṣumnāyām ] G; °saṃyuktām S<sup>ac</sup>, °rāmbhinnām B,  
 °sambhinnām cett. **92b** ūrdhvaṃ ]  $\mu\text{MK}_2\text{K}_6\text{B}$ ; ūrdhvām F, ūrdhva° cett. • kuṇḍalinīm ]  
 kuṇḍalinī W<sub>1</sub>M $\alpha_3$ K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub> $\gamma_1$  **92d** āśrayet ] ācāret F **93b** mahānādaḥ ] jalaṇādaḥ  
 $\mu$ , mahānāpdaḥ  $\gamma_2$ R **93d** sa ucyate ] sa mucyate J<sub>2</sub>K<sub>4</sub>PJ<sub>3</sub>, pramucyate VK<sub>5</sub> **94a**  
 cintayed ] secayed G • amṛtāsiktaṃ ] amṛtāmjrabhi G, amṛtāśaktim  $\alpha_3$ , amṛtāśaktaṃ J<sub>3</sub>  
**94c** anena devi ] tena deveśi F **94d** pūrva° ] sarva°  $\mu V$  • pramucyate ] vimucyate G  
**95b** dvimāsaṃ tu ] dvimāsaṃta A, dvimāsaṃtaṃ J<sub>6</sub>J<sub>7</sub>G, dvimāsaṃ ca K<sub>2</sub>J<sub>1</sub>R • yadācāret ]  
 samāśrayet M, yadā°dh°aret J<sub>2</sub>, yadā dharet J<sub>4</sub>K<sub>4</sub>, samācāret K<sub>2</sub>K<sub>6</sub> **95d** °gaja° ] °rāja°  
 $\alpha_2$  • °rava° ] GMF; °vara°  $\mu S\alpha_2\alpha_3\text{K}_2\text{J}_3$ , °varam J<sub>2</sub>VK<sub>4</sub>PK<sub>5</sub> $\gamma$ , ra J<sub>4</sub> (unm.), °ravam K<sub>6</sub>  
**96a** cintayed ] kuṃbhayed M • dehaṃ ] devi G $\alpha_1$ J<sub>4</sub>, dehe J<sub>2</sub>, deha  $\gamma$  **96b** dviṭīyair ]  
 $\mu M$ ; dviṭīyo  $\alpha_3$ , dviṭīyai K<sub>4</sub>, dviṭīya K<sub>2</sub>K<sub>5</sub>, dviṭīyam F, dviṭīye cett. • gadaḥ ] bhramaḡ G  
**96c** trimāsād brahmanādaṃ ca ] trimāsāt siṃhanādaṃ ca  $\mu$ , trimāsāj jihvayā nādaṃ G,  
 trimāsaṃ brahmanādaṃ ca N, trimāse brahmanādaṃ ca MF **96d** śṛṇutvā ]  $\mu$ ; śṛṇuyāt  
 cett.

**89bc om.** J<sub>4</sub> **90d–91a om.** VK<sub>2</sub>PJ<sub>3</sub>F $\gamma$  **94ab om.** K<sub>2</sub>

tr̥tīyabhedadoṣaiś ca mucyate nātra saṃśayaḥ |  
 meghanādam aghorākhyam caturthe māsaparyaye ||97||  
 śrutvā pūrvavad abhyasya bhr̥ntidoṣaiḥ pramucyate |  
 evam sthīramatir dhyānam abhyāsam ca trikālataḥ ||98||  
 sādhaḥ tryabdataḥ satyam jāyate hy ajarāmarah |  
 bhaṭadoṣacatuṣkasya naṭadoṣasya caiva hi ||99||  
 nivāraṇam mayā proktaṃ bhūyaḥ śṛṇu surādhipa |  
 yo 'smin śānte pare tattve yoge yogī sukhātmake ||100||  
 praviṣṭaḥ sarvatattvajñas tasya pādaḥ namāmy aham |

[abhyāsakramaḥ]

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

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**97a** tr̥tīya° ] tr̥tīye G $\gamma$ , tr̥tīyair M **97d** caturthe ] caturtham  $\gamma$  • māsaparyāye ] K<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>; māsi paryāyet  $\mu$ , māsi paryāye GJ<sub>3</sub>, māsi śrūyate S $\alpha_2\alpha_3$ , śrūyate priye M, māse \*\* J<sub>2</sub>, māsa śrūyate J<sub>4</sub>, māsaparyayat V, māsaparyāye P, māsaparyate  $\gamma_1$ , māsaparyataḥ B **98a** śrutvā ] smṛtvā  $\alpha_2\text{J}_2\text{J}_4$ , śṛṇa  $\gamma_1$ , śṛṇu B • abhyasya ]  $\mu\text{G}\alpha_2$ ; abhyasyed M, abhyāse  $\alpha_3$ , abhyāsād *cett.* **98b** doṣaiḥ ] GS $\alpha$ FB; doṣaiś  $\mu$ , śeṣaiḥ  $\beta_1\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6\text{W}_2$  • pramucyate ] ca mudyate A, ca mucyate J<sub>6</sub>J<sub>7</sub> **98c** evam ] brahma° G • sthīramatir dhyānam ]  $\mu\text{SNM}\alpha_3$ ; sthīramatidhyānam GW<sub>1</sub>, sarvasthīramatidhyānam J<sub>2</sub> (*unm.*), sarvasthīramatir J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>B, sarvam sthīramatir VPFK<sub>5</sub>, sthīrasarvamatir K<sub>2</sub>, sarvasthīrasaramatir K<sub>6</sub> (*unm.*), sarvāsthīramatir W<sub>2</sub> **98d** abhyāsam ca ] abhyāsec ca  $\mu$ , abhyāseṇa K<sub>2</sub> • trikālataḥ ] dvikālakaṃ  $\mu$ , trikālakaṃ G, trikālīkaḥ  $\alpha_2$ , trikālīkaḥ  $\alpha_3$ , trikālāsaḥ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub> **99a** sādhaḥ ]  $\mu\text{MK}_1\text{VK}_2$ ; kṛtvātha G, sādhaḥ SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>, [dhārayat] N, dhārayet W<sub>1</sub>, sādhaḥat K<sub>3</sub>, sādhaḥ yad  $\gamma_2$ , sādhaḥ yad W<sub>2</sub>, sādhaḥ yad R, saṃśadha° B • tryabdataḥ ] G; pravṛtaḥ AJ<sub>7</sub>, avṛtaḥ J<sub>6</sub>, abdataḥ SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>, pṛṣṭhataḥ  $\alpha_1$ , paṣṭhataḥ  $\alpha_3$ , aṣṭataḥ VJ<sub>3</sub>, dṛṣṭataḥ K<sub>2</sub>, bhutaḥ  $\gamma_2\text{W}_2$  (*unm.*), bhuta R (*unm.*), yed bhutaḥ B **99c** bhaṭa° ]  $\mu\text{VK}_4\text{K}_5^{\text{ac}}$ ; haṭa° GNJ<sub>2</sub>PFK<sub>5</sub> $\gamma$ , haṭa° SW<sub>1</sub>MJ<sub>4</sub>K<sub>6</sub>, naṭa  $\alpha_3$ , hava° K<sub>2</sub>J<sub>3</sub> • doṣa° ] bhedā°  $\alpha_1$ , bhedaiś  $\alpha_3$  **99d** naṭa° ] bhaṭa° J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub> $\gamma$  • doṣasya ] bhedasya M, bhedas ca  $\alpha_3$  • caiva hi ] jāyate  $\alpha_3$  **100b** surādhipa ] surādhipa A, narādhipa GB, surārcite  $\alpha_1\text{J}_2\text{J}_4\text{F}$  **100c** yo 'smin ]  $\mu\text{F}$ ; yasmin GS $\beta_1\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6\gamma$ , yasmin  $\alpha_2$ , yāśma°  $\alpha_3$  • śānte ] amte  $\alpha_1$ , na śām°  $\alpha_3$  • pare tattve ]  $\mu\text{S}\beta\gamma$ ; paratatve G, patitvā tu  $\alpha_2$ , patitvā yo M, te patitvā  $\alpha_3$  **100d** yoge ]  $\mu$ ; jyotiḥ J<sub>2</sub>, yogī *cett.* • yogī sukhātmake ] J<sub>6</sub>J<sub>7</sub>; yogī sukātmake A, yogasukhātmāni G, yoge surātmake  $\alpha_2$ , yoge surārcite M, yogesvarātmake *cett.* **101a** praviṣṭaḥ ] praviṣṭa  $\mu\text{J}_3\text{R}$ , praviṣṭā J<sub>2</sub>J<sub>4</sub>J<sub>1</sub>, pratiṣṭā K<sub>4</sub>, praviṣṭāḥ J<sub>5</sub> **101b** pādaḥ ] pādām  $\mu\text{GJ}_2\text{J}_4\text{K}_4$  **101d** dvitīyam ] dvitīye SPJ<sub>3</sub>B, dvitīyo  $\gamma_1$  • bhedanam ] *conj.*; mamthanam M, mathanam *cett.* **102a** tr̥tīyam ] tr̥tīye S, tr̥tīyo K<sub>2</sub> • mathanam śastam ] *conj.*; pānam uddiṣṭam  $\mu\text{GS}\alpha_1\text{VK}_4\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ , pānam uddiṣṭam  $\alpha_3$ , pānam uddiṣṭam J<sub>2</sub> (*unm.*), yāmanam uddiṣṭam J<sub>4</sub> (*unm.*), pātam uddiṣṭam K<sub>2</sub> **102b** caturtham ] caturtham A, caturthe SK<sub>2</sub> • ca ]  $\mu\text{G}$ ; tat° *cett.* • praveśanam ] praveśakam  $\mu$ , pramelanam G **102c** udghṛṣya ] GSMJ<sub>2</sub>J<sub>4</sub>F<sup>ac</sup>B; udhṛṣya A, uddhṛṣya J<sub>6</sub>J<sub>7</sub>K<sub>3</sub>F<sup>pc</sup>K<sub>6</sub>, udgharṣya N, uddharṣya W<sub>1</sub>, udghaṣya K<sub>1</sub>, utkrṣya V, ud\*ṣya K<sub>4</sub>, udiṣṭam K<sub>2</sub>, uṣṭasya P, urdghaṣya J<sub>3</sub>, udghṛṣya K<sub>5</sub>, uṣṭasya  $\gamma_1$  **102d** utkarṣayet ] udgharṣayet GNM, uddharṣayet W<sub>1</sub>, ukta kṣipet J<sub>1</sub>R **103a** tad ]  $\mu\text{GS}\alpha_3$ ; tam  $\alpha_1\beta\gamma$  **103b** brahmārgalavi° ]  $\mu\text{G}$ ; trimārgārgala° S $\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_6$ , tribhāgārgala° K<sub>5</sub>, samārgalama° J<sub>1</sub>, samārgala° J<sub>5</sub>W<sub>2</sub>R (*unm.*), paramārga° B (*unm.*)

**98bcd om.**  $\gamma_2\text{R}$

bhedanaṃ tad vadanti sma †mathanaṃ tantunā priye ||103||  
 lohakīlapraveśena yadā mathanaṃ ācaret |  
 mathanaṃ tad vijānīyād† yogavṛddhikaraṃ priye ||104||  
 udghātyārgalam ākāśe jihvām ūrdhvaṃ prasārayet |  
 praveśaṃ prāhur īśāni yogasiddhipravartakam ||105||  
 brahmārgalaprabhedena jihvāsamkramaṇena ca |  
 pratyayaḥ parameśāni kṣaṇāt satyaṃ prajāyate ||106||  
 ādāv ānandabhāvatvaṃ nidrāhānir atah param |  
 saṃgamaṃ bhojanaṃ caiva svalpamātraṃ prajāyate ||107||  
 puṣṭiḥ saṃjāyate tejovṛddhiś ca bhavati priye |  
 na jarā na ca mṛtyuś ca na vyādhipalitāni ca ||108||  
 ūrdhvaretā maheśāni aṇimādiguṇānvitah |  
 yadi nīscalabhāvena yogam evaṃ prasādhayet ||109||  
 tadā proktān imān samyak phalān labhati pārvati |  
 jihvāgre śrīś ca vāgīśā samsthitā vīravandite ||110||

$\mu = AJ_6J_7$

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

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

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

**103c** bhedanaṃ tad ] S; taṃ  $\mu$  (*umm.*), bhedanaṃ ta[\*] G, bhedanaṃ taṃ  $\alpha_1\beta_1PK_5K_6B$ ,  
 bhedaṃ na taṃ  $\alpha_3$ , bhedanaṃ te  $K_2J_3$ , bhedanaṃte F, bhedanaṃ ta  $\gamma_1$  • vadanti sma ] vadaṃti  
 smāṃ G **103d** mathanaṃ ]  $\mu$  • tantunā ] taṃtumat G **104a** lohakīla° ]  
 lohakena G • °praveśena ] °prayogeṇa F **104b** yadā ]  $S\beta_1PJ_3\gamma$ ; yathā  $\mu G\alpha K_2K_5K_6$ ,  
 yadhā F • mathanaṃ ] maṃthanaṃ M • ācaret ] ārabhet  $\mu K_2$  **104c** mathanaṃ ]  
 maṃthanaṃ MV • tad ]  $\mu SB$ ; taṃ *cett.* **104d** yoga° ] yogī  $\mu\alpha_3$  • °vṛddhi° ]  
 °siddhi°  $\alpha$  • priye ]  $\mu MB$ ; bhavet  $S^{pc}\alpha_2\alpha_3\beta_1PFK_5K_6\gamma_2W_2$ , paraṃ  $S^{ac}K_2J_3R$  **105a**  
 udghātyārgalam ] udarghorgatam A, udghārgatam  $J_6J_7$  (*umm.*), ubhayorgalam  $\gamma_2R$  **105b**  
 jihvām ūrdhvaṃ ] jihvāmūlam  $\alpha_3J_1R$  **105c** praveśaṃ ] āveśaṃ F • prāhur īśāni ] prāhur  
 īśāni AV $J_3W_2$ , parameśāni G **105d** °siddhi° ] °vṛddhi° G • °pravartakam ] pra\*\*kaṃ G,  
 karaṃ paraṃ N, praveśane  $W_1$ , pradāyakaṃ  $K_2$  **106a** brahmārgalaprabhedena ]  $\mu$ ; praveśe  
 tālumūlena N, brahmārgalapraveśena *cett.* **106d** kṣaṇāt satyaṃ ] kṣaṇārdhāt saṃ°  
 $\mu G$  **107a** ānandabhāvatvaṃ ] ānaṃdabhāvātvaṃ A, anaṃdānubhavo G, ānaṃdabhāvas  
 ca M, ānaṃdabhāvāti°  $J_5B$ , ānaṃdabhāvāni  $W_2$  **107b** nidrā° ] nīṃdrā° A • °hānir  
 atah ] °hanis tataḥ G, °hānis tataḥ SF, °hāre tataḥ  $K_1$ , °hāraṃ tataḥ  $K_3$ , °hāritah  $J_4$  (*umm.*),  
 °hāni itī  $J_3$ , °hāniḥ mataḥ  $J_5$  • paraṃ ] padaṃ  $\mu$  **107c** saṃgamaṃ ]  $\mu GW_1M$ ; saṃgame  
 $S\beta_1PJ_3K_6J_5W_2B$ , saṃgama  $\alpha_3$ , saṃgamo  $K_2F$  • bhojanaṃ ] bhojane  $K_5K_6$  • caiva ] G; devi  
*cett.* **107d** svalpa° ] svalpam  $\mu$ , jalpa°  $W_1M$ , svapna°  $K_2B$  • °mātraṃ ] alpaṃ  $\mu$   
**108a** puṣṭiḥ ]  $\mu\alpha_3$ ; srṣṭis G, tuṣṭiḥ *cett.* **108b** °vṛddhiś ca bhavati ]  $\mu$ ; dehasiddhir  
 bhavet  $J_1R$ , dehavṛddhir bhavet *cett.* **108c** na jarā na ca ] naṃ jarā naṃ ca A, na jarā  
 tasya M **108d** vyādhi° ]  $AM\beta\gamma$ ; vyādhiḥ  $J_6J_7GS\alpha_2\alpha_3$  • °palitāni ca ]  $\alpha$ ; °palitaṃ na  
 ca  $\mu$ , palitaṃ tathā G, °palitāny api  $S\beta\gamma$  **109a** °retā ]  $GS\alpha_1VK_2K_5K_6RB$ ; °yetā A, °reto  
 $J_6J_7\alpha_3J_2J_4K_4J_3F\gamma_2W_2$ , °rato P **109b** °guṇānvitah ]  $\mu G$ ; °catuṣṭayāṃ  $J_3$ , °samanvitah  
*cett.* **109d** yogam evaṃ ]  $GS\alpha_2FK_5$ ; yogī bhāvaṃ  $\mu$ , yogam eva M, yogam etat  $\alpha_3$ , yoga  
 eva  $\beta_1PJ_3K_6\gamma$ , yoga evaṃ  $K_2$  • prasādhayet ] prasārayet  $\mu K_6$ , prasādayet  $J_2VK_4K_2P$   
**110a** tadā ] yathā NM, tathā  $W_1$ , yadā  $\alpha_3$  • proktān imān ] proktam imaṃ G • samyak ]  
 sarvaṃ G, samyak M, sasya  $\alpha_3$ , satyaṃ  $J_1$  **110b** phalān labhati ]  $\mu$ ; phalaṃ bhavati G,  
 kāmaṃ labhati  $SVK_2PK_5K_6\gamma$ , labhate vara°  $\alpha_1$ , labhate kāma°  $\alpha_3$ , kāmaḥ labhanti  $J_2J_4$ , kāma  
 labhanti  $K_4$ , kāmaṃ labhati  $J_3$ , karmān labhati  $F^{ac}$ , kāmaḥ labhati  $F^{pc}$  • pārvati ] °varṇini  
 $\alpha_1$  **110c** jihvāgre śrīś ca ] jihvāgre śrī  $AJ_7R$  (*umm.*), jihvāgrasthaṃ ca  $K_2$  • vāgīśā ]  
 $\mu S\alpha_1\beta_1PJ_3FK_5$ ; vāgīśe G, vāgīśī  $\alpha_3K_6$ , vāgīśāṃ  $K_2$ , vāgeśī  $\gamma_1$ , vāgeśī B **110d** samsthitā ]  
 samsthitē G, samsthitāṃ  $K_2$  • vīravandite ] maravandite G, vīpsataḥ paraṃ N

**104cd om.** G **107 om.**  $NJ_1R$

jihvāmūlādhārābhāge bandhamṛtyuḥ pratiṣṭhitaḥ |  
 bandhamṛtyupadaṃ sarvam unmūlaya gaṇāmbike ||111||  
 tadagreṇa višet somadhāma śrīśambhusaṃjñitam |  
 anena devi yogena manasādhiṣṭhitena ca ||112||  
 unmanyāveśam āyāti yogī tallayam āpnuyāt |  
 layasya pratyayaḥ sadyaḥ saṃbhavaty avicārataḥ ||113||  
 jihvāgre mana ādhāya dr̥śā tad dhāma lakṣayet |  
 mūlāt suṣumṇāmārgena pavanaṃ cordhvam ānayet ||114||  
 brahmadhāmagato yogī manaḥ sūnye niveśayet |  
 dhyāyed evaṃ paraṃ tattvaṃ heyopādeyavarjitam ||115||  
 ākāśagaṅgā sravati brahmasthānāt suśītalā |  
 prapiban māsamātreṇa vajrakāyo bhaved dhruvam ||116||  
 divyadeho bhavet satyaṃ divyavāg divyadarśanaḥ |  
 divyabuddhir bhaved devi divyaśravaṇa eva ca ||117||  
 jihvāgre koṭīcandrābhāṃ vāgīśāṃ paribhāvayet |  
 parāmṛtakalātrptāṃ kavivṛtaṃ labhate kṣaṇāt ||118||

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**111a** mūlādhārā° ]  $\text{M}\alpha_3\text{J}_5\text{W}_2$ ; mūlādhare  $\mu$ , mūle dha\*ra\*ne G (*unm.*), mūladharā° SW<sub>1</sub>-  
 $\beta_1\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6$ , mūlādhārā° FB, mūlādhārā° J<sub>1</sub>, mūlādhvārā° R **111b** °mr̥tyuḥ ]  $\mu\text{GSMF}$ ;  
 °mr̥tyu° W<sub>1</sub> $\alpha_3\beta_1\text{K}_2\text{PK}_5\text{K}_6\gamma$ , °mr̥tyuṃ J<sub>3</sub> • pratiṣṭhitaḥ ] pratiṣṭhitā  $\alpha_3\text{J}_3$  **111c** °padaṃ ]  
 AJ<sub>7</sub>K<sub>5</sub> $\gamma$ ; °pradaṃ J<sub>6</sub>S $\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_6$ , °bhayaṃ G • sarvam ] sarvem G, sarvaṃ W<sub>1</sub>M $\alpha_3$ ,  
 sarve  $\gamma$  **111d** unmūlaya ]  $\mu\text{GSVK}_2\text{FK}_5\text{K}_6\gamma$ ; tanmūlaya W<sub>1</sub>, mūlaṃ mūla M $\alpha_3$ , unpullaya  
 J<sub>2</sub>, unmūla J<sub>4</sub> (*unm.*), unmulaya K<sub>4</sub>, unmūya P (*unm.*), ūnmūlya J<sub>3</sub> (*unm.*) • gaṇāmbike ]  
 $\mu\text{G}$ ; gaṇāṃtike MVK<sub>2</sub>FK<sub>5</sub>, gaṇāṃkīte *cett.* **112a** višet soma° ] S<sup>ac</sup> $\alpha_3$ ; viśā mohaṃ  $\mu$ ,  
 vināpy ekam G, višet so haṃ S<sup>pc</sup>, vināśo haṃ W<sub>1</sub>, vinā moghaṃ M, vinā mohaṃ  $\beta$ , vinā mevaṃ  
 J<sub>1</sub>R, vinā mehaṃ J<sub>5</sub>W<sub>2</sub>B **112b** °śambhu° ] °śubha° G • saṃjñitam ] saṃjñakaṃ  
 $\mu\alpha_3\text{F}$  **112d** manasādhiṣṭhitena ca ] *em.*; manasā sādhitena ca  $\mu$ , \*tsādhiṣṭhite jane  
 G, manasādhiṣṭhitena te SW<sub>1</sub> $\beta_1\text{K}_2\text{PFK}_6\gamma$ , manasā sādhitena ca  $\alpha_3$ , ṣaṇmāsaiḥ sādhitena ca M,  
 dinasaptakam ācāret J<sub>3</sub>, manasy adhiṣṭhitena te K<sub>5</sub> **113a** unmanyāveśam ] ānmanyāveśam  
 G, unmany avāśyam M, unmanīvaśam  $\alpha_3$  **113c** layasya ]  $\mu\text{G}$ ; layanāt S $\alpha\beta$ , laṃghanāt  $\gamma$   
 • pratyayaḥ ] pratyayā  $\beta_1$  **113d** sambhavaty ]  $\mu\text{SK}_6$ ; saṃbhavaty M, saṃpivec  $\alpha_3$ , saṃbha-  
 vanty *cett.* • avicārataḥ ] ca vicārataḥ  $\alpha_3$  **114a** mana ādhāya ]  $\mu$ ; manasā dhyāyan G $\alpha_3\text{V}$ ,  
 manasā dhyāyed SK<sub>2</sub>J<sub>3</sub>K<sub>6</sub> $\gamma$ , manasā dhyāye W<sub>1</sub>J<sub>4</sub>P, manasā dhyātvā M, manasā dhyāya J<sub>2</sub>K<sub>4</sub>,  
 rasanā dhyāyed F **114b** dr̥śā ]  $\mu\text{SW}_1\text{J}_2\text{K}_4\text{PK}_6$ ; tadā G, daśa MF, daśā  $\alpha_3\text{J}_4\text{VK}_2$ , daśam  
 J<sub>3</sub>, rasān  $\gamma$  • tad dhāma ] J<sub>6</sub>J<sub>7</sub>GSW<sub>1</sub> $\beta_1\text{K}_2\text{PFK}_6$ ; tadvāma AJ<sub>3</sub>, dhā[dhā]ma M, dhātama  
 $\alpha_3$ , vaddhāma  $\gamma$  **114c** mūlāt ] mūlā A • suṣumṇā° ] suṣumṇā° K<sub>3</sub>PFB **114d**  
 pavanaṃ ] unmanyā G • ānayet ] unnayet M, cālayet K<sub>3</sub> **115a** °dhāma° ]  $\mu\text{G}\gamma$ ; °sthāna°  
 J<sub>3</sub>, °dhyāna° *cett.* **115c** dhyāyed evaṃ paraṃ ] SW<sub>1</sub> $\beta_1\text{K}_2\text{PJ}_3\text{F}$ ; dhyāyet parataram  
 $\mu$ , dhyāyan paraśivam G, dhyāyed devi paraṃ M $\alpha_3$ , dhyāyed devaṃ paraṃ tatvaṃ K<sub>6</sub>, vyāpa-  
 devaṃ paraṃ J<sub>1</sub>R, vyāpidevaṃ paraṃ J<sub>5</sub>W<sub>2</sub>, \*vyāmi\*devaṃ paraṃ B **115d** °pādeya° ]  
 °pādāna°  $\beta_1\text{K}_2\text{PK}_6\gamma$  • °varjitam ] °varjitaḥ J<sub>3</sub> $\gamma$  **116b** suśītalā ] suśītalam  $\mu\alpha_3\text{F}$ ,  
 sulīlayā M, suśītalāḥ  $\gamma_2$  **116c** prapiban ]  $\mu$ ; prapiben G, yaḥ piben *cett.* • °mātreṇa ]  
 °trayeṇa  $\alpha_3$  **117a** °deho ] °kāyo  $\mu$  **117b** divyavāg divyadarśanaḥ ] divādyatva-  
 darśanaṃ G, divyakāryādidarśanaṃ M, divyakāyāvadarśanaṃ  $\alpha_3$ , divyavāk divyadarśanaṃ  $\gamma_1$   
**117d** divyaśravaṇa ] *em.* SANDERSON; divyaḥ śravaṇa SW<sub>1</sub>, divyaśravaṇam *cett.* **118b**  
 vāgīśāṃ ] vāgīśīm  $\mu\text{GJ}_2\text{J}_4\text{FK}_6$  • pari° ]  $\mu\text{G}$ ; pravi° SW<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma_1$ , *om.* M, prati°  $\alpha_3\text{B}$ ,  
 ca vi°  $\beta_1$  **118c** °tr̥ptāṃ ]  $\mu\text{S}\alpha$ ; °tr̥pta G, °tr̥ptā  $\beta_1\text{K}_2\text{PK}_6\gamma$ , °tr̥ptaḥ J<sub>3</sub>, °tr̥ptaḥ F **118d**  
 kavivṛtaṃ ] kavitām  $\mu$  • kṣaṇāt ]  $\mu\text{G}\alpha_3$ ; dhruvam *cett.*

**111a** N omits 111–123, replacing it with Gorakṣasaṃhitā<sub>N</sub> 184–190, 192 and 197–198; W<sub>1</sub> has  
 the insertion but keeps 111–123; see description of sources for details **113d** vicārataḥ—3.8d  
 °rūpiṇī *om.* K<sub>5</sub> (f.11 missing) **115ab** *om.* W<sub>1</sub>

jihvāgre saṁsthitām lakṣmīm parāmr̥tavimoditām |  
dhyāyan yogī maheśāni yogasāmr̥jyam āpnuyāt ||119||

[pañca sahajāḥ]

sahajāḥ pañca vikhyātāḥ piṇḍe 'smin †paramātmake† |  
yadā saṁjāyate deho mātr̥dehe pitṛkṣayāt ||120||  
tatra sārddham bhavanti sma dehe vṛddhim upeyuṣi |  
ādyā kuṇḍalinīśaktiḥ sahajā prathamā smṛtā ||121||  
dvitīyā ca suṣumṇākhyā jihvā caiva tṛtīyakā |  
tālusthānaṁ caturtham ca brahmasthānaṁ tu pañcamam ||122||  
unnīya sahajām ādyām dvitīyām sahajām nyaset |  
tṛtīyām sahajām ūrdhvaṁ caturthe sahaḥ viśet ||123||  
caturtham sahajam bhittvā sahajam pañcamam viśet |  
etad bhedam mayā proktaṁ durvijñeyam kuleśvari ||124||

iti śrīmadādināthaprokte mahākālayogaśāstre umāmaheśvarasaṁvāde  
khecarīvidyāyām dvitīyaḥ paṭalaḥ

$\mu = AJ_6J_7$

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

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

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

**119a** saṁsthitām | saṁsthitā  $W_1K_3K_2J_3K_6\gamma$  • lakṣmīm | lakṣmī  $K_2K_6\gamma_1$ , lakṣmīḥ B  
**119b** °vimoditām |  $M\alpha_3$ ; °vimoditaḥ  $\mu$ , °[.]moditām G, °vimohiniṁ  $SW_1\beta_1PF$ , °vimohini  
 $K_2K_6\gamma$ , °vimohitā  $J_3$  **119c** dhyāyan |  $\mu GM\alpha_3$ ; dhyāyed  $SW_1\beta\gamma$  • maheśāni | maheśāniṁ  
G **120a** sahajāḥ | sahajā  $K_3VK_2J_3FK_6\gamma$ , sahajāt  $J_2K_4$  • vikhyātāḥ |  $\mu GSMK_1$ ;  
vikhyātā  $W_1K_3J_2J_4VK_2PJ_3FK_6\gamma$ , vikhyātām  $K_4$  **120b** †paramātmake† |  $\mu G$ ; parisāṁkīte  
S, paramāṁkīte  $\alpha$ , parimāṁkīte  $J_2K_4$ , parimāṁkīte  $J_4$ , parimāṁkīte V, paramāṁkīte  $K_2FJ_1B$ ,  
parimāṁkīte  $PK_6J_5W_2$ , parimāṁkīte  $J_3$  **120c** deho |  $S\alpha_3\beta_1K_2PJ_3K_6\gamma$ ; dehe AF, deham  $J_6J_7$ ,  
deha G, devi  $W_1M$  **120d** mātr̥ | gātr̥°  $K_4$  • °dehe |  $\mu S\alpha$ ; °deha° G, °deho  $\beta\gamma$  • pitṛ-  
kṣayāt |  $S\alpha\beta$ ; pitṛkṣanāt  $\mu$ , °parikṣaye G, pitakṣakāt  $\gamma$  **121a** tatra sārddham |  $J_6J_7GSPFK_6$ ;  
tatra sārddham  $\alpha$ , tat tasyārddham  $\alpha$ , tatra sārddhā  $\beta_1$ , tam sārddham  $K_2$  (*unm.*), tatra sārddha  
 $J_3\gamma_1$ , tatra sārddham B • bhavanti sma | bhavati sma P, bhavaty asmād F **121b** dehe |  
 $\mu$ ; deha° *cett.* • vṛddhim | buddhim  $\gamma$  • upeyuṣi |  $\mu\alpha_3$ ; uveyuṣe G, upeyuṣaḥ  $SJ_3FK_6B$ ,  
upeyuṣi  $W_1MV$ , upayuṣi  $J_2$ , upeyaṣi  $J_4$ , upeyuṣo  $K_4$ , upeyaṣuḥ  $K_2$ , upeyaṣaḥ P, upeyaṣaḥ  $\gamma_1$   
**121c** ādyā | ādyāḥ  $\alpha_3$ , atha  $K_2$ , ādyām  $PK_6$ , ādyā  $J_3$  • śaktiḥ | śakti  $J_2J_4K_4J_5W_2$  **121d**  
sahajā prathamā | *transp.*  $\mu$ , [..]mā sahajā G • smṛtā | sthitāḥ A, sthitā  $J_6J_7$ , matā  $J_3$  **122a**  
ca |  $\mu G$ ; tu *cett.* • suṣumṇā° | suṣumṇā°  $S\alpha_3J_4P$  • °khyā |  $\mu GW_1M$ , syāj  $SPJ_3FK_6B$ , syāt  
 $\alpha_3$ , syā  $J_2VK_4K_2\gamma_1$ , °sthāj  $J_4$  **122b** jihvā | siddhā  $\alpha_3$  • tṛtīyakā | tṛtīyakam G, tṛtīyagā  
 $J_2$ , tṛtīyagā  $J_4K_4$ , tṛtīyamā V, dvitṛtīyakā  $J_3$  (*unm.*), tṛtīyakāḥ  $\gamma_1$  **122c** caturtham |  
caturthe A • ca |  $\mu G$ ; syād *cett.* **122d** tu | ca  $J_6J_7GJ_3$  **123a** unnīya |  $GSVK_4PJ_3-$   
 $FK_6$ ; unnadhya A, unnadhya  $J_6J_7$ , unnidra  $W_1M$ , tan nidraṁ  $\alpha_3$ , unmanni°  $J_2$ , unmani°  $J_4$ ,  
unmato  $K_2$ , unmani°  $\gamma$  • sahajām ādyām |  $S\alpha_3VPJ_3F\gamma$ ; sahajām ādyā A, sahajām āyā  $J_6J_7$ ,  
sahajām ādyām G, sahajāvasthā  $W_1M$ , °ya sahajāyām  $J_2$ , °ya sahajādyām  $J_4$ , sahajādyām  $K_4$   
(*unm.*), sahajāmāyām  $K_2$ , sahamādyānta  $K_6$  **123b** dvitīyām | GS, dvitīyā  $\gamma$ , dvitīye *cett.*  
• sahajām | SB; sahaḥ A, sahaḥ  $J_6J_7\alpha\beta_1K_2PJ_3F$ , sahajā  $G\gamma_1$ , sahajō  $K_6$  • nyaset |  
viśet  $\mu$  **123c** tṛtīyām |  $S\alpha K_6$ ; tṛtīyā°  $\mu J_4J_3$ , tṛtīyā  $GVK_4PF\gamma$ , tṛtīyā  $J_2$ , tṛtīya  $K_2$  •  
sahajām | sahajām A, saha°ja° G, sahajāny  $J_4$  • ūrdhvaṁ | *em.*; ūrdhvā  $\mu$ , rddhā ca G,  
uccaiś  $S\beta\gamma$ , ūrdhvām  $W_1M$ , ūrdhve  $\alpha_3$  **123d** caturthe |  $\alpha J_4F$ ; caturtha°  $\mu K_2J_3$ , caturtham  
 $GJ_2VK_4PK_6\gamma$ , caturthām S • sahaḥ | sahajā  $\mu\gamma$ , sahajam G, sahajām  $SK_6$  **124a**  
caturtham | caturtha°  $\mu VJ_3J_5W_2$ , caturthim G, caturthām S, niguhyam N, caturthe  $\alpha_3$  •  
sahajam | sahajā A, sahajām  $J_6J_7GS$  • bhittvā | nitvā R **124b** sahajam pañcamam |  
pañcame sahaḥ  $SMK_2$ , sahaḥ pañcame F • viśet | bhyaset A, vrajet G, nyaset  $K_2$  **124c**  
bhedam mayā | bhedarayam M, eva mayā  $\gamma$  **124d** kuleśvari | maheśvari  $K_2$

**124cd om.**  $J_3$  **124d** tat sarvaṁ prayatnena gopaniyam samāhitaḥ *add.* V

TRĪTĪYAH PAṬALAH

śiva uvāca

[kuṇḍalinīśaktih]

mūlāt kuṇḍalinīśaktim suṣumṇāmārgam āgatām |  
 lūtaikatantupratimāṃ sūryakoṭīsamaprabhām ||1||  
 praviśya ghaṇṭikāmārgaṃ śivadvārārgalaṃ śive |  
 bhittvā rasanayā yogī kumbhakena maheśvari ||2||  
 praviśet koṭīsūryābhaṃ dhāma svāyambhuvaṃ priye |  
 tatrāmṛtamahāmbhodhau śītakallolaśālini ||3||  
 pītvā viśrāmya ca sudhāṃ paramānandapūrṇayā |  
 buddhyā tatsudhayā tr̥ptam ātmadehaṃ vibhāvayet ||4||  
 anena divyayogena jāyate divyadarśanam |  
 khecaratvaṃ bhavet satyaṃ sarvarogakṣayas tathā ||5||  
 vañcanaṃ kalamṛtyoś ca trailokyabhramaṇaṃ tathā |  
 aṇimādiguṇopetaḥ saṃsiddho jāyate dhruvam ||6||  
 yogīndratvam avāpnoti gatir avyāhatā bhavet |

*Witnesses for the third paṭala:* AJ<sub>6</sub>J<sub>7</sub>GSNW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; D (32c–47d); H (19)

μ = AJ<sub>6</sub>J<sub>7</sub>α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>; α<sub>3</sub> = K<sub>1</sub>K<sub>3</sub>β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**1a** mūlāt ] μGS; mūlām α<sub>2</sub>, mūla° α<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PFK<sub>6</sub>, mūlaṃ J<sub>3</sub>γ • kuṇḍalinī° ] kumḍalinīm  
 α<sub>2</sub>V • śaktim ] śaktih SK<sub>2</sub>B; śakti W<sub>1</sub>J<sub>4</sub>J<sub>3</sub>γ<sub>1</sub> **1b** suṣumṇā° ] suṣumṇā° J<sub>6</sub><sup>ac</sup>GSβ<sub>1</sub>VP-  
 J<sub>3</sub>FB • mārgam ] mārga° G • āgatām ] saṃsthitām G, āgatā SK<sub>2</sub>B, āśritā J<sub>3</sub>, āgataḥ γ<sub>1</sub>  
**1c** lūtaika° ] tulaika° γ<sub>1</sub>, tūlaika° B • pratimāṃ ] pratimā J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>γ **1d** sūryakoṭī° ]  
 koṭīsūrya° μG • prabhām ] prabhaṃ A, prabhā K<sub>4</sub>B **2a** praviśya ] praveśya K<sub>2</sub> •  
 ghaṇṭikā° ] ghaṇṭikā° AJ<sub>4</sub>K<sub>2</sub>J<sub>3</sub>γ<sub>1</sub>, ghaṇṭakā° G • mārgam ] mārga Aγ, mārgā M, mārga  
 J<sub>3</sub> **2b** śive ] priye M, śivaṃ α<sub>3</sub>J<sub>3</sub>, viśet K<sub>6</sub> **2d** maheśvari ] kuleśvari M, maheśvarī  
 K<sub>1</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>γ<sub>1</sub> **3a** praviśet ] J<sub>6</sub>J<sub>7</sub>SW<sub>1</sub>α<sub>3</sub>PK<sub>4</sub>FK<sub>6</sub>; praviśet A, praviśya G, praviśet NMJ<sub>2</sub>-  
 J<sub>4</sub>V, praveśya K<sub>2</sub>, praveśet J<sub>3</sub>, praviśat γ<sub>2</sub>W<sub>2</sub>B, praviśā R • bhaṃ ] μGMJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>; bhām  
 Sα<sub>2</sub>α<sub>3</sub>PJ<sub>3</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>, bhyām VJ<sub>1</sub>R, bhā K<sub>2</sub>B, bhaḥ F **3b** bhuvam ] μG<sup>pc</sup>Sα<sub>1</sub>J<sub>4</sub>VK<sub>4</sub>;  
 bhuve G<sup>ac</sup>J<sub>3</sub>K<sub>6</sub>, bhuvi α<sub>3</sub>, bhavam J<sub>2</sub>K<sub>2</sub>, bhave Pγ, bhuv\*ve\* F • priye ] śubhe G, śite  
 F **3c** tatrāmṛta° ] parāmṛta° G, tatrāmṛtaṃ MB, tatrāmṛta° α<sub>3</sub>, tayāmṛta° J<sub>3</sub> **3d**  
 śīta° ] śiva° α<sub>3</sub> • śālini ] MFB; mālini AG, mālini J<sub>6</sub>J<sub>7</sub>, śālinim SN, śāyini W<sub>1</sub>, śālini  
 α<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PK<sub>6</sub>γ<sub>1</sub>, vāriṇā J<sub>3</sub> **4a** viśrāmya ] GS<sup>pc</sup>βγ<sub>1</sub>; viśramya μS<sup>ac</sup>αB • ca sudhām ]  
 sudhayā G, vasudhām J<sub>3</sub> **4b** pūrṇayā ] pū°rva°yā G **4c** buddhyā ] budhye G •  
 tatsudhayā ] ta°cch°uddhayā S, tacchuddhayā J<sub>3</sub>F • tr̥ptam ] μG; kṛṣṭam SW<sub>1</sub>, hṛṣṭam NMB,  
 rakṣyam α<sub>3</sub>, iṣṭa°m J<sub>2</sub>, draṣṭam J<sub>4</sub>K<sub>6</sub>, dr̥ṣṭam Vγ<sub>2</sub>W<sub>2</sub>, om. K<sub>4</sub>, daṣṭam K<sub>2</sub>, vṛṣṭam P, daṣṭam  
 J<sub>3</sub>, dr̥ṣṭam F, ṣṭām R **4d** dehaṃ ] μGSα<sub>2</sub>α<sub>3</sub>J<sub>3</sub>F; deha MPK<sub>4</sub>, dehe J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>K<sub>6</sub>γ, ceham  
 V • **4d** vibhāvayet ] M; prabhāvayet μ, prabodhayet G, subhāvayet Sα<sub>2</sub>α<sub>3</sub>VJ<sub>3</sub>F, śubhāva-  
 yet J<sub>2</sub>K<sub>2</sub>P, ṣu bhāvavayet J<sub>4</sub> (unm.), ṣu bhāvayet K<sub>4</sub>K<sub>6</sub>, tu bhāvayet γ **5a** divya° ] devi  
 μ **5b** darśanam ] μGVK<sub>6</sub>; darśanaḥ cett. **5d** kṣayas tathā ] kṣayaṃkaram βγ  
**6a** vañcanaṃ ] vacanaṃ AJ<sub>6</sub>, caṃcanaṃ J<sub>7</sub>, mocanaṃ G • mṛtyoś ca ] em.; mṛtyuś ca μ,  
 mṛtyuṃ ca J<sub>3</sub>, mṛtyūnām cett. **6b** trailokya° ] trailokyaṃ G, trailokye S • bhramaṇaṃ  
 tathā ] kramate kṣaṇāt G **6c** guṇopetaḥ ] GSαV; guṇopetaṃ μJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>6</sub>; guṇopetu  
 K<sub>2</sub>, guṇopetaṃ J<sub>3</sub>γ **6d** saṃsiddho ] J<sub>6</sub>J<sub>7</sub>SMK<sub>1</sub>VPJ<sub>3</sub>FK<sub>6</sub>; saṃsiddhi AJ<sub>2</sub>K<sub>4</sub>γ<sub>1</sub>, prasiddho  
 G, sa siddho α<sub>2</sub>, saṃsiddhā K<sub>3</sub>, saṃsiddhiṃ J<sub>4</sub>B, saṃsiddhir K<sub>2</sub> • jāyate ] labhate AJ<sub>7</sub>B,  
 bhavati M **7a** yogīndratvam avāpnoti ] yogēndratvatvam āpnoti α<sub>3</sub>, yogēndratvam avāpnoti  
 γ<sub>2</sub> **7b** avyāhatā ] avyahatā A, avyāhatā J<sub>2</sub>P, avāhatā J<sub>4</sub>, avyāhatī J<sub>3</sub>

**1ab** om. M **1a–8d** rūpiṇī om. K<sub>5</sub> (f.11 missing)

navanāgasahasrāṇām balena sahitaḥ svayam ||7||  
 jāyate śivavad devi satyaṃ satyaṃ mayoditam |  
 idāpiṅgalayor madhye suṣumṇā jyotirūpiṇī ||8||  
 varṇarūpaṅgais tyaktaṃ tejas tatra nirāmayam |  
 prasuptabhujagākārā yā sā kuṇḍalinī parā ||9||  
 gaṅgā ca yamunā caiva idāpiṅgalasaṃjñake |  
 gaṅgāyamunayor madhye tāṃ śaktiṃ saṃniveśayet ||10||  
 brahmadhāmāvadhi śive paramāmṛtarūpiṇīm |  
 tanmayo jāyate satyaṃ sadāmṛtatanuḥ svayam ||11||  
 śivadhāma gatā śaktiḥ parameśāt paraṃ padam |  
 tadbhogatṛptisaṃtṛptā paramānandapūritā ||12||  
 siṅcantī yogino deham āpādataalamastakam |  
 sudhayā śiśirasnigdhaśīṭayā parameśvari ||13||  
 punas tenaiva mārgeṇa prayāti svapadam śive |  
 etad rahasyam ākhyātaṃ yogaṃ yogīndravandite ||14||

[kālajayah]

utsṛjya sarvaśāstrāṇi japahomādi karma yat |

15 *cit.* Gorakṣasiddhāntasaṃgraha p.4

$\mu = AJ_6J_7$

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

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

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

**7d** balena ] vadet taṃ PF $\gamma_2R$ , vade taṃ J<sub>3</sub>W<sub>2</sub>, vadena K<sub>6</sub> • sahitaḥ ] sahita G<sub>3</sub>FK<sub>6</sub>,  
 sahita J<sub>2</sub>J<sub>4</sub>K<sub>4</sub> **8a** śivavad devi ] śivapade pi  $\alpha_3$  **8d** jyotirūpiṇī ] kāmṭim  
 atyalaṃ G, yonirūpiṇī K<sub>2</sub> **9a** varṇa° ] vana° A • °ṅgūṅais ] SW<sub>1</sub> $\beta$ ; °ṅaṅaiḥ  $\mu$ , °ṅuṅair  
 G $\gamma$ , °ṅuṅaiḥ NM $\alpha_3$  • tyaktaṃ ] S $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; sākaṃ  $\mu$ ; yuktaṃ G, pūrṇe N, tyakta W<sub>1</sub>,  
 pūrṇam M, pūrṇais  $\alpha_3$ , tyaktaḥ K<sub>2</sub>, yuktais  $\gamma$  **9b** tejas tatra ] tena tatra W<sub>1</sub>, vastutas tu  
 M, tejnas tatra K<sub>5</sub> • nirāmayam ]  $\mu$ SMVJ<sub>3</sub>; nirālayaṃ *ceṭt.* **9c** prasupta° ] suṣumṇā AJ<sub>7</sub>,  
 suṣumṇa J<sub>6</sub><sup>pc</sup>, suṣumna J<sub>6</sub><sup>c</sup>, suṣupta° G, prasuptā  $\alpha_3V$  • °gākārā ] °gākāśe  $\mu$ , °gākārām J<sub>4</sub>,  
 °gākārām K<sub>2</sub>, °gākāra J<sub>3</sub>, °gīkārā  $\gamma_1$ , °gīveyaṃ B **9d** yā sā ] yat tat  $\mu$ , māyā M  
**10b** saṃjñake ]  $\mu$ ; saṃjñāke GSK<sub>6</sub>, saṃjñitā  $\alpha_1J_3$ , saṃjñikā  $\alpha_3$ , saṃjñite  $\beta_1K_2$ PFK<sub>5</sub> $\gamma$   
**10d** śaktiṃ ] śakti A, śaktiṃ MVB **11a** °dhāmā° ] °dvārā° G **11b** paramāmṛta° ]  
 paramānaṃda° GM • °rūpiṇīm ]  $\mu$ K<sub>5</sub>; °pūrṇayā G, °rūpaṇīm J<sub>3</sub>, °rūpiṇī *ceṭt.* **11c**  
 tanmayo ] tanmano G **11d** sadā° ] paramā°  $\mu$  (*unm.*), parā° GM, tadā° K<sub>2</sub>, sadya°  $\gamma_1$ ,  
 sadyo B • °tanuḥ ] °tanuṃ A, °tanu J<sub>6</sub>J<sub>7</sub>J<sub>3</sub>J<sub>5</sub>W<sub>2</sub>, °mayam G, °tamaḥ K<sub>2</sub> **12a** śiva-  
 dhāma ] śivāgama° G, śivadhāmā°  $\alpha_2$  • gatā ] AG $\alpha$ ; gatām J<sub>7</sub>J<sub>6</sub> $\beta_1$ K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>, gatīm P, gatām  
 J<sub>3</sub>, gatīm  $\gamma_1$ , gatiḥ B • śaktiḥ ] AGS $\alpha$ B; śaktiṃ J<sub>6</sub>J<sub>7</sub> $\beta_1$ PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>, śaktiṃ K<sub>2</sub>, śakti J<sub>3</sub>J<sub>5</sub>-  
 W<sub>2</sub>R **12b** parameśāt paraṃ padam ] parameśāspadam padam  $\mu$ , parameśāt padam paraṃ  
 $\alpha_3$  **12c** °bhoga° ] °bhāga°  $\mu$ , °bhāgya°  $\gamma$  • saṃtṛptā ] °saṃdīptaṃ G, saṃtṛptām  $\alpha_2$   
**12d** °pūritā ] °rūpitā  $\mu$ , °pūritaṃ G, °pūritaḥ K<sub>2</sub> **13a** siṅcantī ] J<sub>6</sub>SMFK<sub>5</sub>; siṅcanti  
 AK<sub>6</sub>, siṅcanti J<sub>7</sub>GJ<sub>2</sub>VK<sub>4</sub>P, saṃcintya  $\alpha_3$ , siṅciti J<sub>4</sub> (*unm.*), siṅcimita K<sub>2</sub>, siṅciti J<sub>3</sub>, saṃcitya  
 $\gamma$  **13c** sudhayā ]  $\mu$ ; atha sā GS $\alpha$  $\beta_1$ PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>, iṣa sā K<sub>2</sub>, adhastāc F, athāsāc  $\gamma_2$ W<sub>2</sub>, athāc  
 R (*unm.*), abhyāsāc B • śiśirasnigdha° ]  $\mu$ ; śaktiraśmista G, śaśiraśmista S $\alpha$ , cārīrasthā  
 J<sub>2</sub> (*unm.*), rīśaktisthā J<sub>4</sub>, śaktiraśmista VK<sub>4</sub>K<sub>5</sub><sup>ac</sup>, ca śarīrasthā K<sub>2</sub>FK<sub>6</sub>, cca śarārasthā P, ca  
 śarīrasthā J<sub>3</sub>, [svaśarīra]sthā K<sub>5</sub><sup>pc</sup>, ca śarīrastho  $\gamma$  **13d** °śīṭayā ]  $\mu$ ; śīṭalā GS $\alpha$  $\beta$ , śīṭalaṃ  
 $\gamma$  • parameśvari ] J<sub>6</sub>J<sub>7</sub>GSNMK<sub>3</sub>P; parameśvarī AW<sub>1</sub>K<sub>1</sub> $\beta_1$ K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>, tā maheśvari J<sub>1</sub>B, tā  
 maheśvarī J<sub>5</sub>W<sub>2</sub>R **14a** punas ] prānas  $\gamma$  **14b** prayāti ] prayātaḥ  $\mu$ , pūjāti  $\alpha_3$  •  
 svapadam ] svam padam G, svayaṃ  $\alpha_3$  (*unm.*), svapuraṃ K<sub>2</sub> • śive ]  $\mu$ MJ<sub>1</sub>R; priye *ceṭt.*  
**14c** rahasyam ] rahasam  $\mu$  • ākhyātaṃ ] deveśi J<sub>3</sub> **14d** yogaṃ ] yoge  $\alpha$ , yogī VK<sub>6</sub>,  
 mayā K<sub>5</sub> • yogīndra° ] yogēndra°  $\alpha_3$ J<sub>3</sub> $\gamma_1$  • vandite ] °vandiṭam  $\alpha_3$ , °vaṃditaṃ J<sub>4</sub>K<sub>6</sub>  
**15b** karma ] °kaṃ ca  $\mu$ G • yat ] ca M $\alpha_3$ J<sub>3</sub>, °jāt J<sub>2</sub>J<sub>4</sub>V

12d–13a *om.*  $\alpha_2$

dharmādharmavinirmukto yogī yogaṃ samabhyaset ||15||  
 rasanām ūrdhvaḡaṃ kṛtvā trikūṭe saṃniveśayet |  
 brahmāṇḡe brahmarekhādhho rājadantordhvamaṇḡale ||16||  
 trikūṭaṃ taṃ vijānīyāt tatra līṅgaṃ samujjvalam |  
 kālakramavinirmuktaṃ durvijñeyaṃ surair api ||17||  
 idāyāṃ rātrir uddiṣṡā piṅgalāyāṃ ahaḡ smṛtam |  
 candrādityau sthitau devi nityaṃ rātridivātmakau ||18||  
 na divā pūjayel līṅgaṃ na rātrau ca maheśvari |  
 sarvadā pūjayel līṅgaṃ divārātrinirodhataḡ ||19||  
 ahorātrimayaṃ cedaṃ kālakramasvabhāvajam |  
 kālakramanirodhena kālamṛtyujayo bhavet ||20||  
 kālakramavinirmuktāṃ cintayed ātmanas tanum |  
 pūjayed bhāvapuṣpeṇa tarpayet paṅkajāmṛtaiḡ ||21||  
 evaṃ ṣaṇmāsayogena jāyate hy ajarāmarahḡ |  
 sarvajñatvaṃ labhet satyaṃ śivasāmyo nirāmayaḡ ||22||

19 = Haṡhapradīpikā (H) 4.42

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_1K_2PJ_3FK_5K_6$ ;  $\beta_1 = J_2J_4VK_4$

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

**15c** °mukto ] °muktaṃ  $K_2$  **16b** trikūṭe ]  $\mu S\alpha$ ; bhrūkuṡim G, trikūṡaṃ  $\beta$ -  
 $\gamma$  **16c** brahmāṇḡe brahma° ] vrahmaramdhre vra°  $J_1R$  • °rekhādhho ]  $\mu S\alpha_1VPJ_3FK_5K_6$ ;  
 °rekho°rdh°o G, °rekhāyāṃ  $\alpha_3$ , °rekhyādhho  $J_2K_4$ , °rekhādhā  $J_4$ , °royordhā  $K_2$ , °hmarekhā  $J_1$ ,  
 °rekhādyo  $J_5$ , °rekhādyau  $W_2$ , °hmarekha R, °rekhādye B **16d** rājadantordhvamaṇḡale ]  
 $\mu GS\alpha$ ; daṃtordhvamaṇḡale priye  $J_2J_4VP$ , daṃtordhvaṃ maṇḡale priye  $K_4F$ , dato yan maṇḡa-  
 laṃ śive  $K_2$ , daṃtordhvamaṇḡalaṃ priye  $J_3K_5$ , dantordhve mmaṇḡalaṃ priye  $K_6$ , tadūrdhvaṃ  
 maṇḡalaṃ priye  $\gamma_2RB$ , tadūrdhvamaṇḡalaṃ priye  $W_2$  **17a** trikūṡaṃ ] bhrūkuṡim G •  
 taṃ vijānīyāt ]  $\alpha K_2$ ; taṃ vijānīhī A, taṃ vijānīhi  $J_6J_7$ , tatra jānīyāt  $GS^{ac}\beta_1PJ_3FK_5K_6\gamma$ , tad  
 vijānīyāt  $S^{pc}$  **17b** tatra līṅgaṃ samujjvalam ] trilīṅgaṃ samam ujjvalam  $\alpha_3$  **17c**  
 kālakrama° ] em. SANDERSON; kalākarma° G, sarvakarma° M, kālakarma° cett. • °muktaṃ ]  
 °mukto  $S\alpha$ , °muktāṃ  $J_5W_2$  **17d** °jñeyaṃ ] °jñeyaḡ  $\alpha_1$  **18a** idāyāṃ ]  $\mu S\alpha VFK_5$ ;  
 idāyā  $GK_2\gamma$ , idāyā  $J_2J_4K_4PJ_3K_6$  • rātrir ]  $\mu GS\alpha K_2K_5$ ; rātrin  $J_2V$ , rātri  $J_4K_4$ , rātrim  $PJ_3$ -  
 $FK_6B$ , rātram  $\gamma_1$  • uddiṡṡā ]  $J_6S\alpha_3J_2VPFK_5K_6B$ ; uddiṡṡāṃ  $AJ_7\gamma_2R$ , utkṡiptā G, uditā  $\alpha_1$ ,  
 tadṛṡṡā  $J_4$ , tuddiṡṡā  $K_4$ , udiṡṡa  $K_2$ , udiṡṡā  $J_3$ , udviṡṡhāṃ  $W_2$  **18b** piṅgalāyāṃ ] piṅgalāyāḡ  
 $V$ , piṅgalayā B • ahaḡ ] aha  $A\alpha_3K_2J_3K_6$ , ahā G, \*ruḡ V • smṛtam ] smṛtaḡ  $\mu J_4$ -  
 $VK_2J_3J_1R$ , smṛta  $J_5W_2$  **18c** sthitau ] smitau N, smṛtau  $W_1$  **18d** divā° ]  $\mu G\alpha_3B$ ;  
 dinā° cett. **19a** na divā ] *transp.*  $GW_1H$  **19b** na rātrau ] *transp.*  $\mu$ , rātrau cai°  
 $\alpha_3H$  • ca maheśvari ] parameśvari M, °va na pūjayet  $\alpha_3H$  **19c** sarvadā ] satataṃ  $\alpha_3$   
**19d** °rātri° ] °rātrau  $AK_2K_6\gamma_1$ , °rātraṃ G • °nirodhataḡ ] nirodhavāḡ  $\mu$  **20a**  
 °rātrimayaṃ ]  $\mu\alpha_3$ ; °rātramayaṃ  $S\alpha_1\beta\gamma$ , °rātram avi° G • cedaṃ ]  $S\beta\gamma$ ; devaṃ  $AJ_7\alpha_2\alpha_3$ ,  
 vedaṃ  $J_6$ , °chedaṃ G, līṅgaṃ M **20b** kāla° ] kālaṃ  $J_4$ , kālaḡ B • °krama° ]  $J_4$ ;  
 °karmaṡ  $PK_6$ , °karmaṃ  $J_5W_2$ , °karma° cett. • °svabhāvajam ] °svabhāvakaṃ M, ca bhāvajam  
 $PK_6\gamma$  **20c** °krama° ]  $J_4$ ; °karma° cett. **20d** °mṛtyujayo bhavet ] °mṛtyujayaṃ  
 labhet  $\mu$ , °mṛtyur yathā bhavet  $K_1$ , °mṛtyu yathā bhavet  $K_3$ , °mṛtyur jayo bhavet  $K_2PJ_3K_6\gamma_1$   
**21a** °krama° ] em. SANDERSON; °dharma°  $\alpha_3$ , °karma° cett. • °muktāṃ ] GMB; °muktaṡ  
 $\alpha_2$ , °mukto  $\alpha_3J_3$ , °muktā V, °muktaṃ cett. **21b** cintayed ātmanas ] cintayāṇā ātma-  
 nas A, cintayann ātmanas  $J_6J_7$  • tanum ] tanu AN **21c** bhāva° ] rāva° B **21d**  
 tarpayet ]  $\mu GSNM\alpha_3VK_5J_1B$ ; tarpayaṃ  $W_1J_2J_4K_4K_2PJ_3FK_6J_5W_2R$  • paṅkajāmṛtaiḡ ]  
 $\mu G$ ; taṃ kalāmṛtaiḡ  $S\alpha_2VPJ_3K_5\gamma$ , taṃ kalāmṛtaiḡ M, taṃ kalāmṛtaṃ  $\alpha_3$ , taṃ kalāmṛto  $J_2$ , taṃ  
 kalāmṛtau  $J_4K_2K_4K_6$ , tu kulāmṛtaiḡ  $F^{pc}$ , tu kalāmṛtaiḡ  $F^{ac}$  **22c** sarvajñatvaṃ ]  
 $J_6J_7GS\alpha K_4FK_5K_6$ ; sarvajñatvaṃ  $AJ_2J_4VP$ , sarvajñatva  $K_2J_3$ , sarvajñatva  $\gamma_1$ , sarvaṃ jñatva B  
 • labhet satyaṃ ]  $\mu$ ; bhavet satyaṃ G, bhaven nityaṃ cett. **22d** °sāmyo ] °śāmyaṃ  $\alpha_2$ ,  
 °sāmyaṃ M, °syāsyā  $\alpha_3$ , °sāmye  $\gamma_1$

**19b** and **19d** *transp.*  $K_6$

tālumūle samāveśya rasanām ūrdhvavaktragām |  
 tatra jātām sudhām pītvā śītkāreṇa śanaiḥ śanaiḥ ||23||  
 prapibet pavanam yogī nirālambe pade śive |  
 manaḥ saṃyojya conmanyā sahaJam yogam ācaret ||24||  
 anena yogī ṣaṇmāsāj jāyate hy ajarāmarah |  
 cibukaṃ vojayed devi ṣoḍaśasvaramaṇḍale ||25||  
 bhrūmadhye cakṣuṣī nyasya jihvām ūrdhvam prasārayet |  
 saṃprāpya kumbhakāvasthām idāpingalarodhanāt ||26||  
 mūlaśaktim samudbodhya bhittvā ṣaṭ sarasīruhān |  
 taḍitsahasrasaṃkāsām brahmāṇḍodaramadhyame ||27||  
 dhāmni śītāmṛtāmbhodhau saṃniveśya ciram vaset |  
 yadā brahmamaye dhāmni yogī vasati līlayā ||28||  
 tadā nirjīvad dehe bhā visphurati tatpadam |  
 anena devi yogena dinasaptakam ācaret ||29||  
 yadā tadā sa bhavati jarāmarānavarjitaḥ |  
 māsamātraprayogena jīved ācandratārakam ||30||  
 yadā brahmapuram bhittvā yogī vrajati līlayā |  
 tadā śivatvam āpnoti nityadehamayam śive ||31||

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3; \alpha_1 = \text{NW}_1\text{M}; \alpha_2 = \text{NW}_1; \alpha_3 = \text{K}_1\text{K}_3$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6; \beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}; \gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}; \gamma_2 = \text{J}_1\text{J}_5$

**23a** °mūle ] °mūlam GW<sub>1</sub>J<sub>3</sub> **23b** °vaktra° ] °cakra° α<sub>3</sub>γ • °gām ] °kām μ, °gā  
 α<sub>3</sub> **23c** tatra jātām sudhām pītvā ] SMβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>RB, tat tatra jātām tu pivan A, tat  
 tatra jātām bhu pivan J<sub>6</sub>J<sub>7</sub>, tatra °mṛ°tām sudhām pītvā G, tatra jātāsu pītvā sī N, tatra jātām  
 su pītvā sīt W<sub>1</sub>, tatra yātā svudhām pītvā K<sub>1</sub>, tatra yātā svadhā pītvā K<sub>3</sub>, tatra jātām sudhām  
 pītvā K<sub>2</sub>, tatra jātām sudhām pītvā K<sub>6</sub>, tatra jātām sudhām pītvā J<sub>5</sub>W<sub>2</sub> **23d** śītkāreṇa ]  
 sītkāreṇa A, śītkāreṇa J<sub>6</sub>J<sub>7</sub>Sα **24a** pavanam ] μG; paṃcamam SJ<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ, paṃ-  
 came α<sub>1</sub>, paṃcasam α<sub>3</sub>, ācarma J<sub>4</sub> **24b** pade ] pade pare G (unm.) **24c** saṃyojya ]  
 saṃyamya K<sub>2</sub>B • conmanyā ] conmanyām M, yo nānyā α<sub>3</sub> **24d** sahaJam ] simhajaṃ K<sub>2</sub>,  
 sahasam J<sub>3</sub> **25a** °māsāj ] °māse α<sub>3</sub> **25c** cibukaṃ ] Sα<sub>2</sub>; civukaṃ AJ<sub>7</sub>α<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>,  
 civrukaṃ J<sub>6</sub>, cubukaṃ GB, cuvukaṃ M, cibūkaṃ J<sub>3</sub>, cuṃcukaṃ F, caṃcukaṃ J<sub>1</sub>R, caṃvukaṃ  
 J<sub>5</sub>, cumbukaṃ W<sub>2</sub> • vojayed ] ca japed α<sub>3</sub> **25d** °maṇḍale ] μGSMVK<sub>2</sub>K<sub>5</sub>K<sub>6</sub>; °maṇḍalam  
 α<sub>2</sub>α<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>Fγ **26a** °madhye ] °madhya GW<sub>1</sub> • nyasya ] nyasta G **26c**  
 saṃprāpya ] saṃprāṇa° P **26d** °rodhanāt ] μG; °rodhataḥ Sα<sub>2</sub>βB, °yogataḥ M, °rodhanam  
 α<sub>3</sub>, °rodhitaḥ γ<sub>1</sub> **27b** bhittvā ] em.; bhītvā μ, bhītatvā K<sub>5</sub><sup>c</sup> (unm.), nītvā cett. •  
 °ruhān ] μGα<sub>2</sub>K<sub>5</sub>γ; °ruhāt cett. **27c** taḍitsahasra° ] sahasrasūrya° G • saṃkāsām ] μ-  
 GNVK<sub>2</sub>, °saṃkāśo SW<sub>1</sub>, °saṃkāṃśām M, °saṃkāśam α<sub>3</sub>, °saṃkāśā J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>5</sub>γ, °saṃkāśam  
 J<sub>3</sub>, °saṃkāśād K<sub>6</sub> **27d** °madhyame ] °madhyage μSK<sub>2</sub>, °madhyagām G, °madhyagam α<sub>3</sub>  
**28a** dhāmni ] dhyānī α<sub>3</sub>, dhāni K<sub>4</sub>, dhātri γ<sub>1</sub>, dhātri B **28b** vaset ] μGSJ<sub>2</sub>VJ<sub>3</sub>K<sub>5</sub>B; viśet  
 αJ<sub>2</sub><sup>v</sup>FK<sub>6</sub>γ<sub>1</sub>, vaśet J<sub>4</sub>K<sub>2</sub>P **28c** yadā ] brahma° M • brahmamaye ] brahmamayo GK<sub>2</sub>,  
 °madhye yadā M • dhāmni ] dhātri NW<sub>2</sub>, dhātri B **28d** yogī ] yogaḥ α<sub>3</sub> • vasati ]  
 μG; sarvatra α<sub>3</sub>, gacchati cett. **29a** nirjīvad ] nījīvad AG, nījīvaye N, nījīvaye W<sub>1</sub> •  
 dehe ] J<sub>3</sub>Fγ; eham A, deham J<sub>6</sub>J<sub>7</sub>, deho GSα<sub>1</sub>J<sub>2</sub><sup>v</sup>VK<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>, veho α<sub>3</sub>, deha J<sub>2</sub>, eho J<sub>4</sub>K<sub>2</sub> **29b**  
 bhā vi° ] μ; bhā P (unm.), bhāva γ<sub>1</sub>, bhāvaḥ B, bhāti cett. • °sphurati ] spurati S, spharaji J<sub>2</sub>,  
 smarati J<sub>4</sub>K<sub>2</sub>, spharati K<sub>4</sub>J<sub>3</sub> **29c** devi ] deva° α<sub>3</sub> **29d** ācaret ] āśrayet G **30a**  
 yadā ] tadā μ • tadā ] padaṃ G • sa bhavati ] J<sub>6</sub>J<sub>7</sub>Sα<sub>2</sub>V; sambhavati Aα<sub>3</sub>J<sub>2</sub>K<sub>4</sub>K<sub>5</sub>K<sub>6</sub>, samā-  
 pnoti G, saṃbhavaṃtī J<sub>4</sub> **30c** °mātra° ] °traya° Sα **31a** °puram ] padaṃ G,  
 °param J<sub>3</sub> **31b** yogī ] yogaṃ α<sub>3</sub> **31d** nityadehamayam ] α<sub>2</sub>; tyaktvā deham imaṃ  
 μG, nityam deham imaṃ K<sub>6</sub>, nityadeham imaṃ cett.

**24a–25b** om. K<sub>4</sub> **25ab** om. G **29a** jāyate nātra saṃśayaḥ tadānīm śavavad deho add. G  
**29c–30b** om. M **30** om. K<sub>2</sub>PJ<sub>3</sub>Fγ

na punaḥ pibate mātuh stanam saṃsāracakrake |

[dehamocanam kālavañcanam ca]

yadā tu yogino buddhis tyaktum deham imam bhavet ||32||

tadā sthirāsano bhūtvā mūlaśaktim samujjvalām |

koṭisūryapratikāśām bhāvayec ciram ātmavit ||33||

āpādatalaparyantaṃ prasṛtaṃ jīvam ātmanaḥ |

saṃhr̥tya kramayogena mūlādhārapadaṃ nayet ||34||

tatra kuṇḍalinīśaktim saṃvartānalasaṃnibhām |

jīvānilaṃ cendriyāni grasantīm cintayed dhiyā ||35||

saṃprāpya kumbhakāvasthām taḍidvalayabhāsuraṃ |

mūlād unnīya deveśi svādhiṣṭhānapadaṃ nayet ||36||

tatrasthaṃ jīvam akhilaṃ grasantīm cintayed vratī |

taḍitkoṭipratikāśām tasmād unnīya satvaram ||37||

maṇipūrapadaṃ prāpya tatra pūrvavad ācaret |

samunnīya punas tasmād anāhatapadaṃ nayet ||38||

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

$\mu = AJ_6J_7$

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

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

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

**32a** pibate | pibati  $\alpha_2\alpha_3$  • mātuh |  $M\alpha_3V$ ; mātu *cett.* **32b** stanam | stanyaṃ GF, stanau  $S\alpha$  • saṃsāra° | sa cāra°  $K_6$  • °cakrake |  $S\alpha$ ; °cakramā  $AJ_7$ , caṃkramā  $J_6$ , °cakrataḥ  $G$ , °cakramāt  $\beta_1PJ_3K_5K_6\gamma_1$ , °sāgare  $K_2$ , °caṃkramāt  $FB$  **32c** yadā | tadā  $\mu$  • tu yogino buddhis |  $SJ_4VPPFK_5^cK_6D$ ; tu yogino vṛddhis  $AJ_7$ , tu yogino vruddhis  $J_6$ , tu yogino buddhir  $G$ , vānmanobuddhibhis  $\alpha_2$ , ca vān manovuddhis  $M$ , tu vānmanovuddhis  $\alpha_3$ , tu yogino vuddhis  $J_2K_4K_5^c$ , tu yomino vuddhi  $K_2$ , tu yogino buddhi  $J_3$ , tu yogino  $J_1R$ , tu yogino  $J_5W_2$ , tu yogin me  $B$  **32d** tyaktum |  $SMJ_2VK_4PFK_5K_6D$ ; tyaktaṃ  $\mu\alpha_2\alpha_3J_4K_2$ , moktum  $G$ , tyuktu  $J_3$  • imam | idaṃ  $\alpha_2$  • bhavet | priye  $\mu$  **33a** sthirāsano | sthiramanā  $S^c$  **33b** mūla° |  $\mu GM$ ; mūlāc  $SFK_5K_6D$ , mūlām  $\alpha_2$ , mūlā  $\alpha_3\beta_1K_2PJ_3\gamma_1$ , mūrchā  $B$  • °śaktim |  $\mu GW_1MJ_4$ ; chaktim  $S\alpha_3J_2VK_4PJ_3FK_5K_6\gamma_2RD$ , śakti  $NK_2B$ , chakti  $W_2$  **33c** koṭisūrya° | sūryakoṭi°  $K_5D$  **33d** ciram | chivam  $G$  • ātmavit | ātmani  $SK_2PJ_3FK_6\gamma$ , ātmanaḥ  $D$  **34b** prasṛtaṃ | prasṛtām  $K_2$ , pramṛtaṃ  $P$ , prannutaṃ  $F$ , amṛtaṃ  $\gamma$  • ātmanaḥ | ātmani  $S\alpha$ , ātmanām  $K_2$ , ātmanam  $J_3$  **34c** saṃhr̥tya | saṃhatya  $AJ_6J_3$ , hamsatya  $J_7$ , saṃhr̥ṣya  $J_4$ , saṃvr̥tya  $\gamma_2$ , saṃdr̥tya  $W_2$  • krama° | karma°  $S^c\beta\gamma$  **35a** kuṇḍalinī | kuṇḍalinīm  $G\alpha_1D$  • śaktim |  $\mu GMD$ ; śaktim  $\alpha_2$ , śaktir  $SJ_2J_4K_4PJ_3FK_5K_6\gamma$ , śakti  $\alpha_3$ , śaktimr  $V$ , śaktirm  $K_2$  **35b** saṃvartānala° |  $\mu GD$ ; āvartānala°  $S^pc\beta\gamma$ , āvrtānala°  $S^ac$ , āvartānila°  $\alpha_2$ , savarttāna[la]°  $M$ , sarvatrānila°  $\alpha_3$  • nibhām | °nibhā  $SK_5B$ , °nibham  $\alpha_3F$  **35c** jīvānilam |  $S\alpha_1\beta_1FK_5K_6\gamma_1$ ; jīvānityam  $\mu$ , jīvānalam  $GK_2J_3B$ , jīvānilam  $\alpha_3$ , jīv°ani°lam  $P$ , jīvam nijam  $D$  **35d** grasantīm |  $GS\beta_1FK_5D$ ; grasatīm  $AJ_7$ , grasantī  $J_6\alpha_2K_2PB$ , siṃcāntīm  $M$ , grasantam  $\alpha_3$ , grasante  $J_3$ , grasanti  $K_6\gamma_1$  **36b** °valaya° | °anala°  $B$ , °jvalana°  $D$  • °bhāsuraṃ | °bhāskarām  $AJ_6^cJ_7$ , °bhāsuraṃ  $\alpha_3$  **36c** mūlād |  $\mu GSK_5K_6$ ; mūlam  $\alpha$ , mūla°  $\beta_1$ , mūlā  $K_2PJ_3F\gamma D$  • unnīya deveśi |  $\mu G$ ; dvitīyam deveśi  $S\beta B$ , unnidrayed devi  $\alpha_1$ , uttīrya deveśi  $\alpha_3$ , dvitīya deveśi  $\gamma_1$ , °dhārād yatir devi  $D$  **37a** °stham | sam°  $\mu$ , °stha°  $G$ , °sthām  $\alpha_2K_2$ , °sthā  $\gamma$  **37b** grasantīm |  $\mu S\alpha_3VPPFK_6$ ; grasant°ī°m  $G$ , grasantam  $NM$ , grasantī  $W_1J_3B$ , grasatām  $J_2J_4$ , grasatīm  $K_4$ , grasanti  $K_2\gamma_1$  • vratī |  $SW_1M\beta_1K_2J_3K_6BD$ ; ca tām  $\mu$ , priye  $G$ , vrataṃ  $NK_3$ , vratām  $K_1$ , vratīm  $P$ , vati  $J_1R$ , vrati  $J_5W_2$  **37c** pratikāśām |  $J_6J_7GK_2W_2BD$ ; °pratikāśām  $AJ_2K_4$ , °prakāśam tat  $S$ , °pratikāśam  $\alpha VPJ_3FK_5K_6$ , °pratikāśam  $J_4$ , °prakāśamta  $J_1R$ , °prakāśam  $J_5$  (*unm.*) **37d** unnīya |  $J_6GSMD$ ; unīya  $A$ , uttīrya *cett.* • satvaram | tatparām  $G$  **38a** prāpya | prāṇa  $\mu$  **38b** pūrvavad | sūryam yad  $A$ , sūrya yad  $J_6J_7$  **38c** samunnīya | samuttīrya  $\alpha_2\alpha_3$  • punas tasmād | padasthānād  $\mu$  **38d** nayet | vrajet  $M$

32c buddhis–33a sthirāsano *om.*  $\gamma$  (*eye-skip to bhūtvā*) **38cd om.**  $D$

tatra sthītvā kṣaṇaṃ devi pūrvavad grasatīm smaret |  
unnīya ca punaḥ padme ṣoḍaśāre niveśayet ||39||  
tatrāpi cintayed devi pūrvavad yogamārgavit |  
tasmād unnīya bhrūmadhyaṃ nītvā jīvaṃ graset punaḥ ||40||  
grastajīvāṃ mahāśaktiṃ koṭisūryasamaprabhāṃ |  
manasā saha vāgīsī bhittvā brahmārgalaṃ kṣaṇāt ||41||  
parāmrtamahāmbhodhau viśrāmaṃ samyag ācaret |  
tatrasthaṃ paramaṃ devi śivaṃ paramakāraṇam ||42||  
śaktyā saha samāyojya tayor aikyaṃ vibhāvayet |  
yadi vañcitum udyuktaḥ kālaṃ kālavibhāgavit ||43||  
yāvad vrajati taṃ kālaṃ tāvat tatra sukhaṃ vaset |  
brahmadvārārgalasyādho dehakālaprayojanam ||44||  
tasmād ūrdhvpade devi na hi kālaprayojanam |  
yadā devy ātmanaḥ kālam atikrāntaṃ prapaśyati ||45||  
tadā brahmārgalaṃ bhittvā śaktiṃ mūlapadaṃ nayet |

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

$\mu = AJ_6J_7$

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

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

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

**39a** devi ] devī J<sub>3</sub>K<sub>6</sub>γ<sub>1</sub> **39b** pūrvavad ] pūrva\*va\*\* G, pūrvavar α<sub>3</sub>, pūrvavat Pγ<sub>1</sub>,  
grasamtīm K<sub>5</sub> • grasatīm ] SNVFK<sub>6</sub>B; dhi satīm A, dhasatīm J<sub>6</sub>J<sub>7</sub>, avatīm G, grasatī W<sub>1</sub>,  
grasatām M, °gasatām α<sub>3</sub>, dhamatī J<sub>2</sub>, dhamatī J<sub>4</sub>, dha satī K<sub>4</sub>, grasana K<sub>2</sub>, grasamtī P (umm.),  
rasataṃ J<sub>3</sub>, pūrvavat K<sub>5</sub>, grasati γ<sub>1</sub> **39c** unnīya ca ] μG; uttīrya tu α<sub>2</sub>, tan nādayat α<sub>3</sub>,  
samunnāya J<sub>3</sub>, samunnīya K<sub>5</sub>, anāhate D<sub>1</sub>, unnīya tu cett. • punaḥ ] tataḥ M, nayed D<sub>1</sub>  
• padme ] pādau α<sub>3</sub>, yogī D<sub>1</sub> **39d** ṣoḍaśāre ] ṣoḍaśari A, ṣoḍaśāṃte G, tatra pūrva° D<sub>1</sub>  
• niveśayet ] nivāśayet A, va\*\*ayet G, °vad ācaret D<sub>1</sub> **40a** tatrāpi cintayed devi ] tato  
viśuddhād ānīya D<sub>1</sub> **40b** pūrvavad ] kuṇḍalīm D<sub>1</sub> • yogamārgavit ] yogam ātmavit μ,  
pūrvavac caret D<sub>1</sub> **40c** tasmād unnīya ] tasmāt bhrūmadhyaṃ G, tasmād uttīrya α<sub>2</sub>, unnīya  
tasmād D • bhrūmadhyaṃ ] unnīya G, bhrūmadhye J<sub>4</sub>K<sub>2</sub>K<sub>6</sub>BD **40d** nītvā jīvaṃ graset ]  
nīrakṣīraṃ grasana D<sub>1</sub>, nīrakṣaraṃ graset D<sub>2</sub> **41a** grasta° ] μβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; grasa°  
G, grastaṃ SW<sub>1</sub>Mα<sub>3</sub>D, yas taṃ N, yas tu J<sub>3</sub> • °jīvām ] μG°; °jjīvaṃ V, jīvā J<sub>3</sub>B, kṣīraṃ  
D, jīvaṃ cett. • mahāśaktiṃ ] μGJ<sub>4</sub>K<sub>2</sub>K<sub>5</sub>K<sub>6</sub>; mahāśaktiḥ SFγ, maheśāni α, mahāśakti J<sub>2</sub>-  
VK<sub>4</sub>PJ<sub>3</sub>, mahāśaktyā D **41b** °prabhām ] μGK<sub>5</sub>K<sub>6</sub>γ<sub>1</sub>; °prabhāṃ Sαβ<sub>1</sub>K<sub>2</sub>PF D<sub>1</sub>, °prabhuḥ  
J<sub>3</sub>, °prabhā BD<sub>2</sub> **41c** vāgīsī ] α<sub>2</sub>VPK<sub>5</sub>K<sub>6</sub>; vāgīsī μGS<sup>pc</sup>MJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, vāgīse S<sup>ac</sup>, vāgīsaṃ α<sub>3</sub>,  
vāgīsā K<sub>2</sub>J<sub>3</sub>D<sub>2</sub>, vāgīśīm F, vāgīsī γ<sub>1</sub>, vāgēśī B, vāgīsīyā D<sub>1</sub>D<sub>2</sub><sup>v1</sup> **41d** bhittvā ] nītvā α<sub>3</sub> **42b**  
viśrāmaṃ ] viśvāsam μ, viśrāntiṃ D • samyag ] kṣaṇaṃ M, tatra D • ācaret ] kārayet D  
**42d** śivaṃ ] śive SK<sub>2</sub>J<sub>3</sub>F, śivai Pγ<sub>1</sub> **43a** saha samāyojya ] sahasraṃ āyojya PJ<sub>3</sub>γ, saha  
mayā yojya K<sub>5</sub> **43b** aikyaṃ ] ekam K<sub>2</sub>, ekām R **43c** yadi vañcitum ] yadi mocitum μ,  
yad idaṃ ciṃtama G (umm.), yad idaṃ visam α<sub>3</sub> • udyuktaḥ ] J<sub>6</sub>J<sub>7</sub>Sαβ<sub>1</sub>PK<sub>5</sub>K<sub>6</sub>B; ayuktaḥ  
A, yady uktaṃ G, ucchaktaḥ K<sub>2</sub>, utsuktaḥ J<sub>3</sub>, udyaktaḥ F, udyogaṃ J<sub>1</sub>, udyoktaṃ J<sub>5</sub>W<sub>2</sub>  
**43d** kālaṃ ] kālaḥ G • °vibhāga° ] °vidhāna° M, °vibhāva° F **44a** yāvad ] kālas D  
• vrajati ] bhajati AJ<sub>7</sub>, jīvata K<sub>2</sub>, yatītaṃ F, tu yāvad D • taṃ kālaṃ ] tat kālaṃ Gα<sub>3</sub>K<sub>2</sub>,  
vrajati D **44b** tatra sukhaṃ ] tasyām mukhaṃ N, tasyām sukhaṃ W<sub>1</sub>M, tatsammukhaṃ α<sub>3</sub>  
• vaset ] vaśet AJ<sub>7</sub>α<sub>3</sub>K<sub>2</sub>J<sub>3</sub>F<sup>ac</sup>, bhavet G, va\*ś\*et K<sub>6</sub> **44c** °ārgalasyādho ] μW<sub>1</sub>MK<sub>5</sub>D;  
°ārgalasyādhaḥ G, °ārgalāyādho Sβ<sub>1</sub>PFγ, °ārgalāḥsyādho N, °ārgalasyādaḥ α<sub>3</sub>, °ārgalāc cādo  
K<sub>2</sub>, °ārgalāyādhaḥ J<sub>3</sub>, °ārgalāmyādho K<sub>6</sub> **44d** deha° ] dehe μK<sub>5</sub>, devi G • °kāla° ]  
°lakṣa° NMα<sub>3</sub>, °lakṣya° W<sub>1</sub> **45a** ūrdhvpade ] ūrdhvpadaṃ αD<sub>2</sub>, ūrdhvaṃ padaṃ D<sub>1</sub>  
• devi ] deyaṃ D, dehaṃ D<sub>1</sub><sup>v1</sup> **45c** yadā ] yadi α<sub>3</sub> • devy ] divy° Gα<sub>1</sub>, \*divy\*° J<sub>4</sub>,  
dev° J<sub>3</sub>, D<sub>2</sub><sup>v1</sup> **45d** prapaśyati ] praviśyati A, sa paśyati M, prasāśyati J<sub>2</sub>K<sub>4</sub>, prasāmyati J<sub>4</sub>,  
prapaśyati K<sub>5</sub> **46b** śaktiṃ ] μSMVFK<sub>5</sub>D; śakti° cett. • °padaṃ ] °pade μM

**39c–40b om.** D<sub>2</sub> **40cd om.** S **40d graset–41a jīvām om.** γ<sub>2</sub>R **43c–44b om.** R **45ab om.** γ

śaktidehaprasūtam tu svajīvaṃ cendriyaiḥ saha ||46||  
tattatkarmaṇi saṃyojya svasthadehaḥ sukhaṃ vaset |  
anena devi yogena vañcayet kālam āgatam ||47||

[dehatyāgaḥ]

yadi mānuṣyakaṃ dehaṃ tyaktum icchā pravartate |  
tataḥ paramasamtuṣṭo brahmasthānagataṃ śivam ||48||  
śaktyā saṃyojya nirbhīdya vyoma brahmaśīlāṃ viśet |  
vyomatattvaṃ mahāvvyomni vāyutattvaṃ mahānīle ||49||  
tejastattvaṃ mahātejasy aptattvaṃ jalamaṇḍale |  
dharātattvaṃ dharābhāge nirālambe manaḥ pade ||50||  
vyomādiguṇatattveṣu svendriyāṇi niveśayet |  
evaṃ sāmsārikaṃ tyaktvā paratattvāvalambakaḥ ||51||  
asprṣṭaḥ pañcabhūtādyair bhittvā sūryasya maṇḍalam |  
paratattvapade śānte śive līnaḥ śivāyate ||52||  
na kalpakotiśāhasraiḥ punar āvartanaṃ bhavet |

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**46c** śakti° ] śaktim AJ<sub>6</sub>W<sub>1</sub> • °deha° ] deha°  $\mu$ , dehe W<sub>1</sub>, daha PJ<sub>3</sub>, mūla F •  
°prasūtam ] SJ<sub>4</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ D; °tmasūnaṃ  $\mu$ , °prasūna\*ṃ\* G, °pravāhas N, prasṛtaṃ W<sub>1</sub>,  
°prastutaṃ M $\alpha_3$ , °prasutaṃ J<sub>2</sub>, °prabhūtaṃ K<sub>2</sub>, prasūtas K<sub>5</sub> • tu ] \*ta\*ṃ G, taṃ M, ca  
 $\alpha_3$ , vai F **46d** svajīvaṃ ]  $\mu$ GM $\alpha_3$ D; sa jīvaś SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>, taṃ jīvaṃ NK<sub>6</sub>, sajīvaṃ  
W<sub>1</sub>B, srjīvaś V, sa jīveś K<sub>2</sub>, sarjāva  $\gamma_2$ , sa jīva W<sub>2</sub>, sujīva R • saha ] sahaḥ  $\mu$ J<sub>2</sub>K<sub>4</sub>PJ<sub>3</sub>  
**47a** tattatkarmaṇi ]  $\mu$ VK<sub>2</sub>K<sub>5</sub>K<sub>6</sub>BD; tattatkarmaṇi GSPJ<sub>3</sub>F $\gamma_1$ , tatroktenāpi  $\alpha_1$ , tatoktimū-  
la°  $\alpha_3$ , tatatvarmaṇi J<sub>2</sub>K<sub>4</sub>, tataṃtur maṇi J<sub>4</sub> • saṃyojya ] mārgēṇa  $\alpha_1$ , °padaṃ nayet  
 $\alpha_3$  (umm.), saṃyojyaṃ J<sub>4</sub>K<sub>4</sub>PK<sub>6</sub> $\gamma_1$  **47b** svasthadehaḥ ] GF $\gamma$ ; svasya dehaḥ  $\mu$ , svastha-  
dehaṃ S $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>, śaktimūlaṃ N, śaktimūla° W<sub>1</sub>M, chaktideha°  $\alpha_3$ , svasamdehaṃ J<sub>1</sub>R,  
svasadehaṃ J<sub>5</sub>W<sub>2</sub>, svadehaṃ tu B • sukhaṃ vaset ] GS $\beta_1$ K<sub>5</sub>K<sub>6</sub> $\gamma$ ; sukhaṃ caret  $\mu$ , padaṃ  
nayet  $\alpha_1$ , °sya praśrutaṃ  $\alpha_3$ , mukhaṃ vaśet K<sub>2</sub>, sukhaṃ vaśet PJ<sub>3</sub>F, sukhaṃ vrajet D **47c**  
anena devi yogena ] svajīvaṃ cendriyaiḥ saha  $\alpha_3$  **47d** vañcayet kālam āgatam ] vañcayet  
kālamārgaṇaṃ  $\mu$ , tatra kālasamāgataḥ  $\alpha_3$  **48d** °sthāna° ] °sthānaṃ  $\mu$  $\alpha_3$ K<sub>2</sub>FK<sub>6</sub>  
• °gataṃ śivam ] paraṃ śiva  $\alpha_3$ , °gataṃ śive J<sub>3</sub>F **49a** nirbhīdya ] GSN $\alpha_3$ VPJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>; nir-  
bhinna°  $\mu$ , nibhīdya W<sub>1</sub>, nirbhī\*dy\*a M, nirjīdya J<sub>2</sub>K<sub>4</sub>, nir\*bhīdya\*J<sub>4</sub>, nirbhīga K<sub>2</sub>, nirbhīdya  
F, nibhedā  $\gamma$  **49b** vyoma ] yoga  $\alpha_3$  • brahma° ] °vrahmā  $\mu$ J<sub>1</sub> • °śīlāṃ ] °śivam  $\alpha_3$ ,  
°śīlā K<sub>2</sub>, °śīlam  $\gamma$  • viśet ]  $\mu$  $\beta_1$ PK<sub>5</sub>K<sub>6</sub>; vaset GF $\gamma$ , vrajet S $\alpha$ K<sub>2</sub>, vaśet J<sub>3</sub> **49c** °tattvaṃ ]  
°tatva  $\alpha_3$  $\gamma_1$ , °sattvaṃ K<sub>2</sub> **49d** mahānīle ] athānīle  $\mu$  **50a** mahā° ] tathā A, yathā  
J<sub>6</sub> • °tejasy ] °tejo  $\alpha_3$ , °tejah K<sub>2</sub>F, °tejasv  $\gamma$  **50b** aptattvaṃ ] GVJ<sub>3</sub>FK<sub>5</sub>; āpatvaṃ  $\mu$ S,  
ambhaso  $\alpha_1$ , yasyatvaṃ  $\alpha_3$ , asyatvaṃ J<sub>2</sub>K<sub>4</sub>, apatvaṃ J<sub>4</sub>K<sub>6</sub>, jālam ca K<sub>2</sub>, asatvaṃ P $\gamma_1$ , atatvaṃ  
B **50c** dharātattvaṃ ] mahīttattvaṃ  $\alpha$ , āpatattvaṃ  $\gamma_1$ , āpatattvaṃ B • dharābhāge ]  
mahībhāge  $\alpha_1$ , mahābhāge  $\alpha_3$  **50d** nirālambe ] nirālambaṃ G • pade ] GK<sub>2</sub>B; pare  
 $\mu$ SW<sub>1</sub>M $\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma_1$ , paraṃ N $\alpha_3$ J<sub>3</sub> **51a** °guṇa° ] °para° M **51b** sve° ] ce° W<sub>1</sub> $\alpha_3$   
**51c** evaṃ ] ya\* G • sāmsārikaṃ ]  $\mu$ J<sub>4</sub>VJ<sub>3</sub>K<sub>5</sub>B; vaṃsāvadhīṃ G, saṃsārikaṃ S $\alpha_3$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>-  
PFK<sub>6</sub> $\gamma_1$ , śarīrakaṃ  $\alpha_2$ , śarīraṃ tu M • tyaktvā ] paścāt N, tyaktā M $\alpha_3$  $\beta_1$ K<sub>2</sub> $\gamma_2$ W<sub>2</sub>, tyaktvā  
R **51d** para° ] parā  $\mu$ , paraṃ  $\alpha_3$ J<sub>4</sub> • °valambakaḥ ] °valampakaḥ A, °vilampakaḥ  $\alpha_3$ ,  
°valampakāḥ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, °valambakaṃ  $\gamma_1$ , °valambanaṃ B **52a** asprṣṭaḥ ] conj. SANDERSON;  
adrṣṭaḥ  $\mu$ SK<sub>2</sub>K<sub>5</sub>K<sub>6</sub>R, adrṣṭaṃ GW<sub>1</sub>J<sub>2</sub>J<sub>4</sub>, adrṣṭā° NM $\alpha_3$ K<sub>4</sub>PF $\gamma_2$ W<sub>2</sub>B, adrṣṭā V, adraṣṭaṃ J<sub>3</sub> •  
pañca° ] sarva° S **52c** para° ] paraṃ  $\alpha_3$  • °tattva° ]  $\alpha_3$ J<sub>4</sub> $\gamma$ ; °tatve  $\mu$ MV, °tattvaṃ  
G, °tatvo° S $\alpha_2$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>, °tvo J<sub>3</sub> (umm.) • pade ] pare  $\mu$ G **52d** līnaḥ ] līna  
A $\gamma_1$  **53a** na kalpakotiśāhasraiḥ ] kalpakotiśāhasraiś ca G, na koṭīkalpasāhasraiḥ  $\alpha$  **53b**  
āvartanaṃ ] āvartino G, saṃvartanaṃ  $\alpha$ , āgamaṇaṃ K<sub>6</sub>

**47cd om.**  $\alpha_1$  **47c–48d om.** G (see addition at 54b) **53a** sraiḥ–**53d** yadi om. J<sub>3</sub>

anugrahāya lokānām yadi dehaṃ na samtyajet ||53||  
 pralayānte tanuṃ tyaktvā svātmany evāvatiṣṭhate |  
 ity eṣā khecarīmudrā khecarādhīpatitvadā ||54||  
 janmamṛtyujarārogavalīpalitanāśinī |

[khecarīstutiḥ śivabhaktiśca]

anayā sadṛśī vidyā kva cic chāstrāntare na hi ||55||  
 khecarīmelanaṃ devi suguhyam na prakāśayet |  
 tasyāś cābhyāsayogo 'yaṃ tava snehāt prakāśitaḥ ||56||  
 khecarī nāma yā devi sarvayogīndravanditā |  
 nainām yo veti loka 'smin sa paśuḥ procyate śive ||57||  
 nityam abhyāsaśīlasya aṭato 'pi jagatrayam |  
 guruvaktropasamlabdhām vidyām abhyasato 'pi ca ||58||  
 khecarīmelakādyeṣu nityam saṃsaktacetasaḥ |  
 na sidhyati mahāyogo madiyārādhanam vinā ||59||  
 matprasādavihīnānām mannindāparacetasām |  
 paśūnām pāśabaddhānām yogaḥ kleśāya jāyate ||60||

$\mu = AJ_6J_7$

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

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

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

**54a** pralayānte ] pratnayānte P, pralayārte  $\gamma_2$ , pralayāte  $W_2$  **54b** svātmany ]  
 ātmany  $\alpha_3$ , svātman  $\gamma_1$  **54c** eṣā ] evaṃ  $G\alpha$  **54d** patitvadā ]  $\mu$ ; °patis ta\* G, °patis  
 tadā  $S\alpha_1\beta\gamma$ , °patis tathā  $\alpha_3$  **55b** valī ] valī  $AJ_6J_4VJ_3K_6$  • °palita° ] °darpavi°  
 G **56a** melanaṃ ] °melana A • devi ] devī  $\alpha_2VJ_3K_6$  **56b** suguhyam ] su-  
 guptaṃ  $\mu$ , saguhyā  $K_2$ , saguhyam  $\gamma$  • na prakāśayet ]  $A\alpha_1$ ; na prakārayet  $J_6J_7$ , samprakāśitam  
 G, te prakāśitam  $S\beta_1PFK_5K_6J_5W_2B$ , tat prakāśitam  $\alpha_3$ , te prakāśita  $K_2$ , te prakāśitaḥ  $J_3$ , te  
 prakāśinī  $J_1R$  **56c** tasyāś ]  $G\alpha_1\beta_1PFK_5K_6$ ; tasya  $\mu$ , tasyām S, tasyā  $J_3$  • cābhyāsa° ]  
 svābhyāsa°  $\mu$ , abhyāsa°  $SJ_3$  • °yogo 'yaṃ ] °yoge yaṃ A, °yogaś ca  $\alpha_1$ , °yogena  $J_4$  **56d**  
 snehāt prakāśitaḥ ] snehena kīrtitaḥ  $\alpha_1$ , snehāt prakāśitam  $J_2V$ , prītyā prakāśitam  $J_3$ , snehapra-  
 kāśitaḥ F **57a** khecarī ] madirā  $\mu$ , khecaryā  $\alpha$ , khecaro  $\gamma_2R$  • nāma yā ] na samā  
 $\alpha$ , nāma yo  $J_1R$  • devi ]  $\mu GS\alpha_1K_1J_2K_4K_2J_3FK_5^acJ_1R$ ; devī  $K_3J_4VPK_5^pcK_6J_5W_2B$  **57b**  
 °yogīndra° ] °yogēndra°  $\alpha_3\gamma_1$  • °vanditā ] °vaṃdite  $\alpha$  **57c** nainām ] enām  $G\alpha_1$ , tām na  
 $\alpha_3$ , nayanām  $\gamma_1$  (*unm.*) • yo ] \*n\*o G **57d** paśuḥ ] prabhuḥ  $\alpha_1$  • procyate ] prāpyate  
 N • śive ] śivo M **58a** °śīlasya ] °śīlasyā G **58b** aṭato ] aṭato AB • trayam ]  
 °traye  $W_1M\alpha_3$  **58c** gurvaktropasamlabdhām ]  $\mu$ ; guru\*v\*aktre pi labdhasya G, gurvaktrād  
 asaṃlabdhā N, gurumantre ca saṃlabhya F, guruvaktrāc ca saṃlabhya *cett.* **58d** vidyām  
 abhyasato ] vidyām abhaśato A, vidyām abhyasyato  $GK_5$ , vidyayābhyāsato  $\alpha_3$  • ca ]  $\mu G\alpha_1$ ;  
 vā *cett.* **59a** melakādyeṣu ]  $\alpha_2$ ; °melanādiś ca  $\mu$ , °melanādyeṣu G, °melakādyaiś ca  $S\beta$ ,  
 °melakāmeṣu M, °milakādyeṣu  $\alpha_3$ , °melakādyau śrī  $\gamma_1$ , °melakādyaiḥ śrī B **59b** nityam ]  
 nitya°  $FK_6$  • saṃsaktacetasaḥ ] sapremavetasah  $\mu$ , saṃsiktasevataḥ  $J_3$  **59c** sidhyati ]  
 vidyate G, sidhyamti  $J_4\gamma_1$  • °yogo ] °yogaṃ  $\mu$ , °yogī  $\alpha_2\alpha_3K_2J_3$  **59d** madiyā° ] madirā°  
 $\mu$ , mad idaṃ G, gururā° V, mahiyā° R **60a** mat° ] tat°  $\mu$  • °prasāda° ] °prasādha°  $\alpha_3$ ,  
 °prasāde  $PJ_3$  • °vihīnānām ] °vihīnasya G **60b** mannindā° ] tannimā°  $\mu$ , sadā sam°  
 $K_2$  • °paracetasām ] °paracetasaḥ G, °ratacetasaṃ S, °pāracetasām  $J_2J_4V$ , °sāracetasām  $K_2$   
**60c** paśūnām pāśabaddhānām ] paśoḥ pāśapraṃvāṃdhasya  $\mu$ , paśoḥ pāśavibaddhasya G  
**60d** yogaḥ kleśāya jāyate ] yogaḥ kleśāya kalpate M, yogaḥ kleśo bhijāyate  $K_2$ , yogakleśāya  
 jāyate  $J_3J_1W_2$ , yogaḥ kleśopajāyate F, yogaḥ kṣemāya jāyate B

**54b** anena devi yogena vaṃcayet kalamārgataḥ yadi mānuṣyakam dehaṃ tyaktum icchā pra-  
 vartate tataḥ paramsaṃtuṣṭo brahmasthānagataṃ śivam | mūlādhāra trikone vṛṣaṇagudatale  
 vahnimāyāṃtabijam pākastam \*\*yuktam rasanaparigatam tanmayam bhāvitā \*ā | \*\*tyāgam ka-  
 vitvam parapuragamanaṃ ṇam syāja jīved āca\*mdra\*tāram maraṇabhayaharam samyag iśāna  
 dhā | *add.* G **56cd om.**  $\alpha_3K_2\gamma$  **56d** etad yogo mayākhyātaḥ kiṃ bhūya śrotum icchasi  
 śaṃbhos śaṃbhāvanaṃ labhya jayec caṃdrārkatarākam *add.* G ( $\approx$ 68a, 68d, 69ab), śive sakala-  
 siddhidā *add.*  $K_4$

sarvajñena śivenoktām pūjām samtyajya māmākīm |  
 yuñjataḥ satataṃ devi yogo nāśāya jāyate ||61||  
 bhaktyā samtarpayed devi sarvalokamayam śivam |  
 mayy evāsaktacittasya tuṣyanti sarvadevatāḥ ||62||  
 tan mām samṣṭūjya yuñjīta matprasādēna khecarīm |  
 anyathā kleśa eva syān na siddhir janmakotīṣu ||63||  
 sarve sidhyanti mantrās ca yogās ca parameśvari |  
 madārādhanaśīlasya mayy evāsaktacetasaḥ ||64||  
 tasmān mām pūjayed devi sarvayogābhivṛddhaye |  
 khēcaryānandito yogī yogam yuñjīta tanmayam ||65||  
 vijane janturahite sarvopadravavarjite |  
 sarvasādhanaśamyuktaḥ sarvacintāvivarjitaḥ ||66||  
 mṛdvāsanam samāsthāya svagurūktaprakārataḥ |

$\mu = AJ_6J_7$

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

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

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

**61a** sarvajñena ] sarvam etac G • śivenoktām ] J<sub>6</sub>MK<sub>2</sub>; chivenoktām G, śivenokta P, śivenokte F, śivenoktam *cott.* **61b** pūjām ] pūjā K<sub>3</sub>γ • māmākīm ] SαJ<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub>; mādirīm μ, mānavaḥ G, māmikīm J<sub>2</sub>VK<sub>4</sub>, māmikām PK<sub>5</sub>, māmikā γ **61c** yuñjataḥ ] μα<sub>2</sub>; yajyatas G, yujyataḥ SJ<sub>4</sub>VPJ<sub>3</sub>K<sub>5</sub><sup>ac</sup>K<sub>6</sub>, pumjataḥ M, pūjitaḥ α<sub>3</sub>, pujiyataḥ J<sub>2</sub>K<sub>4</sub>, yajyate K<sub>2</sub>, pūjyatas F, yujyata K<sub>5</sub><sup>ac</sup>, pūjyataḥ γ **61d** yogo ] yogī γ **62a** bhaktyā samtarpayed ] GSβγ; vārunyā tarpayed μ, bhaktyā samjāyate α **62b** mayam śivam ] mayam śive μF, maye śive M **62c** mayy evāsaktacittasya ] ekaviṃdupradānena μ, śivadyānapare puṃsi G, maddhyānāśaktacittasya α<sub>3</sub> **62d** tuṣyanti ] tṛptante A, tṛpyante J<sub>6</sub>J<sub>7</sub>, tuṣyante G, sarvās tu° K<sub>5</sub> • sarvadevatāḥ ] koṭidevatāḥ μ, sarvadevatā NK<sub>3</sub>K<sub>2</sub>J<sub>3</sub>K<sub>6</sub>γ<sub>1</sub>, śyamti devatāḥ K<sub>5</sub> **63a** tan mām ] β<sub>1</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>B; tasmāt μGSα<sub>1</sub>K<sub>1</sub>F, śaṇmā° K<sub>2</sub>, tan mā γ<sub>1</sub> • yuñjīta ] yuñjitaḥ A, yujyamtam G, samṣṭūjya α, pumjīta J<sub>2</sub>J<sub>4</sub>, yujāta J<sub>3</sub>, praujīta γ<sub>2</sub>R, promjīta W<sub>2</sub> **63b** matprasādēna khecarīm ] SK<sub>1</sub>J<sub>2</sub>VPFK<sub>6</sub>; tatprasādapavitritaḥ μ, matprasādapavitritaḥ G, matprasādēna khecarī α<sub>1</sub>J<sub>4</sub>K<sub>2</sub>J<sub>3</sub>γ **63c** kleśa ] kleśam W<sub>1</sub>K<sub>1</sub>, krīya° K<sub>2</sub>, kteśa P • eva syān ] samyāti N, āyāti W<sub>1</sub>, sampattir M, āpnoti K<sub>1</sub>, paśyamti K<sub>3</sub>, te devi K<sub>2</sub> **63d** siddhir ] siddhi W<sub>1</sub>γ<sub>1</sub>, siddhiḥ J<sub>3</sub> • janmakotīṣu ] janmakotībhīḥ Gα, khecarīpadaḥ J<sub>3</sub> **64b** yogāś ca ] μGMα<sub>3</sub>K<sub>5</sub>; yogāś ca Sα<sub>2</sub>β<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>, yogasya γ • parameśvari ] parameśvarī α<sub>3</sub>-VK<sub>2</sub>J<sub>3</sub>K<sub>6</sub>γ<sub>1</sub> **64c** mad° ] mah° μPγ<sub>1</sub>, sad° K<sub>3</sub> **64d** mayy evā° ] mayaivā° AJ<sub>7</sub>, mayy aivā° J<sub>6</sub>, maddhyānā° α<sub>3</sub> **65a** tasmān mām pūjayed ] GM; tasmāt pūjayate γ, tasmāt samṣṭūjayed *cott.* **65b** yogā° ] yoga° α<sub>1</sub>K<sub>2</sub>J<sub>3</sub>, rogā J<sub>4</sub>, yogān B • bhivṛddhaye ] μSα<sub>3</sub>β<sub>1</sub>FK<sub>5</sub>; bhivṛcchaye G, vivṛddhaye α<sub>1</sub>K<sub>6</sub>, sya siddhaye K<sub>2</sub>, nivṛddhaye P, nisidhyaye J<sub>3</sub>, nivarddhanī J<sub>1</sub>R, nivarddha J<sub>5</sub> (*unm.*), nibarddhat W<sub>2</sub>, vivarthayan B **65c** khēcaryā° ] madirā° μ, khēcaryām GN • yogī ] om. β<sub>1</sub>, devi K<sub>2</sub>γ **65d** yogam ] yogo AJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>Fγ • tanmayam ] nityadā μ, manmayam G **66b** varjite ] varjitaḥ α<sub>3</sub> **66c** samyuktaḥ ] sampannaḥ S **67a** mṛdvāsanam ] J<sub>2</sub>VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>-W<sub>2</sub>B; mṛdvāsanam A, mṛdvāsa[naṃ] J<sub>6</sub>, mṛdvāsana J<sub>7</sub>J<sub>4</sub>K<sub>4</sub>, madvarṇam ca G, siddhāsanam Sα<sub>1</sub>K<sub>2</sub>, rudrāsanam α<sub>3</sub>, sadvāsanam J<sub>1</sub>R • samāsthāya ] āsthāya A (*unm.*), samāsāya α<sub>1</sub>, samāsthāpya γ<sub>1</sub>

**62b** gauḍī mādhvī ca paiṣṭhī ca tathā kādambarī varāḥ | kādambarī ca drumajā mādhvī madhusamudbhavā || paiṣṭhī piṣṭasamudbhūtā gauḍīksūrasasambhavā | tāsām ekatamām gṛhya tarpayed sarvadevatāḥ || asaktaḥ sumahāpūjām yadi kartum ca sādhaḥ | kuryād bindvekadānam vā guru-vākyaivalambakaḥ || *add. μ (for variants see full collation or page 297 of the appendix)* **63ab** om. K<sub>3</sub> **64b** samyakpūjāprayogena madirānampacetasaḥ | asampūjya pived devi madirām yaḥ sa pāpabhāk || *add. μ, samyakpūjāprayogena madhyāhne mattamānasaḥ mām asampūjya yogena pāpam bhavati nānyathā add. G* **64cd** om. G **66cd** om. μG **67b** samtarpa śivam iśānam sarvadevotsavapradam matprasādēna mahatā sarvaviññānavān bhavet asakta\*s su\*mahāpūjām yadi ka\*rtu\*m ca sādhaḥ *add. G*

kuryād ekaikam abhyāsaṃ guruvākyāvalambakaḥ ||67||  
 ayam yogo mayākhyātaḥ sarvayogaprasādhakaḥ |  
 tava prītyā maheśāni kiṃ bhūyaḥ śrotum icchasi ||68||

śrīdevy uvāca

śambho sadbhaktisaṃlabhya jaya candrārdhaśekhara |  
 tvayā śrīkhecarīvidyā guhyā sādhu nirūpitā ||69||

iti śrīmadādināthaprokte mahākālayogaśāstre umāmaheśvarasaṃvāde  
 khecarīvidyāyāṃ trītiyaḥ paṭalaḥ

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$\mu = \text{AJ}_6\text{J}_7$   
 $\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$   
 $\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$   
 $\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

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**67c** ekaikam abhyāsaṃ ] ekaikayā devi G, vaikaikam abhyāsaṃ  $\alpha_3$  **67d** °vākya° ]  
 °mārgo°  $\alpha_3$ , °mārgā°  $\text{K}_2$  • °valambakaḥ ] °valambakaṃ  $\alpha_2\text{V}$  **68a** ayam yogo ] eta  
 yogam A, etad yogam  $\text{J}_6\text{J}_7$  • °ākhyātaḥ ] °ākhyātaṃ  $\mu\text{K}_2$ , °ākhyāto  $\gamma$   
**69a** śambho ] śāmbhoḥ  $\alpha_3$ , śanto  $\text{J}_3$ , śano  $\text{K}_6$  • sadbhakti° ]  $\text{SK}_3\text{J}_2\text{VK}_4\text{PJ}_3\text{FK}_5\gamma$ ; sad-  
 bhāva  $\mu\text{W}_1$ , saḷkti N, yadbhakti M, sadbhaktiṃ  $\text{K}_1\text{K}_2$ , madbhakti  $\text{J}_4$ , sa\*kti  $\text{K}_6$  **69b** jaya ]  
 japam M, jayam  $\alpha_3\gamma_1$  • °candrārdha° ] caṃdrakaṃ  $\text{K}_1$ , caṃdraka  $\text{K}_3$ , °caṃdrārka°  $\gamma$  •  
 °śekhara ] khecarī  $\alpha_3$ , °śekhara  $\text{J}_2\text{J}_4\text{K}_4\text{K}_2\text{W}_2$ , °khecaraḥ V, °śekharā  $\text{K}_6$ , °śekharam  $\gamma_2\text{R}$   
**69c** śrī° ] ca G **69d** guhyā sādhu nirūpitā ]  $\text{S}\alpha_1\beta$ ; °sādhanam guhyam iritam  $\mu$ , sāravat  
 guhyatām iyāt G, guhyā sā ca nirūpitā  $\alpha_3$ , guhyaguhyānirūpitā  $\text{J}_1$ , guhyadguhyānirūpitā  $\text{J}_5\text{W}_2$ ,  
 guhyāguhyānirūpitā R, guhyād guhyā nirūpitā B

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**67cd om.**  $\mu$  • saṃtarpya śivam īśānaṃ devīm devīmś (devīś A, devīmś  $\text{J}_7$ ) ca sarvaśaḥ | tat-  
 prasādena labhate samyag jñānaṃ akhaṇḍitam || *add.*  $\mu$  **68a–69b om.** G (see addition at 56d)  
**68ab om.**  $\alpha_3$  **68bc om.**  $\mu$  **68d** iti śrīmatyemḍrasaṃhitāyāṃ ṣoḍaśaḥ paṭalaḥ || *add.*  $\mu$

## CATURTHAḤ PAṬALAḤ

atha te sampravakṣyāmi sudivyāny auṣadhāni ca |  
 auṣadhena vinā yogī na kva cit siddhim eṣyati ||1||  
 bhikṣūttamāṅgaparikalpitanāmadheyam  
 tatpatrapuṣpaphaladaṅḍasamūlacūrṇam |  
 takrāranālapayasā madhuśarkarādyair  
 dadyāt pṛthakkavalitaṃ rasamaṅḍalāni |  
 †pālityahānim atisattvam udāravīryam  
 utsāharogaharaṇāni ca samyag eva† ||2||  
 karṇe varāho nayane garutmān  
 nakhās ca dantāḥ kila vajratulyāḥ |  
 yuvā mahāmārutasāmyavego  
 jīvec ca yāvad dharaṇīndutārāḥ ||3||

*Witnesses for the fourth paṭala:* AJ<sub>6</sub>J<sub>7</sub>SNW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; K<sub>6</sub> up to 2a; O (verse 4)

$\mu = AJ_6J_7$

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

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

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

**1a** atha te ]  $\mu$ ; athātaḥ *cett.* **1b** sudivyāny ]  $S\alpha_1K_1J_2B$ ; sudivyān  $\mu J_4$ , sudivyauny K<sub>3</sub>, te divyāny VK<sub>2</sub>K<sub>5</sub>K<sub>6</sub>, divyāny K<sub>4</sub> (*unm.*), ta divyāny P, me divyāny J<sub>3</sub>, devi dini F, divyāni  $\gamma_2$ , dini W<sub>2</sub> (*unm.*), divyā R (*unm.*) • ca ]  $\mu\alpha J_1R$ ; tu *cett.* **1c** yogī ] yogam  $\alpha_3$  **1d** kva ] kaś  $\alpha_3$ , kiṃ J<sub>4</sub> • eṣyati ]  $J_6S\alpha\beta_1PJ_3FK_5K_6$ ; irṣyāti A, iṣyasi J<sub>7</sub>, icchati K<sub>2</sub>, iṣyati  $\gamma_1$ , āpnuyāt B **2a** bhikṣū° ] bhikṣṇa°  $\mu$ , sāksā°  $\alpha_3$ , bhikṣu° J<sub>2</sub>K<sub>4</sub>, mikṣu° J<sub>4</sub>, bhikṣa° PR • °ttamāṅga° ] °tamāṅga° A, °ttamaṅga°  $\alpha_3$ , °taṃmāga° J<sub>4</sub>, °ttamām  $\gamma$  (*unm.*) • °dheyam ]  $S\alpha_1\gamma$ ; °dheya  $\mu K_5$ , °dheyā  $\alpha_3J_2K_4$ , °dhyeyā J<sub>4</sub>, °dheya VF, °dheyam K<sub>2</sub>, °dhyeya P, °madhye J<sub>3</sub> **2b** tat° ] yat° J<sub>3</sub> • °patrapuṣpa° ] °puṣpaphulam° K<sub>2</sub>, °patrāpūṣpa° J<sub>3</sub>, °puṣpapatra° B • °phala° ] °phalam° VP, °vasa° K<sub>2</sub> • °daṅḍa° ] °mūla°  $\alpha_3$  • °cūrṇam ] °pūrṇam  $\alpha_3$  **2c** takrā° ] takrā S, tiktā  $\alpha_3$ , taktā J<sub>2</sub>VB, tvakrā K<sub>2</sub> • madhu° ] ghrta° M • °ādyair ]  $\mu F$ ; °ājyair *cett.* **2d** dadyāt ]  $\mu S\alpha_1J_2VVPFK_5$ ; yādaḥ  $\alpha_3$ , ṛḍyāt J<sub>4</sub>, tadyāt K<sub>4</sub>, deyā K<sub>2</sub>, dadyā J<sub>3</sub>, dadyat  $\gamma_2W_2$ , kṣahma R, dadhyat B • pṛthak° ] kva cit  $\alpha_3$  • °kavalitaṃ ]  $\mu SNMJ_2VVPFK_5\gamma$ ; °valaitam° W<sub>1</sub>J<sub>4</sub>K<sub>4</sub>, °kramagavaṃ K<sub>1</sub>, °kamaḡavaṃ K<sub>3</sub>, °valittvam K<sub>2</sub> (*unm.*), °vavaliṇe J<sub>3</sub> **2e** pālitya° ] J<sub>6</sub>J<sub>7</sub>W<sub>1</sub>M $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>; palitya° A, palita° SJ<sub>3</sub>, pālisa° N, pālita° J<sub>4</sub>P, pali° K<sub>2</sub> (*unm.*), valīpalita° F (*unm.*), mālīnya° K<sub>5</sub>, palitaṃ  $\gamma$  • atisattvam ]  $\mu S\alpha J_2J_4VPJ_3FK_5$ ; alisatvam K<sub>4</sub>, asattvam K<sub>2</sub> (*unm.*), atiyatitvam  $\gamma_1$  (*unm.*), ayatitvam B **2f** utsāharo° ]  $\mu\alpha$ ; utsāhase° S, utsāpayed J<sub>2</sub>, utprāpayed J<sub>4</sub>, utthāpayed VPJ<sub>3</sub>FK<sub>5</sub>, uchāpayed K<sub>4</sub>, utthāyaed K<sub>2</sub>, utthāya yo J<sub>1</sub>, utthāpa yo J<sub>5</sub>W<sub>2</sub>, u°tth°āya yo R, utthāpya yo B • °gaharaṇāni ca ] J<sub>6</sub>; °gahariṇāni ca AJ<sub>7</sub>, °kagamānāni ca S, °gagahanāni ca NW<sub>1</sub>K<sub>1</sub>, °gahanananāni ca M (*unm.*), °gagahanā°n°i K<sub>3</sub>, gahanatānava J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PK<sub>5</sub> $\gamma$ , gahanatānāva K<sub>4</sub> (*unm.*), gaganatāthane J<sub>3</sub>, dahanatānava F • samyag eva ]  $\mu J_2J_4K_4PJ_3F$ ; sarvam eva  $S\alpha$ , saṃgam eva V, samyag evā K<sub>2</sub>, sammyag eva K<sub>5</sub>, sabhyag eva  $\gamma_2R$ , sabhyage ca W<sub>2</sub>B **3a** karṇe ]  $\mu S\alpha_1J_2VK_4K_2K_5$ ; karṇo  $\alpha_3J_4$ , karṇau PFJ<sub>1</sub>, karṇai J<sub>3</sub>, kaṇau J<sub>5</sub>W<sub>2</sub>, varṇo R, karṇā B • varāho ] varāheḥ N, varāhī J<sub>2</sub>J<sub>4</sub>, varāhur K<sub>2</sub>, carāho PJ<sub>3</sub>F, varodho B • nayane ] nadyane  $\alpha_3$  • garutmān ] AJ<sub>6</sub>MK<sub>5</sub>; garucyān J<sub>7</sub>, gajasyān S, garūtmān  $\alpha_2J_4V$ , navātmā  $\alpha_3$ , garutmā K<sub>4</sub>, rugamān K<sub>2</sub>, garupān PF, garūpān J<sub>3</sub>, garuḍayān  $\gamma_2R$  (*unm.*), garuḍyān W<sub>2</sub>, garuḍpān B **3b** nakhās ca ] akhaṃḍa°  $\mu$  • dantāḥ ] daṃtās  $\mu$ , daṃtās  $\alpha_3$ , daṃtā  $\beta_1PJ_3\gamma_2$ , detā W<sub>2</sub> • kila vajratulyāḥ ]  $S\alpha_1J_2VK_2FK_5$ ; ca bhavec ca vajraṃ  $\mu$ , ca punar bhaveyuḥ  $\alpha_3$ , kila vajratulyāḥ J<sub>4</sub>K<sub>4</sub>, kila vajratulyā P, khila vajratulyā J<sub>3</sub>, kila vajratulyam  $\gamma_1$ , kila ca na tulyāḥ B **3c** yuvā ] vāyu R • °sāmya° ] °tulya° MK<sub>5</sub>, samyag  $\beta_1PJ_3F\gamma$  • °vego ] J<sub>6</sub>J<sub>7</sub>S $\alpha$ K<sub>2</sub>K<sub>5</sub>; °vegā A, eva  $\beta_1J_3F\gamma$ , ava P **3d** jīvec ca ]  $\mu M$ ; jīvet tu SJ<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>, jīvet sa N, jīveṃdu W<sub>1</sub>, jīveta  $\alpha_3B$ , jīvet J<sub>4</sub> (*unm.*), jīve tu K<sub>2</sub>J<sub>3</sub>, jave ca  $\gamma_2$ , jīve ca W<sub>2</sub>, jave°c c°a R • yāvad ] pārvaṃ K<sub>2</sub> • dharaṇīn° ]  $\mu SW_1M\alpha_3$ ; varaṇīm° N, dharaṇī° J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>, haraṇī° J<sub>4</sub>, dharasmī° V, varaṇām° J<sub>3</sub>, dharaṇā°  $\gamma_1$ , varīna° B • °dutārāḥ ]  $\mu S\alpha$ ; °hutāsāḥ J<sub>2</sub>K<sub>4</sub>PFK<sub>5</sub>B, °hutāsah J<sub>4</sub>K<sub>2</sub>, °hutāmśah V, °gatāsah J<sub>3</sub>, °hatāśa  $\gamma_2R$ , °hutāśa W<sub>2</sub>

**2a** parikalpita ] pa end of K<sub>6</sub>: f.22 damaged

vārāhikandacūrṇaṃ ghr̥taguḍasahitaṃ bhakṣayet puṣṭivṛddhī  
takre durnāmanāśas tv atha punar api gokṣīrake kuṣṭhanāśaḥ |  
taccūrṇaṃ śarkarādyair madhum api ca payaḥ pāyayec ca dvikālam  
dvau varṣau kṛṣṇakeśī hatavalipaliṭaḥ †kṛṣṇabhedī śarīre† ||4||  
eraṇdatailasamyuktaṃ gugguḷuṃ triphalāyutaṃ |  
gandhakaṃ bhakṣayet prājño jarādāridryanāśanam ||5||  
aśvagandhā tilā māśāḥ śarkarā viśvasarpikā |  
māsamātraprayogena na rogo maraṇaṃ bhavet ||6||  
pañcabhiḥ pañcamāsena prāpyate 'maratā priye |  
gandhakatriphalākuṣṭhaṃ madhuratrayamelitaṃ ||7||  
bhakṣayet prātar utthāya ṣaṇmāsād valipālīhā |

4 cit. "Khecarīvidyā" (O) f.8v

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**4a** vārāhī° | cārāhī°  $\alpha_2$  • °kanda° | °skanda°  $\text{K}_1$ , °skada°  $\text{K}_3$  • °ghṛta° | °śaghr̥ta°  $\text{J}_2$ -  
 $\text{K}_4$  (*unm.*), °saṃghṛta°  $\text{J}_4$  (*unm.*) • bhakṣayet | bhakṣayed  $\alpha_3$  • °vṛddhī° | SN; °vṛdhyau  $\mu$ ,  
°vṛddhis  $\text{M}\beta_1\text{O}$ , °vṛddhi  $\text{W}_1$ , °vṛdhyā  $\text{K}_5$  **4b** takre durnāma° |  $\mu$ ; tarkair durnāma° SN,  
takrair durnāma°  $\text{W}_1$ , takteṃ durnāma° M, tarkre durnāma°  $\text{J}_2\text{J}_4\text{V}$ , takreṃ durnāma°  $\text{K}_4$ , takrair  
ndurnāma°  $\text{K}_5$ , takre durmāma° O • °nāśas tv atha |  $\mu\text{S}\alpha_2\text{K}_5\text{O}$ ; nāśas tatha M, nāśas ty atha  
 $\text{J}_2\text{VK}_4$ , na samaya  $\text{J}_4$  • kuṣṭha° |  $\text{SMK}_5^{\text{PC}}$ ; kuṣṭa°  $\mu\alpha_2\text{J}_2\text{J}_4\text{K}_4\text{K}_5^{\text{ac}}\text{O}$ , kṛṣṭa° V **4c** taccūrṇaṃ |  
 $\mu\text{S}\alpha_1\text{VK}_5$ ; taccūrṇa  $\text{J}_2$ , tacūrṇaṃ  $\text{J}_4$ , tadvarṇa  $\text{K}_2$ , tadvarṇaṃ  $\text{K}_4\text{PJ}_3\text{F}$ , tadvanmadhuśarkarā-  
dugdhaveṇaṃ  $\gamma$  (*unm.*), tad varsāṃ O • °śarka° | °saṃka°  $\text{K}_2$  • °rādyair° | °rājyair°  $\text{S}^{\text{PC}}\text{W}_1^{\text{ac}}$ -  
 $\text{MJ}_3$  • madhum api ca payaḥ pāyayec |  $\mu$ ; madhuḷyutam api yaḥ sevate S, madhur api ca yaḥ  
sevayet N (*unm.*), madhur api ca yat sevayet  $\text{W}_1$  (*unm.*), madhur api ca payaḥ sevate M, madhur  
api ca pī°y°ate  $\text{J}_2$  (*unm.*), madhur api ca puna pīyate  $\text{J}_4$ , madhur api vayaḥ satte V (*unm.*),  
madhur api ca payate  $\text{K}_4$ , madhura pivet ayominaḥ  $\text{K}_2$  (*unm.*), madhur api vāyayate P (*unm.*),  
madhura pivite  $\text{J}_3$  (*unm.*), madhur api pibate F (*unm.*), madhur api vasate  $\text{K}_5$  (*unm.*), madhur  
apī pivete  $\gamma_2\text{R}$  (*unm.*), madhur apī pibase  $\text{W}_2$  (*unm.*), madhur apī pivaset B (*unm.*), mudhuraṃ  
api payaḥ pīyate O • ca dvikālam |  $\mu$ ; sarvakāla  $\gamma_1$ , sarvakālaṃ *cett.* **4d** dvau | dvi°  
 $\text{F}\gamma$ , va° O • varṣau | varṣo  $\mu\text{K}_4$ , karṣau  $\text{S}\alpha_2$ , °rṣābhyo O • °keśī° | °keśo SMO, °keśā  $\gamma$   
• hata° | vali°  $\mu$ , duta N, °d°bhuta  $\text{W}_1$  • °vali° | °pali°  $\mu$ , °valita°  $\text{J}_4$  (*unm.*), °vahali° V  
(*unm.*), °vala°  $\text{K}_2$ , °vali°  $\text{K}_5^{\text{ac}}\text{W}_2\text{B}$  • °palitaḥ |  $\alpha_1\text{K}_5\text{O}$ ; °taharo  $\mu$ , °patitaḥ S, °palitā  $\text{J}_2\text{J}_4\text{K}_4$ ,  
°palitā  $\text{VK}_2\text{J}_3$ , °malitā hata vali malitā P (*unm.*), °palitaṃ F, °palita  $\gamma$  • †kṛṣṇa°† | varṣa°  
 $\mu$ , kāṛśya°  $\text{S}\alpha_2$ , °kṣaṃ\*°  $\text{J}_4$  (*unm.*), kṣaṣṇa°  $\text{K}_4$ , kṛṣṭa°  $\text{K}_2$  • †śarīre† |  $\mu\text{MJ}_3\text{K}_5\text{O}$ ; °śarīraṃ  
*cett.* **5a** °tailasamyuktaṃ | °phalatailena  $\mu$  **5b** gugguḷuṃ | FB; triphalā  $\mu$ , gugguḷaṃ  
*cett.* • °triphalāyutaṃ | guggulena ca  $\mu$  **5c** prājño | prājñe  $\text{VK}_5$  **5d** jarā° | vali° M,  
māse  $\text{J}_1$  • °dāridrya° |  $\text{S}\alpha_2\text{FK}_5\text{B}$ ; °dāridra°  $\text{AJ}_7\text{J}_2\text{VK}_4\text{K}_2\text{J}_3\text{W}_2$ , °dāridya°  $\text{J}_6$ , °palita° M,  
°daridra°  $\text{J}_4$ , °dāridrā° P, nadaja°  $\text{J}_1\text{R}$  (*unm.*), da  $\text{J}_5$  (*unm.*) • °nāśanam | °rāmara  $\text{J}_1\text{R}$ , *om.*  
 $\text{J}_5$  **6a** °gandhā | °gaṃdha  $\alpha_2$ , °gaṃdhās M • °tilā° | °tila°  $\alpha_2\alpha_3$  (*unm.*) • °māśāḥ |  
 $\mu\text{SM}$ ; °māśa°  $\alpha_2\alpha_3\gamma$ , °māśā°  $\beta$  **6b** °viśvasarpikā | S; °viśvasarpiṣāḥ  $\mu$ , °svasarpidhyānaṃ  $\alpha_3$   
(*unm.*), °kiśvasarpiṣā  $\text{K}_4$ , °viśvasarpiṣā *cett.* **6c** māsa° | ṣaṇmāsa°  $\alpha_3$  (*unm.*) • °mātra° |  
°traya°  $\text{MVJ}_3$  **6d** na rogo maraṇaṃ bhavet | naro maravaraṃ labhet  $\mu$ , naraḥ paramapadaṃ  
labhet  $\alpha_3$  (*unm.*) **7b** prāpyate |  $\mu\alpha_3$ ; prāpnoti *cett.* • °maratā |  $\mu$ ; paramāṃ  $\text{SNMJ}_4\text{VK}_4\text{K}_5$ ,  
paramāṃ  $\text{W}_1\text{F}$ , maratāṃ  $\alpha_3$ , paramā  $\text{J}_2\text{K}_2\text{P}\gamma$ , parama  $\text{J}_3$  **7c** gandhaka° |  $\text{V}\gamma$ ; gaṃdhakaṃ  
*cett.* • °kuṣṭhaṃ |  $\text{J}_6\text{SMFW}_2$ ; °kruṣṭaṃ A, °kuṣṭaṃ  $\text{J}_7\alpha_2\text{K}_1\beta_1\text{K}_2\text{P}\gamma_2\text{RB}$ , °kuṣṭha  $\text{K}_3$ , °yuṣṭaṃ  
 $\text{J}_3$ , °kuṣṭa  $\text{K}_5$  **7d** madhuratraya° | madhuśraya°  $\gamma$  (*unm.*) **8b** valipālīhā |  $\mu\alpha_1\text{J}_2\text{K}_4\text{K}_5^{\text{PC}}$ -  
; valitādīhā S, valipālītād  $\alpha_3$ , valipālītahā  $\text{J}_4$  (*unm.*), valitāpahī V, valipālīhā  $\text{K}_2$ , valitpālīhā  
P, valipālītīhā  $\text{J}_3$  (*unm.*), valipālītahā  $\text{FW}_2$  (*unm.*), valipālīhā  $\text{K}_5^{\text{ac}}$  (*unm.*), valipālīhāṃ tadā  $\gamma_2$   
(*unm.*), validamṭadā R, palitāpaham B

**4ab om.**  $\text{K}_2\text{PJ}_3\text{F}\gamma$  **4a** puṣṭivṛddhis-**5d om.**  $\alpha_3$  **6c** hastinā saha yudhyate | triphalā puṣkaro  
vrāhmī niḥśakotilalāṃsanī punarnavā vṛddhatārā †na yayuḥ† snehamīśritā | ṣaṇmāsāhārayogena  
*add.*  $\mu$  **6d-7a om.**  $\text{J}_4$  **7d** ghr̥tamadhuśarkarā *add.*  $\text{W}_1^{\text{mg}}$

pāradam gandhakaṃ devi tālakam ca manaḥśilām ||8||  
 kunaṣṭikāyaṣṭirajo rudrākhyam muṇḍikārajaḥ |  
 trimadhuplutam āsvādyā vatsarāt khecaro bhavet ||9||  
 bhṛṅgam samūlam pariśoṣya cūrṇam  
 kṛṣṇāms tilāś cāmalakam tadardham |  
 madhutrayaiḥ svādyā sadaiva varṣān  
 na vyādhayo nāpi jarā na mṛtyuḥ ||10||  
 nirguṇḍīpatram ekaikam trikālam paribhakṣayet |  
 dvādaśābde bhaved devi jarāmaraṇavarjitaḥ ||11||  
 nirguṇḍyamalamuṇḍinām samam saṃsādhayed rajaḥ |  
 śarkarāghṛtamadhvaktaṃ vatsarād valipālihā ||12||

$\mu = AJ_6J_7$

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

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

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

**8d** tālakam ] tārakam AN • śilām ]  $S\alpha_2K_1\gamma$ ; śilā AJ<sub>6</sub>MK<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>, śilāh J<sub>7</sub>J<sub>3</sub> **9a** kunaṣṭikā ] β<sub>1</sub>K<sub>2</sub>PF; kupaṣṭikā A, kuyaṣṭikā J<sub>6</sub>J<sub>7</sub>, kuṣṭham ca nā° S, kuvamganā° α<sub>2</sub> (unm.), kuvamgana° M, kaniṣṭikā α<sub>3</sub>, kaniṣṭikā J<sub>3</sub>, kuṣṭikā° K<sub>5</sub> (unm.), javāsā ca γ • yaṣṭirajo ] J<sub>6</sub>J<sub>7</sub>β<sub>1</sub>-PFK<sub>5</sub>; yaṣṭirajau A, °dikāyaṣṭi° S, °tikāyaṣṭi° α<sub>2</sub>, °matikāyaṣṭi° M (unm.), yaṣṭirayo K<sub>1</sub>, yaṣṭirayo K<sub>3</sub>, naṣṭarajo K<sub>2</sub>, naṣṭirajo J<sub>3</sub>, jeṣṭirajo γ<sub>1</sub>, jyeṣṭirajo B **9b** rudrākhyam ] β<sub>1</sub>PJ<sub>3</sub>K<sub>5</sub>γ; rudrākṣam μF, °rajanu° Sα<sub>1</sub>, madrākṣam K<sub>1</sub>, maḍākṣam K<sub>3</sub>, rudrākhyā K<sub>2</sub> • muṇḍikā° ] μJ<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>° J<sub>1</sub>B; [drā]kṣamum° S, °drākṣamum° α<sub>2</sub>, °drākṣamu° M, madukā° α<sub>3</sub>, muḍikā° J<sub>4</sub>J<sub>5</sub>W<sub>2</sub>R, muṇḍakā° K<sub>2</sub>, muḍrikā° J<sub>3</sub>, muṇḍikā° K<sub>5</sub>°c • °rajaḥ ] μ; °dikā Sα<sub>2</sub>, ā[ḍ]ikā M (unm.), °rajāḥ α<sub>3</sub>, rasaḥ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>°γ, rasa J<sub>4</sub>K<sub>5</sub>°c, rataḥ P, saraḥ J<sub>3</sub> **9c** trimadhu° ] μα<sub>3</sub>; madhura° S, madhurā° α<sub>1</sub>, trimadhurā° β<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>γ<sub>1</sub> (unm.), trimadhya° F, trimadhvā° B • °plutam ] °trayam S • āsvādyā ] μ; āśādyā cett. **9d** vatsarāt ] ASαJ<sub>2</sub>J<sub>4</sub>VPFK<sub>5</sub>; vatsarā J<sub>6</sub>J<sub>7</sub>J<sub>3</sub>, vasarā K<sub>4</sub>, vatsarād K<sub>2</sub>, vadvat γ<sub>2</sub>R (unm.), vaddhat W<sub>2</sub> (unm.), ba\*ddh\*avat B • khecaro ] μK<sub>3</sub>; sabalo SNVK<sub>4</sub>FW<sub>2</sub>, prabalo W<sub>1</sub>, savalo MJ<sub>2</sub>PK<sub>5</sub>γ<sub>2</sub>R, eva caro K<sub>1</sub> (unm.), savaloka J<sub>4</sub> (unm.), vatsalī K<sub>2</sub>, vatsalo J<sub>3</sub>, sabalī B **10a** bhṛṅgam samūlam ] mṛgam samūlam γ<sub>2</sub>R, mṛgasamūlam W<sub>2</sub>, mṛgasya mūlam B • pariśoṣya ] paripeṣya SW<sub>1</sub>M, paripeṣya N, pariśodhya K<sub>1</sub>, śoṣyam K<sub>5</sub> (unm.) • cūrṇam ] J<sub>6</sub>J<sub>7</sub>SNMα<sub>3</sub>J<sub>4</sub>K<sub>2</sub>J<sub>3</sub>F; cūrṇa AW<sub>1</sub>, kṣiptā J<sub>2</sub>, vamśaivacūrṇam V (unm.), ca śaivacūrṇam K<sub>4</sub> (unm.), ca śailacūrṇam PK<sub>5</sub> (unm.), śailam γ **10b** kṛṣṇāms ] Sα<sub>2</sub>; kṛṣṇās μMPJ<sub>3</sub>F, kṛṣṇam α<sub>3</sub>, cūrṇams J<sub>2</sub>, kṣiptvā J<sub>4</sub>, kṛṣṇā VK<sub>2</sub>K<sub>5</sub>, kṣaplāṣṇās K<sub>4</sub> (unm.), kṛṣṇāti γ (unm.) • tilāś ] em; tilā μVK<sub>4</sub>, tilān Sα<sub>2</sub>, MK<sub>2</sub>F, tilam α<sub>3</sub>, tilām J<sub>2</sub>J<sub>4</sub>-PJ<sub>3</sub>K<sub>5</sub>, śilājita γ<sub>2</sub>RB (unm.), ti\*śilājita W<sub>2</sub> (unm.) • cāmalakam ] hyāmalakam μ, āmalakam Sα<sub>2</sub>, vāmalakam γ<sub>1</sub> • tadardham ] tadardhe A, tadardha NJ<sub>2</sub>J<sub>3</sub>R, dadhi ca α<sub>3</sub>, tadarthaḥ B **10c** madhu° ] madhura° β<sub>1</sub>K<sub>2</sub>Pγ (unm.) • °trayaiḥ ] J<sub>6</sub>Sαβ; °traye A, °trayai J<sub>7</sub>, °traya° γ • svādyā ] Sαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>F; khāda° μ, khādyā K<sub>5</sub>γ<sub>1</sub>, khādyam B • sadaiva varṣān ] °ti yas trivarṣam μ, narottamā α<sub>3</sub> **10d** na vyādhayo nāpi ] nivyaḍhoparogā na K<sub>1</sub>, nivyaḍhoyarogā na K<sub>3</sub> **11a** nirguṇḍi° ] nirguṇṭhā° α<sub>3</sub> • ekaikam ] μW<sub>1</sub>α<sub>3</sub>; ekaṃ tu SMVK<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>γ, ekaṃ yas N, ekaṃ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>F (unm.) **11b** paribhakṣayet ] paribhāvayet μ **11c** °ābde ] °āśād μ, °ābdād α<sub>3</sub>, °ābdena J<sub>2</sub>J<sub>4</sub> (unm.) **12a** nirguṇḍy° ] μSα<sub>2</sub>; niguṇḍy° M, nirguṇṭhy° K<sub>1</sub>, niguḍy° K<sub>3</sub>, nirguṇḍ° βB, niguṇḍ° J<sub>1</sub>, niguḍ° J<sub>5</sub>W<sub>2</sub> • °amala° ] α<sub>2</sub>; °anala° μ, °āmala° SMK<sub>4</sub>, °ānala° α<sub>3</sub>, °imala° J<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>, °imūla° J<sub>4</sub>J<sub>1</sub>, °imūla° J<sub>5</sub>W<sub>2</sub>, °imūlam B • °muṇḍinām ] J<sub>2</sub>J<sub>4</sub>-K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FJ<sub>1</sub>; muḍānā A, °muṇḍānām J<sub>6</sub>J<sub>7</sub>, °kīmuṇḍī SW<sub>1</sub>, °muṇḍī N (unm.), °muṇḍānām M, °nirmuṇḍī α<sub>3</sub>, °muṇṭhānām V, °muḍinām P, °tuṇḍānām K<sub>5</sub>, °muḍinām J<sub>5</sub>W<sub>2</sub>, °muḍinā B **12b** samam ] sāmyam μα<sub>3</sub>, samā K<sub>2</sub>W<sub>2</sub>B, samām γ<sub>2</sub> • rajaḥ ] μα; rasam SJ<sub>2</sub>, rasaḥ J<sub>4</sub>VK<sub>2</sub>-PJ<sub>3</sub>K<sub>5</sub>γ, rasa K<sub>4</sub> **12c** °madhvaktaṃ ] μ; °madhvekaṃ SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>, °madhyeka N, °madhveka W<sub>1</sub>, °madhyekaṃ MVK<sub>2</sub>PK<sub>5</sub>γ, °madhvarkaṃ α<sub>3</sub>, °madhvaikaṃ F **12d** valipālihā ] μSα<sub>1</sub>β<sub>1</sub>P; palitāpaha K<sub>1</sub>, palitāpahaḥ K<sub>3</sub>, valipallitahā K<sub>2</sub> (unm.), valipālītahā J<sub>3</sub>γ<sub>1</sub> (unm.), valipalitahā F (unm.), valipālihā K<sub>5</sub> (unm.), valitapalitahā B (unm.)

**11d** kumārīpatram ekaikam trikālam paribhakṣayet dvādaśābdā bhaved devi jarāmaraṇavarjitaḥ add. μ **12 om.** R

māṣakaṃ gandhakaṃ svarṇaṃ tālakaṃ rudralocanam |  
 madhutrayayutaṃ varṣād aṅgārāmarāṅapradam ||13||  
 rasaṃ śālmaliniryāsaṃ gandhakaṃ madhuratrayaiḥ |  
 bhakṣayet prātar utthāya ṣaṅmāsād aṅgārāmarāḥ ||14||

iti śrīmadādināthaprokte mahākālayogaśāstre umāmaheśvarasaṃvāde  
 khecarīvidyāyāṃ caturthaḥ paṭalaḥ

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$\mu = \text{AJ}_6\text{J}_7$   
 $\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$ ;  $\alpha_3 = \text{K}_1\text{K}_3$   
 $\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$   
 $\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

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**13a** māṣakaṃ ] S; māṣāny a° A, māṣānna° J<sub>6</sub>J<sub>7</sub>, ṣaṅmāsaṃ N, ṣaṅmāṣa W<sub>1</sub>, ṣaṅmāsaṃ MJ<sub>4</sub>, ṣaṅmāsa α<sub>3</sub>, ṅmāṣasaṃ J<sub>2</sub><sup>ac</sup>, māsaṃd J<sub>2</sub><sup>pc</sup> (*unm.*), māṣamud V, māsaṃad K<sub>2</sub>, māsaṃad PJ<sub>3</sub>-FK<sub>5</sub>, māṣād γ (*unm.*) • gandhakaṃ ] °mudgakaṃ AJ<sub>7</sub>, muhakaṃ J<sub>6</sub> • svarṇaṃ ] svarṇe J<sub>6</sub>V  
**13b** tālakaṃ ] tārakaṃ N, tilakaṃ α<sub>3</sub> • rudra° ] bhadra° AJ<sub>7</sub> **13c** madhu° ] madhura° α<sub>3</sub>K<sub>2</sub>γ (*unm.*) • varṣād ] varṣāj μ, cūrṇa α<sub>3</sub>, varṣādy N **13d** aṅgārāmarāṅapradam ] jārāmarāphalapradam μ, aṅgārāmarāṅapradā J<sub>6</sub>, aṅgārāmarāpadapradam α<sub>3</sub> (*unm.*), aṅgārāmarāṅam padam γ<sub>1</sub> **14a** rasaṃ ] rasa° MK<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>P • °niryāsaṃ ] niryāsa° α<sub>3</sub>, niryātaṃ K<sub>2</sub>J<sub>3</sub> **14b** °trayaiḥ ] μα<sub>3</sub>; °trayaṃ *cett.*

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**13b** madhutrayayutaṃ varṣād aṅgārāmarāṅapradā upāmṛdgaṃdhakaṃ svarṇaṃ tālakaṃ bhadrālocanaṃ *add.* J<sub>6</sub>J<sub>7</sub> **14b** ājyaṃ guḍo māksikaṃ ca vijñeyaṃ madhuratrayaṃ *add.* γ



The Khecarīvidyā: An Annotated Translation



## Chapter I

1. Now (*atha*),<sup>172</sup> o goddess, I shall teach the magical science (*vidyām*)<sup>173</sup> called Khecarī (*khecarisaṃjñītām*)<sup>174</sup> by means of which, when it is understood,<sup>175</sup> one becomes ageless and undying in this world.

2. Seeing this universe, my dear, stricken by death, disease and decrepitude, one should steel one's resolve and take refuge in Khecarī.

3a–4b. To him should one pay homage and turn to as guru with [one's] whole heart (*sarvabhāvena*),<sup>176</sup> o goddess, who on the earth knows Khecarī, the destroyer of decrepitude, death and disease, in letter and spirit (*granthatāś cārthataḥ*)<sup>177</sup> and practice (*tadabhyāsaprayogataḥ*).<sup>178</sup>

<sup>172</sup> *BKhP* f. 1v<sup>6</sup>–8: *atha—atha kadā cid ādināthaḥ priyāvinodena lokopakārāya sarvataṃtrāṇi samāmnāya paścād devyā teṣāṃ jarāmaraṇanāśena yogena sthīrataratavajñānaṃ katham syād iti pṛṣṭas tāṃ pratyāha athetyādi* || “‘Now’ (*atha*) means: now, once, when Adinātha had gathered together all the tantras for the amusement of his beloved and the good of the world, the goddess asked ‘How does there arise the very permanent knowledge of reality by means of the yoga of those [tantras] which destroys old age and death?’ He replied ‘Now. . .’”

<sup>173</sup> Originally, at all the occurrences of the word *vidyā* in the text it would have meant “mantra” and that is how I translate it everywhere except in this verse and at 3.55c and 3.69a, where it can be taken to mean “magical science” and refer to the name of the text. On the reasons for these different meanings of *vidyā*, see page 15 of the introduction.

<sup>174</sup> *khecarā*, as the stem form of the adjective, is the more correct form and is attested by  $\mu$ MK<sub>2</sub> (cf. *NT* 7.32 *khecarākhyāṃ tu mudrām*); *khecarī*, however, preserves some of the ambiguity over whether the word is being used as an adjective or a substantive. In tantric Śaivism Khecarī is a specific type of etheric Yoginī (e.g. *JRY* 4.2.644 f.32f, 4.2.685 f.33f; *KJN* 9.2, 20.10; *KMT* *paṭalas* 14–16 (where Khecarīs are distinguished from Yoginīs—*paṭala* 16 describes the circle of thirty-two Khecarīs in detail); see also page 37 of the introduction and HANNEDER 1998:71 n.39), and a *mudrā* or mantra (*vidyā*) is named after the deity or deities with which it is associated. Thus the *khecarīmudrā* (written as a compound) of tantric Śaivism can be both “the *mudrā* of Khecarī/the Khecarīs” (understood as a *taṭpuruṣa* compound) and “the moving in the ether *mudrā*” (as a *karmadhāraya*). In the texts of *haṭhayoga* there are very few traces of the tantric Yoginī cult (Khecarī is mentioned as an etheric being at *SSP* 3.13 and 6.112), *khecarī* has an adjectival rather than substantive force and *khecarī mudrā* (written as two words—see e.g. *HP* 4.43) has only the latter meaning. Thus Ballāla (f. 2r<sup>2–3</sup>) understands *khecarīmudrā* to be so called because it causes the tongue to move in the hollow above the uvula: *khe vaksyamāṇalakṣaṇarājadamṭordhvamaṇḍale jihvām cārayatīti*. The tantric and haṭhayogic *khecarīmudrās* are discussed in detail on pages 37 to 44 of the introduction.

<sup>175</sup> I have adopted the reading *jayā vijñāyā ca syāl* of  $\beta$ , for two reasons: firstly, it is similar to  $\mu$ 's corrupt *jayā vijñāyate bhyāsāt*; secondly, it is more sophisticated and more semantically apposite than the formulaic *mātreṇa* constructions found in the rest of  $\alpha\beta\gamma$ .

<sup>176</sup> Ballāla (f. 4r<sup>2</sup>) explains *sarvabhāvena* with *kāyena vācā manasā svasamarpaṇena vā*, “with body, word, mind, or by offering oneself”.

<sup>177</sup> On this expression cf. *KhV* 1.9a, *MVUT* 19.54d, *KMT* 6.34c, 10.88d, 25.197d, *Brhatsaṃhitā* 2.13ab.

<sup>178</sup> Ballāla analyses the compound *tadabhyāsaprayogataḥ* as a *dvandva* and explains it thus (f. 3v<sup>7</sup>): “*pra*” - *yogas tu maṃtravidyāyāḥ | evaṃ ca jihvordhvakramamaṃtrapuraścaraṇayor nityābhyāsād ity arthaḥ* | “The ‘use’ (*prayoga*) is of the mantra. Thus [the compound] means ‘from regular practice of raising the tongue and reciting the mantra’”. The different layers of the text (see pages 14 to 18 of the introduction) use

- 4cd. The mantra of Khecarī is hard to obtain and so is its practice.  
 5ab. The practice (*abhyāsa*)<sup>179</sup> and *melaka*<sup>180</sup> are not perfected at the same time.  
 5cd. [The yogin] intent on just the practice might not attain *melaka* in this life (*iha*).  
 6ab. Through [carrying out] the practice, o goddess, he obtains [*melaka*] sometime

*vidyā* and *abhyāsa* in different ways. *Vidyā* as both “mantra” and “magical science” has been mentioned in footnote 173. *Abhyāsa*, which first occurs here, referred to the practice of repeating the mantra in the earliest layer of the text, but in later layers means the practice of drinking *amṛta* by lengthening the tongue and inserting it above the palate. Ballāla takes it to have the latter meaning throughout his commentary. I have tried to translate *abhyāsa* so that it can be interpreted either way. The two interpretations have resulted in confusion in the text, and corruption in its transmission. Thus, the translation of 1.5–7 is somewhat forced and I can only make sense of 1.42c–43b by taking *abhyāsa* to refer to the tongue practice alone.

<sup>179</sup>Ballāla (f. 4v<sup>1</sup>) divides *abhyāsa* into two types, internal (*āntara*) and external (*bāhya*). He further divides the internal practice into two: entry into the aperture above the palate (*tatpraveśa* cf. 2.102b) and *melaka* (see the next footnote). The external practice is the lengthening of the tongue described at 1.43–51.

<sup>180</sup>All the witnesses except S have *melanaṃ* here. At the other occurrences of *melaka/melana* (1.5d, 6c, 7c, 8a, 9b, 12c, 16b, 41a; 3.56a, 59a) there is more complex disagreement between the witnesses over which form is used. In some witnesses the two do seem to be differentiated. This is particularly so in J.PFC $\gamma$  at 1.5–7, but this appears to be simply an attempt to make sense of a corrupt transmission in which two almost identical half-verses (5cd and 6cd) are found. In *MaSam* 17.1–31 *melana* means “meeting [with Khecarīs]” (see below) while at the one occurrence of *melaka* (17.31d) it is an adjective describing the guru who can effect *melana*. However, at *MaSam* 17.52, 18.2 and 18.14 *melaka* is used as a substantive. Ballāla (f. 4v<sup>5</sup>) says that *melana* and *melaka* are synonyms: *melanaṃ melakaṃ vā paryāyah*. To avoid confusion, I have decided to use only *melaka*, the form preferred in the texts of tantric Śaivism from which the term originates. Only *U* is similarly partisan, sticking to *melana*. (At 3.56a I have adopted *khecarīmelana* which is attested by all the witnesses.)

*Melaka* in tantric Śaiva texts implies *yoginīmelaka*, “a meeting with Yoginīs”, in which the *sādhaka* causes a circle (*cakra*) of Yoginīs to surround him and grant him *siddhis*. This reward of tantric *sādhana* is often mentioned in the texts and exegesis of the *bhairāvāgama*, e.g. *MVUT* 19.21; *JRY* 4.2.350 (f.19v), 367 (f.19v), 593 (f.30r), 647 (f.32v) etc.; *TĀ* 28:371–384; *KMT* 14.2. Cf. *Hevajratāntra* 1.8. *KJN paṭala* 8 (particularly vv. 31–45) describes *yoginīmelaka* and its rewards in detail. Cf. *SYM paṭala* 8 which describes a meeting in the cremation-ground with various terrifying Yoginīs but does not use the word *melaka*. The *melāpasiddha*, “the master of effecting *melaka*”, is described in Maheśvarānanda’s *Parimala* commentary on 38ab of the *Mahārthamañjarī* (see also SILBURN 1968:133–135). *Vātulanāthasūtravṛtti* 5 gives an esoteric interpretation of *siddhayoginīmelāpa* as the union of the perceiver (*grāhaka*) and the perceived (*grāhya*). *Melaka* is never explicitly stated to be a meeting with *yoginīs* in the *KhV*, but 3.56a suggests this by mentioning *khecarīmelana*. All the occurrences of *melaka* are found in the earliest layer of the text (in the context of the *vidyā*) and later tradition does not understand it as referring to a meeting with *yoginīs*. Ballāla says that *melana* is a type of internal physical practice (f. 4v<sup>1</sup>), and defines it as the conjunction of the tip of the tongue and *amṛta*, i.e. the drinking of *amṛta* (f. 4v<sup>4–5</sup>): *jihvāgrasyādhomukhacandrasavadamṛtasya ca saṃyogas tatpānārtho melanaṃ*.

I have taken *melaka* to be the result of the practice (*abhyāsa*) and have translated accordingly. This interpretation, which I have found necessary in order to make sense of the corrupt transmission (see footnote 178), may be forced: see *MaSam* 17.43 where even the *sādhaka* who does not practise (*anabhyāsī*) is said to gain everything as a result of *melana*. (The *MaSam* passage is almost certainly derived from the *Khecarīvidyā*; it may thus be the composer’s own attempt to resolve the difficulties found in the *KhV*.)

in a subsequent life (*janmajanmāntare kva cit*).

6cd. *Melaka*, however, is not achieved even after one hundred lives [without carrying out the practice].<sup>181</sup>

7. Carrying out the practice, which has been obtained by means of the correct emotional attitude (*sadbhāvasādhitam*), after many lives the yogin attains *melaka*, o goddess, sometime in a later life.

8. Now when, o supreme goddess, the desirous [yogin] attains *melaka*, then he attains the *siddhi*<sup>182</sup> which is described in the textual tradition.

9. When [the yogin] attains *melaka*, both in letter and spirit (*granthataś cārthataś*), then, freed from the terror of transmigration, he becomes Śiva.

10. Without [this] text, even gurus cannot understand [the mantra of Khecarī]. So, my dear, this very, very precious text must be obtained.

11. As long as one does not have this text one shall wander about the earth. When it is obtained, o goddess, then *siddhi* is in [one's] hand.

12ab. Without [this] text there is no *siddhi* even for one who wanders about the three worlds.

12c–13b. So [the yogin], o goddess, should always worship Śiva, recognising [him] as the giver of *melaka*, the giver of the text, and the bestower of its practice.

13c–14b. I have taught many tantras, o goddess, [but], o you who are worshipped by the gods, in them the Khecarī *siddhi*, which destroys death, is not taught.

<sup>181</sup>Only  $\mu$  UT have 6c–7b.  $S\alpha\beta\gamma$  (excluding  $M\alpha_3J_1$ , which omit 6cd) repeat 5cd at 6cd and omit 7ab. The readings found in  $\mu$ , which suggest *melana* with snakes, may preserve the original reading in some way but are obscure to me. Because it is the only reading of which I can make sense, I have had to adopt that of  $U$ , although it is likely to be the result of redaction by the compiler of the upaniṣad.

It may be that originally there was one verse rather than two at 6–7. The common practice of scribes of tantric manuscripts writing a variant line immediately after that which has been adopted could be responsible for the obscurity and similarity of verses 6 and 7. I am grateful to Dr. Dominic Goodall for making this suggestion.

<sup>182</sup>The meaning of *siddhi* falls somewhere between “magical power”, “perfection”, “accomplishment” and “success”.

14C–16b. *Mahākāla*<sup>183</sup> and *Vivekamārtaṇḍa*<sup>184</sup> and *Śābara*<sup>185</sup> and *Viśuddheśvara*<sup>186</sup> and *Jālaśamvara*<sup>187</sup> in these excellent tantras<sup>188</sup> the practice of [Khecarī] is proclaimed.

<sup>183</sup>“Mahākāla” could mean the *Mahākālasaṃhitā* attributed to Ādinātha. In *paṭala* 6 of its *Kāma-kalākhaṇḍa* the *khecarīsiddhividhānam* is given. By means of a magical *gūṭikā*, yantras, mantras and propitiation of deities, the yogin attains *khecarīsiddhi*. However, it is very likely that the *MKS* postdates the *KhV* (see page 15 of the introduction). The *Jayadrathayāmala* lists a *Mahākālisamhitā* associated with the *Viṣṇuyāmala* and a *Mahākālyupasaṃhitā* associated with the *Yoginijālaśambara* at ff.180r and 176r respectively (DYCZKOWSKI 1988:118 and 112). The *Mahāsiddhasāraṇtra* lists a *Mahākālatantra* among those of the northern Rathakrāntā (AVALON 1914:lxvi). WHITE (1996:472 n.73) mentions a *Mahākālatantrarāja* in the *Kanjur*, a manuscript of which from the NAK has been microfilmed by the NGMPP (reel E-1358/7). JHĀ (1971:9) describes in brief a Buddhist *Mahākālatantra* as found in a manuscript from the Kāśīprasād Jāyasavāl Śodh Saṃsthān.

<sup>184</sup>*Vivekamārtaṇḍa* is the original name of the text now more commonly known as the *Gorakṣasataka* or *Gorakṣasaṃhitā*, a treatise on *hathayoga* attributed to Gorakṣanātha. Several editions of the work exist, the best being that of Nowotny (1976), in which *khecarimudrā* is described at 64–69 and 138–152. This mention of a known work provides us with a *terminus a quo* for the *Khecarīvidyā*. See page 2 and footnote 6 in the introduction for further details.

<sup>185</sup>Here  $S\alpha_1\beta\gamma$  have *sāmbhavam*, A has *śābharam*, J<sub>6</sub>J<sub>7</sub> have *sāṃvaram* and  $\alpha_3$  has *śobhanam*. Apart from a mention in the *Jayadrathayāmala* (f.179v—DYCZKOWSKI 1988:115) of a *Sāmbaramatantra* associated with the *Brahmayāmala*, I have found no mention of tantras by these names and have made the conjecture that *śābaram* is the original reading. The *Śābaratantra* (or *Śābaratantras*; see GOUDRIAAN and GUPTA 1981: 120–121) is associated with the Nātha order (DYCZKOWSKI 1988:28 and n.144). The colophon of a manuscript entitled *Divyāśābaratantra* (No. 8355 in the Asiatic Society of Bengal Library) reads *iti śrīdivyāśābare gorakṣasiddhiharāṇe dattātreyasiddhisopāne nāma ekādaśapaṭalaḥ* (GHAROTE and BEDEKAR 1989:84–85) while MS No. 10542 in the same library, entitled *Śābaratantra*, ascribes the text to Gorakṣanātha (ibid. 360). A *Śābaratantra* is quoted extensively in the *Mahākālasaṃhitā* and in the *Gorakṣasiddhānta-saṃgraha* (pp.14–15). *KJN* 9.6 and *HP* 1.5 include Śābara in lists of *siddhas*.

<sup>186</sup>The *Nityāśoḍaśīkārṇava*, the root text of the cult of Tripurasundarī which was known (as the *Vāma-keśvarīmata*) to the thirteenth century Kashmiri commentator Jayaratha, mentions a tantra called *Viśuddheśvara* (1.21b). AVALON, citing the *Mahāsiddhasāraṇtra* includes a *Viśuddheśvaratantra* among the 64 tantras of the Viṣṇukrāntā in the east and the 64 of the Āsvakrāntā in the south (1914:lxv–lxvi). KAVIRĀJ (1972:597) mentions six relatively late East Indian texts which quote from a *Viśuddheśvaratantra*: Kṛṣṇānanda’s *Tantrasāra* (1580CE), the *Puraścaryārṇava*, the *Mantramahārṇava*, the *Tārābhaktisudhārṇava*, the *Tārārahasyavṛtti* and the *Āgamatattvavilāsa* of Raghunātha Vāgīsa (1687CE). The *Tārābhaktisudhārṇava* consists mainly of quotations, including many from the *Mahākālasaṃhitā*. The *Viśuddheśvara* is quoted in two places (pp. 127 and 148). The Bombay University Library Catalogue of Manuscripts (s.v. *Mahākālayogaśāstra*) says that the *KhV* is also quoted in the *Tārābhaktisudhārṇava* but I have been unable to locate any such quotation (confusion between the *Mahākālasaṃhitā* and *Mahākālayogaśāstra* is probably responsible for this incorrect attribution).

<sup>187</sup>Like the *Viśuddheśvara*, the *Jālaśamvara* is mentioned in the *Nityāśoḍaśīkārṇava* (1.14). A tantra called *Jālaśamvara* is mentioned in a list of tantras given at *Kularatnodyota* 1.13 (Chandra Sham Shere c.348 f. 2r<sup>3</sup>). *JRY* f.176a lists the twelve tantras and twenty *Upasaṃhitās* of the *Yoginijālaśambara* root tantra. The same work mentions *Śambarā* in a list of Mata tantras at f.185r (DYCZKOWSKI 1988:121). *SYM* 29.16c mentions a *Savaratantra*. The *Mahāsiddhasāraṇtra* includes a *Samvaratantra* among the 64 tantras of the Rathakrāntā, the northern region of the subcontinent (AVALON 1914:lxvi). *KJN* 21.4 mentions *sambara* as the name of a Kaula school.

<sup>188</sup>Ballāla (f. 6v<sup>1</sup>) lists more works in which *khecarīsiddhi* is described: the sixty-four Tantras, Lakṣmīdharā’s commentary on the *Saundaryalaharī* and “the *Sivasamhitā* etc.” (*śivasamhitādau*).

*Melaka* and the other [results obtained] by means of Khecarī [are proclaimed in these tantras] sometimes clearly, sometimes unclearly.

16cd. In this divine best of tantras *melaka* and the other [results] are proclaimed.

17. Out of fondness for you I have taught here everything that there is to be known (*jñeyam*) in the Khecarī doctrine (*khecarimate*)<sup>189</sup> that might be hard to know (*durjñeyam*).

18. Therefore [the yogin] should procure this amazing text told by me; it has not been made public and is to be kept secret, o great goddess.

19a–20b. He alone is a guru who speaks the nectar of the teaching born from the lotus of my mouth; moreover, he who knows its implicit (*arthataḥ*) meaning is said to be the best [guru]. There is no guru better than him.

20cd. After obtaining this secret text one should not proclaim it to others.<sup>190</sup>

21ab. After due consideration, it is to be taught to those who live on this path.

21c–22b. He who makes this supreme text public to all and sundry (*yatra tatra*) will be quickly eaten by *yoginīs*, o goddess, at the order of Śiva.<sup>191</sup>

22cd. One should not untie (*nodgranthayet*) its knot (*granthim*),<sup>192</sup> o goddess, without [performing] a *kaulika* libation.<sup>193</sup>

23. [After it has been] worshipped, placed upon an auspicious cloth and well-scented with divine incense (*divyadhūpasudhūpitam*),<sup>194</sup> one should recite it, in a place

<sup>189</sup>A text called *Khecarimate* is mentioned at *TĀ* 29.165b (and *Tantrālokaviveka ad loc.*) and in a list of sixteen *Matas* in the *Manthānabhairavatantra* (NAK 5-4630, f.209r) v.28d. It seems unlikely however that a specific text is being referred to in this verse of the *KhV*. An inventory of religious teachings in the *Kularatnoddyota* (Bodleian Library Chandra Shum Shere Collection c.348 f.2r<sup>1-2</sup>) also mentions *khecarimate*. (I am grateful to Professor Sanderson for providing me with the above references.) A *Khecaratrantra* is mentioned at *SYM* 29.16b.

<sup>190</sup>See *SSP* 6.99–117 for a similar passage on keeping a text safe.

<sup>191</sup>cf. *JRY* 2.10.50d–51b (NAK 5-4650 f.27r<sup>1</sup>): *nedam gūdhamaṃ prakāśayet ||50|| prakāśayanti ye mohād yoginyo bhakṣayanti tān* (tān ] *conj.* SANDERSON; te *codd.*) | “[The yogin] should not make this secret public. *Yoginīs* eat those who through ignorance make [it] public.” Another passage describing *yoginīs* eating negligent *sādhakas* can be found in the Buddhist *Cakrasaṃvaratantra* (38.2–5; Baroda Oriental Institute Acc. No. 13290, f.27v). I am grateful to Professor Sanderson for pointing out these parallel passages.

<sup>192</sup>The *granthi* is the knot in the string that holds together the leaves of the book (*grantha*).

<sup>193</sup>i.e. a libation pertaining to Kaula tantric practice. *KJN* 11.20 says that alcohol should be used for *devatātarpana*: *devatātarpanārthāya surā deyā yathocitā*. *KAT* 6.26–35 describes *kaulikatarpana* in detail. Cf. *MaSam* 17.26c–29b. On this verse, Ballāla writes (f.8v<sup>7</sup>) *kaulikatarpanam nāma vāmamārgācaraṇam*, “the *kaulika* libation is a practice of the left[-hand] path”. He goes on to say (f.8v<sup>9</sup>–f.9r<sup>5</sup>) that because the practices of the left-hand path conflict with Vedic practice (*vāmasya vedaviruddhatvena*), *kaulikatarpanam* must have a different meaning. He quotes from *SS* 4.3: *pītvā kulāmṛtam divyaṃ punar eva viśet kulam* and equates *kulāmṛtam* with the *amṛta* drunk by means of *khecarimudrā* and *kulam* with the *nāga nāḍī*. Thus he explains the external tantric practice of *kaulikatarpanam* as an internal haṭhayogic technique of sprinkling the *nāga nāḍī* with *amṛta*. The variant readings in G<sub>TK</sub>,K, are less subtle attempts at getting around the problem.

<sup>194</sup>Ballāla (f.9r<sup>9</sup>–f.9v<sup>1</sup>) lists the following as suitable fragrances: *candana* (sandal), *tamāla* (laurel), *mustaka* (*Cyperus rotunda* Linn.—DASH and KASHYAP 1980:25), *kuṅkuma* (saffron), *kuṣṭhaka* (*Sassurea*

free of people, to a yogin skilled in yoga.

24. Distress [arising] from fire, illness, malign astrological influence and enemies undoubtedly arises in a house where this text is found unworshipped.<sup>195</sup>

25. The family deities (*kuladevatāḥ*) that bestow all wealth are present in the house where this book is worshipped, o Pārvati.

26ab. Therefore the wise man should protect [this book] with every effort.

26c–27b. The yogin who wants these *siddhis* described by me should guard this book with all [his] being.<sup>196</sup>

27cd. I myself am the guru of him in whose possession the book is found, o goddess.

28abc. The advantages and disadvantages [resulting] from the protection of [this] book have been clearly described by me, o great goddess.

28d. Now hear [the mantra and practice of] Khecarī.

29a–30b. And one should go, o goddess, to where there is a guru who has perfected the divine yoga and, after receiving the *vidyā* called Khecarī spoken by him, one should begin by scrupulously and tirelessly carrying out the practice described by him.

### [The Khecarī mantra]

30c–31b. [Now] I shall proclaim the Khecarī mantra (*vidyā*) that grants success in yoga, o goddess. Without it a yogin cannot enjoy Khecarī *siddhi*.

31c–32b. Practising the yoga of Khecarī (*khecarīm yuñjan*) by means of the Khecarī mantra (*khecaryā*) preceded by the Khecarī seed syllable (*khecarībījapūrvayā*), [the yogin] becomes lord of the aerial beings (*khecarādhipatiḥ*) and dwells amongst them (*khecareṣu*) forever.<sup>197</sup>

*lappa* C.B. Clarke—DASH and KASHYAP 1980:61), *rocanā* (? probably *gorocanā*, a bright yellow orpiment—MONIER-WILLIAMS 1988:s.v.), *nakha* (*Unguis odoratus*—ibid.:s.v.), *tāmbūla* (betel) and *yakṣakardama*, which consists of *karpūra* (camphor), *aguru* (aloe), *kastūrī* (musk) and *kañkola* (cubeb).

<sup>195</sup>cf. *Yonitantra* 6.3: *etat tantram mahādevi yasya gehe virājate | nāgnicaurabhayaṃ tasya ante ca mokṣabhāg bhavet* || “He who has this tantra in his house is in no danger of fire or theft and in the end he becomes liberated”.

<sup>196</sup>In 26d I have adopted the reading found only in W<sub>1</sub> (and with corruptions in N). The witnesses that usually preserve the oldest readings,  $\mu$  and G (as well as  $\alpha$ ), have the verb *samihate* rather than the *saṃvadet* of S $\beta\gamma$  and I have thus adopted *samihate*. As the object of the verb,  $\mu$  and G have *samsiddhīni* and *samsiddhāni* respectively; *samsiddhīni* is corrupt while *samsiddhāni* is semantically inappropriate—we want a word meaning “*siddhis*” here. Perhaps the original reading was that of  $\mu$  and *samsiddhīni* was an *aīśa* form meaning *siddhiḥ* but I have decided to adopt the more grammatically correct reading of W<sub>1</sub>.

<sup>197</sup>Ballāla (f. 11v<sup>9</sup>–<sup>10</sup>) understands *khecarīm yuñjan* to mean “practising *khecarīmudrā*”, i.e. inserting the tongue into the cavity above the soft palate and looking between the eyebrows: *khecarīm yuñjann iti | atra khecarīśabdena (śabdena) | conj. ISAACSON and GOODALL; śabde S) tamtreṇa kapālāmtarjihvāpraveśo bhṛmadhyadīṣṭīś ca nirdīśyate || yuñjanpadasvārasyāt* || He glosses *khecaryā* with *jihvayā*, “by means of the tongue” (f. 11v<sup>8</sup>), and *khecara* (in *khecarādhipatiḥ*) with *graha*, “planet”, and *deva*, “deity” (f. 12r<sup>6</sup>). He then (f. 12r<sup>7</sup>–f. 12v<sup>3</sup>) cites *Yogasūtra* 3.50 and Vyāsa’s commentary thereon in which it is said that upon reaching

32C–33b. The abode of the ethereal beings (*khecarāvasatham=ha*)<sup>198</sup> [and] fire (*vahnim=ra*),<sup>199</sup> adorned with the mother (*ambā=ī*)<sup>200</sup> and the circle (*maṇḍala=ṃ*),<sup>201</sup> is called the Khecarī seed-syllable (*hrīṃ*).<sup>202</sup> By means of it yoga is successful.

33C–34b.<sup>203</sup> The great Caṇḍā (*mahācaṇḍā*), known as the peak (*mastakākhyā*), bearing the flaming, fiery thunderbolt (*śikhivahnikavajrabhṛt*), joined with the previously described seed-syllable, is called the Vidyā [and] is extremely hard to obtain.<sup>204</sup>

34C–35b. [Now] I shall teach the six-limbed mantra (*ṣaḍaṅgavidyām*).<sup>205</sup> [The yogin] should correctly (*yathānyāyam*)<sup>206</sup> perform [the mantra-repetition] with it in-

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the second stage (*madhumatī bhūmi*) of yoga the gods will invite the yogin to their heavenly paradise. The conscientious yogin should decline this invitation to indulge in sensual pleasures and concentrate on *samādhi*.

<sup>198</sup>The abode of the ethereal beings is the ether. The visualisation of the Lord of Ether at 2.57 describes a great circle containing the syllable *haṃ*.

<sup>199</sup>At 2.51–52 the Lord of Fire is said to contain the syllable *raṃ*.

<sup>200</sup>In the *Varṇanāmapāṭala* of the *Jayadrathayāmala* (f. 199r<sup>3</sup>–f. 201r<sup>5</sup>), at verse 6, *ī* is called Mahāmāyā (i.e. Ambā). I have adopted the reading *ambā* rather than *ahnī* or *ambho*; the readings of  $\mu$  and G, in order to force the *mantroddhāra* to produce the seed-syllable *hrīṃ* which is attested by various witnesses (see footnote 207). I have found no instances of *ī* being called *ahnī* or *ambho* so have adopted *ambā* because of the (albeit uncertain) identification in the *JRY*.

<sup>201</sup>I am assuming *maṇḍala* to be referring to the dot representing *anusvāra*.

<sup>202</sup>1.32C–37d teaches three different types of Khecarī mantra: 32C–33b teaches the *bija*, 33C–34b teaches the *vidyā*, and 34C–37d teaches the *kūṭa*.

In witness K, (f. 2v<sup>6</sup>) a later hand has interpreted the elements of the *khecarībija*: above *khecarāvasatham* is written *kha*, above *vahnim* an unclear *aḥsara* which is probably *ra*, above *aṃvā* is *au*, and above *maṇḍala*, *candrabindu*. These combine to make the seed-syllable *khrauṃ* (their combination is not given in the manuscript). In the appendix of *MKSK* (p.134) the *khecarībija* is also said to be *khrauṃ*. Just as in the case of *hrīṃ*, the extraction of *khrauṃ* from this *mantroddhāra* hinges on the identification of *ambā/ahnī/ambhas*. If *au* were anywhere clearly said to have one of these names then the balance would swing in favour of *khrauṃ* as the *khecarībija*: *khecarāvasatha* could just as well stand for *kha* as *ha*.

<sup>203</sup>33C–35b are found after 53d in all the witnesses.  $\mu$  has the passage twice, with variants, both after 53d ( $\mu^b$ ) and here ( $\mu^a$ ). Its occurrence after 53d does not fit the context (the lengthening of the tongue) although attempts have been made to adapt it. Hence for *mastakākhyā mahācaṇḍā śikhivahnikavajrabhṛt* several witnesses have *śanaiḥ śanaiḥ mastakāc ca mahāvajrakapāṭabhīṭ*, “[the tongue] gradually breaks the great diamond doorway out of the skull”. It seems that the passage was originally where it is first found in  $\mu$ , was then mistakenly transposed to its position after 53d, and, through conflation of sources, appears in both places in  $\mu$ . Thus none of the manuscripts entitled *Khecarīvidyā* contains a description of the *khecarīvidyā*.

<sup>204</sup>None of the witnesses of  $\mu$  gives an interpretation of this *mantroddhāra* and I am unable to suggest one myself.

<sup>205</sup>All the witnesses except  $\mu^a$  have *tasyāḥ ṣaḍaṅgaṃ kurvīta* at 34C. Ballāla (f. 21v<sup>4–6</sup>) glosses *ṣaḍaṅgaṃ* with *ṣaḍaṅganyāsam* which he explains at f. 21v<sup>9–10</sup> thus: *sa ca nyāsaḥ aṅguṣṭhādīṣu hṛdādīṣu ca ṣaḍaṅgeṣu kartavyaḥ || yathā | oṃ hrām gṣṃphlām aṅguṣṭhābhyaṃ namaḥ || 6 || oṃ hrom gṣṃphlā nṛ hṛdayāya nama ityādi 6*. A marginal addition in a later hand cites the tantric maxim that the yogin who does not carry out *nyāsa* will be struck dumb (f. 21v<sup>m.g</sup>): *nyāsaḥīno bhaven mūka iti taṃtrokteḥ*.

<sup>206</sup>Ballāla (f. 22r<sup>1</sup>) understands *yathānyāyam* to mean that the yogin should perform the mantra-repetition in exactly the way that he has heard it from his guru: *nyāyo 'tra guruvaktrāt tadgrahaṇam | tad*

terspersed with the six [long] vowels (*ṣaṭsvvarabhinnayā*), o goddess, in order to obtain complete success.

35cd. One should take the ninth letter back from Someśa.

36ab. The thirtieth letter from there, which is in the shape of the moon, is declared [to be next].

36cd. From there [one should take] then the eighth syllable back, my dear.

37a. Then [there is] the fifth [syllable] from there, o goddess.

37b. Then the first syllable after that is the fifth [syllable of the mantra].

37cd. Then [there is] Indra joined with an *anusvāra*. This [mantra] is called Kūṭa.<sup>207</sup>

*anatikramya yathānyāyaṃ |*

<sup>207</sup>Seven witnesses give interpretations of this *mantroddhāra* (for details see the description of sources):

- U *bhaṃ saṃ maṃ paṃ saṃ kṣaṃ*  
 U<sup>o1</sup> *bhaṃ saṃ saṃ ṭhaṃ saṃ kṣaṃ*  
 U<sup>o1</sup> *haṃ saṃ maṃ yaṃ saṃ kṣaṃ*  
 U<sup>o1</sup> *bhaṃ saṃ ṣaṃ phaṃ saṃ kṣaṃ*  
 U<sup>o1</sup> *bhaṃ saṃ maṃ vaṃ saṃ kṣaṃ*  
 S *gaṃ saṃ naṃ maṃ phaṃ laṃ*  
 W<sub>i</sub> *ga ma na sa pha laṃ*  
 W<sub>i</sub><sup>o1</sup> *ga sa na sa pha laṃ*  
 W<sub>i</sub><sup>o1</sup> *ga sa na ma pha laṃ*  
 W<sub>i</sub><sup>o1</sup> *oṃ sa kha phroṃ*  
 W<sub>i</sub><sup>o1</sup> *aṃ sa kha phroṃ*  
 K<sub>i</sub> *ga ma na sa pha laṃ*  
 J<sub>4</sub> *haṃ saṃ ṣaṃ phaṃ raṃ iṃ—hṣphrīṃ* [sic]  
 J<sub>4</sub><sup>o1</sup> *haṃ saṃ khaṃ phaṃ raṃ iṃ—hskhphrīṃ*  
 V *gaṃ saṃ naṃ maṃ phaṃ laṃ*  
 V<sup>o1</sup> *aṃ saṃ khaṃ phreṃ*  
 O \* *hṣ phreṃ*

(USW,K,V add that *hrīṃ* is the *khecaribīja*.)

Upaniṣadbrahmayogin's interpretation of the *mantroddhāra* is straightforward: Someśa is *sa*; nine back from there (inclusively) is *bha*; 36ab describes *sa*; eight back from there is *ma*; five back from there is *pa*; the *bīja* of *indu* is *sa*; *kūṭa* is *kṣa*.

The variations on *gamanasaphalaṃ* seem to be attempts to give meaning to the mantra: *gamana*[*m*], “going [into the ether]” is *saphalam*, “successful”. Ballāla (f. 13V<sup>4</sup>–f. 13(2)V<sup>2</sup>) tries to extract *ga sa na ma pha la* from the *mantroddhāra* (presumably because *ga ma na sa pha la* would have required an impossible amount of verbal contortionism). He starts well: as many sources attest, Someśa is a name for *ṭa*. Nine syllables back from *ṭa* is *ga*. Thirty forward from *ga* is *sa*. He is then in trouble, however, and the remainder of his interpretation is forced.

The interpretations found in J<sub>4</sub> and O, and as alternatives in W, and V, are more redolent of tantric Śaiva mantras than the others, and appear to be variants of the *piṇḍanātha/māṭṛsadbhāva* mantra (on which see PADOUX 1990a:422–426). Jayaratha, commenting on *TĀ* 16.160 says that *khecarīḥṛdaya* is another name for the *piṇḍanātha*. In the *TĀ* the *piṇḍanātha* is given as *khphreṃ* at 4.189–191, 5.75–85, 30.45–46 and as *hṣphreṃ* at 30.47–49. *Ṣaṭsāhasrasaṃhitā* 1.1 gives it as *hskhphreṃ* (cf. J<sub>4</sub><sup>o1</sup>'s *hskhphrīṃ*). Despite finding several identifications of Someśa, Candra and Indra in the *JRY*, *MVUT*, *KMT*, *MKS* and various *mantrakosās*, I have been unable to edit the text in such a way that I can extract a variant of the *piṇḍanātha*

38ab. It is to be obtained from the teaching of a guru and bestows fame in all worlds.

38c–39b. Illusion, born of the body, with many forms (*virūpā*) [and] residing in the faculties (*karaṇāśrayā*),<sup>208</sup> does not arise even in sleep for the controlled [yogin], as a result of the continuous twelve-fold repetition [of this mantra].

39c–40b. The glorious Khecarī *siddhi* arises automatically for him who, totally self-controlled, recites this [mantra] five hundred thousand times.<sup>209</sup>

40c–41b. All obstacles are destroyed, the gods are pleased and, without doubt, wrinkles and grey hair will disappear.

41c–42b. After thus obtaining the great mantra (*mahāvīdyām*) [the yogin] should then carry out the practice; otherwise, o goddess, he suffers and [there is for him] no *siddhi* in the sphere of Khecarī (*khecarīpade*).

42c–43b. If [the yogin] does not obtain [this] nectarean (*sudhāmayīm*) mantra (*vidyām*) during the observance of the practice, then he should recite [it] having obtained it at the beginning of *melaka*.<sup>210</sup>

43cd. Without this [mantra], o goddess, [the yogin] can never enjoy success.

44ab. When this text is obtained then [the yogin] should resort to the mantra (*vidyā*).

44cd. Then, my dear, he quickly obtains the *siddhi* described therein.

(or indeed any recognised mantra) from the *mantrōddhāra*.

<sup>208</sup>Ballāla, together with all of the other witnesses except  $\mu UT_{\alpha, C}$ , has here the compound *virūpa-karaṇāśrayā* which he interprets as meaning the process of ageing: *sā yoginah pūrvarūpāt tāruṇyād viruddham rūpaṃ virūpaṃ vṛddhatvaṃ tasya karaṇaṃ kṛtis tadāśrayā jarety arthaḥ* (f. 14r<sup>1-2</sup>).

<sup>209</sup>Here Ballāla quotes the following passage concerning the *japa* of the *khecarīmantra* which he ascribes to the *Kapilatantra* and other texts (*kapilatantrāḍau*). This passage is also found at the end of N (see the description of sources, p.64).

*japavidhiś cōktaḥ kapilatantrāḍau yathā | ācamya desakālau saṃkīrtya | asya śrīkhecarīmaṃtrasya | kapila-ṛṣiḥ khecarī devatā | gasanamaphalaghaṭākṣaram bījaṃ | hrīm śaktiḥ si(f.14v)ddhir anāyāse[na] khecarīmu-drāprasādasiḍhyarthe jape viniyogaḥ | atha nyāsaḥ | gaṃ hṛdayāya namaḥ | saṃ sīrase svāhā | naṃ śikhāyai vaṣaṭ | maṃ kavacāya huṃ | phaṃ netratrayāya vaṣaṭ | laṃ astrāya phaṭ | hrāṃ hrīm hrūṃ hraim hrauṃ hraḥ || atha dhyānam || ādhārapadmavāna khecarīrājahaṃsam aṃtar mahāgaganavāsavibhāpralekhaṃ || ānaṃdabījakam anaṃgaripoḥ purāṃdhrīm ābrahmalokajānanīm abhivādāye tvām iti || anyac ca | mūlāvalakuharād uditā bhavānity ābhidyā ṣaṭsarasiḥjāni śīrodalānte || bhūyo pi tatra vasasīva sumāṃdalaṃduniṣpaṃdataḥ paramam aṃrtapuṣṭirūpā || mānasopacāir laṃ haṃ yaṃ raṃ vaṃ saṃ bījapūrvaṃ gaṃdhādibhiḥ saṃpūjya maṃtram japed iti ||* (f. 14r<sup>10</sup>–f. 14v<sup>4</sup>).

<sup>210</sup>As noted in footnote 178 I can only make sense of this verse by taking *abhyāsa* to refer to the tongue practice. If the *vidyā* has not been obtained then *abhyāsa* cannot mean mantra-repetition. I have been unable to conjecture how the verse might have originally read from the many variants in the witnesses.  $\mu$ 's *yadi* has been adopted over the reading *yathā* of most of the other witnesses because *yathā* is unlikely to be paired with the correlative *tataḥ* found in the second line. The relative clause found in all the witnesses except those of  $\alpha$  has been eliminated by adopting  $K_3$ 's *na labheta* in 42d and, in 43a, the form *saṃmelakāḍau* found in  $\mu G UT$  rather than the reading *sa melakāḍau* found in most of the other witnesses. A similar form is found at 2.15d: *devaiḥ saṃmelanaṃ bhavet*.

### [The physical practice]

45. In the manner described by his guru, [every day] for seven days the knower of *ātman* should rub the base of the palate and clean away all the impurity.<sup>211</sup>

46. He should take a very sharp, well-oiled and clean blade resembling a leaf of the *Snuhī* plant and then cut away a hair's breadth [of the *frenum linguae*] with it.<sup>212</sup>

<sup>211</sup>Ballāla (f. 18r<sup>7-9</sup>) recommends using the tip of the right thumb (*dakṣiṇahastāṅguṣṭhāgreṇa*). He explains this practice as a necessary part of *malaśodhana*, “the cleansing of impurity”, and as useful in loosening the palate (f. 18v<sup>1-2</sup>): *jihvālāghavasya chedanasādhyatvam iva samudgharṣaṇapūrvakamalaśodhanasya bīlalāghavakāratvāt*. Witnesses AJ<sub>7</sub>T have *samutkṛṣya* for *samudghṛṣya*. While this may simply be a mistake, it could also refer to a practice not taught in the text but described to me by several of my informants and by BERNARD (1982:67). In this practice the soft palate is loosened by being drawn forwards and upwards (hence *samutkṛṣya*), so as to facilitate the entry of the tongue into the cavity above. My informants said that the yogin should bend the thumb of the right hand and hook it behind the palate. BERNARD was taught to use a bent teaspoon. Cf. *KhV* 2.78c–79b, 2.80.

<sup>212</sup>*Euphorbia nerifolia* Linn. (DASH and KASHYAP 1980:27). Ballāla (f. 18v<sup>5</sup>) explains *snuhī* with *snuhī kṣīrikamṭakivṛkṣaḥ yasya khaṇḍaṃ dākṣiṇātyāḥ ṣaṣṭhīpūjanadine dvāri sthāpayamti | deśīyās ca thūhara iti vadaṃti* “*Snuhī* is the Milkthorn tree, part of which southerners place on their doors on the day of worship of the goddess Ṣaṣṭhī. Locally it is called *thūhara*”. Nowadays most yogins recommend a razor blade. W, lists sixteen types of blade that can be used (see page 64). One of my informants said that a blade was not essential because by pulling the tongue forward and then moving it from side to side one can slowly scrape away the *frenum* with the lower teeth. The *frenum linguae* is the tendon that binds the tongue to the floor of the mouth. See also 2.III and footnote 215.

The practice of cutting the *frenum* can be dangerous and the majority of my informants said that it is unnecessary, including those who had done it themselves. WOODROFFE (1992:209) says that cutting is unnecessary, and results in “a physical injury which interferes with the (*sic*) putting out and withdrawing the tongue without manual help.” Of the several texts that describe the haṭhayogic *khecarīmudrā* only the *Khecarīvidyā*, the *Mahākālasaṃhitā*, the *Hathapradīpikā*, the *Hatharatnāvalī* and the *Gheraṇḍasaṃhitā* deem it necessary that the tongue be cut (see also *KhV* 2.III where the *frenum* is called the *bandhamṛtyu*, “the fetter of death”, and must be cut for freedom from death). I have met two people (Dr. Thakur of Bombay and Mark Kidd of Cirencester) and heard of two others (Dr. Thakur's son and Mrs. J.Benson of Oxford) who are able to insert their tongues into the cavity above the palate without any preliminary physical exercise. Of course, to lengthen the tongue so much that externally it can reach the top of the head as described at 1.55d will require cutting. I have not met any yogins who have caused themselves serious problems through cutting the *frenum*, but two of my informants did have very pronounced lips and I heard first-hand accounts of two yogins, an ascetic of the Caitanya Sampradāya called Svāmī Rāmānand (d. 1991) who lived at Kaivalya Dhām in Lonāvalā, Mahārāṣṭra, and a Rāmānandī Tyāgi from Jaipur, who both had difficulty in eating and talking.

Ballāla (f. 18v<sup>9</sup>–f. 19r<sup>1</sup>) relates what gurus teach about the cutting process: *dakṣiṇahastasyāṅgulāṅgulanīyūnasamyuktapūrvapūrvavasthitatarjanīmādhyamānāmikābhīr upary aṅguṣṭhena ca sruvavat dhṛtvā tataḥ ekāṃte dattakapāṭaḥ sāvadhānaḥ ekākī dhṛtādho bhājanāḥ tena dakṣiṇahastasthītaśāstrasya madhyena samukhaṃ pārśveṇa tīryak vā romamātram keśapramāṇam samu(f.19r) chidet pratisomavāsaram iti guravaḥ | tasmīn chinne raktam adhaḥ patati tat pūrvādhodhṛtabhājane saṃgrhya tyajet | [pṛthivyām raktapatananiśedhāt]* “Gurus say: [the yogin] should hold [the blade] like a sacrificial ladle with the thumb of the right hand above the index, middle and ring fingers, which should be joined together, each one below the next. Then in a solitary place, behind a locked door (*dattakapāṭaḥ*), carefully, alone, holding a vessel below [his face], with the middle of the blade held in the right hand, from the front, or the side, or obliquely,

47. After cutting, he should rub [the cut] with a powder of rock-salt and *pathyā*.<sup>213</sup> After seven days he should again cut away a hair's breadth.<sup>214</sup>

48ab. [The yogin], constantly applying himself, should thus practise gradually for six months.

48cd. After six months the binding tendon at the base of the tongue (*rasanāmūlaśīrābandhaḥ*)<sup>215</sup> is destroyed.

49. Then, knowing the rules of time and limit (*kālevelāvidhānavit*),<sup>216</sup> the yogin should gradually pull upwards the tip of the tongue (*vāgīśvarīdhāmaśīraḥ*)<sup>217</sup> having wrapped it in cloth.<sup>218</sup>

he should cut a hair's breadth every Monday. On cutting it blood flows. [The yogin] should gather it in a vessel held in front and below [the mouth] and get rid of it. [Because of the prohibition against letting blood fall on the ground.]” GERVIS (1970:201–2) gives a first-hand account of a guru cutting his disciple's *frenum*.

<sup>213</sup>The cut is rubbed with this powder to prevent it from healing: *chinnabhāgayor asanyogārtham* (BKHP f. 19r<sup>2</sup>). About *saindhava*, Ballāla (f. 19r<sup>2–3</sup>) writes *saindhavaṃ lavaṇam asiddham tac cāmtaḥ raktavarṇam pañjābadeśodbhavaṃ grāhyaṇ*. “*Saindhava* is unrefined salt. [The yogin] should use that found in the Punjab, which has a red colour inside.” Ballāla (f. 19r<sup>3</sup>) glosses *pathyā* with *laghuharitakī* (*Terminalia chebula* Retz. (MEULENBELD 1974:610), an ingredient in *triphalā*: see footnote 453 in *paṭala* 4) and adds (*ibid.*) that the *pathyā* and *saindhava* are to be used in equal amounts: *samo bhāgo 'tra vivakṣitaḥ*. To rub the powder into the cut, the yogin should use the tips of his index finger and thumb or just the tip of his index finger: *tarjanyaṅguṣṭhāgrābhyāṃ tarjanyaṅgreṇa vā* (f. 19r<sup>3–4</sup>).

<sup>214</sup>Those of my informants who did cut the *frenum* told me that it was to be done daily. BERNARD (1982:67) cut his each morning. If it were cut just once a week it would be very difficult to prevent the cut from healing. See also 1.54cd and footnote 225.

<sup>215</sup>Ballāla (f. 19r<sup>8–9</sup>): *rasanāmūlaśīrābandhaḥ | rasanā jihvā tasyā mūle yaḥ śīrārūpo nāḍīlakṣaṇo baṃdhaḥ | baṃdhanam baṃdhaḥ jarāmṛtyusaṃsārarūpaḥ sa praṇāśyati | asya chedane punar api jananam punar api maraṇam ityādi naśyati |* “The binding tendon at the base of the tongue: the bond at the base of the tongue which has the form of a tendon, which is like a vein, is bondage; that bond, which consists of the cycle of birth and death, is destroyed. When it is cut rebirth and redeath etc. are no more”.

<sup>216</sup>Ballāla (f. 20r<sup>9–10</sup>) analyses *kālevelāvidhāna* as a *dvandvasamāsa*. An addition in the margin at the top of f.20v analyses it as a *tatpuruṣa*, as I have done. Ballāla interprets *kāla* as *prātaḥkālaḥ bhojanāt pūrvaḥ*, “in the morning, before eating” and glosses *velā* with *maryādā*, saying that the tongue should not be extended more than half a finger's breadth (*rdhāṅgulam eva*).

<sup>217</sup>Vāgīśvarī, “the goddess of speech”, is Sarasvatī; her “abode” (*dhāman*) is the tongue (BKHP f. 19v<sup>2</sup>).

<sup>218</sup>None of my informants mentioned the use of a cloth but BERNARD (1982:67) writes “I started by ‘milking’ the tongue. This was accomplished by washing it and then catching hold of it with a linen towel. Any sort of cloth can be used, but I found this to be the most convenient. When the tongue has become sufficiently dry, it can be handled with the bare hands; but the slightest bit of saliva makes it impossible to handle it without the aid of a piece of cloth”. Ballāla (f. 19v<sup>3–9</sup>) quotes *Yogabīja* 91–98 for a description of the cloth (on which see footnote 347).

Ballāla then describes three techniques to be used on the tongue: *cālana*, “moving”, *dohana*, “milking”, and *tāḍana*, “striking”. He says at f. 20r<sup>6</sup> that although they are not mentioned in the *KhV* they need to be understood because they are a part of *utkarṣaṇa*, “drawing out [of the tongue]”, (*utkarṣaṇāṅgatvāt*). *Cālana* and *dohana* are mentioned at *HP* 3.32 which he quotes at f. 20r<sup>7–8</sup>; cf. *SSP* 6.84. About *cālana*, in which the yogin pulls his tongue from side to side and round in circles with his fingers in order to lengthen it, Ballāla writes (f. 19v<sup>10</sup>–f. 20r<sup>2</sup>): *tatra cālanaṃ nāma jihvādhobhāge kaṃṭhābhīmukhadakṣaḥastāṅguṣṭham*

50a–51b. Then, in six months, after regular drawing out (*nityasaṃkarṣaṇāt*)<sup>219</sup> [of the tongue], my dear, it reaches [upwards] between the eyebrows, obliquely to the ears, and downwards it is gradually made to reach the base of the chin.<sup>220</sup>

51c–52c. Then, only after three years, upwards it easily reaches the hairline (*keśa*), sideways the temples (*śaṅkha*), my dear, [and] downwards the adam’s apple (*kaṇṭhakūpa*).<sup>221</sup>

*tathā tadupari tarjanīm dhṛtvā rasāṃ \* d̄ ṛdhaṃ dhṛtvā krameṇa śanair vāraṃ vāraṃ śṛkviṇīdvayaṃ paryāyeṇa pīdayet | evaṃ muhūrtadvayaparyam̐ | tam̐ | pratyahaṃ kāryam̐ | evam eva jihvām dhṛtvā bhramaṇam api [ maṅḍalākāraṃ ] kā r\* yaṃ t̄ e na sarvataḥ samā vivardhate iti | Cf. HPJ 3.33: cālanaṃ hastayor aṅguṣṭhatarjanibhyām rasanām gṛhītvā savyāpasavyataḥ parivartanam̐ | On dohana, another technique for lengthening the tongue in which the yogin rubs his tongue with *saindhava* and *pathyā* and milks it like a cow’s teat, he quotes an author called Mohanadāsa (f. 20r<sup>2–3</sup>): jihvām bahiḥ śvavan niṣkāśya tasyām saimdhavapathyācūrṇam̐ saimdhavamaricacūrṇam̐ vā kṣiptvā dohayet gostanavat | tatprakāraś ca pūrvavat tarjanyaṃguṣṭhābhyām tadūrdhvādhaḥ sthāpitābhyām karābhyām paryāyeṇa dohanam̐ iti. Ballāla adds that this is to be done *svastikasiddhordhvikṛtajānvāsanaḍau sthītvā*, “sitting in postures such as *svastikāsana*, *siddhāsana*, or one in which the knees are held up”, and mentions that the practitioner will dribble a lot (*bahulālāpātaḥ syāt*). He then describes the third process, *tāḍana*, which he explains thus (f. 20r<sup>4–6</sup>): tato ghaṃṭikām tāḍayet | ghaṃṭāśabdas tanmadhyalolakaparaḥ ghaṃṭālolaka iva jihvā ghaṃṭikā ivārthe kaṇ | ghaṃṭālolako yathobhayato lagnaḥ san śabdam̐ karoty evaṃ balenordhvādho damtapaṃktau lagnaḥ jihvā ity etat tāḍanam̐ | The tongue is said to be like the clapper (*lolaka*) of a bell and vice versa (cf. CHAMBERS 1983:113, 231, 1360). It should be struck forcefully against the upper and lower rows of teeth. In 1996, at the Yoga Centre of Benares Hindu University, I met Dr. K.M. Tripathi who demonstrated a technique in which the tip of the tongue is pressed against the front teeth and held there while the mouth is repeatedly opened wide and closed again. It is to be done at least a thousand times a day, he said, and the technique tugs on the *merudaṇḍa* causing Kuṇḍalinī to rise. Cf. *GBS* 219 and 220, in which a single channel is said to join the tongue and the penis, and *Vātulanāthasūtravṛtti* p.5 where the penis and tongue are described as being the two places in the body where the element water manifests itself (because of their having a predominance of *rasa*): *aptattvasya ca rasapradhānatayopastharasanārūpeṇa*. (Dr. Tripathi told me that he had to give up this technique when he got married: householder practices that pull on the lower end of the *merudaṇḍa* are incompatible with the yogin’s practice of tugging at the top.) This is the only practice that I have come across in my fieldwork or other sources that resembles *tāḍana* in any way. On the connection between the tongue and Kuṇḍalinī, see also footnote 347.*

<sup>219</sup> *saṃkarṣaṇāt* seems the correct reading here, since it picks up the *utkarṣayed* of the previous line.  $\mu$ G UTSK<sub>6</sub> have variants on *saṃgharṣaṇāt*, “rubbing”, (S, at f. 20v<sup>3</sup>, has *saṃkarṣaṇāt* as an alternative reading). This is explained by Ballāla as *tadadhaḥśīrābhāgasyādhanadamtapaṃktau saṃmardanam̐*, “rubbing part of the tendon below [the tongue] on the lower row of teeth”. This method of wearing away the *linguae frenum* was described to me by one of my informants (see footnote 212) but its inclusion here in the text seems forced: we have already heard how to cut the *frenum*; now we want to hear how to lengthen the tongue.

<sup>220</sup> *Metri causa*, the edition here has *cibukaṃ mūlam̐* rather than the semantically preferable but unmetrical *cibikamūlam̐* found in S and M.

<sup>221</sup> Ballāla (f. 21r<sup>3</sup>) glosses *kaṇṭhakūpa* with *urasa ūrdhvabhāgīyo vataḥ*, “the cavity at the upper part of the chest”. However, I have translated *kaṇṭhakūpa* as “the adam’s apple” because it must be somewhere between the *cibukaṃ mūlam̐* of 1.51a and the *kaṇṭhabīla* of 1.53d. *VS* 3.70c–71b locates the *kaṇṭhakūpa* six finger-breadths up from the heart and four below the root of the tongue. At 1.53d all the witnesses except  $\mu$ UF state that after six years the tongue reaches the *kaṇṭhabīla*. This is clearly corrupt, for two reasons: firstly, we have already heard at 1.50d that after only six months it reaches the *kaṇṭhabīla*; secondly, 1.53c

52d-53d. After three years more it covers the end of the *suṣumnā* (*brahmarandhrā-ntam*),<sup>222</sup> o goddess; obliquely it reaches the region above the nape of the neck (*cūlitalam*)<sup>223</sup> [and] downwards the hollow [at the base] of the throat.<sup>224</sup>

54ab. The practice must only be carried out gradually, not all at once (*yugapan na hi*).<sup>225</sup>

54c-55b. The body of him who tries to do it all at once (*yugapat*) is destroyed; for this reason the practice is to be carried out very gradually, o beautiful lady.

55c-56d. When the tongue reaches the aperture of Brahmā (*brahmabilam*)<sup>226</sup> by the external path, then [the yogin], o goddess, should rub with the tip of his finger the bolt [of the doorway] of Brahmā (*brahmārgalam*),<sup>227</sup> [which is] hard for even the gods

states that obliquely the tongue reaches the *cūlitala* so now we need a location below the mouth, not to the side. Thus at 1.53d I have adopted the reading *adhah kaṇṭhābilāvadhī* of  $\mu$  UF.

<sup>222</sup>*brahmarandhra*, “opening of Brahmā”, usually refers to either the region at the top of the *suṣumnā nāḍī* (*GŚN* 16, *HP* 4.16, *ATU* 5, *VS* 3.39, *Śāktavijñāna* 16, *SSP* 1.67, 2.25, 2.26, 6.81, *ŚS* 5.103, *KAT* 5.107, *AM* 72.1; see also SILBURN 1988:30–33) or the *nāḍī* itself (*HP* 3.4, *VU* 5.30, *VS* 2.17, 2.26, *ŚS* 2.17, *MaSam* 17.13). I have translated it in the latter sense here and understand *brahmarandhrānta* to mean the region on the top of the skull corresponding to the *daśamadvāra*, “tenth door”, mentioned in footnote 126. *SSP* 2.8, in a list of nine *cakras*, locates the *nirvāpacakra* at the *brahmarandhra*, above the *tālu* and *bhrū* *cakras* (I have emended the edition’s *bhū* to *bhrū*) and below the *ākāśacakra*. RAI (1982:194) says that according to the *Layayogasamhitā* the *brahmarandhra* is at the root of the palate (cf. *ŚS* 5.122–124 where it is said to be the opening of the *suṣumnā* and is identified with the *sahasrārācakra*). *ŚS* 4.14 and 5.130 (quoted by Ballāla at f. 24v<sup>5</sup>) locate it at the lower end of the *suṣumnā*. Thus it seems that often *brahmarandhra* does not refer to a specific place but simply describes somewhere from which the yogin can reach Brahmā.

The stem form *brahma* found here and in many other compounds in the *KhV* is ambiguous: it can denote the deity Brahmā or the ultimate reality *brahman*. In tantric texts and early works of *haṭhayoga* it usually refers to the deity (as in the system of the three *granthis*, *brahma*,<sup>2</sup> *viṣṇu*<sup>2</sup> and *rudra*,<sup>2</sup> at e.g. *HP* 4.70–76; cf. *KhV* 3.3b where *dhāma svāyambhuvaṃ* is used as a synonym of *brahmadhāma*). The inherent ambiguity allows later authors to interpret such compounds in a Vedantic light: e.g. *HPI* 3.106 where *brahmasthānam* is glossed by Brahmānanda with *brahmāvīrbhāvajanakam sthānam*, “the place that reveals *brahman*”. I have chosen to translate *brahma* as Brahmā.

<sup>223</sup>As far as I am aware, *cūlitala* occurs only in the *KhV* and derivative texts. From the evidence of 2.49–59 it appears to mean the region above the nape of the neck, on the same level as the forehead and temples. This meaning fits well with the context here. Ballāla (f. 21r<sup>6–7</sup>) agrees, taking *cūli* as a variant form of *cūḍā*, “the crown of the head”, and *tala* as meaning “the area below”: *tiryak cūlitalam śikhādhobhāgaṃ yāti cūliḥ śikhā | śikhā cūḍā ity amaraḥ | ḍalayoḥ abhedah*. See also 2.18 and footnote 265.

<sup>224</sup>See footnote 221.

<sup>225</sup>Ballāla (f. 22r<sup>3</sup>) glosses *yugapat* with *ekasamayāvachedena*, “cutting [the *frenum*] all at once”. One of my informants, Gopāl Dās Jī Mahātyāgī, did cut his *frenum* all at once. He told me that the cut bled a great deal but that otherwise he had no problems. See also 1.46–48 and the footnotes thereon. Ballāla adds (f. 22r<sup>2–3</sup>): *yady api abhyāsakāle kadā cid asvāsthyaṃ tadā taddine heyo ’bhyāso ’nyadine susthatāyāṃ kartavyo na jhatīti*, “if ill health ever arises during the practice then it should be abandoned for that day and taken up on another day when good health has returned, not straight away”.

<sup>226</sup>*brahmabila* is synonymous with *brahmarandhra* in its first sense (see footnote 222).

<sup>227</sup>Ballāla (f. 22r<sup>9</sup>) equates the *brahmārgala* with the *brahmadvāra*: *brahmārgalam brahmamārgapratibandhakam rājadantordhvadvāram*, “the *brahmārgala* is the door above the uvula (on *rājadanta* see footnote 240) which blocks the pathway of Brahmā”. In the text, however, the two seem to be distin-

to pierce,<sup>228</sup> [and] insert [his] tongue there.

57ab. Practising thus for three years the tongue enters the door of Brahmā (*brahmadvāram*).<sup>229</sup>

### [Churning]

57cd. When the door of Brahmā is entered [the yogin] should duly begin churning (*mathana*).<sup>230</sup>

58. Some wise [yogins] achieve *siddhi* without churning. For [the yogin] who has perfected the Khecarī mantra success is achieved without churning.

gushed. The *brahmārgala*, “the bolt”, is to be rubbed away for three years, after which time the tongue enters the *brahmadvāra*, “the door”. 2.1a and 3.44 mention the *brahmārgaladvāra*, “the bolted door of Brahmā”. In descriptions of the goddess Kuṇḍalinī, she is often said to be asleep blocking the *brahmadvāra* at the base of the *suṣumnā* and this is its usual location (*HP* 3.5, *GŚ*<sub>N</sub> 47, *YCU* 37, *ŚCN* 3 and 50). In the *KhV* the *brahmadvāra* is at the other end of the *suṣumnā*, at the opening at the base of the palate.

1.55c–57b is puzzling. After a total of seven years the yogin is instructed to start rubbing at the *brahmārgala* so that after a further three years the tongue might enter the *brahmadvāra*. This is the first time in the section on the physical practice that the yogin is told to try to turn his tongue back. As I have noted at 1.46a it is possible to insert the tongue into the cavity above the soft palate without any preparation. So what is the internal destination for a tongue that externally can reach the crown of the head? The cavity above the soft palate is surrounded by bone so it would seem that however much rubbing the yogin may do there is nowhere else for the tongue to go. And why should the yogin wait so long before turning back his tongue? Are the verses that describe the extreme extension of the tongue so much *arthavāda*, designed to put off prospective *khecarīsiddhas*? Or did some yogins actually lengthen their tongues this much in displays of ascetic self-mortification? None of my informants had particularly long tongues yet most claimed that they had perfected the practice. I have heard of one yogin, Sampat Nāth of Ajmer, Rajasthan, whose tongue could reach his *bhrūmadhya* (personal communication from Robin Brown, 1996). No other text (except the *MKS* whose description derives from that of the *Khecarīvidyā*) claims that such extreme lengthening of the tongue is necessary to practise *khecarīmudrā*. *HP* 3.32 states *chedanacālanadohaiḥ kalāṃ krameṇa vardhayet tāvat | sāvāvad bhrūmadhyaṃ sprśati tadā khecarīsiddhiḥ ||* “By means of cutting, manipulation and milking, [the yogin] should gradually lengthen the tongue until it touches the centre of the eyebrows. Then [there is] *khecarīsiddhi*.” Cf. *KhV* 1.73ab, where the *siddhis* brought about by means of the practice are said to arise between the eyebrows. The two other texts that deem the cutting of the *frenum* necessary for the perfection of *khecarīmudrā* (see *HR* f.12v and *GhS* 3.26) also state that the tongue need only be lengthened enough for it to reach the region between the eyebrows. There is one ancillary benefit of lengthening the tongue: it can be used to control which nostril the yogin is breathing through, thus eliminating the need to use the hands during *prāṇāyāma*. This was reported to me by several of the yogins I met during my fieldwork and is described by BERNARD (1982:68).

<sup>228</sup>“Because of their being intent on pleasure” (*bhogāsaktatvāt*): Ballāla f. 22r<sup>9</sup>.

<sup>229</sup>In the *Khecarīvidyā*, *brahmarandhra*, *brahmabila* and *brahmadvāra* seem to be synonymous (see footnotes 222 and 226). KAVIRĀJ (1966:51) reports that in the *Vairāṭapurāṇa* the *brahmadvāracakra* is above the forehead but below the *brahmarandhra* in the cranium.

<sup>230</sup>Where the word *mathana* occurs in the text (1.57–63, 2.101–104), witnesses  $\mu$ SM occasionally, but not consistently, read *manthana*. This reflects the two forms that the root can take:  $\sqrt{\text{math}}$  and  $\sqrt{\text{manth}}$  (WHITNEY 1988:117).

59ab. By doing both mantra-recitation and churning [however, the yogin] quickly obtains the result.

59c–60b. By means of a strong and smooth thread,<sup>231</sup> [the yogin] should insert a small probe (*śalākikām*) of either gold, silver or iron into the nasal cavity.

60c–61b. Fixing the breath in the heart [and] sitting in a steady pose, he should gently perform churning,<sup>232</sup> with his eyes focussed between his eyebrows.

61cd. By doing just this much the state of churning arises after six months.

62. For the yogin who has completely restrained his *jīva*<sup>233</sup> [and] who has become identical with the object of contemplation (*tanmayātmanah*), the state [of churning] arises as [easily as does] the deep sleep of children.

63ab. Churning is not meant [to be done] constantly;<sup>234</sup> [the yogin] should practise it every month.

<sup>231</sup>Ballāla (f. 23r<sup>3–4</sup>) explains that the thread is passed through a small hole in the probe, like that in a needle: *tena* [sūcyām iva] śalākānuchidre protenety arthaḥ |

<sup>232</sup>It is not clear to me how this practice is to be carried out. Ballāla adds little to what is found in the text, thereby indicating that he too is unfamiliar with the practice. (In his commentary on 2.101 (f. 58r<sup>4</sup>) he explains the purpose of practising *mathana* with the expression *sarvamalasodhanārtham*, “to cleanse away all the impurity”. This is clearly not the main aim of the practice since 1.64 says that *mathana* brings about *samsiddhi* and identification of body and self with the universe.) It appears that after the probe is inserted into the nasal cavity it is to be moved about by the tongue, which has entered the cavity *via* the palate. The word *mathana* can mean either the rubbing of wood to produce fire, particularly in a sacrificial context, or the churning of milk to produce butter. It is used in this second sense in the archaic (see GONDA 1965:61) myth of the churning of the ocean of milk by the *devas* and *asuras* (*MBh* 1.17–19; cf. *SYM* 21.7 and 22.36). Both senses of the word seem applicable here. Firstly, at *KhV* 2.72–75 the yogin is instructed to churn the circle of fire (*mathitvā maṇḍalaṃ vahneḥ*) at the base of the tongue (*jihvāmūle*) and thereby melt the orb of the moon into *amṛta* (cf. *HP* 3.48). MONIER-WILLIAMS [1988:s.v.] reports that *śalākā* can mean “a match or thin piece of wood (used for ignition by friction)”. Secondly, when the ocean of milk was churned, *amṛta* was among the fourteen items that were produced. No yogin that I have met practises *mathana* as described here but Dr. Ṭhākur of Mumbai did describe how during his practice of *prāṇāyāma* and *khecarīmudrā* his tongue would involuntarily start to “bang away like a drill going into a hole”. The *Amarauḥśāsana*, describing practices akin to the hathayogic *khecarīmudrā*, mentions *kalāpamathana*, “tongue churning”, (p.2 l.10, l.13). It says that the practice brings about *nāḍimukhojjimbhaṇam*, “opening of the mouth of the [*śāṅkhini*] *nāḍī*”, but does not go into detail. *MaSam* 1.27.7 describes massaging the body with a preparation which has among its ingredients *amṛta* that is *mathanaja*, “produced by churning”, and *brahmarandhravinirgata*, “issued forth from the aperture of Brahmā” (see footnote 308). Abhinavagupta (*TĀ* 5.22–24) describes an internal *mathana* in which *apāna* and *prāṇa* are churned to force the breath upwards into the *suṣumnā* and ignite *udāna*.

<sup>233</sup>In the texts of *hathayoga*, the *jīva* is the vital principle, entering the foetus at the moment of conception (*SSP* 1.70), and leaving with the body’s final exhalation (*YCU* 90). It moves about the body, propelled by the breath (*GS<sub>N</sub>* 38–39), unless restrained by means of *prāṇāyāma* (*GS<sub>N</sub>* 40–41). Ballāla (f. 23r<sup>10</sup>) glosses *jīva* with *prāṇa* which seems to be an oversimplification: *GS<sub>N</sub>* 37 describes the ten *vāyus* as flowing through the *nāḍīs* while “having the form of the *jīva*” (*jīvarūpinaḥ*). Cf. *ŚP* 4317. See also *KhV* 3.34–46, *VS* 5.4–7, *ŚS* 2.37–54, *ŚP* 4503–4504, *TSBM* 60–62b and *KJN* 6.1–14 for descriptions of the workings of the *jīva*.

<sup>234</sup>“Because it is difficult”, *kāthinataratvāt* (Ballāla f. 23v<sup>8</sup>).

63cd. But [the yogin] should always move his tongue around the pathway (*mārgam*), o goddess.<sup>235</sup>

64ab. [By practising] in this way complete success (*saṃsiddhiḥ*) [arises] at the end of twelve years,<sup>236</sup> o great goddess.

64cd. In [his] body he sees the entire universe as not different from himself (*ātma-vibhedataḥ*).<sup>237</sup>

### [The drinking of *amṛta* and its rewards]

65a–66b. [The yogin] should know the great pathway (*mahāmārgam*)<sup>238</sup> in the skull (*brahmāṇḍe*)<sup>239</sup> in the region above the uvula (*rājadantordhvamaṇḍale*)<sup>240</sup> between the eyebrows [to be] the three-peaked mountain (*trikūṭam*),<sup>241</sup> [which is] honoured by the

<sup>235</sup>BERNARD (1982:68) reports that he kept his tongue in the cavity above the soft palate at all times, removing it only “to speak, eat, or engage in some other activity that made its position inconvenient”. Cf. *KJN* 6.25c–26d, *GHS* 3.9. Śrī Bālyogī Lāl Jī Bhāi told me that *khecarimudrā* should be practised for two to three hours a day.

The “pathway” is the pathway mentioned at 1.65a.

<sup>236</sup>Ballāla (f. 241<sup>3–8</sup>) understands this to mean twelve years from the time of first cutting the *frenum*, thus equalling the time needed to achieve *siddhi* mentioned at 1.70. He reckons the various stages of the practice up to the perfection of *mathana* to total eight and a half years (in my edition they total ten and a half years), thus leaving three and a half to wait for *saṃsiddhi*.

<sup>237</sup>cf. *AY* 1.95ab: *brahmāṇḍam sakalam paśyet karastham iva mauktikam*, “he sees the entire universe like a pearl in [his] hand”; see also *KJN* 14.62–65.

<sup>238</sup>*mahāmārga* refers to the top of the *susūmnā* (cf. *HP* 3.4 where *mahāpatha* is given as a synonym of *susūmnā*).

<sup>239</sup>In the *KhV brahmāṇḍa* means “skull” rather than the more usual “macrocosm”; see 2.36, 2.42, 2.67c–68b, 3.16–17d; cf. *ŚCN* 53d; *AM* 8.1, p.109; *ŚS* 2.6, 2.35, 3.9 (where the physical body is called *brahmāṇḍa*); *GBS* 217; SHEA and TROYER (1843:132) “the seventh region is that of the head, which is called by the Hindus *brahmāṇḍa*”. Ballāla (f. 241<sup>9</sup>), however, takes it to mean “macrocosm”. Later Sanskrit and haṭhayogic works have a system of 21 *brahmāṇḍas* in (and above?) the head. See *GBP* 19.0 and the *Vairāṭapurāṇa* (KAVIRĀJ 1987:52). At *TĀ* 4.133cd *brahmāṇḍa* (understood to mean the universe by Jayaratha *ad loc.*) is said to arise from the *sahasrāra cakra* at the top of the head.

<sup>240</sup>The Royal Tooth (*rājadanta*) is the uvula. *SSP* 2.6 locates it at the *tāluca*, equating it with the *ghaṅṭikāliṅga*, the *mūlarandhra* and the “tenth door” (*daśamadvāra*), which is the opening of the *śaṅkhinī nāḍī* (on which see footnote 126). Ballāla interprets *rājadanta* in two ways: firstly (f. 241<sup>1–3</sup>), it is the microcosmic equivalent of the macrocosmic Prayāgarāja; he thus seems to be putting it in the same place as *trikūṭa* (see footnote 241) when the text clearly states that it is below *trikūṭa*. Perhaps *trikūṭa* can be thought of as a peak above the confluence. Secondly, “some say” (*ke cit*), in the body the *rājadanta* is the uvula (f. 241<sup>11–1</sup>; f. 251<sup>1</sup>): he describes it as a hanging piece of flesh (*māṃsalolakah*) in the area above the root of the tongue (*jihvāmūlordhvabhāge*) like the clapper of a bell (*ghaṅṭālolakavat*)—cf. footnote 218. See also 2.29cd, 3.16c–17b and *AŚ* pp.10–11, *GŚN* 147, *HP* 1.46, 3.21, *ŚS* 3.73, *KJN* 6.23, *KMT* 9.82, 23.167. *Tāittirīya Upaniṣad* 1.6.1 calls the uvula *indrayonī*, “the source of Indra”.

<sup>241</sup>This passage and 3.16–17 locate *trikūṭa* between the eyebrows; *SSP* 2.9 and 2.25 locate it higher, at the *ākāśacakra* which is situated at the *brahmarandhra*; see also *KhV* 2.81c, *YV* 20 (≈ *BVU* 73), *AM* 85.2, *GBP* 11.2. *MBh Sabhaparvan* 2.39.11cd implies that *trikūṭa* is in the forehead: *lalāsthaṃ trikūṭasthāṃ gaṅgāṃ tripathagāṃ iva*; *MBh Bhīṣmaparvan* supplement 6.3.88 locates it at the base of the palate: *tālumūle*

perfected ones (*siddhasevitam*) [and] resembles a chickpea sprout. He should fix his mind there.

66c–67b. Licking with his tongue the supreme *amṛta* flowing there [and progressing] gradually on the path of the practice, [the yogin] should drink [*amṛta*] for four years, my dear.

67c–68b. Grey hair and wrinkles are destroyed, supreme success (*paramā siddhiḥ*) arises and, as the knower of the meaning of all scriptures, [the yogin] lives for a thousand years.

68c–69b. Success in sciences such as finding buried treasure (*khanyā*), entering subterranean realms (*bila*),<sup>242</sup> controlling the Earth (*mahivāda*),<sup>243</sup> and alchemy (*rasa-*

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*ca lampāyām trikūṭam tripathāntaram*. Ballāla (f. 24v<sup>1–4</sup>) continues the theme of micro/macrocosmic equivalence and takes *mahāmārga* to mean the rivers Gaṅgā, Yamunā and Sarasvatī. Thus *trikūṭa*, where the *idā*, *piṅgalā* and *sarasvatī nādīs* meet, is the bodily equivalent of the confluence of the three rivers, the *trivenīsaṅgam*, located at Prayāgarāja (the modern-day Allahabad). He explains *trikūṭa* as meaning *trayāṇām mārgāṇām kūṭam*, “the peak of the three ways”, (f. 25r<sup>5–7</sup>). At f. 25r<sup>3–4</sup> he cites *ŚS* 5.100, where the conjunction of the three *nādīs* is equated with the confluence in Vārāṇasī of the Gaṅgā with the Varāṇa and Asi rivers.

At f. 25r<sup>7–8</sup> he cites a passage which he ascribes to the *Kapilagītā* of the Pādmapurāṇa which gives a list of esoteric centres: *trikūṭam śrīhathasthānaṃ golhāṭam auṭapīṭhakaṃ || pūrṇādri* (corrected in margin from *puṇyādri*) *bhrāmarīgumṣhā brahmarandhram anukramād iti*. In the margin of f. 25r is a quote attributed to Gorakṣa in which *trikūṭa* is located at the mouth: *asyārtho gorakṣeṇa darsīto yathā || mukhaṃ trikūṭam ākhyātam pṛthvitvatvaṃ ācāraliṅgaṃ ṛgveda[h] brahmadaivatam īsvaraṃ pītavarṇaṃ jāgrad* (em. ISAACSON and GOODALL; jāgrad S) *avasthā sthūladeha[m] iti | śrīhathasthānaṃ rasanā pastatvaṃ guruliṅgaṃ yajurvedaḥ svapnāvasthā viṣṇur deva[h] svētavarṇaṃ tatvaṃ iti | golhāṭam tu nayanasthānaṃ tejastatvaṃ śivaliṅgaṃ sāmavedaṃ susuptāvasthā rudradevaṃ raktavarṇaṃ trimātrādehasaṃbhavam iti | pūrṇapīṭhaṃ ca nāsikauṭha-pīṭhasaṃjīakam | pādatatvaṃ ṛṣir vāyur jaṅgamaṃ liṅgaṃ* (em. ISAACSON and GOODALL; jaṅgamaṃ liṅga S) *daivatam | atharvavedaṃ* (em.; atharvadaṃ S) *turiyā ca omkāraṃ nilavarṇakam iti | puṇyādir* (em.; puṇyādir S) *merur ity arthaḥ | bhrāmarīgumṣhā śrotasthānaṃ ākāśa ṛṣiḥ prāsādaliṅgaṃ sūksmavedakam unmanī śivaliṅgaṃ kṣṇavarṇam iti | brahmarāṇdhre sahasrāre daśamadvāre sarvatatvaṃ tanmātrāsābda-sparśādīpamcakaṃ || caitanyaṃ sūksmadehaṃ ca parabrahmātmakam mahad iti |* I have been unable to find this passage in any other text. It is the most detailed description of these esoteric centres and their locations that I have come across. This system is usually found only in texts from the Marāṭhī-speaking region: a similar, but less detailed, passage is found at *AM* 42; see also *AM* 55.2, 63.2; *SSP* 2.27, 6.81–82; *YV* 20–21; *VD* 10. Some lists of *śāktapīṭhas* in SIRCAR (1998:S.V.) include Trikūṭa, Śrīhathā and Pūrṇagiri, while the goddess Bhrāmārī is associated with a *pīṭha* called Janasthāna whose microcosmic location is the chin. (As Professor Sanderson has suggested to me, Janasthāna may well be wrongly written for Jālasthāna (= Jālandhara).) The *brahmarandhra*’s macrocosmic location is Hīṅg Lāj in Baluchistan. Of the bodily centres listed in the *BKhp*’s citations quoted above, only *golhāṭa* and *auṭapīṭha* are not listed by Sircar as geographical locations. Professor Sanderson has suggested that they are variant spellings of *kollāṭa* (= Kolhāpur?) and *auḍapīṭha* (= Oḍḍiyāna). A bodily centre called *kollāṭamaṇḍapa* is mentioned at *SSP* 2.27 with a variant reading *gollalāṭa* (sic) reported in the footnotes. The tentative identification of Kollāṭa with Kolhāpur is supported by a description of female Maharashtrian entertainers called Kolhāṭanīs by SONTHEIMER (1989:236).

<sup>242</sup>See *Kathāsāritsāgara* 34.69–73 and 56.212 for descriptions of *khanyāvādī* and *bilavādī* Pāsupata ascetics.

<sup>243</sup>Professor Sanderson suggested the emendation *mahivāda*. *Mahivāda* is not found in lists of magical sciences, but a synonym *kṣetravāda* (whose meaning is never explicitly stated) is mentioned in Śaiva

*vāda*), arise for the yogin after five years, o Pārvatī.

69c–70b Duly drinking the flowing *amṛta* liquid with [his] tongue, the resolute (*svasthaḥ*) yogin should curb his diet for twelve years, [living] as an ascetic (*vratasthah*).<sup>244</sup>

70c–71b. By this application of the practice, the great yogin, free of grey hair and wrinkles [and] with a body as incorruptible as diamond (*vajrakāyaḥ*), lives for one hundred thousand years.

71c–72d. With the strength of ten thousand elephants, my dear, he has long-distance sight and hearing. Capable of punishing and rewarding [people], he becomes powerful with respect to everything.

73ab. These *siddhis*, o goddess, only arise between the eyebrows.<sup>245</sup>

73c–74b. Placing the tongue in the ether (*ākāśe*),<sup>246</sup> [the yogin] should clench [his]

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sources among the *mantravādas* (see e.g. *Śivadharmottara*, Wellcome Institute for the History of Medicine, London, South Asian MS Collection, No. 16, f. 3r<sup>7</sup>–f. 3v<sup>3</sup>, and *JRY* 1.45.150–151a (NAK 5-4650, f. 161v<sup>3</sup>)). Most of the witnesses of S<sub>αβγ</sub> have *mahāvāde* (interpreted as a vocative by Ballāla at f. 26r<sup>1</sup>) which seems corrupt. *Rasārṇava* 1.44 gives a hierarchy of *siddhis*: *khanya*,° (a variant found in witness M; the edition has *khaga*) *bila*,° *mantra*° and *rasa*.° The emendation of *mahāvāda* to *mantravāda* would, however, be unmetrical. K<sub>2</sub>'s *svaṛṇādīdhātuvādāni*, “the sciences of metals such as gold etc.”, for the whole *pāda* is noteworthy but most probably a scribal emendation.

<sup>244</sup>Many of my informants told me that the practice of *khecāṛīmudrā* enables the yogin to go without food and water, a skill necessary for extended periods of *yogābhyāsa*; this is also stated at *GS<sub>N</sub>* 65 (= *HP* 3.38), *AS* p.2 l.3, *GHS* 3.28, *SS* 3.81, 5.43 and by BERNARD (1982:68). An addition in the margin of S (f.21r) quotes *Yogasūtra* 3.29, which suggests early origins for this idea: *kaṇṭhakūpe kṣutpipāsānivṛttiḥ* “[*saṃyama*] upon the hollow of the throat [brings about] the suppression of hunger and thirst”. Cf. the passage from the *Suttanipāta* on page 26 of the introduction and footnote 404 on extended *samādhi*.

Ballāla understands *vratasthah* to mean “living as a *brahmacārin*”, i.e. practising celibacy: *gupteṃ-driyaśyopasthasamyamaḥ* (f. 27r<sup>2</sup>).

<sup>245</sup>This odd-sounding assertion probably means that the *siddhis* only arise as a result of the mental and physical practices which are focussed on the region between the eyebrows (cf. 1.66b). This emphasis on the importance of the region between the eyebrows contradicts 1.50a–55d, where the tongue is to be lengthened until externally it reaches the top of the skull (see footnote 227). This suggests that the two passages were not composed together.

At 2.22cd the *somamaṇḍala* is said to be between the eyebrows; this verse may be referring to that place.

<sup>246</sup>Here *ākāśa* means the cavity above the soft palate. See page 43 of the introduction. Cf. *JRY* 4.2.157a, *MVUT* 21.2, *TĀ* 3.137–140, *AM* 67.1, *GBS* 23; see also WHITE 1996:240–242. The *Khecāṛīvidyā*'s subtle physiology does not include a system of bodily voids such as those found in some texts of tantric Śaivism and *hathayoga* (on which see VASUDEVA 1999:201–204).

teeth;<sup>247</sup> making the mouth [like] the hollow of a crow's beak (*kākacañcupuṭam*),<sup>248</sup> he should drink the *amṛta* therein.

74c–75b. By drinking [the *amṛta*] he truly becomes free of old age and death after a year; he becomes an Ethereal Being (*khecaratvam avāpnoti*)<sup>249</sup> and lives as long as the moon and the stars.

75c–77b. The best adept quickly attains absolutely all the magical powers (*siddhi-†samayam†*)<sup>250</sup> that are found in the three worlds, such as those of magical sandals

<sup>247</sup>There is disagreement both between the witnesses of the *KhV* and between other hathayogic texts over whether or not the teeth should be clenched during the practice. Witnesses A and K<sub>3</sub>, and *TSBM* 92 and 146 say that they should not; all the other witnesses, *Mahopaniṣad* 5.75 and *ŚS* 3.76 say that they should. Clenching the teeth is the preference of the more ascetic tradition—it is mentioned in the passages from the Pali canon cited in the introduction (pp.23–26) and is consistent with the ideas of effort and force implicit in the name *hathayoga*. Not clenching the teeth is favoured by the tantric tradition: cf. *KMT* 23.161c (see page 34 of the introduction). In instructions for physical postures to be adopted during *sādhana* (but not specifically connected with *khecarīmudrā*) *Mrgendratantra yogapāda* 19c, *Sarvajñānottaratantra yogapāda* 12a (see VASUDEVA 1999:306 n.68) and *JRY* 4.2.683c instruct the *sādhaka* not to touch his teeth with his teeth.

<sup>248</sup>During the practice fluid gathers in the mouth. By pushing out the lips into the shape of a bird's beak there is more room for fluid to collect. In the hathayogic practice of *jālandharabandha* (described at *ĠŚ<sub>N</sub>* 62–63; *HP* 3.70–72 etc.) the throat is constricted by letting the head hang forward. The fluid dripping from the moon is thus diverted into the mouth and prevented from falling into the solar region at the stomach (hence the suitability of the name of the practice, *jālandhara*, which can be interpreted as a *vṛddhi* derivative from *jalamdhara*, “holding water”). *Vivekadarpaṇ* 10 mentions the *kākīmukhī* attitude in connection with this technique. Instructions to make the mouth like a bird's beak when practising *khecarīmudrā* are also found at *JRY* 4.2.157, *KhV* 3.25, *ĠŚ<sub>N</sub>* 139, *ŚS* 3.70–75, *ĠhS* 3.86.

<sup>249</sup>Ballāla (f. 27r<sup>10</sup>) glosses *khecaratvam* with *devatvam*: he does not equate *khecaratva* with the ability to fly. See footnote 108 in the introduction.

<sup>250</sup>The meaning of *samayam* here is not clear. It is tempting to conjecturally emend *śamayam* to *śantānam* (cf. *KhV* 2.70a). However, Ballāla (f. 28v<sup>7</sup>) reads *siddhasamayam* (he glosses it with *jhotimḡādi-vīrādibhūtapretādi* and understands the verse to mean that the *sādhakottama* can quickly get control over all these beings), and I have found three instances of the compound *siddhisamayam* in Buddhist tantras—*Guhyasamājantra*, prose section after 17.25: *kāyasiddhisamayavajram* (I am grateful to Harunaga Isaacson for providing me with this reference); *Samvarodayatantra* 18.30: *siddhisamayasaṃvaraḥ*; *Kṛṣṇayamāritantra* p.100: *tathāgatāsiddhisamayah*.

A marginal note in S (f.27v) adds that all these *siddhis* are described in the *Dattātreyatantra* and other texts (*dattātreyatamṛādu*).

(*pādukā*),<sup>251</sup> the magical sword (*khadga*),<sup>252</sup> power over zombies (*vetāla*),<sup>253</sup> magical elixirs (*siddhidravya*), realgar,<sup>254</sup> invisibility (*añjanam*),<sup>255</sup> access to the treasures of the subterranean realms (*vivaram*),<sup>256</sup> and power over male (*ceṭakam*) and female (*yakṣiṇī*) genies.<sup>257</sup>

<sup>251</sup>*pādukāsiddhi* gives the yogin sandals that enable him to go wherever he wishes. Ballāla (f. 27v<sup>1-2</sup>) says that this *siddhi* is explained in the *Nāgārjunatantra* and the *Tantrarāja*, and that the sandals can be used to cross water and travel long distances. *MaSam paṭala* 30 (f. 70v<sup>6</sup>-f. 71r<sup>8</sup>) describes *pādukāsiddhi*: the *sādhaka* is to make sandals out of various precious metals, go to a cremation-ground, drink alcohol and repeat a *saptakūṭamantra* one lakh times. The sandals will thus be empowered by the *yoginīs* of the cremation-ground. Cf. *Kulacūḍāmaṇitantra* 6.25c-26b, ROBINSON 1979:258. *Tantrarājatāntra paṭala* 17 describes the mantras and effects of sixteen *siddhis*, including *pādukā*, *khadga*, *vetāla*, *añjana*, *ceṭaka* and *yakṣiṇī*.

<sup>252</sup>*MKSK paṭala* 6 (pp.52-54) describes *khadgasiddhi*: by means of mantras, an offering of his own blood, and, if possible, a human sacrifice (*narabali*), the *sādhaka* empowers a sword to guarantee him victory in any battle. Cf. *Kulacūḍāmaṇitantra* 6.26c-33d.

<sup>253</sup>Ballāla (f. 27v<sup>3</sup>) explains this *siddhi* as *piśācavaśītvam*, “control over ghouls”. *MaSam paṭala* 32 (f. 74v<sup>8</sup>-f. 75r<sup>11</sup>) describes *vetālasiddhi*: the *sādhaka* should drink alcohol, repeat a *saptakūṭamantra* one lakh times, and make a *tarpaṇa* offering of goat’s blood. If performed correctly, a *vetāla* appears and becomes his lifelong servant. Cf. *Kulacūḍāmaṇitantra* 6.19a-25b.

<sup>254</sup>Realgar (*manaḥśilā*) is red arsenic, an ingredient in elixirs: see e.g. *KhV* 4.9. *Picumata* 46.57 (NAK MS No. 3-370, f.224v) includes *manaḥśilā* in a list of *siddhis*, and a Buddhist Kriyātantra, the *Amoghapaśakalparāja*, describes how *manaḥśilā*, when applied to the eyes, can make the wearer invisible and able to move in the ether: *manaḥśilā añjanaṃ vā parijayya akṣiṇy añjayitvā tato ’ntarhito bhavati. ākāśena parikramati* (pp.2-3). Cf. *Kāmasūtra* 7.2.46, in which it is said that if one coats one’s hand with the faeces of a peacock that has eaten *haritāla* and/or *manaḥśilā* and touches something, it becomes invisible. I am grateful to Professor Sanderson for providing me with these references.

<sup>255</sup>*MaSam paṭala* 35 (f. 78r<sup>11</sup>-f. 81r<sup>9</sup>) gives instructions for *añjanasiddhi*: after a mantra-repetition and visualisation, various recipes are given for the preparation of the ointment (*añjana*) whose ingredients include herbs, honey and, in one concoction, mercury. By applying this ointment to the eyes, the *sādhaka* “sees everything” (*sarvaṃ paśyati*). Cf. *MKSK paṭala* 6 (p.55), *Kulacūḍāmaṇitantra* 6.34-39. Ballāla (f. 27v<sup>4</sup>) says that this *siddhi* has been described in the *Nāgārjuna* and *Dattātreyā* Tantras.

<sup>256</sup>*vivarasiddhi* is similar to the *bilasiddhi* mentioned at 1.68c. Ballāla (f. 27v<sup>4-6</sup>) glosses it with *bhuvataṣṭādhanaṃ* and explains it as the ability to enter ponds, wells, tanks, caves and ditches, and retrieve treasure therefrom.

<sup>257</sup>*ceṭakas* and *yakṣiṇīs* are genie-like male and female servants respectively. Ballāla (f. 27v<sup>8</sup>) describes *ceṭakasiddhi* as *parapreṣyakāritvam*, “the power to enslave others”. He says that the best slave is the *gaṇeśa-ṭeṭaka* and gives his mantra. (*μ*’s reading for *ceṭakam*, *kheṭakam*, “shield”, may be original.) *Yakṣiṇīs* are usually associated with Kubera and able to bestow wealth and sexual favours (see e.g. *KSS* 37.64-83, *BKhP* f. 28v<sup>1</sup>-f. 28v<sup>5</sup>). *MaSam paṭala* 34 (f. 76r<sup>1</sup>-f. 78r<sup>10</sup>) describes *yakṣiṇīsiddhi*: by means of a *trikūṭa* and other mantras, and a visualisation of the goddess, the *sādhaka* gets *yakṣiṇīmelaka*. Ballāla (f. 27v<sup>10</sup>-f. 27r<sup>1</sup>) gives a *yakṣiṇīsiddhimantra* and says that according to the *Nāgārjuna* and *Dattātreyā* Tantras there are thirty-two *yakṣiṇīs*.

The syntax of this list of *siddhis* is odd. 1.75cd is a plural *dvandva* compound while 1.76ab lists its *siddhis* one by one. G omits 1.75cd, suggesting that the line may be a later addition to the text. Some of the witnesses seem to have attempted to split 1.75cd into separate elements, but it is metrically impossible to alter *khadgavetāla*\*to *khadgo vetālah*.

## Chapter II

### [The *kalās* at the gateway of Brahmā]

1. O great goddess, at the barely perceptible bolted gate of Brahmā there is a great tetrad of *kalās* (*kalācatuṣkam*),<sup>258</sup> consisting of the four aims of man (*caturvargātmakam*).<sup>259</sup>

2. On the eastern side is [the *kalā*] called Kṛtā, in the south Guptā, on the western side Śivā, [and] in the north Parāparaśivā.<sup>260</sup>

3 When the yogin pierces that gateway with the tip of his tongue and drinks the *amṛta* from the eastern *kalā*, he becomes a master of *dharma* (*dharmādhipaḥ*) after a month.

4. When the yogin licks with his tongue the *amṛta* at [the *kalā* called] Guptā in the south, there is no doubt that after just one month he becomes the lord of wealth (*artheśvaraḥ*) in bodily form.

5. When he drinks with [his] tongue the *amṛta* created in the western *kalā* of [the tetrad], then, after a month, the great yogin becomes the lord of desire (*kāmeśvaraḥ*).

6. When he drinks the *amṛta* created in the northern *kalā*, then he obtains dominion over the highest gods.<sup>261</sup>

7. When the lord amongst yogins drinks the great *amṛta* which is lying in the region above [the four *kalās*] (*tadūrdhvamaṇḍale*), at the opening of Brahmā, he becomes Śiva, liberated while living (*jīvanmuktaḥ*).

8a–9b. When he practises every month for twelve years (*dvādaśābdam*),<sup>262</sup> the yogin, free from all disease, omniscient, and worshipped by sages, becomes like Śiva, ageless and undying in this world.

<sup>258</sup>The basic meaning of *kalā* is “a part”, especially “a sixteenth part of the moon” (e.g. *Bṛhadāraṇyaka Upaniṣad* 1.5.14; see GONDA 1965:115–130). The moon waxes and wanes in periods of fifteen days; each day it gains or loses one *kalā*. The sixteenth *kalā* is the *amṛtakalā* (*SSP* 1.64; cf. *SCN* 46) which never dies, even at the dark of the moon. (Some tantric texts add a seventeenth *kalā*; see e.g. *TĀ* 3.137, Jayaratha *ad TĀ* 5.63–64, *Parātrīśikāvivarāṇa* 35.) Many texts also describe the *kalās* of the sun and of fire (e.g. *KAT* 6.37–40, *SSP* 1.64–66, *GBS* 89). The moon’s association with *soma* and *amṛta* has led to all of its *kalās* being thought of as containing *amṛta*, and it is in the sense of a store of *amṛta* that the word *kalā* is used in the *Khecarīvidyā*. *Kalā* can also mean “tongue” (e.g. *HP* 3.33), and, in tantric descriptions of the phonematic emanation of reality, “vowel” (*TĀ* 5.63–64; PADOUX 1990:89–91). See also footnote 291; WHITE 1996:36–44.

<sup>259</sup>The *caturvarga* is the four aims of man: *kāma*, *artha*, *dharma* and *mokṣa*. See 2.3–6. Cf. *KJN* 5.31, 8.41

<sup>260</sup>I have been unable to find parallels of this list of *kalās* in other texts.

<sup>261</sup>Thus *mokṣa* (see 2.1) is equated with *parameṣṭhinām ādhipatyam*, “dominion over the highest gods” and subordinated to the end described in the next verse: becoming Śiva, liberated while living.

<sup>262</sup>The witnesses here are unanimous in reading *dvādaśābdam* (or corruptions thereof). One would, however, expect a word meaning “for twelve months” rather than “for twelve years” because of the passage at 2.10–17, in which are listed the rewards obtained each month from drinking the *parāamṛta* in the *brahmarandhra* over a period of a year, culminating in the attainment of Śivahood.

9c–10d. After the yogin has repeatedly drunk the *amṛta* from the four *kalās*, o great goddess, then he should insert [his] tongue into the place of Brahmā and drink the *amṛta* [which is] very sweet, cool, pleasant, milk-coloured and free of foam.

11ab. After just one month's practice, [the yogin] himself becomes like a god.

11cd. In two months he knows completely the meaning of all sacred texts, o Pārvatī.

12ab. After three months, o goddess, he truly becomes free [and] like Śiva.

12cd. After four months, great goddess, omniscience arises.

13ab. In five months, as a great adept (*mahāsiddhaḥ*), he is able to see the three worlds.

13c–14b. In six months, filled with the goodness of the quality of ultimate bliss, [the yogin] becomes liberated while living; in this there is no doubt, o Parāparā.

14c–15b. In the seventh month, with happy mind, he constantly associates<sup>263</sup> at will with great ghouls, ghosts, snakes and demons.

15cd. In the course of the eighth month communion with the gods (*devaiḥ saṃmelanam*) arises.<sup>264</sup>

16ab. In the ninth month, the powers of becoming invisible and infinitesimal arise.

16cd. In the tenth [month], the ability to assume any form at will (*kāmarūpatvam*), [which is] manifest to all the worlds, [arises].

17. In the eleventh [month], o goddess, the yogin becomes lord of the universe, knowing the past, present and future, a master, like Śiva. This that I have spoken is the truth.

### [The *kalās* at Kedāra]

18. It is taught (*prāhuḥ*) that Kedāra is where the *cūlitala* has been declared to be, o goddess.<sup>265</sup> Eight *kalās* of Soma are described there, o you who are worshipped by the extreme adepts (*vīravandite*).<sup>266</sup>

<sup>263</sup>For *saha saṃvartate* G has *sadā saṃveṣṭito*: rather than merely associating with the beings listed, the yogin is forever surrounded by them.

<sup>264</sup>cf. *GBS* 138: *parcay jogī unman khelā ahanisi imchyā karai devatā syuṃ melā*, “the yogin in the *paricaya* state plays in *unmanī* day and night, and meets with deities at will”.

<sup>265</sup>Kedāra is located between the eyebrows in *HP* 3.23 and *Darśanopaniṣad* 4.48, but *KhV* 2.49–56 clearly indicates that the *cūlitala* is at the back of the head, above the nape of the neck (see also footnote 223). The description at 2.22 of a further set of *kalās* at the *somamaṇḍala* between the eyebrows confirms that the *KhV*'s Kedāra is not located there. WHITE (1996:245–246) describes parallels between the site of the Himalayan shrine of Kedārnāth and the subtle body of haṭhayogic physiology.

<sup>266</sup>On the connection between *amṛta* and Soma, see footnote 258, DASGUPTA 1976:250–1 and GONDA 1965:ch.2.

Here *Sβγ* have the *aiśa* sandhi form *īmaravandite*, “o you who are worshipped by the gods”. This is the only instance I have found in which an *aiśa* form in the *KhV* manuscripts is found in a correct form in  $\mu$ . I suspect that this is because of an attempt to get rid of *vīra*, a word that has strong connotations of left-hand tantrism. Cf. 2.110d, where almost all the witnesses read *saṃsthitā vīravandite*; only G has

19a–20b. The first is Amṛtā,<sup>267</sup> o goddess, the second is called Mānadā; [then there are] Pūṣā and Tuṣṭi and Puṣṭi and Rati and Dhṛti, and the eighth is Śāsinī; all are oceans of the great *amṛta*.

20c–21b. And when the yogin points [his] tongue towards that place then an eightfold stream of icy liquid flows there.

21cd. Through contact with the flow of that [liquid], diseases of the body are destroyed.

22ab. After eight months [of this practice] the yogin becomes an Ethereal Being (*khecaratvam prajāyate*).<sup>268</sup>

### [The *kalās* at the Orb of Soma]

22c–23b. Verily, the place between the eyebrows is called the Orb of Soma (*soma-maṇḍalam*).<sup>269</sup> A group of four *kalās* is taught [to be] there, a seat of the great *amṛta*.

23cd. [They are], by name, [the *kalā*] called Candrikā, and Kānti and Jyotsnā and Śrī.

24ab. [The yogin] should insert his tongue there and drink [the *amṛta*] over and over again (*pītvā pītvā samāpibet*).<sup>270</sup>

24c–25b. In four months the yogin becomes free from danger;<sup>271</sup> truly his body

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*saṁsthitāmaravandite* (in which the sandhi is correct).

<sup>267</sup>The names of the next sixteen *kalās* that are listed (eight at Kedāra, four at the *somamaṇḍala*, three at the *khecaramaṇḍala* and the first of the two at the *rājadanta*) match exactly the sixteen *saumyakalās* listed at *Kulārṇavatāntra* 6.37–38 and the lunar *kalās* listed in a quotation from the *Merutantra* in the third *tarāṅga* of the *Purāścaryārṇava* (p.215; in this list Puṣṭi and Tuṣṭi are transposed). In Amṛtānandanātha's *Dīpikā* on *Yoginīhrdaya pūjāsaṅketa* 104–105 he lists sixteen *saumyakalās*: *amṛtā, mānadā, pūṣā, puṣṭiḥ, prītiḥ, revatī, hrīmatī, śrīḥ, kāntiḥ, sudhā, jyotsnā, haimavatī, chāyā, sampūrītā, rāmā* and *śyāmā*. MONIER-WILLIAMS (1988:s.vv.), at the entries for each of the names of the eight *kalās* here located at the *khecaramaṇḍala*, says that they are (in the same order) the names of the *kalās* of the moon as described in the *Brahmapurāṇa*, but I have been unable to locate any such passage in that work.

<sup>268</sup>In this and subsequent descriptions of groups of *kalās*, it seems that the yogin should spend a month tasting the *amṛta* at each *kalā* because the rewards to be gained are obtained after the same number of months as *kalās* at that particular *kalāsthāna*.

<sup>269</sup>*somamaṇḍala* probably means the moon: the names of the *kalās* here have particularly lunar connotations; furthermore, in the Kaivalyadhām edition of the *GŚ<sub>N</sub>* the moon is called *somamaṇḍala* in verse 56 (KAIVALYADHĀM 1991:314). *MKSG* II.997 mentions a *mahācakra* called Soma above the forehead. *MVUT* 16.13 and *VS* 4.41 locate the *somamaṇḍala* at the heart.

<sup>270</sup>The reading *samāviśet* found in almost all the witnesses seems odd, particularly after *samāveśya* earlier in the line. I have thus adopted Professor Sanderson's conjectural emendation *samāpibet*. One could understand *samāviśet* to mean “the yogin should enter [*samādhi*]” but there are no similar constructions elsewhere in the text. Ballāla (f. 32v<sup>3</sup>) understands *samāviśet* to mean that the yogin should remain with his tongue in place: *praviśyaiva sthito bhavet*.

<sup>271</sup>I have conjectured *yogī* for the first word of 24c where G and the *KhV* manuscripts have *devī*. Nowhere else in the text does a vocative start a half-verse. The  $\mu$  manuscripts have *devabhāscatuṣkoṇa* (*keṇa* J<sub>6</sub>), “a square of divine appearance”, for 24c which does not fit the context and is probably a corruption of

becomes as hard as diamond from drinking the flow of *[amṛta]*.

### [The *kalās* at the Diamond Bulb]

25c–26d. Above that is a rock (*śilā*), the Orb of the Ethereal Beings (*khecaramaṇḍalam*),<sup>272</sup> known as the Diamond Bulb (*vajrakandākhya*).<sup>273</sup> [The yogin] should recognise [it to be] at the top of the forehead (*lalāṭānte*); there, o goddess, is a triad of *kalās*: Prīti, Aṅgadā and Pūrṇā. He should insert his tongue there.

27ab. He should drink with his tongue the cool flowing *amṛta* of that milky stream.

27c–28d. In three months, o goddess, [the yogin] becomes free from all disease, impervious to attack by all cutting weapons, unyielding to all methods [of hostile magic] (*sarvasādhanaḥ*),<sup>274</sup> [and] inconceivable by means of all the mundane sciences (*sarvavijñānaḥ*) with their ugly objects.

29ab. By the power of the Diamond Bulb he truly becomes like Bhairava.

### [The *kalās* at the Royal Tooth]

29cd. Below the nostrils and above the lips (*nāsikādhō 'dharoṣṭhordhvam*)<sup>275</sup> is the great place [called] the Royal Tooth (*rājadantam*).<sup>276</sup>

30ab. [There is], o goddess, a pair of *kalās* there, Pūrṇāmṛtā and Śītalā.

30cd. Holding the breath, [the yogin] should touch [them] with the tip of [his] tongue.

31ab. A sweet, cool fluid is produced there, o goddess.

the reading found in the other witnesses.

<sup>272</sup>Witnesses  $\mu G$ , which often preserve original readings, have *khecaramadhyagam*, “in the middle of Khecara” for *khecaramaṇḍalam*. However, I have been unable to locate any other references to a place called Khecara in the subtle body so have adopted the reading of the *KhV* manuscripts. *Khecaramaṇḍala* perhaps refers to the sun, in contrast to the lunar *somamaṇḍala* that has just been described.

<sup>273</sup>I have found no references to a *vajrakanda* in the body in other works on yoga. *RAK* 156 mentions a plant called *vajrakanda* in a description of a mercurial preparation. Several works describe an egg-shaped *kanda* or *kandayoni* at the navel as the source of the 72,000 *nāḍīs*, e.g. *GŚ<sub>N</sub>* 25 (= *YCU* 14c–15b), *VS* 2.11–12 (= *TSM* 58–59), *ŚP* 4307. On the analogy of this *kanda*, the *vajrakanda* may be a point of intersection or origin of *nāḍīs*. See also 2.49c–50b, 2.86 and footnote 427.

<sup>274</sup>The reading found in various forms in the manuscripts of  $S\beta\gamma$ , *alaksyaḥ sarvalekhakaiḥ*, is interpreted by Ballāla (f. 33r<sup>10</sup>) to mean “imperceptible by the gods”, i.e. “invisible” (*adarśanīyaḥ*).

<sup>275</sup>This is an emendation of the reading found in *G* and, in a corrupt form, in  $\mu$ . The witnesses of  $S\alpha\beta$  have *nāsikādhottaro* or corrupt versions of it ( $\gamma$  has the nonsensical *nāsikādyotarōṣṭādhah*). This form is the result of a double sandhi (“*arṣa*” sandhi according to Ballāla at f. 33v<sup>1</sup>) of *nāsikādhah+uttaro*. I have taken *adharoṣṭha* to mean both the upper and lower lips (cf. *MONIER-WILLIAMS* 1988:19).

<sup>276</sup>As we have seen in footnote 240 the *rājadanta* is the uvula, so its description as “below the nostrils and above the lips” is surprising and suggests that it means somewhere in the region of the front teeth. Presumably the description means that the *rājadanta* is on the same horizontal plane as the space below the nostrils and above the lips.

31cd. Focussing his mind there, the ascetic (*vratī*) should drink [the fluid] for three months.

32ab. He becomes ageless and undying, free from all disease.

### [The *kalās* at the Base and Kuṇḍalinī]

32c–33b. The place between the anus and the testicles is called the Base (*ādhāram*).<sup>277</sup> Five *kalās* are spoken of there, from which drips the supreme *amṛta*.

33c–34b. Sudhā, Sudhāmayī, Prajñā, Kālaghnī, Jñānadāyini,<sup>278</sup> [these] five *kalās* are praised as streams of nectar, bestowing all *siddhis*.

34cd. The supreme feminine divinity (*paramā śaktiḥ*) is situated there, o goddess, the primordial (*ādyā*) Kuṇḍalinī.

35. By contracting that region (*tatrākuñcanayogena*)<sup>279</sup> [and] holding the breath, o you who are worshipped by the gods (*surārcite*), [the yogin] should unite the cool *amṛta* situated there with the goddess of the Base (*mūlaśaktiyā*).

36. Leading [them] by way of the central channel [up] from the Svādhiṣṭhāna and other lotuses, he should think of [himself] as being sprinkled by the rain of that nectar up to his skull (*brahmāṇḍakāvadhī*).<sup>280</sup>

37a–38b. Taking the *amṛta* situated there, the great goddess Śrīkuṇḍalī goes by way of the central channel to the top of the abode of Brahmā, bathed in a surfeit of the nectar produced from the five *kalās* of the Base.

38cd. [The yogin] should imagine [her] pervading [his] body from his feet to his head.

39. In five months of using [this technique], absorption into the five elements arises;<sup>281</sup> through practising [it] in the morning, in the evening and at midnight (*trikālā-*

<sup>277</sup>This is the *ādhāra* or *mūlādhāra cakra* of tantric and yogic physiology. See e.g. *KJV* 14.15–24b, *KMT* 13.37–52, *ŚCN* 4, *GŚN* 18, *YŚU* 1.168.

<sup>278</sup>I have found no parallels for this or any of the subsequent lists of *kalās*.

<sup>279</sup>i.e. by means of the haṭhayogic *mūlabandha*. Ballāla (f. 34v<sup>1–2</sup>) explains it to be the forcing of breath into the head by sitting in *padmāsana* or *siddhāsana*, contracting the Base and repeating *humḥ humḥ ākuṃcānam tu padmasiddhāsanaśthatve satī humḥ uḥ mkāreṇādhārakamalaṃ saṃkocya tatrasthavāyoh pṛṣṭhavameṣa nayanāmbhojavṛttau tu nābhīmūlāt preritasya vāyoh śirasya abhihananam* | Cf. *GŚN* 58–59, *YKU* 1.64, *HP* 3.60–68 etc. In his commentary on *NT* 7.30 Kṣemarāja describes a forerunner of this practice in which the contraction and expansion of the anus (*mattagandhasthāna*) causes Kuṇḍalinī to point upwards: *cittaprāṇaikāgryeṇa kandabhūmim avaṣṭabhya tanmūlam iti mattagandhasthānaṃ śanair iti saṃkocavikāsābhīyāsena śaktyunmeṣam upalakṣya pīḍayet yathā śaktir ūrdhvamukhaiva bhavati* (see also *NTU* pp.157–158). This repeated contraction and expansion is a feature of the *Gheraṇḍasamhitā's* *asvīnimudrā* which is also said to awaken *kuṇḍalinī* (*GhS* 3.83).

<sup>280</sup>In the *KhV* *brahmāṇḍa* means skull. See footnote 239.

<sup>281</sup>Ballāla (f. 35v<sup>7–8</sup>) explains *pañcabhūtalaya* as absorption into the subtle elements: *yady api sthūlānām bhūtānām layo < > saṃbhavas tathāpi tanmātrāṇām lavarayahānām bijabhūtānām tatra tatra jāpeneṣṭadevatādhyānena ca laye tallayasyārthasiddhatvāt*. In haṭhayogic texts, *laya* is both an aim of yoga (see *KhV* 3.48–52; *AY* 1.21–98, *AS* p.5 ll.16–20, *HP* 4.3, 4.29–34 etc.) and a type of *yoga* itself (e.g. *DYS* 29–30 and 37–51, *HP*

*bhyāsayogataḥ*)<sup>282</sup> he truly becomes equal to Śiva .

### [The *kalās* at the Svādhiṣṭhāna]

40. That which is the place of the penis (*liṅgasthānam*),<sup>283</sup> o goddess, is called the Svādhiṣṭhāna; there is said [to be] a triad of *kalās* there, replete with the divine *amṛta*.

41ab. They are called Susūkṣmā, Paramāhlādā and Vidyā.

41c–42b. Holding his breath and awakening the goddess as before, he should lead [her up] as far as [his] skull and inundate his body [with *amṛta*].

42cd. In the course of three months the yogin attains the reward that has already been described.<sup>284</sup>

### [The *kalās* at the Bamboo Staff]

43. That which is between the anus and the penis is called the bamboo staff (*veṇu-daṇḍam*).<sup>285</sup> A tetrad of *kalās* is taught [to be] there, consisting of the essence of the great *amṛta*.

44ab. [They are] Suśītā, Mahātrpti, Palitaḥnī and Valikṣayā.

44c–45b. [The yogin] should awaken the goddess there and inundate [his] body [with *amṛta*] as before; after four months of [this] practice he shall obtain the reward described earlier.

4.103, *YB* 143, *ŚP* 4350–4363, *VU* 5.10).  $\mu$ 's reading, *pañcabhūtajayaṃ labhet*, preserves an older idea of mastery over the elements found in the *Yogasūtra* (3.43) and many tantric works (see Vasudeva 1999:240–250). At f. 97r<sup>6–8</sup> (in his commentary on 3.65), Ballāla quotes a passage on *bhūtajaya* which he attributes to the *Mahābhārata*: *bhārate paṣkare saptadaśā dhyāye nilakamth\* krameṇa pādādi jānuparyamtaṃ | jānvādi pāyvaṃtaṃ | pāyvādi hṛdayāntaṃ | tato bhrūmadhyāntaṃ | tato mūrdhāntaṃ | cakrapaṃcakaṃ (paṃcakaṃ ] em.; paṃca S) paṃcaghaṭikāparyamtaṃ mano dhārayato bijāni japata uktadevān dhyāyataś ca tattadbhūtajayo vaśyaṃ bhavati |* See also footnote 296.

<sup>282</sup>This is the conventional meaning of *trikāla* and it is understood thus by Ballāla (f. 37r<sup>1–2</sup>).

<sup>283</sup>The Svādhiṣṭhāna lotus is located in the region of the penis in *GŚN* 22, *ŚS* 5.75, *ŚCN* 14 etc. Likewise Ballāla puts it *liṅgamūle*, “at the root of the penis” at f. 36r<sup>7</sup>. I have thus adopted G's reading over  $\mu$ 's incorrect *nābhīsthānam* and the vague *nābhīsthānād adhaḥ* of the other witnesses.

<sup>284</sup>As Ballāla notes (f. 37v<sup>8–10</sup>), this and the reward mentioned at 2.45b are presumably the reward described at 2.39.

<sup>285</sup>I have not come across references to the *veṇudaṇḍa* in any other texts. Ballāla (f. 37r<sup>1</sup>) says that it is the lower part of the spine (*prsthavamsākhyasya mūlaṃ*) and equates it with the *vajradaṇḍa* described in *YB* 131. G's reading of *vīṇā* may be original: *Tantrarājantra* 27.35 says that the *vīṇadaṇḍa* is the spine—*suṣumnā prsthavamsākhyavīṇadaṇḍasya madhyagā*; *YŚU* 6.8 describes the *vīṇadaṇḍa* as being in the region behind the anus and supporting the body (*dehabhṛt*).

[The Idā and Piṅgalā Channels]<sup>286</sup>

45c–46b. Piṅgalā is the channel of the sun; Idā is the channel of the moon.<sup>287</sup> The sun is called the bearer of poison (*viśavāhaḥ*), the moon is the bearer of nectar (*sudhāvāhaḥ*).<sup>288</sup>

46c–47b. Practice is enjoined in that which is called the channel of the sun and in the channel of the moon; and concentration (*dhāraṇā*) [is enjoined] in the channel of the moon.<sup>289</sup> The yogin should practise breath-retention.

47c–48b. He should fill his body with air by way of the channel of the moon; expulsion [of air] by way of the channel of the sun is enjoined for improvement of the body (*dehavṛddhaye*).<sup>290</sup>

48cd. I have taught you this four-fold place of *kalās*, o goddess.<sup>291</sup>

[The place of the ultimate *amṛta*]

49ab. Now I shall teach the great place of the ultimate *amṛta*.<sup>292</sup>

<sup>286</sup> 45c–48b appear to be a later addition to the text: 48c follows on directly from 45b.

<sup>287</sup> Cf. *GS* 32, *VS* 2.27–28 etc.

<sup>288</sup> The edition's reading, *raviḥ proktaḥ*, is attested only by B and is possibly a scribal emendation. It is tempting to adopt  $\mu$ 's *raver bāhuḥ*, taking it to mean “a ray of the sun” but I have found no parallels for this usage of *bāhu*. The reading *raver vāhaḥ* found in a variety of forms in the other witnesses results in the unwanted repetition of *vāhaḥ*.

<sup>289</sup> 47a is puzzling and I suspect that the text is corrupt. I have found no parallel passages in other hathayogic texts. As Ballāla notes (f. 39r<sup>10</sup>), *dhāraṇā* can mean both fixing of the mind on a single object and fixing of the breath. (The two are linked: Vyāsa in his commentary to *YS* 2.52 states that mental *dhāraṇā* is brought about through breath-control; cf. *HP* 4.23.) Here I have interpreted the *pāda* with the former sense of *dhāraṇā*. It could also be interpreted with the latter sense, giving the meaning that the yogin is to inhale through the lunar channel but this would be somewhat redundant since the same is said in the next half-verse.

<sup>290</sup> This lunar *prāṇāyāma* with its emphasis on inhalation through the *idā nāḍī* has no parallel in the manuals of *hathayoga*, in which the yogin is usually instructed to use alternate nostrils for inhalation (e.g. *HP* 2.7–10, *SS* 3.23–24, *GhS* 5.39–53). There is one technique in which the yogin is to use only one nostril for inhalation: *sūryabhedana* (*HP* 2.48–50, *GhS* 5.58–59); however it is the *piṅgalā nāḍī* which is to be used for inhalation and the *idā* for exhalation.

<sup>291</sup> The *kalās* situated in the lower part of the body total twelve (five at the *ādhāra*, three at the *svādhiṣṭhāna* and four at the *veṇudāṇḍa*). This figure tallies with the descriptions of twelve *kalās* of the sun (which is situated in the lower part of the body in yogic physiology: see e.g. *HP* 3.76–81) found in *SSP* 1.65 and *KAT* 6.39. This may be coincidence: here the *kalās* are not said to have any connection with the sun while in the *SSP* and *KAT* passages the names of the *kalās* are explicitly solar. Moreover, no such neat correspondence can be made for the twenty-two *kalās* situated in the head. Indeed it is striking that the *kalās* in the head do not total sixteen or seventeen (see footnote 258). (Ballāla (f. 38r<sup>7</sup>) omits the four *kalās* at the *somamaṇḍala* and the single *kalā* above the *brahmārgaladvāra* to arrive at the scripturally prescribed total of seventeen *candrakalās*.)

<sup>292</sup> I usually translate *sudhā* as “nectar”, *amṛta* as “*amṛta*”, *parāṃṛta* as “great *amṛta*”, and *paramāṃṛta* as “supreme *amṛta*”. I have chosen to translate *parāṃṛta* here as “ultimate *amṛta*” because Śiva is now teaching the location of the highest store of *amṛta* in the head.

49c–50b. The Diamond Bulb (*vajrakandam*)<sup>293</sup> in the forehead sparkles like the shining moon; in its centre is the syllable *lam* and it is square. The deity there is the great Śiva (*paraḥ śivah*).

50cd. Gods [and] yogins worship [him] together with his consort.<sup>294</sup>

51–52. At the *cūlitala*,<sup>295</sup> o great goddess, is a triangular *maṇḍala*, as bright as one hundred thousand suns; in the middle [the yogin] should visualise (*bhāvayet*) the great (*param*) god Śiva, consisting of a *liṅga*, o goddess, with the syllable *ram* at the centre, embraced by his consort [and] surrounded by a troop of deities, o supreme goddess.

53a–54b. In the right temple, o most fortunate goddess (*mahābhāge*), is that which is encircled by six dots, containing the syllable *yam* and smoke-coloured; there [the yogin] should visualise (*smaret*), o goddess, the god Maheśvara in the form of a *liṅga* together with [his] consort and surrounded by his troop of attendants.

54c–56b. In the left temple, o goddess, is a [semi-]circle, looking like a half-moon, together with a lotus. It contains the syllable *vam*, and in the middle there is a solid *liṅga* full of nectar (*sudhāmayam*), as white as cow's milk, [and] with the radiance of the autumn moon. It is together with its consort and is served by the entire host of gods and goddesses.

56cd. Thus have I described stations in the four directions, o goddess.

57. In the middle of them is a great circle (*mahāvṛttam*) which contains the syllable *ham*. There, o Pārvatī, is situated the Supreme Lord (*parameśah*), great Śambhu (*paraḥ śambhuḥ*), together with his consort.

58ab. He is in the form of a *liṅga*, together with [his] host, and is as bright as ten million suns.

58c–59c. At the forehead is the Lord of Earth, at the back of the head is the Lord of Fire, in the right temple is the Lord of Air, in the left is the Lord of Water, o goddess, [and] in the middle is the Lord of Ether.

59d. I have described the five stations of Śambhu.<sup>296</sup>

<sup>293</sup>The diamond bulb (*vajrakanda*) has been described at 2.25c–29b. See footnote 273.

<sup>294</sup>For *yoginah*, “yogins”,  $\mu$  has *yoginyaḥ*, “yoginis”. This may indicate a difference in doctrine between  $\mu$  and the other witnesses, but could also be because of a scribal error.

<sup>295</sup>On the *cūlitala* see footnote 223.

<sup>296</sup>This description of five places in the head corresponds to descriptions of the qualities of the five elements to be meditated upon in the haṭhayogic *dhāraṇā* (e.g. *GŚ<sub>N</sub>* 155–159, *VS* 4.1–15, *DYS* 220–242, *ŚS* 3.63–64, *GhS* 3.70–80, *Śivasvarodaya* 209–213; cf. *MVUT* 13.21c–13.53d, *Mṛgendratāntra Yogapāda* 39–44; Ballāla (f.42(1)v) quotes similar passages from the *Kulaprakāśatantra* (see KAVIRĀJ 1972:143), the *Sāra-dātilaka* and the *Mahākāpilapañcarātra* (see *ibid.*:484)). These elemental qualities (appearance, colour, shape, *bija* etc.) have been imposed (with some differences) upon different sets of five physical locations in different schemata of esoteric physiology. Thus they appear in the *SCN*'s description of the lower five *cakras* at the perineum, the genital region, the navel, the heart and the throat (cf. *ŚS* 3.64); in the *GŚ<sub>N</sub>* they are found at the heart, the throat, the palate, between the eyebrows and at the *brahmarandhra*; in the *DYS* they are in the regions between the anus and navel, at the navel, above the navel, between the navel and the eyebrows and above the eyebrows; here in the *KhV* the first four are at the cardinal directions in

60a–61d. Above the head of the god [who is] the lord of ether is a vessel (*bhāṇḍam*)<sup>297</sup> full of the divine *amṛta*, four fingers broad, with a door closing it at its base (*mūlabandha-kapāṭakam*), a great rock (*mahāśailam*) with the moon above it (*ūrdhvacandram*)<sup>298</sup> in the middle of an orb of light, as bright as ten million moons, impenetrable, the seat of *amṛta*.

62a–63b. Immersed in the cool *amṛta* is a *liṅga*, o goddess, like a speck of dust, as bright as ten million moons, perfect (*heyopādeyarahitam*),<sup>299</sup> [and] destroying the darkness of ignorance.

63c–64d. Going beyond the five [*amṛta*]-stations, in order to obtain the ultimate substance (*paratattvopalabdhaye*),<sup>300</sup> [the yogin], holding the breath, should extend the Goddess of Speech (*vāgīśām*),<sup>301</sup> with her mouth upwards (*ūrdhvaktrām*),<sup>302</sup> together with [his] attention, to the doorway at the base of the pot of the ultimate *amṛta* (*parāmṛtaghaṭādhāarakapāṭakam*).<sup>303</sup>

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the head with the fifth above, in the centre. The order in which the elements are listed here is different from that found elsewhere. In the text from 49c to 58b and in its summary at 58c–59d the order is earth (*prthivī*), fire (*sūrya*), air (*anila*), water (*jala*) and ether (*ākāśa*), in contrast with the usual order of earth, water, fire, air, ether. They are, however, positioned in their usual order as one circumambulates the head (albeit anticlockwise): starting at the forehead with earth, there is water at the left temple, fire at the back of the head, air at the right temple and ether on top.

<sup>297</sup>At f. 40v<sup>10</sup> Ballāla likens the four *liṅgas*, with the fifth in the middle, and a store of cooling *amṛta* above, to the four columns of a temple, with the *liṅga* in the middle, and a *galantikā* or *kalaśa* dripping water onto the *liṅga* from above: *caturdikṣu galaṅtikāstambhās tadupari pragalajjalakalaśaḥ*.

<sup>298</sup>The readings of  $\mu$  and G (*ūrdhver ūrdhva\** and *ūrdhvarandhra\** respectively), although corrupt, suggest that *ūrdhvacandram* may not be the original reading. The *Vairāṭapurāna* locates a *cakra* called both *ūrdhvarandhra* and *tālucaakra* above the *sahasrāracakra* (KAVIRĀJ 1987:51).

<sup>299</sup>Literally, “free of those things which are to be rejected (*heya*) or cultivated (*upādeya*)”, i.e. free of any hierarchised duality. Ballāla (f. 43r<sup>10</sup>) glosses *heya* with *saṃsāra* and *upādeya* with *mokṣa*. The *Mālinīvijayottaratantra* starts with a statement of what is *upādeya* and what is *heya* (I.14C–17b): “Śiva, Śakti, Sovereigns of Mantra-regents, Mantras, Mantra-regents and individual souls” are to be cultivated; “impurity, karma, Māyā, the entire universe deriving from Māyā” are to be rejected (VASUDEVA’S translation (1999:III)).

<sup>300</sup>Here *paratattva* can be understood both physically and metaphysically: it is *amṛta*, the ultimate substance, beyond the five elements already mentioned, and it is the ultimate reality, the goal of many tantric and haṭhayogic practices (see e.g. *KT* 59.36, *HP* 4.37 and *KhV* 2.100C). That this practice is not entirely physical is indicated by phrases such as *manasā saha* at 64c and 65d, and *unmanya tatra saṃyogam* at 67c. Most of the first *adhyāya* of the *Amanaskayoga* (vv. 21–98) is devoted to describing *laya*, by means of which the *paratattva* is obtained. (This first *adhyāya* is called *layayoga* when quoted from by later commentators; the second, which describes *amanaskayoga*, is called *rājayoga* (BOUY 1994:22, 69, 78)).

<sup>301</sup>On Vāgīśā, see 2.110cd.

<sup>302</sup>i.e. with the tip of the tongue pointing upwards in order to lick at the *amṛta*. G’s reading, *ūrdhva-vaktre*, suggests the “upper mouth” which is at the opening of the *śāṅkhinī nāḍī*, from which *amṛta* flows (cf. *AS* p.10).

<sup>303</sup>The pot of *amṛta* is a recurrent theme in Indian mythology. When the ocean of milk was churned by the gods and demons Dhanvantri appeared carrying a white pot (*kamaṇḍalu*) of *amṛta* (*Mahābhārata* 1.18). Four drops of *amṛta* fell from this pot at the sites of the triennial Kumbha (“Pot”) Melā. At *SYM*

65. Having reached [there] together with [his] mind, truly the yogin, restraining the flow of his breath, should playfully open the bolt with [his] tongue.

66. There the yogin should drink the drink of yoga (*yogapānam*), [which is] hard for even the gods to obtain: the icy, milky *amṛta*, sweet [like] cool sugar-cane juice.

67a–68b. Satiated by a surfeit of that nectar and having entered the supreme state, the yogin should obtain there in the skull union with the supramental state (*unmanyā samyogam*),<sup>304</sup> and eat, by means of yoga, the meat that consists of *nāda* and *bindu* (*nādabindumayam*).<sup>305</sup>

68c–69d. This rare secret has been proclaimed, o goddess. Truly, after six months [the yogin] obtains the reward which the omniscient Śiva has taught in the scriptural transmission; in this there is no doubt.

70. He who desires [Khecarī] *siddhi* must not say anything to anyone who, [although] he has attained all [other] *siddhis*, does not know this yoga, o goddess.<sup>306</sup>

21.7 Bhairava is to be visualised in the middle of the Umāmaheśvaracakra churning a pot (*kalāśa*) full of *amṛta*; at *SYM* 22.36 in a description of the fearsome Yoginīcakra, at the hub of the wheel the Yoginīs churn and drink from a white pot (*kalāśa*) full of *amṛta*. The inner shrine of the Nātha monastery at Caughera in Nepal contains a pot of *amṛta* (*amṛtapātra*) which is said to be the *svarūp* of Gorakhnāth (BOUILLIER 1997:31–32).

<sup>304</sup>*Unmanī*, “the transmental state”, is a common goal of tantric and hathayogic practices. At *HP* 4.3–4 it is included in a list of synonyms of *samādhi*. It is also frequently mentioned by Hindī poets of the *nirguṇa* tradition (CALLEWAERT and DE BEECK 1991:626).

<sup>305</sup>In tantric works, *nāda* and *bindu* (often combined with *kalā*—see footnote 258) have several different meanings. In particular, they refer to places in the subtle body (e.g. *NT* 7.29, *KT* 58.56, *Vijñānabhairava* 36–37) and describe corresponding stages in the manifestation of the phonetic universe (e.g. *Śārādātīlaka-tantra* 1.7–8, *TĀ* 4.175; see PADOUX 1990:86–121). They are also listed in some texts among the six *lakṣya*s, “the six manifestations of Śiva as the ‘goals’, or ‘targets’, of yogic practice” (VASUDEVA 1999:190). In the texts of *hathayoga*, *nāda* is usually the internal, “unstruck” (*anāhata*) sound heard during yoga practice (see e.g. *HP* 4.66–106, *Nādabindūpaniṣad* 31–51). Meanwhile, *bindu* is understood to be the *amṛta* secreted in the head, which the yogin must prevent from falling and being discharged as semen (*HP* 2.78, 3.42, *SSP* 2.13, *GhS* 3.47; but see *ŚS* 5.110 where *nāda* and *bindu*, together with *śakti*, are *pīṭhas* in the lotus of the forehead; see also *BKHP* f. 100v<sup>3</sup>: *pīṭhatrayaṃ bhāle biṃḍunādaśaktirūpaṃ | tatphalaṃ janmāmtarasmr̥tiḥ | viparītajihvayā nādadyānaṃ pāpanāśanaṃ | śaktau vāsanākṣayaḥ*, and *MaSam* 17.14–16, in which the *viśuddhacakra* and an unnamed *cakra* somewhere above *viśuddha* are said to be *nādarūpaka* and *bindurūpaka* respectively). It is with the usual hathayogic meanings that Ballāla (f. 44v<sup>3–4</sup>) understands *nāda* and *bindu* (cf. *HPJ ad* 4.1). As such, the compound *nādabindu* joins two unconnected concepts and his interpretation seems forced. I suspect that in hathayogic works the compound is used more as a catchphrase, harking back to its use in tantric texts and thereby adding esoteric gravitas (see e.g. *HP* 4.1, *GBS* 163, 181, 184 etc., *YSU* 6.70, *GhS* 6.12 and the *Nādabindūpaniṣad*, which, despite its title, concerns only the “unstruck” *nāda* and mentions *bindu* just once, at verse 50). On *nāda*, *bindu* and *kalā* see also KIEHNLE 1997:141.

At *HP* 3.46 in the description of *khecarīmudrā* the yogin is said to eat beef and drink wine (see page 43 of the introduction). The *jogī* is said to drink *vāruṇī* at *GBS* 137. Cf. *Rasārṇava* 1.26, *Rasendracūḍāmaṇi* 1.7–10. See also ROŞU 1997:413.

<sup>306</sup>Ballāla (f. 45v<sup>4–7</sup>) takes this verse to be describing those entitled to teach and learn Khecarī yoga: the text is to be spoken by [a yogin] who has no desire for *siddhi* (*na kiṃ cit siddhim icchatā*—he interprets

71. One should not cause this text to be given to those who delight in deceit and dishonesty, who do not recognise the guru as a god, and who do not know the observances (*samayān*) taught in scripture.<sup>307</sup>

### [Massaging the body with *amṛta*]<sup>308</sup>

72ab. At the root of the tongue is situated, o goddess, the all-glorious (*sarvatejomayaḥ*) fire.

*siddhi* here as *śīṣyād dravya* [sevā] *dīprāpti*, “obtaining goods, service etc. from the pupil”) to one who has attained the means of *siddhi* (*siddhisopānam*) but does not know this yoga.

<sup>307</sup>The *aīśa* anacolouthon found in this verse has been emended by G, or one of its antecedents.

<sup>308</sup>Practices involving massaging the body with various physical secretions are alluded to fleetingly in many hathayogic texts (see the references in the footnotes to 2.75a–77b). *Paṭala* 27 of the *Matsyendra-saṃhītā* (which is reproduced in the appendices) describes several such techniques in detail, summarising them as “the ritual bath which is better than [bathing] at all the sacred bathing places” (*sarvatīrthā-dhikam snānam* 27.1cd). (At *MaSam* 27.2 faeces, urine, menstrual blood, phlegm (? *recaka*) and semen (? *sāraka*) are said to be the gods Lokeśa, Keśava, Rudra, Īśa and Sadeśvara.) These practices corporealise the techniques of *rasaśāstra*, alchemy (on corporealisation see page 41). The words used to describe the massaging of the body, *lepana* and *mardana*, are also used to describe *samskāras* in the process of fixing mercury (see e.g. *RAK* 80, 91, 150 etc. on *lepana* and 54, 89, 98 etc. on *mardana*). As with the substances to be rubbed into mercury in the alchemical *samskāras*, in *MaSam paṭala* 27 minerals and herbs are added to the fluids to be massaged into the body. *MaSam* 27.1 calls the knowledge of these practices *kṣetrajñāna*; at *Rasārṇava* 18.11, 18.15 and 18.19 the preparation of the human body for alchemical practice by the consumption of herbal preparations is called *kṣetrikaraṇa* (see also WHITE 1996:265–273).

In verses 95 and 281c–282b of the *RAK* it is said that the urine and faeces of a man who eats certain herbal preparations (which do not include mercury) can transmute copper into gold (cf. *ŚS* 3.54 and *DYS* 197 quoted in footnote 316). At 146 it is said that by eating a preparation of calcined mercury, a man becomes *sparsāvedhī* and his sweat can fix mercury.

The physical practices are attacked at *SSP* 6.90:

*śaṃkhakṣālanam antaraṃ rasanayā tālvoṣṭhanāsārasam  
vānter ucchadanam kavātam amarīpānam tathā kharparīm |  
vīryam drāvitam ātmajaṃ punar aho grāsam pralepaṃ ca vā  
ye kurvaṃti jaḍās tu te na hi phalaṃ teṣāṃ tu siddhāntajam ||*

90b ucchadanam ] *em.*; ullaṭanam Ed, uchuṭhanam Ed<sup>vt</sup> • kharparīm ] *em.*; kharparī  
Ed 90c vīryam ] *em.*; vīrya Ed • grāsam pralepaṃ ca vā ] grāsapradam pañcadhā  
Ed<sup>vt</sup>

“Those who practise emesis and enema [and] use the fluids from the palate, lips and nose with the tongue, who massage themselves with vomit, who practise *kavāta* (?), drink their own urine, use Kharparī (coryllium?), who use their semen having caused it to flow, and eat or massage [themselves with these fluids], are stupid and do not get the reward that is produced by the correct doctrine.” (Several verses towards the end of *SSP paṭala* 6 appear to be later additions to the text since they contradict other verses in the text: see e.g. 6.13 where the *avadhūta* who drinks his own urine is praised). Cf. *AY* 2.33 (= *AP* 8): *ke cin mūtram pibanti svamalam. . .*, “some drink urine, their own filth. . .”, and *Rasārṇava* 1.11c–12b: *śukramūtrapuriṣāṇam yadi muktir niṣevanāt | kiṃ na muktā mahādevi śvānāsūkarajātayaḥ ||* “If liberation [comes] from using semen, urine and faeces, then why are dogs and pigs not liberated, o great goddess”.

72c–73b. At its tip is the sun; the moon is situated in the middle of the forehead (*bhālamadhye*). *Siddhi* arises for him who really (*tattvena*) knows thus.<sup>309</sup>

73c–74d. Having churned (*mathitvā*)<sup>310</sup> and zealously awakened<sup>311</sup> the orb of fire, [the yogin] should turn [his] tongue, on the tip of which is situated the sun, to the orb of the moon at the forehead, which has liquefied due to the heat of that [fire]<sup>312</sup>.

75–76. [The yogin] should gather in a vessel (*pātreṇa*)<sup>313</sup> that cool supreme *amṛta* [when it has] dripped from the moon and emerged from the nostrils (*nāsikārandhira-niryātam*),<sup>314</sup> o goddess.

76ab. By rubbing the body with that [*amṛta*], truly the channels of the body become purified (*nāḍīsuddhiḥ prajāyate*).<sup>315</sup>

<sup>309</sup>Here Śiva teaches the physical locations of fire, the sun and the moon. As in the locations of the five elemental deities discussed in footnote 296, the system described here is different from that found in other tantric and haṭhayogic texts. In the texts of *haṭhayoga*, the sun and fire are combined and said to dwell in the navel region, consuming the *amṛta* that drips from the moon which is situated at the palate (see e.g. *GŚN* 133, *HP* 3.78, *GhS* 3.31).

In this verse, only  $\mu$  has *bhālamadhye*, “in the middle of the forehead”, (cf. *bhālam* at 74b), which is almost certainly original in the light of both 2.75, where the *amṛta* that has dripped from the moon emerges from the nostrils, and 2.22, where the *somamaṇḍala*, i.e. the moon, is located between the eyebrows. Similarly, at *SSP* 2.21 the yogin is told to visualise a *candramaṇḍala* at the *bhrūmadhyādhāra* while *ŚS* 5.147–8 locates the moon at the *sahasrāra* lotus at the top of the skull. The readings of the rest of the witnesses, which locate the moon at the palate, have probably originated through confusion with other texts, rather than through deliberate alteration.

<sup>310</sup>On *mathana*, “churning”, see 1.57c–64d.

<sup>311</sup>Ballāla (f. 46v<sup>1–3</sup>) describes how the orb of fire is to be awakened: *dakṣahastasya madhyamāngu-ṣhābhyāṃ damaruvan nāsikāpuṭe pūrayan recayaṃś (em.; pūraya\*ecayaṃś S) ca vādayitvā paścād gāḍhaṃ pūrayed recayed ity eṣātra bhastrā (em.; bhasrā S) tayā suṣumnāvahane sati \* e adadhīṣṭhitavahner udbodhanam bhavātīti*. This is a variation of the *bhastrā/bhastrikā prāṇāyāma* described at *YB* 108–112, *HP* 2.59–67 and *GhS* 5.75–77 (in the almost identical *YB* and *HP* passages the practice is said to be *kuṇḍalībodhakam* and bring about *śarīrāgnivivardhanam*, i.e. it awakens Kuṇḍalinī and increases bodily fire).

<sup>312</sup>*HP* 3.48 describes how *amṛta* flows from the moon after it has been liquefied by the heat produced when the tongue enters the opening above the palate: *jihvāpraveśasambhūtavahninotpādītaḥ khalu | candrāt sravati yaḥ sārāḥ sā syād amaravāruṇī || Cf. TĀ 4.131cd, 134ab.*

<sup>313</sup>*MaSam* 40.8 (A f. 90v<sup>2</sup>) says that the vessel used to hold the yogin’s urine (*amarī*) should be made of gold or silver, or, if they are unavailable, copper or brass (*kāṃśya*). *KJN* 12.11–16 describes the different materials that can be used to make the *pātra* that holds the *cāruka* (the *kaula pañcāmṛta* libation: faeces, urine, semen, blood and marrow—*KJN* 11.11; cf. *TĀ* 11 (29) p.130, ll.5–8 where the five jewels are said to be urine, semen, menstrual blood, faeces and phlegm (SANDERSON 1995:82)).

<sup>314</sup>Cf. *MaSam* 27.9. A corrupt passage at *HP* 3.93–94 describes the *amarolī* technique: *amarīm yaḥ piben nityaṃ nasyaṃ kurvan (nasyaṃ kurvan | tasya kuryād Ed<sup>v1</sup>) dine dine | vajrolīm abhyaset samyag amarolīti kathyate || abhyāsān niḥśṛtāṃ cāndrīm vibhūtyā saha miśrayet | dhārayed uttamāṅgeṣu divyadīṣṭiḥ prajāyate ||* “He who always drinks urine, [also] using it as a nasally administered substance, every day [and who] correctly performs *vajrolī*, [his practice] is called *amarolī*. He should mix with ash the lunar [fluid] that has emerged after practice and put it on his head; he gets divine sight.” (As translated by Dr. Dominic Goodall and Dr. Harunaga Isaacson.) Brahmānanda (*HPJ ad loc.*) attributes this practice to Kāpālikas.

<sup>315</sup>In haṭhayogic texts, *nāḍīsuddhi* is usually said to arise by means of *prāṇāyāma*. See e.g. *GŚN* 95, *HP*

76c–77b. [The yogin] should stir up the essence of immortality (*amarīrasam*) which is produced at the anus and penis<sup>316</sup> and has emerged into a vessel, with the *amṛta* from the armpits (*kakṣāmṛtam*),<sup>317</sup> embellished with fluid from the lower lip

2.19, *GhS* 5.2, 5.38, *SSP* 6.79.

<sup>316</sup>Cf. *MaSaṃ* 27.6. *MaSaṃ paṭala* 40 describes *amarīsnāna* in detail and calls the process *kulācāra* (40.1). Ballāla (f. 47r<sup>6-7</sup>) quotes a passage in this context which he attributes to “traditional teaching”: *mūtrapurīṣayor alpavṛṇam ca | yallepāl lohasya svarṇatā gorakṣasyeva tadā vajrolyā sādhitālimganālo mūtra-syāgrīmadhārām viṣarūpām tathāmtimām hīnaguṇām samtyajya madhyamām balapradām grhītvaivam eva madhyamam alpam malaṃ grhītvaṃgam mardayed iti | paramparopadesāt |* For modern accounts of urine massage see SARASVATĪ 1991 (especially pp. 74–76) and ARMSTRONG 1994. At f. 47v<sup>2-4</sup> Ballāla describes the *amarī* and *ajarī kriyās* in which the yogin is to consume faeces and urine respectively: *ke cit tu gudodgatam kakṣāmṛtena saṃlodya \*dharārasaiḥ saṃskṛtya yad bhakṣaṇam sāmari kriyā | tatphalaṃ nirāmayatvaṃ balavattvaṃ ceti | liṅgodgatam kakṣāmṛtena saṃlodyādharārasaiḥ saṃskṛtya yat pānam sājarī kriyā tatphalaṃ valityāgādī (īyāgādī | em.; īyādī S) ty āhuḥ | amarī hy amarakārīṇī | ajarī [a]jarākārīṇī |*. In contrast, PARRY (1994:290) reports that present-day Aghorī ascetics call urine *amarī* and faeces *bajarī*. *GBS* 141 says that he who practises *bajarī* and *amarī* is Gorakhnāth’s *gurubhāi*. The *KhV*’s description of *amarīrasa* from the *guda* and *liṅga* and Ballāla’s *amarī* and *ajarī kriyās* suggest that the Aghorī’s coprophagy is more than just a combination of opposites in which “pollution becomes indistinguishable from purity” (PARRY 1994:264).

*SS* 3.54 teaches how through perfection of *prāṇāyāma*, the yogin’s urine and faeces can turn [matter] into gold or make it invisible: *viṇmūtralepane svarṇam adṛṣyakaraṇam tathā*. Cf. *DYS* 197: *malamūtrapralepena lohādīnām suvarṇatā |* See also *Rasārṇava* 18.28–29b.

*HP* 3.90 describes the *sahajoli* variant of *vajrolīmudrā*: *sahajoliś cāmarolir vajrolyā eva bhedataḥ | jale subhasma niksīpya dagdhagomayasambhavam || vajrolīmaithunād ūrdhvaṃ strīpuṃsoḥ svāṅgalepanam | āsīnayoḥ sukhenaiḥva muktavyāpārayoḥ kṣaṇāt ||* “*Sahajoli* and *amaroli* are types of *vajrolī*. [The yogin] should mix good ash made from burnt cow-dung in water. Straight after intercourse using *vajrolī*, it should be rubbed on the bodies of the man and woman, [when they are] sitting happily, free of activity”. It seems likely that this passage has been redacted to conceal a practice in which the combined sexual fluids of the yogin and his consort are smeared on the body. *MaSaṃ* 40.48 describes a similar technique to be practised after intercourse although here it is only semen (mixed with gold, camphor, saffron and such like) that is to be smeared on the body: *tad vīryam svarṇakarpūrakunkumādiviloditam | svadehaṃ mardayet kāntīś candravat samprajāyate*.

The *siddha* Karṇaripa added his “own water” to a potion and it became “as the essence of the alchemists” (ROBINSON 1979:88–9); Caparipa gave a child magical powers: “From his penis came the power to transform things into gold. From his anus came the elixir of immortality” (ibid.:206–7).

<sup>317</sup>The reading *kalāmṛtam* found in  $\mu$  may be original. Śiva has described *amṛtakalās* at the anus and penis (2.32 and 2.40) but not at the armpits and *MaSaṃ paṭala* 27 does not mention *aṅgamardana* with sweat. However many haṭhayogic texts do teach that the sweat produced through yogic exertion should be rubbed into the body (e.g. *GS<sub>N</sub>* 53, *SS* 3.40, *HP* 2.13, *Dhyānabindūpaniṣad* 70–72, *DYS* 148) and it may be because of this idea that the reading *kakṣāmṛtam* supplanted *kalāmṛtam*. *SS* 3.40 adds the reason for the practice: *anyathā vīgrāhe dhātur naṣṭo bhavati yoginaḥ*, “otherwise the basic constituents in the body of the yogin are destroyed”. Cf. Ballāla (f. 95r<sup>8</sup>): *evaṃ sanīyamapṛāṇāyāme jāyamānasya dehe svedasya mardanaṃ hastābhyaṃ kāryam na tu vastreṇāpalāpaḥ | [lāghava] balanāśanāt |* “The sweat produced when *prāṇāyāma* is practised in this way, [i.e.] according to the rules, should be rubbed into the body with the hands, not wiped away with a cloth. Otherwise suppleness and strength are lost.” Like *lepana* and *mardana*, *svedana* is an alchemical *saṃskāra* (see *Rasārṇavakalpa* 98, 368–369 etc.).

(*cādhārāsaiḥ*).<sup>318</sup>

77c–78b. Rubbing the body with that, the yogin truly becomes free from disease in this life, mighty [and] free of wrinkles and grey hair.

78c–79d. Rubbing (*samudghṛṣya*) the root of the tongue, [the yogin] should massage his body with the great fluid that is produced there; within half a year the tongue becomes four finger-breadths longer; in this there is no doubt.<sup>319</sup>

### [Khecarīmudrā]

80. Pushing the tongue upwards with the fingers of the right hand, o goddess, [the yogin] should push aside (*sphoṭayet*)<sup>320</sup> the uvula (*ghaṅṭikām*)<sup>321</sup> with the fingers of the left hand.<sup>322</sup>

81. Churning (*mathitvā*) the place of fire, [the yogin] should gently turn the tongue above the uvula (*ūrdhvavaktram*)<sup>323</sup> to the place of Śiva (*śivasthānam*) at the

<sup>318</sup>The feminine form *adharā* for *adhara* is probably *metri causa*. MONIER-WILLIAMS (1988:19) does report that *adharā* can mean “Pudendum Muliebre” but such a meaning is unlikely here. Ballāla (f. 47r<sup>10</sup>) takes the plural *āsaiḥ* to indicate that fluid from the lips, tongue and nostrils should be used.

*AY* 2.33 castigates those who rub saliva into their bodies: . . . *atha tanau ke cid ujjhanti lālām . . . nai-teṣāṃ dehasiddhir vīgatanijamanorājayogād rte syāt* || Cf. *SSP* 6.90 (quoted in footnote 308). See WHITE 1996:311–2 for legends describing the initiatory and magical powers of yogins’ saliva.

<sup>319</sup>I have found no description of this practice in any other text. Ballāla (f. 47v<sup>8–10</sup>) identifies it as a supplementary practice to that described in 1.45a but he seems mistaken: at 1.45a it is the *tālumūla* which is to be rubbed and then all the impurity (*mala*) is to be cleansed. Here a potent “great fluid” (*mahādrava*); but n.b. *μ*’s reading *madadrava*, “intoxicating fluid”) is produced at the *jihvāmūla*.

<sup>320</sup>MONIER-WILLIAMS (1988:1270) gives “to push aside (a bolt)” as one of the meanings of the causative of  $\sqrt{\text{sphu}}$ . Ballāla (f. 48r<sup>3–7</sup>) takes this verse to refer to the practice of *tāḍana* (see footnote 218).

<sup>321</sup>The *Vairātapurāṇa* locates an *amṛtacakra* in the upper part of the forehead from which “nectar is constantly flowing. This place is described as the abode of the Gāyatrī named Kāmadhenu (lit. ‘wish-giving cow’) figured like a milch-cow with four teats, viz. *Ambikā*, *Lambikā*, *Ghaṅṭikā* and *Tālikā*” (KAVIRĀJ 1987:50).

<sup>322</sup>I have taken verses 80 and 81 to be summarising the practice of *khecarīmudrā* (unlike Ballāla who takes them with 78a–79d at f. 48r<sup>1–9</sup>). Verse 80 describes the process of inserting the tongue into the region above the palate. The tongue is to be pushed upwards (from its underside) while the uvula is to be brought forward thus making it easier for the tip of the tongue to reach the opening behind it (see footnote 211). The root  $\sqrt{\text{kṛṣ}}$  normally has a sense of “pull” or “draw” but if one were to pull the tongue upwards with the fingers of the right hand, the uvula would be inaccessible to the fingers of the left hand. I have thus taken *utkṛṣya rasanām ūrdhvam* to mean that the tongue is to be pushed upwards (as was demonstrated to me by several of my informants).

<sup>323</sup>I am here following Ballāla’s interpretation of *ūrdhvavaktram* as meaning *lambikordhvakramam*, “going above the uvula” (f. 48r<sup>8</sup>). Alternatively it could mean “the upper mouth”: see 3.23b and footnote 399.

*kalās* (*candrāṃśe*)<sup>324</sup> above the three-peaked mountain (*trikūṭordhve*).<sup>325</sup>

82ab. This *khecarīmudrā* that I have taught you destroys death.

### [The problems of *bhaṭa* and *naṭa*]<sup>326</sup>

82c–83b. Four types of *bhaṭa* and likewise [four] types of *naṭa*<sup>327</sup> arise to obstruct the practice of him who practises thus.

83c–84b. Drying up of the body (*aṅgaśoṣaḥ*),<sup>328</sup> sloth induced by hunger (*kṣudhā-lasyam*),<sup>329</sup> itchiness and pallor: these are the signs of *bhaṭa*. Hear their remedy.

<sup>324</sup>A part of the moon (*candrāṃśa*) is a *kalā* (see footnote 258). The *kalās* referred to here are the three at the Diamond Bulb (*vajrakanda*—see 2.25c–29b and footnote 273) which is said to be the place of Śiva at 2.49c–50b (cf. *HP* 1.48). For *candrāṃśe*,  $\mu$  has *vajrāṃtyo* and G *vajrāṃte*. G's *vajrāṃte* may be the original reading, referring to the top of the *vajrakanda*.

<sup>325</sup>In the *Khecarīvidyā*, *trikūṭa* is located between the eyebrows. See footnote 241.

<sup>326</sup>For similar accounts of curing physical afflictions by means of haṭhayogic practices, see *HP upadeśa* 5, *YB* 102–112 and *DU* 6.25–30b; cf. *MKSG* II.985. *ŚP* 4508–4513 describes *doṣopasargacikitsā* by means of visualisation.

<sup>327</sup>I have found no parallels for this usage of *bhaṭa* and *naṭa*. The usual meaning of *bhaṭa* is “mercenary” or “warrior” and that of *naṭa* is “actor” or “dancer” (MONIER-WILLIAMS 1988:S.VV.). The terms may thus refer to the different types of *sādhaka* that are afflicted by the problems listed. In Hindī, *bhaṭ* can mean “misfortune, curse” (MCGREGOR 1993:757) while the Sanskrit root  $\sqrt{naṭ}$  can mean “to hurt or injure” (MONIER-WILLIAMS 1988:525). A Buddhist *vihāra* was established near Mathura by two brothers called Naṭa and Bhaṭa (*Paṃśupradānāvadāna*, *Divyāvadāna* No.26, p.349; see also *ibid.* pp.356 and 385, EDGERTON S.V. *naṭabhaṭikā*, BÖHTLINGK and ROTH S.V. *naṭa*. I am grateful to Peter Wyzlic for supplying me with these references.) G, S and most of  $\alpha$  and  $\beta$  have *haṭa* or *haṭha* for *bhaṭa*. I have adopted *bhaṭa* over *haṭa/haṭha* for three reasons: firstly, *bhaṭa* is found in both  $\mu$  and  $\gamma$ ; secondly, the use of the word *haṭha* to describe a system of practices was only just beginning at the time of the *Khecarīvidyā*'s composition and is not attested elsewhere in the text; and, thirdly, the pairing of *haṭha* with *naṭa* seems unlikely. Witness K, lends weight to the idea that *haṭha* is a later emendation: at 84a and 99c it has *bhaṭa*, corrected to *haṭa* in the margin. (Perhaps the first description of a systematised *haṭhayoga* named as such is to be found in the *Dattātreya-yogaśāstra* (17–19 and 57–62) in which the term refers specifically to the practice of ten *mudrās*. The *DYS* is quoted extensively in the *Śāringadharapaddhati* (25 *ślokas* between *ŚP* 4376 and 4460) and was thus composed before 1363CE.)

In his commentary on *naṭa*, Ballāla devotes five folios (f. 48v<sup>8</sup>–f. 53r<sup>7</sup>) to quotations from various texts about *nāṭakādīnibaddharasādī*, “the dramatic sentiments etc. involved in the various types of drama”. The *Khecarīvidyā*'s *nāṭabhedas* are physical manifestations of these sentiments. When they arise, actors are unfit for acting: *teṣu jāteṣu nartanayogyā naṭā na bhavāṃti* (f. 53r<sup>8</sup>). This is relevant to yogic practice because the sense organs are like the *naṭas*: *vastutas tu svasvavyāpāre nartanasīlānām naṭānām ivemḍriyāṇām netrādīnām bhedā bhedakā nāṭabhedā ity ucyāṃte* (f. 53r<sup>7</sup>). Concerning *haṭha* (S's reading for *bhaṭa*), Ballāla (f. 53r<sup>9</sup>–f. 53v<sup>1</sup>) writes that the four manifestations of *haṭha* given in 83cd are proof of success in *haṭhayoga* (!): *ete haṭhasya yogasya pratyayāḥ haṭhaḥ siddha itī pratīṭim janayāṃti*.

<sup>328</sup>At *Kubjikāmatatantra* 23.160 a practice similar to the haṭhayogic *khecarīmudrā* is said to get rid of *śoṣa*, *dāha* (cf. *KhV* 2.88d) and *vaivarṇa* (cf. *KhV* 2.87cd).

<sup>329</sup>In order for the varieties of *bhaṭa* to total four, *kṣudhālasya* must be taken as a single entity. I have chosen to translate it as a *tatpuruṣa samāsa*; Ballāla (f. 53r<sup>9–10</sup> and f. 53v<sup>8–9</sup>) takes it to be a *dvandva* meaning “hunger and sloth”.

84c–85d. Having made the mind empty [the yogin] should rub [his] body with the essence of immortality (*amarīrasam*)<sup>330</sup> for three months; by means of this the body is nourished.<sup>331</sup> He should rub [the body] three times in the day and three times at night.<sup>332</sup>

86. By pointing the tongue upwards towards the place of the Diamond Bulb (*vajrakanda*),<sup>333</sup> and licking the nectar [produced] there, sloth induced by hunger truly disappears.

87. By taking the nectar [produced] there [and] the *amṛta* [from the anus and penis] (*amarīm*)<sup>334</sup> and rubbing the body [with them] both pallor and itching truly disappear.

88ab. The four varieties of *naṭa* have many manifestations, my dear.

88c–89b. Eye-disease, trembling of the body (*aṅgavepaḥ*),<sup>335</sup> fever and dizziness (*bhrāntiḥ*):<sup>336</sup> [thus] have I told [you] one type [of *naṭa*].

89cd. Now hear the second: tooth disease, lack of strength, and loss of suppleness of the body.

90a–90c. Now hear the third type [of *naṭa*], o goddess: high fever (*mahājvaraḥ*),<sup>337</sup> headache and imbalance of the phlegmatic humour.

90d–91c. [Now] may the fourth [type of *naṭa*] be determined: vomiting, breathing trouble, blindness<sup>338</sup> and sleep that cannot be overcome.

91d. Listen to the cure of those [four types of *naṭa*].

92. [The yogin] should lead Kuṇḍalinī from the Base into the Suṣumnā.<sup>339</sup> Making the tongue motionless and pointing it upward, he should hold his breath.

93. From the disturbance of Kuṇḍalinī (*śaktikṣobhāt*), o great goddess, a great sound (*mahānādaḥ*)<sup>340</sup> arises. When [the yogin] hears that sound then he is said to be

<sup>330</sup>See 2.76cd.

<sup>331</sup>i.e. *aṅgaśoṣa*, “dryness of the body”, (2.83c) is cured.

<sup>332</sup>i.e. it should be done every four hours: *daśamadaśmaghaṭikāyām* (Ballāla f. 53v<sup>6</sup>). A *ghaṭikā* corresponds to 24 minutes.

<sup>333</sup>See 2.25c–29b, 2.49c–50b and footnote 273 for descriptions of the *vajrakanda*.

<sup>334</sup>See 2.76cd.

<sup>335</sup>I have adopted G’s *aṅgavepaḥ* to avoid repetition of *aṅgaśoṣaḥ* from 2.83c.

<sup>336</sup>*bhrānti* usually means ignorance (see e.g. *KJN* 5.1). In the context here, however, it must refer to a more mundane physical affliction. Ballāla (f. 54v<sup>2</sup>) glosses it with *mānasī viparītadhīḥ*, “mental perversity”.

<sup>337</sup>Ballāla says (f. 54v<sup>7</sup>) that *mahājvara* cannot be cured by doctors (*bhīṣagbhir acikitsyaḥ*) and adds that doctors’ medicines are no use in curing any of the problems of *hāṭha* and *naṭa*: *hāṭhanātabhedeṣu bhīṣagaṣadham na calati*.

<sup>338</sup>Ballāla (f. 54v<sup>9</sup>) takes the *tathaiṣa ca* that follows *netrāndhatvam*, “blindness”, to imply *bādhiryam*, “deafness”.

<sup>339</sup>This is the practice described at 2.32c–39d. Only G has *mūlādhārāt suṣumnāyām* at 2.92a; the other witnesses have variants of *svamūlāt śvāsasambhinnām*, “from her base, together with the breath”.

<sup>340</sup>This technique involving internal sounds is similar to the hāṭhayogic *nādānusandhāna* (see e.g. *SSP* 6.91, *HP* 4.66–106, *NBU* 31–51, *VS* 3.39–40, *GhS* 5.79–80), by means of which *samādhi* is realised

liberated [from the problems of *naṭa*].

94. He should visualise his body as sprinkled with *amṛta*, o supreme goddess. By this [practice], o goddess, he becomes freed from the first problems [of *naṭa*] in a month.

95. When he practises with this method for two months, then he hears in his ears (*karnābhyām*)<sup>341</sup> the sound of the roar of a great elephant (*mahāgajaravadhvanim*).<sup>342</sup>

96ab. He should visualise [his] body as before; he is freed from the second [type of] problems [of *naṭa*].

96c–97b. After three months, having heard the sound of Brahmā (*brahmanādam*),<sup>343</sup> he should visualise [his body sprinkled with *amṛta*] as before; he is freed from the faults of the third category. In this there is no doubt.

97c–98b. In the fourth month, hearing the sound of thunder called Aghora,<sup>344</sup> and practising as before, [the yogin] is freed from the problems of dizziness.

98c–99b. Thus with firm mind [the yogin] should carry out the meditation and practice three times daily; truly, after three years he becomes ageless and undying.

99c–100b. I have told [you] the remedy for the four faults of *bhaṭa* and for the problem[s] of *naṭa*. [Now] hear more, o queen of the gods (*surādhipe*).

100c–101b. I bow at the feet of that yogin who, knowing all the categories of reality

(HP 4.81). Here,  $\mu$  reads *jalanāda* for *mahānāda*.  $\mu$ 's reading may be original: in a passage which is found at both HP 4.83–89 and NBU 32–38 it is said that in the beginning of the practice one of the sounds that arises is that of *jaladhi*, “the ocean” (HP 4.85a). On the other hand, HP 4.84ab reads *śrūyate prathamābhyāse nādo nānāvidho mahān*, “in the first [stage of the] practice a great sound of many kinds is heard”. Both HR f. 13v<sup>1–2</sup> and GhS 7.9 connect *khecarimudrā* and the internal *nāda*. For a survey of descriptions of the technique of *nāda* and lists of the internal sounds found in tantric works see VASUDEVA (1999:205–211).

<sup>341</sup> *-ābhyām* is quite often used for the locative and genitive (*-ayoh*) in Śaiva tantric works. See e.g. *Svacchandatantra* 2.231 and Kṣemarāja *ad loc.*, JRY 3.38.158c and JRY 3 *Yoginīsaṃcaraprakaraṇa* 1.63ab, 1.64. I am grateful to Professor Sanderson for providing me with these references.

<sup>342</sup> In the lists of the various sounds heard during *nādānusandhāna* given in haṭhayogic texts (see footnote 340 for references), no animal sounds are mentioned.

<sup>343</sup> Ballāla (f. 56r<sup>1–2</sup>) offers two explanations of *brahmanāda*: firstly he takes *brahma* to mean *brhat* and thus *brahmanāda* is the same as the *mahānāda* of 93b; secondly *brahmanāda* is the *anāhata*, “unstruck”, *nāda* that is the focus of *nādānusandhāna* (see footnote 340).  $\mu$  has *siṃhanādam*, “the sound of a lion”, which may be original. The small whistle worn on a thread around the neck by Gorakhnāthī Yogīs is called *siṃhanāda* (See SSP 5.15a). (BRIGGS (1989:11), however, reports that the Yogīs understand it to be called thus because ideally the whistle is made of *siṃg*, “(deer-)horn”.)

<sup>344</sup> The sound of thunder, *meghanāda*, is given as one of the *anāhata* sounds at GhS 5.80 and VS 3.40. Aghora, “not terrific”, is a name of Śiva and of one of his most important mantras (see e.g. *Pāśupata-sūtra* 3.21–26, KMT *paṭala* 9 and the *Sisṭ* [sic] *Purāṇ* (BAḌATHVĀL 1994:236–237), a work ascribed to Gorakhnāth, in which Aghor is said to be the best *mantra*).

(*sarvatattvajñāḥ*),<sup>345</sup> has entered into this peaceful supreme reality (*sānte pare tattve*),<sup>346</sup> the blissful yoga (*yoge sukhātmake*), o goddess.

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<sup>345</sup>Ballāla (f. 57v<sup>2-8</sup>) mentions four systems of *tattvas*: that described in the *Nārāyaṇayogasūtravṛtti* in which there are two types of *tattva*, *jada* and *ajada*, corresponding to the *prakṛti* and *puruṣa* of Sāṃkhya; a *śākta* system of twenty-five *tattvas*; a system said to be found in the *Śaivāgamas* comprising fifty *tattvas*, including the twenty-five just mentioned; and the (presumably twenty-five) *tattvas* described by Kapila in the *Bhāgavata[purāṇa]*. Ballāla adds that the system of fifty *tattvas* found in the *Śaivāgamas* has been described by him in the *Yogarātnākara*. GHAROTE and BEDEKAR (1989:208) list two manuscripts of works entitled *Yogarātnākara* but they are ascribed to Viśveśvarānanda and Rāmānandayogin.

<sup>346</sup>cf. 2.63d. Ballāla (f. 57r<sup>10</sup>–f. 57v<sup>1</sup>) says that this *param tattvam* is the state reached by means of the four *mahāvākyas* of the Upaniṣads.

## [The stages of the practice]

101C–102b. The first [stage] is loosening (*cālanam*),<sup>347</sup> o goddess; the second is piercing (*bhedanam*); churning (*mathanam*) is said to be the third; the fourth is insertion (*praveśanam*).<sup>348</sup>

<sup>347</sup>As Ballāla notes at f. 58r<sup>8–10</sup>, it is surprising to find *cālana* named as one of the four stages when in the first *paṭala*'s description of the practice *cālana* is only mentioned in passing (1.49) and not by name. The cutting of the *īrenum*, however, is discussed in some detail (1.46–48) and one might expect *chedana* to be the first stage. In other texts where the practice is taught (e.g. *GhS* 1.25–32, 3.25–26), *cālana* is given much more emphasis than it is in the first *paṭala* of the *Khecarīvidyā*. In the *Siddhasiddhāntapaddhati* (2.19, 6.84) the tongue is to be lengthened by means of *cālana*; *chedana* is not mentioned. This suggests that *KhV* 1.44C–77b and 2.101C–105d were not composed together.

It may be that *cālana* here does not refer simply to the stretching of the tongue. Commenting on 1.49, Ballāla (f. 19v<sup>3–9</sup>) quotes *YB* 91–98 for a description of the cloth used to take hold of the tongue when practising *cālana*. He notes that the passage comes in the description of a *mudrā* for arousing Kuṇḍalinī, the *śakticālanamudrā*. Nowhere in this passage is it explicitly stated where the cloth is to be applied. The Hindi translation of the text supplies *nābhi*, “the navel” as the location. Similarly, in the description of *śakticālana* found in the *Gheraṇḍasamhitā*, a much later text, the cloth is to be wrapped around the *nābhi* (3.52). It is hard to imagine how such a practice could be performed. It is probably because Kuṇḍalinī is located in the lower part of the body that the practice is thought to be carried out there too. (Another description of *śakticālana* at *ŚS* 4.53–57 says that it is to be done by means of the *apānavāyur*; see also *ŚS* 5.5 and *YB* 124a; Satyānanda SARASVATĪ (1993:385–6) says that *nauli*, churning of the stomach, should be used.) The description of the cloth at *YB* 91–92 is found in the *HP*'s description of *śakticālana* at 3.109 without any instructions as to what to do with it. Brahmānanda (*HPJ ad loc.*) takes the description to be of the internal *kanda* above which Kuṇḍalinī sleeps. Perhaps the earliest reference (pre-1450CE; see BOUY 1994:40) to the haṭhayogic *śakticālana* is found in a text called the *Goraḥṣasataka* which is an unedited work, found in only four manuscripts, different from the more popular text of the same name (which is available in several editions; on the different *Goraḥṣasatakas* see footnote 6 in the introduction). BOUY (*loc. cit.*) has noted that the first eighty verses of the first chapter of the *Yogakuṇḍalyupaniṣad* (whose second chapter is taken from the *Khecarīvidyā*'s first *paṭala*) are taken from this unedited *Goraḥṣasamhitā*. *YKU* 1.7–8 states that there are two methods of *śakticālana*: a technique called *sarasvaticālana*, and *prāṇāyāma* (cf. *HR* f. 12r<sup>10–11</sup>). 1.9–18 describe *sarasvaticālana*. Again the place where the cloth is to be applied is never explicitly stated. The wise yogin is to wrap it around *tannāḍīm* (1.11). The *sarasvatī nāḍī* ends at the tip of the tongue (*VS* 2.37, *DU* 4.21, *ŚP* 4311) and, as we have seen (*KhV* 1.49), *vāgīśvarī*, “the goddess of speech”, i.e. Sarasvatī, has her abode at the tongue. This leads me to believe that *śakticālana* is performed by wrapping a cloth around the tongue, not the stomach. Contradicting this location of the practice is the list of diseases cured by *sarasvaticālana* given at *YKU* 1.18: *gulmaṃ jalodarapliho ye cānye tundamadhyagāḥ*, “splenitis, dropsy, splenomegaly and other [diseases] in the stomach”; it is possible that this verse is a later interpolation but I have not had access to the *Goraḥṣasamhitā* manuscripts to check if it is present there. Ballāla connects the pulling of the tongue with awakening Kuṇḍalinī in his commentary to 2.40–42 (f. 36v<sup>4–5</sup>): *vastraveṣṭitajihvācālanena ca śaktim prabodhya . . .*, “awakening [Kuṇḍalinī-]śakti by moving the tongue wrapped in a cloth. . .” and also at f. 37v<sup>3–4</sup> where he says that Kuṇḍalinī is to be awakened *āsanakuṃbhakarasanācālanamudrādīnā*, “by *āsana*, breath-retention, moving the tongue, *mudrā* etc.”. Touching the palate with the tongue is said to bring about immediate upward movement of the breath (which is the yogic forerunner of the awakening of Kuṇḍalinī) at *Kiraṇatantra* 59.35 (see page 28). Cf. the practice shown to me by Dr. Tripathī described in footnote 218.

<sup>348</sup>The witnesses here appear to be corrupt. They all have *cālana* as the first stage, *mathana* second, *pāna* third and *praveśana/praveśaka* fourth (except G, which has *pramelanam* fourth). This presents two

102c–103a. After rubbing the base of the palate, [the yogin] should draw out (*utkarṣayet*) the tongue; he should know that as loosening (*cālanam*).<sup>349</sup>

103bc. The cleaving asunder of the bolt of Brahmā is called piercing (*bhedanam*).<sup>350</sup>

103d–104d. When [the yogin] practises churning by means of a thread and churning by inserting an iron pin he should understand that to be churning (*mathanam*),<sup>351</sup> which brings progress in yoga, my dear.

105. Having opened the gateway, [the yogin] should extend his tongue upwards into the ether (*ākāśe*);<sup>352</sup> [this] is called insertion (*praveśam*), o goddess; it brings about success in yoga.

106. By breaking the bolt of Brahmā (*brahmārgalaprabhedena*)<sup>353</sup> and inserting the tongue (*jihvāsaṃkramaṇena*), truly evidence of success arises instantly, o supreme goddess.

107. At first [there arise] a condition of bliss (*ānandabhāvatvam*)<sup>354</sup> and a decrease in sleep (*nidrāhāniḥ*);<sup>355</sup> social intercourse (*saṃgamam*)<sup>356</sup> and food-consumption (*bhojanam*)<sup>357</sup> diminish.

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problems. Firstly, *praveśana/praveśaka* needs to precede *pāna*—the tongue must be inserted into the cavity above the palate before *amṛta* can be drunk. (Ballāla notes this at two places (f. 58r<sup>4–7</sup> and f. 58v<sup>1–2</sup>) and gives two conflicting explanations. At first he says that after *mathana* the upper *kalās* start to produce *amṛta* and thus there is an intermediate *pāna* before that which follows *praveśana*. At the second instance he employs the Mīmāṃsaka's maxim that the order of words is sometimes subordinate to the order of their meaning: *śabdakramād arthakramasya kva cid balavattvāt*.) Secondly, in 102c–105d these stages are elaborated. No mention is made of *pāna* but a stage called *bhedana* is described between *cālana* and *mathana*. I have thus conjecturally emended 101d–102a from *dvitīyaṃ mathanaṃ bhavet || tṛtīyaṃ pānam uddiṣṭam* to *dvitīyaṃ bhedanaṃ bhavet || tṛtīyaṃ mathanaṃ śastam*.

<sup>349</sup>Cf. I.45.

<sup>350</sup>See I.56. Cf. *MKSG* 22.971 and 985. *NT* 7.29 locates the fourth of six *cakras* at the palate and calls it *bhedana*.

<sup>351</sup>See I.57c–64d. This passage (103c–104d) is corrupt. G omits 104cd while  $\mu$  omits *bhedanam* and *mathanam* in 103cd and has *taṃ vadaṃtī sma || || || || tamtunā priye* at 104ab. I have been unable to conjecture a suitable emendation but the meaning of the passage is clear.

<sup>352</sup>On this use of *ākāśa* to mean the hollow above the palate see footnote 246

<sup>353</sup>All the witnesses except  $\mu$  read *praveśena* here (N has *praveśe tālumūlena*). The idea of insertion is also present in *jihvāsaṃkramaṇena* so *praveśena* is redundant. I have thus adopted  $\mu$ 's *prabhedena* and take the two *pādas* to be referring to *bhedana* and *praveśana* respectively.

<sup>354</sup>Ballāla (f. 59r<sup>4</sup>) quotes (without attribution) the following to explain *ānanda*: *yathā ratau yathā ca miṣṭabhojane yathā susuptau iti*, “like [the feeling experienced] in love-making, eating sweets and deep sleep”.

<sup>355</sup>*Khecarīmudrā* is said to remove the need for sleep at *HP* 3.38. In the *Haṭharatnāvalī* (f. 5v<sup>5</sup>) the adept is described as *tyaktanidraḥ*, “not sleeping”.

<sup>356</sup>Cf. *Yogasūtra* 2.40: *śaucāt svāṅgajugupsā parair asaṃsargaḥ*, “from purification [arises] disgust for one's own body [and] not mixing with others”. Forsaking company (*janasaṅgavivarjana*) is said to lead to perfection of yoga at *HR* f. 6r<sup>7–8</sup>. Both  $\mu$  and G read *saṃgamam* here while most of the other witnesses have *saṃgame*. Ballāla (f. 59r<sup>8</sup>) understands *saṃgame* to mean *amṛtasthānajihvāgrasamyoge*, “on the conjunction of the tip of the tongue and the place of *amṛta*”.

<sup>357</sup>In the texts of *haṭhayoga* and amongst today's *haṭhayogins* there are two different attitudes towards

108a–109b. Well-being arises and the lustre [of the body] increases, my dear; [there is] no ageing and no death and no diseases and no grey hair. With his seed turned upwards (*ūrdhvaretāḥ*),<sup>358</sup> o great goddess, [the yogin] is endowed with the [eight] powers whose first is minuteness (*aṇimādiguṇānvitah*).<sup>359</sup>

109c–110b. If, with fixed mind (*nīscalabhāvena*), [the yogin] masters yoga thus, then, o Pārvatī, he duly obtains these rewards that have been described.

110c–111b. On the tip of the tongue are situated Śrī<sup>360</sup> and Vāgīśā,<sup>361</sup> o you who are honoured by the heroic adepts (*vīravandite*); in the area at the base of the root of the tongue is situated the fetter of death (*bandhamṛtyuḥ*).<sup>362</sup>

111cd. Completely eradicate the place of the fetter of death, o mistress of the host (*gaṇāmbike*)!

112ab. With the tip of the tongue [the yogin] should enter the place of Soma called Blessed Śambhu.<sup>363</sup>

112c–113b. By this yoga, o goddess, and with a controlled mind, the yogin enters the transmental state [and] achieves absorption in it (*tallayam*).<sup>364</sup>

113cd. Assuredly, evidence of absorption arises immediately.

114ab. Applying his mind to the tip of the tongue, he should focus on that place with [inner] vision (*dṛśā*).<sup>365</sup>

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food consumption. As a result of success in yoga, the yogin either eats very little (e.g. *HP* 4.75) or he can eat as little or as much as he likes without any effect (e.g. *DYS* 157). (Before attaining *siddhi*, however, the aspirant must curb his appetite (e.g. *HP* 1.15, *ŚS* 3.18, *GhS* 5.16) but he should not fast (e.g. *GhS* 5.31, *ŚS* 3.33). Cf. *Bhagavadgītā* 6.16–17.)

<sup>358</sup>This is the only mention of semen-retention in the text. Other haṭhayogic texts put much more emphasis on *khecarīmudrā*'s usefulness in preventing the loss of semen (see e.g. *GŚ<sub>N</sub>* 69, which is reproduced at *HP* 3.41, and page 46 of the introduction).

<sup>359</sup>The *locus classicus* for these eight *siddhis* is Vyāsa *ad Yogasūtra* 3.44: *aṇimā*, “minuteness”, *laghimā*, “weightlessness”, *mahimā*, “hugeness”, *prāpti*, “the ability to reach anywhere at will”, *prākāmya*, “the ability to do what one wants”, *vaśitva*, “control over elements and animals”, *īśitva*, “sovereignty” and *kāmāvasāyitva*, “effecting one's desires”. Ballāla (f. 59v<sup>3–4</sup>) gives a list which has *garimā*, “heaviness”, in place of Vyāsa's *kāmāvasāyitva*. *MaSam* 18.36c–37b substitutes *garimā* for Vyāsa's *mahimā*. VASUDEVA (1999:280) translates Kṣemarāja's interpretation of the eight *siddhis* (or *guṇas*) as given in his *Svacchandatanrodhyota ad* 10.1073 and adduces parallels from other tantric Śaiva works.

<sup>360</sup>“Splendour”—a name of Lakṣmī, the consort of Viṣṇu. Ballāla calls her Yogīśā (f. 60r<sup>3</sup>).

<sup>361</sup>“The Queen of Speech”—a name of Sarasvatī, the consort of Brahmā. See 1.49 and footnote 347.

<sup>362</sup>This is the *linguae frenum*, the binding tendon at the root of the tongue. It is called *bandhamṛtyu*, “the fetter of death” because it ties down the tongue, preventing it from reaching *amṛta*, “non-death”. See 1.46 and footnote 212. One would expect this compound to be *mṛtyubandhaḥ*. Ballāla makes no comment on the odd order of its elements.

<sup>363</sup>This is the area in the middle of the skull described at 2.57.

<sup>364</sup>Ballāla (f. 61r<sup>1</sup>) understands *tallayam* to mean either *tatra sthāne layam*, “absorption at the place of Śambhu”, or *tasya manaso layam*, “absorption of the mind”. I have taken *tat* to refer to *unmani*.

<sup>365</sup>It is of course impossible to look at the tip of the tongue when it is in the cavity above the palate so we must assume some sort of internal “sight”. Ballāla (f. 61r<sup>4</sup>) glosses *dṛśā* with *aṃtardṛṣṭyā*. After a passage on *laya* at *HP* 4.23–34, we hear of the *śāmbhavīmudrā* (which brings about the same result as *khecarī-*

114C–115d. The yogin should lead [his] breath upwards from the Base by way of the Suṣumnā; having reached the abode of Brahmā he should place [his] mind in the void. He should meditate thus on the perfect (*heyopādeyavarjitam*)<sup>366</sup> highest reality (*paraṃ tattvam*).<sup>367</sup>

116ab. The very cool Ethereal Gaṅgā (*ākāśagaṅgā*)<sup>368</sup> flows from the place of Brahmā.

116C–117b. Drinking [the Ethereal Gaṅgā], [the yogin] assuredly becomes one whose body is as hard as diamond in just one month; truly, he becomes of divine body, divine speech [and] divine sight.

117cd. He gets divine intellect, o goddess, and, indeed, divine hearing.

118. On the tip of the tongue [the yogin] should visualise the Queen of Speech (*vāgīśāṃ*) shining like ten million moons [and] satiated by the *kalās* of the great *amṛta*; he instantly becomes a master poet (*kavitvaṃ labhate*).<sup>369</sup>

119. Meditating on Lakṣmī as situated at the tip of the tongue [and] delighted by the great *amṛta*, the yogin, o great goddess, becomes a king of yoga.<sup>370</sup>

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*mudrā*—*HP* 4.37—and is called *khecarīmudrā* in one manuscript of the *HP* and in a quotation of the passage in the *BKHP* at f. 72r<sup>2</sup>) in which the yogin is to dissolve his mind and breath in the internal *lakṣya*: *antarlakṣyavilīnacittapavanaḥ* (4.37a). *SSP* 2.26–27 describes four *antarlakṣyas*: Kuṇḍalinī (not named as such), a spark (*sphuratkāra*) above the forehead in the *kollāṭamaṇḍapa*, a red bee in the *bhramaraguḥā* and, between the eyes, a blue light in the shape of a man. In the *HP* and *SSP*, however, there is no mention of “sight”, as such; only forms from  $\sqrt{lakṣ}$  are used. Cf. *ŚS* 5.22; *MaSam* 18.29 mentions a *lakṣa* at the forehead. It may be that G’s *tadā* is the original reading. The reading *rasān* found in  $\gamma$  is perhaps inspired by the idea that the tongue tastes different flavours during the practice, an idea found in many other texts that describe the practice (see page 33 of the introduction), but not in the *Khecarīvidyā*.

<sup>366</sup>On this adjective see footnote 299.

<sup>367</sup>In contrast with the rest of the *Khecarīvidyā*, 2.107–115 fits the first of the two yogic paradigms described at *ŚP* 4365a–4371b in which the yogin is to raise his mind and breath by way of the central channel and cause *bindu* to enter the void. Among other rewards, he becomes *ūrdhvetālḥ*: his seed turns upwards. *Amṛta*, Kuṇḍalinī and *cakrās* are not mentioned. On the two paradigms and their attempted synthesis in haṭhayogic works, see pages 44 to 48 of the introduction.

<sup>368</sup>The homologue of the Gaṅgā in haṭhayogic physiology is the *idā nāḍī* (see *KhV* 3.10). However, *idā* only goes as far as the left nostril (*TSBM* 70, *VS* 2.39) and is never said to reach the cranial vault (*ākāśa*—see footnote 246). It is thus unlikely to be the referent of *ākāśagaṅgā*. On the macrocosmic level there is an ideal homologue of this *ākāśagaṅgā* in the high Himālaya: an Ākāśa Gaṅgā flows from Tapovan, above Gaumukh, the glacial source of the Gaṅgā.

<sup>369</sup>Sarasvatī (see footnote 217) bestows *kavitva*. At *GS<sub>N</sub>* 147 (~ *ŚS* 3.73) the yogin is said to become a *kavi* by pressing the tongue against the *rājadanta*, drinking [*amṛta*], and meditating on the goddess that consists of *amṛta* (*amṛtamayīm devīm*). Cf. *SYM* *pāṭala* 12 in which the *sādhaka* attains *kavitva* by visualising the goddess Parā (who is associated with Sarasvatī: SANDERSON 1990:43–51) as pouring nectar into his mouth.

<sup>370</sup>Meditation on Lakṣmī bestows kingship. Cf. *MaSam* 34.58 where the the *rājyalakṣmī* mantra is said to make the Kaula practitioner a king.

**[The five innate constituents]**

120ab. There are said to be five innate constituents (*sahajāḥ*)<sup>371</sup> in this body †which embodies the supreme (*paramātmake*)†.<sup>372</sup>

120c–121b. When the body [of the fetus] is produced in the body of the mother through the loss of the father (*pitṛkṣayāt*),<sup>373</sup> all [the *sahajāḥ*] arise there by the time the body [of the fetus] has reached maturity.<sup>374</sup>

121c–122d. The first innate constituent is the primordial goddess Kuṇḍalinī, the second is the Suṣumṇā and the third is the tongue. The fourth is the place of the palate, the fifth is the place of Brahmā.

123. [The yogin] should raise the first innate constituent and place it in the second innate constituent. [Then] he should insert (*viśet*)<sup>375</sup> the third innate constituent upwards into the fourth innate constituent.

124ab. After piercing the fourth innate constituent, [the third innate constituent] should enter the fifth innate constituent.<sup>376</sup>

124cd. This is the secret piercing (*bhedam*) taught by me, o Lady of the Kula (*kuleśvari*).<sup>377</sup>

<sup>371</sup>I have not come across any parallels of this usage of *sahajā* nor a similar set of innate physical constituents in any other text.

<sup>372</sup>This description of the body is odd. It is tempting to take *paramātmake* as a vocative addressed to the goddess (wrongly written for *paramātmike*) but such a usage is not attested elsewhere.

<sup>373</sup>Witnesses  $\mu$  and G have *pitṛkṣaṇāt* and *parikṣaye* respectively here, neither of which seems better than *pitṛkṣayāt* which is found in  $S\alpha\beta$ . This unusual compound is glossed by Ballāla (f. 62r<sup>7</sup>) with *pitṛśarirāt* which has then been altered in the margin by a later hand to *pitṛviryāt*. *Pitṛkṣayāt* has a disparaging sense to it and Professor Sanderson has suggested that it may be some sort of yogic slang, implying a condemnation of householders who do not retain their seed. In Āyurvedic works, *kṣaya* refers to the decline of a bodily element (*dhātu*): see MEULENBELD 1974:458–9.

<sup>374</sup>In the ninth month according to Ballāla (f. 62r<sup>8</sup>).

<sup>375</sup>*viśet* is being used here with a causative sense; in 124b it may be taken as indicative or causative.

<sup>376</sup>In 123a–124b, the gender of *sahajā/sahaja* is somewhat confused throughout the witnesses. In 121c–122d it takes the gender of its referent and I have kept these genders in 123a–124b. No other witness does the same but it is the only way I can see of being consistent.

<sup>377</sup>Ballāla (f. 63r<sup>1</sup>) understands *kuleśvari* to mean the “Mistress of Kuṇḍalinī”: *kulā kuṇḍalinī tasyā īśvari nīyaṃtre*. In Kaula tantric works, Kuleśvari is the highest goddess, the consort of Kuleśvara. See also footnote 3.

## Chapter III

### [Kuṇḍalinī and the flooding of the body with *amṛta*]

1a–2a. When she has reached the path of the Suṣumṇā from the Base, the yogin should insert (*praviśya*)<sup>378</sup> into the uvular passage the goddess Kuṇḍalinī,<sup>379</sup> who has the appearance of a single thread of a spider's web [and] the splendour of ten million suns.

2b–3b. Having broken the bolt of Śiva's door (*śivadvārārgalam*)<sup>380</sup> with the tongue, o great goddess, he should, by holding the breath (*kumbhakena*),<sup>381</sup> insert (*praviśet*)<sup>382</sup> [Kuṇḍalinī] into the abode of Brahmā (*dhāma svāyambhuvam*) which has the splendour of ten million suns, my dear.

3c–4d. There, in the great ocean of *amṛta*, abounding in cool waves, [the yogin] should drink the flow of nectar and rest, with his mind full of ultimate bliss; he should visualise his body as satiated by the nectar of that [ocean].

5a–6b. By means of this divine yoga divine sight arises; truly he becomes an ethereal being (*khecaratvaṃ prajāyate*),<sup>383</sup> and there arise the destruction of all sickness [and] the [powers of] cheating Death (*vañcanaṃ kālamṛtyoḥ*)<sup>384</sup> and of wandering throughout

<sup>378</sup>For similar instances of  $\sqrt{vis}$  having an indicative form and causative sense see 2.123d and 3.3a. Ballāla (f. 63r<sup>10</sup>) also understands it thus, glossing *praviśya* with *praveśayitvā* and *praviśet* (3.3a) with *praveśayet* (f. 63v<sup>1</sup>). In this passage (3.1–4) the subjects of the verbs are not clear. This is indicated by the confusion among the witnesses over whether Kuṇḍalinī is the object or subject in verse 1. I have chosen to adopt the readings of  $\mu$  and G in which she is the object of *praviśya* (the use of *praviśya* with a causative sense adds to the subject/object confusion). I thus take *yogī* to be the subject of all the verbs in this passage. It is tempting to take Kuṇḍalinī as the subject of *pītvā* and *viśāmya* in 4a (cf. *SCN* 53a where Kuṇḍalinī drinks the *amṛta* herself; at *KhV* 3.41c the tongue (*vāgīśī*) rests in the *amṛta*) but the yogin is clearly the subject of *vibhāvayet* and even in *aīśa* Sanskrit absolutes and main verbs usually share a subject.

<sup>379</sup>Ballāla understands 3.1–31 to be an expansion of the description of the five *sahajās* given at 2.120–124. Thus Kuṇḍalinī is described at verse 1, Suṣumṇā at 8, the tongue at 16, the palate at 23 and the *brahma-sthāna* at 28. This somewhat forced schema may be due to the corrupt reading *paṃcamam* found at 3.24a in all the witnesses except  $\mu$  and G (which have the correct *pavanam*). At f. 71r<sup>3</sup> he takes *paṃcamam* to refer indirectly to the fifth *sahajā*, glossing it with *binduṃ sthānagalitam*.

<sup>380</sup>The *śivadvārārgala* is the *brahmārgala*. See 2.11a and 2.12a where *brahmadhāma* and *śivadhāma* are identified with one another, and footnote 227.

<sup>381</sup>Ballāla (f. 63r<sup>11</sup>) takes *kumbhakena* with *bhittvā*. This seems unlikely since *kumbhaka* is not mentioned as necessary for piercing the *brahmārgala* in *paṭalas* 1 and 2 while breath-retention is often invoked as the means of forcing Kuṇḍalinī upwards (see e.g. 2.35, 2.41cd).

<sup>382</sup>On the causative meaning of *praviśet* see footnote 378. I understand its object to be Kuṇḍalinī. It could perhaps be the tongue but I have decided against understanding it thus for two reasons: firstly, there is no need to use *kumbhaka* to insert the tongue into the passage above the palate; secondly, if Kuṇḍalinī were not meant here, there would have been little point in mentioning her in verse 1. Ballāla (f. 63v<sup>1–2</sup>) also takes Kuṇḍalinī as the object, explaining that she is to be cooled down after being heated up in the course of her awakening: *pūrvam yā* [vā] *yvagninā taptā* [sā] *mṛtena sītā bhavatīti tātparyam*.

<sup>383</sup>As at 1.75, Ballāla (f. 63v<sup>5</sup>) glosses *khecaratvam* with *devatvam*.

<sup>384</sup>See 3.43–47 for a description of *kālavañcana* by means of this technique. I have emended  $\mu$ 's *kāla-*

the three worlds (*trailokyabhraṇam*).<sup>385</sup>

6c–7b. Endowed with the [eight] powers whose first is minuteness (*aṇimādi-guṇopetaḥ*)<sup>386</sup> [the yogin] assuredly becomes completely perfected (*saṃsiddhaḥ*); he becomes a ruler of yogins [and his] movement is unimpeded.

7c–8b. With the strength of nine thousand elephants [the yogin] himself becomes like Śiva, o goddess. I have indeed taught the truth.

8cd. Between Idā and Piṅgalā is the luminous (*jyotirūpiṇī*)<sup>387</sup> Suṣumṇā.

9ab. There is an undecaying light there, free of the qualities of colour and shape (*varṇarūpaguṇais tyaktam*).<sup>388</sup>

9cd. She who has the form of a sleeping serpent is the great Kuṇḍalinī.

10ab. Gaṅgā and Yamunā are called Idā and Piṅgalā.<sup>389</sup>

10c–11b. [The yogin] should insert that goddess, who has the form of the supreme *amṛta*, between Gaṅgā and Yamunā, as far as the abode of Brahmā, o goddess.

11cd. Truly he becomes identical with Brahmā (*tanmayah*); he himself has an immortal body forever (*sadāmṛtatanuḥ*).<sup>390</sup>

12a–14b. The goddess, having reached the abode of Śiva, the place beyond the Supreme Lord (*parameśāt param padam*),<sup>391</sup> satiated by the pleasure of enjoying that place and filled with supreme bliss, sprinkling the body of the yogin from the soles of his feet to his head with the dewy, unctuous, cool nectar, o supreme goddess, proceeds again by the same path to her own home, o goddess.<sup>392</sup>

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*mṛtyuśca* to *kālamṛtyośca* to avoid adopting the unlikely plural *kālamṛtyūnām* found in the other witnesses. Ballāla (f. 63v<sup>9</sup>) explains the plural as referring to the omens of death that he is about to describe (on which see footnote 409): *bahuvacanam tu vaksyamāṇārīṣṭanimittam*.

<sup>385</sup>Ballāla (f. 63v<sup>9–10</sup>) explains *trailokyabhraṇam* with *aṃtarikṣamārgena guṭikāvat* “by way of the atmosphere like [when] a pill (*guṭikā*) [is consumed]”. A marginal note describes the pill: *sā ca siddhapāradāder vihitā* “it is made from fixed mercury etc.”. Cf. *khecarisiddhi* by means of, among other techniques, a *guṭikā* described in *MKSK paṭala* 6.

<sup>386</sup>On these eight powers see footnote 359.

<sup>387</sup>This is an *aśā sandhi* form, avoiding the correct *jyotirūpiṇī* which would be unmetrical. Ballāla (f. 65r<sup>8</sup>) identifies the Suṣumṇā with the Sarasvatī *nāḍī*: *suṣumnākhyā sarasvatīti*. This is very unusual—they are normally differentiated: see e.g. *DU* 4.7 where Sarasvatī is said to be at the side of Suṣumṇā.

<sup>388</sup>Ballāla (f. 65r<sup>9</sup>) understands *varṇa*, *rūpa* and *guṇa* to refer to consonants, colours and the three *guṇas*: *varṇaḥ kakārādayaḥ rūpaṃ śūklādī | guṇaḥ satvādayaḥ*. Surprisingly, for *tyaktam*,  $\mu$  has *sākam* and G has *yuktam*, which both mean “with”.

<sup>389</sup>Cf. *HP* 3.106, *ŚS* 5.133. DASGUPTA (1976:97) quotes a passage from *Ḍombīpāda* (song No. 14) in which “the boat is steered through the middle of the Ganges and the Jumna”. See footnote 241.

<sup>390</sup>The original reading here may well have been that of G and M, *parāmṛtatanuḥ*, altered in most of the *KhV* witnesses to suggest the idea of liberation in an eternal body. Cf. 3.31d.

<sup>391</sup>i.e. having reached the *linga* in the vessel of *amṛta* described at 2.60a–63b (which is above *Parameśa*, the Supreme Lord, whose location is taught at 2.57).

<sup>392</sup>Only  $\mu$  reads *sudhayā śīsīrasnigḍhasītayā*; all the other witnesses have variants on *atha sā śāsīrasmīsthā sītālā* “then, she, cool, sitting on a moonbeam”. I might have adopted the picturesque latter reading were it not for *śīncanti* at 13a which requires a main verb before the sentence can be ended by a conjunction

14cd. This is the secret yoga taught [by me], o you who are honoured by the master yogins.

### [Victory over Death]

15. Casting off all sacred texts and [ritual] action such as mantra-repetition and fire-obliteration, [and] freed from the notions of right and wrong, the yogin should practise yoga.

16ab. Turning the tongue upwards, he should insert it into the three-peaked mountain (*trikūṭe*).<sup>393</sup>

16c–17d. He should know that three-peaked mountain to be in the skull, below the forehead and in the region above the uvula; there is a blazing *liṅga* there, free from the process of time (*kālakramavinirmuktam*)<sup>394</sup> [and] hard for even the immortals to perceive.

18. Night is said to be in Idā, day in Piṅgalā; the moon and the sun, o goddess, are forever established as night and day.

19. [The yogin] should not worship the *liṅga* by day nor by night, o goddess; he should worship the *liṅga* constantly at the place where day and night are suppressed (*divārātrinirodhatah*).<sup>395</sup>

20. This [existence] (*idam*)<sup>396</sup> consists of day and night, the process of time is its true nature; by the suppression of the process of time, Death is defeated (*kālamṛtyujayo bhavet*).<sup>397</sup>

such as *atha* (the obvious emendation *siñcati* is unmetrical).

Ballāla (f. 65v<sup>8</sup>) interprets *siñcantī* with *divisaptatisahasranāḍigaṇam amṛtenāhlādayati*, “she refreshes the 72,000 *nāḍīs* with *amṛta*”. Kuṇḍalīnī’s return to the *mūlādhāra* is described at *SCN* 53.

<sup>393</sup>On *trikūṭa* see footnote 241.

<sup>394</sup>Professor Sanderson made the emendation *kālakrama* which I have adopted here. I have adopted the same form at 3.20b and 20c where only J<sub>4</sub> has *krama* and have emended 3.21a likewise. It is time that is under discussion here, not action, so *krama* is better than *karma*. Ballāla (f. 67r<sup>3</sup>) takes *kālakarma* to mean time and action, glossing *karma* with *kriyā calanādi*.

<sup>395</sup>i.e. the yogin should hold his breath to stop it flowing in Idā and Piṅgalā. He thereby forces it into Suṣumṇā (“the place where day and night are suppressed”). Cf. *MaSam* 44.23cd *nāḍidvayaṃ divārātriḥ suṣumṇā kālavajitā*, “the two channels are day and night; Suṣumṇā is timeless”. See also Dādu *sākhī* 16.22 (CALLEWAERT and DE BEECK 1991:174). *KhV* 3.19 is found at *HP* 4.42. Brahmānanda, in his *Jyotsnā* commentary on the verse, understands *liṅga* to mean *ātman*. The next verse (*HP* 4.43) equates *khecarī-mudrā* with the flow of the breath in the central channel: *savyadaḥṣiṇanādistho madhye carati mārutaḥ | tiṣṭhate khecarī mudrā tasmin sthāne na saṃśayah ||*

<sup>396</sup>This is one of the few instances where I have adopted a reading of βγ (*cedam*) over that of μα (*devam/lingam*; J<sub>6</sub> has *vedam* while G’s (*ahorātram avi*)*chedam* is probably a scribal emendation). S does the same—*devam/lingam* makes no sense in the light of verse 17—and glosses *idam* with *pratyakṣaṃ viśvaṃ dehaṃ vā*, “the perceptible universe or the body” (f. 70v<sup>2</sup>).

<sup>397</sup>Ballāla (f. 70v<sup>7–8</sup>) gives two possible ways of analysing the compound *kālamṛtyujayah*: *kālasya mṛtyoś ca jayah kālādhīno mṛtyur iti vā | tasya jayah*, “defeat of time and death or defeat of that death which is dependent on time”. I have understood it in the latter way: *kālamṛtyu* is “death by time” and I have

21. [The yogin] should imagine his body as free from the process of time; he should worship [it] with the flower of thought (*bhāvapuṣpa*)<sup>398</sup> [and] he should offer it a libation of the *amṛtas* from the lotuses.

22. By applying himself thus for six months he assuredly becomes ageless and undying. Truly, he becomes all-knowing, equal to Śiva [and] free of disease.

23a–24a. Inserting the tongue into the base of the palate, with it pointing towards the upper mouth (*ūrdhvavaktragām*),<sup>399</sup> the yogin should drink the nectar produced there and gently suck in air with a whistling sound (*śītkāreṇa*),<sup>400</sup> o goddess.

24bcd. Uniting the mind with the transmental state (*unmanyā*), in the supportless space (*nirālambapade*),<sup>401</sup> o goddess, he should practise natural (*sahajam*)<sup>402</sup> yoga.

25ab. [Practising] in this way the yogin becomes ageless and undying after six

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personified it as “Death”.

<sup>398</sup>*KJN* 3.24–27 lists eight *puṣpas* with which the internal *linga* is to be worshipped. The *bhāvapuṣpa* is the fourth. The *Brhatkālottara* (NAK 1-89/NGMPP B 2.4/59) contains an *aṣṭapuṣpikāpaṭala* (f. 136<sup>v</sup>–f. 137<sup>v</sup>) which describes four varieties of this internal and abbreviated Śaiva worship. Only the first includes the *bhāvapuṣpa* which is last in the list of eight “flowers”. See also *Harṣacarita* p.35 ll.5–8 and p.175. (I am grateful to Professor Sanderson for providing me with references from these last two sources.) See also *KT* 59.28–32.

<sup>399</sup>It may be that *μ*'s *ūrdhvavaktrakām* was the original reading, with the sense of “having the mouth pointing upwards” where “mouth” refers to the tip of the tongue, with which *amṛta* is tasted. The reading *ūrdhvavaktragām* suggests a plan of the subtle body found in many haṭhayogic texts (but not in the *KhV*) in which the *amṛta* tasted by the tongue flows through the *śāṅkhinī nāḍī* and emerges at the *daśamadvāra* which is situated at the *rājadanta* (the uvula). See e.g. *AS* p.11 l.1, where the aperture is called both *mukharandhra* and *śāṅkhinimukha*, and *SSP* 2.6. Cf. *KhV* 2.81.

<sup>400</sup>With the tongue in the aperture above the palate it is impossible to breathe through the mouth. *KJN* 6.17–28 and *SS* 3.69–76 also describe practices in which *amṛta* is drunk and air is drawn in through the mouth—*SS* 3.71a reads *sarasam yaḥ pibed vāyum*. There are three possible ways of resolving this apparent contradiction. The first possibility is that the tongue is to be removed from the cavity above the palate before air is inhaled. Secondly, it may be that the tongue is to be turned back with its tip touching the uvula without entering the cavity above the palate. In this position a *śītkāra* may be made. However the absolute *samāveśya* (with its sense of “insertion”) makes this interpretation unlikely. (This could, however, be the answer to the *KJN* and *SS* passages in which the tongue is “placed” at the root of palate—3.69ab: *rasanām tālumūle yaḥ sthāpayitvā vicakṣanaḥ*; cf. *GS*<sub>N</sub> 139: *kākacañcuvad āsyena sītalam salilam pibet*.) Thirdly, it may be that the yogin is to make a whistling sound as he inhales through the nose. This, however, seems unlikely—it is much easier to make a rasping noise as the air moves over the back of the palate (as is done in the *ujjayī prāṇāyāma* described at *HP* 2.51–53 and *GhS* 5.69–72). In the *śītkārī prāṇāyāma* described at *HP* 2.54–56 a whistling sound is made as the yogin inhales through his mouth.

<sup>401</sup>i.e. practising *dhyāna* without an object. At *HP* 4.4 *nirālambam* is mentioned in a list of synonyms of *samādhi*.

<sup>402</sup>Like *nirālamba* and *unmanī* (on which, see footnote 304) *sahaja* is given as a synonym of *samādhi* at *HP* 4.4. In tantric texts *sahaja yoga* is a state that arises naturally, without being forced (personal communication from Professor Sanderson). ДИМОСК, analysing the *Caryāpādas* of the Vaiṣṇava Sahajīyas, writes “The state of *sahaja* is one of utter harmony, in which there is no motion, no passion, and no differentiation” (1991:42 n.3). Ballāla (f. 71<sup>r</sup>) understands *sahajam yogam* to mean *yoga* using the five *sahajās* described at 2.120–124.

months .

25c–26b. Placing [his] chin on the circle of sixteen vowels (*ṣoḍaśasvaramaṇḍale*)<sup>403</sup> and fixing [his] eyes between [his] eyebrows, o goddess, [the yogin] should extend [his] tongue upwards.

26c–27b. Holding his breath by stopping the Iḍā and Piṅgalā, [the yogin] should awaken Kuṇḍalinī and pierce the six lotuses.

27c–28b. Inserting [Kuṇḍalinī], who has the appearance of a thousand lightning-bolts, into the very middle of the skull in the place that is an ocean of cool *amṛta*, he should remain there for a long time.<sup>404</sup>

<sup>403</sup>This is the *viśuddhacakra* at the throat. See e.g. *KMT* II.44a–99b, *ŚCN* 28, *ŚS* 5.90. Ballāla (f. 100r<sup>5–6</sup>) writes: *atha kaṁṭhe viśeṣeṇa śuddhir yebhyas te viśuddhayo 'kārādivisargāmtāḥ ṣoḍaśārā(ṣoḍaśārā' ] em.; ṣoḍaśāḥ a'S) bhīdhāḥ svarāḥ caṁdrakalās teṣāṁ tatra sthītākhyā yata iti tadākhyam |* Placing the chin on the throat is part of the *jālandharabandha* technique described in footnote 248.

<sup>404</sup>During my fieldwork many people told me that *khecarīmudrā* was used by *hathayogins* to enable them to stay in a state of extended *samādhi*. Ballāla, commenting on this verse, writes (f. 72v<sup>7</sup>): *esa cirakālasamādhyupāyah*, “this is the means to long-term *samādhi*”. He goes on to say that it should be done in a mountain cave, in the ground or in a *maṭha* of certain specifications. There should be a *śiṣyasamrakṣaṇagrāmakaṁ*, “a group of pupils to protect him” (or perhaps “a small village [nearby] to look after a pupil”), *yato dehasamrakṣaṇam āvaśyakam*, “because the body [of the yogin] must be looked after [by one of his pupils]” (f. 72v<sup>8</sup>).

Writing in 1342CE, Ibn Battūta reported of the *jokīs* (yogīs): “These people work wonders. For instance one of them remains for months without food and drink; many of them dig a pit under the earth which is closed over them leaving therein no opening except one through which the air might enter. There one remains for months and I have heard that some jogis hold out in this manner for a year” (HUSAIN 1953:164). HONIGBERGER (1852:127–131) recounts the celebrated story of the “faqeer” Haridas who in 1837 was buried for forty days in a locked chest in a garden in Lahore. He was exhumed in front of “a great number of the authorities of [Maharaja Ranjit Singh’s] durbar, with General Ventura, and several Englishmen from the vicinity” and revived. Describing those who practise this technique, HONIGBERGER continues (ibid.:129): “those who do succeed must undergo a long and continual practice of preparatory measures. I was informed that such people have their *fraenulum linguae* cut and entirely loosened, and that they get their tongue prominent, drawing and lengthening it by means of rubbing it with butter mixed with some pellitory of Spain, in order that they may be able to lay back the tongue at the time they are about to stop respiration, so as to cover the orifice of the hinder part of the *fosses nasales*, and thus. . . keep the air shut up in the body and head”. Sir Claude Wade witnessed the revival and reported that Haridas’ servant “after great exertion opened his mouth by inserting the point of a knife between his teeth, and, while holding his jaws open with his left hand, drew the tongue forward with his right,—in the course of which the tongue flew back several times to its curved position upwards, in which it had originally been, so as to close the gullet” (BRAID 1850:13). BOILEAU (1837:41–44) describes a similar incident that took place at Jaisalmer adding that “the individual. . . is, moreover said to have acquired the power of shutting his mouth, and at the same time stopping the interior opening of the nostrils with his tongue” (ibid.:43). Cf. the seventeenth century account given by TAVERNIER (1925:156). MONIER-WILLIAMS (1878:50–53) reports two such attempts at “Samādhi”, both duplicitous. In the first, the practitioner’s “friends were detected by the villagers in pouring milk down a hollow bamboo which had been arranged to supply the buried man with air and food. The bamboo was removed, and the interred man was found dead when his friends opened the grave shortly afterwards” (ibid.:50). BRUNTON (1995:112–120) describes in detail a meeting with an Egyptian *fakīr* who used the *khecarīmudrā* technique to enter a state of catalepsy. The

28c–29b. When the yogin resides comfortably at the abode of Brahmā then [with him] at that place (*tatpadam*)<sup>405</sup> the body appears lifeless (*nirjīvavat*).<sup>406</sup>

29c–30d. If he should practise this yoga for a week, o goddess, then he becomes ageless and undying. With just one month's practice, he lives as long as the moon and the stars.<sup>407</sup>

31. When the yogin easily breaks and enters the city of Brahmā, then he attains the state of Śiva, which consists of an eternal body (*nityadehamayam*),<sup>408</sup> o goddess.

32ab. Never again does he drink at a mother's breast on the wheel of rebirth.

### [Leaving the Body and Cheating Death.]

32c–33d. When the yogin decides to leave this body [temporarily],<sup>409</sup> then, sitting up straight [and] knowing the self, he should visualise for a long time the goddess of the

technique, says the *fakīr*, was originally developed by Indian yogins. At the 1992 Ujjain Sīmhasṭh Kumbh Melā, the 1995 Allahabad Ardh Kumbh Melā, the 1998 Hardwar Kumbh Melā and the 2001 Allahabad Mahākumbh Melā, a yogin called Pilot Bābā, together with a Japanese disciple, remained in an open pit for periods of up to a week, emerging with much ceremony in front of large crowds. See also SIEGEL 1991:168–170.

<sup>405</sup>Ballāla f. 72r<sup>1–2</sup> understands *tat* to be referring to *brahman*: *om tat sad iti trividho brahmanirdeśaḥ*.

<sup>406</sup>cf. *AY* 1.39, *KJN* 14.82–85, *MVUT* 17.22c–23b, *Svāyambhuvāsūtrasaṅgraha* 20.33–35 (as edited by VASUDEVA, 1999:339–340). Ballāla (f. 71v<sup>10</sup>) notes the objection that if the body seems lifeless then surely a bad smell and other signs of putrefaction (*daurgandhyādi*) that are found in a corpse will arise. But this is not the case, he says: it is contraindicated by the use of *bhāti* (his reading for *bhā vi*).

<sup>407</sup>Ballāla (f. 72v<sup>6–9</sup>) describes the yogin's state here as *samādhi* and mentions in passing some bizarre techniques for both reaching and returning from *samādhi* practised by other schools: *anye bahvabhyāseṇa jñātābhyāntaranādīviśeṣamardanenāpi taṃ kurvaṃti kārayaṃti ca | eke tu śavāsanasthitī āḥ sv obhaya-pādāṅguṣṭhāgrāntarmanasai[ kā] gratāyāṃ ca taṃ kurvaṃti | ... tatra samādhyavatāropāyaḥ bāhyavāyusparśaḥ śīrasī navanītaghṛtādimardanaṃ | tadavatāraṅvelāyāṃ devamūrttyādi tannetrāgre dhārayen na śīsyādis tiṣṭhed. . . |* "Others, after lots of practice, use a special massage of an internal channel that they have discovered to enter [*samādhi*] (and cause others to enter it). Some enter it in the corpse pose, once they have focussed their minds on both their big toes. . . The touch of fresh air [or] massaging the head with butter, ghee etc. are the means of bringing [the yogin] round from *samādhi*. When bringing him round one should hold an image of a deity or such like in front of his eyes. Pupils etc. should not stand [in front of him]." At the 1998 Hardwar Kumbh Mela, Raghuvār Dās Jī Yogīrāj tried to induce *samādhi* in me by squeezing the sides of my neck. I backed away as I started to feel faint. The corpse pose practice is taught at *DYŚ* 46–48.

<sup>408</sup> $S_{\alpha\beta\gamma}$  have *nitya* here where  $\mu$  and G have *tyaktvā*. This indicates a doctrinal difference between the earlier and later recensions of the text. In  $\mu$  and G *śivatvam* happens after death; the later tradition wants *śivatvam* in an eternal body. The original idea behind 31ab was of Kuṇḍalinī breaking out of the top of the skull (resulting in physical death for the yogin) rather than just entering the abode of Brahmā (as has already been described at 28cd). The use of *vrajati* (in contrast to *vasati* at 28d) confirms that this was the meaning intended in  $\mu$  and G.

The readings for 31d found in the later tradition are slightly awkward. That of  $\alpha_2$ , *nityadehamayam*, is better than the *nityadeham imam* of the other witnesses and I have thus adopted it.

<sup>409</sup>Cf. *DYŚ* 251–258 (= *YTU* 107–111), which describes how the yogin can leave and return to his body at will.

Base shining like ten million suns.

34. Contracting his *jīva*, that has spread as far as the soles of his feet, he should gradually lead [it] to the place of the Base support (*mūlādhārapadam*).

35. There he should imagine the goddess Kuṇḍalinī like the world-destroying fire devouring the *jīva*, the breath,<sup>410</sup> and the sense-organs.

36. Holding his breath,<sup>411</sup> o goddess, the yogin should raise [Kuṇḍalinī who is] radiant like a ball of lightning up from the Base and lead her to the place of Svādhi-ṣṭhāna.<sup>412</sup>

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Ballāla here embarks on a long excursus about *ariṣṭāni*, ways of forecasting impending death, including, among several others, palmistry, pulse-reading, dream analysis and shadow-inspection (f. 73<sup>r</sup>–f. 75<sup>v</sup>). (*Ariṣṭajñāna* (or *kālajñāna*) is also taught at *MVUT* 16.48–52, *Dikṣottara samudāyaprakaraṇa* 59 (VASUDEVA 1999:277), *Maṅgala-pāramēśvara yogapāda* 4.98cd–100ab, *TĀ* 4.127–144, *KMT* 23.1–80, *Mārkaṇḍeya-purāṇa adhyāya* 43 (of which vv. 3–26 are cited at *ŚP* 4564–4590) and *VS adhyāyas* 7 and 8. On *ariṣṭa* in medical literature see MEULENBELD 1974:442.) Then, at f. 75<sup>v</sup>–7, Ballāla gives three ways (corresponding to the techniques described in *KhV* 3.32c–43b, 43c–47d and 48a–55b) in which the yogin might deal with impending death: *itthaṃ kālamṛtyum upasthitam vijñāya yadā yogīno buddhir imaṃ dehaṃ tyaktuṃ bhavet sā ca trividhā | samādhāv aikyabhāvinī kālavaṃcanī atyaṃtamokṣagāminī ca | tatrāpi prathamā dvidhā | svadehe jīveśaikyabhāvinī | paradehe svātmabhāvinī | aichikā parakāyapraveśarūpā ceti || dviṭīyāpi dvidhā | kevalasamādhya kālātikramāntā | sarvadhāraṇayā tadantā ceti | tṛtīyā tu svechotkrāṃtyā brahmaikyasam-pādinī ṛ |* “Having thus realised that Death is at hand is ‘when the resolve of the yogin is to abandon this body’. And it [i.e. the resolve] is of three kinds: bringing about unity in *samādhi*, cheating Death, and going to final liberation. Of these, the first can take two forms: bringing about in one’s body the union of the vital principle with the Lord, and manifesting oneself in the body of another (this takes the form of willful entry into another’s body). The second can also take two forms: by means of the highest *samādhi* until the time [of Death] has passed, and by introspection of all [objects] until that [time] has passed. The third brings about union with Brahmā by means of voluntary yogic suicide.”

<sup>410</sup>I have taken *jīvanīlam* as a *dvandva*; Ballāla (f. 76<sup>v</sup>) takes it as a *karmadhāraya* (see also footnote 233).

<sup>411</sup>Ballāla (f. 76<sup>v</sup>–7) adds that the yogin is to inhale with the right nostril: *pīṅgalāmārgaṇa pūraka-pūrvakaṃ kumbhakaṃ samprāpya*.

<sup>412</sup>The Svādhiṣṭhāna centre is in the region of the genitals—see e.g. *GŚ<sub>N</sub>* 22. Here Śiva is describing Kuṇḍalinī’s ascent through the six centres that are the basis of a system of subtle physiology found in some haṭhayogic texts (e.g. *GŚ<sub>N</sub>* 15–16, *ŚS* 5.56–119—a seventh centre, the *sahasrāra*, is added in these texts) and which has become today the most widely accepted model of the subtle body. In the texts of *haṭhayoga* there are many different systems of *cakras* (see e.g. *SSP* 2.1–9 which lists nine *cakras* and KAVIRĀJ 1987, who describes a list of 26 *cakras* given in a manuscript of the *Vairāṭapurāṇa*) and this reflects the even greater variety of such systems found in earlier tantric works. The first systematic description of the six *cakras* can be found in *paṭalas* 11–13 of the *Kubjikāmatatantra*. (An earlier, but vague, reference can be found at *Mālatīmādhava* 5.2). WHITE (1996:134) suggests that the earliest systematic description of the six *cakras* is found at *KJN* 17.2b–4a. 17.2c–4b reads: *gūḍhaṃ guhyaṃ sanābhīṅ ca hṛdi padmaṃ adhomukhaṃ || 2 || samīrastobhakaṃ cakram ghaṅṭikāgranthīśīṭalam | nāsāgraṃ dvādaśāntam ca bhruvor madhye vyavasthitam || 3 || lalāṭam brahmarandhraṃ ca śikharasthaṃ sutejasam |* The text is obscure and possibly corrupt but there are clearly at least eight *cakras* listed and probably as many as eleven. 17.4cd implies that they number eleven: *ekādaśavidhaṃ proktaṃ vijñānam dehamadhyataḥ*. As WHITE also notes (ibid.:423 n.86), at *KJN* 5.25–28 there is another of the text’s many lists of centres in the subtle body, which, although again rather obscure, does describe seven centres, of which five have locations similar to

37ab. The ascetic (*vratī*) should imagine the goddess devouring the entire *jīva* situated there.

37c–38b. [The yogin] should quickly raise [the goddess] who resembles ten million lightning bolts from there, [and] having reached the place of Maṇipūra<sup>413</sup> practise there as before.

38c–39b. Then, raising [her] up from there, he should lead [her] to the place of Anāhata.<sup>414</sup> Staying there for a moment, o goddess, he should visualise her devouring [the *jīva*] as before.

39c–40b. Raising [her] again he should insert [her] into the sixteen-spoked lotus.<sup>415</sup> There too he who knows the path of yoga should visualise [the devouring Kuṇḍalinī] as before, o goddess.

40c–41b. Raising from there the great goddess who has devoured the *jīva* [and who] has a radiance equal to that of ten million suns and leading [her] to between the eyebrows<sup>416</sup> [the yogin] should [by means of Kuṇḍalinī] again consume the *jīva*.

41c–42b. The tongue (*vāgīśī*), together with the mind, should break the bolt of Brahmā and duly come to rest (*viśrāmam*)<sup>417</sup> straight away in the great ocean of the supreme *amṛta*.

42c–43b. Joining Śiva, [who is] situated there [and who is both] the supreme (*paramam*) [and] the supreme cause (*paramakāraṇam*), with the goddess, [the yogin] should visualise their union.<sup>418</sup>

43c–44b. If [the yogin] is keen to deceive Death (*kālam*),<sup>419</sup> [then], knowing the

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those of the *cakras* in the *KhV* and other haṭhayogic texts. At *KJN* 10.6–8 there is a list of eight *cakras* of which six correspond to those described here in the *Khecarīvidyā*.

<sup>413</sup>The Maṇipūra *cakra* is at the navel. See e.g. *GŚ<sub>N</sub>* 23. (But cf. *GŚ<sub>N</sub>* 25 where the *kanda*, which in verse 23 is situated at the *nābhimaṇḍala* and is the site of the *maṇipūrakacakra*, is said to be below the navel. This discrepancy (or, perhaps, textual corruption) is noted by Ballāla at f. 99v<sup>7</sup>.)

<sup>414</sup>The Anāhata centre is located at the heart. See e.g. *ŚS* 5.83.

<sup>415</sup>I.e. the Viśuddhi/Viśuddha *cakra* at the throat. See e.g. *KMT* 11.44a–99b, *ŚCN* 28–29. The mixing of metaphors in the description of this “lotus” as “sixteen-spoked” is curious. As a lotus, this centre is usually said to have sixteen petals (*GŚ<sub>N</sub>* 15c–16b); one would expect it to be called a wheel (*cakra*) when described as sixteen-spoked. The emendation of *padme* to *cakre* is tempting but nowhere else in the *KhV* is *cakra* used in this sense.

<sup>416</sup>The Ājñā centre is located between the eyebrows. See e.g. *ŚS* 5.96.

<sup>417</sup>See *JRY* 4.2.159 and *NT* 7.13 for similar descriptions of relaxation in the ocean of *amṛta*.

<sup>418</sup>Here Ballāla has an excursus on *parakāyapraveśa*, “entering another’s body” (f. 77v<sup>8</sup>–f. 79r<sup>7</sup>). Professor Sanderson has provided me with the following references to Śaiva passages on this topic: *Niśvāsamūla* (NAK 1-277/NGMPP A 41/14) 7.20; *Svacchandatantra* 7.328c–329b; *Picumata* (NAK 3-370) 3.228–232b, 5, 96.19–35; *MVUT* 21.9–19; *TĀ* 28.294–300; *JRY* f.195v (vv. 197c–204b), 3.5.31–32b, 4.2.397c–400b; *Līngapurāna* 1.24.128–130; *Vāyupurāna* 1.23.209–211. RAMA (1978:437–463) tells of witnessing yogins abandoning their bodies and entering those of others.

<sup>419</sup>*Kālavāncana*, “deceiving Death”, is a common motif of tantric and haṭhayogic texts. Indeed, mastery over Death is the *sine qua non* of the perfected *haṭhayogin*: yoga is said to be *kālasya vāncanam* at *GŚ<sub>N</sub>* 5–6; the *mahāsiddhas* listed at *HP* 1.5–9 are said to have broken the rod of death (*khaṇḍayītvā kāladandam*);

apportionment of [the locations of] death (*kālavibhāgavit*),<sup>420</sup> while Death (*kālam*)<sup>421</sup> is approaching him he should happily remain there.<sup>422</sup>

44c–45b. Below the bolt of the gateway of Brahmā is the cause of bodily death; in the region above there, o goddess, there is no opportunity for death.

45c–46b. When [the yogin] sees that [the time of] his death has passed, o goddess, then he should break the bolt [of the gateway] of Brahmā and lead the goddess [back] to the Base centre.

46c–47b. [Re-]placing his *jīva*, which has been [re-]produced from the body of the goddess [Kuṇḍalinī], together with the senses, in their respective [places of] action, he should live happily and healthy.

47cd. By this yoga, o goddess, [the yogin] can cheat an imminent death.

### [Abandoning the body]

48a–49b. If he desires to abandon [his] mortal body then the supremely content (*paramasamtuṣṭaḥ*)<sup>423</sup> [yogin] should unite Śiva, who is in the place of Brahmā, with the goddess, pierce the void, and enter the rock of Brahmā (*brahmasīlām*).<sup>424</sup>

49c–51b. He should place the ether element in the great ether, the air element in the great wind, the fire element in the great fire, the water element in the great ocean, the earth element in the Earth, the mind in the supportless space [and] his sense-organs in the elements from ether to prakṛti.<sup>425</sup>

vernacular tales of Yama's rough treatment at the hands of the Nāths are common (see ELIADE 1970:313–317). Techniques of *kālavañcana* similar to that of the *KhV* but using visualisations of *amṛta* alone and not involving the tongue can be found at *SYM paṭala* 11, *MVUT* 16.53–54, *Svacchandatantra* 7.217d–226b, *NT* 7.37–53 and *VS* 4.41–46, 6.32–41. The methods taught at *KJN* 6.16–28 and *ŚP* 4598–4612 do employ the tongue. At *GBS* 219ab the tongue is associated with *kālavañcana*: *jibhyā indrī ekai nāl jo rākhai so baṃcai kāl*, “the tongue and the penis [are joined by] one channel; who knows this deceives Death”. On the corporealisation of subtle tantric practices see page 41 of the introduction.

<sup>420</sup>i.e. knowing the division described at 3.44c–45b. Alternatively, the compound could be understood to mean “knowing the apportionment of the time of death”, i.e. having *ariṣṭajñāna*—see footnote 409. As Ballāla says at f. 79v<sup>1</sup>, *kāla* can of course mean both time and death: *kālo dvividhaḥ yamo 'titādivyava-hārahetuś ca* |

<sup>421</sup>I am taking *kālam* to be an *aśā* neuter and the subject of *vrajati*.

<sup>422</sup>i.e. with Kuṇḍalinī in union with Śiva in the ocean of *amṛta* above the gateway of Brahmā.

<sup>423</sup>Ballāla (f. 81r<sup>8</sup>) glosses *paramasamtuṣṭaḥ* with *na tu kiṃcidicchayāsamtuṣṭaḥ* | *punarjanmaprasaṅgāt* | “not unsatisfied because of the slightest desire, because it would [then] undesirably follow that he would be reborn”.

<sup>424</sup>This rock (*sīlā*) is perhaps the same as that at the top of the forehead described at 2.25. Ballāla (f. 81r<sup>10–11</sup>) says that it is like a rock blocking the way to *brahman*: *brahmanirodhakām* (*em.*; *brahmaṇo rodhekām* S<sup>pc</sup>, *brahmaṇaḥ rodhakām* S<sup>ac</sup>) *sīlām iva*, and locates it at the crown of the head where the fontanelle is found in infants and where [dead] renunciators' skulls are to be smashed with a conch shell: *yatra bālaśīraśi mṛdulaṃ tatraiva ca samnyāsinaṃ śaṃkhena mūrdhā bhettavyo 'ntarāla iti*.

<sup>425</sup>i.e. the yogin is to return the microcosmic elements, mind and sense-organs of his body to their macrocosmic origins. Cf. *ŚP* 4531–4541.

51C–52d. Thus abandoning transmigratory [existence and] dependent only on the ultimate reality, untouched (*aspr̥ṣṭaḥ*)<sup>426</sup> by the five elements, the mind and the sense-organs (*pañcabhūtādyaiḥ*), [the yogin] breaks the orb of the sun (*sūryasya maṇḍalam*)<sup>427</sup> and, absorbed in Śiva (*śive līnaḥ*),<sup>428</sup> [who is] the serene abode of the ultimate reality, he becomes like Śiva.<sup>429</sup>

53ab. Not in ten billion aeons will he return again.

53C–54b. If, for the good of the universe, he does not abandon [his] body, then, abandoning it in the end, when the world is dissolved, he abides only in his own self.<sup>430</sup>

54C–55b. This is Khecarīmudrā, which bestows dominion over the ethereal beings [and] destroys birth, death, old age, sickness, wrinkles and grey hair.

<sup>426</sup>The conjectural emendation suggested by Professor Sanderson of *adṛṣṭaḥ* and its variants to *aspr̥ṣṭaḥ* is found in the *BKHP* as a marginal addition by a later hand (f. 82r<sup>2</sup>).

<sup>427</sup>This is the only mention of the *sūryamaṇḍala* in the text. *Maṇḍalabrāhmaṇopaniṣad* 2.1.5 describes how the *agni*, *sūrya*, *sudhācandra* and *akhaṇḍabrahmatejo* maṇḍalas are seen in the process of *śāmbhavī mudrā* but these are unlikely to refer to places in the subtle body. Ballāla (f. 82r<sup>3</sup>) associates the *sūryamaṇḍala* with the *piṅgalā nādī*. *sūryamaṇḍalam piṅgalā sūryanādī tanmārgaṇa tanmaṇḍalam pūraka-pūrvakakumbhakena bhītvā*. His interpretation seems forced: *sūryasya maṇḍalam* almost certainly refers to a region at the top of the head. *SP* 4591–4611 describes both *videhamukti* and *kālavañcanā*. To deceive Death the yogin seals all ten apertures of the body (4602) and floods it with *amṛta*. To abandon the body he seals only nine doors (4594) and then, using his breath and his mind, he fires the arrow of his soul by way of the tenth door towards the supreme target (4595–6). This tenth door is in the region of the top of the head (see footnote 222). Cf. *Bhagavadgītā* 8.12–13; *VS* 3.54–56. Descriptions of methods of “yogic suicide” (*utkrānti*) are found in several tantric Śaiva works. See the testimonia to *MVUT* 17.25–34 in VASUDEVA 1999 and the editor’s analysis on pp.341–348; in the *KMT*, the yogin is instructed to perform *utkrānti* when the place of the uvula dries up (*sūsyate ghaṇṭikāsthānam*–23.99a). Professor Sanderson has provided me with the following further references to Śaiva passages on *utkrānti*: *Skandapurāṇa*, ed. Bhaṭṭarāi (Kathmandu 1988), 182.973–977; *Nīśvāsakārikā* (NAK 1-277/NGMPP A 41/14 f.114v ff.) *paṭala* 33; *Sārdhatrīśatikālotṭara* (NAK 5-4632/NGMPP B 118/7) 11.13–19b and Rāmakaṇṭha *ad loc.*; *Bṛhatkālotṭara Utkrāntyantyeṣṭipāṭala* vv.1–7 (NAK 1-89/NGMPP B 25/49 f. 187v<sup>3</sup> ff.); *Mataṅgapāramēśvarāgama Caryāpāda* 9; *Picumata* (NAK 3-370) *paṭalas* 5 and 100; *TĀ* 28.292–302; *Jñānasiddhānta* (Old-Javanese, ed. and tr. Haryati Soebadio, The Hague, 1971). *Yogayājñavalkya adhyāya* 10 teaches how to abandon the body by means of *samādhi*.

<sup>428</sup>In the description of *utkrānti* at *Svāyambhuvasūtrasamgraha* 22.2d (VASUDEVA 1999:344–5 n.201) the yogin is said to be *śivalīnamanāḥ*. his mind is absorbed in Śiva. At *SP* 4596 he becomes absorbed in *paramātman*.

<sup>429</sup>Ballāla (f. 82r<sup>6</sup>–f. 82v<sup>11</sup>) here describes two types of liberation: gradual (*kramamukti*) and subitist (*kevalamukti*), citing “Yājñavalkya”, the *Tantrarāja*, the *Bhāgavatapurāṇa*, and the *Yogasūtra* with Vyāsa’s *Bhāṣya*.

<sup>430</sup>Cf. the description of *khecarīmudrā* in the *Haṭharatnāvalī* where it is said that the yogin abandons his body and enters the place of Brahmā at the end of the *kalpa*: *kāyaṃ tyaktvā tu kalpānte brahmasthānam vrajaty asau* (f. 13v<sup>1</sup>).

**[Praise of Khecarī and devotion to Śiva]<sup>431</sup>**

55cd. There is no *vidyā*<sup>432</sup> like this anywhere in [any] other text.

56. [The yogin] should not make public the very secret Khecarīmelana,<sup>433</sup> o goddess, and, out of affection for you, I have proclaimed this method of the practice (*abhyāsayogaḥ*) of [the *vidyā*].

57. O goddess, he who does not know Khecarī, who is worshipped by all great yogins, is called a bound soul (*paśuḥ*) in this world, o goddess.

58–59. The great yoga cannot be perfected without my worship, even by [the yogin] who, while wandering through the three worlds, is constantly devoted to the practice and who practises the *vidyā* obtained from the mouth of [his] guru, with his mind always focussed on Khecarīmelaka and such like.

60. For those bound souls caught in bondage [who] do not have my grace [and] who are intent on scorning me, yoga is a source [only] of suffering.

61. For him who abandons my worship, which [I], the all-knowing Śiva, have taught, [even if] he constantly practises yoga, yoga leads to destruction.

62ab. [The yogin] should worship the universal (*sarvalokamayam*) Śiva with devotion (*bhaktiyā*).<sup>434</sup>

62cd. All the gods and goddesses are pleased by him whose mind is focussed on me alone.

63. Therefore [the yogin] should worship me and practise the yoga of Khecarī with my grace. Otherwise there will be only trouble and no *siddhi* [even] in ten million births.

64. For him who is keen on worshipping me [and] whose mind is intent on me alone all mantras and yogas are successful, o supreme goddess.

<sup>431</sup>From here to the end of *paṭala* three, witnesses  $\mu$  and G vary considerably from each other and from the text as I have presented it. Analysis of their variant readings indicates that  $\mu$  preserves the earliest version of the passage and that G represents an intermediate stage between  $\mu$  and the other witnesses.  $\mu$ 's passage is in praise of *madirā*, "alcohol", and this explicit Kaula ideology has been expunged from the other witnesses who have turned the passage into a eulogy of Khecarī and *śivabhakti*. See pp. 11–13 of the introduction for a detailed comparison of the different versions.

<sup>432</sup>We return here to the oldest layer of the text (see pp. 14–18 of the introduction). Thus in this verse *vidyā* would originally have meant the mantra of Khecarī but can now be interpreted as meaning the teachings of the whole text.

<sup>433</sup>On *melana/melaka* see footnote 180.

<sup>434</sup>Here Ballāla has an excursus on the various methods of *śaiva* worship (f.85v–f.86(3)v). Among more orthodox practices he includes at f.86(1)r<sup>2–3</sup> a ten-fold physical worship from the *Rudrahṛdaya*: *kaṁthavikāragadgādākṣarajihvāspaṁdaṣṭhasphuraṇaśarīrakampanaromāṁcasvedā-valambanānīrgamarodanapāravaśyataḥ*. At f.86(1)r<sup>10</sup>–f.86(1)v<sup>1</sup> he gives a six-fold *mantranyāsa* from the *Śivārādhanaḍṭṭipikā* to be performed when bathing in ashes: *om īśānāya namaḥ śīrasī om tatpuruṣāya namaḥ mukhe om aghorāya namaḥ ḥṛdaye om vāmadevāya namaḥ nābhau om sadyojātāya namaḥ pādayoḥ om namaḥ sarvāṁge evam uddhūlayed evam snānaprakramah*. At f.86(1)v<sup>5</sup> he mentions a *pāśūpatavrata* from the *Atharvaśira[upaniṣad]*.

65. Therefore, to advance in all types of yoga (*sarvayogābhivṛddhaye*),<sup>435</sup> the yogin should worship me, o goddess, [and], delighting in Khecari, he should practise her (*tanmayam*) yoga.

66–67. In [a place] free of people, animals and all disturbance,<sup>436</sup> [the yogin], endowed with all that is necessary for the practice (*sarvasādhanaṣyuktaḥ*),<sup>437</sup> [and] free of all anxiety, should, in the manner described by his guru, sit on a comfortable seat and do each practice one by one (*ekaikam abhyāsam*), relying on the teachings of his guru.

68. I have taught this yoga, the best of all yogas, out of fondness for you, o great goddess. What more do you wish to hear?

The goddess said:<sup>438</sup>

69. O Śambhu, whose diadem is the crescent moon (*candrārdhasēkhara*)<sup>439</sup> [and] who can be attained [only] by true devotion (*sadbhaktisaṃlabhya*),<sup>440</sup> may you be victorious. You have described well the secret [and] glorious *Khecari*vidyā.

<sup>435</sup>The next nineteen folios of Ballāla's commentary (f.87v–f.106v) are devoted to a description of *sarvayoga*, all the various methods of yoga.

<sup>436</sup>For descriptions of suitable places for the *hathayogin* to carry out his practice see e.g. *DYŚ* 107–114, *HP* 1.12–13. VASUDEVA (1999:184–187) surveys similar descriptions in Śaiva tantric works.

<sup>437</sup>Ballāla (f. 108r<sup>3</sup>) understands *sarvasādhana* to refer to food and herbs: *svāhārasāadhanāni taṃdula-dugdhādīni auśadhāni śuṃṭhyādīni ca*, “the requisites for his food [such as] rice and milk etc. and herbs [such as] dried ginger etc.”. At f. 108r<sup>9–10</sup> he says how the yogin is to obtain them: *dhanādhyarājā-śrayeṇa . . . svīyadravyeṇa vā*, “by recourse to a rich king . . . or by means of his own wealth”.

<sup>438</sup>Ballāla (f. 109r<sup>11</sup>) expands *uvāca* with *evaṃ karuṇārdrakaṭākṣeṇa tārakopadeśtrā śīvena prollāsītā lakṣya-bhinnā pārvatī taṃ pratyuvāca*, “thus gladdened by Śiva, the teacher of salvation, whose sideways glance was wet with [tears of] compassion, Pārvatī, whose purpose had been fulfilled, replied to him”.

<sup>439</sup>Śambhu's altruism is proven: when he holds the moon that consists of *amṛta* at his heart, there is the destruction of [his] poison and fever, but he holds it at his diadem to appease the three-fold afflictions of others. *amṛtātmanaś candrasya svahrdaye dhāraṇenāpi viśadāhopaśāntisaṃbhava sati śikhare dhāraṇaṃ tu pareṣāṃ trividhatāpasāmtaye eveti lokopakārah siddhaḥ* (*BKHP* f. 109v<sup>6–7</sup>).

<sup>440</sup>The reading *sadbhāva*, “true essence”, found in  $\mu W_1$  and G (after 3.56d) may be original: see *KJV* 21.10 where, after giving an exposition of the different Kaula schools, Bhairava declares “*kathitaṃ kaulasadbhāvaṃ*”; cf. *ibid.* 14.93–94 where *amṛta* is located in the *khecari*cakra and identified with *kaulasadbhāva*.

## Chapter IV<sup>441</sup>

1. And now I shall teach you some very sacred drugs. Without drugs a yogin can never attain *siddhi*.

2.<sup>442</sup> [Having prepared] a powder of the leaves, flowers, fruits and stem, together with the root, of the plant whose name consists of the highest limb of the mendicant (*bhikṣūttamāṅgaparikalpitanāmadheyam*)<sup>443</sup> with buttermilk and water (*takrā*)<sup>444</sup> fermented rice gruel (*āranāla*) and milk, together with honey (*madhu*), sugar (*śarkarā*)<sup>445</sup> and the like, one should give (*dadyāt*)<sup>446</sup> [to the yogin] in separate mouthfuls (*prthak-kavalitam*) round essential pills (*rasamaṇḍalāni*) [of the mixture]. †[The yogin attains]†<sup>447</sup> all together (*samyag eva*) the loss of grey hair, great well-being, great vigour (*udāra-vīryam*)<sup>448</sup> and the removal of debilitating diseases.

<sup>441</sup>This chapter is a later edition to the text. See page 16 for details.

<sup>442</sup>Four verses in this *pāṭala* are not in *anuṣṭubh* metre: verse 2 is in *vasantatilakā*, 3 and 10 are in *upajāti*, and 4 is in *śrāgḍharā*. These different metres have in places confused scribes and account for some of the variants and omissions in the witnesses.

<sup>443</sup>As explained by Ballāla (f. 110r<sup>9-11</sup>), this compound is a riddle standing for the *muṇḍī* plant (which is mentioned by name in verses 9 and 12). The mendicant (*bhikṣu*) is the *saṃnyāsī* whose highest limb (*uttamāṅga*), his head, is shaven (*muṇḍa*). He is thus *muṇḍī*. *Muṇḍī* is *Sphaerantus indicus* Linn. (DASH and KASHYAP 1980:54). (When reporting the botanical name of a plant mentioned in this chapter I give only that primarily identified with the Sanskrit term; for alternatives the relevant reference in MEULENBELD 1974 or DASH and KASHYAP 1980 must be consulted.)

Ballāla (f. 110r<sup>9</sup>) introduces his commentary on this verse with *atha muṇḍīkalpam āha*, indicating that he regards this practice as a form of *kāyakaḷpa*, a technique of physical rejuvenation still practised by haṭhayogins in which the yogin stays in darkness in a cave or specially built room for long periods (usually a month), restricting his diet to a single herbal preparation. Similarly, his commentary on verse 4 begins *atha vārāhīkalpam āha* (f. 111r<sup>1</sup>). Tonics to be consumed in *kāyakaḷpa* are described in MS O (see Sources, p.75). The *Kākacaṇḍīśvarakaḷpatantra* describes *kāyakaḷpa* with different herbal preparations, including several with ingredients similar to those described here. For a modern account of the technique, see ANANTHA MURTHY 1986.

<sup>444</sup>Ballāla (f. 110v<sup>1-2</sup>) says that *takra* here is three parts buttermilk to one part water and cites the *Amara-kośa* for definitions of the different varieties of *takra*: *takraṃ hy udaśvin mathitaṃ pādāmbv ardhāmbu nirjalam ity amaraḥ* |

<sup>445</sup>On the use of *takra*, *āranāla*, *madhu* and *śarkarā* in Āyurveda see MEULENBELD 1974:465-7, 445, 486-7 and 507-8 respectively.

<sup>446</sup>Verses 2 and 4 are written as instructions for a physician attending to the yogin—in this verse the verb is *dadyāt*, “he should give”, while in verse 4 there is the causative *pāyayet*, “he should cause to drink”. ANANTHA MURTHY (1986:57-61, 235) explains the necessity of an attendant physician to oversee the *kāyakaḷpa* process.

According to Ballāla (f. 110v<sup>4-5</sup>), the yogin should be fed the pills for either 49 or, (“some say”—*ke cit*), 40 days, in the morning and evening.

<sup>447</sup>It seems likely that a half-line is missing at the end of this verse, in which the yogin would have been said to obtain the various benefits listed in 2ef.

<sup>448</sup>“Vigour” (*vīrya*) may refer to semen: *Maṣaṃ* 40.50 describes a herbal *rasāyana* useful for semen-retention.

3. [His] ears [become like those of] a boar,<sup>449</sup> [his] eyes [become like those of] a bird of prey, and [his] nails [and] teeth [become] like diamonds; [he becomes] young, as fast as the wind, and lives as long as the earth, the moon and the stars.

4. [If the yogin] should eat powdered bulb of *vārāhī*,<sup>450</sup> with ghee and unrefined cane-sugar, [there arise] health and growth; [if he should eat that powder] in buttermilk and water (*takre*), piles are destroyed; [if he should eat it] in cow's milk, leprosy is destroyed; one should have [the yogin] drink that powder with sugar and the like (*śarkarādyaiḥ*) and sweet water twice a day for two years; [the yogin will become] black-haired, without grey hair or wrinkles, †[and] he gets rid of blackness on the body (*kṛṣṇabhedī śarīre*)†.<sup>451</sup>

5. To get rid of old age and debility, the wise [yogin] should eat *guggulu*<sup>452</sup> with castor-oil and sulphur with *triphalā*.<sup>453</sup>

<sup>449</sup>Ballāla (f. II0V<sup>8-9</sup>) adds: *varāhaḥ sūkarah sa ca viprakṛṣṭam sūkṣmam api śabdān avadhārayati*, “*varāha* means a boar, and it can make out distant and subtle sounds”.

<sup>450</sup>*Vārāhī* is *Tacca aspera* Roxb. (MEULENBELD 1974:599–600). According to Ballāla (f. III<sup>1</sup>), *vārāhī* is known as *vilāi* in the vernacular (*bhāṣāyām*). Under *bilāi-kamḍ*, MCGREGOR (1995:735) writes “cat’s root: a large climbing perennial, *Ipomoea digitata*, having tuberous roots which are eaten and used medicinally”.

<sup>451</sup>This epithet is odd. Most of the *KhV* manuscripts read *kṛṣṇabhedī śarīram*. *Śarīram* is clearly corrupt—none of the adjectives agree with it, nor can it be taken with a verb. The reading that I have adopted, *śarīre*, is not much better. The only way I can see to translate it is “on the body” which is quite redundant in the context. The three preceding adjectives must be referring to the yogin (*μ*’s *valipalitaharo* for *hatavalipalitah* could perhaps be referring to the therapy but this is very unlikely in the light of *kṛṣṇakeśī* which must refer to the yogin). For *kṛṣṇabhedī*, S and α<sub>2</sub> read *kārśyabhedī*, “destroying thinness”, which is probably a scribal emendation of *kṛṣṇabhedī*. The reading *varśabhedī* found in *μ* is perhaps due to a scribal error in which a copyist inadvertently looked back to *varśau kṛṣṇa* earlier in the line, although *varśa* could perhaps be understood in its meaning of “seminal effusion” (MONIER-WILLIAMS 1988:926). I have taken *kṛṣṇabhedī* to refer to the therapy’s property of combatting *kuṣṭha*, which, as Ballāla notes at f. III<sup>3</sup>, can manifest itself in blackness: *kuṣṭham śvetam kṛṣṇam cety anekavidham* |

<sup>452</sup>*Guggulu* is bdellium, the gum of the *Commiphora* tree (*Commiphora mukul* Engl.—MEULENBELD 1974:570).

<sup>453</sup>Ballāla (f. III<sup>9-11</sup>) describes the preparation of *triphalā* in detail: *laghveraṇḍaphalāny āniyeṣat saṅgharjya kuṭṭayitvā tatra vipulam jalam niṣpiya pācayitvā vastrāṃtaritam kṛtvā tata uparitanam tailam saṅgrhṇiyāt tac chuddham tailam tena samyuktaṃ gugguluṃ māhiśakhyam tathānyaṃ triphalāyutaṃ gaṇḍhakaṃ ca triphalā tu*

*ekā haritakī yojyā dvau yojyau ca vibhītakau |*  
*catvāry āmalakāni syus triphalāiṣā prakīrtitā*

“Get some young castor fruits, parch them a little, grind them, add a large amount of water, cook them, put them in a cloth and take the oil from the top. That is pure oil. The wise [yogin], who knows the qualities [of herbs], should eat the *guggulu* which is called Māhiṣa and the other [*guggulu*], mixed with that oil and *triphalā*, and sulphur. *Triphalā*: one *haritakī* (*Terminalia chebula* Retz.—MEULENBELD 1974:610) should be used, two *vibhītaka* (*Terminalia bellerica* Roxb.—ibid. 1974:601) and four *āmalaka* (*Phyllanthus emblica* Linn.—ibid. 1974:527). This is called *triphalā*.”

Ballāla (f. III<sup>11</sup>) takes *jarādāridrya* as a *karmadhāraya*: “the debility that is old age”.

6. By just one month's use of *asvaganḍhā*,<sup>454</sup> sesame seeds, mung beans, sugar and *viśvasarpikā*,<sup>455</sup> there is no disease or death.

7ab. With [these] five, immortality is obtained in five months, my dear.

7c–8b. [The yogin], after he has risen at dawn, should eat sulphur, *triphalā* and *kuṣṭha*,<sup>456</sup> mixed with the three sweeteners;<sup>457</sup> after six months he is rid of wrinkles and grey hair.

8c–9d. O goddess, taking mercury, sulphur, orpiment, realgar, that which is called Rudra, namely the stem and pollen of *kunaṣṭi*,<sup>458</sup> and the pollen of *muṇḍikā*<sup>459</sup> soaked in the three sweeteners, [the yogin] becomes strong after a year.

10. By regularly eating powdered, dried *bhṛṅga*<sup>460</sup> with its root, black sesame seeds and an *āmalaka* fruit in half measure, with the three sweeteners, in one year neither diseases nor old age nor death [arise].

11. [The yogin] should eat one *nirguṇḍī*<sup>461</sup> leaf three times a day; in twelve years, o goddess, he becomes free of old age and death.

12. [The yogin] should use equal amounts of the pollen of *nirguṇḍī*, *amala*<sup>462</sup> and *muṇḍī*, anointed with sugar, ghee and honey; after a year he destroys grey hair and wrinkles.

13. In six months, sulphur, gold, orpiment, and *rudrākṣa*<sup>463</sup> seeds mixed with the three sweeteners bestow freedom from old age and death.

<sup>454</sup> *Winathia somnifera* Dunal. (DASH and KASHYAP 1980:46).

<sup>455</sup> S is the only witness to read *viśvasarpikā* here but since I can make no sense of the other variants and Ballāla (f. III<sup>r</sup>12) confidently asserts that *viśvasarpikā* is a synonym of Hindī *mothā* I have adopted his reading. (Hindī *mothā* is “a kind of grass, *Cyperus rotundus*, and its tuberous root”—MCGREGOR 1995:836; DASH and KASHYAP (1980:25) give *musta* as the Sanskrit name for *Cyperus Rotundus* Linn.)

The *MaSam* manuscripts insert the following corrupt passage between 6c and 6d: *hastinā saha yudhyate || triphalā puṣkaro vrāhmī (vrāhmīh J.) † niḥśākotilalaṃsanṭi | punarnavā vṛddhatārā † na yayuḥ śnehamīṣṛitā || ṣaṇmāsāhārayogena*. Thus the result of eating the preparation is the ability to fight with elephants, while to be free of disease and death the yogin must eat for six months a mixture of *triphalā*, *puṣkara* (*Iris germanica* Linn.—MEULENBELD 1974:570), *brāhmī* (*Bacopa monnieri* Pennell—DASH and KASHYAP 1980:53), † *niḥśākotilalaṃsanṭi*, *punarnavā* (“hog-weed,” *Boerhavia repens* Linn.—MEULENBELD 1974:575) and *vṛddhatārā* (probably *vṛddhadāraka*, *Gmelina asiatica* Linn. or *Rourea santaloides* Wight et Arn.—*ibid.*:600) mixed with oil. The phrase *na yayuḥ* is likely to be a corruption of the name of an ingredient of the medicine.

<sup>456</sup> *Sassurea lappa* C.B. Clarke (DASH and KASHYAP 1980:61).

<sup>457</sup> A marginal note in W<sub>1</sub> (*ghṛtamadhuśarkarā*) and two *pādas* added after 14b in γ (*ājyaṃ guḍo māksikaṃ ca vijñeyam madhuratrayam*) say that *madhuratraya* is ghee, honey and sugar, as does Ballāla at f. II0V<sup>3</sup>, where he adds that they should be in equal proportions.

<sup>458</sup> The identity of *kunaṣṭi* is uncertain. It is perhaps *kunāśaka* (*Alhagi maurorum*—MONIER-WILLIAMS 1899:286).

<sup>459</sup> *Muṇḍikā* is presumably a synonym of *muṇḍī* (see footnote 443).

<sup>460</sup> *Eclipta prostrata* (MONIER-WILLIAMS 1899:765).

<sup>461</sup> *Vitex negundo* (MONIER-WILLIAMS 1899:554).

<sup>462</sup> *Amala* is a synonym of *āmalaka*: see footnote 453.

<sup>463</sup> *Eleocarpus ganitrus* Roxb. (MEULENBELD 1974:596).

14. Rising at dawn, [the yogin] should eat mercury,<sup>464</sup> the sap of the silk-cotton tree (*śālmali*),<sup>465</sup> sulphur and the three sweeteners; after six months he becomes free of old age and death.

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<sup>464</sup>As WHITE (1996:170) remarks in the context of this verse, BERNIER reported in the seventeenth century that “certain *Fakires*. . . can prepare mercury in so admirable a manner that a grain or two swallowed every morning must restore a diseased body to vigorous health, and so strengthen the stomach that it may feed with avidity, and digest with ease” (1891:321).

<sup>465</sup>*Bombax ceiba* Linn. (MEULENBELD 1974:602).



## Appendices



## PAṬALAḤ 1

**1. Opening remarks:**

|| śvara uvāca || A,

|| śvara uvāca || J<sub>6</sub>J<sub>7</sub>,

khecarīvidyā UT,

śrīgaṇeśāya namaḥ || oṃ namaḥ śivāya || namaḥ sarasvatyai || S,

śrīgaṇeśāya namaḥ || śrīgurubhyo namaḥ || N,

śrīgaṇeśāya namaḥ || śrīsarasvatyai namaḥ || śrīgurubhyo namaḥ || W<sub>1</sub>,

śrīgaṇeśāya namaḥ || śvara uvāca || M,

oṃ namaḥ śrīgaṇeśāya namaḥ oṃ namaḥ śivāya K<sub>1</sub>,

śrīgaṇeśāya namaḥ oṃ namaḥ śivāya K<sub>3</sub>,

śrīgaṇeśāya namaḥ J<sub>2</sub>K<sub>4</sub>PC,

|| śrīgaṇeśāya namaḥ || atha khecarī paṭala likhyate || J<sub>4</sub>,

|| śrīgaṇeśāya namaḥ || śrīgurubhyo namaḥ || V,

śrīmatam rāmānujāya namaḥ oṃ K<sub>2</sub>,

śrīgaṇeśāya namaḥ || atha khecarī paṭalikhyate || śrī śiva uvāca || J<sub>3</sub>,

śrīmātre namaḥ śrī saccidānandasadguruparabrahmane namaḥ śrī mahāgaṇādhīpataye na-

maḥ śuklāmbāradharam viṣṇuṃ śaśivarṇam caturbhujam prasannavadanam dhyāyet sarva-

vighnopasāntaye F,

śrīkr̥ṣṇāya namaḥ K<sub>5</sub>,

|| śrīnāthāya namaḥ || J<sub>1</sub>,

|| śrīyogeśvarāya namaḥ || J<sub>5</sub>,

śrīgaṇeśāya namaḥ || W<sub>2</sub>,

oṃ śrīgaṇeśāya namaḥ R,

śrīmaṅgalamūrtaye namaḥ || śrīmadavadhūtatadigamvarāya namaḥ || B.

**1.1a ATHA DEVI PRAVAKṢYĀMI**

atha devi ]  $\mu$ TS $\alpha_1\beta_1K_2PJ_3FK_5\gamma$ ; athāha saṃ<sup>o</sup> U, atha devīm  $\alpha_3$ , atha devī C • pra-  
vakṣyāmi ]  $\mu$ UTS $\alpha\beta_1J_3FK_5CJ_1W_2RB$ ; pravakṣāmi K<sub>2</sub>J<sub>5</sub>, pravakṣyā[mī] P

**1.1b VIDYĀM KHECARISAMJÑĪTĀM**

vidyām ]  $\mu$ UTS $\alpha\beta$ ; vidyā  $\gamma$  • khecarī ] UTS $\alpha_2\alpha_3J_2J_4K_4PJ_3K_5C\gamma$ ; khecara  $\mu$ MK<sub>2</sub>, khecarī  
VF (*unm.*) • saṃjñitām ] TS $\alpha_1K_3\beta_1PFK_5CJ_1$ ; saṃhitām  $\mu$ , saṃjñikām U, saṃjñitām  
K<sub>1</sub>, saṃjñatām K<sub>2</sub>R, saṃjñakām J<sub>3</sub>, saṃjñitām J<sub>5</sub>, saṃjñitā W<sub>2</sub>B

**1.1c YAYĀ VIJÑĀTAYĀ CA SYĀL**

yayā ]  $\mu\alpha_3\beta_1$ ; yathā UTPJ<sub>3</sub>C, yasyā S $\alpha_1FK_5\gamma_1$ , yasya K<sub>2</sub>, yasyāḥ B • vijñātayā ca syāl ]  
J<sub>4</sub>VK<sub>5</sub>; vijñāyate bhyāsāt  $\mu$ , vijñānamātreṇa S $\alpha_1K_1K_2J_3F$ , vijñātamātreṇa K<sub>3</sub>, vijñātayā ca  
syāt J<sub>2</sub>K<sub>4</sub>, vijñātayā ca syā C, vijñātavān asya UT, vijñātayām syā P, saṃjñānamātreṇa  $\gamma$

**1.1d LOKE 'SMINN AJARĀMARAḤ**

loke ]  $\mu$ UTS $\alpha_1\beta\gamma$ ; trailokye  $\alpha_3$  (*unm.*) • sminn ] AJ<sub>6</sub>UTS $\alpha_1K_1J_2VK_4K_2PJ_3FK_5C\gamma$ ; smin  
J<sub>7</sub>K<sub>3</sub>J<sub>4</sub> • ajarāmarah ]  $\mu$ UT $\alpha_1K_1S\beta_1K_2J_3FK_5J_1RB$ ; jarāmarah K<sub>3</sub>, ajarāmarah PC, ajarā-  
mara J<sub>5</sub>W<sub>2</sub>

**1.2a MR̥TYUVYĀDHIJARĀGRASṬAM**

mṛtyuvyādhi ] *codd.* • jarā ]  $\mu$ UTS $\alpha\beta_1K_2J_3FK_5\gamma$ ; \*j\*arā P, jjarā C • grastam ]  $\mu$ S $\alpha\beta\gamma$ ;  
grasto U, grastā T

**1.2b DR̥ṢṬVĀ VIŚVAM IDAM PRIYE**

dr̥ṣṭvā ]  $\mu$ UTS $\alpha\beta_1PJ_3FK_5C\gamma$ ; dr̥ṣṭvā K<sub>2</sub> • viśvam ]  $\mu$ S $\alpha\beta_1PJ_3FK_5C\gamma$ ; vidyām U, vivam T,  
[viśva]m K<sub>2</sub> • idam ]  $\mu$ S $\alpha_1\beta\gamma$ ; imām U, ama T, imam  $\alpha_3$  • priye ]  $\mu$ TS $\alpha\beta\gamma$ ; mune U

**1.2c BUDDHIṀ DR̥DHATARĀM KṚTVĀ**

buddhiṃ ] UTS $\alpha_2J_4FB$ ; vuddhi AP, vuddhiṃ J<sub>6</sub>J<sub>7</sub>M $\alpha_3J_2K_4K_2K_5C$ , buddhi VJ<sub>3</sub>, buddhir  
J<sub>1</sub>W<sub>2</sub>, vuddhir J<sub>5</sub>R • dr̥ḍhatarām ]  $\mu$ UTS $\alpha_2J_4K_4K_2J_3K_5CB$ ; dr̥ḍhatarām V, dr̥\*ḍh\*atarā

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

P, dhṛḍhatarāṃ F, dhṛḍhatarā  $\gamma_1$  • kṛtvā ]  $\mu UTS\alpha\beta_1K_2FK_5CJ_1W_2RB$ ; kṛtva P, ktatvā  $J_3$ , \*kṛ\*vtvā  $J_5$

### 1.2d KHECARĪM TU SAMĀŚRAYET

khecarīm ]  $\mu UTS\alpha J_4VK_4K_2J_3FK_5C\gamma_2$ ; khecarī  $J_2$ , svecarīm P, khecarī  $W_2RB$  • tu ]  $\mu U-TNM\alpha_3$ ; ca  $SW_1\beta_1PJ_3FK_5C\gamma_2$ , sa  $K_2$ , ca  $W_2R$ , °va° B • samāśrayet ]  $\mu S\alpha J_3$ ; samabhyaset  $UTS$ , samācaret  $\beta_1PFK_5CJ_1R$ , camācaret  $K_2$ , ramācaret  $J_5W_2$ , °ram āpnuyāt B

### 1.3a JARĀMṚTYUGADAGHNĪM YAḤ

jarā ] *codd.* • mṛtyu ]  $\mu UTSM\alpha_3J_2J_4K_4K_2PJ_3FK_5C\gamma$ ; mṛtyū  $\alpha_2$ , mṛ\*tyū\* V • gada ]  $\mu US\alpha_1J_4VK_4J_3K_5B$ ; hati T, mara  $K_1$ , ga  $K_3$  (*unm.*), gadaṃ  $J_2K_2P$ , gra\* F, ga[da] C, gadā  $\gamma_1$  • ghnīm ]  $\alpha_1K_1\beta_1K_5CB$ ; ghnī  $\mu K_3K_2PJ_3\gamma_1$ , ghno  $UT$ , gghnīm S, ghnām F • yaḥ ]  $UTS\alpha_1K_5$ ; yā  $\mu K_3$ , yām  $K_1$ , yo  $\beta_1K_2PJ_3FC\gamma$

### 1.3b KHECARĪM VETTI BHŪTALE

khecarīm ]  $\mu UTS\alpha_1J_4VK_4K_2FK_5CB$ ; khecarī  $\alpha_3J_3\gamma_1$ , khecarī  $J_2P$  • vetti ]  $\mu UTS\alpha_2\alpha_3J_2-VK_4PJ_3FK_5C\gamma_2$ ; tu sam° M, veti  $J_4K_2W_2RB$  • bhūtale ]  $\mu UTS\alpha_2\alpha_3\beta\gamma$ ; °āśrayet M

### 1.3c GRANTHATAŚ CĀRTHATAŚ CAIVA

granthataś ]  $\mu UT\alpha_3$ ; graṃthād ā°  $S\alpha_1\beta_1K_2PJ_3K_5CJ_1RB$ , grandhād ā° F, grathād ā°  $J_5W_2$  • cārthataś ]  $\mu UT\alpha_3$ ; °cāryataś  $S\alpha_1\beta_1PJ_3FK_5C\gamma$ , °cāryyataś  $K_2$  • caiva ]  $UTS\alpha\beta\gamma$ ; cāpi  $\mu$

### 1.3d TADABHYĀSAPRAYOGATAḤ

tadabhyāsa ]  $J_6J_7US\alpha_1K_1\beta_1K_2PJ_3K_5C\gamma$ ; takṣayāsa A, tadābhyāsa  $TK_3$ , tadabhyāsaḥ F • prayogataḥ ]  $\mu UTS\alpha\beta_1K_2PFK_5C\gamma$ ; prakīrtitaḥ  $J_3$

### 1.4a TAṀ DEVI SARVABHĀVENA

taṃ ]  $\mu UTS\alpha_1\beta_1PC$ ; tāṃ  $\alpha_3K_2J_3F\gamma$ , tan  $K_5$  • devi ]  $\mu TS\alpha_1J_2J_4K_4J_1W_2RB$ ; mune U, sarva°  $\alpha_3$ , devī  $VPJ_3FC$ , devīm  $K_2$ , devaṃ  $K_5$ , deci  $J_5$  • sarvabhāvena ]  $\mu UTS\alpha_1\beta\gamma$ , °bhāvena guruṃ  $\alpha_3$

### 1.4b GURUṀ NATVĀ SAMĀŚRAYET

guruṃ ]  $\mu UTS\alpha_1\beta_1FC\gamma$ ; tāṃ ca  $K_1$ , tāṃ va  $K_3$ , guru  $K_2P$ , gurun  $J_3$ , gurun  $K_5$  • natvā ]  $SMVK_5\gamma$ ; matvā  $\mu UT\alpha_2K_3J_2J_4K_4PFC$ , *om.*  $K_1$ , nattvā  $K_2$ , mattvā  $J_3$  • samāśrayet ]  $AJ_7UTS\alpha_1K_3\beta\gamma$ ; samā[śra]yet  $J_6$ , saṃmāśrayet  $K_1$

### 1.4c DURLABHĀ KHECARĪVIDYĀ

durlabhā ]  $\mu UTS\alpha VJ_3FK_5\gamma$ ; durllabhā  $J_2K_4K_2C$ , durllabhaṃ  $J_4$ , duralarllabhā P (*unm.*) • khecarī ] *codd.* • vidyā ]  $\mu UTSMJ_2J_4K_4K_2PJ_3FK_5C\gamma$ ; vīdyā  $\alpha_2V$ , mudrā  $\alpha_3$

### 1.4d TADABHYĀSAŚ CA DURLABHAḤ

tad ]  $\mu UTS\alpha_1\beta\gamma$ ; ta[d]  $K_1$ , tam  $K_3$  • abhyāsaś ]  $S\alpha_1\beta_1FK_5$ ; abhyāsaṃ  $\mu$ , abhyāso U-T, [abhyā]sās  $K_1$ , a\*dn°ivā  $K_3$ , abhyāsas  $K_2B$ , abhyāsa  $PJ_3C\gamma_2W_2$ , abhāso R • ca ]  $\mu S\alpha\beta_1FK_5$ ; pi  $UTR$ , sās  $K_3$ , ta  $K_2$ , tu B; °sya  $PC\gamma_2W_2$ , su°  $J_3$  • durlabhaḥ ]  $UTS\alpha_1V-J_3FK_5\gamma_2RB$ ; durlabhaṃ  $\mu W_2$ , durlabhā  $\alpha_3$ , durllabhaḥ  $J_2K_4PC$ , durllabhā  $J_4$ , durllabhāḥ  $K_2$

### 1.5a ABHYĀSO MELAKAṀ CAIVA

abhyāso ]  $MFB$ ; abhyāsa  $\mu K_3$ , abhyāsaṃ  $UTS\alpha_2K_1\beta_1K_2PJ_3K_5C\gamma_1$  • melakaṃ ] S; melanaṃ  $\mu UT\alpha_1K_1\beta\gamma$ ; metvaniṃ  $K_3$  • caiva ] *codd.*

### 1.5b YUGAPAN NAIVA SIDHYATI

yugapan ]  $\mu UTS\alpha\beta_1K_2PK_5C\gamma$ ; yugayat  $J_3$ , yugam yat° F • naiva ]  $\mu UTS\alpha\beta_1J_3K_5C\gamma$ , aiva  $K_2P$ , °nena F • sidhyati ]  $\mu UTS\alpha_2K_1\beta_1PJ_3K_5C\gamma$ ; sidhyataḥ M, siddhyati  $K_3K_2F$

### 1.5c ABHYĀSAMĀTRANIRATO

*om.*  $VK_5W_2$  • abhyāsa ]  $\mu UTS\alpha J_2J_4K_4PJ_3FC\gamma_2RB$ ; abhyāsaṃ  $K_2$  • mātra ]  $\mu UT\alpha P-J_3FC\gamma_2RB$ ; nira° S, matra  $J_2K_4$ , maṃtra  $J_4$ , māna  $K_2$  • nirato ]  $J_6J_7\alpha_3$ ; virato A, niratā  $UT\alpha_1J_2J_4K_4K_2PJ_3C\gamma_2RB$ , °tā devi S, niratāḥ F

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**1.5d** NA VINDETEHA MELAKAM

om.  $VK_5W_2$  • na ]  $\mu UTS\alpha J_2J_4K_4K_2PJ_3C\gamma_2B$ ; vim̄<sup>o</sup> F • vindeteha ]  $\mu$ ; vim̄damte ha  $UT$ , vim̄damtīha  $SMJ_2J_4K_4PB$ , ca vim̄damti N, ca vim̄dati  $W_1$ , vindatīha  $\alpha_3C$ , vim̄dati sa  $K_2$ , vidam̄tīha  $J_3$ , °dam̄ti na ca F, vadam̄ti hi  $J_1R$ , vidam̄ti ha  $J_5$  • melakam ]  $\mu\alpha_3J_3$ ; melanam̄  $UTS\alpha_1J_2J_4K_4K_2PFC\gamma_2RB$

**1.6a** ABHYĀSĀL LABHATE DEVI

om.  $J_3W_2$  • abhyāsāl ]  $\mu\alpha_3$ ; abhyāsam̄  $UTS\alpha_1\beta_1K_2PFK_5C\gamma_2R$ , abhyāso B • labhate ]  $AUTS\alpha J_2VK_4K_2PFK_5CJ_1$ ; labhyate  $J_6J_7J_4RB$ , late  $J_5$  • devi ]  $\mu TS\alpha_1J_2J_4K_4K_2PFK_5C\gamma_2RB$ ; brahman  $U$ , devīm̄  $\alpha_3$ , devī  $V$

**1.6b** JANMAJANMĀNTARE KVA CIT

om.  $J_3W_2$  • janma ]  $\mu US\alpha\beta_1K_2PFK_5C\gamma_2RB$ ; yogī T • janmāntare ]  $\mu UTS\alpha J_2J_4K_4K_2PFK_5C\gamma_2RB$ ; janmāntara  $V$  • kva ]  $\mu UTS\alpha\beta_1PFK_5C\gamma_2RB$ ; pi  $K_2$  • cit ]  $\mu UTS\alpha\beta_1PFK_5C\gamma_2RB$ , ca  $K_2$

**1.6c** MELAKAM JANMANĀM TAT TU

om.  $M\alpha_3J_3J_1R$  • melakam̄ janmanām̄ tat tu ] melane bhujagānām̄ ca  $A$ , melanam̄ bhujagānāma  $J_6$ , melanam̄ bhujagānām̄ ca  $J_7$ , melanam̄ janmanām̄ tat tu  $U$ , melanam̄ tatvajjanmānām̄  $T$ , abhyāsamātraniratā  $S\alpha_2J_2VK_4K_2PK_5CJ_5W_2B$ , abhyāsamārganiratā  $J_4$ , abhyāsamātraniratāḥ  $F$

**1.6d** ŚATĀNTE 'PI NA LABHYATE

om.  $M\alpha_3J_3J_1R$  • śatānte 'pi na labhyate ]  $UT$ ; janmānte tu na labhyate  $\mu$ , na ca vim̄damti melanam̄  $SNJ_4$ , na ca vim̄dati melanam̄  $W_1$ , na ca vim̄damti melakam̄  $J_2K_4PFK_5CB$ , na ca vim̄dati melakam̄  $V$ , na vim̄dati hi melanam̄  $K_2$ , na ca vidam̄tti melakam̄  $J_5$ , na ca vidam̄ti melakam̄  $W_2$

**1.7a** ABHYĀSAM̄ BAHUJANMĀNTE

om.  $S\alpha\beta\gamma$  • abhyāsam̄ ]  $\mu U$ ; abhyāsa  $T$  • bahujanmānte ]  $UT$ ; vahujanmānte  $\mu$

**1.7b** KṚTVĀ SADBHĀVASĀDHITAM

om.  $S\alpha\beta\gamma$  • kṛtvā ]  $\mu UT$  • sadbhāvasādhitam ]  $A$ ; tadbhāvasādhitam  $J_6J_7U$ , tadbhāvasādhitaḥ  $T$

**1.7c** MELAKAM̄ LABHATE DEVI

om.  $K_2J_1R$  • melakam̄ ]  $S\alpha_2\alpha_3J_2VK_4PJ_3FK_5CJ_5W_2B$ ; melake  $\mu$ , melanam̄  $UTMJ_4$  • labhate ]  $\mu UTS\alpha\beta_1PFK_5CJ_5W_2B$ ; labhyate  $J_3$  • devi ]  $\mu S\alpha_1K_3J_2J_4K_4PFK_5CJ_5W_2$ ; kaś cid  $U$ , devī  $TK_1VJ_3$ , yogī  $B$

**1.7d** YOGĪ JANMĀNTARE KVA CIT

om.  $K_2J_1R$  • yogī ]  $\mu UT\alpha_1J_2J_4K_4PJ_3K_5CJ_5W_2$ ; janma  $S$ , yoge  $\alpha_3$ , yogi  $V$ , yo\*  $F^{ac}$ , yoga  $F^{pc}$ , devi  $B$  • janmāntare kva cit ] *codd.*

**1.8a** YADĀ TU MELAKAM̄ KĀMĪ

yadā ]  $UTS\alpha\beta_1PJ_3FK_5K_6C\gamma$ ; tadā  $\mu R$ , mela<sup>o</sup>  $K_2$  • tu ]  $UTS\alpha\beta\gamma$ ; tan  $\mu$  • melakam̄ ]  $ATS\alpha_2\alpha_3\beta_1J_3FK_5K_6C\gamma$ ; malakam̄  $J_6J_7$ , melanam̄  $U$ , labhate  $M$ , °nam̄ yadā  $K_2$ , melaka  $P$  kāmī ]  $SW_1\alpha_3\beta\gamma_2W_2B$ ; karma  $\mu$ , yogī  $UTR$ , caiva  $N$ , devi  $M$  • tadā śivatvam̄ āpnoti vimuktaḥ saṃsṛtivṛtā\*t\* *add.*  $A$

**1.8b** LABHATE PARAMEŚVARI

labhate ]  $\mu UTS\alpha_2\alpha_3\beta_1K_2PFK_5K_6CB$ ; melanam̄  $M$ , labhyate  $J_3\gamma_1$  • parameśvari ]  $\mu SNMK_5K_6C\gamma_1$ ; guruvaktrataḥ  $U$ , parameśvarī  $TW_1PJ_3F$ , parameśvarīm̄  $\alpha_3$ , parameśvarī  $J_2$ , parameśvari  $J_4VK_4B$ , parameśvarīm̄  $K_2$

**1.8c** TADĀ TAT SIDDHIM̄ ĀPNOTI

tadā ]  $\mu UTS\alpha\beta J_1W_2RB$ ; nadā  $J_5$  • tat siddhim̄ ]  $\mu UTS\alpha J_4VK_4PJ_3K_5K_6\gamma$ ; tatt siddhim̄  $J_2$ , siddhim̄ av<sup>o</sup>  $K_2$ , tac ciddhim̄  $F$ , tat siddham̄  $C$  • āpnoti ] *codd.*

**1.8d** YAD UKTAM̄ ŚĀSTRASAM̄TATAU

yad ]  $\mu UTS\alpha\beta_1K_2PFK_5K_6C\gamma$ , yath<sup>o</sup>  $J_3$  • uktam̄ ]  $\mu TS\alpha\beta_1K_2PFK_5K_6C\gamma$ ; uktā  $U$ , °oktam̄  $J_3$  • śāstra ]  $\mu UTS\alpha\beta_1K_2J_3FK_5K_6C\gamma$ ; śāstram̄  $P$  • sam̄tatau ]  $\mu UTS\alpha J_2VK_4K_2FK_5C$ ;

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

sammatatau J<sub>4</sub>, satato P, sammatām J<sub>3</sub>, samtataiḥ K<sub>6</sub>, sattamaiḥ J<sub>1</sub>W<sub>2</sub>RB, sattameḥ J<sub>5</sub>

**1.9a** GRANTHATAŚ CĀRTHATAŚ CAIVA

granthataś ]  $\mu USW_1\alpha_3VPJ_3FK_5K_6CB$ ; sṛjatham T, gramthatas N, abhyāsā M, gramthataś J<sub>2</sub>K<sub>4</sub>, gramthataṃs J<sub>4</sub>, gramthād ā° K<sub>2</sub>, grathataś  $\gamma_1$  • cārthataś ]  $\mu USW_1\alpha_3J_2VK_4PFK_5K_6C$ ; cāryatham T, vārthataś N, chāstrataś M, cāryataś J<sub>4</sub>K<sub>2</sub>J<sub>3</sub> $\gamma_2$ W<sub>2</sub>B, c[aiya yad]R • caiva ]  $\mu UTS\alpha\beta\gamma_2W_2B$ ; [u]ktaṃ R

**1.9b** MELAKAṀ LABHATE YADĀ

melakaṃ ]  $TS\alpha_2\alpha_3J_2J_4VK_2PJ_3FK_5K_6\gamma$ ; labhate  $\mu$ , melanaṃ UM, melamkaṃ K<sub>4</sub> • labhate ]  $UTS\alpha J_2VK_2PFK_5K_6C$ ; melakaṃ  $\mu$ , labhave J<sub>4</sub>, labhyate J<sub>3</sub> $\gamma$  • yadā ] J<sub>6</sub>UTS $\alpha\beta\gamma$ ; tadā AJ<sub>7</sub>

**1.9c** TADĀ ŚIVATVAM ĀPNOTI

tadā śivatvam ] *codd.* • āpnoti ]  $\mu UTS\alpha_2\alpha_3\beta J_1W_2RB$ ; āpno M (*unm.*), āproti J<sub>5</sub>

**1.9d** VIMUKTAḤ SAṀSṚTER BHAYĀT

vimuktaḥ ]  $\mu$ ; nirmuktaḥ  $US\alpha J_4VK_4K_2PK_5K_6C\gamma$ , nirmuktas T, nirmuktaṃ J<sub>2</sub>, niryuktaḥ J<sub>3</sub>, nirmukta F • saṃsṛter ]  $S\alpha_1J_2VK_4FK_5CB$ ; saṃsṛti  $\mu\alpha_3$ , sarvasaṃ° U, saṃsṛti T, saṃsṛte J<sub>4</sub>, sa mṛter K<sub>2</sub>J<sub>3</sub> $\gamma_2$ R, sa mṛte P, sa sṛter K<sub>6</sub>, saṃmṛter W<sub>2</sub> • bhayāt ]  $S\alpha_1\beta\gamma$ ; vṛtān A, vra\*j\*āt J<sub>6</sub>, vṛtāt J<sub>7</sub>, °srteḥ U, prajāt T $\alpha_3$

**1.10a** ŚĀSTRAM VINĀ SAMĀBODDHUM

śāstram ]  $\mu US\alpha\beta_1J_3FK_5K_6\gamma_1$ ; śāstra T, śāstram K<sub>2</sub>PC, vinā B • vinā ]  $\mu US\alpha\beta\gamma_1$ ; vinna T, śāstram B • samāboddhum ]  $S\alpha_2F$ ; samāvodhum A, samāvodham J<sub>6</sub>J<sub>7</sub>, pi samāboddhum U, pi samābhoktum T, bodhayitum M, samam āvoddhum K<sub>1</sub> (*unm.*), masāvoddhum K<sub>3</sub>, samāvoddhum J<sub>2</sub>K<sub>2</sub>, samāvoddhum J<sub>4</sub>K<sub>4</sub>K<sub>5</sub>K<sub>6</sub>C, samāboddhu V, samāvo\*ddhum\*P, samāvodhum J<sub>3</sub>, samābodham J<sub>1</sub>, samāvoddhum J<sub>5</sub>, samāboddhum W<sub>2</sub>B, sa[mā]voddhum vai R (*unm.*)

**1.10b** GURAVO 'PI NA ŚAKNUYUḤ

guravo pi ]  $\mu UTSNM\alpha_3J_4VFK_5C$ ; gur\*u\*vo pi W<sub>1</sub>, guruvo pi J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>K<sub>6</sub>, guruvo \*pi\* P, gurur api  $\gamma_1$ , gurur api B • na ] *codd.* • śaknuyuḥ ]  $\mu UTS\alpha VK_4K_2PJ_3K_5C\gamma_2W_2$ ; śaknuyuḥ J<sub>2</sub>F, śa\*kn\*uyuḥ J<sub>4</sub>, śakyayuḥ K<sub>6</sub>, śaknuyu R, śaknuyāt B

**1.10c** TASMĀT SUDURLABHATARAM

tasmāt ]  $\mu UTS\alpha_2\alpha_3\beta_1PJ_3FK_5K_6C\gamma$ ; tasmād M, tasmāc K<sub>2</sub> • sudurlabha° ] J<sub>6</sub>UTS $\alpha_3J_2V-K_4J_3FK_5B$ ; sa durlabha° AJ<sub>7</sub> $\gamma_1$ , tu durlabha°  $\alpha_2$ , dhi durlabhata° M (*unm.*), sudullabham° J<sub>4</sub> (*unm.*), ca durllabha° K<sub>2</sub>, sudurllabha° PC, sa durllabha K<sub>6</sub> • taram ] *codd.*

**1.10d** LABHYAṀ ŚĀSTRAM IDAṀ PRIYE

om. T • labhyaṃ ] AJ<sub>6</sub>U $\alpha_3$ ; labhyāṃ J<sub>7</sub>, tebhyaḥ  $S\alpha_1\beta_1K_2J_3K_5K_6C\gamma$ , tyebhyaḥ P, tebhya F • śāstram ]  $\mu US\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma$ ; śāstram J<sub>4</sub>, śāstram C • idaṃ ]  $\mu GUTS\alpha-\beta_1K_2PJ_3FK_5C\gamma$ ; idāṃ K<sub>6</sub> • priye ]  $\mu S\alpha J_2J_4VK_2J_3FK_5K_6C\gamma$ ; mune U, priyo K<sub>4</sub>, pviye P

**1.11a** YĀVAN NA LABHYATE GRANTHAS

om. T • yāvan ]  $\mu US\alpha J_2VK_2PJ_3FK_5K_6C\gamma$ ; yāvat J<sub>4</sub>, pāvan K<sub>4</sub> • na ]  $\mu US\alpha J_2VK_4K_2-PJ_3FK_5K_6C\gamma$ ; ta J<sub>4</sub> • labhyate ] J<sub>6</sub>J<sub>7</sub>U $\alpha_3J_4J_3$ ; labhate A $\alpha_1VK_2PFK_5K_6C\gamma$ , labh[y]ate S, llabhyate J<sub>2</sub>K<sub>4</sub> • granthas ]  $\mu S\alpha_2VK_6\gamma$ ; śāstram U, gramthaṃ M $\alpha_3K_5$ , gramtha J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, gramthaḥ K<sub>2</sub>, grathas P, śāstra J<sub>3</sub>, gramthaḥs F, granthas C

**1.11b** TĀVAD GĀM PARYAṬED IMĀM

om. T • tāvad ]  $\mu USMW_1^{pc}\alpha_3\beta_1K_2PJ_3FK_5C$ ; tāvan NW<sub>1</sub><sup>ac</sup>, tād K<sub>6</sub> (*unm.*), tāvat  $\gamma$  • gām ]  $\mu USMW_1^{pc}\alpha_3\beta_1PJ_3FK_5K_6C$ ; na NW<sub>1</sub><sup>ac</sup>, a° K<sub>2</sub>, pa°  $\gamma$  • paryaṭed ]  $\mu US\alpha\beta_1PJ_3FK_5K_6C$ ; °pi [ryarṣṭid] [ighnām] yathā K<sub>2</sub> (*unm.*), °ryaṭate  $\gamma$  • imām ]  $\mu S\alpha_1\beta_1PJ_3FK_5C$ ; yatiḥ U, isām  $\alpha_3$ , vidyāṃ K<sub>2</sub> (*unm.*), imā K<sub>6</sub>, diśā  $\gamma_2W_2$ , diśāṃ R, diśāḥ B

**1.11c** YADĀ SA LABHYATE DEVI

om. T • yadā ]  $\mu US\alpha\beta_1K_2PJ_3FK_5J_5W_2RB$ ; yāvat K<sub>5</sub>, ya\* J<sub>1</sub> • sa labhyate ]  $\mu$ ; saṃlabhyate  $US\alpha_3\beta_1PJ_3\gamma_2W_2$ , saṃlabhate  $\alpha_2K_2FK_5K_6CR$ , sa labhate M, ca labhate B • devi ]  $\mu S\alpha_2\beta_1K_2PK_5K_6C\gamma$ ; śāstram UM $\alpha_3$ , devī J<sub>3</sub>F

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**1.11d** TADĀ SIDDHIḤ KARE STHITĀ

om. T • tadā ] *codd.* • siddhiḥ ]  $\mu USNK_1VFK_5C\gamma$ ; siddhi  $W_1K_3J_4K_2J_3$ , muktiḥ M, siddhiḥ  $J_2K_4$ , siddhiḥ P, va siddhi  $K_6$  (*unm.*) • kare ]  $J_6J_7US\alpha\beta\gamma$ ; karai A • sthitā ]  $\mu USW_1MJ_2J_4K_4K_2PJ_3FK_5K_6CJ_5W_2B$ ; sthitāḥ  $Na_3VJ_1R$

**1.12a** NA ŚĀSTREṆA VINĀ SIDDHIR

om. T • na ] *codd.* • śāstreṇa ]  $\mu US\alpha_2\alpha_3VJ_3FK_5K_6\gamma$ ; hi śāstraṃ M, śāstrena  $J_2$ , śāstrena  $J_4K_4K_2$ , śāstreṇa P, śāstreṇa C • vinā ]  $\mu US\alpha\beta_1K_2PFK_5K_6C\gamma$ ; viṇā  $J_3$  • siddhir ]  $\mu US\alpha_2\alpha_3\beta_1J_3FK_5\gamma$ ; si[ddhi]r M, siddhiḥ  $K_2PK_6C$

**1.12b** AṬATO 'PI JAGATTRAYE

om. T • aṭato 'pi ]  $\mu S\alpha J_2J_4K_4K_2PJ_3FK_5K_6C\gamma$ , dṛṣṭā caiva U, aṭato hi V • jagattraye ]  $J_7U$ ; jagatraye  $AJ_6MF^{ac}$ , jagattrayaṃ  $S\alpha_2\alpha_3J_2VK_4PK_6\gamma_2W_2$ , jagatrayaṃ  $J_4K_2F^{pc}K_5$ , jagatrayaṃ  $J_3C$ , jagatrayaṃ RB • abhyāsamātraniratā na ca viṃdaṃti (viṃdati R) melakaṃ melakaṃ labhate devi yogī janmāmtare kva cit *add.*  $J_1R$

**1.12c** TASMĀN MELAKADĀTĀRAM

om. T • tasmān ]  $\mu US\alpha J_2VK_4K_2PJ_3FK_5K_6C\gamma$ ; tasmāt  $J_4$  • melaka ]  $AJ_6S\alpha\beta J_1RB$ ; meka  $J_7$  (*unm.*), melana U, malaka  $J_5W_2$  • dātāraṃ ]  $\mu US\alpha_1J_4VK_2PJ_3FC\gamma$ ; dāṃtāraṃ  $\alpha_3$ , tām̄dāraṃ  $J_2$ , tādātāraṃ  $K_4$  (*unm.*), dā[tā]raṃ  $K_5$ , dāḥraṃ  $K_6$  (*unm.*)

**1.12d** ŚĀSTRADĀTĀRAM ĪSVARI

om. T • śāstra ]  $\mu US\alpha_2\alpha_3\beta_1K_2J_3FK_5K_6\gamma$ ; śā[stra] M, śāstraṃ P, śāśtra C • dātāraṃ ] *codd.* • īsvari ]  $\mu S\alpha_1J_2K_4PK_5K_6C\gamma$ ; acyutam U, īsvarīm  $\alpha_3$ , īsvari  $J_4V$ , īsvarīm  $K_2$ , īsvarī  $J_3F$

**1.13a** TADABHYĀSAPRADĀTĀRAM

om. T • tad ] *codd.* • abhyāsa ]  $\mu USW_1MJ_2VK_4K_2K_5C\gamma$ ; ābhyāsa  $Na_3J_4J_3FK_6$ , abhyā P (*unm.*) • pradātāraṃ ]  $\mu US\alpha_2\alpha_3\beta\gamma$ ; pradaṃ devi M

**1.13b** ŚIVAM MATVĀ SADĀ YAJET

śivaṃ ]  $J_7UT\alpha\beta_1FK_5C\gamma$ ; śiva  $AJ_6K_2PJ_3K_6$ , guruṃ S • matvā ]  $\mu UTS\alpha\beta_1PJ_3FK_5K_6C\gamma$ ; nattivā  $K_2$  • sadā ]  $\mu S\alpha\beta_1K_2PFK_5K_6C\gamma$ , samā° U, tadā° T, prayo  $J_3$  • yajet ]  $\mu S\alpha_1P-K_5C\gamma$ ; °śrayet U, °śraye T, jayet  $\alpha_3J_2J_4K_4K_2K_6$ , jayet V, payet  $J_3$ , vrajet F

**1.13c** TANTRĀŚ CA BAHAVO DEVI

om. U • tantraś ]  $AJ_6$ ; tām̄traś  $J_7$ , maṃtraś  $TS\alpha_1\beta\gamma$ , maṃtraś  $\alpha_3$  • ca ]  $AJ_6TS\alpha\beta\gamma$ ; cā  $J_7$  • bahavo ]  $TS\alpha_2VJ_3FJ_1W_2B$ ; vahavo  $\mu M\alpha_3J_4K_4K_2PK_5K_6CJ_5R$ , vahevo  $J_2$  • devi ]  $\mu S\alpha\beta\gamma$ ; divyā T

**1.13d** MAYĀ PROKTĀḤ SURĀRCITE

om. U • mayā ]  $\mu TS\alpha\beta_1PJ_3FK_5K_6C\gamma$ ; māyā  $K_2$  • proktāḥ ]  $\mu S\alpha VB$ ; proktā  $TJ_4K_4K_2-PJ_3FK_5K_6C\gamma_1$ , pnoktā  $J_2$  • surārcite ]  $\mu\alpha J_2VK_2PJ_3FK_5K_6CJ_5W_2B$ ; sureśvarī T, sureśvari S, purārcite  $J_4K_4$ , surārcite  $J_1R$

**1.14a** NA TEṢU KHECARĪSIDDHIR

om. U • na teṣu ] *codd.* • khecarī ]  $\mu TS\alpha\beta_1K_2PFK_5K_6CW_2RB$ ; khecarā  $J_3$ , khecaro  $\gamma_2$  • siddhir ]  $\mu TS\alpha\beta_1K_2J_3FK_5K_6C\gamma_2B$ ; siddhi PR, siddhiḥ  $W_2$

**1.14b** ĀKHYĀTĀ MR̥TYUNĀŚINĪ

om. U • ākhyātā ]  $J_6J_7SW_1M\alpha_3\beta_1K_2J_3FK_5K_6C$ ; ākṣyātā A, āpyātām T, ākhyāto N, vākhyātā P, vikhyātā°  $\gamma$  • mr̥tyunāśinī ]  $J_6J_7TS\alpha\beta$ ; mr̥tyunāśanī A, °mr̥tavāsinī  $\gamma$

**1.14c** MAHĀKĀLAṀ CA MĀRTAṆḌAṀ

om. U • mahākālaṃ ca ] *codd.* • mārtaṇḍaṃ ]  $J_6S\alpha_1K_1J_4K_5B$ ; mārtaṇḍaṃ  $AJ_2VK_4$ , mārtaṇḍaṃ  $J_7K_2PK_6CJ_1$ , mārtaṇḍaṃ T, mārtaṇḍaṃ  $K_3$ , mārtaṇḍo  $J_3$ , mārtaṇḍa F, mārtaṇḍaṃ  $J_5R$  (*unm.*), mārtaṇḍaṃ  $W_2$

**1.14d** VIVEKĀDYAṀ CA ŚĀBARAM

om. U • vivekādyāṃ ]  $\mu\beta\gamma$ ; vivekārthaṃ T, vivekāḍhyaṃ S, vivekākhyāṃ  $\alpha$  • ca ] *codd.*; su°  $S^{ac}$  • śābaram ] *conj.*; śābharaṃ A, śāṃvaraṃ  $J_6J_7$ , śāṃbhavam  $TS\alpha_1\beta_1PFK_5K_6\gamma$ , śobhanam  $\alpha_3$ , śāṃbhavaṃ  $K_2$ , śāṃbhava  $J_3$ , śāṃbhavam C

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**1.15a** VIŚUDDHEŚVARASAMJÑAM CA

*om.*  $U$  • viśuddheśvara ]  $\mu$ TSN $\alpha_3$ J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>C $\gamma$ ; viśuddheśva[ra] W<sub>1</sub>, [taṁtram] viśuddha M, viśuddhośvara J<sub>2</sub>, viśuddheśvaram K<sub>4</sub> (*unm.*), viśuddeśvara F • samjñam ]  $\mu$ S $\alpha$  $\beta$  $\gamma$ ; taṁtram T • ca ] *codd.*

**1.15b** TATHĀ VAI JĀLAŚAMVARAM

*om.*  $U$  • tathā ]  $\mu$ S $\alpha_2$  $\alpha_3$  $\beta$  $\gamma$ ; tathya T, śāstram M • vai ]  $\mu$ S $\alpha$  $\beta$  $\gamma_2$ W<sub>2</sub>B, ve TR • jālaśamvaram ]  $\mu$ J<sub>2</sub>K<sub>4</sub>PK<sub>5</sub>C; jālaśambaram  $\alpha_2$ , °tālaśambaram T, jālaśābaram S, jālasamjñitam M, jālamamvare  $\alpha_3$ , jāla[śam]varam J<sub>4</sub>, jālasamvaram VK<sub>2</sub>, jālam eva ca J<sub>3</sub>, jālasambharam F, jālaśamva\*rām\* K<sub>6</sub>, jālaśambhavam J<sub>1</sub>R, jālaśabhavam J<sub>5</sub>W<sub>2</sub> (*unm.*), jālasambhavam B

**1.15c** ETEŠU TANTRAVARYEŠU

*om.*  $U$  • etešu ] J<sub>6</sub>J<sub>7</sub>T $\alpha_2$  $\alpha_3$  $\beta$  $\gamma$ ; etešum A, maṁtrešu M • tantra ]  $\mu$  $\alpha_1$  $\beta_1$ K<sub>5</sub>; maṁtra TS $\alpha_3$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>C $\gamma$  • varyešu ]  $\mu$ TS $\alpha_1$  $\beta_1$ PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; varyešu W<sub>1</sub><sup>pc</sup>, caryešu  $\alpha_3$ K<sub>2</sub>, varšešu J<sub>3</sub>

**1.15d** TADABHYĀSAḤ PRAKĀŚITAḤ

*om.*  $U$  • tadabhyāsaḥ ] S $\alpha_1$ J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>CB; tadabhyāsa  $\mu$  $\gamma_2$ W<sub>2</sub>, tadābhyāsa TK<sub>2</sub>R, tadābhyāsaḥ  $\alpha_3$ J<sub>4</sub> • prakāśitaḥ ] S $\alpha$ VK<sub>2</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>CW<sub>2</sub>B; prakāśitam  $\mu$ J<sub>4</sub>K<sub>4</sub>, prakāśataḥ T, prakīrtitaḥ SF, prākāśitam J<sub>2</sub>, prākāśitaḥ P, prakāśitāḥ  $\gamma_2$ , prakāśita R

**1.16a** KVA CIT SPAṢṬAM TATHĀSPAṢṬAM

*om.*  $U$  • kva cit ] *codd.* • spaṣṭam ] AT $S\alpha_2$ J<sub>2</sub>VK<sub>4</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>C $\gamma$ ; sprṣṭam J<sub>6</sub>J<sub>7</sub> $\alpha_3$ , spaṣṭas M, spaṣṭam J<sub>4</sub>, spaṁ K<sub>2</sub> (*unm.*), spaṁm P, \*spa\*ṣṭam F • tathāspaṣṭam ] TS $\alpha_2$ K<sub>1</sub>J<sub>4</sub>VK<sub>4</sub>-K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; tathāspaṣṭa A, tathāspr J<sub>6</sub>J<sub>7</sub> (*unm.*), tathāspaṣṭaḥ M, tathāpyaṣṭam K<sub>3</sub>, tāthāspaṣṭam J<sub>2</sub>

**1.16b** KVA CIT TANMELAKĀDIKAM

*om.*  $U$  • kva ] *codd.* • cit ]  $\mu$ TSNMK<sub>1</sub> $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; ci W<sub>1</sub>K<sub>2</sub>, cin K<sub>3</sub> • tan ] TS- $\alpha_1$ K<sub>1</sub>F; taṁ  $\mu$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>C $\gamma_2$ W<sub>2</sub>B, *om.* K<sub>3</sub>, ta J<sub>4</sub>, \*t\*an J<sub>3</sub>, a R • melakādikam ] AT $S\alpha_1$  $\beta$  $\gamma$ ; melakādik J<sub>6</sub>J<sub>7</sub> (*unm.*), melakādhikam  $\alpha_3$

**1.16c** ASMIN TANTRAVARE DIVYE

*om.*  $U$  • asmin ]  $\mu$ SW<sub>1</sub>M $\alpha_3$ J<sub>2</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; asi T, asmiṁs N, asmi J<sub>4</sub>P, asmit VK<sub>4</sub> • tantravare ] S $\alpha_1$  $\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; taṁtre vare AJ<sub>7</sub>, taṁtraī vare J<sub>6</sub>, bhyo javare T, maṁtravare  $\alpha_3$ , ttaṁtravare P • divye ]  $\mu$ TS $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C; di\*vy\*e J<sub>2</sub>, dīvye J<sub>3</sub>, devyaṁ  $\gamma_2$ W<sub>2</sub>, devi RB

**1.16d** MELAKĀDI PRAKĀŚITAM

*om.*  $U$  • melakādi ]  $\mu$ TS $\alpha$  $\beta_1$ J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; mekādi K<sub>2</sub>P (*unm.*) • prakāśitam ]  $\mu$ TS $\alpha_1$  $\beta$  $\gamma$ ; prakāśate K<sub>1</sub>, prakāśite K<sub>3</sub>

**1.17a** YAD YAJ JÑEYAM BHAVET KIṂ CID

*om.*  $U$  • yad yaj jñeyam ] S; yady ajñeyam AJ<sub>7</sub><sup>pc</sup> $\beta_1$ BF<sup>pc</sup>, ya\*dy\* ajñeyam J<sub>6</sub>, yady ejñeyam J<sub>7</sub><sup>c</sup>, yad yad jñeyam TF<sup>ac</sup>K<sub>5</sub>C, yadi jñeyam  $\alpha$ , yad yat jñeyam K<sub>2</sub>, yady aheyam P, yad ajñeyam J<sub>3</sub>, yad yad veyam K<sub>6</sub>, yady abhayam J<sub>1</sub>R, yad yad jñayam J<sub>5</sub>, yad yad a\*yaṁ W<sub>2</sub> • bhavet ]  $\mu$ TS $\alpha$  $\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; bhavet J<sub>3</sub> • kiṁ cid ] AW<sub>1</sub>MK<sub>1</sub>PFK<sub>5</sub>C $\gamma$ ; kiṁ ci J<sub>6</sub>J<sub>7</sub>K<sub>3</sub>VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>, kiṁ cit TJ<sub>2</sub>K<sub>6</sub>, loke S, kiṁ cird N, kiṁ cita J<sub>4</sub>

**1.17b** DURJÑEYAM KHECARĪMATE

*om.*  $U$  • durjñeyam ]  $\mu$ TS $\alpha_1$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>C; durjñeyā  $\alpha_3$ , durgeyam J<sub>4</sub>, durjeyam V, \*ga\*r-jñeyam P, dur\*jñ\*eyam F, tajñeyam K<sub>6</sub>, gurujñeyam  $\gamma_2$ W<sub>2</sub> (*unm.*), garujñeya R (*unm.*), gurugam ° B • khecarī ]  $\mu$ TS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma_1$ ; khecarīm J<sub>4</sub>, °yam ca khe ° B • mate ]  $\mu$ TJ<sub>4</sub>K<sub>2</sub>J<sub>3</sub>F $\gamma_1$ ; °m r̥te S $\alpha_1$ J<sub>2</sub>VK<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>C, matā  $\alpha_3$ , °carī B

**1.17c** TAT TAT SARVAM IHĀSMĀBHIS

*om.*  $U$  • tat tat sarvam ] TS $\alpha_2$  $\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>5</sub>K<sub>6</sub>CJ<sub>1</sub>R; tataḥ samyag  $\mu$ , tat tat sarvam MK<sub>2</sub>, tat ta sarvam V, tatat sarvam K<sub>4</sub>, tatrat sarvā P, tat sarva J<sub>3</sub> (*unm.*), \*tattvas\* sarvam

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

F, tatat sarvaṃ J<sub>5</sub>, tat tat sarvaṃ W<sub>2</sub>, mate tat sar° B • ihāsmābhis ]  $\mu S\alpha_2\alpha_3J_2J_4$ -  
VFK<sub>5</sub>; ihāsmābhiḥ T $\gamma_1$ , mayā devi MJ<sub>3</sub>, ihasmābhis K<sub>4</sub>, mahātmābhis K<sub>2</sub>P, ahāsmābhis K<sub>6</sub>,  
ihātmābhis C, °vam āsmābhis B

**1.17d** TAVA PRĪTYĀ PRAKĀŚĪTAM

om. U • tava ] *codd.* • prītyā ]  $TS\alpha_1K_1J_4VK_4K_2PJ_3FK_5K_6C\gamma$ ; devi  $\mu$ , śamtyā K<sub>3</sub>, protyā  
J<sub>2</sub> • prakāśitam ]  $\mu TS\alpha_1\beta_1K_2PFK_5K_6C\gamma_2W_2B$ ; prakāśite  $\alpha_3$ , prakāśyate J<sub>3</sub>, prakāśitam R

**1.18a** TASMĀC CHĀSTRAM PRALABHYETA

om. U • tasmāc ]  $J_6SK_2FK_5$ ; tasmā  $AJ_7\alpha_1\beta_1PJ_3C\gamma_2W_2B$ , tasmāt T, tada  $\alpha_3$ , tasmā dḥ K<sub>6</sub>  
(*unm.*), tasmā R • chāstram ]  $\mu S\alpha_1\beta_1J_3K_5\gamma_2W_2B$ , śāstram T $\alpha_3$ , chastram K<sub>2</sub>PR, cāstram  
F, chāstra K<sub>6</sub>, chāstram C • pralabhyeta ]  $\mu\alpha_3FR$ ; pralabhyaitan SNMJ<sub>4</sub>VK<sub>4</sub>K<sub>5</sub>C $\gamma_2$ W<sub>2</sub>B,  
pralibhyate T, pralabhyaitat W<sub>1</sub>J<sub>2</sub>, pralabhate K<sub>2</sub>, pralabhyetan P, prayatnena J<sub>3</sub>, prala-  
bhyeta\*ṃ\* K<sub>6</sub>

**1.18b** MAYOKTAM IDAM ADBHUTAM

om. U • mayoktam ]  $\mu TS\alpha_1J_4VK_4K_2PJ_3FK_5K_6C\gamma$ ; yathoktam  $\alpha_3$ , mayoktaṃ J<sub>2</sub> •  
idam ]  $\mu TS\alpha J_4VK_4K_2J_3FK_5K_6C\gamma$ ; idaṃ J<sub>2</sub>P • adbhutam ] *codd.*

**1.18c** GOPANĪYAM MAHEŚĀNI

om. UNM $\alpha_3$  • gopanīyam ]  $\mu SW_1J_4K_4K_2PFK_6C\gamma$ ; guhyād guhyam T, gopanīyaṃ J<sub>2</sub>,  
suguhyatvān VK<sub>5</sub>, goyanīyam J<sub>3</sub> • maheśāni ]  $TSW_1J_2K_2PFK_5K_6C\gamma$ ; suguptatvā A, sug-  
uhyatvān maheśāni J<sub>6</sub>K<sub>4</sub> (*unm.*), suguptatvān maheśāni J<sub>7</sub> (*unm.*), maheśāni J<sub>4</sub>J<sub>3</sub>, mahāśāni  
V

**1.18d** NA SARVATRA PRAKĀŚĪTAM

om. UNM $\alpha_3$  • na sarvatra ]  $\mu$ ; samyak satyaṃ T, yataḥ sarvaṃ SW<sub>1</sub>K<sub>2</sub>K<sub>6</sub>C $\gamma_2$ RB, samyak  
sarvaṃ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>5</sub>, samyak sarva V, yataḥ sarva P, yataḥ sarva J<sub>3</sub>W<sub>2</sub>, yatas sarvaṃ F •  
prakāśitam ]  $\mu SW_1\beta_1J_3FK_5K_6\gamma$ ; prakāśyate T, prakāśitam K<sub>2</sub>PC

**1.19a** MANMUKHĀMBURUHĀJ JĀTAM

om. U • man ]  $\mu TS\alpha\beta_1K_2PJ_3FK_5C$ ; tan K<sub>6</sub> $\gamma$  • mukhāmbu ] F; mukhāmbvu  $\mu\alpha_3J_4K_4J_3$ -  
K<sub>5</sub>K<sub>6</sub>CJ<sub>5</sub>RB, mukhāmbhū T, mukhāmbu  $S\alpha_2VJ_1W_2$ , mukhāmbho M, mukhāmbu J<sub>2</sub>, mukhā-  
mbvu K<sub>2</sub>, mukhāmbvu P • ruhāj ]  $\mu S\alpha J_2K_4K_2PJ_3FK_5K_6C\gamma_2W_2B$ ; rihā T, ruhā J<sub>4</sub>V, rūhā  
R • jātam ]  $\mu TS\alpha J_2J_4K_4K_2PFK_5K_6C\gamma$ ; j\*ātaṃ V, jyataṃ J<sub>3</sub>

**1.19b** YAS TU ŚĀSTRĀMṚTAM VADET

om. U • yas tu ]  $\mu S\alpha_1\beta_1K_2PFK_5C\gamma$ ; yas T (*unm.*), tathā  $\alpha_3$ , yās tu J<sub>3</sub>, yas tū K<sub>6</sub> •  
śāstrāmṛtaṃ ]  $\mu TS\alpha_2\beta_1J_3FK_5K_6CJ_5W_2B$ ; śāstrām idam MK<sub>1</sub>, śāstram idam K<sub>3</sub>, śāstram  
ṛtaṃ K<sub>2</sub>R, śāstrāmṛtaṃ P, śā[stra]m ṛtaṃ J<sub>1</sub> • vadet ]  $\mu\alpha_3$ ; ca tat T, dadet SNW<sub>1</sub><sup>pc</sup>K<sub>5</sub> $\gamma$ ,  
dahet W<sub>1</sub><sup>ac</sup>, dadat MJ<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>6</sub>C, dadāt J<sub>4</sub>, datat V, mahat J<sub>3</sub>, dhadhat F

**1.19c** SA EVA HI GURUḤ SATYAM

om. U • sa ] *codd.* • eva ]  $\mu S\alpha_1\beta_1PJ_3FK_5K_6C\gamma$ ; vai gu° T, caiva  $\alpha_3$ , evaṃ K<sub>2</sub> • hi ]  
 $\mu S\alpha\beta\gamma$ ; °ruś T • guruḥ ]  $J_6S\alpha VPJ_3K_5CJ_5W_2RB$ ; guru  $AJ_7J_2J_4K_4J_1$ , ca vai T, guro K<sub>2</sub>,  
gurus F, ruḥ K<sub>6</sub> (*unm.*) • satyam ]  $\mu S\alpha_3\beta\gamma$ ; samyak T, satyaṃ  $\alpha_1$

**1.19d** ARTHATO VETTI YAḤ PUNAḤ

om. U • arthato vetti ]  $\mu TS\alpha_3J_2K_4PJ_3FK_6C\gamma$ ; vedayad yaḥ pu° N, vedayed yaḥ pu° W<sub>1</sub>,  
yo vetti ca pu° M, arthatau meti J<sub>4</sub>, arthata vetti V, hy arthato vetti K<sub>2</sub>, arthato citti K<sub>5</sub>  
yaḥ ]  $\mu S\alpha_3\beta_1K_2PFK_6K_5\gamma_2W_2B$ ; taṃ T, °naḥ  $\alpha_1$ , yat J<sub>3</sub>, ya C • punaḥ ]  $\mu TS\alpha\beta\gamma_2W_2B$ ;  
puna R

**1.20a** SA CĀDHIKATAMAḤ KHYĀTO

om. UNM • sa ]  $\mu SF$ ; na TW<sub>1</sub> $\alpha_3J_2VK_4K_2PJ_3K_5K_6C\gamma$ , ta J<sub>4</sub> • cādhika ] ATSW<sub>1</sub>J<sub>2</sub>K<sub>2</sub>P-  
K<sub>5</sub>C $\gamma$ ; cādhikaḥ J<sub>6</sub>J<sub>7</sub>, vādhika K<sub>1</sub>J<sub>4</sub>VK<sub>4</sub>J<sub>3</sub>, vādhikas K<sub>3</sub>, hityadhi F, cā[dhi]ka K<sub>6</sub> • tamaḥ  
khyāto ] S; samākhyāto  $\mu$ , s\*mākhyāto T, tamākhyāto W<sub>1</sub>K<sub>3</sub>PJ<sub>3</sub>K<sub>6</sub>CJ<sub>5</sub>RB, \*ta\*mākhyāto  
K<sub>1</sub>, tamākhyāto J<sub>2</sub>VK<sub>4</sub>, tamayākhyāto J<sub>4</sub>, mayākhyāto K<sub>2</sub>, kamākhyāto F, tayākhyāto K<sub>5</sub>,  
[ta]mākhyāto J<sub>1</sub>, ttamākhyāto W<sub>2</sub>

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**1.20b** GURUR NĀSTI TATO 'DHIKAH

*om.* UNM • gurur ] SW<sub>1</sub>α<sub>3</sub>J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; na gu° μ, gurun T, gurura J<sub>4</sub> (*unm.*), guror K<sub>2</sub>, guru K<sub>6</sub>, gur C (*unm.*) • nāsti ] TSW<sub>1</sub>α<sub>3</sub>βγ, °rus te° μ • tato ] TSW<sub>1</sub>α<sub>3</sub>βγ; °na cā° μ • 'dhikah ] μTSW<sub>1</sub>α<sub>3</sub>βγ, kaḥ G (*readings from G start here*)

**1.20c** LABDHVĀ ŚĀSTRAM IDAM GUHYAM

labdhvā ] GUTSMVFK<sub>5</sub>; lavdhā AJ<sub>7</sub>K<sub>1</sub>J<sub>2</sub>K<sub>4</sub>PC, la\*dhv\*ā J<sub>6</sub>, labdha α<sub>2</sub>W<sub>2</sub>, luddhā K<sub>3</sub>, ladhvā J<sub>4</sub>K<sub>6</sub>, lavdha K<sub>2</sub>J<sub>1</sub>, labdhā J<sub>3</sub>B, ladhva J<sub>5</sub>, la\* R • śāstram ] μGUTSαβ<sub>1</sub>J<sub>3</sub>F-K<sub>5</sub>K<sub>6</sub>γ; śāśtramam K<sub>2</sub>, śāśtram PC • idam ] J<sub>6</sub>J<sub>7</sub>GUSαβγ; iham A, idam T • guhyam ] GSαJ<sub>2</sub>VK<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; guhyam μ, mahyam U, mahyam T, guhyamam J<sub>4</sub>PC, guhyem K<sub>2</sub>

**1.20d** ANYEṢĀM NA PRAKĀŚAYET

anyeṣām ] μUTSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>CJ<sub>1</sub>RB; anyeṣān G, anyeṣā K<sub>6</sub>J<sub>5</sub>W<sub>2</sub> • na ] J<sub>6</sub>GUTSαVK<sub>2</sub>P-J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ; ma AJ<sub>7</sub>, tat J<sub>2</sub>K<sub>4</sub>, nat J<sub>4</sub> • prakāśayet ] AJ<sub>6</sub>GUTSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ; kāśayet J<sub>7</sub> (*unm.*), prakāśate V

**1.21a** SUVICĀRYA PRAVAKTAVYAM

*om.* GU • suvicārya ] μSMα<sub>3</sub>J<sub>4</sub>VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>; vicāryeva T, suvicāryā α<sub>2</sub>, sucicārya J<sub>2</sub>, suvicāryya K<sub>2</sub>, suvicārah J<sub>3</sub>, suvirccārya C, savicārya γ<sub>2</sub>W<sub>2</sub>, sarvav\*a\*[rya] R, samyag vicā° B • pravaktavyam ] μTSα<sub>3</sub>β<sub>1</sub>FK<sub>5</sub>; pravaktavya NM, pravaktavyam W<sub>1</sub>, prakarttavyam K<sub>2</sub>PK<sub>6</sub>Cγ<sub>2</sub>, prakarttavyaḥ J<sub>3</sub>, prakartavyam W<sub>2</sub>R, °rya kartavyam B

**1.21b** ETANMĀRGOPAĪVINĀM

*om.* GU • etan ] SPFK<sub>6</sub>CJ<sub>1</sub>W<sub>2</sub>RB; eka μ, etad T, eṣa α<sub>1</sub>β<sub>1</sub>K<sub>5</sub>, ekaḥ α<sub>3</sub>, etat K<sub>2</sub>, tena J<sub>3</sub>, ettan J<sub>5</sub> • mārgo ] μSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>CJ<sub>1</sub>R; ātmo T, mā\* F, mārge J<sub>5</sub>W<sub>2</sub>B • pajīvinām ] SNMβ<sub>1</sub>FK<sub>5</sub>K<sub>6</sub>C; pajīvinā μJ<sub>3</sub>, pajīvinam TK<sub>1</sub>, pi jīvanam W<sub>1</sub>γ<sub>1</sub>, pajīvitam K<sub>3</sub>, pajīvanām K<sub>2</sub>, pajīvinām P, ca jīvanam B

**1.21c** YA IDAM PARAMAM ŚĀSTRAM

*om.* U • ya idam ] TSW<sub>1</sub>Mα<sub>3</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; ṣaṭpadaḥ μ, prakāśi° G, ya imam N, japadaḥ K<sub>2</sub>, iyame γ<sub>2</sub>W<sub>2</sub>, ichami° R, idam e° B • paramam ] J<sub>6</sub>J<sub>7</sub>TSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>C; parasam A, °tam yadi G, praramam V, parama P, ṣṛṇūṇyā J<sub>3</sub>, °dam param J<sub>1</sub>R, °dam para J<sub>5</sub>W<sub>2</sub> • śāstram ] μTSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; punar G, chāstram J<sub>3</sub>, śāstram C

**1.21d** YATRA TATRA PRAKĀŚAYET

*om.* U • yatra ] TSαβγ, yathā μ, mūdhe° G • tatra ] S<sup>pc</sup>α<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>Cγ; tathā μ(*unm.*), °nātmā° G, kutra TS<sup>ac</sup>α<sub>1</sub>, yatra F • prakāśayet ] μTSαβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ; °bhitātinā G, prakāśayat K<sub>2</sub>

**1.22a** SA ŚĪGHRAṀ BHAKṢYATE DEVI

*om.* U • sa ] μGTSα<sub>1</sub>K<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ; śa K<sub>3</sub>, tam K<sub>2</sub> • śīghram ] μGTSαβ<sub>1</sub>PJ<sub>3</sub>F-K<sub>5</sub>K<sub>6</sub>Cγ; śivram K<sub>2</sub> • bhakṣyate ] μSNMJ<sub>2</sub>VK<sub>4</sub>FK<sub>5</sub>K<sub>6</sub>B; vadyate G, bhakṣito T, labhyate W<sub>1</sub>, bhakṣayed α<sub>3</sub>γ<sub>2</sub>W<sub>2</sub>, bhyakṣyate J<sub>4</sub>, bhakṣate K<sub>2</sub>PJ<sub>3</sub>, bhakṣyete C, takrayed R • devi ] μGSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>Cγ; devī TJ<sub>3</sub>

**1.22b** YOGINĪBHIḤ ŚIVĀJÑĀYĀ

*om.* U • yoginībhiḥ ] μSαJ<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>Cγ; yoginībhiḥ G, yośīmtobhiḥ T, yoginīśoḷbhiḥ K<sub>4</sub> (*unm.*), yoganibhiḥ J<sub>3</sub>, yoginībhiḥ F • śivājñāyā ] μTSαβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ; śivājñāyā G, śivājñāyā K<sub>2</sub>

**1.22c** GRANTHIṀ NODGRANTHAYED ASYA

*om.* U • granthiṀ ] *em.*; granthi μ, grantham GSαJ<sub>4</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>CB, śrajam T, gra-tham J<sub>2</sub>K<sub>2</sub>, grantha γ<sub>1</sub> • nodgranthayed asya ] μ; samarpayet tasya G, sadāccayekṣya T, tu nārpayed devi SPK<sub>5</sub>K<sub>6</sub>C, samarpayed asya NM, samarppayed asya W<sub>1</sub>, samārpaye\*d y\*asya K<sub>1</sub>, samārpayed yasya K<sub>3</sub>, tu nāryayad devi J<sub>2</sub>, tu nārcayedevi J<sub>4</sub>, ju nārppayed devī V, tu nārpayad devi K<sub>4</sub>, tu nāryayed devi K<sub>2</sub>, tu nāye devi J<sub>3</sub> (*unm.*), tu nārcayed devi F, tu cārcayad devi γ<sub>2</sub>B, tu cārcayad devi W<sub>2</sub>, tu cāryayad devi R

μ = AJ<sub>6</sub>J<sub>7</sub>α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**1.22b** VINĀ KAULIKATARPAṆĀT

*om. U* • vinā ]  $\mu$ GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; vinna T, nāsti° K<sub>2</sub> • kaulika ]  $\mu$ S $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>6</sub>C $\gamma$ ; ca guru G, kauṣaka T, °ke kaula K<sub>2</sub>, śaṃkara K<sub>5</sub> • tarpaṇāt ]  $\mu$ GSJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>FJ<sub>1</sub>W<sub>2</sub>RB; darpaṇam T, tarpaṇam  $\alpha$ , tarppaṇāt VK<sub>2</sub>C, tarppaṇāt P, pūjanāt K<sub>5</sub>, tarpaṇāt K<sub>6</sub>, tarpa\*  
ṇāt J<sub>5</sub>

**1.23a** PŪJITAM ŚUBHAVASTRASTHAM

*om. U* • pūjitaṃ ]  $\mu$ GS $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; pūjite T, pujitaṃ J<sub>2</sub>P • śubha ] J<sub>6</sub>S $\alpha$ - $\beta_1$ K<sub>2</sub>PFK<sub>5</sub>C $\gamma$ ; subha AJ<sub>7</sub>J<sub>3</sub>, śubhra G, tu bha° T, bha K<sub>6</sub> (*unm.*) • vastrastham ]  $\mu\beta_1$ F-  
K<sub>5</sub>K<sub>6</sub>CB; vastreṇa GS $\alpha_1$ , °vet svastham T, vastrastha  $\alpha_3$ , vastrastham K<sub>2</sub>P, vachāstram J<sub>3</sub>,  
vastustham J<sub>1</sub>W<sub>2</sub>R, vāstustham J<sub>5</sub>

**1.23b** DIVYADHŪPASUDHŪPITAM

*om. U* • divya ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; divyair T, divyavya C, ditya R • dhūpa ]  $\mu$ G $\alpha$ J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; dhūpaiś TS, dhupais J<sub>2</sub>, dhūpais K<sub>4</sub> • sudhūpitaṃ ]  $\mu$ G $\alpha_1$ K<sub>3</sub>J<sub>4</sub>-  
PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; ca dhūpiteḥ T, ca dhūpitaṃ S, sudhūpitaṃ K<sub>1</sub>C, tu dhūpitaṃ J<sub>2</sub>K<sub>4</sub>, susdhūpitaṃ  
V, sudhūpitaṃ K<sub>2</sub>, sudīpitaṃ K<sub>6</sub>

**1.23c** ŚRĀVAYED VIJANASTHĀNE

*om. U* • śrāvayed ] J<sub>6</sub>J<sub>7</sub>GTSW<sub>1</sub>M $\alpha_3\beta_1$ J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma_2$ W<sub>2</sub>B; śrāvaṇed A, śrāvaye[t] N, śrava-  
yed K<sub>2</sub>PR • vijana ] GTM $\alpha_3\beta_1$ J<sub>1</sub>W<sub>2</sub>RB; vijane  $\mu$ , vijasaṃ° SW<sub>1</sub>, dvijasaṃ° N, dijana J<sub>5</sub>  
• sthāne ] *codd.*

**1.23d** YOGINE YOGAŚĀLINE

*om. U* • yogine ]  $\mu$ GTS $\alpha_2\alpha_3\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; yoginī M, yogīno K<sub>2</sub>, *om. C*, yogino  $\gamma_1$ , yoginā  
B • yogaśāline ]  $\mu$ GTM $\alpha_3$ J<sub>3</sub>K<sub>5</sub> $\gamma$ ; yogaśīline SNJ<sub>2</sub>K<sub>4</sub>PFC, yogaśīlane W<sub>1</sub>J<sub>4</sub>VK<sub>6</sub>, yogasīlane  
K<sub>2</sub>

**1.24a** YASMINN APŪJITAM ŚĀSTRAM

*om. U* • yasminn ] J<sub>6</sub>TS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>; yasmin AGJ<sub>1</sub>W<sub>2</sub>RB, yasminn J<sub>7</sub>PK<sub>6</sub>C, yasmi J<sub>5</sub> •  
apūjitaṃ ]  $\mu$ S $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; nu pūjitaṃ G, aprajitaṃ T, apujitaṃ J<sub>2</sub>, vai pūjitaṃ  $\gamma$   
• śāstram ] GS $\alpha$ FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; śāstram  $\mu$ T, śāstram  $\beta_1$ , śāstram K<sub>2</sub>, śāstram P, gratham  
J<sub>3</sub>

**1.24b** IDAM TIṢṬHATI VAI GRĤE

*om. U* • idaṃ ]  $\mu$ GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; yadi T, ida K<sub>2</sub> • tiṣṭhati ] GS $\alpha_1$ K<sub>5</sub>K<sub>6</sub>CB; tiṣṭaṃti  
 $\mu$ TJ<sub>4</sub>J<sub>5</sub>, tiṣṭati  $\alpha_3$ J<sub>2</sub>VK<sub>2</sub>PFJ<sub>1</sub>R, tiṣṭa K<sub>4</sub> (*unm.*), tiṣṭhaṃti J<sub>3</sub>W<sub>2</sub> • vai grḥe ] J<sub>6</sub>J<sub>7</sub>S $\alpha_3\beta_1$ -  
K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma_1$ ; vīgrahe A, *om. G*, vai grahe T, caiva hi  $\alpha_2$ , sundari M, ve grahe J<sub>3</sub>, ya\*he  
B

**1.24c** TATRĀGNIRUGGRAHĀRĀTI

*om. GU* • tatrāgni ]  $\mu$ TS $\alpha_2\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; tadāgni M, tatrāsi V • ruggra ]  
SJ<sub>3</sub>K<sub>5</sub>; rudga AJ<sub>6</sub>, rudg J<sub>7</sub>, cora° T, rugra  $\alpha_2$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>FCB, vārā M, rugna  $\alpha_3$ , rugrā J<sub>4</sub>,  
rugma V, ruggna P, stagra K<sub>6</sub>, rugṇa  $\gamma_2$ W<sub>2</sub>, \*gṇa R • hārāti ] S $\alpha_2\beta_1$ FK<sub>5</sub>W<sub>2</sub>B; hārātri  $\mu\alpha_3$ ,  
°jā pīdā T, rātīṇam M, grāhārtti K<sub>2</sub>, hārārtti PK<sub>6</sub>C, hārārti J<sub>3</sub>, hārārti  $\gamma_2$ R

**1.24d** PĪDĀ BHAVATI NIŚCITAM

*om. GU* • pīdā ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; bhava° T, pīdhā J<sub>4</sub>, pādā J<sub>3</sub> • bhavati ]  $\mu$ S-  
 $\alpha\beta\gamma$ ; °ty eva hi T • niścitaṃ ]  $\mu$ S $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; niścayaṃ T, bhīścitaṃ K<sub>2</sub>

**1.25a** YATREDAM PŪJITAM GRANTHAM

*om. GU* • yatreḍam ] S $\alpha\beta_1$ PFK<sub>5</sub>K<sub>6</sub>; yatreḍam  $\mu$ , yatrāyaṃ TB, yan nedam K<sub>2</sub>, yatreham  
J<sub>3</sub>, tatredam C, yatreyam  $\gamma_1$  • pūjitaṃ ]  $\mu$ S $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; pūjitaś T, pujitaṃ J<sub>2</sub>,  
pūjite  $\gamma$  • grantham ]  $\mu$ S $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; caḥ T (*unm.*), gratham NJ<sub>4</sub>, śāstram W<sub>1</sub>-  
MC, gramthe  $\gamma$

**1.25b** GRĤE TIṢṬHATI PĀRVATI

*om. U* • grḥe ] J<sub>6</sub>J<sub>7</sub>TS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; grahe AVK<sub>2</sub>, *om. G* • tiṣṭhati ] S $\alpha_1$ K<sub>1</sub>-  
F<sup>pc</sup>K<sub>5</sub>CW<sub>2</sub>B; tiṣṭati  $\mu$ TK<sub>3</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PF<sup>ac</sup>K<sub>6</sub> $\gamma_2$ R, *om. G*, tiṣṭaṃti J<sub>4</sub>J<sub>3</sub> • pārvati ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>-  
J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>F<sup>pc</sup>K<sub>5</sub> $\gamma$ ; pāvati T, pārvatī  $\alpha_3$ VF<sup>ac</sup>K<sub>6</sub>, pārvatīm K<sub>2</sub>, pārvvati C

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**1.25c** TATRA SARVĀRTHADĀYINYO

*om. U* • tatra ] *codd.* • sarvārtha ]  $\mu\text{GTS}\alpha_1\text{K}_1\beta_1\text{K}_2\text{J}_3\text{FK}_5\text{K}_6\text{C}\gamma$ ; savārtha  $\text{K}_3$ , sarvvārtha P • dāyinyo ]  $\text{J}_6\text{TS}\alpha\text{J}_2\text{VK}_4\text{PFK}_5\text{K}_6\text{C}\gamma$ ; dāyinyau  $\text{AK}_2$ , dāvinyo  $\text{J}_7$ , dāyanyo G, dāyinyā  $\text{J}_4$ , dāyīnyo  $\text{J}_3$

**1.25d** VASANTI KULADEVATĀH

*om. U* • vasanti ]  $\mu\text{GTS}\alpha_1\beta\gamma$ ; vasaṃte  $\alpha_3$  • kula ]  $\mu\text{GTS}\alpha\beta_1\text{K}_2\text{J}_3\text{FK}_5\text{K}_6\text{C}\gamma$ ; krula P • devatāḥ ]  $\mu\text{GTS}\alpha_1\text{K}_1\text{J}_2\text{VK}_4\text{K}_2\text{PFK}_6\text{CB}$ ; devatā  $\text{K}_3\text{J}_4\text{J}_3\gamma_1$ , devatā[ḥ]  $\text{K}_5$

**1.26a** TASMĀT SARVAPRAYATNENA

tasmāt ]  $\mu\text{GUS}\alpha\beta\gamma$ ; tasmat T • sarvaprayatnena ] *codd.*

**1.26b** GOPANĪYAṀ VIJĀNATĀ

gopanīyaṃ ]  $\mu\text{GUS}\alpha\beta_1\text{K}_2\text{PFK}_5\text{K}_6\text{C}\gamma_2\text{W}_2\text{B}$ ; goniyaṃ T (*unm.*), gopaniyaṃ  $\text{J}_3$ , gopanāyaṃ R • vijānatā ]  $\mu\text{UTS}\alpha_1\text{J}_2\text{J}_4\text{VK}_2\text{PFK}_5\text{C}\gamma$ ; prayatnataḥ G, vijānataḥ  $\alpha_3$ , vijānatāḥ  $\text{K}_4\text{K}_6$ , vijānitā  $\text{J}_3$

**1.26c** YAS TU YOGĪ MAYĀ PROKTĀ

*om. U* • yas tu ]  $\text{G}\alpha_1$ , yo smin  $\mu$ , yaś ca T, yasmin  $\text{S}\beta\gamma$ , tasmin  $\alpha_3$  • yogī ]  $\text{J}_6\text{J}_7\text{GT}\alpha\text{J}_4\text{-VK}_4\text{K}_2\text{FK}_5\text{K}_6\text{C}$ ; yogi A, yoge  $\text{S}\gamma$ , yogo  $\text{J}_2$ , yog\* P, yogā  $\text{J}_3$  • mayā proktā ]  $\alpha_2$ ; mayoktāni  $\mu\text{GTS}\alpha_3\text{J}_2\text{J}_4\text{K}_4\text{PJ}_3\text{FK}_5\text{C}\gamma$ , imāṃ proktāṃ M, mayoktāti V, mayā proktān  $\text{K}_2$ , [ma]yo bhaktā  $\text{K}_6$

**1.26d** IMĀḤ SIDDHĪḤ SAMĪHATE

*om. U* • imāḥ siddhīḥ samīhate ]  $\text{W}_1$ ; saṃsiddhīni samīhate  $\mu$ , saṃsiddhāni samīhate G, saṃsiddhir na samīhate  $\text{T}\alpha_3$ , siddhavākyāni saṃvadet  $\text{SK}_4\text{PJ}_3\text{FK}_5\text{K}_6\text{CJ}_1\text{W}_2\text{B}$ , imāḥ siddhi samīhate N, mayā siddhiṃ samīhate M, siddhivākyāni saṃvadet  $\text{J}_2$ , śiddhavākyāni saṃvadet  $\text{J}_4$ , siddhavākyāni satvadet V, siddhavācāni saṃdadet  $\text{K}_2$ , siddhavākyāni saṃvadet  $\text{J}_5$ , siddhavākyā saṃvadeta R

**1.27a** SA YOGĪ SARVABHĀVENA

*om. U* • sa yogī sarvabhāvena ] *codd.*

**1.27b** GOPAYET PUSTAKAṀ TV IDAM

*om. U* • gopayet ]  $\text{GTS}\alpha\beta_1\text{K}_2\text{PFK}_5\text{K}_6\text{C}\gamma$ ; gopaye  $\mu$ , gopanī°  $\text{J}_3$  • pustakaṃ ]  $\mu\text{TS}\alpha_1\text{K}_1\text{-J}_2\text{J}_4\text{VK}_2\text{PFK}_5\text{K}_6\text{C}\gamma$ ; pustakan G, puktakaṃ  $\text{K}_3$ , pustakaṃm  $\text{K}_4$ , °yaṃ vijā°  $\text{J}_3$  • tv idam ]  $\mu\text{GTS}\alpha\text{J}_4\text{VK}_2\text{PFK}_5\text{K}_6\text{C}\gamma$ ; idaṃ  $\text{J}_2$ , iṃdaṃ  $\text{K}_4$  (*unm.*), °natā  $\text{J}_3$

**1.27c** AHAṀ TASYA GURUR DEVI

*om. U* • ahaṃ ]  $\mu\text{GTS}\alpha_1\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\text{C}\gamma$ ; hy ahaṃ  $\alpha_3$ , ahan  $\text{K}_6$  • tasya ]  $\text{GTS}\alpha\beta\gamma$ ; tas tu  $\mu$  • gurur ]  $\text{GS}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{C}\gamma$ ; gurum  $\mu$ , guru T, guror  $\text{K}_2$  • devi ]  $\mu\text{GSNMJ}_2\text{J}_4\text{-K}_4\text{J}_3\text{FK}_5\text{K}_6\gamma$ ; devī  $\text{T}\alpha_3\text{V}$ , ddevi  $\text{W}_1\text{K}_2\text{PC}$

**1.27d** YATRĀSTE PUSTAKAṀ SVAYAM

*om. U* • yatrāste ]  $\text{J}_6\text{J}_7\text{GTS}\alpha\beta_1\text{J}_3\text{FK}_5\text{K}_6\text{C}\gamma$ ; yaśāste A, yatraste  $\text{K}_2\text{P}$  • pustakaṃ ]  $\mu\text{-GTS}\alpha\text{FK}_5\gamma$ ; pustakaḥ  $\beta_1\text{K}_2\text{PK}_6$ , pustaka  $\text{J}_3\text{C}$  • svayam ]  $\mu\text{TS}\alpha_2\alpha_3\beta_1\text{K}_2\text{PJ}_3\text{FK}_6\text{C}\gamma_1$ ; tv idaṃ  $\text{GMK}_5\text{B}$

**1.28a** GUṆĀGUṆAṀ MAHEŚĀNI

*om. U* • guṇāguṇaṃ ]  $\text{J}_6\text{S}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{C}$ ; guṇāśuṇaṃ  $\text{AJ}_7$ , guṇāguṇā G, guṇāguṇau T, guṇāguṇa  $\text{K}_2\text{K}_6\gamma$  • maheśāni ] *codd.*

**1.28b** PUSTAKASYA CA RAKṢAṆĀT

*om. U* • pustakasya ]  $\mu\text{GTS}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{C}\gamma_2\text{W}_2\text{B}$ ; pustakaṃye  $\text{K}_2$ , pustakasy[ai]° R • ca ]  $\mu\text{GTS}\alpha_1\beta\gamma_2\text{W}_2\text{B}$ ; tu  $\alpha_3$ , °va R • rakṣaṇāt ]  $\text{GS}\beta_1\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6\text{C}\gamma$ ; rakṣaṇe  $\mu\text{T}\alpha$ , rakṣaṇīt F

**1.28c** PRAKAṬAṀ CA MAYĀ PROKTAM

*om. U* • prakāṭaṃ ]  $\mu\alpha_1\beta_1\text{K}_2\text{J}_3\text{FK}_5\text{K}_6\text{C}$ ; prakāṭāṃ G, prakāṭe T, prakāṭa° S, tat prakāṭaṃ  $\alpha_3$  (*unm.*), prakāṭaṃ P, pragaṭaṃ  $\gamma$  • ca ]  $\mu\text{GT}\alpha\beta\gamma$ , °tvam S • mayā ]  $\mu\text{GT}\alpha\beta\gamma_2\text{W}_2\text{-B}$ , iti S, maya R • proktam ]  $\text{SNMK}_1\beta_1\text{K}_5\text{K}_6\text{B}$ ; proktaṃ  $\mu\text{TK}_2\text{PJ}_3\text{C}\gamma_1$ , proktāṃ  $\text{GW}_1\text{F}$ , śektam  $\text{K}_3$

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\text{C}$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**1.28d** IDĀNĪM KHECARĪM ŚRṆU

om.  $U$  • idānīm ]  $AJ_6GTS\alpha\beta\gamma$ ; idānī  $J_7$  • khecarīm ]  $\mu GTS\alpha J_2 J_4 VK_2 PFK_5 K_6 CRB$ ; khecarī  $K_4 J_3 \gamma_2 W_2$  • śrṇu ]  $\mu TS\alpha J_2 VK_4 K_2 PJ_3 FK_5 K_6 W_2 RB$ ; śruṇu  $G$ , śrṇum  $J_4$ , \*\*  $C$ , śrṇuḥ  $J_1$ , śrṇū  $J_5$

**1.29a** YATRĀSTE CA GURUR DEVI

yatrāste ]  $\mu GUTS\alpha J_4 VK_4 K_2 FK_5 K_6 C\gamma$ ; yatrāste  $J_2$ , yatrāmstaṃ  $P$ , yaste  $J_3$  (*unm.*) • ca ]  $\mu GUTMF$ ; sa  $S^{pc}\beta_1 K_2 PK_5 C\gamma$ , sad  $S^{pc}J_3$ , tva  $N$ , tvad  $W_1$ , cā  $\alpha_3$ , san  $K_6$  • gurur ]  $GUS\alpha\beta_1 PJ_3 FK_5 K_6 C\gamma$ ; guru  $ATM^{ac}$ , gurum  $J_6 J_7$ , guror  $K_2$  • devi ]  $\mu GSMK_2 J_3 FK_5 J_5 W_2 RB$ ; brahman  $U$ , devī  $TNJ_4 VK_4$ , ddevī  $W_1 PK_6 CJ_1$ , devīm  $\alpha_3$ , ddevī  $J_2$

**1.29b** DIVYAYOGAPRASĀDHAKAḤ

divyayoga ]  $\mu GUTS\alpha_1 \beta J_5 W_2 B$ ; divyayogaḥ  $\alpha_3$ , yatrāste pu°  $J_1 R$  • prasādhakaḥ ]  $\mu T\alpha_1 - \beta_1 K_2 PFK_5 CJ_5 W_2 B$ ; prabhāvataḥ  $G$ , pradāyakaḥ  $U$ , °sya sādhaḥ  $S$ , prasādhaka  $\alpha_3$ , prasādakaḥ  $J_3$ , praśādhakaḥ  $K_6$ , °stakaṃ svayaṃ  $J_1 R$

**1.29c** TATRA GATVĀ CA TENOKTĀM

tatra ]  $J_6 J_7 GUTS\alpha\beta\gamma$ ; tatrā  $A$  • gatvā ] *codd.* • ca ]  $\mu GUS\alpha\beta\gamma$ ; tu  $T$  • tenoktām ]  $\mu GTVK_4 K_2 PK_5 K_6 CJ_5 W_2 B$ ; tenokta  $U$ , tenoktaṃ  $U^{v'}S\alpha J_4 J_3 FJ_1 R$ , tenoktā  $J_2$

**1.29d** VIDYĀM SAṂGRHYA KHECARĪM

vidyām ]  $\mu UTSJ_4 VK_4 K_2 J_3 FK_5 K_6 CB$ ; vidyām  $G$ , saṃpra°  $\alpha$ , vidyaṃ  $J_2 P$ , vidyā  $\gamma_1$  • saṃgrhya ]  $\mu GUTS\beta\gamma$ , °dhārya pra°  $N$ , °dhāryya pra°  $W_1$ , °dhāryaṃ pra°  $M$ , °dāya tra°  $\alpha_3$  • khecarīm ]  $\mu GUTS\beta_1 K_2 J_3 FK_5 K_6 CB$ ; °yatnataḥ  $\alpha$ , khecarī  $P\gamma_1$

**1.30a** TENOKTAṂ SAMYAG ABHYĀSAM

tenoktaṃ ]  $GS\beta_1 K_2 PFK_5 K_6 CJ_1 R$ ; tenokte  $\mu$ , tenoktaḥ  $U$ , tenokta  $T$ , samyag a°  $\alpha$ , teno\*kl\*am  $J_3$ , tenoktām  $J_5$ , tenoktām  $W_2 B$  • samyag ]  $\mu GUTSJ_2 J_4 K_4 K_2 PJ_3 FK_5 K_6 C\gamma$ ; °bhyāsam  $MK_3$ , °bhyāsa°  $\alpha_2 K_1$ , saṃmyag  $V$  • abhyāsam ]  $\mu GUTS\beta_1 PJ_3 FK_5 K_6 C\gamma$ ; yatnena  $\alpha$ , ābhyaṣaṃ  $K_2$

**1.30b** KURYĀD ĀDĀV ATANDRITAḤ

kuryād ] *codd.* • ādāv ]  $GUTS\alpha_1 \beta_1 K_2 J_3 FK_5 K_6 C$ ; āhāv  $\mu$ , vettā  $\alpha_3$ , ādāc  $P$ , ādau  $\gamma$  • atandritaḥ ]  $GUS\alpha_1 K_1 \beta_1 K_2 J_3 FK_5 K_6 C$ ; atlaṃdritaḥ  $A$ , alaṃdritaḥ  $J_6 J_7$ , atadritaḥ  $TP$ , ataṃdriya  $K_3$ , ca taṃ tataḥ  $\gamma$

**1.30c** VIDYĀM CA KHECARĪM DEVI

om.  $U$  • vidyām ]  $J_6 J_7 S\alpha\beta\gamma_2 RBO$ ; vidyā  $AW_2$ , vidyān  $T$ , tām vi°  $G$  • ca ]  $\mu S\alpha_2 \alpha_3 J_2 V - K_4 K_2 PJ_3 FK_5 K_6 C\gamma O$ ; °dyām  $G$ , na  $T$ , tu  $M$ , om.  $J_4$  • khecarīm ]  $\mu GS\alpha VK_4 K_2 FK_5 K_6 CB$ ; khecarīn  $T$ , khecarīrī  $J_2$ , khecarī  $J_4$ , khecarī  $PJ_3 \gamma_1 O$  • devi ]  $\mu SNM\alpha_3 J_4 K_4 K_2 PJ_3 FK_5 K_6 - C\gamma$ ; devīm  $GW_1$ , devī  $TJ_2 VO$

**1.30d** PRAVAKṢYE YOGASIDDHIDĀM

om.  $U$  • pravakṣye ]  $J_6 J_7 GTS\alpha\beta_1 PFK_5 K_6 C\gamma$ ; pravakṣe  $AJ_3$ , pravakṣo  $K_2$ , prapade  $O$  • yogasiddhidām ]  $\mu GTSJ_2 J_4 K_4 K_2 PJ_3 K_5 K_6 CO$ ; gaṇasiddhidā  $N$ , gaṇasiddhidām  $W_1$ , sarvasiddhidām  $M$ , gaṇasiddhidām  $\alpha_3$ , yogasiddhidā  $V$ , yogasiddhidām  $F$ , yogasiddhitām  $\gamma_2 W_2$ , yogasiddhid\*a\*ṃ  $R$ , yogasiddhiḥ  $B$

**1.31a** NA TAYĀ RAHITO YOGĪ

na tayā ]  $\mu \alpha_3 J_2 VK_4 K_2 PJ_3 FK_5 K_6 CO$ ; \*ādau hi\*  $G$ , anayā  $UT$ , naitayā  $S\alpha_1$ , ni tayā  $J_4$ , na keca°  $\gamma$  • rahito ]  $\mu S\alpha_2 \alpha_3 \beta O$ ; \*kaśi\*to  $G$ , vidyayā  $U$ , sahito  $T$ , khecarī  $M$ , °ryā hito  $\gamma_2 W_2 - B$ , °ryā vinā  $R$  • yogī ]  $\mu GUTS\alpha_2 \alpha_3 J_2 VK_4 K_2 PFK_5 C\gamma_2 W_2 BO$ ; devi  $MJ_3 R$ , yo[gi]  $J_4$ , yogi  $K_6$ , devi yogī  $J_1$  (*unm.*)

**1.31b** KHECARĪSIDDHIBHĀG BHAVET

khecarī ]  $J_6 J_7 GUTS\alpha_2 \alpha_3 \beta_1 K_2 J_3 FK_5 K_6 C\gamma O$ ; khecarīm  $A$ , rahitaḥ  $M$ , [khecarī]  $P$  • siddhi ]  $\mu GUTS\alpha\beta_1 K_2 PJ_3 FK_5 C\gamma$ ; phla  $K_6$  (*unm.*) • bhāg ]  $\mu UTS\alpha J_4 VK_4 K_2 PJ_3 FK_5 K_6 C\gamma O$ ; bhāk  $G$ , mā  $J_2$  • bhavet ] *codd.*

$\mu = AJ_6 J_7$

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

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

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

**1.31c** KHECARYĀ KHECARĪM YUÑJAN

khecaryā ]  $J_6J_7UTS\alpha_1\beta_1PFK_5K_6C\gamma O$ ; khecaryo A, khecaryām  $G\alpha_3$ , khecaryyā  $K_2J_3$  • khecariīm ]  $\mu US\alpha_2\alpha_3J_3K_5CO$ ; khecariī GTM $\beta_1K_2PF\gamma$ , om.  $K_6$  • yuñjan ]  $\mu TSK_4PFK_5$ ; yujan GC, yuñjan U, yuñjyāt  $\alpha_2$ , pūjyā M, yojyā  $K_1$ , yojyāt  $K_3$ , yuñjana  $J_2$  (unm.), puñjan  $J_4O$ , yuñjanm V, jañpan  $K_2$ , cyuban  $J_3$ , om.  $K_6$ , yuñjān  $\gamma_2R$ , puñjān  $W_2B$

**1.31d** KHECARĪBĪJAPŪRVAYĀ

khecariī ]  $\mu GUTS\alpha_1\beta_1K_2PFK_5K_6C\gamma O$ ; \*kham\*carī  $K_1$ , khecariīm  $K_3$ , khecari  $J_3$  • bīja ]  $GUTS\alpha_1K_1VJ_3FJ_1W_2B$ ; vīja  $\mu K_3J_2J_4K_4K_2PK_5K_6CJ_5RO$  • pūrvayā ]  $\mu TS\alpha_1VK_2PJ_3FK_5K_6C\gamma O$ ; pūrvakam G, pūrayā  $U\alpha_3$ , purvayāḥ  $J_2$ , pūrvayāḥ  $J_4K_4$

**1.32a** KHECARĀDHIPATIR BHŪTVĀ

khecarādhipatir ]  $\mu GUTS\alpha_4VK_2PFK_5K_6CJ_1BO$ ; khecaradhīpatir  $J_2$ , khecarāvīpati  $K_4$ , khecādādhīpatir  $J_3$ , khecarādhīpati  $M^{ac}J_5W_2$ , khecarādhīpatīr R • bhūtvā ]  $\mu GUTS\alpha\beta_1K_2PFK_5K_6CJ_1W_2RBO$ ; bhūtvā  $J_3$ , śūtvā  $J_5$

**1.32b** KHECAREṢU SADĀ VASET

khecareṣu ]  $\mu GUTS\alpha\beta_1PJ_3FK_5K_6C\gamma O$ ; khecariṣu  $K_2$  • sadā ] *codd.* • vaset ]  $\mu GUTS\alpha-VK_2PJ_3FK_5K_6CW_2BO$ ; bhavet  $J_2J_4K_4$ , °bhyaset  $J_1R$ , bhavaset  $J_5$  (unm.)

**1.32c** KHECARĀVASATHAM VAHNIM

khecarāvasatham ]  $AJ_7UTSW_1M\beta_1PFK_5CO$ ; khecarāvasatham  $J_6$  (unm.), khecariīvasatham G, khecarāva[sa]tham N, khecarāvasatha  $\alpha_3$ , khecarāhastravam  $K_2$ , khecariīvasatham  $J_3$ , khecarāvasatha\*ṃ\*  $K_6$ , khecariīvasatām  $J_1$ , khecariīvasathām  $J_5W_2B$ , khecariīvasatām R • vahnim ]  $UTS\alpha_2J_4K_2PJ_3FK_5C\gamma O$ ; vahnir  $\mu$ , vanhī G, vahni  $MK_6$ , vahniṃ  $\alpha_3$ , vahnirm  $J_2K_4$ , vavrajvim V (unm.)

**1.32d** AMBĀMAṄDALABHŪṢITAM

ambā ] ahnī  $\mu$ , ambho G, ambu U, abhra T, ambā SVB, amḍavā N (unm.), āyā  $W_1$ , vaḍavā M (unm.), sarvā  $\alpha_3$ , avā  $J_2$ , amvā  $J_4K_4K_2PK_5C\gamma_1O$ , athā  $J_3$ , ābā F, vāma  $K_6$  • maṅḍala ]  $\mu GUTS\alpha\beta_1K_2J_3FK_5K_6C\gamma O$ ; maḍala P • bhūṣitam ]  $\mu GUTS\alpha_1\beta_1K_2PJ_3K_5K_6C\gamma_2RO$ ; bhūṣitam  $K_1$ , bhūṣite  $K_3$ , bhūṣitām  $FW_2B$

**1.33a** VYĀKHYĀTAM KHECARĪBĪJAM

vyākhyātām ]  $\mu GS\alpha\beta_1K_5K_6CR$ ; ākhyātām UT, vyākhyātā  $K_2$ , vyākhyītām P, vyākhyatām  $J_3$ , \*khyātām F, vyākhyānam  $\gamma_2W_2B$ , vyākhyānta O • khecariī ]  $\mu GUTS\alpha\beta_1K_2J_3FK_5K_6C\gamma O$ ; khecariī P • bījam ]  $GUTSMK_1VJ_3FJ_1W_2B$ ; vījam  $\mu K_3J_2J_4K_4K_2PK_5K_6J_5RO$ , bījam  $\alpha_2$ , jījam C

**1.33b** TENA YOGAḤ PRASIDHYATI

tena ] *codd.* • yogaḥ ]  $\mu GUTS\alpha_1\beta\gamma O$ ; yogī  $\alpha_3$  • prasidhyati ]  $\mu GUTSMJ_2J_4K_4FK_5K_6C\gamma O$ ; sa siddhyati  $NK_3$ , sa sidhyati  $W_1K_1V$ , prasidhyati  $K_2J_3$ , prasidhyatiḥ P

**1.33c** MASTAKĀKHYĀ MAHĀCAṄḌĀ

om. O • masta ]  $\mu^a$ ; śanaiḥ  $\mu^bUTS\alpha\beta_1K_2PK_5K_6C\gamma$ , śanaiś GF, \*tru\*ṭiḥ  $K_2$ , śanai  $J_3$  • kākhyā ] *em.*; kākhyo  $\mu^a$ , śanai A<sup>b</sup>, śanair  $J_6^bJ_7^bUS\alpha J_2J_4K_4PJ_3FK_5K_6CJ_1RB$ , śanaiś G, śanaiḥ  $TVJ_5W_2$ , om.  $K_2$  • mahācaṅḍā ]  $\mu^a$ ; mastakāc ca  $\mu^bUTS\alpha_1J_2J_4K_4PJ_3FK_5K_6C\gamma_2W_2B$ , śirovyoma° G, mastakāś ca  $\alpha_3$ , marstakārga V, om.  $K_2$ , mastakādhū R

**1.33d** ŚIKHIVAHNIKA VAJRABHṚT

om.  $K_2O$  • śikhi ]  $J_7^a$ ; śivi A<sup>a</sup>, śimkhi  $J_6^a$ , mahā  $\mu^bGUTS\alpha_1\beta_1PJ_3FK_5K_6C\gamma$ ; saha  $\alpha_3$  • vahni ]  $\mu^a$ ; vastram  $\mu^b$ , vajra  $GUTS\alpha J_3$ , vastra  $\beta_1PK_5K_6C\gamma$ , vastrā F • kavajra ]  $\mu^a$ ; kapāṭa A<sup>b</sup> $J_6^bS\alpha\beta_1PJ_3FK_5K_6C\gamma$ , kavāṭa  $J_6^b$ , kavāṭa GUT • bhṛt ]  $\mu^a$ ; dhṛk  $\mu^b\beta_1J_3FK_5K_6C\gamma$ , bhīt  $UTS\alpha$ , vit G, dhṛka P (unm.)

**1.34a** PŪRVABĪJAYUTĀ VIDYĀ

om. O • pūrva ]  $\mu^a\mu^bGTS\alpha_1K_3J_4VK_4K_2PJ_3FK_5CJ_1RB$ ; pūrvaṃ U, pūmrva  $K_1$ , purva  $J_2-J_5W_2$ , pūrvva  $K_6$  • bīja ]  $GUTS\alpha_1FJ_1$ ; vīja  $\mu^a\mu^bJ_2J_4K_4K_2PJ_3K_5K_6B$ , vījo  $\alpha_3$ , vīja  $VCJ_5R$ , bīja  $W_2$  • yutā ]  $\mu^a\mu^bUTSNM\beta\gamma$ ; yutām  $GW_1$ , jītā  $\alpha_3$  • vidyā ]  $\mu^aJ_6^bJ_7^bUTSNM\alpha_3\beta\gamma$ ; vidyāpy A<sup>b</sup>, vidyām  $GW_1$

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**1.34b** VYĀKHYĀTĀ HY ATIDURLABHĀ

om. O • vyākhyātā ]  $\mu^a$ TSM $\beta_1$ FK $_6$ ; ākhyātā A<sup>b</sup>, khyātā J<sup>b</sup><sub>6</sub>J<sup>b</sup><sub>7</sub> (unm.), vyākhyātām G, hy ākhyātā U, vikhyātā N $\alpha_3\gamma$ , vikhyātām W<sub>1</sub>, vyātād K<sub>2</sub> (unm.), vyākhyātād PK<sub>5</sub>C, vikhyātād J<sub>3</sub> • hy atidurlabhā ]  $\mu^a$ S; yātidurlabhā  $\mu^b\beta_1\gamma$ , atidurlabhā\* G, yāti durlabhām UT, cānyadurlabhām  $\alpha_2$ , cānya durlabhā M, tisurdurlabhā K<sub>1</sub>, nisudurlabhā K<sub>3</sub>, yātidurllabhā K<sub>2</sub>P-K<sub>5</sub>C, yyātidurlabhā J<sub>3</sub>, yātādū\*r\*llabhā K<sub>6</sub>, py atidurlabhā F

**1.34c** ṢAḌAṄGAVIDYĀM VAKṢYĀMI

om. O • ṣaḍam° ]  $\mu^a$ ; tasyāḥ  $\mu^b$ UTSW<sub>1</sub>M $\beta_1$ J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>CB, tasyāṣ GF, tasya N $\alpha_3$ , tasmā K<sub>2</sub>, tasmāḥ P, tasyā  $\gamma_1$  • °gavidyām ]  $\mu^a$ ; ṣaḍamḡam A<sup>b</sup>J<sup>b</sup><sub>7</sub>GUTS $\alpha_2\beta_1$ PJ<sub>3</sub>FK<sub>6</sub>CB, ṣamḡamḡam J<sup>b</sup><sub>6</sub>, ṣaḍamḡa M $\gamma_1$ , svamḡam pra° K<sub>1</sub>, ṣamḡam pra° K<sub>3</sub>, khaḍamḡam K<sub>2</sub>K<sub>5</sub> • vakṣyāmi ] J<sup>a</sup><sub>6</sub>J<sup>a</sup><sub>7</sub>; vakṣāmi A<sup>a</sup>, kurvīta A<sup>b</sup>GUTSW<sub>1</sub>M $\alpha_3$ K<sub>5</sub>CJ<sub>1</sub>W<sub>2</sub>B, kvarvīta J<sup>b</sup><sub>6</sub>, kurvvīta J<sup>b</sup><sub>7</sub>, kurvaṣṭa N, kurvaṣṭa J<sub>2</sub>K<sub>4</sub>J<sub>3</sub>F, [ku]rvaṣṭa J<sub>4</sub>, kuv\*ī\*ta V, kurvaṣṭi K<sub>2</sub>, kuṣṛvati P, kurvvāṣṭi K<sub>6</sub>, kurvīṭta J<sub>5</sub>, kuvīta R

**1.34d** TAYĀ ṢAṬSVARABHINNAYĀ

om. O • tayā ] UTS $\alpha_1$ J<sub>2</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; tathā  $\mu^a\mu^b$ , ta[.] G, taya  $\alpha_3$ , na yā J<sub>4</sub>, ya V (unm.), tyā K<sub>4</sub> (unm.) • ṣaṭ ] J<sup>a</sup><sub>6</sub>J<sup>a</sup><sub>7</sub> $\mu^b$ UTS $\alpha_1$ K<sub>1</sub>K<sub>2</sub>K<sub>6</sub>; ṣaṭa A<sup>a</sup> (unm.), ṣaṭ G, ṣaḍ K<sub>3</sub>J<sub>2</sub>J<sub>4</sub>-VPFK<sub>5</sub>C $\gamma$ , ṣa K<sub>4</sub>, ṣaṭam J<sub>3</sub> (unm.) • svara ]  $\mu^a$ UT $\alpha$ ; dvāra  $\mu^b$ , svara G, dīrgha SJ<sub>4</sub>VPJ<sub>3</sub>-FK<sub>5</sub>K<sub>6</sub>C $\gamma$ , dīrghara J<sub>2</sub> (unm.), draurghara K<sub>4</sub> (unm.), dīrkva K<sub>2</sub> • bhinnayā ] A<sup>a</sup>J<sup>a</sup><sub>6</sub>J<sup>b</sup><sub>6</sub>J<sup>b</sup><sub>7</sub>UTS $\alpha_3\beta\gamma$ ; bhinnayāḥ A<sup>b</sup>, bhinnayāḥ J<sup>a</sup><sub>7</sub>, bhinnayā G, bhidyayā N, bhimdyayā W<sub>1</sub>

**1.35a** KURYĀD DEVI YATHĀNYĀYAM

om. O • kuryād ]  $\mu^a\mu^b$ GUTSNM $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>C $\gamma$ ; kuryā W<sub>1</sub>J<sub>4</sub>K<sub>6</sub>, kruryād P, kuya J<sub>3</sub> • devi ]  $\mu^a\mu^b$ S $\alpha_1\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; devī GK<sub>3</sub>, evam UT, devīm K<sub>1</sub>, divi J<sub>3</sub> • yathānyāyam ] J<sup>a</sup><sub>6</sub> $\mu^b$ S $\alpha_1$ VK<sub>2</sub>J<sub>3</sub>FC $\gamma$ ; yathā nyāsam A<sup>a</sup>J<sup>a</sup><sub>7</sub>GK<sub>5</sub>K<sub>6</sub>, karanyāsam UT, yathānyāyāyam  $\alpha_3$ , yathātyāsam J<sub>2</sub>, yathāśāstram J<sub>4</sub>, yathātyāmsram K<sub>4</sub>, yathānyāya P

**1.35b** SARVASIDDHYĀPTIHETAVE

om. O • sarva ]  $\mu^a\mu^b$ GUTS $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>C $\gamma$ ; savva K<sub>6</sub> • siddhyāpti ] SK<sub>2</sub>F; vidyāpti  $\mu^a$ , sidhyāpti  $\mu^b$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>C, sidhyaṣṭi G, siddhyādi UT, siddhipra°  $\alpha_1$ , viddhāpra° K<sub>1</sub>, sidhyāpra° K<sub>3</sub>, siddhyāsi V, siddhārdha J<sub>1</sub>, siddhārtha J<sub>5</sub>W<sub>2</sub>B, siddhirhva R • hetave ]  $\mu^a\mu^b$ UTS $\alpha\beta\gamma$ ; hetavaḥ G

**1.35c** SOMEŚĀN NAVAMAḡ VARṆAM

someśān ]  $\mu$ SNM $\alpha_3\beta_1$ PFK<sub>5</sub>K<sub>6</sub>C; someśā GO, somāṃśa UT, somośān W<sub>1</sub>, emeśān K<sub>2</sub>, someśān J<sub>3</sub>, someśān  $\gamma_1$ , someśam B • navamaḡ ]  $\mu$ TS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>C $\gamma$ ; navame G, navakaḡ U, navasaḡ J<sub>4</sub>, navamā F, naṃvamaḡ O • varṇam ] J<sub>6</sub>J<sub>7</sub>G<sup>pc</sup>UTS $\alpha_1$ K<sub>1</sub> $\beta\gamma$ O; varṇa AK<sub>3</sub>, varṇe G<sup>ac</sup>

**1.35d** PRATILOMENA CODDHARET

pratilomena ]  $\mu$ GUTS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>C $\gamma$ ; prasilomena P, pratilobhena K<sub>6</sub>, pratilome O (unm.) • coddharet ]  $\mu$ GUTS $\alpha\beta$ J<sub>1</sub>W<sub>2</sub>BO; coddheret J<sub>5</sub>

**1.36a** TASMĀT TRIMŚAKAM ĀKHYĀTAM

tasmāt ] GUS $\alpha_2$ K<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>J<sub>3</sub>K<sub>5</sub>CW<sub>2</sub>BO; tasyās  $\mu$ , tasmād TM, tasmā K<sub>3</sub>FK<sub>6</sub>R, tasyā J<sub>4</sub>, tatas K<sub>2</sub>, tasmīs P, ttasmāt  $\gamma_2$  • trimśakam ]  $\mu$ GSJ<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>C $\gamma$ O; tryamśakam U, amśam T (unm.), trimśākṣa°  $\alpha_2\alpha_3$ , [viśamṭi] M, tri\*śim\*āk\*am J<sub>4</sub>, mānṇimśam K<sub>2</sub>, triśakam J<sub>3</sub>, trimśakkam K<sub>6</sub> • ākhyātam ] GUTS $\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C; ākhyātam  $\mu$ O, °ram śāstram  $\alpha_2$ , [maḡ]śāstram M, °raśāstram K<sub>1</sub>, °raśāstram K<sub>3</sub>, ākhyātamḡ J<sub>3</sub>B, āmḡkhyātam J<sub>1</sub>R, āmḡkhyāttam J<sub>5</sub>, \*ā\*khyātam W<sub>2</sub>

**1.36b** AKṢARAM CANDRARŪPAKAM

akṣaram ]  $\mu$ GUTS $\alpha\beta\gamma$ ; makāram O • candra ]  $\mu$ GUTS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma_2$ RBO; candra PW<sub>2</sub> • rūpakam ]  $\mu$ US $\alpha_2\alpha_3$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ O; bhūṣitam G, rupiṇam T, sūryakam M, rupakam J<sub>2</sub>, rupikam J<sub>3</sub>, rūpikam C

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**1.36c** TASMĀD APY AṢṬAMAṀ VARṆAṀ

tasmād ]  $\mu GUTS\alpha J_2VK_4K_2PJ_3FK_5K_6C\gamma O$ ; tasmāt  $J_4$  • apy aṣṭamaṀ ]  $GUT$ ; apy aṣṭakaṀ  $\mu$ , athāṣṭamaṀ  $S\alpha_1\beta_1J_3K_5K_6C\gamma$ , adhāma va<sup>o</sup>  $\alpha_3$ , yathāṣṭamaṀ  $K_2$ , ayoṣṭamaṀ  $P$ , athāṣṭa-  
[kaṀ]  $F$ , athā\*yatha\*maṀ  $O$  (*unm.*) • varṇaṀ ]  $GUTS\alpha_1\beta_1K_2PJ_3FK_5K_6\gamma$ ; varṇe  $\mu$ , °rṇaṅ  
ca  $K_1$ , °rṇa ca  $K_3$ , varṇa  $C$ , varṇāṀ  $O$

**1.36d** VILOMENĀPARAṀ PRIYE

vilomenāparaṀ ]  $GUSNJ_2VK_4PFK_5C\gamma O$ ; vilomenya varam  $A$ , vilomenāvaram  $J_6J_7$ , vilo-  
menāpuraṀ  $TK_6$ , vilomenāpara  $W_1$ , vilomena paraṀ  $MK_2$ , vilomaṀ paramaṀ  $\alpha_3$ , vilo-  
melāparaṀ  $J_4$ , vilomenāpriyaṀ  $J_3$  • priye ]  $\mu GTS\alpha\beta_1PJ_3FK_5K_6C\gamma O$ ; mune  $U$ , priyo  $K_2$

**1.37a** TATHĀ TATPAÑCAMAṀ DEVI

tathā ]  $\mu GUTSJ_2VK_4K_2PJ_3FK_5K_6C\gamma O$ ; tadā  $U^{vi}$ , tasmāt  $\alpha$ , nathā  $J_4$  • tat ]  $\mu GUTS\beta_1P-$   
 $J_3FK_5K_6CJ_1W_2RO$ ; paṅ °  $\alpha_1$ , pa °  $\alpha_3$ , tāṀ  $K_2$ , ttat  $J_5$ , °nyat  $B$  • pañcamaṀ ]  $S\beta\gamma_2W_2-$   
 $BO$ ; vaṅcame  $A$ , vaṅcamaṀ  $J_6J_7$ , vaṅcamāṀ  $G$ , paramaṀ  $U$ , puramaṀ  $T$ , °camam ity  $\alpha_1$ ,  
°ramam ity  $\alpha_3$ , paṅcacamaṀ  $R$  (*unm.*) • devi ]  $\mu GJSJ_2J_4K_4K_2PFK_5C\gamma_1O$ ; vidhi  $U$ , devī  
 $TVB$ , uktaṀ  $\alpha$ , varṇaṀ  $J_3$ , ndevi  $K_6$

**1.37b** TADĀDIR API PAÑCAMAḤ

tadādir ]  $\mu GUTS\alpha_1\beta_1K_2J_3K_5K_6C\gamma O$ ; vadādir  $\alpha_3$ , tadādirar  $P$  (*unm.*), tadādīr  $F$  • api ]  
*codd.* • pañcamaḥ ]  $GS\alpha\beta_1FK_5K_6C\gamma_2W_2BO$ ; paṅcamaṀ  $\mu TSK_2J_3R$ , pañcamā  $U$ , paṅca-  
ma  $P$

**1.37c** INDRO 'PI BINDUSAMBHINNAḤ

indro ]  $\mu GS\alpha_2\alpha_3\beta_1PJ_3FK_5K_6CBO$ ; iṅdoś  $UT$ , caṅdro  $M$ , idā  $K_2$ , indrā  $\gamma_1$  • 'pi ]  $\mu GS-$   
 $\alpha_2\alpha_3\beta\gamma O$ , ca  $UT$ , yaṅ  $M$  • bindu ]  $AGSVJ_3FW_2B$ ; viṅdu  $J_6J_7M\alpha_3J_2J_4K_4PK_5K_6CR$ ,  
bahu  $UT$ , biṅdu  $\alpha_2$ , viṅda  $K_2$ , viḍu  $J_1$ , vidu  $J_5$ , bhinna  $O$  • sambhinnaḥ ]  $S\alpha_1K_2FK_5$ ;  
sambhinnaṀ  $\mu\alpha_3\beta_1PK_6C\gamma O$ , sambhinnaṀ  $G$ , °bhinnaṀ ca  $U$ , bhiścala  $T$ , sabhinnaṀ  $J_3$   
(*unm.*)

**1.37d** KŪṬO 'YAṀ PARIKĪRTITAḤ

kūṭo ]  $\mu UTS\alpha\beta_1K_2PJ_3K_5K_6CJ_1RB$ ; mokṣo  $G$ , krūyo  $F^{pc}$ , kū\*o  $F^{ac}$ , kuṭo  $J_5W_2$ , kūpo  $O$  •  
'yaṅ ] *codd.* • parikīrtitaḥ ]  $GUS\alpha_2K_3FW_2RB$ ; parikīrtitaṀ  $A$ , parikīrtitaḥ  $J_6MK_1\beta_1K_2-$   
 $PK_5K_6C\gamma_2O$ , parikīrtitaṀ  $J_7$ , parikīrtitaṀ  $T$ , parikīrtitaḥ  $J_3$

**1.38a** GURŪPADEŚĀLABHYAṀ CA

gurūpadeśā ]  $J_6J_7GUK_3$ ; gurupadeśā  $AT$ , gurūpadeśāl  $S\alpha_1J_4K_2FK_5C\gamma_1O$ , gurūpadeśā  $K_1K_6$ ,  
gurupadeśā  $J_2K_4J_3$ , gurupadeśāl  $VPB$  • labhyaṀ ca ]  $\mu GUTS\alpha_2\alpha_3J_4VK_4K_2PJ_3K_5K_6C\gamma O$ ;  
labhyeta  $M$ , bhabhyaṀ ca  $J_2$ , labhyarcas  $F$

**1.38b** SARVALOKAPRASIDDHIDAM

sarvaloka ]  $GS\beta\gamma_2W_2BO$ ; sarvayoga  $\mu U$ , sa vai yoga  $T$ , sarvaloke  $\alpha$ , sarva[loka]  $R$  • pra-  
siddhidam ]  $\mu UTS\alpha\beta_1K_2PJ_3K_5C\gamma O$ ; prasiddhi\*d\*ah  $G$ , prasiddhidah  $F$ , prasiddhiddāṀ  $K_6$

**1.38c** YATASYA DEHAJĀ MĀYĀ

yatasya ]  $K_2\gamma O$ ; yat tasya  $\mu G UJ_2J_4K_4C$ , yuktasya  $T$ , na sprśed  $S\alpha_2$ , na sprśe  $W_1$ , yā tasya  
 $\alpha_3VK_5$ , yatrasya  $PF$ , prata\*ks\*ya  $J_3$ , yātrasyā  $K_6$  • dehajā ]  $UT$ ; devajā  $\mu G\alpha_2J_2VK_4K_5K_6$ ,  
devatā  $SMK_2PJ_3FC\gamma O$ , devayā  $\alpha_3J_4$  • māyā ]  $\mu GUTS\alpha_2\alpha_3\beta_1PFK_5K_6C\gamma O$ ; māyāṀ  $MK_2$ ,  
mā  $J_3$  (*unm.*)

**1.38d** VIRŪPĀ KARAṆĀŚRAYĀ

virūpā ]  $\mu CO$ ; virūpa  $GS\alpha_1VK_4K_2FK_5K_6\gamma$ , niruddha  $U$ , nirūḍha  $T$ , tadrūpa  $\alpha_3$ , virupa  $J_2-$   
 $J_4PJ_3$  • karaṇāśrayā ]  $GUTS\alpha_2\beta_1K_2PF^{pc}K_5K_6C\gamma$ ; karaṇāśrayā  $\mu$ , karaṇāśrayāṀ  $M$ ,  
karaṇāśrayaḥ  $\alpha_3$ , kaṅraṇāśrayā  $J_3$ , karaṇīśrayā  $F^{ac}$ , karaṇās\*r\*ayā  $O$

**1.39a** SVAPNE 'PI NA BHAVET TASYA

svapne ]  $UTSW_1\beta_1PJ_3FK_5C\gamma O$ ; svapno  $\mu GNM\alpha_3K_2K_6$  • 'pi ] *codd.* • na ]  $\mu GUTS\alpha\beta_1J_3-$   
 $FK_5CJ_5O$ ; nā  $K_2PK_6J_1W_2RB$  • bhavet ]  $\mu GTS\alpha\beta_1K_2PJ_3F^{pc}K_5K_6C\gamma O$ ; labhet  $U$ , bhavat  
 $F^{ac}$  • tasya ]  $\mu GUTS\alpha J_2VK_4K_2PJ_3F^{pc}K_5K_6C$ ; tesya  $F^{ac}$ , asya  $J_4\gamma O$

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**1.39b** NITYAṀ DVĀDAŚAJĀPYATAḤ

nityaṃ ] *codd.* • dvādaśa ]  $\mu GUTS\alpha_2\alpha_3\beta_1W_2RBO$ ; dvāda[śa] M, ddādaśa J<sub>5</sub> • jāpyataḥ ]  $\mu GS\alpha_1K_1\beta_1PFC\gamma O$ ; japyataḥ UT, jāpyata K<sub>3</sub>K<sub>2</sub>, bhāvataḥ J<sub>3</sub>, jāpataḥ K<sub>5</sub>, jāpyateḥ K<sub>6</sub>

**1.39c** YA IMĀṀ PAÑCA LAKṢĀṆĪ

ya ] *codd.* • imāṃ ]  $\mu GUTSM\alpha_3\beta_1K_2PFK_5K_6C\gamma O$ ; imo N, imāṃ W<sub>1</sub>, imāṃś J<sub>3</sub> • pañca ]  $\mu GS\alpha\beta_1K_2PFK_5K_6C\gamma_2RO$ ; pañca UTW<sub>2</sub>B, caṃ J<sub>3</sub> • lakṣāṇī ]  $\mu GUTS\alpha\beta_1K_2PJ_3FK_5\gamma O$ ; lakṣā\*n\*i K<sub>6</sub>, lakṣāri C

**1.39d** JAPED ATISUYANTRITAḤ

japed ]  $\mu GUTSNM\alpha_3\beta\gamma O$ ; jayed W<sub>1</sub> • atisuyantritaḥ ] A; atisuyamtritaṃ J<sub>6</sub>J<sub>7</sub>, āsamniyamtritaḥ G, api suyamtritaḥ  $UTS\beta_1K_2PJ_3FK_5C\gamma O$ , api suyatnataḥ  $\alpha_1$ , api svayamtritaḥ  $\alpha_3$ , api suyāmtritaḥ K<sub>6</sub>

**1.40a** TASYA ŚRĪKHECARĪSIDDHIḤ

tasya śrī ]  $UTS\beta\gamma O$ ; tasmāt śrī A, tasma śrī J<sub>6</sub>, tasmā śrī J<sub>7</sub>, tasya \*śrī\* G, tasyāsti  $\alpha_2\alpha_3$ , tasyāpi M • khecarī ]  $\mu UTSNM\alpha_3\beta\gamma O$ ; [...] G, khecarīm W<sub>1</sub> • siddhiḥ ]  $\mu UTS\alpha J_2J_4-K_4PJ_3K_5K_6CJ_1RBO$ ; [...] G, siddhi VFJ<sub>5</sub>W<sub>2</sub>, vidyāṃ K<sub>2</sub>

**1.40b** SVAYAM EVA PRAVARTATE

svayam ]  $\mu UTS\alpha\beta_1PJ_3FK_5K_6C\gamma O$ , \*sva\*yam G, prajā° K<sub>2</sub> • eva ]  $\mu GUTS\alpha\beta_1PJ_3FK_5K_6-C\gamma O$ , °yate K<sub>2</sub> • pravartate ]  $UTS\alpha_2J_4FW_2RB$ ; pravarttate  $\mu\alpha_3J_2VK_4PJ_3K_5K_6C\gamma_2O$ , pra-\*jā\*ya\*te G, prasidhyati M, sram eva ca K<sub>2</sub>

**1.40c** NAŚYANTI SARVAVIGHNĀNI

naśyanti ]  $\mu GUTS\alpha_1J_2VK_4K_5K_6RB$ ; naśāṃti  $\alpha_3$ , nasyaṃti J<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FC, naśyati  $\gamma_2W_2O$  • sarvavighnāni ]  $\mu UTS\alpha\beta_1PJ_3FK_5K_6C\gamma O$ ; sarvavighnāṃ ca G, [sarve]vijāni K<sub>2</sub>

**1.40d** PRASĪDANTI CA DEVATĀḤ

prasīdanti ]  $J_6GUTS\alpha_1\beta_1PFK_5K_6C\gamma O$ ; prasīdati AJ<sub>7</sub>, prasīdamte  $\alpha_3$ , prasīdamvī K<sub>2</sub>, prasīdamti J<sub>3</sub> • ca ]  $GUTS\alpha\beta_1PJ_3FK_5K_6C\gamma O$ ; tha AJ<sub>7</sub>, [\*] J<sub>6</sub>, na K<sub>2</sub> • devatāḥ ]  $J_7GUS\alpha-\beta_1PFK_5K_6C\gamma O$ ; devatā AJ<sub>6</sub>K<sub>2</sub>J<sub>3</sub>, daivatāḥ T

**1.41a** VALĪPALITANĀŚĀŚ CA

valī ]  $\mu GUTS\alpha J_2VK_4K_2PJ_3FK_5K_6CW_2RBO$ ; vali J<sub>4</sub>, valo  $\gamma_2$  • palita ]  $J_6J_7UTS\alpha\beta_1K_2PFK_5C\gamma O$ ; palita AGJ<sub>3</sub>, palitta K<sub>6</sub> • nāśāś ]  $\mu U\alpha_1K_5BO$ ; nāśaṃ  $GS\alpha_3J_2VK_4K_2PJ_3FK_6C\gamma_1$ , sarvaṃ T, nāśyaṃ° J<sub>4</sub> • ca ]  $\mu GUTS\alpha J_2J_4VK_2PJ_3FK_5K_6C\gamma O$ ; °ti J<sub>4</sub>

**1.41b** BHAVIṢYATI NA ŚAṂŚAYAḤ

bhaviṣyati ]  $\mu GUS\alpha J_2VK_4PK_5K_6C\gamma O$ ; bhaviṣyaṃti TJ<sub>3</sub>, bhavaṣyati J<sub>4</sub>, praṇaśyaṃti K<sub>2</sub>, bhavaty eva F • na ] *codd.* • śaṃśayaḥ ]  $\mu GUTS\alpha J_2VK_4K_2FK_5J_5W_2BO$ ; śaṃśayaḥ J<sub>4</sub>P-K<sub>6</sub>CJ<sub>1</sub>R, śaṃśayaḥ J<sub>3</sub>

**1.41c** EVAṀ LABDHVĀ MAHĀVIDYĀM

evaṃ ] *codd.* • labdhvā ]  $GUTSW_1MJ_3FW_2BO$ ; lavdhā  $\mu K_3J_2K_2PCJ_5$ , labdhāṃ N, lavdhvā K<sub>1</sub>K<sub>5</sub>, ladhvā J<sub>4</sub>VK<sub>6</sub>R, lavvā K<sub>4</sub>, labdhā J<sub>1</sub> • mahāvidyāṃ ]  $\mu GUTS\alpha\beta_1K_2PFK_5K_6C\gamma O$ ; mayā vidyāṃ J<sub>3</sub>

**1.41d** ABHYĀSAM KĀRAYET TATAḤ

abhyāsaṃ ]  $\mu GUTS\alpha\beta_1PJ_3FK_5K_6C\gamma O$ ; abhyāsāt K<sub>2</sub> • kārayet ]  $\mu GUTS\alpha\beta_1PJ_3FK_5K_6\gamma O$ ; ko pi sā° K<sub>2</sub>, karayet C • tataḥ ]  $\mu UTS\alpha\beta_1PFK_5K_6C\gamma O$ ; budhaḥ G, ataḥ J<sub>2</sub>J<sub>3</sub>, °dhayet K<sub>2</sub>

**1.42a** ANYATHĀ KLIŚYATE DEVI

anyathā ]  $\mu GUTS\alpha_1K_1\beta_1K_2PFK_5K_6C\gamma O$ ; anyayā K<sub>3</sub>, anyathāt J<sub>3</sub> • kliśyate ]  $UTS\alpha J_4-VK_4PFK_5C\gamma O$ ; kliśyato  $\mu$ , kleśato G, klaśyate J<sub>2</sub>, kleśyate K<sub>2</sub>, kiśyate J<sub>3</sub>, kliśyat\*e\* K<sub>6</sub> • devi ]  $\mu SNM\alpha_3\beta\gamma O$ ; devī GTW<sub>1</sub>, brahman U

**1.42b** NA SIDDHIḤ KHECARĪPADE

na ] *codd.* • siddhiḥ ]  $J_6J_7GUTS\alpha\beta_1K_2PJ_3K_5K_6C\gamma O$ ; siddhiṃ A, siddhiḥ F • khecarīpade ]

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

$\mu\text{GTS}\beta_1\text{K}_2\text{PFK}_5\text{K}_6\gamma_2\text{W}_2\text{BO}$ ; khecarīpathe  $U$ , khecarīṃ vinā  $\alpha_1\text{K}_1$ , khecarī vinā  $\text{K}_3$ , khecarīpadai  $\text{J}_3$ , khecarīde  $C$  (*unm.*), khecarī[pade]  $R$

**1.42c** YADY ABHYĀSAVIDHAU VIDYĀM

*om.*  $\text{K}_2$  • yady ]  $\mu$ ; yad  $UT$ , yath°  $\text{GS}\alpha\text{J}_2\text{J}_4\text{K}_4\text{PJ}_3\text{K}_6\text{C}\gamma\text{O}$ , yaś  $\text{VK}_5$ , yadh  $F$  • abhyāsa ]  $\mu\text{UP}$ ; ābhyāsa  $\text{GTS}\alpha\text{J}_2\text{J}_4\text{J}_3\text{FK}_6\text{CO}$ , cābhyāsa  $\text{VK}_5$ , ābhyasa  $\text{K}_4$ , ābhāsa  $\gamma$  • vidhau ]  $\mu\text{GU-S}\alpha\text{J}_2\text{VK}_4\text{PJ}_3\text{FK}_5\text{K}_6\text{C}\gamma_1\text{O}$ ; *om.*  $\text{TJ}_4\text{B}$  • vidyām ]  $\text{J}_6\text{GUS}\alpha_3\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{C}\gamma\text{O}$ ; devi  $A$ , vi  $\text{J}_7$  (*unm.*), vidyā  $T$ , vidyām  $\alpha_1$

**1.42d** NA LABHETA SUDHĀMAYĪM

*om.*  $\text{K}_2$  • na labheta ]  $\text{K}_5$ ; labhed yaś ca  $\mu$ , na labhed yas  $\text{GTF}$ , na labhed yaḥ  $\text{USJ}_2\text{VK}_4\text{P-J}_3\text{FC}\gamma$ , ālabhyemām  $\alpha_1$ , nālabheye  $\text{K}_1$ , nālabheyam  $\text{K}_3$ , na labhed ya  $\text{J}_4$ , na labhyed yaḥ  $\text{K}_6$ , na labhevyah  $O$  • sudhāmāyīm ]  $\text{GUTS}\alpha_1\text{J}_2\text{J}_4\text{PFK}_5\text{K}_6\text{CO}$ ; sudhāmāyam  $A$ , sudhāmāyam  $\text{J}_6\text{J}_7\text{K}_4$ , svadhāmāyīm  $\alpha_3$ , sudhāmāyī  $\text{VJ}_3\text{B}$ , svadhāmāyī  $\gamma_1$

**1.43a** TATAḤ SAṂMELAKĀDAU

*om.*  $\text{K}_2$  • tataḥ ]  $\mu\text{GUTS}\alpha$ ; nātaḥ  $\text{J}_2\text{J}_4\text{K}_4\text{PC}\gamma_2\text{W}_2\text{BO}$ , jātaḥ  $\text{VK}_5\text{K}_6$ , nāta  $\text{J}_3\text{R}$ , nātas  $F$  • saṃ ]  $\mu\text{GU}$ ; sam  $T$ , sa  $\text{S}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{CW}_2\text{BO}$ , sā  $\gamma_2$ , śā  $R$  • melakādaḥ ]  $\mu\text{UTS}\alpha\beta_1\text{P-J}_3\text{FK}_5\text{K}_6\text{C}\gamma_2\text{W}_2\text{BO}$ ; meḷanādaḥ  $G$ , melekādaḥ  $R$  • ca ] *codd.*

**1.43b** LABDHVĀ VIDYĀM SAMUJJAPET

*om.*  $\text{K}_2$  • labdhvā ]  $\text{GUTSW}_1\text{MJ}_3\text{FBO}$ ; lavdhā  $\mu\text{J}_2\text{K}_4\text{K}_5\text{CJ}_5$ , labdhā  $\text{NVJ}_1\text{W}_2$ , lavdhām  $\alpha_3$ , ladhvā  $\text{J}_4\text{K}_6\text{R}$ , lavvā  $P$  • vidyām ]  $\mu\text{UTSN}\alpha_3\text{J}_2\text{J}_4\text{K}_4\text{PFK}_5\text{K}_6\text{C}\gamma\text{O}$ ; vidyā  $\text{GW}_1\text{V}$ , vidyām  $M$ , didyām  $\text{J}_3$  • samujjapet ]  $\text{SJ}_2\text{VK}_4\text{K}_5\text{J}_5\text{W}_2\text{B}$ ; samujjayet  $\mu\alpha_2\alpha_3\text{J}_1$ , samajite  $G$ , sadā japet  $UT$ , amuṃ japet  $M$ , samuccayet  $\text{J}_4$ , samujuyet  $P$ , samuṃjayet  $\text{J}_3$ , samuddharet  $F$ , samaṃ japet  $\text{K}_6$ , samujupet  $C$ , samājjayet  $R$ , samujapet  $O$

**1.43c** ANAYĀ RAHITO DEVI

*om.*  $\text{K}_2$  • anayā ]  $\text{S}\alpha\text{VK}_5$ ; nānayā  $\mu\text{GJ}_2\text{J}_4\text{K}_4\text{PJ}_3\text{FC}\gamma_2\text{W}_2\text{BO}$ , nānyathā  $UT$ , na tayā  $\text{K}_6$ , nātayā  $R$  • rahito ]  $\text{J}_6\text{GUTS}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{C}\gamma\text{O}$ ; sahito  $\text{AJ}_7$  • devi ]  $\mu\text{GSW}_1\text{M}\alpha_3\text{J}_2\text{J}_4\text{K}_4\text{PJ}_3\text{FK}_5\text{K}_6\text{C}\gamma\text{O}$ ; brahman  $U$ , devī  $\text{TV}$ , vidyā  $N$

**1.43d** NA KVA CIT SIDDHIBHĀG BHAVET

*om.*  $\text{K}_2$  • na kva ]  $\mu\text{UTS}\alpha\beta_1\text{PFK}_5\text{K}_6\text{C}\gamma\text{O}$ ; kutra  $G$ , na kiṃ  $\text{UTJ}_3$  • cit ]  $\mu\text{GUTS}\alpha\beta_1\text{P-J}_3\text{K}_5\text{C}\gamma\text{O}$ ; cic  $F$ , ci  $\text{K}_6$  • siddhibhāg ]  $\mu\text{UTS}\alpha_3\beta_1\text{PK}_5\text{K}_6\text{CJ}_5\text{W}_2\text{BO}$ ; siddhibhāk  $G$ , siddhim e°  $\alpha_1\text{J}_3$ , chiddhibhāg  $F$ , siddhibhāgv  $\text{J}_1$ , siddhibhāva  $R$  (*unm.*) • bhavet ]  $\mu\text{GUTS}\alpha_3\beta_1\text{F-K}_5\text{K}_6\text{C}\gamma\text{O}$ ; °ṣyati  $\alpha_1\text{J}_3$ , mavet  $P$

**1.44a** YADEDAM LABHYATE ŚĀSTRAM

*om.*  $\text{K}_2\text{J}_3$  • yadedam ]  $\text{J}_6\text{J}_7\text{S}\beta_1\text{PK}_5\text{CO}$ ; yad idam  $\text{AGUTK}_6\gamma$ , yadaiva  $\alpha$ , yadetal  $F$  • labhyate ]  $\mu\text{GUTSM}\beta_1\text{PC}\gamma\text{O}$ ; labhate  $\alpha_2\alpha_3\text{FK}_5\text{K}_6$  • śāstram ]  $\mu\text{GUTSNM}\alpha_3\beta_1\text{PFK}_5\text{K}_6\text{C}\gamma\text{O}$ ; śāstra  $\text{W}_1$ , śāstram  $C$

**1.44b** TADĀ VIDYĀM SAMĀŚRAYET

*om.*  $\text{K}_2\text{J}_3$  • tadā vidyām ] *codd.* • samāśrayet ]  $\text{J}_6\text{J}_7\text{GUTS}\alpha\beta_1\text{PFK}_5\text{K}_6\text{CJ}_1\text{RB}$ ; samāśrayeṃt  $A$ , samāśrayat  $\text{J}_5\text{W}_2$ , samabhyaset  $O$

**1.44c** TATAS TATRODITĀM SIDDHIM

tatas ]  $\mu\text{GUTS}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{CW}_2\text{RBO}$ ; tataḥ  $\text{K}_2$ , tat tas  $\gamma_2$  • tatroditām ]  $\alpha\text{VPK}_5\text{CJ}_1\text{RBO}$ ; tamtroditām  $\mu\text{SJ}_2\text{F}$ , tratroditām  $G$ , tadoditām  $\text{UTJ}_4$ , tatoditām  $\text{K}_4\text{J}_3$ , \*vrac\*editām  $\text{K}_2$ , tatroditā  $\text{K}_6$ , tatrodiditām  $\text{J}_5\text{W}_2$  (*unm.*) • siddhim ]  $\mu\text{GUTS}\alpha\text{J}_2\text{J}_4\text{K}_4\text{PJ}_3\text{FK}_5\text{K}_6\text{C}\gamma\text{O}$ ; siddhiṃm  $\text{VK}_2$

**1.44d** ĀŚU SAṂLABHATE PRIYE

āśu ]  $\mu\text{GUS}\alpha_1\beta_1\text{PFK}_5\text{K}_6\text{C}\gamma\text{O}$ ; [āśri]  $T$ , ayu  $\alpha_3$ , āsu  $\text{K}_2\text{J}_3$  • saṃlabhate ]  $\text{J}_6\text{J}_7$ ; saṃlanate  $A$ , tāṃ labhate  $\text{GUS}\alpha\beta$ , [tām] labhate  $T$ , tāṃ labhyate  $\gamma$ , tā labhate  $O$  • priye ]  $\mu\text{GTS}\alpha\text{J}_2\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{C}\gamma\text{O}$ ; munih  $U$ , śriye  $\text{J}_4$ , priya  $\text{K}_6$

**1.45a** TĀLUMŪLAM SAMUDGHRṢYA

*om.*  $\alpha_2$  • tālumūlam ]  $\mu\text{GUSMVK}_4\text{K}_2\text{PFK}_5\text{K}_6\text{CBD}$ ; tālumūlam  $T$ , tālumūle  $\alpha_3\text{J}_4$ , tālumulam  $\text{J}_2\text{J}_3$ , tālumūla  $\text{J}_1\text{R}$ , tālumula  $\text{J}_5\text{W}_2$  • samudghrṣya ]  $\text{SJ}_2\text{VK}_5\text{B}$ ; samutkrṣya  $\text{AJ}_7\text{T}$ ,

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\text{C}$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

samu\*ṣya J<sub>6</sub>, samutghrṣya GK<sub>6</sub>γ<sub>1</sub>, samutkrṣya U, samud\*ṛtya M, samuddhrṣyai α<sub>3</sub>, samudghrṣya J<sub>4</sub>, samudvaṣya K<sub>4</sub>, samughrṣya K<sub>2</sub>, samudghaṣya P, samṃmudghrṣya J<sub>3</sub>, samuddhrṣya F, sadghrṣya C (*unm.*), samutkrṣya D

**1.45b** SAPTAVĀSARAM ĀTMAVIT

*om.* α<sub>2</sub> • saptavāsaram ] μUTSMα<sub>3</sub>β<sub>1</sub>PFK<sub>5</sub>K<sub>6</sub>CγD; saptavāraṃsam G, sadā vāsaram K<sub>2</sub>, saptavāsara J<sub>3</sub> • ātmavit ] μGUTSMα<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>CγD; madhyataḥ J<sub>3</sub>

**1.45c** SVAGURŪKTAPRAKĀREṆA

svagurūkta ] μUSα<sub>1</sub>VPFK<sub>5</sub>K<sub>6</sub>CγD; svagurūkte ° G, sagurukta T, sugurūkta α<sub>3</sub>, svagurukta J<sub>2</sub>K<sub>4</sub>, svagūrūkta J<sub>4</sub>, svagurokta K<sub>2</sub>, sūgurukta J<sub>3</sub> • prakāreṇa ] μUTSαβγD; °na māreṇa G

**1.45d** MALAṂ SARVAṂ VIŚODHAYET

malaṃ ] *codd.* • sarvaṃ ] μGUTSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>FK<sub>5</sub>K<sub>6</sub>CBD; sarve V, sarva K<sub>2</sub>PJ<sub>3</sub>γ<sub>1</sub> • viśodhayet ] J<sub>6</sub>J<sub>7</sub>GUTSαJ<sub>4</sub>VK<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ; viśodhayet AJ<sub>2</sub>K<sub>2</sub>P, viśoṣayet D • saimdhavaḥ\*ḍ\*ā add. J<sub>4</sub>

**1.46a** SNUHĪPATRANIBHAṂ ŚĀSTRAM

snuhī ] μSα<sub>2</sub>α<sub>3</sub>VK<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>CBDH; snuhi GUMJ<sub>4</sub>K<sub>4</sub>W<sub>2</sub>, sahi T, suhi J<sub>2</sub>, papnī J<sub>3</sub>, snuhā F, snuha γ<sub>2</sub>R • patra ] GUTSα<sub>1</sub>K<sub>1</sub>β<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>CγDH; patraṃ AJ<sub>6</sub>K<sub>6</sub>, yaṃtraṃ J<sub>7</sub>, parva K<sub>3</sub> • nibhaṃ ] μGUTSαβ<sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>CγDH; nibha P • śāstraṃ ] J<sub>6</sub>J<sub>7</sub>GUSα<sub>1</sub>J<sub>4</sub>VK<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γDH; śāstra A, śāstraṃ TJ<sub>2</sub>, sarvaṃ α<sub>3</sub>, śāstraṃ K<sub>2</sub>C, śāstra P

**1.46b** SUTIKṢṂAM SNIGDHANIRMALAM

sutikṣṃam ] μGUSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>FK<sub>6</sub>γDH; sutikṣṃam TC, sukṣmaṃ sni ° V, sutikṣṃam K<sub>2</sub>K<sub>5</sub>, sutikṣṃā P • snigdha ] μGUTSαJ<sub>4</sub>K<sub>2</sub>PFK<sub>6</sub>CγDH; snigdham J<sub>2</sub>, °gdham ca V, snigma K<sub>4</sub>, svighna J<sub>3</sub>, nigdha K<sub>5</sub> • nirmalam ] J<sub>6</sub>J<sub>7</sub>GUTSαβ<sub>1</sub>K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>CγDH; nirmalaḥ A, nirma\* P, nirmale J<sub>3</sub> • tālumūlam samudgharṣya saptavāsaram ātmavit add. N, tālumū samudgharṣya saptavāsaram ātmavit add. W<sub>1</sub>

**1.46c** SAMĀDĀYA TATAS TENA

samādāya ] J<sub>6</sub>J<sub>7</sub>UTSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>CDH; samādhāya AW<sub>2</sub>B, samādāyā ° G, samādāya F<sup>pc</sup>, samādāya F<sup>ac</sup>, samādhāta J<sub>1</sub>, samādhā J<sub>5</sub> (*unm.*), samādhāna R • tatas ] μUTSαβγH; °tha ji ° G, yatas D • tena ] J<sub>6</sub>J<sub>7</sub>UTSα<sub>2</sub>α<sub>3</sub>βγDH; tenaḥ A, °hvādhō G, tero M

**1.46d** ROMAMĀTRAM SAMUCCHINET

romamātraṃ ] μGTSα<sub>2</sub>K<sub>1</sub>βγ<sub>2</sub>RBDH; lomamātraṃ U, nemamātraṃ M, romamāmtraṃ K<sub>3</sub>, rāmamātraṃ W<sub>2</sub> • samucchinet ] GUTFK<sub>5</sub>H; samuchinet μW<sub>1</sub>Mα<sub>3</sub>β<sub>1</sub>PJ<sub>3</sub>K<sub>6</sub>Cγ, samuchidet SK<sub>2</sub>D, samuchchinet N

**1.47a** CHITTVĀ SAINDHAVAPATHYĀBHYĀM

*om.* K<sub>6</sub> • chittvā ] K<sub>2</sub>D; chitvā μGSα<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>CW<sub>2</sub>B, hitvā UTα<sub>3</sub>, bitvā J<sub>1</sub>, chiṃtvā J<sub>5</sub>, \*nitām\* R, tataḥ H, ādau H<sup>pl</sup> • saindhava ] AJ<sub>7</sub>GUSαβ<sub>1</sub>K<sub>2</sub>FK<sub>5</sub>J<sub>1</sub>BDH; saimdhavaḥ J<sub>6</sub>, sajava T, saidhava PJ<sub>3</sub>CJ<sub>5</sub>W<sub>2</sub>R • pathyābhyām ] μGUSαJ<sub>4</sub>VK<sub>2</sub>PK<sub>5</sub>CγDH; padyābhyām T, yathā J<sub>2</sub>K<sub>4</sub> (*unm.*), pathyābhyā J<sub>3</sub>, padhyābhyām F

**1.47b** CŪRṆITĀBHYĀM PRAGHARṢAYET

*om.* K<sub>6</sub> • cūrṇitābhyām ] μGUSW<sub>1</sub>MJ<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>FCγH; praṇitābhyām T, cūrṇitā[bhyām] N, cūrṇatābhyām K<sub>1</sub>, cūrṇam tābhyām K<sub>3</sub>, cūrṇitāmbyām J<sub>4</sub>, vūrṇitābhyām K<sub>4</sub>, cū\*rṇitā\*bhyām K<sub>5</sub>, cūrṇam tena D • pragharṣayet ] μGSβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>CJ<sub>1</sub>RBDH; prakarṣayet UT, ca gharṣayet α<sub>2</sub>, ca carṣayet M, pradarṣayet α<sub>3</sub>, praṭagharṣayet K<sub>2</sub>, pragharṣayat J<sub>5</sub>W<sub>2</sub>

**1.47c** PUNAḤ SAPTADINE PRĀPTE

*om.* K<sub>6</sub> • punaḥ ] μUSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>CγDH; punas GTF • saptadine ] μGUTSαβ<sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>CγDH; saptadina P • prāpte ] μGUTSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>CγDH; prāptate V (*unm.*)

**1.47d** ROMAMĀTRAM SAMUCCHINET

*om.* K<sub>6</sub> • romamātraṃ ] AJ<sub>7</sub>GUTSαβγDH; ro[ma]mātraṃ J<sub>6</sub> • samucchinet ] GUTFK<sub>2</sub>FK<sub>5</sub>H; samuchinet AJ<sub>6</sub>αβ<sub>1</sub>PCγ, samuchinet J<sub>7</sub>, samuchchidet SD, samuvinet J<sub>3</sub>

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**1.48a** EVAM KRAMEṆA ṢAṆMĀSAM

evam ]  $\mu G U T S \alpha \beta_1 K_2 J_3 F K_5 K_6 C \gamma D H$ ; eva P • krameṇa ]  $\mu G U T S \alpha_1 \beta \gamma D H$ ; karmeṇa  $\alpha_3$  • ṣaṇmāsam ]  $\mu U T S \alpha_2 \alpha_3 \beta \gamma D H$ ; ṣaṇmāsam G, ṣaṇmāsān M, ṣaṇmāsam F<sup>ac</sup>

**1.48b** NITYODYUKTAH SAMĀCARET

nityodyuktaḥ ]  $U S W_1 K_2 P J_3 K_5 C$ ; nityo yukta A, nityo yuktaḥ  $J_6 J_7 J_2 J_4 K_4 K_6$ , ity udyuktas G, nityodyukta T, nityodvaktra N, nityayuktaḥ MDH, nityam saṃdarś<sup>o</sup>  $\alpha_3$ , nityodyūkta V, nityodyuktas F, nityāpyuktaḥ  $\gamma_2 R$ , nityāyyuktaḥ  $W_2$ , nityam yuktaḥ  $B H^{ol}$ , nityayuktaḥ  $H^{ol}$  • samācaret ]  $\mu G U T S \alpha_1 \beta_1 K_2 P J_3 F K_5 C \gamma D H$ , °anāt priye  $\alpha_3$ , samāret  $K_6$  (unm.)

**1.48c** ṢAṆMĀSĀD RASANĀMŪLA

ṣaṇmāsād ]  $\mu U T S \alpha \beta \gamma D H$ ; ṣaṇmāsād G, ṣaṇmāsād F<sup>ac</sup> • rasanāmūla ]  $\mu G S \alpha_1 K_1 J_4 K_4 J_3 F K_5 C H$ ; rasanāmūlam  $U \gamma D$ , rasanirmūlam T, rasanāpūla  $K_3$ , rasanāmula  $J_2 P$ , rasanāmūle V, rasanāmulam  $K_2$ , rasānāmūla  $K_6$

**1.48d** ŚIRĀBANDHAḤ PRAṆAŚYATI

śirā ]  $\mu G T S \alpha \beta_1 P J_3 F K_5 K_6 C \gamma D H$ ; sirā U, śarā  $K_2$ , śilā  $H^{ol}$  • bandhaḥ ]  $A G S \alpha_1 J_2 V P J_3 F C D H$ ; vaṃdhaḥ  $J_6 J_7 K_4 K_6$ , baṃdham U, bajaṃ T, vaṃdha  $\alpha_3 K_2$ , vadhaḥ  $J_4$ , mūlam  $K_5$ , baṃdhāt  $J_1 B$ , vadhāt  $J_5 W_2$ , vaṃdhāt R • praṇaśyati ]  $\mu G U T S \alpha_1 K_1 J_2 V K_4 P J_3 F K_5 K_6 C J_1 B D H$ ; praṇaśyati  $K_3 K_2$ , praṇaśyati  $J_4 J_5 W_2 R$

**1.49a** ATHA VĀGĪŚVARĪDHĀMA

atha ]  $\mu G U T S \alpha \beta_1 K_2 P J_3 F K_5 C \gamma D$ ; ayaṃ  $K_6$  • vāgīśvarī ]  $\mu G U S W_1 \alpha_3 J_4 V K_2 P J_3 F K_5 K_6 C \gamma$ ; vāgīśvare<sup>o</sup> T, vāgīśvari N, vāgīśvarīm  $M K_4 D$ , vāgīśvarī  $J_2$  • dhāma ]  $\mu G U S J_4 V K_4 K_2 P F K_5 K_6 C \gamma$ ; °ṇa a T, devi  $\alpha_1$ , dhastā  $\alpha_3$ , dhārmā  $J_2$ , madhya  $J_3$ , nāma D

**1.49b** ŚIRO VASTREṆA VEṢṬITAM

śiro ]  $\mu U T S \alpha J_4 V K_4 K_2 P J_3 F K_5 K_6 C J_5 W_2 B D$ ; sikta G, śiro  $J_2$ , śive  $J_1 R$  • vastreṇa ]  $\mu G U T S \alpha \beta_1 K_2 P J_3 F K_5 C \gamma D$ ; vastraṃ ṇa  $K_6$  • veṣṭitam ]  $\mu$ ; veṣṭayet  $G U T S \alpha \beta_1 K_2 J_3 F K_5 K_6 C J_1 R B D$ , veṣṭayat  $P J_5 W_2$

**1.49c** ŚANĀIR UTKARṢAYED YOGĪ

śanair ]  $\mu G U T S \alpha J_2 V K_4 K_2 P J_3 F K_5 K_6 C \gamma D$ ; sanair  $J_4$  • utkarṣayed ]  $\mu U S \alpha_1 \beta_1 P J_3 F K_6 C J_1 R B D$ ; utgharṣayed G, utkaṣayed T, uddharṣayed  $\alpha_3$ , utkārya yo  $K_2$ , utk\*\*\*  $K_5$ , utkarṣaye  $J_5 W_2$  • yogī ]  $\mu G U T S \alpha \beta_1 K_2 P J_3 F K_6 C \gamma D$ ; \*\*  $K_5$

**1.49d** KĀLAVELĀVIDHĀNAVIT

kāla ]  $\mu G U T S \alpha J_2 J_4 V K_2 P J_3 F K_5 K_6 C \gamma D$ ; kālā  $K_4$  • velā ]  $\mu G U T S \alpha_2 \alpha_3 J_4 V K_2 P F K_5 K_6 C \gamma_2 W_2 B D$ ; deśa M, valā  $J_2 K_4$ , vela  $J_3 R$  • vidhānavit ]  $\mu G U S \alpha \beta \gamma D$ ; vidhānavat T

**1.50a** PUNAḤ ṢAṆMĀSAMĀTREṆA

punaḥ ]  $J_6 U T S \alpha \beta_1 K_2 P K_5 K_6 C \gamma$ ; punā A, punāḥ  $J_7$ , punaṣ GF, puna  $J_3$  • ṣaṇmāsamātreṇa ]  $\mu U T S \alpha \beta_1 K_2 P K_5 K_6 C \gamma$ ; ṣaṇmāsamātraṃ tu G, ṣaṇmāsasātreṇa  $J_3$ , ṣaṇmasamātreṇa F

**1.50b** NITYASAMKARṢAṆĀT PRIYE

nityasamkarṣaṇāt ] nityasamgharṣaṇāt  $\mu$ , nityam saṃgharṣayet G, nityam saṃgharṣaṇān U, nityam saṃgharṣaṇāt TS, nityam saṃkarṣaṇāt  $\alpha_1 \beta_1 K_5$ , nityam saṃdarśaṇāt  $K_1$ , nityam darśaṇāt  $K_3$ , yonī saṃkarṣaṇāt  $K_2 F$ , ni saṃkarṣaṇāt P (unm.), yonī saṃkarṣaṇā  $J_3$ , nityam saḥkarṣaṇāt  $K_6$ , nitya saṃkarṣaṇāt C, nitya saṃkarṣayet  $J_1$ , nitya śakarṣat  $J_5$ , nisaśa karṣaṇāt  $W_2$ , nityam saṃkarṣayet R, niḥśeṣaṃ karṣaṇāt B • priye ]  $\mu G T S \alpha \beta \gamma_2 W_2 B$ ; mune U, priya R

**1.50c** BHRŪMADHYĀVADHI SĀBHYETI

bhrū ]  $\mu G U S \alpha \beta_1 K_2 P J_3 K_5 K_6 C \gamma_2 R B$ ; bhūr T, bhū  $FW_2$  • madhyāvadhi ]  $\mu G U S \alpha_2 \alpha_3 \beta_1 P J_3 F K_5 K_6 C \gamma$ ; madhyāpadhi T, madhyād api M, madhyevadhi  $K_2$  • sābhyeti ] G; cābhetyi  $A J_4$ , cābhetyi  $J_6 J_7 \alpha_2 \alpha_3 K_5$ , labhyeta M, capye  $J_2$ , cāpyeti  $U T V J_3 F K_6 C \gamma$ , vardheta S, cāpopyeti  $K_4$  (unm.), cāpnoti  $K_2$ , cāpyeti P

**1.50d** TIRYAK KARṆABILĀVADHI

tiryak ]  $\mu G U T S \alpha V P F K_5 K_6 C \gamma_2 W_2$ ; tiryā  $J_2 K_4 K_2$ , tiryāṅ  $J_4$ , tiryā  $J_3$ , rya R (unm.), tiryyak B • karṇa ]  $\mu G U T S \alpha_1 \beta \gamma_2 W_2 B$ , karmā  $\alpha_3$ , kṛṇṇa R • bilāvadhi ]  $G U W_1 F W_2 B$ ; vilāvadhi

$\mu = A J_6 J_7$

$\alpha = N W_1 M K_1 K_3$ ;  $\alpha_1 = N W_1 M$ ;  $\alpha_2 = N W_1$

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

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

$\mu$ TSMJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>K<sub>5</sub>K<sub>6</sub>C $\gamma$ <sub>2</sub>R, bilāv api N, vilāṃ vidhiḥ K<sub>1</sub>, vilāṃ vidhi K<sub>3</sub>, vilāvadhim V, vilāvadhīḥ P, bilāvadhīḥ J<sub>3</sub> • śanai śanai mastakāc ca mahāvajrakapāṭadhṛk *add.* K<sub>2</sub>

### 1.51a ADHAŚ CA CIBUKAṀ MŪLAṀ

adhaś ] UT; adha AJ<sub>7</sub>SαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>5</sub>W<sub>2</sub>, adhaḥ J<sub>6</sub>VK<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>CB, atha GF<sup>pc</sup>J<sub>1</sub>R, adhas<sup>o</sup> F<sup>ac</sup> • ca ] UT; svā μ, sva Gβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ, °stāc Sα<sub>1</sub>, °stā K<sub>1</sub>, °stāt K<sub>3</sub>, śasva K<sub>2</sub> (*unm.*), • cibukaṃ ] W<sub>1</sub>VJ<sub>3</sub>F<sup>pc</sup>; civukaṃ μJ<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>C, cubūke G, cubukaṃ UNB, abrakar T, cibuka S (*unm.*), civuka M (*unm.*), \*c<sup>\*</sup>ivuke K<sub>1</sub>, civuke K<sub>3</sub>, civurum J<sub>4</sub>, chibhukaṃ F<sup>ac</sup>, cuvakaṃ γ<sub>2</sub>R, cubakaṃ W<sub>2</sub> • mūlaṃ ] μGUTSαJ<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>F<sup>pc</sup>K<sub>5</sub>K<sub>6</sub>γ; mulaṃ J<sub>2</sub>, mūla F<sup>ac</sup>, bhūlaṃ C

### 1.51b PRAYĀTI KRAMAKĀRITĀ

prayāti ] μGUTSα<sub>1</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; prajāti K<sub>1</sub>, pūjāti K<sub>3</sub>, prayā[ti]J<sub>2</sub>, pravāti γ • krama ] μGUTSNMα<sub>3</sub>; śrama W<sub>1</sub>J<sub>5</sub>B, bhrama βJ<sub>1</sub>W<sub>2</sub>R • kāritā ] μSNMα<sub>3</sub>β; kārikā Gγ<sub>2</sub>W<sub>2</sub>B, cāritā U, cāritāṃ T, vāritā W<sub>1</sub>, kārakā R

### 1.51c PUNAḤ SAṀVATSARĀṆĀM TU

punaḥ ] μUTSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>Cγ; punas GF • saṃvatsarāṇām ] μUTSα<sub>1</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>CJ<sub>1</sub>-RB; saṃvatsarāṃte G, saṃvatsarāṇām α<sub>3</sub>, saṃvatsarāṇām J<sub>2</sub>K<sub>4</sub>, saṃvatsarāṇām F<sup>pc</sup>, saṃvatsarāṇīm F<sup>ac</sup>, saṃvatsarāṇa K<sub>6</sub>, savatsarāṇām J<sub>5</sub>W<sub>2</sub> • tu ] μGUTSα<sub>2</sub>βγ; ca M, taṃ K<sub>1</sub>, ta K<sub>3</sub>

### 1.51d TRITAYĀD EVA LĪLAYĀ

tritayād ] μT; trītye GB, trītyād Uαβ, dvitīyād S, trītyā γ<sub>1</sub> • eva ] μUTSαβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; deva G, devi K<sub>2</sub>γ • līlayā ] μGUTSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; līlayā C

### 1.52a KEŚĀNTAM ŪRDHVAṀ KRAMĀTI

keśāntam ] μGUTSMK<sub>1</sub>β<sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ<sub>1</sub>; keśānte α<sub>2</sub>, keśātam K<sub>3</sub>P, keśām ū<sup>o</sup> B • ūrdhvaṃ ] μUTSVFK<sub>5</sub>; ūrdhva GK<sub>3</sub>C, ūrdhvaṃ M, mūrdham N, mūrdham W<sub>1</sub>, ūrdha K<sub>1</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>K<sub>6</sub>, urddha J<sub>2</sub>P, urddham K<sub>2</sub>, ūrdha γ<sub>1</sub>, °rdha kra<sup>o</sup> B • kramati ] μUTSJ<sub>2</sub>J<sub>4</sub>-K<sub>4</sub>J<sub>3</sub>F<sup>ac</sup>K<sub>5</sub>K<sub>6</sub>C; kramaṇā G, ākrāmya α<sub>1</sub>, krāmpaṃti α<sub>3</sub>, kramam iti V (*unm.*), kramate K<sub>2</sub>, kramāti P, kramat\*ḥ F<sup>pc</sup>, kramā tī<sup>o</sup> γ<sub>2</sub>W<sub>2</sub>, kramā tī<sup>o</sup> R, °mā tiryak B

### 1.52b TIRYAK ŚĀṆKHĀVADHI PRIYE

tiryak ] UTSMJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; ryak μJ<sub>1</sub>R (*unm.*), tiryaka GP (*unm.*), tiryak α<sub>2</sub>, tiryag α<sub>3</sub>J<sub>4</sub>, °ryak mi J<sub>5</sub>, °ryakṣi W<sub>2</sub>, śikhā B • śāṅkhāvadhi ] Sα<sub>1</sub>PJ<sub>3</sub>FCJ<sub>5</sub>W<sub>2</sub>RB; sakhāvadhi μ, kaṇṇāvadheḥ G, śāṅkhāvadhīr U, śaṅkāpati T, vatsaravā α<sub>3</sub>, ākhyavadhi J<sub>2</sub>J<sub>4</sub>, saṅkhāvadhi VK<sub>5</sub>J<sub>1</sub>, yāṅkhāvadhi K<sub>4</sub>, saṅkhyāvadhi K<sub>2</sub>K<sub>6</sub> • priye ] μGTSα<sub>1</sub>βγ; mune U, vadhi K<sub>1</sub>, vidhi K<sub>3</sub>

### 1.52c ADHASTĀT KAṆṬHAKŪPĀNTAṀ

adhastāt ] μGUSα<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ; adhastā T, adhasya K<sub>1</sub>, adhasta K<sub>3</sub>, adhaḥ tat K<sub>2</sub> • kaṇṭha ] J<sub>6</sub>J<sub>7</sub>GSα<sub>2</sub>α<sub>3</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>Cγ; kaṇṭham A, kaṇā T, kaṇa M, kaṇva J<sub>2</sub>, kaṇṭha V-PK<sub>6</sub>, kūṭa K<sub>2</sub> • kūpāntaṃ ] μGUSNMα<sub>3</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ; kulapāntaṃ T, rūpāntaṃ W<sub>1</sub>, kūryāntaṃ K<sub>2</sub>

### 1.52d PUNAR VARṢATRAYEṆA TU

punar ] μGUTSαβ<sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>Cγ; puna P • varṣatrayeṇa ] μGUTSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>Cγ; vaṣatrayeṇa J<sub>3</sub> • tu ] μGUSαβγ; ca T

### 1.53a BRAHMARANDHRĀNTAM ĀVRṬYA

brahma ] GUTSα<sub>1</sub>VK<sub>4</sub>J<sub>3</sub>FW<sub>2</sub>B; vrahma μα<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>5</sub>K<sub>6</sub>Cγ<sub>2</sub>R, vrahmaṃ K<sub>2</sub>P • randhrāntam ] J<sub>6</sub>J<sub>7</sub>GSα<sub>2</sub>α<sub>3</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>J<sub>1</sub>RB; raṃdhrānam A, raṃdhraṃ sam<sup>o</sup> U, rajjuṃ sam<sup>o</sup> T, raṃdhrātā M, raṃdhrōtam J<sub>2</sub>, radhaṃtim P, raṃdhraṃtam J<sub>3</sub>, raṃdhāṃta K<sub>6</sub>, raṃdhrāṃtam C, radhrātā J<sub>5</sub>W<sub>2</sub> • āvrṭya ] μGUSαJ<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>CB; °āpratya T, āvrṭyaṃ K<sub>4</sub>, vrṭya K<sub>6</sub> (*unm.*), āvrṭyā γ<sub>1</sub>

### 1.53b TIṢṬHĀTY AMARAVANDITE

tiṣṭhāty ] GSW<sub>1</sub>MK<sub>1</sub>K<sub>5</sub>; tiṣṭāty μK<sub>3</sub>β<sub>1</sub>K<sub>6</sub>C, tiṣṭhed U, tvātīṣṭ T, tiṣṭha[ty] N, tyāṣṭat K<sub>2</sub>, tiṣṭātyatiṣṭāty P (*unm.*), tiṣṭha J<sub>3</sub>, tiṣṭhāty F<sup>pc</sup>, tiṣṭhāty F<sup>ac</sup>, tiṣṭāṃty γ<sub>2</sub>R, tiṣṭhāṃty W<sub>2</sub>,

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

tiṣṭhaṃt B • amara ]  $\mu$ GSW<sub>1</sub>M $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>C; eva na U, āmara TK<sub>2</sub>, [a]rama N, evam a° J<sub>4</sub>, parama J<sub>3</sub>, °am akhi°  $\gamma$  • vandite ]  $\mu$ GTS $\alpha$ K<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>C; saṃśayaḥ U, vaṃḍite J<sub>2</sub>K<sub>2</sub>P, °khaṃḍite J<sub>4</sub>, vahnite V, vaṃrite K<sub>6</sub>, °laṃḍite J<sub>5</sub>W<sub>2</sub>, °laṃ dine J<sub>1</sub>RB

### 1.53c TIRYAK CŪLITALAṂ YĀTI

om. G • tiryak ]  $\mu$ US $\alpha$ J<sub>2</sub>VK<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>C $\gamma$ ; tasmād T, tiryamk J<sub>4</sub>, tiryā K<sub>2</sub>, tiryaka PK<sub>6</sub> (unm.) • tiryak cūlitalaṃ ] tasmād • cūlitalaṃ ] US $\alpha$ VK<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>C $\gamma$ ; cūlitale A, cūlitalai J<sub>6</sub>J<sub>7</sub>, āṣatalaṃ T, vūlitalaṃ J<sub>2</sub>, cūmalāṃ J<sub>4</sub>, cūlitalāṃ K<sub>2</sub>, cūlitalāṃ F<sup>pc</sup>, cūlitalāṃ F<sup>ac</sup> • yāti ] *codd.*

### 1.53d ADHAḤ KAṆṬHABILĀVADHI

om. G • adhaḥ ]  $\mu$ UTF<sup>pc</sup>; atha S $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>C $\gamma$ , a\*dh\*a V, adha F<sup>ac</sup> kaṇṭha ]  $\mu$ -UF<sup>pc</sup>; kaṇā T, karṇa S $\alpha$  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>C $\gamma$ , kaṭha F<sup>ac</sup> • bilāvadhi ] S<sup>ac</sup> $\alpha_2$ VF<sup>pc</sup>W<sub>2</sub>B; vilāvadhi  $\mu$ TMJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>C $\gamma_2$ R, bilāvadhiḥ U, bilād adhaḥ S<sup>pc</sup>, vilovadhi  $\alpha_3$ , vilāvidhiḥ J<sub>3</sub>, bilāvadhiḥ F<sup>ac</sup>

### 1.54a ŚANĀIR EVA PRAKARTAVYAM

śanair ] US $\alpha$  $\beta_1$  $\gamma_2$ W<sub>2</sub>B; śanaiḥ  $\mu$ , ane° G, tair T, śanai R • eva ] TS $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma_2$ W<sub>2</sub>B; śanaiḥ  $\mu$ , °naiva G, evaṃ U, imaṃ  $\alpha_1$ , iyaṃ  $\alpha_3$ , eca K<sub>2</sub>, va R (unm.) • prakartavyam ] UTK<sub>1</sub>J<sub>3</sub>FB; prakartavyam  $\mu$ J<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>C, prakartavyo GS, prakūrvīta NK<sub>2</sub>, praku\*rvī\*ta W<sub>1</sub>, prakartavyabh K<sub>3</sub>, prakartavyaṃ J<sub>2</sub>, prakurtavyam V, prakartavya K<sub>4</sub>, prakartavyām J<sub>1</sub>, prakartavyām J<sub>5</sub>W<sub>2</sub>R

### 1.54b ABHYĀSAṂ YUGAPAN NA HI

abhyāsaṃ ]  $\mu$ UT $\alpha$  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>C $\gamma_1$ ; hy abhyāso G, bhyāsa° ca S, abhyāsa K<sub>6</sub>, abhyāso B • yugapan ]  $\mu$ UTS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; yugapaṃ G, yugapat V, varavar° J<sub>3</sub> • na ]  $\mu$ GU-TS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ , rā V, °ṇa° J<sub>3</sub> • hi ]  $\mu$ GUTS $\alpha$  $\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ , °nī J<sub>3</sub>

### 1.54c YUGAPAD YAŚ CARET TASYA

yugapad ]  $\mu$ GUS $\alpha_2$  $\alpha_3$ VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; yugapan T, yugapat MJ<sub>4</sub>, yugayad J<sub>2</sub> • yaś caret ] *em.*; yaś vared A, yaś cared J<sub>6</sub>J<sub>7</sub>, ya[.]s G, vartate U, mucyate T, yatate S, yaś ca tat NW<sub>1</sub><sup>ac</sup>, yasya tat W<sub>1</sub><sup>pc</sup>, kurvatas M, yasvate  $\alpha_3$ , yata J<sub>2</sub>K<sub>4</sub> (unm.), krpata J<sub>4</sub>, yata V (unm.), yatatas K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma_1$ , yatatat P, yatataḥ B • tasya ] GS $\alpha$  $\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma_1$ ; asya  $\mu$ , yasya UT, sasya P, puṃsaḥ B

### 1.54d ŚARĪRAṂ VILAYAṂ VRAJET

śarīraṃ ]  $\mu$ GUTS $\alpha_1$ J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma_2$ W<sub>2</sub>B; śārīraṃ  $\alpha_3$ , śaśīraṃ J<sub>2</sub>V, śanīraṃ R • vilayaṃ ]  $\mu$ GUTS $\alpha$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>C $\gamma$ ; vilaya K<sub>4</sub>, khelayaṃ K<sub>5</sub> • vrajet ]  $\mu$ GUTS $\alpha$ J<sub>4</sub>V-K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; vratet J<sub>2</sub>K<sub>4</sub>, vrajat P

### 1.55a TASMĀC CHANAIḤ ŚANAIḤ KĀRYAM

om. K<sub>5</sub> • tasmāc ] GUSMK<sub>1</sub>K<sub>2</sub>FK<sub>6</sub>; tasyā A, tasmā J<sub>6</sub>J<sub>7</sub> $\alpha_2$ K<sub>3</sub> $\beta_1$ PJ<sub>3</sub>C $\gamma$ , tasmāt T • chanaiḥ ]  $\mu$ USJ<sub>4</sub>VK<sub>2</sub>PC $\gamma_2$ W<sub>2</sub>B; chanaiś G, śanaiś T, chanair  $\alpha$ , chanai J<sub>2</sub>K<sub>4</sub>J<sub>3</sub>K<sub>6</sub>, chanaiḥś F, śanaiḥ R • śanaiḥ ] GUTS $\beta_1$ PFCJ<sub>1</sub>B; śanai AJ<sub>3</sub>J<sub>5</sub>W<sub>2</sub>R, om. J<sub>6</sub>J<sub>7</sub>, iyaṃ  $\alpha_2$ , idaṃ M, asaṃ  $\alpha_3$ , chanaiḥ K<sub>2</sub>, śa\*aiḥ K<sub>6</sub> • kāryam ] J<sub>6</sub>J<sub>7</sub>UTSM $\alpha_3$ VK<sub>2</sub>J<sub>3</sub>F $\gamma_1$ ; kāryaḥm A, kuryād G, kāryā  $\alpha_2$ , kāryyaḥm J<sub>2</sub>K<sub>4</sub>, kāryām J<sub>4</sub>, kāryyam PK<sub>6</sub>C, kārya B

### 1.55b ABHYĀSAṂ VARAVARṆINI

om. K<sub>5</sub> • abhyāsaṃ ]  $\mu$ UTSM $\alpha_3$  $\beta_1$  $\gamma_1$ ; abhyāso GB, abhyāsād  $\alpha_2$  • varavarṇini ] AGS- $\alpha_2$  $\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PF<sub>6</sub>B; varavarṇitiṃ J<sub>6</sub>J<sub>7</sub>, munipuṃgava U, varavarṇinī TVK<sub>2</sub>J<sub>3</sub> $\gamma_1$ , yugapan na hi M, varavarṇ\*ini K<sub>6</sub> • prakartavyaṃ tam abhyāsaṃ kārayed vara\*ṇi\*ni *add.* G

### 1.55c YADĀ CA BĀHYAMĀRGEṆA

om. K<sub>5</sub> • yadā ] *codd.* • ca ]  $\mu$ GUTSW<sub>1</sub>M $\alpha_3$  $\beta_1$  $\gamma$ ; tva N, tu D • bāhyamārgēṇa ] U-TSW<sub>1</sub>VJ<sub>3</sub>FJ<sub>1</sub>W<sub>2</sub>BD; vāhyamārgēṇa  $\mu$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>6</sub>CJ<sub>5</sub>, bāh\*ārgēṇa G, vāhamārgēṇa NM, vāyumārgēṇa K<sub>1</sub>, vāyumārgēṇa K<sub>3</sub>, vāddhamārgēṇa R

### 1.55d JIHVĀ BRAHMABILAṂ VRAJET

om. K<sub>5</sub> • jihvā ]  $\mu$ GUTS $\alpha$  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub>C $\gamma$ D; jītvā F • brahma ] UTS $\alpha_1$ VJ<sub>3</sub>FCW<sub>2</sub>BD;

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

vrahma  $\mu\alpha_3J_2J_4K_4K_2PK_6\gamma_2R$ , mūla G • bilaṃ ]  $GUS\alpha_2VFBD$ ; vilam  $\mu TMJ_2J_4K_4K_2PJ_3K_6C\gamma_1$ , kilam  $\alpha_3$  • vrajet ] *codd.*

**1.56a** TADĀ BRAHMĀRGALAM DEVI

tadā ] *codd.* • brahmārgalam ]  $GUS\alpha_1VJ_3FCW_2BD$ ; vrahmārgalam  $\mu J_2J_4K_4K_2K_5K_6J_1R$ , brahmārgalan T, vrahmārgale  $\alpha_3$ , vrahmārgala P, vrahmārgalam  $J_5$  • devi ]  $\mu GS\alpha_2J_4K_4PJ_3FK_5C\gamma D$ ; brahman U, devī TVK<sub>6</sub>, vidhī K<sub>2</sub>

**1.56b** DURBHEDYAM TRIDAŚAIR API

durbhedyam ]  $\mu GUTS\alpha_1J_4VK_4K_2PJ_3FK_5K_6CJ_1RBD$ ; durbheyam K<sub>1</sub>, durbhedam K<sub>3</sub>, durmedyam J<sub>2</sub>, durbhadyam J<sub>5</sub>W<sub>2</sub> • tridaśair ]  $\mu GUTS\alpha_1J_4VK_4PJ_3FK_5K_6C\gamma D$ ; tri[da]śair J<sub>2</sub>, tridayaur K<sub>2</sub> • api ] *codd.*

**1.56c** AṄGULYAGREṆA SAṂGHRṢYA

aṅgulyagreṇa ]  $\mu S^{pc}\alpha_1\beta_1J_3FK_5K_6CJ_1W_2BD$ ; aṅgulyagre G, aṅgulyagreṇa U, aṅgulyāgreṇa T $\alpha_3$ , aṅguṣṭhāgreṇa S<sup>ac</sup>, aṅgulyāgreṇa K<sub>2</sub>, aṅgulyagraṇa P, aṅgulyagreṇa J<sub>5</sub>R • saṅghrṣya ]  $\mu US\alpha_1VK_4K_2PF^{pc}K_5K_6CJ_1RBD$ ; samutghrṣya G, saṁsprṣṭ\*ā T, saṅghrṣya K<sub>1</sub>, saṁ\*ṛṣṭe K<sub>3</sub>, saṁvrṣya J<sub>2</sub>, saṁdhrka J<sub>4</sub>, saṁdyaśya J<sub>3</sub>, saṁdhrṣya F<sup>ac</sup>, saṅhrṣya J<sub>5</sub>W<sub>2</sub>(*unm.*)

**1.56d** JIHVĀM TATRA NIVEŚAYET

jihvām tatra ] D; jihvāmamtram A, jihvām atra J<sub>6</sub>J<sub>7</sub>SK<sub>3</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C, jihvāmam\*am G, jihvāmātram UTB, jihvāmamtre ° N, jihvām matre ° M, jihvā mamtra W<sub>1</sub>J<sub>3</sub>, jihvām atram K<sub>1</sub>, jihvāmātra  $\beta_1\gamma_1$  • niveśayet ]  $\mu GUTS\alpha_3\beta_1K_2PJ_3FK_5C\gamma$ ; °ṇa veśayet NM, praveśayet W<sub>1</sub>K<sub>6</sub>D

**1.57a** EVAM VARṢATRAYAM KṚTVĀ

evam ]  $\mu GUTS\alpha\beta\gamma_2W_2B$ ; ya[śca] R • varṣatrayam ]  $\mu GUTS\alpha\beta_1K_2PJ_3FK_5K_6\gamma$ ; barṣatrayam C • kṛtvā ] *codd.*

**1.57b** BRAHMADVĀRAM PRAVIŚYATI

brahma ]  $GUTS\alpha_1VJ_3FCW_2B$ ; vrahma  $\mu\alpha_3J_2J_4K_4K_2PK_5K_6\gamma_2R$  • dvāram ]  $\mu GUTS\alpha_1J_4K_1PJ_3FK_5K_6C\gamma$ ; dvā[ram] J<sub>2</sub>, dvāre V, dvāmtra K<sub>2</sub> • praviśyati ]  $J_6J_7GUTS\alpha_3J_4K_2PJ_3FK_5J_1W_2B$ ; praviśati A (*unm.*), praveśate  $\alpha_2$ , praveśati M, [praviśyati] J<sub>2</sub>, praveśyati VK<sub>6</sub>, praviśyamti K<sub>4</sub>, pra[veśya]ti C, praciśyati J<sub>5</sub>, praveśya[yet] R • vrajet || tadā vrahmārgalam devi durbhedyam tridaśair api *add.* J<sub>6</sub>

**1.57c** BRAHMADVĀRE PRAVIṢṬE TU

brahma ]  $GUTS\alpha_1J_3FCW_2B$ ; vrahma  $\mu\alpha_3J_4K_4K_2PK_5K_6\gamma_2R$ , [vrahma]J<sub>2</sub>; *om.* V • dvāre ]  $J_6J_7GUTS\alpha_1VK_4PJ_3FK_5K_6C\gamma$ ; dvāram AJ<sub>4</sub>K<sub>2</sub>, [dvā]re J<sub>2</sub> • praviṣṭe ]  $\mu GUTSM\beta_1PJ_3FK_5K_6C\gamma$ ; praśuddhe  $\alpha_2\alpha_3$ , pratiṣṭo K<sub>2</sub> • tu ] *codd.*

**1.57d** SAMYAṆ MATHANAM ĀRABHET

samyāṇ ]  $\mu US\alpha_2\alpha_3K_5$ ; sadā G, samyag TM $\beta_1K_2PJ_3K_6C\gamma$ , samyak F<sup>pc</sup>, samyac F<sup>ac</sup> • mathanam ]  $\mu GUT\alpha\beta\gamma$ , mathanam S, nathanam F<sup>ac</sup> • ārabhet ] AJ<sub>7</sub>SJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C; āramet J<sub>6</sub>, ācaret GUT $\alpha_1J_4J_3\gamma$

**1.58a** MATHANENA VINĀ KE CIT

mathanena ]  $\mu GUT\alpha_1J_4VPJ_3F^{pc}K_5K_6C\gamma$ ; mathanena S, mathyanena J<sub>2</sub>, mapyanena K<sub>4</sub>, mathanam va K<sub>2</sub>, madanena F<sup>ac</sup> • vinā ]  $\mu GUTS\alpha_1J_2J_4K_4PJ_3FK_5K_6C\gamma$ , vi V (*unm.*), tadā K<sub>2</sub> • ke cit ]  $\mu GUT\alpha$ ; devi S<sup>pc</sup> $\beta_1K_2PJ_3FC\gamma$ , daivi S<sup>ac</sup>, naiva K<sub>5</sub>, devī K<sub>6</sub>

**1.58b** SĀDHAYANTI VIPAŚCITAḤ

sādhayanti ]  $\mu GUTS\alpha\beta_1PJ_3FK_5K_6C\gamma$ ; sādhamanti K<sub>2</sub> • vipaścitaḥ ]  $\mu GUTSJ_2J_4VK_2PFK_5K_6C\gamma$ ; vicakṣaṇāḥ  $\alpha_1$ , vicakṣaṇaiḥ  $\alpha_3$ , vipaścitaḥ K<sub>4</sub>, paścitaḥ J<sub>3</sub> (*unm.*)

**1.58c** KHECARĪMANTRASIDDHASYA

*om.* K<sub>2</sub> • khecarī ]  $\mu GUTS\alpha_1J_4VPJ_3FK_5K_6CJ_1RB$ ; khecaro J<sub>2</sub>K<sub>4</sub>, khecari J<sub>5</sub>W<sub>2</sub> • mantra ]  $\mu GUTS\alpha\beta_1PJ_3FK_5K_6C\gamma$  • siddhasya ]  $\mu GUTS\beta_1PJ_3FK_5K_6C\gamma_1$ ; siddhamte N, sidhamte W<sub>1</sub>, siddhās te M, siddhiḥ syāt  $\alpha_3$ , sidhyartham B

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**1.58d** SIDHYATE MATHANAM VINĀ

om.  $K_2$  • sidhyate ]  $J_6J_7GUSJ_2VK_4PFK_5CB$ ; sidhyate  $A\alpha_3$ , sidhyante  $TW_1J_4$ , [sidhyante]  $N$ , kurvate  $M$ , sidhyati  $J_3$ , siddhā te  $K_6$ , sidhyata  $\gamma_2W_2$ , [si]dhyate  $R$  • mathanam ]  $GUT\alpha J_2J_4VPJ_3FK_5K_6C\gamma$ ; mamthanam  $\mu S$ , mathannam  $K_4$  • vinā ] *codd.*

**1.59a** JAPAM CA MATHANAM CAIVA

japam ]  $\mu GUTS\alpha_1K_3\beta_1PFK_5C\gamma$ ; japañ  $K_1$ , tripam°  $K_2$ , jayam  $J_3$ , jāpyamñ  $K_6$  • ca ]  $\mu GUTS\alpha\beta_1K_2PJ_3FK_5C\gamma$ ; °ta  $K_6$  • mathanam ]  $GUT\alpha\beta$ ; mamthanam  $\mu S$  • caiva ] *codd.*

**1.59b** KRTVĀ ŚĪGHRAM PHALAM LABHET

krtvā ]  $\mu GUTS\alpha J_4VK_4K_2PFK_5K_6C\gamma$ ; kṣatvā  $J_2$ , ktatvā  $J_3$  • śīghram ]  $\mu GUTS\alpha_1\beta_1PJ_3FK_5K_6C\gamma$ ; śīghra  $\alpha_3K_2$  • phalam ] *codd.* • labhet ]  $\mu UTS\beta\gamma$ ; vrajet  $G$ , bhavet  $\alpha$

**1.59c** SVARŅAJĀM RAUPYAJĀM VĀPI

svarñajām ]  $\mu GUTW_1\alpha_3$ ; svarñajā  $SNM\beta\gamma$  • raupyajām ]  $\mu GUW_1\alpha_3$ ; rupyajām  $T$ , rupyajā  $SNM\beta_1K_2PFK_5K_6C\gamma$ , rupyajā  $J_3$  • vāpi ] *codd.*

**1.59d** LOHAJĀM VĀ ŚĀLĀKIKĀM

lohajām ]  $\mu GUTW_1\alpha_3$ ; lohajā  $SNM\beta_1K_2FK_5K_6\gamma$ , lauhajā  $PJ_3C$  • vā ] *codd.* • śālākikām ]  $\mu GUTW_1K_1$ ; śālākikā  $SNMK_3J_2VK_2PFK_5K_6C\gamma$ , śālālikā  $J_4$ , śālākimkā  $K_4$ , śīlākikā  $J_3$

**1.60a** NIYOJYA NĀSIKĀRANDHRE

niyojya ]  $GUTSW_1\alpha_3J_2J_4K_4K_2PJ_3FK_5K_6\gamma$ ; niyojyā  $\mu NM$ , niyojyam  $V$ , niyojyā  $C$  • nāsikā ]  $\mu GUTS\alpha J_2VK_4FK_5J_1RB$ ; nāsikā  $J_4K_2PJ_3K_6CJ_5W_2$  • randhre ]  $\mu GTS\alpha\beta\gamma$ ; raṁdhrām  $U$

**1.60b** DRḌHASNIGDHENA TANTUNĀ

drḌha ]  $\mu GS\alpha J_2VK_4K_2PFK_5K_6C\gamma$ ; dugdha  $U$ , ujja  $T$ , drḌtha  $J_4$ , vṛtaḥ  $J_3$  • snigdhenā ]  $\mu GS\alpha J_2J_4VK_2PJ_3FK_5K_6C\gamma$ , siktena  $U$ , siścena  $T$ , snigdhenam  $K_4$  • tantunā ]  $\mu GUS\alpha\beta\gamma$ ; tanmanum  $T$

**1.60c** PRĀṆĀN NIRUDHYA HRDAYE

prāṇān ]  $J_6J_7USW_1K_4J_3F^{pc}K_5K_6CR$ ; praṇān  $AMJ_2P\gamma_2W_2B$ , prāṇam  $GU^{vl}$ , praṇām  $T$ , prāṇāt  $N$ , praṇā  $\alpha_3VK_2$ , praṇā  $J_4$ , praṇīm  $F^{ac}$  • nirudhya ]  $\mu GUSW_1M\alpha_3J_2J_4K_4PJ_3FK_5C\gamma$ ; tyaruttha  $T$ , riruddhyat  $N$ , nirudhyam  $V$ , niyama  $K_2$ , nirudhyā  $K_6$  • hrdaye ]  $\mu GUTS\alpha J_2J_4K_4K_2PJ_3FK_5K_6C\gamma$ ; \*hrda\*ye  $V$

**1.60d** DRḌHAM ĀSANAM ĀSTHITAḤ

drḌham ]  $\mu GS\alpha\beta_1K_2PFK_5K_6C\gamma$ ; sukham  $UT$ , draḌham  $J_3$  • āsanam ]  $\mu GUTSM\beta\gamma$ ; āsana  $\alpha_2\alpha_3$  • āsthitaḥ ]  $J_6J_7GSM\beta_1PJ_3FK_5K_6C\gamma$ ; āsthita  $A$ , ātmanah  $U$ , āstitaḥ  $T$ , samsthitaḥ  $\alpha_2$ , samsthite  $\alpha_3$ , āsthitā  $K_2$

**1.61a** ŚANAIŚ CA MATHANAM KURYĀD

śanaiś ]  $S\beta_1PJ_3FK_5K_6C\gamma$ ; śanaiḥ  $\mu U\alpha$ , śanais  $GT$ , śanai  $K_2$  • ca ]  $S\beta\gamma$ ; sa  $AJ_6$ , sam°  $J_7\alpha$ , tu  $G$ , su  $U$ , sṛ  $T$ , śanaiś ca  $K_2$  (*unm.*) • mathanam ]  $J_6J_7GUS\alpha\beta\gamma$ ; mamthanam  $AS$ , mātam  $T$  (*unm.*) • kuryād ]  $USK_2PFK_5C\gamma_2W_2B$ ; kuryāt  $\mu GTJ_2J_4K_4R$ , kāryam  $\alpha$ , kuryyā  $V$ , kuryā  $J_3$ , kuryyād  $K_6$

**1.61b** BHRŪMADHYE NYASYA CAKṢUṢĪ

bhrūmadhye ]  $\mu GU\alpha J_4VK_4K_5K_6C\gamma_2W_2B$ ; bhūmadhyen  $T$ , \*bhrū\*madhye  $S$ , bhūmadhye  $J_2K_2$ , bhūmadhya  $P$ , bhūmamadhya  $J_3$  (*unm.*), bhrūmadhyim  $F$ , bhrūmadhya  $R$  • nyasya ]  $\mu\alpha_1\beta_1PFK_5K_6C$ ; nyasta  $GUS\gamma$ , na  $T$ , nyatra  $K_1$ , yatra  $K_3$ , tasya  $K_2$ , nāsyā  $J_3$  • cakṣuṣī ]  $J_6J_7T\alpha_1J_2J_4VPK_5C\gamma$ ; cakṣuṣī  $A$ , cakṣuṣi  $GUK_6$ , locanaḥ  $S$ , cakṣuṣām  $\alpha_3$ , cakṣuṣo  $K_4$ , vakṣaṣī  $K_2$ , cakṣuṣā  $J_3F$

**1.61c** ṢAṆMĀSĀN MATHANĀVASTHĀ

ṣaṇmāsān ]  $\mu GUS\alpha J_2VK_4K_2PJ_3F^{pc}K_6C\gamma$ ; ṣaṇmāsam  $U^{vl}$ , ṣaṇmāsā  $T$ , ṣaṇmāsān  $J_4$ , ṣaṇmāsīm  $F^{ac}$ , ṣaṇmāsā[n]  $K_5$  • mathanāvasthā ]  $\mu GUTS\alpha J_4VK_5K_6C\gamma$ ; mathānāvasthā  $J_2K_4K_2$ , sa-thānāvasthā  $P$ , mathanāvācā  $J_3$ , madhanāvasthā  $F$

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**1.61d** TĀVATAIVA PRAJĀYATE

tāvataiva ]  $J_7GS\alpha_2K_4K_5K_6CR$ ; tāvanaiva A, tāvan naiva  $J_6$ , bhāvenaiva  $UT$ , tadvinaiva M, tāvan naiva  $\alpha_3$ , tāvataiva  $J_2J_4V\gamma_2W_2B$ , bhāvanaiva  $K_2$ , tāvataiva P, syatamvaiva  $J_3$ , tāvadaiva F • prajāyate ] *codd.*

**1.62a** SAMYAKSAMRUDDHAJĪVASYA

om.  $U$  • samyak ]  $\mu TSMK_4K_5K_6\gamma$ ; samjñā G, samyak  $\alpha_2\alpha_3V$ , sāmnyak  $J_2$ , sammyak  $J_4$ - $C$ , samyag  $K_2J_3F$ , sāmnyaka P unm • samruddha ]  $\mu TSM\alpha_3$ ; niruddha G, saruddha N, samkaddha  $W_1$ , samrudha  $J_2K_4$ , samrudhya  $J_4K_2FC\gamma_1$ , samrūdhya V, sarumdhya P, samdradhya  $J_3$ , samrūdhya  $K_5$ , samruddhya  $K_6$ , samruhya B • jīvasya ]  $\mu GTS\alpha_2\alpha_3\beta\gamma$ ; vījasya M

**1.62b** YOGINAS TANMAYĀTMANAḤ

om.  $U$  • yoginas ]  $J_6J_7GT\alpha_3\beta\gamma$ ; yogitas A, yogina[ḥ] S, yoginaḥ  $\alpha_1$  • tanmayātmanaḥ ]  $\mu GT\beta_1K_2PJ_3FK_5C\gamma$ ; syān manonmanī S, syān mano yathā  $\alpha_1$ , tanmano yathā  $\alpha_3$ , tanmayātmataḥ  $K_6$

**1.62c** YATHĀ SUṢUPTIR BĀLĀNĀM

yathā ]  $\mu GUTS\beta\gamma$ ; suṣu°  $\alpha$ , • suṣuptir ]  $GUTSJ_4K_2PJ_3FK_5K_6C\gamma_2$ ; susupti A, suṣupti  $J_6J_7$ , °ptir bāla° M, °pti bali° N, °pti bāla°  $W_1$ , °pti vāla°  $K_1$ , °ptir vāla°  $K_3$ , suṣurparptar  $J_2$  (*unm.*), susuptir  $VW_2B$ , suṣupapta  $K_4$ , suṣupte R • bālānām ]  $UTSVJ_3FB$ ; valinām  $\mu$ , bahuḷā G, °kānām ca  $\alpha$ , vālānām  $J_2J_4K_2PK_5K_6C\gamma_2W_2$ , valiānām (*sic*)  $K_4$ , lītānām R

**1.62d** TATHĀ BHĀVAS TADĀ BHAVET

tathā ]  $S\beta_1K_2FK_5K_6C\gamma$ ; yathā  $\mu GUT\alpha_1$ , vāla°  $\alpha_3$ , tamthā P, tadā  $J_3$  • bhāvas ]  $\mu GUTV$ - $K_2PJ_3FK_5K_6C\gamma$ ; vai sā  $S\alpha_2$ , saiva M, °kānām  $\alpha_3$ , bhaves  $J_2$ , bhāvet  $J_4$ , bhavas  $K_4$  • tadā bhavet ]  $GK_2PFK_6C\gamma$ ; tathā bhavet  $\mu UT\alpha_3\beta_1J_3K_5$ , prajāyate  $S\alpha_1$  • tiryak cūḷitalādu ca labdhvā vidyām samaṃ japet nānayā rahito devi sa kva cit siddhi bhāk bhavet yad idaṃ labhyate śāstraṃ tadā vidyām samāśrayet tatas samprā°pti°tām devi priye siddhim avāpnuyāt tālumūlaṃ samutghṛṣya saptavāsaram ātmavit *add.* G

**1.63a** NA SADĀ MATHANAṀ ŚASTAṀ

na sadā ]  $\mu UTS\alpha\beta\gamma$ ; sa tathā G • mathanaṃ ]  $\mu GUTSNM\beta\gamma$ ; manaṃ  $W_1$  (*unm.*), mathanaṃ  $\alpha_3$  • śastaṃ ]  $\mu UTVK_4FK_5J_5W_2B$ ; śaktiṃ G, sahyaṃ S, kāryaṃ  $\alpha_2$ , kārya M, astrāṃ  $\alpha_3$ , sastaṃ  $J_2PK_5CJ_1R$ , saktamḥ  $J_4$ , saśasta  $K_2$  (*unm.*), sasva  $J_3$

**1.63b** MĀSE MĀSE SAMĀCARET

māse ]  $GUTS\alpha\beta\gamma$ ; māsi  $\mu$  • māse ]  $J_6J_7UTS\alpha\beta_1J_3FK_5K_6C\gamma$ ; māsi A, māseṃ G, om.  $K_2$ , sā P (*unm.*) • samācaret ] *codd.*

**1.63c** SADĀ RASANAYĀ DEVI

sadā ]  $\mu UTS\alpha_2\alpha_3VK_2PJ_3FK_5K_6C\gamma$ ; yadā  $GMJ_2J_4K_4$  • rasanayā ] *codd.* • devi ]  $\mu S\alpha_2\alpha_3$ - $J_2J_4K_4K_2PFK_5C\gamma$ ; yogī  $GUT$ , mārḡam M, devī  $VJ_3K_6$

**1.63d** MĀRGAM TU PARISAṀKRAMET

mārḡam ]  $\mu GUTS\beta_1PFK_6C\gamma_2W_2B$ ; mārḡam  $\alpha_2$ , upary M, mārḡe  $\alpha_3$ , mārḡa  $K_2R$ , mārḡga  $J_3$ , mārḡan  $K_5$  • tu ]  $\mu G\alpha_3\beta\gamma$ ; na  $UT$ , co°  $SW_1$ , u°  $NM$  • parisamkramet ]  $\mu GUTS\alpha$ - $J_2J_4VK_2PJ_3FK_5K_6C\gamma$ ; parisakramet  $K_4$

**1.64a** EVAṀ DVĀDAŚAVARṢĀNTE

evaṃ dvādaśa ] *codd.* • varṣānte ]  $\mu GUTD$ ; varṣeṇa  $SVK_2PJ_3FK_5K_6CJ_1R$ , varṣam va N, varṣam ca  $W_1\alpha_3$ , varṣe ca M, varṣāni  $J_2J_4K_4B$ , varṣaṇa  $J_5W_2$

**1.64b** SAṀSIDDHIḤ PARAMEŚVARI

saṃsiddhiḥ ]  $J_6J_7GTS\alpha_2\beta_1K_2PK_5K_6CD$ ; saṃsiddhi  $A\alpha_3\gamma_1$ , saṃsiddhir  $U$ , saṃsiddhe M, saṃsiddhaḥ  $J_3$ , saṃsiddaḥ F, saṃsiddhiṃ B • parameśvari ]  $\mu GS\alpha_1\beta_1PFK_5C\gamma D$ ; bhavati dhruvā  $U$ , parameśvarī  $T\alpha_3K_2J_3K_6$

**1.64c** ŚARĪRE SAKALAṀ VIŚVAṀ

śarīre ] *codd.* • sakalaṃ ]  $\mu GUTS\alpha J_2VK_4J_3FK_5K_6\gamma D$ ; śakalaṃ  $J_4K_2PC$  • viśvaṃ ]  $\mu GUTSW_1M\alpha_3\beta_1PJ_3FK_5K_6C\gamma D$ ; viśva N, vi  $K_2$  (*unm.*)

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**1.64d** PAŚYATY ĀTMĀVIBHEDATAḤ

paśyaty ]  $\mu$ UTS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>CRBD; paśyaṃn G, paśyaṃty VJ<sub>3</sub>F, paśyety  $\gamma_1$  • ātmā-  
vibhedataḥ ] J<sub>6</sub>J<sub>7</sub>GUTSJ<sub>3</sub>K<sub>6</sub>D; ātmavibhedanaḥ A, ātmavibhedataḥ  $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>CJ<sub>1</sub>W<sub>2</sub>RB,  
āttmavibhedataḥ J<sub>5</sub>

**1.65a** BRAHMĀṆḌE YAN MAHĀMĀRGAM

brahmāṇḍe ] GSNMVJ<sub>3</sub>FCRB; vrahmāṇḍe  $\mu\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>J<sub>1</sub>, brahmāṇḍo UT, brahmām-  
[ḍe] W<sub>1</sub>, vrahmāṇḍe K<sub>6</sub>J<sub>5</sub>, brahmāḍe W<sub>2</sub> • yan ] J<sub>6</sub>J<sub>7</sub>GS $\alpha\beta\gamma$ ; man A, yaṃ UT • mahā ]  
codd. • mārgam ] J<sub>6</sub>J<sub>7</sub>TSM $\alpha_3\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; mārge AK<sub>2</sub> $\gamma$ , mārgo GU, mārga  $\alpha_2$

**1.65b** RĀJADANTORDHVAMAṆḌALE

rāja ] codd. • dantordhva ]  $\mu$ GUTSW<sub>1</sub>M $\alpha_3$ VFK<sub>5</sub>CB; daṃtorddha N, daṃtordhve J<sub>2</sub>, taṃ-  
dordhva J<sub>4</sub>, daṃtordhvaṃ K<sub>4</sub> (unm.), daṃtordha K<sub>2</sub>PW<sub>2</sub>, taṃdorddha J<sub>3</sub>, dantodhva K<sub>6</sub>,  
daṃto rtha  $\gamma_2$ R • maṇḍale ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; kuṇḍalī U, kuṇḍalī T, maṇḍalaṃ  
J<sub>4</sub> $\gamma$ , rdhvaṃḍale K<sub>4</sub>, maḍale P

**1.65c** BHRŪMADHYE TAD VIJĀNĪYĀT

bhrūmadhye ]  $\mu$ GS $\alpha_2\alpha_3\beta_1$ J<sub>1</sub>W<sub>2</sub>RB; bhrūmadhyaṃ M, śrūmadhye J<sub>5</sub> • tad ] F; taṃ  $\mu$ GS-  
 $\alpha$ J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>C $\gamma$ , ta K<sub>6</sub> • vijānīyāt ]  $\mu$ S $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>C $\gamma_2$ W<sub>2</sub>B; vijāyanīyyāt G,  
vijānīyā[t] N, vijānīyā W<sub>1</sub>MJ<sub>3</sub>K<sub>6</sub>, vinānīyā J<sub>4</sub>, vijānīyā R

**1.65d** TRIKŪṬAṀ SIDDHASEVITAM

trikūṭaṃ ] GSMK<sub>3</sub> $\beta\gamma$ ; bhrūkūṭaṃ A, bhrūkūṭaṃ J<sub>6</sub>J<sub>7</sub>, strikūṭaṃ N, strikūṭa W<sub>1</sub>, trikū\*ṭ\*am  
K<sub>1</sub> • siddhasevitam ] GS $\alpha_1\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>CB; siddhisevitam  $\mu$ K<sub>3</sub> $\gamma_1$ , siddhasevitam K<sub>1</sub>, sid-  
dhiṣevitaṃ K<sub>2</sub>

**1.66a** CAṆAKĀṆKURASAMKĀŚAM

caṇakāṅkura ]  $\mu$ GS $\alpha$ K<sub>4</sub>K<sub>5</sub>B; vanakāṅkura J<sub>2</sub>, canakākura J<sub>4</sub>P, kanakāṅkura V, canakāktara  
K<sub>2</sub>, canakukura J<sub>3</sub>, \*c\*anakāṅkura F, canakāṅkura K<sub>6</sub>C, caṇakāṅkuru  $\gamma_1$  • saṅkāśam ]  
 $\mu$ GS $\alpha$ VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>CJ<sub>5</sub>W<sub>2</sub>B; saṅkāśam J<sub>2</sub>, śaṅkāśam J<sub>4</sub>, saṅkāśam J<sub>1</sub>R

**1.66b** TATRA SAṀYOJAYEN MANAḤ

tatra ] codd. • saṃyojayen ]  $\mu$ S $\alpha_1\beta_1$ FK<sub>5</sub>K<sub>6</sub>C; saṅkocayen G, saṃyojya yan  $\alpha_3$ , sayojayen  
K<sub>2</sub>P, saṃyojaye J<sub>3</sub>, saṃyojayaṃ  $\gamma$  • manaḥ ]  $\mu$ GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; manu K<sub>2</sub>

**1.66c** LIHAN RASANAYĀ TATRA

lihan ] J<sub>6</sub>J<sub>7</sub>S $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>CJ<sub>5</sub>W<sub>2</sub>RB; lihata A (unm.), lihan tatra G (unm.), lihana PJ<sub>1</sub>  
(unm.), pihan F<sup>ac</sup>, pi\*hnā\* F<sup>pc</sup> • rasanayā ] J<sub>7</sub>GS $\alpha$ VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; rasanāyā AJ<sub>6</sub>, nasa-  
nayā J<sub>2</sub>, rsanayā J<sub>4</sub>, saranayā K<sub>2</sub>J<sub>3</sub> • tatra ] GS $\alpha\beta\gamma$ ; taṃtu  $\mu$

**1.66d** SRAVANTAṀ PARAMĀMṚTAM

sra vantaṃ ] SF<sup>pc</sup>W<sub>1</sub>B; sra vaṃta AJ<sub>7</sub>GNM, sra vaṃta J<sub>6</sub>, saṃvarttaṃ K<sub>1</sub>, saṃvartta K<sub>3</sub>,  
śra vaṃtaṃ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>F<sup>ac</sup>K<sub>5</sub> $\gamma_1$ , śra vaṃtaṃ VPK<sub>6</sub>C, tatra ścavaṃtaḥ K<sub>2</sub> (unm.), śra vaṃtaṃ J<sub>3</sub> •  
paramāmṛtaṃ ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; para yāmṛtaṃ V, paramāmṛtaṃ K<sub>4</sub>, pamāmṛtaṃ  
C

**1.67a** ŚANAIR ABHYĀSAMĀRGASTHĀŚ

śanair ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; śanais J<sub>3</sub> • abhyāsamārga ]  $\mu$ GS $\alpha_1$ K<sub>1</sub> $\beta_1$ PK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; u\*yāsa-  
mārga K<sub>3</sub>, abhyāsamārgē ° K<sub>2</sub>F, abhyāsamārgāś J<sub>3</sub> • sthāś ] GS $\alpha_1$ J<sub>2</sub>VK<sub>4</sub>PK<sub>5</sub>C $\gamma_2$ W<sub>2</sub>B; °sya  
 $\mu$ J<sub>4</sub>, sthaḥ  $\alpha_3$ , °ṇa K<sub>2</sub>F, caś J<sub>3</sub>, śchaś K<sub>6</sub>, sthāś R

**1.67b** CATURVARṢAṀ PIBET PRIYE

caturvarṣaṃ ] J<sub>6</sub>J<sub>7</sub>GSW<sub>1</sub>M $\alpha_3$ VK<sub>4</sub>FK<sub>5</sub>C; caturvarṣaṃ AB, caturvarṣa NJ<sub>2</sub>J<sub>3</sub>J<sub>1</sub>R, caturvarṣā  
J<sub>4</sub>, cāturvarṣaṃ K<sub>2</sub>, vaturvarṣa P, catuvarṣaṃ K<sub>6</sub>, catuvarṣa J<sub>5</sub>W<sub>2</sub> • pibet ] GS $\alpha_1$ J<sub>3</sub>F; ivet  
A, pivet J<sub>6</sub>J<sub>7</sub> $\alpha_3$ K<sub>2</sub>J<sub>1</sub>W<sub>2</sub>, pivan J<sub>2</sub>PK<sub>5</sub>C, pivāt J<sub>4</sub>, piban V, rvipan K<sub>4</sub>, pi ca K<sub>6</sub>, piven J<sub>5</sub>, vit  
R (unm.), iva B • priye ] J<sub>6</sub>J<sub>7</sub>GS $\alpha\beta\gamma_1$ ; priyeḥ A, mriye B

**1.67c** VALĪPALITANĀŚĀŚ CA

valī ]  $\mu$ GS $\alpha_1$ K<sub>3</sub> $\beta_1$ K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>CW<sub>2</sub>RB; vali K<sub>1</sub>, balī J<sub>3</sub>, valo  $\gamma_2$ ; om. P • palita ]  $\mu$ GS $\alpha_1$ K<sub>3</sub>-  
 $\beta_1$ FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; palīta K<sub>1</sub>, palina K<sub>2</sub>, valita P, yalita J<sub>3</sub> • nāśāś ]  $\mu$ G $\alpha$ K<sub>2</sub>; nāśaṃ S $\beta_1$ PJ<sub>3</sub>F-  
K<sub>5</sub>CJ<sub>5</sub>W<sub>2</sub>B, māśaṃ K<sub>6</sub>, nāśaṃ J<sub>1</sub>, nā[saṃ] R • ca ] codd.

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**1.67d** SAṂSIDDHIḤ PARAMĀ BHAVET

samsiddhiḥ ]  $\mu$ ; saṁsiddhiś GJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>, siddhiś ca S $\alpha_2\gamma$ , paramā M, saṁsiddhir  $\alpha_3$ , saṁsiddhaś VPC, sa siddhaś K<sub>2</sub>, saṁsiddha° F • paramā ]  $\mu$ S $\alpha_2$ W<sub>2</sub>B; ca parā GJ<sub>4</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>, [mṛtato] M, niścalā  $\alpha_3$ , ca paro J<sub>2</sub>K<sub>4</sub>PC, ca śvaro V, cāparo K<sub>2</sub>, °sya paro F, paramaṁ J<sub>1</sub>R, parama J<sub>5</sub> • bhavet ]  $\mu$ GS $\alpha\beta$ J<sub>1</sub>W<sub>2</sub>RB, śuvet J<sub>5</sub>

**1.68a** SARVAŚĀSTRĀRTHAVETTĀ CA

sarva ]  $\mu$ S $\alpha\beta$ <sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub> $\gamma$ ; [.]rva G, sarvva PK<sub>6</sub>C • śāstrārtha ]  $\mu$ S $\alpha\beta$ <sub>1</sub>K<sub>2</sub>FK<sub>6</sub> $\gamma$ ; śāstrā°rtha\* G, sāstrārtha P, śāstrargha J<sub>3</sub>, śāstrasya K<sub>5</sub>, sāstrārtha C • vettā ] J<sub>6</sub>J<sub>7</sub>S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>-FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; vetā AJ<sub>4</sub>, vi°śvam\*G • ca ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; \*ca\*G, va J<sub>4</sub>

**1.68b** JĪVED VARṢASAHASRAKAM

jīved ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>CB; jīvad V $\gamma_1$ , jī[ve]d K<sub>5</sub> • varṣasahasrakam ]  $\mu$ GS $\alpha\beta$ <sub>1</sub>K<sub>2</sub>-PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; ācamdratārakam J<sub>3</sub>, varṣasahaśrakam C

**1.68c** KHANYĀBILAMAHIṼVĀDA

khanyā ]  $\alpha_1\beta_1$ PFK<sub>5</sub>K<sub>6</sub>CJ<sub>1</sub>W<sub>2</sub>B; kanyā  $\mu$ G, khanyād S, khani  $\alpha_3$ , svarṇā° K<sub>2</sub>, khamnyā J<sub>3</sub>, svanyā J<sub>5</sub>R • bila ] NV; vilam ASW<sub>1</sub>PJ<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R, vila J<sub>6</sub>J<sub>7</sub>MJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>5</sub>K<sub>6</sub>C, bala G, tyāvi  $\alpha_3$ , °didhā° K<sub>2</sub>, bilam J<sub>3</sub>B, nila F • mahī ]  $\mu$ ; mahā GS $\alpha_3\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ , om.  $\alpha_1$ , °tuvā° K<sub>2</sub> • vāda ] G; pāda  $\mu$ , vāde S $\alpha_3\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>CJ<sub>1</sub>W<sub>2</sub>B, om.  $\alpha_1$ , °dāni K<sub>2</sub>, vāṭhe J<sub>5</sub>, vāṭe R

**1.68d** RASAVĀDĀDISIDDHAYAḤ

om.  $\alpha_1$  • rasa ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; rasam K<sub>4</sub> • vādādi ]  $\mu$ VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; vādāś ca GJ<sub>2</sub>, nādādi S, nādīni  $\alpha_3$ , vādi J<sub>4</sub> (unm.), vādā K<sub>4</sub> (unm.) • siddhayaḥ ]  $\mu$ G $\alpha_3$ ; siddhaye S $\beta_1$ PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ , siddhati K<sub>2</sub>, siddhyaye J<sub>3</sub>

**1.69a** YOGINAḤ SAṂPRAVARTANTE

om. S $\alpha\beta\gamma$  • yoginaḥ ]  $\mu$ ; yoginas G • saṁpravartante ] saṁpravartante  $\mu$ , sapravartante G

**1.69b** PAÑCAVARṢEṆA PĀRVATI

om. S $\alpha\beta\gamma$  • pañcavarṣeṇa ] codd. • pārvati ] J<sub>6</sub>J<sub>7</sub>G; pārbati A

**1.69c** SAMYAG RASANAYĀ YOGĪ

om. S $\alpha\beta\gamma$  • samyag rasanayā yogī ] codd.

**1.69d** SRAVANTAM AMṚTODAKAM

om. S $\alpha\beta\gamma$  • sravantam ]  $\mu$ ; sravantaṁ G • amṛtodakam ]  $\mu$ ; taṁ parāmṛtaṁ G

**1.70a** SAṂPĪTVOPAVASET SVASTHO

om.  $\alpha_1$  • saṁpītvopa° ] G; pītvā pītvā  $\mu$ S $\alpha_3\beta\gamma_2$ W<sub>2</sub>B; pītvā R (unm.) • °vaset ] G; višet  $\mu$ S $\alpha_3$ J<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma_1$ , viśe J<sub>4</sub>K<sub>4</sub>, viśat B • svastho ] GSVK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>C $\gamma$ ; svastham  $\mu$ -K<sub>3</sub>, svastaṁ K<sub>1</sub>, śvastho J<sub>2</sub>K<sub>4</sub>, śastho J<sub>4</sub>, svaścho K<sub>6</sub>

**1.70b** VRATASTHO DVĀDAŚĀBDĀKAM

om.  $\alpha_1$  • vratastho ]  $\mu$ GSJ<sub>2</sub>VK<sub>4</sub>K<sub>5</sub>K<sub>6</sub>C; vratasyo  $\alpha_3$ , [vastho] J<sub>4</sub> (unm.), yatasthe K<sub>2</sub>, yatastho P $\gamma_2$ W<sub>2</sub>B, yātasyo J<sub>3</sub>, yatasthā F<sup>ac</sup>, yatnas\* F<sup>pc</sup>, om. R • dvādaśābdakam ]  $\mu$ G-SVFC; dvādaśātmakam  $\alpha_3$ K<sub>2</sub>, dvādaśāvdake J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>6</sub>, dvādaśāvdakam PK<sub>5</sub>, dvādaśāṣṭakam J<sub>3</sub>, dvādaśāvdakaḥ  $\gamma_2$ , dvādaśābdakaḥ W<sub>2</sub>B, dvādaśābdaka R • pītvā pītvā viśeṣeṇa dvau prasthau dvādaśābdakam add. G

**1.70c** ANENĀBHYĀSAYOGENA

om.  $\alpha_1$ K<sub>2</sub> • anenābhyāsayogena ] J<sub>6</sub>J<sub>7</sub>GS $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma_2$ W<sub>2</sub>B; anenābhyāsayogenaṁ A, anenabhyāsayogena  $\alpha_3$ , anābhyāsayogena R (unm.)

**1.70d** VALĪPALITAVARJITAḤ

om.  $\alpha_1$ K<sub>2</sub> • valī ]  $\mu$ GS $\alpha_3$ J<sub>4</sub>VPFK<sub>5</sub>K<sub>6</sub>C $\gamma_2$ RB; valo J<sub>2</sub>K<sub>4</sub>, balī J<sub>3</sub>, vālī W<sub>2</sub> • palita ]  $\mu$ -GS $\alpha_3\beta_1$ PFK<sub>5</sub>K<sub>6</sub>CJ<sub>1</sub>W<sub>2</sub>B; palita J<sub>3</sub>, ta J<sub>5</sub> (unm.), pālita R • varjitaḥ ] J<sub>6</sub>J<sub>7</sub>S $\alpha_3\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>C $\gamma$ ; varjjitaḥ AGK<sub>6</sub>

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**1.71a VAJRAKĀYO MAHĀYOGĪ**

vajra ]  $J_6J_7GS\alpha_3K_4K_2J_3FK_5K_6C\gamma$ ; vrajra  $AJ_2J_4VP$ , *om.*  $\alpha_1$  • kāyo ]  $\mu GS\alpha_3\beta\gamma$ , *om.*  $\alpha_1$  • mahāyogī ] *codd.*

**1.71b VARṢALAKṢAṂ SA JĪVATĪ**

varṣalakṣaṁ ]  $\mu GS\alpha J_2VK_4K_2PJ_3FK_5K_6C\gamma_1$ ; varṣalakṣa  $J_4$ , varṣalakṣaṁ B • sa ]  $GS\alpha_1\beta\gamma_1$ , pra°  $\mu\alpha_3$ , saṁ° B • jīvati ]  $\mu GS\alpha VK_4J_3FK_5K_6C$ ; jīvati  $J_2K_2P$ , jīviti  $J_4$

**1.71c DAŚANĀGASAHASRĀṆĀM**

daśanāga ]  $J_6J_7GS\alpha J_4VK_4K_2PJ_3FK_5K_6C\gamma$ ; dasanāga A, ṣṭa daśanāga  $J_2$  (*unm.*) • sahasrāṇām ]  $\mu GS\alpha\beta_1K_2J_3FK_5K_6C\gamma$ ; sahaśrāṇām P

**1.71d BALENA SAHITAḤ PRIYE**

balena ]  $GS\alpha_2VF$ ; valena  $\mu MK_1K_5$ , valeva  $K_3$ , valavan  $J_2$ , valavān  $J_4K_4K_2PCJ_5$ , balavān  $J_3J_1W_2RB$ , valaṁ vā  $K_6$  • sahitaḥ ]  $\mu GS\alpha_1\beta_1PFK_5K_6C\gamma$ ; sahitaṁ  $\alpha_3$ , sahita  $K_2J_3$  • priye ]  $\mu GS\alpha\beta_1K_2J_3FK_5K_6C\gamma$ ; ghiye P

**1.72a SA DŪRADARŚANAŚ CAIVA**

sa ]  $AS\alpha_3\beta\gamma$ ; su  $J_6J_7\alpha_1$ , saṁ G • dūra ]  $\mu GS\alpha_1J_4VK_2PJ_3FK_5K_6C\gamma$ ; dū\*a  $K_1$ , dutta  $K_3$ , dura  $J_2$ , hara  $K_4$  • darśanaś ]  $S\alpha_2\alpha_3K_2P$ ; darśanaṁ  $\mu G\beta_1FK_5K_6C\gamma$ , śravanaś M, śravaṇā  $J_3$  • caiva ]  $\mu GS\alpha\beta_1K_2PK_5K_6C\gamma$ , labdhvā  $J_3$ , veda F

**1.72b DŪRASRAVAṆA EVA CA**

dūra ]  $\mu GS\alpha_1J_4VK_4K_2PJ_3FK_5K_6CW_2R$ ; dūrā  $\alpha_3\gamma_2B$ , dura  $J_2$  • śravaṇa ]  $S\alpha_2$ ; śravanam  $AW_2$ , śravaṇam  $J_6J_7G\beta_1K_2PFK_5K_6C\gamma_2R$ , darśanam  $MJ_3$ , chravaṇam  $\alpha_3$ , chravanam B • eva ] *codd.* • ca ]  $\mu GS\alpha\beta\gamma_1$ ; vā B

**1.72c NIGRAHĀNUGRAHE ŚAKTAḤ**

nigrahānugrahe ]  $\mu S\alpha_1J_2VK_4PJ_3FK_5K_6C\gamma$ ; nigrahānul\*he G, nigrahānugraho  $\alpha_3$ , nigṛhānugrahe  $J_4$ , nigrahānugrahaṁ  $K_2$  • śaktaḥ ]  $S\alpha J_4VJ_3FK_5K_6C\gamma$ ; śaktiḥ  $\mu$ , śaktas G, saktah  $J_2K_4K_2P$

**1.72d SARVATRA BALAVĀN BHAVET**

sarvatra ]  $\mu GS\alpha\beta_1K_2PJ_3FK_5CW_2B$ ; sarvvatra  $K_6$ , satra  $\gamma_2R$  (*unm.*) • balavān ]  $GS\alpha_2K_3VJ_3FJ_1W_2B$ ; valavān  $\mu MK_1J_2J_4K_4K_2PK_5K_6J_5$ , balavāna C (*unm.*), valavāna R (*unm.*) • bhavet ] *codd.*

**1.73a ETĀ HI SIDDHAYO DEVI**

etā ]  $\mu GSM\beta\gamma$ ; eto  $\alpha_2$ , etāś  $\alpha_3$  • hi ]  $G\alpha_1\beta\gamma$ ; dya  $\mu$ , ca  $\alpha_3$  • siddhayo ]  $\mu GS\alpha J_2J_4VPJ_3FK_5K_6C\gamma$ ; ddhayo  $K_4$  (*unm.*), siddhiyo  $K_2$  • devi ]  $\mu GS\alpha\beta_1K_2FK_5C\gamma$ ; deḥvi P, devī  $J_3K_6$

**1.73b BHRŪMADHYE SAṂBHAVAṂTI HI**

bhrūmadhye saṁbhavanti ]  $AGS\alpha\beta\gamma$ ; bhūmadhye saṁbhavaṁti  $J_6J_7$  • hi ]  $\mu S\alpha\beta\gamma$ ; [hi]G

**1.73c ĀKĀŚE RASANĀM KṚTVĀ**

ākāśe ]  $\mu GS\alpha\beta_1K_2PFK_5K_6C\gamma$ ; akāśe  $J_3$  • rasanām ]  $\mu GS\alpha_1K_3\beta_1PJ_3FK_5K_6C\gamma$ ; rasanā  $K_1K_2$  • kṛtvā ]  $J_6GS\alpha\beta_1PJ_3FK_5K_6C\gamma$ ; kṛtvāṁ  $AJ_7$ , vṛtvā dattvā  $K_2$  (*unm.*)

**1.73d DANTAPAṆKTIṂ NIPĪDAYET**

danta ]  $\mu GS\alpha\beta_1K_2J_3FK_5K_6C\gamma$ ; ddaṁta P • paṅktiṁ ]  $GSW_1MK_1\beta_1K_5K_6CJ_1RB$ ; paṅktir A, paṅktīr  $J_6J_7$ , paṅkti  $NPJ_3J_5$ , pakti  $K_3$ , paṅktā  $K_2$ , paṁ\*kti\*ḥ F, paktiṁ  $W_2$  • ni ]  $J_6J_7GS\alpha_1K_1\beta\gamma$ ; na  $AK_3$  • pīdayet ]  $AJ_7GS\alpha J_2K_4K_2PJ_3FK_5K_6CJ_1RB$ ; pījyet  $J_6$  (*unm.*), pīdayet  $J_4$ , bīdayet V, pīdayet  $J_5W_2$

**1.74a KĀKACAṆCUPUṬAṂ VAKTRAṂ**

kāka ] *codd.* • cañcu ]  $\mu S\alpha\beta_1K_2PK_5K_6CB$ ; caṁcū G, cacu  $J_3$ , caṁcū F, cuṁca  $\gamma_2W_2$ , cuca R • puṭaṁ ]  $\mu GS\alpha_1\beta_1K_2PFK_5K_6C\gamma$ ; padaṁ  $\alpha_3$ , puṭa  $J_3$  • vaktraṁ ]  $\mu SJ_2VK_4K_2PFK_5K_6C\gamma$ ; vaktra  $GJ_3$ , kṛtvā  $\alpha_1$ , cakraṁ  $\alpha_3$ , vakraṁ  $J_4$

**1.74b KṚTVĀ TADAMṚTAṂ PIBET**

kṛtvā ]  $\mu GS\alpha_3J_2J_4K_4K_2PFK_6C\gamma$ ; cakraṁ  $\alpha_2$ , vaktraṁ M, datvā  $VK_5$ , ktatvā  $J_3$  • tad ]  $\mu GS\alpha_1K_1\beta_1PFK_5K_6C\gamma$ ; tvā tad  $K_3$  (*unm.*), dat  $K_2$ , datt  $J_3$  • amṛtaṁ ] *codd.* • pibet ]

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

GS $\alpha_1$ VJ<sub>3</sub>FB; pivot  $\mu\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>C $\gamma_1$

**1.74c** PĀNĀD VATSARATAḤ SATYAṀ

pānād ]  $\alpha$ ; bhānu  $\mu$ , pānāt G, tenā SJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>C $\gamma_1$ , tena J<sub>4</sub>, tatra K<sub>6</sub>, tenai° B •  
vatsarataḥ ]  $\mu\alpha$ ; vatsaratas G, °bdaśatasā° SF, °vd[ānī] śataṁ J<sub>2</sub>, cāvṛṣataṁ J<sub>4</sub>, ṣ\*<sup>u</sup>\*saṁ  
\*śa\*taṁ V, °vdaśataṁ K<sub>4</sub> (*unm.*), °ṣṭasatasā° K<sub>2</sub>, °vdaśataḥ P (*unm.*), °ṣṭasatasā° J<sub>3</sub>,  
°vdānām śataṁ K<sub>5</sub>, nādāt smṛta K<sub>6</sub>, °vdāt smṛtaḥ C (*unm.*), °vṛṣataḥ  $\gamma_2$  (*unm.*), °bdaśataḥ  
W<sub>2</sub> (*unm.*), °vṛtaḥ R (*unm.*), °vābda śataṁ B • satyaṁ ]  $\mu$ G $\alpha\beta_1$ PK<sub>5</sub>K<sub>6</sub>C $\gamma$ , °hasraṁ SJ<sub>3</sub>F,  
°hasryaṁ K<sub>2</sub>

**1.74d** JARĀMARAṆAVARJITAḤ

jarāmaraṇavarjitaḥ ]  $\mu$ S $\alpha_1$ K<sub>3</sub>J<sub>2</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; jarāmaraṇavarjitaḥ G, jarāmaraṇavarji-  
taḥ K<sub>1</sub>J<sub>4</sub>V (*unm.*), jarāmṛtyuvivarjitaṁ K<sub>2</sub>

**1.75a** KHECARATVAM AVĀPNOTI

khecaratvam avāpnoti ]  $\mu$ GS $\alpha\beta\gamma_2$ W<sub>2</sub>B; khecarītvam avāpnoti R

**1.75b** JĪVATY ĀCANDRATĀRAKAM

jīvaty ]  $\mu\alpha_3\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>CJ<sub>5</sub>W<sub>2</sub>B; jīvec G, jīved S $\alpha_1$ , cīra jīvaty K<sub>2</sub> (*unm.*), jīvaṁty J<sub>1</sub>R •  
ācandra ]  $\mu$ S $\alpha_3$ J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>CJ<sub>1</sub>W<sub>2</sub>RB; caṁdrārka G, varṣasa°  $\alpha_1$ , āṁcaṁdra J<sub>2</sub>K<sub>4</sub>, āḷdra  
K<sub>6</sub>, ācadraṁ J<sub>5</sub> • tārakam ]  $\mu$ GSK<sub>3</sub> $\beta\gamma$ ; °hasrakam  $\alpha_1$ , tārakam K<sub>1</sub>

**1.75c** PĀDUKĀKHAḌGAVETĀLA

om. G • pādukā ]  $\mu\alpha\beta\gamma$ ; pāduke S • khaḍga ] J<sub>6</sub>J<sub>7</sub>S $\alpha_1$ J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma_2$ W<sub>2</sub>B; khaḍgar  
A, ṣaḍa  $\alpha_3$ , khaḍgaḥ V, khaḍga K<sub>4</sub>, khaḍgu J<sub>3</sub>, kheca[rī] R (*unm.*) • vetāla ] J<sub>7</sub>SMK<sub>6</sub> $\gamma$ ;  
vetolaḥ AJ<sub>6</sub>, vetālaṁ  $\alpha_2$ K<sub>3</sub>, vetā\*la\* K<sub>1</sub>, vetālā J<sub>2</sub>J<sub>4</sub>PC, vaitālā VK<sub>4</sub>J<sub>3</sub>K<sub>5</sub>, vetālāḥ K<sub>2</sub>, vetāla  
F

**1.75d** SIDDHIDRAVYAMANAHŚILĀḤ

om. G • siddhi ] S $\alpha_1$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FC $\gamma$ ; siddha  $\mu$ VK<sub>5</sub>K<sub>6</sub>, siddhiṁ  $\alpha_3$  • dravya ]  $\mu\beta$ ;  
dravyam S $\alpha\gamma$  • manaḥśilāḥ ] AK<sub>6</sub>; manaḥśilā J<sub>6</sub>J<sub>7</sub> $\beta_1$ PK<sub>5</sub>C, abhīpsitaṁ S $\alpha$ , manaśilā K<sub>2</sub>,  
manaśilā J<sub>3</sub>, manaśīlā F, anekasaḥ  $\gamma$

**1.76a** AÑJANAṀ VIVARAṀ CAIVA

añjanaṁ ]  $\mu$ GS $\alpha\beta$ J<sub>1</sub>RB; aṁjana J<sub>5</sub>W<sub>2</sub> • vivaraṁ ] J<sub>6</sub>J<sub>7</sub>GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; vivara  
A, vicaraṁ V • caiva ] *codd.*

**1.76b** CEṬAKAṀ YAKṢIṆĪ TATHĀ

ceṭakaṁ ] GSW<sub>1</sub>M $\alpha_3\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; khetakaṁ  $\mu$ , ceṭakā N, ceṭekaṁ J<sub>3</sub> • yakṣiṇī ]  $\mu$ GS-  
K<sub>3</sub>K<sub>2</sub>PFK<sub>6</sub>B; cākṣiṇī  $\alpha_1$ , yakṣaṇī K<sub>1</sub> $\beta_1$ K<sub>5 $\gamma_1$ , yaṁkṣaṇī K<sub>4</sub>, pakṣiṇā J<sub>3</sub>, yākṣiṇī C • tathā ]  
*codd.*; tāthā S<sup>ac</sup></sub>

**1.76c** YAT KIṀ CIT SIDDHISAMAYAṀ

yat ]  $\mu$ GS $\alpha_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ , ye  $\alpha_3$ , paṁ°  $\beta_1$ K<sub>6</sub>C • kiṁ ]  $\mu$ GS $\alpha_1$ K<sub>2</sub>PFK<sub>5</sub>J<sub>1</sub>W<sub>2</sub>RB; ke  $\alpha_3$ , °kti°  
 $\beta_1$ K<sub>6</sub>C, kī J<sub>3</sub>, ki J<sub>5</sub> • cit ]  $\mu$ GS $\alpha_1$ K<sub>3</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; vit K<sub>1</sub> $\beta_1$ K<sub>6</sub>C • siddhi ]  $\alpha_1$ K<sub>2</sub>F $\gamma$ ; siddha  
AS $\alpha_3\beta_1$ PK<sub>5</sub>K<sub>6</sub>C, sidha J<sub>6</sub>J<sub>7</sub>, sapha° G<sup>pc</sup>, sa tu G<sup>ac</sup>, sīddha J<sub>3</sub> • samayaṁ ] S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>-  
PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>CW<sub>2</sub>; mayam  $\mu$  (*unm.*), °laṁ jñātva G<sup>pc</sup>, yaṁ jñātva G<sup>ac</sup>, samaya J<sub>4</sub>, [sama]yaṁ  
F, samaye  $\gamma_2$ RB

**1.76d** VIDYATE BHUVANATRAYE

vidyate ] S $\alpha\beta$ J<sub>1</sub>W<sub>2</sub>RB; vidyāne A, vidyā te J<sub>6</sub>J<sub>7</sub>, bhidyate G, vidyatte J<sub>5</sub> • bhuvanatraye ]  
*codd.*

**1.77a** TAT SARVAM EVA SAHASĀ

om. V • tat ] J<sub>6</sub>J<sub>7</sub>GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; tvat A • sarvam ] *codd.* • eva ]  $\mu$ GS-  
 $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; eya K<sub>2</sub> • sahasā ]  $\mu$ S $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C $\gamma$ ; [\*saha\*]sā G

**1.77b** SĀDHAYET SĀDHAKOTTAMAḤ

om. V • sādhayet ] J<sub>6</sub>J<sub>7</sub>GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>C; sādhyet A (*unm.*), sādhayet[t] P, sadhayet  
K<sub>6</sub>, sevayas  $\gamma_1$ , sevayet B • sādhakottamaḥ ]  $\mu$ GS $\alpha_1$ K<sub>1</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C; sodhakotta-  
maḥ K<sub>3</sub>, [sādha]kottamaḥ P, tārako[tta]ma J<sub>1</sub>, tārakottamaḥ J<sub>5</sub>W<sub>2</sub>RB

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>C;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**Closing remarks:**

iti śrīmatsyendrasaṃhitāyāṃ caturdaśapaṭalaḥ AJ<sub>7</sub>

iti śrīmatsyendrasaṃhitāyāṃ caturdaśaḥ paṭalaḥ J<sub>6</sub>

iti śrīmadādināthanirūpīte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathamāḥ paṭalaḥ S

iti śrīmahādināthena prokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khacaryāṃ prathamāḥ paṭalaḥ N

iti śrīmahādināthena prokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khacaryāṃ prathamāḥ paṭalaḥ W<sub>1</sub>

iti śrīādināthaviracite yogaśāstre  
khecaryāṃ prathamāḥ paṭalaḥ M

iti śrīmahāādināthena śa\*e mahākālayogaśāstre  
umāmaheśvarasaṃvāde prathamāḥ paṭalaḥ samāptaḥ K<sub>1</sub>

iti śrīmahāādināthena śekte mahākālayogaśāstre  
umāmaheśvarasaṃvāde prathamāḥ paṭalaḥ K<sub>3</sub>

iti śrīmadādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathamāḥ paṭalaḥ samāptaḥ J<sub>2</sub>K<sub>4</sub>

iti śrīmadādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathamāḥ paṭalaḥ J<sub>4</sub>

iti śrīmahādināthaprokto mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathamāḥ paṭalaḥ samāptaḥ V

iti śrīmahākālayogaśāstre ādināthaviracite  
khecariṇīvidyāyāṃ prathamāḥ paṭalaḥ K<sub>2</sub>

iti śrīādināthaproktamahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ thamāḥ paṭalaḥ P

iti śrīmadādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ sādhakayogo nāma prathama paṭalaḥ J<sub>3</sub>

iti śrīmadādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathamāḥ paṭalaḥ K<sub>5</sub>

iti śrīādināthaprokte mahākāyogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathamāḥ paṭalaḥ K<sub>6</sub>

iti śrīādināthaproktamahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathamāḥ paṭalaḥ C

iti śrīādināthaproktamahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ  
prathamāḥ paṭalaḥ śrī śrī śrī  
saccidānandaguruparabrahmaṇe namaḥ F

iti śrīādināthaproktamahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyā paṭalaḥ J<sub>1</sub>

iti śrīādināthaprāktamahākālayoktagaśāstre  
umāmaheśvarasaṃvāde khecarīvidyā prathamāḥ paṭalaḥ J<sub>5</sub>

iti śrīādināthaprāktamahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyā prathama paṭalaḥ W<sub>2</sub>

iti śrīādināthaproktamahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ prathama paṭala R

iti śrīādināthaproktaṃ mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyā prathamāḥ paṭalaḥ B

## PAṬALAḤ 2

**Opening remarks:**

īśvara uvāca  $\mu\alpha_3$ ,  
 śrī gajānana  $W_1$ ,  
 srī V,  
 śrī śiva uvāca  $J_3$ ,  
 śrī māt্রে namaḥ khecarī dvitīyyaḥ paṭalaḥ F,  
 śrīḥ B.

**2.1a** YATRA BRAHMĀRGALADVĀRAM

yatra ]  $\mu$ ; tac ca G, yat tad  $S\beta_1PJ_3FK_5CJ_5W_2B$ , etad  $\alpha_1J_1R$ , yat taj  $\alpha_3$ , yat tu  $K_2$ , tatra  $K_6$   
 • brahmārgala ]  $J_2J_4V$ ; vrahmārgalaḥ  $AK_5K_6$ , vrahmārgala  $J_6J_7K_4K_2P\gamma_1$ , brahmārgala G-  
 F, guhyārgala  $\alpha_1$ , jihvārgala  $\alpha_3$ , brahmārgalaḥ  $SJ_3CB$  • dvāraḥ ]  $\mu G\alpha\beta_1K_2PFK_5K_6C\gamma$ ;  
 devī S, devī  $J_3$

**2.1b** DURVIJÑEYAM MAHEŚVARI

durvijñeyam ]  $\mu GS\alpha\beta_1K_2PJ_3K_5C\gamma$ ; durjeyam vai F, durvvijñeyam  $K_6$  • maheśvari ]  $J_7S\alpha$ -  
 $J_2K_4PFK_5\gamma_2R$ ; maheśvarī  $AJ_6J_4VK_2K_6CW_2B$ , sureśvari G, kuleśvarī  $J_3$

**2.1c** KALĀCATUṢKAḤ TATRASTHAM

kalācatuṣkaḥ ]  $GS\alpha J_2VK_4FK_5\gamma_2$ ; kalācatuṣka A, kalācatuṣka  $J_6J_7$ , kalācatuṣka  $J_4PJ_3CW_2$ -  
 B, kalācatuṣkaḥ  $K_2$ , kalācatuṣka  $K_6$ , kalācatuṣkaḥ R • tatrastham ]  $\mu GS\alpha_2\alpha_3\beta_1PK_5C$ ;  
 tatra\*y\*am M, ātrastham  $K_2$ , tamtrastham  $J_3\gamma$ , tatrastham F, taśchaḥ  $K_6$  (*unm.*)

**2.1d** CATURVARGĀTMAKAM PARAM

catur ]  $\mu GSMK_3\beta_1K_2J_3FK_6CW_2B$ ; catu  $\alpha_2K_1K_5\gamma_2R$ , cartu P • vargātmakam ]  $J_6S\alpha\beta_1J_3$ -  
 $FK_5C\gamma$ ; vaktrātmakam  $AJ_7$ , vargaphala G, vargotmakam  $K_2$ , vargātmaka P, vvargātmakam  
 $K_6$  • param ]  $\mu S\alpha_1\beta_1PJ_3FK_5K_6C\gamma$ ; pradam G, kharam  $\alpha_3$ , paraḥ  $K_2$

**2.2a** PŪRVABHĀGE KṚTĀ NĀMA

pūrvabhāge ]  $\mu GS\alpha_1\beta_1K_2PJ_3FK_5C\gamma$ ; pūrvabhāga  $\alpha_3$ , pūrvabhāge  $K_6$  • kṛtā ]  $\mu GS\alpha J_2$ -  
 $VK_4PJ_3FK_5K_6CJ_1R$ ; kṣasā  $J_4$ , kṛtvā  $K_2J_5W_2$ , nāma B • nāma ]  $\mu GS\alpha\beta\gamma_1$ , kṛtvā B

**2.2b** GUPTĀ DAKṢIṆAGOCARĀ

guptā ]  $\mu GS\alpha\beta$ ; gupta  $\gamma$  • dakṣiṇa ]  $\mu GS\alpha J_4VK_4PJ_3FK_5K_6C\gamma$ ; dikṣiṇa  $J_2$ , dakṣiṇam  $K_2$   
 • gocarā ]  $\mu S\alpha_1\beta_1PFK_5K_6C\gamma$ ; gocaram G, gocare  $\alpha_3$ , evahā  $K_2$ , cottare  $J_3$

**2.2c** ŚIVĀ PAŚCIMADIGBHĀGE

śivā ]  $\mu GSMVK_5K_6$ ; śivaḥ  $\alpha_2PJ_3FC$ , divā  $\alpha_3$ , śiva  $J_2J_4K_4\gamma$ , śivāya  $K_2$  • paścima ]  $J_6J_7G$ -  
 $S\alpha\beta\gamma$ ; paścimaḥ A • digbhāge ]  $\mu GS\alpha\beta B$ ; digmāgo  $\gamma_2$ , digbhāgo  $W_2$ , di\*sn\*āgo R

**2.2d** PARĀPARAŚIVOTTARE

parā ]  $\mu S\alpha J_2VK_4K_2PJ_3FK_5K_6C\gamma$ ; parāt G, parī  $J_4$  • para ] *codd.* • śivottare ]  $J_6J_7GS\alpha$ ;  
 sivottare A, śivottarā  $\beta_1PJ_3FK_5K_6C\gamma$ , sivottarā  $K_2$

**2.3a** TAD DVĀRAM RASANĀGREṆA

tad dvāraḥ ] G; tadvāraḥ  $\mu\alpha J_4VK_2PFK_5C$ , ta[t]dvāraḥ S, tad dhāraḥ  $J_2K_4$ , tadvā  $J_3$ -  
 (*unm.*), tatdvāraḥ  $K_6$ , tadvāra  $\gamma$  • rasanāgreṇa ] *codd.*

**2.3b** BHITTVĀ PŪRVAKALĀMṚTAM

bhittvā ] G; bhittvā  $\mu SM\beta\gamma$ , nītvā N, nītvī  $W_1$ , nāsā  $\alpha_3$  • pūrva ]  $\mu S\alpha J_4VK_4PJ_3FK_5CJ_5$ -  
 $W_2B$ ; pūra G, parva  $J_2$ , pūrvaḥ  $K_2$ , pūrvva  $K_6$ , dvāra  $J_1R$  • kalāmṛtam ]  $\mu GS\beta W_2R$ ;  
 kalāmṛtam N, kalāmṛtām  $W_1M$ , kalākṛtam  $\alpha_3$ , kalāmṛtām  $C\gamma_2B$

**2.3c** YADĀ PIBATI VAI YOGĪ

yadā ]  $\mu GS\alpha\beta B$ ; yadi  $\gamma_1$  • pibati ]  $GS\alpha_2VJ_3FB$ ; pivati  $\mu\alpha_3J_2J_4K_4K_2PK_5K_6C\gamma_1$ , °mṛtam  
 pi ° M • vai ]  $\mu GS\alpha_2\alpha_3\beta\gamma$ , °bed M • yogī ]  $\mu GS\alpha\beta_1PJ_3FK_5K_6C\gamma$ ; yonī  $K_2$

**2.3d** MĀSĀD DHARMĀDHIPO BHAVET

māsād dharmādhipo ] G; māsārdhe mādhipo A, māsādharmādhipo  $J_6J_7$ , māsārdham ad-  
 hipo  $SMK_3$ , māsārdham adhipo N, māsārdham adhipo  $W_1$ , māsārdham adhipo  $K_1$ ,

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

māsārdham adhipo  $\beta_1PK_6C\gamma_1$ , māsārdham adhiyo  $K_2J_3R$ , māsārdhe madhipo F, māsārdhdhād adhipo  $K_5$ , māsārdham api yo B • bhavet ] *codd.*

**2.4a** YADĀ GUPTĀMṚTAṀ DAKṢE

yadā ]  $\mu GSNMK_3\beta_1K_2PFK_5K_6C\gamma_2R$ ; tadā  $W_1K_1$ , yadi  $J_3W_2B$  • guptāmṛtaṃ ]  $\mu GS\alpha J_2VK_4K_2PJ_3FK_5K_6C\gamma$ ; guptāmṛtaṃ  $J_4$  • dakṣe ]  $\mu GSM\alpha_3\beta_1K_2PFK_5K_6C$ ; dakṣa  $\alpha_2$ , dakṣer  $J_3$ , datte  $\gamma_1$ , date B

**2.4b** YOGĪ RASANAYĀ LIHET

yogī ]  $\mu GS\alpha J_2J_4VK_2PFK_5K_6C\gamma_2W_2B$ ; yo  $K_4$  (*unm.*), yogi  $J_3$ , yo yo°  $K_5$ , yoga R • rasanayā ]  $\mu GS\alpha\beta_1K_2PJ_3FK_5K_6C\gamma$ ; °gī rasam ā°  $K_5$  • lihet ]  $\mu\alpha_3\beta J_5W_2B$ ; pibet  $GS\alpha_2$ , pivet M, lahet  $J_1$ , het R (*unm.*)

**2.4c** MĀSĀD EVA NA SAṀDEHAḤ

māsād eva ]  $\mu GS\beta_1PFK_5K_6C\gamma$ ; māsārdhena  $NM\alpha_3$ , māsārdhena  $W_1$ , māsodava  $K_2$ , samād eva  $J_3$  • na ] *codd.* • saṁdehaḥ ]  $J_6J_7S\alpha\beta_1PFK_5K_6CB$ ; saṁdeha  $AK_2\gamma_1$ , saṁdehas G, saṁdeho  $J_3$

**2.4d** SĀKṢĀD ARTHEŚVARO BHAVET

sākṣād ]  $\mu GS\alpha J_4VK_4K_2PJ_3FK_5K_6C\gamma$ ; sākṣā[daṃ]  $J_2$  • artheśvaro ]  $\mu S\alpha_3J_2J_4VK_2PJ_3FK_5B$ ; sa khecaro G, artho bhaven  $\alpha_2$ , arthe bhaven M, ertheśvaro  $K_4$ , ārtheśvaro  $K_6$ , atheśvaro  $\gamma_1$  • bhavet ]  $\mu GS\alpha_3\beta_1PJ_3FK_5K_6C\gamma$ ; naraḥ  $\alpha_1$ , bhavat  $K_2$

**2.5a** TATPAŚCIMAKALĀJĀTAM

om.  $K_5B$  • tatpaścima ]  $\mu GS\alpha_1\beta_1K_2PJ_3FK_5K_6C$ ; paściman tu  $\alpha_3$ , yat paścima  $J_5W_2R$ , yat paścimaṃ  $J_1$  • kalā ]  $J_6J_7GS\alpha\beta_1K_2PJ_3FK_5K_6C$   $J_5W_2$ , lā A (*unm.*), kalpa  $J_1R$  • jātam ]  $GSM\beta_1PJ_3FK_5K_6C\gamma_1$ ; jālam  $\mu$ , yātam  $\alpha_2$ , yāntam  $\alpha_3$ , jātam  $K_2$

**2.5b** AMṚTAṀ JIHVAYĀ PIBET

om.  $\alpha_1K_2K_5B$  • amṛtaṃ ]  $S\alpha_3\beta_1PJ_3FK_5K_6C\gamma_1$ , śuddhaṃ pi°  $\mu$ , sudhāṃ pi° G • jihvayā ]  $S\alpha_3\beta_1J_3FC\gamma_2R$ ; °vati ji°  $\mu$ , °bati ji° G, jihvāyā P, prapived  $K_6$ , jihvayā  $W_2$  • pibet ]  $SVJ_3FJ_1$ ; °hvayā  $\mu$ , [.]yā G, pivet  $\alpha_3J_2J_4K_4PCJ_5W_2R$ , yadi  $K_6$

**2.5c** YADĀ TADĀ MAHĀYOGĪ

om.  $\alpha_1K_2K_5B$  • yadā ] *codd.* • tadā ]  $\mu GS\alpha_3\beta_1PFK_5K_6C\gamma_1$ ; tada  $J_3$  • mahāyogī ]  $\mu GS\alpha_3\beta_1PFK_5K_6C\gamma_1$ ; mahāyogī  $J_3$

**2.5d** MĀSĀT KĀMEŚVARO BHAVET

om.  $\alpha_1K_2K_5B$  • māsāt ]  $\mu GS\alpha_3J_2J_4VPPFK_5K_6C\gamma_1$ ; māsānt  $K_4$ , sākṣād  $J_3$  • kāmēśvaro ]  $\mu GS\alpha_3J_4VPPFK_5K_6C\gamma_1$ ; kāmēśva[ro]  $J_2$ , komeśvaro  $K_4$ , artheśvaro  $J_3$  • bhavet ] *codd.*

**2.6a** UTTARASTHAKALĀJĀTAM

om.  $\alpha_1K_2K_6$  • uttarastha ]  $J_6J_7GSJ_2VK_4PJ_3FK_5C$ ; uttasthā A (*unm.*), uttarasya  $\alpha_3J_4$ , uttarasthā  $\gamma$  • kalā ] *codd.* • jātam ]  $\mu GS\beta_1PFK_5K_6C$ ; yānām  $\alpha_3$ , jāta  $J_3$ , jātām  $\gamma$

**2.6b** AMṚTAṀ PRAPIBED YADĀ

om.  $K_6$  • amṛtaṃ ]  $\mu GS\alpha\beta_1K_2PFK_5K_6C\gamma$ ; prapived  $J_3$  • prapibed ]  $GS\alpha_1J_2VF$ ; prapived  $\mu K_4K_2PK_5C$ , ca pived  $K_1$ , ca pive  $K_3$ , pra[pi]ved  $J_4$ , yadi va°  $J_3$ , piyacad  $J_1$ , piyaced  $J_5W_2$ , piyava R, pibate B • yadā ]  $\mu$ ; yadi ]  $GS\alpha J_2VK_4K_2PFK_5K_6CB$ , yadiḥ  $J_4$ , °rānane  $J_3$ , yatam  $\gamma_2W_2$ , vadyatam R (*unm.*)

**2.6c** TADĀSAU PARAMEṢṬHĪNĀM

tadāsau ] *codd.* • parameṣṭhīnām ]  $SK_1FK_5$ ; pārameṣṭhīnām  $AJ_7$ , pārameṣṭhīnām  $J_6$ , pārameṣṭhīna\*m\* G, parameṣṭhīnām  $\alpha_1K_3J_2VK_4PK_6CJ_1RB$ , parameṣṭhīnām  $J_4K_2$ , paramanam  $J_3$  (*unm.*), parameṣṭhīnām  $J_5$ , parameṣṭhīnām  $W_2$

**2.6d** ĀDHIPATYAM AVĀPNUYĀT

ādhipatyam ]  $\mu GS\alpha\beta_1K_2PFK_5K_6CB$ ; adhipatyam  $J_3\gamma_1$  • avāpnuyāt ]  $\mu GS\alpha\beta_1PJ_3FK_5K_6C\gamma_2W_2B$ ; avāsayāt  $K_2$ , avāpuyāt R

**2.7a** TADŪRDHVAMAṆḌALE LĪNAṀ

tad ] *codd.* • ūrdhva ]  $J_6J_7S\alpha_2K_5J_5W_2B$ ; ūrdhvaṃ AGMF, ordhvaṃ  $\alpha_3$ , urddha  $J_2R$ , ūrdhvaṃ  $J_4PC$ , ūrdhva  $VK_6$ , ur\*dv\*a  $K_4$ , ūrdhvaṃ  $K_2$ , ūrdhvaṃ  $J_3$ , ūrdhva  $J_1$  • maṇḍale ]

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

$\mu S\alpha\beta_1K_2PFK_5K_6C\gamma_2W_2B$ ; maṇḍale G, parame  $J_3$ , maḍalele R (*unm.*) • līnaṃ ]  $J_6GS\alpha_2J_2J_4K_4PJ_3FK_5K_6C\gamma$ ; līne  $AJ_7$ , līna V, līnaṃ  $K_2$

**2.7b** BRAHMARANDHRE PARĀMṚTAM

brahma ]  $GS\alpha_2VJ_3FW_2B$ ; vrahma  $\mu M\alpha_3J_2J_4K_4K_2PK_5C\gamma_2R$ , vraga  $K_6$  • randhre ]  $\mu GS\alpha_1\beta_1K_2PJ_3FK_5CJ_1RB$ ; raṇḍhraṃ  $\alpha_3$ , radhre  $K_6J_5W_2$  • parāṃṛtam ] *codd.*

**2.7c** YADĀ PIBATI YOGĪNDRO

yadā pibati ] yadā tadāsau  $\mu GSW_1\beta B$ , yadāsau saṃ<sup>o</sup> N, yadāsau piva<sup>o</sup>  $\alpha_3$ , yadā pivati M, yadā tadāso  $\gamma_1$  • yogīndro ] M; pivati  $\mu J_2J_4K_4PK_5K_6C\gamma_2R$ , pibati  $GS\alpha_2VJ_3FW_2B$ , °te yoge  $\alpha_3$ , pivanti  $K_2$

**2.7d** JĪVANMUKTAḤ ŚIVO BHAVET

jīvanmuktaḥ ]  $\mu S\alpha\beta_1K_2PK_5CW_2B$ ; jīvanmuktas G, jīvanmukta  $J_3K_6$ , jīvanmuktaś F, jāvanmuktaḥ  $\gamma_2$ , jānmuktaḥ R (*unm.*) • śivo bhavet ] *codd.*

**2.8a** MĀSAMĀSĀVADHI YADĀ

māsa ]  $J_6J_7S\alpha_2\alpha_3J_4VK_4K_2PJ_3FK_5K_6C\gamma$ ; māse A, māsān G, māsaṃ  $MJ_2$  • māsāvadhi ]  $S\alpha_3J_2J_4VK_2PJ_3FK_5C\gamma$ ; māse vidhi A, māsa vidhi  $J_6J_7$ , māsāvadhir G, māsāv api  $\alpha_2$ , māsaṃ pibed M, māvadhi  $K_4$  (*unm.*), māsavadhi  $K_6$  (*unm.*) • yadā ]  $\mu S\alpha_2\alpha_3\beta$ ; yāva G, evaṃ M, yad vā  $\gamma$

**2.8b** DVĀDAŚĀBDAM SAMĀCARET

dvādaśābdam ]  $AJ_7S\alpha_2VJ_3FC$ ; dvādaśāvdam  $J_6M\alpha_3J_4PK_5K_6$ , dvādaśābda G, dvādaśā<sup>\*</sup>h<sup>\*</sup>aṃ  $J_2$ , dvādaśādam  $K_4$ , dvādaśāvda  $K_2$ , daśāvdāda  $\gamma_2$ , daśādvāda  $W_2$ , daśādva R (*unm.*), dvādaśādvā B • samācaret ]  $\mu S\alpha_1K_1\beta_1K_2PJ_3FK_5CJ_5W_2B$ ; [.]mācaret G, mamācaret  $K_3$ , samācare  $K_6$ , śamācaret  $J_1R$

**2.8c** SARVAROGAVINIRMUKTAḤ

sarvaroga ]  $\mu GS\alpha_1K_1\beta\gamma$ ; sarvayoga  $K_3$  • vinirmuktaḥ ]  $AJ_6S\alpha\beta_1K_2PJ_3K_5CJ_1B$ ; vinirmukta  $J_7$ , vinirmuktas G, vinirmiktas F, vinimuktaḥ  $K_6J_5W_2R$

**2.8d** SARVAJÑO MUNIPŪJITAḤ

sarvajño ]  $SJ_2VK_4K_2PJ_3FK_5C$ ; sarvagya A, sarvajña  $J_6J_7$ , sarvajñas G, sarvala<sup>o</sup>  $\alpha_1$ , sarvasaṃ<sup>o</sup>  $\alpha_3$ , sarvato  $J_4J_1W_2RB$ , sarvvajño  $K_6$ , sa sarvajño C (*unm.*), sarvatto  $J_5$  • munipūjitaḥ ]  $S\beta_1PJ_3FK_5K_6CJ_1RB$ ; guṇapūritaḥ  $\mu$ , sarvapūjitaḥ G, °kṣaṇasaṃyutaḥ  $\alpha_1$ , °pūrṇala-kṣaṇaḥ  $\alpha_3$ , munipūjita  $K_2$ , munipujitaḥ  $J_5W_2$

**2.9a** JĀYATE ŚIVAVAD YOGĪ

jāyate ]  $\mu GS\alpha\beta_1K_2PJ_3FK_5K_6\gamma$ ; yāyate C • śivavad ]  $\mu GS\alpha\beta J_5W_2RB$ ; śivad  $J_1$  (*unm.*) • yogī ] *codd.*

**2.9b** LOKE 'SMINN AJARĀMARAḤ

loke ] *codd.* • sminn ]  $\mu S\alpha J_2VK_4K_2PJ_3FK_5K_6C\gamma$ ; smiṇṇ G, smin  $J_4$  • ajarāmarah ]  $AJ_7GS\alpha_2VK_4K_2PJ_3FK_5C\gamma_2W_2B$ ; ajarāmadaḥ  $J_6$ , jarāmarah  $J_4$  (*unm.*), arāmara  $K_6$  (*unm.*), jarāparaḥ R (*unm.*)

**2.9c** CATUṢKALĀMṚTAṀ VĀRI

catuṣ ]  $\mu GS\alpha_3VPJ_3FK_6C\gamma_2RB$ ; catuḥ  $\alpha_2J_2J_4$ , catu M, tu  $K_4$  (*unm.*), catuk  $K_2$ , cādraṃ  $K_5$ , catuḥṣ  $W_2$  • kalāmṛtaṃ ]  $\mu S\alpha_1K_3J_4VK_4K_2PJ_3FK_5K_6C\gamma$ ; kalāsravad G, kalābhṛtaṃ  $K_1$ , kalāmṛ[taṃ]  $J_2$  • vāri ]  $GS\alpha J_4VK_4PFK_5K_6CJ_5W_2RB$ ; dvāpi  $\mu$ , [vāri]  $J_2$ , vāri  $K_2$ , pītvā  $J_3$ , cāri  $J_1$

**2.9d** PĪTVĀ PĪTVĀ MAHEŚVARI

pītvā ]  $\mu GS\alpha VK_4K_2PFK_6C\gamma$ ; [pītvā]  $J_2$ , pītvā  $J_4K_5$ , vāri  $J_3$  • pītvā ]  $\mu GS\alpha VK_4K_2PFK_6W_2B$ ; [pītvā]  $J_2$ , *om.*  $J_4CJ_5$ , pītvā  $J_3K_5$ , [yogī]  $J_1$ , yogī R • maheśvari ]  $J_6J_7GS\alpha_1K_1K_4PFK_5$ ; maheśvari  $AK_3J_4J_3K_6\gamma_1$ , [maheśvari]  $J_2$ , mahesvari VC, mahesvari  $K_2$ , °mareśvari B

**2.10a** BRAHMASTHĀNE TATHĀ JIHVĀM

brahma ]  $GS\alpha_2VJ_3FW_2B$ ; vrahma  $\mu M\alpha_3J_4K_4K_2PK_5K_6C\gamma_2R$ , [vrahma]  $J_2$  • sthāne ]  $\mu GS\alpha J_4VK_4K_2PJ_3FK_5K_6C\gamma$ ; [sthāne]  $J_2$  • tathā ]  $\mu S\alpha_2J_4VK_4K_2PJ_3K_5K_6C\gamma$ ; tadā GF,

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

nijām M, sthitā  $\alpha_3$ , [tathā]  $J_2$  • jihvām ]  $\mu$ GS $\alpha_1$ VK $_2$ FCB; jihvā  $\alpha_3$ J $_4$ K $_4$ PJ $_3$ K $_5$ K $_6$  $\gamma_2$ W $_2$ , [jihvām]  $J_2$ , jihva R

### 2.10b SAMNIYOJYĀMRTAM PIBET

samniyojyā ] GSMJ $_4$ VK $_4$ K $_2$ PK $_6$ C $\gamma$ ; saniyojyā  $\mu$ K $_3$ , samtiyājyā N, sanniyojyā W $_1$ FK $_5$ , śaniyojyā K $_1$ , [samniyojyā]  $J_2$ , samniryojyā  $J_3$  • mṛtam ]  $\mu$ GS $\alpha$ J $_4$ VK $_4$ K $_2$ PJ $_3$ FK $_5$ K $_6$ C $\gamma$ ; [mṛtam]  $J_2$  • pibet ] GS $\alpha_2$ VJ $_3$ FW $_2$ B; pivet  $\mu$ M $\alpha_3$ J $_2$ J $_4$ K $_4$ K $_2$ PK $_5$ K $_6$ C $\gamma_2$ R

### 2.10c SUSVĀDU ŚĪTALAṀ HRDYAM

susvādu ]  $\mu$ GS $\alpha$ J $_2$ J $_4$ K $_4$ FK $_6$ J $_5$ W $_2$ B; susvādū V, svasvāda K $_2$ , suśvādu PC, sukhādam  $J_3$ , susvāda K $_5$ , sukhāduḥ  $J_1$ , sukhādu R • śītalam ]  $\mu$ GS $\alpha\beta_1$ FK $_6$  $\gamma_2$ W $_2$ B; sītalam K $_2$ PC, śatamla  $J_3$ , śīlam K $_5$  (*unm.*), śīlam R (*unm.*) • hrđyam ] AGS $\alpha$ J $_2$ J $_4$ VK $_2$ FK $_6$ C $\gamma$ ; hadyam  $J_6$ J $_7$ , hr̥ K $_4$  (*unm.*), hr̥dyayam P (*unm.*), jraṁsam  $J_3$ , hr̥dyam tat K $_5$

### 2.10d KṢĪRAVARṆAM APHENILAM

kṣīravarṇam ]  $\mu$ GS $\alpha_1\beta_1$ K $_2$ PFK $_5$ CJ $_1$ W $_2$ B; kṣīravarṇas  $\alpha_3$ , kṣīravarṇem  $J_3$ , kṣīrava\*ṛda\* K $_6$ , kṣīracarṇam  $J_5$ R • aphenilam ]  $\mu$ S $\alpha_1$ J $_4$ J $_3$ K $_5$ C $\gamma$ ; manoharam G, aphenilam  $\alpha_3$ , aphenibham  $J_2$ K $_4$ , apheṭilam V, aphenikam K $_2$ , akenilam P, amonilam F, na nirmalam K $_6$

### 2.11a MĀSAMĀTRAPRAYOGENA

māsa ] *codd.* • mātra ]  $\mu$ GS $\alpha$ J $_2$ VK $_4$ K $_2$ PJ $_3$ FK $_6$ C $\gamma_2$ W $_2$ B; māsa  $J_4$ , matra K $_5$ , \*tri\*R (*unm.*) • prayogena ] S $\alpha_3\beta_1$ K $_2$ PCJ $_5$ W $_2$ ; prayogena  $\mu$ G $\alpha_1$ J $_3$ FK $_5$ K $_6$ J $_1$ RB

### 2.11b JĀYATE DEVAVAT SVAYAM

jāyate ]  $\mu$ GS $\alpha$ K $_2$ FK $_5$ K $_6$  $\gamma$ ; jñāyate  $\beta_1$ PJ $_3$ C • devavat ] S $\alpha\beta_1$ K $_2$ PJ $_3$ FK $_5$ C $\gamma$ ; śivavat  $\mu$ , devatā G, vavat K $_6$  (*unm.*) • svayam ]  $\mu$ GS $\alpha_1$ J $_4$ VK $_4$ K $_2$ PJ $_3$ FK $_5$ K $_6$ C $\gamma$ ; svayam  $\alpha_3$ , ścayam  $J_2$

### 2.11c DVIMĀSE SARVAŚĀSTRĀRTHAM

dvimāse sarva ]  $\mu$ GS $\alpha$ J $_2$ J $_4$ VK $_2$ PJ $_3$ FK $_5$ K $_6$ C $\gamma$ ; dvimāse serva K $_4$  • śāstrārtham ]  $\mu$ GS $\alpha$ J $_2$ -VK $_4$ PFK $_5$ K $_6$ C; śāstrārtham  $J_4$ , śāstrārtha K $_2$ J $_5$ W $_2$ B, śāstrārthe  $J_3$ , śāśārtha  $J_1$ , śāśmartha R

### 2.11d SAMYAG JĀNĀTI PĀRVATI

samyag ]  $\mu$  $\alpha$ J $_2$ J $_4$ K $_4$ K $_2$ FK $_5$ ; samyak GSVPJ $_3$ C, samyaka K $_6$  (*unm.*), makā  $\gamma$  • jānāti ]  $\mu$ -GS $\alpha\beta_1$ K $_2$ J $_3$ K $_5$ K $_6$ ; yānāti PC, jñānāti F, yāyāti  $\gamma_2$ W $_2$ , yāti R (*unm.*), yoyāti B • pārvati ]  $\mu$ GS $\alpha_1$ K $_1\beta_1$ K $_2$ PJ $_3$ FK $_5$ CB; pārvati K $_3$  $\gamma_1$ , pārvvatī K $_6$

### 2.12a SVATANTRAḤ ŚIVAVAN MĀSA

svatantraḥ ]  $\mu$  $\alpha_1$ ; svatamtra ° G, svayam ca S, svatamtram  $\alpha_3$ , svatatvam  $J_2$ VK $_4$ K $_5$ C, svatamtram  $J_4$ , svatulmam K $_2$ , svatalam P $\gamma$ , svatulyam  $J_3$ , svastalam F, svata\*tva\* K $_6$  • śivavan ]  $\mu$ S $\alpha$ J $_2$ VK $_4$ K $_2$ FK $_5$ K $_6$ CJ $_1$ RB; °vad vasan G, śivat  $J_4$  (*unm.*), śivavat PJ $_5$ W $_2$ , śivapad  $J_3$  • māsa ]  $\mu$ GS $\alpha\beta_1$ J $_3$ FK $_5$ K $_6$ C $\gamma$ ; māsam K $_2$ , sāsa P

### 2.12b TRAYĀD BHAVATI VAI ŚIVE

trayād ] S $\alpha$ J $_2$ J $_4$ VK $_2$ PJ $_3$ FK $_5$ K $_6$  $\gamma$ ; traye  $\mu$ G, trayad K $_4$  • bhavati ]  $\mu$ GS $\alpha_2\alpha_3\beta_1$ K $_2$ PJ $_3$ FK $_5$ C $\gamma$ ; ūrdhvam bha ° M, bhava\* K $_6$  • vai śive ]  $\mu$ S $\alpha_2\alpha_3\beta_1$ K $_2$ PJ $_3$ FK $_5$ C $\gamma_2$ W $_2$ B; pārvati G, °vehive M, vai śivo K $_6$ , ve śive R

### 2.12c CATURMĀSĀN MAHEŚĀNI

catur ]  $\mu$ GS $\alpha_1$ K $_3$  $\beta$ ; catur K $_1$ , dhātu  $\gamma$  • māsān ] G $\alpha$ VF; māse  $\mu$ SJ $_2$ J $_4$ K $_4$ K $_5$ K $_6$ C, māsāṁn K $_2$ , māsa P, māše  $J_3$ , māṁsa  $\gamma_2$ R, bhāsa W $_2$ , bhāsā B • maheśāni ] *codd.*

### 2.12d SARVAJÑATVAM PRAVARTATE

sarva ] *codd.* • jñatvam ]  $\mu$ GSM $\alpha_3\beta_1$ K $_2$ PJ $_3$ FK $_5$ C $\gamma$ ; tatvam  $\alpha_2$ , tvam K $_6$  (*unm.*) • pravartate ] AGS $\alpha$ FJ $_5$ W $_2$ B; pravarttate  $J_6$ J $_7$  $\beta_1$ K $_2$ PK $_5$ K $_6$ CJ $_1$ R, prajāyate  $J_3$

### 2.13a PAÑCAMĀSE MAHĀSIDDHAS

pañca ]  $\mu$ GS $\alpha\beta$ J $_1$ W $_2$ RB; paca  $J_5$  • māse ]  $\mu$ GS $\alpha\beta_1$ K $_2$ PJ $_3$ K $_5$ K $_6$ C $\gamma$ ; māsān F • mahā ] *codd.* • siddhas ] SW $_1$ VK $_4$ J $_3$ K $_5$ ; siddhis  $\mu$ GM $\alpha_3$ J $_2$ J $_4$  $\gamma$ , sitdhas N, siddhiḥ K $_2$ , siddhaś PC, siddhiṁ F, siddhaḥ K $_6$

$\mu$  = AJ $_6$ J $_7$

$\alpha$  = NW $_1$ MK $_1$ K $_3$ ;  $\alpha_1$  = NW $_1$ M;  $\alpha_2$  = NW $_1$

$\beta$  = J $_2$ J $_4$ VK $_4$ K $_2$ PJ $_3$ FK $_5$ K $_6$ C;  $\beta_1$  = J $_2$ J $_4$ VK $_4$

$\gamma$  = J $_1$ J $_5$ W $_2$ RB;  $\gamma_1$  = J $_1$ J $_5$ W $_2$ R;  $\gamma_2$  = J $_1$ J $_5$

**2.13b** TRAILOKYAM API PAŚYATI

trailokyam ]  $J_6GS\alpha\beta_1K_2J_3FK_5K_6C\gamma_2W_2B$ ; trailokyaim A, trailokyem  $J_7$ , trailākyam P, trelokyam R • api ] *codd.* • paśyati ]  $\mu GSW_1M\alpha_3\beta\gamma$ ; paśyatim N

**2.13c** ṢAṆMĀSE PARAMĀNANDA

om.  $J_3$  • ṣaṇmāse ]  $\mu S\alpha\beta_1K_2PK_5K_6C$ ; ṣāṇmāse G, ṣaṇmāsām° F, ṣaṇmāsa  $J_1R$ , ṣaṇmā  $J_5W_2$  (*unm.*), ṣaṇmāsāt B • paramānanda ]  $SJ_2J_4VPK_5K_6C\gamma$ ; paramānaṃdam  $\mu$ , śivasatbhāva G, paramānaṃdo  $S\alpha$ , paramānada  $K_4$ , paramānaṃdaḥ  $K_2$ , °te parānaṃda F

**2.13d** GUṆASADBHĀVAPŪRITAḤ

om.  $J_3$  • guṇa ]  $\mu S\alpha_3\beta_1PFK_5K_6C\gamma$ ; para° G, guṇaḥ  $\alpha_1$ , guṇā  $K_2$  • sadbhāva ]  $\mu S\alpha V-K_4K_2PFK_5K_6C\gamma$ ; °mānaṃda G, [sa]dbhāva  $J_2$ , sadbhava  $J_4$  • pūritaḥ ] *em.* SANDERSON; pūjitaḥ  $\mu GS\alpha\beta_1K_2PFK_5CW_2RB$ , mūjitaḥ  $K_6$ , pajitaḥ  $\gamma_2$

**2.14a** JĀYATE NĀTRA SAṆDEHO

jāyate ] *codd.* • nātra ]  $\mu GS\alpha\beta_1K_2PJ_3FK_6C\gamma$ ; para°  $K_5$  • saṃdeho ]  $GS\alpha J_2VK_4PJ_3F-K_6C\gamma$ ; saṃdeha  $AJ_7$ , saṃdehaḥ  $J_6$ , śaṃdeho  $J_4$ , saṃdehaḥ  $K_2$ , °mānaṃdo  $K_5$

**2.14b** JĪVANMUKTAḤ PARĀPARE

jīvanmuktaḥ ]  $\mu GS\alpha J_2VK_4K_2PJ_3FK_5K_6CW_2B$ ; jīvanamuktaḥ  $J_4$ , jīvanmuktā  $J_1$ , jīvanmuktāḥ  $J_5$ , jīvamuktāḥ R • parāpare ]  $M\alpha_3\beta_1PJ_3FK_5K_6C\gamma$ ; parāvareḥ A, parāvare  $J_6J_7S\alpha_2$ , parātpare  $GK_2$

**2.14c** SAPTAMĀSE MAHĀBHŪTA

saptamāse ]  $\mu$ ; saptame ca  $GK_5$ , saptamena  $S\alpha\beta_1PJ_3FK_6C\gamma$ , saptamema  $K_2$  • mahābhūta ]  $\mu G$ ; mahākāyā  $\alpha_2$ , mahākāyaḥ  $SM\alpha_3\beta_1PJ_3FK_5K_6C$ , nahākāyaḥ  $K_2$ , mahākāyo  $\gamma$

**2.14d** PIŚĀCORAGARĀKṢASAIḤ

piśācoraga ]  $\mu GSNM\alpha_3\beta_1K_2FK_5K_6\gamma_2W_2B$ ; picośāraga  $W_1$ , piśācoraga PC, piśācoraga  $J_3$ , pi R (f17v *missing*) • rākṣasaiḥ ]  $\mu GSW_1M\beta_1K_2PFK_5$ ; rākṣasau  $N\alpha_3$ , rākṣasai  $J_3K_6$ , rākṣa C (*unm.*), rākṣasaḥ  $\gamma_2$ , rākṣasāḥ  $W_2B$

**2.15a** SAHA SAṆVARTATE NITYAṆ

om. R • saha ]  $\mu S\alpha\beta\gamma_2W_2B$ , sadā G • saṃvartate ]  $S\alpha_2FW_2B$ ; saṃvarttate  $\mu M\alpha_3\beta_1K_2-PK_5K_6\gamma_2$ , saṃveṣṭito G, sraṃ vartate  $J_3$  • nityaṇ ]  $AGS\alpha\beta\gamma_2B$ ; tyam  $J_6J_7$  (*unm.*), nitya  $W_2$

**2.15b** SVECCHAYĀ HRṢṬAMĀNASAIḤ

om. R • svecchayā ]  $GSMK_1VFK_6$ ; svecchayā  $\mu\alpha_2K_3J_3K_5\gamma_2W_2B$ , svachayā  $J_2J_4K_4P$ , svai-kṣālhā  $K_2$  • hrṣṭa ]  $\mu GSK_1VF$ ; tuṣṭa  $\alpha_1$ , drṣṭa  $K_3PJ_3$ , drṣa  $J_2K_4$ , drṣya  $J_4$ , daya  $K_2$ , drḍha  $K_5^pc\gamma_2W_2B$ , drṣā  $K_5^ac$ , dūṣṭū  $K_6$  • mānasaiḥ ] *codd.*

**2.15c** AṢṬAME MĀSAPARYĀYE

om. R • aṣṭame ] *codd.* • māsa ]  $\mu GSM\alpha_3K_2J_3F\gamma_2W_2$ ; māsi  $S\alpha_2J_2VK_4PK_5K_6B$ , māse  $J_4$  • paryāye ]  $\mu G\alpha J_2VK_4$ ; paryāyair  $SFJ_1$ , prajāye  $J_4$ , paryāyaiḥ  $K_2J_5W_2$ , paryāyai  $PJ_3K_6B$ , paryāpte  $K_5$

**2.15d** DEVAIḤ SAṆMELANAṆ BHAVET

om. R • devaiḥ ]  $\mu SM\beta_1K_2PK_5K_6\gamma_2W_2B$ ; devais GF, vaiṣṇa° N, saha°  $W_1$ , deva  $\alpha_3$ , devai  $J_3$  • saṃmelanaṆ ]  $\mu SM\beta_1J_3K_5K_6\gamma_2B$ ; saṃmelanaṆ GF, °vaṆ melanaṆ N, °sā melanaṆ  $W_1$ , saṃmīlanaṆ  $\alpha_3K_2$ , samelam[na] P, samelanaṆ  $W_2$  • bhavet ] *codd.*

**2.16a** NAVAME MĀSY ADRṢYATVAṆ

om. R • navame ]  $\mu MK_5B$ ; navamā°  $GS\alpha_2\alpha_3\beta\gamma_2W_2$  • māsy ]  $\mu MB$ ; °seṣu G, °se hy  $S\alpha_2K_3\beta_1PJ_3F\gamma_2W_2$ , °sa hy  $K_1$ , °se  $K_2$  (*unm.*), syād  $K_5$ , °se kv  $K_6$  • adrṣyatvaṆ ]  $\mu GS\alpha-J_2VPFK_5K_6J_1W_2B$ ; adrṣyatvaṆ  $J_4$ , adaśyatvaṆ  $K_4J_5$ , hrḍṣyatvaṆ  $K_2$ , adraśyatvaṆ  $J_3$

**2.16b** SŪKṢMATVAṆ CAIVA JĀYATE

om.  $K_2R$  • sūkṣmatvaṆ ]  $\mu GS\alpha VK_4PJ_3FK_5K_6\gamma_2W_2B$ ; sūkṣmatvaṆ  $J_2$ , sūkṣamatvaṆ  $J_4-$  (*unm.*) • caiva ]  $\mu GS\alpha\beta_1PFK_5K_6$ ; vaiva  $J_3$ , hya  $\gamma_2W_2$  (*unm.*), ca pra° B • jāyate ] *codd.*

$\mu = AJ_6J_7$

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

$\beta = J_2J_4VK_4K_2PJ_3FK_5K_6C$ ;  $\beta_1 = J_2J_4VK_4$

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

**2.16c** DAŚAME KĀMARŪPATVAṀ

om. K<sub>2</sub>R • daśame ]  $\mu$ GSMA $\alpha_3\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; daśābhiḥ N, daśābhiḥ W<sub>1</sub>, daśa J<sub>3</sub> • kāma ]  $\mu$ GS $\alpha_1\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; kārya  $\alpha_3$  • rūpa ]  $\mu$ GS $\alpha$ J<sub>4</sub>VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; rupa J<sub>2</sub>J<sub>3</sub> • tvam ] *codd.*

**2.16d** SARVALOKAPRAKĀŚAKAM

om. K<sub>2</sub>R • sarva ]  $\mu$ GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub> $\gamma_2$ W<sub>2</sub>B; sarvva K<sub>6</sub> • loka ] J<sub>6</sub>J<sub>7</sub>GS $\alpha_2\alpha_3\beta\gamma$ ; loma A, jñatva M • prakāśakam ] S $\alpha$ J<sub>2</sub>J<sub>4</sub>VPFK<sub>5</sub> $\gamma$ ; prakāśanā AJ<sub>6</sub>K<sub>6</sub>, prakāśatā J<sub>7</sub>, prakāśitam G, prakāśayam K<sub>4</sub>, prakāśikam J<sub>3</sub>, prakāśanam K<sub>6</sub>

**2.17a** EKĀDAŚE TRIKĀLAJÑĀḤ

om. K<sub>2</sub>R • ekādaśe ]  $\mu$ GS $\alpha$ J<sub>4</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; ekā[ha]śe J<sub>2</sub> • trikāla ] *codd.* • jñāḥ ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; jñas G, jñana J<sub>4</sub> (*unm.*), jñam J<sub>3</sub>

**2.17b** SARVALOKEŚVARAḤ PRABHUḤ

sarvalokeśvaraḥ ] J<sub>6</sub>GS $\alpha_1$ K<sub>1</sub> $\beta_1$ K<sub>2</sub>PFK<sub>5</sub> $\gamma$ ; sarvalokeśvara AJ<sub>7</sub>K<sub>3</sub>, sarvalokeśvaro J<sub>3</sub>, sarvvalokeśvara[ḥ] K<sub>6</sub> • prabhuḥ ]  $\mu$ GSW<sub>1</sub>M $\alpha_3\beta_1$ K<sub>2</sub>FK<sub>5</sub>B; prabhu NPJ<sub>3</sub>, prabhū K<sub>6</sub>R, prabhūḥ  $\gamma_2$ W<sub>2</sub>

**2.17c** JĀYATE ŚIVAVAD DEVI

jāyate śivavad ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; śivavad K<sub>6</sub> • devi ]  $\mu$ GS $\alpha_2\beta_1$ K<sub>2</sub>PK<sub>5</sub><sup>pc</sup>; yogī MFK<sub>5</sub><sup>ac</sup> $\gamma$ , viddhi  $\alpha_3$ , evi J<sub>3</sub>, devī K<sub>6</sub>

**2.17d** SATYAM ETAN MAYODITAM

satyam ]  $\mu$ GSNM $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub> $\gamma$ ; sa satyam W<sub>1</sub> (*unm.*), tatvam  $\alpha_3$ , ksatyam F, same K<sub>6</sub> • etan ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; etat J<sub>4</sub>, tya tan° K<sub>6</sub> • mayoditam ]  $\mu$ GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; mayoditaḥ K<sub>2</sub>, °mayo bhavet K<sub>6</sub>

**2.18a** YATRA CŪLITALAṀ PROKTAṀ

yatra ]  $\mu$ GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; tatra K<sub>2</sub> • cūlitalaṀ ] S $\alpha_1$ K<sub>1</sub>K<sub>4</sub>PK<sub>5</sub>W<sub>2</sub>B; tūlitalāṀ AJ<sub>7</sub>, tūlitalaṀ J<sub>6</sub>, coḷutaṀ G, cūlitala K<sub>3</sub>, vūlitalaṀ J<sub>2</sub>V, cūlatalaṀ J<sub>4</sub>, \*hilinalaṀ K<sub>2</sub>, cūlitalaṀ J<sub>3</sub>, cūlitalaṀ F, cūlitala K<sub>6</sub>, culittaraṀ J<sub>1</sub>, culittalaṀ J<sub>5</sub>, culitaraṀ R • proktaṀ ]  $\mu$ GS $\alpha_1$ K<sub>1</sub> $\beta\gamma$ ; śoktaṀ K<sub>3</sub>

**2.18b** KEDĀRAṀ PRĀHUR ĪSVARI

kedāraṀ ] *codd.* • prāhur ]  $\mu$ GS $\alpha_1\beta\gamma$ ; śāhur  $\alpha_3$  • īsvari ]  $\mu$ G $\alpha_1$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>5</sub>J<sub>5</sub>B; īsvarī  $\alpha_3$ K<sub>2</sub>J<sub>3</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>R, īsvariḥ V

**2.18c** TATRA SOMAKALĀŚ CĀṢṬAU

tatra ] *codd.* • somakalāś ] J<sub>6</sub>J<sub>7</sub>GNMJ<sub>2</sub>VK<sub>4</sub>; saumakalāś A, somakalā SW<sub>1</sub> $\alpha_3$ J<sub>4</sub>K<sub>2</sub>J<sub>3</sub>F-K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB, somaka P (*unm.*), somakala J<sub>5</sub> • cāṣṭau ]  $\mu$ S $\alpha_1\beta_1$ K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; cāṣṭa G, sāca  $\alpha_3$ , cāṣṭo P, cāṣṭa F<sup>pc</sup>, \*śāṣṭa F<sup>ac</sup>

**2.18d** VIKHYĀTĀ VĪRAVANDITE

vikhyātā ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; vikhyātās G, vi\*khyā\*tā J<sub>4</sub> • vīra ]  $\mu\alpha_3$ ; sura G, [°]mara S, ama°  $\alpha_2$ , bhrama° M, mara  $\beta_1$ PK<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$  • vandite ]  $\mu$ GS $\alpha_3$ J<sub>4</sub>VJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; °rārcite  $\alpha_1$ , vandimṭe J<sub>2</sub>, va[*sic*]dandimṭe K<sub>4</sub> (*unm.*), vimṭamṭe K<sub>2</sub>, vadita P

**2.19a** AMṚTĀ PRATHAMĀ DEVI

amṛtā prathamā ] *codd.* • devi ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PK<sub>5</sub> $\gamma$ ; devī J<sub>3</sub>K<sub>6</sub>, devi F<sup>ac</sup>, devī F<sup>pc</sup>

**2.19b** DVITĪYĀ MĀNADĀHVAYĀ

dvitīyā ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; dvitīyā VK<sub>2</sub>PJ<sub>5</sub>W<sub>2</sub>, dvitīyyā F • māna ]  $\mu$ GS $\alpha\beta\gamma_1$ ; \*mā\*na B • dāhvayā ]  $\mu$ GS $\alpha_2\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; dātuyā M, vāhvayā K<sub>1</sub>, vāṃhvayā K<sub>3</sub>, vāhvāyā K<sub>2</sub>

**2.19c** PŪṢĀ TUṢṬĪŚ CA PUṢṬĪŚ CA

pūṣā ]  $\mu$ GSJ<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>B; supu°  $\alpha_2$ , [pū]ṣā M, puṣṭīś  $\alpha_3$ , puṣā J<sub>2</sub> $\gamma_1$ , pūpā K<sub>6</sub> • tuṣṭīś ]  $\mu$ GSJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; °ṣṭīś cā°  $\alpha_2$ , puṣṭīś M, cātha  $\alpha_3$ , tuṣṭāś J<sub>4</sub>, tuṣṭhīś B • ca ]  $\mu$ -GS $\alpha_3\beta\gamma$ ; °tha  $\alpha_2$ , cā° M • puṣṭīś ] GS $\beta_1$ K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; om.  $\mu$ , tuṣṭīś  $\alpha_2\alpha_3$ , °tha tu° M, yuṣṭīś J<sub>3</sub>F<sup>ac</sup>, maṣṭīś F<sup>pc</sup>, puṣṭhīś B • ca ] GS $\alpha_2\alpha_3\beta\gamma$ ; om.  $\mu$ , °ṣṭī M

$\mu$ =AJ<sub>6</sub>J<sub>7</sub>

$\alpha$ =NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$ =NW<sub>1</sub>M;  $\alpha_2$ =NW<sub>1</sub>

$\beta$ =J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$ =J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$ =J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$ =J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$ =J<sub>1</sub>J<sub>5</sub>

**2.19d** RATIŚ CAIVA DHRTIS TATHĀ

ratiś ]  $\mu G\alpha\beta_1PK_5K_6\gamma$ ; śamtiś SJ<sub>3</sub>, śaktiś K<sub>2</sub>, smatiś F • caiva ]  $\mu GS\alpha_3\beta\gamma$ ; cātha  $\alpha_1$  • dhrtis ]  $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma$ ; dhṛdhrtis J<sub>3</sub> (*unm.*) • tathā ]  $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma$ ; thātā J<sub>3</sub>

**2.20a** ŚAŚINĪ CĀṢṬAMĪ SARVĀḤ

śaśinī ]  $GS\alpha_1\beta_1FK_5B$ ; śamkhinī  $\mu K_6$ , sātmini  $\alpha_3$ , aśinī K<sub>2</sub>, śaśinā PJ<sub>3</sub>, rāsinī J<sub>1</sub>W<sub>2</sub>, rāsini J<sub>5</sub>, śasini R • cāṣṭamī ]  $\mu GS\alpha\beta_1K_2FK_5K_6W_2B$ ; cāṣṭamā PJ<sub>3</sub>J<sub>1</sub>R, cāṣṭarmā J<sub>5</sub> • sarvāḥ ]  $\mu GSM\alpha_3F$ ; sarva N, sarvā W<sub>1</sub> $\beta_1K_2PJ_3K_5\gamma$ , sarvvā K<sub>6</sub>

**2.20b** PARĀMṚTAMAHĀRṆAVĀḤ

parāmṛta ]  $GS\alpha J_2J_4VK_2PJ_3FK_5K_6B$ ; paramāmṛ<sup>o</sup>  $\mu$ , pārāmṛta K<sub>4</sub>, parāmṛtā  $\gamma_1$  • mahārṇavāḥ ] GSF; <sup>o</sup>tahārṇavāḥ A, <sup>o</sup>tamahārṇavāḥ J<sub>6</sub>J<sub>7</sub> (*unm.*), rasārṇavā N, rasārṇava W<sub>1</sub>, rasārṇavāḥ M $\alpha_3$ , mahārṇavā J<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>, mahāraṇavā J<sub>4</sub> (*unm.*), mahārṇavī V $\gamma$ , marharṇavā K<sub>4</sub> (*unm.*), mahārṇadā K<sub>2</sub>

**2.20c** TADDHĀMĀBHIMUKHĪM JIHVĀM

tad ] *codd.* • dhāmābhi ] AJ<sub>7</sub>GSMJ<sub>2</sub>K<sub>2</sub>PFK<sub>5</sub> $\gamma_2$ W<sub>2</sub>B; hāmābhi J<sub>6</sub>, vāmābhī N, dhānābhī W<sub>1</sub>, vāmābhi  $\alpha_3J_3K_6$ , dhāmāmī J<sub>4</sub>K<sub>4</sub>, dhāmābhī V, hāmāni R • mukhīm ] J<sub>6</sub>J<sub>7</sub>GSVPB; mukhī AK<sub>2</sub>K<sub>6</sub> $\gamma_1$ , mukhaṃ  $\alpha_2\alpha_3J_2J_4K_4$ , mukhāṃ MFK<sub>5</sub>, mukhiṃ J<sub>3</sub> • jihvām ]  $\mu S\alpha_1J_2V$ -K<sub>2</sub>PJ<sub>3</sub>FB; jihvā[ṃ] G, jihvā  $\alpha_3J_4K_4K_6\gamma_1$ , [jihvām] K<sub>5</sub>

**2.20d** YADĀ YOGĪ KAROTI CA

yadā yogī ]  $\mu GS\alpha\beta_1K_2PJ_3K_5K_6\gamma$ ; sadāyogī F • karoti ] *codd.* • ca ]  $\mu GS\alpha_2\alpha_3\beta\gamma$ ; vai M

**2.21a** AṢṬADHĀ SRAVATE TATRA

aṣṭadhā ]  $\mu GS\alpha\beta_1J_3FK_5K_6\gamma_2W_2B$ ; aṣṭadhān K<sub>2</sub>, aṣṭadhī P, aṣṭabhidhā R (*unm.*) • sra-  
vate ]  $\mu GS\alpha$ ; cyavate J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>, vyavate VK<sub>2</sub>, cyuvate J<sub>3</sub>, dravate  $\gamma$  • tatra ]  $\mu GS\alpha$ -  
 $\beta\gamma_2W_2B$ ; [ta]va R

**2.21b** TADĀ TUHINASAMTATIḤ

tadā tuhina ]  $\mu SM\alpha_3\beta_1K_2FK_5\gamma$ ; tathā tuhina G, \*ā[trā]nudina N, tadā nudina W<sub>1</sub>, [ta]dātu-  
hina P, yadā taṃ liha<sup>o</sup> J<sub>3</sub>, tadā hina K<sub>6</sub> (*unm.*) • samtatiḥ ]  $\mu GS\alpha_1\beta_1PFK_6B$ ; samtatim  
 $\alpha_3$ , samnnibhā K<sub>2</sub>, <sup>o</sup>te sati J<sub>3</sub>, sampattiḥ K<sub>5</sub>, samtati  $\gamma_1$

**2.21c** TADĀPLĀVANASAMYOGĀT

tad ]  $\mu S\alpha\beta\gamma$ , tath<sup>o</sup> G • āplāvana ] SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; āplavana  $\mu\alpha_2\alpha_3$ , <sup>o</sup>āp[...] G,  
āśra[va]ṇa M, āplāvata V, ālāvana J<sub>3</sub> • samyogāt ]  $\mu GSJ_2J_4VK_2J_3K_5\gamma_2W_2B$ ; samyogaḥ  
 $\alpha_1$ , samyoge  $\alpha_3$ , samyogā K<sub>4</sub>F, samgot P (*unm.*), samgāt K<sub>6</sub> (*unm.*), samyāgāt R

**2.21d** KALEVARAGADAKṢAYAḤ

kalevara ]  $\mu S\alpha\beta_1K_2J_3K_5K_6\gamma$ ; kalebara G, kalevaraṃ P, kaḷebara F • gada ]  $\mu S\alpha J_2VK_4P$ -  
J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; vada G, [gada] J<sub>4</sub>, mata K<sub>2</sub> • kṣayaḥ ]  $\mu GS\alpha J_2VK_4K_2PJ_3FK_5\gamma$ ; \*kṣayaḥ\* J<sub>4</sub>,  
kṣaya K<sub>6</sub>

**2.22a** AṢṬABHIR MĀSAPARYĀYAIḤ

aṣṭabhir ]  $\mu GS\beta_1K_2PFK_5K_6\gamma$ ; aṣṭābhir  $\alpha_2$ , aṣṭābhir M, āṣṭabhir  $\alpha_3$ , aṣṭabhīr J<sub>3</sub> • māsa ]  
*codd.* • paryāyaiḥ ] J<sub>6</sub>J<sub>7</sub>GSMJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>FK<sub>5</sub> $\gamma$ ; paryāyeḥ A, varṣādyaiḥ  $\alpha_2$ , varṣāhaiḥ K<sub>1</sub>,  
varṣāhvai K<sub>3</sub>, pūryayaiḥ J<sub>4</sub>, paryāyai P, paryāyai J<sub>3</sub>, paryāyaiḥ K<sub>6</sub>

**2.22b** KHECARATVAṀ PRAJĀYATE

khecaratvaṃ ]  $\mu GS\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma$ ; kheratvaṃ J<sub>4</sub> (*unm.*) • prajāyate ]  $\mu GS\alpha$ ; pra-  
yedire J<sub>2</sub>P, prapedire J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ , prapedirau V, prapedireḥ K<sub>2</sub>, prapedire [prapadyate]  
F, pradire R (*unm.*)

**2.22c** BHRŪMADHYAṀ NĀMA YAD DHĀMA

bhrūmadhyaṃ ]  $\mu G$ ; bhrūmadhye  $S\alpha_1\beta\gamma$ , bhrūmadhyo<sup>o</sup>  $\alpha_3$  • nāma ]  $\mu G$ ; dhāma  $S\alpha_1\beta_1K_2$ -  
PFK<sub>5</sub>K<sub>6</sub> $\gamma$ , <sup>o</sup>rdhvaṃ ma<sup>o</sup>  $\alpha_3$ , dhā J<sub>3</sub> (*unm.*) • yad dhāma ] G; yudvāma A, yud dhāma  
J<sub>6</sub>J<sub>7</sub>, yat proktaṃ  $S\alpha_1\beta_1K_2PFK_5K_6\gamma$ , <sup>o</sup>yā proktaṃ  $\alpha_3$ , ye prokta J<sub>3</sub>

**2.22d** TAT PROKTAṀ SOMAMAṆDALAM

om. J<sub>4</sub> • tat ]  $\mu GS\alpha VK_4K_2PJ_3FK_5K_6\gamma$ ; om. J<sub>2</sub> • proktaṃ ]  $\mu G\alpha_1VK_4K_2FK_5K_6\gamma_2W_2B$ ;  
prabho  $\alpha_3$ , om. J<sub>2</sub>, prokta P, tu so<sup>o</sup> J<sub>3</sub>, pro R (*unm.*) • soma ]  $\mu GS\alpha_1K_1J_2VK_4K_2F$ -

$\mu = AJ_6J_7$

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

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

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

$K_5K_6\gamma$ ; ma  $K_3$  (*unm.*), somana P (*unm.*), °masya  $J_3$  • maṇḍalam ]  $\mu\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma$ ; maṇḍa[.] G, maṇḍale S

### 2.23a KALĀCATUṢKAM TATROKTAṀ

om.  $J_4$  • kalā ]  $\mu GS\alpha J_2VK_4K_2PJ_3FK_5\gamma$ ; kālo  $K_6$  • catuṣkaṁ ]  $\mu GS\alpha J_2VK_4K_2J_3FK_5K_6$ ; catuṣka  $PW_2B$ , caturtha  $J_1R$ , catu  $J_5$  • tatroktam ]  $J_6J_7GS\alpha J_2VK_4K_2PJ_3K_5K_6\gamma_2W_2$ ; tamtroktaṁ AB, tatproktaṁ F, tatrottaṁ R

### 2.23b PARĀMṚTANIKETANAM

parāmṛta ]  $GS\alpha J_2VK_4K_2PJ_3FK_5K_6$ ; paramāmṛta  $\mu\gamma_2W_2B$  (*unm.*), parāmṛtyu  $J_4$ , paramāmṛtaṁ R (*unm.*) • nicketanam ]  $J_6J_7GS\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma$ ; nirkatanam A, nicketaram  $J_4$

### 2.23c CANDRIKĀKHYĀ CA KĀNTIS CA

candrikākhyā ]  $GSJ_2VPJ_3FK_5K_6$ ; caṇḍikākhyā  $\mu K_4$ , caṇḍrikā na°  $\alpha_2$ , cadrikā na° M, caṇḍikā na°  $\alpha_3$ , caṇḍrakākhyā  $J_4\gamma_2R$ , caṇḍrikākhyāś  $K_2$ , caṇḍrakākhyāś  $W_2$ , cadrakākhyam B • ca ]  $\mu S\beta W_2$ ; °tha G, °va°  $\alpha$ , om.  $\gamma_2R$ , caṇ° B • kāntis ca ]  $\mu GS\alpha\beta\gamma_2W_2$ , tiśca R (*unm.*), °drakāṃti B

### 2.23d JYOTSNĀ ŚRĪŚ CETI NĀMATAḤ

jyotsnā ]  $\mu GS\alpha J_4K_2J_3FK_5B$ ; jyotmnā  $J_2$ , jyosnā V, yotsnā  $K_4$ , jyotstra P, jyotsnām  $K_6$ , jotsnā  $\gamma_2W_2$ , jotsna R • śrīś ]  $\mu GS\alpha\beta_1K_5K_6$ ; śrī  $K_2J_3F$ , śro P, su  $\gamma_2W_2B$ , sū R • ceti ]  $\mu GSNM\alpha_3J_2VK_5K_6$ ; ceta  $W_1$ , cati  $J_4$ , citi  $K_4$ , chiti  $K_2$ , dyati P, \*i\*ti  $J_3$ , prīti F, °śreti  $\gamma$  • nāmataḥ ]  $\mu GS\alpha\beta_1FK_5K_6\gamma$ ; nāmata  $K_2P$ , nityaśaḥ  $J_3$

### 2.24a TATRA JIHVĀM SAMĀVEŚYA

tatra ]  $\mu GS\alpha\beta\gamma_2W_2B$ ; tatrā R • jihvām ]  $\mu GSW_1MJ_2VK_4PJ_3FK_5K_6B$ ; jihvā  $N\alpha_3J_4K_2\gamma_1$  • samāveśya ]  $\mu G\beta\gamma$ ; samāveśyā  $S\alpha$

### 2.24b PĪTVĀ PĪTVĀ SAMĀPIBET

pītvā ]  $\mu G\beta\gamma_2W_2B$ ; mṛtaṁ  $S\alpha_1$ , piva  $\alpha_3$ , pī[tvā] R • pītvā ]  $\mu GS\alpha\beta J_1B$ ; pītvā  $J_5W_2$ , samā R • samāpibet ] *conj.* SANDERSON; samāviśet  $\mu SM\alpha_3K_4K_2PJ_3FK_5K_6$ , samālihet G, samāviśet  $NJ_2V\gamma_2W_2B$ , samam viśet  $W_1$ , samāviśyēt  $J_4$ , samviśet R (*unm.*)

### 2.24c YOGĪ MĀSACATUṢKEṆA

yogī ] *conj.*; deva  $\mu$ , devi  $GS\alpha\beta_1K_2PFK_5\gamma$ , devī  $J_3K_6$  • māsa ]  $GS\alpha\beta\gamma$ ; bhāsa  $\mu$  • catuṣkeṇa ]  $J_6GS\alpha_3J_2J_4K_4PFK_5K_6\gamma_1$ ; catuṣkona  $AJ_7$ , catuṣkena  $\alpha_1VK_2B$ , caṣkena  $J_3$  (*unm.*)

### 2.24d JĀYATE NIRUPADRAVAḤ

jāyate ]  $\mu GS\alpha J_2J_4VK_2PJ_3FK_5K_6\gamma_2W_2B$ ; jāye  $K_4$  (*unm.*), jyāyete R (*unm.*) • nirupadravaḥ ]  $AGS\alpha\beta_1K_2J_3FK_5K_6B$ ; nirupadrava  $J_6J_7$ , nirupadravaḥ  $P\gamma_1$

### 2.25a VAJRAKĀYO BHAVET SATYAṀ

vajrakāyo ]  $J_6J_7GS\alpha\beta\gamma_2W_2B$ ; vajrakāyo A, vajrakāyā R • bhavet ]  $\mu GS\alpha\beta_1PJ_3FK_5K_6B$ ; bhaven  $K_2$ , bhave  $\gamma_1$  • satyam ]  $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma$ ; nityam  $K_2$

### 2.25b TADĀPLĀVANAPĀNATAḤ

tad ]  $\mu GMJ_4$ ; sad  $S\alpha_2\alpha_3J_2VK_4K_2PJ_3FK_5K_6\gamma$  • āplāvana ]  $AGSW_1\beta_1K_2PK_5J_5W_2B$ ; āplāvana  $J_6F$ , āptavana  $J_7$ , āpāvana  $NM\alpha_3J_1R$ , āmlāvana  $J_3$ , ā\*āvana  $K_6$  • pānataḥ ]  $AJ_7GSJ_2VK_4PFK_5K_6J_5W_2B$ ; pātataḥ  $J_6$ , pāvanaḥ  $\alpha$ , mānataḥ  $J_4$ , pātanaḥ  $K_2$ , yātataḥ  $J_3$ , plāvanataḥ  $J_1$  (*unm.*), plānataḥ R

### 2.25c TADŪRDHVAM VAJRAKANDĀKHYAM

tad ] *codd.* • ūrdhvam ]  $SM\alpha_3FK_6B$ ; ūrdha A, ūrdham  $J_6J_7$ , ūrdhv G (*unm.*), ūrdhva  $\alpha_2$ , ūrdhe  $J_2$ , ūrdhēṃ  $J_4$ , ūrdhve  $VK_5$ , ūrdve  $K_4$ , ūrdhām  $K_2J_3$ , ūrdva P, ūrdhvam  $J_1$ , urdhva  $J_5$ , ūrdhva  $W_2$ , urdveṃ R • vajra ]  $\mu S\alpha\beta\gamma$ ; vajre G • kandākhyam ]  $\mu S\alpha_1\beta_1K_2J_3K_5$ ; kaṇḍākhyam G, kaṇḍākhyā  $\alpha_3PF$ , kadākhyam  $K_6$ , kandākhyā  $\gamma$  • śivaś śikharī maṇḍalam ] tadūrdhvam vajrakesākhyam *add.* G

### 2.25d ŚILĀ KHECARAMAṆḌALAM

śilā ]  $\mu GS\alpha_2\alpha_3\beta_1PJ_3FK_6\gamma$ ; śī\*lā\* M, śeva  $K_2$ , śirā  $K_5$  • khacara ]  $\mu GS\alpha_1\beta_1K_2PJ_3FK_5\gamma_2W_2B$ ; rase ca  $\alpha_3$ , \*kh\*ecara  $K_6$ , khecarī R • maṇḍalam ]  $S\alpha\beta_1K_2PJ_3K_5\gamma_2W_2B$ ; madhyagam

$\mu = AJ_6J_7$

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

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

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

$\mu$ G, maṇḍalaḥ F, maṇḍala K<sub>6</sub>R

**2.26a** LALĀTĀNTE VIJĀNĪYĀT

lalāṭānte ] SW<sub>1</sub>β<sub>1</sub>K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>; lalāṭam tam  $\mu$ GNM, lalāṭāntam  $\alpha_3$ , lalāṭāntam P, lalāṭānte F, lalāṭānto  $\gamma$  • vijānīyāt ]  $\mu$ S $\alpha$ J<sub>2</sub>VPK<sub>5</sub>J<sub>1</sub>RB; vijānīyyāt GF, vijānīyā J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>, vīyānīyā J<sub>3</sub>

**2.26b** TATRA DEVI KALĀTRAYAM

tatra ] *codd.* • devi ]  $\mu$ GS $\alpha_1$ β<sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>γ; deva  $\alpha_3$ , devī PK<sub>6</sub> • kalātrayam ]  $\mu$ SNM $\alpha_3$ V-PJ<sub>3</sub>FK<sub>5</sub>γ; kalānviṭam G, kalatrayam W<sub>1</sub>, kalātraye J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, kalātrayām K<sub>2</sub>, kalātrayā K<sub>6</sub>

**2.26c** PRĪTIS TATHĀNGADĀ PURṆĀ

prītis ] GS $\alpha_1$ K<sub>1</sub>β<sub>1</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; pritis  $\mu$ , prātis K<sub>3</sub>, prīti K<sub>2</sub>, [prī]tis P • tathāṅgadā ] GF; tathāṅgajā  $\mu$ , tathā gajā S $\alpha_2$ α<sub>3</sub>β<sub>1</sub>PK<sub>5</sub>K<sub>6</sub>γ, tathāṅga[dā] M, tapā gajā K<sub>2</sub>, thitā gajā J<sub>3</sub> • pūrṇā ]  $\mu$ GS $\alpha_1$ β<sub>1</sub>γ; puṇyā  $\alpha_3$

**2.26d** TATRA JIHVĀM PRAVEŚAYET

tatra ] *codd.* • jihvām ]  $\mu$ GS $\alpha_1$ β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>B; jihvā  $\alpha_3$ J<sub>3</sub>γ<sub>1</sub> • praveśayet ]  $\mu$ GSNM $\alpha_3$ J<sub>2</sub>-VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>RB; praveśa[ye]t W<sub>1</sub>, praveśyayet J<sub>4</sub>, praveśayat K<sub>2</sub>J<sub>5</sub>W<sub>2</sub>, praveśaye K<sub>6</sub> • etat sudhāmayaṃ *add.* G

**2.27a** KṢĪRADHĀRĀMṚTAṀ ŚĪTAM

kṣīradhārāmṛtaṃ ] J<sub>6</sub>GS $\alpha$ βγ; kṣīradhārāmṛtaṃ A, kṣīradhārāmṛta J<sub>7</sub> • śītaṃ ] AGS $\alpha$ -β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>γ; śītaṃ J<sub>6</sub>J<sub>7</sub> (*unm.*), śāmtam J<sub>3</sub>, sītam K<sub>6</sub>

**2.27b** SRAVANTAM JIHVAYĀ PIBET

sravantaṃ ] AGS $\alpha_1$ β<sub>1</sub>FK<sub>5</sub>; sravataṃ J<sub>6</sub>K<sub>6</sub>, śravataṃ J<sub>7</sub>, sravantaṃ  $\alpha_3$ , śravantaṃ K<sub>2</sub>, sravante PJ<sub>3</sub>, sravate  $\gamma$  • jihvayā ] *codd.* • pibet ] GS $\alpha_1$ VJ<sub>3</sub>FW<sub>2</sub>B; pivet  $\mu$ α<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>-PK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>R, vivet J<sub>5</sub>

**2.27c** MĀSATRAYEṆA DEVEŚI

māsa ] *codd.* • trayeṇa ]  $\mu$ αF; mātreyā GSβ<sub>1</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>B, mātrapra° J<sub>3</sub>, trayena J<sub>1</sub>R • deveśi ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; devesi V, deversīsa K<sub>4</sub> (*unm.*), °yogeṇa J<sub>3</sub>, deviśi R

**2.27d** SARVAVYĀDHIVIVARJITAḤ

sarva ]  $\mu$ GS $\alpha$ β<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; sarvva K<sub>6</sub> • vyādhi ]  $\mu$ GS $\alpha_2$ α<sub>3</sub>β<sub>1</sub>γ; roga M • vivarjitaḥ ] GS $\alpha_1$ K<sub>1</sub>β<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ<sub>2</sub>W<sub>2</sub>B; vivarjita  $\mu$ , varjita K<sub>3</sub>, vivarjitaṃ K<sub>6</sub>, vivarjitaḥ R

**2.28a** ACCHEDYAḤ SARVAŚASTRAIS CA

acchedyaḥ ] achedyah  $\mu$ S $\alpha_1$ J<sub>2</sub>VPK<sub>5</sub>K<sub>6</sub>γ, achedyas G, abhedyah  $\alpha_3$ , achedyā J<sub>4</sub>K<sub>4</sub>, akṣedyah K<sub>2</sub>, avedyah J<sub>3</sub>, akṣedyas F • sarva ]  $\mu$ GS $\alpha$ J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; sarvva J<sub>2</sub>K<sub>4</sub>K<sub>6</sub> • śastraīś ca ] J<sub>6</sub>J<sub>7</sub>G; śastres ca A, śastraughair SM $\alpha_3$ J<sub>2</sub>VPFK<sub>5</sub>, śastroghair  $\alpha_2$ J<sub>4</sub>B, śastraughaur K<sub>4</sub>, śastraughaiḥr K<sub>2</sub>, śastraughair J<sub>3</sub>K<sub>6</sub>, śastraughā  $\gamma_2$ , śastraudya W<sub>2</sub>, śāstraughā R

**2.28b** ABHEDYAḤ SARVASĀDHANAIḤ

abhedyah ]  $\mu$ αK<sub>4</sub>; abhedyas G, alakṣyah SJ<sub>2</sub>PK<sub>5</sub>, alakṣah J<sub>4</sub>K<sub>2</sub>, alabhyah V, alakṣa J<sub>3</sub>, alakṣyas F, alakhyah K<sub>6</sub>, ullikhya J<sub>1</sub>, ullakṣyah J<sub>5</sub>W<sub>2</sub>B, nallikhya R • sarva ]  $\mu$ GS $\alpha$ β<sub>1</sub>K<sub>2</sub>P-J<sub>3</sub>FK<sub>5</sub>γ; sarvva K<sub>6</sub> • sādhanaiḥ ] G; lokaśai A, lekhakaiḥ J<sub>6</sub>S $\alpha_3$ VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>γ, leśakaiḥ J<sub>7</sub>, bhedakaiḥ  $\alpha_1$ , laukikaiḥ J<sub>2</sub>, lokakaiḥ J<sub>4</sub>K<sub>6</sub>, lakṣyakaiḥ K<sub>2</sub>

**2.28c** ACINTYAḤ SARVAVIJĀNĀIR

acintyah ]  $\mu$ S $\alpha_1$ β<sub>1</sub>B; acimtyas G, acintaḥ  $\alpha_3$ , acimtya J<sub>1</sub>R, acityah J<sub>5</sub>W<sub>2</sub> • sarvavijānāir ] AGS $\alpha$ J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>K<sub>5</sub>γ; sarvavijānāi J<sub>6</sub>J<sub>7</sub>F, sarvavijānāiḥr K<sub>4</sub>, sarvavijānāena K<sub>2</sub>, sarvvavijānāi K<sub>6</sub>

**2.28d** VIRŪPAVIṢAYĀNVITAIḤ

virūpa ]  $\mu$ GM $\alpha_3$ ; nirūpo S, virūpaṃ N, nirūpaṃ W<sub>1</sub>, nirūpa J<sub>2</sub>VK<sub>4</sub>K<sub>6</sub>γ, nirupra J<sub>4</sub>, arūpa K<sub>2</sub>, nirupa PJ<sub>3</sub>R, n\*m\*irūpa F, nirūpyo K<sub>5</sub> • viṣayānvitaiḥ ] GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>γ; viṣamānvitaiḥ  $\mu$ , viṣayānvitaiḥ J<sub>4</sub>, viṣayānvitai J<sub>3</sub>, viṣayānvitah K<sub>6</sub>

**2.29a** BHAIKAVĀBHO BHAVET SATYAM

bhairavābho ]  $\mu$ GS $\alpha_2$ β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; bhairavāṅgo M, bhairavāmbho  $\alpha_3$ , bhairāvābho J<sub>3</sub> •

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

bhavet ]  $\mu$ GS $\alpha_2\alpha_3$ J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; bhaven MK<sub>2</sub>, bhave K<sub>4</sub> • satyaṃ ]  $\mu$ GS $\alpha_2\alpha_3\beta_1$ PJ<sub>3</sub>F-  
K<sub>5</sub>K<sub>6</sub> $\gamma$ ; nityaṃ MK<sub>2</sub>

**2.29b** VAJRAKANDAPRABHĀVATAḤ

vajra ] J<sub>6</sub>J<sub>7</sub>GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; vajra A, vajraṃ P • kanda ] *codd.* • prabhāvataḥ ]  $\mu$ -  
GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; prabhāvata K<sub>2</sub>, rpabhāvataḥ  $\gamma$

**2.29c** NĀSIKĀDHO 'DHAROṢṬHORDHVAM

nāsikādho ] GSJ<sub>2</sub>VFK<sub>5</sub>K<sub>6</sub>; nāsikordho AJ<sub>7</sub>, nāsikordho J<sub>6</sub>, nāsikādhoṃ NM, nāmsikādhoṃ  
W<sub>1</sub>, nāsikādhā  $\alpha_3$ , nāsilins kā]dho J<sub>4</sub>, nāsikā\* K<sub>4</sub>, nāsikādho K<sub>2</sub>, nāsikādho PJ<sub>1</sub>RB, śāsim-  
kādho J<sub>3</sub>, nāsikā\*d $\gamma$ \*o J<sub>5</sub>, nāsikādho W<sub>2</sub> • 'dharoṣṭhordhvaṃ ] *em.*; dharoṣṭrāi A (*unm.*),  
dharauṣṭhārdhā J<sub>6</sub>, dharauṣṭrārdra J<sub>7</sub>, dharoṣṭordhve G, ttaroṣṭhordhve S, taroṣṭhodho N,  
taroṣṭhādho M, taṣṭorādho W<sub>1</sub>, taroṣṭovdho K<sub>1</sub>, taroṣṭordhvo K<sub>3</sub>, ttaroṣṭordhvaṃ J<sub>2</sub>K<sub>4</sub>K<sub>5</sub>,  
ttaroṣṭordha J<sub>4</sub>, ttaro\*\*ordhvaṃ V, ttaroṣṭorddha K<sub>2</sub>, ttaroṣṭordh\*v\*am P, ttaroṣṭorddhaṃ  
J<sub>3</sub>K<sub>6</sub>, ttaroṣṭhordhvaṃ F, taroṣṭādhaḥ J<sub>1</sub>W<sub>2</sub>RB, ttaroṣṭādhaḥ J<sub>5</sub>

**2.29d** RĀJADANTAM MAHĀPADAM

rājadantaṃ ]  $\mu$ GS $\alpha_2\alpha_3$ J<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>; rājadanta MJ<sub>4</sub> $\gamma$ , rājate\* K<sub>2</sub>, rājadantaṃ J<sub>3</sub> • mahā-  
padaṃ ] S $\beta_1$ PJ<sub>3</sub>K<sub>5</sub><sup>c</sup>K<sub>6</sub> $\gamma$ ; mahāpathāṃ AJ<sub>7</sub>, mahāpathāṃ J<sub>6</sub>G $\alpha_1$ K<sub>5</sub><sup>ac</sup>, mahāpadaḥ  $\alpha_3$ F, mahā-  
yidaṃ K<sub>2</sub>

**2.30a** TATRA PŪRṆĀMṚTĀ DEVI

tatra ] *codd.* • pūrṇāmṛtā ] GSVK<sub>6</sub>; pūrṇāmṛtaṃ AJ<sub>7</sub> $\alpha_1$ , pūrṇāmṛte J<sub>6</sub>, pūrṇāmahaṃ  $\alpha_3$ ,  
pūrṇāmṛto J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PF, pāṇimṛtā J<sub>3</sub>, pūrṇānānā K<sub>5</sub>, pūrṇā tato  $\gamma$  • devi ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>P-  
FK<sub>5</sub> $\gamma$ ; devī J<sub>3</sub>K<sub>6</sub>

**2.30b** ŚĪTALĀ CA KALĀDVAYAM

śītalā ] GS $\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; śītatā AJ<sub>7</sub>, śītalā J<sub>6</sub>, śītalaṃ  $\alpha$ , śītalaṃ J<sub>3</sub> • ca ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>-  
K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; *om.* J<sub>4</sub> • kalādvayam ] S $\alpha\beta$ J<sub>1</sub>W<sub>2</sub>RB; kalāhvayāṃ  $\mu$ , kalāhvayā G, kalā-  
ddayaṃ J<sub>5</sub> • māsamātreṇa deveśi sarvavyādhivivarjitaḥ *add.* J<sub>1</sub>R, saṃmāsāmātreṇa deveśi  
sarvavyādhivivarjitaḥ *add.* J<sub>5</sub>

**2.30c** SAṂPRĀPYA KUMBHAKĀVASTHĀM

saṃprāpya ]  $\mu$ GS $\beta$ W<sub>2</sub>B; pūrṇāpi  $\alpha$ , prāpya  $\gamma_2$ R(*unm.*) • kumbhakā ] GSNM $\alpha_3\beta_1$ K<sub>2</sub>PF-  
K<sub>5</sub>K<sub>6</sub> $\gamma_2$ RB; kuṃbhakā  $\mu$ W<sub>1</sub>W<sub>2</sub>, kulakā J<sub>3</sub> • vasthāṃ ] J<sub>6</sub>J<sub>7</sub>GSW<sub>1</sub>J<sub>2</sub>J<sub>4</sub>VJ<sub>3</sub>K<sub>5</sub>; vasthāṃḥ A,  
vasthaṃ N, vasthā M $\alpha_3$ K<sub>2</sub>PFK<sub>6</sub> $\gamma$ , vaṃsthāṃ K<sub>4</sub>

**2.30d** RASANĀGREṆA SAṂSPṚṢĒT

rasanāgreṇa ]  $\mu$ GS $\alpha\beta\gamma_2$ W<sub>2</sub>; ra[sa]nāgreṇa R, rasanāgraṃ pra° B • saṃspṛṣet ]  $\mu$ GS $\alpha$ -  
J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>; saṃspṛṣet J<sub>4</sub>, śaṃspṛṣet K<sub>2</sub>, saṃspṛaṣet K<sub>6</sub>, praveśayat J<sub>1</sub>R (*unm.*), saṃpra-  
veśayat J<sub>5</sub>W<sub>2</sub> (*unm.*), °veśayet B

**2.31a** TATRA SAṂJĀYATE DEVI

tatra ] *codd.* • saṃjāyate ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; śaṃ[jā]yate P • devi ] S $\beta_1$ K<sub>2</sub>PFK<sub>5</sub> $\gamma$ ;  
*om.*  $\mu$ , satyaṃ G $\alpha_3$ , satvaṃ  $\alpha_1$ , devī J<sub>3</sub>K<sub>6</sub>

**2.31b** SUSVĀDU ŚĪTALAṂ JALAM

susvādu ]  $\mu$ ; jalaṃ su° G, sukhadam S $\alpha$ J<sub>2</sub>J<sub>4</sub>VJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B, sukhaṃdam K<sub>4</sub>, svasvāda  
K<sub>2</sub>, susvadam P, susukhadam R (*unm.*) • śītalaṃ ]  $\mu$ S $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; °svādu śi° G,  
sītalaṃ K<sub>2</sub>, śītalaṃ J<sub>5</sub>W<sub>2</sub> • jalaṃ ]  $\mu$ S $\alpha\beta\gamma$ ; °talaṃ G • jalaṃ *add.* P

**2.31c** SVAMANAS TATRA SAṂYOJYA

svamanas ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; sumanas  $\alpha_3$ , khamanas K<sub>4</sub>, svamanaḥ K<sub>2</sub>, saṃmanas  
B • tatra ]  $\mu$ GS $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB; tatraṃ J<sub>2</sub>J<sub>5</sub> • saṃyojya ]  $\mu$ GS $\alpha_2\alpha_3\beta$ J<sub>5</sub>-  
W<sub>2</sub>B; saṃveśya M, saṃjojya J<sub>1</sub>, srayojya R

**2.31d** PIBEN MĀSATRAYAM VRATĪ

piben ] GNMVJ<sub>3</sub>B; piven  $\mu\alpha_3$ J<sub>2</sub>K<sub>4</sub>K<sub>5</sub>K<sub>6</sub>, bipen W<sub>1</sub>, piban SFW<sub>2</sub>, pivan J<sub>4</sub>P $\gamma_2$ R, pibet K<sub>2</sub> •  
māsatrayaṃ ]  $\mu$ ; māsadvayaṃ GS $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ , māsacatu°  $\alpha$ , tyāśumdvayaṃ K<sub>2</sub> • vratī ]  
 $\mu$ S $\beta\gamma$ ; praye G, °ṣṭayaṃ  $\alpha$

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**2.32a** AJARĀMARATĀM ETI

ajarāmaratām ]  $\mu\text{GS}\alpha\beta_1\text{J}_3\text{FK}_5\text{K}_6\gamma$ ; ajarāmaratom  $\text{K}_2\text{P}$  • eti ]  $\mu\text{GS}\alpha\text{J}_2\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ;  
ati  $\text{J}_4$

**2.32b** SARVAVYĀDHIVARJITAḤ

sarvavyādhivarjitaḥ ]  $\mu\text{GS}\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\gamma_2\text{W}_2\text{B}$ ; sarvavyādhivarjitaḥ  $\text{K}_6$ , sarvavyādhivivarjī R (*unm.*)

**2.32c** GUDABĪJĀNTARASTHĀNAM

guda ]  $\mu\text{GS}\alpha\text{J}_2\text{VPFK}_5\text{K}_6\gamma$ ; gudaṃ  $\text{J}_4$ , g\* $u^*$ da  $\text{K}_4$ , gudā  $\text{K}_2$ , guhya  $\text{J}_3$  • bījāntara ] AG-  
VF $\gamma_2\text{W}_2\text{B}$ ; vījāntara  $\text{J}_6\text{J}_7\text{J}_2\text{J}_4\text{K}_4\text{K}_2\text{PJ}_3\text{K}_5\text{R}$ , bījāntaraṃ S, bījāṃkura  $\alpha_2$ , vījāṃkura M,  
vījāṅkura  $\alpha_3$ , vījāntara  $\text{K}_6$  • sthānam ]  $\mu\text{GSW}_1\text{M}\alpha_3\beta\gamma_2\text{W}_2\text{B}$ ; syānam N, sthanaṃ R

**2.32d** ĀDHĀRAMĀ PARIKĪRTITAM

ādhāraṃ ]  $\mu\text{GS}\alpha\text{J}_2\text{VK}_4\text{J}_3\text{FK}_5\text{K}_6\gamma$ ; ādhāra  $\text{J}_4$ , ādhāraḥ  $\text{K}_2$ , ādhāraṃ P • parikīrtitam ]  
GS $\alpha\text{FW}_2\text{RB}$ ; parikīrtitaṃ  $\mu\beta_1\text{PK}_5\text{K}_6\gamma_2$ , parikīrtitaḥ  $\text{K}_2$ , parikīrtitaṃ  $\text{J}_3$

**2.33a** TATRA PAÑCA KALĀḤ PROKTĀḤ

tatra ] *codd.* • pañca ]  $\mu\text{S}\alpha\beta\gamma$ ; soma G • kalāḥ ]  $\text{ASM}\beta_1\text{PFK}_5^{\text{pc}}\text{B}$ ; kalā  $\text{J}_6\text{J}_7\text{G}\alpha_2\alpha_3\text{K}_2\text{J}_3\text{K}_5^{\text{ac}}\text{K}_6\gamma_1$  • proktāḥ ]  $\text{J}_6\text{J}_7\text{SW}_1\text{J}_2\text{VK}_4\text{FK}_5\text{K}_6\text{W}_2\text{B}$ ; prīktāḥ A, [pūrṇāḥ] G, proktā  $\text{NM}\alpha_3\text{K}_2\text{J}_3$ ,  
saktāḥ  $\text{J}_4$ , proktaḥ  $\text{PJ}_5$ , prokta  $\text{J}_1\text{R}$

**2.33b** PRAGALATPARAMĀMṚTĀḤ

pragalat ]  $\mu\text{S}\alpha_2\text{K}_1\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; prasavat G, vīgalat M, pragalatat  $\text{K}_3$  (*unm.*), pragalāt  $\text{K}_2$   
• paramāmṛtāḥ ]  $\mu\text{GS}\alpha_1\beta_1\text{PFK}_5\text{K}_6$ ; paramāmṛtaḥ  $\text{K}_1$ , paramāmṛtaṃ  $\text{K}_3$ , paramāmṛtāṃ  
 $\text{K}_2\text{J}_5\text{W}_2$ , paramāmṛtā  $\text{J}_3$ , paramāmṛtaṃ  $\text{J}_1\text{RB}$

**2.33c** SUDHĀ SUDHĀMAYĪ PRAJÑĀ

om.  $\text{K}_2$  • sudhā ]  $\mu\text{GS}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{W}_2\text{B}$ ; sudharaṃ  $\gamma_2\text{R}$  (*unm.*) • sudhāmayī ]  $\mu\text{GS}\alpha\beta_1\text{FK}_5\text{K}_6\gamma$ ;  
sudhāmayāṃ P, sudhāmayāṃ  $\text{J}_3$  • prajñā ]  $\mu\text{S}\alpha\text{PF}$ ; prājñā  $\text{G}\beta_1\text{J}_3\text{K}_5\text{K}_6\text{J}_5\text{W}_2\text{B}$ ,  
dhārā  $\text{J}_1\text{R}$

**2.33d** KĀLAGHNĪ JÑĀNADĀYINĪ

om.  $\text{K}_2$  • kālaghnī ]  $\mu\text{GM}\alpha_3\text{J}_2\text{K}_4\text{PJ}_3\text{FK}_5\text{K}_6\gamma_2\text{W}_2$ ; kālaghnī S, kalaghnī  $\alpha_2\text{J}_4\text{VB}$ , kālaghnī  
R • jñānadāyini ]  $\text{S}\alpha\beta_1\text{J}_3\text{K}_5\text{K}_6^{\text{pc}}\gamma$ ; jñānadāyakā  $\mu$ , kāmadāyini GF, jñānadāyiniṃ P, jñāna-  
dāyini  $\text{K}_6^{\text{ac}}$

**2.34a** KALĀḤ PAÑCA SUDHĀDHĀRĀḤ

om.  $\text{K}_2$  • kalāḥ ]  $\text{S}\alpha_1$ ; kalā  $\mu\alpha_3\text{J}_3$ , kalā\* $h^*$  G, kalpaṃ  $\text{J}_2\text{J}_4$ , kalpa  $\text{VK}_4\text{PFK}_6\gamma_2\text{W}_2\text{B}$ ,  
kasya  $\text{K}_5$ , kalma R • pañca ]  $\mu\text{GS}\alpha\beta_1\text{PFK}_5\text{K}_6$ ; ca  $\text{J}_3$  (*unm.*), °ya ca  $\gamma_1$ , °yec ca B •  
sudhādhārāḥ ]  $\mu\text{GS}\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{J}_1\text{W}_2\text{RB}$ ; sudhārās ca  $\alpha_1$ , sadhārā ca  $\alpha_3$ , sudhārāḥ  $\text{J}_5$

**2.34b** KĪRTITĀḤ SARVASIDDHIDĀḤ

om.  $\text{K}_2$  • kīrtitāḥ ]  $\text{S}\alpha_2\text{B}$ ; kīrtitā  $\text{AJ}_7\text{J}_1$ , kīrtitāḥ  $\text{J}_6\text{M}\beta_1\text{PK}_5\text{K}_6$ , kīrtitās GF, kīrtitā  $\alpha_3\text{R}$ ,  
kīrtitāḥ  $\text{J}_3$ , kīrtitā  $\text{J}_5$ , kīrtitā  $\text{W}_2$  • sarvasiddhidāḥ ]  $\mu\text{GS}\alpha_1\beta_1\text{FK}_5^{\text{pc}}\text{B}$ ; sarvasiddhidā  $\alpha_3\text{J}_3\text{K}_5^{\text{ac}}\gamma_1$ ,  
sarvasiddhidāḥ  $\text{PK}_6$

**2.34c** TATRĀSTHĀ PARAMĀ ŚĀKTIR

tatrāsthāparamā ]  $\mu\text{GS}\alpha\text{J}_2\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; maṃtrāsthāparamā  $\text{J}_4$  • śaktir ]  $\text{GS}\alpha_3\beta_1\text{K}_2\text{PFK}_5\text{K}_6\gamma_1$ ;  
śakti  $\mu\text{M}$ , śaktiḥ  $\alpha_2$ , śaktiḥ  $\text{J}_3\text{B}$

**2.34d** ĀDYĀ KUṆḌALINĪ ŚĪVE

ādyā ]  $\text{SJ}_2\text{J}_4\text{K}_4\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; māyā  $\mu\text{G}$ , khyātā  $\alpha_1$ , akṣā  $\alpha_3$ , ādhā  $\text{VK}_2$  • kuṇḍalinī ]  $\mu\text{G}\text{S}\alpha\beta_1\text{PK}_5\text{J}_5\text{W}_2\text{RB}$ ;  
kuṇḍalanī  $\text{K}_2$ , kuḍalinī  $\text{J}_3\text{J}_1$ , kuṇḍanī F (*unm.*), kudalinī  $\text{K}_6$  • śīve ]  $\mu\text{GM}\beta_1\text{K}_2\text{PFK}_5\gamma_1$ ;  
parā S, śīvā  $\alpha_2$ , sitā  $\alpha_3$ , śēve  $\text{J}_3$ , śīvo  $\text{K}_6$ , priye B

**2.35a** TATRĀKUṆCANAYOGENA

tatrā ]  $\mu\text{GS}\alpha_2\alpha_3\beta_1\text{FK}_5\text{K}_6\text{B}$ ; tatra  $\text{MK}_2\text{PJ}_3$ , tatrāṃ  $\gamma_1$  • kuñcana ]  $\mu\text{GS}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\gamma_2\text{RB}$ ;  
kuṇḍana  $\text{K}_2$ , kucana  $\text{W}_2$  • yogena ]  $\mu\text{GSW}_1\text{M}\alpha_3\beta\gamma$ ; ro[dhe]na N

**2.35b** KUMBHAKENA SURĀRCITE

kumbhakena ]  $\mu\text{GS}\alpha_1\beta_1\text{K}_2\text{PFK}_5\gamma$ ; kumbhakāni  $\alpha_3$ , kuṃbhekēna  $\text{J}_3$ , kubhakena  $\text{K}_6$  • surārcite ]  $\mu\text{GS}\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\gamma$ ;  
surārcite  $\text{K}_6$

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**2.35c** MŪLAŚAKTYĀ SAMĀSĀDYA

mūlaśaktyā ]  $\mu S\alpha_1 K_1 \beta \gamma$ ; mūlaśaktim G, śūlaśaktā K<sub>3</sub> • samāsādyā ]  $\mu GS\alpha\beta_1 K_2 PFK_5 K_6$ -  
W<sub>2</sub>B; samāsādhā J<sub>3</sub>, samādyāś ca J<sub>1</sub>R, samādyā J<sub>5</sub> (*unm.*)

**2.35d** TATRASTHAM ŚĪTALĀMṚTAM

om. K<sub>2</sub> • tatrastham ]  $S\alpha\beta_1 PJ_3 FK_5 K_6 \gamma_2 W_2 B$ ; tatragam  $\mu G$ , ttrastham R (*unm.*) •  
śītalāmṛtam ]  $\mu S\alpha J_2 J_4 VPJ_3 FK_5 K_6 \gamma$ ; śītalāmṛtam G, śātalāmṛtam K<sub>4</sub>

**2.36a** SUṢUMṆAYĀ SAMĀNĪYA

om. K<sub>2</sub> • suṣumṇayā ]  $AJ_6^{pc} J_7 VK_5$ ; suṣumṇayā  $J_6^{ac} GJ_2 K_4 J_3 FB$ , suṣumnāyām SW<sub>1</sub>α<sub>3</sub>, suṣu-  
mnayām N, suṣumṇāyām M, suṣumnāyā J<sub>4</sub>J<sub>1</sub>, suṣusnayā P, suṣumṇāyā K<sub>6</sub>R, suṣumṇāyā J<sub>5</sub>-  
W<sub>2</sub> • samānīyā ]  $GS\beta_1 PJ_3 K_5 K_6 \gamma$ ; samunnayya A, samunnadhya J<sub>6</sub>J<sub>7</sub>, samāsīnā α<sub>2</sub>, samā-  
sīnaḥ M, samāsīna α<sub>3</sub>, samānīyā F

**2.36b** SVĀDHIṢṬHĀNĀDIPANĀKAJĀT

svādhi ]  $\mu GS\alpha\beta_1 K_2 PFK_5 K_6 \gamma$ ; svā\*dh\*ī J<sub>3</sub> • ṣṭhānādi ] J<sub>6</sub>GSK<sub>5</sub>B; ṣṭhānādi AJ<sub>7</sub>α<sub>3</sub>β<sub>1</sub>K<sub>2</sub>P-  
J<sub>3</sub>FK<sub>5</sub>γ<sub>1</sub>, ṣṭhānādyā α<sub>2</sub>, ṣṭhā\*nā\* M, sthānādi K<sub>6</sub> • pañkajāt ]  $\mu GS\alpha J_2 J_4 K_4 PFK_5 K_6 \gamma_1$ ;  
pañkajān VJ<sub>3</sub>, pañcakāt K<sub>2</sub>B

**2.36c** TATSUDHĀVṚṢṬISAMSIKTAM

tat ]  $GS\alpha\beta_1 K_2 PFK_6 \gamma$ ; va° μ, tatt J<sub>3</sub>, tam K<sub>5</sub> • sudhā ] *codd.* • vṛṣṭi ]  $\mu G$ ; rasa Sα<sub>1</sub>K<sub>1</sub>-  
J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B, rama K<sub>3</sub>, rasam R; om. V • saṃsiktam ]  $\mu GM\alpha_3 J_2 J_4 K_4 PJ_3$ -  
FK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; saṃsiktām Sα<sub>2</sub>, siktam V (*unm.*), saṃsiktam K<sub>2</sub>, saṃyuktam J<sub>1</sub>, saṃktam J<sub>5</sub>  
(*unm.*), yuktam R

**2.36d** SMARED BRAHMĀṆḌAKĀVADHI

smared ]  $\mu S\alpha\beta_1 K_2 PFK_5 K_6$ ; smaret GJ<sub>3</sub>, smarad γ<sub>1</sub>, sravad B • brahmāṇḍa ]  $GS\alpha_1 VJ_3 FK_6$ ;  
vrahmāṇḍa  $\mu K_1 J_2 J_4 K_4 K_2 PK_5$ , vrahmāṇḍa K<sub>3</sub>, vatprāḍa J<sub>1</sub>R, dhatprāḍa J<sub>5</sub>, brahmāḍa W<sub>2</sub>,  
brahmāṇḍa B • kāvadhī ]  $\mu S\alpha_1 J_2 J_4 K_4 K_2 PJ_3 FK_5 K_6 \gamma$ ; °vat \*su\*dhīḥ G, kāryadhīḥ α<sub>3</sub>,  
kāvadhīḥ V

**2.37a** TATRASTHAM AMṚTAM GṚHYA

tatrastham ]  $\mu G$ ; tatra sthā° SαK<sub>2</sub>, tatra sam° β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ • amṛtam ]  $\mu G$ ; °ne mṛtam  
Sα<sub>2</sub>α<sub>3</sub>, °ne mṛta M, °sthām mṛtam J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PK<sub>6</sub>, °mṛta guṃ K<sub>2</sub>, °sthāmṛtam VJ<sub>3</sub>FK<sub>5</sub>γ •  
gṛhya ]  $\mu$ ; guhyaṃ GSα<sub>2</sub>α<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>, [mayī] M, guhya Vγ, sām ca K<sub>2</sub>

**2.37b** ŚAKTIḤ ŚRĪKUṆḌALĪ PARĀ

śaktiḥ ]  $\mu GS\alpha_1 K_2 K_5$ ; śakti α<sub>3</sub>β<sub>1</sub>J<sub>3</sub>K<sub>6</sub>, śaktim P, śaktis F, śaktir γ • śrīkuṇḍalī ]  $\mu K_3$ -  
β<sub>1</sub>K<sub>5</sub>K<sub>6</sub>; kuṇḍalinī GSα<sub>1</sub>, kuṇḍalī K<sub>1</sub>J<sub>3</sub> (*unm.*), kuḍalanīm K<sub>2</sub>, thī kuṇḍalī P, sā kuṇḍalī  
F, yat kuṇḍalikā J<sub>1</sub> (*unm.*), yat kuṇḍalī J<sub>5</sub>W<sub>2</sub>, yat kuḍalikā R (*unm.*), ya kuṇḍalinī B  
(*unm.*) • parā ] J<sub>6</sub>J<sub>7</sub>GSαβ<sub>1</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>1</sub>; parāḥ A, parām K<sub>2</sub>P, purā B

**2.37c** SUṢUMṆĀMĀRGAM ĀSĀDYA

om. M • suṣumṇā ]  $AJ_6^{pc} J_7 S\alpha_2 VK_2 K_5 K_6 \gamma_2 R$ ; suṣumnā  $J_6^{ac} \alpha_3 J_4 K_4 J_3 FB$ , suṣumṇām G, suṣu-  
mnā\*ā° J<sub>2</sub>, mnā P (*unm.*), suṣumṇā W<sub>2</sub> • mārgam ]  $\mu S\alpha_2 \alpha_3 \beta_1 K_2 PFK_5 K_6 \gamma$ ; om. G, mārga  
J<sub>3</sub> • āsādyā ]  $\mu GS\alpha_2 \alpha_3 \beta_1 K_2 PFK_5 K_6 B$ ; samāsādhya J<sub>3</sub>, ādyāś ca J<sub>1</sub>R, ādyā J<sub>5</sub> (*unm.*), ādyā  
W<sub>2</sub> (*unm.*)

**2.37d** BRAHMADHĀMĀNTAM ĪYUṢĪ

om. M • brahma ]  $GS\alpha_2 VJ_3 FW_2 B$ ; vrahma  $\mu \alpha_3 J_2 J_4 K_4 K_2 PK_5 K_6 \gamma_2 R$  • dhāmāntam ]  
J<sub>6</sub>GSα<sub>2</sub>K<sub>5</sub>B; dhāmaṃ tam AJ<sub>7</sub>α<sub>3</sub>, dhāmātam J<sub>2</sub>K<sub>4</sub>, dhāmā[tam] J<sub>4</sub>, dhāmāṃta VJ<sub>3</sub>Fγ<sub>1</sub>,  
dhāyāṃna K<sub>2</sub>, dhāmāta P, dhāmāṃttar K<sub>6</sub> • īyūṣī ]  $\mu SW_1 J_2 K_4 K_5 K_6 B$ ; āyūṣī GNα<sub>3</sub>, [īyū]ṣī  
J<sub>4</sub>, pīyūṣī VPγ<sub>1</sub>, pīyūṣā K<sub>2</sub>, yāyūṣā J<sub>3</sub>, pīyūṣī F

**2.38a** MŪLAPAÑCAKALĀJĀTA

mūla ]  $\mu GS\alpha\beta_1 K_2 PFK_5 K_6 \gamma$ ; mūlam J<sub>3</sub> • pañca ]  $\mu GS\alpha_1 \beta_1 K_2 J_3 FK_5 K_6 \gamma$ ; parva α<sub>3</sub>, maṃca  
P • kalā ] J<sub>6</sub>GSαβγ; kasā A, ka J<sub>7</sub> (*unm.*) • jāta ] GSJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>; jātā  $\mu \alpha_2 K_6 \gamma$ , jātāḥ  
M, yātā α<sub>3</sub>, jātam J<sub>4</sub>J<sub>3</sub>

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**2.38b** SUDHĀTRPTIPARIPLUTĀ

sudhā ] *codd.* • tr̥pti ]  $\mu$ GS $\alpha$ J<sub>4</sub>VK<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; vapti J<sub>2</sub>, ṭapti K<sub>4</sub>, tr̥ptiḥ J<sub>3</sub>, tapti  $\gamma_2$ R •  
pariplutā ]  $\mu$ GS $\alpha_2\alpha_3$ J<sub>4</sub>VK<sub>2</sub>PFK<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; pariplutāḥ MK<sub>5</sub>, paripluta J<sub>2</sub>K<sub>4</sub>, paritā J<sub>3</sub> (*unm.*),  
pariplatā R

**2.38c** ĀPĀDAMASTAPARYANTAM

*om.* G • āpāda ]  $\mu$ S $\alpha$ J<sub>4</sub>VK<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; apāda J<sub>2</sub>K<sub>2</sub> $\gamma_1$ , āyāda P • masta ]  $\mu$ ; tala S $\alpha$ -  
J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; *om.* J<sub>4</sub> • paryantam ]  $\mu$ SW<sub>1</sub>M $\alpha_3$ J<sub>4</sub>VK<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; paryanta N,  
yaryante J<sub>2</sub>, paṃryantam K<sub>4</sub>, paryatam P

**2.38d** VYĀPAYANTĪM TANUM SMARET

*om.* G • vyāpayantīm ]  $\mu$ SMK<sub>1</sub>K<sub>4</sub>PK<sub>5</sub>; [vi]khyāyamtī N, vyāpayamtī W<sub>1</sub>VK<sub>2</sub>FB, vyā-  
yamtī K<sub>3</sub>, vyāyayantīm J<sub>2</sub>, vyā[pa]yamtī J<sub>4</sub>, vyāpayantīm J<sub>3</sub>, vyāpatī[ta] K<sub>6</sub>, vyāpayamtī  
 $\gamma_1$  • tanum ] J<sub>6</sub>J<sub>7</sub>SMK<sub>1</sub>; tanu A $\alpha_2$ K<sub>3</sub>, tu tām  $\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma$ , tu sam° K<sub>2</sub>, tu nām J<sub>3</sub> •  
smaret ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; samaret J<sub>4</sub> (*unm.*)

**2.39a** PAÑCAMĀSAPRAYOGENA

*om.*  $\alpha_3$  • pañca ]  $\mu$ GS $\alpha_2\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; paṃcam M, māsa J<sub>3</sub> • māsa ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>P-  
FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; mā K<sub>4</sub> (*unm.*), paṃca J<sub>3</sub> • prayogena ] GJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PK<sub>6</sub>; prayogena  $\mu$ S $\alpha_1$ J<sub>4</sub>J<sub>3</sub>F $\gamma$ ,  
prayo[ge]ṇa K<sub>5</sub>

**2.39b** PAÑCABHŪTALAYO BHAVET

*om.*  $\alpha_3$  • pañca ] *codd.* • bhūta ]  $\mu$ GS $\alpha_1$ VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; bhuta J<sub>2</sub>, bhūtā J<sub>4</sub> • layo ]  
SW<sub>1</sub>M $\beta$  $\gamma$ ; jayam  $\mu$ , lalo G, [la]yo N • bhavet ] GS $\alpha_1$ J<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; labhet  $\mu$ , bhayat  
J<sub>4</sub>, bhayet K<sub>4</sub>

**2.39c** ŚIVASĀMYO BHAVET SATYAM

*om.*  $\alpha_3$  • śiva ] *codd.* • sām̐yo ]  $\mu$ S $\alpha_1$ J<sub>2</sub>VK<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; sām̐yam G, sām̐myo J<sub>4</sub>, tulyo K<sub>2</sub>B,  
śām̐yo P, sama  $\gamma_1$  • bhavet ] AJ<sub>7</sub>GS $\alpha_2\beta_1$ K<sub>2</sub>PFK<sub>5</sub> $\gamma$ ; bhavat J<sub>6</sub>K<sub>6</sub>, bhaven M, na vet J<sub>3</sub> •  
satyam ]  $\mu$ GS $\alpha_2\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; nitya M, satye K<sub>6</sub>

**2.39d** TRIKĀLĀBHĪYĀSAYOGATAḤ

*om.*  $\alpha_3$  • trikālābhīyāsa ]  $\mu$ S $\alpha_1$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; trividhābhīyāsa G, trikālābhīyāsa J<sub>4</sub>  
• yogataḥ ] *codd.*

**2.40a** LIṄGASTHĀNAM HI YAD DEVI

*om.*  $\alpha_3$  • liṅgasthānam ] G; nābhīsthānam  $\mu$ , nābhīsthānād S $\alpha_1$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ , nā-  
bhīm sthānād J<sub>2</sub> • hi yad ]  $\mu$ G; adho S $\alpha_1\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>B, adhau J<sub>3</sub>, ayo J<sub>1</sub>R • devi ]  
 $\mu$ GS $\alpha_1$ J<sub>4</sub>VK<sub>2</sub>PFK<sub>5</sub> $\gamma$ ; ddevi J<sub>2</sub>K<sub>4</sub>, devī J<sub>3</sub>K<sub>6</sub>

**2.40b** SVĀDHIṢṬHĀNAM TAD UCYATE

*om.*  $\alpha_3$  • svādhiṣṭhānam ] J<sub>6</sub>GS $\alpha_1$ FB; svādhiṣṭhālṛṇ A, svādhiṣṭhānam J<sub>7</sub>VPK<sub>6</sub> $\gamma_1$ svādhi-  
chānam J<sub>2</sub>, svādhiṣṭhāna J<sub>4</sub>, khādhichānam K<sub>4</sub>, svādhiṣṭhā\* K<sub>2</sub>, svādhiṣṭhānam J<sub>3</sub>, svādhiṣṭhānan  
K<sub>5</sub> • tad ] J<sub>6</sub>J<sub>7</sub>GS $\alpha_1\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; tap A, nad J<sub>3</sub> • ucyate ]  $\mu$ GS $\alpha_1$ J<sub>4</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ;  
ucyate J<sub>2</sub>, ocyate K<sub>2</sub>K<sub>5</sub>

**2.40c** TATRA DIVYĀMṚTAMAYAM

*om.*  $\alpha_3$  • tatra ]  $\mu$ GS $\alpha_1\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; tatrā K<sub>2</sub> • divyāmṛta ]  $\mu$ GS $\alpha_1\beta_1$ J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; di-  
vyāmṛta K<sub>2</sub>, divyāmṛtam P • mayam ]  $\mu$ GS $\alpha_1\beta$ ; mayī  $\gamma$

**2.40d** KALĀTRAYAM UDĪRITAM

*om.*  $\alpha_3$  • kalātrayam ] *codd.* • udīritam ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; uṃdīratam  
J<sub>4</sub>, udīritam R

**2.41a** SUSŪKṢMĀ PARAMĀHLĀDĀ

susūkṣmā ] J<sub>6</sub>J<sub>7</sub>GS $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>; sūsūkṣmām A, suṣumṇā  $\alpha\gamma_1$ , susukṣmā K<sub>5</sub>, suṣumnā B •  
paramāhlādā ] GSJ<sub>4</sub>K<sub>6</sub>; paramāhlāda  $\mu\alpha_3$ J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ , paramā hr̥dyā  $\alpha_1$ , paramādgāda  
K<sub>2</sub>

**2.41b** VIDYĀ CETI PRAKĪRTITĀḤ

vidyā ]  $\mu$ S $\alpha_2\alpha_3\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ , kalā G, nāmnā M, vidya J<sub>3</sub> • ceti ]  $\mu$ S $\alpha_2\alpha_3\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ;  
vidyā G, devi M, teti J<sub>3</sub> • prakīrtitāḥ ] G; prakīrtitā A, prakīrtitāḥ J<sub>6</sub>MK<sub>5</sub>, prakīrtitā

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

J<sub>7</sub>K<sub>3</sub>, prakīrtitā S<sub>α</sub>2K<sub>1</sub>J<sub>3</sub>FB, prakīrttitā J<sub>2</sub>J<sub>4</sub>VPK<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>, prakorttitā K<sub>4</sub>, prakīrttitāḥ K<sub>2</sub>, prakartitā R

**2.41c** PŪRVAVAT KUMBHAKĀVASTHĀM

pūrvavat ] μGSα<sub>1</sub>K<sub>1</sub>J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; pūrvat K<sub>4</sub> (*unm.*), pūrvava° K<sub>3</sub> • kumbhakā ] μGSα<sub>1</sub>K<sub>1</sub>β<sub>1</sub>J<sub>1</sub>W<sub>2</sub>RB; °ktraṃbhakā K<sub>3</sub>, kuṃbhukā J<sub>5</sub> • vasthām ] μGSα<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>B; vasthā α<sub>3</sub>K<sub>2</sub>γ<sub>2</sub>W<sub>2</sub>R, vasthām K<sub>6</sub>

**2.41d** PRĀPYA ŚAKTIṀ PRABODHYA CA

prāpya ] μGSα<sub>3</sub>βγ, prāṇa α<sub>1</sub> • śaktiṀ ] μGSαJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ<sub>2</sub>RB; śakti J<sub>4</sub>W<sub>2</sub>, sakti K<sub>6</sub> • prabodhya ] GSα<sub>1</sub>VJ<sub>3</sub>FJ<sub>1</sub>W<sub>2</sub>B; prayodhya AJ<sub>7</sub>, pravodhya J<sub>6</sub>α<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>J<sub>5</sub>, pravodha° K<sub>6</sub>, pradhya R (*unm.*) • ca ] J<sub>6</sub>J<sub>7</sub>GSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ<sub>2</sub>W<sub>2</sub>B; va AR, °yet K<sub>6</sub>

**2.42a** NĪTVĀ BRAHMĀṆḌAPARYANTAM

nītvā ] SαβJ<sub>1</sub>RB; pītvā μ, kalām prāpya pītvā G (*unm.*), nitvā J<sub>5</sub>W<sub>2</sub> • brahmāṇḍa ] Sα<sub>1</sub>F-W<sub>2</sub>B; vrahmāṇḍa μα<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PK<sub>6</sub>J<sub>1</sub>R, brahmādi G, brahmākta V, vrahmāvra K<sub>4</sub>, vrahmāḍa J<sub>3</sub>, vrahmā[ṇḍa] K<sub>5</sub>, vrahmāṇḍa J<sub>5</sub> • paryantaṃ ] J<sub>6</sub>J<sub>7</sub>GSα<sub>1</sub>K<sub>1</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>J<sub>1</sub>W<sub>2</sub>B; paryetaṃ A, paryataṃ K<sub>3</sub>J<sub>2</sub>PJ<sub>5</sub>, paryanta VR, paryantaṃ J<sub>3</sub>, paryyantaṃ K<sub>6</sub>

**2.42b** PLĀVAYEC CA SVAKĀM TANUM

plāvayec ] Sα<sub>2</sub>α<sub>3</sub>β<sub>1</sub>PK<sub>5</sub>K<sub>6</sub>B; plāvayed μM, plāvayi° G, tap\*1°āvaye K<sub>2</sub>, mlāvayec J<sub>3</sub>, prāvayec F, plāvaye γ<sub>1</sub> • ca ] Sα<sub>2</sub>α<sub>3</sub>β<sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; yaḥ μ, °tvā G, ā° M, caṃ P • svakām ] μG-Sα<sub>2</sub>K<sub>1</sub>J<sub>2</sub>VPJ<sub>3</sub>FK<sub>6</sub>γ; °tmanas M, svakā K<sub>3</sub>, svakīṃ J<sub>4</sub>K<sub>4</sub>, skaṃkaṃ K<sub>2</sub>, svakān K<sub>5</sub> • tanum ] μGSαβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>γ<sub>2</sub>W<sub>2</sub>B; taḍa K<sub>2</sub>, tanu K<sub>6</sub>R

**2.42c** YOGĪ TRIMĀSAPARYĀYE

yogī ] μGSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; yoga J<sub>3</sub> • trimāsa ] *codd.* • paryāye ] μGα<sub>3</sub>J<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>; paryāyaiḥ SW<sub>1</sub>MK<sub>2</sub>J<sub>3</sub>, paryāyai N, prajāye J<sub>4</sub>, paryāye K<sub>6</sub>, paryāya γ<sub>1</sub>, paryāyāt B

**2.42d** PŪRVOKTAṀ LABHATE PHALAM

pūrvoktaṃ ] μGSαβ<sub>1</sub>J<sub>1</sub>W<sub>2</sub>RB; pūrvoktaṃ J<sub>5</sub> • labhate ] μGSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>B; *om.* V, labhyate J<sub>3</sub>Fγ<sub>1</sub> • phalam ] μGSαJ<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; *om.* V, phaleṃ K<sub>4</sub> • | labhate tanu saṃgame | *add.* G

**2.43a** GUDAMEDHRĀNTARAM YAD VAI

*om.* V • guda ] μGSα<sub>1</sub>βγ; guhya α<sub>3</sub> • meḍhrān ] J<sub>7</sub>GSαK<sub>4</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>1</sub>; meḍhām A, meḍrām J<sub>6</sub>, me\*ḍhrā\* J<sub>2</sub>, meḍrām J<sub>4</sub>, meyām K<sub>2</sub>, meḍām P, meḍrām J<sub>3</sub>, meḍrām B • taram ] μSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>γ; tataṃ° G, tare F • yad ] μSαβγ<sub>2</sub>W<sub>2</sub>B; °tur G, *om.* R • vai ] μGSα<sub>1</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; dve K<sub>1</sub>, ve K<sub>3</sub>F, dvai R

**2.43b** VEṆUDAṆḌAM TAD UCYATE

*om.* V • veṇu ] μSαK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>B; vīṇā G, venu J<sub>2</sub>, vaiṇu J<sub>4</sub>R, veṇu W<sub>2</sub> • daṇḍam ] μGSMα<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; daṇḍa NK<sub>2</sub>R, daṇḍas W<sub>1</sub>, daṇḍa J<sub>3</sub> • tad ] μGSαJ<sub>2</sub>J<sub>4</sub>-VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; taṃd K<sub>4</sub> (*unm.*), ḍ R (*unm.*) • ucyate ] μGSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; ocyate J<sub>3</sub>

**2.43c** KALĀCATUṢKĀM TATROKTAṀ

*om.* V • kalācatuṣkaṃ ] μSαβγ; kaḷācatuṣkaṃ G • tatroktaṃ ] μGSα<sub>1</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>γ<sub>2</sub>-RB; tat proktaṃ α<sub>3</sub>F, pūrvoktaṃ J<sub>3</sub>, tatroktā K<sub>6</sub>, tatrokta W<sub>2</sub>

**2.43d** PARĀMṚTARASĀTMAKAM

parāmṛta ] μGSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>5</sub>W<sub>2</sub>B; pārāmṛta K<sub>6</sub>, paramāmṛta J<sub>1</sub> (*unm.*), paramāmṛtaṃ R • rasātmakam ] μGSαJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; naśātmakam J<sub>4</sub>

**2.44a** SUŚĪTĀ CA MAHĀTRPTIḤ

suśītā ] μSαβ<sub>1</sub>PFK<sub>5</sub>K<sub>6</sub>γ<sub>1</sub>; sugataṃ G, śusilā K<sub>2</sub>, suśāmtā J<sub>3</sub>, suśīta° B • ca ] μGSαβγ<sub>1</sub>; °lā B • mahātrptiḥ ] μSK<sub>2</sub>FK<sub>5</sub>B; mahātrptir GJ<sub>4</sub>, parātrpti N, parā trpti W<sub>1</sub>, parā trptiḥ Mα<sub>3</sub>, mahātrpti J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>, mahāṣṭapti R

**2.44b** PALITAGHNĪ VALIKṢAYĀ

palita ] J<sub>6</sub>J<sub>7</sub>SW<sub>1</sub>Mα<sub>3</sub>PF<sup>ac</sup>K<sub>5</sub>K<sub>6</sub>B; palīta AVK<sub>4</sub>K<sub>2</sub>, valighnī G, tadamghrī° N, pallita J<sub>2</sub>, pa[li]ti J<sub>4</sub>, yalīta J<sub>3</sub>, \*alīta F<sup>pc</sup>, paleta γ<sub>1</sub> • ghnī ] μW<sub>1</sub>α<sub>3</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; ca G, gghnī

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

S, °va N, [ghnī] M, ghaṇṇam K<sub>2</sub>, ghni K<sub>5</sub>, ghna R • vali ] J<sub>6</sub>J<sub>7</sub>SW<sub>1</sub>Mα<sub>3</sub>J<sub>2</sub>VK<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>B;  
balī A, pari G, bali N, vāli J<sub>4</sub>, vala K<sub>2</sub>, valiḥ P, valī J<sub>5</sub>W<sub>2</sub>, valā R • kṣayā ] μGSαβ<sub>1</sub>K<sub>2</sub>P-  
J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>γ; kṣayāḥ F

#### 2.44c TATRA ŚAKTIṀ SAMUDBODHYA

tatra ] *codd.* • śaktiṀ ] μGSW<sub>1</sub>Mα<sub>3</sub>J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; śakti NJ<sub>4</sub>K<sub>2</sub>γ<sub>1</sub> • samudbodhya ]  
ASα<sub>1</sub>VJ<sub>3</sub>FB; samudvodhya J<sub>6</sub>J<sub>7</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>, samutbodhya G, tu madvodhya α<sub>3</sub>, sumuddhod-  
hya J<sub>2</sub>, sumuddhodhya J<sub>4</sub>, sumudvodhya K<sub>4</sub>, samudvidhya γ<sub>1</sub>

#### 2.44d PŪRVAVAT PLĀVAYET TANUM

pūrvavat ] J<sub>6</sub>J<sub>7</sub>GSαJ<sub>2</sub>K<sub>4</sub>PFK<sub>5</sub>; pūrvavad AJ<sub>3</sub>γ, pūrvava[t] J<sub>4</sub>, sarvavat V, pūrvave\* K<sub>2</sub>,  
pūrvavat K<sub>6</sub> • plāvayet ] AGα<sub>1</sub>K<sub>1</sub>VK<sub>4</sub>K<sub>5</sub>; plāvaye J<sub>6</sub>J<sub>7</sub>, bhāvayet SPFγ, prāvayet K<sub>3</sub>,  
\*plāvayet J<sub>2</sub>, [pa]lāvaye J<sub>4</sub> (*unm.*), dāvayo K<sub>2</sub>, bhāvaye J<sub>3</sub>, plāva K<sub>6</sub> (*unm.*) • tanum ]  
J<sub>6</sub>J<sub>7</sub>GSαβγ; tanu A

#### 2.45a CATURMĀSAPRAYOGENA

caturmāsa ] *codd.* • prayogena ] α<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PK<sub>6</sub>γ<sub>1</sub>; prayogena μGSα<sub>1</sub>J<sub>3</sub>K<sub>5</sub>B, prayogena F

#### 2.45b PŪRVODITAPHALAṀ LABHET

pūrvoditaphalaṀ ] μGSα<sub>2</sub>α<sub>3</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; pūrvoktaṀ labhate M, pūrvoditaphalaṀ K<sub>2</sub>, pū-  
rvvoditaphalaṀ K<sub>6</sub> • labhet ] μGSα<sub>2</sub>α<sub>3</sub>βγ; phalaṀ M

#### 2.45c PIṄGALĀ RAVIVĀHYĀ SYĀD

piṅgalā ] μSαβ<sub>1</sub>K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>B; piṅgalā GF, piṅgalā PJ<sub>1</sub>R, piṅgala J<sub>5</sub>W<sub>2</sub> • ravivāhyā ] AJ<sub>6</sub>SJ<sub>2</sub>-  
J<sub>4</sub>K<sub>4</sub>PK<sub>6</sub>J<sub>5</sub>RB; ravivāhyā ° J<sub>7</sub>, viṣavāhā ° G, ravivāha Nα<sub>3</sub>F, ravivāhā W<sub>1</sub>MK<sub>5</sub>, ravivāhya V-  
K<sub>2</sub>, ravivāhya J<sub>3</sub>, ravivāhyā J<sub>1</sub>W<sub>2</sub> • syād ] SMα<sub>3</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; °khyā μG, sthād α<sub>2</sub>, jyād  
K<sub>2</sub>

#### 2.45d IDĀ SYĀC CANDRAVĀHINĪ

iḍā ] μSαJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; ceḍā ° G, iḍa J<sub>4</sub> • syāc ] Sα<sub>2</sub>α<sub>3</sub>VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; °khyā μG, syā  
MK<sub>4</sub>, syāt J<sub>2</sub>, sthāc J<sub>4</sub>, stha K<sub>2</sub> • candra ] μGSα<sub>2</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>B; chaśi M, caṁḍa  
K<sub>1</sub>, caṁḍa K<sub>3</sub>, caṁḍraṀ J<sub>4</sub>, caṁ J<sub>5</sub>W<sub>2</sub> (*unm.*), cardra R • vāhinī ] μGSαβγ<sub>2</sub>W<sub>2</sub>B; vādinī  
R

#### 2.46a VIṢAVĀHO RAVIḤ PROKTAḤ

viṣavāho ] μα<sub>1</sub>J<sub>1</sub>W<sub>2</sub>RB; viṣavāhā G, viṣavāhī S, viṣavāhas α<sub>3</sub>, viṣam aho β<sub>1</sub>PJ<sub>3</sub>, viṣamamho  
K<sub>2</sub>, viṣavāha F, viṣamahā K<sub>5</sub>, viṣam āho K<sub>6</sub>, ciṣavāho J<sub>5</sub> • raviḤ proktaḤ ] B; raver bāhuḥ  
A, raver vāhuḥ J<sub>6</sub>J<sub>7</sub>K<sub>6</sub>, raver vāhā G, raver vāhaḥ SMJ<sub>2</sub>K<sub>4</sub>PF, raver vāha α<sub>2</sub>, tu khe vāhaḥ  
K<sub>1</sub>, tu rave vāhaḥ K<sub>3</sub> (*unm.*), rave vahiḥ J<sub>4</sub>, rāraver vāhaḥ V (*unm.*), race vahiḥ K<sub>2</sub>, rave  
vahniḥ J<sub>3</sub>, ravivāhaḥ K<sub>5</sub> (*unm.*), raver kāhaḥ γ<sub>1</sub>

#### 2.46b SUDHĀVĀHO NIŚĀKARAḤ

sudhāvāho ] μSα<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; sudhāvāhā GK<sub>2</sub>, kṣudhāvāho α<sub>3</sub>, sudhāvāh\*e\* F, su-  
dhāvā R (*unm.*) • niśākaraḤ ] SMJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; niśākare μGα<sub>2</sub>α<sub>3</sub>, niśākaraṀ  
V, niśākara R

#### 2.46c ABHYĀSAḤ SŪRYAVĀHĀKHYE

abhyāsaḥ ] SNMα<sub>3</sub>β<sub>1</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>B; abhyāsaṀ μ, abhyāsa G, abhyāsa W<sub>1</sub>K<sub>2</sub>FJ<sub>1</sub>R • sū-  
ryavāhākhye ] μα<sub>3</sub>; sūryavāhasya G, sūryavāhāc ca SK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>F, sūryavāhākhyā N, sūrya-  
vāhākhyāś W<sub>1</sub>, sūryavāhākhyāḥ M, sūryavāhac ca J<sub>2</sub>V, sūryavāvā ca J<sub>4</sub>, sūryavāha ca P,  
sūryavāhādye K<sub>5</sub>, sūryavāhāc ca K<sub>6</sub>, sūryavāhe ca γ

#### 2.46d CANDRAVĀHE CA ŚASYATE

candra ] μGSα<sub>2</sub>K<sub>1</sub>β<sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; śiśi M, caṁḍa K<sub>3</sub>, cadra P • vāhe ] μSα<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ;  
vāha ° G, vāhaś NM, vāhaḥ W<sub>1</sub>, vāho V<sup>ac</sup>J<sub>3</sub> • ca ] μNMα<sub>3</sub>; °sya G, pra ° SW<sub>1</sub>βγ •  
śasyate ] J<sub>6</sub>J<sub>7</sub>GSαβ<sub>1</sub>PJ<sub>3</sub>K<sub>5</sub>γ; śamyate A, °kāśyate K<sub>2</sub>, śāsyate F, śāsyate K<sub>6</sub>

#### 2.47a †DHĀRAṆĀ CANDRAVĀHE CA†

†dhāraṇā† ] Sα<sub>2</sub>VK<sub>4</sub>γ; dhāraṇaṀ μJ<sub>2</sub>, dhāraṇaṀ GJ<sub>3</sub>K<sub>5</sub>, dhīraḥ syāc M, na rakṣā α<sub>3</sub>,  
dhāraṇā J<sub>4</sub>, dhāraṇāc K<sub>2</sub>PF, dhāraṇāc K<sub>6</sub> • †candra† ] μGSα<sub>1</sub>K<sub>1</sub>βJ<sub>5</sub>W<sub>2</sub>RB; caṁḍa K<sub>3</sub>,

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

caṃdr J<sub>1</sub>(*unm.*) • †vāhe† ]  $\mu\text{GS}\alpha\beta_1\text{K}_2\text{PFK}_5\text{K}_6\gamma$ ; bāhe J<sub>3</sub> • †ca† ]  $\text{GS}\alpha\text{J}_2\text{VK}_4\text{K}_2\text{PJ}_3\text{F}-$   
 $\text{K}_5\text{K}_6\gamma$ ; °na  $\mu$ , cā J<sub>4</sub>

**2.47b** YOGĪ KUMBHAKAM ĀCARET

yogī ] *codd.* • kumbhakam ]  $\mu\text{GS}\alpha\text{J}_2\text{VK}_4\text{K}_2\text{PFK}_5\text{K}_6\gamma_2\text{W}_2\text{B}$ ; kuṃbhakaṃm J<sub>4</sub>, kukam J<sub>3</sub>  
(*unm.*), kaṃbhakam R • ācaret ]  $\mu\text{GS}\alpha\beta\text{W}_2\text{B}$ ; āṃcaret  $\gamma_2\text{R}$

**2.47c** ŚAŚIVĀHENA PAVANAṂ

śaśivāhena ]  $\mu\text{GS}\alpha$ ; śaśivāhe ca J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B, śaśivāhe ca J<sub>4</sub>K<sub>2</sub>, saśivāhe ca  $\gamma_1$  •  
pavanaṃ ]  $\mu\text{GS}\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_6\gamma$ ; pavanañh K<sub>5</sub>

**2.47d** PŪRAYED ĀTMANAS TANUM

pūrayed ]  $\mu\text{S}\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\text{B}$ ; pūrayi° G, pūryyad K<sub>6</sub> (*unm.*), pūryayad J<sub>1</sub>R, pūryad J<sub>5</sub>W<sub>2</sub>  
(*unm.*) • ātmanas ]  $\mu\text{S}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; °tvātmanas G, ātmanañh K<sub>2</sub> • tanum ]  $\mu\text{GS}\alpha\text{J}_2-$   
 $\text{J}_4\text{VPJ}_3\text{FK}_5\gamma$ ; pūreyed K<sub>4</sub>, padaṃ K<sub>2</sub>, tun K<sub>6</sub> (*unm.*)

**2.48a** RAVIVĀHENA COTSARGAḤ

ravivāhena ]  $\mu\text{S}\alpha\beta$ ; viṣavāhena G, ravivāhe ca  $\gamma_1$ , ravivāhe ta° B • cotsargaḥ ]  $\mu\text{S}-$   
 $\text{M}\alpha_3\text{J}_2\text{K}_2\text{PJ}_3\text{FK}_5\gamma_1$ ; cotsarga[.] G, tvotsargaḥ  $\alpha_2$ , trosargaḥ J<sub>4</sub>, votsargaḥ VK<sub>4</sub>, cotsarga  
K<sub>6</sub>, °thotsargaḥ B

**2.48b** ŚASYATE DEHAVṚDDHAYE

śasyate ]  $\mu\text{GS}\alpha_1\text{K}_1\beta_1\text{K}_2\text{PJ}_3\text{K}_5\text{J}_5\text{W}_2\text{B}$ ; śasyate K<sub>3</sub>F, śasyaite K<sub>6</sub>, sasyate J<sub>1</sub>R • deha ]  $\mu\text{G}-$   
 $\text{S}\alpha\text{J}_4\text{VK}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; dehe J<sub>2</sub>K<sub>4</sub> (*unm.*) • vṛddhaye ]  $\text{J}_6\text{J}_7\text{SW}_1\text{M}\alpha_3\beta\text{B}$ ; bṛddhaye A, sid-  
dhaye G, vṛddhaye N, baddhaye J<sub>1</sub>, vaddhaye J<sub>5</sub>W<sub>2</sub>R

**2.48c** ETAT TE VYĀHRṬAṂ DEVI

etat ]  $\text{J}_6\text{J}_7\text{GS}\alpha\text{J}_2\text{J}_4\text{K}_4\text{PK}_5$ ; evaṃ AB, ettat V, eta K<sub>2</sub>J<sub>3</sub> $\gamma_1$ , yetat F, yat taṃ K<sub>6</sub> • te ]  $\mu-$   
 $\text{GS}\alpha\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; re J<sub>2</sub>, e J<sub>4</sub> • vyāhrṭaṃ ]  $\mu\text{G}\alpha_1\beta_1\text{PJ}_3\text{FJ}_1\text{B}$ ; kathitaṃ S, vyākṛtaṃ  
 $\alpha_3$ , vāhrṭaṃ K<sub>2</sub>, vyāhrṭan K<sub>5</sub>, vyātahratan K<sub>6</sub>, vyākṣataṃ J<sub>5</sub>W<sub>2</sub>, vyākṣata R • devi ]  
 $\mu\text{GS}\alpha\text{J}_2\text{J}_4\text{K}_4\text{PFK}_5\text{K}_6\gamma$ ; devī VK<sub>2</sub>J<sub>3</sub>

**2.48d** KALĀSTHĀNAṂ CATURGUṂAṂ

kalāsthānaṃ ]  $\mu\text{S}\alpha_1\text{J}_2\text{J}_4\text{K}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; kālasthānaṃ G, kalāsthāna  $\alpha_3\text{V}$  • caturguṃaṃ ]  
 $\text{S}\alpha_1\text{K}_1\beta\gamma$ ; ca tadguṃaḥ AJ<sub>7</sub>, ca [ta]dguṃaṃ J<sub>6</sub>, catuguṃaṃ G, catuguṃaṃ K<sub>3</sub>

**2.49a** ATAḤ PARAṂ PRAVAKṢYĀMI

ataḥ paraṃ ] *codd.* • pravakṣyāmi ]  $\mu\text{GS}\alpha\beta_1\text{PFK}_5\text{K}_6\text{J}_1\text{W}_2\text{RB}$ ; pravakṣāmi K<sub>2</sub>J<sub>3</sub>, prava-  
kṣami J<sub>5</sub>

**2.49b** PARĀMṚTAMAHĀPADAM

parāmṛta ] *codd.* • mahāpadam ]  $\mu$ ; mahāpathaṃ  $\text{GSM}\alpha_3\beta_1\text{PFK}_5\text{K}_6\gamma$ , mahāmṛtaṃ  $\alpha_2$ ,  
mahāmathaṃ K<sub>2</sub>, mahīpathaṃ J<sub>3</sub>

**2.49c** VAJRAKANDAṂ LALĀṬE TU

vajrakandaṃ ]  $\text{GSM}\alpha_3\beta\text{J}_5\text{W}_2\text{B}$ ; vajrakandaṃ  $\mu$ , vajrakandaṃ  $\alpha_2$ , vajrakauṃda J<sub>1</sub>R • lalāṭe ]  
 $\mu\text{G}\alpha_2\alpha_3\text{J}_2\text{J}_4\text{K}_4\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6\gamma$ ; lalāṭo° S, lalāṭe M, lalāṭe V, lalā\*ṭe\* F • tu ]  $\mu\text{G}\beta_1\text{K}_2\text{F}-$   
 $\text{K}_5\text{K}_6\gamma$ ; °ktaṃ S, ca  $\alpha\text{J}_3$ , ttra P

**2.49d** PRAJVALACCANDRASAMNIBHAM

prajvalac ]  $\mu\text{GS}\alpha\text{J}_2\text{VK}_4\text{PJ}_3\text{FK}_5\gamma$ ; prajvac J<sub>4</sub> (*unm.*), prajvalaṃ K<sub>2</sub>, pradvalac K<sub>6</sub> • candra ]  
*codd.* • saṃnibham ]  $\text{J}_6\text{J}_7\text{GSNMK}_2\text{J}_3\text{J}_1\text{R}$ ; saṃnibhaṃ AVPJ<sub>5</sub>W<sub>2</sub>B, sannibhaṃ W<sub>1</sub>K<sub>1</sub>J<sub>2</sub>-  
 $\text{J}_4\text{K}_4\text{FK}_6$ , sanibhaṃ K<sub>3</sub>, [sa]nibhaṃ K<sub>5</sub>

**2.50a** LAṂGARBHAM CATURASRAM CA

laṃ ]  $\mu\text{GS}\alpha_1\text{J}_2\text{VK}_4\text{PFK}_5\text{K}_6\gamma$ ; lī K<sub>1</sub>, lāṃ K<sub>3</sub>, \*l\*am J<sub>4</sub>, liṃ K<sub>2</sub>, taṃ J<sub>3</sub> • garbhaṃ ]  $\mu\text{G}$ ;  
garbhe S $\beta\gamma$ , [bījaṃ] N, bitaṃ W<sub>1</sub>, bījaṃ M, galaṃ  $\alpha_3$  • caturasraṃ ]  $\text{AGSMK}_1\text{J}_2\text{J}_4\text{K}_4\text{K}_2-$   
 $\text{J}_3\text{K}_6\text{B}$ ; caturaśraṃ  $\text{J}_6\text{J}_7\text{K}_3\text{FJ}_1\text{R}$ , caturasre VK<sub>5</sub>, ca[tu]raśraṃ P, caturasrāṃ  $\alpha_2$ , caturaśra  
J<sub>5</sub>, caturamśraṃ W<sub>2</sub> • ca ] *codd.*

**2.50b** TATRA DEVAḤ PARAḤ ŚIVAḤ

tatra ]  $\mu\text{GS}\alpha_1\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\gamma$ ; tāvad  $\alpha_3$ , trata K<sub>6</sub> (*unm.*) • devaḥ ]  $\mu\alpha_1\beta\gamma_2\text{W}_2\text{B}$ ; devaṃ G,  
eva  $\alpha_3$ , deva R • paraḥ ]  $\mu\text{S}\alpha\beta_1\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6\gamma$ ; para ā G (*unm.*), paraś F • śivaḥ ]  $\mu\text{S}\alpha\beta\gamma$ ,

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

varam G

**2.50c** DEVATĀḤ SAMUPĀSANTE

devatāḥ ]  $S^{pc}\alpha_3J_2VK_4K_5$ ; devatās  $\mu$ , devatā  $GJ_4PJ_3\gamma_1$ , tad devāḥ  $S^{ac}$ , te devāḥ N, taṃ devāḥ  $W_1$ , ta devāḥ M, devatām  $K_2FK_6B$  • samupāsante ]  $GS\alpha_2\alpha_3J_4K_2PJ_3FK_5K_6\gamma$ ; tam upāsante  $J_6$ , tum upāsante  $AJ_7$ , śaktisamyuktā M, samupāsate  $J_2$ , samupāsatte  $VK_4$

**2.50d** YOGINAḤ ŚAKTISAMYUKTAM

yoginaḥ ]  $S\alpha_1B$ ; yoginyaḥ  $\mu$ , yoginyaś G, yoginyaḥ  $\alpha_3$ , yogibhyaḥ  $J_2J_4K_4PK_5K_6$ , nyogibhyaḥ V, yogobhyaḥ  $K_2$ , yogīnyaḥ  $J_3$ , yogibhyaś F, yogibhyām  $\gamma_1$  • śaktisamyutam ]  $\mu GJ_2J_4K_4PJ_3FK_5K_6\gamma_1$ ; śaktisamyutāḥ  $S\alpha_2\alpha_3$ , samupāsate M, saktisamyutam  $VK_2$ , śaktisamyutam B

**2.51a** CŪLITALE MAHĀDEVI

cūlitale ]  $SMK_3\beta_1PJ_3K_6$ ; culitale A, cūlitale  $J_6J_7K_1K_2FK_5\gamma_2W_2B$ , cūlitale G, cūlitale  $\alpha_2$ , cūlātale R • mahādevi ]  $\mu S\alpha\beta_1K_2PFK_5\gamma$ ; mahābhāge G, mahādevī  $J_3K_6$

**2.51b** LAKṢASŪRYASAMAPRABHAM

lakṣa ]  $J_6J_7GS\alpha_2\alpha_3\beta_1\gamma_2W_2$ ; lakṣam A, la\* M, la RB (*unm.*) • sūrya ]  $\mu GS\alpha J_4VK_4K_2PJ_3FK_5\gamma$ ; surya  $J_2$ , sūryya  $K_6$  • sama ]  $\mu GSW_1M\alpha_3\beta_1\gamma$ ; samaṃ N • prabham ]  $\mu GS\alpha\beta_1K_2PJ_3FK_5$ ; prabha  $K_6$ , prabhām  $\gamma$

**2.51c** TRIKOṆAMAṆḌALAM MADHYE

trikoṇamaṇḍalam ]  $\mu GSNM\alpha_3\beta_1\gamma_2R$ ; trikoṇam maṇḍalam  $W_1$ , trikoṇamaṇḍala  $W_2$ , trikoṇamaṇḍale B • madhye ] *codd.*

**2.51d** DEVAM LIṄGĀTMAKAM ŚIVAM

devam ]  $\mu GSM\alpha_3VK_5$ ; deva  $\alpha_2J_2J_4K_4PFK_6$ , devi  $K_2\gamma$ , letra  $J_3$  • liṅgātmakam ]  $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma$ ; ligātmakam  $J_3$  • śivam ]  $\mu S\alpha V$ ; śive  $GJ_2J_4K_4K_2PJ_3FK_5K_6\gamma$

**2.52a** RAṂGARBHAMADHYAMAM DEVI

raṃ ]  $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma$ ; so  $J_3$  • garbha ]  $\mu J_2J_4K_4K_2PJ_3K_5K_6\gamma_2W_2B$ ; garbham  $GS\alpha VF$ , rgabha R • madhyamam ]  $S\alpha_1\beta_1PJ_3FK_5K_6B$ ; madhyagam  $\mu G$ , paramam  $\alpha_3$ , madhyamā  $K_2$ , madhyama  $\gamma_1$  • devi ]  $\mu GS\alpha\beta_1PFK_5K_6\gamma$ ; dātpraula  $K_2$  (*unm.*), devī  $J_3$

**2.52b** SVAŚAKTYĀLIṄGITAM PARAM

svaśaktyā ]  $J_6J_7GS\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma$ ; svaśaktā A, svaśaktya  $J_4$  • liṅgitam ]  $\mu GS\alpha J_2J_4VK_2PFK_5K_6$ ; liṅgatam  $K_4J_3$ , liṅgatām  $J_1W_2R$ , ligatām  $J_5$ , liṅgitām B • param ]  $\mu S\alpha\beta_1\gamma$ ; pare G

**2.52c** DEVATĀGAṆASAMJUṢṬAM

devatāgaṇa ] *codd.* • samjuṣṭam ]  $\mu SJ_2VK_4PFK_5$ ; samvītam G, samyuktam  $\alpha_2\alpha_3J_4$ , samyukṭam M, samtuṣṭam  $K_2$ , samyuṣṭam  $J_3$ , samjuṣṭa  $K_6$ , juṣṭam ca  $\gamma$

**2.52d** BHĀVAYET PARAMEŚVARI

bhāvayet ]  $\mu GS\alpha VK_2PFK_5K_6\gamma$ ; plāvayet  $J_2$ , sāvayet  $J_4$ , lāvayet  $K_4$ , bhāvayat  $J_3$  • parameśvari ]  $\mu GS\alpha_1K_1J_2VK_4PFK_5\gamma_1$ ; parameśvarī  $K_3J_4K_2K_6$ , parameśvaram  $J_3B$

**2.53a** DAKṢAŚĀNKHE MAHĀBHĀGE

dakṣa ]  $\mu GS\alpha J_4VK_4PFK_5K_6B$ ; dikṣa  $J_2$ , daśa  $K_2$ , kṣā  $J_3$  (*unm.*), dakṣi  $\gamma_1$  • śānkhe ]  $G-S\alpha_1J_2J_4VPFK_5\gamma$ ; samkhe  $\mu K_2$ , śākhe  $\alpha_3$ , śakhe  $K_4$ , case  $J_3$ , samkhye  $K_6$  • mahābhāge ] *codd.*

**2.53b** ṢAḌBINDUVALAYĀNVITAM

ṣaḍ ]  $J_6GNM\alpha_3\beta_1PFK_5K_6\gamma$ ; ṣaṭ  $AJ_7SW_1$ , ṣaḍa  $K_2$ , yad  $J_3$  • bindu ]  $GSVJ_3FB$ ; viṃḍu  $\mu K_3$ , biṃḍu  $\alpha_1$ , vindu  $K_1K_5K_6$ , viṃḍu  $J_2K_4PJ_1R$ , viḍu  $J_4$ , viṃḍa  $K_2$ , vidu  $J_5W_2$  • valayānvitam ]  $\mu GS\alpha_2J_2J_4VK_2PJ_3FK_5W_2B$ ; valayāṃkitam M, valayānvite  $\alpha_3J_5$ , valam  $K_4$  (*unm.*), valayānvitaḥ  $K_6$ , balayānvite  $J_1R$

**2.53c** YAṂGARBHAM DHŪMRAVARṆAM CA

yam ]  $\mu GS\alpha VK_2PJ_3FK_5K_6\gamma$ ; om.  $J_2$ , paṃca  $J_4$  (*unm.*), yām  $K_4$  • garbham ]  $\mu SW_1-M\alpha_3K_4K_2J_3FK_5$ ; ga[.] G, garbha  $NJ_2J_4VP\gamma_1$ , garbhan  $K_6$ , garbhe B • dhūmra ]  $\mu S\alpha J_4-$

$\mu = AJ_6J_7$

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

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

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

VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>γ; dhūmmra G, dhumra J<sub>2</sub>K<sub>2</sub>, dhūma J<sub>3</sub> • varṇam ] μGSαβJ<sub>1</sub>W<sub>2</sub>RB; varṇa J<sub>5</sub> • ca ] *codd.*

**2.53d** TATRA DEVAM MAHEŚVARAM

tatra ] *codd.* • devam ] μGSJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>γ<sub>2</sub>W<sub>2</sub>B; devo αK<sub>6</sub>, deva J<sub>4</sub>PJ<sub>3</sub>R • maheśvaram ] μGSJ<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PFK<sub>5</sub>γ; maheśvaraḥ αK<sub>6</sub>, kṣmaheśvaram K<sub>4</sub>, mahośvaram J<sub>3</sub>

**2.54a** LIṄĀKĀRAM SMARED DEVI

liṅgākāram ] μGSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>B; ligākāram J<sub>3</sub>J<sub>5</sub>R • smared ] μGSαβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; smade K<sub>2</sub> • devi ] μGSαJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>B; evi J<sub>4</sub>R, evī J<sub>3</sub>, vevī PJ<sub>5</sub>

**2.54b** ŚAKTIYUKTAṀ GAṆĀVṚTAM

śaktiyuktaṁ ] μGSα<sub>1</sub>J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; śivayukta α<sub>3</sub>, śaktitukta K<sub>4</sub>, śaktiyukti K<sub>2</sub> • gaṇāvṛtaṁ ] μGSαVK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>γ; ga\*r\*ṇāvṛtaṁ J<sub>2</sub>, gaṇāvṛtāṁ J<sub>4</sub>, gaṇāvṛtaṁ K<sub>2</sub>, gaṇānvitaṁ J<sub>3</sub>

**2.54c** VĀMAŚĀNKHE 'RDHACANDRĀBHAM

vāmaśānkhe ] GSα<sub>1</sub>VK<sub>4</sub>FK<sub>5</sub>K<sub>6</sub>B; vāmaśāmkho μJ<sub>2</sub>J<sub>4</sub>γ<sub>1</sub>, vāmaśākhe α<sub>3</sub>, vāmasaṁkho K<sub>2</sub>, vāma[sa]khe P, vāmāsekhe J<sub>3</sub> • 'rdhacandrābham ] J<sub>6</sub>GSα<sub>2</sub>K<sub>1</sub>F; rddhacandrābham AJ<sub>7</sub>-M/β<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>γ, rdhacandrābham K<sub>3</sub>

**2.54d** SAPADMAṀ MAṆḌALAṀ ŚIVE

sapadmaṁ ] GSαβ<sub>1</sub>PFK<sub>5</sub>K<sub>6</sub>B; svapadmaṁ μ, sapadma K<sub>2</sub>γ<sub>1</sub>, pāpaghnaṁ J<sub>3</sub> • maṇḍalaṁ ] *codd.* • śive ] μGSα<sub>2</sub>α<sub>3</sub>βγ; priye M

**2.55a** VAṀGARBHAM CA DRḌHAM MADHYE

vaṁ ] GSα<sub>1</sub>K<sub>1</sub>β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; va μ, ya K<sub>3</sub>, taṁ J<sub>3</sub> • garbham ] μGSα<sub>1</sub>K<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>γ<sub>2</sub>W<sub>2</sub>-B; gaṁrbha K<sub>3</sub>, garbha K<sub>2</sub>R, gabham K<sub>6</sub> • ca ] GSαβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; ṭa A, dṛ° J<sub>6</sub>J<sub>7</sub>, vaṁ K<sub>2</sub> • drḌham ] Sα<sub>2</sub>α<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; ḍham pakṣya A (*unm.*), °ḍham pakṣa J<sub>6</sub>J<sub>7</sub> (*unm.*), kūrītaṁ G (*unm.*), ṭṛtaṁ M, °ndrādyā K<sub>6</sub> • madhye ] μGSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ<sub>2</sub>W<sub>2</sub>B; madhya K<sub>6</sub>R

**2.55b** TATRA LIṄGAṀ SUDHĀMAYAM

tatra ] μGSαJ<sub>2</sub>J<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; tatrā VK<sub>4</sub>K<sub>2</sub> • liṅgaṁ ] μGSαJ<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>B; liṅga K<sub>6</sub>, liṅga γ<sub>1</sub> • sudhāmāyā ] μGSαJ<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; sudhāmāyāṁ J<sub>4</sub>, sudhāmāyā K<sub>4</sub>

**2.55c** GOKṢĪRADHAVALĀKĀRAM

gokṣīra ] *codd.* • dhavalākāram ] μSαJ<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; dhavalā\*āram G, valākāram K<sub>4</sub> (*unm.*), dhavalākāram F, dhavalākāram J<sub>5</sub>W<sub>2</sub>

**2.55d** ŚARACCANDRĀYUTAPRABHAM

śarac ] μGSNMα<sub>3</sub>J<sub>2</sub>VK<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>RB; carac W<sub>1</sub>, *om.* J<sub>4</sub>, śara K<sub>4</sub>J<sub>3</sub>, śaṁrac W<sub>2</sub> • candrāyuta ] μGSα<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>γ<sub>2</sub>RB; caṁdrayuta α<sub>3</sub>, ccandrāyuta J<sub>4</sub>, caṁdrāyutaṁ K<sub>2</sub>K<sub>6</sub>, caṁdāyuta F, cadrāyuta W<sub>2</sub> • prabham ] μGSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; prabhu J<sub>3</sub>

**2.56a** SVAŚAKTISAHITAṀ SARVA

svaśakti ] μGSMα<sub>3</sub>β<sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; saṁśakti N, saśakti W<sub>1</sub>, svasakti P, suśakti γ • sahitaṁ ] *codd.* • sarva ] μGα<sub>1</sub>K<sub>1</sub>K<sub>2</sub>B; sarvaṁ SK<sub>3</sub>J<sub>2</sub>VK<sub>4</sub>FK<sub>5</sub>γ<sub>1</sub>, sarve J<sub>4</sub>, saṁrva P, tatra J<sub>3</sub>, sarvvaṁ K<sub>6</sub>

**2.56b** DEVATĀGAṆASEVITAM

devatā ] μGSαβJ<sub>1</sub>W<sub>2</sub>RB; devattā J<sub>5</sub> • gaṇa ] μGSαJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; gaṇā J<sub>4</sub>, ga J<sub>3</sub>- (*unm.*) • sevitaṁ ] *codd.*

**2.56c** EVAṀ DEVI CATURDIKṢU

evaṁ ] μGSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>γ; yevaṁ F • devi ] μGSMα<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>γ; devī α<sub>2</sub>J<sub>3</sub>K<sub>6</sub> • caturdikṣu ] μSαJ<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; caturddikṣu GJ<sub>2</sub>VK<sub>4</sub>P, caturdikṣa K<sub>2</sub>, caturdikṣuṁ γ<sub>2</sub>, turdikṣaṁ R (*unm.*)

**2.56d** STHĀNĀNY UKTĀNI VAI MAYĀ

sthānāny ] μGSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; syānāny J<sub>3</sub> • uktāni vai mayā ] *codd.*

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**2.57a** TEṢĀM MADHYE MAHĀVṚTTAM

teṣām ]  $\mu$ GS $\alpha\beta$ J<sub>1</sub>RB; teṣā J<sub>5</sub>W<sub>2</sub> • madhye ]  $\mu$ GS $\alpha_2\alpha_3\beta\gamma$ ; [madhye] M • mahāvṛttam ]  $\mu$ GS $\alpha_2\alpha_3$ VK<sub>5</sub>; mahāvṛtte M, mahāvṛkṣam J<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ , mahāvṛttam J<sub>4</sub>K<sub>4</sub>, mahāvṛkṣām K<sub>2</sub>

**2.57b** HAṆGARBHAM TATRA PĀRVATI

haṅgarbham ]  $\mu$ GSN $\alpha_3$ J<sub>4</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; haṅgarbha W<sub>1</sub>K<sub>2</sub>, haṅgarbhe M $\gamma_1$ , [ham]garbham J<sub>2</sub> • tatra ]  $\mu$ GS $\alpha_2\beta\gamma$ ; tava M, tattva  $\alpha_3$  • pārvati ]  $\mu$ GSNMK<sub>1</sub>J<sub>2</sub>J<sub>4</sub>J<sub>3</sub>FK<sub>5</sub> $\gamma$ ; pārvati W<sub>1</sub>K<sub>3</sub>VK<sub>2</sub>, pārvanti K<sub>4</sub>, pāvarti P, pārvvati K<sub>6</sub>

**2.57c** PARAMEŚAḤ PARAḤ ŚAMBHUḤ

parameśaḥ ]  $\mu$ FK<sub>5</sub>; pareśvara G, parameśvaraḥ SNJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PK<sub>6</sub> $\gamma_2$ W<sub>2</sub>B (*unm.*), pareśvaraḥ W<sub>1</sub>MK<sub>1</sub>J<sub>4</sub>, paresvaraḥ K<sub>3</sub>, parame J<sub>3</sub> (*unm.*), parameśvara R (*unm.*) • paraḥ ]  $\mu$ S $\alpha\beta$ 1PJ<sub>3</sub>-K<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; paraś GF, *om.* K<sub>2</sub>, para B • śambhuḥ ]  $\mu$ S $\alpha_2\alpha_3$ J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>B; śambhu GF, śāmbhuḥ M, \*subhoḥ\* J<sub>4</sub>, śambhuḥ K<sub>2</sub>, śambhu J<sub>5</sub>W<sub>2</sub>R

**2.57d** SVAŚAKTISAHITAḤ STHITAḤ

svaśakti ] S $\alpha_1\beta_1$ K<sub>2</sub>PFK<sub>5</sub> $\gamma$ ; svaśaktyā  $\mu$ G, svasina K<sub>1</sub>, khasita K<sub>3</sub>, svaśaktiḥ J<sub>3</sub>K<sub>6</sub> • sahitaḥ ] J<sub>6</sub>SNMJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>; sahita AJ<sub>7</sub>GW<sub>1</sub>VK<sub>2</sub>K<sub>6</sub>, śaktisam°  $\alpha_3$ , sahitas F, parataḥ  $\gamma_1$ , parise° B • sthitaḥ ]  $\mu$ GS $\alpha\beta$ 1K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma_1$ ; śivaḥ K<sub>5</sub>, °vitaḥ B

**2.58a** LIṆGĀKĀRO GAṆAYUTAḤ

liṅgākāro ]  $\mu$ GSJ<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>W<sub>2</sub>RB; liṅgākāre NK<sub>3</sub>J<sub>2</sub>K<sub>6</sub>, liṅgākārair W<sub>1</sub>, liṅgākāra M, liṅgākārai K<sub>1</sub>, ligākāro J<sub>5</sub> • gaṇa ] J<sub>6</sub>J<sub>7</sub>GK<sub>6</sub>B; guṇa AS $\beta_1$ K<sub>2</sub>PFK<sub>5</sub> $\gamma_1$ , guṇair  $\alpha$ , guṇi° J<sub>3</sub> • yutaḥ ]  $\mu$ GS $\beta_1$ K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub> $\gamma$ ; yuktaḥ  $\alpha$ , °taḥ J<sub>3</sub> (*unm.*), yutas F

**2.58b** SŪRYAKOṬISAMAPRABHAḤ

sūrya ]  $\mu$ S $\alpha\beta$ 1K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; sūryya K<sub>6</sub>, koṭi G • koṭi ]  $\mu$ S $\alpha\beta$ 1PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; sūrya G, koṭi K<sub>2</sub> • sama ]  $\mu$ GS $\alpha_1$ K<sub>1</sub> $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; mama K<sub>3</sub>, samaḥ K<sub>2</sub>, yutaḥ J<sub>1</sub>RB, yutta J<sub>5</sub>W<sub>2</sub> • prabhaḥ ]  $\mu$ GSW<sub>1</sub>M $\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>; prabha N, prabhuh VJ<sub>3</sub>, prabhām  $\gamma_1$ , prabho B

**2.58c** PṚTHIVYADHIPATIR BHĀLE

pṛthivya ] J<sub>6</sub>J<sub>7</sub>GS $\alpha_2$ F $\gamma_2$ R; pṛthivyā AM $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B, pṛthivyā J<sub>4</sub> • dhapatir ] J<sub>6</sub>J<sub>7</sub>G $\alpha_1$ K<sub>2</sub>K<sub>2</sub>; dhapati AJ<sub>2</sub>J<sub>4</sub>VR, dhapatiḥ SPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B, dhipater  $\alpha_3$  • bhāle ]  $\mu\alpha_2\alpha_3$ ; jāle G, pūrve SVK<sub>5</sub> $\gamma$ , lābhe M, purve J<sub>2</sub>, pūrva J<sub>4</sub>K<sub>2</sub>F, vāme K<sub>4</sub>, purvair P, pūrvaiḥ J<sub>3</sub>, pūrvve K<sub>6</sub>

**2.58d** PAŚCIME SŪRYANĀYAKAḤ

paścime ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; paścame K<sub>4</sub>J<sub>5</sub>W<sub>2</sub> • sūrya ]  $\mu$ GS $\alpha\beta$ 1K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; sūryya K<sub>6</sub> • nāyakaḥ ] J<sub>6</sub>J<sub>7</sub>GSNM $\alpha_3\beta_1$ K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; nāyaka A, nāyakāḥ W<sub>1</sub>, [nāya]kaḥ P, nāyayu J<sub>3</sub>

**2.59a** DAKṢAŚĀNKHE 'NILAPATIR

dakṣaśānkhe ]  $\mu$ S $\alpha_1\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>B; tathā śamkhe G, dakṣaśānkhe  $\alpha_3$ , dakṣasamkhe K<sub>2</sub>K<sub>6</sub>, dakṣīsamkhe  $\gamma_1$  • nila ] GS $\alpha\beta\gamma$ ; nila  $\mu$  • patir ] J<sub>6</sub>J<sub>7</sub>GS $\alpha_1$ K<sub>1</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>5</sub>; pati AK<sub>3</sub>K<sub>2</sub> $\gamma_2$ W<sub>2</sub>, patiḥ J<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>, papi R, partir B

**2.59b** VĀME JALAPATIḤ ŚIVE

vāme ]  $\mu$ GS $\alpha_1$ K<sub>1</sub> $\beta\gamma$ ; vāse K<sub>3</sub> • jalapatiḥ ]  $\mu$ S $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub> $\gamma$ ; jalapatis G, jalaḥ patiḥ J<sub>2</sub>, jalapatiś F, ja\*!°apatiḥ K<sub>6</sub> • vāme jalapatiḥ *add.* J<sub>3</sub> • śive ] S $\alpha_2\alpha_3\beta\gamma$ ; śivaḥ  $\mu$ GM

**2.59c** MADHYE VYOMĀDHIPAH ŚAMBHU

madhye ]  $\mu$ S $\alpha\beta\gamma$ ; *om.* G • vyomādhipaḥ ]  $\mu$ ; vyomādhipa G, vyomapatiḥ SNK<sub>5</sub> $\gamma_2$ W<sub>2</sub>B, vyomapati W<sub>1</sub>M $\alpha_3\beta_1$ K<sub>2</sub>PFR, somapati J<sub>3</sub>, yāmapatiḥ K<sub>6</sub> • śambhu ]  $\mu$ ; sthānāny GJ<sub>2</sub>-VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ , sthāne S $\alpha$ , sthānāṅny J<sub>4</sub>

**2.59d** STHĀNĀḤ PAŅCA MAYODITĀḤ

sthānāḥ ] AJ<sub>7</sub>, sthānā[h] J<sub>6</sub>, etāḥ G, ete S $\alpha$ , eṣām J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ , eṣā VK<sub>2</sub>, e\*ṣām\* K<sub>6</sub> • pañca ]  $\mu$ GS $\alpha\beta$ 1K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; pañcama P (*unm.*), ca paṅ° J<sub>3</sub> • mayoditāḥ ] J<sub>6</sub>GSW<sub>1</sub>MK<sub>1</sub>; mayoditā AJ<sub>7</sub>NK<sub>3</sub>R, mayoditam  $\beta_1$ PK<sub>5</sub>K<sub>6</sub>B, mayodita K<sub>2</sub>, °camoditaḥ J<sub>3</sub>, mayoditaḥ F, mayoditam  $\gamma_2$ W<sub>2</sub>

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**2.60a** VYOMĀDHIPASYA DEVASYA

vyomādhīpasya ] AJ<sub>6</sub>GSαβ<sub>1</sub>PFK<sub>5</sub>J<sub>5</sub>W<sub>2</sub>B; vyomādimasya J<sub>7</sub>, vyomāpaśya K<sub>2</sub> (*unm.*), madhyasya J<sub>3</sub> (*unm.*), vyomādhīpasyā K<sub>6</sub>, vyomādhīpaśya J<sub>1</sub>R • devasya ] μGSαJ<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>-FK<sub>5</sub>K<sub>6</sub>γ; *om.* K<sub>4</sub>

**2.60b** ŚIRORDHVE CATURAṄGULAM

śirordhve ] J<sub>6</sub>J<sub>7</sub>SFK<sub>5</sub>; śirorddhe AW<sub>1</sub>J<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub>, śirordhvaś G, śirorddhe N, śiro[ge] M, śirorddhe α<sub>3</sub>, śirorddha J<sub>4</sub>, śirorddve K<sub>4</sub>, siddham ca J<sub>1</sub>B, siddha ca J<sub>5</sub>W<sub>2</sub>, siddham va R • caturaṅgulam ] SJ<sub>2</sub>PJ<sub>1</sub>B; caturāṅgule μGαVK<sub>4</sub>K<sub>5</sub>K<sub>6</sub>, caturāṅgule J<sub>4</sub>K<sub>2</sub>, caturāṅgalaṃ J<sub>3</sub>, caturāṅgulaṃ F, caturāṅgulāṃ J<sub>5</sub>W<sub>2</sub>, capraraṅgulaṃ R

**2.60c** JYOTIRMAṆḌALAMADHYASTHAM

jyotir ] J<sub>6</sub>J<sub>7</sub>GSαβ<sub>1</sub>J<sub>3</sub>FK<sub>5</sub>B; jyoti AK<sub>2</sub>PK<sub>6</sub>J<sub>1</sub>W<sub>2</sub>R, joti J<sub>5</sub> • maṇḍala ] μGSαJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; maṇḍa J<sub>4</sub>(*unm.*), maṇḍa J<sub>3</sub> (*unm.*) • madhya ] μGSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>6</sub>γ; *om.* J<sub>3</sub>, madhye K<sub>5</sub> • stham ] μGSα<sub>2</sub>α<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; stha M, *om.* J<sub>3</sub>

**2.60d** KOṬICANDRASAMAPRABHAM

*om.* J<sub>3</sub> • koṭīcandrasamaprabham ] *codd.*

**2.61a** DIVYĀMṚTAMAYAM BHĀṆḌAM

*om.* J<sub>3</sub> • divyāmṛtamayaṃ ] μGSαK<sub>5</sub>; divyāmṛtamaye β<sub>1</sub>K<sub>2</sub>PK<sub>6</sub>γ, divyāmṛtamayo F • bhāṇḍam ] μGSαK<sub>5</sub>; bhāṇḍe J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>6</sub>γ, bhāṇḍa V

**2.61b** MŪLABANDHAKAPĀṬAKAM

mūla ] μGSαJ<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; mulaṃ J<sub>2</sub>P • bandha ] GSα<sub>2</sub>K<sub>3</sub>VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FJ<sub>1</sub>W<sub>2</sub>B; vaṃdha μJ<sub>2</sub>J<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>R, vaṃdhaka M (*unm.*), \*\* K<sub>1</sub> • kapāṭakam ] SαJ<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>FK<sub>5</sub>γ; kavāṭakaṃ AGK<sub>4</sub>K<sub>6</sub>, kavāṭhakaṃ J<sub>6</sub>J<sub>7</sub>, ka K<sub>2</sub> (*unm.*)

**2.61c** ŪRDHVACANDRAM MAHĀŚAILAM

ūrdhva ] GSα<sub>1</sub>VFK<sub>5</sub>B; urdhver μ, *om.* α<sub>3</sub>, ūrdhha J<sub>2</sub>K<sub>2</sub>P, urddha J<sub>4</sub>J<sub>3</sub>, urdva K<sub>4</sub>, ūrdva K<sub>6</sub>, urdhva γ<sub>2</sub>W<sub>2</sub>, urdvaṃ R • candram ] RK<sub>5</sub>B; urdhva A, ūrdhha J<sub>6</sub>, ūrdhva J<sub>7</sub>, raṃdhra G, caṃdra SαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>, śailaṃ V • mahā ] μGSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; tathā V • śailam ] AJ<sub>6</sub>GSNMK<sub>1</sub>J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>1</sub>; \*śailam J<sub>7</sub>, śailaṃ W<sub>1</sub>, śainam K<sub>3</sub>, caṃdra V, śailaṃ K<sub>4</sub>B

**2.61d** ABHEDYAM AṚTĀSPADAM

abhedyam ] μGαK<sub>5</sub>; abhedam SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PF, bhavedam V, abhedāṃ J<sub>3</sub>, ahābhed K<sub>6</sub>, amedam γ<sub>2</sub>W<sub>2</sub>, amamedam R (*unm.*), amedaṃṃ B • amṛtāspadam ] μGSα<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>1</sub>; amṛtaṃ paraṃ α<sub>3</sub>, amṛtātmakaṃ J<sub>4</sub>, amṛtāṃspadaṃ P, amatāspadaṃ B

**2.62a** ŚĪTĀLĀMṚTAMADHYE TU

śītalāmṛta ] AJ<sub>7</sub>Sαβ<sub>1</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; śītal\*īmṛta J<sub>6</sub>, śītaramṛta G, śītalāvṛta K<sub>2</sub>, śītalāḥmṛta P, śītalāmṛta R • madhye tu ] μSαβγ; *om.* G

**2.62b** VILĪNAṀ LIṄGAM ĪŚVARI

*om.* G • vilīnaṃ ] μSα<sub>2</sub>α<sub>3</sub>J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; vilīna M, vilīnaṃ K<sub>4</sub>, vilīnaṃ J<sub>5</sub>W<sub>2</sub> • liṅgam ] μSαβJ<sub>1</sub>W<sub>2</sub>RB; ligam J<sub>5</sub> • īśvari ] μα<sub>1</sub>; īśvarī α<sub>3</sub>, īśvaraṃ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ, ośvaraṃ K<sub>4</sub>

**2.62c** TRASAREṆUPRATĪKĀŚAM

*om.* G • trasa ] μSα<sub>2</sub>α<sub>3</sub>VPJ<sub>3</sub>Fγ; \*tra\*sa M, tatraśa J<sub>2</sub>J<sub>4</sub> (*unm.*), traśa K<sub>4</sub>K<sub>5</sub>, trasu K<sub>2</sub>, tatra K<sub>6</sub> • reṇu ] μSαβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; reṇa K<sub>2</sub> • koṭīsūrya *add.* J<sub>2</sub> • pratīkāśam ] μSα-βJ<sub>1</sub>B; pratīkāśam J<sub>5</sub>W<sub>2</sub>R

**2.62d** KOṬICANDRASAMAPRABHAM

*om.* G • koṭī ] *codd.* • candra ] μα<sub>2</sub>α<sub>3</sub>βγ; caṃ[dra] M, sūrya S • samaprabham ] *codd.*

**2.63a** HEYOPĀDEYARAHITAM

*om.* G • heyo ] μGSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; h\*avyo\* K<sub>6</sub> • pādeya ] μSαK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; gādepa J<sub>2</sub>, padeya J<sub>4</sub>, padipa V, podaya K<sub>2</sub>, pādaya J<sub>1</sub>R, pādapa J<sub>5</sub>, pāda W<sub>2</sub> (*unm.*) • rahitam ] μW<sub>1</sub>Mα<sub>3</sub>K<sub>5</sub>K<sub>6</sub>B; rahitaṃ SNJ<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>Fγ<sub>1</sub>, rahitāṃ J<sub>2</sub>

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**2.63b** AJÑĀNATIMIRĀPAHAM

om. G • ajñānatimirāpahaṃ ]  $\mu S\alpha_1\beta_1K_2J_3FK_5K_6\gamma$ ; ajñānaṃtimirāpahaṃ  $\alpha_3$ , ajñānati-  
[ma]rāpahaṃ P

**2.63c** ATĪTYA PAÑCA STHĀNĀNI

om. G • atītya ]  $\mu SJ_2J_4VK_2PJ_3FK_5K_6\gamma_2W_2B$ ; abhīṣṭa  $\alpha_2K_3$ , abhīṣṭa M, abhīṣ[t]a  $K_1$ ,  
atītyaṃ  $K_4$ , atitya R • pañca ]  $\mu\alpha_2\alpha_3J_2J_4VK_2PJ_3FK_5K_6\gamma$ ; tatva M, paca  $K_4$  • sthānāni ]  
 $\mu S\beta J_5B$ ; śūnyāni  $\alpha$ , vasthāni  $J_1R$ , syasthāni  $W_2$

**2.63d** PARATATTVOPALABDHAYE

om. G • paratattvo ] paratattvo  $\mu S\beta_1K_2PJ_3K_6\gamma$ , paraṃ tatve  $\alpha_2\alpha_3$ , paratattve M, parā-  
tattvo F, paraṃ tatve  $K_5$  • palabdhye ] ASVFJ<sub>1</sub>B; palavdhaye  $J_6J_7J_2J_4PR$ , pi labhyate  
 $\alpha_2\alpha_3$ , ca labhyate M, palavvaye  $K_4$ , palaśraye  $K_2$ , palabhyate  $J_3$ , \*pi\* lavdhaye  $K_5$ , pavdhaye  
 $K_6$  (*unm.*), palavdhayeṃ  $J_5$ , palabdhyayaṃ  $W_2$

**2.64a** PARĀMṚTAGHAṬĀDHĀRA

parāmṛta ]  $\mu S\alpha\beta_1K_2PJ_3K_5K_6\gamma$ ; om. G , parāmṛte F • ghaṭādhāra ]  $J_6J_7$ ; caṭādhāra A,  
ghaḍādhāra G, ṣaḍādhāra  $SK_3J_4VK_4PJ_3FK_5K_6\gamma_2W_2B$ , ṣaḍādhāraṃ  $\alpha_1K_1J_2$ , ṣaḍādhārā  $K_2$ ,  
ṣaḍādhāra R

**2.64b** KAPĀṬAṂ KUMBHAKĀNVITAM

kapāṭaṃ ]  $S\beta_1PJ_3FK_5K_6\gamma$ ; kavāṭaṃ  $\mu G$ , kapālaṃ  $\alpha_1$ , kapāla  $\alpha_3$ , kapāṭa  $K_2$  • kumbhakā-  
nvitam ]  $\mu GS\alpha\beta_1PFK_5K_6\gamma_2W_2B$ ; kubhakānviṭaṃ  $K_2$ , kuṃbhalakānviṭaṃ  $J_3$  (*unm.*), kuṃ-  
kānviṭaṃ R (*unm.*)

**2.64c** MANASĀ SAHA VĀGĪŚĀM

manasā ] *codd.* • saha ]  $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma$ ; graha  $K_2$  • vāgīśāṃ ]  $S\alpha_1J_3$ ; vāgīśam  $\mu G$ -  
 $\alpha_3FK_5$ , vāgīśam  $J_2J_4K_4PK_6\gamma_1$ , vāgīśam V, vāgīśa  $K_2$ , vāgīśi B

**2.64d** ŪRDHVAVAKTRĀṂ PRASĀRAYET

ūrdhva ]  $\mu S\alpha_1FK_5\gamma_1$ ; ūrdhvaṃ  $GK_1RB$ , ūrdhaṃ  $K_3$ , ūrdha  $\beta_1PJ_3K_6$ , rūrdha  $K_2$  • va-  
ktrāṃ ]  $\mu S\alpha_2\alpha_3\beta_1K_2PFK_5\gamma_2RB$ ; vaktre G, vaktraṃ  $MJ_3W_2$ , vakvāṃ  $K_6$  • prasārayet ]  
 $\mu GS\alpha\beta B$ ; prasārayat  $\gamma_1$

**2.65a** NIRUDDHAPRĀṆASAMCĀRO

niruddha ]  $S\alpha J_4VK_4K_2J_3FK_5K_6\gamma$ ; saṃruddhā A, saṃruddha  $J_6J_7G$ , niruddhā  $J_2P$  •  
prāṇa ] *codd.* • saṃcāro ]  $\mu GS\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma$ ; śaṃcāro  $J_4$

**2.65b** YOGĪ RASANAYĀRGALAM

yogī ] *codd.* • rasanayārgalam ]  $\mu GS\alpha_2\alpha_3J_2J_4PJ_3FK_5K_6\gamma$ ; rasanayārgalāṃ  $MVK_4$ , rasana-  
yāgalāṃ  $K_2$

**2.65c** LĪLAYODGHĀṬAYET SATYAM

līlayodghāṭayet ]  $\mu SNMK_3J_2J_4VFK_5K_6\gamma$ ; līlayotghāṭayet G, leliyodghāṭayet  $W_1$ , līlayodghā-  
ṭyet  $K_1$  (*unm.*), līlayodvāṭayet  $K_4$ , līlodghāṭayet  $K_2$  (*unm.*), līlayod\*gh\*āṭayet P, līlayodghā-  
ṭayet  $J_3$  • satyaṃ ]  $AGS\alpha\beta\gamma$ ; satya  $J_6J_7$

**2.65d** SAṂPRĀPYA MANASĀ SAHA

saṃprāpya manasā ] *codd.* • saha ]  $\mu GS\alpha J_2VK_4K_2PFK_5K_6B$ ; sahā  $J_4\gamma_1$ , sahaḥ  $J_3$

**2.66a** ŚĪTALEKṢURASASVĀDU

śītalekṣu ]  $J_6J_7SVK_4PFK_5K_6\gamma_1W_2B$ ; śītalakṣṇa A, śītalekṣu G, śīteḥkṣura °  $\alpha_2\alpha_3$ , śītakṣura M,  
śīta[le]kṣu  $J_2$ , taṃ śī[te]kṣu  $J_4$  (*unm.*), śītalekṣu  $K_2$ , śītalekṣa  $J_3$ , śīlekṣu R (*unm.*) • rasa ]  
 $\mu GS\beta_1PJ_3FK_5K_6B$ ; °sasu °  $\alpha$ , rasva  $K_2$ , rasaḥ  $\gamma_1$  • svādu ]  $\mu GJ_2VK_4K_2FK_5K_6\gamma$ ; °svādaṃ  
 $S\alpha$ , svātu  $J_4$ , tvādu P, svādi  $J_3$

**2.66b** TATRA KṢĪRĀMṚTAṂ HIMAM

tatra ]  $\mu$ ; hṛdyam G, tatkṣī °  $S\alpha_2\alpha_3J_2VK_4FK_5\gamma_1$ , tat kṣa ° M, tata kṣī °  $J_4$  (*unm.*), ta kṣī  $K_2B$ ,  
tat kṣo ° P, tat kṣā °  $J_3$ , \*tat\*kṣī °  $K_6$  • kṣīrāmṛtaṃ ]  $\mu$ ; kṣīropamaṃ G, °ram amṛtaṃ  $S\alpha$ -  
 $J_2VK_4K_2PJ_3FK_5K_6\gamma_2B$ , °raṃm amṛtaṃ  $J_4W_2$  • himam ]  $GS\beta_1PJ_3FK_5K_6\gamma$ ; hitaṃ  $\mu K_2$ ,  
paraṃ  $\alpha$

$\mu = AJ_6J_7$

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

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

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

**2.66c** YOGAPĀNAṀ PIBED YOGĪ

yogapānaṁ ]  $\mu S\alpha\beta_1PJ_3FK_5K_6\gamma_2W_2B$ ; parāmṛtaṁ G, yogayāna K<sub>2</sub>, yogapāna R • pibed ]  $GS\alpha_1F$ ; piben A, piven J<sub>6</sub>J<sub>7</sub>, pived  $\alpha_3$ , pivet J<sub>2</sub>K<sub>4</sub>PK<sub>6</sub>R, pive J<sub>4</sub>K<sub>2</sub>, pibet  $V\gamma_2W_2B$ , pibe J<sub>3</sub>, bhavet K<sub>5</sub> • yogī ]  $GS\alpha$ ; madhyaṁ  $\mu$ , kṣīraṁ  $\beta_1K_2PFK_5K_6\gamma$ , kṣāraṁ J<sub>3</sub>

**2.66d** DURLABHAṀ VIBUDHAIR API

durlabhaṁ ]  $\mu GS\alpha\beta_1K_2J_3FK_5\gamma$ ; dūrllabhaṁ P, durllabhe K<sub>6</sub> • vibudhair ]  $G\alpha_2VJ_3FJ_1W_2B$ ; vividhair  $\mu K_2$ , tridaśair S, vivudhair  $M\alpha_3J_2J_4K_4PK_5K_6J_5R$  • api ] *codd.*

**2.67a** TATSUDHĀTRPTISAMTRPTAḤ

om. J<sub>3</sub> • tat ]  $\mu GS\alpha J_2VK_4K_2PFK_5K_6\gamma$ ; tata J<sub>4</sub> (*unm.*) • sudhā ] *codd.* • trṛpti ]  $\mu S\alpha_2\alpha_3\beta_1K_2FK_5K_6\gamma$ ; pāna G, rasa M, trṛptim P • samtrṛptaḥ ]  $GSK_5$ ; samtaptaḥ  $\mu$ , samtrṛptyai  $\alpha_2$ , samtrṛptya M, samtrṛpto  $\alpha_3J_4VK_4K_2FK_6\gamma$ , trṛpto [pi] J<sub>2</sub>, sṛmtrṛpto P

**2.67b** PARĀVASTHĀM UPETYA CA

om. J<sub>3</sub> • parāvasthām ]  $\mu GS\alpha\beta_1K_2FK_5K_6$ ; parāvarasthām P (*unm.*), parāv artham  $\gamma_1$ , parā\*garyam\* B • upetya ] *codd.* • ca ]  $\mu GS\alpha J_2VK_4K_2PFK_5K_6\gamma$ ; ce J<sub>4</sub>

**2.67c** UNMANYĀ TATRA SAṂYOGAṀ

om. J<sub>3</sub> • unmanyā ]  $\mu GSM\beta_1K_2PFK_6\gamma$ , unmanyam°  $\alpha_2$ , tanmayam  $\alpha_3$ , unmanā K<sub>5</sub> • tatra ]  $\mu GSM\beta J_5W_2RB$ ; °te tra°  $\alpha_2$ , netra  $\alpha_3$ , tatrat J<sub>1</sub> • saṁyogaṁ ] *codd.*

**2.67d** LABDHVĀ BRAHMĀṆḌAKĀNTARE

om. J<sub>3</sub> • labdhvā ]  $GS\alpha_1F$ ; ladhvā AJ<sub>6</sub> $\alpha_3$ , lavdhā J<sub>7</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>, labdha V, lavdhvā K<sub>2</sub>, vadhvā  $\gamma_2$ , badhvā W<sub>2</sub>B, vadvā R • brahmāṇḍa ]  $GS\alpha_1VFB$ ; vrahmāṇḍa  $\mu\alpha_3J_2J_4K_4K_2PK_5K_6J_1R$ , vrahmāḍa J<sub>5</sub>, brahmāḍa W<sub>2</sub> • kāntare ]  $\mu SM\alpha_3\beta$ ; kānanam G, kaṁtare  $\alpha_2$ , kātare  $\gamma_1$

**2.68a** NĀDABINDUMĀYAM MĀMSAM

nāda ]  $\mu GSW_1M\alpha_3\beta\gamma$ ; nādam N • bindu ]  $GS\alpha_2VFJ_1W_2B$ ; viṁḍu AR, viṁdu J<sub>6</sub>J<sub>7</sub>M $\alpha_3J_2J_4K_4K_2PK_5K_6$ , biṁḍuḥ J<sub>3</sub>, vidu J<sub>5</sub> • mayam ] *codd.* • māmsam ] J<sub>7</sub>GSNM $\alpha_3J_2VK_4K_2PFK_5K_6\gamma_2$ ; māsam AJ<sub>6</sub>W<sub>1</sub>J<sub>4</sub>J<sub>3</sub>B, māsa W<sub>2</sub>R

**2.68b** YOGĪ YOGENA BHAKṢAYET

yogī ] *codd.* • yogena ]  $\mu GS\alpha_1K_1J_2VK_4K_2PJ_3FK_5K_6\gamma$ ; yogaṁ na K<sub>3</sub>, yugena J<sub>4</sub> • bhakṣayet ]  $\mu GS\alpha J_4VK_4K_2PJ_3FK_5\gamma$ ; makṣayet J<sub>2</sub>K<sub>6</sub>

**2.68c** ETAD RAHASYAṀ DEVEŚI

etad ]  $\mu GS\alpha\beta_1K_2PJ_3K_5K_6\gamma$ ; yetad F • rahasyam ]  $\mu GS\alpha J_2VK_4K_2J_3FK_6\gamma$ ; rahasya J<sub>4</sub>, ra[ha]syam P, rahasyan K<sub>5</sub> • deveśi ]  $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma$ ; deveśi J<sub>3</sub>

**2.68d** DURLABHAṀ PARIKĪRTITAM

durlabhaṁ ]  $\mu GS\alpha J_2VK_4K_2J_3FK_5\gamma$ ; durllabhaṁ J<sub>4</sub>PK<sub>6</sub> • parikīrtitam ]  $GS\alpha_2\alpha_3J_3FW_2B$ ; parikīrtitam  $\mu\beta_1K_2PK_5K_6\gamma_2R$ , tridaśair api M • tatsudhātrṛptisamtrṛpto parāvasthām upetya ca nunmanyā tatra saṁyogaṁ ladhvā vrahmāṇḍakāṁtare *add.* J<sub>3</sub>(=2.67)

**2.69a** SARVAJÑENA ŚIVENOKTAṀ

sarvajñena ]  $\mu S\alpha\beta_1K_2PJ_3FK_5$ ; sarvajñānaṁ G, sarvvajñena K<sub>6</sub>, sarva tena  $\gamma_1$ , sarvam tena B • śivenoktam ]  $\mu GS\alpha J_2VK_4PJ_3FK_5K_6B$ ; śivo\*uo\*ktam J<sub>4</sub>, śivonoktam K<sub>2</sub>, sivenoktam  $\gamma_1$

**2.69b** YAT PHALAṀ ŚĀSTRASAMTATAU

yat phalam ]  $\mu$ ; saphalam  $GS\alpha\beta\gamma$  • śāstra ]  $\mu GS\alpha\beta_1K_2PK_5K_6\gamma$ ; śāstram J<sub>3</sub>, śāstra F • samtatau ]  $\mu GSW_1M\alpha_3J_2VK_4K_2J_3FK_5K_6\gamma_2W_2$ ; samtatai N, sammatatau J<sub>4</sub>, samṣṛtau P, samtato R, sammatam B

**2.69c** TAT PHALAṀ LABHATE SATYAM

tat ] *codd.* • phalam ]  $\mu$ ; sarvam  $GS\alpha\beta_1K_2PJ_3FK_5\gamma$ ; sarvvaṁ K<sub>6</sub> • labhate ]  $\mu GSM\beta$ ; labhyate  $\alpha_2\alpha_3\gamma$  • satyam ]  $\mu SM\alpha_3\beta\gamma$ ; nityam G, siddha N, siddham W<sub>1</sub>

**2.69d** ṢAṆMĀSĀN NĀTRA SAṂŚAYAḤ

ṣaṇmāsān ]  $\mu SMK_3\beta_1K_2PJ_3FK_5B$ ; ṣaṇmāsām G, ṣaṇmāse  $\alpha_2K_1$ , ṣaṇmāsā K<sub>6</sub> $\gamma_1$  • nātra ] *codd.* • saṁśayaḥ ]  $\mu GS\alpha_1K_1J_2VK_4K_2PJ_3FK_5K_6\gamma_2W_2B$ ; saṁśaya K<sub>3</sub>, saṁśayaḥ J<sub>4</sub>R

$\mu = AJ_6J_7$

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

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

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

**2.70a** SAṂPRĀPYA SIDDHISAṂTĀNAṂ

saṁprāpya ]  $\mu$ GS $\alpha\beta$ J<sub>1</sub>RB; sa prāpya J<sub>5</sub>W<sub>2</sub> • siddhi ] J<sub>6</sub>J<sub>7</sub>GS $\alpha$ J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; siddhiṁ AJ<sub>2</sub>VK<sub>2</sub> • saṁtānaṁ ]  $\mu$ GJ<sub>2</sub>VK<sub>4</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>RB; sopānaṁ S $\alpha$ <sub>1</sub>, saṁpānaṁ  $\alpha$ <sub>3</sub>, saṁjñānaṁ J<sub>4</sub>, saṁtānāṁ K<sub>2</sub>, satāmnāṁ P, saṁtāno J<sub>3</sub>, saṁtāna J<sub>1</sub>

**2.70b** YO YOGAM IMAM ĪŚVARI

yo ]  $\mu$ GS $\alpha\beta\gamma$ <sub>1</sub>; \*yo\* B • yogam ] GSM $\alpha\beta\gamma$ <sub>1</sub>; °gagam° AB, °gayo° J<sub>6</sub>J<sub>7</sub>, simā N, yogas W<sub>1</sub> • imam ] GSW<sub>1</sub>M $\alpha\beta\gamma$ <sub>1</sub>; °yam a° A, °gamam J<sub>6</sub>J<sub>7</sub>, [mi]māṁ N, °yaṁ ma° B • ĩśvari ] J<sub>6</sub>J<sub>7</sub>GSMK<sub>1</sub>K<sub>2</sub>K<sub>4</sub>PF $\gamma$ <sub>2</sub>W<sub>2</sub>; °pīśvari A, śvari N (*unm.*), āśvari W<sub>1</sub>, ĩśvarī K<sub>3</sub>J<sub>2</sub>J<sub>4</sub>VJ<sub>3</sub>-K<sub>6</sub>R, ĩśvaram K<sub>5</sub>, °heśvari B

**2.70c** NA VETTI TASYA VAKTAVYAṂ

na ] *codd.* • vetti ]  $\mu$ GS $\alpha$ VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ <sub>2</sub>B; vaitti J<sub>2</sub>, veti J<sub>4</sub>K<sub>2</sub>W<sub>2</sub>R • tasya ]  $\mu$ G-S $\alpha$ <sub>2</sub> $\alpha$ <sub>3</sub> $\beta\gamma$ ; ta M (*unm.*) • vaktavyaṁ ]  $\mu$ GS $\alpha\beta$ <sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ <sub>2</sub>W<sub>2</sub>B; vaktavya PR

**2.70d** NA KIṂ CIT SIDDHIM ICCHATĀ

na ] *codd.* • kiṁ ] GS $\beta$ <sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB; kva  $\mu$ , ca  $\alpha$ , ki PJ<sub>5</sub> • cit ]  $\mu$ GSJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>P-J<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; si°  $\alpha$ , ci J<sub>4</sub>, cic F • siddhim ]  $\mu$ GS $\beta$ <sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; °ddhiṁ pra°  $\alpha$ <sub>1</sub>, °ddhiṁ ni° K<sub>1</sub>, °ddhi ni° K<sub>3</sub>, chiddhim F • icchatā ] F; icchatā  $\mu$ SK<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub>, icchatāṁ G, °yachati  $\alpha$ <sub>1</sub>, °yacchasi K<sub>1</sub>, °yakvasi K<sub>3</sub>, ichataḥ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>5</sub>, ichati V, icchatāṁ  $\gamma$

**2.71a** NA JĀNANTI GURUṂ DEVAṂ

na jānanti ] *codd.* • guruṁ ]  $\mu$ GS $\alpha\beta$ <sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; gurūn F • devaṁ ]  $\mu$ GS $\alpha$ <sub>1</sub> $\beta\gamma$ ; deva  $\alpha$ <sub>3</sub>

**2.71b** ŚĀSTROKTĀN SAMAYĀMS TATHĀ

śāstroktān ]  $\mu$ S $\alpha$ <sub>1</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>; śāstroкта G $\gamma$ <sub>2</sub>B, śāstroktāṁ K<sub>1</sub>W<sub>2</sub>R, śāstroктаḥ K<sub>3</sub>, śāstroktāna J<sub>2</sub>K<sub>4</sub> (*unm.*), śāstroktāṁ K<sub>5</sub> • samayāms ]  $\mu$ SM $\beta$ <sub>1</sub>P; samayaṁ G, amayās  $\alpha$ <sub>2</sub>, samayās  $\alpha$ <sub>3</sub>K<sub>2</sub>J<sub>5</sub>W<sub>2</sub>B, samayāṁ J<sub>3</sub>, samayān FK<sub>5</sub>, samayas K<sub>6</sub>, samayā J<sub>1</sub>R • tathā ]  $\mu$ GS $\alpha\beta$ <sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ; punaḥ K<sub>5</sub>

**2.71c** DAMBHAKAUṬILYANIRATĀS

dambhakaūṭilya ]  $\mu$ S $\alpha\beta\gamma$ <sub>2</sub>W<sub>2</sub>B; ye dambhyakuṭi° G, dambhakaūṭilya° R • niratās ]  $\mu$ S $\alpha$ J<sub>4</sub>-VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; °lās tebhyaś G, ni[ra]tās J<sub>2</sub>, niratā J<sub>3</sub>

**2.71d** TEṢĀM ŚĀSTRAM NA DĀPAYET

teṣāṁ ]  $\mu$ SW<sub>1</sub>M $\alpha\beta$ <sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; śāstram G, veṣāṁ N; na te° J<sub>3</sub> • śāstram ]  $\mu$ S $\alpha\beta$ <sub>1</sub>K<sub>2</sub>PFK<sub>6</sub> $\gamma$ ; etaṁ G, °ṣāṁ śā° J<sub>3</sub>, śāstra K<sub>5</sub> • na ]  $\mu$ GS $\alpha\beta$ <sub>1</sub>K<sub>2</sub>PFK<sub>6</sub> $\gamma$ ; °stram da J<sub>3</sub> (*unm.*), ni K<sub>5</sub> • dāpayet ]  $\mu$ GS $\alpha\beta$ <sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; nāpayet J<sub>3</sub>

**2.72a** JIHVĀMŪLE STHITO DEVI

jihvāmūle ]  $\mu$ S $\alpha\beta\gamma$ <sub>1</sub>D; jihvāmūla G • sthito ] S $\alpha$ <sub>1</sub> $\beta\gamma$ <sub>1</sub>D; sthiti A, sthite J<sub>6</sub>J<sub>7</sub>, sthitā G $\alpha$ <sub>3</sub> • devi ]  $\mu$ GS $\alpha$ <sub>1</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub> $\gamma$ <sub>2</sub>D<sub>2</sub>; devī  $\alpha$ <sub>3</sub>J<sub>4</sub>J<sub>3</sub>K<sub>6</sub>, devaḥ D<sub>1</sub>

**2.72b** SARVATEJOMAYO 'NALAḤ

sarvatejomayo ]  $\mu$ GS $\alpha\beta$ <sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ <sub>1</sub>D<sub>1</sub>; sarvatejomaye K<sub>2</sub>, sarvvatejomayo K<sub>6</sub>D<sub>2</sub> • nalaḥ ]  $\mu$ GS $\alpha$ J<sub>2</sub>K<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ <sub>1</sub>D; nilaḥ J<sub>4</sub>B, nalaḥ V, nala K<sub>2</sub>, jalaḥ J<sub>3</sub>

Here all witnesses except  $\mu$ GD have corrupt versions of 75ab as follows:

**a**

taṁ caṁdragalitaṁ devi S $\alpha$ VK<sub>4</sub>PK<sub>5</sub>K<sub>6</sub> $\gamma$ , ta caṁdragalitaṁ devi J<sub>2</sub>, te ca caṁdragalitaṁ devi J<sub>4</sub>, caṁdrāṁgamilitaṁ devi K<sub>2</sub>, caṁdro gale sthito devī J<sub>3</sub>, taṁ caṁdragalitaṁ devi F

**b**

śivaliṁgam apāvṛtaṁ S, śiva liṁga mayā mṛtaṁ N, śivaliṁgamayāmṛtaṁ W<sub>1</sub>, śiva caṁdra mayāmṛtaṁ M, śivaliṁgāmāyāmṛtaṁ  $\alpha$ <sub>3</sub>, śītalāṁgamayāvṛtaṁ J<sub>2</sub>K<sub>6</sub>, śītalāṁga mayāvṛ J<sub>4</sub>, śītalāṁgam apāvṛtaṁ VK<sub>4</sub>K<sub>5</sub>, śītalāṁgam apāvṛtaṁ K<sub>2</sub>, śītalāṁga mayāvṛtaṁ P, śītalāṁga samāvṛtaṁ J<sub>3</sub>, śītalāṁga mayāvṛtaṁ F, śītalāṁga tu yā vrataṁ  $\gamma$ <sub>2</sub>W<sub>2</sub>, śītalāṁgatayāvṛtaṁ R, śītalāṁga \*luy\*āvṛtaṁ B

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha$ <sub>1</sub> = NW<sub>1</sub>M;  $\alpha$ <sub>2</sub> = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta$ <sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma$ <sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma$ <sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**2.72c** TADAGRE BHĀSKARĀŚ CANDRAS

tadagre ]  $\mu$ GSNMJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>BD; tadagra W<sub>1</sub>, tadagner K<sub>1</sub>, tadager K<sub>3</sub>, dagre J<sub>4</sub>-  
(*unm.*), tadāgre  $\gamma_1$  • bhāskaraś ]  $\mu$ GS $\alpha_2\alpha_3$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ D; bhāskaraś M, bhrāskaraś K<sub>4</sub>,  
bhāskaraś P, bhāskaramḥ J<sub>3</sub> • caṁdras ] GSNM $\alpha_3$ J<sub>4</sub>VK<sub>4</sub>FK<sub>5</sub>BD; candro  $\mu$ , caṁdra W<sub>1</sub>-  
K<sub>2</sub>J<sub>3</sub>J<sub>1</sub>R, caṁdraḥ J<sub>2</sub>PJ<sub>5</sub>, ceṁdra K<sub>6</sub>, cadraḥ W<sub>2</sub>

**2.72d** BHĀLAMADHYE PRATIṢṬHITAḤ

om. V • bhālamadhye ]  $\mu$ ; tālumūle GM, tālumadhye S $\alpha_2\alpha_3$ J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ D, tālu[ma-  
dhye] J<sub>2</sub>, tālumadhya K<sub>5</sub> • pratiṣṭhitaḥ ] J<sub>6</sub>S $\alpha_1$ K<sub>1</sub>FK<sub>5</sub>D; pratisthitaḥ AK<sub>6</sub>, pratiṣṭhitaḥ J<sub>7</sub>-  
K<sub>3</sub>J<sub>4</sub>K<sub>4</sub>P, vyavasthitaḥ G, [pratiṣṭhitaḥ] J<sub>2</sub>, pratiṣṭhita K<sub>2</sub>R, pratiṣṭhitaḥ J<sub>3</sub> $\gamma_2$ W<sub>2</sub>, pratiṣṭhitaḥ  
B

**2.73a** EVAṀ YO VETTI TATTVENA

om. V • evaṁ ]  $\mu$ GS $\alpha$ J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>RBD; [evaṁ] J<sub>2</sub>, eva K<sub>2</sub>J<sub>5</sub>W<sub>2</sub>, sarvvaṁ K<sub>6</sub> • yo ]  
 $\mu$ GS $\alpha$ J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ D; [yo] J<sub>2</sub> • vetti ]  $\mu$ GS $\alpha$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ BD; [veti] J<sub>2</sub>, veti J<sub>4</sub>K<sub>4</sub>P-  
W<sub>2</sub>R • tattvena ] SK<sub>2</sub>FK<sub>5</sub>D; deveśi  $\mu$ , tatvajñas G, tatvena  $\alpha$ J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>K<sub>6</sub> $\gamma$ , [ta]tvena J<sub>2</sub>

**2.73b** TASYA SIDDHIḤ PRAJĀYATE

om. V • tasya ] *codd.* • siddhiḥ ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>5</sub><sup>p</sup>K<sub>6</sub>BD; siddhiṁ K<sub>2</sub>, siddhi J<sub>3</sub>K<sub>5</sub><sup>ac</sup> $\gamma_1$   
• prajāyate ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>D; prayujyate  $\gamma_2$ W<sub>2</sub>B, praprayujyate R (*unm.*)

**2.73c** MATHITVĀ MAṆḌALAṀ VAHNEḤ

om. V • mathitvā ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; mathitā K<sub>2</sub> • maṇḍalaṁ ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>P-  
J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ RB; maṇḍala K<sub>2</sub>W<sub>2</sub> • vahneḥ ]  $\mu$ S $\alpha$ J<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; vanhiṁ G, vahne J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>, vaho  
K<sub>2</sub>

**2.73d** SAMUDBODHYA PRAYATNATAḤ

samudbodhya ] S $\alpha_1$ FW<sub>2</sub>B; samudvodhya  $\mu\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>, samutbodhya G, tānehḥ  
samudhya V (*unm.*), samudhodha J<sub>1</sub>R, samuddhodhya J<sub>5</sub> • prayatnataḥ ]  $\mu$ GS $\alpha\beta_1$ FK<sub>5</sub>K<sub>6</sub>-  
 $\gamma$ ; prayatnata K<sub>2</sub>J<sub>3</sub>, prayatvataḥ P

**2.74a** TADUṢṆASĀRADRAVITAṀ

tad ] GS $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>RB; om. A, d° J<sub>6</sub>J<sub>7</sub> (*unm.*), tar° J<sub>2</sub>, tat PJ<sub>5</sub>, si J<sub>3</sub>, tat J<sub>1</sub> •  
uṣṇasāra ]  $\mu$ GB; uṣṇatvadra° S $\alpha_2$ , uchatvadra° M, uṣṇaṁ caṁdra°  $\alpha_3$ , °hiṣṇusāra° J<sub>2</sub>, ūṣṇu  
sāra J<sub>4</sub>, uṣṭa sāra V, ūṣṇusāra K<sub>4</sub>, riṣṇusāra K<sub>2</sub>, \*iṣṇumsāra P, ghaṣṇusāraṁ J<sub>3</sub>, dikṣusāra  
F, viṣṇusāra K<sub>5</sub>, vatsusāra K<sub>6</sub>, \*d°uṣṇamsāra J<sub>1</sub>, daṣṇamsāra J<sub>5</sub>, uṣṇumsāra W<sub>2</sub>, usmāmsāra  
R • dravitaṁ ]  $\mu$ G $\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; °vibhūtaṁ S $\alpha_1$ , °vībhūtaṁ  $\alpha_3$ , vititaṁ K<sub>2</sub>, dravanti  
J<sub>3</sub>, dravitā° R

**2.74b** BHĀLAJAṀ CANDRAMAṆḌALAM

bhālajaṁ ]  $\mu$ ; tālujaṁ GS $\alpha_1$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma_2$ W<sub>2</sub>B, tajjalaṁ  $\alpha_3$ , tvālujaṁ V, tām jalaṁ K<sub>2</sub>,  
vahnijaṁ K<sub>5</sub>, °luprajaṁ R • candra ] *codd.* • maṇḍalam ]  $\mu$ GS $\alpha_1\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub> $\gamma_1$ ; maṇḍale  
 $\alpha_3$ , maḍalam P, maṇḍalām K<sub>6</sub>, maṇḍala B

**2.74c** BHĀSKARĀDHIṢṬHITĀGREṆA

bhāskara ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; bhaskarā P • dhiṣṭhitā ] GS $\alpha$ FK<sub>5</sub>B; dhiṣṭhitā A $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>-  
K<sub>6</sub> $\gamma_1$ , °dhiṣṭhito J<sub>6</sub>J<sub>7</sub> • greṇa ]  $\mu$ GS $\alpha\beta$ J<sub>1</sub>R; greṇ J<sub>5</sub> (*unm.*), greṇā W<sub>2</sub>B

**2.74d** RASANENA SAMĀŚRAYET

rasanena ]  $\mu$ GS $\alpha_1\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; rasaneḥ K<sub>1</sub>, rasanetraḥ K<sub>3</sub>, rasatena K<sub>2</sub>, āsanena  $\gamma_2$ R,  
sanana W<sub>2</sub> (*unm.*), sanaṁ na B (*unm.*) • samāśrayet ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB; sam-  
āśrayat J<sub>3</sub>, samāścayet J<sub>5</sub>

**2.75a** TAC CANDRAGALITAṀ DEVI

om. J<sub>3</sub> • tac ]  $\mu$ K<sub>6</sub>B; taṁ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>, tvaṁ  $\gamma_1$  • candragalitaṁ ] J<sub>6</sub>J<sub>7</sub>SNM $\alpha_3\beta_1$ K<sub>2</sub>-  
PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB; caṁdrāgalitaṁ A, caṁdragalitaṁ G, cadragalitaṁ W<sub>1</sub>, caṁdragālitaṁ J<sub>5</sub>  
• devi ]  $\mu$ GS $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub> $\gamma$ ; devī J<sub>2</sub>K<sub>6</sub>

**2.75b** ŚĪTALAṀ PARAMĀMṚTAM

om. J<sub>3</sub> • śītalaṁ ]  $\mu$ S $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>B; śītaṁ[\*] G, śītalā  $\gamma_2$ W<sub>2</sub>, śītalā R • paramām-  
ṛtaṁ ] S $\alpha\beta$ J<sub>1</sub>W<sub>2</sub>RB; tat paayomṛtaṁ A, yat payomṛtaṁ J<sub>6</sub>, tat payomṛtaṁ J<sub>7</sub>, ya\*mpa\*yogī

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

taṃ G, paramāmr̥taṃ J<sub>5</sub>

**2.75c** NĀSIKĀRANDHRANIRYĀTAM

om. J<sub>3</sub> • nāsikā ]  $\mu$ GS $\alpha\beta\gamma$ ; nāsikā F • randhra ]  $\mu$ GS $\alpha\beta_1K_2$ PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; radhra J<sub>5</sub>W<sub>2</sub>  
• niryātaṃ ]  $\mu$ GSM $\alpha_3\beta_1K_2$ FK<sub>5</sub> $\gamma$ ; niryāta  $\alpha_2$ PR, niryātaṃ K<sub>6</sub>

**2.75d** PĀTREṆA PARISAMGRAHET

om. J<sub>3</sub> • pātreṇa ]  $\mu$ GS $\alpha_1\beta\gamma$ ; pātre ca  $\alpha_3$  • parisamgrahet ]  $\mu$ GSNM $\alpha_3J_2K_4K_2$ PFK<sub>5</sub> $\gamma$ ;  
parigrahet W<sub>1</sub> (*unm.*), parisamgranet J<sub>4</sub>, parisamharet V, parisamgr̥het K<sub>6</sub>

**2.76a** TENĀNGAMARDANĀT SATYAṀ

tenāṅga ]  $\mu$ S $\alpha_1K_1\beta_1K_2$ PFK<sub>5</sub>K<sub>6</sub>; tadamga G, tenāṅgaṃ K<sub>3</sub>, tenāga J<sub>3</sub>, tebhyaṅga  $\gamma_1$ , te-  
bhyaṅga B • mardanāt ]  $\mu$ SNM $\alpha_3J_2VK_4K_2PJ_3$ FK<sub>5</sub> $\gamma$ ; marddanāṃ G, marddanāt W<sub>1</sub>K<sub>6</sub>,  
mardana J<sub>4</sub> • satyaṃ ]  $\mu$ S $\alpha J_2VK_2PJ_3$ FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; nityaṃ G, svayaṃ J<sub>4</sub>, sayam K<sub>4</sub>

**2.76b** NĀḌĪSIDDHIḤ PRAJĀYATE

nāḍīsuddhiḥ ] J<sub>6</sub>S $\alpha J_2VK_2$ PFK<sub>5</sub><sup>pc</sup> $\gamma_2$ W<sub>2</sub>B; nāḍisiddhiḥ A, nāḍisiddhiḥ J<sub>7</sub>, nāḍīsuddhiḥ GJ<sub>3</sub>,  
nāḍīsuddhi J<sub>4</sub>K<sub>4</sub>K<sub>5</sub><sup>ac</sup>, nāḍīsuddhiḥ K<sub>6</sub>, nadāśrudhiḥ R • prajāyate ] *codd.*

**2.76c** GUDALĪNGODGATAṀ PĀTRE

guda ]  $\mu$ GS $\alpha\beta_1PK_5$ ; gudā K<sub>2</sub>F, guhya J<sub>3</sub>, gūḍa K<sub>6</sub>, gūḍha  $\gamma_2$ R, gūḍa W<sub>2</sub>, gū<sup>\*</sup>d<sup>\*</sup>a B •  
liṅgodgataṃ ] SJ<sub>2</sub>VPJ<sub>3</sub>FK<sub>5</sub> $\gamma_2$ W<sub>2</sub>B; liṅgohataṃ  $\mu$ K<sub>6</sub>, liṅgotgataṃ G, liṅgadruṭaṃ  $\alpha_2$ , liṅ-  
gamdrutaṃ M, liṅgāddruṭaṃ K<sub>1</sub>, liṅgādrutaṃ K<sub>3</sub>, liṅgāhr̥taṃ J<sub>4</sub>, liṅgohr̥taṃ K<sub>4</sub>, liṅgā-  
gataṃ K<sub>2</sub>, liṅgodgaṃ R (*unm.*) • pātre ] GS $\alpha\beta_1K_2$ PFK<sub>5</sub> $\gamma$ ; devi  $\mu$ , yatre J<sub>3</sub>, pātraṃ K<sub>6</sub>

**2.76d** NIRGATAṀ CĀMARĪRASAM

nirgataṃ ] GS $\beta_1PJ_3K_5\gamma$ ; nirgamaṃ  $\mu$ , nirmathyam  $\alpha_1$ , nirmathyā  $\alpha_3$ , nirgata K<sub>2</sub>FK<sub>6</sub> •  
cāmarī ]  $\mu$ G; yo marī SJ<sub>4</sub>J<sub>3</sub>, amarī  $\alpha_1$ , saśarī<sup>o</sup>  $\alpha_3$ , vyomarī J<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub> $\gamma$ , tityomarī K<sub>2</sub>,  
<sup>o</sup>syāmarī K<sub>6</sub> • rasam ]  $\mu$ GS $\alpha_1\beta\gamma$ ; <sup>o</sup>rakaṃ  $\alpha_3$

**2.77a** KAKṢĀMR̥TAṀ CA SAṀLOḌYA

kakṣāmr̥taṃ ] GS $\alpha_1J_4K_4K_2$ FK<sub>5</sub>K<sub>6</sub>; kalām̥r̥taṃ  $\mu$ , kakṣyām̥r̥taṃ  $\alpha_3$ , kakṣāmataṃ J<sub>2</sub>V, kam-  
kṣāmr̥taṃ P, saṃkhyām̥r̥taṃ J<sub>3</sub>, kathām̥r̥taṃ  $\gamma_2$ RB, kathām̥r̥ta W<sub>2</sub> • ca ]  $\mu$ GS $\alpha J_2VK_4P-$   
J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; ca tu J<sub>4</sub> (*unm.*), va K<sub>2</sub> • saṃloḍya ]  $\mu$ GS $\alpha_2\alpha_3J_2K_4$ FK<sub>5</sub>K<sub>6</sub>; saṃyojya M, saṃ-  
lo<sup>\*</sup>ḍya<sup>\*</sup> J<sub>4</sub>V, saṃlepa K<sub>2</sub>, saṃlodya P, saṃledya J<sub>3</sub>, saṃlepya J<sub>1</sub>W<sub>2</sub>RB, saṃletpya J<sub>5</sub>

**2.77b** SAṀSKṚTAṀ CĀDHARĀRASAṀH

saṃskṛtaṃ ] S $\alpha_1J_2VK_2$ FK<sub>5</sub>K<sub>6</sub>B; saṃskṛtyaṃ  $\mu$ , saṃskṛtya G, sa satyaṃ  $\alpha_3$ , saskṛtaṃ J<sub>4</sub>-  
K<sub>4</sub>, saṃskṛjaṃ P, saṃskāryaṃ J<sub>3</sub>, saṃskṛtāṃ J<sub>1</sub>W<sub>2</sub>R, saṃskṛttāṃ J<sub>5</sub> • cādhara ]  $\mu$ S $\alpha\beta\gamma_1$ ;  
svāmarī G, vādhara B • rasaiḥ ]  $\mu$ S $\alpha_1VP$ FK<sub>5</sub> $\gamma$ ; rasaṃ G, rasaḥ  $\alpha_3$ , rasau J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, rase K<sub>2</sub>,  
rasai J<sub>3</sub>K<sub>6</sub>

**2.77c** TENĀNGAMARDANAṀ KṚTVĀ

tenāṅga ] J<sub>7</sub>GS $\alpha\beta_1PJ_3$ FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; tenāṃ AJ<sub>6</sub> (*unm.*), tenāga K<sub>2</sub>, te aṅga R • marda-  
naṃ ] S $\alpha_1K_3J_2VK_4K_2$ PFK<sub>5</sub>J<sub>1</sub>W<sub>2</sub>B; marddanam  $\mu$ GK<sub>1</sub>J<sub>5</sub>K<sub>6</sub>, mardḍinaṃ J<sub>4</sub>, mardana J<sub>3</sub>R •  
kṛtvā ]  $\mu$ GS $\alpha J_4VK_4K_2J_3$ FK<sub>5</sub>K<sub>6</sub> $\gamma$ , kṣaṭvā J<sub>2</sub>, kvaṭvā P

**2.77d** YOGĪ LOKE NIRĀMAYAḤ

yogī ]  $\mu$ G $\alpha$ ; loke S $\beta\gamma$  • loke ]  $\mu\alpha$ ; syāt tu G, yogī S $\beta\gamma$  • nirāmayaḥ ]  $\mu$ GS $\alpha_1J_2VK_4K_2P-$   
J<sub>3</sub>FK<sub>5</sub> $\gamma$ ; nirāmayaṃ  $\alpha_3$ , nirāmaya J<sub>4</sub>K<sub>6</sub>

**2.78a** BALAVĀÑ JĀYATE SATYAṀ

balavāñ ] balavān AS $\alpha_2VFW_2$ B, valavān J<sub>6</sub>J<sub>7</sub>J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub> $\gamma_2$ R, balavāṃ G, valavāṃ M,  
valavāñ K<sub>1</sub>, valavāj K<sub>3</sub>, valavāna J<sub>4</sub> (*unm.*), balāvān J<sub>3</sub> • jāyate ]  $\mu$ GS $\alpha\beta_1K_2J_3$ FK<sub>5</sub>K<sub>6</sub> $\gamma$ ;  
jā[ya]te P • satyaṃ ]  $\mu$ GS $\alpha_2\alpha_3\beta_1PJ_3$ FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; devi M, samyaṃ K<sub>2</sub>

**2.78b** VALĪPALITAVARJITAḤ

valī ]  $\mu$ GS $\alpha J_2VK_4K_2$ PFK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; vali J<sub>4</sub>R, bali J<sub>3</sub> • palita ]  $\mu$ GS $\alpha\beta_1K_2$ PFK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B;  
palīta J<sub>3</sub>, palipalita R • varjitaḥ ]  $\mu$ SW<sub>1</sub>M $\alpha_3\beta_1PF$  $\gamma_2$ W<sub>2</sub>B; varjjitaḥ GK<sub>5</sub>K<sub>6</sub>, varjitaṃ N,  
varjita K<sub>2</sub>R, varjītaḥ J<sub>3</sub>

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**2.78c** JIHVĀMŪLAṂ SAMUDGHRṢYA

jihvāmūlaṁ ]  $\mu$ GS $\alpha$ VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; jihvāmūla J<sub>2</sub>, jihāmūle J<sub>4</sub> • samudghrṣya ] W<sub>2</sub>; samūdghrṣya A, samuddhrṣya J<sub>6</sub>J<sub>7</sub>, samutghrṣya G, ca samghrṣya S $\alpha$ <sub>1</sub>, ca sammardya K<sub>1</sub>, ca sanmardya K<sub>3</sub>, samṁudghṛkṣya J<sub>2</sub>, samūddhrṣya J<sub>4</sub>, samuddhrṣya VK<sub>5</sub>, samudvṛtya K<sub>4</sub>, samutkrṣya K<sub>2</sub>PFB, samudghaṣya J<sub>3</sub>, samughrṣya K<sub>6</sub>, samud\*uṣya  $\gamma$ <sub>2</sub>, samuṣṭāṣya R

**2.78d** TATRA JĀTAṂ MAHĀDRAVAM

tatra ] GS $\alpha$  $\beta$  $\gamma$ ; tapra  $\mu$  • jātama ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; jāta GK<sub>2</sub>, jāte J<sub>4</sub> • mahādravam ] GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; madadravam AJ<sub>7</sub>, mada[dra]vam J<sub>6</sub>, mahadravam V

**2.79a** SVADEHAM MARDAYET PŪRVAM

svadeham ] J<sub>6</sub>GS $\alpha$ VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; svadehe AJ<sub>7</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>, svadeha  $\gamma$ <sub>1</sub> • mardayet ]  $\mu$ SN-M $\alpha$ <sub>3</sub>J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>B; marddayet GW<sub>1</sub>VK<sub>6</sub>W<sub>2</sub>, marddat J<sub>4</sub> (*unm.*), marddayet P, marddhayet J<sub>1</sub>R, mardvayet J<sub>5</sub> • pūrvam ] SM $\alpha$ <sub>3</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; pūrvād  $\mu$ , pū G (*unm.*), pūrva  $\alpha$ <sub>2</sub>, purvam J<sub>2</sub>, pūrvva\*ṁ\* K<sub>6</sub>

**2.79b** RASANĀ VATSARĀRDHATAḤ

rasanā ]  $\mu$ GS $\alpha$  $\beta$  $\gamma$ ; rasena M $\alpha$ <sub>3</sub> • vatsarārdhataḥ ] J<sub>6</sub>GS $\alpha$ <sub>2</sub>FB; vatsarārdhataḥ AJ<sub>7</sub>M- $\beta$ <sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>R, vatsarāvataḥ  $\alpha$ <sub>3</sub>, vatsarārdvataḥ J<sub>5</sub>

**2.79c** CATURAṅGULAVRDDHĀ CA

caturaṅgula ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ <sub>2</sub>W<sub>2</sub>B; caturam laṅgula G (*unm.*), caturāṅgula J<sub>4</sub>K<sub>2</sub>, carturamṅgula R • vṛddhā ]  $\mu$ J<sub>3</sub>; vṛddhyā GSK<sub>1</sub>J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>K<sub>6</sub>R, vṛtdhyā N, vṛdhya W<sub>1</sub>MK<sub>3</sub>V-PFK<sub>5</sub> $\gamma$ <sub>2</sub>W<sub>2</sub>B, vṛ\*dhya\*ā J<sub>4</sub> • ca ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ <sub>2</sub>W<sub>2</sub>B; jāyate J<sub>4</sub> (*unm.*), va K<sub>2</sub>R

**2.79d** JĀYATE NĀTRA SAṂSAYAḤ

jāyate ] *codd.* • nātra ]  $\mu$ GS $\alpha$  $\beta$ <sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; niru° J<sub>3</sub> • saṁsayaḥ ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; saṁsayaḥ J<sub>4</sub>, °padravaḥ J<sub>3</sub>

**2.80a** UTKRṢYA RASANĀM ŪRDHVAM

utkrṣya ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; ākrṣya G, utkrṣya\* J<sub>4</sub>, utkarṣya J<sub>3</sub> • rasanām ]  $\mu$ G-S $\alpha$ <sub>1</sub> $\beta$ <sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; rasanād  $\alpha$ <sub>3</sub>, rasanā° K<sub>2</sub> • ūrdhvam ] AGSMK<sub>5</sub>B; ūrdhve J<sub>6</sub>J<sub>7</sub>, ūrdha N, ūrdhva W<sub>1</sub> $\beta$ <sub>1</sub>PJ<sub>3</sub>K<sub>6</sub>, ūrdvham  $\alpha$ <sub>3</sub>, °mūle rddhe K<sub>2</sub> (*unm.*), ūrdhva F, ūrdham  $\gamma$ <sub>1</sub>

**2.80b** DAKṢIṆĀṅGULIBHIḤ ŚIVE

dakṣiṇāṅ ]  $\mu$ GS $\alpha$  $\beta$ B; dakṣiṇā  $\gamma$ <sub>1</sub> • gulibhiḥ ]  $\mu$ S $\alpha$ J<sub>2</sub>J<sub>4</sub>PK<sub>5</sub>K<sub>6</sub> $\gamma$ ; gulibhiś GF, gulibhi VJ<sub>3</sub>, guli nā° K<sub>4</sub>, gulabhi K<sub>2</sub> • śive ]  $\mu$ GS $\alpha$ <sub>3</sub>J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; priye  $\alpha$ <sub>1</sub>, °sike K<sub>4</sub>

**2.80c** VĀMAHASTĀṅGULĪBHĪŚ CA

om. J<sub>4</sub>K<sub>2</sub>F • vāma ] *codd.* • hastān ]  $\mu$ GS $\alpha$  $\beta$ J<sub>1</sub>W<sub>2</sub>B; hahastām J<sub>5</sub> (*unm.*) • gulibhiś ]  $\mu$ GS $\alpha$ VK<sub>4</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ <sub>2</sub>W<sub>2</sub>B; gulibhiś J<sub>2</sub>PJ<sub>3</sub>, gulabhiś R • ca ] *codd.*

**2.80d** GHAṆṬIKĀM SPHOṬAYEC CHIVE

om. J<sub>4</sub>K<sub>2</sub>F • ghaṇṭikām ] GSNJ<sub>2</sub>K<sub>5</sub>; ghaṇṭikā  $\mu$ W<sub>1</sub>VK<sub>4</sub>PK<sub>6</sub>J<sub>5</sub>, rasanām M, ghaṇṭikā  $\alpha$ <sub>3</sub>-J<sub>1</sub>W<sub>2</sub>RB, ghaṇṭakā J<sub>3</sub> • sphoṭayec ] GS $\alpha$ <sub>3</sub>K<sub>5</sub>K<sub>6</sub>; sphoṭaye AJ<sub>7</sub> $\alpha$ <sub>2</sub>J<sub>2</sub>VPB, sphoṭayet J<sub>6</sub>M-J<sub>3</sub>, sphoṭataye K<sub>4</sub> (*unm.*), sphetaye J<sub>1</sub>W<sub>2</sub>, spheteye J<sub>5</sub>, sphataye R • chive ] GS $\alpha$ <sub>2</sub> $\alpha$ <sub>3</sub>J<sub>2</sub>-VK<sub>4</sub>PK<sub>5</sub>K<sub>6</sub> $\gamma$ ; śive  $\mu$ , priye M, sive J<sub>3</sub>

**2.81a** MATHITVĀ PĀVAKASTHĀNAM

mathitvā ]  $\mu$ GS $\alpha$ <sub>1</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; machitvā  $\alpha$ <sub>3</sub>, tenātrathitvā J<sub>2</sub>K<sub>4</sub> (*unm.*), tenā J<sub>4</sub> (*unm.*) • pāvaka ] SW<sub>1</sub>M $\alpha$ <sub>3</sub> $\beta$ <sub>1</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub> $\gamma$ ; vāmakam  $\mu$ , pāvakā GJ<sub>3</sub>, pāvaru N, pāvakam F • sthānam ]  $\mu$ SW<sub>1</sub>M $\alpha$ <sub>3</sub> $\beta$  $\gamma$ ; sthāne G, tthānam N

**2.81b** ŪRDHVAVAKTRAM ŚANAIḤ ŚANAIḤ

ūrdhva ]  $\mu$ GSMJ<sub>1</sub>; ūrdha N, ūrdha W<sub>1</sub>, ūrdham K<sub>1</sub>, ūrdhvam K<sub>3</sub>, urddha J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>K<sub>6</sub>, ūrdhva VK<sub>2</sub>K<sub>5</sub>R, urddhva P, ūrdhve F, udhva J<sub>5</sub>, urdhva W<sub>2</sub>B • vaktram ]  $\mu$ SJ<sub>2</sub>J<sub>3</sub>FR; vaktraḥ  $\alpha$ <sub>1</sub>K<sub>5</sub>, vaktraś G, vaktra K<sub>1</sub>J<sub>4</sub>K<sub>4</sub>, cakra K<sub>3</sub>K<sub>6</sub>, cakrah V, cakram K<sub>2</sub>P $\gamma$ <sub>2</sub>W<sub>2</sub>B • śanaiḥ ]  $\mu$ GS $\alpha$ J<sub>4</sub>VJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; śanai J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>FW<sub>2</sub>, śanair P, nai J<sub>5</sub> (*unm.*) • śanaiḥ ]  $\mu$ G-S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ , om. J<sub>4</sub>, sanaiḥ K<sub>5</sub>

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha$ <sub>1</sub> = NW<sub>1</sub>M;  $\alpha$ <sub>2</sub> = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta$ <sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma$ <sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma$ <sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**2.81c** TRIKŪṬORDHVE CA CANDRĀMŚE

trikuṭo ]  $\mu$ GS $\alpha$ VK<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; trikuṭo J<sub>2</sub>J<sub>4</sub>P, trikuṭho K<sub>4</sub> • rdhve ] GSMFK<sub>5</sub>; rdhvaṃ  $\mu$ , rtdhve N, rddhe W<sub>1</sub>K<sub>4</sub>J<sub>3</sub>K<sub>6</sub>, rdhvor K<sub>1</sub>, rdhvordha K<sub>3</sub>, rddhai J<sub>2</sub>, rddhaiṃ J<sub>4</sub>, rddhe V, rddhaṃ K<sub>2</sub>, rdve P, °dghā°  $\gamma_2$ W<sub>2</sub>B, °dyā° R • ca ]  $\mu$ G $\alpha$ ; rdha° SF, dva J<sub>2</sub>, dvaṃ J<sub>4</sub>, dya V, dyaṃ K<sub>4</sub>, om. K<sub>2</sub>P, rddha J<sub>3</sub>K<sub>6</sub>, tha K<sub>5</sub>, °ṭa° J<sub>1</sub>R, °ṭaya J<sub>5</sub> (*unm.*), °ṭya W<sub>2</sub>B • candrāmśe ] SMF $\beta_1$ K<sub>5</sub>K<sub>6</sub>; vajrāṃtyo  $\mu$ , vajrāṃte G, cāṃdrāmśe  $\alpha_2$ , cakrāmśe K<sub>1</sub>, cakrāmśo K<sub>3</sub>, caṃdrāmśo K<sub>2</sub>, caṃdrāse P, caṃdrātaṃ J<sub>3</sub>, yac caṃdro J<sub>1</sub>, caṃdromśe J<sub>5</sub>, caṃdrośe W<sub>2</sub>, yac caṃdrā R, caṃdrāmśaṃ B

**2.81d** ŚIVASTHĀNAṀ SAMĀŚRAYET

śivasthānaṃ ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>B; sivasthānaṃ J<sub>3</sub>, śivasthāna  $\gamma_1$  • samāśrayet ]  $\mu$ S $\alpha\beta\gamma$ ; samācaret G

**2.82a** EṢĀ TE KHECARĪMUDRĀ

eṣā ] J<sub>6</sub>J<sub>7</sub>GS $\alpha$ J<sub>2</sub>K<sub>4</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>B; eṣāṃ AJ<sub>4</sub>V $\gamma_1$ , tada° K<sub>2</sub>, aiṣā P, yeṣā F • te ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>P-FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; ta V, taiḥ K<sub>2</sub>, ai J<sub>3</sub> • khecarīmudrā ] *codd.*

**2.82b** KATHITĀ MR̥TYUNĀSĪNĪ

kathitā ]  $\mu$ GS $\alpha\beta$ J<sub>1</sub>W<sub>2</sub>RB; kathittā J<sub>5</sub> • mr̥tyu ] *codd.* • nāśinī ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>B; nāśinī P, nāśanī FW<sub>2</sub>, naśanī J<sub>5</sub>, nāśinā R • sarvasiddhipradā devi jīvanmuktupradāyini || iti śrīmatasyendrasaṃhitāyāṃ paṃcadaśaḥ paṭalaḥ || īśvara uvāca (uvācaḥ J<sub>6</sub>) *add.*  $\mu$

**2.82c** EVAM ABHYĀSĀSĪLASYA

evam ]  $\mu$ GS $\alpha_1$ K<sub>3</sub> $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; eṣam K<sub>1</sub>, yevam F, evaṃm R • abhyāsaśīlasya ]  $\mu$ G-S $\alpha\beta_1$ PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; abhyāsaśīlasya K<sub>2</sub>, abhyasaśīlasya F, athyāsaśīlasya  $\gamma_2$ , arthyāsaśīlasya R

**2.82d** TADVIGHNĀRTHAṀ BHAVANTI HI

tad ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; ttad K<sub>6</sub> • vighnārthaṃ ]  $\mu$ SW<sub>1</sub>MVK<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>B; vijñānaṃ G, vighnārtha N $\gamma_2$ W<sub>2</sub>, vidyārthaṃ K<sub>1</sub>, vidyārtha K<sub>3</sub>, vidyās ca J<sub>2</sub>J<sub>4</sub>, vighnorthaṃ P, vijñārthaṃ J<sub>3</sub>, vighnās ca K<sub>6</sub>, vidynartha R • bhavanti ] J<sub>6</sub>J<sub>7</sub>S $\alpha$ VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; bhavati A, bhavaty a° G, bhaveṃti J<sub>2</sub>, bhaveti J<sub>4</sub>, bhavan na K<sub>2</sub> • hi ]  $\mu$ S $\alpha\beta\gamma$ ; °tha G

**2.83a** BHATĀBHEDĀŚ CA CATVĀRO

bhaṭa ]  $\mu$ B; haṭa G $\alpha_2$ J<sub>2</sub>K<sub>5</sub>, haṭha SMK<sub>1</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>FK<sub>6</sub>, ha K<sub>3</sub> (*unm.*), hara V, hava P, deha J<sub>3</sub>, ma J<sub>1</sub>R (*unm.*), bha J<sub>5</sub>W<sub>2</sub> (*unm.*) • bhedās ] *codd.* • ca ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; om. V • catvāro ]  $\mu$ GS $\alpha_1$ K<sub>1</sub> $\beta_1$ K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; catvaro K<sub>3</sub>P, catvārā F<sup>pc</sup>, tatvārā F<sup>ac</sup>

**2.83b** NAṬABHEDĀŚ TATHAIVA CA

naṭa ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; nara V, naṭ P (*unm.*) • bhedās ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>F-K<sub>5</sub>K<sub>6</sub> $\gamma$ ; bhedaś  $\alpha_3$ , bheda J<sub>4</sub>, bhedaś K<sub>4</sub> • tathaiva ]  $\mu$ GS $\alpha$ VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; ca\*py\*aiva J<sub>2</sub>, cathaiva J<sub>4</sub>K<sub>4</sub> • ca ] *codd.*

**2.83c** AṄGAŚOṢAḤ KṢUDHĀLASYAṀ

aṅga ] *codd.* • śoṣaḥ ]  $\mu$ S $\alpha_1$ K<sub>5</sub>; doṣaḥ G, śoṣa  $\alpha_3$ J<sub>2</sub>, soka J<sub>4</sub> $\gamma_1$ , śoṣka V, śoka K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub>, śokaḥ F, seka B • kṣudhālasyaṃ ]  $\mu$ S $\alpha$ J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>K<sub>5</sub>; kṣudālasya G, kṣudhālasyaṃ J<sub>2</sub>, kṣudhāṃ sasya V, kṣudhālasya K<sub>2</sub>PFK<sub>6</sub> $\gamma$

**2.83d** KAṆḌŪR DEHAVIVARṆATĀ

kaṇḍūr ] GSNMVK<sub>4</sub>F; kaṇḍa A $\alpha_3$ , kaṇḍū J<sub>6</sub>J<sub>7</sub>J<sub>4</sub>K<sub>6</sub>, kaḍūr W<sub>1</sub>, kaṇḍur J<sub>2</sub>K<sub>2</sub>PK<sub>5</sub>, kuṇḍar J<sub>3</sub>, kaṭu J<sub>1</sub>W<sub>2</sub>B, kaḍu J<sub>5</sub>, kadu R • deha ]  $\mu$ GSW<sub>1</sub>M $\alpha_3$  $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB; ddeha N, devi K<sub>2</sub>, dehe J<sub>5</sub> • vivarṇatā ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; vivarṇamtā K<sub>4</sub>, varṇatī K<sub>2</sub> (*unm.*)

**2.84a** BHATĀSAYA PRATYAYĀ ETE

bhaṭasaya ] J<sub>6</sub>J<sub>7</sub>VPK<sub>5</sub><sup>ac</sup> $\gamma$ ; bhaṭasaya A, haṭasaya GNK<sub>4</sub>FK<sub>5</sub><sup>pc</sup>, haṭhasaya SW<sub>1</sub>MJ<sub>4</sub>, naṭasaya  $\alpha_3$ K<sub>2</sub>-J<sub>3</sub>K<sub>6</sub>, bhdatasaya J<sub>2</sub> • pratyayā ] S $\alpha_1$ K<sub>1</sub> $\beta$ B; pratyayās  $\mu$ G, pratyayo K<sub>3</sub>, pratyadhā  $\gamma_1$  • ete ] S $\alpha_1$  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; cete A, caite J<sub>6</sub>J<sub>7</sub>, caiva G, py ete  $\alpha_3$ , yete F

**2.84b** TEṢĀM ŚR̥ṆU CA BHEṢAJAM

teṣāṃ ] *codd.* • śr̥ṇu ca ]  $\mu\alpha$ ; śr̥[ṇu] ca G, ca śr̥ṇu SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB, ca śr̥ṇu J<sub>2</sub>, campa śr̥ṇu V (*unm.*), ca śr̥ṇu J<sub>5</sub>W<sub>2</sub> • bheṣajam ] AGS $\alpha$ VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>B; bheṣajom

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

J<sub>6</sub>, bheṣajīm J<sub>7</sub>, bheṣajām J<sub>2</sub>J<sub>4</sub>, bhaiṣajam J<sub>3</sub>, bhekajam J<sub>1</sub>R

**2.84c** MANO NIRVIṢAYAM KṚTVĀ

mano ]  $\mu$ GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; mātō K<sub>2</sub> • nirviṣayam ]  $\mu$ GSNM $\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; ni-  
viṣayam W<sub>1</sub>, °bhir viṣayam V, nirvivayam K<sub>4</sub>, nirviṣaya J<sub>3</sub>, nirviṣayām J<sub>5</sub>W<sub>2</sub> • kṛtvā ]  
GS $\alpha\beta\gamma$ ; puḍakā A (*unm.*), puḍkā J<sub>6</sub>, puḍakā J<sub>7</sub>(*unm.*)

**2.84d** TRIMĀSAM AMARĪRASAM

tri ] *codd.* • māsam ]  $\mu$ S $\alpha$ J<sub>2</sub>K<sub>4</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; māsād G, mās J<sub>4</sub>, māsasy V, māsas K<sub>2</sub>, māsamam  
P (*unm.*), māsas J<sub>3</sub>, vāram B • amarīrasam ]  $\mu$ G; amarīrasaiḥ S $\alpha\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma_1$ , amarīrasa  
K<sub>2</sub>, amarīrasai J<sub>3</sub>R, amṛtārasaiḥ B

**2.85a** DEHAM UDVARTAYET TENA

deham ]  $\mu$ GSW<sub>1</sub> $\alpha_3\beta\gamma$ ; deham N, hadem M • udvartayet ] GSFB; udvarttayet  $\mu\alpha_1$ K<sub>1</sub>J<sub>2</sub>-  
K<sub>4</sub>PK<sub>5</sub>, urdvarttayet K<sub>3</sub>, udvateye J<sub>4</sub>, udvaktayet V, udvarttaye K<sub>2</sub>J<sub>3</sub>, uddhartayet K<sub>6</sub>,  
udvarttata  $\gamma_2$ R, udvarttate W<sub>2</sub> • tena ]  $\alpha_3$ B; tasya  $\mu$ GS $\alpha_1\beta\gamma_1$

**2.85b** DEHAVṚDDHIḤ PRAJĀYATE

dehavṛddhiḥ ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub><sup>pc</sup>B; dehavṛddhi VK<sub>5</sub><sup>ac</sup>K<sub>6</sub> $\gamma_1$ , dehavṛddhaddhi K<sub>4</sub> (*unm.*)  
• prajāyate ]  $\mu$ GS $\alpha$ J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; prajātyate J<sub>2</sub>K<sub>4</sub>

**2.85c** TRIS TRIR UDVARTANAM KURYĀD

tris ] GS $\alpha_1\beta_1$ PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; trir  $\mu$ , nir  $\alpha_3$ , \*trih\* K<sub>2</sub>, tis K<sub>6</sub> • trir ] GS $\alpha_1$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ -  
RB; ud°  $\mu\alpha_3$ , trīr J<sub>4</sub>, tri W<sub>2</sub> • udvartanam ] GSNJ<sub>4</sub>FJ<sub>5</sub>B; °varttanakam  $\mu$ K<sub>1</sub>, udvarttanam  
W<sub>1</sub>MVK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>J<sub>1</sub>R, °varttavakam K<sub>3</sub>, uddharttatam J<sub>2</sub>, udvarttatam P, uddhartanam K<sub>6</sub>,  
dvartanam W<sub>2</sub> (*unm.*) • kuryād ] S $\alpha_2\beta_1$ PFK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>B; kuryāt  $\mu$ G, kṛtvā MK<sub>2</sub>, karyād  
K<sub>1</sub>, kurtyād K<sub>3</sub>, kāryamḍ J<sub>3</sub>, kṛtvād J<sub>1</sub>R

**2.85d** DIVĀ RĀTRAU TATHAIVA CA

divā ]  $\mu$ M; sapta G, ahni S $\alpha_2\alpha_3\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>, uddhartanam K<sub>6</sub> $\gamma$ , cāhni K<sub>2</sub> • rātrau ]  $\mu$ S $\alpha\beta$ -  
J<sub>1</sub>W<sub>2</sub>RB; rātram G, rātrai J<sub>5</sub> • tathaiva ca ] *codd.*

**2.86a** RASANĀM ŪRDHVAM ĀYOJYA

rasanām ]  $\mu$ GS $\alpha_1\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; rasam ud°  $\alpha_3$ , rasattām K<sub>2</sub> • ūrdhvam ]  $\mu$ GSW<sub>1</sub>MFB;  
ūrdham N, °varttam  $\alpha_3$ , ūrdham  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>R, ūddham J<sub>5</sub> • āyojya ]  $\mu$ GS $\alpha$ J<sub>2</sub>-  
VK<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; ājojya J<sub>4</sub>, ājojyā K<sub>2</sub>, āyojva P, āyujya  $\gamma$

**2.86b** VAJRAKANDAPADONMUKHĪM

vajra ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; vajra  $\alpha_3$ , vaja K<sub>4</sub> • kanda ]  $\mu$ GS $\alpha_1$ VK<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ;  
skamḍa  $\alpha_3$ , kamḍam J<sub>2</sub>J<sub>4</sub>P, kam K<sub>4</sub> (*unm.*) • padon ] J<sub>7</sub>S $\alpha_1$ K<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; paron  
AJ<sub>6</sub>, vad un G, yadon K<sub>3</sub>, padō J<sub>4</sub>J<sub>3</sub>, pon P (*unm.*) • mukhīm ]  $\mu$ S $\alpha_1$ J<sub>4</sub>VPFK<sub>5</sub>; mukh[.]  
G, mukhī  $\alpha_3$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>K<sub>6</sub> $\gamma$ , śuciḥ J<sub>3</sub>

**2.86c** TATSUDHĀM LIHATAḤ SATYAM

om. J<sub>4</sub> • tat ] *codd.* • sudhām ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; sudhā  $\alpha_3$ K<sub>2</sub> $\gamma$  • lihataḥ ]  $\mu$ -  
S $\alpha_1$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>; lihatas GF, lihana K<sub>1</sub>, lihata K<sub>3</sub>K<sub>6</sub>, lihataḥ K<sub>5</sub>, lihitaḥ  $\gamma$  • satyam ]  
*codd.*

**2.86d** KṢUDHĀLASYAM CA NAŚYATI

om. J<sub>4</sub> • kṣudhālasayam ]  $\mu$ GS $\alpha$ J<sub>2</sub>VJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; kṣudhālasya K<sub>2</sub>, sudhālasayam K<sub>4</sub>P • ca ]  
*codd.* • naśyati ] J<sub>6</sub>J<sub>7</sub>GS $\alpha$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; nasyati AVJ<sub>3</sub>J<sub>5</sub>W<sub>2</sub>

**2.87a** TATSUDHĀM AMARĪM DEVI

om.  $\alpha_2$  • tat ] *codd.* • sudhām ]  $\mu$ GSM $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; sudhāmm J<sub>4</sub>, sa-  
dhām R • amarīm devi ] G; amarī devī A, amarī devi J<sub>6</sub>J<sub>7</sub>, amṛtam cāpi SFK<sub>5</sub> $\gamma$ , amarīm  
cāpi M, amarī cātha  $\alpha_3$ , amṛtaś cāpī J<sub>2</sub>VK<sub>2</sub>K<sub>6</sub>, amṛtam J<sub>4</sub> (*unm.*), amṛtaś cāpi K<sub>4</sub>P, amṛtam  
trāpi J<sub>3</sub>

**2.87b** GRĪHĪTVĀ CĀNGAMARDANĀT

om.  $\alpha_2$  • grīhītvā ] J<sub>6</sub>J<sub>7</sub>SM $\alpha_3$ J<sub>2</sub>VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; grīhītvām A, kaṣitvā G, grīhitvā J<sub>4</sub>J<sub>5</sub>W<sub>2</sub>,  
grīhotvā K<sub>4</sub>, \*grī\*hitvā K<sub>2</sub> • cānga ] *codd.* • mardanāt ] J<sub>6</sub>SJ<sub>2</sub>J<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>RB; marddanāt  
AJ<sub>7</sub>GVK<sub>2</sub>PK<sub>6</sub>J<sub>5</sub>W<sub>2</sub>, mardanam  $M\alpha_3$ , mardanāṃt K<sub>4</sub>

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**2.87c** SVAŚARĪRAVIVARṆATVAṀ

*om.*  $\alpha_2$  • svaśarīra ]  $\mu G\alpha_3$ ; svaśira M (*unm.*), sarvaṃ śarī° SJ<sub>2</sub>K<sub>4</sub>J<sub>3</sub>, samrva śarī° J<sub>4</sub>, sarve śarī° VK<sub>2</sub>, sarvva śarī° P, satyaṃ śarī° FB, sarvaṃ sarī° K<sub>5</sub>, sarvvaśarī° K<sub>6</sub>, sac ca sarī°  $\gamma_1$  • vivarṇatvaṃ ]  $\mu GM\alpha_3$ ; vaivarṇaṃ K<sub>2</sub>, °ravaivarṇyaṃ SK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma_1$ , °ravaivarṇya J<sub>2</sub>K<sub>6</sub>, °ravaivarīrpi J<sub>4</sub>, °raṃ vaivarṇya V

**2.87d** KAṆḌŪŚ CĀPI PRAṆAŚYATI

*om.*  $\alpha_2$  • kaṇḍūś ]  $S\alpha_3J_4K_4$ FB; kaṇḍū°  $\mu G$ , kaḍūs M, kaṇḍus J<sub>2</sub>PK<sub>5</sub> $\gamma_1$ , kaḍū V, kuṇḍas K<sub>2</sub>, kaṇḍus J<sub>3</sub>, kaṇḍus K<sub>6</sub> • cāpi ]  $SM\alpha_3J_2J_4K_4PJ_3FK_5K_6\gamma_2W_2B$ ; °tvaṃ ca  $\mu$ , °katvaṃ G, °syāpi V, cāṃ K<sub>2</sub> (*unm.*), capi R • praṇaśyati ]  $\mu SM\alpha_3J_2VK_4K_2J_3FK_5J_1$ ; ca naśyati G, praṇasyati J<sub>4</sub>PJ<sub>5</sub>W<sub>2</sub>R, praśāmyati K<sub>6</sub>, vinaśyati B

**2.88a** NAṬABHEDĀŚ CA CATVĀRO

naṭabhedāś ] J<sub>6</sub>J<sub>7</sub>GS $\alpha_2$ JK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; nabhaṭedās A, navabhedās J<sub>4</sub> • ca ]  $\mu GS\alpha_2J_2J_4K_4K_2PJ_3FK_5K_6\gamma_1$ ; *om.* V • catvāro ] *codd.*

**2.88b** BAHUDHĀ SAMSTHITĀH PRIYE

bahudhā ]  $S\alpha_2VFJ_1W_2B$ ; vahudhā  $\mu M\alpha_3J_2J_4K_4K_2PJ_3K_5K_6J_5R$ , hi mudā G • samsthitāh ] J<sub>6</sub>GSMF; samsthitā AJ<sub>7</sub>W<sub>1</sub>J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>P $\gamma_1$ , samsthitāṃ NK<sub>6</sub>, śaṃsinā K<sub>1</sub>, śaṃsitā K<sub>3</sub>, sasthitā J<sub>4</sub>, samstHITE VK<sub>5</sub>, samsthibhā J<sub>3</sub>, samsthitās B • priye ]  $\mu GS\alpha\beta\gamma_1$ ; ca ye B

**2.88c** NETRAROGO ṆGAVEPAŚ CA

netrarogo ] J<sub>6</sub>J<sub>7</sub>SW<sub>1</sub>M $\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; natrarogo A, netrarogā GN $\alpha_3$ , netrarogaś K<sub>2</sub>, netre rogaṃ J<sub>3</sub>, netrasya ro° B • ṅgavepaś ] G; ṃgaśeśas A, ṃgaśośas J<sub>6</sub>J<sub>7</sub>S $\alpha_1$ K<sub>1</sub>J<sub>2</sub>VK<sub>5</sub>, ṃgaśoṭhas K<sub>3</sub>, gaśokaś J<sub>4</sub>, ṃgaśokaś K<sub>4</sub>K<sub>6</sub>, ca śokaś K<sub>2</sub>, śokaś PJ<sub>5</sub>W<sub>2</sub> (*unm.*), ca śokaṃ J<sub>3</sub>, pi śokaś FJ<sub>1</sub>R, °go śokaś B • ca ] *codd.*

**2.88d** DĀHO BHRĀNTIS TATHAIVA CA

dāho ]  $\mu S\alpha\beta_1PJ_3FK_5K_6\gamma_1$ ; bhrānti G, \*h°āho K<sub>2</sub> • bhrāntis ] J<sub>6</sub>J<sub>7</sub>S $\alpha_2$ J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>-J<sub>1</sub>RB; bhrātis AW<sub>2</sub>, dāho G, dhvānti V, śrāntis J<sub>5</sub> • tathaiva ]  $\mu S\alpha\beta\gamma$ ; °paśośa° G • ca ]  $\mu S\alpha\beta\gamma$ ; °kāḥ G

**2.89a** BHEDAM EKAM MAYĀ PROKTAṀ

bhedam ]  $\mu\alpha$ ; idam G, eko S $\beta\gamma$  • ekam ]  $\mu G\alpha$ ; bhedo S, doṣo  $\beta_1PJ_3FK_5K_6\gamma_1$ , dādau K<sub>2</sub> • mayā ]  $\mu GS\beta\gamma$ ; tathā  $\alpha$  • proktaṃ ]  $\mu G\alpha$ ; prokto SJ<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub> $\gamma_1$ , proktā J<sub>4</sub>K<sub>2</sub>K<sub>6</sub>, prakto J<sub>3</sub>

**2.89b** DVITĪYAM ADHUNĀ ŚRṆU

dvitīyam ]  $\mu GS\alpha_2J_4VK_2PJ_3K_5K_6B$ ; dvitīya K<sub>4</sub>, dvitīyāṃ F, dvitīyām J<sub>1</sub>W<sub>2</sub>R, dvitīyām J<sub>5</sub> • adhunā ]  $\mu GS\alpha_2J_4VK_2J_3FK_5K_6\gamma_1$ ; kanā K<sub>4</sub> (*unm.*), adhunā P • śrṇu ]  $\mu GS\alpha_2J_2J_4VK_2PJ_3FK_5K_6J_1RB$ ; śruṇu K<sub>4</sub>J<sub>5</sub>W<sub>2</sub>

**2.89c** DANTARUK CĀLPASATTVAṀ CA

danta ]  $\mu GS\alpha_1K_3J_4VK_4K_2PJ_3FK_5K_6$ ; data K<sub>1</sub>W<sub>2</sub>R, daṃtak J<sub>2</sub>, datta  $\gamma_2$ , druta B • ruk ]  $\mu GM\alpha_3VPJ_3K_6$ ; rug SFK<sub>5</sub>, kaṃ N, ka° W<sub>1</sub>, *om.* J<sub>2</sub>, \*tu°ka J<sub>4</sub>, tukru K<sub>4</sub> (*unm.*), haḥ K<sub>2</sub>, ruk \* J<sub>1</sub>, rukra J<sub>5</sub>W<sub>2</sub>R (*unm.*), ruka B (*unm.*) • cālpasattvaṃ ] cālpasattvaṃ J<sub>6</sub>J<sub>7</sub>G, vālpasattvaṃ A, alasattvaṃ S, kāyasattvaṃ N, °śāyasattvaṃ W<sub>1</sub>, kāyaśośas M, valasattvaṃ K<sub>1</sub>, kalaśattvaṃ K<sub>3</sub>, valasattvaṃ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma_1$ , balasattvaṃ VW<sub>2</sub>, khalasattvaṃ K<sub>2</sub>, galasattvaṃ K<sub>5</sub> • ca ] *codd.*

**2.89d** DEHALĀGHAVANĀŚANAM

*om.* J<sub>4</sub> • dehalāghava ]  $\mu S\alpha_1VK_4PJ_3FK_5\gamma_1$ ; deharomavi° G, dehalāyaca  $\alpha_3$ , dehalāghāva J<sub>2</sub>, deholathu na K<sub>2</sub>, dehalāghana K<sub>6</sub> • nāśanam ]  $\mu GS\alpha_2VK_4PJ_3FK_5K_6\gamma_1$ ; saṃsayah K<sub>2</sub>

**2.90a** TRṬĪYABHEDAṀ CA TATHĀ

*om.* J<sub>4</sub> • trṭīya ]  $\mu S\alpha_1K_1J_2VK_2PJ_3K_5K_6\gamma_1$ ; tathā tri° G, trṭīye K<sub>3</sub>, tatāmya K<sub>4</sub>, trṭīyā F • bhedaṃ ]  $\mu GS\alpha_2\alpha_3\beta B$ ; °tīyaṃ G, bhedaṃ M, bhedaṃta  $\gamma_1$  (*unm.*) • ca tathā ]  $\mu S\alpha_2\alpha_3J_2VK_4K_2PJ_3FK_5J_1B$ ; bhedaṃ ca G, adhunā M, ca thā K<sub>6</sub> (*unm.*), ca tayā  $\gamma_2R$

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$\mu = AJ_6J_7$

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

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

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

**2.90b** ŚRṂU DEVI MAHĀJVARAḤ

śrṁu ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; śrṁuṃ J<sub>3</sub>, śrṁu J<sub>5</sub>W<sub>2</sub> • devi ]  $\mu$ GS $\alpha_2\alpha_3\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; vakṣyā° M, devī K<sub>6</sub> • mahājvaraḥ ]  $\mu$ S $\alpha_3$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>; mahājvaraṃ G, maheśvari  $\alpha_2$ , °mi suṃdari M, mahā\*gh\*āraḥ K<sub>4</sub>, bhayaḥjvaraḥ F, mahajvaraḥ  $\gamma_2$ W<sub>2</sub>B, mahajvara R, mahajjvaraḥ B

**2.90c** ŚĪRORUK ŚLEṢMADOṢAŚ CA

śīroruk ]  $\mu$ GS $\alpha_1\beta_1$ J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>B; śīroruj°  $\alpha_3$ , śīrorug K<sub>2</sub>, śīrorukaṃ P, śīrorukra J<sub>5</sub>W<sub>2</sub>R (*unm.*) • śleṣmadoṣaś ]  $\mu$ GS $\alpha_2$ J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; śleṣmaśoṣaś M, °aḥ śleṣmado°  $\alpha_3$ , rṣṇeṣamadoṣaś J<sub>4</sub> (*unm.*), śleṣmadoṣaṃ K<sub>2</sub>, śleṣmadoṣāś F • ca ]  $\mu$ GS $\alpha_1\beta\gamma$ ; °ṣa  $\alpha_3$

**2.90d** CATURTHAḤ SAMPRADHĀRYATĀM

om. VK<sub>2</sub>PJ<sub>3</sub>F $\gamma$  • caturthaḥ ] S $\alpha_2$ ; caturthaṃ  $\mu$ G $\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>5</sub>K<sub>6</sub>, caturthaś M • sampradhāryatām ]  $\mu$ GS $\alpha_2$ J<sub>2</sub>J<sub>4</sub>K<sub>5</sub>; cāvadhāryatām M, sampradhāryatām  $\alpha_3$ , sadyadhāryatām K<sub>4</sub>, sampradhāryatā K<sub>6</sub>

**2.91a** VAMANAM ŚVĀSADOṢAŚ CA

om. VK<sub>2</sub>PJ<sub>3</sub>F $\gamma$  • vamaṇaṃ ] J<sub>6</sub>J<sub>7</sub>S $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>5</sub>K<sub>6</sub>; vamaṇa A, paṃcama G • śvāsadoṣaś ] S $\alpha$ K<sub>4</sub>K<sub>5</sub>; svāsadoṣaṃ  $\mu$ , \*ś\*vāsadoṣaś G, śvās\*t\*edoṣaś J<sub>2</sub>, svāsadoṣaś J<sub>4</sub>, śvāsadoṣaś K<sub>6</sub> • ca ] *codd.* • paṃvamam sampradhāryatām *add.* K<sub>4</sub>

**2.91b** NETRĀNDHATVAṀ TATHAIVA CA

netrāndhatvaṃ ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>VFK<sub>5</sub>K<sub>6</sub>; netrāṃvatvaṃ K<sub>4</sub>, tetrodhatvaṃ K<sub>2</sub>, nevrāṃdhatvaṃ P, netrāṃdhyatvaṃ J<sub>3</sub>B, netrādhātva  $\gamma_1$  • tathaiva ca ]  $\mu$ G $\beta\gamma$ ; prajāyate S $\alpha$

**2.91c** DURJAYĀ CA TATHĀ NIDRĀ

durjayā ] J<sub>6</sub>J<sub>7</sub>S $\alpha\beta\gamma_2$ W<sub>2</sub>B; durjjayā AG, dulayā R • ca ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; va P • tathā ]  $\mu$ GS $\alpha\beta$ ; yathā  $\gamma_1$  • nidrā ] J<sub>6</sub>J<sub>7</sub>GS $\alpha\beta\gamma$ ; nidra A • teṣāṇaṃ tṛtīyabhedam ca tathā *add.* N

**2.91d** TEṢĀM ŚRṂU CA BHEṢAJAM

teṣāṃ ] J<sub>6</sub>J<sub>7</sub>SW<sub>1</sub>M $\alpha_3\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>RB; tiṣāṃ A, tadā G, śrṁu N, teṣā K<sub>6</sub>J<sub>5</sub>W<sub>2</sub> • śrṁu ca ]  $\mu$ W<sub>1</sub>M $\alpha_3$ K<sub>6</sub>, śrṁuta G, ca śrṁu SJ<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>RB, devi ca N, ca śrṁu J<sub>2</sub>, ca mṛṁu K<sub>4</sub>, ca śruṇu J<sub>5</sub>W<sub>2</sub> • bheṣajam ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; meṣajam K<sub>4</sub>

**2.92a** MŪLĀDHĀRĀT SUṢUMNĀYĀM

mūlādhā° ] G; saṃmūlā A, samūlā J<sub>6</sub>J<sub>7</sub> $\gamma_1$ , svamūlo SW<sub>1</sub>M $\alpha_3$ , samūlo NVK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>, samūlāt J<sub>2</sub>J<sub>4</sub>, samūlāc PK<sub>6</sub>, samūlām B • °rāt su° ] G, chāsa A, chvāsa J<sub>6</sub>J<sub>7</sub> $\alpha_2$ K<sub>1</sub>VPFK<sub>5</sub>K<sub>6</sub>, cchvāsa S, dvāna M, kvāsa K<sub>3</sub>, svāsa J<sub>2</sub>, svāsa J<sub>4</sub>, ṣvāsa K<sub>4</sub>, tthāsa K<sub>2</sub>, sāva J<sub>3</sub>, caśī  $\gamma$  • °ṣumnāyām ] G; saṃbhinnām  $\mu$ S $\alpha\beta_1$ K<sub>5</sub>K<sub>6</sub> $\gamma_1$ , saṃyuktām S<sup>ac</sup>, tṛyabhinnām K<sub>2</sub>, sabhinnām P, saṃbhinnam J<sub>3</sub>, sambhinnām F, rāṃbhinnām B

**2.92b** ŪRDHVAṀ KUṆḌALINĪM NAYET

ūrdhvaṃ ]  $\mu$ GSMB; ūrdha N, ūrdha W<sub>1</sub>J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>K<sub>5</sub>R, ūrdhva  $\alpha_3$ J<sub>5</sub>W<sub>2</sub>, ūrdhva K<sub>4</sub>J<sub>1</sub>, ūrdhvaṃ K<sub>2</sub>K<sub>6</sub>, ūrdhvām F • kuṇḍalinīm ]  $\mu$ GSNJ<sub>4</sub>VK<sub>4</sub>FK<sub>5</sub>B; kuṇḍalinī W<sub>1</sub>M $\alpha_3$ K<sub>2</sub>PJ<sub>3</sub>-K<sub>6</sub> $\gamma_2$ W<sub>2</sub>, kuḍalinīm J<sub>2</sub>, kuḍalinī R • nayet ]  $\mu$ GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; yat K<sub>2</sub> (*unm.*)

**2.92c** NĪSCALĀM ŪRDHVAGĀM JIHVĀM

nīscalām ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; nīscilām J<sub>4</sub>, viścalām K<sub>2</sub> • ūrdhvagām ] J<sub>6</sub>J<sub>7</sub>GSM $\alpha_3$ F-K<sub>5</sub>B; ūrdhvaṃgām A, ūrdhagām N, ūrdhagām W<sub>1</sub>J<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub>, ūrdhagā J<sub>4</sub>, ūrdhvaṃgām K<sub>4</sub>J<sub>1</sub>, ūdhvaṃgām J<sub>5</sub>W<sub>2</sub>, ūrdvagaṃ R • jihvām ]  $\mu$ GS $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; kṛtvā  $\alpha$ , jihvā K<sub>2</sub>K<sub>6</sub>

**2.92d** KṚTVĀ KUMBHAKAM ĀŚRAYET

kṛtvā ] J<sub>6</sub>J<sub>7</sub>GS $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; kṣatvā A, bhūtva  $\alpha$ , dha kṛtvā F (*unm.*) • kumbhakam ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; kumbhakem J<sub>4</sub> • āśrayet ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; āśrayat V, ācayet F

**2.93a** ŚAKTIKṢOBHĀN MAHEŚĀNI

śakti ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>RB; śakti P $\gamma_2$ W<sub>2</sub> • kṣobhān ]  $\mu$ GS $\alpha_1\beta_1$ K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>B; śobhān  $\alpha_3$ , kṣaubhān P $\gamma_1$ , kṣortān J<sub>3</sub> • maheśāni ]  $\mu$ S $\alpha_2\alpha_3\beta\gamma$ ; maheśānīm G, maheśā[ni] M

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**2.93b** MAHĀNĀDAḤ PRAVARTATE

mahānādaḥ ] GSNM $\beta$ W<sub>2</sub>B; jalanādaḥ  $\mu$ , mahānādān W<sub>1</sub>, mahānāda  $\alpha_3$ , mahānāmdaḥ  $\gamma_2$ R

• pravartate ] GS $\alpha_2$ FK<sub>5</sub>W<sub>2</sub>RB; pravarttate  $\mu$ M $\alpha_3$  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub> $\gamma_2$

**2.93c** YADĀ ŚRṂNOTI TAṂ NĀDAṂ

yadā ] *codd.* • śrṂnoti ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; śrṂnoti J<sub>4</sub> • taṁ ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>-FK<sub>6</sub> $\gamma$ ; taṁn V, taṁ K<sub>5</sub> • nādaṁ ] *codd.*

**2.93d** TADĀ MUKTAḤ SA UCYATE

tadā ] *codd.* • muktaḥ ]  $\mu$ S $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>B; muktas GF, mūktaḥ J<sub>2</sub>, mukta  $\gamma_2$ W<sub>2</sub>, om. R • sa ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; pra° VK<sub>5</sub>, om. R • ucyate ]  $\mu$ GS $\alpha$ J<sub>4</sub>K<sub>2</sub>F-B; mucyate J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma_1$

**2.94a** CINTAYED AMRṬĀSIKTAṂ

cintayed ] J<sub>6</sub>J<sub>7</sub>S $\alpha$  $\beta$ J<sub>1</sub>RB; citayed AJ<sub>5</sub>W<sub>2</sub>, secayed G • amṛtā ]  $\mu$ S $\alpha_3$  $\beta$  $\gamma$ ; amṛtāṁ G, amṛtaiḥ  $\alpha_1$  • siktaṁ ] J<sub>6</sub>J<sub>7</sub>S $\alpha_1$ J<sub>2</sub>VPFK<sub>5</sub> $\gamma$ ; siktaṁḥ A, jrābhi G, śaktiṁ  $\alpha_3$ , siktiṁ J<sub>4</sub>, saktāṁ K<sub>4</sub>, siktaṁ K<sub>2</sub>, śaktaṁ J<sub>3</sub>, si\*ṁ K<sub>6</sub>

**2.94b** SVADEHAṂ PARAMEŚVARI

svadehaṁ ]  $\mu$ GS $\alpha_2$  $\alpha_3$  $\beta$ B; sva[de]haṁ M, svadeha  $\gamma_1$  • parameśvari ]  $\mu$ GS $\alpha$  $\beta_1$ PFK<sub>5</sub>; parameśvarīṁ K<sub>2</sub>, parameśvarī J<sub>3</sub>K<sub>6</sub> $\gamma$

**2.94c** ANENA DEVI MĀSENA

om. K<sub>2</sub> • anena ]  $\mu$ GS $\alpha$  $\beta_1$ PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; tena de° F • devi ]  $\mu$ GS $\alpha_2$  $\alpha_3$  $\beta_1$ PJ<sub>3</sub>K<sub>5</sub> $\gamma$ ; māsa M, °veśi F, devī K<sub>6</sub> • māseña ]  $\mu$ GS $\alpha_2$  $\alpha_3$  $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; yogena M, māseña B

**2.94d** PŪRVADOṢAIḤ PRAMUCYATE

om. K<sub>2</sub> • pŭrvadoṣaiḥ ] S $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>B; sarvadoṣaiḥ  $\mu$ V, pŭrvadoṣair G, pŭrvvadoṣai K<sub>6</sub>, pŭrvadoṣai J<sub>5</sub>W<sub>2</sub>, pŭrvadoṣa R • pramucyate ]  $\mu$ S $\alpha$  $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; vimucyate G

**2.95a** ANENAIVA VIDHĀNENA

anenaiva ] *codd.* • vidhānena ]  $\mu$ GS $\alpha_2$  $\alpha_3$  $\beta$  $\gamma$ ; vidhāne M (*unm.*)

**2.95b** DVMĀSAṂ TU YADĀCARET

dvimāsaṁ tu ] S $\alpha$  $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>B; dvimāsāṁta A, dvimāsāṁtaṁ J<sub>6</sub>J<sub>7</sub>G, dvimāsaṁ ca K<sub>2</sub>J<sub>1</sub>R • yadācaret ]  $\mu$ GS $\alpha_2$  $\alpha_3$ VPJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; samāśrayet M, yadā\*dh\*aret J<sub>2</sub>, yadā dharet J<sub>4</sub>K<sub>4</sub>, samācaret K<sub>2</sub>K<sub>6</sub>

**2.95c** TADĀ ŚRṂNOTI KARṆĀBHYĀM

*codd.*

**2.95d** MAHĀGAJARAVADHVANIM

mahā ]  $\mu$ GS $\alpha$  $\beta$ W<sub>2</sub>B; mahāṁ J<sub>1</sub>R, maha J<sub>5</sub> • gaja ]  $\mu$ GSM $\alpha_3$  $\beta$  $\gamma_2$ W<sub>2</sub>B; rāja  $\alpha_2$ , ga R (*unm.*) • rava ] GMF; vara  $\mu$ S $\alpha_2$  $\alpha_3$ K<sub>2</sub>J<sub>3</sub>, varaṁ J<sub>2</sub>VK<sub>4</sub>PK<sub>5</sub> $\gamma_2$ W<sub>2</sub>B, ra J<sub>4</sub> (*unm.*), ravaṁ K<sub>6</sub>, vraraṁ R • dhvanim ]  $\mu$ GM $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>FB; dhvaniṁḥ S, dhvani NJ<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>, dhvaniḥ W<sub>1</sub>, dhvuni R

**2.96a** PŪRVAVAC CINTAYED DEHAṂ

pŭrvavac ]  $\mu$ GS $\alpha_2$  $\alpha_3$ J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; pŭrvavat M, pŭrvavāc J<sub>2</sub>, pŭrvavā K<sub>4</sub>, pŭrvvavac K<sub>6</sub> • cintayed ]  $\mu$ GS $\alpha_2$  $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>; kuṁbhayed M, ciṁye J<sub>4</sub> (*unm.*), ciṁtayad K<sub>2</sub>, iṁtaye J<sub>3</sub>, ciṁtayā  $\gamma_2$ W<sub>2</sub>B, ciṁtayā R • dehaṁ ]  $\mu$ S $\alpha_3$ VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; devi G $\alpha_1$ J<sub>4</sub>, dehe J<sub>2</sub>, deha  $\gamma$

**2.96b** DVIṬĪYAIR MUCYATE GADAIḤ

dviṭīyair ]  $\mu$ M; dviṭīye GS $\alpha_2$ J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>K<sub>6</sub>J<sub>1</sub>R, dviṭīyo  $\alpha_3$ , dviṭīyai K<sub>4</sub>, dviṭīya K<sub>2</sub>K<sub>5</sub>, dviṭīyaṁ F, dviṭīye J<sub>5</sub>W<sub>2</sub>, dviṭīye B • mucyate ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; mukhyate V, mṛcyate K<sub>4</sub> • gadaiḥ ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; bhramaiḥ G, gudaiḥ J<sub>4</sub>, gadaī K<sub>6</sub>

**2.96c** TRIMĀSĀD BRAHMANĀDAṂ CA

trimāsād ] SW<sub>1</sub> $\beta_1$ K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>B; trimāsāt  $\mu$ , trimāsāj G, trimāsāṁ N, trimāse MF, trimāsa  $\alpha_3$ , trimāsad J<sub>3</sub>, trimāsāv J<sub>1</sub>, trimāsā J<sub>5</sub>W<sub>2</sub>R • brahmanādaṁ ] S $\alpha_2$ J<sub>4</sub>VJ<sub>3</sub>FB; siṁhanādaṁ  $\mu$ , jihvayā nā° G, vrahmanādaṁ M $\alpha_3$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>R, vahmanādaṁ J<sub>1</sub> • ca ]  $\mu$ S $\alpha$  $\beta$  $\gamma$ ; °daṁ G

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**2.96d** ŚRĪNUTVĀ PŪRVAVAT SMARET

śrīnutvā ]  $\mu$ ; śrīnuyāt  $GS\alpha_2\alpha_3J_4K_4K_2PJ_3FK_5K_6\gamma$ , pūrvava M, śrīnuyāt  $J_2$ , śrīnuyātyāt V (*unm.*) • pūrvavat ]  $\mu GS\alpha_2\alpha_3J_4VK_4K_2PJ_3FK_5\gamma$ ; chrīnuyāt M, purvavat  $J_2$ , pūrvavat  $K_6$  • smaret ]  $\mu SW_1M\alpha_3J_2VK_2PJ_3FK_5K_6\gamma$ ; smarā\*ṃ\* G, priye N, samaret  $J_4$  (*unm.*), sāret  $K_4$

**2.97a** TRṬĪYABHEDADOṢAIŚ CA

trṭīya ]  $\mu S\alpha_2\alpha_3J_2J_4K_4PJ_3K_5K_6$ ; tritīye G, trṭīyair M, tatīya V, tritīya  $K_2$ , trṭīyya F, trṭīye  $\gamma$  • bhedadoṣaiś ]  $\mu GS\alpha J_2VK_4PJ_3FK_5K_6\gamma$ ; medadoṣaiś  $J_4$ , bhedahōṣaiś  $K_2$  • ca ] *codd.*

**2.97b** MUCYATE NĀTRA SAṂŚAYAḤ

mucyate ]  $\mu GS\alpha\beta J_1W_2RB$ ; mucyaḥte  $J_5$  • nātra ] *codd.* • saṃśayaḥ ]  $\mu GSM\alpha_3J_2VK_4P-J_3FK_5K_6\gamma$ ; saṃśayā N, saṃśay  $W_1$  (*unm.*), śaṃśayaḥ  $J_4$ , saṃśaya  $K_2$

**2.97c** MEGHANĀDAM AGHORĀKHYAṂ

megha ]  $\mu GS\alpha\beta K_2J_3FK_5K_6\gamma$ ; madya P • nādam ]  $\mu GS\alpha\beta W_2B$ ; nādam  $J_1R$ , nāḍdam  $J_5$  • aghorākhyam ]  $\mu GSNMJ_2J_4VK_2PJ_3FK_5K_6W_2B$ ; adhorākhyam  $W_1$ , apūrākhyam  $K_1$ , ayūrākhyam  $K_3$ , aghorākhyā  $K_4$ , aghārākhyam  $\gamma_2$ , aghākhyam ca R

**2.97d** CATURTHE MĀSAPARYAYE

caturthe ]  $\mu GS\alpha K_1J_2J_4K_4K_2PJ_3FK_5K_6$ ; carthe  $K_3$  (*unm.*), caturthye V, caturtham  $\gamma_2W_2B$ , caturtha R • māsa ]  $J_4VK_4K_2PFK_5K_6\gamma$ ; māsi  $\mu GS\alpha_2\alpha_3J_3$ , śrūya° M, māse  $J_2$  • paryaye ]  $GK_4K_2J_3FK_5K_6$ ; paryayet  $\mu$ , śrūyate  $S\alpha_2\alpha_3J_4$ , °te priye M, \*\*  $J_2$ , paryayat V, paryyaye P, paryate  $\gamma_1$ , paryataḥ B

**2.98a** ŚRUTVĀ PŪRVAVAD ABHYASYA

śrutvā ]  $\mu GSM\alpha_3VK_4K_2PJ_3FK_5K_6$ ; smṛtvā  $\alpha_2J_2J_4$ , śṛṇa  $\gamma_1$ , śṛṇu B • pūrvavad ]  $\mu GS\alpha\beta_1-K_2PJ_3FK_5W_2B$ ; pūrvavad  $K_6$ , dhū pūrva°  $J_1R$ , \*ū pūrva°  $J_5$  • abhyasya ]  $\mu G\alpha_2$ ; abhyāsād  $SK_4PJ_3F$ , abhyasyed M, abhyāse  $\alpha_3$ , abhyāsāt  $J_2$ , ābhyāsāt  $J_4$ , abhyasyād V, abhyasyī  $K_2$ , ābhyāsād  $K_5$ , abhyāsād  $K_6W_2$ , vad bhyā  $J_1R$  (*unm.*), vad abhyā  $J_5$ , abhyād B (*unm.*)

**2.98b** BHRĀNTIDOṢAIḤ PRAMUCYATE

om.  $\gamma_2R$  • bhrānti ]  $J_6J_7GSW_1M\alpha_3\beta B$ ; bhrāntai A, bhrāti N, bhrati  $W_2$  • doṣaiḥ ]  $GSNM\alpha_3FB$ ; doṣaiś  $\mu$ , doṣai  $W_1$ , śeṣaiḥ  $J_2VK_4K_2PJ_3K_5K_6W_2$ , śiṣaiḥ  $J_4$  • pramucyate ]  $GS\alpha\beta W_2B$ ; ca mudyate A, ca mucyate  $J_6J_7$

**2.98c** EVAṂ STHIRAMATIR DHYĀNAM

om.  $\gamma_2R$  • evaṃ ]  $\mu SNM\alpha_3J_2VK_4K_2PJ_3K_5K_6B$ ; brahma G, eva  $W_1J_4W_2$ , yevaṃ F • sthiramatir ]  $\mu SNM\alpha_3$ , sthiramati  $GW_1$ , sarvasthiramati  $J_2$  (*unm.*), sarvasthira  $J_4K_4J_3B$ , sarvaṃ sthira  $VPFK_5$ , sthīrasarva  $K_2$ , sarvasthīrasara  $K_6$  (*unm.*), sarvāsthira  $W_2$  • dhyānam ]  $GS\alpha$ ; dhyānam  $\mu J_2$ , matir  $J_4VK_4K_2PFK_5K_6W_2B$ , matiḥr  $J_3$

**2.98d** ABHYĀSAṂ CA TRIKĀLATAḤ

om.  $\gamma_2R$  • abhyāsaṃ ]  $GS\alpha J_4VK_4PJ_3FK_5K_6W_2B$ ; abhyasec  $\mu$ , rabhyāsaṃ  $J_2$ , abhyāse°  $K_2$  • ca ]  $\mu GS\alpha\beta_1PJ_3FK_5K_6W_2B$ ; °na  $K_2$  • trikālataḥ ]  $SMVK_2PJ_3FK_5K_6W_2B$ ; dvikālakam  $\mu$ , trikālakam G, trikālikāḥ  $\alpha_2$ , trikālikāḥ  $\alpha_3$ , trikālasaḥ  $J_2J_4K_4$

**2.99a** SĀDHAYET TRYABDATAḤ SATYAṂ

sādhayet ]  $\mu MK_1VK_2$ ; kṛtvātha G, sādhayed  $SJ_2J_4PJ_3FK_5K_6$ , [dhārayat] N, dhārayet  $W_1$ , sādhayat  $K_3$ , la sādhayed  $K_4$  (*unm.*), sādḥū yad  $\gamma_2$ , sādhayad  $W_2$ , sādhyu yad R, saṃsādhā° B • tryabdataḥ ] *em.*; pravṛtaḥ  $AJ_7$ , avṛtaḥ  $J_6$ , tryabdatas G, avdataḥ  $SK_4PK_5K_6$ , [pṛṣṭataḥ] N, pṛṣṭataḥ  $W_1$ , pṛṣṭataḥ M, paṣṭhata\*ḥ°  $K_1$ , paṣṭhataḥ  $K_3$ , a\*vr\*ataḥ  $J_2$ , advataḥ  $J_4$ , aṣṭataḥ  $VJ_3$ , dṛṣṭataḥ  $K_2$ , abdatas F, bhutaḥ  $\gamma_2W_2$  (*unm.*), bhuta R (*unm.*), °yed bhutaḥ B • satyaṃ ]  $\mu GSW_1M\alpha_3\beta_1K_2PJ_3FK_5\gamma$ ; [satyaṃ] N, satya  $K_6$

**2.99b** JĀYATE HY AJARĀMARAḤ

jāyate ]  $\mu GSW_1M\alpha_3\beta\gamma$ ; [jāyate] N • hy ajarāmarah ]  $\mu GSW_1M\alpha_3\beta_1PJ_3FK_5K_6J_5W_2B$ ; [hy ajarāmarah] N, cāmarāmarah  $K_2$ , dajarāmarah  $J_1R$

**2.99c** BHATADOṢACATUṢKASYA

bhaṭa ]  $\mu VK_4K_5^{\text{ac}}$ ; haṭa  $GNJ_2PFK_5^{\text{pc}}\gamma$ , haṭha  $SW_1MJ_4K_6$ , naṭa  $\alpha_3$ , hava  $K_2J_3$  • doṣa ]  $\mu G-SJ_2J_4K_4K_2PJ_3FK_5K_6\gamma$ ; bheda  $\alpha_1$ , bhedaiś  $\alpha_3$ , doṣaś V • catuṣkasya ] *codd.*

$\mu = AJ_6J_7$

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

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

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

**2.99d** NAṬADOŚASYA CAIVA HI

nata ]  $\mu\text{GS}\alpha\text{VK}_2\text{FK}_5\text{K}_6$ ; bhaṭa  $\text{J}_2\text{J}_4\text{K}_4\text{PJ}_3\gamma$  • dośasya ]  $\mu\text{GS}\alpha_2\text{J}_2\text{J}_4\text{VK}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; bhe-  
dasya M, bhedaś ca  $\alpha_3$ , dośasyai  $\text{K}_4$  • caiva hi ]  $\mu\text{GS}\alpha_1\text{J}_2\text{J}_4\text{VK}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; jāyate  $\alpha_3$ ,  
caiva di  $\text{K}_4$

**2.100a** NIVĀRAṆAṀ MAYĀ PROKTAṀ

nivāraṇaṁ ]  $\mu\text{GS}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{B}$ ; nivāraṇa  $\text{K}_2$ , nivāreṇaṁ  $\gamma_1$  • mayā ] *codd.* • proktaṁ ]  
 $\mu\text{GS}\alpha\beta_1\text{K}_2\text{J}_3\text{FK}_5\text{K}_6\gamma$ ; pnoktaṁ P

**2.100b** BHŪYAH ŚRṆU SURĀDHIPE

bhūyaḥ ]  $\mu\text{GS}\alpha\beta_1\text{K}_2\text{K}_5\text{J}_1\text{W}_2\text{B}$ ; bhayaḥ P, bhuyaḥ  $\text{J}_3$ , bhūyaś F, bhūya  $\text{K}_6$ , bhūyamḥ  $\text{J}_5$ ,  
bhūrya R • śrṇu ]  $\mu\text{GS}\alpha_1\text{K}_1\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; śrṇuḥ  $\text{K}_3$ , śrṇu  $\text{J}_2$  • surādhipe ]  $\text{J}_6\text{J}_7$ -  
 $\text{S}\alpha_3\text{VK}_4\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6\gamma_1$ ; surādhipa A, narādhipa GB, surārcite  $\alpha_1\text{J}_2\text{J}_4$ , surārcite F

**2.100c** YO 'SMIN ŚĀNTE PARE TATTVE

yo smin ]  $\mu\text{F}$ ; yasmin  $\text{GS}\beta_1\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6\gamma$ , yasminn  $\alpha_1$ , yāśma  $\alpha_3$  • śānte ]  $\mu\text{GS}\beta_1\text{PJ}_3\text{FK}_6\gamma$ ;  
amte  $\alpha_1$ , na śām°  $\alpha_3$ , sānte  $\text{K}_2\text{K}_5$  • pare ]  $\mu\text{S}\beta\gamma$ ; para G, pati°  $\alpha_1$ , °te pa°  $\alpha_3$  • tattve ]  
tatve  $\mu\text{GSJ}_2\text{J}_4\text{VPJ}_3\text{FK}_5\gamma$ , °tvā tu  $\alpha_2$ , °tvā yo M, °titvā  $\alpha_3$ , tamtve  $\text{K}_4$ , tattvai  $\text{K}_2$ , tatvo  $\text{K}_6$

**2.100d** YOGE YOGĪ SUKHĀTMMAKE

yoge ]  $\mu$ ; yogī  $\text{GSW}_1\text{M}\alpha_3\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\gamma$ , yogi N, jyotiḥ  $\text{J}_2$ , yoga  $\text{K}_6$  • yogī sukhātmake ]  
 $\text{J}_6\text{J}_7$ ; yogī sukātmake A, yogasukhātmani G, yogeśvarātmake  $\text{S}\alpha_3\text{J}_2\text{VK}_4\text{PJ}_3\text{FK}_5\text{J}_5\text{W}_2\text{B}$ , yoge  
surātmake  $\alpha_2$ , yoge surārcite M, yogeśvarātmaka  $\text{J}_4$ , yogeśvarātmate  $\text{K}_2$ , yāgeśvarātmak\*  
 $\text{K}_6$ , yogeśvarātmike  $\text{J}_1\text{R}$

**2.101a** PRAVIṢṬAḤ SARVATATTVAJÑAS

praviṣṭaḥ ]  $\text{GS}\alpha\text{VK}_2\text{PK}_6\text{W}_2\text{B}$ ; praviṣṭa  $\text{AJ}_7\text{J}_3\text{R}$ , praviṣṭa'  $\text{J}_6$ , praviṣṭā  $\text{J}_2\text{J}_4\text{J}_1$ , pratiṣṭā  $\text{K}_4$ ,  
praviṣṭas F, praviṣṭhaḥ  $\text{K}_5$ , praviṣṭāḥ  $\text{J}_5$  • sarvatattvajñas ] G; sarvatattvajñāḥ  $\mu\alpha_3\text{FB}$ ,  
sarvatattvajñas  $\text{S}\alpha_2\text{K}_5\text{J}_1\text{W}_2\text{R}$ , sarvatattvajñā[s] M, sarvatattvajñā  $\beta_1\text{P}$ , sarvatattvajñāḥ  $\text{K}_2$ ,  
sarvatattvajñā  $\text{J}_3$ , sarvvatatvajñā  $\text{K}_6$ , sarvatattvajñās  $\text{J}_5$

**2.101b** TASYA PĀDAU NAMĀMY AHAM

tasya ]  $\mu\text{GS}\alpha_2\alpha_3\beta\gamma$ ; [ta]sya M • pādaḥ ]  $\text{S}\alpha_1\text{VK}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma_2\text{W}_2\text{B}$ ; pādam  $\mu\text{GJ}_2\text{J}_4\text{K}_4$ ,  
pādo  $\alpha_3\text{R}$  • namāmy ] *codd.* • aham ]  $\mu\text{GS}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; aha  $\text{K}_2$

**2.101c** PRATHAMAṀ CĀLANAṀ DEVI

prathamam ] *codd.* • cālanam ]  $\mu\text{GS}\alpha_1\beta$ ; cānalam  $\alpha_3\text{J}_1\text{B}$ , cānala  $\text{J}_5\text{W}_2$ , canalam R •  
devi ]  $\mu\text{GS}\alpha\beta_1\text{K}_2\text{PFK}_5\gamma$ ; deham  $\text{J}_3$ , devī  $\text{K}_6$

**2.101d** DVIṬĪYAṀ BHEDANAṀ BHAVET

dviṭīyam ]  $\mu\text{G}\alpha\beta_1\text{K}_5\text{K}_6$ ; dviṭīya  $\text{K}_2$ , dviṭīye  $\text{SPJ}_3\text{B}$ , dviṭīyām F, dviṭīyo  $\gamma_1$  • bhedanam ]  
*conj.*; mathanam  $\mu\text{GS}\alpha_2\alpha_3\beta\gamma$ , mathanam M • bhavet ]  $\mu\text{GS}\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\gamma$ ; bhavat  $\text{K}_6$

**2.102a** TRṬĪYAṀ MATHANAṀ ŚASTAṀ

trṭīyam ]  $\mu\text{G}\alpha\beta_1\text{PJ}_3\text{K}_5\text{K}_6\gamma$ ; trṭīye S, trṭīyo  $\text{K}_2$ , trṭīyā F • matha° ] *conj.*; pānam  $\mu\text{GS}$ -  
 $\alpha_2\text{VK}_4\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ , pānamam M, pīnam  $\alpha_3$ , pāmanam  $\text{J}_2$  (*unm.*), yāmanam  $\text{J}_4$  (*unm.*), pātam  
 $\text{K}_2$  • °nam śastaṁ ] *conj.*; uddiṣṭam  $\mu\text{GSW}_1\text{M}\alpha_3\beta_1\text{K}_2\text{PFK}_5\gamma_2\text{B}$ , uddiṣṭa N, udiṣṭam  $\text{J}_3$ -  
 $\text{K}_6\text{R}$ , uddiṣṭham  $\text{W}_2$

**2.102b** CATURTHAṀ CA PRAVEŚANAṀ

caturtham ]  $\text{J}_6\text{J}_7\text{G}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{W}_2\text{B}$ ; caturthām A, caturthe  $\text{SK}_2$ , cārthāmtaḥ  $\text{J}_1$ , carthām-  
ta  $\text{J}_5$ , carthātaḥ R • ca ]  $\mu\text{G}$ ; tat  $\text{S}\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ , *om.*  $\gamma_2\text{R}$ , ta  $\text{W}_2$ , \*a\* B • pra-  
veśanam ]  $\text{S}\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma_2\text{W}_2\text{R}$ ; praveśakam  $\mu$ , prameṇanam G, \*aśamsanam B

**2.102c** TĀLUMŪLAṀ SAMUDGHRṢYA

tālumūlam ]  $\mu\text{GS}\alpha\beta_1\text{K}_2\text{PK}_5\text{K}_6\text{J}_1\text{RB}$ ; tālumula  $\text{J}_3$ , tālumūle F, tālumulam  $\text{J}_5\text{W}_2$  • samudghrṣya ]  
 $\text{GSMJ}_2\text{J}_4\text{F}^{ac}\text{B}$ ; samudhrṣya A, samuddhrṣya  $\text{J}_6\text{J}_7\text{K}_3\text{F}^{pc}\text{K}_6$ , samudghrṣya N, samuddhrṣya  
 $\text{W}_1$ , samudghaṣya  $\text{K}_1$ , samutkrṣya V, samud\*ṣya  $\text{K}_4$ , samudiṣṭam  $\text{K}_2$ , samuṣṭasya P, samur-  
dghāṣya  $\text{J}_3$ , samudghrṣya  $\text{K}_5$ , samuṣṭasya  $\gamma_1$

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**2.102d** JIHVĀM UTKARṢAYET PRIYE

jihvām ]  $\mu$ GS $\alpha\beta$ J<sub>5</sub>W<sub>2</sub>B; jihvā J<sub>1</sub>R • utkarṣayet ]  $\mu$ S $\alpha_3\beta$ ; utgharṣeyet G, udgharṣayet NM, uddharṣayet W<sub>1</sub>, mukta kṣipet J<sub>1</sub>R, utkaṣayet J<sub>5</sub>W<sub>2</sub>, utkarṣayam° B • priye ]  $\mu$ GS $\alpha\beta$ K<sub>2</sub>-PFK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>; priye J<sub>3</sub>, pri R (*unm.*), °ti ye B

**2.103a** CĀLANAṀ TAD VIJĀNĪYĀD

cālanam ]  $\mu$ GS $\alpha\beta$  $\gamma_2$ W<sub>2</sub>B; calanam R • tad ]  $\mu$ GS $\alpha_3$ ; tam  $\alpha_1\beta\gamma$  • vijānīyād ]  $\mu$ ; vijānīyāt GSNK<sub>1</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>B, vijānīyā W<sub>1</sub>MK<sub>3</sub>K<sub>6</sub> $\gamma_1$ , vijānīyat J<sub>2</sub>

**2.103b** BRAHMĀRGALAVIBHEDANAM

brahmārgalavi ] vrahmārgalavi  $\mu$ , brahmārgalavi G, trimārgārgala S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub>, trimārgārgala J<sub>4</sub>, trimārgargala F, tribhāgārgala K<sub>5</sub>, samārgalama J<sub>1</sub>R, samārgala J<sub>5</sub>W<sub>2</sub>, paramārga B • bhedanam ]  $\mu$ S $\alpha\beta\gamma$ ; \*bhedanam°G

**2.103c** BHEDANAṀ TAD VADANTI SMA

bhedanam ] GS $\alpha_1\beta_1$ K<sub>2</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; *om.*  $\mu$ , bhedaṀ na  $\alpha_3$ , bhadanam P, bhedanam F • tad ] S; tam  $\mu\alpha\beta_1$ PK<sub>5</sub>K<sub>6</sub>B, ta[\*] G, te K<sub>2</sub>J<sub>3</sub>F, ta  $\gamma_1$  • vadanti ]  $\mu$ S $\alpha_1$ J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B, vadati G, vadaṀtī  $\alpha_3\gamma_1$ , vaṀtī K<sub>4</sub> (*unm.*), vadaṀtī K<sub>2</sub> • sma ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; smam G, s J<sub>4</sub> (*unm.*), sā R

**2.103d** †MATHANAṀ TANTUNĀ PRIYE

mathanam ] S $\alpha_2\alpha_3\beta\gamma$ ; □□□□  $\mu$ , nathanam G, ma\*tha\*nam M • tantunā ]  $\mu$ S $\alpha_2\alpha_3\beta_1$ PJ<sub>3</sub>-FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; tamtumat G, tatunā M, tamvudā K<sub>2</sub> • priye ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; priye P

**2.104a** LOHAKĪLAPRAVEŚENA

loha ] *codd.* • kīla ]  $\mu$ S $\alpha_1\beta$ W<sub>2</sub>B; kena G, kīle  $\alpha_3$ , kola  $\gamma_2$ R • praveśena ]  $\mu$ GS $\alpha_1\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; praveśenam  $\alpha_3$ , prayogena F

**2.104b** YADĀ MATHANAṀ ĀCARET†

yadā ] S $\beta_1$ PJ<sub>3</sub> $\gamma$ ; yathā  $\mu$ G $\alpha$ K<sub>2</sub>K<sub>5</sub>K<sub>6</sub>, yadhā F • mathanam ]  $\mu$ GS $\alpha_2\alpha_3\beta\gamma$ ; mamthanam M • ācaret ] GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; ārabhet  $\mu$ K<sub>2</sub>

**2.104c** MATHANAṀ TAD VIJĀNĪYĀD

*om.* G • mathanam ]  $\mu$ S $\alpha_2$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; mamthanam MV, mathanan  $\alpha_3$  • tad ]  $\mu$ SB; tam  $\alpha_2$ K<sub>1</sub> $\beta$ J<sub>1</sub>R, ta MJ<sub>5</sub>W<sub>2</sub>, te K<sub>3</sub> • vijānīyād ]  $\mu$ SNM $\alpha_3\beta_1$ PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>B; vijānīyāt W<sub>1</sub>-K<sub>2</sub> $\gamma_1$ , vijānīyyād F

**2.104d** YOGAVṚDDHIKARAṀ PRIYE

*om.* G • yoga ] S $\alpha_1\beta\gamma$ ; yogī  $\mu\alpha_3$  • vṛddhi ]  $\mu$ SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; siddhi  $\alpha$ , vṛddhiṀ V, vaddhi J<sub>3</sub> • karaṀ ] *codd.* • priye ]  $\mu$ MB; bhavet S<sup>pc</sup> $\alpha_2\alpha_3\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>, paraṀ S<sup>ac</sup>K<sub>2</sub>-J<sub>3</sub>R

**2.105a** UDGHĀṬYĀRGALAM ĀKĀŚE

udghāṭyārgalam ] SM $\alpha_3$ J<sub>2</sub>J<sub>4</sub>VPK<sub>5</sub>K<sub>6</sub>B; udarghorgatam A, udghārgatam J<sub>6</sub>J<sub>7</sub> (*unm.*), udghāṭyārgalam G, udghādyārgalam  $\alpha_2$ , u\*ā\*ārgalam K<sub>4</sub>, udaghāṭayorgalam K<sub>2</sub> (*unm.*), dha u\*āṭa\*arargalam J<sub>3</sub>, udghāṭyārgalam F, ubhayorgalam  $\gamma_2$ R, udvāṭyorgalam W<sub>2</sub> • ākāśe ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; ākośe J<sub>4</sub>, āṅkāśe K<sub>2</sub>, ākāśa F

**2.105b** JIHVĀM ŪRDHVAṀ PRASĀRAYET

jihvām ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB; jihvam J<sub>4</sub>, jihvām J<sub>5</sub> • ūrdhvaṀ ]  $\mu$ GSMF-K<sub>5</sub>B; ūrdhva  $\alpha_2$ , °ūlam  $\alpha_3$ J<sub>1</sub>R, ūrdhha J<sub>2</sub>J<sub>4</sub>P, ūrdhham VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub> • prasārayet ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; parasārayet J<sub>4</sub> (*unm.*), prasārayat  $\gamma_1$

**2.105c** PRAVEŚAṀ PRĀHUR ĪSĀNI

praveśam ]  $\mu$ GSM $\alpha_3\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; praveśa  $\alpha_2$ , āveśam F, praveśam B • prāhur ]  $\mu$ S $\alpha_1\beta$ - $\gamma_1$ ; para° G, śahur  $\alpha_3$ , āhur B • īsāni ] J<sub>6</sub>J<sub>7</sub>S $\alpha_1$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; īsānī AVJ<sub>5</sub>W<sub>2</sub>, °meśāni G, eśāni  $\alpha_3$ , īśāna J<sub>3</sub>

**2.105d** YOGASIDDHIPRAVARTAKAM

yoga ] *codd.* • siddhi ]  $\mu$ S $\alpha\beta\gamma$ ; vṛddhi G • pravartakam ] SJ<sub>4</sub>FJ<sub>5</sub>B; pravarttakam  $\mu$ M- $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>R, pra\*\*kam G, karaṀ paraṀ N, praveśane W<sub>1</sub>, pradāyakam K<sub>2</sub>, pravattate J<sub>3</sub>

$\mu$ =AJ<sub>6</sub>J<sub>7</sub>

$\alpha$ =NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$ =NW<sub>1</sub>M;  $\alpha_2$ =NW<sub>1</sub>

$\beta$ =J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$ =J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$ =J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$ =J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$ =J<sub>1</sub>J<sub>5</sub>

**2.106a** BRAHMĀRGALAPRABHEDENA

brahmārgala ] GSW<sub>1</sub>VJ<sub>3</sub>B; vrahmārgala  $\mu M\alpha_3 J_2 J_4 K_4 K_2 P K_5 K_6 R$ , praveśe tā° N, brahmārgaḷa F, vrahmārgala  $\gamma_2$ , brahmārgala W<sub>2</sub> • prabhedena ]  $\mu$ ; praveśena GSW<sub>1</sub>M $\alpha_3\beta\gamma$ , °lumūlena N

**2.106b** JIHVĀSAMKRAMAṆENA CA

jihvāsamkramaṇena ]  $\mu GS\alpha\beta_1 P J_3 F K_5 K_6 \gamma_2 W_2 B$ ; jihvāyāṃ samkramaṇa K<sub>2</sub>, jihvā samkramaṇena R (*unm.*) • ca ] *codd.*

**2.106c** PRATYAYAH PARAMEŚĀNI

pratyayaḥ ]  $\mu GS\alpha_1 V K_2 P J_3 F K_5^{pc} \gamma_2 W_2 B$ ; pratyaya  $\alpha_3 K_5^{ac} K_6 R$ , pratyayā J<sub>2</sub>K<sub>4</sub>, pratyayāḥ J<sub>4</sub> • parameśāni ]  $\mu GS\alpha\beta_1 J_3 F K_5 K_6 B$ ; parameśānā K<sub>2</sub>, parameśāsi P, parameśānī  $\gamma_1$

**2.106d** KṢAṆĀT SATYAṀ PRAJĀYATE

kṣaṇāt sat° ] S $\alpha J_2 V K_4 K_2 P J_3 F K_5 K_6 \gamma$ ; kṣaṇārdhāt  $\mu G$ , kṣaṇāt sat° J<sub>4</sub> • °yaṃ prajāyate ] S $\alpha\beta\gamma$ ; samprajāyate  $\mu G$

**2.107a** ĀDĀV ĀNANDABHĀVATVAM

om. NJ<sub>1</sub>R • ādāv ] J<sub>6</sub>J<sub>7</sub>GSM $\alpha_3\beta_1 K_2 F K_5 B$ ; ādāc A, ādāy W<sub>1</sub>, ādāu P, ādau J<sub>3</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub> • ānanda ]  $\mu SW_1 M\alpha_3 \beta J_5 W_2 B$ ; ānaṃdā° G • bhāvatvaṃ ] J<sub>6</sub>J<sub>7</sub>SW<sub>1</sub> $\beta_1 K_2 P F K_5 K_6$ ; bhāvātvam A, °nubhavo G, bhāvaś ca M, bhāvetvaṃ  $\alpha_3$ , bhāvatyaṃ J<sub>3</sub>, bhāvāti J<sub>5</sub>B, bhāvāni W<sub>2</sub>

**2.107b** NIDRĀHĀNIR ATAḤ PARAM

om. NJ<sub>1</sub>R • nidrā ] J<sub>6</sub>J<sub>7</sub>GSW<sub>1</sub>M $\alpha_3\beta J_5 W_2 B$ ; niṃdrā A • hānir ]  $\mu W_1 M J_2 V K_4 P K_5 K_6$ ; hanis G, hānis SF, hāre K<sub>1</sub>, hāraṃ K<sub>3</sub>, hāri J<sub>4</sub>, hanir K<sub>2</sub>, hāni J<sub>3</sub>, hāniḥ J<sub>5</sub>W<sub>2</sub>, hānim B • ataḥ ]  $\mu W_1 M J_2 V K_4 K_2 P K_5 K_6 B$ ; tataḥ GS $\alpha_3 F$ , tāḥ J<sub>4</sub> (*unm.*), iti J<sub>3</sub>, mataḥ J<sub>5</sub>W<sub>2</sub> • param ] GSW<sub>1</sub>M $\alpha_3\beta J_5 W_2 B$ ; padaṃ  $\mu$

**2.107c** SAṀGAMAṀ BHOJANAṀ CAIVA

om. NJ<sub>1</sub>R • saṅgamaṃ ]  $\mu GW_1 M$ ; saṅgame S $\beta_1 P J_3 K_5 K_6 \gamma$ , saṅgama  $\alpha_3$ , saṅgamo K<sub>2</sub>F • bhojanaṃ ]  $\mu GS\alpha\beta_1 K_2 P J_3 F \gamma$ ; bhojane K<sub>5</sub>K<sub>6</sub> • caiva ] G; devi  $\mu S\alpha\beta_1 K_2 P J_3 F K_5 \gamma$ , devī K<sub>6</sub>

**2.107d** SVALPAMĀTRAṀ PRAJĀYATE

om. NJ<sub>1</sub>R • svalpa ] GS $\alpha_3\beta_1 P J_3 F K_5 K_6 J_5 W_2$ ; svalpam  $\mu$ , jalpa W<sub>1</sub>M, svapna K<sub>2</sub>B • mātraṃ ] GS $\alpha\beta_1 P J_3 F K_5 K_6 B$ ; alpam  $\mu$ , mātra K<sub>2</sub>J<sub>5</sub>W<sub>2</sub> • prajāyate ] *codd.*

**2.108a** PUṢṬIḤ SAṀJĀYATE TEJO

puṣṭiḥ ]  $\mu\alpha_3$ ; sṛṣṭis G, tuṣṭiḥ S $\alpha_2\beta_1 K_2 P J_3 K_5 B$ , tuṣṭiḥ M, tuṣṭis F, tuṣṭi K<sub>6</sub>J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>, vṛṣṭi R • saṅjāyate ] *codd.* • tejo ]  $\mu GS\alpha\beta_1 K_2 P J_3 F K_5 J_5 W_2 R B$ ; devī K<sub>6</sub>, [te]jo J<sub>1</sub>

**2.108b** VṚDDHIŚ CA BHAVATI PRIYE

vṛddhiś ]  $\mu$ ; deha GS $\alpha\beta\gamma$  • ca bhavati ]  $\mu$ ; vṛddhir bhavet GSN $\alpha_3 J_2 V K_4 P F K_5 J_5 W_2 B$ , vṛddhi bhavet W<sub>1</sub>J<sub>4</sub>K<sub>6</sub>, vṛddhiḥ bhavet M, vṛddhi savet K<sub>2</sub>, vṛddhir bhavet J<sub>3</sub>, siddhir bhavet J<sub>1</sub>R • priye ]  $\mu GS\alpha\beta_1 K_2 P F K_5 K_6 \gamma$ ; dhruvam J<sub>3</sub>

**2.108c** NA JARĀ NA CA MRṬYUŚ CA

na ] J<sub>6</sub>J<sub>7</sub>GS $\alpha\beta_1 K_2 P J_3 F K_5 \gamma$ ; naṃ A, ma K<sub>6</sub> • jarā ] *codd.* • na ca ] J<sub>6</sub>J<sub>7</sub>GS $\alpha_2\alpha_3\beta\gamma$ ; naṃ ca A, tasya M • mrṭyuś ]  $\mu GS\alpha\beta_1 K_2 P F K_5 K_6 \gamma$ ; mrṭyumaṃ J<sub>3</sub> • ca ] *codd.*

**2.108d** NA VYĀDHIPALITĀNI CA

na ] *codd.* • vyādhi ] AM $\beta\gamma$ ; vyādhiḥ J<sub>6</sub>J<sub>7</sub>GS $\alpha_2\alpha_3$  • palitāni ca ]  $\alpha$ ; palitaṃ na ca  $\mu$ , palitaṃ tathā G, palitāny api S $\beta_1 P F K_5 K_6 \gamma$ , phalatāny api K<sub>2</sub>, palitāny api J<sub>3</sub>

**2.109a** ŪRDHVARETĀ MAHEŚĀNI

ūrdhvaretā ] GS $\alpha_2 B$ ; urdhvaretā A, ūrdhvareto J<sub>6</sub>J<sub>7</sub> $\alpha_3 F J_1$ , urdhvaretā MV, urddhareto J<sub>2</sub>-J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>, urddharetā K<sub>2</sub>K<sub>5</sub>K<sub>6</sub>R, urddharato P, udhvareto J<sub>5</sub>, urdhvareto W<sub>2</sub> • maheśāni ]  $\mu GS\alpha\beta J_1 R B$ ; maheśānī J<sub>5</sub>W<sub>2</sub>

**2.109b** AṆIMĀDIGUṆĀNVITAḤ

aṇimādi ]  $\mu S\alpha_1 K_1 \beta_1 P J_3 F K_5 \gamma$ ; aṇimāni G, aṇimādi K<sub>3</sub>K<sub>6</sub>, aṇamādi K<sub>2</sub>, hy aṇimādi B • guṇānvitaḥ ]  $\mu G$ ; samanvitaḥ S $\alpha J_4 V K_4 P F K_5 J_1 R B$ , samatvitaḥ J<sub>2</sub>, samanvita K<sub>2</sub>, catuṣṭayaṃ

$\mu = A J_6 J_7$

$\alpha = N W_1 M K_1 K_3$ ;  $\alpha_1 = N W_1 M$ ;  $\alpha_2 = N W_1$

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

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

$J_3$ , samanvitā  $K_6$ , sanvitaḥ  $J_5 W_2$  (*unm.*)

**2.109c** YADI NĪSCALABHĀVENA

yadi ] *codd.* • niścālabhāvena ]  $\mu$ GSNM $\alpha_3\beta J_1 W_2$ RB; niścālanabhāvena  $W_1$  (*unm.*), niścālamāvena  $J_5$

**2.109d** YOGAM EVAṂ PRASĀDHAYET

yogam ] GS $\alpha$ FK $_5$ ; yogī  $\mu$ , yoga  $\beta_1 K_2 P J_3 K_6 \gamma$  • evaṃ ] GS $\alpha_2 K_2$ F; bhāvaṃ  $\mu$ , eva M $\beta_1 P$ - $J_3 K_5 K_6 \gamma$ , etat  $\alpha_3$  • prasādhayet ] GS $\alpha J_3$ FK $_5 \gamma$ ; prasārayet  $\mu K_6$ , prasādayet  $J_2 V K_4 K_2 P$ , prasā[dh]ayet  $J_4$

**2.110a** TADĀ PROKTĀN IMĀN SAMYAK

tadā ]  $\mu$ GS $\beta \gamma$ ; yathā NM, tathā  $W_1$ , yadā  $\alpha_3$  • proktān ]  $\mu S \alpha_2 \alpha_3 J_4 V K_2 P J_3 F K_5 K_6 J_1$ RB; proktam G, prokton M, ktoktān  $J_2$ , kton  $K_4$  (*unm.*), prāktān  $J_5 W_2$  • imān ]  $\mu S \alpha_2 \alpha_3 J_4 V K_4$ - $K_2 P J_3 F K_5 K_6 \gamma_2 W_2$ B; imam G, imāṃn M, i  $J_2$  (*unm.*), amān R • samyak ]  $\mu S \alpha_2 \beta J_5 W_2$ B; sarvaṃ G, samyag M, sasya  $\alpha_3$ , satyaṃ  $J_1 R$

**2.110b** PHALĀN LABHATI PĀRVATI

phalān ]  $\mu$ ; phalaṃ G, kāmān SVK $_2$ PK $_5 K_6 \gamma$ , labha°  $\alpha$ , kāmāl  $J_2 J_4$ , kāmā  $K_4$ , kārmān  $J_3$ , kamāl F<sup>pc</sup>, karmān F<sup>ac</sup> • labhati ]  $\mu$ SVK $_2 P J_3 F K_5 K_6 \gamma$ ; bhavati G, °te vara°  $\alpha_1$ , °te kāmā  $\alpha_3$ , labhaṃti  $J_2 J_4$ , labhrati  $K_4$  • pārvati ]  $\mu$ GS $J_4 V K_2 P J_3 F K_5 \gamma$ ; °varṇini NM, °varṇinī  $W_1$ , pārvatī  $\alpha_3$ , pārvatiḥ  $J_2 K_4$ , pārvvati  $K_6$

**2.110c** JIHVĀGRE ŚRĪŚ CA VĀGĪŚĀ

jihvāgre ]  $\mu$ GS $\alpha_1 K_1 \beta_1 P J_3 F K_5 K_6 \gamma$ ; jihvāgrīm  $K_3$ , jihvāgra°  $K_2$  • śrīś ]  $J_6$ GS $\alpha_1 K_1 \beta_1 P J_3 F$ - $K_5 K_6 \gamma_2 W_2$ B; śrī AJ $_7$ R, śrāś  $K_3$ , °sthaṃ  $K_2$  • ca ]  $J_6$ GS $\alpha \beta \gamma_2 W_2$ B; om. AJ $_7$ R • vāgīśā ]  $\mu S \alpha_1 \beta_1 P J_3 F K_5$ ; vāgīse G, vāgīśī  $\alpha_3 K_6$ , vāgīśam  $K_2$ , vāgeśī  $\gamma_1$ , vāgeśī B

**2.110d** SAṂSTHITĀ VĪRAVANDITE

saṃsthitā ]  $\mu S \alpha \beta_1 P J_3 F K_5 K_6 \gamma$ ; saṃsthitē G, saṃsthitam  $K_2$  • vīravandite ]  $\mu$ SW $_1 M \alpha_3$ - $J_2 V K_4 K_2 P F K_5 K_6$ B; maravaṃdite G, vīpsataḥ paraṃ N, vīravandito  $J_4$ , vāravandite  $J_3$ , viravaṃdite  $\gamma_2 W_2$ , ciravaṃdite R

**2.111a** JIHVĀMŪLĀDHĀRABHĀGE

here to 2.123d om. N • jihvā ] *codd.* • mūlādhāra ] M $\alpha_3 J_5 W_2$ ; mūlādhare  $\mu$  (*unm.*), mūle dha\*ra\*ne G (*unm.*), mūladharā SW $_1 \beta_1 K_2 P J_3 K_5 K_6$ , mūlādhārā FB, mūlādhārā  $J_1$ , mūlādhvāra R • bhāge ]  $\mu$ GS $\alpha \beta_1 P J_3 F K_5 K_6 J_1 W_2$ RB; bhyā\*l\*e  $K_2$ , bhāṃge  $J_5$

**2.111b** BANDHAMṚTYUḤ PRATIṢṬHITAḤ

bandhamṛtyuḥ ] GSF; vaṃdhamṛtyuḥ  $\mu M$ , baṃdhamṛtyu  $W_1 V J_1 W_2 B$ , vaṃdhamṛtyu  $\alpha_3$ - $J_2 J_4 K_4 K_2 P K_5 K_6 J_5 R$ , vaṃdhamṛtyuḃ  $J_3$  • pratiṣṭhitaḥ ]  $J_6 J_7$ GSW $_1 M F K_5 K_6 B$ ; pratiṣṭitā  $A \beta_1 K_2 P \gamma_1$ , pratiṣṭhitā  $\alpha_3$ , pratiṣṭitā  $J_3$

**2.111c** BANDHAMṚTYUPADAṂ SARVAM

bandhamṛtyu ] GSF; vaṃdhamṛtyu  $\mu M J_2 J_4 K_4 K_2 P K_5 K_6 J_5 R$ , baṃdhamṛtyu  $W_1 V J_3 J_1 W_2$ - $B$ , vaṃdhamṛtyu  $\alpha_3$  • padaṃ ] AJ $_7 K_5 \gamma$ ; pradaṃ  $J_6 S \alpha \beta_1 K_2 P F K_6$ , bhayaṃ G, pra  $J_3$  • sarvam ]  $J_6 J_7$ SK $_2 J_3 F K_5$ ; sarvaṃ  $A \beta_1 P$ , sarvem G, sarvaṃ  $\alpha$ , sarvvaṃ  $K_6$ , sarve  $\gamma$

**2.111d** UNMŪLAYA GAṆĀMBIKE

unmūlaya ] AJ $_6$ GSVK $_2 F K_5 K_6 \gamma$ ; u[nmū]laya  $J_7$ , tanmūlaya  $W_1$ , mūlaṃ mūla M $\alpha_3$ , unpulaya  $J_2$ , unmūla  $J_4$  (*unm.*), unmulaya  $K_4$ , unmūya P (*unm.*), ūnmūlya  $J_3$  (*unm.*) • gaṇāmbike ] G; gaṇāmbike  $\mu$ , gaṇāmbkite SW $_1 J_2 J_4 K_4 K_6 \gamma_2 W_2 B$ , gaṇāmtike MVK $_2 F K_5$ , gaṇāmbkate  $K_1$ , gaṇāmbkataiḥ  $K_3$ , gaṇāmbkiṃte P, ghanagaṇāmbkete  $J_3$  (*unm.*), gaṇāmbktita R

**2.112a** TADAGREṆA VIŚET SOMA

tadagreṇa ]  $\mu$ GSM $\alpha_3 \beta B$ ; tadagreṇā  $W_1$ , tadagraṇa  $\gamma_1$  • viśet ] S $\alpha_3$ ; viśā AJ $_6$ , viśā  $J_7$ , vinā GW $_1 M J_4 V K_4 K_2 P J_3 F K_5 K_6 \gamma$ , cinā  $J_2$  • soma ] S<sup>ac</sup> $\alpha_3$ ; moḥam  $\mu \beta$ , °py ekaṃ G, so ḥam S<sup>pc</sup>, śo ḥam  $W_1$ , moghaṃ M, mevam  $J_1 R$ , meḥam  $J_5 W_2 B$

**2.112b** DHĀMA ŚRĪŚAMBHUSAMJŪITAM

dhāma śrī ] *codd.* • śambhu ]  $\mu$ SW $_1 M J_2 J_4 V K_2 P F K_5 K_6 J_1 W_2$ RB; śubha G, saṃbhu  $\alpha_3$ , śambha\*ha\*  $K_4$  (*unm.*), śaṃtu  $J_3$ , śabhu  $J_5$  • saṃjūitam ] GSW $_1 M \beta_1 K_5 \gamma$ ; saṃjūakaṃ

$\mu = A J_6 J_7$

$\alpha = N W_1 M K_1 K_3$ ;  $\alpha_1 = N W_1 M$ ;  $\alpha_2 = N W_1$

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

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

$\mu$ F, samtikam K<sub>1</sub>, samjñikam K<sub>3</sub>, samjñatam K<sub>2</sub>, sajñitam P, samjñitah J<sub>3</sub>, śa\*jñ\*itam K<sub>6</sub>

**2.112c** ANENA DEVI YOGENA

anena ] *codd.* • devi ]  $\mu$ GSW<sub>1</sub> $\alpha_3\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; di M (*unm.*), devī K<sub>6</sub> • yogena ]  $\mu$ GS $\alpha$ - $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; mogena K<sub>2</sub>

**2.112d** MANASĀDHIṢṬHITENA CA

manasā ]  $\mu$ SW<sub>1</sub> $\alpha_3$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>6</sub> $\gamma$ ; \*tsā G, ṣaṇmāsaiḥ M, manasa J<sub>2</sub>, dinasa ° J<sub>3</sub>, manasy a ° K<sub>5</sub> • dhiṣṭhitena ] SFK<sub>5</sub>B; sādHITE ca °  $\mu$ , dhiṣṭHITE ja ° G, dhiṣṭhitena W<sub>1</sub> $\beta_1$ K<sub>2</sub>PK<sub>6</sub>, sādhitena M, sādhitena  $\alpha_3$ , °ptakam āca ° J<sub>3</sub>, dhiṣṭatena  $\gamma_1$  • ca ] M $\alpha_3$ ; °le  $\mu$ , °ne G, te SW<sub>1</sub> $\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ , °ret J<sub>3</sub>

**2.113a** UNMANYĀVEŚAM ĀYĀTI

unmany ]  $\mu$ SW<sub>1</sub>MJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; ānmany G, unman °  $\alpha_3$ J<sub>4</sub> • āveśam ]  $\mu$ GSW<sub>1</sub>VK<sub>4</sub>-K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; avaśyam M, īvaśam  $\alpha_3$ , āceśam J<sub>2</sub>, āveśas J<sub>4</sub>, āveśay R • āyāti ] J<sub>6</sub>J<sub>7</sub>GSW<sub>1</sub>M $\alpha_3$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma_2$ W<sub>2</sub>B; āyāṃti AK<sub>6</sub>, āpati J<sub>2</sub>, āmāti R

**2.113b** YOGĪ TALLAYAM ĀPNUYĀT

yogī ] J<sub>6</sub>J<sub>7</sub>GS $\alpha\beta\gamma$ ; yogi A • tal ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub> $\gamma$ ; tāṃ J<sub>3</sub>, ta\*1\* K<sub>6</sub> • layam ]  $\mu$ G-S $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>; kāyam J<sub>3</sub>, \*1\*ayam K<sub>6</sub>, ludyam J<sub>1</sub>, ladyam J<sub>5</sub>R, lagham W<sub>2</sub>, laghum B • āpnuyāt ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; āpnuyā K<sub>4</sub>, āmuyāt J<sub>3</sub>

**2.113c** LAYASYA PRATYAYAḤ SADYAḤ

layasya ]  $\mu$ G; layanāt S $\alpha\beta_1$ PFK<sub>5</sub>K<sub>6</sub>, laṃṣanāt K<sub>2</sub>, layānḥ J<sub>3</sub> (*unm.*), laṃghanāt  $\gamma_2$ W<sub>2</sub>B, laṃghanā R • pratyayaḥ ]  $\mu$ SW<sub>1</sub>MK<sub>3</sub>PJ<sub>3</sub>; pratyayas GF, pratyaya K<sub>1</sub>, pratyayā J<sub>2</sub>VK<sub>4</sub>, prayā J<sub>4</sub> (*unm.*), putyayaḥ K<sub>2</sub>, pratyayāḥ K<sub>5</sub>, prayataḥ K<sub>6</sub>, pratyadhaḥ J<sub>1</sub>B, pratyadha J<sub>5</sub>-W<sub>2</sub>, yatyadhaḥ R • sadyaḥ ]  $\mu$ S $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>J<sub>5</sub>W<sub>2</sub>B; sadyas G, *om.* J<sub>3</sub>, sarvvaḥ K<sub>6</sub>, satya J<sub>1</sub>R

**2.113d** SAMBHAVATY AVICĀRATAḤ

sambhavaty ]  $\mu$ SK<sub>6</sub>; sambhavamty GW<sub>1</sub> $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ , sambhavetv M, sampivec  $\alpha_3$  • avicārataḥ ]  $\mu$ GSW<sub>1</sub>MJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>6</sub> $\gamma$ ; ca vicārataḥ  $\alpha_3$ , adivārataḥ V, avicārata K<sub>2</sub>, aḥvicārataḥ J<sub>3</sub>, a vi K<sub>5</sub> (f.11 *missing*; f.12 *starts with* 3.9a varṇa)

**2.114a** JIHVĀGRE MANA ĀDHĀYA

jihvāgre ]  $\mu$ GSW<sub>1</sub>MK<sub>3</sub> $\beta\gamma$ ; jihvāge K<sub>1</sub> • mana ādhāya ]  $\mu$ ; manasā dhyāyan G $\alpha_3$ V, manasā dhyāyed SK<sub>2</sub>J<sub>3</sub>K<sub>6</sub> $\gamma$ , manasā dhyāye W<sub>1</sub>J<sub>4</sub>P, manasā dhyātvā M, manasā dhyāya J<sub>2</sub>K<sub>4</sub>, rasanā dhyāyed F

**2.114b** DṚŚĀ TAD DHĀMA LAKṢAYET

dṛśā ]  $\mu$ SW<sub>1</sub>J<sub>2</sub>K<sub>4</sub>PK<sub>6</sub>; tadā G, daśa MF, daśā  $\alpha_3$ J<sub>4</sub>VK<sub>2</sub>, daśāṃ J<sub>3</sub>, rasān  $\gamma$  • tad dhāma ] J<sub>6</sub>J<sub>7</sub>GSW<sub>1</sub> $\beta_1$ K<sub>2</sub>PFK<sub>6</sub>; tadvāma AJ<sub>3</sub>, dhā[dhā]ma M, dhātama  $\alpha_3$ , vaddhvāma J<sub>1</sub>, vatdhāma J<sub>5</sub>, batdhāma W<sub>2</sub>, vaddhāma RB • lakṣayet ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>6</sub>; pūrayet J<sub>3</sub>, lakṣyate J<sub>1</sub>R, lakṣaye J<sub>5</sub>W<sub>2</sub>B

**2.114c** MŪLĀT SUṢUMNĀMĀRGEṆA

mūlāt ] J<sub>6</sub>J<sub>7</sub>GS $\alpha\beta\gamma$ ; mūlā A • suṣumṇā ] J<sub>6</sub>J<sub>7</sub>GSW<sub>1</sub>MK<sub>1</sub>VK<sub>6</sub> $\gamma_1$ ; suṣumṇā A, suṣumṇā K<sub>3</sub>-PFB, suṣumumnā J<sub>2</sub> (*unm.*), suṣamṇā J<sub>4</sub>, suṣumūstar K<sub>4</sub>, suṣuṣmaṇe K<sub>2</sub> (*unm.*), suṣu J<sub>3</sub> (*unm.*) • mārgeṇa ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ; morgēṇa K<sub>4</sub>

**2.114d** PAVANAṀ CORDHVAM ĀNAYET

pavanaṃ ]  $\mu$ S $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub> $\gamma$ ; unmanyā G, yavanaṃ P • cordhvam ]  $\mu$ GSMFB; coddham W<sub>1</sub>, corddham K<sub>1</sub> $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub>, cordhva K<sub>3</sub>, corddam  $\gamma_2$ W<sub>2</sub>, cardam R • ānayet ]  $\mu$ GSW<sub>1</sub>-K<sub>1</sub> $\beta_1$ J<sub>3</sub>FK<sub>6</sub> $\gamma$ ; unnayet M, cālayet K<sub>3</sub>, ārayet K<sub>2</sub>, ānayat P

**2.115a** BRAHMADHĀMAGATO YOGĪ

*om.* W<sub>1</sub> • brahma ] GSVJ<sub>3</sub>FW<sub>2</sub>B; vrahma  $\mu$ M $\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>6</sub> $\gamma_2$ R • dhāma ]  $\mu$ G $\gamma$ ; dhyāna SM $\beta_1$ K<sub>2</sub>PFK<sub>6</sub>, dhyāne K<sub>1</sub>, dhyān K<sub>3</sub> (*unm.*), sthāna J<sub>3</sub> • gato ]  $\mu$ GSM $\beta_1$ PJ<sub>3</sub>F-K<sub>6</sub> $\gamma$ ; gate  $\alpha_3$ , rato K<sub>2</sub> • yogī ]  $\mu$ GSM $\alpha_3$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ; yo[gi] J<sub>2</sub>

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**2.115b** MANAḤ ŚŪNYE NIVEŚAYET

om.  $W_1$  • manaḥ ]  $\mu$ GSM $\alpha_3\beta_1$ PJ<sub>3</sub>K<sub>6</sub> $\gamma$ ; mana K<sub>2</sub>, manaś F • śūnye ] J<sub>6</sub>GSMK<sub>3</sub>J<sub>4</sub>VK<sub>4</sub>-PJ<sub>3</sub>FK<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; sūnye AJ<sub>7</sub>, sūnyam K<sub>1</sub>, śūnye J<sub>2</sub>, śonye K<sub>2</sub>, sūne R • niveśayet ] AJ<sub>6</sub>GS-M $\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; niveśaye J<sub>7</sub>, niveśayat V, nicaśeyet R

**2.115c** DHYĀYED EVAM PARAM TATTVAṀ

dhyāyed ] SW<sub>1</sub>MK<sub>1</sub> $\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub>; dhyāyet  $\mu$ , dhyāyan G, dhyāmed K<sub>3</sub>, dhyāyaid P, vyāpa J<sub>1</sub>R, vyāpi J<sub>5</sub>W<sub>2</sub>, \*vyāmi\* B • evam ] SW<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PF; para °  $\mu$ G, devi M $\alpha_3$ , eva J<sub>4</sub>, evyam J<sub>3</sub>, devam K<sub>6</sub> $\gamma$  • param ] S $\alpha\beta\gamma$ ; °taram  $\mu$ , śivam G • tattvam ] VK<sub>2</sub>; tatvam  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>-K<sub>4</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$

**2.115d** HEYOPĀDEYAVARJITAM

heyo ]  $\mu$ GSW<sub>1</sub> $\alpha_3\beta_1$ K<sub>2</sub>PFK<sub>6</sub> $\gamma$ ; heyā M, hayo J<sub>3</sub> • pādeya ]  $\mu$ GS $\alpha$ F; pādāna  $\beta_1$ K<sub>2</sub>PK<sub>6</sub> $\gamma$ , yīmuna J<sub>3</sub> • varjitam ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PF; varjitaḥ J<sub>3</sub> $\gamma$ , varjjitam K<sub>6</sub>

**2.116a** ĀKĀŚAGAṄGĀ SRAVATI

ākāśagaṅgā ]  $\mu$ GSW<sub>1</sub>K<sub>1</sub> $\beta\gamma$ ; ākāśotsrava ° M, ākāśaṅgaṅgā K<sub>3</sub> • sravati ] J<sub>6</sub>GSW<sub>1</sub> $\alpha_3$ FB; sravatiḥ AJ<sub>7</sub>, °te gaṅgā M, śravati  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub> $\gamma_1$

**2.116b** BRAHMASTHĀNĀT SUŚĪTĀLĀ

brahmasthānāt ] GSW<sub>1</sub>VJ<sub>3</sub>FW<sub>2</sub>B; vrahmāsthānāt  $\mu$ K<sub>6</sub>, vrahmasthānāt M $\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>P $\gamma_2$ R, vrahmasthānā K<sub>4</sub> • suśītālā ] SW<sub>1</sub> $\beta_1$ PJ<sub>3</sub>K<sub>6</sub>B; suśītalaḥ  $\mu\alpha_3$ F, suśītālā G, sulīlayā M, susītālā K<sub>2</sub>, suśītalaḥ  $\gamma_2$ R, suśītala W<sub>2</sub>

**2.116c** PRĀPIBAN MĀSAMĀTREṆA

prapiban ] prapivan  $\mu$ , prapiben G, yaḥ piben SW<sub>1</sub>MJ<sub>2</sub>VJ<sub>3</sub>FB, yaḥ piven  $\alpha_3$ J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>-B, yaḥ pivot P, ya peven R • māsa ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ; māśra V • mātrena ]  $\mu$ GSW<sub>1</sub>M $\beta_1$ K<sub>2</sub>FK<sub>6</sub> $\gamma$ ; trayeṇa  $\alpha_3$ , mātṛe P (*unm.*), mātrena J<sub>3</sub>

**2.116d** VAJRAKĀYO BHAVED DHURVAM

vajrakāyo ]  $\mu$ GS $\alpha\beta\gamma_2$ W<sub>2</sub>B; tujakāyo R • bhaved ] GM $\alpha_3$ J<sub>4</sub>VPFK<sub>6</sub>; bhavet  $\mu$ SB, bhave W<sub>1</sub>J<sub>2</sub>K<sub>4</sub>K<sub>2</sub> $\gamma_1$  • dhruvam ]  $\mu\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub>J<sub>1</sub>B; hruvam G, dhruvam S, dhruvam FJ<sub>5</sub>W<sub>2</sub>, dhruvam R

**2.117a** DIVYADEHO BHAVET SATYAM

divyadeho ] GS $\alpha\beta\gamma$ ; divyakāyo  $\mu$  • bhavet ] *codd.* • satyam ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub> $\gamma$ ; samtyam P

**2.117b** DIVYAVĀG DIVYADARŚANAḤ

divyavāg ]  $\mu$ SK<sub>6</sub>; divādi ° G, divyavāk W<sub>1</sub> $\beta_1$ PJ<sub>3</sub>F $\gamma$ , divyakā ° M $\alpha_3$ , divyavā K<sub>2</sub> • divyadarśanaḥ ]  $\mu$ SW<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FB; °yatvadarśanaḥ G, °ryādidarśanaḥ M, °yāvadarśanaḥ  $\alpha_3$ , divyadaśanaḥ J<sub>4</sub>, divyadarśanāt K<sub>2</sub>, divyadarśane K<sub>6</sub>, divyadarśanaḥ  $\gamma_2$ W<sub>2</sub>B, divyākṣiṇam R

**2.117c** DIVYABUDDHIR BHAVED DEVI

divya ] *codd.* • buddhir ] GSW<sub>1</sub>VJ<sub>3</sub>W<sub>2</sub>B; vuddhir  $\mu$ M $\alpha_3$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>6</sub>J<sub>5</sub>, vuddhi J<sub>4</sub>R, buddhi FJ<sub>1</sub> • bhaved ]  $\mu$ GSW<sub>1</sub> $\beta_1$ K<sub>2</sub>PJ<sub>3</sub> $\gamma$ ; bha\*ved F, bhavet M $\alpha_3$ , bhave K<sub>6</sub> • devi ]  $\mu$ GSW<sub>1</sub>J<sub>2</sub>-K<sub>4</sub>K<sub>2</sub>PFK<sub>6</sub> $\gamma_1$ ; tasya M, satyam  $\alpha_3$ , evi J<sub>4</sub>J<sub>3</sub>, evī V, deva B

**2.117d** DIVYĀŚRAVAṆA EVA CA

divyāśravaṇa ] *em.* SANDERSON; divyāśravaṇam  $\mu$ GM $\alpha_3$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ , divyaḥ śravaṇa S-W<sub>1</sub>, devyāśravaṇam K<sub>4</sub> • eva ca ] *codd.*

**2.118a** JIHVĀGRE KOṬICANDRĀBHĀM

jihvāgre ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub> $\gamma$ ; jihvāgra F • koṭi ] *codd.* • candrābhām ]  $\mu$ GS $\alpha\beta_1$ FK<sub>6</sub> $\gamma$ ; caṁdrābhām K<sub>2</sub>, caṁdrābhā P, caṁdrābhya J<sub>3</sub>

**2.118b** VĀGĪSĀM PARIBHĀVAYET

vāgīsām ] SW<sub>1</sub>VK<sub>4</sub>K<sub>2</sub>PW<sub>2</sub>B; vāgīsīm  $\mu$ GJ<sub>2</sub>J<sub>4</sub>F, om. M, vāgīsīm  $\alpha_3$ , vāgīsā J<sub>3</sub>, vāgīsī K<sub>6</sub>, vārgāsām  $\gamma_2$ R • paribhāvayet ]  $\mu$ G; pravibhāvayet SW<sub>1</sub>K<sub>2</sub>PFK<sub>6</sub> $\gamma_1$ , vayet M (*unm.*), pratibhāvayet  $\alpha_3$ B, ca vibhāvayet  $\beta_1$ , praprabhāvayet J<sub>3</sub> (*unm.*)

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**2.118c** PARĀMṚTAKALĀTRPTĀM

parāmṛta ]  $\mu$ GS $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>6</sub> $\gamma$ ; yarāmṛta J<sub>2</sub>, purāmṛtyu J<sub>3</sub> • kalā ]  $\mu$ GS $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>F-  
K<sub>6</sub> $\gamma$ ; kala J<sub>2</sub>P • trptām ]  $\mu$ S $\alpha$ ; trpta G, trptā  $\beta_1$ K<sub>2</sub>PK<sub>6</sub> $\gamma$ , trptāḥ J<sub>3</sub>, trptaḥ F

**2.118d** KAVITVAṀ LABHATE KṢAṆĀT

kavitvaṃ ] GS $\alpha$  $\beta$  $\gamma$ ; kavitām  $\mu$  • labhate ]  $\mu$ GS $\alpha$  $\beta$ B; labhyate  $\gamma_2$ W<sub>2</sub>, ka labhyate R (*unm.*)  
• kṣaṇāt ]  $\mu$ G $\alpha_3$ ; dhruvaṃ SW<sub>1</sub>M $\beta_1$ K<sub>2</sub>J<sub>3</sub>K<sub>6</sub> $\gamma_2$ RB, dhr\*uvaṃ\* P, dhrvaṃ F, dhrūvaṃ W<sub>2</sub>

**2.119a** JIHVĀGRE SAMSTHITĀM LAKṢMĪM

jihvāgre ]  $\mu$ GS $\alpha$  $\beta_1$ K<sub>2</sub>PFK<sub>6</sub> $\gamma$ ; jihvāgraṃ J<sub>3</sub> samsthitām ]  $\mu$ GSMK<sub>1</sub> $\beta_1$ PF; samsthitā W<sub>1</sub>K<sub>3</sub>-  
K<sub>2</sub>J<sub>3</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B, samsthatā R • lakṣmīm ]  $\mu$ GS $\alpha$  $\beta_1$ PF; lakṣmī K<sub>2</sub>K<sub>6</sub> $\gamma_1$ , lakṣmām J<sub>3</sub>, lakṣmīḥ  
B

**2.119b** PARĀMṚTAVIMODITĀM

parāmṛta ]  $\mu$ GS $\alpha$  $\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub> $\gamma$ ; parāmṛ P (*unm.*) • vimoditām ] M $\alpha_3$ ; vimoditaḥ  $\mu$ , [.]mo-  
ditām G, vimohinīm SW<sub>1</sub> $\beta_1$ PF, vimohinī K<sub>2</sub>K<sub>6</sub> $\gamma$ , vimohitā J<sub>3</sub>

**2.119c** DHYĀYAN YOGĪ MAHEŚĀNI

dhyāyan ]  $\mu$ GM $\alpha_3$ ; dhyāyed SW<sub>1</sub> $\beta_1$ PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ , dhyāye K<sub>2</sub> • yogī ]  $\mu$ GS $\alpha$  $\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub> $\gamma$ ; yo P  
(*unm.*) • maheśāni ]  $\mu$ S $\alpha$  $\beta$  $\gamma_2$ RB; maheśānīm G, maheśānī W<sub>2</sub>

**2.119d** YOGASĀMRĀJYAM ĀPNUYĀT

yoga ]  $\mu$ SW<sub>1</sub> $\alpha_3$  $\beta$  $\gamma_2$ W<sub>2</sub>B; \*yoga\* G, yogi M, yoge R • sāmṛājyam ]  $\mu$ S $\alpha$ J<sub>4</sub>VJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ; \*sām-  
rājya\*m G, sāmājyam J<sub>2</sub>P, sāma ājyaṃ K<sub>4</sub> (*unm.*), sābhrājyam K<sub>2</sub> • āpnuyāt ]  $\mu$ GS $\alpha$  $\beta_1$ K<sub>2</sub>-  
PFK<sub>6</sub> $\gamma$ ; āmuyāmt J<sub>3</sub>

**2.120a** SAHAJĀḤ PAÑCA VIKHYĀTĀḤ

sahajāḥ ]  $\mu$ GSW<sub>1</sub>MK<sub>1</sub>J<sub>4</sub>P; saajā K<sub>3</sub>VJ<sub>3</sub>FK<sub>6</sub> $\gamma$ , saajāt J<sub>2</sub>K<sub>4</sub>, jihvāgre saajā K<sub>2</sub>(*unm.*)  
• pañca ] *codd.* • vikhyātāḥ ]  $\mu$ GSMK<sub>1</sub>; vikhyātā W<sub>1</sub>K<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B, vikhyā V  
(*unm.*), vikhyātām K<sub>4</sub>, mābhyātā F, vikhyatā R

**2.120b** PIṆḌE 'SMIN †PARAMĀTMAKE†

piṇḍe ]  $\mu$ GSW<sub>1</sub>MK<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>B; piḍe K<sub>3</sub>J<sub>4</sub>, piṇḍa  $\gamma_2$ W<sub>2</sub>, piṇḍa piṇḍa R (*unm.*) •  
smin ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub> $\gamma$ ; smiṇ VP • †paramātmake† ]  $\mu$ G; parisāṃkite S, para-  
māṃtike  $\alpha$ , parimāṃtite J<sub>2</sub>K<sub>4</sub>, parimāṃtate J<sub>4</sub>, parimāṃtito V, paramāṃkite K<sub>2</sub>FJ<sub>1</sub>B, pa-  
rimāṃkite PK<sub>6</sub>J<sub>5</sub>W<sub>2</sub>, parimākitā J<sub>3</sub>, paramāṃkite R

**2.120c** YADĀ SAṂJĀYATE DEHO

yadā ]  $\mu$ GS $\alpha$  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub> $\gamma$ ; dayā F • saṃjāyate ]  $\mu$ GS $\alpha$  $\beta$  $\gamma_2$ W<sub>2</sub>B; saṃjāyete R • deho ]  
S $\alpha_3$  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>6</sub> $\gamma$ ; dehe AF, dehaṃ J<sub>6</sub>J<sub>7</sub>, deha G, devi W<sub>1</sub>M

**2.120d** MĀTRDEHE PITRḶṢAYĀT

mātrdehe ]  $\mu$ S $\alpha$ ; mātrdeha G, mātrdeho J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B, gātrdeho K<sub>4</sub>, mātrdveho K<sub>2</sub>,  
mātrdeh\*o\* F, *om.* R • pitṛḶṣayāt ] S $\alpha$  $\beta_1$ PJ<sub>3</sub>FK<sub>6</sub>; pitṛḶṣaṇāt  $\mu$ , parikṣaye G, pikṣayāt K<sub>2</sub>  
(*unm.*), pi takṣakāt  $\gamma$

**2.121a** TATRA SĀRDHAM BHAVANTI SMA

tatra ] J<sub>6</sub>J<sub>7</sub>GS $\beta_1$ PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ; tatrā A, tat ta°  $\alpha$ , taṃ K<sub>2</sub> • sārdham ] J<sub>6</sub>J<sub>7</sub>GSK<sub>2</sub>F; sārdhām  
AB, °syārdham W<sub>1</sub>MK<sub>1</sub>, °syārdha K<sub>3</sub>, sārdhā  $\beta_1$ , sārddham PK<sub>6</sub>R, sārddha J<sub>3</sub> $\gamma_2$ W<sub>2</sub> •  
bhavanti ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>K<sub>6</sub> $\gamma$ ; bhaveti V, bhavati P, bhavaṃtya F • sma ]  $\mu$ GS $\alpha$  $\beta_1$ K<sub>2</sub>-  
PJ<sub>3</sub>K<sub>6</sub> $\gamma$ ; smād F

**2.121b** DEHE VṚDDHIM UPEYUṢI

dehe ]  $\mu$ ; deha GS $\alpha$  $\beta$  $\gamma$  • vṛddhim ]  $\mu$ GS $\alpha$ VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>R; vṛddhirm J<sub>2</sub>J<sub>4</sub>, buddhim J<sub>1</sub>W<sub>2</sub>-  
B, vuddhim J<sub>5</sub> • upeyuṣi ]  $\mu$ K<sub>1</sub>; uveyuṣe G, upeyuṣaḥ SJ<sub>3</sub>FK<sub>6</sub>B, upeyuṣi W<sub>1</sub>MV, uyeyuṣi  
K<sub>3</sub>, upayuṣi J<sub>2</sub>, upeyaṣi J<sub>4</sub>, upeyuṣo K<sub>4</sub>, upeyaṣuḥ K<sub>2</sub>, upeyaṣaḥ P, upeyaṣaḥ  $\gamma_2$ W<sub>2</sub>, ūyaṣaḥ  
R (*unm.*)

**2.121c** ĀDYĀ KUṆḌALINĪŚAKTIḤ

ādyā ]  $\mu$ GSW<sub>1</sub>M $\beta_1$ F $\gamma$ ; ādyāḥ  $\alpha_3$ , atha K<sub>2</sub>, ādyām PK<sub>6</sub>, ādyā J<sub>3</sub> • kuṇḍalinī ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>-  
K<sub>4</sub>PJ<sub>3</sub>FK<sub>6</sub>J<sub>1</sub>W<sub>2</sub>B; kuṇḍalinī V, kuṇḍalī K<sub>2</sub> (*unm.*), kuṇḍalivī J<sub>5</sub>, kuḍalinī R • śaktiḥ ]  
 $\mu$ GS $\alpha_3$ VPJ<sub>3</sub>K<sub>6</sub>J<sub>1</sub>RB; śaktiḥ W<sub>1</sub>M, śakti J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>5</sub>W<sub>2</sub>, saktiḥ K<sub>2</sub>, śaktis F

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**2.121d SAHAJĀ PRATHAMĀ SMṚTĀ**

sahajā ]  $S\alpha\beta\gamma$ ; prathamā  $\mu$ , [..]mā G • prathamā ]  $S\alpha\beta\gamma$ ; sahajā  $\mu G$  • smṛtā ]  $GS\alpha\beta_1P$ -  
 $FK_6\gamma_2W_2B$ ; sthitāḥ A, sthitā  $J_6J_7$ , smṛtāḥ  $K_2$ , matā  $J_3$ , smatā R

**2.122a DVITĪYĀ CA SUṢUMNĀKHYĀ**

dvitīyā ]  $\mu GS\alpha\beta_1K_2PK_6J_1RB$ ; dvitīyā  $J_3J_5W_2$ , dvitīyā F • ca ]  $\mu G$ ; tu  $S\alpha\beta_1K_2PJ_3F\gamma$ , om.  
 $K_6$  • suṣumṇā ]  $\mu GW_1MVK_4K_2FK_6J_1W_2RB$ ; suṣumnā  $S\alpha_3P$ , suṣumṇū  $J_2$ , suṣumnā  $J_4$ ,  
 suṣumṇa  $J_3$ , sumṇā  $J_5$  (unm.) • khyā ]  $\mu GW_1M$ , syāj  $SPJ_3FK_6B$ , syāt  $\alpha_3$ , syā  $J_2VK_4K_2\gamma_1$ ,  
 sthāj  $J_4$

**2.122b JIHVĀ CAIVA TRṬĪYAKĀ**

jihvā ]  $\mu GSW_1M\beta\gamma$ ; siddhā  $\alpha_3$  • caiva ]  $\mu GS\alpha\beta\gamma_2W_2B$ ; ve ca R • trṭīyakā ]  $\mu S\alpha K_2P$ -  
 $K_6B$ ; trṭīyakam G, trṭīyagā  $J_2$ , trṭīyagā  $J_4K_4$ , trṭīyamā V, dvitrṭīyakā  $J_3$  (unm.), trṭīyākā  
 F, trṭīyakāḥ  $\gamma_1$

**2.122c TĀLUSTHĀNAṀ CATURTHAṀ CA**

tālusthānaṀ ]  $\mu GSW_1M\beta_1J_3FK_6B$ ; tālusthāna  $\alpha_3\gamma_1$ , tālasthānaṀ  $K_2P$  • caturthaṀ ]  $J_6$ -  
 $J_7GS\alpha\beta B$ ; caturthe A, caturtha  $\gamma_1$  • ca ]  $\mu G$ ; syād  $S\alpha\beta_1K_2PJ_3K_6B$ , syāt  $F\gamma_1$

**2.122d BRAHMASTHĀNAṀ TU PAÑCAMAM**

brahmasthānaṀ ]  $GSVJ_3FW_2B$ ; vrahmasthānaṀ  $\mu W_1MJ_2J_4K_4K_2PK_6\gamma_2$ , vrahmasthaiva  $\alpha_3$ ,  
 vrahmasthāna R • tu ]  $AS\alpha\beta_1K_2PFK_6\gamma$ ; ca  $J_6J_7GJ_3$  • pañcamam ]  $\mu GS\alpha\beta_1K_2J_3FK_6\gamma$ ;  
 pacamaṀ P

**2.123a UNNĪYĀ SAHAJĀM ĀDYĀM**

unnīyā ]  $SVK_4PJ_3K_6$ ; unnadhya A, unnadhya  $J_6J_7$ , unṇīyya G, unnidrā  $W_1M$ , tan nidrāṀ  
 $\alpha_3$ , unmannī°  $J_2$ , unmani°  $J_4$ , unmatto  $K_2$ , unnīyya F, unmani°  $\gamma$  • sahajām ]  $\mu GS\alpha_3VK_2$ -  
 $J_3F\gamma$ ; sahajā°  $W_1MK_4$ , °ya saha°  $J_2J_4$ , saha\*°jā° P, sahamā  $K_6$  • ādyāṀ ]  $S\alpha_3VPJ_3FK_6\gamma$ ;  
 ādyā A, āyā  $J_6J_7$ , adyāṀ G, °vasthā  $W_1M$ , °jāyāṀ  $J_2$ , °jādyāṀ  $J_4$ , dyāṀ  $K_4$  (unm.), āyāṀ  
 $K_2$ , dyānta  $K_6$

**2.123b DVITĪYĀM SAHAJĀM NYASET**

dvitīyāṀ ] GS; dvitīye  $\mu\alpha\beta_1K_2PJ_3K_6$ , dvitīyee F, dvitīyā  $\gamma$  • , sahajām ] SB; śahaje A,  
 sahaje  $J_6J_7W_1M\alpha_3\beta_1K_2PJ_3F$ , sahajā  $G\gamma_1$ , sahajō  $K_6$  • nyaset ]  $GS\alpha\beta\gamma$ ; višet  $\mu$

**2.123c TRṬĪYĀM SAHAJĀM ŪRDHVAM**

trṭīyāṀ ]  $S\alpha K_6$ ; trṭīyā  $\mu J_4J_3$ , trṭīyā  $GVK_4PFJ_1W_2RB$ , trṭayā  $J_2$ , trṭīma  $K_2$ , trṭtāyā  $J_5$   
 • sahajām ]  $J_6J_7S\alpha J_2VK_4K_2PJ_3FK_6\gamma$ ; sāhajām A, saha\*°jā° G, sahajāny  $J_4$  • ūrdhvaṀ ]  
 ūrdhvā  $\mu$ , rddhā ca G, uccaiś  $SVK_2PFB$ , ūrdhvāṀ  $W_1M$ , ūrdhve  $\alpha_3$ , uccaiḥ  $J_2J_4K_4$ , ādyāṀ  
 $J_3$ , uccai  $K_6\gamma_2W_2$ , ucca R

**2.123d CATURTHE SAHAJE VIŠET**

caturthe ]  $\alpha J_4F$ ; caturtha  $\mu K_2J_3R$ , caturthaṀ  $GJ_2VK_4PK_6\gamma$ , caturthāṀ S • sahaje ]  $\alpha\beta_1$ -  
 $K_2PJ_3F$ ; sahajā  $\mu\gamma$ , sahajam G, sahajām  $SK_6$  • višet ]  $\mu GS\alpha_3\beta_1PJ_3FK_6\gamma$ ; [višet]  $W_1M$ ,  
 nyaset  $K_2$

**2.124a CATURTHAṀ SAHAJAṀ BHITTVĀ**

caturthaṀ ]  $W_1MJ_2J_4K_4K_2PFK_6J_1RB$ ; caturtha A, caturtha  $J_6J_7VJ_3J_5W_2$ , caturthīm G,  
 caturthāṀ S, niguhyaṀ N, caturthe  $\alpha_3$  • sahajam ]  $\alpha\beta\gamma$ ; sahajā A, sahajām  $J_6J_7GS$  •  
 bhittvā ]  $K_1B$ ; bhittvā  $\mu GS\alpha_1K_3\beta_1PJ_3FK_6\gamma_2W_2$ , bhittvā  $K_2$ , nitvā R

**2.124b SAHAJAṀ PAÑCAMAM VIŠET**

sahajam ]  $\mu G\alpha_2\alpha_3\beta_1J_3K_6\gamma$ ; pañcame  $SMK_2$ , [sa]hajaṀ P, sahaje F • pañcamam ]  $\mu G$ -  
 $\alpha_2\alpha_3\beta_1J_3K_6\gamma$ ; sahaje S, sahaje  $MK_2$ , pañcama P, pañcame F • višet ]  $J_6J_7S\alpha\beta_1PJ_3FK_6\gamma$ ;  
 bhyaset A, vrajet G, nyaset  $K_2$  • iti madādināthaprokte mahākālayogaśostre umāmaheśva-  
 rasamvāde khecarīvidyāyā dvitīyaḥ paṭalaḥ  $J_3$

**2.124c ETAD BHEDAṀ MAYĀ PROKTAṀ**

om.  $J_3$  • etad ]  $\mu S\alpha J_2VK_4K_2FK_6\gamma_1$ ; etad G, etada  $J_4$  (unm.), eta P, e\*ta\*d B • bhedaṀ ]  
 $\mu GS\alpha_2\alpha_3\beta_1K_2FK_6$ ; bheda M, ḍedaṀ P, eva  $\gamma$  • mayā ]  $\mu GS\alpha_2\alpha_3\beta_1K_2PFK_6\gamma$ ; trayam M  
 • proktaṀ ]  $\mu GS\alpha_2\alpha_3J_4VK_4K_2PFK_6\gamma$ ; prokta M, pnoktaṀ  $J_2$

$\mu = AJ_6J_7$

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

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

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

**2.124d** DURVIJÑEYAM KULEŚVARI

om. J<sub>3</sub> • durvijñeyam ]  $\mu$ GS $\alpha_1$ K<sub>1</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFJ<sub>5</sub>W<sub>2</sub>B; durvijñeyam K<sub>3</sub>, durvijeyam J<sub>2</sub>, durvijñeya V, durvvijñeyam K<sub>6</sub>, durvijñeyam J<sub>1</sub>, durvijñeye R • kuleśvari ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>J<sub>4</sub>VPFJ<sub>1</sub>B; kuleśvarī  $\alpha_3$ K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>R, kulaśvari K<sub>4</sub>, maheśvarī K<sub>2</sub> • ye tat sarvaṃ prayatnena gopanīyaṃ samāhitaḥ add. V

**Closing remarks:**

iti śrīmadādināthanirūpīte mahākālatamtrāṃtargatayogaśāstre  
umāmaheśvarasaṃvāde dvitīyaḥ paṭalaḥ pūrṇaḥ S

iti śrīmahādināthaproktamahākālayogaśāstre  
umāmaheśvarasaṃvāde khecaryā dvitīyaḥ paṭalaḥ  $\alpha_2$

iti śrīadināthaprokte kālayogaśāstre  
khecaryāṃ dvitīyaḥ paṭalaḥ samāptaḥ M

iti śrīmahā ādināthena prokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecaryāṃ vidyāyāṃ dvitīyaḥ paṭalaḥ K<sub>1</sub>

iti śrīmahā ādināthena prokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecaryā vidyāyāṃ dvitīyaḥ paṭalaḥ K<sub>3</sub>

iti śrīmadādināthaprokto mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyā dvitīyaḥ paṭalaḥ J<sub>2</sub>

iti śrīmadādināthaproktaṃ mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ dvitīyaḥ paṭalaḥ J<sub>4</sub>

iti śrīmahādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ dvitīyaḥ paṭalaḥ V

ti iti śrīmadādināthaprokto mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ dvitīyaḥ ṭalaḥ K<sub>4</sub>

om tat sat iti śrīmahākālayogaśāstre ādināthaviracite dvitīya paṭalaḥ K<sub>2</sub>

iti śrīmadādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ dvitīyaḥ paṭalaḥ P

iti madādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyā dvitīyaḥ paṭalaḥ J<sub>3</sub>

iti śrīmadādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīdvitīyāyāṃ dvitīyaḥ paṭalaḥ F

iti śrīmadādināthaproktaṃ mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ dvitīyaḥ paṭalaḥ K<sub>6</sub>

iti śrīmadādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ dvitīyaḥ paṭalaḥ J<sub>1</sub>B

iti śrīmadādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ dvitīya paṭalaḥ J<sub>5</sub>W<sub>2</sub>

iti śrīmahādināthaprokte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ dvitīyaḥ paṭalaḥ R

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$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

PAṬALAḤ 3

**Opening remarks**śrī gajānana  $W_1$ ,śiva uvāca  $J_3$ ,

khecarī tr̥ṭīyaḥ paṭalaḥ F

**3.1a MŪLĀT KUṆḌALINĪŚAKTIṀ**

om. M • mūlāt ]  $\mu$ GS; mūlām  $\alpha_2$ , mūla  $\alpha_3\beta_1K_2$ PFK<sub>6</sub>, mūlam  $J_3\gamma_2W_2B$ , malaṃ R • kuṇḍalinī ]  $AJ_7GS\alpha_3J_2J_4K_4$ PFK<sub>6</sub> $\gamma_2W_2B$ ; kvaṃḍalinī  $J_6$ , kuṇḍalinīm  $\alpha_2V$ , kuṇḍalanī  $K_2$ , kuḍalinī  $J_3$ , kuṇḍalinā R • śaktiṃ ]  $\mu$ GN $\alpha_3J_2VK_4$ PFK<sub>6</sub>; śaktiḥ SB, śakti  $W_1J_4J_3\gamma_1$ , saktiḥ  $K_2$

**3.1b SUṢUMṆĀMĀRGAM ĀGATĀM**

om. M • suṣumṇā ]  $AJ_6^{pe}J_7\alpha K_6\gamma_2W_2$ ; suṣumṇā  $J_6^{ac}GS\beta_1VPJ_3FB$ , suṣmaṇā  $K_2$ , sūṣumṇa R • mārgam ]  $\mu S\alpha\beta\gamma$ ; mārga G, sārsam  $V^{ae}$  • āgatām ]  $\mu\alpha\beta_1$ PFK<sub>6</sub>; samsthitām G, āgatā SK<sub>2</sub>B, amatām  $V^{ae}$ , āśritā  $J_3$ , āgataḥ  $\gamma_1$

**3.1c LŪTAIKATANTUPRATIMĀM**

lūtaika ]  $\mu$ GS $\alpha J_2J_4K_4K_2PJ_3FK_6$ ; bhūvaika V, tulāika  $\gamma_1$ , tūlaika B • tantu ]  $\mu$ GS $\alpha\beta\gamma_2W_2$ -B; vaṃtu  $V^{ae}$ , tāṃtu R • pratimām ]  $\mu$ GS $\alpha V^{pe}K_2PJ_3FK_6$ ; pratimā  $J_2J_4K_4\gamma$ , praptisām  $V^{ae}$

**3.1d SŪRYAKOṬISAMAPRABHĀM**

sūryakoṭisama ]  $S\alpha\beta_1J_3F\gamma$ ; tkoṭisūryasama A, koṭisūryasama  $J_6J_7G$ , sūryyakoṭisama  $K_2$ , sūryyakoṭisama PK<sub>6</sub>, sūryakoṭisesam  $V^{ae}$  • prabhām ]  $J_6J_7GS\alpha J_2J_4VK_2PJ_3FK_6\gamma_1$ ; prabhām A, prabhā  $K_4B$

**3.2a PRAVIŚYA GHAṆṬIKĀMĀRGAM**

praviśya ]  $\mu$ GS $\alpha J_4VK_4PJ_3FK_6\gamma$ ; pravisya  $J_2$ , prāveśya  $K_2$  • ghaṇṭikā ]  $J_6J_7S\alpha J_2VK_4PFK_6B$ ; ghaṭikā  $AJ_4K_2J_3\gamma_2W_2$ , ghaṇṭakā G, ghaṭi R (*unm.*) • mārgam ]  $J_6J_7GS\alpha_2\alpha_3\beta_1K_2$ -PFK<sub>6</sub>; mārge  $A\gamma$ , mārḡa M, saurmaṃ  $V^{ae}$ , mārḡa  $J_3$

**3.2b ŚIVADVĀRĀRGALAM ŚIVE**

śiva ]  $\mu$ GS $\alpha_2\alpha_3\beta_1K_2PJ_3K_6\gamma_2W_2B$ ; chiva M, śirā F, śeva R • dvārārgalaṃ ]  $\mu S\alpha_1J_2J_4VPJ_3K_6\gamma$ ; dvārārgalām G, dvārārgalā  $\alpha_3$ , dvāsārmalaṃ  $V^{ae}$ , dvāsārgaṃla  $K_4$ , dvārārgalaṃ  $K_2$ , vadvārgalaṃ F • śive ]  $\mu$ GS $\alpha_2\beta_1K_2PF\gamma$ ; priye M, śivaṃ  $\alpha_3J_3$ , viśet  $K_6$

**3.2c BHITTVĀ RASANAYĀ YOGĪ**

bhittvā ] bhītvā  $\mu$ GS $\alpha_1\beta_1$ PFK<sub>6</sub>B, bhītvā  $\alpha_3K_2W_2$ , śīsvā  $J_3$ , śrī bhītvā  $\gamma_2$  (*unm.*), śrī bhītvā R • rasanayā ]  $\mu$ GS $\alpha_1J_2V^{pe}K_4K_2PJ_3FK_6\gamma$ ; rasaṃtayā  $K_1$ , rasa tathā  $K_3$ , rasanāyā  $J_4$ , resam mayo  $V^{ae}$  • yogī ]  $\mu$ GS $\alpha\beta_1K_2$ PFK<sub>6</sub> $\gamma$ ; deyo  $J_3$

**3.2d KUMBHAKENA MAHEŚVARI**

kumbhakena ]  $\mu$ GS $\alpha\beta_1K_2J_3FK_6\gamma$ ; kumbhakema  $V^{ae}$ , krumbhakena P • maheśvari ]  $\mu$ GS- $\alpha_2K_3J_2J_4PFB$ ; kuleśvari M, maheśvarī  $K_1K_4J_3K_6\gamma_1$ , sahosvari  $V^{ae}$ , mahosvari  $V^{pe}$ , mahesvarī  $K_2$

**3.3a PRAVIŚET KOṬISŪRYĀBHAM**

praviśet ]  $J_6J_7SW_1\alpha_3K_4$ PFK<sub>6</sub>; pravimśet A, praviśya G, praviśet NM $J_2J_4V$ , praveśya  $K_2$ , prāveśet  $J_3$ , prāviśat  $\gamma_2W_2B$ , prāviśa R • koṭi ]  $\mu$ GS $\alpha\beta J_5W_2B$ ; sūryā  $J_1R$  • sūryā ]  $\mu$ GS $\alpha J_2J_4K_2K_4J_3FJ_5W_2B$ ; sūryyā VPK<sub>6</sub>, koṭi  $J_1R$  • bham ]  $\mu$ GM $J_2J_4K_4$ ; bhām  $S\alpha_2\alpha_3P$ - $J_3K_6J_5W_2$ , bhyām V $J_1R$ , bhā  $K_2B$ , bhaḥ F

**3.3b DHĀMA SVĀYAMBHUVAM PRIYE**

dhāma ] *codd.* • svāyambhuvaṃ ]  $\mu G^{pc}S\alpha_1J_4VK_4$ ; svāyambhuve  $G^{ac}J_3K_6$ , svāyambhuvi  $\alpha_3$ , svāyambhavaṃ  $J_2$ , svāyambhavaṃ  $K_2$ , svāyambhave P, svāyambhu\*ve\* F, svāpabhave  $\gamma_2R$ , svāyabhave  $W_2B$  • priye ]  $\mu S\alpha\beta_1K_2PJ_3K_6\gamma_2W_2B$ ; śubhe G, śite F, praye R

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

**3.3c** TATRĀMṚTAMAHĀMBHODHAU

tatrāmṛta ]  $\mu S\alpha_2 J_2 J_4 VK_2 PFK_6 \gamma_2 W_2$ ; parāmṛta G, tatrāmṛtaṃ MB, tatrāmṛta  $\alpha_3$ , \*vavā\*-mṛva  $V^{ae}$ , tatrāmṛmṛta  $K_4$  (*unm.*), tayāmṛta  $J_3$ , tatrāmṛ R (*unm.*) • mahāmbhodhau ]  $\mu GS\alpha\beta B$ ; saḥāmbhodhau  $V^{ae}$ , mahāmbhodhe  $K_2$ , mahāmbhodho  $\gamma_2 W_2$ , mahāmbhodhā R

**3.3d** ŚĪTAKALLOLAŚĀLINI

śīta ]  $\mu GS\alpha_1 \beta_1 PJ_3 FK_6 \gamma$ ; śīva  $\alpha_3$ , śīva  $V^{ae}$ , śītat  $K_2$  • kallola ] *codd.* • śālini ] MFB; mālini AG, mālinī  $J_6 J_7$ , śālinīm SN, śāyini  $W_1$ , śālinī  $\alpha_3 \beta_1 K_2 PK_6 \gamma_1$ , vāriṇā  $J_3$

**3.4a** PĪTVĀ VIŚRĀMYA CA SUDHĀM

pītvā ]  $\mu GS\alpha\beta K_2 PFK_6 \gamma$ ; pītyā  $J_3$  • viśrāmya ]  $GS^{pe} \beta \gamma_2 W_2$ ; viśramya  $\mu S^{ac} NM\alpha_3 RB$ , vi-śra]mya  $W_1$  • ca ]  $\mu S\alpha\beta K_2 PFK_6 B$ ; su° G, va°  $J_3$ , ta  $\gamma_1$  • sudhām ]  $\mu S\alpha_1 \beta_1 K_2 J_3 FK_6 \gamma$ ; °dhayā G, svathā  $K_1$ , svadhā  $K_3$ , sudhā P

**3.4b** PARAMĀNANDAPŪRṆAYĀ

paramānanda ]  $\mu GS\alpha_2 \alpha_3 J_2 J_4 VK_2 J_3 FK_6 \gamma_2 W_2 B$ ; paramānnaṃda M, parasāmaṃda  $V^{ae}$ , paramāparamānaṃda  $K_4$  (*unm.*), \*pa\*rammānaṃda P, paralaṃmānada R • pūrṇayā ]  $\mu SN-M\alpha_3 \beta \gamma$ ; pū°rva°yā G, pūṇayā  $W_1$

**3.4c** BUDDHYĀ TATSUDHAYĀ TRPTAM

buddhyā ]  $SK_2$ ; vudhyā  $\mu MJ_2 J_4 K_4 PJ_3 K_6 J_5$ , budhye G, budhyā  $\alpha_2 VFJ_1 W_2 B$ , vuddhyā  $\alpha_3$ , vudhā R • tat satyaṃ sarvvarogakṣayaṃkaraṃ *add.*  $K_4$  • tatsudhayā ]  $\mu G\alpha_1 V^{pe} PK_6 \gamma$ ; ta°cch°uddhayā S, tatsvadhayā  $\alpha_3$ , tsudhayā  $J_2 J_4$  (*unm.*), vatsudhayā  $V^{ae}$ , tatsudhayām  $K_4$ , tallavdhamā  $K_2$ , tachuddhayā  $J_3$ , tacchuddhayā F • trptam ]  $\mu G$ ; kṛṣṭam  $SW_1$ , hrṣṭam NMB, rakṣyam  $\alpha_3$ , \*iṣṭa°m  $J_2$ , draṣṭam  $J_4 K_6$ , dṛṣṭās  $V^{ae}$ , dṛṣṭām  $V^{pe} \gamma_2 W_2$ , *om.*  $K_4$ , daṣṭam  $K_2$ , vṛṣṭam P, daṣṭaḥm  $J_3$ , dṛṣṭam F, ṣṛām (*sic*) R

**3.4d** ĀTMADĒHAM VIBHĀVAYET

ātma ] *codd.* • deham ]  $\mu GS\alpha_2 \alpha_3 J_3 F$ ; deha  $MK_4 P$ , dehe  $J_2 J_4 K_2 K_6 \gamma_1$ , ceham V, dehe tu B (*unm.*) • vibhāvayet ] M; prabhāvayet  $\mu$ , prabodhayet G, subhāvayet  $S\alpha_2 \alpha_3 VJ_3 F$ , śubhāvayet  $J_2 K_2 P$ , °ṣu bhāvavayet  $J_4$  (*unm.*), ṣu bhāvayet  $K_4 K_6$ , tu bhāvayet  $\gamma_2 W_2 B$ , tu bhāvaya R

**3.5a** ANENA DIVYAYOGENA

anena ] *codd.*; ameva  $V^{ae}$  • divyayogena ]  $GS\alpha J_2 J_4 K_4 PJ_3 FK_6 \gamma$ ; devi yogena  $\mu$ , dīvyayomema  $V^{ae}$ , dīvyayogena  $V^{pe}$ , dīvyadarśanaḥ  $K_2$

**3.5b** JĀYATE DIVYADARŚANAM

*om.*  $K_2$  • jāyate ]  $\mu GS\alpha\beta_1 PJ_3 FK_6 \gamma_2 W_2 B$ ; nāyave  $V^{ae}$ , yāyate R • divyadarśanam ]  $\mu G-VK_6$ ; divyadarśanaḥ  $S\alpha_1 K_1 J_2 J_4 K_4 PJ_3 F\gamma_2 W_2 B$ , divyadarśana  $K_3 R$

**3.5c** KHECARATVAṀ BHAVET SATYAM

khecaratvaṃ bhavet ]  $\mu GS\alpha\beta_1 K_2 PJ_3 F\gamma$ ; khecaratvaṃ bhavot  $K_6$  • satyaṃ ]  $\mu GS\alpha J_2 J_4 V-K_2 PJ_3 FK_6 \gamma_2 RB$ ; sayam  $K_4$ , satya  $W_2$

**3.5d** SARVAROGAKṢAYAS TATHĀ

sarva ]  $\mu GS\alpha J_4 VK_2 J_3 F\gamma$ ; sarvva  $J_2 K_4 PK_6$  • roga ] *codd.*; sema  $V^{ae}$  • kṣayas ]  $\mu G\alpha$ ; kṣayaṃ  $SJ_2 J_4 K_4 K_2 J_3 FK_6 \gamma$ , gṣayaṃ  $V^{pe}$ , kṣaṣaṃ  $V^{ae}$ , kṣamya P • tathā ]  $\mu G\alpha$ ; karaṃ  $S\beta_1 PJ_3 FK_6 \gamma$ , kasaṃ  $V^{ae}$ , karaḥ  $K_2$

**3.6a** VAÑCANAM KĀLAMṚTYOŚ CA

vañcanaṃ ]  $S\alpha_1 K_1 \beta_1 K_2 FK_6 \gamma_2 RB$ ; vacanaṃ  $AJ_6 K_3 J_3 W_2$ , caṃcanaṃ  $J_7$ , mocanaṃ G, caṃcamaṃ  $V^{ae}$ , vaṃvana P • kāla ] *codd.* • mṛtyoś ca ] *em.*; mṛtyuś ca  $\mu$ , mṛtyūnām  $GS\alpha J_2-V^{pe} K_4 K_2 FK_6 J_1 W_2 RB$ , mṛtyunām  $J_4 J_5$ , mṛtyūmām  $V^{ae}$ , mṛtyūjām P, mṛtyuṃ ca  $J_3$

**3.6b** TRAILOKYABHRAMAṆAM TATHĀ

trailokya ]  $\mu\alpha\beta\gamma$ ; trailokyaṃ G, trailokye S, trailokyai  $V^{ae}$  • bhramaṇam ]  $\mu S\alpha_1 J_2 V^{pe} K_4 P-J_3 F\gamma$ ; kramate G, bhramaṇam  $\alpha_3$ , bhramaṇam  $J_4$ , bhraṣaṇam  $V^{ae}$ , \*bhramaṇam\*  $K_2$ , bhra-vanan  $K_6$  • tathā ]  $\mu S\alpha\beta\gamma$ ; kṣaṇāt G, vathā  $V^{ae}$

$\mu = AJ_6 J_7$

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

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

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

**3.6c** AṆIMĀDIGUṆOPETAḤ

aṇimādi ]  $\mu$ GS $\alpha\beta\gamma_2$ W<sub>2</sub>B; aṇimāni R • guṇopetaḥ ] GS $\alpha$ V ; guṇopetaṃ  $\mu$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>6</sub>,  
guṇopetu K<sub>2</sub>, guṇopetām J<sub>3</sub> $\gamma$

**3.6d** SAṂSIDDHO JĀYATE DHURVAM

saṁsiddho ] J<sub>6</sub>J<sub>7</sub>SMK<sub>1</sub>VPJ<sub>3</sub>FK<sub>6</sub>; saṁsiddhi AJ<sub>2</sub>K<sub>4</sub> $\gamma_1$ , prasiddho G, sa siddho  $\alpha_2$ , saṁsiddhā  
K<sub>3</sub>, saṁsiddhiṃ J<sub>4</sub>B, saṁsiddhir K<sub>2</sub> • jāyate ] J<sub>6</sub>GS $\alpha_2\alpha_3\beta\gamma_2$ W<sub>2</sub>; labhate AJ<sub>7</sub>B, bhavati M,  
jāya R (*unm.*) • dhruvam ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>K<sub>6</sub> $\gamma$ ; dhruvaṃ P, \*dh\*ruvaṃ J<sub>3</sub>, dhruvaṃ F

**3.7a** YOGĪNDRATVAM AVĀPNOTI

yogīndra ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>FB; yogēndra  $\alpha_3$ J<sub>1</sub>R, yogīndra V<sup>ae</sup>, yomgīndra K<sub>4</sub>, yogimdra  
K<sub>2</sub>, yogīdra K<sub>6</sub>, yogedra J<sub>5</sub>W<sub>2</sub> • tvam ]  $\mu$ GS $\alpha_1\beta_1$ PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ; ta<sup>o</sup>  $\alpha_3$ , tva V<sup>ae</sup>, ttvaṃm K<sub>2</sub> •  
avāpnoti ]  $\mu$ GS $\alpha_1\beta\gamma$ ; °tvam āpnoti  $\alpha_3$ , sa cāpnoti V<sup>ae</sup>

**3.7b** GATIR AVYĀHATĀ BHAVET

gatir ]  $\mu$ GS $\alpha_1\beta_1$ K<sub>2</sub>PFK<sub>6</sub> $\gamma$ ; mapar  $\alpha_3$ , matir V<sup>ae</sup>, gatīr J<sub>3</sub> • avyāhatā ] J<sub>6</sub>J<sub>7</sub>GS $\alpha$ V<sup>pe</sup>K<sub>4</sub>K<sub>2</sub>-  
K<sub>6</sub> $\gamma$ ; avyahatā A, avyāhatā J<sub>2</sub>P, avāhatā J<sub>4</sub>, avyahivāṃ V<sup>ae</sup>, avyāhatī J<sub>3</sub>, avyā\*hatā\* F •  
bhavet ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ; mavet K<sub>4</sub>

**3.7c** NAVANĀGASAHASRĀṆĀM

navanāga ]  $\mu$ S $\alpha\beta\gamma$ ; na[.]nāga G, mavamāma V<sup>ae</sup> • sahasrāṇām ] *codd.*

**3.7d** BALENA SAHITAḤ SVAYAM

balena ] GS $\alpha_2$ V<sup>pe</sup>; valena  $\mu$ M $\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>B, balemaṃ V<sup>ae</sup>, valenaṃ K<sub>4</sub>, vadet taṃ PF $\gamma_2$ R, vade  
taṃ J<sub>3</sub>W<sub>2</sub>, vadenaṃ K<sub>6</sub> • sahitaḥ ]  $\mu$ S $\alpha$ V<sup>pe</sup>K<sub>2</sub>P $\gamma$ ; sahita GJ<sub>3</sub>FK<sub>6</sub>, sahitā J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, saṃhitaḥ  
V<sup>ae</sup> • svayam ] *codd.*

**3.8a** JĀYATE ŚIVAVAD DEVI

jāyate ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub> $\gamma$ ; jāyaṃte J<sub>4</sub>, [jā]yate P • śivavad ]  $\mu$ GS $\alpha_1\beta\gamma$ ; śivapa<sup>o</sup>  $\alpha_3$   
• devi ]  $\mu$ GS $\alpha_2$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PF $\gamma$ ; yogī M, °de pi  $\alpha_3$ , evi J<sub>4</sub>, vevī J<sub>3</sub>, devī K<sub>6</sub>

**3.8b** SATYAṂ SATYAṂ MAYODITAM

satyaṃ ]  $\mu$ GS $\alpha_1$ K<sub>1</sub> $\beta\gamma$ ; satya K<sub>3</sub> • satyaṃ ]  $\mu$ GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ; śatya K<sub>2</sub> • mayoditam ]  
*codd.*

**3.8c** IḌĀPIṄGALAYOR MADHYE

iḍā ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>6</sub>B; iḍā J<sub>3</sub>, iḍa  $\gamma_1$  • piṅgalayor ]  $\mu$ S $\alpha\beta_1$ J<sub>3</sub>K<sub>6</sub>B; piṅgalayor GF, ca  
piṅgayor K<sub>2</sub>, piṅgalayo P, piṅgalayā  $\gamma_2$ W<sub>2</sub>, piṅgalayā R • madhye ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub> $\gamma$ ;  
methe P

**3.8d** SUṢUMṆĀ JYOTIRŪPINĪ

suṣumṇā ] J<sub>6</sub><sup>pc</sup>J<sub>7</sub> $\alpha_2$ K<sub>6</sub> $\gamma_1$ ; suṣumṇā AJ<sub>6</sub><sup>ac</sup>GSM $\alpha_3\beta_1$ K<sub>2</sub>J<sub>3</sub>FB, susumṇā P • jyoti ]  $\mu$ S $\alpha\beta_1$ PJ<sub>3</sub>F-  
K<sub>6</sub> $\gamma_1$ ; kāṃtim G, yoni K<sub>2</sub>, \*j\*yoti B • rūpiṇī ]  $\mu$ S $\alpha\beta_1$ K<sub>2</sub>PF $\gamma_2$ W<sub>2</sub>B; atyalaṃ G, rupiṇī J<sub>3</sub>,  
rūpiṇī K<sub>6</sub>, rūpiṇī R

**3.9a** VARṆARŪPAGUṆAIS TYAKTAṂ

varṇa ] J<sub>6</sub>J<sub>7</sub>GS $\alpha\beta\gamma$ ; vaṇa A, carṇa V<sup>ae</sup> • rūpa ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; rupa J<sub>3</sub>, rūṣa V<sup>ae</sup> •  
guṇais ] SW<sub>1</sub>J<sub>2</sub>V<sup>pe</sup>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; gaṇaiḥ  $\mu$ , guṇair G $\gamma$ , guṇaiḥ NM $\alpha_3$ K<sub>2</sub>, guṇaira J<sub>4</sub>, muṇais  
V<sup>ae</sup> • tyaktaṃ ] S $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; sākaṃ  $\mu$ , yuktaṃ G, pūrṇe N, tyakta W<sub>1</sub>, pūrṇaṃ M,  
pūrṇais  $\alpha_3$ , tyaktaḥ K<sub>2</sub>, yuktais J<sub>1</sub>RB, yuktaiḥ J<sub>5</sub>W<sub>2</sub>

**3.9b** TEJAS TATRA NIRĀMAYAM

tejas ]  $\mu$ GS $\beta_1$ PJ<sub>3</sub>FK<sub>6</sub> $\gamma$ ; tena W<sub>1</sub>, tevas N $\alpha_3$ , vastu<sup>o</sup> M, tenas V<sup>ae</sup>, tejaṃ K<sub>2</sub>, tejñas K<sub>5</sub>  
• tatra ]  $\mu$ GSW<sub>1</sub> $\alpha_3\beta\gamma$ ; ta\*skta\*N, °tas tu M, tava V<sup>ae</sup> • nirāmayam ]  $\mu$ SM; nirālayaṃ  
GNW<sub>1</sub> $\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ , nirānirāmayam V<sup>pe</sup>, nisamisamayam V<sup>ae</sup>, tirāmayam J<sub>3</sub>

**3.9c** PRASUPTABHUJAGĀKĀRĀ

prasupta ] S $\alpha_1$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; suṣumṇā AJ<sub>7</sub>, suṣumṇa J<sub>6</sub><sup>pc</sup>, suṣumna J<sub>6</sub><sup>ac</sup>, suṣupta G,  
prasuptā  $\alpha_3$ V, praṣupra P • bhujagākārā ] GS $\alpha$ J<sub>2</sub>V<sup>pe</sup>K<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>; bhujagākāṣe  $\mu$ , bhu-  
jagākārāṃ J<sub>4</sub>, bhujamākos V<sup>ae</sup>, bhujagākāraṃ K<sub>2</sub>, bhujamgākāra J<sub>3</sub>, bhujagākārā  $\gamma_1$ , bhu-  
jagīveyaṃ B

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**3.9d** YĀ SĀ KUṆḌALINĪ PARĀ

yā sā ]  $GS\alpha_2\alpha_3J_2J_4VK_2PJ_3FK_5K_6\gamma_2RB$ ; yat tat  $\mu$ , māyā M, yā  $K_4$  (*unm.*), yā sām  $W_2$  •  
kuṇḍalinī ]  $\mu GS\alpha\beta_1K_2PJ_3FK_6\gamma$ ; kuṇḍali[nī]  $K_5$  • parā ]  $\mu GS\alpha J_2J_4VPJ_3FK_5K_6W_2B$ ; śasa  
 $V^{ae}$ , pārā  $K_4$ , purā  $K_2$ , parām  $\gamma_2$ , param R

**3.10a** GAṄGĀ CA YAMUNĀ CAIVA

gaṅgā ca ] *codd.* • yamunā ]  $\mu GSNM\alpha_3\beta\gamma$ ; yamunām  $W_1$  • caiva ]  $\mu GS\alpha\beta\gamma_2W_2B$ ; ceva  
R

**3.10b** IDĀPIṄGALASAMJŅAKE

iḍā ]  $\mu GS\alpha J_4VK_2PJ_3FK_5K_6\gamma_2R$ ; iṃḍā  $J_2K_4$ , iḍa  $W_2B$  • piṅgala ]  $\mu S\alpha J_2VK_4K_2J_3K_5K_6-$   
 $J_1W_2B$ ; piṅgaḷa GF, piṅgulā  $J_4$  (*unm.*), piṅgalā PR (*unm.*), piḡala  $J_5$  • samjñake ]  $\mu$ ;  
samjñike  $GSK_6$ , samjñitā  $\alpha_1J_3$ , samjñikā  $\alpha_3$ , samjñīte  $\beta_1K_2PFK_5\gamma$

**3.10c** GAṄGĀYAMUNAYOR MADHYE

gaṅgā ] *codd.* • yamunāyor ]  $\mu GS\alpha J_2VK_4K_2J_3FK_5K_6\gamma_2R$ ; yamunāyor  $J_4$ , yamunāyo P, ca  
yamunāyor  $W_2$  (*unm.*), yamanāyor B • madhye ] *codd.*

**3.10d** TĀM ŚAKTIṀ SAṀNIVEŚAYET

tām ]  $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma$ ; to  $J_3$  • śaktiṀ ]  $J_6J_7GS\alpha_2\alpha_3J_2J_4K_2PJ_3FK_5K_6\gamma_2R$ ; śākti A, śā-  
ktiṀ MVB, śamktiṀ  $K_4$ , śakti  $W_2$  • saṅniveśayet ]  $GS\alpha_2K_1\beta_1J_3$ ; saṅniveśayet  $AJ_7K_6$ ,  
sanniveśayet  $J_6MFK_5J_1RB$ , saniveśayet  $K_3P$ , saṅniveśayat  $K_2$ , sanniveśayat  $J_5W_2$

**3.11a** BRAHMADHĀMĀVADHI ŚIVE

brahmadhāmāvadhi ]  $S\alpha_2V^{pe}FW_2B$ ; vrahmadhāvadhi  $\mu$  (*unm.*), brahmadvārāvadhi G, vrah-  
madhāmāvadhi  $MK_1J_2J_4K_4K_2PJ_3K_5K_6\gamma_2R$ , vrahmadhāmāvidhi  $K_3$ , brahmadhasividhi  $V^{ae}$   
• śive ]  $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma$ ; śeve  $K_2$

**3.11b** PARAMĀMṚTARŪPIṆĪM

paramāmṛta ]  $\mu S\alpha_2\alpha_3J_2V^{pe}K_4K_2PJ_3FK_5K_6\gamma$ ; paramānamḍa GM, paramāmṛta  $J_4$ , śarasā-  
srta  $V^{ae}$  • rūpiṅīm ]  $\mu K_5$ ; rūpiṅī  $S\alpha\beta_1K_2PFK_6\gamma$ , pūrṇayā G, rapaṅīm  $J_3$

**3.11c** TANMAYO JĀYATE SATYAM

tanmayo ]  $\mu S\alpha\beta_1PJ_3FK_5K_6\gamma$ ; tanmano G, tanmayam  $K_2$  • jāyate ] *codd.* • satyam ]  $\mu S-$   
 $\alpha\beta_1K_2PJ_3K_5K_6\gamma_1$ ; śatyam GF, śighram B

**3.11d** SADĀMṚTATANUḤ SVAYAM

om. R • sadā ]  $S\alpha_2\alpha_3\beta_1PJ_3FK_5K_6$ ; paramā  $\mu$  (*unm.*), parā GM, tadā  $K_2$ , sadya  $\gamma_1$ , sadyo  
B • mṛta ] *codd.* • tanuḥ ]  $S\alpha\beta_1PK_5K_6J_1RB$ ; tanuḥ A, tanu  $J_6J_7J_3J_5W_2$ , mayam G,  
tamaḥ  $K_2$ , tanus F • svayam ]  $\mu GS\alpha\beta\gamma_2RB$ ; svaya  $W_2$

**3.12a** ŚIVADHĀMA GATĀ ŚAKTIḤ

om. R • śiva ]  $\mu S\alpha\beta\gamma$ ; śivā G • dhāma ]  $\mu SM\alpha_3\beta\gamma$ ; °gama G, dhāmā  $\alpha_2$ , dhāsa  $V^{ae}$  •  
gatā ]  $AGS\alpha$ ; gatām  $J_6J_7\beta_1K_2FK_5K_6$ , matām  $V^{ae}$ , gatīm P, gatam  $J_3$ , gatim  $\gamma_1$ , gatiḥ B •  
śaktiḥ ]  $AGS\alpha B$ ; śaktiṀ  $J_6J_7\beta_1PFK_6J_1$ , śaktiṀ  $K_2K_5$ , śakti  $J_3J_5W_2R$

**3.12b** PARAMEŚĀT PARAM PADAM

parameśāt param ]  $GSW_1M\beta_1K_2PJ_3FK_5\gamma_2W_2B$ ; parameśāspadam  $\mu$ , paraleśāt param N,  
parameśāt padam  $\alpha_3$ , śaraseśāt param  $V^{ae}$ , parameśāt para  $K_6R$  • padam ]  $\mu GS\alpha_1\beta_1K_2-$   
 $PJ_3FK_5\gamma$ ; param  $\alpha_3$ , °mam padam  $K_6$  (*unm.*)

**3.12c** TADBHOATRPTISAMṬRPTĀ

tad ]  $\mu S\alpha VK_2PJ_3FK_5K_6\gamma$ ; tat G, yad  $J_2J_4K_4$  • bhoga ]  $GS\alpha\beta$ ; bhāga  $\mu$ , bhāgya  $\gamma$  • trpti ]  
 $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma$ ; trpta  $K_2$  • samṭrptā ]  $\mu SM\alpha_3\beta W_2B$ ; samḍiptam G, samṭrptām  $\alpha_2$ ,  
samṭrpti  $J_1$ , samṭrptisamṭrptā  $J_5$  (*unm.*)

**3.12d** PARAMĀNANDAPŪRITĀ

om.  $\alpha_2$  • paramānanda ]  $\mu GSM\alpha_3\beta\gamma$ ; śarasānamḍa  $V^{ae}$  • pūrītā ]  $SM\alpha_3\beta_1FK_5K_6\gamma_2W_2-$   
B; rūpitā  $\mu$ , pūrītām G, pūrītāḥ  $K_2$ , puritā P, pūrātā  $J_3R$

**3.13a** SIŅCANTĪ YOGINO DEHAM

om.  $\alpha_2$  • siṅcantī ]  $J_6SMK_5$ ; siṅcaṅti  $AK_6$ , siṅcaṅti  $J_7GJ_2VK_4P$ , saṅcintya  $K_1$ , saṅ-  
ciṅtya  $K_3$ , siṅciti  $J_4$ , siṅciṅta  $K_2$ , siciṅtī  $J_3$ , siṅcaṅtī F, saṅvitya  $J_1$ , saṅcitya  $J_5W_2RB$

$\mu = AJ_6J_7$

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

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

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

• yogino ]  $\mu\text{GS}\alpha_3\text{J}_4\text{V}^{pe}\text{K}_4\text{PFK}_5\text{K}_6\text{J}_1\text{RB}$ ; yoginā M, yogīno  $\text{J}_2\text{J}_3\text{J}_5\text{W}_2$ , yomimo  $\text{V}^{ae}$ , yono  $\text{K}_2$  (*unm.*) • deham ]  $\mu\text{GSM}\alpha_3\text{V}^{pe}\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; dehaṃm  $\text{J}_2\text{J}_4\text{K}_4$ , dehaṃ  $\text{V}^{ae}$ , dehem  $\text{K}_2$

### 3.13b ĀPĀDATALAMASTAKAM

āpādatalamastakam ]  $\text{J}_6\text{J}_7\text{GS}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{W}_2\text{B}$ ; āyādatalamastakaṃ  $\text{AK}_2$ , sāṣādatelasastakaṃ  $\text{V}^{ae}$ , āpādatamastakaṃ  $\gamma_2\text{R}$  (*unm.*)

### 3.13c SUDHAYĀ ŚÍŚIRASNIGDHA

sudhayā ]  $\mu$ ; atha sā  $\text{GS}\alpha\beta_1\text{PJ}_3\text{K}_5\text{K}_6$ , īṣa sā  $\text{K}_2$ , adhastāc F, athāsāc  $\gamma_2\text{W}_2$ , athāc R (*unm.*), abhyāsāc B • śíśirasnigdha ]  $\mu$ ; śaktiraśmista G, śásiraśmista  $\text{S}\alpha$ , cārīrasthā  $\text{J}_2$  (*unm.*), rīśaktisthām  $\text{J}_4$ , śaktiraśmista  $\text{VK}_4$ , ca śarīrasthā  $\text{K}_2\text{FK}_6$ , cca śarārasthā P, ca śarīrasthā  $\text{J}_3$ , śaktiraśmista  $\text{K}_5^{ac}$ , [svaśarīra]sthā  $\text{K}_5^{pc}$ , ca śarīrastho  $\gamma_2\text{W}_2\text{B}$ , ca śarīstho R (*unm.*)

### 3.13d ŚÍTAYĀ PARAMEŚVARI

śítayā ]  $\mu$ ; śítalā G, śítalā  $\text{S}\alpha\beta_1\text{K}_2\text{PFK}_5\text{K}_6$ , śítalām  $\text{J}_3\gamma$  • parameśvari ]  $\text{J}_6\text{J}_7\text{GSNMK}_3\text{P}$ ; parameśvarī  $\text{AW}_1\text{K}_1\beta_1\text{K}_2\text{J}_3\text{FK}_5\text{K}_6$ , tā maheśvari  $\text{J}_1\text{B}$ , tā maheśvarī  $\text{J}_5\text{W}_2\text{R}$

### 3.14a PUNAS TENAIVA MĀRGEṆA

punas ]  $\mu\text{GS}\alpha\text{J}_2\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_6$ ; punaḥs  $\text{J}_4$ , pu[na]s  $\text{K}_5$ , prāṇas  $\gamma$  • tenaiva mārgēṇa ] *codd.*

### 3.14b PRAYĀTI SVAPADAṀ ŚÍVE

prayāti ]  $\text{GS}\alpha_1\beta\gamma$ ; prayātaḥ  $\mu$ , pūjāti  $\alpha_3$  • svapadaṃ ]  $\mu\text{S}\alpha_1\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; svam̐ padaṃ G, svayam̐  $\alpha_3$  (*unm.*), svapuram̐  $\text{K}_2$  • ; śive ]  $\mu\text{MJ}_1\text{R}$ ; priye  $\text{GS}\alpha_2\alpha_3\beta\text{J}_5\text{W}_2\text{B}$

### 3.14c ETAD RAHASYAM ĀKHYĀTAM

etad ]  $\mu\text{GS}\alpha\beta_1\text{PJ}_3\text{K}_5\text{K}_6\gamma$ ; tad ra°  $\text{K}_2$ , yetad F • rahasyam ]  $\text{J}_6\text{J}_7\text{GS}\alpha\beta_1\text{PFK}_5\text{K}_6\gamma$ ; rahasam A, °hasya sam°  $\text{K}_2\text{J}_3$  • ākhyātaṃ ]  $\mu\text{GS}\alpha\text{J}_4\text{VK}_2\text{FK}_5\text{K}_6\text{B}$ ; ākhy\*ai\*taṃ  $\text{J}_2$ , ākhyam̐ta  $\text{K}_4$ , ākhyāyā P, deveśi  $\text{J}_3$ , ākhyāta  $\gamma_1$

### 3.14d YOGAṀ YOGĪNDRAVANDITE

yogaṃ ]  $\mu\text{GSJ}_2\text{J}_4\text{K}_4\text{K}_2\text{J}_3\text{FJ}_1\text{W}_2\text{RB}$ ; yoge  $\alpha$ , yogī  $\text{VK}_6$ , gaṃ yo° P, mayā  $\text{K}_5$ , yo\*gaṃ  $\text{J}_5$  • yogīndra ]  $\mu\text{GS}\alpha_1\beta_1\text{K}_2\text{FK}_5\text{K}_6\text{B}$ ; yogendra  $\alpha_3$ , °gaṃ yodra P, yogēndra  $\text{J}_3\text{J}_1\text{R}$ , yogedra  $\text{J}_5\text{W}_2$  • vandite ]  $\mu\text{GS}\alpha_1\text{J}_2\text{K}_4\text{K}_2\text{PJ}_3\text{FK}_5\gamma$ ; vanditām  $\alpha_3$ , vaṃditam̐  $\text{J}_4\text{K}_6$ , vahnite V

### 3.15a UTSRĪJYA SARVAŚĀSTRĀṆĪ

utsrījya ]  $\mu\text{GS}\alpha\text{J}_2\text{J}_4\text{K}_4\text{K}_2\text{PFK}_5\text{K}_6\gamma$ ; nutsrījya V, usrījya  $\text{J}_3$  • sarvaśāstrāṇī ]  $\mu\text{GS}\alpha\beta_1\text{PJ}_3\text{FK}_5\gamma_2\text{W}_2\text{B}$ ; sarvaśāstrāṇī  $\text{K}_2$ , sarvvaśāstrāṇī  $\text{K}_6$ , sarve [śā]strāṇī R

### 3.15b JAPAHOMĀDIKARMA YAT

japahomādi ]  $\mu\text{GS}\alpha\beta_1\text{K}_2\text{PFK}_5\text{K}_6\gamma$ ; jayakarmādi  $\text{J}_3$  • karma ]  $\text{S}\alpha\beta_1\text{K}_2\text{PJ}_3\text{FK}_5\gamma$ ; kaṃ ca  $\mu\text{G}$ , karmma  $\text{K}_6$  • yat ]  $\mu\text{GS}\alpha_2\text{VPFK}_5\text{K}_6\gamma$ ; ca  $\text{M}\alpha_3\text{J}_3$ , jāt  $\text{J}_2\text{J}_4\text{K}_4$ , yet  $\text{K}_2$

### 3.15c DHARMĀDHARMAVINIRMUUKTO

dharmādharma ]  $\mu\text{GS}\alpha\text{J}_4\text{VK}_2\text{J}_3\text{FK}_5\text{J}_5\text{W}_2\text{RB}$ ; dharmādharmam̐  $\text{J}_2\text{K}_4$ , dharmmādharma P, dharmmādharmma  $\text{K}_6$ , dhamādharma  $\text{J}_1$  • vinirmukto ]  $\mu\text{S}\alpha\beta_1\text{PJ}_3\text{FK}_5\gamma_2\text{W}_2\text{B}$ ; vinirmuktaḥ G, vinirmuktaṃ  $\text{K}_2$ , vinirmukto  $\text{K}_6$ , vinimukto R

### 3.15d YOGĪ YOGAṀ SAMABHYASET

yogī ]  $\mu\text{GS}\alpha\text{VK}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; yogaṃ  $\text{J}_2\text{J}_4$ , om.  $\text{K}_4$  • yogaṃ ]  $\mu\text{GS}\alpha\text{VK}_4\text{K}_2\text{PFK}_5\text{K}_6\gamma$ ; yogī  $\text{J}_2\text{J}_4$ , yoga  $\text{J}_3$  • samabhyaset ]  $\text{AGSW}_1\text{M}\alpha_3\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; samābhyaset  $\text{J}_6\text{J}_7$ , samanyaset N, sabhyaset  $\text{J}_2$  (*unm.*)

### 3.16a RASANĀM ŪRDHVAGĀM KṚTVĀ

rasanām ]  $\mu\text{GS}\alpha\text{J}_2\text{V}^{pe}\text{K}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma_2\text{W}_2\text{B}$ ; rasanām̐m  $\text{J}_4$ , rusanām̐m  $\text{V}^{ae}$ , rasanār̐m R • ūrdhvagām ]  $\mu\text{GSW}_1\text{M}\alpha_3\text{FK}_5\text{B}$ ; ūrddhamām̐ N, ūrddhagām̐  $\text{J}_2\text{J}_4\text{VK}_2\text{PJ}_3$ , ūrdvagām̐  $\text{K}_4$ , ūrddhagaṃ  $\text{K}_6$ , ūrdhvagaṃ  $\gamma_2\text{W}_2$ , ū\*dhva\*gaṃ R • kṛtvā ]  $\mu\text{GS}\alpha\text{J}_4\text{VK}_2\text{PJ}_3\text{FK}_5\text{K}_6\gamma$ ; kṛtva  $\text{J}_2\text{K}_4$

### 3.16b TRIKŪṬE SAṀNIVEŚAYET

trikūṭe ]  $\mu\text{S}\alpha$ ; bhrūkuṭīm̐ G, trikūṭam̐  $\beta\gamma_2\text{W}_2\text{B}$ , vikūṇḍam̐  $\text{V}^{ae}$ , trikuṭam̐ R • saṃniveśayet ]  $\text{J}_6\text{J}_7\text{GSN}\alpha_3\text{J}_2\text{V}^{pe}\text{K}_4\text{K}_2\text{PJ}_3\text{B}$ ; saṃniveśayet A, sanniveśayet  $\text{W}_1\text{FK}_5\text{K}_6$ , saṃnniveśayet M, saṃnivesayet  $\text{J}_4$ , saṃniceśayet  $\text{V}^{ae}$ , saṃniveśayat  $\text{J}_1$ , saṃnniveśayat  $\text{J}_5\text{W}_2$ , sanniveśayat R

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**3.16c** BRAHMĀṆḌE BRAHMAREKHĀDHO

brahmāṇḍe ] GS $\alpha_1$ VJ<sub>3</sub>FW<sub>2</sub>B; vrahmāṇḍe  $\mu\alpha_3$ K<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>, vrahmāḍe J<sub>2</sub>, vrahmāṇḍai J<sub>4</sub>, vrahmāṇḍa K<sub>2</sub>, vrahmaram<sup>o</sup> J<sub>1</sub>R, vrahmareḍe J<sub>5</sub> • brahma ] GS $\alpha_1$ VK<sub>2</sub>J<sub>3</sub>FW<sub>2</sub>B; vrahma  $\mu\alpha_3$ J<sub>2</sub>J<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>, °dhre vra<sup>o</sup> J<sub>1</sub>R • rekhādhō ]  $\mu$ S $\alpha_1$ V<sup>pe</sup>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; rekhō\*rdh\*o G, rekhāyām  $\alpha_3$ , rekhādhō J<sub>2</sub>K<sub>4</sub>, rekhādhā J<sub>4</sub>, resvādhō V<sup>ae</sup>, royordhā K<sub>2</sub>, °hmarekhā J<sub>1</sub>, rekhādyo J<sub>5</sub>, rekhādyau W<sub>2</sub>, °hmarekha R, rekhādye B

**3.16d** RĀJADANTORDHVAMAṆḌALE

rājadantordhva ]  $\mu$ GSNM $\alpha_3$ ; rājadamrdhā W<sub>1</sub> (*unm.*), damtordhva maṇḍa<sup>o</sup> J<sub>2</sub>J<sub>4</sub>V<sup>pe</sup>K<sub>5</sub>, damvordhva samḍa<sup>o</sup> V<sup>ae</sup>, damtordhvaṃ maṇḍa<sup>o</sup> K<sub>4</sub>, dato yan maṇḍa<sup>o</sup> K<sub>2</sub>, datordhva maṇḍa<sup>o</sup> P, damtārdhā maṇḍa<sup>o</sup> J<sub>3</sub>, damtordhvaṃ maṇḍa<sup>o</sup> F, dantordhve mmaṇḍa<sup>o</sup> K<sub>6</sub>, tadūrdhvaṃ maṇḍa<sup>o</sup> J<sub>1</sub>, tadūrdhvaṃ maṇḍa<sup>o</sup> J<sub>5</sub>B, tadūrdhvamaṇḍa<sup>o</sup> W<sub>2</sub>, tādū\*maḍa<sup>o</sup> R, tadūrdhvaṃ maḍa<sup>o</sup> R<sup>vl</sup> • maṇḍale ]  $\mu$ GS $\alpha$ ; °le priye  $\beta_1$ PF, °laṃ śive K<sub>2</sub>, °laṃ priye J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>B, °laṃ priye J<sub>5</sub>, °li praye R, °lampraya R<sup>vl</sup>

**3.17a** TRIKŪṬAṀ TAṀ VIJĀNĪYĀT

trikūṭaṃ ]  $\mu$ S $\alpha$  $\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub>B; bhrūkuṭīm G, bikūṃṭhaṃ V<sup>ae</sup>, trikūṭa P $\gamma_2$ W<sub>2</sub>, trikuṭa V, trikuṭaṃ K<sub>5</sub>R • taṃ vijānīyāt ]  $\alpha$ K<sub>2</sub>; taṃ vijānīhī A, vijānīhi J<sub>6</sub>J<sub>7</sub>, tatra jānīyāt GS<sup>ae</sup>J<sub>2</sub>-J<sub>4</sub>V<sup>pe</sup>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>B, tad vijānīyāt S<sup>pc</sup>, vava jānīyāt V<sup>ae</sup>, tatra jānīyā K<sub>4</sub>, tatra jānīyāt F, tatrā jānīyāt J<sub>5</sub>, tatra jānīyā W<sub>2</sub>, tatra jānāt R (*unm.*), tatra jānāyāt R<sup>vl</sup>

**3.17b** TATRA LIṄGAṀ SAMUJJVALAM

tatra ]  $\mu$ GS $\alpha_1$  $\beta$  $\gamma$ ; triliṃ<sup>o</sup>  $\alpha_3$ , tava V<sup>ae</sup> • liṅgaṃ ]  $\mu$ GSNM $\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>B; liṅga W<sub>1</sub>J<sub>1</sub>W<sub>2</sub>R, °gaṃ sam<sup>o</sup>  $\alpha_3$ , liṃ J<sub>3</sub> (*unm.*), liga J<sub>5</sub> • samujjvalam ] J<sub>6</sub>SW<sub>1</sub>; samujjala AJ<sub>7</sub>, samujjalaṃ GNMJ<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>FK<sub>5</sub> $\gamma$ , °am ujjvalam K<sub>1</sub>, °am ujjalam K<sub>3</sub>, samuddhālaṃ K<sub>4</sub>, samudbhavaṃ K<sub>2</sub>, samudvāraṃ K<sub>6</sub>

**3.17c** KĀLAKRAMAVINIRMUKTAM

kālakrama ] *em.* SANDERSON; kālakarma  $\mu$ S $\alpha_2$  $\alpha_3$  $\beta$  $\gamma$ , kalākarma G, sarvakarma M • vinirmuktaṃ ]  $\mu$ GS $\beta_1$ K<sub>2</sub>FK<sub>5</sub>J<sub>1</sub>RB; vinirmukto  $\alpha$ , virnimuktaṃ P, vinirmukta J<sub>3</sub>, vinirmukta K<sub>6</sub>, vinirmuktaṃ J<sub>5</sub>W<sub>2</sub>

**3.17d** DURVIJÑEYAM SURAIR API

durvijñeyaṃ ]  $\mu$ GS $\alpha_3$  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; durvijñeyaḥ  $\alpha_1$ , durvijñeyaṃ K<sub>6</sub> • surair ] *codd.* • api ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; apī V

**3.18a** IḌĀYĀM RĀTRIR UDDIṢṬĀ

iḍāyāṃ ]  $\mu$ S $\alpha$ V<sup>pe</sup>FK<sub>5</sub>; iḍāyā GK<sub>2</sub> $\gamma$ , iḍāyā J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>K<sub>6</sub>, iḍāyāṃ V<sup>ae</sup> • rātrir ]  $\mu$ GS $\alpha$ K<sub>2</sub>-K<sub>5</sub>; rātrir J<sub>2</sub>V<sup>pe</sup>, rātri J<sub>4</sub>K<sub>4</sub>, satrin V<sup>ae</sup>, rātrim PJ<sub>3</sub>FK<sub>6</sub>B, rātram  $\gamma_1$  • uddiṣṭā ] J<sub>6</sub>S $\alpha_3$ J<sub>2</sub>-VPFK<sub>5</sub>K<sub>6</sub>B; uddiṣṭāṃ AJ<sub>7</sub> $\gamma_2$ R, utkṣiptā G, uditā  $\alpha_1$ , tadrṣṭā J<sub>4</sub>, tuddiṣṭā K<sub>4</sub>, udiṣṭa K<sub>2</sub>, udiṣṭā J<sub>3</sub>, udviṣṭhāṃ W<sub>2</sub>

**3.18b** PIṄGALĀYĀM AHAḤ SMṚTAM

piṅgalāyāṃ ]  $\mu$ S $\alpha_2$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>1</sub>; piṅgalāyāṃ GF, piṅgalāyāṃ M, piṅgalāyāṃ  $\alpha_3$ , piṅgalāyāḥ V, piṅgalāyāṃ J<sub>5</sub>W<sub>2</sub>R, piṅgalayā B • ahaḥ ] J<sub>6</sub>J<sub>7</sub>S $\alpha_1$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PK<sub>5</sub> $\gamma$ ; aha A $\alpha_3$ K<sub>2</sub>-J<sub>3</sub>K<sub>6</sub>, ahā G, \*ruḥ V, aha[h] F • smṛtam ] GS $\alpha_1$ K<sub>1</sub>J<sub>2</sub>K<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>B; smṛtaḥ  $\mu$ J<sub>4</sub>VK<sub>2</sub>J<sub>3</sub>J<sub>1</sub>R, smataṃ K<sub>3</sub>, smṛtam F, smṛta J<sub>5</sub>W<sub>2</sub>

**3.18c** CANDRĀDITYAU STHITAU DEVI

candrādityau ]  $\mu$ GS $\alpha$  $\beta_1$ PFK<sub>5</sub>K<sub>6</sub>B; camddhādityau V<sup>ae</sup>, camdrādiṣṭau K<sub>2</sub>, camdrādityo J<sub>3</sub>, camdrādityai  $\gamma_1$  • sthitau ]  $\mu$ GS $\alpha_3$  $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; smitau N, smṛtau W<sub>1</sub>, sthidatau M, *om.* K<sub>2</sub>, sthito  $\gamma_1$  • devi ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>5</sub> $\gamma$ ; devī VJ<sub>3</sub>K<sub>6</sub>, *om.* K<sub>2</sub>

**3.18d** NITYAM RĀTRIDIVĀTMAKAU

nityaṃ ]  $\mu$ GS $\alpha_2$  $\alpha_3$  $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ RB; nitya MK<sub>2</sub>W<sub>2</sub> • rātri ]  $\mu$ GS $\alpha$  $\beta$ B; satri V<sup>ae</sup>, rātra  $\gamma_1$  • divātmakau ]  $\mu$ G $\alpha_3$ B; dinātmakau S $\alpha_1$  $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub> $\gamma_2$ W<sub>2</sub>, disātmakau V<sup>ae</sup>, dinātmakaṃ F, dinātmakaiḥ K<sub>6</sub>, dinātmako R

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$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**3.19a** NA DIVĀ PŪJAYEL LĪNGAṂ

na divā ]  $\mu$ SNM $\alpha_3$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; divā na GW<sub>1</sub>H, na divāṃ J<sub>4</sub> • pūjayel liṅgaṃ ] J<sub>6</sub>J<sub>7</sub>GSNM $\alpha_3$ VK<sub>4</sub>PFK<sub>5</sub>BH; pūjayail liṅgaṃ A, pūjayel liṅgaṃ W<sub>1</sub>J<sub>4</sub>K<sub>2</sub>, pūjayel liṅgaṃ J<sub>2</sub>, pūjayel liṅgaṃ J<sub>3</sub>K<sub>6</sub>, pūjayal liṅgaṃ  $\gamma_1$

**3.19b** NA RĀTRAU CA MAHEŚVARI

na rātrau ] G $\alpha_1\beta$ B; rātrau na  $\mu$ , [na] rātrau S, rātrau cai<sup>o</sup>  $\alpha_3$ H, na rāktau V<sup>ae</sup>, na rātri  $\gamma_1$  • ca ]  $\mu$ GS $\alpha_2\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; pa<sup>o</sup> M, <sup>o</sup>va  $\alpha_3$ H, om. J<sub>3</sub> • maheśvari ] J<sub>6</sub>J<sub>7</sub> $\alpha_2$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PFK<sub>5</sub>B; mahiśvari A, mahaheśvari G (*unm.*), maheśvarit S, <sup>o</sup>rameśvari M, na pūjayet  $\alpha_3$ H, maheśvarī VK<sub>2</sub>K<sub>6</sub>R, mahaśvarī J<sub>3</sub> $\gamma_2$ W<sub>2</sub>, maheśvarā R<sup>vi</sup>

**3.19c** SARVADĀ PŪJAYEL LĪNGAṂ

sarvadā ]  $\mu$ GS $\alpha_1\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub> $\gamma$ H; satataṃ  $\alpha_3$ , sarvvadā PK<sub>6</sub> • pūjayel ]  $\mu$ GS $\alpha\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma$ H; pūjaye K<sub>2</sub>J<sub>3</sub> • liṅgaṃ ] *codd.*

**3.19d** DIVĀRĀTRINIRODHATAḤ

divā ] *codd.* • rātri ] J<sub>6</sub>J<sub>7</sub>S $\alpha$ J<sub>4</sub>VK<sub>4</sub>PFK<sub>5</sub>BH; rātrau AK<sub>2</sub>J<sub>3</sub>K<sub>6</sub> $\gamma_1$ , rātraṃ G, rātriṃ J<sub>2</sub> • nirodhataḥ ] GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RBH; nirodhavāḥ  $\mu$ , tirodhataḥ V<sup>ae</sup>, maheśvarī J<sub>3</sub>, nirodhata J<sub>5</sub>W<sub>2</sub>R<sup>vi</sup>

**3.20a** AHORĀTRIMAYAṂ CEDAṂ

ahorātrimayaṃ ]  $\mu\alpha_3$ ; ahorātramayaṃ S $\alpha_1\beta\gamma$ , ahorātram avi<sup>o</sup> G • cedaṃ ] S $\beta\gamma$ ; devaṃ AJ<sub>7</sub> $\alpha_2\alpha_3$ , vedaṃ J<sub>6</sub>, <sup>o</sup>cchedaṃ G, liṅgaṃ M

**3.20b** KĀLAKRAMASVABHĀVAJAM

kāla ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; kālaṃ J<sub>4</sub>, kālaḥ B • krama ] J<sub>4</sub>; karma  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>-K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>RB, karmaś PK<sub>6</sub>, karmaṃ J<sub>5</sub>W<sub>2</sub> • svabhāvajam ]  $\mu$ GS $\alpha_2\alpha_3\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>; svabhāvakaṃ M, ca bhāvajaṃ PK<sub>6</sub> $\gamma$

**3.20c** KĀLAKRAMANIRODHENA

kālakrama ] J<sub>4</sub>; kālakarma  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ , kālakarmma K<sub>6</sub> • nirodhena ] *codd.*; tisedhema V<sup>ae</sup>

**3.20d** KĀLAMṚTYUJAYO BHAVET

kālamṛtyujayo ] GS $\alpha_1\beta_1$ FK<sub>5</sub>B; kālamṛtyujayaṃ  $\mu$ , kālamṛtyur yathā K<sub>1</sub>, kālamṛtyu yathā K<sub>3</sub>, kālamṛtyur jayo K<sub>2</sub>PJ<sub>3</sub> $\gamma_1$ , kālamṛtyur jayo K<sub>6</sub> • bhavet ] GS $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; labhet  $\mu$ , bhavat J<sub>2</sub>

**3.21a** KĀLAKRAMAVINIRMUKTĀM

kāla ] *codd.* • krama ] *em.* SANDERSON; karma  $\mu$ GS $\alpha_1\beta\gamma$ , dharma  $\alpha_3$  • vinirmuktāṃ ] G-MB; vinirmuktaṃ  $\mu$ SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>, vinirmuktaś  $\alpha_2$ , vinirmukto  $\alpha_3$ J<sub>3</sub>, vinirmuktā V, vinimuktaṃ J<sub>5</sub>W<sub>2</sub>R

**3.21b** CINTAYED ĀTMANAS TANUM

cintayed ] GS $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; cintayān A, cintayan J<sub>6</sub>J<sub>7</sub>, vandayed K<sub>6</sub> • ātmanas ] GS $\alpha$ - $\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; nātmanas  $\mu$ , ātmamas V<sup>ae</sup>, ātmanaḥ K<sub>2</sub> • tanum ] J<sub>6</sub>J<sub>7</sub>GSW<sub>1</sub>M $\alpha_3\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma_2$ W<sub>2</sub>B; tanu ANR, tamaṃ V<sup>ae</sup>, tanuḥ K<sub>6</sub>

**3.21c** PŪJAYED BHĀVAPUṢPEṆA

pūjayed ]  $\mu$ S $\alpha$ J<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; pūjayet GK<sub>2</sub>, pūjaye J<sub>4</sub>, pūpūjayed J<sub>3</sub> (*unm.*) • bhāva ]  $\mu$ GS $\alpha\beta\gamma_1$ ; rāva B • puṣpeṇa ]  $\mu$ GSM $\alpha_3\beta_1$ J<sub>3</sub>K<sub>5</sub> $\gamma$ ; puṣpeṇa  $\alpha_2$ K<sub>2</sub>, ṣpeṇa P (*unm.*), pūjyeṇa F, puṣpeṇa K<sub>6</sub>

**3.21d** TARPAYET PAṆKAJĀMṚTAIḤ

tarpayet ] AJ<sub>7</sub>GSNM $\alpha_3$ V<sup>pe</sup>K<sub>5</sub>B; tarppayet J<sub>6</sub>, tarpayaṃ W<sub>1</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FJ<sub>5</sub>W<sub>2</sub>R, taryayaṃ J<sub>2</sub>, ttarṣayet V<sup>ae</sup>, tarppayaṃ K<sub>6</sub>, tarpaye J<sub>1</sub> • paṅkajāmṛtaiḥ ]  $\mu$ G; taṃ kalāmṛtaiḥ S $\alpha_2$ V-PK<sub>5</sub> $\gamma$ , tāṃ kalāmṛtaiḥ M, taṃ kalāmṛtaṃ  $\alpha_3$ , taṃ kalāmṛto J<sub>2</sub>, taṃ kalāmṛtau J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>K<sub>6</sub>, taṃ kalāmṛtai J<sub>3</sub>, tu kulāmṛtaiḥ F<sup>pc</sup>, tu kalāmṛtaiḥ F<sup>ae</sup>

**3.22a** EVAṂ ṢAṆMĀSAYOGENA

evaṃ ] *codd.* • ṣaṅmāsayogena ] J<sub>6</sub>J<sub>7</sub>S $\alpha\beta\gamma_2$ RB; ṣaṅmāsayogena AW<sub>2</sub>, ṣaṅmāsayogena G, ṣaṅmāsayomema V<sup>ae</sup>

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**3.22b** JĀYATE HY AJARĀMARAḤ

jāyate ] *codd.* • hy ]  $\mu$ GS $\alpha$ J<sub>2</sub>V<sup>pe</sup>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>B; *om.* J<sub>4</sub>, hc V<sup>ae</sup>, tty K<sub>2</sub>, sv J<sub>1</sub>R • ajarāmarah ]  $\mu$ GS $\alpha$ J<sub>2</sub>V<sup>pe</sup>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; jarāmarah J<sub>4</sub> (*unm.*), ajasamsasa V<sup>ae</sup>

**3.22c** SARVAJÑĀTVAM LABHET SATYAM

sarva ]  $\mu$ GS $\alpha$  $\beta$ <sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ <sub>1</sub>; sarvva K<sub>6</sub>, sarvaṃ B • jñatvaṃ ] J<sub>6</sub>J<sub>7</sub>GS $\alpha$ K<sub>4</sub>FK<sub>5</sub>K<sub>6</sub>; jñatvaṃ AJ<sub>2</sub>J<sub>4</sub>V, jñatva K<sub>2</sub>J<sub>3</sub>, jñā\*tvam\* P, jñātvā  $\gamma$  • labhet satyaṃ ]  $\mu$ ; bhavet satyaṃ G, bhaven nityaṃ SNM $\alpha$ <sub>3</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ , bhavenityaṃ W<sub>1</sub>J<sub>4</sub>

**3.22d** ŚIVASĀMYO NIRĀMAYAḤ

śiva ] J<sub>6</sub>J<sub>7</sub>GS $\alpha$  $\beta$ <sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; siva A, śivaḥ K<sub>6</sub> • sāmyo ]  $\mu$ GSJ<sub>2</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; sāmyaṃ  $\alpha$ <sub>2</sub>, sāmyaṃ M, syāsya  $\alpha$ <sub>3</sub>, syāmyo J<sub>4</sub>, śāmyo V, tulyo K<sub>2</sub>, sāmye  $\gamma$ <sub>2</sub>W<sub>2</sub>, māsyē R • nirāmayah ] *codd.*; nirsasayah V<sup>ae</sup>

**3.23a** TĀLUMŪLE SAMĀVEŚYA

tālumūle ]  $\mu$ SNM $\alpha$ <sub>3</sub>J<sub>2</sub>K<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; tālumūlaṃ GW<sub>1</sub>, tālumūle J<sub>4</sub>V<sup>pe</sup>, tālūsūle V<sup>ae</sup>, tālamūle K<sub>2</sub>, tālumūlaṃ J<sub>3</sub> • samāveśya ] AGS $\alpha$ <sub>1</sub>K<sub>1</sub>J<sub>2</sub>V<sup>pe</sup>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; samāvesya J<sub>6</sub>J<sub>7</sub>, samāviśya K<sub>3</sub>, sāmāvaisya J<sub>4</sub>, saṃmaviśya V<sup>ae</sup>

**3.23b** RASANĀM ŪRDHVAKTRAGĀM

rasanām ] J<sub>6</sub>GS $\alpha$  $\beta$ <sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; raśanām AJ<sub>7</sub>, ranām K<sub>6</sub> (*unm.*) • ūrdhva ]  $\mu$ GSMK<sub>3</sub>FK<sub>5</sub>- $\gamma$ <sub>2</sub>W<sub>2</sub>B; ūrdhva  $\alpha$ <sub>2</sub> $\beta$ <sub>1</sub>K<sub>2</sub>J<sub>3</sub>K<sub>6</sub>R, ūrdhva K<sub>1</sub>, ūrdhvaṃ P • vaktra ]  $\mu$ GS $\alpha$ <sub>1</sub>J<sub>2</sub>J<sub>4</sub>VFK<sub>5</sub>K<sub>6</sub>; cakra  $\alpha$ <sub>3</sub> $\gamma$ , caktra V<sup>ae</sup>, vakta K<sub>2</sub>, vaktraṃ K<sub>4</sub>P (*unm.*), vakra J<sub>3</sub> • gām ] GS $\alpha$ <sub>1</sub> $\beta$  $\gamma$ ; kām  $\mu$ , gā  $\alpha$ <sub>3</sub>

**3.23c** TATRA JĀTĀM SUDHĀM PĪTVĀ

tatra ] GS $\alpha$  $\beta$  $\gamma$ ; tat ta°  $\mu$ , tava V<sup>ae</sup> • jātām ] SW<sub>1</sub>M $\beta$ <sub>1</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; °tra jā°  $\mu$ , \*mṛ\*tām G, jātaṃ K<sub>2</sub>J<sub>5</sub>W<sub>2</sub>, jātā N, yātā  $\alpha$ <sub>3</sub>, jāvam V<sup>ae</sup>, yātām P • sudhām ] GSM $\beta$ <sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>B; °taṃ tu A, °taṃ bhu J<sub>6</sub>J<sub>7</sub>, su pī°  $\alpha$ <sub>2</sub>, svudhām K<sub>1</sub>, svadhā K<sub>3</sub>, śudhām K<sub>6</sub>, sudhā  $\gamma$ <sub>2</sub>W<sub>2</sub>, sudha R • pītvā ] GSM $\alpha$ <sub>3</sub> $\beta$ <sub>1</sub>RB; pivan  $\mu$ , °tvā sī N, °tvā sīt W<sub>1</sub>, śītvā V<sup>ae</sup>, pītvā J<sub>5</sub>W<sub>2</sub>

**3.23d** ŚĪTKĀREṆA ŚANAIḤ ŚANAIḤ

śītkāreṇa ] GSJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ <sub>2</sub>W<sub>2</sub>B; śītkāreṇa A, śītkāreṇa J<sub>6</sub>J<sub>7</sub> $\alpha$ , śītakāreṇa J<sub>4</sub> (*unm.*), śītareṇa K<sub>6</sub>, śītkāṇa R (*unm.*) • śanaiḥ ]  $\mu$ S $\alpha$  $\beta$ <sub>1</sub>PK<sub>5</sub>K<sub>6</sub> $\gamma$ <sub>2</sub>W<sub>2</sub>B; śanaiś GF, sanaiḥ K<sub>2</sub>, śanai J<sub>3</sub>R • śanaiḥ ]  $\mu$ GS $\alpha$ VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>B; śanai J<sub>2</sub>PJ<sub>5</sub>W<sub>2</sub>R, sanaiḥ J<sub>4</sub>

**3.24a** PRĀPIBET PAVANAṀ YOGĪ

*om.* K<sub>4</sub> • prapibet ] S $\alpha$ <sub>2</sub>VF<sup>ae</sup>W<sub>2</sub>B; prapivet  $\mu$ Ma $\alpha$ <sub>3</sub>J<sub>2</sub>J<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ <sub>2</sub>R, pra\*pi\*bat G, prapivet K<sub>2</sub>, prapibat F<sup>pc</sup> • pavanaṃ ]  $\mu$ G; paṃcamam SJ<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ , paṃcame  $\alpha$ <sub>1</sub>, paṃcasam  $\alpha$ <sub>3</sub>, ācarma J<sub>4</sub> • yogī ]  $\mu$ GS $\alpha$  $\beta$ <sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; devi K<sub>2</sub>

**3.24b** NIRĀLAMBE PADE ŚIVE

*om.* K<sub>4</sub> • nirālambe ] GS $\alpha$ <sub>2</sub>V<sup>pe</sup>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; nirālambe  $\mu$ MJ<sub>2</sub>J<sub>4</sub>PJ<sub>5</sub>R, nirālambe K<sub>1</sub>, nirālamvaṃ K<sub>3</sub>, misalambe V<sup>ae</sup>, nirālave J<sub>1</sub> • pade ] *codd.*; ṣade V<sup>ae</sup> • śive ] J<sub>6</sub>J<sub>7</sub>S $\alpha$  $\beta$ - $\gamma$ <sub>2</sub>W<sub>2</sub>B; śivai A, pare śive G (*unm.*), śice V<sup>ae</sup>, śiva R

**3.24c** MANAḤ SAṂYOJYA CONMANYĀ

*om.* K<sub>4</sub> • manaḥ ]  $\mu$ S $\alpha$  $\beta$ <sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma$ ; manas \*sra\* G, manas F, samaḥ V<sup>ae</sup> • saṃyojya ]  $\mu$ GS $\alpha$  $\beta$ <sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ <sub>1</sub>; saṃyamya K<sub>2</sub>B • conmanyā ]  $\mu$ GS $\alpha$ <sub>2</sub> $\beta$ <sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; conmanyāṃ M, yonānyā  $\alpha$ <sub>3</sub>, conmajya K<sub>2</sub>, conmānyā K<sub>6</sub>

**3.24d** SAHAJAM YOGAM ĀCARET

*om.* K<sub>4</sub> • sahajaṃ ]  $\mu$ S $\alpha$  $\beta$ <sub>1</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; *om.* G, siṃhajaṃ K<sub>2</sub>, sahasam J<sub>3</sub> • yogam ]  $\mu$ GS $\alpha$  $\beta$ <sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; yosam V<sup>ae</sup>, yom J<sub>3</sub> (*unm.*) • ācaret ] *codd.*

**3.25a** ANENA YOGĪ ṢAṆMĀSĀJ

*om.* GK<sub>4</sub> • anena ]  $\mu$ S $\alpha$  $\beta$ <sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; anana J<sub>3</sub> • yogī ]  $\mu$ S $\alpha$  $\beta$  $\gamma$ ; yoge K<sub>1</sub>, yoga K<sub>3</sub> • ṣaṇmāsāj ] J<sub>6</sub>J<sub>7</sub>S $\alpha$ <sub>1</sub>J<sub>4</sub>VK<sub>2</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; ṣaṇmasāj AJ<sub>2</sub>P, ṣaṇmāse  $\alpha$ <sub>3</sub>, ṣaṇmāsā J<sub>3</sub>R

**3.25b** JĀYATE HY AJARĀMARAḤ

*om.* GK<sub>4</sub> • jāyate ]  $\mu$ S $\alpha$  $\beta$ B; jāyata  $\gamma$ <sub>1</sub> • hy ]  $\mu$  $\alpha$ J<sub>2</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; \*tv\* S, *om.* J<sub>4</sub> • ajarāmarah ]  $\mu$ S $\alpha$ J<sub>2</sub>V<sup>pe</sup>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>RB; jarāmarah J<sub>4</sub> (*unm.*), ajasasasaḥ V<sup>ae</sup>, ajarāsarah

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha$ <sub>1</sub> = NW<sub>1</sub>M;  $\alpha$ <sub>2</sub> = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta$ <sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma$ <sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma$ <sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

P, ajarāmarā  $\gamma_2$

**3.25c** CIBUKAṂ YOJAYED DEVI

cibukaṁ ]  $S\alpha_2$ ; civukaṁ  $AJ_7\alpha_3\beta_1K_2PK_5K_6$ , civrukaṁ  $J_6$ , cubukaṁ GB, cuvukaṁ M, cibūkaṁ  $J_3$ , cuṁcukaṁ F, caṁcukaṁ  $J_1R$ , caṁvukaṁ  $J_5$ , cuṁbukaṁ  $W_2$  • yojayed ]  $\mu GS\alpha_2\beta_1K_2$ -  
PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB; yojayoyayed M (*unm.*), ca japed  $\alpha_3$ , yopayed  $J_3$ , yojayad  $J_5$  • devi ]  
 $\mu GS\alpha J_2J_4K_4PFK_5\gamma$ ; evi  $VK_2$ , evaṁ  $J_3$ , devī  $K_6$

**3.25d** ṢOḌAŚASVARAMANḌALE

ṣoḍaśa ]  $J_6J_7GS\alpha J_4VK_2J_3FK_5K_6\gamma$ ; ṣoḍasa A, soṁḍaśa  $J_2K_4$ , soḍaśa P • svara ]  $\mu GS\alpha J_2$ -  
 $J_4K_4K_2PJ_3FK_5K_6J_5W_2$ ; sva V (*unm.*), śvara  $J_1R$ , svaram B • maṇḍale ]  $\mu GSMVK_2K_5K_6$ ;  
maṇḍalaṁ  $\alpha_2\alpha_3J_2J_4K_4PJ_3F\gamma$

**3.26a** BHRŪMADHYE CAKṢUṢĪ NYASYA

bhrūmadhye ]  $\mu SNM\alpha_3\beta\gamma$ ; bhrūmadhya  $GW_1$  • cakṣuṣī ]  $J_6J_7GS\alpha J_2J_4K_4K_2PFK_5K_6J_5$ -  
 $W_2B$ ; cakṣṇapī A, vakṣuṣī  $V^{ae}$ , vakṣaṣī  $V^{pe}$ , cakṣuṣā  $J_3$ , cakṣuṣī  $J_1$ , cakṣupi R • nyasya ]  
 $\mu S\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma$ ; nyasta G, nasya  $J_4$

**3.26b** JIHVĀM ŪRDHVAM PRASĀRAYET

jihvām ]  $\mu GS\alpha_2\alpha_3J_2VK_4K_2PJ_3FK_5K_6\gamma$ ; rasa° M, jihvum  $J_4$  • ūrdhvaṁ ]  $\mu GS\alpha_3FK_5B$ ;  
ūrdha N, ūrdha  $W_1J_2J_4VK_2J_1R$ , °nām ūr° M, ūrdhvaṁ  $K_4PJ_3K_6$ , ūrdva  $J_5W_2$  • pra-  
sārayet ]  $\mu GS\alpha_2\alpha_3\beta_1PJ_3FK_5\gamma$ ; °dhvam unnayet M, prasārayat  $K_2$ , pramārayet  $K_6$

**3.26c** SAṂPRĀPYA KUMBHAKĀVASTHĀM

saṁprāpya ]  $\mu GS\alpha\beta_1K_2J_3FK_5K_6\gamma$ ; saṁprāṇa P • kumbhakā ] *codd.* • vasthām ]  $\mu GS\alpha$ -  
 $J_2VK_4PFK_5K_6\gamma$ ; vasthā  $J_4K_2$ , vasthāṁm  $J_3$

**3.26d** IDĀPIṄGALARODHANĀT

iḍā ]  $\mu GS\alpha\beta_1K_2J_3FK_5K_6\gamma$ ; iḍā P • piṅgala ]  $\mu S\alpha J_2V^{pe}K_2PJ_3K_5K_6\gamma$ ; piṅgala GF, piṅgalā  
 $J_4$  (*unm.*), piḡala  $K_4$  • rodhanāt ]  $\mu G$ ; rodhataḥ  $S\alpha_2\beta B$ , yogataḥ M, rodhanaṁ  $\alpha_3$ , rodhitaḥ  
 $\gamma_1$

**3.27a** MŪLAŚAKTIṂ SAMUDBODHYA

mūlaśaktiṁ ]  $\mu GSW_1MJ_2J_4K_4K_2PJ_3FK_5K_6B$ ; mūlaśakti  $NK_3V\gamma_1$ , mūlaṁ śaktiṁ  $K_1$  • sa-  
mudbodhya ]  $SNMVF\gamma_2B$ ; samudvodhya  $\mu\alpha_3J_2K_4PK_5$ , samutbodhya G, samudbodha  $W_1$ ,  
samudvodhya  $J_4$ , samudvodhyaḥ  $K_2$ , samudbodhā  $J_3$ , samuddhodya  $K_6$ , samuddodhya  $\gamma_2$ ,  
sumūddodhya R

**3.27b** BHITTVĀ ṢAṬ SARASĪRUHĀN

bhittvā ] *em.*; bhittvā  $\mu$ , nitvā  $GJ_4J_5W_2$ , nītvā  $S\alpha J_2VK_4K_2PJ_3FK_5K_6J_1RB$ , bhītatvā  $K_5^{pe}$   
(*unm.*) • ṣaṭ ]  $\mu GS\alpha\beta J_1W_2B$ ; ṣaṭa  $J_5R$  (*unm.*) • sarasī ]  $\mu GS\alpha\beta_1K_2PJ_3FK_6\gamma$ ; sarasi  $K_5$   
(*unm.*) • ruhān ]  $\mu G\alpha_2K_5\gamma$ ; ruhāt  $SM\alpha_3J_2J_4K_4K_2J_3FK_6$ , rūhāt VP

**3.27c** TAḌITSAHAŚASAMKĀŚĀM

taḍitsahasra ]  $\mu S\alpha VK_2PJ_3FK_5K_6\gamma$ ; sahasrasūrya G, [ta]ḍitsahasra  $J_2$ , taḍitsahasraṁ  $J_4$ ,  
taḍisahasra  $K_4$  • saṁkāśāṁ ]  $\mu GNVK_2$ ; saṁkāśo  $SW_1$ , saṁkāśāṁ M, saṁkāśaṁ  $\alpha_3$ ,  
saṁkāśā  $J_2J_4K_4PFK_5\gamma$ , saṁkāśaṁ  $J_3$ , śaṁkāśād  $K_6$

**3.27d** BRAHMĀṆḌODARAMADHYAME

brahmāṇḍodara ]  $GS\alpha_2J_3F$ ; vrahmāṇḍodāra A, vrahmāṇḍodara  $J_6J_7M\alpha_3J_2J_4K_4K_2PK_5$ -  
 $K_6R$ , brahmāṇḍodara V, vrahmaṇḍodara  $\gamma_2$ , brahmāṇḍodāra  $W_2$ , brahmāṇḍodāra  
B • madhyame ]  $\alpha_1V^{pe}K_4PJ_3FK_5K_6\gamma$ ; madhyage  $\mu SK_2$ , madhyagāṁ G, madhyagaṁ  $\alpha_3$ ,  
madhyate  $J_2$ , [ma]dhyate  $J_4$ , sadyase  $V^{ae}$

**3.28a** DHĀMNI ŚĪTĀMṚTĀMBHODHAU

dhāmni ]  $\mu GS\alpha_1J_2K_2PJ_3FK_5K_6$ ; dhyānī  $\alpha_3$ , dhamni  $J_4$ , dhamimni V (*unm.*), dhāni  $K_4$ ,  
dhātri  $\gamma_1$ , dhātri B • śītāmṛtām ]  $GFK_5$ ; śītāmṛtām  $\mu S\alpha\beta_1P$ , sītāmṛtām  $K_2$ , śītāmāhām  
 $J_3$ , śītāmṛtām  $K_6\gamma_1$ , śītāmṛtam B • bhodhau ]  $\mu GSNM\alpha_3VPJ_3FK_5K_6\gamma_2R$ ; bhādhau  $W_1$ ,  
vodhau  $J_2J_4K_4K_2$ , bhodho  $W_2$ , āmbhodhau B (*unm.*)

$\mu = AJ_6J_7$

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

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

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

**3.28b** SAṂNIVEŚYA CIRAM VASET

saṁniveśya ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>K<sub>6</sub>J<sub>1</sub>R; saṁniveśyaṃ V<sup>ae</sup>, sanniveśya PFK<sub>5</sub>J<sub>5</sub>W<sub>2</sub>B • ciram ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; sa J<sub>3</sub> (unm.) • vaset ]  $\mu$ GSJ<sub>2</sub>VK<sub>4</sub>J<sub>3</sub>K<sub>5</sub>B; viśet S $\alpha$ J<sub>2</sub><sup>vi</sup>FK<sub>6</sub> $\gamma_1$ , vaśet J<sub>4</sub>K<sub>2</sub>P

**3.28c** YADĀ BRAHMAMAYE DHĀMNI

yadā ]  $\mu$ GS $\alpha_2\alpha_3\beta\gamma$ ; brahma M • brahmamaye ] S $\alpha_2$ V<sup>pe</sup>J<sub>3</sub>FW<sub>2</sub>B; vrahmamaye  $\mu\alpha_3$ J<sub>2</sub>J<sub>4</sub>-K<sub>4</sub>PK<sub>5</sub> $\gamma_2$ R, brahmamayo G, madhye yadā M, brahmasathe V<sup>ae</sup>, vrahmamayo K<sub>2</sub>, vrahmama-  
maya K<sub>6</sub> (unm.) • dhāmnī ]  $\mu$ GSW<sub>1</sub>MK<sub>3</sub> $\beta\gamma_2$ R; dhātri NW<sub>2</sub>, dhāmnī K<sub>1</sub>, dhātrī B

**3.28d** YOGĪ VASATI LĪLAYĀ

yogī ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; yogah  $\alpha_3$ , yo V (unm.) • vasati ]  $\mu$ G; gachati S $\alpha_1$ J<sub>2</sub>-  
V<sup>pe</sup>K<sub>4</sub>PJ<sub>3</sub> $\gamma$ , sarvatra  $\alpha_3$ , gachanti J<sub>4</sub>, macgati V<sup>ae</sup>, gacchati K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub> • līlayā ]  $\mu$ GS $\alpha\beta$ -  
 $\gamma_2$ W<sub>2</sub>B; lilapā R

**3.29a** TADĀ NIRJĪVAVAD DEHE

tadā ]  $\mu$ GSM $\beta\gamma$ ; padā  $\alpha_2$ , yadā  $\alpha_3$  • nirjīvavad ] J<sub>6</sub>J<sub>7</sub>SJ<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>B; nījīvavad AG,  
nijīvaye N, nijīvaye W<sub>1</sub>, nijīvavad M $\alpha_3$ J<sub>2</sub>VJ<sub>3</sub>R, nirjivivad J<sub>5</sub>, nirjiva W<sub>2</sub> (unm.) • dehe ]  
J<sub>3</sub>F $\gamma$ ; ehaṃ A, dehaṃ J<sub>6</sub>J<sub>7</sub>, deho GS $\alpha_1$ J<sub>2</sub><sup>vi</sup>VK<sub>4</sub>PK<sub>5</sub>K<sub>6</sub>, veho  $\alpha_3$ , deha J<sub>2</sub>, eho J<sub>4</sub>K<sub>2</sub> • jāyate  
nātra saṁśayaḥ tadānīm śavavad deho add. G

**3.29b** BHĀ VISPHURATI TATPADAM

bhā vi° ]  $\mu$ ; bhāti GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>, bhā P (unm.), bhāva  $\gamma_1$ , bhāvaḥ B • sphurati ]  
 $\mu$ GS $\alpha$ VPFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; spurati S, spharaji J<sub>2</sub>, smarati J<sub>4</sub>K<sub>2</sub>, spharati K<sub>4</sub>J<sub>3</sub> • tatpadam ] *codd.*

**3.29c** ANENA DEVI YOGENA

om. M • anena ]  $\mu$ GS $\alpha_2\alpha_3\beta\gamma$  • devi ]  $\mu$ GSW<sub>1</sub> $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; divi yo N (unm.), deva  $\alpha_3$ ,  
devī K<sub>6</sub> • yogena ]  $\mu$ GS $\alpha_2\beta\gamma$ , yogeṇa  $\alpha_3$

**3.29d** DINASAPTAKAM ĀCARET

om. M • dinasaptakam ]  $\mu$ GSW<sub>1</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; satyakasam N, saptasaptakam  $\alpha_3$ ,  
dinasaptakām J<sub>2</sub> • ācaret ]  $\mu$ S $\alpha_2\alpha_3$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; āśrayet G, amācaret K<sub>4</sub> (unm.)

**3.30a** YADĀ TADĀ SA BHAVATI

om. MK<sub>2</sub>PJ<sub>3</sub>F $\gamma$  • yadā ] GS $\alpha_2\alpha_3\beta_1$ K<sub>5</sub>K<sub>6</sub>; tadā  $\mu$ , • tadā ]  $\mu$ S $\alpha_2\alpha_3\beta_1$ K<sub>5</sub>K<sub>6</sub>; padaṃ G  
• sa bhavati ] J<sub>6</sub>J<sub>7</sub>S $\alpha_2$ V<sup>pe</sup>; saṁbhavati A $\alpha_3$ J<sub>2</sub>K<sub>4</sub>K<sub>5</sub>K<sub>6</sub>, samāpnoti G, saṁbhavanti J<sub>4</sub>, se  
bhacati V<sup>ae</sup>

**3.30b** JARĀMARANAṆAVARJITAḤ

om. MK<sub>2</sub>PJ<sub>3</sub>F $\gamma$  • jarāmaranaṇavarjitaḥ ]  $\mu$ S $\alpha_2\alpha_3$ J<sub>2</sub>J<sub>4</sub>K<sub>5</sub>; jarāmaranaṇavarjjitaḥ G, jarāmarana-  
vivarjitaḥ V<sup>pe</sup>, nasasaravivarjitaḥ V<sup>ae</sup>, jarāmaranaṇavarjitaḥ K<sub>4</sub> (unm.), jarāmaranaṇavarjjitā K<sub>6</sub>

**3.30c** MĀSAMĀTRAPRAYOGENA

om. K<sub>2</sub>PJ<sub>3</sub>F $\gamma$  • māsamātraprayogena ] GJ<sub>2</sub>J<sub>4</sub>V; māsamātraprayogeṇa  $\mu$ K<sub>4</sub>, māsatraya-  
prayogeṇa S $\alpha_1$ K<sub>5</sub>K<sub>6</sub>, māsatrāyaprayogena  $\alpha_3$ , sāsamātraprayogena V<sup>ae</sup>

**3.30d** JĪVED ĀCANDRATĀRAKAM

om. K<sub>2</sub>PJ<sub>3</sub>F $\gamma$  • jīved ] *codd.* • ācandratārakam ]  $\mu$ GS $\alpha$ VK<sub>4</sub>K<sub>5</sub>K<sub>6</sub>; ācamdratāraka J<sub>2</sub>,  
āccamdrārkatārikam J<sub>4</sub> (unm.)

**3.31a** YADĀ BRAHMAPURAM BHITTVĀ

yadā ]  $\mu$ GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; yahma V<sup>ae</sup>, tadā K<sub>2</sub> • brahmapuram ] S $\alpha_2$ VFB; vrahmapuram  
 $\mu$ M $\alpha_3$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub> $\gamma_2$ R, brahmapadam G, vrahmapuram J<sub>4</sub>, brahmaparam J<sub>3</sub>, vrahmapura  
K<sub>6</sub>, brahmapura W<sub>2</sub> • bhittvā ] bhittvā  $\mu$ GS $\alpha_1$ K<sub>3</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B, bhittvā K<sub>1</sub>J<sub>4</sub>V<sup>pe</sup>K<sub>4</sub> $\gamma_1$ , bhotvā  
J<sub>2</sub>, sītvā V<sup>ae</sup>, mītvā K<sub>2</sub>, bhīratvā P (unm.)

**3.31b** YOGĪ VRAJATI LĪLAYĀ

yogī ]  $\mu$ GS $\alpha_1\beta\gamma$ ; yogam  $\alpha_3$ , yomī V<sup>ae</sup> • vrajati ]  $\mu$ S $\alpha_2\alpha_3\beta\gamma$ ; vra\*jati\* G, gachati M, vranavi  
V<sup>ae</sup> • līlayā ] *codd.*; līlaṣā V<sup>ae</sup>

**3.31c** TADĀ ŚIVATVAM ĀPNOTI

tadā ] *codd.* • śivatvam ] J<sub>6</sub>J<sub>7</sub>GS $\alpha\beta\gamma$ ; rivatvam A • āpnoti ] *codd.*

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**3.31d** NITYADEHAMAYAM ŚIVE

nitya ]  $S\alpha\beta_1K_2PJ_3FK_5\gamma$ ; tyaktvā  $\mu G$ , nityam  $K_6$  • deha ]  $\mu GS\alpha\beta\gamma_2W_2B$ ; dehe R • mayam ]  $\alpha_2$ ; °m imam  $\mu GSM\alpha_3J_2J_4VK_2PJ_3FK_5K_6\gamma$ , °m immam  $K_4$  • śive ]  $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma$ ; priye  $K_2$

**3.32a** NA PUNAḤ PIBATE MĀTUḤ

na ] *codd.* • punaḥ ]  $\mu GS\alpha\beta B$ ; punar  $\gamma_1$  • pibate ]  $GSVJ_3FB$ ; private  $\mu MJ_2J_4K_4K_2PK_5K_6\gamma_1$ , pibati  $\alpha_2$ , pivati  $\alpha_3$  • mātuḥ ]  $M\alpha_3V$ ; mātu  $\mu GS\alpha_2J_2J_4K_4PJ_3FK_5K_6\gamma_2W_2B$ , stanayam  $K_2$ , māva R

**3.32b** STANAM SAṂSĀRACAKRAKE

stanam ]  $\mu S\beta_1J_3K_5K_6\gamma_1$ ; stanyam GF, stanau  $S\alpha$ , mātuḥ  $K_2$ , snatam P, \*sta\*nam B • saṁsāra ]  $\mu GS\alpha\beta_1K_2PJ_3FK_5\gamma_2W_2B$ ; sacāra  $K_6$ , sasāra R • cakrake ]  $S\alpha$ ; cakramā  $AJ_7$ , caṁkramā  $J_6$ , cakrataḥ G, cakramāt  $\beta_1PJ_3K_5K_6\gamma_1$ , sāgare  $K_2$ , caṁkramāt FB

**3.32c** YADĀ TU YOGINO BUDDHIS

yadā ]  $GS\alpha\beta\gamma D$ ; tadā  $\mu$ , yādā  $V^{ae}$  • tu ]  $\mu GS\alpha_3\beta\gamma D$ ; vān°  $\alpha_2$ , ca M • yogino ]  $\mu GSJ_4VPJ_3FK_5^pcK_6J_1RD$ ; manobu°  $\alpha_2$ , vānmano  $M\alpha_3$ , yogīno  $J_2K_4K_5^acJ_5W_2$ , yomino  $K_2$ , yogin me B • buddhis ]  $SVD$ ; vṛddhis  $AJ_7$ , vruddhis  $J_6$ , buddhir G, °ddhibhis  $\alpha_2$ , vuddhis  $M\alpha_3J_2J_4K_4PK_5K_6$ , vuddhi  $K_2$ , buddhi  $J_3$ , buddhiḥ F, *om.*  $\gamma$

**3.32d** TYAKTUḤ DEHAM IMAM BHAVET

*om.*  $\gamma$  • tyaktuḥ ]  $SMJ_2VK_4PFK_5K_6D$ ; tyaktam  $\mu\alpha_2\alpha_3J_4K_2$ , moktuḥ G, tyuktu  $J_3$  • deham ]  $\mu GS\alpha\beta D$ ; \*d\*ehams  $V^{ae}$  • imam ]  $\mu GSM\alpha_3\beta D$ ; idam  $\alpha_2$  • bhavet ]  $GS\alpha\beta D$ ; priye  $\mu$

**3.33a** TADĀ STHIRĀSANO BHŪTVĀ

tadā ]  $\mu GS\alpha\beta D$ ; *om.*  $\gamma$  • sthirāsano ]  $\mu GS^{pc}\alpha_1J_2VK_4K_2PJ_3FK_5K_6D$ ; sthiramanā  $S^{ac}$ , sthirāsatau  $K_1$ , sthiraśatau  $K_3$ , sthirāsanaū  $J_4$ , *om.*  $\gamma$  • bhūtvā ]  $\mu GS\alpha J_4K_4K_2PJ_3FK_5K_6\gamma D$ ; bhutvā  $J_2V$

**3.33b** MŪLAŚAKTIḤ SAMUJJVALĀM

mūla ]  $\mu GM$ ; mūlāc  $SFK_5K_6D$ , mūlām  $\alpha_2$ , mūlā  $\alpha_3\beta_1K_2PJ_3\gamma_1$ , mūrchā B • śaktiḥ ]  $\mu GW_1MJ_4$ ; chaktiḥ  $S\alpha_3J_2VK_4PJ_3FK_5K_6\gamma_2RD$ , śakti  $NK_2B$ , chakti  $W_2$  • samujjvalām ]  $SD$ ; samujjvalām  $\mu G\alpha_1K_3J_2K_4K_2J_3FK_5K_6$ , samujjvalā  $K_1$ , samujjalā  $J_4$ , samujvalam  $VP\gamma_2W_2B$ , samujjala R

**3.33c** KOṬISŪRYAPRATĪKĀŚĀM

koṭi ]  $\mu GS\alpha\beta\gamma$ ; sūrya  $K_5D_1$ , sūryya  $D_2$  • sūrya ]  $\mu GS\alpha J_2VK_4K_2J_3F\gamma$ ; sūryyam  $J_4$ , suryaya P (*unm.*), koṭi  $K_5D$ , mūryya  $K_6$  • pratikāśām ]  $J_6J_7GS\alpha_1J_2VK_4K_2PFK_5^pcK_6BD$ ; pratikāśām  $AK_5^acJ_5W_2$ , pratikāśam  $\alpha_3J_1R$ , pratikāśam  $J_4$ , pratikāśam  $J_3$

**3.33d** BHĀVAYEC CIRAM ĀTMAVIT

bhāvayec ]  $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma D$ ; bhāvayēs  $J_3$  • ciram ]  $\mu S\alpha\beta\gamma D$ ; chivam G • ātmavit ]  $\mu G\alpha\beta_1K_5$ ; ātmani  $SK_2PJ_3FK_6\gamma$ , ātmanaḥ  $D$

**3.34a** ĀPĀDATALAPARYANTAM

āpāda ]  $\mu GS\alpha\beta BD$ ; apāda  $\gamma_1$ ; āśāda  $V^{ae}$  • tala ] *codd.* • paryantam ]  $\mu GS\alpha\beta_1K_2J_3K_5K_6D_1$ ; paryatam P, paryamta F, paryamtam  $J_1B$ , paryatam  $J_5W_2R$ , paryyantam  $D_2$

**3.34b** PRASṚTAM JĪVAM ĀTMANAḤ

prasṛtam ]  $\mu GS\alpha\beta_1J_3K_5K_6D$ ; prasṛtām  $K_2$ , pramṛtam P, prannutam F, amṛtam  $\gamma$  • jīvam ] *codd.* • ātmanaḥ ]  $\mu G\beta_1PFK_5K_6\gamma D$ ; ātmani  $S\alpha$ , ātmanām  $K_2$ , ātmanam  $J_3$

**3.34c** SAṂHRṬYA KRAMAYOGENA

saṁhrṭya ]  $GS\alpha J_2VK_4K_2PFK_5K_6BD$ ; saṁhatya  $AJ_6J_3$ , haṁsatya  $J_7$ , saṁhrṣya  $J_4$ , saṁvṛṭya  $\gamma_2$ , saṁdṛṭya  $W_2$ , savṛṭya R • kramayogena ]  $\mu GS^{pc}\alpha$ ; karmayogena  $S^{ac}\beta_1K_2PFK_5\gamma$ , karsayomena  $V^{ae}$ , karmayogina  $J_3$ , karmmayogena  $K_6$ , kramayogeṇa  $D$

**3.34d** MŪLĀDHĀRAPADAḤ NAYET

mūlādhārapadam ]  $J_6J_7GS\alpha\beta_1K_2PJ_3K_6\gamma D$ ; mūlādhārapadam A, mūlādhāram padam F, mūlādhārapade  $K_5$  • nayet ] *codd.*

$\mu = AJ_6J_7$

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

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

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

**3.35a** TATRA KUṆḌALINĪŚAKTİM

tatra ] *codd.* • kuṇḍalinī ]  $\mu\alpha_3J_2J_4K_4PJ_3FK_5K_6J_1B$ ; kuṇḍalinīm  $G\alpha_1D$ , kuṇḍali[nī] S, kuṇḍa[li]nī V, kuṇḍalani  $K_2$ , kuḍalinī  $J_5$ , kūḍalinī  $W_2$ , kuṇḍalinā R • śaktim ]  $\mu GMD$ ; śaktir  $SJ_2J_4K_4PJ_3FK_5K_6\gamma$ , śaktim  $\alpha_2$ , śakti  $\alpha_3$ , śaktimr V, śaktirm  $K_2$

**3.35b** SAṂVARTĀNALASAMNIBHĀM

saṁvartānala ]  $GD$ ; saṁvarttānala  $\mu$ , āvartānala  $S^{pc}FB$ , āvrtānala  $S^{ac}$ , āvartānala N, āvarttānala  $W_1$ , savarttānala[la] M, sarvatrānala  $\alpha_3$ , āvarttānala  $J_2J_4K_4K_2PJ_3K_5K_6\gamma_1$ , ārvattānala V • saṁnibhām ]  $AJ_7G\alpha_1J_1D$ ; saṁnibhām  $J_6K_2J_5W_2$ , saṁnibhā S, saṁnibham  $\alpha_3PJ_3R$ , sannibhām  $J_2J_4VK_6$ , sannibhā  $K_4$ , sannibham F, sannibhā  $K_5B$

**3.35c** JĪVĀNILAṂ CENDRIYĀṆĪ

jīvānilaṁ ]  $S\alpha_1J_2J_4VFK_5K_6\gamma_2W_2$ ; jīvānityaṁ  $\mu$ , jīvānalaṁ  $GK_2J_3B$ , jītvānilaṁ  $\alpha_3$ , jīvānilaṁ  $V^{ac}$ , jīvvānilaṁ  $K_4$ , jīv\*ani\*laṁ P, jīvānilaṁ R, jīvaṁ nijaṁ D • cendriyāṇi ]  $\mu GS\alpha\beta_1P$ - $FK_5J_1RBD$ ; cedriyāṇi  $K_2J_5W_2$ , ceṁdriyāṇi  $J_3$ , cendriyāṇi  $K_6$

**3.35d** GRASANTĪM CINTAYED DHIYĀ

grasantīm ]  $GS\beta_1FK_5D$ ; grasatīm  $AJ_7$ , grasantī  $J_6W_1K_2PB$ , [gra]santī N, siṁcaṁtīm M, grasantāṁ  $\alpha_3$ , grasante  $J_3$ , grasanti  $K_6\gamma_1$  • cintayed ]  $\mu GS\alpha\beta_1FK_6\gamma_2RBD$ ; citayed  $K_2P$ - $W_2$ , ciṁtayet  $J_3$ , cintaye  $K_5$  • dhiyā ]  $\mu GS\alpha\beta_1J_3FK_5K_6J_5W_2RBD$ ; vidhā  $K_2$ , dhiyāḥ  $PJ_1$

**3.36a** SAṂPRĀPYA KUMBHAKĀVASTHĀM

saṁprāpya ] *codd.* • kumbhakā ]  $\mu GS\alpha J_2J_4K_4K_2PJ_3FK_5K_6\gamma_2RBD$ ; kuṁbha V (*unm.*), kūbhakā  $W_2$  • vasthām ]  $\mu GS\alpha\beta_1K_2J_3FK_5K_6\gamma D$ ; vasthā  $\alpha_3P$

**3.36b** TAḌIDVALAYABHĀSURĀM

taḍid ]  $\mu G\alpha_1\beta_1PFK_5K_6B$ ; ta\*id S, taḍād  $\alpha_3$ , taḍi\*d\*  $K_2$ , taḍīd  $J_3$ , taḍit  $\gamma_1$ , taḍij D • valaya ]  $\mu GS\alpha\beta_1PJ_3FK_5K_6$ ; \*va\*laya  $K_2$ , alaya  $\gamma_1$ , anala B, jvalana D • bhāsurām ]  $J_6^{pc}$ - $GS\alpha_2VK_4K_2PJ_3FK_5K_6\gamma D$ ; bhāskarām  $AJ_6^{ac}J_7$ , bhāsvaram M, bhāsuram  $\alpha_3$ , māsurām  $J_2J_4$

**3.36c** MŪLĀD UNNĪYA DEVEŚĪ

mūlād ]  $\mu GSK_5K_6$ ; mūlam  $\alpha$ , mūla  $\beta_1$ , mūlā  $K_2PJ_3F\gamma D$  • unnīya ]  $\mu$ ; uṁnīya G, dvitīyaṁ  $S\beta_1PJ_3K_5K_6B$ , unniḁdra° N, unnidra°  $W_1M$ , uttīrya  $\alpha_3$ , dvitīyaṁ  $K_2$ , dvitīyaṁ F, dvitīya  $\gamma_2R$ , dvitīya  $W_2$ , °dhārād ya° D • deveśī ]  $\mu GS\alpha_3\beta_1PJ_3FK_5K_6\gamma$ ; °yed devi  $\alpha_1$ , devesi  $K_2$ , °tir devi D

**3.36d** SVĀDHIṢṬHĀNAPADAṂ NAYET

svādhi ]  $\mu GS\alpha J_4VK_4FK_5\gamma D$ ; svadhi  $J_2K_2P$ , svādi  $J_3$ , vasvā°  $K_6$  • ṣṭhānapadaṁ ]  $J_6GS$ - $\alpha FK_5BD$ ; ṣṭhānapadaṁ  $AJ_4VK_2\gamma_2W_2$ , ṣṭhāna\*r\*yadaṁ  $J_7$ , ṣṭhānapada  $J_2P$ , ṣṭhānapadaṁ  $K_4$ , ṣṭhānapadaṁ  $J_3$ , dhiṣṭhānapadaṁ  $K_6$ , ṣṭhānapadaṁ R • nayet ] *codd.*

**3.37a** TATRĀSTHAṂ JĪVAM AKHILAṂ

tatrasthaṁ ]  $SM\alpha_3\beta_1PJ_3FK_5K_6D$ ; tatra saṁ  $\mu$ , tatrastha G, tatrasthām  $\alpha_2K_2$ , tavasthaṁ  $V^{ac}$ , tatrasthā  $\gamma$  • jīvam ] *codd.*; nīcas  $V^{ac}$  • akhilaṁ ]  $\mu GS\alpha\beta_1PJ_3FK_5BD$ ; akhilām  $K_2$ , ākhila  $K_6\gamma_1$

**3.37b** GRASANTĪM CINTAYED VRATĪ

grasantīm ]  $\mu S\alpha_3VPFK_5K_6D$ ; grasantī\*ī\*ṁ G, grasantāṁ NM, grasantī  $W_1J_3B$ , grasatām  $J_2J_4$ , grasatīm  $K_4$ , grasanti  $K_2\gamma_1$  • cintayed ]  $S\alpha J_4VK_4J_3FK_5K_6\gamma D$ ; cintayec  $\mu$ , ciṁtayet G, ciṁtayed  $J_2$ , citayed  $K_2P$  • vratī ]  $SW_1M\beta_1K_2J_3FK_5K_6BD$ ; ca tām  $\mu$ , priye G, vratam N, vratām  $K_1$ , vratam  $K_3$ , vratīm P, vati  $J_1R$ , vrati  $J_5W_2$

**3.37c** TAḌITKOṬIPRĀTĪKĀŚAṂ

taḍit ]  $\mu GS\alpha\beta_1K_2PFK_5K_6\gamma D$ ; taḍit  $J_3$  • koṭi ] *codd.* • pratikāśām ]  $J_6J_7GK_2W_2BD$ ; pratikāśām  $AJ_2K_4$ , prakāśām tat S, pratikāśām  $\alpha VPJ_3FK_5K_6$ , pratikāśām  $J_4$ , prakāśāṁta  $J_1R$ , prakāśām  $J_5$  (*unm.*)

**3.37d** TASMĀD UNNĪYA SATVARAM

tasmād ]  $\mu GW_1M\alpha_3\beta\gamma D$ ; tatsmād S, tasyād N • unnīya ]  $J_6J_7SMD$ ; unīya A, uṁnīya G, uttīrya  $\alpha_2J_2VK_4K_2PFK_5$ , datiya  $K_1$ , daṁṭiya  $K_3$ , uttīryam  $J_4$ , utīrya  $J_3\gamma$ , uttīryya  $K_6$  • satvaram ]  $\mu S\alpha_1J_4VK_2PJ_3FK_5K_6\gamma D$ ; tatparām G, matvaram  $\alpha_3$ , satvara  $J_2K_4$

$\mu = AJ_6J_7$

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

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

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

**3.38a** MAṆIPŪRAPADAṀ PRĀPYA

maṇipūrapadaṀ ]  $\mu$ GS $\alpha_1\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ D; maṇipurapadaṀ  $\alpha_3$ , maṇipūrapada P • prāpya ] GS $\alpha_2\alpha_3\beta\gamma$ D; prāṇa  $\mu$ , \*pyepre\* M

**3.38b** TATRA PŪRVAVAD ĀCARET

tatra ] *codd.* • pūrvavad ] GS $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub> $\gamma$ D; sūryaṃ yad A, sūrya yad J<sub>6</sub>J<sub>7</sub>, [pūrva]vad F, pūrvavad K<sub>6</sub> • ācaret ] *codd.*

**3.38c** SAMUNNĪYA PUNAS TASMĀD

om. D • samunnīya ]  $\mu$ SM $\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>B; samunnīyya G, samuttīrya  $\alpha_2\alpha_3$ , samunnāya J<sub>3</sub>, samunniya  $\gamma_1$  • punas ] GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; pada°  $\mu$ , ṣumas V<sup>ae</sup>, punaḥ K<sub>2</sub> • tasmād ] GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; °sthānād  $\mu$ , ūsmād J<sub>3</sub>, tasmātaḍ  $\gamma_2$ R (*unm.*)

**3.38d** ANĀHATAPADAṀ NAYET

om. D • anāhatapadaṀ ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>6</sub> $\gamma$ ; ānahatapadaṀ J<sub>3</sub>, anāhatapadaṀ K<sub>5</sub> • nayet ]  $\mu$ GS $\alpha_2\alpha_3\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; vrajet M, nayat J<sub>3</sub>

**3.39a** TATRA STHITVĀ KṢAṆAṀ DEVI

tatra ] *codd.* • sthitvā ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ D; sthitva P • kṣaṇaṀ ]  $\mu$ GS $\alpha_1\beta$ J<sub>5</sub>W<sub>2</sub>BD; kṣaṇe  $\alpha_3$ , padaṀ J<sub>1</sub>R • devi ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>BD; devī J<sub>3</sub>K<sub>6</sub> $\gamma_1$

**3.39b** PŪRVAVAD GRASATĪM SMARET

pūrvavad ]  $\mu$ S $\alpha_1\beta_1$ K<sub>2</sub>J<sub>3</sub>FBD; pūrva\*va\*\* G, pūrvavar  $\alpha_3$ , pūrvavat P $\gamma_1$ , grasatīṃ K<sub>5</sub>, pūrvavad K<sub>6</sub> • grasatīṃ ] SNVFK<sub>6</sub>B; dhi satīṃ A, dha satīṃ J<sub>6</sub>J<sub>7</sub>, avatīṃ G, grasatī W<sub>1</sub>, grasatāṃ M, gasatāṃ  $\alpha_3$ , dhamatī J<sub>2</sub>, dhamatī J<sub>4</sub>, dha satī K<sub>4</sub>, grasana K<sub>2</sub>, grasatī P, rasatāṃ J<sub>3</sub>, pūrvavat K<sub>5</sub>, grasatī  $\gamma_1$ , yogamā° D • smaret ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; smarāt P, smare R, °rgavit D

**3.39c** UNNĪYA CA PUNAḤ PADME

om. D<sub>2</sub> • unnīya ]  $\mu$ SM $\beta_1$ K<sub>2</sub>PFK<sub>6</sub>B; unnīya G, uttīrya  $\alpha_2$ , tan nāda°  $\alpha_3$ , samunnā° J<sub>3</sub>, samunnī° K<sub>5</sub>, unniyat J<sub>1</sub>, unniya J<sub>5</sub>W<sub>2</sub>, unniyā R, anāha° D<sub>1</sub> • ca ]  $\mu$ G; tu S $\alpha_1\beta_1$ PFK<sub>6</sub> $\gamma$ , °yat  $\alpha_3$ , ta K<sub>2</sub>, °ya J<sub>3</sub>K<sub>5</sub>, °te D<sub>1</sub> • punaḥ ]  $\mu$ GS $\alpha_2\alpha_3\beta\gamma$ ; tataḥ M, nayed D<sub>1</sub> • padme ]  $\mu$ GS $\alpha_1\beta\gamma$ ; pādaḥ  $\alpha_3$ , ṣadme V<sup>ae</sup>, yogī D<sub>1</sub>

**3.39d** ṢOḌAŚĀRE NIVEŚAYET

om. D<sub>2</sub> • ṣoḍaśāre ] J<sub>6</sub>J<sub>7</sub>S $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; ṣoḍaśari A, ṣoḍaśāṃte G, ṣoḍaśore V<sup>ae</sup>, ṣoḍaśāre K<sub>2</sub>, tatra pūrva° D<sub>1</sub> • niveśayet ] J<sub>6</sub>J<sub>7</sub>S $\alpha\beta\gamma$ ; nivāśayet A, va\*\*ayet G, niceśayet V<sup>ae</sup>, °vad ācaret D<sub>1</sub>

**3.40a** TATRĀPI CINTAYED DEVI

om. D<sub>2</sub> • tatrāpi ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; tatra sthi° V, tato vi° D<sub>1</sub> • cintayed ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; °tvā kṣaṇaṀ V, ciṃtayad  $\gamma_2$ R, °śuddhād ā° D<sub>1</sub> • devi ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>J<sub>1</sub>W<sub>2</sub>RB; evi J<sub>4</sub>J<sub>3</sub>, devī K<sub>6</sub>, vevī J<sub>5</sub>, °nīya D<sub>1</sub>

**3.40b** PŪRVAVAD YOGAMĀRGAVIT

om. D<sub>2</sub> • pūrvavad ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; pūrvavay J<sub>4</sub>, pūrvavad K<sub>6</sub>, kuṇḍaliṃ D<sub>1</sub> • yogamārgavit ] GS $\alpha\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; yogam ātmavit  $\mu$ , yomasārgacit V<sup>ae</sup>, yomamārgavit K<sub>2</sub>, yogamārgavit J<sub>3</sub>, pūrvavac caret D<sub>1</sub>

**3.40c** TASMĀD UNNĪYA BHRŪMADHYAṀ

om. S • tasmād ]  $\mu\alpha\beta\gamma$ ; tasmāt G, unnī° D • unnīya ]  $\mu$ MK<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; bhrūmadhyam G, uttīrya  $\alpha_2$ , unīya K<sub>3</sub>K<sub>2</sub>J<sub>3</sub>, unnīyā J<sub>4</sub>, unniya R, °ya tasmād D • bhrū ]  $\mu\alpha$ J<sub>4</sub>VK<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ D; un° G, bhru J<sub>2</sub>, bhū K<sub>2</sub>P • madhyam ]  $\mu\alpha_1$ K<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma_2$ W<sub>2</sub>; nīya G, madhya K<sub>3</sub>R, madhye J<sub>4</sub>K<sub>2</sub>K<sub>6</sub>BD

**3.40d** NĪTVĀ JĪVAṀ GRASET PUNAḤ

om. S • nītvā ] J<sub>6</sub>J<sub>7</sub>G $\alpha$ J<sub>2</sub>VK<sub>4</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>B; nītvā AJ<sub>4</sub>J<sub>3</sub>J<sub>5</sub>R, nītvā K<sub>2</sub>P, nīra D • jīvaṀ ]  $\mu$ G $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; jīve J<sub>3</sub>, jīva R, kṣīraṃ D<sub>1</sub>, kṣāraṃ D<sub>2</sub> • graset punaḥ ]  $\mu$ G $\alpha\beta$ W<sub>2</sub>BD<sub>2</sub>; yaset punaḥ V<sup>ae</sup>, om.  $\gamma_2$ R, grasan punaḥ D<sub>1</sub>

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**3.41a** GRASTAJĪVĀM MAHĀŚAKTIṀ

grasta ]  $\mu\beta_1K_2PFK_5K_6W_2B$ ; grasa G, grastam  $SW_1M\alpha_3D$ , yas tam N, yas taj  $V^{ae}$ , yas tu  $J_3$ , *om.*  $\gamma_2R$  • jīvām ]  $\mu G$ ; jīvaṃ  $S\alpha J_2J_4K_4K_2PFK_5K_6W_2$ , jīvaṃ V, jīvā  $J_3B$ , *om.*  $\gamma_2R$ , kṣīram  $D$  • mahā ]  $\mu GS\beta\gamma D$ ; mahe°  $\alpha$  • śaktiṃ ]  $\mu GJ_4K_2K_5K_6$ ; śaktiḥ  $SF\gamma$ , °śāni  $\alpha$ , śakti  $J_2VK_4PJ_3$ , śaktyā  $D$

**3.41b** KOṬISŪRYASAMAPRABHĀM

koṭi ] *codd.* • sūrya ]  $\mu GS\alpha J_2VK_4PJ_3FK_5\gamma D_1$ ; sūryam  $J_4$ , sūryya  $K_2K_6D_2$  • sama ] *codd.* • prabhām ]  $\mu GK_5K_6\gamma_1$ ; prabham  $S\alpha\beta_1K_2PF D_1$ , prabhuḥ  $J_3$ , prabhā  $BD_2$

**3.41c** MANASĀ SAHA VĀGĪŚĪ

manasā ]  $\mu GS\alpha J_2V^{pe}K_4K_2PJ_3FK_5K_6BD$ ; manasa  $J_4$ , samasām  $V^{ae}$ , mānasā  $\gamma_1$  • saha ]  $\mu GS\alpha J_2V^{pe}K_4K_2PJ_3FK_5K_6\gamma D$ ; śaha  $J_4$ , seha  $V^{ae}$  • vāgīśī ]  $\alpha_2VPK_5K_6$ ; vāgīśī  $\mu GS^{pe}MJ_2J_4K_4$ , vāgīśe  $S^{ac}$ , vāgīśam  $\alpha_3$ , vāgīśā  $K_2J_3D_2$ , vāgīśim F, vāgīśī  $\gamma_1$ , vāgēśī B, vāgīśyā  $D_1D_2^{v1}$

**3.41d** BHITTVĀ BRAHMĀRGALAM KṢAṆĀT

bhittvā ]  $D$ ; bhītvā A, bhittvā  $J_6J_7GS\alpha_1\beta_1PJ_3FK_5K_6\gamma$ , nītvā  $\alpha_3$ , bhittvā  $K_2$  • brahmārgalam ]  $S\alpha_1VW_2BD$ ; vrahmārgala  $AJ_2P$ , vrahmārgalam  $J_6J_7\alpha_3J_4K_4K_2J_3K_5K_6\gamma_2$ , brahmārgalam GF, vrahmārgalam R • kṣaṇāt ] *codd.*

**3.42a** PARĀMṚTAMAHĀMBHODHAU

parāmṛta ]  $\mu GS\alpha J_2J_4K_4K_2PJ_3FK_5K_6\gamma D$ ; paramāmṛta V (*unm.*) • mahāmbhodhau ]  $\mu GS\alpha_1\beta_1K_2J_3FK_5K_6BD$ ; mahāvodho  $\alpha_3$ , mahābhodhau P, mahambhodhau  $\gamma_2W_2$ , mahamnodhau R

**3.42b** VIŚRĀMAM SAMYAG ĀCARET

viśramam ]  $GS\alpha\beta\gamma_2W_2B$ ; viśvāsam  $\mu$ , viśrāma R, viśrāntiṃ  $D$  • samyag ]  $\mu GS\alpha_2\alpha_3J_2VK_4K_2PJ_3FK_5K_6\gamma$ ; kṣaṇam M, samya[g ā]sammyag (*unm.*) $J_4$ , tatra  $D$  • ācaret ]  $\mu GS\alpha_1K_1\beta\gamma$ ; ocaret  $K_3$ , kārayet  $D$

**3.42c** TATRASTHAM PARAMAM DEVI

tatrastham ]  $\mu S\alpha\beta_1K_2PFK_5K_6\gamma D$ ; tatrastha G, tavastham  $V^{ae}$ , tatramstham  $J_3$  • paramam ]  $\mu GS\alpha\beta_1PJ_3FK_5K_6\gamma D$ ; parasam  $V^{ae}$ , paramā  $K_2$  • devi ]  $\mu GS\alpha\beta_1K_2PJ_3FK_5J_1W_2RBD$ ; devī  $K_6$ , deviṃ  $J_5$

**3.42d** ŚIVAM PARAMAKĀRAṆAM

śivam ]  $\mu G\alpha\beta_1K_5K_6BD$ ; śive  $SK_2J_3F$ , śivai  $P\gamma_1$  • paramakāraṇam ]  $\mu S\alpha\beta_1J_3FK_5K_6\gamma D$ ; \*pa\*ramakāraṇam G, parasakāraṇam  $V^{ae}$ , paramakāraṇāt  $K_2$ , paragakāraṇam P

**3.43a** ŚAKTYĀ SAHA SAMĀYOJYA

śaktyā ]  $\mu GS\alpha VFK_5\gamma D$ ; saktiā  $J_2K_4K_2P$ , saktiā  $J_4$ , śaktyā  $J_3$ , śa\*kty\*ā  $K_6$  • saha ]  $\mu S\alpha\beta\gamma D$ ; sahā G • samāyojya ]  $\mu GS\alpha J_4VD$ ; samāyojya  $J_2K_4K_2$ , °sram ājyojya P, °sram āyojya  $J_3\gamma$ , mayā yojya  $K_5$ , samāyojyam F, samāyojya  $K_6$  (*unm.*)

**3.43b** TAYOR AIKYAM VIBHĀVAYET

tayor ] *codd.* • aikyam ]  $\mu GS\alpha_1K_1\beta_1PJ_3FK_5K_6\gamma_2W_2BD$ ; ekyā  $K_3$ , ekaṃ  $K_2$ , ekām R • vibhāvayet ]  $\mu GS\alpha\beta_1PJ_3FK_6D$ ; dibhāvayet  $K_2$ , vibhāva[ye]t  $K_5$ , vibhāvayat  $\gamma_1$ , vibhāvayan B

**3.43c** YADI VAŅCITUM UDYUKTAḤ

*om.* R • yadi ] *codd.* • vañcitum ]  $S\alpha_1\beta BD$ ; mocitum  $\mu$ , °daṃ ciṃtama G (*unm.*), °daṃ visam  $\alpha_3$ , vañcītim  $\gamma_2$ , vañcītum  $W_2$  • udyuktaḥ ]  $J_6J_7S\alpha\beta_1PK_5K_6BD$ ; ayuktaḥ A, yadyuktaḥ G, ucchaktaḥ  $K_2$ , utsuktaḥ  $J_3$ , udyaktaḥ F, udyogaṃ  $J_1$ , udyoktaṃ  $J_5W_2$

**3.43d** KĀLAM KĀLAVIBHĀGAVIT

*om.* R • kālam ]  $\mu SNM\alpha_3\beta_1K_2PJ_3K_5K_6\gamma D$ ; kālaḥ G, kāla  $W_1F$  • kālavibhāgavit ]  $\mu GS\alpha_2K_1\beta_1PJ_3K_5K_6\gamma D$ ; kālavidhānavit M, kālavit  $K_3$  (*unm.*), kāravibhāgavit  $K_2$ , kālavibhāvavit F, kālavibhāgakt  $D^{v1}$

**3.44a** YĀVAD VRAJATI TAM KĀLAM

*om.* R • yāvad ]  $\mu GS\alpha_2\alpha_3J_2VK_4PJ_3FK_5K_6J_1W_2B$ ; yāva M, yāda  $J_4$ , yāvaj  $K_2$ , yāva  $J_5$ , kālas  $D$  • vrajati ]  $J_6GS\alpha\beta_1PJ_3K_5K_6J_1W_2B$ ; bhajati  $AJ_7$ , jīvata  $K_2$ , yatitaṃ F, vrad  $J_5$

$\mu = AJ_6J_7$

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

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

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

(*unm.*), tu yāvad  $D$  • taṃ ]  $\mu S\alpha_1\beta_1PJ_3FK_5K_6\gamma$ ; tat  $G\alpha_3K_2$ , vra<sup>o</sup>  $D$  • kālaṃ ]  $\mu GS\alpha\beta\gamma$ ;  
°jati  $D$

### 3.44b TĀVAT TATRA SUKHAṀ VASET

*om.* R • tāvat ]  $\mu GS\alpha J_2VK_4K_2PJ_3FK_5J_1BD$ ; tāva  $J_4K_6J_5W_2$  • tatra ]  $\mu GSJ_2J_4VK_4K_2$ -  
 $PJ_3FK_5K_6\gamma D$ ; tasyāṃ  $\alpha_1$ , tatsam<sup>o</sup>  $\alpha_3$  • sukhaṃ ]  $\mu GSW_1M\beta\gamma D$ ; mukhaṃ  $N\alpha_3$  • vaset ]  
 $J_6S\alpha_1\beta_1PF^{pe}K_5\gamma D$ ; vaśet  $AJ_7\alpha_3K_2J_3F^{ac}$ , bhavet  $G$ , va\*ś\*et  $K_6$

### 3.44c BRAHMADVĀRĀRGALASYĀDHO

brahma ]  $GSJ_3FW_2D$ ; vrahma  $\mu M\alpha_3J_2J_4K_4K_2PK_5K_6J_1R$ , bahma  $\alpha_2VB$ , vrahma  $J_5$  •  
dvārā ]  $\mu GS\alpha\beta\gamma_2W_2BD$ ; dvarā R • rgalasyādho ]  $\mu W_1MK_5D$ ; rgaḷasyādhaḥ  $G$ , rgalāyādho  
 $S\beta_1P\gamma$ , rgaḷasyādho  $N$ , rgalasyādaḥ  $\alpha_3$ , rgalāc cādo  $K_2$ , rgalāyādhaḥ  $J_3$ , rgaḷāyādho  $F$ ,  
rgalāṃyādho  $K_6$

### 3.44d DEHAKĀLAPRAYOJANAM

deha ]  $S\alpha\beta_1K_2PJ_3FK_6\gamma$ ; dehe  $\mu K_5$ , devi  $G$ , dehaṃ  $D$  • kāla ]  $\mu GSJ_2J_4VK_2PJ_3FK_5K_6\gamma D$ ;  
lakṣa  $NM\alpha_3$ , lakṣya  $W_1$ , kā  $K_4$  (*unm.*) • prayojanam ]  $\mu GS\alpha J_4VK_4K_2PJ_3FK_5K_6\gamma D$ ; pra-  
yojona  $J_2$

### 3.45a TASMĀD ŪRDHVAPADE DEVI

*om.*  $\gamma$  • tasmād ] *codd.* • ūrdhvapade ]  $\mu GSFK_5$ ; ūrdhvapadaṃ  $\alpha$ , ūrdhvapade  $\beta_1K_2$ -  
 $PK_6$ , ūrdhvapade  $J_3$ , ūrdhvaṃ padaṃ  $D_1$ , ūrdhvapadaṃ  $D_2$  • devi ]  $\mu GS\alpha\beta_1K_2PJ_3FK_5$ ;  
devī  $K_6$ , deyaṃ  $D$ , dehaṃ  $D_1^1$

### 3.45b NA HI KĀLAPRAYOJANAM

*om.*  $\gamma$  • na hi kālaprayojanam ] *codd.*

### 3.45c YADĀ DEVY ĀTMANAḤ KĀLAM

yadā ]  $\mu GS\alpha_1\beta\gamma D$ ; yadi  $\alpha_3$  • devy ]  $\mu S\alpha_3J_2VK_4K_2PFK_5K_6\gamma D$ ; divy  $G\alpha_1$ , \*divy\*  $J_4$ , dev  
 $J_3D_2^1$  • ātmanaḥ ]  $J_6J_7GS\alpha J_2VK_4K_2PJ_3FK_5K_6\gamma D$ ; āptana  $A$ , \*ā\*tmanaḥ  $J_4$  • kālam ]  
 $J_6J_7GS\alpha\beta_1K_2PFK_6J_5W_2BD$ ; kālaṃ  $A$ , kālaḥ  $J_3J_1R$ , kālaṃ  $K_5$

### 3.45d ATIKRĀNTAṀ PRAPAŚYATI

atīkrāntaṃ ]  $\mu GS\alpha\beta_1K_2J_3FK_5K_6J_1W_2RBD$ ; atīkrāntaṃ  $PJ_5$  • prapaśyati ]  $J_6J_7GS\alpha_2\alpha_3V$ -  
 $K_2PJ_3FK_6\gamma D$ ; praviśyati  $A$ , sa paśyati  $M$ , prasāśyati  $J_2K_4$ , praśāmyati  $J_4$ , praṇaśyati  $K_5$

### 3.46a TADĀ BRAHMĀRGALAṀ BHITTVĀ

tadā ] *codd.* • brahmārgalaṃ ]  $S\alpha_2V^{pe}J_3W_2BD$ ; vrahmārgalaṃ  $\mu MK_1J_2J_4K_4K_2PK_5K_6J_1$ ,  
brahmārgalaṃ  $GF$ , vrahmārgalaṃ  $K_3R$ , brahmārmalaṃ  $V^{ae}$ , vrahmārgalaṃ  $J_5$  • bhīt-  
tvā ]  $K_3D$ ; bhītvā  $\mu GS\alpha_1\beta_1PJ_3FK_5K_6\gamma$ , bhītvā  $K_1$ , bhīttvā  $K_2$

### 3.46b ŚAKTIṀ MŪLAPADAṀ NAYET

śaktiṃ ]  $\mu SMVFK_5D$ ; śakti  $G\alpha_2\alpha_3J_2J_4K_4K_2PJ_3K_6\gamma$  • mūlapadaṃ ]  $GSW_1\alpha_3J_2VK_4K_2PJ_3$ -  
 $FK_5K_6\gamma D$ ; mūlapade  $\mu M$ , mūlaṃ padaṃ  $NJ_4$  • nayet ]  $\mu GS\alpha\beta_1K_2J_3FK_5K_6J_1W_2RBD$ ; na-  
ye  $P$ , nayat  $J_5$

### 3.46c ŚAKTIDEHAPRASŪTAṀ TU

śakti ]  $J_7GSNM\alpha_3\beta\gamma D$ ; śaktiṃ  $AJ_6W_1$  • deha ]  $GSNM\alpha_3\beta_1K_2K_5K_6\gamma D$ ; dehā<sup>o</sup>  $\mu$ , dehe  $W_1$ ,  
daha  $PJ_3$ , mūla  $F$  • prasūtaṃ ]  $SJ_4VK_4PJ_3FK_6\gamma D$ ; °tmasūnaṃ  $\mu$ , prasūna\*ṃ\*  $G$ , pra-  
vāhas  $N$ , prasṛtaṃ  $W_1$ , prasṛtaṃ  $M\alpha_3$ , prasṛtaṃ  $J_2$ , prabhūtaṃ  $K_2$ , prasṛtas  $K_5$  • tu ]  
 $\mu S\alpha_2\beta_1K_2PJ_3K_5K_6\gamma D$ ; \*ta\*ṃ  $G$ , taṃ  $M$ , ca  $\alpha_3$ , vai  $F$

### 3.46d SVAJĪVAṀ CENDRIYAIḤ SAHA

svajīvaṃ ]  $\mu GM\alpha_3D$ ; sa jīvaś  $SJ_2J_4K_4PJ_3FK_5$ , taṃ jīvaṃ  $NK_6$ , sa jīvaṃ  $W_1B$ , sṛjīvaś  $V$ ,  
sa jīveś  $K_2$ , sa jīva  $W_2$ , sarjāva  $\gamma_2$ , sujīva  $R$  • cendriyaiḥ ]  $\mu SNM\alpha_3VK_4K_2PK_5RBD$ ;  
cendriyais  $GF$ , cendriyai  $W_1K_6J_5$ , caidriyeh  $J_2$ , caidriyaiḥ  $J_4J_3$ , caidriyaiḥ  $J_1$ , cedriyai  
 $W_2$  • saha ]  $J_6J_7GS\alpha J_4VK_2FK_5K_6\gamma D$ ; sahaḥ  $AJ_2K_4PJ_3$

### 3.47a TATTATKARMAṆI SAMYOJYA

tattat ]  $\mu GSVPJ_3K_5K_6J_1RBD$ ; tatro<sup>o</sup>  $\alpha_1$ , tato<sup>o</sup>  $\alpha_3$ , tatat  $J_2K_4K_2$ , tataṃ  $J_4$ , tatta[t]  $F$ , ttat  
ta  $J_5$ , tatta  $W_2$  • karmaṇi ]  $\mu VK_2K_5BD$ ; karmaṇi  $GSPJ_3F\gamma_1$ , °ktenāpi  $\alpha_1$ , °ktimūla  $\alpha_3$ ,

$\mu = AJ_6J_7$

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

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

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

varmaṇi J<sub>2</sub>K<sub>4</sub>, °tur maṇi J<sub>4</sub>, karmmaṇi K<sub>6</sub> • saṃyojya ] J<sub>6</sub>J<sub>7</sub>GSJ<sub>2</sub>VK<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>BD; saṃjojya A, mārgēṇa α<sub>1</sub>, padaṃ nayet α<sub>3</sub> (*unm.*), saṃyojyaṃ J<sub>4</sub>K<sub>4</sub>PK<sub>6</sub>γ<sub>1</sub>

### 3.47b SVASTHADEHAḤ SUKHAṀ VASET

svastha ] GSJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>K<sub>5</sub>K<sub>6</sub>D; svasya μ, śakti α<sub>1</sub>, chakti α<sub>3</sub>, svasta J<sub>4</sub>, tvastha P, svasthaṃ J<sub>3</sub>, \*sva\*stha F, svasaṃ J<sub>1</sub>R, svasa J<sub>5</sub>W<sub>2</sub>, svade° B • dehaḥ ] μD; dehas GF, dehaṃ Sβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>γ<sub>1</sub>, mūlaṃ N, mūla W<sub>1</sub>M, deha° α<sub>3</sub>, °haṃ tu B • sukhaṃ ] μGSβ<sub>1</sub>J<sub>3</sub>F-K<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>BD; padaṃ α<sub>1</sub>, °sya pra° α<sub>3</sub>, mukhaṃ K<sub>2</sub>, lukhaṃ P, skakhaṃ R • vaset ] GSβ<sub>1</sub>K<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; caret μ, nayet α<sub>1</sub>, °śrutam α<sub>3</sub>, vaśet K<sub>2</sub>PJ<sub>3</sub>F, bhavet R, vrajet D

### 3.47c ANENA DEVI YOGENA

om. Gα<sub>1</sub> • anena ] μSβγD; svajīvaṃ K<sub>1</sub>, svajīva K<sub>3</sub> • devi yogena ] μSβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γD; ceṃdriyaiḥ saha K<sub>1</sub>, caimdriyaiḥ saha K<sub>3</sub>, devī yogena K<sub>6</sub>

### 3.47d VAÑCAYET KĀLAM ĀGATAM

om. Gα<sub>1</sub> • vañcayet kālam ] μSβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γD; tatra kālasam° α<sub>3</sub>, vañcayet kālas V<sup>ae</sup>, dinasaptakam J<sub>3</sub> • āgatam ] SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>J<sub>1</sub>RBD; āraṇaṃ μ, āgataḥ α<sub>3</sub>W<sub>2</sub>, ā\*atam V, ācaret J<sub>3</sub>, āgatāṃ K<sub>6</sub>, āgataṃ J<sub>5</sub>

### 3.48a YADI MĀNUṢYAKAṀ DEHAṀ

om. G • yadi ] *codd.* • mānuṣyakaṃ ] μSNMα<sub>3</sub>βB; mānuṣyake W<sub>1</sub>, mānuṣyaka γ<sub>1</sub> • dehaṃ ] μSW<sub>1</sub>Mα<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; dehe N, dehi J<sub>3</sub>

### 3.48b TYAKTUM ICCHĀ PRAVARTATE

om. G • tyaktum ] μSαVPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; tyaktum J<sub>2</sub>K<sub>4</sub>, tyaktaṃ J<sub>4</sub>, tyaktam K<sub>2</sub>J<sub>1</sub>R, ttyaktam J<sub>5</sub> • icchā ] SJ<sub>2</sub>PFK<sub>5</sub>; ichā μW<sub>1</sub>Mα<sub>3</sub>VK<sub>4</sub>J<sub>3</sub>K<sub>6</sub>B, ichāmi (*unm.*)N, iksā J<sub>4</sub>, icchati K<sub>2</sub> (*unm.*), icha γ<sub>1</sub> • pravartate ] Sα<sub>2</sub>K<sub>1</sub>J<sub>3</sub>FK<sub>5</sub>W<sub>2</sub>B; pravartate μMK<sub>3</sub>J<sub>4</sub>VK<sub>2</sub>PK<sub>6</sub>γ<sub>2</sub>R, pravarttāta J<sub>2</sub>K<sub>4</sub> (*unm.*)

### 3.48c TATAḤ PARAMASAṀTUṢṬO

om. G • tataḥ paramasaṃtuṣṭo ] μGSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>Fγ<sub>2</sub>W<sub>2</sub>B; tataḥ śarasasaṃtuṣṭo V<sup>ae</sup>, tadā paramasaṃtuṣṭo K<sub>5</sub>, tataḥ paramasatuṣṭo K<sub>6</sub>, tata paramaṃ saṃtuṣṭo R

### 3.48d BRAHMASTHĀNAGATAṀ ŚIVAM

om. G • brahma ] ASα<sub>2</sub>J<sub>4</sub>VJ<sub>3</sub>FW<sub>2</sub>B; vrahma J<sub>6</sub>J<sub>7</sub>Mα<sub>3</sub>J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>R • sthāna ] S-α<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>γ; sthānaṃ μα<sub>3</sub>K<sub>2</sub>FK<sub>6</sub>, sthana J<sub>4</sub> • gataṃ ] μSα<sub>1</sub>βγ; paraṃ α<sub>3</sub>, matam V<sup>ae</sup> • śivam ] μSα<sub>1</sub>β<sub>1</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>γ; śiva α<sub>3</sub>, śive J<sub>3</sub>F

### 3.49a ŚAKTYĀ SAṀYOJYA NIRBHIDYA

śaktyā ] J<sub>6</sub>J<sub>7</sub>GSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; śaṃktyā A, saktiyā J<sub>3</sub> • saṃyojya ] μGSαJ<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>F-K<sub>5</sub>K<sub>6</sub>B; yojya J<sub>4</sub> (*unm.*), saṃgonya V<sup>ae</sup>, saṃgojya V<sup>pe</sup>, saṃyoja γ<sub>1</sub> • nirbhidyā ] GSNα<sub>3</sub>V-PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>; nirbhinna μ, nibhidya W<sub>1</sub>, nirbhi\*dy\*a M, nirjidyā J<sub>2</sub>K<sub>4</sub>, nir\*bhidya\*J<sub>4</sub>, nirbhiga K<sub>2</sub>, nirbhedyā F, nibhedā γ

### 3.49b VYOMA BRAHMAŚILĀM VIŚET

vyoma ] μGSα<sub>1</sub>βγ<sub>1</sub>; yoga α<sub>3</sub>, dyoma B • brahma ] GSα<sub>2</sub>VFW<sub>2</sub>B; vrahmā μJ<sub>1</sub>, vrahma M-α<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>5</sub>R; om. K<sub>2</sub> • śilām ] μGSα<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; śivaṃ α<sub>3</sub>, śilā K<sub>2</sub>, śilaṃ γ • viśet ] μβ<sub>1</sub>PK<sub>5</sub>K<sub>6</sub>; vaset GFγ<sub>2</sub>W<sub>2</sub>B, vrajet SαK<sub>2</sub>, vaśet J<sub>3</sub>R

### 3.49c VYOMATATTVAṀ MAHĀVYOMNI

vyoma ] *codd.* • tattvaṃ ] VPB; tatvaṃ μGSα<sub>1</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>, tatva α<sub>3</sub>γ<sub>1</sub>, sattvaṃ K<sub>2</sub> • mahāvyomni ] μGSα<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; mahāvosti α<sub>3</sub>, mahovyomni K<sub>2</sub>, mahāvomi K<sub>6</sub>

### 3.49d VĀYUTATTVAṀ MAHĀNILE

vāyutattvaṃ ] VK<sub>2</sub>; vāyutatvaṃ μ, vāyutatvaṃ GSα<sub>2</sub>K<sub>1</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B, vāyutatva MK<sub>3</sub>R • mahānile ] GSαβJ<sub>1</sub>W<sub>2</sub>RB; athānile μ, mahānileṃ J<sub>5</sub>

### 3.50a TEJASTATTVAṀ MAHĀTEJASY

tejastattvaṃ ] V<sup>pe</sup>; tejavatvaṃ A, tejavatvaṃ J<sub>6</sub>J<sub>7</sub>GSα<sub>1</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ, taijastattvaṃ K<sub>1</sub>, taijastattva K<sub>3</sub>, tenastattvaṃ V<sup>ae</sup> • mahātejasy ] GSα<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>; tathā tejasy AJ<sub>7</sub>, yathā tejasy J<sub>6</sub>, mahātejo α<sub>3</sub>, mahātenasy V<sup>ae</sup>, mahātejaḥ K<sub>2</sub>F, mahātejasv γ

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**3.50b** APTATTVAṀ JALAMAṆḌALE

aptattvaṃ ] VK<sub>5</sub>; āptatvaṃ AJ<sub>6</sub>S, āptatatvaṃ J<sub>7</sub> (*unm.*), aptatvaṃ GJ<sub>3</sub>F, aṃbhaso α<sub>1</sub>, y-asyatvaṃ α<sub>3</sub>, asyatvaṃ J<sub>2</sub>K<sub>4</sub>, apatvaṃ J<sub>4</sub>K<sub>6</sub>, jalaṃ ca K<sub>2</sub>, asatvaṃ Pγ<sub>1</sub>, atatvaṃ B • jalamāṇḍale ] AJ<sub>6</sub>GSMα<sub>3</sub>J<sub>2</sub>J<sub>4</sub>V<sup>pe</sup>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>RB; tathānijelamaṇḍale J<sub>7</sub><sup>ac</sup> (*unm.*), lamaṇḍale J<sub>7</sub><sup>pc</sup> (*unm.*), janamaṇḍale W<sub>1</sub>, nalamaṇḍale V<sup>ae</sup>, jalamaṇḍali K<sub>4</sub>, jalammaṇḍale P, jalamāḍale W<sub>2</sub>

**3.50c** DHARĀTATTVAṀ DHARĀBHĀGE

dharātattvaṃ ] V<sup>pe</sup>; dharātatvaṃ μSJ<sub>2</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>, dharātat\*va\*ṃ G, mahītatvaṃ α<sub>2</sub>K<sub>1</sub>, mahītatva M, mahītatvaṃ K<sub>3</sub>, dhārātatvaṃ J<sub>4</sub>K<sub>2</sub>, dhasatattvaṃ V<sup>ae</sup>, āpatatvaṃ γ<sub>1</sub>, āpa-statvaṃ B • dharābhāge ] μGSJ<sub>4</sub>V<sup>pe</sup>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ<sub>1</sub>; mahībhāge α<sub>1</sub>, mahābhāge α<sub>3</sub>, dharābhāgi J<sub>2</sub>, dhasabhāme V<sup>ae</sup>, yarābhāge B

**3.50d** NIRĀLAMBE MANAḤ PADE

nirālambe ] Sα<sub>2</sub>V<sup>pe</sup>FJ<sub>1</sub>W<sub>2</sub>RB; nirālavai A, nirālambe J<sub>6</sub>J<sub>7</sub>Mα<sub>3</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>J<sub>5</sub>, nirālam-baṃ G, nirāleme J<sub>2</sub>, misalambe V<sup>ae</sup> • manaḥ ] μGSαβ<sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; sanaḥ V<sup>ae</sup>, magnaḥ P • pade ] GK<sub>2</sub>B; pare μSW<sub>1</sub>Mβ<sub>1</sub>PFK<sub>5</sub>K<sub>6</sub>γ<sub>1</sub>, paraṃ Nα<sub>3</sub>J<sub>3</sub>

**3.51a** VYOMĀDIGUṆĀTATTVEṢU

vyomādi ] μGSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; vyaumādi J<sub>3</sub> • guṇa ] μGSα<sub>2</sub>α<sub>3</sub>βγ; para M • tattveṣu ] K<sub>3</sub>K<sub>2</sub>; tatveṣu μGSα<sub>1</sub>K<sub>1</sub>J<sub>4</sub>VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB, tatveṣu J<sub>2</sub>K<sub>4</sub>, tatvaṣu J<sub>5</sub>W<sub>2</sub>

**3.51b** SVENDRIYĀṆI NIVEŚAYET

svendriyāṇi ] μGSJ<sub>2</sub>K<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; stvendriyāṇi N, cemdriyāṇi W<sub>1</sub>, svendriyāṇi MJ<sub>4</sub>J<sub>3</sub>R, cemdriyāṇi α<sub>3</sub>, khemdriyāṇi V, svomdriyāṇi K<sub>2</sub> • niveśayet ] μGSαβ<sub>1</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; niveśayat K<sub>2</sub>γ<sub>2</sub>W<sub>2</sub>, veśayet P (*unm.*), niveśeyet R

**3.51c** EVAM SĀMSĀRIKAṀ TYAKTVĀ

evaṃ ] μSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>γ; ya\* G, yevaṃ F • sāmsārikam ] μVK<sub>5</sub>B; vaṃsāvadhim G, sāmsārikam SJ<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PFJ<sub>1</sub>R, śarīrakam α<sub>2</sub>, śarīram tu M, sāmsārikam α<sub>3</sub>, śāmsārikam J<sub>4</sub>, sāmsārikam J<sub>3</sub>, saṃmārikam K<sub>6</sub>, sāmsārikam J<sub>5</sub>W<sub>2</sub> • tyaktvā ] μGSW<sub>1</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; paścāt N, tyaktā Mα<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>γ<sub>2</sub>W<sub>2</sub>, tyakttā V, tyakvā P, tyaktyā R

**3.51d** PARATATTVĀVALAMBAKAḤ

paratattvā ] V<sup>pe</sup>K<sub>2</sub>; parātattvā μ, paratattvā GSα<sub>1</sub>J<sub>2</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ, paraṃtatva α<sub>3</sub>, paraṃ-tattvā J<sub>4</sub>, śastasvā V<sup>ae</sup> • valambakaḥ ] GSα<sub>1</sub>V<sup>pe</sup>; valampakaḥ A, valaṃvakaḥ J<sub>6</sub>J<sub>7</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>, vilāṃvakaḥ α<sub>3</sub>, valāṃvakaḥ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, calāmbakaḥ V<sup>ae</sup>, balaṃvakaḥ J<sub>3</sub>, [va]lambakaḥ F, va-lāmbakaṃ J<sub>1</sub>W<sub>2</sub>, valāṃvakaṃ J<sub>5</sub>, valāṃbanam B, valavakaṃ R

**3.52a** ASPRṢṬAḤ PAÑCABHŪTĀDYAIR

asprṣṭaḥ ] *conj.* SANDERSON; adṛṣṭaḥ μSK<sub>2</sub>K<sub>5</sub>K<sub>6</sub>, adṛṣṭam GW<sub>1</sub>J<sub>2</sub>J<sub>4</sub>R, adṛṣṭa NMα<sub>3</sub>K<sub>4</sub>PF-γ<sub>2</sub>W<sub>2</sub>B, adṛṣṭā V, adraṣṭam J<sub>3</sub> • pañca ] μGαβγ; sarva S • bhūtādyair ] μGSαPJ<sub>3</sub>-K<sub>5</sub>K<sub>6</sub>B; bhūtādyai J<sub>2</sub>VK<sub>2</sub>, bhūtādyau J<sub>4</sub>, bhūtaudyair K<sub>4</sub>, bhūtādyaiḥ Fγ<sub>1</sub>

**3.52b** BHITTVĀ SŪRYASYA MAṆḌALAM

bhittvā ] K<sub>5</sub>; bhitvā μGSMα<sub>3</sub>PJ<sub>3</sub>FRB, bhītvā α<sub>2</sub>J<sub>2</sub>J<sub>4</sub>VK<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>, bhātvā K<sub>4</sub>, bhītvā K<sub>2</sub>-• sūryasya ] μGSW<sub>1</sub>Mα<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ<sub>2</sub>W<sub>2</sub>B; ca sūrya N, sūryasya V, sūryasya K<sub>6</sub>, sūryamya R • maṇḍalam ] μGSα<sub>1</sub>K<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; maṇḍale K<sub>3</sub>K<sub>2</sub>

**3.52c** PARATATTVAPADE ŚĀNTE

para ] μSα<sub>1</sub>βγ; par G (*unm.*), paraṃ α<sub>3</sub> • tattva ] tatve μMV, tattvaṃ G, tatvo Sα<sub>2</sub>J<sub>2</sub>-K<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>, tatva α<sub>3</sub>J<sub>4</sub>γ, tattvo K<sub>2</sub>, tvo J<sub>3</sub> • pade ] Sαβγ; pare μG • śānte ] μGSα-K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB; śānti J<sub>2</sub>J<sub>4</sub>, śāte V, śeva J<sub>3</sub>, śāntem J<sub>5</sub>

**3.52d** ŚIVE LĪNAḤ ŚIVĀYATE

śive ] J<sub>6</sub>J<sub>7</sub>GSαβ<sub>1</sub>K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>γ; śice A, dhive P, śive J<sub>3</sub> • līnaḥ ] J<sub>6</sub>J<sub>7</sub>Sαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub>B; līna Aγ<sub>1</sub>, līmaś GF • śivāyate ] μGSαβγ<sub>2</sub>W<sub>2</sub>B; śivāyete R

**3.53a** NA KALPAKOṬISĀHASRAIḤ

na kalpakoti ] μSβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>γ; kalpakotiśā° G, na koṭikalpa α, na koṭikalpa K<sub>2</sub> • sāha-sraiḥ ] J<sub>6</sub>SαV<sup>pe</sup>FK<sub>5</sub>B; sāhasrai AJ<sub>7</sub>J<sub>2</sub>K<sub>4</sub>, °hasraiś ca G, sahasrai J<sub>4</sub>, sāhasraḥ K<sub>2</sub>, sāhastraiḥ

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

P, sāha J<sub>3</sub> (*unm.*), sahasraiḥ K<sub>6</sub> (*unm.*), sāhasreḥ γ<sub>1</sub>

### 3.53b PUNAR ĀVARTANAṀ BHAVET

*om.* J<sub>3</sub> • punar ] μGSβγ; punaḥ α • āvartanaṀ ] J<sub>6</sub>SJ<sub>4</sub>FJ<sub>5</sub>W<sub>2</sub>B; āvarttanaṀ AJ<sub>7</sub>J<sub>2</sub>VK<sub>4</sub>-K<sub>2</sub>PK<sub>5</sub>J<sub>1</sub>R, āvartino G, saṁvartanaṀ α<sub>2</sub>, saṁvarttanaṀ Mα<sub>3</sub>, āgamaṅ K<sub>6</sub> • bhavet ] *codd.*

### 3.53c ANUGRAHĀYA LOKĀNĀM

*om.* J<sub>3</sub> • anugrahāya ] μGSα<sub>1</sub>K<sub>3</sub>β<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>γ; anugrahā[ya] K<sub>1</sub>, anugrahāma K<sub>6</sub> • lokānām ] *codd.*

### 3.53d YADI DEHAṀ NA SAṀTYAJET

yadi ] μGSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; *om.* J<sub>3</sub> • dehaṀ ] μGSαJ<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; de K<sub>4</sub> (*unm.*), deha γ<sub>1</sub> • na ] μGSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ; sa J<sub>3</sub> • saṅtyajet ] μGSαβ<sub>1</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; na tyajet J<sub>3</sub>, saṅtyajyet J<sub>5</sub>W<sub>2</sub>

### 3.54a PRALAYĀNTE TANUṀ TYAKTVĀ

pralayānte ] J<sub>6</sub>J<sub>7</sub>SαJ<sub>2</sub>J<sub>4</sub>K<sub>2</sub>K<sub>5</sub>K<sub>6</sub>B; pralayote A, praḷayāṅte G, \*alayāṅve V<sup>ae</sup>, \*alayāṅte V<sup>pe</sup>, prayāṅte K<sub>4</sub> (*unm.*), pratnayāṅte P, pralayāta J<sub>3</sub>, praḷayāṅtye F, pralayārtte J<sub>1</sub>, praḷayārte J<sub>5</sub>, pralayāte W<sub>2</sub>, [pralayārte] R • tanuṀ ] μGSαJ<sub>2</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>B; tanu J<sub>4</sub>V<sup>pe</sup>P-K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>, vanu V<sup>ae</sup>, [tanu] R • tyaktvā ] μGSα<sub>1</sub>J<sub>2</sub>K<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>B; tyaktā K<sub>1</sub>J<sub>4</sub>VK<sub>2</sub>J<sub>5</sub>W<sub>2</sub>, tyaktām K<sub>3</sub>, [tyaktā] R

### 3.53b SVĀTMANY EVĀVATIṢṬHATE

svātmany ] μGSα<sub>1</sub>VFK<sub>5</sub>B; ātmany α<sub>3</sub>, svātmāny J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>P, svātmāny J<sub>3</sub>, svātmāny K<sub>6</sub>, svātman γ<sub>2</sub>W<sub>2</sub>, [svātman] R • evāvatiṣṭhate ] J<sub>6</sub>GSα<sub>1</sub>K<sub>1</sub>FK<sub>5</sub>W<sub>2</sub>B; evāvatiṣṭate AJ<sub>7</sub>-K<sub>3</sub>β<sub>1</sub>Pγ<sub>2</sub>, aivāvatiṣṭate K<sub>2</sub>, evāvatiṣṭati J<sub>3</sub>, avānutiṣṭhati K<sub>6</sub>, [evāvatiṣṭate] R • anena devi yogena vaṅcayet kālamārgataḥ yadi mānuṣyakaṅ dehaṅ tyaktum icchā pravartate tataḥ paramsaṅtuṣṭo brahmasthānagataṅ śivaṅ |mūlādhāra trikṅe vṛṣaṅagudatale vahni-māyāṅta bījaṅ pākastaṅ \*\*yuktaṅ rasanaparigataṅ tanmayāṅ bhāvītā \*ā | \*\*tyāgaṅ kavitaṅ parapuragamaṅ ṅaṅ syāja jīved āca\*ṅdra\*tāraṅ maraṅabhayaḥaram saṅyag īśāna dhā |*add.* G

### 3.54c ITY EṢĀ KHECARĪMUDRĀ

ity eṣā ] μSJ<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>6</sub>B; ity evaṅ Gα, eteṣāṅ J<sub>4</sub>, ity ekhā K<sub>5</sub>, ity eṣa J<sub>1</sub>, ity aṣa J<sub>5</sub>-W<sub>2</sub>, [ity eṣa] R • khecarī ] μGSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>γ<sub>2</sub>W<sub>2</sub>B; khecari VJ<sub>3</sub>, [khecarī] R • mudrā ] μGSNMα<sub>3</sub>βγ<sub>2</sub>W<sub>2</sub>B; mumudrā W<sub>1</sub> (*unm.*), [mudrā] R

### 3.54d KHECARĀDHIPATITVADĀ

khecarādhī ] μGSα<sub>1</sub>K<sub>1</sub>βγ<sub>2</sub>W<sub>2</sub>B; khecarādhī K<sub>3</sub>, [khecarādhī] R • patitvadā ] μ; patis ta\* G patis tadā Sα<sub>1</sub>βγ<sub>2</sub>W<sub>2</sub>B, patis tathā α<sub>3</sub>, [patis tadā] R

### 3.55a JANMAMṚTYUJARĀROGA

janmamṛtyujarā ] *codd.* • roga ] μGSNMβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; ga W<sub>1</sub> (*unm.*), rogā α<sub>3</sub>K<sub>2</sub>γ<sub>1</sub>

### 3.55b VALĪPALITANĀŚINĪ

valī ] J<sub>7</sub>SαJ<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>γ; vali AJ<sub>6</sub>GJ<sub>4</sub>VJ<sub>3</sub>K<sub>6</sub> • palita ] μSαJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB; darpavi° G, palitaṣ V, valita P, palīta J<sub>3</sub>, ta J<sub>5</sub> (*unm.*) • nāśinī ] μSαβ<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; nāśini G, nāśinī K<sub>2</sub>J<sub>1</sub>R, nāsanī J<sub>5</sub>, nāśanī W<sub>2</sub>

### 3.55c ANAYĀ SADRṢĪ VIDYĀ

anayā ] *codd.* • sadṛṣī ] μGSαJ<sub>2</sub>J<sub>4</sub>VPFK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; sadaṣī K<sub>4</sub>, siddhasī K<sub>2</sub>, savṛṣī J<sub>3</sub>, sadṛṣī J<sub>5</sub>W<sub>2</sub> • vidyā ] *codd.*

### 3.55d KVA CIC CHĀSTRĀNTARE NA HI

kva ] μGSαβ<sub>1</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>1</sub>W<sub>2</sub>B; ka K<sub>6</sub>, kra J<sub>5</sub>, ku R • cic ] J<sub>6</sub>GSNJ<sub>3</sub>FK<sub>5</sub><sup>pc</sup>K<sub>6</sub>B; ci AJ<sub>7</sub>-W<sub>1</sub>Mα<sub>3</sub>β<sub>1</sub>Pγ<sub>2</sub>W<sub>2</sub>, cit K<sub>2</sub>K<sub>5</sub><sup>ac</sup>R • chāstrāntare ] *codd.*; sāstāntare K<sub>5</sub><sup>ac</sup> • na hi ] μGSαβB; maha J<sub>1</sub>, mahī J<sub>5</sub>W<sub>2</sub>R

### 3.56a KHECARĪMELANAṀ DEVI

khecarī ] μGSαβW<sub>2</sub>RB; khecaro γ<sub>2</sub> • melanaṀ ] J<sub>6</sub>J<sub>7</sub>Sαβ<sub>1</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub>γ; melana A, meḷanaṅ GF, milanaṅ J<sub>3</sub> • devi ] μGSMα<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>γ; devī α<sub>2</sub>VJ<sub>3</sub>K<sub>6</sub>

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**3.56b** SUGUHYAM NA PRAKĀŚAYET

suguhyaṃ ] GS $\alpha\beta_1$ PJ<sub>3</sub>FK<sub>5</sub>; suguptaṃ  $\mu$ , suguhya K<sub>2</sub>, sugu\*hy\*an K<sub>6</sub>, suguhyaṃ  $\gamma$  • na prakāśayet ] A $\alpha_1$ ; na prakārayet J<sub>6</sub>J<sub>7</sub>, samprakāśitaṃ G, te prakāśitaṃ S $\beta_1$ PFK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>B, tat prakāśitaṃ  $\alpha_3$ , te prakāśita K<sub>2</sub>, te prakāśitaḥ J<sub>3</sub>, te prakāśinī J<sub>1</sub>R

**3.56c** TASYĀŚ CĀBHYĀSAYOGO 'YAM

om.  $\alpha_3$ K<sub>2</sub> $\gamma$  • tasyāś ] G $\alpha_1\beta_1$ PFK<sub>5</sub>K<sub>6</sub>; tasya  $\mu$ , tasyām S, tasyā J<sub>3</sub> • cābhyāsa ] G $\alpha_1\beta_1$ P-FK<sub>5</sub>K<sub>6</sub>; svābhyāsa  $\mu$ , abhyāsa SJ<sub>3</sub> • yogo 'yaṃ ] J<sub>6</sub>J<sub>7</sub>GSJ<sub>2</sub>VK<sub>4</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; yoge yaṃ A, yogaś ca  $\alpha_1$ , yogena J<sub>4</sub>

**3.56d** TAVA SNEHĀT PRAKĀŚITAḤ

om.  $\alpha_3$ K<sub>2</sub> $\gamma$  • tava ]  $\mu$ GS $\alpha_1\beta_1$ PFK<sub>5</sub>K<sub>6</sub>; tavā J<sub>3</sub> • snehāt ]  $\mu$ GS $\beta_1$ PK<sub>5</sub>K<sub>6</sub>; snehe°  $\alpha_1$ , prītyā J<sub>3</sub>, sneha F • prakāśitaḥ ]  $\mu$ GSJ<sub>4</sub>K<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub>; °na kīrtitaḥ  $\alpha_1$ , prakāśitaṃ J<sub>2</sub>VJ<sub>3</sub> • etad yogo mayākhyātaḥ kiṃ bhūya śrotum icchasi śambhos śambhāvanam labhya jayec caṃdrārkatāraṃ add. G, śive sakalasiddhidā add. K<sub>4</sub>

**3.57a** KHECARĪ NĀMA YĀ DEVI

khecari ] GSJ<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>W<sub>2</sub>B; madirā  $\mu$ , khecaryā  $\alpha_1$ K<sub>1</sub>, khecaryāṃ K<sub>3</sub>, khecari K<sub>4</sub> (unm.), khecara  $\gamma_2$ R • nāma yā ]  $\mu$ GS $\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>J<sub>5</sub>W<sub>2</sub>B; na samā  $\alpha$ , nāyā K<sub>6</sub> (unm.), nāma yo J<sub>1</sub>R • devi ]  $\mu$ GS $\alpha_1$ K<sub>1</sub>J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub><sup>ac</sup>J<sub>1</sub>R; devī K<sub>3</sub>J<sub>4</sub>VPK<sub>5</sub><sup>c</sup>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>B;

**3.57b** SARVAYOGĪNDRAVANDITĀ

sarva ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; sarvva K<sub>6</sub> • yogīndra ]  $\mu$ GS $\alpha_1$ J<sub>2</sub>J<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>B; yogemdra  $\alpha_3$ J<sub>3</sub>R, yogiṃ ca V, yogīdra K<sub>4</sub>, jogemdra J<sub>1</sub>, yogedra J<sub>5</sub>W<sub>2</sub> • vanditā ]  $\mu$ GS $\beta\gamma_2$ W<sub>2</sub>B; vaṃdite  $\alpha$ , vaṃdī R (unm.)

**3.57c** NAINĀM YO VETTI LOKE 'SMIN

naināṃ ]  $\mu$ S $\beta_1$ K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; enāṃ G $\alpha_1$ , tām na  $\alpha_3$ , nanāṃ P, nayanāṃ  $\gamma_1$  (unm.) • yo ]  $\mu$ S $\alpha\beta\gamma$ ; \*n\*o G • veti ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; veti J<sub>4</sub>, vetiti J<sub>3</sub> • loke 'smin ]  $\mu$ GS $\alpha$ - $\beta\gamma_2$ W<sub>2</sub>B; lokye smin R

**3.57d** SA PAŚUḤ PROCYATE ŚIVE

sa ] codd. • paśuḥ ]  $\mu$ GS $\alpha_3$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; prabhu N, prabhuḥ W<sub>1</sub>M, paśuḥ J<sub>2</sub> • procyate ]  $\mu$ GSW<sub>1</sub>M $\alpha_3$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>W<sub>2</sub>RB; prāpyate N, procyete K<sub>4</sub>, prācyate J<sub>5</sub> • śive ]  $\mu$ GS $\alpha_2\alpha_3\beta\gamma$ ; śivo M

**3.58a** NITYAM ABHYĀSAŚĪLASYA

nityam ]  $\mu$ GS $\alpha_2\alpha_3\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; natyam M, nity K<sub>6</sub> (unm.) • abhyāsaśīlasya ]  $\mu$ S $\alpha\beta\gamma$ ; abhyāsaśīlasyā G

**3.58b** AṬATO 'PI JAGATTRAYAM

aṭato ] J<sub>6</sub>J<sub>7</sub>GS $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma_1$ ; aṭato AB, a\*[to] K<sub>6</sub> • pi ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; \* K<sub>6</sub> • jagattrayam ] AJ<sub>7</sub>SNVPJ<sub>3</sub>FK<sub>5</sub> $\gamma_2$ W<sub>2</sub>B; jagatrayam J<sub>6</sub>GJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>R, jagatraye W<sub>1</sub> $\alpha_3$ , jagatraye M, ja\*ga\*yaṃ K<sub>6</sub>

**3.58c** GURUVAKTROPASAMLABDHĀM

gurvaktro ] J<sub>6</sub>J<sub>7</sub>; gurvaktro A (unm.), guru\*v\*aktre G, gurvaktrāc SJ<sub>4</sub>K<sub>4</sub>J<sub>3</sub>K<sub>5</sub>K<sub>6</sub>W<sub>2</sub>, gurvaktrād N, gurvaktrāc W<sub>1</sub>MJ<sub>2</sub>VPB (unm.), gurūvaktrāc  $\alpha_3$ , gurvaktrāca K<sub>2</sub>, gurumantre F, gurvaktrā  $\gamma_2$ , guruktā R (unm.) • pasamlabdhām ] pasamlavdhām  $\mu$ , pi labdhasya G, ca samlabhya SW<sub>1</sub> $\alpha_3\beta_1$ J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ , asamlabdhā N, ca samlabdhvā M, sa labhyaḥ K<sub>2</sub> (unm.), ca labhya P (unm.)

**3.58d** VIDYĀM ABHYASATO 'PI CA

vidyām ]  $\mu$ GS $\alpha_2\beta\gamma$ ; vidyā[m] M, vidyā°  $\alpha_3$  • abhyasato ] J<sub>6</sub>J<sub>7</sub>SW<sub>1</sub>J<sub>4</sub>VK<sub>4</sub>J<sub>3</sub>FK<sub>6</sub> $\gamma$ ; abhaśato A, abhyasyato GK<sub>5</sub>, abhyāsato N, [a]bhyasato M, °yābhyāsato  $\alpha_3$ , abhya[sa]to J<sub>2</sub>, abhyasito K<sub>2</sub>P • 'pi ca ]  $\mu$ G $\alpha_1$ ; pi vā S $\alpha_3\beta\gamma$

**3.59a** KHECARĪMELAKĀDYEṢU

khecari ] codd. • melakādyeṣu ]  $\alpha_2$ ; melanādīś ca  $\mu$ , meḷanādyeṣu G, melakādyaiś ca S $\beta_1$ P-J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>, melakāmeṣu M, mīlakādyeṣu  $\alpha_3$ , melakādyaiś cā K<sub>2</sub>, melakādyau śrī  $\gamma_2$ W<sub>2</sub>, mala-kādyo śrī R, melakādyaiḥ śrī B

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$  = NW<sub>1</sub>M;  $\alpha_2$  = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$  = J<sub>1</sub>J<sub>5</sub>

**3.59b** NITYAṀ SAṂSAKTACETASAḤ

nityaṃ ]  $\mu$ GS $\alpha_1\beta_1$ PJ<sub>3</sub>K<sub>5</sub> $\gamma$ ; ni  $\alpha_3$  (*unm.*), nitya K<sub>2</sub>, nitya FK<sub>6</sub> • saṃsaktacetasaḥ ] S $\alpha$ J<sub>4</sub>-VK<sub>4</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; sapremavetasah  $\mu$ , samsa\*ka\*cetasah G, saṃsaktamcetasah J<sub>2</sub>, saṃśaktamānasah K<sub>2</sub>, saṃsiktasevataḥ J<sub>3</sub>, saṃktacasaḥ R (*unm.*)

**3.59c** NA SIDHYATI MAHĀYOGO

na ] *codd.* • sidhyati ]  $\mu$ S $\alpha_1$ K<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>PFK<sub>5</sub>B; vidyate G, siddhāti K<sub>3</sub>, sidhyamti J<sub>4</sub>J<sub>1</sub>W<sub>2</sub>R, siddhyati K<sub>2</sub>J<sub>3</sub>K<sub>6</sub>, si\*dhy\*amti J<sub>5</sub> • mahāyogo ] GSM/ $\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; mahāyogaṃ  $\mu$ , mahāyogī  $\alpha_2\alpha_3$ K<sub>2</sub>J<sub>3</sub>

**3.59d** MADĪYĀRĀDHANAṀ VINĀ

madīyārādhanaṃ ] S $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; madirārādhanaṃ  $\mu$ , mad idam sādhanam G, gururārādhanaṃ V, madīyārādhanaṃ F, mahīyārādhanaṃ R • vinā ] *codd.*

**3.60a** MATPRASĀDAVIHĪNĀNĀM

matprasāda ] GS $\alpha_1$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma_2$ W<sub>2</sub>B; tatprasāda  $\mu$ , matprasādha  $\alpha_3$ , matprasātoda K<sub>4</sub> (*unm.*), matprasāde PJ<sub>3</sub>, matprasā R (*unm.*) • vihinānām ]  $\mu$ S $\alpha_1\beta_1$ PK<sub>5</sub>K<sub>6</sub>B; vihināsyā G, vihinānā  $\alpha_3$ , vihinānām K<sub>2</sub>, vihināmnām J<sub>3</sub>, vihi[nā]nām F, vihitānā J<sub>1</sub>R, vihinānā J<sub>5</sub>W<sub>2</sub>

**3.60b** MANNINDĀPARACETASĀM

mannindā ] S $\alpha_1\beta_1$ J<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>B; tanniṃdā  $\mu$ , maṃniṃdā G, maniṃdā  $\alpha_3$ , sadā saṃ<sup>o</sup> K<sub>2</sub>, matridā P, manidā  $\gamma_1$  • paracetasām ]  $\mu\alpha$ VJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>RB; paracetasaḥ G, ratacetasām S, pāracetasām J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, saṃsāracetasām K<sub>2</sub>, paracetasā P, paracesām J<sub>5</sub>W<sub>2</sub> (*unm.*)

**3.60c** PAŚŪNĀM PĀŚABADDHĀNĀM

paśūnām ] S $\alpha$ J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; paśoḥ pā<sup>o</sup>  $\mu$ G, paśunām J<sub>2</sub>, paśūnā J<sub>3</sub> • pāśa ] S $\alpha\beta_1$ -K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma$ ; śapra<sup>o</sup>  $\mu$ , śavi<sup>o</sup> G, pāsa K<sub>6</sub> • baddhānām ] S $\alpha_2$ VFJ<sub>1</sub>W<sub>2</sub>B; vaṃdhasya  $\mu$ , baddhasya G, vaddhānām M $\alpha_3$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>K<sub>5</sub>K<sub>6</sub>J<sub>5</sub>, vadhānām J<sub>4</sub>, vaddhāno P, vaddānām J<sub>3</sub>, vaddhanām R

**3.60d** YOGAḤ KLEŚĀYA JĀYATE

yogaḥ ]  $\mu$ GS $\alpha\beta_1$ K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>J<sub>5</sub>B; yoga J<sub>3</sub>J<sub>1</sub>W<sub>2</sub>, yogaṃ R • kleśāya ]  $\mu$ GS $\alpha\beta_1$ PK<sub>5</sub>K<sub>6</sub> $\gamma_1$ ; kleśo bhi<sup>o</sup> K<sub>2</sub>, śloṣopa J<sub>3</sub>, kleśopa F, kṣemāya B • jāyate ]  $\mu$ GS $\alpha_2\alpha_3$  $\beta$ RB; kalpate M, jāyāte J<sub>1</sub>, jyāte J<sub>5</sub>W<sub>2</sub> (*unm.*)

**3.61a** SARVAJÑENA ŚIVENOKTĀM

sarvajñena ]  $\mu$ S $\alpha\beta_1$ K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub> $\gamma_2$ W<sub>2</sub>B; sarvam etac G, sarvvañjēna K<sub>6</sub>, sirvajñena R • śivenoktām ] J<sub>6</sub>MK<sub>2</sub>K<sub>5</sub>; śivenoktaṃ AJ<sub>7</sub>S $\alpha_2\alpha_3\beta_1$ J<sub>3</sub>K<sub>6</sub> $\gamma_2$ RB, chivenoktām G, śivenokta P, śivenokte F, śivonoktaṃ W<sub>2</sub>

**3.61b** PŪJĀM SAṂTYAJYA MĀMAKĪM

pūjām ]  $\mu$ GS $\alpha_1$ K<sub>1</sub> $\beta$ ; pūjā K<sub>3</sub> $\gamma$  • saṃtyajya ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PK<sub>5</sub>K<sub>6</sub> $\gamma$ ; saṃtya V (*unm.*), saṃtyakta J<sub>3</sub>, sa[ṃ]tyajya F • māmakīm ] S $\alpha$ J<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>6</sub>; mādirīm  $\mu$ , mānavah G, māmikīm J<sub>2</sub>VK<sub>4</sub>, māmikām PK<sub>5</sub>, māmikā  $\gamma_2$ W<sub>2</sub>B, māmika R

**3.61c** YUÑJATAḤ SATATAṀ DEVI

yuñjataḥ ]  $\mu\alpha_2$ ; yajyatas G, yujyataḥ SJ<sub>4</sub>VPJ<sub>3</sub>K<sub>5</sub><sup>pe</sup>K<sub>6</sub>, puñjataḥ M, pūjitaḥ  $\alpha_3$ , pujyataḥ J<sub>2</sub>K<sub>4</sub>, yajyate K<sub>2</sub>, pūjyatas F, yujyata K<sub>5</sub><sup>pe</sup>, pūjyataḥ  $\gamma$  • satataṃ ]  $\mu$ GS $\alpha\beta_1$ PFK<sub>5</sub>K<sub>6</sub> $\gamma$ ; sanmagam K<sub>2</sub>, satanaṃ J<sub>3</sub> • devi ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>J<sub>1</sub>RB; devī VJ<sub>3</sub>K<sub>6</sub>J<sub>5</sub>W<sub>2</sub>

**3.61d** YOGO NĀŚĀYA JĀYATE

yogo ]  $\mu$ GS $\alpha$ J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>K<sub>6</sub>; yo\*go\* J<sub>4</sub>, yoga J<sub>3</sub>, yogī  $\gamma_2$ W<sub>2</sub>B, yoga R • nāśāya ]  $\mu$ GS- $\alpha$ J<sub>2</sub>J<sub>4</sub>VPJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; nāśaya K<sub>4</sub>, nāśasya K<sub>2</sub> • jāyate ]  $\mu$ GS $\alpha$ J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>J<sub>1</sub>B; jāyete K<sub>4</sub>, jyāyate J<sub>5</sub>W<sub>2</sub>, jāte R (*unm.*)

**3.62a** BHAKTYĀ SAṂTARPAYED DEVI

bhaktiyā ] GS $\alpha\beta$  $\gamma_2$ W<sub>2</sub>B; vāru<sup>o</sup>  $\mu$ , bhaktā R (*unm.*) • saṃtarpayed ] GS $\beta_1$ FK<sub>5</sub>B; ūyā tarpayed  $\mu$ , saṃjāyate  $\alpha$ , saṃtarppayad K<sub>2</sub>, saṃtarppayed PJ<sub>3</sub>K<sub>6</sub>, saṃtarpayad  $\gamma_2$ W<sub>2</sub>, saṃtayepad R • devi ]  $\mu$ GS $\alpha$ J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>J<sub>1</sub>B; evi J<sub>4</sub>, devī VK<sub>6</sub>W<sub>2</sub>, evī J<sub>3</sub>, vevī J<sub>5</sub>

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$\mu$ = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$ = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha_1$ = NW<sub>1</sub>M;  $\alpha_2$ = NW<sub>1</sub>

$\beta$ = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta_1$ = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma_1$ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma_2$ = J<sub>1</sub>J<sub>5</sub>

**3.62b SARVALOKAMAYAM ŚIVAM**

sarvalokamayam ]  $\mu\text{GS}\alpha_2\alpha_3\beta_1\text{K}_2\text{J}_3\text{FK}_5\gamma$ ; sarvalokamaye M, sarvalokamayam P, sarvvalokamayam  $\text{K}_6$  • śivam ]  $\text{GS}\alpha_2\alpha_3\beta_1\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6\gamma$ ; śive  $\mu\text{MF}$  • gaurī mādhvī ca paiṣṭhī ca tathā kādambarī varāḥ kādambarī ca drumalā mādhvī madhusamudbhavā paiṣṭhī piṣṭasamudbhūtā gaurīkṣurasasambhavām tāsām ekatamām guhya tarpayet sarvadevatā asaktaḥ sumahāpūjām yadi karttu ca sādhaḥ kuryād viṃdvekadānam vā guruvākyāvalamvaka *add.* A, gauḍī mādhvī ca paiṣṭhī ca tathā kādambarī parāḥ kādambarī ca drumajā mādhvī madhusamudbhavā paiṣṭhī piṣṭasamudbhūtā gauḍīkṣurasasambhavā tāsām ekatamām ḡhya tarpayet sarvadevatāḥ asaktaḥ sumahāpūjām yadi kartum ca sādhaḥ kuyod viṃdvekadānam vā guruvākyāvalamvakaḥ *add.*  $\text{J}_6$ , gauḍī mādhvī ca paiṣṭī ca tathā kādambarī parāḥ kādambarī ca drumajā mādhvī madhusamudbhavā paiṣṭī piṣṭasamudbhūtā gauḍīkṣurasasambhavā tāsām ekatamām ḡhya tarpayet sarvadevatāḥ asaktaḥ sumahāpūjām yadi karttum ca sādhaḥ kuryād viṃdvekadānam vā guruvākyāvalamvaka *add.*  $\text{J}_7$

**3.62c MAYY EVĀSAKTACITTASYA**

mayy evāsakta ]  $\text{S}\alpha_1\beta_1\text{K}_2\text{FK}_5\gamma_2\text{W}_2\text{B}$ ; ekaviṃdupra°  $\mu$ , śivadhyānapa° G, maddhyānāsakta  $\text{K}_1$ , maddhyānāsakta  $\text{K}_3$ , mayy evāsakta  $\text{PK}_6\text{R}$ , madhyevāsakta  $\text{J}_3$  • cittasya ]  $\text{S}\alpha\text{J}_2\text{VK}_4\text{K}_2\text{PJ}_3\text{K}_5\text{K}_6\text{J}_1\text{B}$ ; °dānena  $\mu$ , °re pumṣi G, citasya  $\text{J}_4\text{J}_5\text{W}_2$ , cittam sā F, [ci]ttasya R

**3.62d TUṢYANTI SARVADEVATĀḤ**

tuṣyanti ]  $\text{S}\alpha\beta_1\text{K}_2\text{PFK}_6\gamma_2\text{W}_2\text{B}$ ; trptamte A, trpyamte  $\text{J}_6\text{J}_7$ , tuṣyamte G, tusyamti  $\text{J}_3$ , sarvās tu°  $\text{K}_5$ , tuṣyati R • sarvadevatāḥ ]  $\text{GSW}_1\text{MK}_1\beta_1\text{PFB}$ ; koṭidevatāḥ  $\mu$ , sarvadevatā  $\text{NK}_3\text{K}_2\text{J}_3\text{K}_6\gamma_1$ , °ṣyamti devatāḥ  $\text{K}_5$

**3.63a TAN MĀM SAMPŪJYA YUÑJĪTA**

om.  $\text{K}_3$  • tan mām ]  $\beta_1\text{PJ}_3\text{K}_5\text{K}_6\text{B}$ ; tasmāt  $\mu\text{GS}\alpha\text{F}$ , ṣaṇmā°  $\text{K}_2$ , tan mā  $\gamma_1$  • sampūjya ]  $\mu\text{GS}\alpha\text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{J}_3\text{FK}_5\text{K}_6\gamma$ ; sapūjya P • yuñjīta ]  $\text{J}_6\text{J}_7\text{SVK}_4\text{K}_2\text{PFK}_5\text{K}_6\text{B}$ ; yuñjītaḥ A, yujyamtam G, sampūjya  $\alpha$ , pumjīta  $\text{J}_2\text{J}_4$ , yujāta  $\text{J}_3$ , praujīta  $\gamma_2\text{R}$ , promjīta  $\text{W}_2$

**3.63b MATPRASĀDENA KHECARĪM**

om.  $\text{K}_3$  • matprasādena ]  $\text{S}\alpha_1\text{K}_1\beta_1\text{K}_2\text{J}_3\text{FK}_5\text{K}_6\gamma$ ; tatprasādapa°  $\text{AJ}_6$ , tatprasādapa\* $\text{a}$   $\text{J}_7$ , matprasādapa° G, maṃtprasādena P • khecarīm ]  $\text{SK}_1\text{J}_2\text{VK}_4\text{PFK}_5\text{K}_6$ ; °vitretaḥ A, °vitritaḥ  $\text{J}_6\text{J}_7$ , °vitritam G, khecarī  $\alpha_1\text{J}_4\text{K}_2\text{J}_3\gamma$

**3.63c ANYATHĀ KLEŚA EVA SYĀN**

anyathā ] *codd.* • kleśa ]  $\mu\text{GSNMK}_3\text{J}_2\text{J}_4\text{VJ}_3\text{FK}_5\text{K}_6\gamma$ ; kleśam  $\text{W}_1\text{K}_1$ , klakleśa  $\text{K}_4$  (*unm.*), krīya°  $\text{K}_2$ , kteśa P • eva syān ]  $\text{GSJ}_4\text{VK}_4\text{PJ}_3\text{K}_5\text{K}_6\text{B}$ ; eva śyāt A, eva syāt  $\text{J}_6\text{J}_7$ , saṃyāti N, āyāti  $\text{W}_1$ , saṃpattir M, āpnoti  $\text{K}_1$ , paśyamti  $\text{K}_3$ , eva syārṇ  $\text{J}_2$ , °te devi  $\text{K}_2$ , yeva syān F, evā syān  $\gamma_1$

**3.63d NA SIDDHIR JANMAKOṬIṢU**

na ] *codd.* • siddhir ]  $\mu\text{GSNM}\alpha_3\beta_1\text{K}_2\text{PFK}_5\text{K}_6\text{B}$ ; siddhi  $\text{W}_1\gamma_1$ , siddhiḥ  $\text{J}_3$  • janma ]  $\mu\text{S}\alpha\text{J}_4\text{VK}_4\text{K}_2\text{PFK}_5\text{K}_6\gamma$ ; jjanma G, yanma  $\text{J}_2$ , kheca°  $\text{J}_3$  • koṭiṣu ]  $\text{J}_6\text{J}_7\text{S}\beta_1\text{K}_2\text{PFK}_5\text{K}_6\gamma_2\text{W}_2\text{B}$ ; kodiṣu A, koṭibhiḥ  $\text{G}\alpha$ , °rīpadaḥ  $\text{J}_3$ , ktoṭiṣu R

**3.64a SARVE SIDHYANTI MANTRĀŚ CA**

sarve ]  $\mu\text{GS}\alpha\beta_1\text{PJ}_3\text{FK}_5\text{B}$ ; sarv  $\text{K}_2$  (*unm.*), sarvve  $\text{K}_6$ , sarva  $\gamma_1$  • sidhyanti ]  $\mu\text{S}\alpha_1\beta_1\text{PJ}_3\text{F}\gamma$ ; siddhamti G, siddhyamti  $\alpha_3\text{K}_2\text{K}_6$ , sidhyati  $\text{K}_5$  • mantrās ca ]  $\mu\text{GSW}_1\text{M}\alpha_3\beta_1\text{PJ}_3\text{FK}_5\text{K}_6\text{B}$ ; mā[rabdham] N, matrās ca  $\text{K}_2$ , maṃtraś ca  $\gamma_1$

**3.64b YOGĀŚ CA PARAMEŚVARI**

yogāś ca ]  $\mu\text{GM}\alpha_3\text{K}_5$ ; yogaś ca  $\text{S}\alpha_2\beta_1\text{K}_2\text{PJ}_3\text{FK}_6$ , yogasya  $\gamma$  • parameśvari ]  $\mu\text{GS}\alpha_1\text{J}_2\text{J}_4\text{K}_4\text{PFK}_5\text{B}$ ; parameśvarī  $\alpha_3\text{VK}_2\text{K}_6\text{J}_1\text{W}_2\text{R}$ , parameśvarī  $\text{J}_3$ , paṃrameśvarī  $\text{J}_5$  • samyakpūjāprayogeṇa madirānaṃdacetasaḥ asaṃpūjya pived devi madirām (madi\*sām\* $\text{J}_7$ ) yaḥ sa pāpabhāḥ *add.*  $\mu$ , samyakpūjāprayogena madhyānhe mattamānasaḥ mām asaṃpūjya yogena pāpam bhavati nānyathā *add.* G

$\mu = \text{AJ}_6\text{J}_7$

$\alpha = \text{NW}_1\text{MK}_1\text{K}_3$ ;  $\alpha_1 = \text{NW}_1\text{M}$ ;  $\alpha_2 = \text{NW}_1$

$\beta = \text{J}_2\text{J}_4\text{VK}_4\text{K}_2\text{PJ}_3\text{FK}_5\text{K}_6$ ;  $\beta_1 = \text{J}_2\text{J}_4\text{VK}_4$

$\gamma = \text{J}_1\text{J}_5\text{W}_2\text{RB}$ ;  $\gamma_1 = \text{J}_1\text{J}_5\text{W}_2\text{R}$ ;  $\gamma_2 = \text{J}_1\text{J}_5$

**3.64c** MADĀRĀDHANAŚĪLASYA

om. G • mad ]  $S\alpha_1K_1\beta_1K_2J_3FK_5K_6B$ ; mah<sup>o</sup>  $\mu P\gamma_1$ , sad  $K_3$  • ārādhana ]  $\mu SW_1M\alpha_3\beta_1K_2J_3FK_5K_6\gamma_2W_2B$ ; ārāadhanam N, ārāadhanam P, ārāadhanā R • śīlasya ]  $\mu SW_1M\alpha_3\beta_1J_1RB$ ; ālasya N, śīlasya  $J_5W_2$

**3.64d** MAYY EVĀSAKTACETASAḤ

om. G • mayy ]  $J_6SW_1M\beta_1J_5W_2B$ ; may  $AJ_7$ , madhy  $NJ_1R$ , mad  $\alpha_3$  • evāsakta ]  $S\alpha_1VK_4PK_5\gamma$ ; aivāsakta  $\mu F$ , dhyānāsakta  $K_1$ , dhyānāsakta  $K_3$ , evāsakla  $J_2$ , evāsakta  $J_4K_2J_3K_6$  • cetasaḥ ]  $J_6J_7S\alpha VK_4K_2PJ_3FK_5K_6\gamma$ ; acetasaḥ A (unm.), ce[ta]saḥ  $J_2$ , cetasaḥ  $J_4$

**3.65a** TASMĀN MĀM PŪJAYED DEVI

tasmān ]  $GMK_1$ ; tasmāt  $\mu S\alpha_2K_3\beta_1\gamma_2W_2B$ , tsmat R (unm.) • mām pūjayed ] G; saṃpūjayed  $AJ_7S\alpha_2\alpha_3VK_4FK_5$ , saṃpūjaye  $J_6K_6$ , mām pūjayet M, sūṃpūjayed  $J_2P$ , saṃpūjyaye  $J_4$ , saṃpujyayed  $K_2$ , saṃpūjyayad  $J_3$ , pūjayate  $J_1RB$ , pujayate  $J_5W_2$  • devi ]  $\mu GS\alpha\beta_1K_2PJ_3FK_5\gamma$ ; devī  $K_6$

**3.65b** SARVAYOGĀBHIVṚDDHAYE

sarva ]  $\mu GS\alpha J_4VK_2PJ_3FK_5\gamma$ ; sarvva  $J_2K_4K_6$  • yogā ]  $\mu GS\alpha_3J_2VK_4PFK_5K_6\gamma_1$ ; yoga  $\alpha_1K_2J_3$ , rogā  $J_4$ , yogān B • bhivṛddhaye ]  $\mu S\alpha_3\beta_1FK_5$ ; bhivṛcchaye G, vivṛddhaye  $\alpha_1K_6$ , °sya siddhaye  $K_2$ , nivṛddhaye P, nisidhyaye  $J_3$ , nivarddhanī  $J_1R$ , nivarddha  $J_5$ , nibarddhat  $W_2$ , vivarthayan B

**3.65c** KHECARYĀNANDITO YOGĪ

khecaryā ]  $SW_1M\alpha_3\beta_1PF\gamma_2W_2B$ ; madirā  $\mu$ , khecaryām GN, khecaryā  $K_2J_3K_5K_6$ , [khecariyam] R (unm.) • nandito ]  $\mu GS\alpha_1K_1J_2J_4VK_2PFK_5\gamma_2W_2B$ ; nadito  $K_3K_4$ , niṃdito  $J_3$ , nandato  $K_6$ , [niṃdito] R • yogī ]  $\mu GS\alpha PJ_3FK_5K_6$ ; om.  $\beta_1$ , devi  $K_2\gamma_2W_2B$ , [devi] R

**3.65d** YOGAṀ YUÑJĪTA TANMAYAM

yogaṃ ]  $J_6J_7GS\alpha VK_5K_6$ ; yogo  $AJ_2J_4K_4K_2PJ_3F\gamma_2W_2B$ ; [yogo] yogo R (unm.) • yuñjīta ]  $\mu GS\alpha J_2J_4VK_4K_2PJ_3FK_5J_1B$ ; yuñjīva  $K_6$ , yujīta  $J_5W_2$ , [yajīta] R • tanmayam ]  $S\alpha\beta_1K_2PJ_3FK_5\gamma_2W_2B$ ; nityadā  $\mu$ , manmayam G, tanmayā  $K_6$ , [tanmayam] R • nat add.  $J_2$  (unm.), bhavet add.  $J_4$  (unm.)

**3.66a** VIJANE JANTURAHITE

vijane ]  $\mu GS\alpha_2\alpha_3\beta_1K_2PJ_3FK_5\gamma_2W_2B$ ; nivote M, cinane  $V^{ae}$ , vijayata  $K_6$  (unm.), [vijaye] R • janturahite ]  $\mu GS\alpha_1\beta_1PJ_3FK_5K_6\gamma_2W_2B$ ; jaṃturahita  $K_1$ , jaṃturahito  $K_3$ , ca jaṃturahite  $K_2$  (unm.), [jaṃturahite] R

**3.66b** SARVOPADRAVAVARJITE

sarvopadrava ]  $\mu GS\alpha\beta\gamma_2W_2B$ ; sarvoṣaprava  $V^{ae}$ , [sarvepadrava] R • varjite ]  $\mu GS\alpha_1J_2V^{pe}K_4K_2PJ_3FK_5\gamma_2W_2B$ ; varjitaḥ  $\alpha_3$ , vivarjite  $J_4$  (unm.), carnite  $V^{ae}$ , varjīte  $K_6$ , [varjite] R

**3.66c** SARVASĀDHANASAMŪKTAḤ

om.  $\mu G$  • sarvasādhana ]  $S\alpha\beta_1K_2PJ_3FK_5\gamma$ ; sarvvasādhana  $K_6$  • samyuktaḥ ]  $\alpha\beta_1K_2PFK_5K_6\gamma$ ; saṃpannaḥ S, saṃyukta  $J_3$

**3.66d** SARVACINTĀVIVARJITAḤ

om.  $\mu G$  • sarvacintāvivarjitaḥ ]  $S\alpha\beta_1K_2PFK_5\gamma$ ; sarvaḥ cintāvivarjitaḥ  $J_3$ , sarvvacintāvivajitaḥ  $K_6$  (unm.)

**3.67a** MR̥DVĀSANAM SAMĀSTHĀYA

mṛdvāsanam ]  $J_2V^{pe}PFK_5K_6J_5W_2B$ ; mṛdvānasam A, mṛdvāsa[naṃ]  $J_6$ , mṛdvāsana  $J_7J_4K_4$ , madvarṇam ca G, siddhāsanam  $SW_1MK_2$ , siddhāsana N, rudrāsanam  $\alpha_3$ , mṛdvāsamaṃ  $V^{ae}$ , mṛdhvāsanam  $J_3$ , sadvāsanam  $J_1$ , sadvāsana R • samāsthāya ]  $J_6J_7GSK_1\beta B$ ; āsthāya A (unm.), samāsādyā  $\alpha_1$ , samāsvāya  $K_3$ , sasāsthāya  $V^{ae}$ , samāsthāpya  $\gamma_1$

**3.67b** SVAGURŪKTAPRAKĀRATAḤ

svagurūkta ]  $J_6J_7GS\alpha J_2J_4VPFK_5K_6\gamma_2W_2B$ ; svagurukta  $AJ_3K_4$ , svagurūktaṃ  $K_2$ , gurukta R (unm.) • prakārataḥ ]  $\mu GSW_1MJ_2J_4VPJ_3FK_5K_6\gamma_2W_2B$ ; prakāratā N, prakāśitaḥ  $\alpha_3$ ,

$\mu = AJ_6J_7$

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

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

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

prakāraḥṭa K<sub>4</sub> (*unm.*), prakāśata K<sub>2</sub>, prakārata R • saṃtarpa śivam īśānaṃ sarvadevo-  
tsavapradaṃ matprasādēna mahatā sarvavijñānavān bhavet asakta\*s su\*mahāpūjāṃ yadi  
ka\*rtu\*ṃ ca sādhaḥ *add.* G

### 3.67c KURYĀD EKAİKAM ABHYĀSAM

*om.*  $\mu$  • kuryād ] GS $\alpha\beta_1K_2PJ_3FK_5\gamma$ ; kuryyād K<sub>6</sub> • ekaikam ] S $\alpha_1J_2J_4K_4K_2J_3FK_5K_6\gamma$ ;  
ekaika° G, vaikaikam  $\alpha_3$ , ekaikabh V, aikaikam P • abhyāsam ] S $\alpha\beta_1PJ_3FK_5K_6\gamma$ ; °yā devi  
G, abhyāsā K<sub>2</sub>

### 3.67d GURUVĀKYĀVALAMBAKAḤ

*om.*  $\mu$  • guru ] GS $\alpha_2VK_4K_2PJ_3FK_5K_6\gamma$ ; gurū J<sub>4</sub> • vākya ] GS $\alpha_1VJ_3FK_5K_6\gamma$ ; mārgo  
 $\alpha_3$ , vākya J<sub>2J\_4K\_4P</sub>, mārgā K<sub>2</sub> • valambakaḥ ] GSF; valambakaṃ  $\alpha_2V$ , valambakaḥ M $\alpha_3P$ -  
K<sub>5K\_6J\_5</sub>, valambakaḥ J<sub>2J\_4</sub>, calambakaḥ K<sub>4</sub>, valambakaḥ J<sub>3J\_1W\_2B</sub>, ca lavakaḥ R  
• saṃtarpya śivam īśānaṃ devīm devīś ca sarvaśaḥ | tat prasādēna labhate samyag jñānam  
akhaṃḍitaṃ *add.* A, saṃtarpya śivam īśānaṃ devīm devāmś ca sarvaśaḥ | tat prasādēna  
labhate samyak jñānam akhaṃḍitaṃ *add.* J<sub>6</sub>, saṃtarpya śivam īśānaṃ devīm devīmś ca  
sarvaśaḥ | tat prasādēna labhate samya jñānam akhaṃḍitaṃ *add.* J<sub>7</sub>

### 3.68a AYAM YOGO MAYĀKHYĀTAḤ

*om.* G $\alpha_3$  • ayam ] S $\alpha_1\beta\gamma$ ; eta A, etad J<sub>6J\_7</sub> • yogo ] S $\alpha_1\beta\gamma$ ; yogam  $\mu$ , yomo V<sup>ae</sup> •  
mayākhyātaḥ ] S $\alpha_1\beta_1PJ_3FK_5K_6B$ ; mayākhyātaṃ  $\mu K_2$ , sayākhyātaḥ V<sup>ae</sup>, mayākhyāto  $\gamma_1$

### 3.68b SARVAYOGAPRASĀDHAKAḤ

*om.*  $\mu G\alpha_3$  • sarvayoga ] S $\alpha_1\beta_1K_2PJ_3FK_5\gamma$ ; sarvvayoga K<sub>6</sub> • prasādhakaḥ ] SW<sub>1M</sub> $\beta\gamma_2$ -  
W<sub>2B</sub>; prasāprasādhakaḥ N (*unm.*), prasādhaka R

### 3.68c TAVA PRĪTYĀ MAHEŚĀNI

*om.*  $\mu G$  • tava ] S $\alpha\beta_1PJ_3FK_5K_6\gamma$ ; tattva K<sub>2</sub> • prītyā ] S $\alpha_2VK_2J_3FK_5K_6\gamma_2W_2B$ ; prītyā  
J<sub>4</sub>, protyā K<sub>4</sub>, [prā]tyā P, prātyā R • maheśāni ] S $\alpha\beta_1PJ_3FK_5K_6J_1RB$ ; mahesāni K<sub>2</sub>,  
maheśāni J<sub>5W\_2</sub>

### 3.68d KIṂ BHŪYAḤ ŚROTUM ICCHASI

*om.* G • kiṃ ] *codd.* • bhūyaḥ ]  $\mu S\alpha\beta_1K_2PK_5K_6\gamma$ ; bhuyaḥ J<sub>3</sub>, bhūya F • śrotum ]  
*codd.* • icchasi ] K<sub>1F</sub>; ichasi  $\mu S\alpha_1K_3\beta_1PJ_3K_5K_6\gamma$ , icchati K<sub>2</sub>

iti śrīmatṣyemdrasaṃhitāyāṃ ṣoḍaśapaṭalaḥ || śrī devy uvāca A,  
iti śrīmatṣyesaṃhitāyāṃ ṣoḍaśaḥ paṭalaḥ || śrīdevy uvāca J<sub>6</sub>,  
iti śrīmatṣyemdrasaṃhitāyāṃ ṣoḍaśaḥ paṭalaḥ || śrī devy uvāca J<sub>7</sub>,  
śrīdevy uvāca SM $\alpha_3V$ PFK<sub>5K\_6B</sub>,  
devy uvāca NW<sub>1J\_2J\_4K\_4</sub>,  
śrīdevya uvāca K<sub>2</sub>,  
śrīdevy ovāca J<sub>3\gamma\_1</sub>

### 3.69a ŚAMBHO SADBHAKTISAMLABHYA

*om.* G • śambho ]  $\mu S\alpha_1J_4VK_4K_2PFK_5\gamma$ ; śambhoḥ  $\alpha_3$ , sambho J<sub>2</sub>, śanto J<sub>3</sub>, śano K<sub>6</sub> •  
sadbhakti ] SK<sub>3J\_2VK\_4PJ\_3FK\_5\gamma; sadbhāva  $\mu W_1$ , saḥkti N, yad bhakti M, sadbhaktiṃ K<sub>1K\_2</sub>,  
madbhakti J<sub>4</sub>, sa\*kti K<sub>6</sub> • saṃlabhya ]  $\mu S\alpha\beta_1PJ_3FK_5K_6\gamma$ ; saṃlabhyaṃ K<sub>2</sub></sub>

### 3.69b JAYA CANDRĀRDHAŚEKHARA

*om.* G • jaya ]  $\mu S\alpha_2\beta B$ ; japaṃ M, jayaṃ  $\alpha_3\gamma_1$  • candrārddha ] J<sub>6J\_7</sub>S $\alpha_2FK_5$ ; caṃdrārddha  
AM $\beta_1K_2PK_6$ , caṃdrakaṃ K<sub>1</sub>, caṃdraka K<sub>3</sub>, caṃdrārddha J<sub>3</sub>, caṃdrārka J<sub>1</sub>, caṃdrārka J<sub>5</sub>-  
W<sub>2RB</sub> • śekhara ]  $\mu S\alpha_1PJ_3FK_5B$ ; khecarī  $\alpha_3$ , śekhara J<sub>2K\_4W\_2</sub>, sekhara J<sub>4K\_2</sub>, khecaraḥ  
V, śekharā K<sub>6</sub>, śekhamraṃ J<sub>1</sub>, śekhamraṃ J<sub>5R</sub>

### 3.69c TVAYĀ ŚRĪKHECARĪVIDYĀ

tvayā ] *codd.* • śrīkhecarī ]  $\mu S\alpha_2VK_2PJ_3FK_5K_6\gamma$ ; ca khecarī G, khecarī J<sub>4</sub> (*unm.*), śrau-  
khecarī K<sub>4</sub> • vidyā ] *codd.*

$\mu = AJ_6J_7$

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

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

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

**3.69d** GUHYĀ SĀDHU NIRŪPITĀ

guhyā ] S $\alpha$  $\beta$ <sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>R; sādha °  $\mu$ , sāra ° G, guhya K<sub>2</sub>J<sub>1</sub>, guhyad J<sub>5</sub>W<sub>2</sub>, guhyād B •  
 sādhu ] S $\alpha$  $\beta$ ; °naṃ gu °  $\mu$ , °vat gu ° G, sā ca  $\alpha$ <sub>3</sub>, guhya  $\gamma$ <sub>1</sub>, guhyā B • nirūpitā ] S $\alpha$ J<sub>4</sub>K<sub>2</sub>-  
 PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub> $\gamma$ ; °hyam īritam  $\mu$ , °hyatām iyāt G, nīrupitā J<sub>2</sub>, nīrupitā V, nirūpitā K<sub>4</sub>

**Closing remarks:**

śrīmadādināthaviracite mahākālayogaśāstre umāmaheśvarasaṃvāde khecarīvidyāyāṃ pra-  
 thamaḥ paṭalaḥ — śivamayam — nityakalyāṇisahāyā — gurave namaḥ G

iti tṛtīyaḥ paṭalaḥ S

iti śrīādināthanirūpite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīyaḥ paṭalaḥ  $\alpha$ <sub>2</sub>

iti śrīādināthaviracite mahākālayogaśāstre  
 khēcaryāṃ tṛtīyaḥ paṭalaḥ M

iti śrīmahā ādināthēna nirūpite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīyaḥ paṭalaḥ  $\alpha$ <sub>3</sub>

iti śrīmadādināthanirūpite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīyaḥ paṭalaḥ J<sub>2</sub>K<sub>6</sub>

iti śrīmadādināthaḥ prokto mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīyaḥ paṭalaḥ J<sub>4</sub>

iti śrīmahādināthādinirūpite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīyaḥ paṭalaḥ V

iti śrīmadādināthanirūpite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛpaḥ ṭalaḥ K<sub>4</sub>

tat sadīti śrīmahākālayogaśāstre  
 khecarīvidyāyāṃ umāmaheśvarasaṃvāde tṛtīya paṭalaḥ K<sub>2</sub>

iti śrīmadādināthanirūpite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīyaḥ paṭalaḥ P

iti śrīmadādināthaprokte mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīya paṭala samāptaḥ J<sub>3</sub>

iti śrīmadādināthanirūpite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīyaḥ paṭalaḥ  
 hariḥ om tat sat sarvaṃ śrī kṛṣṇārpaṇam astu | śrī śrī śrī śrī śrī F

iti śrīmadādināthaprokte mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīyaḥ paṭalaḥ K<sub>5</sub>

iti śrīmadādināthanirūpite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyā tṛtīya paṭalam J<sub>1</sub>

iti śrīmadādināthanirūpite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīya paṭalam J<sub>5</sub>W<sub>2</sub>

iti śrīmahādināthanirūpite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyātṛtīyapaṭala R

iti śrīmadādināthaviracite mahākālayogaśāstre  
 umāmaheśvarasaṃvāde khecarīvidyāyāṃ tṛtīyaṃ paṭalam B

$\mu$  = AJ<sub>6</sub>J<sub>7</sub>

$\alpha$  = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>;  $\alpha$ <sub>1</sub> = NW<sub>1</sub>M;  $\alpha$ <sub>2</sub> = NW<sub>1</sub>

$\beta$  = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>;  $\beta$ <sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

$\gamma$  = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB;  $\gamma$ <sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R;  $\gamma$ <sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

PAṬALAḤ 4

**Opening remarks:**

īśvara uvāca  $\mu$ ,  
 śrī gajānana  $W_1$ ,  
 śrī śiva uvāca  $J_3$ ,  
 khecarī caturthaḥ paṭalaḥ F.

**4.1a** ATHA TE SAṂPRAVAKṢYĀMI

atha te ]  $\mu$ ; athātaḥ  $S\alpha\beta_1K_2PJ_3K_5K_6J_1W_2B$ , athātas F, athataḥ  $J_5$ , athāta R • samprava-  
 vakṣyāmi ]  $\mu S\alpha J_2VPFK_5K_6\gamma$ ; sampravakṣmī  $J_4$  (*unm.*), pravakṣyāmi  $K_4$  (*unm.*), samprava-  
 kṣāmi  $K_2J_3$

**4.1b** SUDIVYĀNY AUṢADHĀNI CA

sudivyāny ]  $S\alpha_1K_1J_2B$ ; sudivyān  $\mu J_4$ , sudivyauny  $K_3$ , te divyāny  $VK_2K_5K_6$ , divyāny  $K_4$ -  
 (*unm.*), ta divyāny P, me divyāny  $J_3$ , devi dini F, divyāni  $\gamma_2$ , dini  $W_2$  (*unm.*), divyā R  
 (*unm.*) • auṣadhāni ]  $S\alpha J_4VK_4K_2PFK_5K_6J_5W_2B$ ; oṣadhāni  $\mu$ , auṣadhyāni  $J_2$ , auṣadhavi  
 $J_3$ , \*u\*sadhāni  $J_1$ , aṣadhāni R • ca ]  $\mu\alpha J_1R$ ; tu  $SJ_2VK_4K_2PJ_3FK_5K_6J_5W_2B$ , tuḥ  $J_4$

**4.1c** AUṢADHENA VINĀ YOGĪ

auṣadhena ]  $S\alpha J_2VK_2PJ_3FK_5\gamma_2W_2B$ ; uṣadhena  $\mu$ , auṣadhyena  $J_4$ , tuṣadhena  $K_4$ , auṣadhena  
 $K_6$ , oṣadhena R • vinā ] *codd.* • yogī ]  $\mu S\alpha_1\beta_1K_2PFK_5K_6\gamma$ ; yogam  $\alpha_3$ , yogā  $J_3$

**4.1d** NA KVA CIT SIDDHIM EṢYATI

na ]  $\mu\alpha\beta_1K_2PJ_3FK_5\gamma$ ; mat  $K_6$  • kva ]  $\mu S\alpha_1J_2VK_4K_2PJ_3FK_5K_6\gamma_2W_2B$ ; kaś  $\alpha_3$ , kiṃ  $J_4$ ,  
 ku R • cit ]  $\mu S\alpha\beta J_1RB$ ; cic F, ci  $J_5W_2$  • siddhim ]  $\mu S\alpha J_2VK_4K_2PJ_3K_5K_6\gamma$ ; sim  $J_4$ ,  
 chiddhim F • eṣyati ]  $J_6S\alpha\beta_1PJ_3FK_5K_6$ ; irṣyāti A, iṣyasi  $J_7$ , icchati  $K_2$ , iṣyati  $\gamma_2W_2$ , iṣya  
 R (*unm.*), āpnuyāt B

**4.2a** BHIKṢŪTTAMĀṄGAPARIKALPITANĀMADHEYAM

bhikṣū ]  $S\alpha_1VK_2J_3FK_5K_6\gamma_2W_2B$ ; bhikṣṇa  $\mu$ , sāksṣā  $\alpha_3$ , bhikṣu  $J_2K_4$ , mikṣu  $J_4$ , bhikṣa PR  
 • ttamāṅga ]  $J_6J_7S\alpha_1J_2VK_4K_2PJ_3FK_5K_6$ ; tamāṅga A, ttamāṅga  $\alpha_3$ , taṃmāga  $J_4$ , ttamāṃ  
 $\gamma_2W_2B$  (*unm.*), tamāṃ R (*unm.*) • parikalpita ]  $\mu\alpha\beta_1K_2PJ_3FK_5\gamma$ ; pa *end of*  $K_6$ : f.22  
*damaged* • nāma ]  $\mu S\alpha J_2VK_4K_2PJ_3FK_5\gamma$ ; nma  $J_4$  (*unm.*) • dheyam ]  $S\alpha_1\gamma$ ; dheyā  $\mu K_5$ ,  
 dheyā  $\alpha_3J_2K_4$ , dhyeyā  $J_4$ , dheyā VF, dhyeyam  $K_2$ , dhyeyā P, madhye  $J_3$

**4.2b** TATPATRAPUṢPAPHALADAṆḌASAMŪLACŪRṆAM

tat ]  $\mu S\alpha\beta_1K_2PFK_5\gamma$ ; yat  $J_3$  • patra ]  $\mu S\alpha\beta_1PFK_5\gamma_1$ ; puṣpa  $K_2B$ , patrā  $J_3$  • puṣpa ]  
 $\mu S\alpha\beta_1PFK_5\gamma_1$ ; phulaṃ  $K_2$ , pūṣpa  $J_3$ , patra B • phala ]  $\mu S\alpha J_2J_4K_4J_3FK_5\gamma$ ; phalaṃ VP,  
 vasa  $K_2$  • daṇḍa ]  $\mu S\alpha_1\beta\gamma$ ; mūla  $\alpha_3$  • samūla ] *codd.* • cūrṇam ]  $\mu S\alpha_1J_4VK_4K_2J_3FK_5\gamma$ ;  
 pūrṇam  $\alpha_3$ , curṇam  $J_2P$

**4.2c** TAKRĀRANĀLAPAYASĀ MADHUŚARKARĀDYAIR

takrā ]  $\mu\alpha_1J_4K_4PJ_3K_5\gamma_1$ ; tatkrā S, tiktā  $\alpha_3$ , taktā  $J_2VB$ , tvakrā  $K_2$  • ranāla ]  $\mu S\alpha J_2VK_4$ -  
 $K_2PJ_3K_5\gamma$ ; raranāla  $J_4$  (*unm.*), ranāla F • payasā ] *codd.* • madhu ]  $\mu S\alpha_2K_1\beta\gamma$ ; ghr̥ta  
 M, mayu  $K_3$  • śarkarādyair ]  $\mu$ ; śarkarājyair  $S\alpha VK_5J_1B$ , śarkarājyair  $J_2P$ , śarkarājyai  
 $J_4J_3J_5W_2$ , śakvarājyai  $K_4$ , rājyair  $K_2$  (*unm.*), śarkarādyaih F, śarkarājye R

**4.2d** DADYĀT PṚTHAK KAVALITAṂ RASAMAṆḌALĀNI

dadyāt ]  $\mu S\alpha_1J_2VFK_5$ ; yādaḥ  $\alpha_3$ , drdyāt  $J_4$ , tadyāt  $K_4$ , deyā  $K_2$ , dadyāta P (*unm.*), dadyā  
 $J_3$ , dadyat  $\gamma_2W_2$ , kṣahma R, dadhyat B • pṛthak ]  $\mu S\alpha_1J_2VK_4K_2FK_5\gamma_2W_2B$ ; kva cit  $\alpha_3$ ,  
 prathak  $J_4$ , pṛk P (*unm.*), sṛthak  $J_3$ , pṛthaka R (*unm.*) • kavalitaṃ ]  $\mu SNMJ_2VPK_5\gamma_2W_2$ -  
 B; vavalitaṃ  $W_1J_4K_4$ , kramagavaṃ  $K_1$ , kamagavaṃ  $K_3$ , valittvaṃ  $K_2$ , vavaline  $J_3$ , kabalitaṃ  
 F, kacalitaṃ R • rasa ]  $\mu S\alpha\beta_1K_2J_3FK_5\gamma$ ; raṃsa P • maṇḍalāni ] *codd.*

**4.2e** †PĀLITYAHĀNIM ATISATTVAM UDĀRAVĪRYAM

pālitya ]  $J_6J_7W_1M\alpha_3J_2VK_4$ ; palitya A, palita  $SJ_3$ , pālisa N, pālita  $J_4P$ , pali  $K_2$  (*unm.*),  
 valīpalita F (*unm.*), mālinya  $K_5$ , palitaṃ  $\gamma$  • hānim ] *codd.* • atisattvam ]  $\alpha J_4VPJ_3$ ;

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

atisatvam  $\mu K_5$ , atisatvaṃ SF, a[ti]sattvam  $J_2$ , alisatvam  $K_4$ , asattvam  $K_2$  (*unm.*), atiyatitvam  $\gamma_1$ , ayatitvam B • udāravīryam ]  $\mu\alpha\beta RB$ ; udāravīryaṃ  $S\gamma_2 W_2$

#### 4.2f UTSĀHAROGAĦARAṆĀNI CA SAMYAG EVA†

utsāharo ]  $\mu\alpha$ ; utsāhase° S, utsāpayed  $J_2$ , utprāpayed  $J_4$ , utthāpayed  $VPJ_3 FK_5$ , uchāpayed  $K_4$ , utthāyaed  $K_2$ , utthāya yo  $J_1$ , utthāpa yo  $J_5 W_2$ , u\*ttth\*āya yo R, utthāpya yo B • gaharaṇāni ca ]  $J_6$ ; gahariṇāni ca  $AJ_7$ , °kagamānāni ca S, gagahanāni ca  $NW_1 K_1$ , gahanananāni ca M (*unm.*), gagahanā\*n\*i  $K_3$ , gahanatānava  $J_2 J_4 VK_2 PK_5 \gamma$ , gahanatānāva  $K_4$  (*unm.*), gaganatāthane  $J_3$ , dahanatānava F • samyag ]  $\mu J_2 J_4 K_4 K_2 PJ_3 F$ ; sarvam  $S\alpha$ , saṃgam V, saṃmyag  $K_5$ , sabhyag  $\gamma$  • eva ]  $\mu S\alpha\beta_1 PJ_3 FK_5 \gamma_2 R$ ; evā  $K_2$ , °e ca  $W_2 B$

#### 4.3a KARṆE VARĀHO NAYANE GARUTMĀN

karṇe ]  $\mu S\alpha_1 J_2 VK_4 K_2 K_5$ ; karṇo  $\alpha_3 J_4$ , karṇau  $PFJ_1$ , karṇai  $J_3$ , kaṇau  $J_5 W_2$ , varṇo R, karṇā B • varāho ]  $\mu SW_1 M\alpha_3 VK_4 K_5 \gamma_1$ ; varāheḥ N, varāhī  $J_2 J_4$ , varāhur  $K_2$ , carāho  $PJ_3 F$ , varodho B • nayane ]  $\mu S\alpha_1 \beta_1 K_2 PFK_5 \gamma$ ; nadyane  $\alpha_3$ , nayanai  $J_3$  • garutmān ]  $AJ_6 MK_5$ ; garucyān  $J_7$ , gajasyān S, garūtmān  $\alpha_2 J_4 V$ , navātmā  $\alpha_3$ , garutmā[n]  $J_2$ , garutmā  $K_4$ , rugamān  $K_2$ , garupān  $PF$ , garūpān  $J_3$ , garuḍayān  $\gamma_2 R$  (*unm.*), garuḍyān  $W_2$ , garuḍpān B

#### 4.3b NAKHĀS CA DANTĀḤ KILA VAJRATULYĀḤ

nakhās ca ]  $S\alpha\beta_1 K_2 J_3 FK_5 \gamma_2 W_2 B$ ; akhaṃḍa  $\mu$ , nākhās ca P, nakhādyā R • dantāḥ ]  $S\alpha_1 K_2 - FK_5 B$ ; daṃtās  $\mu$ , daṃtās  $\alpha_3$ , daṃtā  $\beta_1 PJ_3 \gamma_2 R$ , detā  $W_2$  • kila ]  $S\alpha_1 \beta_1 K_2 PFK_5 \gamma$ ; ca bha°  $\mu$ , ca pu°  $\alpha_3$ , khila  $J_3$ , khalu  $F^{vi}$  • vajra ]  $S\alpha_1 \beta \gamma_1$ ; °vec ca  $\mu$ , °nar bha°  $\alpha_3$ , ca na B • tulyāḥ ]  $S\alpha_1 J_2 VK_2 FK_5 B$ ; vajraṃ  $\mu$ , °veyuḥ  $\alpha_3$ , tulyāḥ  $J_4 K_4$ , tulyā  $PJ_3$ , tulyaṃ  $\gamma_1$

#### 4.3c YUVĀ MAHĀMĀRUTASĀMYAVEGO

yuvā ]  $\mu S\alpha\beta \gamma_2 W_2 B$ ; vāyu R • mahā ]  $\mu S\alpha_2 K_1 \beta \gamma$ ; prahā  $MK_3$  • māruta ]  $\mu S\alpha_1 K_1 - J_2 VK_4 PJ_3 FK_5 \gamma$ ; mā\*ru\*ta  $K_3$ , maruta  $J_4$ , māsata  $K_2$  • sāmya ]  $\mu S\alpha_2 \alpha_3 K_2$ ; tulya  $MK_5$ , samyag  $\beta_1 PJ_3 F \gamma$  • vego ]  $J_6 J_7 S\alpha K_2 K_5$ ; vegā A, eva  $\beta_1 J_3 F \gamma$ , ava P

#### 4.3d JĪVEC CA YĀVAD DHARAṆĪNDUTĀRĀḤ

jīvec ca ]  $\mu M$ ; jīvet tu  $SJ_2 VPF$ , jīvet sa N, jīveṃḍu  $W_1$ , jīveta  $\alpha_3 B$ , jīvet  $J_4$  (*unm.*), jīve tu  $K_2 J_3$ , jīvet tu  $K_4 K_5$ , jīve ca  $W_2$ , jave ca  $\gamma_2$ , jave\*c c\*a R • yāvad ]  $\mu S\alpha\beta_1 PJ_3 FK_5 \gamma$ ; pārvaṃ  $K_2$  • dharaṇīm ]  $\mu SW_1 M\alpha_3$ ; varaṇīm N, dharaṇī  $J_2 K_4 K_2 PFK_5$ , haraṇī  $J_4$ , dharasmī V, varaṇām  $J_3$ , dhariṇā  $\gamma_1$ , variṇa B • dutārāḥ ]  $\mu S\alpha$ ; hutāsah  $J_2 K_4 PFK_5 B$ , hutāsah  $J_4 K_2$ , hutāmśah V, gatāsah  $J_3$ , hatāśa  $\gamma_2 R$ , hutāśa  $W_2$

#### 4.4a VĀRĀHĪKANDACŪRṆAḤ GHṚTAGUḌASAḤITAḤ BHAKṢAYET PUṢṬIVṚDDHĪ

om.  $K_2 PJ_3 F \gamma$  • vārāhī ]  $\mu SM\alpha_3 \beta_1 K_5 O$ ; cārāhī  $\alpha_2$  • kanda ]  $\mu S\alpha_1 \beta_1 K_5 O$ ; skanda  $K_1$ , skada  $K_3$  • cūrṇaḥ ]  $S\alpha J_4 VK_4 K_5 O$ ; cūrṇa  $\mu J_2$  • ghṛta ]  $\mu S\alpha VK_5 O$ ; śaghrta  $J_2 K_4$  (*unm.*), śaṃghṛta  $J_4$  (*unm.*) • guḍasahitaḥ ] *codd.* • bhakṣayet ]  $\mu S\alpha_1 \beta_1 K_5 O$ ; bhakṣayed  $\alpha_3$  • puṣṭivṛddhī ] SN; puṣṭivṛdhyau  $\mu$ , puṣṭivṛddhis  $M\beta_1 O$ , puṣṭivṛddhi  $W_1$ , om.  $\alpha_3$ , puṣṭivṛdhyā  $K_5$

#### 4.4b TAKRE DURNĀMANĀŚAS TV ATHA PUNAR API GOKṢĪRAKE KUṢṬHANĀŚAḤ

om.  $\alpha_3 K_2 PJ_3 F \gamma$  • takre durnāma° ]  $\mu$ ; tarkrair durnāma° SN, takrair durnāma°  $W_1$ , takteṃ durnāma° M, tarkre durnāma°  $J_2 J_4 V$ , takreṃ durnāma  $K_4$ , takrair ndurnāma°  $K_5$ , takre durmāma° O • °nāśas tv atha ]  $\mu S\alpha_2 K_5 O$ ; nāśas tatha M, nāśas ty atha  $J_2 - VK_4$ , na samaya  $J_4$  • punar api gokṣīrake ]  $\mu S\alpha_1 \beta_1 K_5^{ac}$ ; punar api gokṣīrakaiḥ  $K_5^{pc}$ , punir api goḥkṣīrake O • kuṣṭhanāśah ]  $SK_5^{pc}$ ; kuṣṭhanāśah  $\mu\alpha_2 J_2 J_4 K_4 K_5^{ac} O$ , kuṣṭhanāśah M, kṛṣṭhanāśah V

#### 4.4c TACCŪRṆAḤ ŚĀRKARĀDYAIR MADHUM API CA PAYAḤ PĀYAYEC CA DVIKĀLAM

om.  $\alpha_3$  • taccūrṇaḥ ]  $\mu S\alpha_1 VK_5$ ; taccūrṇa  $J_2$ , tacūrṇaḥ  $J_4$ , tad varṇaḥ  $K_4 PJ_3$ , tad varṇa  $K_2$ , tatvarṇaḥ F, tadvan madhu śarkarādugdghavarṇaḥ  $J_1 RB$  (*unm.*), tadvat madhuśarkarādugdghavarṇaḥ  $J_5 W_2$  (*unm.*), tad varsām O • śarka ]  $\mu S\alpha_1 \beta_1 PJ_3 FK_5 \gamma_2 W_2 BO$ ; saṃka  $K_2$ , śaka R • rādyair ]  $\mu S^{ac} NW_1^{ac} J_2 J_4 K_4 K_2 PK_5 J_1 BO$ ; rājyair  $S^{pc} W_1^{pc} MJ_3$ , rādyaiḥ V, rādyaiḥ F, rādyai  $J_5 W_2 R$  • madhum api ca payaḥ pāyayec ]  $\mu$ ; madhuyutam api yaḥ sevate S, madhur api ca yaḥ sevayet N (*unm.*), madhur api ca yat sevayet  $W_1$  (*unm.*), madhur api ca

$\mu = AJ_6 J_7$

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

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

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

payah sevate M, madhur api ca pī\*y\*ate J<sub>2</sub> (*unm.*), madhur api ca puna pīyate J<sub>4</sub>, madhur api vayaja satte V (*unm.*), madhur api ca payate K<sub>4</sub> (*unm.*), madhura pivet ayominaḥ K<sub>2</sub> (*unm.*), madhur api vayayate P (*unm.*), madhura pivite J<sub>3</sub> (*unm.*), madhur api pibate F (*unm.*), madhur api vasate K<sub>5</sub> (*unm.*), madhur apī pivete γ<sub>2</sub>R (*unm.*), madhur apī pibase W<sub>2</sub> (*unm.*), madhur apī pivaset B (*unm.*), mudhuram api payah pīyate O • ca dvikālam ] μ; sarvakālam SNMβBO, sārva-kālam W<sub>1</sub>, sarvakāla γ<sub>1</sub>

#### 4.4d DVAU VARṢAU KRṢNAKEŚĪ HATAVALIPALITAḤ †KRṢNABHEDI ŚARĪRE†

*om.* α<sub>3</sub> • dvau ] μSα<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>K<sub>5</sub>; dau J<sub>4</sub>, dyau P, dvā J<sub>3</sub>, dvi Fγ, va ° O • varṣau ] MJ<sub>4</sub>-VPJ<sub>3</sub>FK<sub>5</sub>J<sub>5</sub>W<sub>2</sub>B; varṣo μK<sub>4</sub>, karṣau Sα<sub>2</sub>, varṣai J<sub>2</sub>, varṣā K<sub>2</sub>, rṣau J<sub>1</sub>R (*unm.*), °rṣābhyo O • krṣṇa ] μSα<sub>1</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γO; kleṣṇa J<sub>2</sub>, kteṣṇa K<sub>4</sub> • keśī ] μα<sub>2</sub>β; keśo SMO, keśā γ • hata ] SMJ<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>γO; vali μ, duta N, \*d\*bhuta W<sub>1</sub>, hana F • vali ] Sα<sub>1</sub>J<sub>2</sub>K<sub>4</sub>PJ<sub>3</sub>-FK<sub>5</sub><sup>pc</sup>γ<sub>2</sub>RO; pali ° μ, valīta J<sub>4</sub> (*unm.*), vahali V (*unm.*), vala K<sub>2</sub>, valī K<sub>5</sub><sup>ac</sup>W<sub>2</sub>B • palitaḥ ] α<sub>1</sub>K<sub>5</sub>O; °taharo μ, patitaḥ S, palitā J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, palitā VK<sub>2</sub>J<sub>3</sub>, malitā hata vali malitā P (*unm.*), palitaḥ F, palita γ<sub>2</sub>W<sub>2</sub>B, ptaḥ R • krṣṇa ] MVPJ<sub>3</sub>FK<sub>5</sub>γO, varṣa μ, kārṣya Sα<sub>2</sub>, krṣṇa J<sub>2</sub>, \*kṣam\*J<sub>4</sub> (*unm.*), kṣaṣṇa K<sub>4</sub>, krṣṭa K<sub>2</sub> • bhedi ] *codd.* • śarīre ] μMK<sub>5</sub>O; śarīram Sα<sub>2</sub>β<sub>1</sub>K<sub>2</sub>PFγ, sarīre J<sub>3</sub>

#### 4.5a ERAṆDATAILASAMYUKTAḤ

*om.* α<sub>3</sub> • eraṇdatailasamyuktaḥ ] Sα<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>K<sub>5</sub>γ<sub>2</sub>W<sub>2</sub>B; eraṇdaphalatailena μ, eraṇdatailaḥ samyuktaḥ J<sub>4</sub>, eraṇdataila\*sa\*yyuktaḥ F, erumdatailasamyuktaḥ R

#### 4.5b GUGGULUḤ TRIPHALĀYUTAM

*om.* α<sub>3</sub> • gugguluḥ ] FB; triphalā μ, guguluḥ SJ<sub>2</sub>J<sub>4</sub>K<sub>4</sub>, gugguluḥ α<sub>1</sub>VPK<sub>5</sub>γ<sub>1</sub>, guguguluḥ K<sub>2</sub> (*unm.*), gugalā J<sub>3</sub> • triphalāyutam ] Sα<sub>1</sub>β<sub>1</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; guggulena ca μ, traphalāyutam K<sub>2</sub>

#### 4.5c GANDHAKAḤ BHAKṢAYET PRĀJÑO

*om.* α<sub>3</sub> • gandhakaḥ ] μα<sub>1</sub>βγ; gaṃ\*akam S • bhakṣayet ] μSα<sub>1</sub>J<sub>4</sub>VK<sub>2</sub>PFK<sub>5</sub>γ; bhakṣaye J<sub>2</sub>K<sub>4</sub>J<sub>3</sub> • prājño ] μSα<sub>1</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFγ; prājñe VK<sub>5</sub>, srājño J<sub>3</sub>

#### 4.5d JARĀDĀRIDRYANĀŚANAM

*om.* α<sub>3</sub> • jarā ] μSα<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>FK<sub>5</sub>J<sub>5</sub>W<sub>2</sub>B; valī M, jārā J<sub>2</sub>P, jadā J<sub>3</sub>, māse J<sub>1</sub>R • dāridrya ] Sα<sub>2</sub>FK<sub>5</sub>B; dāridra AJ<sub>7</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>J<sub>3</sub>W<sub>2</sub>, °dāridya ° J<sub>6</sub>, palita M, daridra J<sub>4</sub>, dāridrā P, nadaja ° J<sub>1</sub>R, da J<sub>5</sub> (*unm.*) • nāśanam ] μSα<sub>1</sub>β<sub>1</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>W<sub>2</sub>B; nāśanāḥ P, °rāmara J<sub>1</sub>R, *om.* J<sub>5</sub>

#### 4.6a AŚVAGANDHĀ TILĀ MĀṢĀḤ

aśvagandhā ] μSK<sub>3</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; aśvagaṃdha α<sub>2</sub>, aśvagaṃdhās M, agandhā K<sub>1</sub> (*unm.*), asvagaṃdhā J<sub>4</sub> • tilā ] μSMβγ; tila α<sub>2</sub>α<sub>3</sub> • māṣāḥ ] μSM; māṣa α<sub>2</sub>α<sub>3</sub>γ<sub>2</sub>W<sub>2</sub>B, māṣā β, māpa R •

#### 4.6b ŚARKARĀ VIŚVASARPIKĀ

śarkarā ] Sα<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>Fγ; sarkarā μJ<sub>3</sub>K<sub>5</sub>, śarakarā J<sub>4</sub> (*unm.*), sarkkarā P • viśva ] μ-Sα<sub>1</sub>J<sub>2</sub>J<sub>4</sub>VK<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; svasar ° α<sub>3</sub>, kiśva K<sub>4</sub> • sarpikā ] S; sarpiṣāḥ μ, sarpiṣā α<sub>1</sub>β<sub>1</sub>K<sub>2</sub>FK<sub>5</sub>γ, pidhyānaḥ α<sub>3</sub>, sarpiṣā P, sārpiṣā J<sub>3</sub>

#### 4.6c MĀSAMĀTRAPRAYOGENA

māsa ] μSα<sub>1</sub>βγ; ṣaṇmāsa α<sub>3</sub> (*unm.*) • mātra ] μSα<sub>2</sub>α<sub>3</sub>J<sub>2</sub>J<sub>4</sub>K<sub>4</sub>K<sub>2</sub>PFK<sub>5</sub>γ; traya MVJ<sub>3</sub> • prayogena ] K<sub>1</sub>β<sub>1</sub>K<sub>2</sub>Pγ<sub>1</sub>; prayogena μSα<sub>1</sub>K<sub>3</sub>J<sub>3</sub>FK<sub>5</sub>B • hastinā saha yudhyate 5 triphalā puṣkaro vrāhmī niḥśakotilalaṃśanī punar navā vṛddhatārā na yayuḥ snehamīritā 6 ṣaṇmā-sāhārayogena *add.* μ

#### 4.6d NA ROGO MARAṆAḤ BHAVET

*om.* J<sub>4</sub> • na ] μSα<sub>1</sub>J<sub>2</sub>K<sub>4</sub>K<sub>2</sub>J<sub>3</sub>FK<sub>5</sub>γ<sub>2</sub>W<sub>2</sub>B; [na] VR; *om.* P • rogo ] Sα<sub>1</sub>J<sub>2</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; °ro mā ° μ, °raḥ pa ° α<sub>3</sub> • maraṇaḥ ] Sα<sub>1</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>γ; °ravaraḥ μ, °mapadaḥ α<sub>3</sub>, maraṇa J<sub>2</sub>, na mṛḥ F<sup>pc</sup> (*unm.*) • bhavet ] Sα<sub>1</sub>βγ; labhet μα<sub>3</sub>

#### 4.7a PAÑCABHIḤ PAÑCAMĀSENA

*om.* J<sub>4</sub> • pañcabhiḥ ] μSα<sub>2</sub>α<sub>3</sub>β<sub>1</sub>B; pacabhiḥ M, paṃcabhiḥ J<sub>5</sub>W<sub>2</sub>, paṃcabhi R • pañcamāseṇa ] Sα<sub>1</sub>β<sub>1</sub>W<sub>2</sub>RB; pacamāseṇa μJ<sub>5</sub>

μ = AJ<sub>6</sub>J<sub>7</sub>

α = NW<sub>1</sub>MK<sub>1</sub>K<sub>3</sub>; α<sub>1</sub> = NW<sub>1</sub>M; α<sub>2</sub> = NW<sub>1</sub>

β = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>K<sub>2</sub>PJ<sub>3</sub>FK<sub>5</sub>K<sub>6</sub>; β<sub>1</sub> = J<sub>2</sub>J<sub>4</sub>VK<sub>4</sub>

γ = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>RB; γ<sub>1</sub> = J<sub>1</sub>J<sub>5</sub>W<sub>2</sub>R; γ<sub>2</sub> = J<sub>1</sub>J<sub>5</sub>

**4.7b** PRĀPYATE 'MARATĀ PRIYE

prāpyate ]  $\mu\alpha_3$ ; prāpnoti  $S\alpha_1\beta_1K_2PFK_5\gamma$ , prāpno  $J_3$  (*unm.*) • 'maratā ]  $\mu$ ; paramāṃ  $SN-MJ_4VK_4K_5$ , paramaṃ  $W_1F$ , maratāṃ  $\alpha_3$ , paramā  $J_2K_2P\gamma$ , parama  $J_3$  • priye ]  $\mu S\alpha\beta J_1-W_2RB$ ; praye  $J_5$

**4.7c** GANDHAKATRIPHALĀKUṢṬHAM

gandhaka ]  $V\gamma$ ; gaṃdhakaṃ  $\mu S\alpha_1K_3J_2J_4K_4K_2PJ_3FK_5$ , gaṃdham  $K_1$  (*unm.*) • triphalā ]  $\mu S\alpha\beta_1PJ_3FK_5\gamma$ ; traphalā  $K_2$  • kuṣṭham ]  $J_6SMFW_2$ ; kruṣṭam  $A$ , kuṣṭam  $J_7\alpha_2K_1\beta_1K_2-P\gamma_2RB$ , kuṣṭha  $K_3$ , yuṣṭam  $J_3$ , kuṣṭa  $K_5$

**4.7d** MADHURATRAYAMELITAM

madhura ]  $\mu S\alpha J_2J_4K_4K_2PJ_3FK_5$ ; madhūra  $V$ , madhu  $\gamma$  • traya ]  $\mu S\alpha\beta$ ; śraya  $\gamma_1$ , \*śr\*aya  $B$  • melitam ] *codd.*

**4.8a** BHAKṢAYET PRĀTAR UTTHĀYA

bhakṣayet prātar ] *codd.* • utthāya ]  $\mu S\alpha_1K_3PJ_3FK_5\gamma$ ; ūthhāya  $K_1K_2$ , ukṣṣṇāya  $J_2$ , utthāya  $J_4$ , ūchāya  $V$ , uchāya  $K_4$

**4.8b** ṢAṆMĀSĀD VALIPĀLIHĀ

ṣaṇmāsād ]  $\mu S\alpha_1\beta_1K_2J_3FK_5$ ; ṣaṇmāsāt  $\alpha_3B$ , ṣarasmāsād  $P$ , ṣaṇmāsīd  $J_1R$ , ṣaṇmasīd  $J_5$ , ṣaṇmāsād  $W_2$  • valipālihā ]  $\mu\alpha_1J_2K_4K_5^{pc}$ ; valitādihā  $S$ , valipālītād  $\alpha_3$ , valipālītahā  $J_4$  (*unm.*), valitāpahī  $V$ , valipālihā  $K_2$ , valitpalithā  $P$ : valipalitihā  $J_3$  (*unm.*), valipalitahā  $FW_2$  (*unm.*), valipālihā  $K_5^{ac}$  (*unm.*), valipaliham tadā  $\gamma_2$  (*unm.*), validamṭadā  $R$ , palitāpahaṃ  $B$

**4.8c** PĀRADAM GANDHAKAM DEVI

pāradam ]  $\mu S\alpha J_2J_4VK_2J_3FK_5\gamma$ ; pāraṃdam  $K_4$ , paradam  $P$  • gandhakaṃ ]  $\mu S\alpha_2K_3\beta\gamma$ ; gaṃdhaka  $M$ , gandhakaṃ  $K_1$  • devi ]  $\mu S\alpha\beta_1K_2PFK_5\gamma$ ; devī  $J_3$

**4.8d** TĀLAKAM CA MANAḤŚILĀM

tālakam ]  $J_6J_7SW_1M\alpha_3\beta\gamma$ ; tārakam  $AN$  • ca ]  $\mu S\alpha J_2VK_4K_2PJ_3FK_5\gamma$ ; *om.*  $J_4$  • manah ]  $\mu S\alpha\beta_1K_2PJ_3K_5\gamma$ ; manas  $F$  • śilām ]  $S\alpha_2K_1W_2B$ ; śilā  $AJ_6MK_3\beta_1PFK_5$ , silā  $K_2$ , śilāḥ  $J_7J_3$ , silām  $\gamma_2R$

**4.9a** KUNAṢṬIKĀYAṢṬIRAJO

kunaṣṭikā ]  $\beta_1K_2PF$ ; kupaṣṭikā  $A$ , kuyaṣṭikā  $J_6J_7$ , kuṣṭham ca nā°  $S$ , kuvamṅanā°  $\alpha_2$  (*unm.*), kuvamṅana°  $M$ , kaniṣṭikā  $\alpha_3$ , kaniṣṭikā  $J_3$ , kuṣṭikā°  $K_5$  (*unm.*), javāsā ca  $\gamma$  • yaṣṭirajo ]  $J_6J_7\beta_1PFK_5$ ; yaṣṭirajau  $A$ , °ḍikāyaṣṭi°  $S$ , °ṭikāyaṣṭi°  $\alpha_2$ , °maṭikāyaṣṭi°  $M$  (*unm.*), yaṣṭirayo  $K_1$ , yaṣṭirayo  $K_3$ , naṣṭarajo  $K_2$ , naṣṭirajo  $J_3$ , jeṣṭirajo  $\gamma_1$ , jyeṣṭirajo  $B$

**4.9b** RUDRĀKHYAM MUṆḌIKĀRAJAḤ

rudrākhyam ]  $\beta_1PJ_3K_5\gamma$ ; rudrākṣam  $\mu F$ , °rajuṛu°  $S\alpha_1$ , madrākṣam  $K_1$ , maḍākṣam  $K_3$ , rudrākhyā  $K_2$  • muṇḍikā ]  $\mu J_2VK_4PFK_5^{pc}J_1B$ ; °[drā]kṣamum°  $S$ , °drākṣamum°  $\alpha_2$ , °drākṣamu°  $M$ , madukā  $\alpha_3$ , muḍikā  $J_4J_5W_2R$ , muṇḍakā  $K_2$ , mudrikā  $J_3$ , muṇḍikā  $K_5^{ac}$  • rajaḥ ]  $\mu$ ; °ḍikā  $S\alpha_2$ , ā[ḍ]ikā  $M$  (*unm.*), rajāḥ  $\alpha_3$ , rasaḥ  $J_2VK_4K_2FK_5^{pc}\gamma$ , rasa  $J_4K_5^{ac}$ , rataḥ  $P$ , saraḥ  $J_3$

**4.9c** TRIMADHUPLUTAM ĀSVĀDYA

trimadhu ]  $\mu\alpha_3$ ; madhura  $S$ , madhurā  $\alpha_1$ , trimadhurā  $\beta_1K_2PJ_3K_5\gamma_1$  (*unm.*), trimadhvyā  $F$ , trimadhvā  $B$  • plutam ]  $\mu\alpha\beta\gamma$ ; trayam  $S$  • āsvādyā ]  $\mu$ ; āsādyā  $S\alpha_2K_1\beta J_1RB$ , āsadya  $MK_3$ , āsādyā  $J_5W_2$

**4.9d** VATSARĀT KHECARO BHAVET

vatsarāt ]  $AS\alpha J_2J_4VPFK_5$ ; vatsarā  $J_6J_7J_3$ , vasarā  $K_4$ , vatsarād  $K_2$ , vadvat  $\gamma_2R$  (*unm.*), vaddhat  $W_2$  (*unm.*), ba\*ddh\*avat  $B$  • kecaro ]  $\mu K_3$ ; sabalo  $SNVFW_2$ , prabalo  $W_1$ , savalo  $MJ_2K_4PK_5\gamma_2R$ , eva caro  $K_1$  (*unm.*), savaloka  $J_4$  (*unm.*), vatsalī  $K_2$ , vatsalo  $J_3$ , sabalī  $B$  • bhavet ] *codd.*

**4.10a** BHRṆGAṀ SAMŪLAṀ PARIŚOṢYA CŪRṆAM

bhrṅgaṃ ]  $\mu S\alpha_2\alpha_3J_2K_4K_2PJ_3FK_5$ ; bhrṅgaṃ  $MJ_4V$ , mṛgaṃ  $\gamma_2R$ , mṛga  $W_2B$  • samūlam ]  $\mu S\alpha\beta\gamma_2R$ ; samūlam  $W_2$ , °sya mūlam  $B$  • pariśoṣya ]  $\mu K_3J_4VK_4PJ_3F\gamma$ ; paripeṣya  $SW_1-M$ , paripeṣṭya  $N$ , pariśodhya  $K_1$ , pariśoṣya  $J_2K_2$ , śoṣyam ca śaila°  $K_5$  (*unm.*) • cūrṇam ]

$\mu = AJ_6J_7$

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

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

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

$J_6J_7SNM\alpha_3J_4K_2J_3FK_5$ ; cūrṇa  $AW_1$ , kṣiptā  $J_2$ , vaṃśaiva cūrṇam  $V$  (*unm.*), ca śaivacūrṇam  $K_4$ , ca śailacūrṇam  $P$  (*unm.*), śailam  $\gamma$

#### 4.10b KRṢṆĀMS TILĀMŚ CĀMALAKAM TADARDHAM

krṣṇāms ]  $S\alpha_2$ ; krṣṇās  $\mu MPJ_3F$ , krṣṇam  $\alpha_3$ , cūrṇams  $J_2$ , kṣiptvā  $J_4$ , krṣṇā  $VK_2K_5$ , kṣaplašṇās  $K_4$  (*unm.*), krṣṇāti  $\gamma$  (*unm.*) • tilāms ] *em.*; tilā  $\mu VK_4$ , tilān  $S\alpha_2$ ,  $MK_2F$ , tilam  $\alpha_3$ , tilām  $J_2J_4PJ_3K_5$ , śilājita  $\gamma_2RB$  (*unm.*), ti\*śilājita  $W_2$  (*unm.*) • cāmalakam ]  $M\alpha_3\beta B$ ; hyāmalakam  $\mu$ , āmalakam  $S\alpha_2$ , vāmalakam  $\gamma_1$  • tadardham ]  $J_6J_7SK_2FK_5\gamma_2W_2$ ; tadardhe  $A$ , tadardha  $NR$ , tadarddham  $W_1MJ_4VK_4$ , dadhi ca  $\alpha_3$ , tadarddha  $J_2$ , tardvam  $P$ , tadardva  $J_3$ , tadartham  $B$

#### 4.10c MADHUTRAYAIḤ SVĀDYA SADAIVA VARṢĀN

madhu ]  $\mu S\alpha J_3FK_5$ ; madhura  $\beta_1K_2\gamma$  (*unm.*), madhūra  $P$  (*unm.*) • trayaiḥ ]  $J_6SNM\alpha_3\beta_1PK_5$ ; traye  $A$ , trayai  $J_7W_1J_3$ , trayaiḥ ṭa  $K_2$  (*unm.*), trayais  $F$ , °traya  $\gamma$  • svādyā ]  $S\alpha_1K_3\beta_1K_2PJ_3F$ ; khāda°  $\mu$ , svā\*dh\*a  $K_1$ , khādyā  $K_5J_1W_2R$ , khāvdyā  $J_5$ , khādyam  $B$  • sadaiva ]  $S\alpha_1\beta J_5W_2RB$ ; °ti yas tri°  $\mu$ , naro°  $\alpha_3$ , sadai  $J_1$  (*unm.*) • varṣān ]  $S\alpha_1\beta\gamma_2W_2B$ ; °varṣam  $\mu$ , °\*amā  $K_1$ , °ttamā  $K_3$ , rṣān  $R$

#### 4.10d NA VYĀDHAYO NĀPI JARĀ NA MRṬYUḤ

na ]  $\mu S\alpha_1J_2J_4K_4K_2PJ_3FK_5\gamma$ ; ni  $\alpha_3$ , a  $V$  • vyādhayo ]  $\mu S\alpha_2\beta\gamma$ ; vyādhiyo  $M$ , vyādhopa  $K_1$ , vyādhoya  $K_3$  • nāpi ]  $\mu S\alpha_1\beta_1PJ_3F K_5\gamma$ ; rogā na  $\alpha_3$  (*unm.*), nī pi  $K_2$  • jarā ] *codd.* • na ]  $\mu S\alpha_2\alpha_3\beta\gamma$ ; ca  $M$  • mrṭyuh ]  $S\alpha_1K_1J_2J_4K_4PFK_5J_1RB$ ; mrṭyu  $\mu K_3VK_2J_3J_5W_2$

#### 4.11a NIRGUṆḌĪPATRAM EKAİKAM

nirguṇḍī ]  $S\alpha_1J_4VPJ_3FK_5RB$ ; nirguṇḍī  $\mu$ , nirguṇṭhā  $\alpha_3$ , nirguṇḍī  $J_2$ , nirguṇḍo  $K_4$ , niguṇḍī  $K_2J_1$ , niguṇḍī  $J_5$ , niguḍita  $W_2$  (*unm.*) • patram ] *codd.* • ekaikam ]  $\mu W_1K_3$ ; ekam tu  $SMVK_2PJ_3K_5\gamma$ , ekam yas  $N$ , ekaikam  $K_1$ , ekam  $J_2J_4K_4F$  (*unm.*)

#### 4.11b TRIKĀLAM PARIBHAKṢAYET

trikālam ] *codd.* • paribhakṣayet ]  $S\alpha\beta\gamma$ ; paribhāvayet  $\mu$

#### 4.11c DVĀDAŚĀBDE BHAVED DEVI

dvādaśābde ]  $S\alpha_1VK_2PJ_3F\gamma$ ; dvādaśāśad  $\mu$ , dvādaśābdād  $\alpha_3$ , dvādaśābdena  $J_2J_4$  (*unm.*), dvādaśāvde  $K_4K_5$  • bhaved ]  $S\alpha J_2VK_4K_2PFK_5\gamma$ ; bhave  $\mu J_4J_3$  • devi ]  $\mu S\alpha J_2K_4PJ_3FK_5\gamma$ ; devī  $J_4VK_2$

#### 4.11d JARĀMARANAṆAVARJITAḤ

*codd.* • kumārīpatram ekaikam trikālam paribhakṣayet dvādaśābdā bhaved devi jarāmaranaṇavarjitaḥ *add.*  $\mu$

#### 4.12a NIRGUṆḌYAMALAMUṆḌĪNĀM

*om.*  $R$  • nirguṇḍy ]  $\mu S\alpha_2$ ; niguṇḍy  $M$ , nirguṇṭhy  $K_1$ , niguḍy  $K_3$ , nirguṇḍ°  $\beta B$ , niguṇḍ°  $J_1$ , niguḍ°  $J_5W_2$  • amala ]  $\alpha_2$ ; anala  $\mu$ , āmala  $SMK_4$ , ānala  $\alpha_3$ , °imala  $J_2VK_2PJ_3FK_5$ , °imūla  $J_4J_1$ , °imūla  $J_5W_2$ , °imūlam  $B$  • muṇḍīnām ]  $J_2J_4K_4K_2J_3FJ_1$ ; muḍānā  $A$ , muṇḍānām  $J_6J_7$ , kīmuṇḍī  $SW_1$ , muṇḍī  $N$  (*unm.*), muṇḍānām  $M$ , nirmuṇḍī  $\alpha_3$ , muṇṭhānām  $V$ , muḍīnām  $P$ , tuṇḍānām  $K_5$ , muḍīnām  $J_5W_2$ , muḍīnā  $B$

#### 4.12b SAMAM SAṂSĀDHAYED RAJAḤ

*om.*  $R$  • samam ]  $S\alpha_1\beta_1PJ_3FK_5$ ; sāmyam  $\mu\alpha_3$ , samā  $K_2W_2B$ , samām  $\gamma_2$  • saṁsādhayed ]  $\mu SW_1M\alpha_3VK_4K_2PJ_3FK_5\gamma$ ; sādhayed  $N$  (*unm.*), saṁsā[dha]yed  $J_2$ , saṁdhāyed  $J_4$  (*unm.*) • rajaḥ ]  $\mu\alpha$ ; rasam  $SJ_2$ , rasaḥ  $J_4VK_2PJ_3FK_5\gamma$ , rasa  $K_4$

#### 4.12c ŚARKARĀGHRṬAMADHVAKTAM

*om.*  $R$  • śarkarā ]  $\mu S\alpha J_2VK_4K_2J_3FK_5\gamma$ ; śarkarā  $J_4$  (*unm.*), śarkkarā  $P$  • ghrṭa ] *codd.* • madhvaktam ]  $\mu$ ; madhvekam  $SJ_2J_4K_4J_3$ , madhyeka  $N$ , madhveka  $W_1$ , madhyekam  $MV-K_2PK_5\gamma$ , madhvarkam  $\alpha_3$ , madhvaikam  $F$

#### 4.12d VATSARĀD VALIPĀLIHĀ

*om.*  $R$  • vatsarād ]  $\mu S\alpha_1J_2VK_2PFK_5\gamma$ ; vatsarāt  $K_1$ , vatsarā  $K_3J_4$ , vasarād  $K_4$ , catsarād  $J_3$  • vali ]  $\mu S\alpha_1\beta_1K_2J_3K_5\gamma_1$ ; pali  $\alpha_3$ , valit  $P$ , valī  $F$ , valita  $B$  (*unm.*) • pāli ]  $\mu SNMJ_2VK_4P$ ;

$\mu = AJ_6J_7$

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

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

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

pāṭli  $W_1$ , °tāpa°  $\alpha_3$ , [pāli]  $J_4$ , pallita  $K_2$  (*unm.*), palīta  $J_3\gamma_1$  (*unm.*), palita FB (*unm.*), pālī  $K_5$  (*unm.*) • hā ]  $\mu S\alpha_1\beta_1K_2J_3FK_5\gamma$ ; ha  $K_1$ , haṃ  $K_3$ , dvā P

#### 4.13a MĀṢAKAṂ GANDHAKAṂ SVARṆAṂ

māṣakaṃ ] S; māṣāny a° A, māṣānna°  $J_6J_7$ , ṣaṇmāṣaṃ N, ṣaṇmāṣa  $W_1$ , ṣaṇmāsaṃ  $MJ_4$ , ṣaṇmāsa  $\alpha_3$ , ṇmāṣasaṃ  $J_2^{ac}$ , māsaṃd  $J_2^c$  (*unm.*), māṣamud V, māṣamad  $K_4PJ_3FK_5$ , māṣāmad  $K_2$ , māṣād  $\gamma$  (*unm.*) • gandhakaṃ ]  $S\alpha J_2J_4VK_2PJ_3FK_5\gamma$ ; °mudgakaṃ  $AJ_7$ , °muhakaṃ  $J_6$ , \*g\*umdhakaṃ  $K_4$  • svarṇaṃ ]  $AJ_7S\alpha J_2J_4K_2PJ_3FK_5\gamma_2W_2B$ ; svarṇe  $J_6V$ , svarsvaṃ  $K_4$ , svarṇa R

#### 4.13b TĀLAKAṂ RUDRALOCANAM

tālakam ]  $\mu SW_1M\beta\gamma$ ; tārakam N, tilakam  $\alpha_3$ , tālakam F • rudralocanam ]  $J_6S\alpha_2\alpha_3J_2VK_4K_2PJ_3FK_5\gamma$ ; bhadrilocanam  $AJ_7$ , rudraṃ locanam M, rūdrilocanam  $J_4$

#### 4.13c MADHUTRAYAYUTAṂ VARṢĀD

madhu ]  $\mu S\alpha_1\beta_1PJ_3FK_5$ ; madhura  $\alpha_3K_2\gamma$  (*unm.*) • traya ] *codd.* • yutaṃ ]  $\mu S\alpha J_4VK_4PJ_3FK_5\gamma$ ; putaṃ  $J_2$ , yuta  $K_2$  • varṣād ]  $SW_1M\beta\gamma$ ; varṣāj  $\mu$ , varṣādy N, cūrṇa  $\alpha_3$

#### 4.13d AJARĀMARAṆAPRADAM

ajarā ]  $J_6S\alpha\beta\gamma$ ; jarāma°  $AJ_7$  • maraṇa ]  $J_6S\alpha_1\beta_1PJ_3FK_5B$ ; °raphala  $AJ_7$ , marapada  $\alpha_3$  (*unm.*), marāṇam  $K_2$ , maraṇam  $\gamma_1$  • pradam ]  $AJ_7S\alpha\beta B$ ; pradā  $J_6$ , padaṃ  $\gamma_1$

#### 4.14a RASAṂ ŚĀLMALINIRYĀSAṂ

rasam ]  $\mu S\alpha_2K_1VJ_3FK_5\gamma$ ; rasa  $MK_3J_2J_4K_4K_2P$  • śālmali ]  $\mu S\alpha_2\alpha_3J_2J_4K_4K_2PJ_3FK_5\gamma_2RB$ ; śālāli M, śāmlali V, śālyali  $W_2$  • niryāsam ]  $\mu S\alpha_1\beta_1K_5\gamma_1$ ; niryāsa  $\alpha_3F$ , niryātam  $K_2J_3$ , niryā P (*unm.*), nir\*āsam B

#### 4.14b GANDHAKAṂ MADHURATRAYAḪ

gandhakaṃ ]  $\mu S\alpha_1K_1\beta_1K_2FK_5\gamma$ ; gaṃdhaka  $K_3P$ , madhukaṃ  $J_3$  • madhura ]  $\mu S\alpha_2\alpha_3VK_4K_2J_3FK_5\gamma_1$ ; madhu M (*unm.*), ca madhura  $J_2$  (*unm.*), ca madhu  $J_4$ , bhadhura P, *om.* B • trayaiḥ ]  $\mu\alpha_3$ ; trayaṃ  $S\alpha_1\beta\gamma_1$ , *om.* B • ājyaṃ guṇḍī māksikaṃ ca vijñeyaṃ *add.*  $J_1$ , ājyaṃ guḍo māksikaṃ ca vijñeyaṃ *add.*  $J_5W_2B$ , ajsyaṃ guṇḍī māksikaṃ ca vijñeyaṃ *add.* R

#### 4.14c BHAKṢAYET PRĀTAR UTTHĀYA

bhakṣayet ]  $\mu S\alpha\beta\gamma_2W_2B$ ; bhakṣayat R • prātar ]  $\mu S\alpha J_4VK_4K_2PJ_3FK_5\gamma$ ; dyātar  $J_2$  • utthāya ]  $\mu S\alpha_2K_1J_2J_4VK_2PJ_3FK_5\gamma$ ; utthā\*\* M, ūthāya  $K_3$ , uchāya  $K_4$

#### 4.14d ṢAṆMĀSĀD AJARĀMARAḪ

ṣaṇmāsād ]  $\mu S\alpha_2\alpha_3J_2VK_4K_2PJ_3FK_5J_1W_2RB$ ; \*ṇmāsād M, ṣaṇmāsāmd  $J_4$ , śaṇmāsād  $J_5$  • ajarāmarah ] *codd.*

### Closing remarks:

iti śrīmatsyemdrasaṃhitāyām aṣṭāvimsāpaṭalāḥ  $\mu$

iti śrīmadādināthanirūpite mahākālāṃtarvatini

umāmaheśvarasaṃvāde khecarīvidyāyām caturthaḥ paṭalāḥ sampūrṇaḥ || ccha || S

|| cha || yāvaṃ naiva praviśati caranmāruto madhyamārgaṃ yāvad viṃdur na bhavati dṛḍhaḥ prānavātaprabaddhaḥ || yāvat vyomnā sahasasādiṣṭaṃ jāyate naiva cittam yāvat jñānaṃ vadati manujo daṃbhamithyāpralāpaḥ || 1 || śrībhavānīśaṃkarārpaṇam astu || cha N

iti śrī ādināthanirūpite mahākālayogaśāstre umāmaheśvarasaṃvāde khecarīmudrābījaṃ nāma caturthapaṭalāṃ sampūrṇaṃ || || śrī kṛṣṇārpaṇam astu || || śake 1777 rākṣasaṇmāsavaṃsare bhādrapadaḥkṛṣṇaṣṭhyām tithau iṃduvāsare taddine pustakaṃ samāptaḥ || || śubham bhavatu || || cha || ||  $W_1$

iti siddhausadhāni M

$\mu = AJ_6J_7$

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

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

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

iti śrīmahādināthēna nirūpīte mahākālayogaśāstre khecaryāṃ vidyāyāṃ auśadhayogo nā-  
ma caturtha paṭalaḥ 4 || īśvara uvāca || śrīkhecarīsamarpaṇasatu khecarīmantragranthokta-  
somesmātuvasaṃvarṇamityādi || gamanasaphalaṃ ṣaḍākṣaraṃ khecarībījam || hrīṃkāra khe-  
carīpaṭalepa K<sub>1</sub>

iti śrī mahādināthēna nirūpīte mahākālayogaśāstre  
khecaryāṃ vidyāyāṃ ośadhayogo nāma caturthaḥ paṭalaḥ K<sub>3</sub>

iti śrīmahādināthanirūpīte mahākālayogaḥ caturthaḥ paṭalaḥ samāptāḥ saṃvat 1783 likhi-  
taṃ kāśyāṃ madhye maṇikarṇikāsānīpe || subham astu || śrīrāma || śrī || śrīrāma || śrīrāma  
|| śrīrāma || śrīvisvesvara || J<sub>2</sub>

iti śrīmadādināthanirūpīte mahākālayogaśāstre ° caturthaḥ paṭalaḥ || 4 || saṃvat || 1740  
|| agahanakṛṣṇa ekama ravivāsara likhitaṃ gaṃgānāthēna kāśyāṃ madhye svarga[dvā]rī-  
siddhipīṭhe maṇikarṇikā tārakeśvarasānīpe pustakaṃ saṃpūrṇaṃ samāptaṃ lekhakapāṭha-  
kānāṃ subhaṃ bhuyāt || || || śrī ādināthāya namaḥ || devyai namaḥ || J<sub>4</sub>

iti śrīmadādināthanirūpīte mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ caturthaḥ paṭalaḥ V

iti śrīmahādināthanirūpīte mahākālayogaśāstre  
khecarīvidyāyāṃ umāmaheśvarasaṃvāde caturthaḥ paṭalaḥ samāptaḥ K<sub>4</sub>

iti śrīmahākālayogaśāstre umāmaheśvarasaṃvāde  
ādināthaviracite caturthapaṭalaḥ K<sub>2</sub>

iti śrīmadādināthanirūpīte mahākālayogaśāstre khecarīvidyāyāṃ umāmaheśvarasaṃvāde  
caturthaḥ paṭalaḥ saṃpūrṇaṃ saṃvat 1805 samai nāma agahanamāse śukla pakṣe ca paṃ-  
cāmīyāṃ ravivāśare || liḥ kāśyā madhye kedāraghāṭanyāre hanumānaghāṭa | P

iti śrīmadādinātheprokte mahākālayogaśāstre umāmaheśvarasaṃvāde khecarīvidyāyāṃ  
caturtha paṭalaḥ || samāptaṃ || hasta akṣa viśvanāthēna likhitaṃ || cha || cha || cha || cha ||  
cha || cha || cha || J<sub>3</sub>

śrīmadādināthanirūpīte mahākālayogaśāstre  
khecarīvidyāyāṃ caturthaḥ paṭalaḥ hariḥ  
om tat sat sarvaṃ śrī kṛṣṇārpaṇam astu F

iti śrīmadādināthanirūpīte mahākālayogaśāstre umāmaheśvarasaṃvāde khecarīvidyāyāṃ  
caturthaḥ paṭalaḥ ||4|| || ||subham astu|| ||gramthasaṃkhyā||285||om maṅgalaṃ maṅgala-  
nātho maṅgalaṃ maṅgalāsutaḥ||maṅgalaṃ maṅgalā nityaṅ karotu mama maṅdire||1||om  
maṅgalaṃ bhagavān viṣṇur maṅgalaṅ garuḍadhvaḥ||maṅgalaṃ puṅḍarikākṣo maṅgalā-  
yatano hariḥ||2|| ||yādṛṣaṃ pustakaṃ dṛṣtvā tādṛṣaṃ likhitaṃ mayā||yadi śuddham aśu-  
ddham vā śodhaniyā mahājjanaiḥ||3|| ||idam pustakaṃ śrī\*\*\*\*\**(these syllables have been  
deliberately obscured)* sya||śrīḥ|| ||śrīvikramādityasaṃvat 1870||śrīśalivāhanīyaśāke 1735||śrī-  
naipālāvde 933||vaiśākhamāsi sitetaradale vyālatithau vudhavāsare likhitaṃ idam pustakaṃ  
pāśu[pata]kṣatre śubham bhuyāt || || || K<sub>5</sub>

iti śrīmadādināthanirūpīte mahākālayogaśāstre khecarīvidyāyāṃ  
umāmaheśvarasaṃvāde caturthaḥ paṭalaṃ samāptaṃ iti || || śrī kalyāṇam astu J<sub>1</sub>

iti śrīmadādināthanirūpīte mahākālayogaśāstre  
khecarīvidyāyāṃ umāmaheśvarasaṃvāde caturthaḥ paṭalaṃ J<sub>5</sub>

iti śrīmadādināthanirūpīte mahākālayogaśāstre  
khecarīvidyāyāṃ umāmaheśvarasaṃvāde caturthapaṭalaṃ W<sub>2</sub>

iti śrīmadādināthanirūpīte mahākālayogaśāstre khecarīvidyāyāṃ  
umāmaheśvarasaṃvāde caturthaḥ paṭalaṃ samāptaṃ iti || śrīgurunārāṇa '\*syaṇa\* R

iti śrīmadādināthaviracite mahākālayogaśāstre  
umāmaheśvarasaṃvāde khecarīvidyāyāṃ caturthaḥ paṭalaṃ samāptaṃ B

KHECARĪVIDYĀ MS G 259–274b (f.25v–f.25r)

anayā sadṛṣī vidyā kva cic chāstrāntare na hi |  
 khecarīmelanaṃ devi suguhyam saṃprakāśitam ||259||  
 tasyāś cābhyāsayogo 'yam tava snehāt prakāśitaḥ |  
 etad yogo mayākhyātaḥ kiṃ bhūyaḥ śrotum icchasi ||260||  
 śambhoḥ saṃbhāvanaṃ labhya jayec candrārkatāraḥ |  
 khecarī nāma yā devī sarvayogīndravanditā ||261||  
 enāṃ no veti loke 'smin sa paśuḥ procyate śive |  
 nityam abhyāśāśilasya aṭato 'pi jagattrayam ||262||  
 guruvaktre 'pi labdhasya vidyām abhyasato 'pi ca |  
 khecarīmelanādyeṣu nityam saṃsaktacetasaḥ ||263||  
 na vidyate mahāyogo mad idam sādhanam vinā |  
 matprasādavihīnasya mannindāparacetasaḥ ||264||  
 paśoḥ pāśavibaddhasya yogaḥ kleśāya jāyate |  
 sarvam etac chivenoktām pūjām saṃtyajya mānavaḥ ||265||  
 yujyataḥ satatam devi yogo nāśāya jāyate |  
 bhaktyā saṃtarpayed devi sarvalokamayam śive ||266||  
 śivādhyānapare puṃsi tuṣyante sarvadevatāḥ |  
 tasmāt saṃpūjya yujyantam matprasādapavitritam ||267||  
 anyathā kleśa eva syān na siddhir janmakotibhiḥ |  
 sarve sidhyanti mantrās ca yogās ca parameśvari ||268||  
 samyak pūjāprayogeṇa maddhyāne mattamānasaḥ |  
 mām asaṃpūjya yogena pāpam bhavati nānyathā ||269||  
 tasmān mām pūjayed devi sarvayogābhivṛddhaye |  
 khecaryām nandito yogī yogaṃ yuñjīta manmayam ||270||  
 vijane janturahite sarvopadravavarjite |  
 madvarṇam ca samāsthāya svagurūktaprakārataḥ ||271||  
 saṃtarpya śivam īśānam sarvadevotsavapradam |  
 matprasādēna mahatā sarvaviññānavān bhavet ||272||  
 asaktaḥ sumahāpūjām yadi kartum ca sādhaḥ |  
 kuryād ekaikayā devi guruvākyāvalambakaḥ ||273||  
 tvayā ca khecarī vidyā sāravad guhyatām iyāt |

259a–260b ≈ Ed 55a–56b; 260c–261b ≈ Ed 67c–68b; 261c–268d ≈ Ed 56c–63d; 269 *om.* Ed; 270a–  
 271b ≈ Ed 64c–65d; 271cd ≈ Ed 66cd; 272a–273b *om.* Ed; 273cd ≈ Ed 67ab; 274ab ≈ Ed 69ab •  
 259a–260b ≈ μ 98a–99b; 260c–261b ≈ μ 114c–115b; 261c–266d ≈ μ 99c–104d; 267–269 ≈ μ 108–110;  
 270–272 ≈ μ 111c–114b; 273 ≈ μ 107; 274ab ≈ μ 115cd.

260d bhūyaḥ ] *corr.*; bhūya G 261c devī ] *em.*; devi G 262a no ] *corr.*; \*n\*o G 262d  
 jagattrayam ] *corr.*; jagatrayam G 263d °sakta° ] *corr.*; °sa\*ka\*° G 266a yujyataḥ ] *em.*;  
 yajyataḥ G 268b janma° ] *corr.*; jjanma G 268c sidhyanti ] *corr.*; siddhamti G 269b  
 maddhyāne ] *em.*; madhyāne G 270b °vṛddhaye ] *em.*; °vṛchaye G 272a saṃtarpya ]  
*em.*; saṃtarpa G 273a asaktaḥ su° ] *corr.*; asakta\*s su\*° G 273b kartum ] *corr.*; ka\*rtu\*ṃ  
 G 274b °vad ] *corr.*; °vat G

MATSYENDRASAMHITĀ 16.98–17.1

anayā sadṛṣī vidyā kva cic chāstrāntare na hi |  
 khecarīmelanaṃ devi suguptaṃ na prakāśayet ||98||  
 tasya cābhyāsayogo 'yaṃ tava snehāt prakāśitaḥ |  
 madirā nāma yā devi sarvayogīndravanditā ||99||  
 naināṃ yo vetti loka 'smin sa paśuḥ procyate śive |  
 nityaṃ abhyāśaśīlasya aṭato 'pi jagattrayam ||100||  
 guruvaktropasaṃlabdhāṃ vidyāṃ abhyasato 'pi ca |  
 khecarīmelanādiṣu nityaṃ sapremacetasaḥ ||101||  
 na sidhyati mahāyogaṃ madirārādhanam vinā |  
 tatprasādavihīnasya tannindāparacetasaḥ ||102||  
 paśoḥ pāśaprabaddhasya yogaḥ kleśāya jāyate |  
 sarvajñena śivenoktāṃ pūjāṃ samtyajya mādirīm ||103||  
 yuñjataḥ satataṃ devi yogo nāśāya jāyate |  
 vāruṇyā tarpayed devi sarvalokamayaṃ śivam ||104||  
 gauḍī mādhvī ca paiṣṭī ca tathā kādambarī varāḥ |  
 kādambarī ca drumajā mādhvī madhusamudbhavā ||105||  
 paiṣṭī piṣṭasamudbhūtā gauḍikṣurasasambhavā |  
 tāsām ekatamāṃ gṛhya tarpayet sarvadevatāḥ ||106||  
 asaktaḥ sumahāpūjāṃ yadi kartuṃ ca sādhaḥ |  
 kuryād bindvekadānaṃ vā guruvākyāvalambakaḥ ||107||  
 ekabindupradānena tṛpyante koṭidevatāḥ |  
 tasmāt saṃpūjya yuñjīta tatprasādapavitritaḥ ||108||  
 anyathā kleśa eva syān na siddhir janmakotīṣu |  
 sarve sidhyanti mantrās ca yogās ca parameśvari ||109||  
 samyakpūjāprayogena madirānandacetasaḥ |  
 asaṃpūjya pibed devi madirāṃ yaḥ sa pāpabhāk ||110||  
 mahārādhanāśīlasya mayy evāsaktacetasaḥ |  
 tasmāt saṃpūjayed devi sarvayogābhivṛddhaye ||111||  
 madirānandito yogī yogaṃ yuñjīta nityadā |  
 vijane janturahite sarvopadravavarjite ||112||  
 mṛdvāsanam samāsthāya svagurūktaparakārataḥ |  
 saṃtarpya śivam īśānaṃ devīm devāṃś ca sarvaśaḥ ||113||  
 tatprasādēna labhate samyagjñānam akhaṇḍitam |  
 etad yogaṃ mayākhyātaṃ kiṃ bhūyaḥ śrotum icchasi ||114||  
 śrīdevy uvāca  
 śambho sadbhāvasaṃlabhya jaya candrārdhaśekhara |  
 tvayā śrīkhecarīvidyāsādhanam guhyam īritam ||1||

Witnesses: A (f.48v<sup>11</sup>–f.49v<sup>3</sup>) J<sub>6</sub> (f.33v<sup>1</sup>–f.34r<sup>1</sup>) J<sub>7</sub> (f.70r<sup>1</sup>–f.71r<sup>2</sup>) • 98–104 ≈ Ed 55–61; 105a–107b *om.* Ed; 107cd ≈ Ed 67ab; 108–109 ≈ Ed 62–63; 110 *om.* Ed; 111–112 ≈ Ed 64–65; 113ab ≈ Ed 66cd; 113c–114b *om.* Ed; 114c–115d ≈ Ed 67c, 68b–69 • 98a–99b ≈ G 259a–260b; 99c–104d ≈ G 261c–266d; 105–106 *om.* G; 107 ≈ G 273; 108–110 ≈ G 267–269; 111ab *om.* G; 111c–114b ≈ G 270–272; 114c–17.1b ≈ G 260c–261b; 17.1cd ≈ G 274ab.

**98c** °melanaṃ | °melana A **98d** prakāśayet | prakārayet J<sub>6</sub>J<sub>7</sub> **99a** cābhyāsayogo | *em.*; svābhyāsayoge A, svābhyāsayogo J<sub>6</sub>J<sub>7</sub> **100d** aṭato | āṭato J<sub>6</sub> **101b** abhyasato | abha\*ś\*ato A **101c** °melanādiṣu | *em.*; °melanādiś ca μ **101d** °cetasah | *em.*; °vetasah μ **102c** °vihīnasya | *conj.*; °vihīnānām μ **102d** °cetasah | *conj.*; °cetasām μ **103a** °prabaddhasya | *em.*; °pravamdhasya μ **103c** °oktām | J<sub>6</sub>; °oktam AJ<sub>7</sub> **104d** śivam | *em.*; śive μ **105a** gauḍī | gaurī A **105b** varāḥ | A; parāḥ J<sub>6</sub>J<sub>7</sub> **105c** drumajā | drumalā A **106b** gauḍī | gaurī A • °sambhavā | °sambhavām A **106c** gṛhya | guhya A **106d** °devatāḥ | °devatā A **107b** kartuṃ | karttu A **107c** kuryād | kuyod J<sub>6</sub> **107d** °lambakaḥ | J<sub>6</sub>; °lambaka AJ<sub>7</sub> **108b** tṛpyante | tṛptaṃte A **108c** yuñjīta | yuñjītaḥ A **108d** °pavitritaḥ | °pavitretah A **109a** syān | *em.*; śyāt A, syāt J<sub>6</sub>J<sub>7</sub> **109b** °koṭīṣu | °kotiṣu A **111b** mayy evā | *em.*; mayaiivā° AJ<sub>7</sub>, mayy aivā° J<sub>6</sub> • °cetasah | acetasaḥ A (*unm.*) **112b** yogaṃ | yogo A **113a** °āsanam samāsthāya | °ānasam āsthāya A (*unm.*) **113d** devāṃś | devīś A **114c** etad | eta A

## SAPTADAŚAḤ PAṬALAH

śrīdevy uvāca

śambho sabbhāvaṃ saṃlabhya jaya candrārdhaśekhara |  
 tvayā śrīkhecarīvidyāsādhanam guhyam īritam ||1||  
 saṃsiddham kena mārgeṇa khecarīmelanam labhet |  
 tan me brūhi jagannātha paramānandanandita ||2||

śrībhairava uvāca

śṛṇu guhyam mahādevi sarvatantreṣu gopitam |  
 khecarīmelanam loke mahāyogīndrasevitam ||3||  
 khecarīṇam iyaṃ vidyā sadyaḥpratyayakārikā |  
 sarvasiddhipradā devi jarāmaraṇanāśinī ||4||  
 †dārchād† brahmakapāṭasya paśūnām dūramārgagā |  
 asiddhānām api ca yā yoginām parameśvari ||5||  
 brahmadhāma parityajya āyātā nāsikāpatham |  
 bhittvā brahmakapāṭam tu yadā dhruvapadam vrajet ||6||  
 tadā syāt paramānandaṃ saṃvidbhāvaikakāraṇam |  
 jñānam tathā ca vijñānam tatprasādāt sphuraty api ||7||  
 evaṃ yoge kriyāyāṃ ca sthitā sakalakāmāda |  
 cidrūpā kuñcikā nāma durvijñeyā surāsuraiḥ ||8||  
 evaṃ kuṇḍalinīśaktir ūrdhvādho 'nekadhā gatā |  
 tatsthe yogaḥ padasthe hi aṇimādiprasādhakaḥ ||9||  
 tāni sthānāni vakṣyāmi yathā yeṣu ca siddhidā |  
 mūlādhāram catuḥpatro bindus trivalayānvitaḥ ||10||  
 gamāgamasamopeta ādhārākhyāḥ śikhiprabhaḥ |  
 guhyāntaṃ ṣaḍdalaṃ dīptam ṣaḍbinduḥ parikīrtitam ||11||  
 taptajāmbūnadābhāsam svādhiṣṭhānam hi tad bhavet |  
 nābhimadhyagataṃ śuddham dvādaśāraṃ śāśiprabham ||12||  
 maṇipūrakasaṃjñānam ardhacandrasya madhyagam |  
 anāhataṃ daśāraṃ tu brahmarandhrāntagaṃ sadā ||13||  
 śuddhasphaṭikasamkāśam bhāvayen nādarūpakam |  
 ṣoḍaśāraṃ mahāpadmaṃ trikoṇam kaṇṭham āśritam ||14||  
 pūrṇacandranibhākāraṃ viśuddham mokṣadāyakam |  
 pañcakūṭamahatsthānam vidyutkoṭīsamaprabham ||15||

$\mu = AJ_6J_7$  • A f.49v<sup>3</sup>-f.51v<sup>11</sup> • J<sub>6</sub> f.34r<sup>1</sup>-f.35v<sup>3</sup> • J<sub>7</sub> f.71r<sup>1</sup>-f.74r<sup>10</sup>

**1a** °bhāvaṃ ] *em.*; °bhāva  $\mu$  **2a** saṃsiddham ] *conj.*; saṃsiddhi A, saṃsiddhiḥ J<sub>6</sub>J<sub>7</sub> **2d** °nandita ] J<sub>6</sub>; °naṃditaḥ AJ<sub>7</sub> **3a** śrībhairava uvāca ] śrībhairavaḥ J<sub>6</sub> **4b** sadyaḥ ] sadya A **5a** †dārchād† ] AJ<sub>7</sub>; dār\*c\*chād J<sub>6</sub> • °kapāṭasya ] kapaṭasya A (*unm.*) **5b** paśūnām ] paśūnām A • °gā ] °gāḥ A **5c** yā ] yo A **6a** parityajya ] *em.*; paritya°jy°a A, paritya J<sub>6</sub>J<sub>7</sub> (*unm.*) **6c** tu ] J<sub>6</sub>; tvu A, tru J<sub>7</sub> **7b** saṃvid° ] savid° A **7d** sphuraty ] spuraty A **9b** 'nekadhā ] nakadā A **10b** yeṣu ] °greṣu A **11a** gamāgama° ] *em.*; gamāgamau  $\mu$  • samopeta ] *em.*; samopetau AJ<sub>6</sub>, samoyetau J<sub>7</sub> **11b** °ākhyāḥ ] *em.*; °ākhyā  $\mu$  • °prabhaḥ ] *em.*; °prabhā  $\mu$  **11c** guhyāntaṃ ] guhyam taṃ A **12a** taptajāmbūnadābhāsam ] *em.*; saptajāmbūnadābhyāsam A, saptajāmbūnadāmbhāsam J<sub>6</sub>J<sub>7</sub> **13a** °saṃjñānam ] *conj.*; °vijñānam  $\mu$  **13d** °āntagaṃ ] °atigaṃ A **14b** °rūpakam ] *em.*; °pūrakam  $\mu$  **14d** kaṇṭham ] kaṭham A

madhyadinārkasaṃkāśaṃ bhāvayed bindurūpakam |  
 sa tu nānātanor madhye śaktir vyomaprabhedinī ||16||  
 jvālanti pañcadhā randhre seyam ājñā prakīrtitā |  
 brahmā viṣṇuś ca rudraś ca īśvaraś ca sadāśivaḥ ||17||  
 pṛthivyādīni randhrāṇi pañcapañcakam eva ca |  
 tathā ca koṣṭhakāḥ pañca svādhiṣṭhānādayaḥ smṛtāḥ ||18||  
 eteṣu sthānabhedeṣu pṛthag dhyānaṃ śivoditam |  
 tatraikam api cābhyasya yogī syād ajarāmarāḥ ||19||  
 abhyāsenaiḥ naśyanti pāpā janmasahasrajāḥ |  
 melanāt śivatāṃ yāti sumahān khecarādhipaḥ ||20||  
 svatantraḥ sarvalokeṣu gatiḥ avyāhatā bhavet |  
 aviññāya ca yaḥ kuryād guruvākyāmṛtaṃ vinā ||21||  
 bhakṣyate so 'cirād devi yoginībhīr na saṃśayaḥ |  
 ya idaṃ paramaṃ śāstraṃ granthataś cārthataś tataḥ ||22||  
 guruvaktrāt tu labhyeta sa parāṃ siddhim āpnuyāt |  
 ya idaṃ paramaṃ guhyaṃ khecarīmelakaṃ dadet ||23||  
 sa eva hi gurur devi nānyo 'sti parameśvari |  
 idaṃ guhyatamaṃ śāstraṃ paśūnāṃ yaḥ pradāpayet ||24||  
 aparīkṣitavṛttasya sa śīghraṃ naśyati priye |  
 bahudhā kliśyamānāya bhaktāyānanyacetase ||25||  
 ekānte vijane sthāne pravaktavyaṃ vipaścitā |  
 vyākhyānakāle kartavyaḥ pūjāvidhir ṛśādhyataḥ† ||26||  
 kulāmṛtaiś ca māṃsaiś ca kastūrīcandanādibhiḥ |  
 raktavastre samādhāya vidyāpustakam ādarāt ||27||  
 pūjayet pūrvavidhinā tato vyākhyānaṃ ācāret |  
 athavā yady aśaktas tu mānasena kalāmṛtaiḥ ||28||  
 saṃtarpya pūjya vijane vyākhyānaṃ guptam ācāret |  
 □□□□gatenaiḥ bhāvenārādhyāya pustakam ||29||  
 śṛṇuyād vijane deśe tadjñair yukto 'thavā priye |  
 pūrvoktavidhinā devi svagurūktaprakārataḥ ||30||  
 samabhyasya yathānyāyāṃ dvādaśābdam atandritaḥ |  
 paryatet pṛthivīm enāṃ yatra syān melako guruḥ ||31||  
 taṃ dṛṣṭvā sarvabhāvena samārādhyāya prayatnataḥ |  
 ātmaniḥśreyasakaraṃ tenoktaṃ samyag ācāret ||32||  
 jñānayuktaṃ tu mātaṅgam api kuryād guruṃ priye |  
 jñānavijñānahīnaṃ tu ṣaṭkarmastham api tyajet ||33||  
 yatra yatra viśiṣṭārthaṃ tatra tatra samāśrayet |

16a madhya° ] em.; madhyam μ 17a jvālanti ] jvālamti A, jvalamti J<sub>7</sub> 17b seyam ]  
 samyam A 19b dhyānaṃ ] dhānaṃ A 20d khecarā° ] khebhūcarā° A (unm.) • °ādhipaḥ ]  
 °ādhipa J<sub>7</sub> 22a bhakṣyate so 'cirād devi ] bhakṣyāte so ccirad divi A 23b sa parāṃ siddhim ]  
 paro siddhim avā° A 25d bhaktāyānanya° ] bhaktyāmnanya° A 26c kartavyaḥ ] kartavvyā  
 A 26d ṛśādhyataḥ† ] AJ<sub>7</sub>; āśādhyataḥ J<sub>6</sub> (unm.) 28b tato ] tatā A 28c athavā yady ]  
 atha vāyavy A 28d kalāmṛtaiḥ ] kajāmṛtaiḥ J<sub>6</sub> 29c □□□□ ] omission indicated μ 29d  
 bhāvenā° ] em.; bhāvanā° μ 30b tadjñair ] em.; tatjñe A, tatjñair J<sub>6</sub>J<sub>7</sub> 31b °daśābdam ]  
 daśāṣṭam A 31c pṛthivīm ] J<sub>6</sub>; prathivīm AJ<sub>7</sub> 32c °niḥśreyasa° ] em.; °niśreyasa° A,  
 °niḥśreya°sva° J<sub>6</sub>, niḥśreyakya° J<sub>7</sub>

yasya haste sthitam divyam vidyāpustakam īsvari ||34||  
 tasya mūrtigatam devi sakalam jñānasāgaram |  
 yadā yo granthataś cedam arthataś ca vadiṣyati ||35||  
 aśeṣeṇa jagaddhātri sa eva paramo guruḥ |  
 sarvajñena śivenoktam idam janmārbudair api ||36||  
 durlabham śāstrasāram tu divyajñānaprakāśakam |  
 dvāv imau puruṣau loke siddhaḥ sādḥaka eva ca ||37||  
 abhyāsenaiḥ satatam yaḥ sarvam parivartate |  
 abhīpsur ātmanaḥ siddhiṃ sa yogī sādḥakaḥ smṛtaḥ ||38||  
 samyag abhyasya vijñāya yaḥ samam melanam caret |  
 sarvasādhāraṇatvena vikalpakuṭilōjjitaḥ ||39||  
 kartā bhartā ca saṃhartā nityatṛpto nirāmayah |  
 paśyaty ātmāvibhedena jagad etac carācaram ||40||  
 sa yogī sarvavic chrīmān siddha ity ucyate budhaiḥ |  
 sādḥako bahujanmānte prayāti paramam padam ||41||  
 devaiḥ sudurlabhām siddhiṃ siddho yāti na saṃśayaḥ |  
 tasmād abhyasya yatnena khecarīmelanam caret ||42||  
 melanād apy anabhyāsī sarvam labhati pārvati |  
 tasmād abhyāsahīno 'pi melāt syād ajarāmarah ||43||  
 yadā saṃmilati guruḥ śiṣyam melanakarmani |  
 saṃyojayiṣyati śive tadaivam samudācaret ||44||  
 ekānte vijane sthāne paśudṛṣṭer agocare |  
 pūjāyogyāni vastūni sādḥayet parameśvari ||45||  
 susnigdhe ca susaṃmṛṣṭe gomayenopalepīte |  
 cāruvastravitānādḥye sarvopadravavarjite ||46||  
 vīreṇa madakarpūralaḥṣindūrareṇubhiḥ |  
 vṛttaṣaṭkoṇaḥvasvāraḥvṛttabhūvalayojjvalam ||47||  
 kārayen maṇḍalam devi tatrāpi kalaśam nyaset |  
 pūrayed divyatoyena ratnagarbham savastrakam ||48||  
 mālyadhūpasamāyuktaṃ darpaṇālamkṛtaṃ priye |  
 tatra pañca mahāratnān nyased vidyām ca pūrvavat ||49||  
 tadagre devi sādḥaram pātram pūrṇam kalāmṛtaiḥ |  
 pūrvavat pariśaṃskṛtya pūrvoktavidhinācaret ||50||  
 pūjāvasāne deveśi tatprasādapavitritam |  
 snāpayet kalaśenāṅgam parāmṛtadhiyā guruḥ ||51||  
 vinā snānaprasādābhyām kalyānam ayutair api |

34c haste ] hastho A 35b sakalam ] A; sakulam J<sub>6</sub>J<sub>7</sub> 35c yo ] \*dy\*o A 36d °ārbudair ]  
 °ārbuder A 37a °ram tu ] °ratru A 38b yaḥ sarvam ] em.; ya sarvaḥ ut ° μ (unm.)  
 38c abhīpsur ] em.; abhīkṣur μ 39a abhyasya vijñāya ] em.; abhyāsa vijñātya A, abhyasya  
 vijñātya J<sub>6</sub>, abhyāsa vijñātya J<sub>7</sub> 39d °kuṭilōjjitaḥ ] °kuṭilōjitaḥ A 41a °vic chrīmān ]  
 °vic chīmān A 43b sarvam ] em.; sarve μ 44a °milati ] °melati μ 45b °dṛṣṭer ] °dṛṣṭir  
 A 46b gomayenopalepīte ] gomayenopaḥpalempīte A (unm.) 46c °ādḥye ] °ā\*rdye\* A  
 47a mada° ] ma° A (unm.) 47c °ḥvasvāraḥ° ] J<sub>6</sub>J<sub>7</sub>; °vasthāra A 47d °valayojjvalam ]  
 °vallyojvam ram lam A (unm.) 49b °ālamkṛtaṃ ] °ālamkṣataṃ A 50a sādḥaram ] J<sub>6</sub>;  
 sādḥare A, sādḥareṃ J<sub>7</sub> 50b pūrṇam ] pūrṇa° J<sub>7</sub> 52b kalyānam ] A; kalyānām J<sub>6</sub>J<sub>7</sub>

na sidhyati maheśāni khecarīmelakaṃ priye ||52||  
 tasmāt sarvaprayatnena tat prasādaṃ sahābhidham |  
 sasnānaṃ dāpayed vidyāṃ nānyathā siddhibhāg bhavet ||53||  
 snāpayitvā śivaṃ devi yogasthāne viśeṣavit |  
 pañcāsadvārṇamālāṃ ca sthale vā darpaṇe 'thavā ||54||  
 pade vā candane divye tal likhen na tu bhūtale |  
 śiṣyahastena deveśi tatra puṣpaṃ pramocayet ||55||  
 yasmin varṇe nipatitaṃ puṣpaṃ tadvarṇapūrvakam |  
 nāma cānandanāthāntaṃ dāpayed gurur īśvari ||56||  
 śaktināma ca saṃprekṣya parāmbāntaṃ pradāpayet |  
 pūrvaṃ prasādaṃ saṃdagdhamahāpātakaśaṃcayaḥ ||57||  
 punaś ca kalāśāsekāt parāmṛtatanur bhavet |  
 bhūyaś ca nāmagrahaṇāt śivasāmyaḥ prajāyate ||58||  
 evaṃ kṛte śive śiṣyo yogyo melanakarmaṇi |  
 anyathā parameśāni tad evānarthakṛd bhavet ||59||  
 iti siddhātanaḥ siddho yad yad bhāvam upāsate |  
 tat tat phalaṃ ca pratyakṣaṃ bhaviṣyati na saṃśayaḥ ||60||  
 iti śrīmatsyendrasamhitāyāṃ saptadaśaḥ paṭalaḥ

53b tat prasādaṃ ] J<sub>6</sub>; tprasādaḥ A, tat prasāda J<sub>7</sub> 55a pade vā ] yadevā A • divye ]  
 devi A 56b puṣpaṃ ] *em.*; puṣpa μ 56c °nāthāntaṃ ] °nāthāntāṃ J<sub>6</sub> 57a śaktināma  
 ca ] *conj.*; śaktimāma caṃ A, śaktimāma ca J<sub>6</sub>J<sub>7</sub> 57b parāmbāntaṃ ] *em.*; parāṃ vā taṃ  
 AJ<sub>7</sub>, yārāṃvāntaṃ J<sub>6</sub> 59a kṛte ] ṛte A 59a śiṣyo ] *em.*; śiṣye μ 59d tad ] nad A  
 60a °tanuḥ ] °tanuṃ A 60c phalaṃ ] palaṃ A

## AṢṬĀDAŚAḤ PAṬALAḤ

śrībhairava uvāca

iti †sarvajñapāśād† yas tīrṇaḥ saṃsārasāgarāt |  
 bhūñjīta svecchayā bhogān svecchayā yogam abhyaset ||1||  
 upādeyaḥ priyo yasmāt kaulike priyamelakaḥ |  
 ataḥ kuryād anuṣṭhānaṃ śāktam āṇavam eva vā ||2||  
 atyantavijane sthāne sarvopadravavarjite |  
 nītāntaṃ manaso ramye ḥṛdyadhūpasugandhini ||3||  
 vikīrṇapuṣpaprakarasindūrādisurañjite |  
 gurumaṇḍalakaṃ kṛtvā bhaktimān yogam abhyaset ||4||  
 sthīram āsanam āsīnaḥ sakalīkṛtavigrahaḥ |  
 jītaśvāso jītanā jītakarmā jītendriyaḥ ||5||  
 niyojyaṃ ghaṇṭikārandhre ॥॥॥॥॥॥॥॥ |  
 adhastāc cintayec cakram ākrāntādhāramaṇḍalam ||6||  
 tatra madhye samodḍiptāṃ mūlaśaktiṃ vibhāvayet |  
 prāṇān nirudhyordhvamukhīm nayed bhittvā ṣaḍambujān ||7||  
 ekībhūtā hi nādākhyā cakrabhedakrameṇa ca |  
 taḍidvalayasamkāśaṃ sphuratkirāṇarūpiṇīm ||8||  
 cihnyā ca nirālambe sūnyatejomaye pare |  
 brahmadvārasya garbhe tu visargākhye vilīyate ||9||  
 tato rasanayodbhedyā praviśed brahmaṇaḥ padam |  
 tasmin kulāmṛtaṃ divyaṃ pītvā bhūyo viśet kulam ||10||  
 tena prāsītāmātreṇa parāṃ siddhim avāpnuyāt |  
 yogamūle svake sthāne bhūyas tasmāt samutthitā ||11||  
 pṛthivyādhārasamkocād ekocākrāmeṇa tu |  
 etad vāgīsvarībijaṃ rahasyaṃ samprakāśitam ||12||  
 vyākhyātā khecarimudrā tasyā bandho 'yam eva hi |  
 etasyā bandhamātreṇa bhāgyahīno 'pi sidhyati ||13||  
 melakaṃ khecarīṇāṃ ca divyaveśo 'bhijāyate |  
 amunā sampradāyena yatra yatra vilīyate ||14||  
 tatra tatra parānandarūpam eva prakāśate |  
 sarvaśāstrārthavettā ca saubhāgyaṃ paramaṃ tathā ||15||  
 kāvyaṃ ca sarvabhāṣābhīḥ sālamkārapadojvalam |  
 karoti līlayā yogī rudraśaktiprabhāvataḥ ||16||  
 anenaiva prayogena sarvamātrāḥ sphuranti hi |  
 āṇavaḥ śāmbhavaḥ śāktā ye †kety† uccarati priye ||17||  
 maṇipūre layād vaśyaṃ śāntīśrīpuṣṭitūṣṭayaḥ |

$\mu = \text{AJ}_6\text{J}_7$  • A f.51v<sup>11</sup>–f.54v<sup>6</sup> • J<sub>6</sub> f.35v<sup>4</sup>–f.37v<sup>3</sup> • J<sub>7</sub> f.74r<sup>10</sup>–f.78v<sup>5</sup>

**2a** upādeyaḥ priyo | upadiyaḥ prayo A **2d** śāktam āṇavam | J<sub>6</sub>; sāmāṇa॥॥vem A (*unm.*), sāmāṇavam J<sub>7</sub> (*unm.*) **3c** nītāntaṃ | nītānta° A **3d** °sugandhini | °sumdhipite A **4a** °prakara° | A; °prakare J<sub>6</sub>J<sub>7</sub> **6b** omission of pāda indicated  $\mu$  **6d** ākrāntādhāra° | ākrāntādhāra° A **7c** °mukhīm | °su॥khīm A **8a** nādākhyā | nādākṣyā A **11d** °utthitā | °utthita A **15a** °ānanda | A; °ānandā° J<sub>6</sub>J<sub>7</sub> **16b** °jvalam | *em.*; °jvalām  $\mu$

ākarṣaṇaṃ purakṣobho bhavanty eva hi siddhayaḥ ||18||  
 anāhate tu saṃlīno yogī granthivibhedanāt |  
 girīṇāṃ pātaṇaṃ devi kuryād mṛtyoś ca vañcanaṃ ||19||  
 viśuddhe 'py amṛtādhāre yogas tu syād asaṃśayaḥ |  
 kṣutṭṛṣādāhanirmukto jarārogavivarjitaḥ ||20||  
 ājñāsthānagato yogī trailokyam api paśyati |  
 trikālaññaḥ svayaṃ karttā sa eva parameśvaraḥ ||21||  
 atītaṃ veti nābhistho varttamānaṃ hr̥di sthitaḥ |  
 ājñāsthānagato yogī sarvaṃ jñāti sarvadā ||22||  
 adhunā conmanībhāvaḥ paratattvopalabdhye |  
 pāramparyakramāyāto brahmāṇḍodaramadhyagaḥ ||23||  
 yaḥ līṅgādhāramadhyasthaṃ madhye śaktyaṅkurānvitam |  
 yavamātrapramāṇaṃ tu trikoṇākṛtim uttamam ||24||  
 niṣkalaṃ yat paraṃ tejaḥ parasya parasamsthitam |  
 javamaṇḍriyaṃ yadvat viśphuraś caiva dṛśyate ||25||  
 tathākṛtir bhavet tasya mīlanonmīlanāni ca |  
 prathamam bhedayec cakram nābhijam nāḍibhir yutam ||26||  
 tadūrdhve hr̥dayāvasthaṃ cakram vai kulasaṃjñakam |  
 hr̥ccakram bhedayet paścāt kaṇṭhacakraṃ tataḥ śanaīḥ ||27||  
 tadūrdhve lambikām bhedyā nāsāgraṃ tu tato nayet |  
 nāsāgrāt śvāsasaṃbhinnam bhrūmadhye saṃniveśayet ||28||  
 śvāsena sahitaṃ bījam tejorūpaṃ lalāṭake |  
 gatvā lakṣam lalāṭasthaṃ praviśet sūryasaṃnibham ||29||  
 kuñcikāḍhyaṃ tataḥ sūkṣmā ॥॥॥॥ ca sūkṣmakam |  
 udghāṭayet tato dvāraṃ śivadvārārgalaṃ mahat ||30||  
 bindudvārārgalaṃ bhittvā durbhedyam tridaśair api |  
 brahmāṇḍodaram ity uktam yoginīsiddhasevitam ||31||  
 tad etad aṅgulotsedhaṃ kapāle saṃvyavasthitam |  
 praveśāt sparśanaṃ tatra bālānām iva jāyate ||32||  
 śaktitattvāvabodho hi vijñānaṃ siddhasādhanam |  
 paratattvāvabodhaś ca jñānaṃ mohaprasādhanam ||33||  
 bhuktimuktyor dvayor hetuḥ paramānandatām gataḥ |  
 jīvanmuktim avāpnoti vatsarārdhān na saṃśayaḥ ||34||  
 prāptadvādaśakenaiva śivasāmyabalaḥ priye |  
 sarvārthakṛtyam sūkṣmatvaṃ sarvajñatvaṃ viśuddhatā ||35||  
 nityānandasvabhāvatvaṃ sarvavyāpītvam eva ca |  
 aṇimā laghimā prāptiḥ prakāmyam garimā tathā ||36||  
 īśitvaṃ ca vaśītvam ca yac ca kāmāvasāyitā |

19d mṛtyoś ] mṛtyuś A • vañcanaṃ ] *em.*; vañcanaṃ μ 20a 'py ] *em.*; ty μ 22b  
 sthitaḥ ] *em.*; sthitaṃ μ 23a conmanī ] vonmanī A 24c yava° ] yatra A 25b parasya  
 parasamsthitam ] parasparasamsthita A (*unm.*) 25c java° ] javā° J<sub>7</sub> 25d viśphuraś ] *em.*;  
 viśphuraś A<sub>J<sub>7</sub></sub>, viśurāś J<sub>6</sub> 27d kaṇṭhacakraṃ ] *em.*; kaṇṭhaṃ vaktraṃ μ 28c nāsāgrāt ]  
*em.*; nāsāgre μ 30b *omission indicated* μ 32b kapāle ] J<sub>6</sub>; kalāye A, kayāle J<sub>7</sub> 33a  
 °bodho ] °bodhe J<sub>6</sub><sup>c</sup> 35c °kṛtyam ] A; °kṛtvam J<sub>6</sub>J<sub>7</sub> 36b °vyāpītvam ] *em.*; °vyāpītvam  
 A, °vyāpītvam J<sub>6</sub>J<sub>7</sub>

syān mahāsiddhayas tv etā aṣṭau vijñānāyonayaḥ ||37||  
 yoginaḥ sampravartante vatsarāt parameśvari |  
 athāparam pravakṣyāmi sādhanam paramam priye ||38||  
 vidhinānutthitam pūrvam mayā ca varavarṇini |  
 anyeṣāṃ devidevānām brahmādīnām ca durlabham ||39||  
 bindujīvajalākrāntam vartulam candramaṇḍalam |  
 binduprāṇānilākrāntam trikoṇam vahnimaṇḍalam ||40||  
 āpūrya vāmayā nāḍyā muñced dakṣiṇayā bahiḥ |  
 punar dakṣiṇayāpūrya bahuśo vāmayā tyajet ||41||  
 evam viśuddhanāḍīkaḥ kumbhakānām śatam śatam |  
 kuryād bahiś ca haṃsena sahabenāntarasthitam ||42||  
 sa paśyati jagat kīrṇam tejasah paramānubhiḥ |  
 dr̥ṣṭeti pratyayam kuryāt pratyekam ayutam yadā ||43||  
 tadā paśyati nāsāgre hṛdayendūjjvalam ahaḥ |  
 tayoh samcintayed aikeyam tatrātmānam sa paśyati ||44||  
 atimagnam manaḥ kuryāt tasmin puryaṣṭakātmake |  
 tataḥ sa priyasāṅgatyād rudratām āpya dīpyati ||45||  
 śaktibandhaprayogeṇa saptarātram nirodhakaḥ |  
 kodaṇḍadvayamadhyastham bindunādena bhedayet ||46||  
 evam abhyasatas tasya pratyayaḥ samprajāyate |  
 yāmamātrād dhruvam tyaktvā gagane bhavati sthitaḥ ||47||  
 dvādaśānte dinārdhena dr̥ṣṭvā sāksān maheśvaram |  
 samprāpya priyasāṅgatyam śivasāyujyam āpnuyāt ||48||  
 sukham āsanam āsīnaḥ sakalikṛtavigrahaḥ |  
 kiṃ cid abhyunnatorasko mayūrāñcitamastakaḥ ||49||  
 visrastāmsaḥ sthīro bhūtvā rasanām ghaṅṭikābile |  
 samyojya parameśāni dhyānam kuryāj jitendriyaḥ ||50||  
 atyantaniḥṣam kuryāt suṣumṇāntargatam manaḥ |  
 śaktikṣobhāt tatas tasya paro 'bhivyajyate dhvaniḥ ||51||  
 tad eva sahaḥam bījam tatra samyojayen manaḥ |  
 kṣaṇāt kṣoṇīm parityajya gagane bhavati sthiraḥ ||52||  
 muhūrtād vīkṣate sarvam tejomayam idaṃ jagat |  
 yāmamātram tadā tejas tad eva paripaśyati ||53||  
 tadā tasya nivartante nikhilās cittavṛttayaḥ |  
 †yāmalaṃ† yamasamkalpo yadā sthānuvad āsthitaḥ ||54||  
 yadā brahmāṇḍabhāṇḍastham sarvam pratyakṣam īkṣate |  
 ahorātreṇa sarvaṇi sāksāt tattvāni paśyati ||55||

**38c** athāparam ] athātaḥ sam° A **42a** °kaḥ ] °ka° A **42c** bahiś ca ] *em.*; bahiḥca μ **43d**  
 pratyekam ayutam ] *em.*; pratyekam ayutam μ **44b** °endūjjvalam ahaḥ ] *em.*; °endojvalam  
 ahaḥ A, °edoivalam ahaḥ J<sub>6</sub>J<sub>7</sub> **45d** āpya dīpyati ] J<sub>6</sub>; apy adīpyati A, āpy adīpyati J<sub>7</sub> **47c**  
 °mātrād ] °mātrā μ **47d** gagane bhavati sthitaḥ ] J<sub>6</sub>; gamane bhavaḥsthita A, gamane bhava-  
 sthitaḥ J<sub>7</sub> **48b** dr̥ṣṭvā ] *em.*; dr̥ṣṭā μ **49a** sukham āsanam āsīnaḥ ] J<sub>6</sub>; sukhāsāsanam āsīna  
 A, sukham āsanam āsīna J<sub>7</sub> **51c** °kṣobhāt tatas ] J<sub>6</sub>; °kṣobhām tatas A, °kṣobhā tatas J<sub>7</sub>  
**52a** sahaḥam ] sahasam A **52c** kṣoṇīm ] J<sub>6</sub>; kṣoṇī AJ<sub>7</sub> **55b** īkṣate ] īkṣase A

tadrūpaś cet †pariṣatas† tadāsau jāyate śivaḥ |  
 niyojya ghaṅṭikārandhre rasanāṃ niścalātmikāṃ ||56||  
 bhrūmadhye cakṣuṣī nyasya sthiraṃ kṛtvā mano hr̥di |  
 kṣīrodārṇavanirmagnaṃ padmadvayapuṭīkṛtam ||57||  
 pibantaṃ brahmarandhreṇa kṣīradhārāmṛtaṃ himam |  
 romaḥkūpair vinirgatya koṭīśaḥ kṣīrabindubhiḥ ||58||  
 abhedyapāṇḍurāntastham ivātmānaṃ vicintayet |  
 ajarāmaratām eti māsamātraṃ na saṃśayaḥ ||59||  
 māsāvadhī maheśāni yogam ekaṃ śivoditam |  
 dine dine dviyāmāntaṃ yāmāntaṃ vā samuccaret ||60||  
 ekenaiva tu yogena bhuvanāntam anuvrajet |  
 dvitīyena tu yogena saptadvīpāvadhiṃ vrajet ||61||  
 tṛtīyena tu yogena śivaloke mahīyate |  
 atītya sakalān lokān pṛthagbhogān prabhujya ca ||62||  
 śarīrāya mahāyogī candradvīpe sukhaṃ vaset |

śrīdevy uvāca

akṣayaṃ nātha kaṃ lokaṃ vada deva maheśvara ||63||

[śrībhairava uvāca]

sarvaṃ pūrvaṃ mayākhyātaṃ kiṃ na budhyasi pārvati |  
 trailokyam kṣayate sarvaṃ sahasrayugaparyaye ||64||  
 kalpākhyam brahmaṇaḥ sthānaṃ vaikuṅṭhaṃ caiva vaiṣṇavam |  
 kailāśam rudrasaṃsthānaṃ kṣīyate ca mahākṣaye ||65||  
 akṣayaṃ candradvīpaṃ tu yatra devī kulāmbikā |  
 tiṣṭhate ca mayā sārḍhaṃ satyaṃ satyaṃ mahātape ||66||  
 yogīnyas tatra yā devī siddhāś ca varavarṇini |  
 icchārūpadharāḥ sarve sarve cāmoghaśaktayaḥ ||67||  
 svatantrāś ca svarūpāś ca sarve kubjeśvaraprabhāḥ |  
 kim atra bahunoktena jalpitena punaḥ punaḥ ||68||  
 kṣayapātavihīnaṃ tu candradvīpaṃ varānane |  
 tatksaye yauvanānandaḥ krīḍate svecchayā priye ||69||  
 kalpakotiśataś tasya kṣayo naiva prajāyate |  
 na ca samsārikā vyāptiś tasya bhūyaḥ pravartate ||70||  
 paśumārgasthito nityaṃ yoniyonyantaraṃ vrajet |  
 tasmāt sarvaprayatnena guruṃ toṣya maheśvari ||71||  
 praboddhavyam idaṃ śāstraṃ saṃsāraṃ tartum icchatā |  
 yena siddhim avāpnoti satyaṃ satyaṃ na saṃśayaḥ ||72||

iti śrīmatsyendrasamhitāyām aṣṭādaśaḥ paṭalaḥ

56a †pariṣatas† ] AJ<sub>7</sub>; parikhatas J<sub>6</sub> 59a abhedyā ] J<sub>6</sub>; amegha° A, amedya° J<sub>7</sub> • °stham ]  
 em.; °sthām μ 61d °āvadhīm ] °āvalim A 62d prabhujya ] yaḥ bhujya A 63d maheśvara ]  
 em.; maheśvaraṃ μ 64a • sarvaṃ ] conj.; śiva μ 64c kṣayate ] A; kṣāyate J<sub>6</sub>J<sub>7</sub> 65a  
 brahmaṇaḥ ] J<sub>6</sub>; brahmaṇa AJ<sub>7</sub> 66b kulāmbikā ] A; kujāmvikā J<sub>6</sub>J<sub>7</sub> 69a kṣayapāta° ]  
 em.; kṣapayāta° μ 70c vyāptiś ] em.; vyāpti° μ 70d tasya ] em.: °tvasya AJ<sub>6</sub>, svasya J<sub>7</sub>  
 72b tartum ] em.; vartum AJ<sub>6</sub>, varttum J<sub>7</sub>

## SAPTAVIṢĀPATAḤ

īśvara uvāca

kṣetrajñānavihīnas tu bāhyacakramanāḥ kṣamaḥ |  
 sarvatīrthādhikam snānam yogī devi samācaret ||1||  
 lokeśaḥ keśavo rudraḥ īśaś caiva sadeśvaraḥ |  
 nigadyante ca viṃmūtraraḥ jorecakasārahāḥ ||2||  
 dṛḍhalāvaṇyaśauklyaghnadehasthairyagadaḥ kṣamaḥ † |  
 kramād amī praṇaśyanti kriyate vidhinā yadi ||3||  
 divyānujaḥ suraśreṣṭhaḥ sūto yajño hariḥ svayam |  
 atiduṣṭaḥ svayaṃ rudro lebhe īśaḥ suradravam ||4||  
 sadāśivo varo jñeyas teṣāṃ kramam imaṃ śṛṇu |  
 vijane janturahite supātre cāmarīrasam ||5||  
 tatra mehanaḥ sāraṃ kṛtvā caivādipuṣpakam |  
 piṅgalivālukaṃ vāri samyag omkārasambhavam ||6||  
 tathā mathanaḥ divyaṃ brahmarandhravinirgatam |  
 ekikṛtya dharātoyaiḥ saṃskṛtya ca yathāvidhi ||7||  
 karpūraḥ kuṃkumādīni tasmin vinyasya melayet |  
 tena pramardayed deham āpādataalamastakam ||8||  
 nāsaḥ † nāstyakaḥ † kuryād ajarāmaraphalāptaye |  
 māsenā devadeveśi nityam antaḥ pradarsāyete ||9||  
 valīpalitanāśaś ca dṛḍhalāvaṇyam eva ca |  
 bhaviṣyati maheśāni nāḍīsuddhir gadakṣayaḥ ||10||  
 anena vidhinā devi nirvikalpena cetasā |  
 yaś caret tasya saṃsiddhir jāyate hy ajarāmarāḥ ||11||  
 kṣetratīrthamayā dehe yat tīrtham śivanirgatam |  
 sarvapāpakṣayaḥ karam valīpalitanāśanam ||12||  
 karoti nātra saṃdehas trikālābhyaṅgayogataḥ |  
 ṣaṇmāsāl labhate satyam ajarāmaratāṃ priye ||13||  
 trikālodvartanād varṣād valīpalitahā bhavet |  
 ekakālaprayogena trivarṣād ajarāmarāḥ ||14||  
 vikalpo nātra kartavyas tarhi siddhir na jāyate |  
 avikalpapravṛttasya yoginaḥ siddhir uttamā ||15||  
 sarvapāpakṣayaś caiva saukumāryaṃ praḥjāyate |  
 divyaṃ śivamayam tīrtham tīrthakoṭīphalapradaḥ ||16||

$\mu = AJ_6J_7$  • A f.68v<sup>7</sup>-f.69v<sup>10</sup> • J<sub>6</sub> f.47v<sup>8</sup>-f.48v<sup>1</sup> • J<sub>7</sub> f.100r<sup>7</sup>-f.102r<sup>1</sup>

**1b** bāhya° ] vāghra° A • °manāḥ ] conj ; °manā μ **1c** sarva° ] sarvaṃ A **1d** yogī devi  
 samācaret ] *em.*; yoga demvī samaṃ caret A, yogaṃ devī samaṃ caret J<sub>6</sub>J<sub>7</sub> **2b** īśaś caiva ]  
*em.*; īśaś saiva μ **2c** nigadyante ] nimadyante A **3a** °śauklya° ] °śaukla° A **4b** sūto ]  
 sūno A **4c** atiduṣṭaḥ ] aniduṣṭaḥ A **4c** rudro ] *em.*; rudre μ **4d** īśaḥ suradravam ] *em.*;  
 draśaḥ suradravaḥ A, īśaḥ surudravaḥ J<sub>6</sub>J<sub>7</sub> **5c** jantu° ] naṃtu° A **6c** piṅgalivālukaṃ ]  
 piṅgalivāluḥ J<sub>6</sub>J<sub>7</sub> **6c** vāri ] sāri A **7a** mathanaḥ ] mathanalaḥ A **8b** tasmin ] *em.*;  
 tasya μ **8c** °mardayed ] *em.*; °mardaye μ **9d** nityam ] J<sub>6</sub>; nityaṃ AJ<sub>7</sub> • pradarsāyete ]  
 A; pradarsānāt J<sub>6</sub>J<sub>7</sub> **12a** kṣetratīrthamayā ] *em.*; kṣetraṃ tīrthamayā AJ<sub>7</sub>, kṣetraṃ tīrtham  
 mayā J<sub>6</sub> **14a** tri° ] dvi° J<sub>6</sub>

rātrau pātrāntare sarvaṃ kuryād yogī samāhitām |  
 candanaṃ kuṅkumaṃ kuṣṭhaṃ hāridraṃ gomayaṃ tilaṃ ||17||  
 karpūraṃ aguraṃ candraṃ guggulaṃ kaṅgukāghṛtaṃ |  
 gandhakaṃ ca samāloḍya prātar dehaṃ pramardayet ||18||  
 anena vidhinā māsāt sūryakalpo bhaven naraḥ |  
 valīpalitanirmukto jāyate hy ajarāmarāḥ ||19||  
 rātrau kṛtvā maheśāni pātre sarvāmarīsudhām |  
 tālakaṃ kanakaṃ gandhaṃ rudrākṣaṃ ca manaḥśilām ||20||  
 piṣṭvā saṃloḍya svadehaṃ mardayet prātar utthitaḥ |  
 māsād bhavati deveśi satyaṃ pāvakaṣaṃnibhaḥ ||21||  
 valīpalitanirmuktaḥ siddhiḥ syād ajarāmarā |  
 divā saṃkṣīpya pātrāntaḥ sāyaṃ mardanam ācaret ||22||  
 ghṛṣṭvā guggulunā dhūpaṃ vastrāvṛtatanau dadet |  
 saṃdagdhagomayaṃ bhasma melayitvāmarīrase ||23||  
 saṃmiśronmattakarasaṃ tena dehaṃ pramardayet |  
 mardanād eva ṣaṇmāsāj jāyate hy ajarāmarāḥ ||24||  
 sarvato viṣanāśās ca bhaviṣyati na saṃśayaḥ |  
 yo nityaṃ mardayed enaṃ dvādaśāntam akhaṇḍitam ||25||  
 sarvapāpavinirmuktaḥ sarvavyādhivivarjitaḥ |  
 ajaraś cāmaro bhūtvā jīved ācandratāraḥ ||26||  
 avikalpamatir devi yaḥ sadā mardayet tanum |  
 tasya na vyādhijā bhītir na jarāmṛtyuto 'pi ca ||27||  
 anena devi snānena sarvatīrthaphalodayaḥ |  
 bhavati nātra saṃdehaḥ satyaṃ satyaṃ mayoditam ||28||  
 paśupāśaprabaddhās ca śivajñānaparāṇmukhāḥ |  
 divyāmarīsudhāsnānaṃ na vindanti bahirmukhāḥ ||29||  
 aprakāśyatamaṃ cedaṃ rahasyaṃ te prakāśitam |  
 śīvenodāhṛtaṃ devi nāparīkṣya pradāpayet ||30||  
 iti śrīmatsyendrasamhitāyāṃ saptaviṃśaḥ paṭalāḥ

17c kuṣṭhaṃ ] *em.*; kuṣṭhaṃ μ 17d hāridraṃ ] dāridraṃ A 18a karpūraṃ aguraṃ  
 candraṃ ] J<sub>6</sub>; karpūruguraṃ caṃdraṃ ca A (*unm.*), karpūragaraṃ caṃdraṃ J<sub>7</sub> (*unm.*) 18c  
 gandhakaṃ ] [ro]dhakaṃ A 20c tālakaṃ kanakaṃ ] J<sub>6</sub>; talakaṃ kaṃnakaṃ A, talakaṃ  
 kanakaṃ J<sub>7</sub> 21a sva° ] *em.*; saṃ° μ 21d °nibhaḥ ] °nibhaṃ A 22b °marā ] J<sub>6</sub>; °marāḥ  
 AJ<sub>7</sub> 23a ghṛṣṭvā guggulunā ] J<sub>7</sub>; ghṛṣṭā guggulanā A, ghṛṣṭyā guggulunā J<sub>6</sub> 23b °tanau  
 dadet ] °nanau davet A 23c °dagdhā° ] *em.*; °dagdhā° A, °dagdhvā J<sub>6</sub>J<sub>7</sub> 27c °bhītir ]  
 °bhītir A 28c bhavati ] *em.*; labhati AJ<sub>6</sub>, labhate J<sub>7</sub> 29b °mukhāḥ ] J<sub>6</sub>; °mukhya A,  
 °mukhā J<sub>7</sub> 29d °mukhāḥ ] mukhā A 30b te prakāśitam ] taṃ prakāśite A

## Works cited in the *Bṛhatkhecarīprakāśa*

In the following list the names of cited works are followed by the location (if I have found it)<sup>466</sup> of the citation(s) in the published edition (if one is available) of the work and then the location of the beginning of the citation in the manuscript. I have not listed unattributed citations that I have been unable to identify. The sign “≈” indicates that the citation is found in a slightly different form in the edition that I have consulted. Where I am uncertain of the identity of the text being referred to, its name or its author’s name is given in single inverted commas.

*Amṛjane’*: f.42(3)v<sup>mg</sup>

*Atharvaśira[upaniṣad]*: f. 86(1)v<sup>5</sup>

*Amarakośa*: f. 29r<sup>10</sup>, f.70v<sup>mg</sup>, f. 110v<sup>2</sup>

*Amṛtabindūpaniṣad*: f. 90r<sup>9</sup>

*Aṣṭādhyāyī*: 1.4.82 at f. 59v<sup>9</sup> (“*iti sūtrāt*”)

*Uttaragītā*: f.59r<sup>mg</sup>

*Kapilatantra*:<sup>467</sup> f. 14r<sup>9</sup>

*Kālāgnirudropaniṣad*: f. 86(1)v<sup>8</sup>

*‘Kālidāsa’*: f. 42(1)r<sup>8</sup>, f. 110r<sup>9</sup>

*Kulaprakāśatantra*: f. 42(1)v<sup>5</sup>, f.88v<sup>mg</sup>

*Kulārṇavāda*: f. 45v<sup>10</sup>

*Kaurmagītā*: f. 89v<sup>3</sup>

*Kaurme Śivagītā*: f. 66v<sup>4</sup>, f. 85r<sup>5</sup>, f. 85r<sup>10</sup>, f.89v<sup>mg</sup>, f. 101r<sup>8</sup>

*Gāruḍa[purāṇa]*: f. 63v<sup>7</sup>, f. 67r<sup>9</sup>, f. 67v<sup>5</sup>, f. 68v<sup>5</sup>

*Gītāsāra*: “*ekonaviṃśādhyāye*” f. 16v<sup>6</sup>

*‘Gorakṣa’*: f.25r<sup>mg</sup>,<sup>468</sup> f. 42(3)v<sup>4</sup>, f.45r<sup>mg</sup><sup>469</sup>

*Gorakṣaśataka*<sub>N</sub>: 67 at f. 11v<sup>8</sup>; 64 at f. 12r<sup>1</sup>, 133–134 at f. 26r<sup>5</sup> (attributed to *Haṭhapradīpikā*), 43 at f. 99r<sup>7</sup>, 25–28 at f. 99v<sup>7</sup>, 142 at f.100r<sup>mg</sup>, 24cd at f. 100r<sup>3</sup>, 72c–76d at f.103v<sup>mg</sup>, 11 at f. 108v<sup>1</sup> (= *HP* 1.35), 12 at f. 108v<sup>5</sup> (= *HP* 1.44)

*Carakasamhitā*: f. 78v<sup>8</sup>

<sup>466</sup>In general, I have sought to identify only those citations that are from haṭhayogic works.

<sup>467</sup>See footnote 209.

<sup>468</sup>See footnote 241.

<sup>469</sup>The verse quoted is *abhakṣyaṃ bhakṣayen nityam apeyaṃ pīyate sadā || agamyāgamaṇaṃ nityaṃ sa yogī nātra saṃśaya iti gorakṣaḥ |*

*Jābala[upaniṣad]*: f. 86(2)r<sup>9</sup>

*Jaiminiyaśvamedhagālava*: f. 74r<sup>4</sup>, f. 74r<sup>10</sup>, f. 74v<sup>7</sup>, f. 75r<sup>mg</sup>, f. 75v<sup>1</sup>

*Tātvakaumudī*: f. 57r<sup>mg</sup>

*Tātvapradīpikā*: f. 69v<sup>mg</sup>, f. 107v<sup>mg</sup>

*Tantrarāja*: f. 27v<sup>2</sup>, f. 42(1)v<sup>2</sup>, f. 42(1)v<sup>9</sup>, f. 42(2)r<sup>5</sup> (=citation at f. 42(1)v<sup>2</sup>), f. 42(2)r<sup>6</sup> (=citation at f. 42(1)v<sup>9</sup>), f. 64r<sup>2</sup>, f. 73v<sup>3</sup>, f. 74r<sup>1</sup>, f. 78r<sup>1</sup>, f. 78r<sup>9</sup>, f. 78v<sup>5</sup>, f. 82v<sup>2</sup>, f. 90v<sup>8</sup>, f. 105r<sup>mg</sup>, f. 106v<sup>mg</sup>

[*Tāttirīya*]śruti: f. 42(1)r<sup>8</sup>

*Dakṣiṇamūrtisaṃhitā*: f. 105r<sup>6</sup>

*Dattatreyayogāśāstra*: see *Sāṃkṛtidattatreyasaṃvādaprakaraṇa*

'*Devalaḥ*': f. 91v<sup>7</sup>

*Dhātupāṭha*: f. 102v<sup>8</sup>

*Nandipurāṇa*: f. 92r<sup>5</sup>

*Nārāyaṇīyayogasūtravṛtti*: f. 57v<sup>2</sup>, f. 90v<sup>2</sup>

*Nārāyaṇīyavṛtti*: f. 93r<sup>2</sup>

*Nārāyaṇīyasūtravṛtti* (*ad Kṣurikopaniṣad*): f. 90r<sup>11</sup>

*Niruktaśeṣa*: f. 111r<sup>6</sup>.

*Padmapurāṇa*: f. 84v<sup>3</sup>

*Pādmagītā*: f. 90r<sup>mg</sup>

*Pādmasāvagītā*: f. 76r<sup>mg</sup>

*Pādme Kapilagītā*: f. 25r<sup>7</sup>, f. 68r<sup>1</sup>, f. 89r<sup>10</sup>

*Pārthivesvaracintāmaṇi*: f. 84v<sup>4</sup>

*Paṣkaraprādurbhāva*: 17th *adhyāya* (of *Gāruḍapurāṇa* ?) with Nilakaṇṭha's *vyākhyā*, the *Yogacintāmaṇi*: f. 67v<sup>1</sup>, f. 83r<sup>mg</sup>

*Prabodhacandrodaya*: f. 110r<sup>9</sup>

*Brahmayāmala*: f. 42(1)v<sup>1</sup>, f. 42(2)r<sup>1</sup> (=previous citation)

*Bhāgavata*: f. 55r<sup>3</sup>, "*ekādaśe skandhe*" f. 16v<sup>2</sup>, f. 95v<sup>8</sup>, "*pañcame*" f. 69v<sup>6</sup>, "*śrīdhara-vākyāyām*" f. 78r<sup>7</sup>, "*dvitīyaskande*" f. 82v<sup>6</sup>

*Bhagavadgītā*: 8.13ab at f. 17v<sup>1</sup>, f. 65v<sup>11</sup>, f. 66r<sup>mg</sup>, 6.13 at f. 98v<sup>10</sup>, 6.44a at f. 101r<sup>12</sup>, f. 104r<sup>2</sup>, 6.17 at f. 107v<sup>1</sup>, 6.11d at f. 107v<sup>10</sup>

*Bhojavṛtti*: f. 90r<sup>7</sup>

*'Mahākapilapañcarātre':* f. 42(1)v<sup>8</sup>, f. 42(2)v<sup>4</sup>

*Mahāhāraḱatantra:* f.88v<sup>mg</sup>

*Mahābhārata:* “*puṣkaraprādurbhāve saptadaśādhyāye*” f. 24v<sup>8-10</sup>, “*bhārate yājñavalkyaḥ*”: f. 73r<sup>mg</sup>, f. 74r<sup>3</sup>, f. 75r<sup>2</sup>, f. 75v<sup>3</sup>, “*bhārate*”: f. 75r<sup>8</sup>, “*bhārate kaśyapastutau*”: f. 85v<sup>7</sup>, “*mokṣadharme bhārate*”: f. 92v<sup>11</sup>, “*śāntau bhīṣmena*”: f. 93r<sup>9</sup>, “*bhārate pauṣkare saptadaśādhyāye nīlakamṭhena*” f. 97r<sup>6</sup>

*Mahābhāṣya:* f. 57r<sup>5</sup>

*Mantramahodadhi:* f.105<sup>mg</sup>

*Mālatīmādhava:* 5.1a at f.68r<sup>mg</sup>

*'Yājñavalkya':* f. 43r<sup>9</sup>, f. 66v<sup>mg</sup>, f. 76r<sup>3</sup>, f. 77v<sup>2</sup>, f. 80v<sup>1</sup>, f. 82r<sup>6</sup>, f. 86(2)r<sup>3</sup>, f. 97r<sup>5</sup>, f. 98v<sup>6</sup>, f. 108v<sup>6</sup>

*Yājñavalkyagītā:* f. 85v<sup>7</sup>, f. 97r<sup>10</sup>

*Yājñavalkyasamhitā:* f. 92r<sup>1</sup>, f. 96r<sup>3</sup>, f. 96r<sup>11</sup>

*Rudrahṛdaya:* f. 85v<sup>10</sup>

*Yogacintāmaṇi:* f. 25r<sup>2</sup>

*Yogataraṅginī:* f. 73v<sup>6</sup>

*Yogatārāvalī:* f. 89r<sup>4</sup>

*Yogapradīpikā:*<sup>470</sup> f. 37r<sup>7</sup>

*Yogabīja:* 183ab at f. 8v<sup>6</sup>; 91–98 at f. 19v<sup>4</sup>, 141cd at f. 26v<sup>7</sup>, 131 at f. 37r<sup>2</sup>, 125–127 at f. 37r<sup>5</sup>, ≈ 73 at f. 45r<sup>mg</sup>, f. 45r<sup>11</sup>, ≈ 179, 182a–183b, 173c–176b and ≈ 177cd at f. 64r<sup>3</sup>, 146–147 at f. 88r<sup>5</sup>, 148–149 at f. 88v<sup>2</sup>, 150–152b at f. 88v<sup>6</sup>, 135c–136b at f. 90r<sup>4</sup>, 102 at f. 91r<sup>2</sup>, 104 at f. 91r<sup>4</sup>, 106cd at f. 91r<sup>7</sup>, 108a–110b at f. 91v<sup>11</sup>, 15c–17d at f. 93r<sup>8</sup>, 153 and 157–159 at f. 101r<sup>10</sup>, ≈ 159a–160b at f. 101v<sup>1</sup>, 113cd at f. 102v<sup>4</sup>, 116–117 at f. 102v<sup>5</sup> (= *DYŚ* 286–289), 120cd at f. 102v<sup>9</sup>, 121c–122b at f. 103r<sup>2</sup>, 123c–124b at f. 103r<sup>4</sup>, 94a at f. 104r<sup>11</sup>

*Yogaratnakārikā:*<sup>471</sup> f. 89v<sup>9</sup>

*Yogavāsiṣṭha:* f. 64r<sup>9</sup>

*Yogasāra:* f. 12r<sup>2</sup>

*Yogasiddhāntacandrikā:* f. 93r<sup>2</sup>

*Yogasūtra with Vyāsa's Bhāṣya:*<sup>472</sup> 3.50 at f. 12r<sup>7</sup>–f. 12v<sup>3</sup>; f. 15r<sup>4</sup>; f. 16r<sup>8</sup>; f. 16v<sup>4</sup>; f. 16v<sup>8</sup>; 3.29 at fol. 21r<sup>mg</sup>, 3.25 at f. 41v<sup>4</sup>, 4.1 at f. 64r<sup>mg</sup>, f. 64r<sup>10</sup>, 3.21 at f. 73r<sup>11</sup>, f. 76v<sup>mg</sup>, 3.37 at f. 77v<sup>9</sup>,

<sup>470</sup>The passage cited is not in the Lonāvalā edition of the *Haṭhapradīpikā*.

<sup>471</sup>Ballāla wrote this text himself: *āsanāni tu asmābhir yogara[tna] kārikāsu svakṛtāsūktāni (em.; ūkt\* S)*.

<sup>472</sup>These citations are usually introduced with *sūtre* and *bhāṣye*.

3.38 at f. 78r<sup>4</sup>, f. 81r<sup>4</sup>, f. 82v<sup>7</sup>, 2.1–2 at f. 85v<sup>4–6</sup>, 1.2 at f. 87v<sup>4</sup>, 89a–90b at f. 87v<sup>4</sup>, 2.29 at f. 89v<sup>5</sup>, 3.28 at f. 96v<sup>11</sup>, 1.33 at f. 109v<sup>2</sup>

*Ratnāvalī*: f. 86(1)v<sup>7</sup>

*Rāmāyaṇa*: f. 97v<sup>mg</sup> (“*vālmikīye*”)

*Liṅga[puṛāṇa]*: f. 109r<sup>8</sup>

*Vāmadevaṛṣi*: f. 98v<sup>10</sup>

*Vāyavīyaśaṃhitā*: f. 88v<sup>mg</sup>

*Vāyupurāṇa*.<sup>473</sup> f. 15r<sup>6</sup>, f. 88r<sup>1</sup>, f. 88r<sup>3</sup>, f. 88v<sup>2</sup>, f. 88v<sup>6</sup>, f. 89v<sup>5</sup>, f. 90r<sup>7</sup>, f. 95r<sup>11</sup>, f. 97v<sup>8</sup>, f. 107r<sup>7</sup>

*Vāyusaṃhitā*: f. 86(1)v<sup>11</sup>, f. 92r<sup>4</sup>

*Vāsiṣṭhasaṃhitā*: 1.50 at f. 59r<sup>9</sup> (without attribution)

*Viśvāmitrakalpa*: f. 92v<sup>1</sup>

*Viśvāmitrasaṃhitā*: f. 90r<sup>10</sup>, f. 90v<sup>2</sup>

*Vyākaraṇaḡraṃthe*: f. 25r<sup>4</sup>

*Vyāsaḥ*: f. 84v<sup>7</sup>

*Śatarudriya*: f. 84v<sup>6</sup>

*Śākaloktamaṃtra*: f. 24r<sup>11</sup>

*Śāradātilakatantra*.<sup>474</sup> f. 42(1)v<sup>7</sup>, f. 42(2)v<sup>1</sup> (=previous citation)

*Śāstram*.<sup>475</sup> f. 26v

*Śiva*.<sup>476</sup> f. 95v<sup>7</sup>, f. 95v<sup>11</sup>

*Śivagītā*: f. 107v<sup>11</sup>

*Śivatāṇḡava*: f. 105v<sup>6</sup>

*Śivapaṃjaramārkaṇḡeyastotra*.<sup>477</sup> f. 84v<sup>5</sup>

*Śivapurāṇa*: f. 86(2)r<sup>9</sup>

*Śivarahasya*: f. 86(2)r<sup>4</sup>, f. 86(2)r<sup>9</sup>

<sup>473</sup>The *Vāyupurāṇa* is quoted from regularly in the lengthy excursus on *sarvayoga* at f. 87v–f. 116v, sometimes with “*upamānyuh*” to indicate the source of the citation but often without attribution.

<sup>474</sup>The verse cited is not in Avalon’s edition.

<sup>475</sup>This passage is about the different tastes of *amṛta*.

<sup>476</sup>I have located some of the citations introduced with “*śivena*” in the *Śivasāṃhitā*. I have been unable to find those listed here.

<sup>477</sup>Correction from *śivapaṃcaratnamārkaṇḡeyastotra*.



*Hathapradīpikā*: 1.11 at f. 101<sup>4</sup>, 3.32 at f. 201<sup>7</sup>, 4.3–5 at f. 23<sup>v1</sup>, 3.46ab, 3.47–48 at f. 261<sup>3</sup>, 3.50bc, 3.51 at f. 261<sup>7</sup>, 4.68ab at f. 26<sup>v10</sup>, 4.23–24 at f. 33<sup>v8</sup>, 4.10 at f. 37<sup>v4</sup>, f. 441<sup>7</sup>, 3.46ab at f. 44<sup>v9</sup>, 4.37 at f. 721<sup>2</sup> (attributed to Gorakṣa), 2.44 at f. 90<sup>v9</sup>, 3.6–7d at f. 90<sup>v10</sup>, f. 91<sup>r3</sup>, ≈ 2.51a–52b at f. 91<sup>r5</sup>, 2.57a–58b at f. 91<sup>r8</sup>, ≈ 2.60a–62b at f. 91<sup>r9</sup>, 2.68–69 at f. 91<sup>v2</sup>, 2.72 at f. 91<sup>v4</sup>, 1.59 at f. 93<sup>r11</sup>, 1.62a–d at f. 93<sup>v</sup> (attributed to Gorakṣa), 1.20 at f. 93<sup>v7</sup> (unattributed), 1.62e–63d at f. 94<sup>v6</sup>, 3.18c–19d at f. 101<sup>v12</sup>, 3.25–27 at f. 102<sup>r5</sup>, ≈ 3.24 at f. 102<sup>r9</sup>, 3.51cd at f. 102<sup>r11</sup>, 3.110 at f. 102<sup>v10</sup>, 3.70 at f. 103<sup>r3</sup>, ≈ 3.79ef at f. 103<sup>r10</sup>, 3.90abefgh and 3.91ab at f. 103<sup>v1</sup>, 4.10 at f. 104<sup>r10</sup>, 1.12 at f. 107<sup>v1</sup>, 1.13 at f. 107<sup>v3</sup>, 1.36 at f. 108<sup>v3</sup>, 1.48e–h at f. 108<sup>v7</sup>

The following works are mentioned but not cited at the indicated places in the commentary:

*Karāṅkīnītantra*: f. 281<sup>1</sup>

*‘kārikā’*: f. 99<sup>r1</sup>

*Gurugītā*: f. 111<sup>7</sup>

*Caraka[samhitā]*: f. 181<sup>10</sup>, f. 971<sup>2</sup>, f. 1101<sup>mg</sup>

*Tattvakaumudī*: f. 371<sup>mg</sup>

*Tantrarāja*: f. 35<sup>v9</sup>, f. 38<sup>v2</sup>

*Dattātreyatantra*: f. 27<sup>vmg</sup>, f. 27<sup>v3</sup>, f. 281<sup>1</sup>

*Nāgārjunatantra*: f. 27<sup>v1</sup>, f. 27<sup>v3</sup>, f. 281<sup>1</sup>

*Pādmasīvagītā*: f. 5<sup>v1</sup>, f. 86(1)<sup>v10</sup>

*Prabodhacandrodaya*: f. 461<sup>1</sup>

*Bhāvaprakāśa*: f. 181<sup>10</sup>, f. 971<sup>2</sup>

*Bhīṣakśāstra*: f. 181<sup>10</sup>, f. 1101<sup>5</sup>

*Mārttaṃdagītā*: fol. 181<sup>mg</sup>

*‘Mohanadāsa’*: f. 201<sup>2</sup>

*Yājñavalkyasamhitā* f. 471<sup>2</sup>

*‘Yājñavalkya’*: f. 341<sup>mg</sup>, f. 94<sup>v2</sup>

*Yogatārāvalī*: f. 321<sup>4</sup>, f. 381<sup>2</sup>

*Rudrayāmala*: f. 13<sup>v6</sup>, f. 28<sup>v5</sup>

*Līṅgapurāṇa*: f. 86(3)<sup>v4</sup>

*Vāgbhaṭṭa*: f. 181<sup>10</sup>

*Vāyupurāṇa*: f. 99<sup>r3</sup> (“*upamanyu*”)

- Viśvālayatantra*: f. 106r<sup>3</sup>  
*Śivakavaca*: f. 86(3)r<sup>8</sup>  
*Śivapurāṇa*: f. 86(2)r<sup>5</sup>, f. 86(3)v<sup>4</sup>  
*Śivamatsyeṃdrasamhitā*: fol. 5r<sup>mg</sup>  
*Śivarahasya*: f. 85v<sup>3</sup>, f. 86(3)v<sup>4</sup>  
*Śivasamhitā*: f. 6v<sup>1</sup>, f. 34r<sup>mg</sup>  
*Śivārcanacaṃdrikā*: f. 37v<sup>mg</sup>  
*Suśruta[samhitā]*: f. 18r<sup>10</sup>  
*Samgītadarpaṇa*: f. 49r<sup>mg</sup>  
*Samgītaratnākara*: f. 49r<sup>mg</sup>  
*Saundaryalaharīvyākhyā of Lakṣmīdhara*: f. 6v<sup>1</sup>, f. 9v<sup>2</sup>  
*Svarodaya*: f. 38v<sup>2</sup>  
*Skāndapurāṇa*: f. 85r<sup>2</sup> (“*Brahmottarakhaṇḍa*”), f. 86(2)r<sup>5</sup>, f. 86(3)v<sup>4</sup>

## Chapter 2 of the *Haṭharatnāvalī*

Edited from a manuscript in the Oriental Institute Library, Baroda (Acc. No. 13118), starting at f. 12V<sup>5</sup>.

atha khecarī ||

khecarī cāntimā mudrā acirādbrahmarandhragā |  
 suṣumnagā smṛtā mūrccā lambikā vācakāḥ smṛtāḥ ||1||  
 na krameṇa vinā śāstram<sup>480</sup> nāiva śāstram<sup>481</sup> vinā kramam |  
 śāstram<sup>482</sup> kramayutaṃ jñātvā †tanpate śrīmatā† bhuvī ||2||  
 jihvākrtanibhaṃ śāstram<sup>483</sup> alpam tacchedane kṣamam |  
 snuhīpatranibhaṃ cālpaṃ śāstram kuryād vicakṣaṇaḥ ||3||  
 jihvādhogranthim<sup>484</sup> ālokya tilamātraṃ samucchineta |  
 dviṇiṣkanīṣkanīṣkārdhaṃ pathyā<sup>485</sup> nāgarasaindhavān ||4||  
 cūrṇayitvā tu tac cūrṇaṃ tena cūrṇena gharṣayet |  
 pūrvoktena prakāreṇa śakticālanam<sup>486</sup> ācaret ||5||  
 punaḥ saptadine prāpte tilamātraṃ samucchineta |  
 chedanādikrameṇaiva yāvad bhrūmadhyagā bhavet ||6||  
 tāvat śanaīḥ prakartavyaṃ śrīnivāsasya bhāṣanam |

atrāyaṃ haṭhayogasampradāyaḥ ||

†śīsur lambikā vā gaganā(f13r)tītaṃ naga tarjanyaṭigarbhaniḥsaraṇād bhūmipāte  
 lambikāyoge jihvābandhaḥ pātini bhavati† lambikāpratibimbatvena jihvā atha granthi-  
 sūkṣmarūpatayā sarveṣāṃ narāṇāṃ pratyakṣatayā adyāpi dṛṣyate ||tatraiva †lambikāprā-  
 ptikaṃ bandhakaṃ† sūkṣmagranthibhedanaṃ kāryam iti pratibhāti ||

parameśvaraproktapaṭale tu ||

snuhīpatranibhaṃ śāstram sutīkṣṇaṃ snigdhanirmalam |  
 samādāya<sup>487</sup> tu jihvāyāḥ romamātraṃ samucchineta ||1||<sup>488</sup>  
 romamātrachedanena †bilavena† hi lambikā |

<sup>480</sup> śāstram ] *em.*; śāstram *cod.*

<sup>481</sup> śāstram ] *em.*; śāstram *cod.*

<sup>482</sup> śāstram ] *em.*; śāstram *cod.*

<sup>483</sup> śāstram ] *em.*; śāstram *cod.*

(I have used footnotes for the apparatus to avoid the confusion that would result from using the verse-numbering found in the manuscript.)

<sup>484</sup> ādho ] *em.*; āgha° *cod.*

<sup>485</sup> pathyā ] *conj.*; yathā *cod.*

<sup>486</sup> cālanam ] *em.*; °cālam *cod. (unmetrical)*

<sup>487</sup> samādāya ] *em.*; samatāyās *cod.*

<sup>488</sup> 1 ≈ *KhV* 1.46.

hṛdayaṃ granthakārāṇām āhṛtaṃ bhaṇitaṃ mayā ||2||

dattātreyas tu ||

kapālakuhare jihvā praviṣṭā viparītagā |  
 bhruvor antargatā dṛṣṭir mudrā bhavati khecarī ||3||<sup>489</sup>  
 na rogaṃ maraṇaṃ caiva na nidrā na kṣudhā tṛṣṇā |  
 na ca mūrchā bhavet tasya yo mudrāṃ veti khecarīm ||4||  
 pīḍyate na sa rogeṇa tapyate na ca karmaṇā |  
 vādhyate na sa rogeṇa niṣṭhayā caiva mudrayā ||5||<sup>490</sup>

haṭhapradīpikākārās tu ||

chedanacālanadohaiḥ kalā krameṇa varddhayet tāvat |  
 sā yāti yāvad bhrūmadhyaṃ spṛṣati tadānīm khecarīsiddhiḥ ||1||<sup>491</sup>  
 chedanasya prakārokteḥ abhāvāt<sup>492</sup> haṭhatā yataḥ |  
 sādharmaṇokti<sup>493</sup> durbodhānāṅgikāryam idaṃ matam ||2||  
 gurudarśitamārgeṇa saṃketāḥ kathiyate mayā |  
 saṃkēṭaśṛṅkhalābhāve khecarī tu kathāṃ bhavet ||3||  
 †sarpākāraṃ savalayaṃ śṛṅkhalādvayasammitam |  
 sakharparam ṣaḍvitastiṃ dairghyasamketalakṣaṇam ||4||  
 śṛṅkhalādvitayanirmitaṃ varāṃ sarpavadvalayakharparānvitām |  
 viṃśadaṅgulamitāṃ sudīrghikāṃ lambikotpādana<sup>494</sup>kāriṇīm viduḥ† ||5||  
 śṛṅkhalayā khalayā jihvāṃ caiva praveśayet |  
 yathā bhavet suṣumnāgo tathā bhavati khecarī ||6||  
**(f13v)** khecaryā mudraṇe jāte dehī dehaṃ na muñcati |  
 kāyaṃ tyaktvā tu kalpānte brahmasthānaṃ vrajaty asau ||7||  
 prāṇe suṣumnāsamprāpte nādaṃ tu śrūyate 'ṣṭadhā |  
 ghaṇṭādundubhiśaṅkhābdhivīṇāveṇvagnijālavat ||8||  
 †tantūnaṃyātāḍitārātāreśapavanopamam† |  
 †kāśakyādyaiḥ† ca nāgaiś ca takṣakenāthavā punaḥ ||9||  
 daṣṭasya yogino dehe na viṣaṃ kartum arhati |  
 utkallolakalāmṛtaṃ ca vimalaṃ dhārāmṛtaṃ yaḥ piben  
 nirdoṣaḥ sa mṛnālakomalavapur yogī ciraṃ jīvati ||  
 sevante yadi lambikāgram anīsaṃ jihvārasasyandīnī

<sup>489</sup> 3 = GŚ<sub>N</sub> 64, DYS 272-3, HP 3.31, GhS 3.27.

<sup>490</sup> 4-5 = GŚ<sub>N</sub> 65-66, HP 3.38-39.

<sup>491</sup> 1 = HP 3.32.

<sup>492</sup> abhāvāt ] *em.*; amāvān *cod*

<sup>493</sup> okti ] *em.*; oktir *cod*

<sup>494</sup> otpādana ] *em.*; otpāda° *cod* (*unmetrical*)

s̄a kṣārākaṭutiktadugdhasaḍṣaṃ madyājayatulyaṃ<sup>495</sup> tathā ||10||<sup>496</sup>  
 aśeṣāṇāṃ ca nāḍināṃ jihvāgre raṃdhragā matā |  
 vidyate yena mārgeṇa cāṃdrīṃ kalāṃ vrajet ||11||  
 kanyāvādavilāvādarasavādādisiddhayaḥ<sup>497</sup> |  
 yogino<sup>498</sup> saṃpravartante teṣāṃ vajrolikhecarī ||12||<sup>499</sup>  
 †trikuṇṭha\*rva\*hiṭhā† caiva golīṭhaṃ śikharaṃ tathā |  
 triṃśaṅkhīvajraṃ oṃkāriṃ ūrdhanālaṃ bhruvor mukhe ||13||  
 piṅgalā dāmini sūryā †yaminākākṣarā† tathā |  
 kālāgnirudrī caṇḍī ca te syuḥ piṅgalanāmakāḥ ||14||  
 iḍā candrāsini vālī gaṅgā vāmas tu vācakāḥ<sup>500</sup> |  
 iḍāyāḥ vācakāḥ śabdāḥ paryāyena prakīrtitāḥ ||15||  
 gośabdenoditā jihvā tatpraveśano hi tālunī |  
 gomāṃsabhakṣaṇaṃ tat tu mahāpātakanāśanaṃ ||16||  
 gomāṃsaṃ bhakṣayen nityaṃ pibed amaravāruṇīm |<sup>501</sup>  
 iti haṭharatnāvalyāṃ dvitīya upadeśaḥ |

<sup>495</sup>tulyaṃ | *em.*; \*tulya *cod.*

<sup>496</sup>Iode ≈ GŚN 149ab.

<sup>497</sup>rasa° | *em.*; `sa° *cod (unmetrical)*

<sup>498</sup>yogino | *em.*; yoginī *cod*

<sup>499</sup>I2 ≈ KhV 1.68c-69b.

<sup>500</sup>vācakāḥ | *conj. vodhitāḥ cod.*

<sup>501</sup>I6a-17b = HP 3.47, 3.46ab.

## Abbreviations

### Primary Sources

<i>ATU</i>	<i>Advayatāraḥkopaniṣad</i>
<i>AM</i>	<i>Abhaṅgamālā</i>
<i>AY</i>	<i>Amanaskayoga</i>
<i>AP</i>	<i>Amarauḡhaprabodha</i>
<i>AŚ</i>	<i>Amarauḡhasāsana</i>
<i>KSS</i>	<i>Kathāsaritsāgara</i>
<i>KT</i>	<i>Kiraṇatantra</i>
<i>KMT</i>	<i>Kubjikāmatatantra</i>
<i>KRU</i>	<i>Kularatnodyota</i>
<i>KAT</i>	<i>Kulārṇavatāntra</i>
<i>KJN</i>	<i>Kaulajñānanirṇaya</i>
<i>KU</i>	<i>Ḳṣurikopaniṣad</i>
<i>GŚ<sub>N</sub></i>	<i>Goraḡṣasātaka<sub>N</sub></i>
<i>GSS</i>	<i>Goraḡṣasiddhāntasaṅgraha</i>
<i>GBP</i>	<i>Goraḡhbāṇī pad</i>
<i>GBS</i>	<i>Goraḡhbāṇī sākhi</i>
<i>GhS</i>	<i>Gheraṇḡdasamhitā</i>
<i>JRY</i>	<i>Jayadrathayāmala</i>
<i>TĀ</i>	<i>Tāntrāloka</i>
<i>TSBM</i>	<i>Trisikhībrāhmaṇopaniṣad, mantrabhāga</i>
<i>DYŚ</i>	<i>Dattātreyayogaśāstra</i>
<i>DU</i>	<i>Darśanopaniṣad</i>

<i>DhBU</i>	<i>Dhyānabindūpaniṣad</i>
<i>NBU</i>	<i>Nādabindūpaniṣad</i>
<i>NSA</i>	<i>Nityāṣoḍaśikārṇava</i>
<i>NT</i>	<i>Netratantra</i>
<i>NTU</i>	<i>Netratantroddyota</i>
<i>BKhP</i>	<i>Bṛhatkhecarīprakāśa</i>
<i>BVU</i>	<i>Brahmavidyopaniṣad</i>
<i>MaSam</i>	<i>Matsyendrasaṃhitā</i>
<i>MKS</i>	<i>Mahākālasaṃhitā</i>
<i>MBh</i>	<i>Mahābhārata</i>
<i>MKSK</i>	<i>Mahākālasaṃhitā, Kāmakalākhaṇḍa</i>
<i>MKSG</i>	<i>Mahākālasaṃhitā, Guhyakālikhaṇḍa</i>
<i>MVUT</i>	<i>Mālinīvijayottaratantra</i>
<i>YKU</i>	<i>Yogakuṇḍalyopaniṣad</i>
<i>YCU</i>	<i>Yogacūḍāmaṇyopaniṣad</i>
<i>YTU</i>	<i>Yogatattvopaniṣad</i>
<i>YB</i>	<i>Yogabīja</i>
<i>YV</i>	<i>Yogaviśaya</i>
<i>YŚU</i>	<i>Yogaśikhopaniṣad</i>
<i>YS</i>	<i>Yogasūtra</i>
<i>RAK</i>	<i>Rasārṇavakalpa</i>
<i>VU</i>	<i>Varāhopaniṣad</i>
<i>VS</i>	<i>Vasiṣṭhasaṃhitā</i>
<i>VD</i>	<i>Vivekadarpaṇ</i>

<i>VM</i>	<i>Vivekamārtaṇḍa</i>
<i>ŚP</i>	<i>Śārṅgadharaḥpaddhati</i>
<i>ŚS</i>	<i>Śivasamhitā</i>
<i>ŚCN</i>	<i>Śatcakranirūpaṇa</i>
<i>SYM</i>	<i>Siddhayogeśvarīmata</i>
<i>SSP</i>	<i>Siddhasiddhāntapaddhati</i>
<i>HP</i>	<i>Haṭhapradīpikā</i>
<i>HPJ</i>	<i>Hathayogapradīpikājyotsnā</i>
<i>HR</i>	<i>Hatharatnāvalī</i>
<i>HT</i>	<i>Hevajratantra</i>

#### Other Abbreviations

ĀSS	Ānandāśrama Sanskrit Series
IFP	Institut Français de Pondichéry
KSTS	Kashmir Series of Texts and Studies
MMSL	Maharaja Man Singh Library
NAK	National Archives Kathmandu
NCC	New Catalogus Catalogorum
NGMPP	Nepal – German Manuscript Preservation Project

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<sup>502</sup>For full details of the *Matsyendrasaṃhitā* manuscripts see the descriptions of witnesses A, J<sub>6</sub> and J<sub>7</sub> on pages 54 to 55 of the introduction.

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<sup>504</sup>I have not consulted this edition but have used quotations from it found in KIEHNLE 1997.

<sup>505</sup>This edition includes (at 4.78–104) the section on *vajrolīmudrā* omitted in Basu's edition (p.51: "it is an obscene practice indulged in by low class Tantrists").

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