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The Amṛtasiddhi and Amṛtasiddhimūla. The Earliest Texts of the Haṭhayoga Tradition

James Mallinson

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Collection Indologie - 150
Haṭha Yoga Series - 2

THE AMRTASIDDHI AND AMRTASIDDHIMŪLA



THE HAṬHA YOGA PROJECT



École française
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Collection Indologie - 150
Haṭha Yoga Series - 2

THE AMRTASIDDHI AND AMRTASIDDHIMŪLA

The Earliest Texts of the Haṭhayoga Tradition



Critically edited and translated by
James MALLINSON and Péter-Dániel SZÁNTÓ



THE HAṬHA YOGA PROJECT



James Mallinson studied Sanskrit at Oxford and is Reader in Indology and Yoga Studies at SOAS University of London and chair of the SOAS Centre of Yoga Studies. From 2015 to 2020 he was Principal Investigator of the ERC-funded Haṭha Yoga Project and from 2021 to 2024 he will be Principal Investigator of the AHRC/DFG-funded *Light on Haṭha* project, which will produce a critical edition of the *Haṭhapradīpikā*.

Péter-Dániel Szántó started his studies in Tibetology and Indology at Eötvös Loránd University, Budapest. He defended his doctorate in Oxford, prepared under the supervision of Alexis Sanderson, and then held several post-doctoral positions (Merton College, Universität Hamburg, All Souls College). He is currently working at the University of Leiden. His research focuses mainly on the history and literature of tantric Buddhism in South Asia.

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Péter-Dániel Szántó s'est spécialisé dans les études indiennes et tibétaines à l'université Eötvös Loránd de Budapest. Il a soutenu sa thèse de Doctorat à Oxford sous la direction d'Alexis Sanderson, avant d'occuper plusieurs postes en tant que post-doctorant (Merton College, université de Hambourg, All Souls College). Il travaille actuellement à l'université de Leyde. Ses recherches portent principalement sur l'histoire et la littérature du bouddhisme tantrique en Asie du Sud.

AMṚTASIDDHI

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Yoga is central to Indian religious practice and culture. From probable origins among heterodox ascetics in the first millennium BCE it gradually became part of almost all of India's religious traditions. Key to yoga's importance in both its modern globalised manifestations and Indian religious practice are its physical techniques. Some ascetic physical practices are as ancient as yoga itself, while others appear to be innovations introduced at the beginning of the second millennium CE when a corpus of works on *haṭha* — as the method of yoga in which physical practices predominate is known in Sanskrit — was composed.

The *Hatha Yoga Project* based at SOAS University of London (2015–2020, European Research Council Grant n°647963), sought to improve the textual foundations for the study of *haṭha* yoga by critically editing ten of its most important texts, both from the period of formalisation, but also from key moments in its subsequent development up to the 19th century, and to supplement textual evidence with ethnographic observation of its ascetic practitioners in India today. This mini-series, launched within the “Collection Indologie”, will publish some of the fruits of the project, in particular editions and translations of Sanskrit manuals of Haṭha Yoga.

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र नमादिकर्याभायम्
 नालेभ्यः उपायः विरुद्धेयति
 विमले मयुने लुपयः
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 अथ नमः मानाभायम्
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THE AMṚTASIDDHI AND
AMṚTASIDDHIMŪLA

THE EARLIEST TEXTS OF THE HAṬHAYOGA TRADITION

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JAMES MALLINSON AND PÉTER-DÁNIEL SZÁNTÓ

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For our teacher, Alexis Sanderson

नमः सुन्दरसेनाय यज्ज्ञानामृतसागरे ।
अर्प्यते ऽमृतसिद्धारव्यो बिन्दुरेको ऽयमादरात् ॥

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The *Amṛtasiddhi* is not a long text, but to make sense of it has required expertise in a wide range of subjects, and we are indebted to many scholars for their assistance in doing so, in particular our teacher Alexis Sanderson, who presided over the first group reading of the text and who has constantly supported and mentored our work. We would like also to give particular thanks to the following: Jason Birch, whose help was invaluable in many ways, especially in acquiring scans of manuscripts, and who attended all three readings of the text; Florinda De Simini, who organised and contributed to a workshop dedicated to reading the entire text of the *Amṛtasiddhi* held on the island of Procida in September 2018; Dominic Goodall, who has been always on hand to help us with our work and was crucial to the success of the Procida workshop; Viswanath Gupta, who transcribed the Grantha manuscripts of the text; Harunaga Isaacson, who has provided invaluable advice and insights throughout our work on the text, in particular at Procida and in sessions in London after Procida during which he kindly answered our questions about some of the knottiest problems; Kurtis Schaeffer, who provided us with reproductions of manuscript C and his draft edition of the Tibetan translation therein; and Francesco Sferra, who hosted the Procida workshop and has been unfailingly generous in helping us with questions about the text's Vajrayāna milieu.

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Part I

Introduction

The *Amṛtasiddhi*

The *Amṛtasiddhi* is a Sanskrit manual of yoga teachings which was composed by Mādhvacandra¹ probably no later than the second half of the 11th century CE,² most likely in the Deccan region of India.³ It is the first text to teach a system of yoga whose primary method is physical and it introduces many practices and principles fundamental to the yoga method often categorised in subsequent Sanskrit texts as *haṭha*. The *Amṛtasiddhi* opens and closes with invocations to the Vajrayāna Siddha Virūpa. This and other features of the text indicate that it was composed

¹Mādhvacandra's authorship is stated in *pāda* 36.2c as found in C and the eastern manuscripts (*śrīmanmādhvacandreṇa*); the southern manuscripts ascribe authorship to Virūpākṣa, reading *śrīvirūpākṣanāthena* instead (and naming *śrīvirūpākṣasiddha* as the author in their available colophons). SCHAEFFER (2002: passim) ascribes the authorship of the text to Avadhūtacandra, which may have been an alternative name for Mādhvacandra: at 36.2c the Tibetan translation of manuscript C reads *śrīavadhūtacandreṇa* for the *śrīmanmādhvacandreṇa* of both that manuscript's Sanskrit readings; C's Sanskrit colophons name Avadhūtacandra as the author (*pace* SCHAEFFER (2002:527 n.3), who says that our witnesses K₃ and K₄ ascribe the text to Avadhūtacandra, the colophons of the eastern manuscripts do not name an author); and a manuscript (P5079) of the *Amṛtasiddhimaṇḍalavidhi*, a text in the Tibetan *Amṛtasiddhi* cycle, ascribes that text's authorship to Avadhūtacandra/Madhvamācandra (?) (Dbu ma zla ba), the latter perhaps being an error for Mādhvacandra. We have chosen to name the author as Mādhvacandra on the strength of verse 36.2, preferring the evidence found in the text itself, rather than its colophons. The author of the final verse of manuscript C (36.9), which is not found in any other witnesses, bows down to Avadhūta, possibly naming him as his guru (*buddhabodhiguruṃ natvā śrīavadhūtaḥvihuṇamḥ*). If this verse is authorial it would indicate that Avadhūta(candra) was Mādhvacandra's guru, but it may be scribal.

²The Tibetan translation of the *Amṛtasiddhi* found in our manuscript C is said in its colophon to be by Padma 'od zer, who was active in the second half of the 11th century (see SCHAEFFER 2002:517). This provides us with a tentative *terminus ante quem* for the text's composition. A more certain *terminus ante quem* is found in the colophon of the Sanskrit text in the same manuscript, which says that it was copied in 1160 CE. (This colophon is likely to be a copy of the colophon of an older manuscript of the Sanskrit text of the *Amṛtasiddhi*; whether or not this is the case, it still provides us with a *terminus ante quem*.) The earliest external reference known to us is in verse 658 of the c. 1232 CE *Sdom gsum rab dbye* of Sa skya Paṇḍita (1182–1251), in which the author says that he has studied the *Amṛtasiddhi* among several other prestigious tantric teachings (RHOTON 2002:182).

³The Siddha Virūpa/Virūpākṣa, who is invoked at the beginning and end of the *Amṛtasiddhi* and to whom the text's southern witnesses ascribe its composition, is likely to have been active in the Deccan (MALLINSON 2019). Supporting the hypothesis that the text was written in that region, more specifically present-day Maharashtra, is the attribution in verse 213 of the Telugu *Navanāthacaritramu* (c. 1400 CE) of a text called the *Amṛtajñānasiddhi* to Virūpākṣa, who is said elsewhere in the *Navanāthacaritramu* to have been born in Maharashtra (JONES 2018:135). The inclusion in a 12th- or 13th-century Old Marathi text on yoga called the *Vivekadarpaṇa* of teachings similar to those of the *Amṛtasiddhi* and, like the *Amṛtasiddhi*, chapters called *vivekas* and *lakṣaṇas*, further supports an origin in Maharashtra for the *Amṛtasiddhi*.

within a Vajrayāna milieu⁴ but it is unorthodox insofar as its yoga method is for individual celibate male *yogins* and is deemed to be superior to the practices of ritual sex taught in mainstream Vajrayāna traditions. Its teachings were drawn upon by commentators and composers of texts on yoga across India up to the modern era. The *Amṛtasiddhi* also flourished in Tibet, where it formed the basis of a textual cycle known as *'Chi med grub pa* (**Amarasiddhi* in some back translations into Sanskrit).

The text is edited here from twelve manuscripts and a variety of testimonia including citations and unacknowledged recycling. The *Amṛtasiddhi* was first brought to modern scholarly attention by Kurtis Schaeffer in an article published in 2002, whose observations were based upon the bilingual (Sanskrit and Tibetan) manuscript we identify with the siglum C, which in the 1990s was in the Library of the Cultural Palace of Nationalities in Beijing.

In 2008 James Mallinson read the text of the *Amṛtasiddhi* for the first time in one of its two c. 19th-century manuscripts in the collection of the Man Singh Pustak Prakash library in Jodhpur. The originality and coherence of its teachings in comparison with those of other texts on *hathayoga* alerted him to its importance for understanding *hathayoga*'s history and he decided to collate all available manuscripts of the text in order to edit it critically. A preliminary edition, based on the Jodhpur manuscript together with one of four manuscripts digitised by the Nepal-German Manuscript Preservation Project, was read in Oxford in 2011 with Alexis Sanderson, Péter-Dániel Szántó, Jason Birch and Paul Gerstmayr.

In 2012 Schaeffer sent Mallinson scans of the Beijing manuscript. In October 2015 Mallinson started a five-year research project funded by the European Research Council (the Hatha Yoga Project) and in 2015–2016 the same group, with the exception of Alexis Sanderson, who had retired, and with the addition of Camillo Formigatti and Anand Venkatkrishnan, read the Beijing manuscript in Oxford together with a collation of further witnesses: three manuscripts in Grantha script which had been transcribed by Viswanatha Gupta and the remaining four manuscripts from Jodhpur and Kathmandu. During this reading, Szántó's expertise in esoteric Bud-

⁴Features of the *Amṛtasiddhi* which identify it as Buddhist have been analysed in MALLINSON 2020a. These include the opening invocation of the goddess Chinnamastā; the primary elements numbering four (6.2); the use of specifically Buddhist terminology such as *chandoha* (1.16), *kūṭāgāra* (7.10), *buddha* (7.15), *svādhiṣṭhānayoga* (8.9 and 10.11), *trivajra* (8.21) and *trikāya* (29.2). To these may be added the following: *mahāpunyānubhāvena* (1.20), *abhedya* (7.26), *śūnya/śūnyatā* (8.2, 19.15), *cittasamtāna* (8.12), *sarvajña* (8.16, 18.2, 20.4), *sabrahmāṇḍarasātalāt* (13.8), *abhiṣeka* (13.15), *garvaḥ* (13.16), *mahākārunika* (18.1), *niṣpanna* (19.2), *jñānasambhṛti/jñānasambhāra* (6.9, 20.2–3, 30.6), the four *kyānas* (19.15, 20.7, 25.1, 31.1; on these see page 18), *nabhaḥsama* (26.1), *prabhāsvara* (30.1), *jina* (30.14) and *buddhabodhi* (colophon verse 9); the Yogācāra/Cittamātra flavour of *viveka* 8; the triad of *kāya*, *vāk* and *citta* (*passim*); and the echoes of *Bodhicaryāvatāra* 1.19cd at *Amṛtasiddhi* 36.7.

dhism allowed the text's Vajrayāna origins to be ascertained and Mallinson invited him to join him in producing a critical edition and annotated translation of the text as one of the outputs of the Hatha Yoga Project.

In September 2018 a draft critical edition was read in a workshop on the Italian island of Procida attended by 25 scholars and hosted by Francesco Sferra and the University of Naples "L'Orientale" with the support of the Hatha Yoga Project. This last collective reading of the text in a group whose expertise covered the various disparate fields necessary for an understanding of its teachings⁵ solved several problems and resulted in numerous improvements to the edition and translation. In preparing the text for publication we have since collated one further manuscript (from Baroda), which has not significantly altered the edition as finalised in Procida.

⁵We were lacking expertise in one area, that of Indian alchemy. Only after the Procida workshop did we realise how prevalent alchemical metaphors are in the text (on which see below, p. 20).

Chapter 1

The teachings of the *Amṛtasiddhi*

The title of the text means “the attainment of” *amṛta*. The most common referent of *a-mṛta*, whose literal meaning is “not dead” or “immortal”, is a liquid that bestows immortality, but, as is explained in the closing section of the text, in the *Amṛtasiddhi* *amṛta* refers to semen, liberation or life.⁶ Thus the text’s title may mean “The Attainment of [Mastery over] Semen”, “The Attainment of Liberation” or “The Attainment of Immortality”. The *Amṛtasiddhi* is complete in 303 verses.⁷ It is divided into 35 chapters, each called *viveka*,⁸ i.e. an “inquiry” into the topic under consideration. Thus the first chapter is the *śarīraviveka*, “The Inquiry into the Body”.⁹

The contents of the *Amṛtasiddhi* may be divided into five thematic sections:

- the elements of the body important for yoga practice (chh.1–10);
- yoga practice (chh.11–14);
- the four grades of person (chh.15–18);
- the four stages of yoga practice (chh.19–31);
- the results of success in yoga (chh.32–35).

The contents of these sections will now be summarised.

⁶ *Amṛtasiddhi* 36.6.

⁷ The opening *maṅgala* verse is in the *sraḡdharā* metre, while the remainder are *anuṣṭubhs*.

⁸ Chapter 28 is called a *lakṣaṇa* not a *viveka*. On this discrepancy see below, p. 36.

⁹ The 35 chapters are followed by a nine-verse closing statement which we have designated the 36th chapter for ease of reference.

1.1 Chapter synopses

1.1.1 Chapters 1–10 The elements of the body

The first ten *vivekas* of the *Amṛtasiddhi* give a comprehensive description of the elements of the body which are acted upon by the practices taught in *vivekas* 11–13. The body is a microcosm of the universe, but there are elements found in the body which are not found elsewhere (ch.1). The mainstay of the body, the microcosmic equivalent of Mount Meru (the mountain at the centre of the universe), is the central channel (Madhyamā). Having entered it by its lower opening at birth, the fortunate, i.e. those who know the teaching of the text, leave by its upper opening at death (ch.2). At its top is the moon, which pours down nectar. Nectar is of two sorts. One flows downwards through the left channel, nourishing the body, the other through the central channel, causing procreation (ch.3). The sun is situated at the base of the central channel, and it moves upwards through the right channel, then pervades the entire body via the other channels, consuming the lunar excretion and burning up the seven bodily constituents. Yoga and liberation are achieved by joining the sun and the moon in the disk of the sky (ch.4). Fire is both at the sun and is the sun. Its fuel is food and it causes Bindu, the lunar nectar, to flow, which brings health to the body (ch.5). Breath is the most important element in the body. It has five varieties and its control is the best form of yoga (ch.6). The essence of the body is Bindu, semen. Death comes about by the fall of Bindu, life by its preservation. Control of Bindu brings about all supernatural powers and liberation. Bindu is of two kinds. The lunar kind, called Bindu, is situated at the top of the central channel; the solar kind, called Rajas, is at its bottom. The best yoga is joining the two of them in the head. Bindu, breath and the mind are all connected: controlling one controls the other two (ch.7). The mind presides over the body. Despite what is taught elsewhere, the mind cannot be controlled by the mind, but only by the breath (ch.8). Prakṛti manifests in the body as mental and physical disturbances, the latter as the three Doṣas (Pitta, Kapha and Vāta), and must be destroyed (ch.9). The Guṇas (Sattva, Rajas and Tamas) arise from Prakṛti. Rajas and Tamas must be destroyed; there is a special Mudrā for doing so (ch.10).

1.1.2 Chapters 11–14 Yoga practice

Mahāmudrā: place the left heel at the perineum, extend the right leg, hold its toes with both hands, put the chin on the chest, inhale and hold the breath (ch.11). Mahābandha: in Mahāmudrā contract the perineal region and constrict the throat, thereby locking the breath in the body and stopping the downward flow of the ele-

ments (ch.12). Mahāvedha: place the hands together firmly on the ground, join the feet, point the toes down, lift the haunches onto the heels and with them tap Mount Meru (the spinal column), making the breath rise up the central channel and pierce the knots of Brahmā, Viṣṇu and Rudra before opening the gateway of Brahmā at the top of the head (ch.13). These three techniques are to be practised every three hours. The body becomes strong. The Prakṛtis, Guṇas, Doṣas and diseases are destroyed (ch.14).

1.1.3 Chapters 15–18 The four grades of person

Summaries of the characteristics of the four grades of person: weak (ch.15), middling (ch.16), excellent (ch.17) and outstanding (ch.18).

1.1.4 Chapters 19–31 The four stages of yoga practice

These twelve chapters teach what happens during the four stages of the practice, Ārambha (ch.19), Ghaṭa (ch.20), Paricaya (chh.21–29) and Niṣpatti (ch.30–31). Other teachings included within this section are as follows: death resulting from the bliss of ejaculation (ch.21); the Innate Bliss (*sahajānanda*, ch.22) brought about by reversing the ejaculatory breath and sending it up the central channel; more on Prakṛti and Guṇa (ch.23); brief observations on signs of perfection of the body (chh.24 and 28), of the breath (ch.25), of Samādhi (ch.26) and of the mind (ch.27); liberation while living (*jīvanmukti*, ch.30); and the state of Mahāmudrā (ch.31).¹⁰

1.1.5 Chapters 32–35 The results of success in the practice

Observations on signs of imperfection of the body (ch.32), of the breath (ch.33) and of the mind; when these are overcome the yogi may make his body invisible through *mahābhūtapariṇāma*, the transformation of the primary elements (ch.34). *Nirvāṇa* (ch.35).

1.2 Innovations in the teachings of the *Amṛtasiddhi*

The *Amṛtasiddhi* is the first text to teach a primarily physical method of yoga of the sort categorised in some subsequent works as *haṭha*,¹¹ and it does so in a detail unparalleled in other Indian yoga texts. The practices taught in the *Amṛtasiddhi* are

¹⁰This Mahāmudrā is not the physical practice of the same name taught in chapter 11.

¹¹On the use of the name *haṭha* for a particular type of yoga, see MALLINSON 2020b.

used to fill the abdomen with the breath and then project the breath upwards to the top of the central channel, piercing three knots along the way. This prevents the fall of Bindu (semen) and raises from their locations at the base of the central channel the Sun (together with its analogue, Fire) and Rajas (the feminine equivalent of Bindu). The Sun and Rajas are to be united with the Moon and Bindu respectively at the top of the central channel. This is yoga and it brings about liberation while living (*jīvanmukti*). At the same time as mastering Bindu, controlling the breath also controls the mind, leading to Samādhi.

The names of the physical elements in the *Amṛtasiddhi*'s yoga are found in earlier texts from a range of religious traditions, but they are given new referents. Thus the triad of the Sun, Moon and Fire is mentioned at *Nisvāsātattvasambhitā Nayasūtra* 4.147 and in many subsequent tantric works, but the *Amṛtasiddhi* is the first text to relocate it to the body.¹² Similarly Bindu is an important *tattva* and focus for meditation throughout the tantric corpus, but it is not used as a name for semen in texts that predate the *Amṛtasiddhi*,¹³ nor is it identified with *amṛta*. Knots (*granthis*) are mentioned in many earlier Śaiva texts, some of whose lists include *brahma*, *viṣṇu* and *rudra granthis*, but not in the *Amṛtasiddhi*'s configuration.¹⁴ The *Amṛtasiddhi* introduces a system of four stages of practice (Ārambha, Ghaṭa, Paricaya and Niṣpatti) which is adopted in many subsequent texts on *haṭhayoga*.¹⁵

Connections between the mind and breath and the mind and semen are taught as early as the *Chāndogyaopaniṣad* and *Mahābhārata*,¹⁶ but the *Amṛtasiddhi* is the first text to teach that mind, breath and semen are connected.¹⁷

Many of the *Amṛtasiddhi*'s teachings are thus without precedent in Indian sources. Some of these apparent innovations are found in Chinese texts from the 4th century CE onwards, including aspects of yogic physiology such as the existence of three barriers along the central channel and the importance of controlling and uniting the otherwise mobile sun and moon, together with the broader framing of

¹²The idea of a moon in the skull dripping *amṛta* is found in many earlier tantric works, but that of the sun in the stomach consuming it is new, as is the conflation of the sun and fire. In tantric physiology the sun and moon commonly refer to the right and left channels in the body.

¹³For more on Bindu, see below, p. 16.

¹⁴See e.g. *Kubjikāmatatantra* 17.61–84, in which there are sixteen *granthis*, and *Netratantra* 7.22–25, in which there are twelve.

¹⁵We have not been able to identify a direct source for the *Amṛtasiddhi*'s system of four stages, but the four grades of yogi taught at *Mālinīvijayottaratantra* 4.32–39 (*samprāpta*, *ghaṭamāna*, *siddha*, *siddhatama*) may be related, in particular because of the parallels in the names of the second stages, *ghaṭa* and *ghaṭamāna*.

¹⁶*Chāndogya Upaniṣad* 6.8.2 and *Mahābhārata* 12.207.19–20; on the latter see note 36.

¹⁷See 7.16–23.

the practice as a reworking of sexual ritual into a technique for celibate individuals (YANG forthcoming). We know of no precedents for *mahāmudrā*, *mahābandha* and *mahāvedha*, the three techniques that are central to the *Amṛtasiddhi*'s yoga, however.

1.3 The *Amṛtasiddhi* and subsequent works on physical yoga

The innovative teachings of the *Amṛtasiddhi* were seminal for the corpus of texts on physical methods of yoga which started to be produced soon after its composition, all of which were influenced, at least in part, by its teachings, and some of which borrowed verses directly from it. Two Sanskrit texts, the *Amarauḡhaprabodha* and *Dattātreyayogaśāstra*, and some old Hindi works,¹⁸ reproduce the yoga method of the *Amṛtasiddhi* (albeit greatly simplified); most subsequent yoga manuals, however, conflate it with the Śaiva system of raising Kuṇḍalinī through a sequence of lotuses (*padmas/kamalas*) or wheels (*cakras*) aligned along the central channel. The *Amṛtasiddhi* makes no mention of Kuṇḍalinī, lotuses or wheels.

1.3.1 The early *haṭha* corpus

Three texts of the early *haṭha* corpus (c. 12th to 15th century CE) borrowed verses directly from the *Amṛtasiddhi*, without attribution:

- *Amarauḡhaprabodha* short recension (five verses and extensive paraphrasing);¹⁹

¹⁸The yoga taught in old Hindi works attributed to Sants and yogis such as Kabīr and Gorakhnāth matches closely that of the *Amṛtasiddhi* and is usually not conflated with the Kuṇḍalinī-cakra paradigm (see e.g. *Gorakhbānī śabadī*s 35, 47, 67, 136–139, 147–148, 156–158, 185). DJURDJEVIC, in a recent translation of the *Gorakhbānī*, identifies as Kuṇḍalinī the *brahmāgni* mentioned at several places in the text, but this is unnecessary (and only made possible by *agni*'s change of gender from masculine in Sanskrit to feminine in Hindi): the *brahmāgni* in old Hindi works is simply the yogic fire as taught in the *Amṛtasiddhi*. The *Romāvalī* teaches the three practices of the *Amṛtasiddhi* (reframing them so that *mahābandha* works on the mind, *mahāvedha* on the breath and *mahāmudrā* on semen) and describes a yogic body similar to that of the *Amṛtasiddhi*. The yoga taught in Kabīr's *Rāga Gauḍī* 20 is also very close to that of the *Amṛtasiddhi* (STRNAD 2013:30; we thank Linda Hess for informing us of this passage). The four *avasthās*, "states" or "stages" of yoga practice taught in the *Amṛtasiddhi* are mentioned in the old Hindi *Gorakhbānī* (*śabadī*s 136–139) and *Narvai Bodh* (verse 1).

¹⁹*Amṛtasiddhi* 16.1c–2b = *Amarauḡhaprabodha* (short recension) 20, 11.3 = 29, 11.9cd = 32cd, 11.3cd = 37ab, 14.6 = 38, 13.5cd = 39cd, 13.7cd = 40ab, 19.2 = 45.

- *Gorakṣayogaśāstra* (four and a half verses);²⁰
- *Śivasamhitā* (thirty-four verses).²¹

The *Amarauḡhaprabodha*, *Gorakṣayogaśāstra* and *Śivasamhitā* also extensively paraphrase the *Amṛtasiddhi*. The *Vivekamārtaṇḍa* and *Dattātreyayogaśāstra* do not borrow directly any verses from the *Amṛtasiddhi*, but include paraphrases of its teachings, particularly on Bindu and *mahāmudrā*, *mahābandha* and *mahāvedha*.²²

1.3.2 The later *haṭha* corpus

Five half-verses from the *Amṛtasiddhi* are found in the c.1400 CE *Haṭhapradīpikā*, but their source is likely to have been the short recension of the *Amarauḡhaprabodha* because they are all also found in that text²³ and we can be confident that Svātmārāma knew the short recension of the *Amarauḡhaprabodha* because the *Haṭhapradīpikā* also includes verses from it which are not found in the *Amṛtasiddhi* or any other text.²⁴

The long recension of the *Vivekamārtaṇḍa* includes three half-verses from the *Amṛtasiddhi*.²⁵ The *Amṛtasiddhi* is cited by name several times in the *Yogacintāmaṇi* of Śivānanda, an extensive compendium of yoga teachings dating to c. 1600 CE,²⁶ and

²⁰ *Amṛtasiddhi* 3.1 = *Gorakṣayogaśāstra* 5, 6.11ab = 11.4, 7.6cd = 27b, 7.20ab = 43ab, 14.17–18 = 30c–32b.

²¹ *Amṛtasiddhi* 1.15b–1.16d = *Śivasamhitā* 2.1b–2.2d, 1.17c–1.18b = 2.3, 1.19ab = 2.4ab, 3.1–4 = 2.6c–9, 4.3–4 = 2.11–12, 11.1ab = 4.28cd, 11.3cd = 4.27ab, 11.4bc = 4.27dc, 11.5ab = 4.28ab, 11.6 = 4.31, 11.7cd = 4.34cb, 12.6 = 4.38, 15.1 = 5.13, 16.1–3 = 5.17c–5.20b, 19.2 = 3.31.

²² See e.g. *Vivekamārtaṇḍa* 52–60 and *Dattātreyayogaśāstra* 85–87, 132–136, 156–158. The authors of both the *Vivekamārtaṇḍa* and *Dattātreyayogaśāstra* did not borrow verses directly from any texts but reworked earlier teachings into new compositions. Comparison of the contents of the two texts indicates that the composer of the *Vivekamārtaṇḍa* drew teachings directly from the *Amṛtasiddhi*, and that the composer of the *Dattātreyayogaśāstra* then drew from the *Vivekamārtaṇḍa* and the *Amarauḡhaprabodha* rather than from the *Amṛtasiddhi* (see the introductions to the critical editions of the *Vivekamārtaṇḍa* and *Dattātreyayogaśāstra* for detailed analyses).

²³ *Amṛtasiddhi* 11.3, 11.9cd, 19.2 = *Haṭhapradīpikā* 3.9, 3.13cd, 4.69.

²⁴ On the recensions of the *Amarauḡhaprabodha*, see BIRCH 2019. For a concordance of *Haṭhapradīpikā* verses, see MALLINSON 2014:239–244.

²⁵ *Amṛtasiddhi* 6.7a–6.8b = *Vivekamārtaṇḍa* long recension 34a–35b. By the “long recension” of the *Vivekamārtaṇḍa*, we mean the text edited by Nowotny under the name *Gorakṣasataka*, which is a somewhat extended version of the *Vivekamārtaṇḍa*. This passage is also found at *Gheraṇḍasamhitā* 5.62.

²⁶ *Yogacintāmaṇi* p. 13 [*Amṛtasiddhi* 6.11, 6.13], p. 26 [14.4, 14.8–12, 14.16c–19d], p. 34 [7.25, 7.15, 7.18, 7.8–9, 7.12, 7.5, 7.2cd, 7.3cd, 7.6–7, 7.16c–17d, 7.19ab, 7.17cd, 7.20–24], p. 39 [32.3–4], p. 40 [33.1, 34.1], p. 101 [6.10], 107 [2.8, 3.1–4, 4.1a–4.2b, 4.4c–4.12d], p. 112 [5.1, 5.3–4], p. 213 [25.3c–4d, 26.1–2, 27.1, 28.1, 29.1, 31.3c–4b, 31.5ab, 31.5c–7b (with significant differences), 31.8c–9b, 3.10, 3.12], p. 218 [15.3a–4b, 16.1ab, 16.2a–3b, 17.1, 17.2ac (with differences), 17.3, 18.1–5, 19.1ab].

in Brahmānanda's 1837 CE *Jyotsnā* commentary on the *Haṭhāpradīpikā*.²⁷ The long recension of the *Amaraughaprabodha*, whose *terminus ante quem* is the mid-18th-century *Varābhopaniṣad*,²⁸ adds one more verse from the *Amṛtasiddhi* to the five that were used in the composition of its short recension.²⁹ The *Varābhopaniṣad* itself includes fifteen and a half verses from the *Amṛtasiddhi* in its fifth *adhyāya*.³⁰

1.3.3 Related Vajrayāna works

The *Amṛtasiddhimūla*

Included among the texts of the Tibetan '*Chi med grub pa* (**Amarasiddhi*) cycle (although in a location distinct from the other, auxiliary works which are transmitted more or less in a group) is the **Amṛtasiddhimūla*,³¹ a work consisting of 58 verses, 47 of which are very rough translations of verses from *vivekas* 11, 12 and 13 of the *Amṛtasiddhi*. We have included an edition of the *Amṛtasiddhimūla* together with our own commentary as an appendix (p. 155).

The date of the *Amṛtasiddhimūla* cannot be determined with certainty. Its relationship with the *Amṛtasiddhi* is similarly unclear (in no small part because of the poor quality of the translation). A thorough survey of the entire cycle may shed more light on their relationship, but is beyond the scope of this book; we present here what relevant information we have and our preliminary thoughts on it.

The *Mūla* contains verses from only the three chapters of the *Amṛtasiddhi* which teach its core practice and its other verses do not contain teachings found elsewhere in the *Amṛtasiddhi*, suggesting that it is a source text for the practice section of the *Amṛtasiddhi*, which the name *Amṛtasiddhimūla* might also be understood to imply.

On the other hand, the order of the passages taken from the *Amṛtasiddhi* renders its teachings somewhat incoherent.³² In the *Amṛtasiddhi*, *mahāmudrā* and *mahābandha* are taught before *mahāvedha* and are preliminary to it. This is made clear at *Amṛtasiddhi* 13.3, in the introduction to the teaching on *mahāvedha*, which states that *mahā-*

²⁷ *Haṭhāpradīpikājyotsnā ad* 3.100 [*Amṛtasiddhi* 7.8c–9d, 7.12, 7.5a, 7.2cd] and 4.1 [*Amṛtasiddhi* 33.1, 32.3–4, 7.23, 34.1, 7.17, 7.20, 7.6c–7d, 7.16cd].

²⁸ BIRCH 2019:959; on the date of the *Varābhopaniṣad* see BOUY 1994:106.

²⁹ *Amṛtasiddhi* 16.1c–2b = *Amaraughaprabodha* (long recension) 20.

³⁰ *Amṛtasiddhi* 19.13 = *Varābhopaniṣad adhyāya* 5, verse 9, 12.4 = 38, 12.4cd = 39cd, 12.6c–7b = 40, 12.10–12 = 41–43, 12.14c–15b = 44, 12.16 = 45, 14.7c–9b = 46–47, 14.9c–10d = 48a–49b, 14.6 = 60c–61b, 13.8c–11b = 64a–66b.

³¹ The asterisk indicates that the Sanskrit name is unattested.

³² *Mūla* 2–10 corresponds to *Amṛtasiddhi* 11.1–8 on *mahāmudrā*, 12–27 to *Amṛtasiddhi* 13.1–15 on *mahāvedha*, 28–31 to *Amṛtasiddhi* 11.8–11.11 on *mahāmudrā* (again) and 41–56 to *Amṛtasiddhi* 12.2–15 on *mahābandha*.

mudrā and *mahābandha* will not bear fruit without *mahāvedha*. This verse is found translated at *Mūla* 14, and *Mūla* 15 is a translation of *Amṛtasiddhi* 13.4, in which the yogin is instructed to perform the *mahābandha*. In the *Amṛtasiddhimūla*, however, *mahābandha* is not taught until the last part of the text, after the teachings on *mahā-mudrā* and *mahāvedha*.

The *Amṛtasiddhimūla* includes teachings not found in the *Amṛtasiddhi*, both in the verses with parallels in the *Amṛtasiddhi* and in its other 11 verses. These are the identification of progress in the practice with successive application of the three *mudrās* (*karma*°, *samaya*° and *dharmā*° in verses 6–7 and 28); the piercing of the four *cakras* with the wind (verse 16, although this may simply be a misunderstanding of the *Amṛtasiddhi*'s *catuspīṭham*); and a practice in which the arms and legs are stretched out and retracted (verse 38), which is similar to techniques employed in the Tibetan practice of 'khrul 'khor but not found in Indian tantric Buddhism nor later *haṭhayoga*.

The relatively incoherent order of the *Amṛtasiddhi*'s verses in the *Mūla* and the inclusion in the *Mūla* of teachings absent from the *Amṛtasiddhi*, in particular the 'khrul 'khor practice in verse 38, suggest that the *Mūla* is a redaction of *Amṛtasiddhi* 11–13.

The *Pūjāhomakalpa*

A mid-13th century manuscript on five palm leaves with the title *Virūpākṣakṛtāmṛtasiddhisārottare pūjāhomakalpaḥ* (National Archives Kathmandu 1-1559/vi. *tāntrikapaddhati* 4 = Nepal-German Manuscript Preservation Project A 49/14)³³ is one of the earliest pieces of evidence that the *Amṛtasiddhi* attributed to Virūpa was treated as if having canonical status, a text 'from' which a variety of tantric rituals could be 'extracted'. This is somewhat paradoxical, since the main point of the cycle is to do away with tantric ritual paraphernalia and to focus on bodily practice instead. The text opens with the same *namaskāra* verse to Chinnamastā as the one in the *Amṛtasiddhi*. It then details the worship of the goddess and *homa* rituals with a variety of aims. Most of the articles offered are of antinomian nature (beef, alcohol, saliva, menstrual blood, crow feathers, etc.). Quite often the aim of the rite is martial or fulfilling royal aspiration. The text, up to here consisting of about 40 *anuṣṭubh* verses in irregular Sanskrit, closes with a prose *dhyāna* of Chinnamastā. After the colophon we find a somewhat opaque verse and a list of mantras (*viz.* for worship, for recitation, for visualisation, for offering *bali*, and for protection). To date, this is the only

³³National Archives Kathmandu 5/7198e (= Nepal-German Manuscript Preservation Project A 972/7e) seems to be a paper copy of the same text, perhaps an apograph of the palm-leaf witness. We do not have access to this manuscript at present.

Sanskrit text from the satellite literature of the *Amṛtasiddhi* to surface and is perhaps related to one or more of the titles in the Tibetan Canon not studied here.

Chinnamuṇḍāsādhana

The connection between the *siddha* Virūpa and the goddess Chinnamastā is otherwise well attested.³⁴ A hitherto unnoticed witness of yet another *Chinnamuṇḍāsādhana* attributed to Virūpa can be found in Kaiser Library 139 (= Nepal-German Manuscript Preservation Project C 14/16), a bundle of stray leaves from various works. These two palm-leaf folios (numerated 10 and 11) correspond to the middle portion of a translation transmitted in the Tibetan Canon (Derge no. 1555). A noteworthy feature of the text is the *mantroddhāra* section, where the author codes the *mantra* with “b” instead of the standard “v”, viz. *bajrabairocanīye* for *vajravairocanīye*. This is further evidence for the author’s Eastern Indian environment. The fragment is penned in a hand seen on twelfth-century Nepalese manuscripts.

Tibetan Works

Next to the **Amṛtasiddhimūla* (D 2285, see U1 et al. 1934 = P 3133, see SUZUKI 1962), one of the two available transmissions of the Tibetan Bstan ’gyur is known to preserve 21 further works related to this cycle; a brief overview has already been given in SCHAEFFER (2002: 520–521, 528). In fact the number of these minor works is somewhat higher. It is difficult to see how all of these works are related to the texts studied in this volume. P 5079 for example is supposed to be an initiation manual into the *Amṛtasiddhi*, but minus the mention of Virūpa as the originator and **Ava-dhūtacandra/*Madhyamācandra* (?) (Dbu ma zla ba) as the author, as well as the four blisses, there is nothing relatable to our texts. Others such as P 5053 to 5055 teach physical practices which are vaguely similar to those of “our” *Amṛtasiddhi*, but seem to form a different tradition altogether. P 5051, a text presenting itself as yet another *mūla* is somewhat closer to the topics we find in our texts. Here, for example, we find faint echoes of the *Amṛtasiddhi*’s first chapter, as well as of the passages lauding the practice, and some of the *vivekas*—**kāya*, *nāḍī* (= *madhyamā*?), *bindu*, *vāyu*, *citta*, Moon and Sun—are mentioned but not elaborated upon. The text mentions five *cakras* with their tantric Buddhist names (**mahāsukha*, **jñāna*, **sambhoga*, **dharma*, **nirmāna*). There is a short description of the bodily practice (49v–50r), but without the terminology we would expect (i.e. *mahāmudrā*, *mahābandha*, *mahāvedha*). P 5058 is a detailed commentary on this text and a close study might reveal more

³⁴See e.g. NIHOM 1992.

about the context of this tradition. In fact, it remains an open question whether these works represent a single tradition to begin with. The matter is not made any easier by the decidedly obscure translations, which may or may not reflect a difficult underlying Sanskrit text. Indeed, some may not even have had an Indic original behind them. This is suggested for example by the enumerative style, which is extremely rare in South Asian writing but prevalent in Tibetan. Another serious difficulty is the lack of a unitary terminology. To give only one example, the more or less standard *'chi med* is sometimes rendered as *gyung drung*. This is the translation for *amṛta* we find in P 5026, which stands closest to our text, indeed, it seems that it is a variant translation of the introductory parts and table of contents, then the *kāyaviveka*, *madhyamāviveka*, *candraviveka*, *sūryaviveka*, *vahniviveka*, and finally the *vāyuviveka*. The text, which stops somewhat abruptly, is attributed to Virūpa ('Bar/'Bir ba pa) and it also contains a short and obscure transmission story. The translation is said to be the work of Edeva. We see this name in the corpus also as Eṇadeva, which according to our colleague Jason Schwartz is a standard Kālamukha name from the Deccan's inscriptional records.³⁵

While we recognise the importance of this corpus and certainly recommend it for future study (it would make an excellent thesis topic), we have decided not to engage with it more closely, because it does not seem to throw any light on the already numerous problems in our two texts proper. Moreover, none of these texts seems to have been productive in South Asia and it seems that even in Tibet they were viewed with some suspicion.

1.4 Bindu and Bliss

The *Amṛtasiddhi* codifies for the first time in detail the physiology and practice of the yoga of celibate male ascetics.³⁶ It is the first text to use the word *bindu* to denote

³⁵Personal communication, 27 May 2020.

³⁶The *Vāṛṣṇeyādhyātma* section of the *Mahābhārata*'s *Mokṣadharmaparvan* teaches a somatic soteriology for celibate male ascetics redolent of that of the *Amṛtasiddhi*. The *manovahā* channel in the middle of the heart releases semen into the rest of the body, conveying the *tejas guṇa* (12.207.19–20, on which see TAKAHASHI 2019:5). In the *Amṛtasiddhi*, semen, as Bindu, travels through the central channel and nourishes the body via other channels. The name *manovahā* for the channel in the centre of the heart indicates a connection between the mind and semen such as is taught in the *Amṛtasiddhi*, but unlike the *Amṛtasiddhi* there is no connection with the breath. Just as in the *Amṛtasiddhi*, mastery over semen leads to liberation: *Vāṛṣṇeyādhyātma* 12.207.24 says that those who know the movement of semen are “free from passion, with their faults burned up, and do not obtain [another] body”. In contrast, the next verse identifies as essential for liberation equilibrium of the Guṇas and guidance

semen³⁷ and *bindudhāraṇa*, the retention of semen, is central to its teachings: the *bindudhāraṇaviveka* is the longest of the *Amṛtasiddhi*'s 35 chapters.

The *Amṛtasiddhi* contrasts its celibate yoga method with the sexual yoga of mainstream Vajrayāna, in which the male participant is usually said to experience orgasm and ejaculation. A minority of schools, the best known of which is the Kālacakra, teach sexual yoga in which semen is not released. The *Amṛtasiddhi* rejects sexual intercourse altogether. Its teachings are not closely related to those of the Vajrayāna traditions which advocate sexual ritual in which semen is not shed. Thus at *Amṛtasiddhi* 7.4 Bindu is said to be the source of “the Bliss whose last is Virama”. Four blisses arise in the sexual yoga of mainstream Vajrayāna traditions: *ānanda*, *paramānanda*, *sahajānanda* and *viramānanda*. They are first taught in the *Hevajatantra*³⁸ and correspond to feelings of pleasure experienced by the male partner during sexual ritual. The last, Virama, is the “Bliss of Cessation” felt at the moment of ejaculation. In the teachings of schools which proscribe ejaculation, the final two Blissesses are reversed, with *viramānanda* being understood to mean to mean “Bliss of Special Pleasure” (this order of the Blissesses is sometimes called *haṭhaseka*, “forced consecration”, or *haṭhayoga*, “forced yoga”).³⁹ Thus the author of the *Amṛtasiddhi* refers to the mainstream order, not that taught by Vajrayāna traditions which proscribe ejaculation.

Despite acknowledging their existence, the *Amṛtasiddhi* does not enjoin enjoyment of all four Blissesses, neither in their mainstream nor *haṭha* orders: at *Amṛtasiddhi* 34.3 the accomplished yogin is said to delight in three *ānandas*. These three Blissesses are not identified, but they are likely to be *ānanda*, *paramānanda* and *sahajānanda*, which are reformulated in the *Amṛtasiddhi*'s celibate yoga. Chapter 19, which describes *ārambhāvasthā*, the first stage of yoga, teaches how it gives rise to a “glimpse of *ānanda*” (*kiṃcidānandadarśanam*, v. 14). In chapter 20, which teaches *ghaṭāvasthā*,

of the mind by the mind, concepts at variance with the *Amṛtasiddhi*, in which the Rajas and Tamas Guṇas are to be destroyed, and the mind can only be controlled by the breath.

³⁷In many Śaiva texts Bindu denotes a location in the body and a corresponding stage in the manifestation of the phonetic universe (see e.g. *Svacchandatantra* 15.24; also MALLINSON 2007:219 n.325) but not semen (which is usually referred to as *śukra*; Kṣemarāja, *ad Svacchandatantra* 15.24, says that the secret name *chommakā* for *śukra* is *candra*). Vajrayāna texts use *śukra* for semen, or, when referring to it in the context of religious practice, in particular sexual ritual, *bodhicitta* (see WANGCHUK 2007:218–225). In Pali texts semen is usually called *asuci* (see DERRETT 2006). Some Śaiva and Vajrayāna texts use *bindu* to refer to a drop of semen (e.g. *Kaulajñānanirṇaya* 5.23 and *Laghubukālacakratantra* 2.125, 4.110, 4.113, 5.126).

³⁸*Hevajatantra* 1.1.28 *et passim*.

³⁹On this alternative order of the Blissesses, particularly as found in Maitreyanātha's *Sekanirdeśa* and his pupil Rāmapāla's *Sekanirdeśapañjikā*, see ISAACSON & SFERRA 2014:96–108.

the second stage, no Bliss is mentioned, but the derivative passage in the *Amaraugha-prabodha* (short recension verse 38) says that the piercing of the knot of Viṣṇu “points towards *paramānanda*” (*paramānandasūcakāḥ*). Chapters 21–29 describe *paricayāvasthā*, the third stage. In chapter 21 the pleasure accompanying ejaculation is called *kālānanda*, “the Bliss that is [Death by] Time”; chapter 22 teaches that this Bliss is to be overcome by making breath and Bindu enter the central channel, which results in *sahajānanda*.⁴⁰ Other than in its identification of Bindu as the source of the Blisses whose last is Virama, the *Amṛtasiddhi* does not mention *viramānanda*.

Vajrayāna texts teach tetrads of moments (*kṣaṇas*), voids (*śūnyas*), initiations (*abhiṣekas*), seals (*mudrās*) and fruits (*phalas*) which map onto that of the four Blisses.⁴¹ Of these the *Amṛtasiddhi* includes the moments and voids. The moments, *vicitra*, *vimarda*, *vilakṣaṇa* and *vipāka*, which are first taught in the *Hevajratāntra*,⁴² are mapped directly onto the *Amṛtasiddhi*’s primary tetrad, the four stages of practice, rather than on to the Blisses, which, as we have seen, in the *Amṛtasiddhi* are only three. The *Amṛtasiddhi* also maps onto the four stages a tetrad consisting of three voids, *śūnya*, *atisūnya* and *mahāsūnya*, and *prabhāsvara*, “the shining light”. This tetrad is found elsewhere only in the *Svādhiṣṭhānakramaprabheda*, in which the three voids evolve from *prabhāsvara*: *prabhāsvara* → *mahāsūnya* → *atisūnya* → *śūnya*.⁴³ The *Svādhiṣṭhānakramaprabheda*’s soteriological method, *svādhiṣṭhānayoga*,⁴⁴ takes the yogi

⁴⁰The colophon to this chapter in C calls it the *mahānandaviveka* but there is no reference to *mahānanda* in the text and we have understood C’s reading to be a corruption of *sahajānanda*. If one were to take it to be the correct reading, one might conjecture *udayati mahānandaḥ* for the reading *udayaty ayam ānandaḥ* in 22.3, understanding the verse to mean that *mahānanda* arises after *sahajānanda* once the yogi’s past actions have been purified. The manuscripts of β have the ungrammatical *utpadya paramānandaḥ* for the edition’s *udayaty ayam ānandaḥ*, which is perhaps an attempt to insert the Bliss missing from the *ghaṭāvasthā*. In support of our identification of *sahajānanda* as the third Bliss, we note the pairings *samādhisampanna ānandatrayananditaḥ* and *samādhisampannaḥ saḥajānandasambhṛtam* at *Amṛtasiddhi* 34.3 and 27.1 respectively.

⁴¹See ISAACSON & SFERRA 2014:106.

⁴²*Hevajratāntra* 2.3.5–9.

⁴³*Svādhiṣṭhānakramaprabheda* 18–19 (see TOMABECHI 2006:77 n.63 for an analysis of this passage). A similar tetrad is found in some Ārya texts, which have *sarvaśūnya* instead of *prabhāsvara*, albeit with *prabhāsvara* often as an epithet of *sarvaśūnya*: *Pañcakrama* 2.4 (on which see TOMABECHI 2006:72); *Sūtaka*/**Caryāmelāpakapradīpa* pp. 63, 64, 68.

⁴⁴The concept of *adhiṣṭhāna* in exoteric and esoteric Buddhist sources would merit a monograph-length study in itself. It is impossible to capture its wide semantic range in a single English word. Its meaning is to be found somewhere in the cross-section of the following terms: empowerment, grace, support, influence, blessing, basis, supernatural control. When tantric Buddhists speak about *svādhiṣṭhāna*, it seems to be in some sort of contrast but not opposition with *buddhādhiṣṭhāna*. For example, in the *Tathāgataguhyaka* (Ms Asiatic Society of Bengal Calcutta G10765 f. 39r = Tib. D47 103b–104a), a relatively early Mahāyāna *sūtra*, Vajrapāṇi promises to speak of the mysteries of the

through a resorption of the voids into *prabhāsvara*. The *Amṛtasiddhi*'s yoga does the same and it twice dismisses *svādhiṣṭhānayoga*, suggesting that the school of the *Svādhiṣṭhānakramaprabheda* was an important interlocutor for its author.

In a teaching which has no direct precedents, the *Amṛtasiddhi* says that three knots (*granthis*) are pierced in the course of its yoga practice, and assigns their piercing to the first, second⁴⁵ and fourth stages. It also includes an unprecedented system of sounds that are heard during each stage: *anāhata*, *bherī*, *mardala* and *vīṇā*.⁴⁶

The *Amṛtasiddhi*'s teachings on the four stages of yoga were incorporated in the

Bodhisattva and the Tathāgata aided by the power of the Buddha/buddhas (*buddhānubhāvena*) and the empowerment of the Buddha/buddhas (*buddhādhiṣṭhānena*). Immediately thereafter he compares this mysterious power with that of an oil-lamp (*dīpādhiṣṭhāna*) with the aid of which one can see things obscured by the pitch-darkness of night. It seems that in this sense *svādhiṣṭhāna* for tantric Buddhists was a kind of do-it-yourself empowerment, the ability to create within oneself and for oneself the power which would normally reside with the Buddha/buddhas. Later on (7th–8th centuries) when the paradigmatic meditative practice of tantric Buddhists became a self-identification with a deity, this process (or sometimes parts of it such as the *utpattikrama*, the stage of generating the deity, but sometimes the *utpannakrama* or *nīspannakrama*, the perfected stage) is frequently styled *svādhiṣṭhānayoga*. In other words, deity-yoga (commonly *bhāvanā*) and *svādhiṣṭhāna* become more or less coterminous. However, some currents of thought have slightly different understandings of the concept. One is that of the Ārya school (see e.g. *Pañcakrama* 3.18–19). The *Svādhiṣṭhānakramaprabheda*, attributed to an Āryadeva is perhaps not part of this current, but more closely related to teachings found in the proto-*yoginītantra*, the *Sarvabuddhasamāyogaḍākinijālaśaṃvara*. Here the concept *svādhiṣṭhāna* seems to mean self-identification with the deity both during and outside formal meditation sessions. This gives the practitioner not only special powers but also special dispensations. He is more or less allowed to do anything, even worship deities that are perceived as 'external', as long as he maintains the state of self-empowerment (*svādhiṣṭhāna*). It is this concept or a strongly related but at present unidentifiable one that our author seems to criticise. Whichever shade of meaning he had in mind, criticising *svādhiṣṭhāna* is a serious matter. He is essentially saying that deity-yoga/self-empowerment is not conducive to liberation, only the physical yoga taught by him is. This is a rather revolutionary approach as far as Vajrayāna is concerned.

⁴⁵The *viṣṇugranthi* is not mentioned in the description of the *ghaṭāvasthā*, but is named between the *brahma* and *rudra granthis* in a sequence of knots to be pierced during *mahāvedha* at *Amṛtasiddhi* 13.10.

⁴⁶*Amṛtasiddhi* 30.1–2 names the various features of success in the fourth stage in a manner similar to other stages, i.e. by mentioning a *śūnya*, *kṣaṇa* and *granthi*, but, unlike the passages on the other stages, in which a sound arises in the central channel or at its mouth, here it says that the sound of a *duṇḍubhi* drum arises in the abode of the Siddhas (*siddhālaye*), a term not found elsewhere in the text (nor, to our knowledge, in the tantric or *haṭha* corpora). The meaning would appear to be simply that there is celebration in the abode of the Siddhas because of the arrival of a new member into their fold. Meanwhile, at 31.2, the sound of a *vīṇā* is said to arise at the aperture of Brahmā when the yogin in the Nīspanna stage leaves via it. This fits with the schema found elsewhere; in the first stage a sound is heard at the mouth of the central channel (*madhyamāmukhāt* at 19.15), and in the second and third stages the sound is in the central channel (*madhye* at 20.7 and 25.2). It is also matched by

Amaraughaprabodha, which preserves the stages, blisses, knots and sounds, but omits *prabhāsvara* from the tetrad of voids and misunderstands the *kṣaṇas*, “moments”, which it reworks as *kvaṇas*, “sounds”, but only for the first two stages. The *Amaraughaprabodha*’s teachings on the four stages were incorporated verbatim into the *Haṭhāpradīpikā*, from where they found their way into a wide range of subsequent texts and commentaries.⁴⁷

The characteristics of the four stages as taught in the *Amṛtasiddhi* and *Amaraughaprabodha* are presented in the following table:

	AS 19.14–15	AP 35	AS 20.7	AP 38	AS 25.1–2, 22.2	AP 39	AS 30.1–2, 31.2	AP 41
avasthā	ārambha			ghaṭa		paricaya		niṣpanna
ānanda	ānanda		—	paramānanda		sahajānanda		—
śūnya	śūnya			atiśūnya		mahāśūnya		prabhāsvara
kṣaṇa	vicitra			vimarda		vilakṣaṇa	—	vipāka
śabda	anāhata			bherī		mardala		viṇā
granthi	brahma			viṣṇu		hṛdaya	—	rudra

1.5 Alchemical metaphors

One of the last significant breakthroughs in our efforts to make sense of the *Amṛtasiddhi* resulted from the realisation that much of its yoga is described in alchemical metaphors.⁴⁸ The names of the three primary practices taught in the text, *mahāmudrā*, “the Great Seal”, *mahābandha*, “the Great Lock”, and *mahāvedha*, “the Great Piercing”, are drawn from alchemical terminology. The joint between the two halves of a closed crucible (a *samputa*, on which see below) may be closed off with a seal (*mudrā*) made from a paste of ash or mud.⁴⁹ *Rasacintāmaṇi* 3.87 refers to a seal called a *mahāmudrā*.⁵⁰ *Bandha* (or *bandhana*) is one of the (usually 18) alchemical *saṃskāras*

the teachings in the *Amaraughaprabodha*, in which the sound of a *viṇā* is mentioned among the other features of success in the fourth stage.

⁴⁷A variant system of blisses is found in the *Samgītaratnākara*, “The Mine of Jewels of Music”, of Śārṅgadeva, which was composed in the 13th century under Seuṇa Yādava patronage in today’s Maharashtra. At 1.2.120–121 it locates the *parama*, *sabaja*, *vīra* and *yoga ānandas* in the four petals of the Ādhāra *cakra*. The same system is also found in a Bengali Nāth text called the *Hāyamālā*, “The Garland of Bones” (ONDRAČKA 2020:75).

⁴⁸The *Vimalaprabhā* commentary on the *Laghukālacakratāntra* uses alchemical analogies to explain yogic practices, such as at 5.125 in which the control of semen is compared with the alchemical binding of mercury, but the yogic techniques themselves are not described in alchemical terms.

⁴⁹E.g. *Rasaprakāśasudhākara* 1.83 (HELLWIG 2009:172).

⁵⁰HELLWIG 2009:279.

and a process in which mercury is stabilised and made more resistant to heat.⁵¹ In the *Rasaratnasamuccaya*, mercury is called *mahābandha* when it is heated with gold or silver in such a way that they combine to create a solid but friable sphere.⁵² *Vedha* is another of the *saṃskāras* and denotes the transformative amalgamation of two reagents; in the yoga practice of the *Amṛtasiddhi* it means both the piercing of the central channel with the breath and, more broadly, the transmutation of the body.⁵³

The techniques taught in the *Amṛtasiddhi* are said to effect various other alchemical transformations on bodily elements and impurities. Their details are often unclear in alchemical texts; they are even more so when they denote bodily processes in the *Amṛtasiddhi*. In addition to *mudrā*, *bandha* and *vedha*, the *Amṛtasiddhi* mentions three other alchemical processes (each of which is usually included in lists of the 18 *saṃskāras*): *jāraṇa*, *cāraṇa* and *māraṇa*. *Jāraṇa* (“digestion”) and *cāraṇa* (“activation”), which in alchemical texts denote assimilation of a substance by mercury,⁵⁴ are said in the *Amṛtasiddhi* to work on semen, impurity, Bindu and Nāda.⁵⁵ In alchemical texts *māraṇa* (“killing”) involves heating a substance and thereby changing its state, usually through calcination or oxidation, so that it becomes inert.⁵⁶ In the *Amṛtasiddhi* *māraṇa* and other derivatives of the root *mṛ*, “die”, are used to denote the stilling or stopping of either the breath or Bindu.⁵⁷ *Amṛtasiddhi* 7.7, which has multiple parallels in other texts including the *Hevajratra* and works on *haṭhayoga*,⁵⁸ describes the result of transformations of Bindu in terms that in alchemical texts are applied to mercury: it is *mūrcchita*, “thickened”, *baddha*, “fixed”, *līna*, “dissolved”, and *niścala*, “still”.

In the *Amṛtasiddhi*, the state attained by *mahābandha*, the Great Lock, is called *samputa*.⁵⁹ In Sanskrit texts on alchemy there are several types of *puta* or crucible, bowl-like vessels in which alchemical operations, in particular *māraṇa*, are per-

⁵¹HELLWIG 2009:68.

⁵²*Rasaratnasamuccaya* 11.92 (HELLWIG 2009:229).

⁵³*Vedha* is also found with this dual sense in the *Kālacakratra*, on which see FENNER 1979:72.

⁵⁴HELLWIG 2009:102, 174. See <http://ayuryog.org/content/alchemy-reconstruction> for films of reconstructions of these techniques.

⁵⁵*Amṛtasiddhi* 11.6, 14.12–14.

⁵⁶HELLWIG 2009:238–240.

⁵⁷*Amṛtasiddhi* 7.23, 14.14.

⁵⁸See the testimonia in the apparatus of the critical edition for details.

⁵⁹The term *samputa* is commonly found without an alchemical meaning in Vajrayāna texts. It usually refers to sexual union (e.g. *Abhayapaddhati paṭala* 5; we thank Harunaga Isaacson for sharing with us his collation of this part of the text, which is based on two manuscripts of the *Buddhakapāla-tantraṭīkā*, National Archives Kathmandu 5-21 (= Nepal-German Manuscript Preservation Project 48/2) and Asiatic Society, Calcutta, G3827). It may also mean the conjunction between body and consciousness (e.g. *Yogaratanmālā* p. 157; *Ratnāvalī* of Kamalanātha *ad Hevajratra* II.ix.1).

formed. A *samputa* consists of two *putas* joined together to form a sealed crucible for heating reagents without evaporation.⁶⁰ In the *mahābandha* practice, the breath is sealed inside the body by performing two constrictions, one at the perineum and one at the throat, and thus the body becomes like a *samputa*. In *viveka* 20, which describes the *ghaṭāvasthā* or Pot Stage, the second of the four stages of the *Amṛtasiddhi*'s yoga, it is said to be called *ghaṭa* because *samputa* yoga is attained in it. A *ghaṭa* is another type of *puta* or alchemical crucible.⁶¹

The redactor of the short recension of the *Amarauḡhaprabodha*, who based that text's description of *haṭhayoga* on the teachings on *mahāmudrā*, *mahābandha* and *mahāvedha* in the *Amṛtasiddhi* (while adding Kaula Śaiva features), understood these alchemical metaphors, as shown by his use of the synonyms *dviputa* and *putadvaya* for the *Amṛtasiddhi*'s *samputa*: *Amarauḡhaprabodha* 19–21 says that as a result of *mahāmudrā* and *mahābandha* the coiled Kuṇḍalinī becomes straight and attains the state of *marāṇa*, i.e. is stilled, when she is in the double crucible (*dvipuṭāśritā*),⁶² and verse

⁶⁰HELLWIG 2009:342. A variety of vessels to be used in a *rasaśālā* may be seen at <https://tinyurl.com/tc966jd>. The shape of the first depicted, the *svedani* [*sic*] *yantra* is the same as that of a *samputa*.

⁶¹HELLWIG 2009:18.

⁶²*Amarauḡhaprabodha* short recension 19–21:

pādamūlena vāmena yoniṃ sampīḍya dakṣiṇam |
pādaṃ prasāritaṃ dhṛtvā karābhyāṃ pūrayen mukhe ||19|| (= *Amṛtasiddhi* 11.3)
kaṇṭhe bandhaṃ samāropya dhārayed vāyur ūrdhvataḥ |
yathā daṇḍāhataḥ sarpo daṇḍākāraḥ prajāyate ||20||
ṛjvibhūtā tathā śaktiḥ kuṇḍalī sahasā bhavet |
tadāsau marāṇāvasthā jāyate dvipuṭāśritā ||21||

This understanding of Kuṇḍalinī, who is otherwise not mentioned in the *Amarauḡhaprabodha*, is unusual but has a parallel in the *Pādmāsambhitā*, in which Kuṇḍalī has eight coils and is situated to the side of and above the navel, around the bulb, where she obstructs the opening of the aperture of Brahmā (this passage is also found at *Yogayājñavalkya* 4.21–4; cf. *Netratantra* 7.21, which mentions a blockage called Kuṇḍalā). When she is heated by yoga she straightens out, allowing the breath to enter the central channel. *Pādmāsambhitā* 2.13c–2.17b:

tasyordhve kuṇḍalīsthānaṃ nābhes tiryag athordhvataḥ ||13||
aṣṭaprakṛtirūpā sā cāṣṭadhā kuṇḍalikṛtā |
yathāvad vāyucāraṃ ca jvalanādi ca nityaśaḥ ||14||
paritaḥ kandapārśve tu nirudhyaiva sadā sthitaḥ |
mukhenaiva samāveksya brahmarandhramukhaṃ tathā ||15||
yogakāle ca marutā sāgninā coditā satī |
sphuritā hṛdayākāśe nāgarūpā mahojvalā ||16||
vāyur vāyumukhenaiva tato yāti suṣumnayā |

29 that through *mahāvedha*, the breath bursts forth from the double *puṭa* (*puṭadvayam samākramya vāyuh sphurati satvaram*). The yoga taught in early Hindi works is close to that of the *Amṛtasiddhi*, but the metaphor used to describe it is not that of alchemy but of distillation.⁶³ Later authors of Sanskrit texts on yoga often failed to understand alchemical metaphors which originated in the *Amṛtasiddhi*.⁶⁴

The above introduction outlines the stages in our study and understanding of the *Amṛtasiddhi*. We were first alerted to its significance by SCHAEFFER's 2002 article. Reading J₁ then made apparent the text's seminal position in the history of the codification of *haṭhayoga*. A subsequent collation of the readings of C revealed the text's Buddhist origins and allowed us to make sense of several passages that had previously been obscure. Finally, the realisation that the text's teachings are often couched in alchemical terminology solved many lingering problems. While several difficulties do of course remain, we believe that we have now understood nearly all of the text's teachings, which present a method of physical yoga and explanation of its effects that have no precedents in available Indian texts and whose details are unparalleled in subsequent yoga manuals.

⁶³See e.g. Kabīr *Rāga Gauḍī* 20 (STRNAD 2013:30).

⁶⁴The name of the Ghaṭa stage of yoga in the *Amṛtasiddhi* derives from the body's comparison to an alchemical crucible, for which *ghaṭa* is a possible name. In the *Dattātreyaयोगśāstra*, however, the Ghaṭa stage is said to be named thus because it arises when the unity of various pairs "happens" (*ghaṭate*, v. 90). Similarly, commentators on *Amaraughaprabodha* 21 as found in two recensions of the *Haṭhpradīpikā* (Bālakṛṣṇa in his *Yogaprakāśikā ad* 10-chapter *Haṭhpradīpikā* 5.17 and Brahmānanda in his *Jyotsnā ad Haṭhpradīpikā* 3.12) improbably take *dvipuṭa* to refer to the two nostrils.

Chapter 2

Constitution of the text

2.1 Description of manuscripts

$C = C_S + C_T + C_{tr}$ The bi-lingual manuscript C is the very basis of this book and represents the oldest and an altogether different transmission of the text. We have not seen the original housed at the China Nationalities Library of the Cultural Palace of Nationalities and had to work from photographs of low-quality black and white photocopies obtained by Leonard van der Kuijp in ca. 1990. This unique artefact was first brought to scholarly attention by an outstanding pioneering study, SCHAEFFER 2002. We believe that we are able to revise several statements in that article.

The manuscript consists of 38 loose leaves, most likely of paper.⁶⁵ A cover sheet at the front has the following two lines: [1] 52. [in Tibetan *dbu can* letters] *'chi med grub pa lwatū la'i yi ge can* / [catalogue number in Arabic numerals] 005125 (21). [2] 乌尔都文长生成就法 [*wuerduwen changsheng chengjiu fa*]. Both the Tibetan and the Chinese indicate the title of the work and the script: the words *lwatū la* and *wuerdu* both refer to **vartula*, a type in the Tibetan taxonomy of Indian scripts. The *recto* of the first folio has some modern numbers on the left, an inscribed vase of plenty in the middle (illegible), and a round seal on the right (also illegible). The *verso* of the last folio is not available to us; it was presumably empty. On the rest of the leaves the arrangement is usually tripartite: one line contains the Sanskrit text in

⁶⁵We can only speculate what the material support was. We are guessing thick Chinese paper, as the fibres of Daphne paper would have presumably left marks on the photocopy.

an imitated East Indian hand⁶⁶ (marked C_S in our edition), the second line has a transliteration into Tibetan *dbu can* letters (marked C_T in our edition), and the third a Tibetan translation in *dbu med* letters (marked C_m in our edition). There are usually three such triple lines on a side.⁶⁷ The numeration of folios is in the Tibetan style with numbers spelt out in *dbu can* on the left margin of the *rectos*. The manuscript is complete with almost no damage, save some illegible characters due to smudging.

Incipit: [siddham expressed with a symbol] *namo virūpākhyāya*. *Explicit*:

ekāśītijute (°jyate C_T) *śāke* (śake C_S^{ac})
sahasraike tu (*sahasraike tu* C_S^{ac}, *sahasraikadhu* C_T) *phālgune* |
kṛṣṇāṣṭamyām (*kṛṣṇāṣṭamyām* C_T) *samāpteyam*
kṛtvāmytasiddhir mmayā || ||

This barbarically formulated verse is probably that of the exemplar's scribe. The date (read °jyute for °jute) is Śakasamvat 1081, Phālguna month, 8th of the waning fortnight, which converts to March 2nd, 1160 CE.⁶⁸ The *explicit* continues with a slightly corrupted title and the name of the author with the statement that the work was [composed] for both private and public benefit, a perfectly regular Buddhist statement, although this formula is usually expected to belong to the scribe:

ity amṛsiddhib samāptā || *kṛtir iyaṃ śrīavadhūtacamdreṇeti* (*avadhūtacadreṇeti*
C_T) | *svārthaparārthahetor iti* || ||

The final bilingual statement is the 'Credo' formula, a very common feature on Buddhist artefacts;⁶⁹ ritual manuals suggest that the formula was used for consecration (*pratiṣṭhā*):⁷⁰

⁶⁶SCHAEFFER 2002 consistently refers to this script as Newārī [*sic*], presumably a typographical error for Newārī.

⁶⁷For further codicological features, see SCHAEFFER 2002:516–517.

⁶⁸SCHAEFFER 2002:517 cautiously notes (italics his): “[...] the conclusion of the work contains a date upon which it was completed, which *may* read 1159 C.E., but which is so corrupt as to be far from certain. The dating of the manuscript and the composition or compilation of the work remains in the end an open question.”

⁶⁹SCHAEFFER 2002:523–524 & n. 49 writes: “Nevertheless, as a Buddhist quest for Śiva-hood in which Śiva is *the* symbol used to connote a divinized human state of liberation, Avadhūtacandra's teachings appear to be unique. What sort of reception did this strong presence of religious imagery not normally associated with Buddhism have in Tibet? Apparently for some there was no problem with this at all, for in a sub-colophon, written either by our translator Pad ma 'od zer or some other transmitter of the text, the teachings are unequivocally stated to be the words of the Tathāgata, the Buddha himself. [Here a note sends us to f. 38a1–2, i.e. the *ye dharmā* formula.] Perhaps, however, we can read this as a seal of approval attesting more to the practice's perceived liberative efficacy than its doctrinal or sectarian affiliations.”

⁷⁰E.g. Tatakara Gupta's *Ādikarmavidhi* (National Archives Kathmandu 3-363, 35^v) in the context

*ye dharmmā hetuprabhavā hetun teṣān tathāgato hy avadat (havadat C_T) | teṣān
ca yo nirodha evaṃvādī mahāśramaṇaḥ || ||*

After this we have the following note in *dbu can* script:⁷¹

*'chi med grub pa zhes bya ba mtha' dag pa'i gzhung | rgya dpe ji lta ba bzhin
lus bsgyur nas | lo tsha ba bya ban de pad ma 'od zer gyis ji lta bsgyur ba bzhin
chan btab ste thad kar drangs pa'o || rgya dpe dang mthun mi mthun cung zad
mthong lags te | mkhas pas don gyis bsgyur bas bdag 'dra bas bcos par dka' | | bla
ma'i thugs dgongs rdzogs par gyur cig || ||*

While some of the expressions are not very common, we believe that the meaning is this:⁷²

The entire text titled *Amṛtasiddhi* has been transliterated according to the Indian manuscript, and the translation of the *lotshaba* (i.e. translator) Padma 'od zer, the venerable [monk] of the Bya [clan], has been appended between the lines. Although I have seen some instances where [the translation] agrees with or differs from the Indian manuscript, it is difficult for somebody like me to modify it because the wise one translated it according to the [intended] meaning. May the master's exalted intention become fulfilled!

To sum up, our hypothesis for the aetiology of this artefact is as follows. An anonymous Tibetan scribe of an unknown date somehow found an Indian manuscript, which judging by the shape of the letters and the exclusive use of the

of fashioning small reliquaries (*caitya*) and clay sealings (*saccaka*) instructs as follows: *tato ye dharmā hetuprabhavā* ('*prabhā* Ms) *hetum teṣāṃ tathāgato hy avadat teṣāṃ ca yo nirodha evaṃvādī mahāśramaṇaḥ* ('*śravaṇaḥ* Ms) *|| anayā gāthayā pratiṣṭhāpya puṣpadhūpadīpādibhiḥ pūjayet |*

⁷¹The text has already been printed in SCHAEFFER 2002:527, n. 8. We think that instead of *las 'gyur* one must read *lus 'gyur*, that *mkhas pas* is indeed the original reading (the note transcribes it followed by a question mark), and that the penultimate sentence ends with *bcos par dka'* and not *bcos par dag/dga'*.

⁷²Our interpretation differs radically from the paraphrase given in SCHAEFFER 2002:517, who says: "The manuscript owes its existence to a Tibetan scholar named Bya ban de Pad ma 'od zer, a man who was at once scribe, editor, and translator. In the Tibetan colophon of the text he claims to have translated all of the works entitled *Amṛtasiddhi* in strict accordance with their Indic manuscripts, and to have annotated and vertically aligned the tri-partite text. He also states that because he noticed several small inconsistencies between the translation and the Indic text, he made changes as he saw fit."

pr̥ṣṭhamātrā was very likely penned in an Eastern hand. This manuscript was dated to 1160 CE. For reasons unknown, he decided first to copy it by imitating the hand he saw in the exemplar, and second to transliterate it in *dbu can* letters, presumably for the benefit of his peers who could not read Indian alphabets. Tibetans usually have a problem in distinguishing vowel quantity and there are numerous errors of this type (sometimes only in C_S , sometimes only in C_T). He then appended an already existing translation astutely observing that it is not always an exact match to his text. Perhaps out of deference for the translators of yore, he attributed the differences not to misunderstanding but to ‘translating according to the meaning’. We can only suspect what he thought to himself, but at any rate he did not think that his Sanskrit was up to the task of creating a more literal translation. Unfortunately, this old translation (C_r) is usually very difficult to make out because of the low resolution of our copy, but we do refer to it occasionally. A surprising feature of C_r is that in several places it differs from C_S and matches other witnesses, indicating that the manuscript traditions of C_S and the other witnesses had already diverged before the creation of manuscript C.⁷³ The readings of the Sanskrit and Tibetan transliterations (C_S & C_T respectively) have been recorded throughout.

We read against C only when we have very good reason to do so. Some such instances will be self-explanatory, such as an error in vowel quantity or a missing *anusvāra*. It is important to note that frequently the adopted readings of C will be unmetrical. We think that the author was not aware of or chose to disregard two main rules of the *anuṣṭubh* metre, namely that (a) in none of the *pādas* may the second and third syllables be short at the same time, and that (b) in even *pādas* the second to fourth syllables may not form a *ra-gaṇa* (i.e. long-short-long). A great part of the fluctuations in the other two transmissions available to us directly (i.e. the Northern and the Southern, for which see *infra*) can be explained by the tradents’ observation of these two irregularities and their attempts to fix them. Rarer metrical improprieties include faulty *vipulās* (e.g. 9.4b, 19.3a, 20.4c, 29.3a) and hypermetrical *pādas* (e.g. 30.6c). Hiatus bridges are rare but not unattested (7.3 and 7.26).

$\beta = JK$ The Northern group (β) is represented by the Jodhpur (J, see *infra*) and Kathmandu (K, see *infra*) groups. While this is an already heavily modified transmission, its readings are on the whole slightly more conservative (with reference to C) than those of the Southern group (ν , see *infra*). However, it does display the two main features of the alternative transmissions, namely modifying the verse-quarters for the sake of metre and replacing Buddhist terminology and turns of phrase. While the two manuscripts of the Jodhpur group

⁷³See 1.20, 3.4, 6.16, 7.10, 7.14, 7.19, 7.21, 7.26, 10.10, 11.9, 16.3, 26.1, 29.2, 34.2, 35.2.

are very attractively penned (and thus they enjoyed some precedence when we initially tackled the text), the readings derive from an archetype shared with K_1 and K_2 .⁷⁴

J₁ The first manuscript from Jodhpur is now kept at the Maharaja Man Singh Pustak Prakash, Fort Jodhpur with the accession no. 1242. We read this witness from photographs of black and white photocopies. The manuscript is complete in 12 paper leaves. The letters are reminiscent of Jaina Nāgarī, but they are not bold. Since there is no colophon, we can only guess the artefact's age: it probably dates to the first half of the 19th century, during the reign of Maharaja Man Singh. The writing space is limited by two marginal lines on either side; the numeration is on the right margin of the *verso* sides. *Incipit*: || śrīnāthāya namaḥ ||. *Explicit*: ity amṛtasiddhir nāma sārāt sāratarāṃ yogaśāstrāṃ samāptam iti || śrīḥ |. The left margin of 1^r contains some modern librarian's scribbles with no new information. The readings are generally not very good and corrections are kept to a minimum; these are usually applied *in situ* and only once on the right margin. The occasional illegible *akṣara* in the exemplar is represented by a horizontal line (i.e. a *sūtra* with no *akṣara* below it). The chapters are numerated only up to the *trītiyāvasthāvivekaḥ*, which is here no. 30 (our no. 29).

J₂ The second manuscript from Jodhpur is from the same collection, accession no. 1243. We read this witness from photographs of black and white photocopies. The manuscript is complete in 17 paper leaves. The script is similar to that of J_1 , and, again, there is no colophon beyond the title. The writing space is limited by three marginal lines on either side; the numeration is on the right margin of the *recto* sides. The *incipit* and the *explicit* are the same as those of J_1 , as are the chapter numerations. The readings are very close to those of J_1 ,⁷⁵ but often better, with far fewer minor errors. Some of the better readings may be the result of emendations by the scribe, but at a handful of places J_2 shares a reading with C and/or ν , while J_1 shares its reading with K.⁷⁶ At 13.7b J_1 has the preferred reading °*susthirah* which it shares with C (ν does not have the verse), while J_2 is alone in reading *avasthitah*. We may thus be confident that J_1 and J_2 share an archetype, and that neither is a direct copy of the other.

K₁ The first Kathmandu manuscript is the most damaged of all. We have not seen the original, which is in a private collection (Vijayasāpakata, E 14627),

⁷⁴See e.g. 1.6, 9.3, 13.5, 21.1, 29.1, 30.7, 30.8, 30.10.

⁷⁵See for example the shared eyeskip at 14.12.

⁷⁶10.6a, 10.8a, 13.2a, 30.12a.

but relied on photographs of microfilm images taken by the Nepal-German Manuscript Preservation Project E 655/39.⁷⁷ The witness is miraculously complete, but the 21 torn and worm-eaten paper leaves (29.4 x 8.5 cm) are shuffled rather badly. Unless the order has been restored in the meantime, the folios appear to us in the following sequence: 6, 4, 10, 2, 1, 8, 13, 9, 17, 15, 16, 21, 20, 19, 3, 12, 14, 18, 5, 11, 7. The script is a thin, rather hurried Nāgarī. The writing space is limited by two marginal lines on either side. The left margin of the *versos* contained an abbreviated title (*amṛ° si°*), while the numeration was probably on the facing margin, but almost none of it survives. *Incipit*: [*siddham* expressed with a symbol] *oṃ namo gaṇeśāya namaḥ || oṃ namaḥ śambhave || ||*. *Explicit*: *iti mṛtasiddhir nnāma sārāt sāratarāṃ yogaśāstrāṃ samāptam iti || || śubham astu ||* [short yogic instruction⁷⁸] *|| || samvat 892 māgha śudi 6 roja 2 śubham astu ||*. The system of reckoning must be that of the *Nepālasamvat*, thus the date converts to 29th January 1773 CE. The readings are not outstandingly good, and there is a good number of corrections, all of which seem to be scribal. The last numerated chapter is our no. 28, here no. 27.

K₂ The second Kathmandu manuscript is very finely written, but has some *lacunae*. The original, which we have not seen, was in the private collection of one M.V. Vajrācārya⁷⁹ in Kathmandu (no. E 29194). Here too we had to rely on photographs of microfilm images taken by the Nepal-German Manuscript Preservation Project E 1501/11.⁸⁰ The *recto* of the first folio was not photographed; it was presumably empty. The manuscript as it stands now consists of fifteen loose paper leaves (23.5 x 9.6 cm) and is incomplete, missing some text at the very end. Since the last recorded line is 35.2cd, probably only a single folio was lost. The script is an attractive, bold Nāgarī. The manuscript is undated but looks to be perhaps

⁷⁷This manuscript is referred to by SCHAEFFER 2002 in his bibliography, p. 531. Probably following the catalogue, he states that the manuscript is incomplete, which is not the case.

⁷⁸The instruction in diplomatic transcript is as follows: *svādhāraṃ guḍam ity uktam svādhīṣṭhānam tu liṅgajam || maṇipūram tu nābhīstham hṛdisamsthānam anābhatam || viśuddhiḥ kaṅṭhadēse tu ājñā bbrū(?)maṇḍale viduḥ || || nābher ūrdhve dvādaśāṅgulam kaṅṭhādhaḥ ṣaḍaṅgulam tatra madhye hṛdaye caturāṅgulam tasyordhve pañcāṅgulamānam viśuddhiṣṭhānam tasyordhve caturāṅgulam sthānusthānam | tasyordve ekādaśāṅgulam lalāṭasthānam tadūrdhve aṅgulipramānam śaktiprasthānam || evaṃ ṣaṭkaraṇāt makamūrttibhūtam piṇḍa tyaktvā amṛtasthānam viśantam cintayat || evaṃ mātrāyogah || nābhi nartha (?) dāya aṅguli 12 kaṅṭhuna ko dāya aṅguli 6 thva niguli pāda thu hṛdaya aṅguli 4 dayāśro thva daya lakṣaṇa || thva kānam (?) aṅguli 8 kaṅṭha || || The three versified lines are from the as yet unpublished *Candrāvalokana* 35–36ab; they also incorporated into the *Yogakuṇḍalyupaniṣad* 3.10cd–11. The commentarial notes and the Newar partial paraphrase thereof are of unknown origin.*

⁷⁹Perhaps none other than the famous Mānavajra Vajrācārya (c. 1930–2001 CE) of Jana Baha, a well-known traditional doctor, scholar, and collector of manuscripts.

⁸⁰This reel no. is already referred to by SCHAEFFER in his bibliography (2002:531).

19th-century. The writing space is limited by two vertical lines on either side. The numeration is on the right margin of the *versos* preceded by the word *rāmaḥ*. *Incipit*: [*siddham* expressed with a symbol] *oṃ namo gaṇeśāya || oṃ namaḥ śaṃbhave || ||*. The last numerated chapter is here 29, corresponding to our cruxed 29.3ab.

K₃ The third Kathmandu manuscript is the most idiosyncratic of its group; in some ways it is the spiritual sister of M₃ from *ν*, inasmuch as it is not the product of slavish copying but that of a critical reader-copyist. The Newar scribe, one Kṛṣṇagopāla, a traditional doctor (*vaidya*), was very intelligent and applied a number of emendations, some of them outstandingly good given that there does not seem to be any evidence that he had access to independent witnesses next to his exemplar, the date of which he fortunately copied over. The manuscript was in a private collection, that of one M.M. Miśra of Patan (running no. 825). Here too we relied on photographs of microfilm images taken by the Nepal-German Manuscript Preservation Project H 68/7.⁸¹ The manuscript was copied on 16 sheets of paper (23.5 x 11 cm) in a format imitating traditional leaves with two or three marginal lines limiting the writing space. The sheets were not numerated and the fifth is either missing or escaped the archiver's attention. We cannot tell from the images conclusively, but it seems that the manuscript was bound.⁸² On the cover leaf, which is empty, there is a trace of a darker slip of paper with the scribe's name; this is perhaps the binding. The *verso* of the last leaf was not photographed, presumably because it was empty. The script is standard modern Nāgarī. *Incipit*: [*siddham* expressed with a symbol] *oṃ namaḥ śrīśambhava ||*. *Explicit*: *iti amṛtasiddhir nnāma sārāt sāratarāṃ yogāsāstram samāptam || śrīguru prasanno stu sadā || <2> nepāliyasamvat 1066 caitrabadi* [glossed above: *caḍalā gā*] *8 roja 4 sadhanvamtarivaidyākṛṣṇagopā<la><nā(?)>nṛm(?) coya dhurakā (= dhunakā) jula || || <1> sam 804 kārttikaśukladvādāśi somadine śrikāśīśaṃkareṇa likhitam*. It is very probably that the first date is the actual date of copying, 5th April 1945, whereas the second, 1st November 1683 CE, is the date of the exemplar. Note that the scribe of the exemplar is the same as that of K₄, produced only three years before. The chapters are not numerated, but the verses are.

K₄ The fourth and last manuscript of the Kathmandu group is the oldest dated witness among the Northern ones. We could not perform an autopsy for this manuscript, so here too we relied on photographs of microfilm images taken by

⁸¹This reel no. is already referred to by SCHAEFFER 2002: 527, n. 3 and his bibliography, p. 531. The chapter colophons of this witness are mentioned on p. 527, n. 26.

⁸²The NGMPP card states that the format is *tyāsaphu*, but as far as we know that designation is reserved for the concertina/leporello format.

the Nepal-German Manuscript Preservation Project. We had to recover the manuscript from two bundles, because the folios were mixed up with another text in a very similar format and script. Both manuscripts were in the private collection of one G.B. Maharjana of Patan (running nos. H 3483 and H 3489), microfilmed as reel nos. H 232/37 (fols. 8 to 12) and H 233/6 (fols. 1 to 7 & 13 to 19)⁸³ respectively. The manuscript is complete in 19 paper leaves (27.5 x 8.5 cm). The writing space is limited by a single line on either margin. The script is Common Newar, the so-called *pracalitalipi*. *Incipit*: [*siddham* expressed with a symbol] *namah śambhave* // *Explicit*: *ity amṛtasiddhir nnāma sārāt sārataram yogaśāstram samāptam iti* // o // *saṃvat 801 śrāvaṇakṛṣṇapratipadyāyām likhitam idam śrīśivaśaṅkarātmajaśrīkāśīśaṅkareṇa svārtham* // // [short yogic instruction]⁸⁴ The date of copying corresponds to 11th August 1680. Note that the scribe is the same as that of K₃'s exemplar, which was prepared three years after K₄.

ν (B_{ed}AM₁M₂V) + M₃ The Southern group (ν and M₃) is represented by a partial edition in Bengali script, which was based on an unknown manuscript from the Tamil country (perhaps M₁), and five Grantha palm-leaf manuscripts. M₁ is not available to us; the few readings recorded here are from a catalogue transcript. A, M₂, M₃ and V were transcribed for us by Viswanatha Gupta and occasionally checked by Dominic Goodall at the September 2018 Procida workshop. We are very grateful to both. Significant shared features of this group are its inclusion of the *maṅgala* verse in praise of the Buddhist goddess Chinnamastā (unlike β) and its lacuna between 12. col. (A) or 13.2a (others) and 19.5 (except for M₃, which breaks off completely after 11.6).⁸⁵

B_{ed} We were not aware of this partial edition before it was brought to our attention by Lubomír Ondračka, for which we are very grateful. The text appears as an appendix to a rare Bengali publication by one Bholānāth Nāth (NĀTH 1974:182–199). Nāth is not entirely clear about the provenance of his source. There is a good chance that he used a transcript of a Southern manuscript, either one re-

⁸³This reel no. is already referred to by SCHAEFFER 2002: 527, n. 3 and his bibliography, p. 531. It does not seem probable to us that he was aware that the missing five folia are extant in H 232/37.

⁸⁴Begins with *siddham* [expressed with a symbol] *svādhāra guḍam ity uktam svādhiṣṭhānam tu liṅgajam* / and ends with *thva dakānam (?) thavana aṅguli 8 kaṃ +*, in other words more or less the same text as the one seen in K₁. The Newar portion is added in the lower margin.

⁸⁵SCHAEFFER (2002:519 and notes 21–25) has already tackled the Southern catalogue entries, but because of the attribution to Virūpākṣa he conjectured that this is a separate work. We now know that this is not the case.

lated to M_1 or perhaps M_1 itself. While we refer to this as an ‘edition’, in fact it is little more than a transcript with occasional unmarked emendations. Nāth did not notice that there was a lacuna (mentioned just above) and prints the text as if it were continuous. His typesetting is also somewhat idiosyncratic, splitting compounds or printing compounds when this is not warranted. We do not mention this separately in the apparatus.

A This is a palm-leaf manuscript from the Adyar Library and Research Centre in Madras (now Chennai), accession no. 75278. The 16 folios (47 x 3 cm) have five lines of writing on each side and a string hole after the left third. They are numerated from 15 to 31, because it was part of a multiple-text manuscript. It is on the whole in good condition. We had access to this witness in high quality colour photographs. Almost an entire leaf is left empty to signal the lacuna. Only a succinct description is given in the catalogue of the collection, AITHAL & AL. 1972:12–13.

M_1 This is Madras Government Oriental Manuscript Library no. 4341, to which we did not have access save the description in the Catalogue (pp. 3222–3224) and the *incipit* (ten verses) and *explicit* (nine verses) given there. According to this description, the witness was part of a multiple-text manuscript (no. 4336) on 28 pages with 20 lines on a page. The readings given in the Catalogue line up with group ν for the most part, but we suspect that the description is not entirely accurate; the absence of the scribal obeisance and the two *maṅgala* verses is particularly puzzling. The *incipit* accordingly is *ajñānaviṣanidrātma* (i.e. 1.2a), while the *explicit* reads: *iti śrīvirūpākṣasiddhāvīracitāmṛtasiddhiyogasamāptaḥ ||*.

M_2 This is a palm-leaf witness from the same collection, the Madras Government Oriental Manuscript Library, and has the catalogue number 4342. There are 19 leaves numerated 21 to 40, for this too was part of a multiple-text manuscript (no. 4337). We had access to this witness in high quality colour photographs. The Catalogue (p. 3224) describes it very succinctly and states the number of ‘pages’ to be 30 in error. The leaves are not very long but they have two string spaces. While the leaves are on the whole in good condition, there are many wormholes and minor tears. *Incipit: śrī ādināthāya namaḥ om ||*. *Explicit: iti śrīvirūpākṣasiddhāvīracitaṃ amṛtasiddhāyogaṃ sampūrṇaṃ ||*. A Devanagari transcript of this manuscript has been published in SAHAY 2013. We thank Lubomír Ondračka for this information and a copy of the article.⁸⁶

⁸⁶A revision of this transcript was published together with an English translation in SATAPATHY 2018.

V Witness V is part of manuscript 7970 in the collection of the Oriental Institute the Maharaja Sayajirao University of Baroda. The undated worm-eaten manuscript is on palm leaf and consists of 46 folios. It contains five other *haṭha-yoga* texts, the *Amaraughaprabodha*, *Candrāvalokana*, *Dattātreyabodha*, *Yogatārāvalī* and *Yōgabīja*. The *Amṛtasiddhi*, which is denoted by 7970(b) in the catalogue, being the second text presented in the manuscript, is on ff. 21r–33v.

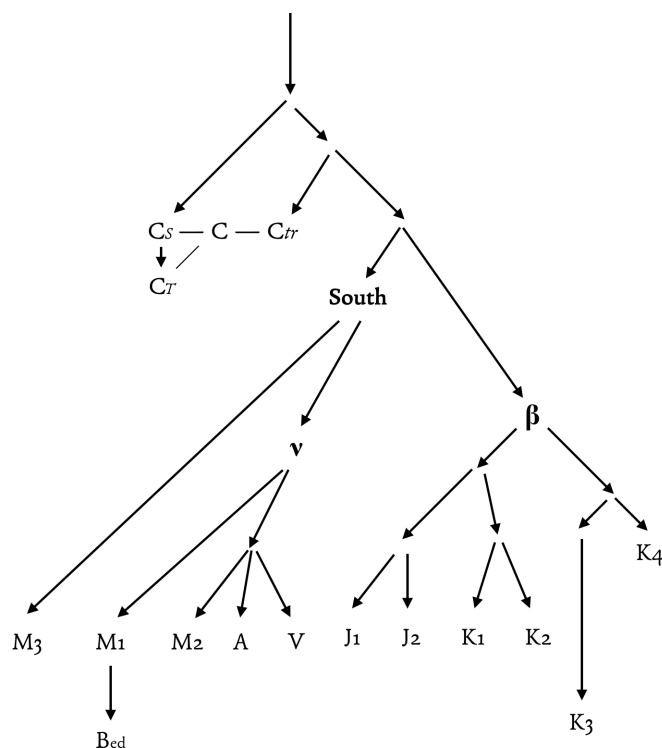
M₃ The final witness of the Southern group is also the strangest one. While the readings of ν and M₃ are often close, to the extent that they clearly descend from an archetype not shared with β ,⁸⁷ M₃ also transmits several good readings which are not found in ν , but are in C and/or β .⁸⁸ Because of the large number of such instances we have not included M₃ in the group denoted by the siglum ν . Unfortunately M₃ is unfinished, breaking off at 11.6. The manuscript is from the same collection as M₁ and M₂, the Madras Government Oriental Manuscript Library, and has the catalogue number SR 1448. It is very finely penned. This too was part of a multiple-text manuscript; the first leaf is numerated 179, the last 188. The leaves are shorter than those of A but longer than those of M₂; they have two string spaces. There are minor tears and some wormholes. *Incipit: nābhau* etc. (i.e. o.1).

2.2 Stemmatic analysis

The relationships between the witnesses are represented in the following diagram.

⁸⁷See e.g. 7.6.

⁸⁸See 1.1a, 1.1c, 1.11c, 1.16c, 1.16d, 2.2c, 2.8d, 4.4a, 4.5a, 6.2c, 6.13a, 8.2a, 8.7b. Cf. 7.6, where ν has a spurious extra half-verse which is not in M₃.



Contamination between the southern witnesses and β does not allow for mechanical reconstruction of their shared archetype. Higher up the stemma, however, the transmission is uncontaminated and may be used to choose readings. C_{tr} , the Tibetan translation used in the creation of C , can be shown to be higher up the same branch of the transmission as the shared archetype of the southern witnesses and β , because (1) it often shares significant variants with the south and β but not with C_S ,⁸⁹ and (2) whenever the southern witnesses and β differ, the reading shared with C_{tr} (if there is one), is best. This is most evident in those cases in which C_{tr} has a superior reading to C_S .⁹⁰ Thus at 6.16c C_{tr} and β have *acintyād eva jāyante* while C_S has *acirād eva jāyante* and ν has variations on *acintyācintya evānye*. C_{tr} 's position in the stemma and its lack of contamination support our decision (made on philological grounds before the stemma was established) to base the edition on the readings of C : whenever the readings of C_S and C_{tr} agree, analysis of the stemma indicates that they should be preferred to those of all other witnesses.

⁸⁹See footnote 73.

⁹⁰See 3.4d, 6.16c, 7.8a, 10.10c, 19.10d, 35.2d.

2.3 Conventions for the critical edition

For the benefit of those readers who find it uncomfortable to read Sanskrit in Roman transliteration, we have decided to typeset the constituted text in modern Devanāgarī. This is not meant to reflect the actual regional origins of the text.

The chapter headers in small capitals and in square brackets are our own, but they on the whole reflect the chapter colophons. The numeration of the chapters is problematic. Up to *viveka* 20 the chapters match the topics listed at 1.11–13 (the ‘Table of Contents’), but then the correspondence goes awry. The category of *avasthā* given in *viveka* 1 covers the descriptions of the four *avasthās* found in *vivekas* 19–31. 19 is *ārambha*, 20 is *ghaṭa*, 21–29 correspond to *paricaya*, and 30–31 *niṣpanna* (31 also corresponds to the topic *mahāmudrā* in the list in *viveka* 1). They are followed by sections corresponding to the entries *mahābhūtapariṇāma* (32–34) and *nirvāṇa* (35) in the table of contents. Into these sections are inserted the remaining topics (*kāla*, *ānanda* and *dhyānam advayam*, i.e. Samādhi), although strangely not *amṛta*, which is found in the list after *avasthā* but whose last mention is at 7.26. Further confusion is added by some sections on the signs (*lakṣaṇa*) of perfection or non-perfection of parts of the practice being presented as subdivisions of chapters (and in the case of chapter 28, a chapter itself) called *lakṣaṇas*, some of which are very short indeed (one or two verses). These break up the *paricaya* stage in particular. We are confident in this identification of a structure underlying the *viveka* schema as presented, but the confusion is old and we have kept the structure as found in C in the edition.⁹¹ Because of these short chapters in particular we have decided to print the verse numeration preceded by the chapter number instead of placing the chapter numbers in the header.

Guide to the Apparatus

The Apparatus contains three registers, not all of which are populated on each page.

The first register contains the critical apparatus (i.e. readings of the manuscripts and so forth) keyed to chapter number, verse number, and verse quarter typeset in bold. The verse quarters (*pāda*) are marked with the first four (occasionally six) letters of the alphabet. The lemma is separated by a right-facing square bracket. Immediately following this stands either a critical note such as correction (*corr.*), emendation (*em.*), or conjecture (*conj.*) if we did not find any of the readings satis-

⁹¹The witnesses other than C perhaps preserve a vestige of the original structure in the extra colophons they have in chapter 31: after 31.1 β reads *iti niṣpannavivekaḥ* and after 31.2 ν reads *iti niṣpannāvasthāvivekaḥ*.

factory (in case these editorial interventions were not ours, we give the name of the person who suggested them in bracketed small capitals), or the sigla of the source or sources containing the accepted reading. If an overwhelming number of sources transmit the accepted reading, we use a sigma (Σ), with the natural understanding that the sources mentioned after this contain something else. We do the same with manuscript groups C, ν , and β . These groups are separated with a semicolon, and within this space we apply the same principle as above: individual members of groups might contain further unacceptable readings and these are listed after the presumed reading of the manuscript group as exceptions. We do realise that this might be counterintuitive at first, but we hope that after some practice the reader will realise that we tried not only to provide our manuscript evidence, but to also show how the text was modified in transmission. For example

6.3c tāni sarvāṇi] C; bhūtāni tāni ν , jātāni tāni M₃, dhūtāni tāni V;
dhṛtāni tāni β .

means that we accepted the reading of C, whereas the presumptive reading of group ν was *bhūtāni tāni*, which was modified by the idiosyncratic scribe of M₃ to *jātāni tāni* and got corrupted to *dhūtāni tāni* in V; meanwhile, the unanimous reading of group β is *dhṛtāni tāni*. Grouping the readings in such a straightforward manner was not always possible; in these cases we display the individual sigla. Larger lacunas are marked in the margin, whereas smaller ones are indicated with the siglum of the manuscript group or the sigma with a superscribed siglum of the manuscript in question preceded by a minus sign. Thus β^{-K_3} means the presumed reading of group β where the reading of K₃ is not available either because of loss of faulty archival (as is the case here). Manuscript readings before and after correction are marked with superscript ac/pc (^{ac}/^{pc} abbreviating *ante/post correctionem*). Lost or illegible *akṣaras* are signalled with a plus sign with a space on either side (+), whereas partially lost or illegible *akṣaras* are conjoined with whatever is legible from the syllable. If the loss is more significant than a few syllables, we print *damaged* in brackets before the siglum. Uncertain readings are followed by a bracketed question mark. We use *om.* to mark omission. We print round brackets with empty spaces where the scribes either left a space or wrote *sūtras* to mark awareness of textual loss. We employ the customary cruces of desperation (†) twice where the transmitted reading did not make sense and we could not find a satisfactory solution. Unmetrical readings are marked (*unm.*). Occasionally we accept readings which are not metrical according to classical standards, but acceptable in the author's register; in these cases we print *contra metrum* in brackets after the siglum. We usually standardise sandhi silently. In more complex instances we use *st.* to mark sandhi that has been

standardised. Where we retain non-standard sandhi, such as the two instances in 25.4, we note our reasons for doing so in the translation.

The second register contains textual parallels. The third displays folio/page turns or changes. In case of folios proper, the superscript r and v (^r/^v) mark *recto* and *verso* respectively.

Part II

अमृतसिद्धिः

[0. NAMASKĀRAḤ]

नाभौ शुभ्रारविन्दं तदुपरि विमलं मण्डलं चण्डरश्मेः
संसारस्यैकसारा त्रिभुवनजननी धर्मवर्त्मोदया या ।
तस्मिन्मध्ये त्रिमार्गे त्रितयतनुधरां छिन्नमस्ताप्रशस्तां
तां वन्दे ज्ञानरूपां मरणभयहरां योगिनीं योगमुद्राम् ॥ ०.१ ॥

[1. ŚARĪRAVIVEKAḤ]

श्रीमद्विरूपनाथाय नमः संतानधारिणे ।
गुरवे सार्थवाहाय सिद्धवर्त्मानुगच्छताम् ॥ १.१ ॥
अज्ञानविषनिद्रा मे ज्ञानपीयूषधारया ।

0.1 om. M₁ V β 0.1a nābhau] C V, nābho A • śubhrā°] C; candrā° V, śu+ā° M₃ • °ravindaṃ] C V, °ravinde M₃ • vimalaṃ] C_T M₃, vimala° C_S; raṃ... B_{ed}, vivaraṃ AM₂ • caṇḍa°] C M₃; candra° V 0.1b saṃsārasyaikasārā] C V, tatsthaitasyaikavāra (?) M₃ • tri°] C V, tra° M₃ • °jananī] C_S B_{ed}M₃, °jananī C_TM₂, °mmananī (?) A • °vartmodayā yā] C_S, °vartmodayā C_T; °karmodayā B_{ed}A, °karmodayā yā M₂, °karmādaghāthāh (?) M₃ 0.1c tasmin] C; tasyāṃ B_{ed}M₂, tasyā AM₃ • tri°] C_T V, tre° C_S, ti° M₃ • tritaya°] C V, tripatha° B_{ed}, tritava° M₃ • °tanudharāṃ] C, °tanudharā B_{ed}, °tripathatanudharā AM₂, tanupaśaṃ M₃ • chinnamastāprasastāṃ] C; cinmadhyasthāṃ praśastāṃ B_{ed}, cinnabhashtāṃ praśastāṃ AM₂, cinnabhashtāṃ samastāṃ M₃ 0.1d tāṃ vande jñānarūpāṃ] C; vande jñānasvarūpāṃ V, vande jñānarūpāṃ M₃ 1.1 om. M₁ 1.1a śrīmadvirūpa°] C; śrīmadgorakṣa° V; śrīvirūpākṣa° M₃ β 1.1b saṃtānadhāriṇe] C β; saṃtāpahāriṇe V 1.1c gurave] Σ, guruve A • sārthavāhāya] C β; sārthabhāvāya B_{ed}, sārthabhāvāya sarvabhāvāya AM₂, sarvavāhāya M₃, sāddhya + + vāya V 1.1d °vartmānugacchatāṃ] β, °vatmānugacchatāṃ K₄; °vartmānugacchate C; °vartmani gacchatāṃ B_{ed}M₃, °vatma nigadyatāṃ A, °vatmaṇi gacchatāṃ M₂, °vartmāni gacchatāṃ V 1.2a ajñānaviṣanidrā me] conj.; ajñānaviṣanidrātma° C; ajñānaviṣanidrātma° V; ajñānaviṣanidrāṇāṃ β, ajñānaṃ viṣanidrāṇāṃ J 1.2b °piyūṣa°] Σ, °piyūṣa° C_T, °piyūṣa° B_{ed}

0.1 cf. *Amṛtasiddhimūla 1 0.1 = Pūjāhomakalpa (Ms 1^v): nābhau śubhrāravindaṃ tadupari vimala-
maṇḍalaṃ caṇḍarasmai saṃsārām aikasārā tribhuvanajananiṃ dharmmavatyodayāyāṃ | stasmin
madhye tṛmārggas tṛtayatānudarāś cchinmastāprasastāṃ stāṃ vande jñānarūpā maraṇabhaya-
harāḥ yogiṇi yogamudrāḥ || 0.1 = *Guhyasamayāsādhanaṃālā (no. 24 titled Lakṣmīsādhana, sec-
ondary marginal addition on Ms 89^v not mirrored by the Tibetan translation): nābhau śubhrāravinda-
ṃ tadupari vimalaṃ maṇḍalaṃ caṇḍarasmiṃ saṃsārasyaikasāraṃ tribhuvanajanani dharmakar-
modayā yāḥ | tasmin madhye trimārggaṃ tṛtayatānugatāṃ chinnamastāṃ praśastā tāṃ vande jñā-
narūpāṃ maraṇabhayaharāṃ yoginā yogamudrāṃ || 0.1 = Gorakṣasataka/Vivekamārtaṇḍa (as com-
mented by the Yogatarāṅgini) 77: nābhau śubhrāravindaṃ tadupari vimalaṃ maṇḍalaṃ caṇḍarasmeḥ
saṃsārasyaikarūpāṃ tribhuvanajananiṃ dharmadātriṃ narāṇāṃ | tasmin madhye trimārgge tṛtaya-
tanudharāṃ chinnamastāṃ praśastāṃ tāṃ vande jñānarūpāṃ maraṇabhayaharāṃ yoginiṃ jñāna-
mudrāṃ || 0.1 = Viśvasāratāntra (p. 30, followed by a commentary): nābhau śubhrāravindaṃ tadupari
kamalaṃ maṇḍalaṃ caṇḍarasmeḥ saṃsārasyaikasārā tribhuvanajanani dharmakarmodayā yā | tas-
min mārgge trimārgge tṛtayatānudarāṃ chinnamastāṃ praśastāṃ tāṃ vande jñānarūpāṃ maraṇa-
bhayaharāṃ yoginiṃ yoganidrāṃ || 0.1 = Bhṛttantrasāra (Chinmastāprakaraṇa 50, p. 308): nābhau
śuddhāravindaṃ tadupari kamalaṃ maṇḍalaṃ caṇḍarasmeḥ saṃsārasyaikasārāṃ tribhuvanajananiṃ
dharmakāmodayāḍhyāṃ | tasmin madhye trikōṇe tṛtayatānudarāṃ chinnamastāṃ praśastāṃ tāṃ
vande jñānarūpāṃ nikhilabhayaharāṃ yoginiṃ yogamudrāṃ ||

निहता येन वैद्येन तस्मै श्रीगुरवे नमः ॥ १.२ ॥

सुसभ्यानां प्रबोधायामृतसिद्धिरिहोच्यते ।

प्रोत्साहायात्मनः शान्त्यासभ्यानां मदशान्तये ॥ १.३ ॥

श्लाघ्यं ज्ञानवतां सर्वं प्रोक्तं हि यदिदं मया ।

ज्ञानिनो यत्परानन्दैर्नन्दन्ते वीतरागिणः ॥ १.४ ॥

अज्ञाने नैव वक्तव्यं दूषणं मम भाषणे ।

अज्ञानमात्मनश्चैव वक्तव्यं सत्यभाषणे ॥ १.५ ॥

क्षीरसारं यथा क्षीरान्मथनात्सारमुद्धृतम् ।

इदं गुरुप्रसादेन तथा तन्त्रान्तरान्मया ॥ १.६ ॥

ज्ञानमेकं सुविस्तारैरुक्तं सिद्धैः पृथक्पृथक् ।

अवर्त्मसंस्थितैर्मूढैः सर्वं तद्याकुलीकृतम् ॥ १.७ ॥

1.2c nihatā] Σ, nihato A, yāhitā M₃ • vaidyena] Σ, vaidyaina C 1.3a susabhyānām] C_T, susabhyānā C_S; suśiṣyānām ν, svaśiṣyānām M₃; asabhyānām β, abhyāsānām JK₂ 1.3ab prabodhāyāmṛta°] ν, prabodhāya manaḥ° M₃; β, prabodhāya mṛta° J₁K₄^{ac}; prabodhaya amṛ° C_S, prabodhaya amṛta° C_T 1.3c protsāhāyātmanaḥ] ν, proktavān ātmanaḥ M₃, protsāhāyā manaś V; β, protsāhāyā manaḥ° JK₁K₂, protsāhātmanaḥ K₄^{ac}; protsāhāyātmanaḥ C 1.3cd śāntyāsabhyānām] C_S β, śāntyā asabhyānām C_T; śāntyai sabhyānām ν, śāntyai sabhyānā M₂, śāntā sābhyāsa° M₃, śaktyai sabhyānām V 1.3d mada°] C ν, mama M₂; pada° β, padaṃ (?) J₁ 1.4a ślāghyam] Σ, śvāghyam (?) M₃, śvākhyam V • jñānavatām] Σ, jñānavatā V, jñānava + K₁ 1.4b hi] C; tu ν, yad V; ca β • yad idam] Σ, ya + + m ma M₂ 1.4c parānandair] M₃; paramānander C (unm.); parānandaṃ ν; parānande β 1.4d nandante] C ν; nandanti β, nandanti J₂, nadanti K₁ • vita°] Σ, pīta° V 1.5a ajñāne naiva] em. (ISAACSON); ajñānair e C_S, ajñānair eva C_T β; ajñānān naiva ν, ajñānair eva V 1.5b dūṣaṇam] Σ, dūṣaṇa M₂, mūṣaṇam M₃; bhūṣaṇam (?) J₂ • mama bhāṣaṇe] C ν K₃; samabhāṣaṇe J₁K₂K₄, samabhāṣiṇe J₂, sama + ṣaṣe K₁ 1.5cd om. C 1.5c ajñānam] β; ajñānāyā° B_{ed}, ajñānam M₁M₂, sujñānam M₃, vijñānam V • ātmanaś caiva] ν, ātmanaḥś caiva V; ātmanas taiś ca β, ātmas taiś ca K₁ 1.5d °bhāṣaṇe] ν; β, °bhāṣiṇe J₂M₃ 1.6a °sāram] Σ, °sāra C • yathā] C ν; tathā β • kṣīrān] em.; kṣīraṃ C; sarpiḥ B_{ed}, sārpaḥ (?) A, sarpaḥ M, sā + M₃, sarva V; sārān JK₁K₂, kṣīrāt K₃K₄ 1.6b mathanāt sāram uddhṛtam] em. (GOODALL); yatnāt sāram vyaktikṛtam C (unm.); yat tat sāram samuddhṛtam ν, yat ta sāram samuddhṛtam A, yasmāt sāram samuddhṛtam M₃; mathanāt sāram utthitam β, mathanāt sāram umthitam K₁ 1.6c °prasādēna] Σ, ° + + dena K₁ 1.6d tathā tantrāntarān mayā] β, tathā tantrāntarātmanā JK₂, tathā tantrāntarā mayā K₁; yathā tantrāntarān mayā C; vidhivat tan mayākṛtam ν, vadhivat tan mayā kṛtam A, vidhivat + + yā kṛtam M₃ 1.7a ekaṃ] Σ, damaged M₃ • suvistārair] β, suvistārai C; savistāram ν, suvistāram M₃, suvistāram V 1.7b uktaṃ] Σ, om. C, yuktaṃ M₃ • siddhaiḥ] C; siddhai B_{ed}, siddhyai AM₁M₂V, siddhau M₃; siddhiḥ β, siddhi J₂K₄^{ac} • pṛthak pṛthak] C β M₃; pravartate B_{ed}AM₁M₂V 1.7c avartma°] em.; āvartma° C; adharmā° ν, āvakta° M₃, adhama° V; avyakta° β • °samsthitar] Σ, °sasthitai C_S, °samsthitai A • mūḍhaiḥ] Σ, mūrddhni M₃, mūḍhai V, mūḍhai + K₁ 1.7d sarvaṃ tad] Cν, sarve tad M₁, sarvaṃ ta+ (?) M₂, sarvan nad (?) M₃, samrvaṃ tac (?) V; sarvatra β • vyākulikṛtam] Σ, yā + + + tam M₃, yakalikṛtam V

1.2c niha[C 2^r]tā 1.6b matha[A 29^v]nāt 1.6c guru[M₃ 179^v]prasādēna 1.7a suvistā[C 2^v]rair
1.7c mūḍhai[K₁ 1^v]ḥ 1.7c mūḍhai[M₂ 22^v]ḥ

ज्ञात्वा च सर्वशास्त्राणि भ्रान्तवा पृथ्वीं ससागराम् ।
 मुह्यन्ति ज्ञानमार्गेषु सूर्यरश्मौ मृगा यथा ॥ १.८ ॥
 सिद्धगुरुमुखाल्लब्ध्वा सोपायं तत्त्वमुत्तमम् ।
 तन्त्राणां तेन गुह्यार्थं समासेन वदाम्यहम् ॥ १.९ ॥
 शरीरे यानि साराणि साध्यानि विविधानि च ।
 कथयामि समासेन परिपाठ्यानुपूर्वशः ॥ १.१० ॥
 शरीरं मध्यमारूपं चन्द्रं सूर्यं तथानलम् ।
 वायुतत्त्वं तथा बिन्दुं चित्तं च प्रकृतिं गुणम् ॥ १.११ ॥
 महामुद्रां महाबन्धं वेधमभ्याससाधकौ ।
 अवस्थाममृतं कालमानन्दं ध्यानमद्वयम् ॥ १.१२ ॥
 महोदयं महासिद्धिं महाभूतपरिक्षयम् ।
 महामुद्राभिलापं च महानिर्वाणगोचरम् ॥ १.१३ ॥

1.8a jñātvā] Σ, jñātvya C • ca sarvasāstrāṇi] C_S, ca sarvasastrāṇi C_T; ν, rvāni ntvā ca saṣa śāstrāṇi
 (?) A; sarvāni śāstrāṇi β, sarvāni J₁, sarvāni śāstriāṇi K₂^{ac} **1.8b** bhrāntvā] Σ, bhrāntyā M₃V JK₂,
 bhrātyā K₁ • pṛthvīm] Σ, pithvī C **1.8c** muhyanti] Σ, guhyam vi° M₃, mujyamti K₁ • °mārgeṣu] C
 β; °mārge ca ν, °mārgan (?) ca M₃ **1.8d** °raśmau] Σ, °raśmir M₃ • mṛgā yathā] em., mṛga yathā C;
 gṛhā yathā AV, grahā yathā B_{ed}M₁, grihā M₂, yathā mṛgā M₃; mṛgo yathā β **1.9a** siddhaguru°] C_{Tr}
 (contra metrum); siddhim guro C; guroh siddha° ν, guro siddha° M₂, siddhā guro M₃; siddhim guro°
 β • °mukhāl labdhvā] B_{ed}M₂; °mukhā lubdhvā C_S, °mukhā lūbdhvā C_T, °mukhāl labdhā AM₃,
 °mukhā labdhā V; °mukhāl labdham β, °mukhālabdham J₂, °mukhāl lavaṃ K₁ **1.9b** sopāyam] Σ,
 sopāya V **1.9c** tantrāṇām tena] C β; mantrāṇām eva ν, tantrāṇām eva M₃ **1.9d** vadāmy] Σ, vadām A
1.10a sārāṇi] Σ, dhārāṇi B_{ed}M₃ **1.10b** sādhyāni] C ν, sahyāni M₃; satyāni C_{Tr} β **1.10c** kathayāmi]
 Σ; kathayami C_T • samāseṇa] Σ; mahāseṇa M₃ **1.10d** paripātyānupūrvaśaḥ] C β; paripātyā na
 pūrvadhīḥ B_{ed}M₁, paripātyā na pūrvaśaḥ AM₂, pratipādyānupūrvaśaḥ M₃, paripātyānupūrvayaḥ V
1.11a śārīraṃ] C ν, śārīra° M₃; śārīre β • madhyamārūpaṃ] C M₂ V; om. A, madhyamaṃ rūpaṃ B_{ed},
 madhyamārūpa° M₃ β **1.11b** candraṃ sūryaṃ tathānalāḥ] C; candrasūryatathānalāḥ B_{ed}, can-
 drasūryas tathānalāḥ AM₂, candrasūryau tathānilāḥ M₃, candroh sūryas tathānalāḥ V; candrasūrya
 tathānilāḥ β, ca + sūrya tathānilāḥ K₁, candrasūryas tathānilāḥ K₃^{pc} **1.11c** binduṃ] C M₃; binduś
 ν, bindu A V; viṣṇuṃ β, vittaṃ K₄^{ac} **1.11d** cittaṃ ca] Σ; () A • prakṛtiṃ] em.; prakṛtir Σ, prakṛti
 M₂ • guṇam] C β; guṇāḥ ν **1.12a** mahāmudrāṃ mahābandhaṃ] em.; mahābandhaṃ mamudrā
 C_S, mahābandhaṃ mahāmudrā C_T; mahāmudrā mahābandho ν, mahāmudrā mahānyāsa bandho
 V; mahāmudrāmahābandhaṃ β, mahāmudrā bandhaṃ J₁^{ac} **1.12b** vedham] C β, bandham J₂;
 mahad B_{ed}, mahād AM₂, maham M₃, mahā° V • abhyāsa°] Σ; °nyāsasya V • °sādhakau] C; °sād-
 hakam ν, °sādhakaiḥ M₃ β **1.12c** avasthāṃ amṛtaṃ] C β; avasthā cāmṛtaṃ ν • kālam] Σ; kāla C_S
1.12d ānandaṃ] C β; ānando ν **1.13a** °odayaṃ] C β; °odaya B_{ed}, °odayo AM₂V, °odayā M₃ •
 °siddhim] C β V; °siddha B_{ed}, °siddhir AM₃, °siddhi M₂ **1.13b** °parikṣayam] C β, °parikṣayam
 J₂; parikṣayaḥ ν **1.13c** °ābhilāpaṃ ca] conj. (ISAACSON); °ābhilāsaṃ ca C; °ābhilāśaś ca ν, °ābhilāśan
 ca V; °ābhidhānoktaṃ β, °ābhinodhāktaṃ K₄^{ac} **1.13d** °nirvāṇa°] Σ; °nirvāśa° K₁ • °gocaram] C;
 °gocarāḥ AM₂, gocaraḥ B_{ed}M₃V; °khecaram β

1.9a la[K₄ 2^r]bdhvā **1.10a** śa[K₂ 2^r]rīre **1.10b** sādhyāni [J₂ 1^v] vividhāni **1.10** with this the
 catalogue *incipit* ends in M₁ **1.11a** [K₃ 1b] śārīraṃ **1.11b** tathā[C 3^r]nalāḥ **1.13a** [B_{ed} p. 183]
 maho° **1.13c** °mudrābhi[J₁ 1^v]lāṣaṃ

विस्तरेण समाख्यातुं झटित्यत्र न शक्यते ।
 संक्षेपतः शरीरस्य माहात्म्यमुच्यते मया ॥ १.१४ ॥
 अस्ति मेरुः शरीरे च सप्तद्वीपसमन्वितः ।
 लोकत्रयसमायुक्तः सचतुर्दशभूमिकः ॥ १.१५ ॥
 सागराः सरितस्तत्र क्षेत्राणि क्षेत्रपालकाः ।
 छन्दोहाः पुण्यतीर्थानि पीठानि पीठदेवताः ॥ १.१६ ॥
 नक्षत्राणि ग्रहाः सर्वे ऋषयो मुनयस्तथा ।
 सृष्टिसंहारकर्तारौ भ्रमन्तौ शशिभास्करौ ॥ १.१७ ॥
 नभो वायुश्च वह्निश्च जलं वसुमती तथा ।
 सकलो निष्कलो विष्णुर्भूतनाथः प्रजापतिः ॥ १.१८ ॥
 त्रैलोक्ये यानि तत्त्वानि तानि सर्वाणि देहतः ।
 शरीरे यानि तत्त्वानि न सन्त्यन्यत्र तानि वै ॥ १.१९ ॥

1.14a vistareṇa] C M₃ β, vistare + K₄; vistareṇa ν · samākhyātuṃ] em.; samākhyātaṃ Σ, samākhyāhi J₂, samāśyātaṃ K₄^{ac} 1.14b jhaṭity atra] C; ḥṛdi dhyātuṃ ν; ruciṃ tatra β 1.14d mähātmyam] B_{ed}A; mahātmyam C; mahātmyam M₂M₃V; mahātmyā J₁, mahātmā J₂K₁K₂K₃, mähātma K₄ · ucyaṭe] C (contra metrum); procyate ν, sūcyate M₃ β · mayā] Σ; dayā B_{ed} 1.15a asti meruḥ śarīre ca] C; astimeru śarīre ca B_{ed}, astimeruś śarīre ca AV, asti meruś śarīre ca M₂, asmi meruś śarīre ca M₃; astimeruśarīreṣu β, astimeruśarīrasya K₄^{ac} 1.15b sapta] C ν, sarva° M₃ β, sava° K₁^{pc}, savā° K₁^{ac} · °samanvitaḥ] Σ, °samanvitaḥ V 1.15c °yuktaḥ] Σ, °yuktaḥ M₂ 1.15d saca°] Σ; sa ca° B_{ed}, sarva° J₂^{ac} · °bhūmikaḥ] ν, °bhūmikaḥ M₃; β, °bhūmika K₃^{ac}; °bhaumikaḥ C 1.16a sāgarāḥ] Σ, sāgarā J₁K₃ · tatra] Σ, totra A, tātra M₂ 1.16b kṣetrāṇi kṣetra°] Σ; kṣatrāṇi kṣatra° K₁ 1.16c chandohāḥ] em.; chandohā C; saṃbhedāḥ ν β, saṃbhedā M₃K₁^{ac} · puṇya°] Σ; puśya° K₁, sarva° K₃ · °tīrthāni] C β M₃; °tīrthānāṃ B_{ed}M₂, °tīrthānāṃ (?) AV 1.16d pīṭhāni pīṭhadevatāḥ] M₃ β (contra metrum); pīṭhāni pīṭhadevatā C; pīṭhāḥ pīṭhādidēvatāḥ B_{ed}M₂V, pīṭhāḥ pīṭhādhidevatāḥ A 1.17a nakṣatrāṇi] Σ; na kṣetrāṇi K₃ · grahāḥ] Σ; gr̥has M₂, grahā K₃^{ac} 1.17b ṛṣayo] Σ; ṛṣayor B_{ed}, ṛṣayo M₂ 1.17c °kartārau] Σ, °kartārau K₁ 1.17d śāśi°] Σ, śāśi B_{ed} · °bhāskarau] Σ, °tāskarau C 1.18a nabho] Σ, nabhau J · vahniś] Σ, vahnāś C_T 1.18b vasumatī] Σ, vasumati C; bhūmimatis M₃, masumatī J₁J₂^{ac} 1.18c sakalo] Σ, sakaro K₃K₄ · niṣkalo] Σ; niścalo J₁^{ac}, niḥkaro K₃, niṣkaro K₄ · viṣṇur] C; viṣṇuḥ B_{ed}, viṣṇu AV, viśva° M₂K₂K₃K₄, devaḥ M₃, viśvaḥ J, viśvaṃ K₁ 1.18d °nāthaḥ] Σ, °nātha C^{ac}, °nādhaḥ A; °nāthaṃ K₃ · prajāpatih] Σ, prajāpati C 1.19a trailokye] B_{ed} M₃ J₂K, trailokya C AM₂V J₁ · tattvāni] C ν; nityāni β 1.19b sarvāni] Σ, sarvā V, sarvāni K₁ 1.19c śarīre] Σ, śarīre K₄^{ac} 1.19d na santy anyatra tāni] C β AM₂^{pc}, vasanty anyakṛtāni B_{ed}, pna santy anyatra tāni M₂^{ac}, na saty anyatra tāni M₃, vasanty anyatra tāni V

1.15ab cf. Śivasamhitā 2.1ab: dehe °smin vartate meruḥ saptadvīpasamanvitaḥ | 1.16ab cf. Śivasamhitā 2.1cd: saritaḥ sāgarās tatra kṣetrāṇi kṣetrāpālākāḥ || 1.16cd cf. Śivasamhitā 2.2cd: puṇyatīrthāni pīṭhāni vartante pīṭhadevatāḥ || 1.17ab cf. Śivasamhitā 2.2ab: ṛṣayo munayaḥ sarve nakṣatrāṇi grahās tathā | 1.17cd = Śivasamhitā 2.3ab: sṛṣṭisamphārakartārau bhramantau śāśibhāskarau | 1.18ab cf. Śivasamhitā 2.3cd: nabho vāyus ca vahnīś ca jalam pṛthvī tathāiva ca || 1.19ab cf. Śivasamhitā 2.4ab: trailokye yāni bhūtāni tāni sarvāni dehataḥ |

1.14d u[K₁ 2^r]cyate 1.15a [M₃ 180^r] asti 1.15b °dvīpa[C 3^v]samanvitaḥ 1.17cd °kartārau [A₃] bhramantau 1.18a vā[M₂ 23^r]juś 1.18c [K₄ 2^v] sakalo 1.19b tāni [C 4^r] sarvāni

महापुण्यानुभागेन मानुष्यं लभ्यते खलु ।
 प्रतिष्ठितो गुरोर्वाक्ये गतिमेकां न गच्छति ॥ १.२० ॥
 परीक्ष्य सद्गुरोः पादे शरीरं प्रणतं कुरु ।
 येन संसारदुःखानि विलीयन्ते महान्ति च ॥ १.२१ ॥

इत्यमृतसिद्धौ शरीरविवेकः ॥

[2 MADHYAMĀYĀḤ SĀMĀNYAVIVEKAḤ]

मेरुं संवेद्य सर्वत्र व्यवहारः प्रवर्तते ।
 मध्येत्यनुपमो मार्गो मेरुं संवेद्य तिष्ठति ॥ २.१ ॥
 तत्र द्वारद्वयं पुण्यमुपर्यधोविभागतः ।
 अधोद्वारस्य संभेदः सृष्टिमृत्वोः स्वयं भवेत् ॥ २.२ ॥
 ये धन्या ज्ञानिनो मर्त्ये वीर्यवन्तो महाबलाः ।
 सृष्टिद्वारेण संविश्य मुक्तिद्वारं व्रजन्ति ते ॥ २.३ ॥

1.20a mahāpunyānubhāgena] *em.*; mahāpunyanubhāgena C; *mahātmapuṇyabhāgyena C_{Tr}; mahatā puṇyabhāgena ν , mahatā puṇyabhogena M₃; mahatā puṇyabhāgyena β 1.20b mānuṣyaṃ] Σ ; mānuṣyaṃ C_SM₃, mānuṣa C_T • labhyate khalu] *em.*; labhyā nu khalu C; khalu labhyate ν ; janma labhyate β 1.20c pratiṣṭhito] ν C_{Tr}, pratiṣṭhitam M₃ C β • guror] Σ ; guru° C_S^{Pc} • vākya] ν , vakye C; vākyaṃ β 1.20d gatim ekāṃ] C; gatiḥ kā kā ν , gatiṃ kām kām M₃, gatiṃ ko vā V β , kām kām K₄^{ac} 1.21a parikṣya] ν , parikṣya M₂ C; parikṣa β • sadguroḥ] Σ , sadguro C_S^{ac}, saṃguroḥ K₁, sadguror K₄^{ac} • pāde] C ν , pāda M₃; pādaṃ β , vākyaṃ K₄^{ac} 1.21b praṇataṃ] Σ ; praṇamaṃ M₃ 1.21c saṃsāra°] Σ , sasāra° K₁ • °duḥkhāni] Σ , °duḥkhyāni K₄^{ac} 1.21d vilīyante] Σ , vilāyante K₁; vinaśyanti M₃ • mahānti] Σ ; mahāni V 1.col. ity amṛtasiddhau śārīravivekaḥ] C ν , ity amṛta śārīravivekaḥ M₃, ity amṛtasiddhivivekaḥ V; ity amṛtasiddhau kāyavivekaḥ β 2.1 V praemittit śrīkumāragurave namaḥ || 2.1a meruṃ] Σ , meru CK₃ • saṃveṣṭya] Σ , sa+veṣṭya K₁ 2.1b vyavahāraḥ pravartate] Σ , vyavaharaḥ pravartate C_T; vyavahāraṃ pravartitam M₃ 2.1c madhyety] Σ ; madhye tv C B_{ed}A, madhyety atra K₄^{ac} • anupamo] Σ ; anupamau M₃, an+pamo K₁, anupamā K₃, anupame K₄^{ac} • mārgo] Σ ; mārgau K₁ 2.1d meruṃ] Σ , meru M₂J₁K₃V • saṃvedhya] K₃K₄; saṃveṣṭya Σ • tiṣṭhati] Σ ; tiṣṭhataḥ M₃ 2.2a tatra] Σ ; atra M₃ • dvāra°] C β M₃V; dvāraṃ B_{ed}AM₂ • puṇyaṃ] Σ , puṇyaṃm A 2.2b uparyadho°] C B_{ed}A, uparyādho M₂V, upa + dho° M₃; suparvādho° β • °vibhāgataḥ] Σ , °vibhagataḥ C_S 2.2c dvārasya] Σ , °dvarasya C • saṃbhedaḥ] C β M₃, saṃbhedāt ν 2.2d sṛṣṭi°] Σ , + + A, sṛ+ṣ+ K₁ • °mṛtyvoḥ svayaṃ bhavet] *corr.*, °mṛtyvoḥ svaya bhavet C; °mṛtyudvayaṃ bhavet ν , °dvayaṃ idaṃ bhavet V; °mṛtyoś ca saṃbhavet β , °mṛtyoś ca saṃbhave J₁ 2.3a ye dhanyā] C β , ye nanyā J₁, ye nyena J₂^{Pc}, ye nanyo J₂^{ac}, ye dhanya° K₃K₄; jānanti ν , jātanti V • martye] C; mārtie C_S^{ac}; martāḥ B_{ed}, martyāḥ AM₂VK₁K₃K₄, martyaḥ M₃, martyā JK₂ 2.3b mahābalāḥ] C β ; mahāśrayāḥ ν , mahāśrayaḥ V, mahoyaśāḥ M₃ 2.3c °dvāreṇa] Σ , °dvā... B_{ed} • saṃviśya] C β , saṃvīrśya K₁^{ac}; saṃveśya ν , tāṃ veṣṭya M₃ 2.3d vrajanti] Σ , vrajante C_S • te] C β ; ca ν

2.1ab = Śīvasaṃhitā 2.4cd: meruṃ saṃveṣṭya sarvatra vyavahāraḥ pravartate ||

1.20a mahā[J₂ 2^v]puṇya° 1.20c pratiṣṭhi[K₂ 2^v]to 1.21d vili[K₁ 2^v]yante 2.1a [K₃ 2a] meruṃ 2.1d saṃ[C 4^v]viśya

एषा देवी महाविद्या देवानामपि दुर्लभा ।
 सर्वेषां जननी प्रोक्ता अज्ञानस्य क्षयंकरी ॥ २.४ ॥
 सृष्टिद्वारे स्थिताश्चास्याः सर्वा देव्यो महाबलाः ।
 सकलो निष्कलो नाथो मुक्तिद्वारे व्यवस्थितः ॥ २.५ ॥
 अवधूतीपदं केचिच्छानं च महापथम् ।
 केचिद्वदन्ति आधारां सुषुम्नां च सरस्वतीम् ॥ २.६ ॥
 नाम्नि मतान्तरे भेदो नित्यैका ज्ञानचक्षुषाम् ।
 एनामाश्रित्य तत्त्वानि वसन्ति नृकलेवरे ॥ २.७ ॥
 गङ्गायमुनयोर्मध्ये वहत्येका सुखान्विता ।
 आसां तु संगमे स्नात्वा धन्या यान्ति परां गतिम् ॥ २.८ ॥

इत्यमृतसिद्धौ मध्यमायाः सामान्यविवेकः ॥

2.4a eṣā] Σ; eṣām B_{ed}J₁ 2.4b durlabhā] Σ, dūrlabhā K₃ 2.4d ajñānasya] M₃; vijñānasya CC_{tr} β
 ν, ()jñānasya A 2.5 transmitted after 2.7 B_{ed}AM₂V 2.5ab not transmitted in M₃ 2.5a °dvāre] C;
 °dvāra° B_{ed}, °dvāra° AM₂V β • sthitās] em.; °sthitās B_{ed}AM₂V, sthitā C β • cāsyāḥ] C_S β; casyāḥ
 C_T; tasyāḥ B_{ed}AM₂V 2.5b sarvā devyo] K₃K₄; sarvadevyo C AM₂ K₁K₂, sarpadevyo B_{ed}, sarvā
 devye V, sarvadevo J • °balāḥ] C_S B_{ed}AM₂V β; °lābaḥ C_T 2.5cd transmitted after 2.7 M₃ 2.5c
 sakalo] Σ; sa kālo C 2.5d mukti°] Σ, mu + A • °dvāre vyavasthitaḥ] C ν, °dvāre hy avasthitaḥ V;
 °dvāreṣv avasthitaḥ β 2.6a avadhūti°] C_S β, avadhūti° C_T; avadhūta° ν, adhabhūti° M₃ • kecic]
 Σ, keci J₂K₁ 2.6b chmaśānaṃ] Σ, ()śānaṃ K₁ • ca] C ν; tu β • °patham] Σ; °padam V 2.6c
 vadanti] Σ; vayanti C, vavadanti K₁ • ādhārāṃ] C; cādhārāṃ ν β 2.6d suṣumnāṃ ca sarasvatīm]
 ν, suṣumnā ca sarasvatī M₃ β, susumnāṃ ca sarasvatīm C_S, susumnāṃ ca sarasvatī C_T 2.7a nāmni
 matāntare bhedo] β (*contra metrum*), nāmni matāntare bhedo K₃; nāmni matāntare bheda C; bhedo
 matāntare nāsti B_{ed}V, bhedo matāntaro nāsti AM₂, saste matāntare bhede (?) M₃ 2.7b nityaikā]
 Σ; nityekā C_S, nityakā (?) M₃, nityaikām V • °cakṣuṣām] C ν, °cakṣuṣaḥ M₃; °cakṣuṣā β, °ca +
 ṣā K₁ 2.7c enām āśritya] C ν, etām āśritya M₃; etān āśritya β, etenāśritya J₂, etān nāśritya K₃
 2.7d vasanti nṛkalevare] β; vasanti nūkalevare C; vasanty atra kalevare ν, rasaṃ sūtra kalevare (?)
 M₃ 2.8a °yamunayor] Σ, °jamunayor C 2.8b vahaty ekā] Σ; vahanty ekā B_{ed}, manasy aika° M₃ •
 sukhānvitā] Σ; °sukhānvitaḥ M₃ 2.8c āśām tu] C; yo gaṅgā° ν, yamunā° M₃, yo gaṅgām V; asyām
 ca β • snātvā] Σ; snātvātvā C_S, jñātvā A 2.8d dhanyā] C M₃ β, dhānyā J₁; dhanyo B_{ed}AM₂,
 dhānyo V • yānti] C M₃ β, yāti J₁ B_{ed}AM₂, yati V 2.8 after this M₃ adds 4.12cd: evan muktipamau
 khyātau sūryacandramasau tathā 2. col. ity amṛtasiddhau madhyamāyāḥ sāmānyavivekaḥ] C_S β,
 ity amṛtasiddhau madhyamāyāḥ sāmānyaḥ C_T, ity amṛtasiddhau madhyamāyā sāmānyavivekaḥ || ||
 K₃; ity amṛtasiddhau madhyamāsāmānyavivekaḥ ν, iti sāmānyavivekaḥ M₃

2.6cd = *Yogasīkhopaniṣad* 6.22ab: kecid vadanti cādhārāṃ suṣumnā ca sarasvatī | 2.6 – 7ab cf.
Dattātreya-yogaśāstra 109cd: mahāpathaṃ śmaśānaṃ ca suṣumnāpy ekam eva hi | 2.6 – 7ab cf.
Haṭhāpradīpikā 3.4: suṣumnā śūnyapadavī brahmarandhraṃ mahāpathaḥ | śmaśānaṃ śāmbhavī mad-
 hyamārgāś cety ekavācakāḥ || 2.7ab cf. *Dattātreya-yogaśāstra* 110ab: nāmnāṃ matāntare bhedaḥ phale
 bhedo na vidyate | 2.8 quoted with reference (*amṛtasiddhau*) *Yogacintāmaṇi* (Ed. p. 109; Bombay 37^v;
 Lahore 43^r): gaṅgāyamunayor madhye vahaty ekā sarasvatī | āśām tu saṃgame snātvā dhanyā yāntu
 (*yānti* Bombay, Lahore) parāṃ gatim ||

2.5a sṛ[J₁ 2^r]ṣṭi° 2.5d vyava[C 5^r]sthitaḥ 2.6a [K₄ 3^r] avadhūti° 2.6b śma[A 32]śānaṃ 2.7b
 °cakṣu[K₁ 3^r]ṣām 2.7c [M₂ 23^v] enām 2.8a [B_{ed} p. 184] gaṅgā° 2.8b ekā [J₂ 2^v] sukhā°

[3. CANDRAVIVEKAḤ]

मेरुशृङ्गे स्थितश्चन्द्रो द्विरष्टकलया युतः ।
 अहर्निशं तुषाराभां सुधां वर्षत्यधोमुखः ॥ ३.१ ॥
 ततो ऽमृतं द्विधाभूतं ज्ञातव्यं तात्त्विकैर्नरैः ।
 इडामार्गेण पुष्ट्यर्थमेति मन्दाकिनीजलम् ॥ ३.२ ॥
 पुष्णाति सकलं देहं सूक्ष्मनाडीपथागतम् ।
 एष चन्द्रस्वरूपो हि वाममार्गे व्यवस्थितः ॥ ३.३ ॥
 अपरः कुन्दवृन्दाभो हर्षाकर्षितमण्डलः ।
 मध्यमामध्यमार्गेण सृष्ट्यर्थं याति चन्द्रमाः ॥ ३.४ ॥

3.1 V *praemittit* śrīgurave namaḥ || 3.1a °śrīnge] ν , °śrīnge (?) M₃V; °śrīngo C_S, °śrīnga C_T; °madhye β • sthitaś] Σ ; sthita C; sthito K₃K₄ • candro] C ν , candra° B_{ed} β 3.1b °yutaḥ] C β ; sthitaḥ ν , °nvitaḥ M₃ 3.1c tuṣārābhāṃ] Σ ; tuṣārābhāṃ M₃ J₁J₂^{ac}K 3.1d varṣaty] Σ , varṣany V 3.2a 'mṛtaṃ] Σ ; 'mṛta° A • dvidhābhūtaṃ] Σ ; dvidhānmatāṃ V 3.2b tāttvikair] C_T, tāttvikai C_S; sāttvikair ν , sāmtrikair V; tāntrikair β , tāntvikair K₃^{pc} 3.2c iḍā°] Σ ; pāpa° M₃, iḍā° K₃ • puṣṭyartham] C β ; tat sarvaṃ ν 3.2d eti] C; yāti ν ; sā tu JK₂^{ac}K₄^{ac}, senti K₁, seti K₂^{pc}K₃K₄^{pc} • mandākinī°] Σ , mandākinī° C_S; mandākinīṃ K₃ 3.3a dehaṃ] Σ , daḥam C_T 3.3b sūkṣmanāḍī°] C_S, sūkṣmanāḍī° C_T; sūkṣmaṃ nāḍī° B_{ed}A, sūkṣmanāḍya M₂, sūkṣmanāḍī (?) M₃, sūkṣmaṃ nāḍhi° V; sūkṣmanāḍya β , sūkṣmanāḍyāṃ J₂, suṣmanāḍya K₃ • °pathāgatam] C_T B_{ed}M₂, pathāgatām C_S; yathāgatam AM₃, °payogatam V; pathāśritam β , yathāśritam J, yathāmṛtam K₃, pathāśritam K₄ 3.3c eṣa] C β M₃; eka° B_{ed}AM₂V • °svarūpo] Σ , °svarupo C_T 3.3d vāma°] Σ , vāmā C_S, vāma + J₁ 3.4a aparāḥ] C B_{ed}M₂M₃V; aparāṃ A β , aparā° K₁ • kundavṛndābho] C; kundavṛttābho B_{ed}A, kundavṛntābho M₂, kandavṛndābho (?) M₃, kundavṛttobho V; kuṇḍacandrābhāṃ β , kuṇḍacandrābhāṃ K₃^{pc}, kuṇḍacandrā K₃^{ac} 3.4b harṣā°] Σ ; haṣā° C_SK₁, harṣa° (?) M₃ • °maṇḍalaḥ] C ν ; °maṇḍalā β 3.4c °madhya°] Σ , °mamadhya° C_S; madhya° B_{ed}, mārga° M₃ • °mārgeṇa] Σ ; °margeṣu C_S, °mārgeṣu C_TJ₁; °daṃ yāti M₃ 3.4d sṛṣṭy°] C_{tr} ν ; puṣṭy° C β • °arthaṃ] Σ ; °atdhī (?) A • yāti] Σ ; yānti B_{ed}, vāti (?) M₃ • candramāḥ] Σ ; candramā C K₃K₄

3.1 = *Gorakṣayogasāstra* 5 (Ms 26^v): meruśrīnge sthite candro dviraṣṭakalayā yutaḥ | aharniśaṃ tuṣārābhāṃ sudhāṃ varṣaty adhomukham || 3.1 cf. *Śivasamhitā* 2.6cdef: meruśrīnge sudhāraśmir dviraṣṭakalayā yutaḥ | vartate 'harniśaṃ so 'pi sudhāṃ varṣaty adhomukhaḥ || 3.1 quoted with reference (*amṛtasiddhau*) *Yogacintāmaṇi* (Ed. p. 107; Bombay 36^v; Lahore lacuna): meruśrīnge sthitaś candro dviraṣṭakalayānvitaḥ | aharniśaṃ tv asāv ātma (*tuṣvārātmā* Bombay) sudhā varṣaty adhomukhaḥ || 3.2 cf. *Śivasamhitā* 2.7: tato 'mṛtaṃ dvidhābhūtaṃ yāti sūkṣmaṃ yathā ca vai | iḍāmārgeṇa puṣṭyartham yāti mandākinījalam || 3.2 quoted with reference (see 3.1) *Yogacintāmaṇi* (Ed. p. 107; Bombay 36^v; Lahore lacuna): tato 'mṛtaṃ dvidhābhūtaṃ vijñātavyaṃ vivekibhiḥ | iḍāmārgeṇa puṣṭyartham viyanmandākinījalam || 3.3 cf. *Śivasamhitā* 2.8: puṣṇāti sakalaṃ dehaṃ iḍāmārgeṇa niścitam | eṣa pīyūṣaraśmir hi vāmapārśve vyavasthitaḥ || 3.3 quoted with reference (see 3.1) *Yogacintāmaṇi* (Ed. p. 107; Bombay 36^v; Lahore lacuna): puṣṇāti sakalaṃ dehaṃ sūkṣmā nāḍī pathāgatam (*sūkṣmanāḍīpathāgatam* Bombay) | eṣa candrasvarūpo hi vāmamārge vyavasthitaḥ || 3.4 cf. *Śivasamhitā* 2.9: aparāḥ śuddhadugdhābho haṭhāt karṣati maṇḍalāt | madhyamārgeṇa sṛṣṭyartham merau saṃyāti candramāḥ || 3.4 quoted with reference (see 3.1) *Yogacintāmaṇi* (Ed. p. 107; Bombay 36^v; Lahore lacuna): aparāḥ kundavṛndābho harṣākārṣitavigrahaḥ (*°maṇḍalāḥ* Bombay) | madhyamā(omitted in Bombay)madhyamārgeṇa sṛṣṭyartham yāti candramāḥ ||

3.1b dvi[K₂ 3^r]raṣṭa° 3.1c aharni[C 5^v]śam 3.1d su[M₃ 181^r]dhāṃ 3.2a dvidhā[K₃ 2b]bhūtaṃ

इत्यमृतसिद्धौ चन्द्रविवेकः ॥

[4. SŪRYAVIVEKAḤ]

मध्यमामूलसंस्थाने तिष्ठति सूर्यमण्डलः ।
 कलाद्वादशसंपूर्णो दीप्यमानः स्वरश्मिभिः ॥ ४.१ ॥
 ऊर्ध्वं वहति दक्षेण तीक्ष्णमूर्तिः प्रजापतिः ।
 व्याप्नोति सकलं देहं नाड्याकाशपथाश्रितः ॥ ४.२ ॥
 ग्रसति चन्द्रनिर्यासं भ्रमति वायुमण्डलैः ।
 दहति सप्त धातूंश्च सूर्यः सर्वशरीरके ॥ ४.३ ॥
 एष सूर्यः परो मूर्तिर्नराणां दक्षिणे पथि ।
 वहति लग्नयोगेन सृष्टिसंहारकारकः ॥ ४.४ ॥

3. col. ity amṛtasiddhau candravivekaḥ] C β, ity amṛtasiddhau candraviveka || 3 || J₁; iti candra-
 vivekaḥ ν, om. M₃ 4.1a °samsthāne] Σ; °saṃsāre M₃ 4.1b tiṣṭhati] C; tiṣṭhate ν; tiṣṭhanti β ·
 °maṇḍalaḥ] C β M₃, maṇḍalam B_{ed}AM₂V 4.1c °sāmpūrṇo] C β; °saṃyukto ν 4.1d dīpyamā-
 naḥ svaraśmibhiḥ] C β, dīpyamānasvaraśmibhiḥ K₃; dīpyamānaś ca raśmibhiḥ ν 4.2a ūrdhvaṃ]
 Σ, urdvam C_T · dakṣeṇa] C β; savyena ν, om. V 4.2b tikṣṇa°] Σ, tikṣaṇ K₁ · prajāpatiḥ] Σ,
 prajāpatiḥ C 4.2c vyāpnoti] Σ, vyapnoti C_S · sakalam] Σ, salaṃ K₁^{ac} 4.2d nāḍyākāśa°] C β
 AV, nāḍyākāra B_{ed}, jhādyākāśa° M₂, nāḍyākāśaṃ M₃ · °pathāśritaḥ] C AM₂ K; pathāsthitaḥ B_{ed},
 yathāśritam M₃, °vathāśritaḥ V; yathāśritaḥ J 4.3a grasati] C β (contra metrum); grasate ν · can-
 dra°] Σ, canda° K₁ · °niryāsaṃ] Σ, °niryā K₄^{ac} 4.3b bhramati] C β (contra metrum), bhramatir
 K₄; bhramate ν · °maṇḍalaiḥ] C; °maṇḍale] ν; °maṇḍalam β 4.3c dahati] C β (contra metrum);
 dahate ν, mahate M₃ · sapta] C B_{ed}M₂M₃V; sarva° A β · °dhātūṃś] corr.; °dhātūṃś Σ, °dhātūś
 M₂, °dhātun V, °dhātus J₂ 4.3d sūryaḥ] Σ, sūrya K₁ · °śarīrake] Σ, °śarīraka C_T, °śarīrage V
 4.4a eṣa] Σ, eṣaḥ B_{ed} · sūryaḥ] CM₃; sūrya° Σ · paro mūrtir] C M₃ β, paro mūrti JK₄; °svarūpo
 hi B_{ed}AM₂V 4.4b naraṇām] C B_{ed}M₂V J₂K, naraṇām AM₃ J₁ 4.4c vahati] C β B_{ed}M₃ (contra
 metrum); vahate AM₂V · lagnayogena] C β; vāyuvyogena ν 4.4d sṛṣṭi°] Σ, sṛṣṭis M₂V

4.1 cf. Śivasambhitā 2.10ab: merumūle sthitaḥ sūryaḥ kalādvādaśasamyutaḥ | 4.1 cf. Gorakṣayogaśāstra
 8cd-9ab (Ms 27^v): madhyamāmūla samvyāpya sūryaṃ tiṣṭhati dehinām || kalādvādaśabhiḥ sūryo
 vahnir daśakalāyutaḥ | 4.1 quoted with reference (see 3.1) Yōgacintāmaṇi (Ed. p. 107; Bombay
 36^v; Lahore lacuna): madhyamāmūlasamsthāne tiṣṭhati (tiṣṭate Bombay) sūryamaṇḍalam | kalādvā-
 daśasāmpūrṇo dīpyamānaś ca raśmibhiḥ || 4.2ab cf. Śivasambhitā 2.10cd: dakṣiṇe pathi raśmibhir
 vahaty ūrdhvaṃ prajāpatiḥ || 4.2ab quoted with reference (see 3.1) Yōgacintāmaṇi (Ed. p. 107; Bom-
 bay 36^v; Lahore lacuna): ūrdhvaṃ vahati dakṣeṇa tikṣṇamūrtili (tikṣṇa° Bombay) prajāpatiḥ | 4.3 cf.
 Śivasambhitā 2.11: pīyūśaraśminiryāsaṃ dhātūṃś ca grasati dhruvam | samīramaṇḍale sūryo bhramate
 sarvavigrahe || 4.4 cf. Śivasambhitā 2.12: eṣā sūryaparāmūrtili nirvāṇaṃ dakṣiṇe pathi | vahate lagnayo-
 gena sṛṣṭisamhārākāraḥ || 4.4 quoted with reference (see 3.1) Yōgacintāmaṇi (Ed. p. 107; Bombay
 36^v; Lahore lacuna): eṣaḥ (eṣa Bombay) sūryaparo (sūryaḥ paro Bombay) mūrtir nagari (naraṇām Bom-
 bay) dakṣiṇe pathi | vahate (vahati Bombay) lagnayogena sṛṣṭisamhārākāraḥ ||

4.1c kalā[C 6^r]dvādaśa° 4.1c saṃ[K₁ 3^v]pūrṇo 4.2d °ākāśa[K₄ 3^v]pathā° 4.4c lagna[J₁ 2^v]yogena

दक्षोत्तरगतिं त्यक्त्वा यदा मेरुसमो रविः ।
विषुवं तद्विजानीयात्पुण्यकालं कलेवरे ॥४.५॥
ज्ञात्वा च विषुवं देहे साभ्यासवीर्यशालिनः ।
उत्क्रान्तिं कालयोगेन सुखात्कुर्वन्ति योगिनः ॥४.६॥
ऋतुः सन्ध्या दिवारत्रिकलाकाष्ठाक्षणादयः ।
आदानं च विसर्गश्च सर्वं च सूर्यतो भवेत् ॥४.७॥
सूर्यसोमाभिसंबन्धो यदा भवति योगतः ।
बाह्ये सृष्टिस्तदा ज्ञेया योगो ऽभ्यन्तरतो भवेत् ॥४.८॥
ग्रहणं तद्विजानीयाद्बाह्याभ्यन्तरतो ध्रुवम् ।

4.5a dakṣottaragatiṃ] M₃; dakṣātaragatiṃ C; vāmadakṣagatiṃ B_{ed}AM₂, vāmadakṣagatiṃ V; dakṣiṇottaragatiṃ J₁K₁K₄, dakṣiṇottaragatiṃ J₂, dakṣiṇottaragatiṃ K₃ 4.5b yadā merusamo raviḥ] C β A, yadā merau samo ravi B_{ed}, yadā merau samo raviḥ M₂V, daya meko śataś śatam M₃ 4.5c viṣuvaṃ tad] em.; viṣuvan taṃd C; viṣuvantaṃ B_{ed}AV JK₂, viṣuvaṃ taṃ M, viṣuvat taṃ K₁K₄, viṣuvan taṃ K₃ • vijāniyāt] Σ, vijāniyyāt V 4.5d °kālaṃ kalevare] Σ; °kālaḥ kāle vare C; °kāle kalevare V 4.6a ca viṣuvaṃ dehe] em.; viṣvaṃ ca svadehe C_S, viṣvaṃ ca svadehe C_T; ca viṣuvad dehe β ν, ca vipulā deham M₃, ca viṣuvada dehe V 4.6b sābhyāsa°] C; svabhyāsāt ν, abhyāsāt M₃; sābhyāsā β, sābhyāsāt K₃, sābhyāmsā K₄ • °vīrya°] C; karma° ν, °+ tra° M₃; tattva° β • °śāliṇaḥ] C β; °samsthitaḥ ν, °samsthitāḥ V 4.6c utkrāntiṃ] C ν, utkrānta° M₃; utkrānti° β 4.6d sukhāt] C; sukhaṃ Σ • kurvanti] Σ, kurvaṃ J₂^{ac} 4.7a ṛtuḥ] C; ṛtu° B_{ed}M₃V, ritu M₂, ye tu A β • sandhyā] Σ; °samkhyā M₃ • divārātri°] B_{ed}AM₂V; divārātriḥ C, divārātrau M₃ β 4.7b kalā°] C β M₃; kāla° B_{ed}M₂, kālā° A, kulā° V • °kāṣṭhā°] ν, °kāṣṭā° M₂V C; °kāla° β 4.7c ādānaṃ] Σ; ādanāś C; āsānaḥ M₃ • visargaś] C ν J; visargaṃ K 4.7d ca] Σ; tat B_{ed}V 4.8 om. V 4.8a sūryasomābhisambandho] AM₂ β; sūryasomābhiḥ sambandho C; sūryasomābhisambaddho B_{ed}, sūryanāmibhidhānando M₃ 4.8b yadā] Σ; yathā M₃ 4.8ab after this M₃ adds (cf. 4.9cd): grāhyaḥ puṇyavataḥ kale mokṣāś cāntarato bhavet | 4.8c bāhye] C; bāhya° B_{ed}AM₂ K₃K₄^{pc}, bāhyasṛṣṭi° K₄^{ac}, bāhyā M₃ • tadā] C β; tathā B_{ed}M₂, tadhā A 4.8d yogo °bhyantarato bhavet] C_S B_{ed}AM₂; yogo abhyantarato C_T; muktiś cābhyantare tathā M₃; yogābhyāsavato β 4.9 first line not transmitted, second line transmitted between 4.8ab and 8cd in M₃ 4.9a grahaṇaṃ] C B_{ed}AM₂V β, gṛhaṇaṃ J₂, graha + K₁ • tad] C B_{ed}AM₂V; taṃ β, taṃ taṃ J₂^{pc}, ta+ K₁ • vijāniyād] β V, vijāniyāt C; vijā B_{ed}AM₂ 4.9b bāhyābhyantarato dhruvam] C β; bāhyābhyantarato bhaved dhruvam B_{ed}AM₂, bāhyābhyantarato bhavet V

4.5 quoted with reference (see 3.1) *Yōgacintāmaṇi* (Ed. p. 107; Bombay 36^v-37^r; Lahore lacuna): dakṣottaragatiṃ tyaktvā yadā merusamo raviḥ | viṣuvaṃ tad vijāniyāt puṇyakālaṃ kalevare || 4.6 quoted with reference (see 3.1) *Yōgacintāmaṇi* (Ed. pp. 107-108; Bombay 37^r; Lahore lacuna): jñātvā ca viṣuvaṃ dehe sābhyāsa(°sābhyāsā° Bombay)vartmaśāliṇaḥ | utkrāntiṃ kālayogena sukhaṃ kurvanti yoginaḥ || 4.7 quoted with reference (see 3.1) *Yōgacintāmaṇi* (Ed. p. 108; Bombay 37^r; Lahore lacuna): ṛtuḥ sandhyā diśo rātriḥ kalā kāṣṭhā (°kāṣṭā° Bombay) kṣaṇādayaḥ | ādānaṃ ca visargaś ca sarvaṃ tat (tat omitted in Bombay) sūryato bhavet || 4.8 quoted with reference (see 3.1) *Yōgacintāmaṇi* (Ed. p. 108 omitted; Bombay 37^v; Lahore lacuna): sūryo hi nābhisambaddho bhavati yogataḥ | bāhye sṛṣṭis tadā jñeyā yogo °bhyantarato bhavet ||

4.5a °gatiṃ [J₂ 3^v] tyaktvā 4.6a [C 6^v] jñātvā 4.7c [K₃ 3a] ādānaṃ 4.7c vi[K₂ 3^v]sargaś 4.8c [B_{ed} p. 185] bāhye 4.9a graha[K₁ 4^r]ṇaṃ

बाह्ये पुण्यतमः कालो मुक्तिश्चाभ्यन्तरे भवेत् ॥४.९॥
 चन्द्रबिम्बं यदा सूर्यो गृह्णाति चाभ्रमण्डलात् ।
 अन्योन्यं जायते योगस्तस्माद्योगो हि भण्यते ॥४.१०॥
 सूर्यो वह्निर्यदा राहुरूर्ध्वं व्रजति देहतः ।
 अधश्चन्द्रामृतं याति तदा मृत्युर्नृणां भवेत् ॥४.११॥
 सर्वाण्येव हि तत्त्वानि व्रजन्त्यूर्ध्वं कलेवरे ।
 एतौ मुक्तिप्रदौ ख्यातौ सूर्याचन्द्रमसौ तदा ॥४.१२॥

इत्यमृतसिद्धौ सूर्यविवेकः ॥

[5. VAHNIVIVEKAḤ]

4.9c bāhye] Σ; grāhyaḥ M₃ • puṇyatamaḥ] C K₃; puṇyamataḥ B_{ed}AM₂V K₄, puṇyavataḥ M₃, puṇya tataḥ J₁K₁^{pc}K₂, puṇyatata K₁^{ac}, puṇyaṃ tataḥ J₂ • kālo] Σ; kale M₃ 4.9d cābhyantare] C V K₃; cātyaṃtaraṃ K₁, cābhyantaraṃ K₂K₄ • bhavet] C; tathā V, tadā V; matā β 4.10a candrabimbam] C V, candrabimba V; candraṃ caiva β • yadā] Σ; yathā M₃ 4.10b gr̥hṇāti] C β, gr̥hāti J₂^{ac}, gr̥hṇām + K₁; grasate B_{ed}AM₃, grasite M₂V • cābhra°] C β; candra° V • °maṇḍalāt] C β; °maṇḍale B_{ed}MV, °maṇḍalam A 4.10c jāyate] Σ; yāyate K₁K₄ • yogas] Σ, yoga C_S, yogasa V 4.10d tasmād] Σ; tasmai C • yogo] Σ, yāgo K₁ • bhanyate] β, tanyate C; labhyate V 4.11a rāhur] C β M₃; vāyurāhur B_{ed}AM₂V (*unm.*) 4.11b ūrdhvaṃ] Σ, urdhvam C_S, urdhvam C_T • vrajati dehataḥ] Σ; vahati heta + M₃ 4.11c yāti] Σ, jāti K₁ 4.11d tadā] Σ; nara M₃ • nṛṇām bhavet] Σ, nṛṇām bhavet J (*unm.*); bhave nṛṇām V 4.12a sarvāṇy] C β, savāṇy J₁, sarvān K₃; V, sarvaṇṇ M₂ • eva hi] Σ, evā hi C_S, ovā hi C_T • tattvāni] Σ, tatyāni C_T 4.12b vrajanty] B_{ed}AM₂M₃ J₂; vrajandhy C; vrajaty J₁K V • ūrdhvaṃ] C_S V J₂, urddhañ C_T; ūrdhva° J₁K • kalevare] Σ, kaleva+e K₁^{ac} 4.12cd instead of this line and the chapter colophon, M₃ transmits: svastho yāvad aya vahnīs tāvat prāṇī nirāmay+ (cf. 5.4cd) 4.12c etau] C β; evaṃ B_{ed}V, eva AM₂ • mukti°] β B_{ed}AM₂V; muktiḥ C • °pradau] C_S B_{ed}AM₂, °pradā V, °pudau C_T; β, °padau K₁ • khyātau] C B_{ed}AM₂V β, khyā + K₁ 4.12d sūryā°] C AM₂ J₂^{pc}K₄; sūrya° B_{ed}V J₁J₂^{ac}K₁K₂K₃ • °candramasau] C B_{ed}AM₂V β, °candamasau K₁ • tadā] C B_{ed}AM₂, tathā V; sadā β 4. col. ity amṛtasiddhau sūryavivekaḥ] β; ity amṛtasiddhau sūryādivivekaḥ C; iti candrasūryavivekaḥ B_{ed}AM₂, *om.* M₃, iti sūryavivekaḥ V

4.9 quoted with reference (see 3.1) *Yōgacintāmaṇi* (Ed. p. 108; Bombay 37^r; Lahore lacuna): grahaṇaṃ tad vijāniyād (*vijāniyā* Bombay) bāhyābhyantarato dhruvam | bāhye (*vase* (?) Bombay) puṇyatamaḥ kālo yuktiś (*muktiś* Bombay) cābhyantare bhavet || 4.10 quoted with reference (see 3.1) *Yōgacintāmaṇi* (p. 108; Bombay 37^r; Lahore lacuna): candrabimbam (*°bimba* Bombay) yadā sūryo gr̥hṇāti candramaṇḍale | anyonyaṃ jāyate yogas tasmād yogo hi labhyate || 4.11 quoted with reference (see 3.1) *Yōgacintāmaṇi* (Ed. p. 108; Bombay 37^r; Lahore lacuna): sūryo vahnir yadā daivād ūrdhvaṃ vahati dehinām | adhaś candrāmṛtaṃ yāti tadā mṛtyur nṛṇām bhavet || 4.12 quoted with reference (see 3.1) *Yōgacintāmaṇi* (Ed. p. 108; Bombay 37^r; Lahore lacuna): sarvāṇy eva hi tattvāni vrajanty (*prajanty* Bombay) ūrdhvaṃ kalevare | etau muktupradau (*muktupradau* Bombay) khyātau sūryācandramasau sadā ||

4.10a yadā [C 7^r] sūryo 4.11c [K₄ 4^r] adhaś

कलाभिर्दशभिर्युक्तः सूर्यमण्डलमध्यतः ।
 वसति वस्तिदेशे च वह्निरन्नविपाचकः ॥५.१॥
 यो वै वह्निः स वै सूर्यो यः सूर्यः स हुताशनः ।
 एतावेकतरौ दृष्टौ सूक्ष्मभेदेन भेदितौ ॥५.२॥
 यावत्सूर्यस्य मध्यस्थः कालानलः कलेवरे ।
 तावद्विन्दुप्रवाहो ऽयमविच्छिन्नः सुधामयः ॥५.३॥
 वह्निर्बलप्रदो लोके वह्निरायुःप्रदायकः ।
 स्वस्थो यावदयं वह्निर्नस्तावन्निरामयः ॥५.४॥

इत्यमृतसिद्धौ वह्निविवेकः ॥

[6. SĀMĀNYAVĀYUVIVEKAḤ]

5.1a kalābhir] Σ, kālabhir C_S^{pc}, kābhir C_S^{ac} • yuktaḥ] ν; yuktaḥ C β 5.1b °maṇḍala°] Σ, °maṇḍa
 + V • °madhyataḥ] C β, °madhyata K₁; °madhyagaḥ ν, + + + V 5.1ab after this ν transmits 5.3ab
 5.1c vasati vastideśe] em. (contra metrum); vasati vatideśe C; vasate vastideśe ν, vasate vasadaise va V;
 vasatir asthideśe β 5.1d anna°] Σ, atna° CK₄, anta° J₂ • °vipācakaḥ] Σ; °dhipācakaḥ B_{ed} 5.1cd
 after this B_{ed} adds 5.3ab with *madhyasthaḥ* 5.2a sa] Σ, so C 5.2b yaḥ sūryaḥ] Σ; om. B_{ed}; yaḥ K₁,
 yaḥ sūrya K₂K₄^{ac} • hutāśanaḥ] Σ, hatāśanaḥ B_{ed} 5.2ab after this B_{ed} adds 5.3ab with *madhyasthaḥ*
 5.2c etāv] C β; ekāv ν 5.2d sūkṣmabhedena bheditau] em.; sūkṣmabhedena bhede tau C; sūkṣmāt
 sūkṣmatarau ṅbhīḥ ν, sūkṣmabhedena bhedināu β, suṣmabhedena bhedināu K₃ 5.3ab transmitted
 after 5.1ab ν 5.3a yāvat] Σ, va V • sūryasya madhyasthaḥ] em.; sūryeṣu madhyasthaḥ C; sūryasya
 madhyasthaḥ ν, sūrāstamadhyasthaḥ β 5.3b kālānalaḥ] C B_{ed}; kālānala M₂V JK₃, kālvānala
 AM₃, kālānalaḥ K₁K₂K₄ • kalevare] Σ, kalevaro J 5.3c °pravāho] Σ, °pravāhā° AM₃ • °yam] Σ,
 yaṃm C 5.3d avicchinnaḥ] C ν, avicchinna V; avicchinnaḥ β • °mayaḥ] C ν; °mayam β, °maya
 J₁ 5.4a °prado] Σ, °p+ado K₁ 5.4b āyuh°] Σ, āyu° K₄ V 5.4c svastho] C B_{ed}M₂V, sustho
 AM₃ β • yāvad] Σ, yāvaḍ C_T • vahnir] C β, vahnī J₂; vahnīs ν 5.4d naras tāvan] C_S, naras tavan
 C_T; β, anaras tāva J₁, naras tāva J₂^{ac}; tāvat prāṇī B_{ed}V, tāvat prāṇīr AM₃, prāṇī M₂ 5. col. ity
 amṛtasiddhau vahnivivekaḥ] C β; iti vahnivivekaḥ ν

5.1 cf. *Śivasambhitā* 2.33: sūryamaṇḍalamadhyasthaḥ kalādvādaśasamyutaḥ | vastideśe jvaladvahnir var-
 tate cānnapācakaḥ || 5.1 quoted with reference (*amṛtasiddhau*) *Yōgacintāmaṇi* (Ed. p. 112; Bombay 38^r;
 Lahore 44^r): kaṇābhir (*kalābhir* Bombay, Lahore) daśabhir yuktaḥ sūryamaṇḍalamadhyagaḥ | vasate
 vastideśe ca (*vastipradeśe* Bombay, *vāstipradeśe* Lahore) rahnir (*vahnir* Bombay, Lahore) annavipācakaḥ ||
 5.2 quoted with reference (*tathā ca amṛtasiddhau* in Ed.; *yathā cāmṛtasiddhau* in Bombay; *tathā cāmṛtasid-
 dhau* in Lahore) *Yōgacintāmaṇi* (Ed. p. 166; Bombay 53^r; Lahore 61^v): yo vai vahnīḥ sa vai sūryo yaḥ
 sūryaḥ sa hutāśanaḥ | etāv ekakarau dr̥ṣṭau sūkṣmabhedena bhedināu || 5.2 quoted with reference
 from the above quotation (*tathā ca yōgacintāmaṇau* || *camṛtasiddhau*) *Haṭṭhasaṅketacandrikā* (Ms 196^v):
 yo vai vahnīḥ || sa vai sūryo yas sūryaḥ sa hutāśanaḥ || etāv etakarau dr̥ṣṭau sūkṣmabhedena bhedināu
 iti || 5.3 quoted with reference (see 5.1) *Yōgacintāmaṇi* (Ed. p. 112; Bombay 38^r; Lahore 44^r): yāvat
 sūryasya madhyasthaḥ kālānala (Lahore^{ac}, *kālānalaḥ* Bombay, *kālānalaḥ* Lahore^{pc}) kalevare | tāvad
 binduprabhāvo 'yam avicchinnaḥ sudhāmayaḥ || 5.4 quoted with reference (see 5.1) *Yōgacintāmaṇi*
 (Ed. p. 112; Bombay 38^r; Lahore 44^r): vahnir (*vahnī* Bombay) balaprado loka vahnir āyuhpradāyakaḥ |
 svastho yāvad ayaṃ vahnir naras tāvan nirāmayaḥ ||

5.2a vai [C 7^v] vahnīḥ 5.2a vahnīḥ [J₂ 4^r] sa 5.4a [K₁ 4^v] vahnir 5.4c [K₂ 4^r] svastho 5.4c
 yā[J₁ 3^r]vad

जगतां प्राणभूताय ज्ञानरूपाय देहिनाम् ।
तत्त्वानां सारभूताय नमो नाथाय वायवे ॥ ६.१ ॥

यस्यैकस्य प्रसादेन व्यवहारः प्रवर्तते ।
पृथिव्यादीनि चत्वारि विधृतानि पृथक्पृथक् ॥ ६.२ ॥

लोकाश्च सागराः सर्वे सर्वाणि भुवनानि च ।
तानि सर्वाणि तिष्ठन्ति सर्वतश्च समीरणैः ॥ ६.३ ॥

भ्राम्यन्ति चक्रमध्यस्था ग्रहाद्या मुनिसत्तमाः ।
भुवनं क्रोडतः कृत्वा महतैकेन वायुना ॥ ६.४ ॥

बाह्यमण्डलचक्रेषु यथा वायुः प्रशस्यते ।
तथा शरीरमध्येषु वायुरेकः परो विभुः ॥ ६.५ ॥

नानास्थानगतो वायुर्नानाकार्यप्रसाधकः ।
देहे किमपि तत्त्वं च वायोरन्यन्न विद्यते ॥ ६.६ ॥

हृदि प्राणो वसेन्नित्यमपानो गुदमण्डले ।

6.1a °bhūtāya] Σ; °rūpāya M₃ 6.1b °rūpāya] Σ; °rūpā hi M₂, °rūpo hi V 6.1c tattvānām] Σ, tattvānā K₁ • sāra°] Σ; cāra° M₃, sāraṃ K₃^{ac} 6.1d namo] Σ; () A, mīna° V 6.2a yasyaikasya] AM₃ β, ya+y+kasya K₁; yasyekasya C; tasyaikasya B_{ed}M₂, vetasyakasya (?) V 6.2b vyavahārah] Σ, vyavahāra M₂ 6.2c catvāri] CC_{Tr} M₃; tattvāni B_{ed}AM₂V β, + + + tattvāni K₄^{ac} 6.2d vidhṛtāni] Σ, vidhṛtūni C_T, vidhitāni K₁ • pṛthak pṛthak] Σ, pṛthak pṛk K₄ 6.3a sāgarāḥ] Σ, sāgarā J₂^{ac} 6.3b sarvāṇi] C β, + rvāṇi K₁; ν, bhūtāni M₃ • bhuvanāni] Σ, bhuvanāni K₄ 6.3c tāni sarvāṇi] C; bhūtāni tāni ν, jātāni tāni M₃, dhṛtāni tāni V; dhṛtāni tāni β 6.3d sarvataś ca] C ν, sarvatattva° M₃; sarvaṃ taṃ ca β, sarvaṃ taṃ ca J₂^{ac} • samīraṇaiḥ] C AM₃ β, samīraṇeh K₃; samīraṇe B_{ed}M₂V 6.4a bhrāmyanti] Σ; bhrāmyante C • °sthā] C B_{ed}MV; sthām A β 6.4b grahā°] C B_{ed} β, grhā° J₁ AMV • °sattamāḥ] Σ, °sattamā + K₁ 6.4c bhuvanaṃ] C_T β, bhuvanaṃ C_S; bhuvanaṃ bhramaṇaṃ ν, bhramaṇaṃ M₃V • kroḍataḥ] C, krolataḥ β; kroḍitaṃ ν, krīḍitaḥ M₃, krodhitaṃ V • kṛtvā] Σ; gatvā K₄^{ac} 6.4d mahataikena] C V; mahataiḥ kena B_{ed}AM₂, vahaty ekena M₃; mahaty ekena β • vāyunā] Σ, yāyunā K₄^{ac} 6.5a bāhya°] C ν; vahni° β • °maṇḍala°] Σ, °maṇḍala° K₁ 6.5b vāyuh] Σ, vā + + V • praśasyate] Σ; praśasyati M₃ 6.5c °madhyeṣu] C β; °madhye ca ν, °madhyestho M₃ 6.5d vāyur ekaḥ] C B_{ed}M₂V JK₂K₄; vāyu ekaḥ A, vā + + kaḥ K₁, vāyur eka° M₃K₃ • paro] Σ; °caro M₃ • vibhuḥ] Σ, bhuvi K₂^{ac} 6.6a vāyur] Σ, vāyu C 6.6b °kārya°] Σ, °kāryaḥ C • °prasādhakaḥ] Σ; + vartakaḥ M₃ 6.6c kim] Σ, kem C_T • api tattvaṃ ca] Σ; āptin ca paraṃ (?) M₃ 6.6d vāyor anyan na vidyate] C; paraṃ kāyo vāyor ṇa vidyate B_{ed}, paraṃ kāyo vāyu na vidyate A, paraṃ kāyo vāyur na vidyate M₂^{pc}, paraṃ kāyo vāyor na vidyate M₂^{ac}, tatra vāyor na vidyate M₃, parā vāyor nivadyate V; paraṃ vāyor na vidyate JK₂, paraṃ vāyo na vidyate K₁, vāyo paraṃ na vidyate K₃, vāyoḥ paraṃ na vidyate K₄ 6.7a nityam] Σ, nityaṃ M₃ K₄^{ac} 6.7b apāno] Σ; apāna° B_{ed} • guda°] Σ; muda° J₁, munda° J₂

6.1a [K₂ 3b] jagatām 6.2a prasā[M₃ 182^r]dena 6.2ab prasādena [C 8^r] vyavahārah 6.3d sa[K₄ 4^v]rvataś 6.5a [B_{ed} p. 186] bāhya° 6.6a vāyu[M₂ 25^r]r 6.6cd ca [C 8^v] vāyor 6.7a hr̥di [K₁ 5^r] prāṇo 6.7a prāṇo [J₂ 4^v] vasen

समानो नाभिदेशे तु सदोदानश्च कण्ठके ॥ ६.७ ॥

व्यानो व्यापी शरीरे च प्रधानाः पञ्च वायवः ।

एषां विस्तरतो भेदः कथितुं नैव शक्यते ॥ ६.८ ॥

नागादिवायवः पञ्च तथा पञ्चेन्द्रिये गताः ।

कुर्वन्ति ज्ञानसंभारं प्रेरिताश्च स्वकर्मभिः ॥ ६.९ ॥

असंख्या वायवो देहे सन्ति यद्यप्युदाहृताः ।

तदपि श्रेष्ठकर्तारौ प्राणापानौ कृतावुभौ ॥ ६.१० ॥

प्राणश्चन्द्रमयो ज्ञेयो ऽपानः सूर्यमयस्तथा ।

उभौ शरीरनेतारौ यातायातं प्रकुर्वतः ॥ ६.११ ॥

सृष्टिसंहारकर्तारौ सुखदुःखप्रदायिनौ ।

6.7c tu] C; ca ν β 6.7d sadodānās] Σ , sādādānās C_T 6.8a vyāpi] Σ , vyāpi K_3 • śarīre ca] Σ ; sarīre J_2 , śarīreṣu K_3 6.8b pradhānāḥ] Σ , pradhā + ḥ K_1 , pradhānā K_3 6.8c eṣāṃ] C J_2K_4 ; teṣāṃ ν K_3 , eṣā K_1 • vistarato bhedaḥ] C β , vistārato bhedaḥ J_2K_2 ; vistāvataś caīṣa B_{ed} , vistārataś caiva AM_3 , vistārataś cai + M_2 , vistārataś ceṣu V 6.8d kathituṃ] Σ ; kathistaṃ C • naiva] Σ , neva V 6.9a nāgādi°] Σ ; prāṇādi° M_3 6.9b pañcendriye] β , pañcendriya° K_1 V ; pañcendriya° C_S , pañcendriye C_T ; pañcendriyaṃ $B_{ed}AM_2$, pañcendriyo M_3 6.9c kurvanti] Σ , ku+va + K_1 • jñāna°] C_T , jñāna° C_S^{pc} , jñā° C_S^{ac} ; β , + na° K_1 ; kārya° ν , kāryaṃ M_2 • °saṃbhāraṃ] Σ , °saṃbhāraṃ C_T ; °saṃhāraṃ M_3 6.9d preritās ca] C_S M_3 β , praritās ca K_1 ; preratās ca C_T ; preritāḥ sva° B_{ed} , preritā sva° AM_2V 6.10a vāyavo dehe] Σ , vāyavoḥ dehe C ; vāyavaḥ V 6.10b santi] Σ ; santi śakyam V • udāhṛtāḥ] C_S M_3 ; udāhṛtāḥ C_T $B_{ed}AM_2V$ J_1K , udāchataḥ J_2^{pc} , udāchataḥ J_2^{ac} 6.10c tad api] C J_2^{pc} ; tathāpi ν ; tad ani J_1K_3 , tad a+i J_2^{ac} , tad aṇi $K_1K_2K_4$ • śreṣṭha°] β , śre° K_1 ; śreṣṭhi° C ; sṛṣṭi° ν • °kartārau] Σ , kartārau C_T 6.10d °āpānu] Σ , āpānu C , °āpān + K_1 • kṛtāv] C_S , kṛtāv C_T ; β , + +v K_1 ; smṛtau B_{ed} , smṛtāv AM , smṛtā V • ubhau] Σ ; bhuvī B_{ed} 6.11a prāṇas] C $B_{ed}MV$ K ; prāṇaṃ AJ • candramayo] Σ ; candramaso V 6.11b 'pānaḥ] Σ , 'apānaḥ C_S , apānaḥ C_T 6.11c °netārau] Σ ; °yantārau M_3 6.11d yātāyātaṃ prakurvataḥ] C ; yātāyātaprakārakau ν , yātāyātau prakārakau V ; yātāyātaṃ prakurvatau β 6.12a sṛṣṭi°] Σ , sṛṣṭa° C_T • °kartārau] Σ , °kartārau C , °ka + rau K_1 6.12b sukhaduḥkha°] Σ ; duḥkhasukha° J_2

6.7 cf. *Amṛtanādopaniṣad* 34: prāṇa ādyaḥ ḥṛdi sthāne apānas tu punar gude | samāno nābhideśe tu udānaḥ kaṅṭham āsṛitaḥ || 6.7 – 8ab cf. *Goraḥṣayogāsāstra* 21cd-22ab (Ms 28^r-28^v), *Śāringadharaḥpaddhati* 4315: ḥṛdi (ḥṛdiḥ *Goraḥṣayogāsāstra*) prāṇo gude 'pānaḥ samāno nābhisaṃsthitaḥ || udānaḥ kaṅṭhadeśe ca vyānaḥ sarvaśarīragaḥ | 6.7 – 8ab = *Goraḥṣasātaka* 34-35ab: ḥṛdi prāṇo vāsen nityam apāno gudamaṅḍale | samāno nābhideśe tu udānaḥ kaṅṭhamadhyagaḥ || vyāno vyāpi śarīreṣu pradhānāḥ pañca vāyavaḥ | 6.7 – 8ab cf. *Śivasamhitā* 3.7: ḥṛdi prāṇo gude 'pānaḥ samāno nābhimaṅḍale | udānaḥ kaṅṭhadeśe syād vyānaḥ sarvaśarīragaḥ || 6.8ab cf. *Amṛtanādopaniṣad* 35ab: vyānaḥ sarveṣu cāṅgeṣu vyāpya tiṣṭhati sarvadā | 6.9cd cf. *Śivasamhitā* 3.5cd: kurvanti te 'tra kāryāṇi preritāni svakarmabhiḥ || 6.10 quoted with reference (*amṛtasiddhau*) *Yogacintāmaṇi* (Ed. p. 101; Bombay 35^r): asaṃkhyā vāyavo dehe santi yady apy udāhṛtāḥ | tathāpi śreṣṭhakartārau prāṇāpānu kṛtāv ubhau || 6.11ab = *Goraḥṣayogāsāstra* 13ab (Ms 26^r-27^v): prāṇas candramayo jñāyo 'pānaḥ sūryamayaṃ tathā | 6.11 quoted with reference (*yathā amṛtasiddhau*) *Yogacintāmaṇi* (Ed. p. 13; Bombay 5^r; Lahore 6^r): prāṇas candramayo jñeyo 'pānaḥ sūryamayaḥ tathā | ubhau śarīranetārau yātāyātaṃ prakurvataḥ ||

6.9a [A 36] nāgā° 6.10b ya[K₃ 4a]dy 6.10b a[M₃ 182^v]py 6.10b udāhṛtāḥ [K₂ 4^v] || 6.11ab jñeyo [C 9^r] 'pānaḥ

एताभ्यां भूतवृद्धिश्च भूतानां च तथा क्षयः ॥ ६.१२ ॥
 अनयोर्यत्नतो योगः सदाभ्यस्यो मुमुक्षुभिः ।
 एतद्वारेण धीराणां सर्वसिद्धिः प्रजायते ॥ ६.१३ ॥
 वायुतत्त्वात्परं नास्ति शरीरे च सदा विभुः ।
 करोति सर्वकार्याणि यतो वायुश्चिदा विना ॥ ६.१४ ॥
 वह्निं प्रज्वाल्य यत्नेन पचत्यन्नादिकं यतः ।
 करोति रससंवृद्धिमेको वायुश्चिति विना ॥ ६.१५ ॥
 दृश्यन्ते ये शरीरे च व्याधयो विविधा बुधैः ।
 अचिन्त्यादेव जायन्ते सर्वे ते वायुसंभवाः ॥ ६.१६ ॥
 मृत्युदो मोक्षदो वायुः सृष्टिदः स्थितिदस्तथा ।
 चेतना वायुयोगेन बुध्यते च कलेवरे ॥ ६.१७ ॥
 यदि ब्रह्मादयो देवास्तिष्ठन्ति त्रिगुणान्विताः ।
 न कुर्वन्ति स्वकार्याणि यदा वायुविवर्जिताः ॥ ६.१८ ॥
 तावत्सर्वाणि दृश्यन्ते तत्त्वानि विविधानि च ।

6.12c etābhyāṃ] Σ, etābhyāṃ V • bhūta°] Σ, bhuta° C_T • °vṛddhiś] Σ; °sṛṣṭiś M₃ K₃ 6.12d
 tathā kṣayaḥ] C; kṣayaṃ tathā ν, jayas tathā M₃, tathā V; tathā kṣayam β 6.13a anayor yatnato]
 C M₃; anayos saṃgatir B_{ed}AM₂V; anayor janito β, ānayor janito J₁ • yogaḥ] Σ; yogo M₃ 6.13b
 °ābhyasyo] C_T, °ābhyāso C_S; °ābhyāso B_{ed}M₂V, °ābhyāso AM₃; °ābhyāsam β • mumukṣubhiḥ]
 Σ, mumukṣabhiḥ C, mumukṣubhiḥ V 6.13c dhīrāṇāṃ] C ν; vīrāṇāṃ β C_{Tr} 6.13d °siddhiḥ]
 Σ, °siddhi M₂ 6.14a vāyu°] Σ, vāya° K₁ • nāsti°] Σ, nasti C_S 6.14b vibhuḥ] C_S B_{ed}AM₃V,
 bhivuḥ C_T; vidhuḥ (?) M₂; viduḥ β 6.14c °kāryāṇi] C ν; °prāṇāni β 6.14d yato vāyuś] C β;
 na yo vāyu° ν, tayor vāyu° M₃ • cidā vinā] β; cidātmanā C; °sthitiṃ vinā ν, °sthitiṃ vinā + dha ca
 V 6.15a vahniṃ] Σ, vahni M₂V 6.15b pacaty] Σ; pacanty B_{ed} • yataḥ] C β; tataḥ ν, antataḥ
 V 6.15c karoti] Σ, karati C_T; akaro V • °saṃvṛddhim] B_{ed}MV β; °saṃvṛddhir C A 6.15d vāyuś
 citiṃ vinā] em.; vāyuś citaṃ vinā C_S, vāyuś citaṃ vinā C_T; vāyu svayaṃ prabhuḥ ν, vāyusthitiṃ
 vinā M₃, vāyuś vayaṃ prabhuḥ V; vāyuś cidā vinā β 6.16a ye] Σ, om. K₁ • śarīre ca] C; śarīre
 'smin B_{ed}AM₂V, śarīreṣu M₃ β 6.16b vividhā budhaiḥ] C C_{Tr} β; vividhās tu vai ν, vividhās va
 V 6.16c acintyād eva jāyante] C_{Tr} β, a + + ntyād eva yante K₄^{ac}; acirād eva jāyante C_S, acirad
 eva jāyante C_T; acintyācinta B_{ed}, acintyācintya evānye M₂, acintyācintyay evānye (?) A, acintitāś ca
 ye cānye M₃, acintyāyevānye V 6.16d sarve te] Σ; sarvato M₃ • °saṃbhavāḥ] Σ, °saṃbhavā J₁
 6.17b sṛṣṭidaḥ sthitidas] C β; sthitidaḥ sṛṣṭidas ν, sthitidaḥ sṛṣṭidās V • tathā] Σ, tithā V 6.17d
 budhyate] C β, budhyete J₁J₂^{ac}; yujyate ν 6.18a devās] Σ, devā C_S 6.18b tri°] Σ; om. AM₃
 • °guṇā°] Σ, ° + ṇā° K₁ • °ānvitāḥ] Σ, °ānvitā K₃ 6.18cd not transmitted in V 6.18d yadā]
 Σ; yathā M₃ • °vivarjitāḥ] Σ; °vivarjitā J₁ 6.19ab not transmitted in M₃ V 6.19a dṛśyante] C
 B_{ed}AM₂ β, dṛśyanta K₁ 6.19b tattvāni] C B_{ed}AM₂ β, tattvā K₁ • vividhāni] C_T B_{ed}AM₂ β;
 vividhani C_S • ca] C β, vai B_{ed}AM₂

6.13 quoted with reference (see 6.11) *Yogacintāmaṇi* (Ed. p. 13; Bombay 5^r; Lahore 6^r): anayor yatnato
 yogaḥ sadābhyasyo mumukṣubhiḥ | etaddvāreṇa dhīrāṇāṃ sarvasiddhiḥ prajāyate ||

6.12c °vṛddhi[K₄ 5^r]ś ca 6.12c °vṛddhi[J₁ 3^v]ś ca 6.14c sa[K₁ 5^v]rva° 6.15c rasa[M₂ 25^v]saṃ°
 6.15d eko [C 9^v] vāyuś 6.16c a[J₂ 5^r]cintyād 6.18a de[M₃ 183^r]vās 6.18a °ādayo [A 37] devās

वायुसिंहो यदा पाति जन्तूनां हृदि संस्थितः ॥ ६.१९ ॥
 गृहीत्वा वायुखड्गं च छित्त्वा वायोर्गमागमम् ।
 भित्त्वा ब्रह्मादिमार्गं च भुङ्क्षानन्दमयं सुखम् ॥ ६.२० ॥
 वायुयोगं परित्यज्य यो ऽन्ययोगं समाचरेत् ।
 स मूढः पर्वताग्राच्च पतति जीविताशया ॥ ६.२१ ॥

इत्यमृतसिद्धौ सामान्यवायुविवेकः ॥

[7. BINDUTATTVAVIVEKAḤ]

बीजमेकं शरीरेषु मूलसारं प्रकीर्तितम् ।
 यदत्र दृश्यते लोके तत्सर्वं बीजसंभवम् ॥ ७.१ ॥
 धातुत्त्वं समारब्धं बीजमस्ति सदा शिवम् ।
 तन्मध्ये देवताः सर्वास्तिष्ठन्ति सूक्ष्मरूपतः ॥ ७.२ ॥

6.19cd not transmitted in V 6.19c vāyusiṃho] C_T ν, vāyumuṃ vinā M₃; vāyuh siṃho C_S β, vāyuh siṃ + K₁ • yadā pāti] em. (GOODALL); yadā yāti C AM₂, yāvad yāti B_{ed}, yathā pāti M₃; yaṃdā vāsthi J₁, yadā vāsthi J₂K₂K₃K₄, + dāvāsthi K₁ 6.19d jantūnām] C_S^{pc} C_T, jantunām C_S^{ac}; ν, janānām M₃; β, janabhūnām K₁ (unm.) • samsthitāḥ] Σ; samsthitāḥ M₂ 6.20a °khaḍgam] Σ, °khamga K₁ 6.20b chittvā] Σ; sthitvā K₃, cchatvā V • vāyor gamāgamam] C; vāyugamāgamam ν, vāyur gamāgamah (?) M₃; yogasamāgamam β 6.20c brahmādi°] Σ; brahmadvi° C 6.20d bhukṣvānandamayam] C; bhūñjānandamayam B_{ed}, bhūñjānandamayam AV, bhuktvānandamayam M β, bh+ + + ndamayam K₁ 6.21a parityajya] Σ, parityakṣa C 6.21b yo 'nyayogaṃ] C_S, yo anyayogaṃ C_T; ν, yo 'nyo yogaṃ M₃; anyayogaṃ β • samācāret] C β, samācare K₁; samabhyaset ν, kam icchati M₃ 6.21cd instead of this line, M₃ transmits 7.14cd: nājñā+oḥakavṛkṣeṣu mūdho jāyati niṣphalam 6.21c sa mūdhaḥ parvatāgrāc ca] C B_{ed}AV, sa mūdhaḥ parvatagagrās ca M₂; sa mūdhaḥ parvatāgre ca β 6.21d patati jīvitāśayā] C_S (contra metrum), patati jīvitāśaya C_T; patate jīvitaiḥ saha B_{ed}, nipatet jīvitāśayā A, patate jīvitais sahatāśayā (?) M₂, patate jīvitāśayā V; patitaṃ jīvitāśayaḥ β, patitajīvitāśayaḥ K₁, patitaṃ jīvitāyaḥ K₃^{ac} 6. col. ity amṛtasiddhau sāmānyavāyuvivekaḥ] C β, + + mṛtasiddhau sāmānyavāyuvivekaḥ K₁; iti sāmānyavāyuvivekaḥ ν, iti vāyuvivekaḥ M₃ 7.1 ν praemittunt om • V praemittit śrīsaravaṇabhavāya namaḥ || 7.1a bijam] C β ν, jīvam M₃ • śarīreṣu] C ν, śarīreṣu M₃; śarīrasya β 7.1b prakīrtitam] Σ, prakīrtatam C_T 7.1c yad atra] C β; yad idaṃ B_{ed}A, + + tat M₂, sadā ca M₃, yad etat V • dṛśyate loka] Σ, damaged K₁ 7.1d tat] Σ, + t K₁ 7.2a dhātutattvaṃ samārabdham] C; dhātutvaṃ ca samālambya ν, dhātusatvaṃ samūlākhyam M₃, dhātutattvaṃ ca samālambya V; dhātutattvaṃ samālabdham β 7.2b bijam asti] C β; jīva āste ν, jīvam asti M₃, jīva traste V • sadā śivam] M₂M₃ β, + + sadā śivam J₁^{ac}, sadānilam K₂^{pc}, sadānilam K₄^{ac}; sadāśivaḥ C B_{ed}AV 7.2c devatāḥ sarvās] AM₃ β, devatā sarvās J₂; devatāḥ sarvā C_S^{pc}, devatā sarvā C_S^{ac}, devatāḥ sarvāḥ C_T V; devatāḥ sarve B_{ed}, devatās sarvāḥ M₂ 7.2d tiṣṭhanti] C A β, tiṣṭha + K₁; tiṣṭhante B_{ed}MV • sūkṣma°] Σ, sū + K₁ • °rūpataḥ] Σ, °rupataḥ C, damaged K₁ 7.1ab cf. Gorakṣayogaśāstra 20cd (Ms 28^r): vāyur eva paro dehe mūlasāraḥ prakīrtitaḥ || 7.2cd quoted with reference (see 7.25) Yogacintāmaṇi (Ed. p. 35; Bombay 12^v; Lahore 14^v): tanmadhye devatāḥ sarvās tiṣṭhanti (sarvāḥ tiṣṭhante Bombay) sūkṣmarūpataḥ || 7.2cd quoted with reference (see 7.8cd) Jyotsnā (Ed. p. 239): tanmadhye devatāḥ sarvās tiṣṭhante sūkṣmarūpataḥ (vars. sūkṣmarūpataḥ sataḥ, sūryarūpata) ||

6.19d jantū[K₃ 4b]nām 6.20a grhītvā [C 10^r] vāyu° 6.20d bhukṣvā[K₂ 5^r]nanda° 6.21a [B_{ed} p. 187] vāyu° 6.21c [K₄ 5^v] sa 6. col. ity a[K₁ 6^r]mṛta°

इदं बिन्दुरिदं चन्द्र-म्-इदं बीजमिदं मदः ।
 इदं तत्त्वमिदं जीवः सर्वसारमयं त्विदम् ॥७.३॥
 आनन्दा ये प्रकथ्यन्ते विरमान्ताः शरीरतः ।
 ते ऽपि बिन्दूद्भवाः सर्वे ज्योत्स्ना चन्द्रभवा यथा ॥७.४॥
 मार्गदोः स्वर्गदो बिन्दुर्मोक्षदः सुखदस्तथा ।
 धर्मदो ऽधर्मदः सो ऽपि सर्वदः सर्वदा विभुः ॥७.५॥
 वायुना साध्यते बिन्दुर्न चान्यद्विन्दुसाधनम् ।
 यामवस्थां ब्रजेद्वायुर्विन्दुस्तामेव गच्छति ॥७.६॥
 मूर्च्छितो हरते व्याधिं बद्धः खेचरतां नयेत् ।

7.3a idaṃ bindur] AM₃ β, idaṃ bidur J₁; idaṃ bindum C; ayaṃ bindur B_{ed}M₂V • idaṃ candra-m-] C; ayaṃ candraḥ B_{ed}, ayaṃ candra AM₂V, idaṃ candro M₃; idaṃ candra β 7.3b bijam] Σ; candam J₁ • idaṃ madaḥ] C M₃K; *idaṃ mataḥ C_{tr}; ayaṃ madaḥ B_{ed}AM₂, ayaṃ mataḥ V; idaṃ madam J 7.3c idaṃ] Σ, ida M₂ • tattvam] C β; cittam B_{ed}AV, + tvam M₂, jīvam M₃ • idaṃ jīvaḥ] C_T C_{tr} β, idaṃ jīva K₃; idaṃ bijāḥ C_S; ayaṃ jīvaḥ B_{ed}AM₂, idaṃ cittaṃ M₃, u jīva (?) V 7.3d sarvasāramayaṃ] C; sarveśvaram idaṃ ν, satyo vathum idaṃ (?) V; sarvasāramayas β, sarvasāramidas J₂ • tv idaṃ] C β; viduḥ ν 7.4a ānandā] Σ; ānantā M₃ • prakathyante] Σ; prakathyate C, prakamṭhya + K₁ 7.4b viramāntāḥ] C_S, viramantāḥ C_T; β, viramāntā JK₂, + + māntā K₁; ciram antas ν, viramanti M₃ • śarīrataḥ] Σ, śarirataḥ C_S 7.4cd om. M₃ 7.4c te 'pi bindūdbhavāḥ sarve] C_T, ti pi bindūdbhavāḥ sarve C_S; te binduprasavāḥ sarve B_{ed}, te binduprabhavāḥ sarve AM₂V; te 'pi bindūdbhavākhyātā β 7.4d jyotsnā] Σ; jyosnā C V, jyotsnām J₂ • candrabhavā] C B_{ed}A; candrabhavau M₂, bhāvā V; candrarūpau J₁J₂^{pc}, candrarupau J₂^{ac}, candrarucau K • yathā] Σ; yasā (?) V 7.5a mārga°] C; svarga° β ν, sarva° M₃ • °daḥ svargado] C β; °do 'svargado° ν, °rddhagraho (?) M₃, °doḥ svargado V • bindur] Σ, bindu C, bindūr J₁K₁ 7.5b sukha°] Σ; suṣa° J₁ 7.5c dharmado] Σ, dhamadau K₁; dharmato M₃ • 'dharmadaḥ] Σ, adharmadaḥ K₁; dharmataś M₃ • so 'pi] Σ; caiva M₃ 7.5d sarvadaḥ] Σ; sarvadā V • sarvadā vibhuḥ] Σ; śarīre vibhu B_{ed}, sarvato vibhuḥ M₃ 7.6b na] Σ, ne K₄^{ac} • cānyad] ν; cānya° C_S V, canya° C_T; cānyam β 7.6ab after this B_{ed}AM₂ add: sarvadaḥ sarvadā bindur na cānyad bindusādhanam 7.6c yām] Σ, yam C_S^{ac} • avasthām] Σ, avasthā K₁ • vrajed] Σ, jed C_S, vrajad C_TK₁; vaset M₃ • vāyur] C β, vā + K₁; bindus ν, bindun M₃ 7.6d bindus tām] C β; cittaṃ tām ν, nyestan tām (?) M₃, cittaṃ tām V 7.7a mūrccchito] Σ, mūrccchito K₁ • harate] C B_{ed}AM K₃; harato V JK₁K₂K₄ • vyādhim] C B_{ed}; vyādhi A, vyādhīm M, vyāghram V; vyādhir β 7.7b baddhaḥ] Σ, bandha V • nayet] C ν; vrajet β

7.3cd quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 14^v): idaṃ tattvam idaṃ bijam sarvasāro 'yam ucyate | 7.5 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 14^v): svargado mokṣado (*mokṣa* Bombay) bindur dharmado (*binduḥ ddharmado* Bombay) 'dharmadas tathā | 7.5 quoted with reference (see 7.8cd) *Jyotsnā* (Ed. p. 239): svargado mokṣado bindur dharmado 'dharmadas tathā || 7.6cd = *Gorakṣayogśāstra* 27ab (Ms 29^r): yāv anasthām vraje vāyu bindusthānena gacchati | 7.6cd quoted with reference (*tad uktam amṛtasiddhau*) *Jyotsnā* (Ed. p. 381): yām avasthā vrajed vāyur bindus tām (var. *tam*) adhigacchati || 7.6 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 14^v): vāyunā patate (*satate* Bombay, Lahore) bindur na cānyad bindusādhanam | yām avasthām vrajed vāyur bindus tām avagacchati ||

7.3a idaṃ [C 10^v] bindur 7.3b i[M₂ 26^r]daṃ 7.3c [J₁ 4^r] idaṃ tattvam 7.4c bindū[J₂ 5^v]dbhavāḥ 7.5d sarvada[A 38]s

सर्वसिद्धिकरो लीनो निश्चलो मुक्तिदायकः ॥७.७॥

स बिन्दुद्विविधो ज्ञेयः पौरुषो वनिताभवः ।

बीजं च पौरुषं प्रोक्तं रजश्च स्त्रीसमुद्भवः ॥७.८॥

अनयोर्बाह्ययोगेन सृष्टिः संजायते नृणाम् ।

यदाभ्यन्तरतो योगस्तदा योगीति गीयते ॥७.९॥

कामरूपे वसेद्विन्दुः कूटागारस्य कोटरे ।

7.7c °siddhi°] Σ^{-K3} ; °siddhiḥ C 7.7d mukti°] C M₃ β^{-K3} ; mokṣa° B_{ed}AM₂, mekṣa° V • °dāyakaḥ] Σ^{-K3} ; °dāya + + K₁ 7.8a sa bindur] Σ^{-K3} ; sa bindu B_{ed}M₂V K₁ • dvididho] C_{Tr} B_{ed}AMV K^{-K3}; dvidito C_S, dviditi C_T; vividho J 7.8b vanitābhavaḥ] Σ^{-K3} , vanitabhavaḥ C_S^{ac} 7.8c ca] Σ^{-K3} ; om. B_{ed} • pauruṣam] Σ^{-K3} ; pauru K₁ 7.8d stri°] Σ^{-K3} , stri° (?) M₂ • °samudbhavaḥ] C; °samudbhavam Σ^{-K3} 7.9a anayor] Σ^{-K3} , anayo M₂ 7.9b sṛṣṭiḥ] Σ^{-K3} , sṛṣṭi J₁ • saṃjāyate] Σ^{-K3} ; saṃjāyate V; saṃhāra J₁^{ac}, sa jāyate K₁ 7.9c yadābhyantarato yogas] ν , yathābhyantarato yogas M₃, yadā tv abhyantarato yogo V; yadā abhyantarato yogas C; yadā tv abhyantare yogas β^{-K3} 7.9d tadā] Σ^{-K3} , tada K₄^{ac}; tathā M₃V • yogīti gīyate] C; yogī sa gīyate ν , yogī sa gīryate (?) A, yogī sa tīryate V; yogo hi bhānyate β^{-K3} 7.10a °rūpe] C ν ; °rūpo β^{-K3} • vased] Σ^{-K3} ; dvased C • binduḥ] Σ^{-K3} ; bijaḥ B_{ed}, + + + V; biduḥ J₁ 7.10b kūṭāgārasya] C ν , + ṭādhāraya V; kūṭādhāraṇya° J₁J₂^{pc}, kūṭādhāraṇya° J₂^{ac}, kūṭādhārasya K^{-K3}

7.7 cf. quotation from the *mūlatantra* in the *Hevajrapīṇḍārthaṭīkā* (Ed. p. 30): mūrccchito harate vyādhiṃ jāritaḥ (vars. *jārita*, *jaritaḥ*) skandhadhātukam || dadāti cakravartitvaṃ viṣayendriyamāritaḥ | khecaratvaṃ dadāty eṣa aṇimādi (var. *aṇimādo*) guṇair yutaḥ (*yuta* all Mss) || buddhatvaṃ dadate kṣipraṃ jāgrādyair anusārataḥ (var. *anusāritaḥ*) |; also quoted in the *Amṛtakaṇikā* (Ed. p. 82): mūrccchito harate vyādhiṃ harati (vars. *jaratiḥ*, *pācita*, prop. *jārito*) skandhadhātukam | dadāti cakravartitvaṃ viṣayendriyamāritaḥ || khecaratvaṃ dadāty eṣo 'ṇimādiguṇair yutaḥ | kṣipraṃ dadāti buddhatvaṃ jaraṇādyair (prop. *māraṇādyair*) anusārataḥ (var. *anusāritam*) ||; cf. this with the paraphrase in *Amṛtakaṇikoddyota* (Ed. p. 190, ll. 8-13); also quoted (*tathā coktaṃ lākṣikadvikalparājanatranākṛṣṭacaṇḍālikāyogapaṭale*) in the *Trivajraratnāvalīmālikā* (Ms 28^r): mūrccchito harati vyādhiṃ jāritaḥ svasvadhātukam | dadāti cakravartitvaṃ viṣayendriyamāritaḥ || khecaratvaṃ dadāty eṣa aṇimādiguṇair yutam | 7.7 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 15^r): mūrccchito harate vyādhiṃ baddhaḥ khecaratāṃ nayet | sarvasiddhikaro līno niścalo muktidāyakaḥ || 7.7 cf. *Rājaniḡhaṇṭu* 13.110: mūrccchito harate vyādhiṃ baddhaḥ khecaratāḥ | sarvasiddhikaro nīlo nīrudho dehasiddhidaḥ || 7.7 cf. *Varābhopaniṣad* 79: mūrccchito harati vyādhiṃ mṛto jīvayati svayam | baddhaṃ khecaratāṃ dhatte brahmatvaṃ rasacetasi || 7.7 cf. *Haṭhāpradīpikā* 4.27: mūrccchito harate vyādhiṃ mṛto jīvayati svayam | baddhaḥ khecaratāṃ dhatte raso vāyus ca pārvati || 7.7 quoted with reference (see 7.6cd) *Jyotsnā* (Ed. p. 381): mūrccchito harata (var. *harati*) vyādhiṃ baddhaḥ (var. *vṛddhab*) khecaratāṃ nayet | sarvasiddhikaro līno niścalo muktidāyakaḥ || 7.7 cf. *Rasārṇava* 1.19: mūrccchito harate vyādhiṃ mṛto jīvayati svayam | baddhaḥ khecaratāṃ kuryāt raso vāyus ca Bhairavi || 7.8 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 14^v): sa bindur (*bindu* Bombay) dvididho jñeyaḥ pauruṣo 'vanisaṃbhavaḥ | bijaṃ ca pauruṣam proktaṃ rajaś ca strīsamudbhavam || 7.8cd quoted with reference (*amṛtasiddhau*) *Jyotsnā* (Ed. p. 239): bijaṃ ca pauruṣam proktaṃ rajaś ca strīsamudbhavam || 7.9 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 14^v): anayor bāhyayogena sṛṣṭiḥ saṃjāyate nṛṇām (*nṛṇām* Bombay, Lahore) | yadābhyantarato yogas tadā yogīti gīyate || 7.9 quoted with reference (see 7.8cd) *Jyotsnā* (Ed. p. 239): anayor bāhyayogena sṛṣṭiḥ saṃjāyate nṛṇām | yadābhyantarato yogas (var. *yadābhyantarayogah syāt*) tadā yogīti gīyate ||

7.7c sarva[C 11^r]siddhi° 7.7c sarva[K₃ 5 (*deest*)]siddhi° 7.7d °dāya[K₁ 6^v]kaḥ 7.8c [K₄ 6^r] bijaṃ 7.10b ko[K₂ 5^v]ṭare

पूर्णगिरिमुदास्पर्शाद्भ्रजति मध्यमापथा ॥७.१०॥

योनिमध्ये महाक्षेत्रे जवासिन्दूरसंनिभम् ।

रजो वसति जन्तूनां देवीतत्त्वसमाधृतम् ॥७.११॥

बिन्दुश्चन्द्रमयो ज्ञेयो रजः सूर्यमयस्तथा ।

अनयोः संगमः साध्यः कूटागारे ऽतिदुर्घटे ॥७.१२॥

एष तत्त्वं परो धर्म एष योगः परो मतः ।

एष मुक्तिप्रदो मार्ग एष गुह्यतमः परः ॥७.१३॥

बिन्दुयोगं परित्यज्य यो मोहादन्यमिच्छति ।

स शाखोटकवृक्षेषु मूढो जागर्ति निष्फलम् ॥७.१४॥

बिन्दुर्बुद्धः शिवो बिन्दुर्बिन्दुर्विष्णुः प्रजापतिः ।

7.10c °mudā°] C; °guhā° B_{ed}AM₂, °grhā° (?) M₃, °sahā° V; sadā C_{tr} β^{-K3} 7.10d vrajati] C (contra metrum); vrajate ν, jrjanti (?) V; rājanti β^{-K3} • madhyamā°] C β^{-K3} M₃; paścime B_{ed}M₂V, paścime A • °pathā] C; °yathā C_{tr}; pathi ν, °pathe M₃ β^{-K3} 7.11a °kṣetre] Σ^{-K3}, °kṣatre K₁ 7.11b javā°] B_{ed} β^{-K3}, jāvā K₄^{ac}; yavā° C; japā° AMV • °sindūra°] K^{-K3}, °sindura° C, °bindūra° J; °bandhūka° ν 7.11c jantūnām] Σ^{-K3}; jantunām B_{ed}, babūnām (?) V • janbhūnām K₁ 7.11d °tattva°] Σ^{-K3}; °tattvaṃ M₃ • °samādhrtam] C_S, °samādhrtam C_T; °samāvṛtam ν; samāvṛtaḥ β^{-K3}, °samāvṛta + K₁ 7.12a jñeyo] Σ^{-K3}, jñoyo K₄^{ac} 7.12b sūryamayā tathā] C β^{-K3} M₃; sūryamayā smṛtam B_{ed}AM₂, sūryamaya smṛtaḥ V 7.12c saṃgamāḥ sādhyāḥ] Σ^{-K3}; saṃgamas sārdra M₃ 7.12d kūtāgāre °tidurghaṭe] β^{-K3}, kūtāgāre tidurghaṭe C; kūtāgāre ca darpaṭe ν, kūtākārasya durpaṭe M₃, kūtāktāre ca darpaṭe V 7.13a tattvaṃ] C ν, tattva° M₃V β^{-K3}, tva K₁ • dharma] Σ^{-K3}; dharmo M₃V, dharma + K₄ 7.13b yogaḥ] C AM; yoga° B_{ed}V β^{-K3}, y+ + + K₁ • mataḥ] Σ^{-K3}; °ttamaḥ M₃ 7.13c mukti°] Σ^{-K3}; muktiḥ C • °prado] Σ^{-K3}; °paro° B_{ed} • mārga] C AV K; mārgaḥ B_{ed}M₂ J, mārgo M₃ 7.13d guhyatamaḥ] AMV β^{-K3}, guhyastamaḥ C, guhyatama B_{ed} • paraḥ] C AMV; param B_{ed} β^{-K3} 7.14a bindu°] Σ; bija° V 7.14b yo mohād anyam icchati] C β^{-K3}; yo °nyayogaṃ tam icchati ν, yo °nyo yogaṃ kam icchati M₃ 7.14c sa śākhota°] C β^{-K3}, sa śākho + + K₁; so °jñāḥ śālmali° B_{ed}, so °jñāḥ śālmali° AM₂, nājñārpoṭaka (?) M₃, so °jñāḥ śālmali° V • °vrkṣeṣu] Σ^{-K3}; °vrkṣaṣu C_T, °vrkṣeṣu J₂^{ac}, + + ṣu K₁ 7.14d jāgarti] C_S^{pc}; jagarti C_S^{ac}C_T; jāyate B_{ed}, jāyeta AM₂V, rjāyati (?) M₃; jāgrati β^{-K3} 7.15a bindur] C M₂ JK₂K₄; bandu A K₁, bindu° B_{ed}V, bandur M₃ • buddhaḥ] conj.; vṛddhaḥ CC_{tr}; °vṛddhiḥ B_{ed}, (°)ś A, bṛddhaś M₂, baddhavaś M₃ (unm.), buddhyaś V; ūrdhvaḥ β^{-K3}, ūrdhvaḥ J₂ • śivo bindur] C AM₃; śivo bindu B_{ed}M₂; śiro binduḥ J, śivo binduḥ K₁K₂, śivo birduḥ/birnduḥ (?) K₄ 7.15b bindur viṣṇuḥ] C AMV, bindu viṣṇu B_{ed} K₁, bindu viṣṇuḥ M₂ K₂K₄, viṣṇur binduḥ J₁, bindur viṣṇu J₂ • prajāpatiḥ] Σ^{-K3}, prajāpatiḥ C_T

7.11 = *Yogasāikhopaniṣad* 1.136cd-137ab: yonimadhye mahākṣetre japābandhūkasamñibham | rajo vasati jantūnām devitattvaṃ samāvṛtam || 7.12 quoted with reference (see 7.25) *Yogacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 14^v): bindu sūryamayāḥ (*binduḥ candramayaḥ* Bombay, *binduś candramayaḥ* Lahore) prokto rajaś candramayaṃ (*rajaḥ sūryamayam* Bombay, Lahore) tathā | anayoḥ (*anayo* Bombay) saṃgamād eva jāyate (*prāpyate* Bombay, Lahore) paramaṃ padam || 7.12 quoted with reference (see 7.8cd) *Jyotsnā* (Ed. p. 239): binduś candramayaḥ prokto rajaḥ sūryamayāḥ (var. *sūryamayam*) tathā | anayoḥ saṃgamād eva jāyate paramaṃ padam ||

7.11cd jantūnām [C 11^v] devī° 7.12b ra[M₂ 26^v]jaḥ 7.14a [A 39] bindu° 7.14a [M₃ 184^r] bindu° 7.14b a[J₂ 6^r]nyam 7.15a [B_{ed} p. 188] bindur

बिन्दुः सर्वगतो देवो बिन्दुस्त्रैलोक्यदर्पणः ॥७.१५॥

यथा हि साध्यते वायुस्तथा बिन्दुप्रसाधनम् ।

यथावस्था भवेद्विन्दोश्चित्तावस्था तथा तथा ॥७.१६॥

चलत्ययं यदा वायुस्तदा बिन्दुश्चलः स्मृतः ।

बिन्दुश्चलति यस्यायं चित्तं तस्यैव चञ्चलम् ॥७.१७॥

सर्वतत्त्वाधिपो देवो भवरूपी निरञ्जनः ।

अयं च बिन्दुरूपेण वसति सर्वजन्तुषु ॥७.१८॥

यावदेव चलो वायुस्तावद्विन्दुश्च चञ्चलः ।

7.15c binduḥ] Σ^{-K^3} , bindu° B_{ed} · devo] Σ ; deho V 7.15d bindus] C B_{ed}V, bandus AM₃, bindu M₂; β^{-K^3} , +i + K₁, binduḥ K₄ · trailokyadarpaṇaḥ] Σ^{-K^3} ; damaged K₁ 7.15cd after this M₃ repeats 7.6ab thus: vāyunā sidhyate bindur na cānyad bindusādhanam 7.16a yathā hi sādhyate] C β^{-K^3} ; yadā hi sidhyate ν , yathāha saddhyate M₃, yadā hi sādhyate V 7.16b tathā] C J; tadā K^{-K^3} ν , tava M₃ · bindu°] Σ^{-K^3} ; binduḥ J₁K₄^{ac} · °prasādhanam] Σ^{-K^3} ; °prasādakaḥ M₃ 7.16c yathāvasthā] Σ^{-K^3} ; yamāvasthāc (?) M₃ · bhaved bindoś] C β^{-K^3} , bhaved bindās K₁; °yuto bījaḥ B_{ed}, bhaved binduś A, °yuto binduś M₂V, °cyuto binduś M₃ 7.16d cittā°] Σ^{-K^3} , citā° C_S · tathā tathā] C β^{-K^3} ; yathā tathā ν , tathā yathā M₃ 7.17a calaty ayaṃ yadā] C; yadā yaś calate B_{ed}, yadāyaṃ calate AM₂, yathāyaṃ calate M₃, yadā yaś alate V; yadā cañcalate β^{-K^3} , yadā cañca + + + K₁ 7.17b tadā] Σ^{-K^3} ; tāvad M₃; + + K₁, tathā K₄^{ac} · binduś] Σ^{-K^3} , binduś J₁ · calaḥ smṛtaḥ] C_S^{pc} β^{-K^3} , cala smataḥ K₁; calaḥ smṛḥ C_S^{ac}, calaḥ smrataḥ C_T; ca cañcalaḥ ν 7.17cd] om. M₃ (eye-skip to 7.19ab) 7.17c binduś calati yasyāyaṃ] C; yasyāyaṃ calate binduś B_{ed}AM₂ β^{-K^3} , yadāyaṃ calate binduś V 7.17d tasyaiva] C B_{ed}AV K^{-K^3} J₂^{pc}; tasthyai + (?) M₂; tathaiva J₁J₂^{ac} 7.18 om. B_{ed}M₃ 7.18a °tattvādhipo] C β^{-K^3} ; °tattvādhipo AM₂, °tatsādhipo V 7.18b bhavarūpī nirañjanaḥ] C A JK₂K₄; bhavarūpī ni M₂, bhavarūpiṇi V, bhavarūpī nirañja + + K₁ 7.18c ayaṃ ca bindu°] Σ^{-K^3} , damaged K₁ · °rūpeṇa] Σ^{-K^3} , + peṇa K₁ 7.18d vasati] C (contra metrum); vasate AM₂V; vasanti β^{-K^3} 7.19ab om. B_{ed}M₃ 7.19a yāvad eva] C A, yā + d eva M₂, yāvad deva V; yāvad dehe β^{-K^3} 7.19b ca cañcalaḥ] em.; cañcalaḥ C (unm.); ca cañcalam AM₂V; calaḥ smṛtaḥ β^{-K^3}

7.15 = Siddhopaśeśa (Ms 89^r): bindu buddha śiva bindu viṣṇu bindu prajāpati | bindu sarvagato devā bindus tailokyadarpaṇaḥ || 7.15 quoted with reference *Tantraslokasaṃgraha* 23 (Ms 3^r): bindu buddha śivo bindu bindu viṣṇu prajāpati | bindu sarvagato deva bindus tailokyadarpaṇa || uktam amṛtasiddhiyoge || 7.15 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 34; Bombay 12^r-12^v; Lahore 14^v): bindur vedhā bindur viṣṇur bindur deva (devaḥ Bombay, Lahore) sadāśivaḥ | binduḥ sarvagato devo bindus trailokyadarpaṇaḥ || 7.16ab quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 15^r): yathā hi sādhyate vāyus tathā binduprasādhanam || 7.16ab quoted with reference (see 7.6cd) *Jyotsnā* (Ed. p. 381): yathā hi sādhyate vāyus tathā binduprasādhanam || 7.16cd quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 15^r): yathāvasthā bhaved bindoś cittāvasthā tathā tathā || 7.16cd quoted with reference (see 7.6cd) *Jyotsnā* (Ed. p. 381): yathāvasthā bhaved bindoś cittāvasthā tathā tathā || 7.17 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 15^r): calaty eṣa yadā vāyus tadā binduś calaḥ (calaṃ Bombay, Lahore) smṛtaḥ | binduś calati yasyāṅge cittaṃ tasyaiva cañcalam || 7.17 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 381): calaty eṣa yadā vāyus tadā binduś calaḥ smṛtaḥ | binduś calati yasyāṅge cittaṃ tasyaiva cañcalam || 7.18 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 14^v): binduḥ sarvagato (sarvatattvādhipo Bombay, Lahore) devo bhavarūpo nirañjanaḥ | ayaṃ ca bindurūpeṇa vasate sarvajantuṣu ||

7.16a [K₁ 7^r] yathā hi 7.16a vā[C 12^r]yus 7.16c bhavē[J₁ 4^v]d 7.17b tadā [K₄ 6^v] binduś

यावद्विन्दुश्चलो देहे तावच्चित्तं च चञ्चलम् ॥ ७.१९ ॥

चले बिन्दौ चले चित्ते चले वायौ च सर्वदा ।

जायते म्रियते लोकः सत्यं सत्यमिदं वचः ॥ ७.२० ॥

यो वै नादः स वै बिन्दुस्तद्वै चित्तं प्रकीर्तितम् ।

नादो बिन्दुश्च चित्तं च त्रिभिरैक्यं प्रसाधने ॥ ७.२१ ॥

यद्यप्येकतया ह्येते शरीरे संव्यवस्थिताः ।

तदपि साधिते वायौ सर्वे सिध्यन्ति निश्चितम् ॥ ७.२२ ॥

यदासौ म्रियते वायुर्मध्यमामध्ययोगतः ।

तदा बिन्दुश्च चित्तं च म्रियते वायुना सह ॥ ७.२३ ॥

7.19c yāvad] Σ^{-K^3} , yavad C_T • binduś calo] C M_3 ; binduś cale $B_{ed}M_2V$, binduś caled A; β^{-K^3} , binduś ca so K_1 , bindu lo K_4^{ac} • dehe] Σ^{-K^3} ; dehas M_3 7.19d tāvac cittaṃ] C $B_{ed}A$; tāvat cittaṃ M_2 , tāvad vāyuś M_3 , tāvat cittaś V; β^{-K^3} , tāvac citta + K_1 • ca cañcalam] β^{-K^3} , damaged K_1 ; ta cañcalam C; calācalam ν , ca cañcalaḥ M_3 7.20a cale bindau cale citte] C $B_{ed}MV$, cale bindau + + + A; cale citte cale bindau β^{-K^3} , cala citte cale bindau K_1 7.20b sarvadā] Σ^{-K^3} ; sarvathā M_3 7.20c jāyate] Σ^{-K^3} , jāyāte C_T • lokaḥ] Σ^{-K^3} ; loka M_3 , lokes V 7.20d vacaḥ] Σ^{-K^3} , vacam K_1 7.21a sa] Σ^{-K^3} , so C 7.21b tad vai] Σ^{-K^3} , ta + K_1 • cittaṃ] Σ^{-K^3} , + ttaṃ K_1 7.21d prasādhane] C β^{-K^3} , prasādhānam K_1^{ac} , prasādhā + K_4^{ac} ; prasādhayet ν 7.22a yady apy ekatayā] β^{-K^3} ; yady epy ekatayā C; yadāpy ekatayā ν , yady apy ekāntataḥ M_3 • hy ete] C ν , kṣetre M_3 ; hy etu J, hy etac K_1K_2 , hy etat + K_4^{pc} , hy etat K_4^{ac} 7.22b śarīre saṃvyavasthitāḥ] C AM_2V K_4 ; śarīre sā vyavasthitā B_{ed} , śarīreśo vyavasthitaḥ M_3 ; charīre saṃvyavasthitāḥ $JK_1^{pc}K_2$, chārīre saṃvyavasthiāḥ K_1^{ac} 7.22c tad api] C (*contra metrum*); tadā hi ν , sadā hi M_3 ; udyamaṃ β^{-K^3} , udyama + K_1 • sādHITE] C β^{-K^3} , sādHITE J_2 ; sādHYate ν • vāyau] *em.*; vāyo C J; vāyoḥ K^{-K^3} ; vāyuh ν , vāyu V 7.22d sarve sidhyanti] C; sarvaṃ sidhyati β^{-K^3} ν , sarvasiddhiti V • niścitam] Σ^{-K^3} ; niścayam M_3 7.23a mriyate] Σ^{-K^3} , mreyate C_S • vāyur] Σ^{-K^3} ; vāyu AM_2 7.23b madhyamā°] Σ^{-K^3} , madhyamār K_1 • °yogataḥ] Σ^{-K^3} ; °niścayaḥ M_3 7.23c tadā] Σ , tada V • binduś] C ν ; binduṃ β^{-K^3} • cittaṃ] Σ^{-K^3} ; vittaṃ J_1

7.20ab cf. *Haṭhpradīpikā* 2.2ab: cale vāte calaṃ cittaṃ niścāle niścālaṃ bhavet | 7.20 cf. *Gorakṣayo-gaśāstra* 43 (Ms 31^r-31^v): cale bindau cale citte cale vāyau ca sarvadā || calate calamāno so mṛtyum abhyeti śāsvata | 7.20 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 15^r): cale bindau cale citte cale vāyau ca sarvadā | jāyate mriyate lokaḥ satyaṃ satyam idaṃ vacaḥ || 7.20 quoted with reference (see 7.17) *Jyotsnā* (Ed. p. 381): cale bindau cale citte cale vāyau ca sarvadā | jāyate mriyate lokaḥ satyaṃ satyam idaṃ vacaḥ || 7.21 = *Upāsanāsārasaṃgraha* p. 31: yo vai nādas sa vai bindus tad vai cittaṃ prakīrtitam | nādo binduś ca cittaṃ ca tribhir aikeyaṃ prasādayet || 7.21 = *Yōgāśikhopaniṣad* 6.72: yo vai nādaḥ sa vai bindus tad vai cittaṃ prakīrtitam | nādo binduś ca cittaṃ ca tribhir aikeyaṃ prasādhayet || 7.21 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 35; Bombay 12^v; Lahore 15^r): yo vai nādaḥ sa vai bindus tad dhi cittaṃ prakīrtitam | nādo binduś ca cittaṃ ca trayāṅgamaṃ aikyasādhanam || 7.22 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. pp. 35-36; Bombay 12^v; Lahore 15^r): yady apy ekatayā bāhye śarīre saṃvyavasthitāḥ | tathāpi sādHITE vāyau sarve sidhyanti niścitam || 7.23 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 36; Bombay 12^v; Lahore 15^r): yadāsau mriyate vāyur madhyamāmadhyayogataḥ | tadā binduś ca cittaṃ ca mriyate vāyunā saha || 7.23 quoted with reference (*uktam amṛtasiddhau*) *Jyotsnā* (Ed. pp. 380-381): yadāsau śriyate (var. *mriyate*) vāyur madhyamāṃ madhyayogataḥ (var. *madhyamāmadhyayogataḥ*) | tadā binduś ca cittaṃ ca mriyate vāyunā saha ||

7.20cd lokaḥ [C 12^v] satyaṃ 7.21b cittaṃ [K_2 6^r] pra° 7.21c nādo [M_2 27^r] binduś 7.22c sādHITE [A 40] vāyau 7.23d sa [K_1 7^v] ha

व्यङ्गानि सर्वतत्त्वानि शरीरे निवसन्ति च ।
 चरन्ति वायुसंचारे म्रियन्ते वायुमारणात् ॥७.२४॥
 मरणं बिन्दुपातेन जीवनं बिन्दुधारणात् ।
 सिद्धे बिन्दौ महारत्ने सर्वसिद्धिः प्रजायते ॥७.२५॥
 अधश्चन्द्रामृतं याति मरणं सर्वदेहिनाम् ।
 यस्याभेद्य-म्-अयं बिन्दुः स सिद्धो वज्रपञ्जरे ॥७.२६॥

इति बिन्दुतत्त्वविवेकः ॥

[8. CITTAVIVEKAḤ]

अधिष्ठाता शरीरस्य भोक्ता च सुखदुःखयोः ।
 चित्तं नाम हि लोकानां हृदि तिष्ठति निर्मलम् ॥८.१॥
 शून्यमाकारतश्चित्तं प्रत्यक्षं कार्यलक्षणात् ।

7.24a vyaṅgāni sarvatattvāni] *conj.*; sarvaṃ vyaṅgāni tattvāni C; pañcabhiḥ sarvatattvāni ν ; sarve tattvāni vyaṅgāni β^{-K^3} , sarvatattvāni vyaṅgāni K₁ 7.24b śarīre nivasanti ca] C V β^{-K^3} ; śarīrāṇi vasanti ca B_{ed}AM₂, bhāvarūpo hi rañjanaḥ M₃ 7.24c caranti] C β^{-K^3} V; calanti B_{ed}AM • °saṃcāre] C_S ν , °saṃcāre V, °saṃcāre C_T; °satkāre β^{-K^3} , °satkāt+ K₄^{ac} 7.24d mriyante] β^{-K^3} V, mriyaṃte C_S, mriyaṃte C_T; mriyate B_{ed}AM • °māraṇāt] C_S ν K^{-K³}; °māraṇāt C_T; dhāraṇāt J 7.25ab *om.* β^{-K^3} (*eye-skip*) 7.25a maraṇam] ν ; maraṇa C • °pātena] C ν , °vātena V 7.25b jīvanam] C; jīvitaṃ ν 7.25c siddhe bindau mahāratne] Σ^{-K^3} ; citte bindau mahārakte M₃ 7.25d °siddhiḥ] Σ^{-K^3} ; °siddhi M₂, °siddhiḥ K₁ 7.26a adhaś] Σ^{-K^3} ; ayaṃ B_{ed} • yāti] *em.*, yati C; yasya ν β^{-K^3} 7.26b sarvadehinām] C_S, sarvadahiṇām C_T; tasya śāśvatam ν J₂K₁K₂, tasyaiva śāśvatam K₄, tasya śāśvatam J₁^{pc}J₂, tasya sādhanam J₁^{ac} 7.26c yasyā°] Σ^{-K^3} ; tasyā° J₁ • °bhedyā°] C V β^{-K^3} ; °bhedyāḥ B_{ed}, °bhedyā AM₂, °baddha° M₃ • -m-ayaṃ] C; svayaṃ ν , °mayo β^{-K^3} • binduḥ] Σ^{-K^3} ; bindu AM₂V 7.26d sa siddho] C M₃ K^{-K³}; svasiddho B_{ed}AM₂V; sa siddhau J • vajrapañjare] ν , varapañjare (?) M₃; vajrapañjareḥ C; vajrapañjaraḥ β^{-K^3} , bahupañjaraḥ K₄^{ac} 7. col. iti bindutattvavivekaḥ] *conj.*; bindutattvavivekaḥ C; iti binduvivekaḥ ν ; ity amṛtasiddhau bindudhāraṇāvivekaḥ β , (*deest*)ddhau bindudhāraṇāvivekaḥ K₃ 8.1 V *praemittit* śrikumāragurave namaḥ; ν *praemittunt* om 8.1a adhiṣṭhātā] Σ ; adhiṣṭhitaṃ M₃ • śarīrasya] Σ , śarīre cya V 8.1b ca] Σ ; *om.* C 8.1c cittaṃ] Σ , citta C • nāma hi] *em.*; nāmā hi C; nameha B_{ed}M, na + + A, dvāṭheha (?) V; nāmādi β • lokānām] Σ , lok+ + K₁ 8.1d nirmalam] *em.*; nirmalaḥ C β ; cañcalaṃ ν 8.2a śūnyam] Σ ; smṛtām M₃ • ākāraś] C M₃; ākāśavac B_{ed}AM₂; β , ākāratat V K₃ • cittaṃ] Σ ; citraṃ K₃ 8.2b °lakṣaṇāt] C; °kāraṇāt ν β

7.24 quoted with reference (see 7.25) *Yōgacintāmaṇi* (Ed. p. 36; Bombay 12^v; Lahore 15^r): sarvāṇi bindutattvāni śarīre nivasanti ca | caranti vāyusaṃcāre mriyante (*mriyatai* Bombay) vāyumaṇaṇāt || 7.25 cf. *Dattātreyayogaśāstra* 157cd–158ab: maraṇam bindupātena jīvanam bindudhāraṇāt | bindurakṣāprasādena sarve sidhyanti yoginaḥ || 7.25 quoted with reference (*amṛtasiddhau*) *Yōgacintāmaṇi* (Ed. p. 34; Bombay 12^r; Lahore 14^v): maraṇam bindupātena jīvanam bindudhāraṇāt | bindau mahārāse siddhe (*siddhe bindau mahārāse* Bombay, Lahore) sarvasiddhiḥ prajāyate ||

7.24ab tattvāni [J₂ 6^v] śarīre 7.25ab °pātena [C 13^r] jīvanam 7.26c bindu[K₄ 7^r]ḥ 7. col. °si[K₃ 6a]ddhau

दुर्लक्ष्यं लक्षणातीतमस्ति मायोपमं त्विदम् ॥८.२॥

अविमर्द्यमदाह्यं च छेदभेदादिवर्जितम् ।

चञ्चलं विकलं क्रूरं शान्तं धर्मधुरंधरम् ॥८.३॥

हसत्युल्लसति प्रीत्या क्रीडते मोदते मुदा ।

तनोत्याजीवनं बुद्ध्या विभेति भयतो धिया ॥८.४॥

रोदिति बन्धुशोकेन मुह्यति धनसंपदा ।

क्रुध्यति शत्रुकार्येषु कामेन रमते ऽबलाम् ॥८.५॥

चरितं चित्तरत्नस्य भाषितुं नैव शक्यते ।

चक्रं सांसारिकं चित्रं चित्तादेव प्रजायते ॥८.६॥

धर्मश्चार्थश्च कामश्च मोक्षो यद्गीयते बुधैः ।

8.2c durlakṣyaṃ] C_{Tr} M₃; durlakṣa C; durlabhaṃ B_{ed}AM₂V β, dullabhaṃ K₁ 8.2d asti māyopamam tv idam] C B_{ed}M₂; asti māyopamarditam A, idam astamayopamam M₃, asti māyopamam tv idam V; asti māyopasamvidam JK₂, asti māyopasamvi+m K₁, asti māyopasammitam K₃^{PC}, asti māyo samanvitam K₃^{ac}, asti māyopasanvidam K₄ 8.3a avimardyam] C β, + vimardyam K₁; avitarkyam ν, avimardam M₃ · adāhyaṃ] Σ, adākṣaṃ C; adābhyāṃ (?) M₃ 8.3b chedabhedā°] Σ; chedācchedā° M₃ · °varjitam] Σ; °varjitaḥ K₄^{ac} 8.3c cañcalaṃ] Σ; pañcalaṃ K₁ · vikalaṃ] C M₃ β, vikaḥ K₃; vicalaṃ B_{ed}, ahvalaṃ A, viphalaṃ M₂, vicalaṃ V · krūraṃ] Σ, kruraṃ C_T 8.3d dharmadhuraṃdharam] C B_{ed} J₂; dhamadhuraṃdharam J₁K₂K₄, dharmadhuraṃdharāṃ A, dharmadhurandhara + M₂, carmamalaṃdharam (?) M₃, śāntaṃ dharmadhurandharam V, dhamadhuradharam K₁, dhamadhuraṃdharam M₃ 8.4a hasaty] Σ, haty M₂, sahaty B_{ed}V · ullasati] C B_{ed}AM₃V K₃^{PC}, ulasati M₂; amī (?) K₁, uchasati (?) J₁, uhrasati (?) J₂, uhrasati K₂K₃^{ac}K₄ 8.4b kriḍate modate] Σ; kri + + + + K₁ 8.4c tanoty ājīvanam] β, tanāty ājīvanam K₁; tanoty ājīvanam C; tanoti jīvanam ν · buddhyā] C M₂V K₃; budhyā B_{ed}A K₁K₂K₄; buddhya M₃ 8.4d bibheti bhayato dhiyā] β; bibheti bhayato bhiyā C; bhayāt bhidyati sarvataḥ B_{ed}, bhayāt bibhyati sarvataḥ A, bhayāt bhidyati sarvataḥ M₂V, binde ba + to bhayāt M₃ 8.5a roditi] C J₂^{PC} (contra metrum); rodite ν; rodati J₁J₂^{ac}K · bandhusokena] C β; bahaśokena B_{ed}, bahuśokena AM₂V, badhyate śoke M₃ 8.5b muhyati] C β (contra metrum); muhyate ν 8.5c krudhyati] C β (contra metrum), kru + + K₁; kampate ν · śatrūkāryeṣu] Σ, śatrūkāryeṣu° C, damaged K₁ 8.5d ramate] Σ; vasate C · 'balām] C_S A β, balāt K₃^{ac}; yabalām C_T; balāt B_{ed}M₂V, rasān M₃ 8.6a caritaṃ] Σ; caritraṃ V · cittaratnasya] C B_{ed}M₂V; vitavātnasya (?) A, citta + ktasya M₃; vitavānasya J, cittavānasya K 8.6b bhāṣitaṃ] C_S ν J₂, bhāṣataṃ C_T; bhāṣitaṃ J₁K 8.6c cakram saṃsārikaṃ citraṃ] C; sarvaṃ saṃsārikaṃ cakram B_{ed}, sarvasaṃsārikaṃ cakram AM₂, divyaṃ saṃsārikaṃ cakram M₃, sarvasārasārikaṃ cakram V; cakram saṃsārikaṃ citraṃ β 8.6d prajāyate] Σ, pajāyate C_T 8.7 om.^{ac} K₄ (corrected eye-skip) 8.7a dharmas cārthas ca] Σ, + + + + ś ca K₁; dharmasyārthasya M₃ · kāmas ca] C ν, kāmasya M₃; mokṣo 'yam β 8.7b mokṣo yad] em.; mokṣo yam CK₁, mokṣaḥ syād B_{ed}, mokṣa syād AM₂V, mokṣasya (?) M₃, kālas ca β · gīyate budhaiḥ] C β; dhi vicintataḥ B_{ed}M₂, dhi vicintitaḥ A, kriyate budhaiḥ M₃, dvicittitaḥ V

8.4 cf. *Yogasāikhopaniṣad* 6.67: hasaty ullasati prītyā kriḍate modate tadā | tanoti jīvanam buddhyā bibheti sarvato bhayāt || 8.5 cf. *Yogasāikhopaniṣad* 6.68: rodhate budhyate śoke muhyate navasampadā | kampate śatrūkāryeṣu kāmena ramate hasan ||

8.3c [C 13^v] cañcalaṃ 8.3c ca[M₂ 27^v]ñcalaṃ 8.3d °dhuraṃ[J₁ 5^r]dharam 8.4d bhayato [M₃ 185^r] dhiyā 8.5a [B_{ed} p. 189] roditi 8.5a [A 41] 8.5cd °kāryeṣu [K₁ 8^r] kāmena 8.6a ci[K₂ 6^v]tta°

तत्सर्वं चेतसो रूपं चित्तादन्यन्न दृश्यते ॥८.७॥
 साध्यमेकं च चित्तत्वं सर्वेषामेव दर्शने ।
 इत्यवलोक्य तन्त्राणि शून्ये पतत्यपण्डितः ॥८.८॥
 स्वाधिष्ठानेन योगेन यस्तु चित्तं प्रसाध्यति ।
 शिलां चर्वति मोहेन तृषितः खं पिबत्यपि ॥८.९॥
 असिद्धपदमारूढो गुरुप्रसादवर्जितः ।
 अगोत्रः पापसंपूर्णाश्चित्तं शून्यं प्रवर्तयेत् ॥८.१०॥
 नाग्निना जीयते वह्निर्वातेन पवनं यथा ।
 पानीयेन च पानीयं तथा चित्तेन मानसम् ॥८.११॥
 खङ्गश्छिनत्ति नात्मानं यदि तीक्ष्णतरो भवेत् ।
 सुदान्तचित्तसंतान आत्मना नैव साध्यते ॥८.१२॥

8.7c sarvaṃ] Σ; sarva C **8.7d** anyan] C M₂; anyaṃ B_{ed}V, anyo A β, eva M₃ • na dṛśyate] β A, u dṛśyate C; vidyate B_{ed}, na vidyate M₂V, pravartate M₃ **8.8a** sādhyam ekam ca cittatvaṃ] em., sādhyam eka ca cittatvaṃ C; sādhyate na hi tac cittaṃ B_{ed}M₂, sādhyam ekam ahi tac cittaṃ A, sādhyam eva hi tac cittaṃ M₃, sādhyate na hatacittaṃ V; sādhyam ekam acittatvaṃ β **8.8b** eva] Σ, e + K₁; eka° C • darśane] C β, damaged K₁; yatnataḥ ν, dṛśyate M₃ **8.8c** ity] Σ; iva J₁^{ac} • avalokya] C β V (*contra metrum*); anālokya B_{ed}AM₂, āvalokya M₃ • tantrāṇi] C β, tantrāṇi K₃; mantrāṇi ν, taṃ prāṇi M₃ **8.8d** śūnye] C ν; śūnyam β • pataty apaṇḍitaḥ] C (*contra metrum*); patati paṇḍitaḥ ν, patati pañcītam M₃; patanty apaṇḍitaḥ β, pataty apaṇḍitaḥ J₁ **8.9a** svādhiṣṭhānena] Σ; svādhiṣṭhānena na (?) A • yogena] C; mārgēṇa ν β **8.9b** yas tu cittaṃ prasādhyati] em., yas tuś cittaṃ prasādhyati C; yatnāc cittaṃ prasādhyate B_{ed}, yatnāc cittaṃ prasādhayet A, yatnacittaṃ prasādhayet M₂, yac cittaṃ tu prāsaddhayati (?) M₃, yatnaṃ cittaṃ prāsadhate V; yasya cittaṃ prasādhyate β, yasya + + prasādhyate K₄^{pc} **8.9c** carvati] Σ, cavati M₃, vartati J₂ **8.9d** tṛṣitaḥ khaṃ] Σ, tṛṣataḥ khaṃ C_T, damaged K₁ **8.10a** asiddha°] β; asiddhaḥ C; na siddhi° A, na siddha° B_{ed}M₂, asiddham M₃, na siddham V • °padam] Σ; °pādam MV • ārūḍho] C A; ārūḍhā B_{ed}M₂V β, ārūḍhāt M₃ **8.10b** guru°] Σ, gurū° C • °prasāda°] C β (*contra metrum*), °pramāda° K₁; °kārunya° ν, °prasāda° M₃ • °varjitaḥ] C M₃; °varjitā A, °varjitāt M₂V, °varjitāḥ B_{ed} β **8.10c** agotraḥ] em.; agotra° C; te kathaṃ ν, agātraṃ M₃; svagotrā JK₁K₂K₄^{ac}, agotrā K₃K₄^{pc} • pāpa°] Σ; pāsa° J₂^{ac}, pā° K₄^{ac} • °saṃpūrṇaḥ] C; °saṃpūrṇa° B_{ed}AM₂, °saṃpūrṇam M₃, °saṃpūrṇe V; °saṃpūrṇā β **8.10d** cittaṃ] M₃V β; citta° C; °cittaṃ B_{ed}AM₂ • pravartayet] C; prakurvate B_{ed}AM₂V J₁K₁K₂K₄, prakurvati M₃, prakurvato J₂, pravartate K₃ **8.11a** nāgninā] C β, nā + i + K₁; agninā ν, aninā (?) A • jīyate] C; jāyate ν; jīvate β, damaged K₁ • vahnir] Σ, vahni J₁ **8.11b** vātena] C ν; vātair na β • pavanaṃ] C; pavano Σ **8.11c** pānīyena] C; udakena ν; pānīyair na β, pānīyai na K₁ • pānīyam] Σ, pānīyam M₃V **8.11cd** is transmitted in A thus (cf. 8.12cd): idake (?) śuddhāntacittasamtānam ātmānāmena sādhyate **8.11d** cittena] Σ^{-A}; cittaṃ na M₃, cina K₁^{ac} • mānasam] C β, mānasah J₁J₂^{ac}; sādhyate B_{ed}M₂V, śakyati M₃ **8.12a** khaḍgaś] C M₂V; kha+ga A, khaḍgaṃ B_{ed}M₃ β • chinatti] C β, chinnati J; chindati ν, chindantam M₃, chandanti V • nātmānaṃ] Σ, nātmānāṃ C_T; ātmānaṃ M₃ **8.12b** tikṣṇataro] C M₃ β, tī + + + K₁; tikṣṇataraṃ B_{ed}AM₂V • bhavet] Σ, + vet K₁ **8.12c** sudānta°] C; uddhartuṃ ν, udyat tu M₃; śuddhānta° β • °saṃtāna] em.; °saṃtāne C; °saṃtānam ν β **8.12d** ātmanā naiva] em., ātmanā neva C; ātmānaṃ naiva ν, ātmanāśena M₃; ātmānāmena J, ātmanānena K

8.8a [C 14^r] sādhyam **8.8a** ta[J₂ 7^r]c cittaṃ **8.10a** asiddha[K₄ 7^v]padam **8.10c** agotraḥ [K₃ 6b] pāpa° **8.12b** °taro [M₃ 18^v] bhavet **8.12c** [C 14^v] sudānta°

निरालम्बे सदा चित्ते यः करोत्यवलम्बनम् ।
 स स्वपिति समुद्रान्ते नभसि वा सुखाशया ॥८.१३॥
 स्वयं सर्वगतं चित्तं बुद्ध्यावलोक्यते यदि ।
 तदा बाह्यगतेनैव स्मर्तव्यं बाह्यचित्ततः ॥८.१४॥
 ये बुद्ध्या तन्त्रनिर्यासं कुर्वते चित्तनिग्रहम् ।
 अनिवर्तकमार्गेषु मत्स्योपमाः पतन्ति ते ॥८.१५॥
 उक्तं सर्वज्ञपादैश्च लोकानुग्रहहेतुना ।
 श्रूयतां सत्यभावेन मृषाज्ञानविवर्जिताः ॥८.१६॥
 प्राणारूढं सदा चित्तं विजानीयात्कलेवरे ।
 यत्र देशे वसेद्वायुस्तत्र चित्तं वसेद्भुवम् ॥८.१७॥

8.13a nirālambe sadā citte] C^{Pc} β , niralambe sadā citte C^{ac} ; nirālambaṃ yadā cittaṃ ν 8.13b yaḥ] C A; yā $B_{ed}M_2V$, yama (?) M_3 ; β , ya $J_1J_2^{ac}$ • karoty avalambanam] C β ; kuryāt sāvalambanam ν , karoty eva lambanam M_3 8.13c sa svapiti] C β (*contra metrum*), sa svapiti J, sa svapi + K_1 ; svāpaṃ yāti ν , sa svapati M_3 • samudrānte] Σ , + + +rā+te K_1 ; na mudrānte (?) M_3 8.13d nabhasi vā sukhāśayā] β (*contra metrum*); nabhasi vā sukhāśikhāśayā C; nabhasīva sukhecārāḥ B_{ed} , nabhasīva sukhecchayā A, nabhasi va sukheśayā M_2 , nabhasīvasukhāśayaḥ M_3 , nabhasīva sukheśayā V 8.14a svayaṃ] C ν K_4^{ac} ; ayaṃ $JK_1K_2K_3K_4^{Pc}$ • sarva°] Σ ; sarga° J_2 • cittaṃ] C β ; buddhvā ν , budhvā B_{ed} , baddhvā V 8.14b buddhyāvalokyate yadi] *em.* (*contra metrum*), vṛddhyāvalokyate yati C_S , buddhyāvalokyate yati C_T ; yadi cittaṃ vilīyate ν , yadi cittaṃ praliyyate V; budhā vilīyate yadi β , budhya vilīyate yadi J_2 , budhā vilīyata yadi K_1 8.14c tadā] C $B_{ed}AM_2$, tathā M_3 , tādā V; tāvad β • bāhya°] Σ ; bāhye B_{ed} , vākya° K_3 • °gatenaiḥ] Σ , °gatanaiva B_{ed} , °gatainaiva (?) A 8.14d smartavyaṃ] C; kartavyaṃ $B_{ed}AM_2$, kartavyā M_3V ; mantavyaṃ β • bāhyacittataḥ] C; bāhyato dhruvam ν , bāhyato ddhṛvam V; bāhyatadvidā β , bā + + + + K_1 , vākyatadvidā K_3 8.15a ye] ν ; yo C β • buddhyā] *conj.* (BIRCH); buddhā CJ, budhās $B_{ed}AM_2V$, buddhās M_3 , buddhvā $K_1K_2K_4$, buddho K_3 • tantraniryāsaṃ] C β , tantraniryāsa J_1 ; tattvaniryāsaṃ $B_{ed}V$, tattvani()saṃ A, titvaniryāsaṃ (?) M_2 , tatvaniddhyānaṃ (?) M_3 8.15b kurvate] *em.*; kurute C; kurvante ν , kurvantaṃ M_3 ; vasanti β • °nigrahaṃ] C K; °vighrahaṃ $B_{ed}AM_2V$ J, °saṃgrahaṃ M_3 8.15c anivartakamārgēṣu] C; avibhattikayā mārge (?) B_{ed} , abhivayaktikayā mārge A, abhivattikayā mārge (?) M_2 , avirpattikayamārgaṃ (?) M_3 , abhivartikayā mārge V; anivartikayā mārge $JK_2K_3K_4^{Pc}$, anivartikāyā mārge K_1 , anivartayā mārge K_4^{ac} 8.15d matsyopamāḥ patanti] *em.* (*contra metrum*), matsyopamā patanti β ; masyaupamā patantri C_S , masyaupamā patanti C_T ; madhye °pānaṃ B_{ed} , madhyepānaṃ patanti AM_2 , matsyo vā saṃvadanti M_3 , madhye pāraṃ patanti V • te] Σ , *om.* C_T 8.16a uktaṃ] Σ , ukta C; ukta M_3 • °pādaiś ca] C β , °yādaiś ca J_1 , °pādai + K_1 ; °pādēna ν , °pandyena M_3 8.16b lokānugraha°] Σ , lokānugrahaha° V, lokānuha° J_2^{ac} , + kānugraha° K_1 • °hetunā] Σ , °hetuna C 8.16cd *om.* M_3 8.16c śrūyatāṃ] Σ^{-M_3} , śrūyatāṃ C • satya°] C; sarva° ν^{-M_3} ; β , sarva° K_3 • °bhāvena] Σ^{-M_3} ; °bhavena C 8.16d °vivarjitāḥ] C β ; °vivarjitān $B_{ed}M_2$, °vivarjanāt A, °vivarjitam V 8.17a prāṇārūḍhaṃ] C $B_{ed}V$ β , °prāṇārūḥthaṃ (?) K_1^{ac} ; prāṇārūḍhaṃ AM • sadā] C_{Tr} ν β , sadāṃ J_2 ; yadā C 8.17b kalevare] kale + + K_1 8.17c yatra] Σ , + tra K_1 • vased] Σ , vaśed C_S , vaśod C_T • vāyus] C β , vāyus ν 8.17d tatra cittaṃ] C β ; cittaṃ tatra ν , cittaṃ tad M_3 (*unm.*) • dhruvam] Σ , dhṛvam V

8.17 cf. *Yōgāsikhopaniṣad* 6.69: smṛtyā kāmarataṃ cittaṃ vijāniyāt kalevare | yatra deśe vased vāyus cit-
 taṃ tad vasate (var. *vasati*) dhruvam ||

8.13a [M_2 28^r] sa 8.13c svapiti [K_1 8^v] samudrā° 8.14c [A 42] tadā 8.16d °vivarji[C 15^r]tāḥ 8.17a °ārū[K 2 7^r]dhaṃ 8.17c [J 1 5^v] yatra 8.17d ci[J 2 7^v]ttaṃ

सर्पादिदृष्टदेशे तु दैवाद्वायुविवर्जिते ।
 न वेत्ति चित्तसंतानं तत्र मांसविदारणात् ॥८.१८॥
 यावद्वायुप्रचारो ऽयं दृश्यते सव्यवामतः ।
 चित्तमेव तदा जन्तोर्भुङ्क्ते प्रकृतिजं गुणम् ॥८.१९॥
 उभयोर्गतिभङ्गेन वायुर्मध्यगतो यदा ।
 गृहीत्वा सर्वतत्त्वानि चित्तं सर्वगतं तदा ॥८.२०॥
 तदा ज्ञानं तदा ध्यानं तदा सिद्धिस्तदामृतम् ।
 त्रिवज्राणां समावेशस्तदा वै जायते ध्रुवम् ॥८.२१॥

इति चित्तविवेकः ॥

[9. PRAKṚTIVIVEKAḤ]

प्रकृतिरेव हि चित्तस्य महाबन्धः प्रकीर्तितः ।
 मरणं वायुतत्त्वस्य नाशं च वपुषः स्मृतः ॥९.१॥
 सुकृतं दुष्कृतं चैव यत्कृतं पूर्वजन्मनि ।
 सर्वं प्रकृतिरूपेण शरीरे ऽवस्थितं सदा ॥९.२॥

8.18a sarpādi°] C β; sayāc ca B_{ed}M₂V, sayādva° (?) A, darpāpa° (?) M₃ • °daṣṭa°] ν, °dṛṣṭi° M₃; °duṣṭa° C; β, °daṣṭam J₁J₂^{ac}, °daṁśa° K₃ • °deṣe tu] C_S, deṣa tu C_T; °deṣe ca ν, °śe ca A, °deśec ca V; °deṣe ca β, °deṣeṣu K₃ 8.18b °vivarjite] Σ; °vivarjate M₃ 8.18c na vetti] Σ; navatin (?) M₃ • °saṁtānaṁ] Σ, °saṁtān+ K₁ 8.18d tatra māṁsa°] C β, + + + sa° K₁; tattanmāsa° B_{ed}M₂, tattanmārga° A, tatan māṁsa° (?) M₃, tattanmāṁsa° V • °vidāraṇāt] Σ, °vidaraṇāt C_S^{ac} 8.19a vāyū] Σ; vāyuh C J₁ • °pracāro] Σ, °praro K₁ 8.19b savya°] Σ, sa° K₁^{pc}, + K₁^{ac}; sarva° V 8.19c cittam eva] Σ; cittav eva C_S • tadā] Σ; sadā M₃ • jantor] C_T B_{ed}AM₃ K, jantāv (!) K₁; janto C_S J M₂V 8.19d bhuṅkte] C B_{ed}AM₃ J₂; bhuṅjante M₂, bhundate V; bhukte J₁K • °jaṁ guṇam] C; °jān guṇān ν, °jānaguṇān B_{ed}; °yaṁ guṇam β 8.20a ubhayor gatibhaṅgena] Σ, ubhayo + + + na K₁ 8.20b vāyur] Σ; vāyū° B_{ed}K₁ 8.21a tadā (2nd)] Σ; tathā° B_{ed}M₂ • dhyānaṁ] Σ; dhyānaṁs K₁; jñānaṁ M₃V 8.21b tadāmṛtam] C AM₃ β, ta + + + K₁; sadāmṛtā B_{ed}, tadāmṛtā M₂V 8.21c °vajrāṇāṁ] C; °vargāṇāṁ ν β • samāveśas] C β, samāve + s K₃^{ac}; samādhiś ca ν, samādhiṁ ca V 8.21d dhruvam] Σ, dhṛvam V 8. col. iti cittavivekaḥ] C ν; ity amṛtasiddhau cittavivekaḥ β 9.1 V praemittit śrīśaravaṇabhavāya namaḥ 9.1a prakṛtir eva hi] C (contra metrum); prakṛtiś caiva ν; prakṛter eva β 9.1b °bandhaḥ] Σ, °bandha C_S^{ac} M₂, °ba + + K₁ • prakṛtitaḥ] Σ, prakṛtitaḥ C_T; prakṛtitāḥ M₂ 9.1d nāśam ca] C; nāśanaṁ ν β • vapuṣaḥ] Σ; vapuṣaṁḥ J₂ • smṛtaḥ] C β A; smṛtam B_{ed}M₃V, smṛtā M₂ 9.2a caiva] Σ, cai V 9.2b yat kṛtam] Σ, yad kṛtam K₄^{ac} • °janmani] Σ; °janmanāḥ M₃ 9.2c sarvaṁ] C_T AMV JK₃; sarva C_S B_{ed}; tat sarvaṁ K₁K₂K₄ (unm.) • prakṛti°] Σ, + k+ ti° K₄ 9.2d °vasthitaṁ] C_S β; avasthitaṁ C_T; ca sthitaḥ B_{ed}M₂V, ca sthitaṁ AM₃ 9.2cd after this M₃ adds: pūrvaprakṛtirūpena śārīre ca sthitaṁ sadā ||

8.19a [K₄ 8^r] yāvad 8.20cd °tattvāni [M₃ 186^r] cittam 8.21a [B_{ed} p. 190] tadā 8.21c [K₁ 9^r] tri° 8.21c [K₃ 7a] tri° 8.21c °vajrāṇāṁ [C 15^v] samāveśas 9.1a [A 43] prakṛtir

प्रकृतिर्द्विविधा ज्ञेया शारीरी चित्तसंभवा ।
 शारीरी वातपित्ताद्या चैत्तिकी बुद्धिगोचरा ॥९.३॥
 सुखदुःखादिकं चित्ते क्षणिकं यदुत्पद्यते ।
 बुद्धिप्रभृतयो ये च ते सर्वे प्रकृतेर्गुणाः ॥९.४॥
 चित्ताद्या याः प्रणश्यन्ति भवन्ति च क्षणं क्षणम् ।
 चित्तप्रकृतयस्तास्ताः सागरादूर्मयो यथा ॥९.५॥
 यावत्प्रकृतयः सन्ति तावच्चित्तं मलीमसम् ।
 नष्टे प्रकृतिसंघाते चित्तं निर्मलतां व्रजेत् ॥९.६॥
 देहे प्रकृतयः ख्याता वातपित्तकफादयः ।
 चित्तमाक्षिप्य कुर्वन्ति ते ऽपि कार्याणि सर्वदा ॥९.७॥
 वातः पञ्चविधो ज्ञेयः पित्तं पञ्चविधं स्मृतम् ।
 कफः पञ्चविधः ख्यातो मूलप्रकृतयः स्मृताः ॥९.८॥

9.3a prakṛtir] C BedAV J2^{pc}K2K3K4; prakṛti M2 J1J2^{ac}K1, prakṛtis M3 • dvidhā] β, dvibhidhā K3; vividhā C_S ν, tu dvithā M3; vivadhā C_T • jñeyā] BedAM3V; jñeya C M2, cāste β 9.3b śārīrī] Σ; śārīre M3, śārīrāt V • °cittasaṃbhavā] Σ; cittasa + + M2, cittato bhavet M3 9.3c śārīrī] Σ; damaged M2, śārīrī M3, śārīra° V • vātapittādyā] β V; vātapisvādyā C; kaphavāyupittādyā Bed (unm.), vātacittāpittādyā A (unm.), + + pittādyā M2, vātapittādyāḥ M3 9.3d caittiki] C Bed; cetaki AJK1K2, caittiki M2, paittiki (?) M3, śaitya kiṃ V, retaki K3K4 • buddhi°] Σ, + ddh+ K4; drṣṭi° M3 • °gocarā] Σ, °gocarāḥ V 9.4a sukha°] Σ, + kha° K1 • duḥkhā°] Σ, dukhā° M2K4^{ac} • citte] C ν, cittaṃ M3 β 9.4b kṣaṇikam yad utpadyate] C β (contra metrum), kṣaṇikam yad utpadyate K1^{ac}, kṣaṇikam yad upadyate K3; śārīre yat prapadyate ν, śārīre yat prapa + te M2, kṣaṇikam yatra tatra te M3, śārīre yaḥ pradyate V 9.4c buddhi°] C β, buddhiḥ K3; śuddhi° ν, buddhiḥ M3 • °prabhṛtayo ye ca] C Bed β; °prabhṛtiyo ye ca A, °prabhṛti + + ca M2, prakṛtiyogena M3, °prabhṛti bothe ca (?) V 9.4d te sarve] C_S BedAV, te sarva C_T; tat sarvaṃ β; tat + rva M2, tais sarvaṃ M3 • prakṛter] Σ; prakṛte C_S A; prakṛti° M3 • guṇāḥ] C_S ν, °guṇāḥ M3; guṇāḥ C_T β, guṇāḥ J2^{ac}, guṇam K3^{ac} 9.5a yā yāḥ] conj.; yāni Σ, yāpi M3, yā + K4 9.5b bhavanti ca] C (contra metrum); prabhavanti ν β • kṣaṇam kṣaṇam] β, kṣaṇa kṣaṇam C; kṣaṇe kṣaṇe ν 9.5c cittaprakṛtayas tāś tāḥ] C; cittaprakṛtayas tāni ν; vittaḥ prakṛtiyogāni J1, cittaḥ prakṛtiyogāni J2K3, cittaprakṛtayoḥ K1K2K4 9.5d sāgarād ūrmayo] Σ, sāgarā + + yo M2 9.6a yāvat] Σ, yavat C_S^{ac} • prakṛtayaḥ] Σ, prakṛtaya K4^{ac} 9.6b cittaṃ] Σ; chattaṃ C_T; citta° K • malīmasam] Σ, °malīmasam K, ° + līmasam K4 9.6c naṣṭe] Σ; nasta° K1, naṣṭa° K3 • °saṃghāte] C ν, °saghāte V; J2^{pc}K3, °saṃghāte J1J2^{ac}K2K4, °saṃ + te K1 9.6d cittaṃ] Σ; citte K3 9.7a dehe] C β V; deha° BedAM • prakṛtayaḥ khyātā] β, prakṛtaya khyātāḥ K1^{ac}; prakṛtayaḥ khyāte C_S, prakṛtayaḥ khyāta C_T; prakṛtayas tā syur ν, prakṛtayo syātāṃ M3, prakṛtayas tā syuḥ || V 9.7b vātapittakaphādayaḥ] C_T BedMV; vātapittakaphāyaḥ C_S; kaphapittānilādayaḥ A β, kaphapittānilāmayāḥ K4^{ac} 9.7c cittaṃ] Σ; vittaṃ J1 • ākṣipya] Σ, ākṣipya C_T, ā + i + K1 • kurvanti] Σ, + r+ nti K1K4 9.7d te 'pi] C β; sarva° ν 9.8a vātaḥ pañcavidho jñeyaḥ] C_S ν, pātaḥ pañcavidho jñeyaḥ M2; vāta pañcavidho jñayaḥ C_T; pittaṃ pañcavidhaṃ jñeyaṃ β 9.8b pittaṃ pañcavidhaṃ smṛtam] C_T AV; pittaṃ pañcavidha smṛtam C_S; pittaṃ pañcavidhaṃ matam BedM; vāyuh pañcavidho mataḥ β 9.8c kaphaḥ] Σ, kapha J2^{ac}; kapham M3 • °vidhaḥ] C BedM2V J2, °vidha J1K; °vidho A, °vidham M3 • khyāto] Σ, khyātaḥ V; jñeyaṃ M3 9.8d mūla°] Σ; mūlaḥ V • °prakṛtayaḥ] Σ, °prakṛtaya + K1, °prakṛ + + ḥ K4 • smṛtāḥ] Σ, damaged K1, smṛtaḥ K2^{ac}, smṛtā K3K4

9.3a [M2 28^v] prakṛtir 9.4c °prabhṛtayo [C 16^r] ye 9.6b tā[J2 8^r]vac 9.6b cittaṃ [K4 8^v] malīmasam 9.6d nirmala[K2 7^v]tāṃ 9.7c ā[M3 186^v]kṣipya 9.8a [K1 9^v] vātaḥ

वायुना सह योगेन पुंसः कर्मानुसारतः ।
 कुर्वन्ति दुःखभोगाय व्याधीन्वा मरणाय वा ॥९.९॥
 क्षुधा निद्रा तृषा मूर्च्छा शीतसंतापसंभवाः ।
 संभवन्ति च ये भावास्ते सर्वे प्रकृतेर्गुणाः ॥९.१०॥
 वर्लिं च पलितं कुष्ठं बाधिर्यं मूकतां तथा ।
 प्रकृतिः कुरुते देहे काणं खञ्जं च कुब्जकम् ॥९.११॥
 येषां प्रकृतयो देहे निवसन्ति पुरःसराः ।
 तेषां न जायते योगो वने बीजाङ्कुरो यथा ॥९.१२॥
 नष्टे प्रकृतिसंघाते वायुना सह योगतः ।
 तदा संजायते ज्ञानं निशान्ते भास्करो यथा ॥९.१३॥
 प्रकृत्या खाद्यते विश्वं सा केनापि न खाद्यते ।
 प्रसादात्त्वादिता येन मरणं तेन खादितम् ॥९.१४॥

9.9a vāyunā] Σ, + + nā K₁ 9.9b puṃsaḥ] C β, puṃsa + K₁; pūrva° ν, pañca° M₃ • karmānusārataḥ] Σ, + + rusārataḥ K₁; °kāmām anusārataḥ V 9.9c kurvanti] Σ, kuvanti K₁; kuṣanti (?) AM₃ • °bhogāya] M₃ β, °bhogaya C; °bhogāṃś ca B_{ed}M₂, °bhogāś ca AV 9.9d vyādhīn vā maraṇāya vā] C_S^{ac}C_T; vyādhīn vā maraṇāyā vā C_S^{pc}; vyādhitaṃ maraṇaṃ caiva B_{ed} (unm.), vyādhitaṃ maraṇaṃ ca vai A, vyā + + ma maraṇaṃ ca vai M₂, vyādhīś tu maraṇaṃ ca vai M₃, vyādhīnāṃ maraṇaṃ ca vai V; vyādhīn na maraṇāya ca J₁, vyādhīṃ na maraṇāya ca J₂^{pc}, vyādhīne maraṇāya ca J₂^{ac}, vyādhīn na maraṇāya ca K₁K₂K₄, vyādhīnā maraṇāya ca K₃^{pc}, vyādhīnamaraṇāya ca K₃^{ac} 9.10a nidrā] Σ, nindrā J₁, n+drā K₄ • tṛṣā] Σ; tṛṣṇā B_{ed}, tathā M₃, bhṛṣā K₁ • mūrccā] Σ, murchā K₁ 9.10b śītasamtāpa°] C β, śītasatāpa K₁; śītalāṃ bhāva° ν, siddhes samtāpa° M₃, śītabimbhāva° V • °saṃbhavāḥ] ν β; °saṃbhavā JK₄ C 9.10c om. C^{ac} 9.10c bhāvās] C ν, bhāvā + M₂; bhāvā β, damaged K₁ 9.10d te sarve] C β; sarve te ν, + rve te M₂ • prakṛter] Σ, prakṛte C_S • guṇāḥ] Σ, guṇaḥ C_T 9.11a valiṃ ca] C β; valiṃ ν, valiṃ V 9.11b bādhiryaṃ mūkatāṃ] ν, vyādhīryam uktaṃ (?) B_{ed}, bādhiryaṃ mūkatāṃ V; vyādhīn vā mūkatāṃ C_S, vyādhīn vā mūkatāṃ C_T; vyādhīnamaraṇaṃ β • tathā] Σ, dhatā V 9.11c prakṛtiḥ] Σ; prakṛtiṃḥ K₁^{pc}, prakṛtiṃ K₁^{ac} 9.11d kāṇaṃ khañjaṃ] C; khānaṃ khañjaṃ B_{ed}, kāṇakhañjaṃ AV, + + ṃ khañjaṃ M₂, kāṇaṃ khañja M₃, kālakubjaṃ J, kāṇaṃ pāṭhakubjaṃ K₁, kāṇaṃ pā kubjaṃ K₂^{pc}, kālaṃ kubjaṃ K₂^{ac}K₄^{ac}, kāṇaṃ kubjaṃ K₃K₄^{pc} • ca] Σ; om. M₃ • kubjakaṃ] C ν; kharvakaṃ β 9.11cd after this A adds: iti cittavivekaḥ || 8 || 9.12a yeṣāṃ] C β V, yeṣā J₁, damaged K₁; eṣāṃ B_{ed}AM • prakṛtayo] Σ, pratayo K₄^{ac} 9.12b nivasanti] Σ; na vasanti C_T, na ... C_{tr} 9.12c teṣāṃ] Σ, teṣā J₁ • na] C β; ca B_{ed}M, hi A, nan (?) V • jāyate] Σ; jñāyate C_S, jñāyate C_T • yogo] C β M₃; śokaḥ B_{ed}, śoko A, śoke M₂, janma V 9.12d vane] C β; vaṇe B_{ed}A, va+e M₂, vahi (?) M₃, vaṇa° V • bijāṅkuro] Σ; jivāṅkuro K₃, jālaṅkuro (?) M₃ 9.13b yogataḥ] Σ, + + + ḥ K₁ 9.13d yathā] Σ; yayā A 9.14a khādyate] C J₂^{pc} ν, bādhyate M₃; khādito J₁J₂^{ac}K 9.14b sā kenāpi] Σ; śakenāpi K₃ • khādyate] Σ; bādhyate (?) M₃ 9.14c prasādāt] conj.; pramādāt C_S β ν, bhramādāt (?) M₃; pramādīt C_T • khādītā] C B_{ed}AM₂V K₃K₄; śannato (?) M₃, khāditaṃ JK₁K₂ • yena] Σ; ye + K₁ 9.14d maraṇaṃ] Σ; maraṇe J V, + + ṇaṃ K₁ • tena] Σ; kena M₃

9.9a vāyunā [C 16^v] saha 9.9b ka[J₁ 6^r]rmā° 9.9b karmā[K₃ 7b]nusārataḥ 9.12a [A 44] yeṣāṃ
 9.12d teṣā[M₂ 29^r]ṃ 9.13cd jñānaṃ [C 17^r] niśānte

इति प्रकृतिविवेकः ॥

[10. GUṆAVIVEKAḤ]

गुणाः सांसारिकाणां च निवसन्ति कलेवरे ।
 प्रकृतेरेव जायन्ते ते ऽपि सत्त्वरजस्तमाः ॥ १०.१ ॥
 निबद्धस्त्रिगुणैः पिण्डो निबद्धं चित्तमेव च ।
 तेषां समासतो भेदः श्रूयतां च यथोदितः ॥ १०.२ ॥
 यद्यप्येते गुणा लोके भण्यन्ते समभाषया ।
 तदपि सात्त्विको भावो जायते ऽंशसहस्रतः ॥ १०.३ ॥
 लोभक्रोधक्षुधागर्हाहिंसादम्भमृषाभवम् ।
 यदत्र दृश्यते मर्त्ये तत्सर्वं तमसोभवम् ॥ १०.४ ॥
 निद्रा तन्द्रा तथाज्ञानमालस्यं स्मृतिलोपता ।
 तमस्येव प्रजायन्ते प्रधानं मरणान्तिकम् ॥ १०.५ ॥

9. col. iti prakṛtivivekaḥ] *B_{ed}*, iti prakṛtavivekaḥ C; iti prakṛtivivekaḥ AMV; ity amṛtasiddhau prakṛtivivekaḥ β, ity amṛtasiddhau prakṛtivivekaḥ J₁ 10.1 V *praemittit* śrīsubrahmaṇyāya namaḥ 10.1a guṇāḥ sāmsārikāṇāṃ ca] C; guṇā bhavanidānaṃ hi ν, guṇānān nikhilānāṃ ca M₃, guṇā bhavanithānaṃ hi V; guṇām āsām vikārāṇāṃ J₁K₁K₂K₄, guṇa āsām vikārāṇāṃ J₂^{pc}, guṇam āsām vikārāṇāṃ J₂^{ac}, guṇām āsā vikārāṇāṃ K₃ 10.1c prakṛter eva jāyante] C β, pra + + + va K₁ • prakṛtyaiva prajāyante ν, prakṛtyaiva ca M₃ 10.1d te 'pi] C; ete ν; tāni β • sattvarajastamāḥ] C M₃ β, sattvam rajas tamaḥ K₃ *B_{ed}AM₂V* 10.2a nibaddhas] C ν; nibaddham β • °guṇaiḥ] Σ; °guṇāḥ M₃ • piṇḍo] C ν, piṇḍāni V; piṇḍair β, piṇḍai K₁ 10.2b nibaddham] C β; nibaddhas ν • cittam] Σ, cim K₃^{ac}; cityam M₃ 10.2c teṣāṃ] C β M₃; eṣāṃ *B_{ed}AM₂*, eṣā V • bhedaḥ] Σ, *damaged* K₁ 10.2d śrūyatāṃ ca] Σ, śrūyatāṃ ca C_T M₂, śrūyatānāṃ M₃, *damaged* K₁ • yathoditaḥ] C β, + + + taḥ K₁; yathoditam ν, yathocchitam A^{ac} 10.3a yady apy ete] *em.*; yady epy ete C; yad yad ete ν; yadāpy ete β • guṇā] Σ, guṇam V 10.3b bhāṇyante] C; labhyate *B_{ed}M₂V*, labhyante A, labhyanti M₃; manyante β • samabhāṣayā] *em.*; samabhāṣayā C_S, samabhāṣaya C_T; ca samāgatāḥ ν; yair ihoditāḥ β, yaihir ihoditāḥ J₁^{ac} 10.3c tad api] C (*contra metrum*); eṣāṃ ca *B_{ed}AM*, teṣāṃ ca β V • sāttviko bhāvo] Σ; sāttvike bhāve M₃ 10.3d jāyate] Σ; dyāyate (?) M₃ • 'mśasahasrataḥ] C; cāpy anekadhā ν, tam anekatham (?) M₃; janmajanmataḥ β, trijaganmataḥ J₂^{pc}, janmataḥ J₂^{ac}, janma + + + K₁ 10.4a lobhakrodhakṣudhāgarhā°] β, + + + + + rhā° K₁; lobhakrodhakṣamā+uddhā C; lobhaḥ krodho 'kṣamāśraddhā ν, lobhaḥ krodhaḥ kṣamāḥ śraddhā M₃ 10.4b °hiṃsā°] Σ; + sā C, hisā° V • °dambhamṛṣābhavam] C; dambho mṛṣāśrayāḥ *B_{ed}*, °dabho mṛṣāśramaḥ A, °dambho mṛṣāśryāḥ (?) M₂, ḍambhan mṛṣāsvayam (?) M₃, dambho mṛṣāśrayāḥ V; °dambhas tamodbhavaḥ β 10.4c yad atra] C β; yad yatra/yady atra ν • martye] J₂^{pc}, matye C; jantos *B_{ed}A*, janto M₂V, mṛtyoḥ M₃; martyai J₁J₂^{ac}K 10.4d tamasobhavam] C; tāmasodbhavam ν, raja sodbhavam M₃; tamasodbhavam β 10.5a tandrā] C_T β, tantra K₁; tantrā C_S; tandrī *B_{ed}AV*, tandri M₂, nidrā M₃ • tathājñānaṃ] Σ; nā (?) + + + K₁ 10.5b ālasyaṃ smṛti°] Σ, *damaged* K₁ • °lopatā] β, *damaged* K₁; °mopatā C; °bālatā (?) A, °pālatā *B_{ed}V*, °pālatā/°bālatā M₂, °lobhatā M₃ 10.5c tamasy eva] C β; tamasaiḥ ν, masaiḥ V, tamaś caiva M₃ 10.5d pradhānaṃ] Σ; pra + ānama (?) M₂, prakāśan M₃ • maraṇāntika C, maraṇāntika V, maraṇāntikam M₂

9. col. [K₄9^r] ity 10.1a [*B_{ed}* p. 191] guṇāḥ 10.1a [M₃ 187^r] 10.1c prakṛ[J₂ 8^u]ter 10.1c e[K₁ 10^r]va 10.3c bhāṇyante [K₂ 8^r] sama° 10.3d jāya[C 17^u]te 10.5a nidrā [K₃ 8a] tandrā

गीतं नृत्यं तथा वाद्यं वस्त्रं चैव विलेपनम् ।
हसनं कथनं कामात्सर्वमेतद्रजोभवम् ॥ १०.६ ॥
स्त्रीणां संगीशया भावाः क्रियन्ते ये क्षणं क्षणम् ।
प्रवृत्तिर्मेथुने या च प्रधानं रजसो गुणः ॥ १०.७ ॥
रजस्तमोभिभूतं च शरीरं सर्वदा स्थितम् ।
विनाशमनयोः कृत्वा सत्त्वमुत्पद्यते ध्रुवम् ॥ १०.८ ॥
उत्पन्ने सात्त्विके भावे सत्यार्थो जायते नृणाम् ।
सत्यार्थे च सति ज्ञानं निर्मलं भवति स्फुटम् ॥ १०.९ ॥
रजस्तमोभ्यां संयुक्ते शरीरे दोषपूरिते ।
यो ऽत्र ब्रवीत्यहं ज्ञानी सो ऽज्ञानी वातुलः स्मृतः ॥ १०.१० ॥

10.6a gītaṃ nṛtyaṃ] C β; nṛtyaṃ gītaṃ B_{ed}, nṛttaṃ gītaṃ AM, + ttaṃ bhītaṃ V 10.6b va-
straṃ caiva vilepanam] Σ; vastramedhu na lepanam (?) M₃, astraṃ caiva valepanam V, vastraṃ caivaṃ
vile + + K₁, vastraṃ caiva vilopanam K₄^{ac} 10.6c hasanaṃ] C ν J₂; sahanaṃ J₁K, damaged K₁ ·
kathanaṃ] M₃V β, damaged K₁, kathana C; ... dhanam B_{ed}, mithunaṃ A, + thanam M₂ · kāmāt]
C β, damaged K₁; kāryam ν 10.6d sarvam etad rajodbhavam] C; tat sarvaṃ rajasodbhavam ν, tat
sarva rājasodbhavam V; sarvam etad rajodbhavam β, + + + tad rajodbhavam K₁, sarvam etad ra-
jogu + m K₃^{ac} 10.7a strīṇāṃ] Σ, strīṇam C_T · saṃgāśayā] C_S, saṅgāśala C_T; saṃgāśrayā ν,
saṃgādayo M₃; saptamayī β · bhāvāḥ] Σ; bhāvataḥ M₂ (unm.), bhāvā B_{ed}V 10.7b kriyante] C
B_{ed}V β, kriyante J₂^{ac}; kriyante A, kriyante (?) M₂, kṛdante M₃ · ye] C; ca ν β · kṣaṇam kṣaṇam]
C β; kṣaṇe kṣaṇe ν 10.7c pravṛttir] C_S ν, pravṛttiṃ V; prabhittir C_T; prakṛtir β, prakṛter J₁^{pc},
prakṛtair J₁^{ac} · maithune] Σ; maithunaṃ B_{ed}, mai + + M₂ · yā ca] C; yāvat ν; yāś ca β 10.7d
pradhānaṃ] Σ, damaged K₁, pradhānaṃ K₂^{ac} · rajaso] Σ, damaged K₁ · guṇaḥ] C; guṇāḥ B_{ed}M₂,
guṇāt (?) A, guṇam M₃; guṇāḥ V β, damaged K₁ 10.7 after °so guṇaḥ V repeats 10.8-9, these read-
ings are listed as V (bis) 10.8a rajastamo°] C B_{ed}AMV (bis) J₂^{pc}; rajamtamā° V J₁K, damaged K₁,
rajatamo° J₂^{ac} · °bhībhūtaṃ] Σ; °vībhūtaṃ C A, °bhībhūtaś M₃ 10.8b śarīraṃ] C ν, śarīre M₃V
β · sarvadā sthitam] C B_{ed}AMV (bis); saṃvyavasthitam β, saṃ vyavasthitam J₁ V 10.8d sattvam]
Σ; satyam M₃V · dhruvam] Σ, dhruvam C, dhr+ +m K₁ 10.9a utpanne sāttvike] Σ, damaged K₁,
utpanne sāttvake V (bis) · bhāve] Σ, bhave C_S (unm.), damaged K₁; tasya M₃ 10.9b satyārtho] C_S,
satyārtho C_T; sāttvārthe ν, satyārthe M₃V, sa + + V (bis) β, damaged K₁ · jāyate] C M₃V β, damaged
K₁; jāyate B_{ed}, jāyate (?) A, jāyate (?) M₂, jāy+te V (bis) 10.9c satyārthe ca sati] C; sāttvārthaṃ
sāttvikaṃ B_{ed}, sāttvārthāt sāttvikaṃ A, sāttvārthat sāttvikaṃ M₂, satyārthe jāyate M₃; satyārthe sati
taj V, gatvā +āt sāttvikaṃ V (bis) β, satyārthe sati ta K₁ 10.9d bhavati sphuṭam] C ν, bhava +
sphuṭam M₂, bhavati dhruvam M₃, bhavati + ṭam V (bis); β, bhavavisphuṭam K₃ 10.10a °tamob-
hyāṃ saṃyukte] C; °tamo bhṛśam tyaktvā ν, °tamo bhṛśam tyaktaṃ M₃; °tamāsayuktābhyāṃ J₁K,
°tamobhyāṃ yuktābhyāṃ J₂^{pc}, °tamosaṃyuktābhyāṃ J₂^{ac} 10.10b śarīre doṣa°] Σ, damaged K₁ ·
°pūrite] C β, damaged K₁; °dūṣite ν, °mṛṣite (?) M₃ 10.10c yo 'tra bravīty] C_T ν, yo + bravīmy
V; yo tra sa vety C; yo vā bravīty K, damaged K₁; vā bravīmy J · ahaṃ jñānī] β, damaged K₁, aha jñānī
C; ahaṃ yogī ν 10.10d so 'jñānī vātulaḥ smṛtaḥ] C; sa jñānīnā vātula smṛtaḥ B_{ed}, sa jñānī na tu ()
A, sa jñānī nātula + smṛtam M₂, sa jñānavā tu bhūsmṛtaḥ (?) M₃, sa jñānī nākālam smṛtam V; so
'jñānī cātulaḥ smṛtaḥ β, so 'jñānī cāturaḥ smṛtaḥ K₃

10.6ab vādyam [A 45] vastraṃ 10.6b caiva [M₂ 29^v] vilepanam 10.8b śarī[C 18^r]raṃ 10.8c vi[J₁
6^v]nāśam 10.9a ut[M₃ 187^v]panne 10.9b satyā[K₄ 9^v]rtho 10.9b jāyate [K₁ 10^v] nṛṇām

स्वाधिष्ठानेन योगेन न क्षीयेते गुणौ नृणाम् ।
अस्ति मुद्रा विशेषेण गुरुमुखाब्जसंभवा ॥ १०.११ ॥

इति गुणविवेकः ॥

[11. MAHĀMUDRĀVIVEKAḤ]

कथ्यते ऽसौ महामुद्रा सर्वतन्त्रेषु गोपिता ।
यां संप्राप्य मनुष्याश्च भवन्ति सुरपूजिताः ॥ ११.१ ॥
जन्मकोटिसहस्रेण कृत्वा सत्कर्मविस्तरम् ।
एनां प्राप्य भवाम्मोघेः पारं गच्छन्ति योगिनः ॥ ११.२ ॥
योनिं संपीड्य वामेन पादमूलेन यत्नतः ।
सर्वं प्रसारितं पादं कराभ्यां धारयेद्दृढम् ॥ ११.३ ॥

10.11a yogena] C; mārgena β ν, om. V 10.11b na kṣīyete] em. (VENKATKRISHNAN); na kṣīyate C; prakṣīyante B_{ed}M₂, prakṣīyante A, na kṣīyante M₃, prakṣīdhyante V; nākṣīpeti β, na kṣīpeti K₃ • guṇau] C; guṇo β, guṇā K₃^{pc} ν, guṇāḥ B_{ed} 10.11c asti] Σ, sasti C_T, +stra° (?) M₃ • viśeṣeṇa] C β, damaged K₁; viśeṣād vā ν 10.11d gurumukhābja°] C_S (contra metrum), gurūmukhābja° C_T; guror vaktrābja° ν; gurumukhāt tu β, damaged K₁ • °saṃbhavā] corr.; °saṃbhavām C; °saṃbhavāt ν, °saṃbhavāḥ M₃; saṃbhavā β, damaged K₁ 10. col. iti guṇavivekaḥ] C ν; ity amṛtasiddhau sattvarajastamovivekaḥ β, ity amṛtasiddhai sattvarajastame vivekaḥ J₂^{ac} 11.1 V praemittit śrīrāvaṇabhavāya namaḥ • B_{ed}M₂ praemittunt om 11.1a 'sau] C ν, ca M₃; hi β 11.1b sarva°] Σ, saṃva° K₃^{ac} • °tantreṣu] Σ, °tan+e + K₁ • gopitā] Σ, damaged K₁ 11.1c yām] Σ, yām] C (copied into the previous line); yā M₂; + K₁ • saṃprāpya] Σ, saprapya V, saṃprāpyaṃ J₂^{pc}, sāṃprāpyaṃ J₂^{ac}, damaged K₁ • manusyās ca] Σ, damaged K₁ 11.1d °pūjitāḥ] Σ; pūjitām A, pūjitā K₁ 11.2b sat°] Σ; tat° M₃ 11.2c enām] C β; etaṃ B_{ed}, etaṃ AM₂V, yām saṃ M₃ • bhavāmbhodheḥ] β, damaged K₁; bhavāmbhodhau C; bhavāmbudhi° B_{ed}, bhavāmbodhi° A, bhavāmbodhi° MV 11.2d pāraṃ] C β, damaged K₁; °pāraṃ ν • gacchanti] C β B_{ed}M₃; gaṇyanti AM₂V • yoginaḥ] Σ, damaged K₁ 11.3a yoniṃ saṃpīḍya] Σ; pādāmūlena M₃ 11.3b pādāmūlena] Σ, vādāmūlena AV J₁; yoniṃ saṃpīḍya M₃ • yatnataḥ] Σ, yantataḥ C_T; dakṣiṇam M₃ 11.3c savyaṃ] C β; dakṣiṇaṃ B_{ed} (unm.), dakṣaṃ AM₂V, pādām M₃ • pādām] Σ; dhṛtvā M₃ 11.3d karābhyāṃ] C_S^{pc} B_{ed}M₃V β, karābhyāṃ C_S^{ac} J₂^{ac}, karābhyāṃ C_T; kārabhyān AM₂ • dhārayed] C_S^{pc}, dharayed C_S^{ac}; ν, dhārayen M₃; β, dhāraye J, dhāra + K₁ • dṛḍham] Σ, damaged K₁; mukhe M₃

11.1ab cf. Śivasambhitā 4.28cd: mahāmudrā bhaved eṣā sarvantantreṣu gopitā ॥ 11.3ab cf. Śivasambhitā 4.26: apasavyena saṃpīḍya pādāmūlena sādaram | gurūpadeśato yoniṃ gudamedhṛantarālagām ॥ 11.3cd cf. Śivasambhitā 4.27ab: savyaṃ prasāritaṃ pādām dhṛtvā pāṇiyugena vai | 11.3 cf. Yogatattvopaniṣad 112: pārṣṇiṃ vāmasya pādasya yonisthāne niyojayet | prasārya dakṣiṇam pādām hastābhyāṃ dhārayed dṛḍham ॥ 11.3 cf. Amaraughaprabodha (Long Redaction) 29: pādāmūlena vāmena yoniṃ saṃpīḍya dakṣiṇam | prasāritaṃ pādām dhṛtvā karābhyāṃ pūrayen mukhe ॥ • Amaraughaprabodha (Short Redaction) 19: pādāmūlena vāmena yoniṃ saṃpīḍya dakṣiṇam | pādām prasāritaṃ dhṛtvā karābhyāṃ pūrayen mukhe ॥ 11.3 cf. Dattātreyayogaśāstra 132cd–133ab: pārṣṇiṃ vāmasya pādasya yonisthāne niyojayet | prasārya dakṣiṇam pādām hastābhyāṃ dhārayed dṛḍham ॥ 11.3 cf. Haṭhpradīpikā 3.9: pādāmūlena vāmena yoniṃ saṃpīḍya dakṣiṇam | prasāritaṃ pādām kṛtvā karābhyāṃ dhārayed dṛḍham ॥

10.11ab yogena [J₂ 9^r] na 11.1b °tantreṣu [C 18^v] gopitā 11.2b kṛtvā [K₂ 8^v] sat° 11.3b yatna[K₃ 7b]taḥ 11.3c [A 46] savyaṃ

आसने कटिमरोप्य चिबुकं हृदयोपरि ।
 नव द्वाराणि संयम्य कुक्षिमापूर्य वायुना ॥ ११.४ ॥
 चित्तं चतुःपथे कृत्वा आरभेत्राणयन्त्रणम् ।
 चन्द्रार्कयोर्गतिं भङ्गा कुर्याद्वायुनिवारणम् ॥ ११.५ ॥
 जारणेयं कषायस्य चारणं बिन्दुनादयोः ।
 चालनं सर्वनाडीनामनलस्य च दीपनम् ॥ ११.६ ॥
 कायवाक्चित्तयोगेन कायवाक्चित्तसाधनम् ।
 भवेदभ्यासतो ऽवश्यं मार्गारूढस्य योगिनः ॥ ११.७ ॥
 अनया मुद्रया सर्वं जायते योगिनो ध्रुवम् ।
 तस्मादेनां प्रयत्नेन महामुद्रां समभ्यसेत् ॥ ११.८ ॥
 सर्वासामेव मुद्राणां महतीयं स्वयंभुवा ।

11.4a āsane] Σ, āsani C_T, damaged K₁ • kaṣim] Σ, damaged K₁ • āropya] Σ, aropya C_T, damaged K₁ 11.4b cibukaṃ] C β M₃, cubukaṃ B_{ed}AM₂, cubu V • °opari] Σ, oparo C_T 11.4c nava] Σ, nada° C_T • dvārāṇi] Σ, dvārā V • saṃyama] Σ; + yama M₂ 11.4d kuṣim] Σ, kuṣim V • āpūrya] Σ; āpūrva (?) M₃ 11.5a cittaṃ] Σ, citta° J₁ • kṛtvā] Σ, kṛ + K₁ 11.5b ārabhet] C; prārabhet ν, prārabhe V β, damaged K₁ • prāṇayantraṇam] C M₃, prāṇayantraṇām B_{ed}AM₂V; β, damaged K₁ 11.5c candrārkaḥ gatiṃ bhaṅktvā] J₂; candrārkaḥ gatiṃ bhuktvā C_S, candrārkaḥ gatiṃ bhuṅktvā C_T; bhittvā candrārkaḥ granthiṃ ν, candrārkaḥ gatiṃ M₃ (unm.), bhittvā ca + + dho granthiṃ V; candrārkaḥ gatiṃ bhaktvā J₁K 11.5d vāyu°] C ν, vāvu° (?) M₃; *dvayor C_T; vāṇa° β 11.6a jāraṇeyaṃ] em.; jāraṇāya C_S, jāraṇāyaṃ C_T; jāraṇāya B_{ed}, jvāraṇāyaṃ A, jāraṇāyaṃ M₂V, jvāraṇāyaṃ M₃; jāraṇo 'yaṃ β • kaṣāyasya] Σ; kāṣāyasya B_{ed}, kaṣāyaś ca M₃ 11.6b cāraṇam] em.; cāraṇa C; māraṇam ν, thāraṇam M₃; dhāraṇam β 11.6c cālanaṃ sarvanāḍīnām] C ν, pālanaṃ sarvanāḍīnām A K, pālanaṃ sarvanārīnām J 11.6d analasya ca] C; analasya pra° B_{ed}M₂^{pc}M₃, anasya pra° AM₂^{ac}, manasya pra° V; varānalasya β, va + nalasya K₁, vaḍavānala° K₃ 11.6 after this the testimony of M₃ ends 11.7b °sādhanam] Σ; °śodhanam K₃ 11.7c 'vaśyaṃ] Σ, avaśyaṃ C_T 11.7d mārgā°] Σ; mārga° AM • yoginaḥ] Σ, yogina + K₁ 11.8a anayā] Σ, + nayā K₁ • mudrayā] Σ, mudrāya C 11.8b jāyate] C β; jāyante ν • yogino] C_S ν; yogini C_T; yoginām β, yoginā K₃ 11.8c enām] Σ; eṣām K₃ • prayatnena] Σ, prayānena K₄^{ac} 11.8d °mudrām] Σ, °mūdrām C_S, °mudrā A 11.9a sarvāsām] C_S^{pc}C_T, sarvāsam C_S^{ac}; sarveṣām ν; β, sarveṣāṃm K₃ 11.9b mahatīyaṃ] Σ, + + + yaṃ K₁

11.4 cf. *Śivasambhitā* 4.27cd: nava dvārāṇi saṃyama cibukaṃ hṛdayopari || 11.4 cf. *Gorakṣayogāśāstra* 17 (Ms 27^v): ākuñcyā guḍamūlaṃ tu cibukaṃ hṛdayopari | nava dvārāṇi saṃyama kuṣim āpūrya vāyunā || 11.4 = *Yogatattvopaniṣad* 113ab: cubukaṃ hṛdi vinyasya pūrayed vāyunā saha || 11.4 cf. *Dattatreyayogāśāstra* 265-266: cibukaṃ hṛdi vinyasya pūrayed vāyunā punaḥ | kumbhakena yathāśaktyā dhārayitvā tu recayed || 11.5ab cf. *Śivasambhitā* 4.28ab: cittaṃ cittapathe dattvā prārabhed vāyudhāraṇam | 11.6cd cf. *Gorakṣayogāśāstra* 18ab (Ms 28^r): cāraṇam sarvanāḍīnām dehavahniḥ pradīpanam | 11.6 cf. *Śivasambhitā* 4.31: sarvāsām eva nāḍīnām cālanaṃ bindudhāraṇam | jāraṇam tu kaṣāyasya pātakānām vināśanam || 11.7cd cf. *Śivasambhitā* 4.34: etaduktāni sarvāni yogārūḍhasya yoginaḥ | bhaved abhyāsato 'vaśyaṃ nātra kāryā vicāraṇā ||

11.4b hṛda[M₂ 30^r]yopari 11.4c [B_{ed} p. 192] nava 11.5c [K₁ 11^r] candrā° 11.5cd bhaṅktvā [C 19^r] kuryād 11.6c °nāḍī[M₃ 188^r]nām 11.6d ana[K₄ 10^r]lasya 11.9b mahatī[J₂ 9^v]yaṃ

महामुद्रां च तेनैनां वदन्ति च बुधोत्तमाः ॥ ११.९ ॥

अनया बाध्यते मृत्युर्हितेयं तेन सर्वदा ।

चेतसा विधृता येन यन्त्रं तेनैव निर्जितम् ॥ ११.१० ॥

अस्याश्च प्रथितं नाम पदानां प्रथमाक्षरैः ।

उक्तं च योगयुक्तानां प्रमोदाय च केवलम् ॥ ११.११ ॥

इति महामुद्राविवेकः ॥

[12. BANDHAVIVEKAḤ]

इयं येन महामुद्रा योगिनां सिध्यति ध्रुवम् ।

कथ्यते ऽसौ महाबन्धः शरीरे प्राणधारकः ॥ १२.१ ॥

बन्धश्च द्विविधो ज्ञेयो यथा बिन्दुरुदाहृतः ।

योनिवन्धो हि देवीनां कण्ठबन्धो हि देवतः ॥ १२.२ ॥

11.9c °mudrām] Σ; °mudrā K₃ • tenainām] C ν; K, tenaiṣām K₃, tenaito J₁J₂^{ac}, tenainam J₂^{pc}
 11.9d ca] C; vi° Σ C_{tr} • °ottamāḥ] Σ, °ottamaḥ C_T 11.10a anayā bādhyate] C ν, + nayān cāddhyate
 (?) V; bādhyate cānayā β, bādhyate cānyayā J₁ • mṛtyur] Σ, mṛtyuḥr M₂, mṛtyu K₃ 11.10b hiteyaṃ
 tena sarvadā] C β; valir ābadhyate sadā ν 11.10c cetasā] Σ, cotasā C_T, cetatyā J₁, ceta + K₁ •
 vidhṛtā] Σ, damaged K₁; bibhṛtā C_T • yena] Σ; ye J, + V 11.10d nirjitam] C β; varjitam ν, +
 rjitam M₂ 11.11a asyāś ca] Σ; asyā ca M₂, asyāc ca V • prathitam] C β, pathitam K₁; kathitam
 ν 11.11b padānām] C_{tr} ν β; pādānām C • prathamā°] Σ, prathāmā° C_T, pathamā° K₁ 11.11c
 uktaṃ] β C_T; om. C_S; yuktaṃ ν, yutaṃ A, uktan V • ca yogayuktānām] C ν; yogaprayuktānām
 β 11.11d pramodāya] Σ, pramodaya C_S • ca] Σ, + M₂ • kevalam] Σ, damaged K₁ 11. col. iti
 mahāmudrāvivekaḥ] C ν; ity amṛtasiddhau mahāmudrāvivekaḥ β, ity amṛtasiddhau mudrāvivekaḥ
 K₄^{ac} 12.1 V praemittit om śaravaṇabhavāya namaḥ 12.1a iyaṃ] Σ; jayaṃ V, idaṃ K₃ 12.1b
 yoginām sidhyati] C; yoginā sidhyate ν, sādhitā yoginā β • dhruvam] Σ, dhṛvam C, dhṛvam V
 12.1c kathyate] Σ, ka + te M₂, kathyata K₁ • mahā°] Σ, ma + K₁ • °bandhaḥ] Σ; °bandhāḥ V;
 °bandha J, damaged K₁ 12.1d prāṇa°] Σ, prāga° K₄ • °dhāraḥ] C ν; °dhṛk tataḥ β, °dhṛk kṛtaḥ
 J₁ 12.2b yathā] Σ; yadā V • bindur udāhṛtaḥ] C β; bandhaḥ sadādṛtaḥ ν, bandhaḥ sadā dhṛ + +
 M₂, bandhaḥ sadāmṛtaḥ V 12.2c yonibandho hi] Σ, damaged M₂ • devinām] C β; ... vānām B_{ed},
 bhāvānām A, + vānām M₂, vā nṛnām V 12.2d kaṇṭhabandho] Σ, damaged K₁ • hi devataḥ] C, hi
 daivataḥ β, damaged K₁; 'mṛtāndhasām ν

11.9cd = *Amarauḥaprabodha (Long Redaction)* 32cd: mahāmudrām ca tenainām vadanti vibudhot-
 tamāḥ || • *Amarauḥaprabodha (Short Redaction)* 22cd: mahāmudrām tu tenaiva vadanti vibudhot-
 tamāḥ || • *Haṭhpradīpikā* 3.13cd: mahāmudrām ca tenaiva vadanti vibudhottamāḥ || 12.1 cf.
Amarauḥaprabodha (Long Redaction) 33: mahāmudrākṛtā yena sādhakāya prasidhyati | kathyate 'sau
 mahābandho jarāmaraṇanāśakaḥ || • *Amarauḥaprabodha (Short Redaction)* 23: mahāmudrā dṛḍhā yena
 sādako 'yaṃ prasidhyati | kathyate ca mahābandho jarāmṛtyuvināśakaḥ ||

11.10a anayā [C 19^v] bādhyate 11.10a mṛ[J₁ 7^r]tyur 11.10c vidhṛtā [A 47] yena 12.1a mahā[K₂
 9^r]mudrā 12.1d śarī[K₁ 11^v]re 12.2b udāhṛ[M₂ 30^v]taḥ 12.2cd devinām [K₃ 8a] kaṇṭha°

पूरकं कुम्भकं कृत्वा धृत्वा मुद्रां भयापहाम् ।
 बन्धं संयोजयेत्क्षिप्रं सुरासुरसुगोपितम् ॥ १२.३ ॥
 गुदं योनिसमायुक्तमाकुञ्च्य चैककालतः ।
 अपानमूर्ध्वगं कृत्वा समानेन च योजयेत् ॥ १२.४ ॥
 बन्धं समारभेद्योगी मध्यमाद्वारपार्श्वतः ।
 संरोध्य त्रिपथं यत्नात्कुर्याद्वायोः सुशृङ्खलाम् ॥ १२.५ ॥
 प्राणे चारोप्य वायुश्च कृत्वा प्राणमधोमुखम् ।
 वाहयेदूर्ध्वगत्यर्थं प्राणापानैकयोगतः ॥ १२.६ ॥
 एष योगवरो देहे सिद्धमार्गप्रकाशकः ।
 समृद्धिः प्रत्ययः पुष्टिर्विहायैनं हि नान्यतः ॥ १२.७ ॥

12.3a pūrakam kumbhakam] C ν ; pūrakakumbhakau β , + + + + kau K₁, pūrakam kumbhakau K₃ 12.3b mudrām] Σ , mudrā V • °āpahām] Σ ; °āvahām K₃ 12.3c bandham] Σ , damaged M₂ • samyojayet] Σ , samyo yet C_S, damaged M₂, samyojayet (?) K₄^{ac} • kṣipram] Σ ; kṣipram C_T, damaged M₂ 12.3d surāsura°] C β ; devāsura° ν 12.4a gudaṃ] *em.*; guda° C AV K; idaṃ B_{ed}, gu + M₂; guḍam J 12.4b ākuñcyā] C β (*contra metrum*), ākuñ+ K₁; ākuñcet ν , ākuñce V • caika°] β , damaged K₁; ceka° C; sama° ν • °kālataḥ] Σ , + + taḥ K₁ 12.4c apānam] Σ , āpānam C • ūrdhva°] Σ , ūdhva° C_S, uddha° C_T 12.4d samānena ca] C β ; samānenaiva B_{ed}V, samānena iva (?) A, damaged M₂ • yojayet] Σ ; + + yet M₂ 12.5a bandham] Σ , + ndham M₂ • samārabhed yogī] Σ ; samārabhet dyogī V, samārabhe yyogī K₄^{ac} 12.5b madhyamā°] Σ ; madhyama° AV • °dvāra°] Σ , °dvāva° B_{ed} • °pārsvataḥ] Σ , °pānvataḥ C_T 12.5c samrodhya] β ; sambodhya C; samrudhya ν • °patham yatnāt] Σ , damaged K₁; °padaṃ yatnāt V 12.5d kuryād] Σ , + ryād K₁, kuryād K₃ • vāyoḥ suśṛṅkhalām] C_S, vāyoḥ suśṛṅkhalā C_T; vāyoś ca śamkhagam B_{ed}, vāyoś ca śṛimkhaṇam AV, damaged M₂; vāyoś ca śṛṅkhalām β 12.6a prāṇe cāropya] C_T, prāṇe ca ropya C_S; prāṇo niruddhe B_{ed}, prāṇe niruddhe AM₂, prāṇe niṛddher V; prāṇe vāropya β 12.6c vāhayed] Σ , vāhad C_T^{ac} J • ūrdhva°] β ; ūdhvam C; ūrdhvam ν • °gatyarthaṃ] C β , °gagatyarthaṃ J₂; apy ardhvam ν , apyārdham V 12.6d prāṇāpānaika°] C_T β ; prāṇāpānaika° C_S; apānenaiva B_{ed}AV, a + + + + M₂ • °yogataḥ] C β ; yogataḥ ν , + + taḥ M₂ 12.7a eṣa yoga°] Σ , + + + ga° K₁; evaṃ yoga° B_{ed} • °varo] C β V, °vāro J₁^{ac}; °vare B_{ed}AM₂ • dehe] Σ , dehe he C_S 12.7b siddha°] Σ ; si° K₃^{ac}, sārtha° V • °mārga°] C J₂ ν , °mārgē V, °mārgam J₁K • °prakāśakaḥ] C J₂; °prasādhakaḥ ν , prasādhakaḥ V; prakāśakaḥ J₁K 12.7c samṛddhiḥ] *conj.*; samṛttih C K₃, samcintya ν ; savitti° J₁, samvitti° J₂, savittih K₁K₂, samvittih K₄ • pratyayaḥ] C β ; pratyaham ν 12.7d viḥāyainam hi] *conj.*, viḥāyaina hi C_S, viḥāyaina hi C_T; viḥāyainam tu B_{ed}V, viḥāyainam ṇu (?) A, viḥāyainam tu M₂; viḥāyainam na β • nānyataḥ] C; nānyathā ν ; cānyataḥ β

12.4 = *Varābhāṣya* 5.38: gudayonisamāyuktam ākuñcāy ekakālataḥ | apānam ūrdhvaṃ kṛtvā samānena niyojayet || 12.4 *cf.* *Yogasikhopaniṣad* 1.104: gudaṃ pārṣṇyā tu sampīdya vāyum (var. *pāyum*) ākuñcāy balāt | vāram vāram yathā cordhvaṃ samāyāti samīraṇaḥ || 12.5ab *cf.* *Varābhāṣya* 5.39cd: balaṃ samārabhed yogī madhyamadvarābhāgataḥ || 12.6 *cf.* *Śivasambhītā* 4.38: yojayitvā samānena kṛtvā prāṇam adhomukham | bandhayed ūrdhvatyartham hi prāṇāpānyoḥ sudhīḥ || 12.6cd *cf.* *Varābhāṣya* 5.40ab: bhāvayed ūrdhvatyartham prāṇāpānyoyogataḥ | 12.7ab = *Varābhāṣya* 5.40cd: eṣa yogavaro dehe siddhimārgaparakāśakaḥ ||

12.3ab kṛtvā [C 20^r] dhṛtvā 12.4a yoni[K₄ 10^v]samāyuktam 12.6c ūrdhva[A 48]gatya° 12.7c [C 20^v] samṛddhiḥ 12.7c sam[J₂ 10^r]ṛddhiḥ

नाड्यः स्रवन्ति याः सर्वा ह्यधोमार्गेण सर्वदा ।
महतानेन बन्धेन विपरीता भवन्ति ताः ॥ १२.८ ॥
अधोवाहेन तत्त्वानि शरीराद्वाह्यगानि च ।
साराणि प्रपलायन्ते स्वक्षेत्रात्स्रोतसो यथा ॥ १२.९ ॥
यथा बाह्यगतः सेतुः प्रवाहस्य निरोधकः ।
तथा शरीरगश्चायं ज्ञातव्यो योगिभिः सदा ॥ १२.१० ॥
सर्वासामेव नाडीनामेष बन्धः प्रकीर्तितः ।
बन्धस्यास्य प्रसादेन स्फुटीभवन्ति देवताः ॥ १२.११ ॥
सो ऽयं चतुःपथे बन्धो मार्गत्रयनिरोधकः ।
एकं विकासयेन्मार्गं येन सिद्धाः सुखं गताः ॥ १२.१२ ॥
सृष्टिमृत्युप्रदो मार्गः कथितो ऽयमधोगतः ।

12.8a nādyah] Σ; nādya V, nādyā K₃ • yāḥ sarvā] Σ, yā sarvā C_S; sarvāsu V 12.8b hy adho°] C; adho° Σ • °mārgena] Σ, damaged K₁ 12.8c mahatānena bandhena] conj.; mahatā yena bandhena C; mahatā tena bandhena B_{ed}AM₂ J₂^{pc}K, tena sambandhena J₁J₂^{ac} V (unm.) 12.8d viparītā] Σ, viparīta M₂ 12.9a adhovāhena tattvāni] C_S β, adhovahena tattvāni C_T; adho vāheta tattvaṃ ca B_{ed}A^{pc}M₂, adhovāhe tattvan ca A^{ac}, adhovāhena tattvaṃ ca V 12.9b bāhya°] Σ; vāsu (?) K₁ • °gāni ca] C; °gāmī ca B_{ed}; °gāmī ca AM β, °gām iva V 12.9c sārāṇi pra°] C β; śārīrāṇi ν • °palāyante] C β, °palā + + K₁; palāyante B_{ed}, palāyante AM₂, phalāyante V 12.9d svakṣetrāt] β, + kṣetrāt K₁, svakṣatrāt K₃; sukṣetrāt C_S, sukṣatrāt C_T; sukṣetre ν • srotaso] K₃ ν; chrātaṇo C; cetaso JK₁K₂, ścetaso K₄ 12.10a yathā] Σ; sathā J, om. V • bāhyagataḥ] C ν, bāhyagatas V; vāpyagataḥ β • setuḥ] Σ; cettaḥ C, setu A, sa catuḥ V 12.10b pravāhasya] C_S B_{ed}β, pravāhasya K₁^{ac}; pavāhasya C_T; pravāhasya AM₂, pravāhasa V • nirodhakaḥ] em.; nirodhakā C; nirodha-ṇaḥ B_{ed}M₂, nirodhataḥ A, virodhataḥ V; virodhakaḥ β 12.10c śārīragaś] C ν; śārīratas β • cāyaṃ] Σ, cāyaṃ C_T, cāya+ K₁; cāyataḥ (?) M₂ 12.10d jñātavyo] Σ, damaged K₁; jñānavyo V • yogibhiḥ] Σ, + + bhiḥ K₁ 12.11a sarvāsām] C β, damaged K₁; sarveṣām K₃ ν • eva] Σ, e + K₁ 12.11b eṣa] Σ, eṣa C_S • bandhaḥ] Σ; °bandha B_{ed}M₂V • prakīrtitaḥ] Σ, prakīrtataḥ C_T, prakīrtitāḥ V 12.11c bandhasyāsya] C_S ν, bandhasyasya C_T; asya bandha° β 12.11d sphuṭībhavanti devatāḥ] C K (contra metrum), sphuṭībhavati devatāḥ K₃J₁, sphuṭībhavati devatā J₂; tuṣṭāḥ syur devatā narāḥ ν, tuṣṭā syu da (?) devatā narāḥ V 12.12 om. J 12.12a so 'yaṃ catuḥpathe] C; ayaṃ catuṣpathe ν, ayaṃ catuṣpathā K₁, eṣa catuṣpatho K₂, eṣaś catuḥpatho K₃, eṣa catuḥpatho K₄ 12.12b °traya°] Σ^{-J}, °tṛ + ° M₂ • °nirodhakaḥ] C_S ν, °norodhakaḥ C_T; °virodhakaḥ K 12.12c ekaṃ] Σ^{-J}, evaṃ K • vikāsayen] Σ^{-J}, vikaśayen C_T 12.12d yena] Σ^{-J}; ena K₃ V • siddhāḥ] Σ, siddhaḥ V • sukhaṃ] ν; surā° C K 12.13a sṛṣṭi°] Σ, sṛṣṭa° C_T • °mṛtyu°] Σ; °mṛtyuḥ C • mārgaḥ] Σ, mārgo V 12.13b °gataḥ] C ν; °mukhaḥ β

12.10 cf. Varābhopaniṣad 5.41: yathāivāpāṃ gataḥ setuḥ pravāhasya nirodhakaḥ | tathā śārīragā cchāyā jñātavyā yogibhiḥ sadā || 12.11 cf. Varābhopaniṣad 5.42: sarvāsām eva nāḍinām eṣa bandhaḥ prakīrtitaḥ | bandhasyāsya prasādēna sphuṭībhavati devatā || 12.12 cf. Varābhopaniṣad 5.43: eṣa (var. evaṃ) catuṣpatho bandho mārgatrayanīrodhakaḥ | ekaṃ vikāsayan mārgaṃ yena siddhāḥ susaṃgatāḥ ||

[B_{ed} p. 193] mahatā° 12.9d sva[K₁ 12^r]kṣetrāt 12.11c bandha[K₂ 9^v]syāsya 12.11d °bhavanti [J₁ 7^v] devatāḥ 12.12a [C 21^r] so 12.12a ca[M₂ 31^r]tuḥpathe 12.12c ekaṃ [K₃ 8b] vikāsayen 12.12cd mārgaṃ [K₄ 11^r] yena

पापपुण्यस्य कर्तारौ द्वावेतौ पार्श्वगामिनौ ॥ १२.१३ ॥
 कुम्भके सर्वतत्त्वानि निक्षिप्य दृढबन्धनात् ।
 उदानमर्गलं कृत्वा प्राणापानैकयोगतः ॥ १२.१४ ॥
 बन्धो ऽयं सर्वनाडीनामूर्ध्वगतिनिरोधकः ।
 एतस्यैव प्रसादेन योनिबन्धः प्रसिध्यति ॥ १२.१५ ॥
 अयं च संपुटो योगो मूलबन्धो ऽप्ययं मतः ।
 योगत्रयमनेनैव सिध्यत्यभ्यस्यतां सताम् ॥ १२.१६ ॥

इत्यमृतसिद्धौ बन्धविवेकः ॥

[13. VEDHAVIVEKAḤ]

मुद्रा च द्विविधा ज्ञेया यथा बन्धो द्विधा कृतः ।
 योनिमुद्रा च देवीनां लिङ्गमुद्रा च दैवकी ॥ १३.१ ॥
 यथा स्त्रीपुरुषाभ्यां च बाह्यसृष्टिः प्रजायते ।

12.13c pāpa°] Σ, papā° C_T • kartārau] Σ, kā + rau K₁ 12.13d pārśva] ν, °pāśva AV, parśva° C_S,
 panā° C_T; svarga° β 12.14a kumbhake] Σ, kumabhake C_T 12.14b nikṣipya] C β; nikṣiped ν
 • dṛdha°] Σ; dṛdhaṃ M₂ • °bandhanāt] Σ, °bandhamat C_T 12.14c udānam argalaṃ] B_{ed}AM₂,
 udānam argālaṃ C; udānamaṅḍalaṃ β V 12.14d prāṇāpānaikayogataḥ] em.; prāṇāpālaikayogataḥ
 C; prāṇena saha yogataḥ ν; prāṇena saha yojayet β, prāṇena saha ye + yet K₁ 12.15b ūrdhva°]
 C_S, urddha° C_T; adho° B_{ed}, madhye AM₂V; mṛtyor β • °nirodhakaḥ] Σ, °rodhakaḥ K₁ 12.15c
 prasādena] Σ, prasadena C_T 12.15d yonibandhaḥ] C β, yonibandha K₃; yogibodhaḥ B_{ed}, yogī
 bodhaḥ AM₂V • prasidhyati] Σ, prasadyati C_T 12.16a yogo] Σ, damaged K₁ 12.16c yoga°] Σ;
 om. A • °trayam] Σ; °travam (?) M₂ 12.16d sidhyaty abhyasatām satām] β, sidhyaty abhyasatām
 satām C_S, sidhyaty abhyasatām satām C_T; sidhyante tathyatām gatim B_{ed}, sidhyante tasya tām
 gatim AM, sidhyamm etasya tām gatim V 12. col. ity amṛtasiddhau bandhavivekaḥ] C β; iti
 mahābandhavivekaḥ ν 12. col. after this A breaks off until 19.5 13.1a mudrā] Σ^{-A}, mudra C^{ac},
 mu + K₁ • ca] Σ^{-A}, + K₁ • dvividhā] Σ^{-A}; dvividho CK₃ 13.1b yathā] C β; yadvat B_{ed}M₂V •
 bandho] Σ^{-A}, damaged M₂ • dvidhā] Σ^{-A}, dvivā K₂K₄ • kṛtaḥ] C B_{ed}V, damaged M₂; mataḥ β
 13.1c ca] Σ^{-A}, om. J₂^{ac} • devīnām] Σ^{-A}; devānām B_{ed} 13.1d daivakī] Σ^{-A}; daivikī M₂V J₁J₂^{pc}
 13.2a °puruṣābhyāṃ] Σ^{-A}, °puruṣabhyāṃ C_T • ca] C B_{ed}M₂ J₂; tu J₁K 13.2a after this B_{ed}M₂V
 break off until 19.5 13.2abc ca bāhyasṛṣṭiḥ prajāyate | tathā strīpuruṣābhyāṃ] om. J₂ (eye-skip) 13.2b
 bāhya°] C K₃; bāhye J₁K₁K₂K₄ • sṛṣṭiḥ] C J₁K, sṛ + + K₁ • prajāyate] C_T J₁K, prajāyate C_S

12.14cd = *Varābhopaniṣad* 5.44ab: udānam ūrdhvagaṃ kṛtvā prāṇena saha vegataḥ | 12.15ab =
Varābhopaniṣad 5.44cd: bandho 'yaṃ sarvanāḍīnām ūrdhvaṃ yāti nirodhakaḥ || 12.15ab = *Amarauḅha-*
prabodha (Long Redaction) 35ab: ayaṃ ca sarvanāḍīnām ūrdhvaṃ gatiśodhanaḥ | • *Amarauḅhaprabodha*
 (Short Redaction) 25ab: ayaṃ ca sarvanāḍīnām ūrdhvaṃ gatinirodhakaḥ | • *Haṭhāpradīpikā* 3.22ab ayaṃ
 tu sarvanāḍīnām ūrdhvagatinirodhakaḥ | 12.16 = *Varābhopaniṣad* 5.45: ayaṃ ca sampuṭo yogo mūla-
 bandho 'py ayaṃ mataḥ | bandhatrayam anenaiva sidhyaty abhyāsayogataḥ ||

12.15a [A 49] bandho 12.16ab yogo [C 21^v] mūla° 13.1a ca [K₁ 12^v] dvi° 13.1b yathā [J₂ 10^v]
 bandho

बाह्ये तु स्त्रीपुरुषाभ्यां सृष्टिनाशः शरीरतः ॥ १३.२ ॥
 गुणरूपवती नारी निष्फला पुरुषं विना ।
 महामुद्रामहाबन्धौ विना वेधेन निष्फलौ ॥ १३.३ ॥
 गृहीत्वा वायुचक्राणि कृत्वा बन्धं यथोदितम् ।
 वेधं समारभेद्योगी सचित्तेनैव वायुना ॥ १३.४ ॥
 प्राणं महाबलं कृत्वा मध्यमाद्वारसंमुखम् ।
 वेधयेत्क्रमयोगेन चतुःपीठं च वायुना ॥ १३.५ ॥
 कराभ्यां लिङ्गमारोप्य पृथिव्यां ध्रुवसंनिभम् ।
 तथा हि निश्चलं कृत्वा पादद्वयमधोमुखम् ॥ १३.६ ॥
 अवक्रपादमूलाभ्यां कटिमुत्थाप्य सुस्थिरः ।
 आस्फालयेन्महामेरुं वायुवज्राग्रकोटितः ॥ १३.७ ॥
 वेधः संजायते तेन सब्रह्माण्डरसातलात् ।
 मेरुमध्यगता देवाः कम्पन्ते मेरुचालनात् ॥ १३.८ ॥
 म्रियन्ते मेरुवेधेन ब्रह्माद्या देवता ध्रुवम् ।

13.2c bāhye tu strīpuruṣābhyāṃ] C_S, bāhye tu strīpuruṣābhyāṃ C_T; tathā strīpuruṣābhyāṃ tu J₁K
 13.2d °nāśaḥ] C J, °nasaḥ K 13.3b niṣphalā] β; niḥphalaṃ C · puruṣaṃ] C β, puraṣaṃ K₄ 13.3c
 °bandhau] C; °bandho β, °ba + K₁ 13.3d vedhena] C K; vedena J · niṣphalau] C J₂^{pc}K₃; niṣphalāḥ
 J₁K₁K₂, niṣphalā J₂^{ac}, niṣphalaḥ K₄ 13.4a °cakrāṇi] C β; °catvāṇi K₁ 13.4b bandhaṃ] C; band-
 hau β, bandho K₁ · yathoditam] C; yathoditau β 13.4c vedhaṃ] β, vedha C 13.4d sacittenaiva]
 C J, sacitteneva K 13.5a prāṇaṃ] C β, + ṇaṃ K₁ catuḥpīṭhaṃ] C_S K₃K₄, catuḥpāṭhaṃ C_T,
 catuspīḍaṃ JK₁K₂ 13.6b dhruva°] β, dhruva° C_S, druva° C_T 13.6c hi niścalaṃ] C; nirantaraṃ β,
 nirantara K₁ 13.6d °dvayam] β C_T, °dvāyam C_S 13.7a avakra°] C β, avakraḥ K₃^{ac} 13.7b kaṭim
 utthāpya susthiraḥ] em.; kaṭim utthāpya susthiraḥ C; kaṭimukho 'py asusthiraḥ J₁K, kaṭimukho py
 avasthitaḥ J₂ 13.7ab after this C adds: sphālayen nirātāṅkaṃ (nirātāṅkaṃ C_T) subandho bhavakar-
 maṇā | 13.7c āsphālayen] C β, āsphālayet (!) K₃ · °meruṃ] β, °+eruṃ K₁; °meru C 13.7d
 °koṭitaḥ] C; °koṭibhiḥ β 13.8a saṃjāyate] C_S β, saṃjāyate C_T 13.8b °talāt] C; °talam β
 13.8c °madhya°] C β, °madhye K₄^{ac} · °gatā] C β, °ga + + K₁ · devāḥ] C β, damaged K₁ 13.8d
 kampante] C K₃K₄; kampate JK₂, + mpante K₁ 13.9b devatā] C_S β, deva C_T

13.3 cf. *Amarauḥhaprabodha* (Long Redaction) 36 & *Amarauḥhaprabodha* (Short Redaction) 26 &
Haṭhāradīpikā 3.24: rūpalāvānyasampannā yathā strī puruṣaṃ vinā | mahāmudrāmahābandhau
 niṣphalau vedhavarjitau || 13.5cd = *Amarauḥhaprabodha* (Long Redaction) 39cd & *Amarauḥhaprabodha*
 (Short Redaction) 28cd: vedhayet kramayogena catuspīṭhaṃ tu vāyunā || 13.5cd = *Varāhopaniṣad* 5.62ab:
 vedhaka(var. vedaka°)traya(var. °krama°)yogena catuspīṭhaṃ tu vāyunā || 13.7cd = *Amarauḥhaprabodha*
 (Long Redaction) 40ab: āsphālayen mahāmeruṃ vāyuvajrāgnikoṭibhiḥ || · *Amarauḥhaprabodha* (Short
 Redaction) 29ab: āsphālayen mahāmeruṃ vāyuvajraprakōṭibhiḥ || 13.7cd = *Varāhopaniṣad* 5.62cd:
 āsphālayen mahāmeruṃ vāyuvaktre prakōṭibhiḥ || 13.8 = *Upāsanāsārasaṃgraha* p. 48: vedhas
 saṃpādyate tena sabrahmaṇḍarasātalam | merumadhyagatā devāś calante merucālanāt || 13.8cd =
Varāhopaniṣad 5.64ab: merumadhyagatā devāś calante merucālanāt |

13.4ab °cakrāṇi [C 22^r] kṛtvā 13.5a [K₄ 11^v] prāṇaṃ 13.5a mahāba[K₃ 9a]lam 13.5c ve[K₂ 10^r]dhayet
 13.8ab tena [C 22^v] sa° 13.9a [K₁ 13^r] mriyante

आदौ संजायते क्षिप्रं वेधो ऽयं ब्रह्मग्रन्थितः ॥ १३.९ ॥
 ब्रह्मग्रन्थि ततो भित्त्वा विष्णुग्रन्थि भिनत्त्यसौ ।
 विष्णुग्रन्थि ततो भित्त्वा रुद्रग्रन्थि भिनत्त्यसौ ॥ १३.१० ॥
 रुद्रग्रन्थि ततो भित्त्वा छित्त्वा मोहमयीं लताम् ।
 उद्धाटयत्ययं वायुर्ब्रह्मद्वारं सुगोपितम् ॥ १३.११ ॥
 महामुद्रा महाबन्धो महावेधस्तृतीयकः ।
 त्रितत्त्वैर्गुह्यनिर्यासैरैरिभ्योगः प्रसिध्यति ॥ १३.१२ ॥
 यस्त्रितत्त्वमिदं वेत्ति स वेत्ति भुवनत्रयम् ।
 येनाभ्यस्तमिदं दैवात्स स्यात्सर्वगतो विभुः ॥ १३.१३ ॥
 गुह्यगुह्येषु तन्त्रेषु गुह्यगुह्येषु देवतः ।
 अनेनैवाधिकारेण नृणामेवाधिकारिता ॥ १३.१४ ॥

13.9c saṃjāyate] C_S β, saṃjāyata C_T 13.9d °granthitaḥ] C β, °gra+i + + K₁ 13.10a brahma-
 granthiṃ tato bhittvā] C β, damaged K₁ 13.10b viṣṇu°] C β, brahma° J₁, damaged K₁ • °granthiṃ]
 C β, damaged K₁ • bhinatty] C K₂, bhinnaty J₁, bhinaty J₂K₃K₄, + naty K₁ 13.10d granthiṃ] C
 β, granthi J₁K₁ • bhinatty] C J₁K₂, bhinaty J₂K₁K₃K₄ 13.11b chittvā] C β, chi + K₁ • moha°]
 C J₂^{pc}K₃K₄^{pc}, maha° J₁J₂^{ac}K₂, damaged K₁, mo° K₄^{ac} • °mayiṃ] C_S β, damaged K₁, °mayiṃ
 C_T • latām] C β, damaged K₁ 13.11c udghāṭayaty ayaṃ] C_T β, udghāṭayanty ayaṃ J₁, damaged
 K₁; udghāṭayety ayaṃ C_S • vāyur] C β, damaged K₁ 13.11d °dvāraṃ] β, °dvāra C 13.12a om.
 C^{ac} 13.12c tritattvair] J₂^{pc}K, tṛtatvair C, tritattvai J₁J₂^{ac} • °niryāsair] J₂^{pc}K₂K₃K₄, °niryāsaur
 C_S, niryāsaur C_T, °niryāsaur J₁J₂^{ac}, °niryās+ + K₁ 13.12d ebhir] C J₂K, damaged K₁, ebhi J₁
 • yogaḥ prasidhyati] C β, damaged K₁, yoga prasidhyati K₄^{ac} 13.13a yas tritattvaṃ] C β, + + +
 ttvaṃ K₁ • vetti] C_S β, vitti C_T 13.13c daivāt] C_T, devāt C_S; devaḥ β 13.13d sa] C, saḥ β
 • sarvagato] C_S β, sarvato C_T 13.14a guhya°] C β, guh+ ° K₁ • °guhyeṣu tantreṣu] C β, damaged
 K₁ 13.14b guhyaguhyeṣu] C β, damaged K₁ • devataḥ] em. (SELLMER); devatāḥ C; mānavaḥ β, +
 navaḥ K₁ 13.14c °ādhikāreṇa] β, °ādhikāreṇā C 13.14d nṛṇām] C_S β, nṛṇāmm C_T • evā°] C;
 eṣā° β, ekā° K₃

13.9 = *Upāsanāsārasaṃgraha* p. 48: mriyante meruvenyena brahmāgrā devatā dhruvam | ādau saṃjāy-
 ate kṣipraṃ vedho 'sya brahmagranthitaḥ || 13.9cd = *Varāhopaniṣad* 5.64cd: ādau saṃjāyate kṣipraṃ
 vedho 'sya brahmagranthitaḥ || 13.10 = *Upāsanāsārasaṃgraha* p. 48: brahmagranthiṃ tato bhittvā
 brahmagranthiṃ bhinatty asau | viṣṇugranthiṃ tato bhittvā rudragranthi bhinatty asau || 13.10 =
Varāhopaniṣad 5.65: brahmagranthiṃ tato bhittvā viṣṇugranthiṃ bhinatty asau | viṣṇugranthiṃ tato
 bhittvā rudragranthiṃ bhinatty asau || 13.10 = *Yogasikhopaniṣad* 1.86cd-87ab: (scil. śaktiḥ) vāyunā vah-
 ninā sārdaḥ brahmagranthiṃ bhinatti sā || viṣṇugranthiṃ tato bhittvā rudragranthau ca tiṣṭhati |
 13.11ab = *Varāhopaniṣad* 5.66ab: rudragranthiṃ tato bhittvā chittvā moham alaṃ tathā | 13.11 = *Up-
 āsanāsārasaṃgraha* p. 48: rudragranthiṃ tato bhittvā chitvā mohāmarāṃ tathā | udghāṭayet svayaṃ
 vāyuṃ brahmadvāraṃ sugopitam || 13.12ab = *Yogatattvopaniṣad* 26ab: mahāmudrā mahābandho
 mahāvedhaḥ ca khecarī | 13.13cd = *Upāsanāsārasaṃgraha* p. 48: yenābhyastam idaṃ devāstamīt sar-
 vagato vibhuḥ || 13.14 = *Upāsanāsārasaṃgraha* p. 48: guhyāt guhyataraṃ caiva guhyād guhyam ca
 guhyakam | anenaivādhikāreṇa nṛṇām eṣādhikārataḥ ||

13.9c saṃjā[J₁ 8^r]yate 13.11b mo[J₂ 11^r]ha° 13.12c °niryāsai[C 23^r]r 13.13c [K₄ 12^r]yenā° 13.14b
 °guhye[K₃ 9b]ṣu

सर्वाभिषेकसंसिक्तः सर्वाधिकारसंभृतः ।
सिद्धमार्गेण संयुक्तो नरो भवति नान्यथा ॥ १३.१५ ॥
यो जानाति त्विमां मुद्रां गर्वस्तस्यैव सार्थकः ।
विज्ञातं सकलं तेन नाड्यो देव्याः प्रसादतः ॥ १३.१६ ॥

इत्यमृतसिद्धौ वेधविवेकः ॥

[14. ABHYĀSAVIVEKAḤ]

येन लब्धमिदं ज्ञानं लब्धश्चिन्तामणिस्तथा ।
प्राप्तो भद्रघटस्तेन कल्पद्रुमो महानिधिः ॥ १४.१ ॥
इदं तत्त्वत्रयं गुह्यं त्रैलोक्यसारमुत्तमम् ।
अनभ्यासरतानां तु नराणां निष्फलायते ॥ १४.२ ॥
यथाप्रयोगशीलानां निधिश्च निष्फलायते ।
तथाभ्यासविहीनानां तत्त्वं च निष्फलं ध्रुवम् ॥ १४.३ ॥
एवं बुद्ध्या सदाभ्यासः कर्तव्यः सात्त्विकैर्नरैः ।

13.15a °saṃsiktaḥ] C; °saṃyuktaḥ β 13.15b sarvā°] β; sa sarvā° C (unm.) • °ādhikāra°] C β, °ā + + K₁ • °saṃbhṛtaḥ] C β, damaged K₁, °saṃbhṛtiḥ K₂^{ac} 13.15c siddhamārgeṇa] C JK₂, damaged K₁, siddhimārgeṇa K₃K₄ • saṃyukto] C_S β, + yukto K₁; saṃyukto C_T 13.16a jānāti tv imāḥ] C_T, jānā tv imāḥ C_S; jānāti imāḥ β, jānāti imā K₁ 13.16b garvas] C; sarvaḥ β • tasyaiva] β, tasyeva C • sārthakaḥ] C; sārthakam β 13.16c vijñātaḥ sakalaḥ] C; vijñānaḥ ca phalaḥ J₁, vijñānaḥ viphalam J₂^{pc}, vijñānaḥ ()phalam J₂^{ac}, vijñānaḥ saka + K₁, vijñānaḥ sakalaḥ K₂K₃K₄ • tena] C β, damaged K₁ 13.16d nādyo devyāḥ] C K₂; nādyā devyāḥ K₃K₄^{pc}; nānyadevyā J₁, nādyā devyā J₂K₄^{ac}, damaged K₁ • prasādataḥ] C β, damaged K₁ 13. col. ity amṛtasiddhau vedhavivekaḥ] β; iti tṛṭiyavivekaḥ C, *iti tattvatrayavivekaḥ C_{Tr} 14.1a labdham] C; prāptam β 14.1b labdhaś] β, labdha C • °maṇis] β, °māṇis C 14.1c prāpto] C_S^{pc}C_T K, prapto C_S^{ac}, prāpo J₁, prāyo J₂ • bhadrāghaṭas] C_S^{pc}C_T β, damaged K₁, bhadrāghaṭa C_S^{ac} • tena] C β, damaged K₁ 14.1d kalpadrumo] β, damaged K, kalpadrūmo C • mahānidhiḥ] C β, + + + dhiḥ K₁ 14.2a °trayaḥ guhyaḥ] C_T β, trayaḥ guhya J₁, °trayaguhyaḥ C_S 14.2b trailokyasāram uttamam] C (contra metrum); trailokye sāram adbhutam β, trailokye sāram adbhutam K₁ 14.2c anabhyāsarātānām tu] C; anabhyāsarātānām ca β, anayābhyāsarātānām ca J₁ (unm.), anabhyāsakṛtānām ca K₃ 14.2d niṣphalāyate] β, damaged K₁, niṣpalayate C_S, niṣpalāyate C_T 14.3a yathāprayogaśilānām] em.; yathāprayogaśilānām C β, damaged K₁ 14.3b nidhiś] em., nadhiś C; nidhiḥ β+ dhiḥ K₁, nidhi K₃ • niṣphalāyate] C_T, niṣphalayate C_S; niṣphalā bhavet β, niṣphalāya vet K₄^{ac} 14.3c tathābhyāsa°] C β, tathā nyāsa° J₁ • °vihīnānām] C_S β, °vimāhīnānām J₁^{ac}, °vihīnānām C_T 14.3d dhruvam] β, dhruvam C 14.4a evaḥ buddhvā] C_S, evaḥ buddhya C_T; naraḥ vudhya J₁, naraḥ buddhya J₂^{pc}, naraḥ buddhya J₂^{ac}K • °ābhyāsaḥ] C β, °ābhyāsa + K₁ 14.4b kartavyaḥ sāttvikair naraiḥ] C_S, kartavyaḥ sātikair naraiḥ C_T; kartavyatattvikair naraiḥ J₁K₂K₄, kartavya+ tattvikair naraiḥ J₂, damaged K₁, kartavyas tāttvikair naraiḥ K₃

13.15d nānyathā [K₂ 10^v] || 13. col. [C 23^v] iti 13. col. [K₁ 13^v] 14.4b sā[J₂ 11^v]ttvikair

अभ्यासाज्जायते योगो योगात्सर्वं प्रसिध्यति ॥ १४.४ ॥
 धृत्वा प्राथमिकीं मुद्रां कृत्वा बन्धौ महादृढौ ।
 आन्दोलनं ततः कुर्याच्छरीरस्य त्रिमार्गतः ॥ १४.५ ॥
 पुनरास्फालनं कट्याः स्थिरं पुरुषमुद्रया ।
 वायूनां गतिमावृत्य कृत्वा पूरककुम्भकौ ॥ १४.६ ॥
 अभ्यासमारभेद्योगी सर्वोपभोगवृद्धये ।
 दिवारान्नमविच्छिन्नं यामे यामे तथा तथा ॥ १४.७ ॥
 अनेनाभ्यासयोगेन वायुरभ्यसितो भवेत् ।
 वायोरभ्यासतो वह्निः प्रत्यहं वर्धते तनौ ॥ १४.८ ॥
 वह्नौ विवर्धमाने च सुखमन्नस्य पाकता ।

14.4c abhyāsāj] C β, + + sāj K₁ · jāyate] C_T β, jāyate C_S 14.4d yogāt] C_T β, yogat C_S 14.5a prāthamikiṃ] C_T β, prāpyamikiṃ J, prāthamiki K₁, prāthamikiṃ K₄^{ac}, prāthamikiṃ C_S · mudrām] C J₂K₃, mudrā J₁K₁K₂K₄ 14.5b bandhau] β, bandho C 14.5c āndolanam] C; āsphālanam β, ā + + + K₁ · tataḥ] C_T, ta C_S, damaged K₁ · kuryāc] C β, damaged K₁ 14.5d charīrasya] C β, damaged K₁ · °mārgataḥ] C; °vargataḥ β 14.6a punar] C β, punaḥr K₁ · āsphālanam] β, āsphālana C · katyāḥ] β, katyā C 14.6b sthiraṃ] C; sthiraḥ β · °mudrayā] β, mudrayā C 14.6c vāyūnām] C β, vāyunām K₃ · āvṛtya] β, āvṛtya K₃ C 14.6d kṛtvā] C β, k+ + K₁ · pūraka°] C β, damaged K₁ · °kumbhakau] β, damaged K₁; °kumbhakam C 14.7a abhyāsam ārabhed] C_S β, damaged K₁, abhyāsam ārabhod C_T · yogī] C β, + gī K₁ 14.7c °rātram] C; °rātrim β, °rātraim J₂^{ac} · avicchinnam] C_S β, avicchinnam J₁, avicchinna C_T 14.7d tathā tathā] C; yathā tathā β 14.8a °abhyāsa°] C_S β, °ābh+ā + K₁, °abhyāsā° C_T · °yogena] C β, °yogenā J₂^{ac}, damaged K₁ 14.8b vāyur] C β, damaged K₁ · abhyasito] C β, abhyasyato J₂, damaged K₁ · bhavet] C β, damaged K₁ 14.8c vāyor] C β, damaged K₁, vāyor K₄^{ac} · abhyāsato] β, damaged K₁, abhyāsator C · vahniḥ] C β, vahni J₁J₂^{ac} 14.9a vivardhamāne ca] C; vivardhamānena β 14.9b annasya] C β, antasya J₁J₂^{ac} · pākatā] C β, damaged K₁, pākatām K₃

14.4 quoted with reference (*amṛtasiddhau mudrāprāṇāyāmanirūpaṇānantaram uktam*) *Yōgacintāmaṇi* (Ed. p. 26; Bombay 9^v; Lahore 11^r): evaṃ budhaiḥ sadābhyāsaḥ kartavyo mokṣakāṅkṣibhiḥ | abhyāsāj jāyate yogo yogāt sarvaṃ prasidhyati || 14.5 cf. *Amarauḥhaprabodha* (*Long Redaction*) 37cd: āndolanam tataḥ kuryāc charīrasya trimārgataḥ || 14.6ab = *Varāhōpaniṣad* 5.60cd: punar āsphālayet adya susthiraṃ kaṅṭha(var. *karna*)mudrayā || 14.6cd = *Varāhōpaniṣad* 5.61ab: vāyūnām gatim āvṛtya dhṛtvā pūrakakumbhakau | 14.6 = *Yōgatattvōpaniṣad* 115cd–116ab: mahābandhasthito yogī kṛtvā pūrakam ekadhīḥ | vāyūnām gatim āvṛtya nibhṛtam kaṅṭhamudrayā || 14.6 cf. *Amarauḥhaprabodha* (*Long Redaction*) 38: punar āsphālanam katyām susthiraṃ kaṅṭhamudrayā | vāyūnā gatim āhṛtya kṛtvā pūrakakumbhakau || · *Amarauḥhaprabodha* (*Short Redaction*) 27: punar āsphālayet katyām susthiraṃ kaṅṭhamudrayā | vāyūnām gatim ārudhya kṛtvā pūrakakumbhakau || 14.7cd = *Varāhōpaniṣad* 5.46ab: divārātram avicchinnam yāme yāme yadā tadā | 14.8ab = *Varāhōpaniṣad* 5.46cd: anenābhyāsayogena vāyur abhyasito bhavet || 14.8cd = *Varāhōpaniṣad* 5.47ab: vāyāv abhyasite vahniḥ pratyaḥam vardhate tanau | 14.8 quoted with reference (see 14.4) *Yōgacintāmaṇi* (Ed. p. 26; Bombay 9^v; Lahore 11^r): anenābhyāsayogena vāyur abhyasito bhavet | vāyor abhyāsato vahniḥ pratyaḥam vardhate bhṛṣam || 14.9ab = *Varāhōpaniṣad* 5.47cd: vahnau vivardhamāne tu sukham annādi jīryate ||

14.4d prasidhya[C 24^r]ti 14.5b mahā[K₄ 12^v]dṛḍhau 14.6b °mu[J₁ 8^v]drayā 14.7d yā[K₃ 10a]me yāme 14.8c abhyāsa[K₁ 14^r]to

अन्नस्य परिपाकेन रसवृद्धिः प्रजायते ॥ १४.९ ॥
 रसे वृद्धिगते नित्यं वर्धन्ते धातवस्तदा ।
 धातोः संवर्धनादेव प्रधानं वर्धते रसः ॥ १४.१० ॥
 प्रधानरससंपत्तौ सतताभ्यासयोगतः ।
 पुष्टो भवति योगीन्द्रो दृढकायो महाबलः ॥ १४.११ ॥
 महाबन्धो महाभ्यासाद्बलादेव प्रजायते ।
 महाबन्धमहाभ्यासाद्रसस्य जारणं भवेत् ॥ १४.१२ ॥
 शुष्यन्ति सर्वदोषाश्च मलमूत्रकषायकाः ।
 रसस्य चारणं गात्रे नाडीद्वारेण सर्वदा ॥ १४.१३ ॥
 मारणं कालयोगेन रसद्वयस्य मेलकम् ।
 मध्यमानुप्रवेशो ऽपि योगिनो ऽभ्यासयोगतः ॥ १४.१४ ॥

14.9c annasya] C β, antasya J₁J₂^{ac}, damaged K₁ · paripākena] C β, damaged K₁ **14.9d** rasa°] C β, damaged K₁ · °vṛddhiḥ] β, damaged K₁; °vṛddhiḥ C_S, °vṛddham C_T · prajāyate] C β, + + + te K₁ **14.10a** rase vṛddhigate] C; rasavṛddhigater J, rasavṛddhiḥ gater K₁K₂, rasavṛddhiḥ gate K₃K₄ **14.10b** vardhante] β; vadhyanate C · tadā] C; tathā β **14.10c** dhātoḥ] C β, dhāto K₃K₄ · saṃvardhanād eva] β, damaged K₁, saṃvardhanad eva C_S, sibardhanad eva C_T **14.10d** pradhānaṃ vardhate] C β, damaged K₁ · rasaḥ] C; rasam β, damaged K₁ **14.11a** pradhāna°] C_S^{pc}C_T, pradhana° C_S^{ac}; β, damaged K₁ · °rasa°] C β, damaged K₁ · °saṃpattau] C β, + mpattau K₁ **14.11b** °ābhyāsa°] C_S β, °ābhyāsā° C_T **14.11c** yogīndro] C; yogendro β **14.11d** °balaḥ] C β, damaged K₁ **14.12a** mahābandho] C β, damaged K₁ · mahābhyāsād] J₂^{pc}; mahābhyāso C K, damaged K₁, mahābhyāsod J₁J₂^{ac} **14.12bc** om. J **14.12b** balād eva] C; balād vedhaḥ β^{-J}, damaged K₁ · prajāyate] C_S β^{-J}, prajāyate C_T **14.12c** °ābhyāsād] β^{-J}, °ābhyāsad C **14.12d** jāraṇam] em., jāṇam C_S, jāṇa C_T; jñāpanam β **14.13a** °doṣāś ca] β, damaged K₁; °doṣaṇi C **14.13b** mala°] C β, damaged K₁ · °mūtrakaṣāyakāḥ] C_S^{pc}C_T, °mūtrakaṣāyakāḥ C_S^{ac}; °mūtrasya pācakau β, damaged K₁ **14.13c** rasasya] C β, + sasya K₁ · cāraṇam] C_T β, cāraṇa C_S^{pc}, caraṇa C_S^{ac} **14.14a** kāla°] C_S β, śāla° C_T **14.14b** °dvayasya melakam] C β, damaged K₁ **14.14c** madhyamānupraveśo 'pi] C β, damaged K₁ **14.14d** 'bhyāsa°] C_S β, abhyāsa° C_T

14.9cd = *Varābhopaniṣad* 5.48ab: annasya paripākena rasavṛddhiḥ prajāyate | **14.9** quoted with reference (see 14.4) *Yōgacintāmaṇi* (Ed. p. 26; Bombay 9^v; Lahore 11^T-11^v): vahnau vivardhamāne hi (ca Bombay, Lahore^{pc}, tu Lahore^{ac}) sukham annam hi pacyate | annasya paripākena rasavṛddhiḥ (°vṛddhi Bombay, Lahore^{ac}) prajāyate || **14.10ab** = *Varābhopaniṣad* 5.48cd: rase vṛddhiḥ gate nityam vardhante dhātavas tathā || **14.10cd** = *Varābhopaniṣad* 5.49ab: dhātūnām vardhanenaiva (vars. *vardhamāne vai* & *bandhanenaiva*) prabodho (var. *prabodham*) vardhate tanau | **14.10** quoted with reference (see 14.4) *Yōgacintāmaṇi* (Ed. p. 26; Bombay 9^v; Lahore 11^v): rase vṛddhiḥ gate nityam vardhante (*vardhanta* Bombay) dhātavas tadā | dhātoḥ saṃvardhanād eva pradhāno vardhate rasaḥ || **14.11** quoted with reference (see 14.4) *Yōgacintāmaṇi* (Ed. p. 26; Bombay 9^v; Lahore 11^v): pradhānarasasaṃpattau dṛḍhakāyo mahābalaḥ | **14.12** quoted with reference (see 14.4) *Yōgacintāmaṇi* (pp. 26-27; Bombay 9^v; Lahore 11^v): mahābandho mahābhyāso balād eva prajāyate | mahābandhān mahābhyāsād rasasya jāraṇo (*jāraṇam* Bombay, Lahore) bhavet || **14.13ab** quoted with reference (see 14.4) *Yōgacintāmaṇi* (Ed. p. 27; Bombay 9^v; Lahore 11^v): doṣāḥ sarve 'pi śusyanti malamūtrakaṣāyakāḥ (*malamūtram kakaṣāyakāḥ* Bombay, *malamūtrakaṣāyakāḥ* Lahore) |

14.9c [C 24^v] annasya **14.10a** ra[K₂ 11^T]se **14.13c** gā[K₄ 13^T]tre **14.14a** māra[C 25^T]ṇam **14.14c** [J₂ 12^T] madhyamā°

कर्णधारं गुरुं प्राप्य कृत्वा नौकां तनुं नराः ।
 अभ्यासवाहनासक्तास्तरन्ति भवसागरम् ॥ १४.१५ ॥
 यदि देवाः स्वयं ज्ञानं कथयन्ति मुहुर्मुहुः ।
 तदाप्यभ्यासतो योगः स्फुटीभवति योगिनाम् ॥ १४.१६ ॥
 दह्यन्ते सर्वपापानि जन्मकोटिकृतानि च ।
 इहैवाभ्यासयोगेन तृणानि वह्निना यथा ॥ १४.१७ ॥
 तपांसि यानि कथ्यन्ते यज्ञदानव्रतानि च ।
 कोटिकोटिगुणैस्तानि भवन्त्यभ्यासयोगतः ॥ १४.१८ ॥
 प्रकृतयो गुणा दोषा व्याधयो विविधास्तनौ ।
 नश्यन्त्यभ्यासयोगेन खे मेघा वायुना यथा ॥ १४.१९ ॥

इत्यभ्यासविवेकः ॥

14.15a °dhāraṃ] β, °dhāra C_S, °dhārā C_T 14.15b naukāṃ tanuṃ narāḥ] β, naukāṃ tanuṃ na + + K₁, naukātanuṃ narāḥ K₃; ; naukam anuttarām C 14.15c abhyāsa°] C β, damaged K₁ • °vāhanā°] β, damaged K₁, °vāhana° C • °saktās] corr., °śaktās C β, damaged K₁, °śakvās (?) J₁ 14.15d taranti bhava°] C β, damaged K₁, tarantir bhava° K₄^{ac} 14.16a devāḥ] C β, devā J₂^{ac}K₃ 14.16b muhur muhuḥ] C β, muhu mmuhuḥ K₁ 14.16c tadāpy abhyāsato] em., tadāpy ābhyasato C; udānābhyāsato β, udānyabhyāsato K₁^{ac}, udānābhyāsato + + to K₄^{ac} • yogah] C β, damaged K₁ 14.16d sphuṭibhavati] β, damaged K₁, sphuṭā bhavati C • yoginām] C β, damaged K₁ 14.17a dahyante] em.; drakṣante C_S, daṃṣante C_T; dahyanti β, damaged K₁ • sarva°] C β, + rva° K₁ • °pāpāni] C_S β, °pāpāni C_T 14.17ab after this K₃ transmits 18cd, 17ab, 18ab, 19ab before correcting with numerals indicating the correct order 14.17d tṛṇāni] C β, tṛṇā + K₁ • vahninā yathā] C β, damaged K₁ 14.18a tapāṃsi yāni kathyante] C β, damaged K₁ 14.18b yajñā°] C_T β, damaged K₁, yajñā° K₄^{ac}, yajñā° C_S • °dāna°] β, °dā° C • °vratāni] C_S β, °vṛtāni J₁, °pratāni K₁; °vratrani C_T 14.18c koṭikoṭi°] β; koṭikoṭir C 14.19a prakṛtayo] C_S β (contra metrum), pra + + + K₁, prakatiyo C_T • guṇā doṣā] C β, damaged K₁ 14.19b vyādhayo vividhās tanau] C β, damaged K₁ 14.19c naśyanty] β; na santy K₁; naśaty C • °yogena] C β, °yogana K₁ 14.19d meghā] K, medyā (?) J; megham C 14. col. ity abhyāsavivekaḥ] C; ity amṛtasiddhāv abhyāsavivekaḥ β, ity amṛtasiddhau vabhyāsavivekaḥ J₁^{ac}, ity amṛtasiddhāv abhyāsa + + + K₁

14.15 = *Yōgāsīkhopaniṣad* 6.79: karṇadhāraṃ guruṃ prāpya tadvākyaṃ plavavad dṛḍham | abhyāsavāsanaśaktyā taranti bhavasāgarān || 14.17ab = *Vārāhopaniṣad* 5.49cd: dahyante sarvapāpāni janmakotyarjitāni ca || 14.17 cf. *Goraṣayogaśāstra* 30cd-31ab (Ms 29^v): dahyate sarvapāpāni koṭijanmārjitāni ca || ihaivābhyāsayogena tṛṇāni vahninā yathā | 14.17 quoted with reference (see 14.4) *Yōgacintāmaṇi* (Ed. p. 27; Bombay 9^v-10^r; Lahore 11^v): dahyante sarvapāpāni janmakotikṛtāni ca | ihaivābhyāsayogena tṛṇāni vahninā yathā || 14.18 = *Goraṣayogaśāstra* 31cd-32ab (Ms 29^v): tapāṃsi yāni kathyante yajñādānavratāni ca || koṭikoṭiguṇais tāni bhavaty abhyāsayogataḥ | 14.18 quoted with reference (see 14.4) *Yōgacintāmaṇi* (Ed. p. 27; Bombay 10^r; Lahore 11^v): tapāṃsi yāni divyāni hy ayutāny ayutāni ca | koṭikoṭiguṇais tāni bhavanty abhyāsayogataḥ || 14.19 quoted with reference (see 14.4) *Yōgacintāmaṇi* (Ed. p. 27; Bombay 10^r; Lahore 11^v): prakṛtīś ca guṇā doṣā vyādhayo vividhās tanau | naśyanty abhyāsayogena khe meghā vāyūnā yathā ||

14.15d taranti [K₁ 14^v] bhava° 14.17d vahninā [K₃ 10b] yathā 14.18a tā[C 25^v]ni

[15. MR̥DUVIVEKAḤ]

सत्त्वाश्चतुर्विधा ज्ञेया मृदुमध्याधिमात्रकाः ।
 अधिमात्रतराः श्रेष्ठा भवाब्धिलङ्घने क्षमाः ॥ १५.१ ॥
 चतुर्णामेव सत्त्वानां प्रथमे कथितो मृदुः ।
 कथ्यन्ते प्रथमे तेन मृदूनां लक्षणानि च ॥ १५.२ ॥
 व्याधिता दुर्बला वृद्धा निःसत्त्वा गृहवासिनः ।
 मन्दोत्साहा मन्दवीर्या ज्ञातव्या मृदवो नराः ॥ १५.३ ॥
 एषां द्वादशवर्षेण चैकावस्था प्रसिध्यति ।
 मृदुश्च सर्वसत्त्वानां कनिष्ठः समुदाहृतः ॥ १५.४ ॥

15.1a sattvās] C β, damaged K₁ • caturvidhā] C; ca caturo β, damaged K₁ 15.1b °ādhimātrākāḥ] K₁K₃K₄; °ādhimātrikāḥ C; °ādimātrākā J₁, °ādimātrikā J₂, °ādhimātrākā K₂ 15.1c °tarāḥ] C; °bhavāḥ β • śreṣṭhā] C_S β, śreṣṭha C_T 15.1d °ābdhi°] β; °ādri° C; *°ārta° C_{Tr} • °laṅghane] C; °laṅghana° β • kṣamāḥ] C β, damaged K₁, °kṣamaḥ K₂^{ac}, °kṣamā K₃ 15.2a caturṇām eva sattvānām] C β, damaged K₁ 15.2b prathame] C β, damaged K₁ • kathito] C; prathito JK₂K₃K₄, + + to K₁ 15.2c prathame] C K₂K₃; prathamā J₁K₁K₄, prathamā + J₂ 15.2d mṛdūnām] β, mṛdunām K₃K₄; mṛdumām C_S, mṛdūmām C_T 15.3a vyādhitā] C_T, vyātītā C_S; vyādhito β • durbalā] C β, durba + K₁ • vṛddhā] C β, damaged K₁ 15.3b niḥsattvā gṛhavāsinaḥ] C β, damaged K₁ 15.3c mandotsāhā mandavīryā] C; saṅgotsāhāsaṅgam vīryā J, mandotsāhāsaṅgavīryā K₁, saṅgotsāhāsaṅgavīryā K₂K₃K₄ 15.4a eṣām] C β; evaṃ K₃ 15.4b caikā°] β, caivākā° J₂^{ac}; tvaikā° C • °āvasthā] C β, °āvasth + K₁ • prasidhyati] C β, damaged K₁ 15.4c mṛduś ca] C; mṛdavaḥ β, damaged K₁, mṛdava K₃^{ac}, mṛmṛdavaḥ K₄^{ac} • sarva°] C β, damaged K₁ • °sattvānām] C β, °tattvānām J₁, damaged K₁, °sattvāni K₄^{ac} 15.4d kaniṣṭhaḥ] C; kaniṣṭhāḥ β, + + +h K₁ • samudāhṛtaḥ] C_T, samudāhṛta C_S; samudāhṛtāḥ β

15.1 cf. *Śivasambhitā* 5.13: caturdhā sādako jñeyo mṛdumadhyādhimātrakaḥ | adhimātratamaḥ śreṣṭho bhavābdhilamghanakṣamaḥ || 15.1 = *Goraḥśāṣataka (Tanjore)* 57: sarve caturthā vijaye mṛdumadhyād- himātrākā + | atimātratarā śreṣṭhā bhavābdhi(?)laṅghane kṣamaḥ || 15.1 cf. *Amarauḥaprabodha (Long Redaction)* 18: mṛdumadhyādhimātraś ca adhimātrataras tathā | caturdhā sādako jñeyas tatsopānam ihocyate || 15.2 = *Goraḥśāṣataka (Tanjore)* 58: caturṇām api sattvānām prathamāḥ kathitā mṛdu | kathyante prathame + + + dūnām la + tā (?)ni + || 15.3 cf. *Amarauḥaprabodha (Long Redaction)* 19: mandotsāhī mandarāgī parādhīno vidūṣakaḥ | vyādhistho hīnasattvaś ca gṛhavāsi mṛduḥ smṛtaḥ || 15.3 = *Goraḥśāṣataka (Tanjore)* 59: + dhitā du + lā vṛddhā + sattvā gṛhavāsinaḥ | mandotsāhā manda + ryā jñātavyā mṛdavo narāḥ || 15.3 cf. *Śivasambhitā* 5.14–15: mandotsāhī susammūḍho vyādhistho gu- rudūṣakaḥ | lobhī pāpamatis caiva bahvāsi vanitāśrayaḥ || capalaḥ kātaro rogī parādhīno ’tiniṣṭhuraḥ | mandācāro mandavīryo jñātavyo mṛdumānavaḥ || 15.3 quoted with reference (*tathā cāmṛtasiddhau*) *Yogacintāmaṇi* (Ed. p. 218; Bombay 64^r; Lahore 76^r): vyādhitā durbalā vṛddhā niḥsattvā gṛhavāsinaḥ | mandotsāhā mandavīryā jñātavyā mṛdavo narāḥ || 15.4ab = *Goraḥśāṣataka (Tanjore)* 60: + ṣām dvā- daśavarṣeṇa e + vasthā prasidhyate | 15.4ab cf. *Śivasambhitā* 5.16ab: dvādaśābde bhavet siddhir etasya yatnataḥ param | 15.4ab quoted with reference (see 15.3) *Yogacintāmaṇi* (Ed. p. 218; Bombay 64^r; Lahore 76^r): dvādaśābhir varṣair eṣām ekāvasthā prasidhyati | 15.4cd = *Goraḥśāṣataka (Tanjore)* 61ab: mṛdavaḥ sarvasattvānām kaniṣṭhā samudāhṛtāḥ || mṛdusattvavīṣeṣaḥ ||

15.1b mṛ[K₂ 11^v]du° 15.1b °ādhi[J₁ 9^r]mātrākāḥ 15.2a e[K₄ 13^v]va 15.3c mando[K₁ 15^r]tsāhā 15.3d mṛda[C 26^r]vo 15.4b prasidhya[J₂ 12^v]ti

इति मृदुसत्त्वविवेकः ॥

[16. MADHYAVIVEKAḤ]

अतिप्रौढा भवारूढाः समवीर्यबलान्विताः ।
 समबुद्धिसमाभ्यासाः समकायाः समागमाः ॥ १६.१ ॥
 मध्यस्था योगमार्गेषु तथा मध्यवयोगताः ।
 मध्योत्साहा मध्यरागा ज्ञातव्या मध्यविक्रमाः ॥ १६.२ ॥
 वर्षैरष्टभिरेषां द्वितीयावस्था प्रसिध्यति ।
 मध्यपुण्या गतौ मध्यास्तेनैते मध्यमाः स्मृताः ॥ १६.३ ॥

15. col. iti mṛdusattvavivekaḥ] C; ity amṛtasiddhau mṛduvivekaḥ β, ity amṛ[satasiddhau mṛduvivekaḥ J₁, ity amṛtasiddha mṛduvivakaḥ K₁ 16.1a atiprauḍhā] C; nātiprauḍhā β • bhavārūḍhāḥ] C_S, bhavārūḍhāḥ C_T; narārūḍhāḥ β, narārūḍhā J, na + + + K₁ 16.1b samavīryabalānvitāḥ] C_S K₃K₄^{ac}, samavīryabalānvitāḥ C_T; sarvavīryabalānvitāḥ JK₂K₄^{pc}, damaged K₁ 16.1c samabuddhisamābhyāsāḥ] C K₃K₄; samabuddhiḥ samābhyāsā J₁, samubuddhisamābhyāsā J₂, + + buddhiḥ samābhyāsāḥ K₁, samabuddhiḥ samābhyāsāḥ K₂ 16.1d samakāyāḥ samāgamāḥ] em. (GERLOFF); samakāyās ca samāgamāḥ C (unm.); samakāyāsvasāmayāḥ J₁, samakāyās ca sāmāyāḥ J₂K₁K₂K₄, samakāyā nirāmayāḥ K₃ 16.2b madhyavayogataḥ] C; madhyamayogataḥ β, madhya + + + + K₁ 16.2c madhyotsāhā] C_S^{pc} β, damaged K₁, madhyotsahā C_S^{ac} • madhyarāgā] C J, damaged K₁, madhyarāgāḥ K₂K₃K₄^{pc}, madhyabhāgāḥ K₄^{ac} 16.2d °vikramāḥ] C K₃; °vitkṣamāḥ J₁K₁K₂K₄, °vatkṣamāḥ J₂ 16.3a varṣair aṣṭabhir eṣāṃ dvi°] C_S, vaṇair aṣṭabhir eṣāṃ dvi° C_T, vaṣair abhiṣṭabhis teṣāṃ J₁J₂^{ac}, varṣair aṣṭabhis teṣāṃ J₂^{pc}K₄, varṣer abhiṣṭabhis teṣāṃ K₁, varṣair abhiṣṭabhis teṣāṃ K₂, varṣair aṣṭabhir ais teṣāṃ K₃ 16.3b °tīyāvasthā] C; yogāvasthā β 16.3c °punyā gatau] conj.; °punyagatā C β, °punyag+ + K₁ • madhyās] + + K₁ 16.3d tenaite madhyamāḥ] C; temeva madhyamā JK₂K₄, damaged K₁, teneva madhyamā K₃ • smṛtāḥ] C β, damaged K₁

16.1cd cf. *Amarauḅhaprabodha* (Long Redaction) 20ab: samabuddhiḥ samābhyāsī samakāyāḥ samāśrayāḥ | 16.1 = *Goraḅśāsātaka* (Tanjore) 61cdef: nātiprauḍhā bhavārūḍhāḥ samavīryabalānvitāḥ | samabuddhisamābhyāsāḥ samakāyāḥ samā + kṣayāḥ || 16.1 quoted with reference (see 15.3) *Yōgacintāmaṇi* (Ed. p. 218; Bombay 64^r; Lahore 76^r): nītiprauḍhāḥ samābhyāsāḥ savīryāḥ (*samavīryāḥ* Bombay, Lahore) samabuddhayaḥ (*samāśayāḥ* Bombay; *samabuddhayaḥ* Lahore^{ac}, *samāśayāḥ* (?) Lahore^{pc}) || 16.2ab cf. *Amarauḅhaprabodha* (Long Redaction) 20cd: madhyasthāḥ sarvakāryeṣu madhyasattvo 'bhīdhyate || 16.2 = *Goraḅśāsātaka* (Tanjore) 62: madhyasthā yogamārgēṣu tathā madhyasthayogataḥ | madhyotsāhā madhyarāgā jñātavyā madhyavikramāḥ || 16.2 quoted with reference (see 15.3) *Yōgacintāmaṇi* (Ed. p. 218; Bombay 64^r; Lahore 76^r): madhyasthā yogamārgēṣu tathā madhyamayogataḥ | madhyotsāhā madhyarāgā jñātavyā madhyavikramāḥ || 16.3ab quoted with reference (see 15.3) *Yōgacintāmaṇi* (Ed. p. 218; Bombay 64^r; Lahore 76^r): aṣṭabhis tu varṣair eṣāṃ ekāvasthā prasidhyati | 16.1–3 = *Śivasambhītā* 5.17cd–20ab: nātiprauḍho bhavān mūḍhaḥ samavīryabalānvitāḥ || samabuddhiḥ samābhyāsāḥ samakāyās ca sāmāyā | madhyastho yogamārgēṣu yathā madhyavayogataḥ || madhyotsāhī madhyarogī jñātavyo madhyavikramāḥ | varṣair aṣṭabhir eteṣāṃ yogāvasthā prasiddhyati || madhyapūnyagato † madhya tenaite† madhyavikramāḥ | 16.3 cf. *Goraḅśāsātaka* (Tanjore) 63: varṣair aṣṭabhir eṣāṃ ca yogāvasthā prasidhyati | madhyapūnyagatā madhyā madhyamās tena saṃsmṛtāḥ || iti madhyasattvavivekaḥ ||

16.3b prasi[K₃ 11a]dhyati 16.3d smṛtāḥ [C 26^v] ||

इति मध्यविवेकः ॥

[17. ADHIMĀTRAVIVEKAḤ]

वीर्यवन्तः क्षमावन्तो दयावन्तो महाशयाः ।
 स्वस्थानसुखिताः स्वस्था वयःस्थाः स्थिरबुद्धयः ॥ १७.१ ॥
 साक्षराः संपदाः शूराः साभ्यासाश्च दमान्विताः ।
 सदा सत्कारसंयुक्ताः सभ्याः सद्गुणशालिनः ॥ १७.२ ॥
 ज्ञातव्याः पुण्यकर्माणो योगिनः सिद्धमार्गतः ।
 त्रिकावस्थाधिमात्राणां षड्विंशतिः प्रसिध्यति ॥ १७.३ ॥

इत्यधिमात्रविवेकः ॥

[18. ADHIMĀTRATARASATTVAVIVEKAḤ]

16. col. iti madhyavivekaḥ] C β, ity amṛtasiddhau madhyavivekaḥ K₃ 17.1a vīryavantaḥ kṣamāvanto] C; vīryavanto dayāvantaḥ β, vīryavanto dayāvanta J₂^{ac}, vīryavanto dayāvayāntaḥ K₁ 17.1b dayāvanto] C; kṣamāvanto β · mahāśayāḥ] C_S, mahāśayaḥ C_T β, mahāyāsāḥ K₃ 17.1c svasthānasukhitāḥ svasthā] C; svasthānasusthitāvasthā β, damaged K₁, svasthānasusthirāvasthā K₃^{ac} 17.1d vāyasthāḥ] corr., vāyasthāḥ C; nyāyasthāḥ β, nyāyasthā J₂, damaged K₁, nyāśasthā (?) K₃ · °buddhayaḥ] β, °buddhayaḥ C 17.2a śūrāḥ] C_S β, śūrūḥ C_T 17.2b sābhyāsās] C_T, sābhyāsās C_S; sābhyāsā J, sābhyāsāḥ K · ca damā°] C; śraddhaya° β 17.2c sadā satkārasamyuktāḥ] C; mahākāruṇikāḥ sattvāḥ β, mahākāruṇikā sattvāḥ J₁, mahākāruṇi + + + K₁, mahākārukāḥ sattvāḥ K₃^{ac}, mahākāruṇiḥ sattvāḥ K₄^{ac} 17.2d sabhyāḥ] β, damaged K₁, satyāḥ C · sadguṇa°] C β, damaged K₁, ṣaḍguṇa° K₃^{pc} · °śālīnaḥ] C β, + + naḥ K₁ 17.3a jñātavyāḥ] C β, jñātavyā J₂ · °karmāṇo] β, °karmaṇo C 17.3b yoginaḥ siddhamārgataḥ] β; yogino siddhamārgatam C 17.3c trikāvasthā°] C_T, trikāyasthā° C_S; ekāvasthā° β · °mātrāṇām] β; °mātrāṇā C_S^{pc}, °mātrāṇā C_S^{ac}, mātṛvāṇā C_T 17.3d ṣaḍbhir varṣaiḥ prasidhyati] C β; damaged K₁, ṣaḍbhir varṣeḥ K₃ 17. col. ity adhimātravivekaḥ] conj.; adhimātravivekaḥ C; ity amṛtasiddhau adhimātravivekaḥ β, ity amṛtasiddhau adhimātrāvivekaḥ J, + + + tasiddhau adhikavivekaḥ K₁

17.1 cf. *Goraḥśataka (Tanjore)* *64: vīryavanto dayāvantaḥ kṣamāvanto mahāśrayāḥ | svasthāneṣu sthitāḥ sattvaṃ parasthā sthirabuddhayaḥ || 17.1 cf. *Amarauḥaprabodha (Long Redaction)* 21: kṣamāvīryanayair yukto vāyasthāḥ sattvavān apī | svādhīnās kharāḥ śūrāḥ so 'dhimātro nigadyate || 17.1 quoted with reference (see 15.3) *Yōgacintāmaṇi* (Ed. p. 218; Bombay 64^r; Lahore 76^r): vīryavanto dayāvantaḥ (*dayāvanto* Bombay) kṣamāvanto mahāśayāḥ (°śrāyāḥ (?) Bombay) | svasthāne samsthitāḥ svasthā bhavyeḥ (*bhavye* Bombay) sthirabuddhayaḥ || 17.2 cf. *Goraḥśataka (Tanjore)* 65: sāḥśarās ca sadā śūrāḥ sābhyāsas tu hr̥dānvitāḥ | sadā satkārasamyuktāḥ (?) abhyāsena samācāret || 17.2 quoted with reference (see 15.3) *Yōgacintāmaṇi* (Ed. p. 218; Bombay 64^r; Lahore 76^r): svāḥśarās (*sāḥśarās* Bombay, Lahore) ca sadābhyāsāḥ sadā satkārasamyuktāḥ (last *pāda* omitted in Bombay, eye-skip to 18.2c) || 17.3 quoted with reference (see 15.3) *Yōgacintāmaṇi* (Ed. p. 218; Bombay 64^r omitted; Lahore 76^r): jñātavyāḥ puṇyakarmāṇo hy adhimātrā hi yoginaḥ | ekāvasthādhimātrāṇām ṣaḍbhir varṣaiḥ prasidhyati ||

17.2b sābhyāsā[K₄ 14^r]ś ca 17.2d °śālī[K₁ 15^v]naḥ 17.3c °ādhimātrā[K₂ 12^r]ṇām

महाबला महाकाया महावीर्या गुणान्विताः ।
 महामहोषिताः शान्ता महाकारुणिका नराः ॥ १८.१ ॥
 सर्वशास्त्रकृताभ्यासाः सर्वलक्षणभूषिताः ।
 सर्वज्ञसदृशाकाराः सर्वव्याधिविर्वर्जिताः ॥ १८.२ ॥
 नवयौवनसंपन्ना निर्विकारा नरोत्तमाः ।
 निर्मोहाश्च निरातङ्का निर्विघ्नास्तु निराकुलाः ॥ १८.३ ॥
 जन्मान्तरकृताभ्यासा गोत्रवन्तो गुणान्विताः ।
 तारयन्ति सर्वसत्त्वांस्तरन्ति स्वयमेव च ॥ १८.४ ॥
 अधिमात्रतराः सत्त्वा ज्ञातव्याः सर्वलक्षणैः ।
 त्रिभिः संवत्सरैरेषां तुर्यावस्था प्रसिध्यति ॥ १८.५ ॥

18.1a °kāyā] β, °kāya C **18.1b** °vīryā] em.; °vīrya° C, °vīrā β • °ānvitāḥ] C β, °ānvitā + K₁ **18.1c** mahāmahoṣitāḥ śāntā] cor., mahāmahoṣitāḥ śāntā C; sarvaśāstrakṛtābhyāsāḥ β, *damaged* K₁, sarvaṃ śāstrakṛtābhyāsāḥ K₂ (=2a) **18.1d** mahā°] C; śāntāḥ β, *damaged* K₁, śāntā K₃ • °kāruṇikā] β, + ruṇikā K₁, °kāruṇika C **18.2a** sarvaśāstrakṛtābhyāsāḥ] C_S, sarvaśāstrakṛtābhyāsāḥ C_T; sarvatra sadṛśākārāḥ β (=2c) **18.2c** sarvajñasadṛśākārāḥ] C_T, sarvajñasadṛśākārāḥ C_S; navayauvanasaṃpannā β (=3a) **18.2d** sarvavyādhivivarjitāḥ] C β, *damaged* K₁ **18.3a** navayauvanasaṃpannā] C; nirmohāś ca nirātaṅkā β, + + + + nirātaṅkā K₁ (=3c) **18.3b** nirvikārā] C β, mivvikārā (!) K₁ **18.3c** nirmohāś ca nirātaṅkā] C_T, nirmohāś ca nirātaṅkā C_S; janmāntarakṛtābhyāsāḥ β, janmāntarakṛtābhyāsā J, janmāntarakṛtābhyāsāḥ K₁^{ac}, janmāntarakṛtābhyāsāḥ K₄ (=4a) **18.3d** nirvighnās tu] em., nirvidmās tu C; nirvighnās ca β, nivvighnās ca K₁ • nirākulāḥ] C_S, nirākulāḥ C_T, β, nirānkulāḥ K₄ **18.4a** janmāntarakṛtābhyāsā] em.; janmāntarakṛtābhyāsā° C_S, janmāntarakṛtābhyāsā° C_T; tārayanti ca sattvāṃś ca β, tārayanti ca sattvās ca J, *damaged* K₁ (=4c) **18.4b** gotravanto] C β, *damaged* K₁, gātrabanto K₃ • guṇā°] C β, + ṇā° K₁ **18.4c** tārayanti sarvasattvāṃś] C_S^{pc}, tarayanti sarvasattvāṃś C_S^{ac}; līlayā viśvapāthodhis J₁K₁K₄, līlayā viśvapāthodhis J₂K₂, līlayā viśvapāthodhi K₃ (=?) **18.4d** ca] β; hi C **18.5a** °tarāḥ] C β, °tarāḥ J₁K₂, °tarā J₂ **18.5b** jñātavyāḥ] C β, jñātavyā J, *damaged* K₁ • sarva°] C β, *damaged* K₁ • °lakṣaṇaiḥ] C β, *damaged* K₁ **18.5c** tribhiḥ saṃvatsarair eṣāṃ] C_T, tribhiḥ saṃvatsarair eṣāṃ C_S; tribhi saṃvatsarair eṣāṃ J₁K₂, tribhiḥ saṃvatsarair J₂, + + + vatsarair eṣāṃ K₁, tribhi saṃvatsarair eṣāṃ K₃, tribhiḥ saṃvatsarair eṣāṃ K₄ **18.5d** turyāvasthā] C; ekāvasthā β

18.1 – 5 cf. *Amarauḥaprabodha (Long Redaction)* 22–23: sarvaśāstrakṛtābhyāso manojño vīryāśauravān | nirmohaḥ sarvasaṃpanno nirvikāro mahāśrayaḥ || adhimātratarāḥ so 'pi mahākāyaḥ pravartate | taranti ca bhavāmbhodhiṃ tārayanti parān api || **18.1** quoted with reference (see 15.3) *Yogacintāmaṇi* (Ed. p. 218; Bombay 64^r omitted; Lahore 76^r): mahābalā mahākāyā mahāvīryā mahāsvanāḥ (*mahāguṇāḥ* Lahore) | mahāmohojjhītāḥ śāntā mahākāruṇikā narāḥ || **18.2** quoted with reference (see 15.3) *Yogacintāmaṇi* (Ed. p. 218; Bombay 64^r; Lahore 76^r): sarvaśāstrakṛtābhyāsāḥ (omitted in Bombay) sarvalakṣaṇabhūṣitāḥ | sarvajñasadṛśākārāḥ (°ākārā Bombay, Lahore) sarvavyādhivivarjitāḥ || **18.3** quoted with reference (see 15.3) *Yogacintāmaṇi* (Ed. p. 218; Bombay 64^r; Lahore 76^r): varayauvanasaṃpannā nirvikārā narottamāḥ | nirmalāś ca nirātaṅkā nirvighnās ca nirākulāḥ || **18.4** quoted with reference (see 15.3) *Yogacintāmaṇi* (Ed. p. 218; Bombay 64^r; Lahore 76^r–76^v): janmāntarakṛtābhyāsā gotravanto mahāśayāḥ | tārayanti ca sattvāni taranti svayam eva ca || **18.5** quoted with reference (see 15.3) *Yogacintāmaṇi* (Ed. p. 219; Bombay 64^r; Lahore 76^v): adhi(abi° Bombay)mātratarāḥ sattvā jñātavyāḥ sarvalakṣaṇāḥ | tribhiḥ saṃvatsarair eṣāṃ avasthāikā prasidhyati ||

18.1cd śāntā [C 27^r] mahā° **18.2c** [J₂ 13^r] sarva° **18.2d** °viva[J₁ 9^v]rjitāḥ **18.5c** saṃvatsa[K₃ 11b]rair

इत्यधिमात्रतरसत्त्वविवेकः ॥

[19. PRATHAMĀVASTHĀNIṢPATTIVIVEKAḤ]

अवस्थाभिश्चतसृभिर्योगः संपूर्णतां व्रजेत् ।

तासां संक्षेपतो भेदः कथ्यते चानुपूर्वशः ॥ १९.१ ॥

आरम्भश्च घटश्चैव परिचयस्तृतीयकः ।

निष्पन्नः सर्वशेषेषु योगावस्थाः प्रकीर्तिताः ॥ १९.२ ॥

यां यां प्रविशत्यवस्थां योगी चाभ्यासयोगतः ।

तां च तां च गतेश्चिह्नं कथ्यते च समासतः ॥ १९.३ ॥

गुरोः पादप्रसादेन समभ्यर्च्य स्वदेवताम् ।

अभ्यासमारभेद्योगी गुरुपार्श्वे प्रयत्नतः ॥ १९.४ ॥

18. col. ity adhimātratarasattvavivekaḥ] *conj.*; adhimātratarasattvavivekaḥ C β, adhimātratarasattvavivekaḥ J₁, adhimātratarasattvavivekaḥ J₂^{ac}, ity amṛtasiddhau adhimātratarasattvavivekaḥ K₃ 19.1a avasthābhiḥ] β, *damaged* K₁, avasthābhiḥ C • catasṛbhir] C; caturbhiḥ ca β, *damaged* K₁, catasṛbhir J₂^{pc} 19.1b yogaḥ] C β, + + ḥ K₁ • sampūrṇatām] β, sampūrṇatām C_S, sampūrṇatām C_T • vrajet] C_S β, vrajet C_T 19.1c tāsām] C; teṣām β • bhedaḥ] C β, bheda J₂^{ac} 19.1d kathyate] C β, kathyante K₃ • cānupūrvaśaḥ] C β, vānupūrvaśaḥ J₁, cānupūśaḥ K₃^{ac} 19.2a ghaṭaś] C β, *damaged* K₁ • caiva] C_S, cai C_T; β, *damaged* K₁ 19.2b paricayas] C β, *damaged* K₁ • ṭṭīyakaḥ] C β, *damaged* K₁, ṭṭīyaka K₄ 19.2c niṣpannaḥ] C; niṣpattiḥ β, *damaged* K₁, niṣpatti° K₃ • sarva°] C β, + rva° K₁ • °śeṣeṣu] C β, °geṣv eṣu K₄^{ac} 19.2d °āvasthāḥ] C β, °āvasthā K₃ 19.3a yām yām praviśaty avasthām] C_S, yām yā praviśaty avasthām C_T; yām praviśaty avasthāyām J₁J₂^{ac}K₃, yasyām viśaty avasthāyām J₂^{pc}, yām praviśaty avasthāyām K₁, yām praviśaty avasthāyām K₂K₄ 19.3b cābhyāsa°] β, rābhyāsa° K₄ C • °yogataḥ] C β, °yo + + + K₁ 19.3c tāṃ ca tāṃ ca] C K, *damaged* K₁; tāvatām ca J • gateś cihnaṃ] C β, *damaged* K₁, gate cihnaṃ K₃K₄ 19.3d kathyate ca] C; kathyate 'tra β, *damaged* K₁ 19.4a guroḥ] C_S^{pc}C_T, guro C_S^{ac}; guru° β 19.4c ārabhed] C, ālabhed β, adhibhod K₄^{pc}, ābhod K₄^{ac} 19.4d °pārśve] β, °parśve C_S, °parśva C_T • prayatnataḥ] C β, *damaged* K₁, prayantritaḥ K₄^{ac}

19.1ab quoted with reference (see 15.3) *Yogacintāmaṇi* (Ed. p. 219; Bombay 64^r; Lahore 76^v): avasthābhiḥ ca tisṛbhir yogaḥ sampūrṇatām vrajet || 19.2 cf. *Varābhāṣa* 5.71cd-72ab: ārambhaś ca ghaṭaś caiva tathā paricayas tathā | niṣpattiś ceti kathitāś catasras (var. *cetasas*) tasya bhūmikāḥ || 19.2 cf. *Yogatattvopaniṣad* 20: ārambhaś ca ghaṭaś caiva tathā paricayaḥ smṛtaḥ | niṣpattiś cety avasthā ca sarvatra parikīrtitā || 19.2 cf. *Amarāughaprabodha* (Long Redaction) 45: ārambhaś ca ghaṭaś caiva pratyayaś ca ṭṭīyakaḥ | niṣpattiḥ sarvayogeṣu yogāvasthā caturvidhā || & *Amarāughaprabodha* (Short Redaction) 34: ārambhaś ca ghaṭaś caiva paricayaḥ prakīrtitaḥ | niṣpattiḥ sarvayogeṣu cetasas tasya bhūmikāḥ || 19.2 cf. *Dattātreyayogāsāstra* 10cd-11ab: ārambhaś ca ghaṭaś caiva tathā paricayaḥ smṛtaḥ | niṣpattiś cety avasthā ca caturthā parikalpitā || 19.2 cf. *Śivasambhita* 3.31: ārambhaś ca ghaṭaś caiva tathā paricayas tathā | niṣpattiḥ sarvayogeṣu yogāvasthā bhavanti tāḥ || 19.2 = *Haṭhāpradīpikā* 4.69: ārambhaś ca ghaṭaś caiva tathā paricayo 'pi ca | niṣpattiḥ sarvayogeṣu syād avasthācatuṣṭayam ||

18. col. °sattva[C 27^v]vivekaḥ 18. col. °vivekaḥ || [K₃ 14^v] 19 || 19.1b yoga[K₁ 16^r]ḥ 19.4d prayatna[K₂ 12^v]taḥ

शुभे देशे शुभाचारे सज्जनैर्वा समन्विते ।
 अभ्यसेद्योगमार्गं तु सुभिक्षे निरुपद्रवे ॥ १९.५ ॥
 गृहस्थो वावधूतो वा योगाभ्यासे सदा रतः ।
 अनुपलम्भतो यत्नात्स्वमर्थं साधयेद्भृशम् ॥ १९.६ ॥
 अग्निसेवाबलासेवा पथसेवा च सर्वदा ।
 प्रथमाभ्यासकाले तु संत्याज्या योगिना सदा ॥ १९.७ ॥
 प्राणपीडा यथा न स्यादभ्यासः क्रियते तथा ।
 पीडिते प्राणवाते हि धातुं दहति पावकः ॥ १९.८ ॥
 तस्मात्तथा निरोद्धव्यः प्राणो ऽयं विततः सदा ।
 अनुष्ठानावसानेषु बहृत्यविकृतो यथा ॥ १९.९ ॥
 अहोरात्रे ऽष्टधाभ्यासः सम्यक्शिक्षावतः स्मृतः ।

19.5 $B_{ed}AM_2V$ readings restart after lacunae 19.5a śubhe deśe] C K₃; (deest) ν ; śubhadēśe JK₂K₄, damaged K₁ • śubhācāre] *em.*, śubhacāre C β , + + + re K₁; (deest) $B_{ed}V$, ()cāre AM₂ 19.5b °janair vā] C; °janaiś ca ν , °janādyaiḥ β • samanvite] Σ , samānvite V 19.5c abhyased yogamārgam tu] β ; abhyased yogamās tu C_S, abhyased yogamārgas tu C_T; abhyāsamārgayoge ca ν 19.5d subhikṣe] Σ , ṣubhikṣe J₁ • nirupadrave] Σ , nirūpadrave C, nirupadṛve V 19.6a vāvdhūto vā] ν , vādhūto vā B_{ed} ; β , vā | vadhū + + K₁; vā avadhūte vā C 19.6b yogābhyāse] C_S^{pc}C_T ν β , damaged K₁, yogabhyāse C_S^{ac}, yogabhyāse K₄^{ac} • sadā rataḥ] Σ , damaged K₁ 19.6c anupalambhato] C_T β (*contra metrum*), anupalambheto C_S; anupālayato ν • yatnāt] Σ ; yatnāyatnāt K₄^{ac}, yāvat V 19.6d svam artham] C; samartham ν , sarvāt dham (?) V; tam artham β • sādhyed] Σ , sārayed K₁ • bhṛśam] β ; dṛśam C; gurum ν 19.7a agnisevābālāsevā] β ν , agnisevā bālāsevā B_{ed} , agnisevābālāsevau V; agnisevā abalāsevā C 19.7b pathasevā] β B_{ed} ; yathasevā C_S, yathāseva C_T; pathassevā AM₂V 19.7c prathamābhyāsakāle] Σ , damaged K₁ • tu] C ν ; ca β , + K₁ 19.7d samtyājyā yoginā] *em.*, samtyājya yoginā C_S, samtyāhya C_T; satyājyā tu yogibhiḥ B_{ed} (*unm.*), satyājyā yogibhis AM₂, samtyājya yogibhiḥ V; samtyajed yogavit β , + + + + gavit K₁ 19.8a syād] Σ ; smād C 19.8b abhyāsaḥ] $B_{ed}AV$ β , abhyāsa J₁ C M₂ • tathā] C β ; sadā | tathā B_{ed} , sadā || tathā | AM₂, tadā V 19.8c prāṇa°] Σ , prāśa° (?) K₁ • °vāte] C β ; °vāyau ν • hi] Σ , he C_T 19.8d dhātum] Σ , dh+ + K₁ • dahati] $B_{ed}AM_2$ β , damaged K₁; dhati C_S^{ac}, dadhati C_T; deha V • pāvakaḥ] Σ , damaged K₁, pā(deest) K₄ 19.9a tasmāt] Σ ^{-K₄}, damaged K₁ • tathā] C β ^{-K₄}, damaged K₁; tadā ν • niroddhavyaḥ] C; niroddhavyam ν , niroddham ca J₁, niroddham ca J₂K₂, + roddham ca K₁, nirodham ca K₃ 19.9b prāṇo 'yaṃ vitataḥ] *em.*; prāṇo yaṃ virataḥ C_S^{pc}, prāṇo yaṃ virataḥ C_S^{ac}, prāṇo yaṃ virata C_T; prāṇo 'yaṃ vidhivat ν , vidhivad abhyaset β ^{-K₄} 19.9c °āvasāneṣu] ν β ^{-K₄}; °āvasāneṣu C_S, °āvasāneṣu C_T 19.9d vahaty] C β V, prakṛty K₃^{ac}, ? K₃^{pc}; vahanty $B_{ed}AM_2$ 19.10a ahorātre] Σ ^{-K₄}; ahārātr+ K₁ • 'ṣṭadhā°] C_S; aṣṭadhā C_T, kṣudhā° $B_{ed}M_2$, () A, kṣudā° V; sadā° β ^{-K₄}, damaged K₁ • °ābhyāsaḥ] Σ ^{-K₄}, damaged K₁ 19.10b samyak°] Σ ^{-K₄}, damaged K₁ • °śikṣāvataḥ] ν , °śiṣyāvata V; °śiṣyāveta C_S, °śaśyāveta C_T; °śikṣārayaḥ J₁J₂^{pc}K₂, °sikṣārayaḥ J₂^{ac}, damaged K₁, śikṣārataḥ K₃ • smṛtaḥ] Σ ^{-K₄}; smṛtā C

19.7 cf. *Amarauḅhaprabodha* (Long Redaction) 44cd & *Amarauḅhaprabodha* (Short Redaction) 33cd: vahnistrīpathasevānām ādau varjanam ācaret || • *Haṭhpradīpikā* 1.61: vahnistrīpathisevānām ādau varjanam ācaret || • cf. *Gheraṇḍasambhitā* 5.26: yogārambhe varjayec ca pathistrīvahnisevanam ||

19.5a śubhā[A 51^r]cāre 19.5a śubhā[M₂ 27^v]cāre 19.5ab °ācāre [C 28^r] saj° 19.6d artham [J₂ 13^v] sādhyed 19.8d pā[K₄ 15 (deest)]vakaḥ 19.9a niro[K₁ 16^v]ddhavyaḥ 19.9b 'yaṃ [K₃ 12a] virataḥ 19.9cd °āvasāneṣu [C 28^v] vahaty 19.10a smṛ[J₁ 10^r]taḥ

यः पुनः प्रथमाभ्यासी तेन कार्यः क्रमात्क्रमात् ॥ १९.१० ॥

अभ्यासे प्रथमारब्धे अङ्गसादो भवेद्भुवम् ।

अशक्तिश्च कृशत्वं च नानुष्ठानं त्यजेद्भुवः ॥ १९.११ ॥

सद्यभुज्य न कार्यो ऽयं तस्य बन्धो हि दुष्करः ।

अन्नव्यवहिते कुक्षौ जायते वेदनैव च ॥ १९.१२ ॥

न कार्यः क्षुधितेनापि तथा विण्मूत्रवेगिना ।

अभ्यासिना च भोक्तव्यं स्तोकस्तोकमनेकधा ॥ १९.१३ ॥

एकावस्था यदा पूर्णा वेधो ऽयं ब्रह्मग्रन्थितः ।

तदा दंशो भवेन्मध्ये किञ्चिदानन्ददर्शनम् ॥ १९.१४ ॥

19.10c yaḥ] Σ^{-K^4} ; om. C 19.10d kāryaḥ] C K₁; kāryaṃ ν JK₁K₂, kārya° K₃ • kramāt kramāt] C_{tr} β^{-K^4} , kramāt kamāt K₁, °kramāt kramāt K₃; kramāhimāna C; kramād idaṃ ν 19.11a abhyāse prathamārabdhe] C_S β , abhyāse prathamārabdha C_T; abhyāsaprathamārabdhe ν 19.11b aṅgasādo] C; pramādo 'yaṃ ν ; 'ṅgavasādo β^{-K^4} , 'ṅgā + + + K₁ • bhaved dhruvam] C ν , bhaved dṛvam V; bhavet sadā β^{-K^4} , damaged K₁ 19.11c aśaktiś] ν β , aśaktiś J₁, damaged K₁; aśaktaḥ C • ca kṛṣatvaṃ ca] ν , ca kṛṣatvaṃ ca V; kṛpatvaṃ ca C; ca tanukṛṣaḥ J, + + nukṛṣaṃ K₁^{pc}, + + nukṛ+ṣaṃ K₁^{ac}, tanukṛṣaṃ K₂, kṛṣatanuḥ K₃ 19.11d nā°] Σ^{-K^4} ; mā° C_T • °ānuṣṭhānaṃ] Σ^{-K^4} , °ānu + sthānaṃ K₃ • tyajed budhaḥ] C; tyajen naraḥ ν , tyajet tataḥ β^{-K^4} 19.12a sadyabhujya na] conj. (GOODALL); sadyabhujya na C; sadyo bhuktva na ν , sadyobhuktvaṃ V; sadyaḥbhukte J₂^{pc}, sadyabhukte J₁J₂^{ac}K₁K₂, sadyobhukte K₃^{pc}, sadye bhukte K₃^{ac} 19.12b hi] Σ^{-K^4} , ha V 19.12c annavyavahite kuṅṣau] em. (ACHARYA); annavahite kuṅṣo C_S (unm.), annavahite kuṅṣa C_T (unm.); anena pūrite kuṅṣau ν , anena purite kaṃṣau V; annaṃ ca sahitaṃ kuryāj β^{-K^4} , aṃnaṃ + + + + + K₁ 19.12d jāyate] Σ^{-K^4} , damaged K₁ • vedanaiva ca] em. (SFERRA); vedanāva ca C_S^{pc}C_T, vedanava ca C_S^{ac}; vedanā khalu ν ; vedanāvaham β^{-K^4} , damaged K₁ 19.13a kāryaḥ kṣudhitenā°] β^{-K^4} , kāryaṃ kṣudhitenā° J₂ ν ; kāryya kṣutyatenā° C 19.13b tathā viṇṃmūtraveginā] ν ; viḍmūtraveginā abhyāsī C (unm.); nātivīṇmūtraveginā J₁J₂^{ac}K₁K₂, nātivīṇmūtraveginā J₂^{pc}, nātivīṇmūtraveśinā K₃^{pc}, nātivi + mūtraveśinā K₃^{ac} 19.13c abhyāsinā ca bhoktavyaṃ] em.; °nāgabhaktavyaṃ bhokta bha C; abhyāsinā ca bhoktavyā ν , abhyāsinā tu bhoktavyaṃ β^{-K^4} 19.13d stokastokam] β^{-K^4} , stokaṃ stokaṃ K₃; ν , stokaṃ stokaṃ B_{ed}; stokastekam C • anekadhā] Σ^{-K^4} ; aghakadhā C, damaged K₁ 19.14a ekāvasthā yadā pūrṇā] Σ^{-K^4} , damaged K₁ 19.14b vedho] C β^{-K^4} V; veddho B_{ed}M₂, baddho A 19.14c daṃśo] β^{-K^4} , haṃso K₃; naṃśo C; tanor ν 19.14d °darśanam] ν , °darśanaḥ B_{ed}; β^{-K^4} , °darśane J₁^{ac}; °darśana C_S, °danana C_T

19.12 cf. Śivasambhitā 3.42ef: sadyo bhukte 'pi kṣudhite nābhyāsaḥ kriyate budhaiḥ || 19.12 cf. Varābhopaniṣad 5.8: tasya bhuktis tanoḥ kāyāt tasya bandho hi duṣkaraḥ | agnau tu calite kuṅṣau vedanā jāyate bhṛṣam || 19.13cd = Śivasambhitā 3.44ab: abhyāsinā ca bhoktavyaṃ stokaṃ stokaṃ anekadhā | 19.13 cf. Varābhopaniṣad 5.9: na kāryā kṣudhitenāpi nāpi viṇṃmūtraveginā | hitaṃ mitaṃ ca bhoktavyaṃ stokaṃ stokaṃ anekadhā || 19.14 – 15 cf. Amaraughaprabodha (Long Redaction) 46: brahmagrānther bhaved vedhād ānandānubhavaḥ svayam (before corr. āndanā....nyasambhavam) | vicitrakvaṇako dehe 'nāhataḥ śrūyate dhvaniḥ || • Amaraughaprabodha (Short Redaction) 35: brahmagrānthes tathā bhedād ānandaḥ śūnyasambhavaḥ | vicitrakvaṇako dehe 'nāhataḥ śrūyate dhvaniḥ ||

19.10c [B_{ed} p. 194] yaḥ 19.14a ve[M₂ 32^r]dho 19.14ab pūrṇā [C 29^r] vedho

आसने सुदृढे भूते वायुर्मध्यं विशत्यसौ ॥ २०.१ ॥

किंचिद्वायुप्रवेशेन योगिनां ज्ञानसंभृतिः ।

संजाते ज्ञानसंभारे योगी देवसमो भवेत् ॥ २०.२ ॥

सुजीवी सुमनाः शूरो गण्डाक्षकण्ठपूरितः ।

दृढदेहो दृढास्फालः स्फीतः सर्वाङ्गनिष्ठुरः ॥ २०.३ ॥

महाबलो महावीर्यो नित्योत्साही प्रमोदितः ।

तत्त्वज्ञो विधिज्ञो विज्ञः सर्वज्ञबोधिबोधितः ॥ २०.४ ॥

प्रबुद्धो विबुधो धीमान्ध्यानी ध्यानविधानकः ।

शुभाकारः शुभाचारः शुभाधारः शुभाशयः ॥ २०.५ ॥

सर्वलक्षणसंपूर्णो अशेषदोषवर्जितः ।

20.1c sudṛḍhe bhūte] C; ca dṛḍhibhūte ṽ; sudṛḍhibhūte β^{-K4}, sudṛ + + + K₁ 20.1d vāyur] C B_{ed}AM₂J₂K₂, damaged K₁, vāyu° V J₁K₃ • madhyam] C β, damaged K₁; madhye B_{ed}AM₂, °madhye V • viśaty asau] Σ^{-K4}, damaged K₁ 20.2a kiṃcid°] C V β^{-K4}; kaścit B_{ed}, kaṃcid AM₂ • °praveśena] Σ^{-K4}, °pravaśena K₁ 20.2b yoginām] C ṽ; yogino β^{-K4} • jñāna°] Σ^{-K4}, puna° V • °saṃbhṛtiḥ] conj. (cf. C_{tr}); °saṃbhavām C_S, °saṃbhavam C_T; °saṃbhavaḥ ṽ β^{-K4} 20.2c saṃjāte] Σ^{-K4}; saṃjāyate C (unm.) • jñāna°] Σ^{-K4}, jñāne J₁ 20.2d yogī devasamo bhavet] C β^{-K4}; bhaved yogī suraiḥ samaḥ ṽ, bhaved yogaṃ suraiḥ samaḥ V 20.3a sujīvi] C; suparvaḥ ṽ, suparvī J₁^{pc}J₂, supavī J^{ac}, damaged K₁, suparviḥ K₂K₃ • sumanāḥ] C β^{-K4}, damaged K₁; sumanaḥ B_{ed}, samanaś AM₂, sumanaśa (?) V • śūro] C ṽ, srūro (?) V; sūrā J, damaged K₁, sūrāḥ K₂K₃ 20.3b gaṇḍākṣakaṇṭha°] em. (contra metrum); śaṇḍākṣakaṇṭha° C; gaṇḍānkaḥ kaṇṭha° B_{ed}, gaṇḍānkaḥ kaṃṇu° (?) A, gaṇḍāṃkaḥ kaṇṭha° M₂, gandhāgaḥ karṇa° V; gaṇḍākṣī kaṇṭha° JK₃, gaṇḍakṣī kaṇṭha° K₁K₂ 20.3c °deho] C β, °dehaḥ A, °dehā B_{ed}M₂, °deha V • °āspḥalāḥ] B_{ed} β^{-K4}, °āspḥāla K₃V AM₂; °āspḥalaḥ C 20.3d sphītaḥ] C B_{ed}AV β^{-K4}, sphīta J₂, sphī + ḥ K₃^{ac}; sphītaḥ M₂ • °niṣṭhuraḥ] β^{-K4}, °niṣṭharaḥ C; °sundaraḥ ṽ 20.4a °balo] C ṽ K^{-K4}; °vato J₁, °vaho J₂ • °vīryo] Σ^{-K4}, damaged K₁ 20.4b nityotsāhī] Σ^{-K4}, nityotsāhī C_T, damaged K₁ • pramoditaḥ] C K₃ ṽ, pramodritaḥ (?) A; pramodyataḥ JK₂, damaged K₁ 20.4c tattvajñō] C K₃ J₂ ṽ, + + jñō M₂; tattvajñā J₁K₁K₂ • vidhijñō vijñāḥ] β^{-K4} (contra metrum); vidhijñō vijñāḥ C_S, vidhijñō vijñāḥ C_T; jñānavijñāś ca ṽ, jñānavijñāś ca V 20.4d sarvajñābodhi°] em. (contra metrum); sarvajñābodha° C; saṃsiddhajñāna° ṽ, saṃsiddhaḥ jñāna° A; sarvajñō bodhi° β^{-K4} 20.5a vibudho] Σ^{-K4}; vibuddho C (unm.), vindatho (?) V • dhīmān] Σ^{-K4}, dhīmāna K₁ 20.5b dhyānī] C; syātaṃ B_{ed}, dhyātā A, syātā M₂, śrotā° V; dhyāna° JK₂, damaged K₁, dhyānā° K₃ • dhyāna°] Σ^{-K4}, dhyātā V • °vidhānakaḥ] C; °vidhānavit ṽ, vidhānavit V; °vidhāraḥ β^{-K4}, damaged K₁ 20.5c śubhākāraḥ śubhācāraḥ] C_S^{pc}, śubhākāraḥ śubhācāraḥ C_S^{ac} B_{ed}A, śubhākāraḥ śubhācāra M₂, śubhākāraḥ śubhācāraḥ C_T, śubhākāraḥ śubhācāraḥ V, śubhācāraḥ śubhākāraḥ β^{-K4}, + + + śubhākāraḥ K₁ 20.5d śubhā°] Σ^{-K4}, śumā° K₃^{ac} • °ādhāraḥ] C ṽ K₃J₂^{pc}, °ādhāra° J₁J₂^{ac}K₁K₂ 20.6a °saṃpūrṇō] C β, °saṃpūrṇā K₄^{ac}; °saṃpūrṇa ṽ, °saṃpūrṇam V 20.6b aśeṣadoṣavarjitaḥ] C β (contra metrum), 'śeṣadoṣavarjitaḥ K₃^{pc}; eṣa doṣavarjitaḥ ṽ

20.1 -2 cf. *Amarauḡhaprabodha* (Long Redaction) 48: dvitīyāyām ghaṭīkṛtya vāyur bhavati madhyagaḥ | dṛḍhāsano bhaved yogī jñānād eva samaprabhaḥ || • *Amarauḡhaprabodha* (Short Redaction) 37: dvitīye saṅghaṭīkṛtya vāyur bhavati madhyagaḥ | dṛḍhāsano bhaved yogī jñānī devasamas tathā ||

20.4c tattva[C 30^r]jñō 20.4d °jñā[J₁ 10^v]bodhi° 20.5b dhyā[M₂ 32^v]na° 20.5c °ākāraḥ [K₁ 17^v] śubhā° 20.6a [A 53] sarva° 20.6a °la[K₄ 16^r]kṣaṇa°

ज्ञातज्ञानो द्वितीयायां योगी लोके विराजते ॥ २०.६ ॥
 संपूर्णायां द्वितीयायामतिशून्यं प्रजायते ।
 भेरीशब्दस्तदा मध्ये विमर्दक्षणसंभवः ॥ २०.७ ॥
 द्वितीयायामवस्थायां वायुसंपुटयोगतः ।
 तेनास्याः सर्वतो लोकैर्घट इत्यभिधीयते ॥ २०.८ ॥

इति घटावस्थाविवेकः ॥

[21. ĀNANDAKĀLAVIVEKAḤ]

घटित्वा सर्वगात्राणि छित्त्वा मार्गौ च पार्श्वतः ।
 गृहीत्वा सर्वतत्त्वानि वायुर्भवति मध्यगः ॥ २१.१ ॥
 यदा वायुः प्रवृद्धो ऽयं मध्यमास्फुटितार्गलः ।
 तदा संजायते वह्निः कालानलक्षयंकरः ॥ २१.२ ॥

20.6c jñātajñāno] C β, jñāta + + K₁, jñātaḥ jñāno K₃; jñānājñāna° ν · dvitīyāyām] Σ, damaged K₁;
 **dvitīyāyām C_{tr} 20.6d yogi loke] Σ; yogi loko C_S, damaged K₁ 20.6d – 7a om. ν (eye-skip; noted
 in B_{ed} with ellipsis) 20.7a saṃpūrṇāyām] β, saṃpūrṇāyām C · dvitīyāyām] C β, dvitīyāyām
 K₁, dvitīyām K₃^{ac} 20.7b atīśūnyam] C β, śūnyam B_{ed}, matīśūnyam AM₂^{pc}, mati + śūnyam
 M₂^{ac} · prajāyate] C_T β, prajāyate C_S; pravartate ν 20.7c tadā] C β; tathā ν 20.7d vimarda°]
 ν, vimardaḥ A; vipāka° C β · °kṣaṇa°] C β, damaged K₁; °kvaṇa° ν, kvaṇa° A · °saṃbhavaḥ] Σ,
 damaged K₁ 20.8a dvitīyāyām] Σ, damaged K₁ · avasthāyām] C β, + + sthāyām K₁; ayam vāyur
 ν, ayam vāyu M₂, a vāyu V 20.8b vāyusaṃpuṭayogataḥ] conj. (GOODALL); vāyusaṃpuṭayoginām
 C; ghaṭate sarvayoginām ν; vāyuh śabdati yoginaḥ β, vāyu śabdati yoginaḥ K₃^{ac} 20.8c tenāsyaḥ
 sarvato lokair] em.; etanāsyaḥ sarvato lokair C (unm.); tenābhyāsāt sarvaloke ν; tena syāt sarvadā
 loke β 20.8d ghaṭa ity abhidhīyate] Σ, yogi guty (?) abhidhīyate V, ghaṭa ity avidhīyate K₃K₄
 20. col. iti ghaṭāvasthāvivekaḥ] C_S, iti ghaṭāvasthāvivekaḥ C_T; dvitīyāvasthāvivekaḥ B_{ed}M₂, iti
 dvitīyāvasthāvivekaḥ A, iti ditiyāvasthāvivekaḥ V; ity amṛtasiddhau ghaṭāvasthāvivekaḥ β, ity amṛta
 + + + + + + + K₁ 21.1 V praemittit śrīgurave namaḥ 21.1a ghaṭitvā] C B_{ed}AM₂ K₃K₄^{ac},
 ghaṭitvāt V JK₁K₂, ghaṭite K₄^{pc} · sarva°] Σ, sava° K₁ 21.1b chittvā] C β; sthītvā ν · mārgau] C β;
 mārgāms B_{ed}, mārgā AM₂, mārgām V 21.1c grhītvā] Σ, gihītvā C_T, grhītvā K₃ 21.1d vāyur] Σ,
 vāyu J₁J₂^{ac}, damaged K₁ · bhavati] Σ, damaged K₁, madhyagaḥ] C ν; madhyamaḥ β, damaged K₁
 21.2a yadā vāyuh pravṛddho 'yaṃ] em.; yadā vāyuh prabuddho 'yaṃ C β, + dā vāyuh prabuddho
 'yaṃ K₁; prauḍho 'yaṃ ca yadā vāyuh ν, prauḍhāyaṃ ca yadā vāyur A, prauḍho 'yaṃ ca yadā vāyu
 V 21.2b madhyamāspuṭitārgalaḥ] em.; madhyamāt sphaṭitārgalaḥ C, madhyamāspuṭitārgalaḥ
 ν, madhyamāspuṭitārgabhuḥ (?) V; madhyamāspuṭitāmkulaḥ β 21.2c saṃjāyate] Σ, saṃjate
 K₄^{ac} 21.2d ānala°] Σ, °āna + K₁ · °kṣayaṃkaraḥ] C K₃; °bhayaṃkaraḥ ν; °kṣayaṃkaram JK₂K₄,
 damaged K₁

20.7 cf. Amaraughaprabodha 49: viṣṇugranthes tathā vedhāt paramānandasūcakaḥ | atīśūnye vimar-
 daś ca bherīśabdas tathā bhavet || · Amaraughaprabodha (Short Redaction) 38: viṣṇugranthes tato bhedāt
 paramānandasūcakaḥ | atīśūnye vimardaś ca bherīśabdas tato bhavet ||

20.7b ati[J₂ 14^v]śūnyam 20.7c [B_{ed} p. 195] bherī° 20.7cd madhye [K₂ 13^v] vipāka° 20. col. [C
 30^v] iti 21.1b chi[K₃ 13a]ttvā

बिन्दूनां पतनानन्दः कालो ऽयं च कलेवरे ।
बिन्दुपातेन वृद्धत्वं मृत्युर्भवति देहिनाम् ॥ २१.३ ॥

इति कालानन्दविवेकः ॥

[22. SAHAJĀNANDAVIVEKAḤ]

स एव रेचको वायुर्जैतव्यो योगिभिः सदा ।
यो ऽसौ बाह्यगतो देहे बिन्दुना सह योगतः ॥ २२.१ ॥
जित्वा स ऊर्ध्वगो वायुर्यदा मध्यगतो भवेत् ।
कालानन्दं तदा जित्वा सहजानन्दसंभवः ॥ २२.२ ॥
संशोध्य पूर्वकर्माणि क्लेशक्लेशकृतानि च ।
उदयत्ययमानन्दस्तमसीव दिवाकरः ॥ २२.३ ॥

इति सहजानन्दविवेकः ॥

[23. PRAKṚTIGUṆAVIVEKAḤ]

तदा प्रकृतयो नष्टा यतस्ताः कर्मसंभवाः ।
प्रकृतेर्नाशतः शीघ्रं गुणा नश्यन्ति योगिनः ॥ २३.१ ॥

21.3a bindūnām patanānandaḥ] *em.*; bindūnām satatānandaḥ C; bindoś ca patanād eva ν ; bindūnām patanānandaḥ β , bindūnām patatānandaḥ J₂, *damaged* K₁ 21.3c °patēna] Σ , °patēna C_S^{ac} 21. col. iti kālānandavivekaḥ] *conj.*; ity ānandakālavivekaḥ C, (*not transmitted*) ν ; iti kālānalavivekaḥ β , i+i + + + + + + + + K₁, ity amṛtasiddhau kālānalavivekaḥ K₃ 22.1a sa eva] Σ , *damaged* K₁ • vāyur] Σ , vāyur J₁J₂^{ac}K₁ 22.1b jetavyo] C ν ; jñātavyo β 22.1c bāhya°] Σ , bahya° C • °gato] Σ , °gato V 22.2 *not transmitted in V* 22.2a jivā sa ūrdhvago vāyur] C_S, jivā sa urdhvago vāyur C_T; vedaḥ syād ūrdhvago vāyur B_{ed}, yadā syād ūrdhvago vāyur AM₂; jivā mūrdhamukho vāyur β 22.2b yadā] C β ; tadā ν 22.2c kālānandaḥ] C β ; kālānandaḥ ν • jivā] Σ , jivā C 22.3b kleśākleśa°] K₃; kleśākleśa° C; kleśān kleśa° ν ; kleśākleśaḥ JK₁K₂K₄ 22.3c udayaty ayam ānandas] C; udayanty amalānandaḥ B_{ed}, idaty amalānandas A, udayaty amalānandas M₂V; utpadya paramānandaḥ JK₁K₂K₄^{ac}, tat paśyēt paramānandaḥ K₃^{pc}K₄^{pc}, tat paśyēt paramānandaḥ K₃^{ac} 22.3d tamasīva] C; nabhāmsīva B_{ed}, tamāmsīva AM₂, tamāsīva V; tamsyaiva β 22. col. iti sahajānandavivekaḥ] B_{ed}AM₂ β , ity amṛtasiddhau sahajānandavivekaḥ K₃, sahajānandavivekaḥ V; ity amṛtasiddhau mahānandavivekaḥ C; *iti mahāmāhānandavivekaḥ C_{tr} 23.1 V *praemittit* śrīśar-avaṇabhavāya namaḥ 23.1a tadā] C ν ; yadā β 23.1b yatas tāḥ] β ; yatas tat° C; yadā tāḥ ν 23.1c prakṛter] Σ , prakṛter (?) A • nāśataḥ] C_T, naśataḥ C_S; ν , nāśanataḥ V; nāśanam β , nāśanaḥ K₃ • śighraḥ] Σ , śighraḥ C_T, śrīghraḥ V 23.1d yoginaḥ] C ν ; yoginām β , yoginām K₃

22.3 *Tantrasālokaśamgraha* 107 (Ms 10^v): saṁśodhya pūrvakarmāṇi kleśākleśakṛtāni caḥ | utpadyantyeyam ānanda tamasevo divākaraḥ || uktam amṛtasiddhijoge ||

22.1a eva [K₁ 18^r] recako 22.1cd dehe [C 31^r] bindunā 22.2a ūrdhva[K₄ 16^v]go 22.3c [A 54] udayaty 22. col. °vive[M₂ 33^r]kaḥ 23.1c pra[J₂ 15^r]kṛter

यदा नष्टा गुणाः सर्वे योगिनां कर्मयोगतः ।
तदा पञ्च कषायाश्च निमज्जन्ति नियन्त्रिताः ॥ २३.२ ॥

इति प्रकृतिगुणविवेकः ॥

[24. KĀYASIDDHIVIVEKAḤ]

यदा सिद्धिः कषायानां बिन्दुद्वयस्य मेलकम् ।
सिद्धं तदा विजानीयात्कायं सर्वगुणान्वितम् ॥ २४.१ ॥
शीतातपतृषात्रासकामलोभादिवर्जितः ।
आधिव्याधिजरदुःखशोकसागरपारगः ॥ २४.२ ॥

इति कायसिद्धिविवेकः ॥

[25. VĀYUSIDDHIḤ]

सिद्धकायो यदा योगी हृदयग्रन्थिभेदतः ।
महाशून्यं तदायातं क्षणं विलक्षणं तदा ॥ २५.१ ॥

23.2a naṣṭā] ν β ; labdha° C · guṇāḥ] Σ , guṇāḥ (?) M₂ 23.2b yogināṃ karma°] C β ; yoginaḥ krama° ν , yoginaḥ karma° V 23.2c kaṣāyās] C_S^{PC} C_T M₂ β , kayās K₃^{ac}; kaṣāyās C_S^{ac} B_{ed}, kaṣāyaṃ A 23.2d nimajjanti] Σ ; nimajjati K₃ · niyantritāḥ] β , ni + ntritāḥ K₁, niyantitāḥ C; kalevare ν 23. col. iti prakṛtiguṇavivekaḥ] β V, ity amṛtasiddhau prakṛtiguṇavivekaḥ K₃; ity amṛtasiddhau prakṛtiguṇavivekaḥ C; (not transmitted) B_{ed}AM₂ 24.1a siddhiḥ kaṣāyānām] C; siddhiḥ kaṣāyaḥ syāt B_{ed}M₂V, siddhaḥ kaṣāyaḥ syāt A; siddhikaṣāyānām β , siddhikaṣāyānā J₁ 24.1b °dvayasya melakam] C (contra metrum); °dvayasamelanāt ν , °dvayamebanāt (?) V; °dvayasya melakaḥ β (unm.), °dvaṃ yasya melakaḥ J₁ 24.1c siddhaṃ] C; siddhiṃ ν β · tadā] Σ ; tad C (unm.) · vijāniyāt] ν , + jāniyāt M₂, vijāniyād JK₂, vijāni + + K₁, vijāniyād K₃K₄; vijāniyāt C 24.1d kāyaṃ] C; svayaṃ ν ; iyaṃ β · °ān- vitam] β , °ānvitā J₂^{PC}, °ānviṭa J₂^{ac}; °ānviṭaḥ C ν 24.2a śītātapatṛṣātrāsa°] C_S, śītātapatṛṣātrāsa° C_T; β , śītātapatṛṣātrāsa° J, śītātāpabhūṣātrāsa° K₁; śītāvātātapatṛāsa° B_{ed}M₂V, śītāvātātapatṛāsa° A 24.2b °lobhādivarjitaḥ] C β , °lobhādivarjitaḥ J₁; °lobhādikā na hi ν , °lokādikā na hi B_{ed}, °lobhād- inā na hi V 24.2c ādhi°] ν β , adhi° J₂ C_T, ā + adhi° C_S · °vyādhi°] Σ , °vyā + ° A · °jarā°] Σ , °jara° C_S^{ac}, °jalā° K₃ 24.2d °sāgarapāragāḥ] C β , °sāgarapā + + K₁; °santāpakārakaḥ ν , °santāpa + rakaḥ A 24. col. iti kāyasiddhivivekaḥ] C_S, iti kāyasiddhivivekaḥ C_T; iti kāṣāyasid- dhivivekaḥ B_{ed}; iti kaṣāyasiddhivivekaḥ A, iti kaṣāyasiddhivivekaḥ M₂, kāṣāyasiddhivivekaḥ V; iti siddhakāyavivekaḥ β , ity amṛtasiddhau siddhakāyavivekaḥ K₃ 25.1 V praemittit śrīkumāragurave namaḥ 25.1a siddha°] Σ ; śuddha° A J₂ 25.1c °śūnyaṃ] Σ , °śūnya K₃ · °yātaṃ] C J₂; jātaṃ B_{ed}V J₁K₁K₂K₃K₄^{PC}, jā + K₄^{ac}; jñātaṃ AM₂ 25.1d kṣaṇaṃ vilakṣaṇaṃ tadā] C (contra metrum); lakṣyālakṣyavilakṣakam ν ; vilakṣaṇakṣaṇaṃ tadā β , vilakṣa + kṣaṇaṃ tadā K₁

25.1 – 2 cf. *Amarauḥaprabodha* (Long Redaction) 50: ṛṭṭiyāyāṃ tato bhittvā vihāyo (before corr. *vipāko*) mardaladhvaniḥ | mahāśūnyaṃ tadā jātaṃ sarvasaddhi([sic for 'siddhi'°?] before corr. °sandhi°)samāśrayam || · *Amarauḥaprabodha* (Short Redaction) 39: ṛṭṭiyāyāṃ tato bhittvā ninādo mardaladhvaniḥ | mahāśūnyaṃ tato jātaṃ sarvasiddhisamāśrayam ||

23.2cd ca [C 31^v] nimajjanti 23.2cd ca [J₁ 11^r] nimajjanti 23. col. || [K₂ 14^r] iti 24.2c °jarā[K₃ 13b]duḥkha° 24.2d °pā[K₁ 18^v]ragāḥ 25.1c tadā[K₄ 17^r]yātaṃ

शब्दो ऽपि मर्दलो मध्ये तदा संजायते ध्रुवम् ।
 तदासौ निश्चलो वायुः स्थिरसमाधिमध्येगः ॥ २५.२ ॥
 वायुसिद्धिस्तदा देहे ज्ञातव्या योगिभिः सदा ।
 वायुसिद्धिर्यदा देहे संवित्तिर्जायते तदा ॥ २५.३ ॥
 संवित्तेः ऋद्धयः सर्वाः संभवन्ति च योगिनाम् ।
 यदा संदृश्यते ऋद्धिस्तदा सिद्धिरदूरतः ॥ २५.४ ॥

इति वायुसिद्धिः ॥

[26. SAMĀDHIVIVEKAḤ]

यो ऽसौ सिद्धिमयो वायुर्मध्यमापदनिश्चलः ।
 तदानन्दमयं चित्तमेकरूपं नभःसमम् ॥ २६.१ ॥
 यदानन्दमयं चित्तं बाह्यक्लेशविवर्जितम् ।
 भवदुःखानि संहृत्य समाधिर्जायते तदा ॥ २६.२ ॥

25.2a śabdo 'pi] Σ, śabdo K₄^{ac} • mardalo] C; maddalo ν, madañdale (?) V; mañgalo β 25.2b tadā] C β; yadā ν • dhruvam] Σ, dhruvaṃ C_S, dhṛvam V, ddhruvam K₄ 25.2cd – 4ab om. β 25.2c niścalo vāyuh] C B_{ed}AM₂, naścalo vāyu V 25.2d sthirasamādhimadhyagaḥ] C; samādhher madhyagaḥ sthiraḥ B_{ed}, samādhher madhyagasthiraḥ AV, samādhher maddhyagaḥ sthitarah (?) M₂ 25.3a °siddhis tadā] ν; °siddhir yadā C 25.3bc om. B_{ed}V (eye-skip) 25.3b jñātavyā] C; jñātavyo AM₂ 25.3c vāyusiddhir] C_S AM₂, vāyusiddhar C_T 25.3d saṃvittir] ν, suvittir V; saṃvṛttir C • tadā] Σ, yadā V 25.4a saṃvitteḥ] ν; saṃvṛtteḥ C; *saṃvṛddhiḥ C_{tr} • ṛddhayaḥ] C; siddhayas ν, siddhiyas A • sarvāḥ] ν; śabdāḥ C_S, śabdaḥ C_T 25.4b saṃbhavanti] Σ, saṃbhanti V • yoginām] Σ, yo + nām V 25.4c yadā] C ν; tadā β • saṃdṛśyate] C β; saṃjāyate ν • ṛddhis] C β, śuddhis J₂; siddhis ν 25.4d siddhir] C β; vāyur ν 25. col. iti vāyusiddhiḥ] C β, iti vāyusiddh+ḥ K₁, ity amṛtasiddhau vāyuvivekaḥ K₃^{pc}, ity amṛtasiddhau vāyusiddhivivekaḥ K₃^{ac}; iti vāyusiddhivivekaḥ B_{ed}A, vāyusiddhivivekaḥ M₂V 26.1a yo 'sau siddhimayo] em. (HATLEY); yau sau siddhamayo C; yadā siddhim āyād B_{ed}, yadā siddhim iyād AM₂, yadā siddhimayād V; yadā cittamayo° β 26.1b madhyamāpada°] ν, madhyamāyada° C; madhyamāyām ca β, madhyamāyāṃs ca J₁ 26.1c tadā-nandamayam] C β; tadāpi tallaye ν, tadā ca tallaye V 26.1d nabhaḥsamam] C β; nabhomayam ν, nabhomayaḥ V 26.2a yadā°] C ν; tadā° β 26.2b bāhya°] Σ; bāhye J • °vivarjitam] Σ, °vivarjatam C_T 26.2c saṃhṛtya] Σ, saṃhṛtyā V 26.2d jāyate] Σ, jayate C_T • tadā] ν β; sadā C

25.3cd quoted with reference (*amṛtasiddhau*) *Yōgacintāmaṇi* (Ed. p. 213; Bombay 62^v; Lahore 75^r): vāyuh siddho yadā dehe saṃvittir (*saṃvittir* Bombay) jāyate tadā || 25.4 quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 213; Bombay 62^v; Lahore 75^r): saṃvitte ṛddhayaḥ sarvāḥ (*sarvā* Bombay, Lahore) saṃbhavanti ca yoginām | yadā tu sidhyate ṛddhis tadā siddhir adūrataḥ || 26.1 quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 213; Bombay 62^v; Lahore 75^r): siddharūpo hi yo vāyur (*vāyu* Bombay) madhyamāpathasaṃgataḥ | tadānandamayam cittam (°*mayavittam* Bombay) ekarūpaṃ nabhopamam (*nabhomayam* Bombay, Lahore) || 26.2 quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. pp. 213-214; Bombay 62^v; Lahore 75^r): yadānandamayam cittam bāhyakleśavivarjitam | bhavaduḥkhāni saṃhṛtya samādhir jāyate tadā ||

25.2a marda[C 32^r]lo 25.2a [B_{ed} p. 196] śabdo 25.3b jñā[A 55]tavyo 26.1d °rūpaṃ [M₂ 33^v] nabhaḥ° 26.2a °mayam [C 32^v] cittam

इति समाधिविवेकः ॥

[27. SIDDHACITTAVIVEKAḤ]

यदा समाधिसंपन्नं सहजानन्दसंभृतम् ।
चित्तमेव तदा सिद्धं सर्वदुःखभयापहम् ॥ २७.१ ॥

इति सिद्धचित्तविवेकः ॥

[28. KĀYASIDDHILAKṢAṆAM]

यत्करोति यदा योगी सर्वं भवति तत्क्षणात् ।
योगिनः कायसिद्धस्य जानीयाल्लक्षणं ध्रुवम् ॥ २८.१ ॥

इति कायसिद्धिलक्षणम् ॥

[29. TRTĪYĀVASTHĀVIVEKAḤ]

कायव्यूहादिकं यच्च परपुरप्रवेशनम् ।
ईक्षणं श्रवणं दूरात्तत्सिद्धवायुलक्षणम् ॥ २९.१ ॥

26. col. iti samādhivivekaḥ] C_S, iti samādhivivekaḥ C_T; B_{ed}AM₂ β, ity amṛtasiddhau samādhivivekaḥ K₃, samādhivivekaḥ V 27.1 om. β V (eye-skip) 27.1a samādhisaṃpannaṃ] C_T, samā + mpa + C_S; samādhisaṃpatti° B_{ed}AM₂ 27.1b °saṃbhṛtam] em.; °saṃbhūtam C (unm.); °saṃbhavam B_{ed}AM₂ 27.1c siddham] C_S B_{ed}AM₂, siddha C_T 27. col. iti siddhacittavivekaḥ] C_S, iti siddhacittavivekaḥ C_T; iti cittasiddhivivekaḥ B_{ed}AM₂; om. β V (eye-skip) 28.1a karoti] Σ; karoṣi JK₂ • yadā] ν β; sadā C 28.1b tatṣaṇāt] C ν; tatṣaṇam β 28.1c yoginaḥ] C β; yoginām ν, yoginām V • kāyasiddhasya] C β; kāyasiddhiṃ ca ν 28.1d jāniyāl] C A, jāniyāl B_{ed}M₂, jātiyyāl V; yāti tal° β, jāti tal° J₁, yāti sal° K₁ • dhruvam] Σ, dhṛvam V 28. col. iti kāyasiddhilakṣaṇam] C_S B_{ed}AM₂, (not transmitted) V, iti kāyasiddhalakṣaṇam C_T, *iti kāyasiddhivivekaḥ C_T; kāyasiddhivivekaḥ β, kāyasiddhivika K₁, ity amṛtasiddhau kāyasiddhivivekaḥ K₃ 29.1a °vyūhā°] Σ, °vyūhā° C 29.1b °pura°] C β (contra metrum), °pūrah° K₃; °kāya° ν • °praveśanam] ν JK₁K₂; °praveśakam C K₃K₄ 29.1c ikṣaṇam] Σ, ikṣaṇam C 29.1d tat siddha°] em. (contra metrum); tat siddham C_S^{PC}, tat tat siddham C_S^{AC}C_T; tac cittam ν; siddhis tad β • °vāyu°] C β; °siddha° B_{ed}M₂V, °siddhi° A 29.1 added after this: kāyabāhyasiddhivivekaḥ β, kāyavākyasiddhivivekaḥ K₃

27.1 cf. *Amarauḡhaprabodha* (Long Redaction) 51: cittānandaṃ tato jītvā sahaajānandasambhavaḥ | doṣamṛtyujarāduḥkhakṣudhānidrāvivarjitaḥ || • *Amarauḡhaprabodha* (Short Redaction) 40: paramānandarocitvāt sahaajānandasambhavaḥ | doṣaduḥkhajarāmṛtyukṣudhānidrāvivarjitaḥ || 27.1 quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214; Bombay 62^v; Lahore 75^r): yadā samādhisaṃpannaṃ sahaajānandasambhṛtam | cittam etat tadā siddham sarvaduḥkhabhayāpaham || 28.1 quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214; Bombay 62^v-63^r; Lahore 75^r): yat karoti yadā yogī sarvaṃ bhavati (bhāvati (?) Bombay) tatṣaṇāt (ca kṣaṇāt Lahore) | yoginaḥ siddhakāyasya jāniyāl lakṣaṇam dhruvam || 29.1 quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214; Bombay 63^r; Lahore 75^r): kāyavyūhādikaṃ (kāye yūhādikaṃ Bombay, kāye vyūhādikaṃ Lahore) yac ca parapura (°pūrva° Bombay)praveśanam | ikṣaṇam śravaṇam dūrāt tat siddham (siddha° Bombay, Lahore) vāyulakṣaṇam ||

28.1d °la[J₂ 15^v]kṣaṇam 29.1c [C 33^r] ikṣaṇam 29.1d (within variant) °si[K₁ 19^r]ddhi°

सर्वज्ञत्वं त्रिकायस्य सर्वज्ञानावबोधकम् ।
 लक्षणं सिद्धचित्तस्य ज्ञातव्यं ज्ञानशालिभिः ॥ २९.२ ॥
 † इति कायवाक्चित्तानां कथ्यते सिद्धिलक्षणम् † ।
 नानाप्रकारतो यानि सर्वाणि कथितानि च ।
 तृतीयायामवस्थायां तानि चिह्नानि योगिनाम् ॥ २९.३ ॥
 बाह्यज्ञानप्रणाशेन मध्यमाध्यानयोगतः ।
 ज्ञानपरिचयो यस्मात्तस्मात्परिचयो मतः ॥ २९.४ ॥

इति तृतीयावस्थाविवेकः ॥

[30. JĪVANMUKTILAKṢAṆAVIVEKAḤ]

रुद्रग्रन्थि तदा भित्त्वा पवनः सर्वपीठगः ।
 प्रभास्वरमयं चित्तं विपाकक्षणभूषितम् ॥ ३०.१ ॥
 एकाकारं तदा चित्तं ज्योतिर्मयविलक्षणम् ।
 तदा दुन्दुभिःशब्दश्च सिद्धालये प्रजायते ॥ ३०.२ ॥

29.2a °jñatvaṃ] Σ, °jñātvaṃ C, °jñāsthā V • °kāyasya] C; °kālasthaṃ ν, °kāla() A; °kāryasya β; *°kālasya C_{Tr} 29.2b °bodhakam] C ν; °bodhanam β, °bodhana K₁ 29.2c siddhacittasya] C; siddhisiddhasya ν, siddhisiddhisya V; siddhivittasya J, siddhicittasya K 29.2d jñātavyaṃ] Σ, jñātavya K₁ • °śālibhiḥ] C β; °śālinā ν, °śāli + + A 29.3ab iti kāyavākcittānāṃ kathyate siddhilakṣaṇam] C (unm.); iti kāyavākcittalakṣaṇam B_{ed}, iti kāyavākcittasiddhilakṣaṇam AM₂, kāyavākcittasiddhilakṣaṇam V; iti kāyavākvijñānasiddhiḥ β, ity amṛtasiddhau kāyavākvijñānasiddhivivekaḥ K₃ 29.3d kathitāni] Σ, kathidāni C_T, kithitāni K₄^{ac} 29.3e avasthāyāṃ] Σ, avasthāyāṃ C_T 29.3f tāni] C ν K; jāti° J • cihnāni] Σ, ci + ni K₁ 29.4a bāhya°] Σ; vākya° K₃ • °praṇāśena] C; °prakāśena ν; °praṇāmena β, °pramāṇena J₂ 29.4c jñānaparicayo] C K₃K₄ (contra metrum); jñānasya pracayo ν; jñānaṃ paricayo JK₁K₂ • yasmāt] Σ, smā K₁ 29. col. iti tṛtīyāvasthāvivekaḥ] C β, ity amṛtasiddhau tṛtīyāvasthāvivekaḥ K₃; iti tṛtīyapracayāvasthāvivekaḥ ν, iti tṛtīyāpracayāvasthāvivekaḥ A, tṛtīyapracayāvasthāvivekaḥ V 30.1 V praemittit śrīśaravaṇagurave namaḥ 30.1a tadā] C; tato B_{ed}AM₂ β, te to V 30.1b pavanaḥ sarvapīṭhagaḥ] C; sattvapīṭhagato 'nilaḥ ν; vāyuḥ sarvaguṇānvitāḥ β, vāyuḥ sarvaguṇānvitāḥ J₁, vāyuḥ sarvaguṇānvitāḥ K₃ 30.1c prabhāsvara°] Σ, prabhāsvara° C_S^{ac} • °mayam] C ν; °mayai J₁K, °mayaiś J₂ 30.1d vipāka°] C_S^{pc}C_T A β, vipaka° C_S^{ac}, vipākā° B_{ed}M₂, vipāda° V • °kṣaṇa°] Σ, °kṣaṇakṣaṇa° V • °bhūṣitam] C ν, °vṛṣatu (?) M₂; °rūpiṇam J, °bhūpita K₁, °rūpitam K₂K₃K₄ 30.2a cittam] C β; sarvaṃ ν 30.2b °maya°] C ν JK₃^{ac}; °mayam K₁K₂K₃^{pc}K₄ • °vilakṣaṇam] C JK₃^{ac} V; °sulakṣaṇam B_{ed}AM₂; vilakṣaṇam K₁K₂K₃^{pc}K₄ 30.2c °śabdaś ca] C β, °śabdasya K₄^{ac}; °nādena ν 30.2d siddhālaye prajāyate] C β; siddhālayam avāpnuyāt ν

30.1ab cf. *Amarauḡhaprabodha* (Long Redaction) 52ab: rudragranthiṃ tato bhittvā sattvapīṭhagato 'nilaḥ | • *Amarauḡhaprabodha* (Short Redaction) 41ab: rudragranthiṃ tato bhittvā sarvapīṭhagato 'nilaḥ |

29.2c la[K₂ 14^v]kṣaṇam 29.3d [K₄ 17^v] nānā° 29.3cd avasthāyāṃ [K₃ 14a] tāni 29.3d yogi[J₁ 11^v]nām 29.4b °dhyāna[A 56]yogataḥ 29. col. (within variant) °praca[M₂ 34^r]yā° 30.1a [C 33^v] rudra° 30.1a [B_{ed} p. 197] rudra°

त्रयाणां च यदा सिद्धिः स्यात्कायवायुचेतसाम् ।
 महासिद्धिस्तदा ज्ञेया जीवन्मुक्तिफलप्रदा ॥ ३०.३ ॥
 इच्छासमाधिसंपन्नो योगीन्द्रो ऽपि तदा भवेत् ।
 तदा महासमाधिश्च पुण्यश्लोको वृकोदरः ॥ ३०.४ ॥
 तदानन्दमयो योगी सर्वज्ञः समदर्शनः ।
 स वन्द्यः सर्वभूतानां पूज्यश्चैव त्रिलोकतः ॥ ३०.५ ॥
 अव्याहतगतिर्नित्यमव्याहतेक्षणश्रुतिः ।
 अव्याहतानन्दसंदोहो ऽव्याहतज्ञानसंभृतः ॥ ३०.६ ॥
 सर्वैश्वर्यगुणोपेतो ऽनन्तज्ञानाश्रयो विभुः ।
 महासिद्धन्वितो योगी सर्वसिद्धेः समाश्रयः ॥ ३०.७ ॥

30.3a trayāṇāṃ] Σ, trayāṇāṃ C_T · ca] C β; tu ν · siddhiḥ] C_S A β, siddhaḥ C_T, siddhi B_{ed}M₂V
 30.3b syāt kāyavāyucetasām] conj. (contra metrum); kāyavākcittasām bhavet C; kāyavākcetaso bhavet
 ν, kāyavākvetasām bhavet (?) A, kāyavākcetaso bhavāt V; kāyavākcittasāmbhavāt β 30.3c jñeyā] C
 A β; jñeyo B_{ed}M₂V 30.3d jīvanmuktiphala°] Σ, jīvanmuktaḥ phala° V 30.4a icchā°] Σ, icchā°
 C_T · °samādhi°] Σ, °samādhisamādhi° J₂^{ac} · °sampanno] C ν; °sampanne β 30.4b yogīndro]
 Σ, yogīndro K₃ · tadā] β V, tradā C; yadā B_{ed}AM₂ 30.4d °śloko] B_{ed}AM₂ β; °ślo C_S, °śloka°
 C_T, °śoko V · vṛkodaraḥ] Σ, vṛkodara J 30.5a yogī] Σ, gī K₃^{ac} 30.5b sarvajñaḥ] Σ, sarvajña°
 K₃ · samadarśanaḥ] em.; sadarśanaḥ C_S, samadaśanaḥ C_T; sarvadā śanaḥ ν; sarvadarśanaḥ β, sar-
 vadarśanaḥ J₂^{pc}K₃^{pc} 30.5c sa vandyāḥ] Σ, sarvajña V 30.5d pūjyaś caiva] C; pūjyo 'sau ca ν; yuktāś
 caiva β 30.6a °gatiḥ] B_{ed}AM₂, °gatin C, °gatan V; °matir J₂^{pc}K₃K₄^{pc}, °mabhir J₁J₂^{ac}K₁K₂K₄^{ac}
 30.6b avyāhatekṣaṇa°] C_S^{pc} β, avyāteḥkṣaṇa° C_S^{ac}, avyāhitekṣaṇa° C_T; avyāhatamati° ν 30.6c
 avyāhata°] Σ (contra metrum); vyāhata° K₃^{pc} · °ānandasamḍoho] C β, °ānandasamḍehā (?) K₃^{pc},
 °ānandasamḍohā (?) K₃^{ac}; °ānandadeho B_{ed}, °āmandadeho AM₂V 30.6d 'vyāhata°] B_{ed}AM₂,
 'vyāhata° V; avyāhata° C β, aṃvyāhata° (?) K₃^{pc}, avyāta° K₃^{ac} · °saṃbhṛtaḥ] em.; °saṃvṛtaḥ C;
 °saṃbhavaḥ ν β 30.7a °opeto] C β, °opetaḥ B_{ed}, °opetas AM₂, °opeta's V 30.7b 'nanta°] β,
 ananta° C; tato ν · °jñānāśrayo] C K₃K₄, jñānāśrayo B_{ed}AV, °jñānāśrayo M₂ JK₁K₂ · vibhuḥ] CB_{ed};
 viduḥ β AV, vibuḥ (?) M₂ 30.7c mahā°] Σ, mamahā° K₄^{ac} · °siddhyānvito] J₂^{pc}; °siddhānvito C_S
 K₃K₄, °siddhyānvito C_T; °siddhiyato B_{ed}, °siddhiyuto AM₂V; °siddhānvitā J₁J₂^{ac}K₁K₂ 30.7d
 °siddheḥ] C; °siddhi° B_{ed}AM₂ β 30.7d – 9ab om. V (eye-skip)

30.3 quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214): jīvanmuktis tadā jñeyā sarvāb-
 hīṣṭaphalaprādā || (Bombay 63^r; Lahore 75^r) trayāṇāṃ ca yadā siddhiḥ syāt kāyavāyucetasām |
 mahāsiddhis tadā jñeyā jīvanmuktiphalaprādā || 30.4 quoted with reference (see 25.3cd) *Yōgac-*
intāmaṇi (Ed. p. 214; Bombay 63^r; Lahore 75^r): svecchāsamādhisampanno yogīndro hi bhavet tadā |
 tadā mahāsamādhiś ca dharmameghasamāhvayaḥ || 30.5 quoted with reference (see 25.3cd) *Yō-*
gacintāmaṇi (Ed. p. 214; Bombay 63^r; Lahore 75^r): tadānandamayo yogī sarvajñaḥ sarvadarśanaḥ |
 sa pūjya (sāmpūjyas Lahore) triṣu lokeṣv avyāhatājñāś ca sarvadā || (second line omitted in Bombay)
 30.6 quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214, Bombay 63^r omitted; Lahore 75^r):
 avyāhatagatiḥ prāñño vyāhatānanda ('vyāhatānanda° Lahore)saṃbhṛtaḥ || 30.7 quoted with reference
 (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214; Bombay 63^r omitted; Lahore 75^r): sarvaiśvaryaṇopetaḥ sar-
 vasiddhisamanvitaḥ |

30.4c [K₁ 19^v] tadā 30.4c tadā [J₂ 16^r] mahā° 30.5c vandyāḥ [C 34^r] sarva° 30.6b °śru[K₄ 18^r]tiḥ

न दहत्यग्निश्चासौ न मज्जति जलादपि ।
 अवध्यः सर्वलोकानां योगीन्द्रो गुणवर्जितः ॥ ३०.८ ॥
 तस्मात्सर्वमयो योगी सर्वभूतमयो ऽपि सः ।
 सर्वज्ञानाश्रयो नित्यं सर्वलोकप्रपूजितः ॥ ३०.९ ॥
 संतुष्टस्तारयेल्लोकान् क्रुद्धः सिद्धिविनाशकः ।
 ज्ञानसिद्धो हि योगीन्द्रो देवानां वै भयंकरः ॥ ३०.१० ॥
 भ्रमन्सांसारिकं चक्रं भुवनत्रयपञ्जरम् ।
 तद्भित्त्वा हेलया योगी यात्यानन्दमयो विभुः ॥ ३०.११ ॥
 एवं वर्षसहस्राणि लक्षाणि च शतानि च ।
 पर्वताग्रे गुहायां च क्रीडन्ति सिद्धयोगिनः ॥ ३०.१२ ॥
 विरक्ता बाह्यविज्ञाने रक्ताः समाधिमध्यतः ।
 तिष्ठन्ति विजने स्थाने योगिनो ज्ञानचक्षुषः ॥ ३०.१३ ॥

30.8a dahaty agnitaś] C β; dahyate 'gni na Bed, dahyate 'gninā AM₂ **30.8b** na majjati] C AM₂ β; nimajjati Bed • jalād api] C J₂^{pc}K₃K₄; jalāśaye BedAM₂; dalād api J₁J₂^{ac}K₁K₂ **30.8c** avadhyah] C BedM₂ β, avaddhya A **30.8d** °varjitaḥ] C BedAM₂ β, °vajitaḥ K₁ **30.9a** tasmāt sarva°] C β; tasmā sarva° K₄; sarvadeva° BedAM₂ • °mayo yogī] C BedM₂ β, °mayogī° A **30.9b** °bhūta°] C β; °deva° ν • 'pi saḥ] BedAM₂ β, 'pi ca saḥ J₁^{ac}, pi ca J₂, +i +ḥ K₁; hi saḥ V; 'pi saḥ C **30.9c** °jñānāśrayo] Σ, °jñānāśrayo (?) M₂ **30.9d** °lokapra°] C J₂K₃K₄^{ac}; °lokaika° ν; °lokaḥ pra° J₁K₂K₄^{pc}, °lokaḥ pra° K₁ • °pūjitaḥ] Σ, °pūjitaḥ K₃^{ac} **30.10a** saṃtuṣṭas tārayel] C K₃K₄; saṃtuṣṭas tārayen Bed, saṃtuṣṭas tārayen AV, saṃtuṣṭas tāraye M₂; saṃtuṣṭa kārayel J₁J₂^{ac}K₁K₂, saṃtuṣṭaḥ kārayel J₂^{pc} • lokān] C β; nityaṃ ν **30.10b** kruddhaḥ] Σ, kruddha° Bed • siddhi°] C; sṛṣṭi° BedAM₂ β, sarva° V • °vināśakaḥ] C β; °vināśanaḥ ν **30.10d** devānām vai] C_T, devānā vai C_S; devātānām ν, devātānām ca (?) A (*unm.*); devānām ca β • bhayaṃ°] Σ, mayaṃ° J₂^{ac} **30.11a** bhraman sāṃsārikaṃ] *st.*; bhramaṃ sāṃsārikaṃ C_S, bhramaṃ sāṃsārikaṃ C_T; bhramatyāṃ sāṃsārikacakraṃ Bed (*unm.*), bhramat sāṃsārikaṃ A, bhramatyāṃ sārika° M₂, bhrūmat sāṃsārikan V; bhramat sāṃsārikaṃ β, bhramet sāṃsārikaṃ K₃ **30.11c** tad] Σ, d K₂^{ac} **30.11d** yāty ā°] C ν, + ryadevamayo 'pi saḥ || (see 9b) yāty ā° M₂, dhanty V; satyā° β • ānanda°] Σ, °āndanda° C_S • °mayo] C β; °mayaṃ ν • vibhuḥ] C ν; viduḥ β, vi + + K₁ **30.12b** lakṣāṇi] Σ, lakṣaṇi C_T • ca śatāni] C BedAM₂ β, vividhāni J₁ V **30.12c** guhāyāṃ ca] C ν J₂; guhāyā va J₁K₁K₂, guhā yāvat K₃K₄ **30.12d** kriḍanti] C β; kriḍante BedA, kriḍate M₂V **30.13a** viraktā] Σ, varaktā C_T • °vijñāne] C β; °jñāneṣu BedAM₂, °vijñāneṣu V **30.13b** samādhi°] Σ, samadhi° K₃^{ac} **30.13c** vijane] Σ, vine K₃^{ac}; vijayo J **30.13d** °cakṣuṣaḥ] Σ, °cakṣusaḥ C; °cakṣuṣā J₂

30.8cd quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214; Bombay 63^r; Lahore 75^r): avadhyah sarvabhūtānām yogīndro (*yogīndro* Bombay) doṣavarjitaḥ || **30.9ab** quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214; Bombay 63^r; Lahore 75^r): tasmāt sarvamayo yogī sarvabhūtāmāyō hi saḥ || **30.10** quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214; Bombay 63^r; Lahore 75^r): saṃtuṣṭas tārayel lokāt (*lokān* Bombay, Lahore) kruddhaḥ (*krūddhaḥ* Bombay) sarvavināśakaḥ | jñātasiddhir yadā yogī tadā naiva bhayaṃkaraḥ || **30.12** quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214; Bombay 63^r; Lahore 75^r): evaṃ varṣasahasrāṇi lakṣāṇi ca śatāni ca | parvatāgre guhāvāsam ānandāḥ (*guhāvāsaḥ sānandāḥ* Bombay, Lahore) siddhayoginaḥ ||

30.8a agni[K₂ 15^r]taś **30.9a** °ma[M₂ 34^v]yo **30.9b** sarva[K₃ 14b]bhūta° **30.9c**[A 57] sarva° **30.9d** °prapū[C 34^v]jitaḥ **30.12b** la[J₁ 12^r]kṣāṇi **30.12a**[K₁ 20^r] **30.13d** jñāna[J₂ 16^v]cakṣuṣaḥ

एवंभूताश्च तिष्ठन्ति दृश्यन्ते कार्यशालिनः ।
जीवन्मुक्ताश्च ते ज्ञेया ये सिद्धा जिनरूपिणः ॥ ३०.१४ ॥

इति जीवन्मुक्तिलक्षणविवेकः ॥

[31. MAHĀMUDRĀVIVEKAḤ]

निष्पन्ना योगिनश्चात्र शेषावस्थास्ववस्थिताः ।
निष्पन्न इति तेनास्या नामाख्यातं जगत्त्रये ॥ ३१.१ ॥
निष्पन्नो ऽयं यदा योगी ब्रह्मद्वारेण निःसृतः ।
तदा वीणाध्वनिस्तत्र वायुः शब्दायते कलम् ॥ ३१.२ ॥
महामुद्रादिभेदेन महामुद्रा च योगिनाम् ।
संपद्यते तदावश्यमसंख्यं योगलक्षणम् ॥ ३१.३ ॥

इति महामुद्राविवेकः ॥

[32. ASIDDHAKĀYALAKṢAṆAVIVEKAḤ]

30.14a evambhūtās] Σ, evambhūtāmś J₂ 30.14b dṛśyante] C V J₂^{pc}K₃, dṛśyate J₁J₂^{ac}K₁K₂K₄ • kāryaśālināḥ] C β; jñānaśālibhiḥ V 30.14c jñeyā] C; jñeyāḥ V, jñeyāḥ V; jñeyās β 30.14d ye siddhā jina°] C; siddhās cāsiddha° B_{ed}AM₂, siddhāḥ siddha° V; te siddhāḥ śiva° β, te siddhāḥ śi° K₃^{ac} • °rūpiṇaḥ] Σ, °rūpiṇaḥ C 30. col. iti jīvanmuktalākṣaṇavivekaḥ] conj.; jīvanmuktalākṣaṇavivekaḥ C; iti jīvanmuktalākṣaṇam B_{ed}AM₂, jīvanmuktalākṣaṇam V; jīvanmuktalākṣaṇavivekaḥ β, ity amṛtasiddhau jīvanmuktalākṣaṇavivekaḥ K₃ 31.1a niṣpannā] Σ, niṣpanna° V • yogināś] Σ, yogināś C_S • cātra] Σ, catra C_T 31.1b °āvasthāsv avasthitāḥ] C β; °āvasthāvyaavasthitāḥ V, °āvasthāpy avasthitāḥ B_{ed}, °āvasthāvyaavasthitāḥ M₂ 31.1c niṣpanna iti tenāsya] em.; niṣpanna iti tenāsya C; niṣpannā iti te nasyuḥ B_{ed}, niṣpannā iti tena syur AM₂, niṣpannā tena syur V; niṣpannā patite tasyād J, niḥpannā iti tena syād K 31.1d nāmākhyātaḥ] C_S, māmākhyātaḥ C_T; nāmajātā V, nomajātā V; akhyānaḥ ca β • jagatraye] Σ, jagatraye A K₁K₃ 31.1cd after this β adds: iti niṣpannavivekaḥ 31.2a niṣpanno] Σ, niṣpano B_{ed} • 'yaṁ yadā] C β; 'tha yadā B_{ed}A, 'tha ya da thā (?) M₂, 'tha yathā V 31.2b °dvāreṇa] Σ, °dvadvāreṇa C_S • niḥsṛtaḥ] C_S, niḥsṛta C_T; niścitam V, ni + + M₂; niḥsṛtam β, nisṛtam J₂^{ac} 31.2c tadā vīṇādhvanis tatra] C_S K₃K₄, tadā vaṇīdhvanis tatra C_T; vīṇeva madhyamāvādyair B_{ed}A, + ṇeva madhyamāvādyair M₂, vīreṇa madhyamāsādyai V; tathā vīṇ+ + nis K₁, tathā vīṇādhvanis tatra JK₂ 31.2d vāyuh] Σ, vāyu J₁J₂^{ac} • śabdāyate] C β V, śabdayate K₃^{pc}B_{ed}AM₂ • kalam] β B_{ed}A, kalā + M₂, kalām V; phalam C_S^{pc}C_T, phalaḥ la C_S^{ac} 31.2cd after this B_{ed}AM₂ adds: iti niṣpannāvasthāvivekaḥ || • V adds: niṣpannāvasthāvivekaḥ 31.3a °ādibhedena] em.; °ābhibhedena C K; °āvibhedena V; °ādhibhedena J 31.3b °mudrā] C β; °siddhiś V • yoginām] Σ; yoginī C 31.3c saṁpadyate] Σ, saṁpadṛtai C • tadāvaśyam] β, tadāvaśya J₁K₁K₂K₄, tadavaśyam C; sadā sarvam V, sad + + + M₂ 31.3d asaṁkhyam] C V; sasāṁkhyam β, sasāṁkhyam K₄^{pc}, sasāṁkhyam K₄^{ac} 31. col. iti mahāmudrāvivekaḥ] C; iti mahāmudrāsiddhivivekaḥ V, mahāmudrasiddhivivekaḥ V; iti mudrāvivekaḥ β, ity amṛtasiddhau mudrāvivekaḥ K₃, iti mahāmudrāvivekaḥ || || K₄

30.14b kā[C 35^r]rya° 30.14c jñe[K₄ 18^v]yā 31.2a [B_{ed} p. 198] niṣpanno 31.2a [M₂ 35^r] niṣpanno 31. col. mahā[A 58]mudrā° 31. col. [K₂ 15^v] || || iti 31. col. || [K₃ 15a] iti

नान्यः पन्था द्वितीयो ऽस्ति मुक्तये योगिनो भुवि ।
 जीवन्मुक्तिं गतो योगी महामुक्तिपदं व्रजेत् ॥ ३२.१ ॥
 न मुक्तिर्मृतकायस्य विमार्गपतितस्य च ।
 प्रकृतिं कर्मतो दृष्ट्वा मरणं प्रकृतेर्गुणः ॥ ३२.२ ॥
 तावद्बुद्धो ऽप्यसिद्धो ऽसौ नरः सांसारिको मतः ।
 यावद्भवति बीजेन्द्रो देहतो ब्रह्मरूपकः ॥ ३२.३ ॥
 असिद्धं तद्विजानीयाद्वपुरब्रह्मचारिणाम् ।
 जरामरणसंकीर्णं सर्वक्लेशसमाश्रयम् ॥ ३२.४ ॥

इत्यसिद्धकायलक्षणविवेकः ॥

[33. ASIDDHAVĀYULAKṢAṆAVIVEKAḤ]

32.1a nānyaḥ] Σ, nānya° B_{ed} J₂^{ac} · 'sti] Σ, asti C 32.1b muktaye] Σ, maktayo C_T · yogino] C;
 yogināṃ ν β 32.1c °muktiṃ] C; °mukti° ν β 32.1d °mukti°] Σ, °muktiṃ J₂^{ac} 32.2a na]
 Σ, + M₂ · muktir] Σ, muktim M₂, muktiṃ K₃ · mṛta°] C_S, mṛti° C_T; β ν, amṛta° M₂ 32.2b
 ca] Σ, om. K₄ 32.2c prakṛtiṃ] C B_{ed}AM₂; prakṛtiḥ V β · karmato] Σ; *kāmato C_{tr} 32.2d
 maraṇam] Σ; maraṇa° C · prakṛter] B_{ed}A β, prakṛte K₁; °prakṛter C; prakṛtair M₂^{pc}V, prakṛtair
 M₂^{ac} · guṇaḥ] C; guṇaiḥ ν; guṇam β 32.3a tāvad buddho] C K₄; tāvad baddho B_{ed}A, + + + ddho
 M₂; tāva()ddho J₁J₂^{ac}, tāvat siddho J₂^{pc}, tāva ddho K₁, tāva()ddho K₂, tāvad baddho/buddho (?)
 K₃ · 'py asiddho] C_T β, 'py asiddhau C_S; 'sya siddho ν, 'sya sindho V 32.3b naraḥ] Σ, nara K₄^{ac} ·
 sāṃsāriko] C J₂^{pc}; sāṃsāriṇo ν; sāṃsāriko J₁J₂^{ac}K₁K₂K₄, sāṃsārako K₃ 32.3c dravati] C K₃K₄^{pc};
 bhavati ν; ramati JK₁K₂, bhramati K₄^{ac} · bijendro] C β; yogīndro ν 32.3d °rūpakaḥ] C B_{ed}V,
 °rūpataḥ A, °rūpadhṛkaḥ (?) M₂; °rūpadhṛk β 32.4 kāmakrodhādidoṣaiḥ ca vyādhibhir jarayaku-
 lam (°krūlam (?) M₂) ν 32.4a asiddham] C; asiddhis β · vijānīyād] J₂^{pc}K₃, vijānīyād C, vijānīyā
 J₁J₂^{ac}K₁K₂K₄ 32.4b vapur] em.; vāyur C β, āyur J₂^{pc} · °cāriṇām] C_S, °cāriṇam C_T; °cāriṇaḥ
 β 32.4c jarā°] C β, jar+ K₁ 32. col. ity asiddhakāyalakṣaṇavivekaḥ] conj.; asiddhakāyalalakṣaṇa-
 vivekaḥ C_S, asiddhakāyalakṣaṇavivekaḥ C_T; (not transmitted) ν; iti kāyalakṣaṇavivekaḥ β, ity amṛ°
 si° kāyalakṣaṇavivekaḥ K₃

32.1cd quoted with reference (see 25.3cd) *Yōgacintāmaṇi* (Ed. p. 214, Bombay 63^r; Lahore 75^r): jīvan-
 muktigato yogī mahāmuktupadaṃ vrajet (*prajet* Bombay) || 32.3 quoted with reference (*amṛtasiddhau*)
Yōgacintāmaṇi (Ed. p. 39; Bombay 14^r; Lahore 16^v): tāvad baddho (*badhyo* Bombay, Lahore) 'py asid-
 dho 'sau naraḥ sāṃsāriko (*sāṃsāriko* Bombay, Lahore) mataḥ | yāvad bhavati (*yāvad ravati* Bombay,
 Lahore) rasendro 'sau dehago brahmarūpakaḥ || 32.3 quoted with reference (*uktam amṛtasiddhau*) *Jy-*
otsnā (Ed. p. 380): tāvad baddho 'py asiddho 'sau naraḥ sāṃsāriko (vars. *sāṃsārike*, *sāṃsārike*, *sāṃsāriko*)
 mataḥ (var. *manab*) | yāvad bhavati (var. *yāvad ravati*) dehastho rasendro brahmarūpakaḥ || 32.4
 quoted with reference (see 32.3) *Yōgacintāmaṇi* (Ed. p. 39; Bombay 14^r; Lahore 16^v): asiddham tad vi-
 jānīyāt kāyam abrahmacāriṇām | jarāmarāṇasaṃkīrṇam sarvakleśasamāśrayaḥ (°*samāśrayam* Bombay,
 Lahore) || 32.4 quoted with reference (see 32.3) *Jyotsnā* (Ed. p. 380): asiddham taṃ vijānīyān naram
 (vars. *vijānīyāt na nara*, *vijñānīyāt na nara*) abrahmacāriṇām | jarāmarāṇasaṃkīrṇam (var. °*samkīrṇam*)
 sarvakleśasamāśrayam ||

32.1a [C 35^v] nānyaḥ 32.1d °pa[K₁ 20^v]dam 32. col. °lakṣaṇa[K₄ 19^r]vivekaḥ

यावद्विमार्गगो वायुर्निश्चलो नैव मध्यगः ।
असिद्धं तं विजानीयाद्वायुं कर्मगुणान्वितम् ॥ ३३.१ ॥

इत्यसिद्धवायुलक्षणविवेकः ॥

[34. MAHĀBHŪTAPARIṆĀMAVIVEKAḤ]

यावच्चित्तं चलद्देहे बाह्यज्ञानसमाकुलम् ।
असिद्धं तद्विजानीयान्निबद्धं कर्मरज्जुभिः ॥ ३४.१ ॥

इत्यसिद्धचित्तलक्षणम् ॥

ऊर्ध्वरेता यदा योगी गृहीतचित्तमारुतः ।

33.1a yāvad] Σ , yavad C_S^{ac} • vāyur] Σ , vāyu+ M_2 , vāyu K_3 , vāyu+ V 33.1b niścalo] Σ , +iścalo M_2 , + ścalo V • naiva] Σ , nai C_T 33.1c asiddham] Σ , asiddhām C_S • taṃ] ν , nnaṃ (?) V ; tad C_S β , taṃd C_T • vijāniyād] Σ , vijāniyāt C_T , om. K_4 (eye-skip) 33.1d – 34.1c om. K_4 (eye-skip) 33.1d vāyur karmaguṇānvitam] em., vāyukarmaguṇānvitam C ; vāyur karmaguṇānviṭaḥ $B_{ed}A$, vāyur karmaguṇānritam (?) M_2 , karmararajubhiḥ (?) || asiddhacittavivekaḥ || vāyur karmaguṇānvitam V ; vāyur karmaguṇānvitam β^{-K_4} , vāyur karmaguṇānvitam J_1 33. col. ity asiddhavāyulakṣaṇavivekaḥ] C ; iti asiddhavāyuvivekaḥ ν , iti asiddhivāyuvivekaḥ || A ; iti siddhavāyuvivekaḥ β^{-K_4} , iti mṛ° si° siddhavāyuvivekaḥ K_3 34.1a yāvac cittaṃ] $C_S^{pc}C_T$, yāvac cittaṃ C_S^{ac} ; ν , yāvacittaṃ V ; cittaṃ yāvac β^{-K_4} • calad dehe] em., caladehe C ; layam dehe ν , la + +n dehe V ; caraṃ dehe β^{-K_4} 34.1b bāhyajñānasamākulam] C ; bāhyajñānāvalambanam ν ; vāyur jñānasamāgamam J , vāyujñānasamārganam K_1 , vāyur jñānasamārganam K_2 , vāyujñānasamānatā K_3 34.1c asiddham] Σ^{-K_4} , prasiddham V , asiddha K_3 ; asiddhān C_S • tad] C β^{-K_4} ; taṃ ν , nnaṃ V • vijāniyān] Σ^{-K_4} , vijāniyāt C_S , vijāniyyāt V 34.1d nibaddham] Σ , om. K_4 , nibaddhada V • °rajjubhiḥ] Σ , °rarjubhiḥ K_4 , °ra+ju+iḥ V 34.1.1 ity asiddhacittalakṣaṇam] conj.; asiddhacittalakṣaṇaḥ C ; iti asiddhacittavivekaḥ || asiddham taṃ vijāniyāt saṃśayo brahmavādinām || ity asiddhakāyavivekaḥ || $B_{ed}M_2$, ity asiddhacittavivekaḥ || asiddham taṃ vijāniyāt saṃdhayo (?) brahmavādinām || ity asiddhakāyavivekaḥ || A , a + + + ttavivekaḥ | asiddham taṃ vijāniyyāt sa + + + + + dinām || asiddhavāyuvivekaḥ || V ; ity asiddhilakṣaṇam β , iti siddhilakṣaṇam $K_1^{pc}K_4^{ac}$, iti silakṣaṇam K_1^{ac} 34.2 om. β 34.2a yogī] C_T ν , yogi V ; vāyur C_S^{pc} , vāyur C_S^{ac} , vāyar C_T 34.2b gṛhītacittamārutaḥ] C_S , gṛhītacittamārutaḥ C_T ; gṛhītā cittamārutam ν , damaged V

33.1 quoted with reiterated reference (see 32.3, tathāiva in Ed., tathā in Bombay, Lahore) *Yōgacintāmaṇi* (Ed. p. 40; Bombay 14^r; Lahore 16^v): yāvad vimārgago vāyur niścalo naiva madhyagaḥ | asiddham tad vijāniyād vāyur (vāyur° Bombay) karmaguṇānvitam || 33.1 quoted with reference (tad uktam amṛtasiddhau) *Jyotsnā* (Ed. p. 380): yāvad vimārgago (vars. yāvad dhi mārgato, yāvad dhi mārgago) vāyur niścalo naiva madhyagaḥ | asiddham taṃ vijāniyād vāyur karmavaśānugam || 34.1 quoted with reiterated reference (see 32.3, tathāiva) *Yōgacintāmaṇi* (Ed. p. 40; Bombay 14^r; Lahore 16^v): yāvat prasandate cittaṃ bāhyābhyantaravastuṣu | asiddham tad vijāniyād cittaṃ karmavaśānugam (karmavaśānu_ Bombay) || 34.1 quoted with reference (uktam amṛtasiddhau) *Jyotsnā* (Ed. p. 381): yāvat prasyandate cittaṃ bāhyābhyantaravastuṣu | asiddham tad vijāniyād cittaṃ karmaguṇānvitam ||

33.1a vi[J_2 17^r]mārga° 33.1b niścalo [C 36^r] naiva 34.1a ci[M_2 35^v]ttaṃ 34.1c vijāni[J_1 12^v]yān

कायवाक्चित्तसंसिद्धिं ध्यानादेवोपलक्षयेत् ॥ ३४.२ ॥

इति सर्वयोगलक्षणम् ॥

एवं समाधिसंपन्न आनन्दत्रयनन्दितः ।
शरीरगोपनं कुर्यादैश्वर्येण च योगधृक् ॥ ३४.३ ॥

इति महाभूतपरिणामविवेकः ॥

[35. NIRVĀṆAVIVEKAḤ]

तदानन्दमयो योगी ज्ञानकायो महोदयः ।
अव्ययो निष्कलो व्यापी शिवः सर्वगतो विभुः ॥ ३५.१ ॥
विशुद्धज्ञानदेहो ऽसौ प्रपञ्चगुणवर्जितः ।
सर्वज्ञः सर्वगो नित्यः सत्यार्थो ऽपि महोदयः ॥ ३५.२ ॥

34.2c kāyavāk°] C ν , damaged V • °cittasamsiddhiṃ] em.; °cettasamsiddhi C; °cetanāsiddhiṃ ν
34.2d dhyānād evopalakṣayet] em., d evopalakṣayet C_S, dhyānād evopalakṣayet C_T; dhyānād eva
na lakṣyet B_{ed} (unm.), dhyānād eva na lakṣyet A, dhyānād eva + lakṣyet M₂, dhyānād eva vi-
lakṣyet V 34.2.1 iti sarvayogalakṣaṇam°] conj.; sarvayogalakṣaṇa C; iti sarvayogopalakṣaṇam ν ,
sarvayogo°valakṣaṇam V; om. β 34.3a evaṃ] Σ , yevaṃ V • samādhi°] Σ , samā° K₁ • °saṃpanna]
C_S J₁, °saṃparna C_T; °saṃpannā° A J₂K, °saṃpannād B_{ed}M₂V 34.3b ānanda°] C_S^{pc} B_{ed}M₂V
 β , ananda° C_S^{ac}C_T; °nanda° A (unm.) • °traya°] Σ , °triyā° K₁, °tra° V • °nanditaḥ] C_S^{pc}, °vinan-
ditaḥ C_S^{ac}C_T; °nandinaḥ ν ; β , °nandita K₃ 34.3c śārīra°] C β ; śārīre ν • °gopanaṃ] C B_{ed}A,
gopanaḥ M₂, śodhanā V; °śodhanaṃ β , °sādhanam K₃^{ac} 34.3d aiśvaryaṇa ca] C; aiśvaryaṇapi
B_{ed}, aiśvaryaṇāpi AM₂; īśvare °pi ca V β • yogadhṛk] C β V; yogabhṛt B_{ed}, yogavit A, yogabhṛit
M₂ 34. col. iti mahābhūtapariṇāmavivekaḥ] conj.; mahābhūtapariṇāmavivekaḥ C; iti bhūtapariṇā-
mavivekaḥ ν , bhūtapariṇāmavivekaḥ V; iti mahābhūtapariṇāmāḥ β , iti mahābhūtapariṇāmavivekaḥ
K₃ 35.1a tadānandamayo yogī] B_{ed}AV K, tadānandama yogī C_S, tadānantamayo yogī C_T; ma-
hodayo mahākāyo M₁, ta tadānandamayo yogī M₂, tadānandamayo yogi V; tadāmāyo yogī J₁J₂^{ac}
(unm.), tadā jñānamayo yogī J₂^{pc} 35.1b jñānakāyo mahodayaḥ] Σ ^{-V}; jñānakāyaḥ sadodiyah C;
a(hya)vyayo niṣkalo vibhuḥ M₁ 35.1bc om. V 35.1c avyayo niṣkalo] AM₂ β , avyakto niṣkalo J₁, +
+ + niṣkalo K₁; avyayaniṣkalo C; avyayo niṣkala B_{ed}, vyāpī nirañjano M₁ • vyāpī] B_{ed}A, vyāpī C;
devo M₁, vajyā (?) M₂; yogī β 35.1d śivaḥ sarva°] C_SC_T^{pc} B_{ed}AM₂, śivaḥ C_T^{ac}; yogī sarva° M₁,
sarva° V; giraḥ sarvā° β , giraḥ sarva° J₂^{pc}, śiraḥ sarvā° K₄ • °gato] Σ ; °vito (?) A, °gate M₂ • vibhuḥ]
 Σ , vibhūḥ V 35.2 om. AM₁V 35.2a °deho] B_{ed}M₂ β C_T, °de C_S 35.2b prapañcaguṇavarjitaḥ
] C; nirajo guṇavarjitaḥ B_{ed}M₂; niḥprapañcaguṇārjitaḥ JK₂, niḥprapañcaguṇājitaḥ K₁, niḥpra-
pañcaguṇārjite K₃, niḥprapañcaguṇārjiteḥ K₄ 35.2c sarvajñāḥ] C M₂ β , sarvajña B_{ed} • nityaḥ] C
B_{ed}M₂ β , ni + + K₁ 35.2d satyārtho] C_{tr} β , + tyārtho K₁, sa(implicit) K₂; sattvārtho C; sarvārtho
B_{ed}M₂ 35.2d after this B_{ed}M₂ add: mahodayo mahākāyo avyayo niṣkalo (niṣphalo B_{ed}) vibhuḥ]
vyāpī nirañjano devo yogī sarvagato vibhuḥ ||

34.3a [A 59] evaṃ 34. col. °pariṇā[C 36^v]ma° 34. col. || [K₃ 15b] || iti 35.1a [B_{ed} p. 199] tadā
35.1c [K₁ 21^r] 35.2d sa[K₂ 16 (deest)]tyārtho 35.2d (within variant) yo[M₂ 36^r]gī

इति निर्वाणविवेकः ॥

निर्यासं सर्वतन्त्राणां सर्वदर्शनसंमतम् ।

घृतमिव बहुक्षीरादुद्धृतं यत्नतो मया ॥ ३६.१ ॥

नाम्ना अमृतसिद्धिश्च सिद्धिसोपानपद्धतिः ।

श्रीमन्माधवचन्द्रेण कृतेयं योगिनां शुभा ॥ ३६.२ ॥

यावत्सांसारिकं चक्रं भ्रमति ग्रहविग्रहम् ।

तावज्जीयात्त्रिलोकेषु श्रीविरूपाख्यसन्ततिः ॥ ३६.३ ॥

कृतमात्मप्रबोधाय प्रमोदाय च योगिनाम् ।

मृषाज्ञानवतां पुंसां चमत्काराय केवलम् ॥ ३६.४ ॥

सुसभ्यानां प्रबोधाय तथा विवर्त्मशालिनाम् ।

कुतर्ककुमतीनां च कृतो ऽयं चपलग्रहः ॥ ३६.५ ॥

35. col. iti nirvāṇavivekaḥ] *conj.*; nirvāṇavivekaḥ C; iti mahānirvāṇavivekaḥ ν , mahānirvāṇavivekaḥ V; iti nirvāṇavivekaḥ β^{-K^2} , iti nirvāsavivekaḥ K_1 36.1a sarva°] Σ^{-K^2} , sava° J_1^{pc} , savajña° J_1^{ac} • °tantrāṇām] C_T , °tantrāṇam C_S ; β^{-K^2} , °tamtrāṇam J_2^{ac} , °tantrāṇa K_1 ; °tattvāṇām ν 36.1b °darśana°] $C \nu K_3 K_4^{pc}$; °lakṣaṇa° JK_1 , °la darśana° K_4^{ac} • °saṃmatam] Σ^{-K^2} , °saṃmatam C_S 36.1c ghr̥tam iva bahukṣīrād] C (*contra metrum*); bahukṣīre ghr̥tam caiva tad B_{ed} , bahukṣīre ghr̥tam caitat A, bahukṣīre ghr̥tam cai[va] tad M_1 , bahukṣīre ghr̥tam caiva tad M_2 , bahukṣīre ghr̥tataś caitat V; ghr̥tam iva vaṃśakṣīrād β^{-K^2} , ghr̥tam iva vaṃ + + rād K_1 36.1d uddhṛtam] Σ^{-K^2} , udhṛtam J_2 , uddhṛta K_1 • yatnato] Σ^{-K^2} , tnatō K_1 ; yan mato B_{ed} 36.2a nāmnā amṛtasiddhiś ca] K_3 ; nāmnā 'mṛtasiddhiś ca C_S (*unm.*), nāmnā amītasiddhiś ca C_T ; dvināmnāmṛtasiddhis tu AM_1M_2 , dvināmnāmṛtasiddhis tu B_{ed} , cinnāmnāmṛtasiddhiḥ tu (?) V; nāmnā cāmṛtasiddhiś ca JK_1 , nāmnāmṛtasiddhiś ca K_4 36.2b siddhi°] C; siddha° $\nu \beta^{-K^2}$ • °paddhatiḥ] Σ^{-K^2} , °yaddhatiḥ C_S , °yaddhataḥ C_T 36.2c śrīmanmādhavacandreṇa] $C_T \beta^{-K^2}$; śrīmadmādhacandreṇa C_S ; *°śrīavadhūtacandreṇa C_{tr} ; śrīvirūpākṣanāthena ν , śrīvirūpākṣapākṣanāthena V 36.2d kṛteyaṃ yoginām śubhā] C_S ; kṛteyaṃ yoginī śubhā C_T ; kṛtam sadyoginām kṛtam B_{ed} , kṛtam sadyoginām gatam AV, kṛte sadyoginām kṛta(te) M_1 , kṛtam sadyoginām kṛ gatam M_2 ; kṛto 'yaṃ yoginām śubham J, kṛto 'yaṃ yoginā śubham $K_1 K_3 K_4$ • End of verses in β^{-K^2} 36.3b bhramati grahavigrahaḥ] C; bhramate bhramavibhramam ν , bhramate bhramavibhramah M_1 36.3c tāvaj] $C \nu$, tavaj V • jīyāt trilokeṣu] C_S , jīyat trilokeṣu C_T ; jīvatu lokeṣu ν , jīvantu lokeṣu B_{ed} 36.3d °virūpākhyā°] C; °virūpākṣa° ν 36.4a kṛtam ātma°] $C \nu$, kṛta+ ātma° V • °prabodhāya] $C_S^{pc} C_T \nu$, °prabodhaya C_S^{ac} 36.4b pramodāya] $C_T \nu$, pramodaya C_S 36.4c mṛṣā°] C; mukhaṃ ν , mukha° V • puṃsām] $C_S \nu$, puṃsam C_T 36.5a susabhyānām] *conj.*; susakhānām C_S , susakhānām C_T ; *asatyānām C_{tr} ; ajñānānām ν , ajñānān tu A • prabodhāya] $C_S^{pc} C_T \nu$, prabodhaya C_S^{ac} 36.5b tathā] $C \nu$, + modāya yoginām || tathā vimṛśāśālinām V • vivartma°] C (*contra metrum*); vimṛṣya° B_{ed} , vimṛ° A, vimṛśa° MV • °śālinām] $C_T \nu$, °śālinām C_S 36.5c kutarkakūmatinām] C $B_{ed}AVM_1$, kutak' kramatinām A, kutarkakūmatinām M_2^{pc} , kukatarkakūmatinām M_2^{ac} 36.5d kṛto 'yaṃ capalagrahaḥ] C_T , kṛto yaṃ kṛto yaṃ capalagrahaḥ C_S ; *kṛtaḥ pañcamalagrahaḥ C_{tr} ; kṛtam ceyaṃ galagrahaḥ $B_{ed}M_2$, kṛtam cedam galan mahāḥ A, kṛtam ce(tiś ce)yaṃ galarta(gra)haḥ M_1 , kṛtam ceḥamgalatrāgaḥ (?) V

36.2c [K_4 19^v] 36.3a [C 37^r] yāvat 36.5c [A 60] kutarka°

शुक्रस्य अमृतं वाच्यं मोक्षस्य जीवितस्य च ।
त्रयाणां कथिता सिद्धिरमृतसिद्धिरिहोच्यते ॥ ३६.६ ॥

स्वर्गे मर्त्ये च पाताले ये च तिष्ठन्ति देहिनः ।
तेषां सुखमविच्छिन्नं प्रवर्ततां नभःसमम् ॥ ३६.७ ॥

त्रिभिर्ग्रन्थशतैः सर्वं योगोपायसलक्षणम् ।
प्रोक्तं गुणवतां यत्नाच्चक्षुर्भूतं च निर्मलम् ॥ ३६.८ ॥

बुद्धबोधिगुरुं नत्वा श्रीअवधूतं विहुणं ।
कृतो यो ग्रन्थराजेन संपूर्णो ऽयं मनोरथः ॥ ३६.९ ॥

॥ इत्यमृतसिद्धिः समाप्ता ॥

36.6a śukrasya amṛtaṃ] *em.*; sukraśyāmṛtaṃ C (*unm.*), śubhaśaucāmṛtaṃ V, śubhāśaucāmṛtaṃ A^{ac}, śribhaśaucāmṛtaṃ V • vācyam] C V, vākyam B_{ed} 36.6b mokṣasya jīvitasya ca] C (*contra metrum*); tathā jīvitamokṣayoḥ V, tathā jīvatamokṣayoḥ V 36.6c trayāṇām] C V, trayāṇā V • siddhir] C; siddhim B_{ed}M₂, siddhin A, siddhim(r) M₁, siddhi V 36.6d amṛta°] C V, mṛta° AV 36.7a svarge] C_S, sarge C_T; V, svargye A • martye] C_S, martya C_T; V, madhye V • ca] C_S^{pc}C_T V, *om.* C_S^{ac} • pātāle] C V, pātālam(le) M₁, pātālam M₂ 36.7b ye ca] C V, ye tu A, yo + M₂ • dehinaḥ] C; yoginaḥ V 36.7c teṣām] C V, teṣā V 36.7d pravartatām nabhaḥsamam] C_S (*contra metrum*), pravartatām nabhasamām C_T; pravarteta nabhopamam B_{ed}, pravarteta nabhasthamaḥ AM₂, pravarteta nabhasthamaḥ(le) M₁, pravatteta nabhasnamaḥ V 36.8a tribhir] C V, tribhi AM₂V • sarvaṃ] C; sārđham V 36.8b yogopāyasalakṣaṇam] C_T, yogopāyalakṣaṇam C_S^{pc}, yogopāyalakṣaṇam C_S^{ac}; yogopāyaḥ salakṣaṇaḥ V, yogopāyaḥ salakṣaṇaḥ V 36.8c proktaṃ] C; prokto V • yatnāc] C_S, yatnā C_T; puṃsām V, puṃsām sarve M₂^{ac}, sarve V 36.8d ca nirmalam] C; sunirmalam (*explicit*) V 36.9 (*not transmitted*) V 36.9a °guruṃ] *em.*; °guru C 36.9b °vihuṇam] C_S, °vihūṇa C_T Col. || ity amṛtasiddhiḥ samāptā ||] *em.*; [scribal verse with date] || ity amṛtsiddhiḥ samāptā || C; for the other colophons, see Description of Manuscripts *supra*.

36.7cd *cf.* Bodhicaryāvatāra 1.19cd: avicchinnāḥ puṇyadhārāḥ pravartante nabhaḥsamāḥ ||

36.7c [C 37^v] teṣām 36.8b yogopā[M₂ 36^v]yas Col. samāptā || [C38^r] kṛtir

Part III

The Attainment of Immortality

Obeisance

At the navel is a white lotus. On top of that is the spotless orb of the scorching-rayed [sun]. In the middle of that, at the meeting point of the three paths, I worship her who is the sole essence of *samsāra* [and] the creator of the three worlds, who arises on the path of dharma,⁹² who, having three bodies, is lauded as Chinna-mastā, “She who has cut off [her] head”, whose form is knowledge, who removes the fear of death, who is a yoginī, bearing the seal of yoga.⁹³

Chapter 1, The Inquiry into the Body

- (1) Homage to the glorious lord Virūpa (*śrīmadvirūpanāthāya*),⁹⁴ the upholder of the tradition, the guru, the leader of the caravan of those who follow the path of the Siddhas!⁹⁵

⁹² *dharmavartmodayā*: this indicates that Chinna-mastā is to be visualised as emanating from a downward-facing triangle. In Vajrayāna texts the *dharmavartmodaya/ā* or *dharmodaya/ā* is homologised with the female sexual organ, the lotus and Wisdom. It signifies a downward-pointing triangle because that was the shape of an initial letter “e” in all north Indian scripts and “e” is the first syllable of the Buddhist opening formula *evam śrutam mayā...* (from which, in the form of the Buddha’s teachings, dharma follows). See e.g. the locus classicus, *Hevajratāntra* II.3.4; the *Sāramañ-jarī* commentary of Samantabhadra (Pāla recension) on Jñānapāda’s *Samantabhadra* 19–20 (Ms Tucci photographs, draft ed. by Szántó): *dharmodayākhyamudrām [...] trikoṇām ity atrāmnāyena koṇadvayam upari draṣṭavyam |*; and the *Bhramahara* of Ratnākaraśānti (ed. ISAACSON 2002:160/71): *tatra [...] dharmodayākhyam [...] adbhāḥ sūkṣmam upari viśālam trikoṇam [...]*. See also ISAACSON & SFERRA 2014:260 n.34.

⁹³ This benedictory verse is among the primary indicators of the Buddhist origins of the *Amṛta-siddhi* (on which see MALLINSON 2020a). It is omitted from the β manuscripts, probably because of its Buddhist associations. The verse occurs as a marginal note in the *Guhyasamayasādhanamālā* and several subsequent Śākta texts (for details see the apparatus of the critical edition). We thank Lubomír Ondračka for pointing out to us that *yogamudrām* is likely to mean *yogamudrādharām* (cf. ZEILER 2008:80). The referent of *yogamudrā*, however, remains obscure to us.

⁹⁴ The eastern witnesses and M₃ here read *śrīvirūpākṣa*^o (the southern witnesses have *śrīmadgo-rakṣa*^o). In Buddhist literature the form Virūpa is much more common than Virūpākṣa. Manuscript C opens with *virūpākhyāya namaḥ*, in which *virūpākhyā* is likely to mean “he who is called Virūpa” although it could be understood as an orthographic variant of Virūpākṣa (see also 36.3d *śrīvirūpākhyasantatiḥ*).

⁹⁵ *siddhavartmānugacchatām*: here we read against C, adopting the genitive plural *ḡacchatām* of all other witnesses. We understand C’s *ḡacchate* to be a corruption resulting from attraction to the datives elsewhere in the verse.

- (2) Homage to [my] glorious guru, the doctor who, with a stream of the nectar of knowledge, has awoken me from a sleep brought on by the poison of ignorance!⁹⁶
- (3) *Amṛtasiddhi*⁹⁷ is taught here for the awakening of the civilised, to inspire myself to attain peace⁹⁸ [and] for the appeasement of the arrogance of the uncivilised.
- (4) All this that I am about to teach is to be praised by those who have knowledge, for the knowledgable, free from passion, delight in the great Blissess.⁹⁹
- (5) If one is ignorant, one must not find fault with what I say. Moreover, if one is to speak the truth, one must admit to one's ignorance.
- (6) Just as butter is extracted¹⁰⁰ from milk as its essence as a result of churning, so, by the grace of the guru, have I [extracted] this [teaching] from various tantras.
- (7) Knowledge is one [but] has been taught in different ways at great length by Siddhas. Fools on the wrong path have completely muddled it.
- (8) Having learnt all the treatises and wandered the earth and its oceans, they become confused on the ways of knowledge, like deer at [a mirage created by] the sun's rays.¹⁰¹

⁹⁶ *ajñānaviṣanidrā me*: our conjecture °*nidrā me* presupposes that C's °*nidrātma* is based on a misreading of *me* as *tma* caused by understanding a *prṣṭhamātra e* as *t*.

⁹⁷ On the meaning of *Amṛtasiddhi*, see p. 7.

⁹⁸ We have understood *śāntiyāsabhyānām* as *śāntyai asabhyānām* with *sandhi* applied twice.

⁹⁹ *parānandaiḥ*: on the Blissess that arise during the practice taught in the *Amṛtasiddhi*, see page 17.

¹⁰⁰ *uddhṛtam*: C's unmetrical reading *vyaktikṛtam* was perhaps originally a gloss of *uddhṛtam* (we thank Dominic Goodall for this suggestion).

¹⁰¹ Our interpretation of this simile assumes an allusion to the concept of *mṛgatṛṣṇā*, "mirage" (cf. Sucaritamīśra's *Kāśikā*, *mṛgatṛṣṇādivibhramāḥ sūryarāśmitaptoṣarādīsaṃyuktanayanajanyāḥ* (vol. 1, pp. 206–207), *mṛgatoyajñāne pūrvānubhūtatoyam uṣaram ca sūryarāśmitaptam evālabanam* (vol. 2, p. 64) and *pipāsādūṣitāntaḥkaraṇasya hi sūryarāśmitaptam uṣaram toyasadrśam tadvad ābbhāti* (*loc. cit.*)), but the allusion may be more simply to wild animals being startled by bright lights.

- (9) I have obtained from the mouth of a Siddha guru the ultimate truth together with the method [of attaining it], therefore I shall teach in brief the secret meaning of the tantras.¹⁰²

[The Constituents of the Body]

- (10) I shall mention in brief and in due order the essential constituents in the body and various [other] things which are to be mastered:
- (11) the Body; the nature of the Goddess of the Centre; the Moon, the Sun and Fire; the Wind element; Bindu; Mind; Prakṛti; Guṇa;
- (12) the Great Seal; the Great Lock; the [Great] Piercing; the Practice and the Practitioner;¹⁰³ the Stage[s]; the Nectar of Immortality; the Bliss that is [Death by] Time;¹⁰⁴ Non-Dual Meditation;¹⁰⁵
- (13) the Font of Greatness; the Great Perfection; the Destruction of the Great Elements; that which is expressed by [the term] Mahāmudrā;¹⁰⁶ and the realm of the Great Liberation.
- (14) It is not possible to describe the greatness of the Body at length here now; it will be taught by me [only] in brief.
- (15) [Mount] Meru exists in the Body, with seven islands,¹⁰⁷ three worlds and fourteen levels.

¹⁰²The meaning of *tena* here is not completely clear to us; we have taken it to refer to the *adbhikāra* obtained by the author as a result of his having learnt from a Siddha guru the ultimate truth and the method of attaining it.

¹⁰³Up to here the order of the topics listed corresponds to the chapters in the text; from here it goes awry. On the structure of the text and its relationship to this table of contents, see p. 36.

¹⁰⁴We take *kālam* and *ānandam* together because *kālānanda* is the subject of *viveka* 21.

¹⁰⁵We take *dhyānam* and *advayam* together and conjecture that this phrase means Samādhi, the subject of chapter 26.

¹⁰⁶This Mahāmudrā is the goal of the practices taught in the text in contrast to the specific method by that name mentioned in the previous verse (where it is translated as “the Great Seal”) and taught in *viveka* 11.

¹⁰⁷Buddhist texts usually teach only four *dvīpas*; exceptions which mention seven include *Mañjuśrīyamūlakalpa* p. 555, *Vajradāka* 43.4 and *Vimalaprabhā* I p. 55. *Siddhasiddhāntapaddhati* 3.7 locates the seven *dvīpas* in different regions of the body. *Haṭharatnāvalī* 4.39cd identifies them with the seven *dhātus*.

- (16) In it are oceans, rivers, regions [and] guardians of the regions; gathering places (*chandobāḥ*),¹⁰⁸ sacred sites, seats [of deities and] the deities of the seats;
- (17) lunar mansions, all the planets, sages (*ṛṣayaḥ*) and holy men (*munayaḥ*);¹⁰⁹ the moon and the sun move in their orbits causing creation and destruction;
- (18) the sky, the wind and fire, water and earth;¹¹⁰ Viṣṇu, [Śiva] the lord of beings [and Brahmā] Prajāpati, with parts (*sakalāḥ*) and whole (*niṣkalāḥ*).¹¹¹
- (19) The elements which [exist] in the three worlds are all [found] in the Body [but] the elements which are in the Body do not [all] exist elsewhere.
- (20) A human birth is attained as a result of the intensification of the karmic effect of great merit (*mahāpunyānubhāgena*).¹¹² When one is established in the teaching of the guru, one is not reborn.¹¹³
- (21) Having verified [him], prostrate yourself at the feet of the true guru so that the sorrows of transmigration, even if they are great, are dissolved.

Thus ends the Inquiry into the Body in the Attainment of Immortality.¹¹⁴

¹⁰⁸On *chandoba* as the spelling in Buddhist texts of the term found as *saṃdoha* in Śaiva texts, see SANDERSON 2009:180 n.436. The form *chandoha* does occur in the Śaiva *Kularatnoddyota* (verse 10.136).

¹⁰⁹The seven stars of the Saptarṣi constellation (= Ursa Major) may be called both *ṛṣis* and *munis* but we know of no astronomical system in which the two terms are differentiated. Furthermore, because the Saptarṣi is a *nakṣatra*, it is not clear why *nakṣatras* and *ṛṣis/munis* are differentiated here. It is perhaps based on the notion that the Saptarṣi has its own motion independent of the other stars (see COLEBROOKE 1837:355–362; we thank Toke Knudsen for this reference).

¹¹⁰This list of five gross elements is contradicted by the mention of “four [elements] beginning with earth” at 6.2.

¹¹¹I.e. the three gods in both their immanent and transcendent forms.

¹¹²We thank Jürgen Hanneder for pointing out to us the Jaina usage of *anubhāga* to mean “intensification of karmic effect”, which is apposite here. We also considered emending to *mahāpunyānubhāvena* on the suggestion of Harunaga Isaacson, with the meaning of “as a consequence of great merit”.

¹¹³We take *gatim ekām na gacchati* to mean “one does not go to any single destination”, i.e. to any potential rebirth. The southern reading is likely to have been *gatīḥ kāḥ kā na gacchati*, “one may reach any destination” (we thank Dominic Goodall for this suggestion).

¹¹⁴The witnesses are inconsistent as to whether they have *amṛtasiddhau* in the chapter colophons. We have followed the readings of C and translated accordingly.

Chapter 2, The Inquiry into the General Characteristics of the Goddess¹¹⁵ of the Centre

- (1) Activity takes place all around [Mount] Meru. A peerless pathway called the Goddess of the Centre (*madhyā*)¹¹⁶ is located entirely inside [Mount] Meru.
- (2) It has two sacred doors, in its upper and lower parts. The splitting of the lower door happens spontaneously during [pro]creation and death.
- (3) Those fortunate ones on earth who have knowledge, vigour and great strength enter by way of the door of [pro]creation and proceed to the door of liberation.
- (4) This goddess, the great knowledge (*mahāvīdyā*),¹¹⁷ is hard for even the gods to obtain. She is said to be the creator of all [beings] [and] the destroyer of ignorance (*ajñānasya*).¹¹⁸
- (5) All the mighty goddesses are located at her door of [pro]creation. The lord, with parts (*sakalāḥ*) and whole (*niṣkalāḥ*), is situated at the door of liberation.
- (6) Some call [her] the place of Avadhūtī, Śmaśāna (the cremation ground) and the Great Pathway; some call her the Substrate (*ādhārām*), Suṣumnā and Sarasvatī.¹¹⁹

¹¹⁵“General” here is our translation of *sāmānya* in *sāmānyamadhyamāviveka*, which we understand to mean that the chapter teaches the general characteristics of the central channel found in all people as opposed to the more specific details pertaining to yogic practice which are given in subsequent chapters.

¹¹⁶This is the only occurrence of the name *madhyā* in the text; elsewhere the central channel is called *madhyamā*. The latter is also found at *Vimalaprabhā* 4.119, 4.125, 4.140; *Jñāneśvarī* 6.246, 6.271, 8.94, 12.55; *Goṛakṣayogaśāstra* 25, 33, 38; *Haṭhapradīpikā* 3.120; and *Kumbhakapaddhati* 248.

¹¹⁷*mahāvīdyā*: the implication of this epithet for the central channel, which is found in all witnesses, is obscure to us. It may be a corruption of *mahādīvyā*, “very divine” (we thank Csaba Kiss for this suggestion).

¹¹⁸Only M₃ has *ajñānasya*; all other witnesses have *vijñānasya*. We understand *vijñānasya* to be an emendation to avoid the hiatus, and to have been construed with *jananī* rather than *ksayamkarī*

¹¹⁹Of these names, Avadhūtī is the usual term in Vajrayāna texts, Suṣumnā elsewhere. The central

- (7) In different doctrines she has different names, [but] she is always one to those who have the eye of knowledge. All elements in the human body depend on her.
- (8) She flows between Gaṅgā and Yamunā, happy on her own. After bathing in the confluence of those [three channels] the fortunate ones go to the ultimate destination.

Thus ends the General Inquiry into the Goddess of the Centre (Madhyamā) in the Attainment of Immortality.

Chapter 3, The Inquiry into the Moon

- (1) The Moon is located on Meru's peak and has sixteen digits. Facing downwards it rains dewy nectar day and night.
- (2) Men who are versed in the elements should know that the nectar of immortality [that comes] from it is of two sorts. The water of the Mandākinī (i.e. Gaṅgā) goes through the Iḍā channel to bring about nourishment.
- (3) Via subtle channels it nourishes the whole body. This form of the Moon is situated in the left path.¹²⁰

channel is called *śmaśāna* by Jayaratha *ad Tantrāloka* 29.71, who cites an unsourced verse which identifies the region of the heart as *śmaśāna*. The Great Pathway (*mahāpatha*) is not found as a name of the central channel in tantric works, but does occur infrequently in *haṭha* texts (with the exception of the *Haṭhatattvakaumudī*, in which it is common). To our knowledge, the Substrate (*ādhārā*) is not found elsewhere as a name for the central channel. Sarasvatī is identified with Suṣumnā at *Brahmajñāna* 23, *Haṭharatnāvalī* 4.39 and *Haṭhatattvakaumudī* 23.32 (but at 23.31 she is identified with Iḍā); see also MALLINSON 2011:258–261 on *sarasvatīcālana*. Some of these names of the central channel are given at *Haṭhpradīpikā* 3.4:

suṣumṇā śūnyapadavī brahmarandhram mahāpathaḥ |
śmaśānaṃ śāmbhavi madhyamārgaś cety ekavācakāḥ ||

¹²⁰This is the earliest association known to us of the Iḍā channel on the left of the Suṣumnā with the moon. In the same way, 4.2 says that the sun moves through the right channel (without naming it Piṅgalā, as is common in earlier Śaiva and subsequent *haṭhayoga* texts).

- (4) The other [form of the] Moon resembles a cluster of jasmine flowers [and, when it has] congealed as a result of [sexual] rapture, goes by way of the middle of the Goddess of the Centre to bring about [pro]creation.¹²¹

Thus ends the Inquiry into the Moon in the Attainment of Immortality.

Chapter 4, The Inquiry into the Sun

- (1) The orb of the Sun is situated at the base of the Goddess of the Centre complete with twelve digits, shining with its own rays.
- (2) The fiery-formed lord of creatures (*prajāpatiḥ*) travels upwards on the right. By way of space (*ākāśapatha*) in the channels it pervades the entire body.
- (3) In all bodies (*sarvaśarīrake*)¹²² the Sun consumes the lunar secretion, moves on its orbit [driven] by the winds (*vāyumaṇḍalaih*)¹²³ and burns up the seven bodily constituents.

¹²¹The *Goraṅṅyogāśāstra* (verse 6) also teaches that the liquid excreted by the moon has two forms, fluid *sudhā* and viscous *bindu*:

sudhāṃśur dvididha[h] srāvī pīyūṣa[m] bindum eva ca |
taralas tu sudhā jñeyā ghano bindur udāhṛtaḥ ||

¹²²Our interpretation of *sarvaśarīrake* hinges on the import of the *kan* suffix. If it is *svārthe*, i.e. more or less as a mere verse-filler, then the compound means “in the entire body” (*karmadhāraya*) or “in everyone’s body” (genitive *tatpuruṣa*). If the suffix is interpreted as meaningful, then the compound means “in all embodied entities” or “in all wretched (i.e. non-yogic) bodies”.

¹²³Only manuscript C has the reading *vāyumaṇḍalaih*, which is likely to be based upon the notion that celestial bodies are driven along their orbits by cosmic winds (see e.g. *Siddhāntaśiromaṇi Golādhyāya Madhyagatīvāsānā* 1–3 and *Siddhāntasundara* 1.1.64; we thank Toke Knudsen for these references, and him, Jeffrey Kotyk and Martin Gansten for their help with this chapter’s cosmological concepts). The southern witnesses have *vāyumaṇḍale* and the eastern *vāyumaṇḍalam*. It is not clear whether this would mean that the Sun wanders where the breath goes, i.e. in all the channels, or refers to a particular location. There is no consensus among texts on locations for the *vāyumaṇḍala*. *Laghutantraṭīkā* ch. 9 (pp. 97 l. 6 and 138 ll. 2–3) locates it at the forehead, as does *Ṣaḍaṅgayoga* p. 123 ll. 12–13; *Yōgimanoharā* ([30(30)b3 (D172a7, P403a7)]) locates it in the navel; *Hevajrasekaprakrīyā* p. 23 in the head. In Pūrṇānanda’s *Śrītattvacintāmaṇi* (6.23) it is located at the Maṇipūra *cakra* in the heart. *Vivekamārtaṇḍa* 137 teaches that in the *dhāraṇā* of *vāyu* it should be visualised between the eyebrows. In the *Yōgasārasaṅgraha* of Vaktraśambhu each *mahābhūta* is assigned a location in the body and the *vāyumaṇḍala* is said to be between the heart and the eyebrows (p.34).

- (4) This [form of the] Sun, its supreme manifestation (*paro mūrtiḥ*),¹²⁴ travels on men's¹²⁵ right-hand pathways, causing creation and destruction by conjunction with the celestial intersections (*lagnayogena*).¹²⁶
- (5) When the Sun is in neither its southern nor northern course [but] is in line with Meru (*merusamaḥ*), know that to be the equinox, an auspicious time in the body.
- (6) By recognising the equinox in their own bodies, yogis full of vigour as a result of practice may easily perform yogic suicide (*utkrāntim*) when death is imminent (*kālayogena*).¹²⁷
- (7) Season, dawn and dusk, day, night, minute (*°kalā°*), moment (*°kāṣṭhā°*), instant (*°kṣaṇa°*) and other measures of time;¹²⁸ [and] the sun's northern and southern courses: all this arises from the Sun.¹²⁹
- (8) When the Sun and Moon meet in union (*yogataḥ*), externally that should be known to be creation.¹³⁰ Internally, it is yoga.¹³¹
- (9) One should know for certain that it is an eclipse, whether external or internal. Externally it is the most meritorious time and internally it is liberation.

¹²⁴One could read *'mūrtiḥ*, giving the sense "this is the superior Sun, the one without material form" (we thank Dominic Goodall for this suggestion).

¹²⁵In rare Tibetan traditions, the channels are reversed in women's bodies (personal communication from Ulrich Timme KRAGH September 2018).

¹²⁶As an astrological term, *lagnayogena* refers to the sun's conjunction with the horizon, when it is either rising or setting.

¹²⁷The compound *kālayogena* combines two very multivalent words and may mean simply "at the right time".

¹²⁸It is not clear which of the many horological systems is being referred to by these units of time.

¹²⁹Parallels between internal and external time, in which yoga is to be accomplished at the internal equinox (*viṣuvat*) are taught in Śaiva texts (e.g. *Nīsvāsattvasamhitā Uttarasūtra* 5.16 and 5.23, *Svacchandatantra* 3.51, 4.316–334, 7.114, *Vīṇāśikhātantra* 315, 7.158–165, *Sarvajñānottara* 4.43–49, *Sārdhatriśatikālottara* 8.27–37 and *Tantrāloka* vv. 6.84–85, 6.115–116 and 6.205–207) and in Vajrayāna works of the Kālacakra system (e.g. *Sekoddeśatikā* ad 43ff.).

¹³⁰The conjunction and separation of the sun and moon are said to create the world at *Jātakapārijāta* 17.3. We thank Martin Gansten for drawing our attention to this reference.

¹³¹The female generative essence (*rajas*) and semen (*bindu*) are said to be solar and lunar respectively in *viveka* 7.

- (10) And when the Sun seizes the disc of the Moon from the sky a mutual union (*yogaḥ*) arises; that is why it is called yoga.
- (11) When Fire, as Sun, as Rāhu,¹³² journeys upwards in the body [and] the lunar nectar of immortality goes downwards then men die.
- (12) For it is only [when] all these elements move upwards in the body that these two, the Sun and the Moon, are said to bestow liberation.¹³³

Thus ends the Inquiry into the Sun in the Attainment of Immortality.

Chapter 5, The Inquiry into Fire

- (1) Fire, the digester of food, has ten digits and is situated in the middle of the orb of the Sun in the region of the bladder.
- (2) Fire is the Sun; the Sun is Fire. The two look like one another [but] differ subtly.
- (3) As long as the Fire of Time (*kālānalah*) in the body is in the middle of the Sun, the flow of Bindu is unbroken and rich in nectar.
- (4) Fire gives people strength; Fire grants longevity. As long as Fire is in its natural place, a man is free from disease.

Thus ends the Inquiry into Fire in the Attainment of Immortality.

¹³²Cf. *Sekoddeśa* 86–87:

adhaś candrāmṛtaṃ yāti maraṇe sarvadehinām |
 ūrdhve sūryarajo rāhuvijñānaṃ bhāvalakṣaṇe ||
 ataś candrāmṛtasyordhve kartavyaṃ gamanaṃ nṛpa |
 adho 'rkarajaso rāhuvijñānasyākṣare sukhe ||

¹³³The practices taught in *vivekas* 11–13 reverse the usual downward flow of the bodily elements.

Chapter 6, the General Inquiry into Breath

- (1) Homage to the Lord, Breath, the life force in living beings, consciousness in the embodied, the most important of the elements,
- (2) by the grace of whom alone activity occurs [and] the four [elements] beginning with Earth are controlled one by one.
- (3) All the worlds and the oceans and all the realms: they are all invariably sustained by the breaths.
- (4) The great sages and the other planets take the world in their embrace and wander in their orbits by means of the great Breath alone.
- (5) In the same way that Breath [as wind] is praised in the external regions and orbits, so is Breath [praised] as the sole universal sovereign in physical bodies.
- (6) In many different places Breath performs many different tasks. In the body there is no greater element than Breath.
- (7) Prāṇa always resides in the heart, Apāna in the region of the anus, Samāna in the area of the navel and Udāna is always in the throat.
- (8) Vyāna pervades the body. These are the five chief breaths. It is impossible to provide a comprehensive taxonomy of them.
- (9) And the five [lesser] breaths beginning with Nāga are in the five sense-organs and cause the acquisition of knowledge driven by their respective functions.¹³⁴

¹³⁴This is an unusual understanding of the functions of the five lesser breaths which is to our knowledge otherwise found only in Muniśrībhadrā's *Yōgimanoharā* (p.37) and Abhayākara Gupta's *Kramakaumudī* (f.186r of Derge 1831). These breaths are more normally associated with particular bodily functions such as yawning and sneezing (see e.g. *Laghukālacakratāntra* 2.44 and the *Vimala-prabhā* thereon, and *Vasiṣṭhasaṃhitā* 5.53–54; they are first mentioned at *Nīvāsātattvasaṃhitā Nayasūtra* 4.126–128, where they are located in different parts of the body and produce pleasure, excitement, drying of the body, terror and sleep). The second half of this verse is found at *Śivasāṃhitā* 3.5cd, with the Buddhist term *jñānasambhāraṃ* changed to *te 'tra kāryāṇi*.

- (10) There are said to be countless breaths in the body, but Prāṇa and Apāna have both been designated as the chief agents.
- (11) Prāṇa should be known to be lunar and Apāna solar. The two leaders of the body, they cause going and coming.
- (12) They bring about creation and destruction, and bestow pleasure and pain. Through them beings grow and degenerate.
- (13) Their union (*yogab*) must always be keenly practised by those desirous of liberation. It is through them that the resolute attain all supernatural powers.
- (14) There is nothing greater than the Breath element and it is constantly all-powerful in the body for Breath performs all tasks without consciousness.
- (15) Because it cooks grains and other [food] by forcing Fire to blaze up, it is Breath alone, without consciousness, which increases Rasa.¹³⁵
- (16) The various diseases which the learned see in the body as resulting from an inconceivable cause all arise from Breath.
- (17) Breath kills, liberates, creates and maintains. And consciousness is perceived in the body by means of Breath.
- (18) When Brahmā and the other gods possess the three qualities,¹³⁶ they cannot perform their tasks if they are devoid of Breath.
- (19) And it is only as long as the lion that is Breath stands guard in the hearts of living creatures that all the various elements are experienced.
- (20) And after taking the sword that is Breath, cutting off Breath's coming and going, and piercing the pathway of Brahmā and the other [gods], enjoy blissful happiness!

¹³⁵This is likely to refer to the first of the seven *dhātus*, progressively more refined products of digestion culminating in semen.

¹³⁶I.e. they are in their *sakala* form.

- (21) He who abandons the yoga of Breath and practises another yoga is a fool who throws himself off a mountain peak expecting to survive.

Thus ends the General Inquiry into the Breath in the Attainment of Immortality.

Chapter 7, The Inquiry into the Bindu Element

- (1) Seed (*bijam*) is taught to be the single fundamental bodily essence. Everything seen in this world arises from Seed.
- (2) Being the essence of the bodily constituents (*dhātutattvam*), Seed is always auspicious (*śivam*). All the gods are found in it in subtle form.
- (3) This is Bindu, this is the Moon, this is Seed, this is rapture (*madah*),¹³⁷ this is a fundamental element, this is the vital principle, this is the essence of everything.
- (4) The [four] Blisses taught [to arise] in the body, their last [the Bliss of] Cessation (*viramāntāḥ*),¹³⁸ also all arise from Bindu, just as moonlight arises from the moon.
- (5) Bindu puts one on the path, it grants heaven, it grants liberation and it grants pleasure. It produces merit and demerit; in fact it always produces everything, [being] sovereign.
- (6) Bindu is mastered by Breath; there is no other method of mastering Bindu. Bindu enters the very same state that Breath is in.

¹³⁷*Samvarodayatantra* 31.19–21 locates the *madasthāna* in the head, in the *mahāsukhacakra*, from which the moon, whose essence is semen (*bodhicitta*), drips [it] downwards. We thank Shubham Arora for pointing out to us this reference.

¹³⁸These are the four Blisses experienced during Vajrayāna sexual ritual (*ānanda*, *paramānanda*, *sahajānanda* and *viramānanda*). For more details see p. 17 of the introduction.

- (7) Thickened (*mūrcchitah*),¹³⁹ it removes disease; bound, it makes one a Sky-Rover (*kbecaratām nayet*); absorbed, it brings about all supernatural powers and unmoving it bestows liberation.¹⁴⁰
- (8) Know that Bindu to be of two kinds, male and female. The male [Bindu] is called Seed (*bījam*) and Rajas¹⁴¹ is [the Bindu which is] produced in women.¹⁴²
- (9) As a result of their external union humans are created. When they are united internally, one is declared a yogi.
- (10) [The male] Bindu¹⁴³ resides in Kāmarūpa¹⁴⁴ in the chamber of the

¹³⁹On the range of meanings of the root *mūrcch*, see MEULENBELD 2011.

¹⁴⁰These different states correspond to states of mercury in Indian alchemical practice, on which see p. 20. This verse has parallels in a wide range of texts (see the testimonia in the edition for details).

¹⁴¹In C the gender of *rajas* fluctuates between masculine and neuter in verses 7.8, 7.11 and 7.12. We believe this to reflect the author's insouciance towards the matter; the scribal tradition occasionally tries to standardise *rajas* as neuter.

¹⁴²Cf. *Vivekamārtaṇḍa* 54–56:

sa eva dvividho binduḥ pāṇḍuro lohitas tathā |
 pāṇḍuraṃ śukram ity āhur lohitākhyam mahārajaḥ ||54||
 bindur vidrumasaṃkāśo yonisthānasthitaṃ rajaḥ |
 śāśisthāne vased bindur dvayor aikyaṃ sudurlabham ||55||
 binduḥ śivo rajaḥ śaktir bindur indū rajo raviḥ |
 ubhayoḥ saṃgamād eva prāpyate paramaṃ padam ||56||

(54) That Bindu is of two kinds: White and Red. White [Bindu] is said to be semen and Red [Bindu] the Great Rajas. (55) [Red] Bindu resembles coral [and is] situated in the perineum [as] Rajas. [White] Bindu resides at the place of the Moon. It is very difficult to join the two. (56) Bindu is Śiva, Rajas is Śakti. Bindu is the Moon, Rajas is the Sun. By joining the two of them, the ultimate state is achieved.

¹⁴³One would here expect *bīja*, the term for the male form of Bindu announced in 7.8. No manuscript witnesses have it, however; B_{ed} has emended accordingly.

¹⁴⁴Tantric works give various locations in the body for Kāmarūpa and Pūrṇagiri (on their macrocosmic counterparts, important tantric pilgrimage sites in Assam and the Western Ghats respectively, see SANDERSON 2005:133 n.108). The *Amṛtasiddhi* does not specify their locations, but we may infer that Kāmarūpa is in the head from 7.12, which says that Bindu is lunar and Rajas solar because 3.1 says that the Moon is located at the top of the Central Channel, i.e. at the top part of the head (*Amṛtasiddhi* 2.2–3). The location of Rajas at the perineal region is made clear at 7.11, and this tallies with 4.1 which says that the Sun is located at the base of the central channel. Similar inferences

multi-storeyed palace (*kūṭāgārasya*).¹⁴⁵ As a result of pleasurable contact with Pūrṇagiri¹⁴⁶ it goes by way of the Central Channel.

- (11) The Rajas of living beings resides in the great sacred field in the perineum. It is as red as a Javā flower¹⁴⁷ and rests upon the Goddess element (*devītatvasamādhṛtam*).¹⁴⁸
- (12) Know Bindu to be lunar and Rajas solar. Their union is to be brought about in the multi-storeyed palace (*kūṭāgāre*), which is very hard to reach.
- (13) This [union] is a fundamental element, the ultimate teaching. This is considered the best yoga. This is the path which bestows liberation. This is the ultimate secret.

may be made from the mentions of Bindu and Rajas in later *haṭhayoga* texts (see e.g. *Vivekamārtaṇḍa* 51, in which it is said that sealing the aperture above the uvula by means of *kbecarīmudrā* stops Bindu from dripping downwards). The precise location of Pūrṇagiri is harder to infer, but it would appear also to be in the head since it is as a result of contact with Pūrṇagiri that Bindu travels through the Central Channel. Textual sources which locate Kāmarūpa and Pūrṇagiri in the head include: *Mahāmudrātilaka* 10.20 (f. 17v), in which Kāmarūpa is between the eyebrows and Pūrṇagiri (as Pullīra) in the head (*mastake*); *Devīrahasya* p.172, which has Kāmarūpa at the *brahmarandhra* and Pūrṇagiri at Anāhata (at p.451 Kāmarūpa is said to be at Anāhata); *Matyendrasaṃhitā* 26.3 and 24.43 respectively, which locate Kāmarūpa at the *brahmarandhra* and Pūrṇagiri at the Ājñā *cakra*, i.e. between the eyebrows; the *Prāṇatoṣaṇī* final *kāṇḍa* p.768, which has Kāmarūpa at the top of the palate (on p.1082 it is at the *yonī* and *sargakāṇḍa* p.73 has it in the lower abdomen). The *Śivayogapradīpikā* does not mention Kāmarūpa, but locates Pūrṇagiri at the top of the head (3.16); in related passages, *Śārṅgadharapaddhati* 4360 and *Siddhasiddhāntapaddhati* 6.86 also locate Pūrṇagiri at the top of the head. *Cakrasaṃvarābhīsamaya* §19, *Abhisamayamañjarī* p.18 and *Samvarodayatantra* 7.4 and 7.8 locate Pūrṇagiri at the head and Kāmarūpa at the armpits (*kaṅṣayoh*). Many texts locate Kāmarūpa at or near the genitals, e.g. *Śārṅgadharapaddhati* 4351, *Gorakṣayogaśāstra* 16, *Rudrayāmala Uttaratantra* 82.138, *Yogaśikhopaniṣad* (5.5–8). *Vimalaprabhā ad Laghubkālacakratantra* 4.132, *Gorakṣayogaśāstra* 16 and *Haṭhatattvakaumudī* 54.64 locate Pūrṇagiri in the heart.

¹⁴⁵*kūṭāgāra* is a common term in the Pali Canon, meaning “a building with a peaked roof or pinacles, possibly gabled; or with an upper storey” (RHYS DAVIS & STEDE 1921–1925: s.v. *kūṭāgāra*). It is also found in several Vajrayāna texts, where it refers to a “multi-storeyed palace” in the middle of a *maṇḍala* (REIGLE 2012:442). The word is extremely rare outside Buddhist literature and it is somewhat doubtful that in those occurrences it means a complete palace and not an ornamental element (see e.g. *Rāmāyaṇa* 5.7.13).

¹⁴⁶On the location of Pūrṇagiri, see note 144.

¹⁴⁷The bright red Javā flower (*Hibiscus rosa-sinensis* L.) is popularly known as the China Rose but is common throughout south, southeast and east Asia.

¹⁴⁸The meaning of this compound is somewhat obscure to us, as it was to scribes in the later transmission, which has variants of *°samāvṛtam*. We understand it to mean that *rajas* is located on the goddess element, which is situated at the lower opening of the central channel (2.5).

- (14) He who foolishly abandons Bindu Yoga and chooses another [yoga] is a fool fruitlessly keeping a vigil among barren trees (*śākhōṭaurkṣeṣu*).¹⁴⁹
- (15) Bindu is Buddha,¹⁵⁰ Bindu is Śiva, Bindu is Viṣṇu, [Bindu is] Brahmā, Bindu is the god in all [beings], Bindu is the mirror of the three worlds (*trailokyadarpaṇaḥ*).¹⁵¹
- (16) Bindu is mastered in the same way that Breath is mastered. The state of the Mind is the same as the state of Bindu.
- (17) When Breath moves then Bindu is said to move. He whose Bindu is moving has a restless Mind.
- (18) That god too, who is the lord of all the elements and [both] has the nature of existence (*bhavarūpī*)¹⁵² [and is] untainted [by it] resides in all beings in the form of Bindu.
- (19) As long as Breath is moving, Bindu is also unsteady. As long as Bindu is moving in the body Mind too is unsteady.
- (20) When Bindu, Mind and Breath are constantly moving, people are born and die. True, true is this teaching!
- (21) It is taught that Nāda is Bindu is Mind. Nāda and Bindu and Mind: in practice (*prasādhane*) the three are one.¹⁵³
- (22) Although these three are present individually in the body, when Breath is mastered they are all sure to be mastered.

¹⁴⁹The identity of the *śākhōṭa* tree referred to here is unclear. *Śākhōṭaka* is commonly identified as *Streblus asper* LOUR. (see e.g. Pandanus online Indian Plants Database at iu.ff.cuni.cz/pandanus), but this tree produces fruit (albeit inedible). MONIER-WILLIAMS identifies *śākhōṭa(ka)* as “*Trophis Aspera* (a small, crooked, ugly tree)”; “*Trophis Aspera*” is an archaic name for a tree used during the early colonial period whose identification is uncertain but is also fruit-bearing (HAMILTON 1822:528). The uselessness of the *śākhōṭa* tree is referred to at *Rasārṇavasudbhākara* 2.225 and *Subhāṣitaratnakośa* 1087.

¹⁵⁰The emendation *buddhaḥ* is supported by the *Siddhopadeśa* and *Tantraślokaśamgraha* (see edition apparatus for citations and references).

¹⁵¹The epithet *trailokyadarpaṇaḥ* is unclear to us. Perhaps it means that through Bindu one may have a clear vision of the three worlds. We thank Toke Knudsen for this suggestion.

¹⁵²*bhavarūpī*: this may also mean “has the nature of Śiva”.

¹⁵³In the light of the preceding and following verses, *vāyu* would make better sense than *nāda* here, but *nāda* is found in all witnesses so we have decided to preserve it.

- (23) When Breath is stilled (*mriyate*)¹⁵⁴ through contact with the inside of the Goddess of the Centre, then Bindu and Mind are stilled together with Breath.
- (24) The elements all reside in the body helpless [without Breath]. They move when Breath moves and they are stilled when Breath is stilled.
- (25) Death results from the fall of Bindu, life from holding on to Bindu. When the great jewel Bindu is perfected, then all supernatural powers arise.
- (26) [When] the lunar Nectar of Immortality goes down all embodied beings die. He in whom the Bindu is indivisible is a Siddha in a diamond body (*vajrapañjare*).¹⁵⁵

Thus ends the Inquiry into the Bindu Element.

Chapter 8, The Inquiry into Mind

- (1) The ruler of the body and the experiencer of pleasure and sorrow: this is the Mind (*cittam*), which resides undefiled in people's hearts.
- (2) Mind is empty of form (*śūnyam ākāraṭḥ*),¹⁵⁶ perceptible from the signs of its effects, hard to grasp, free from identifying characteristics: it exists, but in the same way as illusion.
- (3) Uncrushable, unburnable, free from cuts and breaks, [when] unsteady it is agitated [and] cruel, [when] calm it is fit to be harnessed for dharma.
- (4) With delight it laughs [and] frolics; with joy it plays [and] is happy; with intelligence it provides one's upkeep; with wisdom it fears danger.

¹⁵⁴This usage of *mriyate* (cf. 14.14) is based on alchemical terminology, on which see p. 20.

¹⁵⁵This is a Buddhist term (see MALLINSON 2020a:416 for references).

¹⁵⁶This phrase is indicative of the text's Buddhist origins.

- (5) It cries with grief for [dead] relatives; it gets deluded by the pursuit of wealth; it gets angry at the actions of enemies; with desire it makes love to a woman.
- (6) The activity of the jewel that is Mind cannot be described: it is from Mind that the bewildering cycle of *saṃsāra* is produced.
- (7) The learned praise dharma, power, pleasure and liberation. All that is the appearance of Mind, [indeed] it is not different from Mind.
- (8) The element Mind is the only thing to be mastered in all [other] philosophies. An unwise person, having read this in [philosophical] texts, falls into emptiness.
- (9) He who tries to control Mind by means of self-empowering yoga (*svādhiṣṭhānena yogena*)¹⁵⁷ deludedly chews a rock and, thirsty, drinks the sky.¹⁵⁸
- (10) He who has not attained the level of a Siddha, does not have the grace of a guru, does not have the innate capability of abiding by the Dharma (*agoṭrab*),¹⁵⁹ [and] is full of demerit will lead [his] Mind to emptiness [alone].
- (11) In the same way that fire is not conquered by fire, nor air by air, nor water by water, Mind [is not conquered] by Mind.
- (12) A sword cannot cut itself, [even] if it is very sharp. [Even] a well-disciplined mental stream (*°cittasaṃtānaḥ*) cannot master itself.
- (13) Since the mind is always supportless (*nirālambe*), making a support of it is like hoping to sleep comfortably in the ocean or in the sky.

¹⁵⁷ On *svādhiṣṭhānayaoga*, see note 44.

¹⁵⁸ YANG (forthcoming) raises the possibility that this is a reference to two practices first described in Chinese sources: holding a date stone in the mouth to attain longevity and eating *qi* (vapour), which assists extended fasting, but we think this is a coincidence.

¹⁵⁹ In some Buddhist traditions *gotra* is the innate capability to enter the *āryadharmā* (see *Mahāyāna-sūtrālaṃkāra* 3 and D'AMATO 2003 thereon).

- (14) The mind (*cittam*) is automatically omnipresent; if it were perceived by the mind (*buddhyā*)¹⁶⁰ then it would have to be understood as an external mind by something external to it.
- (15) Those who use their minds (*buddhyā*) to perform [the practice of] mental restraint [regarding it as] the essence of the tantras fall onto paths on which they cannot return (*anivartakamārgeṣu*), like fish [falling into traps].¹⁶¹
- (16) The revered omniscient one (*sarvajñapādaiḥ*)¹⁶² once taught [the following], wanting to bestow favour upon the world. Listen with the right attitude, you who are free from false knowledge.¹⁶³
- (17) One should know that Mind is always borne by Breath in the body. Mind is sure to reside in whatever place Breath resides.
- (18) When a part [of the body] happens to have been bitten by a creature such as a snake and is [thus] abandoned by Breath, one does not experience the flow of consciousness in that place because of the damage to the flesh.
- (19) When Breath is seen to move on the right and left [and not in the central channel], then it is a creature's Mind that experiences a Guṇa produced from Prakṛti.¹⁶⁴
- (20) When Breath is in the centre because it has stopped moving in both [sides] then Mind, having taken hold of all the elements, is everywhere.

¹⁶⁰In the *Amṛtasiddhi* *buddhi* and *citta* are synonymous. Both may refer to either a latent state or specific manifestation of the mind.

¹⁶¹We understand *anivartakamārgeṣu* in the simile as referring to wicker traps which allow fish to enter but not leave.

¹⁶²Here *sarvajñapādaiḥ* probably refers to the Buddha, but could refer to Virūpa or the author's guru.

¹⁶³It is possible that *śrūyatām* in 8.16c is the first word of a direct quotation whose end is unclear (it could finish with verses 16, 17 or 21, the end of the chapter).

¹⁶⁴The following two chapters explain the concepts of Guṇa and Prakṛti as found in the *Amṛtasiddhi*.

- (21) Then there is knowledge, then there is meditation, then there is perfection, then there is immortality. Then indeed perfect fusion of the three *vajras* [of body, speech and mind] is sure to arise.¹⁶⁵

Thus ends the Inquiry into the Mind.

Chapter 9, The Inquiry into Prakṛti

- (1) It is Prakṛti that is said to be the great fetter of Mind, the death of the Breath element and the downfall of the body.¹⁶⁶
- (2) The good and bad deeds done in previous births are all found in the body in the form of Prakṛtis.
- (3) Prakṛti should be known to be of two kinds: physical and mental. Physical [Prakṛti] is [the Doṣas] Vāta, Pitta and [Kapha]. Mental [Prakṛti] has the mind (*buddhi*^o) as its field of operation.
- (4) The momentary [experiences of] pleasure, suffering and so forth that arise in the mind, and the mind and other [elements] (*buddhi-prabhṛtayaḥ*) are all Guṇas of Prakṛti.
- (5) The various [states] which are destroyed and produced in Mind every moment like waves in the ocean are mental Prakṛtis.
- (6) As long as Prakṛtis exist Mind is defiled. When all Prakṛtis are destroyed Mind becomes pure.

¹⁶⁵The concept of the three *vajras*, i.e. the indivisible essences of body, speech and mind, is most closely associated with the *Guhyasamāja* literature, but occurs as early as the *Adhyardhaśatikā Prajñāpāramitā* (paragraphs 1, 18, 19).

¹⁶⁶The *Amṛtasiddhi*'s understanding of Prakṛti is similar to that found in the so-called Ārya school of exegesis of the *Guhyasamāja*. In his study of the *Pañcakrama*, the fundamental text of the Ārya school, TOMABECHI remarks that “la théorie des prakṛti et des lumières...nous reste obscure à plusieurs égards” (2006:72 ff.). Following TOMABECHI (*ibid.*:73 n.56), who notes various translations of *prakṛti* by other scholars (“mental states of defilement”, “natures”, “natural states”, “obscurity” and “opacity”), we have kept the term untranslated in order not to obscure its complexity. In the *Svādhiṣṭhānakramaprabheda*, a text of the Ārya school, malformed Prakṛtis are said to be purified by means of *svādhiṣṭhānayoga* (v.34).

- (7) The physical Prakṛtis are said to be Vāta, Pitta, Kapha and [their subdivisions]. Paying no heed to (*ākṣipya*) Mind they constantly carry out [bodily] functions.
- (8) Vāta should be known to be of five kinds, Pitta is said to be of five kinds [and] Kapha is taught to be of five kinds. The basic Prakṛtis are said to be thus.
- (9) So that men may experience suffering or die as a result of their karma, [the physical Prakṛtis] in conjunction with the breath produce diseases.
- (10) The feelings of hunger, sleep, thirst, loss of consciousness, cold and heat are all Guṇas of Prakṛti.
- (11) Prakṛti brings about [deficiencies] in the body [such as] grey hair, wrinkles, skin disease, deafness and dumbness, and [makes a person] one-eyed, lame or hunchbacked.
- (12) Yoga does not happen in those in whose bodies Prakṛtis lead the way, just as a sprout does not appear in a forest [where the trees shade the forest floor].
- (13) When all Prakṛtis, in conjunction with Breath, have been destroyed, then knowledge appears, like the sun at the end of the night.
- (14) The universe is consumed by Prakṛti but [Prakṛti] is not consumed by anything. He who, thanks to the grace [of the guru], has consumed [Prakṛti] has consumed death.

Thus ends the Inquiry into *Prakṛti*.

Chapter 10, The Inquiry into Guṇa

- (1) Guṇas too are found in the bodies of people in *samsāra*. It is from Prakṛti that they are produced, as Sattva, Rajas and Tamas.

- (2) The body (*pindaḥ*) is bound by the three Guṇas; Mind is bound [by them] too. Listen to a summary of their categorisation and how it comes about.
- (3) Even though these Guṇas are spoken of in the world in equal terms, the Sattva disposition is one in a thousand.
- (4) [The conditions of] greed, anger, hunger, disgust, violence, hypocrisy [and] lying which are seen in men in this world all arise from Tamas.
- (5) Sleep, exhaustion, ignorance, laziness and forgetfulness arise only from Tamas. [Tamas] predominates near death.
- (6) Singing, dancing, playing music, dressing up, putting on ointments, laughing and flirting: all these are produced from Rajas.
- (7) The mental states that are produced from moment to moment by the desire for intercourse with women, and the act of copulation: [during these] the Rajas Guṇa predominates.
- (8) The body is normally dominated by Rajas and Tamas. When those two are destroyed, Sattva is sure to arise.
- (9) When the Sattva state arises then men attain the true goal. When the true goal is [attained], pure knowledge manifests.
- (10) He who says, "I have knowledge" when his body contains Rajas and Tamas and is full of Doṣas, is considered to be ignorant and deranged.
- (11) The self-empowering yoga (*svādbiṣṭhānena yogena*) cannot destroy [these] two Guṇas in men. There is a special seal (*mudrā*) for that, produced from the lotus-mouth of the guru.

Thus ends the Inquiry into Guṇa.

Chapter 11, The Inquiry into the Great Seal

- (1) That Great Seal (*mahāmudrā*) which is hidden in all the tantras is [now] taught. Having obtained it men are worshipped by gods.
- (2) After performing a host of good deeds through ten billion births, yogis obtain it and cross the ocean of existence.
- (3) Carefully press the perineum with the left heel, extend the right foot and hold it firmly with the hands.
- (4) Lift up the haunches onto a seat (*āsane*), put the chin on the chest, close the nine [bodily] openings and fill up the abdomen with air.
- (5) Put the mind at the crossroads (*catuḥpathe*)¹⁶⁷ and commence breath-control. Stop the movement of the Moon and Sun, and perform restraint of the breath (*prāṇayantraṇam*).¹⁶⁸
- (6) This is the assimilation (*jāraṇā*)¹⁶⁹ of impurity (*kaṣāyasya*),¹⁷⁰ the activation (*cāraṇam*) of Bindu and Nāda, the flushing of all the channels and the kindling of the fire.
- (7) Mastery of Body, Speech and Mind by means of the Yoga of Body, Speech and Mind is sure to arise through practice for the yogi who is on the path.
- (8) By means of this seal the yogi is sure to obtain everything, so he should zealously practise this Great Seal.
- (9) Because this self-born seal is the greatest of all seals, the best among the wise call it the Great Seal.

¹⁶⁷The microcosmic *catuḥpathe*, “crossroads”, is a place where four channels meet. The location can vary; here, because of 12.12 which says that the lock at the perineum closes three channels, leaving open the central channel, it is likely to be at the bottom of the central channel, but in the *Tantrāloka* (15.94; cf. Jayaratha *ad loc.*) and *Mahānāyaprakāśa* of Śitikaṇṭha (pp. 74 and 77) it is behind the top of the nose in the cavity above the palate.

¹⁶⁸*prāṇayantraṇam*: the Tibetan translation of this is *'khrul 'khor*, which is the name given to various systems of breathing and movement recorded in Tibet from the late 11th or early 12th century onwards (see e.g. BAKER 2018).

¹⁶⁹On the alchemical terms *jāraṇā/ā* and *cāraṇa* see page 20.

¹⁷⁰The specific meaning of *kaṣāya* in the *Amṛtasiddhi* is unclear (see note 222).

- (10) It checks death so is always beneficial. [Breath-]control (*yantram*)¹⁷¹ is mastered only by he who has fixed it in [his] mind.
- (11) The name spelt out by the first syllables of the words of its [name] is taught just for the amusement of those engaged in yoga.¹⁷²

Thus ends the Inquiry into the Great Seal.

Chapter 12, the Inquiry into the [Great] Lock

- (1) Yogis are sure to master this Great Seal by means of [the technique] called the Great Lock (*mahābandhab*), which keeps the breath in the body.
- (2) And the Great Lock should be known to be of two kinds, just as Bindu was said to be, for there is the Perineum Lock for the goddesses and the Throat Lock for the [great] god.¹⁷³

[The Perineum Lock]

- (3) Inhale, hold the breath, perform the Great Seal, which removes danger, and quickly apply the [Perineum] Lock, which is kept secret from the gods and demons.

¹⁷¹The precise referent of the polysemous term *yantra* here is uncertain. In 12.5 *prāṇayantraṇa* means breath control and we have translated *yantra* here with the same meaning. This is supported by the Tibetan translation in C, which has 'khrul 'khor in both cases. In alchemical terminology *yantra* is a generic term for a crucible (HELLWIG 2009:18–23 describes and depicts several varieties of *yantra*). It can also mean “body”: verse 3c of the *Yogāvatāra* attributed to Nāgārjuna or Dignāga mentions the *dehayantra*; both the *Tantrāloka* and *Mokṣopāya* mention the *dehayantra* three times (*Tantrāloka* 28.220, 28.227, 28.230; *Mokṣopāya* 6.6.22, 6.30.65, 6.36.11); and Jayaratha *ad Tantrāloka* 28.230 understands *yantra* to mean “in the body” (*yantra iti debe*).

¹⁷²Despite our best efforts we have been unable to find a conclusive solution to this riddle. The Tibetan translation in C is nonsensical. An unlikely but not impossible referent here is a combination of the first two letters of each component of *mahāmudrā*: *maha+muda*, i.e. Mohammed. Islam was certainly known to Vajrayāna authors at the time of the *Amṛtasiddhi*'s composition: the *Kālacakra-tantra*'s many references to it have been analysed by NEWMAN (1998). Mohammed's name is given therein as *madhupati* or *madhumati* (NEWMAN 1998:333; these names are deprecatory jokes because of their alcoholic connotations) but a Sanskrit-Persian coin from this period spells his name *mahamuda* (NEWMAN 1998:323 n.21).

¹⁷³In verse 2.5 the goddesses are said to reside at the lower end of the central channel and Śiva at its upper end.

- (4) Simultaneously contract the anus and the perineum, make the Apāna breath move upwards and join it with the Samāna breath.¹⁷⁴
- (5) The yogi should perform the [Perineum] Lock at the side of the opening of the Goddess of the Centre. Having carefully blocked the three pathways (*tripatham*),¹⁷⁵ he should tightly restrain Breath.
- (6) Put Breath on Prāṇa and make Prāṇa face downwards, and then after joining Prāṇa and Apāna propel [Breath] so that it moves upwards.
- (7) This, the finest of unions (*yogavaraḥ*) in the body, illuminates the way of the Siddhas. Success, conviction and well-being arise through only this and nothing else.
- (8) The channels, all of which usually flow downwards, are reversed by this Great Lock.
- (9) A downwards flow makes the liquid elements leave the body, like rivers leaving their basins.
- (10) Yogis should always know that this Lock functions in the body like a dam in the external [world] blocking a river.
- (11) This Lock is said [to work] on all the channels. By the grace of this Lock, the deities become manifest.
- (12) It is this Lock which, blocking three paths at the crossroads, opens the one path by which the Siddhas have attained happiness.¹⁷⁶
- (13) This downward path is said to bring about [pro]creation and death. The two [paths] which flow at [its] sides are agents of sin and virtue.

¹⁷⁴At 6.7 Apāna is said to be in the region of the anus and Samāna in the region of the navel.

¹⁷⁵*tripatham*: see note 176.

¹⁷⁶Upaniṣadbrahmayogin's c. 18th-century commentary on this passage as it is found in the *Varābhopaniṣad* (ad 5.42–45) says that the four paths here are Suṣumnā, Idā, Piṅgalā and Kuhū. The last three are to be closed, leaving only Suṣumnā open.

[The Throat Lock]

- (14) By putting all the elements into the pot of breath retention (*kumbhake*) using a firm restraint and making Udāna¹⁷⁷ a [locking] bolt after joining Prāṇa and Apāna,
- (15) this [Throat] Lock stops upward movement in all the channels. By the grace of this [Throat Lock] alone is the Perineum Lock successful.
- (16) This is Saṃpuṭa Yoga.¹⁷⁸ It is also taught as the Root Lock (*mūla-bandhaḥ*). By means of this alone do good practitioners attain success in the three yogas.¹⁷⁹

Thus ends the Inquiry into the Lock in the Attainment of Immortality.

Chapter 13, the Inquiry into Piercing

- (1) Know the [hand-gesture] seal to be, like the Lock, of two kinds: the Yoni Seal (*yonimudrā*) for the goddesses and the Penis Seal (*liṅgamudrā*) for the [great] god.¹⁸⁰

¹⁷⁷At 6.7 Udāna is said to be in the region of the throat.

¹⁷⁸The name Saṃpuṭa Yoga, which in other Vajrayāna texts refers to the union (*samputa*) of the sun and moon, is used here because the body with Breath sealed inside by means of the Perineum and Throat Locks is likened to a *samputa*, a sealed crucible used in alchemy to heat reagents without evaporation. For more details see p. 20.

¹⁷⁹I.e. the yogas of body, speech and mind (cf. 11.7).

¹⁸⁰Verse 13.6, in which the yogi is to support himself by making a *liṅga* with his hands on the ground, indicates that *liṅgamudrā* here must refer to a hand gesture, and we presume the same for *yonimudrā* (so we do not identify it with the *yonimudrā* taught in many later works on *haṭhayoga*). This is supported by *Amṛtasiddhimūla* 17a which here has *lag gnyis ling ga'i phyag rgya bca'*, "With the two hands, one should bind the *liṅgamudrā*." There are definitions of the hand-gesture *liṅgamudrā* and *yonimudrā* in both Śaiva and Vajrayāna works, but they are much less common in the latter. An early definition of a hand-gesture *yonimudrā*, in which the little and ring fingers of both hands are wrapped around the thumbs, is found at *Brahmayāmala* 43.43c–44b:

kaniṣṭhānāmikobhau tu aṅguṣṭhau parisamsthitaū ||
saṃśliṣṭā ca tathā sā (*em*; tās *codd.*) tu yonimudrā prakīrtitā |

Verse 45.6 of the *Cakrasaṃvaravivṛti* of Bhavabhaṭṭa gives *yonimudrā* as a variant reading for the name of the *yoginīyogamudrā*, which it describes as follows:

- (2) External creation arises from a woman and a man, but external [creation] from a woman and a man [ultimately] results in destruction of the bodily creation.¹⁸¹
- (3) A woman of virtue and beauty is useless without a man; the Great Seal and Great Lock are useless without the [Great] Piercing.
- (4) The yogi should take hold of the nexuses of Breath (*vāyucakrāṇi*), perform the Lock as taught and start performing the Piercing by means of Breath, which must be joined with Mind.
- (5) After greatly empowering Prāṇa [and] making it face the opening of the Goddess of the Centre, he should use Breath to pierce the four stations (*catuspīṭham*) in sequence.¹⁸²
- (6) With the hands make the Penis [Seal] on the ground, [as unmovable] as the pole star (*dhruvasaṃnibham*), and point the two feet downwards, making them just as stable.

yoginīyogamudrāṃ paryaṅkaṃ baddhvā vajrabandhaṃ kṛtvā madhyamādvayamu-
khenāṅguṣṭhadvayamukhe yojayitvā tarjanīdvayam utthāpya parasparāgrābhyāṃ yo-
jayed iti yoginīyogamudreti kecit | yonimudrāṃ iti kvacit pāṭhe 'pīyam eva sā
mudrā |

Early definitions of the *liṅgamudrā*, in which the fingers of the two hands are clasped together with one or both thumbs pointing upwards are found at *Mañjuśrīyamūlakalpa* 45.178:

tathaiva hastau saṃnyasya muṣṭiyogena yojitau ||
ubhayāṅguṣṭhamadhyasthau liṅgamudreti gīyate |

(see also 35.134) and *Brahmayāmala* 43.44c–45d:

dakṣiṇaṃ vāmahastasya aṅguṣṭhaṃ muṣṭimadhyamaṃ ||
prasṛtaṃ vamaṅgaṃ kṛtvā dakṣiṇena tu nāmakī |
muṣṭim muṣṭyā tu saṃveṣṭya liṅgamudrāḥ prakīrtitāḥ ||

Cf. *Jayadrathayāmala* 4.2.199–200 and *Kubjikāmatatantra* 6.56c–57b. For a depiction of the *liṅgamudrā*, see BRUNNER-LACHAUX 1963:plate 19 (which draws on a citation from the *Mudrālakṣaṇa* in Nirmala-
maṇi's commentary on the *Kriyākramadyotikā*).

¹⁸¹The import of this verse is obscure to us and thus our constitution and translation of it are very tentative.

¹⁸²*catuspīṭham*: systems of four bodily stations corresponding to four macrocosmic sacred sites Jālandhara, Uḍḍiyāna, Pūrṇagiri and Kāmarūpa are taught in many tantric texts. In the *Amṛtasiddhi*, only two of the four are named (Pūrṇagiri and Kāmarūpa at 7.10).

- (7) Lift up the buttocks and, [staying] very steady, with the heels of the unbent feet [and] the pointed tip of the *vajra* of the breath, flick the great Meru.
- (8) As a result Piercing takes place from the very bottom of the [microsmic] universe [upwards] (*sabrahmāṇḍarasātalāt*).¹⁸³ The gods in the middle of Meru tremble because of Meru being made to move.
- (9) As a result of the Piercing of Meru, Brahmā and the other gods are sure to die. At first this Piercing happens quickly in the knot of Brahmā;
- (10) then, having broken through the knot of Brahmā, it breaks through the knot of Viṣṇu. Then, having broken through the knot of Viṣṇu, it breaks through the knot of Rudra.
- (11) Then, having broken the knot of Rudra and cut the creeper that is delusion (*mohamayīm latām*),¹⁸⁴ this Breath opens the very secret gateway of Brahmā (*brahmadvāram*).¹⁸⁵
- (12) The Great Seal, the Great Lock [and] the third, the Great Piercing: by means of these three elements, whose essences are secret, yoga is successful.
- (13) He who knows these three elements knows the three worlds. He who is lucky enough to practise them becomes omnipresent and [omni-]potent.
- (14) It is because of this entitlement to secrets in the most secret tantras which are secret [even] to the gods that humans alone have [the greatest level of] entitlement.
- (15) [By means of this practice] a man becomes anointed by all consecrations, endowed with all entitlements [and] situated on the path of the Siddhas. This cannot be otherwise.

¹⁸³In a wide range of Vajrayāna texts the *rasātala* is at the lowest level of the universe, in contrast to Śaiva tantras where its location varies.

¹⁸⁴Cf. *Goraṅsamudgara* 52cd *cchitvā mohalatikām cirasamcintām ca mokṣe nīyojaya mano vanāśanāya*.

¹⁸⁵*Amṛtasiddhimūla* 24 has *gtsug tor*, “[the aperture of] the *uṣṇīṣā*”, i.e. the region of the fontanelle, for this verse’s *brahmadvāra*. On the *brahmadvāra*, see MALLINSON 2007:205–206 n.245.

- (16) Pride (*garvaḥ*)¹⁸⁶ is justified only for him who knows this seal: everything is understood by him thanks to the goddess that is the [central] channel.

Thus ends the Inquiry into Piercing in the Attainment of Immortality.¹⁸⁷

Chapter 14, The Inquiry into the Practice

- (1) He who has obtained this knowledge has obtained a wish-fulfilling jewel, has received a pot of goodness, a tree of plenty, a great treasure.
- (2) This secret triad of fundamental principles, the most important essence of the three worlds, does not bear fruit for men who are not devoted to practice.
- (3) In the same way that a treasure does not bear fruit for those who are not inclined to use it, so this [triad of] fundamental principle[s] will definitely not bear fruit for those who do not practise.
- (4) Having realised this, heroic men should practise regularly. Yoga results from regular practice [and] as a result of yoga everything is accomplished.
- (5) After assuming the first seal and applying very firmly the two locks, make the three channels of the body sway.
- (6) And, using a firm application of the Male Seal (*puruṣamudrayā*),¹⁸⁸ flick the haunches¹⁸⁹ after blocking the movement of the winds and inhaling and holding the breath.

¹⁸⁶The pride resulting from identification with the deity is a common Vajrayāna feature.

¹⁸⁷For the colophon, C has the unlikely *tṛtīyavivekaḥ*, but C_{tr} corresponds to *tattvatrayavivekaḥ*, which could possibly be the original reading: 13.12 calls the three practices the *tritattvas* and 14.2 calls them the *tattvatrayam*. However this name does not tally with the table of contents given in chapter one, so we have adopted the reading *vedhavivekaḥ* found in β.

¹⁸⁸I.e. the Penis Seal mentioned at 13.6.

¹⁸⁹This seems like a slightly confused précis of the practice as taught in the previous chapter. Chapter 14 is not found in the *Amṛtasiddhimūla* and may have been composed after chapters 11–13 (see page 1.3.3).

- (7) In order to bring about an increase in all pleasures the yogi should perform the practice every three hours day and night without interruption.
- (8) By means of this practice Breath is trained. As a result of the training of Breath, the bodily Fire increases every day.
- (9) With Fire increasing, food is easily digested. Thorough digestion of food results in an increase of Rasa.¹⁹⁰
- (10) When Rasa is steadily increased the bodily constituents increase. It is as a result of an increase in the bodily constituents (*dhātōḥ*)¹⁹¹ that the chief Rasa (semen) increases.¹⁹²
- (11) When there is an abundance of the chief Rasa as a result of regular practice, the lord of yogis appears well nourished, with a firm body and great strength.
- (12) The Great Lock is sure to result from intensive practice. From intensive practice of the Great Lock there is assimilation (*jāraṇam*)¹⁹³ of Rasa.
- (13) All the Doṣas and faeces, urine and [other] defilements dry up. [The chief] Rasa is made to move in the body through the channels at all times.¹⁹⁴
- (14) Through application of the practice the yogi can use the Yoga of Time (*kālayogena*)¹⁹⁵ to bring about stopping (*māraṇam*) [of Breath], unite the two [chief] Rasas¹⁹⁶ and [make Breath] enter the Goddess of the Centre.

¹⁹⁰Here Rasa means the nourishing fluid produced from good digestion.

¹⁹¹The Tibetan translation understands *dhātōḥ* as a collective singular (*khamṣ rnamṣ*), but also mirrors *saṃ*°. It is tempting to emend to *dhātūnām vardhanād*, as suggested to us by Philipp Maas, but we have decided not to because of the singular being found in all the witnesses.

¹⁹²The *Amṛtasiddhi*'s use of *pradhānam* appears to be idiosyncratic. In 10.5 and 10.7 it means “pre-dominantly”, but here it seems to qualify *rasaḥ* so that it means the chief *dhātu*, i.e. *śukra*, “semen”, rather than the nourishing fluid produced by digestion.

¹⁹³*Jāraṇa/ā* is the name of an alchemical *saṃskāra*. For more details see p. 20.

¹⁹⁴I.e. the drying up of the impure liquids makes room for the chief Rasa to flow. We thank Lubomír Ondračka for this observation.

¹⁹⁵On *kālayoga* see chapter 4.

¹⁹⁶I.e. the male and female Bindus (see chapter 7; *bindudvayasya melakam* is mentioned at 24.1).

- (15) Having obtained a guru as helmsman and made a boat out of the body, men who cling to the oar of practice cross the ocean of existence.
- (16) Even if the gods themselves were to teach [this] wisdom again and again, [it is only] through practice that yoga manifests for yogis.
- (17) All the bad deeds done in thousands of lives are burnt up in this very life by means of the practice, like straws by fire.
- (18) The stated [rewards of] austerities, sacrifices, donations and observances arise a hundred billion times over through the practice.
- (19) The various Prakṛtis, Guṇas, Doṣas and diseases in the body are destroyed by means of the practice, like clouds in the sky by the wind.

Thus ends the Inquiry into the Practice.

Chapter 15, The Weak Person

- (1) Know there to be four categories of person: weak, middling, excellent [and] the outstanding, who are the best, capable of crossing the ocean of existence.
- (2) Of those four [types of] person, the weak is named first so the characteristics of weak [people] are taught first.
- (3) Sick, feeble, old, listless, living in a house (*grhavāsinaḥ*),¹⁹⁷ lazy, timid: know weak men to be thus.
- (4) And with twelve years [of practice] they master one stage [of yoga].
And of all people the weak is taught to be the lowliest.

Thus ends the Inquiry into the Weak Person.

¹⁹⁷ *grhavāsinaḥ*: this implies that the weak people are householders, i.e. men who are not monks. Verse 19.6 says that both householders and ascetics may do the practice. It is unusual in Buddhist texts to find criticism of householders; this verse shows that the *Amṛtasiddhi* prioritises the celibate ascetic tradition. The *Śivasambhitā*, which teaches a yoga explicitly aimed at householders but borrows extensively from the *Amṛtasiddhi*, leaves out this epithet when it reworks this chapter at 5.14–16.

Chapter 16, The Middling [Person]

- (1) Past their prime, busy with worldly affairs, of average vigour and strength, average intelligence, average [capacity for] practice, average bodies and average learning,
- (2) in the middle on the paths of yoga, middle-aged, of middling enthusiasm, and middling passion: know these [people] to be of middling valour.
- (3) They master the second¹⁹⁸ stage [of yoga] in eight¹⁹⁹ years. They are of middling merit and are middling with regard to their destiny so they are said to be middling.

Thus ends the Inquiry into the Middling Person.

Chapter 17, The Excellent Person

- (1) Energetic, patient, compassionate, magnanimous, content with their station, healthy, in the bloom of youth, strong-minded,
- (2) learned, accomplished,²⁰⁰ brave, [diligent] with their practice, restrained, always polite, civilised, and rich in good qualities:
- (3) know such people with good karma to be yogis on the path of the Siddha. Excellent people master the third stage [of yoga] in six years.

Thus ends the Inquiry into the Excellent Person.

¹⁹⁸C's reading *dvitīyāvasthā* crosses the pāda break. This does not happen elsewhere in the constituted text. The other witnesses have attempted to rewrite it (including the witness behind the Tibetan translation in C), but they then omit a number for the stage when one is found in the summaries in the other three chapters on the types of person. Harunaga Isaacson has suggested the conjecture *eṣāṃ ca dvikāvasthā* to avoid these problems, but we have decided to stay with C's reading.

¹⁹⁹It is odd that we have eight years here; one would expect nine because the times taken to accomplish the stages by the other grades of person are twelve, six and three years.

²⁰⁰We understand *sampadāḥ* to be a synonym of *sampannaḥ*.

Chapter 18, The Outstanding Person

- (1) Men of great strength, great physique, great vigour, endowed with good qualities, abiding in great joy (*mahāmahoṣitāḥ*),²⁰¹ peaceful [and] very compassionate,
- (2) well-versed in all the learned treatises, adorned with all the auspicious marks, resembling the omniscient one, completely free from disease,
- (3) in the bloom of youth, unimpaired, the finest of men, free from delusion, free from affliction, free from hindrance, free from worry,
- (4) endowed with the innate capability of abiding by the Dharma (*gotravantaḥ*)²⁰² [because of] having practised in other lives [and] possessing good qualities, they make all beings cross [to the other shore of the ocean of existence] and cross [it] themselves.
- (5) Recognise outstanding people by all [these] characteristics. They master the fourth stage [of yoga] in three years.

Thus ends the Inquiry into the Outstanding Person.

Chapter 19, Inquiry into the Completion of the First Stage

- (1) Yoga is completed in four stages, and their classifications shall be briefly told in sequence.
- (2) Commencement (*ārambha*) and the Pot (*ghaṭa*); the third, Accumulation (*paricaya*); Perfected (*niṣpannaḥ*)²⁰³ in all that remains: [these] are taught to be the stages of yoga.

²⁰¹ *mahāmahoṣitāḥ* results from double sandhi of *mahāmahas + uṣitāḥ*.

²⁰² On the Buddhist usage of the term *gotra*, see note 159.

²⁰³ The word *niṣpanna* may be a Buddhist idiom (cf. *niṣpannakrama*, the second and final stage in deity yoga) and *Mahābhārata Śāntiparvan* 232.23 describes the practice of yoga as *paricaya* in yoga (*kuryāt paricayaṃ yoge*), but we know of no precedents for this categorisation (which was widely adopted in later yoga texts), nor for the names of the other two stages.

- (3) The various stages which the yogi enters as a result of carrying out the practice and the signs of reaching them will now be taught in brief.
- (4) By the grace of the feet of his guru, the yogi should worship his personal deity then keenly commence the practice at his guru's side.
- (5) In a righteous land of righteous custom where there are good people, alms are easily available and there are no disturbances, [the yogi] should practise the path of yoga.
- (6) Whether he is a householder or an ascetic, he should be constantly devoted to the practice of yoga and, without paying attention [elsewhere] (*anupalambhataḥ*), try hard and often to achieve his aim.
- (7) When first practising, the yogi should always and in all circumstances shun the use of fire, indulgence in women and travel.
- (8) The practice should be carried out in such a way that Breath is not strained,²⁰⁴ for when Breath is strained Fire burns up the bodily constituents.²⁰⁵
- (9) Therefore the extended Breath must always be held in such a way that at the end of practice sessions it flows naturally.
- (10) For one who has been correctly trained the practice is enjoined eight times in [one] day and night. But the beginner should do it in gradual stages.
- (11) When the practice is first undertaken, bodily fatigue, incapacity and weight loss are sure to arise. The wise man should not abandon the undertaking.
- (12) It is not to be performed immediately after eating (*sadyabhujya*),²⁰⁶ for the Lock is difficult [then] for [the yogi]. When the stomach is obstructed with food [and the Lock is performed], nothing but pain arises.

²⁰⁴The curious readings found in *BedAM₂* are possibly the result of a variant being marked in a manuscript which was an archetype of those witnesses.

²⁰⁵We have understood *dhātum* as a collective singular.

²⁰⁶We accept GOODALL's conjecture because it is close to C's reading and *sadyas* may become *sadya* in Aīśa Sanskrit.

- (13) The practice should also not be carried out by one who is hungry, nor by one who needs to urinate or defecate. The practitioner must eat small amounts [of food] frequently.
- (14) When one stage is complete, the knot of Brahmā is pierced. Then a stinging sensation (*damśah*) arises in the central channel [and] a glimpse of bliss.²⁰⁷
- (15) And there is entry into emptiness, which arises together with the variegated moment (*vicitrakṣana*).²⁰⁸ Then, from the mouth of the Goddess of the Centre, the unstruck sound arises.
- (16) Then signs arise externally on yogis' bodies. They shall all be summarised in sequence.
- (17) [The yogi has] an agreeable body, a good appetite [and] increased digestive fire; he has strength, a good mind and is very attractive; he has beautiful eyes [and] moist lips;
- (18) he is handsome, smells good, is happy, his entire body is beautiful [and] he enjoys pleasures with his heart fulfilled: the yogi becomes thus as a result of [attaining] the first stage.

Thus ends the Inquiry into the Completion of the First Stage.

Chapter 20, the Inquiry into the Pot Stage

- (1) In the second stage the yogi's sitting posture becomes firm.²⁰⁹ When the sitting posture has become very firm, Breath enters the middle.
- (2) As a result of just a little of Breath entering [the middle], yogis get the Requisite of Gnosis (*jñānasambhṛtiḥ*).²¹⁰ When the Requisite of Gnosis (*jñānasambhāre*) has arisen, the yogi becomes like a god.

²⁰⁷The reading *damśo* is found only in J but is close to the unintelligible *namśo* of C.

²⁰⁸On the moments, see page 18.

²⁰⁹Cf. *Pātañjalayogaśāstra* 2.46–47 in which the yogi's posture is said to become firm (and comfortable) as a result of “a slackening of effort or from merging meditatively into infinity” (MAAS 2018:60).

²¹⁰The Requisite of Gnosis (*jñānasambhāra*; the form *sambhṛtiḥ* is for the metre) is widely taught to be one of two necessary resources of the Bodhisattva. The other is *puṇyasambhāra*.

- (3) Having good vitality [and] a good mind, brave, with full cheeks, eyes and throat, having a firm body [and the ability to perform a] firm flicking (*dyḍhāsphālah*),²¹¹ prosperous, his entire body firm,
- (4) of great strength, of great vigour, always enthusiastic, cheerful, knowing the elements of reality, knowing the observances [and] clever, awakened by the awakening of the omniscient one,
- (5) intelligent, knowledgable [and] sharp, dedicated to meditation [and] expert in it, of good appearance [and] good behaviour, well grounded [and] of good heart,
- (6) fully endowed with all the auspicious marks, free from all faults, having realised knowledge: thus the yogi in the second [stage of yoga] shines forth in the world.
- (7) When the second [stage of yoga] is complete, total emptiness (*atisūnyam*)²¹² arises. Then the sound of a kettledrum [occurs] in the middle [channel] [and] the moment of dissolution (*vimardakṣaṇa*)²¹³ takes place.
- (8) Because there is Saṃpuṭa Yoga²¹⁴ of Breath in the second stage, this [stage] is called by people everywhere the “Pot”.

Thus ends the Inquiry into the Pot Stage.

Chapter 21, the Inquiry into the Bliss that is [Death by] Time

- (1) Once Breath has made the whole body like a pot (*ghaṭitvā*),²¹⁵ cut the two side pathways and taken hold of all the elements, it moves in the middle.

²¹¹On the *āsphālana* or “flicking” of mount Meru as part of “Piercing” (*vedha*), see vv. 13.7 and 14.5–6.

²¹²On the different types of emptiness in Vajrayāna, see page 18.

²¹³We read against *C*'s *vipāka*° here because it has it also at 30.1, in its correct position in the sequence of four moments, and *vimarda*°, as found in the southern witnesses, is the usual second member of the sequence.

²¹⁴On Saṃpuṭa Yoga, see p. 20.

²¹⁵We understand *ghaṭitvā* to be a denominative, equivalent to *ghaṭayitvā*.

- (2) When this augmented (*pravyddhabh*)²¹⁶ Breath bursts open the bolt of the Goddess of the Centre, then a fire arises which destroys the Fire of [Death by] Time (*kālānala*°).
- (3) And the Bliss of the falling of the drops [of Bindu] (*bindūnām*) is [Death by] Time (*kālāḥ*) in the body. The fall of Bindu causes old age and death in embodied beings.²¹⁷

Thus ends the Inquiry into the Bliss of [Death by] Time.

Chapter 22, the Inquiry into the Innate Bliss

- (1) It is that Expulsive Breath (*recako vāyuh*) which must always be kept in check by yogis, the one which goes out of the body in conjunction with Bindu.²¹⁸
- (2) When that breath has been conquered (*jitvā*)²¹⁹ and, going upwards, enters the central [channel] and overcomes the Bliss that is [Death by] Time (*kālānandam*),²²⁰ the Innate Bliss (*sahajānanda*°) arises.²²¹

²¹⁶The Tibetan translation in C suggests the meaning “augmented” so could match either our emendation or the reading with *prauḍhabh* in the southern transmission.

²¹⁷Fire blazing up from the lower part of the torso and causing the lunar Bindu in the head to flow is redolent of the behaviour in the body of the Yoginī Caṇḍālī as taught at *Hevajratantra* I.1.31 and elaborated upon variously elsewhere, including at *Laghukālacakratāntra* 4.110 and the *Vimalaprabhā* commentary thereon, in which during sexual intercourse in which semen is not emitted, Caṇḍālī blazes up at the navel, burns up the five Buddhas and causes the nectar of immortality (*amṛta*), in the form of drops of semen, to flow from the moon. This function of Caṇḍālī is subsequently taken on by the Śaiva Kuṇḍalinī. In Tibetan her name is *gtum mo*, and practices associated with her are said to heat the body, enabling it to withstand extreme cold (see e.g. BAKER 2019:147–163).

²¹⁸The breath that causes ejaculation is being contrasted here with the breath usually called *recaka* in yogic texts, i.e. exhalation. Breath is associated with ejaculation in the *Padmāvātī* commentary on the *Caṇḍamahāroṣaṇatantra*: in order to prevent ejaculation, when the moon (i.e. semen) wants to reach the glans of the penis, the breath has to be resolutely constricted in the way that the flow of urine is checked and breathing must be stopped momentarily: *yatheccham ityādi tatrākṣarano-pāyas tu kathyate | yadā maṇimūlaparyantaṃ candro gantum utsahate | paramānandānte | tadā mūtravegad-hāraṇanyāyena vāyum ākuñcayed dhairyakrameṇa nābhyadhahparyantaṃ śvāsanirodham kṛtvā kṣaṇamātram | etac ca guruḥ svayaṃ kṛtvā darśayed iti | etena na kṣaraṇam bhavati |* GRIMES & SZÁNTÓ 2018: 664, 686.

²¹⁹We understand *jitvā* in the sense of *jitāḥ*. Cf. 21.1ab.

²²⁰*kālānandam*: B and the Grantha manuscripts here read *kāladaṇḍam*, “the rod of [Death by] Time”, which is redolent of verse 1.8 in the *Hathapradīpikā*, in which the 29 *mahāsiddhas* who have just been listed are said to have broken the *kāladaṇḍa*.

²²¹On this passage and blisses in the *Amṛtasiddhi* and Vajrayāna, see page 17.

- (3) Having purified past actions produced by faults and virtues, this Bliss arises like the sun in the darkness.

Thus ends the Inquiry into the Innate Bliss.

Chapter 23, the Inquiry into Prakṛti and Guṇa

- (1) Then the Prakṛtis are destroyed because they are born from karma. As a result of the destruction of Prakṛti the yogi's Guṇas are quickly destroyed.
- (2) When all the Guṇas are destroyed because of their connection with karma then the five impurities (*kaṣāyāḥ*)²²² come under control and subside.

Thus ends the Inquiry into Prakṛti and Guṇa.

Chapter 24, the Inquiry into the Perfection of the Body

- (1) When the impurities are mastered [and] the two Bindus united,²²³ then one should know the body to be perfected and endowed with all good qualities.
- (2) [The yogi] is free from [afflictions] such as cold, heat, thirst, fear, lust and greed, and he crosses to the other side of the ocean of the sorrows of anxiety, disease, old age, sorrow and pain.

Thus ends the Inquiry into the Perfection of the Body.

Chapter 25, the Perfection of Breath

- (1) When the yogi's body is perfected as a result of the piercing of the knot in the heart, then the great void is reached, and then the moment which cannot be defined (*kṣaṇam vilakṣaṇam*) [occurs].

²²²We know of no parallels for this notion of five bodily *kaṣāyas*. 14.13 mentions *malamūtrakaṣāyakāḥ* which is ambiguous but may be understood as *malamūtrādikaṣāyakāḥ*, "the impurities beginning with faeces and urine". No further explanation of *kaṣāya* is given in the *Amytasiddhi*.

²²³On the two Bindus and their union, see chapter 7 and 14.14.

- (2) And the sound of the *mardala* drum is sure to arise in the central [channel]. Then the Breath [becomes] unmoving, firmly gathered together in the central [channel].
- (3) It is then that perfection of Breath in the body must always be recognised by yogis. When the perfection of Breath in the body has arisen, awareness arises.
- (4) As a result of awareness yogis attain all magical powers (*ṛddhayaḥ*).²²⁴ When a magical power (*ṛddhiḥ*) is seen, then perfection (*siddhiḥ*) is not far away.

Thus ends the Perfection of Breath.

Chapter 26, the Inquiry into Samādhi

- (1) When Breath is perfected and fixed in the place of the Goddess of the Centre, then consciousness has the nature of bliss, uniform like the sky.
- (2) When consciousness has the nature of bliss, free from external afflictions, then, having removed the sorrows of existence, Samādhi arises.

Thus ends the Inquiry into *Samādhi*.

Chapter 27, the Inquiry into the Perfected Mind

- (1) When the mind has attained Samādhi and is filled with the Innate Bliss, then it is perfected [and] removes all suffering and fear.

Thus ends the Inquiry into the Perfected Mind.

²²⁴For *ṛddhayaḥ* here and *ṛddhiḥ* in *pāda c* we retain the suspended sandhi found in C. In *pāda c* this is necessary for the metre.

Chapter 28, the Sign of Perfection of the Body

- (1) When whatever [magical procedure] the yogi engages in bears fruit immediately, one should know that to be a sure sign that the yogi's body is perfected.

Thus ends the Sign of Perfection of the Body.

Chapter 29, the Inquiry into the Third Stage

- (1) [Powers] such as [knowledge] of the arrangement of the body (*kāya-vyūbhādikam*),²²⁵ the ability to enter another's body, clairvoyance and clairaudience: these are the sign[s] of perfected Breath.
- (2) Omniscience which awakens all types of gnosis related to the Triple Body should be known by those abounding in knowledge to be the sign of one whose mind is perfected.
- (3) +Thus are taught the sign[s] of perfection of body, speech and mind.+²²⁶ All these which have been taught in various aspects are signs of yogis in the third stage.
- (4) By eliminating external knowledge through meditation on the Goddess of the Centre, an accumulation of knowledge (*jñāna-paricayaḥ*) [arises]; therefore [this] is considered to be the Accumulation (*paricayaḥ*) [stage].

Thus ends the Inquiry into the Third Stage.

²²⁵ *kāyavyūbhājñāna*, knowledge of the arrangement of the body, is a power taught at *Pātañjalayogaśāstra* 3.29 as arising from *saṃyama* on the navel (on this passage see MAAS 2008):

nābhicakre kāyavyūbhājñānam || [*Bhāṣya*:] nābhicakre saṃyamamaṃ kṛtvā kāyavyūhaṃ vijānīyāt | vātapittaśleṣmāṇas trayo doṣāḥ | dhātavaḥ sapta tvaglohitamāṃsasnāyavasthi-majjāsukrāṇi | pūrvam pūrvam eṣāṃ bāhyam ity eṣa vinyāsaḥ ||

²²⁶ As outlined on page 36, we believe chapters 21–29 to have originally formed a single chapter (on the *paricaya* stage of yoga) which was later divided into *vivekas* and *lakṣaṇas*, and that this hemistich was a colophon (*iti kāyavyūcittasiddhilakṣaṇam*) which was absorbed into the chapter after being altered by a Buddhist scribe to introduce the erroneous *vāk* and (incorrectly) versified. We have retained it because we are presenting the text with the structure found in manuscript C.

Chapter 30, the Inquiry into the Signs of Liberation While Living

- (1) Then when the wind pierces the knot of Rudra and is in all the [bodily] stations, Mind [becomes] brilliant (*prabhāsvaramayam*), adorned by the moment of fruition.
- (2) Then Mind is uniform [and] without characteristics because it consists [only] of light, [and] the sound of a kettledrum arises in the abode of the Siddhas (*siddhālaye*).²²⁷
- (3) When perfection of the three arises from Body, Breath and Mind,²²⁸ then know [that to be] the Great Perfection, which gives the fruit of Liberation while Living.
- (4) Then the lord of yogis is able to enter Samādhi at will. Then the great Samādhi [arises] and [the yogi] is [well-regarded like] Nala (*punyaślokaḥ*)²²⁹ and [strong like] Bhīma (*vṛkodaraḥ*).²³⁰
- (5) Then the yogi is blissful, omniscient, impartial, lauded by all beings and worshipped in the three worlds.
- (6) His movement is always unimpeded; his sight and hearing are unimpeded; his store of bliss is unimpeded; he abounds in unimpeded knowledge.
- (7) The yogi has all the powers and qualities, is the seat of infinite knowledge, is all-powerful [and] is endowed with the Great Perfection; [in fact he is] a store of all supernatural powers.
- (8) The lord of yogis does not burn in fire nor drown in water and cannot be killed by anyone when he is free from the Guṇas.

²²⁷All the previously taught sounds arise in the central channel so “the abode of the Siddhas” is likely to be there too.

²²⁸Our conjecture *syāt kāyavāyucetasām* is supported by the reading found in the Bombay and Lahore manuscripts of the *Yōgacintāmaṇi*. On the common Buddhist scribal corruption of *kāyavāyucitta*° to *kāyavākcitta*° cf. 29.3ab.

²²⁹The epithet *punyaślokaḥ* could equally well refer to Yudhiṣṭhira or Kṛṣṇa.

²³⁰For the final *pāda* of this verse, the *Yōgacintāmaṇi* has *dharmameghasamābhavaḥ*, “called the Cloud of Dharma”. *Dharmamegha* is a type of Samādhi mentioned in Buddhist literature and the *Pātañjala-yogāsāstra* (on which see O'BRIEN-KOP 2020).

- (9) As a result the yogi consists of everything — he even consists of all beings — he is the seat of all knowledge and he is constantly worshipped by all people.
- (10) When happy he may save people; angry, he removes [their] accomplishments. For the lord of yogis, perfected by knowledge, terrifies [even] the gods.
- (11) Wandering about the wheel of transmigration, the cage that is the three worlds, the yogi playfully breaks it and goes forth blissful, all-powerful.
- (12) In this way Siddha yogis sport for hundreds, thousands, hundreds of thousands of years on mountain tops and in caves.
- (13) Indifferent to external perception and devoted to Samādhi, yogis who have the eye of knowledge live in deserted places.
- (14) And they remain like this [and] can be seen engaged in their activities. Know the Siddhas who take the form of Conquerors (*jina-rūpiṇaḥ*)²³¹ to be liberated while living.²³²

Thus ends the Inquiry into the Signs of Liberation While Living.

Chapter 31, the Inquiry into Mahāmudrā

- (1) Yogis who are established in the other stages are perfected in this [stage], which is why it is known in the three worlds as “Perfected” (*niṣpannaḥ*).
- (2) When the perfected yogi has gone out [of the body] by way of the aperture of Brahmā, then the breath there has the sound of a *vīṇā* and makes a tinkling noise.

²³¹In a Buddhist context *jina* means a Buddha. The witnesses of β change *jina*° to *śiva*°.

²³²The term *jīvanmukti* is very rare in Buddhist literature. We are aware of only two instances: the *Vādasārāvalī* of Vindhyavāsīyogī (National Archives Kathmandu 3-693 = Nepal-German Manuscript Preservation Project A936-11 fol. 81) and verse 6 of the Śrīmitra inscription (1183–1192 CE) edited in SANYAL 1927.

- (3) By means of the piercing produced by the Great Seal and the other [two practices], Mahāmudrā²³³ is sure to arise for yogis [together with] countless signs of [the attainment of] yoga.

Thus ends the Inquiry into Mahāmudrā.

Chapter 32, the Inquiry into the Signs of the Unperfected Body

- (1) There is no other path to liberation for the yogi on earth. The yogi who has attained Liberation while Living reaches the state of Great Liberation.
- (2) There is no liberation for one whose body is dead, nor for one who has fallen into the wrong path. Once you have recognised Prakṛti through its actions, [you realise that] death is a Guṇa of Prakṛti.²³⁴
- (3) Even a Buddha is unperfected [and] considered a man in *samsāra* as long as the lord that is seed (*bijendrah*), which has the form of Brahmā, leaks from the body.
- (4) One should recognise as unperfected the bodies of those who do not observe celibacy; they are stricken by old age and death [and] contain all afflictions.

Thus ends the Inquiry into the Signs of the Unperfected Body.

Chapter 33, the Inquiry into the Signs of the Unperfected Breath

- (1) As long as Breath, going by the wrong path, is neither²³⁵ steady nor in the central channel, one should recognise it to be unperfected, being endowed with the Guṇa of action.

Thus ends the Inquiry into the Signs of the Unperfected Breath.

²³³A distinction is made here between two understandings of *mahāmudrā*: the Great Seal physical practice taught in chapter 11 and the state of mind that is the *summum bonum* in much of tantric Buddhism.

²³⁴I.e. because death is merely a Guṇa of Prakṛti it cannot bring about liberation. We thank Harunaga Isaacson for this explanation.

²³⁵We construe *naiva dehalidīpanyāyena*, i.e. with both *nīscalo* and *madhyagah*, an interpretation also mirrored by the Tibetan translation.

Chapter 34, the Inquiry into the Transformation of the Great Elements

- (1) As long as Mind is moving in the body, confused by external cognitions, one should know it to be unperfected, bound by the ropes of karma.

Thus is the sign of unperfected Mind.

- (2) When the yogi's semen is turned upwards and he has taken hold of Mind and Breath, through meditation alone he can perceive the perfection of Body, Speech and Mind.

Thus is the sign of complete yoga.

- (3) Having attained Samādhi in this way and delighting in the three Blissess, the yogi may make his body invisible with his yogic power.

Thus ends the Inquiry into the Transformation of the Great Elements.²³⁶

Chapter 35, the Inquiry into Nirvāṇa

- (1) Then the yogi takes the form of bliss, has a body of knowledge (*jñānakāyaḥ*),²³⁷ has great good fortune (*mahodayaḥ*),²³⁸ is imperishable, whole, all-pervasive, auspicious (*śivaḥ*), omnipresent, mighty.

- (2) He has a body of pure knowledge (*viśuddhajñānadehaḥ*),²³⁹ is free from the Guṇas of cognitive proliferation (*prapañcagūṇavarjitāḥ*),²⁴⁰ omniscient, omnipresent, eternal, has truth as his aim and has great good fortune.

²³⁶“The Transformation of the Great Elements” (*mahābhūtapariṇāmaḥ*) refers to the ability to make one's body invisible. It is called the Destruction of the Great Elements (*mahābhūtapariṣṭayaḥ*) in the table of contents (1.13), perhaps for metrical reasons.

²³⁷*jñānakāyaḥ*: it is possible that the original reading here was *jñānarūpaḥ*; the two forms are similar in the script of C and the next verse has the very similar epithet *viśuddhajñānadehaḥ*.

²³⁸The table of contents given in *viveka* 1 includes *mahodayaḥ*. C has *sadodiyāḥ*, which is perhaps a mistake for *sadoditāḥ*, but C's Tibetan translation corresponds to *mahodayaḥ* so we have adopted the latter.

²³⁹The first *pāda* of Kumāri's *Ślokaṅgī* is *viśuddhajñānadehāya*, as part of a *maṅgala* verse to Śiva.

²⁴⁰We understand *prapañcagūṇa*° to refer to the Tamas and Rajas Guṇas which the yogi is to remove through his practice (see *viveka* 10).

Thus ends the Inquiry into Nirvāṇa.

[Chapter 36, Closing Verses]

- (1) Like ghee from a large amount of milk, I have carefully extracted the essence of all the tantras, which is in congruence with all the doctrinal systems.
- (2) This step-by-step instruction booklet for perfection composed by the glorious Mādhvacandra is called the Perfection of Immortality [and is] a blessing for yogis.
- (3) May the lineage of the glorious Siddha called Virūpa rule in the three worlds for as long as the wheel of transmigration, which seizes and takes apart [bodies] (*grahaviḡraham*),²⁴¹ keeps turning.
- (4) [I] have done it to instruct myself and delight yogis and, for men who have false learning, only to amaze them.
- (5) It is to awaken both the civilised and those on the wrong path, and it has been created to be a punishing restraint for those of bad logic and bad doctrines.
- (6) Immortality (*amṛtam*) is a word for semen, liberation and life . The perfection (*siddhiḡ*) of the three is taught here as the Perfection of Immortality (*amṛtasiddhiḡ*).
- (7) May embodied beings who dwell in heaven, earth and the underworld have happiness continuous like the sky!²⁴²
- (8) It is complete in three hundred verses,²⁴³ is the means to yoga together with the signs [of progress] and has been carefully taught for good men as a clear eye [onto what is right].

²⁴¹ *grahaviḡraham*: in the *Kriyāsāratattvaprakāśiniḡyākhyā* (IFP T 094 p. 538) this is a characteristic of death: *mṛtyur grahaviḡrahamalakṣaṇaḡ*.

²⁴² 7cd echoes *Bodhicaryāvatāra* 1.19cd: *avicchinṇaḡ puṇyadhāraḡ pravartante nabhaḡsamāḡ*.

²⁴³ As we have presented it, the entire text, including these closing remarks, consists of 303 verses.

- (9) Having bowed down to the guru Buddhābodhi [and?] the glorious Avadhūtacandra (*śrīavadhūta+vibhūṇam+*), this desire has been fulfilled by making this great book.²⁴⁴

Thus ends the Attainment of Immortality.

Tibetan colophon:

The entire text entitled *Amṛtasiddhi* has been transliterated according to the Indian manuscript, and the translation of the *lotshaba* Padma 'od zer, the venerable [monk] of the Bya [clan], has been appended between the lines. Although I have seen several instances where [the translation] agrees or differs from the Indian manuscript, because the wise one translated it according to the [intended] meaning, it is difficult for somebody like me to modify it. May the master's exalted intention become fulfilled!

²⁴⁴This verse, which is found only in C, has several problems which we have been unable to solve with the information we have to hand.

Part IV

** Amrtasiddhimūla*

1

**Amṛtasiddhimūla*

SOURCES: C = Cone Tengyur, Rgyud 'grel, vol. Zhi, 143^r1-145^r3 • D = Derge Tengyur, Rgyud 'grel, vol. Zhi, 142^v7-145^r1 = Tōhoku cat. no. 2285 • G = Ganden ('Golden') Tengyur, Rgyud 'grel, vol. Tsi, 205^v1-208^r4 = cat. no. 1137 • M = Phyag chen khrid mdzod, vol. Āḥ (2), 324^v3-327^v2 • N = Narthang Tengyur, Rgyud 'grel, vol. Tsi, 145^v5-148^r2 = cat. no. 3146 • P = Peking Tengyur, Rgyud 'grel, vol. Tsi, 157^v2-159^v5 = Ötani cat. no. 3133.

| spyan gsum rab ldan dbu bcad sku mdog dmar |
| 'chi ba'i 'jigs sel rnal 'byor pho mo yi |
| phyag rgya 'dzin cing bhir ba ting 'dzin gyis |
| skyob mdzad phyag rgya'i zhabs la bdag 'dud do ||1||

| rgyud rnam kun tu sbas pa'i don |
| phyag rgya chen po rnam bshad bya |
| mi ni gang gis thos pa la |
| lha rnam kun gyis bkur sti mdzad ||2||

| skye ba bye ba stong dag tu |
| legs las rgya chen rnam byas pas |
| de thob 'khor ba'i rgya mtsho las |

1 *Praemitunt*: rgya gar skad du | amṛ ta siddhi mū la nā (CDMNP, na G) ma | bod skad du | bdud rtsi grub pa'i rtsa ba zhes bya ba | dpal he ru ka la phyag 'tshal lo | **1a** bcad] CGMNP, bcas D **1c** bhir ba] GNP, birwa CDM **2a** rgyud rnam kun tu sbas pa'i don |] GMNP, *om.* in CD **2b** rnam] GMNP, rnam CD **3a** stong] DGMNP, stod C **3b** chen] CDGMN, che P • rnam] CDM, rnam GNP

2 = *Amṛtasiddhi* 11.1

1b [D 143a] | 'chi **3b** legs [N 146a] las

| pha rol tu ni rnal 'byor 'gro ||3||
 | g.yon pa'i rting pas bshang lam dgag
 | g.yas pa cung zad brkyang byas la |
 | 'theb chen bol gong lag pas gzung |
 | snying ga lkog mas mnan pa ni |
 | sgo dgu dgag pa'i sbyor ba 'o ||4||
 | de yi rtsa gsum dag la ni |
 | rim pa bzhin du bsnun par bya |
 | 'di ni las kyi phyag rgya 'o ||5||
 | rkang pa gcig par sems bsdu zhing |
 | rlung rnams gcig tu bsdu bya ste |
 | rlung gi bsdam pa brtsam par bya |
 | nyi zla gnyis ni gcig par bya ||6||
 | de ltar byas na rlung ni 'gag
 | 'di ni dam tshig phyag rgya 'o ||7||
 | bshang lam 'khor lo gyen du bzlog
 | thig le sgra bcas gyen du bsang |
 | rtsa rnams thams cad rab tu g.yo |
 | mchog gi rtsa ni gyen du 'ong ||8||
 | lus ngag yid gsum sbyor ba yis |
 | sku gsung thugs ni bsgrub par bya |
 | goms pa brtan par gyur pa yis |
 | rang gi me ni gsal ba 'o ||9||
 | phyag rgya 'di yis thams cad du |
 | rnal 'byor pa ni nges par 'gro |
 | 'di ni kha sbyor sbyor ba ste |
 | rtsa ba'i gdams par 'dod pa 'o ||10||

3c las] GMNP, la CD 4c 'theb] GNP, mtheb CDM • bol] CDGNP, pol M • gong] DGMNP, god
 C 5a yi] CDGNP, yis M 6a rkang] DGMN, rkad C, rgad P • par] GMNP, pa CD 6b bsdu bya
 ste] CDGNP, bsdu byas te M 6c gi] GNP, gis CDM • bsdam] DP, bsdam CGMN 8a bzlog]
 CDGNP, ldog M 8b thig] DGMNP, theg C • sgra] CDGP, sgrar M, sga N 9b bsgrub] CDMP,
 bsgrubs GN 9c gyur] CDGNP, 'gyur M 10b nges] DGMNP, des C

3 = *Amṛtasiddhi* 11.2 4 Cf. *Amṛtasiddhi* 11.3-4abc 5ab Cf. *Amṛtasiddhi* 12.5c 6 Cf. *Amṛtasiddhi* 11.5
 9ab = *Amṛtasiddhi* 11.7ab • 9d = *Amṛtasiddhi* 11.6d 10ab Cf. *Amṛtasiddhi* 11.8ab 10cd = *Amṛtasiddhi*
 12.16ab

5a [M 325a] | de 10a cad [G 206a] du 10c sbyor [P 158a] sbyor

| 'di ni rlung gi sbyor ba yin |
 | mkhas pa rnam kyis 'di bsgrub bo ||11||
 | phyag rgya gnyis su shes par bya |
 | ji bzhin bsdam pa'i cho ga shes |
 | dzo ni lha mo'i phyag rgya yin |
 | ling ga'i phyag rgya lha yin no ||12||
 | pho dang mo yi sbyor ba las |
 | phyi rol tu ni skye ba 'byung |
 | ji bzhin sbyor ba 'di gnyis kyis |
 | skye ba nang du bsad par bya ||13||
 | rtsa ni bud med gzugs can te |
 | skyes pa med na 'bras bu med |
 | phyag rgya che dang bsdams pa che |
 | dbye ba med na 'bras bu med ||14||
 | rlung ni 'khor lo gcig tu bsdu |
 | ji srid bsdam pa bzhin du bya |
 | rnal 'byor pa yis gshig par bya |
 | rang gi rlung sems gcig par bya ||15||
 | sbyor ba'i rim pas gshig par bya |
 | rlung ni stobs dang ldan byas la |
 | dbu ma'i sgo ru gzhug bya ste |
 | 'khor lo bzhi po rlung gis dbug ||16||
 | lag gnyis ling ga'i phyag rgya bca' |
 | de ni sa la gzhag nas su |
 | rkang pa'i rtse mo sa la gzugs |
 | brla ni brdab par bya ba yis ||17||

11b kyis] P, kyis CDGMN • bo] P, po CDGN, pa'o M **12b** bsdam] CDGNP, sdom M **13b** tu] DGNP, du CM • skye ba] GNP, skyes pa CD, skye bar M • 'byung] CDGNP, 'gyur M **13d** skye] CDMNP, s+e G • bsad par] GNP, gsad par CM, gsang bar D **14b** skyes] CDGMN, skes P **14c** dang] CDGN, dar P, na M • bsdams] CDGNP, sdom M **15a** ni] CDGMNP, read gi **15b** bsdam GNP, bsdams CD, sdom M • bya] CDGNP, ni M **15c** gshig] GNP, bshig CD, gzhig M **15d** gcig] NP, bshig D, gshig CG, gzhig M **16a** gshig] GNP, bshig CD, gzhig M **16c** ste] CDGNP, par bya M **17b** gzhag] CDGNP, bzhag M **17c** rtse] CGNM, tse D, cha P • gzugs |] CDGNP, gzug M **17d** bya ba] CDGNP, byas pa M

12 = *Amṛtasiddhi* 13.1 **13** = *Amṛtasiddhi* 13.2 **14** = *Amṛtasiddhi* 13.3 **15** = *Amṛtasiddhi* 13.4 **16** = *Amṛtasiddhi* 13.5 **17ab** = *Amṛtasiddhi* 13.6ab

12d [C 143b] | ling **15a** ni [D 143b] 'khor **15d** gi [M 325b] rlung **16c** [N 146b] | dbu

| rlung gis rlung ni gshig par bya |
 | rlung gis rlung la bteg par bya |
 | rlung gis rlung ni bsad par bya |
 | rlung gis yongs la khyab pa yis ||18||

 | rlung gis dngos grub thams cad sbyin |
 | rlung gis 'chi ba med par 'gyur |
 | des ni bdud rtsi grub par ni |
 | birba nga yis yang dag bshad ||19||

 | legs par bsdams pa lus kyi las ||20||

 | rdo rje rlung rtse bye ba yis |
 | lhun po yi ni bar dag tu |
 | dgug pa'i sbyor ba 'di yis ni |
 | tshangs sogs mdud pa bshig par bya ||21||

 | lhun po'i steng du lha rnams 'gro |
 | lhun po dag ni g.yo 'gyur te |
 | des ni thams cad brgyal bar 'gyur |
 | tshangs pa la sogs lha rnams bsad ||22||

 | dang po yi ni sbyor ba yis |
 | tshangs pa'i mdud pa bshig par bya |
 | de nas dbang phyug mdud pa bshig |
 | de bshig nas ni biṣṇu bshig ||23||

 | de nas gti mug la sogs spangs |
 | gtsug tor sgo ni sbas pa la |
 | rlung gis sgo ni rnam par dbye |
 | de ni 'biga pa chen po 'o ||24||

 | bsdam pa che dang 'biga pa che |
 | phyag rgya che ni gsum pa yin |

18a gshig] GNP, bshig CD, gzhiḡ M 18b bteg] CDGNP, brteg M 18c bsad] GNP, gsad CDM
 19c des] CDGMN, de P 19d birba] GNP, birwa CDM 20a bsdams] CDGNP, sdom M 21a
 bye] CDGNP, bya M 21c sbyor] CDGNP, spyong M 21d bshig] CDGNP, gzhiḡ M 22d bsad]
 CDGNP, gsad M 23b bshig] CDGNP, gzhiḡ M 23c bshig] CDGNP, gzhiḡ M 23d bshig]
 CDGNP, gzhiḡ M 24a spangs] CDGNP, spang M 24d de] CDGNP, 'di M 25a bsdam]
 CDGNP, sdom M

21ab = *Amṛtasiddhi* 13.7cd 21cd Cf. *Amṛtasiddhi* 13.8ab 22 = *Amṛtasiddhi* 13.8cd-9ab 23 = *Amṛtasiddhi*
 13.9cd-10 24 = *Amṛtasiddhi* 13.11

21c sbyor [G 206b] ba 24d ni [P 158b] 'biga

| 'di ni gsang dbang gsum yin no |
 | 'di dag gis ni sbyor grub grags ||25||
 | de nyid gsum ni gang rig pas |
 | de ni 'jig rten gsum rig go |
 | gang gis 'di la gom byas na |
 | thams cad kyi ni mnga' bdag 'gyur ||26||
 | gsang ba lha yi lha rnam dang |
 | mi yi bdag po'i bdag por 'gyur |
 | dbang bskur kun la dbang ba yin |
 | thams cad ma lus lhag par 'gyur ||27||
 | des na lha rnam kun gyis 'bad |
 | chos kyi phyag rgyar 'dod pa 'o |
 | phyag rgya che la goms par bya |
 | phyag rgya 'di las thams cad 'byung ||28||
 | grub pa chen po'i 'byung ba yin |
 | phyag rgya chen po gang yin pa |
 | rnam gnyis de ni dam pa dang |
 | 'ching ba las ni grol ba dang |
 | lus sems dag la bde ba 'byung ||29||
 | sems la gnas pa tsam gyis kyang |
 | mngal du skye bar mi 'gyur ro ||30||
 | dang po'i ming ni yi ge yin |
 | sbyor ba ldan pa bshad par bya |
 | dad dang ldan pa'i sbyor ba yin |
 | rnal 'byor pa ni nges par ni |
 | phyag rgya chen po 'grub pa yin ||31||
 | phyag rgya chen po bshad par bya ||32||

25d ni] P, na CDGMN 26b de] CDGNP, des M 26c gom] GNP, goms CDM 26d kyi] CDM,
 kyis GNP 27b bdag] CDGNP, bdab M 27d lhag] CDGNP, lhags M 28a gyis] GMNP, gyi CD
 • 'bad] GNP, dbang CDM 29a po'i] GP, po CDMN 29b gang] DGMNP, gar C 29d 'ching
 GNP, 'chi CDM 30a gyis] CDGNP, gyi M 31b pa] CDGNP, par M 31c pa'i] CDMNP, om.
 G • yin] CDGNP, yis M

25 = *Amṛtasiddhi* 13.12 26 = *Amṛtasiddhi* 13.13 27 Cf. *Amṛtasiddhi* 13.14-15ab 28 Cf. *Amṛtasiddhi*
 11.8-9 29de Cf. *Amṛtasiddhi* 11.10ab 30 = *Amṛtasiddhi* 11.10cd 31 Cf. *Amṛtasiddhi* 11.11

26a de [M326a] nyid 27a rnam [C 144a] dang 28d rgya [D 144a] 'di 29a grub [N 147a] pa 31b
 pa [G 207a] bshad

| rkang pa lag pa bsdam bya ste |
 | rlung ni lan gsum 'thungs byas la |
 | rtsa rnams thams cad 'then par bya |
 | langs pas rtsa rnams gyen du phyogs ||33||
 | nad rnams thams cad bcom nas ni |
 | phyag rgya chen po'i don yang rdzogs |
 | ji ltar nam mkha' bar snang la |
 | sprin tshogs 'bar ba 'khrigs pa de ||34||
 | rlung gi shugs kyis gtor ba ltar |
 | de ltar lus 'di dag la ni |
 | nad kyis yongs su bsgos gyur kyang |
 | thabs kyi rlung gis gzhom par bya ||35||
 | 'di ni phyag rgya chen po 'o ||36||
 | dzha yi dha yi karma yi |
 | lag pas 'byung ba lnga dag kyang |
 | las kyi bya bas mnye bya zhing |
 | bsdams pa chen pos gnas pa yis |
 | stobs kyi 'khor lo 'di yis ni |
 | steng du lha yi 'jig rten skrag ||37||
 | lag pa brkyang bskum 'di yis ni |
 | phyogs bzhi dag kyang g.yo bar byed |
 | rkang pa 'og tu brkyang ba yis |
 | klu rnams thams cad skrag par byed ||38||
 | dbang po dal zhing dub pa'i tshe |
 | rtse gcig sems kyi ngang la gzhang ||39||
 | bsdam pa'i sbyor ba bshad par bya |
 | rlung gis lus ni 'dzin par 'gyur ||40||
 | bsdam pa gnyis ni shes bya ste |

33a bsdam] CDGMN, bsdams P • ste] CDGNP, byas te M 33c 'then] CDGMN, 'phen (?) P 34d
 tshogs] CDGMN, chen P 35c bsgos] CDGNP, gos M 37a yi] P, ye CDGMN 37d bsdams]
 CDGNP, bsdam M • yis] P, yi CDGMN 37e kyi] CDGMP, kyis N 38c brkyang ba] N, brkyang
 pa CDG, brkyangs pa M, brgyad pa P 39a dal] (?) P, ral C, ngal DGMN 39b gcig] CDMP, cig
 GN • la] CGMNP, las D

33cd Cf. *Amṛtasiddhi* 12.8 34 - 35 Cf. *Amṛtasiddhi* 14.18cd-19 40 = *Amṛtasiddhi* 12.1

35d kyi [M 326b] rlung 37f yi [P 159a] 'jig

| ji ltar thig le gnas pa dang |
 | dzo ni bha dha'i lha mo yin |
 | mgrin pa bsdams pa lha yin no ||41||
 | dgang ba can dang bum pa can |
 | phyag rgya gzung ba rnam par bya |
 | lha dang lha min kun la gsang ||42||
 | rnal 'byor bsdam par bya ba yis |
 | dbu ma'i sgo ru gtad par bya |
 | lam gsum rnam par bkag byas la |
 | rlung ni nang du gzung bar bya ||43||
 | srog ni rlung yang blan par bya |
 | de ltar byas pas 'og tu 'bab |
 | skad cig nyid la bsdam par bya ||44||
 | steng 'og rlung ni sbyor ba yis |
 | mnyam pa'i rlung dang bsre bar bya |
 | des ni gyen du bskyod par bya ||45||
 | bshang lam bsdam pa dang ldan pas |
 | rlung ni rnam par bskum pa dang |
 | gyen du brlang ba byas pa yin ||46||
 | 'khrul 'khor dang ni rlung sbyor gyis |
 | dgram dang rab tu bsdam par bya |
 | zung 'jug lam gsum bsgom par bya ||47||
 | 'di ltar mi yi lus la ni |
 | grub pa'i lam ni rab gsal ba |
 | nyams myong skye zhing lus rgyas 'gyur |
 | rgas par yang ni ma 'gyur ro ||48||

41d bsdams] CDGNP, bsdam M 42a dgang] CDGNP, dga' M 43b ru] CGMNP, gu D 44a
 blan] GMNP, rlan CD 44b 'bab] CDGNP, 'babs M 44c nyid] CDGMN, gnyid P 45a ni] P,
 gi CDGMN 45b bsre bar] GMNP, bsreg par CD 46a bsdam] GNP, bsdams CDM 46c brlang
 ba] GNP, blad pa C, blang ba D, bslang bar M 47b dgram dang] CDGMN, dgra mdang (?) P •
 bsdam] DGP, bsdams N, brtan M 48d ma] P, mi CDGMN

41 = *Amṛtasiddhi* 12.2 42 = *Amṛtasiddhi* 12.3 43 = *Amṛtasiddhi* 12.5 44 = *Amṛtasiddhi* 12.6ab &
 12.3c 45 = *Amṛtasiddhi* 12.6d & 12.4d 46 = *Amṛtasiddhi* 12.4ab & c (?) 48 = *Amṛtasiddhi* 12.7

41b le [C 144b] gnas 43a [N 147b] | rnal 43a bsdam [G 207b] par 44a ni [D 144b] rlung 47b
 tu [M 327a] bsdam

| rtsa rnams rgyun gyi 'bab pa dang |
 | rtag par 'og tu 'gro ba de |
 | bsdams pa chen po 'di yis ni |
 | rnam par ldog par 'gyur ba yin ||49||
 | gshis ni thur du 'gro ba yin |
 | yur ba'i nang du chu 'bab pa |
 | de ni bsdams pas ldog par 'gyur ||50||
 | de bzhin nang gi lus la yang |
 | lus kyi phyi rol 'gro ba de |
 | rnal 'byor rtag tu shes par bya ||51||
 | lus kyi rtsa ni ma lus pa |
 | 'di ni bsdams par rab tu grags |
 | bsdams pa 'di yi mthu yis ni |
 | lha rnams kun kyang gsal bar 'gyur ||52||
 | de ltar phyag rgya bzhi yis ni |
 | lam gsum rnam par bkag pa 'o |
 | lam gcig pa ni gsal ba 'o |
 | grub pa lha yi lam du 'gro ||53||
 | skye dang 'chi ba'i lam gnyis po |
 | 'og ni lam du bshad pa yin |
 | bsod nams dang ni sdig rgyu yi |
 | de phyir skyon gnyis rnam par spangs ||54||
 | rlung gi de nyid bum pa can |
 | de ni rab tu mnyam par bya |
 | steng gi lam du rnam byas la |
 | rlung dang lhan cig sbyor ba yis ||55||

49a gyi] CGNP, gyis D, ni M · 'bab] CDGNP, 'babs M 49c bsdams] CDGNP, bsdam M 49d
 ldog par] CD, ldog cing GN, log par M, ldag cing P 50a gshis] CDM, gshibs GN, ? shibs P
 50b ba'i] DGMN, pa'i C, ba' P · nang] DGMNP, nad C · 'bab] CDGNP, 'babs M 51a bzhin]
 CDGMN, bzhan P 52b 'di] G, 'dis CDMNP · bsdams] CDGNP, sdom M 52c bsdams] CDNP,
 bsdam GM 53b lam] CDM, lan GNP 53d gcig] CDM, cig GNP 54a dang] DGMNP, dad C
 54b ni] CDGNP, gi M 54c dang] DGMNP, dar C · yi] CDGNP, yis M 54d spangs] CDGNP,
 spang M

49 = *Amṛtasiddhi* 12.8 50 = *Amṛtasiddhi* 12.9cd or 10ab 51 = *Amṛtasiddhi* 12.10cd & 9b? 52 =
Amṛtasiddhi 12.11 53bcd = *Amṛtasiddhi* 12.12bcd 54 Cf. *Amṛtasiddhi* 12.13 55 = *Amṛtasiddhi* 12.14

52d kyang [P 159b] gsal 54c bsod [G 208a] nams

| bsdams pas chu rgyun 'gag pa ltar |
 | 'gro ba thams cad rnam par 'gog |
 | des na de yi bka' drin gyis |
 | dzo ni gdams pa zhes grags so ||56||

 | grub pa'i lam dang yang dag ldan |
 | mi ni 'gyur te gzhan du min ||57||

 | phyag rgya 'di ni shes pa yis |
 | dregs pa yod kyang don dang ldan |
 | des na thams cad shes pa yin ||58||

bdud rtsi grub pa zhes bya ba slob dpon chen po bi rü pas mdzad pa rdzogs so || ||

rgya gar gyi rnal 'byor pa las grub pa thob pa'i rgya gar e na de bas bsgyur ba'o || ||

56a rgyun] DMNP, rgyum G 56c yi] CDM, 'i GNP 56d gdams] CDGNP, bsdam M 58c na] CDGNP, ni M Col. grub pa] CDGNP, grub pa'i rtsa ba M • rü] CDGNP, rwa M Tr. col. rgya gar gyi] CDM add: mkhan po • e na] P, e CDGMN • bas] CDGNP, was M

56 = *Amṛtasiddhi* 12.15 57 = *Amṛtasiddhi* 13.15cd 58 = *Amṛtasiddhi* 13.16abc

56a [C 145a] | bsdams 57a pa'i [N 148a] lam 57b te [M 327b] gzhan Col. [D 145a] bdud

2

The Root Text of the Attainment of Immortality

[Compilers' preface:] In the language of India: *Amṛtasiddhimūlanāma*.
In the language of Tibet: The root [text of] achieving *amṛta*.

COMMENTARY More appositely, this should have been translated as 'Chi med grub pa, since *bdud rtsi* is usually reserved for 'nectar'.

[1] I bow to the feet of the seal (*mudrā*), Chinnamastā, the one who protects Virūpa by means of Samādhi, who holds the seal of male and female yogis, who dispels the fear of death, who is endowed with three eyes, and whose body is red.

COMMENTARY Cf. *Amṛtasiddhi* 0.1. This is not a perfect parallel by any stretch to the verse we have transmitted in some of Mādhavacandra's witnesses, but nevertheless it is significant that we have the goddess Chinnamastā here, too.

[2] The Great Seal (*mahāmudrā*) is [now] taught, the meaning of which is hidden in all the tantras. Having obtained it men are worshipped by all the gods.

COMMENTARY Cf. *Amṛtasiddhi* 11.1. Instead of *rnam*, we should have a pronoun (*de*) for a perfect match; the variant *rnam*s does not have any legitimacy, as we do not expect a plural. For *thos*, on account of the parallel, we should read *thob*. The loss of the first quarter is most likely a fault in transmission. The word *don* ('meaning') seems to be an addition of the translator.

[3] After performing a host of good deeds through ten billion births, yogis obtain it and cross the ocean of existence.

COMMENTARY Cf. *Amṛtasiddhi* 11.2. C's *stod* is a simple fault in carving. The plural *rnams* is more likely than the preverb *rnam*. The ablative *las* is fine, but perhaps a genitive *yi* would have been closer to the Sanskrit.

[4] Block the anal aperture with the left heel, extend the right [foot] slightly and grab the toe [and/that is to say (?)] the upper part of the foot and hold it with the hands. Press the chin on the chest—this is the yoga of closing the nine [bodily] openings.

COMMENTARY Cf. *Amṛtasiddhi* 11.3–4abc. The words *'theb* and *mtheb* are spelling variants. The word *pol* is a slip of the pen, while *god* is once again a carving error. Note that the anal aperture is not the same as the perineum (*yoni*) in the *Amṛtasiddhi*, but this could be a mistake of the translator and not a genuine difference in practice.

[5] By means of this, one should gradually block the three channels. This is the *karmamudrā*.

COMMENTARY Cf. *Amṛtasiddhi* 12.5c. It is difficult to make sense of the canonical *yi*, although it was most likely original. When translating, we understand an instrumental *yis*, just like M. Note that this element, along with the other three Seals (*samaya*°, *dharmā*°, and *mahā*°), that is to say the correlation between elements of the three practices and the tantric Buddhist system of four *mudrās*, is not in the *Amṛtasiddhi*.

[6] One should gather/concentrate the mind into one foot and gather the winds into the other. Commence breath control [and] make the Sun and the Moon into one.

COMMENTARY Cf. *Amṛtasiddhi* 11.5. If the translation is correct, this element of the practice has been changed. Mādhvacandra instructs the yogi to place the mind into the *catuḥpatha* and then restrain the flow of vital energies. The instrumental variant does not make sense, since it is the wind that is restrained and not the instrument of restraint. The third and fourth quarter have been interchanged incorrectly. Making the Sun and Moon into one is difficult to interpret, so perhaps *gcig* is a corruption of *bcag* or some similar word.

[7] If one does so, the breath (*or*: the Prāṇas) will be blocked. This is the *samaya* Seal.

COMMENTARY See note to verse 5 above.

[8] One should block upwards the circle (i.e. aperture) of the anus. One should raise upwards the Bindu together with the Nāda/with a [variety of] sound[s]. All the channels will tremble violently; the best of channels will go upwards.

COMMENTARY The verse is without parallel and quite obscure.

[9] Master the Body, Speech and Mind by means of the Yoga of Body, Speech and Mind. Once the meditation becomes firm, one's own fire will become manifest (*or*: blaze up).

COMMENTARY Cf. the first line with *Amṛtasiddhi* 11.7ab and the last verse quarter with 11.6d. Perhaps the translator read *svānalasya* instead of *analasya*, hence *rang gi*.

[10] By means of this seal, the yogi is sure to [be able to] go everywhere. This is Saṃpuṭa yoga. It is also taught as the Root Lock (*mūlabandha*).

COMMENTARY Cf. *Amṛtasiddhi* 11.8ab and 12.16ab.

[11] This is the Wind/Breath Yoga (*vāyuyoga*). This is what wise people should master (*or*: This [and nothing else] is the practice of wise people).

[12] Know [hand-gesture] seal to be, like the arrangement of the Lock, of two kinds: the Yoni Seal (*yonimudrā*) for the goddess[es] and the Penis Seal (*liṅgamudrā*) [for] the god.

COMMENTARY Cf. *Amṛtasiddhi* 13.1. The rendering 'like the arrangement of blocking' is probably based on an inferior reading **bandhavidhau*.

[13] External creation arises from the union of a man and a woman. In the same way, with these two Yogas, one should slay creation within.

COMMENTARY Cf. *Amṛtasiddhi* 13.2. The good reading must have been *skye ba*, since we are talking about *syṣṭi* in the outer world and not a male (*skyes pa*) being born, or being born in the outside world (*skye bar*). The contrast is between creation on the outside and dissolution on the inside, hence *bsad/gsad*, and not ‘occultation’ (*gsang*) as in D. However, the overall import of the verse is just as obscure as its Sanskrit counterpart.

[14] The channel/root is a beautiful woman, [but] useless without a man; the Great Seal and the Great Lock are useless without the [Great] Piercing.

COMMENTARY Cf. *Amṛtasiddhi* 13.3. Because of a translation error, this verse does not make good sense. The problem obviously lies within *guṇarūpavati nārī*. The initial possibility we considered was that *nārī* was misread as **nāḍī*, but that leaves the problem that the word for woman is still mirrored (*bud med*). Harunaga Isaacson conjectured (personal communication, September 15, 2016) that *guṇa*^o was incorrectly read as **mūlam*. The *dang* must be the correct reading as *dar* can be explained as a carving error, whereas *na* was M’s desperate and failed attempt to make sense of the stanza.

[15] The yogi should gather into one the nexuses of Breath, [perform] the Lock for as long as possible and perform the Piercing (*vedha*) [by] making the Breath and Mind into one.

COMMENTARY Cf. *Amṛtasiddhi* 13.4. As it stands, the first quarter of the verse means ‘gather into one circle the Breaths’, but this is easily fixed by reading **gi* for *ni*. The line containing ‘for as long as possible’ (*ji srid*) sounds very strange in Tibetan, but we believe that this is the intended meaning. We are uncertain how the translator obtained this out of *yathoditam* or indeed *uditam*, since *yathā* is mirrored by *bzhin du*. M’s *ni* is an attempt to make the text a bit more elegant. The third and fourth quarters would have been better off translated the other way around and with an absolutive, e.g. **rang gi rlung sems gcig bya zhing* or something along those lines. The rendering *rang gi* may be explained by reading *sva*^o instead of *sa*^o. N and P contain the most correct reading *gcig*; this mirrors the idea of the practice well. The other readings must have been attracted by *gshig/bshig/gzshig* in the previous line.

[16] He should pierce in sequence; after empowering Prāṇa [and] making it face the opening of the Goddess of the Centre, he should use Breath to pierce the four stations.

COMMENTARY Cf. *Amṛtasiddhi* 13.5. The order of quarters is in disarray, this mirrors the sequence *cabd*. The Skt. has *catuspīṭha*, which here does not have anything to do with the eponymous text but denotes four locations in the body.²⁴⁵ Tib. renders it as ‘all four *cakras*’. This seems to echo the vocabulary of the *Hevajratāntra* and some of its exegesis, at least in the translator’s mind. As far as we can tell, only three of the commentators—Bhavabhaṭṭa (D 1182, 254^v 2-3), Ṭaṅkadāsa/Dhanikadāsa (D 1184, 238^v 3), and Vṛddhakāyastha (D 1190, 178^r 5-6)—engage with *Hevajratāntra* II.3.67d *yoginyaś catuspīṭhajāḥ*, where they understand *pīṭhas* as *cakras*.

[17] With the hands make the Penis Seal, which should be placed on the ground. Fix the tip of the foot on the ground and by hitting the thighs

COMMENTARY Cf. the first line with *Amṛtasiddhi* 13.6ab. Perhaps instead of *āropya*, the translator read **ābadhya*. The compound *dhruvasaṃnibham* is omitted altogether. ‘Tip’ (*rtse mo*) could be a corruption of ‘root’ (*rtsa ba*) as in Mādhavacandra’s text (13.7a), but the rest does not seem to be an exact match.

[18] one should destroy (*or*: pierce) Wind by Wind, one should mount Wind on Wind, one should kill Wind by Wind. Since Wind pervades everything

[19] it is Wind that bestows all supernatural powers (*siddhi*), it is due to Wind that one becomes immortal. Therefore, I, Virūpa, have taught [this] for the achievement of immortality.

COMMENTARY The last two quarters are somewhat obscure and there are several possibilities to read them alternatively. One could consider emending to *grub pa* and keeping the reading of P, i.e. ‘this I have taught as the achievement of immortality’. Alternatively one could read *bdud rtsi grub par* as a locative, i.e. ‘this I have taught in the *Amṛtasiddhi*’. The fact that the author refers to himself is significant, since it gives weight to the colophon’s attribution.

[20] Binding well is an act of the body.

COMMENTARY The meaning of this quarter-verse escapes us.

²⁴⁵See footnote 182.

[21] With ten million pointed tips of the *vajra* of the breath, up to Meru, with this yoga of attraction pierce the knots beginning with that of Brahmā.

COMMENTARY Cf. *Amṛtasiddhi* 13.7cd–8ab. This rendering is hopelessly obscure. Instead of *bar dag tu*, the first two quarters ought to have a verb, cf. *āspālayet* in Mādhvacandra. The somewhat difficult *vāyuvajrāgrakoṭitaḥ* there is (mis)translated word-for-word and does not add any clarity. The translator seems to have taken liberty with *vedhaḥ samjāyate tena sabrahmāṇḍarasātaḥ*, if indeed this was the reading before him.

[22] The gods move (i.e. live) on top of Meru and Meru will tremble. As a result [of the Piercing of Meru], all those [gods] will be overcome, Brahmā and the other [gods] are to die.

COMMENTARY Cf. *Amṛtasiddhi* 13.8cd–9ab. The mirroring is clear, although the translation is not exact. The Skt. °*madhya*° is taken as ‘top’, and °*gatā[h]* is rendered literally perhaps due to an unfamiliarity with this common usage. The *dag* does not make any sense and is perhaps a corruption of some *pādapūraṇa* word like **yang*.

[23] By means of the first Yoga, break through the knot of Brahmā. Then, having broken through the knot of Īśvara (i.e. Śiva/Rudra), after having broken through that, break through [the knot of] Viṣṇu.

COMMENTARY Cf. *Amṛtasiddhi* 13.9cd–10. ‘By means of the first yoga’ is supposed to mirror *ādau samjāyate kṣipram*. This is most likely a mistranslation (understand *ādīśamjogataḥ* and a loss of *kṣipram*?) and not a reference to the *ādīyoga* from the Buddhist triple-*samādhi* and other systems. Note the different order of *granthis*: here Brahmā, Īśvara, Viṣṇu vs. Mādhvacandra’s Brahmā, Viṣṇu, Rudra. We have retained the tautological phrasing of the translation.

[24] After that, give up delusion etc. The Breath opens the secret gate, the gateway at the the topknot. This is [taught to be] the Great Piercing.

COMMENTARY Cf. *Amṛtasiddhi* 13.11. The repetition of *sgo* creates a stylistic blemish, but the verse is not beyond remedy. Here we seem to have a shortened *pāda a* (*rudragranthiṃ tato bhitvā*) simply rendered as *de nas (tataḥ)*. The metaphor of

the creeper (*chittvā mohamayīm latām*) is lost altogether, instead we have ‘*moha*, etc.’, perhaps a strong Buddhist reference to the three basic *kleśas* (*rāga*, *dveṣa*, *moha*). The door of Brahmā is translated merely as the door at the topknot (*uṣṇīṣa*). Finally, we have a topic-closer quarter-verse, which is not in the Skt. Although we retain the canonical *de*, we translate it according to M’s correction.

[25] The Great Seal, the Great Lock, [and] the third, the Great Piercing:
these are the three lords of secrets. By means of these, it is said, yoga
is successful.

COMMENTARY Cf. *Amṛtasiddhi* 13.12. Only the third quarter poses a problem here: it is unclear how the translator extracted this meaning from what is *tritattvair guhyaniryāsair* in Mādhavacandra.

[26] He who knows these three elements knows the three worlds. He
who practices this will become the lord of all.

COMMENTARY Cf. *Amṛtasiddhi* 13.13. We keep the canonical *de* as the subject, although of course *des* is more correct from the viewpoint of Tibetan grammar. The second line is translated somewhat loosely and the word *daivāt* is missing altogether.

[27] He will become the god of the secret gods and the king of kings.
He will have entitlement over all *abhiṣekas*, and everything without re-
mainder will be heaped up for him.

COMMENTARY Cf. *Amṛtasiddhi* 13.14–15ab. This verse very obviously mirrors the Skt. and yet the meaning is totally different. The third quarter is significant doctrinally speaking, because the Tib. suggests that such a yogi becomes competent to bestow initiation in any tantric Buddhist system. Note that both 14cd and 15ab in the Skt. revolve around the concept of *adhikāra*. It is possible that the translation is simply corrupt; e.g. if we keep an eye on the Skt. we become suspicious that *thams cad ma lus lhag par ’gyur* should mean **dbang ba thams cad lhag par ’gyur*. Moreover, it is also possible that *dbang bskur kun la dbang ba yin* indeed renders *sarvābhiṣekasamśikṭaḥ* with an unfortunate choice of words instead of **dbang bskur kun la dbang bskur ba*.

[28] For this reason, all gods exert themselves. [We] hold this to be
the *dharma* Seal. One should meditate on the Great Seal (*mahāmudrā*).
Everything comes from (i.e. is realised due to) this Seal.

COMMENTARY Cf. *Amṛtasiddhi* 11.8–9. For the first quarter, alternatively we might read *des na lha rnams kun gyi dbang*, ‘therefore he is a lord over all gods’, but that idea seems to have been taught previously. It is not entirely clear which part of the practice is held to be the *dharmamudrā*; we assume that it is the piercing of the knots. It is also not entirely clear which meaning of *mahāmudrā* the author had in mind here. There are perhaps three possibilities: a) *mahāmudrā* qua the first of the three physical practices described above; b) *mahāmudrā* qua the last of the four-*mudrā* system (the others being *karma*°, *samaya*°, and *dharmā*°); c) *mahāmudrā* qua the Great Seal, i.e. ultimate achievement (this is the likely meaning of the term in *Amṛtasiddhi* 31.3). Moreover, its teaching is announced once again just below.

[29] This is the birthplace of great accomplishment. This, the Great Seal (*mahāmudrā*), of two kinds (?): the supreme and the one that releases from bondage and from which pleasure in the body and in the mind arises.

COMMENTARY For the last line, cf. *Amṛtasiddhi* 11.10ab. The dividing line between the two types of *mahāmudrā* (if indeed this is what is meant) is unclear.

[30] By merely fixing it in one’s mind, one will not be born in a womb.

COMMENTARY Cf. *Amṛtasiddhi* 11.10cd.

[31] The first name is the letter; it is said to be endowed with yoga. It is the yoga endowed with faith (*or*: M’s ‘by the yoga coupled with faith’). The yogi is surely one who has obtained the Great Seal.

COMMENTARY The translation is hopeless, but echoes the equally cryptic *Amṛtasiddhi* 11.11.

[32] I shall [now] teach the Great Seal.

[33] Restrain the feet and the arms and drink Breath three times. Then draw [upwards] all channels. Rising, the channels [will] turn upwards.

COMMENTARY To harmonise with Mādhvacandra’s text, one would expect *lag pas*, i.e. ‘one should restrain the feet with the hands’. The second line seems to encapsulate *Amṛtasiddhi* 12.8, where it is explained that the channels normally flow downwards, but by this Lock they turn around.

[34–35] After having overcome all illnesses, the import of the *mahāmudrā* too will be achieved. Just like in the sky heaps of great blazing clouds come together [but] the power of the wind scatters them, in the same way in these [earthly] bodies, although thoroughly stained (i.e. afflicted) with illnesses, the wind of the practice will overcome them.

COMMENTARY Cf. *Amṛtasiddhi* 14.18cd–19. In this context, we should probably understand *mahāmudrā* as the Great Seal, i.e. ultimate realisation. There does not seem to be an exact parallel for this in Mādhvacandra, although the formulation is close to *kbe megham vāyunā* etc.

[36] This is the Great Seal.

COMMENTARY Again, very obscure: which kind of *mahāmudrā* is the author talking about?

[37] By the arm of the *Dzha yi dha karma* even the five great elements (*mahābhūta*) become soft by the activity of karma. He who abides by the Great Lock will terrify the world of the gods above by this circle of power[s].

COMMENTARY This verse is arcane bordering on meaningless.

[38] By this stretching out and retracting of the arm[s] even the four quarters will become shaken. By stretching out the feet below all Nāgas will become terrified.

[39] When the sense faculties have become fatigued, one should place [them] one-pointedly into the sphere of the mind.

[40] I shall teach the yoga of the Lock (*[mahā]bandha*), [by the grace of which] the Prāṇa[s] will hold the body.

COMMENTARY Cf. *Amṛtasiddhi* 12.1. Obviously a wrong translation: the idea is that the *mahābandha* itself holds the vital energies or breath in the body.

[41] The [Great] Lock should be known to be of two kinds, just as the situation of Bindu, [for] there is the Perineum Lock for the goddess[es] and the Throat Lock for the god.

COMMENTARY Cf. *Amṛtasiddhi* 12.2. ‘Situation’ is again (cf. verse 12 above) a translation of a possible variant of *bindur udāhṛtaḥ*, e.g. **bindāv avasthitāḥ*. The genitive ‘i’ is superfluous; it should come after *lha mo*.

[42] Inhale (*pūraka*), hold the breath (*kumbhaka*), perform binding the [Great] Seal, [which] is kept secret from all the gods and demons.

COMMENTARY Cf. *Amṛtasiddhi* 12.3. There are some omissions: there is no attribute to the *mudrā*, the word *ksipram* is not mirrored, and no Lock is mentioned; note, however, that the latter two elements show up in the seventh *pāda* from here.

[43] The yogi should perform the [Perineum] Lock and place it in the opening of the Goddess of the Centre. Having carefully blocked the three pathways, he should restrain the Breath within.

COMMENTARY Cf. *Amṛtasiddhi* 12.5. Incorrectly translated. In the Skt. the yogi should perform the lock on the two sides/above and below *Madhyamā*.

[44] Put Breath on *Prāṇa*; by doing so, it will face downwards. Perform the [Perineum] Lock quickly.

COMMENTARY Cf. *Amṛtasiddhi* 12.6ab and 3c. The reading *blan/rlan* (‘moisten’?) does not make good sense; we propose as a diagnostic conjecture **glan*, ‘to give’, in the sense of ‘to put’, ‘to mount’. Nor is *yang* apposite, as we would want a **la*. Although we keep the canonical reading, we accept M’s causative.

[45] Joining *Prāṇa* and *Apāna*, mix (i.e. join) [them] with the *Samāna* breath. By that he should shake upwards.

COMMENTARY Cf. *Amṛtasiddhi* 12.6d and 4d. The reading of C and D ‘to burn’ does not have any support and must be a corruption in the Tibetan transmission. The problem with the obscure third *pāda* (which perhaps mirrors 12.6c) is that *bskyod* can cover many verbs: *ksip*, *vidh*, *cal*, *kamp*, etc.

[46] Together with locking the anal aperture, he should retract the Breath. This is taking upwards.

COMMENTARY Cf. *Amṛtasiddhi* 12.4ab and perhaps c. The first line seems to be a bad translation of *gudaṃ yonisamāyuktam ākuñcya caikakālataḥ*. For *yoni* translated in this way, also see verse 4 above. The third *pāda* is perhaps a (broken) mirror of *apānam ūrdhvagaṃ kṛtvā*.

[47] By means of the *yantra* and the yoga of Breath, scatter and lock firmly. With this union, contemplate the three pathways (*tripatha*).

COMMENTARY This verse is hopelessly obscure and does not seem to match anything in Mādhavacandra.

[48] In this way, in the body of a man the way of the Siddhas will be illuminated. Experience will rise and his body will grow. He will never become old.

COMMENTARY Cf. *Amṛtasiddhi* 12.7. The first line is probably badly translated. ‘Experience’ (*nyams myong*) usually translates *anubhava*; it is not clear whether this is supposed to mirror *samṛddhi* (our conjecture for *samvṛttiḥ* etc.) or *pratyaya*, if either. The statement that ‘his body will grow’ is obviously mirroring *puṣṭi*, which we understand in a different sense. The last quarter is different altogether.

[49] The usual downward flow of the channels is reversed by this Great Lock.

COMMENTARY Cf. *Amṛtasiddhi* 12.8. The first line is nearly nonsensical, it should read something more along the lines of **rtsa rnams kyi ni rgyun ’bab pa rtag tu ’og tu ’gro ba de*. Moreover, *de*, unless it refers to the flow, should be understood as plural referring to the channels. The second line is somewhat better, but only if we accept the reading of C and D, as well as that of M.

[50] By their very nature, [they (i.e. the channels)] go downwards, [just like] water flowing downwards in a canal.

COMMENTARY Cf. *Amṛtasiddhi* 12.9cd or 10ab.

[51] In the same way within, in the body, that outward flow of the body should be invariably understood by the yogi.

COMMENTARY Cf. *Amṛtasiddhi* 12.10cd and perhaps 9b. The two verses above are inadequately translated.

[52] This is taught to be the Lock of all the channels in the body. By the grace of this Lock, the deities become manifest.

COMMENTARY Cf. *Amṛtasiddhi* 12.11.

[53] Thus, by means of the four Seals, three paths are completely blocked, [but] the one pathway is illuminated (i.e. opens up) [by which] the Siddha[s] have attained the path of the gods.

COMMENTARY Cf. *Amṛtasiddhi* 12.12bcd. The correct reading must be *lam gsum* (*tripatha*) and not *lan gsum* ('thrice'). The first quarter is noteworthy. This strongly tantric Buddhist feature of the four Seals (i.e. *karma*°, *samaya*°, *dharmā*°, and *mabā*°) is not mirrored in Mādhvacandra, who has *so 'yaṃ candrapathi bandho*.

[54] The two pathways, those of [pro]creation and death, are taught to be the downward path. Because [the lower path] is the cause of virtue and sin, one must give up completely the two harmful ones.

COMMENTARY Cf. *Amṛtasiddhi* 12.13. For the first line, one must adopt M's correction and read the statement the other way around: the downward path equals the pathways of birth and death. In a similar way, M's *yis* in the third quarter must be accepted over the canonical reading. The rendering *skyon* for *pārśvagāminau* is surprising.

[55–56] The reality of wind is the breath retention (*kumbhaka*) [and] that one should make equal. One should make [it] into the form of the upper pathway, and by joining it together with the Breath by restraining it as if blocking the flow of a river, one will block all beings. By that, by the grace of that, this is known to be the Perineum Lock.

COMMENTARY Cf. *Amṛtasiddhi* 12.14–15. Again, both these verses are garbled in translation and they would be near meaningless if we did not have access to the Skt. First of all, we ought to have 'one should introduce all the elements (*tattva*) into the pot of breath retention (*kumbhaka*) using a firm restraint'. Then the second line is missing *Apāna*. The third line ought to mean 'this is the lock of all channels (*nādīs*, and not rivers, *nadīs*) which blocks the upward flow (*gati*, translated as 'groba')'. The fourth line must read 'by the very grace of that [Lock], the Perineum Lock is achieved'.

[57] [By means of this practice] a man becomes situated on the path of the Siddhas. This cannot be otherwise.

COMMENTARY: Cf. *Amṛtasiddhi* 13.15cd.

[58] He who knows this seal, even though he may have pride, will become fulfilled and thence everything will be understood by him.

COMMENTARY Cf. *Amṛtasiddhi* 13.16abc. The concessive expression *dregs pa yod kyang* is most likely a misunderstanding of how the technical term *garva* was construed.

[Colophon] The Achievement of the Nectar of Immortality written by the great teacher (*ācārya*) Virūpa is finished.

COMMENTARY For the title, see the note at the beginning of the text.

[Translator's colophon] It was translated by the Indian Eṇadeva who has obtained accomplishment from the Indian yogi.

COMMENTARY CDM add an apposition: 'the preceptor' (**upādhyāya*). The identity of the 'Indian yogi' is unknown.

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²⁴⁶In Birch's edition, the text we refer to as the short recension of the *Amarauḡhaprabodha* is called the *Amarauḡha* and the long recension is the *Amarauḡhaprabodha*.

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²⁴⁷ *Amṛtasiddhi* 15.1–17.2 is interpolated after verse 56 of the *Gorakṣāsataka*, at f.3v⁸–f.4r⁵.

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