श्रीआदिनाथाय नमोऽस्तु तस्मै येनोपदिष्टा हठयोगविद्या। विराजते प्रोन्नतराजसौधमारोडुमिच्छोरधिरोहिणीव ॥1.1॥

प्रणम्य श्रीगुरुं नाथं स्वात्मारामेण योगिना। केवलं राजयोगाय हठविद्योपदिश्यते ॥1.2॥

भ्रान्त्या बहुमतध्वान्ते रजयोगमजानताम् ।
 हठप्रदीपिकां धत्ते स्वात्मारामः क्रपाकरः ॥1.3॥

**<sup>1</sup> śrīādināthāya** cet.] ādīśanāthāya  $V_1$  śrīādityanāthāya  $J_2J_{10}$  śrīādināthā  $N_{10}$  śrī oṃ ādināthāya  $N_5$  ādināthāya  $J_4$  'stu cet.] unm.stu te  $V_8$  tasmai cet.] tasmai $otin N_{22}$  te tasmai  $V_{26}$  yenopadistā cet.] yonopadistā  $N_5$  yenopadistā  $J_2$  + .. p. .. .[ā]  $M_1$  hathayogavidyā cet.] hathajogavidyā  $N_{22}$  2 virājate cet.] vibhrājate  $C_2N_{13}$ TüVulg $N_{23}V_{22}$  vi .. jate  $M_1$  rā**jasaudham** cet.] rājasaudhām  $J_2$  rājasaudha  $J_3N_{23}$  rājasaidhamm  $N_{16}$  rājasaukham  $N_{22}$  rājayo- $\text{gam } B_1B_2B_3C_1C_2C_2J_1J_{10}J_{13}J_{15}J_{17}N_1N_6N_9N_{10}N_{13}N_{17}N_{20}N_{23}\text{T\"uV}_1V_3V_4V_6V_{11}V_{22} \ \text{r\"ajayogar } V_8$  $\bar{a}rodhum$  cet.]  $\bar{a}rodham$   $J_2N_5$   $\bar{a}roham$   $C_1N_6V_5$   $\bar{a}rodum$   $V_4$   $\bar{a}rohim$   $J_{17}$   $\bar{a}r\bar{u}dham$   $J_{14}$   $\bar{a}r\bar{u}dham$  $N_{19}$  sarādhum  $N_{23}$  dharmādhi  $N_{22}$  armādhi  $N_{23}$  icchor cet.] rūvam  $N_{22}$  adhirohiņīva cet.] adhirohaņīva  $C_2N_5$  adhirohiņī ca  $J_2N_9N_{16}N_{22}$  adhirohaņi ca  $J_{15}$  adhiroha eva  $C_1V_3V_5$  adhirohanena  $N_{12}$  adhirohatīva  $N_{19}$  adhirohaṇāya  $V_6$  **3 guruṃ** cet.] guru  $C_2J_2$  gurū  $J_{15}V_6$  **nāthaṃ** cet.] nātha  $J_2N_{22}V_6$  **svātmārāmeņa** cet.] ātmārāmeņa  $J_2V_{26}$  svātmāroņa  $C_2$  svātmārāmena  $V_5$  yoginā cet.] dhīmatā  $C_1C_2C_7J_1J_3L_1N_5N_{11}N_{16}V_5V_{19}$  yoginī  $N_{22}$  4 kevalam cet.] kaivalam  $N_5$  **rājayogāya** cet.] rājayogoya  $J_3$  rājayogo yam  $N_{16}$  **vidyopadiśyate** cet.] vidyah pradiśyate  $B_2$  vidyā prakāśayet  $J_2$  vidyā prakāśyate  $V_{26}$  yogopadiśyate  $B_3J_{13}J_{14}J_{15}N_1N_2N_6N_{17}N_{19}V_4V_8$ yogo pradiśyate  $N_{17}$  yogapradiśyate  $C_2$  yogah pradrśyate  $N_{10}V_{11}$  yogoyadiśyate  $J_{10}$  5 **bhrān**- ${f tyar a}$  cet.] bhrāntvā  $C_2C_7J_{13}J_{15}L_1N_5N_{20}V_3V_{19}$  bhrātā  $J_2$  bhrāmtā  $N_3$  bhrāmtar  $N_2^{ac}$  bhrāmtair  $M_1$ bhrāmnmā  $N_{22}$  bahu cet.] vahū  $J_2J_{10}$  vamhu  $V_3$  bahā  $N_{24}^{3c}$ **mata** cet.] matam V<sub>1</sub> mate  $V_{22}$  matā  $J_2J_{17}$  mati  $J_4$  matva  $J_{15}$  gata  $N_{11}$  \*\*\*  $N_{2c}^{ac}$  **dhvānte** cet.] dhvāntai  $C_2V_2V_8V_{26}N_{23}$ dhvāntai<br/>h $V_6$ dhvāntā $J_2$ bhrāntam<br/>  $V_1$ dhyāna $V_{22}$ bhrāmtai $M_1$ bhrāmtai<br/>r $V_8$  **rājayogam** cet.] rājamārgam  $J_2M_1N_3N_{12}N_{23}V_{26}$  ajānatām cet.] ajānatā  $B_2V_6$  ajānatam  $C_2J_1J_4$  ajānata<br/>h $C_1C_2C_7L_1N_5N_{16}V_5V_{19}V_{26}$  prajānatām<br/>  $C_2$ ajānate $J_2$ ayānatām<br/>  $V_8$ vijānatā $N_{19}$ jānanam N<sub>22</sub> **6 pradīpikām** cet.] pradīpikam C<sub>2</sub> pradipakām J<sub>15</sub> pradīpikā J<sub>2</sub>N<sub>16</sub>N<sub>19</sub>N<sub>22</sub> pradipikām V<sub>8</sub> unm.pradīkām  $V_2$  **dhatte** cet.] ddhatte  $V_8$  dharme  $L_1$  dhate  $J_2$  cakre  $C_4^{ac} J_{15} N_5$  datte  $C_2 N_{19}$  dhatve  $V_{11}$  **svātmārāma** $\dot{h}$  cet.] svātmārāma  $V_3J_1N_{22}V_6$  svātmārāme  $N_{23}$  svātmārāmo  $J_2$  ātmārāmo  $V_{26}$ **kṛpākaraḥ** cet.] kṛpāparaḥ  $C_2C_7N_5V_{19}$  nhmākaraḥ  $C_2$  kṣamākaraḥ  $J_{10}J_{15}J_{17}N_6N_{10}N_{17}V_4V_{11}$  niramjanam J<sub>2</sub> nirañjanah V<sub>26</sub> prakāśyate V<sub>3</sub>

हठविद्यां हि मत्स्येन्द्रगोरक्षाद्या विजानते । स्वात्मारामोऽथवा योगी जानीते तत्प्रसादतः ॥1.४॥

श्रीआदिनाथमत्स्येन्द्रशाबरानन्दभैरवाः । चौरङ्गीमीनगोरक्षविरूपाक्षविलेशयाः ॥1.5॥

 $\mathbf{1}$  vidyām hi cet.] vidyā hi  $B_1J_1J_2J_{13}N_6N_{13}N_{16}N_{17}N_{19}N_{21}N_{23}V_1$  vidyām tu  $J_4$  vidyo hi  $N_3$  vidyām  $N_5$  matsyendra cet.] matsemdra  $N_{10}$  tachamdra  $N_{23}$  matsyemdu  $J_{13}$  macchemdrā  $J_2$  machidra  $J_2$ machendrah  $V_5$  **gorakṣādyā** cet.] gorakṣādya  $C_2$  gorakṣāya  $N_5N_{17}$  gorakṣādyo  $J_1$  *unm*.gorakṣā  $V_5$  gorakşyādyā  $V_{11}$  vijānate cet.] vijānatā  $B_2M_1$  hi jānate  $J_2$  virājate  $N_3$  vijānate h $V_{11}$  2 svātf m ar a r ar a m o cet.] ar a t m ar a r ar a m o  $C_4^{ac}$   $J_1 J_3 L_1 N_5 N_{11} V_{19} V_{26}$  ar a t m ar a r ar a m e  $N_{16}$  sv ar a t m ar a r ar a m a h  $V_{22}$  'thav ar a v arcet.] unm.athavā yogī  $V_4$  'thava yogī  $V_{26}$  mahāyogī  $J_4$  yathā yogī  $C_7V_8$  'thavā yena  $J_2$  **jānīte** cet.] jānati  $C_2^{pc}$  vijñāna  $J_2$  jānante  $V_3$  jānate  $N_{22}$  jānite  $J_{15}J_{17}V_8$  jānita  $V_8$  jānitai  $V_5$  jānīmat  $V_{11}$ tatprasādatah cet.] tatprasāditah  $N_1$  3 śrīādinātha cet.] ādināthāya  $C_2$  ādināthāśca  $C_2V_6$  śrīādināthāya  $N_5$  unm.śrīādināthādi  $J_{15}V_1$  ādināthādi  $B_3C_2J_{10}J_{17}N_1N_6N_{10}N_{17}V_4V_8V_{11}$  unm.ādinātha  $B_1$  matsyendra cet.] matsemdra  $N_{10}$  machedrah  $V_5$  śābarā cet.] sāvarā  $C_4^{ac}$  Tü śāmbarā  $B_2N_{19}\ s\bar{a}gar\bar{a}\ C_2J_4J_2V_3N_{20}\ s\bar{a}gar\bar{a}\ J_{15}\ s\bar{a}rad\bar{a}\ C_1C_7J_3L_1N_{11}N_{12}N_{16}N_{23}V_2V_{19}\ s\bar{a}rad\bar{a}\ V_5\ s\bar{a}vad\bar{a}\ V_{26}$ śāradaḥ  $N_5$  śāmvarā  $J_{14}N_2N_{10}$  śācarā  $V_6$  nanda cet.] nanta  $N_{23}$  bhairavāḥ cet.] bhairavaḥ  $J_2J_{17}N_3N_5N_{17}N_{23}V_6$  bhairavā  $J_1J_{15}V_3V_8N_{22}$  bhaivarāḥ  $V_{26}$  4 cauraṅgī cet.] caurāṅgī  $C_2C_2C_7N_5$ coramgī  $N_{10}$  cārangī  $B_3$  sauramgi  $M_1$  kurangī  $J_4$  vaurago  $J_2$  cauragi  $V_8$  ca..ramgī  $N_{22}$  **mīna** cet.] khīna  $V_{19}$  gorakṣa cet.] gaurakṣa  $J_{15}$  gaurakṣau  $V_{26}$  gorakṣaḥ  $N_{22}$  gorakṣo  $J_2$  virūpākṣa cet.] virūpākṣya  $J_{15}$  virūpānkṣya  $C_2$  virūpācchaś  $J_2$  virūpākṣaś  $V_{26}$  virupākṣa  $J_{17}$  virūpaśca  $N_{16}$ virūpākṣā  $N_{22}V_2$  vipākṣa  $J_4$  virūpākṣaḥ  $N_3V_{19}$  virūyākṣa  $N_{23}$  **bileśayā**ḥ cet.] vileśayā  $C_2J_1N_2N_5$ bileśayaḥ  $V_6$  ca cetana  $J_2$  ca cedalaḥ  $V_{26}$  cileśayāḥ  $N_{23}$  vileśayā  $C_2J_1N_2N_5$  savālmikaḥ  $N_3$  savālikaḥ V<sub>19</sub> bileśayā J<sub>15</sub>V<sub>3</sub> biśleśayāḥ V<sub>4</sub>

मन्थानभैरवो योगी सिद्धबुद्धश्च कन्थिडिः। पौरण्टकः सुरानन्दः सिद्धपादश्च चर्पटिः॥1.6॥

कानेरी पूज्यपादश्च नित्यनाथो निरञ्जनः।

कपाली बिन्दुनाथश्च काकचण्डीश्वराह्वयः ॥1.7॥

**1 manthāna** cet.] unm.śrīmanthāna  $B_2$  manthāra  $C_2L_1N_5$  manthāno  $N_{13}T\ddot{u}V_1V_{22}Vulg$  mandāra  $J_2$  **bhairavo** cet.] mairavo  $N_{20}$  bhairavā  $N_{23}$  bhaivarau  $V_{26}$  **yogī** cet.] jogī  $J_2$  siddha  $C_1$  siddhe  $V_5 \ yogi \ J_{15}V_8 \quad \text{siddha} \ cet.] \ \text{\'suddha} \ B_1B_3C_2C_2C_4^{pc} \ C_2N_1J_{10}J_{13}J_{17}N_6N_{10}N_{13}N_{17}T\ddot{u}V_4V_{11}V_{22}V_{26}$ śruddha  $J_{15}$  siddho  $B_2N_{19}V_6$  yog $\overline{\ } \ C_1V_5$  suddha  $V_1$  siddhi  $J_1J_3J_{14}N_2N_{16}$  sandhi  $J_2$  viddha  $N_{20}$ sidha  $N_{22}$  siddhar  $N_{23}$  suddho  $V_8$  **buddhaś ca** cet.] tudhiś ca  $J_2$  pādaś ca  $C_7$  buddhiś ca  $C_2J_1J_3N_3N_16N_20V_2V_3V_26$  nudhaś ca  $N_{22}$  cuddhaś ca  $N_{23}$  **kanthaḍiḥ** cet.] kanthariḥ  $B_1$  kanthaq̄īḥ  $B_2N_{23}$  kanthaq̄ī  $C_1C_2J_{15}N_{10}N_{12}N_{20}N_{21}V_6$  kanthat̄ī  $C_2$  kukuqiḥ  $C_4^{ac}$  kanthal̄ī  $V_1J_1^{ac}N_3$  kanthat̄ī  $V_1J_1^{ac}N_3$  kanthat̄I  $V_1J_1^{ac$ halī J $_1^{96}$  kaṃtharī  $N_5$  kanthaḍi  $J_2$  kandalī  $J_{17}N_6N_{17}N_{22}V_4V_{11}$  kanthaḍīṃ  $V_3$  kanthaviḥ  $J_1$  kandali  $V_8$  kampatih  $N_{13}$  kampadih Tü paddhatih  $M_1$  kānutih  $V_{26}$  **2 pauraṇṭakah** cet.] pauramtaka  $N_{22}$  pauramthaka  $N_5$  pauramdaka  $B_1N_1N_{10}V_6$  pauramdaka  $V_{11}$  pauramdahka  $B_2$ pauramtamka  $C_2$  kauramtaka  $N_{16}N_{23}$  kauramtaka  $N_{12}$  kauramdaka  $J_{14}V_{26}$  koramtaka  $J_2$  kor taka<br/>h $J_4N_{21}N_{23}$  koramtakah.  $C_2N_{13}T\ddot{u}V_{22}Vulg$  korantīkah. <br/>  $N_2$  goramtaka $N_3$  ghoramtakah. <br/>  $M_1$ unm.kāhapauraņṭaka  $V_8$  koraṃḍīka Vulg kauraṃḍīkaḥ  $V_2$  paura...kaḥ  $N_{20}$  \*\*\*  $C_1J_3L_1N_{11}V_5V_{19}$  $J_4 **** C_1 J_3 L_1 N_{11} V_5 V_{19} \quad \textbf{siddha} \ \text{cet.}] \ \ \text{siddhi} \ \ V_1 J_1 J_2 N_{16} N_{23} \ \ \text{siddh\bar{a}} \ \ V_8 **** C_1 J_3 L_1 N_{11} V_5 V_{19}$  $\mathbf{p}\bar{\mathbf{a}}\mathbf{da}\hat{\mathbf{s}}$  cet.]  $\mathbf{p}\bar{\mathbf{a}}$ da  $N_{22}$  \*\*\*  $C_1J_3L_1N_{11}V_5V_{19}$  ca cet.] \*\*\*  $N_{22}$  carpațih cet.] carppațih  $B_1B_2N_2N_{17}N_{23}V_3V_4$  carppątī  $C_2J_{17}V_6$  carpaţī  $C_4^{2c}$   $C_2C_7V_1V_2$  carpaţi  $C_7^{2c}$   $J_1J_{15}N_3V_8N_{23}$  tarpaţi  $J_2$  parpațih  $M_1$  carpațih  $N_5$  carpațah  $N_{11}V_{11}$  \*\*\*  $C_1J_3L_1N_{11}V_5V_{19}$  **3 kānerī** cet.] kanerī  $C_2J_{14}N_2N_3N_{19}V_2V_6$  kaņerī  $J_3V_1N_{11}$  kāņarī  $J_1$  kaneri  $V_8$  kāņerī  $B_1B_3$  naiṃkerī  $N_{16}$  kāneri  $N_{17}$  kārnerī  $N_{17}$  kirīla  $B_2$  varaiņya  $C_1$  kaņirī  $J_4V_{19}$  karņirī  $J_2$  karaņī  $C_4^{ac}$   $C_7L_1N_5$  kareņī  $V_5$  karauṭī  $N_{12}$  kaverī  $N_{20}$  kāvarī  $V_{26}$  karotiḥ  $M_1$  kālerī  $V_{11}$  **pūjya** cet.] pūrya  $V_1$  pūrva  $B_1B_3C_2J_{10}J_{15}J_{17}N_{10}N_{22}V_6V_{11}$ pūrvva  $V_4$  sarva  $J_4$  **pādaśca** <??>] pāṇaś ca  $J_1$  nāthaś ca  $N_{20}$  **nityanātho** cet.] dhvaninātho  $B_{1}B_{3}C_{2}C_{4}^{pc}\ J_{10}J_{13}J_{17}N_{6}N_{10}N_{17}V_{4}V_{6}\ siddhan\bar{a}tho\ C_{2}C_{4}^{ac}\ J_{15}\ bilvan\bar{a}tho\ C_{7}L_{1}N_{5}V_{19}\ dhanin\bar{a}tho$  $N_1$  unm.ninātho  $V_{11}$  nirañjanaḥ cet.] nirantanaḥ  $N_5$  nirañjanaṃ  $J_{15}V_3$  nirañjana  $J_1V_8$  virañjanaḥ  $V_{26}$  \*\*\*  $N_{22}$  **4 kapālī** cet.] kapāli  $J_2J_{15}$  kāpālī  $C_1C_2J_{14}N_2V_2$  kāpāli  $N_{19}$  \*\*\*  $N_{20}N_{22}$ kāpilī  $J_{13}$  kapālir  $V_{22}$  kalāpī  $V_{26}$  **bindunāthaś ca** cet.] bindunādaś ca  $V_1B_1B_2B_3J_2M_1$  \*\*\*  $N_{20}N_{22}$  bindunāthasya  $V_8$  **kākacaņdīśvarāhvaya**h  $C_2N_{13}N_{23}$ Tü $V_1Vulg]$  kākacaņdīśvarādayaḥ cet. kākacaņ $\phi$ īśvaro maya $\phi$ 19 kālaca $\phi$ 47 kālaca $\phi$ 57 kākaca $\phi$ 48 kākaca $\phi$ 49 kākaca $\phi$ 69 kākaca $\phi$ 70 kākacaa $\phi$ 70 kāka drīśvarādayaḥ  $N_{16}$  kāṃkāṃcaṃdrisvarādayaḥ  $V_8$  kālacaṃḍīsvarāhūyaṃ  $J_2$  kākacaṃdeśvarogayaḥ  $N_3$  \*\*\*  $N_{20}N_{22}$  kākacaṃḍiśvarāhayaḥ  $N_{23}$  kākacaṃteśvaro mayaḥ  $M_1$  kākaguṇḍīśvarāhvayaḥ  $V_{26}$ kākacaņṭīdayākarah V<sub>11</sub> kākacaṇḍīśvaromayah N<sub>12</sub> kākacaṇḍīśvarādaya J<sub>15</sub> kākacaṇḍīśvarogajah $N_{11}$  kākacaņ<br/>dīśvarāhayaḥ  $J_4$  kākacaņḍīśvarā .. .. <br/>h $V_{22}$  kākacaṇḍīśvarāvayaḥ  $N_{21}$ 

## अल्लामप्रभुदेवश्च घोडाचोली च टिण्टिणी । भालुकी नागबोधश्च खण्डकापालिकस्तथा ॥१.८॥

इत्यादयो महासिद्धा हठयोगप्रभावतः । खण्डयित्वा कालदण्डं ब्रह्माण्डे विचरन्ति ते ॥१.९॥

**1 allāma** nos scribere] coni. allāma<br/>ḥ Tü $V_1V_3V_8V_{22}VulgN_{23}$  allama ḥ  $N_{13}J_{10}J_{15}J_{17}N_{20}$  allama  $M_1$  allāmā  $N_{10}$  \*\*\*  $B_1N_{22}$  mallama  $B_2$  agastyaļi  $B_3C_2N_1$  ahlama  $J_2J_4$  ahyamaļi  $V_4$  sukṣamaļi  $C_1C_7J_{13}L_1N_5$  alamaḥ  $C_2$  alasaḥ  $C_2N_2V_2$  alama  $N_3$  akṣamaḥ  $N_6V_{26}$  hallamaḥ  $C_2^{\rm pc}$   $N_{11}$  akleśaḥ  $N_{12}$ akleśa  $J_{14}$ adhyama<br/>h $J_1N_{16}$ aśama h $N_{17}$ allasa h $N_{19}N_{23}V_6V_{11}$ a<br/>lasa  $N_{21}$ arṇama h $J_3$  sukṣima h<br/>  $V_{19}$ sukṣamaḥ  $C_4^{ac}$   $V_5$  **prabhudevaś ca** cet.] prabhuṃ devasya  $J_2 + + [deva]$ śca  $M_1$  prabhudevasya  $V_8N_{19}$  \*\*\*  $N_{22}$  **ghoḍācolī** cet.] goḍācūlī  $C_2$  ghorācolī  $V_1B_3C_2J_{10}J_{13}J_{17}L_1N_6N_{10}N_{21}V_4$  ghorācola  $V_{11}$  ghodācoli  $V_8$  ghorāvolā  $B_1$  ghojacolī  $C_2$  ghodāculī  $N_3V_{26}$  ghodācūlī  $M_1N_{23}$  ghodāvolī  $J_4$  vaḍācolī  $N_5$  \*\*\*  $N_{22}$  ghogacolī  $V_5$  ghoṭācoli  $V_{19}$  gho .. co .ī  $V_{22}$  **ca** cet.] gha  $C_7L_1N_5$  sa  $N_{21} \text{ tiṇṭinī } V_{11} \text{ tiṇṭaṇi } V_6 \text{ ***} N_{22} \text{ tiṇṭiṇiḥ } C_2 J_1 N_3 N_6 N_{10} N_{13} N_{16} \text{Tü} V_5 V_{22} \text{Vulg tiṇṭiṇaḥ } V_4 \text{ tiṇṭiniḥ } N_2 \text{ tiṇṭiniḥ } N_3 N_6 N_{10} N_{13} N_{16} \text{Tü} V_5 V_{22} \text{Vulg tiṇṭiṇaḥ } N_4 \text{ tiṇṭiniḥ } N_2 \text{ tiṇṭiniḥ } N_3 N_6 N_{10} N_{13} N_{16} \text{Tü} V_5 V_{22} \text{Vulg tiṇṭiṇaḥ } N_4 \text{ tiṇṭiniḥ } N_4 \text{ tiṇṭiniḥ } N_5 N_6 N_{10} N_{13} N_{16} \text{Tü} V_5 V_{22} \text{Vulg tiṇṭinaḥ } N_4 \text{ tiṇṭiniḥ } N_5 N_6 N_{10} N_{13} N_{16} N_{10} N_{13} N_{16} N_{10} N_{16} N_{10} N_{16} N_{16$  $V_{19}$  țimbhinih  $N_3$  țițin  $N_2$  trițini  $N_{23}$  țințhinih  $L_1$  țințhin  $N_1$  țhințhin  $R_3$  țitțibhah  $R_1$  cimcin  $R_1$  $B_2$  cimciņī  $J_2N_{12}V_3$  cimciņi  $V_8$  cimciņī  $J_4$  cimcaņi  $J_{15}$  cimcaņī  $J_{14}$  carpaṭaḥ  $N_{11}$  cimcilī  $N_{20}V_{26}$ **2 bhālukī** cet.] bālukī  $N_{21}$  bhālukām  $C_2$  bhāluki  $N_3$  bhālukīr  $J_{13}$  bhālukir  $C_2^{pc}$   $J_3N_{11}N_{23}V_5$  bhālukā  $J_1B_1V_{11}$  bhāluko  $N_1V_6$  bhānukā  $B_3$  bālukīr  $C_1L_1M_1$  vālukir  $C_4^{ac}$   $V_{19}$  vālakī  $N_2$  vālakir  $C_7N_5$  vāsukī  $B_2J_2N_{20}\ v\bar{a}suki\ V_8V_{26}\ v\bar{a}sukir\ J_4V_3J_{15}N_{16}\ ^{***}\ N_{22}\ bh\bar{a}nuk\bar{\imath}\ Vulg\ bh\bar{a}nuki\ N_{23}\quad \textbf{n\bar{a}gabodhaśca}$  <??>] nāgavādhiś ca  $N_{12}$  nāgavedhaś ca  $J_{14}$  nami auḍḍīśa  $N_3$  nāma bhojaś ca  $M_1$  nāma bodhaś ca  $N_{10}V_4$  nāgadevas ca  $C_2N_{13}V_{22}V_{26}$  nāradevas ca Vulg nārādevas ca Tü unm.nāgabos ca  $V_8$  nālabodhaś ca  $J_1$  nāgarodhaś ca  $N_{20}V_{19}$  vānabodhaś ca  $V_6$  \*\*\*  $N_{22}$  nā .. .. .. ś ca  $N_{23}$  khaṇḍa cet.] khaṇḍī  $B_1$  khaṇḍaṃ  $N_{17}V_1N_{23}$  khaṇḍi  $B_3C_2N_{10}$  caṇḍa  $C_1C_4^{ac}$   $C_7J_{13}V_2V_5$  caṇḍi  $N_5$  caṇḍī  $V_{19}$  khandah  $J_4M_1VulgN_{21}N_{23}$  sidhah  $J_2$  siddhah  $N_3$  şandah  $N_{11}$  pamda  $N_{19}$  \*\*\*  $N_{22}$  **kāpālikas tathā** cet.] kaḥ pālikās tathā  $C_2$  kāpālikās tathā  $N_1N_2N_{16}N_{20}$  kīpālikas tathā  $V_{11}$  kāpālikaḥs tathā  $V_{19}$  kāpālakās tathā  $J_{14}$  kapālakās tathā  $V_2$  kapālikas tathā  $J_{17}$  kāhelikas tathā  $M_1$  \*\*\*  $N_{22}$ kāpālīkas tathāḥ N<sub>23</sub> **3 ity ādayo** cet.] ity āghayo J<sub>2</sub> ity ādayā V<sub>22</sub> \*\*\* N<sub>22</sub> **mahāsiddhā** cet.] mahāsiddhāh  $J_1N_2N_{13}$ Tü \*\*\*  $N_{22}$  hathayoga cet.] hathayogah  $N_5N_{13}V_{11}$  \*\*\*  $N_{22}$  prabhāvata $\dot{h}$  cet.] prabhāvata  $J_2$  prasādata $\dot{h}$   $C_2M_1N_{12}N_{20}N_{21}N_{23}V_3V_{11}$  unm. adhaprasādata $\dot{h}$   $V_8$  \*\*\*  $N_{22}$ **4 khaṇḍayitvā** cet.] khaṇḍītvā  $C_2$  khaṇḍayatvā  $V_{19}$  khaṇḍamitvā  $N_{16}$  ṣaṇḍapitvā  $J_2$  vaṇcayitvā  $N_{20}$  unm.khaṇḍayaṃyitvā  $V_8$  \*\*\*  $N_{22}$  kāladaṇḍaṃ cet.] kāladaṇḍa ca  $C_2$  kāradaṇḍaṃ  $N_3$  \*\*\*  $N_{22}$  **brahmāṇḍe** cet.] brahmāṇḍaṃ  $B_3C_2J_4N_1N_{21}V_2$  brahmāṇḍeṣu  $M_1N_3$  brahmāṇḍa  $N_{19}$  \*\*\*  $N_{22}$  vicaranti cet.] viramanti  $J_{14}N_2$  °șu caramti  $M_1N_3V_{19}$  tu caranti  $V_3$  \*\*\*  $N_{22}$ 

संसारतापतप्तानां समाश्रयो हठो मतः। अशेषयोगजगतामाधारकमठो हठः ॥1.1०॥

हठविद्या परं गोप्या योगिनां सिद्धिमिच्छताम्। भवेद्वीर्यवती गुप्ता निर्वीर्या तु प्रकाशिता ॥1.11॥

1 saṃsāra cet.] saṃsāra  $N_1$  saṃsārā  $V_3$  aśeṣa  $C_2N_{13}V_{22}T$ üVulg \*\*\*  $N_{22}$  tāpa cet.] tāpa  $N_1$  tāya Tü śrama  $C_2C_2^{pc}\ J_{10}J_{15}J_{17}N_6N_{10}N_{17}N_{20}V_3V_4V_{11}$  tapi  $J_1$  \*\*\*  $N_{22}$  **taptānāṃ** cet.] taptānām  $B_3C_2J_{13}J_{15}J_{17}N_6N_1N_{10}N_{17}N_{20}V_3V_4V_6$  taptanām  $V_8$  tamānām  $J_2$  cintānām  $V_{11}$  \*\*\*  $N_{22}$ **samāśrayo**  $V_1B_1C_1V_8$ ] āśrayo yaṃ  $B_3C_2C_2J_{13}J_{15}J_{17}N_6N_{10}N_{17}N_{20}N_{21}V_3V_4V_6V_{11}$  māśrayo yaṃ  $J_{10}$  samāśraya cet. samāśrayam  $V_2$  śamāśraya  $C_2C_2C_7L_1$  samīśraya  $J_2$  āścaryo yam  $N_1$  samaśra  $N_3$  \*\*\*  $N_{22}$  hatho matah cet.] hatho matah  $N_1$  mato hathah  $N_2N_{21}V_{19}V_{26}$  hatho mathah  $V_1 \text{ matho hatha}, C_1C_2C_2C_7J_3J_{14}L_1M_1N_5N_{11}N_{12}N_{13}N_{19}N_{23}T\ddot{u}V_2V_5 \\ \text{Vulg mathe hatha}, B_2 \text{ matho hatha}, B_2 \text{ matho hatha}, B_3 \text{ matho hatha}, B_4 \text{ matho hatha}, B_5 \text{ matho hatha}, B_7 \text{ matho hatha}, B_8 \text{ matho hath$ haṭhaḥ  $J_4$  maho haṭha  $N_{16}$  maho haṭhaḥ  $J_1$  maho hagaṃ  $J_2$  unm.maho haṭho mata  $V_8$  prathamo haṭhaḥ  $N_3$  \*\*\*  $N_{22}$  nago haṭhaḥ  $N_{23}$  maṭhā haṭaḥ  $V_{22}$  **2 aśeṣayoga** cet.] aśeṣo yoga  $C_2N_6$ aśesah yoga V<sub>4</sub> aśesam yoga V<sub>2</sub> aśesayoge J<sub>14</sub> esayogaś ca B<sub>2</sub> aśesajoga J<sub>2</sub> \*\*\* N<sub>3</sub>N<sub>22</sub> aśese yoga  $N_{23}$  **jagatām** cet.] jagatīm  $N_1V_1$  jatām  $N_{10}V_4$  jālānām  $N_{11}$  jātīnām  $C_4^{pc}$  jātānām  $N_{21}N_{23}$ yuktānām  $C_1C_2C_4^{\mathrm{ac}}$   $C_2J_4J_{15}N_{13}N_{20}$ Tü $V_3V_6$ Vulg juktānām  $J_{17}$  ... ..  $V_{22}$  tantrāṇām  $V_8$  vijñāna  $J_2V_{26}$  vijñānaḥ  $N_{12}$  \*\*\*  $N_3N_{22}$  **ādhāra** cet.] ādhāra  $N_1$  ādharaḥ  $C_2$  ādhāre  $V_1V_8$  ādhāraḥ  $B_1B_3C_2J_4J_{17}N_2N_6N_{17}N_{20}V_2V_3V_4V_{11}V_{19}$  ādhārā  $J_{10}$  ādhārai  $L_1V_6$  °ptādhāraḥ  $N_{19}$  sarva  $J_2V_{26}N_{12}$  \*\*\*  $N_3N_{22}$  **kamatho** cet.] kamatho  $N_1$  ka hatho  $V_1V_6$  kam matho  $V_5$  kamathe  $B_2$  kamato  $N_{21}$  kamalo  $J_3$  kama  $N_{17}$  siddhi  $J_2V_{26}N_{12}$  \*\*\*  $N_3N_{22}$  hathah cet.] hathah  $N_1$ maṭhaḥ  $V_1V_6$  haṭha  $J_{15}J_{17}V_5$  haraḥ  $C_2$  yathā  $J_{14}N_{20}V_2$  \*\*\*  $N_3N_{22}$  haṭaḥ  $V_{22}$  pradāyakā  $J_2$ pradāyakaḥ  $V_{26}N_{12}$  **3 haṭhavidyā** cet.] haṭhavidyām  $J_{15}J_{17}$  haṭavidyā  $V_{22}$  \*\*\*  $N_{22}$  **param** cet.] parā  $C_2C_2$  \*\*\*  $N_{22}$  **gopyā** cet.] gopyaṃ  $B_2N_5V_3$  gopya  $J_{15}N_{16}$  gopyāṃ  $J_4$  \*\*\*  $N_{22}$  **yo-** $\begin{array}{ll} \textbf{ginām} \ \ \text{cet.}] \ \ \ \text{yoginā} \ \ B_1C_1C_2C_7J_3J_{13}L_1M_1N_{10}N_{11}N_{13}N_{19}N_{20}N_{21}N_{23}V_2V_5V_{11}V_{19}V_{26}VulgYC \ \ \text{yo-} \end{array}$ gino  $J_2$  yogi ..  $V_{22}$  \*\*\*  $N_{22}$  siddhim cet.] siddha  $C_2$  middhi  $L_1$  \*\*\*  $N_{22}$  icchatām cet.]  $icchat\bar{a} \ B_1B_3C_1C_2C_2C_2C_7J_3J_{13}L_1M_1N_{10}N_{11}N_{12}N_{13}N_{16}N_{19}N_{20}N_{21}N_{23}T\ddot{u}V_2V_5V_{19}V_{22}V_{26}VulgYC$ idhutā  $C_2$  ichitā  $J_2$  icchito  $V_{11}$  \*\*\*  $N_{22}$  4 bhave cet.] ude  $V_5$  bhaverd  $J_{15}$  vīryavatī cet.] virvati  $M_1$  vīryavati  $V_8N_{19}N_{23}$  viryavati  $J_{15}$  \*\*\*  $N_{22}$  **guptā** cet.] goptā  $J_1$  \*\*\*  $N_{22}$  **nirvīryā** cet.] nirviryā  $J_{15}N_6V_8$  nirvīyyā  $B_2C_2$  nirvījā  $N_{11}V_{19}$  nirvvār..  $N_{17}$  nivīryyā  $N_{16}$  niviniryā  $M_1$  nivīryā  $C_2J_1$  niḥvīryā  $J_2$  nirvāryā  $J_{10}N_{10}$  nirbījā  $J_3$  nirbījī  $V_{11}$  \*\*\*  $N_{22}$  **tu** cet.] ti  $M_1N_5N_{19}V_{26}$  va  $J_4V_{19}$ nu  $C_1J_1J_2J_{14}J_{15}J_{17}$  su  $V_6$  ca  $N_3$  ..  $V_{22}$  \*\*\*  $N_{22}$  **prakāśitā** cet.] prakāśiyet  $J_2$  \*\*\*  $N_{22}$ 

सुराज्ये धार्मिके देशे सुभिक्षे निरुपद्रवे।
<अहिंसा सत्यमस्तेयं ब्रह्मचर्यं क्षमाधृतिः।>
<देवार्चनं मिताहारशौच चैव यमादश>
<तपः सन्तोष आस्तिक्यं दानमीश्वरपूजनम्।>

<सिद्धांतश्रवणं चैव हीर्मितिश्च जपो हुतम्>
<धनुःप्रमाणपर्यंतं> <शिलाग्निजलवर्ज्ञितं।।>
एकान्ते मठिका मध्ये स्थातव्यंहठ योगिना
<युक्ताहारविहारेण हठयोगः प्रसिद्धये।।>
॥1.12॥

**1 surājye** cet.] surāṣṭre  $M_1N_{11}N_{12}$  surāje  $V_8$  \*\*\*  $N_{22}$  surājya  $N_{23}$  **dhārmike deśe** cet.] dhārmmike dese  $B_2N_{17}N_{19}V_{11}$  dharmadese ca  $M_1$  dhārmike desa  $V_8$  \*\*\*  $N_{22}$  subhikṣe cet.] surbhikşe  $V_5$  \*\*\*  $N_{22}$  **nirupadrave** cet.] nirupadravai  $J_{17}$  unm.virye nirupadrave  $V_8$  nirudrave  $J_2$ \*\*\*  $N_{22}$  2 ahimsā satyamasteyam brahmacaryam kṣamādhṛtiḥ/  $J_3$ ] \*\*\* cet. canam mitāhāraśauca caiva yamādaśa J<sub>3</sub>] \*\*\* cet. 4 tapaḥ santoṣa āstikyam dānamīśvarapūjanam/ J<sub>3</sub>] \*\*\* cet. 5 siddhāmtaśravanam caiva hrīrmatiśca japo hutam J<sub>3</sub>] \*\*\* **6 dhanuḥpramāṇaparyaṃtaṃ**  $B_1C_2J_3J_{14}VulgV_2V_8$ ] dhanupramāṇaparyantaṃ  $J_{13}N_1N_2$ dhanuḥpramāṇaparyanta  $V_4$  dhanuḥpramāṇaparyyaṃte  $B_3N_{13}$  \*\*\* cet. **śilāgnijalavarjjitaṃ**//  $B_1N_{13}$ ] śilāgnijalavarjjite  $B_3N_1N_{13}C_2V_2V_4V_8J_3V$ ulg śilājalāgnivarjitā  $N_2$  \*\*\* cet. **7 ekānte** cet.]  $ek\bar{a}nta\ C_{1}C_{2}C_{7}J_{4}J_{14}L_{1}M_{1}N_{5}N_{3}N_{11}N_{16}N_{23}V_{19}\ ek\bar{a}nti\ N_{2}\ ek\bar{a}..\ V_{22}\ ***N_{22}\ \ \textbf{maṭhikā}\ cet.]\ maṭik\bar{a}$  $N_3N_{17}$  maṭhika  $V_{11}$  vedikā  $J_2$  matikā  $N_{16}$  [ma]tikā  $M_1$  bhuvikā  $J_1$  unm.maṭhi  $V_5$  .. .. kā  $V_{22}$  \*\*\*  $N_{22}$  madhye cet.] sidhyai  $C_2$  \*\*\*  $N_{22}$  sthātavyaṃ cet.] schātavyaṃ  $J_{15}$  \*\*\*  $N_{22}$  haṭha cet.] \*\*\*  $N_{22}$  **yoginā** cet.] yogataḥ  $C_1$  yogināṃ  $J_{17}N_3V_6$  yo...  $V_{22}$  \*\*\*  $N_{22}$  yoginā bāhye maṇḍapa  $V_8$ 8 yuktāhāravihāreņa hathayogah prasiddhaye// B3] yuktāhāravihāreņa hathayogah prasiddhaye C<sub>2</sub> \*\*\* cet.

अल्पद्वारमरन्ध्रगर्तसिहतं नात्युचनीचायुतं । सम्यग्गोमयसान्द्रलिप्तममलं निःशेषजन्तूज्झितम् । बाह्ये मण्डपवेदिकूपरुचितं प्राकारसंवेष्टितं । प्रोक्तं योगमठस्य लक्षणिमदं सिद्धैईठाभ्यासिभिः ॥1.13॥

**1 alpadvāram** cet.] anyadvāram  $J_{14}$  alpāhāram  $B_3$  alpā...  $V_{22}$  \*\*\*  $N_{22}$  ākalpadvār  $N_{23}$  svalpadvāra  $V_{11}$  arandhra cet.] agartta  $N_{16}$  \*\*\*  $N_{22}$  raṃdhra  $N_{23}$  marandhraṃ  $V_{22}$  garta cet.] gatam  $B_1N_5$  gartta  $J_3J_4N_3B_2C_2N_{17}V_3N_{23}N_{23}V_2V_4V_5V_6V_{19}$  garte  $J_2$  garbha  $B_3C_2M_1^{alt}$   $N_1N_2$  yatra  $N_{16}$  garnta  $N_{19}$  garta  $V_{22}$  \*\*\*  $N_{22}$  sahitam  $V_{1}$ ] pīṭhakām  $B_{1}$  piṭhikām  $B_{2}$  piṭhikam  $N_{23}$  puṭakam  $B_3$  puţavūm  $C_2$  piţapam  $C_2$  puţitam  $N_{12}V_{26}V_{11}$  piţikām  $N_{19}$  paţikam  $C_1C_2$  piţakam  $J_4$  viţapam  $J_1J_3J_3^{n_0}J_{14}J_{15}N_2N_{16}N_{20}V_3V_4$  viţapa  $N_{10}$  viţharam  $J_{10}^{p_0}$  vaţhipam maţhikam *unm*.  $V_8$  piţharam  $C_2J_{13}L_1M_1N_6N_{11}N_{17}V_6V_{19}$  piṭhiraṃ  $C_7N_5$  p̄ṭhaṃ  $N_1$  piṭhakaṃ  $J_{17}N_3N_{21}$  puṭitam  $J_2$  vivaraṃ  $N_{13}$ Tü $V_{22}$ Vulg vivara  $V_5$  \*\*\*  $N_{22}$  vițharam  $N_{23}$  ghațitam  $V_2$ YC **nātyuccanīcā** cet.] nātyuc cānīcā  $J_{17}$  nātyucanicā  $V_8$  nānyuddhanīcā  $C_1$  nāḍayuccanīcā  $J_4$  nātyuccanīkā  $N_3$  nātyuccanoccā  $N_{16}V_3$  .. yuccanīcā  $V_{22}$  \*\*\*  $N_{22}$  nātyuccanaṃcā  $N_{23}$  yutaṃ  $B_3J_{14}N_2N_{17}V_1]$  yataṃ cet. pataṃ  $C_2$  yata  $V_8$  ryatam  $N_5$  rpitam  $N_{10}$  ... m  $V_{22}$  \*\*\*  $N_{22}$  yitam  $C_2J_1J_3J_{13}L_1N_6N_{11}N_{16}N_{20}J_{10}YC$  pitam  $C_2J_{17}V_4V_5$  pittam  $V_6$  tmakam  $V_{26}$  vṛtam  $J_2$  sānam  $V_2$  **2 samyag** cet.] samyam  $B_2$  sāmyam  $J_4$  samyak  $J_{13}V_1N_2N_{19}V_{11}$  sam  $N_3$  liptam  $V_8$  ramyam  $N_{21}$  \*\*\*  $N_{22}$  **gomaya** cet.] gomaya  $C_2C_2V_3V_8N_{13}N_{19}N_{21}N_{23}$ Tü $V_4V_{11}$  jogamaya  $V_{26}$  \*\*\*  $N_{22}$  **sāndra** cet.] sārddha  $B_2V_5$  sārdra  $B_1J_{10}N_2N_6N_{19}V_4 \ \text{saddhi} \ V_{11} \ \text{s\bar{a}mrdra} \ J_{17} \ \text{s\bar{a}m} \ .. \ \ V_{22} \ \text{syantra} \ V_{26} \ \text{sampra} \ J_2 \ \text{s\bar{a}pra} \ N_3 \ \text{mrtti} \ V_8$  $lipta \ N_{20} \ ^{****} \ N_{22} \quad \textbf{liptamamalam} \ C_2C_2C_2J_{10}J_{15}M_1N_6N_{10}N_{13}N_{17}N_{23}T\ddot{u}V_4V_6V_{11}V_{19}V_{22}Vulg]$ līptam amalam  $J_{17}$  liptam abijam  $V_1$  liptavimalam cet. liptavimaṭam  $V_5$  lepavimalam  $N_{12}$  kābhiramalam  $V_8$  sāmdravimalam  $N_{20}$  \*\*\*  $J_1N_{22}$  nihšesa cet.] nišesa  $J_{13}V_2$  nihšesam  $B_1$  niš. ..  $V_{22}$  nirdoṣa  $C_1J_{10}J_{15}J_{17}N_6N_{10}V_4V_6$  nidoṣi $^\circ$   $N_3$  \*\*\*  $J_1N_{22}$  **jantūjjhitam** cet.] jantohimtam  $B_1$  jantojjhitam  $B_3$  vātodbhidam  $C_1$  jamtū ... ta[m]  $V_{22}$  vātojjhitam  $C_2$  jantūhritam  $N_5$ jantūtthitam  $m M_1$  bādhojjhitam  $m C_4^{pc}~J_4J_{10}J_{15}J_{17}N_6N_{10}N_{17}V_2V_4$  bādhaudditam  $m B_2$  bāndhojjhitam  $V_1$  bādhoj<br/>gatam  $N_{19}$  bādhoghitam  $N_{20}$  bādhojhitam  $V_3$  bādhoj<br/>jitam  $N_{21}$  bodhīkṣatam  $J_2$  bodhekṣitaṃ  $V_{26}$  bodhodgataṃ  $J_{14}$  vodhotsitaṃ  $N_{12}$  vātaṃ jitaṃ  $V_6$  vātovyutaṃ  $V_8$  vātojjhitaṃ  $V_{11}$  $v\bar{a}t\bar{a}r^*n^*\bar{\imath}tam\ N_1\ v\bar{a}t\ dh\bar{a}^*dg^*atam\ N_2\ jpamtp\bar{u}psitam\ N_3\ ^{***}\ J_1N_{22}\ jambh\bar{u}dgit\bar{a}m\ N_{23}\ jamtajjhi-n^*\bar{\imath}tam\ N_2$ taṃ  $N_{23}$  jaṃtanvitaṃ  $V_5$  **3 bāhye** cet.] bāhyaṃ  $B_2B_3C_1$  vrāhmaṃ  $C_4^{pc}$  vyāhye  $J_{17}$  vāpī  $J_2$  \*\*\*  $J_1N_{22}$  maṇḍapa cet.] maṃṭa +  $M_1$  unm. maṇḍapaṃ maṇḍapa  $V_8$  \*\*\*  $J_1N_{22}$  vedikūparucitaṃ  $V_1 N_{23}$ ] vedikūparacitam  $B_1 B_2 C_2 C_7 L_1 J_2 J_3 J_{13} J_{17} N_5 N_6 N_{10} N_{11} N_{16} N_{17} V_4 V_5 V_6 V_{19}$  vedikūparuciram  $C_{1}C_{2}C_{4}^{pc} \quad C_{2}J_{14}J_{15}N_{2}N_{3}N_{12}N_{13}N_{20}N_{21}N_{23}T\ddot{u}V_{2}V_{22}V_{3}Vulg \ \ vedikoparacitam \ B_{3}C_{4}^{ac} \quad J_{4}J_{10} \ \ vedik\bar{u}-V_{12}V_{12}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{13}V_{12}V_{13}V_{12}V_{13}V_{12}V_{13}V_{13}V_{12}V_{13}V_{13}V_{12}V_{13}V_{13}V_{12}V_{13}V_{13}V_{12}V_{13}$ paracite  $V_{11}$  vedikoparuciram  $M_1$  veviracitam  $N_1$  vedikopirācitam  $V_8$  vedikaparuciram  $N_{19}$  kūpavediracitam  $V_{26}YC^{***} J_1N_{22}$  prākāra cet.] \*\*\*  $J_1N_{22}$  samvestitam cet.] samvestite  $B_1$ saṃvetaṃ  $N_2$  saṃ .. ṣṭitaṃ  $V_{22}$  saṃvoṣṭitaṃ  $N_{20}$  \*\*\*  $J_1$  4 proktaṃ cet.] yoktaṃ  $V_6$  maṭhasya cet.] hathasya  $J_4N_{16}N_{17}$  hatasya  $N_6$  mavasya  $J_2$  matha  $N_2$  mahasya  $N_3$  \*\*\*  $J_1$  lakṣaṇamidaṃ cet.] lakṣatmaṇaṃ  $J_4^{ac}$  \*\*\*  $J_1$  **siddhair** cet.] siddhai  $J_2N_3V_5$  .. dhyai  $V_{22}$  sidhyaḥ  $V_8$  \*\*\*  $J_1$ **r–haṭhā** cet.] haṭā  $V_{22}$  \*\*\*  $J_1$  **haṭhābhyāsibhiḥ** cet.] bhyāsabhiḥ  $N_3N_5$  sāsibhiḥ  $V_6$  bhyāsibhiḥ V<sub>22</sub> bhyāsabhi V<sub>8</sub> bhyāsiddhi J<sub>15</sub> \*\*\* J<sub>1</sub>

एवंविधे मठे स्थित्वा सर्वचिन्ता विवर्जितः। गुरूपदिष्टमार्गेण योगमेवं समभ्यसेत्॥1.14॥

अत्याहारः प्रयासश्च प्रजल्पो नियमग्रहः । जनसङ्गश्च लौल्यं च षङ्गिर्योगः प्रहास्यते ॥1.15॥

उत्साहान्निश्चयाद्वैर्यात्तत्त्वज्ञानाच दर्शनात्। जनसङ्गपरित्यागात् षङ्गिर्योगस्तु सिध्यति ॥1.16॥

**1 atyāhāraḥ** cet.] atyāhāra  $B_1J_2J_4J_{13}N_2N_5N_{11}N_{18}N_{19}N_{20}N_{21}N_{22}V_6V_8V_{19}$  atyāhārāt  $J_3$  alpāhāraḥ B<sub>3</sub> pratyāhārah N<sub>16</sub> alpāhāro N<sub>3</sub> ātmāhārah V<sub>3</sub> abhyāhārah J<sub>1</sub> **prayāsaś ca** cet.] viharāc ca  $N_{11}$  prayā saha  $N_{22}$  prayāsāc ca  $J_3$  prayāsās ca  $N_{20}$  unm.prayāsasyas ca  $V_8$  pravāsas ca  $N_{23}$ prayāsas cā  $V_{19}$  **prajalpo** cet.] prajalpān  $J_3N_{11}$  prajalpe  $N_{12}$  prajapo  $V_{22}$  jalpato  $N_5$  malalpo  $V_6$  **niyamagraha\dot{h}** cet.] niyamagraha  $J_2$  viparyagraha $\dot{h}$   $B_1$  'niyamagraha $\dot{h}$   $B_2N_6$  niyamāgrahah  $B_3C_2C_2J_1J_{13}J_{15}V_2V_4V_{11}V_{26}Vulg$  niyamo grahah  $C_2L_1N_5$  niyamo grahah  $V_8$  niyame grahah M<sub>1</sub> niyamagrahāt J<sub>3</sub>N<sub>11</sub> **2 janasangaś ca** cet.] janasangam ku B<sub>2</sub> janasanga C<sub>2</sub> janasankara  $m J_4$  janasaṃgaṃ ca  $m J_2N_{12}N_{18}N_{19}V_{11}$  janasaṃgāc ca  $m J_3N_{11}$  janaḥ saṃgasya  $m V_8$  janasaṃghaś ca  $N_{21}$  janasaṃsahya  $V_{26}$  laulyaṃ cet.] laulyāc  $J_3N_{11}$  lolyaṃ  $C_2N_{19}V_{22}$  laulyaś  $N_{20}$  laubhyaṃ  $N_{22}$  **şadbhir yogah** cet.] şadbhir yoga<br/>ś $N_{17}V_6$  şadbhir yogā  $N_{21}$  şadbhir yoga  $J_2$  şadbhir yogo  $C_2C_2C_7J_1J_3J_{13}J_{14}N_3N_{13}N_{18}N_{19}N_{20}N_{21}N_{22}N_{23}T\ddot{u}V_2V_3V_4V_5V_{19}Vulg$  şadbhah yogoś cate  $V_8$  dbhir care value of the contract of the contra yogo N<sub>10</sub> **prahāsyate** nos scribere] prahāsyati V<sub>1</sub> praṇaśyati J<sub>2</sub>J<sub>4</sub>N<sub>1</sub>N<sub>2</sub>V<sub>26</sub>YC ca naśyati C<sub>2</sub>J<sup>ac</sup><sub>10</sub>  $J_{15}J_{17}N_6N_{17}V_6$  vinasyati cet. vinasyatih  $N_{22}$  na sidhyati  $V_{11}$  vina. ...  $V_{22}$  3 utsāhān cet.] utsāhāt  $C_{1}C_{7}J_{1}J_{3}L_{1}N_{5}N_{11}N_{13}N_{23}N_{23}T\ddot{u}V_{5}V_{11}V_{19}V_{22}Vulg\ ucchāhān\ J_{4}\ vutsāha\ J_{2}\ utsahā\ N_{17}\ utsaho\ N_{18}$ utsāha  $V_3V_8N_{19}V_{26}$  utśmāha  $N_{22}$  jayāc ca  $J_{15}$  **niścayād dhairyāt** cet.] niścayādvairyyāt  $B_1B_2N_{18}$ .... hasādvairyāt  $N_{21}$  niścayār dvairyāt  $B_3$  niścayādvayāt  $J_4$  niścayādvairyāt  $J_{10}N_{17}$  niścayāddhairyā  $C_2N_{16}$  sāhasāddhairyāt  $C_1C_7L_1N_5N_{11}N_{13}N_{23}$ Tü $V_5V_{19}$ VulgYC sāhasādvairyāt  $J_1J_3N_{23}$  niściyaudhairya  $J_2$  niścayau dhairyyam  $V_{26}$  viścalamdhairyyam  $N_{19}$  niścayoddhairyāt  $N_1$  niścayadhairyāt  $V_1$  niścayādhairyāt  $V_6$  niścayātdhairyyāt  $V_{11}$  niścayom dhairyāt  $V_8$  nikhilādhairyā  $N_{22}$  nāhasātdhyairnāt  $V_{22}$  tattva cet.] tanttra  $N_{11}$  tvagrā  $V_8$  kṛtvā  $N_{22}$  unm.ta  $V_5$  jñānāc ca darśanāt cet.] jñānāc ca niścalāt  $B_1$  jñātāś ca niścalāt  $B_3$  jñānāś ca darśanāt  $V_{11}$  jñānaṃ ca niścalam  $V_{26}$  jñānād cayāt J<sub>1</sub> jñānāc ca niścalāt N<sub>1</sub> jñānārthadarśanāt B<sub>2</sub>J<sub>14</sub>N<sub>2</sub> jñānāya darśanāt V<sub>2</sub> jñānasya darśanāt  $J_2N_{20}$  jñānā ca daršanāt  $V_3$  nārthadarsanāṃga  $V_8$  jñānānudaršitaṃ  $N_{19}$  jñānā ccanišcajāj  $N_{21}$  jñā... .aniścayāt  $V_{22}$  4 janasaṅgaparityāgāt cet.] janasaṅgaparityāgaḥ  $V_{26}$  janasaṅgaparityāgāḥ  $N_{19}$ janāsangāttathā samyak  $J_1$  janāsaṃgād alaulyāc ca  $J_{14}$  sadbhir cet.] sadbhyo  $N_{10}$  sadbhi  $N_{22}$ şad  $V_8$  yogastu sidhyati  $V_1J_{10}J_{17}N_{10}N_{18}V_4V_6$ ] yogas ca sidhyati  $B_1C_2J_{13}N_6V_{11}$  yogas ca siddhati  $B_3N_1$  yoga prasidhyati  $C_2$  yogo prasidhyati  $N_{22}V_{19}$  yogamá ca sidhyati  $N_{17}$  yogah prasidhyati cet. yoga prasiddhati  $J_2$  yogastu prasidhyati  $V_8$  yogah ...sidhyati  $V_{22}$  yyogah prasidhyati  $N_{23}$  yogahprasidhyatih N<sub>23</sub>

हठस्य प्रथमाङ्गत्वादासनं पूर्वमुच्यते । तत्क्रयीदासनं स्थैर्यमारोग्यं चाङ्गपाटवं ॥१.१७॥

वसिष्ठाचैश्च मुनिभिर्मत्स्येन्द्राचैश्च योगिभिः। अङ्गीकृतान्यासनानि कथ्यन्ते कानिचिन्मया।।1.18।।

- जानूर्वोरन्तरे सम्यकृत्वा पादतले उभे ।
   ऋजुकायः समासीनः स्वस्तिकं तत्प्रचक्षते ॥1.19॥
  - <ऊरुजङ्घान्तराधाय प्रपदे जानुमध्यते ।>
  - <योगिनो यदवस्थानं स्वस्तिकं तद्विदुर्बुधाः> ॥Vu 1.19a॥
- < जङ्घोर्वोरधरे पाद्युगलं विनिवेशयेत्।>
- 10 < सुखासनमिदं प्रोक्तं साधकानां सुखावहं > IIV2 1.19bll

<sup>1</sup> atha yamaniyamāḥ//  $C_2J_{15}N_{12}$ ] \*\*\* cet. 2 ahimsā  $B_1B_3C_2C_2C_2J_{13}J_{15}N_5N_{12}N_{23}V_6V_{26}$ **satyamasteyam**  $B_1B_3C_2C_2C_2J_{13}J_{15}N_5N_{12}N_{23}V_6V_{26}$ ] \*\*\* cet.  $\label{eq:macaryam} \text{ $ M_1 B_3 C_2 C_2 J_{13} J_{15} N_{12} N_{23} V_6 V_{26} ] } \text{ brahmacarya } C_2 N_5 \ ^{***} \text{ cet. }$ kşamā dhṛtiḥ/  $B_1B_3C_2C_2C_2J_{13}J_{15}N_5N_{12}N_{23}V_6V_{26}$ ] \*\*\* cet. 3 dayārjjavamitāhārah B<sub>1</sub>C<sub>2</sub>J<sub>15</sub>N<sub>12</sub>V<sub>26</sub>] dayārjamva mitāhārah  $C_2$  dayārjjavamitāhāra  $V_6$  dayārjamva mitāhāra  $C_2$  dayārjavamitāhārāh  $B_3C_2$  dayārjavam mitāhārah  $J_{13}$  dayorjava mitāhārā  $N_5$  dayārjavamitāhārah**śaucaṃ**  $B_1B_3C_2C_2C_2J_{13}J_{15}N_5N_{12}N_{23}V_6]$  śaucañ  $V_{26}$  \*\*\* cet.  $B_1N_{23}C_2V_6V_{26}$ ] tapaḥ saṃtoṣam āstikyaṃ  $C_2C_2N_5N_{12}J_{15}J_{13}$  tapaḥ santoṣam āstikya  $B_3$  \*\*\* **dānam iśvarapūjanam**/  $B_1B_3C_2C_2C_2J_{13}J_{15}N_5N_{12}N_{23}V_6V_{26}$ ] \*\*\* cet. taśravaṇaṃ  $B_1B_3C_2C_2C_2J_{13}J_{15}N_5N_{12}V_6V_{26}]$  siddhāṃtavākyaśravaṇaṃ  $N_{23}$  \*\*\* cet.  $B_1B_3C_2C_2C_2J_{13}J_{15}N_5N_{12}N_{23}V_6V_{26}] \ caivaṃ \ N_5 \ c\bar{a}pi \ C_2 \ *** \ N_{23} \ *** \ cet. \qquad \textbf{hr\bar{mati\'s ca japo}}$ **hṛtam//**  $B_1N_{23}$ ] hrīr mmatiś ca japo hutaṃ//  $V_{26}$  hrī matiś ca japo hutaṃ//  $N_{12}$  hrī matī ca japo hutam// C<sub>2</sub>N<sub>23</sub> hrīr matiś ca japo vratam// C<sub>2</sub> mantaś ca japodgatam// B<sub>3</sub> vedāmtaśrāvaṇas tathā//  $N_5$  vedāmtaśravaņam tathā//  $C_2J_{15}$  matiś caryā japo hutam//  $J_{13}$  \*\*\* cet. **7 iti daśa niyamāḥ** prakīrtitāḥ// B<sub>3</sub>V<sub>6</sub>] iti daśa niyamā prakīrttitāḥ// J<sub>13</sub> niyamādaśāptam proktādyogasāsravi śāradaih// N<sub>23</sub> \*\*\* cet.

## सव्ये दक्षिणगुल्फं तु पृष्ठपार्श्वे नियोजयेत् । दक्षिणेऽपि तथा सव्यं गोमुखं गोमुखं यथा ॥1.20॥

<sup>1</sup> haṭhasya prathamāṅgatvād cet.] haṭhasya pramathaṃgatvād J<sub>15</sub> maṭhe ca prathamaṃ sthitvā  $V_8$  **āsana** $\mathfrak{m}$  cet.] āsana  $B_2J_4N_2$  ānasa $\mathfrak{m}$   $J_2$  **pūrvamucyate** cet.] pūrvam uccyate J<sub>17</sub> ca purva sete V<sub>8</sub> pūrva ucyate J<sub>2</sub> **2 tatkuryādāsanaṃ** cet.] tatkuryādāsana°  $B_2N_3N_{11}N_{16}V_2V_3V_{19}YC$  tatkuryām āsana  $N_{18}$  tatkuryād āsane  $M_1$  kuryāt tad āsanam  $B_{1}B_{3}C_{2}C_{2}C_{7}J_{10}J_{13}J_{15}J_{17}N_{1}N_{6}N_{10}N_{13}N_{17}T\ddot{u}V_{4}V_{6}V_{22}Vulg \ kury\bar{a} \ tad\bar{a}sanam \ C_{2} \ kury\bar{a}d \ \bar{a}sanam \ \bar{a}sanam \ \bar{b}$  $J_2$  unm.stvakuryādāsanam tat  $V_8$  kuryāt tad āśanam  $V_{11}$  sthairyam cet.]  $B_{1}B_{3}C_{2}C_{2}C_{7}J_{10}J_{13}J_{15}J_{17}N_{1}N_{6}N_{10}N_{17}V_{6}\ tasm\overline{a}t\ V_{11}\ tasy\overline{a}d\ V_{4}\ asm\overline{a}t\ V_{8}\ skairyam\ V_{3}\ sthairye$  $N_{20}$  dhairyyam  $N_{19}N_{22}$  pūrvam  $J_2V_{26}$  **ārogyam** cet.] ārogyām  $J_{15}$  ārogya  $N_{23}V_{22}$  **pāṭavam** cet.] lāghavaṃ  $C_1C_2J_{14}L_1N_5N_6N_{11}N_{13}N_{17}N_{23}N_{23}T\ddot{u}V_6V_8V_{22}VulgYC$  paṭavaṃ  $C_2$  loghavaṃ  $V_{19}$  lāghavām  $V_5$  **3 vasiṣṭhādyaiś ca** cet.] vasiṣṭhodyaiś ca  $N_{20}$  vaśiṣṭhadyaiś ca  $N_{21}V_2$ vasiṣṭh $\bar{i}$ ghais tu J $_2$  unm.vasiṣṭh $\bar{a}$ dau V $_{26}$  munibhir matsyendr $\bar{a}$  cet.] munibhir mmatsyendr $\bar{a}$  $N_{17}V_3$  munibhi motsyamdrā  $J_4$  munibhir martyemdrā  $M_1^{alt}$  munibhir matsendrā  $J_2N_{10}$  munibhiḥ matsendrā  $N_{22}$  munibhimachendrā  $V_5$  munibhimatsyendrā  $V_6V_{11}$  **dyaiś ca** cet.] yaiś ca  $N_{19}N_{23}$  **4 angīkṛtā** cet.] angīkṛtvā  $N_1N_2$  amgīkṛtyā  $J_{17}$  amgikṛtā  $N_{17}$  agīkṛtām  $N_{20}$  amgikṛta  $V_8$  **nyāsanāni** cet.] nyāsanāni $N_{23}$  nyāsānāni  $V_5$  **kathyante** cet.] likhyante  $V_1$  vakṣyante  $C_1C_2C_7J_3L_1N_5N_{11}N_{16}N_{23}V_5V_{19}YC$  vakşante  $V_8$  katthyente  $N_{17}$  kathyate  $N_{18}N_{22}$  **kānicinmayā** cet.] kānicinmayam  $V_8$  5 jānūr vorantare cet.] jānur voramtare  $N_5N_{17}N_{23}V_8$  jānvor abhyantare  $N_{11}$  jānubhyāmmamtare  $J_4$  jānūdyoramtare  $N_{18}$  jānūrvvorantare  $V_3$  janvoghairitare  $J_2$  jānūr vorantaram  $N_{23}V_{11}$  jānūvairitare  $V_5$  jānūrūvaitare  $V_{22}$  samyak kṛtvā cet.] kṛtvā samyak  $N_{22}$ *unm.*samyag akṛtvā  $V_4$  **pādatale ubhe** cet.] pāde tale ubhe Tü pādatalāv ubhau  $B_1B_2C_2J_{13}$ pādāvubhau rju  $J_4$  pādātalau ubhau  $N_{22}$  pādātale subhe  $N_{23}$  pādataler ubhe  $N_{23}$  unm. pādatalpanam ubhe  $V_5$  unm.pādataleś ca ubhe  $V_8$  6 rjukāyah cet.] rjukāya  $B_1N_2J_1J_2J_{13}J_{15}V_1V_{11}Vulg$ daņḍakāya  $N_5$  samakāyaḥ  $J_4$  rjuḥ kāya  $V_3$  rajuḥ kāya  $V_8$  rujukāya  $N_{10}$  rtyukāya  $N_{22}$  samāsīnaḥ cet.] samāsīta  $M_1$  samāsīnam  $V_3$  samāsīna  $J_2N_{22}$  sukhāsīnah  $J_{14}$  svastikam cet.] svastekam  $N_{20}$ unm.svayāstikam  $V_8$  tat cet.] ca  $J_4N_{23}$  pracakṣate cet.] pracakṣyate  $N_{10}N_{12}N_{19}N_{23}V_{11}V_{26}$ prayachate C<sub>2</sub> pravakşyate J<sub>1</sub> tracakşyate N<sub>22</sub> 7 **ūrujanghāntarādhāya** prapade jānumadhyate/ Vulg] \*\*\* cet. 8 yogino yadavasthānam svastikam tadvidurbudhāh Vulg] \*\*\* cet. 9 janghorvoradhare pādayugalam viniveśayet/ V2 \*\*\* cet. 10 sukhāsanamidam proktam sādhakānām sukhāvaham V2] \*\*\* cet.