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GEORGE M. MORAES

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ZOROASTRIAN AND PRE-ZOROASTRIAN

Apropos the Researches of G. Dumézil

BY

J. C. TAVADIA

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1. Introductory ; 2. Ethnological School of H. S. Nyberg ; 3. Its Continuation by Geo. Widengren ; 4. The Usual Method or Viewpoint ; 5. Formation of Ahura Mazdäh ; 6. Dumézil's View of the Aryan Gods of Mitani ; 7. Professional Classes in Iran : Zāt-spram, Shah-nama, Mx. 59-9, etc. ; 8. Tripartite System of Aryan Gods ; 9. Darius I is a (sort of) Zoroastrian ; 10. Importance of Ritual Texts versus Spirit of the Gathas ; 11. Vayu and Manyu ; 12. Essence of Zarathustra's Teaching.

1

One may charge me of gross ignorance or rather worse—gross injustice, in that I do not take any notice of the famous and epoch-making researches of G. Dumézil in my article “Zur Interpretation der Gatha des Zarathustra” (ZDMG. 100. 205-245), nor in my *Indo-Iranian Studies I* (Santiniketan 1950) where I deal, *inter alia*, with the Iranistic work in the West, nor in *II* where I fully treat of the first three Gathas. The fact, however, is that the said article, although it appeared so late as 1950, was written almost at the same time when those researches, namely *Naissance d'Archanges, essai sur la formation de la théologie zoroastrienne (Jupiter, Mars, Quirinus III)*, came out—1945 ; and soon after that I went to India (as Visiting Professor of Zoroastrian Studies at Viśva Bharati, Santiniketan) where one has little chance of coming across such new publications, and hence they remained unknown for the other two books also. Even on my return to Hamburg I came to know of them only indirectly, else at least a brief reference would have been made to them in the few corrections and additions I made to that article in ZDMG (100. 677) just as it was done in those to the *Indo-Iranian Studies II*. Now at last having made a due study of that important work as well as of the companion volumes I consider it worth while to deal with them here in a more or less detailed manner.

A few years before Dumézil published his principal researches there was staged from Scandinavia (by H. S. Nyberg) another and widely—one may say also wildly—different theory about the teachings of Zarathustra, which theory he combated in an able review in *Revue de l'Histoire des Religions*, 1939. This being inaccessible to me I quote only what one of Nyberg's own pupils, Stig Wikander, writes to me: "Dumézil shows in a masterly and convincing manner how Nyberg confuses philological and ethnological research, and why the Gathas do not admit of ethnological analysis." Thus the theory may be said to begin with a complaint that the ordinary Iranist, while dealing with the religious problems of his branch, pays no or little attention to ethnology or the science of religions in general. Owing to this neglect on his part, it is declared categorically, the picture he draws of the Zoroastrian religion is totally wrong. Not only what one may call the popular religion of Iran but even that preached by the Prophet himself has no remarkable qualities usually attributed to it. Neither high ethics nor superb spiritualism is to be traced in those ancient scriptures, but only primitive, shaman-like beliefs and practices. Such in substance is the view put forth by H. S. Nyberg, the inaugurator and principal exponent of the new theory, with great vigour and brilliancy of an advocate fighting for his case, in a big volume in Swedish and almost simultaneously in German (by H. H. Schaefer)—*Die Religionen des alten Iran* (Leipzig 1938), which is commonly accessible to the learned world. But the echo and response he received is anything but favourable. His views have found no support except among his own pupils; and even these deal with certain aspects of the whole question in such a modified form that the extreme position taken up by Nyberg can be said to be no longer stable. He himself however sticks to it firmly. Only recently he wrote to me, in reply to my criticism of a detail from his work or to my outlook in the article in ZDMG 100 (cf. also *Indo-Iranian Studies II*, 93 f.): "Ich halte an den meinen Ansichten fest. Unsere Grundeinstellung zu den religionsgeschichtlichen Problemen ist so grundverschieden, dass eine Diskussion sich nicht verlohnt."

Anyhow, Nyberg's monumental work has already received a great deal of interest and attention from all sides, and it will continue to do so, since, apart from the fundamental difference of standpoint, there are enough other details which deserve that. Herzfeld's *Zoroaster and His World* is said to be an eight-hundred-page review of Nyberg's book of five hundred pages. Such a statement is more witty than pithy; and hence rather misleading. It is true that Herzfeld often quotes the divergent views, but he seldom refutes them. His book has a distinct function, for instance, to show historical allusions and information scattered in the Gathas and the other Avesta as well as to bring Zarathustra in direct relation to the royal houses of ancient Media and Persia. This relation may be extremely doubtful and more so the rôle

of politician attributed to the Prophet ; and yet the book remains a great mine of useful information. It is a real pity that there is no index or the like as a guide to it. Henning was specially asked to treat of the bewildering problem raised by these two eminent authorities, whether the Prophet was a witch-doctor or a politician, in his Ratanbai Katrak Lectures 1949. This he has done in a splendid pamphlet *Zoroaster* (Oxford Univ. Press, London 1951) showing the untenability of both views and giving his own, which moves more or less within the accepted lines. The same can be said of Duchesne-Guillmin's standpoint in his excellent book *Zoroastre—Etude critique avec une traduction commentée des Gatha*. His judgement on Nyberg deserves attention : "si sa thèse nous instruit sûrement de quelque chose, ce n'est pas tant des opinions de Zarathustra que des siennes propres, et du changement intervenu entre le XIX^e et le XX^e siècle dans les conceptions dominantes de l'histoire des religions, dont il est un représentant éminent" (p. 15).

3

As I said above Nyberg's pupils like Stig Wikander and Geo Widengren have accepted the master's standpoint, but fortunately in such a manner that their works are not deprived of their intrinsic value thereby. The new starting-point and the results obtained at the end are kept so distinct that one can ignore the former and accept the latter. For instance, the manner in which Widengren exhibits and interprets the materials or data about Miθra and other gods is indeed admirable ; one can hardly disagree with him—or only about details here and there, about some undue emphasis or exaggeration. And yet one must wonder at the attitude expressed in the Introduction : "Man muss sich naemlich vor Augen halten, dass die altiranische Kultur uns überall als eine wenig differenzierte Hirtenkultur entgegentritt, die den Vergleich mit den entsprechenden Kulturen der Naturvölker nicht nur zulässt, sondern geradezu nahelegt. Es war nicht zuletzt diese Aehnlichkeit der soziologisch-kulturellen Grundstruktur, was uns veranlasste, die—sicherlich aufschlussreiche—Parallele zwischen den altiranischen Glaubenvorstellungen und Kultformen und denjenigen der afrikanischen Naturvölker zu ziehen" (p. 3 f.).

To justify this comparison it is first shown that the conception of a supreme God amongst African tribes is not a mere replica or result of the Christian and Muslim missions, but an actual autochthonous product of the native soil and genius. Let it be so. But I fail to see how this comparison helps us to grasp the Iranian view of God. Is it really impossible for Widengren or anybody to understand and appreciate it without the African parallels ? I rather think that the statements in the ancient texts are too clear to require any such extraneous evidence as commentary. Similarly the idea among the African tribes about the king or chief being the representative of Godhead does not

throw any new light on the position of ancient Iranian kings. Indeed, one may compare them out of curiosity or as an interesting phenomenon, but one cannot draw any far-reaching conclusions from that comparison. And if one does, such comparisons become really odious, as the proverb says. Are we to deny, as Widengren seems to suggest, all claims to any superior achievement in the domain of religious thought to the people of ancient Persia? If that be the case how to account for or judge the marked difference between them and the next related Vedic tribes, to say nothing of other Indo-European peoples? One may waive the claim of superiority as regards the whole people at large, for they can be shown to have preferred primitive notions to what their Prophet thought and said. But as to this, the teaching of the Prophet himself, there is little doubt as to the marked difference. This is neither a wrong assumption nor an antiquated opinion nor again a pious prepossession, but a real fact based upon the scientific interpretation of authentic records. Indeed, there is no finality nor unanimity as regards the interpretation, but the results arrived at generally show a continuous progress in the same favourable line and direction. What is wrong, is the divergence from that line, and the totally new direction advocated by Nyberg and his school.

4

The claims of ethnology and the like for the investigation of Aryan mythology and religion were put forth long ago. They were also recognised as an additional help by several authorities. One finds occasional remarks to that effect, say in Hillebrandt's *Vedische Mythologie* and Hopkin's *Religions of India*. But such remarks are not allowed to affect the broad, general results arrived at by means of philological and historical methods. Nor there is any reason to do it now. With the progress of study and research those results can be modified here, intensified there, but they cannot be rejected as totally wrong. As one such result I may quote the opinion of Hopkins on Varuṇa. "...how noble is the idea, how exalted is the completed conception of him! Truly, the Hindus and Persians alone of Aryans mount nearest to the high level of Hebraic thought. For Varuna beside the loftiest figure in the Hellenic pantheon stands like a god beside a man. The Greeks had, indeed, a surpassing aesthetic taste, but in grandeur of religious ideas even the daring of Aeschylus becomes but hesitating bravado when compared with the serene boldness of the Vedic seers, who, first of their race, out of many gods imagined God" (p. 172). This statement made towards the end of the last century is true even today, not absolutely and literally but, as I said above, with some modifications in one direction or another. For today we have better means to understand the difficult and almost enigmatic Gathas of Zarathustra, so that he appears soaring far above even the Vedic seers on the one side and the Hebrew prophets on the other. Such is also the result that can be gathered from the researches of Dumézil, to which we shall now return.

The principal data are already given in my review of his works in ZDMG, 103, 344-353. Additional points will be taken up now. Dumézil, like many others, thinks that the divine name Ahura Mazdaḥ was already invoked before Zarathustra. But in a previous article (ZDMG 100. 238 ff.) I have at least shown that *mazdāh* is not to be found as the divine name in an earlier source—neither in Assyrian tablets nor in Vedic hymns. Here I may discuss the other so-called evidences for its earlier occurrence.—The compound Miθra-Ahura does not prove the pre-Zoroastrian existence of Ahura Mazdaḥ. It is indeed old and genuine; Hertel is not right when he declares it to be late and as a result of reaction against the Vedic compound Mitra-Varuṇa (*Die Sonne und Mithra im Awesta*, p. 249). But in spite of almost universal agreement there is no reason to uphold the assumed identification of Ahura in that compound with Ahura Mazdaḥ. Till recently Hillebrandt was the sole exception to speak against it (ZII 4. 207 ff.). Now we have the independent opinion of Dumézil in the same direction, who calls the compound “un fossile, antérieur et extérieur à la promotion d’Ahura Mazdaḥ” (p. 82). It is best to assume that the compound refers to an *ahura* par excellence, be it Varuṇa or someone else. In Iran he is merged into Miθra just as almost the contrary has happened in India. The fact that there is no Yašt in his honour after the pattern of the old, genuine ones must be considered conclusive for the non-existence of an Iranian god called Ahura or Mazdaḥ or both as the model for Zarathustra. The argument that it must have been purposely destroyed cannot be taken seriously.

Secondly may be considered what is based upon the name Mazdaka (?) met with in the list of the Median chieftains—petty princes or city lords—conquered by Sargon in 715-713 B.C. Considering it a theophore name and believing Zarathustra to be the first to use the term (Ahura) Mazdaḥ for his God, the eminent historian Eduard Meyer concluded that the Prophet must have flourished before Sargon. But since this conclusion went against the identification of Vištāspa, the patron of Zarathustra, with Hystaspes, the father of Darius I, Hertel, *Die Zeit Zoroasters*, p. 37 f., said that there was no justification in connecting the name with God (Ahura) Mazdaḥ and that it was simply formed from the appellative *mazdāh* “wisdom”; whereas for the same reason Herzfeld declared that it referred to some pre-Zoroastrian God. Thus there is no impartial investigation about the name in question but only one assumption after another.

In favour of Mazdaka being theophore Lommel brings forward some facts in *Zeit f. vergl. Spr.* 58. 141. In the names formed from the Vedic equivalents *medhā*—“wisdom” and *medhas*—“wise” these occur as second components. Therefore, he argues, in Iranian too the names with *mazdāh* “wisdom” would

show this term in the second place, which is not the case with *Mazdaka*. Here the suffix *ka* is a substitute for the second component as in other shortened forms, and consequently *mazda* as the first component refers to a divine name. I am not sure whether this argument is fully reliable. Apart from the last point for which there is no further explanation, let it be noted that for his initial proposition Lommel gives only one Rg Vedic name, *Nṛ-medha*, and declares others with *medhā* "wisdom" as the first component to be late. Then what about *Medhātithi*? Is it also a late name or a different one (Grassmann)? Anyhow, even if the Median name *Mazdaka* is to be connected with some pre-Zoroastrian deity, the Prophet's indebtedness for his God is not at all a serious or substantial matter as I shall show while considering Pettazzoni's article "Ahura Mazda, the Knowing Lord" in *Indo-Iranian Studies in Honour of . . . Darab . . . Sanjana*, p. 149 ff.

Pettazzoni, with his wide knowledge of the history of primitive and other religions, shows that the notion of an all-knowing God is not necessarily sprung from the mind of an inspired Prophet but is simply rooted in the proper and essential nature of a god (p. 154), so much so that it is common among all primitive tribes today (p. 156 ff.). And he concludes "Far, then, from Ahura Mazda's omniscience being a creation *ex nihilo*, only applied to a higher divine ideal . . . , it was rather, on the contrary, to an already existing Iranian traditional god, conceived *ab antiquo* as all-knowing, that the Founder of Zoroastrianism applied for making him the very and only deity of the new faith" (p. 159). Further, even while admitting "the eventuality that Ahura Mazda may be a newly invented Zoroastrian name" Pettazzoni too believes that it was rather adopted. He is thus not only cautious but his further remark makes the matter more harmless and therefore acceptable, when he adds : "Being two amongst many adjectival terms usually employed in religious language of pre-Zoroastrian times . . . they were choiced . . . as the only ones to be worthy of becoming typical appellatives of God" (p. 159 f.). This is quite different from what is claimed and concluded by others. The author's treatise, *La religione di Zarathustra* (Bologna 1921), being inaccessible I cannot say how he further appreciates the teaching of the Prophet and judges its originality, but at least as regards the divine name his attitude is perfectly correct. He lays also due emphasis on the loose connection of the terms *ahura* and *mazdāh*.

Indeed, the fixed form is a later, theological innovation, it being convenient and, I admit, also being justified or influenced by Zarathustra's preference of *mazdāh* to the other aspect terms. This preference, however, is only such as to show that the divine name was, at the most, in the making—not already made as far as the Gathas are concerned. No further weight can be laid upon the preferential use of the term. We know that out of the five or seven aspects three,—*mazdāh*, *asa* (*šta*), and *vahu manah*—are decidedly more

prominent ; so out of these again *mazdāh* is given greater importance by Zarathustra. Why he did it, we cannot ascertain—only surmise. There is not even clear evidence for the former use and eminence of this term as there is in the case of *ṛta*, which is met with in the R̥g Veda—and also elsewhere in proper names. In short, the elsewhere-mentioned discovery made by Maria Wilkins Smith remains intact ; and so also the conclusion to be drawn from it. Here lies the germ of my only but essential comment as to what Pettazzoni has failed to observe. The new conception of God does not exhaust itself in being “wise or all-knowing,” but goes further ; it includes also other four or six great attributes. And therein lies the original contribution of Zarathustra. Not only out of many gods he imagined God, but he imagined Him of a quite different type altogether. And this is what we are not to overlook.

Thus Zarathustra has not borrowed an older name of an older god nor changed it by a simple literary device—as we are repeatedly and confidently asked to believe. Rather the only conclusion from all those facts and figures is that he, either by profound thinking or by sheer intuition or by both, conceived his supreme God *ahura* “Sovereign” as endowed with ethical attributes or aspects of *mazdāh* “Wisdom” and the rest. Hereby he adopted for God one of his generic terms current at the time and for aspects also only current words, some of which, like *ṛta*, had even already a high religious sense. This state of things is quite natural ; and it is equally sufficient for our understanding and appreciating the new conception. Yet one may go further and explain why the more common generic term *daiva* was not adopted by him : because it was used by those tribes against whose views and practices he led the crusade. But to say he did not employ the specific OP term *baga* because it was specially connected with the god Miθra whom he wanted to dethrone (Herzfeld), for which reason, moreover, he preferred even the darker, more sinister Varuṇa to the lighter, more friendly Mitra as the model for his Ahura Mazdāh (Lommel), are not serious arguments but side remarks in favour of preconceived theories or pure assumptions. There is no dethronement as far as Miθra and the like are concerned. The matter is rather different. I may not stick to what I have said about it on a former occasion (OLZ 1944 , 138 f.) but modify it in the light of Dumézil’s theory. Miθra was surely not quite unknown to Zarathustra as I argued there, yet he was not dethroned by him but adopted or included just like other functional gods in the totally transformed form in the new aspect system. (For the details s. ZDMG 103. 347 f.)

Now neither this system nor the transformation it involved is an ordinary affair; it is not just an evolution but a real revolution, not a simple literary device but a result of hard, clear thinking and heart-searching or of intuition. In the history of humanity there do appear great poets, prophets or inventors whose achievement does not consist of a little methodical step in advance but a sudden genius-like change due to flash of insight and inspiration. Such

was the case with Zarathustra. Therefore, in a way, it is idle and futile to ask how he came to his teaching of God and still worse to argue whether he created Him *ex nihilo*. Such clever questions silencing the opponents are quite impertinent—beside the mark. If however science demands such inquiry this should be carried on within related peoples and not among some modern primitive tribes of Africa or America as a certain school does in the name of the science of religions. Of course, any enlightenment—wherever it may come from—cannot be but welcome ; but it should be an enlightenment that enlightens the extant obscurities, not a chimera-like one making confusion worse confounded and difficulties more difficult.

6

The first chapter has another speciality inasmuch as it shows that also the Aryan gods of Mitani represent the same system of threefold function, whereby all sorts of Indian sources (including the ritual texts, let it be emphasised) are laid under contribution.

It is worth while to give a somewhat detailed account of this excellent chapter. After examining, with a fair summary and just critique, the various theories advanced by Schulz, Konow, and Christensen concerning these divinities, Dumézil puts forward his own theme that the reason for the appearance of just these and no other figures must be that they must have been the principal gods and consequently they must represent the triple division, cosmic as well as social, as do Jupiter, Mars, and Quirinus amongst the Romans. First of all Vedic data justifies us in dividing those Aryan gods into three groups. It is a matter of common knowledge that Mitra-Varuṇa and Indra belong to two distinct groups. And since Nāsatya-s or Aśvin-s, although very often invoked along with Indra, are neither of the same type as this warrior god, nor of the same function nor of the same grade,—they too must belong to a different group. Also in the Mitani record one can observe the threefold division of the gods. Thus here as elsewhere Mitra-Varuṇa represent sovereignty (juridical and magical respectively), Indra fighting force, and Nāsatya-s economical prosperity, health, fecundity, etc. This is their function in the cosmic plane. In the social plane they represent, or are represented by, priests, warriors, and cattle-tending agriculturists—that is, the whole community or people at large.

Now if the Brāhmaṇa-s as well as the epics repeatedly dwell upon the later inclusion of Nāsatya-s among the participators of the sacrifice, we are to consider it as the result of an Indian innovation brought about by the caste spirit of the age and place. The third class had become now the third caste ; in other words, the cattle-tending agriculturists were no longer considered to be on the same footing as the members of the first two groups of society but

were regarded as the veritable plebs. Therefore their patron gods in the cosmic plane also lost the original equal position and had to fight for it just like their earthly representatives might have struggled for their rights.

Myths and mystic rites or legends in general, discussed and illuminated by Dumézil, show that it is Indra, who opposes the inclusion of Nāsātya-s, the proud monarch against the miserable plebs. They leave no doubt also as to the above-mentioned threefold division and threefold function of the gods in question.

It is not a paradox when I say that the inclusion of Nāsātya-s or Aśvin-s in the sacrifice is an Indian innovation due to the caste system. Indeed, the inclusion by itself means avoidance of the caste spirit and a sort of progress in social evolution ; but the time and the manner in which that has been carried out presuppose former exclusion and actual efforts for recognition. It is this former exclusion that is to be accounted for as an Indian innovation due to the caste system which despised the third class as it later on did the fourth and so onwards. This narrow or unsocial view is absent in the Ṛg Veda ; and such is positively the case in the closely allied Avesta ; and therefore also in the earlier or Aryan period. Dumézil, however, sees traces of opposition in other sources also and concludes higher antiquity for it (p. 91 ff.).

7

While discussing the question of social or professional divisions from the Iranian point of view every writer refers to the rôle of Zoroaster or his three sons, which the legend makes them play about the three classes. There is however another legend which more definitely shows Iranian attitude for their equality ; but that legend being in Pahlavi attention is not drawn to it. I refer to Zāt-spram's *Zaratušt-nāmak* 11 (ed. Anklesaria, which is no longer with me ; cf. my article in *Journal of the Iranian Association* 10, 115 ff. 1921, and West, SBE 47. 148 f.), where it is related that on hearing the decision or resolution of the opposed party in power, namely, "the son of Poruśasp is senseless or : curbless ?) and foolish and secretly (=inwardly ?) corrupted ; he does not mind any of the men and women and does not accept admonition," Poruśasp said to Zaratušt : "I thought that I had begotten a son who would become a priest, warrior, and (=or) husbandman ; and (=but) now thou art foolish and . . . corrupted ; do thou proceed to the Karap-s that they may cure thee !" The episode does not occur in the parallel version of DK VII, (it is reflected in chap. 13 *bīmār śudan i. z.* of *Zarātušt-nāma* by Bahrām Pazdū who also otherwise follows Zāt-spram as I have shown elsewhere, cf. *J. Iran. Asso.* 11. 36 n.), but there is little doubt that it goes back to the Av. Nask Spand. Thus the statement of Zarathustra's father reflects the old notion that all the three classes were equally respectable. There was no rigid, watertight distinction

nor, as it seems, were the three professions hereditary ; members of the same family could have belonged to all of them. Else how could Poruśasp wish that his son were a priest or a warrior or a husbandman ? The whole society must have been based on so to say democratic principles like the modern Afghan tribes, s. Tavadia, *Indo-Iranian Studies* II p. 36 ff. and cf. for the main point Dumézil, *Naissance . . .* p. 68, and for the Rg Vedic society Hopkins, *Religions of India*, p. 28 : "There was no fixed line of demarcation between the classes. The king or another might act as his own priest—yet were there priestly families. The cow-boys might fight—yet were there those of the people that were especially "kingsmen", *rījanyas* . . .

There is an indirect proof, if a proof be necessary, that the Vedic tribes must have held similar notions about the three classes as did the ancient Iranians. The above-mentioned rôle of Zarathustra and his sons in this matter is only the later priestly reflection or version of an earlier notion which attributes the origin of the classes to Jamšed-Yima (Yama) the first man according to the Aryan as opposed to the specific Iranian view, which recognises Gaya Marətan as such. This earlier notion is met with only in later, Persian and Arabic sources ; but Darmesteter with his usual insight sees a trace thereof even in the Av. On the triple division of the *vara* made by Yima (Vid 2. 30) he remarks that it "very likely answers the distinction of the three classes" (SBE 4. 18 n. 1, cf. also *Le Zend-Avesta* 2. 27 n. 53 where he says "sans doute. . .") Benveniste develops this view in his highly instructive article "Les Classes Sociales dans la Tradition Avestique" in JAs 1932. 119 ff. A further proof for a similar belief about the origin of the classes is discovered by Dumézil among the third Aryan group, the Scythian, in a luminous article in JAs. 1930. 109 ff.—"La Préhistoire Indo-Iranienne des Castes." While giving the history of this people Herodotus (4. 5-6) relates how the three sons of their first man, himself of divine origin, strived to get hold of the four golden objects fallen from heaven—a plough, a yoke, an axe, and a bowl or cup ; how the third alone succeeded, who thereupon became the sole king. Then he speaks of the four tribes that descended from the three brothers. Modern scholars interpret these tribes as geographical divisions, which involves various difficulties according to Dumézil. Herodotus himself makes no other mention about them. Moreover, why the two brothers who relinquished all rights to sovereignty should have any claim—territorial or otherwise. And lastly the next section speaks again of the threefold division of the country by the new king for his sons. For all these reasons Dumézil sees in the two accounts two versions of one and the same legend, and understands "genos" not as tribes but simply descendants or social divisions issuing from the three sons just as the Iranian legend connects them with the three sons of Zarathustra. Then after pointing out the well attested connection between the classes and the instruments, which connection can be also observed in Ait. Br. 7. 19 on the Indian side and Vid. 14. 8-10 on the Iranian side, he ingeniously identifies the

four objects of the Scythian legend as the emblems and instruments of the three social groups. The plough and yoke naturally refer to agriculturists ; the axe (along with the bow) is known as the national weapon of Scythian warriors ; and the cup or bowl can easily be the liturgical or magical utensil of priests. A welcome confirmation of various details is found in other legends of this people as well as in those of its descendants, the modern Ossets inhabiting the Caucasus.

The later addition of the fourth class of "artisans" in Iran, already referred to in Y. 19. 16-17, marks industrial progress. And it is quite probable that the former equality of the first three classes was also given up slowly and slowly and the line of demarcation was drawn more and more closely—though without the rigidity and severity of the Indian caste system.

Here may be added a couple of remarks which I have noted long ago on the said articles of the French savants. Benveniste restores the corrupted designations of the last three classes in the extant text of Firdosi's Shah-nama, so as to conform them with the usual religious terminology. The first however he leaves as it is, since it means "teachers" (*āmūziyān*) and thus corresponds to the Manichean terminology. This explanation is plausible indeed ; and one may even support it with the fact that the modern Parsi designation *adhvāru*, although coming from Sk *adhvaryu*, actually means "teacher" (see Tavadia, "Die Vierheit des Ormazd," ZDMG. . . .). But since there is no other reason for the divergence or departure in naming the first class, one may prefer to apply the same method of restoration, namely by considering the likely changes in the orthography. Thus *āmūziyān* will turn out a corruption from *āsṛāyān* (or *aθōrnān*)—far more easily than is the case with the other terms.

Secondly, the inclusion of scribes instead of agriculturists in the third class (which happened in India also, with the Kāyasth) is not due to the desire of the scribes or authors to exalt their profession as Dumézil remarks. The term refers to secretaries in governmental offices, not to authors as such ; and their inclusion marks the progress in political life, it points to the heightened activity of bureaucracy under the Sasanids, and thus reflects the real state of affairs. What is more instructive is the fact that sometimes even the religious texts betray the real state of affairs even while continuing to designate the class by the old, inherited term. Thus when Mx 59. 9 enumerates the defects of *vāstryōšān* as ignorance (*duš-ākāsīh*), enviousness (*cašm-araškīh*), ill-will (*vat-xvāhīh*), and maliciousness (*kēnvarīh*)—a little reflection reveals to us that the author means or ought to mean by that term governmental scribes, bureaucrats—and not agriculturists. It is these public servants who ought to avoid the said defects in order to fulfil their function properly and justly ; whereas the tillers of the soil must have quite other qualifications.

The net result of Dumézil's inquiry in the first chapter of his *Naissance d'Archanges* can be summed up as follows. The tripartite system is well established already in the Aryan pantheon, because it alone can account for the appearance of the Mitani gods Mitra-Varuṇa, Indra, and the twin Nāsātya-s,—who in their turn decidedly represent the same in Indian sources. It is as well interesting as instructive to note that all of these sources—whether they are early or late, Vedic or epic, mythical or ritual—point to that system. This continuity in the entire Indian tradition is now made evident by Dumézil in a clear and convincing manner. Thus also the data of ritual texts, for instance the order of gods in the sacrifice, are to be appreciated as representing old notions (however tinged they may be with some local or late colouring, as I have pointed out above) ; they are not to be totally denounced as mere idle musings of later priests. They even supply parallels to the myths of other Indo-European peoples. The importance of Indian ritual can be said to be now established as a fruitful source for ancient mythology and religion in general also. Then when the Aryan origin of the tripartite system is ascertained, one is justified in assuming its existence in pre-Zoroastrian Iran too ; and consequently one may well inquire whether and how the Gathas of Zarathustra give any clue to it. In other words, one has to find out whether the Prophet denounced and rejected it or changed and adopted it.

Dumézil takes up this question in the following chapters. In his general survey of the Iranian religion he repeats the common but fundamental mistake about “Ahura Mazdāh” being the sole God of Zarathustra with some grand entities under Him (p. 60). The real state of affairs is quite different as I observed above : the sole God is Ahura “Lord” endowed with *mazdāh*, *aša*, and other attributes or aspect terms. This difference is not a mere verbal trick or jargon signifying nothing ; it rather goes to the root of the matter. Moreover, it involves and demands the revision of several problems ; for instance that on the religion of Darius I. On this point Dumézil accepts the result arrived at by Benveniste that it is not Zoroastrian, but to explain the occurrence of the same God Ahuramazdā in the royal inscriptions he postulates two-fold religious reform in Iran—one pre-Zoroastrian, which already recognised “Ahura Mazdāh” as the supreme God, and the other based upon it by Zarathustra himself, which is far more revolutionary, moralising (p. 63).

But if one admits the fact based upon grammar—and one must admit it at all costs—the loose use of *ahura* and *mazdāh* by Zarathustra is not to be explained away as a simple poetical device but is to be considered as a matter of far-reaching consequences. I may be excused the repetition of that fact,

or one must prove that that so-called fact is a serious mistake : namely, in the Gathas *mazdāh* is not yet the divine name. For if it were so, its occurrence would not have affected the grammatical number of the verbs and pronouns referring to the Deity. The number would have remained sg. and not turned to pl., which it has done exactly as in the case of other aspect terms. The divine name is formed and fixed by the followers of the Prophet—not by the Prophet himself, still less by someone before him who is supposed to have introduced the postulated first reform. Therefore when Darius I calls his God Ahuramazdā, he does not follow that first reform, but the “reform” introduced by Zarathustra or rather by his followers. In other words, he is a Zoroastrian—at least nominally and practically if not exactly and thoroughly.

Whatever differences Benveniste or anybody ingeniously and industrially picks out from the inscriptions and elsewhere, they can easily be attributed to other factors,—to the changes introduced by those followers of the Prophet, from whom Darius (or already his fore-fathers) accepted the new religion. If one allows or admits as a matter of fact the changes that are so conspicuous in the Avesta and still later Pahlavi works, why not those that are to be found in the Old Persian inscriptions? And if in spite of the changes one calls the authors of the former Zoroastrian, why not those of the latter also? As long as one is not dealing with the depth and degree of the spirit of the Prophet in the writings, there is no reason for denying that designation for their authors. Indeed when Herzfeld, for instance, stamps Darius as the contemporary and direct follower—not to mention blood relation—of Zarathustra, one cannot account for the differences; they rather strongly stand in our way. But by adopting the view here propounded—I may better say suggested, we have an excellent way out of all difficulties. Then even the use of *baga* as the divine appellative is as natural as that of any other words and forms peculiar to Old Persian. For one is not required to change one’s language while changing one’s religion; it is sufficient to adopt the name of the new God and such other untranslatable terms.

It is perhaps necessary to add some words about the Elamite gloss “the god of the Aryans” on Ahuramazdā. This gloss by no means proves that he was already the god of the Aryans in the sense of the common ancestors of the Indians and Iranians. The term “Aryans” is used here in the sense of (ancient) “Persians” (including probably other Iranians) just as elsewhere, in Bisitun § 70 where “in Aryan” means “in (Old) Persian” and certainly nothing else. On the ground of this gloss one can say at the most that Darius was not the first Persian to adopt the Zoroastrian religion, which point need not be pressed at all. It is sufficient if one attributes to him some special fervour and partiality for it, just as one may do so in still greater degree to Xerxes because of his Daiva Inscription. It is again some such Zoroastrian

emphasis (or, if one prefers, revival) that accounts also for the similarity between the names around Darius and those around the patron of the Prophet. The identity of the names does not necessarily mean the identity of the persons.

10

Above I admitted the importance of ritual and other later texts as reliable sources, but Dumézil goes a little too far when he declares that the difference between them and the Vedic hymns is merely a literary one. The clear details of the former are said to be not always a development of the allusive references in the latter; they are rather due to the style and diction of two different types of literature—prose treatises and poetical lyrics (p. 70). The addition of “always” makes his position as well as the matter safe; yet one may be led to the other extreme. Similarly the author is right about the double nature, abstract and concrete, of the aspect terms; but it will be a mistake to deny any difference between the Gathic and the later views thereon. Indeed there lies something essential behind the poetic and prophetic vision and the prosaic and priestly matter-of-fact dogmatic details. Anyhow it is a retrograde step to declare not only the loose use of *ahura* and *mazdih* but also the repetition of the aspect terms as the meaningless play of words. Dumézil quotes the well-known strophe Y. 47·1 as a clear case of the poet’s desire to make a grand show, a grand collection of key-words (p. 74 ff.). But whether a grand show and collection or not the strophe is certainly a prayer inculcating some grand truths as I interpret it elsewhere (ZDMG. 103·321ff.). Our difference is not about an isolated detail or a single strophe but about the entire principle or method of interpretation. Dumézil seems to depreciate all such efforts (strictly based on grammatical usage) to get a clear and comprehensive view of the prophetic words, when he asks “Que conclure de là ?” and answers “Simplement que l’important, pour le poète et pour nous, ce n’est pas le sens précis de Vohu (ou Vahišta) Manah, son orientation soit vers la nuance “aspect of God,” pour parler comme Mme M. W. Smith, soit vers la nuance “virtue of men”; c’est la présence de ce mot-clef dans un groupement avec d’autres mots-clefs” (p. 76). The answer is perhaps to be restricted to the strophe in question. Anyhow, the author himself hastens to correct the wrong impression which (as he admits) one might get from his remarks by adding a glowing tribute to the Gāhas contrasting them not only with the Avesta but also with the Veda (p. 79 f.).

It is remarkable as a general fact that just like the Indian ritual texts also such a late Iranian one as Yasna 1 has preserved ancient notions about the pantheon. In both Fire holds the final place in the sacrifice, whereas the initial one is occupied by Vāyu in India but by *manyu* (*spantatama*) in Iran. The juxtaposition of Vāyu and *manyu* seems on the surface quite hopeless

for any effort at further comparison. But the pursuit has proved valuable far beyond any expectation.

11

Iranian texts speak of Vayu as a double, as having two aspects—one belonging to the Beneficent Spirit, the other to the (Evil-working) Inimical Spirit, or simply as Good Wind and Bad Wind. This representation is almost unique; it is comparable only to the great doctrine of the two Spirits (*manyu-s*) Good and Evil themselves, who are further characterised as initial. It is worth while to add that this trait of priority receives a sort of novel interpretation at the hands of Dumézil. His chief conclusion, however, is that both traits, duality and priority, are inherited from a figure in the polytheistic and naturalistic religion which Zarathustra replaces by a monotheistic and ethico-intellectual system. In other words, *manyu* is a philosophic substitute of the atmospheric Vayu. This one can easily admit and also his further suggestion that the Iranian twofold Vayu is probably represented in India too by the Vedic couple or group Indra-Vāyu, and thus goes back to the Aryan period. Here again Dumézil pays a just tribute to the decisively advanced step taken by the Prophet (p. 90 f.), whose very choice of the term is significant: *manyu* is a spirit, but not a static one, rather dynamic, moving and working; it is Gr. *thumos* rather than *psyche*, Lat. *animus* rather than *mens*. (For a detailed examination of the whole Gatha concerning the Two Spirits, Y. 30, see my *Indo-Iranian Studies II* pp. 22-26, 88-113; for a few remarks ZDMG 100. 232-238, and for further ones below.)

12

It may not be considered out of place if I here add a few words on a novel issue raised by Henning in his *Zoroaster*, p. 46 where he says: "It seems to me that a dualism of this kind can have been built only on a pre-existing monotheism. . . . For this reason I would claim that the religion in which Zoroaster grew up was purely monotheistic. Zoroaster's religion (as are most dualistic movements) is best understood as a protest against monotheism. Wherever a monotheistic religion establishes itself, this protest is voiced—if there is a man with a brain in his head." Now apart from this general premise which may or may not be justified, I can say with some emphasis and confidence that it is not true in the case of Zarathustra at least. It will be very difficult, nay even impossible, to find a single word of protest from him against monotheism or belief in one good God responsible for the world—provided, of course, one does not stretch the last words about responsibility which is out of the question, I think. On the contrary, the Prophet will be found contemplating and concluding a monotheistic conception of the invisible power that goes under the designation of God. One has only to glance at

such typical pieces as Y. 43 or more especially 44 and various other places like Y. 31. 7-9 to convince oneself of the long recognised fact. I do not believe Henning or anybody can propose a different interpretation of these prophetic words to change our opinion about Zarathustra's attitude towards monotheism, which remains intact in spite of his so-called dualistic doctrine as I have said elsewhere (ZDMG 100. 237 f., *Indo-Iranian Studies II* 94 f., 110 ff.).

The whole teaching of Zarathustra can be summed up as rationalistic or rather ethico-philosophic. He does not share the common-place, primitive, popular belief that good things are done by this or that god or goddess and evil things by such and such demon or demoness when these are praised or propitiated or both. He rather holds and inculcates that things are achieved owing to or according to ethico-intellectual ideals within and without man. Hence his key-words, which are to be taken in double sense—as aspects of God and as virtues of man. Indeed Zarathustra does not deny outside powers as such nor does he make man absolutely independent of them. But those outside powers are not the arbitrary gods and the like. They are the two polar-forces, good and evil *manyu-s*; and man has to follow one and fight the other to reach the personal as well as the universal goal. There is no sharp division between the things of the high above and those of the down below; there is eternal and universal inter-relation between them.

This comprehensive view of the universe in which both heaven and earth co-operate can be called, in a way, already Aryan or even Indo-European. It is not an unknown thing how Vedic singers combine divine and human themes in single hymns or even single strophes. While participating in the Veda class recently it even occurred to me *inter alia* that, under god Indra is also meant some human warrior. This reminds me of another, mystic view that in Vedic rites sacrificers assume themselves to be gods. This is however not the subject for me to pursue; it will be certainly worth while for someone else. Here I shall only quote a pertinent remark of Bergaigne: “Ni le ciel seul ni la terre seule, mais la terre et le ciel étroitement unis et presque confondus, voilà le vrai domaine de la mythologie védique, mythologie dont le rituel n'est que la reproduction” (*La Religion Védique I*. p. 24).

THE HILL TRIBES OF ASSAM

By

R. Wood

The story of the hill tribes of Assam was, until as recently as the last World War, very much of a closed book to most people in India. The North East frontiers of India were, till then, only of interest to the few Government officials who had to work among the tribes of India's Tibeto-Burman border. The Japanese invasion, however, brought this little known State to the notice of the world and with Assam as the cynosure of every eye, stories of the different people of this wild, primitive, frontier state started coming out to the world. A concise survey, even in the briefest form, on all the hill tribes of Assam would indeed be a difficult undertaking. So many are the tribes, so varied their customs, so different their languages and dialects, that a study of one tribe alone is a major work in itself. Volumes have been written about these people, but each volume deals with a particular sub-tribe alone, which the author has particularly concentrated on and studied in a fairly comprehensive manner. It is a strange fact, too, that there are tribes in the administered area today about whom nothing has been written in any connected sequence. Even stranger still, the fact that there are unknown tribes on our North Eastern frontiers, tribes whose territories have not been influenced by the march of time and civilisation, who, in this Twentieth century, live the lives of their ancestors and are governed by no laws but their own. We follow then, those tribes about whom something is known, but before we deal with each tribe separately, it would be better to first get a general picture of the hill tribes of Assam as a whole.

The state of Assam, bounded as it is in the North by Tibet, and in the East by Burma, has for centuries been subject to infiltration and raids by marauding tribes from beyond its borders. Today we see the known tribes of Assam established on the hill ranges which have been called after them. Here they were established after centuries of migration, brought about by wars, feuds, raids or economic necessity. Their past is very much of a legend and the known history of these tribes really begins with the Nineteenth century, when civilisation first visited the hills of Assam. Anthropologists have tried to trace their origin, but their findings, though scientifically sound, are yet extremely inadequate to give us any connected story about their past. Their own epics and legends, usually narrated in the form of tribal songs, are as romantic and fascinating as any in the world. They will all trace their origin to the hills to which they now belong, but this, after all, is only natural of

simple people who could not have possibly kept a record of their constantly changing past.

ORIGIN AND POPULATION

The hill tribes of Assam, which are, generally speaking, of Mongolian extraction, number roughly 15,00,000 out of a total state population of approximately 11,500,000. The above figures for the hill tribes is only roughly given, as a census has not been taken for some years, and, in any case, a correct figure of the population of the hills in certain areas would be most difficult to assess even by practical means. This figure does not include the tribes of the unadministered tribal areas. The unadministered tribal areas, referred to officially as the Tribal Areas, consist of most of the districts of Balipara, Sadiya and the Tirap Frontier Tract, and also an area to the East of the administered Naga Hills district. Most of this area has not been administered and, as has been previously stated, some of it not even visited. The Tribal areas have seen little or no departure from the traditional ways of life. The fringes bordering Tibet and Northern Burma have been influenced slightly by Buddhism while Christianity has similarly influenced those bordering the Naga Hills administered area. The vast majority, however, still adhere to a form of animism. Almost all the people in these areas are entirely illiterate. As far as their development is concerned, these tribals, though of the same stock, are far behind the hill tribes of the administered territory. The administered hill tribes are found in the districts of the Naga Hills, North Cachar Hills, Mikir Hills, Khasi and Jaintia Hills, Garo Hills, Lushai Hills and the hill areas of Manipur State. Of these, a very small minority have left the hills and settled in the plains.

LANGUAGE

Perhaps the most interesting fact about the hill tribes is the great diversity of languages which exists among such a comparatively small number of people. There are between fifteen to twenty distinct languages, not including innumerable dialects, and with a small exception in the case of the Lushais and Kukis, the speaker of one language or dialect will not understand that of another. This has been one of the main reasons for the distinct separation of these tribes and the lack of any appreciable unity among the hill people. Hindustani and Assamese have, for a long time, been adopted as the *lingua franca* for trade among the more advanced and more developed hillmen who have to come down to meet the traders. As an opposite to this, of course, the traders who serve the interior naturally adopt the language of the people they serve. As a *lingua franca*, however, Hindustani seems to be more widely known than Assamese, particularly in the Southern and Central areas.

EDUCATION

In the educational field, the hill tribes are at varying stages of educational advance. The Khasis and Lushais are by far the most developed. After them come the Nagas, the Garos and the Kukis. The Mikirs are yet far behind. It is only in recent years that great advances have been made in the educational field among the Nagas and the effects of this cannot yet be fully felt. The standard of literacy of the Khasis and Lushais, however, is comparable with that of the people of the plains, except that the number receiving higher education is considerably less.

RELIGION

The hill tribes originally followed a form of animism, and those who have not yet been converted to Christianity are animists still. Christianity, however, has been and is still rapidly spreading among them. There are few non-Christians among the Khasis and Lushais while almost half the Naga population has been converted. Indications go to show that all but a small minority will be Christians in the near future. Hinduism and Mahommedism have no converts in the hills.

ECONOMY

Agriculture is very much the mainstay of the hill people though the more advanced, who live in the big towns, have floated and established business enterprises. The normal method of agriculture, generally, is jhuming, jhuming being the system of cultivation where the undergrowth is burnt and the seeds cast in the soil so enriched by the ashes. The agricultural life of the people, however, is not an easy one. The cultivation of the hill slopes is a difficult task involving much hard work. Subsistence cultivation is more prevalent in the interior with cash crops more favoured in the areas accessible to road transport. Apart from the system of jhuming, some tribes, and particularly the Angami Nagas, have developed cultivation by irrigated terraces to a very high degree. The belief in the old methods of cultivation is very strong and modern scientific methods are still regarded with suspicion and distrust.

INDUSTRY

There are as yet no important industrial undertakings in the hills. Small developments would be possible only with improved communications. These hills, however, have not been thoroughly surveyed for any source of important mineral wealth. At many places there is a possibility of harnessing abundant water power, but such power stations have yet to be established. The areas

are still very undeveloped in this respect and the future of industry in the hills has yet to be seen. Agriculture continues to be the mainstay of the people.

LOCAL ADMINISTRATION

The village is the normal unit of administration and its organisation varies with every tribe. Broadly speaking, however, there are two main diversions :—

- (1) Villages ruled by elders—Ao, Lotha, Angami and Kacha Nagas, Mikirs, Garos and Khasis.
- (2) Villages ruled by hereditary chiefs—Sema and Tangkhul Nagas, Lushais and Kukis.

The power of the autocratic chief, although absolute in theory, is, in practice, limited and he always has to appoint elders to assist him. Their appointment and dismissal of course, are subject to his own discretion. With the stopping of tribal warfare and the spread of education and Christianity, the authority of the chief has tended to decline although his powers are still considerable. Village authority in the hills is still very much of a living force and controls practically every aspect of village life. It is only in a few areas, particularly in the Khasi hills, that it has tended to become weaker and for the villagers to take their disputes to the Courts in preference to the village council. This, of course, may be partly due to the fact that the Khasi village authorities have not been vested with certain limited judicial and other powers as has been done in the case of other tribes.

TRIBAL ORGANISATION AND UNITY

The lack of any effective unity among the hill peoples has been very much of a problem. In fact, there was no effective unity within the tribe itself in many cases. In recent years, however, the formation of Tribal Committees has indicated the development of tribal consciousness and a step towards more effective unity. The most recent development is the District Council, which embodies a form of local autonomy in all matters with some important exceptions. The consciousness of the need for unity was stimulated by a politically uncertain future and the impact of war. Effective unity is a state to which these people have to be gradually led by progressive steps. The District Council embodies and is intended to preserve the traditional democratic way of life of the different tribes.

JUSTICE

Customary law has prevailed in practically all cases except those of the most serious nature. Further exceptions are those offences arising as a result of the advent of administration, such as the disobedience of laws and orders

applied by the Government to the hill areas. Customary law, of course, varies from tribe to tribe and sometimes even within a tribe. The village council, to whom considerable powers have been delegated under the Rules for the administration of justice, hear all but the most serious cases. In the Khasi hills, Garo hills and Mikir hills, these powers have been delegated to an individual elected by the people and approved by Government who has jurisdiction over a number of villages. The village authority is the revenue collecting agent in certain other areas. Appeals lie to the District Magistrate or his subordinate Magistrates. In most hill districts, there is a staff of interpreters for interpretation from the local language into the *lingua franca* of the district and who act as intermediaries between the Government and the people. This staff, in certain areas, and particularly in the Naga Hills, also hear and decide less important cases and appeals from village decisions. An appeal lies from their decision to the District officer. Justice is, on the whole, speedy, cheap and acceptable and has behind it the sanction of long tradition.

The above gives us a general picture of the hill tribes, without any reference to the many different customs prevalent among them. The hill people are in a process of change, but not in any change affecting too much their basic traditions and ways of life. Changes in the aspect of political cohesion, of unification of efforts and ideals, of a better and broader outlook on life brought about by Christianity and the urge to education and higher studies these are some which make the picture of tribal life look better and brighter each year. The process of development is at present fairly rapid. Basic traditions and ways of living, will, if affected at all, and despite the rapid process of development, be affected in very gradual stages. In considering each tribe, therefore, it is very essential also to examine some of these old habits, customs and characteristics to get a fair idea of the tribe, even though religion, civilisation and education may have changed their outlook towards such habits and customs. The wealth of matter that could be included in the succeeding paragraphs is almost limitless, but only a brief sketch of the more interesting points can be undertaken in this paper.

THE LUSHAIS

LOCATION

The Lushai Hills, which comprise an area of some 7000 square miles, are bounded on the North by SYLHET and CACHAR, and the state of MANIPUR, on the West by the CHITTAGONG Hill Tracts and the state of Hill Tippera, on the South by Northern Arakan and the Chin Hills, and on the East by the Chin Hills. The whole surface is covered with ranges of hills which run almost due North and South, with an average height of about 3000 feet on the West, rising to 4000 feet farther East, and here and there to over 8000 feet.

ORIGIN

The history of the Lushai Hills, as far as is known, is the history of a backwash or eddy of the great wave of immigration that is generally believed to have started from North-West China and spread over Assam and southwards towards the sea. In the Lushai Hills, the movement over the last century has been northwards. At the beginning of the Nineteenth century, certain tribes, known as the old Kukis, were driven from this country, and finding no safety in the plains of Cachar, settled in the hills to the North of the Surma Valley. Fifty years later, there was another immigration of hill men, called New Kukis to distinguish them from their predecessors, who were driven from the Southern hills by the Lushais, who made their first appearance on the Chatachara range in 1840. Prior to the advent of the British, the Lushais had been accustomed to make periodical descents upon the plains. Such raids, however, continued even after the advent of the British. Punitive action had often to be taken and it was not until 1892 that the hillmen decided to remain peaceful. This state of peace continued thereafter.

POPULATION

The population of the Lushai Hills is at present roughly given as 200,000. This figure includes the sub-divisions of these hill people of which the principal, the Lushais, supply chiefs to nearly every village in the hills. The others are the Pois or immigrants from the Chin Hills, the Hmar, or tribes who have come from Manipur, the Ralte, the Paithe, the Thado, the Lakher. Generally speaking, however, they are all Lushais. They are a short and sturdy race, with countenances of a distinctly Mongolian type.

VILLAGES

The people live in villages which are generally built on the top of a ridge or spur and which, before the British occupation of the hills were strongly stockaded. Each village is ruled by a chief who was in the past entirely independant. The chief is still fairly supreme but if his subjects dislike his administration, they move elsewhere. It is he who settles all disputes and decides on the areas of cultivation and the changes of location of the community. His house is the poor house of the community and orphans and indigent persons live there and get food in return for labour.

CUSTOMS

In spite of the fact that women exceed the men in numbers, the Lushai bachelor has to pay heavily for his wife. The father or nearest male relative of the girl receives from three to ten mithan (hill cattle), though cash or other

articles may sometimes be given in their place. The giving of cash or gifts does not end there, however, for the aunt, the nearest male relative on her mother's side and the eldest sister must also receive something. Divorce by mutual consent is recognised, but as the man does not recover any part of the bride's price, the inducement to such a course seldom exists. Inheritance among the Lushais follows the following lines. In wealthy families, when a son marries, he receives a certain number of houses and becomes an independant chief. At the same time, he receives a share of his father's valuables. The youngest son remains with his father and eventually succeeds to the village. Much the same custom prevails among the common people.

Their ancient funeral rites, which are not widely followed now, were on the following lines. After death, the corpse was dressed in its best clothes and fastened to a bamboo frame in a sitting posture. A big feast was then given to the friends and neighbours and food and drink were offered to the corpse. On the evening following the death, the body was interred just opposite the house, the grave consisting of a shaft about four or five feet deep from which a tunnel branched off in which the corpse was placed.

RELIGION

Lushais were originally animists and a few still are in the more remote regions. The influence of the missionaries, however, has been very great, and particularly that of the Welsh Mission. Lushais are now predominantly Christians. In fact, as compared to the other hill tribes, the percentage of Christians is the highest in the Lushai Hills.

AGRICULTURE AND INDUSTRY

Agriculture is the mainstay of life in the Lushai Hills. Jhuming is the system of cultivation adopted. The main crop is rice. Other crops which grow well and which could be developed are cotton, oranges, pineapples, bananas, maize, tea, coffee, sugarcane, tung and tobacco. The district could well be almost self-sufficient in products. No thorough survey has been carried out to ascertain any potential sources of mineral wealth. Such a survey might reveal possibilities as yet unknown. An important cottage industry in the area is the weaving of cloth at which the Lushais are very clever with an extremely good sense of design.

EDUCATION

The standard of education in Lushai is high and compares favourably with that in any other part of India. Education is given mainly through mission schools which take pupils upto middle standard. There is a small

high school in the capital, AIJAL. Quite a number of village primary schools exist all over the district. Education is given great importance by the people and its development and progress are very good.

THE PEOPLE

The Lushais are a short, sturdy race of gay, happy and intelligent people. They are extremely musically minded and sing their hill songs beautifully to the accompaniment of guitars and ukeleles. The men today adopt the western mode of dress but their women still adhere to the Lushai lungi, the "puanchei", which is woven with a multitude of gay colours by the women themselves. Their tribal dances are not suggestive of wildness but extremely picturesque. Apart from being cultivators, the men are very keen sportsmen and the spirit of competition with them runs very high. They are a very hospitable people and their magnanimity with food and zu is well known to those who have visited the Lushai Hills.

ORGANISATION

The district is in charge of a Superintendent of AIJAL in the North with a sub-divisional officer at LUNCLEH in the South. These are the only two places in the hills that are anything more than villages and they are the main trade centres. The Superintendent and Sub-Divisional Officer keep contact with the chiefs through circle interpreters, who are constantly touring in various circles. The chiefs run their own territories, assisted by their elders, and are interfered with as little as possible.

After World War II, a popular political party, the Mizo Union, came into being as representative of the Lushai people. Certain members seceded from this party in 1947 to form the UMRO (United Mizo Freedom Organisation) and this new party adopted a distinctly pro-Burma attitude. In fact, their leaders were known to have visited RANGOON at the invitation of the Burma Government. They lost in the general elections, however, and there are indications that the party is now almost extinct. The Mizo Union is still very popular. The working of the District Council cannot as yet be commented on as it has really only begun.

THE KHASIS AND SYNTENGs

LOCATION

The Khasi and Jaintia Hills, covering an area of some 6000 square miles, form the central section of the watershed between the valleys of the Brahmaputra and the Surma. The district is bounded on the North by Kamrup and Nowgong, on the East by Nowgong and Cachar, on the South by Sylhet, and the West by the Garo Hills. To the North the hills rise gradually from the

Brahmaputra Valley in a succession of low ranges, covered with dense ever-green forests. On the South, the Khasi Hills spring immediately from the plain to a height of 4000 feet and form a level wall along the North of the Surma Valley. The Jaintia Hills slope more gently to the plain, but these also have no low out-lying ranges. The Southern and central portions of the district consist of a wide plateau between 4000 and 6000 feet above sea-level, the highest point of which, the Shillong peak, rises to 6450 feet. On the North, towards Kamrup, are two similar plateaux of lower elevation.

ORIGIN

On ethnological grounds, there are reasons for supposing that the Khasis and Syntengs have been established in these hills for many centuries ; but, living as they did in comparative isolation in their mountain strongholds, little is known of their early history. They, like the other tribes of Assam, are descendants of the great Indo-Chinese race, whose headquarters are supposed to have been in North-Western China. They are, however, thought to belong to one of the earliest band of immigrants. Their language is quite unlike any other form of tribal speech now found in Assam, but is connected with the Mon-Khmer group of Burma and the Malay Peninsula. They are decidedly Malay in appearance. While the rest of the horde pressed onwards towards the sea, the Khasis remained behind in their new highland home, and for many centuries have maintained their nationality intact, though surrounded on every side by people of a different stock. The tribe is divided into a large number of exogamous classes which are in theory composed of persons descended from the same female ancestor.

These hillmen, though more peacefully disposed, were known to harry the plains on the North and South of the district and ravage villages at the base of their hills with fire and sword. They were first visited by Europeans in 1826 when Mr. David Scott, whose name is even now very well remembered, entered into arrangements with the chiefs for the construction of a road through their territory from the Northern plains into Sylhet. The threat of being brought under taxation made the tribes rise in 1829 and massacre two European Officers and their followers. Military operations, protracted over several seasons, were then commenced and it was not until 1833 that the last of the Khasi chiefs tendered his submission. With their independence recognised, they entered into engagements with the Government and their development thereafter was peaceful.

POPULATION

The latest estimate of the population of the Khasi and Jaintia Hills is given as just under 300,000. The people who inhabit the Jaintia Hills, forming the Jowai sub-division of the Khasi and Jaintia Hills are known as Syntengs

by the people who dwell in the uplands of the central part of the district who call themselves Khasis. The people inhabiting the deep valleys and hill sides in the South are called Wars. The Syntengs call themselves Pnars and refer to the Khasis as the Khyriam. The term Khasi, however, is a general name for all the people of the district. The people of the low-lying hills to the North though known as Bhois, are also Khasis. The above figure, if sub-divided, would probably show the population of the Syntengs as about half that of the Khasis. They are a short and sturdy race with great muscular development of the leg. The Syntengs and the inhabitants of the lower reaches are less sturdily built and have darker complexions, the result, in all probability, of closer connection with the plains.

VILLAGES

As compared to many of the North-East frontier tribes, where little security of life and property compelled the people to live in large villages on sites selected for their defensive capabilities, the Khasi villages are, as a rule, small. This, of course, is due to the fact that the Khasis have been less distracted by internal warfare. The houses are low, with roofs nearly reaching to the ground, and are usually made of wooden planks. They are not built on platforms, as is normally the case with the hill tribes, but the floor is often made of boards. The well-to-do now follow the modern method of house construction, the houses being light and earthquake proof, a feature which was introduced after the great earthquake of 1897.

CUSTOMS

Christianity has greatly influenced the Khasis as far as their marriage custom is concerned but the old custom still prevails among those not so influenced. At a marriage, the parties are pronounced man and wife in the presence of friends and a feast usually follows. The essential part of the ceremony is the mixing of liquor from two different gourds, representing the two contracting parties, and the eating out of the same plate by the bride and bridegroom. This union can be terminated by mutual consent, and is effected by a public declaration coupled with the presentation by the man to the woman of five cowries or copper coins which she returns to him with five similar coins of her own. He then throws them away. The public proclamation is sometimes dispensed with and the marriage dissolved by the simple tearing of a pān leaf. The contracting parties at first live in the bride's mother's house, but after the birth of children, the parents may set up house keeping together. The youngest daughter, however, will carry on in her mother's house to which she eventually succeeds.

The Khasis follow the system of matriarchy and the women among the Khasis enjoy a position of unusual dignity and importance. They have for generations been the custodians of property. Their counsels carry weight with their male relatives and with them do the women share the burden of life, but in spite of their responsibilities and duties, they have lost none of the fascinating characteristics of their sex. The question of inheritance cannot be understood without an understanding of the Khasi ideal of life—his “Niam” or religion. In the present day, one gets the idea that the youngest daughter, who becomes the custodian of property, is the inheritor. In fact, the property is the property of the family, who are bound together by “Niam”, and such property is also bound up with obligations connected with that “Niam” of the family. “Ka Niam” is the cementing factor of the family. The parental or ancestral home is the “Ing Niam.” In that circle of family religion and worship, the females keep up the “Niam” while all the male relatives are prospective shedders of blood and prospective fathers of other families who are not members of the family of their mothers. The youngest daughter, being the last person to keep house for the parents with them and after them, is the keeper of the “Niam” as well as of the property. The earners in a family are not permitted to take their earnings outside that family. Thus, as long as a man remains in his mother’s house, whether married or unmarried, he is earning for his mother’s family and his mother or sisters and their children are his heirs. If, however, he is living separately with his wife, she and her daughters are entitled to succeed.

The Non-Christian Khasis burn their dead, each clan or family having its own burning ground. Two arrows are shot, one to the East and the other to the West to protect the dead man and a cock is sacrificed, which is supposed to show the spirit the way to the other world and to wake him at dawn so that he may pursue his journey. The bones are subsequently collected from the pyre and removed to the common burial place of the tribe. The stones erected to the memory of the dead form a special feature, being very numerous and often a great size. These monuments are of two kinds, some being tall upright monoliths, others flat slabs resting on smaller stones about eighteen inches high. The monoliths are generally placed in rows, the central stone being erected in memory of the maternal uncle and one on either side in honour of the deceased and the deceased’s father. These monumental stones are erected near villages and paths where they will be most often seen.

RELIGION

Christianity has greatly influenced the Khasi Hills, the earliest Mission, the Welsh Presbyterian, being established in the hills since 1841. A Roman Catholic Mission started work towards the end of the nineteenth century. A vast majority of the former animistic population is now Christian. The

natural religion of the Khasis, however, is like that of most of the hill tribes, rather vague and ill defined. They believe in a future state but do not trouble themselves much about it.

Misfortunes are attributed to evil spirits and steps are at once taken to ascertain who is offended and how he may best be propitiated. One of their most curious superstitions is that of the "thlen." The tradition runs that there was once in a cave near Cherrapunji a gigantic snake or "thlen," which caused great havoc among men and animals. At last, one man took a herd of goats with him to the cave and fed them one by one to the monster. The snake soon learnt to open its mouth to be fed at a given signal, and the man, making a lump of iron red hot, threw it into its mouth and thus killed it. The body was then cut up and eaten but one small piece remained and from it sprang a multitude of "thlens." These "thlens" attach themselves to different families and bring wealth and prosperity but only if fed on human blood from time to time. To satisfy this craving a human being must be killed and the hair, the tips of the fingers and a little blood offered to the snake. Many families are known or suspected to be keepers of the "thlen." Murders have frequently been committed in the past in consequence of this superstition.

AGRICULTURE AND INDUSTRY

The soil of the Khasi Hills consists of stiff clay which, in its natural state, is not very fertile. Manure is accordingly much prized. Towards the East, the land becomes more fertile. The Khasis are energetic and enterprising farmers and are quick to adopt fresh staples that are likely to yield a profit. In the more level valleys, rice is grown on terraces and irrigated. Elsewhere, crops are raised on hillsides. Turf and scrub are dug up, arranged in beds and burnt and the seeds is sown in the ashes which serve as manure. In addition to rice, the principal crops are maize and various kinds of millet and pulse. Some cotton is grown in the forest clearings to the North and oranges, betel nuts and pineapples on the Southern slopes of the hills. Potatoes were first introduced in 1830 and were soon widely cultivated. Peaches, pears and plums are grown on the higher hills. The mineral wealth of the districts consists of coal and lime stone. The iron industry was originally of considerable importance but is now almost extinct. Cloths are woven in the Jaintia Hills from thread spun from the 'cri' silk worm and from cotton grown in the jhums. Bamboo mats and cane baskets are also made. In addition to being farmers, the hillmen are keen traders.

EDUCATION

Great strides have been made in the educational field in the Khasi Hills. Shillong, the capital, has many schools and colleges, while primary schools have been established in most of the outlying areas and middle schools in the

more important centres. The Khasis are keen to learn and many there are who have been for advanced studies abroad. They are by far the most advanced and the most educated among the hill tribes.

THE PEOPLE

The Khasis are a happy, freedom loving, hard working people, who show a distinct characteristic in their dislike of all restraint, including the restraint of tradition. They are ever ready to take up a novelty and to this healthy spirit of enterprise is due the marked progress they have made in the development of material comfort and their rapid progress towards civilisation. They are an extremely independent people with a marked antipathy towards any form of discipline from outside. The men take to sports very easily and are very keen archers. The mode of dress generally adopted by the men is the western jacket and trousers. The women still adopt their old mode of dress, a cloth or woollen covering for the head with a cloak of the same kind of material over the shoulders stretching down to the feet. The costumes worn by both men and women dancers on certain special ceremonial occasions are extremely beautiful and elaborate. Like the Lushais, they are great lovers of music and can sing extremely well.

ORGANISATION

The district is divided into two sub-divisions, Shillong and Jowai. Shillong is the headquarters of the Deputy Commissioner and of the local government. The Jowai sub-division is in charge of a sub-divisional officer. Politically, the district has been divided into 25 Khasi states, which were independent in the past. Though headed by a chief, or "siem," administration followed very democratic lines. With independence, however, all the states have merged in with the Indian Government but the old system of administration continues. The work of the District Council as in the case of the Lushais, cannot as yet be commented on.

THE GAROS

LOCATION

The Garo Hills, covering an area of about 3000 square miles, are bounded on the North by Goalpara District, on the East by the Khasi and Jaintia Hills, and on the West and South by the Eastern Bengal districts of Rangpur and Mymensingh. The greater portion of this district consists of hills which form the western extremity of the range dividing the valleys of the Brahmaputra and the Surma. The hills rise sharply from the plains on the South and attain their highest elevation in the Tura and Arbela ranges, which lie parallel to one

another, East and West, near the centre of the district. The highest peak, Nokrek, 4650 feet, is a little to the East of the Tura station. On the North, a succession of low hills fall away towards the Brahmaputra. The hills are covered with dense forest, mostly evergreen, and the scenery generally is wild and picturesque. The whole district is malarious and unhealthy and it was here that "Kala Azar" first made its appearance in Assam.

ORIGIN

Practically nothing is known of the early history of the district. Ethnologically and linguistically, however, the Garos belong to the Bodo group, and there seems good grounds for supposing that they are members of the great Tibeto-Burman race whose cradle is said to have been North-West China. They are believed to be closely related to the Kacharis, Rabhas, Mech and other tribes inhabiting the Assam Valley, but to belong to a wave of immigrants subsequent to, and distinct from, that which left the Khasis in the hills to the East. According to their own traditions, they came from Tibet and settled in Cooch Behar. From there they were driven to the neighbourhood of Jogighopa where they remained 400 years, but were again compelled to fly towards the South by the king of the country and his ally, the ruler of Cooch Behar. Their next wanderings were towards Gauhati, where they were enslaved by the Assamese, but released by a Khasi prince, who settled them in the neighbourhood of Boko. The place, however, was infested with tigers and the Garos then moved into the hills in which they are now found. The earliest notices of the Garos describe them as being in a state of intermittent conflict with the Zamindars of the large estates lying at the foot of the hills. Towards the end of the eighteenth century, the Garos inhabiting the outer ranges had been brought to some extent under the authority of the zamindars, but the villages in the interior were entirely independant. The turbulent acts of these hill people continued even after they had been released from control of their landlords. Several head-hunting raids were carried out on to the plains to North and South and it was not until 1872-73 that the government was able to establish a peace in the district which was never again broken.

POPULATION

The population of the Garo Hills is given roughly as 254,000. The name they use among themselves is not Garo, but Archikrang (hill people) or Mandrang (men). The Garos classify themselves by geographical divisions (jal) and by exogamous septs (chachi), subdivided into "Maharis" or families. Some of the important "Jals" are the Abeng, the Atong, the Matchi, the Matjangchi, the Awi, the Akawi, the Chisak, the Matabeng and the Migam. The great majority of these divisions do not appear to denote racial distinctions. There are differences of dialect, but customs, as a rule, are similar. The two

main exogamous septs are the Sangma and the Marak. The septs are again divided into numerous "maharis."

VILLAGES

The villages are often built on the sides of hills and are unfortified unlike those of the Nagas. They consist of small hamlets containing but a few houses and in no other district are the villages so small. The houses are mainly constructed of bamboo, and though one end rests on the earth, the other, over hanging the slopes of the hill, is supported on bamboo posts and is some height above the ground. They are often from 80 to 100 feet in length and are divided into different compartments, but owing to the absence of windows, they are dark and gloomy.

CUSTOMS

The Garos are not exclusive in matrimonial matters and will intermarry with any persons except Jugis or sweepers. Their conditions of living, however, make mixed marriages very uncommon. The proposal comes from the family of the bride and though his parents' consent must be obtained, the wishes of the person most concerned are sometimes not consulted. If the bridegroom dislikes the girl, he runs away, and after he has done this and been recaptured twice or thrice, he is allowed to go for good. The essentials of the ceremony are an address from the priest and the slaughter of a cock and hen. Divorce is recognised. Polygamy is permitted, provided that the consent of the first wife is obtained.

The Garos, like the Khasis, observe the system of matriarchy. Inheritance goes through the female and property frequently passes through the daughter to the son-in-law. Where this occurs, the man is compelled to marry his mother-in-law if she is still alive. When a woman dies, the family property passes to her youngest or occasionally to her eldest daughter. The husband is, however, allowed to retain possession of the estate if he can succeed in obtaining one of his first wife's family as his second spouse.

The dead are buried and the calcined bones buried in the neighbourhood of the homestead. The villagers are feasted. A post is erected near the porch in memory of the deceased. Sometimes as many as fifty posts may be seen before a house which has been in the same position for many years. A great man's post is carved into a rude effigy of his features and clothed in his dress of state.

RELIGION

Christianity has influenced the Garo Hills but not to the same degree as some of the other tribes. The American Baptists were the earliest missionaries in the area. The Non-Christians, however, believe in a supreme deity

and in a future life, but as is usual in the hills, the greater part of their religious activities is devoted to the propitiation of evil spirits who are supposed to be the cause of the misfortunes that befall them. A few of the villages bordering on the plain are Hindu.

AGRICULTURE AND INDUSTRY

The Garos adopt the jhum system of cultivation. After the burning of the trees and brushwood, the rice crop is planted with the commencement of the rains. Shortly afterwards, the seeds of vegetables, cotton, pepper and pulses are sown in the same clearing, and each crop is reaped in rotation as it comes to maturity. Miscellaneous crops include potatoes, ginger, indigo and tumeric. There are great possibilities in the way of mineral wealth in the district but until the stage of communications improves it will not be possible for any major undertaking to be done. Coal, petroleum and limestone are there but these have yet to be worked. No special local manufactures exist. The women weave a coarse cotton cloth for themselves and their men and baskets and bamboo mats are also made for sale.

EDUCATION

Fairly good progress has been made in education but the district is still not as advanced as the Khasi and Jaintia Hills or Lushai Hills.

THE PEOPLE

In appearance, the Garos are squat and sturdy, with oblique eyes, large heads, thick lips and large and ugly features, which have a peculiarly flattened appearance. In disposition, they are cheerful and friendly. The people, as a whole, are well-to-do and have accumulated property. Some of their most treasured possessions are metal gongs to which they attach a fictitious value. The intrinsic value of these articles is small, and new gongs do not cost very much, but one collection of 60 old ones is known to have been sold for Rs. 3000. The dress of the men and women was extremely scanty in the past, but civilisation has improved this situation.

ORGANISATION

The district does not contain any sub-divisions and only a small staff is employed on its administration. The hills are administered under a code of regulations specially framed by the local government on their behalf. The village organisation is of a very democratic character, though legend has it that the Garos were originally ruled by chiefs. Petty criminals and civil cases are decided by village officers called laskars, who are also entrusted with the greater part of the duties assigned to the police in other districts.

THE NAGAS

LOCATION

The Naga Hills, covering an area of just over 3000 square miles, are bounded on the North by Nowgong and Sibsagar, on the West by the North Cachar Hills, on the South by the State of Manipur, and on the East by a line which follows for the most part the course of the Dikho and Tizu rivers, beyond which lie hills inhabited by independent tribes. The district consists of a narrow strip of hilly country. The Barail range enters it from the West and the Japvo peak, a little to the South of Kohima, stands at an elevation of nearly 10000 feet. The hills generally take the form of serrated ridges, covered with dense forest and scrub and grass jungle, and separated from one another by deep valleys. The higher hills are healthy, but during the rains, the valleys and lower ranges are decidedly malarious.

ORIGIN

Of the early history of the Nagas, as of other savage tribes, very little is known. The term Naga was applied by the Assamese to a number of different tribes inhabiting the hills between the Brahmaputra Valley and Burma on the North and South, the Jaintia Hills on the West and the country inhabited by the Khamtis and Singphos on the East. Like the rest of the tribes of Assam, they belong to the great Tibeto-Burma family. But they are differentiated from most of the other sections of the horde by their warlike and independent spirit and by their indifference to the sanctity of human life. In the time of the Ahom Rajas, they occasionally raided the plains but the more powerful princes succeeded in keeping them in check and even compelled them to serve in their military expeditions. The story of the early British relations with these tribes is one of perpetual conflict. Between 1839 and 1851, ten military expeditions were led into the hills for the main purpose of punishing raids. In early 1851 the Government decided on a complete withdrawal and an abstention from all interference with the hillmen. The troops were recalled, but before the end of the year, 22 Naga raids had taken place. Between 1853 and 1865, 19 raids were committed with serious loss of life to British subjects. The formation of a new district was accordingly decided upon but the hillmen resented these advances. Officials and survey parties were continuously attacked. Eventually, in 1879, the whole country side around Kohima rose and besieged the garrison there, which had to be relieved by a column from Manipur. A campaign against the Nagas then followed which lasted till 1880. This taught them a lesson and the district was restored to a condition of peace and order. Even after this, however, there were instances of tribal battles and raids against which punitive columns had to be despatched.

POPULATION

The population of the administered area of the Naga Hills is estimated at roughly 300,000. The term Naga is very general, and embraces the many tribes that inhabit these hills. The most important and war-like are the Angamis, who occupy the country around Kohima. North of them come the Rengmas, then the Lhotas, while North and East of the Lhotas are the Aos, whose villages stretch up to the Dikho river. Then there are the Semas, the Tangkhuls, the Kachas, the Kabui, the Konyaks, the Changs, with more tribes further away.

VILLAGES

The villages are usually built on the top of hills, strongly fortified and except among the Semas, are of considerable size. The houses are built closely together, in spite of the frequency of destructive fires. The posts and rafters are of solid beams and the roof at the sides reaches nearly to the ground. The houses of the Lhotas and Aos are laid out in regular streets but there is a complete lack of symmetry in the Angami and Sema villages.

CUSTOMS

The marriage customs vary to a certain degree with different tribes. The following is a description of the marriage ceremony of the Angamis. The young man, having fixed his choice upon a certain girl, tells his father who sends a friend to ascertain the wishes of the girl's parents. If they express conditional approval, the bridegroom's father puts the matter further to a test by strangling a fowl and watching the way in which it crosses its legs when dying. If the legs are placed in an inauspicious attitude, the match is immediately broken off, but if such a catastrophe is averted, the girl is informed of the favourable progress of the negotiations. She can, at this stage, exercise a power of veto, as, if she dreams an inauspicious dream within the next three days, her suitor must go elsewhere. If all goes well, however, the wedding day is fixed. The proceedings open with a feast at the bride's house. In the evening she proceeds to her husband's home but though she sleeps there, he himself retires to the bachelor's house. The feasting goes on the next day but they are separated again in the evening. On the third day they visit their fields together but not till eight or nine days have elapsed is the village priest called in and they allowed to stay together. The Angamis and Aos do not, as a rule, pay money for their wives, but among the Lhotas and Semas, the father of the girl usually receives from eighty to a hundred rupees. Divorces are not uncommon among them.

The law of inheritance is very similar to that of the Lushais. During a father's lifetime, his sons receive shares of his landed property as they marry, and the youngest son usually inherits his father's house.

The dead are, as a rule, buried in shallow graves in the vicinity of their homes. The funeral is an occasion for much eating and drinking and among the Angamis, the whole of a man's property may sometimes be dissipated on his funeral feast. The friends of the deceased loudly lament round the grave till the coffin has been lowered, when they stop their lamentations and march off in a business-like manner. Rice, millet and some pulses are then thrown into the grave and the earth rapidly filled in. The Aos, as an exception, do not bury their dead, but place them in bamboo coffins and smoke them for a few weeks in the outer room of the house. The corpse is then removed to the village cemetery and placed on a bamboo platform.

A custom of the Nagas which has attracted most attention and which differentiates them from the other Tibeto-Burman tribes has been the strange craving they have had for human heads. Any head was valued whether of man, woman or child. The victims were usually killed, not in fair fight, but by treachery. The reasons for this were many, and varied from a personal desire for social and spiritual uplift to a general idea of the preservation of the community and improvement in the crops. For instance, among the Angamis, unless a youth took a head, he could not take part in a warrior's dance at festivals nor could he expect to find any self-respecting girl of good looks to marry him. Apart from this, however, the lust for blood would be enough to take a Naga party off on a head-hunting expedition. The practice of offering human sacrifices to ensure a good rice harvest was also known. Head-hunting is by no means an extinct practice in the remoter regions and one such incident took place as recently as 1949.

Another curious custom is the "genna", a form of taboo, which may affect the village, the clan or a single house. Persons under a "genna" remain at home and do no work. Nothing can be taken in or brought out of their village and strangers can not be admitted.

RELIGION

It is only in recent years, that the Nagas have started embracing the Christian faith in greater numbers and it is expected that the next generation will see the vast majority of them as Christians. Their old religion does not differ materially from that of the other hill tribes. They have a vague belief in a future life. Kepenopfu, or the future dwelling place, is a far better place than their earthly home, for there one will find better villages, more food and game, some head-hunting, and unlimited rice-beer. He who becomes headless on earth has no hope of entering Kepenopfu. They attribute their misfortunes to the machinations of demons whom they propitiate with offerings.

AGRICULTURE AND INDUSTRY

Jhuming is the ordinary and more generally prevalent system of cultivation. Cotton is more especially grown on the Northern ridges inhabited by the Lhotas and Aos. The Angami villages are surrounded by admirably constructed terraced rice fields, built up with stone retaining walls at different levels, and irrigated by means of skilfully constructed channels. This system of cultivation is believed to have extended Northwards from Manipur. Though specialised in by the Angamis, it has also been adopted by some of the other tribes to a certain extent. The Nagas also cultivate millets, pulses and potatoes. There are yet possibilities for fresh mineral discoveries in the hills. Three coal fields overlooking the Sibsagar plain were located at the beginning of this century while petroleum was found near two of these fields. Domestic articles are the only manufactured products. The most important is the weaving of coarse thick cloth of various patterns, the prevailing colours being dark blue, in some case so dark as to be almost black, with red, yellow, white and brown stripes. Many of these cloths are tastefully ornamented with goats' hair dyed red and cowries. The weaving of the Angami Nagas is particularly tasteful as can be seen by the impressive figure of an Angami warrior in full dress. The Nagas generally trade in cotton, chillies and goats, which they exchange for cattle and other commodities from the plains.

EDUCATION

The state of education, though it has made great strides forward in recent years, is yet quite behind that of the Lushais and the Khasis. There is good progress however, and the results of the greater educational effort will only be seen after some time. Nagas are fairly well represented in the colleges and high schools, even as far away as in Shillong. The Aos are the most advanced educationally among the Nagas.

THE PEOPLE

The Nagas, as a whole, are short and sturdy, with a markedly Mongolian type of feature. The Lhotas are exceptionally ugly, and among all the tribes, the average of female beauty is not very high. The people, as a rule, are cheerful and friendly. They are noted for their skill in war or in diplomacy. They are musically inclined and as they march along the roads, they keep time to a chant, which is varied to suit the gradient and the length of step. They sing as they reap the rice, their sickles all coming forward in time to the music. Their savagery is still manifested in their wild dancing, which is very much like that of the old American Indians. They were fierce warriors and a Naga today, dressed in his full uniform, is a very picturesque and impressive sight. Their weapons, the spear, the dao and the shield, are still maintained by

them and can be very skilfully used. Among the naked Nagas of the interior, the men are often destitute of clothing and the women, when working in the fields, sometimes lay aside the narrow strip of cloth which is their solitary garment. With the exception of the Lhotas, who are untidy, the tribes have a nice taste in dress, the most picturesque being the Angamis. The women's dresses are not very colourful and they cover their bodies, with every modesty, in their hand woven cloths. Both sexes are very fond of various ornaments.

ORGANISATION

The organisation of the Naga community is based on very democratic lines. The Sema and Tangkhul villages are ruled by chiefs who hold their position by right of inheritance. The Ao, Lotha, Angami and Kacha villages are ruled by elders. The power of a chief has never been absolute and he has always had to conform to the wishes of the majority. He is assisted by one or more elders who are selected by him and who hold the position only at his pleasure. The chief's relatives may also exercise a certain amount of influence in the village. The more able and vigorous a chief, the more is his power. He is recognised as the "Gaonbura" of his village. Village cases are generally disposed of by him, assisted by his elders. Among the other tribes, the elders are elected from among the various clans or "khels" within the village. They are responsible for village administration and justice and serve for terms varying from six to thirty years. "Gaonburas" have been appointed by Government in recent years to serve as an intermediary between the village elders and the Government. This system is satisfactory provided no friction arises between the "Gaonbura" and the village elders. The village elders dispose of the vast majority of cases arising within the village, both civil and criminal. Tribal committees were a new feature which came into being in 1943. It was a step forward towards political consciousness. The formation and working of the District Council has yet to be seen.

THE KUKIS

LOCATION AND POPULATION

Kuki is a generic term applied to tribes whose home is in the hill tracts lying between Burma, Manipur, Cachar and Arakan. These tribes have been steadily moving Northwards, and have crossed the Cachar and Manipur valleys and settled in the hills beyond. The present population of the Kuki tribes is given roughly as 150,000.

ORIGIN

The origin of the Kukis is linked with the rest of the tribes who are descendants of the great Tibeto-Burman race. Many Kukis say that they were originally Chins and migrated to their present home from the Chin Hills of Burma. The movement of two such tribes has been followed, when the old Kukis and later the New Kukis, were driven Northwards from the Lushai Hills where they were temporarily settled. A certain amount of fusion with the Manipuris and Nagas must have taken place in the early days of their settlement in their new home but the Kukis now hold themselves as a distinct tribe. They were not entirely peaceful in the past, and were known to take part in raids and engage in tribal feuds with the local Nagas, particularly during the period of British armed action against the Manipuri uprising towards the end of the nineteenth century. They were, however, very easily and quickly pacified and have led a quiet life since.

CUSTOMS

The customs of the Kukis follow very closely those of most of the neighbouring hill tribes. A prospective bridegroom will broach the question of his intentions to his parents, who then negotiate with the girl's parents. If mutual agreement is reached on the matter, the marriage starts with a feast in the bride's house which may last from one to three days. The bridegroom lives in the bride's house during this time. After this, the bridegroom brings his bride to his own house where again a feast is held for friends and relatives which may go on for the same period. The Kukis, like the Lushais, must pay for their brides, usually in terms of "Mithan".

The eldest son inherits the property. The younger sons, as they get married, are given a portion of their father's substance and start keeping their own establishments.

The Kukis bury their dead within twenty-four hours of the death occurring. Among the non-Christian element, the dead are buried in the vicinity of their homes. Following a death, all members of the deceased's home feed elsewhere until the house has been thoroughly cleaned. A feast is then held in the house to which friends and other village members may come. As with some of the other hill tribes, this feast can often be a very costly affair.

RELIGION AND EDUCATION

Quite half the Kuki population are Christian, while the remainder adhere to their old animistic form of religion. Christianity has spread with the establishment of American Baptist Missions in the area. These missions have

also been responsible for the promotion of education, which has been making very good progress. There are quite a number of Lower Primary and Middle Schools in the villages and main centres.

AGRICULTURE AND INDUSTRY

The Kukis depend mainly on agriculture for a living. The jhum system of cultivation is generally followed while wet rice cultivation is carried out in the valleys and low lying country. Rice is the staple crop, but maize, potatoes, millets, pulses and cotton are also largely grown. Cloth weaving is a cottage industry at which the women are very adept, their products being of very durable quality and tastefully coloured.

THE PEOPLE

The Kukis are a short, sturdy people with distinctly Mongolian features. Their language is very closely allied to Lushai and as a general rule, a Kuki understands Lushai though the Lushais cannot easily follow Kuki. Their dress is no longer a distinct feature for they have adopted the loin cloth, shirt and jacket of the plains people while the women alone still wear the lungi which they themselves weave. In their tribal dances, they are closer to their neighbours in the South.

ORGANISATION

Village administration among the Kukis is similar in essence to that of the Semas and Lushais. A hereditary chief is assisted by elders whom he may appoint and dismiss at his pleasure. The Kuki chiefs, however, enjoy a greater power over their people than do those of the Semas and Lushais. A District Council has also been formed here quite recently.

THE MIKIRS

LOCATION

The Mikir Hills, covering an area of about 2,000 square miles is a tract of hilly country in the Nowgong and Sibsagar districts, lying between the Assam Range and the Brahmaputra but cut off from the main mountain system by the valleys of the Dhansiri on the East and of the Kapili and its tributaries on the West. The hills have steep slopes, and average from 1,000 to 2,000 feet above sea level, though the highest summits attain a height of nearly 4,500 feet. Both the hill slopes and the intervening jungle are covered in dense dense forest.

ORIGIN AND POPULATION .

The Mikirs, like the rest of the tribes of Assam, are certainly of Tibeto-Burman stock. They speak a language which occupies an intermediate position between Bodo or Kachari and the various forms of Naga speech. They were driven from the hills of North Cachar to the Jaintia Hills where some are still to be found. The majority of the tribe, however, were displeased with the treatment they received and moved to the locality which has since been called after them. The Lalungs, a kindred neighbouring tribe, similarly migrated and according to their traditions, they went to the Jaintia Hills to escape the necessity of providing the Kachari Raja with a daily ration of six seers of human milk. They left the Jaintia Hills because they did not like the matriarchal theory of inheritance which was in force there.

The latest estimate of the population of the Mikir Hills is given as 200,000 which includes the Lalungs.

VILLAGES

They live in small villages which are located among the low hills, ten to fifteen houses making up a village. These villages are sited near to cultivable land and locations are changed as and when fresh land is required for cultivation. Their houses are large and strongly built and are raised on platforms above the ground.

RELIGION AND EDUCATION

There are Christian Missions in these hills but their work has not been as fruitful as among some of the other tribes. In fact, Christians and non-Christians can intermarry subject to the parents' consent and difference of religion has little affect on their social life. They are still very backward educationally. Some Mikir Lower Primary and Middle English schools were started only about fifteen years ago but the attendance in these schools has not been very encouraging.

AGRICULTURE

Agriculture is the mainstay of these hills and agricultural training is a most important item in the educational curriculum of the young men of the village. Mikir youths between the ages of 10 and 16 have to undergo compulsory training in agriculture. Rice is their staple food and jhuming is the system of cultivation mainly followed. Many, however, have started taking to wet rice cultivation. Cotton and chillies are the next important crops whilst millets and pulses are also grown.

THE PEOPLE

In character and habits, the Mikirs differ entirely from the hillmen to the south. They are quieter and more timid than any other tribe in Assam. It is said that they were compelled to forswear the use of arms by the Ahom government and hence their present peaceful disposition. For clothes they wear a fringed, sleeveless jacket very similar to the buck-skin jacket of the old American frontiers men, and a loin cloth of the briefest dimensions with an extension of the cloth in front to form a sort of sporran. Their women are modestly clothed in cloths of a very ordinary quality and colour.

ADMINISTRATION

Village administration in the Mikir Hills is run by three classes of village officers, the most junior being the "Achom Asar", next higher the "Habes" and the highest the "Pinpos". The "Achom Asar" is usually an old, influential man well versed in all the Mikir customs. He is appointed by a "Habe". He is now known as the 'gaonbura' and functions as such, his jurisdiction being only within the village. "Habes" are appointed by the "Pinpos". A "Habe" usually settles all disputes within a village except the most serious. He is selected from among the people who are well versed in Mikir laws and customs, whether religious or administrative. The Pinpos, the highest, originated from the time of the Jaintia Kings. They were appointed by the Jaintia ruler as his representatives for the administration of the Mikir Hills. There are now nine houses of the Pinpos, and their Office is hereditary, each Pinpo being succeeded, by selection, from the clan from which the original Pinpo came. Selection is done by the other Pinpos and the new appointment must obtain the approval of the Karbi Recho. The Karbi Recho is a figure head Mikir King of no consequence, for nothing can be done by him without the help of the Pinpos. It is the Pinpos who actually rule the hills. This system, though not formally recognised by the government, is still followed, and even the Sarkari Gaonburas will obey the orders of the Pinpos within legal limits. Grave civil and criminal cases must be referred to the courts.

THE SINGPHOS AND KHAMTIS

The Singpho Hills are a tract of country lying to the South-East of Lakhimpur district and inhabited by the Singphos or Kachins, as they are called in upper Burma. Their original home seems to have been near the sources of the Irrawaddy, but they have gradually moved southwards, crossing the Hukawng valley and the Patkoi range, and so entered the valley of the Brahmaputra. They first settled in Assam towards the end of the eighteenth century, their villages being located on the Buri Dihing and on the Tengapani East of Sadiya. They slowly assumed a state of semi-independance and offered some

resistance to the government troops when Upper Assam came under British rule. Military operations against them at that time resulted in the release of about 6000 Assamese slaves whom they had been holding. Their present population is estimated at 10000. They live in small villages, several of which usually owe a quasi-allegiance to one chief. Their houses are raised on piles and are often 100 feet in length by 20 feet broad with an open balcony at one end. They form a large element of the population of the Hukawng valley which lies to the South of the Patkoi range.

The Khamti Hills are a hilly tract lying at the Eastern end of the Brahmaputra Valley, immediately north of the Singpho territory. The Khamtis are a tribe of Shan origin, who are said to have migrated northwards to the hills near the upper reaches of the Irrawaddy and Mekong when Mogaung was conquered by the Burman king, Alawngpaya, about the middle of the eighteenth century. A section of the tribe moved on into Assam and settled near Sadiya, and here their leader succeeded in establishing himself as the feudal chief of the surrounding country. He was recognised by the British when they took over the territories of the Ahom prince. His son, however, chose to go against the decisions of the local British officer and on his being deprived of his office and dignities, the Khamtis rose and raided the settlement at Sadiya, killing the commanding officer there. The rising was quickly suppressed and no further trouble was given by the tribe. The people are Buddhists by religion and are among the most picturesque of the frontier tribesmen. They have to this day retained their ancient customs and ways of thought. They are cultivators, rice being the staple crop. Pulse and poppy are also cultivated, the Khamtis being much addicted to the use of opium. Their houses are large commodious structures built on piles.

THE ABORS

The Abor Hills are a section of the Himalayan range lying on the Northern frontier of Assam, between the Siom river on the West and the Dibang on the East. The ranges, which are of considerable height, are covered with dense forest and intersected with large rivers which make their way through wild and precipitous gorges into the plains.

The tribes who occupy this area are of Tibeto-Burman origin and loosely termed Abors, or "unknown savages". They were given to carrying out savage raids which had to be countered by punitive expeditions. It was not until 1900, however, before any faith could be placed in the fact that they would behave themselves.

The population of the Abor Hills is estimated at 250,000. This includes all the Abor tribes which fall into two chief sections : The Passi-Meyongs,

who occupy the hills bounded on the West by the Miri country, and on the East by the Dihang, and the Bor Abors, who live between that river and the Dibang.

The Abors are short and sturdy, pale and hairless, as wild as the Nagas and as ferocious. They have always possessed a high opinion of their own strength and importance. They are yet very primitive and backward and the keeping of slaves is still practiced in the interior.

A political officer is stationed at Pasighat, road head to the Abor Hills.

THE DAFLAS

The Dafla Hills are a section of the Himalayan range lying North of Darrang and Lakhimpur districts, between the Ranganadi on the East and the Bhareli on the West. The Dafla tribes, which are of Tibeto-Burman origin, consist of people of a short and sturdy physique, with the usual Mongolian type of countenance. They, with their neighbours, the Apa, Tanis, Akas, Mombas and Sherdukpens number about 40,000.

During the time of the Ahom Rajas, the Daflas were much given to levying blackmail upon the people of the plains and this custom was the cause of much trouble till 1852 when they were finally persuaded to commute their claims for a money payment. 1872 saw a raid on a Dafla village in Darrang district when over forty captives were carried off. A military force had to be sent into the hills which managed to liberate the prisoners. Thereafter, individuals were occasionally carried off but their release was easily effected. They are now a peaceful people whose pursuits are trade and agriculture.

THE MISHMIS

The Mishmi Hills are a section of the mountain ranges on the Northern frontier of Assam which shut in the Eastern end of the valley of the Brahmaputra, between the Dibang and the Brahmaputra. The hills consist of steep ridges, covered generally with forest, and some of the peaks are over 15,000 feet in height.

The Mishmis are of Tibeto-Burman stock. The population of the hills is estimated at 50,000. They are divided into four tribes : the Chulikatta or "crop-haired", the Bebejiya, the Digaru and the Migu or Midhi. They are short and sturdy with a Mongolian type of features. A pastoral rather than an agricultural life is preferred by them, cattle and wives being the outward sign of wealth. They are also keen traders, and do their trading with the

Zayul valley and with Assam. They receive cattle, woollen coats, metal vessels and other articles from the Tibetans and give in exchange Mishmi "Teeta", a plant much valued as a febrifuge, musk and Mishmi poison. In addition to trade, however, the Mishmis cultivate orange, citron, peach, rice, millets, pulses, wheat, barley and mustard.

There has not been much trouble with the Mishmis ever since the earliest days. Punitive parties had to be sent into the hills from time to time, however to punish certain lawless deeds affecting British subjects. One of the last of such raids occurred in 1899.

The foregoing pages have dealt with only the better known of the hill tribes of Assam, the degree of detail varying with the importance of the tribe. There are many details, of origin, habit and custom, which make most interesting reading, but they are far too numerous for record in any single book, leave alone a brief paper such as this. Comprehensive accounts of the various tribes and sub-tribes may be found in the many volumes which have been written by men who have gone into the minutest details of their origin, habits, customs and characteristics. Finally, in considering the tribal life of these people, it should always be borne in mind that certain aspects of tribal life, and particularly those affecting administration, are liable to yearly changes at the present time and nothing firm can be laid down on this subject as yet.

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श्री योगयाज्ञवल्क्यः ।

श्री प्रह्लाद चन्द्रशेखर दिवानजी एम. ए., एल. एल. एम्.,
इत्यनेन संशोध्य संपादितः ॥

सप्तमोऽध्यायः ॥

*याज्ञवल्क्य उवाच—

उक्तान्येतानि चत्वारि योगाङ्गानि द्विजोत्तमे ।
प्रत्याहारादि चत्वारि शृणुष्वभ्यन्तराणि च ॥१॥

इन्द्रियाणां विचरतां विषयेषु स्वभावतः ।
बलादाहरणं तेषां प्रत्याहारः स उच्यते ॥२॥

यद्यत्पश्यसि तत्सर्वं पश्येदात्मवदात्मनि ।
प्रत्याहारः स च प्रोक्तो योगविद्भिर्महात्मभिः ॥३॥

कर्माणि यानि नित्यानि विहितानि शरीरिणाम् ।
तेषामात्मन्यनुष्ठानं मनसा यद्वर्हिर्विना ॥४॥

सप्तमोऽध्यायः ॥

*न४, ५—श्री याज्ञवल्क्य उवाच ; न८—याज्ञवल्क्यः—; न३—श्री भगवान् ॥ न६—भगवानुवाच ;
ग६—ओम् भगवान्—; न१, २, ७, ग१, २, ५, त, क—× × × × ।

१/२—न५, ७, ८, ग५, त— —————वरानने । १/३—न१, २, ३, ५, ६, ८,
ग२, ३, ४, ५, ६, त—प्रत्याहाराणि————— ।

२/१—न३, ६— —————हि चरेतां(?) ; ग५— —————हि चरतां ; ग३—
—————विचरतां । २/३—ग२—बलोदाहरणं(?)————— ।

३/१—न४—यद्यत्पश्यति—; न३—यच्च पश्यति—————; ग३—यदु + + + + ति————— ।
३/२—न१, २, ३, ४, ५, ६, ग१, ४—पश्येदात्मानमात्मनि ; ग२—पश्येदात्मानमात्मना । ३/३—
ग६— —————स वै————— । ३/४—न६—योगिविद्भिर्महात्मभिः(?) ।

४/१—ग३—कर्मणो निधित्यानि(?) । ४/२—ग३—विदितानि————— । ४/४—न३—
मनसो यद्वर्हिर्विना ; ग३—मनसा युद्धविर्विना(?) ; ग१—मनसा यत्प्रकल्पितम् ।

प्रत्याहारो भवेत्सोऽपि योगसाधनमुत्तमम् ।
प्रत्याहारः प्रशस्नोऽयं सेवितो योगिभिः मदा ॥५॥

अष्टादशसु यद्वायोर्मस्थानेषु धारणम् ।
स्थानात्स्थानात्समाकृष्य प्रत्याहारो निगद्यते ॥६॥

अश्विनी च तथा ब्रूतां गार्गी देवभिपग्वरी ।
†मर्मस्थानानि मिद्धचर्थं गरीरे योगमोक्षयोः ॥७॥

तानि सर्वाणि वक्ष्यामि यथावच्छ्रुणु सुव्रते ।
पादाङ्गुष्ठी च गुल्फो च जङ्घामध्ये तथैव च ॥८॥

चित्त्योर्मूलं च जान्वोश्च मध्ये चोर्द्वयस्य च ।
पायुर्मूलं ततः पश्चाद्देहमध्यं च मेढकम् ॥९॥

५/१-२-न४, ग३- × × × × × × × । ५/३-न५, ८, ग१, ५, ६, क-प्रत्याहारं प्रशस्तं तत् ; न१, ४, ७, ग४-प्रत्याहारं प्रशस्तं तत् ; ग२-प्रत्याहारं प्रशस्तं तत् ; न४, ग३-प्रत्याहार(?) प्रशस्तं तत् ; न३-प्रत्याहारं प्रशंसन्ति । ५/४-न१, ४, ५, ६, ७, ८, ग१, ३, ५, ६, क-सेवितं- ; ग२-मेवन्ने योगिनः मदा ; ग४-योगिभिः सेवितं मदा ; न३-स वेत्ति(?सेवितं) योगिभिः मदा ।

६/१-न६-अष्टादशस्तु(?) - - - - - । ६/२-न३- - - - - धारयेत् ; न७- - - - - धारण(?) । ६/३-त, न४, ग४, ५, ६-स्थानात्स्थानं- - - - - ; न३-स्थानस्थानं(?) - - - - - ।

७/१-ग१- - - - - तु यथाऽब्रूतां ; न४- - - - - च तदाब्रूतां ; ग२- - - - - तत्र तौ ब्रूतां ; न१, २, ५, ७, ८- - - - - तथा ख्यातां । ७/३-न६- - - - - सिद्धचर्थे । ७/४-ग४, ५, क- - - - - भोगमोक्षयोः ; न८- - - - - स्वर्गमोक्षयोः ; ग२- - - - - योगभोगयोः । † अत्र "न६" लेखे "मध्यमेऽपि हृदये च - - - - - मनसो-रुचिरूपम्" इति श्लोको वर्तते । सो नाधिकः किन्तु द्वादशाध्यायान्तर्गतो २३ तमः श्लोको लेखकस्य भ्रमेनात्र प्रविष्ट इति नासावुद्धृतोऽस्यां टिप्पण्याम् ।

८/२-ग४- - - - - सांप्रतम् ; ग५- - - - - सादरम् ; ग६- - - - - संप्रति । ८/३-ग१, २, त-पादाङ्गुष्ठे च । गुल्फे च(?) ८/४-न१, ग५, ६-जङ्घामध्ये - - - - - ; ग२-जङ्घामध्यं - - - - - ; न४, ७, ग३-जङ्घामध्यौ(?) - - - - - ; ग४-जङ्घामेढौ - - - - - ।

९/१-२-अत्र दृश्यमाणानां पाठभेदानां वैशिष्ट्याद्वावपि चरणावेकत्र विचारणीयो भवतः । ताभ्यां भूतां समस्तां प्रथमां पक्तिं च चतुर्धा विभज्य लेखानां साम्यवैषम्ये निर्णेतव्ये । ते च विभागाः-(१) चित्त्योर्मूलं च ; (२) जान्वोश्च ; (३) मध्ये ; (४) चोर्द्वयस्य च । तत्सम्बन्धिनो लेखानां विभागाश्चेदृशाः-(१) ग३, ४ न३-चित्त्योर्मूलं च ; न७-स्फिजोर्मूलं च ; न२-स्फिचोर्मूलं च ; न८-स्फिजोर्मूलं(?) च ; ग५, ६, क-स्फिजोर्मूलं च ; न१, ४, ५, ६, ग१, त-चित्त्योर्मूलं च ; ग२-

नाभिश्च हृदयं गागि कण्ठकूपस्तथैव च ।
तालुमूलं च नासाया मूलं चाक्षोश्च मण्डले ॥१०॥

भ्रुवोर्मध्यं ललाटं च मूर्धा च मुनिसत्तमे ।
मर्मस्थानानि चैतानि मानं तेषां पृथक् शृणु ॥११॥

पादान्मानं तु गुल्फस्य सार्धाङ्गुलचतुष्टयम् ।
गुल्फाज्जङ्घस्य मध्यं तु विज्ञेयं तद्शाङ्गुलम् ॥१२॥

तयोर्मूलं च; (२) न१, २, ३, ग४, ५, ६, त, क-जान्वाश्च; ग१, २, ३, न३-जानू च; न६-जानौ च; न४-जानु(-मध्यं); क-जानोश्च; न८-वाह्वोश्च; (३) न१, २, ५, ७, ८, ग१, २, ४, ५, ६, त, क-मध्यं; न३, ग३-मध्यात्; न४, ६-मध्यं; (४) न३, ४, ६, ८, ग१, २, ३, ४, ५, ६, त, क-चोर्द्वयस्य च; न१, २, ५, ७-चोर्द्वयस्य च । ९/३-४-अस्याः पंक्तेरपि तथैव रीत्या लेखानां साम्यवैषम्ये निर्णेतव्ये । तस्याश्चतुर्विभागाः—(१) पायुमूलं; (२) ततः पश्चात्; (३) देहमध्यं च; (४) मेढकम् । तत्सम्बन्धिनो लेखविभागाः—(१)न१, २, ३, ४, ५, ६, ७, ग२, ४, ५, ६, त, क-पायुमूलं; न८-वायुमूलं; ग१-पादमूलेः; ग३- × ×; (२) ग३- × ×; सर्वेष्वन्येषु-ततः पश्चात्; (३) ग२-देहमध्यं च; न१-मध्यदेहं च; न२, ५, ७, त-मध्यदेहश्च; न३, ग१-मध्ये देहं च; न६, ग६, क-मध्ये देहस्य; ग५, न८-मध्यं देहस्य; ग३- × × ×; (४) ग३- × × ×; सर्वेष्वन्येषु-मेढकम् ।

१०/१-ग१-नाभि च(?)—; ग३- × × × × । १०/२-न२, ६, ७-कण्ठकूपं—; न ६-कण्ठकूपा(?)—; ग१-कृष्णकूपस्तथैव च(?) ; ग३- × × × × । १०/३-त-तालु-मूले च—; न८, क-ताल्वोमूलं च(?)—; न२-तालुमूलं(?)—मूलं) च नासाग्रं; न७-नासाग्रं (—मूलं) (?)—; न३-नासा च । १०/८-न६-चाक्षोश्च (?)—; ग५, ६-मण्डलम्; न३-(नासा च) मूननक्षोश्च(?)— ।

११/१-न५, ६-भ्रुमध्यं च—; न७-भ्रुवोर्मध्ये(?)— । ११/२-इदं चरणं द्विधा विभज्य लेखानां साम्यवैषम्ये निर्णेतव्ये । तस्य विभागाः—(१) मूर्धा च; (२) मुनिसत्तमे । तत्सम्बन्धिनो लेखविभागाः—(१) त, न३, ४, ६, ७, ८, ग१, २, ३, ४, ५, ६-क-मूर्धा च; न१-मूर्धश्च(?) ; न२, ५-मूर्धं च(?) ; (२) न१, ग१-मुनिपुंगवि । ११/३-ग४-ब्रह्मस्थानानि—; न१, ग२ मर्मस्थानानि वै तेषां; न८-नैतानि(?) । ११/४-न१, त-मानं चाथ—; ग२-मानं चैषां—; ग५, ६-मानमेषां— ।

१२/१-इदमपि द्विधा विभज्य पाठभेदा निर्णेतव्याः । तस्य विभागाः—(१) पादान्मानं तु; (२) गुल्फस्य । तत्सम्बन्धिनो लेखविभागाः— (१) ग४, न८-पादान्मानं तु; न१, ३, ग१-पादात्मानं तु; न४, ६, ग३-पादात्मानं तु; ग५, ६, क-पादमूलं च; न२, त-पादात्स्थानं तु; ग२-पादांगुष्टे च; (२) न२, ३, ४, ५, ६, ७, ८, ग१, ३, ४, ५, ६ त, क-गुल्फस्य; ग२-गुल्फान्ते; न१-गुल्फाय । १२/२-न३-सार्धाङ्गुलि— । १२/३-न८-गुल्फान्तु—; न४-गुल्फाच्च जंघमानं तु; ग३-गुल्फाज्जंघस्य मानं तु; न३-गुल्फजंघस्य मध्ये तु; न५-गुल्फाज्जंघस्य मध्ये तु; जंघयोर्गुल्फयोर्मध्यं । १२/४-न१, ३, ४, ५, ६, ७, ग१, ३, विज्ञेयं तु— ।

जङ्घमध्याच्चित्योर्मूलं यत्तदेकादशाङ्गुलम् ।
चित्योर्मूलाद्वरारोहे जानुः स्यादङ्गुलिद्वयम् ॥१३॥

जान्वोर्नवाङ्गुलं प्रादुरुरुमध्यं मुनीश्वराः ।
ऊरुमध्यात्तथा गार्गि पायुमूलं नवाङ्गुलम् ॥१४॥

देहमध्यं तथा पायोर्मूलादर्धाङ्गुलिद्वयम् ।
देहमध्यात्तथा मेढं तद्वत्सार्धाङ्गुलिद्वयम् ॥१५॥

मेढान्नाभिश्च विज्ञेया गार्गि सार्धदशाङ्गुलम् ।
चतुर्दशाङ्गुलं नाभेर्हृन्मध्यं च वरानने ॥१६॥

१३/१-अस्य चरणस्य द्वौ विभागो पृथक्चिन्तनीयो । तीः—(१) जङ्घामध्यात् ; (२) चित्योर्मूलं । तयोः पाठान्तराणि—(१) ग२, ३, ५, ६, न६, ८—जङ्घामध्यात् ; न३, क- × × । (२) न१, २, ४, ६, ७, ग१, त-चित्तेर्मूलं ; न५- चित्तिर्मूलं ; ग४-च तन्मूलं(?) ; ग३-इति मध्यं(?) ; ग२-तु भित्तिश्च । १३/२-ग२-यत्तदेशे दशाङ्गुलम्(?) न३, क- × × । १३/३-अस्य द्वयोर्विभागयोः पाठभेदाः—(१) चित्योर्मूलात् ; न२, ५, ७-चित्योर्मूलात् ; ग१, ३, ४, न३, ४, ६, त-चित्तिर्मूलात् ; न१-चित्योर्मूलं ; न८, ग५, ६-स्फिजोर्मूलात् ; ग२-भित्तिर्मूलात् ; (२) वरारोहे-ग१, ३, ४, ५, ६, न३, ४-वरारोहे ; ग२, न६-मुनिश्रेष्ठे ; न१, २, ५, ७-जानुमध्यं ; (१-२)-क- × × × × । १३/४-तयैवास्य द्वयोर्विभागयोः पाठभेदाः—(१) जानुःस्यात्—ग१, ३, ५, ६ न४, ६, ८, त-जानुःस्यात् ; न३-जानुत्पाद-(?) ; ग४-जानुभ्याम्(?) ; ग२-जानुन्याम्(?) ; न१, २, ५, ७-विज्ञेयं ; (२) अङ्गुलिद्वयम्-ग४, ५, ६, न६, ८, त-अङ्गुलिद्वयम् ; ग२, न३-अङ्गुलिद्वयम् ; न१, २, ७-द्वितयाङ्गुलम् ; न५-हि तयाङ्गुलम्(?) ; (१-२)-क- × × × × ।

१४/१-ग१, न३-जानोर्नवाङ्गुलं—; ग५-जान्वोः स्थानादुरुमध्यं ; ग३-भासोर्नवाङ्गुलं (?)—। ग६- × × × × । १४/२-ग३-—मुनीश्वरे ; ग५- नवाङ्गुलमुदाहृतम् ; ग६- × × × × । १४/३-न१-ऊरुमूलं तथा—; ग३-ऊरुमध्यं तथा—; ग५-ऊरुमध्यात्पायुमूलं ; ग६- × × × × । १४/४-न३-पायोर्मूलं—; ग३, न८, क-वायुमूलं तयाङ्गुलम्(?) ; ग५-नवाङ्गुलिमितं भवेत् ; ग६- × × × × ।

१५/१-न३-देहमध्यं तथा पायो(?) ; ग५-—ततस्तस्मात् ; न३-देहमध्यस्थिताद्वयो-(?) ; न८-—वायो-(?) । ग१-पायोर्मूलाच्छिन्नमध्यं(?) ग६- × × × × । १५/२-न२, ३, ४, ५, ७-—सार्धाङ्गुलिद्वयम् ; ग५, न८-—सार्धाङ्गुलिद्वयम् ; ग६-स्यादङ्गुलिद्वयम् ; न३-देहस्याङ्गुलिमध्यकम्(?) ; ग६- × × × × । १५/३-ग२-—तथा मेढात्(?) ; न६-—त्पुनर्मेढं ; ग४-—त्तनोर्मेढं ; न८- × × × × । १५/४-ग४-तथा—; ग६- तद्वदर्धाङ्गुलिद्वयम् ; न३-तद्वदसार्धाङ्गुलिद्वयम्(?) ; न५-तद्वत्सार्धाङ्गुलिद्वयम् ; न६-नत्स्यात्सार्धाङ्गुलिद्वयम् ; न७-तस्य सार्धाङ्गुलिद्वयम् ; न८- × × × × ।

१६/१-न८, ग३, ६-—विज्ञेयो(?) ; ग२-मेढान्नाभेश्च(?)—; न३, ४-मेढं नाभेश्च विज्ञेयो(?) । १६/२-न१, २, ५, ७-सार्धं गार्गि—; न६-सार्धं(?) गार्गि—। १६/३-न३-चतुर्दशाङ्गुलां नाभे(?) ; न५-चतुर्दशाङ्गुलो नाभे(?) ; न६-चतुर्दशाङ्गुलं नाभि-(?) । १६/४-न४, ६, ग३-—द्विजोत्तमे ; ग२-हृन्मध्याच्च वरानने(?) ; न३-हृन्मध्यस्य द्विजोत्तमे ।

षडङ्गुलं तु हृन्मध्यात्कण्ठकूपं तथैव च ।
कण्ठकूपाच्च जिह्वाया मूलं स्याच्चतुरङ्गुलम् ॥१७॥

नासामूलं तु जिह्वाया मूलाच्च चतुरङ्गुलम् ।
नेत्रस्थानं तु तन्मूलादर्धाङ्गुलमितिष्यते ॥१८॥

तस्मादर्धाङ्गुलं विद्धि भ्रुवोरन्तरमात्मनः ।
ललाटास्थं भ्रुवोर्मध्यादूर्ध्वं स्यादङ्गुलद्वयम् ॥१९॥

ललाटाद्व्योमसंज्ञं स्यादङ्गुलत्रयमेव हि ।
स्थानेष्वेतेषु मनसा वायुमारोप्य धारयेत् ॥२०॥

स्थानात्स्थानात्समाकृष्य प्रत्याहारं प्रकुर्वतः ।
सर्वे रोगा विनश्यन्ति योगाः सिद्धयन्ति नस्य वै ॥२१॥

१७/१-न२-षडङ्गुलं च-----; ग२-षडङ्गुलस्तु-----; न३-षडङ्गुलस्तु हृदयात् ।
१७/२-न१, ३, ४, ग१, २, ४, ५-कण्ठकूपस्तथैव च(?) । १७/३-ग२-----जिह्वाया
(?); न६-कण्ठकूपादच(?)-----; क-कण्ठमूलाच्च-----। ग५-कण्ठकूपात्तालुमूलं ।
१७/४-ग२-मूलान्तं-----; ग३-मूलं (स्याच्च-) तुरङ्गुलम्; ग५-षडङ्गुलमुदाहृतम् ।

१८/१-२-क-×××××××× । ग५-तालुमूलाच्च नासाया मूलं स्याच्चतुरङ्गुलम् ।
१८/१-----जिह्वायां (?) । १८/२-ग२, ३, न५-मूलं तु(?)-----; न६-मूलात्तच्च-
तुरङ्गुलम्; ग४, न८-मूलात्स्याच्चतुरङ्गुलम् । १८/३-४-ग२-नासामूलाच्च नेत्राच्च चतुर्थाङ्गुल-
मिष्यते(?) । १८/३-क-----तन्मूलं(?) । १८/४-ग६, क-तदर्धाङ्गुलमिष्यते;
न७-गाग्र्यर्धाङ्गुलमिष्यते ।

१९/१- न६-तस्मादर्धाङ्गुलाद्विद्धि; ग२-तस्मादर्धाङ्गुलं गागि । १९/२- न२-भ्रुवोरन्तर-
मात्मभूः; ग२-त्वया जित(?)ततो भवेत् । १९/३-४-ग२-आललाटं भ्रुवोर्मध्यादूर्ध्वं स्यादङ्गु-
लत्रयम्; १९/३- न३-ललाटं तु-----; न६-ललाटाख्यां(?)-----१९/४-न५-----
दङ्गुलत्रयम्; न६, ७, ग४-----दङ्गुलत्रयम् ।

२०/१-अस्मिश्चरणे ९ विकल्पा दृश्यन्ते । नेः-न१, २, ५, ७, क-ललाटाव्योमसंज्ञं स्यात्;
ग१, ८, ५, त-----संज्ञं तु; न६-----संज्ञातं; न४-ललाटे व्योमसंज्ञातं;
न३-ललाटव्योमसंज्ञं तत्; ग३-ललाटं व्योमसंज्ञा तु(?) ; ग६-ललाटाव्योमसंज्ञान्तं; न८-ललाटा-
ख्याव्योमसंज्ञं; ग२-ललाटाव्योमसंज्ञा(?)स्यात् । २०/२-न३, ५, ७, क-अङ्गुलत्रयमेव हि;
ग२-अङ्गुलत्रयमेव च; ग१, ४, ५, न८, त-अङ्गुलद्वयमेव हि; ग६-अङ्गुलद्वयमिष्यते । अत्र वास्त-
विकं मानं किमिति शंकास्पदम् । २०/३-ग२-स्थानेष्वेतानि(?)-----; न३-कालेष्वेतेषु(?)
-----; ग५-×××× । २०/४-ग५-×××× ।

२१/१-ग५, ५, ६-स्थानात्स्थानं-----; त-स्थानात्स्थं(?)-----; न१, ५-
स्थानात्स्थानीयमुत्कृष्य । २१/२-ग४-----प्रकुर्वते; ग३-----प्रकुर्वता;
ग२-----प्रवर्तयेत्(?) । २१/३-न१, २, ५, ७, ८, त, ग४-----रोगादच नश्य-
न्ति; ग२-----प्रणश्यन्ति । २१/४-न४, ग४-योगाः सिद्धयन्ति-----; न३-योग-
सिद्धस्य-----; ग५-आयुः सिद्धयति-----॥

वदन्ति योगिनः केचिद्योगेषु कुशला नराः ।
प्रत्याहारं वरारोहे शृणु त्वं तद्वदाम्यहम् ॥२२॥

सम्पूर्णकुम्भवद्वायुमङ्गुष्ठात्मूर्धमध्यतः ।
धारयेदनिलं बुद्ध्या प्राणायामप्रचोदितः ॥२३॥

व्योमरन्धात्समाकृष्य ललाटे धारयेत्पुनः ।
ललाटाद्वायुमाकृष्य भ्रुवोर्मध्ये निरोधयेत् ॥२४॥

भ्रुवोर्मध्यात्समाकृष्य नेत्रमध्ये निरोधयेत् ।
*नेत्रात्प्राणं समाकृष्य नासामूले निरोधयेत् ॥२५॥

नासामूलात्तु जिह्वाया मूले प्राणं निरोधयेत् ।
जिह्वामूलात्समाकृष्य कण्ठमूले निरोधयेत् ॥२६॥

२२/१-ग५-स्तुवन्ति(?) ————— । २२/२-ग३- ————— कुशला नरः(?);
ग२-योगे कुशलबुद्धयः । २२/३-क-प्रत्यारोहं ————— । २२/४-ग२-शृणु तद्वदाम्यहम्(?);
न३- ————— त्वं तं वदाम्यहम् ।

२३/१-न५- ————— कुम्भवद्वायोः ; ग२-आरोप्य पादयोर्वायुः ; ग३- —————
कुम्भकत्वात्तः । (?) २३/२- ————— ग१, २, ४, ६, न३, ४, ६, ८- ————— न्मूर्धनि ————— ;
ग५-अङ्गुष्ठाद्बुद्ध्वमध्यतः ; ग३-अङ्गुष्ठा + + मध्यतः । २३/३-त- ————— विद्वान् ;
न३- ————— बद्धवा(?) ग२, न७- + + + + । २३/४-ग५, ६- ————— प्रचो-
दितम् ; न८- प्राणायामः प्रचोदितः(?); न४-प्राणायामप्रणोदितम् ; ग२- + + + + ;
न७-धारयेन्मनः (?) + + + + ।

२४/१-न३-व्योमरन्धा(त्) समाकृष्य ; ग४, न७-×××× । २४/२-न८-ललाटा-
द्धारयेत्पुनः ; न२- ————— धारयेन्मनः ; न४-नेत्रमध्ये निरोधयेत् ; ग४, न७-×××× ।
२४।३-४-ग४-×××××××× ।

२५/१-न१,-भ्रुवोर्मध्ये ————— ; ग१-भ्रुवोर्मध्ये तु जिह्वाया ; ग४-×××× ।
२५/२-न१- ————— निरोधने ; न७, ८- ————— निरोधनं ; क-नेत्रे वायुं निरो-
धयेत् ; ग१-मूले प्राणं ————— ; न६-नेत्रमूले ————— ; ग५-कर्णमूले ————— ;
न८, ग६-कर्णमूले निवेशयेत् । * "न८" लेखे २५/१ पुनर्लिखित्वा "कर्णमूले निवेशयेत्" इति २५/२
चरणं लिखितमस्ति ; न४-ललाटे धारयेत्पुनः ; ग२, ४-×××× । अत्राधिका पंक्तिरेतत्रयै ।
सा-ग५, ६, न८-कर्णमूलात्समाकृष्य नेत्रे वायुं निरोधयेत् । २५/३-ग१-मूले प्राणं निरोधयेत् ;
ग२, ४-×××× । २५।४-न२, ७-नासाग्रे सन्निरोधयेत् ; ग३-नासामूले विलोकयेत् ;
न३-नेत्रमध्ये निरोधयेत् ; ग२, ४-×××× ।

२६/१-न८, ग६-नासाच्च जिह्वामूले च ; ग५-नसश्च(?) जिह्वामूले च ; क-नासा च(?) जिह्वा-
मूले च ; न२-नासामूले तु जिह्वायाः ; न६-नासामूलं तु ————— ; ग२, ४-×××× । २६/२-
न१-मूले च ; न२-नासामूले तु जिह्वायाः ; न६-नासामूलं तु ————— ; ग२, ४-×××× ।
२६/२-न१-मूलं ————— ; न६-मूलं प्राणाभिरोधयेत् ; न८-मूलात्प्राणं ————— ;

कण्ठमूलात्तु हृन्मध्ये हृदयान्नाभिमध्यमे ।
नाभिमध्यात्पुनर्मद्रे मेढ्राद्वह्न्यालये ततः ॥२७॥

देहमध्याद्गुदे गागि गुदादेवोरुमूलके ।
*ऊरुमूलात्तयोर्मध्ये तस्माज्जान्त्वोनिरोधयेत् ॥२८॥

†चितिमूले ततस्तस्माज्जङ्घयोर्मध्यमे तथा ।
जङ्घामध्यात्समाकृष्य वायुं गुल्फे निरोधयेत् ॥२९॥

गुल्फादङ्गुष्ठयोर्गागि पादयोस्तन्निरोधयेत् ।
स्थानात्स्थानात्समाकृष्य यस्त्वेवं धारयेत्सुधीः ॥३०॥

न७- —————नियोजयेत् ; ग५, ६, क-प्राणं नित्यं निरोधयेत् ; ग२, ४-××××।
२६/३-ग२, ४-××××। २६/४-न१, २, ४, ५, ग३, त-कण्ठकूपे- ————— ; ग६,-
कण्ठकूपे निवेशयेत् ; ग४-××××।

२७/१-न१, २, ४, ५, ६, ७, ग२, ३, त-कण्ठकूपात्तु- ————— ; ग५, ६, न८-कण्ठ-
मूलाच्च- ————— ; ग४, क-××××। २७/२-ग४, क-××××। २७/३-
न१, ४- —————पुनर्मद्रे ; ग२-नाभिमध्यान्नयन्मेढ्रे ; ग४, त-××××। २७/४-
ग३-मेढ्राद्वह्न्यालयात्ततः(?) ; ग२- मेढ्रादेहस्य मध्यमम् ; न४-मेढ्रादेहस्य मध्यतः ;
न६-मेढ्राद्गुदालये ततः ; ग४, त-××××।

२८/१-ग२-देहमध्याद्गुदं- ————— ; ग३-देवं(?) मध्याद्गुदे- —————। २८/२-ग२, ५,
६, न८, क-गुदात्तत्रोरुमूलके ; न१, २, ७-गुदान्तादुरुमूलके ; न३-गुदाद्वावुरुमूलके (?) न५-गुदात्तु
ऊरुमूलके ; ग३-गुदतश्चोरुमूलके ; न४-गुदतो रीसमूलके(?) ; न६-गुदाद्वै जानुमूलके ; त, ग४-
××××। *अत्रैकाधिका पंक्ति- न१, २, ५, ७-वह्न्यालयात्पायुमूले पायुमूलादुरुद्वये। २८/३-
न१, २, ५, ७-ऊरुमूलात्तथा गागि ; त-ऊरुमध्याच्च जान्वोश्च ; न६-जानुमूलात्तयोर्मध्ये ; न७-
ऊरुमूलाज्जानुमूले ; ग६-ऊरुमूलात्स्फिजोर्मध्ये ; ग४-××××। २८/४-न५-जान्वोर्मूले
————— ; न८-तस्माद्वै जानुमूलके ; त-तस्मिन्वायुं- ————— ; न७-समाकृष्य- —————।

† अत्रैकाधिका पंक्तिः-न८-जानुमूलात्तयोर्मध्ये तस्माज्जान्त्वोनिरोधयेत्। एषान्यस्मात्संस्करणा-
दुद्धृता २८/३-४ चरणस्य पाठान्तर इव दृश्यते ।

२९/१-ग१-चितिमूलं- ————— ; न३-चितिमूले- ————— ; ग२-भित्तिमूलात्तत-
स्तस्मात् ; ग५, ६, क-जान्वोर्मूलात्ततस्तस्मात् ; ग४-××××। २९/२-न२, ३, ५, ७-
—————ततः ग४-××××। २९/३-ग१, न६-जंघातस्तं- ————— ; न२, ग२-
जंघामूलात्समाकृष्य ; न८-जंघात्ततः- ————— ; न४-जंघास्थानात्समाकृष्य ; त-जंघद्वयं समाकृष्ये(?)ष्य)
न५, ग४-××××। २९/४-न१-गुल्फमध्ये- ————— ; ग२, ३, न४, ६, त-गुल्फमूले
————— ; न५, ग४-××××।

३०/१-ग३-गुल्फादङ्गुष्ठयोर्मध्ये ; ग६-गुल्फादङ्गुलयोर्गागि ; न५, ग४-××××। ३०/२-
न५, ग४-××××। ३०/३-न४, ८-स्थानात्स्थानं- ————— ; न३, ६, ७, ग३, ५,
६, क-स्थानं स्थानं- ————— ; न५, ग४-××××। ३०/४-न३, ६, ७, ८-
—————धारयेद्विधा ; ग५, ६, क- —————धारयेन्नरः ; ग४-××××।

सर्वपापविशुद्धात्मा जीवेदाचन्द्रतारकम् ।
एतत्तु योगसिद्ध्यर्थमगस्त्येनापि कीर्तितम् ॥३१॥

प्रत्याहारेषु सर्वेषु प्रशस्तमिति योगिभिः ।

नाडीभ्यां वायुमापूर्य कुण्डल्याः पार्श्वयोः क्षिपेत् ॥३२॥

धारयेद्युगपत्सोऽपि भवरोगाद्विमुच्यते ।

पूर्वंद्वायुमारोप्य हृदयव्योम्नि धारयेत् ॥३३॥

सोऽपि याति वरारोहे परमात्मपदं नरः ।
व्याधयः किं पुनस्तस्य ब्राह्म्याभ्यन्तरवर्तिनः ॥३४॥

नासाभ्यां वायुमारोप्य पूरयित्वोदरस्थितम् ।
भ्रुवोर्मध्याद्दृशोः पश्चात्समारोप्य समाहितः ॥३५॥

३१/१-ग५-स च पापविशुद्धात्मा ; क-स च पापविशुद्धात्मा ; ग४- × × × × । ३१/२-
ग४- × × × × । ३१/३-न६, —एतद्योगविशुद्ध्यर्थं (?) ; न३-एवं तु योगसिद्ध्यर्थं ; ग४-
× × × × । ३१/४-ग५- अगस्त्येनाभिभाषितम् ; ग२-अगस्त्येनाभिकीर्तितम् ; न५-अगस्त्येन
प्रकीर्तितम् ; ग४- × × × × ।

३२/१-ग२-प्रत्याहारे त्वदं प्रोक्तं ; ग४- × × × × । ३२/२-न८-प्रशस्तमिति कीर्ति-
तम् ; ग४- × × × × । ३२/३-न८, ग५, ६- ———वायुमाकृष्य ; ग४- × × × × ।
३२/४-न६, ग५, ६- ———पार्श्वयोर्नरः ; न८-कुण्डलीपार्श्वयोर्नरः ; ग४- × × × × ।

३३/१-न८, ग५, ६-धारयेद्युगपद्योगी ; ग३-धारयेद्योगिवित्सोऽपि (?-द्योगवित्सोऽपि) ; ग४-
× × × × । ३३/२-ग४- × × × × । ३३/३-ग४- × × × × । ३३/४-ग१, ३,
५, न६, त, क-हृदये व्योम्नि-——— : न८-हृदयाद्व्योम्नि-——— ; ग२-धारयेद्दृशोः मन्त्रे ;
ग४- × × × × ।

३४/१-न५, ७, ८, ग२, ५, ६, क-स प्रयाति-——— ; ग४-संप्रयाति-——— । ३४/२-
ग५-परमं धाम वा नरः ; ग६, क-परमात्माथवा (?) नरः ; ग४, न८-परमात्मानमव्ययम् । ३४/३-
न३-———किन्तु नस्तस्य (?) किं पुनस्तस्य) ; ग५, ६, क-वायवः (? व्याधयः)———
——— । ३४/४-ग५, ६, क-ब्राह्म्याभ्यन्तरवर्त्तयः ।

३५/१-ग३-नासायां-——— । ३५/२-ग५-पूरयित्वोदरे स्थितम् । ३५/३-एतस्य
चरणस्य ८ भिन्नभिन्नाः पाठा विद्यमानलेखेषु दृश्यन्ते । ते च :—(१) ग१, ६, न६, ६, ८, क-
भ्रुवोर्मध्याद्दृशोः पश्चात् ; ग३-भ्रुवोर्मध्यात्पुनः-——— ; ग४-———कृषेः (?)
——— ; ग५-भ्रुवोर्मध्ये दिशः (?)——— ; न३-भ्रु-———ध्ये दशा (?)——— ; न२
त-———ततः——— ; न१, ५, ७-भ्रु-———ध्यं नतः——— ; ग२-भ्रु-———ध्ये च
कुचयोः । ३५/४-न४, ग३-संरोप्य सुसमाहितः ।

धारयेत्क्षणमात्रं वा सोऽपि याति परां गतिम् ।
किं पुनर्बहुनोक्तेन नित्यं कर्म समाचरन् ॥३६॥

आत्मनः प्राणमारोप्य भ्रुवोर्मध्ये-सुषुम्णया ।
यावन्मतो लयत्यस्मिस्तावत्संयमनं कुरु ॥३७॥

इति श्रीयोगयान्नवल्क्ये सप्तमोऽध्यायः ॥

३६/१-न४- -----क्षणमात्रं तु ; न२, ५, ७, त- -----स्थितिमात्रेण ।
३६/२-न१, ५, ग१, २, ५, ६, त, क- -----परं पदम् ; ग३-न (?स) याति परमं
पदम् । ३६/४-इदं चरणं द्विधा विभज्य साम्यवैषम्ये निर्णेतव्ये । तस्य विभागौ :-(१) नित्यं
कर्म ; (२) समाचरन् । तयोर्ये ये पाठा लेखेषु दृश्यन्ते ते :-(१) न६, ७, ८, ग४, ५, ६, क-
नित्यं कर्म ; न१, २, ४, ग१, ३, त-नित्यकर्म ; ग२-नित्यमेवं ; न३-निजकर्म, (२) न१, ५,
ग१-समाचरन् ; न२, ४, ७, ग२, ३, ४, ५, ६, त-समाचर ; न३, ६, ८, क-समाचरेत् ।

३७/१-त-आत्मनि----- ; ग२, ६-आत्मानं----- ; ग५- × × × × ।
३७/२-न४-भ्रुवोर्मध्यं----- ; ग२-भ्रूमध्यान्तं----- ; न६, ग४-आभ्रूमध्यात्सुषु-
म्णया ; न८-अभ्र-(?आभ्र-) मध्यात्सुषुम्णया ; ग५- × × × × । ३७/३-ग१, २, न५, ६-
-----नमनोलयस्तस्मिन् ; ग४, न८- -----मनोलायेत्तस्मिन् ; ग५, ६, क-यावन्नादो
भवत्यस्मिन् । ३७/४-ग३-तावत्सलयं मनं(?)कुरु ।

अष्टमोऽध्यायः ॥

*याज्ञवल्क्य उवाच—

अथेदानीं प्रवक्ष्यामि धारणाः पंच तत्त्वतः ।
समाहितमनास्त्वं च शृणु गार्गी तपोधने ॥१॥

यमादिगुणयुक्तस्य मनसः स्थितिरात्मनि ।
धारणेत्युच्यते सद्भिः शास्त्रतात्पर्यवेदिभिः ॥२॥

अस्मिन्नह्नपुरे गार्गी यदिदं हृदयाम्बुजम् ।
तस्मिन्नेवान्तराकाशे यद्वाह्याकाशधारणम् ॥३॥

एषा च धारणेत्युक्ता योगशास्त्रविशारदैः ।
तान्त्रिकैर्योगशास्त्रज्ञैर्विद्वद्भिश्च सुशिक्षितैः ॥४॥

धारणाः पंचधा प्रोक्तास्ताश्च सर्वाः पृथक् शृणु ।
भूमिरापस्तथा तेजो वायुराकाशमेव च ॥५॥

अष्टमोऽध्यायः ॥

*न४, ५—श्रीयाज्ञवल्क्य उवाच ; ग४— भगवानुवाच ; न१, २, ८, ग१, २, क—श्रीभगवानु-
वाच ; ग६—ओम । ; न३, ६, ७, ग५— × × × × ।

१/२—ग६—धारणात्पंच(?)—; ग२—धारणामन्त्रतत्त्वतः । १/३—न३—समाहितमना
भूत्वा ; न६—समाहितमनास्ताश्च ; ग६—समाहितमनाः सत्त्वं(?) ग१— × × × × ।
१/४—न३, ६, ८, ग६— ———वरानने ; ग१— × × × × ।

२/१—न२—शमादिगुणयुक्तस्य । २/२—न३, ग१— ———स्वैर्यमात्मनि ; न४, ५—मनसा
स्थितिरात्मनि ; न६—मानसस्थिति—; ग३—मनसस्थितिः(?)—। २/३—न३—
धारणान्मुच्यते—(?)—। २/४—न३—शास्त्रतात्पर्यवादिभिः ।

३/२—न२—यत्पद—; त, न६, ग३, ४, ५, ६— यदिदं दहराम्बुजम् ; न७—यत्पद-
हृदयाम्बुजे(?) ; न८—यदिदं दहरायुजम्(?) । ३/३—ग३—तस्मिन्नेवान्तराकाले(?) ; ग५, ६,
क—तस्मिन्नेव दहराकाशे ; ग२—तस्मिन्नेकान्तवासेन ; क—दहराम्बुजमध्ये च । ३/४—न४—यद्वाह्याकाश-
धारणे(?) ; ग२—बाह्ये वा धारणान्तरा(?) ; क—व्योम्नि यद्बाह्यधारणम् ।

४/१— ———धारणेत्युक्तौ(?) ; न३—एषा ते धारणेत्युक्ता ; क—एतच्च धारणे-
त्युक्तं । ४/२—न३—योगशास्त्रविशारदैः ; न१, २, ४, ७, ग३—शास्त्रतात्पर्यवेदिभिः ; न५—
योगशास्त्रतात्पर्यवेदिभिः(?) । ४/३—४—ग२—तत्त्वज्ञैर्योगशास्त्रज्ञैर्विद्वद्भिश्च सुशिक्षितैः ; ग६—
× × × × ।

५/१—न६— ———पंच संप्रोक्ताः । केषुचिल्लेखेषु विसर्गलोप एव दृश्यते तल्लेखकस्य
प्रमादजन्य एवेति मत्वावगणितः । ५/४—न१, २, ४, ६, ग२, ३, ६—वायुराकाश एव च ।

एतेषु पंचदेवानां धारणं पंचघोच्यते ।
पादादिजानुपर्यन्तं पृथिवीस्थानमुच्यते ॥६॥

आजानोः पायुपर्यन्तमपां स्थानं प्रकीर्तितम् ।
आपायोर्हृदयान्तं यद्वह्निस्थानं तदुच्यते ॥७॥

आहृन्मध्याद्भ्रुवोर्मध्यं यावद्वायुकुलं स्मृतम् ।
आभ्रूमध्यात्तु मूर्धान्तमाकाशमिति चोच्यते ॥८॥

अत्र केचिद्वदन्त्यन्ये योगपण्डितमानिनः ।
आजानोर्नाभिपर्यन्तमपांस्थानमिति द्विजाः ॥९॥

नाभिमध्याद्गलान्तं यद्वह्निस्थानं तदुच्यते ।
*आगलात्तु ललाटान्तं वायुस्थानमितीरितम् ॥१०॥

६/१-न८-एतेषां-; क-एषु पञ्चसु देवानां । ६/२-न१, ३, ४, ६, ७, ग२, ३, ४, त- पञ्चघोष्यते ; न८- पञ्च चेष्यते । ६/३-न७- जानुपर्यन्तैः(?) ; न८,क- जानोः पर्यन्तं ।

७/१-न३, ४, ७, ८, ग३, ४, क-आजान्वोः-; ग२-जान्वादि नाभिपर्यन्तं । ७/२- ग२-आपस्थानं- । ७/३-न१, २, ३, ग५, ६, क-आपायोर्हृदयान्तं च ; न६-आपायु- हृदयान्तं यद्- ; न३, ७-आपायोर्हृदयान्तं च ; न४-आपायोर्हृदयं यावद्-; ग२-नाभ्यादि हृदि पर्यन्तं । ७/४-ग२, ५, ६, क- प्रकीर्तितम् ।

८/१-ग१-हृन्मध्यात्तु-; ग२-हृन्मध्याच्च- । ८/२-ग२-तावद्वायु- स्थलं-; न४-तावद्वायुकुलं-; ग५-वायुस्थानं प्रकीर्तितम् । ८/१-२-न३- × × × × × × × × । ८/३-ग१, ४-आभ्रूमध्यात्तदूर्ध्वान्तं ; ग२-भ्रुवोर्मध्याच्च मूर्धान्तं ; न७-श्रोत्राभ्र मध्यान्मूर्धान्तं । ८/४-ग४-आकाश इति-; ग५, ६, क-आकाश इति कीर्तितम् ; ग२-आकाशस्थानमिष्यते । ८/३-४- न३- × × × × × × × × ।

९/१-न८, ग४- तत्र-; ग२- -द्वदन्त्यस्मिन् । ९/२-ग२- योगे पण्डितमानसः(?) ; न३-योगपण्डितमानितः(?) ; क-लोकपण्डितमानिनः । ९/३- ४, ७, ८ ग३, ४-आजान्वोर्नाभिपर्यन्तं । ९/४-न३, ४, ८, ग३, ४-अपां स्थानं प्रकीर्तितम् ; ग६-अपां स्थानं द्विजोत्तमे ; क, ग५- द्विजोत्तमाः ।

१०/१-न३, ग५, ६, क-गलान्तं च ; न६-गलान्तं यद् ; ग४-नाभि- मध्यादागलान्तं । १०/२-न८- तथोच्यते ; ग५, ६-तेजसः स्थानमुच्यते ; क-तेजसां स्थानमुच्यते । १०/३-ग१, २-आगलाद्भ्रूललाटान्तं ; ग३-आगलान्तं ललाटान्तं ; ग५, ६-गलाद्भ्रूमध्यपर्यन्तं ; १०/४-ग५, ६-वायुस्थानं प्रकीर्तितम् ; क-पवनस्थानमुच्यते ; न८- यावद्वायुकुलं स्मृतम् । *अत्र "ग५" लेखे द्वावधिकी श्लोकी । यद्यपि तथोरस्मिस्थाने योग्यताहीनत्वं स्पष्टमेव तथापि कौतूहलवारणाय तावन्नोद्घृतीः-चतुरस्रं चार्धचन्द्रं त्रिकोणं च पडश्रकम् । संवृतं च पृथिव्यादि मण्डलाकृतयः क्रमात् ॥१०/१॥ पीतं शुक्लं तथा रक्तं कृष्णं धूम्रं च वर्णकम् । लवा- दैरथ वर्णं च हकारं चाक्षरक्रमम् ॥१०/२॥

ललाटाद्बन्धपर्यन्तमाकाशस्थानमुच्यते ।
अयुक्तमेतदित्युक्तं शास्त्रतात्पर्यवेदिभिः ॥११॥

यदि स्याज्ज्वलनस्थानं देहमध्ये वरानने ।
अयुक्ता कारणे वह्नौ कार्यरूपस्य संस्थितिः ॥१२॥

कार्यकारणसंयोगे कार्यहानिः कथं भवेत् ।
दृष्टं तत्कार्यरूपेषु मृदात्मकघटादिषु ॥१३॥

*

पृथिव्यां धारयेद्गाणि ब्रह्माणं परमेष्ठिनम् ।
विष्णुमास्वनले रुद्रमीश्वरं वायुमण्डले ॥१४॥

सदाशिव तथा व्योम्नि धारयेत्सुसमाहितः ।
पृथिव्यां वायुमास्थाय लकारेण समन्वितम् ॥१५॥

११/१-न३-ललाटं रन्ध्रपर्यन्तं ; न४-ललाटान्मूर्धनपर्यन्तं ; ग४-ललाटाकाशपर्यन्तं । ११/१-
२-न१, २, ५, ७, ग२, ५, ६, त, क-×××××××× । ११/४-ग६-शास्त्रतत्त्वार्थयोगि-
मिः(?) । ११/३-४-ग५, क-×××××××× ।

१२/१-न६-यदि स्याज्जलसंस्थानं(?) । १२/२-ग६-देहमध्ये- । १२/१-
२-ग५, क-×××××××× । १२/३-न१, ग१, २-अमुक्तकारणे- ; न२, ७,
८, ग४, ६-अयुक्तकारणे- ; न४-अयुक्तकारणे चाह्नौ । १२/४-न३-कार्यरूपमिति स्थितिः ;
ग३-कार्यरूपस्य संस्थितः(?) ; न६-कार्यरूप + संस्थितेः । १२/३-४-ग५, क-×××××
××× ।

१३/१-२-ग२, ६-कार्यकारणसंयोगात्कार्यं चापि दृढं भवेत् ; ग१-कार्यकारणसंयोगात्कार्य-
हानिर्दृढा भवेत् ; ग५, क-×××××××× । १३/३-ग१-दृष्टान्तः- ; न३-दृष्टं
तत्कार्यरूपेण ; ग६-दृष्टार्थं कार्यरूपेण । १३/४-ग२-मृदादिभ्यां घटादिकम् ; न३-मृदादिव घटा-
दिषु ; ग६-मृदादिभ्यो घटादिकम् ॥ १३/३-४-ग५, क-×××××××× ।

*यो श्लोकी "ग५" लेखे १०-११ श्लोकयोरन्तराले तावैव "ग६" लेखे १३-१४ श्लोकयोरन्त-
राले । तयोः पुनरुक्त्या न काचिदर्थसिद्धिरिति सा न कृतात्र ।

१४/१-ग३- धारणं गाणि ; ग६- धारये(?) । १४/२-
ग३-ब्रह्माणं- ; न४-ब्रह्माणमुदकेषु च(?) । १४/१-२-ग१, ५, क-××××
×××× । १४/३-न६-विष्णुमप्यनले- ; ग३-विष्णुमत्स्वनले- (?) ; ग६-
विष्णुमप्यु गळे- (?) ; न४-विष्णुं विद्वचनले- । १४/४-न४-मारुतं वायुमण्डले
१४/३-४-ग१, ४, ५, क-×××××××× ।

१५/२-न३-धारये(त्)- ; ग६-धारयेस्सु -(?त्सु-) समाहितः । १५/१-२-ग१,
४, ५, क-×××××××× । १५/३-न१, २, ग२- वायुमांस्थाप्य ; ग५
६-पाथिवे वायुमारोप्य । १५/४-न४, ग३-लकारेण समाहितः(?) । १५/३-४-ग१, ४, क-
×××××××× ।

ध्यायश्चतुर्भुजाकारं ब्रह्माणं सृष्टिकारणम् ।
धारयेत्पंच घटिकाः पृथिवीजयमाप्नुयात् ॥१६॥

वारुणे वायुमारोप्य वकारेण समन्वितम् ।
स्मरन्नारायणं सौम्यं चतुर्बाहुं किरोटिनम् ॥१७॥

शुद्धस्फटिकसंकाशं पीतवाससमच्युतम् ।
धारयेत्पंच घटिकाः सर्वरोगैः प्रमुच्यते ॥१८॥

वह्नी चानिलमारोप्य रेफाक्षरसमन्वितम् ।
त्र्यक्षं वरप्रदं रुद्रं तरुणादित्यसन्निभम् ॥१९॥

भस्मोद्धूलितसर्वांगं सुप्रसन्नमनुस्मरन् ।
धारयेत्पंच घटिकाः वह्निनासो न दहते ॥२०॥

१६/१-न३-ध्यायन्चतुर्भुजाकारं ; ग५, ६,-ध्यायश्चतुर्भुजाकारं ; ग२-ध्यायन्चतुर्भुजाकारं ; न८-ध्यायन्वेदाधिकर्तारं ; न१, २-ध्यायेच्चतुर्भुजाकारं ; न५-धारयेच्चतुर्भुजाकारं + + × ; ग४-चतुर्भुज-मुखाम्भोज- । १६/२-ग३-ब्रह्माणं परमेष्ठिनम् ; ग४-हंसायितसरस्वतीम् ; ग५, ६, न८-चतुर्वक्त्रं हिरण्यं ; न५- × × × × । १६/१-२-ग१, क- × × × × × × × × । १६/३-न४, ग३, ४-धारयन्पञ्च घटिकाः ; ग१-धारयेत्घटिकास्तिस्रः ; त-“धारयेत्पञ्च घटिकाः”, “पृथिव्यां वायुमारोप्य” इति द्वौ पाठौ । १६/४-न३-पृथिवी वायुमाप्नुयात् ; ग५, क-सर्वान्कामानवाप्नुयात् ; त-“सर्वरोगैः प्रमुच्यते”, पृथिवीजयमाप्नुयात्” इति द्वौ पाठौ ।

१७/१-न३-वारुणे वायुमारोप्य(?) ; न१, २, ५, ७-अप्स्वेवं- । १७/२-न१-सकारेण- ; -न६, ग३-वकारेण समन्विते । १७/१-२-ग१, त, क- × × × × × × × × । १७/३-ग५, न७, क-स्मरन्नारायणं देवं ; त-स्मरन्नारायणं देवं ; ग६-परं नारायणं देवं ; न३, ४, ग३-तस्मिन्नारायणं सौम्यं ; न६-अस्मिन्नारायणं सौम्यं । १७/४-न५, ६, ८-ग५, क- - - - - शुचिस्मितम् । १७/३-४-ग१- × × × × × × × × ।

१८/२-न३-पीतवाससमच्युतम् (?-तम्) । ग३-पीतवाससमुच्यते(?) । १८/३-न४, ग३-धारयन्पञ्च घटिकाः ; ग१- × × × × । १८/४-न५, ग५, ६, त, क-सर्वपापैः- ; न८, ग४-महारोगैः- ; न१, ७-भवरोगैर्विमुच्यते-ग१- × × × × । ; न६-अपां विजयमानुयात् ।

१९/१-न३, ८-वह्नावनिलमारोप्य ; ग१- × × × × × । १९/२-न३, ६- - - - - समन्विते ; न१, २, ४, ७-रेफान्तरसमन्वितम् ; त-एकाक्षरसमन्वितम् । १९/३-न१, २, ५- त्र्यक्षं च वरदं- - - - - न७-अक्षं च वरदं- ; न८-त्र्यम्बकं वरदं- ; ग२-त्रिनेत्रं- ; न३-अक्षरं वर+ - - - ; त-अभयं वरदं- ; ग३-अम्बिकावरदं- ; ग१- × × × × । १९/४-न३-तरुणादित्यसंभवम्(?) ; ग१- × × × × ।

२०/१-२-ग१- × × × × × × × × । २०/२-न१, २, ३, ५, ६, ७, ८, ग४, क- - - - - मनुस्मरेत् । २०/३-४-ग१- × × × × × × × × । २०/३-न३, ४, ग३-धारयेद् घटिकाः पञ्च ; न५-धारयेत्पञ्च घटिकां ।

मारुतं मारुतस्थाने यकारेण समन्वितम् ।
धारयेत्पञ्च घटिकाः वायुवद्व्योमगो भवेत् ॥२१॥

आकाशं वायुमारोप्य हकारोपरि शकरम् ।
विन्दुरूपं महादेवं व्योमाकारं मदायिवम् ॥२२॥

शुद्धस्फटिकसंकाशं बालेन्दुधृतमीलनम् ।
पञ्च वक्त्रयुतं सौम्यं दशबाहुं त्रिण्डोचनम् ॥२३॥

सर्वायुधोद्यतकरं सर्वाभरणभूषितम् ।
उमार्थदेहं वरदं सर्वकारणकारणम् ॥२४॥

मनसा चिन्तयन्त्यस्तु मुहूर्तमपि धारयेत् ।
स एव मुक्त इत्युक्तस्तान्त्रिकेषु मुशिक्षितैः ॥२५॥

एतदुक्तं भवत्यत्र गाणि ब्रह्मविदां वरे ।
ब्रह्मादिकार्यरूपाणि स्वे स्वे संहृत्य कारणे ॥२६॥

२१/१-२-ग१- × × × × × × × × । २१/१-न३, ४, ५-मारुतं मारुते स्थाने ; ग५, ६-मारुतं मरुतां स्थाने ; ग३-मरुतं मारुतस्थाने ; ग२-मारुतस्तन्मरुतस्थाने । २१/२-ग२-वकारेण ————— ; न६- —————समन्विते ; न३, ४, ५-सर्वदेवममन्वितम् । २१/३-न५-धारयेत्पञ्च घटिकां ; ग१, २- × × × × । २१/४-न१, ५, ७-युगपद् (?) व्योमगो भवेत् ; ग१-वायुमध्ये ततो भवेत् (?) ; ग२- × × × × ।

२२/१-ग१, २- × × × × । २२/२-न३, ग१-२- × × × × । २२/३-४-न३, ग१- × × × × × × × × । २२/३-न७- —————महादेहं (?) -देवं ।

२३/१-२-न३- × × × × × × × × । २३/२-ग२- —————शेखरम् ; न६- —————मौलिकम् (?) ; न८- —————युतमीलनम् ; ग५, क-धृतवालेन्दु- ————— । २३/३-४-न३, ग१- × × × × × × × × । २३/३-न१, ५, ७, त-पञ्चवक्त्रयुतं शान्तं ; ग३-पञ्चवक्त्रं — + + युतं (?) ।

२४/१-२-न३, ग१- × × × × × × × × । २४/१-ग५, ६, क-सर्वायुधैर्धृताकारं । २४/२-ग५, ६, क-सर्वभूषणभूषितम् । २४/३-४-न३, ग१- × × × × × × × × । २४/३-उमार्थ- —————न६-उमार्थदेहं (?) । २४/४-ग२-सर्वकार्यादिकारणम् ।

२५/१-२-न३, ग१- × × × × × × × × । २५/१-न२, ७-मनसा चिन्तयेद्यस्तु ; ग२-चिन्तयन्मान्यचित्तस्तु ; ग५-चिन्तया चिन्तयन्त्यस्तु ; ग६, क-चित्ते यश्चित्तयेद्विद्वान् । २५/२-ग५-मुहूर्तमपि धारयन् ; ग३-महान्तमपि (?) धारयेत् । २५/३-४-न३, ग१- × × × × × × × × । २५/३-न१, २, ५, ७-स एवमुक्तास्तु पञ्चेमाः, ग३-स विमुक्त इत्युक्ता (?) । २५/४-न६-तान्त्रिकेष्वपि शिक्षितैः ; न२-तान्त्रिकैरपि ————— ; न४-तान्त्रिकैश्च मुशिक्षितैः ; ग३ तान्त्रिकैश्च मुशोभितम् (?) ; न१, ५, ७, त-तान्त्रिकैरर्थशिक्षितैः ; ग२-त्रिलोकज्ञमुनिश्चितः (?) ।

२६/१-२-न३- × × × × × × × × । २६/१-न८, ग४, क- —————भवत्यस्मिन् । २६/३-४- न३- × × × × × × × × । २६/४- न६-स्वे स्वे संभृत्य- ————— ।

*तस्मिन्सदाशिवे प्राणं चित्तं चानीय कारणे ।
†युक्तचित्तस्मदात्मानं योजयेत्परमेश्वरे ॥२७॥

अस्मिन्नर्थे वदन्त्यन्ये योगिनो ब्रह्मविद्वराः ।
प्रणवेनैव कार्याणि स्वे स्वे संहृत्य कारणे ॥२८॥

प्रणवस्य तु नादान्ते परमानन्दविग्रहम् ।
ऋतं सत्यं परं ब्रह्म पुरुषं कृष्णपिगलम् ॥२९॥

चेतसा संप्रपश्यन्ति सन्तः संसारभेषजम् ।
त्वं तस्मात्प्रणवेनैव प्राणायामैस्त्रिभिस्त्रिभिः ॥३०॥

†ब्रह्मादि कार्यरूपाणि स्वे स्वे संहृत्य कारणे ।
विशुद्धचेतसा पश्य नादान्ते परमेश्वरम् ॥३१॥

*अत्र "न८" लेखे "प्रणवस्य तु नादान्ते परमानन्दविग्रहम्" इति पंक्तिर्वर्तते सा तु नाधिका किन्तु २९।१-२- अस्थाने लिखितास्ति ।

२७/१-२-न३, ४, ग५- × × × × × × × × । २७।१-२-तस्मिन्महाशिवे प्राणं ; ग२-तस्मिन्महाशिवे प्राण (वायुं) ; त-तस्मिन्महाशिवे प्राणं ; न१, ग१-तस्मिन्महाशिवे प्राणान् ; ग५-तस्मिन्गुभाश्रये प्राणं । २७/२-न६, ग३-चित्तं च निजकारणे ; न६, ग३-चित्तं वा निजकारणे ; ग२-वायुं सर्वस्य कारणे ; न१, ग१, त-सृष्टिस्थित्यन्तकारिणे । †अत्र "न४, ५, ७" लेखेषु "विशुद्धमनसा पश्य नादान्ते परमेश्वरम्" इति पंक्तिर्वर्तते सा तु नाधिका किन्तु यान्येषु लेखेषु ३१/३-४ स्थाने वर्तते सैव । २७/३-४-न३, ४, ग३, ४, ५- × × × × × × × × । २७/३-ग६-युक्तं च तस्य चात्मानं । २७/४-त. न८, क-युयोज-----; न६-संयोज्य-----।

२८/१-२-न३, ग५, ५, ६- × × × × × × × × । २८/३-४-न३, ग४, ५, ६- × × × × × × × × । २८/४-ग२- -----मंगृह्य-----।

२९/१-२-न३- × × × × × × × × । २९/१-न६- -----नादान्तं । २९/२-न१, २, ४, ७- -----विग्रहे ; ग१- -----मोश्वरम् । २९/३-४-न३, ग२- × × × × × × × × । २९/३-न८-इदं सत्यं-----।

३०/१-२-न३, ग२- × × × × × × × × । ३०/२-न७- -----+ + + भेषजम् ; त- -----भेषजः । ३०/३-४-न३, ग२- × × × × × × × × । ३०/३-न५-तत्तस्मात्प्रणवेनैव ; न८-तं तस्मात्प्रणवेनैव ।

३१/१-२-न३, ग२- × × × × × × × × । †अत्र "ग६"लेखेपक्तिश्रयम्:- "तस्मिन्सदाशिवे प्राणवायुं सर्वस्य कारणे । वायुरेव शिवो वायुः वायुधारि सदाशिवः ॥ युक्तं च तस्य चात्मानं योजयेत्परमेश्वरम् ॥ "एभ्यः प्रथमा या "ग२" लेखे २७/१-२ स्थाने विद्यते सैवास्ति । तृतीयाऽपि २७/३-४ पंक्त्यास्तस्मिन्नेव लेखे या पाठान्तरत्वेन वर्तते सैव । द्वितीयास्मिन्संदर्भ असम्बद्धा इव दृश्यते । ३१/३-४-न३- × × × × × × × × । ३१/३-त- -----पश्येत् ; न८-----पश्यन् ; ग५ क- -----चेतसाविश्य ; ग२- -----स्थाप्य ; ३१/४-ग२- -----परमात्मनि ; न६- -----कारणशिवम् ; क-नानान्ते (?) परमेश्वरम् ।

अस्मिन्नर्थे वदन्त्यन्ये योगिनो ब्रह्मविद्धराः ।
भिषग्वरा वरारोहे योगेषु परिनिष्ठिताः ॥३२॥

शरीरं तावदेवं तु पंचभूतात्मकं खलु ।
तदेतत्तु वरारोहे वातपित्तकफात्मकम् ॥३३॥

वातात्मकानां सर्वेषां योगेष्वभिरतात्मनाम् ।
प्राणसंयमनेनैव शोषं याति कलेवरम् ॥३४॥

पित्तात्मकानां त्वचिरान्न शुष्यति कलेवरम् ।
कफात्मकानां कायश्च सम्पूर्णस्त्वचिराद्भवेत् ॥३५॥

धारणं कुर्वतस्त्वग्नौ सर्वे नश्यन्ति वातजाः ।
पार्थिवांशं जलांशे च धारणं कुर्वतः सदा ॥३६॥

३२/१-२- न३- × × × × × × × × । ३२/१-ग-२ तस्मिन्नर्थे ———— ।
३२/२-न१, २, ७, ग५, ६, क-ब्रह्मवादिनः । ३२/३-४- न३- × × × × × × × × ।
३२/३-न१, २, -दिव्या भिषग्वरा ह्येते ; त-दैवे भिषग्वरारोहे (?) ; ग३-भिषस्वरो वरारोहे (?) ;
न४-तदेव तु वरारोहे (?) । ३२/४-ग६-योगेषु परिनिष्ठिताः ; न४-× × × × । ३२/१-४-
अस्मिन्ल्लोके ये ये आयुर्वदज्ञातारो योगिनस्तेषां मतमवलम्बितं, ३८ तमे श्लोके त्वद्विनयोर्देवभिषग्व-
रयोरैवेति विवेकः ॥

३३/१-२-न३, ४- × × × × × × × × । ३३/१-ग५, ६- ———— हि ;
ग२- ———— तावदेव त्वं ; न२, ६, ग१- ———— तावदेतत्तु ; ग३- ———— तावदेतन्तु ।
३३/२- न१, २, ५, त- ———— शृणु । ३३/३-४-न३, ४-× × × × × × × × ।
३३/३- ग३-तदेव तु- ———— ; ग५-तदा तत्र- ———— ; न५, ७-तद्वदेतद्वरारोहे ; न६-
तदेतं-वरारोहे । ३३/४-ग३- ———— तदापित्तकफात्मकम् (?) ।

३४/१-२-न३- × × × × × × × × । ३४/२-न५-योगेष्वभिरतां नृणाम् ; ग४-
योगेष्वपि रतात्मनाम् ; न१-योगेष्वभिरतं नृणाम् (?) ; ग२-योगेषु चरतां नृणाम् ; ग५, ६-
योगेषु निरतात्मनाम् ; न६-योगे धीरवतां नृणाम् । ३४/३-४-न३- × × × × × × × × ।
३४/३-न२-प्राणसंयमने चैव । ३४/४-ग५, ६, क- ———— शरीरकम् ।

३५/१-२-न३, ग२- × × × × × × × × । ३५/१-न१, २, ४, ७, ग३, त-
——— सर्वेषां ; ग४, न८, क- ———— मचिरात् ; न६- ———— मचिरं ।
३५/२-न८, ग४, क-विशुष्यति- ———— ; ग३-स शुष्यति (?) ———— । ३५/३-४-
न३- × × × × × । ३५/३- ग१, ४, ६, न६, क- ———— कायस्तु ; ग५- ————
——— सर्वेषां ; ग३- ———— -रौयस्थं (?) ; ग२-कफात्मस्य (?) संपूर्णं । ३५/४-
न४, ५, ग१, ३, ४, ५, ६, त-सम्पूर्णमचिराद्भवेत् ; न६-सम्पूर्णमचिरं- ———— ; ग२-संपूर्ण-
शरीरं ह्यधुक्षरो (?) ———— ; न८-संशोषमचिराद्भवेत् ।

३६/१-२-न३- × × × × × × × × । ३६/१-न४- ———— -स्त्वग्नेः ; न७-
——— सर्वे ; ग२- ———— -स्तस्याः । ३६/२-न७-न पश्यति (?) वातजाः ।
३६/३-४-न३- × × × × × × × × । ३६/३-न४- ———— वा ; ग१, ३, ४,
५, ६, न६, ७, ८, क-पार्थिवे च- ———— । ३६/४-न६-धारणां- ———— ; ग१,
४, ५, ६, न८, क- ———— कुर्वतस्तदा ।

नश्यन्ति श्लेष्मजा रोगा वातजाश्चाचिरात्तथा ।
व्योमांशे मारुतांशे च धारणं कुर्वतः सदा ॥३७॥

त्रिदोषजनिता रोगा विनश्यन्ति न संशयः ।
अस्मिन्नर्थे तथाब्रूतामश्विनौ च भिषग्वरौ ॥३८॥

प्राणसंयमनेनैव त्रिदोषशमनं नृणाम् ।
तस्मात्त्वं च वरारोहे नित्यं कर्म समाचर ॥३९॥

यमादिभिश्च संयुक्ता विधिवद्धारणं कुरु ॥४०॥

इति श्रीयोगयाज्ञवल्क्ये अष्टमोऽध्यायः ।

३७/१-२-न३- × × × × × × × × । ३७/१- ग३-श्लेष्मजा वातजाश्चैव । ३७/२-
न६-वातजाश्चाचिरं तथा ; न७-वातजास्त्वाचिरात्तथा ; ग६-वातजाश्चापि पित्तजाः ; ग४-पैता-
श्चैवाचिरात्तथा ; न८, क-वैद्याश्चैवाचिरात्तथा (?); ग१, ५-विनश्यन्ति न संशयः ; ग३-
नश्यन्त्यत्र न संशयः ; न४-सत्यं सत्यं न संशयः ॥ ३७/३-४-ग१, ३, ५, न३, ४, क- × × × ×
× × × × । ३७/३-न६-व्यामांशे (?व्योमांशे)-----। ३७/४-न१, ६, ग४, ६-
धारणां-----।

३८/१-२-न३, ४, ग१, ३- × × × × × × × × । ३८/२- — ग५, ६, क-विन-
श्यन्ति विषाणि च ; न६-नश्यन्त्यत्र न संशयः । ३८/३-४-न३- × × × × × × × × ।
३८/३-ग२-अस्मिन्नर्थे ब्रुवाते तौ ; न४-अस्मिन्नर्थे तु तौ ततोऽब्रूताम्(?) । ३८/४-ग२-
अश्विनौ च-----।

३९/१-२-न३- × × × × × × × × । ३९/२-ग२-त्रिदोषशमनं भवेत् । ३९/३-४-
न३, ७- × × × × × × × × । ३९/४-न२, ग३-नित्यकर्म-----।

४०/१-२-न३, ७- × × × × × × × × । ४०/१-न२, ४, ६, ग३- -----
संयुक्तां(?) ; ग३-आ यस्माभिश्च संयुक्तां(?) ; न५- -----संयुक्तां । ४०/२-ग२, ६,
न४, ६- -----धारणां----- ; ग४-विधिवां धारणां कुरु ।

नवमोऽध्यायः ॥

*याज्ञवल्क्य उवाच—

अथ ध्यानं प्रवक्ष्यामि शृणु गार्गी वरानने ।
ध्यानमेव हि जन्तूनां कारणं बन्धमोक्षयोः ॥१॥

ध्यानमात्मस्वरूपस्य वेदनं मनसा खलु ।
सगुणं निर्गुणं तच्च सगुणं बहुशः स्मृतम् ॥२॥

पंचोत्तमानि तेष्वहूर्वेदिकानि द्विजोत्तमाः ।
त्रीणि मुख्यतमान्येषामेकमेव हि निर्गुणम् ॥३॥

मर्मस्थानानि नाडीनां संस्थानं च पृथक्पृथक् ।
वायूनां स्थानकर्माणि ज्ञात्वा कुर्वात्मवेदनम् ॥४॥

नवमोऽध्यायः ॥

*न५-श्रीयाज्ञवल्क्य उवाच ; त-भगवानुवाच ; न६. ८. ग४, क-श्री भगवानुवाच ; न१, २, ३, ७, ग१, २, ५, ६-×××× ।

१/१-न१, २, ५, ७-ध्यानं ततः—; ग१, न४, त-ध्यानं सम्प्रति वक्ष्यामि ; न६, ग४-ध्यानं ते संप्रवक्ष्यामि ; न३-×××× । १/२-ग२, न८, क-—तपोधने । १/३-ग१-ज्ञानमेव हि—; ग४-ज्ञानमेकं हि—; ग५, ६, क-ध्यानमेव हि सर्वेषां ; न३-×××× ।

२/१-न८-ध्यानमात्मस्वरूपस्य(?) ; न३-×××× । २/२-न६-मनसा वेदनं—; न८-वन्दनं(?) मनसा—; न३-×××× । २/३-न४, ग३, ५, ६ क-—चैव ; न६-सुगुणं(?)—चैव ; न३-×××× । २/४-न१, २-—बहुशः श्रुतम् ; ग२-—बहुलं स्मृतम् ; ग५-—बहुधा श्रुतम् ; ग६, क-—बहुधा स्मृतम् ; न६-—वेदनं(?)—; न४, ग३-द्विविधं वेदमस्मृतम् ; न३-×××× ।

३/१-न३-×××× । ३/२-न४, ६, ८, ग३, ५-—द्विजोत्तमे ; न७-—द्विजोत्तम ; न३-×××× । ३/३-ग२-तेषु च त्रीणि मुख्यानि ; ग१, ३-एषां त्रीण्येव मुख्यानि ; ज-एषु मुख्यतमास्तिस्रः ; न६-एषु त्रीण्येव मुख्यानि ; ग५-एषु मुख्यानि हि त्रीणि ; ग६, न८, क-एषु मुख्यानि च त्रीणि ; न३-×××× । ३/४-ग२-एक एव च निर्गुणः(?) ; न३-×××× ।

४/१-न३-×××× । ४/२-ग१, २, ४, त-संधानं च—; न६-संस्थानानि (?)—; न३-×××× । ४/३-न२-चतुना(?)—; न७-चतुर्णां(?)—; ग१, ५, न३-×××× । ४/४-त-—कर्मात्म-वेदनम्(?) ; ग३-जित्वा—; न८-—तस्मात्कुर्यात्तु वेदनम् ; न३-×××× ।

एकं ज्योतिर्मयं शुद्धं सर्वगं व्योमवद्दृढम् ।
अव्यक्तमचलं नित्यमादिमध्यान्तवर्जितम् ॥५॥

स्थूलं सूक्ष्ममनाकारमसंपृश्यमचाक्षुषम् ।
न रसं न च गन्धाख्यमप्रमेयमनीपमम् ॥६॥

आनन्दमजरं नित्यं सदसत्सर्वकारणम् ।
सर्वाधारं जगद्रूपममूर्तमजमव्ययम् ॥७॥

अदृश्यं दृश्यमन्तःस्थं बहिःस्थं सर्वतोमुखम् ।
सर्वदृक्सर्वतःपादं सर्वस्पृक् सर्वतःशिरः ॥८॥

५/१-न८- -----सिद्धं ; ग२-एवं-----; ग३-एतज्ज्योतिर्मयं
-----; न३- × × × × । ५/२-ग१-सर्वांगं-----; ग२-सर्वांगं व्योममध्य(-म-)म् ;
न१, २, त-तत्सर्वं व्योमवद्दृढम् ; न३- × × × × । ५/३-अत्र पाठभेदानां बाहुल्यान्मले च
तेभ्यः कः स्यादिति निश्चयपूर्वकं निर्णेतुमशक्यत्वाद्य एको पञ्च लेखसमूहे विद्यते स स्वीकृतो
ग्रन्थे, सर्वे च पाठा अत्र दीयन्तेः-न१, २, ५, ७, त-अव्यक्तमचलं नित्यं ; ग२, न४-अत्युच्चममलं
-----; ग१, ५, क-अत्यच्छममलं-----; ग४-अत्यच्छमकलं-----; न८-अत्यच्छमचलं-----;
ग३-अत्युच्चमचलं-----; ग६-अत्यन्तनिर्मलं-----; न३, ६-प्रत्यक्षमचलं-----।

६/१-ग६- -----मनाकाशं ; न१, ५- -----मना सम्यक्(?) ; न२, ७-
-----मनाशक्यं(?) ; ग५, ६, न८, क-अस्थूलं सूक्ष्ममाकाशं(?) । ६/२-न८-असंवृत्य
(?)-----; न१, २, ७-असंस्पर्श-----; त-असंस्पर्श्य-----; न५-समस्पर्श-
-----। ६/३-न१, ६, ७, ८, ग४, त- -----गन्धाढ्यं ; ग६- × × × × ।
६/४-न३, ४, ६, ग४-अप्रमेयमनूपमम् ; न७- -----मनीपदम्(?) ; न२-अप्रमेयं मनो-
मयम् ; न५, ग३, त- -----मनीपमम् ; न८- -----महोपमम् ; ग६- × × × × ।

७/१-ग५, क-आनन्दममलं-----; ग२-आनन्दमचलं-----; न३-आनन्दमक्षरं-----;
न६-अनन्तमजरं-----; ग१, ६- × × × × । ७/२-न८-सदा-(?सद-) सत्सर्व-----;
न३-सर्वव (?सदसत्) सर्व-----; ग१, ६- × × × × । ७/३-ग४-सर्वाकारं-----;
ग२-सर्वाधारं जगद्व्याप्तं ; ग१, ६- × × × × । ७/४-ग४-अमूर्ति-----; न२-
अमूर्तिमजमच्युतम् ; न५, ७-अमूर्तमजमच्युतम् ; न८-अमूर्तमय-(?मज-) मव्ययम् ; ग१, ६-
× × × × ; ग२-उत्तमं शिवमच्युतम् ।

८/१-न२, ७, ग५, ६, क- -----मध्यस्थं ; न३-सदृशं(?)-----।
८/२-न१, ६, ८, ग१, २, ४, ५, ६, त- बहिष्ठं-----; क-बहिष्ठं विश्वतोमुखम् ।
८/३-ग१, २-सर्वांगं-----; न६-सर्वं दिक्-----। ८/४-ग१, २-सर्वाक्षिः-----;
ग३, ६-सर्वदृक्-----; ग४, न८-सर्वांगं-----; न४-सर्वस्पृक् सर्वतं(?)शिवम् ।

ब्रह्म ब्रह्ममयोऽहं स्यामिति यद्वेदनं भवेत् ।
तदेतन्निर्गुणं ध्यानमिति ब्रह्मविदो विदुः ॥९॥

*अथवा परमात्मानं परमानन्दविग्रहम् ।
†गुरूपदेशाद्विज्ञाय पुरुषं कृष्णपिङ्गलम् ॥१०॥

ब्रह्म ब्रह्मपुरे चास्मिन्दहराम्बुजमध्यमे ।
अभ्यासात्सम्प्रपश्यन्ति सन्तः संसारभेषजम् ॥११॥

हृत्पद्मेऽष्टदलोपेते कन्दमध्यात्समुत्थिते ।
द्वादशाङ्गुलनालेऽस्मिश्चतुरङ्गुलमुन्मुखे ॥१२॥

९/१-४-"ग५, ६" लेखयोस्मिन्दलोके पंक्तयोः क्रमविपर्ययो दृश्यते । ९/१-ग२- —
—यस्यां(?) । ९/२-न२, ग३-इति तद्वेदनं—; न३-इति यद्विदं(?)—; ग५-
इति यद्वेदनं धिया । ९/३-ग८, ६- — —-निर्गुणध्यानं ; न३-तदेव निर्गुणध्यानं ; न५-
तदेतन्निर्गुणं ध्यानं । ९/४-न१, २, ६, ७, ८, त- —-योगविदो विदुः ; न५-परमानन्द-
विदो— ।

*अत्र "न३" लेखे "अयं पंथा मुनिः श्रेष्ठ सांख्या संसारनाशनः ।" इत्यशुद्धासम्बद्धा च
पंक्तिः । "ग५, ६, क" इति लेखत्रयेऽप्यधिकाः पंक्तयः । ताः-ग५-ब्रह्म ब्रह्मपुरे चास्मिन्दहराब्दे'
खमध्यमे । सत्यामृते परानन्दे निर्गुणे परमात्मनि ॥ तदेतन्निर्गुणं ध्यानमिति ब्रह्मविदो विदुः ॥
अन्ययोलेखयोस्तस्य पाठान्तराणिः—(१) ग६, क-दहराब्जे ; (२)-ग६, क-सत्येऽमृते ; (३) ग६,
क-अत्रैकाधिका पंक्तिः । सा—"अदृश्ये दृश्यरूपेऽस्मिन्वेदनं परमं भवेत्" इति । तेन "ग५" लेखे
त्रयः पंक्तयः, "ग६, क" लेखयोश्च चतुः पंक्तयोऽधिका अत्र ।

१०/१-न३-अपाय चमात्मानं(?) । १०/३-न६, ८-गुरूपदेशाद्विज्ञेयं । १०/४-न४, ग३-
प्रकृतं— । †अत्रैकाधिका पंक्तिः- न८, ग४-ऊर्ध्वरेतं विरूपाक्षं विश्वरूपं महाद्युतिम् ।

११/१-ग१, ५, न३, त- ———-वास्मिन् ; न८, ग४- ———-गाणि । ११/२-
अस्य पादस्य ९ पाठभेदाः हस्तलेखेषु, ४ च मुद्रितपुस्तकेषु दृश्यन्ते । तेभ्यः ग१, ३, न३, ४-
दहराम्बुजमध्यमे ; न१, ५, ८, त-दहराख्यस्य मध्यमे ; ग४-दहराब्जस्य मध्यमे ; ग६, क- दह-
राब्जे खमध्यमे ; न६-दहराकाशमध्यमे-इति पंच शुद्धाः । शेषेभ्यः ग२-दहराख्यक(?)ख- मध्यमे ;
ग५-दहराब्दे(?)ञ्जे खमध्यमे ; न७-हृत्सख्यस्य तु (?हृदाख्यस्य तु) मध्यमम् (?मध्यमे) ; न२-
हृत्सख्यस्य (हृदाख्यस्य) मध्यमम् (?मध्यमे)-एते हस्तलेखान्तर्गताः ; मु. पु. क. पु-देहराजे(?)
सुमध्यमे ; मुं. पु-दहराख्ये स्व-(?ख-) मध्यमे ; न. पु-देह वाह्ये(?) सुमध्यमे ; त्रि. पु-
देहे रुन्धन्खमध्यमे(?)—एते मुद्रितपुस्तकान्तर्गताः ; एवमष्ट विकृतियुक्ताः । ११/३-ग२-अभ्यासात्
— ; ग१-स्वधिया सं— ; न३-चेतसा सं— । ११/४-ग१, ३,
न८, क-सन्तस्त्वं च तथा कुरु ; ग५-सन्तस्त्वं तत्तथा कुरु ; ग६-सन्त—सदा— ;
न४, ग३-मनस्त्वं च तथा— ।

१२/१- न१-हृत्पद्मेऽष्टदलोपेतं(?) ; न८-हृन्मध्ये— ; न७-हृत्पद्मे(?)—
ग३- हृत्पदाष्टदलोपेत(?) । १२/३-ग१, ४, न८- ———-मानेऽस्मिन् ; न७- ———-
—माले(?)— ; ग६, क- ———-नाभे(?)— । १२/४-न१, ६, त-
—-सन्मुखे ; न२, ५- ———-सन्मुखे ; न३- ———-सम्मते ; ग२-
—-मुन्नते ; ग३- ———-विस्तृते ।

प्राणायामैविकसिते केसरान्वितकर्णिके ।
वासुदेवं जगन्नाथं नारायणमजं हरिम् ॥१३॥

चतुर्भुजमुदारान्जं शङ्खचक्रगदाधरम् ।
किरीटकेयूरधरं पद्मपत्रनिभेक्षणम् ॥१४॥

श्रीवत्सवक्षसं विष्णुं पूर्णचन्द्रनिभाननम् ।
पद्मोदरदलाभोष्ठं सुप्रसन्नं शुचिस्मितम् ॥१५॥

*

शुद्धस्फटिकसंकाशं पीतवाससमच्युतम् ।
पद्मच्छविपदद्वन्द्वं परमात्मानमव्ययम् ॥१६॥

प्रभाभिर्भासयद्द्रूपं परितः पुरुषोत्तमम् ।
मनसालोक्य देवेशं सर्वभूतहृदि स्थितम् ॥१७॥

१३/२-ग५, ६, क-वैराग्यान्वितकर्णिके । १३/३-न१, ५- —————जगद्योनि ;
न७-×××× । १३/४-न१, ५, ग२, ५, त, क- —————विभुम् ; न४, ग३-
नारायणमनामयम् ।

१४/१-त- चतुर्भुजमहापद्मं ; १४/३-ग५-किरीटहारकुयूर(?) ; क-किक्कटाहारकेयूरं ।
१४/४-ग५, ६, क-पद्मपत्रायतेक्षणम् ।

१५/१-न१, २, ५, ७, त- —————देवं ; ग२- —————श्रीदं ; १५/१-२-क-
×××××××× । १५/३-न३- —————दलं भोष्ठं(?) ; न८- —————दला-
भासं ; न१, २- —————कराभोजं ; ग२-पद्मोत्पलदशां यासं(?) ; क-×××× ।
१५/४-ग५-सूर्यकोटिसमप्रभम् ; क-×××× ।

* अत्रैवाधिका पंक्तिः केषुचिल्लेखेषु:-न३, ४, ६, ग३, ५, ६-कौस्तुभोद्भासितोरस्कं वनमा-
लाविभूषितम् ; स एव "ग१"- —————वनमालाविराजितम् ।

१६/२-न४-पीतवासःसमन्वितम् ; ग३-पीतवाससमन्वितम् ; ग५, ६-सूर्यकोटिसमप्रभम् ।
१६/१-२- क-×××××××× । १६/३-न२, ५, ७-पद्मोपमपदद्वन्द्वं ; ग६-पद्मा-
चिन्य(?) -पदद्वन्द्वं ; क-×××× । १६/४-ग१, ३, ५, ६- —————मीश्वरम् ;
न३, ६-परमानन्दमीश्वरम् ; क-×××× ।

१७/१-ग५, ६-प्रभाभिर्भासयद्द्रूपम् ; ग४, न८-प्रभाभिर्भ्रामयद्द्रूपं(?) ; न६- —————र्भासिय-
द्रूपं(?) ; ग३- —————र्भासियद्भृत्यं(?) ; क-×××× ; न३-सुप्रभाभिर्भासयन्तं । १७/२-
ग३, क-×××× । १७/३-ग५, ६- —————भूतेशं ; न६- —————देवदेवेशं ; न३-
समस्तलोकदेवेशं ; ग३, क-×××× । १७/४-ग३, क-×××× ।

सोऽहमात्मेति विज्ञानं सगुणं ध्यानमुच्यते ।

हृत्सरोरुहमध्येऽस्मिन्प्रकृत्यात्मककर्णिके ॥१८॥

अष्टदशवर्षदलोपेते विद्याकेसरसंयुते ।
ज्ञाननाले बृहत्कन्दे प्राणायामप्रबोधिते ॥१९॥

विश्वाचिषं महार्वाङ्गं ज्वलन्तं विश्वतोमुखम् ।
वैश्वानरं जगद्योनिं शिखातन्विनमीश्वरम् ॥२०॥

तापयन्तं स्वकं देहमापादतलमस्तकम् ।
निर्वातदीपवत्तस्मिन्दीपितं हव्यवाहनम् ॥२१॥

दृष्ट्वा तस्य शिखामध्ये परमात्मानमक्षरम् ।
नीलतोयदमध्यस्थविद्युल्लेखेव भास्वरम् ॥२२॥

१८/१-ग५, ६-सोऽहमेवेति यद्वयानं ; ग३, क-×××× । १८/२-न८-सगुणध्यान-
मुच्यते ; ग३, क-×××× । १८/३-ग३, क-×××× । १८/४-ग६-प्रकृत्याकार-
-----; न३, ४-प्रकृत्यात्मनि-----; न ६-प्रकृत्यान्वित-----; ग२-घर्मकर्मसमुत्थिते ;
ग३, क×××× ।

१९/१-ग५-ऐश्वर्याष्टदलोपेते ; ग३, क-×××× । १९/२-न१, २, ५, ७-विकारं-
कैसरैर्युते ; ग३-कर्णिकाकेसरैर्युते ; ग२-कर्णिकाकेसरै- (?-कैसरै-) युते ; न४-कर्णिकाया रसैर्युते ;
क-×××× । १९/३-ग४, ५, ६, न८- -----महत्कन्दे ; न३, ग१- -----
महाकन्दे ; न६-×××× दे; क-×××× ; ग३- -----बृहत्संद-(?बृहत्कन्दे) ; ग२-
प्राणनाले प्रभाभिज्ञे । १९/४-ग५, ६-प्राणायामः-----; न३, ६-प्रणवेन-----; न४, ग३-
प्राणायामप्रणोदिते ; क×××× ।

२०/१-न३-विश्वा + † वल्लिरूपं ; क-×××× । २०/२-ग१, न६- -----
सर्वतोमुखम् ; क-×××× । २०/३-क-×××× । २०/४-न१, २, ३, ४, ७-
शिखातन्वित-----; त- -----लम्बित-----; ग२-शिखाभिर्युत-----; क-×××× ।

२१/१-न१-तापयन्तं-----; ग२-दीपयन्तं-----; न३, क-×××× ।
२१/२-न३, क-×××× । २१/३-ग१, ४, ५, ६, न६, ८-निवातदीप-----; न३, क-
×××× ; ग३-पवतस्यां (?) ×××× । २१/४-ग३-देवितं(?)-----; न३,
क-×××× ।

२२/१-न४, ग३- -----शिखावह्ने:(?) ; क-×××× । २२/२-न३, ४,
ग१, ३, ६- -----मीश्वरम् ; क-×××× । २२/३-न४, ८, ग५- -----
मध्यस्थं(?) ; न१, २, ७-नीलोत्पलस्य मध्यस्थं(?) ; न५-नीलोत्पल××मध्यस्थं(?) ; क-
×××× । २२/४-न२-विद्युल्लेखेवमीश्वरम्(?) ; त- -----राजते ; न३-विद्युद्भि-
क्षेपभास्करम्(?) ; ग१, क-×××× ।

नीवारशुकवद्रूपं पीतामं सर्वकारणम् ।
जात्वा वैश्वानरं देवं सोऽहमात्मेति या मतिः ॥२३॥

सगुणेषूत्तमं ह्येतद्ध्यानं योगविदो विदुः ।
वैश्वानरत्वं सम्प्राप्य मुक्तिं तेनैव गच्छति ॥२४॥

अथवा मण्डले पश्येदादित्यस्य महाद्युतेः ।
आत्मानं सर्वजगतः पुरुषं हेमरूपिणम् ॥२५॥

हिरण्यश्मश्रुकेशं च हिरण्यमनखं हरिम् ।
कप्यासस्य समं वक्त्रं सृष्टिस्त्यत्यन्तकारणम् ॥२६॥

२३/१-ग१, न४, क-×××× । २३/२-न३-पीताङ्गं-; ग१-पीतं भास्व-
दणूपमम् ; ग३-पीताभास्वत्यणूपमम् (?पीतं भास्वदणूपमम्) ; न४, क-×××× । २३/३-
ग४, न८-ध्यात्वा-; क-×××× । २३/४-ग१, १, न३-सोऽहमेवेति-;
न६-सोऽहमित्येव-; क-×××× ।

२४/१-ग१- ह्यत्र ; न६- चेतत् ; ग४, न८-सगुणादुत्तमं ह्येतत्
(?) ; न१, २, ५, ७-सगुणेषूत्तमेष्वेतत् (?) ; ग३-सगुणोत्तमं ह्येतत् ; क-×××× ।
२४/२-क×××× । २४/३-४-क-×××××××× ।

२५/१-न१, २- पश्यत् ; त- पश्यन् ; न३, ६- ह्यस्मिन् ; ग५, ६- मण्डलं ; ग२- मण्डलं तस्य (?) ; क-×××
× । २५/२-न१, ३- महाद्युतिः (?) ; न२, ७- महाद्युतिम् ;
न५- महाद्युतं ; न६- महाद्भुते (?) ; ग३- महन्व्युते
(?) ; क-×××× । २५/३-ग५, ६- न८- सर्वजगतां ; ग४-
हेमजगतं (?) ; क-×××× । २५/४-ग३- प्रेमरूपिणम् ; न३-
देहरूपिणम् ; न६- हंसरूपिणम् ; क-×××× ।

२६/१-न४-हिरण्यकेशश्मश्रुश्च ; न३-हिरण्यश्रवणं देवं ; क-×××× । २६/२-
न३-हिरण्यपुरुषं हरिम् ; न७-हिरण्यमनखं हरिम् ; क-×××× । २६/३-अस्मिन्श्चरणे
बहुशो वैकल्पिकाः पाठा लेखेषु मुद्रितपुस्तकेषु च दृश्यन्ते । तेभ्यो यः सान्बर्थः स ग्रन्थे स्वीकृत-
स्तथापि स एव मूलग्रन्थे स्यान्नवेति निश्चयपूर्वकं कथयितुं न शक्यते । तस्मात्सर्वेषु त इहोद्धृता
विदुषां विमर्शनाय स्वतन्त्रनिर्णयकरणाय च । ग१, २, त-कप्यासस्य समं वक्त्रं (कपेः गुदस्य समं
वक्त्रं यस्य तमित्यर्थः) ; न१, ७-कप्यासनवद्दृष्टिः ; न२-कपाशामनवद्दृष्टिः (?) ; न५-कव्याशासनवद्-
दृष्टिः (?) ; न६-कप्यास्यासनवद्युक्तं ; ग४, न८-कनकाम्ब्रुजवद्द्वक्त्रं ; न४-कैलासहिमवद्द्वक्त्रं (?) ;
ग३-कैलासपोतवद्द्वक्त्रं (?) ; न३-रथासनं चन्द्रवक्त्रं ; ग५, ६-विकासिपद्मवदनं ; क-××××
इति लेखेषु ; त्रि. पु.-कप्यास्यासनमन्वक्त्रं ; मुं. पु.-कप्यासनं चतुर्वक्त्रं ; न. पु.-यथासनं (? रथासन-)
समं वक्त्रं ; म्. पु.-रथासनं चतुर्वक्त्रं-इति मुद्रितपुस्तकेषु । २६/४-न१, २, ५, ७, ८, ग१, ३,
त- कारिणम् ; ग२-सृष्टिःसंहारकारणम् ; क-×××× ।

पद्मासनस्थितं सौम्यं प्रबुद्धाब्जनिभाननम् ।
पद्मोदरदलाभाक्षं सर्वलोकभयप्रदम् ॥२७॥

जानन्तं सर्वदा सर्वमुन्नयन्तं च धामिकान् ।
भासयन्तं जगत्सर्वं दृष्ट्वा लोकेकसाक्षिणम् ॥२८॥

सोऽहमस्मीति या बुद्धिः सा च ध्यानेषु शस्यते ।
एष एव तु मोक्षस्य महामार्गस्तपोधने ॥२९॥

ध्यानेनानेन सौरेण मुक्तिं यास्यन्ति सूरयः ।

श्रुवोर्मध्येऽन्तरात्मानं भारुपं सर्वकारणम् ॥३०॥

२७/१-ग३, न७-पद्मासने स्थितं—; न८-पद्मासनस्थं सौम्यं च; न३-पद्मासनगतं सौम्यं; त, क-×××× । २७/२-ग१-प्रफुल्लाब्ज—; ग२-प्रफुल्लकमलेक्षणम्; न३-प्रबुद्धाब्जनिभेक्षणम्; न६-प्रसिद्धाब्जनिभाननम्; त, क-×××× । २७/३-न१, २, ३, ४, ५, ७, ग१-पद्मोदरदलाभासं; ग५, ६, न८-पद्मोत्पलविशालाक्षं; त, क-×××× । २७/४-अस्मिश्चरणे पाठभेदास्त्रय एव । तथापि “सर्वलोक” शब्दात्पश्चात् “भय” शब्दो “अभय” शब्दो वा वास्तविक इति निश्चयपूर्वकं निर्णेतुं पूर्वापरसन्दर्भादि न किमपि चिह्नं सहायकारी । तेनोपलब्धसाधनानि कथं विभक्तानीत्यत्र प्रदर्शयते:—न१, २, ग१, २, ३, ४, ५, त्रि. पु., मुं. पु., न. पु., सर्वलोकभयप्रदम्; न४, ५, ६, ७, ८, ग६, मु. पु. क. पु.-सर्वलोकाभयप्रदम्; न३-सर्वलोकभयावहम्; त, क-×××× ।

२८/१-ग१, ५, ६, त-विजानन्तं सदा सर्वं; ग२-विजानन्ति(?) सदा सर्वं; ग४-विजानन्तु(?)—; ग३-जानन्तः सर्वदा सर्वं; क-××××; न१, २, ५, ७-सदा सर्वनिजानन्दं । २८/२-अस्मिश्चरणे पाठभेदानां बाहुल्यं परस्परविसंगतता च लेखेषु दृश्यते । तेन सर्वेऽपि भेदा अत्र प्रदर्शयन्ते । न१, ५, ७, ग१, ३, त-उन्नयन्तं च धामिकान्; न१-प्रणयन्तं च—; न४-अनयन्तं च—; ग२-मुनयस्तं च धामिकाः; मु. पु., क. पु.-स एव स्वीकृतः पाठः; त्रि. पु.-××× धामिकाः; मुं. पु.; न, पु.-अनन्तं चैव धामिकाः; न३, ग४, ६-उन्नयन्तं च धामिकम्; ग५-आनयन्तं च धामिकम्, न८-ऋङ्गयन्तं(?) च धामिकम्; न६, क-×××× । २८/३-न६, क-×××× । २८/४-न८-साक्षिकम्; क-×××× ।

२९/१-ग२, ३, ६, न५-मात्मेति—; क-×××× । २९/२-ग२-कथ्यते(?) ; न१, साऽपि—शक्यते(?) ; न२, ७-साऽपि—शस्यते; ग५-सात(?सा च)—; ग१-ज्ञानेषु शस्यते; ग३-धन्येषु(?)—; ग४-सर्वप्राणिषु—; न८-सर्वप्राणेषु (?-प्राणिषु)—; ग६-एतद्व्यानेषु—; क-×××× । २९/३-ग३-मुवतस्य; न६-एक एव तु—; ग५, ६-एषोपायस्तु—; क-×××× । २९/४-न२, ७-सम्यग्मार्गं—; न१, ५-मार्गः प्रोक्त—; क-×××× ।

३०/१-ग२-यान्ति हि । ३०/१-२-क-×××××××× ; ग५, ६-अभ्यासेनैव सौरेण मुक्तिं यास्यन्ति योगिनः । ३०/३-न१, २-उच्चैर्मध्येऽन्तरात्मानं; क-×××× । ३०/४-ग३-भास्वद्रूपं नकारिणाम्(?) ; ग५-ओजोरूपिणमीश्वरम्; ग६-महोरूपिणमीश्वरम्; क-×××× ।

स्थाणुवनमूर्धपर्यन्तं मंध्यदेहात्समुत्थितम् ।
जगत्कारणमव्यक्तं ज्वलन्तममितौजसम् ॥३१॥

मनसालोक्य सोऽहं स्यामित्येतद्ध्यानमुत्तमम् ।

अथवा बद्धपर्यङ्के शिथिलीकृतविग्रहे ॥३२॥

शिव एव स्वयं भूत्वा नासाग्रारोपितेक्षणः ।
निर्विकारं परं शान्तं परमात्मानमीश्वरम् ॥३३॥

भारूपममृतं ध्यायेद्भ्रुवोर्मध्ये वरानने ।
सोऽहमेवेति या बुद्धिः सा च ध्यानेषु शस्यते ॥३४॥

अथवाष्टदलोपेते कर्णिकाकेसरान्विते ।
उन्निद्रहृदयाम्भोजे सीममण्डलमध्यमे ॥३५॥

३१/१-ग१, ३, न३, ४, ५- ——— न्मूर्धन- ———; ग६-स्थाणुं चामूर्ध- ———; ग२-स्थाणु वा सर्वपर्यन्तं(?) ; क-××××। ३१/२-न३, -मध्ये देहात्समुत्थितम् ; ग३-मध्ये देहे- ———; ग६-देहमध्ये- ———; क-××××; न८-धारयेदचलं स्थिरम् । ३१/३-ग२-जगत्कारणमध्यस्थं ; क-××××। ३१/४-न३-ज्वलन्तममितौजसम् ; ग५-ज्वलन्तमिव तेजसा ; ग६-ज्वलन्तमिव तेजसम् ; न१, क-××××।

३२/१-न१, क-××××। ३२/२-ग२, ३- ———-ज्ञानमुत्तमम् ; न५-आदित्ये ध्यानमुत्तमम् । ३२/३-न३- ———-पर्यकः ; न८, ग१, ३, त- ———-पर्यङ्कः ; ग२- ———-पर्यङ्कात् ; न६- ———-फणिपर्यङ्कः ; क-××××। ३२/४-न३, न६- ———-विग्रहः ; ग१, ३, ५, ६, न४, त- ———-विग्रहम् ; ग२-अशिनीकृत-विग्रहः(?) ; क-××××।

३३/१-ग२-नाडीद्वयं निगृह्यम्(?) ; न६-हरिरेव स्वयं भूत्वा ; न८-शिकटीन(?) ———; क-××××। ३३/२-न१, २, ३, ४, ५, ग१, ३-नासाग्रे रोपितेक्षणः ; न६- ———-रूपितेक्षणः ; (?) ; ग२- ———-रोपितेक्षणम् ; ग४-नासाग्रन्यस्तलोचनः ; न८-नासाग्रन्य-स्तलोचने ; क ××××। ३३/३-न६-निर्विकारपदं ———; ग३-निराकारं परं ———; क-××××। ३३/४-न१, ५, ७-परमात्मानमच्युतम् ; ग२-परमात्मानमव्ययम् ; क-××××।

३४/१-२-न१, २, ५, ७, क-××××××××। ३४/१-ग६-भावयन्न तद्धया-येत् ; न६-भारूपमच्युतं ध्यायेत् । ३४/३-४-न१, २, ५, ७, क-××××××××। ३४/४-न८-सा ध्यानेषु प्रशस्यते ; ग२-सा च ध्यानेन कथ्यते(?) ; ग६-सा तद्ध्यानेषु शस्यते ।

३५/१-२-क-××××××××। ३५/१-न६- ———-षोडशोपेते ; ग४- ———-ष्टदलोपेते ; ग३-×××ष्टदलोपेते । ३५/२-न३, ७- ———-केशरान्विते । ३५/३-४-क-××××××××। ३५/३-न३, ८, ग२, त-उन्निद्रहृदयाम्भोजे ; ग३-उन्मील्य- ———; न२-उन्निद्रे(?)उन्निद्रे हृदयांभोजे (?) -भोजे) । ३५/४-न१, ४, ६, ग२- ———-मध्यमे ; ग५, ६-साग्निमण्डलमध्यमे ।

स्वात्मानमर्भकाकारं भोक्तूरूपिणमव्ययम् ।
सुधारसं विमुञ्चद्भिः शशिरश्मिभिरावृतम् ॥३६॥

षोडशच्छदसंयुक्तशिरःपद्मादधोमुखात् ।
निर्गतामृतधाराभिः सहस्राभिः समन्ततः ॥३७॥

प्लावितं पुरुषं तत्र चिन्तयित्वा समाहितः ।
तेनामृतरसेनैव साङ्गोपाङ्गकलेवरे ॥३८॥

अहमेव परं ब्रह्म परमात्माहमव्ययः ।
एवं यद्वेदनं तच्च सगुणं ध्यानमुच्यते ॥३९॥

एवं ध्यानामृतं कुर्वन् षण्मासान्मृत्युजिद्भवेत् ।
वत्सरान्मुक्त एव स्याज्जीवन्नेव न मंगयः ॥४०॥

३६/१-२-क-×××××××× । ३६/१-न६-आत्मान- ; ग१-
स्वात्मानममलाकारं ; ग४, न८- स्वात्मानं विहगाकारं ; ग६- -मक्षयाकारं । ३६/२-
ग१, ४, त, न८- -मक्षरम् ; ग५, ६- -मक्षयम् ; ग२-हेमरूपिणमक्षरम् ;
न४-कृष्णरूपिणमव्ययम् । ३६/३-न२, ७, त-सुधासारं- ; न३, ४-सुधारसं विमुञ्चन्तं ;
ग३- -विमलवत्(?) । ३६/४-ग१-सितराजिभिरावृतम् ; न४-शशिरश्मिकराकृति
(?) ।

३७/१-२-न३, क-×××××××× । ३७/१-न१, २, ४, ५, ७, ग१, २, त-
षोडशच्छदसंयुक्तं ; ग४, ५-षोडशस्वरसंयुक्तात् ; ग६-षोडशस्वरसंयुक्तं । ३७/२-ग२-शिरः
सितपदोपमम् ; न४-करे पद्मधोमुखम् । ३७/३-४-क-×××××××× । ३७/३-
ग२-निर्गतामृत-(?निर्गतामृत-)- । ३७/४-ग५, ६-समृद्धाभिः- ।

३८/१-२-क-×××××××× । ३८/१-ग२-प्रापितं पुरुषं- । ३८/२-
न२- -समाहितम् । ३८/३-४-क-×××××××× । ३८/४-न५-
-कलेवरम् ; न८, ग२, त-साङ्गोपाङ्गे कलेवरे ; न४-साङ्गोपाङ्गकलेवरः ; न२, ३, ६,
ग१, ३, ५-साङ्गोपाङ्गकलेवरे ।

३९/१-२-क-×××××××× । ३९/२-न३, ८, ग३-परमात्माहमव्ययम्(?) ;
न६-परमात्मानमव्ययम्(?) ; ग५-परमात्माकमव्ययम्(?) । ३९/३-४-क-××××××
×× । ३९/३-न५-७- -तत्र । ३९/४-न२, ५, ७, ग१, ४, ५-सगुण-
ध्यान- ; ग३-सगुणं(?) - ।

४०/१-२-क-×××××××× । ४०/१-न३- -ध्यानमतं(?) - ; न४-
-ध्याने मतं- ; न६-एतद्ध्यानामृतं- ; ग५, ६, न८-एवं ध्यानमिदं- ।
४०/२-ग३-वर्णं(?) ×××-द्भवेत् । ४०/३-४-क-×××××××× । ४०/३-न६-
वत्सरान्मृत्युदेवस्या × (?) ; ग१-संसारान्मुक्त- । ४०/४-न२-जीवन्तेन- ;
न७-जीवन्तेन(?) - ।

जीवन्मुक्तस्य न क्वापि दुःखावाप्तिः कथंचन ।
किं पुनर्नित्यमुक्तस्य मुक्तिरेव हि दुर्लभा ॥४१॥

तस्मात्त्वं च वरारोहे फलं त्यक्त्वं नित्यशः ।
विधिवत्कर्म कुर्वाणा ध्यानमेव सदा कुरु ॥४२॥

अन्यानपि बहून्याहुर्ध्यानानि मुनिसत्तमाः ।
मुख्यान्युक्तानि चैतेभ्यो जघन्यानीतराणि तु ॥४३॥

सगुणं गुणहीनं वा विज्ञायात्मानमात्मनि ।
सन्तः समाधि कुर्वन्ति त्वमप्येवं सदा कुरु ॥४४॥

इति श्रीयोगयाज्ञवल्क्ये नवमोऽध्यायः ॥

४१/१-२-ग१, क- × × × × × × × × । ४१/१-न३-जीवन्मुक्तौ न वै क्वापि ।
४१/३-४-ग१, क- × × × × × × × × । ४१/३-ग४- —————नित्ययुक्तस्य । ४१/४-
न८-मुक्तिरेव ह्यदुर्लभा(?) ; ग५, ६-मुक्तिरेव न दुर्लभा ; न१, २, ५-योगिनो विदितात्मनः ;
न७-योगिनो विहितात्मनः(?) ।

४२/१-२-न२, ५, ७, ग१, क- × × × × × × × × । ४२/२-न३- —————
त्यक्त्वा च————— ; ग५- —————त्यक्त्वेह————— ; ग२- —————तत्रैव(?)त्यक्त्वं निश्चला ।
४२/३-४-ग१, क- × × × × × × × × । ४२/३-न१, २, ५, ग२, त-कर्माणि विधि-
वत्कृत्वा ; ग४, न८-कर्माणि विधिवत्कुर्यात् । ४२/४-न७-ध्यानमेवं————— ।

४३/१-२-ग१, क- × × × × × × × × । ४३/२-न३- —————मुनिसत्तमा(:) ;
न४, ग३- —————मुनिसत्तमे ; ग५, ६-मर्त्यानां मुनिसत्तमाः । अस्य मुद्रितपुस्तकेषु
दृश्यमाणाः पाठा अपि विचारार्हा इति मत्वात्र दीयन्ते:-त्रि. पु.- —————मुनिसत्तमाः ;
मु. पु., न. पु.- —————मुनिपुङ्गवाः ; म्. पु., क. पु.-वैदिकानि द्विजोत्तमाः । ४३/३-४-ग१,
क- × × × × × × × × । ४३/३-न६, ग५- —————वै तेभ्यो ; न३-मुख्यान्मु-
क्तानि (?-न्युक्तानि) चैतेभ्यो ; न१, २, ७-मुख्यान्मुक्तानि चैतानि ; न५- —————
चैतानि ; ग२-मुक्तानि (?मुख्यान्मुक्तानि) चैतानि । ४३/४-न२, ४, ५, ६, ७, ग४, ५-
—————तु ; न८-बहून्यानीतराणि तु ।

४४/१-२-ग१, क- × × × × × × × × । ४४/१-न२, ७- —————च ;
न१-सगुणे—————च ; न८-सगुणं निर्गुणमपि ; ग४-सगुणं निर्गुणं वापि । ४४/२-ग४-
विज्ञेयात्मानमात्मनि । ४४/३-४-ग१, क- × × × × × × × × । ४४/३-न१, २, ७-
मनयः————— । ४४/४-न३- —————समा कुरु ; ग५- —————तथा कुरु ।

दशमोऽध्यायः

*याज्ञवल्क्य उवाच—

समाधिमधुना वक्ष्ये भवपाशविनाशनम् ।
भवपाशनिबद्धस्य यथावच्छ्रोतुमर्हसि ॥१॥

समाधिः समतावस्था जीवात्मपरमात्मनोः ।
ब्रह्मण्येव स्थितिर्या सा समाधिः प्रत्यगात्मनः ॥२॥

ध्यायेद्यथा यथात्मानं तत्समाधिस्तथा तथा ।
ध्यात्वैवात्मनि संस्थाप्यो नान्यथात्मा यथा भवेत् ॥३॥

दशमोऽध्यायः ॥

* न५—श्री याज्ञवल्क्य उवाच ; ग४—श्री भगवान्याज्ञवल्क्यः ; न६, ८—श्री भगवानुवाच ; ग६—
ओम् भगवान् ; न१, २, ३, ७, ग१, २, ५, त, क—× × × × ।

१/१-२-क- × × × × × × × × । १/१-ग२- ————विधिना———; न१, ५-
———ते प्रवक्ष्यामि ; न२, ७- ————मथ वक्ष्यामि । १/२-न३- ————विमोचनम् ;
न४- ————विनाशनम् ; ग२- ————पापप्रणाशनम् ; ग१, त- ————पापविनाशनम् ;
ग६-ध्रुणु पापविनाशनम् ; न१, २, ५, ७-× × × × । १/३-४-क-× × × × × × × × ।
१/३-ग२-भवपाशविनाशाय ; न१, २, ५, ७-× × × × । १/४-न१-यथावच्छ्रोतुमिच्छसि
(?) ; ग५-यथावज्ज्ञातुमर्हसि ।

२/१-२-क- × × × × × × × × । २/१-न१, २, ७, ग५, ६-समाधिस्तु समावस्था ।
२/३-४-क-× × × × × × × × । २/३-न४, ६, ७, ग३- ————स्थितिर्वा सा ;
ग५, ६-ब्रह्मण्यवस्थितिर्या सा ; ग४-ब्रह्मणा अस्तिति-(?ब्रह्मण्यवस्थिति-) र्या सा ।

३/१-२-न१. क-× × × × × × × × । ३/१-न३-ध्यायद्यथा———; न२, ४, ५, ६,
७, ८, ग१, २, ३, ४, ५, ६, त-ध्यायन्यथा———। एवं लेखेषु । मुद्रितपुस्तकेषु तु-
त्रि. पु., मं. पु. मु. पु.-ध्यायन्यथा———; क. पु.-ध्यायद्यथा- ———; न. पु.-ध्यायेद्यथा———
इति स्थितिः । तेभ्य अन्तिम एव ग्रन्थसन्दर्भे युक्त इति मत्वा सः स्वीकृतः । ३।२-न४-समाधिस्तु
तथा तथा ; ग६-तत्समाधिस्तु तत्तथा । ३/३-४-क-× × × × × × × × । ३/३-ग१,
३, ४, ६, न५, ८, त- ————संस्थाप्य(?प्यो) ; न३-ध्यात्मा(?ध्यात्वा) चात्मनि
संस्थाप्य (?प्यो) ; न४-ध्यात्वात्मनि सुसंस्थाप्यो ; न१-ध्यात्वैवमात्मनि स्थाप्यो ; ग५-ध्यात्वेवा-
(?ध्यात्वैवा-)त्मनि सुस्थाप्य (प्यो) ; न२, ७-ध्यात्वैवात्मनि स्थयो (?संस्थाप्यो) । ३/४-
न३-तान्यथात्मा (?नान्यथात्मा) ; ———न४-तन्यथात्मा (?नान्यथात्मा) यज्ञो(?)यतो ; ग५-
नान्यथात्मा यतो———; ग६-तान्यथात्मा ह्यतो———; ग४-नियतात्मा यथा———; न८-नियतात्मा
यतो———; ग२-तान्यथात्मा वशो———; न२-तान्यथात्मा यथा भवत् (?भवेत्) ।

एवमेव तु सर्वत्र यत्प्रपन्नस्तु यो नरः ।
तदात्मा सोऽपि तत्रैव समाधिं समवाप्नुयात् ॥४॥

सरित्पती निविष्टाम्बु यथाभिन्नतयान्वियात् ।
तथात्माभिन्न एवात्र समाधिं समवाप्नुयात् ॥५॥

एतदुक्तं भवत्यत्र गार्गी ब्रह्मविदां वरे ।
कर्मैव विधिवत्कुर्वन्कामसंकल्पवर्जितम् ॥६॥

वेदान्तेष्वथ शास्त्रेषु सुशिक्षितमनाः सदा ।
गुरुणा तूपदिष्टार्थं युक्त्युपेतं वरानने ॥७॥

विद्वद्भिर्धर्मशास्त्रज्ञैर्विचार्यं च पुनः पुनः ।
तस्मिन्मुनिश्चितार्थेषु सुशिक्षितमनाः सदा ॥८॥

४/१-२-क- × × × × × × × × । ४/२-न१, २, ४, ५, ७, ग३, त-यथारूपस्तु
-----; ग६-यः प्रपन्नस्तु-----; न६-यत्प्रसन्नस्तु-----; ग१-यत्प्रयत्नस्तु----- । ४/३-४-
क- × × × × × × × × । ४/३-न१, ६, ग३-तथात्मा-----; ग४-तदात्मनोऽपि
----- ।

५/१-२-न१, ५, त, क- × × × × × × × × । ५/१-ग२-सरित्पती-----;
ग५-सरित्पती निविष्टात्तु ; न३-स × × × तौ निविष्टात्तु ; ग१-सरित्पती निविष्टाम्बुः ; न८-
सरिद्वरनिविष्टाम्बु ; ग३-सरित्पती विशिष्टाम्बु(?) ; न४-सरित्पती गतं तोयं । ५/२-अत्र
मूललेखे कः पाठो भवेदिति निर्णेतुमशक्यत्वात् सर्वं दृश्यमाणाः पाठा दीयन्ते । न६,, ८-यथा भिन्न-
तयान्वियात् ; न४- -----भवेत् ; ग३-यथाभिन्नालयस्त्वया(?) ; ग२-यथाभिन्नं फलं
त्वियात् ; न२, ७, ग४- -----लयं-----; ग१, ५, ६, न३-यथा लवणतामियात् ; त्रि.
पु.-यथाभिन्नं फलं त्वियात् ; मुं. पु., न. पु.- -----लयं-----; मु. पु.-यथाभिन्नत्वमाप्नुयात् ;
क. पु.- × × × × । ५/३-४-न५, त, क- × × × × × × × × । ५/३-ग१, न७, ८-
तथात्म-(?तयात्म(-) भिन्न-----; न१-तथात्म-(?तयात्म(-) भिन्न तत्रैव ; न३-तथात्माभ्यन्न
(?-भिन्न) एवात्र ; ग२-तथात्वभिन्न एवात्र ; ग५-तथाभिन्न(?) एवात्र ।

६/१-२-क- × × × × × × × × । ६/१-त- -----भवेदत्र ; न८- -----
भवत्यग्रे । ६/२-ग३- -----यने(?) । ६/३-४-क- × × × × × × × × ।
६/३-ग५, ६-कर्मैव-----; न८-कर्तव्य(?) कर्मैव)-----; न३, ग४-कर्मैव विधिवत्कुर्यात् ।

७/१-२-क- × × × × × × × × । ७/१-ग१, ४-वेदान्तेष्वर्थशास्त्रेषु ; न३, ४, ६,
ग३-वेदान्ते सर्वशास्त्रेषु(?) न८-वेदान्तेषु च शास्त्रेषु ; ग६-वेदार्थेष्वर्थशास्त्रेषु । ७/३-४-
क- × × × × × × × × । ७/३-न१,, ४, ग४, ६, ८- -----चोपदिष्टार्थं ; न३-
-----चोपदिष्टार्थो ; ग५- -----चोपदिष्टं यत् ; ग२- -----नोपदिष्टार्थं (?) । ७/४-
ग६-युक्त्युपेतं(?)-----; ग२-युक्तं ह्यतद्वरानने ; न३-मुक्तिमेति वरानने ।

८/१-२-क- × × × × × × × × । ८/१-न१, ३, ४, ५, ७, त-विद्वद्भिः सर्व-
शास्त्रज्ञैः ; ग२-विद्वद्भिर्वेदशास्त्रज्ञैः । ८/२-न२-विचार्यैव----- । ८/३-४-क- × ×
× × × × × × × । ८/३-न१, २, ५-तस्मिन्निश्चितार्थेषु तु ; त-तस्माद्विनिश्चितार्थेषु ; न३-
तस्मिन्मुनियतार्थेषु तु ; ग१, ३, ६, न६-तस्मिन्मुनिश्चितार्थेषु ; ग २-निश्चितार्थेषु तेष्वेव ।

योगमेवाभ्यसेन्नित्यं जीवात्मपरमात्मनोः ।

ततस्त्वाभ्यन्तरेऽश्चिन्हैर्वाह्यैर्वा कालसूचकैः ॥९॥

विनिश्चित्यात्मनः कालमन्यैर्वा परमार्थवित् ।
निर्भयः सुप्रसन्नात्मा मर्त्यस्तु विजितेन्द्रियः ॥१०॥

स्वकर्मनिरतः शान्तः सर्वभूतहिते रतः ।
प्रदाय विद्यां पुत्रस्य मन्त्रं च विधिपूर्वकम् ॥११॥

संस्कारमात्मनः सर्वमुपदिश्य तदानधे ।
पुण्यक्षेत्रे शुची देशे विद्वद्भिरुच समावृते ॥१२॥

९/१-२-क- × × × × × × × × । ९/१-ग८, न८-तस्मिन्नेवाभ्यसेद्वैक्यं । ९/२-
त-जीवात्मपरमात्मवित् ।

१०/१-२-त, क- × × × × × × × × । १०/१-ग२- —————कालः(?) ;
न३- —————कर्म(?) ; न६-विनिश्चितात्मधीः(?) ————— ; ग३-विनिश्चितात्मनः(?)
कालं । १०/२-ग२-अन्ये वा(?) ————— ; न३-निवारणपरमार्थवित् । १०/३-४-क-
× × × × × × × × । १०/३-ग३-निर्भयस्तु प्रसन्नात्मा । १०/८-अस्मिन्श्चरणे बहवः पाठ-
भेदाः हस्तलेखेषु दृश्यन्ते । मुद्रितपुस्तकेष्वपि त्रयः सन्ति । तेभ्य एक ८ हस्तलेखेष्वस्ति तथापि तेन
वाक्यात्सम्यगर्थबोधो न भवतीति मन्ये । तेन द्वाभ्यां हस्तलेखाभ्यां प्राप्तः पाठोऽत्र स्वीकृतः समीचीनत्व-
हेतुमवलम्ब्य, सर्वे च भेदा अत्र प्रदर्श्यन्ते । न१, २-मर्त्यस्तु ————— ; ग१, ४, ५, ६, न३, ७, ८
त-मृत्योस्तु ————— ; त्रि. पु.-मृत्योस्तु ————— ; ग२-भूत्या तु(?) ————— ; न४,
ग३-कुर्वति ————— ; न६-कुर्वति (?कुर्वति) ————— ; न५-ह्यर्थविच्च जितेन्द्रियः ;
मुं. पु., न. पु.-भूतेषु विजितेन्द्रियः ; मु. पु., क. पु.-भूत्वा तु ————— ।

११/१-२-क- × × × × × × × × । ११/१-ग१, ५, ६, न४, ६, ८-स्वधर्मनिरतः
————— ; न२-स्वकर्मनिरतः शान्तं(?) । ११/३-४-क- × × × × × × × × । ११/३-
ग५, ६- —————योगं ————— । ११/४-ग२-समन्त्रं- ————— ।

१२/१-२-क- × × × × × × × × । अत्र यद्यपि ७ हस्तलेखेषु त्रि. पु. च दृश्यमाणः
पाठः स्वीकृतः समीचीनत्वदृष्ट्या तथापि सर्वेऽपि पाठभेदा अत्र दीयन्ते । १२/१-न१,
२, ५, ७, ८, ग४, त, त्रि. पु.-संस्कारमात्मनः सर्व ; ग१- —————कार्य ; न३-
संस्काराद्यात्मनः कार्य ; न६-संस्काराद्यात्मनः सर्व ; ग५, ६-संस्कारान्वा तथा सर्वान् ; ग३-संस्का-
रेणात्मनः सर्व(?) ; न४-संस्कारेणात्मनं(?)सर्व ; मुं. पु.-संस्कारानात्मनः सर्वान् ; न. पु.-संस्कारा-
ण्यात्मनः सर्वाणि(?) ; मुं. पु., क. पु.-संस्काराण्यात्मनः सर्व(?) ; ग२-संस्कारस्यात्मनः पूर्वं ।
१२/२-न२, ३- —————तदानधे ; ग१, २, त्रि. पु. —————तदानध ; न६-तदानधः ; ग४-
—————तथानधः ; ग५- —————तथानध(?) ; न१, ५, ७, ८, ग३, न. पु., मुं. पु.
मु. पु., क. पु.-तथानधे ; न४, ग३- —————यथाविधि । १२/३-४-क- × × × × × ×
× × । १२/४-ग१, ५-विद्वद्भिः सुसमावृते ।

भूमौ कुशान्समास्तीर्य कृष्णाजिनमथापि वा ।
तस्मिन्सुबद्धपर्यङ्को मन्त्रैर्वद्धकलेवरः ॥१३॥

आसने नान्यधीरास्ते प्राङ्मुखो वाप्युदङ्मुखः ।
नवद्वाराणि संयम्य गार्ग्यस्मिन्ब्रह्मणः पुरे ॥१४॥

उभिरहृदयाम्भोजे प्राणायामैः प्रबोधिते ।
व्योम्नि तस्मिन्प्रभाकरे स्वरूपे सर्वकारणे ॥१५॥

मनोवृत्तिं सुसंयम्य परमात्मनि पण्डितः ।
मूढन्यायात्मानः प्राणं भ्रुवोर्मध्येऽथवानधे ॥१६॥

कारणे परमानन्दे आस्थितो योगधारणाम् ।
ओमित्येकाक्षरं ब्रुव्या व्याहरन्मुममाहितः ॥१७॥

१३/१-२-क- × × × × × × × × । १३/१-ग३-भौमाकाशान्समास्तीर्य (?) ।
१३/३-४-क- × × × × × × × × । १३/३-न१, २, ५, ७, ग२-तस्मिन्सु बद्धपर्यङ्के ; ग१,
३, ४, ५, ६, त-तस्मिन्सु बद्धपर्यङ्को । १३/४-न३, ग६-मन्त्रैर्वद्धकलेवरं (?) ; न४-मन्त्रैर्वद्ध्वा
कलेवरं । † न१, २, ५, ७, ग२-मन्त्रैर्यस्तकलेवरे ।

१४/१-२-क- × × × × × × × × । १४/१-न१, २, ४, ५, ६, ग३- _____
जन्यधीरास्ते ; न७- _____ननाधीरास्ते (?) ; ग२-आसीनः स्वस्थचित्तस्तु ; ग५, ६-आसने
ह्यधिहृद्यास्ते । १४/२-न७- _____वा उदङ्मुखः (? उदङ्मुखः) । १४/३-४-क- × ×
× × × × × × × × । १४/३-ग१-पुनर्द्वाराणि _____।

१५/१-२-क- × × × × × × × × । १५/१-ग३-उन्मित्र- (?) _____ ; न२-
उभ्रदृ (?) _____। १५/२-त-प्राणायामैर्विबोधिते ; ग१, न७, ८-प्राणायामप्रबोधिते ; ग२-
प्राणेन प्रतिबोधिते ; न१, ५-प्राणेनैव प्रबोधिते ; न२, ४-प्रणवेन प्रबोधिते ; न३-प्रणवेन प्रबोधिते ;
ग३-प्रणवेन सुबोधिते । १५/३-४-क- × × × × × × × × । १५/४-न१, ७, ग४, ५-
त्वरूपे (? त्वरूपे) _____ ; न३-त्वरूपे _____ ; न८-व्यरूपे (?) _____।

१६/१-२-क- × × × × × × × × । १६/१-न१, २, ५, ७-मनोवृत्तिः _____ ;
न३-मनोवृत्तं _____ ; न४-मनो हृदि _____। १६/२-ग१, ३, _____पण्डिते ।
१६/३-४-क- × × × × × × × × । १६/३-ग१- _____प्राणान् । १६/४-
ग४, ६, न८- _____वरानने ; न३- _____तथानधे ; ग२- _____ऽथवा
भवेत् ; न४, ग३- _____ऽथवा नयेत् ।

१७/१-२-न१, २, ग१, २, ४, त, क- × × × × × × × × । १७/१-न४-कारणं
परमानन्दं (?) ; ग३-कारणं (? कारणे) परमानन्दे । १७/२-ग३- _____योगधारणे ।
१७/३-४-क- × × × × × × × × । १७/३-न१, ३, ४, ८, ग५, ६- _____
_____ब्रह्म । १७/४-न४, ग३-व्याहरन्मुनिसत्तमे ।

शरीरं संत्यजेद्विद्वानात्मैवाभून्नरोत्तमः ।
यस्मिन्समभ्यसेद्विद्वान्योगेनैवात्मदर्शनम् ॥१८॥

तदेव संस्मरन्विद्वांस्त्यजेदन्ते कलेवरम् ।
यं यं सम्यक्स्मरन्भावं त्यजत्यन्ते कलेवरम् ॥१९॥

तं तमेवैत्यसौ भावमिति योगविदो विदुः ।
त्वं चैवं योगमास्थाय ध्यायन्स्वात्मानमात्मनि ॥२०॥

स्वधर्मनिरता शान्ता त्यजान्ते देहमात्मनः ।
ज्ञानेनैव सहितेन नित्यकर्माणि कुर्वतः ॥२१॥

१८/१-२-क-×××××××× । १८/१-ग५- ————— संत्यजेद्विमान् । १८/२-
न१, २, ५, ७-आत्मवांस्तु- —————; ग५, ६-आत्मैवायं- —————; ग२-आत्मनैव- —————; न८-
आत्मैव स्यान्नसंशयः । १८/३-४-क-×××××××× । १८/३-ग५- —————
समभ्यसेद्विमान् ; न४, ग३-यद्वा- ————— । १८/४-न६-त्यजेदन्त्ये (?) कलेवरम् ;
ग३- ×××× ।

१९/१-२-क- ×××××××× । १९/१-—न१, २, ३, ४, ५, ७, ग१, ४-
तदेव संस्मरेद्विद्वान् ; न८-तदेव संस्मरन्वापि ; ग५, ६-यदेव संस्मरेद्विद्वान् ; ग३- ×××× ।
१९/२-न२-त्यजत्यन्ते(?) —————; न५-त्यजन्ते- ————— । १९/३-४-न१, ५, ग५, ६, क-
×××××××× । १९/३-न२. ३, ६, ७, ८, ग३. ४, त-यं यं वापि- —————;
न४-यं यं चापि- ————— ।

२०/१-२-क-×××××××× । २०/१-न३- ————— त्रजेद्भावं ; न४, ग३-
—भवेद्भावं(?) ; न१, २, ५, ६, ७, ८, ग१, ४, ५, ६, त- ————— भजेद्भावं
(?) । २०/२-ग४, न८-इति वेदविदो- ————— । २०/३-४-क- ×××××××× ।
२०/३-न४, ५, ६, ७, ८, ग३, ४, ५, ६-त्वं चैव- —————; न३-त्वं चैव योगमभ्यस्य । २०/४-
अत्र दृश्यमाणेभ्यो पाठेभ्यो य समीचीनो मतः सो यद्यपि स्वीकृतस्तथापि सर्वेऽपि पाठभेदा यथा तथा
दीयन्ते । न३, ६, ८, ग४-ध्यायन्स्वात्मानमात्मनि ; न५-ध्यायन्स्वात्मानमात्मना ; न४, ग३-
ध्यायन्नात्मानमात्मना ; न२, त-ध्यायन्त्यात्मानमात्मनः(?) ; न१, ७, ग१, २, ५, ६-ध्यायन्त्या-
त्मानमात्मना (?) ; मुं. पु., न. पु., मू. पु.-ध्यायन्त्यात्मानमात्मनि ; क. पु.-ध्यायन्नात्मानमात्मनि ।

२१/१-२-क- ×××××××× । २१/१-न१, ७- ————— निरता त्वं च ; न५-
—निरतत्वं च (?) निरता त्वं च) ; न२, ग२, त-स्वकर्मनिरता शान्ता । २१/२-ग१-
त्यजस्व- —————; ग२, न४, ६, ८-त्यजन्ते(?) त्यजान्ते) —————; ग४-त्यजान्ते देह-
मात्मना(?) । २१/३-४-क- ×××××××× । २१/३-त, ग४, न८-ध्यानेनैव(?)
— —————; न१, २, ५-ज्ञानेनैव सहितेन । २१/४-ग२-नित्यं- ————— ।

निवृत्तफलसङ्गस्य मुक्तिर्गर्गि करे स्थिता ।

यदुक्तं ब्रह्मणा पूर्वं कर्मयोगसमुच्चयम् ॥२२॥

तदेतत्कीर्तितं सर्वं साङ्गोपाङ्गं विधानतः ।
त्वं चैव योगमभ्यस्य यमाद्यष्टाङ्गसंयुतम् ॥२३॥

निर्वाणं पदमासाद्य प्रपञ्चं संपरित्यज ॥२४॥

इति श्रीयोगयाज्ञवल्क्ये दशमोऽध्यायः ॥

२२/१-२-क-×××××××× । २२/१-ग३- —————संगम्य(?) ; न३-
निवृत्तिफलसंगम्य(?) । २२/२-न१- —————करे स्थिते । २२/३-ग१, क-×××× ।
२२/४-न३- —————समुच्चय:(?) ; क-++++ समुच्चयम् ; ग६- —————सम-
न्वयम् ; न४-सर्वयोगसमुच्चयम् ।

२३/१-ग३-तत्ते-(?तदे-) तत्कीर्तितं—; न६-तवैतत्कीर्तितं—; ग५-तदेतत्कीर्तितं—;
ग१, न४-तदेतत्कीर्तितं—; न३-स एषः कीर्तिः(?) सर्वत्र । २३/२-न३, ४, ५, ८; ग३,
क-साङ्गोपाङ्गविधानतः । २३/३-न१, २, ८, ग५, ६, क-त्वं चैवं—; न४, ग३-त्वं चैव
योगमास्थाय ; ग१-×××× । २३/४-ग३- —————संयुता; न७- —————संपुटं ;
ग२-योगाष्टाङ्गैः सुसंयुतम् ; ग१-×××× ।

२४/१-ग३- —————परमासाद्य ; क- —————पदमास्थाय ; न३, ५, ६, ग५-निर्वाण-
पदमासाद्य ; ग२-सर्वासं पदमासाद्य(?) ; ग१-×××× । २४/१-२-ग१-××××
×××× । २४/२-ग२-तं व्रतं च परित्यज ; न४-त्यजाते च कलेवरम् ; ग३-त्यजस्वान्ते
कलेवरम् ; न१, २, ५, ६, ७, ८, ग४, ५, ६, त, क-सप्रपञ्चं परित्यज ।

एकादशोऽध्यायः ॥

इत्येवमुक्ता मुनिना याज्ञवल्क्येन धीमता ।
ऋषिमध्ये वरारोहा वाक्यमेतदभाषत ॥१॥

*गार्ग्यवाच—

योगयुक्तो नरः स्वामिन्सन्ध्ययोर्वाथिवा सदा ।
वैधं कर्म कथं कुर्यान्निष्कृतिः का त्वकुर्वतः ॥२॥

इत्युक्तो ब्रह्मवादिन्या ब्रह्मविद्ब्राह्मणस्तदा ।
तां समालोक्य भगवानिदमाह नरोत्तमः ॥३॥

एकादशोऽध्यायः ॥

१/१-न८-इत्येवमुक्तं—; ग१- —————विधिना; न३- × × × × ।
१/२-न३- × × × × । १/३-ग१, २, न४-ऋषीनालोक्य नेत्राभ्यां; न३- × × × × ।
१/४-ग१, २, न४-वाक्यमेतदुवाच ह, न३- × × × × ।

*ग४, न८, क-गार्गी ।; न२. ७- × × × × ।

२/१-न१, २, ५, ७, त-योगयुक्तो नरः स्वामिन्; ग१-योगयुक्तनरस्यास्य; ग२-
योगयुक्तं(?) मनुष्यस्य । २/२-न३- —————वाप्यवा(?) सदा; ग५, ६- —————
वापि वा—; ग३- —————वानवा सदा; न४- —————वा यथा सदा । २/३-ग२-
यत्कर्तव्यं मुनिश्रेष्ठ । २/४-अत्र पाठभेदानामतीव बाहुल्याच्चरणं द्विधा विभज्य साम्यवैषम्ये निर्णेतव्ये
भवतः; सर्वेऽपि भेदाश्चोल्लिख्यन्ते । स्वीकृतस्य पाठस्य मूलग्रन्थेऽस्तित्वविषये न शङ्कायै स्थानं
वर्तते । तस्य द्वौ विभागौः—(१) निष्कृतिः; (२) का त्वकुर्वतः । प्रमाणग्रन्थेषु तु (१)
न१, ३, ७, ग५, ६, त, क, त्रि. मुं. न. मु. पुस्तकानि-निष्कृतिः; न२, ५, ग१, न. पु.-निः
कृतिः (?निष्कृतिः); न४, ६-निष्कृतिः (?निष्कृतिः); ग४, न८-निष्कृति(?); ग३-निर्वृति(?);
ग२- तत्सर्वं; (२) न२, ४, ६, ७, ८, ग३, ४, क, त्रि. पु.-का त्वकुर्वतः; मुं. पु.—ह्यकुर्वतः;
न. पु.-का च तत्त्वतः; ग२-वद तत्त्वतः; न१-का च कुर्वतः(?)!; त, मु. पु., क. पु.- का न
कुर्वतः; न३-कात्र कुर्वतः; ग१-का तु कुर्वतः(?); न५-कालकुर्वतः(?); ग५, ६-किमकुर्वतः ।

३/१-न२, ग१, त-इत्युक्ते—; न७- —————+ + + + । ३/२-न६-
—स्तथा; ग५, ६, क-ब्रह्मविद्ब्राह्मणप्रियः । ३/३-न३, ८, ग२, ४- —————
कृपया; ग५, ६, क- —————नेत्राभ्यां । ३/४-ग३- + + + + रोज्तमः; ग२- —————
महामतिः ।

†याज्ञवल्क्य उवाच-

योगयुक्तमनुष्यस्य सन्ध्ययोर्वाथवा निशि ।
यत्कर्तव्यं वरारोहे योगेन खलु तत्कृतम् ॥४॥

आत्माग्निहोत्रवह्नी तु प्राणायामंविर्वाधते ।
विशुद्धचित्तहविषा विध्युक्तं कर्म जुह्वतः ॥५॥

निष्कृतिस्तस्य किं बाले कृतकृत्यस्तदा खलु ।
वियोगे सति सम्प्राप्ते जीवात्मपरमात्मनोः ॥६॥

विध्युक्तं कर्म कर्तव्यं ब्रह्मविद्भिरुच नित्यशः ।
वियोगकाले योगी च दुःखमित्येव यस्त्यजेत् ॥७॥

† ग५, ६, क-याज्ञवल्क्यः ; न३, ६, ८, ग२, त-श्रीभगवानुवाच ; न१, २, ५, ७, ग१- × × × × । ४/१-न४-योगयुक्तो मनुष्यस्तु ; ग५, ६, क-योगयुक्तस्य मर्त्यस्य । ४/२- न२, ३, ६, ग१, ४, क- वा निशम् ; न५- दिवा निशम् ; ग५, ६- वापि वा सदा । ४/३-न४, न८-न कर्तव्यं- ; ग५, ६, क-किं कर्तव्यं- । ४/४-न१, २, ७-योगतः ।

५/१-ग५, ६- वह्नी च । ५/२-न३, ४, ६, ग३- विदीपिते ; न१, ग१- प्राणयज्ञविधीयते ; न२-प्राणयज्ञविर्वाधते ; ग४-प्राणायामो विवद्यते ; न८-विध्युक्तं कर्म जुह्वतः । ५/३-ग५-विशुद्धचित्तवपुषा ; न६-विशुद्धशुद्धहविषो(?) ; न८-विशुद्धचित्ते विषय- । ५/४-न१, २, ३, ५, ७, ग१, २, ५, ६, क- कुर्वतः ; न६-विशुद्धं कर्म कुर्वतः ; न४-विध्युक्तं कर्म तु कुतः ; न८- प्राणायामो विवक्ष्यते ।

६/१-न३- किं पाले (?वाले) ; न७- किं वास्ते(?) ; न८- किं वाते(?) ; न५- किं चांते । ६/२-न२, ६, ७, ८, ग१, ६, क- तथा खलु ; ग४-कृतरन्ध्रस्तथा खलु । ६/३-ग६-वियोगे खलु- । मुद्रित-पुस्तकेभ्यो, त्रि. पु., मुं. पु.-वियोगे सति- ; न. पु.-संयोगे- ; मु. पु., क. पु.-प्रयोगकाले- । ६/४-न५-जीवात्मपरमात्मनः(?) ।

७/१-ग१-विध्युक्तमेवं- ; ग५-विध्युक्तमेव- । ७/२- न ८- निश्चितः (?नित्यशः) ; न३, ४, ६, ग३-योगविद्भिरुच- । ७/३-ग३- योगाच्च ; ग२-विशुद्धकाले गार्थेतत् ; ग६, क-कालेनैव पुनर्योगी ; ग५-कामेनैव पुनर्योगि(?) ; न४- × × × × । ७/४-न१, २, ५, ७, ग१, २, ४, त- यत्त्यजेत् ; न६- यद्व्रजेत् ; न३- यस्य यत् ; न४- × × × × ।

कर्माणि तस्य निलयः निरयः परिकीर्तितः ।
न देहिनां यतः शक्यं त्यक्तुं कर्माण्यशेषतः ॥८॥

तस्मादामरणाद्धैवं कर्तव्यं योगिभिः सदा ।
त्वं चैव मात्यया गागि वैधं कर्म समाचर ॥९॥

योगेन परमात्मानं यजंस्त्यज कलेवरम् ।

इत्येव मुक्त्वा भगवान्याज्ञवल्क्यस्तपोनिधिः ॥१०॥

८/१-ग५, ६, क- ————— वै गागि ; न१, ५, ७- ————— निरये(?) ; न२-
— नौरूपे(?) ; ग१- ————— निलयं ; -न८-कर्मणा- ————— ; ग२-कर्मणस्तस्य निलयः ;
न४, ग३-कर्मयोगस्य निलयो । ८/२-न४, ग३-निलयः- ————— ; न१-निलयं परिकीर्तितम् ;
न२-निलये परिकीर्तितम् ; ग१-निरयं परिकीर्तितम् ; ग२-विलयः परिकीर्तितः ; ग५, ६-
निष्क्रयः(?) परिकीर्तितः । क-निष्क्रयः परिकीर्तितः । ८/३-ग५- ————— ततः शक्यं ;
न१, ३, ६, ग६-न देहिना- ————— ; न८, क-न देहिना यत्तच्छक्यं ; न४, ग३-न देहिनाऽपि
यच्छक्यं ; न२, ७-नो देहेन यतः शक्यं । ८/४-न८-त्यक्तु कर्माण्यदोषतः(?) ।

९/१-क-तस्मादामरणाद्गागि ; न६-तस्मादामरणाच्चैवं ; ग२-तस्मादाहरणं चैव । ९/२-
न१, २, ५, ६, ७, त- ————— योगिना- ————— ; ग५- ————— योगिनां- ————— । ९/३-अस्मि-
श्चरणे पुनः पाठानामतीव वैविध्यं दृश्यते । तेन तत्त्रिधा विभज्य साम्यवैषम्ये निर्णेतव्ये भवतः ।
ते विभागाः-(१) त्वं चैव ; (२) मात्ययाः ; (३) गागि । तेभ्यो "गागि" शब्दोऽन्ते
सर्वत्रैव वर्तते । प्रथमद्वयोविभागयोः पाठास्तुः-(१)-न१, २, ३, ४, ५, ७, ८, ग१, ३, ४, त, त्रि.
पु., मुं. पु., न. पु. क. पु.-त्वं चैव ; म्. पु.- त्वं सं- ————— ; न६-पंचैव ; ग२, ५, ६, क-तस्मात् :
(२)-न३-मात्ययाः ; ग१, न४, त्रि. पु., मुं. पु.-मात्ययात्(?) ; ग४, न८-मा त्यजेत् ; न६-
मात्रया(?) ; ग३-मात्रया (?) ; न१, २, ५, ७, त-आत्मतया ; न. पु.- (त्वं चैव) संत्यजन् ; क.
पु.- (त्वं चैव) संत्यजन्तीह ; म्. पु.- (त्वं) संत्यजन्ती (वै) ; ग२- (तस्मात्) आहरणं ; ग५. क-
(तस्मात्) आमरणात् ; ग६- (तस्मात्) आरम्भणात् । ९/४-ग३-वैदि(?) कर्म- ————— ; ग२-
सर्वं कर्म- ————— ; ग१-वैधं कर्म समाचरेः ; न७- ————— समाचार(?) ।

१०/२-अत्र पुनः पाठानामतीव वैविध्यं दृश्यते । तेन चरणं द्विधा विभज्य साम्यवैषम्ये
निर्णेतव्ये । तौ विभागाः-(१) यजंस्त्यज ; (२) कलेवरम् । प्रमाणग्रन्थेषु तुः-(१)-ग१, ४,
त्रि. पु., मुं. पु.-यजंस्त्यज ; क. पु.-युञ्जंस्त्यज ; न. पु.-युज्यत्यज ; न३, ५, ६-यज त्यज ; ग४-
यजत्यज ; म्. पु.-युञ्जन्ती त्यज(?) ; न२-योजयित्वा ; ग२-यजेदन्ते(?त्यजेदन्ते) ; न१, ४-यज
स्थित्वा ; ग३-यजा(?) स्थित्वा ; न७-पूजयित्वा(?) ; ग५, ६, क, न८-जय त्वं च ; (२)-ग१,
२, ३, ४, ५, ६, न१, ३, ५, ६, ८, त, क, त्रि. पु., मुं. पु., न. पु. सु. पु., क. पु.-कलेवरम् ;
न२, ४, ७-कलेवरे । १०/३-न१-इत्युक्त्वा स भगवान् ; न५- इत्येवमुक्त्वा स भगवान् ।
१०/४-ग५-याज्ञवल्क्यस्तपोधनः ।

ऋषीनालोक्य नेत्राभ्यां वाक्यमेतदभाषत ।
सन्ध्यामुपास्य विधिवत्पश्चिमां मुसमाहिताः ॥११॥

गच्छन्तु साम्प्रतं सर्वे ऋषयः स्वाश्रमं प्रति ।

इत्येवमुक्त्वा मुनिना मुनयः संश्रितव्रताः ॥१२॥

विश्वामित्रो वसिष्ठश्च गौतमश्चाङ्गिरास्तथा ।
अगस्त्यो नारदश्चैव वाल्मीकिर्वादिरायणिः ॥१३॥

पैङ्गिर्दीर्घतमा व्यासः शौनकश्च तपोधनः ।
भागवः काश्यपश्चैव भरद्वाजस्तथैव च ॥१४॥

११/१-न६- ————— भगवान् । ११/३-न६-सन्ध्यामुपास्ते(?) ————— । ११/४
-न१, २, ३, ५, ६, ग३- ————— मुसमाहितः(?) ; न८- ————— तु समाहितः(?) ;
ग५- ————— तु समाहिताः ।

१२/२-न६- ————— श्वाश्रमं ————— ; ग२- ————— स्वाश्रमान्स्वकान् ; न३, ८, ग४, क-
मुनयः स्वाश्रमं ————— । १२/३-ग५, ६, क-इत्युक्तो(?) मुनिना तेन ।

१३/२-न३-गौतमश्चाङ्गिरस्तथा ; ग६-गौतमाङ्गिरसोस्तथा (?) ; न८-गौतमाश्चाङ्गिरा-
स्तथा । १३/४-न३, ५, ग१, ४, ५-वाल्मीकिर्वादिरायणः ।

१४/१-अस्मिन्श्चरणे पुनः पाठानां क्षोभोत्पादकं वैविध्यं दृश्यते । तेन तं त्रिधा विभज्य साम्य-
वैषम्ये निर्णेतव्ये भवतः । ते विभागाः-(१) पैङ्गिः ; (२) दीर्घतमा (३) व्यासः । तेभ्यो
“व्यासः” शब्द सर्वसामान्यः । प्रथमविभागद्वयसम्बन्धिनाः पाठाश्चेदृशाः—(१)- न१, ८, ग१,
८, क, त्रि. पु., मुं. पु.-पैङ्गिः ; न. पु.-पैली(?) ; ग६-पंगीक(श्च) ; ग५-अङ्गिरा(श्च) ; न२,
५, ७-गार्ग्यः ; त, न६, मु. पु., क. पु.-योगी ; ग२-मुनिः ; ग३-गर्गः ; न३-ऐन्द्रा ; न४-× × ;
(२)—न१, ५, ग१, ३, ४, त, त्रि. पु.-दीर्घतमा ; न२, ३, ७, ८, ग२, ३, क, मुं. पु., न. पु.,
मु. पु., क. पु.-दीर्घतमा ; ग५-(अंगिरा-)श्चतपा(?) ; ग६-(पंगीक-) श्चतपो(?) ; न४-
× × × × । १४/२-न३- ————— तपोनिधिः ; न६- ————— महानिधिः(?) ; न४- × ×
× × । १४/३-न२, ५, ७, ८, ग३, क- ————— कश्यपश्चैव ; त- ————— इच्यवनश्चैव ; ग२,
न४-× × × × । १४/४-न६-भारद्वाजस्तथैव च ; ग१, ४, न८, त-भारद्वाजस्तपोधनः ; ग५,
६, क-भारद्वाजस्तपोनिधिः ; न१, २, ५, ७-भारद्वाजस्तपोधनः ; ग२-× × × × ।

तपस्विनस्तथा चान्ये वेदवेदाङ्गवेदिनः ।
याज्ञवल्क्यं सुसम्पूज्य गीभिर्गशीभिरुत्तमैः ॥१५॥

ते यान्ति मुनयः सर्वे स्वाश्रमेषु यथागतम् ।

गतेषु स्वाश्रमेष्वेषु तापमेषु तपोघना ॥१६॥

प्रणम्य दण्डवद्भूमौ वाक्यमेतदभाषत ।

*गार्ग्युवाच—

भगवन्सवंशास्त्रज्ञ सर्वभूतहिते रत ॥१७॥

भवमोक्षाय योगीन्द्र भवद्भिर्भाषितं तु यत् ।

१५/१-न४-तपस्विनस्तथा + + । १५/२-न४, ग३- ———— -वादिनः ; न८, क-
—वेदान्तवेदिनः ; त-×××× । १५/३-ग१- ————-समभ्यर्च्यं ; ग४-नम-
स्कृत्य— ; त-×××× । १५/४-इदं चरणं त्रिधा विभज्य पाठो निश्चितः ।
ते विभागाः—(१)गीभिः ; (२) आशीभिः ; (३) उत्तमैः । यथा स्वीकृतं चरणं “न८, क” लेख-
योरेव लभ्यते । तदन्तर्गताः शब्दास्तु विशेषेषु दृश्यन्ते । सर्वेऽपि पाठभेदा विभागश अत्र प्रदर्श्यन्तेः—
(१) न१, २, ३, ४, ५, ६, ७, ८, ग१, ३, ४, ५, क, त्रि. पु., मुं. पु., मु. पु., क. पु.—
गीभिः ; ग२-वाग्भिः ; ग६-गंभी-(रग्याभिः(?)) ; न. पु.—गार्गी(?) ; त-×× । (२) न३,
६, ८, क, न. पु.—आशीभिः ; न१, २, ५, ७-आप्ताभिः ; ग१, ३, ४, न४, मु. पु.—अग्याभिः ;
ग५, क. पु.—अन्याभिः ; ग६-(गंभी-) रग्याभिः ; ग२-अर्थाभिः ; त्रि. पु., मुं. पु.—पुण्याभिः ; त-
××× । (३) ग२, न८, क-उत्तमैः ; न१, २, ३, ४, ५, ६, ७, ग१, ३, ५, ६, मु. पु.
क. पु.—उत्तमम् ; न. पु.—उत्तमाम्(?) ; त्रि. पु., मुं. पु.—उत्तमाः(?) ; त-×× ; ग४—
तपोघनम् ।

१६/१-न१, ४-ते याताः— ; न२, ७-ते ययुः— ; ग२-ते गताः— ; ग५, ६,
क- तेनैव— ; त-×××× । १६/२-ग२-स्वाश्रमांस्तु— ; ग४-स्वाश्रमं तु—
— ; न७-स्वाश्रमेषु यथाययम् ; त-×××× । १६/३-त-गतेषु ते स्वाश्रमेषु ; ग३, न३,
४- —स्वाश्रमे तेषु । १६/४-न५-तपसिषु (?तापसेषु)— ; न१-स्वाश्रमेषु— ;
न३-तापसेषु तपोनिधी(?) ; न८- —तपोघनाः (?तपोघना) ; ग४-स्वरूपेषु तपोघनम्(?)
(?) ; ग५, क-स्वाश्रमे सा तपोघना ; ग६-स्वाश्रमे वा तपोघनम्(?) ।

१७/१-न३- ———— -दभाषतः (?-द्भाषत) ; ग३- ———— -दुवाच ह ; त-तमेतदभि-
भाषत । *न४-श्रीगार्ग्युवाच ; ग५, ६-गार्गी- ; ग४, न८- ×××× ।

१८/१-ग५, ६, क-भवमोक्षाय योगीन्द्र ; न४, ५, ६, ७, ८, ग१, २, त-योगं— ;
न१, -यन्मे— ; न३-योगो विज्ञाय(?)— ; ग४-भोगमोक्षाय(?)— ;
ग३-योग मुक्षाय गार्गि(?) ।

यमाद्यष्टाङ्गसहितो योगो मुक्तेस्तु साधनम् ॥१८॥

तदेतद्विस्मृतं सर्वं सर्वज्ञ तव सन्निधौ ।

योगं ममोपदिश्याद्य साङ्गं संक्षेपरूपतः ॥१९॥

त्रातुमर्हसि सर्वज्ञ जन्मसंसारमागरात् ।

इत्युक्तो ब्रह्मवादिन्या ब्रह्मविद्ब्राह्मणस्तदा ॥२०॥

आलोक्य कृपया दीनां स्मितपूर्वमभाषत ।

उत्तिष्ठोत्तिष्ठ किं शेषे भूमौ गार्गी वरानने ॥२१॥

वक्ष्यामि ते ममामेन योगं सम्प्रति तं शृणु ॥२२॥

इति श्रीयोगयाज्ञवल्क्ये एकादशोऽध्यायः ॥

१८/२-न१, २, ४, ५, ६, ७, ८, ग१, ३, ४, ५, ६, त, क-भवद्भिर्भाषितं तु यत् ; न३, ग२-भवता भाषितस्तु यः । १८/३-ग१, ५, ६, न५-यमाद्यष्टांगसंयुक्त (:) ; न१, ४, ६, ८, ग४, क-सहितं (?) ; ग३-यद्यदष्टांगसहितं (?) । १८/४-न३, ८-कारणम् ; न१, ४, ६, ग१, क-योगं मुक्तेस्तु साधनम् ; न५-योगमुक्तिस्तु- ; ग३-योगयुक्तस्तु- ; न७-योगस्तु मुक्तिसाधनम् ।

१९/१-ग४-तदेतेन स्मृतं सर्वं (?) ; न३-स एव विस्मृतः सर्वैः (?) ; ग२-तदेतच्च स्मृतं ++ । १९/२-न३-तदसन्निधौ (?तव सन्निधौ) ; ग२-यज्ज्ञानं तव सन्निधौ (?) । १९/३-न१, २, ग१, त-योगं ममोपदिश्यात्र ; ग४-मे चोपदिश्याद्य ; ग६, क-योगं ममाद्योपदिश ; ग२-मे योगशास्त्रं त्वं (?) ; न३-(म-) मोपदिश्याद्य त्वं (?) ; ग३-तु नोपदिश्याद्य (?) । १९/४-ग५, ६, क-सर्व- ; न३-संज्ञेयरूपतः ; ग१-संक्षेपतः पुनः ; ग२-ब्रूहि संक्षेपतो यतः ।

२०/१-ग६-श्रोतुमर्हसि (?) । २०/२-ग२-यन्मां- । २०/४-ग४-स्तथा ; ग६-स्त्वया (?) ; ग१-याज्ञवल्क्यस्तपोनिधिः ।

२१/१-ग३-दिनां (?दीनां) ; न१, २, ३, ५, ६, ७, ८, ग१, ४, त-क-कृपणां- । २१/२-न१, २, ५, ७, ८, ग१, ४, त-मथाब्रवीत् ; न३-तेन पूर्वमभाषत । २१/३-न२, ५, ७, ग१-किं शोते (?) । २१/४-ग५, ६, क-गार्गी भूमौ- ।

२२/१-न१, २, ५-तं- ; न६-वक्ष्यामीति- ; ग३-वक्ष्यामि त(?ते)- । २२/२-न१, २, ५, ७, ८, ग३, ४, ५, ६, क-तच्छृणु ; ग२-स्थिरमना- ।

द्वादशोऽध्यायः

*याज्ञवल्क्य उवाच—

सव्येन गुल्फेन गुदं निपीडय सव्येतरेणैव निपीडय सन्धिम् ।
सव्येतरं न्यस्य करेतरस्मिन्निखां समालोकय पावकस्य ॥१॥

द्वादशोऽध्यायः ॥

*ग५, ६, न८—याज्ञवल्क्यः ; न१, २, ३, ५, ६, ७—श्रीभगवानुवाच ; ग१, २, त—× × × × । “क” लेखः एकादशाध्यायान्ते समाप्यते । तेनास्मिन्नध्याये १५ भ्य एव हस्तलेखेभ्यो टिप्पण्यो भविष्यन्ति । “ग१” लेखे यद्यपि द्वादशाध्यायो न कुत्राप्यङ्कितस्तथापि तत्स्थाः श्लोकास्तस्मिन्नेकादशाध्याये वर्तन्ते एव । “ग२”, “ग६” लेखयोरध्यायान्तगंतानां श्लोकानामारम्भात्पूर्वं ३ अधिका विसङ्गताः श्लोका विद्यन्ते ते :—

ग२—दुर्लभं जन्म मानुष्यं, विवेकमतिदुर्लभम् ।
दुर्लभा देवमुकितस्तु^१ ज्ञानं त्रैलोक्यदुर्लभम् ॥१॥

पुण्यक्षेत्रे^२ विषयविरतिःसंतपः^३ सत्यवाक्यम्
दाना^४ वाक्यं परुषरहितं^५ व्याप्य + + + इच योगः^६ ।
धर्मो जन्तुष्वगतिषु दया^७ जन्मने पापशुद्धिः^८
सत्यज्ञानं^९ भवभयहरं तुष्टिरिष्टं विभूतिः^{१०} ॥२॥

चित्तायत्तं धातुवद्धं शरीरं^{११} चित्ते नष्टे धातवो^{१२} यान्ति नाशम् ।
तस्माच्चित्तं यत्नना^{१३} रक्षणीयं^{१४} स्वस्थे चित्ते बुद्धयः संभवन्ति ॥३॥

“ग६” लेखे पाठन्तराणि—१. देवभक्तिश्च ; २. पुण्यक्षेत्रं ; ३. संतपः ; ४. दानं ; ५. परुष-रहितं ; ६. प्राणिहिंसावियोगः ; ७. धर्मो जीवेष्वगतिषु दया ; ८. जान्हवी पापशुद्धिः ; ९. सम्यग्ज्ञानं ; १०. तुष्टियिष्टा विभूतिः ; ११. पातु सर्वं शरीरं ; १२. यातवो ; १३. यत्नतः ; १४. चिक्षणीयं । द्वयोरपि लेखयोरशुद्धयो दृश्यन्ते तथापि प्रस्तुतग्रन्थविसङ्गता इमे श्लोका इति तेषां शुद्धपाठनिर्णये यत्नो न क्रियते ।

१/१—न१, ५, ७— निवध्दय ; ग१— निरस्य ; न२— निवध्दवा । १/२—ग२— शक्तिम्(?) ; न४— दण्डम् (?)
ग४— सव्यम् ; न३— सन्धिम् ; न५, ७—सव्ये करेणैव(?) ;
ग६—सव्ये तले न्यस्य तथैतरश्च(?) । १/३—इदं चरणं त्रिधा विभज्य साम्यवैषम्ये निर्णेतव्ये ।
ते विभागाः—(१)सव्येतरं ; (२) न्यस्य ; (३) करेतरस्मिन् । लेखादिविभागाः—(१)—ग१,

आयुर्विघातकृत्प्राणो निरुद्धस्त्वासनेन वै ।
याति गार्गि तदापानात्कुलं बह्नेः शनैः शनैः ॥२॥

वायुना वातितो वह्निरपानेन शनैः शनैः ।
ततो ज्वलति सर्वेषां स्वकुले देहमध्यमे ॥३॥

प्रातःकाले प्रदोषे च निशीथे च समाहितः ।
मुहूर्तमभ्यसेदेवं यावत्पंचदिनद्वयम् ॥४॥

ततस्त्वात्मनि विप्रेन्द्रे प्रत्ययाश्च पृथक्पृथक् ।
सम्भवन्ति तदा तस्य जिनो येन समीरणः ॥५॥

४, त, त्रि. पु., मुं. पु., मू. पु., क. पु.—सव्येतरं ; न३, ४, ८, ग२, ३—सव्येतरे ; ग५, ६—सव्ये तले ; न१, २, ५, ७—सव्ये करे ; (२)—ग१, ४, न८, त, त्रि. पु., मुं. पु., न. पु., मू. पु., क. पु.—न्यस्य ; न२, ३, ४, ५, ७, ग२, ३, ५, ६—न्यस्त ; न१—अभ्यस्त(?) ; न६—स्वस्त्य ; (३)—न. पु.—करेतरस्मिन् ; ग१ २, न१, २, ३, ५, ७, त्रि. पु., मुं. पु., क. पु.—करेतरेऽ-(?करेतर—)स्मिन् ; न६—करेपरेऽस्मिन् ; न४, ग३—करेतरस्तु(?) ; ग४—करं करेतरे ; त, मू. पु.—कलेवरेऽस्मिन् ; ग५, न८—तथेतरं च ; ग६— तथेतरश्च । १/४—ग३—पावनस्य(?) ; न३—शिखां(?) ; ग२—शिखां समालोक्य च ।

२/१—न३—आयुर्विघातकप्राणः ; ग५—आयुर्विघातकः—; ग३—आयुर्विघातं कृत्प्राणः (?) ; ग२—आयुनिपूतकणे(?) + + + । २/२—ग१, ६—तु ; न५—निरुद्धः श्वसनेन वै ; न४—रुद्धयस्व स्वासनेन वै ; ग२—निरुद्धय स्वां(?) शनैः शनैः । २/३—न६—तथापानात् ; न१—तदापानं(?) ; न२, ७—तदापानं(?) ; ग२—सदापानात् ; ग५, ६, न८—तथापानः(?) ; न४, ग३—तदादौ च ; ग४—× × × × । २/४—ग३—वह्निं शनैः शनैः (१) ; न१—कुले बह्नेः—; न२—कुम्भं(?) ; ग२—तत्कुलं वह्नित्वा—; ग४—× × × × ।

३/१—न४, ग३—पातितो(?) ; त—चालितो—; ग२—वासिरो(?) ; न३—वधितो—; ग४—× × × × । ३/२—न३—तस्पाणेन(?) ; ग४—× × × × । ३/३—ग५—ज्वरति(?) ; ग४, × × × × । ३/४—न१, २, ५, ७, ग६—स्वकुलं—; ग२—भास्वरे—; ग३—नकुणं(?) ; ग५—हेममध्यमे(?) ; ग४, क. पु.—× × × × ।

४/१—न४—प्राप्तकाले(?) ; ग४—× × × × । ४/२—न१, त—समाहिता ; न३—निशीथ्यायां—; ग४—× × × × । ४/४—ग४, न८—दिनत्रयम् ; न१—दिने द्वयम्(?) ।

५/१—न६, ८—श्चात्मनि—; न२, ४, ७—स्वात्मनि—; ग५, ६—स्वेतानि—; ग३—स्वात्मनि विप्रेन्द्र(?) ; न३—तपः(?) स्वात्मनि विप्रेन्द्र(?) । ५/२—न६, ग१, ५, ६—प्रत्ययानि(?) ; ग४, न८—प्रत्यङ्गानि(?) । ५/३—न६, ८—तथा तस्य ; न४—तदास्यातर् ; ग३—सदा स्वातर् ; न१—संभवति(?) ; ग५, ६—सदा तस्य । ५/४—ग१, न१, ५—यस्य ; न८—जितेन न सजारणः(?) ।

शरीरलघुता दीप्तिर्वह्नेर्जठरवर्तिनः ।
नादाभिव्यक्तिरित्येते चिह्नान्यादी भवन्ति हि ॥६॥

अल्पमूत्रपुरीषः स्यात्षण्मासे वत्सरेऽपि वा ।
आसने वाहने पश्चान्न भेतव्यं त्रिवत्सरात् ॥७॥

*ततोऽनिलं वायुसखेन सार्धं धिया समारोप्य निरोधयेत्तम् ।
ध्यायन्सदा चक्रिणमप्रवृद्धं नाभौ मदा कुण्डलिनीनिविष्टम् ॥८॥

शिरां समावेष्ट्य मुखेन मध्यामन्याश्च भोगेन शिरास्तथैव ।
स्वपुच्छमास्येन निगूह्य सम्यक्पथश्च संयम्य मरुद्गणानाम् ॥९॥

६/१-न५- ————दीतिः(?) ; न४, ग३-शरीरे—————। ६/२-ग४-वह्नेर्जठर-
वर्तिनः(?) ; ग३-वह्निजठर————(?) । ६/३-न४- ————रित्येतत्(?) ; न१-
—————रित्येव ; न५, ७- ————रित्येवं । ६/४-न३-प्रत्ययाः संभवन्ति हि ।

७/१-न१, २, ३, ५, ७, ग२, ३, ६, त- ————मूत्रपुरीषं—————। ७/२-न१, २, ३, ४,
५, ७, ग१, ३, ४, त- ————वत्सरे तथा ; न८-षण्मासाद्वत्सरेण वा ; ग२-षण्मासे वत्सरे तव
(?ऽथवा) । ७/३-न४-प्रासने वाहने—————; न८-आसनेन भवेत्पश्चात्(?) ; ग२-आहारं
बहुभोजत्वं(?) ; ग६-“आहारं बहुभोजित्वं” इत्यधिकायां पक्त्याम् । ७/४-ग५-न भेतव्यं (?भेतव्यं)
—————; ग६-“न भोक्तव्यं त्रिवत्सरात्” इत्यधिकायां पक्त्याम् ; न१, २, ४, ५, ७, ग३,
त-न गन्तव्यं—————; ग२, ६-लघुत्वं वत्सराद्भवम् ; न८-लभेदेवं त्रिवत्सरात् ।

*अत्र “न१, २, ५, ७” लेखेषु त्रयः श्लोकाः “दृष्टचिन्हस्ततस्तस्मिन्” इत्याद्याः “बहुत्यत्र न
संशयः” इत्यन्ताः । ते नाधिकाः किन्तु ६. ६७-६९ एवेति नात्रोद्धृताः ।

८/१-न३-ततो बिलं(?) ————; न७-सतो बिलं—————सम्यक् ; न२-ततोऽनिलं—————
सम्यक् ; न४- ————वायुमुखेन(?)सार्धं । ८/२-न४- ————निरोधय त्वम् ; ग३-
—————निरोधयित्वा ; ग४-धियं समासाद्य निरोधयेत्तम् । ८/३-न२, ३, ६-ध्यायेत्सदा
—————; ग५, ६, न८-ध्यायन्सदा चक्रिणमप्रमेयम् । ८/४-ग२, ४, न८-
कुण्डलीसंनिविष्टम् ; न६- ————कुण्डलीसंप्रविष्टम् ; ग५, ६- ————कुण्डलिनं
प्रविष्टम् ; न२, ३, ५, ग१- ————कुण्डलिनं निविष्टम् ; न४- ————कुण्डलिनीं
प्रविष्टाम्(?) ; ग३- + + + + + कुण्डलिनीं प्रतिष्ठात् ।

९/१-इदं चरणं चतुर्धा विभज्य साम्यवैषम्ये निर्णेतव्ये भवतः । ते च विभागाः-(१) शिरां ;
(२) समावेष्ट्य ; (३) मुखेन ; (४) मध्यां । तेषां “मुखेन” शब्दः सर्वसमानः । १, २, ४
शब्दानां च विषये पाठभेदा अत्र दृश्यन्तेः-(१)-न३, ६, ८, ग१, ४, ५, ६, ५ मुद्रितानि पुस्तकानि-शिरां ;
न४-शिरः ; ग३-मुखं ; न१, २, ५, ७, ग२, त-द्वारं ; (२)-न२, ३, ४, ६, ८, ग१, २, ४, ६,
मुं. पु., न. पु., मु. पु., क. पु.—समावेष्ट्य ; त्रि. पु.-× × ; न१, ५, ग३, त-समावेष्ट्य ;
न७-समावेष्ट्य ; ग५-मुपुष्पां च ; (४) न६, ग१, ४, ५, त्रि. पु.-मध्यां ; न४, ८, ग३-मध्यात् ;
न१, २, ७, ग२, त-मध्यमं ; न५-मध्यं ; न५-मध्यं ; न३, मुं. पु., न. पु., मु. पु., क. पु.-मध्यं ;
ग६-वद्वौ(?) ९/२-ग२-त्वन्धेन—————; न१, ५-अन्यानुभोगेन शिरस्तथैव ; न२-
अन्येन भोगेन शिरा—; न७-अन्येन योगेन शिरा—; ग३, न८, त-अन्यांश्च भोगेन शिरास्तथैव ।
९/३-न१-स्वपुच्छ-(?पुच्छ) मासेन (?मास्येन)—————; न८-स्वपुच्छमन्येन(?)—————;
ग३- ————निगूह्य—————; ग५-स्वच्छन्दमास्येन————— । ९/४-न६-प+९च
—————; ग४- ————संस्मृत्य(?)—————; न८-पथं च(?)————— ।

प्रसुप्तनागेन्द्रवदुच्छ्वसन्ती सदा प्रबुद्धा प्रभया ज्वलन्ती ।
नाभी सदा तिष्ठति कुण्डली मा तिर्यक्सु देहेषु तथेतरेषु ॥१०॥

वायुना विहृतवह्निशिखाभिः कन्दमध्यगतनाडिषु संस्थाम् ।
कुण्डलीं दहति यस्त्वहिरूपां संस्मरन्नरवरस्तु स एव ॥११॥

सन्तप्ता वह्निना तत्र वायुना च प्रचालिता ।
प्रसार्य फणभृद्भोगं प्रबोधं याति सा तदा ॥१२॥

बोधं गते चक्रिणि नाभिमध्ये प्राणाः सुसम्भूय कलेवरेऽस्मिन् ।
चरन्ति सर्वे सह वह्निनैव यथा पटे तन्तुगतस्तथैव ॥१३॥

१०/१-त-प्रसुप्तनागेन्द्र इवोच्छ्वसन्ती; ग३-प्रबुद्ध-; न२-प्रबुद्धनागेन्द्र-
वह्नुं (-वदु-) च्छ्वसन्ती; ग५, ६-सुषुप्तनागेन्द्र इव श्वसन्ती । १०/२-ग४-सदा प्रबुद्धप्रभया
-; ग३-सदा प्रबुद्धा प्रलये(?) -; ग१, न४-सदा प्रबुद्धा प्रभया-; न२, ५, ७-
तदा प्रबुद्धा प्रभया-; न१-हृदात्प्रबुद्धा-; ग५, ६, न८-सदा प्रबुद्धाग्निरिव- ।
१०/३-ग६-सदा । १०/४-न४, ग३-तिर्यक्सु देहेषु + + + +; न३-
तिर्यक् स्वदेहेषु- ।

११/१-न३- ---विगत-; ग४, ५, ६- ---विधृत-; न७-
---वितत-; न१, २, ५- ---वातितो वह्नि- (?); न८-वायुना विधृतो वह्निः;
(अनुष्टुप् छन्दोऽस्मित्लेखे); न४, ग३-××××। ११/२-न२, ३- ---संस्था
(?संस्थाम्); त- ---नाडीभिः संस्था(?); ग५, ६-तुन्दमध्यगतवह्निषु संस्थाम्(?);
न४, ग३-+ + + सुषुप्त संस्थाम्; न८-शिरोभिः कन्दमध्यगः (अनुष्टुप् छन्दः) । ११/३-ग३,
न२, ३-कुण्डली (?कुण्डली-; ग४-कुण्डला (?कुण्डली)-;
न८- ---यमस्त्वहिरूपां (?यस्त्वहिरूपां); न४-××××। ११/४-ग४- ---
न्नरवरः स स एव; न२-संस्मरनेह(?)वरस्तु; न३-संस्तुत + + + + एव; ग३-संस्मरन्नर-
वरस्तु + + +; न४-××××××; त-सो भवेद्गिरिधरस्तु न वान्यः ।

१२/१-न७- ---वायुना(?) -; न१, ५-सन्तप्तवह्निना; --- ग१, ४, न६-
सन्तप्तो-; ग५, ६-सन्तप्तो वह्निना यस्तु-; न४- ग३-××××। १२/२-
न३- ---प्रवातिता; न८- ---प्रपातिता; न६, ग४- ---प्रवातितः;
ग६- ---प्रचोदितः; ग५- ---प्रचोदिता; ग२- ---प्रबोधिता; न४,
ग३-××××। १२/३-न२, ७, ग२- ---फणिवद्भोगं; न५- ---फणवद्भोगं;
न३- ---फलवद्भोगं; न१- ---पूर्णवद्भोगं(?); न४, ग३-××××। १२/४-
न२, ५, ७, ग२- प्रबोधं याति सा तदा; ग६-भ्रुवोधं (?प्रबोधं) याति सा तदा; न३, ६, ८,
ग१, ५, ६, त, त्रि. पु., मुं. पु.- ---तत्तथा(?); न. पु., मु. पु., क. पु.-
यात्यसौ तदा; ग४-प्रबोधयति(?) तत्तदा; न४, ग३-××××।

१३/१-न३-बोधं गति (?गते)-; न१, ५, ग४-बोधं गता कुण्डली-; न८-
बोधं गतां कुण्डली- (?); न२-बोधं गता कुण्डलिनी च नाभि(?); न७-बोधं गता
कुण्डलिनी च मध्ये; त, न४, ग३-××××××। १३/२-न८-प्राणान्(?) -;
न५-प्राणास्तु संभूय-; न१, २-प्राणस्तु(?) संभूय-; ग५-प्राणः सुसम्भूय(?) -;
न७-प्राणास्तु (?प्राणास्तु)-; न३-+ + + + कलेवरेऽस्मिन्; त, न४, ग३-××
××××। १३/३-न७-चरन्ति सर्वे (?सर्वे)-; ग५-चलन्ति-;
त, न४, ग३-××××××। १३/४-न३- ---तंतुगतस्तथैव(?); न६- ---
---तंतुततिस्तथैव; न८-यथा पटास्तंतुगतास्तथैव; त, न४, ग३-××××××।

जित्वैवं चक्रिणः स्थानं सदा ध्यानपरायणः ।
ततो नयेदपानं तु नाभेरूर्ध्वमिदं स्मरन् ॥१४॥

वायुर्यथा वायुसखेन सार्धं नाभि त्वतिक्रम्य गतः शरीरे ।
रोगाच्च नश्यन्ति बलाभिवृद्धिः कान्तिस्तदानीमभवत्प्रबुद्धे ॥१५॥

ब्रह्मरन्ध्रमुखमत्र वायवः पावकेन सह यान्ति समूह्य ।
केनचिदिह वदामि तवाहं वीक्षणाद्हृदि सुदीपशिखायाः ॥१६॥

निरोधितः स्याद्हृदि तेन वायुः मध्ये यदा वायुसखेन सार्धम् ।
महस्रपत्रस्य मूषं प्रविश्य कुर्यात्पुनस्त्पूर्ध्वमुखं द्विजिह्वः ॥१७॥

१४/१-न३-जित्वेव (?जित्वैव)-----; ग८-जित्वैव-----; ग२-इत्ये
(जित्वैवं-----); त-वोधं गते चक्रिणि स्थानं(?) ; न८, ग३-××××। १४/२-
न५, ७- -----परायणाः ; न८, ६, ग३-××××। १४/३- -----नयेतदानात्तु
(?नयेदपानात्तु) ; न८, ग३-××××। १४/४-न६, ग५, ६- -----मनुस्मरन् ; न३-
-----मनुस्मरेत् ; न४, ग३-××××।

१५/१-न३- -----वायुगते सार्धं(?) ; न२, ४, ५, ६, ग५-वायुर्यथा वायुसखेन
सार्धं । १५/२-ग२- -----गति (?गतः)-----; न२, त-----नाभेस्त्वतिक्रम्य-----;
न३-नाभि-(नाभि) त्वतिक्रम्यवान्शरीरे(?) । १५/३-न१, २, ५, ७, त-रोगास्तु-----;
न३-रोगाः प्रणश्यन्ति ; ग५, ६-रोगा विनश्यन्ति । १५/४-ग३- -----मभवत्प्र-
बुद्धा ; न२, ६- -----मभवत्प्रमुखे ; न५, ७- -----भवति प्रमुखे ; न३, ४-
-----भवति प्रबुद्धा ।

१६/१-न४- -----मुखमेव-----; ग३- -----मुखमाद्रवायुव(?) ;
ग२- -----मुखमेत्य स वायुः ; ग५- -----मुखमन्तिमवायी(?) । १६/२-न५-
-----समूहम् न७- -----स्वमध्ये ; न३- -----सहचके (?) ; न२-
-----समध्ये (?) ; न४- -----तदैव ; न८- -----
समाप्य(?) ; ग५- -----याति समुह्य(?) ; ग६- -----याति समुहे(?)
१६/३-ग३- -----तदाहं ; न२, ५-केनचित्त्वह-----तथाहं ; न७-केनचित्त्वह-----
तवाहं ; ग५-तेन चिदिह(?)वदामि तवाहं ; ग६-तेन चेतिह(?) -----; न४-××××।
१६/४-इदं चरणं त्रिधा विभज्य तस्मिन्नाठभेदानां साम्यवैषम्ये निर्णेतव्ये भवतः । तौ विभागीः-
(१) वीक्षणात् ; (२) हृदि सुदीपशिखायाः । तयोर्विषये च पाठभेदाल्लेखादिविभागाः-(१) न१,
६, ग४, ५, ६-वीक्षणात् ; ग१, ३, त, त्रि. पु., मुं. पु., न. पु.-वीक्षणं ; न३, ७, ८-मु. पु.
क. पु.-वीक्षणा ; न२-वीक्षणा(?) ; न५-वीक्षणां ; ग२-वीक्षणार्थं ; न४-××××। (२)-
न१, २, ५, ६, ग१, ५, ६, त, त्रि. पु., मुं. पु., न. पु.- -----हृदि सुदीपशिखायाः ; न३,
७, मु. पु., क. पु.-तु हृदि दीपशिखायाः ; ग३- -----दृढि (?)सुदीपशिखायाः ; न८-धृतिसु
शिखायाः ; ग२-सुखदीपशिखायाम् (?) ; ग४-हृदि सुदीपशिखायाम् ; न४-××××।

१७/१-इदं चरणं त्रिधा विभज्य साम्यवैषम्ये निर्णेतव्ये भवतः । ते विभागाः-(१) निरो-
धितः स्यात् ; (२) हृदि तेन ; (३) वायुः । तेभ्यः "वायुः" शब्दः "ग१, २" लेखयोरपवादेन सर्वत्र
दृश्यते । तयोस्तु "सार्धं" इत्यन्तिमः शब्दः । प्रथमद्वयोर्विभागयोर्विषये पाठवैविध्यमीदृशम् :- (१)-
न४-निरोधितस्तु ; न८-निरोधितस्या(-र्ध-); ग५-तिरोहितः स्यात् ; अन्येषु सर्वेषु-निरोधितः स्यात् ;
(२)-ग३, त्रि. पु., मुं. पु.-हृदयेन ; न२-वदि (?हृदि) तेन ; ग६-स्याद् धृति (?स्याद् हृदि) तेन ;
ग४-अथ तेन ; न८-(स्या-)र्धमितेन (?) ; इतरत्र सर्वत्र-हृदि तेन । १७/२-न२-वध्यं ददा (?) वायु

प्रवृद्धहृदयाम्भोजे गार्ग्यस्मिन्ब्रह्मणः पुरे ।
वालाकश्रेणिवद्व्योमिन् विरराज समोरणः ॥१८॥

हृन्मध्यात् सुषुम्णायां संस्थितो हुतभुक्तदा ।
मजलाम्बुदमालासु विद्युत्लेखेव राजते ॥१९॥

प्रवृद्धहृत्पद्मनि संस्थितेऽग्नौ प्राणे च तस्मिन्निवेशिते च ।
चिह्नानि बाह्यानि तथान्तराणि दीपादि दृश्याणि भवन्ति तस्य ॥२०॥

— ; ग१. ६, न३, ४, ६, ७, ८—मध्ये तदा— ; ग५—मध्ये सदा—
— । १७/३—त—सहस्रापत्रान्तु (?) — ; न१, २—सहस्रत्रचक्रस्य मुखं— । १७/४—
अस्य चरणस्य त्रयो विभागाः—(१) कुर्यात् ; (२) पुनस्तूर्ध्वमुखं ; (३) द्विजिह्वः । तेभ्यः “कु-
र्यात्” शब्दः सर्वसामान्यः । २-३ विभागी विभिन्नस्वरूपेर्दृश्यते । तानीदृशानिः— (१)—ग२, ३,
४, ५, ६, न५, ७, ८, त्रि. पु., मं. पु. न. पु.—पुनस्तूर्ध्वमुखं ; न६, ६—पुनश्चोर्ध्वमुखं ; न२—
पुनरूर्ध्वमुखं ; ग१—पुनस्तूर्ध्वगतं ; न३—तनस्तूर्ध्वमुखं ; न१—फणामूर्ध्वमुखः (२)—न१, २—द्विजिह्वः
ग१, २, ३, ५, ६, न३, ४, ५, ७, त. त्रि. पु., मं. पु., न. पु., मं. पु., क. पु.—द्विजेन्द्रे ; न६—
द्विजेन्द्रे ; ग४, न८—नरेन्द्रे ।

१८/१—ग२, ५, ६, न५, ७—प्रवृद्धे— ; न१—प्रवृद्धहृदयाम्भोजं(?) । १८/२—
ग१—केसरान्वितकर्णिके । १८/३—ग४, न८—बलाकश्रेणि—(?) — ; ग१, न३,
८—बलाकश्रेणि— ; न७—बलाकं(?)श्रेणि— ; न४—बलाकंशोणिते
व्योमिन् । १८/४—ग३—द्वि-+राज— ; न२, ७—विराजति (?विराजति)— ;
न५—विरायति (?विराजति)— ; न१, ४, ८, ग२, ५—विराजति— ; ग४—विचरन्ति(?)
— ।

१९/१—न२—द्वन्मध्यात्तु (?हृन्मध्यात्तु)— ; ग२, न८—आहुर्मध्यात्तु—(?आहृन्मध्यात्तु
—) ; ग१, ३, ४, ६, न३, ४, ६—आभ्रमध्यात्— ; ग५—आभ्रमध्यात्सुषुम्णायाः ।
१९/२—न३, ४, ८, ग४— —सदा ; ग३—संस्थिते—तदा ; ग५—संस्थितो भूप-
वाहन(?) ; ग६—संस्थितो ह्यववाहनः ; ग२—सुस्थिरा बहुभुक्त तथा(?) । १९/३—न८—सुवला-
म्बुद— ; न१, २, ४, ५, ७—सजलाम्बुदमालाभिः ; ग४—सजलाम्बुदमध्यस्था । १९/४—
ग३— —राजिते (?राजिते) ।

२०/१—न८— —संस्थिते च ; ग४— —संस्थितेन(?) ; न७—
—हृत्पद्म(-नि)संस्थितेऽग्नौ ; न२— —हृत्पद्मे च— ; ग५—
हृत्पद्मज— ; त— —हृत्पद्मनिभं स्थिते च(?) । २०/२—न३—प्राणे च (?प्राणेषु)
—विनिवेशितेषु ; ग५, ६—प्राणेषु—विनिवेशितेषु ; न८—प्राणे च—विनि-
वेशितं च (?) ; ग१, २, ४, न५, ६, ७— —प्रविवेशिते तु । २०/३—ग१, २, ३, ५—
—तथान्तरेऽपि ; ग४— —तथान्तरे च । २०/४—इदं चरणं त्रिधा विभज्य
लेखान्तर्गतानां पाठभेदानां साम्यवैषम्ये प्रदृश्यते । (१) न६—दिव्यानि दृश्याणि ; न३—द्वीपानि
(?दीपानि)— ; अन्येषु १३ लेखेषु—दीपादि दृश्यानि ; (२) “भवन्ति” शब्दः सर्वसामान्यः ;
(३) न२, ३, ५, ७—तानि ; न१, ग१, २, त—मद्यः ; ग३—तस्याः ; न४, ६, ७, ग४, ५,
६—तस्य ।

वायुमुन्नय ततस्तु सर्वाङ्गं व्याहरन्प्रणवमत्र सविन्दुम् ।
बालचन्द्रसदृशे तु ललाटे बालचन्द्रमवलोकय बुद्ध्या ॥२१॥

सर्वाङ्गं वायुमारोप्य भ्रुवोर्मध्ये धिया तदा ।
*ध्यायेदनन्यधीः पश्चादन्तरात्मानमन्तरे ॥२२॥

२१/१-ग१, २,- —————तत्र सर्वाङ्गिना ; न१, २, ७- वायुमुन्नयति दीप्तवङ्गिना ;
न५-वायुमुन्नयति दीप्ति-(?दीप्ति-) वङ्गिना ; न४, ग३-वायु-सह सर्वाङ्गं ; ग४-वायु-
यत्र सर्वाङ्गं ; न३-वायुर्मुनति (?वायुमुन्नयति) यः सह सर्वाङ्गं ; न८-वायुर्नयति यत्र सर्वाङ्गं ।
२१/२-न८- —————सविन्दुः (?सविन्दुः) ; ग३, ४- —————प्रणवमन्त्रसविन्दुम् ;
न६- —————श्रणवमुद्रस्त (?प्रणवमन्त्र-) सविन्दुम् ; ग६- —————प्रणवात्म-(?प्रणवमन्त्रं)
सविन्दुम् । २१/३-न१, २, ५, ७- —————सदृशी तु (?सदृशे तु) ————— ; ग५, ६- —————
सदृशेऽपि ————— ; न३- —————सहरे (?सदृशे) ————— ; न६-बालचं + + + + + । २१/४-
न३- —————-मिव लोक्यन्वुधाः ।

२२/१-न१, ३, ४-सर्वाङ्गिवायुमारोप्य ; ग६-वङ्गिनामायुरोप्य(?) । २२/२- ग२-
—————धिया सदा ; न६, ८, ग५- —————धिया तथा ; न१- —————धियात्तदा
(?धिया तदा) । २२/३-ग४, न८-ध्यायेत नान्यधीः ————— ; ग२-ध्यायेदनन्यधीः शान्तात्(?) ।
२२/४-न१-अन्तरात्मानमात्मना ; त- —————-मात्मनि ; न३- —————-मन्तरे
(?मन्तरे) ; ग२-आत्मानं मनसोऽन्तरे ।

*अत्र "ग६" लेख अधिकः श्लोकः । सः त्रिपुरसारसमुच्चयाबुद्धृत इव दृश्यते ।
तीवाशुद्धः पाठान्तरैर्युक्तश्च "ग२" लेखेऽपि दृश्यते । सोऽयं श्लोकः—

आदौ मत्तालमालां गलपदविगलतारझंकारहारी
नादोऽसौ वांशिकस्यानलभरितलसद्वंशनिःसाणतुल्यः ।
घण्टानादानुकारी तदनुजलनिधिर्ध्यानधीरो गभीरः
गर्जत्पर्जन्यधीषापर इव कुहरे ब्रह्मनाड्या शुषुम्नाम् ॥

अयं श्लोकोऽत्रातीव विसंगत इति तस्य शोधने यत्नो न कृतः । न. पु., मु. पु., क. पु.,-पु
चान्य एवाधिकः श्लोकः । सः—

तस्मिन्ब्रह्मपुरे गागि ब्रह्मवाजानमोहिते ।
भ्रान्त्यारूढः स जीवः स्यादाच्छन्नो महदादिभिः ॥

अयमप्यशुद्धियुक्तः ।

मध्यमेऽपि हृदये च ललाटे स्थाणुवज्ज्वलति लिङ्गमदृश्यम् ।
अस्ति गागि परमार्थमिदं त्वं पश्य पश्य मनसा रुचिरूपम् ॥२३॥

ललाटमध्ये हृदयाम्बुजे च यः पश्यति ज्ञानमयीं प्रभां तु ।
शक्तिं सदा दीपवदुज्ज्वलन्तीं स पश्यति ब्रह्मविदेकदृष्ट्या ॥२४॥

मनो लयं यदा याति भ्रूमध्ये योगिनां नृणाम् ।
जिह्वामूलेऽमृतस्त्रावो भ्रूमध्ये चात्मदर्शनम् ॥२५॥

कम्पनं च तथा मूर्ध्नीं मनसैवात्मदर्शनम् ।
देवोद्यानानि रम्याणि नक्षत्राणि च चन्द्रमाः ॥
ऋषयः सिद्धगन्धर्वाः प्रकाशं यान्ति योगिनाम् ॥२६॥

२३/१- ग१, ३, ४, न४, ७, ८-मध्यमेऽपि हृदयेऽपि-; ग२- च हृदयेऽपि- ।
२३/२- न२, ग१, त-स्थाणुवज्ज्वलित-; न३-स्थाणुवज्ज्वलितलिङ्गमदवोऽंशं (? लिङ्गमदृश्यम्);
न१, ५-स्थाणुवज्ज्वलितलिङ्गसदृश्यम् (?-मदृश्यम्) ग२-स्थाणवच्छुरित(?) -; ग४-स्थाणुवत्त्व-
ललितगमदृश्यम् (?स्थाणुवत्, ज्वलित, लिङ्गमदृश्यम्); न८-स्थाणुवत्कलित (?ज्वलित-)- ।
२३/३- न५- परमार्थमिदं + +; न२, ७, त- मिदं हि ;
ग३- मिदं तु ; न. पु., क. पु.- मिदं तं ; ग१, त्रि. पु., सं.
पु.- परमात्ममिदं त्वं ; ग५- अस्तु- ; न१- मिदं
तत् ; ग४, न८- परमार्थमिदं त्वं । २३/४- न४- रुचिपुञ्जम् ;
न१, २, ७- शिवरूपम् ; न५- पश्य + + + + शिवरूपम् ; ग२-
मनसा च विरूपम् (?) ; त- मनसा विधिरूपम् ; ग३- रुचिरं वपुः ;
न३- हृदियुक्तम् ।

२४/१- न३- वा । २४/२- ग२, ५- प्रभां ताम् ;
न४- प्रभाते ; न६- प्रपश्यति- ; ग३- यः श्रुतिज्ञानमतिप्रभाते (?)
२४/३- न१, २, ४, ५, ग३, न७- तदा- ; न८- शक्तिः (?) सदा दीर्घवदुज्ज-
वलन्ती (?) । २४/४- ग१, ४, त- सम्पश्यति- ; न३- ब्रह्मवदेव शिष्टा (?) ;
ग५- ब्रह्मवदेकदृश्याम् (?) न८- पश्यन्ति ते (?) ब्रह्मविवेकदृष्ट्या ।

२५/१- न३- यथा याति ; न६- लयं याति यथा । २५/२- न७-
योगिनोमूण (?) योगिनां नृणाम् ; न३- भ्रूवात्मध्ये (?) - । २५/३- न१-
स्त्रा- स्त्रावं (?) ; ग४, न८- ऽमृते स्त्रावे ; न३- जिह्वामूलामृतस्वादो ; न४, ग३-
जिह्वामूलामृतस्त्रावात् । २५/४- न३, ५, ७- त्वात्मदर्शनम् ।

२६/१- न३- मूर्ध्नि ; त- कथनं च (?) - मूर्ध्नी ; न१, २, ५,
७- दीपनं च तथा मूर्च्छा ; न८- सम्पन्नं च (?) तथा मूर्ध्नी ; ग२- × × × × । २६/२- ग३- मनसं
(? मनसा) वात- (? वातम-) दर्शनम् ; न६- मनसा मातरिः स्वनम् (?) ; ग२- × × × × । २६/३-
न४- नवोद्यानानि- ; ग३- दिव्योद्यानममाणानां (?) । २६/४- न१, ५, ७, त-
ग्रहाश्रये (?) ; न२- ग्रहाणि च (?) । २६/५- ग३- पितरः सिद्धाः ; न२, ७-
तापसाः सिद्धगन्धर्वाः । २६/६- ग२- प्रणाशं (?) यान्ति योगिनः ; ग१, ४, न४- प्रकाशन्ति च
योगिनाम् ।

भ्रुवोन्तरे विष्णुपदे ऋचौ (?रुचौ)तु मनो लयं यावदियात्प्रबुद्धे ।
तावत्समभ्यस्य पुनः खमध्ये सुखं मदा संस्मर पूर्णरूपम् ॥२७॥

समीरणे विष्णुपदे निविष्टे जीवे च तस्मिन्नमृते च संस्थे ।
तस्मिस्तदा याति मनो लयं चेन्मुक्तेः समीपं तदिति ब्रुवन्ति ॥२८॥

समीरणे विष्णुपदे निविष्टे विशुद्धबुद्धौ च तदात्मनिष्ठे ।
आनन्दमत्यद्भुतमस्ति सत्यं त्वं गांगि पश्याद्य विशुद्धबुद्ध्या ॥२९॥

२७/१-न१, ४, ५, ७, ग१, ३, त. त्रि. पु., मुं. पु.- ————— ऋचौ तु ; ग४,
न८- ————— ऋचौ च ; न२- ————— विष्णुपदं निविष्टं ; न३, न. पु., मु. पु.,
क. पु.- ————— विष्णुपदे च नाभौ ; ग२- भ्रुवोमध्ये विष्णुपदे खमध्ये । स्वीकृता-
दन्याः पाठा अस्वीकारणीयाः । “ऋचि” इति शब्दो न कस्मिन्नपि कोशे । “रुचि” शब्दस्य प्रभा,
भाः, गभस्तिरादि पर्यायाः ; स चात्र समीचीनो दृश्यते, “भ्रुवोन्तरे विष्णुपदे रुचौ प्रभायां यावन्मनो
लयमियात् हे प्रबुद्धे” इति योजना । २७/२-न८- ————— प्रबुद्धेः(?) ; न२, ५, ६
७- ————— प्रमुग्धे ; ग५, ६-मनो लयं याति यदा प्रबुद्धे ; न३- ————— याव-
दिदं प्रयाति ; न३- ————— यान्ति ययः(?) प्रमुग्धे । २७/३-न८- —————
पुनः खमध्ये ; न४, ग३, ४- ————— पुनश्च मध्ये । २७/४-ग१, न३, ४, ६-सोमं—
————— ; न१, २, ५, ७, ग३-हंसं— ————— ; त-तेजः— ————— ; ग२-
जीवन्मुखे— ————— ; ग४, न८-भावं— ————— ; ग५-ईशं स्मर त्वं परिपूर्णरूपम् ;
ग६-ईशः पुनस्त्वं परिपूर्णरूपम् ।

२८/१-४-श्लोकोऽयं “न१, २, ४, ५, ६, ७, ग३” लेखेषु नास्ति । २८/१-ग४, न८-
————— ऋचौ च ; ग५, ६- ————— व्योमगते सवह्नी । २८/२-न३-जीवेषु तस्मिन्न-
मृतेषु— ————— ; ग५-जीवेषु- ————— मुसंस्थे ; ग६-जीवे च— ————— मुसंस्थे ; न८-जीवेन
————— मुसंस्थे ; ग२-जीवे च— ————— तथा च । २८/३-न३- —————
लयं च ; ग५, ६- ————— यदा— ————— लयं च ; ग८-तस्मिन्सदा— ————— लयं च ; ग२-
————— यथा— ————— लयं चेत् ; न८- ————— यदा— ————— लयश्चेत्(?) ।
२८/४-ग२- ————— तद्दुदीरयन्ति ; न३- ————— तदिति ध्रुवन्ते(?) ।

२९/१-न६, ग३- ————— प्रविष्टे ; न१, २, ५- ————— विष्णुपदं निविष्टे ;
ग५, ६- ————— वह्निपदे— ————— । २९/२-न४, ग३-विशुद्धबुद्ध्या च— ————— ; न६-
विशुद्धबुद्ध्या च तथात्मनि स्थिते ; न१-विशुद्धबुद्धौ(च) तथात्मनिष्ठे ; न५- ————— तथा-
त्मनिष्ठा(?) ; न७- ————— तथात्मनिष्ठे ; न३-वि + + + + तथात्मनिस्थे ; ग२-
————— तदात्मरूपम् । २९/३-न१, २, ५- ————— मत्यद्भुतमात्र (?-मत्र) सत्यं ;
न७- ————— मत्यद्भुतमत्र सत्यं ; ग३- ————— मत्यद्भुत + + + + । २९/४-न१,
५- ————— पश्येह— ————— ; न६- ————— पश्याथ— ————— ; न८- —————
पश्चाच्च(?)— ————— ; त- ————— पश्चाद्यदि शुद्धबुद्ध्या ।

एवं समभ्यस्य सुदीर्घकालं यमादिभिर्युक्ततनुमिताशीः ।

*आत्मानमासाद्य गुहां प्रविष्टं मुक्तिं ब्रज ब्रह्मपुरे पुनस्त्वम् ॥३०॥

भूतानि यस्मात्प्रभवन्ति गागि येनैव जीवन्ति चराचराणि ।

जातानि यस्मिन्विलयं प्रयान्ति तद्ब्रह्म विद्धीति वदन्ति सर्वे ॥३१॥

हृत्पङ्कजे व्योम्नि यदेकरूपं सत्यं सदानन्दमयं सुसूक्ष्मम् ।

तद्ब्रह्म निर्भासमयं गुहायामिति श्रुतिश्चेति ममामनन्ति ॥३२॥

३०/१-ग३-यदा-; न७-एष समभ्यस्य(?) -; न३-एवं
 सुदीर्घकाले । ३०/२-न१, २, ५, ७-शमादिभिर्युक्त-; न६-यामादि (?यभादि-)
 भिर्युक्त-; ग५- युक्ततनुं(?) -; न३-यमादिभिर्यस्तु तनुमिनाशः(?) ;
 ग३-×××××। *अत्र "न६" लेखे "समीरणे विष्णुपदे" इत्यादिः. "मुक्तः समीपं तदिति
 ब्रुवन्ति" इत्यन्तः श्लोकः । स तु १२.२८ एव दुःस्थाने । ३०/३-ग१, ४-
 प्रविष्टां (?प्रविष्टं) ; न६- प्रविष्टा (?प्रविष्टं) ; ग३-++ गृहे प्रविष्टे(?) ।
 ३०/४-न३, ग४- पुनश्च ; न६- ब्रह्मपदे-; न८-मुक्तिं ब्रजेद्ब्र-
 ह्मपदं पुनस्त्वम् ; ग२-मुक्तेः पदे ब्रह्मपुरे पुनस्त्वम् ।

३१/१-ग१, २, त्रि. पु., मं. पु.- गागि ; न. पु.-
 साध्वि ; त- नित्यं ; न८- यानि ; न३-
 सर्वाणि(?) ; न७- सर्गं ; न३, ५, ८, ग४, ५, ६-
 सर्वे ; न१-यस्माच्च भूतानि भवन्ति सर्वे ; न२-भूतानि यस्माच्च भवन्ति सर्वे ।
 ३१/२-ग२- पदे प्रणष्टम्(?) ; न८-ये चैव- चराचराणि ।
 ३१/३-त-ज्ञानानि(?) -; न४-जातास्तु(?) -; न६-जातानि
 गागि-; ग४, न८- यस्मिन्प्रलयं-; ग२- यस्यां प्रलयं प्रयाति(?) । ३१/४
 -ग५, ६-तद्ब्रह्म विद्येति(?) -।

३२/१-अस्य चरणस्य पुनविभागीकरणं प्राप्यते । तस्य विभागाः-(१) हृत्पङ्कजे ; (२)
 व्योम्नि ; (३) यदेकरूपम् । तेषां विषये च पाठभेदान्लेखादिविभागाः-(१)-न१, २, ३, ५, ६, ७, ८,
 ग१, ४, ५, ६, त, त्रि. पु., मं. पु., न. पु., म. पु., क. पु.-हृत्पङ्कजे ; न४, ग३-हृत्पङ्कजं ; ग२-
 हृत्पञ्चनि ; (२) न१, २, ३, ४, ५, ६, ८, ग१, ३, ४, ५, ६, त, त्रि. पु., मं. पु., न. पु., म. पु.,
 क. पु.-व्योम्नि ; ग२-व्याम्नि (?व्योम्नि) ; न७-मोनि (?व्योम्नि) ; (३) न१, २, ५, ६, ७, ८,
 ग१, ४, ५, ६, त, त्रि. पु., मं. पु., म. पु., क. पु.-यदेकरूपम् ; ग३-तदेकरूपम् ; न४-तथैवरूपम् ;
 न३-सदेवरूपम् ; न. पु.-सदेकरूपम् ; ग२-अनेकरूपम् । ३२/२-न३- यदानन्दमयं सुसूक्ष्मम् ;
 ग६-सम्यक्सदानन्द- । ३२/३-न१, २- वदन्ति ; ग१, त- निर्भा-
 समयो(?) -; ग२-तद्ब्रह्म विज्ञानमयं-; न८-यद्ब्रह्म विज्ञानमयो(?) -; ग४-
 यद्ब्रह्म विज्ञानमतो(?) -; न३, ४, ६-तद्ब्रह्मविद्भाषयते-; ग३-तद्ब्रह्मविद्भाषयते
 सुहायाम् (?गुहायाम्) ; ग५, ६-प्रत्यक्सदाभासमयं गुहायाम् । ३२/४ -ग५, ६-
 श्रुतिश्चेति समामनन्ति ; न८, ५, ६, ८-इति श्रुतिश्चापि(?) -; ग३- श्रुती(?)
 चापि-; ग१, २, त्रि. पु., मं. पु.- श्रुतिश्चापि-; न१, २, ७, ग४,
 त- श्रुति-; न३- श्रुतिज्ञाश्च-; न. पु., म. पु., क. पु.-
 इति श्रुतिश्चापि समाम्नुवन्ति(?) ।

अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रन्तं पश्य विशुद्धबुद्ध्या प्रयाणकाले च विहीनशोका ॥३३॥

प्रभंजनं मूर्ध्निगतं सर्वाङ्गि धिया समासाद्य गुरुपदेशात् ।
मूर्धानिमुद्भिद्य पुनः खमध्ये प्राणांस्त्यजोङ्कारमनुस्मरंस्त्वम् ॥३४॥

ईप्सया यदि शरीरविसर्गं ज्ञातुमिच्छसि सखे तव वक्ष्ये ।
व्याहरन्प्रणवमुन्नय मूर्ध्नि भिद्य योजय तमात्मनिकायम् ॥३५॥

एतत्पवित्रं परमं योगमष्टाङ्गसंयुतम् ।
ज्ञानं गृह्यतमं पृथ्यं कीर्तितं ते वरानने ॥३६॥

३३/१-ग३-×××× । ३३/२-न७, ८- _____निहितस्य (?निहितो-
ऽस्य) _____; ग३-×××× । ३३/३-ग२-तमक्षरं _____; न१-तम-
क्रमं _____; न५-तमक्रमे _____; न३-तमद्भूतं _____; त-
तमद्भूतं पश्यति शुद्धबुद्ध्या ; न४-तमक्रन्तं पश्यति शुद्धबुद्ध्या ; ग१- _____वीत-
शोकः ; ग३-××××× । ३३/४-न१, २, ५, ६, ७, ग२, ४, ५, ६, त-प्रयाणकालेऽपि
_____ ; न३- _____च विहीनशोकाः ; न४- _____च विहीनशोकः ;
ग५-तेनैव कालेन विहीनशोकाः ; न८-तत्रैव कालेन विहीनशोकः ; ग१-धातुः प्रसादान्महिमान-
मीशम् ; ग३-××××× ।

३४/१-ग३-×××× । ३४/२-ग३- + + _____ ; ग२- _____
समारोप्य _____ । ३४/३-न६-मूर्ध्नि समुद्भिद्य (?) _____ ; न३- _____
पुनः स्वमध्ये ; न४-मूर्धानिमुद्भिन्नवपुः (?) _____ ; न८-मूर्धानमुत्पद्य (?) पुनः _____ ।
३४/४-इदं चरणं त्रिधा विभज्य साम्यवैषम्ये निर्णेतव्ये भवतः । ते विभागाः-(१) प्राणांस्त्यज ;
(२) ओंकारम् ; (३) अनुस्मरंस्त्वम् । तेषां पाठभेदाः-(१) न१, ५, ८, ग३, ४, ५, ६, मू. पु.
क. पु.-प्राणांस्त्यज ; न२, ३, ४, ६, ७, ग१, २, त, त्रि. पु., मुं. पु.-प्राणं त्यज ; (२) "न८"
लेखं विना सर्वत्र "ओंकारम्" शब्दः समानः ; न८-स ओंकारम् ; (३) ग३, न७-न. पु., मू. पु.-अनु-
स्मरंस्त्वम् ; न१, २, ३, ४, ५, ६, ग१, ५, ६, त. क. पु.-अनुस्मर त्वम् ; ग२, ४-अनुस्म-
रन्ति (?) ; न८-अनुस्मरन्ती ।

३५/१-न१, २, ३, ४, ५, ६, ७, ग३, ६-इच्छया _____ ; ग४-
××××× । ३५/२-ग६-ज्ञातुमर्हसि _____ ; ग४-×××× । ३५/३-ग१-
व्याहर प्रणव _____ ; न३-व्याहरन्प्रणव _____मूर्ध्नि (?) ; न१- _____
_____मुन्नतमूर्ध्नि ; न२- _____मुन्नतमूर्ध्नी ; ग२- _____मुन्नत-
मूर्ध्नि ; न७- _____मुन्नतमूर्ध्नी (?) ; न८- _____मुन्नय बुद्ध्या ;
ग५, ६-व्याहर प्रणवमुन्नय बुद्ध्या ; ग३, ४-×××× । ३५/४-ग५, न८- _____
तदात्मनिकायम् ; ग१, न३, ४, त- _____सृजात्मनिकायम् ; न१-भेदनं कुरु सृजात्मनि-
कायम् ; न२-भेदनं कुरु त्यजात्मनिकायम् ; ग२-विद्ययोर्भयं जयात्मनिकायम् (?) ; ग३, ४-
×××× ।

३६/१-न१, २, ७, त-एवं पवित्रं _____ ; न५-एवं पवित्रं _____ ; ग४, न८-ततः
पवित्रं _____ । ३६/३-ग१, २, ४, ५, ६, न८- _____पुण्यतमं गृह्यं । ३६/४-न३, ५-
_____च _____ ; न७- _____वै _____ ।

य इदं शृणुयान्नित्यं योगाख्यानं नरोत्तमः ।
सर्वपापविनिर्मुक्तः सम्यग्ज्ञानी भविष्यति ॥३७॥

यस्त्वेतच्छ्रावयेद्विद्वान्नित्यं भवितसमन्वितः ।
एकजन्मकृतं पापं दिनेनैकेन नश्यति ॥३८॥

शृणुयाद्यः सकृद्वापि योगाख्यानमिदं नरः ।
अज्ञानजनितं पापं सर्वं तस्य प्रणश्यति ॥३९॥

अनुतिष्ठन्ति ये नित्यमात्मज्ञानसमन्वितम् ।
नित्यकर्मणि तान्दृष्ट्वा देवाश्च प्रणमन्ति हि ॥४०॥

३७/१-न३-इदं शृणोति यो नित्यं ; ग३- + + + शृणुयान्नित्यं ; ग२- × × × × ।
३७/२-ग३- —————नरोत्तमे ; ग४- —————मनुत्तमम् ; ग२- × × × × । ३७/३-
ग३- —————विनिर्मुक्ता(?) ; न७- —————विनिर्मुक्ता(?) ; ग२- × × × × ।
३७/४-न२, ४, ५-सम्यग्ज्ञानं(?) ————— ; न७-सम्यग्ज्ञानो(?-ज्ञानी) ————— ; ग५, ६-सर्वजः
स भविष्यति ; ग२- + + + + ।

३८/१-न१, २, ५-यस्त्वेवं ————— ; न६-यश्चैवं ————— ; ग१-य इदं ————— ; न४-
यदिदं ————— ; ग२-इत्येतच्छृणुयान्नित्यं ; ग५, ६, न८- × × × × । ३८/२-ग२-विद्वान्
भक्तिसमन्वितः ; ग५, ६, न८ × × × × । ३८/३-न१, २, ५, ७, त-अनेकजन्मजं ————— ;
ग२-अज्ञानजनितं ————— ; न३, ४, ग३-बहुजन्मकृतं ————— ; ग५, ६, न८- × × × × ।
३८/४-न१, २, त, ग२-सर्वं सद्यो विनश्यति ; न३-पठे सद्यः(?) प्रणश्यति ; ग५, ६, न८-
× × × × ।

३९/१-ग४, न८-शृणुयाद्यः सर्वं मुक्तः ; न१, ३, ग२, ३, ५, ६- × × × × । ३९/२-
न८-योगाभ्यासमिदं नरः ; न१, ३, ग२, ३, ५, ६- × × × × । ३९/३-न१, ३, ग२, ३, ५,
६- × × × × । ३९/४-ग४- —————विनश्यति ; न२, ५, ६, ७, ८- —————सद्यः
प्रणश्यति ; न४-दिनेनैकेन नश्यति ; न१, ३, ग२, ३, ५, ६- × × × × ।

४०/१- न१, २, ३, ५, ७, ८, ग४, त-अनुतिष्ठन्ति यो नित्यं ; न४, ग५, ६- × × × × ।
४०/२-न१, २, ३, ५, ७, ग३, त-एतज्ज्ञानसमन्वितः(?) ; न६-एतज्ज्ञानसमन्विताः ; ग४- अन्तर्ज्ञान-
समन्वितः ; ग२-एवं योगं समाहिताः ; न८-आत्मज्ञानसमन्वितम् ; न४, ग५, ६- × × × × । ४०/३-
न५- —————तं ————— ; न७-नित्यं कर्माणि (?कर्मणि)तं दृष्ट्वा ; ग२-नित्यं कर्मरता विप्राः ; ग४,
न८-नित्यकर्मरतान्दृष्ट्वा ; न४, ग५, ६- × × × × । ४०/४-ग३- —————प्रशसन्ति हि ; न१-
देवास्तं प्रणमन्ति हि ; ग२-ते यान्ति परमां गतिम् ; न४, ग५, ६- × × × × ।

तस्माज्ज्ञानेन देहान्तं नित्यं कर्म यथाविधि ।
कर्तव्यं देहिभिर्गाणि योगश्च भवभीरुभिः ॥४१॥

इत्येवमुक्त्वा भगवान्प्रहस्ये रहस्यजं मुक्तिकरं तु तस्याः ।
योगामृतं बन्धविनाशहेतुं समाधिमास्ते रहसि द्विजेन्द्रः ॥४२॥

सा तं तु सम्पूज्य मुनि ब्रुवन्तं विद्यानिधिं ब्रह्मविदां वरिष्ठम् ।
गीभिः प्रणामैश्च सतां वरिष्ठं सदा मुदं प्राप वरां विशुद्धाम् ॥४३॥

४१/१-न२- ————— देहान्ते ; न३- ————— देहाति (? देहान्ति) ; न४, ग१,
३-तस्य ज्ञानेन देहान्तं ; ग५, ६- $\times \times \times \times$ । ४१/२-ग१, २, ३, न३, ४, ५, ६, ७, त-नित्य-
कर्म ————— ; न८-नित्यं कर्म यथा तथा ; ग४-नित्यकर्म यथा तथा । ४१/३-ग१, २,
३, न३, ६- ————— देहिना गाणि ; न४, त- ————— देहिनां ————— ; ग४-कर्तव्यो (?) देहि-
भिर्गाणि ; ग५, ६- $\times \times \times \times$ । ४१/४-न४, ग३-योगं च (? योगश्च) भवभीरुभिः ; ग२-योगे च
भवभीरुणा ; न३-योगस्य (? योगश्च) भवभीरुभिः ; ग५, ६- ————— $\times \times \times \times$ ।

४२/१-न१, २, ५- ————— भगवान्प्रहस्य ; न४- ————— भगवान्मुनीशः ; ग२-
————— भगवान्स सिद्ध्या ; ग३- $\times \times \times \times$ । ४२/२-ग२- ————— मुक्ति-
करं च साध्वी ; न४- ————— तु तस्यै ; न६- ————— च सा च ; न८-रहस्यमुक्ति
मधुरं तु तस्याः (?) ; ग३- $\times \times \times \times$ । ४२/३-ग३- + + + + विनाशयेतु (?) ;
ग२- $\times \times \times \times$ । ४२/४-न४, ग३- ————— द्विजेन्द्रे (?) ; ग४-समाधि-
मान्स्वे रहसि द्विजेन्द्रे ; न८-समाधिमान्स्वे रहसि द्विजेन्द्रः ; न३-समाधिनास्ते ————— ।

४३/१-इदं चरणं त्रिधा विभज्य लेखानां मुद्रितपुस्तकानां च साम्यवैषम्ये निर्णेतव्ये भवतः ।
ते विभागाः-(१) सा तं ; (२) तु सम्पूज्य ; (३) मुनि ब्रुवन्तं । तेषां विषये च पाठभेदाल्ले-
खादिविभागाः- ——— (१)-न१, २, ३, ५, ८, ग१, ४, ५, ६, त, त्रि. पु., मुं. पु., मु. पु., क. पु.
-सा तं ; न४, ग३-ज्ञातं ; न६-सारं (?) ; न. पु.-ज्ञातं ; ग२, न७- $\times \times \times \times$; (२)-न१, २,
५, ग१, ३, ४, ५, ६, त, त्रि. पु., मुं. पु.-तु सम्पूज्य ; न३, ४, ६, ८, न. पु., मु. पु., क. पु.-
सुसम्पूज्य ; ग२, न७- $\times \times \times \times$; (३)-न३, ८, ६, ८, ग३, ४, ५, ६, त, न. पु.,
मु. पु., क. पु.-मुनि ब्रुवन्तं ; न१, २, ५, ग१, त्रि. पु., मुं. पु.-मुनि महात्तं ; ग२, न७- $\times \times$
 $\times \times$ । ४३/२-न३- ————— ब्रह्मवतां (? ब्रह्मविदां) ————— ; न४, ग१, ५, ६-
विद्यामृतं ————— ; ग२, न७- $\times \times \times \times$ । ४३/३-न१- —————
वरां वरिष्ठं (?) ; ग३- ————— सती वरिष्ठं ; न४- ————— असति (?)
वरिष्ठं ; ग१, ४, न५-सतां वरिष्ठा ; न३-गाणि प्रणामैश्चरतां सतां (?) ; ग२- + + + + ।
४३/४-इदं चरणमपि त्रिधा विभज्य लेखानां मुद्रितपुस्तकानां च साम्यवैषम्ये निर्णेतव्ये भवतः । ते
विभागाः-(१) सदा मुदं ; (२) प्राप ; (३) वरां विशुद्धाम् । तेषां पाठभेदाल्लेखादिविभागाः-
(१) न१, २, ५, ६, ७, ग१, ५, ६, त्रि. पु.-सदा मुदं ; न८, ग४, त, न. पु., मु. पु., क. पु.-
तदा मुदं ; न४-सदामृतं (?) ; ग३-सदामृतं ; ग२, न३- $\times \times \times \times$; (२) न१, २,
६, ७, ८, ग१, ४, ६, त्रि. पु., मुं. पु., न. पु., मु. पु., क. पु.-प्राप ; न४, ५, ग५, त-प्राप्य
(?) ; ग२, ३, न३- $\times \times \times \times$; (३) न१, ग१, त्रि. पु., मुं. पु.-वरां विशुद्धाम् ; ग५-
वरा वरिष्ठम् ; न२, ७-वरं वरिष्ठम् ; न५-वरं वरिष्ठाम् (?) ; न६-वरं सुशुद्धिम् (?) ; ग६-परं
वरिष्ठा (?) ; न४-परां सुशुद्धिम् ; ग३-परानुबुद्धम् (?) ; न८, ग४-पदारविन्दे ; न. पु.
सदा सुशुद्धा ; ग४-सदानुबुद्ध्या (?) ; मु. पु., क. पु.-सदाश्च बुद्ध्या ।

योगं सुसंगृह्य तदा रहस्ये रहस्यजं मुक्तिकरं च जन्तोः ।
संसारमुत्सृज्य मदा मुदान्विता वने रहस्यावसथे विवेश ॥४४॥

येन प्रपञ्चं परिपूर्णमेतद्येनैव विद्वं प्रतिभाति सर्वम् ।
तं वामुदेवं श्रुतिमूर्ध्नि जातं पश्यन्मदास्ते हृदि मूर्ध्नि चान्वहम् ॥४५॥

यदेकमव्यक्तमनन्तमच्युतं प्रपञ्चजन्मादिकृदप्रमेयम् ।
तं वामुदेवं श्रुतिमूर्ध्नि जातं पश्यन्मदास्ते हृदि मूर्ध्नि चान्वहम् ॥४६॥

इति श्रीयोगयाज्ञवल्क्ये द्वादशोऽध्यायः ॥ -
समाप्तमिदं योगशास्त्रम् ॥

४४/१-ग३-तथा-; न८-+ + + + । तदा-;
न३, ग४-+ + + + । ४४/२-न१, २, ५, ग२-च सा च ; ग१, न६-
-तु सा च ; न-तु जन्तोः ; ग५, ६, न८-च
गार्गी(?) ; न३, ग८-× × × × । ४४/३-इदं चरणं द्विधा विभज्य लेखानां मुद्रित-
पुस्तकानां च साम्यवैपम्ये निर्णेतव्ये भवतः । तौ विभागौः-(१) संसारमुत्सृज्य ; (२) सदा
मुदान्विता । तयोर्लेखादीषु पाठाः-(१) न१, २, ३, ५, ६, ७, ८, ग१, २, ४, ५, ६, त, त्रि.
पु., मं. पु., न. पु., म. पु., क. पु.-संसारमुत्सृज्य ; न४-संसारमुत्सृज्य(?) ; ग३-संसारमदृष्ट(?) ;
(२) न४, ५, ६, ग१, ३, ४-मदा मुदान्विता ; न२, ३, ७, ग२, त, मं. पु., न. पु., म. पु.
क. पु.-तदा मुदान्विता ; न१-तदा मुदा चिता (?मुदान्विता) ; ग५, ६, न८-मुदान्विता सा ;
त्रि. पु.-+ + + + । ४४/४-न४-निवेश(?) ग३-वने (?वने) रहस्येऽवसथे
विवेश ; न६, ग६-वने रहस्यावसथं-; ग८-रहस्येऽन्वय(?)सा-; ग५, न८-परं
रहस्ये च तदा-; ग२-तावन्महस्यास्मममाविवेग(?) ; न३-तेने(?) रहस्यावसथे निवेश(?) ।

४५/१-न३-येन प्रपञ्चं परि-+ + + + । न३-येनैव सर्वं परिपूर्णमेतत् ; ग८-× × × × ।
४५/२-त-प्रतिभाति साध्वी(?) ; न३-येनैव सर्वं (?विश्वं)
प्रतिभाति सर्वम् ; ग२, ४, न६-× × × × । ४५/३-ग५-श्रुतिमूर्ध-
चाहम्(?) ; ग६-श्रुतिमूर्ध्वं नित्यं(?) ; न८-तं वामदेवं प्रतिमार्धजातं ; ग२, ४, न६-
× × × × । ४५/४-अस्य चरणस्य पुनर्द्वौ विभागी कृत्वा लेखादीनां साम्यवैपम्ये निर्णो-
तव्ये भवतः । तौ विभागौः-(१) पश्यन्सदास्ते ; (२) हृदि मूर्ध्नि चान्वहम् । तयोर्लेखादीषु
पाठाः-(१) न१, २, ३, ४, ग१, त्रि. पु., मं. पु.-पश्यन्सदास्ते ; न३, ७, ग३, त, म. पु.,
क. पु.-पश्यन्सदास्ते ; न. पु.-पश्चात्सदास्ते ; न६, ग२, ४-× × × × ; ग५, ६, न८-नमामि
मोक्ष-; (२) न१, ५-हृदि मूर्ध्नि चान्वहम् ; न२, ७-वान्वहम् ; न४, ६, ग३, त्रि.
पु., मं. पु.-चाहम् ; न३-वाहम् ; त, न. पु., म. पु., क.
पु.-जातम् ; ग१, वीतशोका ; ग५, ६, न८-(मोक्ष-) प्रदमादि-
देवम् ; ग२, ४-× × × ।

४६/१-ग५, ६, न८-मनन्तरूपं ; त-मचिन्त्यमच्यु-
तम् ; न१, २, ५, ७, ग२, ४-× × × × । ४६/२-न३, ६-कृत-
प्रमेयम् (?-कृदप्रमेयम्) ; न४-हृदि प्रमेयम् ; त-हरं त्वमेयम् ;
ग३-प्रपञ्चजन्मा हृदयप्रमेयम् ; ग५, ६, न८-प्रपञ्चजन्मातिगमप्रमेयम् ; न१, २, ५, ७, ग२,
४, ५, ७-× × × × । ४६/३-न६-चाहं ; न४-हृदि मूर्ध्नि
जातम् ; ग५, ६-श्रुतिमूलभूतं ; न८-तं वामदेवं श्रुतिमूलभूतं ; न१, २, ५, ७,

गर, ४-××××। ४६/४-इदं चरणं पुनर्द्विधा विभज्य लेखानां पुस्तकानां च साम्य-
वैषम्ये निर्णेतव्ये भवतः । ती विभागीः-(१) पश्यन्सदास्ते ; (२) हृदि मूर्ध्नि चान्वहम् । तयो-
ल्लेखादिषु पाठाः-न३, ४, ६, ग३, मु. पु., क. पु.-पश्यन्सदास्ते ; ग१, त-पश्यन्सदास्ते ; न. पु.-
पश्चात्सदास्ते ; न८-दृष्ट्वा सदा खे ; न१, २, ५, ७, गर, ४-×××× ; ग५, ६-
नमामि मोक्ष- ; (२) त-हृदि मूर्ध्नि चान्वहम् ; न४, ६, ग३, त्रि. पु., मुं. पु., न. पु.-
चाहम् ; न३- वाहम् ; क. पु.- जातम् ; मु. पु.-
जातः (?) ; न८- चैव ; ग१-हृदि वीतशोका ; ग५, ६- (मोक्ष-
प्रदमादिदेवम् ; न१, २, ५, ७, गर, ४-××××।

३६-४६ श्लोकानां क्रमो यथोपरि निर्णतस्तथा न कस्मिन्नपि हस्तलेखे न वा कस्मिन्नपि मुद्रितपुस्तके ।
“न१, २, ४, ५, ७, ग१, २, ३, त,” लेखेषु सर्वेषु च मुद्रितपुस्तकेषु प्रथमं ४२-४६ श्लोकाः, ३६-४१
श्लोकाश्च तेषां पश्चाद्द्वर्तन्ते ; “न८, ग३” लेखयोश्च “वाजपेयाश्वमेघश्च” इत्याद्यत्यन्तो विसंगतः
श्लोकोऽधिकोऽन्ते वर्तते । परं च ४४ तमे गार्गि “रहस्यावसये विवेश” इति कथनानन्तरं ४१ तमान्तर्गता
याज्ञवल्क्योक्तिः “कर्तव्यं देहिभिर्गार्गि” इत्ययुक्ता दृश्यते । द्वादशोऽध्यायः “क” लेखे नास्त्येव ; शिष्टेषु
६ लेखेषु च भिन्नभिन्नः क्रमविपर्यासः श्लोकव्यावृत्तिश्च दृश्यते निम्नलिखितप्रकारेण :—न३-४२-४५,
४६, ३६-३९ ; ४०-४१ न स्तः ॥ न६-४१/१-२, ४६, ३७, ३८, ४१/३-४, ४३, ४४ (त्रुटियुक्तः) ;
४५/१-२, ४६/१-२, ४६-३-४, ३६-४० ॥ न८-४२-४३, ३६-३८, ३९/३-४, ४०/१-२, ४१,
४४-४६ ॥ ग४-४१-४२, ४६, ३७, ३९-४०, ४१ (पुनः), ४४-४६, ३८ ॥ ग५-४६, ३६, ४२-४५,
४०, ४० (पुनः पाठान्तरैःसहितः) ; ३७-३९ न विद्यन्ते ॥ ग६-३६-३७, ४२-४६ ; ३८-४१ न विद्यन्ते ॥
अतः पूर्वापरसम्बन्धमवलोक्य ३६-४६ श्लोकानां सोपपत्तिकः पौर्वापर्यक्रमो निश्चित्य स्वीकृतोऽस्मि-
न्नन्य इत्योम् ॥

REVIEWS OF BOOKS

Der Ṛgveda.—Translated from the original Sanskrit into German, with a complete running commentary by K. F. Geldner. Part One, Books 1 to 4 revised edition ; Part Two, Books 5 to 8 ; Part Three, Books 9 and 10. Cambridge, Mass.; Harvard University Press, 1951. Price \$ 20. The Harvard Oriental Series, Vols. 33, 34, 35.

A complete translation of the Ṛgvedic hymns is always welcome to students of Ṛgvedic interpretation and of the various linguistic and historical problems which are based upon it. Ṛgveda Saṁhitā must be considered as a unit by itself in spite of the diversity which prevails therein in respect of the age, language and contents of its hymns, which are distributed over ten different Maṇḍalas. A translation of the whole unit, based upon principals of interpretation which satisfy the needs of sound linguistics and do not violate the unity, uniformity and relationship which admittedly exists between the different parts of the Saṁhitā, is what should be the ideal for the translators of the Ṛgveda. Too much reliance on Comparative Philology or Comparative Mythology is not likely to be helpful in getting at the true meaning of many an elusive stanza. Nor can we find much help, on the other hand, in the post-Vedic literature, which has obviously constructed its mythological edifice on the scattered bricks of stray allusions found in the Vedic hymns themselves and which has not the support of a rocky foundation in the form of an unbroken or uniform Tradition. This is exactly why even an approximately correct translation of the Ṛgvedic hymns becomes a very difficult task for any one even after a long and deep acquaintance with their language. Yet the task had to be undertaken and Geldner was obviously one of the very few scholars who were worthy of undertaking it.

Geldner began his attempts at the Ṛgvedic exegesis very early in 1889 and published his articles on difficult words and translation of a few selected hymns in the three volumes of *Vedische Studien*. In 1909, he published his *Glossar and Kommentar*, which together give a lucid and suggestive commentary of a large number of important hymns with a Glossary of difficult words occurring in them. The *Kommentar* does not, however, give a running translation of the selected hymns, while the *Glossar* usually gives the bare meaning of the words without attempting their derivation or without giving any other details about them. These two works of Geldner were soon followed by Oldenberg's famous *Noten* in two volumes. Oldenberg did not give translation of the hymns ; nevertheless he subjected them to a searching analysis as regards their metre and accent, vocabulary and syntax, mythology and ideology. Oldenberg's *Noten* are indeed a veritable mine of suggestions for possible interpretations of individual stanzas, though a selection of the right one is always extremely difficult. He examined his predecessor's com-

ments and among them those of Geldner in particular, as they deserved greater consideration. Geldner readily took advantage of these comments and suggestions and accepted them wherever he possibly could. It is also noticeable that Geldner sometimes relied too much, in his earlier works, on post-Vedic Mythology for the elucidation of a Rk ; but after Oldenberg's well-sustained contention to the contrary, he at times withdrew from his former position, at least partially, in some cases. We may refer to Geldner's comments on VII. 86 at Kom. p. 113 and Trans. II p. 257. ; on X·86·7 at 12 Kom. p. 185 and Trans. III. p. 274 ; 11·4-5 p. 275, note on v. 7d ; and also on X·102·11 at VS. II. p. 14 and Trans. III. p. 319, note on v. 11b. In many other cases however, he has maintained his former contention, supporting it with additional data, as in the case of III. 53 as a whole and of v. 23 in particular, or in that of VII. 103 ; or in the identification of Tr̥tsu in VII. 33·1 (s. Transl. II. p. 213 on v. 14d).

No complete translation of the R̥gveda has been available after the English translation of Griffith, which though not very accurate and of much scholarly value, was nevertheless very helpful in understanding the hymns, particularly as it took note of the efforts of its predecessors namely the German translations of Grassmann and Ludwig. So that a great and urgent need is now very admirably satisfied by Geldner's scholarly translation supported by important footnotes, though even here, some words and expressions are left untranslated, which only shows the great caution with which the author has approached his task. The first part of this translation (Maṇḍalas I-IV) was published in Germany in 1923, during Geldner's life-time. Now however, this part is reprinted as vol. 33 of the Harvard Oriental Series, and together with vol. 34 (Maṇḍalas V-VIII) and vol. 35 (Maṇḍalas IX-X) of the same Series, completes the translation. Index to this Translation is proposed to be published as an independent volume (No. 36) of the Series. This part is to contain 'a Historical and Critical Epilogue' and must prove more useful than even the Translation. We have been hearing about the publication of Geldner's translation in the Series since 1930, when it was understood to have been ready for the press ; yet it has appeared out only in 1951 for one reason or the other. We earnestly hope that the proposed IVth Volume would follow without unnecessary delay.

H. D. V.

Sanskrit Comic Characters.—By J. T. Parikh, M.A. Crown 8° pp. 72
Surat, The Popular Book Store 1952. Rs. 2/-

Prof. Parikh's brochure presents a series of *Cameos* of the *Viduṣakas* in Sanskrit drama from Aśovaghoṣa to Rājasekhara. The sketches of the individual 'clowns' are drawn in clear outline, though 'dramatic appreciation' appears on the whole to have outweighed criticism. A work which omits *Śakāra*, the prince among Sanskrit Comic characters, from its purview will be hard put to it to defend the title which Prof. Parikh has given to his. The view that

the comic figure of the earlier Vidūṣaka later evolved as a farcical foil to the hero in the hands of Śrī Harṣa for the first time and was continued by Rājaśekhara leaves out of consideration the fact that Śakāra is a clown and a foil of the hero rolled into one.

The book will be a useful aid to students of Sanskrit dramatic literature.

G. C. J.

Nanlal : Poet Laureat of Modern Gujarat.—By Balchandra Parikh—Pp. 98, Bombay, Hind Kitabs, 1953. Rs. 3-12.

Nanlal certainly was an outstanding figure in the literature of modern Gujarat. He wrote both Poetry and Plays, his poetry being meterless verses and the prose of his plays being original. The present Reviewer noticed his work thirty years ago, thus :

- (a) "Nanlal's poems written in the orthodox fashion, have won a deserved niche in the temple of neo-Gujarati Literature by their sweetness, grace and music. Some of them melt in the mouth like the famous sweet of Bengal, the Ras Golla" (Further mile-stones in Gujarati Literature, 1924, p. 205).
- (b) "There are two sides to Nanlal's longer poems. One is philosophy the other poetic, wherein the smaller poems, the full force of his charming pen is felt. Some of them are, indeed, like little snow-flakes floating in the air or tiny bits of gossamer, which cannot bear the touch of a heavy hand, but which still delight the persons" (Ibid. P. 147).

Mr. Parikh's little volumes of less than 100 pages is as Shri K. M. Munshi says "a fulsome estimate" of the poet's work, natural to an ardent admirer, and therefore, it is more in the nature of an extravaganza, an extravagant flight of sentiment, of language, than a balanced estimate of his work. All the same the eleven chapters of the booklet are a commendable and honest attempt at the interpretation of Nanlal's vision, as a poet and a philosopher, meant for those who do not know Gujarati, and as such elicits both welcome and encouragement. The Bombay University has been good enough to give it some status and a stamp of approval, by giving it a publication grant. We congratulate Mr. Parikh as a pioneer in this kind of book writing.

K. M. J.

Buddhist Hybrid Sanskrit Grammar and Dictionary and Buddhist Hybrid Sanskrit Reader.—By Franklin Edgerton, Pp. 239 and 627, 76. New Haven, Conn. Yale University Press, 1953. \$ 17.50.

The sacred literature of the Buddhists has been a subject of critical and analytical study for over half a century now. In this long period the study has been undertaken along two main lines of investigation namely, the ex-

position of the philosophical contents of the Buddhist literature and its evaluation from the literary point of view. This Buddhist literature was preserved in a number of languages and texts are known to exist in at least four of them. These four languages are Pāli, the language of the Tipiṭaka of the Theravādins, the language of the "Prakrit Dharmapada," "Mixed Sanskrit" and the Standard Sanskrit as used by Aśvaghōṣa and other authors. Pāli canon has been fortunate in receiving wide and sustained attention from a number of distinguished scholars and the same is the case with the Buddhist works in Standard Sanskrit. We know too little about the language of the "Prakrit Dharmapada" to generalize on any appreciable scale. The Buddhist texts in "Mixed Sanskrit" have also been studied and their contents discussed by a number of competent authorities. The range of this "Mixed Sanskrit" literature is wide indeed and it shows three distinct phases of development indicating an increasing degree of Sanskritization of this language. This "Mixed Sanskrit" presents many intriguing features in its phonology and morphology and a philological study of these texts is a task promising rich rewards. So far "Mixed Sanskrit" had received little attention from Grammarians and philologists and hence Prof. Franklin Edgerton of Yale University deserves our thanks and deep appreciation on fulfilling a long-standing need by writing these excellent volumes.

The *Buddhist Hybrid Sanskrit Grammar, Dictionary and Reader* are works reflecting a sustained and painstaking study of over two decades, of texts bristling with difficulties and obscurities. It is therefore a matter of great joy for students of Buddhism and Buddhist literature to welcome these volumes which, by their very nature, are bound to be regarded as standard works on the subject for a long time to come.

In a long introduction to the *Grammar* the learned author discusses, at some length, the problem of the "original language" of Buddhism. After examining the traditional accounts concerning the injunctions of the Buddha on the use of one particular language for the preservation of his words and the dissemination of his ideas Prof. Edgerton comes to the conclusion that there was no one language which could be called as the "original language" of Buddhism. The early texts must have been preserved in a number of Middle Indian dialects before there was a change in the tendency of a section of the followers of the Buddha with regard to the use of Sanskrit for literary and philosophical expression. As time passed, for reasons of prestige, the Buddhist texts began to make their appearance in Sanskrit. This transition from Prakrit to Sanskrit passed through an interesting phase of incomplete Sanskritization and this was the stage of "Mixed Sanskrit" or Hybrid Sanskrit as Prof. Edgerton calls it. The peculiarities of this Hybrid Sanskrit are that its dialectic base is mixed and that "there is no way of localizing it geographically at all." This dialectic base was entirely different from Pāli though "the non-Sanskrit words used in BHS, aside from proper names, correspond to Pāli words in the

overwhelming majority of cases.” This Prākṛit underlying BHS is, therefore, unknown to us and cannot be known by any reasonably inferential process “though there is no reason to question the essential dialectic unity of the BHS Prākṛit.” Secondly, BHS was under the influence of Prākṛit from its very inception and there was an increasing tendency at close approximation to Standard Sanskrit, both morphologically and orthographically, in course of time. Thirdly, this BHS was never spoken as a real vernacular. And finally, BHS is “a real language, not a modification or corruption of any other dialect on record, and as individual in its lexicon as it has been shown to be in its grammar.” The BHS is, hence, not just “corrupt” Sanskrit, the result of an insufficient familiarity with the rules and sounds of the Standard Sanskrit on the part of the Buddhist authors. It is, in the opinion of Prof. Edgerton, a language by itself and manifests features of morphology and phonology of great interest and significance in our understanding of the Standard Sanskrit itself.

After describing the general structure of the BHS, the work on *Grammar* goes into the details of the phonology of vowels and consonants, Samdhi, number and gender, the noun and verb forms, numerals, pronouns, tenses and moods, gerund and suffixes. There is a wealth of illustrative material displayed on every page with parallel references to the Pāli and the Standard Sanskrit forms. The replacement of the dual by the plural and the changes of the ṛ stem into a, ā, i and u, to cite just a few instances, are most illuminating and interesting for students of Pāli grammar. The work is comprehensive in its scope, critical in the use of its source-material and crudiate in the conclusions suggested.

The *Dictionary* cannot but evoke deep admiration for the labour and learning of the author. In compiling this dictionary the author has excluded “all forms which are Standard Sanskrit and all words which are used in Standard Sanskrit with the same meaning.” This naturally excludes such well-known words and terms like *Nirvāṇa*, *Ātmā* (*attā*), *Samskāra* (*samkhāra*) and (*Samutpāda*), which, though Standard Sanskrit in their form and general meaning, are so much charged with specific Buddhist connotations. It is true that the inclusion of numerous such words would have greatly enlarged the scope and volume of the work but the difficulty could have been got over by attaching a list of such terms and words with their meanings and this would have made an excellent appendix. This, however, is a minor shortcoming and as far as the BHS is concerned the dictionary is quite comprehensive in its nature and succinct in its meanings, and is a work of great help and is bound to remain, for a very long time to come, as the only authoritative and standard work in the subject.

The *Sanskrit Reader* is planned with a view to help the teacher and student of BHS, alike. It has 14 selections taken from well-known works like the *Mahāvastu*, the *Uinaya* of the Mūlasarvāstivādins, the *Lalitavistara*, the *Udā-*

navarga and the *Saddharmapundarika*. Every page carries copious notes and critical observations on the textual forms and the selections themselves are such as to acquaint the reader with the wide range of development in the linguistic evolution of the BHS through its diverse phases of growth. Here, again, Prof. Edgerton has rendered yeoman's service to the cause of Buddhist learning by preparing this handy reader.

These three volumes are an impressive testimony to the labours and erudition of Prof. Franklin Edgerton. It is possible that there will be differences of opinion about some of the conclusions drawn by the author in his learned introduction to the *Grammar*. One such point is concerning the possibility of BHS being exclusively a vehicle of literary expression. The reasons for the change over from Prākṛit to Sanskrit in the work of the preservation and composition of Buddhist texts could have also been fruitfully discussed at greater length. The work, however, is such as to deserve commendation and will be found indispensable by every student of Buddhism and Sanskrit language and literature. The printing and get-up of the volumes are such as to leave nothing more to be desired.

B. G. G.

Religion and Philosophy of the Atharvaveda.—By N. J. Shende Roy. Pp. 252. Poona. The Bhandarkar Oriental Research Institute, 1952. Rs. 10.

Students of Vedic religion and Philosophy have good reason to be thankful to Dr. Shende and the Bhandarkar Oriental Research Institute for a book that meets a real need. In the studies of Vedic literature, our prejudices and pre-conceived notions have prevented many of us from going deep into Atharvanic literature. Dr. Shende's book invites us to study Atharva Veda sympathetically and deeply and hence its value.

The present work is the outcome of the author's study of the Veda for the last 17 years or so. It is but proper, therefore, that it should bear the mark of his deep study of the texts as is borne out by the wealth of illustrations for the views expressed. Dr. Shende has given us the defensive and offensive nature of the Atharvanic religion. He has studied it under different heads and has given many characteristics of the same. In the concluding portion, the author has taken brief survey of the Atharvaveda Philosophy from Samhitā to Upaniṣads and has sought to prove his view namely that the philosophical thoughts in the Atharva Veda fall midway between the Sacrificial Brahman and the Upaniṣadic Brahman.

I feel that if Dr. Shende had devoted more space to the study of Atharva Vedic Philosophy, the value of the book would have been enhanced.

Altogether this is a rewarding book to the students of Vedic literature.

S. N. G.

Extracts from the Report

For the year 1952-53

1. The year 1952-53 opened with a membership of 1,104. During the year, 75 members resigned and names of 72 were removed as defaulters. The reduction thus caused was made good to the extent of 106 by new additions. The number of members stood at 1,063, therefore, at the close of the year, made up as under :—

	Life members	Ordinary members	Total
Resident	175	752	927
Non-Resident	32	104	136
	207	856	1,063

2. **Obituary** : The Committee regret to record the death of the following members :—

Shri V. S. Apte	Shri E. N. Mowdawala
Shri J. R. Bhadan	Shri E. M. Nanavatty
K. B. J. K. R. Cama	Shri R. N. Natu
Shri J. P. M. Jeejeebhoy	Prof. K. T. Shah
Mrs. Kaveri H. Khakhar	Shri D. K. Shastri
Shri H. A. Kolhatkar	Shri R. K. Tatnis
Shri Parmanand Kundanmall	

3. **Donations** : Our sincere thanks are due to Sir Cowasji Jehangir for giving us a donation of Rs. 5,000/- for the purposes of building up a collection of books on Art. Sir Cowasji's interest in art is well-known and we trust his generous patronage will continue to be extended to us in the future to enrich our Art section.

4. **Publications Received Free**: (i) 15 Publications have been received free from the Government of India. Our efforts to get all Government publications free from the Central as well as State Governments have not yet been successful.

(ii) 450 United Nations Organization Publications have been received free during the year under review. These books have now been catalogued and are made available for reference to the general public.

(iii) 1,141 Smithsonian publications have been received by us free from the Government of Bombay and they are sent on demand to Government departments both local and moffusil for reference.

5. Literary and Cultural Activities : Literary and Cultural activities were carried on as usual during the year under review. We were able to enlist the co-operation of distinguished scholars and visitors passing through the city ; lectures were delivered or papers read by them and by others on popular as well as academic subjects which drew select audiences. The details are given below :

1. "Fifth Centenary Celebrations of the Birth of Leonardo da Vinci."

(i) "Leonardo da Vinci as an Artist"

By Dr. W. Langhammer.

(ii) "Leonardo da Vinci as a Humanist and Pioneer."

By Dr. Mario Carelli.

29th April 1952.

Chairman : Mr. L. B. Wilson,
Cultural Affairs Officer, U.S.I.S.

2. "The Life and Work of Late Dr. Marie Montessori."

By Prof. S. B. Hudlikar, M.A.,
Ph.D. (Heidl.)

27th May 1952.

Chairman : Miss Amy B.H.J.
Rustomji.

3. "Old Iranian Calendars." (Under the auspices of the B.B.R.A. Society and the Anthropological Society of Bombay.)

By Sir Phiroze M. Khareghat,
I.C.S. (Retd.)

17th June 1952.

Chairman : Dr. Irach J. S. Tara-
porewala, B.A., Ph.D., Bar-at-
Law.

4. "The Procedure in Nominating and Electing a President in the United States."

By Mr. L. B. Wilson.

6th August 1952.

Chairman : Shri S. K. Patil.

5. "Libraries in America."
8th August 1952.
- By Mrs. Anne Erichsen, Chief Librarian for U.S.I.S. Libraries in India.
- Chairman : Mr. T. D. Wakins,
B.A., F.L.A.
6. "Authors and Critics."
3rd September 1952.
- By Dr. Verrier Elwin, D.Sc.,
F.A.S., F.N.T.
- Chairman : Prof. R. D. Choksi,
M.A.
7. "The Role of the Marathas in Indian History."
23rd September 1952.
- By Dr. V. M. Kaikini, F.R.C.S.
- Chairman : MM. Dr. P.V. Kane,
M.A., LL.M., D.Litt.
8. "The World Tour of a Humanist."
(Under the auspices of the B.B.R.A. Society and the Anthropological Society of Bombay).
4th November 1952.
- By Mr. P. G. Shah, M.A., B.Sc.,
C.I.E.,
- Chairman : Dewan Bahadur
K.M. Jhaveri, M.A., LL.B.
9. "Race Relations in U.S.A."
7th November 1952.
- By Dr. Hodding Carter.
- Chairman : Mr. P. G. Shah,
M.A., B.Sc., C.I.E.
10. 'Śaṅkarācārya's Arguments against the Buddhists.'
25th November 1952.
- By Prof. Daniel H. H. Ingalls,
M.A., Ph.D.
- Chairman : Prof. G. C. Jhala,
M.A.
11. "Health, Welfare and Social Security Schemes in the United State."
15th December 1952.
- By Mr. Oscar E. Ewing, United States Federal Security Administrator.
- Chairman : Dr. M. D. D. Gilder,
M.D.

12. "Research in the Life and Work of St. Francis Xavier."
14th January 1953.
By Rev. Fr. George Schurhammer, S.J.
Chairman : Rev. Fr. H. Heras, S.J.
13. "Readings from Modern English Poets."
27th January 1953.
By Mr. Adi K. Sett.
Chairman : Prin. G. C. Banerji, M.A., (Oxon.)
14. "The Place of the Jain Tradition in Indian History."
11th February 1953.
By Dr. Felix Valyi, Founder and Director, Council on Higher Learning in the Oriental Humanities.
Chairman : Shri Yogendra.
15. "New Method of Collation of Manuscripts."
26th February 1953.
By R. B. P. C. Diwanji, B.A., LL.B.
Chairman : Rev. A. Esteller, S.J.
16. "The Human Element in Library Service." (Under the auspices of the B.B.R.A. Society and the Bombay Library Assn.)
10th March 1953.
By Dr. S. R. Ranganathan, F.L.A.
Chairman : Prin. G. C. Banerji, M.A., (Oxon.)
17. "Whose U.N. is it?"
17th March 1953.
By Mr. Robert Akers, Editor, Beaumont Texas Enterprise.
Chairman : Prof. G. C. Jhala, M.A.
18. "Chalita-Rama and Krtayaravana --- two old lost Ramayana Plays"
24th March 1953.
By Dr. V. Raghavan, Head of the Dept. of Sanskrit, University of Madras.
Chairman : MM. Dr. P.V. Kane M.A., LL.M., D. Litt.

6. **Representation of the Society on Learned Bodies :** (a) The Society was represented at the 15th Session of the Indian History Congress held at Gwalior, (b) MM. Dr. P.V. Kane, M.A., LL.M., D.LITT., was nominated as a representative of our Society on the Associate Membership of the UNESCO Committee, (c) The Hon'ble Mr. Justice P. B. Gajendragadkar, M.A., LL.B., was nominated for a further period of three years as the representative of our Society on the Board of Trustees of the Prince of Wales Museum, Bombay.

AWARD OF MEDALS

7. **The Campbell Memorial Gold Medal :** The declaration of the award of the Campbell Memorial Gold Medal for the year 1950 has unfortunately been delayed. It has now been decided to award the Medal to Dr. R. C. Mazumdar, M.A., PH.D., the eminent historian. As the award of the Medal for the year 1953 has also become due, it has been decided to award it to Chevalier Panduranga S. S. Pissurlencat of Goa for the year 1953.

8. **MM. Dr. P.V. Kane Gold Medal :** The first award of the Kane Gold Medal was due to be made for the year 1950, and it has been decided to award it to Prof. Rangaswami Aiyangar, the distinguished orientalist.

We thank the distinguished scholars who have offered their co-operation to us by serving on Committees appointed to select recipients for the above Medals.

DISTINGUISHED VISITORS

9. The Hon'ble Mr. B. G. Kher, Chief Minister, Government of Bombay, paid a visit to the Society and Library on 24th June, 1952. He was shown round our Library and has recorded his impressions in the 'Distinguished Visitors' Book' as under :—

“As one who has been connected with the fortunes of this Institution for nearly 30 years, I shall always watch the progress and prosperity of the Library wherever I am and I hope and pray that it may prosper and grow.”

Another distinguished Visitor to our Society was Dr. G. Tucci, the eminent Oriental Scholar, who visited our Library twice and wrote in the 'Distinguished Visitors' Book' as under :—

“It has been a great honour for me to pay a visit to the Asiatic Society, Bombay Branch and to meet some of the leading scholars who are the

custodians of that tradition of culture and wisdom which is the best guarantee of modern India.”

(11th August, 1952).

10. **Coins** : The Coins Committee met thrice during the year. 1,215 Treasure Trove Coins have been received during 1952-53 as detailed below :—

- 57 Silver Coins from the Collector, West Khandesh, (Dhulia).
- 203 Silver Coins from the Mamlatdar, Andheri.
- 168 Copper Coins from the Collector, Baroda, (Waghodia).
- 131 Gold Coins from the Mamlatdar, Dharampur.
- 656 Small Silver Coins and one Gold Moghal Coin from the Mamlatdar, Honavar.

The Society's best thanks are due to Dr. Moti Chandra, M.A., PH.D., Director, Prince of Wales Museum of Western India, Bombay, Dr. R. G. Gyani, M.A. Curator, Archaeological Section and Mr. C. R. Singhal of Museum, Bombay, for kindly assisting the Society in examining the Treasure Trove coins received by the Society.

11. **Administration** : The Hon. Secretary, Prof. G. M. Moraes, was granted leave from 25th December, 1952, as he was going to Rome for study and Research purposes. We take this opportunity to put on record our keen appreciation of and satisfaction with the work done by Prof. Moraes during the four years of his office as Hon. Secretary. He was instrumental in reviving the literary and cultural activities of the Society.

Prof. G. C. Jhala was requested to act as Hon. Secretary during the period of absence of Prof. Moraes.

REGULATIONS CONCERNING CONTRIBUTIONS TO THE JOURNAL

1. A paper may be offered by any Fellow or Member of the Society. Papers by Non-Members must be communicated through a Member.
2. A paper offered for publication should be completely ready as copy for press, i.e., type-written on one side of each sheet and prepared in accordance with regulations printed below, and should be sent to one of the Editors of the Journal.
3. The Editorial Committee will determine whether a paper shall be printed, and, if printed, in what form.
4. Every paper consisting of more than 10 pages of type-script or manuscript should be accompanied by summary not exceeding 200 words in length.
5. Contributors are earnestly requested to use the system of transliteration now adopted by this Society.
6. Titles of books cited should be given in full at the first citation ; thereafter reference should be made by using only significant words in the title, but with sufficient clearness to avoid doubt or confusion. Uniformity of abbreviations must be observed throughout the paper.
7. Titles of articles in periodicals should be cited in quotation marks ; the name of the periodicals should be printed in italic. The following abbreviations for the Journals of the principal Oriental Societies should be adhered to :—*Ep. Ind.*, *Ind. Ant.*, *JA.*, *JAOS.*, *JASB.*, *JBBRAS.*, *JRAS.*, *WZKM.*, *ZDMG*. Volume and pagination should be indicated as in the following examples :—*ZDMG*, 27, 369 ff. (*Zeitschrift der Deutschen morgenlandischen Gesellschaft*, volume 27, pages 369 and following.)
8. The greatest possible conciseness in their papers is desired of contributors for the sake of economy. Additional printer's charges for alterations other than corrections of printer's errors must be borne by the contributor.
9. The indiscriminate use of Oriental characters along with Roman being very undesirable from the points of view of both printer and reader, only longer quotations from Oriental languages will, as a rule, be printed in non-Roman character.
10. Thirty off-prints of an article are supplied to each contributor free of charge. Further copies, not more than 250 in all, if desired, may be obtained by giving due notice to the Secretary and on payment of a small extra charge to cover the printing expenses.

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