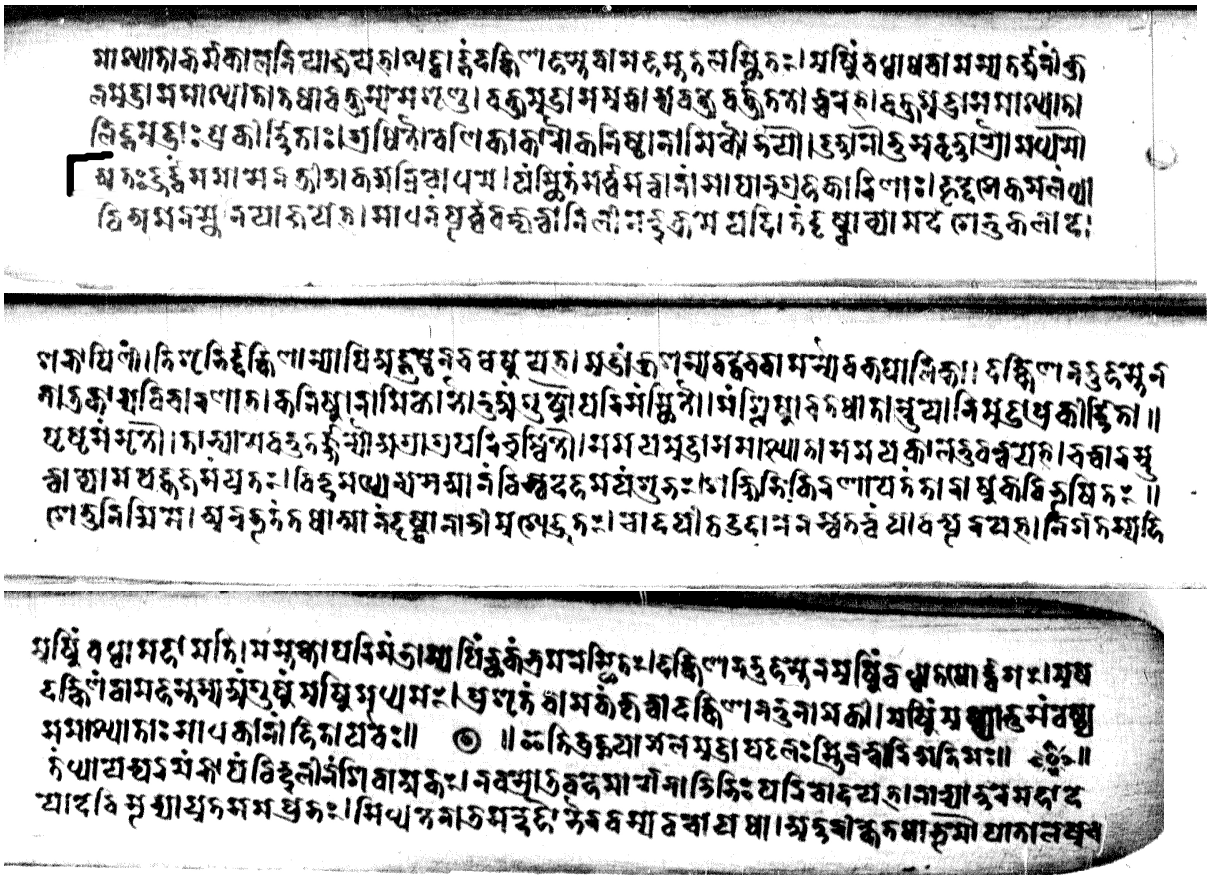


YOGA IN THE BRAHMYĀMALA—
THE RITUAL OF AMUSEMENT (*krīdākarman*)

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[Brahmayāmala 44]

[krīḍākarma]

ataḥ ūrdhvaṃ samāseṇa krīḍākarmaṇ nibodha me |
yaṃ sthitaṃ sarvasattvānāṃ śāpānugrahakāriṇā ||44.1|| [°kāriṇāḥ?]
hṛddeśe kamalaṃ dhyātvā vyomapañkajasamṃyutam |
bindumadhye nyase' tmānaṃ viśvadehamayaṃ śubham ||44.2|| [nyasyātmānaṃ?]
śaktibhiḥ kiraṇopetaṃ tārāṣṭakavibhūṣitam |
taṃ dhyāyet paramaṃ rūpaṃ bindulīnaṃ śivātmakam ||44.3||
navasrotravahe mārgē nāḍībhiḥ paricodayet | [prob. sroto]
nāḍyāntare mahādevi amanaske niyojayet ||44.4||
sādhanaṃ pūrvavat kṛtvā nilīnendukrame yadi |
taṃ drṣṭvā vyomadeśe tu kalādeśe tu nirmime ||44.5||
anubhūtaṃ tathātmānaṃ drṣṭvā nāḍīmukhe drutam |
codayīta udānena svatattvaṃ yāva' pūrayet ||44.6||
nirgatasya †hi yo† devi sūryāyutasamaprabham | [śriyo?]
sidhyate nātra saṃdeho bhairavasya vaco yathā ||44.7||
antarīkṣe tathā bhūmau pātāleṣu ca dehiṣu |
anya-m-anyeṣu rūpeṣu vicaren nātra saṃśayaḥ ||44.8||

|| iti picumate krīḍākarmapaṭalāś catuṣcatvāriṃśatimaḥ ||

Witnesses: A ff. 194^r – 195^v (exp. 198 lower ln. 4 – 199 upper ln. 1); B ff. 197^r – 197^v; C f. 242^v; D ff. 135^v – 136^r

1d cf. BraYā 87.208cdff: *mṛtyuyogajarārogair ssaṛvvavyādhivivarjitaḥ || śāpānugrahakārī ca kāmarūpī ca jāyate.* • SvT 6.54ff: *triguṇena tu japyena svacchandasadṛṣo bhavet | brahmaviṣṇvindradevānāṃ siddhadaityorageśinām || bhayadātā ca hartā ca śāpānugrahakṛd bhavet | darpaṃ harati kālasya pātayed bhūdharān api || sphoṭayed bilvayantrānni diggajān api cālayet | brahmarākṣasavetālān krūragrahavināyakān || smaraṇān nāśayed devi avadhyaṣ tridaśair api.* [Kṣemārāja's comm.:] *śāpānugrahakṛttvād bhayasya dātā hartā ca...*

1a ataḥ] ACD ; ataḥ B • ūrdhvaṃ] B ; ūrdhvaṃ AC, ūr* D **1b** °karman] ACD ; °karma B • me] AB ; ye C, ma D **1c** yaṃ] ABD ; saṃ° C **1d** śāpā°] ABD ; sopā° C • °kāriṇā] conj. ; °kāriṇāḥ ACD, °kāriṇām B **2a** kamalaṃ] ABD ; kasalaṃ C **2c** nyase tmānaṃ] CD ; nyase †t/n†mānaṃ A, nyasen mānaṃ B **3a** śaktibhiḥ] BCD ; śaktibhi A **4b** nāḍībhiḥ] corr. ; nāḍibhiḥ ABCD • °codayet] AB ; °vāhayet C, °vādayet D **4d** amanaske] AB ; amaneska C • niyojayet] C ; n*yojayet A, °na yojayet B **5b** nilīnendu°] AB ; niśīsendu° C, nilīsendu° D **5d** nirmime] AB ; nirmmale C, nirmmise D **6d** °tattvaṃ] ABD ; °tatva C • yāva] em. HATLEY ; yāvat ABCD (*unmetr.*) **7a** °gatasya] AB ; °gasya CD **8b** dehiṣu] ABD ; daihime C **8d** vicaren] ABD ; vicaret C

Problems of interpretation and translation

Colophon title: ‘krīḍākarmapaṭala’

krīḍ/krīḍā/krīḍana in the BraYā:

BraYā 5.66cd:

svecchāyūṣo mahāyogī krīḍate ’nekarūpadhṛk

BraYā 5.104ab–105cd:

*svatantra[h] sādḥako bhūtvā krīḍate tu yathepsayā |
yogamārgeṇa mantrajñāḥ sarvadeheṣu svrate ||
krīḍate sarvayogeṣu [°lokeṣu?] pātālādiṣu yogavit |*

BraYā 59.99ab:

vītarāgasvarūpasya śmasāne krīḍanam tathā |

BraYā 28.22:

*ato ’nyam sampravakṣyāmi satrūṇāṃ nīgrahaṃ param |
krīḍākarmañ ca yogīnāṃ tantrasaṃrakṣaṇam param ||*

BraYā 28.43–44ab:

*krīḍate vijayo hy eṣas triṣpādo bhairavo yathā |
divi bhūmyām tathādḥastā[c] cāmbare vahnimadhyataḥ ||
krīḍate sarvato devi yogañño bhairavo yathā |*

BraYā 41.7–12 (*bindupaṭala*):

*eṣa te kamalodbhāṣa; ato ’nyañ ca nibodhataḥ |
vikrīḍanakriyā nāma pratimantraḥ-kriyānugā ||7||*

...

1. BraYā 44.1

**‘ataḥ ūrdhvaṃ samāseṇa krīḍākarmaṇ nibodha me
yaṃ sthitaṃ sarvasattvānāṃ śāpānugrahakāriṇā’**

For *sthitaṃ* cf. BraYā 46.61:

*gr̥hītvā divyārūpaṃ tu sādhanam prati yogy asau |
mahāmanthāna kurvīta yaṃ sthītvā tu śīvo bhavet ||
gr̥hītvā] B ; gr̥hītvō A • °rūpaṃ] A ; °rūpas B*

2. BraYā 44.2ab

‘hṛddeṣe kamalam dhyātvā vyomapañkajasamyutam’

(a) *Svacchandatantra* 2.34ab:

*kumbhakaṃ recakaṃ kṛtvā vyomny ātmānaṃ nidhāpayet |
Kṣemarāja’s comm.: “. . . ātmānaṃ vyomni muṇḍānte viśrāmayet”*

- (b) Siddhayogeśvarīmata 11.8–11 (Parā is said to be situated above the head, pouring *amṛta* down onto the practitioner’s head, See TÖRZSÖK 1999:80):

*vyomapadme tu yaś candraḥ karṇikāyāṃ vyavasthitah |
tatsthāṃ vicintayed devīm parām surabhirūpiṇīm ||
svacchasphaṭikasaprakhyām samantād amṛtasravām |
sravantīm tāṃ payaṃ divyaṃ yat tan nādāntasarpaṇam ||*

- (c) Īśānaśivagurudevapaddhati kriyāpāda, 60.85–86:

*tato guruḥ svamūlābjakuṇḍalinyāḥ samudgatām |
parām śaktim sūkṣmarūpām vidyullekhānukāriṇīm ||85||
nāḍīmārgeṇa nītvordhvaṃ hṛdbindudvādaśāntagām |
tadvyomapadmamadhyendukalāmṛtarasāplutām ||86||*

- (d) Kuladīpikā (of Tryambakabhaṭṭāraka, IFP/EFEO transcript T01046, p. 64, uttaraśaṭkaṃ ṣaḍvidyāprakāśikā):

*hṛdvyomapadmamadhyasthaṃ haṃsākhyāṃ nāma nāmataḥ iti |
hṛtpadmaṃ vyomapadmaṃ ceti, hṛd-vyomapadmayor madhyasthaṃ
[corr. ; °sitaṃ Cod.] hṛdvyomapadmamadhyasthaṃ, vyomapadmaṃ
nāma bindusthānād upari yogapīṭhasaṃjñitaṃ mahāpadmavanaṃ. . .*

- (e) Śāradātilaka 20.56:

*dharmādharmaḍibhiḥ klpte pīṭhe paṅkajaśobhite |
ṣaṭkoṇāntas-trikoṇasthavyomapaṅkajasamṃyute ||
...
klpte pīṭhe iti | caturthoktaprakāreṇa | natvatra pīṭhaśaktayaḥ |
kīḍṛśe pīṭhe | ṣaṭkoṇāntastrikoṇasthavyomapaṅkajasamṃyute |
punaḥ kīḍṛśe | paṅkajaśobhite | tena mātrkāpadmaṃ kṛtvā
tadupari trikoṇaṃ tadupari ṣaṭkoṇaṃ tadupari aṣṭadalaṃ padmaṃ
tadupari caturasraṃ caturdvāramiti pūjāyantram |
tad uktaṃ viśvasāroddhāre—
caturasrāsane padmaṃ aṣṭapatraṃ sakarṇikam |
tasya madhye ca ṣaṭkoṇaṃ maṇḍalaṃ tu vidhīyate||
tanmadhye ca trikoṇaṃ | ca tanmadhye vyomapaṅkajam ||
madhye vaṭukam āvāhya
iti
vyomapaṅkajan tu mātr[-kā-?]paṭaloktavarnābjam |*

- (f) *vyoman* = HA?

BraYā 10.54cd–55ab (Caṇḍākṣī’s 5th face-mantra):

*paścimaṃ vaktraṃ evoktaṃ pañcamañ ca nibodha me ||
tato vai vyomasamjñan tu svarapañcadaśāreccitām |*

- (g) emend to *vyomapañcaka*°?

BraYā 93.47cd–48cd (probably describing the 5 *vyomans*):

*dravyam utpādya saṃpūjya bhairavaṃ vyomapañcake ||
krimikledādisūttroktā kṣobhayanto mahāmāti |
hṛllalāṭe tathā nābhyāṃ bindau vyomni niveśitaṃ |*

BraYā 44.2cd

‘bindumadhye nyase tmānaṃ viśvadehamayaṃ śubham’

(a) BraYā 41.8ab:

vibhaktāhṛdayaṃ mantrī bindutatvaṃ tataḥ sthitaṃ |

(b) BraYā 102.10–12ab:

*kṛtvāmṛtaṃ sakārīśaṃ hṛtpadme tu vicintayet |
bhītvā vyomaṃ hṛdoddeśā tathā **bindvaṣṭakaṃ** priye ||
bhrūgolphajānusamsthan tu nābhau hṛdgalakāntare |
pādāṅguṣṭha – nīrdhāntaṃ lalāṭeke ca bhairavi ||
kuṇḍalīka tato śakti bhītvā **bindutrayaṃ** vrajet |*

3. BraYā 44.3

‘śaktibhiḥ kiraṇopetaṃ tārāṣṭakavibhūṣitam
taṃ dhyāyet paramaṃ rūpaṃ bindulīnaṃ śivātmakam’

(a) Nīśvāsakārikā 13.83ab (T. 17A, p. 54):

svaśaktikiraṇair devaḥ paras sarvatra saṃsthitāḥ |

(b) Rauravāgama vidyāpāda 10.51:

*nīraṅjane pare vyomni nityasthaḥ kāraṇo ’vyayaḥ |
sāñjanaṃ **śaktikiraṇair** adhiṣṭhātī śaṃkaraḥ ||*

(c) Tantrāloka 1.202:

*tad uktaṃ śrīmataṅgādau **svaśaktikiraṇātmakam** |
atha patyur adhiṣṭhānam ityādy uktaṃ viśeṣaṇaiḥ ||*

(d) Tārās: a set of eight deities?

BraYā 85.145cd–146cd:

*tārā sutārā taraṇī tārāyanti sutārāṇī ||
modamānā tathā ramyā sadāpramuditāṣṭamī |
vidyāyā cakramadhye tu yugmayogāc caturddale ||*

4. BraYā 44.4

‘navasrotravahe mārge nāḍibhiḥ paricodayet
nāḍyāntare mahādevī amanaske niyojayet’

(a) BraYā 36.5cd–10ab (nāḍīsaṃcārāpātala):

*[1] vāmā [2] j[y]eṣṭhā tathā [3] raudrī tribhiḥ srotrair vyavasthitāḥ ||
yai sthīto vahate nityaṃ unmanonmanavarjitāḥ |
hṛddeśasaṃsthitā vāmā, j[y]eṣṭhā nābhyaṃ vyavasthitāḥ ||
lalāṭe saṃsthitā raudrī, [4] kālī nāsāgragocare |
vahanti rasmayas tatra jñānormibhiḥ susaṃsthitāḥ ||
pratisrotravahā ye tu tāṃ śṛṇuṣva samāsataḥ |
yathā vahatī so deśi dehasṭhaṃ sarvadehinām ||*

[5] **jayā** ca [6] **viṣayā** [7] **nandā** [8] **bhadrā** caiva [9] **karālinī** |
yathāiva tu samākhyātā pratisrottravahā dhruvaṃ ||
evaṃ **navātmakaṃ cakram** aprameyam alakṣaṇaṃ ||

(b) Monier-Williams on *srotas*:

“the course or current of nutriment in the body, channel or course for conveying food (see *ūrdhva-* and *tiryaksr-*); an aperture in the human or animal body (reckoned to be 9 in men and 11 in women)’ Suśr.,” or see HATLEY’s analysis of the *padmamālā* (2016a)?

(c) BraYā 1.125cd–126ab (in HATLEY’s edition (2007)):

tasyāparājyotirūpaṃ sarvānugrahakārakaḥ ||
vyāpī hy avyaktarūpī ca amanasko mahātmanaḥ |

(“He, the agent of grace for all, has the form of the supreme effulgence, and is pervasive, with form unmanifest, beyond mind, and great.” HATLEY’s translation *ibid.*)

(d) BraYā 72.98ab:

amanaske tathāsmīn tu layorddhe niṣkale pade |

5. BraYā 44.5

‘sādhanam pūrvavat kṛtvā nilīnendukrame yadi
taṃ drṣṭvā vyomadeśe tu kalādeśe tu nirmime’

(a) BraYā 72.37:

praṇavādi tathā mantra namo ’ntan tu karālayā |
svarayogaṅgavaktrāṇi dvyakṣarāṇi vinirmime ||
 (“Karālā’s [metri causa for *karālayā*/?] mantra starts with OM and ends in *namaḥ*. He should construct the two-syllable face-mantras that are combined with sounds[?/?]”)

6. BraYā 44.6

‘anubhūtam tathātmānam drṣṭvā nāḍīmukhe drutam
codayīta udānena svatattvaṃ yāva pūrayet’

Function of *udāna*:

(a) *Praśnopaniṣad* 3, especially 3.6–7:¹

hṛdi hy eṣa ātmā | atraitad ekaśataṃ nāḍīnām | tāsāṃ śataṃ śatam
ekaikasyāḥ | dvāsaptatir dvāsaptatiḥ pratiśākhānāḍīśahasrāṇi bhavanti
| āsu vyānaś carati || athaikayordhva udānaḥ puṇyena puṇyaṃ lokaṃ
nayati | pāpena pāpam | ubhābhyām eva manuṣyalokam ||

(b) BraYā 3.201 ff., *parakāyapraveśa* procedure, with *udāna*, *apāna*:

athavā caiva ūkāraṃ paśubījasamanvitam ||
codayitvā udānena avadhūtatanuḥ sadā |

¹Also quoted in SANDERSON 2004.

nīrācāreṇa bhāvena paśudehaṃ viśet tataḥ ||
tatrastho grahanaṃ kuryād bhūtānāṃ mantracintakaḥ |
apānena tataḥ śīghraṃ svadehaṃ pravīśed budhaḥ ||
pañcabhūtāni cākṛṣya pūjayīta kapāladhṛk |

(c) BraYā 62.268 ff. (the same):

taḍic chasisamāyuktaṃ lohacūrṇṇena dhūpitaṃ |
sānuvāreṇa mantrajña pravīśed dehaḥ bahūṃ ||
evaṃ saṃyogitātmā tu mantre kāryaṃ pravarttate |
śaktiyogaṃ vinā devi vṛthā sādhanalakṣaṇaṃ ||
athavā sādhyadehe tu svecchā tatvārthayojanāt |
śivātmā śaktirūpan tu nādamantrasamanvitaṃ ||
paranāḍivibhāgasthaṃ bījam etat prayojayet |
athavā caiva hūṃkāraṃ paśubījasamanvitaṃ |
codayīta udānena paśudehaṃ viśed budhaḥ |
apānena tataḥ śīghraṃ ātmadehaṃ viśed budhaḥ |
evaṃ sādhyāṃ svayonisthaṃ sidhyate sādhakasya tu ||

(d) see also BraYā 5.93ff on p. 8.

7. BraYā 44.7

**‘nīrgatasya †hi yoḥ devi sūryāyutasamaprabham
sidhyate nātra saṃdeho bhairavasya vaco yathā’**

(a) em. to *nīrgatasya śrīyo devi*, where *śrīyas* is a Aiśa neuter noun meaning ‘light’ (*śrī*)?

nīrgatasya jyoti devi would be a ra-vipulā (metathesis?);
Perhaps *nīrgatam yadi . . . devi*?

(b) Matsyendrasaṃhitā 7.80 (ed. KISS):

samādhau dṛśyate devi vahnijyotir mahanmahaḥ |
yasmīn dṛṣṭe bhaven muktiḥ samādhisthasya yoginaḥ ||

(c) Gorakṣaśataka 116 (ed. NOWOTNY):

yat samādhīḥ paraṃ jyotir anantaṃ viśvatomukham |
tasmīn dṛṣṭe kriyākarma yātāyātaṃ na vidyate ||

(d) Does the *ātman* not return? It does in the *parakāyapraveśa* and *paśubhūta-karṣaṇa*-type rituals. Is BraYā 44 teaching a kind of *utkrānti*?

8. BraYā 44.8

**‘antarīkṣe tathā bhūmau pātāleṣu ca dehiṣu
anya-m-anyeṣu rūpeṣu vicaren nātra saṃśayaḥ’**

[BraYā 5.93ff, *paradehapraveśaḥ*]

tatkṛtau hrdaye kṣiptvā sampuṭe sthāpayet tataḥ |
utkrāmayati bhūtāni **saṃkrāmayati** nānyathā ||5.93||
mṛtajīvaśarīre vā kāṣṭhapāśānamṛnmaye |
saṃkrāmayati jīvāni yatra tasyeha rocate ||5.94||
nāḍīsaṃdhānakam kṛtvā dakṣiṇāyām tu **niṣkramet** |
praveśam tanmukhe kuryāt sādḥako dhyānatatparaḥ ||5.95||
jīvam grhya tato mantrī utkrāmayati nānyathā |
kroṣṭhukasya tu pittena viparītapadam likhet ||5.96||
pādajaṅghoruguhyāni hṛtkañṭham mukhamūrdhani |
nimilitākṣasaṃkrudho dhyāyet saṃkrāntikāraṇam ||5.97||
tanmukhe tu kṛte yoge mantroccārapadair gataḥ |
evam saṃkrāmaṇam kuryā' yatra yatrea rocate ||5.98||
mṛtajīvaśarīre vā kāṣṭhapāśānamṛnmaye |
kramate hy aprayatnena svatantra tiryag-o-yathā ||5.99||
tarjanīkuñcitāgreṇa saṃkrudho raktalocanaḥ |
saṃkrāmayati bhūtāni paradehe na saṃśayaḥ ||5.100||
taḍic chaśisamāyuktaṃ lohacūrṇena dhūpitam |
sānusvāreṇa mantrajñāḥ pravīśed dehajām bahūn ||5.101||
anena tu prayogena paradehe viśed budhaḥ |
kṛṣṇagandhaś ca puṣpaiś ca raktābhuktāś ca devatāḥ ||5.102||
m-ucchuṣmeṇa nirācāro vidyāyā viparītayā |
mārayet sarvabhūtāni paradehe na saṃśayaḥ ||5.103||
svatantra' sādḥako bhūtvā **krīḍate** tu yathepsayā |
yogamārgeṇa mantrajñāḥ sarvadeheṣu suvrate ||5.104||
krīḍate sarvaḥyogeṣu pātālādiṣu yogavit |
dhyānamārgeṇa deveśi surakanyāsamāvṛtaḥ ||5.105||

101a = BraYā 62.268a. BraYā 88.199cd-200ab: *ḍalidd [=taḍid] rajasvalāraktaṃ, śaśi śukraṃ prakīrtitām | lohā keśā samākhyātā kiñcid viṣṭasya lakṣaṇam ||*

93a °kṛtau] A ; °kṣatau B 93b °puṭe] B^{pc} ; °puṭo AB^{ac} 93c utkrāmayati] A ; uḥkṣṛjāmayati
93d saṃkrāmayati] A ; saṃtrāsayati B 94b °pāśāna°] corr. ; °pāsāna° A, pāśāna B 94c saṃ-
krāmayati] A ; saṃtrāsayati B 97a °guhyāni] A ; guḥktāḥni B 97b °mūrdhani] B ; mūdhnani
A 98a yoge] AB^{ac} ; yāge B^{pc} 98c kuryā] AB^{ac} ; kuryād B^{pc} 99b kāṣṭha°] B ; kāṣṭa°
A • °pāśāna°] B ; °pāsāna° A 99c kramate] A ; kamate B 100c saṃkrāmayati] A ;
saṃbhṛāmayati B 101d pravīśed] AB^{pc} ; pravīśev B^{ac} 103a m-ucchuṣmeṇa] A ; succhuṣmaṇa
B 103b viparītayā] A ; viparītathā B 105b yoga°] AB^{pc} ; yo° B^{ac}

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- Siglum **B**: NGMPP microfilm reel no. A 165-14; NAK 5-1929. Paper, 353 folios. Nepalese Nāgarī. Undated. Hand changes at 68^v.
- Siglum **C** in HATLEY 2007: NGMPP MS microfilm reel no. A 166-1; NAK 1-143. Paper, Nepalese Nāgarī script; undated and unsigned, 440 folios. As HATLEY remarks (2007:288), “hopelessly corrupt, this MS offers little to reward the labor of its transcription.” For 45.1–13ab I have made a sample collation of this MS, which seems to confirm HATLEY’s judgement.
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