

अथ समाधिः । ( $\alpha_1\alpha_2\beta_1\beta_2$ )

नमः शिवाय गुरवे नादबिन्दुकलात्मने ।  
निरञ्जनपदं याति नित्यं यत्र परायणः ॥

4.0\*1

अथेदानीं प्रवक्ष्यामि समाधिक्रममुत्तमम् ।  
मृत्युघ्नं तु सुखोपायं ब्रह्मानन्दकरं परम् ॥

4.0\*2

राजयोगः समाधिः स्यादुन्मनी च मनोन्मनी ।

अमरौघो लयस्तत्त्वं शून्याशून्यं परं पदं ॥ ( $\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ) [cf. 4.29]

4.0\*3

अमनस्कं तथाद्वैतं निरालम्बं निरञ्जनम् ।

जीवन्मुक्तिश्च सहजं तुर्यं चेत्येकवाचकाः ॥ ( $\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ) [cf. 4.30]<sup>1</sup>

4.0\*4

सलिले सैन्धवं यद्वत्साम्यं भजति योगतः ।

तथात्ममनसोरैक्यं समाधिः सोऽभिधीयते ॥

4.0\*5

( $\chi$  has 4.70 *yadā samkṣīyate prāṇo here*<sup>2</sup>)

**0\*1a** *namaḥ* cett.] oṃ namaḥ  $\beta_\omega\gamma_1\delta_2\delta_3$  **0\*1b** *kalātmane*  $\beta_2\Gamma\Delta\eta_2\chi$ ] layātmane  $\beta_1\beta_\omega\epsilon_2\epsilon_3$   
**0\*1c** *nirañjanapadaṃ* cett.] nirañjanam padaṃ  $\beta_\omega$  om.  $\gamma_1$  **yāti** cett.] yānti  $\beta_2\beta_\omega\epsilon_2$   
**0\*1d** *nityaṃ*  $\beta_2\beta_\omega\gamma_2\delta_1\epsilon_2\epsilon_3\chi$ ] aharniśaṃ  $\gamma_1$  yato  $\eta_2$  yatra  $\delta_2\delta_3$  **yatra**  $\beta_1\beta_\omega\delta_1\epsilon_3$ ] yatna  $\Gamma\epsilon_2$   
tatra  $\chi$  ca yat  $\beta_2$  yogī  $\eta_2$  nityaṃ  $\delta_2\delta_3$  **parāyaṇaḥ** cett.] parāyaṇāḥ  $\beta_2\epsilon_2$  **0\*2a** *athedānīm*  
cett.] athodāni  $\beta_\omega$  athekṣaṇīm  $\gamma_1$  **0\*2b** *\*m uttamam*  $\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] lakṣaṇam  $\Gamma\Delta$  **0\*2c** *tu*  
 $\beta_2\beta_\omega\Gamma\delta_2\delta_3$ ] ca  $\epsilon_2\epsilon_3\eta_2\chi$  su  $\delta_1$  **0\*3a** *rājayogaḥ*  $\epsilon_3\chi$ ] rājayoga  $\beta_2\epsilon_2\eta_2$  **samādhiḥ syād**  $\epsilon_2\epsilon_3$ ] **0\*3b**  
samādhiś ca  $\beta_2\eta_2\chi$  **0\*3c** *amaraugho*  $\epsilon_3\eta_2$ ] amaraughi  $\beta_2$  avaraubhū  $\epsilon_2$  amaratvaṃ  $\chi$  **layas**  
 $\beta_2\epsilon_2\eta_2\chi$ ] layas  $\epsilon_3$  **tattvaṃ**  $\beta_2\epsilon_2\epsilon_3\chi$ ] tatra  $\eta_2$  **0\*3d** *śūnyāśūnyaṃ*  $\epsilon_2\epsilon_3\eta_2\chi$ ] śūnyāc chūnyaṃ  
 $\beta_2$  **0\*4c** *sahajaṃ*  $\beta_2\epsilon_2\eta_2$ ] sahaajā  $\chi$  om.  $\epsilon_3$  **0\*4d** *turyaṃ*  $\beta_2\epsilon_3$ ] turyai  $\epsilon_2$  turyā  $\chi$  muktiś  $\eta_2$   
**cety ekavācakāḥ**  $\eta_2\chi$  (\*kaḥ  $\eta_2^{\text{pl}}$ )] caityekavācakam  $\beta_2$  cittaikavācakam  $\epsilon_3$  cittaikavācakam  $\epsilon_2$   
**0\*5a** *yadvat* cett.] tadvat  $\epsilon_2$  **0\*5b** *bhajati*  $\beta_2\Gamma\Delta\eta_2\chi$ ] bhajata  $\beta_\omega$  bhavati  $\epsilon_2\epsilon_3$  **0\*5c** *tathā*  
cett.] athā  $\beta_\omega$  yathā  $\eta_2$  **\*tmamanasor** cett.] tmāmananor  $\eta_2$  **0\*5d** *so* cett.] a\*  $\eta_2\chi$   
**\*bhidhiyate** cett.] \*bhidhite  $\epsilon_2$  vidhiyate  $\gamma_1$

<sup>1</sup>  $\beta_2$  has these verses on synonyms both here and at 4.29/4.30, but  $\beta_1$  has them at the latter place only.

<sup>2</sup> In the following, not all of the differences in the verse order of  $\beta_1\beta_2\beta_\omega$  and  $\chi$  are noted.  $\beta_1\beta_2\beta_\omega$  follow the order of  $\Gamma$  (or of  $\Delta$ ?) in the beginning and the end (after 4.72). The middle part is a kind of mix of  $\Gamma$  and  $\epsilon_2\epsilon_3$ . The verse order of  $\chi$  is similar to that of  $\epsilon_2\epsilon_3$ , but with many small differences.

यत्समत्वं द्वयोरेव जीवात्मपरमात्मनोः । समस्तनष्टसंकल्पः समाधिः सोऽभिधीयते ॥ (ε <sub>2</sub> ε <sub>3</sub> η <sub>2</sub> χ) <sup>3</sup>	4.0*6
राजयोगस्य माहात्म्यं को वा जानाति तत्त्वतः । ज्ञानान्मुक्तिः स्थिता सिद्धिर्गुरुवाक्येन लभ्यते ॥	4.0*7
दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् । दुर्लभा सहजावस्था सदुरोः करुणां विना ॥	4.0*8
(ε <sub>2</sub> ε <sub>3</sub> η <sub>2</sub> have 4.54 <i>yāvan naiva praviśati</i> here)	
विविधैरासनैः कुम्भैर्विचित्रकरणैरपि । प्रबुद्धायामादिशक्तौ प्राणः शून्ये विलीयते ॥	4.0*9
उत्पन्नशक्तिबोधस्य त्यक्तनिःशेषकर्मणः । (ab om. β <sub>2</sub> ) योगिनः सहजावस्था स्वयमेव प्रजायते ॥	4.0*10
सुषुम्णावाहिनि प्राणे शून्यं विशति मानसे* । तथा समस्तकर्माणि निर्मूलयति योगवित् ॥	4.0*11

**0\*6a** yat samatvaṃ dvayor eva ε<sub>2</sub>ε<sub>3</sub>] tat samaṃ ca dvayor aikyaṃ η<sub>2</sub>χ **0\*6c** samastanaṣṭa ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>] pranaṣṭasarva χ **saṃkalpaḥ** ε<sub>3</sub>χ] saṃkalpa ε<sub>2</sub>η<sub>2</sub> **0\*7a** mātmyaṃ cett.] mātmyaṃ γ<sub>2</sub> mahā ε<sub>3</sub> **0\*7c** jñānaṃ cett.] jñāna ε<sub>3</sub>η<sub>2</sub> jñānaṃ χ jñān δ<sub>1</sub> **muktiḥ sthitā** em.] muktiḥ sthitiḥ β<sub>2</sub>Γδ<sub>2</sub>δ<sub>3</sub>χ muktisthitiḥ (\*sthiti«ḥ» δ<sub>1</sub>) δ<sub>1</sub>η<sub>2</sub> muktisthite β<sub>ω</sub>ε<sub>2</sub> muktis tato ε<sub>3</sub> **sid-dhir** β<sub>2</sub>ε<sub>2</sub>ε<sub>3</sub>χ] siddhi β<sub>ω</sub>η<sub>2</sub> siddhā ΓΔ **0\*7d** vākyena cett.] vākyāt pra° γ<sub>1</sub> **labhyate** cett.] sidhyati η<sub>2</sub> **0\*9a** āsanaiḥ cett.] āsanah ε<sub>3</sub> **0\*9b** vicitra cett.] vicitraiḥ β<sub>2</sub>δ<sub>2</sub>χ **karaṇair** api β<sub>2</sub>β<sub>ω</sub>Δη<sub>2</sub>χ] karaṇair api γ<sub>2</sub> kalaṇair api γ<sub>1</sub> karaṇair atha ε<sub>2</sub>ε<sub>3</sub> **0\*9c** prabuddhāyām cett.] pradhadhāyām ε<sub>2</sub> **ādi** cett.] idaṃ ε<sub>3</sub> mahā χ **śaktau** cett.] śaktiḥ γ<sub>1</sub> **0\*9d** viliyate β<sub>2</sub>γ<sub>1</sub>Δη<sub>2</sub>] vidhiyate γ<sub>2</sub> praliyate β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>χ **0\*10a** utpanna cett.] utpannā δ<sub>1</sub> ut«pā»na γ<sub>1</sub> **śaktibodhasya** cett.] śaktibodhaḥ syāt γ<sub>1</sub> śaktibodhaś ca ε<sub>3</sub> **0\*10b** tyakta cett.] prakṣa γ<sub>1</sub> **0\*10c** yoginaḥ cett.] yoginām β<sub>2</sub> **0\*10d** eva prajāyate β<sub>2</sub>Γδ<sub>1</sub>χ] evopajāyate δ<sub>2</sub> eva prakāśate β<sub>1</sub>β<sub>ω</sub>δ<sub>3</sub>ε<sub>3</sub>η<sub>2</sub> eva prakāśayet ε<sub>2</sub> **0\*11a** vāhini cett.] vāhini β<sub>ω</sub>γ<sub>1</sub>ε<sub>2</sub> vāhi δ<sub>1</sub> **prāṇe** cett.] prāṇa β<sub>ω</sub> **0\*11b** śūnyaṃ β<sub>1</sub>ε<sub>3</sub>] śūnya η<sub>2</sub> śūnye β<sub>2</sub>ΓΔχ śūne β<sub>ω</sub> śūnyā ε<sub>2</sub> **mānase** β<sub>1</sub>β<sub>ω</sub>χ] mārutah η<sub>2</sub> māruṭe β<sub>2</sub>ΓΔε<sub>2</sub>ε<sub>3</sub> **0\*11c** tathā ΓΔ] tadā β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ **samasta** cett.] sarvāṇi η<sub>2</sub>χ **0\*11d** nirmūlayati cett.] nimūlayati δ<sub>1</sub>ε<sub>3</sub> nirmūlaṃ yāti γ<sub>1</sub> **yogavit** Δχ] karmavit γ<sub>1</sub>ε<sub>3</sub> karmakṛt γ<sub>2</sub> marmavit β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>η<sub>2</sub>

<sup>3</sup> η<sub>2</sub> inserts another similar verse here: कर्पूरं सलिले यद्वत्सैन्यं सलिले यथा । तथात्ममनसोरैक्यं समाधिः सोऽभिधीयते ॥ (cf. 4.8\*26ab and 4.3cd)

अमराय नमस्तुभ्यं सोऽपि कालस्त्वया हतः ।

पतितं वदने यस्य जगदेतच्चराचरम् ॥ (bc om.  $\Gamma\Delta$ )

4.0\*12

चित्ते समत्वमापन्ने वायौ व्रजति मध्यमे ।

तदामरौघवज्रोली तदाशाजीवितेऽपि च ॥ (cd om.  $\Gamma$ )

4.0\*13

ज्ञानं कुतो मनसि जीवति देवि यावत्

प्राणोऽपि जीवति मनो म्रियते न यावत् ।

प्राणो मनो द्वयमिदं विलयं नयेद्यो

मोक्षं स गच्छति नरो न कथंचिदन्यः ॥

4.0\*14

( $\varepsilon_2\varepsilon_3\eta_2\chi$  have 4.55–4.68 *jñātvā suṣuṃṇāsadbhedam* here)

**0\*12a** amarāya  $\eta_2\chi$ ] amaraugha  $\beta_\omega\varepsilon_3$  amarogha  $\varepsilon_2$  amaraughi  $\beta_2$  amano nir°  $\Gamma$  amalo nir°  $\Delta$  **namas tubhyaṃ** cett.] °manāḥ sūnyaṃ  $\Gamma$  °malaḥ sūnyaṃ  $\Delta$  **0\*12b** kālas tvayā  $\beta_2\beta_\omega\varepsilon_2\varepsilon_3\chi$ ] kālantayā  $\eta_2$  om.  $\Gamma\Delta$  **hataḥ**  $\beta_2\beta_\omega\varepsilon_2\varepsilon_3\eta_2$ ] hata  $\varepsilon_2$  jitaḥ  $\chi$  om.  $\Gamma\Delta$  **0\*12c** vadane  $\beta_2\beta_\omega\varepsilon_2\varepsilon_3\chi$ ] pavane  $\eta_2$  om.  $\Gamma\Delta$  **0\*13a** samatvam  $\beta_2\beta_\omega\gamma_2\Delta\eta_2\chi$ ] śamatvam  $\varepsilon_2\varepsilon_3$  samatyam  $\gamma_1$  **0\*13b** vāyau  $\gamma_2\Delta\varepsilon_2\chi$ ] vāyo  $\varepsilon_3$  vāyor  $\beta_\omega\gamma_1$  vāyur  $\beta_2\eta_2$  **vrajati** cett.] javati  $\gamma_1$  **0\*13c** tadāmaraugha  $\varepsilon_2$ ] eṣāmaraugha  $\beta_1\beta_\omega$  tadāmaroli  $\varepsilon_3$  tadāmaroli  $\chi$  tathāmaroli  $\eta_2$  saivāmaroli  $\beta_2$  eṣā nauliti  $\delta_1$  eṣā nauli ca  $\delta_3$  eṣā nauliva  $\delta_2$  **vajroli**  $\beta_2\beta_\omega\Delta\varepsilon_2\eta_2\chi$ ] vajrolis  $\varepsilon_3$  **0\*13d** tadāśājivite'pi ca  $\varepsilon_2\varepsilon_3$ ] sadā me bhimateti ca  $\beta_2\beta_\omega$  sadā cābhimateti ca  $\Delta$  sahajoli mato pi ca  $\eta_2$  sahajoli prajāyate  $\chi$  **0\*14a** jīvati devi yāvat cett.] jīvati devi tāvat  $\delta_3\varepsilon_2$  sambhavatiha tāvat  $\chi$  jīvati durvikalpe  $\varepsilon_3$  **0\*14b** prāṇo cett.] prāṇe  $\beta_2\varepsilon_3$  **mriyate** cett.] mriyate  $\gamma_2\delta_1$  miyata  $\varepsilon_3$  **na** cett.] ca  $\varepsilon_2$  **yāvat** cett.] tāvat  $\beta_1\beta_2\beta_\omega$  **0\*14c** prāṇo cett.] prāṇam  $\delta_1\delta_3$  **mano** cett.] 'pi ca  $\varepsilon_2$  **vilayaṃ** cett.] na vili°  $\varepsilon_3$  **nayed yo**  $\delta_1\delta_3\chi$ ] naved yo  $\gamma_2$  jayed yo  $\gamma_1$  na yāvat  $\varepsilon_2$  na yāti  $\delta_2\eta_2$  prayāti  $\beta_2$  prajāti  $\beta_\omega$  °yate tra  $\varepsilon_3$  **0\*14d** sa cett.] na  $\varepsilon_3$  ca  $\beta_2$  **naro** na cett.] naro pi  $\delta_2$  **anyaḥ** cett.] anyat  $\eta_2$  anya  $\beta_\omega$

रसस्य मनसश्चैव चञ्चलत्वं स्वभावतः ।  
रसो बद्धो मनो बद्धं किं न सिध्यति भूतले ॥

4.0\*15

मूर्च्छितो हरते व्याधिं मृतो जीवयति स्वयं ।  
बद्धः स्वेचरतां धत्ते रसो वायुश्च भैरवि ॥

4.0\*16

( $\epsilon_2\epsilon_3\eta_2$  have 4.69 *vāyumārgeṇa saṃcārī* here)

( $\epsilon_2\epsilon_3\eta_2\chi$  have 4.71 *manaḥsthairye* here)

**0\*15a** *rasasya* cett.] *rasaś* ca  $\gamma_2\epsilon_2\epsilon_3$  **manasaś caiva** cett.] *manaś* caiva  $\beta_\omega$  *manasaiva* ca $\mu^\circ$   $\gamma_1$   
**0\*15b** *cañcalatvaṃ* cett.] *°calatvaṃ* ca  $\gamma_1$  *vaṃcatvaṃ* ca  $\epsilon_2$  **0\*15c** *raso*  $\beta_2\beta_\omega\gamma_2\Delta\eta_2\chi$ ] *rase*  $\gamma_1\epsilon_2$   
*rasa*  $\epsilon_3$  **baddho** cett.] *baṃdhe*  $\epsilon_2\epsilon_3$  **baddhaṃ** cett.] *baddho*  $\beta_2$  *baṃdhe*  $\epsilon_3$  **0\*15d** *kiṃ*  
cett.] *tan*  $\epsilon_2$  **0\*16a** *harate* cett.] *harati*  $\beta_\omega\eta_2$  **vyādhiṃ** cett.] *vyādhi*  $\beta_\omega\eta_2$  *vyādhin*  $\chi$   
**0\*16b** *jīvayati* cett.] *jīvayate*  $\epsilon_3$  **svayaṃ** cett.] *dhruvaṃ*  $\delta_2$  **0\*16c** *khecaratām* cett.]  
*khacatām*  $\delta_1$  **dhatte** cett.] *dhartte*  $\gamma_1\epsilon_2$  *yāti*  $\beta_\omega$  **0\*16d** *raso vāyuś ca* cett.] *vāyuś* ca  $\beta_\omega$  *sa*  
*jīveśvara*  $\eta_2$  **bhairavi**  $\beta_2\Delta$ ] *bhairavi*  $\Gamma\epsilon_2\epsilon_3$  *bhairavi* *tathā* (*tathā* for missing *raso*)  $\beta_\omega$  *pārvati*  
 $\chi$  *śeśvaraḥ*  $\eta_2$

इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः ।  
मारुतस्य लयो नाथस्तं नाथं लयमाश्रयेत् ॥

4.1

सोऽयमेवास्तु मोक्षाख्यो मास्तु वापि मतान्तरे ।  
मनःप्राणलयानन्दो नापि कश्चिद्विभिद्यते ॥ (om. A)

4.1\*1

प्रणष्टोच्छ्वासनिश्वासः प्रध्वस्तविषयग्रहः ।  
निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥

4.2

उच्छिन्नसर्वसंकल्पो निःशेषाशेषचेष्टितः ।  
स्वावगम्यो लयः कोऽपि जयतां वागगोचरः ॥

4.3

यत्र दृष्टिर्लयस्तत्र भूतेन्द्रियसनातनः ।  
स्याच्छक्तिः जीवभूतानां दृष्टिर्लक्ष्ये लयं गता ॥

4.4

(χ has 4.8\*30 *layo laya iti* here)

**1a** *indriyāṇām* cett.] *indriyāṇi* ε<sub>2</sub> **1b** *manonāthas tu* α<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>χ] *manonāthaḥ su* ε<sub>2</sub> *manonāthaś* ca γ<sub>1</sub>Δε<sub>3</sub>η<sub>2</sub> *manaso nātha* γ<sub>2</sub> **1c** *nāthas/nāthaḥ/nātho* cett.] *nāthāḥ* γ<sub>2</sub> **1d** *taṁ nātham layam āśrayet* α<sub>1</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>] *sa layo nādam āśritaḥ* β<sub>2</sub>Γδ<sub>2</sub>δ<sub>3</sub>χ] *layo dasamāśrayaḥ unṁ.* δ<sub>1</sub> **1\*1a** *so'yaṁ evāstu* β<sub>2</sub>β<sub>ω</sub>ε<sub>3</sub>χ] *soyamo vāstu* ε<sub>2</sub> *svayam evāstu* η<sub>2</sub> *ayam eva tu (evaṁ* γ<sub>1</sub>) ΓΔ **1\*1b** *mokṣākhyo* cett.] *vā mokṣaḥ* η<sub>2</sub> **1\*1b** *māstu vāpi* β<sub>2</sub>β<sub>ω</sub>ε<sub>3</sub>χ] *māstu kapi* ε<sub>2</sub> *sosti vāpi* η<sub>2</sub> 'stu vāpi *sa* γ<sub>2</sub> *yas tu vāpi* Δ *aya vāpi* γ<sub>1</sub> **1\*1c** *layānando* β<sub>2</sub>Γε<sub>3</sub>] *layānanda* ε<sub>2</sub> *layāna* β<sub>ω</sub> *layo nādo* δ<sub>1</sub>δ<sub>3</sub> *layenaiva* δ<sub>2</sub> *laye kaścid* χ 'm *apānaṁ vā* η<sub>2</sub> **1\*1d** *nāpi* ΓΔ] *mayi* β<sub>2</sub>ε<sub>3</sub> *mapi* ε<sub>2</sub> *māpi* β<sub>ω</sub> *layaḥ* η<sub>2</sub> *āna°* χ **kaścid/'cit** cett.] *kviṁcid* δ<sub>1</sub> 'ndaḥ *saṁ°* χ **vibhidyate** γ<sub>2</sub>Δ] *vibhedy-* *ate* γ<sub>1</sub> *pravartate* β<sub>2</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] *pravartate na* β<sub>ω</sub> **2a** *pranaṣṭo-/pranaṣṭocchvāsa* β<sub>ω</sub>γ<sub>2</sub>Δε<sub>3</sub>η<sub>2</sub>] *pranaṣṭauśvāsa* ε<sub>2</sub> *prabhrṣṭo* \_sa γ<sub>1</sub> *pranaṣṭaśvāsa* α<sub>1</sub>χ] *pranaṣṭaḥ svāsa* β<sub>2</sub> **niśvāsaḥ** α<sub>1</sub>ε<sub>3</sub>χ] *niḥśvāsaḥ* ε<sub>2</sub>η<sub>2</sub> *niśvāsa* β<sub>ω</sub> *niḥśvāsa* β<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub> *niśvāsāḥ* γ<sub>2</sub> *niḥśvāsāḥ* δ<sub>2</sub> *niśvāsā* γ<sub>1</sub> **2b** *prad-* *hvasta* cett.] *pranaṣṭa* η<sub>2</sub> .r.η. .[t]. δ<sub>2</sub> **viśaya** cett.] *viśaga* ε<sub>2</sub> **grahaḥ** α<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>δ<sub>1</sub>η<sub>2</sub>χ] *grahāḥ* Γδ<sub>2</sub>δ<sub>3</sub> *jvaraḥ* ε<sub>3</sub> *hvaraḥ* ε<sub>2</sub> **2c** *niśceṣṭo* α<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>χ] *niśceṣṭā* ΓΔε<sub>3</sub> *nidyēṣṭo* ε<sub>2</sub> *niścalo* η<sub>2</sub> **nirvikārāś ca** β<sub>2</sub>β<sub>ω</sub>γ<sub>1</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] *nirvikārāś tu* α<sub>1</sub> *nirvikārāś ca* γ<sub>2</sub>Δ **2d** *layo* α<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] *laye* δ<sub>1</sub> *layaṁ* Γδ<sub>2</sub>δ<sub>3</sub> **jayati** α<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] *yānti ca* ΓΔ **yoginām** α<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] *yogināḥ* ΓΔη<sub>2</sub> **3a** *ucchinna* cett.] *ucchinnaḥ* α<sub>1</sub>ε<sub>3</sub> *ucchūna* Δ **saṁkalpo** cett.] *saṁkalpe* δ<sub>1</sub> *saṅkalpa* δ<sub>2</sub> **3b** *niḥśeṣaśeṣa* cett.] *niḥśeṣagata* Γ *niḥśeṣoṣeṣa* β<sub>ω</sub> **ceṣṭitaḥ** cett.] *ceṣṭitam* β<sub>2</sub> *veṣṭitaḥ* δ<sub>2</sub>δ<sub>3</sub> *varjitaḥ* ε<sub>3</sub> **3c** *svāvagamyo* α<sub>1</sub>β<sub>ω</sub>δ<sub>1</sub>δ<sub>3</sub>η<sub>2</sub>χ] *sovagamyo* β<sub>2</sub> *svāgamyo* ε<sub>2</sub> *svānugamyo* ε<sub>3</sub> *svāgate* cā Γ *svāvegasya* δ<sub>2</sub> **3d** *jayatām vāg* α<sub>1</sub>β<sub>2</sub>] *jāyatām vāg* ε<sub>3</sub> *japatām vāg* ε<sub>2</sub> *jāyate vāg* β<sub>ω</sub>η<sub>2</sub>χ] *manovācām* ΓΔ **4a** *drṣṭir* cett.] *drṣṭi* α<sub>1</sub>ε<sub>3</sub>η<sub>2</sub> *srṣṭi* δ<sub>2</sub> **4b** *sanātanaḥ* α<sub>1</sub>β<sub>ω</sub>ε<sub>3</sub>] *sanātanaṁ* ε<sub>2</sub> *sanātani* β<sub>2</sub>ΓΔη<sub>2</sub>χ] **4c** *syāc chaktiḥ* α<sub>1</sub>ΓΔ] *sā śaktir* (sa ε<sub>3</sub>) β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] **jīva** α<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>η<sub>2</sub>χ] *sarva* ΓΔ *bhāva* ε<sub>2</sub>ε<sub>3</sub> **bhūtānām** cett.] *bhūtāni* γ<sub>1</sub> *bhūnaṁ* ε<sub>2</sub> **4d** *drṣṭir* α<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>Γη<sub>2</sub>] *drṣṭi* Δ *drṣṭe* ε<sub>2</sub>ε<sub>3</sub> *dve a°* χ **lakṣ(ye layaṁ gatā** α<sub>1</sub>β<sub>1</sub>β<sub>ω</sub>ε<sub>2</sub>] *lakṣye layaṁ gate* η<sub>2</sub>χ] *lakṣaṁ layaṁ gatau* ε<sub>3</sub> *lakṣe na saṁgatā* γ<sub>2</sub> *lakṣana saṁgatā* γ<sub>1</sub> *lakṣ(y)eṇa saṁgatā* Δ *gacchel layaṁ gate* β<sub>2</sub>

वेदशास्त्रपुराणानि सामान्यगणिका इव ।

एकैव शांभवी मुद्रा गुप्ता कुलवधूरिव ॥ (om.  $\beta_\omega$ )

4.5

अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता ।

एषा सा शांभवी मुद्रा सर्वतन्त्रेषु गोपिता ॥ (om.  $\epsilon_2\epsilon_3$ ) [eye-skip?]

4.6

अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते

दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ।

मुद्रेयं खलु खेचरी भवति सा युष्मत्पसादाद्गुरो

शून्याशून्यविवर्जितं स्फुरति यत्तत्त्वं पदं शांभवम् ॥

4.7

अर्धोद्धाटितलोचनः स्थिरमना नासाग्रदत्तेक्षणः

चन्द्रार्कावपि लीनतामुपनयेन्निष्पन्दभावोऽन्तरे ।

ज्योतीरूपमशेषबाह्यरहितं देदीप्यमानं परं

तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमत्राधिकम् ॥ (om. A)

[ $\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$  have this after 4.8\*2]

4.7\*1

**5a purāṇāni**  $\alpha_1\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] purāṇādyāḥ  $\gamma_1$  purāṇādyāḥ  $\gamma_2$  purāṇaughāḥ  $\delta_2\delta_3$  purāṇaiś ca  $\delta_1$   
**5b gaṇikā** cett.] gaṇivā  $\delta_1$  **5c mudrā**  $\alpha_1\beta_2\Gamma\Delta\epsilon_2\chi$ ] mājā  $\epsilon_3$  vidyā  $\eta_2$  **5d guptā kulavad-**  
**hūr iva**  $\alpha_1\beta_2\Gamma\chi$ ] gopyā kulavadhūr iva  $\eta_2$  sarvatantreṣu gopitā (cf. 4.6d)  $\epsilon_2\epsilon_3$  sarvatantreṣu  
gopitā rakṣaṇīyā prayatnena guptā kulavadhūr iva  $\Delta$  **6a lakṣ(ya)ṁ**  $\beta_\omega\Gamma\eta_2\chi$ ] lakṣ(y)ā  $\delta_1\delta_2$   
lakṣ(y)a  $\alpha_1\beta_2\delta_3$  **bahir**  $\alpha_1\beta_\omega\Gamma\Delta\chi$ ] mano  $\eta_2$  **dr̥ṣṭir** cett.] dr̥ṣṭi  $\beta_\omega\delta_1\eta_2$  **6b nimeṣon-**  
**meṣa**  $\alpha_1\beta_2\beta_\omega\gamma_2\Delta\eta_2\chi$ ] nirmīṣonmeṣya  $\gamma_1$  **6c eṣā sā**  $\alpha_1\beta_2\chi$ ] eṣā hi  $\beta_\omega$  eṣā tu  $\eta_2$  saisā tu  
 $\Gamma\Delta$  **6d sarvatantreṣu**  $\alpha_1\beta_2\beta_\omega\Gamma\eta_2$ ] sarvaśāstreṣu  $\delta_2\delta_3$  sarvatantreṣu śāstreṣu  $\delta_1$  vedaśāstreṣu  
 $\chi$  **7a lakṣya**  $\alpha_1\beta_2\delta_1\delta_3\eta_2\chi$ ] lakṣa  $\beta_\omega\Gamma\delta_2\epsilon_2\epsilon_3$  **yadā** cett.] yathā  $\eta_2$  sadā  $\alpha_1\epsilon_2$  **7b dr̥ṣṭyā**  
cett.] dr̥ṣṭvā  $\eta_2$  dr̥ṣṭyā  $\beta_\omega$  **niścalatārāyā** cett.] niścalatāra  $\gamma_1$  **bahir** cett.] hir  $\gamma_1$  **adhaḥ**  
 $\alpha_1\beta_2\beta_\omega\epsilon_3\eta_2\chi$ ] adhraḥ  $\epsilon_2$  asau  $\Gamma\Delta$  **paśyann apaśyann api**  $\alpha_2\Delta\epsilon_2\epsilon_3\chi$ ] paśyan na paśyaty api  
 $\Gamma$  paśyann api  $\eta_2$  paśyann apaśyann ivā  $\alpha_1$  paśyann apaśyan tataḥ  $\beta_1$  paśyen na paśyet tataḥ  $\beta_2$   
paśyan na paśyet tata  $\beta_\omega$  **7c mudreyaṁ** cett.] mudre  $\epsilon_3$  **khecari**  $\alpha_1\beta_1\beta_\omega\eta_2$ ] śāmbhavī  
 $\beta_2\Gamma\Delta\epsilon_2\epsilon_3\chi$  **yuṣmat**  $\alpha_1\beta_\omega\Delta\epsilon_2\epsilon_3$ ] «yu»ṣmat  $\gamma_2$  yuṣmān  $\eta_2$  puṣpat  $\gamma_1$  yasya  $\beta_2$  labdhā  $\chi$   
**guro**  $\beta_\omega\Gamma\Delta\epsilon_3\eta_2$ ] guroḥ  $\beta_2\epsilon_2\chi$  gurau  $\alpha_1$  gure  $\alpha_2$  **7d vivarjitaṁ** cett.] vivarjite  $\gamma_1$  vivarjiti  
 $\delta_1$  vilakṣaṇaṁ  $\chi$  **sphurati** cett.] spharati  $\delta_1$  **yat** cett.] ya  $\beta_\omega$  [pta]t  $\delta_1$  tat  $\alpha_1\chi$  **padam**  
cett.] om.  $\epsilon_2$  **7\*1a ardhodghāṭita** cett.] ardhodghātavi  $\delta_2$  arddhocchādita  $\gamma_1$  ardhonmilita  
 $\chi$  **locanaḥ**  $\Delta\epsilon_3\chi$ ] locana  $\beta_2\beta_\omega\Gamma\epsilon_2\eta_2$  **sthira** cett.] sthila  $\gamma_1$  **kṣaṇaḥ/-as** cett.] kṣaṇāś  
 $\beta_\omega\gamma_1$  kṣaṇaṁ  $\epsilon_2$  **7\*1b candrārṅkāv** cett.] candrārṅkoc  $\gamma_2$  candrārṅkau  $\eta_2$  **api**  $\beta_2\beta_\omega\gamma_1\Delta\epsilon_3\chi$ ] avi  
 $\gamma_2$  aca  $\epsilon_2$  ca vi\*  $\eta_2$  **upanayen**  $\Gamma\Delta\epsilon_2\epsilon_3$ ] upanayan  $\chi$  upagatau  $\beta_2\beta_\omega$  gatau  $\eta_2$  **niṣpanda**  
cett.] nikṣipyā  $\eta_2$  **bhāvo'ntare**  $\gamma_1\delta_1$ ] bhāvotare  $\gamma_2$  bhāvāntare  $\delta_2\delta_3$  bhāsomtare  $\eta_2$  bāṣpaṁ  
tataḥ  $\epsilon_3$  vāpyaṁ tataḥ  $\epsilon_2$  rūpaṁ tataḥ  $\beta_2$  rūpatanu  $\beta_\omega$  bhāvena yaḥ  $\chi$  **7\*1c rūpaṁ** cett.] rūpa  
 $\epsilon_2\epsilon_3$  yatsyam  $\gamma_2$  **aśeṣa** cett.] viśeṣa  $\epsilon_2\epsilon_3$  **bāhyarahitaṁ** cett.] bijam akhilaṁ  $\chi$  **dedipya**  
cett.] devadipya  $\gamma_1$  **7\*1d tattvaṁ** cett.] tattve  $\delta_2$  **tat** cett.] yac  $\eta_2$  **padam eti**  $\Gamma\Delta\chi$ ] param  
eti  $\beta_2\beta_\omega$  param asti  $\epsilon_2\epsilon_3$  carama  $\eta_2$  **vastu** cett.] vasta  $\gamma_1$  yastu  $\beta_\omega$  yat tu  $\beta_2$  **vācyam**  
cett.] vāpyaṁ  $\gamma_1$  **atrādhikaṁ** cett.] andrādhikaṁ  $\gamma_1$  atrāsaṇaṁ  $\delta_1$

श्रीशांभव्याश्च खेचर्या अवस्थायामभेदता<sup>#</sup> । (om.  $\epsilon_2\epsilon_3\eta_2$ )

भवेच्चित्तलयानन्दः शून्ये चित्सुखरूपिणि ॥ ( $\chi$ )

4.8

तारे ज्योतिषि संयोज्य किञ्चिदुच्चालयेद्भवौ । (ab om. A)

पूर्वयोगस्य मार्गोऽयमुन्मनीकरणं क्षणात् ॥ (cd om. A $\Gamma$ )

4.8\*1

केचिदागमजालेन केचिन्नियमसंकुलैः ।

केचित्तर्केण मुह्यन्ति नैव जानन्ति तारकम् ॥ (om. A $\Gamma$ )

4.8\*2

पाताले यद्वितयसुषिरं मेरुमूले तदस्मिन्

तत्त्वं चैतत्प्रवदति सुधीस्तन्मुखं निम्नगानाम् ।

चन्द्रात्सारः स्रवति वपुषस्तेन मृत्युर्नराणां

तं बध्नीयात्सुकरणमृदा नान्यथा कायसिद्धिः ॥ (A $\Gamma\Delta$ ) [cf. 3.49]

4.8\*3

यत्किञ्चित्स्रवते चन्द्रादमृतं दिव्यरूपिणः ।

तत्सर्वं ग्रसते सूर्यस्तेन पिण्डं जरायुतं ॥ (A) [cf. 3.75]

4.8\*4

तत्रास्ति करणं दिव्यं सूर्यस्य परिबन्धनं ।

गुरूपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः ॥ (A) [cf. 3.76]

4.8\*5

**8a** \*vyās ca khēcaryā  $\alpha_1\gamma_2\Delta\chi$ ] \*vyāḥ khēcaryā\_  $\gamma_1$  \*vyāḥ khēcaryāś ca  $\beta_1\beta_2\beta_\omega$  **8b** avasthāyām abhedatā  $\beta_1$ ] avasthāyām ca bhedatā  $\beta_\omega$  hy avasthāyām abhedataḥ  $\beta_2$  avasthāyām na bhedataḥ  $\alpha_1$  avasthādhāmabhedataḥ  $\chi$  avasthā ca na bhedataḥ (bhedanaḥ  $\gamma_1$ )  $\Gamma$  avasthā balabhedataḥ  $\Delta$  **8\*1a** tāre  $\beta_1\gamma_2\epsilon_3\chi$ ] vāre  $\gamma_1$  tāra  $\beta_\omega\delta_1$  tāraṃ  $\delta_2\delta_3$  tāraṃ  $\beta_2$  tāra  $\eta_2$  tāva  $\epsilon_2$  **8\*1b** jyotiṣi  $\beta_2\Gamma\delta_2\delta_3\epsilon_3\chi$ ] dyotiṣi  $\epsilon_2$  jyotiṣu  $\eta_2$  jyotiṣa  $\beta_\omega$  jyotiso  $\delta_1$  **8\*1c** samyojya cett.] samyojyā  $\eta_2$  samojyaṃ  $\gamma_1$  jojya  $\delta_1$  **8\*1b** uccālaye  $\gamma_1\delta_2\delta_3$ ] uccalayed  $\gamma_2$  uccārayed  $\eta_2$  uccācayed  $\delta_1$  unnamayed  $\beta_2\beta_\omega\epsilon_3\chi$  uṣṭānna  $\epsilon_2$  **8\*1c** bhruvau cett.] bhūvo«ḥ»  $\gamma_1$  **8\*1c** pūrvayogasya mārgo'yam  $\beta_\omega\delta_2\delta_3\epsilon_2\epsilon_3$ ] pūrvayogasya mārgēṇa  $\beta_2$  sūryayogasya mārgē ca  $\eta_2$  pūrvayogasya mātmyam  $\delta_1$  pūrvayogaṃ mano yuñjann  $\chi$  om.  $\Gamma$  **8\*1d** unmanī  $\beta_\omega\Delta\epsilon_2\epsilon_3\chi$ ] hy unmani  $\beta_2$  yunmani  $\eta_2$  om.  $\Gamma$  **8\*1d** karaṇaṃ kṣaṇāt  $\Delta\epsilon_3$ ] karaṇaḥ kṣaṇāt  $\beta_\omega$  kārakaṃ kṣaṇāt  $\epsilon_2$  kārakaḥ kṣaṇāt  $\beta_2\chi$  kārakakṣaṇam  $\eta_2$  om.  $\Gamma$  **8\*2a** jālena  $\beta_2\beta_\omega\Delta\epsilon_2\epsilon_3\chi$ ] yogena  $\eta_2$  om.  $\Gamma$  **8\*2b** niyama  $\beta_\omega\Delta$ ] nigama  $\beta_2\epsilon_2\eta_2\chi$  nima  $\epsilon_3$  om.  $\Gamma$  **8\*2b** saṃkulaiḥ  $\beta_2\epsilon_2\eta_2\chi$ ] saṃkule  $\beta_\omega\epsilon_3$  saṃkulāḥ  $\delta_2\delta_3$  saṃkulā  $\delta_1$  om.  $\Gamma$  **8\*3a** pātāle yadvitaya  $\alpha_1$ ] pātālād yad viśati  $\Gamma$  pātālād yad viyati  $\delta_2$  pātālād vā viyati  $\delta_1\delta_3$  **8\*3a** suṣīraṃ < सुषिरं  $\alpha_1$ ] śikhiraṃ  $\gamma_1$  śikharaṃ  $\gamma_2\delta_2$  śikhare  $\delta_1\delta_3$  **8\*3b** tad asmin  $\alpha_1$ ] tad asti  $\gamma_2$  tasti  $\gamma_1$  tad āste  $\delta_2\delta_3$  tadāstā  $\delta_1$  **8\*3b** sudhīś tan mukhaṃ  $\alpha_1\Gamma$ ] sudhīḥ saṃmukhaṃ  $\delta_2\delta_3$  susaṃmukhaṃ  $\delta_1$  **8\*3c** sārāḥ  $\Gamma$ ] srāvaḥ  $\Delta$  sāro  $\alpha_1$  **8\*3c** sravati  $\Gamma\delta_2\delta_3$ ] śravati  $\delta_1$  grasati  $\alpha_1$  **8\*3c** vapuṣas  $\alpha_1\gamma_1\Delta$ ] puruṣas  $\gamma_2$  **8\*3d** taṃ badhniyāt  $\alpha_1\gamma_2\Delta$ ] tadvahyampāt  $\gamma_1$  **8\*3d** sukaraṇamṛdā  $\alpha_1$ ] svakaraṇamṛdā  $\gamma_2\delta_3$  svakaraṇamṛjā  $\delta_1$  svakaraṇai mṛdā  $\gamma_1$  svakara[ṇamṛ]..  $\delta_2$  **8\*3d** kāyasiddhiḥ  $\alpha_1\gamma_2\delta_2\delta_3$ ] kāyaḥ siddhiḥ  $\gamma_1$  kāryasiddhi  $\delta_1$

(The following verses are not found in  $AG\Delta$ , but in  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ )

दिवा न पूजयेल्लिङ्गं रात्रौ नैव च पूजयेत् ।  
सततं पूजयेल्लिङ्गं दिवारात्रिनिरोधतः ॥

4.8\*6

अथ खेचरी । ( $\beta_1\beta_2\chi$ )

सुषिरं ज्ञानजनकं पञ्चस्रोतःसमन्वितम् ।  
तिष्ठते खेचरी मुद्रा तस्मिन्दून्ये निरञ्जने ॥ (om.  $\chi$ ) [= 3.48\*1]

4.8\*7

सव्यदक्षिणनाडीस्थो मध्ये चलति मारुतः ।  
तिष्ठते खेचरी मुद्रा तस्मिन्स्थाने न संशयः ॥

4.8\*8

चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ।  
तेनैषा खेचरी नाम मुद्रा सिद्धैर्नमस्कृता ॥ (om.  $\eta_2\chi$ ) [= 3.37]

4.8\*9

इडापिङ्गलयोर्योगे शून्यं चैवानिलं ग्रसेत् ।  
तिष्ठते खेचरी मुद्रा तत्र सत्यं पुनः पुनः ॥ (om.  $\epsilon_3\eta_2$ )

4.8\*10

सूर्याचन्द्रमसोर्मध्ये निरालम्बे तले पुनः ।  
संस्थिता व्योमचक्रे या सा मुद्रा नाम खेचरी ॥

4.8\*11

**8\*6a** *divā na*  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] *vāsare*  $\eta_2$  **8\*6b** *rātrau naiva ca pūjayet*  $\beta_1\epsilon_2$ ] *rātrau caiva na pūjayet*  $\eta_2\chi$  *rātrau naiva prapūjayet*  $\beta_2\beta_\omega$  *rātrau liṅgaṃ na pūjayet*  $\epsilon_3$  **8\*6c** *satataṃ*  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] *sarvadā*  $\chi$  **8\*6d** *divārātrinirodhataḥ*  $\chi$ ] *divārātrau na pūjayet*  $\epsilon_2\epsilon_3\eta_2$  *divārātraṃ na pūjayet*  $\beta_1\beta_\omega$  *divārātrau ca pūjayet*  $\beta_2$  **8\*7** *khecari*  $\beta_2\chi$ ] *khecarīsamādhiḥ*  $\beta_1$  **8\*7a** *suśiraṃ* < *sukhi-ram*  $\beta_\omega\eta_2$ ] *suśiro*  $\epsilon_2$  *sukhiro*  $\beta_1\beta_2$  *dr̥mukhaṃ*  $\epsilon_3$  *janakaṃ*  $\beta_\omega\eta_2$ ] *janakam*  $\epsilon_3$  *janakaḥ*  $\beta_1\beta_2\epsilon_2$  **8\*7b** *srotaḥ*  $\beta_1\beta_2\epsilon_3$ ] *śrotaḥ*  $\beta_\omega\epsilon_2\eta_2$  *samanvitam*  $\beta_\omega\epsilon_3$ ] *samanvitaḥ*  $\beta_1\beta_2\epsilon_2$  *samanvite*  $\eta_2$  **8\*7d** *tasmin śūnye*  $\eta_2$ ] *tasmāc chūnye*  $\beta_1\beta_2\epsilon_3$  *satyaṃ tatra*  $\epsilon_2$  *om.* (eye-skip?)  $\beta_\omega$  *nirañjane*  $\beta_1\beta_2\epsilon_3\eta_2$ ] *na saṃśayaḥ* (cf. Pāda d of the next verse)  $\epsilon_2$  *om.*  $\beta_\omega$  **8\*8a** *savyadakṣiṇanādistho* (*nādi*  $\epsilon_2\eta_2$ )  $\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] *savyadakṣaṇādistho*  $\beta_1$  *om.*  $\beta_\omega$  **8\*8b** *madhye calati mārutaḥ*  $\epsilon_2$ ] *madhye carati mārutaḥ*  $\beta_1\beta_2\chi$  *madhye vahati mārutaḥ*  $\eta_2$  *madhyacaritamāruta*  $\epsilon_3$  *om.*  $\beta_\omega$  **8\*8c** *tiṣṭhate khecarī mudrā*  $\beta_1\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] *om.*  $\beta_\omega$  **8\*8d** *tasmin sthāne*  $\beta_1\beta_2\beta_\omega\epsilon_3\chi$ ] *satyaṃ tatra*  $\epsilon_2$  *tatra satyaṃ*  $\eta_2$  **8\*9b** *khe gatā*  $\beta_1\beta_2\beta_\omega\epsilon_2$ ] *vegataḥ*  $\epsilon_3$  **8\*9c** *tenaiśā*  $\beta_1\beta_\omega\epsilon_3$ ] *teneyaṃ*  $\beta_2$  *tenaiśa*  $\epsilon_2$  *nāma*  $\beta_1\beta_\omega\epsilon_2$ ] *mudrā*  $\beta_2\epsilon_3$  **8\*9d** *mudrā*  $\beta_1\beta_\omega\epsilon_2$ ] *satyaṃ*  $\epsilon_3$  *sarvā*  $\beta_2$  *namaskṛtā*  $\beta_1\beta_2\beta_\omega\epsilon_2$ ] *nigadyate*  $\epsilon_3$  **8\*10a** *yoge*  $\beta_1\beta_2\beta_\omega\epsilon_2$ ] *madhye*  $\chi$  **8\*10b** *śūnyaṃ*  $\beta_2\chi$ ] *śūnye*  $\beta_1\epsilon_2$  *śūne*  $\beta_\omega$  *caivānilaṃ*  $\beta_\omega\epsilon_2\chi$ ] *caiva bilaṃ*  $\beta_1\beta_2$  *graset*  $\beta_1\beta_\omega\epsilon_2\chi$ ] *višet*  $\beta_2$  **8\*10c** *tiṣṭhate*  $\beta_2\beta_\omega\epsilon_2\chi$ ] *tiṣṭhati*  $\beta_1$  **8\*10d** *tatra satyaṃ punaḥ punaḥ*  $\beta_2\beta_\omega\chi$ ] *tatra satyaṃ na saṃśayaḥ*  $\beta_1$  *satyaṃ tatra na saṃśayaḥ*  $\epsilon_2$  **8\*11a** *sūryācandramasor*  $\beta_1\beta_2\beta_\omega\chi$ ] *somasūryadvayor*  $\epsilon_2\eta_2$  *candrasūryadvayor*  $\epsilon_3$  **8\*11b** *nirālambe tale*  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3$ ] *nirālambo'ntarā*  $\eta_2$  *nirālabhāntare*  $\chi$



सा मयोद्भेदिता वामा साक्षाच्च शिववल्लभा । पूरयेन्मारुतं दिव्यं सुषुम्णा पश्चिमे मुखे ॥ (om. $\beta_2$ )	4.8*12
पुरस्ताच्चैव पूर्यते निश्चिता खेचरी भवेत् । अभ्यसेत्खेचरीमुद्रामुन्मनी सा प्रजायते ॥	4.8*13
अभ्यसेत्खेचरीतावद्यावत्स्याद्योगनिद्रितः । संप्राप्तयोगनिद्रस्य कालो नास्ति कदाचन ॥ <sup>4</sup>	4.8*14
भ्रुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते । ज्ञातव्यं तत्पदं तुर्यं तत्र कालो न विद्यते ॥	4.8*15
चन्द्रसूर्यद्वयोर्मध्ये मुद्रां दद्याच्च खेचरीम् । निरालम्बे महाशून्ये व्योमचक्रे व्यवस्थिताम् ॥ (om. $\chi$ )	4.8*16
निरालम्बं मनः कृत्वा न किञ्चिदपि चिन्तयेत् । सबाह्याभ्यन्तरे व्योम्नि घटवत्तिष्ठते ध्रुवम् ॥	4.8*17

**8\*12a** sā mayodbheditā vāmā  $\beta_1\beta_\omega$ ] sā mayodve \_tā vāmā  $\epsilon_2$  sā mayodve .itā vāmā  $\epsilon_3$  somayo-  
dbheditā dhāma  $\eta_2$  somād yatroditā dhārā  $\chi$  **8\*12b** sākṣāc ca  $\beta_1\beta_\omega\epsilon_2\epsilon_3$ ] sākṣād vai  $\eta_2$  sākṣāt  
sā  $\chi$  **8\*12c** pūrayen  $\beta_1\beta_\omega\epsilon_2\epsilon_3$ ] pūrayed  $\chi$  pūjayed  $\eta_2$  **mārutam divyaṃ**  $\beta_1\beta_\omega\epsilon_2\epsilon_3$ ] at-  
ulām divyām  $\eta_2\chi$  **8\*12d** suṣumṇā  $\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] suṣumṇām  $\chi$  **paścime**  $\beta_1\epsilon_2\epsilon_3\eta_2\chi$ ] paścimā  
 $\beta_\omega$  **8\*13b** niścītā  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] niścītā  $\eta_2$  **8\*13c** abhyaset  $\beta_1\beta_2\epsilon_2$ ] abhyase  $\beta_\omega$  abhyastā  
 $\eta_2\chi$  om. (eye-skip?)  $\epsilon_3$  **khecarimudrām**  $\beta_2\beta_\omega\epsilon_2$ ] khecarīm mudrām  $\beta_1$  khecarīmudrā  $\eta_2\chi$   
om.  $\epsilon_3$  **8\*13d** unmanī  $\beta_1\beta_2\beta_\omega\epsilon_2\eta_2$ ] py unmanī  $\chi$  om.  $\epsilon_3$  **sā prajāyate**  $\beta_2\beta_\omega$ ] sampajāyate  
 $\epsilon_2\eta_2\chi$  sāmprajāyate  $\beta_1$  om.  $\epsilon_3$  **8\*14a** abhyaset  $\beta_1\beta_2\beta_\omega\epsilon_2\chi$ ] abhyasat  $\epsilon_3$  abhyaste  $\eta_2$  **khecarī**  
 $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] khecarīm  $\chi$  **tāvad**  $\beta_1\beta_2\beta_\omega\chi$ ] mudrām  $\epsilon_3\eta_2$  mudrā  $\epsilon_2$  **8\*14b** yāvat  $\beta_1\beta_2\beta_\omega\chi$ ] yāvat  
 $\epsilon_2\epsilon_3\eta_2$  **nidritāḥ**  $\beta_2\epsilon_2\epsilon_3\chi$ ] nidritāḥ  $\beta_1$  nidratāḥ  $\eta_2$  nīmdratāḥ  $\beta_\omega$  **8\*14c** nidrasya  
 $\beta_1\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] nīmdrasya  $\beta_\omega$  **8\*15a** śiva  $\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] bhavet  $\beta_1$  **8\*15d** tatra  $\beta_1\beta_2\beta_\omega\epsilon_2\eta_2\chi$ ] yatra  
 $\epsilon_3$  **kālo**  $\beta_1\beta_2\beta_\omega\epsilon_3\eta_2\chi$ ] kopī  $\epsilon_2$  **8\*16b** mudrām  $\beta_1\beta_2\beta_\omega\epsilon_3\eta_2$ ] mudrā  $\epsilon_2$  **dadyāc ca**  
 $\beta_1\beta_2\beta_\omega\epsilon_3\eta_2$ ] divyā ca  $\epsilon_2$  **khecarīm**  $\beta_2\epsilon_3\eta_2$ ] khecarī  $\beta_\omega\epsilon_2$  khecare  $\beta_1$  **8\*16c** nirālambe  $\beta_2\eta_2$ ] nirālambam  
 $\beta_\omega\epsilon_2\epsilon_3$  nirālambas  $\beta_1$  **mahāśūnye**  $\beta_2\eta_2$ ] mahāśūnyam  $\epsilon_2\epsilon_3$  mahāśūnya  $\beta_\omega$  tadā  
śūnya  $\beta_1$  **8\*16d** cakre  $\beta_1\beta_2\beta_\omega\epsilon_2\eta_2$ ] cakram  $\epsilon_3$  **vyavasthitām**  $\beta_2\beta_\omega\eta_2$ ] vyavasthitām  $\epsilon_2\epsilon_3$   
vyavasthitā  $\beta_1$  **8\*17c** bhyantare  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] bhyantaram  $\eta_2$  **8\*17d** ghaṭa  $\beta_1\beta_2\beta_\omega\epsilon_3\eta_2\chi$ ] paṭa  
 $\epsilon_2$  **tiṣṭhate**  $\epsilon_2\epsilon_3$ ] tiṣṭhati  $\beta_1\beta_2\beta_\omega\eta_2\chi$

<sup>4</sup> This verse and the next one are transposed in  $\chi$ .

बाह्यवायुर्यदा लीनः स्वस्य मध्ये न संशयः ।  
स्वस्थानं गच्छति प्राणः †सूर्याङ्गे मनसा तथा† ॥ 4.8\*18

एवमभ्यस्यमानस्य वायुमार्गे दिवानिशम् ।  
अभ्यासाज्जीर्यते वायुर्मनस्तत्र विलीयते ॥ 4.8\*19

अमृतं प्लावयेद्देहमा पादतलमस्तकम् ।  
सिध्यत्येव महाकायो महाबलपराक्रमः ॥ 4.8\*20

इति खेचरी । (χ)

अथ शाम्भवी । (β<sub>1</sub>ε<sub>2</sub>)

शक्तिमध्ये मनः कृत्वा शक्तिं च मनमध्यगां ।  
मनसा मन आलोक्य तद्भ्यायेत्परमं पदम् ॥ 4.8\*21

स्वमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु ।  
सर्वं च स्वमयं कृत्वा न किञ्चिदपि चिन्तयेत् ॥ 4.8\*22

अन्तःशून्यो बहिःशून्यः शून्यकुम्भ इवाम्बरे ।  
अन्तःपूर्णा बहिःपूर्णाः पूर्णकुम्भ इवार्णवे ॥ (om. β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>) 4.8\*23

**8\*18a** yadā ε<sub>2</sub>ε<sub>3</sub>] yathā β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>η<sub>2</sub>χ **linah** β<sub>1</sub>β<sub>2</sub>ε<sub>3</sub>] lina ε<sub>2</sub> linam β<sub>ω</sub> linas η<sub>2</sub>χ **8\*18b** khasya  
madhye β<sub>1</sub>β<sub>ω</sub>] khamadhye tu β<sub>2</sub> khamadhye ca ε<sub>3</sub> khamadhyā\_ ε<sub>2</sub> tathā madhye η<sub>2</sub> tathā  
madhyo χ **na samśayaḥ** β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>3</sub>η<sub>2</sub>χ] \_\_ sayah ε<sub>2</sub> **8\*18c** svasthānaṁ gacchati prāṇaḥ  
β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>] svasthāne sthīratām eti χ **8\*18d** sūryāṅge manasā tathā β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>] sūryāṅge  
pavane tathā β<sub>1</sub>η<sub>2</sub> pavano manasā saha χ **8\*19a** abhyasyamānasya β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>] abhyasy-  
atas tasya χ **8\*19b** vāyumārge β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>η<sub>2</sub>χ] vāyor mārge ε<sub>2</sub>ε<sub>3</sub> **divānīśam** β<sub>2</sub>χ] divā niśi β<sub>1</sub>  
divādisam β<sub>ω</sub> sadānīśam η<sub>2</sub> sadānīlam ε<sub>2</sub>ε<sub>3</sub> **8\*19c** abhyāsaj jiryate β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] abhyāsāl  
liyate ε<sub>3</sub> **8\*19d** tatra vilīyate ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>] tatraiva liyate β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>χ **8\*20a** amṛtaṁ plāvayed de-  
ham β<sub>1</sub>β<sub>ω</sub>ε<sub>2</sub>] amṛte plāvayed deham ε<sub>3</sub> amṛtaṁ plavate \_\_ β<sub>2</sub> amṛtaiḥ plāvayed deham χ ajaratvam  
bhaved dehe η<sub>2</sub> **8\*20b** mastakam β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>3</sub>χ] mastake η<sub>2</sub> mastakān ε<sub>2</sub> **8\*20c** sidhyaty eva  
β<sub>ω</sub>χ] sidhyaty eva ε<sub>2</sub> sidhyaty evam ε<sub>3</sub> sidhyate ca η<sub>2</sub> sidhdadeho β<sub>2</sub> sidhdideho β<sub>1</sub> **mahākāyo**  
β<sub>2</sub>χ] mahākāryo β<sub>1</sub> mahāyogo η<sub>2</sub> sadā kāyo β<sub>ω</sub>ε<sub>2</sub> tadā kāyo ε<sub>3</sub> **8\*21** atha ε<sub>2</sub>] om. β<sub>1</sub> **śāmb-**  
**havi** β<sub>1</sub>] śāmbhavi śaktiḥ ε<sub>2</sub> **8\*21b** śaktim ca manamadhyagām ε<sub>2</sub>] śaktim ca svāmtamad-  
hyagām ε<sub>3</sub> śaktim mānasamadhyagām χ śaktim manasi madhyataḥ η<sub>2</sub> sumadhyagām β<sub>1</sub> manaḥ  
śaktes tu madhyagam β<sub>2</sub>β<sub>ω</sub> **8\*21c** mana ālokya (ārokya ε<sub>2</sub>) β<sub>1</sub>β<sub>2</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] manam ālokya β<sub>ω</sub>  
**8\*21d** tad dhyāyet β<sub>2</sub>ε<sub>2</sub>ε<sub>3</sub>] taṁ dhātāṁ β<sub>1</sub> vaddhyāyait β<sub>ω</sub> dhārayet η<sub>2</sub>χ **8\*22a** khamad-  
hye β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] khammadhye β<sub>1</sub> **8\*22c** sarvaṁ ca ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] ātmānaṁ β<sub>2</sub>β<sub>ω</sub> evam kṛ° β<sub>1</sub>  
khamayaṁ kṛtvā β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>χ] khammayam kṛtvā β<sub>2</sub>η<sub>2</sub> °tvā tayoś cāpi β<sub>1</sub> **8\*23b** śūnya β<sub>1</sub>β<sub>2</sub>η<sub>2</sub>] śūnyaḥ χ **8\*23d** pūrṇa β<sub>1</sub>β<sub>2</sub>η<sub>2</sub>] pūrṇaḥ χ **ivārṇave** η<sub>2</sub>χ] ivāmbare β<sub>1</sub> ivāmbudhau β<sub>2</sub>

बाह्यचिन्ता न कर्तव्या तथैवान्तरचिन्तनम् । सर्वचिन्तां परित्यज्य न किञ्चिदपि चिन्तयेत् ॥ (om. $\epsilon_2\epsilon_3$ )	4.8*24
संकल्पमात्रकलनैव जगत्समग्रं (a om. $\beta_1\beta_2$ ) संकल्पमात्रकलना हि मनोविलासः । (b om. $\beta_1\beta_2$ ) संकल्पमात्रमतमुत्सृज निर्विकल्पं (c om. $\beta_2$ ) आश्रित्य निश्चयमवाप्नुहि राम शान्तिम् ॥ (d om. $\beta_2$ )	4.8*25
कर्पूरमनले यद्वत्सैन्यं सलिले यथा । तथा संधीयमानं च मनस्तत्त्वे विलीयते ॥ (om. $\eta_2$ )	4.8*26
ज्ञेयं सर्वं प्रतीतं च तज्ज्ञानं मन उच्यते । ज्ञानं ज्ञेयं समं नष्टं नान्यः पन्था द्वितीयकः ॥	4.8*27
मनोदृश्यमिदं सर्वं यत्किञ्चित्सचराचरं । मनसोऽप्युन्मनीभावे द्वैताभावं प्रचक्षते ॥	4.8*28
ज्ञेयवस्तुपरित्यागाद्विलयं याति मानसम् । मानसे विलयं याते कैवल्यमवशिष्यते ॥	4.8*29

**8\*24b** cintanam  $\eta_2\chi$ ] cintanā  $\beta_2\beta_\omega$  cīntamān  $\beta_1$  **8\*24c** sarvacintāṃ parityajya  $\beta_1\beta_2\beta_\omega\chi$ ] sarvacintā parityājyā  $\eta_2$  **8\*25a** kalanaiva  $\epsilon_2\epsilon_3\eta_2\chi$ ] kalanaṃ ca  $\beta_\omega$  samagraṃ  $\beta_\omega\epsilon_2\epsilon_3\chi$ ] samastaṃ  $\eta_2$  **8\*25b** kalanā hi  $\beta_\omega\epsilon_2\epsilon_3$ ] kalanaiva  $\eta_2\chi$  vilāsaḥ  $\eta_2\chi$ ] vilāsā  $\beta_\omega$  vilinā  $\epsilon_2$  valinā  $\epsilon_3$  **8\*25c** matam utsrja  $\epsilon_3$ ] matatsrja  $\epsilon_2$  matim utsrjya  $\chi$  mim utsrja  $\beta_1$  m idam utsrja  $\beta_\omega$  kalanaiva vikṛtis tu  $\eta_2$  nirvikalpaṃ  $\beta_1\beta_\omega\epsilon_2\epsilon_3\chi$ ] nityaṃ  $\eta_2$  **8\*25d** āsṛitya  $\beta_1\beta_\omega\epsilon_2\chi$ ] āsṛita  $\epsilon_3$  samkalpa  $\eta_2$  niścayam  $\eta_2\chi$ ] niścalam  $\beta_1$  niścalayam  $\beta_\omega$  niścitam  $\epsilon_2\epsilon_3$  avāpnuhi  $\beta_\omega\epsilon_2\epsilon_3\chi$ ] avāpnudhi  $\eta_2$  anāpnuhi  $\beta_1$  rāma  $\beta_1\beta_\omega\eta_2\chi$ ] rāga  $\epsilon_3$  roga  $\epsilon_2$  **8\*26a** anale  $\beta_1\beta_\omega\epsilon_2\epsilon_3\chi$ ] anile  $\beta_2$  **8\*26c** tathā  $\beta_1\beta_2\beta_\omega\epsilon_3\chi$ ] yathā  $\epsilon_2$  samdhiyamānaṃ ca  $\beta_1\beta_2\beta_\omega\chi$ ] samdipamānaṃ ca  $\epsilon_2\epsilon_3$  **8\*26d** tattve  $\beta_2\epsilon_3\chi$ ] tāta  $\beta_1$  tatva  $\beta_\omega$  tatra  $\epsilon_2$  viliyate  $\beta_1\beta_2\beta_\omega\epsilon_2\chi$ ] valiayate  $\epsilon_3$  **8\*27a** sarvaṃ pratitaṃ  $\beta_1\beta_2\chi$ ] sarvapratitaṃ  $\beta_\omega\epsilon_2\epsilon_3$  sarvaṃ atitaṃ  $\eta_2$  **8\*27b** tajjñānaṃ  $\epsilon_2\epsilon_3$ ] jñānaṃ ca  $\eta_2\chi$  jñānaṃ tu  $\beta_1\beta_2\beta_\omega$  **8\*27c** jñeyam  $\beta_1\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] jñeya  $\beta_\omega$  samaṃ naṣṭaṃ  $\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] manam naṣṭaṃ  $\beta_1$  manas caiva  $\eta_2$  **8\*27d** panthā  $\beta_2\epsilon_2\eta_2\chi$ ] paṃtha  $\epsilon_3$  paṃthyā  $\beta_1$  panthā  $\beta_\omega$  dvitiyakaḥ  $\beta_2\epsilon_3\eta_2\chi$ ] dvitiyakaṃ  $\beta_1\epsilon_2$  dvitiyaka  $\beta_\omega$  **8\*28c** manaso'py unmani  $\beta_1\beta_2\beta_\omega\epsilon_3$ ] manasopy unmanī  $\epsilon_2$  manaso hy unmanī  $\eta_2\chi$  bhāve  $\beta_\omega\epsilon_3\eta_2$ ] bhāvai  $\beta_1$  bhāvo  $\beta_2$  bhāvād  $\chi$  om. (eye-skip?)  $\epsilon_2$  **8\*28d** dvaitābhāvaṃ pracaṣṣate  $\beta_1\beta_2\epsilon_3$ ] bhāvaṃ pracaṣṣyate  $\epsilon_2$  dvaitābhāva pracaṣṣate  $\beta_\omega$  dvaitaṃ naivopalabhyate  $\eta_2\chi$  **8\*29b** mānasam  $\beta_1\beta_2\beta_\omega\epsilon_3\eta_2\chi$ ] mārutam  $\epsilon_2$  **8\*29c** mānase  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3$ ] manaso  $\eta_2\chi$  vilayaṃ  $\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] vilaye  $\beta_2\chi$  yāte  $\beta_1\epsilon_2\epsilon_3$ ] jāte  $\beta_2\beta_\omega\eta_2\chi$  **8\*29d** avasiṣyate  $\beta_1\beta_2\beta_\omega\epsilon_3\chi$ ] anasiṣyate  $\epsilon_2$  api kalpate  $\eta_2$

लयो लय इति प्राहुः कीदृशं लयलक्षणम् ।

अपुनर्वासनोत्थानाल्लयो विषयविस्मृतिः ॥<sup>5</sup>

4.8\*30

एवं नानाविधोपायाः सम्यक्स्वानुभवान्विताः ।

समाधिमार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः ॥

4.8\*31

अथ विश्रान्तिः । ( $\epsilon_2\epsilon_3$ ) or: इति विश्रान्तिः । ( $\beta_1\beta_2$ ) [?]

सुषुम्णायै कुण्डलिन्यै सुधायै चन्द्रजन्मने ।

मनोन्मन्यै नमस्तुभ्यं महाशक्तिचिदात्मने ॥ (om.  $\eta_2$ )

4.8\*32

अशक्यतत्त्वबोधानां मूढानामपि संमतम् । [cf. 4.32ab]

प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥

4.8\*33

श्रीआदिनाथेन सपादकोटि-

लयप्रकाराः कथिता जयन्ति ।

नादानुसंधानकमेकमेव

मन्यामहे मान्यतमं लयानाम् ॥

4.9

( $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$  have 4.52 *śravaṇamukhanayana* here)

मुक्तासनस्थितो योगी मुद्रां संधाय शांभवीम् । ( $A\beta_2\Delta\chi$ )

शृणुयादक्षिणे कर्णे नादमन्तःस्थमेकधीः ॥ ( $A\beta_1\beta_2\Gamma\Delta\chi$ ) [cf. 4.33\*1]

4.10

**8\*30b** kidrśam  $\beta_1\beta_2\beta_\omega\eta_2\chi$ ] idrśam  $\epsilon_2\epsilon_3$  **8\*30c** apunarvāsano  $\beta_1\beta_2\beta_\omega\epsilon_3\eta_2\chi$ ] apurvāsano  $\epsilon_2$   
 \*tthānāl  $\beta_1\beta_2\epsilon_2\chi$ ] tthānād  $\eta_2$  tthānā  $\beta_\omega\epsilon_3$  **8\*30d** layo viśaya  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] vṛttiyā viśva  
 $\eta_2$  **8\*31b** svānubhavānvitāḥ  $\beta_1\beta_2\beta_\omega\epsilon_2\eta_2\chi$ ] svānubhavātmikāḥ  $\epsilon_3$  **8\*31c** mārgāḥ  $\beta_1\beta_2\epsilon_2\epsilon_3\chi$ ] mārgaḥ  $\eta_2$  illeg.  $\beta_\omega$  **8\*32a** suṣumṇāyai  $\beta_1\beta_2\beta_\omega\epsilon_3\chi$ ] sukhayaiḥ  $\epsilon_2$  **8\*32b** janmane  $\beta_1\beta_2\beta_\omega\chi$ ] maṇḍalāt  $\epsilon_2\epsilon_3$  **8\*32d** śakti  $\beta_1\beta_2\epsilon_2\epsilon_3$ ] śakte  $\beta_\omega$  śaktyai  $\chi$  **8\*33a** aśakya  $\beta_1\epsilon_2\epsilon_3\chi$ ] aśakyam  $\eta_2$  aśakta  $\beta_2\beta_\omega$  **8\*33b** mūḍhānām  $\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] gūḍhānām  $\beta_1$  **api saṃmatam**  $\beta_1\beta_2\beta_\omega\eta_2\chi$ ] **api saṃmatam**  $\epsilon_3$  **atisaṃmatam**  $\epsilon_2$  **8\*33d** ucyate  $\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] uttamam  $\beta_1\beta_2$  **9b** laya cett.] layaḥ  $\alpha_1\Gamma\epsilon_2$  **jayanti**  $\beta_2\beta_\omega\Gamma\delta_3\epsilon_3\eta_2\chi$ ] jayante  $\alpha_1\epsilon_2$  jaganti  $\delta_2$  yayamti  $\delta_1$  **9c** ekam eva  $\alpha_1\beta_2\chi$ ] eva  $\beta_\omega$  eva nānyam  $\epsilon_2\eta_2$  eva mānyam  $\epsilon_3$  eva kāryam  $\Gamma\Delta$  **9d** manyāmahe cett.] gānyāmahe  $\beta_2$  **mānyatamam**  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3$ ] nānyatamam  $\Gamma\Delta$  nānyamatam  $\beta_2$  tātarasam  $\eta_2$  mukhyatamam  $\chi$  **10a** muktāsana  $\alpha_1\beta_2\delta_2\delta_3$ ] muktāsane  $\delta_1\chi$  **10d** anta(h)stham ekadhīḥ  $\alpha_1\beta_1\Gamma\chi$ ] ekāntake sudhīḥ  $\delta_1$  ekāntike sudhīḥ  $\delta_2\delta_3$  atam sadā  $\beta_2$

<sup>5</sup>  $\chi$  has this verse between 4.4 and 4.5.

( $\varepsilon_2\varepsilon_3\eta_2$  have the following 5 verses after 4.42, and  $\beta_1\beta_2\beta_\omega$  after 4.33\*1)

काष्ठे प्रवर्तितो वह्निः काष्ठेन सह शाम्यति ।  
नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥ 4.11

विस्मृत्य सकलं बाह्यं नादे दुग्धाम्बुवन्मनः ।  
एकीभूयाथ सहसा चिदाकाशे विलीयते ॥ (om.  $\eta_2\chi$ ) 4.12

औदासीन्यपरो भूत्वा सदाभ्यासेन संयमी ।  
उन्मनीकरणं सद्यो नादमेवावधारयेत् ॥ (om.  $\chi$ ) 4.13

कीदृशमौदासीन्यम् । (om.  $\chi$ )

शीते काले चौपटी वा पटी वा  
पथ्याहारे गोपयो वा पयो वा ।  
भोज्ये भिक्षावृन्दमारण्यकन्दं  
पाणी द्रोणी कापि वा भोज्यपात्रे ॥ (om.  $\chi$ ) 4.14

**11a** *kāṣṭhe*  $\alpha_1\beta_1\beta_\omega\varepsilon_2\varepsilon_3\eta_2\chi$ ] *kāṣṭhaiḥ*  $\beta_2\gamma_2\Delta$  *kaṣṭhaiḥ*  $\gamma_1$  **pravartito**  $\alpha_1\beta_2\beta_\omega\Gamma\Delta\varepsilon_2\chi$ ] *pravartate*  $\varepsilon_3\eta_2$  **11b** *kāṣṭhena* *cett.*] *kaṣṭhena*  $\gamma_1$  **saha** *cett.*] *sa*  $\varepsilon_3$  **sāmyati**  $\beta_2\Gamma\delta_2\delta_3\varepsilon_2\eta_2\chi$ ] *sāmyati*  $\alpha_1\beta_\omega\delta_1$  *liyate*  $\varepsilon_3$  **11c** *nāde* *cett.*] *nā*  $\gamma_1$  **pravartitaṃ** *cett.*] *pravartite*  $\varepsilon_3$  *pravartate*  $\eta_2$  **cittam** *cett.*] *om.*  $\gamma_1$  **12a** *vismṛtya*  $\alpha_1\beta_2\beta_\omega\Gamma\delta_1\delta_2\varepsilon_2\varepsilon_3$ ] *nismṛtya*  $\delta_3$  **12b** *nāde*  $\alpha_1\beta_2\beta_\omega\gamma_2\Delta\varepsilon_3$ ] *nāda*  $\varepsilon_2$  *na*  $\gamma_1$  **dugdhāmbu**  $\alpha_1\beta_2\beta_\omega\gamma_2\Delta\varepsilon_2\varepsilon_3$ ] *gugyāmbu*  $\gamma_1$  **manah**  $\alpha_1\beta_2\gamma_2\varepsilon_2\varepsilon_3$ ] *mana*  $\beta_\omega$  *naraḥ*  $\gamma_1\Delta$  **12c** *ekibhūyātha*  $\beta_2\Gamma\delta_2\delta_3\varepsilon_2\varepsilon_3$ ] *ekibhūyā*  $\delta_1$  *ekibhūyā*  $\beta_\omega$  *ekibhūtva*  $\alpha_1$  **sahasā**  $\alpha_1\beta_2\Gamma\Delta\varepsilon_2\varepsilon_3$ ] *sahasā* *ca*  $\beta_\omega$  **12d** *cidākāśe*  $\alpha_1\beta_2\beta_\omega\Delta\varepsilon_2\varepsilon_3$ ] *vidāktośe*  $\gamma_1$  *cidākaro*  $\gamma_2$  **13a** *audāsinya*  $\delta_1\eta_2$ ] *audāsinya*  $\varepsilon_3$  *audāsina*  $\beta_2\delta_3$  *audāsinye*  $\delta_2$  *odāsinya*  $\gamma_1$  *udāsinya*  $\beta_\omega\gamma_2$  *udāsonya*  $\alpha_1$  *rdāsinya*  $\varepsilon_2$  **13c** *karaṇaṃ*  $\alpha_1\beta_2\Gamma\Delta$ ] *karaṇa*  $\beta_\omega$  *kāraṇaṃ*  $\varepsilon_2\varepsilon_3\eta_2$  **13d** *nādam* *cett.*] *bhāda*  $\varepsilon_2$  **evāvadhārayet** *cett.*] *eva* *sadābhyaset*  $\varepsilon_3$  **14** *kidṛśam*  $\alpha_1\gamma_1$ ] *kidṛśam*  $\delta_3$  *kidṛśim*  $\gamma_2$  *kidṛśyam*  $\beta_2\beta_\omega\delta_2$  *idrśam*  $\varepsilon_2\eta_2$  *kim*  $\delta_1$  *om.*  $\varepsilon_3$  **audāsinyam** *cett.*] *audāsinyam*  $\varepsilon_2\varepsilon_3$  **14a** *śīte* *cett.*] *śīti*  $\varepsilon_3$  *jñāte*  $\eta_2$  **kāle**  $\beta_2\beta_\omega\gamma_1\Delta\varepsilon_2\varepsilon_3$ ] *kāla*  $\gamma_2$  *kā*  $\eta_2$  *om.*  $\alpha_1$  **caupaṭi** *vā paṭi* *vā*  $\alpha_1$ ] *copaṭi* *vā* *paṭi* *vā*  $\varepsilon_2$  *cāpaṭi* *vā* *paṭi* *vā*  $\gamma_1\delta_3$  *cāpaṭi* *vā* *paṭikā*  $\delta_1$  *cāpaṭe* *cāpaṭi*  $\delta_2$  *caupaṭi* *vākuṭi* *vā*  $\beta_\omega\eta_2$  *cāpaṭi* *cākuṭi* *vā*  $\beta_2$  *paṭi* *vā*  $\varepsilon_3$  **14b** *pathyāhāre*  $\alpha_1\beta_\omega\varepsilon_2$ ] *pathyāhāro*  $\beta_2\gamma_2\delta_2\delta_3\varepsilon_3\eta_2$  *yathāhārā*  $\gamma_1$  «mi»*thyāhāro*  $\delta_1$  **gopayo**  $\alpha_1\beta_2\beta_\omega\Gamma\delta_2\varepsilon_2\varepsilon_3\eta_2$ ] *gopatho*  $\delta_1$  *gomayo*  $\delta_3$  **vā** *cett.*] *co*  $\eta_2$  **payo** *vā*  $\alpha_1\beta_\omega\gamma_2\delta_2\delta_3\varepsilon_2\varepsilon_3\eta_2$ ] «payo»  $\gamma_1$  *patho* *vā*  $\delta_1$  «*tha* *pānam*  $\beta_2$  **14c** *bhojye*  $\alpha_1\beta_1\beta_\omega$ ] *bhojyam*  $\varepsilon_3\eta_2$  *bhojya*  $\varepsilon_2$  *bhakṣyam*  $\beta_2\delta_1$  *bhakṣye*  $\delta_3$  *bhakṣe*  $\Gamma$  *bh.kṣy.*  $\delta_2$  **bhikṣā** *cett.*] *bhuktaṃ*  $\eta_2$  **vṛndam**  $\alpha_1\beta_2\beta_\omega\Gamma\Delta\varepsilon_2\varepsilon_3$ ] *cānam*  $\eta_2$  **āraṇyakandaṃ**  $\alpha_1\beta_\omega\gamma_2\Delta\varepsilon_3$ ] *āraṇyakandaṃ*  $\gamma_1$  *āraṇyakamda*  $\beta_\omega\varepsilon_2\eta_2$  *āraṇyakamda*  $\beta_1$  *āpaṇyakam* *vā*  $\beta_2$  **14d** *pāṇi droṇi*  $\alpha_1\beta_1\gamma_2\Delta$ ] *pāṇi droṇi*  $\varepsilon_3\eta_2$  *pāṇi drāṇi*  $\varepsilon_2$  *pāṇindrāṇi*  $\gamma_1$  *pāṇim* *droṇe*  $\beta_2$  *pāṇi*  $\beta_\omega$  **kāpi** *vā*  $\alpha_1\beta_1\varepsilon_2\varepsilon_3$ ] *kapivāṃ*  $\beta_\omega$  *kāthivā*  $\eta_2$  *karparā*  $\delta_2\delta_3$  *karpaṭam*  $\beta_2$  *kāpaṭo*  $\gamma_2$  *khaṇadā*  $\gamma_1$  *kharparo*  $\delta_1$  **bhojyapātre**  $\alpha_2\varepsilon_2$ ] *bhojyapātram*  $\alpha_1\beta_2\beta_\omega\Delta\varepsilon_3\eta_2$  *bhājapātram*  $\gamma_1$  *bhūrjapātram*  $\gamma_2$

सर्वचिन्तां समुत्सृज्य सर्वचेष्टां च सर्वदा ।

नाद एवानुसंधानान्नादे चित्तं विलीयते ॥ (om.  $\chi$ )

4.15

आरम्भश्च घटश्चैव तथा परिचयस्तथा ।

निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः<sup>#</sup> ॥

4.16

अथारम्भावस्था । (om.  $\alpha_1\beta_2\beta_\omega$ )

ब्रह्मग्रन्थेर्भवेद्भेदादानन्दः शून्यसंभवः ।

विचित्रक्वणको देहेऽनाहतः श्रूयते ध्वनिः ॥

4.17

दिव्यदेहश्च तेजस्वी दिव्यगन्धस्त्वरोगवान् । (ab om.  $\Delta\beta_\omega$ )

संपूर्णहृदयः शून्येत्वारम्भे योगवान्भवेत् ॥

4.18

अथ घटावस्था ।

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।

दृढासनो भवेद्योगी ज्ञानी देवसमस्तदा ॥

4.19

**15a sarvacintām**  $\gamma_2\Delta\epsilon_2$ ] sarvacintā  $\alpha_1\beta_2\beta_\omega\epsilon_3\eta_2$  om.  $\gamma_1$  **samutsrjya**  $\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] samutyajya  $\alpha_1$  parityajya  $\beta_2\gamma_2\Delta$  om.  $\gamma_1$  **15b ceṣṭām**  $\alpha_1\beta_2\beta_\omega\epsilon_3$ ] ceṣṭāś  $\eta_2$  ceṣṭi  $\epsilon_2$  kāle  $\Gamma\Delta$  **15c nāda** em.] nādam cett. **saṃdhānān**  $\alpha_1\beta_2$ ] saṃdhānā  $\beta_\omega$  saṃdadhyān  $\alpha_2\epsilon_2\epsilon_3\eta_2$  saṃdhatte  $\Gamma\Delta$  **16a ca** cett.] ca  $\delta_1$  **ghaṭaś** cett.] gha  $\delta_1$  **caiva** cett.] caivas  $\eta_2$  ca  $\delta_1$  **16b paricayas**  $\alpha_1\beta_2\beta_\omega\epsilon_2\eta_2$ ] paricas  $\epsilon_3$  paricayo  $\gamma_1\Delta\chi$  pariyo  $\gamma_2$  **tathā**  $\alpha_1\beta_\omega\epsilon_3$ ] tatha  $\beta_1\beta_2\epsilon_2\eta_2$  pi vā  $\delta_1$  'pi ca  $\Gamma\delta_2\delta_3\chi$  **16c niṣpattiḥ sarva** cett.] niṣpattiś ceti  $\beta_2\beta_\omega$  **16d yogāvasthā bhavanti tāḥ**  $\alpha_1$ ] yogāvasthā prakīrtitā  $\Gamma\Delta$  syād avasthācatuṣṭayam  $\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$  **17 athārambhāvasthā**  $\gamma_1\chi$ ] ārambhāvasthātha  $\gamma_2$  athārambharakṣā  $\Delta$  tatra ārambhaḥ  $\alpha_3\epsilon_2\epsilon_3$  tatra cārambhaḥ  $\eta_2$  om.  $\alpha_1\alpha_2\beta_2\beta_\omega$  **17a granther**  $\alpha_1\chi$ ] granthe  $\beta_1$  granthir  $\beta_\omega\Gamma\Delta\epsilon_3$  granthi  $\beta_2\gamma_1$  granthim  $\eta_2$  ramdhre  $\epsilon_2$  **bhedād**  $\alpha_1\beta_2\beta_\omega$ ] bhinna  $\Gamma\Delta$  bhinnā  $\eta_2$  bhinnād  $\epsilon_3$  bhedo hy  $\chi$  bhed  $\epsilon_2$  **17b ānandaḥ** cett.] ānaṃda  $\beta_2\gamma_1$  nādaḥ  $\eta_2$  **sambhavaḥ** cett.] samāmbhavaḥ  $\eta_2$  **17c vicitrakvaṇako**  $\alpha_1$ ] vicitrakvaṇiko  $\epsilon_3$  vicitrakaṇako  $\beta_\omega\epsilon_2$  vicitrakuṇako  $\eta_2$  vicitrakuṇape  $\beta_2$  vicitraḥ kvaṇako  $\chi$  vicitrakṣanike  $\delta_2\delta_3$  vicitrakṣike  $\delta_1$  vicitras tatksaṇād  $\Gamma$  **dehe** cett.] caivā  $\beta_2$  **17d 'nāhataḥ śrūyate**  $\alpha_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] sarvataḥ śrūyate  $\Gamma$  śrūyate (')nāhata ('hato  $\delta_2$ )  $\Delta$  **18a divyadehaś ca tejasvī**  $\alpha_1\beta_2\Gamma\chi$ ] ādityatejaś ca tejasvī *unm.*  $\epsilon_2$  tejasvī divyagandhaś ca  $\epsilon_3$  divyagandho divy-acakṣuś ca  $\eta_2$  om.  $\beta_\omega\Delta$  **18b divyagandhas tv arogavān**  $\alpha_1\beta_2\Gamma\chi$ ] divyagandho parogavān  $\epsilon_2$  divyadeho py arogavān  $\epsilon_3$  tejasvī ārogavān  $\eta_2$  om.  $\beta_\omega\Delta$  **18c sampūrṇa** cett.] sampūrṇe  $\epsilon_3$  **hrdayaḥ**  $\alpha_1\beta_1\epsilon_2\chi$ ] hrdaya  $\gamma_2$  hrdaye  $\beta_2\beta_\omega\gamma_1\delta_1\delta_2\epsilon_3\eta_2$  nilaye  $\delta_3$  **sūnye tv**  $\alpha_1\epsilon_2\epsilon_3$ ] sūnye  $\beta_2\Gamma\Delta\eta_2$  sūnya  $\beta_\omega\chi$  **18d ārambhe** cett.] ārambha  $\beta_\omega$  ārambho  $\eta_2$  **yogavān** cett.] bhogavān  $\gamma_1$  **19 ghaṭāvasthā** cett.] ghaṭarakṣā  $\Delta$  **19a dvitīyāyām**  $\alpha_1\beta_2\beta_\omega\Gamma\delta_2\delta_3\epsilon_2\chi$ ] dvitīyā  $\delta_1\epsilon_3^c$  dvitīye  $\eta_2$  **ghaṭi** cett.] ghaṃti  $\epsilon_3$  ghaṭām  $\epsilon_2$  bheda  $\eta_2$  **kṛtya**  $\alpha_1\beta_2\beta_\omega\gamma_1\Delta\epsilon_2\chi$ ] kṛtvā  $\gamma_2\epsilon_3$  mukte tu  $\eta_2$  **19b madhyagaḥ** cett.] madhyamaḥ  $\delta_2\delta_3$  **19c dṛḍhāsano** cett.] dṛḍhāsane  $\delta_2$  haṭhāsano  $\eta_2$  **19d deva** cett.] devaḥ  $\beta_\omega$  deha  $\beta_2\eta_2$  **tadā**  $\alpha_1\beta_2\beta_\omega\chi$ ] tathā cett.

विष्णुग्रन्थेस्तदा भेदात् परमानन्दसूचकः ।  
अतिशून्ये विमर्दश्च भेरीशब्दस् तदा भवेत् ॥

4.20

अथ परिचयावस्था । (om.  $\chi$ )

तृतीयायां ततो भित्त्वा विहायोमर्दलध्वनिः ।<sup>#</sup>  
महाशून्यं तथा याति सर्वसिद्धिसमाश्रयम् ॥ [Pāda b-4.33d lost  $\alpha_1$ ]

4.21

चित्तानन्दं ततो जित्वा सहजानन्दसंभवः ।  
दोषदुःखजरामृत्युक्षुधानिद्राविवर्जितः ॥

4.22

अथ निष्पत्त्यवस्था ।<sup>6</sup> (om.  $\chi$ )

रुद्रग्रन्थिं ततो भित्त्वा सर्वपीठगतोऽनिलः ।  
निष्पत्तौ वैणवः शब्दः कणद्वीणाकणो<sup>#</sup> भवेत् ॥

4.23

**20a** *granthes tadā*  $\alpha_1\beta_1$ ] *granthis tadā*  $\beta_\omega$  *granthe sadā*  $\epsilon_2$  *granthes tathā*  $\eta_2$  *granthar yadā*  $\beta_2$  *granthir yadā*  $\Gamma\Delta\epsilon_3$  *granthes tato*  $\chi$  **bhedāt**  $\alpha_1\beta_2\beta_\omega\epsilon_2\eta_2\chi$ ] *bhinnah*  $\Gamma\delta_1\delta_2$  *bhinnā*  $\delta_3\epsilon_3$  **20b** *paramānanda* cett.] *sadānandasya*  $\epsilon_2$  **sūcakaḥ** cett.] *sūcākā*  $\epsilon_3$  *kārakah*  $\beta_2$  **20c** *atiśūnye*  $\alpha_1\beta_1\beta_\omega\chi$ ] *atiśūnya*  $\Gamma\Delta\epsilon_3\eta_2$  *amtyaśūnye*  $\beta_2$  *api śūnyo*  $\epsilon_2$  **vimardaś ca**  $\alpha_1\beta_2\beta_\omega\chi$ ] *saṃmardā*  $\epsilon_2$  *visaṃmardo*  $\eta_2$  *vibhedaś ca*  $\Gamma\Delta\epsilon_3$  **20d** *tadā*  $\alpha_1\beta_2\beta_\omega\epsilon_3\chi$ ] *tathā*  $\Gamma\Delta\epsilon_2\eta_2$  **21** *atha* cett.] *tathā*  $\beta_2$  *om.*  $\chi$  **paricayāvasthā** cett.] *paricayaḥ*  $\epsilon_2\epsilon_3$  *om.*  $\chi$  **21a** *ṛṭṭiyāyām tato bhittvā*  $\alpha_1\beta_2\beta_\omega\delta_1\delta_3\epsilon_3$ ] *dvitīyāyām tato bhittvā*  $\delta_2$  *karnikām tu tato bhittvā*  $\Gamma$  *karttikāyām tato bhittvā*  $\epsilon_2$  *atha granthitrayaṃ bhittvā*  $\eta_2$  *ṛṭṭiyāyām tu vijñeyo*  $\chi$  **21b** *vihāyo*  $\alpha_2\epsilon_2\chi$ ] *vihāya*  $\Gamma\epsilon_3$  *vimalo*  $\delta_1\delta_3$  *mimalo*  $\delta_2$  *vimāyo*  $\beta_\omega$  *visphāro*  $\beta_2$  *jāyate*  $\eta_2$  **mardala**  $\alpha_2\beta_2\beta_\omega\Gamma\epsilon_2\eta_2\chi$ ] *mandala*  $\Delta$  *mṛḍula*  $\epsilon_3$  **dhvaniḥ**  $\alpha_2\beta_2\gamma_1\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] *dhvaniṃ*  $\gamma_2$  *dhvani*  $\beta_\omega$  **21c** *mahāśūnyam* cett.] *mahāśūnya*  $\epsilon_3$  **tathā**  $\Gamma\epsilon_2$ ] *tato*  $\Delta$  *tadā*  $\alpha_2\beta_2\beta_\omega\chi$  *tayā*  $\epsilon_3$  *samā*  $\eta_2$  **yāti** cett.] *jātiḥ*  $\epsilon_2$  **21d** *sarvasiddhi* cett.] *mahāsiddhi*  $\beta_\omega$  *siddhisādhā*<sup>6</sup>  $\beta_2$  *sarva*  $\epsilon_2$  **samāśrayam** cett.] *kaṃ āśrayaṃ*  $\beta_2$  **22a** *cit-tānandaṃ*  $\alpha_3\beta_2\Gamma\Delta\chi$ ] *cidānanda(m)*  $\alpha_2\beta_\omega\epsilon_3$  *cimṭāmanas*  $\eta_2$  *virāmānaṃ*  $\epsilon_2$  **tato** cett.] *tadā*  $\chi$  **jītvā**  $\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] *bhittvā*  $\Gamma\Delta$  **22b** *saṃbhavaḥ* cett.] *saṃbhava*  $\epsilon_2$  **22c** *doṣaduḥkha* cett.] *dokhaduḥkhe*  $\gamma_1$  **jarāmṛtyu**  $\beta_2\beta_\omega\epsilon_3\eta_2$ ] *jarāmṛtyuḥ*  $\alpha_2\epsilon_2$  *jarāvyādhī*  $\chi$  *ksudhānidrā*  $\Gamma\Delta$  **22d** *ksudhānidrā*  $\alpha_2\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] *ksudhātrṣā*  $\beta_\omega$  *jarāmṛtyu*  $\Gamma\Delta$  **vivarjitaḥ** cett.] *\*tāḥ*  $\beta_2$  *\*taṃ*  $\beta_\omega$  *trṣā* *tathā*  $\eta_2$  **23** *niṣpattyavasthā*  $\beta_2\beta_\omega\Gamma$ ] *niṣṭhāvasthā*  $\Delta$  *niṣpattiḥ*  $\epsilon_2\epsilon_3\eta_2$  **23a** *tato* cett.] *yadā*  $\chi$  **bhittvā** cett.] *bhūtvā*  $\epsilon_2$  **23b** *sarva* cett.] *śarva*  $\chi$  **gato'nilaḥ** cett.] *gatonalaḥ*  $\gamma_2$  *gatānila*  $\beta_\omega$  **23c** *niṣpattau*  $\beta_2\beta_\omega\gamma_2\chi$ ] *niṣpannau*  $\epsilon_2\epsilon_3$  *niṣpanno*  $\eta_2$  *niṣpatto*  $\gamma_1$  *niṣṭhāto*  $\Delta$  **vaiṇavaḥ śabdaḥ** cett.] *vaiṇavaśabdaḥ*  $\gamma_2$  *veṇacaśabdaṃ*  $\gamma_1$  **23d** *kvaṇadvīṇākvaṇo*  $\epsilon_3\chi$ ] *kaṇatvīṇakvaṇo*  $\epsilon_2$  *kvaṇadvīṇotvaṇo* ( $<$  *\*vīṇolbaṇo*?)  $\gamma_2$  *kvaṇatuvitākvaṇo*  $\beta_\omega$  *kvacid vīṇākvaṇo*  $\beta_2$  *kvaṇantenākvaṇo*  $\eta_2$  *kvaṇadvīṇāśamo*  $\Delta$  *kaṇavīṇāṇdgato*  $\gamma_1$

<sup>6</sup> In  $A^*\beta_2\beta_\omega\gamma_2\Delta$  the header is found after the first line of 4.23.

एकीभूतं तदा चित्तं राजयोगाभिधायकम्<sup>#</sup> ।

सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् ॥ (om.  $\varepsilon_2\varepsilon_3$ ) [ $\delta_3$  in mg. sec. m.]

4.24

राजयोगपदं प्राप्तुं सुखोपायोऽल्पचेतसाम् ।

सद्यः प्रत्ययसंधायी जायते नादजो लयः ॥ ( $\beta_1\beta_2\beta_\omega\varepsilon_2\varepsilon_3\eta_2\chi$ ) [cf. 4.32]

4.24\*1

(Verses 4.25–4.32\*8 are found after 4.52 in  $\varepsilon_2\varepsilon_3\eta_2$ )

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं महत् ।

लयामृतमयं सौख्यं राजयोगादवाप्यते ॥

4.25

हठं विना राजयोगो राजयोगं विना हठः ।

न सिध्यति ततो युग्ममा निष्पत्तेः समभ्यसेत् ॥<sup>7</sup> (om.  $\beta_\omega\Gamma\Delta\eta_2\chi$ ) [= 2.77]

4.26

राजयोगमजानन्तः केवलं हठकर्मठाः ।

ये तु तान्कर्षकान्मन्ये प्रयासफलवर्जितान् ॥ (om.  $\Gamma\Delta$ ) [ $\varepsilon_2$  ends with this]

4.27

[Alt] हठं विना राजयोगं राजयोगं विना हठं ।

ये वै चरन्ति तामन्ये प्रयासफलवर्जितान् ॥ ( $\Gamma\Delta$ )<sup>8</sup>

4.27\*1

**24a** tadā  $\alpha_2\beta_2\beta_\omega\chi$ ] tathā  $\Gamma\Delta\eta_2$  **24b** rājayogā cett.] rājayoga  $\eta_2$  rājayogo  $\beta_\omega$  **bhidhāyakam**  $\beta_\omega\gamma_2$ ] vidhāyakah  $\alpha_2$  bhidhāyanam  $\gamma_1$  bhidhānakam  $\alpha_3\beta_2\Delta\eta_2\chi$  **24c** kartāsau cett.] kartasau  $\gamma_1$  kartāsau  $\beta_\omega$  **24\*1a** padam  $\beta_\omega\varepsilon_3\eta_2\chi$ ] pada  $\beta_1\beta_2\varepsilon_2$  **prāptum**  $\eta_2\chi$ ] prāptam  $\beta_\omega$  prāptah  $\varepsilon_2$  prāpti  $\varepsilon_3$  prāptau  $\beta_1\beta_2$  **24\*1b** sukhopāyo'lpa  $\beta_1\beta_2\varepsilon_2\varepsilon_3\eta_2\chi$ ] sukhopāyogya  $\beta_\omega$  **24\*1c** samdhāyī  $\beta_2\beta_\omega\varepsilon_2\eta_2\chi$ ] samdhāyī  $\beta_1\varepsilon_3$  **24\*1d** jāyate  $\beta_1\beta_2\beta_\omega\varepsilon_2\varepsilon_3\chi$ ] sevyate  $\eta_2$  **nādajo layah**  $\beta_2\beta_\omega\varepsilon_2\chi$ ] nādajo layah  $\beta_1\eta_2$  nātra samśayah  $\varepsilon_3$  **25a** māstu  $\beta_2\Gamma\delta_1\delta_3\varepsilon_2\eta_2\chi$ ] mastu  $\beta_\omega\varepsilon_3$  nāstu  $\delta_2$  **muktir**  $\beta_2\delta_2\delta_3\varepsilon_2\eta_2\chi$ ] muktis  $\varepsilon_3$  muktim  $\beta_\omega$  śaktir  $\Gamma$  kimcid  $\delta_1$  **25b** atraivākhaṇḍitam  $\beta_2\Delta\chi$ ] atraiva khaṇḍitam  $\gamma_2$  atra vākhaṇḍitam  $\eta_2$  ātrevikhaṇḍitam  $\gamma_1$  atraivāsamḍitam  $\varepsilon_2$  tatraivākhaṇḍitam  $\beta_\omega\varepsilon_3$  **mahat** cett.] marut  $\gamma_1$  manah  $\beta_2$  bhavet  $\delta_1$  sukhām  $\chi$  **25c** layāmṛtamayaṁ A\* $\beta_2\varepsilon_2\varepsilon_3$ ] layāmṛtalayaṁ  $\beta_\omega$  layāmṛtam idam  $\gamma_2\Delta$  layāmṛdammitam  $\gamma_1$  layāmṛtakaram  $\eta_2$  layodbhavam idam  $\chi$  **saukhyam** cett.] sokhyam  $\gamma_1$  sauśyam  $\gamma_2\eta_2$  sauśsam  $\varepsilon_2$  **25d** rājayogād avāpyate cett.] rājayogam avāpyate  $\eta_2$  om.  $\delta_1$  **27b** karmaṭhāḥ  $\beta_1\varepsilon_3$ ] karmaḥ  $\varepsilon_2$  karmaṇā  $\beta_2\beta_\omega$  karmaṇah  $\eta_2$  karminah  $\chi$  **27c** ye tu tān karśakān manye  $\beta_1\beta_2$ ] ye tu tān karkaśān manye  $\varepsilon_2\varepsilon_3$  ye tungān karmavasān manye  $\eta_2$  etān abhyāsino manye  $\chi$  gap  $\beta_\omega$  **27d** prāyāsaphalavarjitān (\*varjitāḥ  $\eta_2$ )  $\varepsilon_2\varepsilon_3\eta_2\chi$ ] prāyāsaphalavarjitān  $\beta_1$  prāyāśah phalavarjitān  $\beta_2$  gap  $\beta_\omega$  **27\*1a** haṭham vinā  $\Gamma\delta_2\delta_3$ ] om.  $\delta_1$  **rājayogam**  $\gamma_2\delta_2\delta_3$ ] rājayogo  $\gamma_1$  om.  $\delta_1$  **27\*1b** haṭham  $\gamma_2\Delta$ ] haṭhaḥ  $\gamma_1$  **27\*1c** vai  $\gamma_1\Delta$ ] cai  $\gamma_2$  **caranti**  $\Delta$ ] varaṃti  $\Gamma$  **n** manye  $\gamma_1\Delta$ ] madhye  $\gamma_2$  **27\*1d** phala  $\gamma_2\Delta$ ] pralevi  $\gamma_1$

<sup>7</sup> The verse is abbreviated with *haṭham vinā rājayoga iti* in  $\varepsilon_2\varepsilon_3$ , probably because it is same as 2.77.

<sup>8</sup>  $\Gamma\Delta$  have this verse in place of 4.26–4.27.



तत्त्वं\* बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः ।

उन्मनीकल्पलतिका सद्य एवोद्भविविष्यति ॥

4.28

राजयोगः समाधिश्च उन्मनी च मनोन्मनी ।

अमरौघोऽपि चाद्वैतं निरालम्बं निरञ्जनम् ॥ ( $A^*\beta_1\beta_2\beta_\omega\Gamma\Delta$ ) [cf. 4.0\*3]

4.29

अमनस्को लयस्तत्त्वं शून्याशून्यं परं पदम् ।

जीवन्मुक्तिश्च सहजं तुर्यं चेत्येकवाचकाः ॥ ( $A^*\beta_1\beta_2\beta_\omega\Gamma\Delta$ ) [cf. 4.0\*4]

4.30

उन्मन्यवासये शीघ्रं द्वौ मार्गौ मम संमतौ । ( $A^*\beta_1\beta_2\beta_\omega\Delta\chi$ )

तत्त्वं परमसौख्यं वा नादोपासनमेव च ॥ ( $A^*\beta_1\beta_2\beta_\omega\Gamma$ )

4.31

सौख्यप्रविष्टचित्तानां मूढानामपि संमतम् । ( $A^*\beta_1\beta_2\beta_\omega\Gamma$ )

सद्यआनन्दसंधायी जायते नादजो लयः ॥ ( $A^*\beta_1\beta_2\beta_\omega\Gamma\Delta$ )

4.32

एकं सृष्टिमयं बीजं एका मुद्रा तु खेचरी ।

एको देवो निरालम्ब एकावस्था मनोन्मनी ॥ ( $\epsilon_3\epsilon_4\eta_2$ ) [= 3.48]

4.32\*1

शङ्खदुन्दुभिनादं च न शृणोति कदाचन ।

काष्ठवज्जायते देह उन्मन्यावस्थया ध्रुवम् ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4\eta_2\chi$ )

4.32\*2

**28a haṭhaḥ**  $\delta_1\chi$ ] haṭha  $\beta_1\Gamma\epsilon_4\epsilon_3$  haṭhaṃ  $\beta_2\beta_\omega\delta_2\delta_3\eta_2$  **kṣetram** cett.] kṣetre  $\epsilon_4$   
**28b audāsinyam**  $\beta_1\beta_2\beta_\omega\Gamma\delta_2\delta_3\epsilon_4\eta_2\chi$ ] audāsinyam  $\epsilon_3$  «sau»dāmanyam  $\delta_1$  **jalam tribhiḥ**  
 $\alpha_2\beta_1\beta_\omega\epsilon_3\eta_2\chi$ ] jalam smrtam  $\beta_2\Gamma\delta_1\delta_3$  jalam matam  $\delta_2$  jalaplavam  $\epsilon_4$  **28d evodbhaviṣy-**  
**ati**  $\alpha_2\beta_1\beta_2\beta_\omega\Delta\epsilon_4\epsilon_3\eta_2$ ] eva bhaviṣyati  $\Gamma$  eva pravartate  $\chi$  **29a rājayogaḥ**  $\beta_\omega\gamma_2\Delta$ ] rājayoga  
 $\alpha_2\beta_1\beta_2\gamma_1$  **ca**  $\beta_1\beta_\omega\Gamma\Delta$ ] ca hy  $\beta_2$  **29c amaraugho'pi cādvaitam**  $\beta_\omega$  (amaro\*)] amarogho  
pi vādvaitam  $\beta_1$  amaraughāpi cādvaitam  $\beta_2$  amaraudhyaighacāmdrī ca  $\gamma_2$  araughatvīmdrī  
ca  $\gamma_1$  amaroly abhicāndrī ca  $\Delta$  **29d nirālambam**  $\beta_1\beta_2\beta_\omega\Gamma$ ] nirālambo  $\Delta$  **30a amanasko**  
 $\beta_1\beta_2\beta_\omega\gamma_2\delta_1$ ] amanaskau  $\gamma_1$  amanaskam  $\delta_2\delta_3$  **layas tattvam**  $A^*\beta_1\beta_2\beta_\omega$ ] layas caiva  $\gamma_2\Delta$  lyayās  
caiva  $\gamma_1$  **30b śūnyāśūnyam**  $\beta_1\gamma_2\Delta$ ] śūnyāśūnya  $\beta_\omega\gamma_1$  śūnyāc chūnyam  $\beta_2$  **param padam**  
 $A^*\beta_1\beta_2\beta_\omega$ ] parāparam  $\Delta$  parāparam  $\gamma_1$  parāvaram  $\gamma_2$  **30c jīvanmuktis ca**  $\beta_1\beta_2\beta_\omega\gamma_2\Delta$ ] jī-  
vanmuktis  $\gamma_1$  **30d turyam**  $\beta_1\beta_2\Gamma\delta_2\delta_3$ ] turjam  $\delta_1$  tuṣkam  $\beta_\omega$  **cety eka**  $\beta_1\gamma_2\delta_1\delta_2$ ] cety eva  
 $\delta_3$  vatyaka  $\gamma_1$  caityeka  $\beta_\omega$  cityeka  $\beta_2$  **vācakāḥ**  $\gamma_1$ ] vācakim  $\gamma_2$  vācakam  $\beta_1\beta_2\beta_\omega\Delta$  **31a un-**  
**manyāvaptaye**  $\alpha_2\beta_1\beta_2\beta_\omega\chi$ ] unmanyāvāsayet  $\delta_1$  unmanyā vāsayec  $\delta_2\delta_3$  **31b dvau mārgau**  $\Delta$ ] mārgau dvau  
 $\alpha_2\beta_1\beta_2$  mārgo dvau  $\beta_\omega$  bhrūdhyanam  $\chi$  **mama sammatam**  $\alpha_2\beta_2\beta_\omega$ ] samasam-  
matam  $\beta_1\Delta$  mama sammatam  $\chi$  **31c saukhyam**  $\beta_2\Gamma$ ] sākhyam  $\alpha_2$  sāmkyam  $\beta_\omega$  vāgram  $\beta_1$   
**31d ca**  $\alpha_2\beta_\omega\Gamma$ ] vā  $\beta_1\beta_2$  **32a saukhya**  $\beta_2\gamma_1$ ] saukhyā  $\gamma_2$  sāmkyā  $\beta_1\beta_\omega$  **praviṣṭa**  $\beta_2\beta_\omega\gamma_2$ ] praviṣṭha  
 $\beta_1\gamma_1$  **32c sadya**  $\beta_1\beta_2\Delta$ ] sadyam  $\beta_\omega$  satyam  $\Gamma$  **ānanda**  $\beta_1\beta_2\beta_\omega\Gamma\delta_2\delta_3$ ] ādāya  $\delta_1$   
**samdhāyī**  $\gamma_2\delta_1\delta_3$ ] samdhayāyī  $\gamma_1$  samdhāyī  $\beta_1\delta_2$  sadāyī  $\beta_\omega$  samdhāyī  $\beta_2$  **32d jāyate** cett.] jāvate  
 $\delta_1$  **nādajo**  $\beta_2\beta_\omega\Gamma\Delta$ ] nādato  $\beta_1$  **32\*1b tu**  $\epsilon_3\epsilon_4$ ] ca  $\eta_2$  **32\*2a nādam ca**  $\beta_1\epsilon_3\epsilon_4\eta_2\chi$ ] nādaś  
ca  $\beta_\omega$  nādams ca  $\beta_2$  **32\*2c kāṣṭhavaj jāyate**  $\epsilon_3\epsilon_4\eta_2\chi$ ] sthānuvad vartate  $\beta_2$  sthānu varddhat-  
tayed  $\beta_1$  sthānu vardhate  $\beta_\omega$  **deha**  $\eta_2\chi$ ] dehe  $\epsilon_3$  dehi  $\epsilon_4$  yogī hy  $\beta_1\beta_2\beta_\omega$  **32\*2d \*vasthayā**  
 $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4\chi$ ] vasthāyam  $\eta_2$

सर्वावस्थाविनिर्मुक्तः सर्वचिन्ताविवर्जितः ।

मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4\eta_2\chi$ )

4.32\*3

( $\chi$  has Vulg 4.108 *khādyate na ca kālena...* here)

न विजानाति शीतोष्णं न दुःखं न सुखं तथा ।

न मानं नापमानं च योगी युक्तः समाधिना ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4\chi$ )

4.32\*4

अवेध्यः सर्वशस्त्राणामवध्यः सर्वदेहिनाम् ।

अग्राह्यो मन्त्रतन्त्राणां योगी युक्तः समाधिना ॥ ( $\epsilon_3\epsilon_4\eta_2\chi$ )

4.32\*5

न गन्धं न रसं रूपं न स्पर्शं न च निस्वनम् ।

नात्मानं न परं वेत्ति योगी युक्तः समाधिना ॥ ( $\beta_\omega\chi$ )

4.32\*6

( $\epsilon_3\epsilon_4\eta_2$  have 4.73 *praveśe nirgame vāme* here)

चित्तं न सुप्तं नो जाग्रत् स्मृतिमत्र च नान्यथा ।

नास्तमेति न चोदेति यस्यासौ मुक्त एव सः ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4\eta_2\chi$ )

4.32\*7

स्वस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ठते ।

निःस्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4\chi$ )

4.32\*8

नादानुसंधानसमाधिभाजं

योगीश्वराणां हृदये प्ररूढम् ।

**32\*3b** *vivarjitah*  $\beta_1\beta_2\epsilon_3\epsilon_4\eta_2\chi$ ] *vivarjitam*  $\beta_\omega$  **32\*3c** *mṛtavat*  $\epsilon_3\epsilon_4\eta_2\chi$ ] *kāṣṭhavat*  $\beta_1\beta_2\beta_\omega$  **tiṣṭhate**  $\beta_1\beta_2\epsilon_3\epsilon_4\eta_2\chi$ ] *tiṣṭhayed*  $\beta_\omega$  **32\*4a** *vijānāti*  $\epsilon_3\epsilon_4\chi$ ] *hi jānāti*  $\beta_1$  *hi jānāṃti*  $\beta_\omega$  **32\*4b** *na duḥkham na sukham*  $\beta_1\epsilon_3\epsilon_4\chi$ ] *na ca duḥkham sukham*  $\beta_\omega$  **32\*4c** *na mānam nāpamānam*  $\epsilon_3\epsilon_4\chi$ ] *na mānam cāpamānam*  $\beta_1$  *na ca mānāpamānam*  $\beta_\omega$  **32\*4d** *yuktaḥ*  $\beta_1\beta_2\chi$ ] *muktaḥ*  $\epsilon_3\epsilon_4$  *yukti*  $\beta_\omega$  **32\*5a** *avedhyaḥ* *em.* (cf. VM)] *avadhyaḥ*  $\epsilon_3\eta_2\chi$  *avadhya*  $\epsilon_4$  **32\*5b** *avadhyaḥ*  $\epsilon_3\epsilon_4\eta_2$ ] *aśakyah*  $\chi$  **32\*5c** *tantrāṇām*  $\epsilon_3\epsilon_4\eta_2$ ] *yantrāṇām*  $\chi$  **32\*5d** *yuktaḥ*  $\eta_2\chi$ ] *muktaḥ*  $\epsilon_3\epsilon_4$  **32\*6b** *na sparśam na ca nisvanam* *em.*] *sparśam na ca na śrutam*  $\beta_\omega$  *na ca sparśam na niḥsvanam*  $\chi$  **32\*6c** *na param vetti*  $\chi$ ] *paramam vetti*  $\beta_\omega$  **32\*6d** *yuktaḥ samādhinā*  $\chi$ ] *yuktisamādhinā*  $\beta_\omega$  **32\*7b** *smṛtīman na ca* *em.* (= G11)] *smṛtyamanna*  $\beta_2$  *śṛtinannaṃ ca*  $\beta_\omega$  *smṛtivarṇam*  $\epsilon_3\epsilon_4$  *na smṛtir na ca*  $\beta_1$  *smṛtivismṛti*  $\chi$  *spṛśati vastu ca*  $\eta_2$  *nānyathā*  $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4\eta_2$ ] *varjitam*  $\chi$  **32\*7c** *nāstam eti*  $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4$ ] *na vāstum eti*  $\eta_2$  *na cāstam* *eti*  $\chi$  *na codeti*  $\beta_1\beta_2\epsilon_3\epsilon_4\eta_2$ ] *na cādeti*  $\beta_\omega$  *nodeti*  $\chi$  **32\*7d** *yasyāsau*  $\beta_1\beta_2\epsilon_3\epsilon_4\chi$ ] *yathāsau*  $\eta_2$  **32\*8a** *svastho*  $\beta_\omega\epsilon_4\chi$ ] *svapno*  $\beta_1$  *supto*  $\beta_2$  *svecchā*  $\epsilon_3$  **32\*8b** *suptavad yo*  $\beta_1\beta_2\beta_\omega\chi$ ] *suptaḥ* *sadyo*  $\epsilon_3\epsilon_4$  *’vatiṣṭhate*  $\beta_\omega\epsilon_3\epsilon_4\chi$ ] *vatiṣṭhati*  $\beta_1\beta_2$  **32\*8c** *niḥsvāsochchvāsa*  $\epsilon_3\epsilon_4\chi$ ] *niśvāsośvāsa*  $\beta_\omega$  *niśvāsośvāsa*  $\beta_1$  *niḥśvāsaśvāsa*  $\beta_2$  *hīnaś ca*  $\beta_\omega\epsilon_3\epsilon_4\chi$ ] *hīnas tu*  $\beta_1\beta_2$  **32\*8d** *niścitaṃ*  $\epsilon_3\epsilon_4\chi$ ] *niścito*  $\beta_\omega$  *niścitto*  $\beta_1$  *niśceṣṭo*  $\beta_2$  **33b** *yogīśvarāṇām* *cett.*] *yogeśvarāṇām*  $\gamma_2$  *hṛdaye prarūḍham*  $\beta_2\beta_\omega\gamma_2\Delta\epsilon_3$ ] *hṛdayapra[rū]ḍham*  $\gamma_1$  *hṛdi vardhamānaṃ*  $\epsilon_2\eta_2\chi$

आनन्दमेकं वचसामवाच्यं

जानाति तं श्रीगुरुनाथ एव ॥

4.33

मुक्तासनस्थितो योगी मुद्रां संधाय शांभवीम् ।

शृणुयाद्वक्षिणे कर्णे नादमन्तर्गतं सदा ॥ ( $\beta_\omega \Gamma \Delta \epsilon_2 \epsilon_3 \eta_2$ ) [cf. 4.10]

4.33\*1

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।

नाद एवानुसंधेयो योगसाम्राज्यमिच्छता ॥<sup>9</sup> [after 4.15  $\epsilon_2 \epsilon_3 \eta_2$ ]

4.34

कर्णौ पिधाय तूलेन यं शृणोति ध्वनिं मुनिः ।

तत्र चित्तं स्थिरी कुर्याद्वावत्स्थिरपदं व्रजेत् ॥ (om.  $\eta_2$ )

4.35

अभ्यस्यमानो नादोऽयं बाह्यमावृणुते<sup>#</sup> ध्वनिम् ।

पक्षाद्विक्षेपमखिलं जित्वा योगी सुखी भवेत् ॥

4.36

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् ।

वर्धमाने ततोऽभ्यासे श्रूयते सूक्ष्मसूक्ष्मतः ॥

4.37

**33c** avācyaṃ cett.] avācyaṃ  $\epsilon_2$  agamyam  $\beta_2 \chi$  **33d** jānāti cett.] jānāty a°  $\beta_2$  jānamti  $\epsilon_2$  **taṃ** śrī  $\beta_\omega \gamma_2 \epsilon_2 \epsilon_3 \eta_2 \chi$ ] \*taḥ śrī  $\beta_2$  tattvaṃ śrī  $\gamma_1$  tattvaṃ  $\Delta$  **gurunātha** cett.] guṇanātha  $\Delta$  **eva**  $\alpha_1 \beta_2 \beta_\omega \gamma_2 \Delta \epsilon_3$ ] evaṃ  $\gamma_1$  ekaḥ  $\epsilon_2 \chi$  ekaṃ  $\eta_2$  **33\*1a** muktāsanasthito cett.] mudrāsanasthite  $\gamma_1$  **33\*1d** antargataṃ sadā  $\Gamma \Delta \epsilon_2 \epsilon_3$ ] antargataṃ mahat  $\beta_\omega \eta_2$  **34a** cintāṃ cett.] cīmtāḥ  $\eta_2$  **34b** sāvadhānena cett.] sarvadhānena  $\epsilon_2 \eta_2$  **34c** nāda evānusaṃdheyo  $\beta_2 \beta_\omega \Gamma \delta_3 \epsilon_3 \chi$ ] nādam evānusaṃdh(ye)  $\epsilon_2$  nādam evānusaṃdhatte  $\delta_1 \delta_2 \eta_2$  **34d** sāmraḥjyam cett.] sāmājyam  $\delta_2$  samrājyam  $\delta_1$  **icchatā**  $\beta_2 \beta_\omega \gamma_2 \Delta \epsilon_3 \chi$ ] icchatāṃ  $\epsilon_2$  icchati  $\gamma_1 \eta_2$  **35a** karṇau cett.] karṇo  $\alpha_1 \gamma_1$  **pidhāya**  $\alpha_1 \beta_2 \beta_\omega \Gamma \delta_2 \delta_3 \epsilon_2 \epsilon_3 \chi$ ] pi  $\delta_1$  **tūlena**  $\epsilon_2$ ] tulyena  $\beta_1$  mūlena  $\alpha_1 \beta_\omega$  hastena  $\Gamma$  hastābhyāṃ  $\beta_2 \delta_2 \delta_3 \chi$  hastābhyā[m]  $\delta_1$  śū\_ na  $\epsilon_3$  **35b** yaṃ  $\alpha_1 \epsilon_2 \epsilon_3 \chi$ ] yaḥ  $\beta_2 \Gamma \Delta$  saṃ  $\beta_1$  sa  $\beta_\omega$  **dhvaniṃ muniḥ**  $\alpha_1 \beta_2 \beta_\omega \delta_1 \delta_2 \epsilon_2 \epsilon_3 \chi$ ] dhvaniṃ muniṃ  $\gamma_1$  munir dhvaniṃ  $\gamma_2$  dhvaniṃ dhvaniḥ  $\delta_3$  **35c** sthīri  $\alpha_1 \beta_2 \beta_\omega \chi$ ] sthīraṃ  $\Gamma \Delta \epsilon_2 \epsilon_3$  **35d** sthīrapadaṃ  $\alpha_1 \beta_2 \Gamma \Delta \epsilon_2 \epsilon_3 \chi$ ] sthīparamaṃ  $\beta_\omega$  **vrajet**  $\alpha_1 \beta_2 \beta_\omega \Gamma \Delta \chi$ ] bhavet  $\epsilon_2 \epsilon_3$  **36a** nādo cett.] nātho  $\gamma_1$  **'yaṃ** cett.] yo  $\beta_2$  **36b** bāhyam āvṛṇute  $\beta_2 \gamma_2 \chi$ ] bāhyānā\_ṇute  $\gamma_1$  bāhyam āśṛṇu  $\alpha_1$  bāhyam āśṛṇate  $\beta_\omega$  bāhyamā-naśṛṇvate  $\epsilon_2$  cānyam āśṛṇute  $\eta_2$  bāhyam āvartayed  $\Delta \epsilon_3$  **dhvanim**  $\alpha_1 \gamma_2 \Delta \epsilon_3 \eta_2 \chi$ ] dhvani  $\gamma_1$  dhvaniḥ  $\beta_2 \beta_\omega \epsilon_2$  **36c** pakṣād/pakṣāt  $\alpha_1 \beta_2 \beta_\omega \Gamma \delta_2 \delta_3 \epsilon_2 \epsilon_3 \chi$ ] paścād  $\delta_1 \eta_2$  **vikṣepam akhilaṃ**  $\alpha_1 \beta_\omega \gamma_2 \delta_3 \eta_2 \chi$ ] vikṣeyam akhilaṃ  $\gamma_1$  vikṣepam atulaṃ  $\delta_1$  vikṣeyamanilaṃ  $\beta_1$  vipakṣam akhilaṃ  $\epsilon_2 \epsilon_3$  prakṣepam akṣilaṃ  $\delta_2$  vipakṣayed enaṃ  $\beta_2$  **36d** jītvā cett.] jīvo  $\eta_2$  **37a** śrūyate cett.] jāyate  $\delta_3$  **prathamābhyāse** cett.] prathame bhyāse  $\delta_1$  prathamābhyāso  $\alpha_1$  **37b** mahān cett.] mahāt  $\epsilon_2$  **37c** vardhamāne tato'bhyāse cett.] tato'bhyāse vardhamāne  $\epsilon_3 \chi$  **37d** sūkṣmasūkṣmataḥ  $\alpha_1 \beta_2 \beta_\omega \Delta \eta_2$ ] sūkṣmasūkṣmakāḥ  $\Gamma \epsilon_3 \chi$  sūkṣmata  $\epsilon_2$

<sup>9</sup> This verse is transposed with the next one in  $\beta_\omega$ .

आदौ जलधिजीमूतभेरीनिर्झरसंभवाः ।

मध्ये मर्दलशंखोत्था<sup>#</sup> घण्टाकाहलजास्तथा ॥

4.38

अन्ते तु किङ्किणीवंशवीणाभ्रमरनिखनाः ।

इति नानाविधा नादाः श्रूयन्ते देहमध्यतः ॥

4.39

महति श्रूयमाणेऽपि मेघभेर्यादिकध्वनौ ।

तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥

4.40

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने<sup>#</sup> ।

तौ त्यक्त्वा मध्यमे स्याद्वा मनो नान्यत्र चालयेत् ॥

4.41

यत्र कुत्रापि वा नादे लगति प्रथमं मनः ।

तत्रैव तत्स्थिरीभूत्वा तेन सार्धं विलीयते ॥

4.42

( $\epsilon_2\epsilon_3\eta_2$  have 4.11–4.15 and 4.34 here, and  $\beta_\omega$  4.49\*1)

**38a jimūta**  $\alpha_1\beta_2\gamma_2\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] jimūte  $\beta_1\beta_\omega\gamma_1$  **38b nirjhara**  $\beta_1\epsilon_2\epsilon_3\eta_2$ ] nirjara  $\delta_1$  nirbhara  $\beta_2\beta_\omega$  bhūrbhūra  $\delta_3$  durdura  $\delta_2$  sarāva  $\gamma_1$  śabdatu  $\gamma_2$  rsara  $\alpha_1$  jharjhara  $\chi$  **sambhavāḥ**  $\alpha_1\beta_2\epsilon_2\chi$ ] sambhavah  $\Gamma\Delta\epsilon_3$  nisvanah  $\beta_\omega\eta_2$  **38c mardala** cett.] mandala  $\delta_2\delta_3$  **śaṃkhotthā**  $\alpha_1\epsilon_2\epsilon_3\chi$ ] śaṃkhottha  $\beta_2\beta_\omega\Gamma\delta_1\delta_3\eta_2$  śaṃkhottho  $\delta_2$  **38d kāhala**  $\beta_2\beta_\omega\gamma_2\epsilon_2\epsilon_3\chi$ ] kāhala  $\alpha_1\beta_1$  kāhla  $\gamma_1$  kalaha  $\Delta$  kolāha  $\eta_2$  **jās**  $\alpha_1\beta_2\beta_\omega\chi$ ] jas  $\Gamma\Delta$  kās  $\epsilon_2\epsilon_3$  las  $\eta_2$  **39a ante**  $\alpha_1\beta_2\beta_\omega\gamma_2\Delta\epsilon_3\chi$ ] anye  $\epsilon_2\eta_2$  avai  $\gamma_1$  **tu** cett.] ca  $\delta_2$  **vamśa**  $\alpha_1\epsilon_2\epsilon_3\eta_2\chi$ ] vṛnda  $\alpha_3\beta_2\beta_\omega\Gamma\Delta$  śabda  $\alpha_2$  **39b vinā**  $\alpha_1\beta_2\beta_\omega\Gamma\Delta\eta_2\chi$ ] nādā  $\epsilon_2\epsilon_3$  **nisvanāḥ**  $\alpha_1\beta_2\epsilon_2$ ] nisvanā  $\beta_\omega\eta_2$  niḥsvanāḥ  $\epsilon_3\chi$  nisvanah  $\gamma_2\delta_1\delta_3$  niḥsvanah  $\gamma_1\delta_2$  **39c nānāvidhā**  $\alpha_1\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] nānāvidho  $\beta_\omega\Gamma\Delta$  **nādāḥ**  $\alpha_1\beta_2\eta_2\chi$ ] nādā  $\beta_\omega\epsilon_3$  nādah  $\gamma_2\Delta$  nādam  $\gamma_1$  vādāḥ  $\epsilon_2$  **39d śrūyante**  $\beta_2\epsilon_3\eta_2\chi$ ] śrūyate cett. **deha**  $\alpha_1\beta_2\beta_\omega\Gamma\Delta\chi$ ] yatra  $\epsilon_2\eta_2$  tatra  $\epsilon_3$  **madhyataḥ**  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] madhyagāḥ  $\beta_2\chi$  madhyagah  $\Gamma\Delta$  **40a mahati** cett.] mahatī  $\epsilon_3$  **śrūyamāne/-māne** cett.] [ṇya]yatamāne  $\gamma_1$  **'pi** cett.] ti  $\Gamma$  **40b megha** cett.] bhika  $\delta_2$  **ādikadhvanau**  $\Gamma\epsilon_2\eta_2$ ] ādike dhvanau  $\beta_2\beta_\omega\Delta\chi$  ādike svane  $\epsilon_3$  ādidam dhvanau  $\alpha_1$  **40c tatra**  $\alpha_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] tataḥ  $\Gamma\Delta$  **sūkṣmāt** cett.] sūkṣmā  $\epsilon_2$  sūkṣmaṃ  $\eta_2$  **sūkṣ-mataram** cett.] sūkṣmatamaṃ  $\delta_3$  nādam eva  $\eta_2$  **40d nādam eva** cett.] nādam evaṃ  $\gamma_2$  paritopi  $\eta_2$  **parāmr̥śet** cett.] parāmr̥śet  $\delta_1$  samabhyaset  $\gamma_2$  **41a ghanam** cett.] dhvanam  $\eta_2$  **vā** **sūkṣme**  $\alpha_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] vā sūkṣmaṃ  $\Gamma\delta_1\delta_2$  sūkṣmaṃ vā  $\delta_3$  **41b ghane**  $\alpha_1\beta_2\epsilon_2\epsilon_3\chi$ ] ghanen  $\beta_\omega$  ghanam  $\Gamma\Delta$  dhune  $\eta_2$  **41c tau tyaktvā madhyame syād vā** *em.*] madhyama *pro* madhyame  $\alpha_1\beta_1\beta_\omega$  madhyamaḥ *pro* madhyame  $\beta_2$  ramamāṇam api kṣipraṃ  $\epsilon_2\epsilon_3$  ramamāṇam api kṣiptaṃ  $\eta_2\chi$  paraṃ tatraiva nikṣipya  $\Gamma\Delta$  **41d nānyatra** cett.] nātra pra<sup>a</sup>  $\epsilon_2\epsilon_3\eta_2$  **cālayet** cett.] cālet  $\eta_2$  vālayet  $\gamma_1$  cālayan  $\beta_\omega$  **42b lagati** cett.] lagavi  $\gamma_1$  galati  $\eta_2$  **prathamam** cett.] prathame  $\delta_1$  **manaḥ** cett.] mataḥ  $\gamma_1$   $\delta_3\alpha_c$  **42c tatraiva tat**  $\alpha_1\beta_2\epsilon_3$ ] tatraivata  $\beta_\omega\epsilon_2$  tatraiva su<sup>a</sup>  $\gamma_2\Delta\chi$  tatraivastu  $\gamma_1$  tatraiva niś<sup>c</sup>  $\eta_2$  **sthiri** cett.] śarī  $\epsilon_2$  °calo  $\eta_2$  **bhūtvā**  $\alpha_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] bhūya  $\chi$  [bhū]yāt  $\delta_2$  kuryāt  $\Gamma\delta_1\delta_3$

मकरन्दं पिबन्मृङ्गो गन्धान्नापेक्षते यथा ।  
नादासक्तं तथा चित्तं विषयान्न हि काङ्क्षते ॥

4.43

( $\Gamma\Delta$  have 4.52\*4 *nādaśoṣahasrāṇi* here)

बद्धं विमुक्तचाञ्चल्यं नादगन्धकजारणात् । (ab om.  $\Gamma\Delta$ )  
मनःपारदमाप्नोति निरालम्बाख्यखोटतां ॥

4.44

बद्धस्तु नादगन्धेन सद्यः संत्यक्तचापलः ।

प्रयाति चेतःसूतेन्द्रः पक्षच्छिन्न इति प्रथाम् ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ )

4.44\*1

नादश्रवणतश्चित्तमन्तरङ्गभुजङ्गमः ।  
विस्मृत्य सर्वमेकाग्रः कुत्रचिन्न हि धावति ॥

4.45

**43a piban**  $\alpha_1\beta_2\beta_\omega\Gamma\delta_1\delta_3\epsilon_3\eta_2\chi$ ] pived  $\delta_2$  piven  $\epsilon_2$  **bhṛṅgo**  $\alpha_1\beta_2\beta_\omega\delta_3\epsilon_3\eta_2\chi$ ] bhṛṅgī  $\Gamma\delta_1\delta_2$  śṛmgo  $\epsilon_2$  **43b gandhān**  $\alpha_1\beta_\omega\delta_1$ ] gandhā  $\delta_2\delta_3$  gandham  $\beta_2\gamma_2\epsilon_2\epsilon_3\eta_2\chi$  gandha  $\gamma_1$  **nāpekṣate**  $\alpha_1\beta_2\beta_\omega\gamma_2\Delta\epsilon_3\chi$ ] napekṣate  $\gamma_1$  nopekṣate  $\epsilon_2\eta_2$  **yathā** cett.] 'nyathā  $\epsilon_2$  **43c nādasaktam**  $\alpha_1\beta_2\beta_\omega\delta_1\delta_2\epsilon_2\epsilon_3\eta_2\chi$ ] nādasaktam  $\Gamma\delta_3$  **43d na hi** cett.] naiva  $\epsilon_3$  api  $\delta_3$  **kāṅkṣate**  $\alpha_1\beta_2\beta_\omega\epsilon_2\chi$ ] kāṅkṣati  $\Gamma\Delta\epsilon_3\eta_2$  **44a baddham**  $\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] buddham  $\eta_2$  baṃdham  $\alpha_1$  **vimukta**  $\alpha_1\beta_2\chi$ ] vimuktaṃ  $\epsilon_2$  viyuktaṃ  $\epsilon_3\eta_2$  timukta  $\beta_\omega$  **44b gandhaka**  $\alpha_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] gandhena  $\beta_2$  gandhāya  $\beta_1$  **jāraṇāt**  $\alpha_1\beta_2\beta_\omega\epsilon_3\chi$ ] jiraṇāt  $\beta_1\epsilon_2\eta_2$  **44c manaḥ**  $\alpha_1\beta_2\gamma_2\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] mana  $\beta_\omega$  vona  $\gamma_1$  **pāradam āpnoti**  $\beta_2\epsilon_2\eta_2\chi$ ] pārada āpnoti  $\epsilon_3$  pāradham āpnoti  $\beta_\omega$  pārajam āpnoti  $\alpha_1$  pākam avāpnoti  $\gamma_2\Delta$  cāvam avāpnoti  $\gamma_1$  **44d nirālambākhyā** cett.] nirālambākṣa  $\delta_3$  **khoṭatām**  $\beta_1\beta_\omega$ ] khoṭatī  $\epsilon_2$  khoṭakam  $\epsilon_3$  khe'tanam  $\chi$  khegatam  $\eta_2$  ghoṭatām  $\alpha_1\beta_2$  ghoṭanam  $\Gamma$  codanam  $\delta_1$  yodanam  $\delta_3$  yogadam  $\delta_2$  **44\*1a baddhas**  $\beta_2$ ] baddhaḥ  $\beta_\omega\epsilon_2\epsilon_3$  baddham  $\chi$  baddha  $\eta_2$  baṃdhaḥ  $\beta_1$  **tu nādagandhena**  $\beta_2$ ] tu nādagandhena  $\chi$  sunādagandhena  $\beta_\omega$  sunādavānpana  $\beta_1$  sunāde gandhena  $\epsilon_2$  sven nādagandhena  $\eta_2$  sumdhanādena  $\epsilon_3$  **44\*1b sadyaḥ**  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] manaḥ  $\chi$  **saṃtyakta**  $\beta_1\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] sa tyakta  $\beta_\omega$  **cāpalaḥ**  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] cāpalam  $\chi$  **44\*1c cetaḥsū-tendraḥ** < 'sutendra  $\beta_\omega$ ] cetaḥsūtrendre  $\beta_2$  cet sthūlendrah  $\beta_1$  sūtacittendrah  $\epsilon_3$  sūtaḥ cittemdra  $\epsilon_2$  svataḥ caikyam imdra  $\eta_2$  sutarām sthairyam  $\chi$  **44\*1d pakṣachinna**  $\beta_1\beta_2\epsilon_2\epsilon_3$ ] pacchacchinna  $\eta_2$  chinnaṣaḥ  $\chi$  **gap**  $\beta_\omega$  **iti prathām** *em.* (=  $M_1$ )] dṛti prthām  $\beta_1$  \_ va patham  $\beta_2$  iva prabhām  $\epsilon_2$  ivāprabhuḥ  $\epsilon_3$  iva parvataḥ drumāḥ  $\eta_2$  khago yathā  $\chi$  **gap**  $\beta_\omega$  **45a nādaśravaṇataḥ cittam**  $\alpha_1\beta_2\gamma_2\Delta\epsilon_3$ ] nādaḥ śravaṇataḥ cittam ('taḥścitam  $\beta_\omega$ )  $\beta_\omega\epsilon_2$  nādaśravaṇaḥ cittam matam  $\gamma_1$  nādena praṇatam cittam  $\eta_2$  nādaśravaṇataḥ kṣipram  $\chi$  **45b antaraṅga**  $\alpha_1\beta_2\beta_\omega\Gamma\delta_3\chi$ ] am̐taraṅgā  $\eta_2$  am̐taraṅgam  $\epsilon_2\epsilon_3$  am̐taraṅ sa  $\delta_1$  sarveṣāṃ  $\delta_2$  **bhujaṅgamaḥ**  $\alpha_1\beta_2\beta_\omega\delta_1\epsilon_2\epsilon_3\eta_2\chi$ ] turaṅgamaḥ  $\gamma_2\delta_3$  turaṅgavaḥ  $\gamma_1$  antaraṅgamam  $\delta_2$  **45c viśmṛtya**  $\beta_1\beta_\omega\Gamma\epsilon_2\epsilon_3\eta_2\chi$ ] saṃsmṛtya  $\alpha_1\beta_2$  viśūnyam  $\Delta$  **sarvam**  $\alpha_1\beta_2\beta_\omega\Gamma\Delta\chi$ ] viśvam  $\epsilon_2\epsilon_3\eta_2$  **ekāgraḥ**  $\alpha_1\chi$ ] ekāgram  $\beta_2\beta_\omega\gamma_1\Delta\eta_2$  ekāgryam  $\gamma_2$  evāgraḥ  $\epsilon_3$  evāgra  $\epsilon_2$

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः ।  
नियामनसमर्थोऽयं निनादो निशिताङ्कुशः ॥

4.46

अन्तरङ्गस्य जविनो वाजिनः परिघायते ।  
नादोपास्तिरतो नित्यमवधार्यापि योगिना ॥<sup>10</sup> (cd om.  $\eta_2$ )

4.47

नादोऽन्तरङ्गसारङ्गबन्धने वागुरायते ।  
अन्तरङ्गकुरङ्गस्य \*वधे व्याधायतेऽपि च ॥<sup>11</sup> (om. A)

4.47\*1

घण्टादिनादसक्तिस्तब्धान्तःकरणहरिणस्य । ( $A\beta_1\beta_2\beta_\omega\Gamma\Delta\chi$ )  
प्रहरणमतिसुकरं स्याच्छरसंघाता प्रवीणश्चेत् ॥ ( $A\beta_1\beta_2\beta_\omega\chi$ )<sup>12</sup>

4.48

**46a manomatta**  $\alpha_1\beta_2\gamma_2\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] manomantra  $\gamma_1$  manonmatta  $\beta_\omega$  **46b viṣayodyāna** cett.]  
°dhāma  $\beta_\omega$  **cāriṇaḥ** cett.] vāriṇaṃ  $\gamma_1$  **46c niyāmana**  $\alpha_1\beta_1\omega\Delta$ ] niyāmane  $\epsilon_3$  niyamānaḥ  
 $\eta_2$  niyamaṇa  $\beta_2$  niryāmana  $\gamma_2$  niryāsane  $\epsilon_2$  niyamitra  $\gamma_1$  samartha°yaṃ  $\chi$  **samartha°yaṃ**  
cett.] niyamane  $\chi$  **46d ninādo**  $\alpha_1\beta_2\beta_\omega\Gamma\Delta$ ] nināda  $\epsilon_2\epsilon_3\eta_2\chi$  **niśitāṅkuśaḥ**  $\beta_2\beta_\omega\Gamma\epsilon_3\eta_2\chi$ ]   
niśatāṅkuḥ  $\epsilon_2$  niścayāṅkuśaḥ  $\Delta$  niyatāṅkuśaḥ  $\alpha_1$  **47a antaraṅga** cett.] aṃtaraṃgāṃ  $\delta_1\delta_2\epsilon_2$   
nādoṃtaraṃ  $\eta_2$  **syā javino**  $\beta_2\beta_\omega$ ] °syā javinaḥ  $\alpha_1$  °syā yamino  $\chi$  ca mano  $\beta_1$  turaṅgasya  $\Gamma\Delta\epsilon_2\epsilon_3$   
tu saṃgamyā  $\eta_2$  **47b vājinaḥ**  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] kariṇaḥ  $\alpha_1$  vijñānaṃ  $\Gamma\Delta$  **parighāyate**  $\alpha_1\chi$ ]   
parighātayaḥ  $\beta_1$  pariśāyate  $\beta_2$  paridhāyate  $\beta_\omega\Gamma\epsilon_2\eta_2$  paridhāvataḥ  $\epsilon_3$  parimīyate  $\delta_2\delta_3$  parimeyate  
 $\delta_1$  **47c nādoṣastir ato**  $\alpha_1\beta_1\beta_2\beta_\omega\delta_2\epsilon_2\epsilon_3\chi$ ] nādoṣastivato  $\Gamma$  nādoṣastimato  $\delta_3$  nādoṣastirator  
 $\delta_1$  om.  $\eta_2$  **47d avadhāyāpi**  $\alpha_1\beta_1\beta_\omega\delta_1\delta_3$ ] avadhāyāpi  $\gamma_2$  anadhāyāpi  $\gamma_1$  avadhāryo pi  $\beta_2$   
avadhāyā hi  $\epsilon_3\chi$  avidhāyāṃ hi  $\delta_2$  avagamyāṃ hi  $\epsilon_2$  om.  $\eta_2$  **yoginā**  $\beta_1\beta_2\beta_\omega\chi$ ] yogināṃ  $\alpha_1\epsilon_2\epsilon_3$   
yoginaḥ  $\Gamma\Delta$  om.  $\eta_2$  **47\*1a nādo'ntaraṅga**  $\beta_1\Gamma\delta_2\delta_3\epsilon_3\chi$ ] nādotaraṅga  $\beta_2\beta_\omega$  nādāntaraṅga  $\epsilon_2$   
nādaturāṅga  $\delta_1$  om.  $\eta_2$  **sāraṅga** cett.] mātāṅga  $\delta_3$  om.  $\eta_2$  **47\*1b bandhane** cett.] baṃdhāna  
 $\gamma_1$  baṃdhana  $\beta_\omega$  om.  $\eta_2$  **vāgūrayate** cett.] yāgūrayate  $\gamma_1$  om.  $\eta_2$  **47\*1c kuraṅgasya**  $\epsilon_3\chi$ ]   
turaṅgasya  $\beta_1\beta_2\beta_\omega\Gamma\delta_1\epsilon_2\eta_2$  turaṅgasyā°  $\delta_2\delta_3$  **47\*1d vadhe vyādhāyate**  $\chi$ ] nādo vyādhāyate  $\epsilon_3$   
rodhe vādhāyate  $\beta_\omega$  rodhe vādyāyate  $\beta_1$  rodhe pi pariśāyate  $\beta_2$  rodhe vā gāyate  $\epsilon_2$  rogo vā gīyate  
 $\eta_2$  bāhye pi liyate  $\gamma_1$  bodho pi liyate  $\gamma_2$  °varodhe liyate  $\delta_2$  °vabodhe liyate  $\delta_3$  gap  $\delta_1$  °pi ca  
cett.] ti ca  $\beta_1$  gap  $\delta_1$  **48a ghaṇṭādināda** (°ādī°  $\alpha_1$ )  $\alpha_1\beta_1\beta_\omega\chi$ ] ghaṇṭānināda  $\beta_2\Gamma\Delta$  **śakti** em.  
(śakti  $\alpha_2$ )] śakta  $\beta_1\beta_\omega\chi$  śaktaś ca  $\alpha_1$  śaktasya  $\Gamma\Delta$  kulīśa  $\beta_2$  **stabdāntaḥ**  $\beta_1\chi$ ] stavayāntaḥ  $\alpha_1$   
statravadhātāḥ  $\beta_\omega$  śabdāntaḥ  $\gamma_1$  śabdātāḥ  $\gamma_2$  śuddhāntaḥ  $\Delta$  pradhvānta  $\beta_2$  **karaṇaharīṇasya**  
 $\beta_1\beta_\omega\chi$ ] karaṇaṃ harīṇasya  $\alpha_1$  karaṇasya ca  $\gamma_2\Delta$  karaṇasya na  $\gamma_1$  **48b atisukaraṃ**  $\beta_1\beta_2\beta_\omega\chi$ ]   
atisukasteraṃ  $\alpha_1$  **syāc chara**  $\alpha_1\beta_1\beta_2\chi$ ] syāra  $\beta_\omega$  **saṃdhātā**  $\alpha_1\beta_1\beta_2\beta_\omega$ ] saṃdhāna  $\chi$

<sup>10</sup> In  $\Gamma\Delta$  the second hemistich only is written here and the whole verse and the next one (4.47\*1) are found after 4.49\*1. The text of the hemistich is not the same in the two instances. In the apparatus the readings of the first instance only are reported. The last Pāda of the second instance reads *avagamyā hi yogibhiḥ*.

<sup>11</sup> Transposed with the previous verse in  $\beta_1\beta_2\beta_\omega$ ;  $\eta_2$  merges the two into one: नादोऽन्तरं तु संगम्य वाजिनः परिघायते । अंतरंगतुरंगस्य रोगो वा गीयते पि च ॥

<sup>12</sup> In  $\beta_\omega$  this verse is found after 4.48.

[Alt1] अनाहतध्वनेरन्तर्ज्ञेयं यत्सूक्ष्मसूक्ष्मकम् ।

मनस्तत्र लयं याति तद्विष्णोः परमं पदम् ॥ ( $\epsilon_2\epsilon_3\eta_2$ )

4.49

[Alt2] अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।

ध्वनेरन्तर्गतं ज्ञेयं ज्ञेयस्यान्तर्गतं मनः ।

तन्मनो विलयं याति तद्विष्णोः परमं पदम् ॥ ( $A\beta_1\beta_2\beta_\omega\Gamma\Delta\chi$ )

4.49\*1

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्तते ।

निःशब्दं तत्परं ब्रह्म परमात्मा समीर्यते ॥

4.50

यत्किञ्चिन्नादरूपेण श्रूयते शक्तिरेव सा ।

यस्तच्छ्रोता निराकारः स एव परमेश्वरः ॥ (om.  $\epsilon_2\epsilon_3\eta_2$ )

4.51

श्रवणमुखनयननासानिरोधनं चैव कर्तव्यम् ।

शुद्धसुषुम्णासरणौ स्फुटममलः श्रूयते नादः ॥

[AΓΔ have this verse here, while the other mss immediately after 4.9]

4.52

**49\*1a** anāhatasya śabdasya (śabdasya  $\beta_\omega\gamma_1$ )  $\alpha_1\beta_1\beta_\omega\Gamma\Delta\chi$ ] anāhatas tu yaḥ śabdas  $\beta_2$  **49\*1b** tasya śabdasya yo dhvaniḥ  $\alpha_2\beta_2\Gamma\Delta$ ] tasya śabdasya ca dhvaniḥ  $\alpha_1$  śabdasyāmtargato dhvaniḥ  $\beta_\omega$  śabdasyāṃganabho dhvaniḥ  $\beta_1$  dhvanir ya upalabhyate  $\chi$  **49\*1c** dhvaner  $\alpha_1\beta_1\beta_2\Delta\chi$   $\gamma_{1pc}$ ] dhvanir  $\alpha_2\alpha_3\beta_\omega\Gamma$  **jñeyam**  $\alpha_1\chi$ ] geyam  $\beta_1\beta_\omega$  jyotir  $\alpha_3\gamma_1\delta_2$  jyoti  $\beta_2\gamma_2\delta_1\delta_3$  om.  $\alpha_2$  **49\*1d** jñeyasyāntar  $\chi$ ] yasyāmtvāmtar  $\alpha_1$  geyasyāntar  $\beta_1\beta_\omega$  jyotirantar  $\alpha_2\Gamma\delta_2$  jyoterantar  $\beta_2\delta_1\delta_3$  **49\*1e** tan mano vilayaṃ  $\alpha_1\alpha_2\beta_1\beta_\omega\gamma_2$ ] yan mano vilayaṃ  $\beta_2\gamma_1\delta_1\delta_3$  yan mano go-mayaṃ  $\delta_2$  manas tatra layaṃ  $\chi$  **yāti**  $\beta_1\beta_2\beta_\omega\gamma_1\Delta$ ] yāmti  $\alpha_1\gamma_2$  **50a** tāvad ā° cett.] bhāvanā°  $\eta_2$  **50b** yāvac chabdaḥ  $\alpha_1\beta_1\beta_2\beta_\omega\Gamma\epsilon_3\eta_2\chi$ ] yāvad bandhaḥ  $\delta_1\delta_3$  yāvad baddhaḥ  $\delta_2$  yāvad vādhaḥ  $\epsilon_2$  **50c** tat paraṃ cett.] paramaṃ  $\gamma_1$  **50d** paramātmā cett.] paramātmne°  $\chi$  **samīryate**  $\alpha_1\beta_2\beta_\omega\gamma_2$ ] samīryate  $\beta_1\gamma_1\Delta$  °numīryate  $\epsilon_2\epsilon_3\eta_2$  °ti gīryate  $\chi$  **51a** yat  $\alpha_1\beta_2\Gamma\Delta\chi$ ] om.  $\beta_\omega$  **nāda**  $\alpha_1\beta_2\beta_\omega\chi$ ] nāma  $\Gamma\Delta$  **51c** yas tacchrotā  $\alpha_1\beta_2\Gamma\delta_2\delta_3$ ] yat ta[cch]roto  $\delta_1$  yac chrotā ca  $\beta_\omega$  yas tattvānto  $\chi$  **52a** mukha  $\alpha_1\beta_2\beta_\omega\epsilon_2\epsilon_3$ ] puṭa  $\Gamma\Delta\eta_2\chi$  **nayana**  $\alpha_1\beta_2\beta_\omega\Gamma\Delta\epsilon_2\epsilon_3$ ] nayanayugala  $\eta_2\chi$  **nāśa** cett.] ghrāṇa  $\chi$  **nirodhanam** caiva kartavyam em. (cf. P6)] nirodhanam naiva kartavyam  $\beta_2\epsilon_2\epsilon_3$  nirodham naiva kartavyam  $\alpha_1$  nirodhanenaiva kartavyam  $\beta_\omega$  mukhapuṭasamirodhanam kāryam  $\Gamma\delta_2\delta_3$  mukhapuṭarodhane kāryam  $\delta_1$  mukharodhanam eva kartavyam  $\eta_2$  mukhānām nirodhanam kāryam  $\chi$  **52b** śuddha  $\alpha_1\beta_2\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] śrīśuddha  $\Gamma$  om.  $\beta_\omega$  **suṣumṇā**  $\alpha_1\beta_2\beta_\omega\gamma_2\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] suṣumū  $\gamma_1$  **saraṇau**  $\gamma_2\Delta\chi$ ] śarane  $\epsilon_2\epsilon_3\eta_2$  tsaraṇaḥ  $\alpha_1$  tmaśaraṇaiḥ  $\beta_2$  maraṇaiḥ  $\beta_\omega$  ṇau  $\gamma_1$  **sphuṭam** amalaḥ śrūyate  $\alpha_1\Gamma\Delta\eta_2\chi$ ] sphuṭam amalaṃ śrūyate  $\beta_\omega$  sphurad amalaḥ śrūyate  $\beta_2$  vimalaḥ saṃśrūyate  $\epsilon_3$  vimalaḥ śrūyate  $\epsilon_2$

नादः शक्तिरिति ख्यातो नादज्ञानं सदाशिवः ।

नादज्ञाने च नष्टे तदुन्मन्येवावशिष्यते ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ )

4.52\*1

नादो यावन्मनस्तावन्नादान्ते तु मनोन्मनी ।

सशब्दं कथितं व्योम निःशब्दं ब्रह्म कथ्यते ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ )

4.52\*2

सदा नादानुसंधानात् संक्षीणे वासनाचये ।

निरञ्जने च लीयेते निश्चितं चित्तमारुतौ ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ )

4.52\*3

नादकोटिसहस्राणि बिन्दुकोटिशतानि च ।

सर्वे तत्र लयं यान्ति यत्र देवो निरञ्जनः ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ )

[ $\Gamma\Delta$  have this verse immediately after 4.43]

4.52\*4

इति नादानुसंधानम् ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ )

( $\beta_\omega$  has *Kārajñāna*, *Videhamuktikathana*, and *Kālavañcana* sections here)

सर्वे हठलयोपाया राजयोगपदावधि ।

राजयोगपदं प्राप्य जायतेऽसौ निरञ्जनः ॥ ( $\beta_1\beta_2\beta_\omega$ ) [cf. 4.74]

4.52\*5

( $\epsilon_2\epsilon_3\eta_2$  have 4.74 *sarve layahathābhyāsāḥ* and 4.25ff. *astu vā māstu vā* here)

**52\*1a** *nādaḥ*  $\beta_2\beta_\omega\epsilon_3\eta_2$ ] *nāda*  $\beta_1\epsilon_2$  **khyāto**  $\epsilon_3\eta_2$ ] *kṣāto*  $\epsilon_2$  *jñeyā*  $\beta_2$  *jñeyam*  $\beta_1$  *jñeya*  $\beta_\omega$   
**52\*1b** *nādajñānam*  $\beta_1\beta_\omega\epsilon_2\epsilon_3$ ] *nādo jñānam*  $\beta_2\eta_2$  **52\*1c** *nādajñāne ca naṣṭe tad neṣṭe tat*  
 $\epsilon_2$ ] *nādajñāne vinaṣṭe ca tad*  $\epsilon_3$  *nādajñānena naṣṭena*  $\eta_2$  *jñeye jñāne vilināmṭa*  $\beta_1$  *jñeye jñāne*  
*vilinēṣṭa*  $\beta_\omega$  *jñeyo jñāne viline tu*  $\beta_2$  **52\*1d** *unmany*  $\epsilon_3$ ] *unmadhy*  $\epsilon_2$  *hy unmany*  $\eta_2$  *son-*  
*many*  $\beta_1\beta_2\beta_\omega$  **evāvaśiṣyate**  $\beta_2\eta_2$ ] *edhāvaśiṣyate*  $\epsilon_2$  *avāvaśiṣyate*  $\beta_\omega$  *enāvaśiṣyati*  $\beta_1$  *eva śiṣyate*  
 $\epsilon_3$  **52\*2b** *nādānte tu*  $\beta_1\beta_\omega\epsilon_2\eta_2$ ] *nādānte ca*  $\epsilon_3$  *tādātite*  $\beta_2$  **52\*3b** *saṃkṣiṇe*  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] *kṣi-*  
*yante*  $\chi$  **vāsanācaye**  $\beta_1\beta_2$ ] *vāsanodaye*  $\eta_2$  *vāsanāvayo*  $\beta_\omega$  *vāsanākṣaye*  $\epsilon_2$  *vāsanākṣaṇe*  
 $\epsilon_3$  *pāpasamcayāḥ*  $\chi$  **52\*3c** *ca liyete*  $\epsilon_3\eta_2$ ] *ca liyeta*  $\epsilon_2$  *viliyeta*  $\beta_2$  *viliyamṭe*  $\beta_1\beta_\omega$  *viliyete*  $\chi$   
**52\*3d** *niścitaṃ cittamārutau*  $\epsilon_3\chi$ ] *niścitta manamārutau*  $\epsilon_2$  *niścitau manamārutau*  $\eta_2$  *niścitaṃ*  
*māruto manah*  $\beta_1\beta_\omega$  *marutā niścitaṃ manah*  $\beta_2$  **52\*4c** *sarve* cett.] *sarvaṃ*  $\Upsilon_1$  **yānti** cett.]  
*yāti*  $\beta_2\delta_1$  **52\*4d** *devo* cett.] *deva*  $\beta_\omega\epsilon_2$  **nirañjanaḥ** cett.] *nirañjanam*  $\beta_\omega$  **52\*5** *iti*  
**nādānusaṃdhānam**  $\beta_1\eta_2\chi$ ] *iti nādānusaṃdhānam yathā vṛddho veti*  $\epsilon_2$  *iti nādānusaṃdhānam*  
*yathā vṛddhaiḥ prabhāṣitaṃ* (metrical!)  $\epsilon_3$  *iti nādānusaṃdhānavidhiḥ*  $\beta_2\beta_\omega$  **52\*5a** *haṭhalay-*  
*opāyā*  $\beta_2\beta_\omega$ ] *haṭhalayā bhāvayā*  $\beta_1$  **52\*5b** *padāvadhi*  $\beta_1$ ] *padāvadhiḥ*  $\beta_2$  *padāvadhiṃ*  $\beta_\omega$   
**52\*5d** 'sau  $\beta_1\beta_2$ ] *so*  $\beta_\omega$



काष्ठगोष्ठीप्रपञ्चेन<sup>#</sup> किं सखे श्रूयतामिदम् ।

पुरा मत्स्येन्द्रबोधार्थमादिनाथोदितं वचः ॥ (om.  $\epsilon_2\epsilon_3\eta_2\chi$ )

4.53

यावन्नैव प्रविशति चरन्मारुतो मध्यमार्गे

यावद्विन्दुर्न भवति दृढः प्राणवातप्रबद्धः ।

यावद्वयोस्मा सहजसदृशं जायते नैव तत्त्वं

तावत्सर्वं वदति यदिदं दम्भमिथ्याप्रलापः ॥ [after 4.5  $\epsilon_2\epsilon_3\eta_2$ ]

4.54

(The following verses 4.55–4.68 are found immediately after 4.10 in  $\epsilon_2\epsilon_3\eta_2\chi$ )

ज्ञात्वा सुषुम्णासद्भेदं कृत्वा वायुं च मध्यगम् ।

नीत्वा तमैन्दवे स्थाने प्राणरन्ध्रे निरोधयेत् ॥

4.55

तथा च वसिष्ठः । ( $\alpha_1\beta_2\beta_\omega$ )

इडायां पिङ्गलायां च चरतश्चन्द्रभास्करो ।

चन्द्रस्तामस इत्युक्तः सूर्यो राजस उच्यते ॥<sup>13</sup> (om.  $\epsilon_2\epsilon_3\eta_2\chi$ )

4.56

**53a** *kāṣṭha/kāṣṭha*  $\alpha_1\beta_1\beta_2\beta_\omega\Gamma$ ] *koṣṭha*  $\Delta$  *goṣṭhi*  $\Delta$ ] *goṣṭhi*  $\alpha_1\gamma_2$  *goṣṭha*  $\beta_\omega\gamma_1$  *mathnī*  $\beta_1$  *mathnā*  $\beta_2$  **53b** *prapañcena*  $\beta_\omega$ ] *prapañce*  $\alpha_1$  *prasañgena*  $\Gamma\Delta$  *pravacane*  $\beta_1$  *pravartam*  $\beta_2$  **53b** *kiṃ sakhe śrūyatām idam*  $\alpha_1\beta_1\beta_2\beta_\omega$ ] *nādam antargatam śṛṇu*  $\gamma_2\Delta$  *nāgadamtammatargatam śṛṇu*  $\gamma_1$  **53c** *bodhārtham*  $\alpha_1\beta_1\beta_2\beta_\omega$ ] *bodhāya*  $\Gamma\Delta$  **53d** *ādināthoditam*  $\alpha_1\beta_1\beta_2\gamma_2\Delta$ ] *ādināthotigaditam*  $\gamma_1$  *ānināthodinam*  $\beta_\omega$  **54a** *praviśati* cett.] *viśati*  $\gamma_1$  *caran* cett.] *calan*  $\gamma_2$  *palan*  $\gamma_1$  *care*  $\alpha_1$  om.  $\beta_\omega$  **54b** *bindur* cett.] *bandho*  $\epsilon_3$  *bandham*  $\epsilon_2$  **54b** *dr̥ḍhaḥ* cett.] *dr̥ḍham*  $\alpha_1\beta_1$  **54b** *vāta*  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\eta_2\chi$ ] *vātaḥ*  $\gamma_1\Delta\epsilon_3$  *vātam*  $\epsilon_2$  **54b** *prabaddhaḥ*  $\beta_2\Gamma$ ] *prabandhaḥ*  $\beta_1\epsilon_3$  *prabuddhaḥ*  $\Delta\eta_2$  *prabodhaḥ*  $\alpha_1$  *prabodhakaḥ*  $\beta_\omega$  *na bandhanaḥ*  $\epsilon_2$  *prabandhāt*  $\chi$  **54c** *vyomnā*  $\alpha_1\beta_1\beta_2\epsilon_2\epsilon_3$ ] *vyomnaḥ*  $\gamma_2\Delta\eta_2$  *mnāḥ*  $\gamma_1$  *byomna*  $\beta_\omega$  *dhyāne*  $\chi$  **54c** *sadrśam* cett.] *saṃśam*  $\gamma_1$  **54c** *tattvaṃ* cett.] *cittam*  $\beta_\omega\epsilon_3\eta_2$  **54d** *sarvaṃ* cett.] *jñānam*  $\beta_\omega\eta_2\chi$  **54d** *yad idam*  $\alpha_1\beta_2\gamma_2\delta_3\epsilon_2\epsilon_3\eta_2$ ] *tad idam*  $\delta_1\delta_2\chi$  *yadi*  $\beta_1\gamma_1$  *satatam*  $\beta_\omega$  **54d** *dambha* cett.] *ḍambha*  $\epsilon_2$  **55a** *jñātvā* cett.] *suṣu*<sup>o</sup>  $\epsilon_3$  **55a** *suṣumṇāsadbhedam*  $\alpha_1\eta_2\chi$ ] *suṣumṇāsambhedam*  $\beta_1\beta_2\beta_\omega$  *suṣumṇām saśvedam*  $\epsilon_2$  *suṣumṇābhedam* *hi*  $\gamma_2\delta_1\delta_3$  *suṣu*«m»*nāmmedehi*  $\gamma_1$  *suṣumṇābhedam* *ca*  $\delta_2$  *mnāmtagatam mārgam*  $\epsilon_3$  **55b** *kṛtvā vāyum* cett.] *vāyum* *kṛtvā*  $\epsilon_3$  *jñātvā vāyum*  $\delta_2$  **55b** *madhyagam* cett.] *madhyamaḥ*  $\beta_1$  **55c** *nītvā tam aindave sthāne em.*] *nītvā tam anavasthāne*  $\Delta$  *nītvā tāv imḍavasthāne*  $\gamma_1$  *nītvā tāvad avasthāne*  $\gamma_2$  *kṛtvāsāv aindave sthāne*  $\alpha_1\beta_\omega$  *kṛtvāsāv aidavai sthānair*  $\beta_1$  *hṛtvā mamedam* *ca sthānam*  $\beta_2$  *sthitvāsāṃcainḍave sthāne*  $\epsilon_2$  *sthitvā sadaimḍave sthāne*  $\eta_2$  *sthitvā sadaiva susthāne*  $\chi$  *samāvasthā sthitho yogī*  $\epsilon_3$  **55d** *prāṇa*  $\Gamma\delta_1\delta_3\epsilon_3\eta_2$ ] *ghrāṇa*  $\alpha_1\beta_1\beta_2\beta_\omega\epsilon_2$  *payo*  $\delta_2$  *brahma*  $\chi$  **55d** *randhre*  $\alpha_1\beta_2\beta_\omega\gamma_2\delta_2\eta_2\chi$ ] *randhram*  $\gamma_1\delta_1\delta_3\epsilon_2\epsilon_3$  *randhra*  $\beta_1$  **55d** *nirodhayet*  $\alpha_1\beta_1\beta_2\beta_\omega\delta_3\epsilon_2\epsilon_3\eta_2\chi$ ] *nirundhayet*  $\Gamma\delta_1\delta_2$  **56** *tathā ca vasiṣṭhaḥ*  $\alpha_1\beta_2$ ] *tathā vasiṣṭhavacanam*  $\alpha_2$  *tatvāva* ||  $\diamond$  ||  $\beta_\omega$  **56a** *piṅgalāyām ca*  $\alpha_1\beta_1\beta_2\Gamma\Delta$ ] *piṅgalāyāṃśca*  $\beta_\omega$  **56d** *rājasa*  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\Delta$ ] *rā* (end of the last available folio)  $\gamma_1$

<sup>13</sup>  $\gamma_1$  breaks at *sūryo rā pāda* d.

तावेव धत्तः सकलं कालं रात्रिदिवात्मकम् ।

भोक्त्री सुषुम्णा कालस्य गुह्यमेतदुदाहृतम् ॥ (bcd om.  $\eta_2$ )

4.57

तथा हि सौभद्रं नाम श्लोकचतुष्टयम् । (om.  $\varepsilon_2\varepsilon_3\eta_2\chi$ )

षट्पदं षोडशाधारं त्रिधा लक्ष्यं गुणत्रयम् ।

शेषं तु ग्रन्थविस्तारं त्रिकूटं परमं पदम् ॥ (om.  $\varepsilon_2\varepsilon_3\eta_2\chi$ )

4.58

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता ।

सा शक्तिः चालिता येन स मुक्तो नात्र संशयः ॥ ( $A\beta_1\beta_2\beta_\omega\Delta$ ) [= 3.107]

4.59

यदा कूटं त्रिकूटस्थं चित्तं चित्रं निरन्तरम् ।

कुण्डल्यास्तु प्रयोगेण स मुक्तो नात्र संशयः ॥ ( $A\beta_1\beta_2\beta_\omega$ )

4.60

द्वासप्ततिसहस्राणि नाडीद्वाराणि<sup>#</sup> पञ्जरे ।

सुषुम्णा शांभवी शक्तिः शेषास्त्वेव निरर्थकाः ॥<sup>14</sup>

4.61

**57a** *tāv eva dhattaḥ sakalaṃ*  $\alpha_1\beta_1$ ] *tāv eva dattaḥ sakalaṃ*  $\gamma_2\delta_2\delta_3$  *tā eva dhattaḥ sakalaṃ*  $\delta_1$  *tāmve dhattaḥ sakala*  $\beta_\omega$  *tau eva vahataḥ sarvaṃ*  $\beta_2$  *sūryācandramasau dhattaḥ*  $\varepsilon_3\chi$  *sūryacandrau sadā dhatte*  $\varepsilon_2$  *sūryācandramasau kṛtvā*  $\eta_2$  **57b** *kālaṃ*  $\beta_1\gamma_2\Delta\varepsilon_3\chi$ ] *kāla*  $\alpha_1\beta_2$  *kālāṃ*  $\varepsilon_2$  *om.*  $\beta_\omega\eta_2$  *rātrīṃdivātmakam*  $\chi$ ] *rātrīdivātmakam*  $\alpha_1\beta_1\beta_2\gamma_2\varepsilon_3$  *rātrīndinātmakam* (*rātrīdi*<sup>o</sup>  $\delta_2$ )  $\Delta$  *rātrīdivātmakam* *yogavit*  $\beta_\omega$  *śa trīdivātmakam*  $\varepsilon_2$  *om.*  $\eta_2$  **57c** *bhoktrī*  $\alpha_1\beta_1\gamma_2\Delta\varepsilon_3\chi$ ] *bhoktrī*  $\varepsilon_2$  *bhoktā*  $\beta_\omega$  *bhoktr*  $\beta_2$  *om.*  $\eta_2$  **57d** *guhyam etad*  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\varepsilon_2\varepsilon_3\chi$ ] *guptam etad*  $\delta_1$  *sattvam etad*  $\delta_3$  *supyate tad*  $\delta_2$  *om.*  $\eta_2$  **58** *tathā hi*  $\alpha_1\beta_2\beta_\omega\Delta$ ] *tathāpi hi*  $\beta_1$  *tathā*  $\gamma_2$  *saubhadraṃ nāma*  $\alpha_1\Delta$ ] *saubhadranāmā*  $\gamma_2$  *saubhadreyaṃ nāma*  $\beta_1\beta_2\beta_\omega$  *post* *catuṣṭayam add.* *āha*  $\gamma_2$  **58b** *trīdhā lakṣ(y)aṃ*  $\beta_\omega\gamma_2\delta_1\delta_2$ ] *trīdhā bhajyaṃ*  $\alpha_1$  *trīdhā yuktam*  $\delta_3$  *trīdhākṣa* *ca*  $\beta_1$  *trīlakṣyaṃ* *ca*  $\beta_2$  **58c** *śeṣaṃ tu*  $\alpha_1\beta_1\beta_2\beta_\omega$ ] *śeṣas tu*  $\gamma_2\Delta$  *grantha*  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\delta_1\delta_2$ ] *granthi*  $\delta_3$  *vistāraṃ*  $\alpha_1\beta_1\beta_2\beta_\omega$ ] *vistāras*  $\gamma_2\Delta$  **58d** *trikūṭam*  $\alpha_1\beta_2\beta_\omega\gamma_2\delta_1$ ] *trikoṭi*  $\beta_2$  *trirūpaṃ*  $\delta_2\delta_3$  **59c** *cālītā*  $\alpha_1\beta_1\beta_2\beta_\omega$ ] *kālītā*  $\delta_1\delta_2$  *kelītā*  $\delta_3$  **59d** *mukto*  $\Delta$ ] *yogī*  $\alpha_1\beta_1\beta_2\beta_\omega$  **60b** *citraṃ*  $\alpha_1$ ] *tatra*  $\beta_1\beta_2\beta_\omega$  **nirantaram**  $\alpha_1\beta_1\beta_\omega$ ] *nirāñjanaṃ*  $\beta_2$  **60c** *prayogeṇa*  $\alpha_1\beta_1\beta_\omega$ ] *prabodhena*  $\beta_2$  **61a** *dvāsaptati*  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\Delta\chi$ ] *dvisaptati*  $\varepsilon_2\varepsilon_3$  *om.*  $\eta_2$  **61b** *nāḍīdvārāṇi*  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\varepsilon_3\chi$ ] *nāḍīdvāre* *ca*  $\varepsilon_2$  *nāḍīnāṃ deha*  $\delta_2\delta_3$  *nāḍīnāṃdeda*  $\delta_1$  *datvā kārāpi*  $\eta_2$  *pañjare* *cett.*] *pañkaje*  $\alpha_1$  **61d** *śeṣās tv eva*  $\alpha_1\beta_1\beta_2\beta_\omega\delta_2\delta_3\varepsilon_2\chi$ ] *śeṣās tv evaṃ*  $\eta_2$  *śeṣās caiva*  $\gamma_2\delta_1\varepsilon_3$  **nirarthakāḥ** *cett.*] *nivarttakāḥ*  $\varepsilon_2$  *nira* (end of the last existing folio)  $\delta_2$

<sup>14</sup>  $\delta_2$  breaks at *nira* in pāda d.

वायुः परिचितो यत्नादग्निना सह कुण्डलीम् ।

बोधयित्वा सुषुम्णायां प्रविशेदविरोधतः ॥ (cd om.  $\eta_2$ ) 4.62

सुषुम्णावाहिनि प्राणे सिध्यत्येव मनोन्मनी । (ab om.  $\eta_2$ )

अन्यथा विविधाभ्यासाः प्रयासायैव योगिनाम् ॥ 4.63

पवनो बध्यते येन मनस्तेनैव बध्यते ।

मनश्च बध्यते येन पवनस्तेन बध्यते ॥ (cd om.  $\gamma_2\eta_2$ ) 4.64

हेतुद्वयं तु चित्तस्य वासना च समीरणः ।

तयोर्विनष्ट एकस्मिन्द्रुतं द्वावपि नश्यतः ॥<sup>15</sup> 4.65

मनो यत्र विलीयते पवनस्तत्र लीयते ।

पवनो लीयते यत्र मनस्तत्रैव लीयते ॥<sup>16</sup> (cd om.  $\epsilon_2\epsilon_3$ ) 4.66

**62a paricito**  $\alpha_1\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] paricīpta  $\beta_\omega$  sa parito  $\gamma_2$  samparito  $\delta_1\delta_3$  parivṛtto  $\beta_1$  **yatnād**  $\alpha_1\beta_1\beta_2\gamma_2\delta_1\epsilon_2\epsilon_3$ ] yadvad  $\delta_3$  yasmād  $\eta_2\chi$  nādād  $\beta_\omega$  **62b agninā**  $\beta_1\beta_2\beta_\omega\delta_1\delta_3\epsilon_2\epsilon_3\eta_2\chi$ ] ṛgvinā  $\gamma_2$  yaṣṭinā  $\alpha_1$  **kuṇḍalim**  $\delta_3\chi$ ] kuṇḍalī  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\delta_1\epsilon_2\epsilon_3\eta_2$  **62d praviśed**  $\alpha_1\beta_1\beta_2\gamma_2\delta_1\delta_3\epsilon_2\epsilon_3\chi$ ] praveśad  $\beta_\omega$  *om.*  $\eta_2$  **avirodhataḥ**  $\alpha_1\gamma_2\delta_1\delta_3$ ] anirodhataḥ  $\beta_1\beta_2\beta_\omega\epsilon_3\chi$  atirodhataḥ  $\epsilon_2$  *om.*  $\eta_2$  **63a vāhini**  $\beta_2\beta_\omega\gamma_2\delta_3\chi$ ] vāhinī  $\alpha_1\beta_1\epsilon_2\epsilon_3$  hini  $\delta_1$  *om.*  $\eta_2$  **63b sidhyaty eva**  $\beta_1\beta_2\beta_\omega\gamma_2\delta_1\epsilon_2\epsilon_3\chi$ ] siddhyety eva  $\alpha_1$  siddhyatīva  $\delta_3$  *om.*  $\eta_2$  **63c anyathā vividhā**  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2$ ] anye ca vividhā  $\delta_3$  anye ye vividhā  $\delta_1$  anyathā tv itare  $\epsilon_2\epsilon_3$  anyathā tv itarā  $\chi$  atha cittāntare  $\eta_2$  **bhyāsāḥ** (°sā«h»  $\delta_3$ )  $\alpha_1\beta_2\delta_3\chi$ ] bhyāsā  $\beta_\omega\gamma_2\delta_1$  bhyāsāt  $\beta_1\epsilon_2$  bhyāsa  $\epsilon_3\eta_2$  **63d prayāsāyaiva**  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\delta_3\chi$ ] prāyāsās caiva  $\delta_1$  prayāsā eva  $\epsilon_3$  prayāsā eka  $\epsilon_2$  pratyāsā jīva  $\eta_2$  **yoginām**  $\alpha_1\beta_1\beta_2\gamma_2\delta_1\delta_3\epsilon_3\chi$ ] yoginā  $\beta_\omega\eta_2$  yoginī  $\epsilon_2$  **64b manas tenaiva badhyate**  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\delta_1\delta_3\epsilon_2\epsilon_3\chi$ ] tenaiva badhyate manāḥ  $\eta_2$  **64c manas ca**  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3\chi$ ] manas tu  $\delta_1\delta_3$  manas tad  $\beta_2$  **64d pavanas tena**  $\alpha_1\beta_1\beta_2\delta_1\delta_3\epsilon_2\epsilon_3\chi$ ] pavanamana  $\beta_\omega$  **65a hetu**  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\delta_1\epsilon_2\epsilon_3\eta_2\chi$ ] deha  $\delta_3$  **dvayaṃ tu**  $\alpha_1\delta_3\eta_2\chi$ ] dvayaṃ hi  $\beta_1\beta_\omega\gamma_2$  dvayaṃ ca  $\beta_2\delta_1$  dvayasya  $\epsilon_2\epsilon_3$  **cittasya**  $\alpha_1\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] manaso  $\gamma_2\delta_1\delta_3$  **65d drutaṃ dvāv api naśyataḥ**  $A^*$ ] tau dvāv api vinaśyataḥ  $\beta_1\beta_\omega\epsilon_2\epsilon_3\chi$  ubhāv api vinaśyataḥ  $\beta_2\gamma_2\delta_3\eta_2$  svabhāvo pi vinaśyataḥ  $\delta_1$  **66a vilīyeta**  $\alpha_1\beta_1\beta_2\gamma_2\delta_1\delta_3\epsilon_2\epsilon_3\chi$ ] vilīyate  $\beta_\omega$  **66b pavanas**  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\delta_1\delta_3\chi$ ] mārutas  $\epsilon_2\epsilon_3$  **66c pavano liyate yatra**  $\alpha_1\beta_2\gamma_2\chi$ ] pavano yatra liyeta  $\delta_1\delta_3$  pavano yatra liyate  $\beta_1\beta_\omega$  *om.*  $\epsilon_2\epsilon_3$  **66d tatraiva liyate**  $\alpha_1\beta_1\beta_2\beta_\omega\delta_1\delta_3$ ] tatra vilīyate  $\gamma_2\chi$  *om.*  $\epsilon_2\epsilon_3$

<sup>15</sup>  $\delta_1$  has this verse and the next one after 4.67.

<sup>16</sup>  $\eta_2$  have an abridged version: यत्रैव लीयते वायुर्मनस्तत्रैव लीयते;  
 $\epsilon_3$  has an incomplete passage एकत्र[म]इतिरौ after this verse.

दुग्धाम्बुवत्संमिलितौ सदैव  
तुल्यक्रियौ मानसमारुतौ हि ।  
यावन्मनस्तत्र मरुत्प्रवृत्ति-  
र्यावन्मरुच्चापि मनःप्रवृत्तिः ॥

4.67

तत्रैकनाशादपरस्य नाश  
एकप्रवृत्तेरपरप्रवृत्तिः ।<sup>17</sup>  
अध्वस्तयोश्चेन्द्रियवर्गबुद्धि-  
र्विध्वस्तयोर्मोक्षपदस्य सिद्धिः ॥

4.68

वायुमार्गेण संचारी सकलां लभते\* महीम् ।  
तथाष्टगुणमैश्वर्यं सत्यं सत्यं वरानने ॥ (om. χ) [after 4.12 ए२ए३η२]

4.69

**67a** sadaiva α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>] tathaiva γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub> ubhau tau η<sub>2</sub>χ **67b** mānasamārutau  
α<sub>1</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] mārutamānasau β<sub>1</sub>β<sub>2</sub> hi α<sub>1</sub>β<sub>1</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] ca β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub> **67c** yāvan  
manas α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>2</sub>ε<sub>3</sub>] yato marut η<sub>2</sub>χ marut α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>2</sub>ε<sub>3</sub>] manah η<sub>2</sub>χ  
pravṛttir α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>3</sub>η<sub>2</sub>χ] pravṛddhitti ε<sub>2</sub> **67d** yāvan α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>] yato η<sub>2</sub>χ om.  
(pāda d om.) ε<sub>2</sub>ε<sub>3</sub> maruc cāpi α<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>च७β<sub>1</sub>β<sub>2</sub>,] marut tatra β<sub>ω</sub> manas tatra η<sub>2</sub>χ om. ε<sub>2</sub>ε<sub>3</sub>  
manah α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>] marut η<sub>2</sub>χ om. ε<sub>2</sub>ε<sub>3</sub> pravṛttiḥ α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>χ] nivṛttiḥ η<sub>2</sub> om.  
ε<sub>2</sub>ε<sub>3</sub> **68a** tatraika α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>χ] atraika ε<sub>2</sub>ε<sub>3</sub> ekasya η<sub>2</sub> nāśa α<sub>1</sub>β<sub>2</sub>γ<sub>2</sub>δ<sub>3</sub>χ] nāśam δ<sub>1</sub>  
nāśah ε<sub>2</sub>ε<sub>3</sub> nāśas η<sub>2</sub> nāśe β<sub>1</sub> nāśo β<sub>ω</sub> **68b** ekapravṛtter α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>ε<sub>2</sub>χ] ekapravṛttāy δ<sub>1</sub>δ<sub>3</sub>ε<sub>3</sub>  
tatraikavṛtter η<sub>2</sub> aparapravṛttiḥ α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>2</sub>ε<sub>3</sub>χ] aparasya vṛttiḥ η<sub>2</sub> **68c** adhvastayoś  
α<sub>1</sub>β<sub>1</sub>χ] adhvastayor ε<sub>3</sub> adhyastayor γ<sub>2</sub> adhastayor δ<sub>1</sub>δ<sub>3</sub> addhastayoś ε<sub>2</sub> adhastayoś β<sub>2</sub>η<sub>2</sub> atastayoś  
β<sub>ω</sub> **cendriya** α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>η<sub>2</sub>χ] indriya γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>3</sub> **buddhir** α<sub>1</sub>α<sub>3</sub>] vudhir β<sub>ω</sub> vṛddhir γ<sub>2</sub>δ<sub>3</sub>  
vṛttiḥ δ<sub>1</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ baṁdhir β<sub>1</sub> śuddhir α<sub>2</sub>β<sub>2</sub> **68d** vidhvastayor α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>3</sub>] vivṛddhāyor γ<sub>2</sub>  
vijñātayor η<sub>2</sub> addhvastayor ε<sub>2</sub> pradhvastayor χ **mokṣapadasya siddhiḥ** α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>δ<sub>1</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ]  
mokṣapathasya siddhiḥ δ<sub>3</sub> mokṣapradasya siddhiḥ γ<sub>2</sub> **69a** vāyu α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>3</sub>ε<sub>2</sub>η<sub>2</sub>] vāyur δ<sub>1</sub>ε<sub>3</sub>  
mārgēṇa saṁcārī δ<sub>1</sub>δ<sub>3</sub>] mārgēṇa saṁcāre α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub> mārgē tha saṁcāre ε<sub>2</sub> mārgē ca saṁcāre  
η<sub>2</sub> mārgē py asaṁcāre ε<sub>3</sub> **69b** sakalām α<sub>1</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>] sakalam β<sub>2</sub>ε<sub>2</sub>ε<sub>3</sub> sa phalam η<sub>2</sub> sakalyāt β<sub>1</sub>  
labhate α<sub>1</sub>β<sub>1</sub>ε<sub>3</sub>η<sub>2</sub>] labhyate β<sub>2</sub>ε<sub>2</sub> bhramate γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub> carate β<sub>ω</sub> **mahīm** α<sub>1</sub>β<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>] mahi β<sub>2</sub>β<sub>ω</sub>  
mahaḥ ε<sub>2</sub>ε<sub>3</sub> mahān η<sub>2</sub> **69c** tathāṣṭa α<sub>1</sub>δ<sub>1</sub>δ<sub>3</sub>] na tathā γ<sub>2</sub> tato'ṣṭa ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub> athāṣṭa β<sub>2</sub>β<sub>ω</sub> aṣṭadhā  
β<sub>1</sub> **69d** satyaṁ varānane α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>] ity āha śaṁkaraḥ ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>

<sup>17</sup> In δ<sub>1</sub> Pādas ab and cd are transposed; ε<sub>3</sub> inserts here a variant reading for Pāda a : एकस्य ना < शा > द परस्य नाशः.

तथा विश्वरूपाचार्यः । (Aβ<sub>1</sub>β<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>)

यदा संक्षीयते प्राणो मानसं च विलीयते ।

तदा समरसत्वं यत्समाधिः सोऽभिधीयते ॥ (om. β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>) [after 4.0\*5 χ] 4.70

मनःस्थैर्ये स्थिरो वायुस्ततो बिन्दुः स्थिरो भवेत् ।

बिन्दुस्थैर्योदयात्पुत्र पिण्डस्थैर्यं प्रजायते ॥ (om. β<sub>ω</sub>) [after 4.12 ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] 4.71

दृष्टिः स्थिरा यस्य विनैव दृश्या-

द्वायुः स्थिरो यस्य विना प्रयत्नात् ।

चित्तं स्थिरं यस्य विनावलम्बात्

स एव योगी स गुरुः स सेव्यः ॥ (om. ε<sub>2</sub>χ) 4.72

प्रवेशे निर्गमे वामे दक्षिणे चोर्ध्वमप्यधः ।

न यस्य वायुर्वहति स मुक्तो नात्र संशयः ॥ (om. ε<sub>2</sub>χ) [before 4.32\*7 ε<sub>3</sub>η<sub>2</sub>] 4.73

सर्वे हठलयोपाया राजयोगस्य सिद्धये ।

राजयोगसमारूढः पुरुषः कालवञ्चकः ॥ [after 4.52 ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>] 4.74

**70** tathā α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>] tathā ca α<sub>2</sub> tathāha α<sub>3</sub> om. γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub> **70a** samkṣīyate α<sub>1</sub>β<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>χ] sa kṣīyate β<sub>1</sub>γ<sub>2</sub>  
**70b** ca viliyate α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>δ<sub>3</sub>] ca praliyate γ<sub>2</sub>χ praviliyate δ<sub>1</sub> **70c** yat α<sub>1</sub>β<sub>2</sub>γ<sub>2</sub>] yaḥ δ<sub>1</sub> hi δ<sub>3</sub> ca β<sub>1</sub>χ  
**70d** samādhiḥ so'bhidhiyate α<sub>1</sub>β<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>] samādhi sau bhidhiyate β<sub>1</sub> samādhir abhidhiyate χ  
**71a** manaḥ α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>χ] mana ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub> **sthairye** α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>γ<sub>2</sub>ε<sub>2</sub>η<sub>2</sub>χ] sthairya δ<sub>1</sub> sthairyaṃ δ<sub>3</sub>  
sthairyaḥ ε<sub>3</sub> **sthiro** cett.] sthito ε<sub>3</sub>χ **71b** binduḥ α<sub>1</sub>γ<sub>2</sub>δ<sub>3</sub>ε<sub>3</sub>χ] bindu β<sub>1</sub>β<sub>2</sub>δ<sub>1</sub>ε<sub>2</sub>η<sub>2</sub> **sthiro**  
cett.] sthito δ<sub>3</sub> **71c** bindu cett.] binduḥ γ<sub>2</sub> **sthairyodayāt** α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>δ<sub>3</sub>] sthairyād yathā δ<sub>1</sub>  
sthairyād dayā η<sub>2</sub> sthairyād athā γ<sub>2</sub> sthairyodayā ε<sub>2</sub> sthairye dayā ε<sub>3</sub> sthairyāt sadā χ **putra**  
α<sub>1</sub>β<sub>1</sub>] panna γ<sub>2</sub> mūtra β<sub>2</sub> satyaṃ δ<sub>3</sub>ε<sub>2</sub>ε<sub>3</sub> satvaṃ η<sub>2</sub>χ gap δ<sub>1</sub> **72a** vinaiva α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>3</sub>η<sub>2</sub>] vinā ca δ<sub>3</sub> vināpi γ<sub>2</sub>δ<sub>1</sub> **drśyād** α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>3</sub>] drśyaṃ γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>η<sub>2</sub> **72b** vinā prayatnāt cett.]  
vināpi yatnaṃ γ<sub>2</sub> **72c** vināvalambāt α<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>3</sub>] vināvalaṃnaṃ η<sub>2</sub> vināvalaṃbanam δ<sub>1</sub> vinā  
vilambāt β<sub>1</sub> vinā balaṃ ca δ<sub>3</sub> vinā prayatnāt γ<sub>2</sub> **72d** sa guruḥ cett.] sadguruḥ η<sub>2</sub> **sa**  
sevyāḥ cett.] sa śiṣyaḥ γ<sub>2</sub>δ<sub>1</sub> **73a** vāme α<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>η<sub>2</sub>] vāpi β<sub>1</sub> cāpi ε<sub>3</sub> **73b** cordhvam  
apy adhaḥ α<sub>1</sub>β<sub>1</sub>] cordhvage'py adhaḥ β<sub>2</sub> cordhvamadhyamaḥ δ<sub>3</sub> cordhvamadhyagaḥ γ<sub>2</sub>δ<sub>1</sub> cord-  
hvamadhyataḥ ε<sub>3</sub>η<sub>2</sub> tanirodhataḥ β<sub>ω</sub> **73c** na yasya α<sub>1</sub>β<sub>1</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>3</sub>η<sub>2</sub>] layasya β<sub>2</sub> **vāyur**  
**vahati** α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>3</sub>η<sub>2</sub>] vahate vāyu β<sub>ω</sub> **74a** haṭhalayopāyā α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>3</sub>η<sub>2</sub>χ] haṭhalayoyāgā  
ε<sub>2</sub> haṭhā layābhyāsā δ<sub>1</sub> layahatābhyāsā δ<sub>3</sub> **74b** rājayogasya siddhaye α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>χ] rājayo-  
gāya kevalaṃ ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub> rājayogaphalāvadhī β<sub>ω</sub> **74c** rājayoga α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>δ<sub>1</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] rājayoge δ<sub>3</sub>  
**rūḍhaḥ** α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] rūḍhā β<sub>ω</sub>

इडा भगवती गङ्गा पिङ्गला यमुना नदी ।  
विज्ञेया तद्वयोर्मध्ये सुषुम्णा तु सरस्वती ॥ (६<sub>1</sub>६<sub>3</sub>) 4.74\*1

त्रिवेणीसंगमो यत्र तीर्थराजः स उच्यते ।  
तत्र स्नानं प्रकुर्वीत सर्वपापैः प्रमुच्यते ॥ (६<sub>1</sub>६<sub>3</sub>) 4.74\*2

इति तु सकलयोगशास्त्रसिन्धोः  
परिमथितादवकृष्टसारभूतम् ।  
अनुभवत हठामृतं यमीन्द्रा  
यदि भवतामजरामरत्ववाञ्छा ॥ (om. ६<sub>2</sub>६<sub>3</sub>१<sub>2</sub>χ) 4.75

विद्यातीर्थे जगति विबुधाः साधवः सत्यतीर्थे  
गङ्गातीर्थे मलिनमनसो योगिनो ज्ञानतीर्थे ।  
धारातीर्थे धरणिपतयो दानतीर्थे धनाढ्याः  
लज्जातीर्थे कुलयुवतयः पातकं क्षालयन्ति ॥ (१<sub>2</sub>) 4.75\*1

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां चतुर्थोपदेशः ॥<sup>18</sup>

74\*1b yamunā ६<sub>3</sub>] jamunā ६<sub>1</sub> 74\*1c vijñeyā ६<sub>3</sub>] vidheyā ६<sub>1</sub> 74\*1d tu ६<sub>3</sub>] ca ६<sub>1</sub>  
74\*2c tatra snānam prakurvīta ६<sub>1</sub>] tasmims tirthavare snātvā ६<sub>3</sub> 75a sindhoḥ ॐ<sup>c</sup>β<sub>2</sub>६<sub>3</sub>] sind-  
hau ६<sub>1</sub> siddhāḥ ॐ<sup>c</sup> siddheḥ β<sub>1</sub> siddhyaiḥ β<sub>ω</sub> 75b parimathitā ॐ<sub>1</sub>β<sub>1</sub>β<sub>2</sub>६<sub>1</sub>६<sub>3</sub>] paripathitā β<sub>ω</sub>  
avakṛṣṭa ॐ<sup>c</sup>६<sub>1</sub>] avakṛṣya ॐ<sup>c</sup>β<sub>2</sub> avakṛṣṇa β<sub>1</sub> apakṛṣṭa ६<sub>3</sub> kṛṣṭa β<sub>ω</sub> sāra ॐ<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>६<sub>3</sub>] sarva  
६<sub>1</sub> 75c anubhavata ॐ<sub>1</sub>β<sub>ω</sub>६<sub>1</sub>६<sub>3</sub>] anubhavatu β<sub>2</sub> anubhava β<sub>1</sub> yamindrā ॐ<sub>1</sub>β<sub>ω</sub>६<sub>3</sub>] yamin-  
dro β<sub>2</sub> yatindrā β<sub>1</sub>६<sub>1</sub> 75d ajarāmaratvavāñchā ॐ<sub>1</sub>β<sub>1</sub>६<sub>1</sub>६<sub>3</sub>] °vāñchāḥ β<sub>2</sub> ajarājaraṃ tvam vā β<sub>ω</sub>  
75\*1a jagati em.] yagati १<sub>2</sub> col śrī β<sub>ω</sub>६<sub>3</sub>१<sub>2</sub>] śrīsadguru ॐ<sub>1</sub> śrīśahajānamdasamṭānacimṭāmaṇinā  
६<sub>3</sub> om. β<sub>1</sub>β<sub>2</sub>६<sub>1</sub> svātmārāmayogindra β<sub>2</sub>β<sub>ω</sub>] svātmārāmayogendra ॐ<sub>1</sub> svātmārāmayogimdreṇa  
६<sub>3</sub> ātmārāmayogimdra १<sub>2</sub> °yo° (sic!) β<sub>1</sub> om. ६<sub>1</sub>६<sub>3</sub> viracitāyām cett.] pravacitāyām ॐ<sup>c</sup>  
pravacitāyām ॐ<sup>c</sup> ante caturtho° add. nādopāśanaṃ nāma ६<sub>3</sub> siddhāntamuktāvali nāma β<sub>ω</sub>  
caturthopadeśaḥ ॐ<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>६<sub>3</sub>] caturtha upadeśaḥ ६<sub>1</sub> caturtho{{dhyā}}yam upadeśaḥ ६<sub>3</sub> caturthod-  
hyāḥ १<sub>2</sub>

<sup>18</sup> The colophon is found only in ॐ<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>६<sub>1</sub>६<sub>3</sub>६<sub>3</sub>१<sub>2</sub>. ६<sub>2</sub> has no colophon. γ<sub>1</sub>γ<sub>2</sub>६<sub>2</sub> have lost their last folios. χ reads: इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठयोगप्रदीपिकायां नाम चतुर्थोऽध्यायः (Wai) or इति श्रीसज्जानन्दसन्तानचिन्तामणिस्वात्मारामयोगीन्द्रविरचितायां हठयोगप्रदीपिकायां समाधिलक्षणं नाम चतुर्थोपदेशः समाप्तः (Tue)

**List of Sigla**

$\alpha_1$	N3	Gr1	one folio missing in Ch. 4 (4.21b–4.33d)
$\alpha_2$	J5	Gr1	consulted sporadically
$\alpha_3$	G4	Gr1	consulted sporadically
$\beta_1$	P11	Gr4b	partially collated
$\beta_2$	C6	Gr4b	
$\beta_\omega$	V3	Gr6	
$\gamma_1$	N23	Gr2	incomplete; breaks at 4.75d
$\gamma_2$	J7	Gr2	incomplete; breaks at 4.91b
$\delta_1$	V19	Gr3	
$\delta_2$	K3	Gr3	incomplete; breaks at 4.78d
$\delta_3$	C7	Gr3	
$\epsilon_2$	N19	Gr4c	
$\epsilon_3$	V15	Gr4c	
$\epsilon_4$	J11	Gr4c	collated for 4.44 and 4.48*1–8 only
$\eta_2$	J10	Gr4d	
$\chi$	Jyo	Gr4a	Brahmānanda's version, based on the edition 1972