

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

नमः शिवाय गुरवे नादबिन्दुकलात्मने ।  
निरञ्जनपदं याति नित्यं यत्रपरायणः ॥ 4.1

अथेदानीं प्रवक्ष्यामि समाधिक्रममुत्तमम् ।  
मृत्युघ्नं तु सुखोपायं ब्रह्मानन्दकरं परम् ॥ 4.2

राजयोगः समाधिः स्यादुन्मनी च मनोन्मनी ।  
अमरौघो लयस्तत्त्वं शून्याशून्यं परं पदं ॥ ( $\beta_1\epsilon_2\epsilon_3\eta_2\chi$ ) [cf. 4.45] 4.2\*1

अमनस्कं तथाद्वैतं निरालम्बं निरञ्जनम् ।  
जीवन्मुक्तिश्च सहजं तुर्यं चेत्येकवाचकाः ॥ ( $\beta_1\epsilon_2\epsilon_3\eta_2\chi$ ) [cf. 4.46]<sup>1</sup> 4.2\*2

सलिले सैन्धवं यद्वत्साम्यं भजति योगतः ।  
तथात्ममनसोरैक्यं समाधिः सोऽभिधीयते ॥ 4.3

( $\chi$  has 4.87 *yadā saṃkṣīyate prāṇo here*<sup>2</sup>)

**1a namaḥ** cett.] om namaḥ  $\beta_\omega\gamma_1\delta_2\delta_3$  **1b kalātmane**  $\beta_1\Gamma\Delta\eta_2\chi$ ] layātmane  $\beta_2\beta_\omega\epsilon_2\epsilon_3$  **1c nirañjanapadaṃ** cett.] nirañjanapaḍaṃ  $\beta_\omega$  om.  $\gamma_1$  **yāti** cett.] yānti  $\beta_1\beta_\omega\epsilon_2$  **1d nityaṃ**  $\beta_1\beta_\omega\gamma_2\delta_1\epsilon_2\epsilon_3\chi$ ] aharniṣaṃ  $\gamma_1$  yato  $\eta_2$  yatra  $\delta_2\delta_3$  **yatra**  $\beta_2\beta_\omega\delta_1\epsilon_3$ ] yatna  $\Gamma\epsilon_2$  tatra  $\chi$  ca yat  $\beta_1$  yogi  $\eta_2$  nityaṃ  $\delta_2\delta_3$  **parāyaṇaḥ** cett.] parāyaṇāḥ  $\beta_1\epsilon_2$  **2a athedanīm** cett.] athodāni  $\beta_\omega$  athekṣaṇīm  $\gamma_1$  **2b m uttamam**  $\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] lakṣaṇam  $\Gamma\Delta$  **2c tu**  $\beta_1\beta_\omega\Gamma\delta_2\delta_3$ ] ca  $\epsilon_2\epsilon_3\eta_2\chi$  su  $\delta_1$  **2\*1a rājayogaḥ**  $\epsilon_3\chi$ ] rājayoga  $\beta_1\epsilon_2\eta_2$  **samādhiḥ syād**  $\epsilon_2\epsilon_3$ ] samādhiś ca  $\beta_1\eta_2\chi$  **2\*1c amaraugho**  $\epsilon_3\eta_2$ ] amaraughi  $\beta_1$  avaraubhū  $\epsilon_2$  amaratvaṃ  $\chi$  **layas**  $\beta_1\epsilon_2\eta_2\chi$ ] layas  $\epsilon_3$  **tattvaṃ**  $\beta_1\epsilon_2\epsilon_3\chi$ ] tatra  $\eta_2$  **2\*1d śūnyāśūnyaṃ**  $\epsilon_2\epsilon_3\eta_2\chi$ ] śūnyāc chūnyaṃ  $\beta_1$  **2\*2c sahajam**  $\beta_1\epsilon_2\eta_2$ ] sahajā  $\chi$  om.  $\epsilon_3$  **2\*2d turyaṃ**  $\beta_1\epsilon_3$ ] turyai  $\epsilon_2$  turyā  $\chi$  muktiś  $\eta_2$  **cety ekavācakaḥ**  $\eta_2\chi$  (\*kaḥ  $\eta_2^{\text{c}}$ ) caityekavācakaṃ  $\beta_1$  cittaikavācakaṃ  $\epsilon_3$  cittaikavācakaṃ  $\epsilon_2$  **3a yadvat** cett.] tadvat  $\epsilon_2$  **3b bhajati**  $\beta_1\Gamma\Delta\eta_2\chi$ ] bhajata  $\beta_\omega$  bhavati  $\epsilon_2\epsilon_3$  **3c tathā** cett.] athā  $\beta_\omega$  yathā  $\eta_2$  **tmamanasor** cett.] tmāmananor  $\eta_2$  **3d so** cett.] a°  $\eta_2\chi$  **'bhidhiyate** cett.] 'bhidhite  $\epsilon_2$  vidhiyate  $\gamma_1$

<sup>1</sup>  $\beta_1$  has these verses on synonyms both here and at 4.45/4.46, but  $\beta_2$  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>

4.3\*1

राजयोगस्य माहात्म्यं को वा जानाति तत्त्वतः ।

†ज्ञानान्मुक्तिः स्थिता सिद्धिर्गुरुवाक्येन लभ्यते ॥

4.4

दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् ।

दुर्लभा सहजावस्था सदुरोः करुणां विना ॥

4.5

(ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub> have 4.73 *yāvan naiva praviśati* here)

विविधैरासनैः कुम्भैर्विचित्रकरणैरपि ।

प्रबुद्धायामादिशक्तौ प्राणः शून्ये विलीयते ॥

4.6

उत्पन्नशक्तिबोधस्य त्यक्तनिःशेषकर्मणः । (ab om. β<sub>1</sub>)

योगिनः सहजावस्था स्वयमेव प्रजायते ॥

4.7

सुषुम्णावाहिनि प्राणे शून्यं विशति मानसे\* ।

तथा समस्तकर्माणि निर्मूलयति योगवित् ॥

4.8

**3\*1a** yat samatvaṃ dvayor eva ε<sub>2</sub>ε<sub>3</sub>] tat samaṃ ca dvayor aikyaṃ η<sub>2</sub>χ **3\*1c** 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> **4a** mātmyaṃ cett.] māhat-  
myaṃ γ<sub>2</sub> mahā ε<sub>3</sub> **4c** jñānān cett.] jñāna ε<sub>3</sub>η<sub>2</sub> jñānaṃ χ jñān δ<sub>1</sub> **muktiḥ sthithā** em.]  
muktiḥ sthithiḥ β<sub>1</sub>Γδ<sub>2</sub>ε<sub>3</sub>χ muktisthithiḥ (\*sthithi«h» 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>1</sub>ε<sub>2</sub>ε<sub>3</sub>χ] siddhi β<sub>ω</sub>η<sub>2</sub> siddhā ΓΔ **4d** vākyaena cett.] vākyaṭ pra° γ<sub>1</sub> **labhyate** cett.]  
sidhyati η<sub>2</sub> **6a** āsanaiḥ cett.] āsanaḥ ε<sub>3</sub> **6b** vicitra cett.] vicitraiḥ β<sub>1</sub>δ<sub>2</sub>χ **karaṇair api**  
β<sub>1</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> **6c** prabuddhāyām cett.] prad-  
hadhāyām ε<sub>2</sub> **ādi** cett.] idaṃ ε<sub>3</sub> mahā χ **śaktau** cett.] śaktiḥ γ<sub>1</sub> **6d** viliyate β<sub>1</sub>γ<sub>1</sub>Δη<sub>2</sub>]   
vidhīyate γ<sub>2</sub> praliyate β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>χ **7a** 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> **7b** tyakta cett.] prakṣa γ<sub>1</sub> **7c** yoginaḥ cett.]  
yoginām β<sub>1</sub> **7d** eva prajāyate β<sub>1</sub>Γδ<sub>1</sub>χ] evopajāyate δ<sub>2</sub> eva prakāśate β<sub>2</sub>β<sub>ω</sub>δ<sub>3</sub>ε<sub>3</sub>η<sub>2</sub> eva prakāśayet  
ε<sub>2</sub> **8a** 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> **8b** śūnyaṃ β<sub>2</sub>ε<sub>3</sub>] śūnya  
η<sub>2</sub> śūnye β<sub>1</sub>ΓΔχ śūne β<sub>ω</sub> śūnyā ε<sub>2</sub> **mānase** β<sub>2</sub>β<sub>ω</sub>χ] mārutaḥ η<sub>2</sub> mārute β<sub>1</sub>ΓΔε<sub>2</sub>ε<sub>3</sub> **8c** tathā  
ΓΔ] tadā β<sub>1</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 **8d** nirmūlayati cett.] nirmūlayati 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>1</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 यद्वत्सैन्धवं सलिले यथा । तथात्मनसोरेक्यं समाधिः सोऽभि  
धीयते ॥ (cf. 4.25\*21ab and 4.3cd)

अमराय नमस्तुभ्यं सोऽपि कालस्त्वया हतः ।

पतितं वदने यस्य जगदेतच्चराचरम् ॥ (bc om. ΓΔ)

4.9

चित्ते समत्वमापन्ने वायौ व्रजति मध्यमे ।

तदामरौघवज्रोली तदाशाजीवितेऽपि च ॥ (cd om. Γ)

4.9\*1

ज्ञानं कुतो मनसि जीवति देवि यावत्

प्राणोऽपि जीवति मनो म्रियते न यावत् ।

प्राणो मनो द्वयमिदं विलयं नयेद्यो

मोक्षं स गच्छति नरो न कथंचिदन्यः ॥

4.10

(ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ have 4.74–4.85 *jñātvā suṣumṇāsadbhedam* here)

**9a** amarāya η<sub>2</sub>χ] amaraugha β<sub>ω</sub>ε<sub>3</sub> amarogha ε<sub>2</sub> amaraughi β<sub>1</sub> amano nir° Γ amalo nir° Δ  
**namas tubhyaṃ** cett.] °manāḥ śūnyaṃ Γ °malaḥ śūnyaṃ Δ **9b** kālas tvayā β<sub>1</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>χ]  
 kālantayā η<sub>2</sub> om. ΓΔ **hataḥ** β<sub>1</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>] hata ε<sub>2</sub> jitaḥ χ om. ΓΔ **9c** vadane β<sub>1</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>χ]  
 pavane η<sub>2</sub> om. ΓΔ **9\*1a samatvam** β<sub>1</sub>β<sub>ω</sub>Υ<sub>2</sub>Δη<sub>2</sub>χ] śamatvam ε<sub>2</sub>ε<sub>3</sub> samatyam Υ<sub>1</sub> **9\*1b vāyau**  
 Υ<sub>2</sub>Δε<sub>2</sub>χ] vāyo ε<sub>3</sub> vāyor β<sub>ω</sub>Υ<sub>1</sub> vāyur β<sub>1</sub>η<sub>2</sub> **vrajati** cett.] javati Υ<sub>1</sub> **9\*1c tadāmarauugha**  
 ε<sub>2</sub>] eṣāmarauugha β<sub>2</sub>β<sub>ω</sub> tadāmarolī ε<sub>3</sub> tadāmarolī χ tathāmarolī η<sub>2</sub> saivāmarolī β<sub>1</sub> eṣā naulīti  
 δ<sub>1</sub> eṣā naulī ca δ<sub>3</sub> eṣā naulīva δ<sub>2</sub> **vajroli** β<sub>1</sub>β<sub>ω</sub>Δε<sub>2</sub>η<sub>2</sub>χ] vajrolis ε<sub>3</sub> **9\*1d tadāśājivite'pi ca**  
 ε<sub>2</sub>ε<sub>3</sub>] sadā me bhimateti ca β<sub>1</sub>β<sub>ω</sub> sadā cābhimateti ca Δ sahaḥjoli mato pi ca η<sub>2</sub> sahaḥjoli prajāyate  
 χ **10a jivati devi yāvat** cett.] jivati devi tāvat δ<sub>3</sub>ε<sub>2</sub> sambhavadatiḥ tāvat χ jivati durvikalpe ε<sub>3</sub>  
**10b prāṇo** cett.] prāṇe β<sub>1</sub>ε<sub>3</sub> **mriyate** cett.] mṛyate Υ<sub>2</sub>δ<sub>1</sub> miyata ε<sub>3</sub> **na** cett.] ca ε<sub>2</sub> **yāvat**  
 cett.] tāvat β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub> **10c prāṇo** cett.] prāṇaṃ δ<sub>1</sub>δ<sub>3</sub> **mano** cett.] 'pi ca ε<sub>2</sub> **vilayaṃ** cett.]  
 na vili° ε<sub>3</sub> **nayed yo** δ<sub>1</sub>δ<sub>3</sub>χ] naved yo Υ<sub>2</sub> jayed yo Υ<sub>1</sub> na yāvat ε<sub>2</sub> na yāti δ<sub>2</sub>η<sub>2</sub> prayāti β<sub>1</sub> prajāti  
 β<sub>ω</sub> °yate tra ε<sub>3</sub> **10d sa** cett.] na ε<sub>3</sub> ca β<sub>1</sub> **naro na** cett.] naro pi δ<sub>2</sub> **anyaḥ** cett.] anyat  
 η<sub>2</sub> anya β<sub>ω</sub>

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

4.11

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

4.12

( $\varepsilon_2\varepsilon_3\eta_2$  have 4.86 *vāyumārgeṇa saṃcārī* here)

( $\varepsilon_2\varepsilon_3\eta_2\chi$  have 4.88 *manaḥsthairye* here)

**11a** *rasasya* cett.] *rasaś* ca  $\gamma_2\varepsilon_2\varepsilon_3$  **manasaś caiva** cett.] *manasā* caiva  $\beta_\omega$  *manasaiva*  $\text{cam}^\circ$   $\gamma_1$   
**11b** *cañcalatvaṃ* cett.]  $^\circ\text{calatvaṃ}$  ca  $\gamma_1$  *vaṃcatvaṃ* ca  $\varepsilon_2$  **11c** *raso*  $\beta_1\beta_\omega\gamma_2\Delta\eta_2\chi$ ] *rase*  $\gamma_1\varepsilon_2$   
*rasa*  $\varepsilon_3$  **baddho** cett.] *baṃdhe*  $\varepsilon_2\varepsilon_3$  **baddhaṃ** cett.] *baddho*  $\beta_1$  *baṃdhe*  $\varepsilon_3$  **11d** *kiṃ*  
cett.] *tan*  $\varepsilon_2$  **12a** *harate* cett.] *harati*  $\beta_\omega\eta_2$  **vyādhiṃ** cett.] *vyādhi*  $\beta_\omega\eta_2$  *vyādhin*  $\chi$   
**12b** *jīvayati* cett.] *jīvayate*  $\varepsilon_3$  **svayaṃ** cett.] *dhruvam*  $\delta_2$  **12c** *khecaratāṃ* cett.] *khacatāṃ*  
 $\delta_1$  **dhatte** cett.] *dhartte*  $\gamma_1\varepsilon_2$  *yāti*  $\beta_\omega$  **12d** *raso vāyus ca* cett.] *vāyus* ca  $\beta_\omega$  *sa jīveśvara*  $\eta_2$   
**bhairavi**  $\beta_1\Delta$ ] *bhairavi*  $\Gamma\varepsilon_2\varepsilon_3$  *bhairavi* *tathā* (*tathā* for missing *raso*)  $\beta_\omega$  *pārvati*  $\chi$  *śeśvaraḥ*  $\eta_2$

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

4.13

सोऽयमेवास्तु मोक्षाख्यो मास्तु वापि मतान्तरे ।  
मनःप्राणलयानन्दो नापि कश्चिद्विभिद्यते ॥ (om.  $\alpha_1$ )

4.14

प्रणष्टोच्छ्वासनिश्वासः प्रध्वस्तविषयग्रहः ।  
निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥

4.15

उच्छिन्नसर्वसंकल्पो निःशेषाशेषचेष्टितः ।  
स्वावगम्यो लयः कोऽपि जयतां वागगोचरः ॥

4.16

यत्र दृष्टिर्लयस्तत्र भूतेन्द्रियसनातनः ।  
स्याच्छक्तिः जीवभूतानां दृष्टिर्लक्ष्ये लयं गता ॥

4.17

( $\chi$  has 4.25\*25 layo laya iti here)

**13a** indriyāṇaṃ cett.] indriyāṇi  $\epsilon_2$  **13b** manonāthas tu  $\alpha_1\beta_1\beta_\omega\chi$ ] manonāthaḥ su  $\epsilon_2$  manonāthaś ca  $\gamma_1\Delta\epsilon_3\eta_2$  manaso nātha  $\gamma_2$  **13c** nāthas/nāthah/nātho cett.] nāthah  $\gamma_2$  **13d** taṃ nāthaṃ layam āśrayet  $\alpha_1\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] sa layo nādam āśritaḥ  $\beta_1\Gamma\delta_2\delta_3\chi$  layo dasamāśrayaḥ *unm.*  $\delta_1$  **14a** so'yaṃ evāstu  $\beta_1\beta_\omega\epsilon_3\chi$ ] soyamo vāstu  $\epsilon_2$  svayam evāstu  $\eta_2$  ayam eva tu (evaṃ  $\gamma_1$ )  $\Gamma\Delta$  **mokṣākhyo** cett.] vā mokṣaḥ  $\eta_2$  **14b** māstu vāpi  $\beta_1\beta_\omega\epsilon_3\chi$ ] māstu kapi  $\epsilon_2$  sosti vāpi  $\eta_2$  'stu vāpi sa  $\gamma_2$  yas tu vāpi  $\Delta$  aya vāpi  $\gamma_1$  **14c** layānando  $\beta_1\Gamma\epsilon_3$ ] layānanda  $\epsilon_2$  layāna  $\beta_\omega$  layo nādo  $\delta_1\delta_3$  layenaiva  $\delta_2$  laye kaścid  $\chi$  'm apānaṃ vā  $\eta_2$  **14d** nāpi  $\Gamma\Delta$ ] mayi  $\beta_1\epsilon_3$  mapi  $\epsilon_2$  māpi  $\beta_\omega$  layaḥ  $\eta_2$  āna°  $\chi$  **kaścid**/'cit cett.] kvimcid  $\delta_1$  'ndaḥ sam°  $\chi$  **vibhidyate**  $\gamma_2\Delta$ ] vibhedy-ate  $\gamma_1$  pravartate  $\beta_1\epsilon_2\epsilon_3\eta_2\chi$  pravartate na  $\beta_\omega$  **15a** pranaṣṭo-/pranaṣṭocchvāsa  $\beta_\omega\gamma_2\Delta\epsilon_3\eta_2$ ] pranaṣṭauśvāsa  $\epsilon_2$  prabhṛṣṭo\_s  $\gamma_1$  pranaṣṭaśvāsa  $\alpha_1\chi$  pranaṣṭaḥ svāsa  $\beta_1$  **niśvāsaḥ**  $\alpha_1\epsilon_3\chi$ ] niśvāsaḥ  $\epsilon_2\eta_2$  niśvāsa  $\beta_\omega$  niśvāsa  $\beta_1\delta_1\delta_3$  niśvāsāḥ  $\gamma_2$  niśvāsāḥ  $\delta_2$  niśvāsā  $\gamma_1$  **15b** pradhvasta cett.] pranaṣṭa  $\eta_2$  .r.ñ. [t].  $\delta_2$  **viśaya** cett.] viśaga  $\epsilon_2$  **grahaḥ**  $\alpha_1\beta_1\beta_\omega\delta_1\eta_2\chi$ ] grahāḥ  $\Gamma\delta_2\delta_3$  jvaraḥ  $\epsilon_3$  hvaraḥ  $\epsilon_2$  **15c** niśceṣṭo  $\alpha_1\beta_1\beta_\omega\chi$ ] niśceṣṭā  $\Gamma\Delta\epsilon_3$  nidyēṣṭo  $\epsilon_2$  niścalo  $\eta_2$  **nirvikāraś ca**  $\beta_1\beta_\omega\gamma_1\epsilon_2\epsilon_3\eta_2\chi$ ] nirvikāras tu  $\alpha_1$  nirvikārāś ca  $\gamma_2\Delta$  **15d** layo  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] laye  $\delta_1$  layaṃ  $\Gamma\delta_2\delta_3$  **jayati**  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] yānti ca  $\Gamma\Delta$  **yoginām**  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3\chi$ ] yoginaḥ  $\Gamma\Delta\eta_2$  **16a** ucchinna cett.] ucchinnaḥ  $\alpha_1\epsilon_3$  ucchūna  $\Delta$  **saṃkalpo** cett.] saṃkalpe  $\delta_1$  saṃkalpa  $\delta_2$  **16b** niḥśeṣāśeṣa cett.] niḥśeṣagata  $\Gamma$  niḥśeṣoṣeṣa  $\beta_\omega$  **ceṣṭitaḥ** cett.] ceṣṭi-  
tam  $\beta_1$  veṣṭitaḥ  $\delta_2\delta_3$  varjitaḥ  $\epsilon_3$  **16c** svāvagamyo  $\alpha_1\beta_\omega\delta_1\delta_3\eta_2\chi$ ] sovaḡamyo  $\beta_1$  svāḡamyo  $\epsilon_2$  svānugamyo  $\epsilon_3$  svāgate cā  $\Gamma$  svāvegasya  $\delta_2$  **16d** jayatām vāḡ  $\alpha_1\beta_1$ ] jāyatām vāḡ  $\epsilon_3$  japatām vāḡ  $\epsilon_2$  jāyate vāḡ  $\beta_\omega\eta_2\chi$  manovācām  $\Gamma\Delta$  **17a** dṛṣṭir cett.] dṛṣṭi  $\alpha_1\epsilon_3\eta_2$  srṣṭi  $\delta_2$  **17b** sanā-  
tanaḥ  $\alpha_1\beta_\omega\epsilon_3$ ] sanātanaṃ  $\epsilon_2$  sanātani  $\beta_1\Gamma\Delta\eta_2\chi$  **17c** syāc chaktiḥ  $\alpha_1\Gamma\Delta$ ] sā śaktir (sa  $\epsilon_3$ )  $\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$  **jīva**  $\alpha_1\beta_1\beta_\omega\eta_2\chi$ ] sarva  $\Gamma\Delta$  bhāva  $\epsilon_2\epsilon_3$  **bhūtānām** cett.] bhūtāni  $\gamma_1$  bhūnām  $\epsilon_2$  **17d** dṛṣṭir  $\alpha_1\beta_1\beta_\omega\Gamma\eta_2$ ] dṛṣṭi  $\Delta$  dṛṣṭe  $\epsilon_2\epsilon_3$  dve a°  $\chi$  **lakṣ(y)e layaṃ gatā**  $\alpha_1\beta_2\beta_\omega\epsilon_2$ ] lakṣye layaṃ gate  $\eta_2\chi$  lakṣaṃ layaṃ gatau  $\epsilon_3$  lakṣe na saṃgatā  $\gamma_2$  lakṣana saṃgatā  $\gamma_1$  lakṣ(y)ena saṃgatā  $\Delta$  gacchel layaṃ gate  $\beta_1$

वेदशास्त्रपुराणानि सामान्यगणिका इव ।

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

4.18

अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता ।

एषा सा शांभवी मुद्रा सर्वतन्त्रेषु गोपिता ॥ (om.  $\varepsilon_2\varepsilon_3$ ) [eye-skip?]

4.19

अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते

दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ।

मुद्रेयं खलु खेचरी भवति सा युष्मत्पसादाद्गुरो

शून्याशून्यविवर्जितं स्फुरति यत्तत्त्वं पदं शांभवम् ॥

4.20

अर्धोद्धाटितलोचनः स्थिरमना नासाग्रदत्तेक्षणः

चन्द्रार्कावपि लीनतामुपनयेन्निष्पन्दभावोऽन्तरे ।

ज्योतीरूपमशेषबाह्यरहितं देदीप्यमानं परं

तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमत्राधिकम् ॥ (om.  $\alpha_1$ )

[ $\beta_1\beta_\omega\varepsilon_2\varepsilon_3\eta_2\chi$  have this after 4.24]

4.21

**18a** purāṇāni  $\alpha_1\beta_1\varepsilon_2\varepsilon_3\eta_2\chi$ ] purāṇādyāḥ  $\gamma_1$  purāṇādyāḥ  $\gamma_2$  purāṇaughāḥ  $\delta_2\delta_3$  purāṇaiś ca  $\delta_1$   
**18b** gaṇikā cett.] gaṇivā  $\delta_1$  **18c** mudrā  $\alpha_1\beta_1\Gamma\Delta\varepsilon_2\chi$ ] māvā  $\varepsilon_3$  vidyā  $\eta_2$  **18d** guptā kulavad-  
hūr iva  $\alpha_1\beta_1\Gamma\chi$ ] gopyā kulavadhūr iva  $\eta_2$  sarvatantreṣu gopitā (cf. 4.19d)  $\varepsilon_2\varepsilon_3$  sarvatantreṣu  
gopitā rakṣaṇīyā prayatnena guptā kulavadhūr iva  $\Delta$  **19a** lakṣ(y)aṃ  $\beta_\omega\Gamma\eta_2\chi$ ] lakṣ(y)ā  $\delta_1\delta_2$   
lakṣ(y)a  $\alpha_1\beta_1\delta_3$  **bahir**  $\alpha_1\beta_\omega\Gamma\Delta\chi$ ] mano  $\eta_2$  **dr̥ṣṭir** cett.] dr̥ṣṭi  $\beta_\omega\delta_1\eta_2$  **19b** nimeṣon-  
meṣa  $\alpha_1\beta_1\beta_\omega\gamma_2\Delta\eta_2\chi$ ] nirmīṣonmeṣya  $\gamma_1$  **19c** eṣā sā  $\alpha_1\beta_1\chi$ ] eṣā hi  $\beta_\omega$  eṣā tu  $\eta_2$  saisā tu  
 $\Gamma\Delta$  **19d** sarvatantreṣu  $\alpha_1\beta_1\beta_\omega\Gamma\eta_2$ ] sarvaśāstreṣu  $\delta_2\delta_3$  sarvatantreṣu śāstreṣu  $\delta_1$  vedaśāstreṣu  
 $\chi$  **20a** lakṣya  $\alpha_1\beta_1\delta_1\delta_3\eta_2\chi$ ] lakṣa  $\beta_\omega\Gamma\delta_2\varepsilon_2\varepsilon_3$  **yadā** cett.] yathā  $\eta_2$  sadā  $\alpha_1\varepsilon_2$  **20b** dr̥ṣṭyā  
cett.] dr̥ṣṭvā  $\eta_2$  dr̥ṣṭyā  $\beta_\omega$  **niścalatārayā** cett.] niścalatāra  $\gamma_1$  **bahir** cett.] hir  $\gamma_1$  **adhaḥ**  
 $\alpha_1\beta_1\beta_\omega\varepsilon_3\eta_2\chi$ ] adhrah  $\varepsilon_2$  asau  $\Gamma\Delta$  **paśyann apaśyann api**  $\alpha_2\Delta\varepsilon_2\varepsilon_3\chi$ ] paśyan na paśyaty api  
 $\Gamma$  paśyann api  $\eta_2$  paśyann apaśyann ivā  $\alpha_1$  paśyann apaśyan tataḥ  $\beta_2$  paśyen na paśyet tataḥ  $\beta_1$   
paśyan na paśyet tata  $\beta_\omega$  **20c** mudreyaṃ cett.] mudre  $\varepsilon_3$  **khecari**  $\alpha_1\beta_2\beta_\omega\eta_2$ ] śāmbhavī  
 $\beta_1\Gamma\Delta\varepsilon_2\varepsilon_3\chi$  **yuṣmat**  $\alpha_1\beta_\omega\Delta\varepsilon_2\varepsilon_3$ ] «yu»smat  $\gamma_2$  yuṣmān  $\eta_2$  puṣpat  $\gamma_1$  yasya  $\beta_1$  labdhā  $\chi$   
**guro**  $\beta_\omega\Gamma\Delta\varepsilon_3\eta_2$ ] guroḥ  $\beta_1\varepsilon_2\chi$  gurau  $\alpha_1$  gure  $\alpha_2$  **20d** vivarjitam cett.] vivarjite  $\gamma_1$  vivarjiti  
 $\delta_1$  vilakṣaṇaṃ  $\chi$  **sphurati** cett.] spharati  $\delta_1$  **yat** cett.] ya  $\beta_\omega$  [pta]t  $\delta_1$  tat  $\alpha_1\chi$  **padam**  
cett.] *om.*  $\varepsilon_2$  **21a** ardhodghātita cett.] ardhodghātavi  $\delta_2$  arddhocchādita  $\gamma_1$  ardhonmilita  $\chi$   
**locanaḥ**  $\Delta\varepsilon_3\chi$ ] locana  $\beta_1\beta_\omega\Gamma\varepsilon_2\eta_2$  **sthira** cett.] sthila  $\gamma_1$  **kṣaṇah/-aś** cett.] kṣaṇāś  $\beta_\omega\gamma_1$   
kṣaṇam  $\varepsilon_2$  **21b** candrārṅkāv cett.] candrārṅkoc  $\gamma_2$  candrārṅkau  $\eta_2$  **api**  $\beta_1\beta_\omega\gamma_1\Delta\varepsilon_3\chi$ ] avi  $\gamma_2$   
aca  $\varepsilon_2$  ca vi<sup>o</sup>  $\eta_2$  **upanayen**  $\Gamma\Delta\varepsilon_2\varepsilon_3$ ] upanayan  $\chi$  upagatau  $\beta_1\beta_\omega$  gatau  $\eta_2$  **niṣpanda** cett.]  
nikṣipya  $\eta_2$  **bhāvo'ntare**  $\gamma_1\delta_1$ ] bhāvotare  $\gamma_2$  bhāvāntare  $\delta_2\delta_3$  bhāsoṃtare  $\eta_2$  bāṣpaṃ tataḥ  
 $\varepsilon_3$  vāpyaṃ tataḥ  $\varepsilon_2$  rūpaṃ tataḥ  $\beta_1$  rūpatanu  $\beta_\omega$  bhāvena yaḥ  $\chi$  **21c** rūpaṃ cett.] rūpa  $\varepsilon_2\varepsilon_3$   
yatsyam  $\gamma_2$  **aśeṣa** cett.] viśeṣa  $\varepsilon_2\varepsilon_3$  **bāhyarahitaṃ** cett.] bijam akhilaṃ  $\chi$  **dedipya**  
cett.] devadipya  $\gamma_1$  **21d** tattvaṃ cett.] tattve  $\delta_2$  **tat** cett.] yac  $\eta_2$  **padam eti**  $\Gamma\Delta\chi$ ]   
param eti  $\beta_1\beta_\omega$  param asti  $\varepsilon_2\varepsilon_3$  carama  $\eta_2$  **vastu** cett.] vasta  $\gamma_1$  yastu  $\beta_\omega$  yat tu  $\beta_1$  **vācyam**  
cett.] vāpyaṃ  $\gamma_1$  **atrādhikam** cett.] andrādhikaṃ  $\gamma_1$  atrāsaṃ  $\delta_1$

- श्रीशांभव्याश्च स्वेचर्या अवस्थायामभेदता<sup>#</sup> । (om.  $\varepsilon_2\varepsilon_3\eta_2$ )  
भवेच्चित्तलयानन्दः शून्ये चित्सुखरूपिणि ॥ ( $\chi$ ) 4.22
- तारे ज्योतिषि संयोज्य किंचिदुच्चालयेद्भवौ । (ab om.  $\alpha_1$ )  
पूर्वयोगस्य मार्गोऽयमुन्मनीकरणं क्षणात् ॥ (cd om.  $\alpha_1\Gamma$ ) 4.23
- केचिदागमजालेन केचिन्नियमसंकुलैः ।  
केचित्तर्केण मुह्यन्ति नैव जानन्ति तारकम् ॥ (om.  $\alpha_1\Gamma$ ) 4.24
- पाताले यद्वितयसुषिरं मेरुमूले तदस्मिन्  
तत्त्वं चैतत्प्रवदति सुधीस्तन्मुखं निम्नगानाम् ।  
चन्द्रात्सारः स्रवति वपुषस्तेन मृत्युर्नराणां  
तं बध्नीयात्सुकरणमृदा नान्यथा कायसिद्धिः ॥ ( $\alpha_1\Gamma\Delta$ ) [cf. 3.49] 4.25
- यत्किञ्चित्स्रवते चन्द्रादमृतं दिव्यरूपिणः ।  
तत्सर्वं ग्रसते सूर्यस्तेन पिण्डं जरायुतं ॥ ( $\alpha_1$ ) [cf. 3.75] 4.0
- तत्रास्ति करणं दिव्यं सूर्यस्य परिबन्धनं ।  
गुरूपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः ॥ ( $\alpha_1$ ) [cf. 3.76] 4.0

**22a** °vyāś ca khecaryā  $\alpha_1\gamma_2\Delta\chi$ ] °vyāḥ khecaryā\_  $\gamma_1$  °vyāḥ khecaryāś ca  $\beta_1\beta_2\beta_\omega$   
**22b** avasthāyām abhedatā  $\beta_2$ ] avasthāyām ca bhedatā  $\beta_\omega$  hy avasthāyām abhedataḥ  $\beta_1$   
avasthāyām na bhedataḥ  $\alpha_1$  avasthādhāmabhedataḥ  $\chi$  avasthā ca na bhedataḥ (bhedanaḥ  $\gamma_1$ )  $\Gamma$   
avasthā balabhedataḥ  $\Delta$  **23a** tāre  $\beta_2\gamma_2\varepsilon_3\chi$ ] vāre  $\gamma_1$  tāra  $\beta_\omega\delta_1$  tāram  $\delta_2\delta_3$  tāram  $\beta_1$  tāra  $\eta_2$   
tāva  $\varepsilon_2$  **jyotiṣi**  $\beta_1\Gamma\delta_2\delta_3\varepsilon_3\chi$ ] dyotiṣi  $\varepsilon_2$  jyotiṣu  $\eta_2$  jyotiṣa  $\beta_\omega$  jyotiso  $\delta_1$  **saṃyojya** cett.]  
saṃyojyā  $\eta_2$  saṃyojyam  $\gamma_1$  jojya  $\delta_1$  **23b** uccālayeḍ  $\gamma_1\delta_2\delta_3$ ] uccalayed  $\gamma_2$  uccārayeḍ  $\eta_2$  uccā-  
cayed  $\delta_1$  unnamayed  $\beta_1\beta_\omega\varepsilon_3\chi$  uṣṭānna  $\varepsilon_2$  **bhruvau** cett.] bhūvo«h»  $\gamma_1$  **23c** pūrvayo-  
gasya mārgo'yam  $\beta_\omega\delta_2\delta_3\varepsilon_2\varepsilon_3$ ] pūrvayogasya mārgēṇa  $\beta_1$  sūryayogasya mārgē ca  $\eta_2$  pūrvayogasya  
māhātmyam  $\delta_1$  pūrvayogaṃ mano yuñjann  $\chi$  om.  $\Gamma$  **23d** unmanī  $\beta_\omega\Delta\varepsilon_2\varepsilon_3\chi$ ] hy unmanī  $\beta_1$   
yunmanī  $\eta_2$  om.  $\Gamma$  **karaṇam kṣaṇāt**  $\Delta\varepsilon_3$ ] kāraṇaḥ kṣaṇāt  $\beta_\omega$  kārakam kṣaṇāt  $\varepsilon_2$  kārakāḥ  
kṣaṇāt  $\beta_1\chi$  kāralakṣaṇam  $\eta_2$  om.  $\Gamma$  **24a** jālena  $\beta_1\beta_\omega\Delta\varepsilon_2\varepsilon_3\chi$ ] yogena  $\eta_2$  om.  $\Gamma$  **24b** niyama  
 $\beta_\omega\Delta$ ] nigama  $\beta_1\varepsilon_2\eta_2\chi$  nima  $\varepsilon_3$  om.  $\Gamma$  **saṃkulaiḥ**  $\beta_1\varepsilon_2\eta_2\chi$ ] saṃkule  $\beta_\omega\varepsilon_3$  saṃkulāḥ  $\delta_2\delta_3$   
saṃkulā  $\delta_1$  om.  $\Gamma$  **25a** pātāle yadvitaya  $\alpha_1$ ] pātālād yad viśati  $\Gamma$  pātālād yad viyati  $\delta_2$  pātālād  
vā viyati  $\delta_1\delta_3$  **suśiram** < सुशिरं  $\alpha_1$ ] śikhiraṃ  $\gamma_1$  śikharaṃ  $\gamma_2\delta_2$  śikhare  $\delta_1\delta_3$  **tad asmin**  
 $\alpha_1$ ] tad asti  $\gamma_2$  tasti  $\gamma_1$  tad āste  $\delta_2\delta_3$  tadāstā  $\delta_1$  **25b** sudhīś tan mukhaṃ  $\alpha_1\Gamma$ ] sudhīḥ saṃ-  
mukhaṃ  $\delta_2\delta_3$  susaṃmukhaṃ  $\delta_1$  **25c** sārāḥ  $\Gamma$ ] srāvaḥ  $\Delta$  sāro  $\alpha_1$  **sravati**  $\Gamma\delta_2\delta_3$ ] śravati  
 $\delta_1$  grasati  $\alpha_1$  **vapuṣas**  $\alpha_1\gamma_1\Delta$ ] puruṣas  $\gamma_2$  **25d** taṃ badhniyāt  $\alpha_1\gamma_2\Delta$ ] tadvahyampāt  $\gamma_1$   
**sukaraṇamṛdā**  $\alpha_1$ ] svakaraṇamṛdā  $\gamma_2\delta_3$  svakaraṇamṛjā  $\delta_1$  svakaraṇai mṛdā  $\gamma_1$  svakara[ṇamṛ]..  
 $\delta_2$  **kāyasiddhiḥ**  $\alpha_1\gamma_2\delta_2\delta_3$ ] kāyaḥ siddhiḥ  $\gamma_1$  kāryasiddhi  $\delta_1$

(The following verses are not found in  $\alpha_1\Gamma\Delta$ , but in  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ )

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

4.25\*1

अथ खेचरी । ( $\beta_1\beta_2\chi$ )

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

4.25\*2

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

4.25\*3

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

4.25\*4

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

4.25\*5

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

4.25\*6

**25\*1a** *divā na*  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] *vāsare*  $\eta_2$  **25\*1b** *rātrau naiva ca pūjayet*  $\beta_2\epsilon_2$ ] *rātrau caiva na pūjayet*  $\eta_2\chi$  *rātrau naiva prapūjayet*  $\beta_1\beta_\omega$  *rātrau liṅgaṃ na pūjayet*  $\epsilon_3$  **25\*1c** *satatam*  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] *sarvadā*  $\chi$  **25\*1d** *divārātrau ca pūjayet*  $\beta_1$ ] *divārātrau na pūjayet*  $\epsilon_2\epsilon_3\eta_2$  *divārātraṃ na pūjayet*  $\beta_2\beta_\omega$  *divārātrinirodhataḥ*  $\chi$  **2** *khecarī*  $\beta_1\chi$ ] *khecarisamādhīḥ*  $\beta_2$  **25\*2a** *suṣi-ram* < *sukhiram*  $\beta_\omega\eta_2$ ] *suṣiro*  $\epsilon_2$  *sukhiro*  $\beta_1\beta_2$  *dṛṣṇamukhaṃ*  $\epsilon_3$  **janakam**  $\beta_\omega\eta_2$ ] *jaṃnakam*  $\epsilon_3$  *janakaḥ*  $\beta_1\beta_2\epsilon_2$  **25\*2b** *śrotaḥ*  $\beta_1\beta_2\epsilon_3$ ] *śrotaḥ*  $\beta_\omega\epsilon_2\eta_2$  **samanvitam**  $\beta_\omega\epsilon_3$ ] *samanvitah*  $\beta_1\beta_2\epsilon_2$  *samanvite*  $\eta_2$  **25\*2d** *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.*  $\beta_\omega$  **25\*3a** *savyadakṣiṇanāḍistho* (nāḍi  $\epsilon_2\eta_2$ )  $\beta_1\epsilon_2\epsilon_3\eta_2\chi$ ] *savyadakṣaṇāḍistho*  $\beta_2$  *om.*  $\beta_\omega$  **25\*3b** *madhye calati mārutaḥ*  $\epsilon_2$ ] *madhye carati mārutaḥ*  $\beta_1\beta_2\chi$  *madhye vahati mārutaḥ*  $\eta_2$  *madhyacaritamāruta*  $\epsilon_3$  *om.*  $\beta_\omega$  **25\*3c** *tiṣṭhate khecarī mudrā*  $\beta_1\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] *om.*  $\beta_\omega$  **25\*3d** *tasmin sthāne*  $\beta_1\beta_2\beta_\omega\epsilon_3\chi$ ] *satyaṃ tatra*  $\epsilon_2$  *tatra satyaṃ*  $\eta_2$  **25\*4b** *khe gatā*  $\beta_1\beta_2\beta_\omega\epsilon_2$ ] *vegataḥ*  $\epsilon_3$  **25\*4c** *tenaiśā*  $\beta_2\beta_\omega\epsilon_3$ ] *teneyaṃ*  $\beta_1$  *tenaiva*  $\epsilon_2$  **nāma**  $\beta_2\beta_\omega\epsilon_2$ ] *mudrā*  $\beta_1\epsilon_3$  **25\*4d** *mudrā*  $\beta_2\beta_\omega\epsilon_2$ ] *satyaṃ*  $\epsilon_3$  *sarvā*  $\beta_1$  **namaskṛtā**  $\beta_1\beta_2\beta_\omega\epsilon_2$ ] *nigadyate*  $\epsilon_3$  **25\*5a** *yoge*  $\beta_1\beta_2\beta_\omega\epsilon_2$ ] *madhye*  $\chi$  **25\*5b** *śūnye*  $\beta_2\epsilon_2$ ] *śūne*  $\beta_\omega$  *śūnyaṃ*  $\beta_1\chi$  **caivānilam**  $\beta_\omega\epsilon_2\chi$ ] *caiva bilam*  $\beta_1\beta_2$  **graset**  $\beta_2\beta_\omega\epsilon_2\chi$ ] *višet*  $\beta_1$  **25\*5c** *tiṣṭhate*  $\beta_1\beta_\omega\epsilon_2\chi$ ] *tiṣṭhati*  $\beta_2$  **25\*5d** *tatra satyaṃ punaḥ punaḥ*  $\beta_1\beta_\omega\chi$ ] *tatra satyaṃ na saṃśayaḥ*  $\beta_2$  *satyaṃ tatra na saṃśayaḥ*  $\epsilon_2$  **25\*6a** *sūryā-candramasor*  $\beta_1\beta_2\beta_\omega\chi$ ] *somasūryadvayor*  $\epsilon_2\eta_2$  *candrasūryadvayor*  $\epsilon_3$  **25\*6b** *nirālambe tale*  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3$ ] *nirālambo'ntarā*  $\eta_2$  *nirālabāntare*  $\chi$



सा मयोद्भेदिता वामा साक्षाच्च शिववल्लभा ।

पूरयेन्मारुतं दिव्यं सुषुम्णा पश्चिमे मुखे ॥ (om.  $\beta_1$ )

4.25\*7

पुरस्ताच्चैव पूर्यते निश्चिता खेचरी भवेत् ।

अभ्यसेत्खेचरीमुद्रामुन्मनी सा प्रजायते ॥

4.25\*8

अभ्यसेत्खेचरीमुद्रां तावत्स्याद्योगनिद्रितः ।

संप्राप्तयोगनिद्रस्य कालो नास्ति कदाचन ॥<sup>4</sup>

4.25\*9

भ्रुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते ।

ज्ञातव्यं तत्पदं तुर्यं तत्र कालो न विद्यते ॥

4.25\*10

चन्द्रसूर्यद्वयोर्मध्ये मुद्रां दद्याच्च खेचरीम् ।

निरालम्बे महाशून्ये व्योमचक्रे व्यवस्थिताम् ॥ (om.  $\chi$ )

4.25\*11

निरालम्बं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ।

सबाह्याभ्यन्तरे व्योम्नि घटवत्तिष्ठते ध्रुवम् ॥

4.25\*12

**25\*7a** *sā mayodbheditā vāmā*  $\beta_2\beta_\omega$ ] *sā mayodve \_tā vāmā*  $\epsilon_2$  *sā mayodve .itā vāmā*  $\epsilon_3$  *somayodbheditā dhāma*  $\eta_2$  *somād yatroditā dhārā*  $\chi$  **25\*7b** *sākṣāc ca*  $\beta_2\beta_\omega\epsilon_2\epsilon_3$ ] *sākṣād vai*  $\eta_2$  *sākṣāt*  $\chi$  **25\*7c** *pūrayen*  $\beta_2\beta_\omega\epsilon_2\epsilon_3$ ] *pūrayed*  $\chi$  *pūjayed*  $\eta_2$  **mārutam divyaṃ**  $\beta_2\beta_\omega\epsilon_2\epsilon_3$ ] *at-ulām divyām*  $\eta_2\chi$  **25\*7d** *suṣumṇā*  $\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] *suṣumṇām*  $\chi$  **paścime**  $\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] *paścimā*  $\beta_\omega$  **25\*8b** *nīścitā*  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] *nīśritā*  $\eta_2$  **25\*8c** *abhyaset*  $\beta_1\beta_2\epsilon_2$ ] *abhyase*  $\beta_\omega$  *abhyastā*  $\eta_2\chi$  *om.* (eye-skip?)  $\epsilon_3$  **khecari mudrām**  $\beta_1\beta_\omega\epsilon_2$ ] *khecariṃ mudrām*  $\beta_2$  *khecari mudrā*  $\eta_2\chi$  *om.*  $\epsilon_3$  **25\*8d** *unmanī*  $\beta_1\beta_2\beta_\omega\epsilon_2\eta_2$ ] *py unmanī*  $\chi$  *om.*  $\epsilon_3$  **sā prajāyate**  $\beta_1\beta_\omega$ ] *saṃprajāyate*  $\epsilon_2\eta_2\chi$  *sāṃdrajāyate*  $\beta_2$  *om.*  $\epsilon_3$  **25\*9a** *abhyaset*  $\beta_1\beta_2\beta_\omega\epsilon_2\chi$ ] *abhyasat*  $\epsilon_3$  *abhyaste*  $\eta_2$  **khecari**  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] *khecariṃ*  $\chi$  **mudrām**  $\epsilon_3\eta_2$ ] *mudrā*  $\epsilon_2$  *tāvad*  $\beta_1\beta_2\beta_\omega\chi$  **25\*9b** *tāvat*  $\epsilon_2\epsilon_3\eta_2$ ] *yāvat*  $\beta_1\beta_2\beta_\omega\chi$  **nidritaḥ**  $\beta_1\epsilon_2\epsilon_3\chi$ ] *nidritāḥ*  $\beta_2$  *nidrataḥ*  $\eta_2$  *nimḍrataḥ*  $\beta_\omega$  **25\*9c** *nidrasya*  $\beta_1\beta_2\epsilon_2\epsilon_3\eta_2\chi$ ] *nimḍrasya*  $\beta_\omega$  **25\*10a** *śiva*  $\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] *bhavet*  $\beta_2$  **25\*10d** *tatra*  $\beta_1\beta_2\beta_\omega\epsilon_2\eta_2\chi$ ] *yatra*  $\epsilon_3$  **kālo**  $\beta_1\beta_2\beta_\omega\epsilon_3\eta_2\chi$ ] *kopi*  $\epsilon_2$  **25\*11b** *mudrām*  $\beta_1\beta_2\beta_\omega\epsilon_3\eta_2$ ] *mudrā*  $\epsilon_2$  **dadyāc**  $\beta_1\beta_2\beta_\omega\epsilon_3\eta_2$ ] *divyā ca*  $\epsilon_2$  **khecariṃ**  $\beta_1\epsilon_3\eta_2$ ] *khecari*  $\beta_\omega\epsilon_2$  *khecare*  $\beta_2$  **25\*11c** *nirālambe*  $\beta_1\eta_2$ ] *nirālabam*  $\beta_\omega\epsilon_2\epsilon_3$  *nirālabas*  $\beta_2$  **mahāśūnye**  $\beta_1\eta_2$ ] *mahāśūnyaṃ*  $\epsilon_2\epsilon_3$  *mahāśūnya*  $\beta_\omega$  *tadā śūnya*  $\beta_2$  **25\*11d** *cakre*  $\beta_1\beta_2\beta_\omega\epsilon_2\eta_2$ ] *cakram*  $\epsilon_3$  **vyavasthitām**  $\beta_1\beta_\omega\eta_2$ ] *vyavasthitaṃ*  $\epsilon_2\epsilon_3$  *vyavasthita*  $\beta_2$  **25\*12c** *bhyantare*  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] *bhyantaram*  $\eta_2$  **25\*12d** *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† ॥

4.25\*13

एवमभ्यस्यमानस्य वायुमार्गे दिवानिशम् ।  
अभ्यासाज्जीर्यते वायुर्मनस्तत्र विलीयते ॥

4.25\*14

अमृतं प्लावयेद्देहमा पादतलमस्तकम् ।  
सिध्यत्येव महाकायो महाबलपराक्रमः ॥

4.25\*15

इति खेचरी । (χ)

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

शक्तिमध्ये मनः कृत्वा शक्तिं च मनमध्यगां ।  
मनसा मन आलोक्य तद्भ्यायेत्परमं पदम् ॥

4.25\*16

स्वमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु ।  
सर्वं च स्वमयं कृत्वा न किञ्चिदपि चिन्तयेत् ॥

4.25\*17

अन्तःशून्यो बहिःशून्यः शून्यकुम्भ इवाम्बरे ।

अन्तःपूर्णा बहिःपूर्णाः पूर्णकुम्भ इवार्णवे ॥ (om. β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>)

4.25\*18

25\*13a 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  
25\*13b khasya madhye β<sub>2</sub>β<sub>ω</sub>] khamadhye tu β<sub>1</sub> khamadhye ca ε<sub>3</sub> khamadhya\_ 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> 25\*13c svasthānaṁ gacchati  
prāṇah 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 25\*13d sūryāṅge manasā tathā β<sub>1</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>] sūryāṅge pavane tathā β<sub>2</sub>η<sub>2</sub> pavano manasā saha χ 25\*14a 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>] abhyasyatas tasya χ 25\*14b 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>1</sub>χ] divā  
niśi β<sub>2</sub> divādisam β<sub>ω</sub> sadānīśam η<sub>2</sub> sadānilam ε<sub>2</sub>ε<sub>3</sub> 25\*14c abhyāsāj jīryate β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>η<sub>2</sub>χ] abhyāsāl liyate ε<sub>3</sub> 25\*14d tatra viliyate 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 25\*15a amṛtaṁ  
plāvayed deham β<sub>2</sub>β<sub>ω</sub>ε<sub>2</sub>] amṛte plāvayed deham ε<sub>3</sub> amṛtaṁ plavate \_\_ β<sub>1</sub> amṛtaiḥ plāvayed  
deham χ ajaratvaṁ bhaved dehe η<sub>2</sub> 25\*15b 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> 25\*15c sidhyaty eva β<sub>ω</sub>χ] siddhaty eva ε<sub>2</sub> siddhyaty evam ε<sub>3</sub> sidhyate ca η<sub>2</sub> siddhadeho  
β<sub>1</sub> siddhideho β<sub>2</sub> mahākāyo β<sub>1</sub>χ] mahākāryo β<sub>2</sub> mahāyogo η<sub>2</sub> sadā kāyo β<sub>ω</sub>ε<sub>2</sub> tadā kāyo  
ε<sub>3</sub> 16 atha ε<sub>2</sub>] om. β<sub>2</sub> śāmbhavi β<sub>2</sub>] śāmbhavi śaktiḥ ε<sub>2</sub> 25\*16b śaktiṁ ca manamad-  
hyagām ε<sub>2</sub>] śaktiṁ ca svāṁtāmadhyagām ε<sub>3</sub> śaktiṁ mānasamadhyagām χ śaktiṁ manasi mad-  
hyataḥ η<sub>2</sub> sumadhyagām β<sub>2</sub> manaḥ śaktes tu madhyagām β<sub>1</sub>β<sub>ω</sub> 25\*16c mana ālokyā (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 ālokyā β<sub>ω</sub> 25\*16d tad dhyāyet β<sub>1</sub>ε<sub>2</sub>ε<sub>3</sub>] taṁ dhātaṁ β<sub>2</sub> vaddhyāyait  
β<sub>ω</sub> dhārayet η<sub>2</sub>χ 25\*17a khamadhye β<sub>1</sub>β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] khammadhye β<sub>2</sub> 25\*17c sarvaṁ ca  
ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] ātmānaṁ β<sub>1</sub>β<sub>ω</sub> evam kṛ β<sub>2</sub> khamayaṁ kṛtvā β<sub>ω</sub>ε<sub>2</sub>ε<sub>3</sub>χ] khammayam kṛtvā β<sub>1</sub>η<sub>2</sub> \*tvā  
tayoś cāpi β<sub>2</sub> 25\*18b śūnya β<sub>1</sub>β<sub>2</sub>η<sub>2</sub>] śūnyaḥ χ 25\*18d pūrṇa β<sub>1</sub>β<sub>2</sub>η<sub>2</sub>] pūrṇah χ ivāṇape  
η<sub>2</sub>χ] ivāmbare β<sub>2</sub> ivāmbudhau β<sub>1</sub>

बाह्यचिन्ता न कर्तव्या तथैवान्तरचिन्तनम् । सर्वचिन्तां परित्यज्य न किञ्चिदपि चिन्तयेत् ॥ (om. $\varepsilon_2\varepsilon_3$ )	4.25*19
संकल्पमात्रकलनैव जगत्समग्रं (a om. $\beta_1\beta_2$ ) संकल्पमात्रकलना हि मनोविलासः । (b om. $\beta_1\beta_2$ ) संकल्पमात्रमतमुत्सृज निर्विकल्पं (c om. $\beta_1$ ) आश्रित्य निश्चयमवाप्नुहि राम शान्तिम् ॥ (d om. $\beta_1$ )	4.25*20
कर्पूरमनले यद्वत्सैन्धवं सलिले यथा । तथा संधीयमानं च मनस्तत्त्वे विलीयते ॥ (om. $\eta_2$ )	4.25*21
ज्ञेयं सर्वं प्रतीतं च तज्ज्ञानं मन उच्यते । ज्ञानं ज्ञेयं समं नष्टं नान्यः पन्था द्वितीयकः ॥	4.25*22
मनोदृश्यमिदं सर्वं यत्किञ्चित्सचराचरं । मनसोऽप्युन्मनीभावे द्वैताभावं प्रचक्षते ॥	4.25*23
ज्ञेयवस्तुपरित्यागाद्विलयं याति मानसम् । मानसे विलयं याते कैवल्यमवशिष्यते ॥	4.25*24

**25\*19b** cintanam  $\eta_2\chi$ ] cintanā  $\beta_1\beta_\omega$  ciptamān  $\beta_2$  **25\*19c** sarvacintām parityajya  $\beta_1\beta_2\beta_\omega\chi$ ] sarvacintā parityājyā  $\eta_2$  **25\*20a** kalanaiva  $\varepsilon_2\varepsilon_3\eta_2\chi$ ] kalanam ca  $\beta_\omega$  samagram  $\beta_\omega\varepsilon_2\varepsilon_3\chi$ ] samastam  $\eta_2$  **25\*20b** kalanā hi  $\beta_\omega\varepsilon_2\varepsilon_3$ ] kalanaiva  $\eta_2\chi$  vilāsaḥ  $\eta_2\chi$ ] vilāsā  $\beta_\omega$  vilinā  $\varepsilon_2$  valinā  $\varepsilon_3$  **25\*20c** matam utsrja  $\varepsilon_3$ ] matatsrja  $\varepsilon_2$  matim utsrjya  $\chi$  mim utsrja  $\beta_2$  m idam utsrja  $\beta_\omega$  kalanaiva vikṛtis tu  $\eta_2$  **nirvikalpaṃ**  $\beta_2\beta_\omega\varepsilon_2\varepsilon_3\chi$ ] nityam  $\eta_2$  **25\*20d** āśritya  $\beta_2\beta_\omega\varepsilon_2\chi$ ] āśrita  $\varepsilon_3$  samkalpa  $\eta_2$  **niścayam**  $\eta_2\chi$ ] niścalam  $\beta_2$  niścalayam  $\beta_\omega$  niścitam  $\varepsilon_2\varepsilon_3$  **avāpnuhi**  $\beta_\omega\varepsilon_2\varepsilon_3\chi$ ] avāpnudhi  $\eta_2$  anāpnuhi  $\beta_2$  **rāma**  $\beta_2\beta_\omega\eta_2\chi$ ] rāga  $\varepsilon_3$  roga  $\varepsilon_2$  **25\*21a** anale  $\beta_2\beta_\omega\varepsilon_2\varepsilon_3\chi$ ] anile  $\beta_1$  **25\*21c** tathā  $\beta_1\beta_2\beta_\omega\varepsilon_3\chi$ ] yathā  $\varepsilon_2$  **samdhīyamānaṃ**  $\beta_1\beta_2\beta_\omega\chi$ ] samdhīpamānaṃ ca  $\varepsilon_2\varepsilon_3$  **25\*21d** tattve  $\beta_1\varepsilon_3\chi$ ] tātva  $\beta_2$  tatva  $\beta_\omega$  tatra  $\varepsilon_2$  **viliyate**  $\beta_1\beta_2\beta_\omega\varepsilon_2\chi$ ] valiyate  $\varepsilon_3$  **25\*22a** sarvaṃ pratītaṃ  $\beta_1\beta_2\chi$ ] sarvapratītaṃ  $\beta_\omega\varepsilon_2\varepsilon_3$  sarvaṃ atītaṃ  $\eta_2$  **25\*22b** tajjñānaṃ  $\varepsilon_2\varepsilon_3$ ] jñānaṃ ca  $\eta_2\chi$  jñānaṃ tu  $\beta_1\beta_2\beta_\omega$  **25\*22c** jñeyam  $\beta_1\beta_2\varepsilon_2\varepsilon_3\eta_2\chi$ ] jñeya  $\beta_\omega$  **samaṃ naṣṭam**  $\beta_1\beta_\omega\varepsilon_2\varepsilon_3\chi$ ] manam naṣṭam  $\beta_2$  manas caiva  $\eta_2$  **25\*22d** panthā  $\beta_1\varepsilon_2\eta_2\chi$ ] pamtha  $\varepsilon_3$  pamthyā  $\beta_2$  pathā  $\beta_\omega$  **dvitīyakaḥ**  $\beta_1\varepsilon_3\eta_2\chi$ ] dvitīyakaṃ  $\beta_2\varepsilon_2$  dvitīyaka  $\beta_\omega$  **25\*23c** manaso'py unmani  $\beta_1\beta_2\beta_\omega\varepsilon_3$ ] manasopy unmani  $\varepsilon_2$  manaso hy unmani  $\eta_2\chi$  **bhāve**  $\beta_\omega\varepsilon_3\eta_2$ ] bhāvai  $\beta_2$  bhāvo  $\beta_1$  bhāvād  $\chi$  om. (eye-skip?)  $\varepsilon_2$  **25\*23d** dvaitābhāvaṃ pracakṣate  $\beta_1\beta_2\varepsilon_3$ ] bhāvaṃ pracakṣyate  $\varepsilon_2$  dvaitābhāva pracakṣate  $\beta_\omega$  dvaitam naivopalabhyate  $\eta_2\chi$  **25\*24b** mānasam  $\beta_1\beta_2\beta_\omega\varepsilon_3\eta_2\chi$ ] mārutaṃ  $\varepsilon_2$  **25\*24c** mānase  $\beta_1\beta_2\beta_\omega\varepsilon_2\varepsilon_3$ ] manaso  $\eta_2\chi$  **vīlayam**  $\beta_2\beta_\omega\varepsilon_2\varepsilon_3\eta_2$ ] vilaye  $\beta_1\chi$  **yāte**  $\beta_2\varepsilon_2\varepsilon_3$ ] jāte  $\beta_1\beta_\omega\eta_2\chi$  **25\*24d** avasiṣyate  $\beta_1\beta_2\beta_\omega\varepsilon_3\chi$ ] anasiṣyate  $\varepsilon_2$  api kalpate  $\eta_2$

लयो लय इति प्राहुः कीदृशं लयलक्षणम् ।

अपुनर्वासनोत्थानाल्लयो विषयविस्मृतिः ॥<sup>5</sup>

4.25\*25

एवं नानाविधोपायाः सम्यक्स्वानुभवान्विताः ।

समाधिमार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः ॥

4.25\*26

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

सुषुम्णायै कुण्डलिन्यै सुधायै चन्द्रजन्मने ।

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

4.25\*27

अशक्यतत्त्वबोधानां मूढानामपि संमतम् । [cf. 4.48ab]

प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥

4.25\*28

श्रीआदिनाथेन सपादकोटि-

लयप्रकाराः कथिता जयन्ति ।

नादानुसंधानकमेकमेव

मन्यामहे मान्यतमं लयानाम् ॥

4.26

( $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$  have 4.71 *śravaṇamukhanayana* here)

मुक्तासनस्थितो योगी मुद्रां संधाय शांभवीम् । ( $\alpha_1\beta_1\Delta\chi$ )

शृणुयादक्षिणे कर्णे नादमन्तःस्थमेकधीः ॥ ( $\alpha_1\beta_1\beta_2\Gamma\Delta\chi$ ) [cf. 4.50]

4.27

**25\*25b** kidrśaṃ  $\beta_1\beta_2\beta_\omega\eta_2\chi$ ] idrśaṃ  $\epsilon_2\epsilon_3$  **25\*25c** 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  $\beta_\omega\epsilon_3$  **25\*25d** layo viśaya  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] vṛtṭiyayā viśva  $\eta_2$  **25\*26b** svānubhavānvitāḥ  $\beta_1\beta_2\beta_\omega\epsilon_2\eta_2\chi$ ] svānubhavātmikāḥ  $\epsilon_3$  **25\*26c** mārgāḥ  $\beta_1\beta_2\epsilon_2\epsilon_3\chi$ ] mārgē  $\eta_2$  illeg.  $\beta_\omega$  **25\*27a** suṣumṇāyai  $\beta_1\beta_2\beta_\omega\epsilon_3\chi$ ] sukhayaiḥ  $\epsilon_2$  **25\*27b** janmane  $\beta_1\beta_2\beta_\omega\chi$ ] maṇḍalāt  $\epsilon_2\epsilon_3$  **25\*27d** śakti  $\beta_1\beta_2\epsilon_2\epsilon_3$ ] śakte  $\beta_\omega$  śaktyai  $\chi$  **25\*28a** aśakya  $\beta_2\epsilon_2\epsilon_3\chi$ ] aśakyam  $\eta_2$  aśakta  $\beta_1\beta_\omega$  **25\*28b** mūḍhānām  $\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] gūḍhānām  $\beta_2$  **api sammatam**  $\beta_1\beta_2\beta_\omega\eta_2\chi$ ] api samtatam  $\epsilon_3$  atisaṃtatam  $\epsilon_2$  **25\*28d** ucyate  $\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] uttamam  $\beta_1\beta_2$  **26b** laya cett.] layaḥ  $\alpha_1\Gamma\epsilon_2$  **jayanti**  $\beta_1\beta_\omega\Gamma\delta_3\epsilon_3\eta_2\chi$ ] jayante  $\alpha_1\epsilon_2$  jaganti  $\delta_2$  yayamṭi  $\delta_1$  **26c** ekam eva  $\alpha_1\beta_1\chi$ ] eva  $\beta_\omega$  eva nānyam  $\epsilon_2\eta_2$  eva mānyam  $\epsilon_3$  eva kāryam  $\Gamma\Delta$  **26d** manyāmahe cett.] ganyāmahe  $\beta_1$  **mānyatamaṃ**  $\alpha_1\beta_2\beta_\omega\epsilon_2\epsilon_3$ ] nānyatamaṃ  $\Gamma\Delta$  nānyamatam  $\beta_1$  tātarasam  $\eta_2$  mukhyatamaṃ  $\chi$  **27a** muktāsana  $\alpha_1\beta_1\delta_2\delta_3$ ] muktāsane  $\delta_1\chi$  **27d** anta(h)stham ekadhiḥ  $\alpha_1\beta_2\Gamma\chi$ ] ekāntake sudhiḥ  $\delta_1$  ekāntike sudhiḥ  $\delta_2\delta_3$  atam sadā  $\beta_1$

<sup>5</sup>  $\chi$  has this verse between 4.17 and 4.18.

( $\varepsilon_2\varepsilon_3\eta_2$  have the following 5 verses after 4.59, and  $\beta_1\beta_2\beta_\omega$  after 4.50)

काष्ठे प्रवर्तितो वह्निः काष्ठेन सह शाम्यति ।  
नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥ 4.28

विस्मृत्य सकलं बाह्यं नादे दुग्धाम्बुवन्मनः ।  
एकीभूयाथ सहसा चिदाकाशे विलीयते ॥ (om.  $\eta_2\chi$ ) 4.29

औदासीन्यपरो भूत्वा सदाभ्यासेन संयमी ।  
उन्मनीकरणं सद्यो नादमेवावधारयेत् ॥ (om.  $\chi$ ) 4.30

कीदृशमौदासीन्यम् । (om.  $\chi$ )

शीते काले चौपटी वा पटी वा  
पथ्याहारे गोपयो वा पयो वा ।  
भोज्ये भिक्षावृन्दमारण्यकन्दं  
पाणी द्रोणी कापि वा भोज्यपात्रे ॥ (om.  $\chi$ ) 4.31

**28a** *kāṣṭhe*  $\alpha_1\beta_2\beta_\omega\varepsilon_2\varepsilon_3\eta_2\chi$ ] *kāṣṭhaiḥ*  $\beta_1\gamma_2\Delta$  *kaṣṭhaiḥ*  $\gamma_1$  **pravartito**  $\alpha_1\beta_1\beta_\omega\Gamma\Delta\varepsilon_2\chi$ ] *pravartate*  $\varepsilon_3\eta_2$  **28b** *kāṣṭhena* cett.] *kaṣṭhena*  $\gamma_1$  **saha** cett.] *sa*  $\varepsilon_3$  **sāmyati**  $\beta_1\Gamma\delta_2\delta_3\varepsilon_2\eta_2\chi$ ] *sāmyati*  $\alpha_1\beta_\omega\delta_1$  *liyate*  $\varepsilon_3$  **28c** *nāde* cett.] *nā*  $\gamma_1$  **pravartitaṃ** cett.] *pravartite*  $\varepsilon_3$  *pravartate*  $\eta_2$  **cittam** cett.] *om.*  $\gamma_1$  **29a** *vismṛtya*  $\alpha_1\beta_1\beta_\omega\Gamma\delta_1\delta_2\varepsilon_2\varepsilon_3$ ] *nismṛtya*  $\delta_3$  **29b** *nāde*  $\alpha_1\beta_1\beta_\omega\gamma_2\Delta\varepsilon_3$ ] *nāda*  $\varepsilon_2$  *na*  $\gamma_1$  **dugdhāmbu**  $\alpha_1\beta_1\beta_\omega\gamma_2\Delta\varepsilon_2\varepsilon_3$ ] *gugyāmbu*  $\gamma_1$  **manah**  $\alpha_1\beta_1\gamma_2\varepsilon_2\varepsilon_3$ ] *mana*  $\beta_\omega$  *naraḥ*  $\gamma_1\Delta$  **29c** *ekibhūyātha*  $\beta_1\Gamma\delta_2\delta_3\varepsilon_2\varepsilon_3$ ] *ekibhūyāya*  $\delta_1$  *ekibhūyā*  $\beta_\omega$  *ekibhūtva*  $\alpha_1$  **sahasā**  $\alpha_1\beta_1\Gamma\Delta\varepsilon_2\varepsilon_3$ ] *sahasā*  $\alpha$   $\beta_\omega$  **29d** *cidākāśe*  $\alpha_1\beta_1\beta_\omega\Delta\varepsilon_2\varepsilon_3$ ] *vidāktośe*  $\gamma_1$  *cidākaro*  $\gamma_2$  **30a** *audāsinya*  $\delta_1\eta_2$ ] *audāsinya*  $\varepsilon_3$  *audāsina*  $\beta_1\delta_3$  *audāsinye*  $\delta_2$  *odāsinya*  $\gamma_1$  *udāsinya*  $\beta_\omega\gamma_2$  *udāsonya*  $\alpha_1$  *rdāsinya*  $\varepsilon_2$  **30c** *karaṇaṃ*  $\alpha_1\beta_1\Gamma\Delta$ ] *karaṇa*  $\beta_\omega$  *kāraṇaṃ*  $\varepsilon_2\varepsilon_3\eta_2$  **30d** *nādam* cett.] *bhāda*  $\varepsilon_2$  **evāvadhārayet** cett.] *eva* *sadābhyaset*  $\varepsilon_3$  **31** *kidṛśam*  $\alpha_1\gamma_1$ ] *kidṛśam*  $\delta_3$  *kidṛśim*  $\gamma_2$  *kidṛśyam*  $\beta_1\beta_\omega\delta_2$  *idrśam*  $\varepsilon_2\eta_2$  *kim*  $\delta_1$  *om.*  $\varepsilon_3$  **audāsinyam** cett.] *audāsinyam*  $\varepsilon_2\varepsilon_3$  **31a** *śīte* cett.] *śīti*  $\varepsilon_3$  *jñāte*  $\eta_2$  **kāle**  $\beta_1\beta_\omega\gamma_1\Delta\varepsilon_2\varepsilon_3$ ] *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*  $\gamma_2$  *cāpaṭi* *cāpaṭi* *vā*  $\gamma_1\delta_3$  *cāpaṭi* *vā* *paṭikā*  $\delta_1$  *cāpaṭe* *cāpaṭi*  $\delta_2$  *caupaṭi* *vākuṭi* *vā*  $\beta_\omega\eta_2$  *cāpaṭi* *cākuṭi* *vā*  $\beta_1$  *paṭi* *vā*  $\varepsilon_3$  **31b** *pathyāhāre*  $\alpha_1\beta_\omega\varepsilon_2$ ] *pathyāhāro*  $\beta_1\gamma_2\delta_2\delta_3\varepsilon_3\eta_2$  *yathāhārā*  $\gamma_1$  «mi»*thyāhāro*  $\delta_1$  **gopayo**  $\alpha_1\beta_1\beta_\omega\Gamma\delta_2\varepsilon_2\varepsilon_3\eta_2$ ] *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* *pānaṃ*  $\beta_1$  **31c** *bhojye*  $\alpha_1\beta_2\beta_\omega$ ] *bhojyam*  $\varepsilon_3\eta_2$  *bhojya*  $\varepsilon_2$  *bhakṣyam*  $\beta_1\delta_1$  *bhakṣye*  $\delta_3$  *bhakṣe*  $\Gamma$  *bh.kṣy.*  $\delta_2$  **bhikṣā** cett.] *bhuktaṃ*  $\eta_2$  **vṛndam**  $\alpha_1\beta_1\beta_\omega\Gamma\Delta\varepsilon_2\varepsilon_3$ ] *cānnaṃ*  $\eta_2$  **āraṇyakandaṃ**  $\alpha_1\beta_\omega\gamma_2\Delta\varepsilon_3$ ] *āraṇyakandaṃ*  $\gamma_1$  *āraṇyakamda*  $\beta_\omega\varepsilon_2\eta_2$  *āraṇyakamda*  $\beta_2$  *āpaṇyakam* *vā*  $\beta_1$  **31d** *pāṇi droṇi*  $\alpha_1\beta_2\gamma_2\Delta$ ] *pāṇi droṇi*  $\varepsilon_3\eta_2$  *pāṇi drāṇi*  $\varepsilon_2$  *pāṇindrāṇi*  $\gamma_1$  *pāṇim* *droṇe*  $\beta_1$  *pāṇi*  $\beta_\omega$  **kāpi** **vā**  $\alpha_1\beta_2\varepsilon_2\varepsilon_3$ ] *kāpivāṃ*  $\beta_\omega$  *kāthivā*  $\eta_2$  *karparā*  $\delta_2\delta_3$  *karpaṭaṃ*  $\beta_1$  *kāpaṭo*  $\gamma_2$  *khaṇadā*  $\gamma_1$  *kharparo*  $\delta_1$  **bhojyapātre**  $\alpha_2\varepsilon_2$ ] *bhojyapātraṃ*  $\alpha_1\beta_1\beta_\omega\Delta\varepsilon_3\eta_2$  *bhājapātraṃ*  $\gamma_1$  *bhūrjapātraṃ*  $\gamma_2$

सर्वचिन्तां समुत्सृज्य सर्वचेष्टां च सर्वदा ।

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

4.32

आरम्भश्च घटश्चैव तथा परिचयस्तथा ।

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

4.33

अथारम्भावस्था । (om.  $\alpha_1\beta_1\beta_\omega$ )

ब्रह्मग्रन्थेर्भवेद्देदानन्दः शून्यसंभवः ।

विचित्रक्वणको देहेऽनाहतः श्रूयते ध्वनिः ॥

4.34

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

संपूर्णहृदयः शून्येत्वारम्भे योगवान्भवेत् ॥

4.35

अथ घटावस्था ।

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।

दृढासनो भवेद्योगी ज्ञानी देवसमस्तदा ॥

4.36

**32a sarvacintām**  $\gamma_2\Delta\epsilon_2$ ] sarvacintā  $\alpha_1\beta_1\beta_\omega\epsilon_3\eta_2$  om.  $\gamma_1$  **samutsrjya**  $\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] samutyajya  $\alpha_1$  parityajya  $\beta_1\gamma_2\Delta$  om.  $\gamma_1$  **32b ceṣṭām**  $\alpha_1\beta_1\beta_\omega\epsilon_3$ ] ceṣṭās  $\eta_2$  ceṣṭi  $\epsilon_2$  kāle  $\Gamma\Delta$  **32c nāda** em.] nādam cett. **saṃdhānān**  $\alpha_1\beta_1$ ] saṃdhānā  $\beta_\omega$  saṃdadhyān  $\alpha_2\epsilon_2\epsilon_3\eta_2$  saṃdhatte  $\Gamma\Delta$  **33a ca** cett.] ca  $\delta_1$  **ghaṭaś** cett.] gha  $\delta_1$  **caiva** cett.] caivas  $\eta_2$  ca  $\delta_1$  **33b paricayas**  $\alpha_1\beta_1\beta_\omega\epsilon_2\eta_2$ ] 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  $\Gamma\delta_2\delta_3\chi$  **33c niṣpattiḥ sarva** cett.] niṣpattiś ceti  $\beta_1\beta_\omega$  **33d yogāvasthā bhavanti tāḥ**  $\alpha_1$ ] yogāvasthā prakīrtitā  $\Gamma\Delta$  syād avasthācatuṣṭayam  $\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$  **34 athārambhāvasthā**  $\gamma_1\chi$ ] ārambhāvasthātha  $\gamma_2$  athārambhārakṣā  $\Delta$  tatra ārambhāḥ  $\epsilon_2\epsilon_3$  tatra cārambhāḥ  $\eta_2$  om.  $\alpha_1\beta_1\beta_\omega$  **34a granthar**  $\alpha_1\chi$ ] granthe  $\beta_2$  granthir  $\beta_\omega\Gamma\Delta\epsilon_3$  granthi  $\beta_1\gamma_1$  granthim  $\eta_2$  ramdhre  $\epsilon_2$  **bhedād**  $\alpha_1\beta_1\beta_\omega$ ] bhinna  $\Gamma\Delta$  bhinnā  $\eta_2$  bhinnād  $\epsilon_3$  bhedo hy  $\chi$  bhed  $\epsilon_2$  **34b ānandaḥ** cett.] ānaṃda  $\beta_1\gamma_1$  nādaḥ  $\eta_2$  **sambhavaḥ** cett.] samāmbhavaḥ  $\eta_2$  **34c vicitrakvaṇako**  $\alpha_1$ ] vicitrakvaṇiko  $\epsilon_3$  vicitrakaṇako  $\beta_\omega\epsilon_2$  vicitrakuṇako  $\eta_2$  vicitrakuṇape  $\beta_1$  vicitraḥ kvaṇako  $\chi$  vicitrakṣanike  $\delta_2\delta_3$  vicitrakṣike  $\delta_1$  vicitras tatksaṇād  $\Gamma$  **dehe** cett.] caivā  $\beta_1$  **34d 'nāhataḥ śrūyate**  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] sarvataḥ śrūyate  $\Gamma$  śrūyate ('nāhata ('hato  $\delta_2$ )  $\Delta$  **35a divyadehaś ca tejasvī**  $\alpha_1\beta_1\Gamma\chi$ ] ādityatejaś ca tejasvī unm.  $\epsilon_2$  tejasvī divyagandhaś ca  $\epsilon_3$  divyagandho divy-acakṣuś ca  $\eta_2$  om.  $\beta_\omega\Delta$  **35b divyagandhas tv arogavān**  $\alpha_1\beta_1\Gamma\chi$ ] divyagandho parogavān  $\epsilon_2$  divyadeho py arogavān  $\epsilon_3$  tejasvī ārogavān  $\eta_2$  om.  $\beta_\omega\Delta$  **35c sampūrṇa** cett.] sampūrṇe  $\epsilon_3$  **hrdayaḥ**  $\alpha_1\beta_2\epsilon_2\chi$ ] hrdaya  $\gamma_2$  hrdaye  $\beta_1\beta_\omega\gamma_1\delta_1\delta_2\epsilon_3\eta_2$  nilaye  $\delta_3$  **śūnye tv**  $\alpha_1\epsilon_2\epsilon_3$ ] śūnye  $\beta_1\Gamma\Delta\eta_2$  śūnya  $\beta_\omega\chi$  **35d ārambhe** cett.] ārambha  $\beta_\omega$  ārambho  $\eta_2$  **yogavān** cett.] bhogavān  $\gamma_1$  **36 ghaṭāvasthā** cett.] ghaṭārakṣā  $\Delta$  **36a dvitīyāyām**  $\alpha_1\beta_1\beta_\omega\Gamma\delta_2\delta_3\epsilon_2\chi$ ] dvitīyā  $\delta_1\epsilon_3^c$  dvitīye  $\eta_2$  **ghaṭi** cett.] ghaṃṭi  $\epsilon_3$  ghaṭām  $\epsilon_2$  bheda  $\eta_2$  **kṛtya**  $\alpha_1\beta_1\beta_\omega\gamma_1\Delta\epsilon_2\chi$ ] kṛtvā  $\gamma_2\epsilon_3$  mukte tu  $\eta_2$  **36b madhyagaḥ** cett.] madhyamaḥ  $\delta_2\delta_3$  **36c dṛḍhāsano** cett.] dṛḍhāsane  $\delta_2$  haṭhāsano  $\eta_2$  **36d deva** cett.] devaḥ  $\beta_\omega$  deha  $\beta_1\eta_2$  **tadā**  $\alpha_1\beta_1\beta_\omega\chi$ ] tathā cett.

विष्णुग्रन्थेस्तदा भेदात् परमानन्दसूचकः ।  
अतिशून्ये विमर्दश्च भेरीशब्दस् तदा भवेत् ॥

4.37

अथ परिचयावस्था । (om.  $\chi$ )

तृतीयायां ततो भित्त्वा विहायोमर्दलध्वनिः ।<sup>#</sup>  
महाशून्यं तथा याति सर्वसिद्धिसमाश्रयम् ॥ [Pāda b-4.49d lost  $\alpha_1$ ]

4.38

चित्तानन्दं ततो जित्वा सहजानन्दसंभवः ।  
दोषदुःखजरामृत्युक्षुधानिद्राविवर्जितः ॥

4.39

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

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

4.40

**37a** *granthes tadā*  $\alpha_1\beta_2$ ] *granthis tadā*  $\beta_\omega$  *granthe sadā*  $\epsilon_2$  *granthes tathā*  $\eta_2$  *granthar yadā*  $\beta_1$  *granthir yadā*  $\Gamma\Delta\epsilon_3$  *granthes tato*  $\chi$  **bhedāt**  $\alpha_1\beta_1\beta_\omega\epsilon_2\eta_2\chi$ ] *bhinnah*  $\Gamma\delta_1\delta_2$  *bhinnā*  $\delta_3\epsilon_3$  **37b** *paramānanda* cett.] *sadānandasya*  $\epsilon_2$  **sūcakah** cett.] *sūcakā*  $\epsilon_3$  *kārakah*  $\beta_1$  **37c** *atiśūnye*  $\alpha_1\beta_2\beta_\omega\chi$ ] *atiśūnya*  $\Gamma\Delta\epsilon_3\eta_2$  *amtyaśūnye*  $\beta_1$  *api śūnyo*  $\epsilon_2$  **vimardaś ca**  $\alpha_1\beta_1\beta_\omega\chi$ ] *’saṃmardā*  $\epsilon_2$  *visaṃmardo*  $\eta_2$  *vibhedaś ca*  $\Gamma\Delta\epsilon_3$  **37d** *tadā*  $\alpha_1\beta_1\beta_\omega\epsilon_3\chi$ ] *tathā*  $\Gamma\Delta\epsilon_2\eta_2$  **38** *atha* cett.] *tathā*  $\beta_1$  *om.*  $\chi$  **paricayāvasthā** cett.] *paricayaḥ*  $\epsilon_2\epsilon_3$  *om.*  $\chi$  **38a** *ṛṭiyāyām tato bhittvā*  $\alpha_1\beta_1\beta_\omega\delta_1\delta_3\epsilon_3$ ] *dvitīyāyām tato bhittvā*  $\delta_2$  *karnikām tu tato bhittvā*  $\Gamma$  *karttikāyām tato bhittvā*  $\epsilon_2$  *atha granthitrayaṃ bhittvā*  $\eta_2$  *ṛṭiyāyām tu vijñeyo*  $\chi$  **38b** *vihāyo*  $\alpha_2\epsilon_2\chi$ ] *vihāya*  $\Gamma\epsilon_3$  *vimalo*  $\delta_1\delta_3$  *mimalo*  $\delta_2$  *vimāyo*  $\beta_\omega$  *visphāro*  $\beta_1$  *jāyate*  $\eta_2$  **mardala**  $\alpha_2\beta_1\beta_\omega\Gamma\epsilon_2\eta_2\chi$ ] *mandala*  $\Delta$  *mṛḍula*  $\epsilon_3$  **dhvaniḥ**  $\alpha_2\beta_1\gamma_1\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] *dhvaniṃ*  $\gamma_2$  *dhvani*  $\beta_\omega$  **38c** *mahāśūnyam* cett.] *mahāśūnya*  $\epsilon_3$  **tathā**  $\Gamma\epsilon_2$ ] *tato*  $\Delta$  *tadā*  $\alpha_2\beta_1\beta_\omega\chi$  *tayā*  $\epsilon_3$  *samā*  $\eta_2$  **yāti** cett.] *jātiḥ*  $\epsilon_2$  **38d** *sarvasiddhi* cett.] *mahāsiddhi*  $\beta_\omega$  *siddhisādhā*  $\beta_1$  *sarva*  $\epsilon_2$  **samāśrayam** cett.] *kam āśrayaṃ*  $\beta_1$  **39a** *cit-tānandaṃ*  $\alpha_3\beta_1\Gamma\Delta\chi$ ] *cidānanda(m)*  $\alpha_2\beta_\omega\epsilon_3$  *cimṭāmanas*  $\eta_2$  *virāmānaṃ*  $\epsilon_2$  **tato** cett.] *tadā*  $\chi$  **jītvā**  $\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] *bhittvā*  $\Gamma\Delta$  **39b** *saṃbhavaḥ* cett.] *saṃbhava*  $\epsilon_2$  **39c** *doṣaduḥkha* cett.] *dokhaduḥkhe*  $\gamma_1$  **jarāmṛtyu**  $\beta_1\beta_\omega\epsilon_3\eta_2$ ] *jarāmṛtyuḥ*  $\alpha_2\epsilon_2$  *jarāvyaḍhi*  $\chi$  *ksudhānidrā*  $\Gamma\Delta$  **39d** *ksudhānidrā*  $\alpha_2\beta_1\epsilon_2\epsilon_3\eta_2\chi$ ] *ksudhātrṣā*  $\beta_\omega$  *jarāmṛtyu*  $\Gamma\Delta$  **vivarjitaḥ** cett.] *’tāḥ*  $\beta_1$  *’taṃ*  $\beta_\omega$  *trṣā* *tathā*  $\eta_2$  **40** *niṣpattyavasthā*  $\beta_1\beta_\omega\Gamma$ ] *niṣṭhāvasthā*  $\Delta$  *niṣpattiḥ*  $\epsilon_2\epsilon_3\eta_2$  **40a** *tato* cett.] *yadā*  $\chi$  **bhittvā** cett.] *bhūtvā*  $\epsilon_2$  **40b** *sarva* cett.] *śarva*  $\chi$  **gato’nilaḥ** cett.] *gatonalaḥ*  $\gamma_2$  *gatānila*  $\beta_\omega$  **40c** *niṣpattau*  $\beta_1\beta_\omega\gamma_2\chi$ ] *niṣpannau*  $\epsilon_2\epsilon_3$  *niṣpanno*  $\eta_2$  *niṣpatto*  $\gamma_1$  *niṣṭhāto*  $\Delta$  **vaiṇavaḥ śabdaḥ** cett.] *vaiṇavaśabdaḥ*  $\gamma_2$  *veṇacaśabdaṃ*  $\gamma_1$  **40d** *kvaṇadvīṇākvaṇo*  $\epsilon_3\chi$ ] *kaṇatvīṇakvaṇo*  $\epsilon_2$  *kvaṇadvīṇotvaṇo* ( $<$  *’vīṇolbaṇo?*)  $\gamma_2$  *kvaṇatuvitākvaṇo*  $\beta_\omega$  *kvacid vīṇākvaṇo*  $\beta_1$  *kvaṇantenākvaṇo*  $\eta_2$  *kvaṇadvīṇāśamo*  $\Delta$  *kvaṇavīṇādgato*  $\gamma_1$

<sup>6</sup> In  $\alpha^*\beta_1\beta_\omega\gamma_2\Delta$  the header is found after the first line of 4.40.

एकीभूतं तदा चित्तं राजयोगाभिधायकम्# ।

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

4.41

राजयोगपदं प्राप्तुं सुखोपायोऽल्पचेतसाम् ।

सद्यः प्रत्ययसंधायी जायते नादजो लयः ॥ ( $\beta_1\beta_2\beta_\omega\varepsilon_2\varepsilon_3\eta_2\chi$ ) [cf. 4.48]

4.41\*1

(Verses 4.42–4.48\*8 are found after 4.71 in  $\varepsilon_2\varepsilon_3\eta_2$ )

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं महत् ।

लयामृतमयं सौख्यं राजयोगादवाप्यते ॥

4.42

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]

4.43

राजयोगमजानन्तः केवलं हठकर्मठाः ।

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

4.43\*1

हठं विना राजयोगं राजयोगं विना हठं ।

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

4.43\*2

**41a** tadā  $\alpha_2\beta_1\beta_\omega\chi$ ] tathā  $\Gamma\Delta\eta_2$  **41b** rājayogā cett.] rājayoga  $\eta_2$  rājayogo  $\beta_\omega$  **bhidhāyakam**  $\beta_\omega\gamma_2$ ] vidhāyakah  $\alpha_2$  bhidhāyanam  $\gamma_1$  bhidhānakam  $\alpha_3\beta_1\Delta\eta_2\chi$  **41c** kartāsau cett.] kartasau  $\gamma_1$  kartāsau  $\beta_\omega$  **41\*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  $\beta_1\beta_2$  **41\*1b** sukhopāyo'lpa  $\beta_1\beta_2\varepsilon_2\varepsilon_3\eta_2\chi$ ] sukhopāyogya  $\beta_\omega$  **41\*1c** samdhāyī  $\beta_1\beta_\omega\varepsilon_2\eta_2\chi$ ] samdhāyī  $\beta_2\varepsilon_3$  **41\*1d** jāyate  $\beta_1\beta_2\beta_\omega\varepsilon_2\varepsilon_3\chi$ ] sevyate  $\eta_2$  **nādajo layah**  $\beta_1\beta_\omega\varepsilon_2\chi$ ] nādajo layah  $\beta_2\eta_2$  nātra samśayah  $\varepsilon_3$  **42a** māstu  $\beta_1\Gamma\delta_1\delta_3\varepsilon_2\eta_2\chi$ ] mastu  $\beta_\omega\varepsilon_3$  nāstu  $\delta_2$  **muktir**  $\beta_1\delta_2\delta_3\varepsilon_2\eta_2\chi$ ] muktis  $\varepsilon_3$  muktim  $\beta_\omega$  śaktir  $\Gamma$  kimcid  $\delta_1$  **42b** atraivākhaṇḍitam (te  $\delta_2$ )  $\beta_1\Delta\chi$ ] 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  $\beta_1$  bhavet  $\delta_1$  sukham  $\chi$  **42c** layāmṛtamayaṁ  $\alpha^*\beta_1\varepsilon_2\varepsilon_3$ ] layāmṛtalayaṁ  $\beta_\omega$  layāmṛtam idaṁ  $\gamma_2\Delta$  layāmṛdammitaṁ  $\gamma_1$  layāmṛtakaram  $\eta_2$  layodbhavam idaṁ  $\chi$  **saukhyam** cett.] sokhyam  $\gamma_1$  sauśyam  $\gamma_2\eta_2$  saukṣam  $\varepsilon_2$  **42d** rājayogād avāpyate cett.] rājayogam avāpyate  $\eta_2$  om.  $\delta_1$  **43\*1b** karmaṭhāḥ  $\beta_2\varepsilon_3$ ] karmacā  $\varepsilon_2$  karmaṇā  $\beta_1\beta_\omega$  karmaṇah  $\eta_2$  karmaṇah  $\chi$  **43\*1c** ye tu tān karśakān manye  $\beta_1\beta_2$ ] ye tu tān karkasān manye  $\varepsilon_2\varepsilon_3$  ye tumgān karmavasān manye  $\eta_2$  etān abhyāsino manye  $\chi$  gap  $\beta_\omega$  **43\*1d** prāyāśaphalavarjitān ('varjitāḥ  $\eta_2$ )  $\varepsilon_2\varepsilon_3\eta_2\chi$ ] prāyāśaphalavarjitān  $\beta_2$  prāyāśah phalavarjitān  $\beta_1$  gap  $\beta_\omega$  **43\*2a** haṭham vinā  $\Gamma\delta_2\delta_3$ ] om.  $\delta_1$  **rājayogaṁ**  $\gamma_2\delta_2\delta_3$ ] rājayogo  $\gamma_1$  om.  $\delta_1$  **43\*2b** haṭham  $\gamma_2\Delta$ ] haṭhaḥ  $\gamma_1$  **43\*2c** vai  $\gamma_1\Delta$ ] cai  $\gamma_2$  **caranti**  $\Delta$ ] varaṁti  $\Gamma$  **n** manye  $\gamma_1\Delta$ ] madhye  $\gamma_2$  **43\*2d** 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 4.43–4.43\*1.



तत्त्वं<sup>#</sup> बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः ।

उन्मनीकल्पलतिका सद्य एवोद्भविविष्यति ॥

4.44

राजयोगः समाधिश्च उन्मनी च मनोन्मनी ।

अमरौघोऽपि चाद्वैतं निरालम्बं निरञ्जनम् ॥ ( $\alpha^*\beta_1\beta_2\beta_\omega\Gamma\Delta$ ) [cf. 4.2\*1]

4.45

अमनस्को लयस्तत्त्वं शून्याशून्यं परं पदम् ।

जीवन्मुक्तिश्च सहजं तुर्यं चेत्येकवाचकाः ॥ ( $\alpha^*\beta_1\beta_2\beta_\omega\Gamma\Delta$ ) [cf. 4.2\*2]

4.46

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

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

4.47

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

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

4.48

एकं सृष्टिमयं बीजं एका मुद्रा तु खेचरी ।

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

4.48\*1

शङ्खदुन्दुभिनादं च न शृणोति कदाचन ।

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

4.48\*2

**44a haṭṭhaḥ**  $\delta_1\chi$ ] haṭṭha  $\beta_2\Gamma\epsilon_3$  haṭṭham  $\beta_1\beta_\omega\delta_2\delta_3\eta_2$  **44b audāsinyam**  $\beta_1\beta_2\beta_\omega\Gamma\delta_2\delta_3\eta_2\chi$ ] au-  
dāsinyam  $\epsilon_3$  «sau»dāmānyam  $\delta_1$  **jalam tribhiḥ**  $\alpha_2\beta_2\beta_\omega\epsilon_3\eta_2\chi$ ] jalam smṛtam  $\beta_1\Gamma\delta_1\delta_3$  jalam  
matam  $\delta_2$  **44d evodbhaviṣyati**  $\alpha_2\beta_1\beta_2\beta_\omega\Delta\epsilon_3\eta_2$ ] eva bhaviṣyati  $\Gamma$  eva pravartate  $\chi$  **45a rā-**  
**jayogaḥ**  $\beta_\omega\gamma_2\Delta$ ] rājayoga  $\alpha_2\beta_1\beta_2\gamma_1$  **ca**  $\beta_2\beta_\omega\Gamma\Delta$ ] **ca** hy  $\beta_1$  **45c amaraugho'pi cādvaitam**  
 $\beta_\omega$  (amaro\*)] amarogho pi vādvaitam  $\beta_2$  amaraughāpi cādvaitam  $\beta_1$  amaraudhyaighacāmdrī **ca**  $\gamma_2$   
araughaughatvīmdrī **ca**  $\gamma_1$  amaroly abhicāndrī **ca**  $\Delta$  **45d nirālambam**  $\beta_1\beta_2\beta_\omega\Gamma$ ] nirālambam  $\Delta$   
**46a amanasko**  $\beta_1\beta_2\beta_\omega\gamma_2\delta_1$ ] amanaskau  $\gamma_1$  amanaskam  $\delta_2\delta_3$  **layas tattvam**  $\alpha^*\beta_1\beta_2\beta_\omega$ ] layas  
caiva  $\gamma_2\Delta$  lyayās caiva  $\gamma_1$  **46b śūnyāśūnyam**  $\beta_2\gamma_2\Delta$ ] śūnyāśūnya  $\beta_\omega\gamma_1$  śūnyāc chūnyam  
 $\beta_1$  **param padam**  $\alpha^*\beta_1\beta_2\beta_\omega$ ] parāparam  $\Delta$  parāparām  $\gamma_1$  parāvaram  $\gamma_2$  **46c jīvanmuk-**  
**tiś ca**  $\beta_1\beta_2\beta_\omega\gamma_2\Delta$ ] jīvanmuktiḥ  $\gamma_1$  **46d turyam**  $\beta_1\beta_2\Gamma\delta_2\delta_3$ ] turjam  $\delta_1$  tuṣkam  $\beta_\omega$  **cety**  
**eka**  $\beta_2\gamma_2\delta_1\delta_2$ ] cety eva  $\delta_3$  vatyaka  $\gamma_1$  caiyeka  $\beta_\omega$  cityeka  $\beta_1$  **vācakāḥ**  $\gamma_1$ ] vācakīm  $\gamma_2$   
vācakam  $\beta_1\beta_2\beta_\omega\Delta$  **47a unmanyavāptaye**  $\alpha_2\beta_1\beta_2\beta_\omega\chi$ ] unmanyavāsayet  $\delta_1$  unmanyā vāsayec  
 $\delta_2\delta_3$  **47b dvau mārgau**  $\Delta$ ] mārgau dvau  $\alpha_2\beta_1\beta_2$  mārgo dvau  $\beta_\omega$  bhrūdhyanam  $\chi$  **mama**  
**saṃmatau**  $\alpha_2\beta_1\beta_\omega$ ] samasaṃmatau  $\beta_2\Delta$  mama saṃmatam  $\chi$  **47c saukhyam**  $\beta_1\Gamma$ ] sākhyaḥ  
 $\alpha_2$  sāmkhyaḥ  $\beta_\omega$  vāgram  $\beta_2$  **47d ca**  $\alpha_2\beta_\omega\Gamma$ ] vā  $\beta_1\beta_2$  **48a saukhya**  $\beta_1\gamma_1$ ] saukhyā  $\gamma_2$   
sāmkhya  $\beta_2\beta_\omega$  **praviṣṭa**  $\beta_1\beta_\omega\gamma_2$ ] pratiṣṭha  $\beta_2\gamma_1$  **48c sadya**  $\beta_1\beta_2\Delta$ ] sadyam  $\beta_\omega$  satyam  $\Gamma$   
**ānanda**  $\beta_1\beta_2\beta_\omega\Gamma\delta_2\delta_3$ ] ādāya  $\delta_1$  **saṃdhāyī**  $\gamma_2\delta_1\delta_3$ ] saṃdhyaī  $\gamma_1$  saṃdhāyī  $\beta_2\delta_2$  sadāyī  $\beta_\omega$   
saṃdhāyī  $\beta_1$  **48d jāyate** cett.] jāvate  $\delta_1$  **nādajo**  $\beta_1\beta_\omega\Gamma\Delta$ ] nādato  $\beta_2$  **48\*1b** **tu**  $\epsilon_3\epsilon_4$ ] **ca**  
 $\eta_2$  **48\*2a nādam** **ca**  $\beta_2\epsilon_3\epsilon_4\eta_2\chi$ ] nādaś **ca**  $\beta_\omega$  nādāś **ca**  $\beta_1$  **48\*2c kāsthavaj jāyate**  $\epsilon_3\epsilon_4\eta_2\chi$ ] **deha**  
sthānuvad vartate  $\beta_1$  sthānu varddhattayed  $\beta_2$  sthānu vardhate  $\beta_\omega$  **deha**  $\eta_2\chi$ ] dehe  $\epsilon_3$  dehi  $\epsilon_4$   
yogī hy  $\beta_1\beta_2\beta_\omega$  **48\*2d vāsthayā**  $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4\chi$ ] vāsthāyām  $\eta_2$

सर्वावस्थाविनिर्मुक्तः सर्वचिन्ताविवर्जितः ।

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

4.48\*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 ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4\chi$ )

4.48\*4

अवेध्यः सर्वशस्त्राणामवध्यः सर्वदेहिनाम् ।

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

4.48\*5

न गन्धं न रसं रूपं न स्पर्शं न च निस्वनम् ।

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

4.48\*6

( $\epsilon_3\epsilon_4\eta_2$  have 4.90 *praveśe nirgame vāme* here)

चित्तं न सुप्तं नो जाग्रत् स्मृतिमत्र च नान्यथा ।

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

4.48\*7

स्वस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ठते ।

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

4.48\*8

नादानुसंधानसमाधिभाजं

योगीश्वराणां हृदये प्ररूढम् ।

**48\*3b** *vivarjitaḥ*  $\beta_1\beta_2\epsilon_3\epsilon_4\eta_2\chi$ ] *vivarjitaṃ*  $\beta_\omega$  **48\*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*  $\beta_\omega$  **48\*4a** *vijānāti*  $\epsilon_3\epsilon_4\chi$ ] *hi jānāti*  $\beta_2$  *hi jānāṃti*  $\beta_\omega$   
**48\*4b** *na duḥkhaṃ na sukhaṃ*  $\beta_2\epsilon_3\epsilon_4\chi$ ] *na ca duḥkhaṃ sukhaṃ*  $\beta_\omega$  **48\*4c** *na mānaṃ*  
*nāpamānaṃ*  $\epsilon_3\epsilon_4\chi$ ] *na mānaṃ cāpamānaṃ*  $\beta_2$  *na ca mānāpamānaṃ*  $\beta_\omega$  **48\*4d** *yuktaḥ*  
 $\beta_1\beta_2\chi$ ] *muktaḥ*  $\epsilon_3\epsilon_4$  *yukti*  $\beta_\omega$  **48\*5a** *avedhyaḥ* *em.* (cf. VM)] *avadhyaḥ*  $\epsilon_3\eta_2\chi$  *avadhya*  $\epsilon_4$   
**48\*5b** *avadhyaḥ*  $\epsilon_3\epsilon_4\eta_2$ ] *aśakyaḥ*  $\chi$  **48\*5c** *tantrāṇām*  $\epsilon_3\epsilon_4\eta_2$ ] *yantrāṇām*  $\chi$  **48\*5d** *yuk-*  
*taḥ*  $\eta_2\chi$ ] *muktaḥ*  $\epsilon_3\epsilon_4$  **48\*6b** *na sparśaṃ na ca nisvanam* *em.*] *sparśaṃ na ca na śrutaṃ*  
 $\beta_\omega$  *na ca sparśaṃ na niḥsvanam*  $\chi$  **48\*6c** *na paraṃ vetti*  $\chi$ ] *paramaṃ vetti*  $\beta_\omega$  **48\*6d** *yuk-*  
*taḥ samādhinā*  $\chi$ ] *yuktisamādhinā*  $\beta_\omega$  **48\*7b** *smṛtīman na ca* *em.* (= G11)] *smṛtyamanna*  
 $\beta_1$  *śṛtinannaṃ* *ca*  $\beta_\omega$  *smṛtivarṇaṃ* *ca*  $\epsilon_3\epsilon_4$  *na smṛtir na ca*  $\beta_2$  *smṛtivismṛti*  $\chi$  *spṛśati vastu* *ca*  $\eta_2$   
*nānyathā*  $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4\eta_2$ ] *varjitaṃ*  $\chi$  **48\*7c** *nāstaṃ eti*  $\beta_1\beta_2\beta_\omega\epsilon_3\epsilon_4$ ] *na vāstum eti*  $\eta_2$  *na cāstaṃ*  
*eti*  $\chi$  *na codeti*  $\beta_1\beta_2\epsilon_3\epsilon_4\eta_2$ ] *na cādeti*  $\beta_\omega$  *nodeti*  $\chi$  **48\*7d** *yasyāsau*  $\beta_1\beta_2\epsilon_3\epsilon_4\chi$ ] *yathāsau*  $\eta_2$   
**48\*8a** *svastho*  $\beta_\omega\epsilon_4\chi$ ] *svapno*  $\beta_2$  *supto*  $\beta_1$  *svecchā*  $\epsilon_3$  **48\*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*  $\beta_1\beta_2$  **48\*8c** *niḥsvāsochchvāsa*  $\epsilon_3\epsilon_4\chi$ ] *niśvāsośvāsa*  
 $\beta_\omega$  *niśvāsośvāsa*  $\beta_2$  *niḥśvāsaśvāsa*  $\beta_1$  *hīnaś ca*  $\beta_\omega\epsilon_3\epsilon_4\chi$ ] *hīnas tu*  $\beta_1\beta_2$  **48\*8d** *niścitaṃ*  
 $\epsilon_3\epsilon_4\chi$ ] *niścito*  $\beta_\omega$  *niścitto*  $\beta_2$  *niśceṣṭo*  $\beta_1$  **49b** *yogīśvarāṇām* *cett.*] *yogeśvarāṇām*  $\gamma_2$  *hṛdaye*  
*prarūḍhaṃ*  $\beta_1\beta_\omega\gamma_2\Delta\epsilon_3$ ] *hṛdayapra[rū]ḍhaṃ*  $\gamma_1$  *hṛdi vardhamānaṃ*  $\epsilon_2\eta_2\chi$

आनन्दमेकं वचसामवाच्यं

जानाति तं श्रीगुरुनाथ एव ॥

4.49

मुक्तासनस्थितो योगी मुद्रां संधाय शांभवीम् ।

शृणुयादक्षिणे कर्णे नादमन्तर्गतं सदा ॥ ( $\beta_\omega \Gamma \Delta \epsilon_2 \epsilon_3 \eta_2$ ) [cf. 4.27]

4.50

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।

नाद एवानुसंधेयो योगसाम्राज्यमिच्छता ॥<sup>9</sup> [after 4.32 in  $\epsilon_2 \epsilon_3 \eta_2$ ]

4.51

कर्णौ पिधाय तूलेन यं शृणोति ध्वनिं मुनिः ।

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

4.52

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

पक्षाद्विक्षेपमखिलं जित्वा योगी सुखी भवेत् ॥

4.53

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् ।

वर्धमाने ततोऽभ्यासे श्रूयते सूक्ष्मसूक्ष्मतः ॥

4.54

**49c** avācyam cett.] avākyam  $\epsilon_2$  agamyam  $\beta_1 \chi$  **49d** jānāti cett.] jānāty a°  $\beta_1$  jānamti  $\epsilon_2$  tam śrī  $\beta_\omega \gamma_2 \epsilon_2 \epsilon_3 \eta_2 \chi$ ] \*taḥ śrī  $\beta_1$  tatvam śrī  $\gamma_1$  tattvam  $\Delta$  **gurunātha** cett.] guṇanātha  $\Delta$  **eva**  $\alpha_1 \beta_1 \beta_\omega \gamma_2 \Delta \epsilon_3$ ] evam  $\gamma_1$  ekaḥ  $\epsilon_2 \chi$  ekam  $\eta_2$  **50a** muktāsanasthito cett.] mudrāsanasthite  $\gamma_1$  **50d** antargataṁ sadā  $\Gamma \Delta \epsilon_2 \epsilon_3$ ] antargataṁ mahat  $\beta_\omega \eta_2$  **51a** cintām cett.] cīmtāḥ  $\eta_2$  **51b** sāvadhānena cett.] sarvadānena  $\epsilon_2 \eta_2$  **51c** nāda evānusaṁdheyo  $\beta_1 \beta_\omega \Gamma \Delta \epsilon_3 \chi$ ] nādam evānusaṁdh(ye)  $\epsilon_2$  nādam evānusaṁdhatte  $\delta_1 \delta_2 \eta_2$  **51d** sāmrajjyam cett.] sāmājjyam  $\delta_2$  sam-rājjyam  $\delta_1$  **icchatā**  $\beta_1 \beta_\omega \gamma_2 \Delta \epsilon_3 \chi$ ] icchatām  $\epsilon_2$  icchati  $\gamma_1 \eta_2$  **52a** karṇau cett.] karṇo  $\alpha_1 \gamma_1$  **pidhāya**  $\alpha_1 \beta_1 \beta_\omega \Gamma \Delta \epsilon_3 \epsilon_3 \chi$ ] pi  $\delta_1$  **tūlena**  $\epsilon_2$ ] tulyena  $\beta_2$  mūlena  $\alpha_1 \beta_\omega$  hastena  $\Gamma$  hastābhyām  $\beta_1 \delta_2 \delta_3 \chi$  hastābhya[m]  $\delta_1$  sū\_na  $\epsilon_3$  **52b** yaṁ  $\alpha_1 \epsilon_2 \epsilon_3 \chi$ ] yaḥ  $\beta_1 \Gamma \Delta$  sam  $\beta_2$  sa  $\beta_\omega$  **dhvaniṁ muniḥ**  $\alpha_1 \beta_1 \beta_\omega \delta_1 \delta_2 \epsilon_2 \epsilon_3 \chi$ ] dhvaniṁ muniṁ  $\gamma_1$  munir dhvaniṁ  $\gamma_2$  dhvaniṁ dhvaniḥ  $\delta_3$  **52c** sthīri  $\alpha_1 \beta_1 \beta_\omega \chi$ ] sthīram  $\Gamma \Delta \epsilon_2 \epsilon_3$  **52d** sthīrapadam  $\alpha_1 \beta_1 \Gamma \Delta \epsilon_2 \epsilon_3 \chi$ ] sthīparamam  $\beta_\omega$  **vrajet**  $\alpha_1 \beta_1 \beta_\omega \Gamma \Delta \chi$ ] bhavet  $\epsilon_2 \epsilon_3$  **53a** nādo cett.] nātho  $\gamma_1$  **'yaṁ** cett.] yo  $\beta_1$  **53b** bāhyam āvṛṇute  $\beta_1 \gamma_2 \chi$ ] 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  $\beta_1 \beta_\omega \epsilon_2$  **53c** pakṣād/pakṣāt  $\alpha_1 \beta_1 \beta_\omega \Gamma \Delta \epsilon_3 \epsilon_2 \epsilon_3 \chi$ ] paścād  $\delta_1 \eta_2$  **vikṣepam akhilaṁ**  $\alpha_1 \beta_\omega \gamma_2 \delta_3 \eta_2 \chi$ ] vikṣeyam akhilaṁ  $\gamma_1$  vikṣepam atulaṁ  $\delta_1$  vikṣeyamanilaṁ  $\beta_2$  vipakṣam akhilaṁ  $\epsilon_2 \epsilon_3$  prakṣepam akṣilaṁ  $\delta_2$  vipakṣayed enaṁ  $\beta_1$  **53d** jītvā cett.] jīvo  $\eta_2$  **54a** śrūyate cett.] jāyate  $\delta_3$  **prathamābhyāse** cett.] prathame bhyāse  $\delta_1$  prathamābhyāso  $\alpha_1$  **54b** mahān cett.] mahāt  $\epsilon_2$  **54c** vardhamāne tato'bhyāse cett.] tato'bhyāse vardhamāne  $\epsilon_3 \chi$  **54d** sūkṣmasūkṣmataḥ  $\alpha_1 \beta_1 \beta_\omega \Delta \eta_2$ ] 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 ॥

4.55

अन्ते तु किङ्किणीवंशवीणाभ्रमरनिखनाः ।

इति नानाविधा नादाः श्रूयन्ते देहमध्यतः ॥

4.56

महति श्रूयमाणेऽपि मेघभेर्यादिकध्वनौ ।

तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥

4.57

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

तौ त्यक्त्वा मध्यमे स्याद्वा मनो नान्यत्र चालयेत् ॥

4.58

यत्र कुत्रापि वा नादे लगति प्रथमं मनः ।

तत्रैव तत्स्थिरीभूत्वा तेन सार्धं विलीयते ॥

4.59

( $\epsilon_2\epsilon_3\eta_2$  have 4.28–4.32 and 4.51 here, and  $\beta_\omega$  4.68\*1)

**55a jimūta**  $\alpha_1\beta_1\gamma_2\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] jimūte  $\beta_2\beta_\omega\gamma_1$  **55b nirjhara**  $\beta_2\epsilon_2\epsilon_3\eta_2$ ] nirjara  $\delta_1$  nirbhara  $\beta_1\beta_\omega$  bhūrbhūra  $\delta_3$  durdura  $\delta_2$  sarāva  $\gamma_1$  śabdatu  $\gamma_2$  rsara  $\alpha_1$  jharjhara  $\chi$  **sambhavāḥ**  $\alpha_1\beta_1\epsilon_2\chi$ ] sambhavah  $\Gamma\Delta\epsilon_3$  nisvanah  $\beta_\omega\eta_2$  **55c mardala** cett.] mandala  $\delta_2\delta_3$  **śaṃkhotthā**  $\alpha_1\epsilon_2\epsilon_3\chi$ ] śaṃkhottha  $\beta_1\beta_\omega\Gamma\delta_1\delta_3\eta_2$  śaṃkhottho  $\delta_2$  **55d kāhala**  $\beta_1\beta_\omega\gamma_2\epsilon_2\epsilon_3\chi$ ] kāhala  $\alpha_1\beta_2$  kāhla  $\gamma_1$  kalaha  $\Delta$  kolāha  $\eta_2$  **jās**  $\alpha_1\beta_1\beta_\omega\chi$ ] jas  $\Gamma\Delta$  kās  $\epsilon_2\epsilon_3$  las  $\eta_2$  **56a ante**  $\alpha_1\beta_1\beta_\omega\gamma_2\Delta\epsilon_3\chi$ ] anye  $\epsilon_2\eta_2$  avai  $\gamma_1$  **tu** cett.] ca  $\delta_2$  **vamśa**  $\alpha_1\epsilon_2\epsilon_3\eta_2\chi$ ] vṛnda  $\alpha_3\beta_1\beta_\omega\Gamma\Delta$  śabda  $\alpha_2$  **56b vinā**  $\alpha_1\beta_1\beta_\omega\Gamma\Delta\eta_2\chi$ ] nādā  $\epsilon_2\epsilon_3$  **nisvanāḥ**  $\alpha_1\beta_1\epsilon_2$ ] nisvanā  $\beta_\omega\eta_2$  niḥsvanāḥ  $\epsilon_3\chi$  nisvanah  $\gamma_2\delta_1\delta_3$  niḥsvanah  $\gamma_1\delta_2$  **56c nānāvidhā**  $\alpha_1\beta_1\epsilon_2\epsilon_3\eta_2\chi$ ] nānāvidho  $\beta_\omega\Gamma\Delta$  **nādāḥ**  $\alpha_1\beta_1\eta_2\chi$ ] nādā  $\beta_\omega\epsilon_3$  nādah  $\gamma_2\Delta$  nādam  $\gamma_1$  vādāḥ  $\epsilon_2$  **56d śrūyante**  $\beta_1\epsilon_3\eta_2\chi$ ] śrūyate cett. **deha**  $\alpha_1\beta_1\beta_\omega\Gamma\Delta\chi$ ] yatra  $\epsilon_2\eta_2$  tatra  $\epsilon_3$  **madhyataḥ**  $\alpha_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] madhyagāḥ  $\beta_1\chi$  madhyagah  $\Gamma\Delta$  **57a mahati** cett.] mahatī  $\epsilon_3$  **śrūyamāne/-māne** cett.] [ṇya]yatamāne  $\gamma_1$  **'pi** cett.] ti  $\Gamma$  **57b megha** cett.] bhika  $\delta_2$  **ādikadhvanau**  $\Gamma\epsilon_2\eta_2$ ] ādike dhvanau  $\beta_1\beta_\omega\Delta\chi$  ādike svane  $\epsilon_3$  ādidaṃ dhvanau  $\alpha_1$  **57c tatra**  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] tataḥ  $\Gamma\Delta$  **sūkṣmāt** cett.] sūkṣmā  $\epsilon_2$  sūkṣmaṃ  $\eta_2$  **sūkṣ-mataram** cett.] sūkṣmatamaṃ  $\delta_3$  nādam eva  $\eta_2$  **57d nādam eva** cett.] nādam evaṃ  $\gamma_2$  paritopi  $\eta_2$  **parāmr̥ṣet** cett.] parāmr̥ṣet  $\delta_1$  samabhyaset  $\gamma_2$  **58a ghanam** cett.] dhvanam  $\eta_2$  **vā sūkṣme**  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] vā sūkṣmaṃ  $\Gamma\delta_1\delta_2$  sūkṣmaṃ vā  $\delta_3$  **58b ghane**  $\alpha_1\beta_1\epsilon_2\epsilon_3\chi$ ] ghanen  $\beta_\omega$  ghanam  $\Gamma\Delta$  dhune  $\eta_2$  **58c tau tyaktvā madhyame syād vā** *em.*] tau tyaktvā madhyama syād vā (madhyamaḥ  $\beta_1$ )  $\alpha_1\beta_2\beta_\omega$  ramamāṇam api kṣiptaṃ  $\eta_2\chi$  ramamāṇam api kṣipram  $\epsilon_2\epsilon_3$  paraṃ tatraiva nikṣipya  $\Gamma\Delta$  **58d nānyatra** cett.] nātra pra'  $\epsilon_2\epsilon_3\eta_2$  **cālayet** cett.] cālet  $\eta_2$  vālayet  $\gamma_1$  cālayan  $\beta_\omega$  **59b lagati** cett.] lagavi  $\gamma_1$  galati  $\eta_2$  **prathamam** cett.] prathame  $\delta_1$  **manaḥ** cett.] mataḥ  $\gamma_1$   $\delta_{3ac}$  **59c tatraiva tat**  $\alpha_1\beta_1\epsilon_3$ ] tatraivata  $\beta_\omega\epsilon_2$  tatraiva su'  $\gamma_2\Delta\chi$  tatraivastu  $\gamma_1$  tatraiva niś'  $\eta_2$  **sthiri** cett.] śarī  $\epsilon_2$  'calo  $\eta_2$  **bhūtvā**  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3\eta_2$ ] bhūya  $\chi$  [bhū]yāt  $\delta_2$  kuryāt  $\Gamma\delta_1\delta_3$

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

4.60

( $\Gamma\Delta$  have 4.71\*4 *nādaśoṭisahasrāṇi* here \*\*\*)

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

4.62

बद्धस्तु नादगन्धेन सद्यः संत्यक्तचापलः ।  
प्रयाति चेतःसूतेन्द्रः पक्षच्छिन्न इति प्रथाम् ॥ ( $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ )

4.62\*1

नादश्रवणतश्चित्तमन्तरङ्गभुजङ्गमः ।  
विस्मृत्य सर्वमेकाग्रः कुत्रचिन्न हि धावति ॥

4.63

**60a piban**  $\alpha_1\beta_1\beta_\omega\Gamma\delta_1\delta_3\epsilon_3\eta_2\chi$ ] pived  $\delta_2$  piven  $\epsilon_2$  **bhṛṅgo**  $\alpha_1\beta_1\beta_\omega\delta_3\epsilon_3\eta_2\chi$ ] bhṛṅgī  $\Gamma\delta_1\delta_2$  śṛmgo  $\epsilon_2$  **60b gandhān**  $\alpha_1\beta_\omega\delta_1$ ] gandhā  $\delta_2\delta_3$  gandham  $\beta_1\gamma_2\epsilon_2\epsilon_3\eta_2\chi$  gandha  $\gamma_1$  **nāpekṣate**  $\alpha_1\beta_1\beta_\omega\gamma_2\Delta\epsilon_3\chi$ ] napekṣate  $\gamma_1$  nopekṣate  $\epsilon_2\eta_2$  **yathā** cett.] 'nyathā  $\epsilon_2$  **60c nādasaktam**  $\alpha_1\beta_1\beta_\omega\delta_1\delta_2\epsilon_2\epsilon_3\eta_2\chi$ ] nādasaktam  $\Gamma\delta_3$  **60d na hi** cett.] naiva  $\epsilon_3$  api  $\delta_3$  **kāṅkṣate**  $\alpha_1\beta_1\beta_\omega\epsilon_2\chi$ ] kāṅkṣati  $\Gamma\Delta\epsilon_3\eta_2$  **62a baddham**  $\beta_1\beta_\omega\epsilon_2\epsilon_3\chi$ ] buddham  $\eta_2$  baṃdham  $\alpha_1$  **vimukta**  $\alpha_1\beta_1\chi$ ] vimuktaṃ  $\epsilon_2$  viyuktaṃ  $\epsilon_3\eta_2$  timukta  $\beta_\omega$  **62b gandhaka**  $\alpha_1\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] gandhena  $\beta_1$  gandhāya  $\beta_2$  **jāraṇāt**  $\alpha_1\beta_1\beta_\omega\epsilon_3\chi$ ] jiraṇāt  $\beta_2\epsilon_2\eta_2$  **62c manaḥ**  $\alpha_1\beta_1\gamma_2\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] mana  $\beta_\omega$  vona  $\gamma_1$  **pāradam āpnoti**  $\beta_1\epsilon_2\eta_2\chi$ ] pārada āpnoti  $\epsilon_3$  pāradham āpnoti  $\beta_\omega$  pārajam āpnoti  $\alpha_1$  pākam avāpnoti  $\gamma_2\Delta$  cāvam avāpnoti  $\gamma_1$  **62d nirālambākhyā** cett.] nirālambākṣa  $\delta_3$  **khoṭatām**  $\beta_2\beta_\omega$ ] khoṭatī  $\epsilon_2$  khoṭakam  $\epsilon_3$  khe'tanam  $\chi$  khegatam  $\eta_2$  ghoṭatām  $\alpha_1\beta_1$  ghoṭanam  $\Gamma$  codanam  $\delta_1$  yodanam  $\delta_3$  yogadam  $\delta_2$  **62\*1a baddhas**  $\beta_1$ ] baddhaḥ  $\beta_\omega\epsilon_2\epsilon_3$  baddham  $\chi$  baddha  $\eta_2$  baṃdhaḥ  $\beta_2$  **tu nādagandhena**  $\beta_1$ ] tu nādagandhena  $\chi$  sunādagandhena  $\beta_\omega$  sunādavānpana  $\beta_2$  sunāde gandhena  $\epsilon_2$  sven nādagandhena  $\eta_2$  sumdhanādena  $\epsilon_3$  **62\*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  $\chi$  **62\*1c cetaḥsū-tendraḥ** < \*sutendra  $\beta_\omega$ ] cetaḥsūtrendre  $\beta_1$  cet sthūlendrah  $\beta_2$  sūtacittendraḥ  $\epsilon_3$  sūtaḥ cittemdra  $\epsilon_2$  svataḥ caikyam imdra  $\eta_2$  sutarām sthairyam  $\chi$  **62\*1d pakṣachinna**  $\beta_1\beta_2\epsilon_2\epsilon_3$ ] pacchacchinna  $\eta_2$  chinnapakṣaḥ  $\chi$  **gap**  $\beta_\omega$  **iti prathām** *em.* (=  $M_1$ )] dṛti prthām  $\beta_2$  \_ va patham  $\beta_1$  iva prabhām  $\epsilon_2$  ivāprabhūḥ  $\epsilon_3$  iva parvataḥ drumāḥ  $\eta_2$  khago yathā  $\chi$  **gap**  $\beta_\omega$  **63a nādaśravaṇataḥ cittam**  $\alpha_1\beta_1\gamma_2\Delta\epsilon_3$ ] nādaḥ śravaṇataḥ cittam (\*taḥścitam  $\beta_\omega$ )  $\beta_\omega\epsilon_2$  nādaśravaṇaḥ cittam matam  $\gamma_1$  nādena praṇatam cittam  $\eta_2$  nādaśravaṇataḥ kṣipram  $\chi$  **63b antaraṅga**  $\alpha_1\beta_1\beta_\omega\Gamma\delta_3\chi$ ] amṭaramgā  $\eta_2$  amṭaramgam  $\epsilon_2\epsilon_3$  amṭaram sa  $\delta_1$  sarveṣāṃ  $\delta_2$  **bhujaṅgamah**  $\alpha_1\beta_1\beta_\omega\delta_1\epsilon_2\epsilon_3\eta_2\chi$ ] turaṅgamah  $\gamma_2\delta_3$  turaṅgavaḥ  $\gamma_1$  antaraṅgamam  $\delta_2$  **63c viśmṛtya**  $\beta_2\beta_\omega\Gamma\epsilon_2\epsilon_3\eta_2\chi$ ] saṃsmṛtya  $\alpha_1\beta_1$  viśūnyam  $\Delta$  **sarvam**  $\alpha_1\beta_1\beta_\omega\Gamma\Delta\chi$ ] viśvam  $\epsilon_2\epsilon_3\eta_2$  **ekāgraḥ**  $\alpha_1\chi$ ] ekāgram  $\beta_1\beta_\omega\gamma_1\Delta\eta_2$  ekāgryam  $\gamma_2$  evāgraḥ  $\epsilon_3$  evāgra  $\epsilon_2$

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः ।  
नियामनसमर्थोऽयं निनादो निशिताङ्कुशः ॥

4.64

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

4.65

नादोऽन्तरङ्गसारङ्गबन्धने वागुरायते ।  
अन्तरङ्गकुरङ्गस्य \*वधे व्याधायतेऽपि च ॥<sup>11</sup> (om.  $\alpha_1$ )

4.66

घण्टादिनादसक्तिस्तब्धान्तःकरणहरिणस्य । ( $\alpha_1\beta_1\beta_2\beta_\omega\Gamma\Delta\chi$ )  
प्रहरणमतिसुकरं स्याच्छरसंधाता प्रवीणश्चेत् ॥ ( $\alpha_1\beta_1\beta_2\beta_\omega\chi$ )<sup>12</sup>

4.67

**64a manomatta**  $\alpha_1\beta_1\gamma_2\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] manomantra  $\gamma_1$  manonmatta  $\beta_\omega$  **64b viṣayodyāna** cett.] 'dhāma  $\beta_\omega$  **cāriṇaḥ** cett.] vāriṇaṃ  $\gamma_1$  **64c niyāmana**  $\alpha_1\beta_1\omega\Delta$ ] niyāmane  $\epsilon_3$  niyamānaḥ  $\eta_2$  niyamaṇa  $\beta_1$  niryāmana  $\gamma_2$  niryāsane  $\epsilon_2$  niyamitra  $\gamma_1$  samartha'yaṃ  $\chi$  **samartha'yaṃ** cett.] niyamane  $\chi$  **64d ninādo**  $\alpha_1\beta_1\beta_\omega\Gamma\Delta$ ] nināda  $\epsilon_2\epsilon_3\eta_2\chi$  **niśitāṅkuśaḥ**  $\beta_1\beta_\omega\Gamma\epsilon_3\eta_2\chi$ ] niśatāṅkuḥ  $\epsilon_2$  niścayāṅkuśaḥ  $\Delta$  niyatāṅkuśaḥ  $\alpha_1$  **65a antaraṅga** cett.] aṃtaraṃgaṃ  $\delta_1\delta_2\epsilon_2$  nādoṃtaraṃ  $\eta_2$  **śya javino**  $\beta_1\beta_\omega$ ] 'śya javinaḥ  $\alpha_1$  'śya yamino  $\chi$  ca mano  $\beta_2$  turaṅgasya  $\Gamma\Delta\epsilon_2\epsilon_3$  tu saṃgamyā  $\eta_2$  **65b vājinaḥ**  $\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] kariṇaḥ  $\alpha_1$  vijñānaṃ  $\Gamma\Delta$  **parighāyate**  $\alpha_1\chi$ ] pariḥātayaḥ  $\beta_2$  pariśāyate  $\beta_1$  paridhāyate  $\beta_\omega\Gamma\epsilon_2\eta_2$  paridhāvataḥ  $\epsilon_3$  parimīyate  $\delta_2\delta_3$  parimeyate  $\delta_1$  **65c nādoṣṭir ato**  $\alpha_1\beta_1\beta_2\beta_\omega\delta_2\epsilon_2\epsilon_3\chi$ ] nādoṣṭivato  $\Gamma$  nādoṣṭimato  $\delta_3$  nādoṣṭirator  $\delta_1$  om.  $\eta_2$  **65d avadhāyāpi**  $\alpha_1\beta_2\beta_\omega\delta_1\delta_3$ ] avadhāyāpi  $\gamma_2$  anadhāyāpi  $\gamma_1$  avadhāryo pi  $\beta_1$  avadhāyā hi  $\epsilon_3\chi$  avidhāryaṃ 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.  $\eta_2$  **66a nādo'ntaraṅga**  $\beta_2\Gamma\delta_2\delta_3\epsilon_3\chi$ ] nādotaraṅga  $\beta_1\beta_\omega$  nādāntaraṅga  $\epsilon_2$  nādaturāṅga  $\delta_1$  om.  $\eta_2$  **sāraṅga** cett.] mātāṅga  $\delta_3$  om.  $\eta_2$  **66b bandhane** cett.] baṃdhāna  $\gamma_1$  baṃdhana  $\beta_\omega$  om.  $\eta_2$  **vāguraṇyate** cett.] yāguraṇyate  $\gamma_1$  om.  $\eta_2$  **66c kuraṅgasya**  $\epsilon_3\chi$ ] turaṅgasya  $\beta_1\beta_2\beta_\omega\Gamma\delta_1\epsilon_2\eta_2$  turaṅgasyā°  $\delta_2\delta_3$  **66d vadhe vyādhāyate**  $\chi$ ] nādo vyādhāyate  $\epsilon_3$  rodhe vādhāyate  $\beta_\omega$  rodhe vādyāyate  $\beta_2$  rodhe pi pariśāyate  $\beta_1$  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  $\beta_2$  gap  $\delta_1$  **67a ghaṇṭādināda** ('ādī°  $\alpha_1$ )  $\alpha_1\beta_2\beta_\omega\chi$ ] ghaṇṭānināda  $\beta_1\Gamma\Delta$  **śakti** em. (śakti  $\alpha_2$ )] śakta  $\beta_2\beta_\omega\chi$  śaktaś ca  $\alpha_1$  śaktasya  $\Gamma\Delta$  kuliśa  $\beta_1$  **stabdāntaḥ**  $\beta_2\chi$ ] stavyāntaḥ  $\alpha_1$  statravadhātaḥ  $\beta_\omega$  śabdāntaḥ  $\gamma_1$  śabdantaḥ  $\gamma_2$  śuddhāntaḥ  $\Delta$  pradhvānta  $\beta_1$  **karaṇahariṇasya**  $\beta_2\beta_\omega\chi$ ] karaṇaṃ hariṇasya  $\alpha_1$  karaṇasya ca  $\gamma_2\Delta$  karaṇasya na  $\gamma_1$  **67b 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 (4.66) are found after 4.68\*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 ॥ ( $\epsilon_2\epsilon_3\eta_2$ )

4.68

[Alt2] अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।

ध्वनेरन्तर्गतं ज्ञेयं ज्ञेयस्यान्तर्गतं मनः ।

तन्मनो विलयं याति तद्विष्णोः परमं पदम् ॥ ( $\alpha_1\beta_1\beta_2\beta_\omega\Gamma\Delta\chi$ )

4.68\*1

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्तते ।

निःशब्दं तत्परं ब्रह्म परमात्मा समीर्यते ॥

4.69

यत्किञ्चिन्नादरूपेण श्रूयते शक्तिरेव सा ।

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

4.70

श्रवणमुखनयननासानिरोधनं चैव कर्तव्यम् ।

शुद्धसुषुम्णासरणौ स्फुटममलः श्रूयते नादः ॥

[ $\alpha_1\Gamma\Delta$  have this verse here, while the other mss immediately after 4.26]

4.71

**68\*1a** anāhatasya śabdasya (śabdasya  $\beta_\omega\gamma_1$   $\alpha_1\beta_2\beta_\omega\Gamma\Delta\chi$ ) anāhatas tu yaḥ śabdas  $\beta_1$  **68\*1b** tasya śabdasya yo dhvaniḥ  $\alpha_2\beta_1\Gamma\Delta$ ] tasya śabdasya ca dhvaniḥ  $\alpha_1$  śabdasyāmtargato dhvaniḥ  $\beta_\omega$  śabdasyāṃganabho dhvaniḥ  $\beta_2$  dhvanir ya upalabhyate  $\chi$  **68\*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  $\beta_2\beta_\omega$  jyotir  $\alpha_3\gamma_1\delta_2$  jyoti  $\beta_1\gamma_2\delta_1\delta_3$  om.  $\alpha_2$  **68\*1d** jñeyasyāntar  $\chi$ ] yasyāmtvāmtar  $\alpha_1$  geyasyāntar  $\beta_2\beta_\omega$  jyotirantar  $\alpha_2\Gamma\delta_2$  jyoterantar  $\beta_1\delta_1\delta_3$  **68\*1e** tan mano vilayaṃ  $\alpha_1\alpha_2\beta_2\beta_\omega\gamma_2$ ] yan mano vilayaṃ  $\beta_1\gamma_1\delta_1\delta_3$  yan mano go-mayaṃ  $\delta_2$  manas tatra layaṃ  $\chi$  **yāti**  $\beta_1\beta_2\beta_\omega\gamma_1\Delta$ ] yāmti  $\alpha_1\gamma_2$  **69a** tāvad ā° cett.] bhāvanā°  $\eta_2$  **69b** 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  $\epsilon_2$  **69c** tat paraṃ cett.] paramaṃ  $\gamma_1$  **69d** paramātmā cett.] paramātmne°  $\chi$  **samīryate**  $\alpha_1\beta_1\beta_\omega\gamma_2$ ] samīryate  $\beta_2\gamma_1\Delta$  °numīryate  $\epsilon_2\epsilon_3\eta_2$  °ti gīryate  $\chi$  **70a** yat  $\alpha_1\beta_1\Gamma\Delta\chi$ ] om.  $\beta_\omega$  **nāda**  $\alpha_1\beta_1\beta_\omega\chi$ ] nāma  $\Gamma\Delta$  **70c** yas tacchrotā  $\alpha_1\beta_1\Gamma\delta_2\delta_3$ ] yat ta[cch]roto  $\delta_1$  yac chrotā ca  $\beta_\omega$  yas tattvānto  $\chi$  **71a** mukha  $\alpha_1\beta_1\beta_\omega\epsilon_2\epsilon_3$ ] puṭa  $\Gamma\Delta\eta_2\chi$  **nayana**  $\alpha_1\beta_1\beta_\omega\Gamma\Delta\epsilon_2\epsilon_3$ ] nayanayugala  $\eta_2\chi$  **nāsā** cett.] ghrāṇa  $\chi$  **nirodhanam** caiva kartavyam em. (cf. P6)] nirodhanam naiva kartavyam  $\beta_1\epsilon_2\epsilon_3$  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  $\chi$  **71b** śuddha  $\alpha_1\beta_1\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] śrīśuddha  $\Gamma$  om.  $\beta_\omega$  **suṣumṇā**  $\alpha_1\beta_1\beta_\omega\gamma_2\Delta\epsilon_2\epsilon_3\eta_2\chi$ ] suṣumū  $\gamma_1$  **saraṇau**  $\gamma_2\Delta\chi$ ] śarane  $\epsilon_2\epsilon_3\eta_2$  tsaraṇaḥ  $\alpha_1$  tmaśaraṇaiḥ  $\beta_1$  maraṇaiḥ  $\beta_\omega$  ṇau  $\gamma_1$  **sphuṭam** amalaḥ śrūyate  $\alpha_1\Gamma\Delta\eta_2\chi$ ] sphuṭam amalaṃ śrūyate  $\beta_\omega$  sphurad amalaḥ śrūyate  $\beta_1$  vimalaḥ saṃśrūyate  $\epsilon_3$  vimalaḥ śrūyate  $\epsilon_2$

नादः शक्तिरिति ख्यातो नादज्ञानं सदाशिवः ।

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

4.71\*1

नादो यावन्मनस्तावन्नादान्ते तु मनोन्मनी ।

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

4.71\*2

सदा नादानुसंधानात् संक्षीणे वासनाचये ।

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

4.71\*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 4.60]

4.71\*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. 4.91]

4.71\*5

( $\epsilon_2\epsilon_3\eta_2$  have 4.91 *sarve layahathābhyāsāḥ* and 4.42ff. *astu vā māstu vā* here)

**71\*1a** *nādaḥ*  $\beta_1\beta_\omega\epsilon_3\eta_2$ ] *nāda*  $\beta_2\epsilon_2$  **khyāto**  $\epsilon_3\eta_2$ ] *kṣāto*  $\epsilon_2$  *jñeyā*  $\beta_1$  *jñeyam*  $\beta_2$  *jñeya*  $\beta_\omega$   
**71\*1b** *nādajñānam*  $\beta_2\beta_\omega\epsilon_2\epsilon_3$ ] *nādo jñānam*  $\beta_1\eta_2$  **71\*1c** *nādajñāne ca naṣṭe tad neṣṭe tat*  
 $\epsilon_2$ ] *nādajñāne vinaṣṭe ca tad*  $\epsilon_3$  *nādajñānena naṣṭena*  $\eta_2$  *jñeye jñāne vilināmṭa*  $\beta_2$  *jñeye jñāne*  
*vilinēṣṭa*  $\beta_\omega$  *jñeyo jñāne viline tu*  $\beta_1$  **71\*1d** *unmany*  $\epsilon_3$ ] *unmadhy*  $\epsilon_2$  *hy unmany*  $\eta_2$  *son-*  
*many*  $\beta_1\beta_2\beta_\omega$  **evāvaśiṣyate**  $\beta_1\eta_2$ ] *edhāvaśiṣyate*  $\epsilon_2$  *avāvaśiṣyate*  $\beta_\omega$  *enāvaśiṣyati*  $\beta_2$  *eva śiṣyate*  
 $\epsilon_3$  **71\*2b** *nādānte tu*  $\beta_2\beta_\omega\epsilon_2\eta_2$ ] *nādānte ca*  $\epsilon_3$  *tādātite*  $\beta_1$  **71\*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*  $\chi$  **71\*3c** *ca liyete*  $\epsilon_3\eta_2$ ] *ca liyeta*  $\epsilon_2$  *viliyeta*  $\beta_1$  *viliyamṭe*  $\beta_2\beta_\omega$  *viliyete*  
 $\chi$  **71\*3d** *niścitaṃ cittamārutau*  $\epsilon_3\chi$ ] *niścitta manamārutau*  $\epsilon_2$  *niścitau manamārutau*  $\eta_2$  *niśc-*  
*itaṃ māruto manāḥ*  $\beta_2\beta_\omega$  *marutā niścitaṃ manāḥ*  $\beta_1$  **71\*4c** *sarve* cett.] *sarvaṃ*  $\gamma_1$  **yānti**  
cett.] *yāti*  $\beta_1\delta_1$  **71\*4d** *devo* cett.] *deva*  $\beta_\omega\epsilon_2$  **nirañjanaḥ** cett.] *nirañjanam*  $\beta_\omega$  **5 iti**  
**nādānusaṃdhānam**  $\beta_2\eta_2\chi$ ] *iti nādānusaṃdhānam yathā vṛddho veti*  $\epsilon_2$  *iti nādānusaṃdhānam*  
*yathā vṛddhaiḥ prabhāṣitaṃ* (metrical!)  $\epsilon_3$  *iti nādānusaṃdhānavidhiḥ*  $\beta_1\beta_\omega$  **71\*5a** *haṭhalay-*  
*opāya*  $\beta_1\beta_\omega$ ] *haṭhalayā bhāvya*  $\beta_2$  **71\*5b** *padāvadhi*  $\beta_2$ ] *padāvadhiḥ*  $\beta_1$  *padāvadhiṃ*  $\beta_\omega$   
**71\*5d** *'sau*  $\beta_1\beta_2$ ] *so*  $\beta_\omega$



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

पुरा मत्स्येन्द्रबोधार्थमादिनाथोदितं वचः ॥ (om.  $\varepsilon_2\varepsilon_3\eta_2\chi$ )

4.72

यावन्नैव प्रविशति चरन्मारुतो मध्यमार्गे

यावद्विन्दुर्न भवति दृढः प्राणवातप्रबद्धः ।

यावद्वयोस्मा सहजसदृशं जायते नैव तत्त्वं

तावत्सर्वं वदति यदिदं दम्भमिथ्याप्रलापः ॥ [after 4.5 in  $\varepsilon_2\varepsilon_3\eta_2$ ]

4.73

(The following verses 4.74–4.85 are found immediately after 4.10 in  $\varepsilon_2\varepsilon_3\eta_2\chi$ )

ज्ञात्वा सुषुम्णासद्भेदं कृत्वा वायुं च मध्यगम् ।

नीत्वा तमैन्दवे स्थाने प्राणरन्ध्रे निरोधयेत् ॥

4.74

तथा च वसिष्ठः । ( $\alpha_1\beta_1\beta_\omega$ )

इडायां पिङ्गलायां च चरतश्चन्द्रभास्करो ।

चन्द्रस्तामस इत्युक्तः सूर्यो राजस उच्यते ॥<sup>13</sup> (om.  $\varepsilon_2\varepsilon_3\eta_2\chi$ )

4.75

**72a** *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*  $\beta_2$  *mathnā*  $\beta_1$  *prapañcena*  $\beta_\omega$ ] *prapañce*  $\alpha_1$  *prasañgena*  $\Gamma\Delta$  *pravacane*  $\beta_2$  *pravartam*  $\beta_1$  **72b** *kiṃ sakhe śrūyatām idam*  $\alpha_1\beta_1\beta_2\beta_\omega$ ] *nādam antargatam śṛṇu*  $\gamma_2\Delta$  *nāgadamtammatargatam śṛṇu*  $\gamma_1$  **72c** *bodhārtham*  $\alpha_1\beta_1\beta_2\beta_\omega$ ] *bodhāya*  $\Gamma\Delta$  **72d** *ādināthoditam*  $\alpha_1\beta_1\beta_2\gamma_2\Delta$ ] *ādināthotigaditam*  $\gamma_1$  *ānināthodinam*  $\beta_\omega$  **73a** *praviśati* cett.] *viśati*  $\gamma_1$  *caran* cett.] *calan*  $\gamma_2$  *palan*  $\gamma_1$  *care*  $\alpha_1$  *om.*  $\beta_\omega$  *madhya* cett.] *mādhyā*  $\varepsilon_3$  *mārgē*  $\alpha_1\beta_1\gamma_2\delta_1\delta_2\varepsilon_2\eta_2\chi$ ] *mārgo*  $\beta_2\gamma_1$  *mārgam*  $\delta_3\varepsilon_3$  *mārgā*  $\beta_\omega$  **73b** *bindur* cett.] *bandho*  $\varepsilon_3$  *bandham*  $\varepsilon_2$  *dr̥ḍhaḥ* cett.] *dr̥ḍham*  $\alpha_1\beta_2$  *vāta*  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\eta_2\chi$ ] *vātaḥ*  $\gamma_1\Delta\varepsilon_3$  *vātam*  $\varepsilon_2$  *prabaddhaḥ*  $\beta_1\Gamma$ ] *prabandhaḥ*  $\beta_2\varepsilon_3$  *prabuddhaḥ*  $\Delta\eta_2$  *prabodhaḥ*  $\alpha_1$  *prabodhakah*  $\beta_\omega$  *na bandhanaḥ*  $\varepsilon_2$  *prabandhāt*  $\chi$  **73c** *vyomnā*  $\alpha_1\beta_1\beta_2\varepsilon_2\varepsilon_3$ ] *vyomnaḥ*  $\gamma_2\Delta\eta_2$  *mnāḥ*  $\gamma_1$  *byomna*  $\beta_\omega$  *dhyāne*  $\chi$  *sadr̥śam* cett.] *saṃśam*  $\gamma_1$  *tattvaṃ* cett.] *cittam*  $\beta_\omega\varepsilon_3\eta_2$  **73d** *sarvaṃ* cett.] *jñānam*  $\beta_\omega\eta_2\chi$  *yad idam*  $\alpha_1\beta_1\gamma_2\delta_3\varepsilon_2\varepsilon_3\eta_2$ ] *tad idam*  $\delta_1\delta_2\chi$  *yadi*  $\beta_2\gamma_1$  *satatam*  $\beta_\omega$  *dambha* cett.] *ḍambha*  $\varepsilon_2$  **74a** *jñātvā* cett.] *suṣu*<sup>o</sup>  $\varepsilon_3$  *suṣuṃnāsadbhedam*  $\alpha_1\eta_2\chi$ ] *suṣuṃnāsambhedam*  $\beta_1\beta_2\beta_\omega$  *suṣuṃnām saśvedam*  $\varepsilon_2$  *suṣuṃnābhedam* *hi*  $\gamma_2\delta_1\delta_3$  *suṣu*«m»*nāṃmedehi*  $\gamma_1$  *suṣuṃnābhedam* *ca*  $\delta_2$  *mnāmtagatam mārgam*  $\varepsilon_3$  **74b** *kṛtvā vāyum* cett.] *vāyum kṛtvā*  $\varepsilon_3$  *jñātvā vāyum*  $\delta_2$  *madhyagam* cett.] *madhyamaḥ*  $\beta_2$  **74c** *nītvā tam aindave sthāne* *em.*] *nītvā tam anavasthāne*  $\Delta$  *nītvā tāv im-davasthāne*  $\gamma_1$  *nītvā tāvad avasthāne*  $\gamma_2$  *kṛtvāsāv aindave sthāne*  $\alpha_1\beta_\omega$  *kṛtvāsāv aidavai sthānair*  $\beta_2$  *hṛtvā mamedam* *ca sthānam*  $\beta_1$  *sthitvāsāmcaindave sthāne*  $\varepsilon_2$  *sthitvā sadaim-dave sthāne*  $\eta_2$  *sthitvā sadaiva susthāne*  $\chi$  *samāvasthā sthito yogi*  $\varepsilon_3$  **74d** *prāṇa*  $\Gamma\delta_1\delta_3\varepsilon_3\eta_2$ ] *ghrāṇa*  $\alpha_1\beta_1\beta_2\beta_\omega\varepsilon_2$  *payo*  $\delta_2$  *brahma*  $\chi$  *randhre*  $\alpha_1\beta_1\beta_\omega\gamma_2\delta_2\eta_2\chi$ ] *randhram*  $\gamma_1\delta_1\delta_3\varepsilon_2\varepsilon_3$  *randhra*  $\beta_2$  *nirod-hayet*  $\alpha_1\beta_1\beta_2\beta_\omega\delta_3\varepsilon_2\varepsilon_3\eta_2\chi$ ] *nirundhayet*  $\Gamma\delta_1\delta_2$  **75** *tathā ca vasiṣṭhaḥ*  $\alpha_1\beta_1$ ] *tatvāva*  $\parallel \diamond \parallel$   $\beta_\omega$  **75a** *piṅgalāyām ca*  $\alpha_1\beta_1\beta_2\Gamma\Delta$ ] *piṅgalāyāmśca*  $\beta_\omega$  **75d** *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.  $\eta_2$ )

4.76

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

षट्चक्रं षोडशाधारं त्रिधा लक्ष्यं गुणत्रयम् ।

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

4.77

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता ।

सा शक्तिः चालिता येन स मुक्तो नात्र संशयः ॥ ( $\alpha_1\beta_1\beta_2\beta_\omega\Delta$ ) [= 3.107]

4.77\*1

यदा कूटं त्रिकूटस्थं चित्तं चित्रं निरन्तरम् ।

कुण्डल्यास्तु प्रयोगेण स मुक्तो नात्र संशयः ॥ ( $\alpha_1\beta_1\beta_2\beta_\omega$ )

4.77\*2

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

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

4.78

**76a** *tāv eva dhattaḥ sakalaṃ*  $\alpha_1\beta_2$ ] *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*  $\beta_1$  *sūryācandramasau dhattaḥ*  $\varepsilon_3\chi$  *sūryacandrau* *sadā dhatte*  $\varepsilon_2$  *sūryācandramasau kṛtvā*  $\eta_2$  **76b** *kālaṃ*  $\beta_2\gamma_2\Delta\varepsilon_3\chi$ ] *kāla*  $\alpha_1\beta_1$  *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.*  $\eta_2$  **76c** *bhoktrī*  $\alpha_1\beta_2\gamma_2\Delta\varepsilon_3\chi$ ] *bhoktrī*  $\varepsilon_2$  *bhoktā*  $\beta_\omega$  *bhoktrī*  $\beta_1$  *om.*  $\eta_2$  **76d** *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.*  $\eta_2$  **77** *tathā hi*  $\alpha_1\beta_1\beta_\omega\Delta$ ] *tathāpi hi*  $\beta_2$  *tathā*  $\gamma_2$  *saubhadraṃ nāma*  $\alpha_1\Delta$ ] *saubhadranāmā*  $\gamma_2$  *saubhadreyaṃ nāma*  $\beta_1\beta_2\beta_\omega$  *post* *°catuṣṭayam add.* *āha*  $\gamma_2$  **77b** *trīdhā lakṣ(y)aṃ*  $\beta_\omega\gamma_2\delta_1\delta_2$ ] *trīdhā bhajyaṃ*  $\alpha_1$  *trīdhā yuktam*  $\delta_3$  *trīdhākṣa* *ca*  $\beta_2$  *trīlakṣyaṃ* *ca*  $\beta_1$  **77c** *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*  $\gamma_2\Delta$  **77d** *trikūṭaṃ*  $\alpha_1\beta_1\beta_\omega\gamma_2\delta_1$ ] *trikoṭī*  $\beta_1$  *trirūpaṃ*  $\delta_2\delta_3$  **77\*1c** *cālītā*  $\alpha_1\beta_1\beta_2\beta_\omega$ ] *kālītā*  $\delta_1\delta_2$  *kelītā*  $\delta_3$  **77\*1d** *mukto*  $\Delta$ ] *yogī*  $\alpha_1\beta_1\beta_2\beta_\omega$  **77\*2b** *citraṃ*  $\alpha_1$ ] *tatra*  $\beta_1\beta_2\beta_\omega$  *nirantaram*  $\alpha_1\beta_2\beta_\omega$ ] *nirañjanaṃ*  $\beta_1$  **77\*2c** *prayogeṇa*  $\alpha_1\beta_2\beta_\omega$ ] *prabodhena*  $\beta_1$  **78a** *dvāsapṭati*  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\Delta\chi$ ] *dvisapṭati*  $\varepsilon_2\varepsilon_3$  *om.*  $\eta_2$  **78b** *nāḍīdvārāṇi*  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\varepsilon_3\chi$ ] *nāḍīdvāre* *ca*  $\varepsilon_2$  *nāḍīnām deha*  $\delta_2\delta_3$  *nāḍīnāṃdeda*  $\delta_1$  *datvā kārāpi*  $\eta_2$  *pañjare* *cett.*] *pañkaje*  $\alpha_1$  **78d** *śeṣās tv eva*  $\alpha_1\beta_1\beta_2\beta_\omega\delta_2\delta_3\varepsilon_2\chi$ ] *śeṣās tv evaṃ*  $\eta_2$  *śeṣāś caiva*  $\gamma_2\delta_1\varepsilon_3$  *nīrarthakāḥ* *cett.*] *nīvarṭtakāḥ*  $\varepsilon_2$  *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. $\eta_2$ )	4.79
सुषुम्णावाहिनि प्राणे सिध्यत्येव मनोन्मनी । (ab om. $\eta_2$ ) अन्यथा विविधाभ्यासाः प्रयासायैव योगिनाम् ॥	4.80
पवनो बध्यते येन मनस्तेनैव बध्यते । मनश्च बध्यते येन पवनस्तेन बध्यते ॥ (cd om. $\gamma_2\eta_2$ )	4.81
हेतुद्वयं तु चित्तस्य वासना च समीरणः । तयोर्विनष्ट एकस्मिन्द्रुतं द्वावपि नश्यतः ॥ <sup>15</sup>	4.82
मनो यत्र विलीयते पवनस्तत्र लीयते । पवनो लीयते यत्र मनस्तत्रैव लीयते ॥ <sup>16</sup> (cd om. $\epsilon_2\epsilon_3$ )	4.83

**79a paricito**  $\alpha_1\beta_1\epsilon_2\epsilon_3\eta_2\chi$ ] paricīpta  $\beta_\omega$  sa parito  $\gamma_2$  samparito  $\delta_1\delta_3$  parivṛtto  $\beta_2$  **yatnād**  $\alpha_1\beta_1\beta_2\gamma_2\delta_1\epsilon_2\epsilon_3$ ] yadvad  $\delta_3$  yasmād  $\eta_2\chi$  nādād  $\beta_\omega$  **79b 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  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\delta_1\epsilon_2\epsilon_3\eta_2$  **79d 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.*  $\eta_2$  **80a vāhini**  $\beta_1\beta_\omega\gamma_2\delta_3\chi$ ] vāhinī  $\alpha_1\beta_2\epsilon_2\epsilon_3$  hini  $\delta_1$  *om.*  $\eta_2$  **80b 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.*  $\eta_2$  **80c 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»  $\delta_3$ )  $\alpha_1\beta_1\delta_3\chi$ ] bhyāsā  $\beta_\omega\gamma_2\delta_1$  bhyāsāt  $\beta_2\epsilon_2$  bhyāsa  $\epsilon_3\eta_2$  **80d 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  $\epsilon_2$  **81b 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  $\eta_2$  **81c manas ca**  $\alpha_1\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$ ] manas tu  $\delta_1\delta_3$  manas tad  $\beta_1$  **81d pavanas tena**  $\alpha_1\beta_1\beta_2\delta_1\delta_3\epsilon_2\epsilon_3\chi$ ] pavanamana  $\beta_\omega$  **82a 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  $\beta_2\beta_\omega\gamma_2$  dvayaṃ ca  $\beta_1\delta_1$  dvayasya  $\epsilon_2\epsilon_3$  **cittasya**  $\alpha_1\beta_1\beta_2\beta_\omega\epsilon_2\epsilon_3\eta_2\chi$ ] manaso  $\gamma_2\delta_1\delta_3$  **82d drutaṃ dvāv api naśyataḥ**  $\alpha^*$ ] tau dvāv api vinaśyataḥ  $\beta_2\beta_\omega\epsilon_2\epsilon_3\chi$  ubhāv api vinaśyataḥ  $\beta_1\gamma_2\delta_3\eta_2$  svabhāvo pi vinaśyataḥ  $\delta_1$  **83a vilīyeta**  $\alpha_1\beta_1\beta_2\gamma_2\delta_1\delta_3\epsilon_2\epsilon_3\chi$ ] vilīyate  $\beta_\omega$  **83b pavanas**  $\alpha_1\beta_1\beta_2\beta_\omega\gamma_2\delta_1\delta_3\chi$ ] mārutas  $\epsilon_2\epsilon_3$  **83c pavano liyate yatra**  $\alpha_1\beta_1\gamma_2\chi$ ] pavano yatra liyeta  $\delta_1\delta_3$  pavano yatra liyate  $\beta_2\beta_\omega$  *om.*  $\epsilon_2\epsilon_3$  **83d 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 4.84.

<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 ॥

4.84

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

4.85

वायुमार्गेण संचारी सकलां लभते\* महीम् ।  
तथाष्टगुणमैश्वर्यं सत्यं सत्यं वरानने ॥ (om. χ) [after 4.12 in ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>]

4.86

**84a** 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 **84b** 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>2</sub>ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] ca β<sub>1</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub> **84c** 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> **84d** 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>च<sub>3</sub>β<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> **85a** 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>1</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>2</sub> nāśo β<sub>ω</sub> **85b** 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> **85c** adhvastayoś α<sub>1</sub>β<sub>2</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>1</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 baṃdhir β<sub>2</sub> śuddhir α<sub>2</sub>β<sub>1</sub> **85d** 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>] vivṛddhayor 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> **86a** 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 saṃcārī** δ<sub>1</sub>δ<sub>3</sub>] mārgēṇa saṃcāre α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>γ<sub>2</sub> mārgē tha saṃcāre ε<sub>2</sub> mārgē ca saṃcāre η<sub>2</sub> mārgē py asaṃcāre ε<sub>3</sub> **86b** sakalām α<sub>1</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>] sakalam β<sub>1</sub>ε<sub>2</sub>ε<sub>3</sub> sa phalam η<sub>2</sub> sakalyāt β<sub>2</sub> **labhate** α<sub>1</sub>β<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>] labhyate β<sub>1</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>2</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>] mahi β<sub>1</sub>β<sub>ω</sub> mahaḥ ε<sub>2</sub>ε<sub>3</sub> mahān η<sub>2</sub> **86c** 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>1</sub>β<sub>ω</sub> aṣṭadhā β<sub>2</sub> **86d** satyaṃ 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 śaṃkaraḥ 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 । (α<sub>1</sub>β<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 4.3 in χ] 4.87

मनःस्थैर्ये स्थिरो वायुस्ततो बिन्दुः स्थिरो भवेत् ।

बिन्दुस्थैर्योदयात्पुत्र पिण्डस्थैर्यं प्रजायते ॥ (om. β<sub>ω</sub>) [after 4.12 in ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>χ] 4.88

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) 4.89

प्रवेशे निर्गमे वामे दक्षिणे चोर्ध्वमप्यधः ।

न यस्य वायुर्वहति स मुक्तो नात्र संशयः ॥ (om. ε<sub>2</sub>χ) [before 4.48\*7 in ε<sub>3</sub>η<sub>2</sub>] 4.90

सर्वे हठलयोपाया राजयोगस्य सिद्धये ।

राजयोगसमारूढः पुरुषः कालवञ्चकः ॥ [after 4.71 in ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub>] 4.91

**87** *tathā* α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>] *om.* γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub> **87a** *saṃkṣīyate* α<sub>1</sub>β<sub>1</sub>δ<sub>1</sub>δ<sub>3</sub>χ] *sa kṣīyate* β<sub>2</sub>γ<sub>2</sub> **87b** *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> **87c** *yat* α<sub>1</sub>β<sub>1</sub>γ<sub>2</sub>] *yaḥ* δ<sub>1</sub> *hi* δ<sub>3</sub> *ca* β<sub>2</sub>χ **87d** *saṃād-  
hiḥ so'bhidhiyate* α<sub>1</sub>β<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>] *saṃādhiḥ sau bhidhiyate* β<sub>2</sub> *saṃādhir abhidhiyate* χ **88a** *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> **sthithi** cett.] *sthitho* ε<sub>3</sub>χ **88b** *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> **sthithi** cett.] *sthitho* δ<sub>3</sub> **88c** *bindu* cett.] *binduḥ* γ<sub>2</sub> **sthairiyodayāt** 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> *sthairiyodayā* ε<sub>2</sub> *sthairye dayā* ε<sub>3</sub> *sthairyāt sadā* χ **putra** α<sub>1</sub>β<sub>2</sub>] *panna* γ<sub>2</sub> *mūtra* β<sub>1</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> **89a** *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> **dṛśyād** α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>ε<sub>3</sub>] *dṛśyaṃ* γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>η<sub>2</sub> **89b** *vinā prayatnāt* cett.] *vināpi yatnaṃ* γ<sub>2</sub> **89c** *vināvalambāt* α<sub>1</sub>β<sub>1</sub>β<sub>ω</sub>ε<sub>3</sub>] *vināvalambnaṃ* η<sub>2</sub> *vināvalambanaṃ* δ<sub>1</sub> *vinā vilambāt* β<sub>2</sub> *vinā balaṃ* ca δ<sub>3</sub> *vinā prayatnāt* γ<sub>2</sub> **89d** *sa guruḥ* cett.] *sadguruḥ* η<sub>2</sub> **sa sevyah** cett.] *sa śiśyaḥ* γ<sub>2</sub>δ<sub>1</sub> **90a** *vāme* α<sub>1</sub>β<sub>1</sub>β<sub>ω</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>η<sub>2</sub>] *vāpi* β<sub>2</sub> *cāpi* ε<sub>3</sub> **90b** *cordhvam apy adhaḥ* α<sub>1</sub>β<sub>2</sub>] *cordhvage'py ad-  
haḥ* β<sub>1</sub> *cordhvamadhyamaḥ* δ<sub>3</sub> *cordhvamadhyagaḥ* γ<sub>2</sub>δ<sub>1</sub> *cordhvamadhyataḥ* ε<sub>3</sub>η<sub>2</sub> *tanirodhataḥ* β<sub>ω</sub> **90c** *na yasya* α<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>] *layasya* β<sub>1</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> **91a** *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> *layahāṭhāb-  
hyāsā* δ<sub>3</sub> **91b** *rājayogasya siddhaye* α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>χ] *rājayogāya kevalam* ε<sub>2</sub>ε<sub>3</sub>η<sub>2</sub> *rājayogaphalā-  
vadhī* β<sub>ω</sub> **91c** *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> )	4.91*1
त्रिवेणीसंगमो यत्र तीर्थराजः स उच्यते । तत्र स्नानं प्रकुर्वीत सर्वपापैः प्रमुच्यते ॥ (६ <sub>1</sub> ६ <sub>3</sub> )	4.91*2
इति तु सकलयोगशास्त्रसिन्धोः परिमथितादवकृष्टसारभूतम् । अनुभवत हठामृतं यमीन्द्रा यदि भवतामजरामरत्ववाञ्छा ॥ (om. ६ <sub>2</sub> ६ <sub>3</sub> १ <sub>2</sub> χ)	4.92
विद्यातीर्थे जगति विबुधाः साधवः सत्यतीर्थे गङ्गातीर्थे मलिनमनसो योगिनो ज्ञानतीर्थे । धारातीर्थे धरणिपतयो दानतीर्थे धनाढ्याः लज्जातीर्थे कुलयुवतयः पातकं क्षालयन्ति ॥ (१ <sub>2</sub> )	4.92*1

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

91\*1b yamunā ६<sub>3</sub>] jamunā ६<sub>1</sub> 91\*1c vijñeyā ६<sub>3</sub>] vidheyā ६<sub>1</sub> 91\*1d tu ६<sub>3</sub>] ca ६<sub>1</sub>  
 91\*2c tatra snānam prakurvīta ६<sub>1</sub>] tasmims tirthavare snātvā ६<sub>3</sub> 92a sindhoḥ ॐ<sup>c</sup>β<sub>1</sub>६<sub>3</sub>] sind-  
 hau ६<sub>1</sub> siddhāḥ ॐ<sup>c</sup> siddheḥ β<sub>2</sub> siddhyaiḥ β<sub>ω</sub> 92b parimathitad ॐ<sup>c</sup>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>1</sub> avakṛṣṇa β<sub>2</sub> apakṛṣṭa ६<sub>3</sub> kṛṣṭa β<sub>ω</sub> sāra ॐ<sup>c</sup>β<sub>1</sub>β<sub>2</sub>β<sub>ω</sub>६<sub>3</sub>] sarva  
 ६<sub>1</sub> 92c anubhavata ॐ<sup>c</sup>β<sub>ω</sub>६<sub>1</sub>६<sub>3</sub>] anubhavatu β<sub>1</sub> anubhava β<sub>2</sub> yamindrā ॐ<sup>c</sup>β<sub>ω</sub>६<sub>3</sub>] yamin-  
 dro β<sub>1</sub> yatindrā β<sub>2</sub>६<sub>1</sub> 92d ajarāmaratvavāñchā ॐ<sup>c</sup>β<sub>2</sub>६<sub>1</sub>६<sub>3</sub>] °vāñchāḥ β<sub>1</sub> ajarājaraṃ tvam vā β<sub>ω</sub>  
 92\*1a jagati em.] yagati १<sub>2</sub> col śrī β<sub>ω</sub>६<sub>3</sub>१<sub>2</sub>] śrīsadguru ॐ<sup>c</sup> śrīśahajānamdasamṭānacimṭāmaṇinā  
 ६<sub>3</sub> om. β<sub>1</sub>β<sub>2</sub>६<sub>1</sub> svātmārāmayogindra β<sub>1</sub>β<sub>ω</sub>] svātmārāmayogendra ॐ<sup>c</sup> svātmārāmayogimdreṇa  
 ६<sub>3</sub> ātmārāmayogimdra १<sub>2</sub> °yo° (sic!) β<sub>2</sub> om. ६<sub>1</sub>६<sub>3</sub> viracitāyām cett.] pravacitāyām ॐ<sup>c</sup>  
 praviracitāyām ॐ<sup>c</sup> ante caturtho° add. nāḍopāśanaṃ nāma ६<sub>3</sub> siddhāntamuktāvali nāma β<sub>ω</sub>  
 caturthopadeśaḥ ॐ<sup>c</sup>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-  
 hyāyaḥ १<sub>2</sub>

<sup>18</sup> The colophon is found only in ॐ<sup>c</sup>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. १<sub>1</sub>१<sub>2</sub>६<sub>2</sub> have lost their last folios. χ reads: इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठयोगप्रदीपिकायां नाम चतुर्थोऽध्यायः (Wai) or इति श्रीसज्जहानन्दस्तानचिन्तामणिस्वात्मारामयोगीन्द्रविरचितायां हठयोगप्रदीपिकायां समाधिलक्षणं नाम चतुर्थोपदेशः समाप्तः (Tue)

**List of Sigla**

$\alpha_1$	N3	Gr1	one folio missing in Ch. 4 (4.38b–4.49d)
$\alpha_2$	J5	Gr1	consulted sporadically
$\alpha_3$	G4	Gr1	consulted sporadically
$\beta_1$	C6	Gr4b	
$\beta_2$	P11	Gr4b	partially collated
$\beta_\omega$	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	
$\varepsilon_2$	N19	Gr4c	
$\varepsilon_3$	V15	Gr4c	
$\varepsilon_4$	J11	Gr4c	collated for 4.48*1–8 only
$\eta_2$	J10	Gr4d	
$\chi$	Jyo	Gr4a	Brahmānanda's version, based on the edition 1972