

Chapter 4

अथ समाधिः ।

इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः ।
मारुतस्य लयो नाथस्तं नाथं लयमाश्रयेत् ॥ १ ॥

Now *samādhi*:

Mind is the master of the senses; breath is the master of the mind [and] dissolution [of the mind] is the master of the breath. [The yogi] should take refuge in that master, dissolution [of the mind]. (1)

prescript: only included in $\alpha_1\alpha_2\pi_1\pi_2$ **1a** **indriyāṇāṁ** *cett.*] indriyāṇī ζ_2 **1b** **manonāthas** **tu** $\alpha_1\alpha_2\epsilon_1\pi_1\pi_2\pi_\omega\chi]$ manonāthasu α_3 manonāthah su ζ_2 manonāthaś ca $\gamma_1\delta_1\delta_2\zeta_3\eta_2$ manaso nātha γ_2 **1c** **nāthas/nāthah/nātho** *cett.*] nāthah γ_2 **1d** **taṁ nātham** layam āśrayet $\alpha_1\alpha_2\epsilon_1\zeta_2\zeta_3\eta_2\pi_\omega]$ tan nātho laya + + α_3 sa layo nādam āśritah $\gamma_1\gamma_2\delta_2\pi_2\chi$ laya nātha niramjanām π_1 layo dasamāśrayah δ_1

[4.1]

❖ Testimonia

Hṝtharatnāvalī 4.4, *Yogacintāmani* f. 23r (attrib. HP)

taṁ nātham layam āśrayet] sa layo nādam āśritaḥ HRĀ YCM

प्रणष्टोच्छासनिश्वासः प्रधस्तविषयग्रहः ।
निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥ २ ॥

The yogis' motionless and unchanging dissolution [of mind], in which inhalation and exhalation have disappeared [and] perception of sense objects has ceased, reigns supreme. (2)

2a *pranaṣṭocchvāsa* δ₁δ₂ε₁] pranaṣṭocchvāsa γ₂ζ₃η₂π_ω pranaṣṭauvāsa ζ₂ prabhr̥sto _ sa γ₁ pranaṣṭāvāsa α₁χ pranaṣṭabhyāsa α₂ pranaṣṭal svā«sa» π₂ **niśvāsaḥ** α₁ε₁ζ₃χ] niśvāsa α₂π_ω niḥsvāsaḥ π₂ζ₂η₂π₁ niḥsvāsa π₂α^cδ₁δ₂ niśvāsāḥ γ₂ niśvāsā γ₁ **2b** *pradhvasta* *cett.*] prabhr̥sta ε₁ pranaṣṭa η₂ **viṣaya** *cett.*] viṣayā ε₁ viṣaga ζ₂ **grahah** α₁α₂δ₁ε₁η₂π₂π_ωχ] grahāḥ γ₁γ₂δ₂ grataḥ π₁ jvarah ζ₃ hvarah ζ₂ **2c** **niśceṣṭo** ε₁π₂π_ωχ] niḥśceṣṭo α₁ niścaīṣṭo α₂ niśceṣṭā γ₁γ₂δ₁δ₂ζ₃ niḥśreṣṭo π₁ niḍyeṣṭo ζ₂ niścalo η₂ **nirvikāraś ca** γ₁ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] nirvikāraś ca γ₂δ₁δ₂ nirvikāras tu α₁ nivikalpas tu α₂ **2d** *layo* *cett.*] laye δ₁ layam γ₁γ₂δ₂ **jayati** *cett.*] yānti ca γ₁γ₂δ₁δ₂ **yoginām** α₁α₂ε₁ζ₂ζ₃π₁π₂π_ωχ] yoginah γ₁γ₂δ₁δ₂η₂

[4.2]

❖ Sources

Amanaska 2.21

nirvikāraś ca] nirgatārambho A
layo jayati yoginām Av.l.] hy ānandam yāti yogavit A, layo jayati yoginah Av.l.

❖ Testimonia

Yogacintāmani f. 27v (attrib. *Rājayoga*), *Hathasaṅketacandrikā* f. 117 (attrib. HP)

pranaṣṭocchvāsa YCM] pranaṣṭāvāsa HSC
pradhvasta HSC] vidhvasta YCM
grahah YCM] jvarah HSC
nirvikāraś ca HSC] nirgatārambho YCM
layo jayati yoginām] hy ānandayati yogikah YCM, layo jayati yoginā HSC

❖ Commentary

The fourth quarter of this verse differs from that of the North Indian recension of the *Amanaska* (quoted as the source) but is found in two South Indian manuscripts of the *Amanaska*.

उच्छिन्नसर्वसंकल्पो निःशेषाशेषचेष्टितः ।
स्वावगम्यो ल्यः कोऽपि जयतां वागगोचरः ॥ ३ ॥

May an extraordinary absorption reign supreme, in which all volition has been cut off and all activity ceased, intelligible [only] by means of itself and ineffable. (3)

3 *om.* δ₂ **3a** *ucchinna cett.]* ucchinnah̄ α₁ε₁ζ₃ ucchūna δ₁ **3b** *nihśeṣāṣeṣa cett.]* nihśeṣagata γ₁γ₂ nihśeṣoṣeṣa α₂πω **3c** *svāvagamyo* α₁α₂δ₁η₂πωχ] svāvagamya α₃ε₁π₁ sovagamyo π₂ svāgamyo ζ₂ svānugamyo ζ₃ svāgate cā γ₁γ₂ **3d** *jayatāṁ vāgagocaraḥ* α₁α₂α₃ε₁π₂] japatāṁ vāgagocaraḥ ζ₂ jāyatāṁ vāgagocaraḥ ζ₃ jāyatāṁ cāpi gaucarāḥ π₁ jāyate vāgagocaraḥ η₂πωχ manovācām agocarāḥ γ₁γ₂δ₁

[4.3]

❖ Sources

Amanaska 2.22

jayatāṁ Av.l] jāyate A, jayatā Av.l, jñāyatāṁ Av.l, jagatāṁ Av.l, japatāṁ Av.l, layatāṁ Av.l

❖ Testimonia

Yogacintāmaṇi f. 27v (attrib. *Rājayoga*)

nihśeṣa] nirgata YCM

ceṣṭitah̄] ceṣṭakah̄ YCM

यत्र दृष्टिर्यस्तत्र भूतेन्द्रियसनातनः ।
स्याच्छक्तिर्जीवभूतानां दृष्टिरक्ष्ये लयं गता ॥ ४ ॥

Dissolution, which is eternal in the elements and senses, occurs where the gaze is. The gaze that has dissolved into the focus becomes the power of living beings. (4)

4 om. δ₂ **4a** **dṛṣṭir** cett.] dṛṣṭi α₁ζ₃η₂ vṛṣṭir π₂ **4b** **sanātanaḥ** α₁α₂ε₁ζ₃πω] sanātana π₁
sanātanam ζ₂ sanātānī γ₁γ₂δ₁η₂π₂χ **4c** **syāc chaktir/tih** α₁γ₁γ₂δ₁] syāt saktir α₂ sā śaktir
ε₁ζ₂η₂π₁π₂πωχ sa śaktir ζ₃ **jīva** α₁α₂ε₁η₂π₁π₂πωχ] sarva γ₁γ₂δ₁ bhāva ζ₂ζ₃ **bhūtānām** cett.]
bhūtānī γ₁ bhūnām ζ₂ **4d** **dṛṣṭir** α₁α₃γ₁γ₂η₂π₂πω] dṛṣṭi α₂δ₁ε₁π₁ dṛṣṭe ζ₂ζ₃ dve a° χ **lakṣ(y)e**
layam gatā ε₁ζ₂π₁πω] lakṣe la(!) gatā α₂ lakṣe layam gatāḥ α₁ lakṣy[e] layam gataḥ α₃ lakṣye
layam gate η₂χ lakṣam layam gatau ζ₃ lakṣe na samgatā γ₂ lakṣana samgatā γ₁ lakṣena samgatā
δ₁ gacchel layam gate π₂

[4.4]

❖ Sources

Candrāvalokana 8cd–9ab, *Kaulajñānanirṇaya* 3.2

layas] manas CA KJN

sanātanaḥ] sanātanam CA, sapudgala KJN

syāc chaktir] sā śaktis CA, sa śāntis CAv.l. svaśakti KJN

jīvabhūtānām] sarvabhūtānām CA, jīvabhūtā hi KJN (conj. Hatley), jīvabhūtāni KJNv.l.

❖ Testimonia

Yogacintāmaṇi f. 24r (attrib. *Rājayoga*), *Haṭhasaṅketacandrikā* f. 128r (attrib. HP), *Haṭhatattvakaumudi* 49.25 (attrib. HP)

sanātanaḥ HTK] sanātānī YCM HSC

syād chaktir] na sā śaktir HTK

jīvabhūtānām] sarvabhūtānām YCM HSC, bhāvabhūtānām HTK

dṛṣṭir lakṣye layam gatā] dṛṣṭir lekṣena samgatā YCM HSC, dṛṣṭe lakṣe kṣayam gatā HTK

वेदशास्त्रपुराणानि सामान्यगणिका इव ।
एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव ॥ ५ ॥

The Vedas, Shastras and Puranas are like common prostitutes. *Śāmbhavī mudrā* is unique and guarded like a woman of a good family.
(5)

5a om. $\alpha_2\pi_\omega$ **purāṇāni** $\alpha_1\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi]$ purāṇādyāḥ γ_1 purāṇādyāḥ γ_2 purāṇaughāḥ δ_2 purāṇaiś ca δ_1 **5b** om. $\alpha_2\pi_\omega$ **sāmānya** *cett.*] samāni π_2 **ganikā** *cett.*] gaṇivā δ_1 **5c** om. π_ω **ekaiva** *cett.*] idam tu δ_2 **mudrā** *cett.*] māyā ζ_3 vidyā η_2 **5d** om. π_ω **guptā** **kulavadhūrīva** $\alpha_1\alpha_2\gamma_1\gamma_2\pi_1\pi_2\chi]$ gopyā kulavadhūrīva η_2 sarvatantreṣu gopitā (cf. 4.6d) $\varepsilon_1\zeta_2\zeta_3$ sarvatantreṣu gopitā rakṣanīyā prayatnena guptā kulavadhūrīva $\delta_1\delta_2$

[4.5]

❖ Sources

Amanaska 2.9

vedaśāstrapurāṇāni A] vedaśāstrapurāṇādyāḥ Av.l., vedaśāstrāṇi sarvāṇi Av.l., vedaśāstrapurāṇādi Av.l.

❖ Testimonia

Hṝθaratanāvalī 4.27, *Yogacintāmaṇi* f. 24v (attrib. *Rājayoga*), *Hṝθatattvakaumudī* 49.26 (attrib. HP)

purāṇāni HRĀ HTK] purāṇaughāḥ YCM
eṣā sā] ekaiva HRĀ YCM HTK

❖ Commentary

See Birch 2013: 286 for more parallel verses.

अन्तर्लक्ष्यं बहिर्दृष्टिनिमेषोन्मेषवर्जिता ।
एषा सा शाम्भवी मुद्रा सर्वतन्त्रेषु गोपिता ॥ ६ ॥

The focus is internal, the gaze external, unblinking: this is the *sām-bhavī mudrā* concealed in all the Tantras. (6)

6 om. ζ₂ζ₃ **6a** lakṣ(y)am̄ α₂π²cγ₁γ₂η₂πωχ] lakṣā δ₁ lakṣyo δ₂ lakṣ(y)a α₁π²cε₁π₁ **bahir** cett.] mano η₂ **drṣṭir** cett.] drṣṭi α₂δ₁ε₁η₂πω **6b** nimeṣonmeṣa cett.] nirmiṣonmeṣa γ₁π₁ **varjitā** cett.] varjjitah̄ δ₂π₁ **6c** eşā sā α₁ε₁π₁π₂χ] eşāsau α₂ eşā hi πω eşā tu η₂ eşā vai δ₂ saiṣā tu γ₁γ₂δ₁
6d sarvatantreṣu cett.] sarvatantreṣu śastreṣu δ₁ vedaśāstreṣu χ

[4.6]

❖ Sources

Amanaska 2.10, *Candrāvalokana* 1

lakṣyam̄ CA] lakṣya Av.l., lakṣam̄ Av.l., lakṣā Av.l., lakṣo Av.l.
varjita A] varjitaḥ CA
eşā sā] eşā hi A, iyam̄ sā CA

❖ Testimonia

Yogacintāmaṇi f. 24v (attrib. *Rājayoga*)

eşā sā] eşā tu YCM

❖ Commentary

As seen in the witnesses of the *Amanaska*, which is the source of this verse, the spellings *lakṣya* and *lakṣa* occur randomly across the manuscripts. See Birch 2013: 287 for more parallel verses.

अन्तर्लक्ष्यविलीनचित्पवनो योगी यदा वर्तते
 दृष्ट्या निश्चलतारया बहिरथः पश्यन्नपश्यन्नपि ।
 मुद्रेयं खलु खेचरी भवति सा युष्मत्प्रसादादुरो
 शून्याशून्यविवर्जितं खुरति यत्त्वं पदं शाम्भवम् ॥ ७ ॥

When the yogi's mind and breath have dissolved in the internal focus while he is looking outwards and down with a gaze in which the pupils are unmoving, even though he is not looking [at anything], this indeed is *khecarī mudrā*. O guru, it manifests because of your favour and is that reality which is Śambhu's state, free from what is void and not void. (7)

7a lakṣya α₁δ₁δ₂ε₁η₂π₁π₂χ] lakṣa α₂γ₁γ₂ζ₂ζ₃πω yadā cett.] yathā η₂ sadā α₁α₂α₃ζ₂ 7b dr̄ṣṭyā cett.] dr̄ṣṭvā η₂ dr̄ṣṭyā π₁ dr̄ṣṭyā πω tārayā cett.] tālayā π₁ tāra γ₁ bahir cett.] hir γ₁ adhaḥ α₁α₂α₃ε₁ζ₃η₂π₁π₂πωχ] adhraḥ ζ₂ asau γ₁γ₂δ₁δ₂ paśyann apaśyann api α₂δ₁δ₂ε₁ζ₂ζ₃χ] paśyann apaśyann ivā α₁ paśyen na paśyatapi γ₁γ₂ paśyann api η₂ paśyen na paśyet tataḥ π₁πω paśyen na paśyet tataḥ π₂ 7c mudreyam cett.] mudre ζ₃ khecarī α₁α₂η₂π₁πω] śāmbhavī γ₁γ₂δ₁δ₂ε₁ζ₂ζ₃π₂χ bhavati sā cett.] bhavati πω ti kathitā ε₁ yuśmat α₁α₂δ₁δ₂ζ₂ζ₃πω] «yu»smat γ₂ yuśmān η₂ puṣpat γ₁ yasya ε₁π₂ yāsyā π₁ labdhā χ guro γ₁γ₂δ₁ζ₃η₂^{ac}π₁πω] guroḥ δ₂ε₁ζ₂η₂^{pc}π₂χ gurau α₁ gure α₂ 7d śūnyāśūnya cett.] śūnyāc chūnya π₂ vivarjimat cett.] vivarjite γ₁ vivarjiti δ₁ vivarjito α₂ vilakṣaṇam χ sphurati cett.] spharati δ₁ yat cett.] ya πω [pta]t δ₁ tat α₁χ ttat α₂ padam cett.] om. ε₁ζ₂

[4.7]

❖ Sources

Candrāvalokana 2

paśyann api] paśyet sadā CA
 yuśmat] yukta CA, yuktā CA v.l., yuṣṭa CA v.l.

❖ Testimonia

Yogacintāmaṇi f. 24v (attrib. HP), *Anubhavanivedana* 1, *Hṝthatattvakaumudī* 49.27 (attrib. HP)

lakṣya YCM AN] lakṣa HTK
 adhaḥ HTK] asau YCM AN
 khecarī] śāmbhavī YCM AN HTK
 guro YCM AN] guroḥ HTK

❖ Commentary

On the similarity of śāmbhavī and khecarī mudrās in 4.5–7, see the note on 4.8.

श्रीशाम्भव्याश्च खेचर्या अवस्थायामभेदता ॥ ८ ॥

There is no difference between the states of *śāmbhavī* and *khecarī*.

(8)

8 om. ζ₂ζ₃η₂ **8a** °vyāś ca khecaryā α₁γ₂δ₁δ₂χ] °vāś ca khecaryā ε₁ °vyāḥ khecaryā _ γ₁ °vyā(h) khecaryāś ca π₁π₂π_ω °vyā khecaryā α₂ °vavyā khecaryā α₃ **8b** avasthāyām abhedatā π₁] hy avasthāyām abhedataḥ π₂ avasthāyām na bhedataḥ α₁ε₁ avasthāyā na bhedataḥ α₃ avasthāyasya bhedataḥ α₂ avasthādhāmabhedataḥ χ avasthāyām ca bhedataḥ π_ω avasthā ca na bhedataḥ (“nah γ₁) γ₁γ₂ avasthā balabhedataḥ δ₁δ₂

8 After this verse, χ has an additional line: भयेच्चित्तल्यानन्दः शून्ये चित्सुखरूपिणि ।

[4.8]

❖ Testimonia

Yogacintāmanī f. 25r (attrib. HP), *Hathasanketacandrikā* f. 128r–128v (attrib. HP)

śāmbhavyāś ca khecaryā HSC] śāmbhavyāḥ khecaryāś ca YCM
avasthāyām abhedatā] avasthām ca labhed atah YCM, avasthām tu labhed atah HSC

❖ Commentary

This line may be authorial because it is explaining the fact that 4.6 and 4.7 teach similar techniques called *śāmbhavī mudrā* and *khecarī mudrā* respectively. One would expect a verse on *khecarī mudrā* to be explaining the insertion of the tongue in the nasopharyngeal cavity (cf. 3.33–48), but the practice of meditating by fixing the gaze is called *khecarī mudrā* in 4.7 (as attested by α, η and π manuscripts) and manuscripts of the *Candrāvalokana*, the text from which Svātmārāma borrowed this verse. It is, therefore, likely that he added 4.8 to explain that *śāmbhavī* and *khecarī mudrās* are the same with respect to the gaze and meditative state of mind. A similar conflation occurs in the *Sivayogapradīpikā* (5.3).

पाताले यद्विशति सुषिरं मेरुमूले तदस्मिन्
 तत्त्वं चैतत्पवदति सुधीस्तन्मुखं निष्पगानाम् ।
 चन्द्रात्सारः स्वति वपुषस्तेन मृत्युर्नराणां
 तं बन्धीयात्सुकरणमृदा नान्यथा कायसिद्धिः ॥ ९ ॥

That which enters the aperture into the underworld, which exists at the base of Meru, the wise yogi say that is the truth, the source of [all] rivers. [Likewise,] the essence of the body flows from the moon. Because of that, people die. One should dam that [essence] with the earth that is the good *mudrā*. Otherwise, there is no bodily perfection. (9)

9 included in $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_3$ found after X4.42 $\gamma_1\gamma_2\delta_1$ **9a** *pātāle yad viśati em.*] pātāle yadvitaya $\alpha_1\alpha_2$ pātāle yadvita .. α_3 pātālād yad viśati $\gamma_1\gamma_2$ pātālād vā viyati $\delta_1\delta_3$ *suśiram* α_2] suśiram α_1 śikharam γ_1 śikharam γ_2 śikhare $\delta_1\delta_3$ **tad asmin** α_1] yadismi α_2 tasti γ_1 tad asti γ_2 tadāstā δ_1 tad āste δ_3 **9b** *sudhīs tan mukham* $\alpha_1\gamma_1\gamma_2$] sudhiḥ sammukhaḥ δ_3 sudhī sammukham α_2 susam̄mukhaḥ δ_1 **9c** *sārah* $\gamma_1\gamma_2$] srāvah̄ $\delta_1\delta_3$ sāro $\alpha_1\alpha_2$ *sravati* $\gamma_1\delta_3$] śravati δ_1 savati γ_2 grasati α_1 *om.* α_2 *vapusas* $\alpha_1\alpha_2\gamma_1\delta_1\delta_3$] puruṣas γ_2 **9d** *taṁ badhnīyat* $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_3$] tadvah-mampāt γ_1 *sukaraṇamṛdā* $\alpha_1\alpha_2$] sukaraṇāmudā α_3 svakaraṇamṛdā $\gamma_2\delta_3$ svakaraṇāimṛdā γ_1 svakaraṇamṛjā δ_1 *kāyasiddhiḥ* $\alpha_1\gamma_2\delta_3$] kāyah siddhiḥ γ_1 kāryasiddhiḥ $\alpha_2\alpha_3\delta_1$

9 → 3.48*1

[4.9]

❖ Testimonia

Hatharatnāvalī 4.30, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadeva* 7.220 (attrib. Gorakṣā-nātha), *Haṭhatattvakaumudī* 14.26 (attrib. HP)

pātāle yad viśati HRĀ YBhD] pātāle yad vitata HTK, tat pātālād viyati YCM
 susirām HRĀ YBhD HTK] śikhare YCM

mūle YBhD YCM HTK] mūlam HRĀ

tad asmin HTK] tad asti HRĀ YCM, yad asti YBhD

tattvām HRĀ YCM] tadvac YBhD HTK

pravadati YBhD HTK YCM] vadati HRĀ

sudhīs YCM YBhD HTK] sudhā HRĀ

tan mukham HRĀ YBhD HTK] sammukhe YCM

sāraḥ YCM YBhD HTK] sāram HRĀ

taṁ badhnīyat HTK] tad badhnīyat HRĀ YCM, badhnīyat tat YBhD

sukaraṇamṛdā HTK] sukharatimṛdur HRĀ, svakaraṇamṛdā YCM, sukaraṇam atho YBhD

kāryasiddhiḥ YCM YBhD HTK] kāryasiddhiḥ HRĀ

❖ Commentary

On the position of these verses in the various recensions of the text, see the introduction (ref??).

The first half of the verse has many variants among the witnesses, and none of the variants are satisfactory. A different version is found in the *Jyotsnā* (3.52) and some manuscripts

यत्किंचित्स्ववते चन्द्रादमृतं दिव्यरूपिणः ।
तत्सर्वं ग्रसते सूर्यस्तेन पिण्डं जरायुतम् ॥ १० ॥

The sun devours whatever nectar flows from the divine moon. As a result, the body is afflicted by old age. (10)

तत्रास्ति करणं दिव्यं सूर्यस्य मुखबन्धनम् ।
गुरुपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः ॥ ११ ॥

There is a divine bodily position for this, which blocks the mouth of the sun. It is to be known from the teaching of a guru and not through the countless scriptural teachings. (11)

10 only included in $\alpha_1\alpha_2\alpha_3$ **11** only included in $\alpha_1\alpha_2\alpha_3$ **11b** **mukhabandhanam** em.]
paribandhanam $\alpha_1\alpha_2$ illeg. α_3

10 → 3.77*1 • **11** → 3.77*2

belonging to lower branches of the stemma (e.g., η_2 , π_ω , etc.). This version was likely inserted into chapter three of α_2 , which seems to best represent it:

यत्पालेयं पिहितसुखिरे मेरुमूले यदस्ती
तस्मि त्वं प्रवदति सुधीस्तन्मुखं निष्प्रगानाम्

With the help of other manuscripts (in particular K₁ of the γ group), the above can be emended and understood as follows:

यत्पालेयं पिहितसुषिरं मेरुमूर्खस्ति तथ्यं
तस्मिंस्तत्त्वं प्रवदति सुधीस्तन्मुखं निष्प्रगानाम्
suṣiram K₁] sukhire α_2 • mūrdhny P₈] mūle α_2 • asti tathyam K₁] yad astī α_2

“That cool liquid by which the aperture is filled at the top of Meru and exists as the truth, the wise [yogi] says that is the source of [all] rivers.”

[4.10]

❖ Testimonia

Hṝtharatanāvalī 2.72 (on *viparitakaraṇī*), *Yogacintāmaṇi* f. 77v (attrib. HP)

divyarūpinah] divyarūpi ca HRĀ YCM
jarāyutam] vināśi ca HRĀ YCM

[4.11]

❖ Testimonia

Hṝtharatanāvalī 2.73 (on *viparitakaraṇī*), *Yogacintāmaṇi* f. 77v (attrib. HP)

karaṇam divyam YCM] divyam karaṇam HRĀ

श्रीआदिनाथेन सपादकोटि-
लयप्रकाराः कथिता जयन्ते ।
नादानुसन्धानकमेकमेव
मन्यामहे मान्यतमं लयानाम् ॥ १२ ॥

The twelve and a half million methods of dissolution taught by glorious Śiva reign supreme. We consider one of the dissolutions in particular to be especially worthy of honour, concentration on the inner sound. (12)

12a śrīādināthena cett.] śrīśambhunāthena ε₁ε₂ **12b** laya cett.] layah α₁γ₁γ₂ζ₂ laṣa
α₂ jayante α₁α₂ε₁ε₂ζ₂] jayanti γ₁γ₂δ₂ζ₃η₂π₁π₂π_ωχ yayamti δ₁ **12c** ekam eva α₁ε₁ε₂π₁π₂χ]
eva α₂π_ω eva nānyam̄ ζ₂η₂ eva mānyam̄ ζ₃ eva kāryam̄ γ₁γ₂δ₁δ₂ **12d** manyāmahe cett.]
ganyāmahe π₂ **mānyatamam** α₁ζ₂ζ₃π₁π_ω] nānyatamam̄ α₂γ₁γ₂δ₁δ₂ε₁ε₂ nānyamatam̄ π₂ tā-
tarasam̄ η₂ mukhyatamam̄ χ

[4.12]

❖ Sources

Yogatārāvalī 2

śrīādināthena sapādakoṭi] sadā śivoktāni sapādalakṣa YTĀ
layaprakārāḥ kathitā jayante] layāvadhānāni lasantu loke YTĀ
nādānusandhānakam ekam eva] nādānusandhānasamādhim ekam YTĀ

❖ Testimonia

Hṝtharatanāvalī 1.12, *Yogacintāmaṇi* f. 23v (attrib. HP)

jayante] jayantu HRĀ, jayanti YCM
ekam eva] eva kāryam HRĀ YCM

मुक्तासनस्थितो योगी मुद्रां संधाय शाम्भवीम् ।
शृणुयाद्विष्णे कर्णं नादमन्तःस्थमेकवीर्यः ॥ १३ ॥

Seated in the pose of the liberated ones, the yogi should adopt *sām-bhavī mudrā* and, with his mind one-pointed, listen to the inner sound in his right ear. (13)

काष्ठे प्रवर्तितो वह्निः काष्ठेन सह शाम्यति ।
नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥ १४ ॥

A fire that has been set on wood disappears together with the wood; the mind set on the inner sound dissolves together with the inner sound. (14)

13a *om.* γ_{1a}γ_{2a} **muktāsanasthito** *cett.*] muktāsane sthito δ_{1a}χ mudrāsanasthite γ_{1b} **13b** *om.* γ_{1a}γ_{2a} **13d** *nādam* *cett.*] π₂ **antahstham ekadhiḥ** *em.*] antastham ekadhiḥ α₁α₃γ_{1a}γ_{2a}π₁χ atastham ekadha α₂ ekāntake sudhiḥ δ_{1a} ekāntike sudhiḥ δ_{2a} antargataṁ sadā γ_{1b}γ_{2b}δ_{1b}δ_{2b}ε₁ε₂ζ₂ζ₃ nādamataṁ sadā π₂ antargataṁ mahat η₂π_ω **14a** **kāṣṭhe** *cett.*] kāṣṭhaiḥ γ₂δ₁δ₂π₂ kāṣṭaiḥ γ₁ **pravartito** *cett.*] pravartate ζ₃η₂ **14b** **kāṣṭhena** *cett.*] kaṣṭena γ₁ **saha** *cett.*] sa ζ₃ **śāmyati** *cett.*] śāmyati α₁α₂δ₁π_ω liyate ζ₃ **14c** **nāde** *cett.*] nā γ₁ **pravartitam** *cett.*] pravartite ζ₃ pravartate η₂ **cittam** *cett.*] *om.* γ₁

13 This verse is found twice in γ₁γ₂δ₁δ₂: first (a) after 4.12 = X4.72, and second (b) after 4.36 = X4.84.

[4.13]

❖ Testimonia

Yogacintāmaṇi f. 23v (attrib. HP), *Hṝthasāṅketacandrikā* f. 124r (attrib. HP)

antahstham ekadhiḥ] antargataṁ sadā YCM, ekāntike sudhiḥ HSC

❖ Commentary

In verse 1.37, *muktāsana* is said to be the same as *siddhāsana*.

[4.14]

❖ Testimonia

Hṝtharatnāvalī 4.15, *Yogacintāmaṇi* f. 23v (attrib. HP), *Hṝthasāṅketacandrikā* f. 124r (attrib. HP)

śāmyati YCM HSC] liyate HRĀ
liyate YCM HSC] śāmyati HRĀ

विस्मृत्य सकलं बाह्यं नादे दुग्धाम्बुवन्मनः ।
एकीभूयाथ सहसा चिदाकाशे विलीयते ॥ १५ ॥

Having forgotten everything external, the mind becomes one with the inner sound like milk and water, then quickly dissolves into the space of consciousness. (15)

औदासीन्यपरो भूत्वा सदाभ्यासेन संयमी ।
उन्मनीकरणं सद्यो नादमेवावधारयेत् ॥ १६ ॥

Having become intent on indifference through regular practice, the ascetic should concentrate on nothing but the inner sound, which immediately brings about the [state] beyond mind. (16)

15 om. $\eta_2\chi$ **15a** *vismṛtya cett.*] niḥśṛtya δ_2 **15b** *nāde* $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\zeta_3\pi_1\pi_2\pi_\omega$] nādo ε_1 nāda ζ_2 na_ γ_1 **dugdhāmbu** *cett.*] gugyāṁbu γ_1 **manah** *cett.*] mana π_ω naraḥ $\gamma_1\delta_1\delta_2$ **15c** *ekibhūyātha* $\alpha_3\gamma_1\gamma_2\delta_2\varepsilon_1\zeta_2\zeta_3\pi_2$] ekibhūyotha α_2 ekibhūyādyā π_1 ekibhūyāya δ_1 ekibhūyā π_ω ekibhūtvātha α_1 **sahasā** *cett.*] sahasā ca π_ω manasā α_2 **15d** *cidākāśe* *cett.* incl. α_3] cidāśe α_2 vidāktośe γ_1 cidākaro γ_2 **viliyate** *cett.*] valiyate α_1 na lipyate α_3 **16** om. χ **16a** *audāśinya* $\delta_1\delta_2\varepsilon_1\eta_2\pi_1$] audāśinya ζ_3 audāśinya α_3 audāśina π_2 odāśinya γ_1 udāśinya $\gamma_2\pi_\omega$ udāśinya α_2 udāśonya α_1 rdāśinya ζ_2 **16c** *karanam* $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2$] karana π_ω karane α_2 kārakam $\varepsilon_1\zeta_2\zeta_3\eta_2$ **16d** *nādam* *cett.*] bhāda ζ_2 **evāvadhārayet** *cett.*] evāvadhārayan α_2 eva sadābhyaṣet ζ_3

[4.15]

❖ Testimonia

Yogacintāmani f. 23v (attrib. HP), *Hathasaṅketacandrikā* f. 124r (attrib. HP), *Upāsanāsārasaṅgraha* p. 106 (attrib. HP), *Nādabindūpaniṣat* 39

manah HSC USS] narah YCM
ekibhūyātha sahasā YCM HSC NBU] ekibhūtām tathā cittām USS
cidākāśe viliyate YCM HSC NBU] rājayogābhidhānakam USS

[4.16]

❖ Testimonia

Yogacintāmani f. 23v (attrib. HP), *Hathasaṅketacandrikā* f. 124r (attrib. HP), *Upāsanāsārasaṅgraha* p. 106 (attrib. HP), *Nādabindūpaniṣat* 40

unmanikaranam YCM USS] unmanikārakam HSC NBU
evāvadhārayet YCM NBU] evānu[...]yet USS, evam vadhārayet HSC

कीदशमौदासीन्यम् ।

शीते काले चौपटी वा कुटी वा
पथ्याहारे गोपयो वा पयो वा ।
भोज्ये भिक्षावृन्दमारण्यकन्दं
पाणी द्रोणी कापि वा भोज्यपात्रे ॥ १७ ॥

What kind of indifference?

In the cold season, [indifference towards] whether [one is in] the open or a hut, with regard to good nourishment, whether it is cow's milk or water, with regard to food, whether it is lots of alms [or] forest roots, and with regard to the vessel for food, whether it is the hand or some kind of bowl. (17)

prescript: om. χ kīdr̄śam (ki° α₁) α₁γ₁ε₁π₁] kidr̄śim α₂γ₂ kidr̄śyam π₂π_ω idr̄śam ζ₂η₂ kim δ₁ om. δ₂ζ₃ audāsīnyam γ₁γ₂δ₁ε₁η₂π₁π₂π_ω] audāsīnyam ζ₂ζ₃ audāsīnyam α₁ audāsīnyā α₂ athaudāsīnyam δ₂ 17 om. χ 17a śīte cett.] śīti ζ₃ śīta α₂ jñāte η₂ kāle cett.] kāla γ₂ kā η₂ rakṣa° α₂ om. α₁ caupaṭī vā kuṭī vā η₂π_ω] copaṭī vā kuṭī vā π₁ cāpaṭī vā kuṭī vā π₂ dvaipaṭī vā kuṭī vā ε₁ caupaṭī vā patī vā α₁ copaṭī vā paṭī vā ζ₂ cāpaṭī vā paṭī vā γ₂δ₂ cāpaṭī vā paṭīkā δ₁ cāpaṭī cāpaṭī vā γ₁ paṭī vā ζ₃ 'ne kathā vā paṭī vā α₂ 17b pathyāhāre α₁α₂δ₂ε₁ζ₂π₁π_ω] pathyāhāro γ₂ζ₃η₂π₂ yathāhārā γ₁ «mi»thyāhāro δ₁ gopayo cett.] gopatho δ₁ vā cett.] co η₂ om. γ₁ payo vā cett.] «payo» vā γ₁ patho vā δ₁ tha pānam π₂ 17c bhojye α₁α₂α₃ε₁π₁π_ω] bhojyam ζ₃η₂ bhojya ζ₂ bhakṣe γ₁γ₂ bhakṣyam δ₁π₂ bhiksye δ₂ bhikṣā cett.] bhuktam η₂ vṛṇḍam cett.] mṛḍam π₁ kandam ε₁ε₂ cānnam η₂ ārānyakandam α₁α₂α₃γ₂δ₁δ₂ζ₃] kāmḍa ζ₂η₂π_ω kāmḍā π₁ ārāmyakāmḍām γ₁ ārānyakām vā ε₁ε₂ āpānyakām vā π₂ 17d pāni droni α₁γ₂δ₁δ₂ε₁π₁] pāni droni α₂ζ₃η₂ pāni droni α₃ pāni drāni ζ₂ pānīndrāni γ₁ pānīm drone π₂ pāni π_ω kāpi vā α₁α₃ε₁ζ₂ζ₃π₁] kāpivām π_ω kāthivā η₂ vā kapī α₂ karparā δ₂ karpaṭam π₂ kāpaṭo γ₂ khapaḍā γ₁ kharpārā δ₁ bhojyapātre α₂α₃ε₁ζ₂π₁] bhojyapātram α₁δ₁δ₂ζ₃η₂π_ω bhojapatram π₂ bhājapatram γ₁ bhūrjapatram γ₂

[4.17]

❖ Testimonia

Hatharatnāvalī 4.7, Yogacintāmaṇi f. 23v (attrib. HP), Hathatattvakaumudī 54.39

śīte kāle caupaṭī vā] śīte kāle dvau patī vā HRĀ, śīte kāle kāpaṭī vā YCM, audāsīnyam śītakāle HTK bhojye bhikṣā] bhakṣe bhojye HRĀ, bhakṣe bhikṣā YCM, bhojyam bhikṣā HTK pāni HRĀ] pānau YCM
kāpi vā HTK] ko 'pi vā HRĀ, kā parā YCM
bhojyapātre] bhakṣyapātre HRĀ, bhojapātram YCM, bhojyapātram HTK

❖ Commentary

On *caupaṭī* in the first *pāda*, McGregor (1994: s.v.) and Callewaert (2009: s.v.) in their dictionaries of modern and old Hindi both give the meaning “open all around” for *caupat*. McGregor

सर्वचिन्तां समुत्सृज्य सर्वचेष्टां च सर्वदा ।
नादमेवानुसंधानात्रादे चित्तं विलीयते ॥ १८ ॥

Having forever abandoned all worry and all activity, as a result of meditating on nothing but the inner sound the mind dissolves into the inner sound. (18)

18 om. χ **18a** *sarvacintām* $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2$] sarvacintā $\alpha_1\alpha_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$ om. γ_1 **samut-**
srijya $\alpha_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$] samṛtsrijya ε_1 samutyajya α_1 parityajya $\gamma_2\delta_1\delta_2\pi_2$ om. γ_1 **18b** *ceṣṭām*
 $\alpha_1\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega$] cestā α_2 cestāś η_2 ceṣṭī ζ_2 kāle $\gamma_1\gamma_2\delta_1\delta_2$ **18c** *°samdhānān* $\alpha_1\pi_1\pi_2$] samdhānā
 π_ω samdadhyān $\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2$ samdhatte $\gamma_1\gamma_2\delta_1\delta_2$ **18d** *nāde* *cett.*] devi π_2

derives it from Sanskrit *catuspaṭṭa*. Molesworth (1857: s.v.) in his Marathi dictionary gives “A quadrangular expanse or space, esp. as open and extended: also a broad and level tract” for *caupatṭā*.

We suspect that the α reading of *paṭī* at the end of the first *pāda* is the result of dittography.

[4.18]

❖ Testimonia

Hatharatnāvalī 4.13, *Hathasāṅketacandrikā* f. 124r (attrib. HP), *Nādabindūpaniṣat* 41

samutsrijya HRĀ NBU] parityajya HSC
sarvaceṣṭām HRĀ] sarvakāle HSC, sarvaceṣṭā NBU
ca sarvadā HRĀ HSC] vivarjitaḥ NBU
samdhānān HRĀ] sandhatte HSC, samdadhyān NBU

❖ Commentary

The third verse quarter varies considerably among the witnesses and testimonia. We have accepted the reading of α_1 (*nādam evānusaṃdhānān*), which is also attested by the π group and manuscripts of the *Hatharatnāvalī*, on the assumption that the *-m-* at the end of *nādam* is a hiatus break, the intended reading being *nāda evānusaṃdhānāt*. A similar hiatus break is found at 3.89.

आरम्भश्च घटश्चैव तथा परिचयस्तथा ।
निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः ॥ १९ ॥

Beginning (*ārambhaḥ*), union (*ghataḥ*), accumulation (*paricayah*) and completion (*niṣpattiḥ*): those are the stages of yoga in all yogas. (19)

19a ca cett.] ca_ δ_1 **ghaṭaś cett.]** gha_ \acute{s} γ_1 **caiva cett.]** caivas η_2 ca δ_1 **19b paricayas**
 $\alpha_1\alpha_3\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega]$ paricas ζ_3 paricayo $\alpha_2\gamma_1\delta_1\delta_2\chi$ pariyo γ_2 **tathā** $\alpha_1\zeta_3\pi_\omega]$ tataḥ $\alpha_3\varepsilon_1\zeta_2\eta_2\pi_1\pi_2$ pi
 $vā \delta_1$ 'pi ca $\alpha_2\gamma_1\gamma_2\delta_2\chi$ **19c sarvayogeṣu cett.]** sarvayoge ca δ_2 ceti yogesu $\pi_1\pi_2\pi_\omega$ **19d yo-**
gāvasthā bhavanti tāḥ $\alpha_1\alpha_3]$ yogāvasthā bhavanti te α_2 yogāvasthā prakīrtitā $\gamma_1\gamma_2\delta_1\delta_2$ syād
avasthācatuṣṭayam̄ $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$

[4.19]

❖ Sources

Amaraugha 34, *Amṛtasiddhi* 19.2, *Śivasamhitā* 3.31

tathā paricayas tathā ŠS] paricayas ṭṛtiyakah AO AS
sarvayogeṣu AO ŠS] sarvašeṣeṣu AS
bhavanti tāḥ ŠS] caturvidhā AO, prakīrtitāḥ AS

❖ Testimonia

Hatharatnāvalī 4.17, *Yogacintāmaṇi* f. 111v, *Yuktabhavadēva* 7.135, *Haṭhatattvakaumudī* 54.14
(attrib. HP)

paricayas tathā HRĀ HTK] paricayo 'pi ca YCM, paricayah punah YBhD
sarvayogeṣu HRĀ YCM HTK] ceti yogasya YBhD
yogāvasthā bhavanti tāḥ HRĀ YCM] syād avasthācatuṣṭayam YBhD HTK

❖ Commentary

On these four stages, see Birch 2019: 968–969; Mallinson and Szántó 2021: 19–20.

तत्रारम्भावस्था ।

ब्रह्मग्रन्थेर्भवेद्वेदादानन्दः शून्यसंभवः ।
विचित्रकणको देहेऽनाहतः श्रूयते ध्वनिः ॥ २० ॥

Among these, the beginning stage is [as follows]:

As a result of the piercing of the knot of Brahmā, bliss arises in the void [and] an unstruck sound which has various tones is heard in the body. (20)

prescript: *om. α₁α₂π₁π₂πₜ πᵣᵣārāmᵇāvāstḥā em.] tatra ārambhah α₃ζ₂ζ₃ tatrārbahāḥ ε₁ tatra cārbahāḥ η₂ athārbahāvasthā γ₁χ athārbaharākṣā δ₁ athārbahadikṣā δ₂ ārbahāvasthātha γ₂ 20a granther α₁χ] granthe π₁ granthau δ₂ granthir γ₂δ₁ζ₃πₜ granthi γ₁π₂ granthim η₂ granthid α₂ gra + ε₁ ramdhre ζ₂ bhedād α₁ε₁π₂πₜ] bhedā α₂π₁ bhinna γ₁γ₂δ₁ bhinne δ₂ bhinna η₂ bhinnād ζ₃ bhedo hy χ bhed ζ₂ 20b ānandāḥ cett.] ānamda α₂γ₁π₂ nanādāḥ π₁ nādāḥ η₂ sambhavaḥ cett.] samambhavaḥ η₂ 20c kvanāko δ₂ε₁] kvana᷑ko α₁ kvanāko ζ₃ kaṇāko ζ₂πₜ kanako α₂ kuṇāko η₂ kuṇape π₂ ḥ kvaṇāko χ ḫkaṇāko π₁ kṣike δ₁ ḥs tatkṣaṇād γ₁γ₂ dehe cett.] deho α₂ caivā π₂ 20d 'nāhataḥ śrūyate α₁α₂ε₁ζ₂ζ₃η₂π₁π₂πₜχ] sarvatāḥ śrūyate γ₁γ₂ śrūyate ('nāhata δ₁δ₂*

[4.20]

❖ Sources

Amaraugha 35

bhaved] tathā AO

❖ Testimonia

Haṭharatnāvalī 4.18, *Yogacintāmaṇi* f. 25r (attrib. HP), *Haṭhatattvakaumudī* 54.15 (attrib. HP)

grантер] randhre HRĀ, granthir YCM HTK
бhedād] бhedо HRĀ, бhinna YCM, бhinnād HTK
ānandāḥ YCM HTK HRĀ v.l.] yo nādāḥ HRĀ
śūnya YCM HTK] sūrya HRĀ

❖ Commentary

In *Jyotsnā* 4.70, Brahmānanda understands the voids associated with each stage to be places in the body. However, in the *Amṛtasiddhi* and *Amaraugha*, the source text of this verse, the series of voids (along with their respective blisses and sounds) derives from a tetrad of meditative voids in Vajrayāna traditions (Mallinson and Szántó 2021: 18; Birch 2019: 968).

दिव्यदेहश्च तेजस्वी दिव्यगन्धस्त्वरोगवान् ।
संपूर्णहृदयः शून्ये त्वारम्भे योगवान्भवेत् ॥ २१ ॥

With a divine body, radiant, smelling heavenly, free from disease and his heart full [of bliss], in the void in the beginning [stage] the [practitioner] becomes a yogi. (21)

21a *om.* δ₁δ₂π_ω **divyadehaś ca tejasvī** α₁α₂γ₁γ₂π₁π₂χ] divyadehasya tejasvī ε₁ ādityatejaś ca tejasvī ζ₂ tejasvī divyagandhaś ca ζ₃ divyagandho divyacakṣuś ca η₂ *om.* δ₁δ₂π_ω **21b** *om.* δ₁δ₂π_ω **divyagandhas tv arogavān** α₁α₃γ₁γ₂π₁π₂χ] divyagandho py arogavān ε₁ζ₂ divyadeho py arogavān ζ₃ divyadeham arogavān α₂ tejasvī ārogavān η₂ *om.* δ₁δ₂π_ω **21c** **sampūrṇa** *cett.*] sampūrṇe ζ₃ **hṛdayah** α₁α₂α₃ζ₂π₁χ] hṛdaya γ₂ε₁ hṛdaye γ₁δ₁ζ₃η₂π₂π_ω **śūnye tv** α₁α₂α₃ζ₂ζ₃] śūnye γ₁γ₂δ₁δ₂ε₁η₂π₂ śūnya π_ωχ śūra π₁ **21d** **ārambhe** *cett.*] ārambha π_ω ārambho η₂ **yogavān** *cett.*] bhogavān γ₁

[4.21]

❖ Sources

Amaraugha verse 36

gandhas tv] gandho hy AO
hṛdayah (=AOP)] hṛdaye AO

❖ Testimonia

Hatharatnāvalī 4.19, *Hathatattvakaumudi* 54.18 (attrib. HP)

dehaś ca] dehaḥ su HRĀ, gandhaś ca HTK
gandhas tv HRĀ] deho 'py HTK
hṛdayah] hṛdaye HRĀ HTK

अथ घटावस्था ।

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।
द्वासनो भवेद्योगी ज्ञानी देवसमस्तदा ॥ २२ ॥

Now the unified stage:

In the second stage the breath, after bringing about union, goes into the middle [channel]. Then the yogi has a firm posture [and] he becomes a gnostic, equal to a god. (22)

prescript: *ghaṭāvasthā* cett.] khaṭavasthā α_3 ghaṭā arthaḥ α_2 ghaṭarakṣā $\delta_1\delta_2$ ghaṭah π_1
22a *dvitīyāyām* cett.] dvitīyā $\delta_1\zeta^{\text{ac}}_3$ dvitīye γ_2 dvitī α_2 **ghaṭī** $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega\chi$] ghamti ζ_3
 ghatām ζ_2 ghaṭikā α_2 sphuṭi $\varepsilon_1\varepsilon_2$ bheda η_2 **kṛtya** cett.] kṛtvā ζ_3 mukte tu η_2 **22c** **dṛḍhāsano**
 cett.] haṭhāsano η_2 **22d** **deva** $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\epsilon_1\zeta_2\zeta_3\chi$] devah π_ω deha $\delta_2\eta_2\pi_1\pi_2$ **tadā** $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega\chi$]
 tathā $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\eta_2$

[4.22]

❖ Sources

Amaraugha 37

dvitīyāyām (=AOP)] dvitiye sam̄ AO

❖ Testimonia

Hatharatnāvalī 4.20, *Haṭhatattvakaumudī* 54.15 (attrib. HP)

ghaṭikṛtya HRĀ] ghaṭīm kṛtvā HTK
 jñāni HTK] kāma HRĀ

❖ Commentary

The name of the second stage, *ghaṭa* (and the related form *ghaṭikṛtya* found in the first *pāda* of this verse) can be understood in at least three ways, as union, activation or pot (the latter with an alchemical connotation, on which see 3.12 and Mallinson and Szanto 2021: 20–23). In the *Dattātreyayogaśāstra* (verse 90) its primary meaning is union and the united pairs are *prāṇa* and *apāna*, *jīvātmā* and *paramātmā*, and *nāda* and *bindu*.

विष्णुग्रन्थेस्तदा भेदात्परमानन्दसूचकः ।
अतिशून्ये विमर्दश्च भेरीशब्दस्तदा भवेत् ॥ २३ ॥

Then, as a result of the piercing of the knot of Viṣṇu there is a hint of supreme bliss in total emptiness (*atiśūnye*), and then the pounding sound of a kettle drum occurs. (23)

23a *grанthes tадā* α₁π₁] *grанthis тадā* π₂ *grанthe садā* ζ₂ *grанthes тathā* α₂η₂ *grанthe тathā* ε₁
granther yadā π₂ *grанthir yadā* γ₁γ₂δ₁δ₂ζ₃ *grанthes тато χ* **bhedat̄** α₁ε₁ζ₂η₂π₁π₂π₂ωχ] *bhidā* α₂
bhinnah γ₁γ₂δ₁δ₂ *bhinnā* ζ₃ **23b** *paramānanda* *cett.*] *sadānandasya* ζ₂ **sūcakah** *cett.*] *sū-*
cakā«χ» ζ₃ *kārakah* π₂ **23c** *atiśūnye* α₁α₂α₃ε₁π₁π₂ωχ] *atiśūnya* γ₁γ₂δ₁δ₂ζ₃η₂ *amṛtyaśūnye* π₂ *api*
śūnyo ζ₂ **vimardaś ca** α₁α₃π₁π₂π₂ωχ] *vimardasya* α₂ 'sam̄mardā' ζ₂ *visamarde* ε₁ *visam̄mardo*
 η₂ *vibhedaś ca* γ₁γ₂δ₁δ₂ζ₃ **23d** *tадā* α₁ζ₃π₁π₂π₂ωχ] *tathā* α₃γ₁γ₂δ₁δ₂ε₁ζ₂η₂ *tatho* α₂

[4.23]

❖ Sources

Amaraugha 38

d *tадā*] *tato AO*

❖ Testimonia

Hātharatnāvalī 4.21, *Yogacintāmaṇi* f. 25r (attrib. HP), *Hāthatattvakaumudī* 54.21 (attrib. HP)

a *tадā*] *tathā HRĀ*, *yadā YCM HTK*

c *atiśūnye HRĀ*] *atiśūnya YCM HTK*

d *tадā YCM*] *tathā HRA HTK*

अथ परिचयावस्था ।

तृतीयायां ततो भित्त्वा विहायोमर्दलध्वनिः ।
महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥ २४ ॥

Now the accumulation stage:

In the third [stage], having pierced [the knot of Viṣṇu], the sound of a bass drum arises in space. Then [the yogi] reaches the great void, the abode of all supernatural powers. (24)

prescript: atha cett.] tathā π_2 om. δ_2 **paricayāvasthā** cett.] paricayah $\zeta_2\zeta_3\pi_1$ **24a** **tṛtiyāyām** tato bhittvā $\alpha_1\delta_1\delta_2\epsilon_1\zeta_3\pi_1\pi_2\pi_\omega$] tṛtiyāyām tathā bhittvā α_2 karṇikām tu tato bhittvā $\gamma_1\gamma_2$ karttikāyām tato bhittvā ζ_2 atha granthitrayam bhittvā η_2 tṛtiyāyām tu vijñeyo χ **24b** folio lost α_1 **vihāyo** $\alpha_2\epsilon_1\zeta_2\chi$] vihāya $\gamma_1\gamma_2\zeta_3$ vikāryo π_1 vimalo $\delta_1\delta_2$ vimāyo π_ω visphāro π_2 jāyate η_2 **mardala** $\alpha_2\gamma_1\gamma_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$] maddala ϵ_1 mandala $\delta_1\delta_2$ mṛḍula ζ_3 **dhvanīḥ** cett.] dhvanīm γ_2 dhvani $\pi_1\pi_\omega$ **24c** folio lost α_1 **mahāśūnyam** cett.] mahāśūnya $\zeta_3\pi_1$ mahāśūnyas ϵ_1 **tadā** $\alpha_2\epsilon_1\pi_1\pi_2\pi_\omega\chi$] tathā $\gamma_1\gamma_2\zeta_2$ tato $\delta_1\delta_2$ tayā ζ_3 samā η_2 **yāti** cett.] jāti α_2 jātiḥ ζ_2 **24d** folio lost α_1 **sarvasiddhi** cett.] mahāsiddhi π_ω siddhisādha^o π_2 sarva ζ_2 **samāśrayam** cett.] samāśriyam π_1 matāśrayat α_2 kam āśrayam π_2

[4.24]

❖ Sources

Amaraugha 39

vihāyo] ninādo AO
yāti] jātamā AO

❖ Testimonia

Hatharatnāvalī 4.22, *Yogacintāmaṇi* f. 25r (attrib. HP), *Hathatattvakaumudī* 54.22 (attrib. HP)

bhittvā YCM] nityam HRĀ, jitvā HTK
vihāyomardala] avīskāro mardala HRĀ, vimāyo mardala YCM, sahajānandasambhavaḥ HTK
tadā] tato HRĀ, tathā YCM (HTK reads 4.25cd here)

❖ Commentary

Here the object of piercing is unspecified, but it is likely to refer to the knot of Viṣṇu mentioned in the previous verse.

We have understood *vihāyo* ('space') as referring to the state of total emptiness (*atiśūnya*) that was mentioned in the previous verse.

चित्तानन्दं ततो जित्वा सहजानन्दसंभवः ।
दोषदुःखजरामृत्युक्षुधानिद्राविवर्जितः ॥ २५ ॥

Having overcome the [supreme] bliss of the mind, there arises innate bliss. [The yogi] becomes free of disease, suffering, old age, death, hunger and sleep. (25)

25 folio lost α_1 **25a** cittānandam $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\pi_2\chi]$ cidānamda $\alpha_2\zeta_3\pi_\omega$ vivarttānamdam π_1 cimtāmanas γ_2 virāmānam ζ_2 tato cett.] tadā χ jitvā cett.] bhittvā $\gamma_1\gamma_2\delta_1\delta_2$ **25b** saṃbhavah cett.] sambhava $\zeta_2\pi_1$ **25c** doṣaduhkha cett.] doṣaduhkham π_1 dokhaduhkhe γ_1 jarāmrtyu $\alpha_3\epsilon_1\zeta_3\gamma_2\pi_1\pi_2\pi_\omega]$ jarāmrtyuh $\alpha_2\zeta_2$ jarāvyādhi χ ksudhānidrā $\gamma_1\gamma_2\delta_1\delta_2$ **25d** kṣudhānidrā $\alpha_2\alpha_3\epsilon_1\zeta_2\zeta_3\gamma_2\pi_1\pi_2\chi]$ kṣudhātṛṣā π_ω jarāmrtyu $\gamma_1\gamma_2\delta_1\delta_2$ **vivarjitaḥ** cett.] $^{\circ}\text{tāh}$ π_2 $^{\circ}\text{tam}$ π_ω $^{\circ}\text{tṛṣā}$ tathā η_2

[4.25]

❖ Sources

Amaraugha 40

cittānandam tato jitvā (*Amaraugha prabodha*)] paramānandarocitvāt AO

❖ Testimonia

Hatharatnāvalī 4.23, *Yogacintāmaṇi* f. 25r (attrib. HP), *Hathatattvakaumudī* 54.22 (attrib. HP)

cittānandam tato jitvā YCM] cidānandam tato jitvā HRĀ, $^{\circ}\text{trīyāyām}$ tato jitvā HTK
sahajānandasambhavaḥ YCM HTK] paramānandasambhavaḥ HRĀ

❖ Commentary

The reading of the first verse quarter, *cittānandam tato jitvā*, is likely a patch for the obscure *paramānandarocitvāt* in the *Amaraugha* (40a), which is the source text.

अथ निष्पत्त्यवस्था ।

रुद्रग्रन्थि ततो भित्त्वा सर्वपीठगतोऽनिलः ।
निष्पत्तौ वैणवः शब्दः क्षणद्वीणाकणो भवेत् ॥ २६ ॥

Now the perfection stage:

Then, having pierced Rudra's knot, the breath goes to all the seats [of the deities in the body]. In the perfected [stage] the sound of a flute becomes the sound of a resonating lute. (26)

prescript: folio lost α_1 om. χ found after 4.26b $\alpha_2\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega$ **niṣpattyavasthā** $\gamma_1\gamma_2\pi_2\pi_\omega$] niḥpatti-avasthā α_2 niṣṭhāvasthā $\delta_1\delta_2$ niṣpattih $\epsilon_1\zeta_2\zeta_3\eta_2\pi_1$ **26** folio lost α_1 **26a tato cett.**] yadā χ **bhittvā** $cett.$] bhūtvā ζ_2 **26b sarva cett.**] śarva χ satva π_1 **gato'nilah** $cett.$] gatonalah γ_2 gatānilah ϵ_1 gatānila $\alpha_2\pi_\omega$ **26c niṣpattau** $\alpha_2\gamma_2\pi_1\pi_2\pi_\omega\chi]$ niṣpannau $\zeta_2\zeta_3$ niṣpanno $\epsilon_1\eta_2$ niṣpatto γ_1 niṣṭhāto $\delta_1\delta_2$ **vaiṇavaḥ śabdaḥ** $cett.$] vaiṇavaśabdaḥ γ_2 vaiṇāvat sado α_2 venacaśabdām γ_1 **26d kvaṇadvīṇākvaṇo** $\zeta_3\chi]$ kvaṇan vīṇakvaṇo ϵ_1 kaṇatvitakvaṇo ζ_2 kvaṇadvīṇotvaṇo γ_2 kvaṇan vitāḥ kvaṇo π_1 kvacid vīṇākvaṇo π_2 kvaṇatuvitakvaṇo π_ω kvaṇantenākvaṇo η_2 kvaṇad-vīṇāsamo $\delta_1\delta_2$ karṇavīṇādgato γ_1 kṛṇanityakṛṇo α_2 **bhavet** $cett.$] °dayah π_2

[4.26]

❖ Sources

Amaraugha 41

niṣpattau AOv.l.] niṣpanno AO, niṣpannā AOv.l.

❖ Testimonia

Hṝtharatanāvalī 4.24, *Yogacintāmaṇi* f. 25r (attrib. HP), *Hṝthatattvakaumudī* 54.24 (attrib. HP)

niṣpattau HRĀ] niṣṭhāto YCM, niṣpanno HTK
'nilah HRĀ YCM] 'nalah HTK

❖ Commentary

The reading we have adopted for the fourth verse quarter, *kvaṇadvīṇākvaṇo*, Birch's conjecture in his edition of the *Amaraugha*, is supported by several testimonia and *Amṛtasiddhi* 31.2, where it is said that the sound of a *vīṇā* arises in the fourth stage.

The reading *śarva*, i.e. Śiva, found in some testimonia and the *Jyotsnā* makes good sense, but in its description of this stage, the *Amṛtasiddhi*, which is the ultimate source of this passage has *sarva* (30.1).

एकीभूतं तदा चित्तं राजयोगाभिधायकम् ।
सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् ॥ २७ ॥

Then, becoming one [with the sound] the mind is called Rājayoga.
He becomes a creator and destroyer, an equal to a lord among yogis.
(27)

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं महत् ।
लयामृतमयं सौख्यं राजयोगादवाप्यते ॥ २८ ॥

Whether or not this is liberation, in this very state a great, unbroken pleasure, which is rich in the nectar of absorption, is attained from Rājayoga. (28)

27 folio lost α_1 om. $\zeta_2\zeta_3$ **27a** $tadā \alpha_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi]$ tathā $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\eta_2$ **27b** om. π_1 **rājayogā** cett.] rājayoga η_2 rājayogo π_ω **bhidhāyakam** $\gamma_2\varepsilon_1\pi_\omega]$ vidhāyakah α_2 bhidhāyanam γ_1 bhidhānakam $\alpha_3\delta_1\delta_2\eta_2\pi_2\chi$ **27c** om. π_1 **kartāsau** cett.] karttasau γ_1 karttāso π_ω **27d** om. π_1 **28** folio lost α_1 om. π_1 **28a** $māstu \alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_2\pi_2\chi]$ mastu $\zeta_3\pi_\omega$ **muktir** $\alpha_2\delta_2\varepsilon_1\zeta_2\eta_2\pi_2\chi]$ muktis ζ_3 muktim π_ω saktir $\gamma_1\gamma_2$ kimcid δ_1 **28b** **atraivākhanḍitam** $\delta_1\delta_2\varepsilon_1\zeta_2\pi_2\chi]$ atraiwa khanḍitam $\alpha_2\gamma_2$ atra vākhanḍitam η_2 ātrevikhanḍitam γ_1 tatraivākhanḍitam $\zeta_3\pi_\omega$ **mahat** $\alpha_2\gamma_2\delta_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_\omega]$ marut γ_1 manah π_2 bhavet δ_1 sukham χ **28c** **layāmṛtamayam** $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_2]$ layāmṛtalayam π_ω layāmṛtam idam $\gamma_2\delta_1\delta_2$ layāmṛdamṛmitam γ_1 layāmṛtakaram η_2 layodbhavam idam χ **28d** **rājayogād avāpyate** cett.] rājayogam avāpyate η_2 om. δ_1

[4.27]

❖ Sources

Amaraugha 42

abhidhāyakam] abhidhānakam AO, rājayogo 'bhidhīyate AOv.l.

❖ Testimonia

Yogacintāmaṇi f. 25 (attrib. HP, only ab), *Upāsanāsārasaṅgraha* p. 106 (only ab)

abhidhāyakam YCM] abhidhānakam USS

❖ Commentary

According to Brahmānanda (*Jyotsnā* 4.77), the idea that the yogi becomes a creator and destroyer means that he becomes equal to God. Consequently, he construes the line as *asau yogī īśvarasamo bhavet*.

[4.28]

❖ Testimonia

Hatharatnāvalī 4.16, *Yogacintāmaṇi* f. 113v (attrib. īśvara, only ab), *Hat̄hatattvakaumudī* 54.35 (attrib. HP)

muktir HRĀ HTK] siddhir YCM
layāmṛtamayam HTK] layāmṛtam laye HRĀ

हठं विना राजयोगे राजयोगं विना हठः ।
न सिध्यति ततो युग्ममा निष्पत्तेः समभ्यसेत् ॥ २९ ॥

Rājayoga without Haṭha and Haṭha without Rājayoga do not succeed so [the yogi] should practise both until the perfection stage.
(29)

राजयोगमजानन्तः केवलं हठकर्मठाः ।
ये तु तान्कर्षकान्मन्ये प्रयासफलवर्जितान् ॥ ३० ॥

I consider those who are ignorant of Rājayoga and work only at Haṭha to be like farmhands who get no reward for their efforts. (30)

29 folio lost α_1 om. $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\eta_2\pi_\omega\chi$ **30** folio lost α_1 om. $\gamma_1\gamma_2\delta_1\delta_2$ **30b** **karmaṭhah** $\varepsilon_1\zeta_3\pi_1$]
karmaṭhah α_2 karmacā ζ_2 karmaṇā $\pi_2\pi_\omega$ karmaṇah η_2 karmaṇah χ **30c** **ye tu tān karṣakān**
manyē $\varepsilon_1\pi_1\pi_2$] ye tu tān karkaśān manyē $\zeta_2\zeta_3$ ye ca te kāmukān manne α_2 ye tumgān karmavasān
manyē η_2 etān abhyāśino manyē χ lac. π_ω **30d** **prayāsaphalavarjītān** $\varepsilon_1\zeta_2\zeta_3\pi_1\chi$][“]varjītāḥ η_2
prayāsakalavarjītāḥ α_2 prāyaśāḥ phalavarjītāḥ π_2 lac. π_ω

29 = 2.77 • **29** This verse is abbreviated with *haṭham vinā rājayoga iti* in $\zeta_2\zeta_3$. • **29–30** The γ and δ manuscripts have the following verse as a substitute for 4.29–4.30: हठं विना राजयोगं राजयोगं विना हठम् । ये वै चरन्ति तान्मन्ये प्रयासफलवर्जितान् ॥

[4.29]

❖ Sources

Śivasamhitā 5.222

❖ Testimonia

Haṭharatnāvalī 1.19, *Yogacintāmaṇi* f. 21r (attrib. HP), *Yogacintāmaṇi* f. 21r (attrib. HP), *Haṭhattvakaumudī* 55.1

rājayoga HRĀ YBhD HTK] rājayogam YCM
Pāda cd] vyāptilī syād avinābhūtā śrīrājahaṭhayogayoḥ HRĀ
samabhyaset HTK YCM] samācaret YBhD

[4.30]

❖ Testimonia

Hamsavilāsa p. 49

karmaṭhah] karmagāḥ HV
tu tān karṣakān] tān karmavaśān HV

तत्त्वं बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः ।
उन्मनीकल्पलतिका सद्य एवोद्भविष्यति ॥ ३१ ॥

The supreme reality is the seed, Hatha the ground and indifference water. With these three the wish-fulfilling vine that is the beyond-mind state immediately grows. (31)

31 folio lost α_1 om. δ_2 **31a** *tattvam cett.*] tattva $\gamma_1 \epsilon_1 \pi_\omega$ **haṭhah** $\delta_1 \chi]$ hatha $\alpha_2 \gamma_1 \gamma_2 \epsilon_1 \zeta_3 \pi_1$
 haṭham $\alpha_3 \eta_2 \pi_2 \pi_\omega$ **31b** *audāśinyam* $\gamma_1 \gamma_2 \eta_2 \pi_2 \pi_\omega \chi]$ audāśinyam $\alpha_2 \zeta_3 \pi_1$ audāśinyam α_3 au-
 dāśinya ϵ_1 «sau»dāmanyaṁ δ_1 **jalam tribhiḥ** $\alpha_2 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi]$ layam tribhīḥ ϵ_1 jalāṁ smṛtam
 $\alpha_3 \gamma_1 \gamma_2 \delta_1 \pi_2$ **31d** *evodbhaviṣyati* $\alpha_2 \delta_1 \epsilon_1 \zeta_3 \eta_2 \pi_2 \pi_\omega]$ evādbhaviṣyati π_1 eva bhaviṣyati $\alpha_3 \gamma_1 \gamma_2$ eva
 pravartate χ

[4.31]

❖ Testimonia

Yogacintāmanī f. 24r (attrib. HP)

tattvam] nādo YCM
 tribhīḥ] smṛtam YCM

❖ Commentary

The meaning of *tattva* here is unclear. It is a synonym for *samādhi* and *unmanī* in the next verses. However, this meaning seems unlikely here as *tattva* is one of three factors that is supposed to lead to *unmanī*. In *Jyotsnā* 4.104, Brahmānanda says that *tattva* means *citta*, which makes sense in so far as the mind grows to the beyond-mind state. However, this interpretation seems somewhat contrived. We have understood *tattva* in the sense of the ‘highest reality’ (*paramatattva*) on the assumption that, as the seed, it is the latent cause of the state beyond mind.

राजयोगः समाधिश्च उन्मनी च मनोन्मनी ।
अमरौघोऽपि चाद्वैतं निरालम्बं निरञ्जनम् ॥ ३२ ॥

The sovereign yoga (*rājayoga*), meditative absorption (*samādhi*), the beyond mind state (*unmanī*), transmortal state (*manonmanī*), [the sovereign yoga of] the lineage of immortals (*amaraugha*), non-duality (*advaita*), without support (*nirālamba*), pure (*nirañjana*), [...] (32)

32 folio lost α_1 **32a** *rājayogaḥ* $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_\omega\chi$] *rājayoga* $\alpha_2\gamma_1\zeta_2\gamma_2\pi_1\pi_{2a}\pi_{2b}$ **32c** *amādhīś ca cett.*]
samādhīś cā π_1 **32b** *unmanī cett.*] *py unmanī* $\alpha_2\varepsilon_1$ *hy unmani* π_{2b} *nmatī* π_1 **32c** *amaraugho*
 $\zeta_3\eta_2$] *amaraughā* $\varepsilon_1\pi_{2b}$ *amaraughi* π_{2a} *araughau* γ_1 *amaraudhyai* γ_2 *amarogho* π_ω *amarodyo*
 $\alpha_2\pi_1$ *amaratvam* χ *avaraubhū* ζ_2 *amaroly* $a^\circ\delta_1\delta_2$ **'pi cādvaitam** $\alpha_2\pi_1\pi_{2b}\pi_\omega$] *ghacāmdri* *ca* γ_2
ghatvīmdri *ca* γ_1 *bhicāndri* *ca* $\delta_1\delta_2$ *layas tattvam* $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ *layas tatra* η_2 **32d** *nirālambam*
 $\alpha_2\gamma_1\gamma_2\pi_1\pi_{2b}\pi_\omega$] *nirālumbo* $\delta_1\delta_2$ *sūnyāśūnyam* $\varepsilon_1\zeta_2\zeta_3\eta_2\chi$ *sūnyācūnyam* π_{2a} **nirañjanam** *cett.*]
nirāmayam α_2 *param padam* $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$

32 π_2 has this pair of verses twice: first (π_{2a}) as X4.3–4 of the expanded version, and second (π_{2b}) as 4.32–33 of the older version.

[4.32]

❖ Testimonia

Yogacintāmanī f. 6r (attrib. HP), *Upāsanāsārasaṅgraha* p. 106 (attrib. HP)

ca YCM] cāpy USS
amaraugho 'pi cādvaitam USS] amaraughaughaçāndriva YCM

अमनस्को लयस्तत्त्वं शून्याशून्यं परं पदम् ।
जीवन्मुक्तिश्च सहजं तुर्यं चेत्येकवाचकाः ॥ ३३ ॥

[...] no-mind (*amanaska*), dissolution [of mind] (*laya*), the [ultimate] reality (*tattva*), void and not void (*śūnyāśūnya*), the highest state (*para pada*), liberation in life (*jīvanmukti*), innate (*sahaja*) and the fourth [state] (*turya*) are synonyms. (33)

33 folio lost α_1 **33a amanasko** $\gamma_2\delta_1\pi_1\pi_{2b}\pi_\omega$] amarasko α_2 amanaskau γ_1 amanaskam $\delta_2\epsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **layas tattvam** $\pi_1\pi_{2b}\pi_\omega$] layas tatra α_2 layaś caiva $\gamma_2\delta_1\delta_2$ lyayāś caiva γ_1 tathād-vaitamī $\epsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **33b śūnyāśūnya** $\alpha_2\gamma_2\delta_1\delta_2\pi_1$] śūnyāśūnya $\gamma_1\pi_\omega$ śūnyāc chūnyam π_2 nirālambam $\epsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **param padam** $\alpha_2\alpha_3\pi_1\pi_{2b}\pi_\omega$] parāparam $\gamma_1\delta_1\delta_2$ parāvararam γ_2 ni-rañjanam $\epsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **33c jīvanmuktis ca cett.**] jīvanmuktā ca α_3 jīvanmuktih γ_1 sa-hajam $cett.$] om. ζ_3 **33d turyam** $\alpha_2\alpha_3\gamma_1\gamma_2\delta_2\zeta_3\pi_1\pi_{2a}$] turjām δ_1 turyām π_2 turyai ζ_2 turyā χ turiyām ϵ_1 tuṣkām π_ω muktis η_2 **cety eka** $\alpha_2\gamma_2\delta_1\delta_2\eta_2\pi_1\pi_2\chi$] ..ty eka α_3 vatyaka γ_1 caityeka π_{2a} caiyeka π_ω caika ϵ_1 cittaika ζ_3 cimtaika ζ_2 **vācakāḥ** $\gamma_1\eta_2^{\text{pc}}\chi$] vācakah $\alpha_2\eta_2^{\text{ac}}$ vācakam $\alpha_3\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\pi_1\pi_{2a}\pi_{2b}\pi_\omega$ vācakīm γ_2

[4.33]

❖ Sources

Yogacintāmanī f. 6r (attrib. HP), *Upāsanāsārasaṅgraha* p. 106 (attrib. HP)

layas tattvam USS] layaś caiva YCM
param padam USS] parāparam YCM
ekavācakāḥ] ekavācakam YCM USS

उन्मन्यवासये शीघ्रं मार्गो द्वौ मम संमतौ ।
तत्त्वं परमसौख्यं वा नादोपासनमेव च ॥ ३४ ॥

Two paths for the quick attainment of the beyond-mind state are approved by me: [cultivating] the ultimate reality (*tattva*) or supreme pleasure. And focusing on the inner sound [...] (34)

सौख्यप्रविष्टचित्तानां मूढानामपि संमतम् ।
सद्बआनन्दसंधायी जायते नादजो लयः ॥ ३५ ॥

[...] is approved even for foolish people whose minds are intent upon pleasure. The dissolution which arises from the inner sound instantly bestows bliss. (35)

34 om. $\delta_2\zeta_2\zeta_3\eta_2$ folio lost α_1 **34a** om. $\gamma_1\gamma_2$ **unmanyavāptaye** $\alpha_2\epsilon_1\pi_1\pi_\omega\chi]$ unmanyā_—ye
 π_2 unmanyavāsayet δ_1 unmanyaye α_3 **34b** om. $\gamma_1\gamma_2$ **mārgau dvau** $\alpha_2\epsilon_1\pi_1\pi_2]$ mārgo dvau
 π_ω mārgā.. α_3 dvau mārgau δ_1 bhrūdhyanam χ **mama saṁmatau** $\alpha_2\epsilon_1\pi_\omega]$ myama sam[m]. +
 α_3 mamatau π_2 samasam̄matau $\delta_1\pi_1$ mama sam̄mataam χ **34c** om. $\delta_1\chi$ **saukhyam** $\gamma_1\gamma_2\epsilon_2\pi_2]$
sākhyam α_2 sāmkhyam $\epsilon_1\pi_\omega$ vāgram π_1 **34d** om. $\delta_1\chi$ **ca** $\alpha_2\gamma_1\gamma_2\pi_\omega]$ vā $\epsilon_1\epsilon_2\pi_1\pi_2$ **35** om.
 $\delta_2\zeta_2\zeta_3\eta_2\chi$ folio lost α_1 **35a** om. δ_1 **saukhyā** $\gamma_1\epsilon_2\pi_2]$ sauksyā γ_2 sāmkhya $\pi_1\pi_\omega$ sāmkhyam
 ϵ_1 sāksam α_2 **praviṣṭa** $\gamma_2\epsilon_1\pi_2\pi_\omega]$ pravṛṣṭa α_2 pratiṣṭha $\gamma_1\pi_1$ **35b** om. δ_1 **35c** **sadya**
 $\alpha_2\delta_1\delta_3\epsilon_1\pi_1\pi_2\pi_\omega]$ satyam $\gamma_1\gamma_2$ **ānanda** $\alpha_2\gamma_1\gamma_2\delta_3\epsilon_1\pi_1\pi_2\pi_\omega]$ ādāya δ_1 **saṁdhāyī** $\alpha_3\gamma_2\delta_1\delta_3]$
samdhyāyī γ_1 samdāyī $\epsilon_1\pi_1$ sadāyī π_ω samdāyī π_2 samdāī α_2 **35d** **jāyate** cett.] jāvate δ_1
nādajō $\alpha_3\gamma_1\gamma_2\delta_1\delta_3\epsilon_1\pi_2\pi_\omega]$ nādato π_1 natato α_2

[4.34]

❖ Testimonia

Yogacintāmanī f. 23v (attrib. HP), *Upāsanāsārasaṅgraha* p. 106 (attrib. HP)

mārgau dvau USS] dvau mārgau YCM
ca] vā YCM USS

[4.35]

❖ Testimonia

Yogacintāmanī f. 23v (attrib. HP), *Upāsanāsārasaṅgraha* p. 106 (attrib. HP)

saukhyā YCM] sārkhye USS
saṁmatam YCM] saṁmataḥ USS
sadya-ānandasandhāyī YCM] tasya svānamdasa*ryo USS

नादानुसन्धानसमाधिभाजां
 योगीश्वराणां हृदये प्ररूढम् ।
 आनन्दमेकं वचसामवाच्यं
 जानाति तं श्रीगुरुनाथ एव ॥ ३६ ॥

Only the glorious guru lord knows the unique ineffable bliss that has arisen in the hearts of lords among yogis who experience *samādhi* by concentrating on the inner sound. (36)

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।
 नाद एवानुसन्धेयो योगसाम्राज्यमिच्छता ॥ ३७ ॥

[The yogi] who desires yogic sovereignty should abandon all thought and concentrate with an attentive mind on nothing but the internal sound. (37)

36a folio lost α_1 **36b** folio lost α_1 **36c** folio lost α_1 *om.* α_2 **36d** *om.* α_2 **jānāti** *cett.*] jānāty a° $\pi_1\pi_2$ jānamṛti ζ_2 *lost* α_1 **tam** **śrī** $\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_\omega\chi$] °tāḥ **śrī** π_2 °tāmṛti π_1 tatvam **śrī** γ_1 tatvam $\delta_1\delta_2$ *lost* α_1 **gurunātha** *cett.*] guṇanātha $\delta_1\delta_2$ + + nātha α_1 **eva** $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega$] evam γ_1 ekaḥ $\zeta_2\chi$ ekaṁ η_2 **37b** **sāvadhānenā** *cett.*] sarvadānena $\zeta_2\eta_2$ **37c** **nāda evānusandheyo** *cett.*] nādam evānusandhe ζ_2 nādam evānusamdhatte $\delta_1\eta_2$ **37d** **sāmrājyam** *cett.*] samrājyam δ_1 samrājam π_2 **icchatā** $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega\chi$] icchatām $\alpha_3\zeta_2$ icchati $\gamma_1\eta_2$ iṣṭatā α_2

[4.36]

❖ Sources

Yogatārāvalī 3

prarūḍham] pragūḍham YTĀ
 ānandam ekaṁ] ānandamātram YTĀ
 eva YTĀ v.l.] ekaḥ YTĀ

❖ Testimonia

Hatharatnāvalī 4.5, *Yogacintāmani* f. 24r (attrib. HP)

vacasām avācyam YCM] vacaso 'py agamyam HRĀ
 tam **śrī** HRĀ] tatvam YCM

[4.37]

❖ Testimonia

Hatharatnāvalī 4.14, *Yogacintāmani* f. 23v (attrib. HP), *Hathasaṅketacandrikā* f. 124r (attrib. HP)

nāda evānusamdhoyo HRĀ HSC] nādam evānusandhatte YCM
 sāmrājyam icchatā YCM HSC] sāmrājyasiddhaye HRA

कर्णो पिधाय तूलेन यं शृणोति ध्वनिं मुनिः ।
तत्र चित्तं स्थिरीकुर्याद्यावस्थिरपदं व्रजेत् ॥ ३८ ॥

The sage should block his ears with cotton and fix his mind on the sound which he hears until he attains a state of stillness. (38)

38 *om.* η_2 **38a** *karnau cett.*] karṇo $\alpha_1\gamma_1$ karnā α_3 karṇa π_1 **pidhāya** *cett.*] pidhāna α_3 pi
 δ_1 nidhāya α_2 **tūlena** $\alpha_3\varepsilon_2\zeta_2$] tulyena π_1 mūlena $\alpha_1\alpha_2\varepsilon_1\pi_\omega$ hastena $\gamma_1\gamma_2$ hastābhyaṁ $\delta_2\pi_2\chi$
 hastābhya[m] δ_1 sū_ na ζ_3 **38b** *yam* $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\chi$] yah $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\pi_2$ sam π_1 sa π_ω **dhvanim**
munih $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] dhvanim muniṁ γ1 munir dhvanim γ2 **38c** *tatra cittam cett.*]
 tatra cīm̄tāṁ $\alpha_2\pi_1$ **sthirī** $\alpha_1\alpha_2\varepsilon_2\pi_1\pi_2\pi_\omega\chi$] sthiram $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$ sthitam ε_1 **38d** *sthirapadam*
cett.] sthiparamam π_ω **vrajet** *cett.*] bhavet $\zeta_2\zeta_3$

[4.38]

❖ Testimonia

Hatharatnāvalī 4.8, *Yogacintāmaṇi* f. 24r (attrib. HP), *Hathasaṅketacandrikā* f. 124r (attrib. HP)

tūlena HRĀ] hastena YCM, hastābhyaṁ HSC
 munih YCM HSC] yamī HRĀ
 sthirikuryād] sthiram kuryād HRĀ YCM HSC

❖ Commentary

The reading *tūlena* ('with cotton'), which is attested by α_3 , makes good sense and is close to the reading of *mūlena* in α_1 and α_2 . Manuscripts of several other groups instead have *hastābhyaṁ* ('with the hands') or *hastena* ('with the hand'). This reading was inspired by the technique of blocking the ears and other orifices with the fingers in order to listen to the inner sounds. This practice is attested as early as the *Svacchandatantra* in which it is called *śanmukhikaraṇa* (Vasudeva 2004: 272 n. 66). In this *karana*, the other openings of the head are also blocked with the fingers. *Śivasamhitā* 5.36–46 teaches a similar practice. In the *Hṛdayogasamhitā* (p. 68), the practice of blocking the ears with the hands is stipulated for *bhrāmari kumbhaka*.

अभ्यस्यमानो नादोऽयं बाह्यमावृणुते ध्वनिम् ।
पक्षाद्विक्षेपमस्ति लं जित्वा योगी सुखी भवेत् ॥ ३९ ॥

When this inner sound is being cultivated, it drowns out external sound. After a fortnight the yogi overcomes all distraction and becomes happy. (39)

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् ।
वर्धमाने ततोऽभ्यासे श्रूयते सूक्ष्मसूक्ष्मतः ॥ ४० ॥

In the first stage of practice, a loud sound of various kinds is heard. Then, as the practice progresses, a quieter and quieter sound is heard. (40)

39a nādo cett.] nātho γ₁ 'yam cett.] yo π₂ **39b** bāhyam āvṛṇute γ₂ε₁π₂χ] bāhyanāvṛnute π₁
bāhyanā _ nute γ₁ bāhyam āśrṇu α₁ bāhyam āśrṇate π₀ bāhyam ca śrṇute α₂ bāhyamānāśrṇvate
ζ₂ cānyam āśrṇute η₂ bāhyam āvartaye δ₁ζ₃ bāhyād āvartayed δ₂ **dhvanim** α₁γ₂δ₁δ₂ζ₃η₂χ]
dhvani γ₁ dhvaniḥ ε₁ε₂ζ₂π₁π₂π₀ dhvaniṁḥ α₂ **39c** pakṣad cett.] paścad α₃δ₁ε₁η₂ **vikṣepam**
akhilam α₁α₂γ₂δ₁η₂π₀χ] vikṣeyam akhilam γ₁ vikṣepam atulam δ₁ vikṣiptam a[nila]m α₃ vikṣip-
tam akhilam ε₁ε₂ vikṣeyamanlam π₁ vipakṣam akhilam ζ₂ζ₃ vikṣayed enam π₂ **39d** jitvā cett.]
jivo η₂ **40a** śrūyate cett.] jāyate δ₂ **prathamābhyaṣe** cett.] prathame bhyāse δ₁ prathamābh-
hyāso α₁ **40c** vardhamānē tato'bhyāse cett.] tato'bhyāse vardhamānē ζ₃χ **40d** sūkṣ-
masūkṣmataḥ α₁α₂δ₁δ₂ε₁η₂π₀] sūkṣmasūkṣmakaḥ γ₂ζ₃χ sūjyasūjyakaḥ γ₁ sūkṣmataḥ ζ₂π₁

[4.39]

❖ Testimonia

Yogacintāmaṇī f. 24r (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP), *Nādabindūpaniṣat* 32

āvṛṇute NBU] āvartayed YCM HSC
yogi sukhi bhavet YCM HSC] turyapadaṁ vrajet NBU

[4.40]

❖ Testimonia

Haṭharatnāvalī 4.9, *Yogacintāmanī* f. 24r (attrib. HP), *Haṭhatattvakaumudī* 54.31

mahān YCM] bahuh HRĀ HTK

आदौ जलधिजीमूतभेरिनिर्झरसंभवाः ।
मध्ये मर्दलशंखोत्था घण्टाकाहलजास्तथा ॥ ४१ ॥

In the first stage, [the sounds] are those that are produced by the ocean, a [storm] cloud, a kettle drum and a waterfall. In the intermediate stage, they are [the sounds] produced by a bass drum and conch and a bell and trumpet. (41)

अन्ते तु किङ्गिणीवंशवीणाप्रमरनिस्वनाः ।
इति नानाविधा नादाः श्रूयन्ते देहमध्यतः ॥ ४२ ॥

In the final stage, there are the sounds of little bells, a bamboo flute, a veena and a bee. These various sound are heard in the body. (42)

41a jīmūta *cett.*] jīmūte $\gamma_1\pi_1\pi_\omega$ **41b nirjhara** $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1$] nirjara δ_1 nirbhara π_ω nigama π_2 nisara α_2 rsara α_1 sarāva γ_1 śabdatu γ_2 bhūrbhūra δ_2 jharjhara χ **sambhavāḥ** $\zeta_2\pi_2\chi$] sambhavā $\alpha_1\alpha_2\pi_1$ sambhavāḥ $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3$ nisvanāḥ $\eta_2\pi_\omega$ **41c mardala** *cett.*] maddala ε_1 mandala δ_2 **śamkhottāḥ** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\chi$] śamkhottā $\pi_2^{\text{pc}}\delta_1\delta_2\varepsilon_2\eta_2\pi_1\pi_\omega$ śamkhottā $\gamma_1\gamma_2$ śamkhotttho π_2^{ac} śamkhoddhāḥ α_3 **41d kāhala** $\alpha_2\alpha_3\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_2\pi_\omega\chi$] kāhala $\alpha_1\pi_1$ kāhla γ_1 kalaha $\delta_1\delta_2$ kolāha η_2 $\circ\jmath\as$ $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega\chi$] jas $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1$ kās $\alpha_3\zeta_2\zeta_3$ las η_2 **tathā** *cett.*] tataḥ π_2 **42a ante** *cett.*] anye $\zeta_2\eta_2$ avai γ_1 **vamśā** $\alpha_1\varepsilon_1\zeta_2\zeta_3\eta_2\chi$] vrnda $\gamma_1\gamma_2\delta_1\delta_2\pi_2\pi_\omega$ br̄mdā α_3 vamda π_1 śabda α_2 **42b vīnā** *cett.*] nādā $\zeta_2\zeta_3$ **nisvanāḥ** $\alpha_1\alpha_3\varepsilon_1\zeta_2\pi_2$] nisvanā $\eta_2\pi_\omega$ nisvanāḥ $\gamma_2\delta_1$ nihsvanāḥ $\zeta_3\chi$ nihsvanā α_2 nihsvanāḥ $\gamma_1\delta_2\pi_1$ **42c nānāvidhā** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$] nānāvidhō $\gamma_1\gamma_2\delta_1\delta_2\pi_\omega$ **nādāḥ** $\alpha_1\eta_2\pi_2\chi$] nādā $\alpha_2\varepsilon_1\zeta_3\pi_1\pi_\omega$ nādāḥ $\gamma_2\delta_1\delta_2$ nādam γ_1 vādāḥ ζ_2 **42d śrūyante** $\alpha_2\varepsilon_1\zeta_3\eta_2\pi_1\pi_2\chi$] śrūyate $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\zeta_2\pi_\omega$ **deha** *cett.*] yatra $\zeta_2\eta_2$ tatra ζ_3 **madhyataḥ** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$] madhyagāḥ $\pi_2\chi$ madhyagāḥ $\gamma_1\gamma_2\delta_1\delta_2$

[4.41]

❖ Testimonia

Hṝtharatanāvalī 4.10, *Yogacintāmaṇi* f. 24r (attrib. HP), *Hṝthatattvakaumudi* 54.32

nirjhara HRĀ HTK] jharjhara YCM
sambhavāḥ HRĀ] sambhavā YCM HTK
śamkhottāḥ HRĀ HTK] śamkhottā YCM
kāhalajāś] kāhalakāś HRĀ YCM HTK

❖ Commentary

We have translated *kāhala* as ‘trumpet’ on the basis of e.g. *Viśvalocanakośa*, *lāntavarga* 161 (*dhvaninālā tu vīnāyāṁ venukāhalayor api*), but it can also mean a type of drum (see e.g. *Śabda-kalpadruma* s.v. *kāhala*, where it is said to be a *br̄haddhakkā*, a big drum).

[4.42]

❖ Testimonia

Hṝtharatanāvalī 4.11, *Yogacintāmaṇi* f. 24r (attrib. HP), *Hṝthatattvakaumudi* 54.33

महति श्रूयमाणेऽपि मेघभेर्यादिकध्वनौ ।
तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥ ४३ ॥

Even if a loud noise such as that of a [storm] cloud or kettle drum is being heard, the [yogi] should concentrate on only the very quietest sound in it. (43)

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने ।
तौ त्यक्त्वा मध्यमे स्याद्वा मनो नान्यत्र चालयेत् ॥ ४४ ॥

Or, the [yogi] should filter out the gross sound for the subtle, or the subtle for the gross, or, abandoning both, be [focused] on [a sound] in the middle [and] not move the mind elsewhere. (44)

43a mahati cett.] mahatih α_2 mahatī ζ_3 om. π_2 śrūyamāne/-māne cett.] [nya]yatamāne
 γ_1 'pi cett.] ti $\gamma_1\gamma_2$ pi nāde vai π_2 **43b ādikadhvanau** $\alpha_2\gamma_1\gamma_2\varepsilon_2\zeta_2\eta_2$] ākadhvau ε_1 ādike dhvanau $\delta_1\delta_2\pi_2\pi_\omega\chi$ ādike dhṛti π_1 ādike svane ζ_3 ādidam dhvanau α_1 **43c tatra cett.]** tataḥ $\gamma_1\gamma_2\delta_1\delta_2$ **sūkṣmāt cett.]** sūkṣmā $\alpha_2\zeta_2$ sūkṣmām° π_1 sūkṣmām η_2 om. π_1 **sūkṣmataram cett.]** °tarām nādam eva η_2 **43d nādam eva cett.]** nādam evam γ_2 paritopi η_2 **parāmr̥set cett.]** parāmr̥set δ_1 parāmr̥ṣam α_2 samabhyaset γ_2 **44 om. δ2** **44a ghanam cett.]** dhvanam η_2 **sūkṣme** $\alpha_1\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] sūkṣmām $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1$ **44b ghane** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi$] ghanan π_ω ghanam $\gamma_1\gamma_2\delta_1$ dhune η_2 **44c tau tyaktvā madhyame** α_2] tau tyaktvā madhyama $\alpha_1\varepsilon_1\pi_1\pi_\omega$ tau tyaktvā madhyama «h» π_2 param tatraiva $\gamma_1\gamma_2\delta_1$ ramamānam api $\zeta_2\zeta_3\eta_2\chi$ **syād vā** $\alpha_1\pi_1\pi_2\pi_\omega$] syādāu $\varepsilon_1\varepsilon_2$ syātamstā α_2 niḥkṣipya $\gamma_1\gamma_2\delta_1$ kṣiptam $\zeta_2\zeta_3$ kṣiptam $\eta_2\chi$ **44d nānyatra cett.]** nātra pra° $\zeta_2\zeta_3\eta_2$ **cālayet cett.]** cālet η_2 vālayet γ_1 cālayan π_ω

vamśa HTK] vrnda HRĀ YCM
 viṇā HRĀ YCM] nāda HTK
 nānāvidhā nādāḥ śrūyante dehamadhyataḥ HRĀ, nānāvidho nādāḥ śrūyate dehamadhyagaḥ YCM,
 nānāvidhā nādāḥ śrūyante yatra madhyataḥ HTK

[4.43]

❖ Testimonia

Yogacintāmaṇi f. 24r (attrib. HP)

ādikadhvanau] ādike dhvanau YCM, ādike svane HTK

[4.44]

❖ Testimonia

Yogacintāmaṇi f. 24r (attrib. HP), *Haṭhatattvakaumudī* 54.35, *Nādabindūpaniṣat* 37

sūkṣme HTK NBU] sūkṣmām YCM

utsṛjya HTK NBU] pramṛjya YCM

ghane HTK NBU] ghanam YCM

tau tyaktvā madhyame syād vā] param tatraiva niḥkṣipya YCM, ramamānam api kṣiptam HTK NBU

nānyatra cālayet YCM NBU] nātra pracālayet HTK

यत्र कुत्रापि वा नादे लगति प्रथमं मनः ।
तत्रैव तस्थिरीभूत्वा तेन सार्धं विलीयते ॥ ४५ ॥

Alternatively, the mind fixes upon whatever sound it first attaches to and dissolves together with it. (45)

मकरन्दं पिबन्मृद्गो गन्धान्नापेक्षते यथा ।
नादासक्तं तथा चित्तं विषयान्नं हि काङ्क्षते ॥ ४६ ॥

Just as a bee drinking nectar has no regard for fragrances, so the mind attached to the inner sound does not desire the objects of the senses. (46)

45b lagati cett.] lagavi γ_1 lagnam̄ti π_1 galati η_2 prathamam̄ cett.] prathame δ_1 manah cett.] mataḥ γ_1 **45c** tat $\alpha_1\epsilon_1\zeta_3\pi_1\pi_2$] ta $\zeta_2\pi_\omega$ tā α_2 su° $\gamma_2\delta_1\delta_2\chi$ stu γ_1 niś° η_2 sthirī cett.] sthiro ϵ_1 śari ζ_2 calo η_2 bhūtvā $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] bhūya χ kuryāt $\gamma_1\gamma_2\delta_1\delta_2$ **46a** piban cett.] pived α_2 piven ζ_2 bhr̄ngō $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] bhr̄ngī $\gamma_1\gamma_2\delta_1\delta_2$ śrmgo ζ_2 **46b** gandhān $\alpha_1\alpha_3\delta_1\delta_2\epsilon_1\pi_\omega$] gandham̄ $\gamma_2\zeta_2\zeta_3\eta_2\chi$ gandha $\alpha_2\gamma_1\pi_2$ gandho π_1 nāpeksate cett.] napekṣate γ_1 nopekṣate $\zeta_2\eta_2$ yathā cett.] 'nyathā ζ_2 yadā δ_2 **46c** nādāsaktam̄ cett.] nādasaktam̄ $\gamma_1\gamma_2$ tathā cett.] yathā π_2 **46d** na hi cett.] naiva ζ_3 kānkṣate $\alpha_1\epsilon_1\zeta_2\pi_1\pi_2\pi_\omega\chi$] kānkṣati $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2$

[4.45]

❖ Testimonia

Yogacintāmaṇi f. 24r (attrib. HP), *Haṭhatattvakaumudī* 54.36, *Nādabindūpaniṣat* 37

lagati prathamam̄ HTK NBU] prathamam̄ viśate YCM
atraiva tat sthiribhūtvā] tatraiva susthiram̄ kuryāt YCM, tatraiva susthiribhūtvā HTK, tatra tatra
sthiribhūtvā NBU

[4.46]

❖ Testimonia

Hatharatnāvalī 4.12, *Yogacintāmaṇi* f. 24r (attrib. HP), *Haṭhatattvakaumudī* 54.41, *Nādabindūpaniṣat* 42

piban YCM HTK NBU] pibed HRĀ
gandhān YCM NBU] gandho HRĀ, gandham̄ HTK
nāpeksate YCM HTK NBU] na prekṣyate HRĀ
tathā HRĀ YCM HTK] sadā NBU
viṣayān HRĀ YCM HTK] viṣayam̄ NBU
na hi HRĀ YCM NBU] naiva HTK

बद्धं विमुक्तचाचल्यं नादगन्धकजारणात् ।
मनःपारदमामोति निरालम्बारव्यखोटताम् ॥ ४७ ॥

When the mercury of the mind is bound and has cast off its fickle nature because it has been assimilated with the sulphur of the internal resonance, it attains the immobility called the unsupported (i.e. *samādhi*). (47)

नादश्रवणतश्चित्तमन्तरङ्गभुजङ्गमः ।
विस्मृत्य सर्वमेकाग्रः कुत्रचिन्न हि धावति ॥ ४८ ॥

As a result of listening to the inner sound, the snake that is the mind forgets everything and, one-pointed, does not dart off anywhere. (48)

47a *om.* γ₁γ₂δ₁δ₂ **baddham** α₂ε₁ζ₂ζ₃π₁π₂π_ωχ] buddhamη₂ bamdhām α₁ **vimukta** α₁α₂ε₁π₁π₂χ] vimuktam̄ ζ₂ viyuktam̄ ζ₃η₂ timukta π_ω **47b** *om.* γ₁γ₂δ₁δ₂ **gandhaka** α₁α₂ε₁ζ₂ζ₃η₂π_ωχ] gandhena π₂ gandhäya π₁ **jāraṇāt** α₁α₂ε₁ζ₃π₂π_ωχ] jīraṇāt ζ₂η₂π₁ **47c** *om.* δ₂ **manah** α₁α₂γ₂δ₁ε₁ζ₂ζ₃η₂π₂χ] mana π₁π_ω vona γ₁ **pāradam āpnoti** α₂ε₁ζ₂η₂π₁π₂χ] pārada āpnoti ζ₃ pāradham āpnoti π_ω pārajam āpnoti α₁ pākam avāpnoti γ₂δ₁ cāvam avāpnoti γ₁ **47d** *om.* δ₂ **nirālambākhyā** *cett.*] °āsthya π₁ °aratha α₂ **khoṭatām** π₁π_ω] ghotatām α₁ε₁ε₂π₂ ghotatā α₂ ghotanam γ₁γ₂ khoṭatī ζ₂ khoṭakam ζ₃ khe'tanam χ khegatamη₂ gopitām α₃ codanām δ₁ **48** *om.* α₃ **48a** **nādaśravaṇataś** *cittam* α₁γ₂δ₁δ₂ζ₃π₁π₂] nādaḥ śravaṇataś cittam ζ₂ nādaḥ śravaṇataḥś citam π_ω nādaḥ śravaṇañ vittām α₂ nādaśravaṇakṛc cittam ε₁ nādaśravaṇaś cittam matam γ₁ nādena prānatām cittam η₂ nādaśravaṇataḥ kṣipram χ **48b** **antaraṅga** α₁γ₁γ₂δ₂ε₁π₁π₂π_ωχ] anatarāmga α₂ amtarāmgam̄ ζ₂ζ₃ amtarāmgam̄ η₂ amtarām sa δ₁ **bhujaṅgamah** *cett.*] turaṅgamah γ₂δ₂ turamgavah γ₁ **48c** **vismṛtya** γ₁γ₂ζ₂ζ₃η₂π₁π_ωχ] samśmrtya α₁α₂ε₁π₂ viśūnyam̄ δ₁δ₂ **sarvam** *cett.*] viśvam ζ₂ζ₃η₂ **ekāgrah** α₁χ] ekāgram̄ γ₁δ₁δ₂ε₁η₂π₁π₂π_ω (e)kāgra α₂ ekāgryam̄ γ₂ evāgrah ζ₃ evāgra ζ₂

[4.47]

❖ Testimonia

Yogacintāmaṇi f. 26v (attrib. HP) (cd only), *Haṭhatattvakaumudī* 54.42

vimuktacāñcalyam] viyuktam̄ cāpalyam HTK
pāradam āpnoti HTK] pākam avāpnoti YCM
khoṭatām] ghotanam YCM, kheṭakam HTK

❖ Commentary

See Hellwig 2009: 204–206 on *khoṭa*, “lame”, which in alchemy is a technical term used to describe mercury that has been processed many times using the *māraṇa* technique and no longer moves.

[4.48]

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः ।
नियामनसमर्थोऽयं निनादो निशिताङ्कुशः ॥ ४९ ॥

This inner sound is a sharpened goad with the power to restrain the bull elephant in must that is the mind as it wanders about in the garden of the sense objects. (49)

49a manomatta *cett.*] manonmatta γ_1 manonmatta $\eta_2\pi_\omega$ **49b viṣayodyāna** *cett.*] viṣayodyā π_2 viṣayodhanu α_2 viṣayodhāma π_ω viṣayeṣudra α_3 **cāriṇah** *cett.*] cāriṇam π_1 cāraṇā[h] α_3 vāriṇah α_2 vāriṇam γ_1 **49c niyāmana** $\alpha_1\alpha_3\delta_1\delta_2\pi_\omega$] niyāmane $\varepsilon_1\zeta_3$ niyamane χ niyamānah η_2 niyamena $\alpha_2\pi_1\pi_2$ niryāmana γ_2 niryāsane ζ_2 niyamitra γ_1 **samartho'yaṁ** *cett.*] samartheyam ε_1 **49d ninādo** *cett.*] nināda $\zeta_2\zeta_3\eta_2\chi$ **niśitāṅkuśah** *cett.*] niśatāṅkuḥ ζ_2 niścayāṅkuśah $\delta_1\delta_2$ niyatāṅkuśah α_1

❖ Testimonia

Yogacintāmani f. 26v (attrib. HP), *Hṝthatattvakaumudī* 54.44

bhujaṅgamah] turaṅgamah YCM, kuramgakah HTK
vismṛtya HTK] viśūnyam YCM
sarvam YCM] viśvam HTK
ekāgrah HTK] ekāgryam YCM

❖ Commentary

The metaphor is that of snake charming: beguiled by the inner sound, the snake that is the mind becomes transfixed. Witnesses of the γ and δ groups have *turaṅgamah* instead of *bhujaṅgamah*, perhaps because forms from *dhāv* are unusual with the latter, but it is found at e.g. *Garuḍapurāṇa* (1.113.33ab).

In the third *pāda* we have read against α_1 and α_2 (as well as ε_1 and π_2), which have *sāṃsmṛtya sarvam* instead of *vismṛtya sarvam*. The former could be understood to mean “with complete concentration” but we have adopted *vismṛtya* on semantic grounds.

[4.49]

❖ Testimonia

Yogacintāmani f. 23r (attrib. HP), *Nādabindūpaniṣat* 44cd–45ab

❖ Commentary

The unusual form *niyāmana* is also found in Rasaśāstra works where it occurs in the context of restraining mercury and is a topic of discussion (e.g. *Rasaprakāśasudhākara* 1.23, *Ānandakanda* 1.4.58–59).

अन्तरङ्गस्य जविनो वाजिनः परिधायते ।
नादोपास्तिरतो नित्यमवधार्यापि योगिना ॥ ५० ॥

Cultivation of the inner sound is a bolt for [the stable door of] the swift horse of the mind, so the yogi should regularly focus on it. (50)

घण्टादिनादसक्तस्तव्यान्तःकरणहरिणस्य ।
प्रहरणमतिसुकरं स्याच्छरसंधाता प्रवीणश्वेत् ॥ ५१ ॥

Striking the deer of the mind when, focused upon inner sounds such as that of a bell, it is transfixed, is very easy if the archer is skilful. (51)

50a *antaraṅga cett.*] amṛtaramgām δ₁ nādomtaram η₂ °sya javino ε₁π₂π_ω] °sya javinah α₁α₂ °sya yamino χ °sya ca mano π₁ turaṅgasya γ₁γ₂δ₁δ₂ζ₂ζ₃ tu sam̄gamya η₂ **50b** vājinaḥ ζ₂ζ₃η₂π₁π₂π_ω] karinah α₁α₂ «ga»jasya ε₁ vijñānam̄ γ₁γ₂δ₁δ₂ **parighāyate** α₁ε₁] parighātayah π₁ pariśāyate π₂ paridhāyate α₂γ₁γ₂ζ₂η₂π_ω paridhāvataḥ ζ₃ parimeyate δ₁ parameyate δ₂ **50c** om. η₂ **nādopāstir ato** *cett.*] nādopāstivato γ₁γ₂ **50d** om. η₂ **avadhāryāpi** α₁α₂δ₁aπ₁π_ω] avadhāyāpi γ₂a anadhāyāpi γ₁a avadhāryo pi π₂ avadhāryā hi ζ₃χ avagamyā hi γ₁bγ₂bδ₂bε₁ avagamyā hi δ₁b avagamyām̄ hi ζ₂ **yoginā** α₂π₁π₂π_ω] yoginām̄ α₁ε₁ζ₂ζ₃ yoginah γ₁aγ₂aδ₁a yogibhiḥ γ₁bγ₂bδ₁bδ₂b **51a** om. δ₂ζ₂ζ₃η₂ **ghanṭādināda** (ādī α₁) α₁α₂π₁π_ω] ghanṭānīnāda γ₁γ₂δ₁ε₁π₂ **sakta** π_ω] śakti α₂ śaktas̄ ca α₁ saktasya γ₁γ₂δ₁ε₁ sadamkataḥ π₁ kuliśa π₂ **stabdhāntah** χ] stabdhyaṁtaḥ π₁ stadhvāṁta α₂ stavyāṁtaḥ α₁ statravadhātah π_ω stabdhasyāntah ε₁ sabdāntah γ₁ śabdataḥ γ₂ śuddhāntah δ₁ pradhvānta π₂ **karaṇahariṇasya** ε₁π₁π_ω] karaṇam̄ harinasya α₁ karaṇam̄ mrgasya α₂ harinasya ca π₂ karaṇasya ca γ₂δ₁ karaṇasya na γ₁ **51b** om. γ₁γ₂δ₁δ₂ζ₂ζ₃η₂ **atisukaram̄** ε₁π₁π₂π_ω] atisukasteram̄ α₁ avisukarāṇam̄ α₂ api sukaram̄ χ **syāc chara** α₁ε₁] syāt sadr̄° π₂ syāra π_ω chara α₂ **samḍhātā** α₁ε₁π₁π_ω] °śam dhātā π₂ samḍhā α₂ samḍhāna χ

50 γ₁γ₂δ₁δ₂ have a different verse order: 4.50cd (except δ₂) → 4.51 → 4.52 → 4.50. γ₁γ₂δ₁ have 4.50cd = X4.105cd cd twice. The first time (a), their reading of the last pāda is closer to the α reading *avadhāryāpi yoginah*, while the second time (b) it is *avagamyā hi yogibhiḥ*, which is closer to the reading of the expanded version.

[4.50]

❖ Testimonia

Cf. *Hathatattvakaumudi* 54.46

अन्तरङ्गतुरंगस्य वाजिनः परिधावतः ।
नादोपास्तिरतीनं हि नियामनकरं ददम् ॥

[4.51]

अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।
 ध्वनेरन्तर्गतं ज्योतिर्ज्योतिरन्तर्गतं मनः ।
 तन्मनो विलयं याति तद्विष्णोः परमं पदम् ॥ ५२ ॥

The tone of that sound is that of the unstruck sound. A light is inside the tone [and] the mind is inside the light. Then the mind dissolves. That is the supreme state of Viṣṇu. (52)

52 *om.* ε₂ζ₂ζ₃η₂ **52a** **anāhatasya śabdasya** α₁α₂α₃γ₁γ₂δ₁δ₂ε₁π₁π₂χ] anāhatas tu yaḥ śabdasya
 π₂ **52b** **tasya śabdasya yo dhvaniḥ** α₂γ₁γ₂δ₁δ₂π₂] tasya śabdasya yā dhvaniḥ ε₁ tasya śabdasya
 ca dhvaniḥ α₁ tasya yo dhvaniḥ α₃ śabdasyāṁtargato dhvaniḥ π₂ śabdasyāṁganabho dhvaniḥ
 π₁ dhvanir ya upalabhyate χ **52c** **dhvaner** α₁δ₁δ₂ε₁π₁π₂χ γ₁π₁pc] dhvanir α₂α₃γ₁γ₂π₂ jyotir
 α₃γ₁δ₂ε₁] jyoti γ₂δ₁ jñeyam̄ α₁χ geyam̄ π₁π₂ *om.* α₂π₂ **52d** **jyotirantar** γ₁γ₂ε₁] jyoterantar
 δ₁δ₂π₂ yotiranṭar α₂ jyoti.... α₃ jñeyasyāntar χ geyasyāntar π₁π₂ yasyāṁtvam̄tar α₁ **52e** **tan**
mano vilayam α₁γ₂π₁π₂] tan mano nilayam̄ ε₁ tan maṁnam̄ vilayam̄ α₂ yan mano vilayam̄
 γ₁δ₁δ₂π₂ manas tatra layam̄ χ **yāti** α₂γ₁δ₁δ₂ε₁π₂π₂χ] yām̄ti α₁γ₂π₁

52 cf. X4.107

[4.52]

❖ Sources

Uttaragītā 41cd–42

❖ Testimonia

Yogacintāmani f. 26v (attrib. HP), *Hṛthayogaśaṁhitā* p. 68 (a–d only)
 jyotiranṭar YCM] jyotiṣo ’ntar HYS

❖ Commentary

The source of these lines may be the *Uttaragītā* as they occur in its published edition. However, in one of its manuscripts (NGMPP E 2098-11) these three lines are omitted from Kṛṣṇa's words, which start with *omkāra*. The author of the *Upāsanāsārasaṅgraha* (f. 111) has quoted these lines and attributed them to the *Gītāsāra*.

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्तते ।
निःशब्दं तत्परं ब्रह्म परमात्मा समीर्यते ॥ ५३ ॥

As long as sound continues, there is a concept of space. The supreme Brahman is soundelss and is called the supreme self. (53)

यत्किंचिन्नादरूपेण श्रूयते शक्तिरेव सा ।
यस्तच्छ्रोता निराकारः स एव परमेश्वरः ॥ ५४ ॥

Whatever is heard as the inner sound is nothing but Śakti. The formless one which hears it is nothing but the supreme lord. (54)

53 om. δ₂ 53a **tāvad** ā° cett.] bhāvanā° η₂ 53b **yāvac chabdaḥ** cett.] yāvad bandhaḥ δ₁ yāvad vādhah̄ ζ₂ 53c **tat param** cett.] paramam̄ γ₁ 53d **paramātmā** cett.] paramātmē° χ samīryate α₁γ₂πω] samīyate α₂γ₁δ₁π₁ °yamīryate π₂ samīkṣate α₃ °numīyate ζ₂ζ₃η₂ °ti gīyate ε₁χ
54 om. δ₂ζ₂ζ₃η₂ 54a **yat** α₁α₂α₃γ₁γ₂δ₁ε₁π₁π₂χ] om. πω **nāda** α₁α₂α₃ε₁π₁π₂πωχ] nāma γ₁γ₂δ₁
54c **yas tacchrotā** α₁γ₁γ₂ε₁π₁] yas tatsrotā π₂ yat ta[cch]roto δ₁ yac chrotā ca πω yasmin śrato α₂ yas tattvānto χ

[4.53]

❖ Sources

Vivekamārtanḍa (six-chapters) 5.15

param] para VM
samīryate] sa gīyate VM

❖ Testimonia

Yogacintāmaṇi f. 27r (attrib. HP), *Nādabindūpaniṣat* 47cd–48ab

[4.54]

❖ Testimonia

Yogacintāmaṇi f. 27r (attrib. HP), *Hathasaṅketacandrikā* f. 123r (attrib. HP)

nādarūpeṇa] nāmarūpeṇa YCM HSC
yas tac YCM] yasya HSC

श्रवणमुखनयननासानिरोधनं नैव कर्तव्यम् ।
शुद्धसुषुम्णासरणौ स्फुटमलः श्रूयते नादः ॥ ५५ ॥

Blocking of the ears, mouth, eyes, and nose should not be performed [when] a clear inner sound is heard distinctly in the purified Suṣumṇā channel. (55)

काष्ठगोष्ठीप्रपञ्चेन किं सखे श्रूयतामिदम् ।
पुरा मत्स्येन्द्रबोधार्थमादिनाथोदितं वचः ॥ ५६ ॥

Enough prattling punditry! O friend, listen to this instruction formerly taught by Śiva for awakening Matsyendra. (56)

55a **mukha** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] puṭa $\gamma_1\gamma_2\delta_1\delta_2\eta_2\chi$ **nayana** *cett.*] nayanayugala $\eta_2\chi$ **nāsā** *cett.*] ghrāṇa χ **nirodhanam** **naiva kartavyam** $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2$] nirodham naiva kartavyam α_1 nirodhanenaiva kartavyam π_ω mukhapuṭasamrodhanam kāryam $\gamma_1\gamma_2\delta_2$ mukhaputarodhanam kāryam δ_1 mukharodhanam eva kartavyam γ_2 mukhānām nirodhanam kāryam χ **55b** **śuddha** *cett.*] śrīśuddha $\gamma_1\gamma_2$ *om.* π_ω **suṣumṇā** *cett.*] suṣumū γ_1 **saraṇau** $\gamma_2\delta_1\delta_2\varepsilon_1\chi$] saraṇe $\zeta_2\zeta_3\eta_2$ tsaraṇaiḥ α_1 śarada α_2 saraṇaiḥ α_3 tmaśaraṇaiḥ π_2 tmakārausam π_1 maraṇai π_ω nāu γ_1 **sphuṭam** **amalaḥ** *cett.*] samśphurad amalaḥ π_2 vimalaḥ sam° ζ_3 vimalaḥ ζ_2 **56** *om.* $\zeta_2\zeta_3\eta_2\chi$ **56a** *om.* α_2 **kāṣṭha** $\alpha_1\alpha_3\gamma_1\gamma_2\varepsilon_1\pi_1\pi_2\pi_\omega$] koṣṭha $\delta_1\delta_2$ **goṣṭhi** $\delta_1\delta_2\varepsilon_1$] goṣṭhi $\alpha_1\alpha_3\gamma_2$ goṣṭha $\gamma_1\pi_\omega$ mathnī π_1 mathnā π_2 **prapañcena** $\varepsilon_1\pi_\omega$] prapamece α_1 prasaṅgena $\alpha_3\gamma_1\gamma_2\delta_1\delta_2$ pravacane π_1 pravartam π_2 **56b** *om.* α_2 **kim sakhe śrūyatām idam** $\alpha_1\alpha_3\varepsilon_1\pi_1\pi_2\pi_\omega$] nādam antargatam śṛṇu $\gamma_2\delta_1\delta_2$ nāgadamatāmmatargatam śṛṇu γ_1 **56c** **bodhārtham** $\alpha_1\alpha_2\varepsilon_1\pi_1\pi_2\pi_\omega$] bodhāya $\gamma_1\gamma_2\delta_1\delta_2$ **56d** **ādināthoditam** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2$] ādināthotigaditam γ_1 ānināthodinam π_ω

[4.55]

❖ Testimonia

Yogacintāmani f. 26v (attrib. HP), *Haṭhasaṅketacandrikā* 123v–124r (attrib. HP), *Saubhāgyalakṣmyupaniṣad* 4

śravaṇamukhanayanananāsānirodhanam naiva kartavyam] śravaṇapuṭanayanananāsāpuṭarodhanam
kāryam YCM, śravaṇapuṭanayanayugalanāsāmukharodham eva kartavyam HSC, śravaṇamu-
khanayanananāsānirodhanenaiva SLU
śuddhasuṣumṇāśaraṇau SLU] śrīśuddhasuṣumṇāśaraṇau YCM, śuddhasuṣumṇāśaraṇe HSC

[4.56]

❖ Testimonia

Yogacintāmani f. 26v (attrib. HP)

prapañcena] prasaṅgena YCM
kim sakhe śrūyatām idam] nādam antargatam śṛṇu YCM
bodhārtham] bodhāya YCM

❖ Commentary

यावन्नैव प्रविशति चरन्मारुतो मध्यमार्ग
 यावद्विन्दुर्भवति इदः प्राणवातप्रबद्धः ।
 यावद्व्योम्ना सहजसदर्शं जायते नैव तत्त्वं
 तावत्सर्वं वदति यदिदं दम्भमिथ्याप्रलापः ॥ ५७ ॥

As long as the moving breath does not enter the middle path, as long as bindu is not stable, restrained by the breath, as long as [realisation of] the ultimate truth (*tattvam*), which is as natural as the sky, does not arise, then all that one says is deceitful, and false chatter. (57)

57a *pravisiati* *cett.*] _viśati γ₁ **caran** *cett.*] calan γ₂ palan γ₁ care α₁ *om.* π_ω **māruto** *cett.*] mārutam α₁ **madhya** *cett.*] mādhyā ζ₃ **mārge** α₁α₂γ₂δ₁ε₁ζ₂η₂π₂χ] mārgo γ₁π₁ mārgam δ₂ζ₃ mārgā π_ω **57b bindur** *cett.*] bandho ζ₃ bandham ζ₂ **na bhavati** *cett.*] bhavati na η₂ **dr̥dhah** *cett.*] dr̥dham α₁ε₁π₁ sthirah α₂ **vāta** α₁α₂α₃γ₂ε₁η₂π₁π₂π_ωχ] vātah γ₁δ₁δ₂ζ₃ vātam ζ₂ **prabaddhah** γ₁γ₂π₂] prabaddham α₃ prabandhaḥ ε₁ζ₃π₁ prabuddhaḥ δ₁δ₂η₂ prabodhaḥ α₁ prabodhakāḥ π_ω prakṛddhaḥ α₂ na bandhanaḥ ζ₂ prabandhāt χ **57c yāvad vyomnā** ζ₂ζ₃π₁π₂] yāvad yomnā α₁α₃ε₁ yāvad vyemnā α₂ yāvad vyomnāl γ₂δ₁δ₂η₂ yāva_mnah γ₁ yāvad byomna π_ω yāvad dhyāne χ **sahajasadr̥ṣam** *cett.*] sahajasamśam γ₁ sadṛṣasahajā ε₁ **tattvam** *cett.*] cittam ζ₃η₂π_ω **57d sarvam** *cett.*] satvam ε₁ jñānam η₂π_ωχ **yad idam** α₁α₂γ₂δ₂ζ₂ζ₃η₂π₂] tad idam δ₁χ yadi γ₁π₁ yadi tat ε₁ satatam π_ω **dambha** *cett.*] ḍam̥bha ε₁ζ₂ **pralāpah** *cett.*] pralābhah π₂

57 In χ, this verse is found at the end of the chapter.

This verse may have been composed by Svātmārāma to introduce the next two verses, which are from the *Candrāvalokana*, a dialogue between Matsyendra and Śiva. Verse 1.34, which may also be authorial like this one, has the vocative *sakhe*.

[4.57]

❖ Sources

Candrāvalokana 14

vātaprabaddhaḥ] vātaprabandhaḥ CA, ghātaprabuddhaḥ CA*v.l.*, vāyuḥ prabuddhaḥ CA*v.l.*, vāta-prabuddhaḥ CA*v.l.*
 sahajasadr̥ṣam] sadṛṣa sarasam CA
 naiva tattvam] nonmanatvam CAs
 vadati yad idam] yadi ca vadate CA

❖ Testimonia

Yogacintāmaṇi f. 22a (attrib. HP), *Upāsanāsārasaṅgraha* f. 110–111 (attrib. HP), *Hathatattvakaumudi* 2.2

prabaddhaḥ YCM] prabaddhe USS, prabandhaḥ HTK
 naiva tatvam YCM] nātmatattvam USS, naiva cittam HTK
 yad YCM USS] tad HTK

ज्ञात्वा सुषुम्णासङ्केदं कृत्वा वायुं च मध्यगम् ।
कृत्वासावैन्दवे स्थाने ग्राणरन्धे निरोधयेत् ॥ ५८ ॥

Having learnt the correct piercing of Suṣumnā, [the yogi] should make the breath go into the central channel, put it in the place of the moon and block the nostrils. (58)

58a **jñātvā** cett.] jitvā π₂ suṣु° ζ₃ **suṣumṇāsadbhedam** α₁α₂η₂χ₁ suṣumṇāsaṁbhedam
 $\epsilon_1\pi_1\pi_2\pi_\omega$ suṣumṇāṁ saśvedam̄ ζ₂ suṣumṇābhedam̄ hi γ₂δ₁δ₂ suṣu«m»nāṁmedehi γ₁ °mnāṁ-
tagatam̄ mārgam̄ ζ₃ **58b** **kṛtvā vāyum** cett.] vāyum̄ kṛtvā ζ₃ tvāpa vāyum̄ α₂ **madhyagam** cett.] madhyamah̄ π₁ **58c** **kṛtvāsāv aindave sthāne** α₁π₁] kṛtvāsāv aidavai sthā-
nair π₁ kṛtvā tām̄ aidave ttāne α₂ nītvā tāv iñdavasthāne γ₁ nītvā tāvad avasthāne γ₂ nītvā
tām̄ anavasthāne δ₁δ₂ [dh]r.. [sāv a]ṁdra.. [sthā]ne α₃ hṛtvā mamedam̄ ca sthānam̄ π₂ sthitvā sa
vaividave sthāne ε₁ sthitvā sāṁcaim̄dave sthāne ζ₂ sthitvā sadaiṁdave sthāne η₂ sthitvā sadaiva
susthāne χ samāvasthā sthito yogī ζ₃ **58d** **ghrāṇa** α₁α₂α₃ε₁ζ₂π₁π₂π₁] prāṇa γ₁γ₂δ₁δ₂ζ₃η₂
brahma χ **randhre** α₁α₂α₃γ₂η₂π₂π₁] randhram̄ γ₁δ₁δ₂ε₁ζ₂ζ₃ randhra π₁ **nirodhayet**
α₁α₃ε₁ζ₂ζ₃η₂π₁π₂π₁] nirundhayet γ₁γ₂δ₁δ₂ niyojayed α₂

[4.58]

❖ Sources

Candrāvalokana 32

sadbhedam CA] tadbhedam CA v.l.
kṛtvāsāv aindave CA] kṛtvādbaindave CA v.l.

❖ Testimonia

Upāsanāsārasaṅgraha p. 31 (attrib. *Candrāvalokana*), *Haṭhasaṅketacandrikā* f. 107v–108r (attrib. HP), *Yogakūḍalinyupaniṣat* 7cd–8ab

sadbhedam HSC] tadbhedam USS
kṛtvāsāv aindave sthāne] kṛtvāsau baindavasthāne USS, sthitvā sadaiva svasthena HSC, sthitvāsau
baindavasthāne YKU
ghrāṇarandhre USS YKU] prāṇarandhram̄ HSC

तथा च वसिष्ठः ।

इडायां पिङ्गलायां च चरतश्चन्द्रभास्करौ ।
 चन्द्रस्तामस इत्युक्तः सूर्यो राजस उच्यते ॥ ५९ ॥
 तावेव धत्तः सकलं कालं रात्रिंदिवात्मकम् ।
 भोक्त्री सुषुम्णा कालस्य गुह्यमेतदुदाहृतम् ॥ ६० ॥

And so, Vasiṣṭha [said]:

The moon and sun move in Idā and Piṅgalā. The moon is said to be of the nature of *tamas* and the sun of *rajas*. (59)

Those two bring about the entirety of time, which consists of night and day. Suṣumṇā consumes time. This secret has been taught. (60)

prescript: only included in $\alpha_1\alpha_2\alpha_3\pi_2\pi_\omega$ **tathā ca vasiṣṭhaḥ** $\alpha_1\alpha_3\pi_2]$ tathā vaśiṣṭhavacanam α_2 tatvāva || π_ω 59 om. $\varepsilon_1\zeta_2\zeta_3\eta_2\chi$ 59a **piṅgalāyām ca** $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2]$ piṅgalāyāmśca π_ω 59d **rājasa** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega]$ rājasa (end of the last available folio) γ_1 60 folio lost γ_1 60a **tāv eva ... sakalam]** sūryāś candraḥ sadā dhatte ε_1 sūryacandramasau sadā dhatte ζ_2 sūryācandramasau dhattah $\zeta_3\chi$ sūryācandramasau kṛtvā η_2 **tāv eva** $\alpha_1\alpha_2\gamma_2\delta_2\pi_1\pi_2]$ tā eva δ_1 tāmve π_ω **dhattaḥ** $\alpha_1\delta_1\delta_2\pi_1\pi_\omega]$ dattāḥ γ_2 dhanya α_2 vahataḥ π_2 **sakalam** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\pi_1\pi_6]$ sarvam π_2 60b om. η_2 **kālam** $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\chi]$ kāla $\alpha_1\alpha_2\pi_2$ kālāṁ ζ_2 om. $\eta_2\pi_\omega$ **rātrīdivātmakam** $\varepsilon_1\chi]$ rātrīdivātmakam $\alpha_1\alpha_2\gamma_2\zeta_3\pi_1\pi_2$ rātrītrinātmaṁ $\delta_1\delta_2$ rātrīṁ divākaram α_3 rātrīdivātmakam yogavit π_ω ū tridivātmakam ζ_2 60c om. η_2 **bhoktrī** $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\chi]$ bhoktī ζ_2 bhoktā π_ω bhoktrī π_2 bhoktu α_2 [bho]gī 60d om. η_2 **guhyam etad cett.]** guptam etad δ_1 sattvam etad δ_2 **udāhṛtam** cett.] udīritam α_2

[4.59]

❖ Sources

Vasiṣṭhasaṁhitā 2.28ab, 2.29ab, Yogayājñavalkya 4.32cd, 4.33cd

Cf. Matsyendrasaṁhitā 4.41cd (ab only)

इडायां पिङ्गलायां च परतश्चन्द्रभास्करौ ॥

❖ Testimonia

Hātharatanāvalī 4.36cd–37ab, Yogacintāmaṇi f. 59v (attrib. Yājñavalkya)

carataś candrabhāskarau YCM] somasūryau pratiṣṭhitau HRĀ

candras tāmasa ity uktas sūryo rājasa ucyate YCM] tāmaso rājasaś caiva savyadakṣinasamsthitaḥ HRĀ

[4.60]

❖ Sources

Vasiṣṭhasaṁhitā 2.29cd–30ab

तथा हि सौभद्रं नाम श्लोकचतुष्टयम् ।
 षट्क्रं षोडशाधारं त्रिधा लक्ष्यं गुणत्रयम् ।
 शेषं तु ग्रन्थविस्तारं त्रिकूटं परमं पदम् ॥ ६१ ॥

For as the tetrad of verses called the Saubhadra has it:

There are six cakras, sixteen supports, three focal points and three *guṇas*. Everything else is [just] the prolixity of texts. Trikūṭa is the supreme place. (61)

prescript: *om. ζ₂ζ₃η₂χ tathā hi α₁α₂α₃δ₁ε₁π₂πₜ] tathāpi hi π₁ tathā γ₂δ₂ athā hi ε₁ saubhadram nāma α₁α₂δ₁δ₂] sobhadrā nāma ε₁ saubhadranāmā γ₂ saubhadranāmaś ca ε₂ saubhadreyam nāma πₜ saubhadreyanāma π₂ saubhadreryān nāma π₁ śloka-catuṣṭayam α₁δ₁δ₂ε₁ε₂π₁π₂πₜ] ślokam eva catuṣṭayam α₂ ślokacatuṣṭayam āha γ₂ 61 folio lost γ₁ om. ζ₂ζ₃η₂χ 61a ṣaṭcakram̄ α₂γ₂δ₁δ₂ε₁ε₂π₁π₂πₜ] ṣadraktam̄ α₁ 61b tridhā laks(y)am̄ γ₂δ₁δ₂ε₁ε₂π₁] tridhā bhajyam̄ α₁α₂ tridhāksa ca π₁ trilakṣyam̄ ca π₂ 61c śeṣam̄ tu α₁α₂ε₂π₁π₂πₜ] śeṣas̄ tu γ₂δ₁δ₂ śeṣam̄ tat ε₁ grantha cett.] granthi ε₁π₂ vistāram̄ α₁ε₁ε₂π₁π₂πₜ] vistāra α₂ vistāras̄ γ₂δ₁δ₂ 61d trikūṭam̄ α₁α₂γ₂δ₁ε₁ε₂π₁π₂] trikoṭi π₂ trirūpam̄ δ₂*

prescript: ε₁ε₂ have this set of verses as 3.93*7ff. in a different order. Their readings are reported in the apparatus here.

dhattah sakalam̄ kālam̄ YY] sakalam̄ dhattah kālam̄ VS
 rātrim̄ VS] rātri YY

❖ Testimonia

Yogacintāmanī f. 59v (attrib. Yājñavalkya), *Hathasaṅketacandrikā* f. 95v (attrib. HP)

rātrim̄ YCM] rātri HSC
 guhyam̄ etad udāhṛtam̄ YCM] guhyate tad udīritam̄ HSC

❖ Commentary

The variant readings of *pāda* a which name the sun and moon are likely to have arisen due to the absence of the preceding verse in ε, ζ, and η.

[4.61]

❖ Testimonia

Cf. 6-chapter *Vivekamārtanda* 6.3

षट्क्रं षोडशाधारं त्रिलक्ष्यं व्योमपञ्चकम् ।
 स्वदेहे ये न जानन्ति कथं सिद्ध्यन्ति योगिनः ॥

❖ Commentary

The three components of the yogic body listed here are found together in other texts, the earliest being *Netratantra* 7.1ab (*ṛtucakram̄ svarādhāram̄ trilakṣyam̄ vyomapañcakam̄*). However, we are yet to find a source for this list that includes the three *guṇas*.

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता ।
सा शक्तिश्वालिता येन स मुक्तो नात्र संशयः ॥ ६२ ॥

Kuṇḍalinī is taught to have a curved shape like a snake. She is Śakti. [The yogi] who has made her move is undoubtedly liberated. (62)

यदा कूटं त्रिकूटस्थं चित्तं चित्रं निरन्तरम् ।
कुण्डल्यास्तु प्रयोगेण स मुक्तो नात्र संशयः ॥ ६३ ॥

When the *kūṭa* is situated at Trikūṭa [then] the mind is wonderful and uninterrupted. By means of Kuṇḍalinī, [the yogi] is undoubtedly liberated. (63)

62 folio lost γ₁ om. γ₂ζ₂ζ₃η₂π₂χ **62c** cālitā α₁α₂ε₁ε₂π_ω] calitā π₁ cāri.. α₃ kilitā δ₁ kelitā δ₂
62d mukto δ₁δ₂ε₁ε₂] yogī α₁α₂π₁π_ω **63** folio lost γ₁ om. γ₂δ₁δ₂ζ₂ζ₃η₂χ found after 3.93*⁷
ε₁ε₂ **63a** yadā cett.] yathā ε₂ **kuṭam** tri° cett.] kūṭasti π₂ **63b** citram α₁] cittam α₂ tatra
π₁π₂π_ω yatra ε₁ε₂ **nirantaram** cett.] nirajñanaṃ ε₁ε₂ **63c** kuṇḍalyās tu cett.] kuṇḍalyāpta
ε₁ kuṇḍalinyāḥ ε₂ **prayogena** (^na^x α₁) α₁α₂ε₁ε₂π₁π_ω] prabodhena π₂

[4.62]

❖ Testimonia

Yogacintāmanī f. 79r (attrib. *Hṛdayoga*), *Upāsanāsārasaṅgraha* f. 51 (attrib. *yogaśāstra*)

[4.63]

❖ Testimonia

Upāsanāsārasaṅgraha f. 51 (attrib. *yogaśāstra*)

citram] cittam USS

❖ Commentary

We are unsure of the meaning of *kūṭa* here. As suggested to us by Sven Sellmer, it may mean the tip of the tongue which in, for example *Khecarīvidyā* 1.65–67 and 3.16–17, is to be placed at *trikūṭa* as part of the practice of *khecarīmudrā*.

द्वासप्तिसहस्राणि नाडीद्वाराणि पञ्चे ।
सुषुम्ना शाम्भवी शक्तिः शेषास्त्वेव निरर्थकाः ॥ ६४ ॥

There are seventy-two thousand openings of the channels in the cage [that is the body]. Suṣumnā is the Śāmbhavī Śakti while the other [channels] are pointless. (64)

वायुः परिचितो यत्नादग्निना सह कुण्डलीम् ।
बोधयित्वा सुषुम्नायां प्रविशेदनिरोधतः ॥ ६५ ॥

The breath, having been carefully accumulated, together with fire awakens Kuṇḍalinī and enters Suṣumnā without obstruction. (65)

64 folio lost γ₁ **64a** dvāsaptatisahasrāṇi α₁α₂γ₂δ₁δ₂π₁π₂π_ωχ] dvisaptati° α₃ε₁ε₂ζ₂ζ₃ om.
 γ₂ **64b** nāḍidvārāṇi (nāḍi° α₂π₁) α₁α₂α₃γ₂ε₂ζ₃π₁π₂π_ωχ] nāḍidvāre ca ζ₂ nāḍinām deha δ₂
 nāḍināmdeda δ₁ datvā kārāpi γ₂ **pañjare** cett.] pamkaje α₁ mamjari α₃ **64d** śeṣās tv
 eva α₁δ₂ε₁ε₂ζ₂π₁π₂π_ωχ] śeṣās tv evam γ₂ śeṣāsvemam α₂ śeṣāś caiva γ₂δ₁ζ₃ **nirarthakāḥ**
 cett.] nivarttakāḥ ζ₂ **65** folio lost γ₁ om. δ₂ **65a** paricito α₁α₂ε₁ε₂ζ₃η₂π₂χ] paricpta π_ω
 sa parito γ₂ samparito δ₁ parivṛtto π₁ **yatnād** α₁γ₂δ₁ε₁ζ₂ζ₃π₁π₂] yasmād α₂η₂χ nādād π_ω
65b agninaḥ δ₁ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] ṛgvinā γ₂ yaṣṭinā α₁ yadasthā α₂ **kunḍalīm** ε₁χ] kuṇḍali
 α₁α₂γ₂δ₁ζ₂ζ₃η₂π₁π₂π_ω **65c** om. γ₂ **65d** om. γ₂ **praviśed** cett.] praveśad π_ω om. γ₂
 anirodhataḥ α₃ε₁ζ₃π₁π₂π_ωχ] avirodhataḥ α₁α₂γ₂δ₁ atirodhataḥ ζ₂ om. γ₂

[4.64]

❖ Testimonia

Upāsanāsārasaṅgraḥ f. 111 (attrib. HP), Haṭhasaṅketacandrikā f. 108r (attrib. HP), Yogaśikho-paniṣat 6.17cd–18ab

dvāsaptatisahasrāṇi nāḍidvārāṇi USS YŚU] sūryācandramasau kṛtvā viditvā kara HSC
 eva USS HSC] anye YŚU

❖ Commentary

The compound *nāḍidvāra* is not found elsewhere (other than as *nāḍidvāreṇa*) and its meaning here is unclear. Brahmananda understands *dvārāṇi* to refer to routes by which breath enters the body (*dvārāṇi vāyupraveśamārgāḥ*) and we have translated *nāḍidvārāṇi* accordingly.

[4.65]

❖ Sources

Dattātreya-yogaśāstra 108

❖ Testimonia

Haṭhasaṅketacandrikā ff. 197v–180r (attrib. HSC), Śāringadharapaddhati 4399

yatnād] yasmād HSC ŠP

सुषुम्नावाहिनि प्राणे सिध्यत्येव मनोन्मनी ।
अन्यथा विविधाभ्यासाः प्रयासायैव योगिनाम् ॥ ६६ ॥

When the breath is flowing in Suṣumṇā, the transmortal state is attained. Otherwise [i.e. if the breath is not flowing in Suṣumṇā], the various practices [of yoga] lead to nothing but exertion for yogis.
(66)

पवनो बध्यते येन मनस्तेनैव बध्यते ।
मनश्च बध्यते येन पवनस्तेन बध्यते ॥ ६७ ॥

The mind is bound by the very same thing that binds the breath and the breath is bound by that which binds the mind. (67)

66 folio lost γ₁ **66a** *om.* η₂ **vāhini** α₃γ₂δ₂ε₁π₂π_ωχ] vāhinī α₁α₂ζ₂ζ₃π₁ hini δ₁ **66b** *om.* η₂ **siddhyaty eva** α₃γ₂δ₁δ₂ε₁ζ₃π₂π_ωχ] siddhyety eva α₁ siddhaty eva ζ₂π₁ siddhity eva α₂ **66c** **any-**athā **vividhā** α₁α₂α₃γ₂π₁π₂π_ω] anye ye vividhā δ₁δ₂ anyathā tv itare ζ₂ζ₃ anyathā tv itarā χ atha cittāntare η₂ prāṇe suṣumṇāṁ sam̄^o ε₁ **bhyāsah** α₁δ₂π₂χ] bhyāsā α₂γ₂δ₁π_ω bhyāsāt α₂ζ₂π₁ bhyāsa ζ₃η₂ ḡrāpte ε₁ **66d** **prayāsāyaiva** α₁α₂γ₂ε₁π₁π₂π_ωχ] prayāsāyai δ₂ prāyāsās caiva δ₁ prayāsā eva ζ₃ prayāsā eka ζ₂ pratyāsā jīva η₂ **yoginām cett.**] yoginā α₂η₂π_ω yoginī ζ₂ **67** folio lost γ₁ **67a** **yena cett.**] deva α₂ **67b** **manas tenaiva badhyate cett.**] tenaiva badhyate manah η₂ **67c** *om.* α₂γ₂η₂ **manas ca** α₁ε₁ζ₂ζ₃π₁π_ωχ] manas tu δ₁δ₂ manas tad π₂ **67d** *om.* α₂γ₂η₂ **pavanas tena cett.**] pavanamana π_ω

[4.66]

❖ Testimonia

Upāsanāsārasaṅgraha p. 108 (attrib. HP), *Hṛthasaṅketacandrikā* f. 113v

vāhini HSC] vāhinī USS
manonmanī HSC] manonmani USS
anyathā USS] anye ye HSC
prayāsāyaiva USS] prayāsā eva HSC

[4.67]

❖ Testimonia

Hṛthasaṅketacandrikā f. 67r (attrib. HP)

❖ Commentary

Brahmānanda understands *yena* here to refer to the yogi. We have taken it to refer to a practice.

हेतुद्वयं तु चित्तस्य वासना च समीरणः ।
तयोर्विनष्ट एकस्मिन्द्रुतं द्वावपि नश्यतः ॥ ६८ ॥

The mind has two impulses: past impressions (*vāsanā*) and the breath. When one of those two disappears, both soon disappear.
(68)

68 folio lost γ_1 found after 4.70 δ_1 **68a** *hetu* *cett.*] heta α_2 eta α_3 **dvayam** tu $\alpha_1\alpha_3\delta_2\eta_2\chi$] dvayam hi $\gamma_2\varepsilon_1\pi_1\pi_\omega$ dvayam ca $\delta_1\pi_2$ dvayasya $\zeta_2\zeta_3$ dvāv api α_2 **cittasya** *cett.*] manaso $\gamma_2\delta_1\delta_2$
68c *vinaṣṭa ekasmin* *cett.*] vinaṣṭa etasmin ε_1 vinaṣṭas tv ekaś ca hy π_2 **68d** *drutam dvāv*
api naśyataḥ (druttam) α_1] dhṛtam dvāv api naśyataḥ α_3 dṛtam vāvati naśyataḥ α_2 nṛtam dvāv
api naśyati ε_1 tau dvāv api vinaśyataḥ $\zeta_2\zeta_3\pi_1\pi_\omega\chi$ ubhāv api vinaśyataḥ $\gamma_2\delta_2\eta_2\pi_2$ svabhāvo pi
vinaśyataḥ δ_1

[4.68]

❖ Sources

Gorakṣātaka 9

tu] ca GŚ
drutam dvāv api GŚ (*em.*)] dhṛtam dvāv api GŚ *v.l.*, tasmai dvāv api GŚ *v.l.*, tad dvāv api vi^o GŚ *v.l.*

Cf. *Mokṣopāya* 5.92.48

द्वे वीजे राम चित्तस्य प्राणस्पन्दनवासने ।
एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः ॥

❖ Testimonia

Yogakuṇḍalinīyupaniṣat 1

tu] hi YKU
ekasmin drutam dvāv api naśyataḥ] ekasmiṁś tad dvāv api vinaśyataḥ YKU

❖ Commentary

The emendation of *drutam* in the last verse quarter has been made to restore the faulty readings of the α manuscripts (i.e. *druttam*, *dhṛtam*, *dṛtam*), which are similar to an incorrect reading in an important witness of the source text, the *Gorakṣātaka* (T, *dhṛtam*). The emendation to *drutam* is based on the parallel verse in the *Mokṣopāya* and its related recensions, which have *kṣipram* instead.

मनो यत्र विलीयेत पवनस्तत्र लीयते ।
पवनो लीयते यत्र मनस्तत्रैव लीयते ॥ ६९ ॥

The breath dissolves where the mind dissolves; the mind dissolves exactly where the breath dissolves. (69)

दुर्घास्वृवत्संमिलितौ सदैव
तुल्यक्रियौ मानसमारुतौ हि ।
यावन्मनस्तत्र मरुत्प्रवृत्ति-
र्यावन्मरुच्चापि मनःप्रवृत्तिः ॥ ७० ॥

Like water mixed with milk, mind and breath are always joined, behaving in the same way. As long as there is mind the breath is active, and as long as there is breath the mind is active. (70)

69 folio lost γ₁ found after 4.70 together with the previous verse δ₁ **69a** om. η₂ **viliyeta** cett.] viliyate π_ω **69b** om. η₂ **pavanas** cett.] mārutas ε₁ζ₂ζ₃ post **liyate** add. ekatra[m]íśritau ζ₃ **69c** om. α₂ζ₂ζ₃ **pavano liyate yatra** α₁γ₂π₂χ] pavano yatra liyeta δ₁δ₂ pavano yatra liyate π₁π_ω māruto yatra liyeta ε₁ yatraiva liyate vāyur η₂ **69d** om. α₂ζ₂ζ₃ **tatraiva liyate** α₁δ₁δ₂ε₁η₂π₁π₂π_ω] tatra viliyate γ₂χ **70** folio lost γ₁ **70a sadaiva** α₁α₂ε₁ζ₂ζ₃π₁π₂π_ω] sadeva α₃ tathaiva γ₂δ₁δ₂ ubhau tau η₂χ **70b mānasamārūtau** cett.] mārutamānasau ε₁π₁π₂ illeg. π_ω **hi** α₁α₃ε₁ζ₂ζ₃η₂π₁χ] ca α₂γ₂δ₁δ₂π₂ illeg. π_ω **70c yāvan manas** cett.] yato marut η₂χ **tatra** cett.] caiva α₂ **marut** cett.] manah η₂χ _ sat π₂ **pravṛttir** cett.] pravṛtta π₂ pravṛddhitti ζ₂ **70d** om. ζ₂ζ₃ **yāvan** α₁α₂α₃γ₂δ₁δ₂ε₁π₁π₂π_ω] yato η₂χ **maruc cāpi** α₁α₂γ₂δ₁δ₂ε₁π₁π₂] marut tatra π_ω manas tatra η₂χ **manah** α₁γ₂δ₂ε₁π₂π_ω] mana α₁^{ac}α₂δ₁π₁ marut η₂χ **pravṛttih** α₁γ₂δ₁δ₂ε₁π₁π_ωχ] pravṛttah π₂ pravṛttato α₂ nivṛttih η₂

[4.69]

❖ Testimonia

Hṝtharatnāvalī 4.29 (ab only)

[4.70]

❖ Sources

Amanaska 2.27

sadaiva A] tathaiva Av.l., sad eva Av.l.
hi] ca A

❖ Testimonia

Yogacintāmaṇi f. 19r (attrib. *Rājayoga*), *Hṝthatattvakaumudī* 2.5

hi] ca YCM HTK
yāvan maruc cāpi manahpravṛttih] yāvan marut tatra manahpravṛttih YCM, tatraikanāśad aparasya nāśah HTK

तत्रैकनाशादपरस्य नाश
एकप्रवृत्तेरपरप्रवृत्तिः ।
अध्वस्तयोर्थेन्द्रियवर्गबुद्धि-
र्विध्वस्तयोर्माक्षपदस्य सिद्धिः ॥ ७१ ॥

As a result of one of those two disappearing the other disappears and as a result of one being active the other is active. And when neither has disappeared there is perception through all the sense faculties. When both have disappeared the state of liberation is attained. (71)

71 folio lost γ₁ ab and cd are transposed δ₁ **71a tatraika** *cett.*] tatra α₁^{ac} atraika ζ₂ζ₃ ekasya η₂ nāśa(h) α₁α₂γ₂δ₂ζ₂ζ₃η₂π₂χ] nāśo π_ω nāśe π₁ nāśam δ₁ **71b ekapravṛtter** α₁α₂γ₂ζ₂π₁χ] ekapravṛtte π₂ ekapravṛttāv δ₁δ₂ε₁ζ₃ e..... π_ω tatraikavṛtter η₂ **aparapravṛttiḥ** *cett.*] ca parapravṛttiḥ π₂ aparasya vṛttih η₂ itarapravṛttiḥ ε₁ ttih π_ω post **pravṛttiḥ** *add.* ekasya nāśād aparasya nāśah (alternative reading for pāda a) ζ₃ **71c adhvastayoś** α₁π₁χ] adhastayoś η₂π₂ adhvastayor δ₂ζ₃ adhyastayor γ₂ adhastayor δ₁ adhvaścayoś ε₁ addhastayoś ζ₂ atastayoś π_ω adhastasar α₂ **cendriya** α₁α₂α₃ε₁ζ₂η₂π₁π₂π_ωχ] indriya γ₂δ₁δ₂ζ₃ **buddhir** α₁α₃] vudhir π_ω vrddhir γ₂δ₂ vṛttih δ₁ε₁ζ₂ζ₃η₂χ bamdhīr π₁ śuddhir α₂π₂ **71d vidhvastayor** α₁α₃δ₁δ₂ζ₃π₁π₂π_ω] adhastayor α₂ vivṛddhayor γ₂ nidhvastayo ε₁ addhvastayor ζ₂ vijñātaylor η₂ pradhvastayor χ **mokṣapadasya** *cett.*] pradasya γ₂

❖ Commentary

Complementing his understanding of the previous verse, Brahmānanda (and η₂) has *yato ... tatra* in 4.70cd, taking it to mean *yatra ... tatra* and to be referring to cakras.

[4.71]

❖ Sources

Amanaska 2.28

buddhir A] vṛttir Av.l., vrddhir Av.l., vidhi Av.l., viddhir Av.l.

❖ Testimonia

Yogacintāmaṇi f. 19r (attrib. *Rājayoga*), *Hṝthatattvakaumudī* 2.6

adhvastayoś cendriyavargabuddhir] adhvastayoh svendriyavargavṛddhir YCM, adhvastayor indriyavargavṛttir HTK

वायुमार्गं त्वसंचारे सकलां लभते महीम् ।
तथाष्टगुणमैश्वर्यं सत्यं सत्यं वरानने ॥ ७२ ॥

When there is no movement in the path of the wind, [the yogi] obtains the whole earth and the eight lordly powers. True, true is this, O beautiful one. (72)

72 folio lost γ_1 om. χ **72a** **vāyu** *cett.*] vāyur $\delta_1\zeta_3$ **mārge tv asamcāre** ε_1] mārge py asamcāre ζ_3 mārge tha samcāre ζ_2 mārge ca samcāre η_2 mārgena samcāre $\alpha_1\alpha_2\alpha_3\gamma_2\pi_1\pi_2\pi_\omega$ mārgena samcāri $\delta_1\delta_2$ **72b** **sakalām** $\alpha_1\gamma_2\delta_1\delta_2\pi_\omega$] sakalā α_3 sakalam $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_2$ sa phalam η_2 samkalpāt π_1 **lab-hate** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_3\eta_2\pi_1$] labhyate $\zeta_2\pi_2$ bhramate $\gamma_2\delta_1\delta_2$ carate π_ω **mahīm** $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\pi_1$] mahī $\pi_2\pi_\omega$ mahih α_2 mahah $\zeta_2\zeta_3$ mahān η_2 **72c** **tathāṣṭa** (tathā«ṣṭa» α_1) $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1$] aşṭadhā π_1 athāṣṭa $\pi_2\pi_\omega$ tatoṣṭa $\zeta_2\zeta_3\eta_2$ na tathā γ_2 **72d** **satyam̄ satyam̄ varānane** $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega$] satyam ity āha śamkaraḥ $\varepsilon_1\zeta_2\zeta_3\eta_2$ labhate sakalān varān α_2

[4.72]

❖ Sources

Jñānasāra 3.6

vāyumārge tv asamcāre] vāyuvegena deveśi JS
labhate] bhramate JS
tathāṣṭagunam] aşṭadhāguṇam JS
varānane] na cānyathā JS

❖ Testimonia

Hathasaṅketacandrikā f. 117r (attrib. HP)

tv] py HSC
labhate] bhramate HSC
satyam satyam varānane] ity āha bhagavān śivah HSC

❖ Commentary

As it is found in its source text, the *Jñānasāra*, this verse says that the yogi flies around the world with the speed of the wind (*vāyuvegena*). We have understood Svātmārāma to have edited the verse to reflect the subject of the previous two verses in which the breath is to be stopped.

तथा विश्वरूपाचार्यः ।

यदा संक्षीयते प्राणो मानसं च विलीयते ।
तदा समरसत्वं यत्समाधिः सोऽभिधीयते ॥ ७३ ॥

Thus, Viśvarūpācārya [said]:

When the breath is destroyed and the mind dissolves, all experience is the same (*samarasatva*). That is called *saṃādhi*. (73)

prescript: *om. ε₁ζ₂ζ₃η₂π₂χ tathā α₁π₁π₂]* **tathā** *α₂ tathāha α₃ om. γ₂δ₁δ₂* **73** *folio lost γ₁ om. ζ₂ζ₃η₂π₂* **73a** **yadā samkṣiyate** *α₁α₂α₃δ₁δ₂π₂χ]* **yadā sa kṣiyate γ₂π₁ om. ε₁** **73b** **ca viliyate** *α₁α₂α₃ε₁π₁π₂]* **ca praliyate γ₂χ** *praviliyate δ₁ sampraliyate δ₂* **73c** **tadā cett.** *tayoh ε₁ samarasatvam cett.] samarasakaṭvam unm. α₂ yat α₁α₂γ₂δ₂ε₁π₂]* **yah α₃δ₁ ca π₁χ** **73d** **saṃādhiḥ so'bhidhīyate** *α₁α₃γ₂δ₁ε₁π₂]* **saṃādhi** *sau bhidhiyate π₁ saṃādhiḥ sābhidhīyate δ₂ saṃādhir abhidhiyate χ saṃādhiś ca viliyate α₂*

[4.73]

❖ Sources

Vivekamārtanda 163

yat] ca VM

❖ Testimonia

Yuktabhavadeva 11.30 (attrib. Gorakṣanātha), *Hathasaṅketacandrikā* f. 117v (attrib. Viśvarūpācārya)

mānasam ca YBhD HSC] *mānaseva HSC v.l.*
viliyate] *praliyate YBhD HSC*
tadā YBhD v.l. HSC] *yadā YBhD*
yat HSC] *ca YBhD*
so'bhidhiyate HSC] *procyclate tadā YBhD*

❖ Commentary

The six-chapter *Vivekamārtanda* is attributed to Viśvarūpa, which perhaps explains the attribution of this verse to him.

मनःस्थैर्यं स्थिरो वायुस्ततो बिन्दुः स्थिरो भवेत् ।
बिन्दुस्थैर्योदयात्पुत्र पिण्डस्थैर्यं प्रजायते ॥ ७४ ॥

When the mind is still, the breath is still, from which semen becomes still. As a result of semen becoming still, my son, the body becomes still. (74)

74 folio lost γ₁ om. π_ω **74a** **manah** α^{pc}γ₂δ₁δ₂π₂χ] mana α^{ac}α₂α₃ε₁ζ₂ζ₃η₂π₁ **sthairye**
α₁α₂γ₂ε₁ζ₂η₂π₁π₂χ] sthairyā α₃δ₁ sthairyāt δ₂ sthairyāḥ ζ₃ **sthiro** cett.] sthito α₃ε₁ζ₃
74b **binduh** α^{pc}α₃γ₂δ₂ζ₃χ] bindu α^{ac}α₂δ₁ε₁ζ₂η₂π₁π₂ **sthiro bhavet** cett.] tato layah α₃
74c **bindu** cett.] binduh γ₂ **sthairyodayāt** α₁δ₂π₁π₂] sthairyoyadāt ε₁ sthairyodayā α₃ζ₂
sthairyē dayā ζ₃ sthairyād dayā η₂ sthairyād athā γ₂ sthairyād yathā δ₁ sthairyāt sadā χ sthairyō
sthiro α₂ **putra** α₁π₁] mūtra π₂ tatra α₃ panna γ₂ samyak ε₁ε₂ satyam δ₂ζ₂ζ₃ satvam η₂χ vāyu
α₂ lac. δ₁

[4.74]

❖ Testimonia

Yogacintāmani f. 19v (attrib. HP)

sthairyodayāt putra] sthairyād athāpannam YCM

❖ Commentary

The vocative *putra* in *pāda* c suggests that this verse is from a source text that we are yet to identify.

दृष्टिः स्थिरा यस्य विनैव दृश्या-
 द्रायुः स्थिरो यस्य विना प्रयत्नात् ।
 चित्तं स्थिरं यस्य विनावलम्बा-
 त्स एव योगी स गुरुः स सेव्यः ॥ ७५ ॥

Only he whose gaze is steady without a visible object, whose breath is steady without effort [and] whose mind is steady without a support is a yogi, is a guru, is to be served. (75)

75 folio lost γ_1 om. $\zeta_2\chi$ **75a** *vinaiva* *cett.*] $\text{vināpi} \gamma_2\delta_1\delta_2$ **drśyād** $\alpha_1\alpha_3\zeta_3\pi_1\pi_2\pi_\omega$] drśyam
 $\gamma_2\delta_1\delta_2\epsilon_1\eta_2$ $\text{drśyavān} \alpha_2$ **75b** *vinā prayatnāt* *cett.*] $\text{vināpi} \text{yatnam} \gamma_2$ **75c** *vināvalambat*
 $\alpha_1^{\text{pc}}\alpha_3\epsilon_1\zeta_3\pi_2\pi_\omega$] $\text{vināvalambanāt} \alpha_1^{\text{ac}}$ $\text{vināvalambanam} \alpha_2\delta_1\delta_2$ $\text{vināvalam̐nam} \eta_2$ $\text{vinā vilambat} \pi_1$
 $\text{vinā prayatnāt} \gamma_2$ **75d** *sa guruḥ* *cett.*] $\text{sadguruḥ} \eta_2$ **sa sevyah** *cett.*] $\text{sa śiṣyaḥ} \gamma_2\delta_1$

[4.75]

❖ Sources

Amanaska 2.44

Cf. *Kulārṇavatantra* 13.70

दृश्यं विना स्थिरा दृष्टिमनश्चालम्बनं विना ।
 विनायासं स्थिरो वायुयस्य स्यात्स गुरुः प्रिये ॥

❖ Testimonia

Hatharatnāvalī 4.25, *Yogacintāmaṇi* f. 48r (attrib. *Rājayoga*), *Haṭhasaṅketacandrikā* f. 3v (attrib. HP)

drśyād HSC] laksyāt HRĀ, drśyam YCM
 prayatnāt HRĀ HSC] prayatnam YCM
 lambat HRĀ] lambam YCM HSC
 eva yogī HRĀ YCM] rājayogī HSC
 sa sevyah HRĀ HSC] samsevyah YCM

प्रवेशे निर्गमे वामे दक्षिणे चोर्ध्वमध्यधः ।
न यस्य वायुर्वहति स मुक्तो नात्र संशयः ॥ ७६ ॥

[The yogi] whose breath does not move in, out, left, right, up or down is liberated. In this there is no doubt. (76)

सर्वे हठलयोपाया राजयोगस्य सिद्धये ।
राजयोगसमारूढः पुरुषः कालवच्चकः ॥ ७७ ॥

All the methods of Haṭha and Laya are for mastering Rājayoga. The man who has ascended to Rājayoga cheats death. (77)

76 folio lost γ₁ om. ζ₂χ 76a **vāme** cett.] vāma α₃ vāpi π₁ cāpi ζ₃ 76b **cordhvam apy adhaḥ** α₁α₂α₃ε₁π₁] cordhvage'py adhaḥ π₂ cordhvamadhyagah γ₂δ₁δ₂ cordhvamadhyataḥ ζ₃η₂ tanirod-hataḥ π_ω 76c **na yasya** cett.] layasya π₂ **vāyur vahati** cett.] vahate vāyu π_ω 77 folio lost γ₁ 77a **haṭhalayopāyā** α₁α₂ζ₃η₂π_{1b}π₂π_ωχ] layahaṭhopāyā ε₁ haṭhalayoyāgā ζ₂ haṭhalayābhyaśā δ₁ layahaṭhabhyaśā γ₂δ₂ haṭhalayā bhāvyā π_{1a} 77b **rājayogasya siddhaye** α₁α₂γ₂δ₁δ₂π_{1b}π_{2b}χ] rājayogāya kevalam ε₁ζ₂ζ₃η₂ rājayogapadāvadhi π_{1a} °padāvadhiḥ π_{2a} °padāvadhiṃ π_{ωa} °phalā-vadhi π_{ωb} 77c **rājayoga** cett.] rājayogam α₃ rājayoge δ₂ rājayo (then lost) γ₂ **saṁārūḍhaḥ** cett.] padam̄ prāpya π_{1a}π_{2a}π_{ωa} padaprāptah α₂ 77d **puruṣaḥ kālavañcakah** cett.] jāyate'sau nirañjanah π_{1a}π_{2a} jāyate so nirañjana π_{ωa}

77 This verse appears twice in π₁π₂π_ω. The first instance (a) is as equivalent of X4.116, and the second (b) is as the semi-final verse of this chapter (4.77 in the α recension). Cf. Introduction, p. ???. • After this verse, δ₁δ₃ (not δ₂) have two additional verses:

इडा भगवती गङ्गा पिङ्गला यमुना नदी । विज्ञेया तद्वयोर्मये सुषुम्ना च (δ₁; तु δ₃) सरस्वती ॥ (cf. 3.94*1)
त्रिवणीसंगमो यत्र तीर्थराजः स उच्यते । तत्र स्नानं प्रकुर्वात (δ₁; तस्मिस्तीर्थवरे स्नात्वा δ₃) सर्वपापैः प्रमुच्यते ॥

[4.76]

❖ Sources

Gorakṣaśataka 8

vahati] vrajati GS

[4.77]

❖ Testimonia

Yogacintāmaṇi f. 8r (attrib. HP), *Haṭhatattvakaumudī* 55.34 (attrib. HP)

haṭhalayopāyā HTK] haṭhalayābhyaśād YCM
rājayoga HTK] rājayogam YCM

इति तु सकलयोगशास्त्रसिन्धोः
परिमथितादवकृष्टसारभूतम् ।
अनुभवत हठामृतं यमीन्द्रा
यदि भवतामजरामरत्ववाञ्छा ॥ ७८ ॥

O ascetic lords, experience this nectar of Haṭha, the essence extracted from the ocean of all yoga scriptures after it has been churned, if you wish not to grow old and die. (78)

इति श्रीख्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां चतुर्थोपदेशः ॥ ४ ॥

Thus ends the fourth chapter in the *Hathapradīpikā* composed by the glorious lord among yogis Svātmārāma.

78 folio lost γ₁γ₂ om. ζ₂ζ₃η₂χ 78a **tu** δ₁δ₂π₁π₂π_ω] «tu» α₁ om. α₂ε₁ śrī α₃ **sakalayoga** cett.] sakalasuyoga ε₁ **sindhoḥ** α₁^{pc}δ₂π₂] sindhauḥ α₂ sindhau δ₁ siddhoh ε₁ siddheḥ π₁ sid-dhāḥ α₁^{ac} siddhyaiḥ π_ω om. α₃ 78b **parimathitād** α₁α₂δ₁δ₂ε₁π₁π₂] paripāthitā π_ω mathitā pari α₃ **avakṛṣṭa** α₁^{ac}α₂δ₁δ₂ε₁] avakṛṣṭya α₁^{pc}π₂ avakṛṣṇa π₁ krṣṭa π_ω sāra α₃ **sāra** α₁α₂α₃δ₂ε₁π₂π_ω] sārā π₁ sarva δ₁ 78c **anubhavata** α₁α₃δ₁δ₂π_ω] anubhavatu π₂ anubhavān α₂ anubhava ε₁π₁ **yamīndrā** α₁α₃δ₃π_ω] yatindrā δ₁ε₁π₁ yogīdrā α₂ mayedam π₂ ya (text stopps here) δ₂ 78d **ajarāmaratvavāñchā** α₁α₂δ₁δ₃π₁] °vāñchāḥ π₂ °vāñcchāṁ α₃ ajarāmṛtatvatvāñchā ε₁ ajarājaram tvāñ vā π_ω **colophon:** folio lost γ₁γ₂δ₂ om. ζ₂ śrī α₁α₂δ₃ζ₃η₂π_ωχ] om. α₃δ₁ε₁π₁π₂ post śrī add. sadguru α₁ madguru α₂ sahajānandasamāntānacintāmanīnā ε₁ζ₃χ **svātmārāmayogīndra** α₂π₂π_ω] svātmārāmayogendra α₁ svātmārāmayogindra χ svātmārāmayogīndrena ζ₃ ātmārāmayogīndra α₃η₂ °yo° (sic!) π₁ om. δ₁δ₃ε₁ **viracitāyām** cett.] pravaracitāyām α₁ om. δ₁π₁ ante **caturtho** add. nādopāsanām nāma ζ₃ samādhilakṣaṇām nāma χ siddhāntamuktāvalī nāma π_ω **caturthopadeśah** α₁α₂α₃ε₁ζ₃π₁π₂π_ωχ] caturtha upadeśah δ₁ caturtho{{dhyā}}yam upadeśah δ₃ caturthodhyāyah η₂

[4.78]

❖ Testimonia

Hathasanketacandrikā f. 145v