

Chapter 4 (expanded version)

नमः शिवाय गुरवे नादबिन्दुकलात्मने ।
निरञ्जनपदं याति नित्यं यत्रपरायणः ॥ १ ॥

Homage to the guru, Śiva, who consists of *nāda*, *bindu* and *kalā*. [The yogi] who is constantly devoted to him attains the pure state.

(1)

1 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **1a namah** cett.] om namah $\gamma_1\delta_2\pi_\omega$ **1b kalātmane** $\gamma_1\gamma_2\delta_1\delta_2\epsilon_2\eta_2\pi_2\chi]$ layātmane $\epsilon_1\zeta_2\zeta_3\pi_1\pi_\omega$ **1c nirañjanapadam** cett.] nirañjanam padam π_ω om.
yāti $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\eta_2\chi]$ yānti $\epsilon_2\zeta_2\pi_1\pi_2\pi_\omega$ **1d nityam** $\gamma_2\delta_1\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$ aharniśam γ_1 yato η_2 yatra δ_2 **yatra** $\delta_1\epsilon_1\epsilon_2\zeta_3\pi_1\pi_\omega\chi]$ yatna $\gamma_1\gamma_2\zeta_2$ ca yat π_2 yogī η_2 nityam δ_2 **parāyanāḥ** $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2\pi_\omega\chi]$ parāyanāḥ $\epsilon_1\epsilon_2\zeta_2\pi_1\pi_2$

* The text and apparatus of the black-printed verses are identical to those of the older version. The grey-scaled verses are usually only found in manuscript groups ε, ζ, η, π, and χ. Notes about the omission or inclusion of these verses are only provided when there is a deviation from this pattern.

[X4.1]

❖ Testimonia

Hamsavilāsa 14 (p. 47)

nityam yatra] yatra yogī HV

❖ Commentary

Verses 4.0*1–4.0*14 are omitted by the α group and are likely not to be original. The first additional verse resembles a *māngala* verse that one might expect to see at the beginning of a text. The second is a verse from the *Gorakṣaśataka* that introduces the topic of *samādhi*. Some manuscripts of the ε, ζ, η and π groups have the two verses on the synonyms of *rājayoga* here (on their position in the α group and other manuscripts, see the note to 4.32). The rest of the additional verses (4.0*3–4.0*14) are a motley collection on *samādhi*, *rājayoga*, the importance of the guru, dissolving the breath, *sūsumnā*, etc. In contrast to this, the α group begins with a cohesive discussion on absorption (4.1–3) that transitions to the gaze (4.4) and a brief discussion of *śāmbhavī* and *khecarī mudrās* (4.5–4.8). The main topic of the chapter, which is meditating on the internal sound (*nādānusandhāna*), begins at 4.12 in the α group (whereas in other groups it begins after fifty or so verses). The emphasis on *nādānusandhāna* in the fourth chapter of the α group is consistent with the statement in verse 1.56 that *nādānusandhāna* is the fourth component of *Hathayoga*.

It's likely that the term *nirañjanapada* was understood here as *samādhi* because *nirañjana* is included in a list of synonyms of *samādhi* later in this chapter (4.32 = X4.3).

The triad *nāda*, *bindu* and *kalā* occurs in earlier works, in particular Śaiva Tantras, where

अथेदानीं प्रवक्ष्यामि समाधिक्रमसुत्तमम् ।
मृत्युन्मं तु सुखोपायं ब्रह्मानन्दकरं परम् ॥ २ ॥

So now I will teach the best way to *samādhi*. It destroys death, has an easy method and brings about the bliss of Brahman. (2)

2 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **2a** *athedānīm* *cett.*] athodānī π_ω athekṣanīm γ_1 **2b** °**m** *uttamam* $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi]$ lakṣaṇam $\gamma_1\gamma_2\delta_1\delta_2$ **2c** **tu** $\gamma_1\gamma_2\delta_2\varepsilon_1\varepsilon_2\pi_1\pi_2\pi_\omega]$ ca $\zeta_2\zeta_3\eta_2\chi$ su δ_1 **2d** *param* *cett.*] *sadā* ε_2

it appears in contexts of enunciating mantras (*mantroccāra*, e.g. *Kubjikāmatatantra* 7.65, *Jñānarṇavatantra* 2.4, *Īśānaśivagurudevapaddhati* 18–110, etc.) and sometimes qualifies deities (e.g. *Parākhyatantra* 5.156ab) and gurus (e.g. *Gurugītā* 64). The context can change the meaning of these terms, so we have chosen not to translate them. For a discussion of their various meanings, see *Tantrikābhidhānakosha* 2004 vol. 2: 68–73, 2013 vol. 3, 277–279.

[X4.2]

❖ Sources

Gorakṣaśataka 64

sukhopāyam] sukhopāyair GŚ
param] sada GŚ

राजयोगः समाधिश्च उन्मनी च मनोन्मनी ।
 अमरौघोऽपि चाद्वैतं निरालम्बं निरञ्जनम् ॥ ३ ॥

अमनस्को लयस्तत्त्वं शून्याशून्यं परं पदम् ।
 जीवन्सुक्तिश्च सहजं तुर्यं चेत्येकवाचकाः ॥ ४ ॥

= 4.32

= 4.33

3 folio lost α_1 **3a** **rājayogah** $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_\omega\chi]$ rājayoga $\alpha_2\gamma_1\zeta_2\eta_2\pi_1\pi_{2a}\pi_{2b}$ **samādhīś ca cett.]**
 samādhīś cā π_1 **3b** **unmanī cett.]** py unmanī $\alpha_2\varepsilon_1$ hy unmanī π_{2b} nmatī π_1 **3c** **amaraugeho**
 $\zeta_3\eta_2]$ amaraugeha $\varepsilon_1\pi_{2b}$ amaraugehi π_{2a} araugehau γ_1 amaraudhyai γ_2 amarogho π_ω amarodyo
 $\alpha_2\pi_1$ amaratvam̄ χ avaraubhū ζ_2 amaroly a° $\delta_1\delta_2$ **'pi cādvaitam̄** $\alpha_2\pi_1\pi_{2b}\pi_\omega]$ ghacāndri ca γ_2
 ghatvīmdri ca γ_1 °bhicāndri ca $\delta_1\delta_2$ layas tattvam̄ $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ layas tatra η_2 **3d** **nirālam-**
bam̄ $\alpha_2\gamma_1\gamma_2\pi_1\pi_{2b}\pi_\omega]$ nirālambō $\delta_1\delta_2$ śūnyāśūnyam̄ $\varepsilon_1\zeta_2\zeta_3\eta_2\chi$ śūnyācūnyam̄ π_{2a} **nirañjanam**
cett.] nirāmayam̄ α_2 param̄ padam̄ $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **4** folio lost α_1 **4a** **amanasko** $\gamma_2\delta_1\pi_1\pi_{2b}\pi_\omega]$
 amarasko α_2 amanaskau γ_1 amanaskam̄ $\delta_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **layas tattvam̄** $\pi_1\pi_{2b}\pi_\omega]$ layas tatra α_2
 layaś caiva $\gamma_2\delta_1\delta_2$ lyayāś caiva γ_1 tathādvaitam̄ $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **4b** **śūnyāśūnyam̄** $\alpha_2\gamma_2\delta_1\delta_2\pi_1]$
 śūnyāśūnya $\gamma_1\pi_\omega$ śūnyāc chūnyam̄ π_2 nirālambam̄ $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **param̄ padam̄** $\alpha_2\alpha_3\pi_1\pi_{2b}\pi_\omega]$
 parāparam̄ $\gamma_1\delta_1\delta_2$ parāvaraṇam̄ γ_2 nirañjanam̄ $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **4c** **jīvanmuktiś ca cett.]** jīvanmuk-
 taś ca α_3 jīvanmuktih γ_1 **sahajam̄** **cett.] om.** ζ_3 **4d** **turyam̄** $\alpha_2\alpha_3\gamma_1\gamma_2\delta_2\zeta_3\pi_1\pi_{2a}]\;$ turjam̄ δ_1
 turyam̄ π_2 turyai ζ_2 turyā χ turiyam̄ ε_1 tuṣkam̄ π_ω muktiś 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** $\gamma_1\eta_2^{\text{pe}}$ $\chi]$
 vācakah $\alpha_2\eta_2^{\text{pe}}$ vācakam̄ $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_{2a}\pi_{2b}\pi_\omega$ vācakim̄ γ_2

3 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.

सलिले सैन्धवं यद्वत्साम्यं भजति योगतः ।
तथात्ममनसोरैक्यं समाधिः सोऽभिधीयते ॥ ५ ॥

The unity of the self and mind arises in the same way that salt becomes identical with water through contact [with it]. That is called *samādhi*. (5)

यदा संक्षीयते प्राणो मानसं च विलीयते ।
तदा समरसत्वं यत्समाधिः सोऽभिधीयते ॥ ६ ॥

= 4.73

5 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **5a** *yadvat cett.*] tadvat ζ_2 **5b** *bhajati* $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2\chi]$ bha-jata π_ω bhavati $\varepsilon_1\varepsilon_2\zeta_2\zeta_3$ ttadgati π_1 **5c** *tathā cett.*] athā π_ω yathā η_2 **tmamanasor** *cett.*] tmānamanor η_2 **5d** *so cett.*] sā π_1 a° $\varepsilon_1\varepsilon_2\eta_2\chi$ 'bhidhīyate *cett.*] 'bhidhite ζ_2 vidhīyate γ_1
6 folio lost γ_1 om. $\zeta_2\zeta_3\eta_2\pi_\omega$ **6a** *yadā samkṣiyate* $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\pi_2\chi]$ yadā sa kṣiyate $\gamma_2\pi_1$ om.
 ε_1 **6b** *ca viliyate* $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_2]$ ca praliyate $\gamma_2\chi$ praviliyate δ_1 sampraliyate δ_2 **6c** *tadā cett.*] tayoh ε_1 *samarasatvam cett.*] samarasaikatvam *unm.* α_2 *yat* $\alpha_1\alpha_2\gamma_2\delta_2\varepsilon_1\pi_2]$ yah $\alpha_3\delta_1$ ca $\pi_1\chi$
6d *samādhiḥ so'bhidhīyate* $\alpha_1\alpha_3\gamma_2\delta_1\varepsilon_1\pi_2]$ samādhī sau bhidhīyate π_1 samādhiḥ sābhidhīyate
 δ_2 samādhir abhidhīyate χ samādhīś ca viliyate α_2

[X4.5]

❖ Sources

Vivekamārtanda 161

salile sindhavam yadvat] ambusaindhavayoh sāmyam VM
sāmyam bhajati] yathā bhavati VM

❖ Testimonia

Hatharatnāvalī 4.1, *Yuktabhavadeva* 11.29 (attrib. Gorakṣanātha), *Hathatattvakaumudī* 51.72
(attrib. *Yogacandrikā*)

salile sindhavam yadvat HRĀ] ambusaindhavayor aikyam YBhD HTK
sāmyam bhajati] sāmyam bhavati HRĀ, yathā bhavati YBhD HTK
yogataḥ YBhD HTK] yogavit HRĀ
samādhiḥ so'bhidhīyate HRĀ] samādhir abhidhīyate YBhD, samādhiḥ sa vidhīyate HTK

यत्समत्वं द्वयोरत्र जीवात्मपरमात्मनोः ।
समस्तनष्टसंकल्पः समाधिः सोऽभिधीयते ॥ ७ ॥

In this teaching, the identity of both the individual self and universal self is called *samādhi*, in which all thoughts disappear. (7)

7 *om. π₁π₂π_ω* **7a** *yat samatvam* ζ₂ζ₃] *tat samatvam* ε₁ε₂ *tat samam* ca η₂χ **atra** ε₁ε₂] *eva* ζ₂ζ₃ *aikyam* η₂χ **7c** *samastanaṣṭa* ε₂ζ₂ζ₃η₂] *samastam* *naṣṭa* ε₁ *pranaṣṭasarva* χ **samkalpah** ε₁ε₂ζ₃] *samkalpa* ζ₂η₂ *samkalpam* χ

7 η₂ adds another similar verse here:

कर्पूरं सलिले यद्गत्सैन्यं सलिले यथा । तथात्ममनसोरैक्यं समाधिः सोऽभिधीयते ॥ (cf. X4.64ab and X4.5cd)

[X4.7]

❖ Sources

Vivekamārtanda 163

❖ Testimonia

Hṝtharatanāvalī 4.2, *Yuktabhavadeva* 11.28 (attrib. Gorakṣanātha)

yat samatvam dvayor atra] tat samatvam bhaved atra HRĀ, yat sarvadvandvayor aikyam YBHD

राजयोगस्य माहात्म्यं को वा जानाति तत्त्वतः ।
ज्ञानानुकूलः स्थिरा सिद्धिर्गुरुवाक्येन लभ्यते ॥ ८ ॥

Who indeed truly knows the majesty of Rājayoga? From knowledge, liberation becomes steady [and] power (*siddhi*) is obtained by means of the guru's teaching. (8)

दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् ।
दुर्लभा सहजावस्था सद्गुरोः करुणां विना ॥ ९ ॥

Letting go of sense objects, seeing the truth, [and] realising the innate state are difficult without the compassion of a good guru. (9)

8 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **8a** *māhatmyam* *cett.*] māhatmyam γ_2 mahā ζ_3 **8c** *jñānān* *cett.*] *jñāna* $\zeta_3\eta_2$ *jñānam* χ *jñān* δ_1 **muktiḥ** $\gamma_1\gamma_2\delta_2\pi_2\chi]$ *mukti* $\delta_1\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$ **sthirā** $\varepsilon_1\varepsilon_2]$ *sthite* $\zeta_2\pi_\omega$ *sthitai* π_1 *sthitih* $\gamma_1\gamma_2\delta_2\eta_2\pi_2\chi$ *stithi* « h » δ_1 °'s *tato* ζ_3 **siddhir** $\zeta_2\zeta_3\pi_1\pi_2\chi]$ *siddhi* $\eta_2\pi_\omega$ *siddhā* $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2$ **8d** *vākyena* *cett.*] *vākyāt* «*pra*» γ_1 **labhyate** *cett.*] *sidhyati* η_2 **9** also included in $\gamma_1\gamma_2\delta_1\delta_2$

[X4.8]

❖ Sources

Amanaska 2.5

 muktiḥ sthirā siddhir guruvākyena] siddhir muktir iti guror jñānam ca A

❖ Testimonia

Yogacintāmaṇi f. 37v (attrib. *Rājayoga*)

 ko hi] ko vā YCM

 jñānān muktiḥ sthirā siddhir guruvākyena labhyate] tajjñānī vasate yatra sadeśah puṇyabhājanam
 YCM

❖ Commentary

The third quarter of this verse has been subject to much revision in the *Hathapradīpikā* and the source text, the *Amanaska*. Unlike the manuscripts of the *Amanaska*, those of the *Hathapradīpikā* transmit *sthirā*, *sthitih* or *sthite* after *muktiḥ* or *mukti*. We have adopted *muktiḥ sthirā*, the reading of ε, an important group for the grey-scaled verses.

[X4.9]

काष्ठगोष्ठीप्रपञ्चेन किं सखे श्रूयतामिदम् ।
 पुरा मत्स्येन्द्रबोधार्थमादिनाथोदितं वचः ॥ १० ॥

यावन्नैव प्रविशति चरन्मारुतो मध्यमार्गे
 यावद्विन्दुर्न भवति इदः प्राणवातप्रबद्धः ।
 यावद्वयोम्ना सहजसद्वशं जायते नैव तत्त्वं
 तावत्सर्वं वदति यदिदं दम्भमिथ्याप्रलापः ॥ ११ ॥

= 4.56

= 4.57

10 *om.* $\zeta_2\zeta_3\eta_2\chi$ **10a** *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** $\varepsilon_1\pi_\omega$] prapañce α_1 prasañ-
 gena $\alpha_3\gamma_1\gamma_2\delta_1\delta_2$ pravacane π_1 pravartam π_2 **10b** *om.* α_2 **kim** sakhe śrūyatām idam
 $\alpha_1\alpha_3\varepsilon_1\pi_1\pi_2\pi_\omega$] nādam antargatam śṛṇu $\gamma_2\delta_1\delta_2$ nāgadamatammatargatam srṇu γ_1 **10c** **bod-**
hārtham $\alpha_1\alpha_2\varepsilon_1\pi_1\pi_2\pi_\omega$] bodhāya $\gamma_1\gamma_2\delta_1\delta_2$ **10d** **ādināthoditam** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2$] ādināthoti-
 gaditam γ_1 ānināthodinam π_ω **11a** **praviśati** *cett.*] _viśati γ_1 **caran** *cett.*] calan γ_2
 palan γ_1 care α_1 *om.* π_ω **māruto** *cett.*] mārutam α_1 **madhya** *cett.*] mādhya ζ_3 **mārge**
 $\alpha_1\alpha_2\gamma_2\delta_1\varepsilon_1\zeta_2\eta_2\pi_2\chi$] mārgo $\gamma_1\pi_1$ mārgam $\delta_2\zeta_3$ mārgā π_ω **11b** **bindur** *cett.*] bandho ζ_3 band-
 ham ζ_2 **na bhavati** *cett.*] bhavati na η_2 **dṛḍhah** *cett.*] dṛḍham $\alpha_1\varepsilon_1\pi_1$ sthirah α_2 **vāta**
 $\alpha_1\alpha_2\alpha_3\gamma_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega\chi$] vātah $\gamma_1\delta_1\delta_2\zeta_3$ vātam ζ_2 **prabaddhah** $\gamma_1\gamma_2\pi_2$] prabaddham α_3 pra-
 bandhah $\varepsilon_1\zeta_3\pi_1$ prabuddhah $\delta_1\delta_2\eta_2$ prabodhah α_1 prabodhakah π_ω prakṛddhah α_2 na bandhanaḥ
 ζ_2 prabandhāt χ **11c** **yāvad vyomnā** $\zeta_2\zeta_3\pi_1\pi_2$] yāvad yomnā $\alpha_1\alpha_3\varepsilon_1$ yād vyemnā α_2 yāvad
 vyomnah $\gamma_2\delta_1\delta_2\eta_2$ yāva_mnah γ_1 yāvad byomna π_ω yāvad dhyāne χ **sahajasadrśam** *cett.*]
 sahajasamśam γ_1 sadṛśasahajā ε_1 **tattvam** *cett.*] cittam $\zeta_3\eta_2\pi_\omega$ **11d** **sarvam** *cett.*] satvam
 ε_1 jñānam $\eta_2\pi_\omega\chi$ **yad idam** $\alpha_1\alpha_2\gamma_2\delta_2\zeta_2\zeta_3\eta_2\pi_2$] tad idam $\delta_1\chi$ yadi $\gamma_1\pi_1$ yadi tat ε_1 satatam π_ω
dambha *cett.*] ḍambha $\varepsilon_1\zeta_2$ **pralāpah** *cett.*] pralābhah π_2

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

विविधैरासनैः कुम्भैर्विचित्रैः करणैरपि ।
प्रबुद्धायामादिशक्तौ प्राणः शून्ये विलीयते ॥ १२ ॥

When the primal *sakti* (i.e. *kundalinī*) has been woken up by means of the various postures, retentions and wonderful techniques [i.e. *mudrās*], the breath dissolves into the void. (12)

उत्पन्नशक्तिबोधस्य त्यक्तनिःशेषकर्मणः ।
योगिनः सहजावस्था स्वयमेव प्रकाशते ॥ १३ ॥

For the yogi whose *Kuṇḍalinī* has awakened and who has given up all activity, the innate state automatically shines forth. (13)

12 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **12b** *vicitraih* $\varepsilon_2\pi_2\chi$] *vicitra* $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$ *citraiś ca*
 ε_1 *karaṇair api* $\delta_1\delta_2\varepsilon_1\varepsilon_2\eta_2\pi_1\pi_2\pi_\omega\chi$] *karuṇair api* γ_2 *kalaṇair api* γ_1 *karaṇair atha* $\zeta_2\zeta_3$
12c *prabuddhāyām* *cett.*] *pradhadhāyām* ζ_2 *ādi* *cett.*] *idam* ζ_3 *mahā* χ *śaktau* *cett.*] *śak-*
tih γ_1 **12d** *viliyate* $\gamma_1\delta_1\delta_2\varepsilon_1\varepsilon_2\eta_2\pi_2$] *vidhiyate* γ_2 *praliyate* $\zeta_2\zeta_3\pi_1\pi_\omega\chi$ **13** also included in
 $\gamma_1\gamma_2\delta_1\delta_2$ **13a** *om.* π_2 *utpanna* *cett.*] *utpannā* δ_1 *ut«pan»na* γ_1 *śaktibodhasya* *cett.*] *śak-*
tibodhah *syāt* γ_1 *śaktibodhaś ca* ζ_3 **13b** *om.* π_2 *tyakta* *cett.*] *prakṣa* γ_1 **13c** *yoginah* *cett.*]
yogināṁ π_2 **13d** *eva prakāśate* $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_\omega$] *eva prakāśayet* ζ_2 *eva prajāyate* $\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi$

[X4.12]

❖ Testimonia

Yogacintāmaṇi f. 9r (attrib. HP)

vicitraih karaṇair] *vicitrakaraṇair* YCM

❖ Commentary

In *Jyotsnā* 4.10, Brahmānanda understands ‘the void’ (*śūnya*) as the central channel. In *Hathapradipikā* 3.4, *śūnyapadavī* is a synonym of *Suṣumṇā*.

[X4.13]

❖ Testimonia

Yogacintāmaṇi f. 9r (attrib. HP)

prakāśate] *prajāyate* YCM

सुषुम्नावाहिनि प्राणे शून्यं विशति मानसे ।
तथा समस्तकर्माणि निर्मूलयति मर्मवित् ॥ १४ ॥

When the breath is flowing in the central channel, and the mind enters the void, the expert destroys all actions. (14)

अमरौघ नमस्तुभ्यं सोऽपि कालस्त्वया हतः ।
पतितं वदने यस्य जगदेतच्चराचरम् ॥ १५ ॥

O Amaraugha, homage to you. You have slain even death, into whose mouth this world, with everything that is moving and unmoving, has fallen. (15)

14 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **14a** *vāhini* *cett.*] *vāhini* $\gamma_1\varepsilon_2\zeta_2\pi_\omega$ *vāhi* δ_1 **prāṇe** *cett.*] *prāṇa* π_ω **14b** *śūnyam* $\varepsilon_1\varepsilon_2\zeta_3\pi_1$] *śūnya* η_2 *śūnye* $\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi$ *śūne* π_ω *śūnyā* ζ_2 **viśati** *cett.*] *vasati* π_1 **mānase** $\varepsilon_1\pi_1\pi_\omega\chi$] *mārutarah* η_2 *mārute* $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_2\zeta_3\pi_2$ **14c** *tathā* $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1$] *tadā* $\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ **samasta** *cett.*] *sarvāṇi* $\eta_2\chi$ **14d** *nirmūlayati* *cett.*] *nimūlayati* $\delta_1\zeta_3$ *nir-mūlam* *yāti* γ_1 *nirmalam* *yāti* ε_2 **marmavit** $\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega$] *karmavit* $\gamma_1\varepsilon_2\zeta_3$ *karmakṛt* γ_2 *yogavit* $\delta_1\delta_2\chi$ **15** also included in $\gamma_1\gamma_2\delta_1\delta_2$ (*pāda a and d only*) **15a** *amaraugeha* $\varepsilon_2\zeta_3\pi_\omega$] *amaroga* $\zeta_2\pi_1$ *amaraugehi* π_2 *amarāya* $\eta_2\chi$ *amareśa* ε_1 *amano nir°* $\gamma_1\gamma_2$ *amalo nir°* $\delta_1\delta_2$ **namas tubhyam** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ °*manāḥ śūnyam* $\gamma_1\gamma_2$ °*malaḥ śūnyam* $\delta_1\delta_2$ **15b** *om.* $\gamma_1\gamma_2\delta_1\delta_2$ **kālas tvayā** $\varepsilon_1\zeta_2\pi_2\pi_\omega\chi$] *kālam* *tvayā* π_1 *kāla* *tvayā* ζ_3 *kālantayā* η_2 *kālasya vā°* ε_2 **hataḥ** $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] *hakah* ε_2 *jitah* χ **15c** *om.* $\gamma_1\gamma_2\delta_1\delta_2$ **vadane** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] *pavane* η_2

[X4.14]

❖ Testimonia

Yogacintāmaṇi f. 9r (attrib. HP), *Upāsanāsārasaṅgraha* p. 66 (attrib. HP)

śūnyam] śūnye YCM USS
mānase USS] mārute YCM
tathā YCM] tadā USS

[X4.15]

❖ Commentary

The vocative form of *amaraugha* is well attested and closely related to two other variants, *amaroga* and *amaraughi*. The term *amaraugha* appears in a list of synonyms for *saṃādhi* in *Haṭhapradīpikā* 4.32. We have adopted this reading as it is not unprecedented for an author to pay homage to *saṃādhi* (e.g. *Haṭhapradīpikā* X4.70) and to other yoga techniques (e.g. *Yogatārāvalī* 4a: *nādānusandhāna namo 'stu tubhyam*). It is possible that this verse was inserted here together with the next one, which also contains the term *amaraugha*.

चित्ते समत्वमापन्ने वायौ ब्रजति मध्यमे ।
तदामरौघवत्रोली † तदाशा जीवितेऽपि च † ॥ १६ ॥

When equanimity has been obtained, and the breath is moving into the central channel, then the *vajrolī* of the lineage of immortals arises † and then there is the hope for [immortal] life too.† (16)

16 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **16a** *samatvam* *cett.*] *śamatvam* $\zeta_2\zeta_3$ *samatyam* γ_1 **16b** *vāyau* $\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\chi]$ *vāyo* ζ_3 *vāyor* $\gamma_1\pi_\omega$ *vāyur* $\eta_2\pi_2$ *vāyu* π_1 *vrajati* *cett.*] *javati* γ_1 **16c** *om.* $\gamma_1\gamma_2$ **tadāmaraugha** $\varepsilon_1\varepsilon_2\zeta_2]$ *eṣāmaraugha* $\pi_1\pi_\omega$ *tadāmaroli* ζ_3 *tadāmaroli* χ *tathāmaroli* η_2 *saivāmaroli* π_2 *eṣā* *nauliti* δ_1 *eṣā* *nauli* *ca* δ_2 **vajrolī** $\delta_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi]$ *vajrolis* ε_1 *vajrolis* ζ_3 *vajrī* *ca* δ_2 **16d** *om.* $\gamma_1\gamma_2$ **tadāśā jīvite'pi ca** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3]$ *sadā me bhimateti* *ca* $\pi_1\pi_2\pi_\omega$ *sadā cābhimateti* *ca* $\delta_1\delta_2$ *sahajoli mato pi* *ca* η_2 *sahajoli prajāyate* χ

[X4.16]

❖ Sources

Amaraugha 7

samatvam AOv.l.] tu sattvam AO
vajroli] *vajrolis* AO
tadāśā jīvite'pi] *tadāśājīvitasya* AO

❖ Commentary

The second line of this verse is problematic in both the source text (the *Amaraugha*) and the manuscripts of the *Hathapradīpikā*. For the last *pāda*, we have adopted the closest reading to that of the source text but cannot make sense of it, so have cruxed it. In addition to the tentative translation we have made, one could understand *amaraugha* and *āśājīvite* as dual forms: "...then *amaraugha* and *vajroli* arise, and there is hope and life too". The line was rewritten in η_2 and other manuscripts, as well as the *Jyotsnā* (4.14cd), to include the two variations of *vajroli*, namely *amaroli* and *sahajoli*.

ज्ञानं कुतो मनसि जीवति देवि यावत्
प्राणोऽपि जीवति मनो म्रियते न तावत् ।
प्राणो मनो द्वयमिदं विलयं प्रयाति
मोक्षं स गच्छति नरो न कर्थन्चिदन्यः ॥ १७ ॥

How can knowledge exist, when the mind is alive, O goddess? So long as the breath lives, the mind does not die. Breath and mind: [when] this pair goes to dissolution, a man attains liberation; in no way [does any] other [man]. (17)

17 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **17a** **kuto** *cett.*] tato ε_1 **jīvati devi yāvat** $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_1\pi_2\pi_\omega$] *jivati devi tāvat* $\varepsilon_1\zeta_2$ *jīvati tepi tāvat* ε_2 *sam̄bhavatiha tāvat* χ *jivati durvikalpe* ζ_3 **17b** **prāṇo'pi** *cett.*] *prāne pi* $\varepsilon_1\zeta_3\pi_2$ *prāneha* ε_2 **mriyate** *cett.*] *mryate* $\gamma_2\delta_1$ *miyata* ζ_3 *priyate* ε_2 **na** *cett.*] *ca* ζ_2 **tāvat** $\pi_1\pi_2\pi_\omega$] *yāvat cett.* **17c** **prāṇo** *cett.*] *prāṇam* $\delta_1\delta_2$ **mano** *cett.*] *'pi ca* $\varepsilon_1\varepsilon_2\zeta_2$ **vilayam** *cett.*] *na vili*° ζ_3 **prayāti** $\pi_1\pi_2$] *prajāti* π_ω *na yāti* η_2 *na yāvat* ζ_2 *na yattat* ε_2 *nayed* *yo* $\delta_1\delta_2\chi$ *naved* *yo* γ_2 *jayed* *yo* γ_1 *nayet* *tam* ε_1 °*yate tra* ζ_3 **17d** **sa** *cett.*] *na* ζ_3 *ca* π_2 **anyah** *cett.*] *anyam* ε_2 *anyat* η_2 *anya* π_ω

[X4.17]

❖ Sources

Candrāvalokana 6

na tāvat] na yāvat CA

❖ Testimonia

Yogacintāmaṇi f. 17r (attrib. *śivavākyam*)

devi yāvat] devi tāvat YCM, durvikalpa HSC

tāvat] yāvat YCM HSC

vilayam prayāti] vilayam nayed yo YCM, na viliyate 'tra HSC
naro na kathañcid anyah YCM] naro 'tra katham cid eva HSC

ज्ञात्वा सुषुम्णासङ्केदं कृत्वा वायुं च मध्यगम् ।
कृत्वासावैन्दवे स्थाने ग्राणरन्धे निरोधयेत् ॥ १८ ॥ = 4.58

तावेव धत्तः सकलं कालं रात्रिंदिवात्मकम् ।
भोक्त्री सुषुम्णा कालस्य गुह्यमेतदुदाहृतम् ॥ १९ ॥ = 4.60

द्वासप्तिसहस्राणि नाडीद्वाराणि पञ्जरे ।
सुषुम्णा शाम्भवी शक्तिः शेषास्त्वेव निरर्थकाः ॥ २० ॥ = 4.64

वायुः परिचितो यत्नादग्निना सह कुण्डलीम् ।
बोधयित्वा सुषुम्णायां प्रविशेदनिरोधतः ॥ २१ ॥ = 4.65

18a jñātvā cett.] jitvā π₂ suṣु[°] ζ₃ suṣumṇāsadbhedam α₁α₂η₂χ] suṣumṇāsaṁbhedam ε₁π₁π₂π_ω suṣumṇāṁ saśvedam ζ₂ suṣumṇābhedam hi γ₂δ₁δ₂ suṣu<ṁ>ηāmmeđehi γ₁ °mnām-tagataṁ mārgam ζ₃ **18b kṛtvā vāyum cett.]** vāyum kṛtvā ζ₃ tvāpa vāyum α₂ madhyagam cett.] madhyamahī π₁ **18c kṛtvāsāv aindave sthāne α₁π_ω**] kṛtvāsāv aidavai sthānair π₁ kṛtvā tām aidave tthāne α₂ nītvā tāv iñdavasthāne γ₁ nītvā tāvad avasthāne γ₂ nītvā tām anavasthāne δ₁δ₂ [dh]r.. [sāv a]m̄dra.. [sthā]ne α₃ hṛtvā mamedam ca sthānam π₂ sthitvā sa vaivadave sthāne ε₁ sthitvā sām̄caim̄dave sthāne ζ₂ sthitvā sadaim̄dave sthāne η₂ sthitvā sadaiva susthāne χ samāvasthā sthito yogī ζ₃ **18d ghrāṇa α₁α₂α₃ε₁ζ₂π₁π₂π_ω**] prāṇa γ₁γ₂δ₁δ₂ζ₃η₂ brahma χ **randhre α₁α₂α₃γ₂η₂π₂π_ωχ]** randhram γ₁δ₁δ₂ε₁ζ₂ζ₃ randhra π₁ **nirodhayet α₁α₃ε₁ζ₂ζ₃η₂π₁π₂π_ωχ]** nirundhayet γ₁γ₂δ₁δ₂ niyojet α₂ **19** folio lost γ₁ **19a tāv eva ... sakalam**] sūryasā candraḥ sadā dhatte ε₁ sūryacandrau sadā dhatte ζ₂ sūryācandramasau dhat-tah ζ₃χ sūryācandramasau kṛtvā η₂ **tāv eva α₁α₂γ₂δ₂π₁π₂**] tā eva δ₁ tāmve π_ω **dhattah α₁δ₁δ₂π₁π_ω]** dattah γ₂ dhanya α₂ vahataḥ π₂ **sakalam α₁α₂γ₂δ₁δ₂π₁π_ω]** sarvam π₂ **19b om.** η₂ **kālam γ₂δ₁δ₂ε₁ζ₃π₁χ]** kāla α₁α₂π₂ kālām ζ₂ om. η₂π_ω **rātrīm̄divātmakam ε₁χ]** rātrīdi-vātmakam α₁α₂γ₂ζ₃π₁π₂ rātrīndinātmakam δ₁δ₂ rātrīm̄ divākaram α₃ rātrīdivātmakam yogavit π_ω ū̄a tridivātmakam ζ₂ **19c om.** η₂ **bhoktī α₁γ₂δ₁δ₂ε₁ζ₃π₁χ]** bhoktī ζ₂ bhoktā π_ω bhoktṛ π₂ bhoktu α₂ [bho]gī α₃ **19d om.** η₂ **guhyam etad cett.]** guptam etad δ₁ sattvam etad δ₂ **udāhṛtam cett.]** udīritam α₂ **20** folio lost γ₁ **20a dvāsaptaśatisahasrāṇi α₁α₂γ₂δ₁δ₂π₁π₂π_ωχ]** dvīsaptaśati[°] α₃ε₁ε₂ζ₂ζ₃ om. η₂ **20b nāḍīdvārāṇi** (nādī[°] α₂π₁) α₁α₂α₃γ₂ε₁ε₂ζ₃π₁π₂π_ωχ] nāḍīdvāre ca ζ₂ nāḍīnām deha δ₂ nāḍīnāmdeda δ₁ datvā kārāpi η₂ **pañjare cett.]** pamkaje α₁ mamjari α₃ **20d śesās tv eva α₁δ₂ε₁ε₂ζ₂π₁π₂π_ωχ]** śesās tv evam η₂ śesāsvevam α₂ śesās caiva γ₂δ₁ζ₃ **nirarthakāḥ cett.]** nivarttakāḥ ζ₂ **21** folio lost γ₁ om. δ₂ **21a paricito α₁α₂ε₁ζ₂ζ₃η₂π₂χ]** paricpta π_ω sa parito γ₂ samparito δ₁ parivṛtto π₁ **yatnād α₁γ₂δ₁ε₁ζ₂ζ₃π₁π₂]** yasmād α₂η₂χ nādād π_ω **21b agnīnā δ₁ε₁ζ₂ζ₃η₂π₁π₂π_ωχ]** ḍgvīnā γ₂ yaśtinā α₁ yadasthā α₂ **kunḍalīm ε₁χ]** kunḍalī α₁α₂γ₂δ₁ζ₂ζ₃η₂π₁π₂π_ω **21c om.** η₂ **21d om.** η₂ **praviśed cett.]** praveśad π_ω om. η₂ **anirodhataḥ α₃ε₁ζ₃π₁π₂π_ωχ]** avirodhataḥ α₁α₂γ₂δ₁ atirodhataḥ ζ₂ om. η₂

सुषुम्णावाहिनि प्राणे सिध्यत्येव मनोन्मनी ।
 अन्यथा विविधाभ्यासाः प्रयासायैव योगिनाम् ॥ २२ ॥ = 4.66

पवनो बध्यते येन मनस्तेनैव बध्यते ।
 मनश्च बध्यते येन पवनस्तेन बध्यते ॥ २३ ॥ = 4.67

हेतुद्वयं तु चित्तस्य वासना च समीरणः ।
 तयोर्विनष्ट एकस्मिन्द्वृतं द्वावपि नश्यतः ॥ २४ ॥ = 4.68

मनो यत्र विलीयेत पवनस्तत्र लीयते ।
 पवनो लीयते यत्र मनस्तत्रैव लीयते ॥ २५ ॥ = 4.69

22 folio lost γ_1 **22a** om. η_2 **vāhini** $\alpha_3\gamma_2\delta_2\varepsilon_1\pi_2\pi_\omega\chi]$ vāhini $\alpha_1\alpha_2\zeta_2\zeta_3\pi_1$ hini δ_1 **22b** om. η_2 **sidhyaty eva** $\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_2\pi_\omega\chi]$ siddhyety eva α_1 siddhaty eva $\zeta_2\pi_1$ siddhity eva α_2 **22c any-**
athā vividhā $\alpha_1\alpha_2\alpha_3\gamma_2\pi_1\pi_2\pi_\omega]$ anye ye vividhā $\delta_1\delta_2$ anyathā tv itare $\zeta_2\zeta_3$ anyathā tv itarā χ atha
 cittāntare η_2 prāne suṣumnām sam° ε_1 **bhyāsāḥ** $\alpha_1\delta_2\pi_2\chi]$ bhyāsā $\alpha_3\gamma_2\delta_1\pi_\omega$ bhyāsāt $\alpha_2\zeta_2\pi_1$
 bhyāsa $\zeta_3\eta_2$ prāpte ε_1 **22d prayāsāyaiva** $\alpha_1\alpha_2\gamma_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi]$ prayāsāyai δ_2 prāyāsās caiva δ_1
 prayāsā eva ζ_3 prayāsā eka ζ_2 pratyāsā jīva η_2 **yoginām cett.**] yoginā $\alpha_2\eta_2\pi_\omega$ yoginī ζ_2 **23**
 folio lost γ_1 **23a yena cett.**] deva α_2 **23b manas tenaiva badhyate cett.**] tenaiva badhyate
 manah η_2 **23c** om. $\alpha_2\gamma_2\eta_2$ **manas ca** $\alpha_1\varepsilon_1\zeta_2\zeta_3\pi_1\pi_\omega\chi]$ manas tu $\delta_1\delta_2$ manas tad π_2 **23d** om.
 $\alpha_2\gamma_2\eta_2$ **pavanas tena cett.**] pavanamana π_ω **24** folio lost γ_1 found after X4.26 δ_1 **24a 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 $\gamma_2\delta_1\delta_2$ **24c vinaṣṭa ekasmin cett.**] vinaṣṭa etasmin ε_1
 vinaṣṭas tv ekaś ca hy π_2 **24d drutam dvāv api naṣyataḥ** (druttam) α_1] dhṛtam dvāv api naṣy-
 ataḥ α_2 drtam vāvati naṣyataḥ α_2 nṛtam dvāv api naṣyati ε_1 tau dvāv api vinaṣyataḥ $\zeta_2\zeta_3\pi_1\pi_\omega\chi$
 ubhāv api vinaṣyataḥ $\gamma_2\delta_2\eta_2\pi_2$ svabhāvo pi vinaṣyataḥ δ_1 **25** folio lost γ_1 found after X4.26
 together with the previous verse δ_1 **25a** om. η_2 **viliyeta cett.**] viliyate π_ω **25b** om. η_2 **pa-**
vanas cett.] mārutas $\varepsilon_1\zeta_2\zeta_3$ post **liyate add.** ekatra[m]iśritau ζ_3 **25c** om. $\alpha_2\zeta_2\zeta_3$ **pavano**
liyate yatra $\alpha_1\gamma_2\pi_2\chi]$ pavano yatra liyeta $\delta_1\delta_2$ pavano yatra liyate $\pi_1\pi_\omega$ māruto yatra liyeta ε_1
 yatraiva liyeta vāyur η_2 **25d** om. $\alpha_2\zeta_2\zeta_3$ **tatraiva liyate** $\alpha_1\delta_1\delta_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega]$ tatra viliyate $\gamma_2\chi$

दुर्घाम्बुवत्संमिलितौ सदैव
 तुल्यक्रियौ मानसमारुतौ हि ।
 यावन्मनस्तत्र मरुत्प्रवृत्ति-
 र्यावन्मरुच्चापि मनःप्रवृत्तिः ॥ २६ ॥
 तत्रैकनाशादपरस्य नाश
 एकप्रवृत्तेरपरप्रवृत्तिः ।
 अध्वस्तयोश्चेन्द्रियवर्गबुद्धि-
 विध्वस्तयोर्मोक्षपदस्य सिद्धिः ॥ २७ ॥

= 4.70

= 4.71

26 folio lost γ₁ **26a** **sadaiva** α₁α₂ε₁ζ₂ζ₃π₁π₂π_ω] sadeva α₃ tathaiva γ₂δ₁δ₂ ubhau tau η₂χ
26b **mānasamārutau** *cett.*] mārutamānasau ε₁π₁π₂ *illeg.* π_ω **hi** α₁α₃ε₁ζ₂ζ₃η₂π₁χ] ca α₂γ₂δ₁δ₂π₂
illeg. π_ω **26c** **yāvan manas** *cett.*] yato marut η₂χ **tatra** *cett.*] caiva α₂ **marut** *cett.*]
 manah η₂χ – sat π₂ **pravṛttir** *cett.*] pravṛtta π₂ pravṛddhitti ζ₂ **26d** *om.* ζ₂ζ₃ **yāvan**
 α₁α₂α₃γ₂δ₁δ₂ε₁π₁π₂π_ω] yato η₂χ **maruc cāpi** α₁α₂γ₂δ₁δ₂ε₁π₁π₂] marut tatra π_ω manas tatra
 η₂χ **manah** α₁γ₂δ₂ε₁π₂π_ω] mana α₁α₂δ₁π₁ marut η₂χ **pravṛttih** α₁γ₂δ₁δ₂ε₁π₁π_ωχ] pravṛt-
 tah π₂ pravittato α₂ nivṛttili η₂ **27** folio lost γ₁ ab and cd are transposed δ₁ **27a** **tatraika**
cett.] tatra α₁ε₁ atraika ζ₂ζ₃ ekasya η₂ **nāśa(h)** α₁α₂γ₂δ₂ζ₂ζ₃η₂π₂χ] nāśo π_ω nāśe π₁ nāśā ε₁
 nāśam δ₁ **27b** **ekapravṛtter** α₁α₂γ₂ζ₂π₁χ] ekapravṛtte π₂ ekapravṛttāv δ₁δ₂ε₁ζ₃ e..... π_ω
 tatraikavṛtter η₂ **aparapravṛttih** *cett.*] ca parapravṛtih π₂ aparasya vṛtih η₂ itarapravṛtih ε₁
 ttih π_ω post **pravṛtih** add. ekasya nāśād aparasya nāśah (alternative reading for pāda
 a) ζ₃ **27c** **adhvastayoś** α₁π₁χ] adhvastayoś η₂π₂ adhvastaylor δ₂ζ₃ adhyastaylor γ₂ adhvastaylor
 δ₁ adhvāscayoś ε₁ addhvastayoś ζ₂ atastayoś π_ω adhastasar α₂ **cendriya** α₁α₂α₃ε₁ζ₂η₂π₁π₂π_ωχ]
 indriya γ₂δ₁δ₂ζ₃ **buddhir** α₁α₃] vudhir π_ω vṛddhir γ₂δ₂ vṛtih δ₁ε₁ζ₂ζ₃η₂χ bamdhir π₁ śud-
 dhir α₂π₂ **27d** **vidhvastaylor** α₁α₂δ₁δ₂ζ₃π₁π₂π_ω] adhvastaylor α₂ vivṛddhayor γ₂ nidhvastayor ε₁
 addhvastaylor ζ₂ vijñātaylor η₂ pradhvastaylor χ **mokṣapadasya** *cett.*] °pradasya γ₂

रसस्य मनसश्चैव चञ्चलत्वं स्वभावतः ।
रसबन्धे मनोबन्धे किं न सिद्धति भूतले ॥ २८ ॥

Both mercury and the mind are flighty by nature. When mercury is stabilised [or] the mind is stabilised, nothing in the world is impossible. (28)

मूर्छितो हरते व्याधिं मृतो जीवयति स्वयम् ।
बद्धः खेचरतां धते रसो वायुश्च भैरवि ॥ २९ ॥

Stabilised, mercury and breath cure disease; stilled, they automatically bring back life; and bound they bestow the ability to fly, O Bhairavī. (29)

28 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **28a** *rasasya cett.*] *rasaś ca* $\gamma_2\zeta_2\zeta_3$ **manasaś caiva cett.**] *manasaś caiva* π_ω *manasaiva* cam° γ_1 **28b** *cañcalatvam* *cett.*] $^{\circ}\text{calatvam}$ *ca* γ_1 *vamcatvam* *ca* ζ_2 **28c** *rasa* $\varepsilon_1\varepsilon_2\zeta_3$] *raso* $\gamma_2\delta_1\delta_2\eta_2\pi_1\pi_2\pi_\omega\chi$ **bandhe** $\varepsilon_2\zeta_2\zeta_3$] *baddhe* ε_1 *baddho* *cett.* **bandhe** ζ_3] *baddhe* ε_1 *baddho* π_2 *baddham* *cett.* *baddhah* π_1 *dhatte* ε_2 **28d** *kim* *cett.*] *tan* ζ_2 **29** also included in $\gamma_1\gamma_2\delta_1\delta_2$ **29a** *harate* $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3\pi_2\chi$] *harati* $\varepsilon_1\varepsilon_2\eta_2\pi_1\pi_\omega$ **vyādhim** *cett.*] *vyādhī* $\eta_2\pi_\omega$ *vyādhin* π_1 *vyādhin* $\varepsilon_2\chi$ **29b** *jivayati* *cett.*] *jivayate* ζ_3 **29c** *khecaratām* *cett.*] *khacatām* δ_1 **dhatte** *cett.*] *dharthe* $\gamma_1\zeta_2$ *yāti* π_ω **29d** *raso vāyuś ca* *cett.*] *vāyuś* *ca* π_ω *sa jiveśvara* η_2 **bhairavi** $\delta_1\delta_2\pi_2$] *bhairavī* $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3$ *bhairavī* *tathā* (tathā for missing raso) π_ω *tad dvayam* π_1 *seśvaraḥ* η_2 *pārvati* χ

[X4.28]

❖ Testimonia

Yogacintāmani f. 103v (attrib. *śāstrāntare śivavākyam*)

svabhāvataḥ] *samāsataḥ* YCM

rasabandhe manobandhe] *raso baddho mano baddham* YCM

[X4.29]

❖ Sources

Rasārṇava 1.19

harate] *harati* RA

Cf. *Amṛtasiddhi* 7.7ab

मूर्छितो हरते व्याधिं बद्धः खेचरतां नयेत् ।

❖ Testimonia

Yogacintāmani f. 103v (attrib. *śāstrāntare śivavākyam*)

❖ Commentary

The *Rasārṇava* is the likely source of this verse given the vocative, *bhairavi*. Similar verses are

वायुमार्गं त्वसंचारे सकलां लभते महीम् ।

तथाष्टगुणमैश्वर्यं सत्यं सत्यं वरानने ॥ ३० ॥

= 4.72

मनःस्थैर्यं स्थिरो वायुस्ततो बिन्दुः स्थिरो भवेत् ।

बिन्दुस्थैर्योदयात्पुत्रं पिण्डस्थैर्यं प्रजायते ॥ ३१ ॥

= 4.74

30 folio lost γ_1 om. χ **30a** **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 samcāre $\delta_1\delta_2$ **30b** **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 **labhate** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_3\eta_2\pi_1$] labhyate $\zeta_2\pi_2$ bhramate $\gamma_2\delta_1\delta_2$ carate π_ω **mahim** $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\pi_1$] mahī $\pi_2\pi_\omega$ mahih α_2 mahah $\zeta_2\zeta_3$ mahān η_2 **30c** **tathāṣṭa** (tathā« $\ddot{s}ta$ » α_1) $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1$] aşṭadhā π_1 athāṣṭa $\pi_2\pi_\omega$ tato'ṣṭa $\zeta_2\zeta_3\eta_2$ na tathā γ_2 **30d** **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 **31** folio lost γ_1 om. π_ω **31a** **manah** $\alpha_1^pc\gamma_2\delta_1\delta_2\pi_2\chi$] mana $\alpha_1^{ac}\alpha_2\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1$ **sthairyē** $\alpha_1\alpha_2\gamma_2\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\chi$] sthairya $\alpha_3\delta_1$ sthairyāt δ_2 sthairyah ζ_3 **sthiro** *cett.*] sthito $\alpha_3\varepsilon_1\zeta_3$ **31b** **binduh** $\alpha_1^pc\alpha_3\gamma_2\delta_2\zeta_3\chi$] bindu $\alpha_1^{ac}\alpha_2\delta_1\varepsilon_1\zeta_2\eta_2\pi_1\pi_2$ **sthiro bhavet** *cett.*] tato layah α_3 **31c** **bindu** *cett.*] binduh γ_2 **sthairyodayāt** $\alpha_1\delta_2\pi_1\pi_2$] sthairyoyadāt ε_1 sthairyodayā $\alpha_3\zeta_2$ sthairye dayā ζ_3 sthairyād dayā η_2 sthairyād athā γ_2 sthairyād yathā δ_1 sthairyāt sadā χ sthairyo sthilo α_2 **putra** $\alpha_1\pi_1$] mūtra π_2 tatra α_3 panna γ_2 samyak $\varepsilon_1\varepsilon_2$ satyam $\delta_2\zeta_2\zeta_3$ satvam $\eta_2\chi$ vāyu α_2 lac. δ_1

found in other yoga texts (see Mallinson and Szántó 2021: 57).

Disregarding the technical meaning of the terms, the verse plays with apparent contradictions (*virodhābhāsa*) in saying literally that, when mercury and the breath are unconscious, they cure disease; when dead, they restore life and, when bound, they enable one to fly up.

इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः ।
 मारुतस्य लयो नाथस्तं नाथं लयमाश्रयेत् ॥ ३२ ॥

= 4.1

सोऽयमेवास्तु मोक्षाख्यो मास्तु वापि मतान्तरे ।
 मनःप्राणलयानन्दो मयि कश्चित्प्रवर्तते ॥ ३३ ॥

Whether or not this [dissolution] is called liberation in another school, an extraordinary bliss from the dissolution of mind and breath arises in me. (33)

32a *indriyāṇām* *cett.*] *indriyāṇī* ζ₂ **32b** *manonāthas tu* α₁α₂ε₁π₁π₂π_ωχ] *manonāthasu* α₃ *manonāthah* su ζ₂ *manonāthaś ca* γ₁δ₁δ₂ζ₃η₂ *manaso nātha* γ₂ **32c** *nāthas/nāthah/nātho* *cett.*] *nāthāḥ* γ₂ **32d** *tam nātham layam āśrayet* α₁α₂ε₁ζ₂ζ₃η₂π_ω] *tan nātho laya* + + + α₃ *sa layo nādam āśritaḥ* γ₁γ₂δ₂π₂χ *laya nātha nirājanām* π₁ *layo dasamāśrayaḥ* δ₁ **33** also included in γ₁γ₂δ₁δ₂ **33a** *so'yam evāstu* ε₁ε₂ζ₃π₁π₂π_ωχ] *soyamo vāstu* ζ₂ *svayam evāstu* η₂ *ayam eva tu* γ₁γ₂δ₁δ₂ **mokṣākhyo** *cett.*] *vā mokṣaḥ* η₂ **33b** *māstu vāpi* ε₁ε₂ζ₃π₁π₂π_ωχ] *māstu kapi* ζ₂ *sosti vāpi* η₂ 'stu vāpi sa γ₂ *yas tu vāpi* δ₁ *yas tu vyāpi* δ₂ *aya vāpi* γ₁ **33c** *layā-nando* γ₁γ₂ε₁ε₂ζ₃π₁π₂] *layānanda* ζ₂ *layāna π_ω* *layo nādo* δ₁δ₂ *laye kaścid* χ °m apānam vā η₂ **33d** *mayi* ε₁ζ₂ζ₃π₁π₂] *māpi π_ω* *nāpi γ₁γ₂δ₁δ₂* *bhuvi ε₂ layaḥ* η₂ āna° χ **kaścit/cid** *cett.*] *kvim-* *cid* δ₁ °ndāḥ sam° χ **pravartate** ε₁ζ₂ζ₃η₂π₁π₂χ] *pravartate na π_ω* *pravartatām ε₂ vibhedyate* γ₁ *vibhidiate* γ₂δ₁δ₂

[X4.33]

❖ Testimonia

Yogacintāmaṇi f. 23r (attrib. HP)

so 'yam evāstu] ayam eva tu YCM
 māstu] astu YCM
 layānando] layo nādo YCM
 na ca] mayi YCM
 pravartate] vibhidiate YCM

❖ Commentary

The manuscripts attest two versions of the second line. It appears that the reading of ε, ζ and π groups, which we have adopted, was changed to remove the first person pronoun. The modified reading is prevalent in the γ and δ manuscripts (*manahprāṇalayānando nāpi kaś cit vibhidiate*).

प्रणष्टोच्छासनिश्वासः प्रधस्तविषयग्रहः ।
निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥ ३४ ॥ = 4.2

उच्छिन्नसर्वसंकल्पो निःशेषाशेषचेष्टिः ।
स्वावगम्यो लयः कोऽपि जयतां वागगोचरः ॥ ३५ ॥ = 4.3

यत्र दृष्टिलयस्तत्र भूतेन्द्रियसनातनः ।
स्याच्छक्तिर्जीवभूतानां दृष्टिलक्ष्ये लयं गता ॥ ३६ ॥ = 4.4

वेदशास्त्रपुराणानि सामान्यगणिका इव ।
एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव ॥ ३७ ॥ = 4.5

34a prāṇaṣṭocchvāsa δ₁δ₂ε₁] prāṇaṣṭocchvāsa γ₂ζ₃η₂π_ω prāṇaṣṭosvāsa π₁ prāṇaṣṭauvāsa ζ₂ prabhṛṣṭo _ sa γ₁ prāṇaṣṭasvāsa α₁χ prāṇaṣṭabhyāsa α₂ prāṇaṣṭah svā«sa» π₂ **niśvāsaḥ** α₁ε₁ζ₃χ] niśvāsa α₂π_ω niḥsvāsaḥ π₂ζ₂η₂π₁ niḥsvāsa π₂δ₁δ₂ niśvāsaḥ γ₂ niśvāsa γ₁ **34b pradhvasta cett.**] prabhṛṣṭa ε₁ prāṇaṣṭa η₂ **viṣaya** cett.] viṣayā ε₁ viṣaga ζ₂ **grahāḥ** α₁α₂δ₁ε₁η₂π₂π_ωχ] grahāḥ γ₁γ₂δ₂ grataḥ π₁ jvaraḥ ζ₃ hvaraḥ ζ₂ **34c niśceṣṭo** ε₁π₂π_ωχ] niśceṣṭo α₁ niścaiṣṭo α₂ niśceṣṭā γ₁γ₂δ₁δ₂ζ₃ niḥśreṣṭo π₁ niḍyeṣṭo ζ₂ niścalo η₂ **nirvikārāś ca** γ₁ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] nirvikārāś ca γ₂δ₁δ₂ nirvikārāś tu α₁ nivikalpas tu α₂ **34d layo** cett.] laye δ₁ layam γ₁γ₂δ₂ jayati cett.] yānti ca γ₁γ₂δ₁δ₂ **yoginām** α₁α₂ε₁ζ₂ζ₃π₁π₂π_ωχ] yogināḥ γ₁γ₂δ₁δ₂η₂ **35 om.** δ₂ **35a uchinna** cett.] ucchinnaḥ α₁ε₁ζ₃ ucchūna δ₁ **samkalpo** cett.] samkalpe δ₁ **35b niḥśeṣāśeṣa** cett.] niḥśesagata γ₁γ₂ niḥśeṣośeṣa α₂π_ω **ceṣṭitah** cett.] ceṣṭitam π₂ varjitaḥ ζ₃ **35c svāvagamyo** α₁α₂δ₁η₂π_ωχ] svāvagamyo α₃ε₁π₁ sovagamyo π₂ svāgamyo ζ₂ svānugamyo ζ₃ svāgate cā γ₁γ₂ **35d jayatāṁ vāgagocarāḥ** α₁α₂α₃ε₁π₂] jayatāṁ vāgagocaraḥ ζ₂ jayatāṁ vāgagocaraḥ ζ₃ jāyatāṁ cāpi gaucarāḥ π₁ jāyate vāgagocaraḥ η₂π_ωχ manovācām agocaraḥ γ₁γ₂δ₁ **36 om.** δ₂ **36a dr̄ṣṭir** cett.] dr̄ṣti α₁ζ₃η₂ vṛṣṭir π₂ **36b sanātanaḥ** α₁α₂ε₁ζ₃π_ω] sanātana π₁ sanātanaṁ ζ₂ sanātani γ₁γ₂δ₁η₂π₂χ **36c syāc chaktir/tih** α₁γ₁γ₂δ₁] syāt saktir α₂ sā śakti ε₁ζ₂η₂π₁π₂π_ωχ sa śakti ζ₃ **jīva** α₁α₂ε₁γ₂π₁π₂π_ωχ] sarva γ₁γ₂δ₁ bhāva ζ₂ζ₃ **bhūtānām** cett.] bhūtānī γ₁ bhūnām ζ₂ **36d dr̄ṣṭir** α₁α₃γ₁γ₂η₂π₂π_ω] dr̄ṣti α₂δ₁ε₁π₁ dr̄ṣte ζ₂ζ₃ dve a° χ lakṣ(y)e layam gatā ε₁ζ₂π₁π_ω] 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 **37a om.** α₂π_ω **purāṇāni** α₁α₃ε₁ζ₂ζ₃η₂π₁π₂χ] purāṇādyāḥ γ₁ purāṇādyāḥ γ₂ purāṇaughāḥ δ₂ purāṇaiś ca δ₁ **37b om.** α₂π_ω **sāmānya** cett.] sāmāni π₂ **ganikā** cett.] gaṇivā δ₁ **37c om.** π_ω **ekaiva** cett.] idam tu δ₂ **mudrā** cett.] māyā ζ₃ vidyā η₂ **37d om.** π_ω **guptā kulavadhūr iva** α₁α₂γ₁γ₂π₁π₂χ] gopyā kulavadhūr iva η₂ sarvatantreṣu gopitā (cf. X4.38d) ε₁ζ₂ζ₃ sarvatantreṣu gopitā rakṣaṇīyā prayatnena guptā kulavadhūr iva δ₁δ₂

अन्तर्लक्ष्यं बहिर्दृष्टिनिमेषोन्मेषवर्जिता ।
एषा सा शाम्भवी मुद्रा सर्वतन्त्रेषु गोपिता ॥ ३८ ॥ = 4.6

अन्तर्लक्ष्यविलीनचित्पवनो योगी यदा वर्तते
दृष्ट्या निश्चलतारया बहिरथः पश्यत्रपश्यत्रपि ।
मुद्रेयं खलु खेचरी भवति सा युज्मत्पसादादुरो
शून्याशून्यविवर्जितं स्फुरति यत्तत्वं पदं शाम्भवम् ॥ ३९ ॥ = 4.7

श्रीशाम्भव्याश्च खेचर्या अवस्थायामभेदता ॥ ४० ॥ = 4.8

38 *om.* $\zeta_2\zeta_3$ **38a** *lakṣ(y)am* $\alpha_2\pi_2^{ac}\gamma_1\gamma_2\eta_2\pi_\omega\chi$] *lakṣā* δ_1 *lakṣyo* δ_2 *lakṣ(y)a* $\alpha_1\pi_2^pc\epsilon_1\pi_1$ **bahir** *cett.] mano* η_2 **dṛṣṭir** *cett.]* *dṛṣṭi* $\alpha_2\delta_1\epsilon_1\eta_2\pi_\omega$ **38b** *nimeṣonmeṣa* *cett.]* *nirmiṣonmeṣa* $\gamma_1\pi_1$ **varjītā** *cett.]* *varjjitaḥ* $\delta_2\pi_1$ **38c** *esā sā* $\alpha_1\epsilon_1\pi_1\pi_2\chi$] *esāsau* α_2 *esā* hi π_ω *esā* tu η_2 *esā* *vai* δ_2 *saiṣā* *tu* $\gamma_1\gamma_2\delta_1$ **38d** *sarvatantreṣu* *cett.]* *sarvatantreṣu* *śastreṣu* δ_1 *vedaśāstreṣu* χ **39a** *lakṣya* $\alpha_1\delta_1\delta_2\epsilon_1\eta_2\pi_1\pi_2\chi$] *lakṣā* $\alpha_2\gamma_1\gamma_2\zeta_2\zeta_3\pi_\omega$ **yadā** *cett.]* *yathā* η_2 *sadā* $\alpha_1\alpha_2\alpha_3\zeta_2$ **39b** *dṛṣṭyā* *cett.]* *dṛṣṭvā* η_2 *dṛṣyā* π_1 *dṛṣyā* π_ω **tārāyā** *cett.]* *tālāyā* π_1 *tāra* γ_1 **bahir** *cett.]* *hir* γ_1 **ad-hah** $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] *adhrahā* ζ_2 *asau* $\gamma_1\gamma_2\delta_1\delta_2$ **paśyann apaśyann api** $\alpha_2\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\chi$] *paśyann apaśyann* *ivā* α_1 *paśyan* *na paśyat* *api* $\gamma_1\gamma_2$ *paśyann* *api* η_2 *paśyan* *na paśyet* *tataḥ* $\pi_1\pi_\omega$ *paśyen* *na paśyet* *tataḥ* π_2 **39c** *mudreyam* *cett.]* *mudre* ζ_3 **khecarī** $\alpha_1\alpha_2\eta_2\pi_1\pi_\omega$] *śāmbhavī* $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\pi_2\chi$ **bhavati sā** *cett.]* *bhavati* π_ω *ti kathitā* ϵ_1 **yuṣmat** $\alpha_1\alpha_2\delta_1\delta_2\zeta_2\zeta_3\pi_\omega$] «yu»ṣmat γ_2 *yuṣmān* η_2 *puṣpat* γ_1 *yasya* $\epsilon_1\pi_2$ *yasya* π_1 *labdhā* χ **guro** $\gamma_1\gamma_2\delta_1\zeta_3\eta_2^{ac}\pi_1\pi_\omega$] *guroḥ* $\delta_2\epsilon_1\zeta_2\pi_2^pc\pi_2\chi$ *gurau* α_1 *gure* α_2 **39d** *śūnyāśūnya* *cett.]* *śūnyāc* *chūṇya* π_2 **vivarjitam** *cett.]* *vivarjite* γ_1 *vivarjito* α_2 *vilakṣaṇam* χ **sphurati** *cett.]* *spharati* δ_1 **yat** *cett.]* *ya* π_ω [pt]t δ_1 *tat* $\alpha_1\chi$ *ttat* α_2 **padam** *cett.]* *om.* $\epsilon_1\zeta_2$ **40** *om.* $\zeta_2\zeta_3\eta_2$ **40a** **vyāś ca khecaryā** $\alpha_1\gamma_2\delta_1\delta_2\chi$] *vāś* *ca khecaryā* ϵ_1 *vyāḥ(h)* *khecaryāś* *ca* $\pi_1\pi_2\pi_\omega$ *vyā* *khecaryā* α_2 *vyavāyā* *khecaryā* α_3 **40b** *avasthāyāṁ abhedatā* π_1] *hy avasthāyāṁ abhedataḥ* π_2 *avasthāyāṁ* *na bhedataḥ* $\alpha_1\epsilon_1$ *avasthāyā* *na bhedataḥ* α_3 *avasthāyasya* *bhedataḥ* α_2 *avasthādhāmabhedataḥ* χ *avasthāyāṁ* *ca bhedataḥ* π_ω *avasthā* *ca na bhedataḥ* (‘nah’ γ_1) $\gamma_1\gamma_2$ *avasthā* *balabhedataḥ* $\delta_1\delta_2$

40 After this verse, χ has an additional line: भवेच्चित्तलयानन्दः शून्ये चित्सुखरूपिणि ।

तारे ज्योतिषि संयोज्य किंचिदुन्नमयेद्धवौ ।
पूर्वयोगस्य मार्गोऽयमुन्मनीकारकः क्षणात् ॥ ४१ ॥

[The yogi] should fix the pupils on a light and slightly raise the eyebrows. This is the way of the preliminary yoga, which immediately brings about the beyond-mind state. (41)

41 also included in $\delta_1\delta_2$ **41a** also included in $\gamma_1\gamma_2$ **tāre** $\gamma_2\delta_2\zeta_3\pi_1\chi]$ tāra $\delta_1\pi_\omega$ tārām π_2 tārā η_2 tāvad ζ_2 vāre γ_1 kalām ε_1 kalā ε_2 **jyotiṣi** $\gamma_1\gamma_2\delta_2\varepsilon_1\varepsilon_2\zeta_3\pi_2\chi]$ jyotiṣīm π_1 jyotiṣa π_ω jyotiso δ_1 yotiṣi ζ_2 jyotiṣu η_2 **samyojya** cett.] samyojyā η_2 samojoyam γ_1 jojya δ_1 **41b** also included in $\gamma_1\gamma_2$ **unnamayed** $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$ uccālayed $\gamma_1\delta_2$ uccalayed γ_2 uccārayed η_2 uccācayed δ_1 uṣṭānnama ζ_2 **bhruvau** cett.] bhūvo«h» γ_1 **41c pūrvayogasya mārgo'yam** $\delta_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_\omega\chi]$ pūrvayogasya mārgeṇa π_2 sūryayogasya mārge ca η_2 pūrvayogasya māhātmyam δ_1 pūrvayogam mano yuñjann χ **41d unmanī** $\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_\omega\chi]$ hy unmanī π_2 yunmanī η_2 kimcid un° ε_1 **kārakah kṣaṇat** $\varepsilon_1\pi_1\chi]$ kārakakṣaṇat π_2 kārakam kṣaṇat ζ_2 kāraṇah kṣaṇat π_ω kāraṇam kṣaṇat ε_2 karaṇam kṣaṇat $\delta_1\delta_2\zeta_3$ kāralakṣaṇam η_2

[X4.41]

❖ Sources

Amanaska 1.8 (South Indian Recension)

tāre] netre A
unmanikārakah kṣaṇat A] unmunikārakah kṣaṇat Av.l., unmanikāraṇam kṣaṇat Av.l., unmanikāśakah kṣaṇat Av.l.

❖ Testimonia

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

unnamayed HSC] uccālayed YCM
kārakah] kāraṇah YCM, kāraṇam HSC

❖ Commentary

This and the next verse (X4.41–42) are from the South Indian recension of the *Amanaska*, a later rewriting of that work which incorporates these verses in an additional passage on Tārakayoga, which is presented in this recension as the preliminary yoga (*pūrvayoga*). It appears to have been added here to elaborate on the meditation of fixing the gaze that is taught in 4.4–7 = X4.36–39.

केचिदागमजालेन केचित्तिगमसंकुलैः ।
केचित्तर्कण मुद्दान्ति नैव जानन्ति तारकम् ॥ ४२ ॥

Some are confused by the multitude of tantric texts, some by the mass of vedic texts and some by reasoning. They do not know what causes one to cross over (*tārakam*). (42)

42 also included in $\delta_1\delta_2$ **42a** āgama *cett.*] nigama $\varepsilon_1\varepsilon_2$ **jālena** *cett.*] yogena η_2 **42b** nigama $\zeta_2\eta_2\pi_1\pi_2\chi]$ niyama $\delta_1\delta_2\pi_\omega$ nima ζ_3 āgama $\varepsilon_1\varepsilon_2$ **samkulaiḥ** $\varepsilon_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_2\chi]$ samkule $\zeta_3\pi_\omega$ samkulaiḥ δ_2 samkulā δ_1

[X4.42]

❖ Sources

Amanaska 1.11 (South Indian Recension)

❖ Testimonia

Yogacintāmaṇi f. 25r (attrib. HP), *Hathatattvakaumudī* 49.29 (attrib. HP)

samkulaiḥ] samkulaiḥ YCM, samkule HTK

❖ Commentary

In the source text *tārakam* refers to Tāraka yoga, one of two yogas taught in the South Indian recension of the *Amanaska*.

On why this verse is in greyscale, see the note to X4.41.

अर्धोद्धाटितलोचनः स्थिरमना नासाग्रदत्तेक्षणः
 चन्द्रार्कावपि लीनतामुपनयन्निष्पन्दभावान्तरे ।
 ज्योतीरूपमशेषबाह्यरहितं देदीप्यमानं परं
 तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमत्राधिकम् ॥ ४३ ॥

By leading the moon and sun to dissolution in a motionless state, the [yogi], his eyes half open, mind steady, and gaze placed at the tip of the nose, attains the supreme reality (*vastu*), the state that is the highest principle (*tattva*), whose form is light, which is devoid of anything external and is shining intensely. What more is to be said here? (43)

43 also included in γ₁γ₂δ₁ (found after X4.39) **43a ardhodghāṭita cett.**] arddhoghāṭita π₁ arddhocchā[d]ita γ₁ ardhonmilita χ locanah̄ δ₁ζ₃χ] locana γ₁γ₂ε₁ε₂ζ₂η₂π₁π₂π_ω sthira cett.] sthila γ₁ °kṣanah̄/-aś cett.] °kṣanāś γ₁π_ω °kṣanam̄ ζ₂ **43b candrārkāv cett.**] candrārkāv π_ω candrārkau η₂ api cett.] avi γ₂ aca ζ₂ ca vi° η₂ upanayan ε₁χ] apayan ε₂ upanayan γ₁γ₂δ₁ζ₂ζ₃ upagatau π₁π₂π_ω gatau η₂ niṣpanda cett.] nirvyam̄da π₁ diṣyanda ε₂ nikṣipya η₂ bhāvāntare ε₁ε₂] bhāvo'ntare γ₁δ₁ bhāvotare γ₂ bhāsomitare η₂ bāśpam̄ tataḥ ζ₃ vāpyam̄ tataḥ ζ₂ rūpam̄ tataḥ π₂ rūpam̄ tanu π₁ rūpatanu π_ω bhāvena yaḥ χ **43c rūpam cett.**] rūpa ζ₂ζ₃ yatsyam γ₂ aśeṣa cett.] viṣeṣa ζ₂ζ₃ bāhyarahitam̄ cett.] bijam akhilam̄ χ dedipyā cett.] devadipyā γ₁ **43d tat cett.**] yac η₂ padam eti γ₁γ₂δ₁χ] param eti ε₁ε₂π₁π₂π_ω param asti ζ₂ζ₃ carama η₂ vastu cett.] vasta γ₁ yastu π₁π_ω yat tu π₂ vācyam̄ cett.] vāpyam̄ γ₁ atrādhikam̄ cett.] andrādhikam̄ γ₁ atrāsanam̄ δ₁

[X4.43]

❖ Sources

Candrāvalokana 3

upanayan] upagatau CA
 bhāvāntare] rūpam̄ vapuh CA
 vastu] yat tu CA

❖ Testimonia

Yogacintāmaṇi ff. 24v–25r (attrib. HP), *Anubhavanivedana* 2, *Hṝthatattvakaumudī* 49.30 (attrib. HP)

upanayan] upanayan YCM HTK, upagatau AN
 niṣpanda] niṣpanda YCM, trispanda AN, nispanda HTK
 bhāvāntare AN] bhāvottare YCM, vācyam̄ tataḥ HTK
 jyotirūpam aśeṣa YCM AN] jyotirūpavīṣeṣa HTK
 dedipyamānam̄ YCM HTK] caikam̄ pumāṁsam̄ AN
 padam eti YCM AN] param asti HTK

❖ Commentary

This verse is not in the α manuscripts and was probably added because it elaborates on the

दिवा न पूजयेल्लिङ्गं रात्रौ नैव च पूजयेत्।
सततं पूजयेल्लिङ्गं दिवारात्रिनिरोधतः ॥ ४४ ॥

[The yogi] should not worship the *linga* by day, nor should he worship it by night. He should worship the *linga* constantly, by suppressing day and night. (44)

44a *divā na* ε₁ε₂ζ₂ζ₃π₁π₂πₜ χ] vāsare η₂ **44b** *rātrau naiva ca pūjayed* ζ₂π₁] rātrau naiva prapūjayed ε₁π₂πₜ rātrau caiva na pūjayed ε₂η₂χ rātrau limgaṁ na pūjayed ζ₃ **44c** *satatam* ε₁ε₂ζ₂ζ₃η₂π₁π₂πₜ] sarvadā χ **44d** *divārātrinirodhataḥ* χ] divārātram na pūjayed ε₁ε₂π₁π₂ divārātrau na pūjayed ζ₂ζ₃η₂ divārātrau ca pūjayed π₂

gaze. In the *Candrāvalokana* (the source text) and the *Anubhavanivedana*, it follows X4.39, which may explain its position in the γ and δ groups. The attentive reader will notice that we have decided against manuscripts that agree with the source text. The reason is based on our stemmatic considerations. Cumulative evidence supports the origin of the additional verses at the beginning of the fourth chapter in the hyparchetype of the ε manuscripts. We suspect these verses contaminated the π group's copies very early. To complicate matters, the scribe was familiar with the source text and corrected the readings accordingly.

[X4.44]

❖ Sources

Khecarīvidyā 3.19

divā na] na divā KhV
rātrau naiva ca pūjayed] na rātrau ca maheśvari KhV
satatam] sarvadā KhV

❖ Testimonia

Hathasaṅketacandrikā f. 128v (attrib. HP)

ca pūjayed] prapūjayed HSC
divārātrinirodhataḥ] divārātrau ca pūjayed HSC

❖ Commentary

The manuscripts transmit readings for the last verse quarter that either contradict or repeat the statements in the first line. This problem likely occurred through some kind of dittographical error. We have therefore adopted the reading of *Jyotsnā* 4.42d (*nirodhataḥ*), which is the same as the source text.

अथ खेचरी ।

Now *khecarī*:

सुषिरो ज्ञानजनकः पञ्चस्रोतः समन्वितः ।
तिष्ठते खेचरी मुद्रा तस्मिन्शून्ये निरञ्जने ॥ ४५ ॥

There is a hollow that generates knowledge and has five streams.
Khecarīmudrā is situated in that pure void. (45)

सव्यदक्षिणनाडीस्थो मध्ये चलति मारुतः ।
तिष्ठते खेचरी मुद्रा तस्मिन्स्थाने न संशयः ॥ ४६ ॥

The breath in the left and right channels moves into the middle.
Without doubt, *khecarīmudrā* abides in that place. (46)

prescript: only included in $\pi_1\pi_2\chi$ **khecarī** $\pi_2\chi]$ *khecarīsamādhīḥ* π_1 **45** *om.* χ **45a** **suṣiro** $\varepsilon_1\varepsilon_2\zeta_2]$ *sukhiro* π_2 *susthiro* π_1 *sukhiram* $\eta_2\pi_\omega$ *dṛīmukham* ζ_3 **janakah** $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2]$ *janakam* $\eta_2\pi_\omega$ *jampnakam* ζ_3 **45b** **samanvitah** $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2]$ *samanvita* π_ω *samanvitam* ζ_3 *samanvite* η_2 **45d** **tasmin sūnye** $\eta_2]$ *tasmāc chūnye* $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2$ *satyam* *tatra* ζ_2 *om.* (eye-skip?) π_ω **nirañjane** $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_2]$ *na samśayah* ζ_2 *om.* π_ω **46a** *om.* π_ω **nāḍī** $\zeta_3\pi_1\pi_2]$ *nāḍi* $\varepsilon_1\varepsilon_2\zeta_2\eta_2\chi$ **46b** *om.* π_ω **madhye** $\varepsilon_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_2\chi]$ *madhyam* π_1 *madhya* ζ_3 **calati** $\varepsilon_1\zeta_2]$ *carati* $\varepsilon_2\pi_1\pi_2\chi$ *carita* ζ_3 *vahati* η_2 **46c** *om.* π_ω **tiṣṭhate khecarī mudrā** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi]$ *om.* π_ω **46d** **tasmin sthāne** $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$ *satyam* *tatra* ζ_2 *tatra satyam* η_2

45 $\eta_2\pi_\omega\chi$ have this verse after 3.48. Here, $\eta_2\pi_\omega$ have it for the second time, while χ omits it.

[X4.45]

❖ Testimonia

Hathasaṅketacandrikā f. 128v (attrib. HP)

suṣiro jñānajanakah] *suṣiram jñānajanakam* HSC
samanvitah] *samanvitam* HSC

❖ Commentary

This verse may not be referring to the cavity in which the tongue is placed but perhaps to a more esoteric sense based on the meaning of *pañcasrotas* as the five streams of tantric Śaiva teachings, which in this case generate knowledge. On *pañcasrotas*, see *Tantrikābhidhānakōśa* 2013, vol. 3: 361.

[X4.46]

चितं चरति खे यस्माजिहा चरति खे गता ।
तेनैषा खेचरी नाम मुद्रा सिद्धैर्नमस्कृता ॥ ४७ ॥

Because the mind moves (*carati*) in the ether (*khe*) and the tongue moves (*carati*) in the cavity (*khe*), this seal is called sky-rover [and] is worshipped by the Siddhas. (47)

इडापिङ्गलयोर्योगे शून्यं चैवानिलं ग्रसेत् ।
तिष्ठते खेचरी मुद्रा तत्र सत्यं न संशयः ॥ ४८ ॥

At the juncture of Idā and Pingalā, the void devours the breath. *Khe-carīmudrā* abides there. This is undoubtedly true. (48)

47 om. η₂χ **47b** khe gatā ε₂ζ₂π₁π₂πₜ] khe yadā ε₁ vegataḥ ζ₃ **47c** tenaiṣā ε₁ζ₃π₁πₜ] teneyam π₂ tenaiva ζ₂ iyam ca ε₂ **nāma** ε₁ε₂ζ₂π₁πₜ] mudrā ζ₃π₂ **47d** mudrā ε₁ε₂ζ₂π₁πₜ] satyam ζ₃ sarva π₂ **namaskṛtā** ε₁ε₂ζ₂π₁π₂πₜ] nigadyate ζ₃ **48** om. ζ₃η₂ **48a** yoge ε₁ε₂ζ₂π₁π₂πₜ] madhye χ **48b** śūnyam ε₁ε₂π₂χ] śūnye ζ₂π₁ śūne πₜ **caivānilam** ε₁ε₂ζ₂πₜχ] caiva bilam π₁π₂ **graset** ε₁ε₂ζ₂π₁πₜχ] viśet π₂ **48c** tiṣṭhate ε₁ε₂ζ₂π₂πₜχ] tiṣṭhati π₁ **48d** tatra satyam na samśayah ε₁ε₂π₁] satyam tatra na samśayah ζ₂ tatra satyam punah punah π₂πₜχ

47 = 3.37

[X4.47]

❖ Commentary

See 3.37, where this verse is also found.

[X4.48]

❖ Testimonia

Upāsanāsārasaṅgraha (IFP Transcript T1095) p. 42.

śūnyam] śūnye USS
na samśayah] punah punah USS

❖ Commentary

Cf. Rāghavabhaṭṭa ad Śāradātilaka 25.43: *suṣumṇāyām eteṣu parvasu iḍāpiṅgalayor yogo bha-vatīti jñeyam.*

सोमसूर्यद्वयोर्मध्ये निरालम्बे तले पुनः ।
संस्थिता व्योमचक्रे या सा मुद्रा नाम खेचरी ॥ ४९ ॥

The *mudrā* situated in the cakra of the void (*vyomacakra*) in the middle of the moon and sun on an unsupported surface is [the *mudrā*] called *khecarī*. (49)

सा मयोद्देविता वामा साक्षात् शिववल्लभा ।
पूरयेन्मारुतं दिव्यं सुषुम्णा पश्चिमे मुखे ॥ ५० ॥

Brought forth by me, the lovely sweetheart of Śiva in bodily form, the Suṣumnā should fill herself with the divine air through her rear mouth. (50)

49a somasūryadvayo $\varepsilon_1\varepsilon_2\zeta_2\eta_2$] candrasūryadvayor ζ_3 sūryācandramasor $\pi_1\pi_2\pi_\omega$ X
49b nirālambe tale $\zeta_2\zeta_3\pi_2\pi_\omega$] nirālambatale $\varepsilon_2\pi_1$ nirālambe kale ε_1 nirālambo'ntarā η_2 nirālambāntare X **50** om. π_2 **50a** sā mayodbheditā vāmā $\pi_1\pi_\omega$] sā māyodbhedikā vāmā ε_1 sā māyābhedito vāmā ε_2 sā mayodve _ tā vāmā ζ_2 sā mayodve[dh]itā vāmā ζ_3 somayodbheditā dhāma η_2 somād yatroditā dhārā X **50b** sāksāc ca $\zeta_2\zeta_3\pi_1\pi_\omega$] sāksād vai η_2 sā sāksāt $\varepsilon_1\varepsilon_2$ sāksāt sā X **50c** pūrayen $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_\omega$] pūrayed X pūjayed η_2 mārutām divyam $\zeta_2\zeta_3\pi_1\pi_\omega$ na tu tad divyam ε_1 satatām divyam ε_2 atulām divyam η_2 X **50d** suṣumnā $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$] suṣumṇām X **paścime** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1$ X]

[X4.49]

❖ Testimonia

Upāsanāsārasaṅgraha (IPF Transcript T1095) p. 41, *Gorakṣasiddhāntasaṅgraha* p. 37

somasūryadvayor] sūryacandramasor GSS
tale USS] nile GSS
yā sā mudrā nāma GSS] sā mudrā nāma ca USS

❖ Commentary

The reading *tale* is suspect, as is *nirālambāntare*, the conjecture of Brahmānanda.

The *vyomacakra* ('the cakra of space') is also mentioned in a half-verse that was added to some later recensions of the *Hathapradipikā* (see 3.34*1) and states that *vyomacakra* is another name for *khecarimudrā*. In *Jyotsnā* 4.45, Brahmānanda states that the *vyomacakra* is associated with all the voids in the middle of the brow (*bhrūmadhye sarvakhānām samanvayāt*) and, in the *Hathasanketacandrikā* (f. 129v), Sundaradeva says that it is called the Brahmaṇḍra, which is between Idā and Piṅgalā (*iḍāpiṅgalāntargataṁ brahmaṇḍraḥ rākhyam vyomacakramat khecarimudrāṁ śaktiṁ kuryād ...*). See above, ??.

[X4.50]

❖ Testimonia

पुरस्ताचैव पूर्यत निश्चिता खेचरी भवेत् ।
अभ्यसेत्वेचरीमुद्रामुन्मनी संप्रजायते ॥ ५१ ॥

And if [she] fills herself from the front, *khecarī* definitely arises. [The yogi] should practise *khecarīmudrā*. The state beyond mind arises. (51)

अभ्यसेत्वेचरीमुद्रां तावत्स्यादोगनिनिद्रितः ।
संप्राप्तयोगनिनिद्रस्य कालो नास्ति कदाचन ॥ ५२ ॥

[The yogi] should practise *khecarīmudrā* until he falls into a yogic sleep. For one who has attained yogic sleep, death never arises. (52)

51b *niścītā* ε₁ε₂ζ₂ζ₃π₁π₂π_ωχ] *niścītā* η₂ **51c** *abhyaset* ε₁ε₂ζ₂π₁π₂] *abhyase* π_ω *abhyastā* η₂χ *om.* (eye-skip?) ζ₃ **khecarīmudrām** ε₁ε₂ζ₂π₂π_ω] *khecarīmudrām* π₁ *khecarīmudrā* η₂χ *om.* ζ₃ **51d** *unmanī* ε₁ε₂ζ₂η₂π₁π₂π_ω] *py unmanī* χ *om.* ζ₃ **samprajāyate** ε₁ε₂ζ₂η₂χ] *sāmdrajāy-*
-*ate* π₁ sā *prajāyate* π₂π_ω *om.* ζ₃ **52a** *abhyaset* ε₁ζ₂π₁π₂π_ωχ] *abhyasat* ζ₃ *abhyasya* ε₂ *abhyaste*
η₂ **khecarī** ε₁ε₂ζ₂ζ₃η₂π₁π₂π_ω] *khecarīmudrām* ε₁ζ₃η₂] *mudrā* ε₂ζ₂ *tāvad* π₁π₂π_ωχ
52b *tāva* ε₁ε₂ζ₂ζ₃η₂] *yāvat* π₁π₂π_ωχ **yoganidritāḥ** ε₁ζ₂ζ₃π₂χ] *yoganidritāḥ* π₁ *yoganidratāḥ*
η₂ *yoganiṁdrataḥ* π_ω *coramudritā* ε₂

Yogasārasaṅgraha p. 61 (attrib. *Prāṇavacintāmani*)

sā mayodbheditā vāmā sākṣāt ca] sā mayā viditā yā māyā sākṣāt YSS

❖ Commentary

The referent of *māyā* is unspecified, and no source text has been identified. We assume it refers to the speaker, who might be Śiva. The ε manuscripts have *māyodbheditā* for *mayodbheditā*, but it is hard to make sense of this. If correct, *udbheditā* would more likely mean “produced” or “made manifest”. Alternatively, the first line of this verse could be referring to *khecarīmudrā*, in which case its being produced by *māyā* would make more sense. In the second line, Brahmananda’s reading *suṣumnāṁ* is tempting. The line would then mean, “[The yogi] should fill Suṣumnā with divine breath through the rear opening”.

[X4.51]

❖ Testimonia

Upāsanāsārasaṅgraha p. 135

❖ Commentary

We have understood *niścītā* as an adverb. No witnesses have *niścītam*, but we see no other way of taking *niścītā*.

[X4.52]

❖ Testimonia

भ्रुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते ।
ज्ञातव्यं तत्पदं तुर्यं तत्र कालो न विद्यते ॥ ५३ ॥

Between the eyebrows is the place of Śiva. The mind dissolves there. That level should be known as the fourth state. Death does not exist there. (53)

चन्द्रसूर्यद्वयोर्मध्ये सुद्रां दद्याच्च खेचरीम् ।
निरालम्बे महाशून्ये व्योमचक्रे व्यवस्थिताम् ॥ ५४ ॥

Between the moon and the sun, [the yogi] should apply *khecarīmudrā*, which is situated in the supportless, great void, the *vyomacakra*. (54)

53a om. ε₁ε₂ śiva ζ₂ζ₃η₂π₂π_ωχ] bhavet π₁ **53b** om. ε₁ε₂ **53d** tatra ε₁ε₂ζ₂η₂π₁π₂π_ωχ]
yatra ζ₃ kālo ε₁ε₂ζ₃η₂π₁π₂π_ωχ] kopi ζ₂ **54** om. χ **54b** mudrām ε₁ε₂ζ₃η₂π₁π₂π_ω] mudrā ζ₂
dadyāc ca ε₂ζ₃η₂π₁π₂π_ω] dadyāt tu ε₁ divyā ca ζ₂ khecarīm ε₁ε₂ζ₃η₂π₂] khecarī ζ₂π_ω khecare
π₁ **54c** nirālambe ε₁η₂π₂] nirālambam ζ₂ζ₃π_ω nirālambas π₁ nirālamba ε₂ mahāśūnye η₂π₂]
mahāśūnyam ζ₂ζ₃ mahacchūnye ε₁ mahāśūnya ε₂π_ω tadā śūnya π₁ **54d** cakre ε₁ε₂ζ₂η₂π₁π₂π_ω]
cakram ζ₃ vyavasthitām ε₁η₂π₂π_ω] vyavasthitam ζ₂ζ₃ vyavasthitā ε₂π₁

Upāsanāsārasaṅgraha p. 135

khecarīmudrām tāvat] khecarīm tāvad yāvad USS
nidritāḥ] nirdrataḥ USS

[X4.53]

❖ Testimonia

Upāsanāsārasaṅgraha p. 135

padam] param USS

[X4.54]

❖ Sources

Jñānasāra 3.3ab

dadyāc ca] dadyāt tu JS

निरालम्बं मनः कृत्वा न किंचिदपि चिन्तयेत् ।
सबाह्वाभ्यन्तरे व्योम्नि घटवत्तिष्ठते ध्रुवम् ॥ ५५ ॥

[The yogi] should make the mind supportless and think of nothing at all. He assuredly remains like a pot in the ether, [empty] inside and outside. (55)

बाह्यवायुर्यथा लीनः खस्य मध्ये न संशयः ।
खस्थानं गच्छति प्राणः †सूर्याङ्गे मनसा तथा† ॥ ५६ ॥

Just as the external air has dissolved into the void, the breath is sure to go to its place †with the mind on the side of the sun†. (56)

55c *bhyantare* ε₁ζ₂ζ₃π₁π₂π_ωχ] bhyantaram̄ ε₂η₂ **55d** *ghaṭavat* ζ₃η₂π₁π₂π_ωχ] paṭavat ζ₂ aṭavat ε₁ maghaṭat ε₂ **tiṣṭhate** ε₁ε₂ζ₃] tiṣṭhati η₂π₁π₂π_ωχ **56a** *yathā* η₂π₁π₂π_ωχ] tathā ε₁ε₂ yadā ζ₂ζ₃ **linah** ε₁ζ₃π₂] lina ζ₂π₁ linam̄ π_ω linā ε₂ linas η₂χ **56b** *khasya madhye* ε₁ε₂π₁π_ω] khamadhye tu π₂ khamadhye ca ζ₃ khamadhyā_ ζ₂ tathā madhye η₂ tathā madhyo χ **na samśayah** ε₁ε₂ζ₃η₂π₁π₂π_ωχ] _ _ sayah̄ ζ₂ **56c** *svasthānam̄ gacchati prāṇah* ε₁ζ₂ζ₃η₂π₁π₂π_ω] samsthānam̄ gacchati prāṇah̄ ε₂ svasthāne sthiratām eti χ **56d** *sūryāṅge manasā tathā* ε₁ε₂ζ₂ζ₃π₁π₂π_ω] sūryāṅge pavane tathā η₂ pavano manasā saha χ

[X4.55]

❖ Sources

Jñānasāra 3.3cd–4ab, *Sivasamhitā* 5.210cd

api cintayet JS] cintayet sudhiḥ ŠS

[X4.56]

❖ Testimonia

Hathapradipikā (10 chapter) 7.52

khasya] svasya HP10

sūryāṅge manasā tathā] sūryo 'gnau pavane tathā HP10

❖ Commentary

It is hard to make sense of *sūryāṅge* here ('on the side of the sun'?). The terms *sūryāṅge* and *candrāṅge* occur in the third chapter (3.15) in the sense of the right and left sides of the body, respectively. However, this meaning does not seem relevant here. The variant readings with *pavane/pavano* are not clear either, so we have cruxed the fourth verse quarter.

एवमभ्यस्यमानस्य वायुमार्गं दिवानिशम् ।
अभ्यासाज्जीयते वायुर्मनस्त्र विलीयते ॥ ५७ ॥

For [the yogi] practising in this way day and night on the path of the breath, as a result of the practice the breath is consumed, [and] the mind dissolves into [the breath]. (57)

अमृतं प्लावयेद्देहमा पादतलमस्तकम् ।
सिध्यत्येव सदा कायो महाबलपराक्रमः ॥ ५८ ॥

[The yogi] should flood the body with nectar from the soles of the feet to the head. [His] body is perfected forever, and he has great strength and valour. (58)

57b *vāyumārge* ε₁ε₂η₂π₁π₂π_ωχ] vāyor mārge ζ₂ζ₃ **divāniśam** π₂χ] divā niśi π₁ divādisam π_ω sadāniśam ε₁ε₂η₂ sadānilam ζ₂ζ₃ **57c** *abhyāsāj jiryate* ε₁ε₂ζ₂η₂π₁π₂π_ωχ] abhyāsāl liyate ζ₃ **57d** *tatra viliyate* ε₁ε₂ζ₂ζ₃η₂] tatraiva liyate π₁π₂π_ωχ **58a** *amṛtam plāvayed deham* ζ₂π₁π_ω] amṛtāt plāvayed deham ε₁ε₂ (amṛtā ε₁) amṛte plāvayed deham ζ₃ amṛtam plavate _ π₂ amṛtaih plāvayed deham χ ajaratvam bhaved dehe η₂ **58b** *ā pādatala cett.*] apādapala η₂ lac. π₂ **58c** *mastakam* ε₁ε₂ζ₃π₁π₂π_ωχ] mastake η₂ mastakān ζ₂ lac. π₂ siddhaty eva ζ₂ siddhyaty evam ζ₃ sidhyate ca η₂ siddhadēho π₂ siddhidēho π₁ sadā kāyo ε₁ε₂ζ₂π_ω] mahākāyo π₂χ mahākāryo π₁ mahāyogo η₂ tadā kāyo ζ₃

[X4.57]

❖ Testimonia

Hathasaṅketacandrikā f. 129v (only cd)

jiryate] liyate HSC

❖ Commentary

Brahmānanda identifies the path of the breath (*vāyumārga*) with Suṣumnā.

[X4.58]

❖ Testimonia

Hathasaṅketacandrikā f. 129v (only cd)

eva sadā] evam tadā HSC

अथ शाम्भवी ।

Now *sāmbhavī*:

शक्तिमध्ये मनः कृत्वा शक्तिं च मनमध्यगाम् ।
मनसा मन आलोक्य तद्द्वयायेत्परमं पदम् ॥ ५९ ॥

[The yogi] should [put] the mind in Śakti and Śakti in the mind, observe the mind with the mind, and meditate on it as the supreme state. (59)

खमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु ।
आत्मानं खमयं कृत्वा न किंचिदपि चिन्तयेत् ॥ ६० ॥

Put the self in space and put space in the self. [The yogi] should make the self consist of space and think of nothing at all. (60)

prescript: only included in $\zeta_2\pi_1$ **atha** ζ_2] *om.* π_1 **sāmbhavī** π_1] *sāmbhavī* śaktih ζ_2 **59b** śaktim ca manamadhyagām $\varepsilon_1\varepsilon_2\zeta_2$] śaktim ca svāṁtamadhyagām ζ_3 śaktim mānasamadhyagām χ śaktim manasi madhyataḥ η_2 sumadhyagam π_1 manaḥ śaktes tu madhyagam $\pi_2\pi_\omega$ **59c** **mana ālokya** $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\chi$] mana ārokyā ζ_2 manam ālokyā π_ω **59d** **tad dhyāyet** $\varepsilon_1\zeta_2\zeta_3\pi_2$] tam dhyāyet ε_2 tam dhātam π_1 vaddhyāyait π_ω dhārayet $\eta_2\chi$ **60a** **khamadhye** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_2\pi_\omega\chi$] khammadhye π_1 **60b** **ātmamadhye** $\varepsilon_1\varepsilon_2\zeta_3\pi_\omega\chi$] ātmāmadhye $\zeta_2\eta_2\pi_1\pi_2$ **60c** **ātmānam** $\varepsilon_1\pi_2\pi_\omega$] sarvam ca $\varepsilon_2\zeta_2\zeta_3\eta_2\chi$ evam kṛ° π_1 **khamayam kṛtvā** $\zeta_2\zeta_3\pi_\omega\chi$] khamayam kṛtvā $\varepsilon_1\varepsilon_2\eta_2\pi_2$ tvā tayoś cāpi π_1

[X4.59]

❖ Sources

Candrāvalokana 27

śaktim ca manamadhyagām] manaś śaktes tu madhyamam CA
tad CAv.l.] tam CA

❖ Testimonia

Hṛṣaśaṅketacandrikā f. 129v–130r

madhye] madhyo HSC
manamadhyagām] svāntamadhyagām HSC

❖ Commentary

In the second verse quarter, *mana* for *mano* is for the metre.

[X4.60]

❖ Sources

अन्तःशून्यो बहिःशून्यः शून्यकुम्भ इवाम्बरे ।
अन्तःपूर्णो बहिःपूर्णः पूर्णकुम्भ इवार्णवे ॥ ६१ ॥

Like an empty pot in air, [the yogī] is empty on the inside and empty on the outside. Like a full pot in the ocean, [the yogi] is full on the inside and full on the outside. (61)

बाह्यचिन्ता न कर्तव्या तथैवान्तरचिन्तनम् ।
सर्वचिन्तां परित्यज्य न किंचिदपि चिन्तयेत् ॥ ६२ ॥

Do not think about the external or internal. [The yogi] should abandon all thought and think of nothing at all. (62)

61 om. ζ₂ζ₃πω **61b** śūnya ε₁ε₂η₂π₁π₂] śūnyah̄ χ **61c** om. ε₁ **61d** om. ε₁ pūrṇa ε₂η₂π₁π₂]
pūrnāḥ χ **ivārpave** ε₂η₂χ] ivāmbare π₁ ivāmbudhau π₂ **62** om. ζ₂ζ₃ **62b** cintanam ε₁ε₂η₂χ]
cintanā π₂πω cintamān π₁ **62c** sarvacintām parityajya ε₁ε₂π₂χ] sarvacintā parityajya π₁πω
sarvacintā parityājyā η₂

Uttaragītā 1.9

❖ Testimonia

Hṛṣharatnāvalī 4.45

ātmānam] sarvam̄ ca HRĀ

[X4.61]

❖ Sources

Laghuyogavāsiṣṭha 6.15.79 (*Mokṣopāya* 6.155.25)

❖ Testimonia

Hṛṣharatnāvalī 4.46

HRĀ reverses ac and cd
antaḥśūnyo bahiḥśūnyah̄] antaḥśūnyam bahiḥśūnyam

[X4.62]

❖ Testimonia

Haṃsavilāsa p. 48

संकल्पमात्रकलनैव जगत्समग्रं
 संकल्पमात्रकलना हि मनोविलासः ।
 संकल्पमेतमत उत्सृज निर्विकल्पं
 आश्रित्य निश्चयमवामुहि राम शान्तिम् ॥ ६३ ॥

The whole world is but a construct of mere ideation. A construct of mere ideation is an affectation of the mind. So jettison this ideation. Take refuge in a resolve that is free of ideation, and obtain peace, O Rāma. (63)

कर्पूरमनले यद्वत्सैन्धवं सलिले यथा ।
 तथा संधीयमानं च मनस्तत्त्वे विलीयते ॥ ६४ ॥

Just as camphor in fire and salt in water, so the mind, on being brought into contact with the highest reality, dissolves into it. (64)

63 om. $\pi_1\pi_2$ **63a** *kalanaiva* $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\chi]$ *kalananam* ca π_ω **samagram** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_\omega\chi]$ *samastam* η_2 **63b** om. $\pi_1\pi_2$ **kalanā hi** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_\omega]$ *kalanaiva* $\eta_2\chi$ **vilāsaḥ** $\varepsilon_2\eta_2\chi]$ *vilāsā* π_ω *vivāsaḥ* ε_1 *vilinā* ζ_2 *valinā* ζ_3 **63c** om. π_2 **samkalpam etam ata** $\varepsilon_1]$ *samkalpamātramatam* ζ_3 *mātramatamata* ζ_2 *mātramanam* ε_2 *mātramatim* χ *mātrami[m]* π_1 *mātram idam* π_ω *mātrakalanaiva* η_2 **utsṛja** $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_\omega\chi]$ *tsṛja* ζ_2 *vikṛtis tu* η_2 **nirvikalpam** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_\omega\chi]$ *nityam* η_2 **63d** om. π_2 **āśritya** $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_\omega\chi]$ *āśrita* ζ_3 *samkalpa* η_2 **niścayam** $\varepsilon_1\eta_2\chi]$ *niścalam* $\varepsilon_2\pi_1$ *niścalayam* π_ω *niścītam* $\zeta_2\zeta_3$ **avāpnuhi** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_\omega\chi]$ *avāpnudhi* η_2 *anāpnuhi* π_1 **rāma** $\varepsilon_1\eta_2\pi_1\pi_\omega\chi]$ *kāma* ε_2 *rāga* ζ_3 *roga* ζ_2 **64** om. η_2 **64a analē** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_\omega\chi]$ *anile* π_2 **64c tathā** $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$ *yathā* ζ_2 **saṃdhīyamānam ca** $\varepsilon_1\varepsilon_2\pi_1\pi_2\pi_\omega\chi]$ *saṃdipamānam* ca $\zeta_2\zeta_3$ **64d tattve** $\varepsilon_1\zeta_3\pi_2\chi]$ *tātva* π_1 *tatva* π_ω *tatra* $\varepsilon_2\zeta_2$ **viliyate** $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega\chi]$ *valiyate* ζ_3

[X4.63]

❖ Sources

Laghuyogavāsiṣṭha 7.27

samkalpamātrakalanaiva] samkalpajālakalanaiva LYV
 samkalpamātrakalanā hi] ^okalanāt tu LYV
 ata] alam LYV

[X4.64]

❖ Testimonia

Hatharatnāvalī 4.43

tattve viliyate] tatraive liyate HRA

ज्ञेयं सर्वं प्रतीतं च तज्ज्ञानं मन उच्यते ।
ज्ञानं ज्ञेयं समं नष्टं नान्यः पन्था द्वितीयकः ॥ ६५ ॥

Mind is said to be all that is to be known, [all] that has been perceived, and [all] knowledge of that. Knowledge and what is to be known are destroyed together. There is no other path. (65)

मनोदृश्यमिदं सर्वं यत्किंचित्सचराचरं ।
मनसो ह्युन्मनीभावे द्वैताभावं प्रचक्षते ॥ ६६ ॥

All this, everything moving and unmoving, is [just] a vision of the mind. For when the mind has become free of the mind, they call it the absence of duality. (66)

65a *sarvam pratītam* ε₁ε₂π₁π₂χ] sarvapratītam ζ₂ζ₃πω sarvam atītamη₂ **65b** *tajjñānam* ε₁ζ₂ζ₃] tat jñātamε₂ jñānam ca η₂χ jñānam tu π₁π₂πω **65c** *samam naṣṭam* ε₁ε₂ζ₂ζ₃π₁π₂πωχ] manas caiva η₂ **65d** *nānyah* ε₁ε₂ζ₂ζ₃η₂π₂πωχ] mānyaḥ π₁ *panthā* ε₁ε₂ζ₂η₂π₂χ] pamtha ζ₃ pamthyā π₁ pathā πω *dvitiyakah* ε₁ε₂ζ₂η₂π₂χ] dvitiyakam ζ₂π₁ dvitiyaka πω **66c** *manaso hy unmanī* η₂χ] manaso hy amanī ε₁ manasopy unmanī ε₂ζ₃π₁π₂πω mano so 'py unmanī ζ₂ °bhāve ζ₃η₂^{pc}πω] bhāvai π₁ bhāvo ε₁ε₂π₂ bhāvavo η₂^{ac} bhāvād χ om. ζ₂ **66d** *dvaitābhāvam* ζ₃π₁π₂] dvaitābhā + ε₁ dvaitābhāvahε₂ dvaitābhāvā πω bhāvam ζ₂ dvaitam naivo° η₂χ *pracakṣate* ε₁ε₂ζ₃π₂πω] pracakṣyate ζ₂π₁ °palabhyate η₂χ

[X4.65]

❖ Testimonia

Hṝthatattvakaumudī 51.35

sarvam] sarva HTK

[X4.66]

❖ Sources

Amanaska 2.79, cf. Gauḍapāda's *Māṇḍūkyopaniṣatkārikā* 3.31
dvaitābhāvam] 'dvaitabhbāvam A

❖ Testimonia

Yogacintāmani f. 27r (attrib. *Rājayoga*)
dvaitābhāvam] 'dvaitabhbāvam YCM

ज्ञेयवस्तुपरित्यागाद्विलयं याति मानसम् ।
मानसे विलयं याते कैवल्यमवशिष्यते ॥ ६७ ॥

As a result of abandoning the things that are to be known, the mind attains dissolution. When the mind has attained dissolution, liberation (*kaivalyam*) remains. (67)

लयो लय इति प्राहुः कीदृशं लयलक्षणम् ।
अपुनर्वासनोत्थानाल्लयो विषयविस्मृतिः ॥ ६८ ॥

“Dissolution, dissolution”, they say. What kind of characteristics does dissolution have? Because subliminal impressions do not arise again, dissolution is the forgetting of the objects of the senses. (68)

67b **mānasam** ε₁ε₂ζ₃η₂π₁π₂π_ωχ] mārutam ζ₂ **67c** **mānase** ε₁ζ₂ζ₃π₁π₂π_ω] manaso ε₂η₂χ
vilyayam ε₁ε₂ζ₂ζ₃η₂π₁π_ω] vilaye π₂χ yāte ε₁ζ₂ζ₃π₁] yāti ε₂ jāte η₂π₂π_ωχ **67d** **avaśisyate** ε₁ε₂ζ₃π₁π₂π_ωχ]
anasiṣyate ζ₂ api kalpate η₂ **68b** **kīdr̄sam** ε₁ε₂η₂π₁π₂π_ωχ] idr̄sam ζ₂ζ₃
68c **°tthānāl** ζ₂η₂π₁π₂χ] °tthānā ε₁ζ₃π_ω °tthāna ε₂ **68d** **layo viṣaya** ε₂ζ₂ζ₃π₁π₂π_ωχ]
yalo viṣaya ε₁ vṛttiyyā viṣva η₂

[X4.67]

❖ Testimonia

Hatharatnāvalī 4.44

mānasam] mānasah HRĀ
avaśisyate] upajāyate HRĀ

[X4.68]

❖ Testimonia

Hatharatnāvalī 1.13, *Yogasārasaṅgraha* p. 52 (attr. to Śridatta)

kīdr̄sam HRĀ] idr̄sam YSS
apunarvāsanottānāt] apunarbhavasamsthānam HRĀ, tatra sarvasamādhāne YSS

❖ Commentary

This verse may have been inspired by the *Mokṣopāya* (e.g. 1.2.2).

एवं नानाविधोपायाः सम्यकस्वानुभवान्विताः ।
समाधिमार्गाः कथिताः पूर्वचार्यमहात्मभिः ॥ ६९ ॥

Various methods like these, which are understood properly through personal experience, have been taught as paths to *samādhi* by magnanimous teachers of former times. (69)

अथ विश्रान्तिः ।

Now, Cessation [of the Mind]

सुषुम्णायै कुण्डलिन्यै सुधायै चन्द्रमण्डले ।
मनोन्मन्यै नमस्तुभ्यं महाशक्तिचिदात्मने ॥ ७० ॥

Homage to Suṣumnā, to Kundalinī, to the nectar in the orb of the moon, to the mind beyond mind state, to you whose nature is consciousness, the great Śakti. (70)

अशक्यतत्त्वबोधानां मूढानामपि संमतम् ।
प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥ ७१ ॥

The cultivation of the inner sound taught by Gorakṣanātha [and] approved even for foolish people unable to understand the highest reality is impossible is [now] taught. (71)

69 included in $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ **69b bhavānvitāḥ** $\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi]$ bhavānyuta ε_2 bhavāt-mikāḥ ζ_3 **69c mārgāḥ** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_2\chi]$ mārge η_2 illeg. π_ω **prescript:** om. $\eta_2\pi_\omega\chi$ **atha** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3]$ iti $\pi_1\pi_2$ **70** om. η_2 **70a suṣumṇāyai** $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$ sukhayaiḥ ζ_2 **70b maṇḍale** $\varepsilon_1\varepsilon_2]$ maṇḍalāt $\zeta_2\zeta_3$ janmane $\pi_1\pi_2\pi_\omega\chi$ **70d śakti** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_2]$ śakte π_ω śaktyai χ **cidātmane** $\zeta_2\zeta_3\pi_2\pi_\omega\chi]$ cidātmmani π_1 cidātmike ε_1 cidātmine ε_2 **71a aśakya** $\varepsilon_2\zeta_2\zeta_3\pi_1\chi]$ aśakyam $\varepsilon_1\eta_2$ aśakta $\pi_2\pi_\omega$ **71b mūḍhānām** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_2\pi_\omega\chi]$ gūḍhānām π_1 , **api sammatam** $\varepsilon_1\varepsilon_2\eta_2\pi_1\pi_2\pi_\omega\chi]$ api samtatam ζ_3 atisamtatam ζ_2 **71a gorakṣa** $\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\eta_2\chi]$ śrīśambhu $\varepsilon_1\varepsilon_2$ **71b ucyate** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega\chi]$ uttamam π_2

71 cf. X4.122ab

[X4.69]

[X4.70]

[X4.71]

श्रीआदिनाथेन सपादकोटि-
लयप्रकाराः कथिता जयन्ते ।
नादानुसन्धानकमेकमेव
मन्यामहे मान्यतमं लयानाम् ॥ ७२ ॥

= 4.12

श्रवणमुखनयननासानिरोधनं नैव कर्तव्यम् ।
शुद्धसुषुम्णासरणौ स्फुटमलः श्रूयते नादः ॥ ७३ ॥

= 4.55

आरम्भश्च घटश्चैव तथा परिच्छयस्तथा ।
निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः ॥ ७४ ॥

= 4.19

72a śrīādināthena cett.] śrīśambhunāthena ε₁ε₂ **72b** laya cett.] layah α₁γ₁γ₂ζ₂ laṣa α₂ jayante α₁α₂ε₁ε₂ζ₂] jayanti γ₁γ₂δ₂ζ₃η₂π₁π₂π_ωχ yayamti δ₁ **72c** ekam eva α₁ε₁ε₂π₁π₂χ] eva α₂π_ω eva nānyam̄ ζ₂η₂ eva mānyam̄ ζ₃ eva kāryam̄ γ₁γ₂δ₁δ₂ **72d** manyāmahe cett.] gan̄yāmahe π₂ mānyatamam̄ α₁ζ₂ζ₃π₁π_ω] nānyatamam̄ α₂γ₁γ₂δ₁δ₂ε₁ε₂ nānyamatam̄ π₂ tātarasam̄ η₂ mukhyatamam̄ χ **73a** mukha α₁α₂ε₁ζ₂ζ₃π₁π₂π_ω] puṭa γ₁γ₂δ₁δ₂η₂χ nayana cett.] nayanayugala η₂χ nāsā cett.] ghrāṇa χ nirodhanam̄ naiva kartavyam̄ α₂ε₁ζ₂ζ₃π₁π₂] nirodham̄ naiva kartavyam̄ α₁ nirodhanenaiva kartavyam̄ π_ω mukhapuṭasam̄rodhanaṁ kāryam γ₁γ₂δ₂ mukhapuṭarodhane kāryam̄ δ₁ mukharodhanam̄ eva kartavyam̄ η₂ mukhānām̄ nirodhanam̄ kāryam χ **73b** śuddha cett.] śrīśuddha γ₁γ₂ om. π_ω suṣumṇā cett.] suṣumū γ₁ saranau γ₂δ₁δ₂ε₁χ] śarane ζ₂ζ₃η₂ tsaranaiḥ α₁ śarada α₂ saraṇaiḥ α₃ tmaśaraṇaiḥ π₂ tmakārausam̄ π₁ maraṇai π_ω nau γ₁ sphuṭam̄ amalāḥ cett.] sam̄phurad amalah π₂ vimalah sam̄° ζ₃ vimalah ζ₂ **74a** ca cett.] ca_ δ₁ ghaṭāś cett.] gha_ s γ₁ caiva cett.] caivas η₂ ca δ₁ **74b** paricayas α₁α₃ε₁ζ₂η₂π₁π₂π_ω] paricas ζ₃ paricayo α₂γ₁δ₁δ₂χ pariyo γ₂ tathā α₁ζ₃π_ω] tataḥ α₃ε₁ζ₂η₂π₁π₂ pi vā δ₁ 'pi ca α₂γ₁γ₂δ₂χ **74c** sarvayogesu cett.] sarvayoge ca δ₂ ceti yogesu π₁π₂π_ω **74d** yo-
gāvasthā bhavanti tāḥ α₁α₃] yogāvasthā bhavanti te α₂ yogāvasthā prakīrtitā γ₁γ₂δ₁δ₂ syād avasthācatuṣṭayam̄ ε₁ζ₂ζ₃η₂π₁π₂π_ωχ

तत्रारम्भावस्था ।

ब्रह्मग्रन्थेर्भवेद्वदादानन्दः शून्यसंभवः ।
विचित्रकणको देहेऽनाहतः श्रूयते ध्वनिः ॥ ७५ ॥

= 4.20

दिव्यदेहश्च तेजस्वी दिव्यगन्धस्त्वरोगवान् ।
संपूर्णहृदयः शून्ये त्वारम्भे योगवान्भवेत् ॥ ७६ ॥

= 4.21

अथ घटावस्था ।

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।
द्वदासनो भवेद्योगी ज्ञानी देवसमस्तदा ॥ ७७ ॥

= 4.22

विष्णुग्रन्थेस्तदा भेदात्परमानन्दसूचकः ।
अतिशून्ये विमर्दश्च भेरीशब्दस्तदा भवेत् ॥ ७८ ॥

= 4.23

prescript: om. $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega$ **tatrārbhāvasthā** em.] tatra ārambhah $\alpha_3\zeta_2\zeta_3$ tatrārbhāh
 ϵ_1 tatra cārambhah η_2 athārbhāvasthā $\gamma_1\chi$ athārbhārakṣā δ_1 athārbhādikṣā δ_2 ārbhā-
 hāvasthātha γ_2 **75a** granther $\alpha_1\chi]$ granthe π_1 granthau δ_2 granthir $\gamma_2\delta_1\zeta_3\pi_\omega$ granthi $\gamma_1\pi_2$
 granthim η_2 granthid α_2 gra + ϵ_1 ramdhre ζ_2 **bhedād** $\alpha_1\epsilon_1\pi_2\pi_\omega]$ bhedā $\alpha_2\pi_1$ bhinna $\gamma_1\gamma_2\delta_1$
 bhinne δ_2 bhinnā η_2 bhinnād ζ_3 bhedo hy χ bhed ζ_2 **75b** ānandaḥ cett.] ānāmda $\alpha_2\gamma_1\pi_2$
 nanādah π_1 nādah η_2 **sambhavaḥ** cett.] samāmbhavaḥ η_2 **75c** kvaṇako $\delta_2\epsilon_1]$ kvana[~]ko α_1
 kvaṇiko ζ_3 kaṇako $\zeta_2\pi_\omega$ kanako α_2 kunako η_2 kunape π_2 h kvaṇako χ $\text{s}kāṇako$ π_1 kṣike δ_1 s
 tatksaṇād $\gamma_1\gamma_2$ **dehe** cett.] deho α_2 caivā π_2 **75d** 'nāhataḥ śrūyate $\alpha_1\alpha_2\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi]$
 sarvataḥ śrūyate $\gamma_1\gamma_2$ śrūyate ('nāhataḥ $\delta_1\delta_2$ **76a** om. $\delta_1\delta_2\pi_\omega$ **divyadehaś ca tejasvī**
 $\alpha_1\alpha_2\gamma_1\gamma_2\pi_1\pi_2\chi]$ divyadehasya tejasvī ϵ_1 ādityatejaś ca tejasvī ζ_2 tejasvī divyagandhaś ca ζ_3 di-
 vyagandho divyacakṣuś ca η_2 om. $\delta_1\delta_2\pi_\omega$ **76b** om. $\delta_1\delta_2\pi_\omega$ **divyagandhas tv arogavān**
 $\alpha_1\alpha_3\gamma_1\gamma_2\pi_1\pi_2\chi]$ divyagandho py arogavān $\epsilon_1\zeta_2$ divyadeho py arogavān ζ_3 divyadeham aro-
 gavān α_2 tejasvī ārogavān η_2 om. $\delta_1\delta_2\pi_\omega$ **76c** sampūrṇa cett.] sampūrṇe ζ_3 **hṛdayaḥ**
 $\alpha_1\alpha_2\alpha_3\zeta_2\pi_1\chi]$ hṛdaya $\gamma_2\epsilon_1$ hṛdaye $\gamma_1\delta_1\zeta_3\eta_2\pi_2\pi_\omega$ **śūnye tv** $\alpha_1\alpha_2\alpha_3\zeta_2\zeta_3]$ śūnye $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\eta_2\pi_2$
 śūnya $\pi_\omega\chi$ śūra π_1 **76d** ārambhe cett.] ārambha π_ω ārambho η_2 **yogavān** cett.] bhogavān
 γ_1 **prescript:** **ghaṭāvasthā** cett.] khaṭāvasthā α_3 ghaṭā arthalā α_2 ghaṭārakṣā $\delta_1\delta_2$ ghaṭāḥ π_1
77a **dvitiyāyāṁ** cett.] dvitiyā $\delta_1\zeta^{\text{sc}}$ dvitiye η_2 dviti α_2 **ghaṭī** $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega\chi]$ ghaṭī ζ_3
 ghaṭām ζ_2 ghaṭīkā α_2 sphuṭī $\epsilon_1\epsilon_2$ bheda η_2 **kṛtya** cett.] kṛtvā ζ_3 mukte tu η_2 **77c** dṛḍhāsano
 cett.] haṭhāsano η_2 **77d** **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 $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\eta_2$ **78a** **granthes tadā** $\alpha_1\pi_1]$ granthis tadā π_ω granthe sadā ζ_2 granthes
 tathā $\alpha_2\eta_2$ granthe tathā ϵ_1 granther yadā π_2 granthir yadā $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$ granthes tato χ **bhedāt**
 $\alpha_1\epsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi]$ bhidā α_2 bhinnah $\gamma_1\gamma_2\delta_1\delta_2$ bhinnā ζ_3 **78b** **paramānanda** cett.] sadānan-
 dasya ζ_2 **sūcakah** cett.] sūcakā h ζ_3 kārakah π_2 **78c** **atiśūnye** $\alpha_1\alpha_2\alpha_3\epsilon_1\pi_1\pi_\omega\chi]$ atiśūnya
 $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2$ amṛtaśūnye π_2 api śūnyo ζ_2 **vimardaś ca** $\alpha_1\alpha_3\pi_1\pi_2\pi_\omega\chi]$ vimardasya α_2 'sam-
 mardā ζ_2 visanmarde ϵ_1 visam̄mardo η_2 vibhedaś ca $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$ **78d** **tadā** $\alpha_1\zeta_3\pi_1\pi_2\pi_\omega\chi]$ tathā
 $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_2\eta_2$ tatho α_2

अथ परिचयावस्था ।

तृतीयायां ततो भित्त्वा विहायोमर्दलध्वनिः ।
महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥ ७९ ॥

= 4.24

चित्तानन्दं ततो जित्वा सहजानन्दसंभवः ।
दोषदुःखं जरामृत्युक्षुधानिद्राविवर्जितः ॥ ८० ॥

= 4.25

अथ निष्पत्त्यवस्था ।

रुद्रग्रन्थिं ततो भित्त्वा सर्वपीठगतोऽनिलः ।
निष्पत्तौ वैणवः शब्दः कण्ठीणाक्षणो भवेत् ॥ ८१ ॥

= 4.26

एकीभूतं तदा चित्तं राजयोगाभिधायकम् ।
सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् ॥ ८२ ॥

= 4.27

prescript: atha cett.] tathā π₂ om. δ₂ **paricayāvasthā** cett.] paricayah ζ₂ζ₃π₁ **79a** **त्र्तीयायाम्** tato bhittvā α₁δ₁δ₂ε₁ζ₃π₁π₂πω] trtiyāyām tathā bhitvā α₂ karṇikām tu tato bhittvā γ₁γ₂ kartikāyām tato bhittvā ζ₂ atha granthitrayam bhittvā η₂ trtiyāyām tu vijñeyo χ **79b** folio lost α₁ vihāyo α₂ε₁ζ₂χ] vihāya γ₁γ₂ζ₃ vikāryo π₁ vimalo δ₁δ₂ vimāyo πω visphāro π₂ jāyate η₂ **mardala** α₂γ₁γ₂ζ₂η₂π₁π₂πωχ] maddala ε₁ mandala δ₁δ₂ mr̄ḍula ζ₃ **dhvaniḥ** cett.] dhvaniṁ γ₂ dhvani π₁πω **79c** folio lost α₁ **mahāśūnyam** cett.] mahāśūnya ζ₃π₁ mahāśūnyas ε₁ **tadā** α₂ε₁π₁π₂πωχ] tathā γ₁γ₂ζ₂ tato δ₁δ₂ tayā ζ₃ samā η₂ **yāti** cett.] jāti α₂ jātih ζ₂ **79d** folio lost α₁ **sarvasiddhi** cett.] mahāsiddhi πω siddhisādha^o π₂ sarva ζ₂ **samāśrayam** cett.] samāśriyam π₁ mataśrayat̄ α₂ kam āśrayam π₂ **80** folio lost α₁ **80a** **cittānandam** α₃γ₁γ₂δ₁δ₂ε₁π₂χ] cidānamda α₂ζ₃πω vivarttānamdam π₁ cimtāmanas η₂ virāmānam ζ₂ tato cett.] tadā χ **jītvā** cett.] bhittvā γ₁γ₂δ₁δ₂ **80b** **sambhavaḥ** cett.] sambhava ζ₂π₁ **80c** **doṣaduhkha** cett.] doṣaduhkham π₁ dokhaduhkhe γ₁ **jarāmr̄tyu** α₂ε₁ζ₃η₂π₁π₂πω] jarāmr̄tyuh α₂ζ₂ jarāvyādhi χ kṣudhānīdrā γ₁γ₂δ₁δ₂ **80d** **kṣudhānīdrā** α₂α₃ε₁ζ₂ζ₃η₂π₁π₂χ] kṣudhātṛṣā πω jarāmr̄tyu γ₁γ₂δ₁δ₂ **vivarjitaḥ** cett.] ṭāḥ π₂ ṭām πω ṭrṣā tathā η₂ **prescript:** folio lost α₁ om. χ found after X4.81b α₂γ₂δ₁δ₂π₁π₂πω **niṣpattyavasthā** γ₁γ₂π₂πω] niṣpatti-avasthā α₂ niṣṭhāvasthā δ₁δ₂ niṣpattiḥ ε₁ζ₂ζ₃η₂π₁ **81** folio lost α₁ **81a** **tato** cett.] yadā χ **bhittvā** cett.] bhūtvā ζ₂ **81b** **sarva** cett.] śarva χ satva π₁ **gato'nilaḥ** cett.] gatonalah γ₂ gatānilah ε₁ gatānila α₂πω **81c** **niṣpattau** α₂γ₂π₁π₂πωχ] niṣpannau ζ₂ζ₃ niṣpanno ε₁η₂ niṣpattro γ₁ niṣṭhāto δ₁δ₂ **vaiṇavaḥ śabdaḥ** cett.] vaiṇavaśabdaḥ γ₂ vaiṇāvāt sado α₂ venacaśabdam γ₁ **81d** **kvanadvinākvano** ζ₃χ] kvanan vīnakvano ε₁ kanatvītakvano ζ₂ kvanadvinotvano γ₂ kvanan vitāḥ kvano π₁ kvacid vīnakvano π₂ kvanatuvītakvano πω kvanantenākvuṇo η₂ kvanad-vīnāsamo δ₁δ₂ karṇavīnādgato γ₁ krṇanīyakṛṇo α₂ **bhaveḥ** cett.] ṭdayah π₂ **82** folio lost α₁ om. ζ₂ζ₃ **82a** **tadā** α₂ε₁π₁π₂πωχ] tathā α₃γ₁γ₂δ₁δ₂η₂ **82b** om. π₁ **rājayoga** cett.] rāja-yoga η₂ rājayogo πω ***bhidhāyakam** γ₂ε₁πω] vidhāyakah α₂ bhidhāyanam γ₁ bhidhānakam α₃δ₁δ₂η₂π₂χ **82c** om. π₁ **kartāsau** cett.] karttasau γ₁ karttāso πω **82d** om. π₁

अथ नादानुसन्धानम् ।

...

राजयोगपदप्राप्तौ सुखोपायोऽल्पचेतसाम् ।
सद्यः प्रत्ययसंधारी जायते नादजो लयः ॥ ८३ ॥

The dissolution which arises from the inner sound instantly gives proof of [its efficacy] [and] is an easy method for attaining the state of Rājayoga [even] for foolish people. (83)

नादानुसन्धानसमाधिभाजां
योगीश्वराणां हृदये प्ररूढम् ।
आनन्दमेकं वचसामवाच्यं
जानाति तं श्रीगुरुनाथ एव ॥ ८४ ॥

= 4.36

prescript: only included in $\varepsilon_1\varepsilon_2$ **83a padapraptau** $\varepsilon_2\pi_1\pi_2]$ padapraptā ε_1 padapraptah ζ_2 padam prāptam π_ω padam prāptum $\eta_2\chi$ padam prāpti ζ_3 **83b sukhopāyo'lpā** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi]$ sukhopāyoga π_ω **83c saṃdhāyī** $\zeta_2\eta_2\pi_2\pi_\omega\chi]$ samdhāyi $\zeta_3\pi_1$ samdāyī $\varepsilon_1\varepsilon_2$ **83d jāyat-**
ate $\varepsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$ liyate ε_1 sevyate η_2 **nādajo layah** $\zeta_2\pi_2\pi_\omega\chi]$ nādayo layah $\eta_2\pi_1$ nā-
damūlayā ε_2 nātra samśayah ζ_3 **84a** folio lost α_1 **84b** folio lost α_1 **hṛdaye prarūḍham**
 $\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_2\pi_\omega]$ hṛdayaprarūḍham $\gamma_1\pi_1$ hṛdi vardhamānam $\zeta_2\eta_2\chi$ **84c** folio lost α_1 om. α_2
avācyam cett.] avākyam ζ_2 agamyam $\pi_2\chi$ **84d** om. α_2 **jānāti** cett.] jānāty a° $\pi_1\pi_2$ jānām̄ti
 ζ_2 lost α_1 **tam** श्री $\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_\omega\chi]$ *tah श्री π_2 *titam π_1 tatvam श्री γ_1 tattvam $\delta_1\delta_2$ lost α_1 **gu-**
runātha 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 ekah $\zeta_2\chi$ ekam
 η_2

83 cf. X4.122cd

[X4.83]

मुक्तासनस्थितो योगी मुद्रां संधाय शाम्भवीम् ।
 शृणुयाद्विक्षिणे कर्णे नादमन्तःस्थमेकवीः ॥ ८५ ॥ = 4.13

कर्णौ पिधाय तूलेन यं शृणोति ध्वनिं मुनिः ।
 तत्र चित्तं स्थिरीकुर्याद्यावत्स्थिरपदं व्रजेत् ॥ ८६ ॥ = 4.38

अभ्यस्यमानो नादोऽयं बाह्यमावृणुते ध्वनिम् ।
 पक्षाद्विक्षेपमस्तिलं जित्वा योगी सुखी भवेत् ॥ ८७ ॥ = 4.39

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् ।
 वर्धमाने ततोऽभ्यासे श्रूयते सूक्ष्मसूक्ष्मतः ॥ ८८ ॥ = 4.40

85a *om.* $\gamma_1\gamma_2$ **muktāsanasthito** *cett.*] muktāsane sthito $\delta_{1a}\chi$ mudrāsanasthite γ_{1b} **85b** *om.* $\gamma_1\gamma_2$ **85d** **nādam** *cett.*] $\underline{\underline{\pi_2}}$ **antahstham ekadhiḥ** *em.*] antastham ekadhiḥ $\alpha_1\alpha_3\gamma_{1a}\gamma_{2a}\pi_1\chi$ atastham ekadhiḥ α_2 ekāntake sudhiḥ δ_{1a} ekāntike sudhiḥ δ_{2a} antargataṁ sadā $\gamma_{1b}\gamma_{2b}\delta_{1b}\delta_{2b}\varepsilon_1\varepsilon_2\zeta_2\zeta_3$ nādamataṁ sadā π_2 antargataṁ mahat $\eta_2\pi_\omega$ **86** *om.* η_2 **86a** **karṇau** *cett.*] karṇo $\alpha_1\gamma_1$ karṇā 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 mūlenā $\alpha_1\alpha_2\varepsilon_1\pi_\omega$ hastena $\gamma_1\gamma_2$ hastābhyaṁ $\delta_2\pi_2\chi$ hastābhya[m] δ_1 śū_ na ζ_3 **86b** **yam** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\chi$] yaḥ $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\pi_2$ sam̄ π_1 sa π_ω **dhvanīm munīḥ** $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] dhvanīm munīm γ_1 munir dhvanīm γ_2 **86c** **tatra cittaṁ** *cett.*] tatra cimtāṁ $\alpha_2\pi_1$ **sthirī** $\alpha_1\alpha_2\varepsilon_2\pi_1\pi_2\pi_\omega\chi$] sthiraṁ $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$ sthitam̄ ε_1 **86d** **sthirapadām** *cett.*] sthiparamam̄ π_ω **vrajet** *cett.*] bhavet $\zeta_2\zeta_3$ **87a** **nādo** *cett.*] nātho γ_1 'yam̄ *cett.*] yo π_2 **87b** **bāhyam āvṛṇute** $\gamma_2\varepsilon_1\pi_2\chi$] bāhyanāvṛṇute π_1 bāhyanā_ nute γ_1 bāhyam̄ āśr̄nu α_1 bāhyam̄ āśr̄nate π_ω bāhyam̄ ca śr̄nute α_2 bāhyamānaśr̄nute ζ_2 cānyam̄ āśr̄nute η_2 bāhyam̄ āvartaye $\delta_1\zeta_3$ bāhyād̄ āvartayed̄ δ_2 **dhvanīm** $\alpha_1\gamma_2\delta_1\delta_2\zeta_3\eta_2\chi$] dhvani γ_1 dhvanīḥ $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega$ dhvanīm̄ α_2 **87c** **pakṣād** *cett.*] paścād $\alpha_3\delta_1\varepsilon_1\eta_2$ **vikṣepam** **akhilam** $\alpha_1\alpha_2\gamma_2\delta_2\eta_2\pi_\omega\chi$] vikṣeyam akhilam̄ γ_1 vikṣepam atulam̄ δ_1 vikṣiptam a[nila]m̄ α_3 vikṣip- tam akhilam̄ $\varepsilon_1\varepsilon_2$ vikṣyemanilaṁ π_1 vipakṣam akhilam̄ $\zeta_2\zeta_3$ vipakṣayed enam̄ π_2 **87d** **jītvā** *cett.*] jīvo η_2 **88a** **śrūyate** *cett.*] jāyate δ_2 **prathamābhyaṣe** *cett.*] prathame bhyāse δ_1 prathamābh- hyāso α_1 **88c** **vardhamāne tato'bhyāse** *cett.*] tato'bhyāse vardhamāne $\zeta_3\chi$ **88d** **sūkṣ- masūkṣmataḥ** $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\eta_2\pi_2\pi_\omega\chi$] sūkṣmasūkṣmakah̄ $\gamma_2\zeta_3\chi$ sūjyasyasūjyakah̄ γ_1 sūkṣmataḥ $\zeta_2\pi_1$

85 This verse is found twice in $\gamma_1\gamma_2\delta_1\delta_2$: first (a) after 4.12 = X4.72, and second (b) after 4.36 = X4.84.

आदौ जलधिजीमूतभेरीनिर्झरसंभवाः ।
मध्ये मर्दलशंखोत्था घण्टाकाहलजास्तथा ॥ ८९ ॥ = 4.41

अन्ते तु किङ्किणीवंशवीणाप्रमरनिस्वनाः ।
इति नानाविधा नादाः श्रूयन्ते देहमध्यतः ॥ ९० ॥ = 4.42

महति श्रूयमाणेऽपि मेघभर्यादिकव्यनौ ।
तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥ ९१ ॥ = 4.43

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने ।
तौ त्यक्त्वा मध्यमे स्याद्वा मनो नान्यत्र चालयेत् ॥ ९२ ॥ = 4.44

89a jīmūta cett.] jīmūte γ₁π₁π_ω **89b nirjhara** ε₁ζ₂ζ₃η₂π₁] nirjara δ₁ nirbhara π_ω nigama π₂ nisara α₂ rsara α₁ sarāva γ₁ śabdatu γ₂ bhūrbhūra δ₂ jharjhara χ **sambhavāḥ** ζ₂π₂χ] sambhavā α₁α₂π₁ sambhavāḥ γ₁γ₂δ₁δ₂ε₁ζ₃ nisvanah η₂π_ω **89c mardala** cett.] maddala ε₁ mandala δ₂ **śamkhottthā** α₁α₂ε₁ζ₂ζ₃χ] śamkhoththa π₂^Pδ₁δ₂ε₂η₂π₁π_ω śamkhotha γ₁γ₂ śaṅkhotttho π₂^{ac} śamkhoddhāḥ α₃ **89d kāhala** α₂α₃γ₂ε₁ζ₂ζ₃π₂π_ωχ] kāhala α₁π₁ kāhla γ₁ kalaha δ₁δ₂ kolāha η₂ ^jās α₁α₂π₁π₂π_ωχ] jas γ₁γ₂δ₁δ₂ε₁ kās α₃ζ₂ζ₃ las η₂ **tathā** cett.] tataḥ π₂ **90a ante** cett.] anye ζ₂η₂ avai γ₁ **vamśa** α₁ε₁ζ₂ζ₃η₂χ] vṛṇda γ₁γ₂δ₁δ₂π₂ω bṛmdā α₃ vamda π₁ śabda α₂ **90b vīñā** cett.] nādā ζ₂ζ₃ **nisvanāḥ** α₁α₃ε₁ζ₂π₂] nisvanāḥ η₂π_ω nisvanah γ₂δ₁ niḥsvanāḥ ζ₃χ niḥsvanā α₂ niḥsvanah γ₁δ₂π₁ **90c nānāvidhā** α₁α₂ε₁ζ₂ζ₃η₂π₁π₂χ] nānāvidhō γ₁γ₂δ₁δ₂π_ω **nādāḥ** α₁η₂π₂χ] nādā α₂ε₁ζ₃π₁π_ω nādāḥ γ₂δ₁δ₂ nādam γ₁ vādāḥ ζ₂ **90d śrūyante** α₂ε₁ζ₃η₂π₁π₂χ] śrūyate α₁γ₁γ₂δ₁δ₂ζ₂π_ω **deha** cett.] yatra ζ₂η₂ tatra ζ₃ **madhyataḥ** α₁α₂ε₁ζ₂ζ₃η₂π₁π_ω] madhyagāḥ π₂χ madhyagah γ₁γ₂δ₁δ₂ **91a mahati** cett.] mahatih α₂ mahati ζ₃ om. π₂ śrūyamāṇē/-māṇē cett.] [nya]yatamāṇe γ₁ 'pi cett.] ti γ₁γ₂ pi nāde vai π₂ **91b ādikadhvanau** α₂γ₁γ₂ε₂ζ₂η₂] ādikadhvanau ε₁ ādike dhvanau δ₁δ₂π₂π_ωχ ādike dhṛti π₁ ādike svane ζ₃ ādīdām dhvanau α₁ **91c tatra** cett.] tataḥ γ₁γ₂δ₁δ₂ **sūkṣmāt** cett.] sūkṣmā α₂ζ₂ sūkṣmām[°] π₁ sūkṣmām η₂ om. π₁ **sūkṣmataram** cett.] °tarām nādām π₁ nādām eva η₂ **91d nādam** eva cett.] nādām evam γ₂ paritopi η₂ **parāmr̄set** cett.] parāmr̄set δ₁ parāmr̄śam α₂ samabhyaśet γ₂ 92 om. δ₂ **92a ghanam** cett.] dhvanam η₂ **sūkṣme** α₁ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] sūkṣmām α₂α₃γ₁γ₂δ₁ **92b ghane** α₁α₂α₃ε₁ζ₂ζ₃π₁π₂χ] ghanen π_ω ghanam γ₁γ₂δ₁ dhune η₂ **92c tau tyaktvā madhyame** α₂] tau tyaktvā madhyama α₁ε₁π₁π_ω tau tyaktvā madhyama«ḥ» π₂ param tatraiva γ₁γ₂δ₁ ramamāṇam api ζ₂ζ₃η₂χ **syād vā** α₁π₁π₂π_ω] syādau ε₁ε₂ syātamstā α₂ nikṣipya γ₁γ₂δ₁ kṣipram ζ₂ζ₃ kṣiptam η₂χ **92d nānyatra** cett.] nātra pra° ζ₂ζ₃η₂ **cālayet** cett.] cālet η₂ vālāyet γ₁ cālāyan π_ω

यत्र कुत्रापि वा नादे लगति प्रथमं मनः ।
तत्रैव तस्थिरीभूत्वा तेन सार्धं विलीयते ॥ ९३ ॥ = 4.45

काष्ठे प्रवर्तितो वह्निः काष्ठेन सह शाम्यति ।
नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥ ९४ ॥ = 4.14

विस्मृत्य सकलं बाह्यं नादे दुग्धाम्बुवन्मनः ।
एकीभूयाथ सहसा चिदाकाशे विलीयते ॥ ९५ ॥ = 4.15

औदासीन्यपरो भूत्वा सदाभ्यासेन संयमी ।
उन्मनीकरणं सद्यो नादमेवावधारयेत् ॥ ९६ ॥ = 4.16

93b *lagati cett.*] lagavi γ₁ lagnamti π₁ galati η₂ **prathamam** *cett.*] prathame δ₁ **manah** *cett.*] mataḥ γ₁ **93c tat** α₁ε₁ζ₃π₁π₂] ta ζ₂π_ω tā α₂ su° γ₂δ₁δ₂χ stu γ₁ niś° η₂ **sthirī** *cett.*] sthiro ε₁ śari ζ₂ °calo η₂ **bhūtvā** α₁α₂α₃ε₁ζ₂ζ₃η₂π₁π₂π_ω] bhūya χ kuryāt γ₁γ₂δ₁δ₂ **94a kāṣṭhe** *cett.*] kāṣṭhaiḥ γ₂δ₁δ₂π₂ kaṣṭaiḥ γ₁ **pravartito** *cett.*] pravartate ζ₃η₂ **94b kāṣṭhena** *cett.*] kaṣṭhena γ₁ **saha** *cett.*] sa ζ₃ **śamyati** *cett.*] śamyati α₁α₂δ₁π_ω liyate ζ₃ **94c nāde** *cett.*] nā γ₁ **pravartitam** *cett.*] pravartite ζ₃ pravartate η₂ **cittam** *cett.*] om. γ₁ **95** om. η₂χ **95a vismr̥tya** *cett.*] nihṛtya δ₂ **95b nāde** α₁α₂γ₂δ₁δ₂ζ₃π₁π₂π_ω] nādo ε₁ nāda ζ₂ na_ γ₁ **dugdhāmbu** *cett.*] gugyāmbu γ₁ **manah** *cett.*] mana π_ω naraḥ γ₁δ₁δ₂ **95c ekibhūyātha** α₃γ₁γ₂δ₂ε₁ζ₂ζ₃π₂] ekibhūyotha α₂ ekibhūyādya π₁ ekibhūyāya δ₁ ekibhūyā π_ω ekibhūtvātha α₁ **sahasā** *cett.*] sahasā ca π_ω manasā α₂ **95d cidākāśe** *cett.* incl. α₃] cidāśe α₂ vidāktośe γ₁ cidākaro γ₂ **viliyate** *cett.*] valiyate α₁ na lipyate α₃ **96** om. χ **96a audāśinya** δ₁δ₂ε₁η₂π₁] audāśinya ζ₃ audāśinya α₃ audāśina π₂ odāśinya γ₁ udāśinya γ₂π_ω udāśinya α₂ udāṣonya α₁ ḥdāśinya ζ₂ **96c karaṇam** α₁γ₁γ₂δ₁δ₂π₁π₂] karaṇa π_ω karaṇe α₂ kārakam ε₁ζ₂ζ₃η₂ **96d nādam** *cett.*] bhāda ζ₂ **evāvadhārayet** *cett.*] evāvadhārayan α₂ eva sadābhyaṣet ζ₃

कीदृशमौदासीन्यम् ।

शीते काले चौपटी वा कुटी वा
पथ्याहारे गोपयो वा पयो वा ।
भोज्ये भिक्षावृन्दमारण्यकन्दं
पाणी द्रोणी कापि वा भोज्यपात्रे ॥ ९७ ॥

= 4.17

सर्वचिन्तां समुत्सृज्य सर्वचेष्टां च सर्वदा ।
नादमेवानुसंधानाचादे चित्तं विलीयते ॥ ९८ ॥

= 4.18

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।
नाद एवानुसन्धेयो योगसाम्राज्यमिच्छता ॥ ९९ ॥

= 4.37

मकरन्दं पिबन्मृड़गो गन्धाचापेक्षते यथा ।
नादासक्तं तथा चित्तं विषयान्न हि काङ्क्षते ॥ १०० ॥

= 4.46

prescript: om. χ **kīdr̄sam** (ki° α₁) α₁γ₁ε₁π₁] kīdr̄śim α₂γ₂ kīdr̄syam π₂πω idṝśam ζ₂η₂ kim
δ₁ om. δ₂ζ₃ **audāśinym** γ₁γ₂δ₁ε₁η₂π₁π₂πω] audāśinym ζ₂ζ₃ audāśinym α₁ audāśinym α₂
athaudāśinym δ₂ **97** om. χ **97a** **śīte** cett.] śīti ζ₃ śīta α₂ jñāte η₂ **kāle** cett.] kāla γ₂ kā η₂
rakṣa° α₂ om. α₁ **caupaṭi** vā kuṭi vā η₂πω] copaṭi vā kuṭi vā π₁ cāpaṭi vā kuṭi vā π₂ dvaupaṭi vā
kuṭi vā ε₁ caupaṭi vā paṭi vā α₁ copaṭi vā paṭi vā ζ₂ cāpaṭi vā paṭi vā γ₂δ₂ cāpaṭi vā paṭikā δ₁ cāpaṭi
cāpaṭi vā γ₁ paṭi vā ζ₃ °ne kathā vā paṭi vā α₂ **97b** **pathyāhāre** α₁α₂δ₂ε₁ζ₂π₁πω] 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 **97c** **bhojye** α₁α₂α₃ε₁π₁πω] bhojyam ζ₂η₂
bhojya ζ₂ bhakṣe γ₁γ₂ bhakṣyam δ₁π₂ bhikṣye δ₂ **bhikṣā** cett.] bhuktam η₂ **vṛndam** cett.]
mṛḍam π₁ kandam ε₁ε₂ cānnam η₂ **āraṇyakandam** α₁α₂α₃γ₂δ₁δ₂ζ₃] °kamda ζ₂η₂πω °kamda
π₁ āramyakandam γ₁ āraṇyakam vā ε₁ε₂ āpanyakam vā π₂ **97d** **pānī dronī** α₁γ₂δ₁δ₂ε₁π₁]
pānī dronī α₂ζ₃η₂ pānī dronī α₃ pānī drāni ζ₂ pānīndrāni γ₁ pānīm drone π₂ pānī πω **kāpi** vā
α₁α₃ε₁ζ₂ζ₃π₁] kāpivām πω kāthivā η₂ vā kāpi α₂ karparā δ₂ karpaṭam π₂ kāpaṭo γ₂ khaṭadā γ₁
kharpāro δ₁ **bhojyapātre** α₂α₃ε₁ζ₂π₁] bhojyapātram α₁δ₁δ₂ζ₃η₂πω bhojapatram π₂ bhājapa-
trām γ₁ bhūrjapatram γ₂ **98** om. χ **98a** **sarvacintām** γ₂δ₁δ₂ε₁ζ₂] sarvacintā α₁α₂ζ₃η₂π₁π₂πω
om. γ₁ **samutsṛjya** α₂ζ₃η₂π₁πω] samṛtsṛjya ε₁ samutryajya α₁ parityajya γ₂δ₁δ₂π₂ om. γ₁
98b **ceṣṭām** α₁ε₁ζ₃π₁π₂πω] ceṣṭā α₂ ceṣṭās η₂ ceṣṭi ζ₂ kāle γ₁γ₂δ₁δ₂ **98c** **saṃdhānān** α₁π₁π₂]
saṃdhānā πω saṃdadhyān α₂ε₁ζ₂ζ₃η₂ saṃdhatte γ₁γ₂δ₁δ₂ **98d** **nāde** cett.] devi π₂ **99b** **sā-
vadhānena** cett.] sarvadānena ζ₂η₂ **99c** **nāda evānusandheyō** cett.] nādam evānusamdhē
ζ₂ nādam evānusamdhatte δ₁η₂ **99d** **sāmrājyam** cett.] samrājyam δ₁ samrājam π₂ **icchatā**
α₁γ₂δ₁δ₂ε₁ζ₃π₁π₂πωχ] icchatām α₃ζ₂ icchati γ₁η₂ iṣṭatā α₂ **100a** **pīban** cett.] pived α₂ piven
ζ₂ **bhr̄ngō** α₁α₂α₃ε₁ζ₃η₂π₁π₂πωχ] bhr̄ngī γ₁γ₂δ₁δ₂ śrmgo ζ₂ **100b** **gandhān** α₁α₃δ₁δ₂ε₁πω]
gandham γ₂ζ₃η₂χ gandha α₂γ₁π₂ gandho π₁ **nāpekṣate** cett.] napekṣate γ₁ nopekṣate ζ₂η₂
yathā cett.] 'nyathā ζ₂ yadā δ₂ **100c** **nādāsaktam** cett.] nādasaktaṁ γ₁γ₂ **tathā** cett.] yathā
π₂ **100d** **na hi** cett.] naiva ζ₃ **kāṅkṣate** α₁ε₁ζ₂π₁π₂πωχ] kāṅkṣati α₂γ₁γ₂δ₁δ₂ζ₃η₂

बद्धं विमुक्तचाचल्यं नादगन्धकजारणात् ।
 मनःपारदमामोति निरालम्बारव्यखोटताम् ॥ १०१ ॥

= 4.47

बद्धः सुनादगन्धेन सद्यःसंत्यक्तचापलः ।
 प्रयाति चेतःसूतेन्द्रः पक्षचिन्न इति प्रथाम् ॥ १०२ ॥

Bound by the sulphur of the inner sound, the lord that is the mercury of the mind immediately casts off its fickle nature and attains fame as “[the bird] with clipped wings”. (102)

101a *om.* γ₁γ₂δ₁δ₂ **baddham** α₂ε₁ζ₂ζ₃π₁π₂π_ωχ] buddham̄ η₂ baṁdham̄ α₁ **vimukta** α₁α₂ε₁π₁π₂χ] vimuktam̄ ζ₂ viyuktam̄ ζ₃η₂ timukta π_ω **101b** *om.* γ₁γ₂δ₁δ₂ **gandhaka** α₁α₂ε₁ζ₂ζ₃η₂π_ωχ] gandhena π₂ gandhāya π₁ **jāraṇāt** α₁α₂ε₁ζ₃π₂π_ωχ] jīraṇāt ζ₂η₂π₁ **101c** *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 **101d** *om.* δ₂ **nirālambākhya** *cett.* °āsthya π₁ °aratha α₂ **khoṭatām** π₁π_ω] ghoṭatām α₁ε₁ε₂π₂ ghotatā α₂ ghoṭanam γ₁γ₂ khoṭatī ζ₂ khotakam̄ ζ₃ khe'tanam̄ χ khegataṁ η₂ gopitām̄ α₃ codanam̄ δ₁ **102a** **baddhah** ε₁ζ₂ζ₃π_ω] baddhas π₂ baddha η₂ baddham̄ ε₂χ baṁdhaḥ π₁ **sunādagandhena** ε₁ε₂π_ω] sunāde gandhena ζ₂ sunādavānpana π₁ sven nādagandhena η₂ tu nādagandhena π₂ tu nādabandhena χ sumḍhanādena ζ₃ **102b** **sadyah** ε₁ε₂ζ₂ζ₃η₂π₁π₂π_ω] manah χ **samtyakta** ε₁ε₂ζ₂ζ₃η₂π₁π₂χ] sa tyakta π_ω **cāpalah** ε₁ε₂ζ₂ζ₃η₂π₁π₂π_ω] cāpalam̄ χ **102c** **cetaḥsūtendrah** ε₁] cetaḥsūtemdṛa π_ω cetaḥsūtrendre π₂ cetaḥśailendra ε₂ cet sthūlendraḥ π₁ sūtacittendrah ζ₃ sūtaś cittemdṛa ζ₂ svataś caikyam̄ īmdra η₂ sutarām̄ sthairyam̄ χ **102d** **pakṣachinna** ε₁ε₂ζ₂ζ₃π₁π₂] pacchacchinna η₂ chinnapakṣah χ *lac.* π_ω **iti prathām** *em.*] iti prathā ε₂ dṛti pr̄thām̄ π₁ _ va patham π₂ iva prathām̄ ε₁ iva prabhām̄ ζ₂ ivāprabhuḥ ζ₃ iva parvataḥ drumāḥ η₂ khago yathā χ *lac.* π_ω

[X4.102]

❖ Testimonia

Hṝthatattvakaumudī 54.43

sunādagandhena] sugandhanādena HTK
 cetahsūtendrah] sūtacittendrah HTK
 iti prathām̄] ivāprabhuḥ HTK

❖ Commentary

On *pakṣaccheda* in alchemical processes of immobilizing mercury and for references in Rasaśāstra, see Hellwig 2009: 276–278.

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः ।	
नियामनसमर्थोऽयं निनादो निशिताङ्गुशः ॥ १०३ ॥	= 4.49
नादश्रवणतश्चित्तमन्तरङ्गभुजङ्गमः ।	
विस्मृत्य सर्वमेकाग्रः कुत्रचिन्न हि धावति ॥ १०४ ॥	= 4.48
अन्तरङ्गस्य जविनो वाजिनः परिघायते ।	
नादोपास्तिरतो नित्यमवधार्यापि योगिना ॥ १०५ ॥	= 4.50

103a manomatta cett.] manomantra γ_1 manonmatta $\eta_2\pi_\omega$ **103b viṣayodyāna cett.]** viṣayod्यां π_2 viṣayodhanu α_2 viṣayodhāma π_ω viṣayeṣudra α_3 **cāriṇah** cett.] cāriṇam̄ π_1 cāraṇā[h] α_3 vāriṇah α_2 vāriṇam̄ γ_1 **103c niyāmana** $\alpha_1\alpha_3\delta_1\delta_2\pi_\omega$] niyāmane $\varepsilon_1\zeta_3$ niyamane χ niyamānah η_2 niyamena $\alpha_2\pi_1\pi_2$ niryāmane γ_2 niryāsane ζ_2 niyamitra γ_1 **samartho'yaṁ** cett.] samarthe�am̄ ε_1 **103d ninādo cett.]** nināda $\zeta_2\zeta_3\eta_2\chi$ **niśitāṅkuśah** cett.] niśatāṅkuḥ ζ_2 niścayāṅkuśah $\delta_1\delta_2$ niyatāṅkuśah α_1 **104 om. α_3** **104a nādaśravaṇataś cittam** $\alpha_1\gamma_2\delta_1\delta_2\zeta_3\pi_1\pi_2$] nādaḥ śravaṇataś cittam ζ_2 nādaḥ śravaṇataḥ citam π_ω nādaḥ śravaṇaḥ vittamm α_2 nādaśravaṇakṛc cittam ε_1 nādaśravaṇaś cittam matam γ_1 nādena praṇatam cittam η_2 nādaśravaṇataḥ kṣipram χ **104b antaraṅga** $\alpha_1\gamma_1\gamma_2\delta_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi$] anataramga α_2 aṁtaramgām $\zeta_2\zeta_3$ aṁtaramgā η_2 aṁtaram sa δ_1 **bhujaṅgamah** cett.] turāṅgamah $\gamma_2\delta_2$ turamgavaḥ γ_1 **104c vismṛtya** $\gamma_1\gamma_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega\chi$] saṁsmṛtya $\alpha_1\alpha_2\varepsilon_1\pi_2$ viśūnyam $\delta_1\delta_2$ **sarvam** cett.] viśvam $\zeta_2\zeta_3\eta_2$ **ekāgraḥ** $\alpha_1\chi]$ ekāgram $\gamma_1\delta_1\delta_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega$ (e)kāgra α_2 ekāgryam γ_2 evāgraḥ ζ_3 evāgra ζ_2 **105a antaraṅga** cett.] aṁtaramgām δ_1 nādomtaram η_2 ***syajavino** $\varepsilon_1\pi_2\pi_\omega$] *syā javināḥ $\alpha_1\alpha_2$ *syā yamino χ *syā ca mano π_1 turāṅgasya $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$ tu saṁgamya η_2 **105b vājinah** $\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] kariṇah $\alpha_1\alpha_2$ «ga»jasya ε_1 vijñānam̄ $\gamma_1\gamma_2\delta_1\delta_2$ **parighāyate** $\alpha_1\varepsilon_1\chi]$ parighātayaḥ π_1 pariṣāyate π_2 paridhāyate $\alpha_2\gamma_1\gamma_2\zeta_2\eta_2\pi_\omega$ paridhāvataḥ ζ_3 parimeyate δ_1 parameyate δ_2 **105c om. η_2** **nādopāstir ato** cett.] nādopāstivato $\gamma_1\gamma_2$ **105d om. η_2** **avadhāryāpi** $\alpha_1\alpha_2\delta_{1a}\pi_1\pi_\omega$] avadhāyāpi γ_{2a} anadhāyāpi γ_{1a} avadhāryo pi π_2 avadhāryā hi $\zeta_3\chi$ avagamyā hi $\gamma_{1b}\gamma_{2b}\delta_{2b}\varepsilon_1$ avagamyā hi δ_{1b} avagamyam hi ζ_2 **yoginā** $\alpha_2\pi_1\pi_2\pi_\omega\chi]$ yoginām̄ $\alpha_1\varepsilon_1\zeta_2\zeta_3$ yoginah $\gamma_{1a}\gamma_{2a}\delta_{1a}$ yogibhiḥ $\gamma_{1b}\gamma_{2b}\delta_{1b}\delta_{2b}$

105 $\gamma_1\gamma_2\delta_1$ 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.

नादोऽन्तरङ्गसारङ्गबन्धने वागुरायते ।
अन्तरङ्गकुरङ्गस्य रोधे व्याधायतेऽपि च ॥ १०६ ॥

The inner sound is a net for trapping the deer of the mind and a hunter for corraling the antelope of the mind. (106)

अनाहतध्वनेरन्तर्ज्ञयं यत्सूक्ष्मसूक्ष्मकम् ।
मनस्तत्र लयं याति तद्विष्णोः परमं पदम् ॥ १०७ ॥

When the mind dissolves into that which is the most subtle object of perception in the unstruck sound, that is the supreme state of Viṣṇu. (107)

106 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **106a** *nādo'ntaraṅga* $\gamma_1\gamma_2\delta_2\varepsilon_1\zeta_3\pi_1\chi]$ *nādotaraṅga* $\pi_2\pi_\omega$ *nādām-*
taraṅga ζ_2 *nādaturamga* δ_1 *om.* η_2 *sāraṅga* *cett.]* *om.* η_2 **106b** *bandhane* *cett.]* *baṁdhāna* γ_1
baṁdhana π_ω *om.* η_2 *vāgurāyate* *cett.]* *yāgurāyate* γ_1 *om.* η_2 **106c** *om.* $\varepsilon_1\varepsilon_2$ *antaraṅga*
cett.] *antaraṅgam* $\zeta_2\zeta_3$ *kuraṅgasya* $\zeta_3\chi]$ *turaṅgasya* $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$ **106d** *om.* $\varepsilon_1\varepsilon_2$
rodhe $\zeta_2\pi_1\pi_2\pi_\omega]$ *rogo* η_2 *nādo* ζ_3 *vadhe* χ *bāhye* γ_1 *bodho* γ_2 *°vabodhe* δ_2 *lac.* δ_1 *vyādhāyate*
 $\zeta_3\chi]$ *vādhāyate* π_ω *vādyāyate* π_1 *pi* *pariṣā°* π_2 *vā* *gāyate* ζ_2 *vā* *giyate* η_2 *pi* *liyate* $\gamma_1\gamma_2$ *liyate* δ_2
lac. δ_1 **'pi ca** *cett.]* *ti ca* π_1 *°yate* π_2 *lac.* δ_1 **107** included in $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2$ **107b** *°r jñeyam* *yat*
 $\zeta_2\zeta_3\eta_2]$ *°r geyam* *yat* ε_1 *°m āpnuyāt* ε_2 *sūkṣmakam* $\zeta_2\zeta_3\eta_2]$ *sūkṣmataḥ* $\varepsilon_1\varepsilon_2$

106 In ε_1 , the first hemistich is found between X4.105ab and cd, and the second hemistich is omitted; In $\pi_1\pi_2\pi_\omega\chi$, the whole verse is found before X4.105; η_2 merges the two verses into one:
 नादोऽन्तरं तु संगम्य वाजिनः परिश्रायते । अन्तरङ्गतुरंगस्य रोगो वा गीयते ४पि च ॥ • **107** cf. X4.113

[X4.106]

❖ Testimonia

Yogacintāmanī f. 26v (attrib. HP), *Hathatattvakaumudī* 47

rodhe vyādhāyate 'pi ca] bandhane liyate 'pi ca YCM, nādo vyādhāyate 'pi ca HTK

[X4.107]

❖ Testimonia

Hathatattvakaumudī 54.48

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्तते ।
 निःशब्दं तत्परं ब्रह्म परमात्मा समीर्यते ॥ १०८ ॥

= 4.53

यत्किंचिच्चादरुपेण श्रूयते शक्तिरेव सा ।
 यस्तच्छ्रोता निराकारः स एव परमेश्वरः ॥ १०९ ॥

= 4.54

108 *om.* δ₂ **108a** **tāvad** ā° *cett.*] bhāvanā° η₂ **108b** **yāvac chabdah** *cett.*] yāvad bandhaḥ δ₁
 yāvad vādhaḥ ζ₂ **108c** **tat param** *cett.*] paramam̄ γ₁ **108d** **paramātmā** *cett.*] paramātmē° χ
samīryate α₁γ₂π₁] samīyate α₂γ₁δ₁π₁ °yam īryate π₂ samīkṣate α₃ °numīyate ζ₂ζ₃η₂ °ti gīyate
 ε₁χ **109** *om.* δ₂ζ₂ζ₃η₂ **109a** **yat** α₁α₂α₃γ₁γ₂δ₁ε₁π₁π₂χ] *om.* π₁ **nāda** α₁α₂α₃ε₁π₁π₂π₁χ]
 nāma γ₁γ₂δ₁ **109c** **yas tacchrotā** α₁γ₁γ₂ε₁π₁] yas tatsrotā π₂ yat ta[cch]roto δ₁ yac chrotā ca
 π₁ yasmin śrato α₂ yas tattvānto χ

नादः शक्तिरिति स्वातो नादज्ञानं सदाशिवः ।
ज्ञेये ज्ञाने च नष्टे तु उन्मन्येवावशिष्यते ॥ ११० ॥

The inner sound is called Śakti; knowledge of the inner sound is Sadāśiva. But when knowledge and the object of knowledge have disappeared, only the beyond-mind [state] remains. (110)

नादो यावन्मनस्तावचादान्ते तु मनोन्मनी ।
सशब्दं कथितं व्योम निःशब्दं ब्रह्म कथ्यते ॥ १११ ॥

As long as there is the inner sound there is mind. At the end of the inner sound the mind beyond mind state [arises]. The void is said to be sonorous and Brahman is silent. (111)

110 om. χ **110a** nādaḥ $\zeta_3\eta_2\pi_2\pi_\omega$] nāda $\varepsilon_1\varepsilon_2\zeta_2\pi_1$ **khyāto** $\zeta_3\eta_2$] khyātā $\varepsilon_1\varepsilon_2$ kṣāto ζ_2 jñeyam
 π_1 jñeyā π_2 jñeya π_ω **110b** nādajñānam $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_\omega$] nādo jñānam $\eta_2\pi_2$ **110c** jñeye jñāne
ca naṣṭe tu ε_1] jñeyajñāne ca naṣṭe ca ε_2 jñeye jñāne vilinemta π_ω jñeye jñāne vilinimta π_1 jñeyo
jñāne viline tu π_2 nādajñāne ca neṣṭe tad ζ_2 nādajñāne vinaṣṭe ca tad ζ_3 nādajñānena naṣṭena η_2
110d unmany $\varepsilon_1\varepsilon_2\zeta_3$] unmadhy ζ_2 hy unmany η_2 sonmany $\pi_1\pi_2\pi_\omega$ **evāvaśiṣyate** $\varepsilon_1\varepsilon_2\eta_2\pi_2$]
edhāvaśiṣyate ζ_2 avāvaśiṣyate π_ω enāvaśiṣyati π_1 eva śiṣyate ζ_3 **111** om. χ **111b** nādāntē
tu $\varepsilon_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_\omega$] nādāntē ca ζ_3 nādātīte π_2 **111d** kathyate $\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] ucyate $\varepsilon_1\varepsilon_2$

[X4.110]

❖ Testimonia

Upāsanāsārasaṅgraha f. 107 (attrib. HP), *Haṭhatattvakaumudī* 54.50

nādaḥ śaktir HTK] nādaga...r USS
khyāto HTK] jñeyam USS
nāda HTK] nādo USS
jñeye jñāne ca naṣṭe tu] jñeyajñāne viline 'm̄taḥ USS, nādajñāne vinaṣṭe ca HTK
unmany evāvaśiṣyate] sonmany evāviśiṣyate USS, tad unmany eva śiṣyate HTK

[X4.111]

❖ Testimonia

Haṭhatattvakaumudī 54.51

vyoma] vāte HTK

सदा नादानुसन्धानात्संक्षीणे वासनाचये ।
निरञ्जने विलीयेते निश्चितं मनमारुतौ ॥ ११२ ॥

When the store of subliminal impressions has been destroyed as a result of continuously concentrating on the inner sound, the mind and breath are sure to dissolve into the perfect [deity] (*nirañjane*).
(112)

112b **saṃkṣīṇe** ε₁ε₂ζ₂ζ₃η₂π₁π₂π_ω] kṣiyante χ vāsanācaye ε₁ε₂π₁π₂] vāsanodaye η₂ vāsanāvayo π_ω vāsanākṣaye ζ₂ vāsanākṣaṇe ζ₃ pāpasam̄cayāḥ χ **112c** **viliyete** ε₁χ] vilīyeta ca liyete ζ₃η₂ ca liyeta ε₂ζ₂ **112d** **niścitat̄ manamārutau** ε₁] niścitat̄ manamārute ε₂ niścitta manamārutau ζ₂ niścittau manamārutau η₂ niścitat̄ māruto manah π₁ niścita māruto mana π_ω niścitat̄ cittamārutau ζ₃χ marutā niścitat̄ manah π₂

[X4.112]

❖ Testimonia

Haṭhatattvakaumudī 54.52

caye] kṣaye HTK
viliyate] ca liyete HTK
manamārutau] cittamārutau HTK

Cf. *Nādabindūpaniṣat* 49

सशब्दश्वाक्षरे क्षीणे निःशब्दं परमं पदम् ।
सदा नादानुसन्धानात्संक्षीणा वासना भवेत् ॥

❖ Commentary

The term *nirañjana* can refer to the highest deity or the highest state of mind (see HP 4.32/X4.3 where it is said to be a synonym of *saṃādhi*). Here it is likely to mean the deity because of *devo nirañjanah* ('perfect deity') in X4.114.

The compound *manamārutau* with the *aiśa* form *mana* is attested in both the ε and η groups.
Cf. X4.59b *manamadhyagām* (in a verse taken from the *Candrāvalokana*).

अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।
 ध्वनेरन्तर्गतं ज्योतिर्ज्योतिरन्तर्गतं मनः ।
 तन्मनो विलयं याति तद्विष्णोः परमं पदम् ॥ ११३ ॥

नादकोटिसहस्राणि विन्दुकोटिशतानि च ।
 सर्वे तत्र लयं यान्ति यत्र देवो निरञ्जनः ॥ ११४ ॥

= 4.52

Thousands of crores of inner sounds and hundreds of crores of visual focal points all dissolve into the place of the perfect deity (*devo nirañjanah*). (114)

इति नादानुसन्धानम् ॥

113 *om.* ε₂ζ₂ζ₃η₂ **113a** *anāhatasya śabdasya* α₁α₂α₃γ₁γ₂δ₁δ₂ε₁π₁π₀χ] *anāhatas tu yaḥ śabdas* π₂ **113b** *tasya śabdasya yo dhvaniḥ* α₂γ₁γ₂δ₁δ₂π₂] *tasya śabdasya yā dhvaniḥ ε₁ tasya śabdasya ca dhvaniḥ α₁ tasya yo dhvaniḥ α₃ śabdasyāṁtargato dhvaniḥ π₀ śabdasyāṁganabho dhvaniḥ π₁ dhvanir ya upalabhyate χ* **113c** *dhvaneś* α₁δ₁δ₂ε₁π₁π₂χ γ₁π₁] *dhvanir α₂α₃γ₁γ₂π₀ jyotir α₃γ₁δ₂ε₁]* *jyoti γ₂δ₁ jneyam α₁χ geyam π₁π₀ om. α₂π₂* **113d** *jyotirantara* γ₁γ₂ε₁] *jyoterantar δ₁δ₂π₂ yotiramtar α₂ jyoti... α₃ jneyasyāntar χ geyasyāntar π₁π₀ yasyāṁtvamtar α₁* **113e** *tan mano vilayam* α₁γ₂π₁π₀] *tan mano nilayam ε₁ tan māmnaṁ vilayam α₂ yan mano vilayam γ₁δ₁δ₂π₂ manas tatra layam χ yāti α₂γ₁δ₁δ₂ε₁π₂π₀χ] yānti α₁γ₂π₁* **114** also included in γ₁γ₂δ₁δ₂ (found after X4.100) *om. χ* **114b** *bindu cett.] veda π₂* **114c** *sarve cett.] sarvam γ₁ yānti cett.] yāti δ₁π₂* **114d** *devo cett.] deve ε₁ deva ζ₂π₀ nirañjanah cett.] nirañjane ε₁ postscript: iti nādānusandhānam ε₁ζ₂ζ₃η₂π₁χ]* *iti nādānusandhānavidhiḥ ε₂π₂π₀* (found between pāda ab and cd of the next verse π₂)

113 cf. X4.107

[X4.114]

❖ Testimonia

Yogacintāmaṇi f. 27r (attrib. HP), *Hathatattvakaumudī* 54.53

Cf. *Śabdakalpadruma* (s.v. *dharmaghata*)

... ante yāti param sthānam yatra devo nirañjanah/
 iti bhaviṣyapurāṇoktā dharmaghāṭavratakathā samāptā//

❖ Commentary

On the meaning of *devo nirañjana*, see the note to X4.112.

अथ राजयोगः ।

Now Rājayoga:

युवा वृद्धोऽतिवृद्धो वा व्याधितो दुर्बलोऽपि वा ।
अभ्यासात्सिद्धिमाप्नोति सर्वयोगेष्वतन्द्रितः ॥ ११५ ॥

Whether young, old, very old, sick or even weak, the diligent [yogi] succeeds in all yogas through practice. (115)

सर्वं हठलयोपाया राजयोगस्य सिद्धये ।
राजयोगसमारूढः पुरुषः कालवच्चकः ॥ ११६ ॥

= 4.77

prescript: only included in $\varepsilon_1\varepsilon_2$ 115 only included in $\varepsilon_1\varepsilon_2$ 116 folio lost γ_1 116a **haṭhayo-**
layopāyā $\alpha_1\alpha_2\zeta_3\eta_2\pi_{1b}\pi_2\pi_\omega\chi]$ layahathopāyā ε_1 haṭhalayoyāgā ζ_2 haṭhalayābhyaśā δ_1 laya-
 hathābhyaśā $\gamma_2\delta_2$ haṭhalayā bhāvyā π_{1a} 116b **rājayogasya siddhaye** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\pi_{1b}\pi_{2b}\chi]$ rā-
 jayogāya kevalam $\varepsilon_1\zeta_2\zeta_3\eta_2$ rājayogapadāvadhi π_{1a} °padāvadhīḥ π_{2a} °padāvadhiṁ $\pi_{\omega a}$ °phalāvadhi
 $\pi_{\omega b}$ 116c **rājayoga** cett.] rajayogam α_3 rājayoge δ_2 rājayo (then lost) γ_2 **saṃarūḍhah** cett.]
 padam prāpya $\pi_{1a}\pi_{2a}\pi_{\omega a}$ padaprāptah α_2 116d **puruṣah kālavañcakah** cett.] jāyate'sau nirañ-
 janah $\pi_{1a}\pi_{2a}$ jāyate so nirañjana $\pi_{\omega a}$

115 = 1.64 • In place of this verse, ζ_2 reads *yathā vṛddho veti*, and ζ_3 *yathā vṛddhaiḥ prabhāṣitam*.
 • This verse appears twice in $\pi_1\pi_2\pi_\omega$. 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. ??.

- अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं महत् ।
लयामृतमयं सौख्यं राजयोगादवाप्यते ॥ ११७ ॥ = 4.28
- हठं विना राजयोगे राजयोगं विना हठः ।
न सिध्यति ततो युग्ममा निष्पत्तेः समभ्यसेत् ॥ ११८ ॥ = 4.29
- राजयोगमजानन्तः केवलं हठकर्मठाः ।
ये तु तान्कर्षकान्मन्ये प्रयासफलवर्जितान् ॥ ११९ ॥ = 4.30
- तत्त्वं बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः ।
उन्मनीकल्पलतिका सद्य एवोद्भविष्यति ॥ १२० ॥ = 4.31

117 folio lost α_1 om. π_1 **117a** **māstu** $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_2\eta_2\pi_2\chi$] mastu $\zeta_3\pi_\omega$ **muktir** $\alpha_2\delta_2\epsilon_1\zeta_2\eta_2\pi_2\chi$] muktis ζ_3 muktiṁ π_ω śaktir $\gamma_1\gamma_2$ kimcid δ_1 **117b** **atraivākhaṇḍitam** $\delta_1\delta_2\epsilon_1\zeta_2\pi_2\chi$] atraiva khaṇḍitam $\alpha_2\gamma_2$ atra vākhaṇḍitam η_2 ātrevikhaṇḍitam γ_1 tatraivākhaṇḍitam $\zeta_3\pi_\omega$ **mahat** $\alpha_2\gamma_2\delta_2\epsilon_1\zeta_2\zeta_3\eta_2\pi_\omega$] marut γ_1 manah π_2 bhavet δ_1 sukham χ **117c** **layāmṛtamayam** $\alpha_2\epsilon_1\zeta_2\zeta_3\pi_2$] layāmṛtalayam π_ω layāmṛtam idam $\gamma_2\delta_1\delta_2$ layāmṛdamitam γ_1 layāmṛtakaram η_2 layodbhavam idam χ **117d** **rājayogād avāpyate cett.**] rājayogam avāpyate η_2 om. δ_1 **118** folio lost α_1 om. $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2\eta_2\pi_\omega\chi$ **119** folio lost α_1 om. $\gamma_1\gamma_2\delta_1\delta_2$ **119b** **karmaṭhāḥ** $\epsilon_1\zeta_3\pi_1$] karmaṭhāḥ α_2 karmacā ζ_2 karmanā $\pi_2\pi_\omega$ karmaṇah η_2 karmīṇah χ **119c** **ye tu tān karṣakān manye** $\epsilon_1\pi_1\pi_2$] ye tu tān karkasān manye $\zeta_2\zeta_3$ ye ca te kāmukān manne α_2 ye tumgān karmavasān manye η_2 etān abhyāsino manye χ lac. π_ω **119d** **prayāsaphalavarjītān** $\epsilon_1\zeta_2\zeta_3\pi_1\chi$] varjitāḥ η_2 prayāsakalavarjītāḥ α_2 prāyaśāḥ phalavarjītāḥ π_2 lac. π_ω **120** folio lost α_1 om. δ_2 **120a** **tattvam** *cett.*] tattva $\gamma_1\epsilon_1\pi_\omega$ **haṭhāḥ** $\delta_1\chi$] haṭha $\alpha_2\gamma_1\gamma_2\epsilon_1\zeta_3\pi_1$ haṭham $\alpha_3\eta_2\pi_2\pi_\omega$ **120b** **audāśinyam** $\gamma_1\gamma_2\eta_2\pi_2\pi_\omega\chi$] audāśinyam $\alpha_2\zeta_3\pi_1$ audāśinyam α_3 audāśinya ϵ_1 «sau»dāmanyam δ_1 jalāṁ tribhiḥ $\alpha_2\zeta_3\eta_2\pi_1\pi_\omega\chi$] jalāṁ tribhiḥ ϵ_1 jalāṁ smṛtam $\alpha_3\gamma_1\gamma_2\delta_1\pi_2$ **120d** **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

118 = 2.77 • **118** This verse is abbreviated with *haṭham vinā rājayoga iti* in $\zeta_2\zeta_3$. • ζ_2 ends with this verse.

उन्मन्यवासये शीघ्रं मार्गो द्वौ मम संमतौ ।
तत्त्वं परमसौख्यं वा नादोपासनमेव च ॥ १२१ ॥ = 4.34

सौख्यप्रविष्टचित्तानां मूढानामपि संमतम् ।
सद्यआनन्दसंधायी जायते नादजो लयः ॥ १२२ ॥ = 4.35

घण्टादिनादसक्तस्तब्धान्तःकरणहरिणस्य ।
प्रहरणमतिसुकरं स्याच्छरसंधाता प्रवीणश्वेत् ॥ १२३ ॥ = 4.51

121 *om.* $\delta_2\zeta_2\zeta_3\eta_2$ folio lost α_1 **121a** *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 **121b** *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 bhrūdhyānam χ **mama sammatau** $\alpha_2\epsilon_1\pi_\omega]$ myama sam[m]. + α_3 mamatau π_2 samasaṁmatau $\delta_1\pi_1$ mama sam̄matam χ **121c** *om.* $\delta_1\chi$ **saukhyam** $\gamma_1\gamma_2\epsilon_2\pi_2]$ sākhyam α_2 sāmkhyam $\epsilon_1\pi_\omega$ vāgram π_1 **121d** *om.* $\delta_1\chi$ **ca** $\alpha_2\gamma_1\gamma_2\pi_\omega]$ vā $\epsilon_1\epsilon_2\pi_1\pi_2$

122 *om.* $\delta_2\zeta_2\zeta_3\eta_2\chi$ folio lost α_1 **122a** *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** $\gamma_2\epsilon_1\pi_2\pi_\omega]$ pravīṣṭa α_2 pratiṣṭha $\gamma_1\pi_1$ **122b** *om.* δ_1 **122c** **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 **samḍhāyī** $\alpha_3\gamma_2\delta_3\delta_3]$ samḍhyāyī γ_1 samḍāyī $\epsilon_1\pi_1$ sadāyī π_ω samḍāyī π_2 samḍāī α_2 **122d** **jāyate** *cett.*] jāvate δ_1 **nādajo** $\alpha_3\gamma_1\gamma_2\delta_1\delta_3\epsilon_1\pi_2\pi_\omega]$ nādato π_1 natato α_2 **123a** *om.* $\delta_2\zeta_2\zeta_3\eta_2$ **ghanṭād-ināda** (ādī α_1) $\alpha_1\alpha_2\pi_1\pi_\omega\chi]$ ghanṭānīnāda $\gamma_1\gamma_2\delta_1\epsilon_1\pi_2$ **sakta** $\pi_\omega\chi]$ śakti α_2 śaktaś ca α_1 saktasya $\gamma_1\gamma_2\delta_1\epsilon_1$ sadāmkatā π_1 kuliśa π_2 **stabdhāntah** $\chi]$ stabdhyamtaḥ π_1 stadhvāmta α_2 stavyām-tah α_1 statravadhātah π_ω stabdhasyāntah ϵ_1 sabdāntah γ_1 śabdātaḥ γ_2 śuddhāntah δ_1 prad-hvānta π_2 **karaṇahariṇasya** $\epsilon_1\pi_1\pi_\omega\chi]$ karaṇam hariṇasya α_1 karaṇam mrgasya α_2 hariṇasya ca π_2 karaṇasya ca $\gamma_2\delta_1$ karaṇasya na γ_1 **123b** *om.* $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3\eta_2$ **atisukaram** $\epsilon_1\pi_1\pi_2\pi_\omega]$ atisukasteram α_1 avisukaraṇam α_2 api sukaram χ **syāc chara** $\alpha_1\epsilon_1\pi_1\chi]$ syāt sadī° π_2 syāra π_ω chara α_2 **samḍhātā** $\alpha_1\epsilon_1\pi_1\pi_\omega]$ °śam dhātā π_2 samḍhā α_2 samḍhāna χ

एकं सृष्टिमयं बीजं एका मुद्रा च खेचरी ।
एको देवो निरालम्ब एकावस्था मनोन्मनी ॥ १२४ ॥

There is one seed [syllable] consisting of creation and one *mudrā*, *khecarī*, one god, the unsupported, [and] one state, mind beyond mind. (124)

124 only included in $\varepsilon_1\varepsilon_2\zeta_3\eta_2$ **124b ca** $\varepsilon_1\varepsilon_2\eta_2]$ tu ζ_3 **124c nirālamba** $\zeta_3\eta_2]$ nirālumbo hy
 $\varepsilon_1\varepsilon_2$

124 = 3.48

[X4.124]

❖ Sources

Cf. *Tantrāloka* 32.64

एकं सृष्टिमयं बीजं यद्वीर्यं सर्वमन्त्रगम् ।
एका मुद्रा खेचरी च मुद्रौघः प्राणितो यथा ॥

Cf. *Tantrālokaviveka* 32.63

यदागमः –
एकं सृष्टिमयं बीजमेका मुद्रा च खेचरी ।
द्वावेकं यो विजानाति स वै पूज्यः कुलागमे ॥

Cf. *Śivasūtravimarśinī* 5

एकं सृष्टिमयं [सृष्टिमयं बीजमिति मन्त्रवीर्यरूपमहमिति बीजम् । मुद्रा परभैरवीयात्मा ।] बीजमेका मुद्रा
च खेचरी ।
द्वावेतौ यस्य जायेते सोऽतिशान्तपदे स्थितः ॥

❖ Testimonia

Hatharatnāvalī 4.28, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhava deva* 7.219 (attrib. Gorakṣā-nātha)

devo HRĀ YBhD] deśo YCM

❖ Commentary

See 3.48.

शङ्खदुन्दुभिनादं च न शृणोति कदाचन ।
काष्ठवज्जायते देह उन्मन्यावस्थया ध्रुवम् ॥ १२५ ॥

[The yogi] never hears the sounds of [even] conch shells and large drums. As a result of the state of no mind, the body assuredly becomes as [insentient as a piece of] wood. (125)

125 *om. ζ₂* **125a** *nādam ca ε₂ζ₃η₂π₁χ]* nādaś ca ε₁π_ω nādāmś ca π₂ **125c** *kāṣṭhavaj jāyate*
ε₂ζ₃η₂χ] kāṣṭhavaj jñāyate ε₁ sthānuvad vartate π₂ sthānuvarddhattayed π₁ sthānu vardhate π_ω
deha η₂χ] dehe ζ₃ nādam ε₁ε₂ yogī hy π₁π₂π_ω **125d** *°vasthayā ε₁ε₂ζ₃π₁π₂π_ωχ]* vasthāyām η₂

[X4.125]

❖ Sources

Jñānasāra 3.7

nādaṁ ca na] nādena na JS
 deha unmanyāvasthayā dhruvam] yogī notpattyā vai prajāyate JS

❖ Testimonia

Hathasanāketacandrika f. 120v (attrib. HP)

deha] dehe HSC

सर्वावस्थाविनिर्मुक्तः सर्वचिन्ताविवर्जितः ।
मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः ॥ १२६ ॥

Free from all states [of mind] and all thought, the yogi is as if dead.
He is liberated. In this there is no doubt. (126)

न हि जानाति शीतोष्णं न दुःखं न सुखं तथा ।
न मानं नापमानं च योगी युक्तः समाधिना ॥ १२७ ॥

The yogi in *samādhi* experiences neither cold nor heat, neither suffering nor pleasure, neither praise nor scorn. (127)

126 *om.* ζ_2 **126b** *vivarjitaḥ* $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\chi]$ *vivarjitaṁ* π_ω **126c** *mṛtavat* $\varepsilon_1\varepsilon_2\zeta_3\eta_2\chi]$ *kāṣṭhat-*
vat $\pi_1\pi_2\pi_\omega$ **tiṣṭhate** $\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\chi]$ *tiṣṭhayed* π_ω *vartate* ε_1 **127** *om.* $\zeta_2\eta_2$ **127a** *hi jānāti*
 $\varepsilon_1\varepsilon_2\pi_1]$ *vijānāti* $\zeta_3\chi$ *hi jānamti* π_ω **127b** *na duḥkham* *na sukham* $\varepsilon_1\zeta_3\pi_1\chi]$ *na duḥkham*
sukham *eva vā* ε_2 *na ca duḥkham* *sukham* π_ω **127c** *na mānam* *nāpamānam* $\zeta_3\chi]$ *na mānam*
nāvamānam $\varepsilon_1\varepsilon_2$ *na mānam* *cāpamānam* π_1 *na ca mānāpamānam* π_ω **127d** *yuktah* $\varepsilon_1\pi_1\pi_2\chi]$
muktah $\varepsilon_2\zeta_3$ *yuktaḥ* π_ω

126 After this verse, χ has a verse which has no correspondence in the other manuscripts of the *Hathapradipikā*: साध्यते न च कालेन बाध्यते न च कर्मणा । साध्यते न स केनापि योगी युक्तः समाधिना ॥ (4.108)

[X4.126]

❖ Testimonia

Hathatattvakaumudī 51.75 (attrib. HP), *Nādabindūpaniṣad* 51cd-52ab

[X4.127]

❖ Sources

Vivekamārtanda 166

na hi jānāti] nābhijānāti VM

न गन्धं न रसं रूपं न स्पर्शं न च श्रुतम् ।
नात्मानं न परं वेत्ति योगी युक्तः समाधिना ॥ १२८ ॥

The yogi in *samādhi* does not experience smell, taste, form, touch, sound, himself nor anyone else. (128)

अवेद्यः सर्वशस्त्राणामवध्यः सर्वदेहिनाम् ।
अग्राह्यो मन्त्रतन्त्राणां योगी युक्तः समाधिना ॥ १२९ ॥

The yogi in *samādhi* cannot be wounded by any weapon, killed by any living creature or overpowered by mantras and magic. (129)

128 only included in ε₁ε₂π_ωχ **128b** *na sparśanam na ca śrutam em.*] na (om. π_ω) sparśam na ca na śrutam ε₁ε₂π_ω na ca sparśam na niḥsvanam χ **128c** *na param* ε₁ε₂χ] paramam π_ω **128d** *yuktah* ε₁χ] muktaḥ ε₂ yuktī π_ω **129** only included in ε₁ε₂ζ₃η₂χ **129a** *avedhyah* em.] avadhyah ζ₃η₂χ adhyāpyah ε₁ adhyāpah ε₂ **129b** *avadyah* ε₁ε₂ζ₃η₂] asākyah χ **dehinām** cett.] om. ε₁ **129c** *agrāhyo* ε₂ζ₃η₂χ] om. ε₁ *mantratantrānām* ζ₃η₂] mantraytantrānām ε₂χ om. ε₁ **129d** *yuktah* η₂χ] muktaḥ ε₂ζ₃ om. ε₁ *samādhinā* ε₂ζ₃η₂χ] mādhinā ε₁

[X4.128]

❖ Sources

Vivekamārtanda 165

na sparśanam na ca śrutam] na ca sparśam na nisvanam VM

❖ Testimonia

Yuktabhavadēva 11.31 (attrib. Gorakṣanātha)

rūpam na sparśanam] sparśam na rūpam na YBhD
na param] ca param YBhD

[X4.129]

❖ Sources

Vivekamārtanda 168

avedhyah] abhedyah VM

❖ Commentary

The collated manuscripts have *avadhyah* in both the first and second verse quarters. Although *avadhyah* can make sense in both quarters, the repetition appears to be a dittographical error that changed *avedyah*, which is close to the reading of the source text, into *avadhyah*. We have therefore emended accordingly.

प्रवेशे निर्गमे वामे दक्षिणे चोर्ध्वमध्यधः ।
 न यस्य वायुर्वहति स मुक्तो नात्र संशयः ॥ १३० ॥

= 4.76

चित्तं न सुसं नो जाग्रत् स्मृतिमन्त्र न चान्यथा ।
 नास्तमेति न चोदेति यस्यासौ मुक्त एव सः ॥ १३१ ॥

He is indeed truly liberated whose mind is neither asleep nor awake,
 has no memory nor is otherwise, and neither stops nor starts. (131)

130 folio lost γ₁ om. ζ₂χ **130a** vāme cett.] vāma α₃ vāpi π₁ cāpi ζ₃ **130b** cordhvam
apy adhah α₁α₂α₃ε₁π₁] cordhvage'py adhah π₂ cordhvamadhyagah γ₂δ₁δ₂ cordhvamadhyatah
 ζ₃η₂ tanirodhatah π_ω **130c na yasya** cett.] layasya π₂ vāyur vahati cett.] vahate vāyu π_ω
131 om. ζ₂ **131a** om. ε₂ **131b** om. ε₂ smṛtiman na ε₁] smṛtyaman π₂ sṛtinannam π_ω
 smṛtivarṇam ζ₃ na smṛtir na π₁ smṛtivismitr° χ spṛśati vastu η₂ **na cānyathā** em.] ca nānyathā
 ε₁ζ₃η₂π₁π_ω na nānyathā π₂ °tivarjitam χ **131c nāstam eti** ε₁ε₂ζ₃π₁π₂π_ω] na vāstum eti η₂ na
 cāstam eti χ **na codeti** ε₁ε₂ζ₃η₂π₁π₂] na cādeti π_ω nodeti χ **131d yasyāsau** ε₁ε₂ζ₃π₁π₂χ]
 yathāsau η₂ illeg. π_ω **mukta eva sah** ε₁ε₂ζ₃η₂π₁π₂χ] illeg. π_ω

[X4.131]

❖ Sources

Gorakṣaśataka 7

na suptam no jāgrat GŚv.l.] prasuptam yogena GŚ
 smṛtiman na na cānyathā] jāgratsuptam na cānyathā GŚ (em.), jāgratsūtir na *nyathā GŚv.l., chruti-
 madvacanasya ca GŚv.l.
 sah] hi GŚ

❖ Testimonia

Hathasaṅketacandrika f. 120v (attrib. HP)

smṛtiman na na cānyathā] smṛtivarṇam na cānyathā HSC

❖ Commentary

The first line of this verse is significantly different from the version in the source text, the *Gorakṣaśataka*. The second quarter is corrupt in many of the *Haṭhapradipikā* manuscripts but *smṛti* and *nānyathā* are well attested.

स्वस्थो जाग्रदवस्थायां सुसवद्योऽवतिष्ठते ।
निःश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ १३२ ॥

[The yogi] who remains at ease, as though asleep, in the waking state, without breathing in and out, is definitely liberated. (132)

132 *om.* $\zeta_2\eta_2$ **132a** **svastho** $\varepsilon_1\pi_\omega\chi]$ svapno π_1 svapne ε_2 supto π_2 svecchā ζ_3 **132b** **sup-tavad yo** $\varepsilon_1\pi_1\pi_\omega\chi]$ suptavadhyo π_2 suptaḥ sadyo ζ_3 pūrvavad yo ε_2 **'vatiṣṭhate** $\varepsilon_1\varepsilon_2\zeta_3\pi_\omega\chi]$ vatiṣṭhati $\pi_1\pi_2$ **132c** **niḥśvāsocchvāsa** $\zeta_3\chi]$ niḥśvāsocchvāsa $\varepsilon_1\varepsilon_2$ niḥśvāsośvāsa π_ω nisvāsośvāsa π_1 niḥśvāsaśvāsa π_2 **hīnaś ca** $\zeta_3\pi_\omega\chi]$ hīnas tu $\varepsilon_1\pi_1\pi_2$ hīnasya ε_2 **132d** **niścitam** $\varepsilon_1\varepsilon_2\zeta_3\chi]$ niścito π_ω niścito π_1 niśceṣṭo π_2

[X4.132]

❖ Sources

Amanaska 2.59

svastho] sadā A, svapna Av.l., supta Av.l.

❖ Testimonia

Kulārṇavatantra 9.11, *Yogacintāmaṇi* f. 27v (attrib. *Rājayoga*)

svastho] svapna KAT, sadā YCM

दृष्टिः स्थिरा यस्य विनैव दृश्या-
द्वायुः स्थिरो यस्य विना प्रयत्नात् ।
चित्तं स्थिरं यस्य विनावलम्बा-
त्स एव योगी स गुरुः स सेव्यः ॥ १३३ ॥

= 4.75

इति तु सकलयोगशास्त्रसिन्धोः
परिमथितादवकृष्टसारभूतम् ।
अनुभवत हठामृतं यमीन्द्रा
यदि भवतामजरामरत्ववाङ्छा ॥ १३४ ॥

= 4.78

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां चतुर्थोपदेशः ॥ ४ ॥

133 folio lost γ_1 om. $\zeta_2\chi$ **133a** *vinaiva cett.*] $\text{vināpi } \gamma_2\delta_1\delta_2 \quad \text{drśyād } \alpha_1\alpha_3\zeta_3\pi_1\pi_2\pi_\omega]$ drśyam
 $\gamma_2\delta_1\delta_2\epsilon_1\eta_2$ drśyavān α_2 **133b** *prayatnāt cett.*] $\text{vināpi } \text{yatnam } \gamma_2 \quad \text{133c} \text{ vināvalambāt}$
 $\alpha_1^c\alpha_3\epsilon_1\zeta_3\pi_2\pi_\omega]$ vināvalambanāt α_1^c vināvalambanām $\alpha_2\delta_1\delta_2$ vināvalam̄nam η_2 vinā vilambāt π_1
 $\text{vinā } \text{prayatnāt } \gamma_2 \quad \text{133d} \text{ sa } \text{guruḥ } cett.]$ sadguruḥ $\eta_2 \quad \text{sa } \text{sevyah } cett.]$ sa siṣyah $\gamma_2\delta_1 \quad \text{134}$
folio lost $\gamma_1\gamma_2$ om. $\zeta_2\zeta_3\eta_2\chi$ **134a** *tu* $\delta_1\delta_2\pi_1\pi_2\pi_\omega]$ «tu» α_1 om. $\alpha_2\epsilon_1$ śrī α_3 **sakalayoga** *cett.*]
sakalasuyoga ϵ_1 **sindhoḥ** $\alpha_1^c\delta_2\pi_2]$ sindhauḥ α_2 sindhau δ_1 siddhoḥ ϵ_1 siddheḥ π_1 siddhāḥ
 α_1^c siddhyaiḥ π_ω om. α_3 **134b** **parimathitād** $\alpha_1\alpha_2\delta_1\delta_2\epsilon_1\pi_1\pi_2]$ paripat̄hitā π_ω mathitā pari α_3
avakṛṣṭa $\alpha_1^c\alpha_2\delta_1\delta_2\epsilon_1]$ avakṛṣya $\alpha_1^c\pi_2$ avakṛṣṇa π_1 krṣṭa π_ω sāra α_3 **sāra** $\alpha_1\alpha_2\alpha_3\delta_2\epsilon_1\pi_2\pi_\omega]$ sārā π_1
sarva δ_1 **134c** **anubhavata** $\alpha_1\alpha_3\delta_1\delta_2\pi_\omega]$ anubhavatu π_2 anubhavān α_2 anubhava $\epsilon_1\pi_1$ **yamīndrā**
 $\alpha_1\alpha_3\delta_3\pi_\omega]$ yatīndrā $\delta_1\epsilon_1\pi_1$ yogīdrā α_2 mayedam π_2 ya (text stopps here) $\delta_2 \quad \text{134d} \text{ ajarā-$
maratvavāñchā $\alpha_1\alpha_2\delta_1\delta_3\pi_1]$ °vāñchāḥ π_2 °vāñchām α_3 ajarāmṛtatvavāñcha ϵ_1 ajarājaram
tvām vā π_ω **colophon:** folio lost $\gamma_1\gamma_2\delta_2$ om. ζ_2 **śrī** $\alpha_1\alpha_2\delta_3\zeta_3\eta_2\pi_\omega\chi]$ om. $\alpha_3\delta_1\epsilon_1\pi_1\pi_2$ post
śrī add. sadguru α_1 madguru α_2 sahajānandasamāntānacintāmaninā $\epsilon_1\zeta_3\chi$ **svātmārāmayogīndra**
 $\alpha_2\pi_2\pi_\omega]$ svātmārāmayogendra α_1 svātmārāmayogīndra χ svātmārāmayogīndrena ζ_3 ātmārā-
mayogīndra $\alpha_3\eta_2$ °yo° (sic!) π_1 om. $\delta_1\delta_3\epsilon_1$ **viracitāyām** *cett.*] pravaracitāyām α_1 om. $\delta_1\pi_1$
ante **caturtho**° add. nādopāsanām nāma ζ_3 samādhilakṣaṇām nāma χ siddhāntamuktāvalī nāma
 π_ω **caturthopadeśah** $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\pi_1\pi_2\pi_\omega\chi]$ caturtha upadeśah δ_1 caturtho{{dhyā}}yam upadeśah
 δ_3 caturthodhyāyah η_2

134 In place of this verse, the η group manuscripts have the following as the final verse:

विद्यातीर्थं जगति विद्युथाः साधवः सत्यतीर्थं गङ्गातीर्थं मलिनमनसो योगिनो ज्ञानतीर्थं ।

धारातीर्थं धरणिपतयो दानतीर्थं धनाद्याः, लज्जातीर्थं कुलयुवतयः पातकं क्षालयन्ति ॥