

Chapter 4

अथ समाधिः ।

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

Now *samādhi*:

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

prescript: only included in $\alpha_1\alpha_2\varepsilon_1\pi_1\pi_2$ **1a** **indriyāṇāṁ** *cett.*] indriyāṇī ζ_2 **1b** **manonāthas** **tu** $\alpha_1\alpha_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi]$ manonāthasu α_3 manonāthah su ζ_2 manonāthaś ca $\gamma_1\delta_1\delta_2\zeta_3\eta_2$ manaso nātha γ_2 **1c** **nāthas/nāthah/nātho** *cett.*] nāthāḥ γ_2 **1d** **tam nātham** layam āśrayet $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_\omega]$ tan nātho laya + + α_3 sa layo nādam āśritaḥ $\gamma_1\gamma_2\delta_2\pi_2\chi$ laya nātha nirājanām π_1 layo dasamāśrayaḥ δ_1

[4.1]

❖ Testimonia

Hatharatnāvalī 4.4, *Yogacintāmaṇi* f. 23r (attrib. HP)

tam nātham layam āśrayet] sa layo nādam āśritaḥ HRĀ YCM

प्रणष्टोच्छासनिश्वासः प्रधस्तविषयग्रहः ।
निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥ २ ॥

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

2a *pranaṣṭocchvāsa* δ₁δ₂ε₁] pranaṣṭocchvāsa γ₂ζ₃η₂π_ω pranaṣṭosvāsa π₁ pranaṣṭauvāsa ζ₂ prabhr̥sto_ sa γ₁ pranaṣṭaśvāsa α₁χ pranaṣṭabhyāsa α₂ pranaṣṭah svā«sa» π₂ **niśvāsah** α₁ε₁ζ₃χ] niśvāsa α₂π_ω niḥsvāsaḥ π₂ζ₂η₂π₁ niḥsvāsa π₂^{ac}δ₁δ₂ niśvāsāh γ₂ niśvāsā γ₁ **2b** *pradhvasta* *cett.*] prabhr̥ṣta ε₁ pranaṣṭa η₂ **viṣaya** *cett.*] viṣayā ε₁ viṣaga ζ₂ **grahaḥ** α₁α₂δ₁ε₁η₂π₂π_ωχ] grahāḥ γ₁γ₂δ₂ grataḥ π₁ jvarah ζ₃ hvarah ζ₂ **2c** **niśceṣṭo** ε₁π₂π_ωχ] niḥśceṣṭo α₁ niścaiṣṭo α₂ niśceṣṭā γ₁γ₂δ₁δ₂ζ₃ niḥśreṣṭo π₁ nidyeṣṭo ζ₂ niścalo η₂ **nirvikārāś ca** γ₁ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] nirvikārāś ca γ₂δ₁δ₂ nirvikāras tu α₁ nivikalpas tu α₂ **2d** *layo* *cett.*] laye δ₁ layam γ₁γ₂δ₂ **jayati** *cett.*] yānti ca γ₁γ₂δ₁δ₂ **yoginām** α₁α₂ε₁ζ₂ζ₃π₁π₂π_ωχ] yoginah γ₁γ₂δ₁δ₂η₂

[4.2]

❖ Sources

Amanaska 2.21

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

❖ Testimonia

Yogacintāmaṇi f. 27v (attrib. *Rājayoga*), *Hathasāṅketacandrikā* f. 117 (attrib. HP)

pranaṣṭocchvāsa YCM] pranaṣṭaśvāsa HSC
pradhvasta HSC] vidhvasta YCM
grahaḥ YCM] jvarah HSC
nirvikārāś ca HSC] nirgatārambho YCM
layo jayati yoginām] hy ānandayati yogikāḥ YCM, layo jayati yoginā HSC

❖ Commentary

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

उच्छिन्नसर्वसंकल्पो निःशेषाशेषचेष्टिः ।
स्वावगम्यो ल्यः कोऽपि जयतां वागगोचरः ॥ ३ ॥

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

3 om. δ₂ **3a** ucchinna cett.] ucchinnah̄ α₁ε₁ζ₃ ucchūna δ₁ **3b** sam̄kalpo cett.] sam̄kalpe
 δ₁ **3b** nihśeṣāśeṣa cett.] nihśeṣagata γ₁γ₂ nihśeṣośeṣa α₂πω ceṣṭitah̄ cett.] ceṣṭitam π₂
 varjitaḥ̄ ζ₃ **3c** svāvagamyo α₁α₂δ₁η₂πωχ] svāvagamya α₃ε₁π₁ sovagamyo π₂ svāgamyo ζ₂
 svānugamyo ζ₃ svāgate cā γ₁γ₂ **3d** jayatām vāgagocarah̄ α₁α₂α₃ε₁π₂] japatām vāgagocara
 ζ₂ jayatām vāgagocarah̄ ζ₃ jayatām cāpi gaucarah̄ π₁ jāyate vāgagocarah̄ η₂πωχ manovācām
 agocarah̄ γ₁γ₂δ₁

[4.3]

❖ Sources

Amanaska 2.22

jayatām Av.l.] jāyate A, jayatā Av.l, jñāyatām Av.l, jagatām Av.l, japatām Av.l, layatām Av.l

❖ Testimonia

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

nihśeṣa] nirgata YCM
 ceṣṭitah̄] ceṣṭakah̄ YCM

यत्र दृष्टिर्यस्तत्र भूतेन्द्रियसनातनः ।
स्याच्छक्तिर्जीवभूतानां दृष्टिरक्ष्ये लयं गता ॥ ४ ॥

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

4 om. δ₂ **4a** *dṛṣṭir cett.*] dṛṣṭi α₁ζ₃η₂ vr̄stir π₂ **4b** *sanātanaḥ* α₁α₂ε₁ζ₃π₉] sanātana π₁ sanātanam̄ ζ₂ sanātanī γ₁γ₂δ₁η₂π₂χ **4c** *syāc chaktir/tih* α₁γ₁γ₂δ₁] syāt saktir α₂ sā saktir ε₁ζ₂η₂π₁π₂π₉χ sa saktir ζ₃ **jīva** α₁α₂ε₁η₂π₁π₂π₉χ] sarva γ₁γ₂δ₁ bhāva ζ₂ζ₃ **bhūtānām** *cett.*] bhūtānī γ₁ bhūnām̄ ζ₂ **4d** *dṛṣṭir* α₁α₃γ₁γ₂η₂π₂π₉] dṛṣṭi α₂δ₁ε₁π₁ dṛṣṭe ζ₂ζ₃ dve a° χ **laks(y)e layam gatā** ε₁ζ₂π₁π₉] lakṣe la(!) gatā α₂ lakṣe layam gatāḥ α₁ lakṣy[e] layam gataḥ α₃ lakṣye layam gate η₂χ lakṣam̄ layam gatau ζ₃ lakṣe na samgatā γ₂ lakṣana samgatā γ₁ lakṣena samgatā δ₁ gacchel layam gate π₂

[4.4]

❖ Sources

Candrāvalokana 8cd–9ab, *Kaulajñānanirṇaya* 3.2

layas] manas CA KJN

sanātanaḥ] sanātanam CA, sapudgala KJN

syāc chaktir] sā saktis CA, sa sāntis CAv.l. svaśakti KJN

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

❖ Testimonia

Yogacintāmani f. 24r (attrib. *Rājayoga*), *Hathasaṅketacandrikā* f. 128r (attrib. HP), *Hathatattvakaumudi* 49.25 (attrib. HP)

sanātanaḥ HTK] sanātanī YCM HSC

syād chaktir] na sā saktir HTK

jīvabhūtānām̄] sarvabhūtānām YCM HSC, bhāvabhūtānām̄ HTK

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

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

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

5a om. $\alpha_2\pi_\omega$ **purāṇāni** $\alpha_1\alpha_3\epsilon_1\zeta_2\zeta_3\gamma_2\pi_1\pi_2\chi]$ purāṇādyāḥ γ_1 purāṇādyāḥ γ_2 purānaughāḥ δ_2
purānaiś ca δ_1 **5b** om. $\alpha_2\pi_\omega$ **sāmānya** cett.] samāni π_2 **ganikā** cett.] gaṇivā δ_1 **5c** om. π_ω
ekaiva cett.] idam tu δ_2 **mudrā** cett.] māyā ζ_3 vidyā η_2 **5d** om. π_ω **guptā** kulaVadhūr
iva $\alpha_1\alpha_2\gamma_1\gamma_2\pi_1\pi_2\chi]$ gopyā kulaVadhūr iva η_2 sarvatantreṣu gopitā (cf. 4.6d) $\epsilon_1\zeta_2\zeta_3$ sarvatantreṣu
gopitā rakṣaṇīyā prayatnena guptā kulaVadhūr iva $\delta_1\delta_2$

[4.5]

❖ Sources

Amanaska 2.9

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

❖ Testimonia

Hatharatnāvalī 4.27, *Yogacintāmaṇi* f. 24v (attrib. *Rājayoga*), *Hathatattvakaumudī* 49.26 (attrib. HP)

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

❖ Commentary

See Birch 2013: 286 for more parallel verses.

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

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

6 *om.* ζ₂ζ₃ **6a** *lakṣ(y)am̄* α₂π₂⁽⁻⁾γ₁γ₂η₂π₂χ] *lakṣā* δ₁ *lakṣyo* δ₂ *lakṣ(y)a* α₁π₂⁽⁻⁾ε₁π₁ **bahir** *cett.*] *mano* η₂ **drṣṭir** *cett.*] dṛṣṭi α₂δ₁ε₁η₂π₂ **6b** **nimeṣonmeṣa** *cett.*] *nirmiṣonmeṣa* γ₁π₁ **varjitā** *cett.*] *varjjitah* δ₂π₁ **6c** **esā sā** α₁ε₁π₁π₂χ] *esāsau* α₂ *esā* hi π₂ *esā* tu η₂ *esā* vai δ₂ *saiṣā* tu γ₁γ₂δ₁
6d **sarvatantreṣu** *cett.*] *sarvatantreṣu* śastrēṣu δ₁ *vedaśāstreṣu* χ

[4.6]

❖ Sources

Amanaska 2.10, *Candrāvalokana* 1

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

❖ Testimonia

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

esā sā] esā tu YCM

❖ Commentary

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

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

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

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

[4.7]

❖ Sources

Candrāvalokana 2

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

❖ Testimonia

Yogacintāmani f. 24v (attrib. HP), *Anubhavanivedana* 1, *Hathatattvakaumudī* 49.27 (attrib. HP)

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

❖ Commentary

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

श्रीशाम्भव्याश्च खेचर्या अवस्थायामभेदता ॥ ८ ॥

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

(8)

8 om. ζ₂ζ₃η₂ **8a** °vyāś ca khecaryā α₁γ₂δ₁δ₂χ] °vāś ca khecaryā ε₁ °vyāḥ khecaryā _ γ₁ °vyā(h) khecaryāś ca π₁π₂πω °vyā khecaryā α₂ °vavyā khecaryā α₃ **8b** avasthāyām abhedatā π₁] hy avasthāyām abhedataḥ π₂ avasthāyām na bhedataḥ α₁ε₁ avasthāyā na bhedataḥ α₃ avasthāyasya bhedataḥ α₂ avasthādhāmabhedataḥ χ avasthāyām ca bhedatā πω avasthā ca na bhedataḥ (“nah γ₁) γ₁γ₂ avasthā balabhedataḥ δ₁δ₂

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

[4.8]

❖ Testimonia

Yogacintāmani f. 25r (attrib. HP), *Hṛthasaṅketacandrikā* f. 128r–128v (attrib. HP)

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

❖ Commentary

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

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

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

9 included in $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_3$ found after X4.42 $\gamma_1\gamma_2\delta_1$ **9a** pātāle yad viśati em.] pātāle yadvitaya $\alpha_1\alpha_2$ pātāle yadvita.. α_3 pātalād yad viśati $\gamma_1\gamma_2$ pātalād vā viyati $\delta_1\delta_3$ **suṣiram** α_2] susīram α_1 śikharam γ_1 śikharam γ_2 śikhare $\delta_1\delta_3$ **tad asmin** α_1] yadismi α_2 tasti γ_1 tad asti γ_2 tadāstā δ_1 tad āste δ_3 **9b** sudhis tan mukham $\alpha_1\gamma_1\gamma_2$] sudhī sammukhaṁ δ_3 sudhī sammukhaṁ α_2 susam̄mukhaṁ δ_1 **9c** sāraḥ $\gamma_1\gamma_2$] srāvah $\delta_1\delta_3$ sāro $\alpha_1\alpha_2$ **sravati** $\gamma_1\delta_3$] śravati δ_1 savati γ_2 grasati α_1 om. α_2 **vapusas** $\alpha_1\alpha_2\gamma_1\delta_1\delta_3$] puruṣas γ_2 **9d** tam badhnīyat $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_3$] tadvahmampāt γ_1 **sukaraṇamṛdā** $\alpha_1\alpha_2$] sukaraṇāmūḍā α_3 svakaraṇamṛdā $\gamma_2\delta_3$ svakaraṇāmṛdā γ_1 svakaraṇamṛjā δ_1 **kāyasiddhiḥ** $\alpha_1\gamma_2\delta_3$] kāyah siddhiḥ γ_1 kāryasiddhiḥ $\alpha_2\alpha_3\delta_1$

9 → 3.48*1

[4.9]

❖ Testimonia

Hatharatnāvalī 4.30, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadeva* 7.220 (attrib. Gorakṣanātha), *Hathatattvakaumudī* 14.26 (attrib. HP)

pātāle yad viśati HRĀ YBhD] pātāle yad vitata HTK, tat pātalād viyati YCM
 suṣiram HRĀ YBhD HTK] śikhare YCM
 mūle YBhD YCM HTK] mūlam HRĀ
 tad asmin HTK] tad asti HRĀ YCM, yad asti YBhD
 tattvam HRĀ YCM] tadvac YBhD HTK
 pravadati YBhD HTK YCM] vadati HRĀ
 sudhīs YCM YBhD HTK] sudhā HRĀ
 tan mukhaṁ HRĀ YBhD HTK] sammukhe YCM
 sāraḥ YCM YBhD HTK] sāraṁ HRĀ
 tam badhnīyat HTK] tad badhnīyat HRĀ YCM, badhnīyat tat YBhD
 sukaraṇamṛdā HTK] sukharatimṛdū HRĀ, svakaraṇamṛdā YCM, sukaraṇam atho YBhD
 kāyasiddhiḥ YCM YBhD HTK] kāryasiddhiḥ HRĀ

❖ Commentary

On the position of these verses in the various recensions of the text, see the introduction (ref??).
 The first half of the verse has many variants among the witnesses, and none of the variants

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

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

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

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

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

10 → 3.77*1 • **11** → 3.77*2

are satisfactory. A different version is found in the *Jyotsnā* (3.52) and some manuscripts belonging to lower branches of the stemma (e.g., η_2 , π_ω , etc.). This version was likely inserted into α_2 , which seems to best represent it:

यत्पालेयं पिहितसुखिरे मेरुमूले यदस्ती
तस्मि त्वं प्रवदति सुधीस्तन्मुखं निष्पगानाम्

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

यत्पालेयं पिहितसुषिरं मेरुपूर्व्यस्ति तथ्यं
तस्मिंस्तत्त्वं प्रवदति सुधीस्तन्मुखं निष्पगानाम्
suṣiram K₁] sukhire α_2 • mūrdhny P₈] mūle α_2 • asti tathyaṁ K₁] yad astī α_2

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

[4.10]

❖ Testimonia

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

divyarūpinaḥ] divyaruṇi ca HRĀ YCM
jarāyutam] vināśi ca HRĀ YCM

[4.11]

❖ Testimonia

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

karaṇam divyam YCM] divyam karaṇam HRĀ

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

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

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

[4.12]

❖ Sources

Yogatārāvalī 2

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

❖ Testimonia

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

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

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

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

काष्टे प्रवर्तितो वह्निः काष्टेन सह शाम्यति ।
नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥ १४ ॥

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

13a *om.* $\gamma_{1a}\gamma_{2a}$ **muktāsanasthito** *cett.*] muktāsane sthito $\delta_{1a}\chi$ mudrāsanasthite γ_{1b} **13b** *om.* $\gamma_{1a}\gamma_{2a}$ **13d** **nādam** *cett.*] $_ \pi_2$ **antahśtham ekadhiḥ** *em.*] antastham ekadhiḥ $\alpha_1\alpha_3\gamma_{1a}\gamma_{2a}\pi_1\chi$ atastham ekadhā α_2 ekāntike sudhiḥ δ_{1a} ekāntike sudhiḥ δ_{2a} antargatam sadā $\gamma_{1b}\gamma_{2b}\delta_{1b}\delta_{2b}\epsilon_1\epsilon_2\zeta_2\zeta_3$ nādamataṃ sadā π_2 antargatam mahat $\eta_2\pi_\omega$ **14a** **kāṣṭhe** *cett.*] kāṣṭhaiḥ $\gamma_2\delta_1\delta_2\pi_2$ kāṣṭaiḥ γ_1 **pravartito** *cett.*] pravartate $\zeta_3\eta_2$ **14b** **kāṣṭhena** *cett.*] kāṣṭena γ_1 **saha** *cett.*] sa ζ_3 **śāmyati** *cett.*] śāmyati $\alpha_1\alpha_2\delta_1\pi_\omega$ liyate ζ_3 **14c** **nāde** *cett.*] nā γ_1 **pravartitam** *cett.*] pravartite ζ_3 pravartate η_2 **cittam** *cett.*] *om.* γ_1

13 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.

[4.13]

❖ Testimonia

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

antahśtham ekadhiḥ] antargatam sadā YCM, ekāntike sudhiḥ HSC

❖ Commentary

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

[4.14]

❖ Testimonia

Hatharatnāvalī 4.15, *Yogacintāmaṇi* f. 23v (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP)

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

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

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

औदासीन्यपरो भूत्वा सदाभ्यासेन संयमी ।
उन्मनीकरणं सद्यो नादमेवावधारयेत् ॥ १६ ॥

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

15 om. $\eta_2\chi$ **15a** *vismṛtya* cett.] niḥśṛtya δ_2 **15b** *nāde* $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\zeta_3\pi_1\pi_2\pi_\omega$] nādo ε_1 nāda ζ_2 na_ γ_1 **dugdhāmbu** cett.] gugyāmbu γ_1 **manah** cett.] mana π_ω narah $\gamma_1\delta_1\delta_2$ **15c** *ekibhūyātha* $\alpha_3\gamma_1\gamma_2\delta_2\varepsilon_1\zeta_2\zeta_3\pi_2$] ekibhūyotha α_2 ekibhūyādyā π_1 ekibhūyāya δ_1 ekibhūyā π_ω ekibhūtvātha α_1 **sahasā** cett.] sahasā ca π_ω manasā α_2 **15d** *cidākāśe* cett. incl. α_3] cidāśe α_2 vidāktośe γ_1 cidākaro γ_2 **viliyate** cett.] valiyate α_1 na lipiyate α_3 **16** om. χ **16a** *audāśinya* $\delta_1\delta_2\varepsilon_1\eta_2\pi_1$] audāśinya ζ_3 audāśinya α_3 audāśina π_2 odāśinya γ_1 udāśinya $\gamma_2\pi_\omega$ udāśinya α_2 udāsonya α_1 ṛdāśinya ζ_2 **16c** *karaṇam* $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2$] karaṇa π_ω karaṇe α_2 kārakam $\varepsilon_1\zeta_2\zeta_3\eta_2$ **16d** *nādam* cett.] bhāda ζ_2 **evāvadhārayet** cett.) evāvadhārayan α_2 eva sadābh�aset ζ_3

[4.15]

❖ Testimonia

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

manah HSC USS] narah YCM
ekibhūyātha sahasā YCM HSC NBU] ekibhūtam tanyā cittam USS
cidākāśe viliyate YCM HSC NBU] rājayogābhidhānakam USS

[4.16]

❖ Testimonia

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

unmanikaraṇam YCM USS] unmanikārakam HSC NBU
evāvadhārayet YCM NBU] evānu[...]yet USS, evam vadhbārayet HSC v.l.

कीदशमौदासीन्यम् ।

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

What kind of indifference?

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

prescript: om. χ kīdrśam (ki° α₁ α₁γ₁ε₁π₁) kīdrśim α₂γ₂ kīdrśyam π₂πω idṛśam ζ₂η₂ kim δ₁ om. δ₂ζ₃ audāśinyam γ₁γ₂δ₁ε₁η₂π₁π₂πω] audāśinyam ζ₂ζ₃ audāśinyam α₁ audāśinyā α₂ athaudāśinyam δ₂ 17 om. χ 17a sīte cett.] sīti ζ₃ sīta α₂ jñāte η₂ kāle cett.] kāla γ₂ kā η₂ rakṣa° α₂ om. α₁ caupaṭī vā kuṭī vā η₂πω] copaṭī vā kuṭī vā π₁ cāpaṭī vā kuṭī vā π₂ dvaupaṭī vā kuṭī vā ε₁ caupaṭī vā paṭī vā α₁ copaṭī vā paṭī vā ζ₂ cāpaṭī vā paṭī vā γ₂δ₂ cāpaṭī vā paṭīkā δ₁ cāpaṭī cāpaṭī vā γ₁ paṭī vā ζ₃ ‘ne kathā vā paṭī vā α₂ 17b pathyāhāre 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 17c bhojye α₁α₂α₃ε₁π₁πω] bhojyam ζ₃η₂ bhojya ζ₂ bhakṣe γ₁γ₂ bhakṣyam δ₁π₂ bhikṣe δ₂ bhikṣā cett.] bhuktam η₂ vṛṇḍam cett.] mṛḍam π₁ kandam ε₁ε₂ cānnam η₂ āraṇyakandam α₁α₂α₃γ₂δ₁δ₂ζ₃] kamdā ζ₂η₂πω kamdā π₁ āramyakandam γ₁ āranyakam vā ε₁ε₂ āpanyakam vā π₂ 17d pāni dronī α₁γ₂δ₁δ₂ε₁π₁] pāni dronī α₂ζ₃η₂ pāni droni α₃ pāni drāṇī ζ₂ pānīndrāṇī γ₁ pāṇim drone π₂ pāni πω kāpi vā α₁α₃ε₁ζ₂ζ₃π₁] kāpivām πω kāthivā η₂ vā kāpi α₂ karparā δ₂ karpaṭam π₂ kāpaṭo γ₂ khapaḍā γ₁ kharpāro δ₁ bhojyapātre α₂α₃ε₁ζ₂π₁] bhojyapātram α₁δ₁δ₂ζ₃η₂πω bhojapatram π₂ bhājapatram γ₁ bhūrjapatram γ₂

[4.17]

❖ Testimonia

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

śite kāle caupaṭī vā] śite kāle dvau paṭī vā HRĀ, śite kāle kāpaṭī vā YCM, audāśinyam śitakāle HTK bhojye bhikṣā] bhakṣe bhojye HRĀ, bhakṣe bhikṣā YCM, bhojyam bhikṣā HTK pāni HRĀ] pānau YCM
kāpi vā HTK] ko ’pi vā HRĀ, kā parā YCM
bhojyapātre] bhakṣyapātre HRĀ, bhojapātram YCM, bhojyapātram HTK

❖ Commentary

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

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

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

18 om. χ **18a** *sarvacintām* $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2]$ sarvacintā $\alpha_1\alpha_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$ om. γ₁ **samut-**
srjya $\alpha_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega]$ samṛtsrjya ε₁ samutyajya α₁ parityajya $\gamma_2\delta_1\delta_2\pi_2$ om. γ₁ **18b** *ceṣṭām*
 $\alpha_1\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega]$ ceṣṭā α₂ ceṣṭās η₂ ceṣṭī ζ₂ kāle γ₁γ₂δ₁δ₂ **18c** *'samdhānān* α₁π₁π₂] samdhānā
 π_ω samḍadhyān α₂ε₁ζ₂ζ₃η₂ samḍhatte γ₁γ₂δ₁δ₂ **18d** *nāde* cett.] devi π₂

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

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

[4.18]

❖ Testimonia

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

samutsrjya HRĀ NBU] parityajya HSC
 sarvaceṣṭām HRĀ] sarvakāle HSC, sarvaceṣṭā NBU
 ca sarvadā HRĀ HSC] vivarjitaḥ NBU
 samḍhānān HRĀ] sandhatte HSC, samḍadhyān NBU

❖ Commentary

The third verse quarter varies considerably among the witnesses and testimonia. We have accepted the reading of α₁ (*nādam evānusamdhānān*), which is also attested by the π group and manuscripts of the *Hatharatnāvalī*, on the assumption that the -m- at the end of *nādam* is a hiatus break, the intended reading being *nāda evānusamdhānāt*. A similar hiatus break is found at 3.89.

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

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

19a ca cett.] ca _ δ₁ ghaṭaś cett.] gha_ś γ₁ caiva cett.] caivas η₂ ca δ₁ **19b** paricayas α₁α₃ε₁ζ₂η₂π₁π₂π_ω] paricas ζ₃paricayo α₂γ₁δ₁δ₂χ pariyo γ₂ **tathā** α₁ζ₃π_ω] tataḥ α₃ε₁ζ₂η₂π₁π₂ pi vā δ₁ 'pi ca α₂γ₁γ₂δ₂χ **19c** sarvayogeṣu cett.] sarvayoge ca δ₂ ceti yogeṣu π₁π₂π_ω **19d** yogāvasthā bhavanti tāḥ α₁α₃] yogāvasthā bhavanti te α₂ yogāvasthā prakīrtitā γ₁γ₂δ₁δ₂ syād avasthācatuṣṭayam ε₁ζ₂ζ₃η₂π₁π₂π_ωχ

[4.19]

❖ Sources

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

tathā paricayas tathā ŠS] paricayas ṭṛīyakah AO AS
sarvayogeṣu AO ŠS] sarvaśeṣeu AS
bhavanti tāḥ ŠS] caturvidhā AO, prakīrtitāḥ AS

❖ Testimonia

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

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

❖ Commentary

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

तत्रारम्भावस्था ।

ब्रह्मग्रन्थेर्भवेद्वदादानन्दः शून्यसंभवः ।
विचित्रकणको देहेऽनाहतः श्रूयते ध्वनिः ॥ २० ॥

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

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

prescript: *om. α₁α₂π₁π₂πₜ* **tatrārbhāvasthā** *em.*] tatra ārambhaḥ α₃ζ₂ζ₃ tatrārbhāḥ ε₁ tatra cārbhāḥ η₂ athārbhāvasthā γ₁χ athārbharakṣā δ₁ athārbhadikṣā δ₂ ārbhāvasthātha γ₂ **20a granther** α₁χ] granthe π₁ granthau δ₂ granthir γ₂δ₁ζ₃πₜ granthi γ₁π₂ granthim̄ η₂ granthid α₂ gra + ε₁ ramdhre ζ₂ **bhedād** α₁ε₁π₂πₜ] bhedā α₂π₁ bhinna γ₁γ₂δ₁ bhinne δ₂ bhinnā η₂ bhinnād ζ₃ bhedo hy χ bhed ζ₂ **20b ānandaḥ** *cett.*] ānāmda α₂γ₁π₂ nanādah π₁ nādah η₂ **sambhavaḥ** *cett.*] samambhavaḥ η₂ **20c kvaṇako** δ₂ε₁] kvana*ko α₁ kvaṇiko ζ₃ kaṇako ζ₂πₜ kanako α₂ kunako η₂ kunape π₂ °ḥ kvaṇako χ °škāṇako π₁ kṣike δ₁ °s tatksānād γ₁γ₂ **dehe** *cett.*] deho α₂ caivā π₂ **20d 'nāhataḥ śrūyate** α₁α₂ε₁ζ₂ζ₃η₂π₁π₂πₜχ] sarvataḥ śrūyate γ₁γ₂ śrūyate ('nāhata δ₁δ₂

[4.20]

❖ Sources

Amaraugha 35

bhaved] tathā AO

❖ Testimonia

Hṝtharatnāvalī 4.18, *Yogacintāmaṇi* f. 25r (attrib. HP), *Hṝthatattvakaumudī* 54.15 (attrib. HP)

granther] randhre HRĀ, granthir YCM HTK
bhedād] bhedo HRĀ, bhinna YCM, bhinnād HTK
ānandaḥ YCM HTK HRĀ v.l.] yo nādah HRĀ
śūnya YCM HTK] sūrya HRĀ

❖ Commentary

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

दिव्यदेहश्च तेजस्वी दिव्यगन्धस्त्वरोगवान् ।
संपूर्णहृदयः शून्ये त्वारम्भे योगवान्भवेत् ॥ २१ ॥

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

21a *om.* $\delta_1\delta_2\pi_\omega$ **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 divyagandho divyacakṣuś ca η_2 *om.* $\delta_1\delta_2\pi_\omega$ **21b** *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 arogavān α_2 tejasvī ārogavān η_2 *om.* $\delta_1\delta_2\pi_\omega$ **21c** **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 **21d** **ārambhe** *cett.]* ārambha π_ω ārambho η_2 **yogavān** *cett.]* bhogavān γ_1

[4.21]

❖ Sources

Amaraugha verse 36

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

❖ Testimonia

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

dēhaś ca] dēhaḥ su HRĀ, gandhaś ca HTK
gandhas tv HRĀ] deho 'py HTK
hṛdayaḥ] hṛdaye HRĀ HTK

अथ घटावस्था ।

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

Now the unified stage:

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

prescript: *ghaṭāvasthā* cett.] khaṭavasthā α_3 ghaṭā arthaḥ α_2 ghatarakṣā $\delta_1\delta_2$ ghaṭah π_1
22a *dvitīyāyāṁ* cett.] dvitiyā $\delta_1\zeta_3^{\text{ac}}$ dvitiye η_2 dviti α_2 **ghaṭī** $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega\chi]$ ghamti ζ_3
 ghaṭām ζ_2 ghaṭikā α_2 sphuṭi $\varepsilon_1\varepsilon_2$ bheda η_2 **kṛtya** cett.] kṛtvā ζ_3 mukte tu η_2 **22c** **dṛḍhāsano**
 cett.] haṭhāsano η_2 **22d** **deva** $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\varepsilon_1\zeta_2\zeta_3\chi]$ devah π_ω deha $\delta_2\eta_2\pi_1\pi_2$ **tadā** $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega\chi]$
 tathā $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\eta_2$

[4.22]

❖ Sources

Amaraugha 37

dvitiyāyāṁ (=AOP)] dvitiye sam̄ AO

❖ Testimonia

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

ghaṭikṛtya HRĀ] ghaṭīm kṛtvā HTK
jñāni HTK] kāma HRĀ

❖ Commentary

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

विष्णुग्रन्थेस्तदा भेदात्परमानन्दसूचकः ।
अतिशून्ये विमर्दश्च भेरीशब्दस्तदा भवेत् ॥ २३ ॥

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

23a *grанthes tadā* $\alpha_1\pi_1]$ *granthis tadā* π_ω *grанthe sadā* ζ_2 *grанthes tathā* $\alpha_2\eta_2$ *grанthe tathā* ε_1 *granther yadā* π_2 *granthir yadā* $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$ *grанthes tato* χ **bhedāt** $\alpha_1\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi]$ *bhidā* α_2 *bhinnah* $\gamma_1\gamma_2\delta_1\delta_2$ *bhinnā* ζ_3 **23b** *paramānanda cett.*] *sadānandasya* ζ_2 **sūcakah** *cett.*] *sūcakā*« $\ddot{\text{h}}$ » ζ_3 *kārakah* π_2 **23c** *atiśūnye* $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_\omega\chi]$ *atiśūnya* $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2$ *amṛtyasūnya* π_2 *api* *śūnyo* ζ_2 **23d** *vimardasā ca* $\alpha_1\alpha_3\pi_1\pi_2\pi_\omega\chi]$ *vimardasya* α_2 'sam̄mardā' ζ_2 *visam̄marde* ε_1 *visam̄mardo* η_2 *vibhedaś ca* $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$ **23d** *tadā* $\alpha_1\zeta_3\pi_1\pi_2\pi_\omega\chi]$ *tathā* $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_2$ *tatho* α_2

[4.23]

❖ Sources

Amaraugha 38

d *tadā*] *tato AO*

❖ Testimonia

Hṝtharatnāvalī 4.21, *Yogacintāmaṇi* f. 25r (attrib. HP), *Hṝthatattvakaumudī* 54.21 (attrib. HP)

a *tadā*] *tathā HRĀ*, *yadā YCM HTK*

c *atiśūnye HRĀ*] *atiśūnya YCM HTK*

d *tadā YCM*] *tathā HRĀ HTK*

अथ परिचयावस्था ।

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

Now the accumulation stage:

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

prescript: *atha cett.] tathā π₂ om. δ₂ paricayavasthā cett.] paricayah ζ₂ζ₃π₁ 24a tṛtiyāyām tato bhittvā α₁δ₁δ₂ε₁ζ₃π₁π₂πω] tṛtiyāyām tathā bhittvā α₂ karṇikām tu tato bhittvā γ₁γ₂ kartikāyām tato bhittvā ζ₂ atha granthitrayam bhittvā η₂ tṛtiyāyām tu vijñeyo χ 24b folio lost α₁ vihāyo α₂ε₁ζ₂χ] vihāya γ₁γ₂ζ₃ vikāryo π₁ vimalo δ₁δ₂ vimāyo πω visphāro π₂ jāyate η₂ mardala α₂γ₁γ₂ζ₂η₂π₁π₂πωχ] maddala ε₁ mandala δ₁δ₂ mṛḍula ζ₃ dhvanīḥ cett.] dhvaniṁ γ₂ dhvani π₁πω 24c folio lost α₁ mahāśūnyam cett.] mahāśūnya ζ₃π₁ mahāśūnyas ε₁ tadā α₂ε₁π₁π₂πωχ] tathā γ₁γ₂ζ₂ tato δ₁δ₂ tayā ζ₃ samā η₂ yāti cett.] jāti α₂ jātiḥ ζ₂ 24d folio lost α₁ sarvasiddhi cett.] mahāsiddhi πω siddhisādha° π₂ sarva ζ₂ samāśrayam cett.] samāśriyam π₁ matāśrayat α₂ kam āśrayam π₂*

[4.24]

❖ Sources

Amaraugha 39

vihāyo] ninādo AO
yāti] jātam AO

❖ Testimonia

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

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

❖ Commentary

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

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

चित्तानन्दं ततो जित्वा सहजानन्दसंभवः ।
दोषदुःखजरामृत्युक्षुधानिद्राविवर्जितः ॥ २५ ॥

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

25 folio lost α₁ **25a** *cittānandam* α₃γ₁γ₂δ₁δ₂ε₁π₂χ] cidānamda α₂ζ₃πω vivarttānamdaṁ π₁ ciṁtāmanas γ₂ virāmānaṁ ζ₂ tato cett.] tadaṁ χ jitvā cett.] bhittvā γ₁γ₂δ₁δ₂ **25b** *sambhavaḥ* cett.] sambhava ζ₂π₁ **25c** *doṣaduhkha* cett.] doṣaduhkham π₁ dokhaduhkhe γ₁ jarāmṛtyu α₃ε₁ζ₃γ₂π₁π₂πω] jarāmṛtyuh α₂ζ₂ jarāvyādhī χ kṣudhānidrā γ₁γ₂δ₁δ₂ **25d** *kṣudhānidrā* α₂α₃ε₁ζ₂ζ₃γ₂π₁π₂χ] kṣudhātrṣā πω jarāmṛtyu γ₁γ₂δ₁δ₂ vivarjitaḥ cett.] °tāḥ π₂ °tam πω trṣā tathā γ₂

[4.25]

❖ Sources

Amaraugha 40

cittānandam tato jitvā (*Amaraughaprabodha*)] paramānandarocitvā AO

❖ Testimonia

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

cittānandam tato jitvā YCM] cidānandam tato jitvā HRĀ, trītyāyām tato jitvā HTK
sahajānandasambhavaḥ YCM HTK] paramānandasambhavaḥ HRĀ

❖ Commentary

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

अथ निष्पत्यवस्था ।

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

Now the perfection stage:

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

prescript: folio lost α_1 om. χ found after 4.26b $\alpha_2\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega$ **niṣpattyavasthā** $\gamma_1\gamma_2\pi_2\pi_\omega$] nihpatti-avasthā α_2 niṣṭhāvasthā $\delta_1\delta_2$ niṣpattiḥ $\epsilon_1\zeta_2\zeta_3\eta_2\pi_1$ **26** folio lost α_1 **26a** **tato cett.**] yadā χ **bhittvā** **cett.**] bhūtvā ζ_2 **26b** **sarva cett.**] śarva χ satva π_1 **gato'nilah** **cett.**] gatonalah γ_2 gatānilah ϵ_1 gatānila $\alpha_2\pi_\omega$ **26c** **niṣpattau** $\alpha_2\gamma_2\pi_1\pi_2\pi_\omega\chi$] niṣpannau $\zeta_2\zeta_3$ niṣpanno $\epsilon_1\eta_2$ niṣpattro γ_1 niṣṭhāto $\delta_1\delta_2$ **vaiṇavāḥ śabdah** **cett.**] vaiṇavaśabdah γ_2 vauṇāvat sado α_2 veṇacāśabdam γ_1 **26d** **kvaṇadvīṇākvaṇo** $\zeta_3\chi$] kvaṇan viṇākvaṇo ϵ_1 kaṇatvitakvaṇo ζ_2 kvaṇadvīṇotvaṇo γ_2 kvaṇan vītah kvaṇo π_1 kvacid viṇākvaṇo π_2 kvaṇatvitakvaṇo π_ω kvaṇantēṇākvuṇo η_2 kvaṇadvīṇāsamo $\delta_1\delta_2$ karnavīṇādgato γ_1 kṛṇanityakṛṇo α_2 **bhavet** **cett.**] °dayah π_2

[4.26]

❖ Sources

Amaraugha 41

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

❖ Testimonia

Haṭharatnāvalī 4.24, *Yogacintāmaṇi* f. 25r (attrib. HP), *Haṭhatattvakaumudī* 54.24 (attrib. HP)

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

❖ Commentary

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

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

एकीभूतं तदा चित्तं राजयोगाभिधायकम् ।
सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् ॥ २७ ॥

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

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

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

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

[4.27]

❖ Sources

Amaraugha 42

abhidhāyakam] abhidhānakam AO, rājayogo 'bhidhiyate AO*v.l.*

❖ Testimonia

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

abhidhāyakam YCM] abhidhānakam USS

❖ Commentary

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

[4.28]

❖ Testimonia

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

muktir HRĀ HTK] siddhir YCM

layāmṛtamayam HTK] layāmṛtam laye HRĀ

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

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

राजयोगमजानन्तः केवलं हठकर्मठाः ।
ये तु तान्कर्षकान्मन्ये प्रयासफलवर्जितान् ॥ ३० ॥

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

29 folio lost α_1 om. $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\eta_2\pi_\omega\chi$ **30** folio lost α_1 om. $\gamma_1\gamma_2\delta_1\delta_2$ **30b** **karmaṭhāḥ** $\varepsilon_1\zeta_3\pi_1$] karmathāḥ α_2 karmacā ζ_2 karmanā $\pi_2\pi_\omega$ karmanah η_2 karminah χ **30c** **ye tu tān karṣakān manye** $\varepsilon_1\pi_1\pi_2$] ye tu tān karkāśān manye $\zeta_2\zeta_3$ ye ca te kāmukān manne α_2 ye tumgān karmavasān manye η_2 etān abhyāśino manye χ lac. π_ω **30d** **prayāsaphalavarjītān** $\varepsilon_1\zeta_2\zeta_3\pi_1\chi$] °varjītāḥ η_2 prayāsakalavarjītaḥ α_2 prāyaśāḥ phalavarjītāḥ π_2 lac. π_ω

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

[4.29]

❖ Sources

Sivasamhitā 5.222

❖ Testimonia

Hāṭharatnāvalī 1.19, *Yogacintāmaṇi* f. 21r (attrib. HP), *Yogacintāmaṇi* f. 21r (attrib. HP), *Hāṭhattvakaumudī* 55.1

rājayogo HRĀ YBhD HTK] rājayogaṁ YCM
Pāda cd] vyāptih syād avinābhūtā śrīrājahaṭhayogayoḥ HRĀ
samabhyseset HTK YCM] samācaret YBhD

[4.30]

❖ Testimonia

Haṃsavilāsa p. 49

karmaṭhāḥ] karmagāḥ HV
tu tān karṣakān] tan karmavaśān HV

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

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

31 folio lost α_1 om. δ_2 **31a** *tattvam cett.*] *tattva* $\gamma_1\varepsilon_1\pi_\omega$ **hathah** $\delta_1\chi]$ *haṭha* $\alpha_2\gamma_1\gamma_2\varepsilon_1\zeta_3\pi_1$ *haṭham* $\alpha_3\eta_2\pi_2\pi_\omega$ **31b** *audāśinym* $\gamma_1\gamma_2\eta_2\pi_2\pi_\omega\chi]$ *audāśinym* $\alpha_2\zeta_3\pi_1$ *audāśinym* α_3 *au-*
dāśinya ε_1 «sau»dāmanyam δ_1 **jalam tribhil** $\alpha_2\zeta_3\eta_2\pi_1\pi_\omega\chi]$ *layam tribhiḥ* ε_1 *jalam smṛtam*
 $\alpha_3\gamma_1\gamma_2\delta_1\pi_2$ **31d evodbhaviṣyati** $\alpha_2\delta_1\varepsilon_1\zeta_3\eta_2\pi_2\pi_\omega]$ *evādbhaviṣyati* π_1 *eva bhaviṣyati* $\alpha_3\gamma_1\gamma_2$ *eva*
pravartate χ

[4.31]

❖ Testimonia

Yogacintāmaṇi f. 24r (attrib. HP)

tattvam] nādo YCM
tribhil] smṛtam YCM

❖ Commentary

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

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

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

32 folio lost α_1 **32a** rājayogah $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_\omega\chi$] rājayoga $\alpha_2\gamma_1\zeta_2\eta_2\pi_1\pi_{2a}\pi_{2b}$ **32c** samādhiś ca cett.] samādhiś cā π_1 **32b** unmanī cett.] py unmanī $\alpha_2\varepsilon_1$ hy unmanī π_{2b} nmati π_1 **32c** amaraugho $\zeta_3\eta_2$] amaraughā $\varepsilon_1\pi_{2b}$ amaraughi π_{2a} arauhau 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** $\alpha_2\pi_1\pi_{2b}\pi_\omega$] ghacāndrī ca γ_2 ghatvīm̄drī ca γ_1 °bhicāndrī ca $\delta_1\delta_2$ layas tattvam̄ $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ layas tatra η_2 **32d** nirālambam̄ $\alpha_2\gamma_1\gamma_2\pi_1\pi_{2b}\pi_\omega$] nirālombo $\delta_1\delta_2$ śūnyāśūnyam̄ $\varepsilon_1\zeta_2\zeta_3\eta_2\chi$ śūnyācūnyam̄ π_{2a} **nirañjanam** cett.] nirāmayam̄ α_2 param̄ padam $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$

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

[4.32]

❖ Testimonia

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

ca YCM] cāpy USS
amaraugho 'pi cādvaitam̄ USS] amaraughaughañdrīva YCM

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

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

33 folio lost α_1 **33a** **amanasko** $\gamma_2\delta_1\pi_1\pi_{2b}\pi_\omega]$ amarasko α_2 amanaskau γ_1 amanaskam
 $\delta_2\epsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **layas tattvam** $\pi_1\pi_{2b}\pi_\omega]$ layas tatra α_2 layaś caiva $\gamma_2\delta_2$ lyayāś caiva γ_1 tathād-vaitam $\epsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **33b** **śūnyāśūnyaṁ** $\alpha_2\gamma_2\delta_1\delta_2\pi_1]$ śūnyāśūnya $\gamma_1\pi_\omega$ śūnyāc chūnyam π_2 nirālambam $\epsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **param padam** $\alpha_2\alpha_3\pi_1\pi_{2b}\pi_\omega]$ parāparam $\gamma_1\delta_1\delta_2$ parāvaraṇam γ_2 ni-rañjanam $\epsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **33c** **jīvanmuktiś ca cett.**] jīvanmuktaś ca α_3 jīvanmuktih γ_1 **sa-hajam** *cett.] om.* ζ_3 **33d** **turyam** $\alpha_2\alpha_3\gamma_1\gamma_2\delta_2\zeta_3\pi_1\pi_{2a}]$ turjām δ_1 turyām π_2 turyai ζ_2 turyā χ turyām ϵ_1 tuṣkam 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 ciptaika ζ_2 **vācakāḥ** $\gamma_1\eta_2^{pc}\chi]$ vācakah $\alpha_2\eta_2^{ac}$ vācakam $\alpha_3\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\pi_1\pi_{2a}\pi_{2b}\pi_\omega$ vācakīm γ_2

[4.33]

❖ Sources

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

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

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

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

सौख्यप्रविष्टचित्तानां मूढानामपि संमतम् ।
सद्यआनन्दसंधायी जायते नादजो लयः ॥ ३५ ॥

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

34 om. $\delta_2\zeta_2\zeta_3\eta_2$ folio lost α_1 **34a** om. $\gamma_1\gamma_2$ **unmanyavāptaye** $\alpha_2\epsilon_1\pi_1\pi_\omega\chi]$ unmanyā _ ye π_2 unmanyavāsayet δ_1 unmanyaye α_3 **34b** om. $\gamma_1\gamma_2$ **mārgau dvau** $\alpha_2\epsilon_1\pi_1\pi_2]$ mārgo dvau π_ω mārgā .. α_3 dvau mārgau δ_1 bhrūdhyānam χ **mama sammatau** $\alpha_2\epsilon_1\pi_\omega]$ myama sam[m]. + α_3 mamatau π_2 samasammatau $\delta_1\pi_1$ mama sammamatam χ **34c** om. $\delta_1\chi$ **saukhyam** $\gamma_1\gamma_2\epsilon_2\pi_2]$ sākhyam α_2 sāmkhyam $\epsilon_1\pi_\omega$ vāgram π_1 **34d** om. $\delta_1\chi$ **ca** $\alpha_2\gamma_1\gamma_2\pi_\omega]$ vā $\epsilon_1\epsilon_2\pi_1\pi_2$ **35** om. $\delta_2\zeta_2\zeta_3\eta_2\chi$ folio lost α_1 **35a** om. δ_1 **saukhya** $\gamma_1\epsilon_2\pi_2]$ saukhya γ_2 sāmkhya $\pi_1\pi_\omega$ sāmkhyam ϵ_1 sāksam α_2 **praviṣṭa** $\gamma_2\epsilon_1\pi_2\pi_\omega]$ pravṛṣṭa α_2 pratiṣṭha $\gamma_1\pi_1$ **35b** om. δ_1 **35c** **sadya** $\alpha_2\delta_1\delta_3\epsilon_1\pi_1\pi_2\pi_\omega]$ satyam $\gamma_1\gamma_2$ **ānanda** $\alpha_2\gamma_1\gamma_2\delta_3\epsilon_1\pi_1\pi_2\pi_\omega]$ ādāya δ_1 **saṃdhāyī** $\alpha_3\gamma_2\delta_1\delta_3]$ saṃdhāyī γ_1 saṃdāyī $\epsilon_1\pi_1$ sadāyī π_ω saṃdāyi π_2 saṃdāī α_2 **35d** **jāyate** cett.] jāvate δ_1 **nādajō** $\alpha_3\gamma_1\gamma_2\delta_1\delta_3\epsilon_1\pi_2\pi_\omega]$ nādato π_1 natato α_2

[4.34]

❖ Testimonia

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

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

[4.35]

❖ Testimonia

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

saukhya YCM] sāṅkhye USS
sammamatam YCM] samimateḥ USS
sadya-ānandasandhāyī YCM] tasya svānamdasā*ryo USS

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

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

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।
नाद एवानुसन्धेयो योगसाम्राज्यमिच्छता ॥ ३७ ॥

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

36a folio lost α_1 **36b** folio lost α_1 **hrdaye prarūḍham** $\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_2\pi_\omega$] hṛdayaprarūḍham
 $\gamma_1\pi_1$ hrdaya prarūḍham $\zeta_2\eta_2\chi$ **36c** folio lost α_1 om. α_2 **avācyam** cett.] avākyam ζ_2 agamyam
 $\pi_2\chi$ **36d** om. α_2 **jānāti** cett.] jānāty a° $\pi_1\pi_2$ jānāmṛti ζ_2 lost α_1 **tam śrī** $\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_\omega\chi$] °taḥ
 śrī π_2 °tām π_1 tatvām śrī γ_1 tattvām $\delta_1\delta_2$ lost α_1 **gurunātha** cett.] guṇanātha $\delta_1\delta_2$ + + nātha α_1
eva $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega$] evām γ_1 ekaḥ $\zeta_2\chi$ ekaṁ η_2 **37b sāvadhānenā** cett.] sarvadānena
 $\zeta_2\eta_2$ **37c nāda evānusandheyo** cett.] nādam evānusamdhē ζ_2 nādam evānusamdhette $\delta_1\eta_2$
37d sāmrājyam cett.] samrājyam δ_1 samrājam π_2 **icchatā** $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega\chi$] icchatām
 $\alpha_3\zeta_2$ icchati $\gamma_1\eta_2$ iṣṭatā α_2

[4.36]

❖ Sources

Yogatārāvalī 3

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

❖ Testimonia

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

vacasām avācyam YCM] vacaso 'py agamyam HRĀ
 tam śrī HRĀ] tatvām YCM

[4.37]

❖ Testimonia

Hatharatnāvalī 4.14, *Yogacintāmaṇi* f. 23v (attrib. HP), *Hāthasaṅketacandrikā* f. 124r (attrib. HP)

nāda evānusamdhēyo HRĀ HSC] nādam evānusandhatte YCM
 sāmrājyam icchatā YCM HSC] sāmrājyasiddhaye HRĀ

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

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

38 *om.* η_2 **38a** *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 mūlena $\alpha_1\alpha_2\varepsilon_1\pi_\omega$ hastena $\gamma_1\gamma_2$ hastābhyaṁ $\delta_2\pi_2\chi$
 hastābhya[m] δ_1 sū_na ζ_3 **38b** *yam* $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\chi$] yah̄ $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\pi_2$ sam π_1 sa π_ω **dhvanīm**
muniḥ $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] dhvanīm munim γ_1 munir dhvanim γ_2 **38c** *tatra cittam cett.*]
 tatra cīmtām $\alpha_2\pi_1$ **sthirī** $\alpha_1\alpha_2\varepsilon_2\pi_1\pi_2\pi_\omega\chi$] sthiram $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$ sthitam ε_1 **38d** *sthirapadam*
cett.] sthiparamam π_ω **vrajet** *cett.*] bhavet $\zeta_2\zeta_3$

[4.38]

❖ Testimonia

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

tūlena HRĀ] hastena YCM, hastābhyaṁ HSC

munih̄ YCM HSC] yami HRĀ

sthirikuryād] sthiram kuryād HRĀ YCM HSC

❖ Commentary

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

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

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

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

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

39a *nādo* cett.] nātho γ₁ 'yam cett.] yo π₂ **39b** *bāhyam āvṛṇute* γ₂ε₁π₂χ] bāhyanāvṛṇute π₁ bāhyanā _ nute γ₁ bāhyam āśrṇu α₁ bāhyam āśrṇate π_ω bāhyam ca śrṇute α₂ bāhyamānaśrṇvate ζ₂ cānyam āśrṇute γ₂ bāhyam āvartaye δ₁ζ₃ bāhyād āvartayed δ₂ **dhvanim** α₁γ₂δ₁δ₂ζ₃η₂χ] dhvani γ₁ dhvanīh ε₁ε₂ζ₂π₁π₂π_ω dhvanimh α₂ **39c** *pakṣad* cett.] paścad α₃δ₁ε₁η₂ **vikṣepam** *akhilam* α₁α₂γ₂δ₂η₂π_ωχ] vikṣeyam akhilam γ₁ vikṣepam atulam δ₁ vikṣiptam a[nila]m α₃ vikṣip-tam akhilam ε₁ε₂ vikṣyemanilam π₁ vipakṣam akhilam ζ₂ζ₃ vipakṣayed enam π₂ **39d** *jītvā* cett.] jīvo η₂ **40a** *śrūyate* cett.] jāyate δ₂ **prathamābhyaṣe** cett.] prathame bhyāse δ₁ prathamābhyaṣo α₁ **40c** *vardhamāne tato'bhyāse* cett.] tato'bhyāse vardhamāne ζ₃χ **40d** *sūkṣmasūkṣmataḥ* α₁α₂δ₁δ₂ε₁η₂π₂π_ω] sūkṣmasūkṣmataḥ γ₂ζ₃χ sūjyasūjyakah γ₁ sūkṣmataḥ ζ₂π₁

[4.39]

❖ Testimonia

Yogacintāmaṇi f. 24r (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP), *Nādabindūpaniṣat* 32
āvṛṇute NBU] āvartayed YCM HSC
yogi sukhī bhavet YCM HSC] turyapadaṁ vrajet NBU

[4.40]

❖ Testimonia

Haṭharatnāvalī 4.9, *Yogacintāmaṇi* f. 24r (attrib. HP), *Haṭhatattvakaumudī* 54.31
mahān YCM] bahuḥ HRĀ HTK

आदौ जलधिजीमूतभेरीनिर्झरसंभवाः ।
मध्ये मर्दलशंखोत्था घण्टाकाहलजास्तथा ॥ ४१ ॥

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

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

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

41a jímūta cett.] jímūte γ₁π₁π_ω **41b nirjhara ε₁ζ₂ζ₃η₂π₁**] nirjara δ₁ nirbhara π_ω nigama π₂ nisara α₂ rsara α₁ sarāvā γ₁ śabdatu γ₂ bhūrbhūra δ₂ jharjhara χ **sambhavāḥ ζ₂π₂χ**] sambhavā α₁α₂π₁ sambhavah γ₁γ₂δ₁δ₂ε₁ζ₃ nisvanah η₂π_ω **41c mardala cett.**] maddala ε₁ mandala δ₂ **śamkhottāḥ α₁α₂ε₁ζ₂ζ₃χ**] śamkhottah π₂δ₁δ₂ε₂γ₂π₁π_ω śamkhotha γ₁γ₂ śamkhottho π₂^{ac} śamkhoddhāḥ α₃ **41d kāhala α₂α₃γ₂ε₁ζ₂ζ₃π₂ωχ**] kāhāla α₁π₁ kāhla γ₁ kalaha δ₁δ₂ kolāha η₂ **jās α₁α₂π₁π₂ωχ**] jas γ₁γ₂δ₁δ₂ε₁ kās α₃ζ₂ζ₃ las η₂ **tathā cett.**] tatah π₂ **42a ante cett.**] anye ζ₂η₂ avai γ₁ **vamśa α₁ε₁ζ₂ζ₃η₂χ**] vṛṇda γ₁γ₂δ₁δ₂π₂ω br̥mdā α₃ vamśa π₁ śabda α₂ **42b viñā cett.**] nādā ζ₂ζ₃ **nisvanāḥ α₁α₃ε₁ζ₂π₂**] nisvanāḥ η₂π_ω nisvanah γ₂δ₁ niḥsvanāḥ ζ₃χ niḥsvanāḥ α₂ niḥsvanah γ₁δ₂π₁ **42c nānāvidhā α₁α₂ε₁ζ₂ζ₃η₂π₁π₂χ**] nānāvidhoh γ₁γ₂δ₁δ₂π_ω **nādāḥ α₁η₂π₂χ**] nādā α₂ε₁ζ₃π₁π_ω nādāḥ γ₂δ₁δ₂ nādām γ₁ vādāḥ ζ₂ **42d śrūyante α₂ε₁ζ₃η₂π₁π₂χ**] śrūyate α₁γ₁γ₂δ₁δ₂ζ₂π_ω **deha cett.**] yatra ζ₂η₂ tatra ζ₃ **madhyataḥ α₁α₂ε₁ζ₂ζ₃η₂π₁π_ω**] madhyagāḥ π₂χ madhyagah γ₁γ₂δ₁δ₂

[4.41]

❖ Testimonia

Hatharatnāvalī 4.10, *Yogacintāmaṇi* f. 24r (attrib. HP), *Hathatattvakaumudī* 54.32

nirjhara HRĀ HTK] jharjhara YCM
sam̄bhavāḥ HRĀ] sam̄bhavaḥ YCM HTK
śamkhotthā HRĀ HTK] śamkhottha YCM
kāhalajās] kāhalakās HRĀ YCM HTK

❖ Commentary

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

[4.42]

महति श्रूयमाणेऽपि मेघभेर्यादिकध्वनौ ।
तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥ ४३ ॥

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

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

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

43a mahati cett.] mahatiḥ α_2 mahati ζ_3 om. π_2 śrūyamāne/-māne cett.] [nya]yatamāne
 γ_1 'pi cett.] ti $\gamma_1\gamma_2$ pi nāde vai π_2 **43b ādikadhvanau** $\alpha_2\gamma_1\gamma_2\varepsilon_2\zeta_2\eta_2$] ākadhvau ε_1 ādike dhvanau $\delta_1\delta_2\pi_2\pi_\omega\chi$ ādike dhṛti π_1 ādike svane ζ_3 ādidam dhvanau α_1 **43c tatra cett.]** tataḥ $\gamma_1\gamma_2\delta_1\delta_2$ **sūkṣmāt** cett.] sūkṣmā $\alpha_2\zeta_2$ sūkṣmām° π_1 sūkṣmam η_2 om. π_1 **sūkṣmataram** cett.] °tarām nādam π_1 nādam eva η_2 **43d nādam eva cett.]** nādam evam γ_2 paritopi η_2 **parāmr̄set** cett.] parāmr̄set δ_1 parāmr̄śam α_2 samabhyaset γ_2 **44 om. δ_2** **44a ghanam** cett.] dhvanam η_2 **sūkṣme** $\alpha_1\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi]$ sūkṣmam $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1$ **44b ghane** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi]$ ghanen π_ω ghanam $\gamma_1\gamma_2\delta_1$ dhune η_2 **44c tau tyaktvā madhyame** α_2] tau tyaktvā madhyama $\alpha_1\varepsilon_1\pi_1\pi_\omega$ tau tyaktvā madhyama «h» π_2 param tatraiva $\gamma_1\gamma_2\delta_1$ ramamānam api $\zeta_2\zeta_3\eta_2\chi$ **syād vā** $\alpha_1\pi_1\pi_2\pi_\omega$] syādā $\varepsilon_1\varepsilon_2$ syātamstā α_2 nikṣipyā $\gamma_1\gamma_2\delta_1$ ksipram $\zeta_2\zeta_3$ ksiptam $\eta_2\chi$ **44d nānyatratra** cett.] nātrā pra° $\zeta_2\zeta_3\eta_2$ **cālayet** cett.] cālet η_2 vālayet γ_1 cālayan π_ω

Hatharatnāvalī 4.11, *Yogacintāmaṇi* f. 24r (attrib. HP), *Hathatattvakaumudī* 54.33

vamśa HTK] vyrnda HRĀ YCM

viñā HRĀ YCM] nādā HTK

nānāvidhā nādāḥ śrūyante dehamadhyataḥ HRĀ, nānāvidho nādāḥ śrūyate dehamadhyagah YCM,
 nānāvidhā nādāḥ śrūyante yatra madhyataḥ HTK

[4.43]

❖ Testimonia

Yogacintāmaṇi f. 24r (attrib. HP)

ādikadhvanau] ādike dhvanau YCM, ādike svane HTK

[4.44]

❖ Testimonia

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

sūkṣme HTK NBU] sūkṣmam YCM

utsṛjya HTK NBU] pramījya YCM

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

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

मकरन्दं पिबन्मृङ्गो गन्धात्रापेक्षते यथा ।
नादासक्तं तथा चित्तं विषयात्र हि काङ्क्षते ॥ ४६ ॥

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

45b lagati cett.] lagavi γ₁ lagnam̄ti π₁ galati η₂ prathamam̄ cett.] prathame δ₁ manah cett.] mataḥ γ₁ **45c** tat α₁ε₁ζ₃π₁π₂] ta ζ₂π_ω tā α₂ su° γ₂δ₁δ₂χ stu γ₁ niś° η₂ sthiri cett.] sthiro ε₁ śari ζ₂ calo η₂ bhūtvā α₁α₂α₃ε₁ζ₂ζ₃η₂π₁π₂π_ω] bhūya χ kuryāt γ₁γ₂δ₁δ₂ **46a** piban cett.] pived α₂ piven ζ₂ bhṛngō α₁α₂α₃ε₁ζ₃η₂π₁π₂π_ωχ] bhṛngī γ₁γ₂δ₁δ₂ śrmgo ζ₂ **46b** gandhān̄ α₁α₃δ₁δ₂ε₁π_ω] gandham̄ γ₂ζ₂ζ₃η₂χ gandha α₂γ₁π₂ gandho π₁ nāpeksate cett.] napekṣate γ₁ nopeksate ζ₂η₂ yathā cett.] 'nyathā ζ₂ yadā δ₂ **46c** nādāsaktam̄ cett.] nādasaktam̄ γ₁γ₂ tathā cett.] yathā π₂ **46d** na hi cett.] naiva ζ₃ kānkṣate α₁ε₁ζ₂π₁π₂π_ωχ] kānkṣati α₂γ₁γ₂δ₁δ₂ζ₃η₂

ghane HTK NBU] ghanam YCM
tau tyaktvā madhyame syād vā] paraṁ tatraiva niḥkṣipyā YCM, ramamāṇam̄ api kṣiptam̄ HTK NBU
nānyatram cālayet YCM NBU] nātra pracālayet HTK

[4.45]

❖ Testimonia

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

lagati prathamam HTK NBU] prathamam viśate YCM
tatraiva tat sthiribhūtvā] tatraiva sushiram̄ kuryāt YCM, tatraiva sushiribhūtvā HTK, tatra tatra
sthiribhūtvā NBU

[4.46]

❖ Testimonia

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

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

बद्धं विमुक्तचाचल्यं नादगन्धकजारणात् ।
मनःपारदमामोति निरालम्बारव्यखोटताम् ॥ ४७ ॥

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

नादश्रवणतश्चित्तमन्तरङ्गभुजङ्गमः ।
विस्मृत्य सर्वमेकाग्रः कुत्रचिन्न हि धावति ॥ ४८ ॥

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

47a *om.* $\gamma_1\gamma_2\delta_1\delta_2$ **baddham** $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$ buddham η_2 bamdhām α_1 **vimukta** $\alpha_1\alpha_2\varepsilon_1\pi_1\pi_2\chi]$ vimuktam ζ_2 viyuktam $\zeta_3\eta_2$ timukta π_ω **47b** *om.* $\gamma_1\gamma_2\delta_1\delta_2$ **gandhaka** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_\omega\chi]$ gandhena π_2 gandhāya π_1 **jāraṇāt** $\alpha_1\alpha_2\varepsilon_1\zeta_3\pi_2\pi_\omega\chi]$ jīraṇāt $\zeta_2\eta_2\pi_1$ **47c** *om.* δ_2 **manah** $\alpha_1\alpha_2\gamma_2\delta_1\varepsilon_1\zeta_2\zeta_3\eta_2\pi_2\chi]$ mana $\pi_1\pi_\omega$ vona γ_1 **pāradam āpnoti** $\alpha_2\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\chi]$ pārada āpnoti ζ_3 pāradham āpnoti π_ω pārajam āpnoti α_1 pākam avāpnoti $\gamma_2\delta_1$ cāvam avāpnoti γ_1 **47d** *om.* δ_2 **nirālambākhyā** *cett.*] °āsthya π_1 °aratha α_2 **khoṭatām** $\pi_1\pi_\omega]$ ghoṭatām $\alpha_1\varepsilon_1\varepsilon_2\pi_2$ ghoṭatā α_2 ghoṭanam $\gamma_1\gamma_2$ khoṭatī ζ_2 khoṭakam ζ_3 khe'tanam χ khegataṁ η_2 gopitām α_3 codanām δ_1 **48** *om.* α_3 **48a nādaśravaṇataś cittam** $\alpha_1\gamma_2\delta_1\delta_2\zeta_3\pi_1\pi_2]$ nādaḥ śravaṇataś cittam ζ_2 nādaḥ śravaṇataḥś citam π_ω nādaḥ śravaṇañ vittam α_2 nādaśravaṇakṛc cittam ε_1 nādaśravaṇaś cittam matam γ_1 nādaṁ prañatam cittam η_2 nādaśravaṇataḥ kṣipram χ **48b antaraṅga** $\alpha_1\gamma_1\gamma_2\delta_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi]$ anataramga α_2 amtaramgam $\zeta_2\zeta_3$ amtaramgā η_2 amtaram sa δ_1 **bhujaṅgamah** *cett.*] turangaṁmaḥ $\gamma_2\delta_2$ turangavah γ_1 **48c vismṛtya** $\gamma_1\gamma_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega\chi]$ samsmṛtya $\alpha_1\alpha_2\varepsilon_1\pi_2$ 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 evāgrah ζ_3 evāgra ζ_2

[4.47]

❖ Testimonia

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

vimuktacāñcalyam] viyuktam cāpalyam HTK
pāradam āpnoti HTK] pākam avāpnoti YCM
khoṭatām] ghoṭanam YCM, kheṭakam HTK

❖ Commentary

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

[4.48]

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः ।
नियामनसमर्थोऽयं निनादो निशिताङ्कुशः ॥ ४९ ॥

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

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

❖ Testimonia

Yogacintāmaṇi f. 26v (attrib. HP), *Hathatattvakaumudī* 54.44

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

❖ Commentary

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

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

[4.49]

❖ Testimonia

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

❖ Commentary

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

अन्तरङ्गस्य जविनो वाजिनः परिघायते ।
नादोपास्तिरतो नित्यमवधार्यापि योगिना ॥ ५० ॥

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

घण्टादिनादसक्तस्तब्धान्तःकरणहरिणस्य ।
प्रहरणमतिसुकरं स्याच्छरसंधाता प्रवीणश्वेत् ॥ ५१ ॥

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

50a antaraṅga cett.] amṛtaramgam δ₁ nādomtaram η₂ °sya javino ε₁π₂π_ω] °sya javinah α₁α₂ °sya yamino χ °sya ca mano π₁ turaṅgasya γ₁γ₂δ₁δ₂ζ₂ζ₃ tu sam̄gamya η₂ **50b** vājinaḥ ζ₂ζ₃η₂π₁π₂π_ωχ] kariṇah α₁α₂ «ga»jasya ε₁ vijñānam̄ γ₁γ₂δ₁δ₂ parighātayaḥ π₁ pariṣayate π₂ paridhāyate α₂γ₁γ₂ζ₂η₂π_ω paridhāvataḥ ζ₃ parimeyate δ₁ parameyate δ₂ **50c** om. η₂ **nādopāstir ato** cett.] nādopāstivato γ₁γ₂ **50d** om. η₂ avadhāryāpi α₁α₂δ₁aπ₁π_ω] avadhāyāpi γ₁a anadhāyāpi γ₁a avadhāryā pi π₂ avadhāryā hi ζ₃χ avagamyā hi γ₁bγ₂bε₁ avagamyā hi δ₁b avagamyā hi ζ₂ yoginā α₂π₁π₂π_ωχ] yoginām̄ α₁ε₁ζ₂ζ₃ yogināḥ γ₁aγ₂aδ₁a yogibhiḥ γ₁bγ₂bδ₁bδ₂b **51a** om. δ₂ζ₂ζ₃η₂ ghaṇṭādināda (ādī α₁) α₁α₂π₁π_ωχ] ghaṇṭānīnāda γ₁γ₂δ₁ε₁π₂ saktā π_ωχ] śakti α₂ śaktas ca α₁ saktasya γ₁γ₂δ₁ε₁ sadamkataḥ π₁ kuliśa π₂ stabdhāntaḥ χ] stabdhyaṁtaḥ π₁ stadhvāṁta α₂ stavyāṁtaḥ α₁ statravadhātaḥ π_ω stabdhasyāntaḥ ε₁ sabdāntaḥ γ₁ śabdataḥ γ₂ śuddhāntaḥ δ₁ pradhvānta π₂ karaṇaḥariṇasya ε₁π₁π_ωχ] karaṇam̄ hariṇasya α₁ karaṇam̄ mrgasya α₂ hariṇasya ca π₂ karaṇasya ca γ₂δ₁ karaṇasya na γ₁ **51b** om. γ₁γ₂δ₁δ₂ζ₂ζ₃η₂ atisukaram̄ ε₁π₁π₂π_ω] atisukasteram̄ α₁ avisukaranām̄ α₂ api sukaram̄ χ syāc chara α₁ε₁π₁χ] syāt sadr̄° π₂ syāra π_ω chara α₂ samdhātā α₁ε₁π₁π_ω] °śam dhātā π₂ samdhā α₂ samdhāna χ

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

[4.50]

❖ Testimonia

Cf. *Hathatattvakaumudi* 54.46

अन्तरंगतुरंगस्य वाजिनः परिघावतः ।
नादोपास्तिरतीनं हि नियामनकरं दद्म् ॥

[4.51]

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

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

52 *om.* ε₂ζ₂ζ₃η₂ **52a** *anāhatasya śabdasya* α₁α₂α₃γ₁γ₂δ₁δ₂ε₁π₁π₉χ] *anāhatas tu yaḥ śabdas*
 π₂ **52b** *tasya śabdasya yo dhvaniḥ* α₂γ₁γ₂δ₁δ₂π₂] *tasya śabdasya yā dhvaniḥ ε₁ tasya śabdasya*
ca dhvaniḥ α₁ tasya yo dhvaniḥ α₃ śabdasyāṁtargato dhvaniḥ π₉ śabdasyāṁganabho dhvaniḥ
π₁ dhvanir ya upalabhyate χ **52c** *dhvaner* α₁δ₁δ₂ε₁π₁π₂χ γ₁pc] *dhvanir α₂α₃γ₁γ₂π₉ jyotir*
α₃γ₁δ₂ε₁ jyoti γ₂δ₁ jñeyam α₁χ geyam π₁π₉ om. α₂π₂ **52d** *jyotirantar* γ₁γ₂ε₁] *jyoterantar*
δ₁δ₂π₂ yotiramtar α₂ jyoti ... α₃ jñeyasyāntar χ geyasyāntar π₁π₉ yasyāṁtvamtar α₁ **52e** *tan*
mano vilayam α₁γ₂π₁π₉] tan mano nilayam ε₁ tan mamnam vilayam α₂ yan mano vilayam
γ₁δ₁δ₂π₂ manas tatra layam χ yāti α₂γ₁δ₁δ₂ε₁π₂π₉χ] yāmti α₁γ₂π₁

52 cf. X4.107

[4.52]

❖ Sources

Uttaragītā 41cd–42

❖ Testimonia

Yogacintāmaṇi f. 26v (attrib. HP), *Hṝthayogasamhitā* p. 68 (a–d only)

jyotirantar YCM] jyotiṣo 'ntar HYS

❖ Commentary

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

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

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

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

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

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

[4.53]

❖ Sources

Vivekamārtanā (six-chapters) 5.15

param̄] para VM
samīryate] sa giyate VM

❖ Testimonia

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

[4.54]

❖ Testimonia

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

nādarūpeṇa] nāmarūpeṇa YCM HSC
yas tac YCM] yasya HSC

श्रवणमुखनयननासानिरोधनं नैव कर्तव्यम् ।
शुद्धसुषुम्णासरणौ स्फुटमलः श्रूयते नादः ॥ ५५ ॥

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

काष्ठगोष्ठीप्रपञ्चेन किं सखे श्रूयतामिदम् ।
पुरा मत्स्येन्द्रबोधार्थमादिनाथोदितं वचः ॥ ५६ ॥

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

55a *mukha* $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] puṭa $\gamma_1\gamma_2\delta_1\delta_2\eta_2\chi$ *nayana cett.*] nayanayugala $\eta_2\chi$ *nāśā cett.*] ghrāṇa χ *nirodhanam* *naiva kartavyam* $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2$] nirodham naiva kartavyam α_1 nirodhanenaiva kartavyam π_ω mukhaputasaṁrodhanam kāryam $\gamma_1\gamma_2\delta_2$ mukhaputarodhanam kāryam δ_1 mukharodhanam eva kartavyam η_2 mukhānām nirodhanam kāryam χ **55b** *śuddha cett.*] śrīsuddha $\gamma_1\gamma_2$ *om.* π_ω *suṣumṇā cett.*] suṣumṇū γ_1 *saraṇau* $\gamma_2\delta_1\delta_2\varepsilon_1\chi$] śaraṇe $\zeta_2\zeta_3\eta_2$ tsaraṇah α_1 śarada α_2 saraṇaiḥ α_3 tmaśaraṇaiḥ π_2 tmakārausaṁ π_1 maraṇai π_ω nāu γ_1 *sphuṭam amalāḥ cett.*] saṁspurad amalāḥ π_2 vimalāḥ sam° ζ_3 vimalāḥ ζ_2 **56** *om.* $\zeta_2\zeta_3\eta_2\chi$ **56a** *om.* α_2 *kāṣṭha* $\alpha_1\alpha_3\gamma_1\gamma_2\varepsilon_1\pi_1\pi_2\pi_\omega$] koṣṭha $\delta_1\delta_2$ *goṣṭhi* $\delta_1\delta_2\varepsilon_1$ goṣṭhi $\alpha_1\alpha_3\gamma_2$ goṣṭha $\gamma_1\pi_\omega$ mathnī π_1 mathnā π_2 *prapañcena* $\varepsilon_1\pi_\omega$] prapamec α_1 prasaṅgena $\alpha_3\gamma_1\gamma_2\delta_1\delta_2$ pravacane π_1 pravartam π_2 **56b** *om.* α_2 *kim sakhe śrūyatām idam* $\alpha_1\alpha_3\varepsilon_1\pi_1\pi_2\pi_\omega$] nādam antargatam śrūṇu $\gamma_2\delta_1\delta_2$ nāgadamatāmātargatam śrūṇu γ_1 **56c** *bodhārtham* $\alpha_1\alpha_2\varepsilon_1\pi_1\pi_2\pi_\omega$] bodhāya $\gamma_1\gamma_2\delta_1\delta_2$ **56d** *ādināthoditam* $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2$] ādināthotigaditam γ_1 ānināthodinam π_ω

[4.55]

❖ Testimonia

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

śravaṇamukhanayanananāśānirodhanam naiva kartavyam] śravaṇapuṭanayanananāśāpuṭarodhanam
kāryam YCM, śravaṇapuṭanayanayugulanāśāmukharodham eva kartavyam HSC, śravaṇamu-
khanayanananāśānirodhanenaiva SLU
śuddhasuṣumṇāśaraṇau SLU] śrīśuddhasuṣumṇāśaraṇau YCM, śuddhasuṣumṇāśaraṇe HSC

[4.56]

❖ Testimonia

Yogacintāmani f. 26v (attrib. HP)

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

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

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

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

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

❖ Commentary

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

[4.57]

❖ Sources

Candrāvalokana 14

vātaprabaddhaḥ] vātraprabandhaḥ CA, ghātraprabuddhaḥ CA v.l., vāyuḥ prabuddhaḥ CA v.l., vāta-prabuddhaḥ CA v.l.
 sahajasadr̄śam] sadṛśa sarasam CA
 naiva tattvam] nonmanatvam CAs
 vadati yad idam] yadi ca vadate CA

❖ Testimonia

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

prabaddhaḥ YCM] prabaddhe USS, prabandhaḥ HTK
 naiva tattvam YCM] nātmatattvam USS, naiva cittam HTK

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

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

58a jñātvā cett.] jitvā π₂ suṣu° ζ₃ suṣumṇāsadbhedam̄ α₁α₂η₂χ] suṣumṇāsaṁbhedam̄ ε₁π₁π₂π_ω suṣumṇāṁ saśvedam̄ ζ₂ suṣumṇābhedam̄ hi γ₂δ₁δ₂ suṣu«m»nāmmedehi γ₁ °mnām-tagatam̄ mārgam̄ ζ₃ **58b kṛtvā vāyum cett.]** vāyum̄ kṛtvā ζ₃ tvāpa vāyum̄ α₂ **madhyagam cett.]** madhyamah̄ π₁ **58c kṛtvāsāv aindave sthāne α₁π_ω]** kṛtvāsāv aidavai sthānair π₁ kṛtvā tām̄ aidave thāne α₂ nītvā tāv imḍavasthāne γ₁ nītvā tāvad avasthāne γ₂ nītvā tām̄ anavasthāne δ₁δ₂ [dh]r .. [sāv a]m̄dra .. [sthā]ne α₃ hṛtvā mamedam̄ ca sthānam̄ π₂ sthitvā sa vaiṇdave sthāne ε₁ sthitvā sāṁcaimḍave sthāne ζ₂ sthitvā sadaimḍave sthāne η₂ sthitvā sadaiva susthāne χ samāvasthā sthito yogī ζ₃ **58d ghrāṇa α₁α₂α₃ε₁ζ₂π₁π₂π_ω]** prāṇa γ₁γ₂δ₁δ₂ζ₃η₂ brahma χ **randhre α₁α₂α₃γ₂η₂π₂π_ωχ]** randhram̄ γ₁δ₁δ₂ε₁ζ₂ζ₃ randhra π₁ **nirodhayet α₁α₃ε₁ζ₂ζ₃η₂π₁π₂π_ωχ]** nirundhayet γ₁γ₂δ₁δ₂ niyojayet α₂

yad YCM USS] tad HTK

[4.58]

❖ Sources

Candrāvalokana 32

sadbhedam CA] tatbhedam CA v.l.

kṛtvāsāv aindave CA] kṛtvābaindave CA v.l.

❖ Testimonia

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

sadbhedam HSC] tadbhedam USS

kṛtvāsāv aindave sthāne] kṛtvāsau baindavasthāne USS, sthitvā sadaiva svasthena HSC, sthitvāsau baindavasthāne YKU

ghrāṇarandhre USS YKU] prāṇarandhram HSC

तथा च वसिष्ठः ।

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

And so, Vasiṣṭha [said]:

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

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

prescript: only included in $\alpha_1\alpha_2\alpha_3\pi_2\pi_\omega$ **tathā ca vasiṣṭhaḥ** $\alpha_1\alpha_3\pi_2]$ tathā vasiṣṭhavacanam α_2 tatvāva || \diamond || π_ω **59** om. $\varepsilon_1\zeta_2\zeta_3\eta_2\chi$ **59a** piṅgalāyām ca $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2]$ piṅgalāyāmśca π_ω **59d** rājasa $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega]$ rā (end of the last available folio) γ_1 **60** folio lost γ_1 **60a** tāv eva ... sakalam] sūryaś candraḥ sadā dhatte ε_1 sūryacandramasau sadā dhatte ζ_2 sūryācandramasau dhattah $\zeta_3\chi$ sūryācandramasau kṛtvā η_2 **tāv eva** $\alpha_1\alpha_2\gamma_2\delta_2\pi_1\pi_2]$ tā eva δ_1 tāmve π_ω **dhattah** $\alpha_1\delta_1\delta_2\pi_1\pi_\omega]$ dattah γ_2 dhanva α_2 vahataḥ π_2 **sakalam** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\pi_1\pi_\omega]$ sarvam π_2 **60b** om. η_2 **kālam** $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\chi]$ kāla $\alpha_1\alpha_2\pi_2$ kālām ζ_2 om. $\eta_2\pi_\omega$ **rātrimdivātmakam** $\varepsilon_1\chi]$ rātridivātmakam $\alpha_1\alpha_2\gamma_2\zeta_3\pi_1\pi_2$ rātridinātmakam $\delta_1\delta_2$ rātrīm divākaram α_3 rātridivātmakam yogavit π_ω °śa tridivātmakam ζ_2 **60c** om. η_2 **bhoktrī** $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\chi]$ bhoktī ζ_2 bhoktā π_ω bhoktṛ π_2 bhoktu α_2 [bho]gī α_3 **60d** om. η_2 **guhyam etad cett.**] guptam etad δ_1 sattvam etad δ_2 **udāhṛtam** cett.] udīritam α_2

[4.59]

❖ Sources

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

Cf. Matsyendrasaṃhitā 4.41cd

इडायां पिङ्गलायां च परतश्चन्द्रभास्करौ ॥

❖ Testimonia

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

carataś candrabhāskarau YCM] somasūryau pratiṣṭhitau HRĀ

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

[4.60]

❖ Sources

Vasiṣṭhasaṃhitā 2.29cd–30ab

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

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

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

prescript: *om. ζ₂ζ₃η₂χ tathā hi α₁α₂α₃δ₁ε₂π₂πω] tathāpi hi π₁ tathā γ₂δ₂ athā hi ε₁ saubhadram nāma α₁α₂δ₁δ₂] sobhadrā nāma ε₁ saubhadranāmā γ₂ saubhadranāmāmas ca ε₂ saubhadreyam nāma πω saubhadreyanāma π₂ saubhadreyānāma π₁ śloka-catuṣṭayam α₁δ₁δ₂ε₁ε₂π₁π₂πω] ślokam eva catuṣṭayam α₂ ślokacatuṣṭayam āha γ₂ 61 folio lost γ₁ om. ζ₂ζ₃η₂χ 61a ṣaṭcakram α₂γ₂δ₁δ₂ε₁ε₂π₁π₂πω] ṣaḍraktam α₁ 61b tridhā laks(y)am γ₂δ₁δ₂ε₁ε₂πω] tridhā bhajyam α₁α₂ tridhāksa ca π₁ trilakṣyam ca π₂ 61c śeṣam tu α₁α₂ε₂π₁π₂πω] śeṣas tu γ₂δ₁δ₂ śeṣam tat ε₁ grantha cett.] granthi ε₁π₂ vistāram α₁ε₁ε₂π₁π₂πω] vistāra α₂ vistāras γ₂δ₁δ₂ 61d trikūṭam α₁α₂γ₂δ₁ε₁ε₂π₁πω] trikōti π₂ trirūpam δ₂*

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

dhattah sakalam kālām YY] sakalam dhattah kālām VS
 rātrim VS] rātri YY

❖ Testimonia

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

rātrim YCM] rātri HSC
 guhyam etad udāhṛtam YCM] guhyate tad udīritam HSC

❖ Commentary

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

[4.61]

❖ Testimonia

Cf. 6-chapter *Vivekamārtanda* 6.3

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

❖ Commentary

The three components of the yogic body listed here are found together in other texts, the earliest being *Netratantra* 7.1ab (*ṛtuṣaṅkram svarādhāraṁ triłakṣyam vyomapañcakam*). However, we are yet to find a source for this list that includes the three *gunas*.

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

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

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

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

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

[4.62]

❖ Testimonia

Yogacintāmani f. 79r (attrib. *Hathayoga*), *Upāsanāsārasaṅgraha* f. 51 (attrib. *yogaśāstra*)

[4.63]

❖ Testimonia

Upāsanāsārasaṅgraha f. 51 (attrib. *yogaśāstra*)

citram] cittam USS

❖ Commentary

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

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

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

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

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

64 folio lost γ₁ **64a** **dvāsaptatisahasrāṇi** α₁α₂γ₂δ₁δ₂π₁π₂π_ωχ] dvāsaptati^o α₃ε₁ε₂ζ₂ζ₃ om.
 η₂ **64b** **nādīdvārāṇi** (nādī^o α₂π₁) α₁α₂α₃γ₂ε₁ε₂ζ₃π₁π₂π_ωχ] nādīdvāre ca ζ₂ nādīnām deha δ₂
 nādīnāmdeda δ₁ datvā kārāpi η₂ **pañjare** cett.] pamkaje α₁ mamjari α₃ **64d** **śeṣāḥ tv**
eva α₁δ₂ε₁ε₂ζ₂π₁π₂π_ωχ] śeṣāḥ tv evam̄ η₂ śeṣāsvem̄ α₂ śeṣāś caiva γ₂δ₁ζ₃ **nirarthakāḥ**
 cett.] nivarttakāḥ ζ₂ **65** folio lost γ₁ om. δ₂ **65a** **paricito** α₁α₂ε₁ζ₂ζ₃η₂π₂χ] paricipa π_ω
 sa parito γ₂ samparito δ₁ parivṛtto π₁ **yatnād** α₁γ₂δ₁ε₁ζ₂ζ₃π₁π₂] yasmād α₂η₂χ nādād π_ω
65b **agninā** δ₁ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] ṛgvinā γ₂ yaśtiṇā α₁ yadasthā α₂ **kunḍalīm** ε₁χ] kunḍali
 α₁α₂γ₂δ₁ζ₂ζ₃η₂π₁π₂π_ω **65c** om. η₂ **65d** om. η₂ **praviśed** cett.] praveśad π_ω om. η₂
anirodhataḥ α₃ε₁ζ₃π₁π₂π_ωχ] avirodhataḥ α₁α₂γ₂δ₁ atirodhataḥ ζ₂ om. η₂

[4.64]

❖ Testimonia

Upāsanāsārasaṅgraha f. 111 (attrib. HP), *Haṭhasaṅketacandrikā* f. 108r (attrib. HP), *Yogaśikhōpaniṣat* 6.17cd–18ab

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

❖ Commentary

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

[4.65]

❖ Sources

Dattātreyayogaśāstra 108

❖ Testimonia

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

yatnād] yasmād HSC SDhP

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

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

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

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

66 folio lost γ₁ **66a** *om.* η₂ **vāhini** α₃γ₂δ₂ε₁π₂π_ωχ] vāhini α₁α₂ζ₂ζ₃π₁ hini δ₁ **66b** *om.* η₂ **siddhyaty eva** α₃γ₂δ₁δ₂ε₁ζ₃π₂π_ωχ] siddhyety eva α₁ siddhaty eva ζ₂π₁ siddhity eva α₂ **66c** **any-**
athā vividhā α₁α₂α₃γ₂π₁π₂π_ω] anye ye vividhā δ₁δ₂ anyathā tv itare ζ₂ζ₃ anyathā tv itarā χ atha
cittāntare η₂ prāṇe suṣumṇām sam̄° ε₁ **bhyāsāḥ** α₁δ₂π₂χ] bhyāsā α₃γ₂δ₁π_ω bhyāsāt α₂ζ₂π₁
bhyāsā ζ₃η₂ °prāpte ε₁ **66d** **prayāsāyaiva** α₁α₂γ₂ε₁π₁π₂π_ωχ] prayāsāyai δ₂ prāyāsās caiva δ₁
prayāsā eva ζ₃ prayāsā eka ζ₂ pratyāsā jīva η₂ **yoginām cett.**] yoginā α₂η₂π_ω yoginī ζ₂ **67**
folio lost γ₁ **67a** **yena cett.**] deva α₂ **67b** **manas tenaiva badhyate cett.**] tenaiva badhyate
manah η₂ **67c** *om.* α₂γ₂η₂ **manas ca** α₁ε₁ζ₂ζ₃π₁π_ωχ] manas tu δ₁δ₂ manas tad π₂ **67d** *om.*
α₂γ₂η₂ **pavanas tena cett.**] pavanamana π_ω

[4.66]

❖ Testimonia

Upāsanāśarasāṅgraha p. 108 (attrib. HP), *Hṛthasāṅketacandrikā* f. 113v

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

[4.67]

❖ Testimonia

Hṛthasāṅketacandrikā f. 67r (attrib. HP)

❖ Commentary

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

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

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

68 folio lost γ₁ found after 4.70 δ₁ **68a** **hetu** *cett.*] heta α₂ eta α₃ **dvayam** tu α₁α₃δ₂η₂χ] dvayam hi γ₂ε₁π₁π_ω dvayam ca δ₁π₂ dvayasya ζ₂ζ₃ dvāv api α₂ **cittasya** *cett.*] manaso γ₂δ₁δ₂
68c **vinaṣṭa** **ekasmin** *cett.*] vinaṣṭa etasmin ε₁ vinaṣṭas tv ekaś ca hy π₂ **68d** **drutam** **dvāv** api naṣyataḥ (druttam) α₁] dhṛtam dvāv api naṣyataḥ α₃ dṛtam vāvati naṣyataḥ α₂ nṛtam dvāv api naṣyati ε₁ tau dvāv api vinaṣyataḥ ζ₂ζ₃π₁π_ωχ ubhāv api vinaṣyataḥ γ₂δ₂η₂π₂ svabhāvo pi vinaṣyataḥ δ₁

[4.68]

❖ Sources

Gorakṣaśataka 9

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

Cf. *Mokṣopāya* 5.92.48

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

❖ Testimonia

Yogakuṇḍalinyyupaniṣat 1

tu] hi YKU
ekasmin drutam dvāv api naṣyataḥ] ekasmiṁs tad dvāv api vinaṣyataḥ YKU

❖ Commentary

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

It is difficult to say whether the *Gorakṣaśataka*'s reading *cittasya* was changed to *manaso* by the author when this verse was borrowed in order to make the terminology consistent with the previous verse, or whether this change occurred at a later time.

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

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

दुर्घाम्बुवत्संमिलितौ सदैव
तुल्यक्रियौ मानसमारुतौ हि ।
यावन्मनस्तत्र मरुत्प्रवृत्ति-
र्यावन्मरुचापि मनःप्रवृत्तिः ॥ ७० ॥

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

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

[4.69]

❖ Testimonia

Hṝtharatnāvalī 4.29 (ab only)

[4.70]

❖ Sources

Amanaska 2.27

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

❖ Testimonia

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

hi] ca YCM HTK
yāvan maruc cāpi manahpravṛttih] yāvan marut tatra manahpravṛttiḥ YCM, tatraikanāśād aparasya

तत्रैकनाशादपरस्य नाश
एकप्रवृत्तेरपरप्रवृत्तिः ।
अध्वस्तयोश्चेन्द्रियवर्गबुद्धि-
र्विध्वस्तयोर्मोक्षपदस्य सिद्धिः ॥ ७१ ॥

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

71 folio lost γ_1 ab and cd are transposed δ_1 **71a tatraika cett.**] tatra α_1^{ac} atraika $\zeta_2\zeta_3$ ekasya η_2 **nāśa(h)** $\alpha_1\alpha_2\gamma_2\delta_1\zeta_2\zeta_3\eta_2\pi_2\chi]$ nāśo π_ω nāše π_1 nāśā ε_1 nāśam δ_1 **71b ekapravṛtter** $\alpha_1\alpha_2\gamma_2\zeta_2\pi_1\chi]$ ekapravṛtte π_2 ekapravṛttāv $\delta_1\delta_2\varepsilon_1\zeta_3$ e..... π_ω tatraikavṛtter η_2 **aparapravṛttih** *cett.*] ca parapravṛttih π_2 aparasya vṛttiḥ η_2 itarapravṛttih ε_1 ttiḥ π_ω post **pravṛttiḥ add.** ekasya nāśād aparasya nāśah (alternative reading for pāda a) ζ_3 **71c adhvastayoś** $\alpha_1\pi_1\chi]$ adhastayoś $\eta_2\pi_2$ adhvastayor $\delta_2\zeta_3$ adhyastayor γ_2 adhastayor δ_1 adhvaścayoś ε_1 addhastayoś ζ_2 atastayoś π_ω adhastasar α_2 **cendriya** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi]$ indriya $\gamma_2\delta_1\delta_2\zeta_3$ **buddhir** $\alpha_1\alpha_3\chi]$ vudhir π_ω vrddhir $\gamma_2\delta_2$ vṛttiḥ $\delta_1\varepsilon_1\zeta_2\zeta_3\eta_2\chi$ baṇḍhir π_1 śuddhir $\alpha_2\pi_2$ **71d vidhvastayor** $\alpha_1\alpha_3\delta_1\delta_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$ adhastayor α_2 vivṛddhayor γ_2 nidhvastayor ε_1 addhvastayor ζ_2 vijñātayor η_2 pradhvastayor χ **mokṣapadasya** *cett.*] °pradasya γ_2

nāśah HTK

❖ Commentary

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

[4.71]

❖ Sources

Amanaska 2.28

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

❖ Testimonia

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

adhvastayoś cendriyavargabuddhir] adhvastayoh svendriyavargavṛddhir YCM, adhvastayor indriyavargavṛttir HTK

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

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

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

[4.72]

❖ Sources

Jñānasāra 3.6

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

❖ Testimonia

Hathasāṅketacandrikā f. 117r (attrib. HP)

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

❖ Commentary

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

तथा विश्वरूपाचार्यः ।

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

Thus, Viśvarūpācārya [said]:

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

prescript: *om. ειζ2ζ3η2πωχ tathā αιπ1π2] tathā ca α2 tathāha α3 om. γ2δ1δ2 73* folio lost γ1 *om. ζ2ζ3η2πω 73a yadā samkṣiyate αια2α3δ1δ2π2χ]* *yadā sa ksīyate γ2π1 om. ε1 73b ca viliyate αια2α3ε1π1π2] ca praliyate γ2χ praviliyate δ1 sampraliyate δ2 73c tadā cett.] tayoh ε1 samarasatvam cett.] samarasakaikatvam unm. α2 yat αια2γ2δ2ε1π2] yah α3δ1 ca π1χ 73d samādhiḥ so'bhidhiyate αια3γ2δ1ε1π2] samādhī sau bhidhiyate π1 samādhiḥ sābhidhiyate δ2 samādhir abhidhiyate χ samādhiś ca viliyate α2*

[4.73]

❖ Sources

Vivekamārtanya 163

yat] ca VM

❖ Testimonia

Yuktabhavadēva 11.30 (attrib. Gorakṣanātha), *Haṭhasaṅketacandrikā* f. 117v (attrib. Viśvarūpāyāra)

mānasam̄ ca YBhD HSC] mānaseva HSCv.l.
viliyate] praliyate YBhD HSC
tadā YBhDv.l. HSC] yadā YBhD
yat HSC] ca YBhD
so 'bhidhiyate HSC] procyate tadā YBhD

❖ Commentary

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

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

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

74 folio lost γ₁ om. π_ω **74a** **manah** α₁^{pc}γ₂δ₁δ₂π₂χ] mana α₁^{ac}α₂α₃ε₁ζ₂ζ₃η₂π₁ **sthairye**
α₁α₂γ₂ε₁ζ₂η₂π₁π₂χ] sthairyā α₃δ₁ sthairyāt δ₂ sthairyāt ζ₃ **sthiro** *cett.*] sthito α₃ε₁ζ₃
74b **binduh** α₁^{pc}α₃γ₂δ₂ζ₃χ] bindu α₁^{ac}α₂δ₁ε₁ζ₂η₂π₁π₂ **sthiro bhavet** *cett.*] tato layah α₃
74c **bindu** *cett.*] binduh γ₂ **sthairyodayat** α₁δ₂π₁π₂] sthairyoyadat ε₁ sthairyodayā α₃ζ₂
sthairyē dayā ζ₃ sthairyād dayā η₂ sthairyād athā γ₂ sthairyād yathā δ₁ sthairyāt sadā χ sthairyō
sthiro α₂ **putra** α₁π₁] mūtra π₂ tatra α₃ panna γ₂ samyak ε₁ε₂ satyam δ₂ζ₂ζ₃ satvam η₂χ vāyu
α₂ lac. δ₁

[4.74]

❖ Testimonia

Yogacintāmani f. 19v (attrib. HP)

sthairyodayāt putra] sthairyād athāpannam YCM

❖ Commentary

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

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

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

75 folio lost γ_1 om. $\zeta_2\chi$ **75a** *vinaiva* cett.] $\text{vināpi} \gamma_2\delta_1\delta_2 \quad \text{drśyād} \alpha_1\alpha_3\zeta_3\pi_1\pi_2\pi_\omega$] drśyam $\gamma_2\delta_1\delta_2\varepsilon_1\eta_2$ drśyavān α_2 **75b** *vinā prayatnāt* cett.] $\text{vināpi} \text{yatnam} \gamma_2$ **75c** *vināvalambāt* $\alpha^p\alpha_3\varepsilon_1\zeta_3\pi_2\pi_\omega$] *vināvalambanāt* α_1^{ac} *vināvalambanām* $\alpha_2\delta_1\delta_2$ *vināvalamnam* η_2 *vinā vilambāt* π_1 *vinā prayatnāt* γ_2 **75d** *sa guruḥ* cett.] *sadguruḥ* η_2 *sa sevyah* cett.] *sa śisyah* $\gamma_2\delta_1$

[4.75]

❖ Sources

Amanaska 2.44

Cf. *Kulārṇavatantra* 13.70

दृश्यं विना स्थिरा दृष्टिर्मनश्चालम्बनं विना ।
 विनायासं स्थिरो वायुर्यस्य स्यात्स गुरुः प्रिये ॥

❖ Testimonia

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

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

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

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

सर्वे हठलयोपाया राजयोगस्य सिद्धये ।
राजयोगसमारूढः पुरुषः कालवचकः ॥ ७७ ॥

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

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

77 This verse appears twice in π₁π₂π_ω. The first instance (a) is as equivalent of X4.116, and the second (b) is as the semi-final verse of this chapter (4.77 in the α recension). Cf. Introduction, p. ??.

• After this verse, δ₁δ₃ (not δ₂) have two additional verses:

इडा भगवती गङ्गा पिङ्गला यमुना नदी । विज्ञेया तद्वयोर्मध्ये सुषुम्णा च (δ₁; तु δ₃) सरस्वती ॥ (cf. 3.94*1)
त्रिवेणीसंगमो यत्र तीर्थराजः स उच्यते । तत्र स्त्रानं प्रकुर्वात (δ₁; तास्मिन्तीर्थवरे स्त्रात्वा δ₃) सर्वपापैः प्रमुच्यते ॥

[4.76]

❖ Sources

Gorakṣaśataka 8

vahati] vrajati GŚ

[4.77]

❖ Testimonia

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

haṭhalayopāyā HTK] haṭhalayābhyaśād YCM
rājayoga HTK] rājayogam YCM

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

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

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां चतुर्थोपदेशः ॥ ४ ॥

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

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

[4.78]

❖ Testimonia

Haṭhasaṅketacandrikā f. 145v