

4.0*1

Translation: Homage to the guru, Śiva, who consists of *nāda*, *bindu* and *kalā*. [The yogi] who is constantly devoted to him attains the untainted state (*nirañjanapada*).

Testimonia:

Haṃsavilāsa 14 (p. 47)

namaḥ śivāya gurave nādabindukalātmane |
nirañjanapadaṃ yāti yatra yogī parāyaṇaḥ iti dhyānam || 14 ||

Commentary:

Verses 4.0*1–4.0*16 are omitted by the α group and are likely not to be original. The first additional verse resembles a *maṅgala* verse that one might expect to see at the beginning of a text. The second is a verse from the *Gorakṣaśataka* that introduces the topic of *samādhi*. Some manuscripts of the β , ϵ and η groups have the two verses on the synonyms of *rājayoga* here (on their position in the α group and other manuscripts, see the note to 4.29). The rest of the additional verses (4.0*5–4.0*16) are a motley collection on *samādhi*, *rājayoga*, the importance of the guru, dissolving the breath, *suṣumṇā*, etc. In contrast to this, the α group begins with a cohesive discussion on absorption (4.1–3) that transitions to the gaze (4.4) and a brief discussion of *śāmbhavi* and *khecari mudrās* (4.5–4.8). The main topic of the chapter, which is meditating on the internal sound (*nādānusandhāna*), begins at 4.9 in the α group (whereas in other groups it begins after fifty or so verses). The emphasis on *nādānusandhāna* in the fourth chapter of the α group is consistent with the statement in verse 1.56 that *nādānusandhāna* is the fourth component of Haṭhayoga.

It is likely that the term *nirañjanapada* was understood here as *samādhi* because *nirañjana* is included in a list of synonyms of *samādhi* later in this chapter (4.29). The triad *nāda*, *bindu* and *kalā* occurs in earlier works, in particular Śaiva Tantras, where it appears in contexts of enunciating mantras (*mantroccāra*, e.g., *Kubjikāmatatantra* 7.65, *Jñānārṇavatāntra* 2.4, *Īśānaśivagurudevapaddhati* 18–110, etc.) and sometimes qualifies dieties (e.g., *Parākhyatantra* 5.156ab) and gurus (e.g., *Gurugītā* 64). The context can change the meaning of these terms, so we have chosen not to translate them. For a discussion of their various meanings, see *Tāntrikābhīdhānaśāstra* 2004 vol. 2: 68–73, 2013 vol. 3, 277–279.

Metre: Anuṣṭubh (a: na-vipulā)

4.0*2

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

Sources:

Gorakṣaśataka 64

athedānīm pravakṣyāmi samādhikramam uttamam |
mṛtyughnaṃ tu sukhopāyair brahmānandakaraṃ sadā ||
64c tu sukhopāyair] T; sukhadopāyaṃ GU

4.0*5

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

Sources:

Vivekamārtaṇḍa 161

ambusaindhavayoḥ sāmyaṃ yathā bhavati yogataḥ |
tathātmamanasor aikyaṃ samādhiḥ so'bhidhiyate ||

Testimonia:

Haṭharatnāvalī 4.1

salile saindhavaṃ yadvat sāmyaṃ bhavati yogavit |
tathātmamanasor aikyaṃ samādhiḥ so 'bhidhiyate ||

Yuktabhavadēva 11.29 (attr. to Gorakṣanātha)

ambusaindhavayor aikyaṃ yathā bhavati yogataḥ |
tathātmamanasor aikyaṃ samādhir abhidhiyate ||

Haṭhatattvakaumudī 51.72

tad uktaṃ yogacandrikāyām –
ambusaindhavayor aikyaṃ yathā bhavati yogataḥ |
tathātmamanasor aikyaṃ samādhiḥ sa vidhiyate ||
aikyaṃ abhinnatvam | yogataḥ yogābhyāsāt ||

4.0*6

Translation: The identity of the individual and universal selves is called *samādhi*, in which all thoughts disappear.

Sources:

Vivekamārtaṇḍa 163

yat samatvaṃ dvayor atra jīvātmaparamātmanoḥ |
samastanaṣṭasaṃkalpaḥ samādhiḥ so 'bhidhiyate ||

Testimonia:

Haṭharatnāvalī 4.2

tat samatvaṃ bhaved atra jīvātmaparamātmanoḥ |
samastanaṣṭasaṃkalpaḥ samādhiḥ so 'bhidhiyate ||

Yuktabhavadeva 11.28 (attr. to Gorakṣanātha)

yat sarvadvandvayor aikyaṃ jīvātmaparamātmanoḥ |
samastanaṣṭasaṃkalpaḥ samādhiḥ so 'bhidhiyate ||

4.0*7

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

Sources:

Amanaska 2.5

rājayogasya mähātmyaṃ ko vā jānāti tattvataḥ |
jñānāt siddhir muktir iti guror jñānaṃ ca labhyate ||

5c jñānāt siddhir muktir iti] Bl Jb K Ma Va: jñānāt siddhimuktir iti Pa Pc Tr Ua Ea:
jñānasiddhir muktir iti Vb Vd: jñānān mukteḥ siddhir iti Ja: jñānāt sidhyati muktir hi
ALLN (except Na Nm Ve Ea): jñānāt sidhyate muktir hi Ve: jñānāt sidhyanti muktiṃ hi
Na: jñānāt sidhyati muktiṃ hi Nm: nānasiddhir muktir iti Tha: jñānasiddhir bhavaty
eva Mb: jñānasiddhimuktisiddhi Pb: jñānāt siddhimuktor iti Je

Testimonia:

Yogacintāmaṇi f. 37v (citing the *Rājayoga* [aka *Amanaska*])

rājayogasya mähātmyaṃ ko hi jānāti tattvataḥ |
tajjñānī vasate yatra sadeśaḥ puṇyabhājanam ||

Commentary: The third verse quarter of this verse has been subject to much revision in the *Haṭhapradīpikā* and the source text, the *Amanaska*. Unlike the manuscripts of the *Amanaska*, those of the *Haṭhapradīpikā* transmit *sthitiḥ* or *sthite* after *muktiḥ* or *mukti*. The compound *muktisthitiḥ* (literally, 'the establishment of liberation') has been adopted.

4.0*8

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

4.0*9

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

Testimonia:

Yogacintāmaṇi

haṭhapradīpikāyām—
vividhair āsanaiḥ kumbhair vicitrakaraṇair api |
prabuddhāyām ādiśaktau prāṇaḥ śūnye vilīyate ||

Commentary: In *Jyotsnā* 4.10, Brahmānanda understands ‘the void’ (*śūnya*) as the central channel. In *Haṭhapradīpikā* 3.4, *śūnyapādavī* is a synonym of Suṣumnā.

Metre: Anuṣṭubh (c: ra-vipulā)

4.0*10

Translation: For the yogi whose Kuṇḍalinī has awakened and who has given up all activity, the innate state automatically shines forth.

Testimonia:

Yogacintāmaṇi f. 9r (attr. to the *Haṭhapradīpikā*)

utpannaśaktibodhasya tyaktaniḥśeṣakarmaṇaḥ |
yoginaḥ saha-jāvasthā svayam eva prajāyate ||

4.0*11

Translation: When the breath is flowing in the central channel, and the mind enters the void, the knower of yoga destroys all actions.

Sources:**Testimonia:**

Yogacintāmaṇi f. 9r (attr. to the *Haṭhapradīpikā*)

suṣumṇāvāhini prāṇe śūnye viśati mārute |
tathā samastakarmāṇi nirmūlayati yogavit ||

Upāsanāsārasaṅgraha p. 66 (attr. to the *Haṭhapradīpikā*)

suṣumṇāvāhini prāṇe śūnye viśati mānase |
tadā samastakarmāṇi nirmūlayati marmavit ||

4.0*12

Translation: Homage to you, the immortal one. You have slain even death, into whose mouth this world, with everything that is moving and unmoving, has fallen.

Sources:

Testimonia:

4.0*13

Translation: When equanimity has been obtained, and the breath is moving into the central channel, then the *vajrolī* of the lineage of immortals arises †even for the person whose hope is for that†.

Sources:

Amaraugha 7

citte tu sattvam āpanne vāyau vrajati madhyame |
 tadāmarauḡhavajrolis tadāśāḡjīvitasya ca ||
 citte tu sattvam] Ga, Ae (=Amaraugha) : citte samatvam Ba Ad Ed : cittau samatvam
 Gb Ta. tadāmarauḡhavajrolis] conj. : tadāmarauḡhavajroli Ga : tadāmarauḡhavajroli
 Ae : eṣāmarauli vajroli Gb : eṣāmarāli vajroli Ba : eṣāmarauli vajrauli Ta : yeṣāmarāli
 vajrauli Ad : eṣāmaroli vajroli Ed. tadāśāḡjīvitasya ca] Ga, Ae (=Amaraugha) : tadā
 meni mameti ca Ba : tadā mati mateti ca Ed : mameti ca mameti ca Ad : tadā meti
 mameti mateti ca Gb (*unmetr.*) : mateti mame++ Ta.

Commentary: The second line of this verse is problematic in both the source text (the *Amaraugha*) and the manuscripts of the *Haṭhapradīpikā*. For the last *pāda*, we have adopted the closest reading to that of the source text (the *Amaraugha*) but cannot make sense of it so have cruxed it. The line was rewritten in η_2 and other manuscripts, as well as the *Īyotsnā* (4.14cd), to include the two variations of *vajrolī*, namely *amarolī* and *sahajolī*.

4.0*14

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

Sources:

Candrāvalokana 6

jñānaṃ kuto manasi jīvati devī yāvat
 prāṇo pi jīvati mano mriyate na yāvat |
 prāṇo mano dvayam idaṃ vilayaṃ prayāti
 mokṣaṃ sa gacchati naro na kathaṃcid anyañ ||
 devi] 7970 4340 T00788, kūḍṛṣṭi D4345 (unmetr.)

Testimonia:

Yogacintāmaṇi f. 17r

atra śivavākyam |
 jñānaṃ kuto manasi jīvati devī tāvat
 prāṇo 'pi jīvati mano mriyate na yāvat |
 prāṇo mano dvayam idaṃ vilayaṃ nayed yo
 mokṣaṃ sa gacchati naro na kathaṃcid anyañ ||

Haṭhasaṅketacandrikā f. 2r

jñānaṃ kuto manasi jīvati durvikalpe
 prāṇe 'pi jīvati mano mṛyate na yāvat |
 prāṇo mano dvayam idaṃ na vilīyate 'tra
 mokṣa na gacchati naro 'tra kathaṃ cid eva ||

Metre: Vasantatilakā

4.0*15

Translation: Both mercury and the mind are unsteady by nature. [When either] mercury is fixed [or] the mind is fixed, nothing in the world is impossible.

Testimonia:

Yogacintāmaṇi f. 103v

śāstrāntare śivavākyam—
 rasasya manasaś caiva cañcalatvaṃ samāsataḥ |
 raso baddho mano baddhaṃ kiṃ na sidhyati bhūtale ||

4.0*16

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

Sources:

Rasārṇava 1.19

mūrchito harati vyādhiṃ mṛto jīvayati svayam |
 baddhaḥ khecaratāṃ kuryāt raso vāyuś ca bhairavi ||

Cf. *Amṛtasiddhi* 7.7

mūrchito harate vyādhiṃ baddhaḥ khecaratām nayet |
sarvasiddhikaro līno nīścalo muktidāyakaḥ ||

Testimonia:

Yogacintāmaṇi f. 103v (attr. to *śāstrāntare śivavākyaṃ*)

mūrchito harate vyādhiṃ mṛto jīveyati svayam |
baddhaḥ khecaratām dhatte mano vāyus ca bhairavi ||

Commentary: The *Rasārṇava* is the likely source of this verse given the vocative, *bhairavi*. Similar verses are found in other yoga texts (see Mallinson and Szántó 2021: 57).

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

4.1

Translation: 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].

Testimonia:

Haṭharatnāvalī 4.4

indriyāṇaṃ mano nātho manonāthas tu mārutaḥ |
mārutasya layo nāthaḥ sa layo nādam āśritaḥ ||

Yogacintāmaṇi f. 23r

haṭhapradīpikāyām—
indriyāṇaṃ mano nātho manonāthas ca mārutaḥ |
mārutasya layo nāthaḥ sa layo nādam āśritaḥ ||

4.1*1

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

Testimonia:

Yogacintāmaṇi f. 23r (attr. to the *Haṭhapradīpikā*)

ayam eva tu mokṣākhyo astu vāpi matāntare |

manaḥprāṇalayo nādo na ca kaś cit vibhidyate ||

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

4.2

Translation: The yogis' motionless and unchanging dissolution [of mind], in which inhalation and exhalation have disappeared [and] perception of sense objects has ceased, is supreme.

Sources:

Amanaska 2.21

pranaśtocchvāsaniśvāsaḥ pradhvastaviṣayagrahaḥ |
niśceṣṭo nirgatārambho hy ānandaṃ yāti yogavit ||
pranaśtocchvāsa°] Jb Pa Va Bl Ja Ad AllSI AllN, pranaśtasvāsa° Mb, pranaśtāsvāsa° Ua,
pranaśocchvāsa° Ma, pranaśtaḥ svāsa° Je Vb, pranaśto śvāsa°ḥ Pc, prānaśtho śvāsa° Pb,
pranaśte svāsa° K

Testimonia:

Yogacintāmaṇi f. 27v (attr. to the *Rājayoga*)

pranaśtocchvāsaniḥśvāsa[h] vidhvastaviṣayagrahaḥ |
niśceṣṭo nirgatārambho hy ānandayati yogikaḥ ||

Haṭhasaṅketacandrikā f. 117 (attr. to the *Haṭhapradīpikā*)

pranaśtaśvāsaniḥśvāsaḥ pradhvastaviṣayajvaraḥ |
niśceṣṭo nirvikāraś ca layo jayati yoginā ||

Commentary: The fourth verse 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* (Ad and Cc).

4.3

Translation: 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.

Sources:

Amanaska 2.22

ucchinnaśarvasaṅkalpo niḥśeṣāśeṣaceṣṭitaḥ |

svāvagamyo layaḥ ko 'pi jāyate vāgagocaraḥ ||
 jāyate] AllNI (except Ma Pc), AllSI (except Ad Tha) Ea, jayatām Ma Ad Nb Eb, jayatā
 Pc, jñāyatām Tha, jagatām AllN (except Nb Nu Ea Eb), japatām Ca, layatām Nu

Testimonia:

Yogacintāmaṇi f. 27v (attr. to the *Rājayoga*)

ucchinnaśarvasaṃkalpo nirgatāśeṣaṣṭakāḥ |
 svāvagamyo layaḥ ko 'pi jayatām vāgagocaraḥ ||

4.4

Translation: 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.

Sources:

Candrāvalokana 8cd–9ab

yatra dṛṣṭir manas tatra bhūtendriyaśanātanaṃ |
 sā śaktis sarvabhūtānāṃ dṛṣṭir lakṣye layaṃ gatā ||
 sā śaktis] 4340 4345 T00788, sa śāntis 7970

Kaulajñānanirṇaya 3.2

yatra dṛṣṭir manas tatra bhūtendriya sapudgalāḥ
 svaśaktijivabhūtā hi dṛṣṭilakṣair layaṃ gatāḥ
 °bhūtā hi] conj. Hatley, °bhūtāni ABCed

Testimonia:

Yogacintāmaṇi f. 24r

rājayoge—
 yatra dṛṣṭir layas tatra bhūtendriyaśanātānī |
 syāc chaktiḥ sarvabhūtānāṃ dṛṣṭir lakṣeṇa saṃgatā ||

Haṭhasaṅketacandrikā f. 128r

tad uktaṃ haṭhapradīpikāyām—
 yatra dṛṣṭir layas tatra bhūtendriyaśanātānī |
 syāc chaktiḥ sarvabhūtānāṃ dṛṣṭir lakṣeṇa saṃgatā ||
 syāc chaktiḥ sarva°] B220, syārā śakti serva° 2244
 lakṣeṇa saṃgatā] 2244, lakṣyakṣayaṃ gatā B220

Haṭhatattvakaumudī 49.25

tathā coktaṃ haṭhapradīpikāyām—
 yatra dṛṣṭir layas tatra bhūtendriyaśanātanaḥ |
 na sā śaktir bhāvabhūtānāṃ dṛṣṭe lakṣe kṣayaṃ gatā ||

4.5

Translation: The Vedas, Shastras and Puranas are like common prostitutes. *Śāmbhavi mudrā* is unique and guarded like a woman of a good family.

Sources:

Amanaska 2.9

vedaśāstrapurāṇāni sāmānyagaṇikā iva |
ekaiva śāmbhavī mudrā guptā kulavadhūr iva ||

Testimonia:

Haṭharatnāvalī 4.27

vedaśāstrapurāṇāni sāmānyagaṇikā iva |
ekaiva śāmbhavī mudrā guptā kulavadhūr iva ||

Yogacintāmaṇi f. 24v (attr. to the *Rājayoga*)

vedaśāstrapurāṇaughāḥ sāmānyagaṇikā iva |
ekaiva śāmbhavī mudrā guptā kulavadhūr iva ||

Haṭhatattvakaumudī 49.26 (attr. to the *Haṭhapradīpikā*)

vedaśāstrapurāṇāni sāmānyagaṇikā iva |
ekaiva śāmbhavī mudrā sarvatantreṣu gopitā || 49.26

Commentary: See Birch 2013:286 for more parallel verses.

4.6

Translation: The focus is internal, the gaze external, unblinking: this is the *śāmbhavi mudrā* concealed in all the Tantras.

Sources:

Amanaska 2.10

antar lakṣyaṃ bahir dṛṣṭir nimeṣonmeṣavarjitā |
eṣā hi śāmbhavī mudrā sarvatantreṣu gopitā ||
antar lakṣyaṃ] AllNI (except Ja K Pb Tr Ua Vb) Tha Vd, antarlakṣya Ad Cc K: antar-
lakṣyaṃ Tr Nw Ve: antarlakṣā Ja Ua Ea Eb, antarlakṣo Na Nq Nu, antarlakṣyo Nb Nm:
antaryogaṃ Vb: antarlino Pb

Candrāvalokana 1

antar lakṣyaṃ bahir dṛṣṭir nimeṣonmeṣavarjitāḥ |
iyaṃ sā śāmbhavī mudrā sarvatantreṣu gopitā |

Testimonia:

Yogacintāmaṇi f. 24v (attr. to the *Rājayoga*)

antar lakṣyaṃ bahir dṛṣṭir nimeṣonmeṣavarjitā |
eṣā tu śāmbhavī mudrā sarvaśāstreṣu gopitā ||

Commentary: As seen in the witnesses of the *Amanaska*, the source text, the spellings *lakṣya* and *lakṣa* occur randomly in the manuscripts. See Birch 2013: 287 for more parallel verses.

4.7

Translation: 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's not looking [at anything], this indeed is *khecari-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.

Sources:

Candrāvalokana 2

antarlakṣyavilīnacittapavano yogī yadā vartate
dṛṣṭyā niścalatārayā bahir adhaḥ paśyan na paśyet sadā |
mudreyaṃ khalu khecarī bhavati sā yuktaprasādāt guroḥ
śūnyāśūnyavivarjitaṃ sphurati yat tattvaṃ padaṃ śāmbhavaṃ ||
°pavano] 4340 4345 T00788, °pavane 7970
sā yukta°] 4340 4345, sā yuktā T00788, satyūṣṭa° 7970
prasādāt guroḥ] 4340 4345 T00788, prasādāt guro 7970
yat tattvaṃ] 7970 4340 4345, cet tatvaṃ T00788

Testimonia:

Yogacintāmaṇi f. 24v

haṭhapradīpikāyām—
antarlakṣyavilīnacittapavano yogī yadā vartate
dṛṣṭyā niścalatārayā bahir asau paśyann apaśyann api |
mudreyaṃ khalu śāmbhavī bhavati sā yuṣmatprasādāt guro
śūnyāśūnyavivarjitaṃ sphurati yat tatvaṃ padaṃ śāmbhavaṃ ||

Anubhavanivedana 1

antarlakṣyavilīnacittapavano yogī yadā vartate
dṛṣṭyā niścalatārayā bahir asau paśyann apaśyann api |
mudreyaṃ khalu śāmbhavī bhavati sā yuṣmatprasādāt guro
śūnyāśūnyavivarjitaṃ bhavati yat tattvaṃ padaṃ śāmbhavaṃ ||1 ||

Haṭhatattvakaumudī 49.27 (attr. to the *Haṭhapradīpikā*)

antarlakṣavilīnacittapavano yogī yadā vartate

dr̥ṣṭyā nīscalatārayā bahir adhaḥ paśyann apaśyann api |
 mudreyaṃ khalu śāmbhavī bhavati sā yuṣmatprasādāt guroḥ
 śūnyāśūnyavivarjitaṃ sphurati yat tatvaṃ padaṃ śāmbhavam ||

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

Metre: Śārdūlavikrīḍita

4.8

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

Testimonia:

Yogacintāmaṇi f. 25r (attr. to the *Haṭhapradīpikā*)

śrīśāmbhavyā khecaryāś ca avasthāṃ ca labhed ataḥ |
 tāre jyotiṣi saṃyojya kiṃ cid uccālayeḥ bhruvau ||

Haṭhasaṅketacandrikā f. 128r–128v (attr. to the *Haṭhapradīpikā*)

tāre jyotiṣi saṃyojya kiṃ cid unnamayed bhuvau []
 śrīśāmbhavyāś ca khecaryā avasthā[m] tu labhed ataḥ ||
 unnamayed] 2244, saṃcālayeḥ B220
 unmanikaraṇaṃ kṣaṇāt] 2244, unmanikāralakṣaṇam B220
 tu labhed ataḥ] 2244, labhate daśa B220

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, β and η 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. A similar conflation occurs in the *Śivayogapradīpikā* (5.3).

4.8*1

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

Sources:

Amanaska 1.8 (South Indian Recension)

netre jyotiṣi saṃyojya kiṃ cid unnamayed bhruvau |

pūrvayogasya mārgo 'yam unmanīkārakaḥ kṣaṇāt ||

unnamayed] Cb Vd: unnamayan Bb Tha: unmilaye W: unmilayet Uc: unmanaya Pe:
unmīlya Cc

Testimonia:

Yogacintāmaṇi f. 25r (attr. to the *Haṭhapradīpikā*)

tāre jyotiṣi saṃyojya kiṃ cid uccālayed bhruvau |
pūrvayogasya mārgo 'yam unmanīkaraṇaḥ kṣaṇāt ||

Haṭhasaṅketacandrikā ff. 128r-128v (attr. to the *Haṭhapradīpikā*)

tāre jyotiṣi saṃyojya kiṃ cid unnamayed bhuvau |
pūrvayogasya mārgo [']yam unmanīkaraṇaṃ kṣaṇāt ||

Commentary: This and the next verse (4.8*1–2) are from the South Indian recension of the *Amanaska*, a later rewriting of that work which incorporates these verses in an additional passage on Tārakayoga, added here to elaborate on the meditation of fixing the gaze that is taught in 4.4–7.

4.8*2

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

Sources:

Amanaska 1.11 (South Indian Recension)

ke cid āgamajālena ke cin nigamasāṅkulaiḥ |
ke cit tarkeṇa muhyanti naiva jānanti tārakam ||

Testimonia:

Yogacintāmaṇi f. 25r (attr. to the *Haṭhapradīpikā*)

ke cid āgamajālena ke cin niyamasāṅkulāḥ |
ke cit tarkeṇa muhyanti naiva jānanti tārakam ||

Haṭhatattvakaumudī 49.29 (attr. to the *Haṭhapradīpikā*)

ke cid āgamajālena ke cin nigamasāṅkule |
ke cit tarkeṇa muhyanti naiva jānanti tārakam ||

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

On why this verse is in greyscale, see the note to 4.8*1.

4.8*3

Translation: With eyes half open, mind steady, gaze placed at the tip of the nose and inner state motionless, [the yogi] should lead the moon and sun to dissolution. He attains the state of the highest reality, the supreme essence, whose form is light and which is devoid of anything external and shining intensely. What more is to be said here?

Sources:

Candrāvalokana 3

ardhodghāṭitalocana[h] sthīraṃ nāsāgradatteṣaṇaś
 candrārkaḥ api līnatām upagatau niṣpandarūpaṃ vapuḥ |
 jyotīrūpaṃ aśeṣabāhyarahitaṃ dedīpyamānaṃ paraṃ
 tatvaṃ tatpadam eti yat tu paramaṃ vācyaṃ kim atrādhikaṃ ||
 sthīraṃ] 4340 4345 T00788, sphuramā 7970
 nāsāgradatteṣaṇaś] 7970 4345 T00788, nāsāgradatṭhattakṣaṇaś 4340
 tatvaṃ tatpadam eti yat tu] 4340 4345 T00788, tatvaṃ-n-tatpadam eti yat kṛ 7970

Testimonia:

Yogacintāmaṇi ff. 24v–25r (attr. to the *Haṭhapradīpikā*)

ardhodghāṭitalocanaḥ sthīraṃ nāsāgradatteṣaṇaḥ
 candrārkaḥ api līnatām upanayen niṣpandabhāvottare |
 jyotīrūpaṃ aśeṣabāhyarahitaṃ dedīpyamānaṃ paraṃ
 tatvaṃ tat padam eti vastu paramaṃ vācyaṃ kim atrādhikaṃ ||

Anubhavanivedana 2

ardhodghāṭitalocanaḥ sthīraṃ nāsāgradatteṣaṇaś
 candrārkaḥ api līnatām upagatau trispandabhāvāntare |
 jyotīrūpaṃ aśeṣabāhyarahitaṃ caikaṃ pumāṃsaṃ paraṃ
 tattvaṃ tatpadam eti vastu paramaṃ vācyaṃ kim atrādhikaṃ ||2 ||

Haṭhatattvakaumudī 49.30 (citing the *Haṭhapradīpikā*)

ardhodghāṭitalocanaḥ sthīraṃ nāsāgradatteṣaṇaḥ
 candrārkaḥ api līnatām upanayennispandavācyaṃ tataḥ |
 jyotīrūpaviśeṣabāhyarahitaṃ dedīpyamānaṃ paraṃ
 tatvaṃ tatparamasti vastu paramaṃ vācyaṃ kimatrādhikaṃ || iti ||

Commentary: This verse is not in the α manuscripts and was probably added because it elaborates on the gaze. In the *Candrāvalokana* (i.e., the source text) and the *Anubhavanivedana*, it follows 4.7, which may explain its position in the γ and δ groups.

Metre: Śārdūlavikrīḍita

4.8*4

Commentary: For the translation and testimonia, as well as an explanation of the various places and versions of this verse in the text, see 3.49.

4.8*5

Commentary: See 3.75, where this verse is also found.

4.8*6

Commentary: See 3.76, where this verse is also found.

4.8*7

Translation: [The yogi] should not worship the *liṅga* by day, nor should he worship it by night. He should worship the *liṅga* constantly, by suppressing day and night.

Sources:

Khecarīvidyā 3.19

na divā pūjayel liṅgaṃ na rātrau ca maheśvari |
sarvadā pūjayel liṅgaṃ divārātrinirodhataḥ ||

Testimonia:

Haṭhasaṅketacandrikā f. 128v (attr. Haṭhapradīpikā)

divā na pūjayel liṅga[m] rātrau naiva prapūjayet []
satataṃ pūjayel liṅga[m] divārātrau ca pūjayet [||]

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

4.8*8

Translation: Now *khecarī*:

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

Testimonia:

Haṭhasaṅketacandrikā f. 128v

suṣīraṃ jñānajanakaṃ paṃcastr[o]taḥsamanvitaṃ |

tiṣṭhate khecarī mudrā tasmin [ś]ūnye niraṃjane ||

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

Metre: Anuṣṭubh (a: na-vipulā)

4.8*9

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

4.8*10

Commentary: See 3.37, where this verse is also found.

4.8*11

Translation: At the juncture of Idā and Piṅgalā, the void devours the breath. *Khecarīmudrā* abides there. This is true, time and time again.

Testimonia:

Upāsanāsārasaṅgraha (IFP Transcript T1095) p. 42.

idāpiṅgalayor yoge śūnye caivānilaṃ graset |
tiṣṭhate khecarī mudrā tatra satyaṃ punaḥ punaḥ ||

Commentary: Cf. Rāghavabhaṭṭa *ad Śāradātilaka* 25.43: *suṣuṃṇāyām eteṣu parvasu idāpiṅgalayor yogo bhavatīti jñeyam*.

4.8*12

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

Testimonia:

Upāsanāsārasaṅgraha (IFP Transcript T1095) p. 41.

somasūryadvayor madhye nirālambe tale punaḥ |
saṃsthitā vyomacakre sā mudrā nāma ca khecarī ||

Gorakṣasiddhāntasaṅgraha p. 37

sūryācandramasormadhye nirālambe'nile punaḥ |

saṁsthitā vyomacakre yā sā mudrā nāma khecarī ||

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

4.8*13

Translation: Brought forth by me, lovely, and clearly beloved of Śiva, the Suṣuṁṇā should fill herself with the divine air through her rear mouth.

Testimonia:

Yogasārasaṅgraha p. 61 (attrib. Praṇavacintāmaṇi)

sā mayā viditā yā māyā sākṣācchivavallabhā |
pūrayen mārutaṁ divyaṁ suṣuṁṇā paścime mukhe ||

Commentary: The referent of *mayā* is unspecified and no source text has been identified. It most probably refers to a goddess.

4.8*14

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

Testimonia:

Upāsanāsārasaṅgraha p. 135 purastāt caiva pūryeta niścītā khecarī bhavet | abhyaset khecarīmudrāmunmanī saṁprajāyate ||

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

4.8*15

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

Testimonia:

Upāsanāsārasaṅgraha p. 135

abhyaset khecarīm tāvāt yāvat syād yoganidrataḥ | saṁprāptayoganidrasya kālo nāsti kadācana ||

Commentary:

4.8*16

Translation: Between the eyebrows is the place of Śiva. The mind dissolves there.

That level should be known as the fourth state. Death does not exist there.

Testimonia:

Upāsanāsārasaṅgraha p. 135 bhruvor madhye śivasthānaṃ manas tatra viliyate | jñātavyaṃ tat paraṃ turyaṃ tatra kālo na vidyate ||

4.8*17

Translation: Between the moon and the sun, [the yogi] should apply *khecarīmu-drā*, which is situated in the supportless, great void, the *vyomacakra*.

Sources:

Jñānasāra 3.3cd

candrasūryadvayor madhye muḍādadyā? tu khecarīm |

Commentary: The *vyomacakra* ('the cakra of space') is also mentioned in a half-verse that was added to some later recensions of the *Haṭhapradīpikā* (see 3.35) and states that *vyomacakra* is another name for *khecarīmu-drā*. In *Jyotsnā* 4.45, Brahmanānda states that the *vyomacakra* is associated with all the voids in the middle of the brow (*bhrūmadhye sarvakhānāṃ samanvayāt*) and, in the *Haṭhasaṅketacandrikā* (f. 129v), Sundaradeva says that it is called the Brahmarandhra, which is between Idā and Piṅgalā (*iḍāpiṅgalāntargataṃ brahmarandhrākhyam vyomacakraṃ tat khecarīmu-drām śaktim kuryād ...*).

4.8*18

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

Sources:

Jñānasāra 3.4

nirālambaṃ manaḥ kṛtvā na kiñcid api cintayet || 3 ||
sa bāhyābhyantare yogī ghaṭavat tiṣṭhate priye |

4.8*19

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

Testimonia:

Haṭhapradīpikā (with ten-chapters) 7.52

bāhyavāyur yathā līnaḥ svasya madhye na saṃśayaḥ |
svasthānaṃ gacchati prāṇaḥ sūryo 'gnau pavane tathā ||

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

4.8*20

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

Testimonia:

Haṭhasaṅketacandrikā f. 129v

abhyāsāl liyate vāyuh manas tatra vilīyate ||

Commentary: Brahmānanda identifies the path of the breath (*vāyumārga*) with *Suṣumṇā*.

4.8*21

Translation: [The yogi] should flood the body with nectar from the soles of the feet to the head. He is sure to become perfected, with a great body and great strength and valour.

Thus ends *khecari*.

Testimonia:

Haṭhasaṅketacandrikā f. 129v

siddhaty evaṃ tadā kāyo mahābalaparākramaḥ ||

4.8*22

Translation: Now *śāmbhavī*:

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

Sources:

Candrāvalokana 27

śaktimadhye manaḥ kṛtvā manaś śaktes tu madhyamam |
manasā mana ālokya taṃ dhyāyet paramaṃ padaṃ ||
madhyamam] madhyagam 4340

taṃ dhyāyet] tad dhyāyet 4340

Testimonia:

Haṭhasaṅketacandrikā f. 129v–130r

śaktimadhyo manaḥ kṛtvā śaktiṃ ca svāntamadhyagām |
manasā mana ālokyā tad dhyāyet paramaṃ padam ||

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

4.8*23

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

Sources:

Uttaragītā 1.9

khamadhye kuru cātmānam ātmamadhye ca khaṃ kuru |
ātmānaṃ khamayaṃ kṛtvā na kiṃ cid api cintayet ||

Testimonia:

Haṭharatnāvalī 4.45

khamadhye kuru cātmānam ātmamadhye ca khaṃ kuru |
sarvaṃ ca khamayaṃ kṛtvā na kiṃ cid api cintayet ||

4.8*24

Translation: Like an empty pot in air, [the yogi] is empty on the inside and empty on the outside. Like a full pot in the ocean, [the yogi] is full on the inside and full on the outside.

Sources:

Laghuyogavāsiṣṭha 6.15.79 (*Mokṣopāya* 6.155.25)

antaḥśūnyo bahiḥśūnyaḥ śūnyakumbha ivāmbare |
antaḥpūrṇo bahiḥpūrṇaḥ pūrṇakumbha ivārṇave ||

Testimonia:

Haṭharatnāvalī 4.46

antaḥpūrṇo bahiḥpūrṇaḥ pūrṇakumbha ivāmbhasi |
antaḥśūnyaṃ bahiḥśūnyaṃ śūnyakumbha ivāmbare ||

4.8*25

Translation: Do not think about the external or internal. [The yogi] should aban-

don all thought and think of nothing at all.

Testimonia:

Haṃsaviḷāsa p. 48

bāhyacintā na kartavyā tathaivāntaracintanam |
sarvacintāṃ parityajya na kiñcid api cintayet ||

4.8*26

Translation: The whole world is but a construct of mere ideation. A construct of mere ideation is an affectation of the mind. Jettison thought that is only ideation, take refuge in a resolve that is free of ideation, and obtain peace, O Rāma.

Sources:

Laghuyogavāsiṣṭha 7.27

saṃkalpajālakalanaiva jagat samagraṃ
saṃkalpajālakalanāt tu manovilāsaḥ |
saṃkalpamātram alam utsrja nirvikalpam
āśritya nīścayam avāpnuhi rāma śāntim ||

Metre: Vasantatilakā

4.8*27

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

Testimonia:

Haṭharatnāvalī 4.43

karpūram anale yadvat saindhavaṃ salile yathā |
tathā sandhīyamānaṃ hi manas tatraiva līyate ||

4.8*28

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

Testimonia:

Haṭhatattvakaumudī 51.35

jñeyaṃ sarvapratītaṃ ca tajjñānaṃ mana ucyate |
jñānaṃ jñeyaṃ samaṃ naṣṭaṃ nānyaḥ panthā dvitīyakaḥ ||

4.8*29

Translation: All this, everything moving and unmoving, is [just] a vision of the mind. When the mind has become free of the mind, it is called the absence of duality.

Sources:

Amanaska 2.79

manodṛśyam idaṃ sarvaṃ yat kiṃ cit sacarācaram |
manaso hy unmanībhāve 'dvaitabhāvaṃ pracakṣate ||

Cf. Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā* 3.31

manodṛśyam idaṃ dvaitaṃ yat kiṃ cit sacarācaram |
manaso hy amanībhāve dvaitaṃ naivopalabhyate ||

Testimonia:

Yogacintāmaṇi f. 27r (attr. to the *Rājayoga*, aka. *Amanaska*)

manodṛśyam idaṃ sarvaṃ yat kiṃ cit sacarācaram |
manasas tūnmanībhāvo 'dvaitābhāvaṃ pracakṣate ||

4.8*30

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

Testimonia:

Haṭharatnāvalī 4.44

jñeyavastuparityāgād vilayaṃ yāti mānasaḥ |
mānase vilayaṃ yāte kaivalyam upajāyate ||

4.8*31

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

Testimonia:

Haṭharatnāvalī 1.13

layo laya iti prāhuḥ kīdṛśaṃ layalakṣaṇaṃ |
apunarbhavaśaṃsthānaṃ layo viśayavismṛtiḥ ||

Yogasāraṅgraha p. 52 (attr. to Śrīdatta)

layo laya iti prāhur īdṛṣaṃ lakṣaṇaṃ sphuṭaṃ |
tatra sarvasamādhāne layo viṣayavismṛtiḥ ||

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

4.8*32

Translation: Various methods like these, which are understood properly by one's own experience, are taught as paths to *samādhi* by the great-souled teachers of former times.

Metre: Anuṣṭubh (c: bha-vipulā)

4.8*33

Translation: Homage to Suṣumṇā, to Kuṇḍalinī, to the nectar arising from the moon, to the mind beyond mind state, to you whose nature is consciousness, the great Śakti.

Metre: Anuṣṭubh (a: ra-vipulā)

4.8*34

Translation: The cultivation of the inner sound taught by Gorakṣanātha [and] approved even for deluded people for whom realisation of the highest reality is impossible is [now] taught.

4.9

Translation: The twelve and a half million methods of dissolution taught by glorious Śiva are the best. We consider one of the dissolutions in particular to be especially worthy of honour, concentration on the inner sound.

Sources:

Yogatārāvalī 2

sadā śivoktāni sapādalakṣa-
layāvadhānāni lasantu loke |
nādānusandhānasamādhim ekaṃ
manyāmahe mānyatamaṃ layānām ||

Testimonia:

Haṭharatnāvalī 1.12

śrīādināthena sapādakoṭi-
layaparakārāḥ kathitā jayantu |

nādānusandhānakam eva kāryam
manyāmahe mānyatamaṃ layānām ||

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)

śrīadināthena sapādakoṭi-
layaparakārāḥ kathitā jayanti |
nādānusandhānakam eva kāryam
manyāmahe nānyatamaṃ layānām ||

Metre: Upajāti

4.10

Translation: Seated in the pose of the liberated ones, the yogi should adopt *śāmbhavi mudrā* and, with his mind one-pointed, listen to the inner sound in his right ear.

Testimonia:

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)

muktāsanasthito yogī mudrāṃ sandhāya śāmbhavīm |
śṛṇuyād dakṣiṇe karṇe nādam antargataṃ sadā ||

Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)

muktāsanasthito yogī mudrāṃ saṃdhāya śāmbhavīm []
śṛṇuyād dakṣiṇe karṇe nādam ekāntike sudhiḥ []

dakṣiṇe karṇe] B220, dakṣiṇe 2244

ekāntike] 2244, ekāntate B220

Commentary: We read this verse here (as attested by α, etc.) rather than at 4.50 because it follows on from the *Śāmbhavi* section and is unnecessary and repetitive at 4.50 because 4.51-52 explain the practice.

4.11

Translation: 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.

Testimonia:

Haṭharatnāvalī 4.15

kāṣṭhe pravartito vahniḥ kāṣṭhena saha liyate |
nāde pravartitaṃ cittaṃ nādena saha śāmyati ||

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)

kāṣṭhe pravartito vahniḥ kāṣṭhena saha śāmyati |

nāde pravartitaṃ cittaṃ nādena saha līyate ||
Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)
 kāṣṭhaiḥ pravartito vahnīḥ kāṣṭhena saha śāmyati |
 nāde pravartitaṃ cittaṃ nādena saha līyate ||

4.12

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

Testimonia:

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)
 vismr̥tya sakalaṃ bāhyaṃ nāde dugdhāmbuvan naraḥ |
 ekībhūyātha sahasā cidākāśe viliyate ||
Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)
 vismr̥tya sakalaṃ bāhyaṃ nāde dugdhāmbuvan manaḥ |
 ekībhūyātha sahasā cidākāśe viliyate ||
Upāsanāsārasaṅgraha p. 106 (attr. to the *Haṭhapradīpikā*)
 vismr̥tya sakalaṃ bāhyaṃ nāde dagdhāmbuvan manaḥ |
 ekībhūtaṃ tanyā cittaṃ rājayogābhidānakam ||
Nādabindūpaniṣat 39
 vismr̥tya sakalaṃ bāhyaṃ nāde dugdhāmbuvan manaḥ |
 ekībhūyātha sahasā cidākāśe viliyate ||

Metre: Anuṣṭubh (c: na-vipulā)

4.13

Translation: 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.

Testimonia:

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)
 audāsinyaparo bhūtvā sadābhyāsenā saṃyamī |
 unmanīkaraṇaṃ sadyo nādam evāvadhārayet ||
Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)
 audāsinyaparo bhūtvā sadābhyāsenā saṃyamī |

unmanikāraṇaṃ sadyo nādam evāvadhārayet ||
evāvadhārayet] emend., evaṃ vadhārayet ms. 2244

Upāsānāsārasaṅgraha p. 106 (attr. to the *Haṭhapradīpikā*)

audāsīnyaparo bhūtvā sadābhyāsenā saṃyamī |
unmanikāraṇaṃ sadyo nādam evānu[...]yet ||

Nādaḥbindūpaniṣat 40

udāsīnaḥ tato bhūtvā sadābhyāsenā saṃyamī |
unmanikāraṇaṃ sadyo nādam evāvadhārayet ||

4.14

Translation: What kind of indifference?

In the cold season, [indifference towards] whether [one has] an open tent or a quilt, 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 bucket.

Testimonia:

Haṭharatnāvalī 4.7

śīte kāle dvau paṭī vā paṭī vā pathyāhāre gopayo vā payo vā |
bhakṣye bhojye vṛttim āraṇyakam vā pāṇī droṇī ko 'pi vā bhakṣyapātre
||

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)

kīdrṣaṃ caudāsīnyam—
śīte kāle kāpaṭī vā paṭī vā pathyāhāre gopayo vā payo vā |
bhakṣye bhikṣāvṛndam āraṇyakandam pāṇau droṇī kā parā bhojapā-
tram ||

Haṭhatattvakaumudī 54.39

audāsīnyam śītakāle paṭī vā pathyāhāro gopayo vā payo vā |
bhojyaṃ bhikṣāvṛndam āraṇyakandam pāṇī droṇī kāpi vā bhojyapā-
tram ||

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 *caupaṭ*. McGregor derives it from Sanskrit *catuṣ-paṭṭa*. 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 *caupaṭṭā*.

Metre: Śālinī

4.15

Translation: 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.

Testimonia:

Haṭharatnāvalī 4.13

sarvacintāṃ samutsrjya sarvaceṣṭāṃ ca sarvadā |
nādam evānusandhānān nāde cittam vilīyate ||

Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)

sarvacintā[m] parityajya sarvakāle ca sarvadā |
nādam evānusandhatte nāde cittam vilīyate ||

Nāḍabindūpaniṣat 41

sarvacintāṃ samutsrjya sarvaceṣṭāvivarjitāḥ |
nādam evānusandhadhyān nāde cittam vilīyate ||

Commentary:

The third verse quarter varies considerably among the witnesses and testimonia. We have accepted the reading of α_1 (*nādam evānusandhānān*), which is also attested by the β group and manuscripts of the *Haṭharatnāvalī*, on the assumption that the -m- at the end of *nādam* is a hiatus break, the intended reading being *nāda evānusandhānāt*. A hiatus break is also at 3.90.

4.16

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

Sources:

Amaraughā 34

ārambhaś ca ghaṭaś caiva paricayas tṛtīyakaḥ |
niṣpattiḥ sarvayogeṣu yogāvasthā caturvidhā ||

Amṛtasiddhi 19.2

ārambhaś ca ghaṭaś caiva paricayas tṛtīyakaḥ |
niṣpannaḥ sarvaśeṣeṣu yogāvasthāḥ prakīrtitāḥ ||

Śivasamhitā 3.31

ārambhaś ca ghaṭaś caiva tathā paricayas tathā |
niṣpattiḥ sarvayogeṣu yogāvasthā bhavanti tāḥ ||
tathā] tataḥ, tadā, smṛtāḥ, tv athā

Testimonia:*Haṭharatnāvalī* 4.17

ārambhaś ca ghaṭaś caiva tathā paricayas tathā |
 niṣpattiḥ sarvayogeṣu yogāvasthā bhavanti tāḥ ||

Yogacintāmaṇi f. 111v

iśvaraprokte—
 ārambhaś ca ghaṭaś caiva tathā paricayo 'pi ca |
 niṣpattiḥ sarvayogeṣu yogāvasthā bhavanti tāḥ ||

Yuktabhavadēva 7.135

tad uktaṃ śivayoge—
 ārambhaś ca ghaṭaś caiva tathā paricayaḥ punaḥ |
 niṣpattiś ceti yogasya syād avasthācatuṣṭayam ||

Haṭhatattvakaumudī 54.14 (attr. to the *Haṭhapradīpikā*)

ārambhaś ca ghaṭaś caiva tathā paricayas tathā |
 niṣpattiḥ sarvayogeṣu syād avasthācatuṣṭayam ||

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

4.17

Translation: 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.

Sources:*Amaraughā* 35

brahmagranthes tathā bhedād ānandaḥ śūnyasambhavaḥ |
 vicitrakvaṇako dehe 'nāhataḥ śrūyate dhvaniḥ ||

Testimonia:*Haṭharatnāvalī* 4.18

brahmarandhre bhaved bhedo yo nādaḥ sūryasambhavaḥ |
 vicitrakvaṇado dehe 'nāhataḥ śrūyate dhvaniḥ ||
 yo nādaḥ] ānandaḥ v.l.
 vicitrakvaṇado] vicitrakvaṇako v.l.

Yogacintāmaṇi f. 25r

brahmagranthir bhaved bhinna ānandaḥ śūnyasambhavaḥ |
 vicitrakṣaṇiko deho 'nāhataḥ śrūyate dhvaniḥ ||

Haṭhatattvakaumudī 54.15 (attr. to the *Haṭhapradīpikā*)

tatra ārambhaḥ –
brahmāgranthir bhaved bhinnād ānandaḥ śūnyasambhavaḥ |
vicitrakvaṇiko dehe 'nāhataḥ śrūyate dhvaniḥ ||

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 Szanto 2021: 18, Birch 2019: 968).

4.18

Translation: 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.

Sources:

Amaraugha verse 36

divyadehaś ca tejasvī divyagandho hy arogavān |
saṃpūrṇaḥṛdaye śūnye tv ārambhe yogavān bhavet ||
'hṛdaye] *Amaraugha*, 'hṛdayaḥ *Amaraughaprabodha*

Testimonia:

Haṭharatnāvalī 4.19

divyadehaḥ sutejasvī divyagandhas tv arogavān |
saṃpūrṇaḥṛdaye śūnye tv ārambhe yogavān bhavet ||

Haṭhatattvakaumudī 54.18 (attr. to the *Haṭhapradīpikā*)

tejasvī divyagandhaś ca divyadeho 'py arogavān |
saṃpūrṇaḥṛdaye śūnye tv ārambhe yogavān bhavet ||

4.19

Translation: 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 and equal to a god.

Sources:

Amaraugha 37

dvitiye saṅghaṭīkṛtya vāyur bhavati madhyagaḥ |

dr̥dhāsano bhaved yogī jñānī devasamas tadā ||
 dvitīye sañ-] *Amaraugha* : dvitīyāyām *Amaraughaprabodha*

Testimonia:

Haṭharatnāvalī 4.20

dvitīyāyām ghaṭīkṛtya vāyur bhavati madhyagaḥ |
 dr̥dhāsano bhaved yogī kāmadevasamas tadā ||

Haṭhatattvakaumudī 54.15 (attr. to the *Haṭhapradīpikā*)

atha ghaṭāvasthā –
 dvitīyāyām ghaṭīm kṛtvā vāyur bhavati madhyagaḥ |
 dr̥dhāsano bhaved yogī jñānī devasamas tathā ||

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

4.20

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

Sources:

Amaraugha 38

viṣṇugranthes tato bhedāt paramānandasūcakaḥ |
 atīśūnye vimardaś ca bherīśabdas tato bhavet ||
 atīśūnye] Ad Gb Ta : atīśūnyo *Amaraugha*, Ba
 tato] *Amaraugha* : tathā Ba : tadā Ad Gb Ta

Testimonia:

Haṭharatnāvalī 4.21

viṣṇugranthes tathā bhedaḥ paramānandasūcakaḥ |
 atīśūnye vimardaś ca bherīśabdas tathā bhavet ||

Yogacintāmaṇi f. 25r

viṣṇugranthir yadā bhinnāḥ paramānandasūcakaḥ |
 atīśūnyavibhedaś ca bherīśabdas tadā bhavet ||

Haṭhatattvakaumudī 54.21 (attr. to the *Haṭhapradīpikā*)

viṣṇugranthir yadā bhinnā paramānandasūcikā |
atiśūnyavibhedaś ca bherīśabdas tathā bhavet ||

Commentary:

4.21

Translation: Now the accumulation stage:

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

Sources:

Amaraugha 39

ṛṭiyāyāṃ tato bhittvā ninādo mardaladhvaniḥ |
mahāśūnyaṃ tato jātaṃ sarvasiddhisamāśrayam ||
bhittvā ninādo] Ga : bhītvādinādu Ae : bhittvā vipāko Ba Ad Gb Ta

Testimonia:

Haṭharatnāvalī 4.22

ṛṭiyāyāṃ tato nityaṃ āviṣkāro marddladhvaniḥ |
mahāśūnyaṃ tato yāti sarvasiddhisamāśrayaḥ ||

Yogacintāmaṇi f. 25r

ṛṭiyāyāṃ tato bhittvā vimāyo mardaladhvaniḥ |
mahāśūnyaṃ tathā yāti sarvasiddhisamāśrayam ||

Haṭhatattvakaumudī 54.22 (attr. to the *Haṭhapradīpikā*)

atha paricayāvasthā ||
ṛṭiyāyāṃ tato jītvā sahañānandasambhavaḥ |
doṣaduḥkhajarāmṛtyuḥ kṣudhānidrāvivartitaḥ ||

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 *viḥāyo*° (‘space’) as referring to the state of total emptiness (*atiśūnya*) that was mentioned in the previous verse.

4.22

Translation: 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.

Sources:*Amaraugha* 40

paramānandarocitvāt sahaḥjānandasambhavaḥ |
 doṣaduḥkharāmrtyukṣudhānidrāvivārjitaḥ ||
 paramānanda°] *Amaraugha*; cittānandaṃ *Amaraughaprabodha*.
 °rocitvāt] *Amaraugha*; tato jītvā *Amaraughaprabodha*

Testimonia:*Haṭharatnāvalī* 4.23

cidānandaṃ tato jītvā paramānandasambhavaḥ |
 doṣaduḥkharāmrtyukṣudhānidrāvivārjitaḥ ||

Yogacintāmaṇi f. 25r

cittānandaṃ tato jītvā sahaḥjānandasambhavaḥ |
 doṣaduḥkharāmrtyukṣudhānidrāvivārjitaḥ ||

Haṭhatattvakaumudī 54.22 (attr. to the *Haṭhapradīpikā*)

trtīyāyāṃ tato jītvā sahaḥjānandasambhavaḥ |
 doṣaduḥkharāmrtyukṣudhānidrāvivārjitaḥ ||

Commentary: The reading of the first verse quarter, *cittānāndaṃ tato jītvā*, is likely a patch for the somewhat obscure *paramānandarocitvāt* in the *Amaraugha* (40a), which is the source text.

4.23**Translation:** 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.

Sources:*Amaraugha* 41

rudragranthiṃ tato bhittvā sarvapīṭhagato 'nilaḥ |
 niṣpanno vaiṇavaḥ śabdaḥ kvaṇadvīṇākvaṇo bhavet ||
 sarva°] Ae : sarvaṃ Ga : sattva° *Amaraughaprabodha*
 niṣpanno] Ga : niṣpannā Ae : niṣpattau Ad Gb T : ++ttau Ba
 kvaṇadvīṇākvaṇo] conj. : kvaṇañ cailakvaṇo S1 : kvaṇañ caiva kvaṇo S2 : kvaṇadvī-
 takvaṇo L3 : kvaṇanvitakvaṇo L2 : kvaṇanvītakva+ L4 : kvaṇatbhakvaṇo L1

Testimonia:*Haṭharatnāvalī* 4.24

rudragranthiṃ tato bhittvā śarpapīṭhagato 'nilaḥ |

niṣpattau vaiṇavaḥ śabdaḥ kvaṇadvīṇākvaṇo bhavet ||

Yogacintāmaṇi f. 25r

rudragranthiṃ tato bhitvā sarvapīṭhagato 'nilaḥ |
niṣṭhāto vaiṇavaḥ śabdaḥ kvaṇadvīṇākvaṇo bhavet ||

Haṭhatattvakaumudī 54.24 (attr. to the *Haṭhapradīpikā*)

atha niṣpattiḥ –
rudragranthiṃ tato bhitvā śarpapīṭhagato'nalāḥ |
niṣpanno vaiṇavaḥ śabdo kvaṇadvīṇākvaṇo bhavet ||

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

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

4.24

Translation: Then the mind having become one [with the sound]. This is called Rājayoga. He becomes a creator and destroyer, an equal to a lord among yogis.

Sources:

Amaraughā 42

ekībhūtaṃ tadā cittaṃ rājayogābhīdhānakam |
sr̥ṣṭisaṃhārakartāsau yogīśvarasamo bhavet ||
rājayogābhīdhānakam] rājayogo 'bhīdhiyate Ae

Testimonia:

Yogacintāmaṇi f. 25

ekībhūtaṃ tathā cittaṃ rājayogābhīdhāyakaṃ |

Upāsanāsārasaṅgraha p. 106

viśṛṣṭya sakalaṃ bāhyaṃ nāde dagdhāmbuvan manaḥ |
ekībhūtaṃ tathā cittaṃ rājayogābhīdhānakam

Commentary:

According to Brahmānanda (*ḥyotsnā* 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*.

4.24*1

Commentary: See 4.32.

4.25

Translation: 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.

Testimonia:

Haṭharatnāvalī 4.16

astu vā māstu vā muktir atraivākhaṇḍitaṃ mahat |
layāmṛtaṃ laye saukhyaṃ rājayogād avāpyate ||

Yogacintāmaṇi f. 113v (attr. to īśvara)

astu vā māstu vā siddhir atraivākhaṇḍitaṃ sukham |

Haṭhatattvakaumudī 54.35 (attr. to the *Haṭhapradīpikā*)

astu vā māstu vā muktir atraivākhaṇḍitaṃ mahat |
layāmṛtamayaṃ saukhyaṃ rājayogād avāpyate ||

4.26

Translation: Rājayoga without Haṭha and Haṭha without Rājayoga do not succeed so [the yogi] should practise both until the perfection stage.

Sources:

Śivasamhitā 5.222

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na sidhyati tato yugmaṃ āniṣpatteḥ samabhyaset |
tasmāt pravartate yogī haṭhe sadgurumārgataḥ ||
na ... samabhyaset] *om.* I, III, IV, VII, IX, X, XII, XIV–XVI

Testimonia:

Haṭharatnāvalī 1.19

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
vyāptiḥ syād avinābhūtā śrīrājahaṭhayogayoḥ ||

Yogacintāmaṇi f. 21r (attr. to the *Haṭhapradīpikā*)

haṭhaṃ vinā rājayogaṃ rājayogaṃ vinā haṭhaṃ |
na siddhyati tato yugmaṃ manīṣyetau samabhyaset ||

Yuktabhavadēva 7.127 (attr. to the *Haṭhapradīpikā*)

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |

na sidhyati tato yugmamāniṣpatteḥ samācaret ||

Haṭhatattvakaumudī 55.1

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na sidhyati tato yugmam āniṣpatteḥ samabhyaset ||

Metre: Anuṣṭubh (a: ra-vipulā)

4.27

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

Testimonia:

Haṃsavilasa p. 49

rājayogaṃ ajānantaḥ kevalaṃ haṭhakarmagāḥ |
ye tān karmavaśān manye prayāsaphalavarjitāḥ ||

4.28

Translation: The supreme reality is the seed, Haṭha the ground and indifference water. With these three the creeper of good fortune, the no-mind state, immediately grows.

Testimonia:

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

nādo bījaṃ haṭhaḥ kṣetram audāsīnyaṃ jalaṃ smṛtam |
unmanīkalpalatikā sadya evodbhaviṣyati ||

Commentary: The meaning of *tattva* here is unclear. It is a synonym for *samādhi* and *unmanī* in the next verses. However, this meaning seems unlikely here as *tattva* is one of three factors that is supposed to lead to *unmanī*. In *Jyotsnā* 4.104, Brahmānanda says that *tattva* means *citta*, which makes sense in so far as the mind grows to the beyond-mind state. However, this interpretation seems somewhat contrived. We have understood *tattva* in the sense of the 'highest reality' (*paramatattva*) on the assumption that, as the seed, it is the latent cause of the no-mind state.

Metre: Anuṣṭubh (c: na-vipulā)

4.29

Translation: The sovereign yoga (*rājayoga*), meditative absorption (*samādhi*), beyond mind (*unmanī*), transmental (*manonmanī*), [the sovereign yoga of] the lin-

eage of immortals (*amaraugha*), non-dual (*advaita*), without support (*nirālamba*), pure (*nirañjana*), [...]

Testimonia:

Yogacintāmaṇi f. 6r

haṭhapradīpikāyām—
rājayogaḥ samādhiś ca unmanī ca manonmanī |
amaraughaughacāndrīva nirālambaṃ nirañjanam ||

Upāsanāsārasaṅgraha p. 106

haṭhapradīpikāyām |
rājayogas samādhiś cāpy unmanī ca manonmanī |
amaraugho pi cādvaitaṃ nirālambaṃ nirañjanam ||

Yogasārasaṅgraha p. 60 (attr. to the *Nandikeśvaratārāvalī*)

rājayogaḥ samādhiś conmanī ca manonmanī |
śivayogo layas tatvaṃ śūnyāśūnyaṃ nirañjanam |

Haṃsaviḷāsa p. 47

rājayogaḥ samādhiśca unmanī ca manonmanī |
amaraughālayas tatra śūnyāc chūnya paraṃ padam ||

4.30

Translation: [...] the no-mind [state] (*amanaska*), dissolution [of mind] (*laya*), the [supreme] 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.

Sources:

Yogacintāmaṇi f. 6r (attr. to the *Haṭhapradīpikā*)

amanasko layaś caiva śūnyāśūnyaṃ parāparam |
jīvanmuktiś ca sahajaṃ turyaṃ cety ekavācakaṃ iti ||

Upāsanāsārasaṅgraha p. 106 (attr. to the *Haṭhapradīpikā*)

ama[na]sko layas tatvaṃ śūnyāśūnyaparam padam |
jīvanmuktiś ca sahajaṃ turyaṃ cety ekavācakaṃ ||

Yogasārasaṅgraha p. 60 (attr. to the *Nandikeśvaratārāvalī*)

amanaskaṃ yathā caitan nirālambaṃ nirañjanam |
jīvanmuktiś ca sahajaṃ ity adir hy ekavācakaṃ ||

Metre: Anuṣṭubh (c: na-vipulā)

4.31

Translation: Two paths for the quick attainment of *unmanī* are approved by me: *tattva*, the supreme bliss, and cultivating the inner sound...

Testimonia:

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)

unmanyavāptaye śighraṃ dvau mārgau mama saṃmatau |
tattvaṃ paramasaukhyam vā nādupāsanam eva vā ||

Upāsanāsārasaṅgraha p. 106 (attr. to the *Haṭhapradīpikā*)

unmanyavāptaye śighraṃ mārgau dvau mama saṃmatau |
tattvaṃ paramasākhyaṃ vā nādupāsanam eva vā ||

4.32

Translation: which is approved even for stupid people whose minds are immersed in [worldly] pleasures. Dissolution which instantly bestows bliss arises from the inner sound.

Testimonia:

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)

saukhyapraviṣṭacittānām mūḍhānām api saṃmatam |
sadya ānandasandhāyī jāyate nādajo layaḥ ||

Upāsanāsārasaṅgraha p. 106 (attr. to the *Haṭhapradīpikā*)

sāṅkhye praviṣṭacittānām mūḍhānām api saṃmateḥ |
tasya svānamdasa [...] ryo jāyate nādajo layaḥ ||

4.32*1

Translation: There is one seed [syllable] consisting of creation; one *mudrā*, *khecari*, one god, the unsupported, [and] one state, mind beyond the mind.

Sources:

Cf. *Tantrāloka* 32.64

ekaṃ sṣṭimayaṃ bījaṃ yadvīryaṃ sarvamantragaṃ |
ekā mudrā khecarī ca mudraughaḥ prāṇito yayā ||

*Tantrāloka*viveka 32.63 Cf

yad āgamaḥ –
ekaṃ sṣṭimayaṃ bījaṃ ekā mudrā ca khecarī |
dvāvekaṃ yo vijānāti sa vai pūjyaḥ kulāgame ||

Śivasūtravimarśinī 5

ekaṃ sṛṣṭimayaṃ [sṛṣṭimayaṃ bījam iti mantravīryarūpam aham iti
bījam | mudrā parabhairavīyātmā ||] bījam ekā mudrā ca khecarī |
dvāv etau yasya jāyete so'tisāntapade sthitaḥ ||

Testimonia:

Haṭharatnāvalī 4.28

ekaṃ sṛṣṭimayaṃ bījam ekā mudrā ca khecarī |
eko devo nirālambaḥ ekāvasthā manonmanī ||

Yogacintāmaṇi f. 75r (attr. to the *Haṭhapradīpikā*)

ekaṃ sṛṣṭimayaṃ bījam ekā mudrā ca khecarī |
eko deśo nirālamba ekāvasthā manonmanī ||

Yuktabhavadēva 7.219 (attr. to Gorakṣanātha)

ekaṃ sṛṣṭimayaṃ bījam ekā mudrā ca khecarī |
eko devo nirālamba ekāvasthā manonmanī ||

Commentary: See 3.48.

4.32*2

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

Sources:

Īñānasāra 3.7

śaṅkhaḍundubhinādena na śṛṇoti kadācana |
kāṣṭava[j] jñāyate yogī notpattyā vai prajāyate ||

Testimonia:

Haṭhasaṅketacandrika f. 120v (attr. to the *Haṭhapradīpikā*)

haṭhapradīpikāyāṃ
śaṅkhaḍundubhinādaṃ ca n[a] śṛṇoti kadācana |
kāṣṭavaj jāyate dehe unmanyā'vasthayāś dhruvaṃ ||

4.32*3

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

Testimonia:

Nāḍabindūpaniṣad 51cd-52ab

sarvāvasthāvinirmuktaḥ sarvacintāvivarjitaḥ || 51 ||
mṛtavat tiṣṭhate yogī sa mukto nātra saṁśayaḥ |

Haṭhatattvakaumudī 51.75 (attr. to the *Haṭhapradīpikā*)

sarvāvasthāvinirmuktaḥ sarvacintāvivarjitaḥ |
mṛtavattiṣṭhate yogī sa mukto nātra saṁśayaḥ ||

4.32*4

Translation: The yogi in *samādhi* experiences neither cold nor heat, neither suffering nor pleasure, neither praise nor scorn.

Sources:

Vivekamārtaṇḍa 166

nābhijānāti śitoṣṇaṁ na duḥkhaṁ na sukhaṁ tathā |
na mānaṁ nāpamānaṁ ca yogī yuktaḥ samādhinā ||

4.32*5

Translation: The yogi in *samādhi* cannot be wounded by any weapon, killed by any person or overpowered by mantras and magic.

Sources:

Vivekamārtaṇḍa 168

abhedyaḥ sarvaśastrāṇām avadhyaḥ sarvadehinām |
agrāhyo mantratantrāṇām yogī yuktaḥ samādhinā ||

Commentary: The collated manuscripts have *avadhyaḥ* in the first and second verse quarters. Although *avadhya* can be construed in both quarters, the repetition appears to be a dittographical error that changed *avedyaḥ*, which is close to the reading of the source text, into *avadhyaḥ*. We have therefore emended accordingly.

4.32*6

Translation: The yogi in *samādhi* does not experience smell, taste, form, touch, sound, himself nor anyone else.

Sources:

Vivekamārtaṇḍa 165

na gandhaṁ na rasaṁ rūpaṁ na ca sparśaṁ na nisvanam |
nātmānaṁ na paraṁ vetti yogī yuktaḥ samādhinā ||

Testimonia:

Yuktabhavadēva 11.31 (attr. to Gorakṣanātha)

na gandhaṃ na rasaṃ sparśaṃ na rūpaṃ na ca niḥsvanam |
nātmānaṃ ca paraṃ vetti yogī yuktaḥ samādhinā ||

4.32*7

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

Sources:

Gorakṣaśataka 7

cittaṃ prasuptaṃ yogena jāgratsuptaṃ na cānyathā |
nāstaṃ eti na codeti yasyāsau mukta eva hi ||

7a cittaṃ prasuptaṃ yogena] T; cittaṃ na suptaṃ no jāgrac G.

7b jāgratsuptaṃ na cānyathā] em.; jāgratsūtir na *nyathā T, chrutimadvacanasya ca G.

Testimonia:

Haṭhasaṅketacandrika f. 120v (attr. to the *Haṭhapradīpikā*)

cittaṃ na suptaṃ no jāgrat smṛtivarṇaṃ na cānyathā |
nāstaṃ eti na codeti yasyāsau mukta eva saḥ ||

Commentary: The first line of this verse is different to the version in the source text, the *Gorakṣaśataka*, as the words *jāgrat* and *suptaṃ* are found in the first quarter. The second quarter is corrupt in many of the *Haṭhapradīpikā* manuscripts but *smṛti* and *nānyathā* are well attested. We have therefore adopted the reading of G11 (group 4c), which in this case is close to the readings of the B group.

Metre: Anuṣṭubh (a: ma-vipulā)

4.32*8

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

Sources:

Amanaska 2.59

sadā jāgradavasthāyāṃ suptavad yo 'vatiṣṭhate |
niśvāsocchvāsaḥinas ca niścitaṃ mukta eva saḥ ||

sadā jāgradavasthāyāṃ] v.l.sadā jāgrvasthanāyāṃ, sadā jāgrat apasthāyāṃ, sadā jāgra-
davasther ya, sa jāgras tadavasthāyāṃ, yadā jāgrdavasthāyāṃ, yo jāgrad yad avasthāyāṃ,
svapnajāgradavasthāyāṃ, suptajāgradavasthāyāṃ

Testimonia:*Kulārṇavatantra* 9.11

svapnajāgradavasthāyāṃ suptavat yo 'avatiṣṭhate |
niśvāsocchvāsahīnāś ca niścitaṃ mukta eva saḥ || 11 ||

Yogacintāmaṇi f. 27v (attr. to the *Rājayoga* [aka. *Amanaska*])

sadā jāgradavasthāyāṃ suptavada yo 'vatiṣṭhate ||
niśvāsocchvāsahīnāś ca niścitaṃ mukta eva saḥ |

Haṭhatattvakaumudī 55.24 (attr. to the *Rājayoga* [aka. *Amanaska*])

sadā jāgradavasthāyāṃ suptavad yo 'vatiṣṭhate |
niśvāsocchvāsavihīnāś ca niścitaṃ mukta eva saḥ || 55.24 = AY 2.59

4.33

Translation: 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.

Sources:*Yogatārāvalī* 3

nādānusandhānasamādhibhājāṃ yogīśvarāṇāṃ hṛdaye pragūḍham |
ānandamātraṃ vacasāṃ avācyaṃ jānāti taṃ śrīgurunātha ekaḥ ||
ekaḥ] Pa : eva Ad

Testimonia:*Haṭharatnāvalī* 4.5

nādānusandhānasamādhibhājāṃ yogīśvarāṇāṃ hṛdaye prarūḍham |
ānandam ekaṃ vacaso 'py agamyam jānāti taṃ śrīgurunātha eva ||

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

nādānusandhānasamādhibhājāṃ yogīśvarāṇāṃ hṛdaye prarūḍham |
ānandam ekaṃ vacasāṃ avācyaṃ jānāti tatvaṃ gurunātha eva ||

Metre: Upajāti**4.33*1**

Translation: Seated in the pose of the liberated, the yogi should adopt *śāmbhavī mudrā* and listen continuously to the inner sound in his right ear.

Testimonia:*Yogacintāmaṇi* f. 23v (attr. to the *Haṭhapradīpikā*)

muktāsanasthito yogī mudrāṃ sandhāya śāṃbhavīm |
śṛṇuyād dakṣiṇe karṇe nādam antargataṃ sadā ||

Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)

muktāsanasthito yogī mudrāṃ sandhāya śāṃbhavīm [|]
śṛṇuyād dakṣiṇe karṇe nādam ekāṃtike sudhīḥ [|]
dakṣiṇe karṇe] B220, dakṣiṇe 2244

Nāḍabindūpaniṣat 31

siddhāsane sthito yogī mudrāṃ sandhāya vaiṣṇavīm |
śṛṇuyād dakṣiṇe karṇe nādam antargataṃ sadā ||

Commentary: See 4.10.

4.34

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

Testimonia:

Haṭharatnāvalī 4.14

sarvacintāṃ parityajya sāvadhānena cetasā |
nāda evānusandheyaḥ yogasāmrājyasiddhaye ||

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)

sarvacintāṃ parityajya sāvadhānena cetasā |
nādam evānusandhatte yogasāmrājyam icchatā ||
°sāmrājyam icchatā] U, °sāmrājyadhiṣṭhitaḥ N

Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)

sarvacittāṃ parityajya sāvadhānena cetasā |
nāda evānusandheyo yogasāmrājyam icchatā ||

4.35

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

Testimonia:

Haṭharatnāvalī 4.8

karṇau pidhāya tūlena yaḥ śṛṇoti dhvaniṃ yamī |
tatra cittāṃ sthiraṃ kuryād yāvat sthirapadaṃ vrajet ||

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

karṇau pidhāya hastena yaḥ śṛṇoti dhvaniṃ muniḥ |
tāvac cittam sthiraṃ kuryād yāvat sthirapadaṃ vrajet ||

Haṭhasaṅketacandrikā f. 124r

karṇau pidhāya hastābhyāṃ yaś śṛṇoti dhvaniṃ muniḥ |
tatra cittam sthiraṃ kuryād yāvat sthirapadaṃ vrajet ||

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, including γ , instead have *hastābhyām* ('with the hands') or *hastena* ('with the hands'). 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 *ṣaṇmukhikaraṇa* (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 *Haṭhayogasaṃhitā* (p. 68), the practice of blocking the ears with the hands is stipulated for *bhrāmarī kumbhaka*.

4.36

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

Testimonia:

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

abhyasyamāno nādo 'yaṃ bāhyam āvartayed dhvanim |
paścād vikṣepam akhilaṃ jitvā yogī sukhī bhavet ||

Haṭhasaṅketacandrikā f. 124r

abhyasyamāno nādo 'yaṃ bāhyam āvarttayet dhvaniṃ |
pakṣād vikṣepam akhilaṃ jitvā yogī sukhībhavet ||

Nāḍabindūpaniṣat 32

abhyasyamāno nādo 'yaṃ bāhyam āvṛṇute dhvanim |
pakṣād vipakṣam akhilaṃ jitvā turyapadaṃ vrajet ||

Metre: Anuṣṭubh (a: ma-vipulā; c: na-vipulā)

4.37

Translation: 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.

Testimonia:*Haṭharatnāvalī* 4.9

śrūyate prathamābhyāse nādo nānāvidho bahuḥ |
vardhamāne tato 'bhyāse śrūyate sūkṣmasūkṣmataḥ ||

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

śrūyate prathamābhyāse nādo nānāvidho mahān |
vartamāne tato 'bhyāse śrūyate sūkṣmasūkṣmataḥ ||

Haṭhatattvakaumudī 54.31

śrūyate prathamābhyāse nādo nānāvidho bahuḥ |
vardhamāne tato 'bhyāse śrūyate sūkṣmasūkṣmataḥ ||

4.38

Translation: 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.

Testimonia:*Haṭharatnāvalī* 4.10

ādaḥ jaladhijīmūtabherīnirjharasambhavaḥ |
madhye marddalaśaṃkhotthā ghaṇṭākāhalakās tathā ||

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

ādaḥ jaladhijīmūtabherīnirjharasambhavaḥ |
madhye marddalaśaṃkhotthā ghaṇṭākāhalakās tathā ||

Haṭhatattvakaumudī 54.32

ādaḥ jaladhijīmūtabherīnirjharasambhavaḥ |
madhye marddalaśaṃkhotthā ghaṇṭākāhalakās tathā ||

Commentary: We have translated *kāhala* as ‘trumpet’ on the basis of e.g. *Viś-valocanakośa*, *lāntavarga* 161 (*dhvaninālā tu vīṇāyām veṇukāhalayor api*), but it can also mean a type of drum (see e.g. *Śabdakalpadruma* s.v. *kāhala* where it is said to be a *brhaḍḍhakkā*, a big drum).

4.39

Translation: 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.

Testimonia:*Haṭharatnāvalī* 4.11

ante tu kiṃkiṇīvr̥ndavīṇābhramaraniḥsvanāḥ |
iti nānāvidhā nādāḥ śrūyante dehamadhyataḥ ||

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

anye tu kiṃkiṇīvr̥ndavīṇābhramaraniḥsvanāḥ |
iti nānāvidho nādāḥ śrūyate dehamadhyagaḥ ||

Haṭhatattvakaumudī 54.33

ante tu kiṃkiṇī vaṃśanādā bhramaraniḥsvanāḥ |
iti nānāvidhā nādāḥ śrūyante yatra madhyataḥ ||

4.40

Translation: 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.

Testimonia:

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

mahati śrūyamāṇe 'pi meghabheryādike dhvanau |
tataḥ sūkṣmāt sūkṣmataraṃ nādam eva parāmr̥śet ||

Haṭhatattvakaumudī 54.34

mahati śrūyamāṇe 'pi meghabheryādike svane |
tatra sūkṣmāt sūkṣmataraṃ nādam eva parāmr̥śet ||

Metre: Anuṣṭubh (c: bha-vipulā)

4.41

Translation: 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.

Testimonia:

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

ghanam utsrjya vā sūkṣmaṃ sūkṣmaṃ pramr̥jya vā ghanam |
paraṃ tatraiva niḥkṣipya mano nānyatra cālayet ||

Haṭhatattvakaumudī 54.35

ghanam utsrjya vā sūkṣme sūkṣmam utsrjya vā ghane |
ramamāṇam api kṣipraṃ mano nātra pracālayet ||

Nādabindūpaniṣat 37

ghanam utsrjya vā sūkṣme sūkṣmam utsrjya vā ghane |
ramamāṇam api kṣiptaṁ mano nānyatra cālayet ||

4.42

Translation: Alternatively, the mind fixes upon whatever sound it first attaches to and dissolves together with it.

Testimonia:

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

yatra kutrāpi vā nāde prathamam viśate manaḥ |
tatraiva susthiraṁ kuryāt tena sārdham viliyate ||

Haṭhatattvakaumudī 54.36

yatra kutrāpi vā nāde lagati prathamam manaḥ |
tatraiva susthiribhūtvā tena sārdham viliyate ||

Nāḍabindūpaniṣat 37

yatra kutrāpi vā nāde lagati prathamam manaḥ |
tatra tatra sthiribhūtvā tena sārdham viliyate ||

4.43

Translation: 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.

Testimonia:

Haṭharatnāvalī 4.12

makarandaṁ pibed bhṛṅgo gandho na prekṣyate yathā |
nādāsaktaṁ tathā cittam viśayān na hi kāmṁkṣate ||

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

makarandaṁ piban bhṛṅgo gandhān nāpekṣate yathā |
nādāsaktaṁ tathā cittam viśayān na hi kāmṁkṣati ||

Haṭhatattvakaumudī 54.41

makarandaṁ piban bhṛṅgo gandham nāpekṣate yathā |
nādāsaktaṁ tathā cittam viśayān naiva kāmṁkṣati ||

Nāḍabindūpaniṣat 42

makarandaṁ piban bhṛṅgo gandhān nāpekṣate tathā |
nādāsaktaṁ sadā cittam viśayaṁ na hi kāmṁkṣati ||

4.44

Translation: 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*).

Testimonia:

Yogacintāmaṇi f. 26v (attr. to the *Haṭhapradīpikā*)

purā matsyendrabodhāya ādināthoditavacaḥ |
manaḥ pākam avāpnoti nirālambākhyaghoṭanam ||

Haṭhatattvakaumudī 54.42

baddhaṃ viyuktaṃ cāpalyaṃ nādagandhakajāraṇāt |
manaḥpāradam āpnoti nirālambākhyakhetakam ||

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

4.44*1

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

Testimonia:

Haṭhatattvakaumudī 54.43

baddhaḥ sugandhanādena sadyaḥ santyaktacāpalaḥ |
prayāti sūtacittendraḥ pakṣacchinna ivāprabhaḥ ||

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

Metre: Anuṣṭubh (c: ma-vipulā)

4.45

Translation: 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.

Testimonia:

Yogacintāmaṇi f. 26v (attr. to the *Haṭhapradīpikā*)

nādaśravaṇataś cittam antaraṅgaturaṅgamaḥ |
viśūnyaṃ sarvam ekāgryaṃ kutra cin na hi dhāvati ||

Haṭhatattvakaumudī 54.44

nādaśravaṇataś cittam antaraṃgakuraṃgaḥ |
viśmṛtya viśvam ekāgraḥ kutra cin na hi dhāvati ||

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 *turaṅgamaḥ* instead of *bhujaṅgamaḥ*, perhaps because forms from *dhāv* are unusual with the latter, but it is found at e.g. *Garuḍapurāṇa* (1.113.33ab).

4.46

Translation: 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.

Testimonia:

Yogacintāmaṇi f. 23r (attr. to the *Haṭhapradīpikā*)

manomattagajendrasya viśayodyānacāriṇaḥ |
niyāmanasamartho 'yaṃ ninādo niśitāṅkuśaḥ ||

Nādabindūpaniṣat 44cd–45ab

manomattagajendrasya viśayodyānacāriṇaḥ |
niyāmanasamartho 'yaṃ ninādo niśitāṅkuśaḥ ||

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).

4.47

Translation: The inner sound is a bolt for the swift horse of the mind so the yogi should regularly focus on its cultivation.

Testimonia:

Haṭhatattvakaumudī 54.46

antaraṃgaturāṃgasya vājinaḥ paridhāvataḥ |
nādoṣṭikhalīnaṃ hi niyāmanakaraṃ dṛḍham ||

Commentary: We understand *ninādaḥ*, which is the subject of the previous line, as the subject in the first line of this verse. Several witness have *paridhāyate* instead of *parighāyate*. The latter is unattested but could mean "is a halter" based on *abhidhānī*'s meaning of "halter".

Metre: Anuṣṭubh (a: na-vipulā)

4.47*1

Translation: The inner sound is a net for trapping the deer of the mind and a hunter for corraling the antelope of the mind.

Testimonia:

Yogacintāmaṇi f. 26v (attr. to the *Haṭhapradīpikā*)

nādo 'ntaraṅgasāraṅgabandhane vāgurāyate ||
antaraṅgaturaṅgasya bandhane liyate 'pi ca ||

Haṭhatattvakaumudī 47

nādo'ntaraṅgasāraṅgabandhane vāgurāyate |
antaraṅgakuraṅgasya nādo vyādhāyate 'pi ca ||

Commentary:

4.48

Translation: Striking the deer of the mind when it is transfixed by its attachment to inner sounds such as that of a bell, is very easy if the archer is skilful.

Metre: Upagīti

4.49

Translation: The tone of that sound is that of the unstruck sound. A light is inside the tone [and] the mind is inside the light. That mind dissolves. That is the supreme state of Viṣṇu.

Sources:

Uttaragītā 41cd–42

anāhatasya śabdasya tasya śabdasya yo dhvaniḥ ||
dhvaner antargataṃ jyotir jyotirantargataṃ manaḥ |
tan mano vilayaṃ yāti tad viṣṇoḥ paramaṃ padam ||

Testimonia:

Yogacintāmaṇi f. 26v (attr. to the *Haṭhapradīpikā*)

anāhatasya śabdasya tasya śabdasya yo dhvaniḥ ||
dhvaner antargataṃ jyotir jyotirantargataṃ manaḥ |
yan mano vilayaṃ yāti tad viṣṇoḥ paramaṃ padam ||

Haṭhayogasamhitā p. 68

anāhatasya śabdasya tasya śabdasya yo dhvaniḥ |
dhvaner antargataṃ jyotir jyotiṣo 'ntargataṃ manaḥ ||

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

4.49*1

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

Testimonia:

Hathatattvakaumudī 54.48

anāhatadhvaner antar jñeyam yat sūkṣmasūkṣmakam ||
manas tatra layam yāti tad viṣṇoḥ paramam padam ||

4.50

Translation: As long as sound exists, there is a concept of space. That which is soundless is the supreme Brahman and is called the supreme self.

Sources:

Vivekamārtaṇḍa (six-chapters) 5.15

tāvad ākāśasaṅkalpo yāvac chabdaḥ pravartate |
niḥśabdaḥ tat parabrahma paramātmā sa gīyate || 15 ||

Testimonia:

Yogacintāmaṇi f. 27r (attr. to the *Haṭhapradīpikā*)

tāvad ākāśasaṅkalpo yāvac chabdaḥ pravartate |
niḥśabdaḥ tatparam brahma paramātmā samīryate ||

Nāḍabindūpaniṣat 47cd–48ab

tāvadākāśasaṅkalpo yāvacchabdaḥ pravartate |
niḥśabdaḥ tatparam brahma paramātmā samīryate ||

4.51

Translation: Whatever is heard as the inner sound is nothing but Śakti. The formless one which hears it is nothing but the supreme lord.

Testimonia:

Yogacintāmaṇi f. 27r (attr. to the *Haṭhapradīpikā*)

yat kiñ cin nāmarūpeṇa śrūyate śaktir eva sā |

yas tacchrotā nirākāraḥ sa eva parameśvaraḥ ||
Haṭhasaṅketacandrikā f. 123r (attr. to the *Haṭhapradīpikā*)
yat kiṃ cin nāmarūpeṇa śrūyate śaktir eva sā |
yasya śrottā nirākaraḥ sa eva parameśvaraḥ ||

4.52

Translation: 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.

Testimonia:

Yogacintāmaṇi f. 26v

haṭhapradīpikāyām—
śraṇaputaṇayanānāsāputarodhanam kāryam |
śrīśuddhasuṣumṇāsaraṇau sphuṭam amalāḥ śrūyate nādaḥ ||

Haṭhasaṅketacandrikā 123v–124r

haṭhapradīpikāyām
śraṇaputaṇayanayugulanāsāmukharodham eva kartavyam |
śuddhasuṣumṇāsaraṇau sphuṭam amalāḥ śrūyate nādaḥ ||

Saubhāgyalakṣmyupaniṣad 4

śraṇanamukhanayanānāsānirodhanenaiva kartavyam |
śuddhasuṣumṇāsaraṇau sphuṭam amalāḥ śrūyate nādaḥ ||

Commentary:

Metre: Upagīti

4.52*1

Translation: The inner sound is called Śakti. And gnosis of the inner sound is Sadāśiva. When gnosis of the inner sound has disappeared, only the beyond-mind [state] remains.

Testimonia:

Upāsanāsārasaṅgraha f. 107 (attr. to the *Haṭhapradīpikā*)

nādaḥ...r iti jñeyam nādo jñānam sadāśivaḥ |
jñeyajñāne vilīne [']ṃtaḥ sonmany evāviśiṣyate ||

Haṭhatattvakaumudī 54.50

nādaḥ śaktir iti khyāto nādejñānam sadāśivaḥ |
nādejñāne vinaṣṭe ca tad unmany eva śiṣyate ||

4.52*2

Translation: As long as there is the inner sound there is mind. At the end of the inner sound the mind beyond mind state [arises]. The void is said to be sonorous and Brahma is silent.

Testimonia:

Haṭhatattvakaumudī 54.51

nādo yāvan manas tāvan nādānte ca manonmanī |
saśabdaṃ kathitaṃ vāte niḥśabdaṃ brahma kathyate ||

4.52*3

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

Testimonia:

Haṭhatattvakaumudī 54.52

sadā nādānusandhānāt saṃkṣiṇe vāsanākṣaye |
nirañjane ca liyate niścitaṃ cittamārutau ||

Nāda-bindūpaniṣat 49

saśabdaś cākṣare kṣiṇe niḥśabdaṃ paramaṃ padam |
sadā nādānusandhānāt saṃkṣiṇā vāsanā bhavet ||

Commentary: The term *nirañjanaḥ* likely refers to *devo nirañjanaḥ* ('untainted god') in the next verse (4.52*4), an expression which refers to the supreme deity.

4.52*4

Translation: Thousands of crores of inner sounds and hundreds of crores of visual focal points all dissolve into the place of the untainted god (*devo nirañjanaḥ*).

Testimonia:

Yogacintāmaṇi f. 27r (attr. to the *Haṭhapradīpikā*)

nādakoṭisahasrāṇi bindukoṭiśatāni ca |
sarve tatra layaṃ yānti yatra devo nirañjanaḥ ||

Haṭhatattvakaumudī 54.53

nādakoṭisahasrāṇi bindukoṭiśatāni ca |
sarve tatra layaṃ yānti yatra devo nirañjanaḥ ||

Nāḍabindūpaniṣat 50cd–51ab

nāḍakoṭīśahasrāṇi bindukoṭīśatāni ca ||
sarve tatra layaṃ yānti brahmapraṇavanāḍake |

Cf. *Śabdakalpadrūma* (s.v. *dharmaghaṭa*)

...ante yāti paraṃ sthānaṃ yatra devo nirañjanaḥ | iti bhaviṣyapurāṇoktā
dharmaghaṭavratākathā samāptā ||

Commentary: On the meaning of *devo nirañjana*, see the note to 4.52.3.

4.52*5

Commentary: See 4.74.

4.53

Translation: Enough of the verbosity of a learned gathering! O friend, listen to this instruction formerly taught by Śiva for awakening Matsyendra.

Testimonia:

Yogacintāmaṇi f. 26v (attr. to the *Haṭhapradīpikā*)

kāṣṭhagoṣṭhīprasāṅgena nādam antargataṃ śṛṇu |
purā matsyendrabodhāya ādināthoditaṃ vacaḥ ||

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*.

4.54

Translation: 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 prattle.

Sources:

Candrāvalokana 14

yāvan naiva praviśati caran māruto madhyamārgē
yāvad bindur na bhavati dṛḍhaḥ prāṇavātaprabandhaḥ |
yāvad vyomnā sadṛśa sarasaṃ jāyate nonmanatvaṃ [em. vyomnā sadṛśam
arasaṃ?]

tāvat sarvaṃ yadi ca vadate dambhamithyāpralāpaḥ ||

14b prāṇavātaprabandhaḥ] 4345, prāṇaghātaprabuddhaḥ 75278, prāṇavāyuh prabud-
dhaḥ 7970, prāṇavātaprabuddhaḥ T00788

Testimonia:

Yogacintāmaṇi f. 22a

haṭhapradīpikāyāṃ—
yāvan naiva praviśati caran māruto madhyamārga
yāvad bindur na bhavati dṛḍhaḥ prāṇavātaprabaddhaḥ |
yāvad vyomnaḥ sahaśasādṛśaṃ jñāyate naiva tatvam
tāvat sarvaṃ vadati yad idaṃ dambhamithyāpralāpaḥ

Upāsanāsārasaṅgraha f. 110–111

haṭhapradīpikāyāṃ—
yāvan naiva praviśati caran māruto madhyamārga
yāvad bindur na bhavati dṛḍhaḥ prāṇavātaprabaddhe |
yāvad vyomnā sahaśasādṛśaṃ jāyate nātmatattvaṃ
tāvat sarvaṃ vadati yad idaṃ dambhamithyāpralāpaḥ

Haṭhatattvakaumudī 2.2

yāvan naiva praviśati caran māruto madhyamārgaṃ
yāvat sūkṣmo na bhavati dṛḍhaḥ prāṇavātaprabandhaḥ |
yāvad vyomnā sahaśasādṛśaṃ jāyate naiva cittam
tāvat sarvaṃ vadati tad idaṃ dambhamithyāpralāpaḥ ||

Metre: Mandākrāntā

4.55

Translation: Having learnt the correct piercing of Suṣuṃṇā, [the yogi] should make the breath go into the central channel, take it to the place of the moon and block the nostrils.

Sources:

Candrāvalokana 32

jñātvā suṣuṃnāsadbhedam kṛtvā vāyum ca madhyagam |
kṛtvāsāv aindave sthāne ghrāṇarandhre nirodhayet ||
satbhedam] 4345, 4340, T00788 : tatbhedam 7970.
kṛtvāsāv aindave] 7970, 4340, T00788 : kṛtvā*d*baindave 4345

Testimonia:

Upāsanāsārasaṅgraha p. 31 (attr. to the *Candrāvalokana*)

jñātvā suṣuṃnām tadbhedam kṛtvā vāyum ca madhyagam |

kṛtvāsau baidavasthāne ghraṇarandhre nirodhayet ||
Haṭhasaṅketacandrikā f. 107v–108r (attr. to the *Haṭhapradīpikā*)
 jñātvā suṣumnāsadbhedam kṛtvā vāyum ca madhyagam |
 sthitvā sadaiva svasthena prāṇarandhram nirodhayet ||
Yogakuṇḍalinyupaniṣat 7cd–8ab
 jñātvā suṣumnām tadbhedam kṛtvā vāyum ca madhyagam ||
 sthitvāsau baidavasthāne ghrāṇarandhre nirodhayet |
Metre: Anuṣṭubh (a: ma-vipulā)

4.56

Translation: And so, Vasiṣṭha [said]:

The moon and sun move in Iḍā and Piṅgalā. The moon is said to be of the nature of *tamas* and the sun of *rajas*.

Sources:

Vasiṣṭhasaṃhitā 2.28–29ab

iḍāyām piṅgalāyām ca carataś candrabhāskarau |
 iḍāyām candramā jñeyaḥ piṅgalāyām raviḥ smṛtaḥ ||
 candras tāmasa ity uktaḥ sūryo rājasa ucyate |

Cf. *Yogayājñavalkya* 4.32cd–33

iḍāyām piṅgalāyām ca carataś candrabhāskarau ||
 iḍāyām candramā jñeyaḥ piṅgalāyām raviḥ smṛtaḥ |
 candras tāmasa ity uktaḥ sūryo rājasa ucyate ||

Cf. *Matsyendrasaṃhitā* 4.41cd

iḍāyām piṅgalāyām ca parataś candrabhāskarau ||

Testimonia:

Haṭharatnāvalī 4.36cd–37ab

iḍāyām piṅgalāyām ca somasūryau pratiṣṭhitau ||
 tāmaso rājasaś caiva savyadakṣinasamsthitaḥ |

Yogacintāmaṇi f. 59v (attr. to Yājñavalkya)

iḍāyām piṅgalāyām ca carataś candrabhāskarau |
 iḍāyām candramā jñeyaḥ piṅgalāyām raviḥ smṛtaḥ ||
 candras tāmasa ity uktaḥ sūryo rājasa ucyate |

4.57

Translation: Those two bring about the entirety of time, which consists of night and day. Suṣumṇā consumes time. This which has been taught is secret.

Sources:

Vasiṣṭhasaṃhitā 2.29cd–30ab

tāv eva sakalaṃ dhattaḥ kālāṃ rātrindivātmakam |
bhoktrī suṣumṇā kālasya guhyam etad udāhṛtam ||

Cf. *Yogayājñavalkya* 4.34cd–35ab

tāv eva dhattaḥ sakalaṃ kālāṃ rātrindivātmakam |
bhoktrī suṣumṇā kālasya guhyam etad udāhṛtam ||

Testimonia:

Yogacintāmaṇi (attr. to Yājñavalkya)

tāv eva dhattaḥ sakalaṃ kālāṃ rātriṃ divātmakam |
bhoktrī suṣumṇā kālasya guhyam etad udāhṛtam ||

Haṭhasaṅketacandrikā f. 95v

tathā cokaṭaṃ haṭhapradikāyām–
sūryācandramasau dhattaḥ kālāṃ rātridinātmakam ||
bhoktrī suṣumṇā kālasya guhyate tad udīritam ||

Metre: Anuṣṭubh (a: bha-vipulā; c: ma-vipulā)

4.58

Translation: For as the tetrad of verses called the Saubhadra has it: There are six cakras, sixteen supports, three focal points and three *guṇas*. Everything else is [just] the prolixity of texts. Trikūṭa is the supreme place.

Testimonia:

Cf. 6-chapter *Vivekamārtaṇḍa* 6.3

ṣaṭcakraṃ ṣoḍaśādhāraṃ trilakṣaṃ vyomapañcakam |
svadehe ye na jānanti kathaṃ sidhyanti yoginaḥ ||

Commentary: We do not know why this tetrad of verses is called Saubhadra.

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

4.59

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

Testimonia:

Yogacintāmaṇi f. 79r (attr. to the *Haṭhayoga*)

kuṇḍalī kuṭilākārā sarpavat parikīrtitā |
sā śaktiścālitā yena sa mukto nātra saṁśayaḥ ||

Upāsanāsārasaṅgraha f. 51 (attr. to a *yogaśāstra*)

kuṇḍalī kuṭilākārā sarpavat parikīrtitā |
sā śaktiścālitā yena sa mukto nātra saṁśayaḥ ||

4.60

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

Testimonia:

Upāsanāsārasaṅgraha f. 51 (attr. to a *yogaśāstra*)

yadā kūṭaṁ trikūṭasthaṁ cittam cittam niraṁtaram |
kuṇḍalyās tu prayogeṇa sa mukto nātra saṁśayaḥ ||

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*.

4.61

Translation: There are seventy-two thousand openings of the channels in the cage [that is the body]. Suṣuṁṇā is the Śāmbhavī Śakti while the other [channels] are pointless.

Testimonia:

Haṭhasaṅketacandrikā f. 108r (attr. to the *Haṭhapradīpikā*)

sūryā[c]andramasau kṛtvā vīditvā karaṇjare |
suṣuṁṇā śāmbhavī śaktiḥ śeṣās tv eva nirarthakāḥ ||

Upāsanāsārasaṅgraha f. 111 (attr. to the *Haṭhapradīpikā*)

dvāsaptatisahasrāṇi nāḍīdvārāṇi paṇjare |
suṣuṁṇā śāmbhavī śaktiḥ śeṣās tv eva nirarthakāḥ ||

Yogaśikhopaniṣat 6.17cd–18ab

dvisaptatisahasrāṇi nāḍīdvārāṇi pañjare ||
suṣumnā śāmbhavī śaktiḥ śeṣās tv anye nirarthakāḥ |

Commentary: The compound *nāḍīdvāra* is not found elsewhere (other than as *nāḍīdvāreṇa*) 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 *nāḍīdvārāṇi* accordingly.

4.62

Translation: The breath, having been carefully accumulated, together with fire awakens Kuṇḍalinī and enters Suṣumnā without obstruction.

Sources:

Dattātreyayogaśāstra 108

vāyuḥ paricito yatnād agninā saha kuṇḍalīm |
bodhayitvā suṣumnāyām praviśed anirodhataḥ ||

Testimonia:

Śārṅgadharapaddhati 4399

vāyuḥ paricito yasmād agninā saha kuṇḍalīm |
bodhayitvā suṣumnāyām praviśed anirodhataḥ ||

Haṭhasaṅketacandrikā ff. 197v–180r (attr. to the *Haṭhapradīpikā*)

vāyuḥ paricito yasmād agninā saha kuṇḍalī |
bodhayitvā suṣumnāyām praviśed anirodhata iti

4.63

Translation: When the breath is flowing in Suṣumnā, the no-mind state is attained. Otherwise [i.e. if the breath is not flowing in Suṣumnā], the various practices [of yoga] lead to nothing but exertion for yogis.

Testimonia:

Upāsanāsārasaṅgraha p. 108 (attr. to the *Haṭhapradīpikā*)

haṭhapradīpikāyām–
suṣumnāvāhini prāṇe siddhaty eva manonmani |
anyathā vividhābhyāso prayāsāyaiva yoginām ||

Haṭhasaṅketacandrikā f. 113v

suṣumnāvāhini prāṇe sidhyaty eva manonmani |
anye ye vividhābhyāsāḥ prayāsā eva yoginām ||

4.64

Translation: The mind is bound by the very same thing that binds the breath and the breath is bound by that which binds the mind.

Testimonia:

Haṭhasaṅketacandrikā f. 67r

tathā cokaṭaṃ haṭhapradīpikāyāṃ-
pavano badhyate yena manas tenaiva b[a]dhyate
mānaś ca badhyate yena pavanas tena badhyate []

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

4.65

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

Sources:

Gorakṣaśataka 9

hetudvayaṅ ca cittasya vāsanā ca samīraṇaḥ |
tayor vinaṣṭa ekasmin drutaṃ dvāv api naśyataḥ |
9d drutaṃ dvāv api] em.; dhṛtaṃ dvāv api T, tasmai dvāv api G1, nasmai dvāv api G2,
tad dvāv api vi° U

Cf. *Mokṣopāya* V.92.48

dve bīje rāma cittasya prāṇaspandanavāsane |
ekasmiṃś ca tayoḥ kṣiṇe kṣipraṃ dve api naśyataḥ ||

Testimonia:

Yoga kuṇḍalinyupaniṣat 1

hetudvayaṃ hi cittasya vāsanā ca samīraṇaḥ |
tayor vinaṣṭa ekasmiṃś tad dvāv api vinaśyataḥ ||

Commentary: The emendation of *drutaṃ* in the last verse quarter has been made to restore the faulty readings of the α manuscripts (i.e., *dguttaṃ*, *dhṛtaṃ*, *drtaṃ*), which are similar to an incorrect reading in an important witness of the source text, the *Gorakṣaśataka* (T, *dhṛtaṃ*). The emendation to *drutaṃ* is based on the parallel verse in the *Mokṣopāya* and its related recensions, which have *kṣipraṃ* 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.

4.66

Translation: The breath dissolves where the mind dissolves; the mind dissolves right where the breath dissolves.

Testimonia:

Haṭharatnāvalī 4.29

mano yatra viliyeta pavanas tatra liyate ||

Commentary:

4.67

Translation: 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.

Sources:

Amanaska 2.27

dugdhāmbuvat sammilitau sadaiva
tulyakriyau mānasamārutau ca |
yāvan manas tatra marutpravṛttir
yāvan maruc cāpi manaḥpravṛttiḥ |
sadaiva] NI, S, N : tathaiva Cc : sad eva Na

Testimonia:

Yogacintāmaṇi f. 19r (attr. to the *Rājayoga* (aka. *Amanaska*))

rājayoge—
dugdhāmbuvat saṃmilitau sadaiva
tulyakriyau mānasamārutau ca |
yāvan manas tatra marutpravṛttir
yāvan marut tatra manaḥpravṛttiḥ ||

Haṭhatattvakaumudī 2.5

dugdhāmbuvat saṃmilitau sadaiva
tulyakriyau mānasamārutau ca |
yāvan manas tatra marutpravṛttis
tatraikanāśād aparasya nāśaḥ ||

Commentary: Complementing his understanding of the previous verse, Brahmānanda has *yato...tatra* in 4.67cd, taking it to mean *yatra...tatra* and to be referring to cakras.

Metre: Upajāti

4.68

Translation: 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.

Sources:

Amanaska 2.28

tatraikanāśād aparasya nāśa
ekapraṇṭter aparapraṇṭtiḥ |
adhvastayoś cendriyavargabuddhir
vidhvastayor mokṣapadasya siddhiḥ ||
vargabuddhir] NI and S : vargaṇṭtir Pa Tr Va Nb Ea Eb : vargaṇṭdhiḥ VbVd: var-
gaṇṭdhir N : vargaṇṭhi Pc : sargabuddhir Cc: sargaviddhir Nu

Testimonia:

Yogacintāmaṇi f. 19r (attr. to the *Rājayoga* (aka. *Amanaska*))

tatraikanāśād aparasya nāśaḥ
ekapraṇṭter aparapraṇṭtiḥ |
adhvastayoḥ svendriyavargavṛddhir
vidhvastayor mokṣapadasya siddhiḥ ||

Haṭhatattvakaumudī 2.6

ekapraṇṭtāv aparapraṇṭtir
ekasya nāśād aparasya nāśaḥ |
adhvastayor indriyavargavṛttir
vidhvastayoḥ mokṣapadasya siddhiḥ ||

Metre: Upajāti

4.69

Translation: [The yogi becomes] a traveller by the way of the wind [and] obtains the whole earth and the eight lordly powers. True, true is this, O beautiful one.

Sources:

Jñānasāra 3.5–6

vāyuvegena deveśi sakalāṃ bhramate mahīm |
 aṣṭadhāguṇaṃ aiśvaryaṃ satyaṃ satyaṃ na cānyathā ||

Testimonia:

Haṭhasaṅketacandrikā f. 117r

tathā cokaṭaṃ haṭhapradīpikāyāṃ—
 vāyumārga [']py asaṃcāre sakalāṃ bhramate mahīm |
 tathā ṣṭāguṇaṃ aiśvaryaṃ ity āha bhagavān śiva iti ||

4.70

Translation: Thus, Viśvarūpācārya [said]:

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

Sources:

Vivekamārtaṇḍa 163

yadā saṃkṣīyate prāṇo mānaśaṃ ca vilīyate |
 tadā samarasatvaṃ ca samādhiḥ so 'bhidhīyate ||

Testimonia:

Yuktabhavadēva 11.30 (attr. to Gorakṣanātha)

yadā saṃkṣīyate prāṇo mānaśaṃ ca pralīyate |
 yadā samarasatvaṃ ca samādhiḥ procyate tadā ||
 yadā] tadā

Haṭhasaṅketacandrikā f. 117v

tathā ca viśvarūpāyāryāḥ—
 yadā saṃkṣīyate prāṇo mānaśaṃ ca pralīyate |
 tadā samarasatvaṃ yat samādhiḥ so 'bhidhīyate iti ||
 mānaśaṃ ca] B220, mānaseva 2244

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

4.71

Translation: 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.

Testimonia:

Yogacintāmaṇi f.19v

haṭhapradīpikāyāṃ—

manahsthairye sthiro vāyus tato binduḥ sthiro bhavet |
bindusthairyād athāpannaṃ piṇḍasthairyam prajāyata iti ||

Cf. *Haṭhatattvakaumudī* 43.19

cittasthairyē mārutasusthiraḥ syāt tasmād bindususthiro yogino 'mge |
bindusthairyē syād dayā satvam ojaḥ piṇḍasthairyam kāyasampad
balaṃ ca || 19 ||

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

4.72

Translation: 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.

Sources:

Amanaska 2.44

dr̥ṣṭiḥ sthirā yasya vinaiva dr̥śyād
vāyuh sthiro yasya vinā prayatnāt |
cittaṃ sthiraṃ yasya vināvalambāt
sa eva yogī sa guruḥ sa sevyaḥ ||

Testimonia:

Haṭharatnāvalī 4.25

dr̥ṣṭiḥ sthirā yasya vinaiva lakṣyāt
vāyuh sthiro yasya vinā prayatnāt |
cittaṃ sthiraṃ yasya vināvalambanāt
sa eva yogī sa guruḥ sa sevyaḥ ||

Yogacintāmaṇi f. 48r (attr. to the *Rājayoga*)

dr̥ṣṭiḥ sthirā yasya vinaiva dr̥śyam
vāyuh sthiro yasya vinā prayatnam |
cittaṃ sthiraṃ yasya vināvalambam
sa eva yogī sa guruḥ samsevyaḥ ||

Cf. *Kulārṇavatāntra* 13.70

dr̥śyam vinā sthirā dr̥ṣṭir manaś cālambanam vinā |
vināyāsam sthiro vāyur yasya syāt sa guruḥ priye ||

Haṭhasaṅketacandrikā f. 3v (attr. to the *Haṭhapradīpikā*)

atha gurulakṣaṇam |

dr̥ṣṭi[h] sthīrā yasya vinaiva dr̥śyād
 vāyuh sthīro yasya vinā prayatnāt |
 cittam sthīram yasya vināvalambam
 sa rājayogī sa guruḥ sa sevyah ||
 rāja°] B220, rāva° 2244

Metre: Upajāti

4.73

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

Sources:

Gorakṣaśataka 8

praveśe nirgame vāme dakṣiṇe cordhvam apy adhaḥ |
 na yasya vāyur vrajati sa mukto nātra saṁśayaḥ ||

Metre: Anuṣṭubh (c: bha-vipulā)

4.74

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

Testimonia:

Yogacintāmaṇi f. 8r (attrib. to the *Haṭhapradīpikā*)

sarve haṭhalayābhyāsād rājayogasya siddhaye |
 rājayogaṁ samārūḍhaḥ puruṣaḥ kālavañcaka iti ||

Haṭhatattvakaumudī 55.34

haṭhapradīpikāyām–
 sarve haṭhalayopāyā rājayogasya siddhaye |
 rājayogasamārūḍhaḥ puruṣaḥ kālavañcakaḥ ||

Haṁsaviḷāsa p. 49

sarve haṭhalayopāyā rājayogāya kevalam |
 rājayogaṁ samārūḍhaḥ puruṣaḥ kālavañcakaḥ ||

4.74*1

Translation: Idā is the divine Gaṅgā, Piṅgalā is the river Yamunā. Between those two is Suṣumṇā, who is to be recognised as Sarasvatī.

4.74*2

Translation: The place of the Trivenī confluence is called the king of sacred sites. One should bathe there [and] be freed from all sins.

4.75

Translation: O great yogis, experience the nectar of Haṭha, the essence extracted from the ocean of all yoga scriptures after it has thus been churned, if you wish not to grow old and die.

Testimonia:

Haṭhasaṅketacandrikā f. 145v

iti tu sakalayogaśāstrasindhoḥ
 parimathitād avakṛṣya sārabhūtaṃ []
 anubhavata haṭhāmṛtaṃ yamīndrā
 yadi bhavatām ajarāmaratvavāṃchā [[]]

Commentary:

Metre: Puṣpitāgrā

4.75*1

Translation: The wise people in the world wash away sin at the sacred site of knowledge (*vidyātīrthe*), the virtuous at the sacred site of truth (*satyatīrthe*), the impure-minded at the sacred site of the Gaṅgā (*gaṅgātīrthe*), yogis at the sacred site of knowledge (*jñānatīrthe*), kings at the sacred site of the streams (*dhārātīrthe*), the rich at the sacred site of charity (*dānatīrthe*) [and] women of good family at the sacred site of modesty. (*lajjātīrthe*)

Metre: Mandākrāntā

colophon

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