

Chapter 4 (expanded version)

नमः शिवाय गुरवे नादबिन्दुकलात्मने ।

निरञ्जनपदं याति नित्यं यत्रपरायणः ॥ १ ॥

Homage to the guru, Śiva, who consists of *nāda*, *bindu* and *kalā*.

[The yogi] who is constantly devoted to him attains the pure state.

(1)

1 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **1a** *namaḥ cett.*] $\text{om namaḥ } \gamma_1\delta_2\pi_\omega$ **1b** *kalātmane* $\gamma_1\gamma_2\delta_1\delta_2\epsilon_2\eta_2\pi_2\chi$] *layātmane* $\epsilon_1\zeta_2\zeta_3\pi_1\pi_\omega$ **1c** *nirañjanapadaṃ cett.*] *nirañjanam padaṃ* π_ω *om.* γ_1 **yāti** $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\eta_2\chi$] *yānti* $\epsilon_2\zeta_2\pi_1\pi_2\pi_\omega$ **1d** *nityaṃ* $\gamma_2\delta_1\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] *aharniśaṃ* γ_1 *yato* η_2 *yatra* δ_2 **yatra** $\delta_1\epsilon_1\epsilon_2\zeta_3\pi_1\pi_\omega\chi$] *yatna* $\gamma_1\gamma_2\zeta_2$ *ca yat* π_2 *yogī* η_2 *nityaṃ* δ_2 **parāyaṇaḥ** $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2\pi_\omega\chi$] *parāyaṇāḥ* $\epsilon_1\epsilon_2\zeta_2\pi_1\pi_2$

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

[X4.1]

❖ Testimonia

Haṃsaviḷāsa 14 (p. 47)

nityaṃ yatra] *yatra yogī* HV

❖ Commentary

Verses 4.0*1–4.0*14 are omitted by the α group and are likely not to be original. The first additional verse resembles a *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 ϵ , ζ , η and π groups have the two verses on the synonyms of *rājayoga* here (on their position in the α group and other manuscripts, see the note to 4.32). The rest of the additional verses (4.0*3–4.0*14) are a motley collection on *samādhi*, *rājayoga*, the importance of the guru, dissolving the breath, *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 *śāmbhavī* and *khecari mudrās* (4.5–4.8). The main topic of the chapter, which is meditating on the internal sound (*nādānusandhāna*), begins at 4.12 in the α group (whereas in other groups it begins after fifty or so verses). The emphasis on *nādānusandhāna* in the fourth chapter of the α group is consistent with the statement in verse 1.56 that *nādānusandhāna* is the fourth component of Haṭhayoga.

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

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

अथेदानीं प्रवक्ष्यामि समाधिक्रममुत्तमम् ।
मृत्युघ्नं तु सुखोपायं ब्रह्मानन्दकरं परम् ॥ २ ॥

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

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

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

[X4.2]

❖ Sources

Gorakṣaśataka 64

sukhopāyaṃ] sukhopāyair GŚ
param] sadā GŚ

राजयोगः समाधिश्च उन्मनी च मनोन्मनी ।

अमरौघोऽपि चाद्वैतं निरालम्बं निरञ्जनम् ॥ ३ ॥

= 4.32

अमनस्को लयस्तत्त्वं शून्याशून्यं परं पदम् ।

जीवन्मुक्तिश्च सहजं तुर्यं चेत्येकवाचकाः ॥ ४ ॥

= 4.33

3 folio lost α_1 **3a rājayogaḥ** $\gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_3 \pi_{\omega} \chi$] rājayoga $\alpha_2 \gamma_1 \zeta_2 \eta_2 \pi_1 \pi_{2a} \pi_{2b}$ **samādhiś ca cett.**] samādhiś cā π_1 **3b unmanī cett.**] py unmanī $\alpha_2 \varepsilon_1$ hy unmanī π_{2b} nmatī π_1 **3c amaraugho** $\zeta_3 \eta_2$] amaraughā $\varepsilon_1 \pi_{2b}$ amaraughi π_{2a} araughau γ_1 amaraudhyai γ_2 amarogho π_{ω} amarodyo $\alpha_2 \pi_1$ amaratvaṃ χ avaraubhū ζ_2 amaroly a° $\delta_1 \delta_2$ 'pi cādvaitaṃ $\alpha_2 \pi_1 \pi_{2b} \pi_{\omega}$] ghacāṃdri ca γ_2 ghatvīṃdri ca γ_1 'bhicāndri ca $\delta_1 \delta_2$ layas tattvaṃ $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$ layas tatra η_2 **3d nirālam-baṃ** $\alpha_2 \gamma_1 \gamma_2 \pi_1 \pi_{2b} \pi_{\omega}$] nirālambo $\delta_1 \delta_2$ śūnyāśūnyaṃ $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$ śūnyācūnyaṃ π_{2a} **nirañjanam cett.**] nirāmayam α_2 paraṃ padam $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$ **4** folio lost α_1 **4a amanasko** $\gamma_2 \delta_1 \pi_1 \pi_{2b} \pi_{\omega}$] amarasko α_2 amanaskau γ_1 amanaskaṃ $\delta_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$ **layas tattvaṃ** $\pi_1 \pi_{2b} \pi_{\omega}$] layas tatra α_2 layaś caiva $\gamma_2 \delta_1 \delta_2$ lyayaś caiva γ_1 tathādvaitaṃ $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$ **4b śūnyāśūnyaṃ** $\alpha_2 \gamma_2 \delta_1 \delta_2 \pi_1$] śūnyāśūnya $\gamma_1 \pi_{\omega}$ śūnyāc chūnyaṃ π_2 nirālambaṃ $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$ **paraṃ padam** $\alpha_2 \alpha_3 \pi_1 \pi_{2b} \pi_{\omega}$] parāparaṃ $\gamma_1 \delta_1 \delta_2$ parāvaram γ_2 nirañjanam $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$ **4c jīvanmuktīś ca cett.**] jīvanmuk-taś ca α_3 jīvanmuktiḥ γ_1 **sahajaṃ cett.**] *om.* ζ_3 **4d turyaṃ** $\alpha_2 \alpha_3 \gamma_1 \gamma_2 \delta_2 \zeta_3 \pi_1 \pi_{2a}$] turjaṃ δ_1 turyāṃ π_2 turyai ζ_2 turyā χ turyiṃ ε_1 tuṣkaṃ π_{ω} muktīś η_2 **cety eka** $\alpha_2 \gamma_2 \delta_1 \delta_2 \eta_2 \pi_1 \pi_2 \chi$] .. ty eka α_3 vatyaka γ_1 caityeka π_{2a} caiyeka π_{ω} caika ε_1 cittaika ζ_3 cittaika ζ_2 **vācakāḥ** $\gamma_1 \eta_2^{pc} \chi$] vācakaḥ $\alpha_2 \eta_2^{ac}$ vācakaṃ $\alpha_3 \delta_1 \delta_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_{2a} \pi_{2b} \pi_{\omega}$ vācakim γ_2

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

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

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

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

= 4.73

5 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **5a yadvat** *cett.*] tadvat ζ_2 **5b bhajati** $\gamma_1\gamma_2\delta_1\delta_2\eta_2\pi_2\chi$] bhajata π_ω bhavati $\varepsilon_1\varepsilon_2\zeta_2\zeta_3$ ttadgati π_1 **5c tathā** *cett.*] athā π_ω yathā η_2 **tmamanasor** *cett.*] tmānāmanor η_2 **5d so** *cett.*] sā π_1 a° $\varepsilon_1\varepsilon_2\eta_2\chi$ **'bhidhiyate** *cett.*] 'bhidhite ζ_2 vidhiyate γ_1 **6** folio lost γ_1 *om.* $\zeta_2\zeta_3\eta_2\pi_\omega$ **6a yadā samkṣīyate** $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\pi_2\chi$] yadā sa kṣīyate $\gamma_2\pi_1$ *om.* ε_1 **6b ca viliyate** $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_2$] ca praliyate $\gamma_2\chi$ praviliyate δ_1 sampraliyate δ_2 **6c tadā** *cett.*] tayoḥ ε_1 **samarasatvaṃ** *cett.*] samarasaiikatvaṃ *unm.* α_2 **yat** $\alpha_1\alpha_2\gamma_2\delta_2\varepsilon_1\pi_2$] yaḥ $\alpha_3\delta_1$ ca $\pi_1\chi$ **6d samādhiḥ so'bhidhiyate** $\alpha_1\alpha_3\gamma_2\delta_1\varepsilon_1\pi_2$] samādhiḥ sau bhidhiyate π_1 samādhiḥ sābhidhiyate δ_2 samādhir abhidhiyate χ samādhiś ca viliyate α_2

[X4.5]

❖ Sources

Vivekamārtaṇḍa 161

salile saindhavaṃ yadvat] ambusaindhavayoḥ sāmīyaṃ VM
sāmīyaṃ bhajati] yathā bhavati VM

❖ Testimonia

Haṭharatnāvalī 4.1, *Yuktabhavadēva* 11.29 (attrib. Gorakṣanātha), *Haṭhatattvakaumudī* 51.72 (attrib. *Yogacandrikā*)

salile saindhavaṃ yadvat HRĀ] ambusaindhavayor aikyaṃ YBhD HTK
sāmīyaṃ bhajati] sāmīyaṃ bhavati HRĀ, yathā bhavati YBhD HTK
yogataḥ YBhD HTK] yogavit HRĀ
samādhiḥ so 'bhidhiyate HRĀ] samādhir abhidhiyate YBhD, samādhiḥ sa vidhiyate HTK

यत्समत्वं द्वयोरत्र जीवात्मपरमात्मनोः ।
समस्तनष्टसंकल्पः समाधिः सोऽभिधीयते ॥ ७ ॥

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

7 *om.* $\pi_1 \pi_2 \pi_\omega$ **7a** *yat samatvaṃ* $\zeta_2 \zeta_3$] *tat samatvaṃ* $\varepsilon_1 \varepsilon_2$ *tat samaṃ ca* $\eta_2 \chi$ **atra** $\varepsilon_1 \varepsilon_2$] *eva* $\zeta_2 \zeta_3$ *aikyam* $\eta_2 \chi$ **7c** *samastanaṣṭa* $\varepsilon_2 \zeta_2 \zeta_3 \eta_2$] *samastaṃ naṣṭa* ε_1 *pranaṣṭasarva* χ **saṃkalpaḥ** $\varepsilon_1 \varepsilon_2 \zeta_3$] *saṃkalpa* $\zeta_2 \eta_2$ *saṃkalpaṃ* χ

7 η_2 adds another similar verse here:

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

[X4.7]

❖ Sources

Vivekamārtaṇḍa 163

❖ Testimonia

Haṭharatnāvalī 4.2, *Yuktabhavadēva* 11.28 (attrib. Gorakṣanātha)

yat samatvaṃ dvayor atra] tat samatvaṃ bhaved atra HRĀ, yat sarvadvandvayor aikyam YBhD

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

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

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

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

8 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **8a mähātmyam** *cett.*] māhatmyam γ_2 mahā ζ_3 **8c jñānān** *cett.*] jñāna $\zeta_3\eta_2$ jñānam χ jñān δ_1 **muktiḥ** $\gamma_1\gamma_2\delta_2\pi_2\chi$] mukti $\delta_1\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$ **sthīrā** $\epsilon_1\epsilon_2$] sthite $\zeta_2\pi_\omega$ sthitai π_1 sthitiḥ $\gamma_1\gamma_2\delta_2\eta_2\pi_2\chi$ sthiti«h» δ_1 °s tato ζ_3 **siddhir** $\zeta_2\zeta_3\pi_1\pi_2\chi$] siddhi $\eta_2\pi_\omega$ siddhā $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\epsilon_2$ **8d vākyaena** *cett.*] vākyāt «pra» γ_1 **labhyate** *cett.*] sidhyati η_2 **9** also included in $\gamma_1\gamma_2\delta_1\delta_2$

[X4.8]

❖ Sources

Amanaska 2.5

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

❖ Testimonia

Yogacintāmaṇi f. 37v (attrib. Rājayoga)

ko hi] ko vā YCM

jñānān muktiḥ sthīrā siddhir guruvākyena labhyate] tajjñānī vasate yatra sadeśaḥ puṇyabhājanam YCM

❖ Commentary

The third 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 *sthīrā*, *sthitiḥ* or *sthite* after *muktiḥ* or *mukti*. We have adopted *muktiḥ sthīrā*, the reading of ε, an important group for the grey-scaled verses.

[X4.9]

काष्ठगोष्ठीप्रपञ्चेन किं सखे श्रूयतामिदम् ।

पुरा मत्स्येन्द्रबोधार्थमादिनाथोदितं वचः ॥ १० ॥

= 4.56

यावच्चैव प्रविशति चरन्मारुतो मध्यमार्गे

यावद्विन्दुर्न भवति दृढः प्राणवातप्रबद्धः ।

यावद्व्योम्ना सहजसदृशं जायते नैव तत्त्वं

तावत्सर्वं वदति यदिदं दम्भमिथ्याप्रलापः ॥ ११ ॥

= 4.57

10 *om.* ζ₂ζ₃η₂χ **10a** *om.* α₂ **kāṣṭha** α₁α₃γ₁γ₂ε₁π₁π₂π_ω] koṣṭha δ₁δ₂ **goṣṭhī** δ₁δ₂ε₁] goṣṭhi α₁α₃γ₂ goṣṭha γ₁π_ω mathnī π₁ mathnā π₂ **prapañcena** ε₁π_ω] prapañce α₁ prasañgena α₃γ₁γ₂δ₁δ₂ pravacane π₁ pravartaṃ π₂ **10b** *om.* α₂ **kiṃ sakhe śrūyatām idam** α₁α₃ε₁π₁π₂π_ω] nādam antargataṃ śṛṇu γ₂δ₁δ₂ nāgadaṃtaṃmatargataṃ śṛṇu γ₁ **10c bodhārtham** α₁α₂ε₁π₁π₂π_ω] bodhāya γ₁γ₂δ₁δ₂ **10d ādināthoditaṃ** α₁α₂γ₂δ₁δ₂ε₁π₁π₂] ādināthodigaditaṃ γ₁ ānināthodinaṃ π_ω **11a praviśati cett.]** _viśati γ₁ **caran cett.]** calan γ₂ palan γ₁ care α₁ *om.* π_ω **māruto cett.]** mārutaṃ α₁ **madhya cett.]** mādhyā ζ₃ **mārge** α₁α₂γ₂δ₁ε₁ζ₂η₂π₂χ] mārgo γ₁π₁ mārgaṃ δ₂ζ₃ mārgā π_ω **11b bindur cett.]** bandho ζ₃ bandhaṃ ζ₂ **na bhavati cett.]** bhavati na η₂ **dṛḍhaḥ cett.]** dṛḍhaṃ α₁ε₁π₁ sthiraḥ α₂ **vāta** α₁α₂α₃γ₂ε₁η₂π₁π₂π_ωχ] vātaḥ γ₁δ₁δ₂ζ₃ vātaṃ ζ₂ **prabaddhaḥ** γ₁γ₂π₂] prabaddhaṃ α₃ prabandhaḥ ε₁ζ₃π₁ prabuddhaḥ δ₁δ₂η₂ prabodhaḥ α₁ prabodhakah π_ω prakṛddhaḥ α₂ na bandhanaḥ ζ₂ prabandhāt χ **11c yāvad vyomnā** ζ₂ζ₃π₁π₂] yāvad yomnā α₁α₃ε₁ yād vyemnā α₂ yāvad vyomnaḥ γ₂δ₁δ₂η₂ yāva _mnaḥ γ₁ yāvad byomna π_ω yāvad dhyāne χ **sahajasadrśaṃ cett.]** sahajasamśaṃ γ₁ sadṛśasahajā ε₁ **tattvaṃ cett.]** cittaṃ ζ₃η₂π_ω **11d sarvaṃ cett.]** satvaṃ ε₁ jñānaṃ η₂π_ωχ **yad idam** α₁α₂γ₂δ₂ζ₂ζ₃η₂π₂] tad idam δ₁χ yadi γ₁π₁ yadi tat ε₁ satataṃ π_ω **dambha cett.]** ḍambha ε₁ζ₂ **pralāpaḥ cett.]** pralābhaḥ π₂

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

विविधैरासनैः कुम्भैर्विचित्रैः करणैरपि ।

प्रबुद्धायामादिशक्तौ प्राणः शून्ये विलीयते ॥ १२ ॥

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. (12)

उत्पन्नशक्तिबोधस्य त्यक्तनिःशेषकर्मणः ।

योगिनः सहजावस्था स्वयमेव प्रकाशते ॥ १३ ॥

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

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

[X4.12]

❖ Testimonia

Yogacintāmaṇi f. 9r (attrib. HP)

vicitraiḥ karaṇair] *vicitrakaraṇair* YCM

❖ Commentary

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

[X4.13]

❖ Testimonia

Yogacintāmaṇi f. 9r (attrib. HP)

prakāśate] *prajāyate* YCM

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

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

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

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

14 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **14a** *vāhini cett.*] *vāhini* $\gamma_1\epsilon_2\zeta_2\pi_\omega$ *vāhi* δ_1 **prāṇe cett.**] *prāṇa* π_ω **14b** *śūnyaṃ* $\epsilon_1\epsilon_2\zeta_3\pi_1$] *śūnya* η_2 *śūnye* $\gamma_1\gamma_2\delta_1\delta_2\pi_2\chi$ *śūne* π_ω *śūnyā* ζ_2 **viśati cett.**] *vasati* π_1 **mānase** $\epsilon_1\pi_1\pi_\omega\chi$] *mārutaḥ* η_2 *mārute* $\gamma_1\gamma_2\delta_1\delta_2\epsilon_2\zeta_2\zeta_3\pi_2$ **14c** *tathā* $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1$] *tadā* $\epsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ **samasta cett.**] *sarvāṇi* $\eta_2\chi$ **14d** *nirmūlayati cett.*] *nimūlayati* $\delta_1\zeta_3$ *nirmūlaṃ yāti* γ_1 *nirmalaṃ yāti* ϵ_2 **marmavit** $\epsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega$] *karmavit* $\gamma_1\epsilon_2\zeta_3$ *karmakṛt* γ_2 *yogavit* $\delta_1\delta_2\chi$ **15** also included in $\gamma_1\gamma_2\delta_1\delta_2$ (pāda a and d only) **15a** *amarauḡha* $\epsilon_2\zeta_3\pi_\omega$] *amarogha* $\zeta_2\pi_1$ *amarauḡhi* π_2 *amarāya* $\eta_2\chi$ *amareśa* ϵ_1 *amano nir°* $\gamma_1\gamma_2$ *amalo nir°* $\delta_1\delta_2$ **namas tubhyaṃ** $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] *manāḥ śūnyaṃ* $\gamma_1\gamma_2$ *malāḥ śūnyaṃ* $\delta_1\delta_2$ **15b** *om.* $\gamma_1\gamma_2\delta_1\delta_2$ **kālas tvayā** $\epsilon_1\zeta_2\pi_2\pi_\omega\chi$] *kālaṃ tvayā* π_1 *kāla tvayā* ζ_3 *kālantayā* η_2 *kālasya vā°* ϵ_2 **hataḥ** $\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] *hakaḥ* ϵ_2 *jitaḥ* χ **15c** *om.* $\gamma_1\gamma_2\delta_1\delta_2$ **vadane** $\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] *pavane* η_2

[X4.14]

❖ Testimonia

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

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

[X4.15]

❖ Commentary

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

चित्ते समत्वमापन्ने वायौ व्रजति मध्यमे ।
तदामरौघवज्रोली †तदाशा जीवितेऽपि च† ॥ १६ ॥

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

16 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **16a** *śamatvam cett.*] śamatvam $\zeta_2\zeta_3$ samatyam γ_1 **16b** *vāyau* $\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\chi$] vāyo ζ_3 vāyor $\gamma_1\pi_\omega$ vāyur $\eta_2\pi_2$ vāyu π_1 **vrajati cett.**] javati γ_1 **16c** *om.* $\gamma_1\gamma_2$ **tadāmarauḡha** $\varepsilon_1\varepsilon_2\zeta_2$] eṣāmarauḡha $\pi_1\pi_\omega$ tadāmarolī ζ_3 tadāmarolī χ tathāmarolī η_2 saivāmarolī π_2 eṣā naulitī δ_1 eṣā naulī ca δ_2 **vajrolī** $\delta_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$] vajrolis ε_1 vajrolis ζ_3 vajrī ca δ_2 **16d** *om.* $\gamma_1\gamma_2$ **tadāśā jīvite'pi ca** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3$] sadā me bhimateti ca $\pi_1\pi_2\pi_\omega$ sadā cābhimateti ca $\delta_1\delta_2$ sahajolī mato pi ca η_2 sahajolī prajāyate χ

[X4.16]

❖ Sources

Amaraugha 7

śamatvam AOv.l.] tu sattvam AO
vajrolī] vajrolis AO
tadāśā jīvite 'pi] tadāśājīvitasya AO

❖ Commentary

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

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

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

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

[X4.17]

❖ Sources

Candrāvalokana 6

na tāvat] na yāvat CA

❖ Testimonia

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

devi yāvat] devī tāvat YCM, durvikalpa HSC

tāvat] yāvat YCM HSC

vilayaṃ prayāti] vilayaṃ nayed yo YCM, na viliyate 'tra HSC

naro na kathañcid anyah YCM] naro 'tra katham cid eva HSC

ज्ञात्वा सुषुम्णासद्भेदं कृत्वा वायुं च मध्यगम् । कृत्वासावैन्दवे स्थाने घ्राणरन्ध्रे निरोधयेत् ॥ १८ ॥	= 4.58
तावेव धत्तः सकलं कालं रात्रिंदिवात्मकम् । भोक्त्री सुषुम्णा कालस्य गुह्यमेतदुदाहृतम् ॥ १९ ॥	= 4.60
द्वासप्ततिसहस्राणि नाडीद्वाराणि पञ्जरे । सुषुम्णा शाम्भवी शक्तिः शेषास्त्वेव निरर्थकाः ॥ २० ॥	= 4.64
वायुः परिचितो यत्नादग्निना सह कुण्डलीम् । बोधयित्वा सुषुम्णायां प्रविशेदनिरोधतः ॥ २१ ॥	= 4.65

18a jñātvā *cett.*] jītvā π₂ suṣu° ζ₃ **suṣuṃṇāsadbhedam** α₁α₂η₂χ] suṣuṃṇāsambhedam
 ε₁π₁π₂π_ω suṣuṃṇām saśvedam ζ₂ suṣuṃṇābhedam hi γ₂δ₁δ₂ suṣu«m»ñāṃmedehi γ₁ °mnām-
 tagataṃ mārgam ζ₃ **18b kṛtvā vāyūṃ** *cett.*] vāyūṃ kṛtvā ζ₃ tvāpa vāyūṃ α₂ **mad-**
hyagam *cett.*] madhyamaḥ π₁ **18c kṛtvāsāv aindave sthāne** α₁π_ω] kṛtvāsav aidavai sthā-
 nair π₁ kṛtvā tām aidave tthāne α₂ nītvā tāv imḍavasthāne γ₁ nītvā tāvad avasthāne γ₂ nītvā
 tām anavasthāne δ₁δ₂ [dh]r .. [sāv a]ṃdra .. [sthā]ne α₃ hṛtvā mamedam ca sthānam π₂ sthitvā sa
 vaindave sthāne ε₁ sthitvā sāmcaimḍave sthāne ζ₂ sthitvā sadaimḍave sthāne η₂ sthitvā sadaiva
 susthāne χ samāvasthā sthito yogi ζ₃ **18d ghrāṇa** α₁α₂α₃ε₁ζ₂π₁π₂π_ω] prāṇa γ₁γ₂δ₁δ₂ζ₃η₂
 brahma χ **randhre** α₁α₂α₃γ₂η₂π₂π_ωχ] randhram γ₁δ₁δ₂ε₁ζ₂ζ₃ randhra π₁ **nirodhayet**
 α₁α₃ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] nirundhayet γ₁γ₂δ₁δ₂ niyojayet α₂ **19** folio lost γ₁ **19a tāv eva ...**
sakalam] sūryaś candraḥ sadā dhatte ε₁ sūryacandrau sadā dhatte ζ₂ sūryācandramasau dhat-
 taḥ ζ₃χ sūryācandramasau kṛtvā η₂ **tāv eva** α₁α₂γ₂δ₂π₁π₂] tā eva δ₁ tāṃve π_ω **dhattaḥ**
 α₁δ₁δ₂π₁π_ω] dattaḥ γ₂ dhanva α₂ vahataḥ π₂ **sakalam** α₁α₂γ₂δ₁δ₂π₁π_ω] sarvam π₂ **19b om.**
 η₂ **kālam** γ₂δ₁δ₂ε₁ζ₃π₁χ] kāla α₁α₂π₂ kālām ζ₂ *om.* η₂π_ω **rātriṃdivātmakam** ε₁χ] rātriḍi-
 vātmakam α₁α₂γ₂ζ₃π₁π₂ rātrindinātmakam δ₁δ₂ rātriṃ divākaram α₃ rātridivātmakam yogavit
 π_ω °śa tridivātmakam ζ₂ **19c om.** η₂ **bhoktri** α₁γ₂δ₁δ₂ε₁ζ₃π₁χ] bhokti ζ₂ bhoktā π_ω bhoktr
 π₂ bhoktu α₂ [bho]gī α₃ **19d om.** η₂ **guhyam etad** *cett.*] guptam etad δ₁ sattvam etad δ₂
udāhṛtam *cett.*] udīrtaṃ α₂ **20** folio lost γ₁ **20a dvāsapatisahasrāṇi** α₁α₂γ₂δ₁δ₂π₁π₂π_ωχ] dvisaptati°
 α₃ε₁ε₂ζ₂ζ₃ *om.* η₂ **20b nāḍidvārāṇi** (nāḍi° α₂π₁) α₁α₂α₃γ₂ε₁ε₂ζ₃π₁π₂π_ωχ] nāḍidvāre
 ca ζ₂ nāḍinām teva δ₂ nāḍināṃmeda δ₁ datvā kārāpi η₂ **pañjare** *cett.*] paṃkaje α₁ maṃjarī
 α₃ **20d śeṣās tv eva** α₁δ₂ε₁ε₂ζ₂π₁π₂π_ωχ] śeṣās tv evam η₂ śeṣāsvevam α₂ śeṣās caiva γ₂δ₁ζ₃
nirarthakāḥ *cett.*] nivarttakāḥ ζ₂ **21** folio lost γ₁ *om.* δ₂ **21a paricito** α₁α₂ε₁ζ₂ζ₃η₂π₂χ]
 paricīpta π_ω sa parito γ₂ saṃparito δ₁ parivṛtto π₁ **yatnād** α₁γ₂δ₁ε₁ζ₂ζ₃π₁π₂] yasmād α₂η₂χ
 nādād π_ω **21b agninā** δ₁ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] ṛgvinā γ₂ yaṣṭinā α₁ yadasthā α₂ **kuṇḍalim** ε₁χ]
 kuṇḍalī α₁α₂γ₂δ₁ζ₂ζ₃η₂π₁π₂π_ω **21c om.** η₂ **21d om.** η₂ **praviśed** *cett.*] praveśad π_ω *om.* η₂
anirodhataḥ α₃ε₁ζ₃π₁π₂π_ωχ] avirodhataḥ α₁α₂γ₂δ₁ atirodhataḥ ζ₂ *om.* η₂

सुषुम्णावाहिनि प्राणे सिध्यत्येव मनोन्मनी ।

अन्यथा विविधाभ्यासाः प्रयासायैव योगिनाम् ॥ २२ ॥

= 4.66

पवनो बध्यते येन मनस्तेनैव बध्यते ।

मनश्च बध्यते येन पवनस्तेन बध्यते ॥ २३ ॥

= 4.67

हेतुद्वयं तु चित्तस्य वासना च समीरणः ।

तयोर्विनष्ट एकस्मिन्द्रुतं द्वावपि नश्यतः ॥ २४ ॥

= 4.68

मनो यत्र विलीयेत पवनस्तत्र लीयते ।

पवनो लीयते यत्र मनस्तत्रैव लीयते ॥ २५ ॥

= 4.69

22 folio lost γ_1 22a om. η_2 vāhini $\alpha_3\gamma_2\delta_2\varepsilon_1\pi_2\pi_\omega\chi$] vāhini $\alpha_1\alpha_2\zeta_2\zeta_3\pi_1$ hini δ_1 22b om. η_2 sidhyaty eva $\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_2\pi_\omega\chi$] siddhyety eva α_1 siddhaty eva $\zeta_2\pi_1$ siddhity eva α_2 22c any-athā vividhā $\alpha_1\alpha_2\alpha_3\gamma_2\pi_1\pi_2\pi_\omega$] anye ye vividhā $\delta_1\delta_2$ anyathā tv itare $\zeta_2\zeta_3$ anyathā tv itarā χ atha cittāntare η_2 prāṇe suṣumnām sam° ε_1 bhyāsāḥ $\alpha_1\delta_2\pi_2\chi$] bhyāsā $\alpha_3\gamma_2\delta_1\pi_\omega$ bhyāsāt $\alpha_2\zeta_2\pi_1$ bhyāsa $\zeta_3\eta_2$ °prāpte ε_1 22d prayāsāyaiva $\alpha_1\alpha_2\gamma_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi$] prayāsāyai δ_2 prāyāsās caiva δ_1 prayāsā eva ζ_3 prayāsā eka ζ_2 pratyāsā jīva η_2 yoginām cett.] yoginā $\alpha_2\eta_2\pi_\omega$ yoginī ζ_2 23 folio lost γ_1 23a yena cett.] deva α_2 23b manas tenaiva badhyate cett.] tenaiva badhyate manaḥ η_2 23c om. $\alpha_2\gamma_2\eta_2$ manaś ca $\alpha_1\varepsilon_1\zeta_2\zeta_3\pi_1\pi_\omega\chi$] manas tu $\delta_1\delta_2$ manas tad π_2 23d om. $\alpha_2\gamma_2\eta_2$ pavanas tena cett.] pavanamana π_ω 24 folio lost γ_1 found after X4.26 δ_1 24a hetu cett.] heta α_2 eta α_3 dvayaṃ tu $\alpha_1\alpha_3\delta_2\eta_2\chi$] dvayaṃ hi $\gamma_2\varepsilon_1\pi_1\pi_\omega$ dvayaṃ ca $\delta_1\pi_2$ dvayasya $\zeta_2\zeta_3$ dvāv api α_2 cittasya cett.] manaso $\gamma_2\delta_1\delta_2$ 24c vinaṣṭa ekasmin cett.] vinaṣṭa etasmin ε_1 vinaṣṭas tv ekaś ca hy π_2 24d drutaṃ dvāv api naśyataḥ (druttaṃ) α_1] dhṛtaṃ dvāv api naśy-ataḥ α_3 dhṛtaṃ vāvati naśyataḥ α_2 nṛtaṃ dvāv api naśyati ε_1 tau dvāv api vinaśyataḥ $\zeta_2\zeta_3\pi_1\pi_\omega\chi$ ubhāv api vinaśyataḥ $\gamma_2\delta_2\eta_2\pi_2$ svabhāvo pi vinaśyataḥ δ_1 25 folio lost γ_1 found after X4.26 together with the previous verse δ_1 25a om. η_2 viliyeta cett.] viliyate π_ω 25b om. η_2 pavanas cett.] mārutas $\varepsilon_1\zeta_2\zeta_3$ post liyate add. ekatra[m]iśritau ζ_3 25c om. $\alpha_2\zeta_2\zeta_3$ pavano liyate yatra $\alpha_1\gamma_2\pi_2\chi$] pavano yatra liyeta $\delta_1\delta_2$ pavano yatra liyate $\pi_1\pi_\omega$ māruto yatra liyeta ε_1 yatraiva liyate vāyur η_2 25d om. $\alpha_2\zeta_2\zeta_3$ tatraiva liyate $\alpha_1\delta_1\delta_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega$] tatra viliyate $\gamma_2\chi$

दुग्धाम्बुवत्संमिलितौ सदैव
तुल्यक्रियौ मानसमारुतौ हि ।
यावन्मनस्तत्र मरुत्प्रवृत्ति-
र्यावन्मरुच्चापि मनःप्रवृत्तिः ॥ २६ ॥

= 4.70

तत्रैकनाशादपरस्य नाश
एकप्रवृत्तेरपरप्रवृत्तिः ।
अध्वस्तयोश्चेन्द्रियवर्गबुद्धि-
र्विध्वस्तयोर्मोक्षपदस्य सिद्धिः ॥ २७ ॥

= 4.71

26 folio lost γ_1 26a sadaiva $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] sadeva α_3 tathaiva $\gamma_2\delta_1\delta_2$ ubhau tau $\eta_2\chi$
26b mānasamārutau cett.] mārutamānasau $\varepsilon_1\pi_1\pi_2$ illeg. π_ω hi $\alpha_1\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\chi$] ca $\alpha_2\gamma_2\delta_1\delta_2\pi_2$
illeg. π_ω 26c yāvan manas cett.] yato marut $\eta_2\chi$ tatra cett.] caiva α_2 marut cett.]
manah $\eta_2\chi$ _sat π_2 pravṛttir cett.] pravṛtta π_2 pravṛddhitti ζ_2 26d om. $\zeta_2\zeta_3$ yāvan
 $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2\pi_\omega$] yato $\eta_2\chi$ maruc cāpi $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2$] marut tatra π_ω manas tatra
 $\eta_2\chi$ manah $\alpha_1^{\text{pc}}\gamma_2\delta_2\varepsilon_1\pi_2\pi_\omega$] mana $\alpha_1^{\text{pc}}\alpha_2\delta_1\pi_1$ marut $\eta_2\chi$ pravṛttiḥ $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_\omega\chi$] pravṛt-
taḥ π_2 pravittato α_2 nivṛttiḥ η_2 27 folio lost γ_1 ab and cd are transposed δ_1 27a tattraika
cett.] tatra α_1^{pc} atraika $\zeta_2\zeta_3$ ekasya η_2 nāśa(h) $\alpha_1\alpha_2\gamma_2\delta_2\zeta_2\zeta_3\eta_2\pi_2\chi$] nāśo π_ω nāśe π_1 nāśā ε_1
nāśam δ_1 27b ekapravṛtter $\alpha_1\alpha_2\gamma_2\zeta_2\pi_1\chi$] ekapravṛtte π_2 ekapravṛttāv $\delta_1\delta_2\varepsilon_1\zeta_3$ e..... π_ω
tatraikavṛtter η_2 aparapravṛttiḥ cett.] ca parapravṛttiḥ π_2 aparasya vṛttiḥ η_2 itarapravṛttiḥ ε_1
..... ttiḥ π_ω post pravṛttiḥ add. ekasya nā<śā>d aparasya nāśaḥ (alternative reading for pāda
a) ζ_3 27c adhvastayoś $\alpha_1\pi_1\chi$] adhastayoś $\eta_2\pi_2$ adhvastayor $\delta_2\zeta_3$ adhyastayor γ_2 adhastayor
 δ_1 adhvaścayoś ε_1 addhastayoś ζ_2 atastayoś π_ω adhastasar α_2 cendriya $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$] indriya
 $\gamma_2\delta_1\delta_2\zeta_3$ buddhir $\alpha_1\alpha_3$] vudhir π_ω vṛddhir $\gamma_2\delta_2$ vṛttiḥ $\delta_1\varepsilon_1\zeta_2\zeta_3\eta_2\chi$ baṃdhir π_1 śud-
dhir $\alpha_2\pi_2$ 27d vidhvastayor $\alpha_1\alpha_3\delta_1\delta_2\zeta_3\pi_1\pi_2\pi_\omega$] adhastayor α_2 vivṛddhayor γ_2 nidhvastayo ε_1
addhvastayor ζ_2 vijñātayor η_2 pradhvastayor χ mokṣapadasya cett.] °pradasya γ_2

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

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

मूर्च्छितो हरते व्याधिं मृतो जीवयति स्वयम् ।
बद्धः स्वेचरतां धत्ते रसो वायुश्च भैरवि ॥ २९ ॥

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

28 also included in $\gamma_1\gamma_2\delta_1\delta_2$ **28a** *rasasya cett.*] $\text{rasaś ca } \gamma_2\zeta_2\zeta_3$ **manasaś caiva cett.**] $\text{manaś caiva } \pi_\omega$ $\text{manasaiva caṃ}^\circ \gamma_1$ **28b** *cañcalatvaṃ cett.*] $^\circ\text{calatvaṃ ca } \gamma_1$ $\text{vaṃcatvaṃ ca } \zeta_2$ **28c** *rasa* $\varepsilon_1\varepsilon_2\zeta_3$] $\text{rase } \gamma_1\zeta_2$ *raso* $\gamma_2\delta_1\delta_2\eta_2\pi_1\pi_2\pi_\omega\chi$ **bandhe** $\varepsilon_2\zeta_2\zeta_3$] $\text{baddhe } \varepsilon_1$ *baddho cett.* **bandhe** ζ_3] $\text{baddhe } \varepsilon_1$ *baddho* π_2 *baddhaṃ cett.* *baddhaḥ* π_1 *dhatte* ε_2 **28d** *kiṃ cett.*] $\text{tan } \zeta_2$ **29** also included in $\gamma_1\gamma_2\delta_1\delta_2$ **29a** *harate* $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3\pi_2\chi$] $\text{harati } \varepsilon_1\varepsilon_2\eta_2\pi_1\pi_\omega$ **vyādhim** *cett.*] $\text{vyādhī } \eta_2\pi_\omega$ *vyādhin* π_1 *vyādhīn* $\varepsilon_2\chi$ **29b** *jīvayati cett.*] $\text{jīvayate } \zeta_3$ **29c** *khecaratām cett.*] $\text{khacatām } \delta_1$ **dhatte** *cett.*] $\text{dhartte } \gamma_1\zeta_2$ *yāti* π_ω **29d** *raso vāyus ca cett.*] $\text{vāyus ca } \pi_\omega$ *sa jīveśvara* η_2 **bhairavi** $\delta_1\delta_2\pi_2$] *bhairavī* $\gamma_1\gamma_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3$ *bhairavī tathā* (*tathā* for missing *raso*) π_ω *tad dvayaṃ* π_1 *śeśvaraḥ* η_2 *pārvatī* χ

[X4.28]

❖ **Testimonia**

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

svabhāvataḥ] *samāsataḥ* YCM

rasabandhe manobandhe] *raso baddho mano baddhaṃ* YCM

[X4.29]

❖ **Sources**

Rasārṇava 1.19

harate] *harati* RA

Cf. *Amṛtasiddhi* 7.7ab

मूर्च्छितो हरते व्याधिं बद्धः स्वेचरतां नयेत् ।

❖ **Testimonia**

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

❖ **Commentary**

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

वायुमार्गे त्वसंचारे सकलां लभते महीम् ।

तथाष्टगुणमैश्वर्यं सत्यं सत्यं वरानने ॥ ३० ॥

= 4.72

मनःस्थैर्ये स्थिरो वायुस्ततो बिन्दुः स्थिरो भवेत् ।

बिन्दुस्थैर्योदयात्पुत्र पिण्डस्थैर्यं प्रजायते ॥ ३१ ॥

= 4.74

30 folio lost γ_1 *om.* χ **30a** *vāyu cett.*] $vāyur$ $\delta_1\zeta_3$ **mārgē tv asaṃcāre** ε_1] $mārgē$ py $asaṃcāre$ ζ_3 $mārgē$ tha $saṃcāre$ ζ_2 $mārgē$ ca $saṃcāre$ η_2 $mārgēṇa$ $saṃcāre$ $\alpha_1\alpha_2\alpha_3\gamma_2\pi_1\pi_2\pi_\omega$ $mārgēṇa$ $saṃcārī$ $\delta_1\delta_2$ **30b** *sakalām* $\alpha_1\gamma_2\delta_1\delta_2\pi_\omega$] $sakalā$ α_3 $sakalam$ $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_2$ sa $phalam$ η_2 $saṃkalpāt$ π_1 **lab-** **hate** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_3\eta_2\pi_1$] $labhyate$ $\zeta_2\pi_2$ $bhramate$ $\gamma_2\delta_1\delta_2$ $carate$ π_ω **mahīm** $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\pi_1$] $mahī$ $\pi_2\pi_\omega$ $mahiḥ$ α_2 $mahaḥ$ $\zeta_2\zeta_3$ $mahān$ η_2 **30c** *tathāṣṭa* ($tathā\langle\text{ṣṭa}\rangle$ α_1) $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1$] $aṣṭadhā$ π_1 $athāṣṭa$ $\pi_2\pi_\omega$ $tato\text{'}ṣṭa$ $\zeta_2\zeta_3\eta_2$ na $tathā$ γ_2 **30d** *satyaṃ satyaṃ varānane* $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega$] $satyaṃ$ ity $āha$ $śaṃkaraḥ$ $\varepsilon_1\zeta_2\zeta_3\eta_2$ $labhate$ $sakalān$ $varān$ α_2 **31** folio lost γ_1 *om.* π_ω **31a** *manaḥ* $\alpha_1^{pc}\gamma_2\delta_1\delta_2\pi_2\chi$] $mana$ $\alpha_1^{pc}\alpha_2\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1$ **sthairye** $\alpha_1\alpha_2\gamma_2\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\chi$] $sthairya$ $\alpha_3\delta_1$ $sthairyāt$ δ_2 $sthairyah$ ζ_3 **sthitho** *cett.*] $sthitho$ $\alpha_3\varepsilon_1\zeta_3$ **31b** *binduḥ* $\alpha_1^{pc}\alpha_3\gamma_2\delta_2\zeta_3\chi$] $bindu$ $\alpha_1^{pc}\alpha_2\delta_1\varepsilon_1\zeta_2\eta_2\pi_1\pi_2$ **sthitho bhavet** *cett.*] $tato$ $layah$ α_3 **31c** *bindu cett.*] $binduḥ$ γ_2 **sthairyodayāt** $\alpha_1\delta_2\pi_1\pi_2$] $sthairyodayāt$ ε_1 $sthairyodayā$ $\alpha_3\zeta_2$ $sthairye$ $dayā$ ζ_3 $sthairyād$ $dayā$ η_2 $sthairyād$ $athā$ γ_2 $sthairyād$ $yathā$ δ_1 $sthairyāt$ $sadā$ χ $sthairyo$ $sthitho$ α_2 **putra** $\alpha_1\pi_1$] $mūtra$ π_2 $tatra$ α_3 $panna$ γ_2 $samyak$ $\varepsilon_1\varepsilon_2$ $satyaṃ$ $\delta_2\zeta_2\zeta_3$ $satvaṃ$ $\eta_2\chi$ $vāyu$ α_2 *lac.* δ_1

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

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

इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः ।
 मारुतस्य लयो नाथस्तं नाथं लयमाश्रयेत् ॥ ३२ ॥
 सोऽयमेवास्तु मोक्षाख्यो मास्तु वापि मतान्तरे ।
 मनःप्राणलयानन्दो मयि कश्चित्प्रवर्तते ॥ ३३ ॥

= 4.1

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

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

[X4.33]

❖ Testimonia

Yogacintāmaṇi f. 23r (attrib. HP)

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

❖ Commentary

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

प्रणष्टोच्छ्वासनिश्वासः प्रध्वस्तविषयग्रहः ।

निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥ ३४ ॥

= 4.2

उच्छिन्नसर्वसंकल्पो निःशेषाशेषचेष्टितः ।

स्वावगम्यो लयः कोऽपि जयतां वागगोचरः ॥ ३५ ॥

= 4.3

यत्र दृष्टिर्लयस्तत्र भूतेन्द्रियसनातनः ।

स्याच्छक्तिर्जीवभूतानां दृष्टिर्लक्ष्ये लयं गता ॥ ३६ ॥

= 4.4

वेदशास्त्रपुराणानि सामान्यगणिका इव ।

एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव ॥ ३७ ॥

= 4.5

34a pranaṣṭocchvāsa $\delta_1\delta_2\varepsilon_1$] pranaṣṭocchvāsa $\gamma_2\zeta_3\eta_2\pi_\omega$ pranaṣṭosvāsa π_1 pranaṣṭauśvāsa ζ_2 prabhṛṣṭo _ sa γ_1 pranaṣṭaśvāsa $\alpha_1\chi$ pranaṣṭabhyāsa α_2 pranaṣṭaḥ svā«sa» π_2 **niśvāsaḥ** $\alpha_1\varepsilon_1\zeta_3\chi$] niśvāsa $\alpha_2\pi_\omega$ niḥśvāsaḥ $\pi_2^{\text{pc}}\zeta_2\eta_2\pi_1$ niḥśvāsa $\pi_2^{\text{ac}}\delta_1\delta_2$ niśvāsāḥ γ_2 niśvāsā γ_1 **34b** pradhvasta cett.] prabhṛṣṭa ε_1 pranaṣṭa η_2 **viśaya** cett.] viśayā ε_1 viśaga ζ_2 **grahaḥ** $\alpha_1\alpha_2\delta_1\varepsilon_1\eta_2\pi_2\pi_\omega\chi$] grahāḥ $\gamma_1\gamma_2\delta_2$ grataḥ π_1 jvaraḥ ζ_3 hvaraḥ ζ_2 **34c** niśceṣṭo $\varepsilon_1\pi_2\pi_\omega\chi$] niḥśceṣṭo α_1 niścaiṣṭo α_2 niśceṣṭā $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$ niḥśreṣṭo π_1 nidyeṣṭo ζ_2 niścalo η_2 **nirvikāraś ca** $\gamma_1\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] nirvikāraś ca $\gamma_2\delta_1\delta_2$ nirvikāras tu α_1 nivikalpas tu α_2 **34d** layo cett.] laye δ_1 layam $\gamma_1\gamma_2\delta_2$ jayati cett.] yānti ca $\gamma_1\gamma_2\delta_1\delta_2$ **yoginām** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] yoginaḥ $\gamma_1\gamma_2\delta_1\delta_2\eta_2$ **35** om. δ_2 **35a** ucchinna cett.] ucchinnaḥ $\alpha_1\varepsilon_1\zeta_3$ ucchūna δ_1 **saṃkalpo** cett.] saṃkalpe δ_1 **35b** niḥśeṣāśeṣa cett.] niḥśeṣagata $\gamma_1\gamma_2$ niḥśeṣośeṣa $\alpha_2\pi_\omega$ **ceṣṭitaḥ** cett.] ceṣṭitam π_2 varjitaḥ ζ_3 **35c** svāvagamyo $\alpha_1\alpha_2\delta_1\eta_2\pi_\omega\chi$] svāvagamyā $\alpha_3\varepsilon_1\pi_1$ sovagamyo π_2 svāvagamyo ζ_2 svānugamyo ζ_3 svāgate cā $\gamma_1\gamma_2$ **35d** jayatām vāgagocaraḥ $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_2$] japatām vāgagocara ζ_2 jāyatām vāgagocaraḥ ζ_3 jāyatām cāpi gaucaraḥ π_1 jāyate vāgagocaraḥ $\eta_2\pi_\omega\chi$ manovācām agocaraḥ $\gamma_1\gamma_2\delta_1$ **36** om. δ_2 **36a** drṣṭir cett.] drṣṭi $\alpha_1\zeta_3\eta_2$ vṛṣṭir π_2 **36b** sanātanaḥ $\alpha_1\alpha_2\varepsilon_1\zeta_3\pi_\omega$] sanātana π_1 sanātanaṃ ζ_2 sanātani $\gamma_1\gamma_2\delta_1\eta_2\pi_2\chi$ **36c** syāc chaktir/*tiḥ $\alpha_1\gamma_1\gamma_2\delta_1$] syāt saktir α_2 sā śaktir $\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$ sa śaktir ζ_3 **jīva** $\alpha_1\alpha_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega\chi$] sarva $\gamma_1\gamma_2\delta_1$ bhāva $\zeta_2\zeta_3$ **bhūtānām** cett.] bhūtāni γ_1 bhūnām ζ_2 **36d** drṣṭir $\alpha_1\alpha_3\gamma_1\gamma_2\eta_2\pi_2\pi_\omega$] drṣṭi $\alpha_2\delta_1\varepsilon_1\pi_1$ drṣṭe $\zeta_2\zeta_3$ dve a° χ **lakṣ(y)e layam gatā** $\varepsilon_1\zeta_2\pi_1\pi_\omega$] lakṣe la(!) gatā α_2 lakṣe layam gatāḥ α_1 lakṣy[e] layam gatāḥ α_3 lakṣye layam gate $\eta_2\chi$ lakṣam layam gatau ζ_3 lakṣe na saṃgatā γ_2 lakṣana saṃgatā γ_1 lakṣeṇa saṃgatā δ_1 gacchel layam gate π_2 **37a** om. $\alpha_2\pi_\omega$ **purāṇāni** $\alpha_1\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$] purāṇādyāḥ γ_1 purāṇādyāḥ γ_2 purāṇaughāḥ δ_2 purāṇaiś ca δ_1 **37b** om. $\alpha_2\pi_\omega$ **sāmānya** cett.] samāni π_2 **gaṇikā** cett.] gaṇivā δ_1 **37c** om. π_ω **ekaiva** cett.] idaṃ tu δ_2 **mudrā** cett.] mājā ζ_3 vidyā η_2 **37d** om. π_ω **guptā kulavadhūr iva** $\alpha_1\alpha_2\gamma_1\gamma_2\pi_1\pi_2\chi$] gopyā kulavadhūr iva η_2 sarvatantreṣu gopitā (cf. X4.38d) $\varepsilon_1\zeta_2\zeta_3$ sarvatantreṣu gopitā rakṣaṇīyā prayatnena guptā kulavadhūr iva $\delta_1\delta_2$

अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता ।

एषा सा शाम्भवी मुद्रा सर्वतन्त्रेषु गोपिता ॥ ३८ ॥

= 4.6

अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते

दृष्ट्या निश्चलतारया बहिरथः पश्यन्नपश्यन्नपि ।

मुद्रेयं खलु खेचरी भवति सा युष्मत्प्रसादाद्गुरो

शून्याशून्यविवर्जितं स्फुरति यत्तत्त्वं पदं शाम्भवम् ॥ ३९ ॥

= 4.7

श्रीशाम्भव्याश्च खेचर्या अवस्थायामभेदता ॥ ४० ॥

= 4.8

38 *om.* $\zeta_2\zeta_3$ **38a** *lakṣ(y)aṃ* $\alpha_2\pi_2^{ac}\gamma_1\gamma_2\eta_2\pi_\omega\chi$] *lakṣā* δ_1 *lakṣyo* δ_2 *lakṣ(y)a* $\alpha_1\pi_2^{pc}\epsilon_1\pi_1$ *bahir cett.*] *mano* η_2 **dr̥ṣṭir** *cett.*] *dr̥ṣṭi* $\alpha_2\delta_1\epsilon_1\eta_2\pi_\omega$ **38b** *nimeṣonmeṣa cett.*] *nirmiṣonmeṣa* $\gamma_1\pi_1$ **varjita cett.**] *varjjitaḥ* $\delta_2\pi_1$ **38c** *eṣā sā* $\alpha_1\epsilon_1\pi_1\pi_2\chi$] *eṣāsau* α_2 *eṣā* hi π_ω *eṣā* tu η_2 *eṣā* vai δ_2 *saiṣā* tu $\gamma_1\gamma_2\delta_1$ **38d** *sarvatantreṣu cett.*] *sarvatantreṣu* *śastreṣu* δ_1 *vedaśastreṣu* χ **39a** *lakṣya* $\alpha_1\delta_1\delta_2\epsilon_1\eta_2\pi_1\pi_2\chi$] *lakṣa* $\alpha_2\gamma_1\gamma_2\zeta_2\zeta_3\pi_\omega$ **yadā** *cett.*] *yathā* η_2 *sadā* $\alpha_1\alpha_2\alpha_3\zeta_2$ **39b** *dr̥ṣṭyā cett.*] *dr̥ṣṭvā* η_2 *dr̥ṣyā* π_1 *dr̥ṣyā* π_ω **tārayā** *cett.*] *tālayā* π_1 *tāra* γ_1 **bahir cett.**] *hir* γ_1 **ad-haḥ** $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] *adhraḥ* ζ_2 *asau* $\gamma_1\gamma_2\delta_1\delta_2$ **paśyann apaśyann api** $\alpha_2\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\chi$] *paśyann apaśyann* *ivā* α_1 *paśyan* *na paśyaty* *api* $\gamma_1\gamma_2$ *paśyann* *api* η_2 *paśyan* *na paśyety* *tataḥ* $\pi_1\pi_\omega$ *paśyen* *na paśyety* *tataḥ* π_2 **39c** *mudreyaṃ cett.*] *mudre* ζ_3 **khecari** $\alpha_1\alpha_2\eta_2\pi_1\pi_\omega$] *śām-bhavi* $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\pi_2\chi$ **bhavati sā cett.**] *bhavati* π_ω *°ti kathitā* ϵ_1 **yuṣmat** $\alpha_1\alpha_2\delta_1\delta_2\zeta_2\zeta_3\pi_\omega$] *«yu»smat* γ_2 *yuṣmān* η_2 *puṣpat* γ_1 *yasya* $\epsilon_1\pi_2$ *yāsyā* π_1 *labdhā* χ **guro** $\gamma_1\gamma_2\delta_1\zeta_3\eta_2^{ac}\pi_1\pi_\omega$] *guroḥ* $\delta_2\epsilon_1\zeta_2\eta_2^{pc}\pi_2\chi$ *gurau* α_1 *gure* α_2 **39d** *śūnyāśūnya cett.*] *śūnyāc chūnya* π_2 **vivarjitam cett.**] *vivarjite* γ_1 *vivarjiti* δ_1 *vivarjito* α_2 *vilakṣaṇaṃ* χ **sphurati cett.**] *spharati* δ_1 **yat cett.**] *ya* π_ω [pta]t δ_1 *tat* $\alpha_1\chi$ *tat* α_2 **padaṃ cett.**] *om.* $\epsilon_1\zeta_2$ **40** *om.* $\zeta_2\zeta_3\eta_2$ **40a** *°vyāś ca khecaryā* $\alpha_1\gamma_2\delta_1\delta_2\chi$] *°vāś* *ca* *khecaryā* ϵ_1 *°vyāḥ* *khecaryā* $_$ γ_1 *°vyā(h)* *khecaryāś* *ca* $\pi_1\pi_2\pi_\omega$ *°vyā* *khecaryā* α_2 *°vavyā* *khecaryā* α_3 **40b** *avasthāyām abhedatā* π_1] *hy* *avasthāyām abhedataḥ* π_2 *avasthāyām* *na bhedataḥ* $\alpha_1\epsilon_1$ *avasthāyā* *na bhedataḥ* α_3 *avasthāyasya bhedataḥ* α_2 *avasthādhāmabhedataḥ* χ *avasthāyām* *ca bhedataḥ* π_ω *avasthā* *ca* *na bhedataḥ* (*°naḥ* γ_1) $\gamma_1\gamma_2$ *avasthā* *balabhedataḥ* $\delta_1\delta_2$

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

तारे ज्योतिषि संयोज्य किंचिदुन्नमयेद्भुवौ ।
पूर्वयोगस्य मार्गोऽयमुन्मनीकारकः क्षणात् ॥ ४१ ॥

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

41 also included in $\delta_1\delta_2$ **41a** also included in $\gamma_1\gamma_2$ **tāre** $\gamma_2\delta_2\zeta_3\pi_1\chi$] $\text{tāra } \delta_1\pi_\omega$ $\text{tārām } \pi_2$ $\text{tārā } \eta_2$ $\text{tāvad } \zeta_2$ $\text{vāre } \gamma_1$ $\text{kālām } \varepsilon_1$ $\text{kālā } \varepsilon_2$ **jyotiṣi** $\gamma_1\gamma_2\delta_2\varepsilon_1\varepsilon_2\zeta_3\pi_2\chi$] $\text{jyotiṣim } \pi_1$ $\text{jyotiṣa } \pi_\omega$ $\text{jyotiso } \delta_1$ $\text{yotiṣi } \zeta_2$ $\text{jyotiṣu } \eta_2$ **saṃyojya** *cett.*] $\text{saṃyojyā } \eta_2$ $\text{samojyaṃ } \gamma_1$ $\text{jojya } \delta_1$ **41b** also included in $\gamma_1\gamma_2$ **unnamayed** $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] $\text{uccālayeḍ } \gamma_1\delta_2$ $\text{uccalayeḍ } \gamma_2$ $\text{uccārayeḍ } \eta_2$ $\text{uccācayeḍ } \delta_1$ $\text{uṣṭānnaṃ } \zeta_2$ **bhruvau** *cett.*] $\text{bhūvo}\langle\text{h}\rangle\gamma_1$ **41c pūrvayogasya mārgo'yam** $\delta_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_\omega$] $\text{pūrvayogasya mārgēṇa } \pi_2$ $\text{sūryayogasya mārgē ca } \eta_2$ $\text{pūrvayogasya mātmyam } \delta_1$ $\text{pūrvayogaṃ mano yuñjann } \chi$ **41d unmanī** $\delta_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_\omega\chi$] $\text{hy unmanī } \pi_2$ $\text{yunmanī } \eta_2$ $\text{kiṃcid un° } \varepsilon_1$ **kāraḥ kṣaṇāt** $\varepsilon_1\pi_1\chi$] $\text{kāraḥkṣaṇāt } \pi_2$ $\text{kāraḥkṣaṇāt } \zeta_2$ $\text{kāraḥkṣaṇāt } \pi_\omega$ $\text{kāraṇaṃ kṣaṇāt } \varepsilon_2$ $\text{kāraṇaṃ kṣaṇāt } \delta_1\delta_2\zeta_3$ $\text{kāralakṣaṇaṃ } \eta_2$

[X4.41]

❖ Sources

Amanaska 1.8 (South Indian Recension)

tāre] netre A

unmanikāraḥ kṣaṇāt A] unmunikāraḥkṣaṇāt Av.l., unmanikāraṇaṃ kṣaṇāt Av.l., unmanākāśaḥ kṣaṇāt Av.l.

❖ Testimonia

Yogacintāmaṇi f. 25r (attrib. HP), *Haṭhasaṅketacandrikā* ff. 128r–128v (attrib. HP)

unnamayed HSC] uccālayeḍ YCM

kāraḥ] karaṇaḥ YCM, karaṇaṃ HSC

❖ Commentary

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

केचिदागमजालेन केचिन्निगमसंकुलैः ।
 केचित्तर्केण मुह्यन्ति नैव जानन्ति तारकम् ॥ ४२ ॥

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

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

[X4.42]

❖ Sources

Amanaska 1.11 (South Indian Recension)

❖ Testimonia

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

saṃkulaiḥ] saṃkulāḥ YCM, saṃkule HTK

❖ Commentary

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

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

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

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

43 also included in $\gamma_1\gamma_2\delta_1$ (found after X4.39) **43a** *ardhodghāṭita cett.*] arddhoghāṭita π_1 arddhocchā[d]ita γ_1 ardhonmilita χ **locanaḥ** $\delta_1\zeta_3\chi$] locana $\gamma_1\gamma_2\epsilon_1\epsilon_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$ **sthira cett.**] sthila γ_1 ***kṣaṇaḥ/-aś cett.**] *kṣaṇās $\gamma_1\pi_\omega$ *kṣaṇam ζ_2 **43b** *cāndrārkaḥ cett.*] cāndrārkaḥ π_ω cāndrārkaḥ η_2 **api cett.**] avi γ_2 aca ζ_2 ca ν° η_2 **upanayan** $\epsilon_1\chi$] upanayan ϵ_2 upanayan $\gamma_1\gamma_2\delta_1\zeta_2\zeta_3$ upagatau $\pi_1\pi_2\pi_\omega$ gatau η_2 **niṣpanda cett.**] nirvyamda π_1 diṣyanda ϵ_2 niṣipya η_2 **bhāvāntare** $\epsilon_1\epsilon_2$] bhāvo'ntare $\gamma_1\delta_1$ bhāvotare γ_2 bhāsoṃtare η_2 bāṣpaṃ tataḥ ζ_3 vāpyam tataḥ ζ_2 rūpaṃ tataḥ π_2 rūpaṃ tanu π_1 rūpatanu π_ω bhāvena yaḥ χ **43c** *rūpaṃ cett.*] rūpa $\zeta_2\zeta_3$ yatsyam γ_2 **aśeṣa cett.**] viśeṣa $\zeta_2\zeta_3$ **bāhyarahitaṃ cett.**] bijam akhilaṃ χ **dedīpya cett.**] devadīpya γ_1 **43d** *tat cett.*] yac η_2 **padam eti** $\gamma_1\gamma_2\delta_1\chi$] param eti $\epsilon_1\epsilon_2\pi_1\pi_2\pi_\omega$ param asti $\zeta_2\zeta_3$ carama η_2 **vastu cett.**] vasta γ_1 yastu $\pi_1\pi_\omega$ yat tu π_2 **vācyaṃ cett.**] vāpyam γ_1 **atrādhikam cett.**] andrādhikaṃ γ_1 atrāśanaṃ δ_1

[X4.43]

❖ Sources

Candrāvalokana 3

upanayan] upagatau CA
 bhāvāntare] rūpaṃ vapuḥ CA
 vastu] yat tu CA

❖ Testimonia

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

upanayan] upanayan YCM HTK, upagatau AN
 niṣpanda] niṣpanda YCM, trispanda AN, niṣpanda HTK
 bhāvāntare AN] bhāvottare YCM, vācyaṃ tataḥ HTK
 jyotirūpaṃ aśeṣa YCM AN] jyotirūpaviśeṣa HTK
 dedīpyamānaṃ YCM HTK] caikaṃ pumāmsaṃ AN
 padam eti YCM AN] param asti HTK

❖ Commentary

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

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

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

44a *divā na* $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *vāsare* η_2 **44b** *rātrau naiva ca pūjayet* $\zeta_2 \pi_1$] *rātrau naiva prapūjayet* $\varepsilon_1 \pi_2 \pi_\omega$ *rātrau caiva na pūjayet* $\varepsilon_2 \eta_2 \chi$ *rātrau liṅgaṃ na pūjayet* ζ_3 **44c** *satataṃ* $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega$] *sarvadā* χ **44d** *divārātrinirodhataḥ* χ] *divārātraṃ na pūjayet* $\varepsilon_1 \varepsilon_2 \pi_1 \pi_\omega$ *divārātrau na pūjayet* $\zeta_2 \zeta_3 \eta_2$ *divārātrau ca pūjayet* π_2

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

[X4.44]

❖ Sources

Khacarīvidyā 3.19

divā na] *na divā* KhV
rātrau naiva ca pūjayet] *na rātrau ca maheśvari* KhV
satataṃ] *sarvadā* KhV

❖ Testimonia

Haṭhasaṅketacandrikā f. 128v (attrib. HP)

ca pūjayet] *prapūjayet* HSC
divārātrinirodhataḥ] *divārātrau ca pūjayet* HSC

❖ Commentary

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

अथ खेचरी ।

Now *khecarī*:

सुषिरो ज्ञानजनकः पञ्चस्रोतःसमन्वितः ।

तिष्ठते खेचरी मुद्रा तस्मिन्शून्ये निरञ्जने ॥ ४५ ॥

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

सव्यदक्षिणनाडीस्थो मध्ये चलति मारुतः ।

तिष्ठते खेचरी मुद्रा तस्मिन्स्थाने न संशयः ॥ ४६ ॥

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

prescript: only included in $\pi_1\pi_2\chi$ **khecarī** $\pi_2\chi$] *khecarīsamādhiḥ* π_1 **45** *om.* χ **45a** *suṣi*
 $\varepsilon_1\varepsilon_2\zeta_2$] *sukhiro* π_2 *susthiro* π_1 *sukhiraṃ* $\eta_2\pi_\omega$ *dṛṇmukhaṃ* ζ_3 **janakaḥ** $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2$] *janakaṃ*
 $\eta_2\pi_\omega$ *jaṇṇakaṃ* ζ_3 **45b** *samanvitaḥ* $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2$] *samanvita* π_ω *samanvitaṃ* ζ_3 *samanvite* η_2
45d *tasmin śūnye* η_2] *tasmāc chūnye* $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2$ *satyaṃ tatra* ζ_2 *om.* (eye-skip?) π_ω **nirañjane**
 $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_2$] *na saṃśayaḥ* ζ_2 *om.* π_ω **46a** *om.* π_ω **nāḍī** $\zeta_3\pi_1\pi_2$] *nāḍi* $\varepsilon_1\varepsilon_2\zeta_2\eta_2\chi$ **46b** *om.* π_ω
madhye $\varepsilon_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_2\chi$] *madhyaṃ* π_1 *madhya* ζ_3 **calati** $\varepsilon_1\zeta_2$] *carati* $\varepsilon_2\pi_1\pi_2\chi$ *carita* ζ_3 *vahati*
 η_2 **46c** *om.* π_ω **tiṣṭhate khecarī mudrā** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$] *om.* π_ω **46d** *tasmin sthāne*
 $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] *satyaṃ tatra* ζ_2 *tatra satyaṃ* η_2

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

[X4.45]

❖ Testimonia

Haṭhasaṅketacandrikā f. 128v (attrib. HP)

*suṣi*ro jñānajanakaḥ] *suṣi*raṃ jñānajanakaṃ HSC
samanvitaḥ] *samanvitaṃ* HSC

❖ Commentary

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

[X4.46]

चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ।
तेनैषा खेचरी नाम मुद्रा सिद्धैर्नमस्कृता ॥ ४७ ॥

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

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

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

47 om. $\eta_2\chi$ 47b *khe gatā* $\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega$] *khe yadā* ε_1 *vegataḥ* ζ_3 47c *tenaiṣā* $\varepsilon_1\zeta_3\pi_1\pi_\omega$] *teneyaṃ* π_2 *tenaiva* ζ_2 *iyam ca* ε_2 *nāma* $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_\omega$] *mudrā* $\zeta_3\pi_2$ 47d *mudrā* $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_\omega$] *satyaṃ* ζ_3 *sarva* π_2 *namaskṛtā* $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega$] *nigadyate* ζ_3 48 om. $\zeta_3\eta_2$ 48a *yoge* $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega$] *madhye* χ 48b *śūnyaṃ* $\varepsilon_1\varepsilon_2\pi_2\chi$] *śūnye* $\zeta_2\pi_1$ *śūne* π_ω *caivānilaṃ* $\varepsilon_1\varepsilon_2\zeta_2\pi_\omega\chi$] *caiva* $\pi_1\pi_2$ *graset* $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_\omega\chi$] *viśet* π_2 48c *tiṣṭhate* $\varepsilon_1\varepsilon_2\zeta_2\pi_2\pi_\omega\chi$] *tiṣṭhati* π_1 48d *tatra satyaṃ na saṃśayaḥ* $\varepsilon_1\varepsilon_2\pi_1$] *satyaṃ tatra na saṃśayaḥ* ζ_2 *tatra satyaṃ punaḥ punaḥ* $\pi_2\pi_\omega\chi$

47 = 3.37

[X4.47]

❖ **Commentary**

See 3.37, where this verse is also found.

[X4.48]

❖ **Testimonia**

Upāsanāsārasaṅgraha (IFP Transcript T1095) p. 42.

śūnyaṃ] *śūnye* USS

na saṃśayaḥ] *punaḥ punaḥ* USS

❖ **Commentary**

Cf. Rāghavabhaṭṭa *ad Śāradātilaka* 25.43: *suṣumṇāyām eteṣu parvasu idāpiṅgalayor yogo bhavati jñeyam*.

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

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

सा मयोद्भेदिता वामा साक्षाच्च शिववल्लभा ।
पूरयेन्मारुतं दिव्यं सुषुम्णा पश्चिमे मुखे ॥ ५० ॥

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

49a somasūryadvayo $\varepsilon_1 \varepsilon_2 \zeta_2 \eta_2$] *candrasūryadvayor* ζ_3 *sūryācandramasor* $\pi_1 \pi_2 \pi_\omega \chi$
49b nirālambe tale $\zeta_2 \zeta_3 \pi_2 \pi_\omega$] *nirālabatale* $\varepsilon_2 \pi_1$ *nirālambe kale* ε_1 *nirālambo'ntarā* η_2
nirālabāntare χ **50 om.** π_2 **50a sāmāyodbheditā vāmā** $\pi_1 \pi_\omega$] *sāmāyodbheditā vāmā* ε_1
sāmāyābhedito vāmā ε_2 *sāmāyodve* $_tā$ *vāmā* ζ_2 *sāmāyodve[dh]itā vāmā* ζ_3 *somayodbheditā*
dhāma η_2 *somād yatroditā dhārā* χ **50b sākṣāc ca** $\zeta_2 \zeta_3 \pi_1 \pi_\omega$] *sākṣād vai* η_2 *sāmāyodbheditā* $\varepsilon_1 \varepsilon_2$
sākṣāt sāmāyodbheditā χ **50c pūrayen** $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \pi_1 \pi_\omega$] *pūrayed* χ *pūjayed* η_2 **mārutam divyaṃ** $\zeta_2 \zeta_3 \pi_1 \pi_\omega$] *na tu tad divyaṃ* ε_1 *satatam divyaṃ* ε_2 *atulaṃ divyaṃ* $\eta_2 \chi$ **50d suṣumṇā** $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_\omega$] *suṣumṇā* χ **paścime** $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \chi$] *paścimā* π_ω

[X4.49]

❖ **Testimonia**

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

somasūryadvayor] *sūryācandramasor* GSS

tale USS] *nile* GSS

yā sāmāyodbheditā vāmā GSS] *sāmāyodbheditā vāmā* ca USS

❖ **Commentary**

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

The *vyomacakra* ('the cakra of space') is also mentioned in a half-verse that was added to some later recensions of the *Haṭhapradīpikā* (see 3.34*1) and states that *vyomacakra* is another name for *khecarīmudrā*. In *Īyotsnā* 4.45, Brahmānanda states that the *vyomacakra* is associated with all the voids in the middle of the brow (*bhrūmadhye sarvakhānām samanvayāt*) and, in the *Haṭhasaṅketacandrikā* (f. 129v), Sundaradeva says that it is called the *Brahmarandhra*, which is between *Idā* and *Piṅgalā* (*idāpiṅgalāntargatam brahmarandhrākhyam vyomacakraṃ tat khecarīmudrām śaktiṃ kuryād ...*). See above, ??.

[X4.50]

❖ **Testimonia**

पुरस्ताच्चैव पूर्येत निश्चिता खेचरी भवेत् ।
अभ्यसेत्खेचरीमुद्रामुन्मनी संप्रजायते ॥ ५१ ॥

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

अभ्यसेत्खेचरीमुद्रां तावत्स्याद्योगनिद्रितः ।
संप्राप्तयोगनिद्रस्य कालो नास्ति कदाचन ॥ ५२ ॥

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

51b *niścītā* $\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] *niśritā* η_2 **51c** *abhyaset* $\epsilon_1\epsilon_2\zeta_2\pi_1\pi_2$] *abhyase* π_ω *abhyastā* $\eta_2\chi$ *om.* (eye-skip?) ζ_3 **khecarīmudrām** $\epsilon_1\epsilon_2\zeta_2\pi_2\pi_\omega$] *khecarīm* *mudrām* π_1 *khecarīmudrā* $\eta_2\chi$ *om.* ζ_3 **51d** *unmanī* $\epsilon_1\epsilon_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$] *py unmanī* χ *om.* ζ_3 **sāmprajāyate** $\epsilon_1\epsilon_2\zeta_2\eta_2\chi$] *sāṃdrajāy-* *ate* π_1 *sā prajāyate* $\pi_2\pi_\omega$ *om.* ζ_3 **52a** *abhyaset* $\epsilon_1\zeta_2\pi_1\pi_2\pi_\omega\chi$] *abhyasat* ζ_3 *abhyasya* ϵ_2 *abhyaste* η_2 **khecarī** $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] *khecarīm* χ **mudrām** $\epsilon_1\zeta_3\eta_2$] *mudrā* $\epsilon_2\zeta_2$ *tāvad* $\pi_1\pi_2\pi_\omega\chi$ **52b** *tāva* $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2$] *yāvat* $\pi_1\pi_2\pi_\omega\chi$ **yoganidritāḥ** $\epsilon_1\zeta_2\zeta_3\pi_2\chi$] *yoganidritāḥ* π_1 *yoganidratāḥ* η_2 *yoganimḍrataḥ* π_ω *coramudritā* ϵ_2

Yogasārasaṅgraha p. 61 (attrib. *Praṇavacintāmaṇi*)

sā mayodbheditā vāmā sāksāc ca] *sā mayā viditā yā māyā sāksāc* YSS

❖ Commentary

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

[X4.51]

❖ Testimonia

Upāsanaśārasaṅgraha p. 135

❖ Commentary

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

[X4.52]

❖ Testimonia

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

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

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

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

53a *om.* $\varepsilon_1\varepsilon_2$ śiva $\zeta_2\zeta_3\eta_2\pi_2\pi_\omega\chi$] bhavet π_1 **53b** *om.* $\varepsilon_1\varepsilon_2$ **53d** *tatra* $\varepsilon_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$] yatra ζ_3 **kālo** $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] kopi ζ_2 **54** *om.* χ **54b** *mudrām* $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] *mudrā* ζ_2 **dadyāc** $\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] *dadyāt* tu ε_1 *divyā* $\varepsilon_2\zeta_2$ **khecarīm** $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_2$] *khecarī* $\zeta_2\pi_\omega$ *khecare* π_1 **54c** *nirālambe* $\varepsilon_1\eta_2\pi_2$] *nirālambaṃ* $\zeta_2\zeta_3\pi_\omega$ *nirālambas* π_1 *nirālamba* ε_2 **mahāśūnye** $\eta_2\pi_2$] *mahāśūnyaṃ* $\zeta_2\zeta_3$ *mahacchūnye* ε_1 *mahāśūnya* $\varepsilon_2\pi_\omega$ *tadā śūnya* π_1 **54d** *cakre* $\varepsilon_1\varepsilon_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega$] *cakraṃ* ζ_3 **vyavasthitām** $\varepsilon_1\eta_2\pi_2\pi_\omega$] *vyavasthitam* $\zeta_2\zeta_3$ *vyavasthitā* $\varepsilon_2\pi_1$

Upāsanāsārasaṅgraha p. 135

khecarīmudrām tāvat] *khecarīm tāvad yāvad USS*
nidritaḥ] *nidrataḥ USS*

[X4.53]

❖ Testimonia

Upāsanāsārasaṅgraha p. 135

padam] *param USS*

[X4.54]

❖ Sources

Īhānasāra 3.3ab

dadyāc ε_2] *dadyāt* tu JS

निरालम्बं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ।
सबाह्याभ्यन्तरे व्योम्नि घटवत्तिष्ठते ध्रुवम् ॥ ५५ ॥

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

बाह्यवायुर्यथा लीनः स्वस्य मध्ये न संशयः ।
स्वस्थानं गच्छति प्राणः †सूर्याङ्गे मनसा तथा† ॥ ५६ ॥

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

55c °bhyantare $\varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] bhyantaram $\varepsilon_2 \eta_2$ **55d** ghaṭavat $\zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] paṭavat ζ_2 aṭavat ε_1 maghaṭat ε_2 **tiṣṭhate** $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3$] tiṣṭhati $\eta_2 \pi_1 \pi_2 \pi_\omega \chi$ **56a** yathā $\eta_2 \pi_1 \pi_2 \pi_\omega \chi$] tathā $\varepsilon_1 \varepsilon_2$ yadā $\zeta_2 \zeta_3$ **lināḥ** $\varepsilon_1 \zeta_3 \pi_2$] lina $\zeta_2 \pi_1$ linam π_ω linā ε_2 linas $\eta_2 \chi$ **56b** khasya madhye $\varepsilon_1 \varepsilon_2 \pi_1 \pi_\omega$] khamadhye tu π_2 khamadhye ca ζ_3 khamadhyā $_ \zeta_2$ tathā madhye η_2 tathā madhyo χ **na saṃśayaḥ** $\varepsilon_1 \varepsilon_2 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] $_ _$ sayah ζ_2 **56c** svasthānam gacchati prāṇaḥ $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega$] saṃsthānam gacchati prāṇaḥ ε_2 svasthāne sthiratām eti χ **56d** sūryāṅge manasā tathā $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega$] sūryāṅge pavane tathā η_2 pavano manasā saha χ

[X4.55]

❖ Sources

Jñānasāra 3.3cd–4ab, *Śivasamhitā* 5.210cd
api cintayet JS] cintayet sudhiḥ ŚS

[X4.56]

❖ Testimonia

Haṭhapradīpikā (10 chapter) 7.52
khasya] svasya HP10
sūryāṅge manasā tathā] sūryo 'gnau pavane tathā HP10

❖ Commentary

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

एवमभ्यस्यमानस्य वायुमार्गे दिवानिशम् ।
अभ्यासाज्जीर्यते वायुर्मनस्तत्र विलीयते ॥ ५७ ॥

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

अमृतं प्लावयेद्देहमा पादतलमस्तकम् ।
सिध्यत्येव सदा कायो महाबलपराक्रमः ॥ ५८ ॥

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

57b *vāyumārge* $\varepsilon_1 \varepsilon_2 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] *vāyor mārge* $\zeta_2 \zeta_3$ **divāniśam** $\pi_2 \chi$] *divā niśi* π_1 *divādisam* π_ω *sadāniśam* $\varepsilon_1 \varepsilon_2 \eta_2$ *sadānilam* $\zeta_2 \zeta_3$ **57c** *abhyāsāj jīryate* $\varepsilon_1 \varepsilon_2 \zeta_2 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] *abhyāsāl liyate* ζ_3 **57d** *tatra viliyate* $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_2$] *tatraiva liyate* $\pi_1 \pi_2 \pi_\omega \chi$ **58a** *amṛtaṃ plāvayed deham* $\zeta_2 \pi_1 \pi_\omega$] *amṛtāt plāvayed deham* $\varepsilon_1 \varepsilon_2$ (*amṛtā* ε_1) *amṛte plāvayed deham* ζ_3 *amṛtaṃ plavate* π_2 *amṛtaiḥ plāvayed deham* χ *ajaratvaṃ bhaved dehe* η_2 **58b** *ā pādātala cett.*] *apādapala* η_2 *lac.* π_2 **mastakam** $\varepsilon_1 \varepsilon_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *mastake* η_2 *mastakān* ζ_2 *lac.* π_2 **58c** *sidhyaty eva* $\varepsilon_1 \varepsilon_2 \pi_\omega \chi$] *siddhaty eva* ζ_2 *siddhyaty evaṃ* ζ_3 *sidhyate ca* η_2 *siddhadeho* π_2 *siddhideho* π_1 **sadā kāyo** $\varepsilon_1 \varepsilon_2 \zeta_2 \pi_\omega$] *mahākāyo* $\pi_2 \chi$ *mahākāryo* π_1 *mahāyogo* η_2 *tadā kāyo* ζ_3

[X4.57]

❖ **Testimonia**

Haṭhasaṅketacandrikā f. 129v (only cd)

jīryate] *liyate* HSC

❖ **Commentary**

Brahmānanda identifies the path of the breath (*vāyumārge*) with *Suṣumṇā*.

[X4.58]

❖ **Testimonia**

Haṭhasaṅketacandrikā f. 129v (only cd)

eva sadā] *evaṃ tadā* HSC

अथ शाम्भवी ।

Now *śāmbhavī*:

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

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

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

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

prescript: only included in $\zeta_2\pi_1$ **atha** ζ_2] *om.* π_1 **śāmbhavī** π_1] *śāmbhavī śaktiḥ* ζ_2
59b śaktiṃ ca manamadhyagām $\varepsilon_1\varepsilon_2\zeta_2$] *śaktiṃ ca svāntamadhyagām* ζ_3 *śaktiṃ mānasamadhyagām* χ *śaktiṃ manasi madhyataḥ* η_2 *sumadhyagām* π_1 *manaḥ śaktes tu madhyagām* $\pi_2\pi_\omega$
59c mana ālokya $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\chi$] *mana ārokya* ζ_2 *manam ālokya* π_ω **59d tad dhyāyet** $\varepsilon_1\zeta_2\zeta_3\pi_2$] *taṃ dhyāyet* ε_2 *taṃ dhātaṃ* π_1 *vaddhyāyait* π_ω *dhārayet* $\eta_2\chi$ **60a khamadhye** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_2\pi_\omega\chi$] *khaṃmadhye* π_1 **60b ātmamadhye** $\varepsilon_1\varepsilon_2\zeta_3\pi_\omega\chi$] *ātmāmadhye* $\zeta_2\eta_2\pi_1\pi_2$
60c ātmānaṃ $\varepsilon_1\pi_2\pi_\omega$] *sarvaṃ ca* $\varepsilon_2\zeta_2\zeta_3\eta_2\chi$ *evaṃ* κ_1° π_1 **khamayaṃ kṛtvā** $\zeta_2\zeta_3\pi_\omega\chi$] *khaṃmayam kṛtvā* $\varepsilon_1\varepsilon_2\eta_2\pi_2$ *°tvā tayoś cāpi* π_1

[X4.59]

❖ Sources

Candrāvalokana 27

śaktiṃ ca manamadhyagām] *manaś śaktes tu madhyamam* CA
tad CA.v.l.] *taṃ* CA

❖ Testimonia

Haṭhasaṅketacandrikā f. 129v–130r

madhye] *madhyo* HSC
manamadhyagām] *svāntamadhyagām* HSC

❖ Commentary

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

[X4.60]

❖ Sources

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

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

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

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

61 *om.* ζ₂ζ₃π_ω **61b** *sūnya* ε₁ε₂η₂π₁π₂] śūnyaḥ χ **61c** *om.* ε₁ **61d** *om.* ε₁ **pūrṇa** ε₂η₂π₁π₂] pūrṇaḥ χ **ivārṇave** ε₂η₂χ] ivāṃbare π₁ ivāmbudhau π₂ **62** *om.* ζ₂ζ₃ **62b** *cintanam* ε₁ε₂η₂χ] cintanā π₂π_ω cīṇtamān π₁ **62c** *sarvacintāṃ parityajya* ε₁ε₂π₂χ] sarvacintā parityajya π₁π_ω sarvacintā parityājyā η₂

Uttaragītā 1.9

❖ **Testimonia**

Haṭharatnāvalī 4.45

ātmānaṃ] sarvaṃ ca HRĀ

[X4.61]

❖ **Sources**

Laghuyogavāsiṣṭha 6.15.79 (*Mokṣopāya* 6.155.25)

❖ **Testimonia**

Haṭharatnāvalī 4.46

HRĀ reverses ac and cd

antaḥśūnyo bahiḥśūnyaḥ] antaḥśūnyaṃ bahiḥśūnyaṃ

[X4.62]

❖ **Testimonia**

Haṃsaviḷāsa p. 48

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

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

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

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

63 *om.* $\pi_1\pi_2$ **63a** *kalanaiva* $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\chi$] *kalanaṃ ca* π_ω **samagraṃ** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_\omega\chi$] *samastaṃ* η_2 **63b** *om.* $\pi_1\pi_2$ **kalanaḥ hi** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_\omega$] *kalanaiva* $\eta_2\chi$ **vilāsaḥ** $\varepsilon_2\eta_2\chi$] *vilāsaḥ* π_ω *vivāsaḥ* ε_1 *vilinā* ζ_2 *valinā* ζ_3 **63c** *om.* π_2 **saṃkalpam etam ata** ε_1] *saṃkalpamātramataṃ* ζ_3 *°mātramata* ζ_2 *°mātramanam* ε_2 *°mātramatiṃ* χ *°mātrami*[m] π_1 *°mātram idam* π_ω *°mātrakalanaiva* η_2 **utsrja** $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_\omega\chi$] *tsrja* ζ_2 *vikṛtis tu* η_2 **nirvikalpaṃ** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_\omega\chi$] *nityaṃ* η_2 **63d** *om.* π_2 **āśritya** $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_\omega\chi$] *āśrita* ζ_3 *saṃkalpa* η_2 **niścayam** $\varepsilon_1\eta_2\chi$] *niścalam* $\varepsilon_2\pi_1$ *niścālayam* π_ω *niścitam* $\zeta_2\zeta_3$ **avāpnuhi** $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_\omega\chi$] *avāpnudhi* η_2 *anāpnuhi* π_1 **rāma** $\varepsilon_1\eta_2\pi_1\pi_\omega\chi$] *kāma* ε_2 *rāga* ζ_3 *roga* ζ_2 **64** *om.* η_2 **64a** *anale* $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\pi_1\pi_\omega\chi$] *anile* π_2 **64c** *tathā* $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] *yathā* ζ_2 **saṃdhiyamānaṃ ca** $\varepsilon_1\varepsilon_2\pi_1\pi_2\pi_\omega\chi$] *saṃdipamānaṃ ca* $\zeta_2\zeta_3$ **64d** *tattve* $\varepsilon_1\zeta_3\pi_2\chi$] *tātva* π_1 *tatva* π_ω *tatra* $\varepsilon_2\zeta_2$ **viliyate** $\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega\chi$] *valiyate* ζ_3

[X4.63]

❖ Sources

Laghuyogavāsiṣṭha 7.27

saṃkalpamātrakalanaiva] *saṃkalpajālakalanaiva* LVY
saṃkalpamātrakalanā hi] *°kalanāt tu* LYV
ata] *alam* LYV

[X4.64]

❖ Testimonia

Haṭharaṭnāvalī 4.43

tattve viliyate] *tatraive liyate* HRĀ

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

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

मनोदृश्यमिदं सर्वं यत्किञ्चित्सचराचरं ।
मनसो ह्युन्मनीभावे द्वैताभावं प्रचक्षते ॥ ६६ ॥

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

65a sarvaṃ pratītaṃ $\varepsilon_1 \varepsilon_2 \pi_1 \pi_2 \chi$] sarvapratītaṃ $\zeta_2 \zeta_3 \pi_\omega$ sarvaṃ atītaṃ η_2 **65b tajjñānaṃ** $\varepsilon_1 \zeta_2 \zeta_3$] tat jñātaṃ ε_2 jñānaṃ ca $\eta_2 \chi$ jñānaṃ tu $\pi_1 \pi_2 \pi_\omega$ **65c samaṃ naṣṭaṃ** $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] manaś caiva η_2 **65d nānyaḥ** $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_2 \pi_2 \pi_\omega \chi$] mānyaḥ π_1 **panthā** $\varepsilon_1 \varepsilon_2 \zeta_2 \eta_2 \pi_2 \chi$] paṃtha ζ_3 paṃthyā π_1 pathā π_ω **dvitīyakaḥ** $\varepsilon_1 \varepsilon_2 \zeta_3 \eta_2 \pi_2 \chi$] dvitīyakaṃ $\zeta_2 \pi_1$ dvitīyaka π_ω **66c manaso hy unmanī** $\eta_2 \chi$] manaso hy amanī ε_1 manasopy unmanī $\varepsilon_2 \zeta_3 \pi_1 \pi_2 \pi_\omega$ mano so 'py unmanī ζ_2 °bhāve $\zeta_3 \eta_2^c \pi_\omega$] bhāvai π_1 bhāvo $\varepsilon_1 \varepsilon_2 \pi_2$ bhāvavo η_2^{ac} bhāvād χ om. ζ_2 **66d dvaitābhāvaṃ** $\zeta_3 \pi_1 \pi_2$] dvaitābhā + ε_1 dvaitābhāvaḥ ε_2 dvaitābhāva π_ω bhāvaṃ ζ_2 dvaitaṃ naivo° $\eta_2 \chi$ **pracakṣate** $\varepsilon_1 \varepsilon_2 \zeta_3 \pi_2 \pi_\omega$] pracakṣyate $\zeta_2 \pi_1$ °palabhyate $\eta_2 \chi$

[X4.65]

❖ Testimonia

Haṭhatattvakaumudī 51.35

sarvaṃ] sarva HTK

[X4.66]

❖ Sources

Amanaska 2.79, cf. Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā* 3.31

dvaitābhāvaṃ] 'dvaitābhāvaṃ A

❖ Testimonia

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

dvaitābhāvaṃ] 'dvaitābhāvaṃ YCM

ज्ञेयवस्तुपरित्यागाद्विलयं याति मानसम् ।
मानसे विलयं याते कैवल्यमवशिष्यते ॥ ६७ ॥

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

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

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

67b mānasam $\varepsilon_1 \varepsilon_2 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] *mārutam* ζ_2 **67c mānase** $\varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega$] *manaso* $\varepsilon_2 \eta_2 \chi$
vilayam $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_\omega$] *vilaye* $\pi_2 \chi$ **yāte** $\varepsilon_1 \zeta_2 \zeta_3 \pi_1$] *yāti* ε_2 *jāte* $\eta_2 \pi_2 \pi_\omega \chi$ **67d avaśiṣy-**
ate $\varepsilon_1 \varepsilon_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *anaśiṣyate* ζ_2 *api kalpate* η_2 **68b kiḍṛśam** $\varepsilon_1 \varepsilon_2 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] *iḍṛśam* $\zeta_2 \zeta_3$
68c °tthānāl $\zeta_2 \eta_2 \pi_1 \pi_2 \chi$] *°tthānā* $\varepsilon_1 \zeta_3 \pi_\omega$ *°tthāna* ε_2 **68d layo viṣaya** $\varepsilon_2 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *yalo viṣaya*
 ε_1 *vr̥tṭiyā viśva* η_2

[X4.67]

❖ Testimonia

Haṭharatnāvalī 4.44

mānasam] *mānasah* HRĀ
avaśiṣyate] *upajāyate* HRĀ

[X4.68]

❖ Testimonia

Haṭharatnāvalī 1.13, *Yogasārasaṅgraha* p. 52 (attr. to Śrīdatta)

kiḍṛśam HRĀ] *iḍṛśam* YSS
apunarvāsanothānāt] *apunarbhavasamsthānam* HRĀ, *tatra sarvasamādhāne* YSS

❖ Commentary

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

एवं नानाविधोपायाः सम्यक्स्वानुभवान्विताः ।
समाधिमार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः ॥ ६९ ॥

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

अथ विश्रान्तिः ।

Now, Cessation [of the Mind]

सुषुम्णायै कुण्डलिन्यै सुधायै चन्द्रमण्डले ।
मनोन्मन्यै नमस्तुभ्यं महाशक्तिचिदात्मने ॥ ७० ॥

Homage to Suṣuṃṇā, to Kuṇḍalinī, to the nectar in the orb of the moon, to the mind beyond mind state, to you whose nature is con-sciousness, the great Śakti. (70)

अशक्यतत्त्वबोधानां मूढानामपि संमतम् ।
प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥ ७१ ॥

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

69 included in $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$ **69b** *bhavānvitāḥ* $\varepsilon_1 \zeta_2 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] *bhavānyuta* ε_2 *bhavāt-mikāḥ* ζ_3 **69c** *mārgāḥ* $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \pi_1 \pi_2 \chi$] *mārgē* η_2 *illeg.* π_ω **prescript:** *om.* $\eta_2 \pi_\omega \chi$ **atha** $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3$] *iti* $\pi_1 \pi_2$ **70** *om.* η_2 **70a** *suṣuṃṇāyai* $\varepsilon_1 \varepsilon_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *sukhayaiḥ* ζ_2 **70b** *maṇḍale* $\varepsilon_1 \varepsilon_2$] *maṇḍalāt* $\zeta_2 \zeta_3$ *janmane* $\pi_1 \pi_2 \pi_\omega \chi$ **70d** *śakti* $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \pi_1 \pi_2$] *śakte* π_ω *śaktyai* χ **cidātmane** $\zeta_2 \zeta_3 \pi_2 \pi_\omega \chi$] *cidātmani* π_1 *cidātmike* ε_1 *cidātmine* ε_2 **71a** *aśakya* $\varepsilon_2 \zeta_2 \zeta_3 \pi_1 \chi$] *aśakyaṃ* $\varepsilon_1 \eta_2$ *aśakta* $\pi_2 \pi_\omega$ **71b** *mūḍhānām* $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_2 \pi_2 \pi_\omega \chi$] *gūḍhānām* π_1 **api saṃmatam** $\varepsilon_1 \varepsilon_2 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] *api saṃtatam* ζ_3 *atisaṃtatam* ζ_2 **71a** *gorakṣa* $\zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \eta_2 \chi$] *śrīśaṃbhu* $\varepsilon_1 \varepsilon_2$ **71b** *ucyate* $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi$] *uttamam* π_2

71 cf. X4.122ab

[X4.69]

[X4.70]

[X4.71]

श्रीआदिनाथेन सपादकोटि-

लयप्रकाराः कथिता जयन्ते ।

नादानुसन्धानकमेकमेव

मन्यामहे मान्यतमं लयानाम् ॥ ७२ ॥

= 4.12

श्रवणमुखनयननासानिरोधनं नैव कर्तव्यम् ।

शुद्धसुषुम्णासरणौ स्फुटममलः श्रूयते नादः ॥ ७३ ॥

= 4.55

आरम्भश्च घटश्चैव तथा परिचयस्तथा ।

निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः ॥ ७४ ॥

= 4.19

72a śrīādināthena cett.] śrīśambhunāthena $\varepsilon_1\varepsilon_2$ **72b** laya cett.] layaḥ $\alpha_1\gamma_1\gamma_2\zeta_2$ laṣa α_2 **jayante** $\alpha_1\alpha_2\varepsilon_1\varepsilon_2\zeta_2$] jayanti $\gamma_1\gamma_2\delta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ yayamti δ_1 **72c** ekam eva $\alpha_1\varepsilon_1\varepsilon_2\pi_1\pi_2\chi$] eva $\alpha_2\pi_\omega$ eva nānyam $\zeta_2\eta_2$ eva mānyam ζ_3 eva kāryam $\gamma_1\gamma_2\delta_1\delta_2$ **72d** manyāmahe cett.] gaṇyāmahe π_2 **mānyatamaṃ** $\alpha_1\zeta_2\zeta_3\pi_1\pi_\omega$] nānyatamaṃ $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2$ nānyamataṃ π_2 tā-tarasam η_2 mukhyatamaṃ χ **73a** mukha $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] puṭa $\gamma_1\gamma_2\delta_1\delta_2\eta_2\chi$ **nayana** cett.] nayanayugala $\eta_2\chi$ **nāsā** cett.] ghrāṇa χ **nirodhanam naiva kartavyam** $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2$] nirodham naiva kartavyam α_1 nirodhanenaiva kartavyam π_ω mukhapuṭasamrodhanam kāryam $\gamma_1\gamma_2\delta_2$ mukhapuṭarodhane kāryam δ_1 mukharodhanam eva kartavyam η_2 mukhānām nirodhanam kāryam χ **73b** śuddha cett.] śrīśuddha $\gamma_1\gamma_2$ om. π_ω **suṣumṇā** cett.] suṣumū γ_1 **saraṇau** $\gamma_2\delta_1\delta_2\varepsilon_1\chi$] śaraṇe $\zeta_2\zeta_3\eta_2$ tsaraṇaḥ α_1 śarada α_2 saraṇaiḥ α_3 tmaśaraṇaiḥ π_2 tmakārausam π_1 maraṇai π_ω nau γ_1 **sphuṭam amalāḥ** cett.] samṣphurad amalāḥ π_2 vimalaḥ sam° ζ_3 vimalaḥ ζ_2 **74a** ca cett.] ca δ_1 **ghaṭas** cett.] gha δ_1 **caiva** cett.] caivas η_2 ca δ_1 **74b** paricayas $\alpha_1\alpha_3\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega$] paricas ζ_3 paricayo $\alpha_2\gamma_1\delta_1\delta_2\chi$ pariyo γ_2 **tathā** $\alpha_1\zeta_3\pi_\omega$] tataḥ $\alpha_3\varepsilon_1\zeta_2\eta_2\pi_1\pi_2$ pi vā δ_1 'pi ca $\alpha_2\gamma_1\gamma_2\delta_2\chi$ **74c** sarvayogeṣu cett.] sarvayoge ca δ_2 ceti yogeṣu $\pi_1\pi_2\pi_\omega$ **74d** yogāvasthā bhavanti tāḥ $\alpha_1\alpha_3$] yogāvasthā bhavanti te α_2 yogāvasthā prakīrtitā $\gamma_1\gamma_2\delta_1\delta_2$ syād avasthācatuṣṭayaṃ $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$

तत्रारम्भावस्था ।

ब्रह्मग्रन्थेर्भवेद्देदादानन्दः शून्यसंभवः ।

विचित्रकणको देहेऽनाहतः श्रूयते ध्वनिः ॥ ७५ ॥ = 4.20

दिव्यदेश्व तेजस्वी दिव्यगन्धस्त्वोरोगवान् ।

संपूर्णहृदयः शून्ये त्वारम्भे योगवान्भवेत् ॥ ७६ ॥ = 4.21

अथ घटावस्था ।

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।

दृढासनो भवेद्योगी ज्ञानी देवसमस्तदा ॥ ७७ ॥ = 4.22

विष्णुग्रन्थेस्तदा भेदात्परमानन्दसूचकः ।

अतिशून्ये विमर्दश्च भेरीशब्दस्तदा भवेत् ॥ ७८ ॥ = 4.23

prescript: *om.* $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega$ **tatrārambhāvasthā** *em.*] tatra ārambhah $\alpha_3\zeta_2\zeta_3$ tatrārambhah ε_1 tatra cārambhah η_2 athārambhāvasthā $\gamma_1\chi$ athārambharakṣā δ_1 athārambhadiṁṣā δ_2 ārambhāvasthātha γ_2 **75a granthar** $\alpha_1\chi$] granthe π_1 granthau δ_2 granthir $\gamma_2\delta_1\zeta_3\pi_\omega$ granthi $\gamma_1\pi_2$ granthim η_2 granthid α_2 gra + ε_1 ramdhre ζ_2 **bhedād** $\alpha_1\varepsilon_1\pi_2\pi_\omega$] bhedā $\alpha_2\pi_1$ bhinna $\gamma_1\gamma_2\delta_1$ bhinne δ_2 bhinnā η_2 bhinnād ζ_3 bhedo hy χ bhed ζ_2 **75b ānandaḥ cett.**] ānaṁda $\alpha_2\gamma_1\pi_2$ nanādaḥ π_1 nādaḥ η_2 **sambhavaḥ cett.**] samambhavaḥ η_2 **75c kvaṇako** $\delta_2\varepsilon_1$] kvaṇa^o α_1 kvaṇiko ζ_3 kaṇako $\zeta_2\pi_\omega$ kanako α_2 kuṇako η_2 kuṇape π_2 ^oh kvaṇako χ ^oṣkāṇako π_1 kṣike δ_1 ^os tatṣṇād $\gamma_1\gamma_2$ **dehe cett.**] deho α_2 caivā π_2 **75d 'nāhataḥ śrūyate** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] sarvataḥ śrūyate $\gamma_1\gamma_2$ śrūyate (')nāhata $\delta_1\delta_2$ **76a om.** $\delta_1\delta_2\pi_\omega$ **divyadehaś ca tejasvī** $\alpha_1\alpha_2\gamma_1\gamma_2\pi_1\pi_2\chi$] divyadehasya tejasvī ε_1 ādityatejaś ca tejasvī ζ_2 tejasvī divyagandhaś ca ζ_3 divyagandho divyacakṣuś ca η_2 *om.* $\delta_1\delta_2\pi_\omega$ **76b om.** $\delta_1\delta_2\pi_\omega$ **divyagandhas tv arogavān** $\alpha_1\alpha_3\gamma_1\gamma_2\pi_1\pi_2\chi$] divyagandho py arogavān $\varepsilon_1\zeta_2$ divyadeho py arogavān ζ_3 divyadeham arogavān α_2 tejasvī ārogavān η_2 *om.* $\delta_1\delta_2\pi_\omega$ **76c sampūrṇa cett.**] sampūrṇe ζ_3 **hṛdayaḥ** $\alpha_1\alpha_2\alpha_3\zeta_2\pi_1\chi$] hṛdaya $\gamma_2\varepsilon_1$ hṛdaye $\gamma_1\delta_1\zeta_3\eta_2\pi_2\pi_\omega$ **śūnye tv** $\alpha_1\alpha_2\alpha_3\zeta_2\zeta_3$] śūnye $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_2\pi_2$ śūnya $\pi_\omega\chi$ śūra π_1 **76d ārambhe cett.**] ārambha π_ω ārambho η_2 **yogavān cett.**] bhogavān γ_1 **prescript:** **ghaṭāvasthā cett.**] khaṭāvasthā α_3 ghaṭā arthaḥ α_2 ghaṭarakṣā $\delta_1\delta_2$ ghaṭaḥ π_1 **77a dvitīyāyām cett.**] dvitīyā $\delta_1\zeta_3^{ac}$ dvitīye η_2 dvitī α_2 **ghaṭī** $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega\chi$] ghaṁṭī ζ_3 ghaṭām ζ_2 ghaṭikā α_2 sphuṭī $\varepsilon_1\varepsilon_2$ bheda η_2 **krtya cett.**] kṛtvā ζ_3 mukte tu η_2 **77c dṛḍhāsano cett.**] haṭhāsano η_2 **77d deva** $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\varepsilon_1\zeta_2\zeta_3\chi$] devaḥ π_ω deha $\delta_2\eta_2\pi_1\pi_2$ **tadā** $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega\chi$] tathā $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\eta_2$ **78a granthes tadā** $\alpha_1\pi_1$] granthis tadā π_ω granthe sadā ζ_2 granthes tathā $\alpha_2\eta_2$ granthe tathā ε_1 granther yadā π_2 granthir yadā $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$ granthes tato χ **bhedāt** $\alpha_1\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$] bhidā α_2 bhinnah $\gamma_1\gamma_2\delta_1\delta_2$ bhinnā ζ_3 **78b paramānanda cett.**] sadānanadasya ζ_2 **sūcakaḥ cett.**] sūcakā«h» ζ_3 kārakah π_2 **78c atīśūnye** $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_\omega\chi$] atīśūnya $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2$ amṭyaśūnye π_2 api śūnyo ζ_2 **vimardaś ca** $\alpha_1\alpha_3\pi_1\pi_2\pi_\omega\chi$] vimardasya α_2 'saṁmardā ζ_2 visanmarde ε_1 viṣaṁmardo η_2 vibhedaś ca $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$ **78d tadā** $\alpha_1\zeta_3\pi_1\pi_2\pi_\omega\chi$] tathā $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_2$ tatho α_2

अथ परिचयावस्था ।

तृतीयायां ततो भित्त्वा विहायोमर्दलध्वनिः ।

महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥ ७९ ॥

= 4.24

चित्तानन्दं ततो जित्वा सहजानन्दसंभवः ।

दोषदुःखजरामृत्युक्षुधानिद्राविवर्जितः ॥ ८० ॥

= 4.25

अथ निष्पत्त्यवस्था ।

रुद्रग्रन्थिं ततो भित्त्वा सर्वपीठगतोऽनिलः ।

निष्पत्तौ वैणवः शब्दः कण्ठद्वीणाकणो भवेत् ॥ ८१ ॥

= 4.26

एकीभूतं तदा चित्तं राजयोगाभिधायकम् ।

सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् ॥ ८२ ॥

= 4.27

prescript: *atha cett.*] tathā π₂ om. δ₂ **paricayāvasthā cett.**] paricayaḥ ζ₂ζ₃π₁ **79a** *ṛṭṭiyāyām tato bhittvā* α₁δ₁δ₂ε₁ζ₃π₁π₂π_ω] *ṛṭṭiyāyām tathā bhittvā* α₂ karṇikāṃ tu tato bhittvā γ₁γ₂ kartikāyām tato bhittvā ζ₂ *atha granthitrayām bhittvā* η₂ *ṛṭṭiyāyām tu vijñeyo* χ **79b** folio lost α₁ **vihāyo** α₂ε₁ζ₂χ] *vihāya* γ₁γ₂ζ₃ *vikāryo* π₁ *vimalo* δ₁δ₂ *vimāyo* π_ω *visphāro* π₂ *jāyate* η₂ **mardala** α₂γ₁γ₂ζ₂η₂π₁π₂π_ωχ] *maddala* ε₁ *mandala* δ₁δ₂ *mṛḍula* ζ₃ **dhvaniḥ cett.**] *dhvaniḥ* γ₂ *dhvani* π₁π_ω **79c** folio lost α₁ **mahāśūnyam cett.**] *mahāśūnya* ζ₃π₁ *mahāśūnyas* ε₁ **tadā** α₂ε₁π₁π₂π_ωχ] tathā γ₁γ₂ζ₂ *tato* δ₁δ₂ *tayā* ζ₃ *samā* η₂ **yāti cett.**] *jāti* α₂ *jātiḥ* ζ₂ **79d** folio lost α₁ **sarvasiddhi cett.**] *mahāsiddhi* π_ω *siddhisādha°* π₂ *sarva* ζ₂ **samāśrayam cett.**] *samāśriyam* π₁ *matāśrayāt* α₂ *kam āśrayam* π₂ **80** folio lost α₁ **80a** *cittānandaṃ* α₃γ₁γ₂δ₁δ₂ε₁π₂χ] *cidānaṃda* α₂ζ₃π_ω *vivarttānaṃdaṃ* π₁ *cintāmanas* η₂ *virāmānaṃ* ζ₂ **tato cett.**] *tadā* χ **jitvā cett.**] *bhittvā* γ₁γ₂δ₁δ₂ **80b** *saṃbhavaḥ cett.*] *saṃbhava* ζ₂π₁ **80c** *doṣaduḥkha cett.*] *doṣaduḥkhaṃ* π₁ *dokhaduḥkhe* γ₁ **jarāmṛtyu** α₃ε₁ζ₃η₂π₁π₂π_ω] *jarāmṛtyuḥ* α₂ζ₂ *jarāvyādhi* χ *kṣudhānidrā* γ₁γ₂δ₁δ₂ **80d** *kṣudhānidrā* α₂α₃ε₁ζ₂ζ₃η₂π₁π₂χ] *kṣudhātṛṣā* π_ω *jarāmṛtyu* γ₁γ₂δ₁δ₂ **vivarjitaḥ cett.**] °tāḥ π₂ °taṃ π_ω *trṣā* tathā η₂ **prescript:** folio lost α₁ *om.* χ found after X4.81b α₂γ₂δ₁δ₂π₁π₂π_ω **niṣpattiyavasthā** γ₁γ₂π₂π_ω] *niṣpattiyavasthā* α₂ *niṣṭhāvasthā* δ₁δ₂ *niṣpattiḥ* ε₁ζ₂ζ₃η₂π₁ **81** folio lost α₁ **81a** *tato cett.*] *yadā* χ **bhittvā cett.**] *bhūtvā* ζ₂ **81b** *sarva cett.*] *śarva* χ *satva* π₁ **gato'nilaḥ cett.**] *gatonalaḥ* γ₂ *gatānilaḥ* ε₁ *gatānila* α₂π_ω **81c** *niṣpattau* α₂γ₂π₁π₂π_ωχ] *niṣpannau* ζ₂ζ₃ *niṣpanno* ε₁η₂ *niṣpatto* γ₁ *niṣṭhāto* δ₁δ₂ **vainavaḥ śabdaḥ cett.**] *vainavaśabdaḥ* γ₂ *vaṇṇāvat* sado α₂ *veṇaśasabdaṃ* γ₁ **81d** *kvaṇadvīṇākvaṇo* ζ₃χ] *kvaṇan* vīṇākvaṇo ε₁ *kaṇatvīṭakvaṇo* ζ₂ *kvaṇadvīṇotvaṇo* γ₂ *kvaṇan* vīṭaḥ kvaṇo π₁ *kvacid* vīṇākvaṇo π₂ *kvaṇatuvīṭakvaṇo* π_ω *kvaṇantenākvaṇo* η₂ *kvaṇadvīṇāsamo* δ₁δ₂ *kaṇavīṇādgato* γ₁ *kṛṇanityakṛṇo* α₂ **bhavet cett.**] °dayaḥ π₂ **82** folio lost α₁ *om.* ζ₂ζ₃ **82a** *tadā* α₂ε₁π₁π₂π_ωχ] tathā α₃γ₁γ₂δ₁δ₂η₂ **82b** *om.* π₁ **rājayogā cett.**] *rājayoga* η₂ *rājayogo* π_ω °*bhidhāyakam* γ₂ε₁π_ω] *vidhāyakaḥ* α₂ *bhidhāyanam* γ₁ *bhidhānakam* α₃δ₁δ₂η₂π₂χ **82c** *om.* π₁ **kartāsau cett.**] *karttasau* γ₁ *karttāso* π_ω **82d** *om.* π₁

अथ नादानुसन्धानम् ।

...

राजयोगपदप्राप्तौ सुखोपायोऽल्पचेतसाम् ।

सद्यःप्रत्ययसंधायी जायते नादजो लयः ॥ ८३ ॥

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

नादानुसन्धानसमाधिभाजां

योगीश्वराणां हृदये प्ररूढम् ।

आनन्दमेकं वचसामवाच्यं

जानाति तं श्रीगुरुनाथ एव ॥ ८४ ॥

= 4.36

prescript: only included in $\varepsilon_1\varepsilon_2$ **83a** *padaprāptau* $\varepsilon_2\pi_1\pi_2$] *padaprāptā* ε_1 *padaprāptaḥ* ζ_2 *padam prāptaṁ* π_ω *padam prāptum* $\eta_2\chi$ *padam prāpti* ζ_3 **83b** *sukhopāyo'lpa* $\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$] *sukhopāyogya* π_ω **83c** *saṁdhāyī* $\zeta_2\eta_2\pi_2\pi_\omega\chi$] *saṁdhāyī* $\zeta_3\pi_1$ *saṁdhāyī* $\varepsilon_1\varepsilon_2$ **83d** *jāyate* $\varepsilon_2\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] *liyate* ε_1 *sevyate* η_2 **nādajo layaḥ** $\zeta_2\pi_2\pi_\omega\chi$] *nādayo layaḥ* $\eta_2\pi_1$ *nādamūlayā* ε_2 *nātra saṁśayaḥ* ζ_3 **84a** folio lost α_1 **84b** folio lost α_1 **hṛdaye prarūḍham** $\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_2\pi_\omega$] *hṛdayaprārūḍham* $\gamma_1\pi_1$ *hṛdi vardhamānam* $\zeta_2\eta_2\chi$ **84c** folio lost α_1 *om.* α_2 **avācyam cett.**] *avākyam* ζ_2 *agamyam* $\pi_2\chi$ **84d** *om.* α_2 **jānāti cett.**] *jānāty a°* $\pi_1\pi_2$ *jānamti* ζ_2 *lost* α_1 **taṁ śrī** $\gamma_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_\omega\chi$] *taḥ śrī* π_2 *titam* π_1 *tatvam śrī* γ_1 *tattvam* $\delta_1\delta_2$ *lost* α_1 **gurunātha cett.**] *guṇanātha* $\delta_1\delta_2$ $++$ *nātha* α_1 **eva** $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega$] *evam* γ_1 *ekaḥ* $\zeta_2\chi$ *ekam* η_2

83 cf. X4.122cd

[X4.83]

मुक्तासनस्थितो योगी मुद्रां संधाय शाम्भवीम् । शृणुयादक्षिणे कर्णे नादमन्तःस्थमेकधीः ॥ ८५ ॥	= 4.13
कर्णौ पिधाय तूलेन यं शृणोति ध्वनिं मुनिः । तत्र चित्तं स्थिरीकुर्याद्यावत्स्थिरपदं व्रजेत् ॥ ८६ ॥	= 4.38
अभ्यस्यमानो नादोऽयं बाह्यमावृणुते ध्वनिम् । पक्षाद्विक्षेपमखिलं जित्वा योगी सुखी भवेत् ॥ ८७ ॥	= 4.39
श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् । वर्धमाने ततोऽभ्यासे श्रूयते सूक्ष्मसूक्ष्मतः ॥ ८८ ॥	= 4.40

85a *om.* $\gamma_{1a}\gamma_{2a}$ **muktāsanasthito** *cett.*] muktāsane sthito $\delta_{1a}\chi$ mudrāsanasthite γ_{1b} **85b** *om.* $\gamma_{1a}\gamma_{2a}$ **85d** **nādam** *cett.*] $_{-}\pi_2$ **antaḥstham ekadhīḥ** *em.*] antastham ekadhīḥ $\alpha_1\alpha_3\gamma_{1a}\gamma_{2a}\pi_1\chi$ atastham ekadhā α_2 ekāntake sudhīḥ δ_{1a} ekāntike sudhīḥ δ_{2a} antargataṁ sadā $\gamma_{1b}\gamma_{2b}\delta_{1b}\delta_{2b}\epsilon_1\epsilon_2\zeta_2\zeta_3$ nādamataṁ sadā π_2 antargataṁ mahat $\eta_2\pi_\omega$ **86** *om.* η_2 **86a** **karṇau** *cett.*] karṇo $\alpha_1\gamma_1$ karṇā α_3 karṇa π_1 **pidhāya** *cett.*] pidhāna α_3 pi δ_1 nidhāya α_2 **tūlena** $\alpha_3\epsilon_2\zeta_2$] tulyena π_1 mūlena $\alpha_1\alpha_2\epsilon_1\pi_\omega$ hastena $\gamma_1\gamma_2$ hastābhyāṁ $\delta_2\pi_2\chi$ hastābhya[m] δ_1 śū_ na ζ_3 **86b** **yaṁ** $\alpha_1\alpha_2\epsilon_1\zeta_2\zeta_3\chi$] yaḥ $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\pi_2$ saṁ π_1 sa π_ω **dhvaniṁ muniḥ** $\alpha_1\alpha_2\delta_1\delta_2\epsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] dhvaniṁ muniṁ γ_1 munir dhvanim γ_2 **86c** **tatra cittam** *cett.*] tatra ciṁtām $\alpha_2\pi_1$ **sthiri** $\alpha_1\alpha_2\epsilon_2\pi_1\pi_2\pi_\omega\chi$] sthiram $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3$ sthitam ϵ_1 **86d** **sthirapadam** *cett.*] sthiparamam π_ω **vrajet** *cett.*] bhavet $\zeta_2\zeta_3$ **87a** **nādo** *cett.*] nātho γ_1 **'yaṁ** *cett.*] yo π_2 **87b** **bāhyam āvṛṇute** $\gamma_2\epsilon_1\pi_2\chi$] bāhyānāvṛṇute π_1 bāhyānā_ṇute γ_1 bāhyam āśṛṇu α_1 bāhyam āśṛṇate π_ω bāhyam ca śṛṇute α_2 bāhyamānāśṛṇvate ζ_2 cānyam āśṛṇute η_2 bāhyam āvartaye $\delta_1\zeta_3$ bāhyād āvartayed δ_2 **dhvanim** $\alpha_1\gamma_2\delta_1\delta_2\zeta_3\eta_2\chi$] dhvani γ_1 dhvaniḥ $\epsilon_1\epsilon_2\zeta_2\pi_1\pi_2\pi_\omega$ dhvaniṁḥ α_2 **87c** **pakṣād** *cett.*] paścād $\alpha_3\delta_1\epsilon_1\eta_2$ **vikṣepam akhilam** $\alpha_1\alpha_2\gamma_2\delta_2\eta_2\pi_\omega\chi$] vikṣeyam akhilam γ_1 vikṣepam atulam δ_1 vikṣiptam a[nila]ṁ α_3 vikṣiptam akhilam $\epsilon_1\epsilon_2$ vikṣeyamanilaṁ π_1 vipakṣam akhilam $\zeta_2\zeta_3$ vipakṣayed enaṁ π_2 **87d** **jītvā** *cett.*] jīvo η_2 **88a** **śrūyate** *cett.*] jāyate δ_2 **prathamābhyāse** *cett.*] prathame bhyāse δ_1 prathamābhyāso α_1 **88c** **vardhamāne tato'bhyāse** *cett.*] tato'bhyāse vardhamāne $\zeta_3\chi$ **88d** **sūkṣmasūkṣmataḥ** $\alpha_1\alpha_2\delta_1\delta_2\epsilon_1\eta_2\pi_2\pi_\omega$] sūkṣmasūkṣmakah $\gamma_2\zeta_3\chi$ sūjyasūjyakah γ_1 sūkṣmataḥ $\zeta_2\pi_1$

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

आदौ जलधिजीमूतभेरीनिर्झरसंभवाः ।

मध्ये मर्दलशंखोत्था घण्टाकाहलजास्तथा ॥ ८९ ॥

= 4.41

अन्ते तु किङ्किणीवंशवीणाभ्रमरनिस्वनाः ।

इति नानाविधा नादाः श्रूयन्ते देहमध्यतः ॥ ९० ॥

= 4.42

महति श्रूयमाणेऽपि मेघभेर्यादिकध्वनौ ।

तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥ ९१ ॥

= 4.43

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने ।

तौ त्यक्त्वा मध्ये मे स्याद्वा मनो नान्यत्र चालयेत् ॥ ९२ ॥

= 4.44

89a jīmūta cett. jīmūte $\gamma_1\pi_1\pi_\omega$ **89b nirjhara** $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1$ nirjara δ_1 nirbhara π_ω nigama π_2 nisara α_2 rsara α_1 sarāva γ_1 śabdatu γ_2 bhūrbhūra δ_2 jharjhara χ **sambhavāḥ** $\zeta_2\pi_2\chi$ sambhavā $\alpha_1\alpha_2\pi_1$ sambhavah $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3$ nisvanah $\eta_2\pi_\omega$ **89c mardala cett.** maddala ε_1 mandala δ_2 **śamkhotthā** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\chi$ śamkhottha $\pi_2^{\text{bc}}\delta_1\delta_2\varepsilon_2\eta_2\pi_1\pi_\omega$ śamkhottha $\gamma_1\gamma_2$ śaṅkhottho π_2^{ac} śamkhoddhāḥ α_3 **89d kāhala** $\alpha_2\alpha_3\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_2\pi_\omega\chi$ kāhala $\alpha_1\pi_1$ kāhla γ_1 kalaha $\delta_1\delta_2$ kolāha η_2 **jās** $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega\chi$ jas $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1$ kās $\alpha_3\zeta_2\zeta_3$ las η_2 **tathā cett.** tataḥ π_2 **90a ante cett.** anye $\zeta_2\eta_2$ avai γ_1 **vaṃśa** $\alpha_1\varepsilon_1\zeta_2\zeta_3\eta_2\chi$ vṛnda $\gamma_1\gamma_2\delta_1\delta_2\pi_2\pi_\omega$ brṃdā α_3 vaṃda π_1 śabda α_2 **90b vīṇā cett.** nādā $\zeta_2\zeta_3$ **nisvanāḥ** $\alpha_1\alpha_3\varepsilon_1\zeta_2\pi_2$ nisvanā $\eta_2\pi_\omega$ nisvanah $\gamma_2\delta_1$ niḥsvanāḥ $\zeta_3\chi$ niḥsvanā α_2 niḥsvanah $\gamma_1\delta_2\pi_1$ **90c nānāvidhā** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$ nānāvidho $\gamma_1\gamma_2\delta_1\delta_2\pi_\omega$ **nādāḥ** $\alpha_1\eta_2\pi_2\chi$ nādā $\alpha_2\varepsilon_1\zeta_3\pi_1\pi_\omega$ nādah $\gamma_2\delta_1\delta_2$ nādaṃ γ_1 vādāḥ ζ_2 **90d śrūyante** $\alpha_2\varepsilon_1\zeta_3\eta_2\pi_1\pi_2\chi$ śrūyate $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\zeta_2\pi_\omega$ **deha cett.** yatra $\zeta_2\eta_2$ tatra ζ_3 **madhyataḥ** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$ madhyagāḥ $\pi_2\chi$ madhyagah $\gamma_1\gamma_2\delta_1\delta_2$ **91a mahati cett.** mahatiḥ α_2 mahati ζ_3 *om.* π_2 **śrūyamāṇe/-māṇe cett.** [ṇya]yatamāṇe γ_1 **’pi cett.** ti $\gamma_1\gamma_2$ pi nāde vai π_2 **91b ādikadhvanau** $\alpha_2\gamma_1\gamma_2\varepsilon_2\zeta_2\eta_2$ ākadhvanau ε_1 ādike dhvanau $\delta_1\delta_2\pi_2\pi_\omega\chi$ ādike dhṛti π_1 ādike svane ζ_3 ādidaṃ dhvanau α_1 **91c tatra cett.** tataḥ $\gamma_1\gamma_2\delta_1\delta_2$ **sūkṣmāt cett.** sūkṣmā $\alpha_2\zeta_2$ sūkṣmāṇ° π_1 sūkṣmaṃ η_2 *om.* π_1 **sūkṣmataram cett.** **’taram** nādaṃ π_1 nādam eva η_2 **91d nādam eva cett.** nādam evaṃ γ_2 paritopi η_2 **parāmr̥ṣet cett.** parāmr̥ṣet δ_1 parāmr̥ṣaṃ α_2 samabhyaset γ_2 **92 om.** δ_2 **92a ghanam cett.** dhvanam η_2 **sūkṣme** $\alpha_1\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ sūkṣmaṃ $\alpha_2\alpha_3\gamma_1\gamma_2\delta_1$ **92b ghane** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\chi$ ghanen π_ω ghanam $\gamma_1\gamma_2\delta_1$ dhune η_2 **92c tau tyaktvā madhyame** α_2 tau tyaktvā madhyama $\alpha_1\varepsilon_1\pi_1\pi_\omega$ tau tyaktvā madhyama«h» π_2 paraṃ tatraiva $\gamma_1\gamma_2\delta_1$ ramamāṇam api $\zeta_2\zeta_3\eta_2\chi$ **syād vā** $\alpha_1\pi_1\pi_2\pi_\omega$ syādaṃ $\varepsilon_1\varepsilon_2$ syātamstā α_2 nikṣipya $\gamma_1\gamma_2\delta_1$ kṣipraṃ $\zeta_2\zeta_3$ kṣiptaṃ $\eta_2\chi$ **92d nānyatra cett.** nātra pra° $\zeta_2\zeta_3\eta_2$ **cālayet cett.** cālet η_2 vālayet γ_1 cālayan π_ω

यत्र कुत्रापि वा नादे लगति प्रथमं मनः ।	
तत्रैव तत्स्थिरीभूत्वा तेन सार्धं विलीयते ॥ ९३ ॥	= 4.45
काष्ठे प्रवर्तितो वह्निः काष्ठेन सह शाम्यति ।	
नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥ ९४ ॥	= 4.14
विस्मृत्य सकलं बाह्यं नादे दुग्धाम्बुवन्मनः ।	
एकीभूयाथ सहसा चिदाकाशे विलीयते ॥ ९५ ॥	= 4.15
औदासीन्यपरो भूत्वा सदाभ्यासेन संयमी ।	
उन्मनीकरणं सद्यो नादमेवावधारयेत् ॥ ९६ ॥	= 4.16

93b lagati cett.] lagavi γ_1 lagnaṃti π_1 galati η_2 **prathamam cett.]** prathame δ_1 **manah cett.]** mataḥ γ_1 **93c tat** $\alpha_1 \varepsilon_1 \zeta_3 \pi_1 \pi_2$] ta $\zeta_2 \pi_\omega$ tā α_2 su° $\gamma_2 \delta_1 \delta_2 \chi$ stu γ_1 niś° η_2 **sthiri cett.]** sthiro ε_1 śari ζ_2 °calo η_2 **bhūtva** $\alpha_1 \alpha_2 \alpha_3 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega$] bhūya χ kuryāt $\gamma_1 \gamma_2 \delta_1 \delta_2$ **94a kāṣṭhe cett.]** kāṣṭhaiḥ $\gamma_2 \delta_1 \delta_2 \pi_2$ kaṣṭaiḥ γ_1 **pravartito cett.]** pravartate $\zeta_3 \eta_2$ **94b kāṣṭhena cett.]** kaṣṭena γ_1 **saha cett.]** sa ζ_3 **śāmyati cett.]** sāmyati $\alpha_1 \alpha_2 \delta_1 \pi_\omega$ liyate ζ_3 **94c nāde cett.]** nā γ_1 **pravartitam cett.]** pravartite ζ_3 pravartate η_2 **cittam cett.]** om. γ_1 **95 om.** $\eta_2 \chi$ **95a vismṛtya cett.]** niḥsṛtya δ_2 **95b nāde** $\alpha_1 \alpha_2 \gamma_2 \delta_1 \delta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega$] nādo ε_1 nāda ζ_2 na γ_1 **dugdhāmbu cett.]** gugyāmbu γ_1 **manah cett.]** mana π_ω naraḥ $\gamma_1 \delta_1 \delta_2$ **95c ekibhūyātha** $\alpha_3 \gamma_1 \gamma_2 \delta_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_2$] ekibhūyōtha α_2 ekibhūyādyā π_1 ekibhūyāya δ_1 ekibhūyā π_ω ekibhūtāvātha α_1 **sahasā cett.]** sahasā ca π_ω manasā α_2 **95d cidākāśe cett. incl. α_3] cidāśe** α_2 vidāktośe γ_1 cidākaro γ_2 **viliyate cett.]** valiayate α_1 na lipyate α_3 **96 om. χ** **96a audāsīnya** $\delta_1 \delta_2 \varepsilon_1 \eta_2 \pi_1$] audāsīnya ζ_3 audāsīnya α_3 audāsīna π_2 odāsīnya γ_1 udāsīnya $\gamma_2 \pi_\omega$ udāsīnya α_2 udāsonya α_1 ṛdāsīnya ζ_2 **96c karaṇam** $\alpha_1 \gamma_1 \gamma_2 \delta_1 \delta_2 \pi_1 \pi_2$] karaṇa π_ω karaṇe α_2 kārakaṃ $\varepsilon_1 \zeta_2 \zeta_3 \eta_2$ **96d nādam cett.]** bhāda ζ_2 **evāvadhārayet cett.]** evāvadhārayan α_2 eva sadābhyaset ζ_3

कीदृशमौदासीन्यम् ।

शीते काले चौपटी वा कुटी वा

पथ्याहारे गोपयो वा पयो वा ।

भोज्ये भिक्षावृन्दमारण्यकन्दं

पाणी द्रोणी कापि वा भोज्यपात्रे ॥ ९७ ॥

= 4.17

सर्वचिन्तां समुत्सृज्य सर्वचेष्टां च सर्वदा ।

नादमेवानुसंधानाच्चादे चित्तं विलीयते ॥ ९८ ॥

= 4.18

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।

नाद एवानुसन्धेयो योगसाम्राज्यमिच्छता ॥ ९९ ॥

= 4.37

मकरन्दं पिबन्मृद्धो गन्धान्नापेक्षते यथा ।

नादासक्तं तथा चित्तं विषयाच्च हि काङ्क्षते ॥ १०० ॥

= 4.46

prescript: *om.* χ **kidṛśam** (ki° α_1) $\alpha_1\gamma_1\epsilon_1\pi_1$] kidṛśim $\alpha_2\gamma_2$ kidṛśyam $\pi_2\pi_\omega$ idṛśam $\zeta_2\eta_2$ kim δ_1 *om.* $\delta_2\zeta_3$ **audāsinyam** $\gamma_1\gamma_2\delta_1\epsilon_1\eta_2\pi_1\pi_2\pi_\omega$] audāsinyam $\zeta_2\zeta_3$ audāsinyam α_1 audāsinyā α_2 athaudāsinyam δ_2 **97** *om.* χ **97a śīte** *cett.*] śīti ζ_3 śīta α_2 jñāte η_2 **kāle** *cett.*] kāla γ_2 kā η_2 rakṣa° α_2 *om.* α_1 **caupaṭi vā kuṭi vā** $\eta_2\pi_\omega$] copatī vā kuṭi vā π_1 cāpatī vā kuṭi vā π_2 dvaupaṭi vā kuṭi vā ϵ_1 caupaṭi vā paṭi vā α_1 copatī vā paṭi vā ζ_2 cāpatī vā paṭi vā $\gamma_2\delta_2$ cāpatī vā paṭikā δ_1 cāpatī cāpatī vā γ_1 paṭi vā ζ_3 °ne kathā vā paṭi vā α_2 **97b pathyāhāre** $\alpha_1\alpha_2\delta_2\epsilon_1\zeta_2\pi_1\pi_\omega$] pathyāhāro $\gamma_2\zeta_3\eta_2\pi_2$ yathāhārā γ_1 «mi»thyāhāro δ_1 **gopayo** *cett.*] gopatho δ_1 **vā** *cett.*] co η_2 *om.* γ_1 **payo vā** *cett.*] «payo» vā γ_1 patho vā δ_1 °tha pānaṃ π_2 **97c bhojye** $\alpha_1\alpha_2\alpha_3\epsilon_1\pi_1\pi_\omega$] bhojyam $\zeta_3\eta_2$ bhojya ζ_2 bhakṣe $\gamma_1\gamma_2$ bhakṣyam $\delta_1\pi_2$ bhikṣye δ_2 **bhikṣā** *cett.*] bhuktaṃ η_2 **vṛndam** *cett.*] mṛdam π_1 kandaṃ $\epsilon_1\epsilon_2$ cānnaṃ η_2 **āraṇyakandaṃ** $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\zeta_3$] °kaṃda $\zeta_2\eta_2\pi_\omega$ °kaṃdā π_1 āraṇyakandaṃ γ_1 āraṇyakam vā $\epsilon_1\epsilon_2$ āpaṇyakam vā π_2 **97d pāṇi droṇi** $\alpha_1\gamma_2\delta_1\delta_2\epsilon_1\pi_1$] pāṇi droṇi $\alpha_2\zeta_3\eta_2$ pāṇi droṇi α_3 pāṇi drāṇi ζ_2 pāṇindrāṇi γ_1 pāṇim droṇe π_2 pāṇi π_ω **kāpi vā** $\alpha_1\alpha_3\epsilon_1\zeta_2\zeta_3\pi_1$] kāpivam π_ω kāthivā η_2 vā kapī α_2 karparā δ_2 karpaṭam π_2 kāpaṭo γ_2 khapaḍā γ_1 kharparo δ_1 **bhojyapātre** $\alpha_2\alpha_3\epsilon_1\zeta_2\pi_1$] bhojyapātram $\alpha_1\delta_1\delta_2\zeta_3\eta_2\pi_\omega$ bhojapatram π_2 bhājapa- tram γ_1 bhūrjapatram γ_2 **98** *om.* χ **98a sarvacintāṃ** $\gamma_2\delta_1\delta_2\epsilon_1\zeta_2$] sarvacintā $\alpha_1\alpha_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$ *om.* γ_1 **samutsṛjya** $\alpha_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$] samṛtsṛjya ϵ_1 samutyajya α_1 parityajya $\gamma_2\delta_1\delta_2\pi_2$ *om.* γ_1 **98b ceṣṭāṃ** $\alpha_1\epsilon_1\zeta_3\pi_1\pi_2\pi_\omega$] ceṣṭā α_2 ceṣṭās η_2 ceṣṭi ζ_2 kāle $\gamma_1\gamma_2\delta_1\delta_2$ **98c °saṃdhānān** $\alpha_1\pi_1\pi_2$] saṃdhānā π_ω saṃdadhān $\alpha_2\epsilon_1\zeta_2\zeta_3\eta_2$ saṃdhatte $\gamma_1\gamma_2\delta_1\delta_2$ **98d nāde** *cett.*] devi π_2 **99b sā- vadhānena** *cett.*] sarvadānena $\zeta_2\eta_2$ **99c nāda evānusandheyo** *cett.*] nādam evānusandhe ζ_2 nādam evānusandhatte $\delta_1\eta_2$ **99d sāmrajyam** *cett.*] samrājyam δ_1 samrājam π_2 **icchatā** $\alpha_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_3\pi_1\pi_2\pi_\omega$] icchatām $\alpha_3\zeta_2$ icchati $\gamma_1\eta_2$ iṣṭatā α_2 **100a piban** *cett.*] pived α_2 piven ζ_2 **bhṛṅgo** $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] bhṛṅgi $\gamma_1\gamma_2\delta_1\delta_2$ śṛṃgo ζ_2 **100b gandhān** $\alpha_1\alpha_3\delta_1\delta_2\epsilon_1\pi_\omega$] gandham $\gamma_2\zeta_2\zeta_3\eta_2\chi$ gandha $\alpha_2\gamma_1\pi_2$ gandho π_1 **nāpekṣate** *cett.*] napekṣate γ_1 nopekṣate $\zeta_2\eta_2$ **yathā** *cett.*] °nyathā ζ_2 yadā δ_2 **100c nādasaktaṃ** *cett.*] nādasaktaṃ $\gamma_1\gamma_2$ **tathā** *cett.*] yathā π_2 **100d na hi** *cett.*] naiva ζ_3 **kāṅkṣate** $\alpha_1\epsilon_1\zeta_2\pi_1\pi_2\pi_\omega$] kāṅkṣati $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2$

बद्धं विमुक्तचाञ्चल्यं नादगन्धकजारणात् ।

मनःपारदमामोति निरालम्बाख्यखोटताम् ॥ १०१ ॥

= 4.47

बद्धः सुनादगन्धेन सद्यःसंत्यक्तचापलः ।

प्रयाति चेतःसूतेन्द्रः पक्षच्छिन्न इति प्रथाम् ॥ १०२ ॥

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

101a *om.* $\gamma_1\gamma_2\delta_1\delta_2$ **baddham** $\alpha_2\epsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$] buddham η_2 baṃdham α_1 **vimukta** $\alpha_1\alpha_2\epsilon_1\pi_1\pi_2\chi$] vimuktaṃ ζ_2 viyuktaṃ $\zeta_3\eta_2$ timukta π_ω **101b** *om.* $\gamma_1\gamma_2\delta_1\delta_2$ **gandhaka** $\alpha_1\alpha_2\epsilon_1\zeta_2\zeta_3\eta_2\pi_\omega\chi$] gandhena π_2 gandhāya π_1 **jāraṇāt** $\alpha_1\alpha_2\epsilon_1\zeta_3\pi_2\pi_\omega\chi$] jīraṇāt $\zeta_2\eta_2\pi_1$ **101c** *om.* δ_2 **manaḥ** $\alpha_1\alpha_2\gamma_2\delta_1\epsilon_1\zeta_2\zeta_3\eta_2\pi_2\chi$] mana $\pi_1\pi_\omega$ vona γ_1 **pāradam āpnoti** $\alpha_2\epsilon_1\zeta_2\eta_2\pi_1\pi_2\chi$] pārada āpnoti ζ_3 pāradham āpnoti π_ω pārajam āpnoti α_1 pākam avāpnoti $\gamma_2\delta_1$ cāvam avāpnoti γ_1 **101d** *om.* δ_2 **nirālambākhyā cett.**] °āsthya π_1 °aratha α_2 **khoṭatām** $\pi_1\pi_\omega$] ghoṭatām $\alpha_1\epsilon_1\epsilon_2\pi_2$ ghoṭatā α_2 ghoṭanam $\gamma_1\gamma_2$ khoṭati ζ_2 khoṭakam ζ_3 kheṭanam χ khegataṃ η_2 gopitām α_3 codanam δ_1 **102a baddhaḥ** $\epsilon_1\zeta_2\zeta_3\pi_\omega$] baddhas π_2 baddha η_2 baddham $\epsilon_2\chi$ baṃdhaḥ π_1 **sunādagandhena** $\epsilon_1\epsilon_2\pi_\omega$] sunāde gandhena ζ_2 sunādavānpaṇa π_1 sven nādagandhena η_2 tu nādagandhena π_2 tu nādagandhena χ suṃdhanādena ζ_3 **102b sadyaḥ** $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] manaḥ χ **saṃtyakta** $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$] sa tyakta π_ω **cāpalaḥ** $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] cāpalam χ **102c cetaḥsūten-draḥ** ϵ_1] cetaḥsūtemdra π_ω cetaḥsūtendre π_2 cetaḥsāilendra ϵ_2 cet sthūlendrah π_1 sūtacittendrah ζ_3 sūtas cittemdra ζ_2 svataś caikyam imdra η_2 sutarām sthairyam χ **102d pakṣachinna** $\epsilon_1\epsilon_2\zeta_2\zeta_3\pi_1\pi_2$] pacchacchinna η_2 chinnaḥpakṣaḥ χ **lac.** π_ω **iti prathām** *em.*] iti prathā ϵ_2 ṛti prthām π_1 _ va patham π_2 iva prathām ϵ_1 iva prabhām ζ_2 ivāprabhuḥ ζ_3 iva parvataḥ drumāḥ η_2 khago yathā χ **lac.** π_ω

[X4.102]

❖ Testimonia

Haṭhatattvakaumudī 54.43

sunādagandhena] sugandhanādena HTK
cetaḥsūtendrah] sūtacittendrah HTK
iti prathām] ivāprabhaḥ HTK

❖ Commentary

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

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः ।

नियामनसमर्थोऽयं निनादो निशिताङ्कुशः ॥ १०३ ॥

= 4.49

नादश्रवणतश्चित्तमन्तरङ्गभुजङ्गमः ।

विस्मृत्य सर्वमेकाग्रः कुत्रचिन्न हि धावति ॥ १०४ ॥

= 4.48

अन्तरङ्गस्य जविनो वाजिनः परिघायते ।

नादोपास्तिरतो नित्यमवधार्यापि योगिना ॥ १०५ ॥

= 4.50

103a *manomatta cett.*] manomantra γ_1 manonmatta $\eta_2 \pi_\omega$ **103b** *viṣayodyāna cett.*] viṣay-
oḍyā π_2 viṣayodhanu α_2 viṣayodhāma π_ω viṣayeṣudra α_3 *cāriṇaḥ cett.*] cāriṇaṃ π_1 cāraṇā[h] α_3
vāriṇaḥ α_2 vāriṇaṃ γ_1 **103c** *niyāmana* $\alpha_1 \alpha_3 \delta_1 \delta_2 \pi_\omega$] *niyāmane* $\epsilon_1 \zeta_3$ *niyamane* χ *niyamānaḥ* η_2
niyamena $\alpha_2 \pi_1 \pi_2$ *niryāmana* γ_2 *niryāsane* ζ_2 *niyamitra* γ_1 *samartho'yaṃ cett.*] *samartheyaṃ*
 ϵ_1 **103d** *ninādo cett.*] *nināda* $\zeta_2 \zeta_3 \eta_2 \chi$ *niśitāṅkuśaḥ cett.*] *niśatāṅkuḥ* ζ_2 *niścayāṅkuśaḥ*
 $\delta_1 \delta_2$ *niyatāṃkuśaḥ* α_1 **104** *om.* α_3 **104a** *nādaśravaṇataś cittam* $\alpha_1 \gamma_2 \delta_1 \delta_2 \zeta_3 \pi_1 \pi_2$] *nādaḥ*
śravaṇataś cittam ζ_2 *nādaḥ śravaṇataś citam* π_ω *nādaḥ śravaṇaṇ vittaṃ* α_2 *nadaśravaṇakṛc*
cittaṃ ϵ_1 *nādaśravaṇaś cittaṃ matam* γ_1 *nādena praṇataṃ cittaṃ* η_2 *nādaśravaṇataḥ kṣipram*
 χ **104b** *antaraṅga* $\alpha_1 \gamma_1 \gamma_2 \delta_2 \epsilon_1 \pi_1 \pi_2 \pi_\omega \chi$] *anataṃga* α_2 *aṃtaraṃgaṃ* $\zeta_2 \zeta_3$ *aṃtaraṃgā* η_2
aṃtaraṃ $\text{sa } \delta_1$ **bhujaṅgamaḥ cett.**] *turaṅgamaḥ* $\gamma_2 \delta_2$ *turaṃgavaḥ* γ_1 **104c** *vismṛtya*
 $\gamma_1 \gamma_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi$] *saṃsmṛtya* $\alpha_1 \alpha_2 \epsilon_1 \pi_2$ *viśūnyaṃ* $\delta_1 \delta_2$ *sarvam cett.*] *viśvam* $\zeta_2 \zeta_3 \eta_2$ *ekāgraḥ*
 $\alpha_1 \chi$] *ekāgraṃ* $\gamma_1 \delta_1 \delta_2 \epsilon_1 \eta_2 \pi_1 \pi_2 \pi_\omega$ (e) *kāgra* α_2 *ekāgryaṃ* γ_2 *evāgraḥ* ζ_3 *evāgra* ζ_2 **105a** *antaraṅga*
cett.] *aṃtaraṃgaṃ* δ_1 *nādoṃtaraṃ* η_2 °*sya javino* $\epsilon_1 \pi_2 \pi_\omega$] °*sya javinaḥ* $\alpha_1 \alpha_2$ °*sya yamino* χ °*sya*
ca mano π_1 *turaṅgasya* $\gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_2 \zeta_3$ *tu saṃgamyā* η_2 **105b** *vājinaḥ* $\zeta_2 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] *kariṇaḥ*
 $\alpha_1 \alpha_2$ «ga» *jasya* ϵ_1 *vijñānaṃ* $\gamma_1 \gamma_2 \delta_1 \delta_2$ *parighāyate* $\alpha_1 \epsilon_1 \chi$] *parighātayaḥ* π_1 *pariśāyate* π_2 *parid-*
hāyate $\alpha_2 \gamma_1 \gamma_2 \zeta_2 \eta_2 \pi_\omega$ *paridhāvataḥ* ζ_3 *parimeyate* δ_1 *parameyate* δ_2 **105c** *om.* η_2 **nādoṃpā-**
stir ato cett.] *nādoṃpāstivato* $\gamma_1 \gamma_2$ **105d** *om.* η_2 **avadhāryāpi** $\alpha_1 \alpha_2 \delta_1 \alpha_1 \pi_1 \pi_\omega$] *avadhāyāpi* $\gamma_2 \alpha_2$
anadhāyāpi $\gamma_1 \alpha_2$ *avadhāryo* π_1 π_2 *avadhāryā* $\text{hi } \zeta_3 \chi$ *avagamyā* $\text{hi } \gamma_1 \gamma_2 \delta_2 \delta_2 \epsilon_1$ *avagamyā* $\text{hi } \delta_1 \text{b}$ *av-*
agamyā $\text{hi } \zeta_2$ **yoginā** $\alpha_2 \pi_1 \pi_2 \pi_\omega \chi$] *yogināṃ* $\alpha_1 \epsilon_1 \zeta_2 \zeta_3$ *yoginaḥ* $\gamma_1 \alpha_2 \delta_1 \alpha_1$ *yogibhiḥ* $\gamma_1 \gamma_2 \delta_1 \text{b}$ $\delta_2 \text{b}$

105 $\gamma_1 \gamma_2 \delta_1$ have 4.50cd = X4.105cd cd twice. The first time (a), their reading of the last pāda is closer to the α reading *avadhāryāpi yoginaḥ*, while the second time (b) it is *avagamyā hi yogibhiḥ*, which is closer to the reading of the expanded version.

नादोऽन्तरङ्गसारङ्गबन्धने वागुरायते ।

अन्तरङ्गकुरङ्गस्य रोधे व्याधायतेऽपि च ॥ १०६ ॥

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

अनाहतध्वनेरन्तर्ज्ञेयं यत्सूक्ष्मसूक्ष्मकम् ।

मनस्तत्र लयं याति तद्विष्णोः परमं पदम् ॥ १०७ ॥

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

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

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

[X4.106]

❖ Testimonia

Yogacintāmaṇi f. 26v (attrib. HP), *Haṭhatattvakaumudī* 47

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

[X4.107]

❖ Testimonia

Hathatattvakaumudī 54.48

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्तते ।

निःशब्दं तत्परं ब्रह्म परमात्मा समीर्यते ॥ १०८ ॥

= 4.53

यत्किञ्चिन्नादरूपेण श्रूयते शक्तिरेव सा ।

यस्तच्छ्रोता निराकारः स एव परमेश्वरः ॥ १०९ ॥

= 4.54

108 *om.* δ_2 **108a** *tāvad ā° cett.*] *bhāvanā°* η_2 **108b** *yāvac chabdaḥ cett.*] *yāvad bandhaḥ* δ_1 *yāvad vādhaḥ* ζ_2 **108c** *tat paraṃ cett.*] *paramaṃ* γ_1 **108d** *paramātmā cett.*] *paramātme°* χ **samīryate** $\alpha_1\gamma_2\pi_\omega$] *samiyate* $\alpha_2\gamma_1\delta_1\pi_1$ *°yam īryate* π_2 *samikṣate* α_3 *°numiyate* $\zeta_2\zeta_3\eta_2$ *°ti gīyate* $\varepsilon_1\chi$ **109** *om.* $\delta_2\zeta_2\zeta_3\eta_2$ **109a** *yat* $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\varepsilon_1\pi_1\pi_2\chi$] *om.* π_ω **nāda** $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_2\pi_\omega\chi$] *nāma* $\gamma_1\gamma_2\delta_1$ **109c** *yas tacchrotā* $\alpha_1\gamma_1\gamma_2\varepsilon_1\pi_1$] *yas tatsrotā* π_2 *yat ta[cch]roto* δ_1 *yac chrotā* π_ω *yasmin śrato* α_2 *yas tattvānto* χ

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

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

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

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

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

[X4.110]

❖ Testimonia

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

nādaḥ śaktir HTK] *nādaga...* USS

khyāto HTK] *jñeyam* USS

nāda HTK] *nādo* USS

jñeye jñāne ca naṣṭe tu] *jñeyajñāne viline* 'ṁtaḥ USS, *nādayjñāne vinaṣṭe* *ca* HTK

unmany evāvaśiṣyate] *sonmany evāviśiṣyate* USS, *tad unmany eva śiṣyate* HTK

[X4.111]

❖ Testimonia

Haṭhatattvakaumudī 54.51

vyoma] *vāte* HTK

सदा नादानुसन्धानात्संक्षीणे वासनाचये ।
निरञ्जने विलीयेते निश्चितं मनमारुतौ ॥ ११२ ॥

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

112b samkṣiṇe $\varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega$] kṣīyante χ **vāsanācaye** $\varepsilon_1 \varepsilon_2 \pi_1 \pi_2$] vāsanodaye η_2 vāsanā-
vayo π_ω vāsanākṣaye ζ_2 vāsanākṣaṇe ζ_3 pāpasamcayāḥ χ **112c viliyete** $\varepsilon_1 \chi$] viliyeta π_2
viliyaṃte $\pi_1 \pi_\omega$ ca liyete $\zeta_3 \eta_2$ ca liyeta $\varepsilon_2 \zeta_2$ **112d niścitaṃ manamārutau** ε_1] niścitaṃ man-
amārute ε_2 niścitta manamārutau ζ_2 niścitau manamārutau η_2 niścitaṃ māruto manāḥ π_1 niścita
māruto mana π_ω niścitaṃ cittamārutau $\zeta_3 \chi$ marutā niścitaṃ manāḥ π_2

[X4.112]

❖ Testimonia

Haṭhatattvakaumudī 54.52

caye] kṣaye HTK

viliyate] ca liyate HTK

manamārutau] cittamārutau HTK

Cf. *Nāḍabindūpaniṣat* 49

सशब्दश्चाक्षरे क्षीणे निःशब्दं परमं पदम् ।

सदा नादानुसन्धानात्संक्षीणा वासना भवेत् ॥

❖ Commentary

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

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

अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।

ध्वनेरन्तर्गतं ज्योतिर्ज्योतिरन्तर्गतं मनः ।

तन्मनो विलयं याति तद्विष्णोः परमं पदम् ॥ ११३ ॥

= 4.52

नादकोटिसहस्राणि बिन्दुकोटिशतानि च ।

सर्वे तत्र लयं यान्ति यत्र देवो निरञ्जनः ॥ ११४ ॥

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

इति नादानुसन्धानम् ॥

अथ राजयोगः ।

Now Rājayoga:

113 *om.* $\varepsilon_2 \zeta_2 \zeta_3 \eta_2$ **113a** *anāhatasya śabdasya* $\alpha_1 \alpha_2 \alpha_3 \gamma_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \pi_1 \pi_\omega \chi$] *anāhatas tu yaḥ śabdasya* π_2 **113b** *tasya śabdasya yo dhvaniḥ* $\alpha_2 \gamma_1 \gamma_2 \delta_1 \delta_2 \pi_2$] *tasya śabdasya yā dhvaniḥ* ε_1 *tasya śabdasya ca dhvaniḥ* α_1 *tasya yo dhvaniḥ* α_3 *śabdasyāmtargato dhvaniḥ* π_ω *śabdasyāṃganabho dhvaniḥ* π_1 *dhvanir ya upalabhyate* χ **113c** *dhvaner* $\alpha_1 \delta_1 \delta_2 \varepsilon_1 \pi_1 \pi_2 \chi$ γ_{1pc}] *dhvanir* $\alpha_2 \alpha_3 \gamma_1 \gamma_2 \pi_\omega$ **113d** *jyotir* $\alpha_3 \gamma_1 \delta_2 \varepsilon_1$] *jyoti* $\gamma_2 \delta_1$ *jñeyam* $\alpha_1 \chi$ *geyam* $\pi_1 \pi_\omega$ *om.* $\alpha_2 \pi_2$ **113d** *jyotirantar* $\gamma_1 \gamma_2 \varepsilon_1$] *jyoterantar* $\delta_1 \delta_2 \pi_2$ *yotirāṃtar* α_2 *jyoti...* α_3 *jñeyasyāntar* χ *geyasyāntar* $\pi_1 \pi_\omega$ *yasyāṃtvaṃtar* α_1 **113e** *tan mano vilayaṃ* $\alpha_1 \gamma_2 \pi_1 \pi_\omega$] *tan mano nilayaṃ* ε_1 *tan maṃnaṃ vilayaṃ* α_2 *yan mano vilayaṃ* $\gamma_1 \delta_1 \delta_2 \pi_2$ *manas tatra layaṃ* χ **yāti** $\alpha_2 \gamma_1 \delta_1 \delta_2 \varepsilon_1 \pi_2 \pi_\omega \chi$] *yāṃti* $\alpha_1 \gamma_2 \pi_1$ **114** also included in $\gamma_1 \gamma_2 \delta_1 \delta_2$ (found after X4.100) *om.* χ **114b** *bindu cett.*] *veda* π_2 **114c** *sarve cett.*] *sarvaṃ* γ_1 **yānti cett.**] *yāti* $\delta_1 \pi_2$ **114d** *devo cett.*] *deve* ε_1 *deva* $\zeta_2 \pi_\omega$ **nirañjanaḥ cett.**] *nirañjane* ε_1

113 cf. X4.107

[X4.114]

❖ Testimonia

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

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 X4.112.

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

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

सर्वे हठलोपाया राजयोगस्य सिद्धये ।
राजयोगसमारूढः पुरुषः कालवञ्चकः ॥ ११६ ॥

= 4.77

postscript: iti nādānusandhānam $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_1 \chi$] iti nādānusandhānavidhiḥ $\varepsilon_2 \pi_2 \pi_\omega$ (found between pāda ab and cd of the next verse π_2) **prescript:** only included in $\varepsilon_1 \varepsilon_2$ **115** only included in $\varepsilon_1 \varepsilon_2$ **116** folio lost γ_1 **116a haṭhalayopāyā** $\alpha_1 \alpha_2 \zeta_3 \eta_2 \pi_{1b} \pi_2 \pi_\omega \chi$] layaḥaṭhopāyā ε_1 haṭhalayoyāgā ζ_2 haṭhālayābhyāsā δ_1 layaḥaṭhābhyāsā $\gamma_2 \delta_2$ haṭhalayā bhāvā π_{1a} **116b rājayogasya siddhaye** $\alpha_1 \alpha_2 \gamma_2 \delta_1 \delta_2 \pi_{1b} \pi_{2b} \chi$] rājayogāya kevalam $\varepsilon_1 \zeta_2 \zeta_3 \eta_2$ rājayogapadāvadhi π_{1a} °padāvadhiḥ π_{2a} °padāvadhiḥ $\pi_{\omega a}$ °phalāvadhi $\pi_{\omega b}$ **116c rājayoga cett.**] rājayogaṃ α_3 rājayoge δ_2 rājayo (then lost) γ_2 **samārūḍhaḥ cett.**] padaṃ prāpya $\pi_{1a} \pi_{2a} \pi_{\omega a}$ padaprāptaḥ α_2 **116d puruṣaḥ kālavañcakaḥ cett.**] jāyate'sau nirañjanaḥ $\pi_{1a} \pi_{2a}$ jāyate so nirañjana $\pi_{\omega a}$

115 = 1.64 • In place of this verse, ζ_2 reads *yathā vṛddho veti*, and ζ_3 *yathā vṛddhaiḥ prabhāṣitaṃ*.
• This verse appears twice in $\pi_1 \pi_2 \pi_\omega$. The first instance (a) is as equivalent of X4.116, and the second (b) is as the semi-final verse of this chapter (4.77 in the α recension). Cf. Introduction, p. ??.

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

117 folio lost α_1 om. π_1 **117a** māstu $\alpha_2 \gamma_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_2 \eta_2 \pi_2 \chi$] mastu $\zeta_3 \pi_\omega$ **muktir** $\alpha_2 \delta_2 \varepsilon_1 \zeta_2 \eta_2 \pi_2 \chi$] muktis ζ_3 muktiṃ π_ω śaktir $\gamma_1 \gamma_2$ kiṃcid δ_1 **117b** atraivākhaṇḍitaṃ $\delta_1 \delta_2 \varepsilon_1 \zeta_2 \eta_2 \pi_2 \chi$] atraiva khaṇḍitaṃ $\alpha_2 \gamma_2$ atra vākhaṇḍitaṃ η_2 ātrevikhaṇḍitaṃ γ_1 tatraivākhaṇḍitaṃ $\zeta_3 \pi_\omega$ **mahat** $\alpha_2 \gamma_2 \delta_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_\omega$] marut γ_1 manaḥ π_2 bhavet δ_1 sukhāṃ χ **117c** layāmṛtamayaṃ $\alpha_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_2$] layāmṛtalayaṃ π_ω layāmṛtam idaṃ $\gamma_2 \delta_1 \delta_2$ layāmṛdaṃmitaṃ γ_1 layāmṛtakaraṃ η_2 layodbhavam idaṃ χ **117d** rājayogād avāpyate *cett.*] rājayogam avāpyate η_2 om. δ_1 **118** folio lost α_1 om. $\gamma_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \varepsilon_2 \eta_2 \pi_\omega \chi$ **119** folio lost α_1 om. $\gamma_1 \gamma_2 \delta_1 \delta_2$ **119b** karmaṭhāḥ $\varepsilon_1 \zeta_3 \pi_1$] karmaṭhaḥ α_2 karmacā ζ_2 karmaṇā $\pi_2 \pi_\omega$ karmaṇaḥ η_2 karmaṇaḥ χ **119c** ye tu tān karṣakān manye $\varepsilon_1 \pi_1 \pi_2$] ye tu tān karkaśān manye $\zeta_2 \zeta_3$ ye ca te kāmukān manne α_2 ye tuṃgān karmavasān manye η_2 etān abhyāsino manye χ *lac.* π_ω **119d** prayāsaphalavarjitān $\varepsilon_1 \zeta_2 \zeta_3 \pi_1 \chi$] °varjitāḥ η_2 prayāsakalavarjitāḥ α_2 prāyaśaḥ phalavarjitāḥ π_2 *lac.* π_ω **120** folio lost α_1 om. δ_2 **120a** tattvaṃ *cett.*] tattva $\gamma_1 \varepsilon_1 \pi_\omega$ **haṭhaḥ** $\delta_1 \chi$] haṭha $\alpha_2 \gamma_1 \gamma_2 \varepsilon_1 \zeta_3 \pi_1$ haṭhaṃ $\alpha_3 \eta_2 \pi_2 \pi_\omega$ **120b** audāsīnyaṃ $\gamma_1 \gamma_2 \eta_2 \pi_2 \pi_\omega \chi$] audāsīnyaṃ $\alpha_2 \zeta_3 \pi_1$ audāsīnyaṃ α_3 audāsīnya ε_1 «sau»dāmānyaṃ δ_1 **jalaṃ tribhiḥ** $\alpha_2 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi$] layaṃ tribhiḥ ε_1 jalaṃ smṛtaṃ $\alpha_3 \gamma_1 \gamma_2 \delta_1 \pi_2$ **120d** evodbhaviṣyati $\alpha_2 \delta_1 \varepsilon_1 \zeta_3 \eta_2 \pi_2 \pi_\omega$] evādbhaviṣyati π_1 eva bhaviṣyati $\alpha_3 \gamma_1 \gamma_2$ eva pravartate χ

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

उन्मन्यवाप्तये शीघ्रं मार्गौ द्वौ मम संमतौ ।

तत्त्वं परमसौख्यं वा नादोपासनमेव च ॥ १२१ ॥

= 4.34

सौख्यप्रविष्टचित्तानां मूढानामपि संमतम् ।

सद्यआनन्दसंधायी जायते नादजो लयः ॥ १२२ ॥

= 4.35

घण्टादिनादसक्तस्तब्धान्तःकरणहरिणस्य ।

प्रहरणमतिसुकरं स्याच्छरसंधाता प्रवीणश्चेत् ॥ १२३ ॥

= 4.51

121 *om.* $\delta_2\zeta_2\zeta_3\eta_2$ folio lost α_1 **121a** *om.* $\gamma_1\gamma_2$ **unmanyavāptaye** $\alpha_2\epsilon_1\pi_1\pi_\omega\chi$] **unmanyā** __ **ye** π_2 **unmanyavāsayet** δ_1 **unmanyaye** α_3 **121b** *om.* $\gamma_1\gamma_2$ **mārgau dvau** $\alpha_2\epsilon_1\pi_1\pi_2$] **mārgo** **dvau** π_ω **mārgā..** α_3 **dvau mārgau** δ_1 **bhrūdhyanam** χ **mama saṃmatau** $\alpha_2\epsilon_1\pi_\omega$] **myama** **saṃ[m].** + α_3 **mamatau** π_2 **samasamṃmatau** $\delta_1\pi_1$ **mama saṃmatam** χ **121c** *om.* $\delta_1\chi$ **saukhyam** $\gamma_1\gamma_2\epsilon_2\pi_2$] **sākhyaṃ** α_2 **sāṃkhyam** $\epsilon_1\pi_\omega$ **vāgraṃ** π_1 **121d** *om.* $\delta_1\chi$ **ca** $\alpha_2\gamma_1\gamma_2\pi_\omega$] **vā** $\epsilon_1\epsilon_2\pi_1\pi_2$ **122** *om.* $\delta_2\zeta_2\zeta_3\eta_2\chi$ folio lost α_1 **122a** *om.* δ_1 **saukhyā** $\gamma_1\epsilon_2\pi_2$] **saukhyā** γ_2 **sāmkhya** $\pi_1\pi_\omega$ **sāmkhyaṃ** ϵ_1 **sākṣaṃ** α_2 **praviṣṭa** $\gamma_2\epsilon_1\pi_2\pi_\omega$] **pravṛṣṭa** α_2 **pratiṣṭha** $\gamma_1\pi_1$ **122b** *om.* δ_1 **122c sadya** $\alpha_2\delta_1\delta_3\epsilon_1\pi_1\pi_2\pi_\omega$] **satyam** $\gamma_1\gamma_2$ **ānanda** $\alpha_2\gamma_1\gamma_2\delta_3\epsilon_1\pi_1\pi_2\pi_\omega$] **ādāya** δ_1 **saṃd-** **hāyī** $\alpha_3\gamma_2\delta_1\delta_3$] **saṃdhyāyī** γ_1 **saṃdāyī** $\epsilon_1\pi_1$ **sadāyī** π_ω **saṃdāyī** π_2 **saṃdāi** α_2 **122d jāyate cett.]** **jāvate** δ_1 **nādajo** $\alpha_3\gamma_1\gamma_2\delta_1\delta_3\epsilon_1\pi_2\pi_\omega$] **nādato** π_1 **natato** α_2 **123a** *om.* $\delta_2\zeta_2\zeta_3\eta_2$ **ghaṇṭā-** **ināda** (**ādi** α_1) $\alpha_1\alpha_2\pi_1\pi_\omega\chi$] **ghaṇṭānināda** $\gamma_1\gamma_2\delta_1\epsilon_1\pi_2$ **akta** $\pi_\omega\chi$] **śakti** α_2 **śaktas** **ca** α_1 **saktasya** $\gamma_1\gamma_2\delta_1\epsilon_1$ **sadamkatā** π_1 **kuliśa** π_2 **stabdhāntaḥ** χ] **stabdhyaṃtaḥ** π_1 **stadvāṃta** α_2 **stavyāṃ-** **taḥ** α_1 **statravadhātaḥ** π_ω **stabdhasyāntaḥ** ϵ_1 **sabdhāntaḥ** γ_1 **śabdataḥ** γ_2 **śuddhāntaḥ** δ_1 **prad-** **hvānta** π_2 **karaṇaharīṇasya** $\epsilon_1\pi_1\pi_\omega\chi$] **karaṇam harīṇasya** α_1 **karaṇam mṛgasya** α_2 **harīṇasya** **ca** π_2 **karaṇasya** **ca** $\gamma_2\delta_1$ **karaṇasya** **na** γ_1 **123b** *om.* $\gamma_1\gamma_2\delta_1\delta_2\zeta_2\zeta_3\eta_2$ **atisukaram** $\epsilon_1\pi_1\pi_2\pi_\omega$] **atisukasteram** α_1 **avisukaraṇam** α_2 **api sukaram** χ **syāc chara** $\alpha_1\epsilon_1\pi_1\chi$] **syāt** **sadr°** π_2 **syāra** π_ω **chara** α_2 **saṃdhātā** $\alpha_1\epsilon_1\pi_1\pi_\omega$] **°saṃ dhātā** π_2 **saṃdhā** α_2 **saṃdhāna** χ

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

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

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

124 = 3.48

[X4.124]

❖ Sources

Cf. *Tantrāloka* 32.64

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

Cf. *Tantrālokaviveka* 32.63

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

Cf. *Śivasūtravimarśinī* 5

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

❖ Testimonia

Haṭharatnāvalī 4.28, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadēva* 7.219 (attrib. Gorakṣa-nātha)

devo HRĀ YBhD] deśo YCM

❖ Commentary

See 3.48.

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

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

125 *om.* ζ_2 **125a** *nādaṃ ca* $\varepsilon_2 \zeta_3 \eta_2 \pi_1 \chi$] *nādaś ca* $\varepsilon_1 \pi_\omega$ *nādāṃś ca* π_2 **125c** *kāṣṭhavaj jāyate* $\varepsilon_2 \zeta_3 \eta_2 \chi$] *kāṣṭhavaj jñāyate* ε_1 *sthāṇuvad vartate* π_2 *sthāṇuvarddhattayed* π_1 *sthāṇu vardhate* π_ω **deha** $\eta_2 \chi$] *dehe* ζ_3 *nādam* $\varepsilon_1 \varepsilon_2$ *yogī hy* $\pi_1 \pi_2 \pi_\omega$ **125d** *°vasthayā* $\varepsilon_1 \varepsilon_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *vasthāyāṃ* η_2

[X4.125]

❖ Sources

Jñānasāra 3.7

nādaṃ ca na] *nādena na* JS

deha unmanyāvasthayā dhruvam] *yogī notpattyā vai prajāyate* JS

❖ Testimonia

Haṭhasaṅketacandrika f. 120v (attrib. HP)

deha] *dehe* HSC

सर्वावस्थाविनिर्मुक्तः सर्वचिन्ताविवर्जितः ।

मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः ॥ १२६ ॥

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

न हि जानाति शीतोष्णं न दुःखं न सुखं तथा ।

न मानं नापमानं च योगी युक्तः समाधिना ॥ १२७ ॥

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

126 *om.* ζ_2 **126b** *vivarjitaḥ* $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\chi$] *vivarjitaṃ* π_ω **126c** *mṛtavat* $\varepsilon_1\varepsilon_2\zeta_3\eta_2\chi$] *kāṣṭha-*
vat $\pi_1\pi_2\pi_\omega$ **tiṣṭhate** $\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\chi$] *tiṣṭhayed* π_ω *vartate* ε_1 **127** *om.* $\zeta_2\eta_2$ **127a** *hi jānāti*
 $\varepsilon_1\varepsilon_2\pi_1$] *vijānāti* $\zeta_3\chi$ *hi jānaṃti* π_ω **127b** *na duḥkhaṃ na sukhaṃ* $\varepsilon_1\zeta_3\pi_1\chi$] *na duḥkhaṃ*
sukhaṃ eva vā ε_2 *na ca duḥkhaṃ sukhaṃ* π_ω **127c** *na mānaṃ nāpamānaṃ* $\zeta_3\chi$] *na mānaṃ*
nāvamānaṃ $\varepsilon_1\varepsilon_2$ *na mānaṃ cāpamānaṃ* π_1 *na ca mānāpamānaṃ* π_ω **127d** *yuktaḥ* $\varepsilon_1\pi_1\pi_2\chi$] *muktaḥ* $\varepsilon_2\zeta_3$ *yukti* π_ω

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

[X4.126]

❖ Testimonia

Haṭhatattvakaumudī 51.75 (attrib. HP), *Nāḍabindūpaniṣad* 51cd-52ab

[X4.127]

❖ Sources

Vivekamārtaṇḍa 166

na hi jānāti] nābhijānāti VM

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

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

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

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

128 only included in $\varepsilon_1\varepsilon_2\pi_\omega\chi$ **128b** na sparśanam na ca śrutam *em.*] na (*om.* π_ω) sparśam na ca na śrutam $\varepsilon_1\varepsilon_2\pi_\omega$ na ca sparśam na niḥsvanam χ **128c** na param $\varepsilon_1\varepsilon_2\chi$] paramam π_ω **128d** yuktaḥ $\varepsilon_1\chi$] muktaḥ ε_2 yukti π_ω **129** only included in $\varepsilon_1\varepsilon_2\zeta_3\eta_2\chi$ **129a** avedhyaḥ *em.*] avadhyah $\zeta_3\eta_2\chi$ adhyāpyāḥ ε_1 adhyāpāḥ ε_2 śāstrāṇām $\zeta_3\eta_2\chi$] śāstrāṇām $\varepsilon_1\varepsilon_2$ **129b** avadhyah $\varepsilon_1\varepsilon_2\zeta_3\eta_2$] aśakyah χ dehinām *cett.*] *om.* ε_1 **129c** agrāhyo $\varepsilon_2\zeta_3\eta_2\chi$] *om.* ε_1 mantratantrāṇām $\zeta_3\eta_2$] mantrayantrāṇām $\varepsilon_2\chi$ *om.* ε_1 **129d** yuktaḥ $\eta_2\chi$] muktaḥ $\varepsilon_2\zeta_3$ *om.* ε_1 samādhinā $\varepsilon_2\zeta_3\eta_2\chi$] mādhinā ε_1

[X4.128]

❖ Sources

Vivekamārtaṇḍa 165

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

❖ Testimonia

Yuktabhavadēva 11.31 (attrib. Gorakṣanātha)

rūpaṃ na sparśanam] sparśam na rūpaṃ na YBhD
na param] ca param YBhD

[X4.129]

❖ Sources

Vivekamārtaṇḍa 168

avedhyaḥ] abhedyah VM

❖ Commentary

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

प्रवेशे निर्गमे वामे दक्षिणे चोर्ध्वमप्यधः ।

न यस्य वायुर्वहति स मुक्तो नात्र संशयः ॥ १३० ॥

= 4.76

चित्तं न सुप्तं नो जाग्रत् स्मृतिमन्न न चान्यथा ।

नास्तमेति न चोदेति यस्यासौ मुक्त एव सः ॥ १३१ ॥

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

130 folio lost γ_1 *om.* $\zeta_2\chi$ **130a** *vāme cett.*] *vāma* α_3 *vāpi* π_1 *cāpi* ζ_3 **130b** *cordhvam*
apy adhaḥ $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1$] *cordhvage'py adhaḥ* π_2 *cordhvamadhyagaḥ* $\gamma_2\delta_1\delta_2$ *cordhvamadhyataḥ*
 $\zeta_3\eta_2$ *tanirodhataḥ* π_ω **130c** *na yasya cett.*] *layasya* π_2 **vāyur vahati** *cett.*] *vahate vāyu* π_ω
131 *om.* ζ_2 **131a** *om.* ε_2 **131b** *om.* ε_2 **smṛtīman na** ε_1] *smṛtyaman* π_2 *ṣṛtinannaṃ* π_ω
smṛtivarṇaṃ ζ_3 *na smṛtir na* π_1 *smṛtivismr°* χ *sprśati vastu* η_2 **na cānyathā** *em.*] *ca nānyathā*
 $\varepsilon_1\zeta_3\eta_2\pi_1\pi_\omega$ *na nānyathā* π_2 *°tivarjitam* χ **131c** *nāstam eti* $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega$] *na vāstum eti* η_2 *na*
cāstam eti χ **na codeti** $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_2$] *na cādeti* π_ω *nodeti* χ **131d** *yasyāsau* $\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\chi$] *illeg.* π_ω
yathāsau η_2 *illeg.* π_ω **mukta eva saḥ** $\varepsilon_1\varepsilon_2\zeta_3\eta_2\pi_1\pi_2\chi$] *illeg.* π_ω

[X4.131]

❖ Sources

Goraḥśaṣṭaka 7

na suptaṃ no jāgrat GŚv.l.] *prasuptaṃ yogena GŚ*
smṛtīman na na cānyathā] *jāgratsuptaṃ na cānyathā GŚ (em.)*, *jāgratsūtir na *nyathā GŚv.l.*, *chruṭi-*
madvacanasya ca GŚv.l.
saḥ] *hi GŚ*

❖ Testimonia

Haṭhasaṅketacandrika f. 120v (attrib. HP)

smṛtīman na na cānyathā] *smṛtivarṇaṃ na cānyathā HSC*

❖ Commentary

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

स्वस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ठते ।

निःश्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ १३२ ॥

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

132 *om.* $\zeta_2\eta_2$ **132a** *svastho* $\varepsilon_1\pi_\omega\chi$] *swapno* π_1 *swapne* ε_2 *supto* π_2 *svecchā* ζ_3 **132b** *sup-*
tavad yo $\varepsilon_1\pi_1\pi_\omega\chi$] *suptavadhyo* π_2 *suptaḥ sadyo* ζ_3 *pūrvavad yo* ε_2 *'vatiṣṭhate* $\varepsilon_1\varepsilon_2\zeta_3\pi_\omega\chi$] *vatiṣṭhati* $\pi_1\pi_2$ **132c** *niḥśvāsocchvāsa* $\zeta_3\chi$] *niśvāsocchvāsa* $\varepsilon_1\varepsilon_2$ *niśvāsośvāsa* π_ω *niśvāsoś-*
vaḥsa π_1 *niḥśvāsaśvāsa* π_2 **hīnaś ca** $\zeta_3\pi_\omega\chi$] *hīnaś tu* $\varepsilon_1\pi_1\pi_2$ *hīnasya* ε_2 **132d** *niścitaṃ*
 $\varepsilon_1\varepsilon_2\zeta_3\chi$] *niścito* π_ω *niścitto* π_1 *niśceṣṭo* π_2

[X4.132]

❖ Sources

Amanaska 2.59

svastho] *sadā* A, *swapna* AvL, *supta* AvL

❖ Testimonia

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

svastho] *swapna* KAT, *sadā* YCM

दृष्टिः स्थिरा यस्य विनैव दृश्या-

द्वायुः स्थिरो यस्य विना प्रयत्नात् ।

चित्तं स्थिरं यस्य विनावलम्बा-

त्स एव योगी स गुरुः स सेव्यः ॥ १३३ ॥

= 4.75

इति तु सकलयोगशास्त्रसिन्धोः

परिमथितादवकृष्टसारभूतम् ।

अनुभवत हठामृतं यमीन्द्रा

यदि भवतामजरामरत्ववाञ्छा ॥ १३४ ॥

= 4.78

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां चतुर्थोपदेशः ॥ ४ ॥

133 folio lost γ_1 *om.* $\zeta_2\chi$ **133a** *vinaiva cett.*] $\text{vināpi } \gamma_2\delta_1\delta_2$ **drśyād** $\alpha_1\alpha_3\zeta_3\pi_1\pi_2\pi_\omega$] $\text{drśyaṃ } \gamma_2\delta_1\delta_2\epsilon_1\eta_2$ $\text{drśyavān } \alpha_2$ **133b** *vinā prayatnāt cett.*] $\text{vināpi yatnaṃ } \gamma_2$ **133c** *vināvalambāt* $\alpha_1^{\text{pc}}\alpha_3\epsilon_1\zeta_3\pi_2\pi_\omega$] $\text{vināvalambanāt } \alpha_1^{\text{pc}}\alpha_3\epsilon_1\zeta_3\pi_2\pi_\omega$] $\text{vināvalambanāṃ } \alpha_2\delta_1\delta_2$ $\text{vināvalambnāṃ } \eta_2$ $\text{vinā vilambāt } \pi_1$ $\text{vinā prayatnāt } \gamma_2$ **133d** *sa guruḥ cett.*] $\text{sadguruḥ } \eta_2$ **sa sevyah cett.**] $\text{sa śiṣyaḥ } \gamma_2\delta_1$ **134** folio lost $\gamma_1\gamma_2$ *om.* $\zeta_2\zeta_3\eta_2\chi$ **134a** *tu* $\delta_1\delta_2\pi_1\pi_2\pi_\omega$] «tu» α_1 *om.* $\alpha_2\epsilon_1$ $\text{śrī } \alpha_3$ **sakalayoga cett.**] $\text{sakalasuyoga } \epsilon_1$ **sindhoḥ** $\alpha_1^{\text{pc}}\delta_2\pi_2$] $\text{sindhauḥ } \alpha_2$ $\text{sindhau } \delta_1$ $\text{siddhoḥ } \epsilon_1$ $\text{siddheḥ } \pi_1$ $\text{siddhāḥ } \alpha_1^{\text{pc}}\delta_2\pi_2$] $\text{siddhyaiḥ } \pi_\omega$ *om.* α_3 **134b** *parimathitād* $\alpha_1\alpha_2\delta_1\delta_2\epsilon_1\pi_1\pi_2$] $\text{paripathitā } \pi_\omega$ $\text{mathitā pari } \alpha_3$ **avakṛṣṭa** $\alpha_1^{\text{pc}}\alpha_2\delta_1\delta_2\epsilon_1$] $\text{avakṛṣya } \alpha_1^{\text{pc}}\pi_2$ $\text{avakṛṣṇa } \pi_1$ $\text{kṛṣṭa } \pi_\omega$ $\text{sāra } \alpha_3$ **sāra** $\alpha_1\alpha_2\alpha_3\delta_2\epsilon_1\pi_2\pi_\omega$] $\text{sārā } \pi_1$ $\text{sarva } \delta_1$ **134c** *anubhavata* $\alpha_1\alpha_3\delta_1\delta_2\pi_\omega$] $\text{anubhavatu } \pi_2$ $\text{anubhavān } \alpha_2$ $\text{anubhava } \epsilon_1\pi_1$ **yamīn-** **drā** $\alpha_1\alpha_3\delta_3\pi_\omega$] $\text{yatindrā } \delta_1\epsilon_1\pi_1$ $\text{yogīdrā } \alpha_2$ $\text{mayedaṃ } \pi_2$ $\text{ya (text stopps here) } \delta_2$ **134d** *ajarā-* **maratvavāñchā** $\alpha_1\alpha_2\delta_1\delta_3\pi_1$] $\text{vāñchāḥ } \pi_2$ $\text{vāñcchāṃ } \alpha_3$ $\text{ajarāmrtatavavāñcha } \epsilon_1$ $\text{ajarājaraṃ } \text{tvam } \text{vā } \pi_\omega$ **colophon:** folio lost $\gamma_1\gamma_2\delta_2$ *om.* ζ_2 **śrī** $\alpha_1\alpha_2\delta_3\zeta_3\eta_2\pi_\omega\chi$] *om.* $\alpha_3\delta_1\epsilon_1\pi_1\pi_2$ **post** **śrī** *add.* $\text{sadguru } \alpha_1$ $\text{madguru } \alpha_2$ $\text{sahajānandasamtānacintāmaṇinā } \epsilon_1\zeta_3\chi$ **svātmārāmayogīn-** **dra** $\alpha_2\pi_2\pi_\omega$] $\text{svātmārāmayogendra } \alpha_1$ $\text{svātmārāmayogīndra } \chi$ $\text{svātmārāmayogīndreṇa } \zeta_3$ $\text{ātmārā-$ $\text{mayogīndra } \alpha_3\eta_2$ yo° π_1 *om.* $\delta_1\delta_3\epsilon_1$ **viracitāyām cett.**] $\text{pravaracitāyām } \alpha_1$ *om.* $\delta_1\pi_1$ **ante** **caturtho** *add.* $\text{nādopāsanāṃ nāma } \zeta_3$ $\text{samādhilakṣaṇāṃ nāma } \chi$ $\text{siddhāntamuktāvali nāma } \pi_\omega$ **caturthopadeśaḥ** $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\pi_1\pi_2\pi_\omega\chi$] $\text{caturtha upadeśaḥ } \delta_1$ $\text{caturtho}\{\{\text{dhyā}\}\}\text{yam upadeśaḥ } \delta_3$ $\text{caturthodhyāyaḥ } \eta_2$

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

विद्यातीर्थे जगति विबुधाः साधवः सत्यतीर्थे, गङ्गातीर्थे मलिनमनसो योगिनो ज्ञानतीर्थे ।

धारातीर्थे धरणिपतयो दानतीर्थे धनाढ्याः, लज्जातीर्थे कुलयुवतयः पातके क्षालयन्ति ॥