

अथ समाधिः । ( $\alpha_1\alpha_2\beta_1\beta_2$ )

नमः शिवाय गुरवे नादबिन्दुकलात्मने ।

निरञ्जनपदं याति नित्यं यत्रपरायणः ॥

4.0\*1

अथेदानीं प्रवक्ष्यामि समाधिक्रममुत्तमम् ।

मृत्युघ्नं तु सुखोपायं ब्रह्मानन्दकरं परम् ॥

4.0\*2

राजयोगः समाधिश्च उन्मनी च मनोन्मनी ।

अमरौघो लयस्तत्त्वं शून्याशून्यं परं पदम् ॥ ( $\beta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ) [ $\leftarrow$  4.32]

4.0\*3

अमनस्कं तथाद्वैतं निरालम्बं निरञ्जनम् ।

जीवन्मुक्तिश्च सहजं तुर्यं चेत्येकवाचकाः ॥ ( $\beta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ) [ $\leftarrow$  4.33]<sup>1</sup>

4.0\*4

सलिले सैन्धवं यद्वत्साम्यं भजति योगतः ।

तथात्ममनसोरैक्यं समाधिः सोऽभिधीयते ॥

4.0\*5

(E $\chi$  have 4.73 *yadā samkṣīyate prāṇo* here<sup>2</sup>)

**0\*1a** namaḥ cett.] om namaḥ  $\beta_\omega\gamma_1\delta_2$  **0\*1b** kalātmane  $\beta_2\Gamma\Delta\epsilon_2\eta_2\chi$ ] layātmane  $\beta_1\beta_\omega\epsilon_1\zeta_2\zeta_3$   
**0\*1c** nirañjanapadam cett.] nirañjanam padam  $\beta_\omega$  om.  $\gamma_1$  **yāti** cett.] yānti  $\beta\epsilon_2\zeta_2$   
**0\*1d** nityam  $\beta\gamma_2\delta_1\epsilon_1\epsilon_2\zeta_2\zeta_3\chi$ ] aharniśam  $\gamma_1$  yato  $\eta_2$  yatra  $\delta_2$  **yatra**  $\beta_1\beta_\omega\delta_1\epsilon_1\epsilon_2\zeta_3$ ] yatna  
 $\Gamma\zeta_2$  tatra  $\chi$  ca yat  $\beta_2$  yogī  $\eta_2$  nityam  $\delta_2$  **parāyaṇaḥ**  $\beta_\omega\Gamma\Delta\zeta_3\eta_2\chi$ ] parāyaṇāḥ  $\beta_1\beta_2\epsilon_1\epsilon_2\zeta_2$   
**0\*2a** athedānīm cett.] athodāni  $\beta_\omega$  athekṣanīm  $\gamma_1$  **0\*2b** m uttamam  $\beta\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ] lakṣaṇam  
 $\Gamma\Delta$  **0\*2c** tu  $\beta\Gamma\delta_2\epsilon_1\epsilon_2$ ] ca  $\zeta_2\zeta_3\eta_2\chi$  su  $\delta_1$  **0\*2d** param cett.] sadā  $\epsilon_2$  **0\*3a** rājayogaḥ  
 $\epsilon_1\zeta_3\chi$ ] rājayoga  $\beta_2\epsilon_2\zeta_2\eta_2$  **samādhiś ca**  $\beta_2\epsilon_1\epsilon_2\eta_2\chi$ ] samādhiḥ syād  $\zeta_2\zeta_3$  **0\*3b** unmanī cett.]  
py unmanī  $\epsilon_1$  **0\*3c** amaraugho  $\zeta_3\eta_2$ ] amaraughā  $\epsilon_1$  amaraughi  $\beta_2$  avaraughā  $\zeta_2$  amaratvam  
 $\chi$  aromaro  $\epsilon_2$  **layas**  $\beta_2\epsilon_1\zeta_2\eta_2\chi$ ] layas  $\zeta_3$  yas tat  $\epsilon_2$  **tattvam**  $\beta_2\epsilon_1\zeta_2\zeta_3\chi$ ] tatra  $\eta_2$  tulyaḥ  
 $\epsilon_2$  **0\*3d** śūnyāśūnyam  $\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] śūnyāc chūnyam  $\beta_2$  śūnyāt śūnya  $\epsilon_2$  **0\*4c** sahaḥ  
 $\beta_2\epsilon_1\epsilon_2\zeta_2\eta_2$ ] sahaḥ  $\chi$  om.  $\zeta_3$  **0\*4d** turyam  $\beta_2\zeta_3$ ] tulyam  $\epsilon_2$  turyai  $\zeta_2$  turyā  $\chi$  turiyam  $\epsilon_1$   
muktiś  $\eta_2$  **cety ekavācakāḥ**  $\eta_2^c\chi$ ] \*kaḥ  $\eta_2^c$  cety ekavācakam  $\beta_2\epsilon_2$  cittaikavācakam  $\zeta_3$  cim-  
taikavācakam  $\zeta_2$  caikavācakam  $\epsilon_1$  **0\*5a** yadvat cett.] tadvat  $\zeta_2$  **0\*5b** bhajati  $\beta_2\Gamma\Delta\eta_2\chi$ ]   
bhajata  $\beta_\omega$  bhavati  $\epsilon_1\epsilon_2\zeta_2\zeta_3$  ttadgati  $\beta_1$  **0\*5c** tathā cett.] athā  $\beta_\omega$  yathā  $\eta_2$  \*tmamanasor  
cett.] tmānāmanor  $\eta_2$  **0\*5d** so cett.] sā  $\beta_1$  a\*  $\epsilon_1\epsilon_2\eta_2\chi$  **'bhidhiyate** cett.] 'bhidhite  $\zeta_2$   
vidhiyate  $\gamma_1$

<sup>1</sup>  $\beta_2$  has these verses on synonyms both here and at 4.32/4.33, but  $\beta_1$  has them at the latter place only.

<sup>2</sup> In the following, not all of the differences in the verse order of B and  $\chi$  are noted. B follow the order of  $\Gamma$  (or of  $\Delta$ ?) in the beginning and the end (after 4.72). The middle part is a kind of mix of  $\Gamma$  and  $\zeta_2\zeta_3$ . The verse order of  $\chi$  is similar to that of  $\zeta_2\zeta_3$ , but with many small differences.

यत्समत्वं द्वयोरेव जीवात्मपरमात्मनोः ।  
समस्तनष्टसंकल्पः समाधिः सोऽभिधीयते ॥ (ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ)<sup>3</sup> 4.0\*6

राजयोगस्य माहात्म्यं को वा जानाति तत्त्वतः ।  
ज्ञानान्मुक्तिः स्थिरा सिद्धिर्गुरुवाक्येन लभ्यते ॥ 4.0\*7

दुर्लभो विषयत्यागो दुर्लभं तत्त्वदर्शनम् ।  
दुर्लभा सहजावस्थासद्गुरोः करुणां विना ॥ 4.0\*8

(ε<sub>1</sub> has 4.56 *kāṣṭhagoṣṭhiprapaṅcena* here)

(ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub> have 4.57 *yāvan naiva praviśati* here)

विविधैरासनैः कुम्भैर्विचित्रैः करणैरपि ।  
प्रबुद्धायामादिशक्तौ प्राणः शून्ये विलीयते ॥ 4.0\*9

उत्पन्नशक्तिबोधस्य त्यक्तनिःशेषकर्मणः । (ab om. β<sub>2</sub>)  
योगिनः सहजावस्था स्वयमेव प्रकाशते ॥ 4.0\*10

**0\*6a** yat samatvaṃ dvayor eva ζ<sub>2</sub>ζ<sub>3</sub>] tat samatvaṃ dvayor atra ε<sub>1</sub>ε<sub>2</sub> tat samaṃ ca dvayor aikyaṃ η<sub>2</sub>χ **0\*6c** samastanaṣṭa ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] samastaṃ naṣṭa ε<sub>1</sub> pranaṣṭasarva χ **saṃkalpaḥ** ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>χ] saṃkalpa ζ<sub>2</sub>η<sub>2</sub> **0\*7a** mähātmyaṃ cett.] mähātmyaṃ γ<sub>2</sub> mahā ζ<sub>3</sub> **0\*7c** jñānān cett.] jñāna ζ<sub>3</sub>η<sub>2</sub> jñānaṃ χ jñān δ<sub>1</sub> **muktiḥ** β<sub>2</sub>Γδ<sub>2</sub>χ] mukti β<sub>1</sub>β<sub>ω</sub>δ<sub>1</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub> **sthira** ε<sub>1</sub>ε<sub>2</sub>] sthite β<sub>ω</sub>ζ<sub>2</sub> sthitai β<sub>1</sub> sthitiḥ β<sub>2</sub>Γδ<sub>2</sub>η<sub>2</sub>χ sthiti«h» δ<sub>1</sub> °s tato ζ<sub>3</sub> **siddhir** β<sub>1</sub>β<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ] siddhi β<sub>ω</sub>η<sub>2</sub> siddhā ΓΔε<sub>1</sub>ε<sub>2</sub> **0\*7d** vākyena cett.] vākyāt «pra» γ<sub>1</sub> **labhyate** cett.] sidhyati η<sub>2</sub> **0\*9b** vicitraiḥ β<sub>2</sub>ε<sub>2</sub>χ] vicitra β<sub>1</sub>β<sub>ω</sub>ΓΔζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub> citraiś ca ε<sub>1</sub> **karaṇair api** BΔε<sub>1</sub>ε<sub>2</sub>η<sub>2</sub>χ] karuṇair api γ<sub>2</sub> kalaṇair api γ<sub>1</sub> karaṇair atha ζ<sub>2</sub>ζ<sub>3</sub> **0\*9c** prabuddhāyām cett.] pradhadhāyām ζ<sub>2</sub> **ādi** cett.] idaṃ ζ<sub>3</sub> mahā χ **śaktau** cett.] śaktiḥ γ<sub>1</sub> **0\*9d** viliyate β<sub>2</sub>γ<sub>1</sub>Δε<sub>1</sub>ε<sub>2</sub>η<sub>2</sub>] vidhiyate γ<sub>2</sub> praliyate β<sub>1</sub>β<sub>ω</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ **0\*10a** utpanna cett.] utpannā δ<sub>1</sub> ut«pan»na γ<sub>1</sub> **śaktibodhasya** cett.] śaktibodhaḥ syāt γ<sub>1</sub> śaktibodhaś ca ζ<sub>3</sub> **0\*10b** tyakta cett.] prakṣa γ<sub>1</sub> **0\*10c** yoginaḥ cett.] yoginām β<sub>2</sub> **0\*10d** eva prakāśate β<sub>1</sub>β<sub>ω</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] eva prakāśayet ζ<sub>2</sub> eva prajāyate β<sub>2</sub>ΓΔχ

<sup>3</sup> η<sub>2</sub> inserts another similar verse here: *karpūraṃ salile yadvat saindhavaṃ salile yathā | tathātma-manasor aikyaṃ samādhiḥ so'bhidhiyate* || (cf. 4.11\*24ab and 4.3cd)

सुषुम्णावाहिनि प्राणे शून्यं विशति मानसे# ।

तथा समस्तकर्माणि निर्मूलयति मर्मवित् ॥

4.0\*11

अमरेश नमस्तुभ्यं सोऽपि कालस्त्वया हतः ।

पतितं वदने यस्य जगदेतच्चराचरम् ॥ (bc om. ΓΔ)

4.0\*12

चित्ते समत्वमापन्ने वायौ व्रजति मध्यमे ।

तदामरौघवज्रोली †तदाशाजीवितेऽपि च† ॥ (cd om. Γ)

4.0\*13

ज्ञानं कुतो मनसि जीवति देवि यावत्

प्राणोऽपि जीवति मनो म्रियते न तावत् ।

प्राणो मनो द्वयमिदं विलयं प्रयाति

मोक्षं स गच्छति नरो न कथंचिदन्यः ॥

4.0\*14

(Eζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ have 4.58–4.71 *jñātvā suṣumṇāsadbhedam* here)

**0\*11a** *vāhini* cett.] *vāhini* β<sub>ω</sub>γ<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub> *vāhi* δ<sub>1</sub> **prāṇe** cett.] *prāṇa* β<sub>ω</sub> **0\*11b** *śūnyam* β<sub>1</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>] *śūnya* η<sub>2</sub> *śūnye* β<sub>2</sub>ΓΔχ *śūne* β<sub>ω</sub> *śūnyā* ζ<sub>2</sub> **viśati** cett.] *vasati* β<sub>1</sub> **mānase** β<sub>1</sub>β<sub>ω</sub>ε<sub>1</sub>χ] *mārutaḥ* η<sub>2</sub> *mārute* β<sub>2</sub>ΓΔε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub> **0\*11c** *tathā* ΓΔε<sub>1</sub>] *tadā* Bε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ **samasta** cett.] *sarvāṇi* η<sub>2</sub>χ **0\*11d** *nirmūlayati* cett.] *nirmūlayati* δ<sub>1</sub>ζ<sub>3</sub> *nirmūlaṃ* yāti γ<sub>1</sub> *nirmalaṃ* yāti ε<sub>2</sub> **marmavit** Bε<sub>1</sub>ζ<sub>2</sub>η<sub>2</sub>] *karmavit* γ<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub> *karmakṛt* γ<sub>2</sub> *yogavit* Δχ **0\*12a** *amareśa* ε<sub>1</sub>] *amarauḥ* β<sub>ω</sub>ε<sub>2</sub>ζ<sub>3</sub> *amarogha* β<sub>1</sub>ζ<sub>2</sub> *amarauḥ* β<sub>2</sub> *amarāya* η<sub>2</sub>χ *amano* nir° Γ *amalo* nir° Δ **namas tubhyaṃ** Bε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ] *manāḥ* śūnyam Γ *malāḥ* śūnyam Δ **0\*12b** *kālas tvayā* β<sub>2</sub>β<sub>ω</sub>ε<sub>1</sub>ζ<sub>2</sub>χ] *kālām* tvayā β<sub>1</sub> *kāla* tvayā ζ<sub>3</sub> *kālantayā* η<sub>2</sub> *kālasya* vā° ε<sub>2</sub> *om.* ΓΔ **hataḥ** Bε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] *hakaḥ* ε<sub>2</sub> *jitaḥ* χ *om.* ΓΔ **0\*12c** *vadane* Bε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ] *pavane* η<sub>2</sub> *om.* ΓΔ **0\*13a** *samatvam* Bγ<sub>2</sub>Δε<sub>1</sub>ε<sub>2</sub>η<sub>2</sub>χ] *śamatvam* ζ<sub>2</sub>ζ<sub>3</sub> *śamatyam* γ<sub>1</sub> **0\*13b** *vāyau* γ<sub>2</sub>Δε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>χ] *vāyo* ζ<sub>3</sub> *vāyor* β<sub>ω</sub>γ<sub>1</sub> *vāyur* β<sub>2</sub>η<sub>2</sub> *vāyu* β<sub>1</sub> **vrajati** cett.] *javati* γ<sub>1</sub> **0\*13c** *tadāmarauḥ* ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>] *eṣāmarauḥ* β<sub>1</sub>β<sub>ω</sub> *tadāmarolī* ζ<sub>3</sub> *tadāmarolī* χ *tathāmarolī* η<sub>2</sub> *saivāmarolī* β<sub>2</sub> *eṣā* nauliti δ<sub>1</sub> *eṣā* nauli ca δ<sub>2</sub> **vajroli** Bδ<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>χ] *vajrolis* ε<sub>1</sub> *vajrolis* ζ<sub>3</sub> *vajri* ca δ<sub>2</sub> **0\*13d** *tadaśājivite* 'pi ca ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>] *sadā* me *bhimateti* ca B *sadā* cābhimateti ca Δ *sahajolī* mato pi ca η<sub>2</sub> *sahajolī* prajāyate χ **0\*14a** *kuto* cett.] *tato* ε<sub>1</sub> **jivati devi yāvat** BΓΔη<sub>2</sub>] *jivati* devi tāvat ε<sub>1</sub>ζ<sub>2</sub> *jivati* tepi tāvat ε<sub>2</sub> *sambhavatīḥ* tāvat χ *jivati* *durvikalpe* ζ<sub>3</sub> **0\*14b** *prāṇo* 'pi cett.] *prāṇe* pi β<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub> *prāṇeha* ε<sub>2</sub> **mriyate** cett.] *mriyate* γ<sub>2</sub>δ<sub>1</sub> *miyata* ζ<sub>3</sub> *priyate* ε<sub>2</sub> **na** cett.] *ca* ζ<sub>2</sub> **tāvat** B] *yāvat* cett. **0\*14c** *prāṇo* cett.] *prāṇam* Δ **mano** cett.] *'pi* ca ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub> **vilayaṃ** cett.] *na* vilir° ζ<sub>3</sub> **prayāti** β<sub>1</sub>β<sub>2</sub>] *prajāti* β<sub>ω</sub> *na* yāti η<sub>2</sub> *na* yāvat ζ<sub>2</sub> *na* yattat ε<sub>2</sub> *nayed* yo Δχ *naved* yo γ<sub>2</sub> *jayed* yo γ<sub>1</sub> *nayet* tam ε<sub>1</sub> *°yate* tra ζ<sub>3</sub> **0\*14d** **sa** cett.] *na* ζ<sub>3</sub> ca β<sub>2</sub> **anyaḥ** cett.] *anyam* ε<sub>2</sub> *anyat* η<sub>2</sub> *anya* β<sub>ω</sub>

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

4.0\*15

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

4.0\*16

( $\varepsilon_1 \zeta_2 \zeta_3 \eta_2$  have 4.72 *vāyumārge tv asaṃcāre* here)

( $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$  have 4.74 *manaḥsthairye* here)

**0\*15a** *rasasya* cett.] *rasaś* ca  $\gamma_2 \zeta_2 \zeta_3$  **manasaś caiva** cett.] *manaś* caiva  $\beta_\omega$  *manasaiva* caṃ\*  $\gamma_1$   
**0\*15b** *cañcalatvaṃ* cett.] *calatvaṃ* ca  $\gamma_1$  *vaṃcatvaṃ* ca  $\zeta_2$  **0\*15c** *rasa*  $\varepsilon_1 \varepsilon_2 \zeta_3$ ] *rase*  $\gamma_1 \zeta_2$   
*raso*  $B\gamma_2 \Delta \eta_2 \chi$  **bandhe**  $\varepsilon_2 \zeta_2 \zeta_3$ ] *baddhe*  $\varepsilon_1$  *baddho* cett. **bandhe**  $\zeta_3$ ] *baddhe*  $\varepsilon_1$  *baddho*  $\beta_2$   
*baddhaṃ* cett. *baddhaḥ*  $\beta_1$  *dhatte*  $\varepsilon_2$  **0\*15d** *kiṃ* cett.] *tan*  $\zeta_2$  **0\*16a** *harate*  $\Gamma \Delta \beta_2 \zeta_2 \zeta_3 \chi$ ] *harati*  $\beta_1 \beta_\omega \varepsilon_1 \varepsilon_2 \eta_2$  **vyādhiṃ** cett.] *vyādhi*  $\beta_\omega \eta_2$  *vyādhin*  $\beta_1$  *vyādhin*  $\varepsilon_2 \chi$  **0\*16b** *jīvayati*  
cett.] *jīvayate*  $\zeta_3$  **0\*16c** *khecaratāṃ* cett.] *khacatāṃ*  $\delta_1$  **dhatte** cett.] *dhartte*  $\gamma_1 \zeta_2$  *yāti*  $\beta_\omega$   
**0\*16d** *raso vāyus ca* cett.] *vāyus* ca  $\beta_\omega$  *sa jiveśvara*  $\eta_2$  **bhairavi**  $\beta_2 \Delta$ ] *bhairavi*  $\Gamma \varepsilon_1 \varepsilon_2 \zeta_2 \zeta_3$   
*bhairavi tathā* (*tathā* for missing *raso*)  $\beta_\omega$  *tad dvayaṃ*  $\beta_1$  *pārvaṭi*  $\chi$  *śeśvaraḥ*  $\eta_2$

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

4.1

सोऽयमेवास्तु मोक्षाख्यो मास्तु वापि मतान्तरे ।  
मनःप्राणलयानन्दो मयि कश्चित्प्रवर्तते ॥ (om. A)

4.1\*1

प्रणष्टोच्छ्वासनिश्वासः प्रध्वस्तविषयग्रहः ।  
निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥

4.2

उच्छिन्नसर्वसंकल्पो निःशेषाशेषचेष्टितः ।  
स्वावगम्यो लयः कोऽपि जयतां वागगोचरः ॥ (om.  $\delta_2$ )

4.3

यत्र दृष्टिर्लयस्तत्र भूतेन्द्रियसनातनः ।  
स्याच्छक्तिर्जीवभूतानां दृष्टिर्लक्ष्ये लयं गता ॥ (om.  $\delta_2$ )

4.4

**1a** *indriyāṇām* cett.] *indriyāṇi*  $\zeta_2$  **1b** *manonāthas tu*  $\alpha_1\alpha_2Be_1\chi$ ] *manonāthasu*  $\alpha_3$  *manonāthaḥ*  $\zeta_2$  *manonāthaś ca*  $\gamma_1\Delta\zeta_3\eta_2$  *manaso nātha*  $\gamma_2$  **1c** *nāthas/nāthaḥ/nātho* cett.] *nāthaḥ*  $\gamma_2$  **1d** *taṁ nāthaṁ layam āsrayet*  $\alpha_1\alpha_2\beta_\omega e_1\zeta_2\zeta_3\eta_2$ ] *tan nātho laya* +++  $\alpha_3$  *sa layo nādam āsritāḥ*  $\beta_2\Gamma\delta_2\chi$  *laya nātha niramjanām*  $\beta_1$  *layo dasamāśrayaḥ* *unm.*  $\delta_1$  **1\*1a** *so'yaṁ evāstu*  $Be_1e_2\zeta_3\chi$ ] *soyamo vāstu*  $\zeta_2$  *svayam evāstu*  $\eta_2$  *ayam eva tu*  $\Gamma\Delta$  **mokṣākhyo** cett.] *vā mokṣaḥ*  $\eta_2$  **1\*1b** *māstu vāpi*  $Be_1e_2\zeta_3\chi$ ] *māstu kapi*  $\zeta_2$  *sosti vāpi*  $\eta_2$  *'stu vāpi sa*  $\gamma_2$  *yas tu vāpi*  $\delta_1$  *yas tu vyāpi*  $\delta_2$  *aya vāpi*  $\gamma_1$  **1\*1c** *layānando*  $\beta_1\beta_2\Gamma e_1e_2\zeta_3$ ] *layānanda*  $\zeta_2$  *layāna*  $\beta_\omega$  *layo nādo*  $\Delta$  *laye kaścid*  $\chi$  *'m apānaṁ vā*  $\eta_2$  **1\*1d** *mayi*  $\beta_1\beta_2e_1\zeta_2\zeta_3$ ] *māpi*  $\beta_\omega$  *nāpi*  $\Gamma\Delta$  *bhuvi*  $e_2$  *layaḥ*  $\eta_2$  *āna'*  $\chi$  **kaścit/'cid** cett.] *kviṁcid*  $\delta_1$  *'ndaḥ sam'*  $\chi$  **pravartate**  $\beta_1\beta_2e_1\zeta_2\zeta_3\eta_2\chi$ ] *pravartate na*  $\beta_\omega$  *pravartatām*  $e_2$  *vibhedyate*  $\gamma_1$  *vibhidyate*  $\gamma_2\Delta$  **2a** *pranaṣṭocchvāsa*  $\Delta e_1$ ] *pranaṣṭocchvāsa*  $\beta_\omega\gamma_2\zeta_3\eta_2$  *pranaṣṭosvāsa*  $\beta_1$  *pranaṣṭauśvāsa*  $\zeta_2$  *prabhṛṣṭo* \_ *sa*  $\gamma_1$  *pranaṣṭaśvāsa*  $\alpha_1\chi$  *pranaṣṭabhyāsa*  $\alpha_2$  *pranaṣṭaḥ svā*«sa»  $\beta_2$  **niśvāsaḥ**  $\alpha_1e_1\zeta_3\chi$ ] *niśvāsa*  $\alpha_2\beta_\omega$  *niḥśvāsaḥ*  $\beta_1\beta_2^c\zeta_2\eta_2$  *niḥśvāsa*  $\beta_2^c\Delta$  *niśvāsāḥ*  $\gamma_2$  *niśvāsā*  $\gamma_1$  **2b** *pradhvasta* cett.] *prabhṛṣṭa*  $e_1$  *pranaṣṭa*  $\eta_2$  **viśaya** cett.] *viśayā*  $e_1$  *viśaga*  $\zeta_2$  **grahaḥ**  $\alpha_1\alpha_2\beta_2\beta_\omega\delta_1e_1\eta_2\chi$ ] *grahāḥ*  $\Gamma\delta_2$  *grataḥ*  $\beta_1$  *jvaraḥ*  $\zeta_3$  *hvaraḥ*  $\zeta_2$  **2c** *niśceṣṭo* (*niḥś'*  $\alpha_1$ )  $\alpha_1\alpha_2\beta_2\beta_\omega e_1\chi$ ] *niśceṣṭā*  $\Gamma\Delta\zeta_3$  *niḥśreṣṭo*  $\beta_1$  *nidyēṣṭo*  $\zeta_2$  *niścalo*  $\eta_2$  **nirvikārāś ca**  $By_1e_1\zeta_2\zeta_3\eta_2\chi$ ] *nirvikārāś ca*  $\gamma_2\Delta$  *nirvikārāś tu*  $\alpha_1$  *nivikalpas tu*  $\alpha_2$  **2d** *layo*  $\alpha_1\alpha_2Be_1\zeta_2\zeta_3\eta_2\chi$ ] *laye*  $\delta_1$  *layaṁ*  $\Gamma\delta_2$  **jayati**  $\alpha_1\alpha_2Be_1\zeta_2\zeta_3\eta_2\chi$ ] *yānti ca*  $\Gamma\Delta$  **yoginām**  $\alpha_1\alpha_2Be_1\zeta_2\zeta_3\chi$ ] *yogināḥ*  $\Gamma\Delta\eta_2$  **3a** *ucchinna* cett.] *ucchinnaḥ*  $\alpha_1e_1\zeta_3$  *ucchūna*  $\delta_1$  **saṁkalpo** cett.] *saṁkalpe*  $\delta_1$  **3b** *niḥśeṣāśeṣa* cett.] *niḥśeṣagata*  $\Gamma$  *niḥśeṣoṣeṣa*  $\alpha_2\beta_\omega$  **ceṣṭitaḥ** cett.] *ceṣṭitam*  $\beta_2$  *varjitāḥ*  $\zeta_3$  **3c** *svāvagamyo*  $\alpha_1\alpha_2\beta_\omega\delta_1\eta_2\chi$ ] *svāvagamya*  $\alpha_3\beta_1e_1$  *sovagamyo*  $\beta_2$  *svāgamyo*  $\zeta_2$  *svānugamyo*  $\zeta_3$  *svāgate cā*  $\Gamma$  **3d** *jāyatām vāgagocaraḥ*  $A\beta_2e_1$ ] *jāpatām vāgagocara*  $\zeta_2$  *jāyatām vāgagocaraḥ*  $\zeta_3$  *jāyatām cāpi* *gaucaraḥ*  $\beta_1$  *jāyate vāgagocaraḥ*  $\beta_\omega\eta_2\chi$  *manovācām agocaraḥ*  $\Gamma\delta_1$  **4a** *dṛṣṭir* cett.] *dṛṣṭi*  $\alpha_1\zeta_3\eta_2$  *vṛṣṭir*  $\beta_2$  **4b** *sanātanaḥ*  $\alpha_1\alpha_2\beta_\omega e_1\zeta_3$ ] *sanātana*  $\beta_1$  *sanātanaṁ*  $\zeta_2$  *sanātani*  $\beta_2\Gamma\delta_1\eta_2\chi$  **4c** *syāc chaktir/'tiḥ*  $\alpha_1\Gamma\delta_1$ ] *syāt saktir*  $\alpha_2$  *sā saktir*  $Be_1\zeta_2\eta_2\chi$  *sa saktir*  $\zeta_3$  **jīva**  $\alpha_1\alpha_2Be_1\eta_2\chi$ ] *sarva*  $\Gamma\delta_1$  *bhāva*  $\zeta_2\zeta_3$  **bhūtānām** cett.] *bhūtāni*  $\gamma_1$  *bhūnām*  $\zeta_2$  **4d** *dṛṣṭir*  $\alpha_1\alpha_3\beta_2\beta_\omega\Gamma\eta_2$ ] *dṛṣṭi*  $\alpha_2\beta_1\delta_1e_1$  *dṛṣṭe*  $\zeta_2\zeta_3$  *dve a'*  $\chi$  **lakṣ(ye) layaṁ gatā**  $\beta_1\beta_\omega e_1\zeta_2$ ] *lakṣe la(!)* *gatā*  $\alpha_2$  *lakṣe layaṁ gataḥ*  $\alpha_1$  *lakṣy[e]* *layaṁ gataḥ*  $\alpha_3$  *lakṣye layaṁ gate*  $\eta_2\chi$  *lakṣaṁ layaṁ gatau*  $\zeta_3$  *lakṣe na saṁgatā*  $\gamma_2$  *lakṣana saṁgatā*  $\gamma_1$  *lakṣeṇa saṁgatā*  $\delta_1$  *gacchel layaṁ gate*  $\beta_2$

- वेदशास्त्रपुराणानि सामान्यगणिका इव । (ab om.  $\alpha_2\beta_\omega$ )  
एकैव शांभवी मुद्रा गुप्ता कुलवधूरिव ॥ (cd om.  $\beta_\omega$ ) 4.5
- अन्तर्लक्ष्यं बहिर्दृष्टिर्निमेषोन्मेषवर्जिता ।  
एषा सा शांभवी मुद्रा सर्वतन्त्रेषु गोपिता ॥ (om.  $\zeta_2\zeta_3$ ) [eye-skip?] 4.6
- अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते  
दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ।  
मुद्रेयं खलु खेचरी भवति सा युष्मत्प्रसादाद्गुरो  
शून्याशून्यविवर्जितं स्फुरति यत्तत्त्वं पदं शांभवम् ॥ 4.7
- श्रीशांभव्याश्च खेचर्या अवस्थायामभेदता<sup>#</sup> ।<sup>4</sup> (om.  $\zeta_2\zeta_3\eta_2$ ) 4.8

**5a purāṇāni**  $\alpha_1\alpha_3\beta_1\beta_2\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] purāṇādyāḥ  $\gamma_1$  purāṇādyāḥ  $\gamma_2$  purāṇaughāḥ  $\delta_2$  purāṇais ca  $\delta_1$  **5b sāmānya** cett.] samāni  $\beta_2$  **gaṇikā** cett.] gaṇivā  $\delta_1$  **5c ekaiva** cett.] idam tu  $\delta_2$  **mudrā**  $A\beta_1\beta_2\Gamma\Delta\epsilon_1\zeta_2\chi$ ] māvā  $\zeta_3$  vidyā  $\eta_2$  **5d guptā kulavadhūr iva**  $\alpha_1\alpha_2\beta_1\beta_2\Gamma\chi$ ] gopyā kulavadhūr iva  $\eta_2$  sarvatantreṣu gopitā (cf. 4.6d)  $\epsilon_1\zeta_2\zeta_3$  sarvatantreṣu gopitā rakṣaṇiyā prayatnena guptā kulavadhūr iva  $\Delta$  **6a lakṣ(y)aṃ**  $\alpha_2\beta_2^{\epsilon}\beta_\omega\Gamma\eta_2\chi$ ] lakṣā  $\delta_1$  lakṣyo  $\delta_2$  lakṣ(y)a  $\alpha_1\beta_1\beta_2^{\epsilon}\epsilon_1$  **bahir**  $\alpha_1\alpha_2B\Gamma\Delta\epsilon_1\chi$ ] mano  $\eta_2$  **dṛṣṭir** cett.] dṛṣṭi  $\alpha_2\beta_\omega\delta_1\epsilon_1\eta_2$  **6b nimeṣonmeṣa**  $\alpha_1\alpha_2\beta_2\beta_\omega\gamma_2\Delta\epsilon_1\eta_2\chi$ ] nirmīṣonmeṣa  $\beta_1\gamma_1$  **varjitā** cett.] varjitaḥ  $\beta_1\delta_2$  **6c eṣā sā**  $\alpha_1\beta_1\beta_2\epsilon_1\chi$ ] eṣāsau  $\alpha_2$  eṣā hi  $\beta_\omega$  eṣā tu  $\eta_2$  eṣā vai  $\delta_2$  saisā tu  $\Gamma\delta_1$  **6d sarvatantreṣu**  $\alpha_1\alpha_2B\Gamma\delta_2\epsilon_1\eta_2$ ] sarvatantreṣu śāstreṣu  $\delta_1$  vedaśāstreṣu  $\chi$  **7a lakṣya**  $\alpha_1\beta_1\beta_2\Delta\epsilon_1\eta_2\chi$ ] lakṣa  $\alpha_2\beta_\omega\Gamma\zeta_2\zeta_3$  **yadā** cett.] yathā  $\eta_2$  sadā  $A\zeta_2$  **7b dṛṣṭyā** cett.] dṛṣṭvā  $\eta_2$  dṛṣyā  $\beta_1$  dṛṣyā  $\beta_\omega$  **tārayā** cett.] tālayā  $\beta_1$  tāra  $\gamma_1$  **bahir** cett.] hir  $\gamma_1$  **adhaḥ**  $AB\epsilon_1\zeta_3\eta_2\chi$ ] adhraḥ  $\zeta_2$  asau  $\Gamma\Delta$  **paśyann apaśyann api**  $\alpha_2\Delta\epsilon_1\zeta_2\zeta_3\chi$ ] paśyann apaśyann ivā  $\alpha_1$  paśyan na paśyaty api  $\Gamma$  paśyann api  $\eta_2$  paśyan na paśyetyataḥ  $\beta_1\beta_\omega$  paśyen na paśyetyataḥ  $\beta_2$  **7c mudreyaṃ** cett.] mudre  $\zeta_3$  **khecari**  $\alpha_1\alpha_2\beta_1\beta_\omega\eta_2$ ] śāmbhavī  $\beta_2\Gamma\Delta\epsilon_1\zeta_2\zeta_3\chi$  **bhavati sā** cett.] bhavati  $\beta_\omega$  °ti kathitā  $\epsilon_1$  **yuṣmat**  $\alpha_1\alpha_2\beta_\omega\Delta\zeta_2\zeta_3$ ] «yuṣmat  $\gamma_2$  yuṣmān  $\eta_2$  puṣpat  $\gamma_1$  yasya  $\beta_2\epsilon_1$  yāsyā  $\beta_1$  labdhā  $\chi$  **guro**  $\beta_1\beta_\omega\Gamma\delta_1\zeta_3\eta_2^{\epsilon}$ ] guroḥ  $\beta_2\delta_2\epsilon_1\zeta_2\eta_2^{\epsilon}\chi$  gurau  $\alpha_1$  gure  $\alpha_2$  **7d śūnyāśūnya** cett.] śūnyāc chūnya  $\beta_2$  **vivarjitam** cett.] vivarjite  $\gamma_1$  vivarjiti  $\delta_1$  vivarjito  $\alpha_2$  vilakṣaṇaṃ  $\chi$  **sphurati** cett.] spharati  $\delta_1$  **yat** cett.] ya  $\beta_\omega$  [pta]t  $\delta_1$  tat  $\alpha_1\chi$  ttat  $\alpha_2$  **padam** cett.] om.  $\epsilon_1\zeta_2$  **8a °vyāś ca khecaryā**  $\alpha_1\gamma_2\Delta\chi$ ] °vāś ca khecaryā  $\epsilon_1$  °vyāḥ khecaryā\_  $\gamma_1$  °vyā(h) khecaryāś ca B °vyā khecaryā  $\alpha_2$  °vavyā khecaryā  $\alpha_3$  **8b avasthāyām abhedatā**  $\beta_1$ ] hy avasthāyām abhedataḥ  $\beta_2$  avasthāyām na bhedataḥ  $\alpha_1\epsilon_1$  avasthāyā na bhedataḥ  $\alpha_3$  avasthāyasya bhedataḥ  $\alpha_2$  avasthādhāmabhedataḥ  $\chi$  avasthāyām ca bhedataḥ  $\beta_\omega$  avasthā ca na bhedataḥ (bhedanaḥ  $\gamma_1$ )  $\Gamma$  avasthā balabhedataḥ  $\Delta$

<sup>4</sup> In  $\chi$  this half verse is followed by another half verse: भवेच्चित्तलयानन्दः शून्ये चित्सुखरूपिणि.

पाताले यद्वितयसुषिरं मेरुमूले तदस्मिन् तत्त्वं चैतत्प्रवदति सुधीस्तन्मुखं निम्नगानाम् । चन्द्रात्सारः स्रवति वपुषस्तेन मृत्युर्नराणां तं बध्नीयात्सुकरणमृदा नान्यथा कायसिद्धिः ॥ (AΓδ <sub>1</sub> δ <sub>3</sub> ) <sup>5</sup> [→ 3.49*2]	4.9
यत्किञ्चित्स्रवते चन्द्रादमृतं दिव्यरूपिणः । तत्सर्वं ग्रसते सूर्यस्तेन पिण्डं जरायुतम् ॥ (A) [→ 3.73*1]	4.10
तत्रास्ति करणं दिव्यं सूर्यस्य मुखबन्धनम् । गुरुपदेशतो ज्ञेयं न तु शास्त्रार्थकोटिभिः ॥ (A) [→ 3.73*2]	4.11

**9a** pātāle yadvitaya α<sub>1</sub>α<sub>2</sub>] pātāle yadvita .. α<sub>3</sub> pātālād yad viśati Γ pātālād vā viyati δ<sub>1</sub>δ<sub>3</sub> **suṣi-**  
**raṃ** α<sub>2</sub>] suśiraṃ α<sub>1</sub> śikhiraṃ γ<sub>1</sub> śikharaṃ γ<sub>2</sub> śikhare δ<sub>1</sub>δ<sub>3</sub> **tad asmin** α<sub>1</sub>] yadismi α<sub>2</sub> tasti  
γ<sub>1</sub> tad asti γ<sub>2</sub> tadāstā δ<sub>1</sub> tad āste δ<sub>3</sub> **9b** sudhīs tan mukhaṃ α<sub>1</sub>Γ] sudhiḥ saṃmukhaṃ δ<sub>3</sub>  
sudhī sanmukhaṃ α<sub>2</sub> susaṃmukhaṃ δ<sub>1</sub> **9c** sārāḥ Γ] srāvaḥ δ<sub>1</sub>δ<sub>3</sub> sāro α<sub>1</sub>α<sub>2</sub> **sravati** γ<sub>1</sub>δ<sub>3</sub>]   
śravati δ<sub>1</sub> savati γ<sub>2</sub> grasati α<sub>1</sub> om. α<sub>2</sub> **vapuṣas** α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>δ<sub>1</sub>δ<sub>3</sub>] puruṣas γ<sub>2</sub> **9d** taṃ badhniyāt  
Aγ<sub>2</sub>δ<sub>1</sub>δ<sub>3</sub>] tadvahmaṃpāt γ<sub>1</sub> **sukaraṇamṛdā** α<sub>1</sub>α<sub>2</sub>] sukaraṇāmudā α<sub>3</sub> svakaraṇamṛdā γ<sub>2</sub>δ<sub>3</sub>  
svakaraṇaimṛdā γ<sub>1</sub> svakaraṇamṛjā δ<sub>1</sub> **kāyasiddhiḥ** α<sub>1</sub>γ<sub>2</sub>δ<sub>3</sub>] kāyaḥ siddhiḥ γ<sub>1</sub> kāryasiddhi(h)  
α<sub>2</sub>α<sub>3</sub>δ<sub>1</sub> **11b** mukhabandhanam (cf. 3.73\*2) em.] paribandhanam α<sub>1</sub>α<sub>2</sub> illeg. α<sub>3</sub>

<sup>5</sup> This verse is found after 4.11\*2 in Γδ<sub>1</sub>.

तारे ज्योतिषि संयोज्य किंचिदुन्नमयेद्भुवौ । (ab om. A)  
 पूर्वयोगस्य मार्गोऽयमुन्मनीकारकः क्षणात् ॥ (cd om. AΓ) 4.11\*1

केचिदागमजालेन केचिन्निगमसंकुलैः ।  
 केचित्तर्केण मुह्यन्ति नैव जानन्ति तारकम् ॥ (om. AΓ) 4.11\*2

अर्धोद्घाटितलोचनः स्थिरमना नासाग्रदत्तेक्षणः  
 चन्द्रार्कावपि लीनतामुपनयन्निष्पन्दभावान्तरे ।  
 ज्योतीरूपमशेषबाह्यरहितं देदीप्यमानं परं  
 तत्त्वं तत्पदमेति वस्तु परमं वाच्यं किमत्राधिकम् ॥ (om. Aδ<sub>2</sub>) [after 4.7 Γδ<sub>1</sub>] 4.11\*3

(The following verses are not found in AΓΔ, but in Bε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ)

दिवा न पूजयेल्लिङ्गं रात्रौ नैव च पूजयेत् ।  
 सततं पूजयेल्लिङ्गं दिवारात्रिनिरोधतः ॥ 4.11\*4

**11\*1a** tāre β<sub>1</sub>γ<sub>2</sub>δ<sub>2</sub>ζ<sub>3</sub>χ] tāra β<sub>ω</sub>δ<sub>1</sub> tārām β<sub>2</sub> tārā η<sub>2</sub> tāvad ζ<sub>2</sub> vāre γ<sub>1</sub> kalām ε<sub>1</sub> kalā ε<sub>2</sub> **jyotiṣi** β<sub>2</sub>Γδ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>χ] jyotiṣīm β<sub>1</sub> jyotiṣa β<sub>ω</sub> jyotiso δ<sub>1</sub> yotiṣi ζ<sub>2</sub> jyotiṣu η<sub>2</sub> **saṃyojya** cett.] saṃyojyā η<sub>2</sub> samojyaṃ γ<sub>1</sub> jojya δ<sub>1</sub> **11\*1b unnamayed** Bε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>χ] uccālaye γ<sub>1</sub>δ<sub>2</sub> uccalayed γ<sub>2</sub> uccāraye η<sub>2</sub> uccācayed δ<sub>1</sub> uṣṭānnaṃ ζ<sub>2</sub> **bhruvau** cett.] bhūvo«h» γ<sub>1</sub> **11\*1c pūrvayogasya mārgo'yam** β<sub>1</sub>β<sub>ω</sub>δ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>] pūrvayogasya mārgēṇa β<sub>2</sub> sūryayogasya mārgē ca η<sub>2</sub> pūrvayogasya mähātmyam δ<sub>1</sub> pūrvayogaṃ mano yuñjann χ om. Γ **11\*1d unmanī** β<sub>1</sub>β<sub>ω</sub>Δε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ] hy unmanī β<sub>2</sub> yunmanī η<sub>2</sub> kimcid un\* ε<sub>1</sub> om. Γ **kāraḥ kṣaṇāt** β<sub>1</sub>ε<sub>1</sub>χ] kārakakṣaṇāt β<sub>2</sub> kārakaṃ kṣaṇāt ζ<sub>2</sub> kāraṇaḥ kṣaṇāt β<sub>ω</sub> kāraṇaṃ kṣaṇāt ε<sub>2</sub> karaṇaṃ kṣaṇāt Δζ<sub>3</sub> kārakakṣaṇam η<sub>2</sub> om. Γ **11\*2a āgama** cett.] nīgama ε<sub>1</sub>ε<sub>2</sub> **jālena** cett.] yogena η<sub>2</sub> om. Γ **11\*2b nigama** β<sub>1</sub>β<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>χ] niyama β<sub>ω</sub>Δ nima ζ<sub>3</sub> āgama ε<sub>1</sub>ε<sub>2</sub> om. Γ **saṃkulaiḥ** β<sub>1</sub>β<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>χ] saṃkule β<sub>ω</sub>ζ<sub>3</sub> saṃkulāḥ δ<sub>2</sub> saṃkulā δ<sub>1</sub> om. Γ **11\*3a ardhodghāṭita** cett.] arddhaghāṭita β<sub>1</sub> arddhocchā[d]ita γ<sub>1</sub> ardhonmilita χ **locanaḥ** δ<sub>1</sub>ζ<sub>3</sub>χ] locana BΓε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub> **sthira** cett.] sthila γ<sub>1</sub> **\*kṣaṇaḥ/-aś** cett.] \*kṣaṇāś β<sub>ω</sub>γ<sub>1</sub> \*kṣaṇaṃ ζ<sub>2</sub> **11\*3b candrārṇāv** cett.] cāndrārṇāv β<sub>ω</sub> candrārṇau η<sub>2</sub> **api** Bγ<sub>1</sub>δ<sub>1</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>χ] avi γ<sub>2</sub> aca ζ<sub>2</sub> ca vi\* η<sub>2</sub> **upanayan** ε<sub>1</sub>χ] apanayan ε<sub>2</sub> upanayen Γδ<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub> upagatau B gatau η<sub>2</sub> **niṣpanda** cett.] nirvyamda β<sub>1</sub> diṣyanda ε<sub>2</sub> nikṣipya η<sub>2</sub> **bhāvāntare** ε<sub>1</sub>ε<sub>2</sub>] bhāvo'ntare γ<sub>1</sub>δ<sub>1</sub> bhāvotare γ<sub>2</sub> bhāsoṃtare η<sub>2</sub> bāṣpaṃ tataḥ ζ<sub>3</sub> vāpyaṃ tataḥ ζ<sub>2</sub> rūpaṃ tataḥ β<sub>2</sub> rūpaṃ tanu β<sub>1</sub> rūpatanu β<sub>ω</sub> bhāvena yaḥ χ **11\*3c rūpaṃ** cett.] rūpa ζ<sub>2</sub>ζ<sub>3</sub> yatsyam γ<sub>2</sub> **aśeṣa** cett.] viśeṣa ζ<sub>2</sub>ζ<sub>3</sub> **bāhyarahitaṃ** cett.] bījam akhilaṃ χ **dedīpya** cett.] devadīpya γ<sub>1</sub> **11\*3d tat** cett.] yac η<sub>2</sub> **padam eti** Γδ<sub>1</sub>χ] param eti Bε<sub>1</sub>ε<sub>2</sub> param asti ζ<sub>2</sub>ζ<sub>3</sub> carama η<sub>2</sub> **vastu** cett.] vasta γ<sub>1</sub> yastu β<sub>1</sub>β<sub>ω</sub> yat tu β<sub>2</sub> **vācyam** cett.] vāpyaṃ γ<sub>1</sub> **atrādhikam** cett.] andrādhikaṃ γ<sub>1</sub> atrāsaṇaṃ δ<sub>1</sub> **11\*4a divā na** Bε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ] vāsare η<sub>2</sub> **11\*4b rātrau naiva ca pūjayet** β<sub>1</sub>ζ<sub>2</sub>] rātrau naiva prapūjayet β<sub>2</sub>β<sub>ω</sub>ε<sub>1</sub> rātrau caiva na pūjayet ε<sub>2</sub>η<sub>2</sub>χ rātrau liṅgaṃ na pūjayet ζ<sub>3</sub> **11\*4c satatam** Bε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] sarvadā χ **11\*4d divārātrinirodhataḥ** χ] divārātraṃ na pūjayet β<sub>1</sub>β<sub>ω</sub>ε<sub>1</sub>ε<sub>2</sub> divārātrau na pūjayet ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub> divārātrau ca pūjayet β<sub>2</sub>



अथ खेचरी । ( $\beta_1\beta_2\chi$ )

सुषिरो ज्ञानजनकः पञ्चस्रोतःसमन्वितः ।

तिष्ठते खेचरी मुद्रा तस्मिन्सून्ये निरञ्जने ॥ (om.  $\chi$ ) [= 3.49\*1]

4.11\*5

सव्यदक्षिणनाडीस्थो मध्ये चलति मारुतः ।

तिष्ठते खेचरी मुद्रा तस्मिन्स्थाने न संशयः ॥

4.11\*6

चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ।

तेनैषा खेचरी नाम मुद्रा सिद्धैर्नमस्कृता ॥ (om.  $\eta_2\chi$ ) [= 3.38]

4.11\*7

इडापिङ्गलयोर्योगे शून्यं चैवानिलं ग्रसेत् ।

तिष्ठते खेचरी मुद्रा तत्र सत्यं न संशयः ॥ (om.  $\zeta_3\eta_2$ )

4.11\*8

सोमसूर्यद्वयोर्मध्ये निरालम्बे तले पुनः ।

संस्थिता व्योमचक्रे या सा मुद्रा नाम खेचरी ॥

4.11\*9

सा मयोद्धेदिता वामा साक्षाच्च शिववल्लभा ।

पूरयेन्मारुतं दिव्यं सुषुम्णा पश्चिमे मुखे ॥ (om.  $\beta_2$ )

4.11\*10

**heading:** **khecarī**  $\beta_2\chi$ ] **khecarīsamādhiḥ**  $\beta_1$  **11\*5a** **suṣīro**  $\epsilon_1\epsilon_2\zeta_2$ ] **sukhiro**  $\beta_2$  **susthiro**  $\beta_1$  **sukhi-**  
**raṃ**  $\beta_\omega\eta_2$  **ḍṛṇmukhaṃ**  $\zeta_3$  **janakaḥ**  $\beta_1\beta_2\epsilon_1\epsilon_2\zeta_2$ ] **janakaṃ**  $\beta_\omega\eta_2$  **jaṃnakam**  $\zeta_3$  **11\*5b** **saman-**  
**vitaḥ**  $\beta_1\beta_2\epsilon_1\epsilon_2\zeta_2$ ] **samanvita**  $\beta_\omega$  **samanvitam**  $\zeta_3$  **samanvite**  $\eta_2$  **11\*5d** **tasmin sūnye**  $\eta_2$ ] **tas-**  
**māc chūnye**  $\beta_1\beta_2\epsilon_1\epsilon_2\zeta_3$  **satyaṃ tatra**  $\zeta_2$  **om.** (eye-skip?)  $\beta_\omega$  **nirañjane**  $\beta_1\beta_2\epsilon_1\epsilon_2\zeta_3\eta_2$ ] **na**  
**saṃśayaḥ** (cf. Pāda d of the next verse)  $\zeta_2$  **om.**  $\beta_\omega$  **11\*6a** **savyadākṣiṇaṇāḍistho** (**nāḍi**  $\epsilon_1\epsilon_2\zeta_2\eta_2$ )  
 $\beta_1\beta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ] **om.**  $\beta_\omega$  **11\*6b** **madhye calati mārutaḥ**  $\epsilon_1\zeta_2$ ] **madhye carati mārutaḥ** (**mad-**  
**hyaṃ**  $\beta_1$ )  $\beta_1\beta_2\epsilon_2\chi$  **madhye vahati mārutaḥ**  $\eta_2$  **madhyacaritamārutaḥ**  $\zeta_3$  **om.**  $\beta_\omega$  **11\*6c** **tiṣṭhate**  
**khecarī mudrā**  $\beta_1\beta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ] **om.**  $\beta_\omega$  **11\*6d** **tasmin sthāne**  $\beta_\omega\epsilon_1\epsilon_2\zeta_3\chi$ ] **satyaṃ tatra**  $\zeta_2$   
**tatra satyaṃ**  $\eta_2$  **11\*7b** **khe gatā**  $\beta_\omega\zeta_2$ ] **khe yadā**  $\epsilon_1$  **vegataḥ**  $\zeta_3$  **11\*7c** **tenaiṣā**  $\beta_1\beta_\omega\epsilon_1\zeta_3$ ] **teneyaṃ**  $\beta_2$  **tenaiva**  $\zeta_2$  **iyaṃ ca**  $\epsilon_2$  **nāma**  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2$ ] **mudrā**  $\beta_2\zeta_3$  **11\*7d** **mudrā**  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2$ ] **satyaṃ**  $\zeta_3$  **sarva**  $\beta_2$  **namaskṛtā**  $\beta_\omega\epsilon_2\zeta_2$ ] **nigadyate**  $\zeta_3$  **11\*8a** **yoge**  $\beta_\omega\epsilon_1\epsilon_2\zeta_2$ ] **madhye**  
 $\chi$  **11\*8b** **sūnyaṃ**  $\beta_2\epsilon_1\epsilon_2\chi$ ] **sūnye**  $\beta_1\zeta_2$  **sūne**  $\beta_\omega$  **caivānilaṃ**  $\beta_\omega\epsilon_1\epsilon_2\zeta_2\chi$ ] **caiva bilam**  $\beta_1\beta_2$   
**graset**  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2\chi$ ] **viśet**  $\beta_2$  **11\*8c** **tiṣṭhate**  $\beta_2\beta_\omega\epsilon_1\epsilon_2\zeta_2\chi$ ] **tiṣṭhati**  $\beta_1$  **11\*8d** **tatra satyaṃ**  
**na saṃśayaḥ**  $\beta_1\epsilon_1\epsilon_2$ ] **satyaṃ tatra na saṃśayaḥ**  $\zeta_2$  **tatra satyaṃ punaḥ punaḥ**  $\beta_2\beta_\omega\chi$  **11\*9a** **so-**  
**masūryadvayo**  $\epsilon_1\epsilon_2\zeta_2\eta_2$ ] **candrasūryadvayor**  $\zeta_3$  **sūryācandramasor**  $\beta\chi$  **11\*9b** **nirālambe**  
**tale**  $\beta_2\beta_\omega\zeta_2\zeta_3$ ] **nirālabatale**  $\beta_1\epsilon_2$  **nirālambe kale**  $\epsilon_1$  **nirālambo'ntarā**  $\eta_2$  **nirālabāntare**  $\chi$   
**11\*10a** **sā mayodbheditā vāmā**  $\beta_1\beta_\omega$ ] **sā māyodbhedikā vāmā**  $\epsilon_1$  **sā māyābhedito vāmā**  $\epsilon_2$  **sā**  
**mayodve**  $\_ta$  **vāmā**  $\zeta_2$  **sā mayodve[dh]itā vāmā**  $\zeta_3$  **somayodbheditā dhāma**  $\eta_2$  **somād yatroditā dhārā**  
 $\chi$  **11\*10b** **sākṣāc ca**  $\beta_1\beta_\omega\zeta_2\zeta_3$ ] **sākṣād vai**  $\eta_2$  **sā sākṣāt**  $\epsilon_1\epsilon_2$  **sākṣāt sā**  $\chi$  **11\*10c** **pūrayen**  
 $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2\zeta_3$ ] **pūrayed**  $\chi$  **pūjayed**  $\eta_2$  **mārutaṃ divyaṃ**  $\beta_1\beta_\omega\zeta_2\zeta_3$ ] **na tu tad divyaṃ**  $\epsilon_1$  **satataṃ**  
**divyaṃ**  $\epsilon_2$  **atulāṃ divyāṃ**  $\eta_2\chi$  **11\*10d** **suṣuṃṇā**  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2$ ] **suṣuṃṇāṃ**  $\chi$  **pāścime**  
 $\beta_1\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ] **pāścimā**  $\beta_\omega$

पुरस्ताच्चैव पूर्येत निश्चिता खेचरी भवेत् ।  
अभ्यसेत्खेचरीमुद्रामुन्मनी संप्राजयते ॥

4.11\*11

अभ्यसेत्खेचरीं तावद्यावत्स्याद्योगनिद्रितः ।  
संप्राप्तयोगनिद्रस्य कालो नास्ति कदाचन ॥<sup>6</sup>

4.11\*12

भ्रुवोर्मध्ये शिवस्थानं मनस्तत्र विलीयते । (ab om.  $\epsilon_1\epsilon_2$ )  
ज्ञातव्यं तत्पदं तुर्यं तत्र कालो न विद्यते ॥

4.11\*13

चन्द्रसूर्यद्वयोर्मध्ये मुद्रां दद्याच्च खेचरीम् ।  
निरालम्बे महाशून्ये व्योमचक्रे व्यवस्थिताम् ॥ (om.  $\chi$ )

4.11\*14

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

4.11\*15

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

4.11\*16

**11\*11b** niścita Be<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ] niśritā η<sub>2</sub> **11\*11c** abhyaset β<sub>1</sub>β<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>] abhyase β<sub>ω</sub> abhyastā η<sub>2</sub>χ om. (eye-skip?) ζ<sub>3</sub> **khecarīmudrām** β<sub>2</sub>β<sub>ω</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>] khecarīm mudrām β<sub>1</sub> khecarīmudrā η<sub>2</sub>χ om. ζ<sub>3</sub> **11\*11d** unmanī Be<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>] py unmanī χ om. ζ<sub>3</sub> **sāmprajāyate** ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>χ] sāṃdrajāyate β<sub>1</sub> sā prajāyate β<sub>2</sub>β<sub>ω</sub> om. ζ<sub>3</sub> **11\*12a** abhyaset Be<sub>1</sub>ε<sub>2</sub>χ] abhyasat ζ<sub>3</sub> abhyasya ε<sub>2</sub> abhyaste η<sub>2</sub> **khecarīm** χ] khecarī Be<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub> **tāvad** Bχ] mudrām ε<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub> mudrā ε<sub>2</sub>ζ<sub>2</sub> **11\*12b** yāvat Bχ] tāvat ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub> **yoganidritāḥ** β<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ] yoganidritāḥ β<sub>1</sub> yoganidritāḥ η<sub>2</sub> yoganidritāḥ β<sub>ω</sub> coramudritā ε<sub>2</sub> **11\*13a** śiva β<sub>2</sub>β<sub>ω</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ] bhavet β<sub>1</sub> **11\*13d** tatra Be<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>χ] yatra ζ<sub>3</sub> **kālo** Be<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ] kopi ζ<sub>2</sub> **11\*14b** mudrām Be<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] mudrā ζ<sub>2</sub> **dadyāc ca** Be<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] dadyāt tu ε<sub>1</sub> divyā ca ζ<sub>2</sub> **khecarīm** β<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] khecarī β<sub>ω</sub>ζ<sub>2</sub> khecare β<sub>1</sub> **11\*14c** nirālambe β<sub>2</sub>ε<sub>1</sub>η<sub>2</sub>] nirālambaḥ β<sub>ω</sub>ζ<sub>2</sub>ζ<sub>3</sub> nirālambas β<sub>1</sub> nirālamba ε<sub>2</sub> **mahāśūnye** β<sub>2</sub>η<sub>2</sub>] mahāśūnyam ζ<sub>2</sub>ζ<sub>3</sub> mahacchūnye ε<sub>1</sub> mahāśūnya β<sub>ω</sub>ε<sub>2</sub> tadā śūnya β<sub>1</sub> **11\*14d** cakre Be<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>] cakram ζ<sub>3</sub> **vyavasthitām** β<sub>2</sub>β<sub>ω</sub>ε<sub>1</sub>η<sub>2</sub>] vyavasthitam ζ<sub>2</sub>ζ<sub>3</sub> vyavasthitā β<sub>1</sub>ε<sub>2</sub> **11\*15c** †bhyantare Be<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>χ] bhyantaram ε<sub>2</sub>η<sub>2</sub> **11\*15d** ghaṭavat Bζ<sub>3</sub>η<sub>2</sub>χ] paṭavat ζ<sub>2</sub> aṭavat ε<sub>1</sub> maghaṭat ε<sub>2</sub> **tiṣṭhate** ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>] tiṣṭhati Bη<sub>2</sub>χ **11\*16a** yathā Bη<sub>2</sub>χ] tathā ε<sub>1</sub>ε<sub>2</sub> yadā ζ<sub>2</sub>ζ<sub>3</sub> **lināḥ** β<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>] lina β<sub>1</sub>ζ<sub>2</sub> linam β<sub>ω</sub> linā ε<sub>2</sub> linas η<sub>2</sub>χ **11\*16b** kṣasya madhye β<sub>1</sub>β<sub>ω</sub>ε<sub>1</sub>ε<sub>2</sub>] khamadhye tu β<sub>2</sub> khamadhye ca ζ<sub>3</sub> khamadhyā\_ ζ<sub>2</sub> tathā madhye η<sub>2</sub> tathā madhyo χ **na saṃśayaḥ** Be<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ] \_\_ sayah ζ<sub>2</sub> **11\*16c** svasthānaṃ gacchati prāṇaḥ Be<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] saṃsthānaṃ gacchati prāṇaḥ ε<sub>2</sub> svasthāne sthiraṭam eti χ **11\*16d** sūryāṅge manasā tathā Be<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>] sūryāṅge pavane tathā η<sub>2</sub> pavano manasā saha χ

<sup>6</sup> This verse and the next one are transposed in χ.

एवमभ्यस्यमानस्य वायुमार्गे दिवानिशम् ।  
अभ्यासाज्जीर्यते वायुर्मनस्तत्र विलीयते ॥

4.11\*17

अमृतं प्लावयेद्देहमा पादतलमस्तकम् ।  
सिध्यत्येव सदा कायो महाबलपराक्रमः ॥

4.11\*18

इति खेचरी । (χ)

अथ शंभवी । (β<sub>1</sub>ζ<sub>2</sub>)

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

4.11\*19

स्वमध्ये कुरु चात्मानमात्ममध्ये च खं कुरु ।  
आत्मानं स्वमयं कृत्वा न किञ्चिदपि चिन्तयेत् ॥

4.11\*20

अन्तःशून्यो बहिःशून्यः शून्यकुम्भ इवाम्बरे ।  
अन्तःपूर्णा बहिःपूर्णः पूर्णकुम्भ इवार्णवे ॥ (cd om. ε<sub>1</sub>) (om. β<sub>ω</sub>ζ<sub>2</sub>ζ<sub>3</sub>)

4.11\*21

**11\*17a abhyasyamānasya** Be<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] abhyasyatas tasya χ **11\*17b vāyumārge** Be<sub>1</sub>ε<sub>2</sub>η<sub>2</sub>χ] vāyor mārge ζ<sub>2</sub>ζ<sub>3</sub> **divāniśam** β<sub>2</sub>χ] divā niśi β<sub>1</sub> divādisam β<sub>ω</sub> sadāniśam ε<sub>1</sub>ε<sub>2</sub>η<sub>2</sub> sadānilam ζ<sub>2</sub>ζ<sub>3</sub> **11\*17c abhyāsāj jīryate** Be<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>χ] abhyāsāl liyate ζ<sub>3</sub> **11\*17d tatra viliyate** ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] tatraiva liyate Bχ **11\*18a amṛtaṃ plāvayed deham** β<sub>1</sub>β<sub>ω</sub>ζ<sub>2</sub>] amṛtāt plāvayed deham ε<sub>1</sub>ε<sub>2</sub> (amṛtā ε<sub>1</sub>) amṛte plāvayed deham ζ<sub>3</sub> amṛtaṃ plavate \_\_ β<sub>2</sub> amṛtaiḥ plāvayed deham χ ajaratvaṃ bhaved dehe η<sub>2</sub> **11\*18b ā pādātala** cett.] apādapala η<sub>2</sub> lac. β<sub>2</sub> **mastakam** Be<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>χ] mastake η<sub>2</sub> mastakān ζ<sub>2</sub> lac. β<sub>2</sub> **11\*18c sidhyaty eva** β<sub>ω</sub>ε<sub>1</sub>ε<sub>2</sub>χ] sidhyaty eva ζ<sub>2</sub> sidhyaty evam ζ<sub>3</sub> sidhyate ca η<sub>2</sub> siddhadeho β<sub>2</sub> siddhideho β<sub>1</sub> **sadā kāyo** β<sub>ω</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>] mahākāyo β<sub>2</sub>χ mahākāryo β<sub>1</sub> mahāyogo η<sub>2</sub> tadā kāyo ζ<sub>3</sub> **heading: atha** ζ<sub>2</sub>] om. β<sub>1</sub> **śāmbhavi** β<sub>1</sub>] śāmbhavi śaktiḥ ζ<sub>2</sub> **11\*19b śaktiṃ ca manamadhyagām** ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>] śaktiṃ ca svāmtamadhyagām ζ<sub>3</sub> śaktiṃ mānasamadhyagām χ śaktiṃ manasi madhyataḥ η<sub>2</sub> sumadhyagaṃ β<sub>1</sub> manaḥ śaktes tu madhyagam β<sub>2</sub>β<sub>ω</sub> **11\*19c mana ālokyā** β<sub>1</sub>β<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ] mana ārokyā ζ<sub>2</sub> manam ālokyā β<sub>ω</sub> **11\*19d tad dhyāyet** β<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>] taṃ dhyāyet ε<sub>2</sub> taṃ dhātāṃ β<sub>1</sub> vaddhyāyait β<sub>ω</sub> dhārayet η<sub>2</sub>χ **11\*20a khamadhye** β<sub>2</sub>β<sub>ω</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ] khammadhye β<sub>1</sub> **11\*20b ātmamadhye** β<sub>ω</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>3</sub>χ] ātmāmadye β<sub>1</sub>β<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub> **11\*20c ātmānam** β<sub>2</sub>β<sub>ω</sub>ε<sub>1</sub>] sarvaṃ ca ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ evaṃ kī° β<sub>1</sub> **khamayaṃ kṛtvā** β<sub>ω</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ] khammayam kṛtvā β<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>η<sub>2</sub> °tvā tayoś cāpi β<sub>1</sub> **11\*21b śūnya** β<sub>1</sub>β<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>η<sub>2</sub>] śūnyaḥ χ **11\*21d pūrṇa** β<sub>1</sub>β<sub>2</sub>ε<sub>2</sub>η<sub>2</sub>] pūrṇaḥ χ **ivārṇave** ε<sub>2</sub>η<sub>2</sub>χ] ivāmbare β<sub>1</sub> ivāmbudhau β<sub>2</sub>

बाह्यचिन्ता न कर्तव्या तथैवान्तरचिन्तनम् । सर्वचिन्तां परित्यज्य न किञ्चिदपि चिन्तयेत् ॥ (om. $\zeta_2\zeta_3$ )	4.11*22
संकल्पमात्रकलनैव जगत्समग्रं (a om. $\beta_1\beta_2$ ) संकल्पमात्रकलना हि मनोविलासः । (b om. $\beta_1\beta_2$ ) संकल्पमेतमत उत्सृज निर्विकल्पं (c om. $\beta_2$ ) आश्रित्य निश्चयमवाप्नुहि राम शान्तिम् ॥ (d om. $\beta_2$ )	4.11*23
कर्पूरमनले यद्वत्सैन्धवं सलिले यथा । तथा संधीयमानं च मनस्तत्त्वे विलीयते ॥ (om. $\eta_2$ )	4.11*24
ज्ञेयं सर्वं प्रतीतं च तज्ज्ञानं मन उच्यते । ज्ञानं ज्ञेयं समं नष्टं नान्यः पन्था द्वितीयकः ॥	4.11*25
मनोदृश्यमिदं सर्वं यत्किञ्चित्सचराचरं । मनसो ह्युन्मनीभावे द्वैताभावं प्रचक्षते ॥	4.11*26
ज्ञेयवस्तुपरित्यागाद्विलयं याति मानसम् । मानसे विलयं याते कैवल्यमवशिष्यते ॥	4.11*27

**11\*22b** cintanam  $\epsilon_1\epsilon_2\eta_2\chi$ ] cintanā  $\beta_2\beta_\omega$  ciṁtamān  $\beta_1$  **11\*22c** sarvacintāṁ parityajya  $\beta_2\epsilon_1\epsilon_2\chi$ ] sarvacintā parityajya  $\beta_1\beta_\omega$  sarvacintā parityājyā  $\eta_2$  **11\*23a** kalanaiva  $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ] kalanaṁ ca  $\beta_\omega$  **samagraṁ**  $\beta_\omega\epsilon_1\epsilon_2\zeta_2\zeta_3\chi$ ] samastaṁ  $\eta_2$  **11\*23b** kalanā hi  $\beta_\omega\epsilon_1\epsilon_2\zeta_2\zeta_3$ ] kalanaiva  $\eta_2\chi$  **vilāsaḥ**  $\epsilon_2\eta_2\chi$ ] vilāśa  $\beta_\omega$  vivāsaḥ  $\epsilon_1$  vilinā  $\zeta_2$  valinā  $\zeta_3$  **11\*23c** saṁkalpam etam ata  $\epsilon_1$ ] saṁkalpamātramataṁ  $\zeta_3$  \*mātramata  $\zeta_2$  \*mātramanam  $\epsilon_2$  \*mātramatiṁ  $\chi$  \*mātrami[m]  $\beta_1$  \*mātram idam  $\beta_\omega$  \*mātrakalanaiva  $\eta_2$  **utsrja**  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_3$ ] utsrjya  $\chi$  tsrja  $\zeta_2$  vikṛtis tu  $\eta_2$  **nirvikalpaṁ**  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2\zeta_3\chi$ ] nityaṁ  $\eta_2$  **11\*23d** āsṛitya  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2\chi$ ] āsṛita  $\zeta_3$  saṁkalpa  $\eta_2$  **niścayam**  $\epsilon_1\eta_2\chi$ ] niścalam  $\beta_1\epsilon_2$  niścālayam  $\beta_\omega$  niścitam  $\zeta_2\zeta_3$  **avāpnuhi**  $\beta_\omega\epsilon_1\epsilon_2\zeta_2\zeta_3\chi$ ] avāpnudhi  $\eta_2$  anāpnuhi  $\beta_1$  **rāma**  $\beta_1\beta_\omega\epsilon_1\eta_2\chi$ ] kāma  $\epsilon_2$  rāga  $\zeta_3$  roga  $\zeta_2$  **11\*24a** anale  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2\zeta_3\chi$ ] anile  $\beta_2$  **11\*24c** tathā  $\text{Be}_1\epsilon_2\zeta_3\chi$ ] yathā  $\zeta_2$  **saṁdhiyamānaṁ** ca  $\text{Be}_1\epsilon_2\chi$ ] saṁdipamānaṁ ca  $\zeta_2\zeta_3$  **11\*24d** tattve  $\beta_2\epsilon_1\zeta_3\chi$ ] tatva  $\beta_1$  tatva  $\beta_\omega$  tatra  $\epsilon_2\zeta_2$  **viliyate**  $\text{Be}_1\epsilon_2\zeta_2\chi$ ] valiyate  $\zeta_3$  **11\*25a** sarvaṁ pratītaṁ  $\beta_1\beta_2\epsilon_1\epsilon_2\chi$ ] sarvapratītaṁ  $\beta_\omega\zeta_2\zeta_3$  sarvaṁ atītaṁ  $\eta_2$  **11\*25b** tajjñānaṁ  $\epsilon_1\zeta_2\zeta_3$ ] tat jñātaṁ  $\epsilon_2$  jñānaṁ ca  $\eta_2\chi$  jñānaṁ tu B **11\*25c** samaṁ naṣṭaṁ  $\text{Be}_1\epsilon_2\zeta_2\zeta_3\chi$ ] manaś caiva  $\eta_2$  **11\*25d** nānyaḥ cett.] mānyaḥ  $\beta_1$  **panthā**  $\beta_2\epsilon_1\epsilon_2\zeta_2\eta_2\chi$ ] paṁtha  $\zeta_3$  paṁthyā  $\beta_1$  pathā  $\beta_\omega$  **dvitīyakaḥ**  $\beta_2\epsilon_1\epsilon_2\zeta_3\eta_2\chi$ ] dvitīyakaṁ  $\beta_1\zeta_2$  dvitīyaka  $\beta_\omega$  **11\*26c** manaso hy unmanī  $\eta_2\chi$ ] manaso hy amanī  $\epsilon_1$  manasopy unmanī  $\text{Be}_2\zeta_3$  mano sopy unmanī  $\zeta_2$  \*bhāve  $\beta_\omega\zeta_3\eta_2\chi$ ] bhāvai  $\beta_1$  bhāvo  $\beta_2\epsilon_1\epsilon_2$  bhāvavo  $\eta_2^\circ$  bhāvād  $\chi$  om. (eye-skip?)  $\zeta_2$  **11\*26d** dvaitābhāvaṁ  $\beta_1\beta_2\zeta_3$ ] dvaitābhā +  $\epsilon_1$  dvaitābhāvaḥ  $\epsilon_2$  dvaitābhāva  $\beta_\omega$  bhāvaṁ  $\zeta_2$  dvaitaṁ naivo°  $\eta_2\chi$  **pracaṣṣate**  $\beta_2\beta_\omega\epsilon_1\epsilon_2\zeta_3$ ] pracaṣyate  $\beta_1\zeta_2$  \*palabhyate  $\eta_2\chi$  **11\*27b** mānasam  $\text{Be}_1\epsilon_2\zeta_3\eta_2\chi$ ] mārutam  $\zeta_2$  **11\*27c** mānase  $\text{Be}_1\zeta_2\zeta_3$ ] manaso  $\epsilon_2\eta_2\chi$  **vilayaṁ**  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2$ ] vilaye  $\beta_2\chi$  **yāte**  $\beta_1\epsilon_1\zeta_2\zeta_3$ ] yāti  $\epsilon_2$  jāte  $\beta_2\beta_\omega\eta_2\chi$  **11\*27d** avasiṣyate  $\text{Be}_1\epsilon_2\zeta_3\chi$ ] anasiṣyate  $\zeta_2$  api kalpate  $\eta_2$

लयो लय इति प्राहुः कीदृशं लयलक्षणम् ।  
अपुनर्वासनोत्थानात् लयो विषयविस्मृतिः ॥<sup>7</sup>

4.11\*28

एवं नानाविधोपायाः सम्यक्स्वानुभवान्विताः ।  
समाधिमार्गाः कथिताः पूर्वाचार्यैर्महात्मभिः ॥

4.11\*29

अथ विश्रान्तिः । (om.  $\beta_{\omega}\chi$ )

सुषुम्णायै कुण्डलिन्यै सुधायै चन्द्रमण्डले ।  
मनोन्मन्यै नमस्तुभ्यं महाशक्तिचिदात्मने ॥ (om.  $\eta_2$ )

4.11\*30

अशक्यतत्त्वबोधानां मूढानामपि संमतम् । [cf. 4.35ab]  
प्रोक्तं गोरक्षनाथेन नादोपासनमुच्यते ॥

4.11\*31

श्रीआदिनाथेन सपादकोटि-  
लयप्रकाराः कथिता जयन्ते ।  
नादानुसंधानकमेकमेव  
मन्यामहे मान्यतमं लयानाम् ॥

4.12

(BE $\zeta_2\zeta_3\eta_2\chi$  have 4.55 *śravaṇamukhanayana* here)

मुक्तासनस्थितो योगी मुद्रां संधाय शांभवीम् । (ab om.  $\beta_1\beta_{\omega}\Gamma\zeta_2\zeta_3\eta_2$ )

शृणुयादक्षिणे कर्णे नादमन्तःस्थमेकधीः ॥ (cd om.  $\beta_1\beta_{\omega}\zeta_2\zeta_3\eta_2$ ) [cf. 4.36\*1]

4.13

**11\*28b** kidrśam Be $\epsilon_1\epsilon_2\eta_2\chi$ ] idrśam  $\zeta_2\zeta_3$  **11\*28c** \*tthānāt  $\beta_1\beta_2\zeta_2\eta_2\chi$ ] \*tthānā  $\beta_{\omega}\epsilon_1\zeta_3$  \*tthāna  $\epsilon_2$  **11\*28d** layo viśaya Be $\epsilon_2\zeta_2\zeta_3\chi$ ] yalo viśaya  $\epsilon_1$  vṛtṭiyā viśva  $\eta_2$  **11\*29b** bhavānvitāḥ Be $\epsilon_1\zeta_2\eta_2\chi$ ] bhavānyuta  $\epsilon_2$  bhavātmikāḥ  $\zeta_3$  **11\*29c** mārgāḥ  $\beta_1\beta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\chi$ ] mārgē  $\eta_2$  il-leg.  $\beta_{\omega}$  **heading:** atha  $\epsilon_1\epsilon_2\zeta_2\zeta_3$ ] iti  $\beta_1\beta_2$  **11\*30a** suṣuṃṇāyai Be $\epsilon_1\epsilon_2\zeta_3\chi$ ] sukhayaiḥ  $\zeta_2$  **11\*30b** maṇḍale  $\epsilon_1\epsilon_2$ ] maṇḍalāt  $\zeta_2\zeta_3$  janmane B $\chi$  **11\*30d** śakti  $\beta_1\beta_2\epsilon_1\epsilon_2\zeta_2\zeta_3$ ] śakte  $\beta_{\omega}$  śak-tyai  $\chi$  **cidātmane** cett.] cidātmani  $\beta_1$  cidātmike  $\epsilon_1$  cidātmīne  $\epsilon_2$  **11\*31a** aśakya  $\beta_1\epsilon_2\zeta_2\zeta_3\chi$ ] aśakyam  $\epsilon_1\eta_2$  aśakta  $\beta_2\beta_{\omega}$  **11\*31b** mūḍhānām  $\beta_2\beta_{\omega}\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ] gūḍhānām  $\beta_1$  **api sammatam** Be $\epsilon_1\epsilon_2\eta_2\chi$ ] api samtatam  $\zeta_3$  atisamtatam  $\zeta_2$  **11\*31c** gorakṣa cett.] śrīśaṃbhu  $\epsilon_1\epsilon_2$  **11\*31d** ucyate  $\beta_1\beta_{\omega}\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ] uttamam  $\beta_2$  **12a** śrīādināthena cett.] śrīśaṃbhunāthena  $\epsilon_1\epsilon_2$  **12b** laya cett.] layaḥ  $\alpha_1\Gamma\zeta_2$  laśa  $\alpha_2$  **jayante**  $\alpha_1\alpha_2\epsilon_1\epsilon_2\zeta_2$ ] jayanti B $\Gamma\delta_2\zeta_3\eta_2\chi$  yayamti  $\delta_1$  **12c** ekam eva  $\alpha_1\beta_1\beta_2\epsilon_1\epsilon_2\chi$ ] eva  $\alpha_2\beta_{\omega}$  eva nānyam  $\zeta_2\eta_2$  eva mānyam  $\zeta_3$  eva kāryam  $\Gamma\Delta$  **12d** manyāmahe cett.] gānyāmahe  $\beta_2$  **mānyatamam**  $\alpha_1\beta_1\beta_{\omega}\zeta_2\zeta_3$ ] nānyatamam  $\alpha_2\Gamma\Delta\epsilon_1\epsilon_2$  nānyamatam  $\beta_2$  tātarasam  $\eta_2$  mukhyatamam  $\chi$  **13a** muktāsana  $\alpha_1\alpha_2\beta_2\delta_2$ ] muktāsane  $\delta_1\chi$  **13d** m antaḥstham ekadhīḥ em.] antastham ekadhīḥ  $\alpha_1\alpha_3\beta_1\Gamma\chi$  atastham ekadhā  $\alpha_2$  ekāntake sudhīḥ  $\delta_1$  ekāntike sudhīḥ  $\delta_2$  atam sadā  $\beta_2$

<sup>7</sup>  $\chi$  has this verse between 4.4 and 4.5.

( $\epsilon_1\zeta_2\zeta_3\eta_2$  have the following 5 verses after 4.45, and B after 4.36\*1)

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

विस्मृत्य सकलं बाह्यं नादे दुग्धाम्बुवन्मनः ।  
एकीभूयाथ सहसा चिदाकाशे विलीयते ॥ (om.  $\eta_2\chi$ ) 4.15

औदासीन्यपरो भूत्वा सदाभ्यासेन संयमी ।  
उन्मनीकरणं सद्यो नादमेवावधारयेत् ॥ (om.  $\chi$ ) 4.16

कीदृशमौदासीन्यम् । (om.  $\chi$ )

शीते काले चौपटी वा पटी वा  
पथ्याहारे गोपयो वा पयो वा ।  
भोज्ये भिक्षावृन्दमारण्यकन्दं  
पाणी द्रोणी कापि वा भोज्यपात्रे ॥ (om.  $\chi$ ) 4.17

**14a** *kāṣṭhe* cett.] *kāṣṭhaiḥ*  $\beta_2\gamma_2\Delta$  *kaṣṭhaiḥ*  $\gamma_1$  **pravartito** cett.] pravartate  $\zeta_3\eta_2$   
**14b** *kāṣṭhena* cett.] *kaṣṭhena*  $\gamma_1$  **saha** cett.] *sa*  $\zeta_3$  **śāmyati** cett.] *sāmyati*  $\alpha_1\alpha_2\beta_\omega\delta_1$  *liyate*  
 $\zeta_3$  **14c** *nāde* cett.] *nā*  $\gamma_1$  **pravartitaṃ** cett.] pravartite  $\zeta_3$  pravartate  $\eta_2$  **cittaṃ** cett.]  
*om.*  $\gamma_1$  **15a** *vismṛtya* cett.] *niḥsṛtya*  $\delta_2$  **15b** *nāde*  $\alpha_1\alpha_2B\gamma_2\Delta\zeta_3$ ] *nādo*  $\epsilon_1$  *nāda*  $\zeta_2$  *na*  $\gamma_1$   
*dugdhāmbu* cett.] *gugyāmbu*  $\gamma_1$  **manaḥ** cett.] *mana*  $\beta_\omega$  *naraḥ*  $\gamma_1\Delta$  **15c** *ekibhūyātha*  
 $\alpha_3\beta_2\Gamma\delta_2\epsilon_1\zeta_2\zeta_3$ ] *ekibhūyotha*  $\alpha_2$  *ekibhūyādyā*  $\beta_1$  *ekibhūyāyā*  $\delta_1$  *ekibhūyā*  $\beta_\omega$  *ekibhūtāvātha*  $\alpha_1$   
**sahasā** cett.] *sahasā* *ca*  $\beta_\omega$  *manasā*  $\alpha_2$  **15d** *cidākāśe* cett. incl.  $\alpha_3$ ] *cidāśe*  $\alpha_2$  *vidāktośe*  $\gamma_1$   
*cidākaro*  $\gamma_2$  **viliyate** cett.] *valiyate*  $\alpha_1$  *na* *lipyate*  $\alpha_3$  **16a** *audāsinya*  $\beta_1\Delta\epsilon_1\eta_2$ ] *audāsinya*  
 $\zeta_3$  *audāsinya*  $\alpha_3$  *audāsina*  $\beta_2$  *odāsinya*  $\gamma_1$  *udāsinya*  $\beta_\omega\gamma_2$  *udāsinya*  $\alpha_2$  *udāsanya*  $\alpha_1$  *rdāsinya*  
 $\zeta_2$  **16c** *karaṇaṃ*  $\alpha_1\beta_1\beta_2\Gamma\Delta$ ] *karaṇa*  $\beta_\omega$  *karaṇe*  $\alpha_2$  *kāraṇaṃ*  $\epsilon_1\zeta_2\zeta_3\eta_2$  **16d** *nādam* cett.]  
*bhāda*  $\zeta_2$  **evāvadhārayet** cett.] *evāvadhārayan*  $\alpha_2$  *eva* *sadābhyaset*  $\zeta_3$  **heading: kidṛśam**  
(*ki*°  $\alpha_1$ )  $\alpha_1\beta_1\gamma_1\epsilon_1$ ] *kidṛśim*  $\alpha_2\gamma_2$  *kidṛśyam*  $\beta_2\beta_\omega$  *idṛśam*  $\zeta_2\eta_2$  *kim*  $\delta_1$  *om.*  $\delta_2\zeta_3$  **audāsinyam**  
cett.] *audāsinyam*  $\zeta_2\zeta_3$  *audasinyam*  $\alpha_1$  *audāsinyā*  $\alpha_2$  *athaudāsinyam*  $\delta_2$  **17a** *śīte* cett.] *śīti*  
 $\zeta_3$  *śīta*  $\alpha_2$  *jñāte*  $\eta_2$  **kāle** cett.] *kāla*  $\gamma_2$  *kā*  $\eta_2$  *rakṣa*°  $\alpha_2$  *om.*  $\alpha_1$  **caupaṭi vā paṭi vā**  $\alpha_1$ ] *copaṭi*  
*vā* *paṭi* *vā*  $\zeta_2$  *cāpaṭi* *vā* *paṭi* *vā*  $\gamma_2\delta_2$  *cāpaṭi* *vā* *paṭikā*  $\delta_1$  *cāpaṭi* *cāpaṭi* *vā*  $\gamma_1$  *caupaṭi* *vā* *kuṭi*  
*vā*  $\beta_\omega\eta_2$  *copaṭi* *vā* *kuṭi* *vā*  $\beta_1$  *cāpaṭi* *vā* *kuṭi* *vā*  $\beta_2$  *dvaupaṭi* *vā* *kuṭi* *vā*  $\epsilon_1$  *paṭi* *vā*  $\zeta_3$  *ñe* *kathā* *vā*  
*paṭi* *vā*  $\alpha_2$  **17b** *pathyāhāre*  $\alpha_1\alpha_2\beta_1\beta_\omega\delta_2\epsilon_1\zeta_2$ ] *pathyāhāro*  $\beta_2\gamma_2\zeta_3\eta_2$  *yathāhārā*  $\gamma_1$  «*mi*»*thyāhāro*  
 $\delta_1$  **gopayo** cett.] *gopatho*  $\delta_1$  **vā** cett.] *co*  $\eta_2$  *om.*  $\gamma_1$  **payo vā** cett.] «*payo*» *vā*  $\gamma_1$   
*patho* *vā*  $\delta_1$  *tha* *pānam*  $\beta_2$  **17c** *bhojye*  $A\beta_1\beta_\omega\epsilon_1$ ] *bhojyam*  $\zeta_3\eta_2$  *bhojya*  $\zeta_2$  *bhakṣe*  $\Gamma$  *bhakṣyam*  
 $\beta_2\delta_1$  *bhikṣye*  $\delta_2$  **bhikṣā** cett.] *bhuktaṃ*  $\eta_2$  **vṛndam** cett.] *mṛdam*  $\beta_1$  *kandam*  $E$  *cānnam*  
 $\eta_2$  **āraṇyakandam**  $A\gamma_2\Delta\zeta_3$ ] *kaṃda*  $\beta_\omega\zeta_2\eta_2$  *kaṃdā*  $\beta_1$  *āraṇyakamdaṃ*  $\gamma_1$  *āraṇyakam* *vā*  $E$   
*āraṇyakam* *vā*  $\beta_2$  **17d** *pāṇi droṇi*  $\alpha_1\beta_1\gamma_2\Delta\epsilon_1$ ] *pāṇi droṇi*  $\alpha_2\zeta_3\eta_2$  *pāṇi droṇi*  $\alpha_3$  *pāṇi drāṇi*  $\zeta_2$   
*pāṇindrāṇi*  $\gamma_1$  *pāṇim droṇe*  $\beta_2$  *pāṇi*  $\beta_\omega$  **kāpi vā**  $\alpha_1\alpha_3\beta_1\epsilon_1\zeta_2\zeta_3$ ] *kāpivam*  $\beta_\omega$  *kāthivā*  $\eta_2$  *vā*  
*kāpi*  $\alpha_2$  *karparā*  $\delta_2$  *karpaṭam*  $\beta_2$  *kāpaṭo*  $\gamma_2$  *khapaṭā*  $\gamma_1$  *kharparo*  $\delta_1$  **bhojyapātre**  $\alpha_2\alpha_3\beta_1\epsilon_1\zeta_2$ ] *bhojyapātram*  
 $\alpha_1\beta_\omega\Delta\zeta_3\eta_2$  *bhojapatram*  $\beta_2$  *bhājapatram*  $\gamma_1$  *bhūrjapatram*  $\gamma_2$

सर्वचिन्तां समुत्सृज्य सर्वचेष्टां च सर्वदा ।

नादमेवानुसंधानान्नादे चित्तं विलीयते ॥ (om.  $\chi$ )

4.18

आरम्भश्च घटश्चैव तथा परिचयस्तथा ।

निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः<sup>#</sup> ॥

4.19

तत्रारम्भावस्था । (om.  $\alpha_1\alpha_2B$ )

ब्रह्मग्रन्थेर्भवेद्भेदादानन्दः शून्यसंभवः ।

विचित्रकणको देहेऽनाहतः श्रूयते ध्वनिः ॥

4.20

दिव्यदेहश्च तेजस्वी दिव्यगन्धस्त्वरोगवान् । (ab om.  $\Delta\beta_\omega$ )

संपूर्णहृदयः शून्ये त्वारम्भे योगवान्भवेत् ॥

4.21

**18a sarvacintām**  $\gamma_2\Delta\epsilon_1\zeta_2$ ] sarvacintā  $\alpha_1\alpha_2B\zeta_3\eta_2$  om.  $\gamma_1$  **samutsrjya**  $\alpha_2\beta_1\beta_\omega\zeta_2\zeta_3\eta_2$ ] samr-  
srjya  $\epsilon_1$  samutyajya  $\alpha_1$  parityajya  $\beta_2\gamma_2\Delta$  om.  $\gamma_1$  **18b ceṣṭām**  $\alpha_1B\epsilon_1\zeta_3$ ] ceṣṭā  $\alpha_2$  ceṣṭās  $\eta_2$   
ceṣṭī  $\zeta_2$  kāle  $\Gamma\Delta$  **18c samdhānān**  $\alpha_1\beta_1\beta_2$ ] samdhānā  $\beta_\omega$  samdadhyān  $\alpha_2\epsilon_1\zeta_2\zeta_3\eta_2$  samdhatte  
 $\Gamma\Delta$  **18d nāde** cett.] devi  $\beta_2$  **19a ca** cett.] ca  $\delta_1$  **ghaṭas** cett.] gha-ś  $\gamma_1$  **caiva**  
cett.] caivas  $\eta_2$  ca  $\delta_1$  **19b paricayas**  $\alpha_1\alpha_3B\epsilon_1\zeta_2\eta_2$ ] paricas  $\zeta_3$  paricayo  $\alpha_2\gamma_1\Delta\chi$  pariyo  $\gamma_2$   
**tathā**  $\alpha_1\beta_\omega\zeta_3$ ] tataḥ  $\alpha_3\beta_1\beta_2\epsilon_1\zeta_2\eta_2$  pi vā  $\delta_1$  'pi ca  $\alpha_2\Gamma\delta_2\chi$  **19c sarvayogeṣu** cett.] sarvayoge  
ca  $\delta_2$  ceti yogeṣu B **19d yogāvasthā bhavanti tāḥ**  $\alpha_1\alpha_3$ ] yogāvasthā bhavanti te  $\alpha_2$  yogā-  
vasthā prakirtitā  $\Gamma\Delta$  syād avasthācatuṣṭayaṃ  $B\epsilon_1\zeta_2\zeta_3\eta_2\chi$  **heading: tatrārambhāvasthā** em.]  
tatra ārambhāḥ  $\alpha_3\zeta_2\zeta_3$  tatrārambhāḥ  $\epsilon_1$  tatra cārambhāḥ  $\eta_2$  athārambhāvasthā  $\gamma_1\chi$  athāramb-  
harakṣā  $\delta_1$  athārambhādikṣā  $\delta_2$  ārambhāvasthātha  $\gamma_2$  om.  $\alpha_1\alpha_2B$  **20a granther**  $\alpha_1\chi$ ] granthe  
 $\beta_1$  granthau  $\delta_2$  granthir  $\beta_\omega\gamma_2\delta_1\zeta_3$  granthi  $\beta_2\gamma_1$  granthiṃ  $\eta_2$  granthid  $\alpha_2$  gra +  $\epsilon_1$  ramdhre  $\zeta_2$   
**bhedād**  $\alpha_1\beta_2\epsilon_1\beta_\omega$ ] bhedā  $\alpha_2\beta_1$  bhinnā  $\Gamma\delta_1$  bhinne  $\delta_2$  bhinnā  $\eta_2$  bhinnād  $\zeta_3$  bhedo hy  $\chi$  bhed  $\zeta_2$   
**20b ānandaḥ** cett.] ānaṃda  $\alpha_2\beta_2\gamma_1$  nāndaḥ  $\beta_1$  nādaḥ  $\eta_2$  **sambhavaḥ** cett.] samāmbhavaḥ  $\eta_2$   
**20c kvaṇako**  $\delta_2\epsilon_1$ ] kvana'ko  $\alpha_1$  kvaṇiko  $\zeta_3$  kaṇako  $\beta_\omega\zeta_2$  kanako  $\alpha_2$  kuṇako  $\eta_2$  kuṇape  $\beta_2$  'h  
kvaṇako  $\chi$  'skāṇako  $\beta_1$  kṣike  $\delta_1$  's tatkaṣṇād  $\Gamma$  **dehe** cett.] deho  $\alpha_2$  caivā  $\beta_2$  **20d 'nāhataḥ**  
**śrūyate**  $\alpha_1\alpha_2B\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] sarvataḥ śrūyate  $\Gamma$  śrūyate ('nāhata  $\Delta$  **21a divyadehaś ca tejasvī**  
 $\alpha_1\alpha_2\beta_1\beta_2\Gamma\chi$ ] divyadehasya tejasvī  $\epsilon_1$  ādityatejaś ca tejasvī *unm.*  $\zeta_2$  tejasvī divyagandhaś ca  $\zeta_3$   
divyagandho divyacakṣuś ca  $\eta_2$  om.  $\beta_\omega\Delta$  **21b divyagandhas tv arogavān**  $\alpha_1\alpha_3\beta_1\beta_2\Gamma\chi$ ] di-  
vyagandho py arogavān  $\epsilon_1\zeta_2$  divyadeho py arogavān  $\zeta_3$  divyadeham arogavān  $\alpha_2$  tejasvī ārogavān  
 $\eta_2$  om.  $\beta_\omega\Delta$  **21c sampūrṇa** cett.] sampūrṇe  $\zeta_3$  **hrdayaḥ**  $A\beta_1\zeta_2\chi$ ] hrdaya  $\gamma_2\epsilon_1$  hrdaye  
 $\beta_2\beta_\omega\gamma_1\delta_1\zeta_3\eta_2$  **śūnye tv**  $A\zeta_2\zeta_3$ ] śūnye  $\beta_2\Gamma\Delta\epsilon_1\eta_2$  śūnya  $\beta_\omega\chi$  śūra  $\beta_1$  **21d ārambhe** cett.]  
ārambha  $\beta_\omega$  ārambho  $\eta_2$  **yogavān** cett.] bhogavān  $\gamma_1$

अथ घटावस्था ।

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।  
हृदासनो भवेद्योगी ज्ञानी देवसमस्तदा ॥

4.22

विष्णुग्रन्थेस्तदा भेदात्परमानन्दसूचकः ।  
अतिशून्ये विमर्दश्च भेरीशब्दस्तदा भवेत् ॥

4.23

अथ परिचयावस्था । (om.  $\chi$ )

तृतीयायां ततो भित्त्वा विहायोमर्दलध्वनिः ।<sup>#</sup>  
महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥ [Pāda b–4.36d lost  $\alpha_1$ ]

4.24 –  $\alpha_1$ 

चित्तानन्दं ततो जित्वा सहजानन्दसंभवः ।  
दोषदुःखजरामृत्युक्षुधानिद्राविवर्जितः ॥

4.25 –  $\alpha_1$ 

**heading:** ghaṭāvasthā cett.] khaṭāvasthā  $\alpha_3$  ghaṭā arthaḥ  $\alpha_2$  ghaṭarakṣā  $\Delta$  ghaṭaḥ  $\beta_1$   
**22a dvitīyāyām**  $\alpha_1$  BΓ $\delta_2\epsilon_1\zeta_2\zeta_3^\circ\chi$ ] dvitīyā  $\delta_1\zeta_3^\circ$  dvitīye  $\eta_2$  dvitī  $\alpha_2$  **ghaṭi** cett.] ghaṇṭi  
 $\zeta_3$  ghaṭām  $\zeta_2$  ghaṭikā  $\alpha_2$  sphuṭi E bheda  $\eta_2$  **kṛtya**  $\alpha_1\alpha_2$  BΓ $\Delta\epsilon_1\zeta_2\chi$ ] kṛtvā  $\zeta_3$  mukte tu  $\eta_2$   
**22c dr̥ḍhāsano** cett.] hathāsano  $\eta_2$  **22d deva** cett.] devaḥ  $\beta_\omega$  deha  $\beta_1\beta_2\delta_2\eta_2$  **tadā**  $\alpha_1\alpha_2$  B $\chi$ ] tathā  $\Gamma\Delta\epsilon_1\zeta_2\zeta_3\eta_2$  **23a granthes tadā**  $\alpha_1\beta_1$ ] granthis tadā  $\beta_\omega$  granthe sadā  $\zeta_2$  granthes tathā  $\alpha_2\eta_2$  granthe tathā  $\epsilon_1$  granther yadā  $\beta_2$  granthir yadā  $\Gamma\Delta\zeta_3$  granthes tato  $\chi$  **bhedāt**  $\alpha_1$  B $\epsilon_1\zeta_2\eta_2\chi$ ] bhidā  $\alpha_2$  bhinnāḥ  $\Gamma\Delta$  bhinnā  $\zeta_3$  **23b paramānanda** cett.] sadānandasya  $\zeta_2$  **sūcakāḥ** cett.] sūcakā«ḥ»  $\zeta_3$  kārakah  $\beta_2$  **23c atisūnye** A $\beta_1\beta_\omega\epsilon_1\chi$ ] atisūnya  $\Gamma\Delta\zeta_3\eta_2$  amtyasūnye  $\beta_2$  api sūnyo  $\zeta_2$  **vimardaś ca**  $\alpha_1\alpha_3$  B $\chi$ ] vimardasya  $\alpha_2$  'saṃmardā  $\zeta_2$  visanmarde  $\epsilon_1$  visammarde  $\eta_2$  vibhedaś ca  $\Gamma\Delta\zeta_3$  **23d tadā**  $\alpha_1$  B $\zeta_3\chi$ ] tathā  $\alpha_3\Gamma\Delta\epsilon_1\zeta_2\eta_2$  tatho  $\alpha_2$  **heading: atha** cett.] tathā  $\beta_2$  om.  $\delta_2\chi$  **paricayāvasthā** cett.] paricayaḥ  $\beta_1\zeta_2\zeta_3$  om.  $\chi$  **24a tṛtīyāyām tato bhittvā**  $\alpha_1$  B $\Delta\epsilon_1\zeta_3$ ] tṛtīyāyām tathā bhittvā  $\alpha_2$  karṇikām tu tato bhittvā  $\Gamma$  karttikāyām tato bhittvā  $\zeta_2$  atha granthitrayam bhittvā  $\eta_2$  tṛtīyāyām tu vijñeyo  $\chi$  **24b viḥāyo**  $\alpha_2\epsilon_1\zeta_2\chi$ ] viḥāya  $\Gamma\zeta_3$  vikāryo  $\beta_1$  vimalo  $\Delta$  vimāyo  $\beta_\omega$  visphāro  $\beta_2$  jāyate  $\eta_2$  **mardala**  $\alpha_2$  BΓ $\zeta_2\eta_2\chi$ ] maddala  $\epsilon_1$  mandala  $\Delta$  mṛḍala  $\zeta_3$  **dhvaniḥ** cett.] dhvaniḥ  $\gamma_2$  dhvani  $\beta_1\beta_\omega$  **24c mahāśūnyam** cett.] mahāśūnya  $\beta_1\zeta_3$  mahāśūnyas  $\epsilon_1$  **tadā**  $\alpha_2$  B $\epsilon_1\chi$ ] tathā  $\Gamma\zeta_2$  tato  $\Delta$  tayā  $\zeta_3$  samā  $\eta_2$  **yāti** cett.] jāti  $\alpha_2$  jātiḥ  $\zeta_2$  **24d sarvasiddhi** cett.] mahāsiddhi  $\beta_\omega$  siddhisādhā<sup>\*</sup>  $\beta_2$  sarva  $\zeta_2$  **samāśrayam** cett.] samāśriyam  $\beta_1$  matāśrayāt  $\alpha_2$  kam āśrayam  $\beta_2$  **25a cittānandaṃ**  $\alpha_3\beta_2\Gamma\Delta\epsilon_1\chi$ ] cidānaṃda  $\alpha_2\beta_\omega\zeta_3$  vivarttānaṃdaṃ  $\beta_1$  ciṃtāmanas  $\eta_2$  virāmānaṃ  $\zeta_2$  **tato** cett.] tadā  $\chi$  **jītvā**  $\alpha_2\alpha_3$  B $\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] bhittvā  $\Gamma\Delta$  **25b sambhavaḥ** cett.] sambhava  $\beta_1\zeta_2$  **25c doṣaduḥkha** cett.] doṣaduḥkham  $\beta_1$  dokhaduḥkhe  $\gamma_1$  **jarāmṛtyu**  $\alpha_3$  B $\epsilon_1\zeta_3\eta_2$ ] jarāmṛtyuḥ  $\alpha_2\zeta_2$  jarāvyaḍhi  $\chi$  ksudhānidrā  $\Gamma\Delta$  **25d kṣudhānidrā**  $\alpha_2\alpha_3\beta_1\beta_2\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] kṣudhātr̥ṣā  $\beta_\omega$  jarāmṛtyu  $\Gamma\Delta$  **vivarjitāḥ** cett.] \*tāḥ  $\beta_2$  \*taṃ  $\beta_\omega$  tr̥ṣā tathā  $\eta_2$



अथ निष्पत्त्यवस्था ।<sup>8</sup> (om.  $\chi$ )

रुद्रग्रन्थिं ततो भित्त्वा सर्वपीठगतोऽनिलः ।

निष्पत्तौ वैणवः शब्दः कणद्वीणाकणो<sup>#</sup> भवेत् ॥

4.26 -  $\alpha_1$

एकीभूतं तदा चित्तं राजयोगाभिधायकम्<sup>#</sup> ।

सृष्टिसंहारकर्तासौ योगेश्वरसमो भवेत् ॥ (bcd om.  $\beta_1$ ) (om.  $\zeta_2\zeta_3$ )

4.27 -  $\alpha_1$

अथ नादानुसंधानम् । (E)

राजयोगपदप्राप्तौ सुखोपायोऽल्पचेतसाम् ।

सद्यःप्रत्ययसंधायी जायते नादजो लयः ॥ ( $B\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ) [after 4.28 B] [cf. 4.35]

4.27\*1

(Verses 4.28–4.35\*8 are found before 4.75 in  $\epsilon_1\zeta_2\zeta_3\eta_2$ )

अस्तु वा मास्तु वा मुक्तिरत्रैवाखण्डितं महत् ।

लयामृतमयं सौख्यं राजयोगादवाप्यते ॥<sup>9</sup> (om.  $\beta_1$ )

4.28 -  $\alpha_1$

**heading:**  $niṣpattyavasthā$   $\beta_2\beta_\omega\Gamma$ ]  $niṣpatti-avasthā$   $\alpha_2$   $niṣṭhāvasthā$   $\Delta$   $niṣpattiḥ$   $\beta_1\epsilon_1\zeta_2\zeta_3\eta_2$   
**26a** tato cett.] yadā  $\chi$  **bhittvā** cett.] bhūtvā  $\zeta_2$  **26b** sarva cett.] sarva  $\chi$  satva  $\beta_1$   
**gato'nilaḥ** cett.] gatonalaḥ  $\gamma_2$  gatānilaḥ  $\epsilon_1$  gatānila  $\alpha_2\beta_\omega$  **26c**  $niṣpattau$   $\alpha_2B\gamma_2\chi$ ]  $niṣpan-$   
 $nau$   $\zeta_2\zeta_3$   $niṣpanno$   $\epsilon_1\eta_2$   $niṣpatto$   $\gamma_1$   $niṣṭhāto$   $\Delta$  **vaiṇavaḥ śabdaḥ** cett.]  $vaiṇavaśabdaḥ$   $\gamma_2$   
 $vaunāvat$  sado  $\alpha_2$   $veṇacaśabdaṃ$   $\gamma_1$  **26d**  $kvaṇadvīṇākvaṇo$   $\zeta_3\chi$ ]  $kvaṇan$   $vīṇākvaṇo$   $\epsilon_1$   $kaṇatvī-$   
 $takvaṇo$   $\zeta_2$   $kvaṇadvīṇotvaṇo$   $\gamma_2$   $kvaṇan$   $vīṭaḥ$   $kvaṇo$   $\beta_1$   $kvaṇadvīṇākvaṇo$   $\beta_2$   $kvaṇatvīṭakvaṇo$   
 $\beta_\omega$   $kvaṇantenākvaṇo$   $\eta_2$   $kvaṇadvīṇāśamo$   $\Delta$   $kaṇavīṇādgato$   $\gamma_1$   $kaṇanītyakṛṇo$   $\alpha_2$  **bhavet**  
cett.] °dayaḥ  $\beta_2$  **27a** tadā  $\alpha_2B\epsilon_1\chi$ ] tathā  $\alpha_3\Gamma\Delta\eta_2$  **27b**  $rājayogā$  cett.]  $rājayoga$   $\eta_2$   $rā-$   
 $jayogo$   $\beta_\omega$  **bhīdhāyakam**  $\beta_\omega\gamma_2\epsilon_1$ ]  $vidhāyakaḥ$   $\alpha_2$   $bhīdhāyanam$   $\gamma_1$   $bhīdhānakam$   $\alpha_3\beta_2\Delta\eta_2\chi$   
**27c**  $kartāsau$  cett.]  $kartasau$   $\gamma_1$   $kartāso$   $\beta_\omega$  **27\*1a**  $padaprāptau$   $\beta_1\beta_2\epsilon_2$ ]  $padaprāptā$   $\epsilon_1$   
 $padaprāptāḥ$   $\zeta_2$   $padam$   $prāptam$   $\beta_\omega$   $padam$   $prāptum$   $\eta_2\chi$   $padam$   $prāpti$   $\zeta_3$  **27\*1b**  $sukhopāyo'lpa$   
 $\beta_1\beta_2\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2\chi$ ]  $sukhopāyogya$   $\beta_\omega$  **27\*1c**  $saṃdhāyī$   $\beta_2\beta_\omega\zeta_2\eta_2\chi$ ]  $saṃdhāyī$   $\beta_1\zeta_3$   $saṃdhāyī$   
 $\epsilon_1\epsilon_2$  **27\*1d**  $jāyate$   $B\epsilon_2\zeta_2\zeta_3\chi$ ]  $liyate$   $\epsilon_1$   $sevyate$   $\eta_2$  **nādaḥ layaḥ**  $\beta_2\beta_\omega\zeta_2\chi$ ]  $nādayo$   $layaḥ$   
 $\beta_1\eta_2$   $nādamūlayā$   $\epsilon_2$   $nātra$   $saṃśayaḥ$   $\zeta_3$  **28a**  $māstu$   $\alpha_2\beta_2\Gamma\Delta\epsilon_1\zeta_2\eta_2\chi$ ]  $māstu$   $\beta_\omega\zeta_3$  **muktir**  
 $\alpha_2\beta_2\delta_2\epsilon_1\zeta_2\eta_2\chi$ ]  $muktis$   $\zeta_3$   $muktim$   $\beta_\omega$   $śaktir$   $\Gamma$   $kiṃcid$   $\delta_1$  **28b**  $atraivākhaṇḍitaṃ$   $\beta_2\Delta\epsilon_1\zeta_2\chi$ ]  $atraiva$   
 $khaṇḍitaṃ$   $\alpha_2\gamma_2$   $atra$   $vākhaṇḍitaṃ$   $\eta_2$   $ātrevikhaṇḍitaṃ$   $\gamma_1$   $tatraivākhaṇḍitaṃ$   $\beta_\omega\zeta_3$  **mahat**  
cett.]  $marut$   $\gamma_1$   $manah$   $\beta_2$   $bhavet$   $\delta_1$   $sukham$   $\chi$  **28c**  $layāmṛtamayaṃ$   $\alpha_2\beta_2\epsilon_1\zeta_2\zeta_3$ ]  $layāmṛ-$   
 $talayaṃ$   $\beta_\omega$   $layāmṛtam$   $idaṃ$   $\gamma_2\Delta$   $layāmṛdammitam$   $\gamma_1$   $layāmṛtakaram$   $\eta_2$   $layodbhavam$   $idaṃ$   $\chi$   
**saukhyam** cett.]  $sokhyam$   $\gamma_1$   $sausyaṃ$   $\alpha_2\gamma_2\eta_2$   $saukṣam$   $\zeta_2$  **28d**  $rājayogāḍ avāpyate$  cett.]  $rājayogam$   $avāpyate$   $\eta_2$  om.  $\delta_1$

<sup>8</sup> In  $\alpha_2B\gamma_2\Delta$  the heading is found after the first line of 4.26.

<sup>9</sup> In  $\zeta_2$ , this verse is followed by the letters ॐ सं क and the verses 4.29–4.30. With this, the 346th folio of the ms has just been filled, the text of Haṭhāpradīpikā ends without a colophon and another text begins in the next folio.

हठं विना राजयोगो राजयोगं विना हठः ।

न सिध्यति ततो युग्ममा निष्पत्तेः समभ्यसेत् ॥<sup>10</sup> (om.  $\beta_\omega \Gamma \Delta E \eta_2 \chi$ ) [= 2.77] 4.29 -  $\alpha_1$

राजयोगमजानन्तः केवलं हठकर्मठाः ।

ये तु तान्कर्षकान्मन्ये प्रयासफलवर्जितान् ॥ (om.  $\Gamma \Delta$ ) [ $\zeta_2$  ends with this] 4.30 -  $\alpha_1$

[Alt] हठं विना राजयोगं राजयोगं विना हठम् ।

ये वै चरन्ति तान्मन्ये प्रयासफलवर्जितान् ॥ ( $\Gamma \Delta$ )<sup>11</sup> 4.30\*1

तत्त्वं<sup>#</sup> बीजं हठः क्षेत्रमौदासीन्यं जलं त्रिभिः ।

उन्मनीकल्पलतिका सद्य एवोद्भविष्यति ॥ (om.  $\delta_2$ ) 4.31 -  $\alpha_1$

राजयोगः समाधिश्च उन्मनी च मनोन्मनी ।

अमरौघोऽपि चाद्वैतं निरालम्बं निरञ्जनम् ॥ [as 4.0\*3 in  $\epsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$ ; twice  $\beta_2$ ] 4.32 -  $\alpha_1$

अमनस्को लयस्तत्त्वं शून्याशून्यं परं पदम् ।

जीवन्मुक्तिश्च सहजं तुर्यं चेत्येकवाचकाः ॥ [as 4.0\*4 in  $\epsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$ ; twice  $\beta_2$ ] 4.33 -  $\alpha_1$

**30b karmathāḥ**  $\beta_1 \epsilon_1 \zeta_3$ ] karmathāḥ  $\alpha_2$  karmacā  $\zeta_2$  karmaṇā  $\beta_2 \beta_\omega$  karmaṇaḥ  $\eta_2$  karmināḥ  $\chi$   
**30c ye tu tān karṣakān manye**  $\beta_1 \beta_2 \epsilon_1$ ] ye tu tān karkasān manye  $\zeta_2 \zeta_3$  ye ca te kāmukān manne  
 $\alpha_2$  ye tumgān karmavasān manye  $\eta_2$  etān abhyāsino manye  $\chi$  lac.  $\beta_\omega$  **30d prayāsaphalavarjitān**  
 (\*tāḥ  $\eta_2$ )  $\beta_1 \epsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$ ] prāyaśaḥ phalavarjitāḥ  $\beta_2$  prayāsakalavarjitāḥ  $\alpha_2$  lac.  $\beta_\omega$  **30\*1a haṭhaṁ**  
**vinā**  $\Gamma \delta_2$ ] om.  $\delta_1$  **rājayogaṁ**  $\gamma_2 \delta_2$ ] rājayogo  $\gamma_1$  om.  $\delta_1$  **30\*1b haṭhaṁ**  $\gamma_2 \Delta$ ] haṭhaḥ  $\gamma_1$   
**30\*1c vai**  $\gamma_1 \Delta$ ] cai  $\gamma_2$  **caranti**  $\Delta$ ] varanti  $\Gamma$  **manye**  $\gamma_1 \Delta$ ] madhye  $\gamma_2$  **30\*1d phala**  $\gamma_2 \Delta$ ]  $\beta_1 \epsilon_1 \zeta_3$   
 ptalevi  $\gamma_1$  **31a tattvaṁ** cett.] tattva  $\gamma_1 \beta_\omega \epsilon_1$  **haṭhaḥ**  $\delta_1 \chi$ ] haṭha  $\alpha_2 \beta_1 \Gamma \epsilon_1 \zeta_3$  haṭhaṁ  $\alpha_3 \beta_2 \beta_\omega \eta_2$   
**31b audāsīnyam**  $\beta_2 \beta_\omega \Gamma \eta_2 \chi$ ] audāsīnyam  $\alpha_2 \beta_1 \zeta_3$  audāsīnyam  $\alpha_3$  audāsīnya  $\epsilon_1$  «sau»dāmanyam  
 $\delta_1$  **jalam tribhiḥ**  $\alpha_2 \beta_1 \beta_\omega \zeta_3 \eta_2 \chi$ ] layam tribhiḥ  $\epsilon_1$  jalam smrtam  $\alpha_3 \beta_2 \Gamma \delta_1$  **31d evodbhaviṣy-**  
**ati**  $\alpha_2 \beta_2 \beta_\omega \delta_1 \epsilon_1 \zeta_3 \eta_2$ ] evādbhaviṣyati  $\beta_1$  eva bhaviṣyati  $\alpha_3 \Gamma$  eva pravartate  $\chi$  **32a rājayogaḥ**  
 $\beta_\omega \gamma_2 \Delta$ ] rājayoga  $\alpha_2 \beta_1 \beta_2 \gamma_1$  **ca**  $\beta_\omega \Gamma \Delta$ ] cā (cānmatī!)  $\beta_1$  ca hy  $\beta_2$  ca py  $\alpha_2$  **32c ama-**  
**raugho'pi cādvaitam**  $\beta_\omega$  (amaro\*)] amarodyo pi cādvaitam  $\alpha_2 \beta_1$  amaraughāpi cādvaitam  $\beta_2$  ama-  
 raudhyaighacāmdri ca  $\gamma_2$  araughaughatvīmdri ca  $\gamma_1$  amaroly abhicāndri ca  $\Delta$  **32d nirālambaṁ**  
 $\alpha_2 B \Gamma$ ] nirālambo  $\Delta$  **nirañjanam** cett.] nirāmayam  $\alpha_2$  **33a amanasko**  $B \gamma_2 \delta_1$ ] amanasko  $\alpha_2$   
 amanaskau  $\gamma_1$  amanaskam  $\delta_2$  **layas tattvaṁ** B] layas tatra  $\alpha_2$  layaś caiva  $\gamma_2 \Delta$  lyayāś caiva  $\gamma_1$   
**33b śūnyāśūnyam**  $\alpha_2 \beta_1 \gamma_2 \Delta$ ] śūnyāśūnya  $\beta_\omega \gamma_1$  śūnyāc chūnyam  $\beta_2$  **param padam**  $\alpha_2 \alpha_3 B$ ]  $\alpha_3$   
 parāparam  $\gamma_1 \Delta$  parāparam  $\gamma_2$  **33c jīvanmuktis ca**  $\alpha_2 B \gamma_2 \Delta$ ] jīvanmuktaś ca  $\alpha_3$  jīvanmuktiḥ  
 $\gamma_1$  **33d turyam**  $\alpha_2 \alpha_3 \beta_1 \Gamma \delta_2$ ] turyām  $\beta_2$  turjam  $\delta_1$  tuṣkam  $\beta_\omega$  **cety eka**  $\alpha_2 \beta_1 \beta_2 \gamma_2 \Delta$ ] ..ty eka  
 $\alpha_3$  vatyaka  $\gamma_1$  caiyeka  $\beta_\omega$  **vācakāḥ**  $\gamma_1$ ] vācakāḥ  $\alpha_2$  vācakīm  $\gamma_2$  vācakam  $\alpha_3 B \Delta$

<sup>10</sup> The verse is abbreviated with *haṭhaṁ vinā rājayoga iti* in  $\zeta_2 \zeta_3$ , probably because it is same as 2.77.

<sup>11</sup>  $\Gamma \Delta$  have this verse in place of 4.29–4.30.

- उन्मन्यवाप्तये शीघ्रं मार्गो द्वौ मम संमतौ । (ab om.  $\Gamma\delta_2\zeta_2\zeta_3\eta_2$ )  
तत्त्वं परमसौख्यं वा नादोपासनमेव च ॥ (cd om.  $\Delta\zeta_2\zeta_3\eta_2\chi$ ) 4.34 -  $\alpha_1$
- सौख्यप्रविष्टचित्तानां मूढानामपि संमतम् । (ab om.  $\Delta\zeta_2\zeta_3\eta_2\chi$ )  
सद्यः आनन्दसंधायी जायते नादजो लयः ॥ (cd om.  $\delta_2\zeta_2\zeta_3\eta_2\chi$ ) 4.35 -  $\alpha_1$
- एकं सृष्टिमयं बीजं एका मुद्रा च खेचरी ।  
एको देवो निरालम्ब एकावस्था मनोन्मनी ॥ ( $\varepsilon_1\varepsilon_2\zeta_3\eta_2$ ) [= 3.49] 4.35\*1
- शङ्खदुन्दुभिनादं च न शृणोति कदाचन ।  
काष्ठवज्जायते देह उन्मन्यावस्थया ध्रुवम् ॥ ( $B\varepsilon_1\varepsilon_2\zeta_3\eta_2\chi$ ) 4.35\*2
- सर्वावस्थाविनिर्मुक्तः सर्वचिन्ताविवर्जितः ।  
मृतवत्तिष्ठते योगी स मुक्तो नात्र संशयः ॥ ( $B\varepsilon_1\varepsilon_2\zeta_3\eta_2\chi$ ) 4.35\*3
- ( $\chi$  has Vulg 4.108 *khādyate na ca kālena...* here)
- न हि जानाति शीतोष्णं न दुःखं न सुखं तथा ।  
न मानं नापमानं च योगी युक्तः समाधिना ॥ ( $B\varepsilon_1\varepsilon_2\zeta_3\chi$ ) 4.35\*4

**34a** unmanyavāptaye  $\alpha_2\beta_1\beta_\omega\varepsilon_1\chi$ ] unmanyā\_\_ye  $\beta_2$  unmanyavāsayet  $\delta_1$  unmanyaye  $\alpha_3$   
**34b** mārgau dvau  $\alpha_2\beta_1\beta_2\varepsilon_1$ ] mārgo dvau  $\beta_\omega$  mārgā..  $\alpha_3$  dvau mārgau  $\delta_1$  bhrūdhyanam  $\chi$   
**mama saṃmatau**  $\alpha_2\beta_\omega\varepsilon_1$ ] myama sam[m]. +  $\alpha_3$  mamatau  $\beta_2$  samasaṃmatau  $\beta_1\delta_1$  mama saṃ-  
matam  $\chi$  **34c** saukhyam  $\beta_2\Gamma\varepsilon_2$ ] sākhyam  $\alpha_2$  sāmkyam  $\beta_\omega\varepsilon_1$  vāgram  $\beta_1$  **34d** ca  $\alpha_2\beta_\omega\Gamma$ ] vā  
 $\beta_1\beta_2\varepsilon_1\varepsilon_2$  **35a** saukhya  $\beta_2\gamma_1\varepsilon_2$ ] saukhyā  $\gamma_2$  sāmkyā  $\beta_1\beta_\omega$  sāmkyam  $\varepsilon_1$  sākṣam  $\alpha_2$  **praviṣṭa**  
 $\beta_2\beta_\omega\gamma_2\varepsilon_1$ ] pravṛṣṭa  $\alpha_2$  pratiṣṭha  $\beta_1\gamma_1$  **35c** sadya  $\alpha_2B\delta_1\delta_3\varepsilon_1$ ] satyam  $\Gamma$  **ānanda**  $\alpha_2B\Gamma\delta_3\varepsilon_1$ ] ādāya  $\delta_1$  **saṃdhāyā**  $\alpha_3\gamma_2\delta_1\delta_3$ ] saṃdhyāyī  $\gamma_1$  saṃdāyī  $\beta_1\varepsilon_1$  sadāyī  $\beta_\omega$  saṃdāyī  $\beta_2$  saṃdāi  
 $\alpha_2$  **35d** jāyate cett.] jāvate  $\delta_1$  **nādajo**  $\alpha_3\beta_2\beta_\omega\Gamma\delta_1\delta_3\varepsilon_1$ ] nādato  $\beta_1$  natato  $\alpha_2$  **35\*1b** ca  
 $\varepsilon_1\varepsilon_2\eta_2$ ] tu  $\zeta_3$  **35\*1c** nirālambo  $\zeta_3\eta_2$ ] nirālambo hy  $\varepsilon_1\varepsilon_2$  **35\*2a** nādam ca  $\beta_1\varepsilon_2\zeta_3\eta_2\chi$ ] nādaś  
ca  $\beta_\omega\varepsilon_1$  nādāms ca  $\beta_2$  **35\*2c** kāṣṭhavaj jāyate  $\varepsilon_2\zeta_3\eta_2\chi$ ] kāṣṭhavaj jñāyate  $\varepsilon_1$  sthāṇuvad var-  
tate  $\beta_2$  sthāṇuvarddhattayed  $\beta_1$  sthāṇu vardhate  $\beta_\omega$  **deha**  $\eta_2\chi$ ] dehe  $\zeta_3$  nādam  $\varepsilon_1\varepsilon_2$  yogi hy  
B **35\*2d** vāsthayā  $B\varepsilon_1\varepsilon_2\zeta_3\chi$ ] vāsthāyām  $\eta_2$  **35\*3b** vivarjitaḥ  $\beta_1\beta_2\varepsilon_1\varepsilon_2\zeta_3\eta_2\chi$ ] vivarjitam  
 $\beta_\omega$  **35\*3c** mṛtavat  $\varepsilon_1\varepsilon_2\zeta_3\eta_2\chi$ ] kāṣṭhavat B **tiṣṭhate**  $\beta_1\beta_2\varepsilon_2\zeta_3\eta_2\chi$ ] tiṣṭhayed  $\beta_\omega$  vartate  $\varepsilon_1$   
**35\*4a** hi jānāti  $\beta_1\varepsilon_1\varepsilon_2$ ] vijānāti  $\zeta_3\chi$  hi jānamti  $\beta_\omega$  **35\*4b** na duḥkham na sukham  $\beta_1\varepsilon_1\zeta_3\chi$ ] na duḥkham sukham eva vā  $\varepsilon_2$  na ca duḥkham sukham  $\beta_\omega$  **35\*4c** na mānam nāpamānam  $\zeta_3\chi$ ] na mānam nāvamānam  $\varepsilon_1\varepsilon_2$  na mānam cāpamānam  $\beta_1$  na ca mānāpamānam  $\beta_\omega$  **35\*4d** yuktaḥ  
 $\beta_1\beta_2\varepsilon_1\chi$ ] muktaḥ  $\varepsilon_2\zeta_3$  yukti  $\beta_\omega$

अवेध्यः सर्वशस्त्राणामवध्यः सर्वदेहिनाम् ।

अग्राह्यो मन्त्रतन्त्राणां योगी युक्तः समाधिना ॥ ( $\epsilon_1 \zeta_3 \eta_2 \chi$ )<sup>12</sup>

4.35\*5

न गन्धं न रसं रूपं न स्पर्शं न च निस्वनम् ।

नात्मानं न परं वेत्ति योगी युक्तः समाधिना ॥ ( $\beta_\omega \epsilon_1 \epsilon_2 \chi$ )

4.35\*6

( $\epsilon_1 \zeta_3 \eta_2$  have 4.76 *praveṣe nirgame vāme* here)

चित्तं न सुप्तं नो जाग्रत् स्मृतिमन्न च नान्यथा । (ab om.  $\epsilon_2$ )

नास्तमेति न चोदेति यस्यासौ मुक्त एव सः ॥ ( $B\epsilon_1 \epsilon_2 \zeta_3 \eta_2 \chi$ )

4.35\*7

स्वस्थो जाग्रदवस्थायां सुप्तवद्योऽवतिष्ठते ।

निःस्वासोच्छ्वासहीनश्च निश्चितं मुक्त एव सः ॥ ( $B\epsilon_1 \epsilon_2 \zeta_3 \chi$ )

4.35\*8

**35\*5a** *avedhyaḥ em.* (cf. VM)] *avadhyaḥ*  $\zeta_3 \eta_2 \chi$  *adhyāpyāḥ*  $\epsilon_1$  *adhyāpāḥ*  $\epsilon_2$  **śāstrāṇām** cett.] *śāstrāṇām*  $\epsilon_1$  **35\*5b** *avadhyaḥ*  $\epsilon_1 \zeta_3 \eta_2$ ] *aśakyāḥ*  $\chi$  **35\*5c** *agrāhyo* cett.] *om.*  $\epsilon_1$  **mantratantrāṇām**  $\zeta_3 \eta_2$ ] *mantrayantrāṇām*  $\epsilon_2 \chi$  *om.*  $\epsilon_1$  **35\*5d** *yuktaḥ*  $\eta_2 \chi$ ] *muktaḥ*  $\zeta_3$  *om.*  $\epsilon_1$  **35\*6b** *na sparśaṃ na ca niṣvanam* (cf. VM) *em.*] *na sparśaṃ na ca na śrutaṃ* (the first *na om.*  $\beta_\omega$ )  $\beta_\omega \epsilon_1 \epsilon_2$  *na ca sparśaṃ na niṣvanam*  $\chi$  **35\*6c** *na paraṃ*  $\epsilon_1 \epsilon_2 \chi$ ] *paraṃ*  $\beta_\omega$  **35\*6d** *yuktaḥ*  $\epsilon_1 \chi$ ] *muktaḥ*  $\epsilon_2$  *yukti*  $\beta_\omega$  **35\*7b** *smṛtīman na ca*  $\epsilon_1$ ] *smṛtyamanna*  $\beta_2$  *śṛtinannaṃ* *ca*  $\beta_\omega$  *smṛti-varṇaṃ* *ca*  $\zeta_3$  *na smṛtir na ca*  $\beta_1$  *smṛtivismṛti*  $\chi$  *spṛśati vastu* *ca*  $\eta_2$  **nānyathā**  $B\epsilon_1 \zeta_3 \eta_2$ ] *varjitam*  $\chi$  **35\*7c** *nāstam eti*  $B\epsilon_1 \epsilon_2 \zeta_3$ ] *na vāstum eti*  $\eta_2$  *na cāstam eti*  $\chi$  **na codeti**  $\beta_1 \beta_2 \epsilon_1 \epsilon_2 \zeta_3 \eta_2$ ] *na cādeti*  $\beta_\omega$  *nodeti*  $\chi$  **35\*7d** *yasyāsau*  $\beta_1 \beta_2 \epsilon_1 \epsilon_2 \zeta_3 \chi$ ] *yathāsau*  $\eta_2$  *illeg.*  $\beta_\omega$  **mukta eva saḥ** cett.] *illeg.*  $\beta_\omega$  **35\*8a** *svastho*  $\beta_\omega \epsilon_1 \chi$ ] *svapno*  $\beta_1$  *svapne*  $\epsilon_2$  *supto*  $\beta_2$  *svecchā*  $\zeta_3$  **35\*8b** *sup-tavad yo*  $\beta_1 \beta_\omega \epsilon_1 \chi$ ] *suptavadhyo*  $\beta_2$  *suptaḥ sadyo*  $\zeta_3$  *pūrvavad yo*  $\epsilon_2$  **’vatiṣṭhate**  $\beta_\omega \epsilon_1 \epsilon_2 \zeta_3 \chi$ ] *vatiṣṭhati*  $\beta_1 \beta_2$  **35\*8c** *niḥśvāsochvāsa*  $\zeta_3 \chi$ ] *niśvāsochvāsa*  $\epsilon_1 \epsilon_2$  *niśvāsośvāsa*  $\beta_\omega$  *niśvāsoś-vahsa*  $\beta_1$  *niḥśvāsaśvāsa*  $\beta_2$  **hinaś ca**  $\beta_\omega \zeta_3 \chi$ ] *hinas tu*  $\beta_1 \beta_2 \epsilon_1$  *hinasya*  $\epsilon_2$  **35\*8d** *niścitam*  $\epsilon_1 \epsilon_2 \zeta_3 \chi$ ] *niścito*  $\beta_\omega$  *niścitto*  $\beta_1$  *niśceṣṭo*  $\beta_2$

<sup>12</sup> In  $\epsilon_1 \epsilon_2$  this verse is transposed with the next one.

नादानुसंधानसमाधिभाजां  
योगीश्वराणां हृदये प्ररूढम् ।  
आनन्दमेकं वचसामवाच्यं

जानाति तं श्रीगुरुनाथ एव ॥ (cd om.  $\alpha_2$ )

4.36 –  $\alpha_1$

मुक्तासनस्थितो योगी मुद्रां संधाय शांभवीम् ।

शृणुयादक्षिणे कर्णे नादमन्तर्गतं सदा ॥ ( $\beta_1\beta_\omega\Gamma\Delta E\zeta_2\zeta_3\eta_2$ ) [cf. 4.13]

4.36\*1

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।

नाद एवानुसंधेयो योगसाम्राज्यमिच्छता ॥<sup>13</sup> [after 4.18  $\epsilon_1\zeta_2\zeta_3\eta_2$ ]

4.37

कर्णौ पिधाय तूलेन यं शृणोति ध्वनिं मुनिः ।

तत्र चित्तं स्थिरीकुर्याद्यावत्स्थिरपदं ब्रजेत् ॥ (om.  $\eta_2$ )

4.38

**36b** hṛdaye prarūḍham  $\alpha_2\beta_2\beta_\omega\gamma_2\Delta\epsilon_1\zeta_3$ ] hṛdayaprarūḍham  $\beta_1\gamma_1$  hṛdi vardhamānam  $\zeta_2\eta_2\chi$   
**36c** avācyam cett.] avākyam  $\zeta_2$  agamyam  $\beta_2\chi$  **36d** jānāti cett.] jānāty a°  $\beta_1\beta_2$  jānamti  
 $\zeta_2$  tam śrī  $\beta_\omega\gamma_2\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] taḥ śrī  $\beta_2$  titam  $\beta_1$  tatvam śrī  $\gamma_1$  tattvam  $\Delta$  gurunātha cett.]  
guṇanātha  $\Delta$  eva  $\alpha_1B\gamma_2\Delta\epsilon_1\zeta_3$ ] evam  $\gamma_1$  ekaḥ  $\zeta_2\chi$  ekaḥ  $\eta_2$  **36\*1a** muktāsanasthito  
cett.] mudrāsanasthite  $\gamma_1$  **36\*1d** antargataṁ sadā  $\Gamma\Delta\epsilon_1\epsilon_2\zeta_2\zeta_3$ ] antargataṁ mahat  $\beta_\omega\eta_2$   
antastham ekadhī  $\beta_1$  **37b** sāvadhānena cett.] sarvadhānena  $\zeta_2\eta_2$  **37c** nāda evānusamdh-  
heyo  $AB\Gamma\delta_2\epsilon_1\zeta_3\chi$ ] nādam evānusamdhē (yo om. by haplogr.)  $\zeta_2$  nādam evānusamdhatte  $\delta_1\eta_2$   
**37d** sāmrajyam cett.] samrajyam  $\delta_1$  samrajam  $\beta_2$  icchatā  $\alpha_1B\gamma_2\Delta\epsilon_1\zeta_3\chi$ ] icchatām  $\alpha_3\zeta_2$   
icchati  $\gamma_1\eta_2$  iṣṭatā  $\alpha_2$  **38a** karṇau cett.] karṇo  $\alpha_1\gamma_1$  karṇā  $\alpha_3$  karṇa  $\beta_1$  pidhāya  
 $\alpha_1B\Gamma\delta_2\epsilon_1\zeta_2\zeta_3\chi$ ] pidhāna  $\alpha_3$  pi  $\delta_1$  nidhāya  $\alpha_2$  tūlena  $\alpha_3\epsilon_2\zeta_2$ ] tulyena  $\beta_1$  mūlena  $\alpha_1\alpha_2\beta_\omega\epsilon_1$   
hastena  $\Gamma$  hastābhyām  $\beta_2\delta_2\chi$  hastābhya[m]  $\delta_1$  śū\_na  $\zeta_3$  **38b** yaṁ  $\alpha_1\alpha_2\epsilon_1\zeta_2\zeta_3\chi$ ] yaḥ  $\alpha_3\beta_2\Gamma\Delta$   
saṁ  $\beta_1$  sa  $\beta_\omega$  dhvaniṁ muniḥ  $\alpha_1\alpha_2B\Delta\epsilon_1\zeta_2\zeta_3\chi$ ] dhvaniṁ muniṁ  $\gamma_1$  munir dhvanim  $\gamma_2$   
**38c** tatra cittam cett.] tatra citmām  $\alpha_2\beta_1$  sthīri  $\alpha_1\alpha_2B\epsilon_2\chi$ ] sthiram  $\Gamma\Delta\zeta_2\zeta_3$  sthitam  $\epsilon_1$   
**38d** sthirapadam cett.] sthiparamam  $\beta_\omega$  vrajet cett.] bhavet  $\zeta_2\zeta_3$

<sup>13</sup> This verse is transposed with the next one in B.

अभ्यस्यमानो नादोऽयं बाह्यमावृणुते<sup>#</sup> ध्वनिम् ।  
पक्षाद्विक्षेपमखिलं जित्वा योगी सुखी भवेत् ॥

4.39

श्रूयते प्रथमाभ्यासे नादो नानाविधो महान् ।  
वर्धमाने ततोऽभ्यासे श्रूयते सूक्ष्मसूक्ष्मतः ॥

4.40

आदौ जलधिजीमूतभेरीनिर्झरसंभवाः ।  
मध्ये मर्दलशंखोत्था<sup>#</sup> घण्टाकाहलजास्तथा ॥

4.41

अन्ते तु किङ्किणीवंशवीणाभ्रमरनिस्वनाः ।  
इति नानाविधा नादाः श्रूयन्ते देहमध्यतः ॥

4.42

महति श्रूयमाणेऽपि मेघभेर्यादिकध्वनौ ।  
तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥

4.43

**39a** nādo cett.] nātho  $\gamma_1$  'yam cett.] yo  $\beta_2$  **39b** bāhyam āvṛṇute  $\beta_2\gamma_2\epsilon_1\chi$ ] bāhyānvṛṇute  $\beta_1$  bāhyānā\_ṇute  $\gamma_1$  bāhyam āśṛṇu  $\alpha_1$  bāhyam āśṛṇate  $\beta_\omega$  bāhyam ca śṛṇute  $\alpha_2$  bāhyamānaśṛṇ-  
vate  $\zeta_2$  cānyam āśṛṇute  $\eta_2$  bāhyam āvartaye  $\delta_1\zeta_3$  bāhyād āvartayed  $\delta_2$  **dhvanim**  $\alpha_1\gamma_2\Delta\zeta_3\eta_2\chi$ ] dhvani  $\gamma_1$  dhvaniḥ  $\beta\epsilon_1\epsilon_2\zeta_2$  dhvaniṃḥ  $\alpha_2$  **39c** pakṣād/pakṣāt  $\alpha_1\alpha_2\beta\Gamma\delta_2\epsilon_2\zeta_2\zeta_3\chi$ ] paścād  
 $\alpha_3\delta_1\epsilon_1\eta_2$  **vikṣepam akhilam**  $\alpha_1\alpha_2\beta_\omega\gamma_2\delta_2\eta_2\chi$ ] vikṣeyam akhilam  $\gamma_1$  vikṣepam atulam  $\delta_1$  vikṣip-  
tam a[nila]m  $\alpha_3$  vikṣiptam akhilam  $\epsilon_1\epsilon_2$  vikṣyemanilam  $\beta_1$  vipakṣam akhilam  $\zeta_2\zeta_3$  vipakṣayed enam  
 $\beta_2$  **39d** jītvā cett.] jīvo  $\eta_2$  **40a** śrūyate cett.] jāyate  $\delta_2$  **prathamābhyāse** cett.] prathame  
bhyāse  $\delta_1$  prathamābhyāso  $\alpha_1$  **40c** vardhamāne tato'bhyāse cett.] tato'bhyāse vardhamāne  $\zeta_3\chi$   
**40d** sūkṣmasūkṣmataḥ  $\alpha_1\alpha_2\beta_2\beta_\omega\Delta\epsilon_1\eta_2$ ] sūkṣmasūkṣmakāḥ  $\gamma_2\zeta_3\chi$  sūjyasūjyakāḥ  $\gamma_1$  sūkṣmataḥ  
 $\beta_1\zeta_2$  **41a** jīmūta  $\alpha_1\alpha_2\beta_2\gamma_2\Delta\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] jīmūte  $\beta_1\beta_\omega\gamma_1$  **41b** nirjhara  $\beta_1\epsilon_1\zeta_2\zeta_3\eta_2$ ] nirjara  
 $\delta_1$  nirbhara  $\beta_\omega$  nigama  $\beta_2$  nisara  $\alpha_2$  rsara  $\alpha_1$  sarāva  $\gamma_1$  śabdatu  $\gamma_2$  bhūrbhūra  $\delta_2$  jharjhara  $\chi$   
**saṃbhavāḥ**  $\beta_2\zeta_2\chi$ ] saṃbhavā  $\alpha_1\alpha_2\beta_1$  saṃbhavaḥ  $\Gamma\Delta\epsilon_1\zeta_3$  nisvanaḥ  $\beta_\omega\eta_2$  **41c** mardala cett.]  
maddala  $\epsilon_1$  mandala  $\delta_2$  **śaṃkhotthā**  $\alpha_1\alpha_2\epsilon_1\zeta_2\zeta_3\chi$ ] śaṃkhottha  $\beta_1\beta_2\beta_\omega\Delta\epsilon_2\eta_2$  śaṃkhottha  
 $\Gamma$  śaṃkhottho  $\beta_2^c$  śaṃkhoddhāḥ  $\alpha_3$  **41d** kāhala  $\alpha_2\alpha_3\beta_2\beta_\omega\gamma_2\epsilon_1\zeta_2\zeta_3\chi$ ] kāhala  $\alpha_1\beta_1$  kāhla  $\gamma_1$   
kalaha  $\Delta$  kolāha  $\eta_2$  'jās  $\alpha_1\alpha_2\beta\chi$ ] jas  $\Gamma\Delta\epsilon_1$  kās  $\alpha_3\zeta_2\zeta_3$  las  $\eta_2$  **s** tathā cett.] tataḥ  $\beta_2$   
**42a** ante  $\text{AB}\gamma_2\Delta\epsilon_1\zeta_3\chi$ ] anye  $\zeta_2\eta_2$  avai  $\gamma_1$  **vaṃśa**  $\alpha_1\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] vṛnda  $\beta_2\beta_\omega\Gamma\Delta$  br̥ṇdā  
 $\alpha_3$  vaṃḍa  $\beta_1$  śabda  $\alpha_2$  **42b** vīṇā  $\text{AB}\Gamma\Delta\epsilon_1\eta_2\chi$ ] nādā  $\zeta_2\zeta_3$  **nisvanāḥ**  $\alpha_1\alpha_3\beta_2\epsilon_1\zeta_2$ ] nis-  
vanā  $\beta_\omega\eta_2$  nisvanaḥ  $\gamma_2\delta_1$  niḥsvanaḥ  $\zeta_3\chi$  niḥśvanā  $\alpha_2$  niḥsvanaḥ  $\beta_1\gamma_1\delta_2$  **42c** nānāvīdhā  
 $\alpha_1\alpha_2\beta_1\beta_2\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] nānāvīdho  $\beta_\omega\Gamma\Delta$  **nādaḥ**  $\alpha_1\beta_2\eta_2\chi$ ] nādā  $\alpha_2\beta_1\beta_\omega\epsilon_1\zeta_3$  nādāḥ  $\gamma_2\Delta$  nādam  
 $\gamma_1$  vādāḥ  $\zeta_2$  **42d** śrūyante  $\alpha_2\beta_1\beta_2\epsilon_1\zeta_3\eta_2\chi$ ] śrūyate  $\alpha_1\beta_\omega\Gamma\Delta\zeta_2$  **deha**  $\alpha_1\alpha_2\beta\Gamma\Delta\epsilon_1\chi$ ] yatra  
 $\zeta_2\eta_2$  tatra  $\zeta_3$  **madhyataḥ**  $\alpha_1\alpha_2\beta_1\beta_\omega\epsilon_1\zeta_2\zeta_3\eta_2$ ] madhyagāḥ  $\beta_2\chi$  madhyagāḥ  $\Gamma\Delta$  **43a** mahati  
cett.] mahatiḥ  $\alpha_2$  mahati  $\zeta_3$  *om.*  $\beta_2$  **śrūyamāne/-māne** cett.] [nya]yatamāne  $\gamma_1$  'pi cett.] ti  
 $\Gamma$  pi nāde vai  $\beta_2$  **43b** ādikadhvanau  $\alpha_2\Gamma\epsilon_2\zeta_2\eta_2$ ] ākadhvanau  $\epsilon_1$  ādike dhvanau  $\beta_2\beta_\omega\Delta\chi$  ādike  
dhṛti  $\beta_1$  ādike svane  $\zeta_3$  ādidam dhvanau  $\alpha_1$  **43c** tatra  $\alpha_1\alpha_2\beta\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] tataḥ  $\Gamma\Delta$  **sūkṣmāt**  
cett.] sūkṣmā  $\alpha_2\zeta_2$  sūkṣmām<sup>r</sup>  $\beta_1$  sūkṣmam  $\eta_2$  *om.*  $\beta_1$  **sūkṣmataram** cett.] 'taram nādam  $\beta_1$   
nādam eva  $\eta_2$  **43d** nādam eva cett.] nādam evam  $\gamma_2$  paritopi  $\eta_2$  **parāmr̥šet** cett.] parāmr̥šet  
 $\delta_1$  parāmr̥ṣam  $\alpha_2$  samabhyaset  $\gamma_2$

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने<sup>#</sup> ।

तौ त्यक्त्वा मध्यमे स्याद्वा मनो नान्यत्र चालयेत् ॥ (om.  $\delta_2$ )

4.44

यत्र कुत्रापि वा नादे लगति प्रथमं मनः ।

तत्रैव तत्स्थिरीभूत्वा तेन सार्धं विलीयते ॥

4.45

( $\epsilon_1\zeta_2\zeta_3\eta_2$  have 4.14–4.18 and 4.37 here)

मकरन्दं पिबन्मृङ्गो गन्धान्नापेक्षते यथा ।

नादासक्तं तथा चित्तं विषयान्न हि काङ्क्षते ॥

4.46

( $\Gamma\Delta$  have 4.55\*4 *nādaakoṭīśahasrāṇi* here)

बद्धं विमुक्तचाञ्चल्यं नादगन्धकजारणात् । (ab om.  $\Gamma\Delta$ )

मनःपारदमाप्नोति निरालम्बाख्यखोटतां ॥

4.47

**44a ghanam** cett.] dhvanam  $\eta_2$  **vā sūkṣme**  $\alpha_1 B\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] **vā sūkṣmaṃ**  $\alpha_2\alpha_3\Gamma\delta_1$  **44b ghane**  $A\beta_1\beta_2\epsilon_1\zeta_2\zeta_3\chi$ ] ghanen  $\beta_\omega$  ghanam  $\Gamma\delta_1$  dhune  $\eta_2$  **44c tau tyaktvā madhyame**  $\alpha_2$ ] tau tyaktvā madhyama  $\alpha_1\beta_1\beta_\omega\epsilon_1$  tau tyaktvā madhyama«h»  $\beta_2$  param tatraiva  $\Gamma\delta_1$  ramamāṇam api  $\zeta_2\zeta_3\eta_2\chi$  **syād vā**  $\alpha_1 B$ ] syāda  $\epsilon_1\epsilon_2$  syātaṃstā  $\alpha_2$  nikṣipya  $\Gamma\delta_1$  kṣipraṃ  $\zeta_2\zeta_3$  kṣiptaṃ  $\eta_2\chi$  **44d nānyatra** cett.] nātra pra<sup>°</sup>  $\zeta_2\zeta_3\eta_2$  **cālayet** cett.] cālet  $\eta_2$  vālayet  $\gamma_1$  cālayan  $\beta_\omega$  **45b lagati** cett.] lagavi  $\gamma_1$  lagnaṃti  $\beta_1$  galati  $\eta_2$  **prathamam** cett.] prathame  $\delta_1$  **manah** cett.] mataḥ  $\gamma_1$  **45c tat**  $\alpha_1\beta_1\beta_2\epsilon_1\zeta_3$ ] ta  $\beta_\omega\zeta_2$  tā  $\alpha_2$  su<sup>°</sup>  $\gamma_2\Delta\chi$  stu  $\gamma_1$  niś<sup>°</sup>  $\eta_2$  **sthiri** cett.] sthiro  $\epsilon_1$  śāri  $\zeta_2$  °calo  $\eta_2$  **bhūtvā**  $AB\epsilon_1\zeta_2\zeta_3\eta_2$ ] bhūya  $\chi$  kuryāt  $\Gamma\Delta$  **46a piban** cett.] pived  $\alpha_2$  piven  $\zeta_2$  **bhṛngo**  $AB\epsilon_1\zeta_3\eta_2\chi$ ] bhrṅgī  $\Gamma\Delta$  śṛmgo  $\zeta_2$  **46b gandhān**  $\alpha_1\alpha_3\beta_\omega\Delta\epsilon_1$ ] gandham  $\gamma_2\zeta_2\zeta_3\eta_2\chi$  gandha  $\alpha_2\beta_2\gamma_1$  gandho  $\beta_1$  **nāpekṣate** cett.] napekṣate  $\gamma_1$  nopekṣate  $\zeta_2\eta_2$  **yathā** cett.] 'nyathā  $\zeta_2$  yadā  $\delta_2$  **46c nādasaktaṃ** cett.] nādasaktaṃ  $\Gamma$  **tathā** cett.] yathā  $\beta_2$  **46d na hi** cett.] naiva  $\zeta_3$  **kāṅkṣate**  $\alpha_1 B\epsilon_1\zeta_2\chi$ ] kāṅkṣati  $\alpha_2\Gamma\Delta\zeta_3\eta_2$  **47a baddham**  $\alpha_2 B\epsilon_1\zeta_2\zeta_3\chi$ ] buddham  $\eta_2$  baṃdham  $\alpha_1$  **vimukta**  $\alpha_1\alpha_2\beta_1\beta_2\epsilon_1\chi$ ] vimuktaṃ  $\zeta_2$  viyuktaṃ  $\zeta_3\eta_2$  timukta  $\beta_\omega$  **47b gandhaka**  $\alpha_1\alpha_2\beta_\omega\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] gandhena  $\beta_2$  gandhāya  $\beta_1$  **jāraṇāt**  $\alpha_1\alpha_2\beta_2\beta_\omega\epsilon_1\zeta_3\chi$ ] jiraṇāt  $\beta_1\zeta_2\eta_2$  **47c manah**  $\alpha_1\alpha_2\beta_2\gamma_2\delta_1\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] mana  $\beta_1\beta_\omega$  vona  $\gamma_1$  *om.*  $\delta_2$  **pāradam āpnoti**  $\alpha_2\beta_1\beta_2\epsilon_1\zeta_2\eta_2\chi$ ] pārada āpnoti  $\zeta_3$  pāradham āpnoti  $\beta_\omega$  pārajam āpnoti  $\alpha_1$  pakam avāpnoti  $\gamma_2\delta_1$  cāvam avāpnoti  $\gamma_1$  *om.*  $\delta_2$  **47d nirālambākhyā** cett.] °āsthya  $\beta_1$  °aratha  $\alpha_2$  *om.*  $\delta_2$  **khoṭatām**  $\beta_1\beta_\omega$ ] khoṭati  $\zeta_2$  khoṭakaṃ  $\zeta_3$  khe'ṭanaṃ  $\chi$  khegataṃ  $\eta_2$  ghoṭatām  $\alpha_1\beta_2\epsilon_1\epsilon_2$  ghoṭatā  $\alpha_2$  ghoṭanam  $\Gamma$  gopitām  $\alpha_3$  codanam  $\delta_1$  *om.*  $\delta_2$

बद्धः सुनादगन्धेन सद्यःसंत्यक्तचापलः ।

प्रयाति चेतःसूतेन्द्रः पक्षच्छिन्न इति प्रथाम् ॥ (B<sub>ε</sub>1ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ)

4.47\*1

नादश्रवणतश्चित्तमन्तरङ्गभुजङ्गमः ।

विस्मृत्य सर्वमेकाग्रः कुत्रचिन्न हि धावति ॥ (om. α<sub>3</sub>) [after 4.49 ε<sub>1</sub>]

4.48

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः ।

नियामनसमर्थोऽयं निनादो निशिताङ्कुशः ॥

4.49

अन्तरङ्गस्य जविनो वाजिनः परिघायते ।

नादोपास्तिरतो नित्यमवधार्यापि योगिना ॥<sup>14</sup> (cd om. η<sub>2</sub>)

4.50

**47\*1a baddhaḥ** β<sub>ω</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>] baddhas β<sub>2</sub> baddha η<sub>2</sub> baddham ε<sub>2</sub>χ baddhaḥ β<sub>1</sub> **sunādagand-**  
**hena** β<sub>ω</sub>ε<sub>1</sub>ε<sub>2</sub>] sunāde gandhena ζ<sub>2</sub> sunādavānpana β<sub>1</sub> sven nādagandhena η<sub>2</sub> tu nādagandhena  
β<sub>2</sub> tu nādagandhena χ suṃdhanādena ζ<sub>3</sub> **47\*1b sadyaḥ** Bε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] manah χ **saṃtyakta**  
β<sub>1</sub>β<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ] sa tyakta β<sub>ω</sub> **cāpalaḥ** Bε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>] cāpalam χ **47\*1c cetaḥsūtendraḥ** ε<sub>1</sub>]  
cetaḥsutemdra β<sub>ω</sub> cetaḥsūtendre β<sub>2</sub> cetaḥsailendra ε<sub>2</sub> cet sthūlendraḥ β<sub>1</sub> sūtacittendraḥ ζ<sub>3</sub> sūtaś  
cittemdra ζ<sub>2</sub> svataś caikyam imdra η<sub>2</sub> sutarām sthairyam χ **47\*1d pakṣachinna** β<sub>1</sub>β<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>]  
pacchacchinna η<sub>2</sub> chinnaṣaṅgaḥ χ **lac.** β<sub>ω</sub> **iti prathāṃ** em. (= M<sub>1</sub>)] iti prathā ε<sub>2</sub> ṛti prthām  
β<sub>1</sub> \_ va patham β<sub>2</sub> iva prathām ε<sub>1</sub> iva prabhām ζ<sub>2</sub> ivāprabhūh ζ<sub>3</sub> iva parvataḥ drumāḥ η<sub>2</sub> khago  
yathā χ **lac.** β<sub>ω</sub> **48a nādaśravaṇataś cittam** α<sub>1</sub>β<sub>1</sub>β<sub>2</sub>γ<sub>2</sub>Δζ<sub>3</sub>] nādaḥ śravaṇataś cittam ζ<sub>2</sub> nādaḥ  
śravaṇataḥ citam β<sub>ω</sub> nādaḥ śravaṇaṇ vittam α<sub>2</sub> nādaśravaṇakṛc cittam ε<sub>1</sub> nādaśravaṇaś cittam  
matam γ<sub>1</sub> nādena prāṇataḥ cittam η<sub>2</sub> nādaśravaṇataḥ kṣipram χ **48b antaraṅga** α<sub>1</sub>β<sub>1</sub>Γ<sub>2</sub>ε<sub>1</sub>χ]  
anataramga α<sub>2</sub> amtaramgamā ζ<sub>2</sub>ζ<sub>3</sub> amtaramgā η<sub>2</sub> amtarām sa δ<sub>1</sub> **bhujāṅgamaḥ** cett.]  
turaṅgamaḥ γ<sub>2</sub>δ<sub>2</sub> turamgavaḥ γ<sub>1</sub> **48c vismṛtya** β<sub>1</sub>β<sub>ω</sub>Γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ] saṃsmṛtya α<sub>1</sub>α<sub>2</sub>β<sub>2</sub>ε<sub>1</sub> viśūnyam  
Δ **sarvam** cett.] viśvam ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub> **ekāgraḥ** α<sub>1</sub>χ] ekāgram Bγ<sub>1</sub>Δε<sub>1</sub>η<sub>2</sub> (e)kāgra α<sub>2</sub> ekā-  
gryam γ<sub>2</sub> evāgraḥ ζ<sub>3</sub> evāgra ζ<sub>2</sub> **49a manomatta** cett.] manomantra γ<sub>1</sub> manomatta β<sub>ω</sub>η<sub>2</sub>  
**49b viśayodyāna** cett.] viśayodyā β<sub>2</sub> viśayodhanu α<sub>2</sub> viśayodhāma β<sub>ω</sub> viśayesudra α<sub>3</sub> **cāriṇaḥ**  
cett.] cāriṇam β<sub>1</sub> cāraṇā[h] α<sub>3</sub> vāriṇaḥ α<sub>2</sub> vāriṇam γ<sub>1</sub> **49c niyāmana** α<sub>1</sub>α<sub>3</sub>β<sub>ω</sub>Δ] niyāmane  
ε<sub>1</sub>ζ<sub>3</sub> niyamānaḥ η<sub>2</sub> niyamena α<sub>2</sub>β<sub>1</sub>β<sub>2</sub> niyāmana γ<sub>2</sub> niyāsane ζ<sub>2</sub> niyamitra γ<sub>1</sub> samartho'yaṃ χ  
**samartho'yaṃ** cett.] samartheyaṃ ε<sub>1</sub> niyamane χ **49d ninādo** α<sub>1</sub>α<sub>2</sub>β<sub>1</sub>Γ<sub>2</sub>ε<sub>1</sub>] nināda ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ  
**niśitāṅkuśaḥ** α<sub>2</sub>β<sub>1</sub>Γ<sub>2</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>χ] niśatāṅkuḥ ζ<sub>2</sub> niścayāṅkuśaḥ Δ niyatāṅkuśaḥ α<sub>1</sub> **50a antaraṅga**  
cett.] amtaramgamā δ<sub>1</sub> nādomtarām η<sub>2</sub> **\*sya javino** β<sub>2</sub>β<sub>ω</sub>ε<sub>1</sub>] \*sya javinaḥ α<sub>1</sub>α<sub>2</sub> \*sya yamino χ  
\*sya ca mano β<sub>2</sub> turaṅgasya ΓΔζ<sub>2</sub>ζ<sub>3</sub> tu saṅgamyā η<sub>2</sub> **50b vājinaḥ** Bζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ] kariṇaḥ α<sub>1</sub>α<sub>2</sub>  
«ga»jasya ε<sub>1</sub> vijñānam ΓΔ **parighāyate** α<sub>1</sub>ε<sub>1</sub>χ] parighātayaḥ β<sub>1</sub> pariśāyate β<sub>2</sub> paridhāyate  
α<sub>2</sub>β<sub>ω</sub>Γ<sub>2</sub>η<sub>2</sub> paridhāvataḥ ζ<sub>3</sub> parimeyate δ<sub>1</sub> parameyate δ<sub>2</sub> **50c nādopāstir ato** α<sub>1</sub>α<sub>2</sub>β<sub>1</sub>Δε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ]  
nādopāstivato Γ om. η<sub>2</sub> **50d avadhāryāpi** α<sub>1</sub>α<sub>2</sub>β<sub>1</sub>β<sub>ω</sub> δ<sub>1</sub> (1) avadhāyāpi γ<sub>2</sub> (1) anadhāyāpi γ<sub>1</sub>  
(1) avadhāryo pi β<sub>2</sub> avadhāryā hi ζ<sub>3</sub>χ avagamyā hi δ<sub>2</sub>ε<sub>1</sub> Γ (2) avagamyā hi δ<sub>1</sub> (2) avagamyam hi  
ζ<sub>2</sub> om. η<sub>2</sub> **yoginā** α<sub>2</sub>β<sub>χ</sub>] yoginām α<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub> yoginaḥ Γδ<sub>1</sub> (1) yogibhiḥ δ<sub>2</sub> Γδ<sub>1</sub> (2) om. η<sub>2</sub>

<sup>14</sup> In ΓΔ, this verse and the following verse (4.50\*1) are located after 4.52. However, the second half of the verse, without the first half, is also written here (except in δ<sub>2</sub>). The text of the hemistich differs between the two instances. The last Pāda reads more or less *avadhāryāpi yoginaḥ* in the first occurrence (i.e., here), while it reads *avagamyā hi yogibhiḥ* in the second occurrence (i.e., after 4.52).



नादोऽन्तरङ्गसारङ्गबन्धने वागुरायते ।

अन्तरङ्गकुरङ्गस्य रोधे<sup>15</sup> व्याधायतेऽपि च ॥<sup>15</sup> (om. A) (cd om. E)

4.50\*1

घण्टादिनादसक्तस्तब्धान्तःकरणहरिणस्य । (a om.  $\delta_2\zeta_2\zeta_3\eta_2$ )

प्रहरणमतिसुकरं स्याच्छरसंधाता प्रवीणश्चेत् ॥ (b om.  $\Gamma\Delta\zeta_2\zeta_3\eta_2$ )<sup>16</sup>

4.51

[Alt1] अनाहतस्य शब्दस्य तस्य शब्दस्य यो ध्वनिः ।

ध्वनेरन्तर्गतं ज्योतिर्ज्योतिरन्तर्गतं मनः ।

तन्मनो विलयं याति तद्विष्णोः परमं पदम् ॥ (AB $\Gamma\Delta\epsilon_1\chi$ )

4.52

[Alt2] अनाहतध्वनेरन्तर्ज्ञेयं यत्सूक्ष्मसूक्ष्मकम् ।

मनस्तत्र लयं याति तद्विष्णोः परमं पदम् ॥ ( $\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2$ )<sup>17</sup>

4.52\*1

**50\*1a** *nādo'ntaraṅga*  $\beta_1\Gamma\delta_2\epsilon_1\zeta_3\chi$ ] *nādotaraṅga*  $\beta_2\beta_\omega$  *nādām̐taraṅga*  $\zeta_2$  *nādaturam̐ga*  $\delta_1$  *om.*  $\eta_2$  *sāraṅga* cett.] *om.*  $\eta_2$  **50\*1b** *bandhane* cett.] *bandhāna*  $\gamma_1$  *bandhana*  $\beta_\omega$  *om.*  $\eta_2$  **vāgura-**  
**ate** cett.] *yāgura*yate  $\gamma_1$  *om.*  $\eta_2$  **50\*1c** *antaraṅga* cett.] *antaraṅgam̐*  $\zeta_2\zeta_3$  **kuraṅgasya**  
 $\zeta_3\chi$ ] *turaṅgasya*  $\Gamma\Gamma\Delta\zeta_2\eta_2$  **50\*1d** *rodhe*  $\beta\zeta_2$ ] *rogo*  $\eta_2$  *nādo*  $\zeta_3$  *vadhe*  $\chi$  *bāhye*  $\gamma_1$  *bodho*  $\gamma_2$   
°*vabodhe*  $\delta_2$  *lac.*  $\delta_1$  **vyādhāyate**  $\zeta_3\chi$ ] *vādhāyate*  $\beta_\omega$  *vādyāyate*  $\beta_1$  *pi* *pariṣā*°  $\beta_2$  *vā* *gāyate*  $\zeta_2$   
*vā* *giyate*  $\eta_2$  *pi* *liyate*  $\Gamma$  *liyate*  $\delta_2$  *lac.*  $\delta_1$  **'pi** *ca* cett.] *ti* *ca*  $\beta_1$  °*yate*  $\beta_2$  *lac.*  $\delta_1$  **51a** *ghaṇṭā-*  
**ināda** (ādi  $\alpha_1$ )  $\alpha_1\alpha_2\beta_1\beta_\omega\chi$ ] *ghaṇṭānināda*  $\beta_2\Gamma\delta_1\epsilon_1$  **sakta**  $\beta_\omega\chi$ ] *śakti*  $\alpha_2$  *śaktaś* *ca*  $\alpha_1$  *saktasya*  
 $\Gamma\delta_1\epsilon_1$  *sadam̐katā*  $\beta_1$  *kuliśa*  $\beta_2$  **stabdhāntaḥ**  $\chi$ ] *stabdhyaṁtaḥ*  $\beta_1$  *stadvāṁta*  $\alpha_2$  *stavyāṁtaḥ*  
 $\alpha_1$  *statravadhātāḥ*  $\beta_\omega$  *stabdhasyāntaḥ*  $\epsilon_1$  *sabdhāntaḥ*  $\gamma_1$  *śabdāntaḥ*  $\gamma_2$  *śuddhāntaḥ*  $\delta_1$  *pradhvānta*  $\beta_2$   
**karaṇaharīṇasya**  $\beta_1\beta_\omega\epsilon_1\chi$ ] *karaṇam̐ harīṇasya*  $\alpha_1$  *karaṇam̐ m̐rgasya*  $\alpha_2$  *harīṇasya* *ca*  $\beta_2$  *karaṇasya*  
*ca*  $\gamma_2\delta_1$  *karaṇasya* *na*  $\gamma_1$  **51b** *atisukaraṁ*  $\beta\epsilon_1$ ] *atisukasteram̐*  $\alpha_1$  *avisukaraṇam̐*  $\alpha_2$  *api* *sukaraṁ*  
 $\chi$  **syāc** *chara*  $\alpha_1\beta_1\epsilon_1\chi$ ] *syāt* *sadr*°  $\beta_2$  *syāra*  $\beta_\omega$  *chara*  $\alpha_2$  **saṁdhātā**  $\alpha_1\beta_1\beta_\omega\epsilon_1$ ] °*saṁ* *dhātā*  $\beta_2$   
*saṁdhā*  $\alpha_2$  *saṁdhāna*  $\chi$  **52a** *anāhatasya śabdasya*  $A\beta_1\beta_\omega\Gamma\Delta\epsilon_1\chi$ ] *anāhatas* *tu* *yāḥ* *śabdas*  $\beta_2$   
**52b** *tasya śabdasya yo dhvaniḥ*  $\alpha_2\beta_2\Gamma\Delta$ ] *tasya śabdasya yā* *dhvaniḥ*  $\epsilon_1$  *tasya śabdasya* *ca* *dhvaniḥ*  
 $\alpha_1$  *tasya yo* *dhvaniḥ*  $\alpha_3$  *śabdasyāmtargato* *dhvaniḥ*  $\beta_\omega$  *śabdasyāṁganabho* *dhvaniḥ*  $\beta_1$  *dhvanir* *ya*  
*upalabhyate*  $\chi$  **52c** *dhvaner*  $\alpha_1\beta_1\beta_2\Delta\epsilon_1\chi$   $\gamma_1\text{pc}$ ] *dhvanir*  $\alpha_2\alpha_3\beta_\omega\Gamma$  **vyotir**  $\alpha_3\gamma_1\delta_2\epsilon_1$ ] *vyoti*  
 $\gamma_2\delta_1$  *jñeyam̐*  $\alpha_1\chi$  *geyam̐*  $\beta_1\beta_\omega$  *om.*  $\alpha_2\beta_2$  **52d** *vyotirantar*  $\Gamma\epsilon_1$ ] *vyoterantar*  $\beta_2\Delta$  *vyotirāntar*  
 $\alpha_2$  *vyoti*...  $\alpha_3$  *jñeyasyāntar*  $\chi$  *geyasyāntar*  $\beta_1\beta_\omega$  *yasyāṁtvam̐tar*  $\alpha_1$  **52e** *tan mano vilayaṁ*  
 $\alpha_1\beta_1\beta_\omega\gamma_2$ ] *tan mano* *nilayaṁ*  $\epsilon_1$  *tan maṁnaṁ* *vilayaṁ*  $\alpha_2$  *yan* *mano* *vilayaṁ*  $\beta_2\gamma_1\Delta$  *manas* *tatra*  
*layam̐*  $\chi$  **yāti**  $\alpha_2\beta_2\beta_\omega\gamma_1\Delta\epsilon_1\chi$ ] *yāṁti*  $\alpha_1\beta_1\gamma_2$  **52\*1b** **r** *jñeyam̐ yat*  $\zeta_2\zeta_3\eta_2$ ] °*r* *geyam̐ yat*  $\epsilon_1$   
°*m* *āpnuyāt*  $\epsilon_2$  **sūkṣmakam̐**  $\zeta_2\zeta_3\eta_2$ ] *sūkṣmataḥ*  $\epsilon_1\epsilon_2$

<sup>15</sup> In  $\epsilon_1$ , the first hemistich is found between 4.50ab and cd, and the second hemistich is omitted; In  $\beta\chi$ , the whole verse is found before 4.50;  $\eta_2$  merges the two verses into one: *nādo'ntaram̐ tu saṁgama yājināḥ paridhāyate | antaraṅgaturam̐gasya rogo vā giyate pi ca ||*

<sup>16</sup> In  $\beta_\omega\epsilon_1$  this verse is found after 4.35.

<sup>17</sup>  $\epsilon_1$  has both versions – Alt 2 here and Alt 1 after 4.55\*3 (preceded by three additional lines: विन्दुर्मिथति नादेन स नादः स्वेन भिद्यते । औकारध्वनिनादेन वायुस्संहरणान्तिकं । निरालम्बं समुद्दिश्य यत्र नादो लयं गतः ॥) –, while  $\epsilon_2\epsilon_3$  have Alt 2 only.

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्तते ।

निःशब्दं तत्परं ब्रह्म परमात्मा समीर्यते ॥ (om.  $\delta_2$ )

4.53

यत्किञ्चिन्नादरूपेण श्रूयते शक्तिरेव सा ।

यस्तच्छ्रोता निराकारः स एव परमेश्वरः ॥ (om.  $\delta_2\zeta_2\zeta_3\eta_2$ )

4.54

श्रवणमुखनयननासानिरोधनं नैव कर्तव्यम् ।

शुद्धसुषुम्णासरणौ स्फुटममलः श्रूयते नादः ॥ [after 4.12 in  $B\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ]

4.55

नादः शक्तिरिति ख्यातो नादज्ञानं सदाशिवः ।

ज्ञेये ज्ञाने च नष्टे तु उन्मन्येवावशिष्यते ॥ ( $B\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2$ )

4.55\*1

नादो यावन्मनस्तावन्नादान्ते तु मनोन्मनी ।

सशब्दं कथितं व्योम निःशब्दं ब्रह्म कथ्यते ॥ ( $B\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2$ )

4.55\*2

सदा नादानुसंधानात् संक्षीणे वासनाचये ।

निरञ्जने विलीयते निश्चितं मनमारुतौ ॥ ( $B\epsilon_1\zeta_2\zeta_3\eta_2\chi$ )

4.55\*3

**53a** tāvad ā° cett.] bhāvanā°  $\eta_2$  **53b** yāvac chabdah  $\alpha_1\alpha_2B\Gamma\epsilon_1\zeta_3\eta_2\chi$ ] yāvad bandhaḥ  $\delta_1$  yā-  
vad vādhaḥ  $\zeta_2$  **53c** tat paraṃ cett.] paramaṃ  $\gamma_1$  **53d** paramātmā cett.] paramātme°  
 $\chi$  **samiryate**  $\alpha_1\beta_\omega\gamma_2$ ] samīyate  $\alpha_2\beta_1\gamma_1\delta_1$  °yam iryate  $\beta_2$  samikṣate  $\alpha_3$  °numiyate  $\zeta_2\zeta_3\eta_2$  °ti  
gīyate  $\epsilon_1\chi$  **54a** yat  $A\beta_1\beta_2\Gamma\delta_1\epsilon_1\chi$ ] om.  $\beta_\omega$  **nāda**  $AB\epsilon_1\chi$ ] nāma  $\Gamma\delta_1$  **54c** yas tacchrotā  
 $\alpha_1\beta_1\Gamma\epsilon_1$ ] yas tatsrotā  $\beta_2$  yat ta[cch]roto  $\delta_1$  yac chrotā ca  $\beta_\omega$  yasmin śrato  $\alpha_2$  yas tattvānto  $\chi$   
**55a** mukha  $\alpha_1\alpha_2B\epsilon_1\zeta_2\zeta_3$ ] puṭa  $\Gamma\Delta\eta_2\chi$  **nayana** cett.] nayanayugala  $\eta_2\chi$  **nāsā** cett.] ghrāṇa  
 $\chi$  **nirodhanam** **naiva kartavyam**  $\alpha_2\beta_1\beta_2\epsilon_1\zeta_2\zeta_3$ ] nirodham naiva kartavyaṃ  $\alpha_1$  nirodhanenaiva  
kartavyaṃ  $\beta_\omega$  mukhapuṭasaṃrodhanam kāryam  $\Gamma\delta_2$  mukhapuṭarodhane kāryaṃ  $\delta_1$  mukharod-  
hanam eva kartavyaṃ  $\eta_2$  mukhānām nirodhanam kāryam  $\chi$  **55b** śuddha cett.] śrīśuddha  $\Gamma$   
om.  $\beta_\omega$  **suṣumṇā** cett.] suṣumṇau  $\gamma_1$  **saraṇau**  $\gamma_2\Delta\epsilon_1\chi$ ] śaraṇe  $\zeta_2\zeta_3\eta_2$  tsaraṇaḥ  $\alpha_1$   
śarada  $\alpha_2$  saraṇaiḥ  $\alpha_3$  tmaśaraṇaiḥ  $\beta_2$  tmakārausaṃ  $\beta_1$  maraṇai  $\beta_\omega$  om.  $\gamma_1$  **sphuṭam amalāḥ**  
 $A\beta_1\beta_\omega\Gamma\Delta\epsilon_1\eta_2\chi$ ] saṃsphurad amalāḥ  $\beta_2$  vimalaḥ saṃ°  $\zeta_3$  vimalaḥ  $\zeta_2$  **55\*1a** nādaḥ  $\beta_2\beta_\omega\zeta_3\eta_2$ ]   
nāda  $\beta_1\epsilon_1\epsilon_2\zeta_2$  **khyāto**  $\zeta_3\eta_2$ ] khyātā  $\epsilon_1\epsilon_2$  kṣāto  $\zeta_2$  jñeyaṃ  $\beta_1$  jñeyā  $\beta_2$  jñeya  $\beta_\omega$  **55\*1b** nā-  
dajñānam  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2\zeta_3$ ] nādo jñānam  $\beta_2\eta_2$  **55\*1c** jñeye jñāne ca naṣṭe tu  $\epsilon_1$ ] jñeyajñāne ca  
naṣṭe ca  $\epsilon_2$  jñeye jñāne vilinṃta  $\beta_\omega$  jñeye jñāne vilinṃta  $\beta_1$  jñeyo jñāne viline tu  $\beta_2$  nādajñāne  
ca naṣṭe tad  $\zeta_2$  nādajñāne vinaṣṭe ca tad  $\zeta_3$  nādajñānena naṣṭena  $\eta_2$  **55\*1d** unmany  $\epsilon_1\epsilon_2\zeta_3$ ]   
unmadhy  $\zeta_2$  hy unmany  $\eta_2$  sonmany B **evāvaśīsyate**  $\beta_2\epsilon_1\epsilon_2\eta_2$ ] edhāvaśīsyate  $\zeta_2$  avāvaśīsyate  
 $\beta_\omega$  enāvaśīsyati  $\beta_1$  eva śīsyate  $\zeta_3$  **55\*2b** nādānte tu  $\beta_1\beta_\omega\epsilon_1\epsilon_2\zeta_2\eta_2$ ] nādānte ca  $\zeta_3$  nādāte  $\beta_2$   
**55\*2d** kathyate  $B\zeta_2\zeta_3\eta_2$ ] ucyate  $\epsilon_1\epsilon_2$  **55\*3b** saṃkṣiṇe  $B\epsilon_1\epsilon_2\zeta_2\zeta_3\eta_2$ ] kṣīyante  $\chi$  **vāsanā-**  
**caye**  $\beta_1\beta_2\epsilon_1\epsilon_2$ ] vāsanodaye  $\eta_2$  vāsanāvayo  $\beta_\omega$  vāsanākṣaye  $\zeta_2$  vāsanākṣaṇe  $\zeta_3$  pāpasamcayāḥ  $\chi$   
**55\*3c** viliyete  $\epsilon_1\chi$ ] viliyeta  $\beta_2$  viliyaṃte  $\beta_1\beta_\omega$  ca liyete  $\zeta_3\eta_2$  ca liyeta  $\epsilon_2\zeta_2$  **55\*3d** niścitaṃ  
manamārutau  $\epsilon_1$ ] niścitaṃ manamāroute  $\epsilon_2$  niścitta manamārutau  $\zeta_2$  niścitau manamārutau  $\eta_2$   
niścitaṃ māruṭo manāḥ  $\beta_1$  niścitta māruṭo mana  $\beta_\omega$  niścitaṃ cittamārutau  $\zeta_3\chi$  marutā niścitaṃ  
manāḥ  $\beta_2$

नादकोटिसहस्राणि बिन्दुकोटिशतानि च ।

सर्वे तत्र लयं यान्ति यत्र देवो निरञ्जनः ॥ (om. A) [after 4.46  $\Gamma\Delta$ ]

4.55\*4

इति नादानुसंधानम् ॥ ( $B\varepsilon_1\varepsilon_2\zeta_2\zeta_3\eta_2\chi$ )

( $\beta_\omega$  has Kālaññāna, Videhamuktikathana, and Kālavañcana sections here)

अथ राजयोगः । ( $\varepsilon_1\varepsilon_2$ )

( $\varepsilon_1\varepsilon_2$  has 1.64 *yuvā vṛddho* 'tivrddho vā here.<sup>18</sup>)

( $\varepsilon_1\zeta_2\zeta_3\eta_2$  have 4.77 *sarve layahatḥābhyāsāḥ* and 4.28ff. *astu vā māstu vā* here)

सर्वे हठलयोपाया राजयोगपदावधि ।

राजयोगपदं प्राप्य जायतेऽसौ निरञ्जनः ॥ (B) [cf. 4.77]

4.55\*5

काष्ठगोष्ठीप्रपञ्चेन<sup>#</sup> किं सखे श्रूयतामिदम् । (ab om.  $\alpha_2$ )

पुरा मत्स्येन्द्रबोधार्थमादिनाथोदितं वचः ॥ (om.  $\zeta_2\zeta_3\eta_2\chi$ ) [after 4.0\*8  $\varepsilon_1$ ]

4.56

**55\*4b** bindu cett.] veda  $\beta_2$  **55\*4c** sarve cett.] sarvaṃ  $\gamma_1$  yānti cett.] yāti  $\beta_2\delta_1$   
**55\*4d** devo cett.] deve  $\varepsilon_1$  deva  $\beta_\omega\zeta_2$  nirañjanaḥ cett.] nirañjane  $\varepsilon_1$  **ending: iti**  
**nādānusaṃdhānam**  $\beta_1\varepsilon_1\eta_2\chi$ ] iti nādānusaṃdhānavidhiḥ  $\beta_2\beta_\omega\varepsilon_2$  (found between Pāda ab and cd of  
the next verse  $\beta_2$ ) iti nādānusaṃdhānam yathā vṛddho veti  $\zeta_2$  iti nādānusaṃdhānam yathā vṛddhaiḥ  
prabhāṣitaṃ (metrical!)  $\zeta_3$  **55\*5a** haṭhalayopāyā  $\beta_2\beta_\omega$ ] haṭhalayā bhāvā  $\beta_1$  **55\*5b** padā-  
**vadhi**  $\beta_1$ ] padāvadhiḥ  $\beta_2$  padāvadhiṃ  $\beta_\omega$  **55\*5d** 'sau  $\beta_1\beta_2$ ] so  $\beta_\omega$  **56a** kāsṭha  $\alpha_1\alpha_3B\Gamma\varepsilon_1$ ]   
koṣṭha  $\Delta$  **goṣṭhī**  $\Delta\varepsilon_1$ ] goṣṭhi  $\alpha_1\alpha_3\gamma_2$  goṣṭha  $\beta_\omega\gamma_1$  mathnī  $\beta_1$  mathnā  $\beta_2$  **prapañcena**  
 $\beta_\omega\varepsilon_1$ ] prapañce  $\alpha_1$  prasaṅgena  $\alpha_3\Gamma\Delta$  pravacane  $\beta_1$  pravartaṃ  $\beta_2$  **56b** kiṃ sakhe śrūyatām  
**idam**  $\alpha_1\alpha_3B\varepsilon_1$ ] nādam antargataṃ śṛṇu  $\gamma_2\Delta$  nāgadamtaṃmatargataṃ śṛṇu  $\gamma_1$  **56c** bodhārtham  
 $\alpha_1\alpha_2B\varepsilon_1$ ] bodhāya  $\Gamma\Delta$  **56d** ādināthoditaṃ  $\alpha_1\alpha_2\beta_1\beta_2\gamma_2\Delta\varepsilon_1$ ] ādināthotigaditaṃ  $\gamma_1$  ānināthod-  
inam  $\beta_\omega$

<sup>18</sup>  $\zeta_2\zeta_3$  have the remnant of this verse. See the apparatus to the ending “iti nādānusaṃdhānam” above.

यावन्नैव प्रविशति चरन् मारुतो मध्यमार्गे  
यावद्विन्दुर्न भवति दृढः प्राणवातप्रबद्धः ।  
यावद्वयोस्त्रा सहजसदृशं जायते नैव तत्त्वं  
तावत्सर्वं वदति यदिदं दम्भमिथ्याप्रलापः ॥ [after 4.0\*8  $\epsilon_1\zeta_2\zeta_3\eta_2$ ] 4.57

(The following verses 4.58–4.71 are found immediately after 4.0\*14 in  $\epsilon_1\zeta_2\zeta_3\eta_2\chi$ )

ज्ञात्वा सुषुम्णासद्भेदं कृत्वा वायुं च मध्यगम् ।  
कृत्वासावैन्दवे स्थाने घ्राणरन्ध्रे निरोधयेत् ॥ 4.58

तथा च वसिष्ठः । ( $A\beta_2\beta_\omega$ )

इडायां पिङ्गलायां च चरतश्चन्द्रभास्करो ।  
चन्द्रस्तामस इत्युक्तः सूर्यो राजस उच्यते ॥<sup>19</sup> (om.  $\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ) 4.59

**57a praviśati** cett.] \_viśati  $\gamma_1$  **caran** cett.] calan  $\gamma_2$  palan  $\gamma_1$  care  $\alpha_1$  om.  $\beta_\omega$  **māruto** cett.] mārutaṃ  $\alpha_1$  **madhya** cett.] mādhyā  $\zeta_3$  **mārge**  $\alpha_1\alpha_2\beta_2\gamma_2\delta_1\epsilon_1\zeta_2\eta_2\chi$ ] mārgo  $\beta_1\gamma_1$  mārgaṃ  $\delta_2\zeta_3$  mārgā  $\beta_\omega$  **57b bindur** cett.] bandho  $\zeta_3$  bandham  $\zeta_2$  **ḍṛḍhaḥ** cett.] ḍṛḍham  $\alpha_1\beta_1\epsilon_1$  sthiraḥ  $\alpha_2$  **vāta**  $AB\gamma_2\epsilon_1\eta_2\chi$ ] vātaḥ  $\gamma_1\Delta\zeta_3$  vātaṃ  $\zeta_2$  **prabaddhaḥ**  $\beta_2\Gamma$ ] prabaddham  $\alpha_3$  prabandhaḥ  $\beta_1\epsilon_1\zeta_3$  prabuddhaḥ  $\Delta\eta_2$  prabodhaḥ  $\alpha_1$  prabodhakaḥ  $\beta_\omega$  prakṛddhaḥ  $\alpha_2$  na bandhanaḥ  $\zeta_2$  prabandhāt  $\chi$  **57c yāvad vyomnā**  $\beta_1\beta_2\zeta_2\zeta_3$ ] yāvad yomnā  $\alpha_1\alpha_3\epsilon_1$  yād vyemnā  $\alpha_2$  yāvad vyomnaḥ  $\gamma_2\Delta\eta_2$  yāva\_mnaḥ  $\gamma_1$  yāvad byomna  $\beta_\omega$  yāvad dhyāne  $\chi$  **sahajasadrśaṃ** cett.] sahaajasamśam  $\gamma_1$  sadrśasahajā  $\epsilon_1$  **tattvaṃ** cett.] cittaṃ  $\beta_\omega\zeta_3\eta_2$  **57d sarvaṃ** cett.] satvaṃ  $\epsilon_1$  jñānaṃ  $\beta_\omega\eta_2\chi$  **yad idaṃ**  $\alpha_1\alpha_2\beta_2\gamma_2\delta_2\zeta_2\zeta_3\eta_2$ ] tad idaṃ  $\delta_1\chi$  yadi  $\beta_1\gamma_1$  yadi tat  $\epsilon_1$  satataṃ  $\beta_\omega$  **dambha** cett.] ḍambha  $\epsilon_1\zeta_2$  **pralāpaḥ** cett.] pralābhaḥ  $\beta_2$  **58a jñātvā** cett.] jītvā  $\beta_2$  suṣu°  $\zeta_3$  **suṣuṃnāsadbhedam**  $\alpha_1\alpha_2\eta_2\chi$ ] suṣuṃnāsaṃbhedam  $\beta_{\epsilon_1}$  suṣuṃnām saśvedaṃ  $\zeta_2$  suṣuṃnābhedam hi  $\gamma_2\Delta$  suṣu«m»nāṃmedehi  $\gamma_1$  °mnāntagataṃ mārgaṃ  $\zeta_3$  **58b kṛtvā vāyūṃ** cett.] vāyūṃ kṛtvā  $\zeta_3$  tvāpa vāyūṃ  $\alpha_2$  **madhyagām** cett.] madhyamaḥ  $\beta_1$  **58c kṛtvāsāv aindave sthāne**  $\alpha_1\beta_\omega$ ] kṛtvāsav aidavai sthānair  $\beta_1$  kṛtvā tām aidave tthāne  $\alpha_2$  nitvā tāv imḍavasthāne  $\gamma_1$  nitvā tāvad avasthāne  $\gamma_2$  nitvā tām anavasthāne  $\Delta$  [dh]r..[sāv a]ṃdra..[sthā]ne  $\alpha_3$  hṛtvā mamedam ca sthānaṃ  $\beta_2$  sthitvā sa vaindave sthāne  $\epsilon_1$  sthitvā saṃcaimḍave sthāne  $\zeta_2$  sthitvā sadaimḍave sthāne  $\eta_2$  sthitvā sadaiva susthāne  $\chi$  samāvasthā sthito yogi  $\zeta_3$  **58d ghrāṇa**  $AB\epsilon_1\zeta_2$ ] prāna  $\Gamma\Delta\zeta_3\eta_2$  brahma  $\chi$  **randhre**  $A\beta_2\beta_\omega\gamma_2\eta_2\chi$ ] randhraṃ  $\gamma_1\Delta\epsilon_1\zeta_2\zeta_3$  randhra  $\beta_1$  **nirodhayet**  $\alpha_1\alpha_3\beta_{\epsilon_1\zeta_2\zeta_3\eta_2\chi}$ ] nirundhayet  $\Gamma\Delta$  niyojayet  $\alpha_2$  **heading: tathā ca vasiṣṭhaḥ**  $\alpha_1\alpha_3\beta_2$ ] tathā vasiṣṭhavadacanam  $\alpha_2$  tatvāva || ◊ ||  $\beta_\omega$  **59a piṅgalāyām ca**  $\alpha_1\alpha_2\beta_1\beta_2\Gamma\Delta$ ] piṅgalāyāmśca  $\beta_\omega$  **59d rājasa**  $\alpha_1\alpha_2B\gamma_2\Delta$ ] rā (end of the last available folio)  $\gamma_1$

<sup>19</sup>  $\gamma_1$  is lost after *sūryo rā* in pāda d.

तावेव धत्तः सकलं कालं रात्रिंदिवात्मकम् ।

भोक्त्री सुषुम्णा कालस्य गृहमेतदुदाहृतम् ॥ (bcd om.  $\eta_2$ )

4.60 -  $\gamma_1$

तथा हि सौभद्रं नाम श्लोकचतुष्टयम् ।<sup>20</sup> (om.  $\zeta_2\zeta_3\eta_2\chi$ )

षट्त्रकं षोडशाधारं त्रिधा लक्ष्यं गुणत्रयम् ।

शेषं तु ग्रन्थविस्तारं त्रिकूटं परमं पदम् ॥ (om.  $\zeta_2\zeta_3\eta_2\chi$ )

4.61 -  $\gamma_1$

कुण्डली कुटिलाकारा सर्पवत्परिकीर्तिता ।

सा शक्तिश्चालिता येन स मुक्तो नात्र संशयः ॥ (om.  $\beta_2\gamma_2\zeta_2\zeta_3\eta_2\chi$ )

4.62 -  $\gamma_1$

यदा कूटं त्रिकूटस्थं चित्तं चित्रं निरन्तरम् ।

कुण्डल्यास्तु प्रयोगेण स मुक्तो नात्र संशयः ॥ (om.  $\gamma_2\Delta\zeta_2\zeta_3\eta_2\chi$ )

4.63 -  $\gamma_1$

द्वासप्ततिसहस्राणि नाडीद्वाराणि\* पञ्जरे ।

सुषुम्णा शांभवी शक्तिः शेषास्त्वेव निरर्थकाः ॥<sup>21</sup>

4.64 -  $\gamma_1$

**60a** *tāv eva ... sakalam*  $\alpha_1\alpha_2B\gamma_2\delta_1\delta_2$ ] *sūryaś candraḥ sadā dhatte*  $\epsilon_1$  *sūryacandrau sadā dhatte*  $\zeta_2$  *sūryācandramasau dhataḥ*  $\zeta_3\chi$  *sūryācandramasau kṛtvā*  $\eta_2$  **tāv eva**  $\alpha_1\alpha_2\beta_1\beta_2\gamma_2\delta_2$ ] *tā eva*  $\delta_1$  *tāmve*  $\beta_\omega$  **dhataḥ**  $\alpha_1\beta_1\beta_\omega\delta_1\delta_2$ ] *dattaḥ*  $\gamma_2$  *dhanva*  $\alpha_2$  *vahataḥ*  $\beta_2$  **sakalam**  $\alpha_1\alpha_2\beta_1\beta_\omega\gamma_2\delta_1\delta_2$ ] *sarvaṃ*  $\beta_2$  **60b** *kālām*  $\beta_1\gamma_2\Delta\epsilon_1\zeta_3\chi$ ] *kāla*  $\alpha_1\alpha_2\beta_2$  *kālām*  $\zeta_2$  *om.*  $\beta_\omega\eta_2$  **rātrīṃdivātmakam**  $\epsilon_1\chi$ ] *rātrīdivātmakam*  $\alpha_1\alpha_2\beta_1\beta_2\gamma_2\zeta_3$  *rātrīndinātmakam*  $\Delta$  *rātrīṃ divākaram*  $\alpha_3$  *rātrīdivātmakam* *yo-* *gavit*  $\beta_\omega$  *śa* *trīdivātmakam*  $\zeta_2$  *om.*  $\eta_2$  **60c** *bhoktrī*  $\alpha_1\beta_1\gamma_2\Delta\epsilon_1\zeta_3\chi$ ] *bhokti*  $\zeta_2$  *bhoktā*  $\beta_\omega$  *bhoktr*  $\beta_2$  *bhoktu*  $\alpha_2$  [*bho*]  $gī$   $\alpha_3$  *om.*  $\eta_2$  **60d** *guhyam etad*  $AB\gamma_2\epsilon_1\zeta_2\zeta_3\chi$ ] *guptam etad*  $\delta_1$  *sattvam etad*  $\delta_2$  *om.*  $\eta_2$  **udāhṛtam** *cett.*] *udīritam*  $\alpha_2$  **heading:** *tathā hi*  $A\beta_2\beta_\omega\delta_1\epsilon_2$ ] *tathāpi*  $hi$   $\beta_1$  *tathā*  $\gamma_2\delta_2$  *athā*  $hi$   $\epsilon_1$  **saubhadraṃ nāma**  $\alpha_1\alpha_2\Delta$ ] *sobhadrā nāma*  $\epsilon_1$  *saubhadranāmā*  $\gamma_2$  *saub-* *hadranāmāś*  $ca$   $\epsilon_2$  *saubhadreyaṃ nāma*  $\beta_\omega$  *saubhadreyaṇāmā*  $\beta_2$  *saubhadreryān nāma*  $\beta_1$  **śloka-** **catuṣṭayam**  $\alpha_1B\Delta\epsilon_1\epsilon_2$ ] *ślokaṃ eva catuṣṭayam*  $\alpha_2$  *ślokacatuṣṭayam āha*  $\gamma_2$  **61a** *ṣaṭcakram*  $\alpha_2B\gamma_2\Delta\epsilon_1\epsilon_2$ ] *ṣaḍraktaṃ*  $\alpha_1$  **61b** *tridhā lakṣ(y)aṃ*  $\beta_\omega\gamma_2\Delta\epsilon_1\epsilon_2$ ] *tridhā bhajyaṃ*  $\alpha_1\alpha_2$  *tridhākṣa*  $ca$   $\beta_1$  *trilakṣyaṃ*  $ca$   $\beta_2$  **61c** *śeṣaṃ tu*  $\alpha_1\alpha_2B\epsilon_2$ ] *śeṣas tu*  $\gamma_2\Delta$  *śeṣaṃ tat*  $\epsilon_1$  **grantha** *cett.*] *granthi*  $\beta_2\epsilon_1$  **vistāram**  $\alpha_1B\epsilon_1\epsilon_2$ ] *vistāra*  $\alpha_2$  *vistāras*  $\gamma_2\Delta$  **61d** *trikūṭam*  $\alpha_1\alpha_2\beta_1\beta_\omega\gamma_2\delta_1\epsilon_1\epsilon_2$ ] *trikoṭi*  $\beta_2$  *trirūpaṃ*  $\delta_2$  **62c** *cālītā*  $\alpha_1\alpha_2\beta_\omega\epsilon_1\epsilon_2$ ] *calitā*  $\beta_1$  *cāri..*  $\alpha_3$  *kilitā*  $\delta_1$  *kelitā*  $\delta_2$  **62d** *mukto*  $\Delta\epsilon_1\epsilon_2$ ] *yogī*  $\alpha_1\alpha_2\beta_1\beta_\omega$  **63a** *yadā* *cett.*] *yathā*  $\epsilon_2$  **kūṭam tri\*** *cett.*] *kūṭasti*  $\beta_2$  **63b** *cit-* **ram**  $\alpha_1$ ] *cittam*  $\alpha_2$  *tatra*  $B$  *yatra*  $\epsilon_1\epsilon_2$  **nirantaram** *cett.*] *nirajñanam*  $\epsilon_1\epsilon_2$  **63c** *kuṇḍalyās* *tu* *cett.*] *kuṇḍalyāpta*  $\epsilon_1$  *kuṇḍalinyāḥ*  $\epsilon_2$  **prayogeṇa** (*na\**  $\alpha_1$ )  $\alpha_1\alpha_2\beta_1\beta_\omega\epsilon_1\epsilon_2$ ] *prabodhena*  $\beta_2$  **64a** *dvāsaptatisahasrāṇi*  $\alpha_1\alpha_2B\gamma_2\Delta\chi$ ] *dvīsaptati\**  $\alpha_3\epsilon_1\epsilon_2\zeta_2\zeta_3$  *om.*  $\eta_2$  **64b** *nāḍidvārāṇi* (*nāḍi\**  $\alpha_2\beta_1$ )  $AB\gamma_2\epsilon_1\epsilon_2\zeta_3\chi$ ] *nāḍidvāre*  $ca$   $\zeta_2$  *nāḍinām* *deha*  $\delta_2$  *nāḍināṃmeda*  $\delta_1$  *datvā kārāpi*  $\eta_2$  **pañjare** *cett.*] *pañkaje*  $\alpha_1$  *mañjari*  $\alpha_3$  **64d** *śeṣās tv eva*  $\alpha_1B\delta_2\epsilon_1\epsilon_2\zeta_2\chi$ ] *śeṣās tv evaṃ*  $\eta_2$  *śeṣāsvevaṃ*  $\alpha_2$  *śeṣās caiva*  $\gamma_2\delta_1\zeta_3$  **nirarthakāḥ** *cett.*] *nivarttakāḥ*  $\zeta_2$

<sup>20</sup>  $\epsilon_1\epsilon_2$  have this set of verses as 3.94\*7ff. in a different order.

<sup>21</sup>  $\epsilon_1$  has this verse in both Ch. 3 and 4.

वायुः परिचितो यत्नादग्निना सह कुण्डलीम् ।

बोधयित्वा सुषुम्णायां प्रविशेदनिरोधतः ॥ (cd om.  $\eta_2$ ) (om.  $\delta_2$ )

4.65 -  $\gamma_1$

सुषुम्णावाहिनि प्राणे सिध्यत्येव मनोन्मनी । (ab om.  $\eta_2$ )

अन्यथा विविधाभ्यासाः प्रयासायैव योगिनाम् ॥

4.66 -  $\gamma_1$

पवनो बध्यते येन मनस्तेनैव बध्यते ।

मनश्च बध्यते येन पवनस्तेन बध्यते ॥ (cd om.  $\alpha_2 \gamma_2 \eta_2$ )

4.67 -  $\gamma_1$

हेतुद्वयं तु चित्तस्य वासना च समीरणः ।

तयोर्विनष्ट एकस्मिन्द्वतं द्वावपि नश्यतः ॥<sup>22</sup>

4.68 -  $\gamma_1$

मनो यत्र विलीयते पवनस्तत्र लीयते । (ab om.  $\eta_2$ )

पवनो लीयते यत्र मनस्तत्रैव लीयते ॥<sup>23</sup> (cd om.  $\alpha_2 \zeta_2 \zeta_3$ )

4.69 -  $\gamma_1$

**65a paricito**  $\alpha_1 \alpha_2 \beta_2 \epsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$ ] paricipa  $\beta_\omega$  sa parito  $\gamma_2$  samparito  $\delta_1$  parivṛtto  $\beta_1$  **yatnād**  $\alpha_1 \beta_1 \beta_2 \gamma_2 \delta_1 \epsilon_1 \zeta_2 \zeta_3$ ] yasmād  $\alpha_2 \eta_2 \chi$  nādād  $\beta_\omega$  **65b agninā**  $B \delta_1 \epsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$ ] rgvinā  $\gamma_2$  yaṣṭinā  $\alpha_1$  yadasthā  $\alpha_2$  **kuṇḍalim**  $\epsilon_1 \chi$ ] kuṇḍali  $\alpha_1 \alpha_2 B \gamma_2 \delta_1 \zeta_2 \zeta_3 \eta_2$  **65d praviśed** cett.] praveśad  $\beta_\omega$  om.  $\eta_2$  **anirodhataḥ**  $\alpha_3 B \epsilon_1 \zeta_3 \chi$ ] avirodhataḥ  $\alpha_1 \alpha_2 \gamma_2 \delta_1$  atirodhataḥ  $\zeta_2$  om.  $\eta_2$  **66a vāhini**  $\alpha_3 \beta_2 \beta_\omega \gamma_2 \delta_2 \epsilon_1 \chi$ ] vāhini  $\alpha_1 \alpha_2 \beta_1 \zeta_2 \zeta_3$  hini  $\delta_1$  om.  $\eta_2$  **66b sidhyaty eva**  $\alpha_3 \beta_2 \beta_\omega \gamma_2 \Delta \epsilon_1 \zeta_3 \chi$ ] sid-dhyety eva  $\alpha_1$  siddhyaty eva  $\beta_1 \zeta_2$  siddhyaty eva  $\alpha_2$  om.  $\eta_2$  **66c anyathā vividhā**  $AB \gamma_2$ ] anye ye vividhā  $\Delta$  anyathā tv itare  $\zeta_2 \zeta_3$  anyathā tv itarā  $\chi$  atha cittāntare  $\eta_2$  prāṇe suṣumnām sam°  $\epsilon_1$  **bhyāsāḥ**  $\alpha_1 \beta_2 \delta_2 \chi$ ] bhyāsā  $\alpha_3 \beta_\omega \gamma_2 \delta_1$  bhyāsāt  $\alpha_2 \beta_1 \zeta_2$  bhyāsa  $\zeta_3 \eta_2$  °prāpte  $\epsilon_1$  **66d prayāsāyaiva**  $\alpha_1 \alpha_2 B \gamma_2 \epsilon_1 \chi$ ] prayāsāyai  $\delta_2$  prāyāsās caiva  $\delta_1$  prayāsā eva  $\zeta_3$  prayāsā eka  $\zeta_2$  pratyāśā jīva  $\eta_2$  **yoginām** cett.] yoginā  $\alpha_2 \beta_\omega \eta_2$  yoginī  $\zeta_2$  **67a yena** cett.] deva  $\alpha_2$  **67b manas tenaiva** **badhyate** cett.] tenaiva badhyate manaḥ  $\eta_2$  **67c manaś ca**  $\alpha_1 \beta_1 \beta_\omega \epsilon_1 \zeta_2 \zeta_3 \chi$ ] manas tu  $\Delta$  manas tad  $\beta_2$  om.  $\alpha_2 \gamma_2 \eta_2$  **67d pavanasa tena** cett.] pavanamana  $\beta_\omega$  om.  $\alpha_2 \gamma_2 \eta_2$  **68a hetu** cett.] heta  $\alpha_2$  eta  $\alpha_3$  **dvayaṃ tu**  $\alpha_1 \alpha_3 \delta_2 \eta_2 \chi$ ] dvayaṃ hi  $\beta_1 \beta_\omega \gamma_2 \epsilon_1$  dvayaṃ ca  $\beta_2 \delta_1$  dvayasya  $\zeta_2 \zeta_3$  dvāv api  $\alpha_2$  **cittasya** cett.] manaso  $\gamma_2 \Delta$  **68c vinaṣṭa ekasmin** cett.] vinaṣṭa etasmin  $\epsilon_1$  vinaṣṭas tv ekaś ca hy  $\beta_2$  **68d drutaṃ dvāv api naśyataḥ** (druttaṃ)  $\alpha_1$ ] dhṛtaṃ dvāv api naśy-ataḥ  $\alpha_3$  dṛtaṃ vāvatī nasyataḥ  $\alpha_2$  nṛtaṃ dvāv api naśyati  $\epsilon_1$  tau dvāv api vinaśyataḥ  $\beta_1 \beta_\omega \zeta_2 \zeta_3 \chi$  ubhāv api vinaśyataḥ  $\beta_2 \gamma_2 \delta_2 \eta_2$  svabhāvo pi vinaśyataḥ  $\delta_1$  **69a viliyeta** cett.] viliyate  $\beta_\omega$  om.  $\eta_2$  **69b pavanasa** cett.] mārutas  $\epsilon_1 \zeta_2 \zeta_3$  om.  $\eta_2$  **69c pavano liyate yatra**  $\alpha_1 \beta_2 \gamma_2 \chi$ ] pavano yatra liyeta  $\Delta$  pavano yatra liyate  $\beta_1 \beta_\omega$  māruto yatra liyeta  $\epsilon_1$  yatraiva liyate vāyur  $\eta_2$  om.  $\alpha_2 \zeta_2 \zeta_3$  **69d tatraiva liyate**  $\alpha_1 B \Delta \epsilon_1 \eta_2$ ] tatra viliyate  $\gamma_2 \chi$  om.  $\alpha_2 \zeta_2 \zeta_3$

<sup>22</sup>  $\delta_1$  has this verse and the next one after 4.70.

<sup>23</sup>  $\zeta_3$  has an incomplete passage *ekatra[m]īśritau* after this verse.

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

4.70 -  $\gamma_1$ 

तत्रैकनाशादपरस्य नाश  
एकप्रवृत्तेरपरप्रवृत्तिः ।<sup>24</sup>  
अध्वस्तयोश्चेन्द्रियवर्गबुद्धि-  
र्विध्वस्तयोर्मोक्षपदस्य सिद्धिः ॥

4.71 -  $\gamma_1$ 

वायुमार्गे त्वसंचारे सकलां लभते<sup>#</sup> महीम् ।  
तथाष्टगुणमैश्वर्यं सत्यं सत्यं वरानने ॥ (om.  $\chi$ ) [after 4.0\*16  $\epsilon_1 \zeta_2 \zeta_3 \eta_2$ ]

4.72 -  $\gamma_1$ 

**70a sadaiva**  $\alpha_1 \alpha_2 B \epsilon_1 \zeta_2 \zeta_3$ ] sadeva  $\alpha_3$  tathaiva  $\gamma_2 \Delta$  ubhau tau  $\eta_2 \chi$  **70b mānasamārutau** cett.]  
mārutamānasau  $\beta_1 \beta_2 \epsilon_1$  illeg.  $\beta_\omega$  **hi**  $\alpha_1 \alpha_3 \beta_1 \epsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$ ] ca  $\alpha_2 \beta_2 \gamma_2 \Delta$  illeg.  $\beta_\omega$  **70c yāvan**  
**manas** cett.] yato marut  $\eta_2 \chi$  **tatra** cett.] caiva  $\alpha_2$  **marut** cett.] manah  $\eta_2 \chi$  \_ sat  $\beta_2$   
**pravṛttiḥ** cett.] pravṛtta  $\beta_2$  pravṛddhi  $\zeta_2$  **70d yāvan**  $AB \gamma_2 \Delta \epsilon_1$ ] yato  $\eta_2 \chi$  om. (pāda d  
om.)  $\zeta_2 \zeta_3$  **maruc cāpi**  $\alpha_1 \alpha_2 \beta_1 \beta_2 \gamma_2 \Delta \epsilon_1$ ] marut tatra  $\beta_\omega$  manas tatra  $\eta_2 \chi$  om.  $\zeta_2 \zeta_3$  **manah**  
 $\alpha_1^c \beta_2 \beta_\omega \gamma_2 \delta_2 \epsilon_1$ ] mana  $\alpha_1^c \alpha_2 \beta_1 \delta_1$  marut  $\eta_2 \chi$  om.  $\zeta_2 \zeta_3$  **pravṛttiḥ**  $\alpha_1 \beta_1 \beta_\omega \gamma_2 \Delta \epsilon_1 \chi$ ] pravṛttaḥ  $\beta_2$   
pravittato  $\alpha_2$  nivṛttiḥ  $\eta_2$  om.  $\zeta_2 \zeta_3$  **71a tatraika** cett.] tatra  $\alpha_1^c$  atraika  $\zeta_2 \zeta_3$  ekasya  $\eta_2$  **nāśa(h)**  
 $\alpha_1 \alpha_2 \beta_2 \gamma_2 \delta_2 \zeta_2 \zeta_3 \eta_2 \chi$ ] nāśo  $\beta_\omega$  nāśe  $\beta_1$  nāśā  $\epsilon_1$  nāśam  $\delta_1$  **71b ekapravṛtter**  $\alpha_1 \alpha_2 \beta_1 \gamma_2 \zeta_2 \chi$ ]   
ekapravṛtte  $\beta_2$  ekapravṛttāḥ  $\Delta \epsilon_1 \zeta_3$  e.....  $\beta_\omega$  tatraikavṛtter  $\eta_2$  **aparapravṛttiḥ** cett.] ca  
parapravṛttiḥ  $\beta_2$  aparasya vṛttiḥ  $\eta_2$  itarapravṛttiḥ  $\epsilon_1$  ..... ttiḥ  $\beta_\omega$  **71c adhvastayoś**  $\alpha_1 \beta_1 \chi$ ]   
adhvastayoś  $\beta_2 \eta_2$  adhvastayor  $\delta_2 \zeta_3$  adhvastayor  $\gamma_2$  adhastayor  $\delta_1$  adhvaścayoś  $\epsilon_1$  addhastayoś  $\zeta_2$   
atatayōś  $\beta_\omega$  adhastasar  $\alpha_2$  **cendriya**  $AB \epsilon_1 \zeta_2 \eta_2 \chi$ ] indriya  $\gamma_2 \Delta \zeta_3$  **buddhir**  $\alpha_1 \alpha_3$ ] vudhir  
 $\beta_\omega$  vṛddhir  $\gamma_2 \delta_2$  vṛttiḥ  $\delta_1 \epsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$  baṃdhir  $\beta_1$  śuddhir  $\alpha_2 \beta_2$  **71d vidhvastayor**  $\alpha_1 \alpha_3 B \Delta \zeta_3$ ]   
adhastayor  $\alpha_2$  vivṛddhayor  $\gamma_2$  nidhvastayo  $\epsilon_1$  addhvastayor  $\zeta_2$  vijñātayor  $\eta_2$  pradhvastayor  $\chi$   
**mokṣapadasya** cett.] \*pradasya  $\gamma_2$  **72a vāyu** cett.] vāyur  $\delta_1 \zeta_3$  **mārge tv asaṃcāre**  $\epsilon_1$ ]   
mārge py asaṃcāre  $\zeta_3$  mārge tha saṃcāre  $\zeta_2$  mārge ca saṃcāre  $\eta_2$  mārgēṇa saṃcāre  $AB \gamma_2$  mārgēṇa  
saṃcārī  $\Delta$  **72b sakalām**  $\alpha_1 \beta_1 \gamma_2 \Delta$ ] sakalā  $\alpha_3$  sakalaṃ  $\alpha_2 \beta_2 \epsilon_1 \zeta_2 \zeta_3$  sa phalaṃ  $\eta_2$  saṃkalpāt  $\beta_1$   
**labhate**  $AB \epsilon_1 \zeta_3 \eta_2$ ] labhyate  $\beta_2 \zeta_2$  bhramate  $\gamma_2 \Delta$  carate  $\beta_\omega$  **mahiṃ**  $\alpha_1 \alpha_3 \beta_1 \gamma_2 \Delta \epsilon_1$ ] mahi  
 $\beta_2 \beta_\omega$  mahiḥ  $\alpha_2$  mahaḥ  $\zeta_2 \zeta_3$  mahān  $\eta_2$  **72c tathāṣṭa** (tathā«ṣṭa»  $\alpha_1$ )  $A \Delta \epsilon_1$ ] aṣṭadhā  $\beta_1$  athāṣṭa  
 $\beta_2 \beta_\omega$  tato'ṣṭa  $\zeta_2 \zeta_3 \eta_2$  na tathā  $\gamma_2$  **72d satyaṃ satyaṃ varānane**  $\alpha_1 \alpha_3 B \gamma_2 \Delta$ ] satyam ity āha  
śaṃkaraḥ  $\epsilon_1 \zeta_2 \zeta_3 \eta_2$  labhate sakalān varān  $\alpha_2$

<sup>24</sup> In  $\delta_1$  Pādas ab and cd are transposed;  $\zeta_3$  inserts here a variant reading for Pāda a “*ekasya nā<śā>d aparasya nāśaḥ*” here.

तथा विश्वरूपाचार्यः । (om.  $\beta_\omega \epsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$ )

यदा संक्षीयते प्राणो मानसं च विलीयते ।

तदा समरसत्वं यत्समाधिः सोऽभिधीयते ॥ (om.  $\beta_\omega \zeta_2 \zeta_3 \eta_2$ ) [after 4.0\*5  $\chi$ ] 4.73 -  $\gamma_1$

मनःस्थैर्ये स्थिरो वायुस्ततो बिन्दुः स्थिरो भवेत् ।

बिन्दुस्थैर्योदयात्पुत्र पिण्डस्थैर्यं प्रजायते ॥ (om.  $\beta_\omega$ ) [after 4.0\*16  $\epsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$ ] 4.74 -  $\gamma_1$

दृष्टिः स्थिरा यस्य विनैव दृश्या-

द्वायुः स्थिरो यस्य विना प्रयत्नात् ।

चित्तं स्थिरं यस्य विनावलम्बात्

स एव योगी स गुरुः स सेव्यः ॥ (om.  $\zeta_2 \chi$ ) 4.75 -  $\gamma_1$

प्रवेशे निर्गमे वामे दक्षिणे चोर्ध्वमप्यधः ।

न यस्य वायुर्वहति स मुक्तो नात्र संशयः ॥ (om.  $\zeta_2 \chi$ ) [before 4.35\*7  $\epsilon_1 \zeta_3 \eta_2$ ] 4.76 -  $\gamma_1$

सर्वे हठलयोपाया राजयोगस्य सिद्धये ।

राजयोगसमारूढः पुरुषः कालवञ्चकः ॥ [after 4.55\*4  $\epsilon_1 \zeta_2 \zeta_3 \eta_2$ ] 4.77 -  $\gamma_1$

**heading:**  $tathā$   $\alpha_1 \beta_1 \beta_2$ ]  $tathā$  ca  $\alpha_2$   $tathāha$   $\alpha_3$  om.  $\gamma_2 \Delta$  **73a**  $yadā$   $saṃkṣīyate$   $A\beta_2 \Delta \chi$ ]  $yadā$  sa  $kṣīyate$   $\beta_1 \gamma_2$  om.  $\epsilon_1$  **73b**  $ca$   $vīlyate$   $A\beta_1 \beta_2 \epsilon_1$ ]  $ca$   $praliyate$   $\gamma_2 \chi$   $pravīlyate$   $\delta_1$   $saṃpraliyate$   $\delta_2$  **73c**  $tadā$  cett.]  $tayoh$   $\epsilon_1$  **samarasatvaṃ** cett.]  $samarasaikatvaṃ$  *unm.*  $\alpha_2$  **yat**  $\alpha_1 \alpha_2 \beta_2 \gamma_2 \delta_2 \epsilon_1$ ]  $yaḥ$   $\alpha_3 \delta_1$  ca  $\beta_1 \chi$  **73d**  $saṃādhiḥ$   $so'bhidhiyate$   $\alpha_1 \alpha_3 \beta_2 \gamma_2 \delta_1 \epsilon_1$ ]  $saṃādhi$  sau  $bhidhiyate$   $\beta_1$   $saṃādhiḥ$   $sābhidhiyate$   $\delta_2$   $saṃādhir$   $abhidhiyate$   $\chi$   $saṃādhiś$  ca  $vīlyate$   $\alpha_2$  **74a**  $manah$   $\alpha_1^c \beta_2 \gamma_2 \Delta \chi$ ]  $mana$   $\alpha_1^c \alpha_2 \alpha_3 \beta_1 \epsilon_1 \zeta_2 \zeta_3 \eta_2$  **sthairye**  $\alpha_1 \alpha_2 \beta_1 \beta_2 \gamma_2 \epsilon_1 \zeta_2 \eta_2 \chi$ ]  $sthairya$   $\alpha_3 \delta_1$   $sthairyāt$   $\delta_2$   $sthairyāḥ$   $\zeta_3$  **sthithi** cett.]  $sthitho$   $\alpha_3 \epsilon_1 \zeta_3$  **74b**  $binduḥ$   $\alpha_1^c \alpha_3 \gamma_2 \delta_2 \zeta_3 \chi$ ]  $bindu$   $\alpha_1^c \alpha_2 \beta_1 \beta_2 \delta_1 \epsilon_1 \zeta_2 \eta_2$  **sthithi** **bhavit** cett.]  $tato$   $layaḥ$   $\alpha_3$  **74c**  $bindu$  cett.]  $binduḥ$   $\gamma_2$  **sthairyodayāt**  $\alpha_1 \beta_1 \beta_2 \delta_2$ ]  $sthairyodayāt$   $\epsilon_1$   $sthairyodayā$   $\alpha_3 \zeta_2$   $sthairye$   $dayā$   $\zeta_3$   $sthairyād$   $dayā$   $\eta_2$   $sthairyād$   $athā$   $\gamma_2$   $sthairyād$   $yathā$   $\delta_1$   $sthairyāt$   $sadā$   $\chi$   $sthairyo$   $sthitho$   $\alpha_2$  **putra**  $\alpha_1 \beta_1$ ]  $mūtra$   $\beta_2$   $tatra$   $\alpha_3$   $panna$   $\gamma_2$   $samyak$   $E$   $satyaṃ$   $\delta_2 \zeta_2 \zeta_3$   $satvaṃ$   $\eta_2 \chi$   $vāyu$   $\alpha_2$  *lac.*  $\delta_1$  **75a**  $vinaiva$   $AB\epsilon_1 \zeta_3 \eta_2$ ]  $vināpi$   $\gamma_2 \Delta$  **drśyād**  $\alpha_1 \alpha_3 B \zeta_3$ ]  $drśyaṃ$   $\gamma_2 \Delta \epsilon_1 \eta_2$   $drśyavān$   $\alpha_2$  **75b**  $vinā$   $prayatnāt$  cett.]  $vināpi$   $yatnaṃ$   $\gamma_2$  **75c**  $vināvalambāt$   $\alpha_1^c \alpha_3 \beta_2 \beta_\omega \epsilon_1 \zeta_3$ ]  $vināvalambanāt$   $\alpha_1^c$   $vināvalambanaṃ$   $\alpha_2 \Delta$   $vināvalambnaṃ$   $\eta_2$   $vinā$   $vilambāt$   $\beta_1$   $vinā$   $prayatnāt$   $\gamma_2$  **75d**  $sa$   $guruḥ$  cett.]  $sadguruḥ$   $\eta_2$  **sa**  $sevyāḥ$  cett.]  $sa$   $śiṣyaḥ$   $\gamma_2 \delta_1$  **76a**  $vāme$  cett.]  $vāma$   $\alpha_3$   $vāpi$   $\beta_1$   $cāpi$   $\zeta_3$  **76b**  $cordhvaṃ$   $apy$   $adhaḥ$   $A\beta_1 \epsilon_1$ ]  $cordhvage$   $py$   $adhaḥ$   $\beta_2$   $cordhvaṃ$   $madhyagaḥ$   $\gamma_2 \Delta$   $cordhvaṃ$   $madhyataḥ$   $\zeta_3 \eta_2$   $tanirodhataḥ$   $\beta_\omega$  **76c**  $na$   $yasya$  cett.]  $layasya$   $\beta_2$  **vāyur**  $vahati$  cett.]  $vahate$   $vāyu$   $\beta_\omega$  **77a**  $haṭhalayopāyā$  cett.]  $layahaṭhopāyā$   $\epsilon_1$   $haṭhalayoyāgā$   $\zeta_2$   $haṭhalāyābhyasā$   $\delta_1$   $layahaṭābhyasā$   $\gamma_2 \delta_2$  **77b**  $rājayogasya$   $siddhaye$  cett.]  $rājayogāya$   $kevalaṃ$   $\epsilon_1 \zeta_2 \zeta_3 \eta_2$   $rājayogaphalāvadhī$   $\beta_\omega$  **77c**  $rājayoga$  cett.]  $rajayogaṃ$   $\alpha_3$   $rājayoge$   $\delta_2$   $rājayo$  (then lost)  $\gamma_2$  **samarūḍhaḥ** cett.]  $padaprāptaḥ$   $\alpha_2$



इडा भगवती गङ्गा पिङ्गला यमुना नदी ।

विज्ञेया तद्वयोर्मध्ये सुषुम्णा तु सरस्वती ॥ (६<sub>1</sub>६<sub>3</sub>) (om. ६<sub>2</sub>) [cf. 3.95\*1]

4.77\*1

त्रिवेणीसंगमो यत्र तीर्थराजः स उच्यते ।

तस्मिंस्तीर्थवरे स्नात्वा सर्वपापैः प्रमुच्यते ॥ (६<sub>1</sub>६<sub>3</sub>) (om. ६<sub>2</sub>)

4.77\*2

इति तु सकलयोगशास्त्रसिन्धोः

परिमथितादवकृष्टसारभूतम् ।

अनुभवत हठामृतं यमीन्द्रा

यदि भवतामजरामरत्ववाञ्छा ॥ (om. ५<sub>2</sub>५<sub>3</sub>५<sub>2</sub>५<sub>3</sub>)

4.78 - ५<sub>1</sub>५<sub>2</sub>

विद्यातीर्थे जगति विबुधाः साधवः सत्यतीर्थे

गङ्गातीर्थे मलिनमनसो योगिनो ज्ञानतीर्थे ।

धारातीर्थे धरणिपतयो दानतीर्थे धनाढ्याः

लज्जातीर्थे कुलयुवतयः पातकं क्षालयन्ति ॥ (५<sub>2</sub>)

4.78\*1

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां चतुर्थोपदेशः ॥ ४ ॥<sup>25</sup>

- ५<sub>1</sub>५<sub>2</sub>६<sub>2</sub>

**77\*1b** yamunā ६<sub>3</sub>] jamunā ६<sub>1</sub> **77\*1c** vijñeyā ६<sub>3</sub>] vidheyā ६<sub>1</sub> **77\*1d** tu ६<sub>3</sub>] ca ६<sub>1</sub> **77\*2c** tas-  
mims tirthavare snātvā ६<sub>3</sub>] tatra snānam prakurvīta ६<sub>1</sub> **78a** tu BΔ] «tu» α<sub>1</sub> om. α<sub>2</sub>ε<sub>1</sub> śrī  
α<sub>3</sub> sakalayoga cett.] sakalasuyoga ε<sub>1</sub> **sindhoh** α<sub>1</sub>β<sub>2</sub>६<sub>2</sub>] sindhauḥ α<sub>2</sub> sindhau ६<sub>1</sub> siddhoḥ  
ε<sub>1</sub> siddheḥ β<sub>1</sub> siddhāḥ α<sub>1</sub><sup>c</sup> siddhyaiḥ β<sub>ω</sub> om. α<sub>3</sub> **78b** parimathitād α<sub>1</sub>α<sub>2</sub>β<sub>1</sub>β<sub>2</sub>Δε<sub>1</sub>] paripaṭhitā  
β<sub>ω</sub> mathitā pari α<sub>3</sub> **avakṛṣṭa** α<sub>1</sub><sup>c</sup>α<sub>2</sub>Δε<sub>1</sub>] avakṛṣya α<sub>1</sub><sup>c</sup>β<sub>2</sub> avakṛṣṇa β<sub>1</sub> kṛṣṭa β<sub>ω</sub> sāra α<sub>3</sub> **sāra**  
Aβ<sub>2</sub>β<sub>ω</sub>६<sub>2</sub>ε<sub>1</sub>] sārā β<sub>1</sub> sarva ६<sub>1</sub> **78c** anubhavata α<sub>1</sub>α<sub>3</sub>β<sub>ω</sub>Δ] anubhavatu β<sub>2</sub> anubhavān α<sub>2</sub> anub-  
hava β<sub>1</sub>ε<sub>1</sub> **yamindrā** α<sub>1</sub>α<sub>3</sub>β<sub>ω</sub>६<sub>3</sub>] yatindrā β<sub>1</sub>६<sub>1</sub>ε<sub>1</sub> yogidrā α<sub>2</sub> mayedaṃ β<sub>2</sub> ya (text stopps here) ६<sub>2</sub>  
**78d** ajarāmaratvavāñchā α<sub>1</sub>α<sub>2</sub>β<sub>1</sub>६<sub>1</sub>६<sub>3</sub>] \*vāṃchāḥ β<sub>2</sub> \*vāṃcchāṃ α<sub>3</sub> ajarāmṛtatvavāṃcha ε<sub>1</sub> ajarā-  
jaraṃ tvaṃ vā β<sub>ω</sub> **78\*1a** jagati em.] yagati ५<sub>2</sub> **colophon:** śrī α<sub>1</sub>α<sub>2</sub>β<sub>ω</sub>६<sub>3</sub>५<sub>3</sub>५<sub>2</sub>] om. α<sub>3</sub>β<sub>1</sub>β<sub>2</sub>६<sub>1</sub>ε<sub>1</sub>  
ante śrī add. sadguru α<sub>1</sub> madguru α<sub>2</sub> sahaajānandasamtānacinatāmaṇinā ε<sub>1</sub>५<sub>3</sub> **svātmārāmayo-**  
**gīndra** α<sub>2</sub>β<sub>2</sub>β<sub>ω</sub>] svātmārāmayogendra α<sub>1</sub> svātmārāmayogīmḍreṇa ५<sub>3</sub> ātmārāmayogīmḍra α<sub>3</sub>५<sub>2</sub>  
\*yo° (sic!) β<sub>1</sub> om. ६<sub>1</sub>६<sub>3</sub>ε<sub>1</sub> **viracitāyām** cett.] pravaraṇacitāyām α<sub>1</sub> om. β<sub>1</sub>६<sub>1</sub> ante **caturtho**  
add. nādapāsanam nāma ५<sub>3</sub> siddhāntamuktāvalī nāma β<sub>ω</sub> **caturthopadeśaḥ** ABε<sub>1</sub>५<sub>3</sub>] caturtha  
upadeśaḥ ६<sub>1</sub> caturtho[{}dhyā]yam upadeśaḥ ६<sub>3</sub> caturthodhyāyāḥ ५<sub>2</sub>

<sup>25</sup> ५<sub>2</sub> has no colophon. Its last verse is 4.30, which just fills fol. no. 346, and from the next folio another text begins. The colophon of ५<sub>2</sub> reads: इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठयोगप्रदीपिकायां नाम चतुर्थोऽध्यायः (Wai) or इति श्रीसज्जहानन्दसन्तानचिन्तामणिस्वात्मारामयोगीन्द्रविरचितायां हठयोगप्रदीपिकायां समाधिलक्षणं नाम चतुर्थोपदेशः समाप्तः (Tue)

**List of Sigla**

$\alpha_1$	N3	one folio missing in Ch. 4 (4.24b–4.36d)
$\alpha_2$	J5	
$\alpha_3$	G4	damaged; collated only when available
$\beta_1$	P11	
$\beta_2$	C6	
$\beta_\omega$	V3	
$\gamma_1$	N23	incomplete; breaks at 4.56d
$\gamma_2$	J7	incomplete; breaks at 4.74b
$\delta_1$	V19	
$\delta_2$	E2	
$\delta_3$	C7	partially collated, when $\delta_2$ is not available
$\epsilon_1$	G11	
$\epsilon_2$	G5	collated for gray-scaled verses only
$\zeta_2$	N19	
$\zeta_3$	V15	
$\eta_2$	J10	
$\chi$	Jyo	Brahmānanda's version, based on the edition 1972