

4.0*1

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

Testimonia:

Haṃsavilāsa 14 (p. 47)

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

Commentary:

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

It is likely that the term *nirañjanapada* was understood here as *samādhi* because *nirañjana* is included in a list of synonyms of *samādhi* later in this chapter (4.29).

The triad *nāda*, *bindu* and *kalā* occurs in earlier works, in particular Śaiva Tantras, where it appears in contexts of enunciating mantras (*mantroccāra*, e.g., *Kubjikāmatatantra* 7.65, *Jñānārṇavatāntra* 2.4, *Īśānaśivagurudevapaddhati* 18-110, etc.) and sometimes qualifies dieties (e.g., *Parākhyatantra* 5.156ab) and gurus (e.g., *Gurugītā* 64). The context can change the meaning of these terms, so we have chosen not to translate them. For a discussion of their various meanings, see *Tāntrikābhīdhānaśa* 2004 vol. 2: 68–73, 2013 vol. 3, 277–279.

Metre: Anuṣṭubh (a: na-vipulā)

4.0*2

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

Sources:

Gorakṣaśataka 64

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

4.0*5

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

Sources:

Vivekamārtaṇḍa 161

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

Testimonia:

Haṭharatnāvalī 4.1

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

Yuktabhavadēva 11.29 (attr. to Gorakṣanātha)

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

Haṭhatattvakaumudī 51.72

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

4.0*6

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

Sources:

Vivekamārtaṇḍa 163

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

Testimonia:

Haṭharatnāvalī 4.2

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

Yuktabhavadeva 11.28 (attr. to Gorakṣanātha)

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

4.0*7

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

Sources:

Amanaska 2.5

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

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

Testimonia:

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

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

Commentary: The third verse quarter of this verse has been subject to much revision in the *Haṭhapradīpikā* and the source text, the *Amanaska*. Unlike the manuscripts of the *Amanaska*, those of the *Haṭhapradīpikā* transmit *sthitiḥ* or *sthite* after *muktiḥ* or *mukti*. We are unable to make sense of *sthiti* here, and so have cruxed this verse quarter and emended to *muktiḥ sthitā* ('liberation has happened').

4.0*8

Translation: Letting go of sense objects, seeing the truth, [and] realising the

innate state are difficult without the compassion of a good guru.

4.0*9

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

Testimonia:

Yogacintāmaṇi

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

Commentary: In *Īyotsnā* 4.10, Brahmananda understands ‘the void’ (*śūnya*) as the central channel. In *Haṭhapradīpikā* 3.4, *śūnyapādavi* is a synonym of *suṣumnā*.

Metre: Anuṣṭubh (c: ra-vipulā)

4.0*10

Translation: For the yogi whose *kuṇḍalinī* has awakened and who has given up all activity, the innate state automatically arises.

Testimonia:

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

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

4.0*11

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

Sources:

Testimonia:

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

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

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

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

4.0*12

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

Sources:

Testimonia:

4.0*13

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

Sources:

Amaraugha 7

citte tu sattvam āpanne vāyau vrajati madhyame |
tadāmarauḥhavajrolis tadāśāṇīvitasya ca ||

citte tu sattvam] β : citte samatvam Ba Ad Ed : cittau samatvam Gb Ta. tadāmarauḥhavajrolis] conj. : tadāmarauḥhavajrolī Ga : tadāmarauḥhavajrolī Ae : eṣāmaraulī vajrolī Gb : eṣāmarālī vajrolī Ba : eṣāmaraulī vajrauli Ta : yeṣāmarālī vajrauli Ad : eṣāmarolī vajrolī Ed. tadāśāṇīvitasya ca] β : tadā meni mameti ca Ba : tadā mati mateti ca Ed : mameti ca mameti ca Ad : tadā meti mameti mateti ca Gb (*unmetr.*) : mateti mame++ Ta.

Commentary: The second line of this verse is problematic in both the source text (the *Amaraugha*) and the manuscripts of the *Haṭhapradīpikā*. It seems that the ε group has preserved the most plausible version of this line, which is also quite close to the source text. The line was rewritten in η₂ and other manuscripts, as well as the *Jyotsnā* (4.14cd), to include the two variations of *vajrolī*, namely *amarolī* and *sahajolī*.

4.0*14

Translation: How can knowledge exist, when the mind is alive, O goddess? So long as the breath lives, the mind does not die. Breath and mind: he who leads

this pair to dissolution attains liberation; in no way [does any] other man.

Sources:

Candrāvalokana 6

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

Testimonia:

Yogacintāmaṇi f. 17r

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

Haṭhasaṅketacandrikā f. 2r

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

Metre: Vasantatilakā

4.0*15

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

Testimonia:

Yogacintāmaṇi f. 103v

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

4.0*16

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

Sources:*Rasārṇava* 1.19

mūrchito harati vyādhiṃ mṛto jīyati svayam |
baddhaḥ khecaratām kuryāt raso vāyuś ca bhairavi ||

Cf. *Amṛtasiddhi* 7.7

mūrchito harate vyādhiṃ baddhaḥ khecaratām nayet |
sarvasiddhikaro lino niścalo muktidāyakaḥ ||

Testimonia:*Yogacintāmaṇi* f. 103v (attr. to *śāstrāntare śivavākyam*)

mūrchito harate vyādhiṃ mṛto jīyati svayam |
baddhaḥ khecaratām dhatte mano vāyuś ca bhairavi ||

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

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

4.1

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

Testimonia:*Haṭharatnāvalī* 4.4

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

Yogacintāmaṇi f. 23r

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

4.1*1

Translation: Whether or not this [dissolution] is called liberation in another teaching, there is no difference in the bliss arising from the dissolution of mind

and breath.

Testimonia:

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

ayam eva tu mokṣākhyo astu vāpi matāntare |
manaḥprāṇalayo nādo na ca kaś cit vibhidyate ||

Commentary: Some of the β, ε and η groups have a different version of the second half of this verse, the most plausible of which is, 'the extraordinary bliss of dissolution of mind and breath arises in me' (*manaḥprāṇalayānando mayi kaścit pravartate*). The first person pronoun suggests that this verse derives from a dialogue of some kind before it was changed to the version in the γ and δ manuscripts.

4.2

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

Sources:

Amanaska 2.21

pranaṣtocchvāsaniśvāsaḥ pradhvastaviṣayagrahaḥ |
niśceṣṭo nirgatārambho hy ānandaṃ yāti yogavit ||
pranaṣtocchvāsa°] Jb Pa Va Bl Ja Ad AllSI AllN, pranaṣtasvāsa° Mb, pranaṣtasvāsa° Ua,
pranaṣocchvāsa° Ma, pranaṣtaḥ svāsa° Je Vb, pranaṣto śvāsa°h Pc, prāṇastho śvāsa° Pb,
pranaṣte svāsa° K

Testimonia:

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

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

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

pranaṣtasvāsaniśvāsaḥ pradhvastaviṣayajvaraḥ |
niśceṣṭo nirvikāraś ca layo jayati yoginā ||

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

4.3

Translation: May an extraordinary absorption prevail, in which all volition has been cut off and all activity ceased, intelligible [only] by means of itself and ineffable.

Sources:

Amanaska 2.22

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

Testimonia:

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

ucchinnaśarvasaṅkalpo nirgatāśeṣaceṣṭakaḥ |
svāvagamyo layaḥ ko 'pi jayatām vāgagocaraḥ ||

4.4

Translation: Dissolution, which is eternal in the elements and senses, takes place where the gaze is. The gaze that has dissolved into the focus becomes the power of living beings.

Sources:

Candrāvalokana 8cd–9ab

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

Kaulajñānanirṇaya 3.2

yatra dṛṣṭir manas tatra bhūtendriya sapudgalaḥ
svaśaktijīvaḥ hūṭā hi dṛṣṭilakṣair layaṃ gatāḥ
°bhūtā hi] conj. Hatley, °bhūtāni ABCed

Testimonia:

Yogacintāmaṇi f. 24r

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

Haṭhasaṅketacandrikā f. 128r

tad uktaṃ haṭhapradīpikāyām—

yatra dṛṣṭir layas tatra bhūtendriyaśanātani |
 syāc chakṭiḥ sarvabhūtānāṃ dṛṣṭir lakṣeṇa saṃgatā ||
 syāc chakṭiḥ sarva°] B220, syārā śakti serva° 2244
 lakṣeṇa saṃgatā] 2244, lakṣyakṣayaṃ gatā B220

Haṭhatattvakaumudī 49.25

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

4.5

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

Sources:

Amanaska 2.9

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

Testimonia:

Haṭharatnāvalī 4.27

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

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

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

Haṭhatattvakaumudī 49.26 (attr. to the *Haṭhapradīpikā*)

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

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

4.6

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

Sources:

Amanaska 2.10

antar lakṣyaṃ bahir dṛṣṭir nimeṣonmeṣavarjitā |
 eṣā hi śāmbhavī mudrā sarvatantreṣu gopitā ||

antar lakṣyaṃ] AllNI (except Ja K Pb Tr Ua Vb) Tha Vd, antarlakṣya Ad Cc K: antar-
lakṣaṃ Tr Nw Ve: antarlakṣā Ja Ua Ea Eb, antarlakṣo Na Nq Nu, antarlakṣyo Nb Nm:
antaryogaṃ Vb: antarlino Pb

Candrāvalokana 1

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

Testimonia:

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

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

Commentary: See Birch 2013: 287 for more parallel verses.

4.7

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

Sources:

Candrāvalokana 2

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

Testimonia:

Yogacintāmaṇi f. 24v

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

Anubhavanivedana 1

antarlakṣyavilīnacittapavano yogī yadā vartate
 dr̥ṣṭyā nīscalatārayā bahir asau paśyann apaśyann api |
 mudreyaṃ khalu śāmbhavī bhavati sā yuṣmatprasādād guro
 śūnyāśūnyavivarjitaṃ bhavati yat tattvaṃ padaṃ śāmbhavam ||1 ||

Haṭhatattvakaumudī 49.27 (attr. to the *Haṭhapradīpikā*)

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

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

Metre: Śārdūlavikrīḍita

4.8

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

Testimonia:

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

śrīśāmbhavyā khecaryāś ca avasthāṃ ca labhed ataḥ |
 tāre jyotiṣi saṃyojya kiñ cid uccālayed bhruvau ||

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

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

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

4.8*1

Translation: [The yogi] should fix the pupils on a light and slightly raise the

eyebrows. This is the way of the preliminary yoga, which immediately brings about the beyond-mind state.

Sources:

Amanaska 1.8 (South Indian Recension)

netre jyotiṣi saṃyojya kiṃ cid unnamayed bhruvau |
pūrvayogasya mārgo 'yam unmanīkārakaḥ kṣaṇāt ||
unnamayed] Cb Vd: unnamayan Bb Tha: unmilaye W: unmilayet Uc: unmanaya Pe:
unmīlya Cc

Testimonia:

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

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

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

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

Commentary:

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

4.8*2

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

Sources:

Amanaska 1.11 (South Indian Recension)

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

Testimonia:

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

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

Haṭhatattvakaumudī 49.29 (attr. to the *Haṭhapradīpikā*)

ke cid āgamajālena ke cin nigamasāṅkule |

ke cit tarkeṇa muhyanti naiva jānanti tārakam ||

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

4.8*3

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

Sources:

Candrāvalokana 3

ardhotghāṭitalocana[h] sthiraṃanā nāsāgradatteḥṣaṇaś
candrārḥkāṇ api linatām upagatau niṣpandarūpaṃ vapuḥ |
jyotirūpaṃ aśeṣabāhyarahitaṃ dedīpyamānaṃ paraṃ
tatvaṃ tatpadam eti yat tu paramaṃ vācyam kim atrādhikam ||
sthiraṃanā] 4340 4345 T00788, sphuraṃanā 7970
nāsāgradatteḥṣaṇaś] 7970 4345 T00788, nāsāgradatḥattakṣaṇaś 4340
tatvaṃ tatpadam eti yat tu] 4340 4345 T00788, tatvaṃ-n-tatpadam eti yat kṛ 7970

Testimonia:

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

ardhodghāṭitalocanaḥ sthiraṃanā nāsāgradatteḥṣaṇaḥ
candrārḥkāṇ api linatām upanayen niṣpandabhāvottare |
jyotirūpaṃ aśeṣabāhyarahitaṃ dedīpyamānaṃ paraṃ
tatvaṃ tat padam eti vastu paramaṃ vācyam kim atrādhikam ||

Anubhavanivedana 2

ardhodghāṭitalocanaḥ sthiraṃanā nāsāgradatteḥṣaṇaś
candrārḥkāṇ api linatām upagatau trispandabhāvāntare |
jyotirūpaṃ aśeṣabāhyarahitaṃ caikaṃ pumāṃsaṃ paraṃ
tattvaṃ tatpadam eti vastu paramaṃ vācyam kim atrādhikam ||2 ||

Haṭhatattvakaumudī 49.30 (citing the *Haṭhapradīpikā*)

ardhodghāṭitalocanaḥ sthiraṃanā nāsāgradatteḥṣaṇaḥ
candrārḥkāṇapi linatāmupanayennispandavācyam tataḥ |
jyotirūpaviśeṣabāhyarahitaṃ dedīpyamānaṃ paraṃ
tatvaṃ tatparamasti vastu paramaṃ vācyam kimatrādhikam || iti ||

Commentary: This verse is not in the α manuscripts and was probably added because it elaborates on the gaze. In the *Candrāvalokana* (i.e., the source text) and

the *Anubhavanivedana*, it follows 4.7, which may explain its position in the γ and δ groups.

Metre: Śārdūlavikrīḍita

4.8*4

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

4.8*5

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

4.8*6

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

4.8*7

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

Sources:

Khecarīvidyā 3.19

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

Testimonia:

Haṭhasaṅketacandrikā f. 128v (attr. Haṭhapradīpikā)

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

4.8*8

Translation: Now *khecarī*:

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

Testimonia:

Haṭhasaṅketacandrikā f. 128v

suṣiraṃ jñānajanakaṃ pañcastr[o]taḥsamanvitaṃ |
tiṣṭhate khecarī mudrā tasmin [ś]ūnye niraṃjane ||

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

Metre: Anuṣṭubh (a: na-vipulā)

4.8*9

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

Testimonia:

Haṭhasaṅketacandrikā f. ??

savyadaḥṣiṇānāḍistho madhye carati mārutaḥ |
tiṣṭhati khecarī mudrā tasmin sthāne na saṃśayaḥ ||

4.8*10

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

4.8*11

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

Testimonia:

Upāsanāsārasaṅgraha (IFP Transcript T1095) p. 42.

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

Commentary: Cf. Rāghavabhaṭṭa *ad Śāradātilaka* 25.43: *suṣumṇāyāṃ eteṣu parvasu iḍāpiṅgalayor yogo bhavātīti jñeyam*.

4.8*12

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

Testimonia:

Upāsanāsārasaṅgraha (IFP Transcript T1095) p. 41.

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

Gorakṣasiddhāntasaṅgraha p. 37

sūryācandramasormadhye nirālambe'nile punaḥ |
saṁsthitā vyomacakre yā sā mudrā nāma khecarī ||

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

4.8*13

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

Testimonia:

Yogasārasaṅgraha p. 61 (attrib. Praṇavacintāmaṇi)

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

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

4.8*14

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

Testimonia:

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

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

4.8*15

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

Testimonia:

Upāsanāsārasaṅgraha p. 135

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

Commentary:

4.8*16

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

Testimonia:

Upāsanāsārasaṅgraha p. 135 bhruvor madhye śivasthānaṃ manas tatra vilīyate | jñātavyaṃ tatparaṃ turyaṃ tatra kālo na vidyate ||

4.8*17

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

Sources:

Jñānasāra 3.3cd

candrasūryadvayor madhye muḍādadyā? tu khecarīm |

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

4.8*18

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

Sources:

Jñānasāra 3.4

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

4.8*19

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

Testimonia:

Haṭhapradīpikā (with ten-chapters) 7.52

bāhyavāyur yathā līnaḥ svasya madhye na saṁśayaḥ |
svasthānaṁ gacchati prāṇaḥ sūryo 'gnau pavane tathā ||

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

4.8*20

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

Testimonia:

Haṭhasaṅketacandrikā f. 129v

abhyāsāl liyate vāyuh manas tatra vilīyate ||

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

4.8*21

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

Thus ends *khecari*.

Testimonia:

Haṭhasaṅketacandrikā f. 129v

siddhaty evaṁ tadā kāyo mahābalaparākramaḥ ||

4.8*22

Translation: Now *śāmbhavī*:

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

Sources:

Candrāvalokana 27

śaktimadhye manaḥ kṛtvā manaś śaktes tu madhyamam |
 manasā mana ālokyā taṁ dhyāyet paramaṁ padaṁ ||
 madhyamam] madhyagaṁ 4340
 taṁ dhyāyet] tad dhyāyet 4340

Testimonia:

Haṭhasaṅketacandrikā f. 129v–130r

śaktimadhyo manaḥ kṛtvā śaktiṁ ca svāntamadhyagāṁ |
 manasā mana ālokyā tad dhyāyet paramaṁ padaṁ ||

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

4.8*23

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

Sources:

Uttaragītā 1.9

khamadhye kuru cātmānam ātmamadhye ca khaṁ kuru |
 ātmānaṁ khamayaṁ kṛtvā na kiṁ cid api cintayet ||

Testimonia:

Haṭharatnāvalī 4.45

khamadhye kuru cātmānam ātmamadhye ca khaṁ kuru |
 sarvaṁ ca khamayaṁ kṛtvā na kiṁ cid api cintayet ||

4.8*24

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

Sources:

Laghuyogavāsīṣṭha 6.15.79 (*Mokṣopāya* 6.155.25)

antaḥśūnyo bahiḥśūnyaḥ śūnyakumbha ivāmbare |
 antaḥpūrṇo bahiḥpūrṇaḥ pūrṇakumbha ivārṇave ||

Testimonia:

Yogacintāmaṇi (attrib. Vasiṣṭha, = *Laghuyogavāsiṣṭha* 15.79)

antaḥśūnyo bahiḥśūnyaḥ śūnyakumbha ivāmbare |
antaḥpūrṇo bahiḥpūrṇaḥ pūrṇakumbha ivārṇave ||

Haṭharatnāvalī 4.46

antaḥpūrṇo bahiḥpūrṇaḥ pūrṇakumbha ivāmbhasi |
antaḥśūnyaṃ bahiḥśūnyaṃ śūnyakumbha ivāmbare ||

4.8*25

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

Testimonia:

Haṃsaviḷāsa p. 48

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

4.8*26

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

Sources:

Laghuyogavāsiṣṭha 7.27

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

Metre: Vasantatilakā

4.8*27

Translation: Just as camphor in fire and salt in water, so the mind, when being joined with the highest reality, dissolves.

Testimonia:

Haṭharatnāvalī 4.43

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

4.8*28

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

Testimonia:

Haṭhatattvakaumudī 51.35

jñeyam sarvapratītam ca tajjñānam mana ucyate |
jñānam jñeyam samam naṣṭam nānyaḥ panthā dvitīyakaḥ ||

4.8*29

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

Sources:

Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā* 3.31

manodṛśyam idaṁ dvaitam yat kiṁ cit sacarācaram |
manaso hy amanībhāve dvaitam naivopalabhyate ||

Amanaska 2.79

manodṛśyam idaṁ sarvaṁ yat kiṁ cit sacarācaram |
manaso hy unmanībhāve 'dvaitabhāvaṁ pracakṣate ||

Testimonia:

Yogacintāmaṇi (attr. to the *Amanaska*)

manodṛśyam idaṁ sarvaṁ yat kiṁ cit sacarācaram |
manasas tūnmanībhāvo 'dvaitābhāvaṁ pracakṣate ||

4.8*30

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

Sources:**Testimonia:**

Haṭharatnāvalī 4.44

jñeyavastuparityāgād vilayaṁ yāti mānasah |
mānase vilayaṁ yāte kaivalyam upajāyate ||

4.8*31

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

Testimonia:

Haṭharatnāvalī 1.13

layo laya iti prāhuḥ kīdṛṣaṃ layalakṣaṇaṃ |
apunarbhavaśaṃsthānaṃ layo viṣayavismṛtiḥ ||

Yogasārasaṅgraha ??

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

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

4.8*32

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

Metre: Anuṣṭubh (c: bha-vipulā)

4.8*33

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

Metre: Anuṣṭubh (a: ra-vipulā)

4.8*34

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

4.9

Translation: The twelve and a half million methods of dissolution taught by glorious Śiva are victorious. We think only the singular concentration on the inner

sound is the most venerable of [all] the dissolutions.

Sources:

Yogatārāvalī 2

sadā śivoktāni sapādalakṣa-
layāvadhānāni lasantu loke |
nādānusandhānasamādhim ekaṃ
manyāmahe mānyatamaṃ layānām ||
lasantu] Sa : lasanti Pa : vasanti Ad W Eb Ec Ed : ca santi Ea : hi sarva Ma
loke] Ma W Eall : bhūmau Ad Pa Sa

Testimonia:

Yogacintāmaṇi

śrīādināthena sapādakoṭi-
layaprakārāḥ kathitā jayanti |
nādānusandhānakam eva kāryam
manyāmahe mānyatamaṃ layānām ||

Haṭharatnāvalī 1.12

śrīādināthena sapādakoṭi-
layaprakārāḥ kathitā jayantu |
nādānusandhānakam eva kāryam
manyāmahe mānyatamaṃ layānām ||

Metre: Upajāti

4.10

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

Testimonia:

Yogacintāmaṇi

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

Haṭhasaṅketacandrikā (ms. 2244 f. 124r)

muktāsanasthito yogī mudrāṃ saṃdhāya śāmbhavīm []
śṛṇuyād dakṣiṇe karṇe nādam ekāṃtike sudhīḥ []]
dakṣiṇe karṇe] B220, dakṣiṇe 2244
ekāṃtike] 2244, ekāṃtate B220

Commentary: We read this verse here rather than at 4.50 because it follows on

from the Śāmbhavī section and is unnecessary and repetitive at 4.50 because 4.51-52 explain the practice.

4.11

Translation: A fire that has been set on wood disappears together with the wood; the mind set on the [inner] sound dissolves together with the [inner] sound.

Testimonia:

Yogacintāmaṇi

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

Haṭharatnāvalī 4.15

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

Haṭhasaṅketacandrikā (ms. 2244 f. 124r)

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

4.12

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

Testimonia:

Yogacintāmaṇi

vismṛtya sakalaṃ bāhyaṃ nāde dugdhāmbuvan naraḥ |
ekibhūyātha sahasā cidākāśe viliyate ||

Upāsanāsārasaṅgraha (p. 106)

vismṛtya sakalaṃ bāhyaṃ nāde dagdhāmbuvan manaḥ |
ekibhūtaṃ tanyā cittaṃ rājayogābhidānakaṃ ||

Haṭhasaṅketacandrikā (ms. 2244 f. 124r)

vismṛtya sakalaṃ bāhyaṃ nāde dugdhāmbuvan manaḥ |
ekibhūyātha sahasā cidākāśe viliyate ||

Nāḍabindūpaniṣat 39

vismṛtya sakalaṃ bāhyaṃ nāde dugdhāmbuvan manaḥ |
ekibhūyātha sahasā cidākāśe viliyate ||

Metre: Anuṣṭubh (c: na-vipulā)

4.13

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

Testimonia:

Yogacintāmaṇi

audāsīnyaparo bhūtvā sadābhyāsenā saṃyamī |
unmanīkaraṇaṃ sadyo nādam evāvadhārayet ||

Haṭhatattvakaumudī 54.38

audāsīnyaparo bhūtvā sadābhyāsenā saṃyamī |
unmanīkārakaṃ sadyo nādam eva sadābhyaset ||

Nāda-bindūpaniṣat 40

udāsīnas tato bhūtvā sadābhyāsenā saṃyamī |
unmanīkārakaṃ sadyo nādam evāvadhārayet ||

Upāsanāsārasaṅgraha p. 106

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

4.14

Translation: What kind of indifference?

In the cold season, [indifference towards] whether [one has] an open tent or a quilt, with regard to good nourishment, whether it is cow's milk or water, with regard to food, whether it is lots of alms or forest roots, and with regard to the vessel for food, whether it is the hand, bucket or beggar's bowl.

Testimonia:

Yogacintāmaṇi ref??

kīḍṣaṃ caudāsīnyam—
śīte kāle kāpaṭi vā paṭi vā pathyāhāre gopayo vā payo vā |
bhakṣye bhikṣāvṇdam āraṇyakandam paṇau droṇi kā parā bhojapā-
tram ||

Haṭharatnāvalī 4.7

śīte kāle dvau paṭi vā paṭi vā pathyāhāre gopayo vā payo vā |

bhakṣye bhojye vṛttim āraṇyakam vā pāṇī droṇī ko 'pi vā bhakṣyapātre
||

Haṭhatattvakaumudī 54.39

audāsīnyam śītakāle paṭī vā pathyāhāro gopayo vā payo vā |
bhojyam bhikṣāvṛndam āraṇyakandaṃ pāṇī droṇī kāpi vā bhojyapā-
tram ||

Commentary: On *caupaṭī* in the first *pāda*, McGregor (1994:s.v.) and Callewaert (2009:s.v.) in their dictionaries of modern and old Hindi both give the meaning "open all around" for *caupaṭ*. McGregor derives it from Sanskrit *catuspaṭṭa*. Molesworth (1857:s.v.) in his Marathi dictionary gives "A quadrangular expanse or space, esp. as open and extended: also a broad and level tract" for *caupaṭṭā*

Metre: Śālinī

4.15

Translation: Having forever abandoned all worry and all activity, as a result of focusing on nothing but the inner sound the mind dissolves into the inner sound.

Testimonia:

Haṭharatnāvalī 4.13

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

Haṭhasaṅketacandrikā (ms. 2244 f. 124r)

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

Nādabindūpaniṣat 41

sarvacintāṃ samutsṛjya sarvaceṣṭāvivarjitāḥ |
nādam evānusandhadhyān nāde cittam vilīyate ||

Commentary: The occurrence of two finite verbs in the second hemistich of some witnesses (groups 2 and 3) is infelicitous and perhaps points to an error that arose from the *nādam evānusandhānān* reading in the group one?? mss. It seems the original reading was probably *nāda evānusandhānāt*, and the -m- crept in as a hiatus break.

4.16

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

Sources:*Amaraugha* 34

ārambhaś ca ghaṭaś caiva paricayaḥ prakīrtitaḥ |
 niṣpattiḥ sarvayogeṣu cetasaś tasya bhūmikāḥ ||
 paricayaḥ prakīrtitaḥ Ga : tathā paricaya samṛtaḥ Ae (*unmetr.*) : pracayaś ca tritīyakaḥ
 Ad Gb : pracayaś ca tṛtīyakaḥ Ba : pracayaṃ ca tritīyakaṃ Ta
 cetasaś tasya bhūmikāḥ] β : yogāvasthā caturvidhā θ

Amṛtasiddhi 19.2

ārambhaś ca ghaṭaś caiva paricayaś tṛtīyakaḥ |
 niṣpannaḥ sarvaśeṣeṣu yogāvasthāḥ prakīrtitaḥ ||

Śivasamhitā 3.31

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

Testimonia:*Yogacintāmaṇi*

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

Haṭharatnāvalī 4.17

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

4.17**Translation:** Now the beginning stage:

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

Sources:*Amaraugha* 35

brahmagranthes tathā bhedād ānandaḥ śūnyasambhavaḥ |
 vicitrakvaṇako dehe 'nāhataḥ śrūyate dhvaniḥ ||
 °granthes tathā] Ga : °granthes tato Ae : °granther bhaved Ba Gb Ta : °granthir bhaved
 Ad
 bhedād] Ga : bhedāt Ae : vedhād Ba Gb Ta : vedhā Ad

Testimonia:*Yogacintāmaṇi*

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

Haṭharatnāvalī 4.18

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

Haṭhatattvakaumudī 54.15

tatra ārambhaḥ –
brahmagranthir bhaved bhinnād ānandaḥ śūnyasaṃbhavaḥ |
vicitrakvaṇiko dehe 'nāhataḥ śrūyate dhvaniḥ ||

Commentary: Brahmānanda understands the voids associated with each stage to be places in the body.

4.18

Translation: In the beginning [stage], which is [the first phase of] voidness and in which the heart is full [of bliss], one becomes a yogi with a divine body, splendour, a divine smell and freedom from disease.

Sources:

Amaraugha verse 36

divyadehaś ca tejasvī divyagandho hy arogavān |
saṃpūrṇaḥṛdaye śūnye tv ārambhe yogavān bhavet ||

Testimonia:

Haṭharatnāvalī 4.19

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

Haṭhatattvakaumudī 54.18

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

4.19

Translation: Now the activation stage:

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

Sources:*Amaraugha* 37

dvitīye saṅghaṭīkṛtya vāyur bhavati madhyagaḥ |
 dṛdhāsano bhaved yogī jñānī devasamas tadā ||
 dvitīye saṅ-] β : dvitīyāyām θ

Testimonia:*Haṭharatnāvalī* 4.20

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

Haṭhatattvakaumudī 54.15

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

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

4.20

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

Sources:*Amaraugha* 38

viṣṇugranthes tato bhedāt paramānandasūcakaḥ |
 atiśūnye vimardaś ca bherīśabdas tato bhavet ||
 atiśūnye] Ad Gb Ta : atiśūnyo β Ba
 tato] β : tathā Ba : tadā Ad Gb Ta

Testimonia:*Yogacintāmaṇi*

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

Haṭharatnāvalī 4.21

viṣṇugranthes tathā bhedaḥ paramānandasūcakaḥ |

atiśūnye vimardaś ca bherīśabdas tathā bhavet ||

Haṭhatattvakaumudī 54.21

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

Commentary: V3?? and HR have the reading of the *Amaraugha* (*atiśūnye vimardaś ca*), which was adapted from the Buddhist concept of a series of four void-like meditative states and moments. In the *Amaraugha*, two of the moments were left out and two were reinterpreted (as in the case of *vimarda*, which seems to have been retained with the more general sense of a pounding sound). See Birch 2019: 968–969; Mallinson and Szanto 2021:19–20.

4.21

Translation: Now the accumulation stage:

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

Sources:

Amaraugha 39

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

Testimonia:

Yogacintāmaṇi

ṭṭīyāyām tato bhittvā vimāyo mardaladhvaniḥ |
mahāśūnyam tathā yāti sarvasiddhisamāśrayam ||

Haṭharatnāvalī 4.22

ṭṭīyāyām tato nityam āviṣkāro mardaladhvaniḥ |
mahāśūnyam tato yāti sarvasiddhisamāśrayaḥ ||

Haṭhatattvakaumudī 54.22

atha paricayāvasthā ||
ṭṭīyāyām tato jītvā sahañānandasambhavaḥ |
doṣaduḥkhajarāmṛtyuḥ kṣudhānidrāvivarjitāḥ ||

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

4.22

Translation: Now the perfection stage:

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

Sources:

Amaraugha 40

paramānandarocitvāt sahajānandasambhavaḥ |
doṣaduḥkharāmr̥tyukṣudhānidrāvivarjitaḥ ||
40a paramānanda°] β; cittānandaṁ θ • °rocitvāt] β; tato jitvā θ

Testimonia:

Yogacintāmaṇi

cittānandaṁ tato jitvā sahajānandasambhavaḥ |
doṣaduḥkharāmr̥tyukṣudhānidrājarāmr̥tyuvivarjitaḥ ||

Haṭharatnāvalī 4.23

cidānandaṁ tato jitvā paramānandasambhavaḥ |
doṣaduḥkharāmr̥tyukṣudhānidrāvivarjitaḥ ||

Haṭhatattvakaumudī 54.22

tr̥tīyāyāṁ tato jitvā sahajānandasambhavaḥ |
doṣaduḥkharāmr̥tyuḥ kṣudhānidrāvivarjitaḥ ||

Commentary: 22a's *cittānandaṁ tato jitvā* is perhaps a patch for the somewhat obscure *paramānandarocitvāt* in the source text.

4.23

Translation: Now the perfection stage:

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

Sources:

Amaraugha 41

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

Testimonia:*Yogacintāmaṇi*

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

Haṭharatnāvalī 4.24

rudragranthiṃ tato bhitvā śarvapiṭhagato 'nilaḥ |
 niṣpattau vaiṇavaḥ śabdaḥ kvaṇadvīṇākvaṇo bhavet ||

Haṭhatattvakaumudī 54.24

atha niṣpattiḥ –
 rudragranthiṃ tato bhitvā śarvapiṭhagato 'nalaḥ |
 niṣpanno vaiṇavaḥ śabdo kvaṇadvīṇākvaṇo bhavet ||

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

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

4.24

Translation: Then the mind having become one [with the sound??] is called Rājayoga. That yogi becomes a creator and destroyer, an equal to god.

Sources:*Amaraugha* 42

ekībhūtaṃ tadā cittaṃ rājayogābhīdhānakam |
 sṛṣṭisaṃhārakartāsau yogīśvarasamo bhavet || + rājayogābhīdhānakam] Ga
 Ba Ad Gb Ed ; rājayogo 'bhīdhīyate Ae

Testimonia:*Yogacintāmaṇi*

ekībhūtaṃ tathā cittaṃ rājayogābhīdhāyakam |
 sṛṣṭisaṃhārakartāsau yogīśvarasamo bhavet ||

Commentary: The bahuvrīhi rājayogābhīdhānakam means that the mind is called rājayoga, which is very unusual. Perhaps 'bhīdhāyakam is better, meaning "expresses rājayoga", but it is only in J7 and V3.

4.24*1**Commentary:** See 4.32.**4.25****Translation:** Whether or not this is liberation, in this very state a great, unbroken pleasure, which is rich in the nectar of absorption, is attained from Rājayoga.**Testimonia:***Yogacintāmaṇi* ??

astu vā māstu vā siddhir atraivākhaṇḍitaṃ sukham |

Haṭharatnāvalī 4.16astu vā māstu vā muktir atraivākhaṇḍitaṃ mahat |
layāmṛtaṃ laye saukhyaṃ rājayogād avāpyate ||*Haṭhatattvakaumudī* 54.35astu vā māstu vā muktir atraivākhaṇḍitaṃ mahat |
layāmṛtamayaṃ saukhyaṃ rājayogād avāpyate ||**4.26****Translation:** Rājayoga without Haṭha and Haṭha without Rājayoga do not succeed so [the yogi] should practise both until the perfection stage.**Sources:***Śivasamhitā* 5.222haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na sidhyati tato yugmam āniṣpatteḥ samabhyaset |
tasmāt pravartate yogī haṭhe sadgurumārgataḥ ||**Testimonia:***Yogacintāmaṇi*haṭhaṃ vinā rājayogaṃ rājayogaṃ vinā haṭhaṃ |
ye vai caranti tān manye prayāsaphalavarjitān iti ||*Haṭharatnāvalī* 1.19haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
vyāptiḥ syād avinābhūtā śrīrājahaṭhayogayoḥ ||*Haṭhatattvakaumudī* 55.1haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na sidhyati tato yugmam āniṣpatteḥ samabhyaset ||

Metre: Anuṣṭubh (a: ra-vipulā)

4.27

Translation: I consider those who are ignorant of Rājayoga and engage in only Haṭha to be labourers who get no reward for their efforts.

4.28

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

Testimonia:

Yogacintāmaṇi

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

Commentary: The meaning of *tattva* here is unclear. It is a synonym for *samādhi* and *unmanī* in the next verses. Brahmānanda says that *tattva* means *citta*, which works well: the mind grows to the beyond-mind state.

The reading *smṛtam* is also possible and well-attested (groups 2 and 3).

Metre: Anuṣṭubh (c: na-vipulā)

4.29

Translation: Rājayoga, samādhi, unmanī, manonmanī, amaraugha, advaita, nirālamba, nirañjana...

Testimonia:

Yogacintāmaṇi ??

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

Upāsanāsārasaṅgraha p. 106

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

Yogasārasaṅgraha p. 60

rājayogaḥ samādhiś conmanī ca manonmanī |

śivayogo layas tatvaṃ śūnyāśūnyaṃ nirañjanam |
Haṃsaviḷāsa (p. 47)
 rājayogaḥ samādhiśca unmanī ca manonmanī |
 amaraughālayas tatra śūnyāc chūnya paraṃ padam ||

4.30

Translation: amanaska, laya, tattva, śūnyāśūnya, para pada, jīvanmukti, sahaja and turya are synonyms.

Sources:

Yogacintāmaṇi ??

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

Upāsanāsārasaṅgraha p. 106

ama[na]sko layas tatvaṃ śūnyāśūnyaparaṃ padam |
 jīvanmuktiś ca sahaṇaṃ turyaṃ cety ekavācakaṃ ||

Yogasārasaṅgraha p. 60

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

Metre: Anuṣṭubh (c: na-vipulā)

4.31

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

Testimonia:

Yogacintāmaṇi ??

unmanyavāptaye śighraṃ dvau mārgau mama saṃmatau |
 tatvaṃ paramasaukhyam vā nādapāsanam eva vā ||

Upāsanāsārasaṅgraha p. 106

unmanyavāptaye śighraṃ mārgau dvau mama sammatau |
 tatvaṃ paramasākhyam vā nādapāsanam eva vā ||

4.32

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

from the inner sound.

Testimonia:

Yogacintāmaṇi

saukhyapraviṣṭacittānāṃ mūḍhānāṃ api saṃmatam |
sadya ānandasandhāyī jāyate nādajo layaḥ ||

Upāsanāsārasaṅgraha p. 106

sāṅkhye praviṣṭacittānāṃ mūḍhānāṃ api saṃmateḥ |
tasya svānaṃdasa [...] ryo jāyate nādajo layaḥ ||

4.32*1

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

Sources:

Tantrāloka 32.64

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

*Tantrāloka*viveka 32.63

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

Śivasūtravimarśinī 5

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

Testimonia:

Haṭharatnāvalī 4.28

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

Nāḍabindūpaniṣad 52cd-53ab

sāṅkhaḍundubhinādaṃ ca na śruṇoti kadācana || 52 ||
kāṣṭhāvajjñāyate deha unmanyāvasthayā dhruvam |

Commentary: See 3.48.

4.32*2

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

Sources:

Jñānasāra 3.7

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

4.32*3

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

Testimonia:

Nāḍabindūpaniṣad 51cd-52ab

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

Haṭhatattvakaumudī 51.75

sarvāvasthāvinirmuktaḥ sarvacintāvivarjitaḥ |
mṛtavattiṣṭhate yogī sa mukto nātra saṁśayaḥ ||

4.32*4

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

Sources:

Vivekamārtaṇḍa 166

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

4.32*5

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

Sources:

Vivekamārtaṇḍa 168

abhedyāḥ sarvaśāstrāṇām avadhyaḥ sarvadehinām |

agrāhyo mantratantrāṇām yogī yuktaḥ samādhinā ||

4.32*6

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

Sources:

Vivekamārtaṇḍa 165

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

4.32*7

Translation: He is indeed truly liberated whose mind is neither asleep nor awake, neither mindful nor otherwise, and neither stops nor starts.

Sources:

Gorakṣasāta 7

cittaṃ na suptaṃ no jāgrat smṛtīman na ca nānyathā |
nāstam eti na codeti yasyāsau mukta eva sa ||

Commentary: The first line is corrupt in the *Gorakṣasāta* witnesses; its text has been constituted from the *Haṭhapradīpikā*.

Metre: Anuṣṭubh (a: ma-vipulā)

4.32*8

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

Sources:

Amanaska 2.59

sadā jāgradavasthāyāṃ suptavad yo 'vatiṣṭhate |
niśvāsocchvāsahīnas ca niścitaṃ mukta eva saḥ ||
sadā jāgradavasthāyāṃ] v.l.sadā jāgrvādashthāyāṃ, sadā jāgrat apasthāyāṃ, sadā jāgra-
davasther ya, sa jāgras tadavasthāyāṃ, yadā jāgrdavasthāyāṃ, yo jāgrad yad avasthāyāṃ,
svapnajāgradavasthāyāṃ, suptajāgradavasthāyāṃ

Testimonia:

Kulārnavatantra 9.11

svapnajāgradavasthāyāṃ suptavat yo 'avatiṣṭhate |
niśvāsocchvāsahīnaśca niścitaṃ mukta eva saḥ || 11 ||

Yuktabhavadēva 1.64

svapnajāgradavasthāyām suptavat yo 'vatiṣṭhate |
niśvāsocchvāsahīnāś ca niścitaṁ mukta eva saḥ ||64||

Haṭhatattvakaumudī 55.24

sadā jāgradavasthāyām suptavad yo 'vatiṣṭhate |
niśvāsocchvāsavihīnāś ca niścitaṁ mukta eva saḥ || 55.24 = AY 2.59

Yogacintāmaṇi

sadā jāgradavasthāyām suptavada yo 'vatiṣṭhate ||
niḥśvāsocchāsahīnāśca niścitaṁ mukta eva saḥ|

4.33

Translation: Only the glorious guru lord knows the unique ineffable bliss that has arisen in the hearts of yogi lords who experience *samādhi* by concentrating on the inner sound.

Sources:

Yogatārāvalī 3

nādānusandhānasamādhibhājām yogīśvarāṇām hṛdaye pragūḍham |
ānandamātraṁ vacasām avācyaṁ jānāti taṁ śrīgurunātha ekaḥ ||
ekaḥ] Pa : eva Ad

Testimonia:

Yogacintāmaṇi

nādānusandhānasamādhibhājām yogīśvarāṇām hṛdaye prarūḍham |
ānandam ekaṁ vacasām avācyaṁ jānāti tatvaṁ gurunātha eva ||

Haṭharatnāvalī 4.5

nādānusandhānasamādhibhājām yogīśvarāṇām hṛdaye prarūḍham |
ānandam ekaṁ vacaso 'py agamyam jānāti taṁ śrīgurunātha eva ||

Metre: Upajāti

4.33*1

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

Testimonia:

Yogacintāmaṇi

muktāsanasthito yogī mudrāṁ sandhāya śāmbhavīm |

śṛṇuyād dakṣiṇe karṇe nādam antargataṃ sadā ||

Haṭhasaṅketacandrikā (ms. 2244 f. 124r)

muktāsanasthito yogī mudrāṃ saṃdhāya śāṃbhaviṃ ||

śṛṇuyād dakṣiṇe karṇe nādam ekāṃtike sudhīḥ ||

dakṣiṇe karṇe] B220, dakṣiṇe 2244

ekāṃtike] 2244, ekāṃtate B220

Nāḍabindūpaniṣat 31

siddhāsane sthito yogī mudrāṃ sandhāya vaiṣṇaviṃ |

śṛṇuyād dakṣiṇe karṇe nādam antargataṃ sadā ||

Commentary: See 4.10.

4.34

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

Testimonia:

Yogacintāmaṇi

sarvacintāṃ parityajya sāvadhānena cetasā |

nādam evānusandhatte yogasāmrājyaṃ icchatā ||

Haṭharatnāvalī 4.14

sarvacintāṃ parityajya sāvadhānena cetasā |

nāda evānusandheyaḥ yogasāmrājyasiddhaye ||

Haṭhasaṅketacandrikā (f. 124r)

sarvacittāṃ parityajya sāvadhānena cetasā |

nāda evānusandheyo yogasāmrājyaṃ icchatā ||

4.35

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

Testimonia:

Yogacintāmaṇi

karṇau pidhāya hastena yaḥ śṛṇoti dhvaniṃ muniḥ |

tāvac cittāṃ sthiraṃ kuryād yāvat sthirapadaṃ vrajet ||

Haṭharatnāvalī 4.8

karṇau pidhāya tūlena yaḥ śṛṇoti dhvaniṃ yamī |

tatra cittam sthiram kuryād yāvat sthirapadam vrajet ||
Haṭhasaṅketacandrikā (f. 124r)
 karnau pidhāya hastābhyām yaś śṛṇoti dhvanim munih |
 tatra cittam sthiram kuryād yāvat sthirapadam vrajet ||

Commentary:

Several witnesses have *hastābhyām* or *hastena* here. Blocking the ears with the fingers in order to listen to the inner sounds is attested as early as the *Svacchandanatantra*, in a practice called *ṣaṇmukhīkaraṇa*, in which the other openings of the head are also blocked with the fingers (Vasudeva 2004: 272 n.66). *Śivasamhitā* 5.36–46 teaches a similar practice. In the *Haṭhayogasamhitā* (p. 68), the practice of blocking the ears with the hands is stipulated for *bhrāmari kumbhaka*.

4.36

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

Testimonia:

Yogacintāmaṇi

abhyasyamāno nādo 'yam bāhyam āvartayed dhvanim |
 paścād vikṣepam akhilaṁ jitvā yogī sukhī bhavet ||

Haṭhasaṅketacandrikā (f. 124r)

abhyasyamāno nādo yaṁ bāhyam āvarttayet dhvanim |
 pakṣād vikṣepam akhilaṁ jitvā yogī sukhībhavet ||

Nāḍabindūpaniṣat 32

abhyasyamāno nādo 'yam bāhyam āvṛṇute dhvanim |
 pakṣād vipakṣam akhilaṁ jitvā turyapadam vrajet ||

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

4.37

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

Testimonia:

Yogacintāmaṇi

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

Haṭharatnāvalī 4.9

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

Haṭhatattvakaumudī 54.31

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

4.38

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

Testimonia:*Yogacintāmaṇi*

ādaḥ jaladhijīmūtabherījharasambhavaḥ |
madhye mardalaśaṅkhotthā ghaṇṭākāhalakās tathā ||

Haṭharatnāvalī 4.10

ādaḥ jaladhijīmūtabherīnirjharasambhavaḥ |
madhye marddalaśaṅkhotthā ghaṇṭākāhalakās tathā ||

Haṭhatattvakaumudī 54.32

ādaḥ jaladhijīmūtabherīnirjharasambhavaḥ |
madhye marddalaśaṅkhotthā ghaṇṭākāhalakās tathā ||

Commentary: ?? more refs there are different options for kāhala, such as a trumpet or drum that looks like datura flower. See Schmidt, Nachträge: "eine Art Trommel (kāhalāsu dhattūrapuṣpākāramukhabherīṣu), Yaśastilakam (commentary).

4.39

Translation: In the final stage, there are the sounds of little bells, a bamboo flute, a veena and a bee.

[These] various sound are heard in the body.

Testimonia:*Yogacintāmaṇi*

anye tu kiṅkiṇīvṛndavīṇābhramaraṇiḥsavanāḥ |
iti nānāvidho nādaḥ śrūyate dehamadhyagaḥ ||

Haṭharatnāvalī 4.11

ante tu kiṃkiṇīvṇdavīṇābhramaraniḥsvanāḥ |
iti nānāvidhā nādāḥ śrūyante dehamadhyataḥ ||

Haṭhatattvakaumudī 54.33

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

4.40

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

Testimonia:

Yogacintāmaṇi

mahati śrūyamāṇe 'pi meghabheryādike dhvanau |
tataḥ sūkṣmāt sūkṣmataram nādam eva parāmṛśet ||

Haṭhatattvakaumudī 54.34

mahati śrūyamāṇe 'pi meghabheryādike svane |
tatra sūkṣmāt sūkṣmataram nādam eva parāmṛśet ||

Metre: Anuṣṭubh (c: bha-vipulā)

4.41

Translation: Or, the mind should filter out the gross sound for the subtle, or the subtle for the gross, or, abandoning both, be [focused] on [a sound in] the middle, [and the] should not move it elsewhere.

Testimonia:

Yogacintāmaṇi

ghanam utsrjya vā sūkṣmam sūkṣmam pramrjya vā ghanam |
param tatraiva niḥkṣipyā mano nānyatra cālayet ||

Haṭhatattvakaumudī 54.35

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

Nādabindūpaniṣat 37

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

4.42

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

Testimonia:

Yogacintāmaṇi

yatra kutrāpi vā nāde prathamam viśate manaḥ |
tatraiva susthiraṃ kuryāt tena sārdham vilīyate ||

Haṭhatattvakaumudī 54.36

yatra kutrāpi vā nāde lagati prathamam manaḥ |
tatraiva susthirībhūtvā tena sārdham vilīyate ||

Nāḍabindūpaniṣat 37

yatra kutrāpi vā nāde lagati prathamam manaḥ |
tatra tatra sthirībhūtvā tena sārdham vilīyate ||

4.43

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

Testimonia:

Yogacintāmaṇi

makarandaṃ piban bhṛṅgo gandhān nāpekṣate yathā |
nādāsaktaṃ tathā cittam viśayān na hi kāṅkṣati ||

Haṭharatnāvalī 4.12

makarandaṃ pibed bhṛṅgo gandho na prekṣyate yathā |
nādāsaktaṃ tathā cittam viśayān na hi kāmṣate ||

Haṭhatattvakaumudī 54.41

makarandaṃ piban bhṛṅgo gandham nāpekṣate yathā |
nādāsaktaṃ tathā cittam viśayān naiva kāmṣati ||

Nāḍabindūpaniṣat 42

makarandaṃ piban bhṛṅgo gandhān nāpekṣate tathā |
nādāsaktaṃ sadā cittam viśayaṃ na hi kāṅkṣati ||

4.44

Translation: When the mercury of the mind is bound and has cast off its fickle nature because it has been assimilated with the sulphur of the internal resonance,

it attains the immobility called the unsupported [*samādhi*].

Testimonia:

Yogacintāmaṇi

purā matsyendrabodhāya ādināthoditavacaḥ |
manaḥ pākam avāpnoti nirālambākhyaghoṭanam ||

Haṭhatattvakaumudī 54.42

baddhaṃ viyuktaṃ cāpalyaṃ nādagandhakaajāraṇāt |
manaḥ pāradaṃ āpnoti nirālambākhyakheṭakam ||

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

4.44*1

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

Testimonia:

Commentary:

Cf. *Rasendracūdāmaṇi* 16.52–55

evaṃ ca pañcamo grāsaḥ pradātavyo’ṣṭamāṃsataḥ |
sa pātrastho ’gnisaṃtapto na gacchati kathañcana ||16.52||
sa *pakṣacchinna* ity uktaḥ sa mukto ’khiladurguṇaiḥ |
so’yaṃ niṣevitaḥ sūtas trimāsaṃ rājikāmitaḥ ||16.53||
viḍaṅgatriphalākṣaudraiḥ khe devaiḥ saha saṅgamam |
ghrāṇamātreṇa *sūtendraḥ* sarvaroganikṛntanaḥ ||16.54||
guṇā ete vinirdiṣṭā rasasya rasavādibhiḥ |
sakalāste guṇāḥ satyā bhairaveṇa prakirtitāḥ ||16.55||

Cf. also NWS (??ref) s.v. *pakṣaccheda*.

Metre: Anuṣṭubh (c: ma-vipulā)

4.45

Translation: As a result of listening to the inner sound, the snake that is the mind forgets everything and, one-pointed, does not slip away anywhere.

Testimonia:*Yogacintāmaṇi*

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

Haṭhatattvakaumudī 54.44

nādaśravaṇataś cittam antaraṅgaturaṅgamaḥ |
vismṛtya viśvaṃ ekāgryaṃ kutra cin na hi dhāvati ||

Commentary: The metaphor is that of snake charming: beguiled by the inner sound, the snake that is the mind becomes transfixed. Witnesses of the γ and δ groups have *turaṅgamaḥ* instead of *bhujaṅgamaḥ*, perhaps because forms from *dhāv* are unusual with the latter, but they are found at e.g. *Padmapurāṇa*, *Garuḍapurāṇa* (refs ??).

4.46

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

Testimonia:*Yogacintāmaṇi*

manomattagajendrasya viśayodyānacāriṇaḥ |
niyāmanasamartho 'yaṃ ninādo niśitāṅkuśaḥ ||

Nāḍabindūpaniṣat 44cd–45ab

manomattagajendrasya viśayodyānacāriṇaḥ |
niyāmanasamartho 'yaṃ ninādo niśitāṅkuśaḥ |

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

4.47

Translation: The inner sound is a bolt for the swift horse of the mind so the yogi should regularly concentrate on cultivating it.

Testimonia:*Haṭhatattvakaumudī* 54.46

antaraṅgaturaṅgasya vājinaḥ paridhāvataḥ |
nāḍopāstikhalinaṃ hi niyāmanakaraṃ dṛḍham ||

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

Metre: Anuṣṭubh (a: na-vipulā)

4.47*1

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

Testimonia:

Yogacintāmaṇi

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

Haṭhatattvakaumudī 47

nādo'ntaraṃgasāraṃgabandhane vāgurāyate |
antaraṃgakuraṃgasya nādo vyādhāyate 'pi ca ||

Commentary: Adopt V15 67cd

?? MD: rodhe may be correct. In a drive hunt, the animals are driven in a certain direction (often in a confined space) by means of loud noises, etc., so that another hunter can easily shoot them. JM: yes, adopt, I have altered tr. to "trapping"

4.48

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

Metre: Upagīti

4.49

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

The tone of that sound is that of the unstruck sound. The object of perception is inside the sound [and] the mind is inside the object of perception. When the mind dissolves [in it], that is the supreme state of Viṣṇu.

Sources:

Uttaragītā 41cd–42 (source??)

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

Testimonia:

Yogacintāmaṇi

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

Hathayogasaṃhitā p. 68

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

Commentary:

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

The source of them may be the Uttaragītā. However, in NGMPP E 2098-11 Uttaragītā ms these three lines are omitted from Kṛṣṇa's words, which start with omkāra.

4.50

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

Testimonia:

Yogacintāmaṇi

tāvad ākāśasaṃkalpo yāvac chabdaḥ pravartate |
 niḥśabdaṃ tatparaṃ brahma paramātmā samīryate ||

Six-chapter *Vivekamārtaṇḍa* 5.15

tāvad ākāśasaṃkalpo yāvac chabdaḥ pravartate |
 niḥśabdaṃ tat parabrahma paramātmā sa gīyate || 15 ||

Nāḍabindūpaniṣat 47cd–48ab

tāvadākāśasaṃkalpo yāvacchabdaḥ pravartate |
 niḥśabdaṃ tatparaṃ brahma paramātmā samīryate ||

4.51

Translation: Whatever is heard as the inner sound is nothing but Śakti. The

formless one which hears it is nothing but the supreme lord.

Testimonia:

Yogacintāmaṇi

yat kiñ cin nāmarūpeṇa śrūyate śaktir eva sā |
yat tacchrotā nirākāraḥ sa eva parameśvaraḥ ||

Haṭhasaṅketacandrikā f. 235r–235v

yat kiṃ cin nāmarūpeṇa śrūyate śaktir eva sā |
yasya śrottā nirākāraḥ sa eva parameśvaraḥ ||

4.52

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

Testimonia:

Yogacintāmaṇi

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

Haṭhasaṅketacandrikā 123v–124r

haṭhapradīpikāyām
śravaṇapuṭanayanayugulanāsāmukharodham eva kartavyam |
śuddhasuṣumṇāsaraṇe sphuṭam amalāḥ śrūyate nādaḥ ||

Saubhāgyalakṣmyupaniṣad 4

śravaṇamukhanayanānāsānirodhanenaiva kartavyam |
śuddhasuṣumṇāsaraṇau sphuṭam amalāḥ śrūyate nādaḥ ||

Commentary: ??Adopt alpha reading mukha°, naiva. HI: it is strongly attested (groups 4c, C6, etc) and more likely explains the change to °saṃrodhanaṃ kāryam

Metre: Upagīti

4.52*1

Translation: Nāda is called Śakti. And gnosis of nāda is Sadāśiva. When gnosis of nāda has disappeared, only unmanī remains.

Testimonia:

Haṭhatattvakaumudī 54.50

nādaḥ śaktir iti khyāto nādajñānaṃ sadāśivaḥ |

nādañjāne vinaṣṭe ca tad unmany eva śiṣyate ||

4.52*2

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

Testimonia:

Haṭhatattvakaumudī 54.51

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

4.52*3

Translation: When the accumulated subliminal impressions have been destroyed as a result of the continuous fusing of the mind with the internal resonance, the mind and breath are sure to dissolve into the unadorned [god] (*nirañjane*).

Testimonia:

Upāsanāsārasaṅgraha ??

sadā nādānusandhānāt samkṣiṇe vāsanā bhavet |
nirañjane vilinetai niścālitaṃ mārutaṃ manaḥ ||

Nāda-bindūpaniṣat 49

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

Haṭhatattvakaumudī 54.52

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

4.52*4

Translation: Thousands of crores of inner sounds and hundreds of crores of visual focal points all dissolve into the place where the unadorned god (*devo nirañjana*) is.

Testimonia:

Yogacintāmaṇi

nādaśiṣasahasrāṇi binduśiṣatāni ca |
sarve tatra layaṃ yānti yatra devo nirañjana iti ||

Haṭhatattvakaumudī 54.53

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

Nāda-bindūpaniṣat 50cd–51ab

nādaakoṭisahasrāṇi bindukoṭiśatāni ca ||
sarve tatra layaṃ yānti brahmapraṇavanāḍake |

Commentary: The expression *devo nirañjanaḥ* ('unadorned god') refers to Śiva. Compare the quotation in the Śabdakalpadrūma, s.v. *dharmaghaṭa*:

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

4.52*5

Commentary: See 4.74.

4.53

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

Testimonia:

Yogacintāmaṇi

kāṣṭhagoṣṭhi-prasaṅgena nādam antargataṃ śṛṇu |
purā matsyendrabodhāya ādināthoditaṃ vacaḥ ||

Commentary: This verse is likely to be authorial, composed to introduce next two verses, which are from the *Candrāvalokana*, a dialogue between Matsyendra and Śiva. 1.34 is another probable authorial verse and, like this one, it has the vocative *sakhe*.

4.54

Translation: As long as the moving breath does not enter the middle path, as long as bindu is not stable, restrained by the breath, as long as the ultimate truth (*tattvam*) does not become as natural as the sky, then all that one says is deceitful, and false prattle.

Sources:

Candrāvalokana 14

yāvan naiva praviśati caran māruto madhyamārgē

yāvad bindur na bhavati dṛḍhaḥ prāṇavātaprabandhaḥ |
yāvad vyomnā sadṛśa sarasaṃ jāyate nonmanatvaṃ [em. vyomnā sadṛśam
arasaṃ?]
tāvat sarvaṃ yadi ca vadate dambhamithyāpralāpaḥ ||
14b prāṇavātaprabandhaḥ] 4345 : prāṇaghātaprabuddhaḥ 75278 : prāṇavāyuh prabud-
dhaḥ 7970 : prāṇavātaprabuddhaḥ T00788 14d sarvaṃ] 7970, T00788, 75278 : vighnaṃ
4345

Testimonia:

Yogacintāmaṇi

haṭhapradipikāyāṃ—
yāvan naiva praviśati caran māruto madhyamārga
yāvad bindur na bhavati dṛḍhaḥ prāṇavātaprabaddhaḥ |
yāvad vyomnaḥ sahajasadṛśaṃ jñāyate naiva tatvaṃ
tāvat sarvaṃ vadati yad idaṃ dambhamithyāpralāpa itī

Haṭhatattvakaumudī 2.2

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

Metre: Mandākrāntā

4.55

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

Sources:

Candrāvalokana 32

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

Testimonia:

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

jñatvā suṣumṇām tatbhedam kṛtvā vāyuṃ ca madhyagam |
kṛtvāsau baidavasthāne ghrāṇarandhre nirodhayet ||

Yoga kuṇḍalinyupaniṣat 7cd–8ab

jñātvā suṣumnām tadbhedam kṛtvā vāyum ca madhyagam ||
sthitvāsau baidavasthāne ghrāṇarandhre nirodhayet |

Haṭhasaṅketacandrikā f. 107v–108r

jñātvā suṣumnāsadbhedam kṛtvā vāyum ca madhyagam |
sthitvā sadaiva svasthena prāṇarandhram nirodhayet ||

Metre: Anuṣṭubh (a: ma-vipulā)

4.56

Translation: The moon and sun move in iḍā and piṅgalā. The moon is said to be tamasic and the sun rajasic.

Sources:

Vasiṣṭhasaṃhitā 2.28–29ab

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

Yogayājñavalkya 4.32cd–33

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

Matsyendrasaṃhitā 4.41cd

iḍāyām piṅgalāyām ca parataś candrabhāskarau ||

Testimonia:

Yogacintāmaṇi

iḍāyām piṅgalāyām ca carataś candrabhāskarau |
iḍāyām candramā jñeyah piṅgalāyām raviḥ smṛtaḥ ||
candras tāmasa ity uktas sūryo rājasa ucyate |

4.57

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

Sources:

Vasiṣṭhasaṃhitā 2.29cd–30ab

tāv eva sakalam dhattaḥ kālam rātrindivātmakam |
bhoktrī suṣumnā kālasya guhyam etad udāhṛtam ||

Yogayājñavalkya 4.34cd–35ab

tāv eva dhattaḥ sakalaṃ kālaṃ rātridivātmakam |
bhoktrī suṣumnā kālasya guhyam etad udāhṛtam ||

Testimonia:

Yogacintāmaṇi

tāv eva dhattas sakalaṃ kālaṃ rātriṃ divātmakam |
bhoktrī suṣumnā kālasya guhyam etad udāhṛtam ||

Haṭhasaṅketacandrikā (check in ms. no. 2244)

tathā cokaṃ haṭhapradīkāyāṃ–
sūryācandramasau dhattaḥ lagnaḥ kāla rātridinātmakam ||
bhoktrī suṣumnā kālasya guhyate tad udīritam ||

Commentary:

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

4.58

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

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

Testimonia:

Cf. 6-chapter *Vivekamārtanḍa* 6.3

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

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

4.59

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

4.60

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

Testimonia:

?? Upāsanāsārasaṅgraha !!!

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

4.61

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

Testimonia:

Haṭhasaṅketacandrikā f. 108r

sūryā[c]andram asau kṛtvā viditvā karapaṃjare []
suṣumṇā śāmbhavī śaktiḥ śeṣās tv eva nirarthakāḥ ||

Yogaśikhopaniṣat 6.17cd–18ab

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

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

4.62

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

Sources:

Dattātreyayogaśāstra 108

vāyuh paricito yatnād agninā saha kuṇḍalim |
bodhayitvā suṣumṇāyām praviśed avirodhataḥ ||

Testimonia:

Śārṅgadharaṇapaddhati 4399

vāyuh paricito yasmād agninā saha kuṇḍalim |
bodhayitvā suṣumṇāyām praviśed anirodhataḥ ||

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

vāyuh paricito yasmād agninā saha kuṇḍalī |
bodhayitvā suṣumṇāyām praviśed anirodhata iti

4.63

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

Testimonia:

Upāsanāsārasaṅgraha p. 108

haṭhapradīpikāyām-
suṣumṇāvāhinī prāṇe siddhaty eva manonmani |
anyathā vividhābhyāso prayāsāyaiva yoginām ||

Haṭhasaṅketacandrikā f. 113v

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

4.64

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

Testimonia:

Haṭhasaṅketacandrikā f. 67r

tathā coktaṃ haṭhapradīpikāyām-
pavano badhyate yena manas tenaiva b[a]dhyate
mānaś ca badhyate yena pavaṇas tena badhyate ||

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

4.65

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

Sources:

Goraḥṣaṣṭaka 9

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

Mokṣopāya V.92.48

dve bīje rāma cittasya prāṇaspandanavāsane |
ekasmiṃś ca tayoh kṣīṇe kṣipraṃ dve api naśyataḥ ||

Testimonia:

Yogakuṇḍalinyupaniṣat 1

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

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

4.66

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

Testimonia:

Haṭharatnāvalī 4.29

mano yatra vilīyeta pavaṇas tatra līyate ||

Commentary: These verses seem to elevate the possible role of the mind in achieving *samādhi* (as opposed to the standard Haṭha method of stopping the breath to achieve *samādhi*).

4.67

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

Sources:

Amanaska 2.27

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

Testimonia:

Yogacintāmaṇi

rājayoge—

dugdhāmbuvat saṃmilitau sadaiva
 tulyakriyau mānasamārutau ca |
 yāvan manas tatra marutpravṛttir
 yāvan marut tatra manahpravṛtṭiḥ ||

Haṭhatattvakaumudī 2.5

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

Commentary: Complementing his understanding of the previous verse, Brahmanānda has *yato...tatra* in *pādas* c and d, taking it to mean *yatra...tatra* and to be referring to cakras.

Metre: Upajāti

4.68

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

Sources:

Amanaska 2.28

tatraikanāśād aparasya nāśa
 ekapravṛtter aparapravṛtṭiḥ |
 adhvastayoś cendriyavargabuddhir
 vidhvastayor mokṣapadasya siddhiḥ ||
 vargabuddhir] NI and S : vargavṛttir Pa Tr Va Nb Ea Eb : vargavṛddhiḥ VbVd: var-
 gavṛddhir N : vargavidhi Pc : sargabuddhir Cc: sargavidddhir Nu

Testimonia:

Yogacintāmaṇi

tatraikanāśād aparasya nāśaḥ
 ekapravṛtter aparapravṛtṭiḥ |
 adhvastayoḥ svendriyavargavṛddhir
 vidhvastayor mokṣapadasya siddhiḥ ||

Haṭhatattvakaumudī 2.6

ekapravṛttāv aparapravṛttir
 ekasya nāśād aparasya nāśaḥ |

adhvastayor indriyavargavṛttir
vidhvastayoḥ mokṣapadasya siddhiḥ ||

Metre: Upajāti

4.69

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

Sources:

Jñānasāra 3.5–6

vāyuvēgena deveśi sakalāṃ bhramate mahim |
aṣṭadhāguṇaṃ aiśvaryaṃ satyaṃ satyaṃ na cānyathā ||

4.70

Translation: Thus Viśvarūpācārya:

When the breath is destroyed and the mind dissolves, all experience is the same.
That is called Samādhi.

Sources:

Vivekamārtanḍa 163

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

Testimonia:

Yuktabhavadēva 30

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

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

4.71

Translation: When the mind is still the breath is still, from which bindu becomes still. As a result of bindu becoming still, my son, the body becomes still.

Testimonia:

Yogacintāmaṇi

haṭhapradīpikāyām—
manaḥsthairye sthīro vāyus tato binduḥ sthīro bhavet |

bindusthairyād athāpannaṃ piṇḍasthairyaṃ prajāyata iti ||

Haṭhatattvakaumudī 43.19

cittasthairye mārutasusthiraḥ syāt tasmād bindususthiro yogino 'mge |
bindusthairye syād dayā satvam ojaḥ piṇḍasthairyaṃ kāyasampad
balaṃ ca || 19 ||

4.72

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

Sources:

Amanaska 2.44

ḍṣṭiḥ sthirā yasya vinaiva ḍṣyād
vāyuh sthiro yasya vinā prayatnāt |
cittaṃ sthiraṃ yasya vināvalambāt
sa eva yogī sa guruḥ sa sevyaḥ ||
vinaiva ḍṣyād AllNI AllSI Eb: vinā sudṣyād Ua: vinā nimeṣād Pb AllN : vinaiva
lakṣyād Cc: vinaiva ḍṣṭyād Jb: vinakadṣyād Ma: vinānaṅgame Nb

Testimonia:

Yogacintāmaṇi (attributed to the *Rājayoga*)

ḍṣṭiḥ sthirā yasya vinaiva ḍṣyaṃ
vāyuh sthiro yasya vinā prayatnaṃ |
cittaṃ sthiraṃ yasya vināvalambāṃ
sa eva yogī sa guruḥ saṃsevyaḥ ||

Kulārṇavatantra 13.70

ḍṣyaṃ vinā sthirā ḍṣṭir manaś cālambanaṃ vinā |
vināyāsaṃ sthiro vāyur yasya syāt sa guruḥ priye ||

Haṭharatnāvalī 4.25

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

Haṭhatattvakaumudī 16

ḍṣṭiḥ sthirā yasya vinaiva ḍṣyād
vāyuh sthiro yasya vinā prayatnāt |
cittaṃ sthiraṃ yasya vinā'valambāt

sa eva yogī sa guruḥ sa sevyah ||

Metre: Upajāti

4.73

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

Sources:

Gorakṣaśataka 8

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

Metre: Anuṣṭubh (c: bha-vipulā)

4.74

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

Testimonia:

Yogacintāmaṇi (attrib. to the *Haṭhapradīpikā*)

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

Haṭhatattvakaumudī 55.34

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

Haṁsavilāsa p. 49

sarve haṭhalayopāyā rājayogāya kevalam |
rājayogaṁ samārūḍhaḥ puruṣaḥ kālavañcakaḥ ||

4.74*1

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

4.74*2

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

4.75

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

Testimonia:

Haṭhasaṅketacandrikā f. 145v

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

Commentary:

Metre: Puṣpitāgrā

4.75*1

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

Testimonia:

Yogacintāmaṇi ??

Metre: Mandākrāntā

Colophon

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