

## Chapter 4

अथ समाधिः ।

इन्द्रियाणां मनो नाथो मनोनाथस्तु मारुतः ।

मारुतस्य लयो नाथस्तं नाथं लयमाश्रयेत् ॥ १ ॥

Now *samādhi*:

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

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**prescript:** only included in  $\alpha_1\alpha_2\pi_1\pi_2$  **1a** *indriyāṇām cett.*]  $\text{indriyāṇi } \zeta_2$  **1b** *manonāthas*  
**tu**  $\alpha_1\alpha_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi$ ] *manonāthasu*  $\alpha_3$  *manonāthaḥ su*  $\zeta_2$  *manonāthaś ca*  $\gamma_1\delta_1\delta_2\zeta_3\eta_2$  *manaso*  
*nātha*  $\gamma_2$  **1c** *nāthas/nāthaḥ/nātho cett.*] *nāthāḥ*  $\gamma_2$  **1d** *taṃ nāthaṃ layam āśrayet*  
 $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_\omega$ ] *tan nātho laya + + +*  $\alpha_3$  *sa layo nādam āśritaḥ*  $\gamma_1\gamma_2\delta_2\pi_2\chi$  *laya nātha niraṃjanāṃ*  
 $\pi_1$  *layo dasamāśrayaḥ*  $\delta_1$

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[4.1]

### ❖ Testimonia

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

*taṃ nāthaṃ layam āśrayet* ] *sa layo nādam āśritaḥ* HRĀ YCM

प्रणष्टोच्छ्वासनिश्वासः प्रध्वस्तविषयग्रहः ।

निश्चेष्टो निर्विकारश्च लयो जयति योगिनाम् ॥ २ ॥

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

**2a prañāṣṭocchvāsa**  $\delta_1\delta_2\epsilon_1$ ] prañāṣṭocchvāsa  $\gamma_2\zeta_3\eta_2\pi_\omega$  prañāṣṭosvāsa  $\pi_1$  prañāṣṭauśvāsa  $\zeta_2$  prabhṛṣṭo \_ sa  $\gamma_1$  prañāṣṭaśvāsa  $\alpha_1\chi$  prañāṣṭabhyāsa  $\alpha_2$  prañāṣṭaḥ svā«sa»  $\pi_2$  **niśvāsaḥ**  $\alpha_1\epsilon_1\zeta_3\chi$ ] niśvāsa  $\alpha_2\pi_\omega$  niḥśvāsaḥ  $\pi_2^p\zeta_2\eta_2\pi_1$  niḥśvāsa  $\pi_2^p\delta_1\delta_2$  niśvāsāḥ  $\gamma_2$  niśvāsā  $\gamma_1$  **2b pradhvasta cett.**] prabhṛṣṭa  $\epsilon_1$  prañāṣṭa  $\eta_2$  **viśaya cett.**] viśayā  $\epsilon_1$  viśaga  $\zeta_2$  **grahāḥ**  $\alpha_1\alpha_2\delta_1\epsilon_1\eta_2\pi_2\pi_\omega\chi$ ] grahāḥ  $\gamma_1\gamma_2\delta_2$  grataḥ  $\pi_1$  jvaraḥ  $\zeta_3$  hvaraḥ  $\zeta_2$  **2c niśceṣṭo**  $\epsilon_1\pi_2\pi_\omega\chi$ ] niśceṣṭo  $\alpha_1$  niścaiṣṭo  $\alpha_2$  niśceṣṭā  $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$  niḥśreṣṭo  $\pi_1$  nidyēṣṭo  $\zeta_2$  niścalo  $\eta_2$  **nirvikāraś ca**  $\gamma_1\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ ] nirvikāraś ca  $\gamma_2\delta_1\delta_2$  nirvikāras tu  $\alpha_1$  nivikalpas tu  $\alpha_2$  **2d layo cett.**] laye  $\delta_1$  layam  $\gamma_1\gamma_2\delta_2$  **jayati cett.**] yānti ca  $\gamma_1\gamma_2\delta_1\delta_2$  **yoginām**  $\alpha_1\alpha_2\epsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega\chi$ ] yoginaḥ  $\gamma_1\gamma_2\delta_1\delta_2\eta_2$

[4.2]

#### ❖ Sources

*Amanaska* 2.21

nirvikāraś ca ] nirgatārambho A

layo jayati yoginām Av.L ] hy ānandaṃ yāti yogavit A, layo jayati yoginaḥ Av.L

#### ❖ Testimonia

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

prañāṣṭocchvāsa YCM ] prañāṣṭaśvāsa HSC

pradhvasta HSC ] vidhvasta YCM

grahāḥ YCM ] jvaraḥ HSC

nirvikāraś ca HSC ] nirgatārambho YCM

layo jayati yoginām ] hy ānandayati yogikaḥ YCM, layo jayati yoginā HSC

#### ❖ Commentary

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

उच्छिन्नसर्वसंकल्पो निःशेषशेषचेष्टितः ।

स्वावगम्यो लयः कोऽपि जयतां वागगोचरः ॥ ३ ॥

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

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**3** *om.*  $\delta_2$  **3a** *ucchinna cett.*] *ucchinnaḥ*  $\alpha_1\epsilon_1\zeta_3$  *ucchūna*  $\delta_1$  **saṃkalpo** *cett.*] *saṃkalpe*  $\delta_1$  **3b** *niḥśeṣāśeṣa cett.*] *niḥśeṣagata*  $\gamma_1\gamma_2$  *niḥśeṣośeṣa*  $\alpha_2\pi_\omega$  **ceṣṭitaḥ** *cett.*] *ceṣṭitam*  $\pi_2$  *varjitaḥ*  $\zeta_3$  **3c** *svāvagamyō*  $\alpha_1\alpha_2\delta_1\eta_2\pi_\omega\chi$ ] *svāvagamyā*  $\alpha_3\epsilon_1\pi_1$  *sovagamyō*  $\pi_2$  *svāgamyō*  $\zeta_2$  *svānugamyō*  $\zeta_3$  *svāgate* *cā*  $\gamma_1\gamma_2$  **3d** *jayatām vāgagocaraḥ*  $\alpha_1\alpha_2\alpha_3\epsilon_1\pi_2$ ] *japatām vāgagocara*  $\zeta_2$  *jāyatām vāgagocaraḥ*  $\zeta_3$  *jāyatām cāpi gaucaraḥ*  $\pi_1$  *jāyate vāgagocaraḥ*  $\eta_2\pi_\omega\chi$  *manovācām agocaraḥ*  $\gamma_1\gamma_2\delta_1$

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[4.3]

❖ Sources

*Amanaska* 2.22

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

❖ Testimonia

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

*niḥśeṣa* ] *nirgata* *YCM*  
*ceṣṭitaḥ* ] *ceṣṭakaḥ* *YCM*

यत्र दृष्टिलयस्तत्र भूतेन्द्रियसनातनः ।

स्याच्छक्तिर्जीवभूतानां दृष्टिल्क्ष्ये लयं गता ॥ ४ ॥

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

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**4** om.  $\delta_2$  **4a** *dr̥ṣṭir cett.*] *dr̥ṣṭi*  $\alpha_1\zeta_3\eta_2$  *vṛṣṭir*  $\pi_2$  **4b** *sanātanah*  $\alpha_1\alpha_2\varepsilon_1\zeta_3\pi_\omega$ ] *sanātana*  $\pi_1$  *sanātanam*  $\zeta_2$  *sanātani*  $\gamma_1\gamma_2\delta_1\eta_2\pi_2\chi$  **4c** *syāc chaktir/\*tiḥ*  $\alpha_1\gamma_1\gamma_2\delta_1$ ] *syāt saktir*  $\alpha_2$  *sā śaktir*  $\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$  *sa śaktir*  $\zeta_3$  **jīva**  $\alpha_1\alpha_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] *sarva*  $\gamma_1\gamma_2\delta_1$  *bhāva*  $\zeta_2\zeta_3$  **bhūtānām cett.**] *bhūtāni*  $\gamma_1$  *bhūnām*  $\zeta_2$  **4d** *dr̥ṣṭir*  $\alpha_1\alpha_3\gamma_1\gamma_2\eta_2\pi_2\pi_\omega$ ] *dr̥ṣṭi*  $\alpha_2\delta_1\varepsilon_1\pi_1$  *dr̥ṣṭe*  $\zeta_2\zeta_3$  *dve a°*  $\chi$  **lakṣ(y)e layam gatā**  $\varepsilon_1\zeta_2\pi_1\pi_\omega$ ] *lakṣe la(!)* *gatā*  $\alpha_2$  *lakṣe layam gatāḥ*  $\alpha_1$  *lakṣy[e]* *layam gataḥ*  $\alpha_3$  *lakṣye layam gate*  $\eta_2\chi$  *lakṣam layam gatau*  $\zeta_3$  *lakṣe na samgatā*  $\gamma_2$  *lakṣana samgatā*  $\gamma_1$  *lakṣeṇa samgatā*  $\delta_1$  *gacchel layam gate*  $\pi_2$

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[4.4]

❖ Sources

*Candrāvalokana* 8cd–9ab, *Kaulajñānanirṇaya* 3.2

layas ] manas CA KJN

sanātanah ] sanātanam CA, sapudgala KJN

syāc chaktir ] sā śaktis CA, sa śāntis CA v.l. svaśakti KJN

jivabhūtānām ] sarvabhūtānām CA, jivabhūtā hi KJN (conj. Hatley), jivabhūtāni KJN v.l.

❖ Testimonia

*Yogacintāmaṇi* f. 24r (attrib. *Rājayoga*), *Haṭhasaṅketacandrikā* f. 128r (attrib. HP), *Haṭhatattva-kaumudī* 49.25 (attrib. HP)

sanātanah HTK ] sanātani YCM HSC

syād chaktir ] na sā śaktir HTK

jivabhūtānām ] sarvabhūtānām YCM HSC, bhāvabhūtānām HTK

dr̥ṣṭir lakṣye layam gatā ] dr̥ṣṭir lekṣeṇa samgatā YCM HSC, dr̥ṣṭe lakṣe kṣayam gatā HTK

वेदशास्त्रपुराणानि सामान्यगणिका इव ।

एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव ॥ ५ ॥

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

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**5a** *om.*  $\alpha_2\pi_\omega$  **purāṇāni**  $\alpha_1\alpha_3\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$ ] purāṇādyāḥ  $\gamma_1$  puraṇādyāḥ  $\gamma_2$  purāṇaughāḥ  $\delta_2$  purāṇaiś ca  $\delta_1$  **5b** *om.*  $\alpha_2\pi_\omega$  **sāmānya** *cett.*] samāni  $\pi_2$  **gaṇikā** *cett.*] gaṇivā  $\delta_1$  **5c** *om.*  $\pi_\omega$  **ekaiva** *cett.*] idaṃ tu  $\delta_2$  **mudrā** *cett.*] māyā  $\zeta_3$  vidyā  $\eta_2$  **5d** *om.*  $\pi_\omega$  **guptā kulavadhūr** **iva**  $\alpha_1\alpha_2\gamma_1\gamma_2\pi_1\pi_2\chi$ ] gopyā kulavadhūr iva  $\eta_2$  sarvatantreṣu gopitā (cf. 4.6d)  $\epsilon_1\zeta_2\zeta_3$  sarvatantreṣu gopitā rakṣaṇīyā prayatnena guptā kulavadhūr iva  $\delta_1\delta_2$

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[4.5]

❖ Sources

*Amanaska* 2.9

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

❖ Testimonia

*Haṭharatnāvalī* 4.27, *Yogacintāmaṇi* f. 24v (attrib. *Rājayoga*), *Haṭhatattvakaumudī* 49.26 (attrib. HP)

purāṇāni HRĀ HTK ] purāṇaughāḥ YCM  
eṣā sâ ] ekaiva HRĀ YCM HTK

❖ Commentary

See Birch 2013: 286 for more parallel verses.

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

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

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**6** om.  $\zeta_2\zeta_3$  **6a** lakṣ(y)am  $\alpha_2\pi_2^{\text{ac}}\gamma_1\gamma_2\eta_2\pi_\omega\chi]$  lakṣā  $\delta_1$  lakṣyo  $\delta_2$  lakṣ(y)a  $\alpha_1\pi_2^{\text{pc}}\epsilon_1\pi_1$  **bahir** cett.]  
mano  $\eta_2$  **dr̥ṣṭir** cett.] dr̥ṣṭi  $\alpha_2\delta_1\epsilon_1\eta_2\pi_\omega$  **6b** nimeṣonmeṣa cett.] nirmīṣonmeṣa  $\gamma_1\pi_1$  **varjitā**  
cett.] varjjitaḥ  $\delta_2\pi_1$  **6c** eṣā sâ  $\alpha_1\epsilon_1\pi_1\pi_2\chi]$  eṣāsau  $\alpha_2$  eṣā hi  $\pi_\omega$  eṣā tu  $\eta_2$  eṣā vai  $\delta_2$  saiṣā tu  $\gamma_1\gamma_2\delta_1$   
**6d** sarvatantreṣu cett.] sarvatantreṣu śastreṣu  $\delta_1$  vedaśastreṣu  $\chi$

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[4.6]

❖ Sources

*Amanaska* 2.10, *Candrāvalokana* 1

lakṣyaṃ A CA ] lakṣya Av.l., lakṣaṃ Av.l., lakṣā Av.l., lakṣo Av.l.  
varjitā A ] varjitaḥ CA  
eṣā sâ ] eṣā hi A, iyaṃ sâ CA

❖ Testimonia

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

eṣā sâ ] eṣā tu YCM

❖ Commentary

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

अन्तर्लक्ष्यविलीनचित्तपवनो योगी यदा वर्तते  
 दृष्ट्या निश्चलतारया बहिरधः पश्यन्नपश्यन्नपि ।  
 मुद्रेयं खलु खेचरी भवति सा युष्मत्प्रसादादुरो  
 शून्याशून्यविवर्जितं स्फुरति यत्तत्त्वं पदं शाम्भवम् ॥ ७ ॥

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

**7a lakṣya** α<sub>1</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>χ] lakṣa α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>ω</sub> **yadā** cett.] yathā η<sub>2</sub> sadā α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ζ<sub>2</sub> **7b drṣṭyā** cett.] drṣṭvā η<sub>2</sub> drṣyā π<sub>1</sub> drṣyā π<sub>ω</sub> **tārayā** cett.] tālayā π<sub>1</sub> tāra γ<sub>1</sub> **bahir** cett.] hir γ<sub>1</sub> **adhaḥ** α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] adhrah ζ<sub>2</sub> asau γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> **paśyann apaśyann api** α<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ] paśyann apaśyann ivā α<sub>1</sub> paśyan na paśyaty api γ<sub>1</sub>γ<sub>2</sub> paśyann api η<sub>2</sub> paśyan na paśyet tataḥ π<sub>1</sub>π<sub>ω</sub> paśyen na paśyet tataḥ π<sub>2</sub> **7c mudreyaṃ** cett.] mudre ζ<sub>3</sub> **khecarī** α<sub>1</sub>α<sub>2</sub>η<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>] śāmbhavi γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>2</sub>χ **bhavati sā** cett.] bhavati π<sub>ω</sub> °ti kathitā ε<sub>1</sub> **yuṣmat** α<sub>1</sub>α<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>ω</sub>] «yu»smat γ<sub>2</sub> yuṣmān η<sub>2</sub> puṣpat γ<sub>1</sub> yasya ε<sub>1</sub>π<sub>2</sub> yāsya π<sub>1</sub> labdhā χ **guro** γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ζ<sub>3</sub>η<sub>2</sub><sup>ac</sup>π<sub>1</sub>π<sub>ω</sub>] guroḥ δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>η<sub>2</sub><sup>pc</sup>π<sub>2</sub>χ gurau α<sub>1</sub> gure α<sub>2</sub> **7d śūnyāśūnya** cett.] śūnyāc chūnya π<sub>2</sub> **vivarjitaṃ** cett.] vivarjite γ<sub>1</sub> vivarjiti δ<sub>1</sub> vivarjito α<sub>2</sub> vilakṣaṇaṃ χ **sphurati** cett.] spharati δ<sub>1</sub> **yat** cett.] ya π<sub>ω</sub> [pta]t δ<sub>1</sub> tat α<sub>1</sub>χ ttat α<sub>2</sub> **padam** cett.] om. ε<sub>1</sub>ζ<sub>2</sub>

[4.7]

#### ❖ Sources

*Candrāvalokana* 2

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

#### ❖ Testimonia

*Yogacintāmaṇi* f. 24v (attrib. HP), *Anubhavanivedana* 1, *Haṭhatattvakaumudī* 49.27 (attrib. HP)

lakṣya YCM AN ] lakṣa HTK  
 adhaḥ HTK ] asau YCM AN  
 khecarī ] śāmbhavi YCM AN HTK  
 guro YCM AN ] guroḥ HTK

#### ❖ Commentary

On the similarity of *śāmbhavi* and *khecarī mudrā*s in 4.5–7, see the note on 4.8.

श्रीशाम्भव्याश्च खेचर्या अवस्थायामभेदता ॥ ८ ॥

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

(8)

**8 om.** ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub> **8a °vyāś ca khecaryā** α<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>χ] °vāś ca khecaryā ε<sub>1</sub> °vyāḥ khecaryā \_ γ<sub>1</sub> °vyā(h) khecaryāś ca π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> °vyā khecaryā α<sub>2</sub> °vavyā khecaryā α<sub>3</sub> **8b avasthāyām abhedatā** π<sub>1</sub>] hy avasthāyām abhedataḥ π<sub>2</sub> avasthāyām na bhedataḥ α<sub>1</sub>ε<sub>1</sub> avasthāyā na bhedataḥ α<sub>3</sub> avasthāyasya bhedataḥ α<sub>2</sub> avasthādhāmabhedataḥ χ avasthāyām ca bhedatā π<sub>ω</sub> avasthā ca na bhedataḥ (°naḥ γ<sub>1</sub>) γ<sub>1</sub>γ<sub>2</sub> avasthā balabhedataḥ δ<sub>1</sub>δ<sub>2</sub>

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

[4.8]

#### ❖ Testimonia

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

śāmbhavyāś ca khecaryā HSC ] śāmbhavyāḥ khecaryāś ca YCM

avasthāyām abhedatā ] avasthām ca labhed ataḥ YCM, avasthām tu labhed ataḥ HSC

#### ❖ Commentary

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



पाताले यद्विशति सुषिरं मेरुमूले तदस्मिन्  
 तत्त्वं चैतत्प्रवदति सुधीस्तन्मुखं निम्नगानाम् ।  
 चन्द्रात्सारः स्रवति वपुषस्तेन मृत्युर्नराणां  
 तं बध्नीयात्सुकरणमृदा नान्यथा कायसिद्धिः ॥ ९ ॥

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

9 included in  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_3$  found after X4.42  $\gamma_1\gamma_2\delta_1$  9a *pātāle yad viśati em.*] *pātāle yadvitaya*  $\alpha_1\alpha_2$  *pātāle yadvita..*  $\alpha_3$  *pātālād yad viśati*  $\gamma_1\gamma_2$  *pātālād vā viyati*  $\delta_1\delta_3$  **suṣīraṃ**  $\alpha_2$ ] *suṣīraṃ*  $\alpha_1$  *śikhiraṃ*  $\gamma_1$  *śikharaṃ*  $\gamma_2$  *śikhare*  $\delta_1\delta_3$  **tad asmin**  $\alpha_1$ ] *yadismi*  $\alpha_2$  *tasti*  $\gamma_1$  *tad asti*  $\gamma_2$  *tadāstā*  $\delta_1$  *tad āste*  $\delta_3$  9b **sudhīs tan mukhaṃ**  $\alpha_1\gamma_1\gamma_2$ ] *sudhiḥ saṃmukhaṃ*  $\delta_3$  *sudhī sanmukhaṃ*  $\alpha_2$  *susaṃmukhaṃ*  $\delta_1$  9c **sāraḥ**  $\gamma_1\gamma_2$ ] *srāvaḥ*  $\delta_1\delta_3$  *sāro*  $\alpha_1\alpha_2$  **sraṇvati**  $\gamma_1\delta_3$ ] *śrāvati*  $\delta_1$  *savati*  $\gamma_2$  *grasati*  $\alpha_1$  *om.*  $\alpha_2$  **vapuṣas**  $\alpha_1\alpha_2\gamma_1\delta_1\delta_3$ ] *puruṣas*  $\gamma_2$  9d **taṃ badhniyāt**  $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_3$ ] *tadvahmaṃpāt*  $\gamma_1$  **sukaraṇaṃrḍā**  $\alpha_1\alpha_2$ ] *sukaraṇānmudā*  $\alpha_3$  *svakaraṇaṃrḍā*  $\gamma_2\delta_3$  *svakaraṇaimrḍā*  $\gamma_1$  *svakaraṇamrjā*  $\delta_1$  **kāyasiddhiḥ**  $\alpha_1\gamma_2\delta_3$ ] *kāyaḥ siddhiḥ*  $\gamma_1$  *kāryasiddhi(h)*  $\alpha_2\alpha_3\delta_1$

9 → 3.48\*1

[4.9]

#### ❖ Testimonia

*Haṭharatnāvalī* 4.30, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadēva* 7.220 (attrib. Gorakṣa-nātha), *Haṭhatattvakaumudī* 14.26 (attrib. HP)

*pātāle yad viśati* HRĀ YBhD ] *pātāle yad vitata* HTK, *tat pātālād viyati* YCM  
*suṣīraṃ* HRĀ YBhD HTK ] *śikhare* YCM  
*mūle* YBhD YCM HTK ] *mūlaṃ* HRĀ  
*tad asmin* HTK ] *tad asti* HRĀ YCM, *yad asti* YBhD  
*tattvaṃ* HRĀ YCM ] *tadvac* YBhD HTK  
*pravadati* YBhD HTK YCM ] *vadati* HRĀ  
*sudhīs* YCM YBhD HTK ] *sudhā* HRĀ  
*tan mukhaṃ* HRĀ YBhD HTK ] *saṃmukhe* YCM  
*sāraḥ* YCM YBhD HTK ] *sāraṃ* HRĀ  
*taṃ badhniyāt* HTK ] *tad badhniyāt* HRĀ YCM, *badhniyāt tat* YBhD  
*sukaraṇaṃrḍā* HTK ] *sukharatimrḍur* HRĀ, *svakaraṇaṃrḍā* YCM, *sukaraṇaṃ* atho YBhD  
*kāyasiddhiḥ* YCM YBhD HTK ] *kāryasiddhiḥ* HRĀ

#### ❖ Commentary

On the position of these verses in the various recensions of the text, see the introduction (ref??).

The first half of the verse has many variants among the witnesses, and none of the variants are satisfactory. A different version is found in the *Jyotsnā* (3.52) and some manuscripts

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

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

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

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

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

**10** → 3.77\*1 • **11** → 3.77\*2

belonging to lower branches of the stemma (e.g.,  $\eta_2$ ,  $\pi_\omega$ , etc.). This version was likely inserted into chapter three of  $\alpha_2$ , which seems to best represent it:

यत्प्रालेयं पिहितसुखिरे मेरुमूले यदस्ती  
तस्मि त्वं प्रवदति सुधीस्तन्मुखं निम्नगानाम्

With the help of other manuscripts (in particular  $K_1$  of the  $\gamma$  group), the above can be emended and understood as follows:

यत्प्रालेयं पिहितसुषिरं मेरुमूर्ध्वस्ति तथ्यं  
तस्मिंस्तत्त्वं प्रवदति सुधीस्तन्मुखं निम्नगानाम्

*suṣiraṃ*  $K_1$  ] *sukhire*  $\alpha_2$  • *mūrdhny*  $P_8$  ] *mūle*  $\alpha_2$  • *asti tathyaṃ*  $K_1$  ] *yad asti*  $\alpha_2$

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

[4.10]

❖ **Testimonia**

*Haṭharatnāvalī* 2.72 (on *viparītakaraṇī*), *Yogacintāmaṇi* f. 77v (attrib. HP)

*divyarūpinaḥ* ] *divyarūpi* ca HRĀ YCM  
*jarāyutam* ] *vināśi* ca HRĀ YCM

[4.11]

❖ **Testimonia**

*Haṭharatnāvalī* 2.73 (on *viparītakaraṇī*), *Yogacintāmaṇi* f. 77v (attrib. HP)

*karaṇam* *divyaṃ* YCM ] *divyaṃ karaṇam* HRĀ

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

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

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**12a** śrīādināthena cett.] śrīśambhunāthena  $\varepsilon_1\varepsilon_2$  **12b** laya cett.] layaḥ  $\alpha_1\gamma_1\gamma_2\zeta_2$  laṣa  $\alpha_2$  **jayante**  $\alpha_1\alpha_2\varepsilon_1\varepsilon_2\zeta_2$ ] jayanti  $\gamma_1\gamma_2\delta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$  yayamti  $\delta_1$  **12c** ekam eva  $\alpha_1\varepsilon_1\varepsilon_2\pi_1\pi_2\chi$ ] eva  $\alpha_2\pi_\omega$  eva nānyaṃ  $\zeta_2\eta_2$  eva mānyaṃ  $\zeta_3$  eva kāryaṃ  $\gamma_1\gamma_2\delta_1\delta_2$  **12d** manyāmahe cett.] gaṇyāmahe  $\pi_2$  **mānyatamaṃ**  $\alpha_1\zeta_2\zeta_3\pi_1\pi_\omega$ ] nānyatamaṃ  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2$  nānyamataṃ  $\pi_2$  tā-tarasam  $\eta_2$  mukhyatamaṃ  $\chi$

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[4.12]

❖ Sources

*Yogatārāvalī* 2

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

❖ Testimonia

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

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

मुक्तासनस्थितो योगी मुद्रां संधाय शाम्भवीम् ।  
शृणुयादक्षिणे कर्णे नादमन्तःस्थमेकधीः ॥ १३ ॥

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. (13)

काष्ठे प्रवर्तितो वह्निः काष्ठेन सह शाम्यति ।  
नादे प्रवर्तितं चित्तं नादेन सह लीयते ॥ १४ ॥

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

**13a** *om.*  $\gamma_{1a}\gamma_{2a}$  **muktāsana***sthitō cett.*] muktāsane sthito  $\delta_{1a}\chi$  mudrāsana*sthitē*  $\gamma_{1b}$  **13b** *om.*  $\gamma_{1a}\gamma_{2a}$  **13d** *nādam cett.*]  $\_ \_ \pi_2$  **antaḥstham** *ekadhīḥ em.*] antastham *ekadhīḥ*  $\alpha_1\alpha_3\gamma_{1a}\gamma_{2a}\pi_1\chi$  atastham *ekadhā*  $\alpha_2$  *ekāntake* *sudhīḥ*  $\delta_{1a}$  *ekāntike* *sudhīḥ*  $\delta_{2a}$  *antargataṃ sadā*  $\gamma_{1b}\gamma_{2b}\delta_{1b}\delta_{2b}\epsilon_1\epsilon_2\zeta_2\zeta_3$  *nādamataṃ sadā*  $\pi_2$  *antargataṃ mahat*  $\eta_2\pi_\omega$  **14a** *kāṣṭhe cett.*] *kāṣṭhaiḥ*  $\gamma_2\delta_1\delta_2\pi_2$  *kaṣṭhaiḥ*  $\gamma_1$  **pravartito cett.**] *pravartate*  $\zeta_3\eta_2$  **14b** *kāṣṭhena cett.*] *kaṣṭhena*  $\gamma_1$  **saha cett.**] *sa*  $\zeta_3$  **śāmyati cett.**] *sāmyati*  $\alpha_1\alpha_2\delta_1\pi_\omega$  *liyate*  $\zeta_3$  **14c** *nāde cett.*] *nā*  $\gamma_1$  **pravartitaṃ cett.**] *pravartite*  $\zeta_3$  *pravartate*  $\eta_2$  **cittaṃ cett.**] *om.*  $\gamma_1$

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

#### [4.13]

##### ❖ Testimonia

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

antaḥstham *ekadhīḥ* ] antargataṃ *sadā* YCM, *ekāntike* *sudhīḥ* HSC

##### ❖ Commentary

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

#### [4.14]

##### ❖ Testimonia

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

*śāmyati* YCM HSC ] *liyate* HRĀ

*liyate* YCM HSC ] *śāmyati* HRĀ

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

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

औदासीन्यपरो भूत्वा सदाभ्यासेन संयमी ।  
उन्मनीकरणं सद्यो नादमेवावधारयेत् ॥ १६ ॥

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

15 om.  $\eta_2\chi$  15a *vismṛtya cett.*] *niṣṛtya*  $\delta_2$  15b *nāde*  $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\zeta_3\pi_1\pi_2\pi_\omega$ ] *nādo*  $\epsilon_1$  *nāda*  $\zeta_2$  na \_  $\gamma_1$  *dugdhāmbu cett.*] *gugyāmbu*  $\gamma_1$  *manaḥ cett.*] *mana*  $\pi_\omega$  *naraḥ*  $\gamma_1\delta_1\delta_2$  15c *ekibhūyātha*  $\alpha_3\gamma_1\gamma_2\delta_2\epsilon_1\zeta_2\zeta_3\pi_2$ ] *ekibhūyōtha*  $\alpha_2$  *ekibhūyādyā*  $\pi_1$  *ekibhūyāyā*  $\delta_1$  *ekibhūyā*  $\pi_\omega$  *ekibhūtvātha*  $\alpha_1$  *sahasā cett.*] *sahasā* ca  $\pi_\omega$  *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*  $\alpha_3$  16 om.  $\chi$  16a *audāsīnya*  $\delta_1\delta_2\epsilon_1\eta_2\pi_1$ ] *audāsīnya*  $\zeta_3$  *audāsīnya*  $\alpha_3$  *audāsīna*  $\pi_2$  *odāsīnya*  $\gamma_1$  *udāsīnya*  $\gamma_2\pi_\omega$  *udāsīnya*  $\alpha_2$  *udāsōnya*  $\alpha_1$  *ṛdāsīnya*  $\zeta_2$  16c *karaṇam*  $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2$ ] *karaṇa*  $\pi_\omega$  *karaṇe*  $\alpha_2$  *kārakaṃ*  $\epsilon_1\zeta_2\zeta_3\eta_2$  16d *nādam cett.*] *bhāda*  $\zeta_2$  *evāvadhārayet cett.*] *evāvadhārayan*  $\alpha_2$  *eva sadābhyaset*  $\zeta_3$

[4.15]

#### ❖ Testimonia

*Yogacintāmaṇi* f. 23v (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP), *Upāsanāsārasaṅgraha* p. 106 (attrib. HP), *Nāda-bindūpaniṣat* 39

*manaḥ* HSC USS ] *naraḥ* YCM  
*ekibhūyātha sahasā* YCM HSC NBU ] *ekibhūtaṃ tathā cittam* USS  
*cidākāśe viliyate* YCM HSC NBU ] *rājayogābhidhānakam* USS

[4.16]

#### ❖ Testimonia

*Yogacintāmaṇi* f. 23v (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP), *Upāsanāsārasaṅgraha* p. 106 (attrib. HP), *Nāda-bindūpaniṣat* 40

*unmanikaraṇam* YCM USS ] *unmanikārakaṃ* HSC NBU  
*evāvadhārayet* YCM NBU ] *evānu[...]*yet USS, *evaṃ vadhārayet* HSC

कीदृशमौदासीन्यम् ।

शीते काले चौपटी वा कुटी वा

पथ्याहारे गोपयो वा पयो वा ।

भोज्ये भिक्षावृन्दमारण्यकन्दं

पाणी द्रोणी कापि वा भोज्यपात्रे ॥ १७ ॥

What kind of indifference?

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

**prescript:** *om.*  $\chi$  **kidṛśam** (ki°  $\alpha_1$ )  $\alpha_1\gamma_1\epsilon_1\pi_1$ ] kidṛśim  $\alpha_2\gamma_2$  kidṛśyam  $\pi_2\pi_\omega$  idṛśam  $\zeta_2\eta_2$  kim  $\delta_1$  *om.*  $\delta_2\zeta_3$  **audāsinyam**  $\gamma_1\gamma_2\delta_1\epsilon_1\eta_2\pi_1\pi_2\pi_\omega$ ] audāsinyam  $\zeta_2\zeta_3$  audāsinyam  $\alpha_1$  audāsinyā  $\alpha_2$  athaudāsinyam  $\delta_2$  **17** *om.*  $\chi$  **17a śīte** *cett.*] śīti  $\zeta_3$  śīta  $\alpha_2$  jñāte  $\eta_2$  **kāle** *cett.*] kāla  $\gamma_2$  kā  $\eta_2$  rakṣa°  $\alpha_2$  *om.*  $\alpha_1$  **caupaṭī vā kuṭī vā**  $\eta_2\pi_\omega$ ] copatī vā kuṭī vā  $\pi_1$  cāpatī vā kuṭī vā  $\pi_2$  dvaupaṭī vā kuṭī vā  $\epsilon_1$  caupaṭī vā paṭī vā  $\alpha_1$  copatī vā paṭī vā  $\zeta_2$  cāpatī vā paṭī vā  $\gamma_2\delta_2$  cāpatī vā paṭīkā  $\delta_1$  cāpatī cāpatī vā  $\gamma_1$  paṭī vā  $\zeta_3$  °ne kathā vā paṭī vā  $\alpha_2$  **17b pathyāhāre**  $\alpha_1\alpha_2\delta_2\epsilon_1\zeta_2\pi_1\pi_\omega$ ] pathyāhāro  $\gamma_2\zeta_3\eta_2\pi_2$  yathāhārā  $\gamma_1$  «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 pānaṃ  $\pi_2$  **17c bhojye**  $\alpha_1\alpha_2\alpha_3\epsilon_1\pi_1\pi_\omega$ ] bhojyam  $\zeta_3\eta_2$  bhojya  $\zeta_2$  bhakṣe  $\gamma_1\gamma_2$  bhakṣyam  $\delta_1\pi_2$  bhikṣye  $\delta_2$  **bhikṣā** *cett.*] bhukṭam  $\eta_2$  **vṛndam** *cett.*] mṛdam  $\pi_1$  kandaṃ  $\epsilon_1\epsilon_2$  cānnam  $\eta_2$  **āraṇyakandaṃ**  $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\zeta_3$ ] °kaṃda  $\zeta_2\eta_2\pi_\omega$  °kaṃdā  $\pi_1$  āraṇyakandaṃ  $\gamma_1$  āraṇyakam vā  $\epsilon_1\epsilon_2$  āpaṇyakam vā  $\pi_2$  **17d pāṇi droṇi**  $\alpha_1\gamma_2\delta_1\delta_2\epsilon_1\pi_1$ ] pāṇi droṇi  $\alpha_2\zeta_3\eta_2$  pāṇi droṇi  $\alpha_3$  pāṇi drāṇi  $\zeta_2$  pāṇindrāṇi  $\gamma_1$  pāṇim droṇe  $\pi_2$  pāṇi  $\pi_\omega$  **kāpi vā**  $\alpha_1\alpha_3\epsilon_1\zeta_2\zeta_3\pi_1$ ] kāpivāṃ  $\pi_\omega$  kāthivā  $\eta_2$  vā kapī  $\alpha_2$  karparā  $\delta_2$  karpaṭam  $\pi_2$  kapaṭo  $\gamma_2$  khapaḍa  $\gamma_1$  kharparo  $\delta_1$  **bhojyapātre**  $\alpha_2\alpha_3\epsilon_1\zeta_2\pi_1$ ] bhojyapātram  $\alpha_1\delta_1\delta_2\zeta_3\eta_2\pi_\omega$  bhojapatram  $\pi_2$  bhājapatram  $\gamma_1$  bhūrjapatram  $\gamma_2$

[4.17]

#### ❖ Testimonia

*Haṭharatnāvalī* 4.7, *Yogacintāmaṇi* f. 23v (attrib. HP), *Haṭhatattvakaumudī* 54.39

śīte kāle caupaṭī vā ] śīte kāle dvau paṭī vā HRĀ, śīte kāle kāpaṭī vā YCM, audāsinyam śītakāle HTK  
bhojye bhikṣā ] bhakṣye bhojye HRĀ, bhakṣye bhikṣā YCM, bhojyam bhikṣā HTK  
pāṇi HRĀ ] pāṇau YCM  
kāpi vā HTK ] ko 'pi vā HRĀ, kā parā YCM  
bhojyapātre ] bhakṣyapātre HRĀ, bhojapātram YCM, bhojyapātram HTK

#### ❖ Commentary

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

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

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

**18** *om.*  $\chi$  **18a** **sarvacintām**  $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2$ ] sarvacintā  $\alpha_1\alpha_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$  *om.*  $\gamma_1$  **samut-srjya**  $\alpha_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$ ] samṛtsrjya  $\varepsilon_1$  samutyajya  $\alpha_1$  parityajya  $\gamma_2\delta_1\delta_2\pi_2$  *om.*  $\gamma_1$  **18b** **ceṣṭām**  $\alpha_1\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega$ ] ceṣṭā  $\alpha_2$  ceṣṭās  $\eta_2$  ceṣṭi  $\zeta_2$  kāle  $\gamma_1\gamma_2\delta_1\delta_2$  **18c** **°samdhānān**  $\alpha_1\pi_1\pi_2$ ] samdhānā  $\pi_\omega$  samḍadhyān  $\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2$  samḍhatte  $\gamma_1\gamma_2\delta_1\delta_2$  **18d** **nāde cett.**] devi  $\pi_2$

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*.

We suspect that the  $\alpha$  reading of *paṭi* at the end of the first *pāda* is the result of dittography.

[4.18]

#### ❖ Testimonia

*Haṭharatnāvalī* 4.13, *Haṭhasaṅketacandrikā* f. 124r (attrib. HP), *Nāḍabindūpaniṣat* 41

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

#### ❖ Commentary

The third verse quarter varies considerably among the witnesses and testimonia. We have accepted the reading of  $\alpha_1$  (*nādam evānusaṁdhānān*), which is also attested by the  $\pi$  group and manuscripts of the *Haṭharatnāvalī*, on the assumption that the -m- at the end of *nādam* is a hiatus break, the intended reading being *nāda evānusaṁdhānāt*. A similar hiatus break is found at 3.89.

आरम्भश्च घटश्चैव तथा परिचयस्तथा ।

निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः ॥ १९ ॥

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

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**19a** *ca cett.*]  $\alpha_1 \alpha_3 \varepsilon_1 \zeta_2 \eta_2 \pi_1 \pi_2 \pi_\omega$ ] *ca* \_  $\delta_1$  **ghaṭas** *cett.*] *gha* \_  $\acute{s}$   $\gamma_1$  **caiva** *cett.*] *caivas*  $\eta_2$  *ca*  $\delta_1$  **19b** *paricayas*  $\alpha_1 \alpha_3 \varepsilon_1 \zeta_2 \eta_2 \pi_1 \pi_2 \pi_\omega$ ] *paricas*  $\zeta_3$  *paricayo*  $\alpha_2 \gamma_1 \delta_1 \delta_2 \chi$  *pariyo*  $\gamma_2$  **tathā**  $\alpha_1 \zeta_3 \pi_\omega$ ] *tataḥ*  $\alpha_3 \varepsilon_1 \zeta_2 \eta_2 \pi_1 \pi_2$  *pi* *vā*  $\delta_1$  'pi *ca*  $\alpha_2 \gamma_1 \gamma_2 \delta_2 \chi$  **19c** *sarvayogeṣu cett.*] *sarvayoge* *ca*  $\delta_2$  *ceti yogeṣu*  $\pi_1 \pi_2 \pi_\omega$  **19d** *yogāvasthā bhavanti tāḥ*  $\alpha_1 \alpha_3$ ] *yogāvasthā bhavanti* *te*  $\alpha_2$  *yogāvasthā prakīrtitā*  $\gamma_1 \gamma_2 \delta_1 \delta_2$  *syād avasthācatuṣṭayam*  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$

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#### [4.19]

##### ❖ Sources

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

*tathā paricayas tathā ŚS* ] *paricayas tṛtīyakaḥ* AO AS

*sarvayogeṣu* AO ŚS ] *sarvaśeṣeṣu* AS

*bhavanti tāḥ ŚS* ] *caturvidhā* AO, *prakīrtitāḥ* AS

##### ❖ Testimonia

*Haṭharatnāvalī* 4.17, *Yogacintāmaṇi* f. 111v, *Yuktabhavadēva* 7.135, *Haṭhatattvakaumudī* 54.14 (attrib. HP)

*paricayas tathā* HRĀ HTK ] *paricayo* 'pi *ca* YCM, *paricayaḥ punaḥ* YBhD

*sarvayogeṣu* HRĀ YCM HTK ] *ceti yogasya* YBhD

*yogāvasthā bhavanti tāḥ* HRĀ YCM ] *syād avasthācatuṣṭayam* YBhD HTK

##### ❖ Commentary

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



तत्रारम्भावस्था ।

ब्रह्मग्रन्थेर्भवेद्देदादानन्दः शून्यसंभवः ।

विचित्रकणको देहेऽनाहतः श्रूयते ध्वनिः ॥ २० ॥

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

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

**prescript:** *om.*  $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega$  **tatrārambhāvasthā** *em.*] tatra ārambhaḥ  $\alpha_3\zeta_2\zeta_3$  tatrārambhaḥ  $\varepsilon_1$  tatra cārambhaḥ  $\eta_2$  athārambhāvasthā  $\gamma_1\chi$  athārambharakṣā  $\delta_1$  athārambhadikṣā  $\delta_2$  ārambhāvasthātha  $\gamma_2$  **20a granther**  $\alpha_1\chi$ ] granthe  $\pi_1$  granthau  $\delta_2$  granthir  $\gamma_2\delta_1\zeta_3\pi_\omega$  granthi  $\gamma_1\pi_2$  granthim  $\eta_2$  granthid  $\alpha_2$  gra +  $\varepsilon_1$  ramdhre  $\zeta_2$  **bhedād**  $\alpha_1\varepsilon_1\pi_2\pi_\omega$ ] bhedā  $\alpha_2\pi_1$  bhinna  $\gamma_1\gamma_2\delta_1$  bhinne  $\delta_2$  bhinnā  $\eta_2$  bhinnād  $\zeta_3$  bhedo hy  $\chi$  bhed  $\zeta_2$  **20b ānandaḥ** *cett.*] ānaṃda  $\alpha_2\gamma_1\pi_2$  nanādaḥ  $\pi_1$  nādaḥ  $\eta_2$  **sambhavaḥ** *cett.*] samambhavaḥ  $\eta_2$  **20c kvaṇako**  $\delta_2\varepsilon_1$ ] kvanaḥko  $\alpha_1$  kvaṇiko  $\zeta_3$  kaṇako  $\zeta_2\pi_\omega$  kanako  $\alpha_2$  kuṇako  $\eta_2$  kuṇape  $\pi_2$  °ḥ kvaṇako  $\chi$  °ṣkāṇako  $\pi_1$  kṣike  $\delta_1$  °s tatksaṇād  $\gamma_1\gamma_2$  **dehe** *cett.*] deho  $\alpha_2$  caivā  $\pi_2$  **20d 'nāhataḥ śrūyate**  $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ ] sarvataḥ śrūyate  $\gamma_1\gamma_2$  śrūyate (')nāhata  $\delta_1\delta_2$

[4.20]

#### ❖ Sources

*Amaraughā* 35

bhaved ] tathā AO

#### ❖ Testimonia

*Haṭharatnāvalī* 4.18, *Yogacintāmaṇi* f. 25r (attrib. HP), *Haṭhatattvakaumudī* 54.15 (attrib. HP)

granther ] randhre HRĀ, granthir YCM HTK

bhedād ] bhedo HRĀ, bhinna YCM, bhinnād HTK

ānandaḥ YCM HTK HRĀ<sub>v.l.</sub> ] yo nādaḥ HRĀ

śūnya YCM HTK ] sūrya HRĀ

#### ❖ Commentary

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

दिव्यदेहश्च तेजस्वी दिव्यगन्धस्त्वरोगवान् ।  
संपूर्णहृदयः शून्ये त्वारम्भे योगवान्भवेत् ॥ २१ ॥

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

**21a** *om.*  $\delta_1\delta_2\pi_\omega$  **divyadehaś ca tejasvī**  $\alpha_1\alpha_2\gamma_1\gamma_2\pi_1\pi_2\chi$ ] divyadehasya tejasvī  $\varepsilon_1$  ādityatejaś  
ca tejasvī  $\zeta_2$  tejasvī divyagandhaś ca  $\zeta_3$  divyagandho divyacakṣuś ca  $\eta_2$  *om.*  $\delta_1\delta_2\pi_\omega$  **21b** *om.*  
 $\delta_1\delta_2\pi_\omega$  **divyagandhas tv arogavān**  $\alpha_1\alpha_3\gamma_1\gamma_2\pi_1\pi_2\chi$ ] divyagandho py arogavān  $\varepsilon_1\zeta_2$  divyadeho  
py arogavān  $\zeta_3$  divyadeham arogavān  $\alpha_2$  tejasvī ārogavān  $\eta_2$  *om.*  $\delta_1\delta_2\pi_\omega$  **21c sampūrṇa cett.]**  
sampūrṇe  $\zeta_3$  **hṛdayaḥ**  $\alpha_1\alpha_2\alpha_3\zeta_2\pi_1\chi$ ] hṛdaya  $\gamma_2\varepsilon_1$  hṛdaye  $\gamma_1\delta_1\zeta_3\eta_2\pi_2\pi_\omega$  **śūnye tv**  $\alpha_1\alpha_2\alpha_3\zeta_2\zeta_3$ ]  $\zeta_3$   
śūnye  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_2\pi_2$  śūnya  $\pi_\omega\chi$  śūra  $\pi_1$  **21d ārambhe cett.]** ārambha  $\pi_\omega$  ārambho  $\eta_2$  **yo-**  
**gavān cett.]** bhogavān  $\gamma_1$

[4.21]

❖ Sources

*Amaraugha* verse 36

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

❖ Testimonia

*Haṭharatnāvalī* 4.19, *Haṭhatattvakaumudī* 54.18 (attrib. HP)

dehaś ca ] dehaḥ su HRĀ, gandhaś ca HTK  
gandhas tv HRĀ ] deho 'py HTK  
hṛdayaḥ ] hṛdaye HRĀ HTK

अथ घटावस्था ।

द्वितीयायां घटीकृत्य वायुर्भवति मध्यगः ।

दृढासनो भवेद्योगी ज्ञानी देवसमस्तदा ॥ २२ ॥

Now the unified stage:

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

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**prescript:** ghaṭāvasthā cett.] khaṭāvasthā α<sub>3</sub> ghaṭā arthaḥ α<sub>2</sub> ghaṭarakṣā δ<sub>1</sub>δ<sub>2</sub> ghaṭaḥ π<sub>1</sub>  
**22a dvitīyāyām** cett.] dvitīyā δ<sub>1</sub>ζ<sub>3</sub><sup>ac</sup> dvitīye η<sub>2</sub> dvitī α<sub>2</sub> **ghaṭī** α<sub>1</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] ghaṇṭī ζ<sub>3</sub>  
ghaṭām ζ<sub>2</sub> ghaṭikā α<sub>2</sub> sphuṭī ε<sub>1</sub>ε<sub>2</sub> bheda η<sub>2</sub> **kṛtya** cett.] kṛtvā ζ<sub>3</sub> mukte tu η<sub>2</sub> **22c dṛḍhāsano**  
cett.] haṭhāsano η<sub>2</sub> **22d deva** α<sub>1</sub>α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>χ] devaḥ π<sub>ω</sub> deha δ<sub>2</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub> **tadā** α<sub>1</sub>α<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ]  
tathā γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>

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[4.22]

❖ Sources

*Amaraughā* 37

dvitīyāyām (=AOP)] dvitīye saṃ AO

❖ Testimonia

*Haṭhatratnāvalī* 4.20, *Haṭhatattvakaumudī* 54.15 (attrib. HP)

ghaṭīkṛtya HRĀ ] ghaṭīm kṛtvā HTK  
jñānī HTK ] kāma HRĀ

❖ 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*.

विष्णुग्रन्थेस्तदा भेदात्परमानन्दसूचकः ।  
अतिशून्ये विमर्दश्च भेरीशब्दस्तदा भवेत् ॥ २३ ॥

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

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**23a** *granthes tadā*  $\alpha_1\pi_1$ ] *granthis tadā*  $\pi_\omega$  *granthe sadā*  $\zeta_2$  *granthes tathā*  $\alpha_2\eta_2$  *granthe tathā*  $\varepsilon_1$  *granther yadā*  $\pi_2$  *granthir yadā*  $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$  *granthes tato*  $\chi$  **bhedāt**  $\alpha_1\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$ ] *bhidā*  $\alpha_2$  *bhinnaḥ*  $\gamma_1\gamma_2\delta_1\delta_2$  *bhinna*  $\zeta_3$  **23b** *paramānanda cett.*] *sadānandasya*  $\zeta_2$  **sūcakaḥ** *cett.*] *sūcaka*«ḥ»  $\zeta_3$  *kārakaḥ*  $\pi_2$  **23c** *atisūnyē*  $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_\omega\chi$ ] *atisūnya*  $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2$  *aṁtyaśūnyē*  $\pi_2$  *api śūnyo*  $\zeta_2$  **vimardas ca**  $\alpha_1\alpha_3\pi_1\pi_2\pi_\omega\chi$ ] *vimardasya*  $\alpha_2$  'saṁmardā  $\zeta_2$  *visanmarde*  $\varepsilon_1$  *visaṁmardo*  $\eta_2$  *vibhedas ca*  $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$  **23d** *tadā*  $\alpha_1\zeta_3\pi_1\pi_2\pi_\omega\chi$ ] *tathā*  $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_2\eta_2$  *tatho*  $\alpha_2$

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[4.23]

❖ Sources

*Amaraugha* 38

d tadā ] tato AO

❖ Testimonia

*Haṭharatnāvalī* 4.21, *Yogacintāmaṇi* f. 25r (attrib. HP), *Haṭhatattvakaumudī* 54.21 (attrib. HP)

a tadā ] tathā HRĀ, yadā YCM HTK

c atisūnyē HRĀ ] atisūnya YCM HTK

d tadā YCM ] tathā HRĀ HTK

अथ परिचयावस्था ।

तृतीयायां ततो भित्त्वा विहायोमर्दलध्वनिः ।

महाशून्यं तदा याति सर्वसिद्धिसमाश्रयम् ॥ २४ ॥

Now the accumulation stage:

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

**prescript:** *atha cett.*] *tathā*  $\pi_2$  *om.*  $\delta_2$  **paricayāvasthā** *cett.*] *paricayaḥ*  $\zeta_2\zeta_3\pi_1$  **24a** *ṭṛṭiyāyām tato bhittvā*  $\alpha_1\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega$ ] *ṭṛṭiyāyām* *tathā* *bhittvā*  $\alpha_2$  *karṇikām tu tato bhittvā*  $\gamma_1\gamma_2$  *kartikāyām tato bhittvā*  $\zeta_2$  *atha granthitrayām bhittvā*  $\eta_2$  *ṭṛṭiyāyām tu vijñeyo*  $\chi$  **24b** folio lost  $\alpha_1$  **vihāyo**  $\alpha_2\varepsilon_1\zeta_2\chi$ ] *vihāya*  $\gamma_1\gamma_2\zeta_3$  *vikāryo*  $\pi_1$  *vimalo*  $\delta_1\delta_2$  *vimāyo*  $\pi_\omega$  *visphāro*  $\pi_2$  *jāyate*  $\eta_2$  **mardala**  $\alpha_2\gamma_1\gamma_2\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$ ] *maddala*  $\varepsilon_1$  *mandala*  $\delta_1\delta_2$  *mṛḍula*  $\zeta_3$  **dhvaniḥ** *cett.*] *dhvaniḥ*  $\gamma_2$  *dhvani*  $\pi_1\pi_\omega$  **24c** folio lost  $\alpha_1$  **mahāśūnyaṃ** *cett.*] *mahāśūnya*  $\zeta_3\pi_1$  *mahāśūnyas*  $\varepsilon_1$  **tadā**  $\alpha_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi$ ] *tathā*  $\gamma_1\gamma_2\zeta_2$  *tato*  $\delta_1\delta_2$  *tayā*  $\zeta_3$  *samā*  $\eta_2$  **yāti** *cett.*] *jāti*  $\alpha_2$  *jātiḥ*  $\zeta_2$  **24d** folio lost  $\alpha_1$  **sarvasiddhi** *cett.*] *mahāsiddhi*  $\pi_\omega$  *siddhisādha°*  $\pi_2$  *sarva*  $\zeta_2$  **samāśrayam** *cett.*] *samāśriyam*  $\pi_1$  *matāśrayāt*  $\alpha_2$  *kam āśrayam*  $\pi_2$

[4.24]

#### ❖ Sources

*Amaraughā* 39

*vihāyo* ] *ninādo* AO

*yāti* ] *jātaṃ* AO

#### ❖ Testimonia

*Haṭharatnāvalī* 4.22, *Yogacintāmaṇi* f. 25r (attrib. HP), *Haṭhatattvakaumudī* 54.22 (attrib. HP)

*bhittvā* YCM ] *nityam* HRĀ, *jītvā* HTK

*vihāyomardala* ] *āviṣkāro mardala* HRĀ, *vimāyo mardala* YCM, *sahajānandasambhavaḥ* HTK

*tadā* ] *tato* HRĀ, *tathā* YCM (HTK reads 4.25cd here)

#### ❖ Commentary

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

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

चित्तानन्दं ततो जित्वा सहजानन्दसंभवः ।  
दोषदुःखजरामृत्युक्षुधानिद्राविवर्जितः ॥ २५ ॥

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

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**25** folio lost  $\alpha_1$  **25a** *cittānandaṃ*  $\alpha_3 \gamma_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \pi_2 \chi$ ] *cidānaṃda*  $\alpha_2 \zeta_3 \pi_\omega$  *vivarttānaṃdaṃ*  $\pi_1$  *ciṃtāmanas*  $\eta_2$  *virāmānaṃ*  $\zeta_2$  **tato** *cett.*] *tadā*  $\chi$  **jītvā** *cett.*] *bhittvā*  $\gamma_1 \gamma_2 \delta_1 \delta_2$  **25b** *saṃbhavaḥ* *cett.*] *saṃbhava*  $\zeta_2 \pi_1$  **25c** *doṣaduḥkha* *cett.*] *doṣaduḥkhaṃ*  $\pi_1$  *dokhaduḥkhe*  $\gamma_1$  **jarāmṛtyu**  $\alpha_3 \varepsilon_1 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega$ ] *jarāmṛtyuḥ*  $\alpha_2 \zeta_2$  *jarāvyādhi*  $\chi$  *kṣudhānidrā*  $\gamma_1 \gamma_2 \delta_1 \delta_2$  **25d** *kṣudhānidrā*  $\alpha_2 \alpha_3 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_2 \chi$ ] *kṣudhātṛṣā*  $\pi_\omega$  *jarāmṛtyu*  $\gamma_1 \gamma_2 \delta_1 \delta_2$  **vivarjitaḥ** *cett.*] *°tāḥ*  $\pi_2$  *°taṃ*  $\pi_\omega$  *tṛṣā tathā*  $\eta_2$

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[4.25]

❖ Sources

*Amaraugha* 40

*cittānandaṃ tato jītvā* (*Amaraughaprabodha*) ] *paramānandarocitvāt* AO

❖ Testimonia

*Haṭharatnāvalī* 4.23, *Yogacintāmaṇi* f. 25r (attrib. HP), *Haṭhatattvakaumudī* 54.22 (attrib. HP)

*cittānandaṃ tato jītvā* YCM ] *cidānandaṃ tato jītvā* HRĀ, *tṛtiyāyāṃ tato jītvā* HTK  
*sahajānandasambhavaḥ* YCM HTK ] *paramānandasambhavaḥ* HRĀ

❖ Commentary

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

अथ निष्पत्त्यवस्था ।

रुद्रग्रन्थिं ततो भित्त्वा सर्वपीठगतोऽनिलः ।

निष्पत्तौ वैणवः शब्दः कणद्वीणाकणो भवेत् ॥ २६ ॥

Now the perfection stage:

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

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**prescript:** folio lost  $\alpha_1$  *om.*  $\chi$  found after 4.26b  $\alpha_2 \gamma_2 \delta_1 \delta_2 \pi_1 \pi_2 \pi_\omega$  **niṣpattyavasthā**  $\gamma_1 \gamma_2 \pi_2 \pi_\omega$ ] niṣpatti-avasthā  $\alpha_2$  niṣṭhāvasthā  $\delta_1 \delta_2$  niṣpattiḥ  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_1$  **26** folio lost  $\alpha_1$  **26a tato cett.**] yadā  $\chi$  **bhittvā cett.**] bhūtvā  $\zeta_2$  **26b sarva cett.**] śarva  $\chi$  satva  $\pi_1$  **gato'nilaḥ cett.**] gatonalaḥ  $\gamma_2$  gatānilaḥ  $\varepsilon_1$  gatānila  $\alpha_2 \pi_\omega$  **26c niṣpattau**  $\alpha_2 \gamma_2 \pi_1 \pi_2 \pi_\omega \chi$ ] niṣpannau  $\zeta_2 \zeta_3$  niṣpanno  $\varepsilon_1 \eta_2$  niṣpatto  $\gamma_1$  niṣṭhāto  $\delta_1 \delta_2$  **vaiṇavaḥ śabdaḥ cett.**] vaiṇavaśabdaḥ  $\gamma_2$  vaunāvat sado  $\alpha_2$  veṇacaśabdaṃ  $\gamma_1$  **26d kvaṇadvīṇākvaṇo**  $\zeta_3 \chi$ ] kvaṇan vīṇākvaṇo  $\varepsilon_1$  kaṇatvītakvaṇo  $\zeta_2$  kvaṇadvīṇotvaṇo  $\gamma_2$  kvaṇan vītaḥ kvaṇo  $\pi_1$  kvacid vīṇākvaṇo  $\pi_2$  kvaṇatuvītakvaṇo  $\pi_\omega$  kvaṇantenākvaṇo  $\eta_2$  kvaṇadvīṇāsamo  $\delta_1 \delta_2$  kaṇavīṇādgato  $\gamma_1$  kṛṇanītyakṛṇo  $\alpha_2$  **bhavet cett.**] °dayaḥ  $\pi_2$

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[4.26]

❖ Sources

*Amaraughā* 41

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

❖ Testimonia

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

niṣpattau HRĀ ] niṣṭhāto YCM, niṣpanno HTK

'nilaḥ HRĀ YCM ] 'nalaḥ HTK

❖ Commentary

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

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

एकीभूतं तदा चित्तं राजयोगाभिधायकम् ।  
सृष्टिसंहारकर्तासौ योगीश्वरसमो भवेत् ॥ २७ ॥

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

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

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

27 folio lost  $\alpha_1$  om.  $\zeta_2 \zeta_3$  27a tadā  $\alpha_2 \varepsilon_1 \pi_1 \pi_2 \pi_\omega \chi$ ] tathā  $\alpha_3 \gamma_1 \gamma_2 \delta_1 \delta_2 \eta_2$  27b om.  $\pi_1$  rājayogā  
cett.] rājayoga  $\eta_2$  rājayogo  $\pi_\omega$  °bhidhāyakam  $\gamma_2 \varepsilon_1 \pi_\omega$ ] vidhāyakaḥ  $\alpha_2$  bhidhāyanam  $\gamma_1$  bhidhā-  
nakam  $\alpha_3 \delta_1 \delta_2 \eta_2 \pi_2 \chi$  27c om.  $\pi_1$  kartāsau cett.] kartasau  $\gamma_1$  kartāso  $\pi_\omega$  27d om.  $\pi_1$  28  
folio lost  $\alpha_1$  om.  $\pi_1$  28a māstu  $\alpha_2 \gamma_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_2 \eta_2 \pi_2 \chi$ ] mastu  $\zeta_3 \pi_\omega$  muktir  $\alpha_2 \delta_2 \varepsilon_1 \zeta_2 \eta_2 \pi_2 \chi$ ] muktis  $\zeta_3$  muktiḥ  $\pi_\omega$  śaktir  $\gamma_1 \gamma_2$  kiṃcid  $\delta_1$  28b atraivākhaṇḍitaṁ  $\delta_1 \delta_2 \varepsilon_1 \zeta_2 \pi_2 \chi$ ] atraiva  
khaṇḍitaṁ  $\alpha_2 \gamma_2$  atra vākhaṇḍitaṁ  $\eta_2$  ātrevikhaṇḍitaṁ  $\gamma_1$  tatraivākhaṇḍitaṁ  $\zeta_3 \pi_\omega$  mahat  
 $\alpha_2 \gamma_2 \delta_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_\omega$ ] marut  $\gamma_1$  manaḥ  $\pi_2$  bhavet  $\delta_1$  sukham  $\chi$  28c layāmṛtamayaṁ  $\alpha_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_2$ ] layāmṛtalayaṁ  $\pi_\omega$  layāmṛtam idaṁ  $\gamma_2 \delta_1 \delta_2$  layāmṛdaṁmitaṁ  $\gamma_1$  layāmṛtakaraṁ  $\eta_2$  layodbhavam  
idaṁ  $\chi$  28d rājayogād avāpyate cett.] rājayogam avāpyate  $\eta_2$  om.  $\delta_1$

[4.27]

❖ Sources

Amaraughā 42

abhidhāyakam ] abhidhānakam AO, rājayogo °bhidhāyate AOv.l.

❖ Testimonia

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

abhidhāyakam YCM ] abhidhānakam USS

❖ Commentary

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

[4.28]

❖ Testimonia

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

muktir HRĀ HTK ] siddhir YCM

layāmṛtamayaṁ HTK ] layāmṛtaṁ laye HRĀ



हठं विना राजयोगो राजयोगं विना हठः ।  
न सिध्यति ततो युग्ममा निष्पत्तेः समभ्यसेत् ॥ २९ ॥

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

राजयोगमजानन्तः केवलं हठकर्मठाः ।  
ये तु तान्कर्षकान्मन्ये प्रयासफलवर्जितान् ॥ ३० ॥

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

**29** folio lost  $\alpha_1$  *om.*  $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\eta_2\pi_\omega\chi$  **30** folio lost  $\alpha_1$  *om.*  $\gamma_1\gamma_2\delta_1\delta_2$  **30b** *karmathāḥ*  $\varepsilon_1\zeta_3\pi_1$  ] *karmathāḥ*  $\alpha_2$  *karmacā*  $\zeta_2$  *karmanā*  $\pi_2\pi_\omega$  *karmanāḥ*  $\eta_2$  *karmināḥ*  $\chi$  **30c** *ye tu tān karṣakān manye*  $\varepsilon_1\pi_1\pi_2$  ] *ye tu tān karkaśān manye*  $\zeta_2\zeta_3$  *ye ca te kāmukān manne*  $\alpha_2$  *ye tuṃgān karmavasān manye*  $\eta_2$  *etān abhyāsino manye*  $\chi$  *lac.*  $\pi_\omega$  **30d** *prayāsaphalavarjitān*  $\varepsilon_1\zeta_2\zeta_3\pi_1\chi$  ] *varjitāḥ*  $\eta_2$  *prayāsakalavarjitāḥ*  $\alpha_2$  *prāyaśaḥ phalavarjitāḥ*  $\pi_2$  *lac.*  $\pi_\omega$

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

[4.29]

❖ Sources

*Śivasamhitā* 5.222

❖ Testimonia

*Haṭharatnāvalī* 1.19, *Yogacintāmaṇi* f. 21r (attrib. HP), *Yogacintāmaṇi* f. 21r (attrib. HP), *Haṭha-tattvakaumudī* 55.1

rājayogo HRĀ YBhD HTK ] rājayogaṃ YCM  
Pāda cd ] vyāptiḥ syād avinābhūtā śrīrājahaṭhayogayoḥ HRĀ  
samabhyaset HTK YCM ] samācaret YBhD

[4.30]

❖ Testimonia

*Haṃsavilāsa* p. 49

karmathāḥ ] karmagāḥ HV  
tu tān karṣakān ] tān karmavaśān HV

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

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

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**31** folio lost  $\alpha_1$  om.  $\delta_2$  **31a** *tattvaṃ cett.*] *tattva*  $\gamma_1 \varepsilon_1 \pi_\omega$  **haṭhaḥ**  $\delta_1 \chi$ ] *haṭha*  $\alpha_2 \gamma_1 \gamma_2 \varepsilon_1 \zeta_3 \pi_1$  *haṭhaṃ*  $\alpha_3 \eta_2 \pi_2 \pi_\omega$  **31b** *audāsīnyam*  $\gamma_1 \gamma_2 \eta_2 \pi_2 \pi_\omega \chi$ ] *audāsīnyam*  $\alpha_2 \zeta_3 \pi_1$  *audāsīnyam*  $\alpha_3$  *audāsīnya*  $\varepsilon_1$  «sau» *dāmānyam*  $\delta_1$  **jalam tribhiḥ**  $\alpha_2 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi$ ] *layam tribhiḥ*  $\varepsilon_1$  *jalam smṛtam*  $\alpha_3 \gamma_1 \gamma_2 \delta_1 \pi_2$  **31d** *evodbhaviṣyati*  $\alpha_2 \delta_1 \varepsilon_1 \zeta_3 \eta_2 \pi_2 \pi_\omega$ ] *evādbhaviṣyati*  $\pi_1$  *eva bhaviṣyati*  $\alpha_3 \gamma_1 \gamma_2$  *eva pravartate*  $\chi$

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[4.31]

❖ **Testimonia**

*Yogacintāmaṇi* f. 24r (attrib. HP)

*tattvaṃ* ] *nādo* YCM  
*tribhiḥ* ] *smṛtam* YCM

❖ **Commentary**

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

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

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

**32** folio lost  $\alpha_1$  **32a rājayogaḥ**  $\gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_3 \pi_\omega \chi$ ] *rājayoga*  $\alpha_2 \gamma_1 \zeta_2 \eta_2 \pi_1 \pi_{2a} \pi_{2b}$  **samādhiś ca cett.**] *samādhiś cā*  $\pi_1$  **32b unmanī cett.**] *py unmanī*  $\alpha_2 \varepsilon_1$  *hy unmanī*  $\pi_{2b}$  *nmatī*  $\pi_1$  **32c amaraugho**  $\zeta_3 \eta_2$ ] *amaraughā*  $\varepsilon_1 \pi_{2b}$  *amaraughi*  $\pi_{2a}$  *araughau*  $\gamma_1$  *amaraudhyai*  $\gamma_2$  *amarogho*  $\pi_\omega$  *amarodyo*  $\alpha_2 \pi_1$  *amaratvaṃ*  $\chi$  *avaraubhū*  $\zeta_2$  *amaroly a°*  $\delta_1 \delta_2$  **'pi cādvaitaṃ**  $\alpha_2 \pi_1 \pi_{2b} \pi_\omega$ ] *ghacāṃdrī ca*  $\gamma_2$  *ghatvīṃdrī ca*  $\gamma_1$  *°bhicāndrī ca*  $\delta_1 \delta_2$  *layas tattvaṃ*  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$  *layas tatra*  $\eta_2$  **32d nirālambaṃ**  $\alpha_2 \gamma_1 \gamma_2 \pi_1 \pi_{2b} \pi_\omega$ ] *nirālambo*  $\delta_1 \delta_2$  *śūnyāśūnyaṃ*  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$  *śūnyācūnyaṃ*  $\pi_{2a}$  **nirañjanam cett.**] *nirāmayam*  $\alpha_2$  *param padam*  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$

**32**  $\pi_2$  has this pair of verses twice: first ( $\pi_{2a}$ ) as **X4.3–4** of the expanded version, and second ( $\pi_{2b}$ ) as 4.32–33 of the older version.

[4.32]

#### ❖ Testimonia

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

ca YCM ] cāpy USS

amaraugho 'pi cādvaitaṃ USS ] amaraughaughacāndriva YCM

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

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

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**33** folio lost  $\alpha_1$  **33a amanasko**  $\gamma_2 \delta_1 \pi_1 \pi_{2b} \pi_\omega$ ] amarasko  $\alpha_2$  amanaskau  $\gamma_1$  amanaskam  $\delta_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$  **layas tattvaṃ**  $\pi_1 \pi_{2b} \pi_\omega$ ] layas tatra  $\alpha_2$  layas caiva  $\gamma_2 \delta_1 \delta_2$  lyayās caiva  $\gamma_1$  tathād-  
vaitam  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$  **33b śūnyāśūnyaṃ**  $\alpha_2 \gamma_2 \delta_1 \delta_2 \pi_1$ ] śūnyāśūnya  $\gamma_1 \pi_\omega$  śūnyāc chūnyaṃ  $\pi_2$   
nirālamam  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$  **paraṃ padam**  $\alpha_2 \alpha_3 \pi_1 \pi_{2b} \pi_\omega$ ] parāparam  $\gamma_1 \delta_1 \delta_2$  parāvaram  $\gamma_2$  ni-  
rañjanam  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$  **33c jīvanmuktiś ca cett.**] jīvanmuktaś ca  $\alpha_3$  jīvanmuktiḥ  $\gamma_1$  **sa-**  
**hajaṃ cett.**] om.  $\zeta_3$  **33d turyaṃ**  $\alpha_2 \alpha_3 \gamma_1 \gamma_2 \delta_2 \zeta_3 \pi_1 \pi_{2a}$ ] turjam  $\delta_1$  turyāṃ  $\pi_2$  turyai  $\zeta_2$  turyā  $\chi$   
turīyaṃ  $\varepsilon_1$  tuṣkam  $\pi_\omega$  muktiś  $\eta_2$  **cety eka**  $\alpha_2 \gamma_2 \delta_1 \delta_2 \eta_2 \pi_1 \pi_2 \chi$ ] .. ty eka  $\alpha_3$  vatyaka  $\gamma_1$  caityeka  
 $\pi_{2a}$  caiyeka  $\pi_\omega$  caika  $\varepsilon_1$  cittaika  $\zeta_3$  cittaika  $\zeta_2$  **vācakāḥ**  $\gamma_1 \eta_2^{pc} \chi$ ] vācakaḥ  $\alpha_2 \eta_2^{ac}$  vācakam  
 $\alpha_3 \delta_1 \delta_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_{2a} \pi_{2b} \pi_\omega$  vācakam  $\gamma_2$

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[4.33]

#### ❖ Sources

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

layas tattvaṃ USS ] layas caiva YCM  
paraṃ padam USS ] parāparam YCM  
ekavācakāḥ ] ekavācakam YCM USS

उन्मन्यवाप्तये शीघ्रं मार्गौ द्वौ मम संमतौ ।

तत्त्वं परमसौख्यं वा नादोपासनमेव च ॥ ३४ ॥

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

सौख्यप्रविष्टचित्तानां मूढानामपि संमतम् ।

सद्यःआनन्दसंधायी जायते नादजो लयः ॥ ३५ ॥

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

**34** *om.*  $\delta_2\zeta_2\zeta_3\eta_2$  folio lost  $\alpha_1$  **34a** *om.*  $\gamma_1\gamma_2$  **unmanyavāptaye**  $\alpha_2\varepsilon_1\pi_1\pi_\omega\chi$ ] *unmanyā* \_\_ \_ye  $\pi_2$  *unmanyavāsayet*  $\delta_1$  *unmanyaye*  $\alpha_3$  **34b** *om.*  $\gamma_1\gamma_2$  **mārgau dvau**  $\alpha_2\varepsilon_1\pi_1\pi_2$ ] *mārgo dvau*  $\pi_\omega$  *mārgā..*  $\alpha_3$  *dvau mārgau*  $\delta_1$  *bhrūdyānaṃ*  $\chi$  **mama saṃmatau**  $\alpha_2\varepsilon_1\pi_\omega$ ] *myama saṃ[m]. +*  $\alpha_3$  *mamatau*  $\pi_2$  *samasamṃmatau*  $\delta_1\pi_1$  *mama saṃmatam*  $\chi$  **34c** *om.*  $\delta_1\chi$  **saukhyam**  $\gamma_1\gamma_2\varepsilon_2\pi_2$ ] *sākhyam*  $\alpha_2$  *sāṃkhyam*  $\varepsilon_1\pi_\omega$  *vāgram*  $\pi_1$  **34d** *om.*  $\delta_1\chi$  **ca**  $\alpha_2\gamma_1\gamma_2\pi_\omega$ ] *vā*  $\varepsilon_1\varepsilon_2\pi_1\pi_2$  **35** *om.*  $\delta_2\zeta_2\zeta_3\eta_2\chi$  folio lost  $\alpha_1$  **35a** *om.*  $\delta_1$  **saukhya**  $\gamma_1\varepsilon_2\pi_2$ ] *saukhyā*  $\gamma_2$  *sāṃkhyā*  $\pi_1\pi_\omega$  *sāṃkhyam*  $\varepsilon_1$  *sākṣam*  $\alpha_2$  **praviṣṭa**  $\gamma_2\varepsilon_1\pi_2\pi_\omega$ ] *praviṣṭa*  $\alpha_2$  *pratiṣṭha*  $\gamma_1\pi_1$  **35b** *om.*  $\delta_1$  **35c** *sadya*  $\alpha_2\delta_1\delta_3\varepsilon_1\pi_1\pi_2\pi_\omega$ ] *satyam*  $\gamma_1\gamma_2$  **ānanda**  $\alpha_2\gamma_1\gamma_2\delta_3\varepsilon_1\pi_1\pi_2\pi_\omega$ ] *ādāya*  $\delta_1$  **saṃdhāyī**  $\alpha_3\gamma_2\delta_1\delta_3$ ] *saṃdhāyī*  $\gamma_1$  *saṃdāyī*  $\varepsilon_1\pi_1$  *sadāyī*  $\pi_\omega$  *saṃdāyī*  $\pi_2$  *saṃdāi*  $\alpha_2$  **35d** *jāyate cett.]* *jāvate*  $\delta_1$  **nādajo**  $\alpha_3\gamma_1\gamma_2\delta_1\delta_3\varepsilon_1\pi_2\pi_\omega$ ] *nādato*  $\pi_1$  *natato*  $\alpha_2$

[4.34]

❖ Testimonia

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

*mārgau dvau* USS ] *dvau mārgau* YCM

*ca* ] *vā* YCM USS

[4.35]

❖ Testimonia

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

*saukhya* YCM ] *sāṃkhye* USS

*saṃmatam* YCM ] *saṃmateḥ* USS

*sadya-ānandasandhāyī* YCM ] *tasya svānamdasa\*ryo* USS

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

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

सर्वचिन्तां परित्यज्य सावधानेन चेतसा ।  
 नाद एवानुसन्धेयो योगसाम्राज्यमिच्छता ॥ ३७ ॥

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

**36a** folio lost  $\alpha_1$  **36b** folio lost  $\alpha_1$  **hrdaye prarūḍham**  $\alpha_2 \gamma_2 \delta_1 \delta_2 \epsilon_1 \zeta_3 \pi_2 \pi_\omega$ ] *hrdayaprarūḍham*  $\gamma_1 \pi_1$  *hr̥di vardhamānaṃ*  $\zeta_2 \eta_2 \chi$  **36c** folio lost  $\alpha_1$  *om.*  $\alpha_2$  **avācyam cett.**] *avākyam*  $\zeta_2$  *agamyam*  $\pi_2 \chi$  **36d** *om.*  $\alpha_2$  **jānāti cett.**] *jānāty a°*  $\pi_1 \pi_2$  *jānamti*  $\zeta_2$  *lost*  $\alpha_1$  **taṃ śrī**  $\gamma_2 \epsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_\omega \chi$ ] *°taḥ śrī*  $\pi_2$  *°titaṃ*  $\pi_1$  *tatvaṃ* *śrī*  $\gamma_1$  *tattvaṃ*  $\delta_1 \delta_2$  *lost*  $\alpha_1$  **gurunātha cett.**] *guṇanātha*  $\delta_1 \delta_2$  *++* *nātha*  $\alpha_1$  **eva**  $\alpha_1 \gamma_2 \delta_1 \delta_2 \epsilon_1 \zeta_3 \pi_1 \pi_2 \pi_\omega$ ] *evaṃ*  $\gamma_1$  *ekaḥ*  $\zeta_2 \chi$  *ekaṃ*  $\eta_2$  **37b sāvadhānena cett.**] *sarvadānena*  $\zeta_2 \eta_2$  **37c nāda evānusandheyo cett.**] *nādam evānusandhe*  $\zeta_2$  *nādam evānusandhatte*  $\delta_1 \eta_2$  **37d sāmrajyam cett.**] *samrajyam*  $\delta_1$  *samrājam*  $\pi_2$  **icchatā**  $\alpha_1 \gamma_2 \delta_1 \delta_2 \epsilon_1 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$ ] *icchatām*  $\alpha_3 \zeta_2$  *icchati*  $\gamma_1 \eta_2$  *iṣṭatā*  $\alpha_2$

[4.36]

❖ Sources

*Yogatārāvalī* 3

*prarūḍham* ] *pragūḍham* YTĀ  
*ānandam ekaṃ* ] *ānandamātram* YTĀ  
*eva* YTĀ<sub>v.l.</sub> ] *ekaḥ* YTĀ

❖ Testimonia

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

*vacasām avācyam* YCM ] *vacaso 'py agamyam* HRĀ  
*taṃ śrī* HRĀ ] *tatvaṃ* YCM

[4.37]

❖ Testimonia

*Haṭharatnāvalī* 4.14, *Yogacintāmaṇi* f. 23v (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP)

*nāda evānusandheyo* HRĀ HSC ] *nādam evānusandhatte* YCM  
*sāmrajyam icchatā* YCM HSC ] *sāmrajyasiddhaye* HRĀ

कर्णौ पिधाय तूलेन यं शृणोति ध्वनिं मुनिः ।  
तत्र चित्तं स्थिरीकुर्याद्वावत्स्थिरपदं व्रजेत् ॥ ३८ ॥

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

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**38** *om.*  $\eta_2$  **38a** *karṇau cett.*]  $\text{karṇo } \alpha_1 \gamma_1 \text{ karṇā } \alpha_3 \text{ karṇa } \pi_1$  **pidhāya cett.**]  $\text{pidhāna } \alpha_3 \text{ pi}$   
 $\delta_1 \text{ nidhāya } \alpha_2$  **tūlena**  $\alpha_3 \varepsilon_2 \zeta_2$ ]  $\text{tulyena } \pi_1 \text{ mūlena } \alpha_1 \alpha_2 \varepsilon_1 \pi_\omega$   $\text{hastena } \gamma_1 \gamma_2 \text{ hastābhyām } \delta_2 \pi_2 \chi$   
 $\text{hastābhya[m] } \delta_1 \text{ śū\_na } \zeta_3$  **38b** *yam*  $\alpha_1 \alpha_2 \varepsilon_1 \zeta_2 \zeta_3 \chi$ ]  $\text{yaḥ } \alpha_3 \gamma_1 \gamma_2 \delta_1 \delta_2 \pi_2 \text{ saṃ } \pi_1 \text{ sa } \pi_\omega$  **dhvaniṃ**  
**muniḥ**  $\alpha_1 \alpha_2 \delta_1 \delta_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$ ]  $\text{dhvaniṃ muniṃ } \gamma_1 \text{ munir dhvanim } \gamma_2$  **38c** *tatra cittam cett.*]  $\text{tatra cīṃtām } \alpha_2 \pi_1$  **sthiri**  $\alpha_1 \alpha_2 \varepsilon_2 \pi_1 \pi_2 \pi_\omega \chi$ ]  $\text{sthiraṃ } \gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_2 \zeta_3 \text{ sthitaṃ } \varepsilon_1$  **38d** *sthirapadaṃ*  
*cett.*]  $\text{sthiparamaṃ } \pi_\omega$  **vrajat cett.**]  $\text{bhavet } \zeta_2 \zeta_3$

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[4.38]

❖ **Testimonia**

*Haṭharatnāvalī* 4.8, *Yogacintāmaṇi* f. 24r (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP)

tūlena HRĀ ] hastena YCM, hastābhyām HSC

muniḥ YCM HSC ] yamī HRĀ

sthirikuryād ] sthiraṃ kuryād HRĀ YCM HSC

❖ **Commentary**

The reading *tūlena* ('with cotton'), which is attested by  $\alpha_3$ , makes good sense and is close to the reading of *mūlena* in  $\alpha_1$  and  $\alpha_2$ . Manuscripts of several other groups instead have *hastābhyām* ('with the hands') or *hastena* ('with the hand'). This reading was inspired by the technique of blocking the ears and other orifices with the fingers in order to listen to the inner sounds. This practice is attested as early as the *Svacchandatantra* in which it is called *ṣaṇmukhikaraṇa* (Vasudeva 2004: 272 n. 66). In this *karaṇa*, the other openings of the head are also blocked with the fingers. *Śivasamhitā* 5.36–46 teaches a similar practice. In the *Haṭhayogasamhitā* (p. 68), the practice of blocking the ears with the hands is stipulated for *bhrāmari kumbhaka*.

अभ्यस्यमानो नादोऽयं बाह्यमावृणुते ध्वनिम् ।  
पक्षाद्विक्षेपमखिलं जित्वा योगी सुखी भवेत् ॥ ३९ ॥

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

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

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

**39a** *nādo cett.*] *nātho*  $\gamma_1$  'yam *cett.*] *yo*  $\pi_2$  **39b** *bāhyam āvṛṇute*  $\gamma_2\epsilon_1\pi_2\chi$ ] *bāhyānāvṛṇute*  $\pi_1$  *bāhyānā*  $\_nute$   $\gamma_1$  *bāhyam āśṛṇu*  $\alpha_1$  *bāhyam āśṛṇate*  $\pi_\omega$  *bāhyam ca śṛṇute*  $\alpha_2$  *bāhyamānaśṛṇvate*  $\zeta_2$  *cānyam āśṛṇute*  $\eta_2$  *bāhyam āvartaye*  $\delta_1\zeta_3$  *bāhyād āvartayed*  $\delta_2$  **dhvanim**  $\alpha_1\gamma_2\delta_1\delta_2\zeta_3\eta_2\chi$ ] *dhvani*  $\gamma_1$  *dhvaniḥ*  $\epsilon_1\epsilon_2\zeta_2\pi_1\pi_2\pi_\omega$  *dhvaniṃḥ*  $\alpha_2$  **39c** *pakṣād cett.*] *paścād*  $\alpha_3\delta_1\epsilon_1\eta_2$  **vikṣepam akhilaṃ**  $\alpha_1\alpha_2\gamma_2\delta_2\eta_2\pi_\omega\chi$ ] *vikṣeyam akhilaṃ*  $\gamma_1$  *vikṣepam atulaṃ*  $\delta_1$  *vikṣiptam a[nila]ṃ*  $\alpha_3$  *vikṣiptam akhilaṃ*  $\epsilon_1\epsilon_2$  *vikṣyemanilaṃ*  $\pi_1$  *vipakṣam akhilaṃ*  $\zeta_2\zeta_3$  *vipakṣayed enaṃ*  $\pi_2$  **39d** *jitvā 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*  $\alpha_1\alpha_2\delta_1\delta_2\epsilon_1\eta_2\pi_2\pi_\omega$ ] *sūkṣmasūkṣmakah*  $\gamma_2\zeta_3\chi$  *sūjyasūjyakah*  $\gamma_1$  *sūkṣmataḥ*  $\zeta_2\pi_1$

[4.39]

❖ Testimonia

*Yogacintāmaṇi* f. 24r (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP), *Nāḍabindūpaniṣat* 32  
āvṛṇute NBU ] āvartayed YCM HSC  
yogī sukhī bhavet YCM HSC ] turyapadaṃ vrajet NBU

[4.40]

❖ Testimonia

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



आदौ जलधिजीमूतभेरीनिर्झरसंभवाः ।

मध्ये मर्दलशंखोत्था घण्टाकाहलजास्तथा ॥ ४१ ॥

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

अन्ते तु किङ्किणीवंशवीणाभ्रमरनिखनाः ।

इति नानाविधा नादाः श्रूयन्ते देहमध्यतः ॥ ४२ ॥

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

**41a jimūta cett.]** jīmūte  $\gamma_1\pi_1\pi_\omega$  **41b nirjhara**  $\epsilon_1\zeta_2\zeta_3\eta_2\pi_1$ ] nirjara  $\delta_1$  nirbhara  $\pi_\omega$  nigama  $\pi_2$  nisara  $\alpha_2$  rsara  $\alpha_1$  sarāva  $\gamma_1$  śabdatu  $\gamma_2$  bhūrbhūra  $\delta_2$  jharjhara  $\chi$  **sambhavāḥ**  $\zeta_2\pi_2\chi$ ] sambhavā  $\alpha_1\alpha_2\pi_1$  sambhavah  $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_3$  nisvanah  $\eta_2\pi_\omega$  **41c mardala cett.]** maddala  $\epsilon_1$  mandala  $\delta_2$  **śamkhotthā**  $\alpha_1\alpha_2\epsilon_1\zeta_2\zeta_3\chi$ ] śamkhottha  $\pi_2^{pc}\delta_1\delta_2\epsilon_2\eta_2\pi_1\pi_\omega$  śamkhottha  $\gamma_1\gamma_2$  śamkhottho  $\pi_2^{ac}$  śamkhoddhāḥ  $\alpha_3$  **41d kāhala**  $\alpha_2\alpha_3\gamma_2\epsilon_1\zeta_2\zeta_3\pi_2\pi_\omega\chi$ ] kāhala  $\alpha_1\pi_1$  kāhla  $\gamma_1$  kalaha  $\delta_1\delta_2$  kolāha  $\eta_2$  **jās**  $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega\chi$ ] jas  $\gamma_1\gamma_2\delta_1\delta_2\epsilon_1$  kās  $\alpha_3\zeta_2\zeta_3$  las  $\eta_2$  **tathā cett.]** tataḥ  $\pi_2$  **42a ante cett.]** anye  $\zeta_2\eta_2$  avai  $\gamma_1$  **vaṃśa**  $\alpha_1\epsilon_1\zeta_2\zeta_3\eta_2\chi$ ] vṛnda  $\gamma_1\gamma_2\delta_1\delta_2\pi_2\pi_\omega$  bṛmdā  $\alpha_3$  vaṃda  $\pi_1$  śabda  $\alpha_2$  **42b vīṇā cett.]** nādā  $\zeta_2\zeta_3$  **nisvanāḥ**  $\alpha_1\alpha_3\epsilon_1\zeta_2\pi_2$ ] nisvanā  $\eta_2\pi_\omega$  nisvanah  $\gamma_2\delta_1$  nihsvanāḥ  $\zeta_3\chi$  nihsvanā  $\alpha_2$  nihsvanah  $\gamma_1\delta_2\pi_1$  **42c nānāvidhā**  $\alpha_1\alpha_2\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$ ] nānāvidho  $\gamma_1\gamma_2\delta_1\delta_2\pi_\omega$  **nādāḥ**  $\alpha_1\eta_2\pi_2\chi$ ] nādā  $\alpha_2\epsilon_1\zeta_3\pi_1\pi_\omega$  nādah  $\gamma_2\delta_1\delta_2$  nādaḥ  $\gamma_1$  vādāḥ  $\zeta_2$  **42d śrūyante**  $\alpha_2\epsilon_1\zeta_3\eta_2\pi_1\pi_2\chi$ ] śrūyate  $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\zeta_2\pi_\omega$  **deha cett.]** yatra  $\zeta_2\eta_2$  tatra  $\zeta_3$  **madhyataḥ**  $\alpha_1\alpha_2\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$ ] madhyagāḥ  $\pi_2\chi$  madhyagah  $\gamma_1\gamma_2\delta_1\delta_2$

[4.41]

#### ❖ Testimonia

*Haṭharatnāvalī* 4.10, *Yogacintāmaṇi* f. 24r (attrib. HP), *Haṭhatattvakaumudī* 54.32

nirjhara HRĀ HTK ] jharjhara YCM  
sambhavāḥ HRĀ ] sambhavah YCM HTK  
śamkhotthā HRĀ HTK ] śamkhottha YCM  
kāhalajās ] kāhalakās HRĀ YCM HTK

#### ❖ Commentary

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

[4.42]

#### ❖ Testimonia

*Haṭharatnāvalī* 4.11, *Yogacintāmaṇi* f. 24r (attrib. HP), *Haṭhatattvakaumudī* 54.33

महति श्रूयमाणेऽपि मेघभेयादिकध्वनौ ।

तत्र सूक्ष्मात्सूक्ष्मतरं नादमेव परामृशेत् ॥ ४३ ॥

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

घनमुत्सृज्य वा सूक्ष्मे सूक्ष्ममुत्सृज्य वा घने ।

तौ त्यक्त्वा मध्ये स्याद्वा मनो नान्यत्र चालयेत् ॥ ४४ ॥

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

**43a** mahati cett.] mahatiḥ α<sub>2</sub> mahatī ζ<sub>3</sub> om. π<sub>2</sub> śrūyamāṇe/-māṇe cett.] [ṇya]yatamāṇe γ<sub>1</sub> 'pi cett.] ti γ<sub>1</sub>γ<sub>2</sub> pi nāde vai π<sub>2</sub> **43b** ādikadhvanau α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>ε<sub>2</sub>ζ<sub>2</sub>η<sub>2</sub>] ākadhvanau ε<sub>1</sub> ādike dhvanau δ<sub>1</sub>δ<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ ādike dhṛti π<sub>1</sub> ādike svane ζ<sub>3</sub> ādidaṃ dhvanau α<sub>1</sub> **43c** tatra cett.] tataḥ γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> **sūkṣmāt** cett.] sūkṣmā α<sub>2</sub>ζ<sub>2</sub> sūkṣmām° π<sub>1</sub> sūkṣmaṃ η<sub>2</sub> om. π<sub>1</sub> **sūkṣmataraṃ** cett.] °taraṃ nādaṃ π<sub>1</sub> nādam eva η<sub>2</sub> **43d** nādam eva cett.] nādam evaṃ γ<sub>2</sub> paritopi η<sub>2</sub> **parāmr̥ṣet** cett.] parāmr̥ṣet δ<sub>1</sub> parāmr̥ṣaṃ α<sub>2</sub> samabhyaset γ<sub>2</sub> **44** om. δ<sub>2</sub> **44a** ghanam cett.] dhvanam η<sub>2</sub> **sūkṣme** α<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] sūkṣmaṃ α<sub>2</sub>α<sub>3</sub>γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub> **44b** ghane α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>π<sub>1</sub>π<sub>2</sub>χ] ghanen π<sub>ω</sub> ghanam γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub> dhune η<sub>2</sub> **44c** tau tyaktvā madhyame α<sub>2</sub>] tau tyaktvā madhyama α<sub>1</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>ω</sub> tau tyaktvā madhyama«ḥ» π<sub>2</sub> paraṃ tatraiva γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub> ramamāṇam api ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ **syād vā** α<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] syādaḥ ε<sub>1</sub>ε<sub>2</sub> syātaṃstā α<sub>2</sub> nikṣipya γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub> kṣipraṃ ζ<sub>2</sub>ζ<sub>3</sub> kṣiptaṃ η<sub>2</sub>χ **44d** nānyatra cett.] nātra pra° ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub> **cālayet** cett.] cālet η<sub>2</sub> vālayet γ<sub>1</sub> cālayan π<sub>ω</sub>

vaṃśa HTK ] vṛnda HRĀ YCM

viṇā HRĀ YCM ] nādā HTK

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

[4.43]

❖ Testimonia

Yogacintāmaṇi f. 24r (attrib. HP)

ādikadhvanau ] ādike dhvanau YCM, ādike svane HTK

[4.44]

❖ Testimonia

Yogacintāmaṇi f. 24r (attrib. HP), Haṭhatattvakaumudī 54.35, Nāḍabindūpaniṣat 37

sūkṣme HTK NBU ] sūkṣmaṃ YCM

utsṛjya HTK NBU ] pramṛjya YCM

ghane HTK NBU ] ghanam YCM

tau tyaktvā madhyame syād vā ] paraṃ tatraiva niḥkṣipya YCM, ramamāṇam api kṣiptaṃ HTK NBU

nānyatra cālayet YCM NBU ] nātra pracālayet HTK

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

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

मकरन्दं पिबन्मृङ्गो गन्धान्नापेक्षते यथा ।  
नादासक्तं तथा चित्तं विषयान्न हि काङ्क्षते ॥ ४६ ॥

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

**45b** *lagati cett.*] lagavi  $\gamma_1$  lagnaṃti  $\pi_1$  galati  $\eta_2$  **prathamam cett.**] prathame  $\delta_1$  **manah cett.**] mataḥ  $\gamma_1$  **45c** *tat*  $\alpha_1\epsilon_1\zeta_3\pi_1\pi_2$ ] ta  $\zeta_2\pi_\omega$  tā  $\alpha_2$  su°  $\gamma_2\delta_1\delta_2\chi$  stu  $\gamma_1$  niś°  $\eta_2$  **sthiri cett.**] sthiro  $\epsilon_1$  śarī  $\zeta_2$  °calo  $\eta_2$  **bhūtvā**  $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$ ] bhūya  $\chi$  kuryāt  $\gamma_1\gamma_2\delta_1\delta_2$  **46a** *piban cett.*] pived  $\alpha_2$  piven  $\zeta_2$  **bhṛṅgo**  $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$ ] bhṛṅgī  $\gamma_1\gamma_2\delta_1\delta_2$  śṛṅgo  $\zeta_2$  **46b** *gandhān cett.*] gandham  $\gamma_2\zeta_2\zeta_3\eta_2\chi$  gandha  $\alpha_2\gamma_1\pi_2$  gandho  $\pi_1$  **nāpekṣate cett.**] napekṣate  $\gamma_1$  nopekṣate  $\zeta_2\eta_2$  **yathā cett.**] 'nyathā  $\zeta_2$  yadā  $\delta_2$  **46c** *nādasaktaṃ cett.*] nādasaktaṃ  $\gamma_1\gamma_2$  **tathā cett.**] yathā  $\pi_2$  **46d** *na hi cett.*] naiva  $\zeta_3$  **kāṅkṣate**  $\alpha_1\epsilon_1\zeta_2\pi_1\pi_2\pi_\omega\chi$ ] kāṅkṣati  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2$

[4.45]

❖ Testimonia

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

lagati prathamam HTK NBU ] prathamam viśate YCM

tatraiva tat sthiribhūtvā ] tatraiva susthiraṃ kuryāt YCM, tatraiva susthiribhūtvā HTK, tatra tatra sthiribhūtvā NBU

[4.46]

❖ Testimonia

*Haṭharatnāvalī* 4.12, *Yogacintāmaṇi* f. 24r (attrib. HP), *Haṭhatattvakaumudī* 54.41, *Nādabindūpaniṣat* 42

piban YCM HTK NBU ] pibed HRĀ

gandhān YCM NBU ] gandho HRĀ, gandham HTK

nāpekṣate YCM HTK NBU ] na prekṣyate HRĀ

tathā HRĀ YCM HTK ] sadā NBU

viṣayān HRĀ YCM HTK ] viṣayam NBU

na hi HRĀ YCM NBU ] naiva HTK

बद्धं विमुक्तचाञ्चल्यं नादगन्धकजारणात् ।

मनःपारदमाप्नोति निरालम्बाख्यखोटताम् ॥ ४७ ॥

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

नादश्रवणतश्चित्तमन्तरङ्गभुजङ्गमः ।

विस्मृत्य सर्वमेकाग्रः कुत्रचिन्न हि धावति ॥ ४८ ॥

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

**47a** om.  $\gamma_1 \gamma_2 \delta_1 \delta_2$  **baddham**  $\alpha_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$ ] **buddham**  $\eta_2$  **baṃdham**  $\alpha_1$  **vimukta**  $\alpha_1 \alpha_2 \varepsilon_1 \pi_1 \pi_2 \chi$ ] **vimuktaṃ**  $\zeta_2$  **viyuktaṃ**  $\zeta_3 \eta_2$  **timukta**  $\pi_\omega$  **47b** om.  $\gamma_1 \gamma_2 \delta_1 \delta_2$  **gandhaka**  $\alpha_1 \alpha_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_\omega \chi$ ] **gandhena**  $\pi_2$  **gandhāya**  $\pi_1$  **jāraṇāt**  $\alpha_1 \alpha_2 \varepsilon_1 \zeta_3 \pi_2 \pi_\omega \chi$ ] **jīraṇāt**  $\zeta_2 \eta_2 \pi_1$  **47c** om.  $\delta_2$  **manaḥ**  $\alpha_1 \alpha_2 \gamma_2 \delta_1 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_2 \chi$ ] **mana**  $\pi_1 \pi_\omega$  **vona**  $\gamma_1$  **pāradam āpnoti**  $\alpha_2 \varepsilon_1 \zeta_2 \eta_2 \pi_1 \pi_2 \chi$ ] **pārada āpnoti**  $\zeta_3$  **pāradham āpnoti**  $\pi_\omega$  **pārajam āpnoti**  $\alpha_1$  **pākam avāpnoti**  $\gamma_2 \delta_1$  **cāvam avāpnoti**  $\gamma_1$  **47d** om.  $\delta_2$  **nirālambākhyā cett.**] °āsthya  $\pi_1$  °aratha  $\alpha_2$  **khoṭatām**  $\pi_1 \pi_\omega$ ] **ghoṭatām**  $\alpha_1 \varepsilon_1 \varepsilon_2 \pi_2$  **ghoṭatā**  $\alpha_2$  **ghoṭanam**  $\gamma_1 \gamma_2$  **khoṭati**  $\zeta_2$  **khoṭakam**  $\zeta_3$  **kheṭanam**  $\chi$  **khegatam**  $\eta_2$  **gopitām**  $\alpha_3$  **codanam**  $\delta_1$  **48** om.  $\alpha_3$  **48a nādaśravaṇataś cittam**  $\alpha_1 \gamma_2 \delta_1 \delta_2 \zeta_3 \pi_1 \pi_2$ ] **nādaḥ śravaṇataś cittam**  $\zeta_2$  **nādaḥ śravaṇataḥ citam**  $\pi_\omega$  **nādaḥ śravaṇaṇ vittaṃ**  $\alpha_2$  **nadaśravaṇakṛc** **cittam**  $\varepsilon_1$  **nādaśravaṇaś cittam** **matam**  $\gamma_1$  **nādena praṇataṃ cittam**  $\eta_2$  **nādaśravaṇataḥ kṣipram**  $\chi$  **48b antaraṅga**  $\alpha_1 \gamma_1 \gamma_2 \delta_2 \varepsilon_1 \pi_1 \pi_2 \pi_\omega \chi$ ] **anatarāṅga**  $\alpha_2$  **aṃtaramgaṃ**  $\zeta_2 \zeta_3$  **aṃtaramgā**  $\eta_2$  **aṃtaram** **sa**  $\delta_1$  **bhujaṅgamaḥ cett.**] **turaṅgamaḥ**  $\gamma_2 \delta_2$  **turaṅgavaḥ**  $\gamma_1$  **48c viśmṛtya**  $\gamma_1 \gamma_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi$ ] **saṃsmṛtya**  $\alpha_1 \alpha_2 \varepsilon_1 \pi_2$  **viśūnyaṃ**  $\delta_1 \delta_2$  **sarvam cett.**] **viśvam**  $\zeta_2 \zeta_3 \eta_2$  **ekāgraḥ**  $\alpha_1 \chi$ ] **ekāgraṃ**  $\gamma_1 \delta_1 \delta_2 \varepsilon_1 \eta_2 \pi_1 \pi_2 \pi_\omega$  (e) **kāgra**  $\alpha_2$  **ekāgryaṃ**  $\gamma_2$  **evāgraḥ**  $\zeta_3$  **evāgra**  $\zeta_2$

[4.47]

#### ❖ Testimonia

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

**vimuktacāñcalyaṃ** ] **viyuktaṃ cāpalyaṃ** HTK  
**pāradam āpnoti** HTK ] **pākam avāpnoti** YCM  
**khoṭatām** ] **ghoṭanam** YCM, **kheṭakam** HTK

#### ❖ Commentary

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

[4.48]

मनोमत्तगजेन्द्रस्य विषयोद्यानचारिणः ।  
नियामनसमर्थोऽयं निनादो निशिताङ्कुशः ॥ ४९ ॥

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

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**49a** *manomatta cett.*] manomantra  $\gamma_1$  manonmatta  $\eta_2\pi_\omega$  **49b** *viṣayodyāna cett.*] viṣayodyā  $\pi_2$  viṣayodhanu  $\alpha_2$  viṣayodhāma  $\pi_\omega$  viṣayeṣudra  $\alpha_3$  **cāriṇaḥ cett.**] cāriṇaṃ  $\pi_1$  cāraṇā[h]  $\alpha_3$  vāriṇaḥ  $\alpha_2$  vāriṇaṃ  $\gamma_1$  **49c** *niyāmana*  $\alpha_1\alpha_3\delta_1\delta_2\pi_\omega$ ] niyāmane  $\varepsilon_1\zeta_3$  niyamane  $\chi$  niyamānaḥ  $\eta_2$  niyamena  $\alpha_2\pi_1\pi_2$  niryāmana  $\gamma_2$  niryāsane  $\zeta_2$  niyamitra  $\gamma_1$  **samartho'yaṃ cett.**] samartheyaṃ  $\varepsilon_1$  **49d** *ninādo cett.*] nināda  $\zeta_2\zeta_3\eta_2\chi$  **niśitāṅkuśaḥ cett.**] niśatāṅkuḥ  $\zeta_2$  niścayāṅkuśaḥ  $\delta_1\delta_2$  niyatāṃkuśaḥ  $\alpha_1$

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#### ❖ Testimonia

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

bhujaṅgamaḥ ] turaṅgamaḥ YCM, kuraṅgakaḥ HTK  
vismṛtya HTK ] viśūnyaṃ YCM  
sarvam YCM ] viśvam HTK  
ekāgraḥ HTK ] ekāgryaṃ YCM

#### ❖ Commentary

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

In the third *pāda* we have read against  $\alpha_1$  and  $\alpha_2$  (as well as  $\varepsilon_1$  and  $\pi_2$ ), which have *saṃsmṛtya sarvam* instead of *vismṛtya sarvam*. The former could be understood to mean “with complete concentration” but we have adopted *vismṛtya* on semantic grounds.

[4.49]

#### ❖ Testimonia

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

#### ❖ Commentary

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

अन्तरङ्गस्य जविनो वाजिनः परिघायते ।  
नादोपास्तिरतो नित्यमवधार्यापि योगिना ॥ ५० ॥

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

घण्टादिनादसक्तस्तब्धान्तःकरणहरिणस्य ।  
प्रहरणमतिसुकरं स्याच्छरसंधाता प्रवीणश्चेत् ॥ ५१ ॥

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

**50a antaraṅga cett.]** aṁtaraṁgaṁ ḍ<sub>1</sub> nādomtaraṁ ṛ<sub>2</sub> °sya javino ε<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] °sya javinaḥ α<sub>1</sub>α<sub>2</sub> °sya yamino χ °sya ca mano π<sub>1</sub> turaṅgasya γ<sub>1</sub>γ<sub>2</sub>ḍ<sub>1</sub>ḍ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub> tu saṁgamyā ṛ<sub>2</sub> **50b vājinaḥ** ζ<sub>2</sub>ζ<sub>3</sub>ṛ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] kariṇaḥ α<sub>1</sub>α<sub>2</sub> «ga»jasya ε<sub>1</sub> vijñānaṁ γ<sub>1</sub>γ<sub>2</sub>ḍ<sub>1</sub>ḍ<sub>2</sub> **parighāyate** α<sub>1</sub>ε<sub>1</sub>χ] parighā-tayaḥ π<sub>1</sub> pariṣāyate π<sub>2</sub> paridhāyate α<sub>2</sub>γ<sub>1</sub>γ<sub>2</sub>ζ<sub>2</sub>ṛ<sub>2</sub>π<sub>ω</sub> paridhāvataḥ ζ<sub>3</sub> parimeyate ḍ<sub>1</sub> parameyate ḍ<sub>2</sub> **50c om. ṛ<sub>2</sub> nāḍopāstir ato cett.]** nāḍopāstivato γ<sub>1</sub>γ<sub>2</sub> **50d om. ṛ<sub>2</sub> avadhāryāpi** α<sub>1</sub>α<sub>2</sub>ḍ<sub>1a</sub>π<sub>1</sub>π<sub>ω</sub>] avadhāryāpi γ<sub>2a</sub> anadhāryāpi γ<sub>1a</sub> avadhāryo pi π<sub>2</sub> avadhāryā hi ζ<sub>3</sub>χ avagamyā hi γ<sub>1b</sub>γ<sub>2b</sub>ḍ<sub>2b</sub>ε<sub>1</sub> avagamyā hi ḍ<sub>1b</sub> avagamyam hi ζ<sub>2</sub> **yoginā** α<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] yoginām α<sub>1</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub> yogi-naḥ γ<sub>1a</sub>γ<sub>2a</sub>ḍ<sub>1a</sub> yogibhiḥ γ<sub>1b</sub>γ<sub>2b</sub>ḍ<sub>1b</sub>ḍ<sub>2b</sub> **51a om. ḍ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>ṛ<sub>2</sub> ghaṇṭādināda** (ādi α<sub>1</sub>) α<sub>1</sub>α<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>χ] ghaṇṭānināda γ<sub>1</sub>γ<sub>2</sub>ḍ<sub>1</sub>ε<sub>1</sub>π<sub>2</sub> **śakta** π<sub>ω</sub>χ] śakti α<sub>2</sub> śaktaś ca α<sub>1</sub> saktasya γ<sub>1</sub>γ<sub>2</sub>ḍ<sub>1</sub>ε<sub>1</sub> sadamkatā π<sub>1</sub> kuliśa π<sub>2</sub> **stabdhāntaḥ** χ] stabdhyaṁtaḥ π<sub>1</sub> stadhvāṁta α<sub>2</sub> stavvāṁtaḥ α<sub>1</sub> statravadhātaḥ π<sub>ω</sub> stabdhasyāntaḥ ε<sub>1</sub> sabdāntaḥ γ<sub>1</sub> śabdataḥ γ<sub>2</sub> śuddhāntaḥ ḍ<sub>1</sub> pradhvānta π<sub>2</sub> **karaṇahariṇasya** ε<sub>1</sub>π<sub>1</sub>π<sub>ω</sub>χ] karaṇam hariṇasya α<sub>1</sub> karaṇam mrgasya α<sub>2</sub> hariṇasya ca π<sub>2</sub> karaṇasya ca γ<sub>2</sub>ḍ<sub>1</sub> karaṇasya na γ<sub>1</sub> **51b om. γ<sub>1</sub>γ<sub>2</sub>ḍ<sub>1</sub>ḍ<sub>2</sub>ζ<sub>2</sub>ζ<sub>3</sub>ṛ<sub>2</sub> atisukaram** ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] atisukasteram α<sub>1</sub> avisukaraṇam α<sub>2</sub> api sukaram χ **syāc chara** α<sub>1</sub>ε<sub>1</sub>π<sub>1</sub>χ] syāt sadr° π<sub>2</sub> syāra π<sub>ω</sub> chara α<sub>2</sub> **saṁdhātā** α<sub>1</sub>ε<sub>1</sub>π<sub>1</sub>π<sub>ω</sub>] °śam dhātā π<sub>2</sub> saṁdhā α<sub>2</sub> saṁdhāna χ

**50** γ<sub>1</sub>γ<sub>2</sub>ḍ<sub>1</sub>ḍ<sub>2</sub> have a different verse order: 4.50cd (except ḍ<sub>2</sub>) → 4.51 → 4.52 → 4.50. γ<sub>1</sub>γ<sub>2</sub>ḍ<sub>1</sub> have 4.50cd = X4.105cd cd twice. The first time (a), their reading of the last pāda is closer to the α reading *avadhāryāpi yoginaḥ*, while the second time (b) it is *avagamyā hi yogibhiḥ*, which is closer to the reading of the expanded version.

#### [4.50]

#### ❖ Testimonia

Cf. *Haṭhatattvakaumudī* 54.46

अन्तरंगस्य वाजिनः परिघावतः ।  
नादोपास्तिखलीनं हि नियामनकरं दृढम् ॥

[4.51]

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

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

52 om.  $\varepsilon_2\zeta_2\zeta_3\eta_2$  52a *anāhatasya śabdasya*  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_\omega\chi$ ] *anāhatas tu yaḥ śabdas*  $\pi_2$  52b *tasya śabdasya yo dhvaniḥ*  $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_2$ ] *tasya śabdasya yā dhvaniḥ*  $\varepsilon_1$  *tasya śabdasya*  $\pi_1$  *dhvanir ya upalabhyate*  $\chi$  52c *dhvaner*  $\alpha_1\delta_1\delta_2\varepsilon_1\pi_1\pi_2\chi$   $\gamma_{1pe}$ ] *dhvanir*  $\alpha_2\alpha_3\gamma_1\gamma_2\pi_\omega$  **jyotir**  $\alpha_3\gamma_1\delta_2\varepsilon_1$ ] *jyoti*  $\gamma_2\delta_1$  *jñeyam*  $\alpha_1\chi$  *geyam*  $\pi_1\pi_\omega$  om.  $\alpha_2\pi_2$  52d *jyotirantar*  $\gamma_1\gamma_2\varepsilon_1$ ] *jyoterantar*  $\delta_1\delta_2\pi_2$  *yotirantar*  $\alpha_2$  *jyoti* ...  $\alpha_3$  *jñeyasyāntar*  $\chi$  *geyasyāntar*  $\pi_1\pi_\omega$  *yasyāmtvāntar*  $\alpha_1$  52e **tan mano vilayaṃ**  $\alpha_1\gamma_2\pi_1\pi_\omega$ ] *tan mano nilayaṃ*  $\varepsilon_1$  *tan maṃnaṃ vilayaṃ*  $\alpha_2$  *yan mano vilayaṃ*  $\gamma_1\delta_1\delta_2\pi_2$  *manas tatra layaṃ*  $\chi$  **yāti**  $\alpha_2\gamma_1\delta_1\delta_2\varepsilon_1\pi_2\pi_\omega\chi$ ] *yānti*  $\alpha_1\gamma_2\pi_1$

52 cf. X4.107

[4.52]

❖ Sources

*Uttaragītā* 41cd–42

❖ Testimonia

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

*jyotirantar* YCM ] *jyotiṣo 'ntar* HYS

❖ Commentary

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

तावदाकाशसंकल्पो यावच्छब्दः प्रवर्तते ।

निःशब्दं तत्परं ब्रह्म परमात्मा समीर्यते ॥ ५३ ॥

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

यत्किञ्चिन्नादरूपेण श्रूयते शक्तिरेव सा ।

यस्तच्छ्रोता निराकारः स एव परमेश्वरः ॥ ५४ ॥

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

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53 om.  $\delta_2$  53a tāvad ā° cett.] bhāvanā°  $\eta_2$  53b yāvac chabdaḥ cett.] yāvad bandhaḥ  $\delta_1$  yāvad vādhaḥ  $\zeta_2$  53c tat paraṁ cett.] paramaṁ  $\gamma_1$  53d paramātmā cett.] paramātme°  $\chi$  samīryate  $\alpha_1\gamma_2\pi_\omega$ ] samīryate  $\alpha_2\gamma_1\delta_1\pi_1$  °yam īryate  $\pi_2$  samikṣate  $\alpha_3$  °numīyate  $\zeta_2\zeta_3\eta_2$  °ti gīyate  $\varepsilon_1\chi$  54 om.  $\delta_2\zeta_2\zeta_3\eta_2$  54a yat  $\alpha_1\alpha_2\alpha_3\gamma_1\gamma_2\delta_1\varepsilon_1\pi_1\pi_2\chi$ ] om.  $\pi_\omega$  nāda  $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_2\pi_\omega\chi$ ] nāma  $\gamma_1\gamma_2\delta_1$  54c yas tacchrotā  $\alpha_1\gamma_1\gamma_2\varepsilon_1\pi_1$ ] yas tatsrotā  $\pi_2$  yat ta[cch]roto  $\delta_1$  yac chrotā ca  $\pi_\omega$  yasmin śrato  $\alpha_2$  yas tattvānto  $\chi$

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[4.53]

❖ Sources

Vivekamārtaṇḍa (six-chapters) 5.15

paraṁ ] para VM

samīryate ] sa gīyate VM

❖ Testimonia

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

[4.54]

❖ Testimonia

Yogacintāmaṇi f. 27r (attrib. HP), Haṭhasaṅketacandrikā f. 123r (attrib. HP)

nādarūpeṇa ] nāmarūpeṇa YCM HSC

yas tac YCM ] yasya HSC



श्रवणमुखनयननासानिरोधनं नैव कर्तव्यम् ।

शुद्धसुषुम्णासरणौ स्फुटममलः श्रूयते नादः ॥ ५५ ॥

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

काष्ठगोष्ठीप्रपञ्चेन किं सखे श्रूयतामिदम् ।

पुरा मत्स्येन्द्रबोधार्थमादिनाथोदितं वचः ॥ ५६ ॥

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

**55a mukha**  $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$ ] puṭa  $\gamma_1\gamma_2\delta_1\delta_2\eta_2\chi$  **nayana cett.]** nayanayugala  $\eta_2\chi$  **nāsā cett.]** ghrāṇa  $\chi$  **nirodhanam naiva kartavyam**  $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2$ ] nirodham naiva kartavyam  $\alpha_1$  nirodhanenaiva kartavyam  $\pi_\omega$  mukhapuṭasaṃrodhanam kāryam  $\gamma_1\gamma_2\delta_2$  mukhapuṭarodhane kāryam  $\delta_1$  mukharodhanam eva kartavyam  $\eta_2$  mukhānām nirodhanam kāryam  $\chi$  **55b śuddha cett.]** śrīśuddha  $\gamma_1\gamma_2$  *om.*  $\pi_\omega$  **suṣumṇā cett.]** suṣumū  $\gamma_1$  **saraṇau**  $\gamma_2\delta_1\delta_2\varepsilon_1\chi$ ] śaraṇe  $\zeta_2\zeta_3\eta_2$  tsaraṇaḥ  $\alpha_1$  śarada  $\alpha_2$  saraṇaiḥ  $\alpha_3$  tmaśaraṇaiḥ  $\pi_2$  tmakārausaṃ  $\pi_1$  maraṇai  $\pi_\omega$  ṇau  $\gamma_1$  **sphuṭam amalāḥ cett.]** saṃsphurad amalāḥ  $\pi_2$  vimalāḥ saṃ°  $\zeta_3$  vimalāḥ  $\zeta_2$  **56 om.**  $\zeta_2\zeta_3\eta_2\chi$  **56a om.**  $\alpha_2$  **kāṣṭha**  $\alpha_1\alpha_3\gamma_1\gamma_2\varepsilon_1\pi_1\pi_2\pi_\omega$ ] koṣṭha  $\delta_1\delta_2$  **goṣṭhī**  $\delta_1\delta_2\varepsilon_1$ ] goṣṭhi  $\alpha_1\alpha_3\gamma_2$  goṣṭha  $\gamma_1\pi_\omega$  mathnī  $\pi_1$  mathnā  $\pi_2$  **prapañcena**  $\varepsilon_1\pi_\omega$ ] prapañce  $\alpha_1$  prasaṅgena  $\alpha_3\gamma_1\gamma_2\delta_1\delta_2$  pravacane  $\pi_1$  pravartaṃ  $\pi_2$  **56b om.**  $\alpha_2$  **kiṃ sakhe śrūyatām idam**  $\alpha_1\alpha_3\varepsilon_1\pi_1\pi_2\pi_\omega$ ] nādam antargataṃ śṛṇu  $\gamma_2\delta_1\delta_2$  nāgadantaṃmatargataṃ śṛṇu  $\gamma_1$  **56c bodhārtham**  $\alpha_1\alpha_2\varepsilon_1\pi_1\pi_2\pi_\omega$ ] bodhāya  $\gamma_1\gamma_2\delta_1\delta_2$  **56d ādināthoditaṃ**  $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2$ ] ādināthotigaditaṃ  $\gamma_1$  ānināthodinaṃ  $\pi_\omega$

[4.55]

❖ Testimonia

*Yogacintāmaṇi* f. 26v (attrib. HP), *Haṭhasaṅketacandrikā* 123v–124r (attrib. HP), *Saubhāgya-lakṣmyupaniṣad* 4

śravaṇamukhanayanānāsānirodhanam naiva kartavyam ] śravaṇapuṭanayanānāsāpuṭarodhanam kāryam YCM, śravaṇapuṭanayanayugalanāsāmukharodham eva kartavyam HSC, śravaṇamukhanayanānāsānirodhanenaiva SLU  
śuddhasuṣumṇāśaraṇau SLU ] śrīśuddhasuṣumṇāśaraṇau YCM, śuddhasuṣumṇāśaraṇe HSC

[4.56]

❖ Testimonia

*Yogacintāmaṇi* f. 26v (attrib. HP)

prapañcena ] prasaṅgena YCM  
kiṃ sakhe śrūyatām idam ] nādam antargataṃ śṛṇu YCM  
bodhārtham ] bodhāya YCM

❖ Commentary

यावन्नैव प्रविशति चरन्मारुतो मध्यमार्गे  
यावद्विन्दुर्न भवति दृढः प्राणवातप्रबद्धः ।  
यावद्वयोस्त्रा सहजसदृशं जायते नैव तत्त्वं  
तावत्सर्वं वदति यदिदं दम्भमिथ्याप्रलापः ॥ ५७ ॥

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

**57a** *praviśati* *cett.*] *\_viśati*  $\gamma_1$  *caran* *cett.*] *calan*  $\gamma_2$  *palan*  $\gamma_1$  *care*  $\alpha_1$  *om.*  $\pi_\omega$  *māruto* *cett.*] *mārutaṃ*  $\alpha_1$  *madhya* *cett.*] *mādhyā*  $\zeta_3$  *mārge*  $\alpha_1\alpha_2\gamma_2\delta_1\varepsilon_1\zeta_2\eta_2\pi_2\chi$ ] *mārgo*  $\gamma_1\pi_1$  *mārgaṃ*  $\delta_2\zeta_3$  *mārgā*  $\pi_\omega$  **57b** *bindur* *cett.*] *bandho*  $\zeta_3$  *bandhaṃ*  $\zeta_2$  *na bhavati* *cett.*] *bhavati*  $\eta_2$  *dr̥ḍhaḥ* *cett.*] *dr̥ḍhaṃ*  $\alpha_1\varepsilon_1\pi_1$  *sthiraḥ*  $\alpha_2$  *vāta*  $\alpha_1\alpha_2\alpha_3\gamma_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega\chi$ ] *vātaḥ*  $\gamma_1\delta_1\delta_2\zeta_3$  *vātaṃ*  $\zeta_2$  *prabaddhaḥ*  $\gamma_1\gamma_2\pi_2$ ] *prabaddhaṃ*  $\alpha_3$  *prabandhaḥ*  $\varepsilon_1\zeta_3\pi_1$  *prabuddhaḥ*  $\delta_1\delta_2\eta_2$  *prabodhaḥ*  $\alpha_1$  *prabodhakaḥ*  $\pi_\omega$  *prakr̥ddhaḥ*  $\alpha_2$  *na bandhanaḥ*  $\zeta_2$  *prabandhāt*  $\chi$  **57c** *yāvad vyomnā*  $\zeta_2\zeta_3\pi_1\pi_2$ ] *yāvad yomnā*  $\alpha_1\alpha_3\varepsilon_1$  *yād vyemnā*  $\alpha_2$  *yāvad vyomnaḥ*  $\gamma_2\delta_1\delta_2\eta_2$  *yāva\_mnaḥ*  $\gamma_1$  *yāvad byomna*  $\pi_\omega$  *yāvad dhyāne*  $\chi$  *sahajasadr̥śaṃ* *cett.*] *sahajasamśaṃ*  $\gamma_1$  *sadr̥śasahajā*  $\varepsilon_1$  *tattvaṃ* *cett.*] *cittaṃ*  $\zeta_3\eta_2\pi_\omega$  **57d** *sarvaṃ* *cett.*] *satvaṃ*  $\varepsilon_1$  *jñānaṃ*  $\eta_2\pi_\omega\chi$  *yad idaṃ*  $\alpha_1\alpha_2\gamma_2\delta_2\zeta_2\zeta_3\eta_2\pi_2$ ] *tad idaṃ*  $\delta_1\chi$  *yadi*  $\gamma_1\pi_1$  *yadi tat*  $\varepsilon_1$  *satataṃ*  $\pi_\omega$  *dambha* *cett.*] *ḍambha*  $\varepsilon_1\zeta_2$  *pralāpaḥ* *cett.*] *pralābhaḥ*  $\pi_2$

**57** In  $\chi$ , this verse is found at the end of the chapter.

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

[4.57]

#### ❖ Sources

*Candrāvalokana* 14

*vātaprabaddhaḥ* ] *vātaprabandhaḥ* CA, *ghātaprabuddhaḥ* CA<sub>v.l.</sub>, *vāyuh* *prabuddhaḥ* CA<sub>v.l.</sub>, *vāta-prabuddhaḥ* CA<sub>v.l.</sub>

*sahajasadr̥śaṃ* ] *sadr̥śa sarasaṃ* CA

*naiva tattvaṃ* ] *nonmanatvaṃ* CAs

*vadati yad idaṃ* ] *yadi ca vadate* CA

#### ❖ Testimonia

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

*prabaddhaḥ* YCM ] *prabaddhe* USS, *prabandhaḥ* HTK

*naiva tatvaṃ* YCM ] *nātmatattvaṃ* USS, *naiva cittaṃ* HTK

*yad* YCM USS ] *tad* HTK

ज्ञात्वा सुषुम्णासद्भेदं कृत्वा वायुं च मध्यगम् ।  
कृत्वासावैन्दवे स्थाने घ्राणरन्ध्रे निरोधयेत् ॥ ५८ ॥

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

**58a** jñātvā cett.] jītvā π<sub>2</sub> suṣu° ζ<sub>3</sub> **suṣuṃṇāsadbhedam** α<sub>1</sub>α<sub>2</sub>η<sub>2</sub>χ] suṣuṃṇāsambhedam ε<sub>1</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub> suṣuṃṇām saśvedam ζ<sub>2</sub> suṣuṃṇābhedam hi γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> suṣu«m»ṇāmmedehi γ<sub>1</sub> °mnām-tagataṃ mārgam ζ<sub>3</sub> **58b** kṛtvā vāyum cett.] vāyum kṛtvā ζ<sub>3</sub> tvāpa vāyum α<sub>2</sub> **madhyagam** cett.] madhyamaḥ π<sub>1</sub> **58c** kṛtvāsāv aindave sthāne α<sub>1</sub>π<sub>ω</sub>] kṛtvāsav aidavai sthā-nair π<sub>1</sub> kṛtvā tām aidave tthāne α<sub>2</sub> nītvā tāv īṃdavasthāne γ<sub>1</sub> nītvā tāvad avasthāne γ<sub>2</sub> nītvā tām anavasthāne δ<sub>1</sub>δ<sub>2</sub> [dh]r .. [sāv a]ṃdra .. [sthā]ne α<sub>3</sub> hṛtvā mamedam ca sthānam π<sub>2</sub> sthitvā sa vaindave sthāne ε<sub>1</sub> sthitvā sāmcaīṃdave sthāne ζ<sub>2</sub> sthitvā sadaiṃdave sthāne η<sub>2</sub> sthitvā sadaiva susthāne χ samāvasthā sthito yogī ζ<sub>3</sub> **58d** ghrāṇa α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>ε<sub>1</sub>ζ<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] prāṇa γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub> brahma χ **randhre** α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>γ<sub>2</sub>η<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>χ] randhram γ<sub>1</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub> randhra π<sub>1</sub> **nirodhayet** α<sub>1</sub>α<sub>3</sub>ε<sub>1</sub>ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>χ] nirundhayet γ<sub>1</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> niyojayet α<sub>2</sub>

#### [4.58]

##### ❖ Sources

*Candrāvalokana* 32

sadbhedam CA ] tatbhedam CA v.l.

kṛtvāsāv aindave CA ] kṛtvādbaindave CA v.l.

##### ❖ Testimonia

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

sadbhedam HSC ] tadbhedam USS

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

ghrāṇarandhre USS YKU ] prāṇarandhram HSC

तथा च वसिष्ठः ।

इडायां पिङ्गलायां च चरतश्चन्द्रभास्करो ।

चन्द्रस्तामस इत्युक्तः सूर्यो राजस उच्यते ॥ ५९ ॥

तावेव धत्तः सकलं कालं रात्रिर्दिवात्मकम् ।

भोक्त्री सुषुम्णा कालस्य गुह्यमेतदुदाहृतम् ॥ ६० ॥

And so, Vasiṣṭha [said]:

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

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

**prescript:** only included in  $\alpha_1 \alpha_2 \alpha_3 \pi_2 \pi_\omega$  **tathā ca vasiṣṭhaḥ**  $\alpha_1 \alpha_3 \pi_2$ ] *tathā vasiṣṭhavadānam*  $\alpha_2$  *tatvāva* || ✪ ||  $\pi_\omega$  **59** *om.*  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \chi$  **59a** *piṅgalāyām ca*  $\alpha_1 \alpha_2 \gamma_1 \gamma_2 \delta_1 \delta_2 \pi_1 \pi_2$ ] *piṅgalāyāṁśca*  $\pi_\omega$  **59d** *rājasa*  $\alpha_1 \alpha_2 \gamma_2 \delta_1 \delta_2 \pi_1 \pi_2 \pi_\omega$ ] *rā* (end of the last available folio)  $\gamma_1$  **60** folio lost  $\gamma_1$  **60a** *tāv eva ... sakalam*] *sūryaś candraḥ sadā dhatte*  $\varepsilon_1$  *sūryacandrau sadā dhatte*  $\zeta_2$  *sūryacandramasau dhataḥ*  $\zeta_3 \chi$  *sūryacandramasau kṛtvā*  $\eta_2$  **tāv eva**  $\alpha_1 \alpha_2 \gamma_2 \delta_2 \pi_1 \pi_2$ ] *tā eva*  $\delta_1$  *tāṁve*  $\pi_\omega$  **dhataḥ**  $\alpha_1 \delta_1 \delta_2 \pi_1 \pi_\omega$ ] *dattaḥ*  $\gamma_2$  *dhanva*  $\alpha_2$  *vahataḥ*  $\pi_2$  **sakalam**  $\alpha_1 \alpha_2 \gamma_2 \delta_1 \delta_2 \pi_1 \pi_\omega$ ] *sarvaṁ*  $\pi_2$  **60b** *om.*  $\eta_2$  **kālam**  $\gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_3 \pi_1 \chi$ ] *kāla*  $\alpha_1 \alpha_2 \pi_2$  **kālam**  $\zeta_2$  *om.*  $\eta_2 \pi_\omega$  **rātriṁdivātmakam**  $\varepsilon_1 \chi$ ] *rātridivātmakam*  $\alpha_1 \alpha_2 \gamma_2 \zeta_3 \pi_1 \pi_2$  *rātrindivātmakam*  $\delta_1 \delta_2$  *rātriṁ divākaram*  $\alpha_3$  *rātridivātmakam* *yogavit*  $\pi_\omega$  *śa tridivātmakam*  $\zeta_2$  **60c** *om.*  $\eta_2$  **bhoktri**  $\alpha_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_3 \pi_1 \chi$ ] *bhokti*  $\zeta_2$  *bhoktā*  $\pi_\omega$  *bhoktṛ*  $\pi_2$  *bhoktu*  $\alpha_2$  [*bho*]  $g_i$   $\alpha_3$  **60d** *om.*  $\eta_2$  **guhyam etad cett.**] *guptam etad*  $\delta_1$  *sattvam etad*  $\delta_2$  **udāhṛtam cett.**] *udiritaṁ*  $\alpha_2$

[4.59]

❖ Sources

*Vasiṣṭhasaṁhitā* 2.28ab, 2.29ab, *Yogayājñavalkya* 4.32cd, 4.33cd

Cf. *Matsyendrasaṁhitā* 4.41cd (ab only)

इडायां पिङ्गलायां च परतश्चन्द्रभास्करो ॥

❖ Testimonia

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

*carataś candrabhāskarau* YCM ] *somasūryau pratiṣṭhitau* HRĀ

*candras tāmasa ity uktas sūryo rājasa ucyate* YCM ] *tāmaso rājasaś caiva savyadākṣinasamsthitau* HRĀ

[4.60]

❖ Sources

*Vasiṣṭhasaṁhitā* 2.29cd–30ab

तथा हि सौभद्रं नाम श्लोकचतुष्टयम् ।

षट्त्रं षोडशाधारं त्रिधा लक्ष्यं गुणत्रयम् ।

शेषं तु ग्रन्थविस्तारं त्रिकूटं परमं पदम् ॥ ६१ ॥

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

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

**prescript:** *om.* ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ **tathā hi** α<sub>1</sub>α<sub>2</sub>α<sub>3</sub>δ<sub>1</sub>ε<sub>2</sub>π<sub>2</sub>π<sub>ω</sub>] *tathāpi hi* π<sub>1</sub> *tathā* γ<sub>2</sub>δ<sub>2</sub> *athā hi* ε<sub>1</sub> **saubhadraṃ nāma** α<sub>1</sub>α<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>] *sobhadrā nāma* ε<sub>1</sub> *saubhadranāmā* γ<sub>2</sub> *saubhadranā-* *maś ca* ε<sub>2</sub> *saubhadreyaṃ nāma* π<sub>ω</sub> *saubhadreyaṃ nāma* π<sub>2</sub> *saubhadreryān nāma* π<sub>1</sub> **śloka-** **catuṣṭayam** α<sub>1</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] *ślokaṃ eva catuṣṭayam* α<sub>2</sub> *ślokacatuṣṭayam āha* γ<sub>2</sub> **61** fo- *lio lost* γ<sub>1</sub> *om.* ζ<sub>2</sub>ζ<sub>3</sub>η<sub>2</sub>χ **61a śaṭcakraṃ** α<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] *ṣaḍraktaṃ* α<sub>1</sub> **61b tridhā** **laks(ya)ṃ** γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub>ε<sub>1</sub>ε<sub>2</sub>π<sub>ω</sub>] *tridhā bhajyaṃ* α<sub>1</sub>α<sub>2</sub> *tridhākṣa ca* π<sub>1</sub> *trilakṣyaṃ ca* π<sub>2</sub> **61c śeṣaṃ** **tu** α<sub>1</sub>α<sub>2</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] *śeṣaṃ tu* γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> *śeṣaṃ tat* ε<sub>1</sub> **grantha cett.]** *granthi* ε<sub>1</sub>π<sub>2</sub> **vistāraṃ** α<sub>1</sub>ε<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>2</sub>π<sub>ω</sub>] *vistāra* α<sub>2</sub> *vistāras* γ<sub>2</sub>δ<sub>1</sub>δ<sub>2</sub> **61d trikūṭaṃ** α<sub>1</sub>α<sub>2</sub>γ<sub>2</sub>δ<sub>1</sub>ε<sub>1</sub>ε<sub>2</sub>π<sub>1</sub>π<sub>ω</sub>] *trikuṭi* π<sub>2</sub> *trirūpaṃ* δ<sub>2</sub>

**prescript:** ε<sub>1</sub>ε<sub>2</sub> have this set of verses as 3.93\*7ff. in a different order. Their readings are reported in the apparatus here.

dhattāḥ sakalaṃ kālāṃ YY ] sakalaṃ dhattāḥ kālāṃ VS  
rātriṃ VS ] rātri YY

#### ❖ Testimonia

*Yogacintāmaṇi* f. 59v (attrib. Yājñavalkya), *Haṭhasaṅketacandrikā* f. 95v (attrib. HP)

rātriṃ YCM ] rātri HSC  
guhyam etad udāhṛtam YCM ] guhyate tad udiritaṃ HSC

#### ❖ Commentary

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

[4.61]

#### ❖ Testimonia

Cf. 6-chapter *Vivekamārtaṇḍa* 6.3

षट्त्रं षोडशाधारं त्रिलक्षं व्योमपञ्चकम् ।  
स्वदेहे ये न जानन्ति कथं सिध्यन्ति योगिनः ॥

#### ❖ Commentary

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

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

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

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

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

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62 folio lost  $\Upsilon_1$  om.  $\Upsilon_2\zeta_2\zeta_3\eta_2\pi_2\chi$  62c *cālītā*  $\alpha_1\alpha_2\varepsilon_1\varepsilon_2\pi_\omega$ ] *calitā*  $\pi_1$  *cāri..*  $\alpha_3$  *kīlītā*  $\delta_1$  *kelītā*  $\delta_2$   
62d *mukto*  $\delta_1\delta_2\varepsilon_1\varepsilon_2$ ] *yogī*  $\alpha_1\alpha_2\pi_1\pi_\omega$  63 folio lost  $\Upsilon_1$  om.  $\Upsilon_2\delta_1\delta_2\zeta_2\zeta_3\eta_2\chi$  found after 3.93\*7  
 $\varepsilon_1\varepsilon_2$  63a *yadā* *cett.*] *yathā*  $\varepsilon_2$  *kūṭam tri°* *cett.*] *kūṭasti*  $\pi_2$  63b *citraṃ*  $\alpha_1$ ] *cittaṃ*  $\alpha_2$  *tatra*  
 $\pi_1\pi_2\pi_\omega$  *yatra*  $\varepsilon_1\varepsilon_2$  *nirantaram* *cett.*] *nirajñanam*  $\varepsilon_1\varepsilon_2$  63c *kuṇḍalyās tu* *cett.*] *kuṇḍalyāpta*  
 $\varepsilon_1$  *kuṇḍalinyāḥ*  $\varepsilon_2$  *prayogeṇa* ( $^{\circ}\text{na}^{\circ}$   $\alpha_1$ )  $\alpha_1\alpha_2\varepsilon_1\varepsilon_2\pi_1\pi_\omega$ ] *prabodhena*  $\pi_2$

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[4.62]

❖ Testimonia

*Yogacintāmaṇi* f. 79r (attrib. *Haṭhayoga*), *Upāsanāsārasaṅgraha* f. 51 (attrib. *yogaśāstra*)

[4.63]

❖ Testimonia

*Upāsanāsārasaṅgraha* f. 51 (attrib. *yogaśāstra*)

*citraṃ* ] *cittaṃ* USS

❖ Commentary

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

द्वासप्ततिसहस्राणि नाडीद्वाराणि पञ्जरे ।

सुषुम्णा शाम्भवी शक्तिः शेषास्त्वेव निरर्थकाः ॥ ६४ ॥

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

वायुः परिचितो यत्नादग्निना सह कुण्डलीम् ।

बोधयित्वा सुषुम्णायां प्रविशेदनिरोधतः ॥ ६५ ॥

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

64 folio lost  $\gamma_1$  64a dvāsaptatisahasrāṇi  $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega\chi]$  dvisaptati°  $\alpha_3\varepsilon_1\varepsilon_2\zeta_2\zeta_3$  om.  $\eta_2$  64b nāḍīdvārāṇi (nāḍī°  $\alpha_2\pi_1$ )  $\alpha_1\alpha_2\alpha_3\gamma_2\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$  nāḍīdvāre ca  $\zeta_2$  nāḍīnām deha  $\delta_2$  nāḍīnāṃdeda  $\delta_1$  datvā kārāpi  $\eta_2$  pañjare cett.] paṃkaje  $\alpha_1$  maṃjari  $\alpha_3$  64d śeṣās tv eva  $\alpha_1\delta_2\varepsilon_1\varepsilon_2\zeta_2\pi_1\pi_2\pi_\omega\chi]$  śeṣās tv evaṃ  $\eta_2$  śeṣāsvevaṃ  $\alpha_2$  śeṣās caiva  $\gamma_2\delta_1\zeta_3$  nirarthakāḥ cett.] nivarttakāḥ  $\zeta_2$  65 folio lost  $\gamma_1$  om.  $\delta_2$  65a paricito  $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_2\chi]$  paricipita  $\pi_\omega$  sa parito  $\gamma_2$  saṃparito  $\delta_1$  parivṛtto  $\pi_1$  yatnād  $\alpha_1\gamma_2\delta_1\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2]$  yasmād  $\alpha_2\eta_2\chi$  nādād  $\pi_\omega$  65b agninā  $\delta_1\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi]$  ṛgvinā  $\gamma_2$  yaṣṭinā  $\alpha_1$  yadasthā  $\alpha_2$  kuṇḍalīm  $\varepsilon_1\chi]$  kuṇḍalī  $\alpha_1\alpha_2\gamma_2\delta_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$  65c om.  $\eta_2$  65d om. praviśed cett.] praveśad  $\pi_\omega$  om.  $\eta_2$  anirodhataḥ  $\alpha_3\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega\chi]$  avirodhataḥ  $\alpha_1\alpha_2\gamma_2\delta_1$  atirodhataḥ  $\zeta_2$  om.  $\eta_2$

#### [4.64]

##### ❖ Testimonia

Upāsanāsārasaṅgraha f. 111 (attrib. HP), Haṭhasaṅketacandrikā f. 108r (attrib. HP), Yogasikho-paniṣat 6.17cd–18ab

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

##### ❖ 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.

#### [4.65]

##### ❖ Sources

Dattātreyayogaśāstra 108

##### ❖ Testimonia

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

yatnād ] yasmād HSC ŚP

सुषुम्णावाहिनि प्राणे सिध्यत्येव मनोन्मनी ।

अन्यथा विविधाभ्यासाः प्रयासायैव योगिनाम् ॥ ६६ ॥

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

पवनो बध्यते येन मनस्तेनैव बध्यते ।

मनश्च बध्यते येन पवनस्तेन बध्यते ॥ ६७ ॥

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

66 folio lost  $\Upsilon_1$  66a om.  $\eta_2$  vāhini  $\alpha_3\Upsilon_2\delta_2\varepsilon_1\pi_2\pi_\omega\chi$ ] vāhini  $\alpha_1\alpha_2\zeta_2\zeta_3\pi_1$  hini  $\delta_1$  66b om.  $\eta_2$  sidhyaty eva  $\alpha_3\Upsilon_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_2\pi_\omega\chi$ ] sidhyety eva  $\alpha_1$  sidhyaty eva  $\zeta_2\pi_1$  sidhyety eva  $\alpha_2$  66c anyathā vividhā  $\alpha_1\alpha_2\alpha_3\Upsilon_2\pi_1\pi_2\pi_\omega$ ] anye ye vividhā  $\delta_1\delta_2$  anyathā tv itare  $\zeta_2\zeta_3$  anyathā tv itarā  $\chi$  atha cittāntare  $\eta_2$  prāṇe suṣuṃṇāṃ sam°  $\varepsilon_1$  bhyāsāḥ  $\alpha_1\delta_2\pi_2\chi$ ] bhyāsā  $\alpha_3\Upsilon_2\delta_1\pi_\omega$  bhyāsāt  $\alpha_2\zeta_2\pi_1$  bhyāsā  $\zeta_3\eta_2$  °prāṇte  $\varepsilon_1$  66d prayāsāyaiva  $\alpha_1\alpha_2\Upsilon_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi$ ] prayāsāyai  $\delta_2$  prāyāsāś caiva  $\delta_1$  prayāsā eva  $\zeta_3$  prayāsā eka  $\zeta_2$  pratyāsā jīva  $\eta_2$  yoginām cett.] yoginā  $\alpha_2\eta_2\pi_\omega$  yoginī  $\zeta_2$  67 folio lost  $\Upsilon_1$  67a yena cett.] deva  $\alpha_2$  67b manas tenaiva badhyate cett.] tenaiva badhyate manaḥ  $\eta_2$  67c om.  $\alpha_2\Upsilon_2\eta_2$  manas ca  $\alpha_1\varepsilon_1\zeta_2\zeta_3\pi_1\pi_\omega\chi$ ] manas tu  $\delta_1\delta_2$  manas tad  $\pi_2$  67d om.  $\alpha_2\Upsilon_2\eta_2$  pavanas tena cett.] pavanamana  $\pi_\omega$

[4.66]

#### ❖ Testimonia

Upāsanāsārasaṅgraha p. 108 (attrib. HP), Haṭhasaṅketacandrikā f. 113v

vāhini HSC ] vāhini USS

manonmani HSC ] manonmani USS

anyathā USS ] anye ye HSC

prayāsāyaiva USS ] prayāsā eva HSC

[4.67]

#### ❖ Testimonia

Haṭhasaṅketacandrikā f. 67r (attrib. HP)

#### ❖ Commentary

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



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

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

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**68** folio lost  $\gamma_1$  found after 4.70  $\delta_1$  **68a** *hetu cett.*] heta  $\alpha_2$  eta  $\alpha_3$  **dvayaṃ tu**  $\alpha_1\alpha_3\delta_2\eta_2\chi$ ] dvayaṃ hi  $\gamma_2\varepsilon_1\pi_1\pi_\omega$  dvayaṃ ca  $\delta_1\pi_2$  dvayasya  $\zeta_2\zeta_3$  dvāv api  $\alpha_2$  **cittasya cett.**] manaso  $\gamma_2\delta_1\delta_2$  **68c** *vinaṣṭa ekasmin cett.*] vinaṣṭa etasmin  $\varepsilon_1$  vinaṣṭas tv ekaś ca hy  $\pi_2$  **68d** *drutaṃ dvāv api naśyataḥ* (druttaṃ)  $\alpha_1$ ] dhṛtaṃ dvāv api naśyataḥ  $\alpha_3$  dhṛtaṃ vāvati nasyataḥ  $\alpha_2$  nṛtaṃ dvāv api naśyati  $\varepsilon_1$  tau dvāv api vinaśyataḥ  $\zeta_2\zeta_3\pi_1\pi_\omega\chi$  ubhāv api vinaśyataḥ  $\gamma_2\delta_2\eta_2\pi_2$  svabhāvo pi vinaśyataḥ  $\delta_1$

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#### [4.68]

##### ❖ Sources

*Goraṁśaśataka* 9

tu ] ca GŚ

drutaṃ dvāv api GŚ (*em.*) ] dhṛtaṃ dvāv api GŚ $\nu$ .l., tasmai dvāv api GŚ $\nu$ .l., tad dvāv api vi\* GŚ $\nu$ .l.

Cf. *Mokṣopāya* 5.92.48

द्वे बीजे राम चित्तस्य प्राणस्पन्दनवासने ।

एकस्मिंश्च तयोः क्षीणे क्षिप्रं द्वे अपि नश्यतः ॥

##### ❖ Testimonia

*Yogakuṇḍalinyupaniṣat* 1

tu ] hi YKU

ekasmin drutaṃ dvāv api naśyataḥ ] ekasmiṃs tad dvāv api vinaśyataḥ YKU

##### ❖ Commentary

The emendation of *drutaṃ* in the last verse quarter has been made to restore the faulty readings of the  $\alpha$  manuscripts (i.e. *druttaṃ*, *dhṛtaṃ*, *dhṛtaṃ*), which are similar to an incorrect reading in an important witness of the source text, the *Goraṁśaśataka* (T, *dhṛtaṃ*). The emendation to *drutaṃ* is based on the parallel verse in the *Mokṣopāya* and its related recensions, which have *kṣipraṃ* instead.

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

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

दुग्धाम्बुवत्संमिलितौ सदैव  
तुल्यक्रियौ मानसमारुतौ हि ।  
यावन्मनस्तत्र मरुत्प्रवृत्ति-  
र्यावन्मरुच्चापि मनःप्रवृत्तिः ॥ ७० ॥

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

**69** folio lost  $\gamma_1$  found after 4.70 together with the previous verse  $\delta_1$  **69a** *om.*  $\eta_2$  **viliyeta** *cett.*] viliyate  $\pi_\omega$  **69b** *om.*  $\eta_2$  **pavanas** *cett.*] mārutas  $\varepsilon_1\zeta_2\zeta_3$  post **liyate** *add.* ekatra[m]īśritau  $\zeta_3$  **69c** *om.*  $\alpha_2\zeta_2\zeta_3$  **pavano liyate yatra**  $\alpha_1\gamma_2\pi_2\chi$ ] pavano yatra liyeta  $\delta_1\delta_2$  pavano yatra liyate  $\pi_1\pi_\omega$  māruto yatra liyeta  $\varepsilon_1$  yatraiva liyate vāyur  $\eta_2$  **69d** *om.*  $\alpha_2\zeta_2\zeta_3$  **tatraiva liyate**  $\alpha_1\delta_1\delta_2\varepsilon_1\eta_2\pi_1\pi_2\pi_\omega$ ] tatra viliyate  $\gamma_2\chi$  **70** folio lost  $\gamma_1$  **70a** *sadaiva*  $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$ ] sadeva  $\alpha_3$  tathaiva  $\gamma_2\delta_1\delta_2$  ubhau tau  $\eta_2\chi$  **70b** *mānasamārutau* *cett.*] mārutamānasau  $\varepsilon_1\pi_1\pi_2$  *illeg.*  $\pi_\omega$  **hi**  $\alpha_1\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\chi$ ] ca  $\alpha_2\gamma_2\delta_1\delta_2\pi_2$  *illeg.*  $\pi_\omega$  **70c** *yāvan manas* *cett.*] yato marut  $\eta_2\chi$  **tatra** *cett.*] caiva  $\alpha_2$  **marut** *cett.*] manah  $\eta_2\chi$  \_sat  $\pi_2$  **pravṛttir** *cett.*] pravṛtta  $\pi_2$  pravṛddhitti  $\zeta_2$  **70d** *om.*  $\zeta_2\zeta_3$  **yāvan**  $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2\pi_\omega$ ] yato  $\eta_2\chi$  **maruc cāpi**  $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2$ ] marut tatra  $\pi_\omega$  manas tatra  $\eta_2\chi$  **manah**  $\alpha_1^c\gamma_2\delta_2\varepsilon_1\pi_2\pi_\omega$ ] mana  $\alpha_1^{ac}\alpha_2\delta_1\pi_1$  marut  $\eta_2\chi$  **pravṛttiḥ**  $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_\omega\chi$ ] pravṛttaḥ  $\pi_2$  pravittato  $\alpha_2$  nivṛttiḥ  $\eta_2$

[4.69]

❖ **Testimonia**

*Haṭharatnāvalī* 4.29 (ab only)

[4.70]

❖ **Sources**

*Amanaska* 2.27

sadaiva A ] tathaiva Av.I., sad eva Av.I.

hi ] ca A

❖ **Testimonia**

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

hi ] ca YCM HTK

yāvan maruc cāpi manahpravṛttiḥ ] yāvan marut tatra manahpravṛttiḥ YCM, tatraikanāśād aparasya nāśaḥ HTK

तत्रैकनाशादपरस्य नाश  
 एकप्रवृत्तेरपरप्रवृत्तिः ।  
 अध्वस्तयोश्चेन्द्रियवर्गबुद्धि-  
 विध्वस्तयोर्मोक्षपदस्य सिद्धिः ॥ ७१ ॥

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

**71** folio lost  $\gamma_1$  ab and cd are transposed  $\delta_1$  **71a tatraika cett.**] tatra  $\alpha_1^{\text{ac}}$  atraika  $\zeta_2\zeta_3$  ekasya  $\eta_2$  **nāśa(h)**  $\alpha_1\alpha_2\gamma_2\delta_2\zeta_2\zeta_3\eta_2\pi_2\chi$ ] nāśo  $\pi_\omega$  nāśe  $\pi_1$  nāśā  $\varepsilon_1$  nāśam  $\delta_1$  **71b ekapravṛtter**  $\alpha_1\alpha_2\gamma_2\zeta_2\pi_1\chi$ ] ekapravṛtte  $\pi_2$  ekapravṛttāva  $\delta_1\delta_2\varepsilon_1\zeta_3$  e.....  $\pi_\omega$  tatraikavṛtter  $\eta_2$  **aparapravṛtṭiḥ cett.**] ca parapravṛtṭiḥ  $\pi_2$  aparasya vṛtṭiḥ  $\eta_2$  itarapravṛtṭiḥ  $\varepsilon_1$  ..... tṭiḥ  $\pi_\omega$  post **pravṛtṭiḥ add.** ekasya nā<śā>d aparasya nāśaḥ (alternative reading for pāda a)  $\zeta_3$  **71c adhvastayoś**  $\alpha_1\pi_1\chi$ ] adhvastayoś  $\eta_2\pi_2$  adhvastayor  $\delta_2\zeta_3$  adhyastayor  $\gamma_2$  adhvastayor  $\delta_1$  adhvāścayoś  $\varepsilon_1$  addhvastayoś  $\zeta_2$  atastayoś  $\pi_\omega$  adhvastasar  $\alpha_2$  **cendriya**  $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$ ] indriya  $\gamma_2\delta_1\delta_2\zeta_3$  **buddhir**  $\alpha_1\alpha_3$ ] vudhir  $\pi_\omega$  vṛddhir  $\gamma_2\delta_2$  vṛtṭiḥ  $\delta_1\varepsilon_1\zeta_2\zeta_3\eta_2\chi$  baṁdhir  $\pi_1$  śuddhir  $\alpha_2\pi_2$  **71d vidhvastayor**  $\alpha_1\alpha_3\delta_1\delta_2\zeta_3\pi_1\pi_2\pi_\omega$ ] adhvastayor  $\alpha_2$  vivṛddhayor  $\gamma_2$  nidhvastayo  $\varepsilon_1$  addhvastayor  $\zeta_2$  vijñātayor  $\eta_2$  pradhvastayor  $\chi$  **mokṣapadasya cett.**] °pradasya  $\gamma_2$

#### ❖ Commentary

Complementing his understanding of the previous verse, Brahmānanda (and  $\eta_2$ ) has *yato... tatra* in 4.70cd, taking it to mean *yatra... tatra* and to be referring to cakras.

[4.71]

#### ❖ Sources

*Amanaska* 2.28

buddhir A ] vṛttir Av.L., vṛddhir Av.L., vidhi Av.L., viddhir Av.L.

#### ❖ Testimonia

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

adhvastayoś cendriyavargabuddhir ] adhvastayoḥ svendriyavargavṛddhir YCM, adhvastayor indriyavargavṛttir HTK

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

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

**72** folio lost  $\gamma_1$  om.  $\chi$  **72a** *vāyu cett.*]  $vāyur$   $\delta_1\zeta_3$  **mārgē tv asaṃcāre**  $\varepsilon_1$ ]  $mārgē$   $py$   $asaṃcāre$   $\zeta_3$   $mārgē$   $tha$   $saṃcāre$   $\zeta_2$   $mārgē$   $ca$   $saṃcāre$   $\eta_2$   $mārgēṇa$   $saṃcāre$   $\alpha_1\alpha_2\alpha_3\gamma_2\pi_1\pi_2\pi_\omega$   $mārgēṇa$   $saṃcārī$   $\delta_1\delta_2$  **72b** *sakalām*  $\alpha_1\gamma_2\delta_1\delta_2\pi_\omega$ ]  $sakalā$   $\alpha_3$   $sakalam$   $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_2$   $sa$   $phalam$   $\eta_2$   $saṃkalpāt$   $\pi_1$  **labhate**  $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_3\eta_2\pi_1$ ]  $labhyate$   $\zeta_2\pi_2$   $bhramate$   $\gamma_2\delta_1\delta_2$   $carate$   $\pi_\omega$  **mahīm**  $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\pi_1$ ]  $mahī$   $\pi_2\pi_\omega$   $mahiḥ$   $\alpha_2$   $mahaḥ$   $\zeta_2\zeta_3$   $mahān$   $\eta_2$  **72c** *tathāṣṭa* ( $tathā\langle\dot{s}ṭa\rangle$   $\alpha_1$ )  $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1$ ]  $aṣṭadhā$   $\pi_1$   $athāṣṭa$   $\pi_2\pi_\omega$   $tato\dot{s}ṭa$   $\zeta_2\zeta_3\eta_2$   $na$   $tathā$   $\gamma_2$  **72d** *satyaṃ satyaṃ varānane*  $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega$ ]  $satyaṃ$   $ity$   $āha$   $śaṃkaraḥ$   $\varepsilon_1\zeta_2\zeta_3\eta_2$   $labhate$   $sakalān$   $varān$   $\alpha_2$

[4.72]

#### ❖ Sources

*Jñānasāra* 3.6

$vāyūmārgē$   $tv$   $asaṃcāre$  ]  $vāyuvēgena$   $deveṣi$  JS  
 $labhate$  ]  $bhramate$  JS  
 $tathāṣṭāguṇam$  ]  $aṣṭadhāguṇam$  JS  
 $varānane$  ]  $na$   $cānyathā$  JS

#### ❖ Testimonia

*Haṭhasaṅketacandrikā* f. 117r (attrib. HP)

$tv$  ]  $py$  HSC  
 $labhate$  ]  $bhramate$  HSC  
 $satyaṃ$   $satyaṃ$   $varānane$  ]  $ity$   $āha$   $bhagavān$   $śivaḥ$  HSC

#### ❖ Commentary

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

तथा विश्वरूपाचार्यः ।

यदा संक्षीयते प्राणो मानसं च विलीयते ।

तदा समरसत्वं यत्समाधिः सोऽभिधीयते ॥ ७३ ॥

Thus, Viśvarūpācārya [said]:

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

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**prescript:** *om.*  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_\omega \chi$  **tathā**  $\alpha_1 \pi_1 \pi_2$ ] **tathā**  $\alpha_2$  **tathāha**  $\alpha_3$  *om.*  $\gamma_2 \delta_1 \delta_2$  **73** folio lost  $\gamma_1$  *om.*  $\zeta_2 \zeta_3 \eta_2 \pi_\omega$  **73a** **yadā saṃkṣīyate**  $\alpha_1 \alpha_2 \alpha_3 \delta_1 \delta_2 \pi_2 \chi$ ] **yadā**  $\alpha_1$  **sa kṣīyate**  $\gamma_2 \pi_1$  *om.*  $\varepsilon_1$  **73b** **ca viliyate**  $\alpha_1 \alpha_2 \alpha_3 \varepsilon_1 \pi_1 \pi_2$ ] **ca**  $\alpha_1$  **praliyate**  $\gamma_2 \chi$  **praviliyate**  $\delta_1$  **saṃpraliyate**  $\delta_2$  **73c** **tadā cett.**] **tayoḥ**  $\varepsilon_1$  **samarasatvaṃ cett.**] **samarasaikatvaṃ** *unm.*  $\alpha_2$  **yat**  $\alpha_1 \alpha_2 \gamma_2 \delta_2 \varepsilon_1 \pi_2$ ] **yaḥ**  $\alpha_3 \delta_1$   $\alpha_1$   $\chi$  **73d** **samādhiḥ so'bhidhiyate**  $\alpha_1 \alpha_3 \gamma_2 \delta_1 \varepsilon_1 \pi_2$ ] **samādhi**  $\alpha_1$  **sau bhidhiyate**  $\pi_1$  **samādhiḥ sābhidhiyate**  $\delta_2$  **samādhir abhidhiyate**  $\chi$  **samādhiḥ**  $\alpha_2$  **ca viliyate**  $\alpha_2$

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[4.73]

❖ Sources

*Vivekamārtaṇḍa* 163

yat ] ca VM

❖ Testimonia

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

mānasam ca YBhD HSC ] mānaseva HSC v.l.

viliyate ] praliyate YBhD HSC

tadā YBhD v.l. HSC ] yadā YBhD

yat HSC ] ca YBhD

so 'bhidhiyate HSC ] procyate tadā YBhD

❖ Commentary

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

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

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

**74** folio lost  $\gamma_1$  *om.*  $\pi_\omega$  **74a** *manah*  $\alpha_1^{pc} \gamma_2 \delta_1 \delta_2 \pi_2 \chi$ ] *mana*  $\alpha_1^{ac} \alpha_2 \alpha_3 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_1$  **sthairye**  $\alpha_1 \alpha_2 \gamma_2 \varepsilon_1 \zeta_2 \eta_2 \pi_1 \pi_2 \chi$ ] *sthairya*  $\alpha_3 \delta_1$  *sthairyāt*  $\delta_2$  *sthairyah*  $\zeta_3$  **sthiro** *cett.*] *sthito*  $\alpha_3 \varepsilon_1 \zeta_3$   
**74b** *binduḥ*  $\alpha_1^{pc} \alpha_3 \gamma_2 \delta_2 \zeta_3 \chi$ ] *bindu*  $\alpha_1^{ac} \alpha_2 \delta_1 \varepsilon_1 \zeta_2 \eta_2 \pi_1 \pi_2$  **sthiro bhavet** *cett.*] *tato layah*  $\alpha_3$   
**74c** *bindu* *cett.*] *binduḥ*  $\gamma_2$  **sthairyodayāt**  $\alpha_1 \delta_2 \pi_1 \pi_2$ ] *sthairyodayāt*  $\varepsilon_1$  *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*  
*sthiro*  $\alpha_2$  **putra**  $\alpha_1 \pi_1$ ] *mūtra*  $\pi_2$  *tatra*  $\alpha_3$  *panna*  $\gamma_2$  *samyak*  $\varepsilon_1 \varepsilon_2$  *satyaṃ*  $\delta_2 \zeta_2 \zeta_3$  *satvaṃ*  $\eta_2 \chi$  *vāyu*  
 $\alpha_2$  *lac.*  $\delta_1$

[4.74]

❖ **Testimonia**

*Yogacintāmaṇi* f. 19v (attrib. HP)

*sthairyodayāt putra* ] *sthairyād athāpannaṃ* YCM

❖ **Commentary**

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

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

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

75 folio lost  $\gamma_1$  om.  $\zeta_2\chi$  75a vinaiva cett.] vināpi  $\gamma_2\delta_1\delta_2$  drśyād  $\alpha_1\alpha_3\zeta_3\pi_1\pi_2\pi_\omega$ ] drśyaṃ  $\gamma_2\delta_1\delta_2\varepsilon_1\eta_2$  drśyavān  $\alpha_2$  75b vinā prayatnāt cett.] vināpi yatnaṃ  $\gamma_2$  75c vināvalambāt  $\alpha_1^{\text{pc}}\alpha_3\varepsilon_1\zeta_3\pi_2\pi_\omega$ ] vināvalambanāt  $\alpha_1^{\text{ac}}$  vināvalambanaṃ  $\alpha_2\delta_1\delta_2$  vināvalaṃnaṃ  $\eta_2$  vinā vilambāt  $\pi_1$  vinā prayatnāt  $\gamma_2$  75d sa guruḥ cett.] sadguruḥ  $\eta_2$  sa sevyah cett.] sa śiṣyaḥ  $\gamma_2\delta_1$

[4.75]

#### ❖ Sources

Amanaska 2.44

Cf. Kulārnavatantra 13.70

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

#### ❖ Testimonia

Haṭharatnāvalī 4.25, Yogacintāmaṇi f. 48r (attrib. Rājayoga), Haṭhasaṅketacandrikā f. 3v (attrib. HP)

drśyād HSC ] lakṣyāt HRĀ, drśyaṃ YCM  
 prayatnāt HRĀ HSC ] prayatnaṃ YCM  
 lambāt HRĀ ] lambaṃ YCM HSC  
 eva yogī HRĀ YCM ] rājayogī HSC  
 sa sevyah HRĀ HSC ] saṃsevyah YCM

प्रवेशे निर्गमे वामे दक्षिणे चोर्ध्वमप्यधः ।

न यस्य वायुर्वहति स मुक्तो नात्र संशयः ॥ ७६ ॥

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

सर्वे हठलयोपाया राजयोगस्य सिद्धये ।

राजयोगसमारूढः पुरुषः कालवञ्चकः ॥ ७७ ॥

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

**76** folio lost  $\gamma_1$  om.  $\zeta_2\chi$  **76a** *vāme cett.*]  $vāma \alpha_3 vāpi \pi_1 cāpi \zeta_3$  **76b** *cordhvam apy adhaḥ*  $\alpha_1 \alpha_2 \alpha_3 \varepsilon_1 \pi_1$ ] *cordhvage'py adhaḥ*  $\pi_2$  *cordhvamadhyagaḥ*  $\gamma_2 \delta_1 \delta_2$  *cordhvamadhyataḥ*  $\zeta_3 \eta_2$  *tanirod-hataḥ*  $\pi_{\omega}$  **76c** *na yasya cett.*] *layasya*  $\pi_2$  **vāyur vahati cett.**] *vahate vāyu*  $\pi_{\omega}$  **77** folio lost  $\gamma_1$  **77a** *haṭhalayopāyā*  $\alpha_1 \alpha_2 \zeta_3 \eta_2 \pi_{1b} \pi_2 \pi_{\omega} \chi$ ] *layaḥaṭhopāyā*  $\varepsilon_1$  *haṭhalayoyāgā*  $\zeta_2$  *haṭhālayābhyāsā*  $\delta_1$  *layaḥaṭhābhyāsā*  $\gamma_2 \delta_2$  *haṭhalayā bhāvyā*  $\pi_{1a}$  **77b** *rājayogasya siddhaye*  $\alpha_1 \alpha_2 \gamma_2 \delta_1 \delta_2 \pi_{1b} \pi_{2b} \chi$ ] *rājayogāya kevalam*  $\varepsilon_1 \zeta_2 \zeta_3 \eta_2$  *rājayogapadāvadhi*  $\pi_{1a}$  *padāvadhiḥ*  $\pi_{2a}$  *padāvadhiḥ*  $\pi_{\omega a}$  *phalā-vadhi*  $\pi_{\omega b}$  **77c** *rājayoga cett.*] *rajayogaṃ*  $\alpha_3$  *rājayoge*  $\delta_2$  *rājayo* (then lost)  $\gamma_2$  **samārūḍhaḥ cett.**] *padam prāpya*  $\pi_{1a} \pi_{2a} \pi_{\omega a}$  *padaprāptaḥ*  $\alpha_2$  **77d** *puruṣaḥ kālavañcakaḥ cett.*] *jāyate'sau nirañjanaḥ*  $\pi_{1a} \pi_{2a}$  *jāyate so nirañjana*  $\pi_{\omega a}$

**77** This verse appears twice in  $\pi_1 \pi_2 \pi_{\omega}$ . The first instance (a) is as equivalent of X4.116, and the second (b) is as the semi-final verse of this chapter (4.77 in the  $\alpha$  recension). Cf. Introduction, p. ??.

• After this verse,  $\delta_1 \delta_3$  (not  $\delta_2$ ) have two additional verses:  
इडा भगवती गङ्गा पिङ्गला यमुना नदी । विज्ञेया तद्वयोर्मध्ये सुषुम्णा च ( $\delta_1$ ; तु  $\delta_3$ ) सरस्वती ॥ (cf. 3.94\*1)  
त्रिवेणीसंगमो यत्र तीर्थराजः स उच्यते । तत्र स्नानं प्रकुर्वीत ( $\delta_1$ ; तस्मिंस्तीर्थवरे स्नात्वा  $\delta_3$ ) सर्वपापैः प्रमुच्यते ॥

#### [4.76]

##### ❖ Sources

*Goraśaśataka* 8

vahati ] vrajati GŚ

#### [4.77]

##### ❖ Testimonia

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

haṭhalayopāyā HTK ] haṭhālayābhyāsād YCM

rājayoga HTK ] rājayogaṃ YCM



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

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

इति श्रीस्वात्मारामयोगीन्द्रविरचितायां हठप्रदीपिकायां चतुर्थोपदेशः ॥ ४ ॥

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

**78** folio lost  $\Upsilon_1\Upsilon_2$  *om.*  $\zeta_2\zeta_3\eta_2\chi$  **78a** *tu*  $\delta_1\delta_2\pi_1\pi_2\pi_\omega$ ] «tu»  $\alpha_1$  *om.*  $\alpha_2\epsilon_1$   $\acute{s}r\bar{i}$   $\alpha_3$  **sakalayoga** *cett.*] sakalasuyoga  $\epsilon_1$  **sindhoḥ**  $\alpha_1^c\delta_2\pi_2$ ] *sindhauḥ*  $\alpha_2$  *sindhau*  $\delta_1$  *siddhoḥ*  $\epsilon_1$  *siddheḥ*  $\pi_1$  *sid-* *dhāḥ*  $\alpha_1^c$  *siddhyaiḥ*  $\pi_\omega$  *om.*  $\alpha_3$  **78b** **parimathitā**  $\alpha_1\alpha_2\delta_1\delta_2\epsilon_1\pi_1\pi_2$ ] *paripaṭhītā*  $\pi_\omega$  *mathitā* *pari*  $\alpha_3$  **avakṛṣṭa**  $\alpha_1^c\alpha_2\delta_1\delta_2\epsilon_1$ ] *avakṛṣya*  $\alpha_1^c\pi_2$  *avakṛṣṇa*  $\pi_1$  *kṛṣṭa*  $\pi_\omega$  *sāra*  $\alpha_3$  **sāra**  $\alpha_1\alpha_2\alpha_3\delta_2\epsilon_1\pi_2\pi_\omega$ ] *sārā*  $\pi_1$  *sarva*  $\delta_1$  **78c** **anubhavata**  $\alpha_1\alpha_3\delta_1\delta_2\pi_\omega$ ] *anubhavatu*  $\pi_2$  *anubhavān*  $\alpha_2$  *anubhava*  $\epsilon_1\pi_1$  **yamīn-** **drā**  $\alpha_1\alpha_3\delta_3\pi_\omega$ ] *yatindrā*  $\delta_1\epsilon_1\pi_1$  *yogīdrā*  $\alpha_2$  *mayedaṃ*  $\pi_2$  *ya* (text stopps here)  $\delta_2$  **78d** **ajarā-** **maratvavāñchā**  $\alpha_1\alpha_2\delta_1\delta_3\pi_1$ ] *°vāṃchāḥ*  $\pi_2$  *°vāṃcchām*  $\alpha_3$  *ajarāmṛtatvavāṃcha*  $\epsilon_1$  *ajarājaraṃ* *tvaṃ vā*  $\pi_\omega$  **colophon:** folio lost  $\Upsilon_1\Upsilon_2\delta_2$  *om.*  $\zeta_2$   $\acute{s}r\bar{i}$   $\alpha_1\alpha_2\delta_3\zeta_3\eta_2\pi_\omega\chi$ ] *om.*  $\alpha_3\delta_1\epsilon_1\pi_1\pi_2$  *post*  $\acute{s}r\bar{i}$  *add.* *sadguru*  $\alpha_1$  *madguru*  $\alpha_2$  *sahajānandasamṭānacintāmaṇinā*  $\epsilon_1\zeta_3\chi$  **svātmārāmayogīn-** **dra**  $\alpha_2\pi_2\pi_\omega$ ] *svātmārāmayogendra*  $\alpha_1$  *svātmārāmayogīndra*  $\chi$  *svātmārāmayogīndreṇa*  $\zeta_3$  *ātmārā-* *mayogīndra*  $\alpha_3\eta_2$  *°yo* (sic!)  $\pi_1$  *om.*  $\delta_1\delta_3\epsilon_1$  **viracitāyām** *cett.*] *pravaracitāyām*  $\alpha_1$  *om.*  $\delta_1\pi_1$  *ante* **caturtho** *add.* *nānopāśanaṃ nāma*  $\zeta_3$  *samādhilakṣaṇaṃ nāma*  $\chi$  *siddhāntamuktāvali nāma*  $\pi_\omega$  **caturthopadeśaḥ**  $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\pi_1\pi_2\pi_\omega\chi$ ] *caturtha upadeśaḥ*  $\delta_1$  *caturtho* *{dhyā}* *yam upadeśaḥ*  $\delta_3$  *caturthodhyāyaḥ*  $\eta_2$

[4.78]

#### ❖ Testimonia

*Haṭhasaṅketacandrikā* f. 145v