

## 4.1 heading

**Translation:** Now *samādhi*:

### 4.0\*1 = X4.1

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

**Testimonia:**

*Haṃsavilāsa* 14 (p. 47)

nityaṃ yatra ] yatra yogī HV

**Commentary:**

Verses 4.0\*1–4.0\*14 are omitted by the  $\alpha$  group and are likely not to be original. The first additional verse resembles a *maṅgala* verse that one might expect to see at the beginning of a text. The second is a verse from the *Gorakṣaśataka* that introduces the topic of *samādhi*. Some manuscripts of the  $\epsilon$ ,  $\zeta$ ,  $\eta$  and  $\pi$  groups have the two verses on the synonyms of *rājayoga* here (on their position in the  $\alpha$  group and other manuscripts, see the note to 4.32). The rest of the additional verses (4.0\*3–4.0\*14) are a motley collection on *samādhi*, *rājayoga*, the importance of the guru, dissolving the breath, *suṣumṇā*, etc. In contrast to this, the  $\alpha$  group begins with a cohesive discussion on absorption (4.1–3) that transitions to the gaze (4.4) and a brief discussion of *śāmbhavī* and *khecarī mudrās* (4.5–4.8). The main topic of the chapter, which is meditating on the internal sound (*nādānusandhāna*), begins at 4.12 in the  $\alpha$  group (whereas in other groups it begins after fifty or so verses). The emphasis on *nādānusandhāna* in the fourth chapter of the  $\alpha$  group is consistent with the statement in verse 1.56 that *nādānusandhāna* is the fourth component of Haṭhayoga.

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

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

**Metre:** Anuṣṭubh (a: na-vipulā)

**4.0\*2 = X4.2**

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

**Sources:**

*Gorakṣaśataka* 64

sukhopāyaṃ ] sukhopāyair GŚ  
param ] sadā GŚ

**4.0\*3 = X4.5**

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

**Sources:**

*Vivekamārtaṇḍa* 161

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

**Testimonia:**

*Haṭharatnāvalī* 4.1, *Yuktabhavadēva* 11.29 (attrib. Gorakṣanātha), *Haṭhatattvakau-*  
*mudī* 51.72 (attrib. *Yogacandrikā*)

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

**4.0\*4 = X4.7**

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

**Sources:**

*Vivekamārtaṇḍa* 163

**Testimonia:**

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

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

**4.0\*5 = X4.8**

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

**Sources:***Amanaska* 2.5

muktiḥ sthirā siddhir guruvākyena ] siddhir muktir iti guror jñānaṃ ca A

**Testimonia:***Yogacintāmaṇi* f. 37v (attrib. *Rājayoga*)

ko hi ] ko vā YCM

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

**Commentary:** The third quarter of this verse has been subject to much revision in the *Haṭhapradīpikā* and the source text, the *Amanaska*. Unlike the manuscripts of the *Amanaska*, those of the *Haṭhapradīpikā* transmit *sthirā*, *sthiṭiḥ* or *sthiṭe* after *muktiḥ* or *mukti*. We have adopted *muktiḥ sthirā*, the reading of ε, an important group for the grey-scaled verses.

**4.0\*6 = X4.9**

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

**4.0\*7 = X4.12**

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

**Testimonia:***Yogacintāmaṇi* f. 9r (attrib. HP)

vicitraḥ karaṇair ] vicitrakaraṇair YCM

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

**Metre:** Anuṣṭubh (c: ra-vipulā)

**4.0\*8 = X4.13**

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

**Testimonia:***Yogacintāmaṇi* f. 9r (attrib. HP)

prakāśate ] prajāyate YCM

**4.0\*9 = X4.14**

**Translation:** When the breath is flowing in the central channel, and the mind enters the void, the expert destroys all actions.

**Testimonia:**

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

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

**4.0\*10 = X4.15**

**Translation:** O Amaraugha, homage to you. You have slain even death, into whose mouth this world, with everything that is moving and unmoving, has fallen.

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

**4.0\*11 = X4.16**

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

**Sources:**

*Amaraugha* 7

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

**Commentary:** The second line of this verse is problematic in both the source text (the *Amaraugha*) and the manuscripts of the *Haṭhāpradīpikā*. For the last *pāda*, we have adopted the closest reading to that of the source text but cannot make sense of it, so have cruxed it. In addition to the tentative translation we have made, one could understand *amaraughavajrolī* and *āśājīvite* as dual forms: “...then *amaraugha* and *vajrolī* arise, and there is hope and life too”. The line was rewritten in  $\eta_2$  and other manuscripts, as well as the *Jyotsnā* (4.14cd), to include the two variations of *vajrolī*, namely *amarolī* and *sahajolī*.

**4.0\*12 = X4.17**

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

**Sources:**

*Candrāvalokana* 6

na tāvat ] na yāvat CA

**Testimonia:**

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

devi yāvat ] devi tāvat YCM, durvikalpa HSC

tāvat ] yāvat YCM HSC

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

naro na kathañcid anyañ YCM ] naro 'tra kathaṃ cid eva HSC

**Metre:** Vasantatilakā

**4.0\*13 = X4.28**

**Translation:** Both mercury and the mind are flighty by nature. When mercury is stabilised [or] the mind is stabilised, nothing in the world is impossible.

**Testimonia:**

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

svabhāvataḥ ] samāsataḥ YCM

rasabandhe manobandhe ] raso baddho mano baddhaṃ YCM

**4.0\*14 = X4.29**

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

**Sources:**

*Rasārṇava* 1.19

harate ] harati RA

Cf. *Amṛtasiddhi* 7.7ab

mūrccito harate vyādhiṃ baddhaḥ khecaratāṃ nayet/

**Testimonia:**

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

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

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

#### 4.1 = X4.32

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

#### Testimonia:

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

taṃ nāthaṃ layam āśrayet ] sa layo nādam āśritaḥ HRĀ YCM

#### 4.1\*1 = X4.33

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

#### Testimonia:

*Yogacintāmaṇi* f. 23r (attrib. HP)

so 'yam evāstu ] ayam eva tu YCM

māstu ] astu YCM

layānando ] layo nādo YCM

na ca ] mayi YCM

pravartate ] vibhidyate YCM

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

#### 4.2 = X4.34

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

#### 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)

prapaṣṭocchvāsa YCM ] prapaṣṭaśvāsa HSC  
 pradhvasta HSC ] vidhvasta YCM  
 grahaḥ 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*.

**4.3 = X4.35**

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

**Sources:**

*Amanaska* 2.22

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

**4.4 = X4.36**

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

**Sources:**

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

layas ] manas CA KJN  
 sanātanaḥ ] sanātanam CA, sapudgala KJN  
 syāc chaktir ] sā śaktis CA, sa śāntis CA v.l.svaśakti KJN  
 jīvabhūtānām ] sarvabhūtānām CA, jīvabhūtā hi KJN (conj. Hatley), jīvabhūtāni KJN v.l.

**Testimonia:**

*Yogacintāmaṇi* f. 24r (attrib. *Rājayoga*), *Haṭhasaṅketacandrikā* f. 128r (attrib. HP), *Haṭhatattvakaumudī* 49.25 (attrib. HP)

sanātanaḥ HTK ] sanātani YCM HSC  
 syād chaktir ] na sā śaktir HTK  
 jīvabhūtānām ] sarvabhūtānām YCM HSC, bhāvabhūtānām HTK

dr̥ṣṭir lakṣye layaṃ gatā ] dr̥ṣṭir lekṣeṇa saṃgatā YCM HSC, dr̥ṣṭe lakṣe kṣayaṃ gatā  
HTK

#### 4.5 = X4.37

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

**Sources:**

*Amanaska* 2.9

vedaśāstrapurāṇāni A ] vedaśāstrapurāṇādyāḥ Av.L., vedaśāstrāṇi sarvāni 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 sā ] ekaiva HRĀ YCM HTK

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

#### 4.6 = X4.38

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

**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 sā ] eṣā hi A, iyaṃ sā CA

**Testimonia:**

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

eṣā sā ] 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.

#### 4.7 = X4.39

**Translation:** When the yogi's mind and breath have dissolved in the internal focus while he is looking outwards and down with a gaze in which the pupils are unmoving, even though he 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.

**Sources:**

*Candrāvalokana* 2

paśyann api ] paśyet sadā CA  
yuṣmat ] yukta CA, yukta 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 ] śāmbhavī YCM AN HTK  
guro YCM AN ] guroḥ HTK

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

**Metre:** Śārdūlavikrīḍita

## 4.8 = X4.40

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

**Testimonia:**

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

śāmbhavyāś ca khecarī HSC ] śāmbhavyāḥ khecarīś ca YCM  
avasthāyām abhedatā ] avasthām ca labhed atāḥ YCM, avasthām tu labhed atāḥ 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 *khecarī mudrā* respectively. One would expect a verse on *khecarī mudrā* to be explaining the insertion of the tongue in the nasopharyngeal cavity (cf. 3.33–48), but the practice of meditating by fixing the gaze is called *khecarī mudrā* in 4.7 (as attested by α, 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 *khecarī mudrās* are the same with respect to the gaze and meditative state of mind. A similar conflation occurs in the *Śivayogapradīpikā* (5.3).

## 4.9

**Translation:** 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, peo-

ple die. One should dam that [essence] with the earth that is the good *mudrā*. Otherwise, there is no bodily perfection.

### Testimonia:

*Haṭharatnāvalī* 4.30, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadeva* 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  
 pravadaṭi YBhD HTK YCM ] vadaṭi HRĀ  
 sudhīs YCM YBhD HTK ] sudhā HRĀ  
 tan mukhaṃ HRĀ YBhD HTK ] saṃmukhe YCM  
 sārāḥ YCM YBhD HTK ] sārāṃ HRĀ  
 taṃ badhniyāt HTK ] tad badhniyāt HRĀ YCM, badhniyāt tat YBhD  
 sukaṛaṇaṃrḍā HTK ] sukaṛaṭimrḍur HRĀ, svakaṛaṇaṃrḍā YCM, sukaṛaṇaṃ 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 *Ĵyotsnā* (3.52) and some manuscripts 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:

yat prāleyaṃ pihitasukhire merumūle yad asti  
 tasmī tvam pravadaṭi sudhīs tan mukhaṃ nimnagānām

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

yat prāleyaṃ pihitasuṣīraṃ merumūrdhny asti tathyaṃ  
 tasmīṃs tattvaṃ pravadaṭi sudhīs tan mukhaṃ nimnagānām  
 suṣīraṃ <??> ] sukhire  $\alpha_2$  • mūrdhny  $P_8$  ] mūle  $\alpha_2$  • asti tathyaṃ <??> ] 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 [yogi] says that is the source of [all] rivers.”

**Metre:** Mandākrāntā

#### 4.10

**Translation:** The sun devours whatever nectar flows from the divine moon. As a result, the body is afflicted by old age.

**Testimonia:**

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

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

#### 4.11

**Translation:** 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.

**Testimonia:**

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

karaṇam divyaṃ YCM ] divyaṃ karaṇam HRĀ

#### 4.11\*1 = X4.41

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

**Sources:**

*Amanaska* 1.8 (South Indian Recension)

tāre ] netre A  
unmanikāraḥ kṣaṇāt A ] unmunikāraḥ kṣaṇāt Av.L., unmanikāraṇam kṣaṇāt Av.L.,  
unmanākāśakaḥ kṣaṇāt Av.L.

**Testimonia:**

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

unnamayed HSC ] uccālayed YCM  
kāraḥ ] karaṇam YCM, karaṇam HSC

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

**4.11\*2 = X4.42**

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

**Sources:**

*Amanaska* 1.11 (South Indian Recension)

**Testimonia:**

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

saṃkulaiḥ ] saṃkulāḥ YCM, saṃkule HTK

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

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

**4.11\*3 = X4.43**

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

**Sources:**

*Candrāvalokana* 3

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

**Testimonia:**

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

upanayan ] upanayen YCM HTK, upagatau AN  
niṣpanda ] niḥspanda YCM, trispanda AN, niṣpanda HTK  
bhāvāntare AN ] bhāvottare YCM, vācyam tataḥ HTK  
jyotirūpam aśeṣa YCM AN ] jyotirūpaviśeṣa HTK  
dedīpyamānaṃ YCM HTK ] caikaṃ pumāṃsaṃ AN  
padam eti YCM AN ] param asti HTK

**Commentary:** This verse is not in the  $\alpha$  manuscripts and was probably added because it elaborates on the gaze. In the *Candrāvalokana* (the source text) and the *Anubhavanivedana*, it follows X4.39, which may explain its position in the  $\gamma$  and  $\delta$  groups. The attentive reader will notice that we have decided against manuscripts that agree with the source text. The reason is based on our stemmatic consider-

ations. Cumulative evidence supports the origin of the additional verses at the beginning of the fourth chapter in the hyparchetype of the  $\varepsilon$  manuscripts. We suspect these verses contaminated the  $\pi$  group's copies very early. To complicate matters, the scribe was familiar with the source text and corrected the readings accordingly.

**Metre:** Śārdūlavikrīḍita

#### 4.11\*4 = X4.44

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

**Sources:**

*Khecarīvidyā* 3.19

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

**Testimonia:**

*Haṭhasaṅketacandrikā* f. 128v (attrib. HP)

ca pūjayet ] prapūjayet HSC  
divārātrinirodhataḥ ] divārātrau ca pūjayet HSC

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

#### 4.11\*5 heading

**Translation:** Now *khecarī*:

#### 4.11\*5 = X4.45

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

**Testimonia:**

*Haṭhasaṅketacandrikā* f. 128v (attrib. HP)

suṣīro jñānajanakaḥ ] suṣīraṃ jñānajanakaṃ HSC  
samanvitaḥ ] samanvitaṃ HSC

**Commentary:** This verse may not be referring to the cavity in which the tongue is placed but perhaps to a more esoteric sense based on the meaning of *pañcas-*

*rotas* as the five streams of tantric Śaiva teachings, which in this case generate knowledge. On *pañcasrotas*, see *Tāntrikābhidhānaśāstra* 2013, vol. 3: 361.

**Metre:** Anuṣṭubh (a: na-vipulā)

**4.11\*6 = X4.46**

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

**4.11\*7 = X4.47**

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

**4.11\*8 = X4.48**

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

**Testimonia:**

*Upāsanāsārasaṅgraha* (IFP Transcript T1095) p. 42.

śūnyam ] śūnye USS

na saṁśayaḥ ] punaḥ punaḥ USS

**Commentary:** Cf. Rāghavabhaṭṭa *ad Śāradātīlaka* 25.43: *suṣumṇāyām eteṣu parvasu idāpiṅgalayor yogo bhavatīti jñeyam*.

**4.11\*9 = X4.49**

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

**Testimonia:**

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

somasūryadvayor ] sūryacandramasor GSS

tale USS ] nile GSS

yā sā mudrā nāma GSS ] sā mudrā nāma ca USS

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

The *vyomacakra* ('the cakra of space') is also mentioned in a half-verse that was added to some later recensions of the *Haṭhapradīpikā* (see 3.34\*1) and states that *vyomacakra* is another name for *khecarīmudrā*. In *Ĵyotsnā* 4.45, Brahmānanda states that the *vyomacakra* is associated with all the voids in the middle of the

brow (*bhrūmadhye sarvakhānām samanvayāt*) and, in the *Haṭhasaṅketacandrikā* (f. 129v), Sundaradeva says that it is called the Brahmarandhra, which is between Iḍā and Piṅgalā (*iḍāpiṅgalāntargataṁ brahmarandhrākhyam vyomacakraṁ tat khecarīmudrām śaktim kuryād ...*). See above, ??.

#### 4.11\*10 = X4.50

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

#### **Testimonia:**

*Yogasārasaṅgraha* p. 61 (attrib. *Praṇavacintāmaṇi*)

sā mayodbheditā vāmā sāksāc ca ] sā mayā veditā yā māyā sāksāc YSS

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

#### 4.11\*11 = X4.51

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

#### **Testimonia:**

*Upāsanaśārasaṅgraha* p. 135

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

#### 4.11\*12 = X4.52

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

#### **Testimonia:**

*Upāsanaśārasaṅgraha* p. 135

khecarīmudrām tāvat ] khecarīm tāvad yāvad USS  
nidritaḥ ] nidrataḥ USS

**4.11\*13 = X4.53**

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

**Testimonia:**

*Upāsanāsārasaṅgraha* p. 135

padam ] param USS

**4.11\*14 = X4.54**

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

**Sources:**

*Jñānasāra* 3.3ab

dadyāc ca ] dadyāt tu JS

**4.11\*15 = X4.55**

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

**Sources:**

*Jñānasāra* 3.3cd–4ab, *Śivasamhitā* 5.210cd

api cintayet JS ] cintayet sudhiḥ ŚS

**4.11\*16 = X4.56**

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

**Testimonia:**

*Haṭhapradīpikā* (10 chapter) 7.52

khasya ] svasya HP10

sūryāṅge manasā tathā ] sūryo 'gnau pavane tathā HP10

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

**4.11\*17 = X4.57**

**Translation:** For [the yogi] practising in this way day and night on the path



of the breath, as a result of the practice the breath is consumed, [and] the mind dissolves into [the breath].

**Testimonia:**

*Haṭhasaṅketacandrikā* f. 129v (only cd)

jīryate ] liyate HSC

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

**4.11\*18 = X4.58**

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

**Testimonia:**

*Haṭhasaṅketacandrikā* f. 129v (only cd)

eva sadā ] evaṃ tadā HSC

**4.11\*19 heading**

**Translation:** Now *śāmbhavī*:

**4.11\*19 = X4.59**

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

**Sources:**

*Candrāvalokana* 27

śaktiṃ ca manamadhyagām ] manaś śaktes tu madhyamam CA  
tad CA<sub>v.l.</sub> ] taṃ CA

**Testimonia:**

*Haṭhasaṅketacandrikā* f. 129v–130r

madhye ] madhyo HSC  
manamadhyagām ] svāntamadhyagām HSC

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

**4.11\*20 = X4.60**

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

**Sources:**

*Uttaragītā* 1.9

**Testimonia:***Haṭharatnāvalī* 4.45

ātmānam ] sarvaṃ ca HRĀ

**4.11\*21 = X4.61**

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

**Sources:***Laghuyogavāsiṣṭha* 6.15.79 (*Mokṣopāya* 6.155.25)**Testimonia:***Haṭharatnāvalī* 4.46

HRĀ reverses ac and cd

antaḥśūnyo bahiḥśūnyaḥ ] antaḥśūnyaṃ bahiḥśūnyaṃ

**4.11\*22 = X4.62**

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

**Testimonia:***Haṃsaviḷāsa* p. 48**4.11\*23 = X4.63**

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

**Sources:***Laghuyogavāsiṣṭha* 7.27

saṃkalpamātrakalanaiva ] saṃkalpajālakalanaiva LVY

saṃkalpamātrakalanā hi ] \*kalanāt tu LYV

ata ] alam LYV

**Metre:** Vasantatilakā**4.11\*24 = X4.64**

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

**Testimonia:***Haṭharatnāvalī* 4.43

tattve viliyate ] tatraive liyate HRĀ

**4.11\*25 = X4.65**

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

**Testimonia:***Haṭhatattvakaumudī* 51.35

sarvaṃ ] sarva HTK

**4.11\*26 = X4.66**

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

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

dvaitābhāvaṃ ] 'dvaitabhāvaṃ A

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

dvaitābhāvaṃ ] 'dvaitabhāvaṃ YCM

**4.11\*27 = X4.67**

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

**Testimonia:***Haṭharatnāvalī* 4.44mānasam ] mānasaḥ HRĀ  
avaśiṣyate ] upajāyate HRĀ**4.11\*28 = X4.68**

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

**Testimonia:**

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

kīdrśaṃ HRĀ ] idrśaṃ YSS

apunarvāsanotthānāt ] apunarbhavasamsthānaṃ HRĀ, tatra sarvasamādhāne YSS

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

**4.11\*29 = X4.69**

**Translation:** Various methods like these, which are understood properly through personal experience, have been taught as paths to *samādhī* by magnanimous teachers of former times.

**Metre:** Anuṣṭubh (c: bha-vipulā)

**Translation:** Now, Cessation [of the Mind]

**4.11\*30 = X4.70**

**Translation:** Homage to Suṣumṇā, to Kuṇḍalinī, to the nectar in the orb of the moon, to the mind beyond mind state, to you whose nature is consciousness, the great Śakti.

**Metre:** Anuṣṭubh (a: ra-vipulā)

**4.11\*31 = X4.71**

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

**4.12 = X4.72**

**Translation:** 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.

**Sources:**

*Yogatārāvalī* 2

śrīādināthena sapādakotī ] sadā śivoktāni sapādalakṣa YTĀ

layaprakārāḥ kathitā jayante ] layāvadhānāni lasantu loke YTĀ

nādanusandhānakam ekam eva ] nādanusandhānasamādhim ekam YTĀ

**Testimonia:**

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

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

**Metre:** Upajāti

**4.13 = X4.85**

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

**Testimonia:**

*Yogacintāmaṇi* f. 23v (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP)  
antaḥstham ekadhiḥ ] antargataṁ sadā YCM, ekāntike sudhiḥ HSC

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

**4.14 = X4.94**

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

**Testimonia:**

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

śāmyati YCM HSC ] liyate HRĀ  
liyate YCM HSC ] śāmyati HRĀ

**4.15 = X4.95**

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

**Testimonia:**

*Yogacintāmaṇi* f. 23v (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP), *Upāsanaśārasaṅgraha* p. 106 (attrib. HP), *Nāḍabindūpaniṣat* 39

manaḥ HSC USS ] naraḥ YCM  
ekībhūyātha sahasā YCM HSC NBU ] ekībhūtaṁ tathā cittaṁ USS  
cidākāṣe viliyate YCM HSC NBU ] rājayogābhidhānakam USS

**Metre:** Anuṣṭubh (c: na-vipulā)

**4.16 = X4.96**

**Translation:** Having become intent on indifference through regular practice, the

ascetic should concentrate on nothing but the inner sound, which immediately brings about the [state] beyond mind.

**Testimonia:**

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

unmanikaraṇaṃ YCM USS ] unmanikāraṇaṃ HSC NBU

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

#### 4.17 heading

**Translation:** What kind of indifference?

#### 4.17 = X4.97

**Translation:** 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.

**Testimonia:**

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

śīte kāle caupaṭi vā ] śīte kāle dvau paṭi vā HRĀ, śīte kāle kāpaṭi 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 *caupaṭi* 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 *caupaṭi*. McGregor derives it from Sanskrit *catuṣpaṭṭa*. 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.

**Metre:** Śālinī

#### 4.18 = X4.98

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

**Testimonia:**

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

samutsrjya HRĀ NBU ] parityajya HSC  
 sarvaceṣṭām HRĀ ] sarvakāle HSC, sarvaceṣṭā NBU  
 ca sarvadā HRĀ HSC ] vivarjitaḥ NBU  
 saṁdhānān HRĀ ] sandhatte HSC, saṁdadhyān 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.

**4.19 = X4.74**

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

**Sources:**

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

tathā paricayas tathā ŚS ] paricayas tṛtiyakaḥ AO AS  
 sarvayogeṣu AO ŚS ] sarvaśeṣeṣu AS  
 bhavanti tāḥ ŚS ] caturvidhā AO, prakirtitāḥ AS

**Testimonia:**

*Haṭharatnāvalī* 4.17, *Yogacintāmaṇi* f. 111v, *Yuktabhavadēva* 7.135, *Haṭhatattvakau-*  
*mudī* 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.

**4.20 heading**

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

**4.20 = X4.75**

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

**Sources:***Amaraugha* 35

bhaved ] tathā AO

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

granther ] randhre HRĀ, granthir YCM HTK  
 bhedaḍ ] bhedo HRĀ, bhinna YCM, bhinnāḍ HTK  
 ānandaḥ YCM HTK HRĀ v.l. ] 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 *Amaraugha*, the source text of this verse, the series of voids (along with their respective blisses and sounds) derives from a tetrad of meditative voids in Vajrayāna traditions (Mallinson and Szántó 2021: 18; Birch 2019: 968).

**4.21 = X4.76**

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

**Sources:***Amaraugha* verse 36

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

**4.22 heading**

**Translation:** Now the unified stage:

**4.23 = X4.77**

**Translation:** 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.



**Sources:***Amaraugha* 37

dvitiyāyām (=AOP)] dvitiye sam AO

**Testimonia:***Haṭharatnāvalī* 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*.

**4.23 = X4.78**

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

**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 atiśūnye HRĀ ] atiśūnya YCM HTK  
d tadā YCM ] tathā HRĀ HTK**4.24 heading**

**Translation:** Now the accumulation stage:

**4.24 = X4.79**

**Translation:** 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.

**Sources:***Amaraugha* 39

viḥāyo ] ninādo AO  
yāti ] jātaṃ AO

### Testimonia:

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

bhittvā YCM ] nityaṃ HRĀ, jītvā HTK  
viḥāyomardala ] āviṣkāro mardala HRĀ, vimāyo mardala YCM, saḥajānandasambhavaḥ  
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 *viḥāyo* (‘space’) as referring to the state of total emptiness (*atisūnya*) that was mentioned in the previous verse.

## 4.25 = X4.80

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

### Sources:

*Amaraugha* 40

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, tṛtīyāyāṃ tato jītvā HTK  
saḥajānandasambhavaḥ 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.

## 4.26 heading

**Translation:** Now the perfection stage:

## 4.26 = X4.81

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

**Sources:***Amaraugha* 41

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, *kvaṇad-vīṇākvaṇo*, Birch's conjecture in his edition of the *Amaraugha*, is supported by several testimonia and *Amṛtasiddhi* 31.2, where it is said that the sound of a *vīṇā* arises in the fourth stage.

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

**4.27 = X4.82**

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

**Sources:***Amaraugha* 42

abhidhāyakam ] abhidhānakam AO, rājayogo 'bhidhiyate AOv.l.

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

abhidhāyakam YCM ] abhidhānakam USS

**Commentary:**

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

**4.27\*1 Heading****Translation:** ...**4.27\*1 = X4.83**

**Translation:** The dissolution which arises from the inner sound instantly gives proof of [its efficacy] [and] is an easy method for attaining the state of Rājayoga

[even] for foolish people.

#### 4.28 = X4.117

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

**Testimonia:**

*Haṭharatnāvalī* 4.16, *Yogacintāmaṇi* f. 113v (attrib. Īśvara, only ab), *Haṭhatattvakau-mudī* 54.35 (attrib. HP)

muktir HRĀ HTK ] siddhir YCM  
layāmṛtamayaṃ HTK ] layāmṛtaṃ laye HRĀ

#### 4.29 = X4.118

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

**Sources:**

*Śivasamhitā* 5.222

**Testimonia:**

*Haṭharatnāvalī* 1.19, *Yogacintāmaṇi* f. 21r (attrib. HP), *Yogacintāmaṇi* f. 21r (attrib. HP), *Haṭhatattvakau-mudī* 55.1

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

**Metre:** Anuṣṭubh (a: ra-vipulā)

#### 4.30 = X4.119

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

**Testimonia:**

*Haṃsaviḷāsa* p. 49

karmathah ] karmagāḥ HV  
tu tān karṣakān ] tān karmavaśān HV

#### 4.30\*1

**Translation:**

**Testimonia:**

**4.31 = X4.120**

**Translation:** 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.

**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 *Īyotsnā* 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.

**Metre:** Anuṣṭubh (c: na-vipulā)

**4.32 = X4.3**

**Translation:** 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*), [...]

**Testimonia:**

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

ca YCM ] cāpy USS

amaraugho 'pi cādvaitaṃ USS ] amaraughaughaacāndriva YCM

**4.33 = X4.4**

**Translation:** [...] 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.

**Sources:**

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

layas tattvaṃ USS ] layaś caiva YCM

paraṃ padaṃ USS ] parāparam YCM

ekavācakāḥ ] ekavācakam YCM USS

**Metre:** Anuṣṭubh (c: na-vipulā)

#### 4.34 = X4.121

**Translation:** 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 [...]

**Testimonia:**

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

mārgau dvau USS ] dvau mārgau YCM

ca ] vā YCM USS

#### 4.35 = X4.122

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

**Testimonia:**

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

saukhya YCM ] sāṅkhye USS

saṃmatam YCM ] saṃmateḥ USS

sadya-ānandasandhāyī YCM ] tasya svānandasa\*ryo USS

#### 4.35\*1 = X4.124

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

**Sources:**

Cf. *Tantrāloka* 32.64

ekaṃ sṛṣṭimayaṃ bījaṃ yadvīryaṃ sarvamantragam/

ekā mudrā khecarī ca mudraughah prāṇito yayā//

Cf. *Tantrālokaviveka* 32.63

yad āgamaḥ –

ekaṃ sṛṣṭimayaṃ bījaṃ ekā mudrā ca khecarī/

dvāvekaṃ yo vijānāti sa vai pūjyaḥ kulāgame //

Cf. *Śivasūtravimarśinī* 5

ekaṃ sṛṣṭimayaṃ [sṛṣṭimayaṃ bījaṃ iti mantravīryarūpam aham iti

bījam/ mudrā parabhairavīyātmā/] bījaṃ ekā mudrā ca khecarī/

dvāv etau yasya jāyete so'tiśāntapade sthitaḥ//

**Testimonia:**

*Haṭharatnāvalī* 4.28, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadēva* 7.219 (attrib. Gorakṣanātha)  
 devo HRĀ YBhD ] deśo YCM

**Commentary:** See 3.48.

**4.35\*2 = X4.125**

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

**Sources:**

*Īñānasāra* 3.7

nādaṃ ca na ] nādena na JS

deha unmanyāvasthayā dhruvam ] yogī notpattyā vai prajāyate JS

**Testimonia:**

*Haṭhasaṅketacandrika* f. 120v (attrib. HP)

deha ] dehe HSC

**4.35\*3 = X4.126**

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

**Testimonia:**

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

**4.35\*4 = X4.127**

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

**Sources:**

*Vivekamārtaṇḍa* 166

na hi jānāti ] nābhijānāti VM

**4.35\*5 = X4.128**

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

**Sources:**

*Vivekamārtaṇḍa* 165

na sparśanaṃ na ca śrutam ] na ca sparśaṃ na nisvanam VM

**Testimonia:***Yuktabhavadeva* 11.31 (attrib. Gorakṣanātha)

rūpaṃ na sparśanaṃ ] sparśaṃ na rūpaṃ na YBhD  
 na paraṃ ] ca paraṃ YBhD

**4.35\*6 = X4.129**

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

**Sources:***Vivekamārtaṇḍa* 168

avedhyaḥ ] abhedyaḥ VM

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

**4.35\*7 = X4.131**

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

**Sources:***Gorakṣaśataka* 7

na suptaṃ no jāgrat GŚv.l. ] prasuptaṃ yogena GŚ  
 smṛtīman na na cānyathā ] jāgratsuptaṃ na cānyathā GŚ (*em.*), jāgratsūtīr na \*nyathā  
 GŚv.l., chrutimadvacanasya ca GŚv.l.  
 saḥ ] hi GŚ

**Testimonia:***Haṭhasaṅketacandrika* f. 120v (attrib. HP)

smṛtīman na na cānyathā ] smṛtivarṇaṃ na cānyathā HSC

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

**Metre:** Anuṣṭubh (a: ma-vipulā)

**4.35\*8 = X4.132**

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



**Sources:***Amanaska* 2.59

svastho ] sadā A, svapna Av.l., supta Av.l.

**Testimonia:***Kulārṇavatantra* 9.11, *Yogacintāmaṇi* f. 27v (attrib. *Rājayoga*)

svastho ] svapna KAT, sadā YCM

**4.36 = X4.84****Translation:** Only the glorious guru lord knows the unique ineffable bliss that has arisen in the hearts of lords among yogis who experience *samādhi* by concentrating on the inner sound.**Sources:***Yogatārāvalī* 3

prarūḍham ] pragūḍham YTĀ  
 ānandam ekaṃ ] ānandamātraṃ YTĀ  
 eva YTĀv.l. ] ekaḥ YTĀ

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

vacasām avācyam YCM ] vacaso 'py agamyam HRĀ  
 tam śrī HRĀ ] tatvam YCM

**Metre:** Upajāti**4.36\*1 = X4.85\*1****Translation:** Seated in the pose of the liberated, the yogi should adopt *śāmbhavi mudrā* and listen continuously to the inner sound in his right ear.**Commentary:** See 4.13.**4.37 = X4.99****Translation:** [The yogi] who desires yogic sovereignty should abandon all thought and concentrate with an attentive mind on nothing but the internal sound.**Testimonia:***Haṭharatnāvalī* 4.14, *Yogacintāmaṇi* f. 23v (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP)

nāda evānusaṃdheyo HRĀ HSC ] nādam evānusaṃdhatte YCM  
 sāmrajyam icchatā YCM HSC ] sāmrajyasiddhaye HRĀ

**4.38 = X4.86**

**Translation:** 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.

**Testimonia:**

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

tūlena HRĀ ] hastena YCM, hastābhyāṃ 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 *hasṭābhyām* ('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 *bhrāmārī kumbhaka*.

**4.39 = X4.87**

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

**Testimonia:**

*Yogacintāmaṇi* f. 24r (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP), *Nāḍabindūpaniṣat* 32

āvṛṇute NBU ] āvartayed YCM HSC

yogī sukhi bhavet YCM HSC ] turyapadaṃ vrajet NBU

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

**4.40 = X4.88**

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

**Testimonia:**

*Haṭharatnāvalī* 4.9, *Yogacintāmaṇi* f. 24r (attrib. HP), *Haṭhatattvakaumudī* 54.31

mahān YCM ] bahuḥ HRĀ HTK

**4.41 = X4.89**

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

**Testimonia:**

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

nirjhara HRĀ HTK ] jharjhara YCM  
 sambhavāḥ HRĀ ] sambhavāḥ YCM HTK  
 śaṃkhotthā HRĀ HTK ] śaṃkhottha YCM  
 kāhalajās ] kāhalakās HRĀ YCM HTK

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

**4.42 = X4.90**

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

**Testimonia:**

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

vaṃśa HTK ] vṛnda HRĀ YCM  
 vīṇā HRĀ YCM ] nādā HTK  
 nānāvidhā nādāḥ śrūyante dehamadhyataḥ HRĀ, nānāvidho nādāḥ śrūyate dehamad-  
 hyagaḥ YCM, nānāvidhā nādāḥ śrūyante yatra madhyataḥ HTK

**4.43 = X4.91**

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

**Testimonia:**

*Yogacintāmaṇi* f. 24r (attrib. HP)

ādikadhvanau ] ādike dhvanau YCM, ādike svane HTK

**Metre:** Anuṣṭubh (c: bha-vipulā)

**4.44 = X4.92**

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

**Testimonia:**

*Yogacintāmaṇi* f. 24r (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 kṣip-  
 taṃ HTK NBU  
 nānyatra cālayet YCM NBU ] nātra pracālayet HTK

**4.45 = X4.93**

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

**Testimonia:**

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

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

**4.46 = X4.100**

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

**Testimonia:**

*Haṭharatnāvalī* 4.12, *Yogacintāmaṇi* f. 24r (attrib. HP), *Haṭhatattvakaumudī* 54.41, *Nāḍabindūpaniṣat* 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 ] viṣayaṃ NBU  
 na hi HRĀ YCM NBU ] naiva HTK

**4.47 = X4.101**

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

**Testimonia:**

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

vimuktacāñcalyaṃ ] viyuktaṃ cāpalyaṃ HTK  
 pāradaṃ āpnoti HTK ] pākam avāpnoti YCM  
 khoṭatām ] ghoṭanam YCM, khetākam 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.

#### 4.47\*1 = X4.102

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

**Testimonia:**

*Haṭhatattvakaumudī* 54.43

sunādagandhena ] sugandhanādena HTK

cetaḥsūtendraḥ ] sūtacittendraḥ HTK

iti prathām ] ivāprabhāḥ HTK

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

**Metre:** Anuṣṭubh (c: ma-vipulā)

#### 4.48 = X4.104

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

**Testimonia:**

*Yogacintāmaṇi* f. 26v (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 *saṁsmṛtya 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 = X4.103

**Translation:** This inner sound is a sharpened goad with the power to restrain

the bull elephant in must that is the mind as it wanders about in the garden of the sense objects.

**Testimonia:**

*Yogacintāmaṇi* f. 23r (attrib. HP), *Nādabindūpaniṣat* 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. *Rasaprakāśasudhākara* 1.23, *Ānandakanda* 1.4.58–59).

**4.50 = X4.105**

**Translation:** 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.

**Testimonia:**

Cf. *Haṭhatattvakaumudī* 54.46

antaraṃgaturaṃgasya vājinaḥ paridhāvataḥ/  
nādupāstikhalīnaṃ hi niyāmanakaraṃ dṛḍham//

**Metre:** Anuṣṭubh (a: na-vipulā)

**4.50\*1 = X4.106**

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

**Testimonia:**

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

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

**4.51 = X4.123**

**Translation:** 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.

**Metre:** Upagīti

**4.52 = X4.113**

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

**Sources:**

*Uttaragītā* 41cd–42

**Testimonia:**

*Yogacintāmaṇi* f. 26v (attrib. HP), *Haṭhayogasamhitā* 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*.

**4.52\*1 = X4.107**

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

**Testimonia:**

*Hathatattvakaumudī* 54.48

**4.53 = X4.108**

**Translation:** As long as sound continues, there is a concept of space. The supreme Brahman is soundless and is called the supreme self.

**Sources:**

*Vivekamārtaṇḍa* (six-chapters) 5.15

paraṃ ] para VM

samīryate ] sa gīryate VM

**Testimonia:**

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

**4.54 = X4.109**

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

**Testimonia:**

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

nādarūpeṇa ] nāmarūpeṇa YCM HSC

yas tac YCM ] yasya HSC

**4.55 = X4.73**

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

**Testimonia:**

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

śravaṇamukhanayanānāsānirodhanam naiva kartavyam ] śravaṇapuṭanayanānāsāpuṭar-  
odhanam kāryam YCM, śravaṇapuṭanayanayugalanāsāmukharodham eva kartavyam  
HSC, śravaṇamukhanayanānāsānirodhanenaiva SLU  
śuddhasuṣuṃṇāśaraṇau SLU ] śrīśuddhasuṣuṃṇāśaraṇau YCM, śuddhasuṣuṃṇāśaraṇe  
HSC

**Metre:** Upagīti

**4.55\*1 = X4.110**

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

**Testimonia:**

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

nādaḥ śaktir HTK ] nādaga...r USS  
khyāto HTK ] jñeyam USS  
nāda HTK ] nādo USS  
jñeye jñāne ca naṣṭe tu ] jñeyajñāne vilīne 'ṁtaḥ USS, nādañāne vinaṣṭe ca HTK  
unmany evāviśiṣyate ] sonmany evāviśiṣyate USS, tad unmany eva śiṣyate HTK

**4.55\*2 = X4.111**

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

**Testimonia:**

*Haṭhatattvakaumudī* 54.51

vyoma ] vāte HTK

**4.55\*3 = X4.112**

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

**Testimonia:**

*Haṭhatattvakaumudī* 54.52

caye ] kṣaye HTK  
vilīyate ] ca līyate HTK



manamārutau ] cittamārutau HTK

Cf. *Nāḍabindūpaniṣat* 49

saśabdaś cākṣare kṣīṇe niḥśabdaṃ paramaṃ padam/  
sadā nāḍānusandhānāt saṃkṣīṇā vāsanā bhavet//

**Commentary:** The term *nirañjana* can refer to the highest deity or the highest state of mind (see HP 4.32/X4.3 where it is said to be a synonym of *samādhi*). Here it is likely to mean the deity because of *devo nirañjanaḥ* ('perfect deity') in X4.114. The compound *manamārutau* with the *aiśa* form *mana* is attested in both the ε and η groups. Cf. X4.59b *manamadhyagām* (in a verse taken from the *Candrāval-okana*).

#### 4.55\*4 = X4.114

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

#### Testimonia:

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

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

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

**Commentary:** On the meaning of *devo nirañjana*, see the note to X4.112.

#### 4.55\*4 ending

#### Translation:

#### 4.55\*5a = X4.115 heading

**Translation:** Now Rājayoga:

#### 4.55\*5 = X4.116\*1

**Translation:** All the methods of Haṭha and Laya [should be practised] until the attainment of the state of Rājayoga. Having attained the state of Rājayoga, [the yogi] becomes untainted.

**4.56 = X4.10**

**Translation:** Enough prattling punditry! O friend, listen to this instruction formerly taught by Śiva for awakening Matsyendra.

**Testimonia:**

*Yogacintāmaṇi* f. 26v (attrib. HP)

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

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

**4.57 = X4.11**

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

**Sources:**

*Candrāvalokana* 14

vātaprabaddhaḥ ] vātaprabandhaḥ CA, ghātaprabuddhaḥ CA<sub>v.l.</sub>, vāyuh prabuddhaḥ CA<sub>v.l.</sub>, vātaprabuddhaḥ CA<sub>v.l.</sub>  
 sahasasadrśaṃ ] sadṛśa sarasaṃ CA  
 naiva tattvaṃ ] nonmanatvaṃ CAs  
 vadati yad idam ] yadi ca vadate CA

**Testimonia:**

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

prabaddhaḥ YCM ] prabaddhe USS, prabandhaḥ HTK  
 naiva tatvaṃ YCM ] nātmatattvaṃ USS, naiva cittaṃ HTK  
 yad YCM USS ] tad HTK

**Metre:** Mandākrāntā

**4.58 = X4.18**

**Translation:** 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.

**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), *Yogakuṇḍalinyupaniṣat* 7cd–8ab

sadbhedam HSC ] tatbhedam USS  
 kṛtvāsāv aindave sthāne ] kṛtvāsau baidavasthāne USS, sthitvā sadaiva svasthena HSC,  
 sthitvāsau baidavasthāne YKU  
 ghrāṇarandhre USS YKU ] prāṇarandhraṃ HSC

**Metre:** Anuṣṭubh (a: ma-vipulā)

## 4.59 heading

**Translation:** And so, Vasiṣṭha [said]:

### 4.59

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

### Sources:

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

Cf. *Matsyendrasaṃhitā* 4.41cd (ab only)

idāyāṃ piṅgalāyāṃ ca parataś candrabhāskarau//

### Testimonia:

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

carataś candrabhāskarau YCM ] somasūryau pratiṣṭhitau HRĀ  
 candras tāmāsa ity uktas sūryo rājasa ucyate YCM ] tāmāso rājasaś caiva savyadākṣi-  
 nasaṃsthitau HRĀ

## 4.60 = X4.19

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

### Sources:

*Vasiṣṭhasaṃhitā* 2.29cd–30ab

dhattaḥ sakalam kalam YY ] sakalam dhattaḥ kalam 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 udiritam 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.

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

#### 4.61 heading

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

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

#### 4.61 = X4.

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

**Testimonia:**

Cf. 6-chapter *Vivekamārtaṇḍa* 6.3

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

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

#### 4.62

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

**Testimonia:**

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

#### 4.63

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

**Testimonia:**

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

citraṃ ] cittam 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 *Khe-*

*carīvidyā* 1.65–67 and 3.16–17, is to be placed at *trikūṭa* as part of the practice of *khēcarīmudrā*.

#### 4.64 = X4.20

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

#### Testimonia:

*Upāsanāsārasaṅgraha* f. 111 (attrib. HP), *Haṭhasaṅketacandrikā* f. 108r (attrib. HP), *Yogaśikhopaniṣat* 6.17cd–18ab

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

**Commentary:** The compound *nāḍidvāra* is not found elsewhere (other than as *nāḍidvāreṇa*) 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 *nāḍidvārāṇi* accordingly.

#### 4.65 = X4.21

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

#### Sources:

*Dattātreyayogaśāstra* 108

#### Testimonia:

*Haṭhasaṅketacandrikā* ff. 197v–180r (attrib. HSC), *Śārṅgadharapaddhati* 4399  
yatnād ] yasmād HSC ŚP

#### 4.66 = X4.22

**Translation:** When the breath is flowing in *Suṣumṇā*, the transmental state is attained. Otherwise [i.e. if the breath is not flowing in *Suṣumṇā*], the various practices [of yoga] lead to nothing but exertion for yogis.

#### Testimonia:

*Upāsanāsārasaṅgraha* p. 108 (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 = X4.23**

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

**Testimonia:**

*Haṭhasaṅketacandrikā* f. 67r (attrib. HP)

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

**4.68 = X4.24**

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

**Sources:**

*Gorakṣaśataka* 9

tu ] ca GŚ  
drutaṃ dvāv api GŚ (*em.*) ] dhṛtaṃ dvāv api GŚv.l., tasmai dvāv api GŚv.l., tad dvāv api  
vi° GŚv.l.

Cf. *Mokṣopāya* 5.92.48

dve bīje rāma cittasya prāṇaspandanavāsane/  
ekasmiṃś ca tayoh kṣiṇe kṣipraṃ dve api naśyataḥ//

**Testimonia:**

*Yogaḥṇḍalinyupaniṣat* 1

tu ] hi YKU  
ekasmin drutaṃ dvāv api naśyataḥ ] ekasmiṃś 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 α manuscripts (i.e. *druttaṃ*, *dhṛtaṃ*, *dṛtaṃ*), which are similar to an incorrect reading in an important witness of the source text, the *Gorakṣaśataka* (T, *dhṛtaṃ*). The emendation to *drutaṃ* is based on the parallel verse in the *Mokṣopāya* and its related recensions, which have *kṣipraṃ* instead.

**4.69 = X4.25**

**Translation:** The breath dissolves where the mind dissolves; the mind dissolves exactly where the breath dissolves.

**Testimonia:**

*Haṭharatnāvalī* 4.29 (ab only)

**4.70 = X4.26**

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

**Sources:**

*Amanaska* 2.27

sadaiva A ] tathaiva Av.L., sad eva Av.L.  
hi ] ca A

**Testimonia:**

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

hi ] ca YCM HTK  
yāvan maruc cāpi manahpravṛtṭiḥ ] yāvan marut tatra manahpravṛtṭiḥ YCM, tatraikanāśād  
aparasya nāśaḥ HTK

**Commentary:** Complementing his understanding of the previous verse, Brahmananda (and ṛ<sub>2</sub>) has *yato ... tatra* in 4.70cd, taking it to mean *yatra ... tatra* and to be referring to cakras.

**Metre:** Upajāti

**4.71 = X4.27**

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

**Sources:**

*Amanaska* 2.28

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, adhvas-  
taylor indriyavargavṛttir HTK

**Metre:** Upajāti

**4.72 = X4.30**

**Translation:** 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.

**Sources:**

*Īñānasāra* 3.6

vāyumārgē tv asaṃcāre ] vāyuvegena deveśi 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 *ṣṇānasāra*, this verse says that the yogi flies around the world with the speed of the wind (*vāyuvegena*). 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.

## 4.73 heading

**Translation:** Thus, Viśvarūpācārya [said]:

### 4.73 = X4.6

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

### Sources:

*Vivekamārtanḍa* 163

yat ] ca VM

### Testimonia:

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

mānasam ca YBhD HSC ] mānaseva HSCv.l.  
 viliyate ] praliyate YBhD HSC  
 tadā YBhDv.l.HSC ] yadā YBhD  
 yat HSC ] ca YBhD  
 so 'bhidhiyate HSC ] procyate tadā YBhD

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

### 4.74 = X4.31

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

### Testimonia:

*Yogacintāmaṇi* f. 19v (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.

#### 4.75 = X4.133

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

#### Sources:

*Amanaska* 2.44

Cf. *Kulārṇavatantra* 13.70

dr̥śyaṃ vinā sthirā dr̥ṣṭir manaś cālambanaṃ vinā/  
vināyāsaṃ sthīro vāyur yasya syāt sa guruḥ priye//

#### Testimonia:

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

dr̥śyād HSC ] lakṣyāt HRĀ, dr̥śyaṃ YCM  
prayatnāt HRĀ HSC ] prayatnaṃ YCM  
lambāt HRĀ ] lambaṃ YCM HSC  
eva yogī HRĀ YCM ] rājayogī HSC  
sa sevyaḥ HRĀ HSC ] saṃsevyah YCM

**Metre:** Upajāti

#### 4.76 = X4.130

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

#### Sources:

*Gorakṣaśataka* 8

vahati ] vrajati GŚ

**Metre:** Anuṣṭubh (c: bha-vipulā)

#### 4.77 = X4.116

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

#### Testimonia:

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

haṭhalayopāyā HTK ] haṭhalayābhyāsād YCM

rājayoga HTK ] rājayogaṃ YCM

#### 4.77\*1

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

#### 4.77\*2

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

#### 4.78 = X4.134

**Translation:** 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.

#### **Testimonia:**

*Haṭhasaṅketacandrikā* f. 145v

**Metre:** Puṣpitāgrā

#### 4.78\*1 = X4.134\*1

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

**Metre:** Mandākrāntā

#### colophon

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