

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)

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* α_3 *manonāthaḥ su* ζ_2 *manonāthaś ca* $\gamma_1\delta_1\delta_2\zeta_3\eta_2$ *manaso nātha* γ_2 **1c** *nāthas/nāthaḥ/nātho cett.*] *nāthāḥ* γ_2 **1d** *taṃ nāthaṃ layam āśrayet* $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_\omega$] *tan nātho laya + + +* α_3 *sa layo nādam āśritaḥ* $\gamma_1\gamma_2\delta_2\pi_2\chi$ *laya nātha niraṃjanāṃ* π_1 *layo dasamāśrayaḥ* δ_1

[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 δ₁δ₂ε₁] prañāṣṭocchvāsa γ₂ζ₃η₂π_ω prañāṣṭosvāsa π₁ prañāṣṭausvāsa ζ₂ prabhṛṣṭo _ sa γ₁ prañāṣṭaśvāsa α₁χ prañāṣṭabhyāsa α₂ prañāṣṭaḥ svā«sa» π₂ **niśvāsaḥ** α₁ε₁ζ₃χ] niśvāsa α₂π_ω niḥśvāsaḥ π₂^{pc}ζ₂η₂π₁ niḥśvāsa π₂^{ac}δ₁δ₂ niśvāsaḥ γ₂ niśvāsa γ₁ **2b** pradhvasta cett.] prabhṛṣṭa ε₁ prañāṣṭa η₂ **viśaya** cett.] viśayā ε₁ viśaga ζ₂ **grahaḥ** α₁α₂δ₁ε₁η₂π₂π_ωχ] grahaḥ γ₁γ₂δ₂ grataḥ π₁ jvaraḥ ζ₃ hvaraḥ ζ₂ **2c** niśceṣṭo ε₁π₂π_ωχ] niśceṣṭo α₁ niścaiṣṭo α₂ niśceṣṭā γ₁γ₂δ₁δ₂ζ₃ niḥśreṣṭo π₁ nidyeṣṭo ζ₂ niścalo η₂ **nirvikāraś ca** γ₁ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] nirvikāraś ca γ₂δ₁δ₂ nirvikāraś tu α₁ nivikalpas tu α₂ **2d** layo cett.] laye δ₁ layaṃ γ₁γ₂δ₂ **jayati** cett.] yānti ca γ₁γ₂δ₁δ₂ **yoginām** α₁α₂ε₁ζ₂ζ₃π₁π₂π_ωχ] yoginaḥ γ₁γ₂δ₁δ₂η₂

[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

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*.

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)

3 *om.* δ_2 **3a** *ucchinna cett.*] *ucchinnaḥ* $\alpha_1 \varepsilon_1 \zeta_3$ *ucchūna* δ_1 **saṃkalpo** *cett.*] *saṃkalpe* δ_1 **3b** *niḥśeṣāśeṣa cett.*] *niḥśeṣagata* $\gamma_1 \gamma_2$ *niḥśeṣośeṣa* $\alpha_2 \pi_\omega$ **ceṣṭitaḥ** *cett.*] *ceṣṭitam* π_2 *varjitaḥ* ζ_3 **3c** *svāvagamyō* $\alpha_1 \alpha_2 \delta_1 \eta_2 \pi_\omega \chi$] *svāvagamyā* $\alpha_3 \varepsilon_1 \pi_1$ *sovagamyō* π_2 *svāgamyō* ζ_2 *svānugamyō* ζ_3 *svāgate* *cā* $\gamma_1 \gamma_2$ **3d** *jayatām vāgagocaraḥ* $\alpha_1 \alpha_2 \alpha_3 \varepsilon_1 \pi_2$] *japatām vāgagocara* ζ_2 *jāyatām vāgagocaraḥ* ζ_3 *jāyatām cāpi gaucaraḥ* π_1 *jāyate vāgagocaraḥ* $\eta_2 \pi_\omega \chi$ *manovācām agocaraḥ* $\gamma_1 \gamma_2 \delta_1$

[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 दृष्टिल्यस्तत्र भूतेन्द्रियसनातनः ।

स्याच्छक्तिर्जीवभूतानां दृष्टिर्लक्ष्ये 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)

4 om. δ_2 **4a dṛṣṭir cett.**] dṛṣṭi $\alpha_1 \zeta_3 \eta_2$ vṛṣṭir π_2 **4b sanātanah** $\alpha_1 \alpha_2 \varepsilon_1 \zeta_3 \pi_\omega$] sanātana π_1 sanātanam ζ_2 sanātāni $\gamma_1 \gamma_2 \delta_1 \eta_2 \pi_2 \chi$ **4c syāc chaktir/°tiḥ** $\alpha_1 \gamma_1 \gamma_2 \delta_1$] syāt saktir α_2 sā śaktir $\varepsilon_1 \zeta_2 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$ sa śaktir ζ_3 **jīva** $\alpha_1 \alpha_2 \varepsilon_1 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$] sarva $\gamma_1 \gamma_2 \delta_1$ bhāva $\zeta_2 \zeta_3$ **bhūtānām cett.**] bhūtāni γ_1 bhūnām ζ_2 **4d dṛṣṭir** $\alpha_1 \alpha_3 \gamma_1 \gamma_2 \eta_2 \pi_2 \pi_\omega$] dṛṣṭi $\alpha_2 \delta_1 \varepsilon_1 \pi_1$ dṛṣṭe $\zeta_2 \zeta_3$ dve a° χ **lakṣ(y)e layam gatā** $\varepsilon_1 \zeta_2 \pi_1 \pi_\omega$] lakṣe la(!) gatā α_2 lakṣe layam gatāḥ α_1 lakṣy[e] layam gatāḥ α_3 lakṣye layam gate $\eta_2 \chi$ lakṣam layam gatau ζ_3 lakṣe na saṃgatā γ_2 lakṣana saṃgatā γ_1 lakṣeṇa saṃgatā δ_1 gacchel layam gate π_2

[4.4]

❖ Sources

Candrāvalokana 8cd–9ab, *Kaulajñānanirnaya* 3.2

layas] manas CA KJN

sanātanah] 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), *Haṭhatattva-kaumudī* 49.25 (attrib. HP)

sanātanah HTK] sanātāni YCM HSC

syād chaktir] na sā śaktir HTK

jīvabhūtānām] sarvabhūtānām YCM HSC, bhāvabhūtānām HTK

dṛṣṭir lakṣye layam gatā] dṛṣṭir lekṣeṇa saṃgatā YCM HSC, dṛṣṭe lakṣe kṣayam gatā HTK

वेदशास्त्रपुराणानि सामान्यगणिका इव ।

एकैव शाम्भवी मुद्रा गुप्ता कुलवधूरिव ॥ ५ ॥

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

5a *om.* $\alpha_2\pi_\omega$ **purāṇāni** $\alpha_1\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$] purāṇādyāḥ γ_1 purāṇādyāḥ γ_2 purāṇaughāḥ δ_2 purāṇaiś ca δ_1 **5b** *om.* $\alpha_2\pi_\omega$ **sāmānya cett.**] samāni π_2 **gaṇikā cett.**] gaṇivā δ_1 **5c** *om.* π_ω **ekaiva cett.**] idaṃ tu δ_2 **mudrā cett.**] mājā ζ_3 vidyā η_2 **5d** *om.* π_ω **guptā kulavadhūr iva** $\alpha_1\alpha_2\gamma_1\gamma_2\pi_1\pi_2\chi$] gopyā kulavadhūr iva η_2 sarvatantreṣu gopitā (cf. 4.6d) $\varepsilon_1\zeta_2\zeta_3$ sarvatantreṣu gopitā rakṣaṇīyā prayatnena guptā kulavadhūr iva $\delta_1\delta_2$

[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 sā] 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 *śām-bhavī mudrā* concealed in all the Tantras. (6)

6 om. ζ₂ζ₃ **6a** lakṣ(y)aṃ α₂π₂^{ac}γ₁γ₂η₂π_ωχ] lakṣā δ₁ lakṣyo δ₂ lakṣ(y)a α₁π₂^{pc}ε₁π₁ **bahir** cett.]
mano η₂ **dr̥ṣṭir** cett.] dr̥ṣṭi α₂δ₁ε₁η₂π_ω **6b** nimeṣonmeṣa cett.] nirmiṣonmeṣa γ₁π₁ **varjitā**
cett.] varjjitaḥ δ₂π₁ **6c** eṣā sâ α₁ε₁π₁π₂χ] eṣāsau α₂ eṣā hi π_ω eṣā tu η₂ eṣā vai δ₂ saiṣā tu γ₁γ₂δ₁
6d sarvatantreṣu cett.] sarvatantreṣu śastreṣu δ₁ vedaśastreṣu χ

[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 *khecari mudrā*. O guru, it manifests because of your favour and is that reality which is Śambhu's state, free from what is void and not void. (7)

7a lakṣya α₁δ₁δ₂ε₁η₂π₁π₂χ] lakṣa α₂γ₁γ₂ζ₂ζ₃π_ω **yadā** cett.] yathā η₂ sadā α₁α₂α₃ζ₂ **7b dr̥ṣṭyā** cett.] dr̥ṣṭvā η₂ dr̥ṣyā π₁ dr̥ṣyā π_ω **tārayā** cett.] tālayā π₁ tāra γ₁ **bahir** cett.] hir γ₁ **adhaḥ** α₁α₂α₃ε₁ζ₃η₂π₁π₂π_ωχ] adhrah ζ₂ asau γ₁γ₂δ₁δ₂ **paśyann apaśyann api** α₂δ₁δ₂ε₁ζ₂ζ₃χ] paśyann apaśyann ivā α₁ paśyan na paśyaty api γ₁γ₂ paśyann api η₂ paśyan na paśyetyataḥ π₁π_ω paśyen na paśyetyataḥ π₂ **7c mudreyam** cett.] mudre ζ₃ **khecari** α₁α₂η₂π₁π_ω] śāmbhavi γ₁γ₂δ₁δ₂ε₁ζ₂ζ₃π₂χ **bhavati sā** cett.] bhavati π_ω °ti kathitā ε₁ **yuṣmat** α₁α₂δ₁δ₂ζ₂ζ₃π_ω] «yu»smat γ₂ yuṣmān η₂ puṣpat γ₁ yasya ε₁π₂ yāsyā π₁ labdhā χ **guro** γ₁γ₂δ₁ζ₃η₂^{ac}π₁π_ω] guroḥ δ₂ε₁ζ₂η₂^{pc}π₂χ gurau α₁ gure α₂ **7d śūnyāśūnya** cett.] śūnyāc chūnya π₂ **vivarjitam** cett.] vivarjite γ₁ vivarjiti δ₁ vivarjito α₂ vilakṣaṇam χ **sphurati** cett.] spharati δ₁ **yat** cett.] ya π_ω [pta]t δ₁ tat α₁χ ttat α₂ **padam** cett.] om. ε₁ζ₂

[4.7]

❖ Sources

Candrāvalokana 2

paśyann api] paśyetyatā 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
 khecari] śāmbhavi YCM AN HTK
 guro YCM AN] guroḥ HTK

❖ Commentary

On the similarity of *śāmbhavi* and *khecari 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 *khecarī*.

(8)

8 om. ζ₂ζ₃η₂ 8a °vyāś ca khecaryā α₁γ₂δ₁δ₂χ] °vāś ca khecaryā ε₁ °vyāḥ khecaryā _ γ₁ °vyā(h) khecaryāś ca π₁π₂π_ω °vyā khecaryā α₂ °vavyā khecaryā α₃ 8b avasthāyām abhedatā π₁] hy avasthāyām abhedataḥ π₂ avasthāyām na bhedataḥ α₁ε₁ avasthāyā na bhedataḥ α₃ avasthāyasya bhedataḥ α₂ avasthādhāmabhedataḥ χ avasthāyām ca bhedaṭā π_ω avasthā ca na bhedataḥ (°naḥ γ₁) γ₁γ₂ avasthā balabhedataḥ δ₁δ₂

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] śāmbhavyāś 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 *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).

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..* α_3 *pātālād yad viśati* $\gamma_1\gamma_2$ *pātālād vā viyati* $\delta_1\delta_3$ **suṣīraṃ** α_2] *suṣīraṃ* α_1 *śikhiraṃ* γ_1 *śikharaṃ* γ_2 *śikhare* $\delta_1\delta_3$ **tad asmin** α_1] *yadismi* α_2 *tasti* γ_1 *tad asti* γ_2 *tadāstā* δ_1 *tad āste* δ_3 9b **sudhīḥ tan mukhaṃ** $\alpha_1\gamma_1\gamma_2$] *sudhīḥ saṃmukhaṃ* δ_3 *sudhī sanmukhaṃ* α_2 *susaṃmukhaṃ* δ_1 9c **sāraḥ** $\gamma_1\gamma_2$] *sāraḥ* $\delta_1\delta_3$ *sāro* $\alpha_1\alpha_2$ **sravati** $\gamma_1\delta_3$] *śravati* δ_1 *savati* γ_2 *grasati* α_1 *om.* α_2 **vapuṣas** $\alpha_1\alpha_2\gamma_1\delta_1\delta_3$] *puruṣas* γ_2 9d **taṃ badhniyāt** $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_3$] *tadvahmāpāt* γ_1 **sukaraṇamṛdā** $\alpha_1\alpha_2$] *sukaraṇāmudā* α_3 *svakaraṇamṛdā* $\gamma_2\delta_3$ *svakaraṇaimṛdā* γ_1 *svakaraṇamṛjā* δ_1 **kāyasiddhiḥ** $\alpha_1\gamma_2\delta_3$] *kāyaḥ siddhiḥ* γ_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
sudhīḥ 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
sukaraṇamṛdā HTK] *sukharatimṛdur* HRĀ, *svakaraṇamṛdā* YCM, *sukaraṇam* 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

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 ।
गुरूपदेशतो 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.* α_3

10 → 3.77*1 • **11** → 3.77*2

are satisfactory. A different version is found in the *Jyotsnā* (3.52) and some manuscripts belonging to lower branches of the stemma (e.g., η_2 , π_ω , etc.). This version was likely inserted into α_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 γ group), the above can be emended and understood as follows:

यत्प्रालेयं पिहितसुषिरं मेरुमूर्ध्व्यस्ति तथ्यं
तस्मिंस्तत्त्वं प्रवदति सुधीस्तन्मुखं निम्नगानाम्

susiram K_1] sukhire α_2 • mürdhny P_8] müle α_2 • asti tathyam K_1] yad asti α_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, *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 divyam YCM] divyam 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)

12a śrīadināthena cett.] śrīśambhunāthena $\varepsilon_1 \varepsilon_2$ **12b** laya cett.] layaḥ $\alpha_1 \gamma_1 \gamma_2 \zeta_2$ laṣa α_2 **jayante** $\alpha_1 \alpha_2 \varepsilon_1 \varepsilon_2 \zeta_2$] jayanti $\gamma_1 \gamma_2 \delta_2 \zeta_3 \eta_2 \pi_1 \pi_2 \pi_\omega \chi$ yayamti δ_1 **12c** ekam eva $\alpha_1 \varepsilon_1 \varepsilon_2 \pi_1 \pi_2 \chi$] eva $\alpha_2 \pi_\omega$ eva nānyam $\zeta_2 \eta_2$ eva mānyam ζ_3 eva kāryam $\gamma_1 \gamma_2 \delta_1 \delta_2$ **12d** manyāmahe cett.] gaṇyāmahe π_2 **mānyatamaṃ** $\alpha_1 \zeta_2 \zeta_3 \pi_1 \pi_\omega$] nānyatamaṃ $\alpha_2 \gamma_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \varepsilon_2$ nānyamatam π_2 tā-tarasam η_2 mukhyatamaṃ χ

[4.12]

❖ Sources

Yogatārāvalī 2

śrīadināthena sapādakoṭi] 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 *śāmbhāvī 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.* $\gamma_{1a}\gamma_{2a}$ **muktāsanasthito** *sett.*] muktāsane sthito $\delta_{1a}\chi$ mudrāsanasthite γ_{1b} **13b** *om.* $\gamma_{1a}\gamma_{2a}$ **13d nādam** *sett.*] π_2 **antaḥstham ekadhīḥ** *em.*] antastham ekadhīḥ $\alpha_1\alpha_3\gamma_{1a}\gamma_{2a}\pi_1\chi$ atastham ekadhā α_2 ekāntake sudhīḥ δ_{1a} ekāntike sudhīḥ δ_{2a} antargataṁ sadā $\gamma_{1b}\gamma_{2b}\delta_{1b}\delta_{2b}\epsilon_1\epsilon_2\zeta_2\zeta_3$ nādamataṁ sadā π_2 antargataṁ mahat $\eta_2\pi_\omega$ **14a kāṣṭhe** *sett.*] kāṣṭhaiḥ $\gamma_2\delta_1\delta_2\pi_2$ kāṣṭhaiḥ γ_1 **pravartito** *sett.*] pravartate $\zeta_3\eta_2$ **14b kāṣṭhena** *sett.*] kāṣṭhena γ_1 **saha** *sett.*] sa ζ_3 **śāmyati** *sett.*] śāmyati $\alpha_1\alpha_2\delta_1\pi_\omega$ liyate ζ_3 **14c nāde** *sett.*] nā γ_1 **pravartitaṁ** *sett.*] pravartite ζ_3 pravartate η_2 **cittaṁ** *sett.*] *om.* γ_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] antargataṁ 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.*] $\text{niḥsṛtya } \delta_2$ **15b** *nāde* $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\zeta_3\pi_1\pi_2\pi_\omega$] $\text{nādo } \varepsilon_1$ $\text{nāda } \zeta_2$ $\text{na_ } \gamma_1$ **dugdhāmbu cett.**] $\text{gugyāmbu } \gamma_1$ **manaḥ cett.**] $\text{mana } \pi_\omega$ $\text{naraḥ } \gamma_1\delta_1\delta_2$ **15c** *ekibhūyātha* $\alpha_3\gamma_1\gamma_2\delta_2\varepsilon_1\zeta_2\zeta_3\pi_2$] $\text{ekibhūyōtha } \alpha_2$ $\text{ekibhūyādyā } \pi_1$ $\text{ekibhūyāyā } \delta_1$ $\text{ekibhūyā } \pi_\omega$ $\text{ekibhūtvātha } \alpha_1$ **sahasā cett.**] $\text{sahasā ca } \pi_\omega$ $\text{manasā } \alpha_2$ **15d** *cidākāśe cett.* *incl.* α_3] $\text{cidāśe } \alpha_2$ $\text{vidāktośe } \gamma_1$ $\text{cidākaro } \gamma_2$ **viliyate cett.**] $\text{valiyate } \alpha_1$ $\text{na lipyate } \alpha_3$ **16** *om.* χ **16a** *audāsīnya* $\delta_1\delta_2\varepsilon_1\eta_2\pi_1$] $\text{audāsīnya } \zeta_3$ $\text{audāsīnya } \alpha_3$ $\text{audāsīna } \pi_2$ $\text{odāsīnya } \gamma_1$ $\text{udāsīnya } \gamma_2\pi_\omega$ $\text{udāsīnya } \alpha_2$ $\text{udāsonya } \alpha_1$ $\text{ṛdāsīnya } \zeta_2$ **16c** *karaṇaṃ* $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2$] $\text{karaṇa } \pi_\omega$ $\text{karaṇe } \alpha_2$ $\text{kāraṇaṃ } \varepsilon_1\zeta_2\zeta_3\eta_2$ **16d** *nādam cett.*] $\text{bhāda } \zeta_2$ **evāvadhārayet cett.**] $\text{evāvadhārayan } \alpha_2$ $\text{eva sadābhyaset } \zeta_3$

[4.15]

❖ Testimonia

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

$\text{manaḥ HSC USS } \text{] } \text{naraḥ YCM}$
 $\text{ekibhūyātha sahasā YCM HSC NBU } \text{] } \text{ekibhūtaṃ tanyā cittam USS}$
 $\text{cidākāśe viliyate YCM HSC NBU } \text{] } \text{rājayogābhidhānakam USS}$

[4.16]

❖ Testimonia

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

$\text{unmanikāraṇaṃ YCM USS } \text{] } \text{unmanikāraṇaṃ HSC NBU}$
 $\text{evāvadhārayet YCM NBU } \text{] } \text{evānu[...]yet USS, evaṃ vadhārayet HSC v.l.}$

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.* χ **kīdrśam** (ki° α_1 $\alpha_1\gamma_1\epsilon_1\pi_1$] kīdrśim $\alpha_2\gamma_2$ kīdrśyam $\pi_2\pi_\omega$ idrśam $\zeta_2\eta_2$ kim δ_1 *om.* $\delta_2\zeta_3$ **audāsīnyam** $\gamma_1\gamma_2\delta_1\epsilon_1\eta_2\pi_1\pi_2\pi_\omega$] audāsinyam $\zeta_2\zeta_3$ audāsinyam α_1 audāsinyā α_2 athaudāsīnyam δ_2 **17** *om.* χ **17a śīte** *cett.*] śīti ζ_3 śīta α_2 jñāte η_2 **kāle** *cett.*] kāla γ_2 kā η_2 rakṣa° α_2 *om.* α_1 **caupaṭi vā kuṭi vā** $\eta_2\pi_\omega$] copāṭi vā kuṭi vā π_1 cāpaṭi vā kuṭi vā π_2 dvaupaṭi vā kuṭi vā ϵ_1 caupaṭi vā paṭi vā α_1 copāṭi vā paṭi vā ζ_2 cāpaṭi vā paṭi vā $\gamma_2\delta_2$ cāpaṭi vā paṭikā δ_1 cāpaṭi cāpaṭi vā γ_1 paṭi vā ζ_3 °ne kathā vā paṭi vā α_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 γ_1 «mi»thyāhāro δ_1 **gopayo** *cett.*] gopatho δ_1 **vā** *cett.*] co η_2 *om.* γ_1 **payo vā** *cett.*] «payo» vā γ_1 patho vā δ_1 °tha pānam π_2 **17c bhojye** $\alpha_1\alpha_2\alpha_3\epsilon_1\pi_1\pi_\omega$] bhojyam $\zeta_3\eta_2$ bhojya ζ_2 bhakṣe $\gamma_1\gamma_2$ bhakṣyam $\delta_1\pi_2$ bhikṣye δ_2 **bhikṣā** *cett.*] bhukṭam η_2 **vṛndam** *cett.*] mṛdam π_1 kadam $\epsilon_1\epsilon_2$ cānnam η_2 **āraṇyakandaṃ** $\alpha_1\alpha_2\alpha_3\gamma_2\delta_1\delta_2\zeta_3$] °kaṃda $\zeta_2\eta_2\pi_\omega$ °kaṃdā π_1 āraṇyakandaṃ γ_1 āraṇyakam vā $\epsilon_1\epsilon_2$ āpaṇyakam vā π_2 **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 α_3 pāṇi drāṇi ζ_2 pāṇindrāṇi γ_1 pāṇim droṇe π_2 pāṇi π_ω **kāpi vā** $\alpha_1\alpha_3\epsilon_1\zeta_2\zeta_3\pi_1$] kāpivām π_ω kāthivā η_2 vā kapī α_2 karparā δ_2 karpaṭam π_2 kāpaṭo γ_2 khapaḍa γ_1 kharparo δ_1 **bhojyapātre** $\alpha_2\alpha_3\epsilon_1\zeta_2\pi_1$] bhojyapātram $\alpha_1\delta_1\delta_2\zeta_3\eta_2\pi_\omega$ bhojapātram π_2 bhājapātram γ_1 bhūrjapātram γ_2

[4.17]

❖ 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, audāsīnyam 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 *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.* χ **18a** *sarvacintām* $\gamma_2\delta_1\delta_2\epsilon_1\zeta_2$] *sarvacintā* $\alpha_1\alpha_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$ *om.* γ_1 **samut-**
srjya $\alpha_2\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$] *samṛtsrjya* ϵ_1 *samutyajya* α_1 *parityajya* $\gamma_2\delta_1\delta_2\pi_2$ *om.* γ_1 **18b** *ceṣṭām*
 $\alpha_1\epsilon_1\zeta_3\pi_1\pi_2\pi_\omega$] *ceṣṭā* α_2 *ceṣṭās* η_2 *ceṣṭi* ζ_2 *kāle* $\gamma_1\gamma_2\delta_1\delta_2$ **18c** *°saṃdhānān* $\alpha_1\pi_1\pi_2$] *saṃdhānā*
 π_ω *saṃdadhyān* $\alpha_2\epsilon_1\zeta_2\zeta_3\eta_2$ *saṃdhatte* $\gamma_1\gamma_2\delta_1\delta_2$ **18d** *nāde cett.*] *devi* π_2

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 *cauṣpaṭṭā*.

We suspect that the α 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
saṃdhānān HRĀ] *sandhatte* HSC, *saṃdadhyān* NBU

❖ Commentary

The third verse quarter varies considerably among the witnesses and testimonia. We have accepted the reading of α_1 (*nādam evānusaṃdhānān*), which is also attested by the π 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 evānusaṃdhānāt*. A similar hiatus break is found at 3.89.

आरम्भश्च घटश्चैव तथा परिचयस्तथा ।

निष्पत्तिः सर्वयोगेषु योगावस्था भवन्ति ताः ॥ १९ ॥

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

19a ca cett.] ca _ δ₁ **ghaṭas** cett.] gha _ ś γ₁ **caiva** cett.] caivas η₂ ca δ₁ **19b** paricayas α₁α₃ε₁ζ₂η₂π₁π₂π_ω] paricas ζ₃ paricayo α₂γ₁δ₁δ₂χ] pariyo γ₂ **tathā** α₁ζ₃π_ω] tataḥ α₃ε₁ζ₂η₂π₁π₂ pi vā δ₁ 'pi ca α₂γ₁γ₂δ₂χ **19c** sarvayogeṣu cett.] sarvayoge ca δ₂ ceti yogeṣu π₁π₂π_ω **19d** yogāvasthā bhavanti tāḥ α₁α₃] yogāvasthā bhavanti te α₂ yogāvasthā prakīrtitā γ₁γ₂δ₁δ₂ syād avasthācatuṣṭayam ε₁ζ₂ζ₃η₂π₁π₂π_ωχ

[4.19]

❖ Sources

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

tathā paricayas tathā ŚS] paricayas tṛtiyakāḥ 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 ε_1 tatra cārambhaḥ η_2 athārambhāvasthā $\gamma_1 \chi$ athārambharakṣā δ_1 athārambhadikṣā δ_2 ārambhāvasthātha γ_2 **20a granther** $\alpha_1 \chi$] granthe π_1 granthau δ_2 granthir $\gamma_2 \delta_1 \zeta_3 \pi_\omega$ granthi $\gamma_1 \pi_2$ granthiṃ η_2 granthid α_2 gra + ε_1 ramdhre ζ_2 **bhedād** $\alpha_1 \varepsilon_1 \pi_2 \pi_\omega$] bhedā $\alpha_2 \pi_1$ bhinna $\gamma_1 \gamma_2 \delta_1$ bhinne δ_2 bhinnā η_2 bhinnād ζ_3 bhedo hy χ bhed ζ_2 **20b ānandaḥ cett.**] ānaṃda $\alpha_2 \gamma_1 \pi_2$ nanādaḥ π_1 nādaḥ η_2 **sambhavaḥ cett.**] samambhavaḥ η_2 **20c kvaṇako** $\delta_2 \varepsilon_1$] kvaṇa'ko α_1 kvaṇiko ζ_3 kaṇako $\zeta_2 \pi_\omega$ kanako α_2 kuṇako η_2 kuṇape π_2 °ḥ kvaṇako χ °ṣkāṇako π_1 kṣike δ_1 °s tatkaṣaṇād $\gamma_1 \gamma_2$ **dehe cett.**] deho α_2 caivā π_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

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
 bhedād] bhedo HRĀ, bhinna YCM, bhinnād 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).

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 ε_1 ādityatejaś
ca tejasvī ζ_2 tejasvī divyagandhaś ca ζ_3 divyagandho divyacakṣuś ca η_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 ζ_3 divyadeham arogavān α_2 tejasvī ārogavān η_2 *om.* $\delta_1\delta_2\pi_\omega$ **21c sampūrṇa cett.]**
sāmpūrṇe ζ_3 **hṛdayaḥ** $\alpha_1\alpha_2\alpha_3\zeta_2\pi_1\chi$] hṛdaya $\gamma_2\varepsilon_1$ hṛdaye $\gamma_1\delta_1\zeta_3\eta_2\pi_2\pi_\omega$ **śūnye tv** $\alpha_1\alpha_2\alpha_3\zeta_2\zeta_3$] ζ_3
śūnye $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\eta_2\pi_2$ śūnya $\pi_\omega\chi$ sūra π_1 **21d ārambhe cett.]** ārambha π_ω ārambho η_2 **yo-**
gavān cett.] bhogavān γ_1

[4.21]

❖ Sources

Amaraughā verse 36

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

❖ Testimonia

Haṭhatratnāvalī 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)

prescript: ghaṭāvasthā cett.] khaṭavasthā α₃ ghaṭā arthaḥ α₂ ghaṭarakṣā δ₁δ₂ ghaṭaḥ π₁
22a dvitīyāyām cett.] dvitīyā δ₁ζ₃^{ac} dvitīye η₂ dvitī α₂ **ghaṭi** α₁γ₁γ₂δ₁δ₂π₁π₂π_ωχ] ghaṁti ζ₃
ghaṭām ζ₂ ghaṭikā α₂ sphuṭi ε₁ε₂ bheda η₂ **kṛtya cett.]** kṛtvā ζ₃ mukte tu η₂ **22c dṛḍhāsano**
cett.] haṭhāsano η₂ **22d deva** α₁α₂γ₁γ₂δ₁ε₁ζ₂ζ₃χ] devaḥ π_ω deha δ₂η₂π₁π₂ **tadā** α₁α₂π₁π₂π_ωχ]
tathā γ₁γ₂δ₁δ₂ε₁ζ₂ζ₃η₂

[4.22]

❖ Sources

Amaraughā 37

dvitīyāyām (=AOP)] dvitīye saṁ AO

❖ Testimonia

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

ghaṭikṛtya HRĀ] ghaṭim kṛtvā HTK

jñāni HTK] kāma HRĀ

❖ Commentary

The name of the second stage, *ghaṭa* (and the related form *ghaṭikṛtya* 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 (*atisūnye*), and then the pounding sound of a kettle drum occurs. (23)

23a *granthes tadā* $\alpha_1\pi_1$] *granthis tadā* π_ω *granthe sadā* ζ_2 *granthes tathā* $\alpha_2\eta_2$ *granthe tathā* ε_1 *granther yadā* π_2 *granthis yadā* $\gamma_1\gamma_2\delta_1\delta_2\zeta_3$ *granthes tato* χ **bhedāt** $\alpha_1\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$] *bhidā* α_2 *bhinnaḥ* $\gamma_1\gamma_2\delta_1\delta_2$ *bhinnā* ζ_3 **23b** *paramānanda cett.*] *sadānandasya* ζ_2 **sūcakāḥ** *cett.*] *sūcakā*«ḥ» ζ_3 *kārakāḥ* π_2 **23c** *atisūnye* $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_\omega\chi$] *atisūnya* $\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2$ *aṁtyaśūnye* π_2 *api śūnyo* ζ_2 **vimardaś ca** $\alpha_1\alpha_3\pi_1\pi_2\pi_\omega\chi$] *vimardasya* α_2 'saṁmardā ζ_2 *visanmarde* ε_1 *visammarde* η_2 *vibhedaś 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* α_2

[4.23]

❖ Sources

Amaraughā 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 atisūnye 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 π₂ om. δ₂ **paricayāvasthā cett.**] paricayaḥ ζ₂ζ₃π₁ **24a** *tṛtīyāyām tato bhittvā* α₁δ₁δ₂ε₁ζ₃π₁π₂π_ω] *tṛtīyāyām tathā bhitvā* α₂ karṇikām tu tato bhittvā γ₁γ₂ kartikāyām tato bhittvā ζ₂ *atha granthitrayam bhittvā* η₂ *tṛtīyāyām tu vijñeyo* χ **24b** folio lost α₁ **vihāyo** α₂ε₁ζ₂χ] *vihāya* γ₁γ₂ζ₃ *vikāryo* π₁ *vimalo* δ₁δ₂ *vimāyo* π_ω *visphāro* π₂ *jāyate* η₂ **mardala** α₂γ₁γ₂ζ₂η₂π₁π₂π_ωχ] *maddala* ε₁ *mandala* δ₁δ₂ *mṛḍula* ζ₃ **dhvaniḥ cett.**] *dhvaniḥ* γ₂ *dhvani* π₁π_ω **24c** folio lost α₁ **mahāśūnyam cett.**] *mahāśūnya* ζ₃π₁ *mahāśūnyas* ε₁ **tadā** α₂ε₁π₁π₂π_ωχ] *tathā* γ₁γ₂ζ₂ *tato* δ₁δ₂ *tayā* ζ₃ *samā* η₂ **yāti cett.**] *jāti* α₂ *jātiḥ* ζ₂ **24d** folio lost α₁ **sarvasiddhi cett.**] *mahāsiddhi* π_ω *siddhisādhā*° π₂ *sarva* ζ₂ **samāśrayam cett.**] *samāśriyam* π₁ *matāśrayāt* α₂ *kam āśrayam* π₂

[4.24]

❖ Sources

Amaraugha 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 marddla 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 *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)

25 folio lost α_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 π_1 cimtāmanas η_2 virāmānaṃ ζ_2 **tato cett.**] tadā χ **jitvā cett.**] bhittvā $\gamma_1\gamma_2\delta_1\delta_2$ **25b saṃbhavaḥ cett.**] saṃbhava $\zeta_2\pi_1$ **25c doṣaduḥkha cett.**] doṣaduḥkhaṃ π_1 dokhaduḥkhe γ_1 **jarāmṛtyu** $\alpha_3\varepsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] jarāmṛtyuḥ $\alpha_2\zeta_2$ jarāvyādhi χ kṣudhānidrā $\gamma_1\gamma_2\delta_1\delta_2$ **25d kṣudhānidrā** $\alpha_2\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$] kṣudhātrṣā π_ω jarāmṛtyu $\gamma_1\gamma_2\delta_1\delta_2$ **vivarjitaḥ cett.**] °tāḥ π_2 °taṃ π_ω trṣā tathā η_2

[4.25]

❖ Sources

Amaraugha 40

cittānandaṃ tato jitvā (*Amaraughaprabodha*)] paramānandarocitvāt AO

❖ Testimonia

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

cittānandaṃ tato jitvā YCM] cidānandaṃ tato jitvā HRĀ, tr̥tiyāyām tato jitvā HTK
sahajānandasambhavaḥ YCM HTK] paramānandasambhavaḥ HRĀ

❖ Commentary

The reading of the first verse quarter, *cittānāndaṃ tato jitvā*, 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)

prescript: folio lost α_1 *om.* χ 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 α_2 niṣṭhāvasthā $\delta_1 \delta_2$ niṣpattiḥ $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_1$ **26** folio lost α_1 **26a tato** *cett.*] yadā χ **bhittvā** *cett.*] bhūtvā ζ_2 **26b sarva** *cett.*] sarva χ satva π_1 **gato'nilaḥ** *cett.*] gatonalaḥ γ_2 gatānilaḥ ε_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 $\varepsilon_1 \eta_2$ niṣpato γ_1 niṣṭhāto $\delta_1 \delta_2$ **vaiṇavaḥ śabdaḥ** *cett.*] vaiṇavaśabdaḥ γ_2 vaṇāvat sado α_2 veṇaśabdaḥ γ_1 **26d kvaṇadvīṇākvaṇo** $\zeta_3 \chi$] kvaṇan vīṇākvaṇo ε_1 kaṇatvītakvaṇo ζ_2 kvaṇadvīṇotvaṇo γ_2 kvaṇan vītaḥ kvaṇo π_1 kvacid vīṇākvaṇo π_2 kvaṇatuvītakvaṇo π_ω kvaṇantenākvaṇo η_2 kvaṇadvīṇāsamo $\delta_1 \delta_2$ kaṇavīṇādgato γ_1 kṛṇanītyakṛṇo α_2 **bhavet** *cett.*] °dayaḥ π_2

[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 α_1 om. $\zeta_2\zeta_3$ 27a tadā $\alpha_2\epsilon_1\pi_1\pi_2\pi_\omega\chi$] tathā $\alpha_3\gamma_1\gamma_2\delta_1\delta_2\eta_2$ 27b om. π_1 rājayogā
cett.] rājayoga η_2 rājayogo π_ω °bhidhāyakam $\gamma_2\epsilon_1\pi_\omega$] vidhāyakaḥ α_2 bhidhāyanam γ_1 bhidhā-
nakam $\alpha_3\delta_1\delta_2\eta_2\pi_2\chi$ 27c om. π_1 kartāsau cett.] karttasau γ_1 karttāso π_ω 27d om. π_1 28
folio lost α_1 om. π_1 28a māstu $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\epsilon_1\zeta_2\eta_2\pi_2\chi$] mastu $\zeta_3\pi_\omega$ muktir $\alpha_2\delta_2\epsilon_1\zeta_2\eta_2\pi_2\chi$] muktis ζ_3 muktiṃ π_ω śaktir $\gamma_1\gamma_2$ kiṃcid δ_1 28b atraivākhaṇḍitaṃ $\delta_1\delta_2\epsilon_1\zeta_2\pi_2\chi$] atraiva
khaṇḍitaṃ $\alpha_2\gamma_2$ atra vākhaṇḍitaṃ η_2 ātrevikhaṇḍitaṃ γ_1 tatraivākhaṇḍitaṃ $\zeta_3\pi_\omega$ mahat
 $\alpha_2\gamma_2\delta_2\epsilon_1\zeta_2\zeta_3\eta_2\pi_\omega$] marut γ_1 manah π_2 bhavet δ_1 sukham χ 28c layāmṛtamayaṃ $\alpha_2\epsilon_1\zeta_2\zeta_3\pi_2$] layāmṛtalayaṃ π_ω layāmṛtam idaṃ $\gamma_2\delta_1\delta_2$ layāmṛdammitaṃ γ_1 layāmṛtakaram η_2 layodbhavam
idaṃ χ 28d rājayogād avāpyate cett.] rājayogam avāpyate η_2 om. δ_1

[4.27]

❖ Sources

Amaraugha 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 destroyer means that he becomes equal to God. Consequently, he construes the line as *asau yogi 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

layāmṛtamayaṃ HTK] layāmṛtaṃ 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 α_1 om. $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\varepsilon_2\eta_2\pi_\omega\chi$ **30** folio lost α_1 om. $\gamma_1\gamma_2\delta_1\delta_2$ **30b** karmaṭhāḥ $\varepsilon_1\zeta_3\pi_1$] karmaṭhaḥ α_2 karmacā ζ_2 karmaṇā $\pi_2\pi_\omega$ karmaṇaḥ η_2 karmināḥ χ **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 α_2 ye tumgān karmavaśān manye η_2 etān abhyāsino manye χ lac. π_ω **30d** prayāsaphalavarjitān $\varepsilon_1\zeta_2\zeta_3\pi_1\chi$] °varjitāḥ η_2 prayāsakalavarjitāḥ α_2 prāyaśaḥ phalavarjitāḥ π_2 lac. π_ω

29 = 2.77 • **29** This verse is abbreviated with *haṭhaṃ vinā rājayoga iti* in $\zeta_2\zeta_3$. • **29–30** The γ and δ 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] samācāret YBhD

[4.30]

❖ Testimonia

Haṃsavalāsa p. 49

karmaṭhaḥ] 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)

31 folio lost α_1 om. δ_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* α_3 *audāsīnya* ε_1 «sau» *dāmanyam* δ_1 **jalam tribhiḥ** $\alpha_2 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi$] *layam* *tribhiḥ* ε_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* π_1 *eva bhaviṣyati* $\alpha_3 \gamma_1 \gamma_2$ *eva pravartate* χ

[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 α_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* π_1 **32b** *unmanī cett.*] *py unmanī* $\alpha_2 \varepsilon_1$ *hy unmanī* π_{2b} *nmatī* π_1 **32c** *amaraugho* $\zeta_3 \eta_2$] *amaraughā* $\varepsilon_1 \pi_{2b}$ *amaraughi* π_{2a} *araughau* γ_1 *amaraudhyai* γ_2 *amarogho* π_{ω} *amarodyo* $\alpha_2 \pi_1$ *amaratvaṃ* χ *avaraubhū* ζ_2 *amaroly a°* $\delta_1 \delta_2$ **'pi cādvaitaṃ** $\alpha_2 \pi_1 \pi_{2b} \pi_{\omega}$] *ghacāṃdrī* *ca* γ_2 *ghatvīndrī* *ca* γ_1 *°bhicāndrī* *ca* $\delta_1 \delta_2$ *layas tattvaṃ* $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$ *layas tatra* η_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* π_{2a} **nirañjanam cett.**] *nirāmayam* α_2 *paraṃ padam* $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_{2a} \chi$

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

[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)

33 folio lost α_1 **33a amanasko** $\gamma_2\delta_1\pi_1\pi_{2b}\pi_\omega$] amarasko α_2 amanaskau γ_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 α_2 layaś caiva $\gamma_2\delta_1\delta_2$ lyayāś caiva γ_1 tathād-
vaitaṃ $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **33b śūnyāśūnyaṃ** $\alpha_2\gamma_2\delta_1\delta_2\pi_1$] śūnyāśūnya $\gamma_1\pi_\omega$ śūnyāc chūnyaṃ π_2
nirālambaṃ $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **paraṃ padam** $\alpha_2\alpha_3\pi_1\pi_{2b}\pi_\omega$] parāparaṃ $\gamma_1\delta_1\delta_2$ parāvaram γ_2 ni-
rañjanam $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_{2a}\chi$ **33c jīvanmuktis ca cett.**] jīvanmuktaś ca α_3 jīvanmuktiḥ γ_1 **sa-**
hajaṃ cett.] *om.* ζ_3 **33d turyaṃ** $\alpha_2\alpha_3\gamma_1\gamma_2\delta_2\zeta_3\pi_1\pi_{2a}$] turjaṃ δ_1 turyāṃ π_2 turyai ζ_2 turyā χ
turiyaṃ ε_1 tuṣkaṃ π_ω muktiś η_2 **cety eka** $\alpha_2\gamma_2\delta_1\delta_2\eta_2\pi_1\pi_{2a}\chi$] .. ty eka α_3 vatyaka γ_1 caityeka
 π_{2a} caiyeka π_ω caika ε_1 cittaika ζ_3 ciṃtaika ζ_2 **vācakāḥ** $\gamma_1\eta_{2b}^{\text{pc}}\chi$] vācakaḥ $\alpha_2\eta_{2b}^{\text{pc}}$ vācakam
 $\alpha_3\delta_1\delta_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_{2a}\pi_{2b}\pi_\omega$ vācakim γ_2

[4.33]

❖ Sources

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

layas tattvaṃ USS] layaś caiva YCM
paraṃ padam USS] parāparaṃ 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 α_1 **34a** *om.* $\gamma_1\gamma_2$ **unmanyavāptaye** $\alpha_2\varepsilon_1\pi_1\pi_\omega\chi$] *unmanyā__ye* π_2 *unmanyavāsayet* δ_1 *unmanyaye* α_3 **34b** *om.* $\gamma_1\gamma_2$ **mārgau dvau** $\alpha_2\varepsilon_1\pi_1\pi_2$] *mārgo dvau* π_ω *mārgā..* α_3 *dvau mārgau* δ_1 *bhrūdhyanam* χ **mama saṃmatau** $\alpha_2\varepsilon_1\pi_\omega$] *myama saṃ[m]. +* α_3 *mamatau* π_2 *samasammatau* $\delta_1\pi_1$ *mama saṃmatam* χ **34c** *om.* $\delta_1\chi$ **saukhyam** $\gamma_1\gamma_2\varepsilon_2\pi_2$] *sākhyam* α_2 *sāṃkhyam* $\varepsilon_1\pi_\omega$ *vāgram* π_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 α_1 **35a** *om.* δ_1 **saukhya** $\gamma_1\varepsilon_2\pi_2$] *saukhyā* γ_2 *sāṃkhyā* $\pi_1\pi_\omega$ *sāṃkhyam* ε_1 *sākṣam* α_2 **praviṣṭa** $\gamma_2\varepsilon_1\pi_2\pi_\omega$] *pravṛṣṭa* α_2 *pratiṣṭha* $\gamma_1\pi_1$ **35b** *om.* δ_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* δ_1 **saṃdhāyī** $\alpha_3\gamma_2\delta_1\delta_3$] *saṃdhāyī* γ_1 *saṃdāyī* $\varepsilon_1\pi_1$ *sadāyī* π_ω *saṃdāyī* π_2 *saṃdāi* α_2 **35d** *jāyate cett.]* *jāvate* δ_1 **nādajo** $\alpha_3\gamma_1\gamma_2\delta_1\delta_3\varepsilon_1\pi_2\pi_\omega$] *nādato* π_1 *natato* α_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 svānaṃdasa*ryo* USS

नादानुसन्धानसमाधिभाजं
 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 α_1 **36b** folio lost α_1 **hṛdaye prarūḍham** $\alpha_2 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_3 \pi_2 \pi_\omega$] hṛdayaprarūḍham $\gamma_1 \pi_1$ hṛdi vardhamānaṃ $\zeta_2 \eta_2 \chi$ **36c** folio lost α_1 *om.* α_2 **avācyam cett.**] avākyam ζ_2 agamyam $\pi_2 \chi$ **36d** *om.* α_2 **jānāti cett.**] jānāty a° $\pi_1 \pi_2$ jānamti ζ_2 *lost* α_1 **taṃ śrī** $\gamma_2 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_\omega \chi$] °taḥ śrī π_2 °titaṃ π_1 tatvaṃ śrī γ_1 tattvaṃ $\delta_1 \delta_2$ *lost* α_1 **gurunātha cett.**] guṇanātha $\delta_1 \delta_2$ + + nātha α_1 **eva** $\alpha_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_3 \pi_1 \pi_2 \pi_\omega$] evaṃ γ_1 ekaḥ $\zeta_2 \chi$ ekaṃ η_2 **37b sāvadhānena cett.**] sarvadhānena $\zeta_2 \eta_2$ **37c nāda evānusandheyo cett.**] nādam evānusandhe ζ_2 nādam evānusandhatte $\delta_1 \eta_2$ **37d sāmrajyam cett.**] samrajyam δ_1 samrajam π_2 **icchatā** $\alpha_1 \gamma_2 \delta_1 \delta_2 \varepsilon_1 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] icchatāṃ $\alpha_3 \zeta_2$ icchati $\gamma_1 \eta_2$ iṣṭatā α_2

[4.36]

❖ Sources

Yogatārāvalī 3

prarūḍham] praguḍham YTĀ
 ānandam ekaṃ] ānandamātraṃ YTĀ
 eva YTĀ v.l.] 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)

38 *om.* η_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** $\alpha_3 \varepsilon_2 \zeta_2$] $\text{tulyena } \pi_1 \text{ mūlena } \alpha_1 \alpha_2 \varepsilon_1 \pi_\omega$ *hastena* $\gamma_1 \gamma_2$ *hastābhyām* $\delta_2 \pi_2 \chi$
hastābhyā[m] $\delta_1 \text{ śū_na } \zeta_3$ **38b** *yam* $\alpha_1 \alpha_2 \varepsilon_1 \zeta_2 \zeta_3 \chi$] $\text{yaḥ } \alpha_3 \gamma_1 \gamma_2 \delta_1 \delta_2 \pi_2$ *saṃ* $\pi_1 \text{ sa } \pi_\omega$ **dhvaniṃ**
muniḥ $\alpha_1 \alpha_2 \delta_1 \delta_2 \varepsilon_1 \zeta_2 \zeta_3 \pi_1 \pi_2 \pi_\omega \chi$] *dhvaniṃ muniṃ* $\gamma_1 \text{ munir dhvanim } \gamma_2$ **38c** *tatra cittam cett.*] $\text{tatra cīmtām } \alpha_2 \pi_1$ **sthiri** $\alpha_1 \alpha_2 \varepsilon_2 \pi_1 \pi_2 \pi_\omega \chi$] *sthiraṃ* $\gamma_1 \gamma_2 \delta_1 \delta_2 \zeta_2 \zeta_3$ *sthitam* ε_1 **38d** *sthirapadam*
cett.] *sthiparamaṃ* π_ω **vrajet cett.**] *bhavet* $\zeta_2 \zeta_3$

[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] *yami* HRĀ

sthirikuryād] *sthiraṃ kuryād* HRĀ YCM HSC

❖ Commentary

The reading *tūlena* (‘with cotton’), which is attested by α_3 , makes good sense and is close to the reading of *mūlena* in α_1 and α_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 *karana*, 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*.

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 γ_1 'yam *cett.*] yo π_2 **39b bāhyam āvr̥ṇute** $\gamma_2 \varepsilon_1 \pi_2 \chi$] bāhyānāvr̥ṇute π_1 bāhyānāvr̥ṇute γ_1 bāhyam āsr̥ṇu α_1 bāhyam āsr̥ṇate π_ω bāhyam ca sr̥ṇute α_2 bāhyamānāsr̥ṇvate ζ_2 cānyam āsr̥ṇute η_2 bāhyam āvartaye $\delta_1 \zeta_3$ bāhyād āvartayed δ_2 **dhvanim** $\alpha_1 \gamma_2 \delta_1 \delta_2 \zeta_3 \eta_2 \chi$] dhvani γ_1 dhvaniḥ $\varepsilon_1 \varepsilon_2 \zeta_2 \pi_1 \pi_2 \pi_\omega$ dhvaniṃḥ α_2 **39c pakṣād** *cett.*] paścād $\alpha_3 \delta_1 \varepsilon_1 \eta_2$ **vikṣepam akhilam** $\alpha_1 \alpha_2 \gamma_2 \delta_2 \eta_2 \pi_\omega \chi$] vikṣeyam akhilam γ_1 vikṣepam atulam δ_1 vikṣiptam a[nila]ṃ α_3 vikṣiptam akhilam $\varepsilon_1 \varepsilon_2$ vikṣyemanilam π_1 vipakṣam akhilam $\zeta_2 \zeta_3$ vipakṣayed enam π_2 **39d jītvā** *cett.*] jīvo η_2 **40a śrūyate** *cett.*] jāyate δ_2 **prathamābhyāse** *cett.*] prathame bhyāse δ_1 prathamābhyāso α_1 **40c vardhamāne tato'bhyāse** *cett.*] tato'bhyāse vardhamāne $\zeta_3 \chi$ **40d sūkṣmasūkṣmataḥ** $\alpha_1 \alpha_2 \delta_1 \delta_2 \varepsilon_1 \eta_2 \pi_2 \pi_\omega$] sūkṣmasūkṣmakah $\gamma_2 \zeta_3 \chi$ sūjyasūjyakah γ_1 sūkṣmataḥ $\zeta_2 \pi_1$

[4.39]

❖ Testimonia

Yogacintāmaṇi f. 24r (attrib. HP), *Haṭhasaṅketacandrikā* f. 124r (attrib. HP), *Nāḍabindūpaniṣat* 32
āvr̥ṇute NBU] āvartayed YCM HSC
yogī sukhī bhavet YCM HSC] turyapadam 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 किङ्किणीवंशवीणाभ्रमरनिस्वनाः ।

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 jīmūta cett.] jīmūte $\gamma_1\pi_1\pi_\omega$ **41b nirjhara** $\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1$] nirjara δ_1 nirbhara π_ω nigama π_2 nisara α_2 rsara α_1 sarāva γ_1 śabdatu γ_2 bhūrbhūra δ_2 jharjhara χ **sambhavāḥ** $\zeta_2\pi_2\chi$] sambhavā $\alpha_1\alpha_2\pi_1$ sambhavah $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3$ nisvanah $\eta_2\pi_\omega$ **41c mardala cett.]** maddala ε_1 mandala δ_2 **śamkhotthā** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\chi$] śamkhottha $\pi_2^c\delta_1\delta_2\varepsilon_2\eta_2\pi_1\pi_\omega$ śamkhottha $\gamma_1\gamma_2$ śamkhottho π_2^{ac} śamkhoddhāḥ α_3 **41d kāhala** $\alpha_2\alpha_3\gamma_2\varepsilon_1\zeta_2\zeta_3\pi_2\pi_\omega\chi$] kāhala $\alpha_1\pi_1$ kāhla γ_1 kalaha $\delta_1\delta_2$ kolāha η_2 **jās** $\alpha_1\alpha_2\pi_1\pi_2\pi_\omega\chi$] jas $\gamma_1\gamma_2\delta_1\delta_2\varepsilon_1$ kās $\alpha_3\zeta_2\zeta_3$ las η_2 **tathā cett.]** tataḥ π_2 **42a ante cett.]** anye $\zeta_2\eta_2$ avai γ_1 **vaṃśa** $\alpha_1\varepsilon_1\zeta_2\zeta_3\eta_2\chi$] vṛnda $\gamma_1\gamma_2\delta_1\delta_2\pi_2\pi_\omega$ bṛmdā α_3 vaṃda π_1 śabda α_2 **42b vīṇā cett.]** nādā $\zeta_2\zeta_3$ **nisvanāḥ** $\alpha_1\alpha_3\varepsilon_1\zeta_2\pi_2$] nisvanā $\eta_2\pi_\omega$ nisvanah $\gamma_2\delta_1$ niḥsvanāḥ $\zeta_3\chi$ niḥsvanā α_2 niḥsvanah $\gamma_1\delta_2\pi_1$ **42c nānāvidhā** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\chi$] nānāvidho $\gamma_1\gamma_2\delta_1\delta_2\pi_\omega$ **nādāḥ** $\alpha_1\eta_2\pi_2\chi$] nādā $\alpha_2\varepsilon_1\zeta_3\pi_1\pi_\omega$ nādah $\gamma_2\delta_1\delta_2$ nādaḥ γ_1 vādāḥ ζ_2 **42d śrūyante** $\alpha_2\varepsilon_1\zeta_3\eta_2\pi_1\pi_2\chi$] śrūyate $\alpha_1\gamma_1\gamma_2\delta_1\delta_2\zeta_2\pi_\omega$ **deha cett.]** yatra $\zeta_2\eta_2$ tatra ζ_3 **madhyataḥ** $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_\omega$] madhyagāḥ $\pi_2\chi$ madhyagah $\gamma_1\gamma_2\delta_1\delta_2$

[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. *Viśvalocanaśośa*, *lāntavarga* 161 (*dhvaninālā tu vīṇāyāṃ veṇukāhalayor api*), but it can also mean a type of drum (see e.g. *Śabdal-kalpadrūma* s.v. *kāhala*, where it is said to be a *bṛhaḍḍhakkā*, a big drum).

[4.42]

❖ Testimonia

महति श्रूयमाणेऽपि मेघभेर्यादिकध्वनौ ।

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 मध्यमे 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 α₂ mahati ζ₃ om. π₂ **śrūyamāṇe/-māṇe cett.]** [ṇya]yatamāṇe γ₁ 'pi cett.] ti γ₁γ₂ pi nāde vai π₂ **43b ādikadhvanau** α₂γ₁γ₂ε₂ζ₂η₂] ākadhvanau ε₁ ādike dhvanau δ₁δ₂π₂π_ωχ] ādike dhṛti π₁ ādike svane ζ₃ ādidam dhvanau α₁ **43c tatra cett.]** tataḥ γ₁γ₂δ₁δ₂ **sūkṣmāt cett.]** sūkṣmā α₂ζ₂ sūkṣmām° π₁ sūkṣmaṃ η₂ om. π₁ **sūkṣmataram cett.]** °taram nādam π₁ nādam eva η₂ **43d nādam eva cett.]** nādam evaṃ γ₂ paritopi η₂ **parāmr̥ṣet cett.]** parāmr̥ṣet δ₁ parāmr̥ṣaṃ α₂ samabhyaset γ₂ **44 om. δ₂** **44a ghanam cett.]** dhvanam η₂ **sūkṣme** α₁ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] sūkṣmaṃ α₂α₃γ₁γ₂δ₁ **44b ghane** α₁α₂α₃ε₁ζ₂ζ₃π₁π₂χ] ghanen π_ω ghanam γ₁γ₂δ₁ dhune η₂ **44c tau tyaktvā madhyame** α₂] tau tyaktvā madhyama α₁ε₁π₁π₂π_ω tau tyaktvā madhyama«ḥ» π₂ paraṃ tatraiva γ₁γ₂δ₁ ramamāṇam api ζ₂ζ₃η₂χ **syād vā** α₁π₁π₂π_ω] syādaυ ε₁ε₂ syātaṃstā α₂ nikṣipya γ₁γ₂δ₁ kṣipraṃ ζ₂ζ₃ kṣiptaṃ η₂χ **44d nānyatra cett.]** nātra pra° ζ₂ζ₃η₂ **cālayet cett.]** cālet η₂ vālayet γ₁ cālayan π_ω

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

vaṃśa HTK] vṛnda HRĀ YCM

viṇā HRĀ YCM] nāda 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, *Nādaḥbindūpaṇiṣat* 37

sūkṣme HTK NBU] sūkṣmaṃ YCM

utsṛjya HTK NBU] pramṛjya YCM

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 पिबन्भृङ्गो 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 γ_1 lagnaṃti π_1 galati η_2 **prathamam cett.]** prathame δ_1 **manah cett.]** mataḥ γ_1 **45c tat** $\alpha_1\epsilon_1\zeta_3\pi_1\pi_2$] ta $\zeta_2\pi_\omega$ tā α_2 su° $\gamma_2\delta_1\delta_2\chi$ stu γ_1 niś° η_2 **sthiri cett.]** sthīro ϵ_1 śārī ζ_2 °calo η_2 **bhūtvā** $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega$] bhūya χ kuryāt $\gamma_1\gamma_2\delta_1\delta_2$ **46a piban cett.]** pived α_2 piven ζ_2 **bhṛṅgo** $\alpha_1\alpha_2\alpha_3\epsilon_1\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi$] bhṛṅgī $\gamma_1\gamma_2\delta_1\delta_2$ śṛṅgo ζ_2 **46b gandhān** $\alpha_1\alpha_3\delta_1\delta_2\epsilon_1\pi_\omega$] gandham $\gamma_2\zeta_2\zeta_3\eta_2\chi$ gandha $\alpha_2\gamma_1\pi_2$ gandho π_1 **nāpekṣate cett.]** napekṣate γ_1 nopekṣate $\zeta_2\eta_2$ **yathā cett.]** 'nyathā ζ_2 yadā δ_2 **46c nādasaktam cett.]** nādasaktam $\gamma_1\gamma_2$ **tathā cett.]** yathā π_2 **46d na hi cett.]** naiva ζ_3 **kāṅkṣate** $\alpha_1\epsilon_1\zeta_2\pi_1\pi_2\pi_\omega\chi$] kāṅkṣati $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\zeta_3\eta_2$

ghane HTK NBU] ghanam YCM

tau tyaktvā madhyame syād vā] param tatraiva niḥkṣipya YCM, ramamāṇam api kṣiptam HTK NBU
nānyatra cālayet YCM NBU] nātra pracālayet HTK

[4.45]

❖ Testimonia

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

lagati prathamam HTK NBU] prathamam viśate YCM

tatraiva tat sthīribhūtvā] tatraiva susthīram kuryāt YCM, tatraiva susthīribhūtvā HTK, tatra tatra sthīribhūtvā NBU

[4.46]

❖ 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

viśayān HRĀ YCM HTK] viśayam 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. *samādhi*). (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 η_2 baṃdham α_1 **vimukta** $\alpha_1 \alpha_2 \varepsilon_1 \pi_1 \pi_2 \chi$] vimuktaṃ ζ_2 viyuktaṃ $\zeta_3 \eta_2$ timukta π_ω **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 π_2 gandhāya π_1 **jāraṇāt** $\alpha_1 \alpha_2 \varepsilon_1 \zeta_3 \pi_2 \pi_\omega \chi$] jīraṇāt $\zeta_2 \eta_2 \pi_1$ **47c** *om.* δ_2 **manah** $\alpha_1 \alpha_2 \gamma_2 \delta_1 \varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_2 \chi$] mana $\pi_1 \pi_\omega$ vona γ_1 **pāradam āpnoti** $\alpha_2 \varepsilon_1 \zeta_2 \eta_2 \pi_1 \pi_2 \chi$] pāraḍa āpnoti ζ_3 pāradham āpnoti π_ω pārajam āpnoti α_1 pākam avāpnoti $\gamma_2 \delta_1$ cāvam avāpnoti γ_1 **47d** *om.* δ_2 **nirālambākhyā cett.**] °āsthya π_1 °aratha α_2 **khoṭatām** $\pi_1 \pi_\omega$] ghoṭatām $\alpha_1 \varepsilon_1 \varepsilon_2 \pi_2$ ghoṭatā α_2 ghoṭanam $\gamma_1 \gamma_2$ khoṭati ζ_2 khoṭakam ζ_3 kheṭanam χ khegataṃ η_2 gopitām α_3 codanam δ_1 **48** *om.* α_3 **48a nādaśravaṇataś cittam** $\alpha_1 \gamma_2 \delta_1 \delta_2 \zeta_3 \pi_1 \pi_2$] nādaḥ śravaṇataś cittam ζ_2 nādaḥ śravaṇataḥ citam π_ω nādaḥ śravaṇaṇi vittam α_2 nadaśravaṇakṛc cittam ε_1 nādaśravaṇaś cittam matam γ_1 nādena praṇataṃ cittam η_2 nādaśravaṇataḥ kṣipram χ **48b antaraṅga** $\alpha_1 \gamma_1 \gamma_2 \delta_2 \varepsilon_1 \pi_1 \pi_2 \pi_\omega \chi$] anatarāṅga α_2 aṃtaraṅgaṃ $\zeta_2 \zeta_3$ aṃtaraṅgā η_2 aṃtaraṃ sa δ_1 **bhujaṅgamaḥ cett.**] turaṅgamaḥ $\gamma_2 \delta_2$ turaṅgavaḥ γ_1 **48c viśmṛtya** $\gamma_1 \gamma_2 \zeta_2 \zeta_3 \eta_2 \pi_1 \pi_\omega \chi$] saṃsmṛtya $\alpha_1 \alpha_2 \varepsilon_1 \pi_2$ viśūnyam $\delta_1 \delta_2$ **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 α_2 ekāgryam γ_2 evāgraḥ ζ_3 evāgra ζ_2

[4.47]

❖ Testimonia

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

vimuktacāñcalyam] viyuktaṃ cāpalyam 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)

49a *manomatta cett.*] manomantra γ_1 manonmatta $\eta_2\pi_\omega$ **49b** *viṣayodyāna cett.*] viṣayodyā π_2 viṣayodhanu α_2 viṣayodhāma π_ω viṣayeṣudra α_3 **cāriṇaḥ** *cett.*] cāriṇaṃ π_1 cāraṇā[h] α_3 vāriṇaḥ α_2 vāriṇaṃ γ_1 **49c** *niyāmana* $\alpha_1\alpha_3\delta_1\delta_2\pi_\omega$] niyāmane $\varepsilon_1\zeta_3$ niyamane χ niyamānaḥ η_2 niyamena $\alpha_2\pi_1\pi_2$ niryāmana γ_2 niryāsane ζ_2 niyamitra γ_1 **samartho'yaṃ** *cett.*] samartheyaṃ ε_1 **49d** *ninādo cett.*] nināda $\zeta_2\zeta_3\eta_2\chi$ **niśitāṅkuśaḥ** *cett.*] niśatāṅkuḥ ζ_2 niścayāṅkuśaḥ $\delta_1\delta_2$ niyatāṃkuśaḥ α_1

❖ 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 γ and δ 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 α_1 and α_2 (as well as ε_1 and π_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. *Rasaprakāśasudhākara* 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 ḍ₁ nādoṁtaraṁ ṛ₂ °sya javino ε₁π₂π_ω] °sya javinaḥ α₁α₂ °sya yamino χ °sya ca mano π₁ turaṅgasya γ₁γ₂ḍ₁ḍ₂ζ₂ζ₃ tu saṁgamyā ṛ₂ **50b** *vājinaḥ* ζ₂ζ₃ṛ₂π₁π₂π_ωχ] kariṇaḥ α₁α₂ «ga»jasya ε₁ vijñānaṁ γ₁γ₂ḍ₁ḍ₂ **parighāyate** α₁ε₁χ] parighā-tayaḥ π₁ pariśāyate π₂ paridhāyate α₂γ₁γ₂ζ₂ṛ₂π_ω paridhāvataḥ ζ₃ parimeyate ḍ₁ parameyate ḍ₂ **50c** *om.* ṛ₂ **nādoṣṭir ato cett.] nādoṣṭivato γ₁γ₂ **50d** *om.* ṛ₂ **avadhāryāpi** α₁α₂ḍ_{1a}π₁π_ω] avadhāyāpi γ_{2a} anadhāyāpi γ_{1a} avadhāryo pi π₂ avadhāryā hi ζ₃χ avagamyā hi γ_{1b}γ_{2b}ḍ_{2b}ε₁ avagamyā hi ḍ_{1b} avagamyam hi ζ₂ **yoginā** α₂π₁π₂π_ωχ] yogināḥ α₁ε₁ζ₂ζ₃ yogi-naḥ γ_{1a}γ_{2a}ḍ_{1a} yogibhiḥ γ_{1b}γ_{2b}ḍ_{1b}ḍ_{2b} **51a** *om.* ḍ₂ζ₂ζ₃ṛ₂ **ghaṇṭādināda** (ādi α₁) α₁α₂π₁π_ωχ] ghaṇṭānināda γ₁γ₂ḍ₁ε₁π₂ **sakta** π_ωχ] śakti α₂ śaktaś ca α₁ saktasya γ₁γ₂ḍ₁ε₁ sadamkatā π₁ kuliśa π₂ **stabdhāntaḥ** χ] stabdhyaṁtaḥ π₁ stadhvāṁta α₂ stavyaṁtaḥ α₁ statravadhātaḥ π_ω stabdhasyāntaḥ ε₁ sabdāntaḥ γ₁ śabdataḥ γ₂ śuddhāntaḥ ḍ₁ pradhvānta π₂ **karaṇaharīṇasya** ε₁π₁π_ωχ] karaṇaḥ harīṇasya α₁ karaṇaḥ mṛgasya α₂ harīṇasya ca π₂ karaṇasya ca γ₂ḍ₁ karaṇasya na γ₁ **51b** *om.* γ₁γ₂ḍ₁ḍ₂ζ₂ζ₃ṛ₂ **atisukaraṁ** ε₁π₁π₂π_ω] atisukasteraḥ α₁ avisukaraṇaḥ α₂ api sukaraḥ χ **syāc chara** α₁ε₁π₁χ] syāt sadṛ° π₂ syāra π_ω chara α₂ **saṁdhātā** α₁ε₁π₁π_ω] °śaṁ dhātā π₂ saṁdhā α₂ saṁdhāna χ**

50 γ₁γ₂ḍ₁ḍ₂ have a different verse order: 4.50cd (except ḍ₂) → 4.51 → 4.52 → 4.50. γ₁γ₂ḍ₁ 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 परिधावतः ।
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 π_2 **52b** tasya śabdasya yo dhvaniḥ $\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_2$] tasya śabdasya yā dhvaniḥ ε_1 tasya śabdasya ca dhvaniḥ α_1 tasya yo dhvaniḥ α_3 śabdasyāmtargato dhvaniḥ π_ω śabdasyāṃganabho dhvaniḥ π_1 dhvanir ya upalabhyate χ **52c** dhvaner $\alpha_1\delta_1\delta_2\varepsilon_1\pi_1\pi_2\chi$ γ_{1pc}] dhvanir $\alpha_2\alpha_3\gamma_1\gamma_2\pi_\omega$ **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 $\delta_1\delta_2\pi_2$ yotiramtar α_2 jyoti ... α_3 jñeyasyāntar χ geyasyāntar $\pi_1\pi_\omega$ yasyāmtvamtar α_1 **52e** tan mano vilayaṃ $\alpha_1\gamma_2\pi_1\pi_\omega$] tan mano nilayaṃ ε_1 tan maṃnaṃ vilayaṃ α_2 yan mano vilayaṃ $\gamma_1\delta_1\delta_2\pi_2$ manas tatra layaṃ χ **yāti** $\alpha_2\gamma_1\delta_1\delta_2\varepsilon_1\pi_2\pi_\omega\chi$] 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)

53 *om.* δ_2 **53a** *tāvad ā° cett.*] *bhāvanā°* η_2 **53b** *yāvac chabdaḥ cett.*] *yāvad bandhaḥ* δ_1 *yāvad vādhaḥ* ζ_2 **53c** *tat paraṃ cett.*] *paramaṃ* γ_1 **53d** *paramātmā cett.*] *paramātmē°* χ **samīryate** $\alpha_1\gamma_2\pi_\omega$] *samīryate* $\alpha_2\gamma_1\delta_1\pi_1$ °*yam īryate* π_2 *samīkṣate* α_3 °*numiyate* $\zeta_2\zeta_3\eta_2$ °*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.* π_ω **nāda** $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1\pi_2\pi_\omega\chi$] *nāma* $\gamma_1\gamma_2\delta_1$
54c *yas tacchrotā* $\alpha_1\gamma_1\gamma_2\varepsilon_1\pi_1$] *yas tatsrotā* π_2 *yat ta[cch]roto* δ_1 *yac chrotā* ε_1 *yaśmin śrato* α_2 *yas tattvānto* χ

[4.53]

❖ Sources

Vivekamārtaṇḍa (six-chapters) 5.15

paraṃ] *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 χ **nirodhanam naiva kartavyam** $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2$] nirodham naiva kartavyam α_1 nirodhanenaiva kartavyam π_ω mukhapuṭasaṃrodhanam kāryam $\gamma_1\gamma_2\delta_2$ mukhapuṭarodhane kāryam δ_1 mukharodhanam eva kartavyam η_2 mukhānām nirodhanam kāryam χ **55b śuddha cett.**] śrīśuddha $\gamma_1\gamma_2$ *om.* π_ω **suṣumṇā cett.**] suṣumū γ_1 **saraṇau** $\gamma_2\delta_1\delta_2\varepsilon_1\chi$] śaraṇe $\zeta_2\zeta_3\eta_2$ tsaraṇaḥ α_1 śarada α_2 saraṇaiḥ α_3 tmaśaraṇaiḥ π_2 tmakārausaṃ π_1 maraṇai π_ω ṇau γ_1 **sphuṭam amalāḥ cett.**] saṃsphurad amalāḥ π_2 vimalāḥ saṃ° ζ_3 vimalāḥ ζ_2 **56 om.** $\zeta_2\zeta_3\eta_2\chi$ **56a om.** α_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 π_1 mathnā π_2 **prapañcena** $\varepsilon_1\pi_\omega$] prapañce α_1 prasaṅgena $\alpha_3\gamma_1\gamma_2\delta_1\delta_2$ pravacane π_1 pravartaṃ π_2 **56b om.** α_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 γ_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 γ_1 ānināthodinaṃ π_ω

[4.55]

❖ Testimonia

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

śravaṇamukhanayananaśānirodhanam naiva kartavyam] śravaṇapuṭanayananaśāpuṭarodhanam kāryam YCM, śravaṇapuṭanayanayugulanāśāmukharodham eva kartavyam HSC, śravaṇamukhanayananaśānirodhanenaiva 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

यावन्नैव प्रविशति चरन्मारुतो मध्यमार्गे
यावद्विन्दुर्न भवति दृढः प्राणवातप्रबद्धः ।
यावद्व्योम्ना 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 γ_1 **caran** *cett.*] calan γ_2 palan γ_1 care α_1 om. π_ω **māruto** *cett.*] mārutaṃ α_1 **madhya** *cett.*] mādhyā ζ_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 π_ω **57b** *bindur cett.*] bandho ζ_3 bandhaṃ ζ_2 **na bhavati** *cett.*] bhavati na η_2 **ḍṛḍhaḥ** *cett.*] ḍṛḍhaṃ $\alpha_1\varepsilon_1\pi_1$ sthiraḥ α_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 ζ_2 **prabaddhaḥ** $\gamma_1\gamma_2\pi_2$] prabaddhaṃ α_3 prabandhaḥ $\varepsilon_1\zeta_3\pi_1$ prabuddhaḥ $\delta_1\delta_2\eta_2$ prabodhaḥ α_1 prabodhakaḥ π_ω prakṛddhaḥ α_2 na bandhanaḥ ζ_2 prabandhāt χ **57c** *yāvad vyomnā* $\zeta_2\zeta_3\pi_1\pi_2$] yāvad yomnā $\alpha_1\alpha_3\varepsilon_1$ yād vyemnā α_2 yāvad vyomnaḥ $\gamma_2\delta_1\delta_2\eta_2$ yāva_mnaḥ γ_1 yāvad byomna π_ω yāvad dhyāne χ **sahajasadrśaṃ** *cett.*] sahasasamśaṃ γ_1 sadṛśasahajā ε_1 **tattvaṃ** *cett.*] cittaṃ $\zeta_3\eta_2\pi_\omega$ **57d** *sarvaṃ cett.*] satvaṃ ε_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 ε_1 satataṃ π_ω **dambha** *cett.*] ḍambha $\varepsilon_1\zeta_2$ **pralāpaḥ** *cett.*] pralābhaḥ π_2

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

❖ 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]

❖ Sources

Candrāvalokana 14

vātaprabaddhaḥ] vātaprabandhaḥ CA, ghātaprabuddhaḥ CA_{v.l.}, vāyupḥ prabuddhaḥ CA_{v.l.}, vāta-prabuddhaḥ CA_{v.l.}

sahajasadrśaṃ] sadṛśa 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

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 π₂ suṣu° ζ₃ **suṣuṃṇāsadbhedam** α₁α₂η₂χ] suṣuṃṇāsambhedam ε₁π₁π₂π_ω suṣuṃṇām saśvedam ζ₂ suṣuṃṇābhedam hi γ₂δ₁δ₂ suṣu«m»ṇāmmedehi γ₁ °mnām-tagatam mārgam ζ₃ **58b kṛtvā vāyum cett.]** vāyum kṛtvā ζ₃ tvāpa vāyum α₂ **madhyagam cett.]** madhyamaḥ π₁ **58c kṛtvāsāv aindave sthāne** α₁π_ω] kṛtvāsav aidavai sthā-nair π₁ kṛtvā tām aidave tthāne α₂ nītvā tāv imdavasthāne γ₁ nītvā tāvad avasthāne γ₂ nītvā tām anavasthāne δ₁δ₂ [dh]r .. [sāv a]ṃdra .. [sthā]ne α₃ hṛtvā mamedam ca sthānam π₂ sthitvā sa vaindave sthāne ε₁ sthitvā sāmcaimdvave sthāne ζ₂ sthitvā sadaimdvave sthāne η₂ sthitvā sadaiva susthāne χ samāvasthā sthito yogi ζ₃ **58d ghrāṇa** α₁α₂α₃ε₁ζ₂π₁π₂π_ω] prāṇa γ₁γ₂δ₁δ₂ζ₃η₂ brahma χ **randhre** α₁α₂α₃γ₂η₂π₂π_ωχ] randhram γ₁δ₁δ₂ε₁ζ₂ζ₃ randhra π₁ **nirodhayet** α₁α₃ε₁ζ₂ζ₃η₂π₁π₂π_ωχ] nirundhayet γ₁γ₂δ₁δ₂ niyojayet α₂

yad YCM USS] tad HTK

[4.58]

❖ Sources

Candrāvalokana 32

sadbhedam CA] tatbhedam CA v.l.

kṛtvāsāv aindave CA] kṛtvādbaindave CA v.l.

❖ Testimonia

Upāsanāsāraṅgraha p. 31 (attrib. *Candrāvalokana*), *Haṭhasaṅketacandrikā* f. 107v–108r (attrib. HP), *Yoga kuṇḍalīnyupaniṣat* 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 Idā 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 vasiṣṭhavadacanam** α_2 tatvāva || ✪ || π_ω **59 om.** $\varepsilon_1\zeta_2\zeta_3\eta_2\chi$ **59a piṅgalāyām ca** $\alpha_1\alpha_2\gamma_1\gamma_2\delta_1\delta_2\pi_1\pi_2$] **piṅgalāyāmśca** π_ω **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) γ_1 **60 folio lost** γ_1 **60a tāv eva ... sakalam]** **sūryaś candraḥ sadā dhatte** ε_1 **sūryacandrau sadā dhatte** ζ_2 **sūryācandramasau dhattaḥ** $\zeta_3\chi$ **sūryācandramasau kṛtvā** η_2 **tāv eva** $\alpha_1\alpha_2\gamma_2\delta_2\pi_1\pi_2$] **tā eva** δ_1 **tāmve** π_ω **dhattaḥ** $\alpha_1\delta_1\delta_2\pi_1\pi_\omega$] **dattaḥ** γ_2 **dhanva** α_2 **vahataḥ** π_2 **sakalam]** $\alpha_1\alpha_2\gamma_2\delta_1\delta_2\pi_1\pi_\omega$] **sarvam** π_2 **60b om.** η_2 **kālam]** $\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\chi$] **kāla** $\alpha_1\alpha_2\pi_2$ **kālām** ζ_2 **om.** $\eta_2\pi_\omega$ **rātriṃdivātmakam** $\varepsilon_1\chi$] **rātridivātmakam** $\alpha_1\alpha_2\gamma_2\zeta_3\pi_1\pi_2$ **rātrindinātmakam** $\delta_1\delta_2$ **rātriṃ divākaram** α_3 **rātridivātmakam** **yogavit** π_ω **śa tridivātmakam** ζ_2 **60c om.** η_2 **bhoktri** $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_1\chi$] **bhokti** ζ_2 **bhoktā** π_ω **bhoktr** π_2 **bhoktu** α_2 **[bho]gī** α_3 **60d om.** η_2 **guhyam etad cett.]** **guptam etad** δ_1 **sattvam etad** δ_2 **udāhṛtam cett.]** **udiritam** α_2

[4.59]

❖ Sources

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

Cf. *Matsyendrasaṃhitā* 4.41cd

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 savyadaḥśinasamṣthitau HRĀ

[4.60]

❖ Sources

Vasiṣṭhasaṃhitā 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. Trikūṭa is the supreme place. (61)

prescript: *om.* ζ₂ζ₃η₂χ **tathā hi** α₁α₂α₃δ₁ε₂π₂π_ω] **tathāpi hi** π₁ **tathā** γ₂δ₂ **athā hi** ε₁ **saubhadraṃ nāma** α₁α₂δ₁δ₂] **sobhadrā nāma** ε₁ **saubhadranāmā** γ₂ **saubhadranā-** **maś ca** ε₂ **saubhadreyaṃ nāma** π_ω **saubhadreyaṇāmā** π₂ **saubhadreryān nāma** π₁ **śloka-** **catuṣṭayam** α₁δ₁δ₂ε₁ε₂π₁π₂π_ω] **ślokaṃ eva catuṣṭayam** α₂ **ślokacatuṣṭayam āha** γ₂ **61** fo- **lio lost** γ₁ *om.* ζ₂ζ₃η₂χ **61a ṣaṭcakram** α₂γ₂δ₁δ₂ε₁ε₂π₁π₂π_ω] **ṣaḍraktaṃ** α₁ **61b tridhā** **lakṣ(y)aṃ** γ₂δ₁δ₂ε₁ε₂π_ω] **tridhā bhajyam** α₁α₂ **tridhākṣa ca** π₁ **trilakṣyaṃ ca** π₂ **61c śeṣaṃ** **tu** α₁α₂ε₂π₁π₂π_ω] **śeṣas tu** γ₂δ₁δ₂ **śeṣaṃ tat** ε₁ **grantha cett.**] **granthi** ε₁π₂ **vistāraṃ** α₁ε₁ε₂π₁π₂π_ω] **vistāra** α₂ **vistāras** γ₂δ₁δ₂ **61d trikūṭaṃ** α₁α₂γ₂δ₁ε₁ε₂π₁π_ω] **trikoṭi** π₂ **trirūpaṃ** δ₂

prescript: ε₁ε₂ have this set of verses as 3.93*7ff. in a different order. Their readings are reported in the apparatus here.

dhattaḥ sakalaṃ kālāṃ YY] sakalaṃ dhattaḥ kālāṃ VS
rātriṃ VS] rātri YY

❖ Testimonia

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

rātriṃ YCM] rātri HSC

guhyam etad udāhṛtaṃ YCM] guhyate tad udīritaṃ 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 undoubt-
edly liberated. (63)

62 folio lost γ_1 om. $\gamma_2 \zeta_2 \zeta_3 \eta_2 \pi_2 \chi$ 62c *cālītā* $\alpha_1 \alpha_2 \varepsilon_1 \varepsilon_2 \pi_\omega$] *calitā* π_1 *cāri..* α_3 *kilitā* δ_1 *kelitā* δ_2
62d *mukto* $\delta_1 \delta_2 \varepsilon_1 \varepsilon_2$] *yogī* $\alpha_1 \alpha_2 \pi_1 \pi_\omega$ 63 folio lost γ_1 om. $\gamma_2 \delta_1 \delta_2 \zeta_2 \zeta_3 \eta_2 \chi$ found after 3.93*7
 $\varepsilon_1 \varepsilon_2$ 63a *yadā* *cett.*] *yathā* ε_2 *kūṭam tri°* *cett.*] *kūṭasti* π_2 63b *citram* α_1] *cittam* α_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*
 ε_1 *kuṇḍalinyāḥ* ε_2 *prayogeṇa* ($^{\circ}na^{\times}$ α_1) $\alpha_1 \alpha_2 \varepsilon_1 \varepsilon_2 \pi_1 \pi_\omega$] *prabodhena* π_2

[4.62]

❖ Testimonia

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

[4.63]

❖ Testimonia

Upāsanāsārasaṅgraha f. 51 (attrib. *yogaśāstra*)

citram] *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 *Khecarīvidyā* 1.65–67 and 3.16–17, is to be placed at *trikūṭa* as part of the practice of *khecarīmudrā*.

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]. Suṣumṇā 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 Suṣumṇā without obstruction. (65)

64 folio lost γ_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. η_2 **64b** nāḍīdvārāṇi (nāḍi° $\alpha_2\pi_1$) $\alpha_1\alpha_2\alpha_3\gamma_2\varepsilon_1\varepsilon_2\zeta_3\pi_1\pi_2\pi_\omega\chi]$ nāḍīdvāre ca ζ_2 nāḍīnām deha δ_2 nāḍīnāmḍeda δ_1 datvā kārāpi η_2 pañjare cett.] paṃkaje α_1 maṃjarī α_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 η_2 śeṣāsvevaṃ α_2 śeṣās caiva $\gamma_2\delta_1\zeta_3$ **nirarthakāḥ** cett.] nivarttakāḥ ζ_2 **65** folio lost γ_1 om. δ_2 **65a** paricito $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\eta_2\pi_2\chi]$ paricipita π_ω sa parito γ_2 samparito δ_1 parivṛtto π_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 π_ω **65b** agninā $\delta_1\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\pi_2\pi_\omega\chi]$ ṛgvinā γ_2 yaṣṭinā α_1 yadasthā α_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. η_2 **65d** om. η_2 **praviśed** cett.] praveśad π_ω om. η_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 ζ_2 om. η_2

[4.64]

❖ Testimonia

Upāsanāsārasaṅgraha f. 111 (attrib. HP), *Haṭhasaṅketacandrikā* f. 108r (attrib. HP), *Yogaśikhopaniṣat* 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), *Śārīgadharapaddhati* 4399

yatnād] yasmād HSC ŚDhP

सुषुम्णावाहिनि प्राणे सिध्यत्येव मनोन्मनी ।
अन्यथा विविधाभ्यासाः प्रयासायैव योगिनाम् ॥ ६६ ॥

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. (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 γ_1 **66a** *om.* η_2 **vāhini** $\alpha_3\gamma_2\delta_2\varepsilon_1\pi_2\pi_\omega\chi$] **vāhini** $\alpha_1\alpha_2\zeta_2\zeta_3\pi_1$ **hini** δ_1 **66b** *om.* η_2 **siddhyaty eva** $\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\zeta_3\pi_2\pi_\omega\chi$] **siddhyety eva** α_1 **siddhaty eva** $\zeta_2\pi_1$ **siddhity eva** α_2 **66c any-athā vividhā** $\alpha_1\alpha_2\alpha_3\gamma_2\pi_1\pi_2\pi_\omega$] **anye ye vividhā** $\delta_1\delta_2$ **anyathā tv itare** $\zeta_2\zeta_3$ **anyathā tv itarā** χ **atha cittāntare** η_2 **prāṇe suṣumṇāṃ saṃ°** ε_1 **bhyāsāḥ** $\alpha_1\delta_2\pi_2\chi$] **bhyāsā** $\alpha_3\gamma_2\delta_1\pi_\omega$ **bhyāsāt** $\alpha_2\zeta_2\pi_1$ **bhyāsa** $\zeta_3\eta_2$ **°prāpte** ε_1 **66d prayāsāyaiva** $\alpha_1\alpha_2\gamma_2\varepsilon_1\pi_1\pi_2\pi_\omega\chi$] **prayāsāyai** δ_2 **prāyāsās caiva** δ_1 **prayāsā eva** ζ_3 **prayāsā eka** ζ_2 **pratyāsā jīva** η_2 **yoginām** *cett.*] **yoginā** $\alpha_2\eta_2\pi_\omega$ **yoginī** ζ_2 **67** folio lost γ_1 **67a yena** *cett.*] **deva** α_2 **67b manas tenaiva badhyate** *cett.*] **tenaiva badhyate** η_2 **67c** *om.* $\alpha_2\gamma_2\eta_2$ **manas ca** $\alpha_1\varepsilon_1\zeta_2\zeta_3\pi_1\pi_\omega\chi$] **manas tu** $\delta_1\delta_2$ **manas tad** π_2 **67d** *om.* $\alpha_2\gamma_2\eta_2$ **pavanas tena** *cett.*] **pavanamana** π_ω

[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)

68 folio lost γ_1 found after 4.70 δ_1 68a *hetu cett.*] heta α_2 eta α_3 **dvayaṃ tu** $\alpha_1\alpha_3\delta_2\eta_2\chi$] dvayaṃ hi $\gamma_2\varepsilon_1\pi_1\pi_\omega$ dvayaṃ ca $\delta_1\pi_2$ dvayasya $\zeta_2\zeta_3$ dvāv api α_2 **cittasya cett.**] manaso $\gamma_2\delta_1\delta_2$ 68c **vinaṣṭa ekasmin cett.**] vinaṣṭa etasmin ε_1 vinaṣṭas tv ekaś ca hy π_2 68d **drutaṃ dvāv api naśyataḥ** (druttaṃ) α_1] dhṛtaṃ dvāv api naśyataḥ α_3 dṛtaṃ vāvati nasyataḥ α_2 nṛtaṃ dvāv api naśyati ε_1 tau dvāv api vinaśyataḥ $\zeta_2\zeta_3\pi_1\pi_\omega\chi$ ubhāv api vinaśyataḥ $\gamma_2\delta_2\eta_2\pi_2$ svabhāvo pi vinaśyataḥ δ_1

[4.68]

❖ Sources

Gorakṣaśataka 9

tu] ca GŚ

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

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

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 γ_1 found after 4.70 together with the previous verse δ_1 **69a** *om.* η_2 **viliyeta** *cett.*] viliyate π_ω **69b** *om.* η_2 **pavanas** *cett.*] mārutas $\varepsilon_1\zeta_2\zeta_3$ post **liyate** *add.* ekatra[m]iśritau ζ_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 ε_1 yatraiva liyate vāyur η_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 γ_1 **70a** *sadaiva* $\alpha_1\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_1\pi_2\pi_\omega$] sadeva α_3 tathaiva $\gamma_2\delta_1\delta_2$ ubhau tau $\eta_2\chi$ **70b** *mānasamārutau* *cett.*] mārutamānasau $\varepsilon_1\pi_1\pi_2$ *illeg.* π_ω **hi** $\alpha_1\alpha_3\varepsilon_1\zeta_2\zeta_3\eta_2\pi_1\chi$] ca $\alpha_2\gamma_2\delta_1\delta_2\pi_2$ *illeg.* π_ω **70c** *yāvan manas* *cett.*] yato marut $\eta_2\chi$ **tatra** *cett.*] caiva α_2 **marut** *cett.*] manah $\eta_2\chi$ _sat π_2 **pravṛttir** *cett.*] pravṛtta π_2 pravṛddhitti ζ_2 **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 π_ω manas tatra $\eta_2\chi$ **manah** $\alpha_1^{\text{PC}}\gamma_2\delta_2\varepsilon_1\pi_2\pi_\omega$] mana $\alpha_1^{\text{ac}}\alpha_2\delta_1\pi_1$ marut $\eta_2\chi$ **pravṛttiḥ** $\alpha_1\gamma_2\delta_1\delta_2\varepsilon_1\pi_1\pi_\omega\chi$] pravṛttaḥ π_2 pravittato α_2 nivṛttiḥ η_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

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 γ_1 ab and cd are transposed δ_1 **71a** *tatraika cett.*] *tatra* α_1^a *atraika* $\zeta_2\zeta_3$ *ekasya* η_2 **nāśa(h)** $\alpha_1\alpha_2\gamma_2\delta_2\zeta_2\zeta_3\eta_2\pi_2\chi$] *nāśo* π_ω *nāśe* π_1 *nāśā* ε_1 *nāśam* δ_1 **71b** *ekapravṛtter* $\alpha_1\alpha_2\gamma_2\zeta_2\pi_1\chi$] *ekapravṛtte* π_2 *ekapravṛttāv* $\delta_1\delta_2\varepsilon_1\zeta_3$ *e*..... π_ω *tatraikavṛtter* η_2 **aparapravṛtṭiḥ cett.**] *ca* *parapravṛtṭiḥ* π_2 *aparasya vṛtṭiḥ* η_2 *itarapravṛtṭiḥ* ε_1 *tṭiḥ* π_ω *post pravṛtṭiḥ add. ekasya* *nā<śā>d aparasya nāśaḥ* (alternative reading for pāda a) ζ_3 **71c** *adhvastayoś* $\alpha_1\pi_1\chi$] *adhastayoś* $\eta_2\pi_2$ *adhvastayor* $\delta_2\zeta_3$ *adhyastayor* γ_2 *adhastayor* δ_1 *adhvaścayoś* ε_1 *addhastayoś* ζ_2 *atastayoś* π_ω *adhastasar* α_2 **cendriya** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_2\eta_2\pi_1\pi_2\pi_\omega\chi$] *indriya* $\gamma_2\delta_1\delta_2\zeta_3$ **buddhir** $\alpha_1\alpha_3$] *vudhir* π_ω *vṛddhir* $\gamma_2\delta_2$ *vṛtṭiḥ* $\delta_1\varepsilon_1\zeta_2\zeta_3\eta_2\chi$ **baṃdhir** π_1 *śuddhir* $\alpha_2\pi_2$ **71d** *vidhvastayor* $\alpha_1\alpha_3\delta_1\delta_2\zeta_3\pi_1\pi_2\pi_\omega$] *adhastayor* α_2 *vivṛddhayor* γ_2 *nidhvastayo* ε_1 *addhvastayor* ζ_2 *vijñātayor* η_2 *pradhvastayor* χ **mokṣapadasya cett.**] *°pradasya* γ_2

nāśaḥ HTK

❖ Commentary

Complementing his understanding of the previous verse, Brahmananda 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.*, *vṛddhiḥ 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 γ_1 om. χ 72a **vāyu** cett.] vāyur $\delta_1\zeta_3$ mārge tv asaṃcāre ε_1] mārge py asaṃcāre ζ_3 mārge tha saṃcāre ζ_2 mārge ca saṃcāre η_2 mārgeṇa saṃcāre $\alpha_1\alpha_2\alpha_3\gamma_2\pi_1\pi_2\pi_\omega$ mārgeṇa saṃcārī $\delta_1\delta_2$ 72b **sakalām** $\alpha_1\gamma_2\delta_1\delta_2\pi_\omega$] sakalā α_3 sakalam $\alpha_2\varepsilon_1\zeta_2\zeta_3\pi_2$ sa phalam η_2 saṃkalpāt π_1 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 π_ω mahīm $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\varepsilon_1\pi_1$] mahī $\pi_2\pi_\omega$ mahiḥ α_2 mahāḥ $\zeta_2\zeta_3$ mahān η_2 72c **tathāṣṭa** (tathā«ṣṭa» α_1) $\alpha_1\alpha_2\alpha_3\delta_1\delta_2\varepsilon_1$] aṣṭadhā π_1 athāṣṭa $\pi_2\pi_\omega$ tato'ṣṭa $\zeta_2\zeta_3\eta_2$ na tathā γ_2 72d **satyaṃ satyaṃ varānane** $\alpha_1\alpha_3\gamma_2\delta_1\delta_2\pi_1\pi_2\pi_\omega$] satyam ity āha śaṃkaraḥ $\varepsilon_1\zeta_2\zeta_3\eta_2$ labhate sakalān varān α_2

[4.72]

❖ Sources

Jñānasāra 3.6

vāyumārge 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 *Jñānasāra*, 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.

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)

prescript: *om.* $\varepsilon_1 \zeta_2 \zeta_3 \eta_2 \pi_\omega \chi$ **tathā** $\alpha_1 \pi_1 \pi_2$] *tathā* α_2 *tathāha* α_3 *om.* $\gamma_2 \delta_1 \delta_2$ **73** folio lost γ_1 *om.* $\zeta_2 \zeta_3 \eta_2 \pi_\omega$ **73a** *yadā samkṣīyate* $\alpha_1 \alpha_2 \alpha_3 \delta_1 \delta_2 \pi_2 \chi$] *yadā* α_1 *sa kṣīyate* $\gamma_2 \pi_1$ *om.* ε_1 **73b** *ca vilīyate* $\alpha_1 \alpha_2 \alpha_3 \varepsilon_1 \pi_1 \pi_2$] *ca* *praliyate* $\gamma_2 \chi$ *praviliyate* δ_1 *sampraliyate* δ_2 **73c** *tadā cett.*] *tayoḥ* ε_1 **samarasatvaṃ** *cett.*] *samarasaikatvaṃ* *unm.* α_2 **yat** $\alpha_1 \alpha_2 \gamma_2 \delta_2 \varepsilon_1 \pi_2$] *yaḥ* $\alpha_3 \delta_1$ α_1 $\pi_1 \chi$ **73d** *samādhīḥ so'bhidhīyate* $\alpha_1 \alpha_3 \gamma_2 \delta_1 \varepsilon_1 \pi_2$] *samādhī* π_1 *samādhīḥ sābhidhīyate* δ_2 *samādhīr abhidhīyate* χ *samādhīś* α_2 *ca vilīyate* α_2

[4.73]

❖ Sources

Vivekamārtaṇḍa 163

yat] *ca* VM

❖ Testimonia

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

mānaśaṃ *ca* YBhD HSC] *mānaśeva* HSC v.l.

vilīyate] *praliyate* YBhD HSC

tadā YBhD v.l. HSC] *yadā* YBhD

yat HSC] *ca* YBhD

so 'bhidhīyate 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 γ_1 om. π_ω 74a **manaḥ** $\alpha_1^{pc} \gamma_2 \delta_1 \delta_2 \pi_2 \chi$] **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** δ_2 **sthairyah** ζ_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 layaḥ** α_3
74c **bindu cett.**] **binduḥ** γ_2 **sthairyodayāt** $\alpha_1 \delta_2 \pi_1 \pi_2$] **sthairyodayāt** ε_1 **sthairyodayā** $\alpha_3 \zeta_2$
sthairye dayā ζ_3 **sthairyād dayā** η_2 **sthairyād athā** γ_2 **sthairyād yathā** δ_1 **sthairyāt sadā** χ **sthairyo**
sthiro α_2 **putra** $\alpha_1 \pi_1$] **mūtra** π_2 **tatra** α_3 **panna** γ_2 **samyak** $\varepsilon_1 \varepsilon_2$ **satyaṃ** $\delta_2 \zeta_2 \zeta_3$ **satvaṃ** $\eta_2 \chi$ **vāyu**
 α_2 lac. δ_1

[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 γ_1 om. $\zeta_2\chi$ 75a vinaiva cett.] vināpi $\gamma_2\delta_1\delta_2$ dṛśyād $\alpha_1\alpha_3\zeta_3\pi_1\pi_2\pi_\omega$] dṛśyaṃ $\gamma_2\delta_1\delta_2\varepsilon_1\eta_2$ dṛśyavān α_2 75b vinā prayatnāt cett.] vināpi yatnaṃ γ_2 75c vināvalambāt $\alpha_1^{\text{pc}}\alpha_3\varepsilon_1\zeta_3\pi_2\pi_\omega$] vināvalambanāt α_1^{ac} vināvalambanaṃ $\alpha_2\delta_1\delta_2$ vināvalambnaṃ η_2 vinā vilambāt π_1 vinā prayatnāt γ_2 75d sa guruḥ cett.] sadguruḥ η_2 sa sevyah cett.] sa śiṣyah $\gamma_2\delta_1$

[4.75]

❖ Sources

Amanaska 2.44

Cf. Kulārṇavatāntra 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)

dṛśyād HSC] lakṣyāt HRĀ, dṛśyaṃ 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 γ_1 om. $\zeta_2\chi$ **76a** *vāme cett.*] vāma α_3 vāpi π_1 cāpi ζ_3 **76b** *cordhvam apy adhaḥ* $\alpha_1\alpha_2\alpha_3\varepsilon_1\pi_1$] cordhvage'py adhaḥ π_2 cordhvamadhyagaḥ $\gamma_2\delta_1\delta_2$ cordhvamadhyataḥ $\zeta_3\eta_2$ tanirod-hataḥ π_{ω} **76c** *na yasya cett.*] layasya π_2 **vāyur vahati cett.**] vahate vāyu π_{ω} **77** folio lost γ_1 **77a** *haṭhalayopāyā* $\alpha_1\alpha_2\zeta_3\eta_2\pi_{1b}\pi_2\pi_{\omega}\chi$] layaḥaṭhopāyā ε_1 haṭhalayoyāgā ζ_2 haṭhālayābhyāsā δ_1 layaḥaṭhābhyāsā $\gamma_2\delta_2$ haṭhālayā bhāvā π_{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 π_{1a} °padāvadhiḥ π_{2a} °padāvadhiṃ $\pi_{\omega a}$ °phalā-vadhi $\pi_{\omega b}$ **77c** *rājayoga cett.*] rājayogaṃ α_3 rājayoge δ_2 rājayo (then lost) γ_2 **samārūḍhaḥ cett.**] padam prāpya $\pi_{1a}\pi_{2a}\pi_{\omega a}$ padaprāptaḥ α_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 α recension). Cf. Introduction, p. ??.

• After this verse, $\delta_1\delta_3$ (not δ_2) have two additional verses:
इडा भगवती गङ्गा पिङ्गला यमुना नदी । विज्ञेया तद्द्वयोर्मध्ये सुषुम्णा च (δ_1 ; तु δ_3) सरस्वती ॥ (cf. 3.94*1)
त्रिवेणीसंगमो यत्र तीर्थराजः स उच्यते । तत्र स्नानं प्रकुर्वीत (δ_1 ; तस्मिंस्तीर्थवरे स्नात्वा δ_3) सर्वपापैः प्रमुच्यते ॥

[4.76]

❖ Sources

Goraḥśaśataka 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 $\gamma_1\gamma_2$ *om.* $\zeta_2\zeta_3\eta_2\chi$ **78a** *tu* $\delta_1\delta_2\pi_1\pi_2\pi_\omega$] «tu» α_1 *om.* $\alpha_2\varepsilon_1$ $\acute{s}r\bar{i}$ α_3 **sakalayoga** *cett.*] sakalasuyoga ε_1 **sindhoḥ** $\alpha_1^c\delta_2\pi_2$] *sindhauḥ* α_2 *sindhau* δ_1 *siddhoḥ* ε_1 *siddheḥ* π_1 *sid-* *dhāḥ* α_1^c *siddhyaiḥ* π_ω *om.* α_3 **78b** **parimathitād** $\alpha_1\alpha_2\delta_1\delta_2\varepsilon_1\pi_1\pi_2$] *paripathitā* π_ω *mathitā* *pari* α_3 **avakṛṣṭa** $\alpha_1^c\alpha_2\delta_1\delta_2\varepsilon_1$] *avakṛṣya* $\alpha_1^c\pi_2$ *avakṛṣṇa* π_1 *kṛṣṭa* π_ω *sāra* α_3 **sāra** $\alpha_1\alpha_2\alpha_3\delta_2\varepsilon_1\pi_2\pi_\omega$] *sārā* π_1 *sarva* δ_1 **78c** **anubhavata** $\alpha_1\alpha_3\delta_1\delta_2\pi_\omega$] *anubhavatu* π_2 *anubhavān* α_2 *anubhava* $\varepsilon_1\pi_1$ **yamīn-** **drā** $\alpha_1\alpha_3\delta_3\pi_\omega$] *yatindrā* $\delta_1\varepsilon_1\pi_1$ *yogīdrā* α_2 *mayedam* π_2 *ya* (text stopps here) δ_2 **78d** **ajarā-** **maratvavāñchā** $\alpha_1\alpha_2\delta_1\delta_3\pi_1$] *°vāmchāḥ* π_2 *°vāmccchām* α_3 *ajarāmṛtatvavāmcha* ε_1 *ajarājaram* *tvam* *vā* π_ω **colophon:** folio lost $\gamma_1\gamma_2\delta_2$ *om.* ζ_2 $\acute{s}r\bar{i}$ $\alpha_1\alpha_2\delta_3\zeta_3\eta_2\pi_\omega\chi$] *om.* $\alpha_3\delta_1\varepsilon_1\pi_1\pi_2$ post $\acute{s}r\bar{i}$ *add.* *sadguru* α_1 *madguru* α_2 *sahajānandasamṭānacintāmaṇinā* $\varepsilon_1\zeta_3\chi$ **svātmārāmayogīn-** **dra** $\alpha_2\pi_2\pi_\omega$] *svātmārāmayogendra* α_1 *svātmārāmayogīndra* χ *svātmārāmayogīndreṇa* ζ_3 *ātmārā-* *mayogīndra* $\alpha_3\eta_2$ *°yo°* (sic!) π_1 *om.* $\delta_1\delta_3\varepsilon_1$ **viracitāyām** *cett.*] *pravaracitāyām* α_1 *om.* $\delta_1\pi_1$ ante **caturtho°** *add.* *nāadopāsanam* *nāma* ζ_3 *samādhilakṣaṇam* *nāma* χ *siddhāntamuktāvali* *nāma* π_ω **caturthopadeśaḥ** $\alpha_1\alpha_2\alpha_3\varepsilon_1\zeta_3\pi_1\pi_2\pi_\omega\chi$] *caturtha* *upadeśaḥ* δ_1 *caturtho* *{[dhyā]}* *yam* *upadeśaḥ* δ_3 *caturthodhyāyaḥ* η_2

[4.78]

❖ Testimonia

Haṭhasaṅketacandrikā f. 145v