

4.1 heading

Translation: Now *samādhi*:

4.0*1

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

Testimonia:

Haṃsavilāsa 14 (p. 47)

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

Commentary:

Verses 4.0*1–4.0*16 are omitted by the α group and are likely not to be original. The first additional verse resembles a *maṅgala* verse that one might expect to see at the beginning of a text. The second is a verse from the *Gorakṣaśataka* that introduces the topic of *samādhi*. Some manuscripts of the β , ϵ , ζ and η groups have the two verses on the synonyms of *rājayoga* here (on their position in the α group and other manuscripts, see the note to 4.32). The rest of the additional verses (4.0*5–4.0*16) are a motley collection on *samādhi*, *rājayoga*, the importance of the guru, dissolving the breath, *suṣumṇā*, etc. In contrast to this, the α group begins with a cohesive discussion on absorption (4.1–3) that transitions to the gaze (4.4) and a brief discussion of *śāmbhavī* and *khecari mudrās* (4.5–4.8). The main topic of the chapter, which is meditating on the internal sound (*nādānusandhāna*), begins at 4.12 in the α group (whereas in other groups it begins after fifty or so verses). The emphasis on *nādānusandhāna* in the fourth chapter of the α group is consistent with the statement in verse 1.56 that *nādānusandhāna* is the fourth component of Haṭhayoga.

Its likely that the term *nirañjanapada* was understood here as *samādhi* because *nirañjana* is included in a list of synonyms of *samādhi* later in this chapter (4.32). The triad *nāda*, *bindu* and *kalā* occurs in earlier works, in particular Śaiva Tantras, where it appears in contexts of enunciating mantras (*mantroccāra*, e.g., *Kubjikāmatatantra* 7.65, *Jñānārṇavatantra* 2.4, *Īśānaśivagurudevapaddhati* 18-110, etc.) and sometimes qualifies dieties (e.g., *Parākhyatantra* 5.156ab) and gurus (e.g., *Gurugītā* 64). The context can change the meaning of these terms, so we have chosen not to translate them. For a discussion of their various meanings, see *Tāntrikābhidhānakośa* 2004 vol. 2: 68–73, 2013 vol. 3, 277–279.

Metre: Anuṣṭubh (a: na-vipulā)

4.0*2

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

Sources:

Gorakṣaśataka 64

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

4.0*3

Translation: The sovereign yoga (*rājayoga*), meditative absorption (*samādhi*), the beyond mind state (*unmanī*), the transmental state (*manonmanī*), [the sovereign yoga of] the lineage of immortals (*amaraugha*), dissolution [of mind] (*laya*), the [ultimate] reality (*tattva*), void and not void (*śūnyāśūnya*), the highest state (*para pada*), [...]

4.0*4

Translation: [...] no-mind (*amanaska*), non-duality (*advaita*), without support (*nirālamba*), pure (*nirañjana*), liberation in life (*jīvanmukti*), innate (*sahaja*) and the fourth [state] (*turya*) are synonyms.

4.0*5

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

Sources:

Vivekamārtaṇḍa 161

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

Testimonia:

Haṭharatnāvalī 4.1

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

Yuktabhavadēva 11.29 (attr. to Gorakṣanātha)

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

Haṭhatattvakaumudī 51.72

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

4.0*6

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

Sources:

Vivekamārtaṇḍa 163

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

Testimonia:

Haṭharatnāvalī 4.2

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

Yuktabhavadēva 11.28 (attr. to Gorakṣanātha)

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

4.0*7

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

Sources:

Amanaska 2.5

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

5c jñānāt siddhir muktir iti] Bl Jb K Ma Va: jñānāt siddhimuktir iti Pa Pc Tr Ua Ea:
jñānasiddhir muktir iti Vb Vd: jñānān mukteḥ siddhir iti Ja: jñānāt sidhyati muktir hi
AllN (except Na Nm Ve Ea): jñānāt sidhyate muktir hi Ve: jñānāt sidhyanti muktiṃ hi

Na: jñānāt sidhyati muktiṃ hi Nm: nānāsiddhir muktir iti Tha: jñānasiddhir bhavaty
eva Mb: jñānasiddhimuktisiddhi Pb: jñānāt siddhimuktor iti Je

Testimonia:

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

rājayogasya māhātmyaṃ ko hi jñānāti tattvataḥ |
tājñānī vasate yatra sadeśaḥ puṇyabhājanam ||

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

4.0*8

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

4.0*9

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

Testimonia:

Yogacintāmaṇi

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

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

Metre: Anuṣṭubh (c: ra-vipulā)

4.0*10

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

Testimonia:

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

utpannaśaktibodhasya tyaktaniḥśeṣakarmanāḥ |
yoginaḥ saha jāvasthā svayam eva prajāyate ||

4.0*11

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

Testimonia:

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

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

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

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

4.0*12

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

Sources:

Testimonia:

4.0*13

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

Sources:

Amaraugha 7

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

citte tu sattvam] Ga, Ae (=Amaraugha) : citte samatvam Ba Ad Ed : cittau samatvam Gb Ta. tadāmarauḥhavajrolis] conj. : tadāmarauḥhavajrolī Ga : tadāmarauḥhavajrolī Ae : eṣāmaraulī vajrolī Gb : eṣāmarālī vajrolī Ba : eṣāmaraulī vajraulī Ta : yeṣāmarālī vajraulī Ad : eṣāmarolī vajrolī Ed. tadāśājivitasya ca] Ga, Ae (=Amaraugha) : tadā

meni mameti ca Ba : tadā mati mateti ca Ed : mameti ca mameti ca Ad : tadā meti
mameti mateti ca Gb (*unmetr.*) : mateti mame++ Ta.

Commentary: The second line of this verse is problematic in both the source text (the *Amaraugha*) and the manuscripts of the *Haṭhapradīpikā*. For the last *pāda*, we have adopted the closest reading to that of the source text (the *Amaraugha*) but cannot make sense of it so have cruxed it. The line was rewritten in η_2 and other manuscripts, as well as the *Jyotsnā* (4.14cd), to include the two variations of *vajrolī*, namely *amarolī* and *sahajolī*.

4.0*14

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

Sources:

Candrāvalokana 6

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

Testimonia:

Yogacintāmaṇi f. 17r

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

Haṭhasaṅketacandrikā f. 2r

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

Metre: Vasantatilakā

4.0*15

Translation: Both mercury and the mind are flighty by nature. When mercury

is stabilised [or] the mind is stabilised, nothing in the world is impossible.

Testimonia:

Yogacintāmaṇi f. 103v

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

4.0*16

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

Sources:

Rasārṇava 1.19

mūrchito harati vyādhiṃ mṛto jīveyati svayam |
baddhaḥ khecaratāṃ kuryāt raso vāyus ca bhairavi ||

Cf. *Amṛtasiddhi* 7.7

mūrchito harate vyādhiṃ baddhaḥ khecaratāṃ nayet |
sarvasiddhikaro līno nīścalo muktidāyakaḥ ||

Testimonia:

Yogacintāmaṇi f. 103v (attr. to śāstrāntare śivavākyam)

mūrchito harate vyādhiṃ mṛto jīveyati svayam |
baddhaḥ khecaratāṃ dhatte mano vāyus ca bhairavi ||

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

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

4.1

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

Testimonia:

Haṭharatnāvalī 4.4

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

Yogacintāmaṇi f. 23r

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

4.1*1

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

Testimonia:

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

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

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

4.2

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

Sources:

Amanaska 2.21

pranaṣṭocchvāsaniśvāsaḥ pradhvastaviṣayagrahaḥ |
niśceṣṭo nirgatārambho hy ānandaṃ yāti yogavit ||
pranaṣṭocchvāsa°] Jb Pa Va Bl Ja Ad AllSI AllN, pranaṣṭasvāsa° Mb, pranaṣṭāsvāsa° Ua,
pranaṣocchvāsa° Ma, pranaṣṭaḥ svāsa° Je Vb, pranaṣṭo śvāsa°h Pc, prāṇastho śvāsa° Pb,
pranaṣṭe svāsa° K

Testimonia:

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

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

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

pranaṣṭaśvāsaniḥśvāsaḥ pradhvastaviṣayaajvaraḥ |
niśceṣṭo nirvikāraś ca layo jayati yoginā ||

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

4.3

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

Sources:

Amanaska 2.22

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

Testimonia:

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

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

4.4

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

Sources:

Candrāvalokana 8cd–9ab

yatra dṛṣṭir manas tatra bhūtendriyaśāntaṇaṁ |
sā śaktis sarvabhūtānāṁ dṛṣṭir lakṣye layaṁ gatā ||
sā śaktis] 4340 4345 T00788, sa śāntis 7970

Kaulajñānanirṇaya 3.2

yatra dṛṣṭir manas tatra bhūtendriya sapudgalah
svaśaktijivabhūtā hi dṛṣṭilakṣair layaṁ gatāḥ
°bhūtā hi] conj. Hatley, °bhūtāni ABCed

Testimonia:*Yogacintāmaṇi* f. 24r

rājayoge—
 yatra dṛṣṭir layas tatra bhūṭendriyasanātānī |
 syāc chaktiḥ sarvabhūtānām dṛṣṭir lakṣeṇa saṃgatā ||

Haṭhasaṅketacandrikā f. 128r

tad uktaṃ haṭhapradīpikāyām—
 yatra dṛṣṭir layas tatra bhūṭendriyasanātānī |
 syāc chaktiḥ sarvabhūtānām dṛṣṭir lakṣeṇa saṃgatā ||
 syāc chaktiḥ sarva°] B220, syārā śakti serva° 2244
 lakṣeṇa saṃgatā] 2244, lakṣyakṣayaṃ gatā B220

Haṭhatattvakaumudī 49.25

tathā coktaṃ haṭhapradīpikāyām —
 yatra dṛṣṭir layas tatra bhūṭendriyasanātānaḥ |
 na sā śaktir bhāvabhūtānām dṛṣṭe lakṣe kṣayaṃ gatā ||

4.5

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

Sources:*Amanaska* 2.9

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

Testimonia:*Haṭharatnāvalī* 4.27

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

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

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

Haṭhatattvakaumudī 49.26 (attr. to the *Haṭhapradīpikā*)

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

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

4.6

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

Sources:

Amanaska 2.10

antar lakṣyaṃ bahir dṛṣṭir nimeṣonmeṣavarjitā |
 eṣā hi śāmbhavī mudrā sarvatantreṣu gopitā ||
 antar lakṣyaṃ] AllNI (except Ja K Pb Tr Ua Vb) Tha Vd, antarlakṣya Ad Cc K: antar-
 lakṣyaṃ Tr Nw Ve: antarlakṣā Ja Ua Ea Eb, antarlakṣo Na Nq Nu, antarlakṣyo Nb Nm:
 antaryogaṃ Vb: antarlino Pb

Candrāvalokana 1

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

Testimonia:

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

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

Commentary: As seen in the witnesses of the *Amanaska*, the source text, the spellings *lakṣya* and *lakṣa* occur randomly in the manuscripts. See Birch 2013: 287 for more parallel verses.

4.7

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

Sources:

Candrāvalokana 2

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

yat tattvaṃ] 7970 4340 4345, cet tatvaṃ T00788

Testimonia:

Yogacintāmaṇi f. 24v

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

Anubhavanivedana 1

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

Haṭhatattvakaumudī 49.27 (attr. to the *Haṭhapradīpikā*)

antarlakṣyavilīnacittapavano yogī yadā varttate
 dṛṣṭyā niścalatārayā bahir adhaḥ paśyann apaśyann api |
 mudreyaṃ khalu śāmbhavī bhavati sā yuṣmatprasādāt guroḥ
 śūnyāśūnyavivarjitaṃ sphurati yat tatvaṃ padaṃ śāmbhavam ||

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

Metre: Śārdūlavikrīḍita

4.8

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

Testimonia:

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

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

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

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

Commentary: This line may be authorial because it is explaining the fact that

4.6 and 4.7 teach similar techniques called *śāmbhavī mudrā* and *khecarī mudrā* respectively. One would expect a verse on *khecarī mudrā* to be explaining the insertion of the tongue in the nasopharyngeal cavity (cf. 3.33–48), but the practice of meditating by fixing the gaze is called *khecarī mudrā* in 4.7 (as attested by α, β and η manuscripts) and manuscripts of the *Candrāvalokana*, the text from which Svātmārāma borrowed this verse. It is, therefore, likely that he added 4.8 to explain that *śāmbhavī* and *khecarī mudrās* are the same with respect to the gaze. A similar conflation occurs in the *Śivayogapradīpikā* (5.3).

4.9

Translation: That which enters the aperture into the underworld, which exists at the base of Meru, the wise yogin say that is the truth, the source of [all] rivers. The essence of the body flows from the moon. Because of that, death arises for people. One should dam that [essence] with the earth that is the good *mudrā*. Otherwise, there is no bodily perfection.

Testimonia:

Haṭharatnāvalī 4.30

pātāle yad viśati suṣīraṃ merūmūlaṃ tad asti
tattvaṃ caitad vadati sudhā tanmukhaṃ nimnagānām |
candrāt sārāṃ sravati vapuṣas tena mṛtyur narāṇām
tad badhniyāt sukharatimṛdur nānyathā kāyasiddhiḥ ||

Yogacintāmaṇi f. 75r (attr. to the *Haṭhapradīpikā*)

tat pātālād viyati śikhare merumūle tad asti
tattvaṃ caitat pravadatai sudhiḥ saṃmukhe nimnagānām |
candrāt sārāḥ sravati vapuṣas tena mṛtyur narāṇām
tad badhniyāt svakaraṇamṛdā nānyathā kāyasiddhiḥ ||

Yuktabhavadeva 7.220 (attr. to Gorakṣanātha)

pātāle yad viśati suṣīraṃ merumūle yad asti
tadvac caitat pravadatai sudhīs tanmukhaṃ nimnagānām |
candrāt sārāḥ sravati vapuṣas tena mṛtyur narāṇām
badhniyāt tat sukaraṇam atho nānyathā kāyasiddhiḥ ||

Haṭhatattvakaumudī 14.26 (attr. to the *Haṭhapradīpikā*)

pātāle yad vitatasuṣīraṃ merumūle tad asmin
tadvac caitat pravadatai sudhīs tanmukhaṃ nimnagānām |
candrāt sārāḥ sravati vapuṣas tena mṛtyur narāṇām
taṃ badhniyāt sukaraṇamṛdā nānyathā kāyasiddhiḥ ||

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. α_2 has:

yat prāleyaṃ pihitasukhire merumūle yad asti
tasmīṃs tattvaṃ pravadatai sudhīs tan mukhaṃ nimnagānām

This version is close to that of other important manuscripts in the β , γ and η groups. With the help of these manuscripts (in particular K_1 of the γ group), the above can be emended and understood as follows:

yat prāleyaṃ pihitasuṣīraṃ merumūrdhny asti tathyaṃ
tasmīṃs tattvaṃ pravadatai sudhīs tan mukhaṃ nimnagānām
°suṣīraṃ] K_1 , °sukhire α_2 . °mūrdhny] P_8 . °mūle α_2 . asti tathyaṃ] 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 [yogi] says that is the source of [all] rivers.”

Metre: Mandākrāntā

4.10

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

Testimonia:

Haṭharatnāvalī 2.72

atha viparītakaraṇī—
yat kiñ cit sravate candrād amṛtaṃ divyarūpi ca |
tatsarvaṃ grasate sūryas tena piṇḍaṃ vināśi ca ||

Yogacintāmaṇi f. 77v

haṭhapradīpikāyām—
yat kiṃ cin sravate candrād amṛtaṃ divyarūpi ca |
tat sarvaṃ grasate sūryas tena piṇḍaṃ vināśi ca ||

Cf. *Haṭhayogasamhitā* 38 (p. 26)

nābhimūle vaset sūryas tālumūle ca candramāḥ |
amṛtaṃ grasate sūryas tato mṛtyuvaśo naraḥ ||

Commentary:

4.11

Translation: There is a divine bodily position for this, which blocks the mouth of the sun. It is to be known from the teaching of a guru and not through the countless interpretations of scriptures.

Testimonia:

Haṭharatnāvali 2.73 (on *viparītakaraṇī*)

tatrāsti divyaṃ karaṇaṃ sūryasya mukhabandhanam |
gurūpadeśato jñeyaṃ na tu śāstrārthakoṭibhiḥ ||

Yogacintāmaṇi f. 77v (attr. to the *Haṭhapradīpikā*)

tatrāsti karaṇaṃ divyaṃ sūryasya mukhabandhanam |
gurūpadeśato jñeyaṃ na tu śāstrārthakoṭibhiḥ ||

Commentary:

4.11*1

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

Sources:

Amanaska 1.8 (South Indian Recension)

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

Testimonia:

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

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

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

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

Commentary: This and the next verse (4.11*1–2) are from the South Indian recension of the *Amanaska*, a later rewriting of that work which incorporates these verses in an additional passage on Tārakayoga, added here to elaborate on the meditation of fixing the gaze that is taught in 4.4–7.

4.11*2

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

Sources:

Amanaska 1.11 (South Indian Recension)

ke cid āgamajālena ke cin nigamasaṅkulaiḥ |
ke cit tarkeṇa muhyanti naiva jānanti tāarakam ||

Testimonia:

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

ke cid āgamajālena ke cin niyamasamkulāḥ |
ke cit tarkeṇa muhyanti naiva jānanti tāarakam ||

Haṭhatattvakaumudī 49.29 (attr. to the *Haṭhapradīpikā*)

ke cid āgamajālena ke cin nigamasaṅkule |
ke cit tarkeṇa muhyanti naiva jānanti tāarakam ||

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

On why this verse is in greyscale, see the note to 4.11*1.

4.11*3

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

Sources:

Candrāvalokana 3

ardhodghātitalocana[ḥ] sthiramanā nāsāgradatteḥṣaṇaś
candrārkāv api linatām upagatau niṣpandarūpaṃ vapuḥ |
jyotirūpaṃ aśeṣabāhyarahitaṃ dedīpyamānaṃ paraṃ
tatvaṃ tatpadam eti yat tu paramaṃ vācyaṃ kim atrādhikaṃ ||
sthiramanā] 4340 4345 T00788, sphuramanā 7970
nāsāgradatteḥṣaṇaś] 7970 4345 T00788, nāsāgradathattakṣaṇaś 4340
tatvaṃ tatpadam eti yat tu] 4340 4345 T00788, tatvaṃ-n-tatpadam eti yat kṛ 7970

Testimonia:

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

ardhodghāṭitalocanaḥ sthiraṃ nāsāgradatteḥṣaṇaḥ
candrārkāv api līnatām upanayen niḥspandabhāvottare |
jyotirūpaṃ aśeṣabāhyarahitaṃ dedīpyamānaṃ paraṃ
tatvaṃ tat padam eti vastu paramaṃ vācyaṃ kim atrādhikam ||

Anubhavanivedana 2

ardhodghāṭitalocanaḥ sthiraṃ nāsāgradatteḥṣaṇaḥ
candrārkāv api līnatām upagatau trispandabhāvāntare |
jyotirūpaṃ aśeṣabāhyarahitaṃ caikaṃ pumāṃsaṃ paraṃ
tattvaṃ tatpadam eti vastu paramaṃ vācyaṃ kim atrādhikam ||2 ||

Haṭhatattvakaumudī 49.30 (citing the *Haṭhapradīpikā*)

ardhodghāṭitalocanaḥ sthiraṃ nāsāgradatteḥṣaṇaḥ
candrārkāvapi līnatāmupanayennispandavācyaṃ tataḥ |
jyotirūpaviśeṣabāhyarahitaṃ dedīpyamānaṃ paraṃ
tatvaṃ tatparamasti vastu paramaṃ vācyaṃ kimatrādhikam || iti ||

Commentary: This verse is not in the α manuscripts and was probably added because it elaborates on the gaze. In the *Candrāvalokana* (i.e., the source text) and the *Anubhavanivedana*, it follows 4.7, which may explain its position in the γ and δ groups. The attentive reader will notice that we have decided against manuscripts that agree with the source text. The reason is based on our stemmatic considerations. Cumulative evidence supports the origin of the additional verses at the beginning of the fourth chapter in the hyparchetype of the ϵ manuscripts. We suspect these verses contaminated the β group's copies very early. To complicate matters, the scribe was familiar with the source text and corrected the readings accordingly.

Metre: Śārdūlavikrīḍita

4.11*4

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

Sources:

Khecarīvidyā 3.19

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

Testimonia:

Haṭhasaṅketacandrikā f. 128v (attr. Haṭhapradīpikā)

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

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

4.11*5 heading

Translation: Now *khecarī*:

4.11*5

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

Testimonia:

Haṭhasaṅketacandrikā f. 128v

suṣiraṁ jñānajanakaṁ paṁcastr[o]taḥsamanvitaṁ |
tiṣṭhate khecarī mudrā tasmin [ś]ūnye niraṁjane ||

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

Metre: Anuṣṭubh (a: na-vipulā)

4.11*6

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

4.11*7

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

4.11*8

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

Testimonia:

Upāsanāsārasaṅgraha (IFP Transcript T1095) p. 42.

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

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

4.11*9

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

Testimonia:

Upāsanāsārasaṅgraha (IFP Transcript T1095) p. 41.

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

Gorakṣasiddhāntasaṅgraha p. 37

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

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

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

4.11*10

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

Testimonia:

Yogasārasaṅgraha p. 61 (attrib. Praṇavacintāmaṇi)

sā mayā viditā yā māyā sāṅśācchivavallabhā |

pūrayen mārutaṃ divyaṃ suṣumnā paścime mukhe ||

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

4.11*11

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

Testimonia:

Upāsanāsārasaṅgraha p. 135

purastāt caiva pūryeta niścītā khecarī bhavet |
abhyaset khecarīmudrāmunmanī saṃprajāyate ||

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

4.11*12

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

Testimonia:

Upāsanāsārasaṅgraha p. 135

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

Commentary:

4.11*13

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

Testimonia:

Upāsanāsārasaṅgraha p. 135

bhruvor madhye śivasthānaṃ manas tatra viliyate |

jñātavyaṃ tat paraṃ turyaṃ tatra kālo na vidyate ||

4.11*14

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

Sources:

Jñānasāra 3.3cd

candrasūryadvayor madhye muḍādadyā? tu khecarīm |

4.11*15

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

Sources:

Jñānasāra 3.4

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

4.11*16

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

Testimonia:

Haṭhapradīpikā (with ten-chapters) 7.52

bāhyavāyur yathā linaḥ svasya madhye na saṃśayaḥ |
svasthānaṃ gacchati prāṇaḥ sūryo 'gnau pavane tathā ||

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

4.11*17

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

Testimonia:*Haṭhasaṅketacandrikā* f. 129v

abhyāsāl liyate vāyuh manas tatra vilīyate ||

Commentary: Brahmānanda identifies the path of the breath (*vāyumārga*) with Suṣumṇā.**4.11*18****Translation:** [The yogi] should flood the body with nectar from the soles of the feet to the head. [His] body is perfected forever, and he has great strength and valour.Thus ends *khecari*.**Testimonia:***Haṭhasaṅketacandrikā* f. 129v

siddhaty evaṃ tadā kāyo mahābalaparākramaḥ ||

4.11*19 heading**Translation:** Now *śāmbhavi*:**4.11*19****Translation:** [The yogi] should [put] the mind in Śakti and Śakti in the mind, observe the mind with the mind, and meditate on it as the supreme state.**Sources:***Candrāvalokana* 27

śaktimadhye manaḥ kṛtvā manaś śaktes tu madhyamam |
 manasā mana ālokyā taṃ dhyāyet paramaṃ padam ||
 madhyamam] madhyagaṃ 4340
 taṃ dhyāyet] tad dhyāyet 4340

Testimonia:*Haṭhasaṅketacandrikā* f. 129v–130r

śaktimadhyo manaḥ kṛtvā śaktiṃ ca svāntamadhyagāṃ |
 manasā mana ālokyā tad dhyāyet paramaṃ padam ||

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

4.11*20

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

Sources:

Uttaragītā 1.9

khamadhye kuru cātmānam ātmamadhye ca khaṃ kuru |
ātmānaṃ khamayaṃ kṛtvā na kiṃ cid api cintayet ||

Testimonia:

Haṭharatnāvalī 4.45

khamadhye kuru cātmānam ātmamadhye ca khaṃ kuru |
sarvaṃ ca khamayaṃ kṛtvā na kiṃ cid api cintayet ||

4.11*21

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

Sources:

Laghuyogavāsīṣṭha 6.15.79 (*Mokṣopāya* 6.155.25)

antaḥśūnyo bahiḥśūnyaḥ śūnyakumbha ivāmbare |
antaḥpūrṇo bahiḥpūrṇaḥ pūrṇakumbha ivārṇave ||

Testimonia:

Haṭharatnāvalī 4.46

antaḥpūrṇo bahiḥpūrṇaḥ pūrṇakumbha ivāmbhasi |
antaḥśūnyaṃ bahiḥśūnyaṃ śūnyakumbha ivāmbare ||

4.11*22

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

Testimonia:

Haṃsavilāsa p. 48

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

4.11*23

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

Sources:

Laghuyogavāsiṣṭha 7.27

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

Commentary:

Metre: Vasantatilakā

4.11*24

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

Testimonia:

Haṭharatnāvalī 4.43

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

4.11*25

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

Testimonia:

Haṭhatattvakaumudī 51.35

jñeyaṃ sarvapratītaṃ ca tajjñānaṃ mana ucyate |
jñānaṃ jñeyaṃ samaṃ naṣṭaṃ nānyaḥ panthā dvitīyakaḥ ||

4.11*26

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

Sources:*Amanaska* 2.79

manodrśyam idaṃ sarvaṃ yat kiṃ cit sacarācaram |
 manaso hy unmanībhāve 'dvaitabhāvaṃ pracakṣate ||

Cf. Gauḍapāda's *Māṇḍūkyaopaniṣatkārikā* 3.31

manodrśyam idaṃ dvaitaṃ yat kiṃ cit sacarācaram |
 manaso hy amanībhāve dvaitaṃ naivopalabhyate ||

Testimonia:*Yogacintāmaṇi* f. 27r (attr. to the *Rājayoga*, aka. *Amanaska*)

manodrśyam idaṃ sarvaṃ yat kiṃ cit sacarācaram |
 manasas tūnmanībhāvo 'dvaitābhāvaṃ pracakṣate ||

4.11*27

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

Testimonia:*Haṭharatnāvalī* 4.44

jñeyavastuparityāgād vilayaṃ yāti mānasaḥ |
 mānase vilayaṃ yāte kaivalyaṃ upajāyate ||

4.11*28

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

Testimonia:*Haṭharatnāvalī* 1.13

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

Yogasārasaṅgraha p. 52 (attr. to Śrīdatta)

layo laya iti prāhur īdrśaṃ lakṣaṇaṃ sphuṭaṃ |
 tatra sarvasamādhāne layo viṣayavismṛtiḥ ||

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

4.11*29

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

Metre: Anuṣṭubh (c: bha-vipulā)

4.11*30

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

Metre: Anuṣṭubh (a: ra-vipulā)

4.11*31

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

4.12

Translation: The twelve and a half million methods of dissolution taught by glorious Śiva are the best. We consider one of the dissolutions in particular to be especially worthy of honour, concentration on the inner sound.

Sources:

Yogatārāvalī 2

sadā śivoktāni sapādalakṣa-
layāvadhānāni lasantu loke |
nādānusandhānasamādhim ekaṃ
manyāmahe mānyatamaṃ layānām ||

Testimonia:

Haṭharatnāvalī 1.12

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

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

śrīādināthena sapādakoṭi-

layaparakārāḥ kathitā jayanti |
 nādānusandhānakam eva kāryam
 manyāmahe nānyatamaṃ layānām ||

Metre: Upajāti

4.13

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

Testimonia:

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

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

Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)

muktāsanasthito yogī mudrāṃ saṃdhāya śāmbhavīm ||
 śṛṇuyād dakṣiṇe karṇe nādam ekāntike sudhīḥ ||

dakṣiṇe karṇe] B220, dakṣiṇe 2244

ekāntike] 2244, ekāntate B220

Commentary: In verse 1.37, *muktāsana* is said to be the same as *siddhāsana*. We read this verse here (as attested by α, etc.) rather than at 4.36*1 because it follows on from the Śāmbhavī section and is unnecessary and repetitive at 4.36*1 because 4.37–38 explain the practice.

4.14

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

Testimonia:

Haṭharatnāvalī 4.15

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

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

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

Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)

kāṣṭhaiḥ pravartito vahniḥ kāṣṭhena saha śāmyati |

nāde pravartitaṃ cittaṃ nādena saha liyate ||

4.15

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

Testimonia:

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

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

Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)

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

Upāsanāsārasaṅgraha p. 106 (attr. to the *Haṭhapradīpikā*)

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

Nādabindūpaniṣat 39

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

Metre: Anuṣṭubh (c: na-vipulā)

4.16

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

Testimonia:

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

audāsīnyaparo bhūtvā sadābhyāśena saṃyamī |
unmanikaraṇaṃ sadyo nādam evāvadhārayet ||

Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)

audāsīnyaparo bhūtvā sadābhyāśena saṃyamī |
unmanikāraṇaṃ sadyo nādam evāvadhārayet ||
evāvadhārayet] emend., evaṃ vadhārayet ms. 2244

Upāsanāsārasaṅgraha p. 106 (attr. to the *Haṭhapradīpikā*)

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

Nādadbindūpaniṣat 40

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

4.17 heading

Translation: What kind of indifference?

4.17

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

Testimonia:

Haṭharatnāvalī 4.7

śīte kāle dvau paṭī vā paṭī vā pathyāhāre gopayo vā payo vā |
bhakṣye bhojye vṛttim āraṇyakam vā pāṇī droṇī ko 'pi vā bhakṣyapātre
||

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

kīdrśaṃ caudāsīnyam—
śīte kāle kāpaṭī vā paṭī vā pathyāhāre gopayo vā payo vā |
bhakṣye bhikṣāvṛndam āraṇyakandam pāṇau droṇī kā parā bhojapā-
tram ||

Haṭhatattvakaumudī 54.39

audāsīnyam śītakāle paṭī vā pathyāhāro gopayo vā payo vā |
bhojyam bhikṣāvṛndam āraṇyakandam pāṇī droṇī kapi vā bhojyapā-
tram ||

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

Metre: Śālinī

4.18

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

Testimonia:

Haṭharatnāvalī 4.13

sarvacintāṃ samutsrjya sarvaceṣṭāṃ ca sarvadā |
nādam evānusandhānān nāde cittam viliyate ||

Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)

sarvacintā[ṃ] parityajya sarvakāle ca sarvadā |
nādam evānusandhatte nāde cittam viliyate ||

Nāda-bindūpaniṣat 41

sarvacintāṃ samutsrjya sarvaceṣṭāvivarjitāḥ |
nādam evānusandhadhyān nāde cittam viliyate ||

Commentary:

The third verse quarter varies considerably among the witnesses and testimonia. We have accepted the reading of α_1 (*nādam evānusandhānān*), which is also attested by the β 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 evānusandhānāt*. A hiatus break is also at 3.90.

4.19

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

Sources:

Amaraughā 34

ārambhaś ca ghaṭaś caiva paricayas tṛtīyakaḥ |
niṣpattiḥ sarvayogeṣu yogāvasthā caturvidhā ||

Amṛtasiddhi 19.2

ārambhaś ca ghaṭaś caiva paricayas tṛtīyakaḥ |
niṣpannaḥ sarvaśeṣeṣu yogāvasthāḥ prakīrtitāḥ ||

Śivasamhitā 3.31

ārambhaś ca ghaṭaś caiva tathā paricayas tathā |
niṣpattiḥ sarvayogeṣu yogāvasthā bhavanti taḥ |
tathā] tataḥ, tadā, smṛtāḥ, tv athā

Testimonia:*Haṭharatnāvalī* 4.17

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

Yogacintāmaṇi f. 111v

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

Yuktabhavadēva 7.135

tad uktaṃ śivayoge—
 ārambhaś ca ghaṭaś caiva tathā paricayaḥ punaḥ |
 niṣpattiś ceti yogasya syād avasthācatuṣṭayam ||

Haṭhatattvakaumudī 54.14 (attr. to the *Haṭhapradīpikā*)

ārambhaś ca ghaṭaś caiva tathā paricayas tathā |
 niṣpattiḥ sarvayogeṣu syād avasthācatuṣṭayam ||

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

4.20 heading

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

4.20

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

Sources:*Amaraugha* 35

brahmagrānthes tathā bhedād ānandaḥ sūnyasambhavaḥ |
 vicitrakvaṇako dehe 'nāhataḥ śrūyate dhvaniḥ ||

Testimonia:*Haṭharatnāvalī* 4.18

brahmarandhre bhaved bhedo yo nādaḥ sūryasambhavaḥ |
 vicitrakvaṇado dehe 'nāhataḥ śrūyate dhvaniḥ ||

yo nādaḥ] ānandaḥ v.l.

vicitrakvaṇado] vicitrakvaṇako v.l.

Yogacintāmaṇi f. 25r

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

Haṭhatattvakaumudī 54.15 (attr. to the *Haṭhapradīpikā*)

tatra ārambhaḥ –
brahmagranthir bhaved bhinnād ānandaḥ śūnyasambhavaḥ |
vicitrakṣaṇiko dehe 'nāhataḥ śrūyate dhvaniḥ ||

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 Szanto 2021: 18; Birch 2019: 968).

4.21

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

Sources:

Amaraugha verse 36

divyadehaś ca tejasvī divyagandho hy arogavān |
saṃpūrṇaḥṛdaye śūnye tv ārambhe yogavān bhavet ||
°hṛdaye | *Amaraugha*, °hṛdayaḥ *Amaraughaprabodha*

Testimonia:

Haṭharatnāvalī 4.19

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

Haṭhatattvakaumudī 54.18 (attr. to the *Haṭhapradīpikā*)

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

4.22 heading

Translation: Now the unified stage:

4.23

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

and equal to a god.

Sources:

Amaraugha 37

dvitiye saṅghaṭīkṛtya vāyur bhavati madhyagaḥ |
 dṛḍhāsano bhaved yogī jñānī devasamas tadā ||
 dvitiye saṅ-] *Amaraugha* : dvitīyāyām *Amaraughaprabodha*

Testimonia:

Haṭharatnāvalī 4.20

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

Haṭhatattvakaumudī 54.15 (attr. to the *Haṭhapradīpikā*)

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

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

4.23

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

Sources:

Amaraugha 38

viṣṇugranthes tato bhedāt paramānandasūcakaḥ |
 atīśūnye vimardaś ca bherīśabdas tato bhavet ||
 atīśūnye] Ad Gb Ta : atīśūnyo *Amaraugha*, Ba
 tato] *Amaraugha* : tathā Ba : tadā Ad Gb Ta

Testimonia:

Haṭharatnāvalī 4.21

viṣṇugranthes tathā bhedāḥ paramānandasūcakaḥ |
 atīśūnye vimardaś ca bherīśabdas tathā bhavet ||

Yogacintāmaṇi f. 25r

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

Haṭhatattvakaumudī 54.21 (attr. to the *Haṭhapradīpikā*)

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

Commentary:

4.24 heading

Translation: Now the accumulation stage:

4.24

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

Sources:

Amaraugha 39

ṭṭīyāyāṃ tato bhittvā ninādo mardaladhvaniḥ |
mahāśūnyāṃ tato jātaṃ sarvasiddhisamāśrayam ||
bhittvā ninādo] Ga : bhittvādinādao Ae : bhittvā vipāko Ba Ad Gb Ta

Testimonia:

Haṭharatnāvalī 4.22

ṭṭīyāyāṃ tato nityāṃ āviṣkāro marddldhvanīḥ |
mahāśūnyāṃ tato yāti sarvasiddhisamāśrayaḥ ||

Yogacintāmaṇi f. 25r

ṭṭīyāyāṃ tato bhittvā vimāyo mardaladhvaniḥ |
mahāśūnyāṃ tathā yāti sarvasiddhisamāśrayam ||

Haṭhatattvakaumudī 54.22 (attr. to the *Haṭhapradīpikā*)

atha paricayāvasthā ||
ṭṭīyāyāṃ tato jītvā sahaajānandasambhavaḥ |
doṣaduḥkharāmṛtyuḥ kṣudhānidrāvivartitaḥ ||

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 (*atiśūnya*) that was mentioned in the previous verse.

4.25

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

Sources:

Amaraugha 40

paramānandarocitvāt saḥajānandasambhavaḥ |
doṣaduḥkhajarāmṛtyukṣudhānidrāvivarjitaḥ ||
paramānanda°] *Amaraugha*; cittānandaṃ *Amaraughaprabodha*.
°rocitvāt] *Amaraugha*; tato jitvā *Amaraughaprabodha*

Testimonia:

Haṭharatnāvalī 4.23

cidānandaṃ tato jitvā paramānandasambhavaḥ |
doṣaduḥkhajarāmṛtyukṣudhānidrāvivarjitaḥ ||

Yogacintāmaṇi f. 25r

cittānandaṃ tato jitvā saḥajānandasambhavaḥ |
doṣaduḥkhakṣudhānidrājarāmṛtyuvivarjitaḥ ||

Haṭhatattvakaumudī 54.22 (attr. to the *Haṭhapradīpikā*)

ṛṭṭiyāyāṃ tato jitvā saḥajānandasambhavaḥ |
doṣaduḥkhajarāmṛtyuḥ kṣudhānidrāvivarjitaḥ ||

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

4.26 heading

Translation: Now the perfection stage:

4.26

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

Sources:

Amaraugha 41

rudragranthiṃ tato bhittvā sarvapīṭhagato 'nilaḥ |
niṣpanno vaiṇavaḥ śabdaḥ kvaṇadvīṇākvaṇo bhavet ||

sarva°] Ae : sarvaṃ Ga : sattva° *Amaraughaprabodha*
 niṣpanno] Ga : niṣpannā Ae : niṣpattau Ad Gb T : ++ttau Ba
 kvaṇadvīṇākvaṇo] conj. : kvaṇañ cailakvaṇo S1 : kvaṇañ caiva kvaṇo S2 : kvaṇadvi-
 takvaṇo L3 : kvaṇanvitakvaṇo L2 : kvaṇanvitakva+ L4 : kvaṇatbhakvaṇo L1

Testimonia:

Haṭharatnāvalī 4.24

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

Yogacintāmaṇi f. 25r

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

Haṭhatattvakaumudī 54.24 (attr. to the *Haṭhapradīpikā*)

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

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

The reading *śarva*, i.e. Śiva, found in some testimonia and the *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).

4.27

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

Sources:

Amaraugha 42

ekībhūtaṃ tadā cittaṃ rājajogābhīdhānakam |
 sṛṣṭisaṃhārakartāsau yogīśvarasamo bhavet ||
 rājajogābhīdhānakam] rājajogo 'bhīdhiyate Ae

Testimonia:

Yogacintāmaṇi f. 25

ekībhūtaṃ tathā cittaṃ rājajogābhīdhāyakaṃ |

Upāsanāsārasaṅgraha p. 106

vismṛtya sakalaṃ bāhyaṃ nāde dagdhāmbuvan manaḥ |
ekībhūtaṃ tathā cittaṃ rājayogābhidhānakam

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 yogī īśvarasamo bhavet*.

4.27*1

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

4.28

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

Testimonia:

Haṭharatnāvalī 4.16

astu vā māstu vā muktir atraivākhaṇḍitaṃ mahat |
layāmṛtaṃ laye saukhyaṃ rājayogād avāpyate ||

Yogacintāmaṇi f. 113v (attr. to īśvara)

astu vā māstu vā siddhir atraivākhaṇḍitaṃ sukham |

Haṭhatattvakaumudī 54.35 (attr. to the *Haṭhapradīpikā*)

astu vā māstu vā muktir atraivākhaṇḍitaṃ mahat |
layāmṛtamayaṃ saukhyaṃ rājayogād avāpyate ||

4.29

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

Sources:

Śivasamhitā 5.222

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na sidhyati tato yugmam āniṣpatteḥ samabhyaset |
tasmāt pravartate yogī haṭhe sadgurumārgataḥ ||
na ... samabhyaset] *om.* I, III, IV, VII, IX, X, XII, XIV–XVI

Testimonia:*Haṭharatnāvalī* 1.19

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
vyāptiḥ syād avinābhūtā śrīrājahaṭhayogayoḥ ||

Yogacintāmaṇi f. 21r (attr. to the *Haṭhapradīpikā*)

haṭhaṃ vinā rājayogaṃ rājayogaṃ vinā haṭhaṃ |
na siddhyati tato yugmaṃ maṇiṣyetau samabhyaset ||

Yuktabhavadēva 7.127 (attr. to the *Haṭhapradīpikā*)

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na siddhyati tato yugmamāṇiṣpatteḥ samācaret ||

Haṭhatattvakaumudī 55.1

haṭhaṃ vinā rājayogo rājayogaṃ vinā haṭhaḥ |
na siddhyati tato yugmaṃ āṇiṣpatteḥ samabhyaset ||

Metre: Anuṣṭubh (a: ra-vipulā)**4.30**

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

Testimonia:*Haṃsavilasa* p. 49

rājayogaṃ ajānantaḥ kevalaṃ haṭhakarmagāḥ |
ye tān karmavaśān manye prayāsaphalavarjitāḥ ||

4.31

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

Testimonia:*Yogacintāmaṇi* f. 24r (attr. to the *Haṭhapradīpikā*)

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

Commentary: The meaning of *tattva* here is unclear. It is a synonym for *samādhi* and *unmanī* in the next verses. 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.

Metre: Anuṣṭubh (c: na-vipulā)

4.32

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

Testimonia:

Yogacintāmaṇi f. 6r

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

Upāsanāsārasaṅgraha p. 106

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

Yogasārasaṅgraha p. 60 (attr. to the *Nandikeśvaratārāvalī*)

rājayogaḥ samādhiś conmanī ca manonmanī |
śivayogo layas tatvaṃ śūnyāśūnyaṃ nirañjanam |

Haṃsaviḷāsa p. 47

rājayogaḥ samādhiśca unmanī ca manonmanī |
amaraughālayas tatra śūnyāc chūnya param padam ||

4.33

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

Sources:

Yogacintāmaṇi f. 6r (attr. to the *Haṭhapradīpikā*)

amanasko layaś caiva śūnyāśūnyaṃ parāparam |

jīvanmuktiś ca sahaṇaṁ turyaṁ cety ekavācakaṁ iti ||
Upāsanāsārasaṅgraha p. 106 (attr. to the *Haṭhapradīpikā*)
 ama[na]sko layas tatvaṁ śūnyāśūnyaparaṁ padaṁ |
 jīvanmuktiś ca sahaṇaṁ turyaṁ cety ekavācakaṁ ||
Yogasārasaṅgraha p. 60 (attr. to the *Nandikeśvaratārāvalī*)
 amanaskaṁ yathā caitan nirālambaṁ nirañjanam |
 jīvanmuktiś ca sahaṇaṁ ity adir hy ekavācakaṁ ||
Metre: Anuṣṭubh (c: na-vipulā)

4.34

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

Testimonia:

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)
 unmanyavāptaye śīghraṁ dvau mārgau mama saṁmatau |
 tatvaṁ paramasaukhyam vā nādupāsanam eva vā ||
Upāsanāsārasaṅgraha p. 106 (attr. to the *Haṭhapradīpikā*)
 unmanyavāptaye śīghraṁ mārgau dvau mama saṁmatau |
 tattvaṁ paramasākhyaṁ vā nādupāsanam eva vā ||

4.35

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

Testimonia:

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)
 saukhyapraviṣṭacittānāṁ mūḍhānāṁ api saṁmatam |
 sadya ānandasandhāyī jāyate nādajo layaḥ ||
Upāsanāsārasaṅgraha p. 106 (attr. to the *Haṭhapradīpikā*)
 sāṅkhye praviṣṭacittānāṁ mūḍhānāṁ api saṁmateḥ |
 tasya svānamdasa [...] ryo jāyate nādajo layaḥ ||

4.35*1

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

Sources:

Cf. *Tantrāloka* 32.64

ekaṃ sṛṣṭimayaṃ bījaṃ yadvīryaṃ sarvamantragaṃ |
ekā mudrā khecarī ca mudraughāḥ prāṇito yaya ||

Tantrālokaviveka 32.63 Cf

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

Śivasūtravimarśinī 5

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

Testimonia:

Haṭharatnāvalī 4.28

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

Yogacintāmaṇi f. 75r (attr. to the *Haṭhapradīpikā*)

ekaṃ sṛṣṭimayaṃ bījaṃ ekā mudrā ca khecarī |
eko deśo nirālamba ekāvasthā manonmanī ||

Yuktabhavadēva 7.219 (attr. to Gorakṣaṇātha)

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

Commentary: See 3.49.

4.35*2

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

Sources:

Jñānasāra 3.7

śaṅkhaḍundubhinādena na śṛṇoti kadācana |

kāṣṭava[j] jñāyate yogī notpattyā vai prajāyate ||

Testimonia:

Haṭhasaṅketacandrika f. 120v (attr. to the *Haṭhapradīpikā*)

haṭhapradīpikāyām
śaṃkhaḍḍadubhinādaṃ ca n[a] śṛṇoti kadācana |
kāṣṭavaj jāyate dehe unmanyā'vasthayāś dhruvaṃ ||

4.35*3

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

Testimonia:

Nāḍabindūpaniṣad 51cd-52ab

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

Haṭhatattvakaumudī 51.75 (attr. to the *Haṭhapradīpikā*)

sarvāvasthāvinirmuktaḥ sarvacintāvivarjitaḥ |
mṛtavat tiṣṭhate yogī sa mukto nātra saṃśayaḥ ||

4.35*4

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

Sources:

Vivekamārtaṇḍa 166

nābhijānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā |
na mānaṃ nāpamānaṃ ca yogī yuktaḥ samādhinā ||

4.35*5

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

Sources:

Vivekamārtaṇḍa 168

abhedyah sarvaśāstrāṇām avadhyah sarvadehinām |
agrāhyo mantratantrāṇām yogī yuktaḥ samādhinā ||

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

4.35*6

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

Sources:

Vivekamārtaṇḍa 165

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

Testimonia:

Yuktabhavadeva 11.31 (attr. to Gorakṣanātha)

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

4.35*7

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

Sources:

Gorakṣaśataka 7

cittaṃ prasuptaṃ yogena jāgratsuptaṃ na cānyathā |
nāstaṃ eti na codeti yasyāsau mukta eva hi ||

7a cittaṃ prasuptaṃ yogena] T; cittaṃ na suptaṃ no jāgrac G.

7b jāgratsuptaṃ na cānyathā] em.; jāgratsūtir na *nyathā T, chrutimadvacanasya ca G.

Testimonia:

Haṭhasaṅketacandrika f. 120v (attr. to the *Haṭhapradīpikā*)

cittaṃ na suptaṃ no jāgrat smṛtivarṇaṃ na cānyathā |
nāstaṃ eti na codeti yasyāsau mukta eva saḥ ||

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

Metre: Anuṣṭubh (a: ma-vipulā)

4.35*8

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

Sources:

Amanaska 2.59

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

Testimonia:

Kulārṇavatantra 9.11

svapnajāgradavasthāyāṃ suptavat yo 'avatiṣṭhate |
niśvāsocchvāsahīnaś ca niścitaṃ mukta eva saḥ || 11 ||

Yogacintāmaṇi f. 27v (attr. to the *Rājayoga* [aka. *Amanaska*])

sadā jāgradavasthāyāṃ suptavada yo 'vatiṣṭhate ||
niḥśvāsocchvāsahīnaś ca niścitaṃ mukta eva saḥ |

Haṭhatattvakaumudī 55.24 (attr. to the *Rājayoga* [aka. *Amanaska*])

sadā jāgradavasthāyāṃ suptavad yo 'vatiṣṭhate |
niśvāsocchvāsavihīnaś ca niścitaṃ mukta eva saḥ || 55.24 = AY 2.59

4.36

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

Sources:

Yogatārāvalī 3

nādānusandhānasamādhibhājāṃ yogīśvarāṇāṃ hṛdaye pragūḍham |
ānandamātraṃ vacasāṃ avācyaṃ jānāti taṃ śrīgurunātha ekaḥ ||
ekaḥ] Pa : eva Ad

Testimonia:

Haṭharatnāvalī 4.5

nādānusandhānasamādhibhājāṃ yogīśvarāṇāṃ hṛdaye prarūḍham |

ānandam ekaṃ vacaso 'py agamyam jānāti taṃ śrīgurunātha eva ||
Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)
 nādānusandhānasamādhībhājāṃ yogīśvarāṇāṃ hṛdaye prarūḍhaṃ |
 ānandam ekaṃ vacasām avācyam jānāti tatvaṃ gurunātha eva ||

Metre: Upajāti

4.36*1

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

Testimonia:

Yogacintāmaṇi f. 23v (attr. to the *Haṭhapradīpikā*)
 muktāsanasthito yogī mudrāṃ sandhāya śāṃbhavīm |
 śṛṇuyād dakṣiṇe karṇe nādam antargataṃ sadā ||
Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)
 muktāsanasthito yogī mudrāṃ saṃdhāya śāṃbhavīm [|]
 śṛṇuyād dakṣiṇe karṇe nādam ekāntike sudhīḥ [||]
 dakṣiṇe karṇe] B220, dakṣiṇe 2244

Nādabindūpaniṣat 31

siddhāsane sthito yogī mudrāṃ sandhāya vaiṣṇavīm |
 śṛṇuyād dakṣiṇe karṇe nādam antargataṃ sadā ||

Commentary: See 4.13.

4.37

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

Testimonia:

Haṭharatnāvalī 4.14

sarvacintāṃ parityajya sāvadhānena cetasā |
 nāda evānusandheyaḥ yogasāmrājyasiddhaye ||

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

sarvacintāṃ parityajya sāvadhānena cetasā |
 nādam evānusandhatte yogasāmrājyam icchatā ||
 °sāmrājyam icchatā] U, °sāmrājyadhiṣṭhitaḥ N

Haṭhasaṅketacandrikā f. 124r (attr. to the *Haṭhapradīpikā*)

sarvacittaṃ parityajya sāvadhānena cetasā |
nāda evānusaṃdheyo yogasāmrājyaṃ icchatā ||

4.38

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

Testimonia:

Haṭharatnāvalī 4.8

karṇau pidhāya tūlena yaḥ śṛṇoti dhvaniṃ yamī |
tatra cittaṃ sthiraṃ kuryād yāvat sthirapadaṃ vrajet ||

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

karṇau pidhāya hastena yaḥ śṛṇoti dhvaniṃ munīḥ |
tāvac cittaṃ sthiraṃ kuryād yāvat sthirapadaṃ vrajet ||

Haṭhasaṅketacandrikā f. 124r

karṇau pidhāya hastābhyāṃ yaś śṛṇoti dhvaniṃ munīḥ |
tatra cittaṃ sthiraṃ kuryād yāvat sthirapadaṃ vrajet ||

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 *hastābhyāṃ* ('with the hands') or *hastena* ('with the hands'). 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 *ṣaṇmukhīkaraṇa* (Vasudeva 2004: 272 n.66). In this *karaṇa*, the other openings of the head are also blocked with the fingers. *Śivasamhitā* 5.36–46 teaches a similar practice. In the *Haṭhayogasamhitā* (p. 68), the practice of blocking the ears with the hands is stipulated for *bhrāmārī kumbhaka*.

4.39

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

Testimonia:

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

abhyasyamāno nādo 'yaṃ bāhyam āvartayed dhvaniṃ |
paścād vikṣepam akhilaṃ jītvā yogī sukhī bhavet ||

Haṭhasaṅketacandrikā f. 124r

abhyasyamāno nādo 'yaṃ bāhyam āvarttayet dhvaniṃ |
pakṣād vikṣepam akhilaṃ jitvā yogī sukhībhavet ||

Nāḍabindūpaniṣat 32

abhyasyamāno nādo 'yaṃ bāhyam āvṛṇute dhvaniṃ |
pakṣād vipakṣam akhilaṃ jitvā turyapadaṃ vrajet ||

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

4.40

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

Testimonia:

Haṭharatnāvalī 4.9

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

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

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

Haṭhatattvakaumudī 54.31

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

4.41

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

Testimonia:

Haṭharatnāvalī 4.10

āḍau jaladhijīmūtabherinirjharasaṃbhavāḥ |
madhye marddalaśaṃkhotthā ghaṇṭākāhalakās tathā ||

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

āḍau jaladhijīmūtabherijharjharasaṃbhavāḥ |
madhye marddalaśaṅkhotthā ghaṇṭākāhalakās tathā ||

Haṭhatattvakaumudī 54.32

ādau jaladhijīmūtabherīnirjharasambhavaḥ |
madhye marddalaśaṃkhotthā ghaṃṭākāhalakās tathā ||

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

4.42

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

Testimonia:

Haṭharatnāvalī 4.11

ante tu kiṃkiṇīṇḍavīṇābhramaraṇiḥsvanāḥ |
iti nānāvidhā nādaḥ śrūyante dehamadhyataḥ ||

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

anye tu kiṃkiṇīṇḍavīṇābhramaraṇiḥsvanāḥ |
iti nānāvidho nādaḥ śrūyate dehamadhyagaḥ ||

Haṭhatattvakaumudī 54.33

ante tu kiṃkiṇī vaṃśanādā bhramaraṇiḥsvanāḥ |
iti nānāvidhā nādaḥ śrūyante yatra madhyataḥ ||

4.43

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

Testimonia:

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

mahati śrūyamāṇe ’pi meghabheryāḍike dhvanau |
tataḥ sūkṣmāt sūkṣmataraṃ nādam eva parāmṛśet ||

Haṭhatattvakaumudī 54.34

mahati śrūyamāṇe ’pi meghabheryāḍike svane |
tatra sūkṣmāt sūkṣmataraṃ nādam eva parāmṛśet ||

Metre: Anuṣṭubh (c: bha-vipulā)

4.44

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

Testimonia:

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

ghanam utsrjya vā sūkṣmaṃ sūkṣmaṃ pramrjya vā ghanam |
paraṃ tatraiva niḥkṣipya mano nānyatra cālayet ||

Haṭhatattvakaumudī 54.35

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

Nādabindūpaniṣat 37

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

4.45

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

Testimonia:

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

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

Haṭhatattvakaumudī 54.36

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

Nādabindūpaniṣat 37

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

4.46

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

Testimonia:

Haṭharatnāvalī 4.12

makarandaṃ pibed bhṛṅgo gandho na prekṣyate yathā |
nādasaktaṃ tathā cittaṃ viṣayān na hi kāmṅkṣate ||

Yogacintāmaṇi f. 24r (attr. to the *Haṭhapradīpikā*)

makarandaṃ piban bhṛṅgo gandhān nāpekṣate yathā |
nādasaktaṃ tathā cittaṃ viṣayān na hi kāmṅkṣati ||

Haṭhatattvakaumudī 54.41

makarandaṃ piban bhṛṅgo gandhaṃ nāpekṣate yathā |
nādasaktaṃ tathā cittaṃ viṣayān naiva kāmṅkṣati ||

Nāḍabindūpaniṣat 42

makarandaṃ piban bhṛṅgo gandhān nāpekṣate tathā |
nādasaktaṃ sadā cittaṃ viṣayaṃ na hi kāmṅkṣati ||

4.47

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

Testimonia:

Yogacintāmaṇi f. 26v (attr. to the *Haṭhapradīpikā*)

purā matsyendrabodhāya ādināthoditavacaḥ |
manaḥpākam avāpnoti nirālambākhyaghoṭanam ||

Haṭhatattvakaumudī 54.42

baddhaṃ viyuktaṃ cāpalyaṃ nādagandhakajāraṇāt |
manaḥpāradam āpnoti nirālambākhyakhetakam ||

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

4.47*1

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

Testimonia:

Haṭhatattvakaumudī 54.43

baddhaḥ sugandhanādena sadyaḥ santyaktacāpalah |
prayāti sūtacittendraḥ pakṣacchinna ivāprabhaḥ ||

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

Metre: Anuṣṭubh (c: ma-vipulā)

4.48

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

Testimonia:

Yogacintāmaṇi f. 26v (attr. to the *Haṭhapradīpikā*)

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

Haṭhatattvakaumudī 54.44

nādaśravaṇataś cittam antaraṅgakuraṅgakaḥ |
vismṛtya viśvaṃ ekāgraḥ kutra cin na hi dhāvati ||

Commentary: The metaphor is that of snake charming: beguiled by the inner sound, the snake that is the mind becomes transfixed. Witnesses of the γ and δ groups have *turaṅgamaḥ* instead of *bhujaṅgamaḥ*, perhaps because forms from *dhāv* are unusual with the latter, but 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 β_2 and ε_1), which have *saṃsmṛtya sarvaṃ* instead of *vismṛtya sarvaṃ*. The former could be understood to mean “with complete concentration” but we have adopted *vismṛtya* on semantic grounds.

4.49

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

Testimonia:

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

manomattagajendrasya viśayodyānacāriṇaḥ |
niyāmanasamartho 'yaṃ ninādo niśitāṅkuśaḥ ||

Nāḍabindūpaniṣat 44cd–45ab

manomattagajendrasya viśayodyānacāriṇaḥ |
niyāmanasamartho 'yaṃ ninādo niśitāṅkuśaḥ ||

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

4.50

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

Testimonia:

Haṭhatattvakaumudī 54.46

antaraṃgaturāṃgasya vājinaḥ paridhāvataḥ |
nādoṣṭikhalīnaṃ hi niyāmanakaraṃ dṛḍham ||

Commentary:

Metre: Anuṣṭubh (a: na-vipulā)

4.50*1

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

Testimonia:

Yogacintāmaṇi f. 26v (attr. to the *Haṭhapradīpikā*)

nādo 'ntaraṃgasāraṅgabandhane vāgurāyate ||
antaraṃgaturāṃgasya bandhane liyate 'pi ca ||

Haṭhatattvakaumudī 47

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

Commentary:

4.51

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

Metre: Upagīti

4.52

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

supreme state of Viṣṇu.

Sources:

Uttaragītā 41cd–42

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

Testimonia:

Yogacintāmaṇi f. 26v (attr. to the *Haṭhapradīpikā*)

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

Haṭhayogasaṃhitā p. 68

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

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

4.52*1

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

Testimonia:

Hathatattvakaumudī 54.48

anāhatadhvaner antar jñeyaṃ yat sūkṣmasūkṣmakam ||
manas tatra layaṃ yāti tad viṣṇoḥ paramaṃ padam ||

4.53

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

Sources:

Vivekamārtaṇḍa (six-chapters) 5.15

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

Testimonia:*Yogacintāmaṇi* f. 27r (attr. to the *Haṭhapradīpikā*)

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

Nādadbindūpaniṣat 47cd–48ab

tāvadākāśasaṃkalpo yāvacchabdaḥ pravartate |
 niḥśabdaṃ tatparaṃ brahma paramātmā samīryate ||

4.54

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

Testimonia:*Yogacintāmaṇi* f. 27r (attr. to the *Haṭhapradīpikā*)

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

Haṭhasaṅketacandrikā f. 123r (attr. to the *Haṭhapradīpikā*)

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

4.55

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

Testimonia:*Yogacintāmaṇi* f. 26v

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

Haṭhasaṅketacandrikā 123v–124r

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

Saubhāgyalakṣmyupaniṣad 4

śravaṇamukhanayanānāsānirodhanenaiva kartavyam |
 śuddhasuṣuṃṇāsaraṇau sphuṭam amalāḥ śrūyate nādaḥ ||

Commentary:**Metre:** Upagīti**4.55*1**

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

Testimonia:

Upāsanāsārasaṅgraha f. 107 (attr. to the *Haṭhapradīpikā*)

nādaga...r iti jñeyam nādo jñānam sadāśivaḥ |
jñeyajñāne vilīne [']ṁtaḥ sonmany evāviśiṣyate ||

Haṭhatattvakaumudī 54.50

nādaḥ śaktir iti khyāto nādayajñānam sadāśivaḥ |
nādayajñāne vinaṣṭe ca tad unmany eva śiṣyate ||

4.55*2

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

Testimonia:

Haṭhatattvakaumudī 54.51

nādo yāvan manas tāvan nādānte ca manonmanī |
saśabdaṁ kathitaṁ vāte niḥśabdaṁ brahma kathyate ||

4.55*3

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

Testimonia:

Haṭhatattvakaumudī 54.52

sadā nādānusandhānāt samkṣiṇe vāsanākṣaye |
nirañjane ca līyate niścitaṁ cittamārutau ||

Nāḍabindūpaniṣat 49

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

Commentary: The term *nirañjanaḥ* likely refers to *devo nirañjanaḥ* ('untainted god') in the next verse (4.52*4), an expression which refers to the supreme deity. The compound *manamārutau* with the *aiśa* form *mana* is attested in both the ṇ and ɛ groups. Cf. 4.11*22b *manamadhyagām* (in a verse taken from the *Candrāvalokana*).

4.55*4

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

Testimonia:

Yogacintāmaṇi f. 27r (attr. to the *Haṭhapradīpikā*)

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

Haṭhatattvakaumudī 54.53

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

Nāda-bindūpaniṣat 50cd–51ab

nādakoṭisahasrāṇi bindukoṭiśatāni ca ||
sarve tatra layaṃ yānti brahmapraṇavanāḍake |

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

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

Commentary: On the meaning of *devo nirañjana*, see the note to 4.55*3.

4.55*4 ending

Translation:

4.55*5

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

4.56

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

Testimonia:

Yogacintāmaṇi f. 26v (attr. to the *Haṭhapradīpikā*)

kāṣṭhagoṣṭhīprasāṅgena nādam antargataṃ śṛṇu |
purā matsyendrabodhāya ādināthoditaṃ vacaḥ ||

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

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

Sources:

Candrāvalokana 14

yāvan naiva praviśati caran māruto madhyamārge
yāvad bindur na bhavati dṛḍhaḥ prāṇavātaprabandhaḥ |
yāvad vyomnā sadṛśa sarasaṃ jāyate nonmanatvaṃ [em. vyomnā sadṛśam
arasaṃ?]
tāvat sarvaṃ yadi ca vadate dambhamithyāpralāpaḥ ||
14b prāṇavātaprabandhaḥ] 4345, prāṇaghātāprabuddhaḥ 75278, prāṇavāyuh prabud-
dhaḥ 7970, prāṇavātaprabuddhaḥ T00788

Testimonia:

Yogacintāmaṇi f. 22a

haṭhapradīpikāyām—
yāvan naiva praviśati caran māruto madhyamārge
yāvad bindur na bhavati dṛḍhaḥ prāṇavātaprabaddhaḥ |
yāvad vyomnaḥ sahasasadrśaṃ jñāyate naiva tattvam
tāvat sarvaṃ vadati yad idaṃ dambhamithyāpralāpaḥ

Upāsanaśārasaṅgraha f. 110–111

haṭhapradīpikāyām—
yāvan naiva praviśati caran māruto madhyamārge

yāvad bindur na bhavati dṛḍhaḥ prāṇavātaprabaddhe |
 yāvad vyomnā sahasadṛśaṃ jāyate nātmatattvaṃ
 tāvat sarvaṃ vadati yad idaṃ dambhamithyāpralāpaḥ

Haṭhatattvakaumudī 2.2

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

Metre: Mandākrāntā

4.58

Translation: Having learnt the correct piercing of Suṣumnā, [the yogi] should make the breath go into the central channel, put it in the place of the moon and block the nostrils.

Sources:

Candrāvalokana 32

jñātvā suṣumnāsadbhedam kṛtvā vāyuṃ ca madhyagam |
 kṛtvāsāv aindave sthāne ghrāṇarandhre nirodhayet ||
 satbhedaṃ] 4345, 4340, T00788 : tatbhedaṃ 7970.
 kṛtvāsāv aindave] 7970, 4340, T00788 : kṛtvā*d*baindave 4345

Testimonia:

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

jñātvā suṣumnām tadbhedam kṛtvā vāyuṃ ca madhyagam |
 kṛtvāsau baidavasthāne ghrāṇarandhre nirodhayet ||

Haṭhasaṅketacandrikā f. 107v–108r (attr. to the *Haṭhapradīpikā*)

jñātvā suṣumnāsadbhedam kṛtvā vāyuṃ ca madhyagam |
 sthitvā sadaiva svasthena prāṇarandhraṃ nirodhayet ||

Yogaśūdalīnyupaniṣat 7cd–8ab

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

Metre: Anuṣṭubh (a: ma-vipulā)

4.59 heading

Translation: And so, Vasiṣṭha [said]:

4.59

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

Sources:

Vasiṣṭhasaṃhitā 2.28–29ab

iḍāyāṃ piṅgalāyāṃ ca carataś candrabhāskarau |
iḍāyāṃ candramā jñeyaḥ piṅgalāyāṃ raviḥ smṛtaḥ ||
candras tāmasa ity uktaḥ sūryo rājasa ucyate |

Cf. *Yogayājñavalkya* 4.32cd–33

iḍāyāṃ piṅgalāyāṃ ca carataś candrabhāskarau ||
iḍāyāṃ candramā jñeyaḥ piṅgalāyāṃ raviḥ smṛtaḥ |
candras tāmasa ity uktaḥ sūryo rājasa ucyate ||

Cf. *Matsyendrasaṃhitā* 4.41cd

iḍāyāṃ piṅgalāyāṃ ca parataś candrabhāskarau ||

Testimonia:

Haṭharatnāvalī 4.36cd–37ab

iḍāyāṃ piṅgalāyāṃ ca somasūryau pratiṣṭhitau ||
tāmaso rājasaś caiva savyadakṣinasamsthitau |

Yogacintāmaṇi f. 59v (attr. to Yājñavalkya)

iḍāyāṃ piṅgalāyāṃ ca carataś candrabhāskarau |
iḍāyāṃ candramā jñeyaḥ piṅgalāyāṃ raviḥ smṛtaḥ ||
candras tāmasa ity uktas sūryo rājasa ucyate |

4.60

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

Sources:

Vasiṣṭhasaṃhitā 2.29cd–30ab

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

Cf. *Yogayājñavalkya* 4.34cd–35ab

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

Testimonia:

Yogacintāmaṇi (attr. to Yājñavalkya)

tāv eva dhattaḥ sakalaṃ kālāṃ rātriṃ divātmakam |
bhoktrī suṣumṇā kālasya guhyam etad udāhṛtam ||

Haṭhasaṅketacandrikā f. 95v

tathā coktaṃ haṭhapradikāyām–
sūryācandramasau dhattaḥ kālāṃ rātridinātmakam ||
bhoktrī suṣumṇā kālasya guhyate tad udīritam ||

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, η, and ζ.

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

4.61 heading

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

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

4.61

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

Testimonia:

Cf. 6-chapter *Vivekamārtaṇḍa* 6.3

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

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

4.62

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

Testimonia:

Yogacintāmaṇi f. 79r (attr. to the *Haṭhayoga*)

kuṇḍalī kuṭilākārā sarpavat parikīrtitā |

sā śaktiścālītā yena sa mukto nātra saṁśayaḥ ||
Upāsanāsārasaṅgraha f. 51 (attr. to a *yogaśāstra*)
 kuṇḍalī kuṭilākārā sarpavat parikirtitā |
 sā śaktiścālītā yena sa mukto nātra saṁśayaḥ ||

4.63

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

Testimonia:

Upāsanāsārasaṅgraha f. 51 (attr. to a *yogaśāstra*)

yadā kūṭaṁ trikūṭasthaṁ cittaṁ cittaṁ niraṁtaram |
 kuṇḍalyās tu prayogeṇa sa mukto nātra saṁśayaḥ ||

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

4.64

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

Testimonia:

Haṭhasaṅketacandrikā f. 108r (attr. to the *Haṭhapradīpikā*)

sūryā[c]andramasau kṛtvā viditvā karapaṁjare |
 suṣumṇā śāmbhavī śaktiḥ śeṣās tv eva nirarthakāḥ ||

Upāsanāsārasaṅgraha f. 111 (attr. to the *Haṭhapradīpikā*)

dvāsaptatisahasrāṇi nāḍīdvārāṇi paṁjare |
 suṣumṇā śāmbhavī śaktiḥ śeṣās tv eva nirarthakāḥ ||

Yogaśikhopaniṣat 6.17cd–18ab

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

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

4.65

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

Sources:

Dattātreyayogaśāstra 108

vāyuh paricito yatnād agninā saha kuṇḍalim |
bodhayitvā suṣuṃṇāyāṃ praviśed anirodhataḥ ||

Testimonia:

Śārṅgadharapaddhati 4399

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

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

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

4.66

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

Testimonia:

Upāsanāsārasaṅgraha p. 108 (attr. to the *Haṭhapradīpikā*)

haṭhapradīpikāyāṃ–
suṣuṃṇāvāhini prāṇe siddhaty eva manonmani |
anyathā vividhābhyāso prayāsāyaiva yoginām ||

Haṭhasaṅketacandrikā f. 113v

suṣuṃṇāvāhini prāṇe sidhyaty eva manonmanī |
anye ye vividhābhyāsāḥ prayāsā eva yoginām ||

4.67

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

Testimonia:

Haṭhasaṅketacandrikā f. 67r

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

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

4.68

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

Sources:

Gorakṣaśataka 9

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

Cf. *Mokṣopāya* V.92.48

dve bīje rāma cittasya prāṇaspanḍanāvāsane |
 ekasmiṃś ca tayoḥ kṣiṇe kṣipraṃ dve api naśyataḥ ||

Testimonia:

Yogaḥṇḍalinyupaniṣat 1

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

Commentary: The emendation of *drutaṃ* in the last verse quarter has been made to restore the faulty readings of the α manuscripts (i.e., *dguttaṃ*, *dhṛtaṃ*, *ḍṛtaṃ*), 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.

4.69

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

Testimonia:*Haṭharatnāvalī* 4.29

mano yatra viliyeta pavanas tatra liyate ||

Commentary:**4.70**

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

Sources:*Amanaska* 2.27

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

Testimonia:*Yogacintāmaṇi* f. 19r (attr. to the *Rājayoga* (aka. *Amanaska*))

rājayoge—
 dugdhāmbuvat saṃmilitau sadaiva
 tulyakriyau mānasamārutau ca |
 yāvan manas tatra marutpravṛttir
 yāvan marut tatra manahpravṛttiḥ ||

Haṭhatattvakaumudī 2.5

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

Commentary: Complementing his understanding of the previous verse, Brahmānanda has *yato...tatra* in 4.70cd, taking it to mean *yatra...tatra* and to be referring to cakras.

Metre: Upajāti**4.71**

Translation: As a result of one of those two disappearing the other disappears

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

Sources:

Amanaska 2.28

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

Testimonia:

Yogacintāmaṇi f. 19r (attr. to the *Rājayoga* (aka. *Amanaska*))

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

Haṭhatattvakaumudī 2.6

ekapravṛttāv aparapravṛttir
ekasya nāśād aparasya nāśaḥ |
adhvastayor indriyavargavṛttir
vidhvastayoḥ mokṣapadasya siddhiḥ ||

Metre: Upajāti

4.72

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

Sources:

Jñānasāra 3.5–6

vāyuvegena deveśi sakalāṃ bhramate mahīm |
aṣṭadhāguṇaṃ aiśvaryaṃ satyaṃ satyaṃ na cānyathā ||

Testimonia:

Haṭhasaṅketacandrikā f. 117r

tathā coktaṃ haṭhapradīpikāyām–
vāyumārge [']py asaṃcāre sakalāṃ bhramate mahīm |

tathā'ṣṭāguṇam aiśvaryaṃ ity āha bhagavān śiva iti ||

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

4.73 heading

Translation: Thus, Viśvarūpācārya [said]:

4.73

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

Sources:

Vivekamārtanḍa 163

yadā saṃkṣīyate prāṇo mānasam ca viliyate |
tadā samarasatvam ca samādhiḥ so 'bhidhiyate ||

Testimonia:

Yuktabhavadeva 11.30 (attr. to Gorakṣanātha)

yadā saṃkṣīyate prāṇo mānasam ca praliyate |
yadā samarasatvam ca samādhiḥ procyate tadā ||
yadā] tadā

Haṭhasaṅketacandrikā f. 117v

tathā ca viśvarūpāyāryāḥ—
yadā saṃkṣīyate prāṇo mānasam ca praliyate |
tadā samarasatvam yat samādhiḥ so 'bhidhiyate iti ||
mānasam ca] B220, mānaseva 2244

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

4.74

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

Testimonia:

Yogacintāmaṇi f.19v

haṭhapradīpikāyām—

manahsthairye sthīro vāyus tato binduḥ sthīro bhavet |
bindusthairyād athāpannaṃ piṇḍasthairyam prajāyata iti ||

Cf. *Haṭhatattvakaumudī* 43.19

cittasthairyē mārutasusthiraḥ syāt tasmād bindususthīro yogino 'mge |
bindusthairyē syād dayā satvam ojaḥ piṇḍasthairyam kāyasampad
balaṃ ca || 19 ||

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

4.75

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

Sources:

Amanaska 2.44

ḍṣṭiḥ sthīrā yasya vinaiva ḍṣyād
vāyuḥ sthīro yasya vinā prayatnāt |
cittaṃ sthiraṃ yasya vināvalambāt
sa eva yogī sa guruḥ sa sevyaḥ ||

Testimonia:

Haṭharatnāvalī 4.25

ḍṣṭiḥ sthīrā yasya vinaiva lakṣyāt
vāyuḥ sthīro yasya vinā prayatnāt |
cittaṃ sthiraṃ yasya vināvalambanāt
sa eva yogī sa guruḥ sa sevyaḥ ||

Yogacintāmaṇi f. 48r (attr. to the *Rājayoga*)

ḍṣṭiḥ sthīrā yasya vinaiva ḍṣyam
vāyuḥ sthīro yasya vinā prayatnam |
cittaṃ sthiraṃ yasya vināvalambam
sa eva yogī sa guruḥ samsevyaḥ ||

Cf. *Kulārṇavatāntra* 13.70

ḍṣyam vinā sthīrā ḍṣṭir manaś cālambanam vinā |
vināyāsam sthīro vāyur yasya syāt sa guruḥ priye ||

Haṭhasaṅketacandrikā f. 3v (attr. to the *Haṭhapradīpikā*)

atha gurulakṣaṇam |

dr̥ṣṭi[h] sthīrā yasya vinaiva dr̥śyād
 vāyuḥ sthīro yasya vinā prayatnāt |
 cittam sthiram yasya vināvalambam
 sa rājayogī sa guruḥ sa sevyah ||
 rāja°] B220, rāva° 2244

Metre: Upajāti

4.76

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

Sources:

Gorakṣaśataka 8

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

Metre: Anuṣṭubh (c: bha-vipulā)

4.77

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

Testimonia:

Yogacintāmaṇi f. 8r (attrib. to the *Haṭhapradīpikā*)

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

Haṭhatattvakaumudī 55.34

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

Haṁsaviḷāsa p. 49

sarve haṭhalayopāyā rājayogāya kevalam |
 rājayogaṁ samārūḍhaḥ puruṣaḥ kālavañcakaḥ ||

4.77*1

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

4.77*2

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

4.78

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

Testimonia:

Haṭhasaṅketacandrikā f. 145v

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

Commentary:

Metre: Puṣpitāgrā

4.78*1

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

Metre: Mandākrāntā

colophon

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