

## 4.1 heading

**Translation:** Now *samādhi*:

### 4.0\*1 = X4.1

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

**Testimonia:**

*Haṁsavilāsa* 14 (p. 47)

nityam yatra ] yatra yogī HV

**Commentary:**

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

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

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

**Metre:** Anuṣṭubh (a: na-vipulā)

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

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

**Sources:**

*Gorakṣaśataka* 64

sukhopāyam ] sukhopāyair GS  
param ] sadā GS

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

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

**Sources:**

*Vivekamārtanda* 161

salile saindhavam yadvat ] ambusaindhavayoh sāmyam VM  
sāmyam bhajati ] yathā bhavati VM

**Testimonia:**

*Hatharatnāvalī* 4.1, *Yuktabhavadeva* 11.29 (attrib. Gorakṣanātha), *Hathatattvakau-mudī* 51.72 (attrib. Yogacandrikā)

salile saindhavam yadvat HRĀ ] ambusaindhavayor aikyam YBhD HTK  
sāmyam bhajati ] sāmyam bhavati HRĀ, yathā bhavati YBhD HTK  
yogataḥ YBhD HTK ] yogavit HRĀ  
samādhiḥ so 'bhidhiyate HRĀ ] samādhir abhidhīyate YBhD, samādhiḥ sa vidhiyate HTK

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

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

**Sources:**

*Vivekamārtanda* 163

**Testimonia:**

*Hatharatnāvalī* 4.2, *Yuktabhavadeva* 11.28 (attrib. Gorakṣanātha)

yat samatvam dvayor atra ] tat samatvam bhaved atra HRĀ, yat sarvadvandvayor  
aikyam YBhD

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

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

## Sources:

Amanaska 2.5

muktih sthirā siddhir guruvākyena ] siddhir muktir iti guror jñānam ca A

## Testimonia:

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

ko hi ] ko vā YCM

jñānān muktiḥ sthirā siddhir guruvākyena labhyate ] tajjñānī vasate yatra sadeśah  
punyabhājanam YCM

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

$$4.0^*6 = X4.9$$

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

$$4.0^*7 = X4.12$$

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

## Testimonials:

Yogacintāmani f. 9r (attrib. HP)

vicitraih karanair ] vicitrakaranair YCM

**Commentary:** In *Jyotsnā* 4.10, Brahmānanda understands ‘the void’ (*śunya*) as the central channel. In *Hathapradipikā* 3.4, *śunyapadavī* is a synonym of Susumñā.

**Metre:** Anustubh (c: ra-vipulā)

$$4.0^*8 = X4.13$$

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

### **Testimonies:**

*Yogacintāmani* f. 9r (attrib. HP)

prakāśate ] prajāyate YCM

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

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

**Testimonia:**

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

śūnyam̄ ] śūnye YCM USS  
mānase USS ] mārute YCM  
tathā YCM ] tada USS

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

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

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

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

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

**Sources:**

*Amaraugha* 7

samatvam AO v.l. ] tu sattvam AO  
vajroli ] vajrolis AO  
tadāśā jīvite 'pi ] tadāśājīvitasya AO

**Commentary:** The second line of this verse is problematic in both the source text (the *Amaraugha*) and the manuscripts of the *Hathapradīpikā*. For the last *pāda*, we have adopted the closest reading to that of the source text but cannot make sense of it, so have cruxed it. In addition to the tentative translation we have made, one could understand *amaraughavajrolī* and *āśājīvite* as dual forms: "...then *amaraugha* and *vajrolī* arise, and there is hope and life too". The line was rewritten in η<sub>2</sub> and other manuscripts, as well as the *Jyotsnā* (4.14cd), to include the two variations of *vajrolī*, namely *amaroli* and *sahajoli*.

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

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

**Sources:**

*Candrāvalokana* 6

na tāvat ] na yāvat CA

**Testimonia:**

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

devi yāvat ] devi tāvat YCM, durvikalpa HSC

tāvat ] yāvat YCM HSC

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

naro na kathañcid anyah YCM ] naro 'tra katham cid eva HSC

**Metre:** Vasantatilakā**4.0\*13 = X4.28**

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

**Testimonia:**

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

svabhāvataḥ ] samāsataḥ YCM

rasabandhe manobandhe ] raso baddho mano baddham YCM

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

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

**Sources:**

*Rasārṇava* 1.19

harate ] harati RA

Cf. *Amṛtasiddhi* 7.7ab

mūrcchito harate vyādhim baddhaḥ khecaratām nayet/

**Testimonia:**

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

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

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

#### 4.1 = X4.32

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

**Testimonia:**

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

taṁ nātham̄ layam āśrayet ] sa layo nādam āśritaḥ HRĀ YCM

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

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

**Testimonia:**

*Yogacintāmaṇi* f. 23r (attrib. HP)

so 'yam evāstu ] ayam eva tu YCM  
māstu ] astu YCM  
layānando ] layo nādo YCM  
na ca ] mayi YCM  
pravartate ] vibhidyate YCM

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

#### 4.2 = X4.34

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

**Sources:**

*Amanaska* 2.21

nirvikāraś ca ] nirgatārambho A  
layo jayati yoginām Av.l. ] hy ānandam yāti yogavit A, layo jayati yogināḥ Av.l.

**Testimonia:**

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

pranaśtocchvāsa YCM ] pranaśāsvāsa HSC  
 pradhvasta HSC ] vidhvasta YCM  
 grahaḥ YCM ] jvaraḥ HSC  
 nirvikāraś ca HSC ] nirgatārambho YCM  
 layo jayati yoginām ] hy ānandayati yogikāḥ YCM, layo jayati yoginā HSC

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

**4.3 = X4.35**

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

**Sources:**

*Amanaska* 2.22

jayatām Av.l. ] jāyate A, jayatā Av.l., jñāyatām Av.l., jagatām Av.l., japatām Av.l., lay-  
 atām Av.l.

**Testimonia:**

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

nihśeṣa ] nirgata YCM  
 ceṣṭitah ] ceṣṭakah YCM

**4.4 = X4.36**

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

**Sources:**

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

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

**Testimonia:**

*Yogacintāmaṇi* f. 24r (attrib. *Rājayoga*), *Hathasaṅketacandrikā* f. 128r (attrib. HP),  
*Hathatattvakaumudi* 49.25 (attrib. HP)

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

dr̥ṣṭir lakṣye layam̄ gatā ] dr̥ṣṭir lekṣena samgatā YCM HSC, dr̥ṣṭe lakṣe kṣayam̄ gatā HTK

#### 4.5 = X4.37

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

**Sources:**

*Amanaska* 2.9

vedaśāstrapurānāni A ] vedaśāstrapurāṇādyāḥ Av.l., vedaśāstrāṇī sarvāṇī Av.l., vedaśās-trapurāṇādi Av.l.

**Testimonia:**

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

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

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

#### 4.6 = X4.38

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

**Sources:**

*Amanaska* 2.10, *Candrāvalokana* 1

lakṣyam̄ CA ] lakṣya Av.l., lakṣam̄ Av.l., lakṣā Av.l., lakṣo Av.l.  
varjitā A ] varjitaḥ CA  
eṣā sā ] eṣā hi A, iyam̄ sā CA

**Testimonia:**

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

eṣā sā ] eṣā tu YCM

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

#### 4.7 = X4.39

**Translation:** When the yogi's mind and breath have dissolved in the internal focus while he is looking outwards and down with a gaze in which the pupils are unmoving, even though he is not looking [at anything], this indeed is *khecarī*

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

**Sources:**

*Candrāvalokana* 2

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

**Testimonia:**

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

lakṣya YCM AN ] lakṣa HTK  
adhaḥ HTK ] asau YCM AN  
khecari ] śāmbhavī YCM AN HTK  
guro YCM AN ] guroḥ HTK

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

**Metre:** Śārdūlavikṛīdita

## 4.8 = X4.40

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

**Testimonia:**

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

śāmbhavyāś ca khecaryā HSC ] śāmbhavyāḥ khecaryāś ca YCM  
avasthāyāṁ abhedatā ] avasthāṁ ca labhed atah YCM, avasthāṁ tu labhed atah HSC

**Commentary:** This line may be authorial because it is explaining the fact that 4.6 and 4.7 teach similar techniques called *śāmbhavī mudrā* and *khecari mudrā* respectively. One would expect a verse on *khecari mudrā* to be explaining the insertion of the tongue in the nasopharyngeal cavity (cf. 3.33–48), but the practice of meditating by fixing the gaze is called *khecari mudrā* in 4.7 (as attested by α, γ and π manuscripts) and manuscripts of the *Candrāvalokana*, the text from which Śvātmārāma borrowed this verse. It is, therefore, likely that he added 4.8 to explain that *śāmbhavī* and *khecari mudrās* are the same with respect to the gaze and meditative state of mind. A similar conflation occurs in the *Sivayogapradīpikā* (5.3).

## 4.9

**Translation:** That which enters the aperture into the underworld, which exists at the base of Meru, the wise yogi say that is the truth, the source of [all] rivers. [Likewise,] the essence of the body flows from the moon. Because of that, peo-

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

### Testimonia:

*Hatharatnāvalī* 4.30, *Yogacintāmaṇi* f. 75r (attrib. HP), *Yuktabhavadeva* 7.220 (attrib. Gorakṣanātha), *Hathatattvakaumudī* 14.26 (attrib. HP)

pātāle yad viśati HRĀ YBhD ] pātāle yad vitata HTK, tat pātālād viyati YCM  
 susiram HRĀ YBhD HTK ] śikhare YCM  
 mūle YBhD YCM HTK ] mūlam HRĀ  
 tad asmin HTK ] tad asti HRĀ YCM, yad asti YBhD  
 tattvam HRA YCM ] tadvac YBhD HTK  
 pravadati YBhD HTK YCM ] vadati HRĀ  
 sudhīs YCM YBhD HTK ] sudhā HRĀ  
 tan mukham HRĀ YBhD HTK ] sam̄mukhe YCM  
 sāraḥ YCM YBhD HTK ] sāraṇ HRĀ  
 tam badhniyāt HTK ] tad badhniyāt HRĀ YCM, badhniyāt tat YBhD  
 sukarāṇamṛḍā HTK ] sukarāṇamṛḍur HRĀ, sukarāṇamṛḍā YCM, sukarāṇam atho YBhD  
 kāyasiddhiḥ YCM YBhD HTK ] kāryasiddhiḥ HRĀ

### Commentary:

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

The first half of the verse has many variants among the witnesses, and none of the variants are satisfactory. A different version is found in the *Jyotsnā* (3.52) and some manuscripts belonging to lower branches of the stemma (e.g.,  $\eta_2$ ,  $\pi_\omega$ , etc.). This version was likely inserted into chapter three of  $\alpha_2$ , which seems to best represent it:

yat prāleyam pihitasukhire merumūle yad astī  
 tasmi tvam̄ pravadati sudhīs tan mukham̄ nimnagānām

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

yat prāleyam pihitasūṣiram̄ merumūrdhny asti tathyam̄  
 tasmiṁs tattvam̄ pravadati sudhīs tan mukham̄ nimnagānām  
 suṣiram̄ <??> ] sukhire  $\alpha_2$  • mūrdhny P<sub>8</sub>] mūle  $\alpha_2$  • asti tathyam̄ <??> ] yad astī  $\alpha_2$

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

### Metre:

Mandākrāntā

## 4.10

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

**Testimonia:**

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

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

## 4.11

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

**Testimonia:**

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

karaṇam divyam YCM ] divyam karaṇam HRĀ

## 4.11\*1 = X4.41

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

**Sources:**

*Amanaska* 1.8 (South Indian Recension)

tāre ] netre A  
unmanikārakah kṣaṇāt A ] unmunikārakakṣaṇāt Av.l., unmanikāraṇam kṣaṇāt Av.l.,  
unmanikāśakah kṣaṇāt Av.l.

**Testimonia:**

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

unnamayed HSC ] uccālayed YCM  
kārakah ] karaṇah YCM, karaṇam HSC

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

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

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

**Sources:**

*Amanaska* 1.11 (South Indian Recension)

**Testimonia:**

*Yogacintāmaṇi* f. 25r (attrib. HP), *Hathatattvakaumudī* 49.29 (attrib. HP)  
samkulaḥ ] samkulāḥ YCM, samkule HTK

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

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

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

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

**Sources:**

*Candrāvalokana* 3

upanayan ] upagatau CA  
bhāvāntare ] rūpaṇ vapuh CA  
vastu ] yat tu CA

**Testimonia:**

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

upanayan ] upanayen YCM HTK, upagatau AN  
niśpanda ] niśpanda YCM, trispanda AN, nispanda HTK  
bhāvāntare AN ] bhāvottare YCM, vācyam tataḥ HTK  
jyotirūpam aśea YCM AN ] jyotirūpavīśe HTK  
dedipyamānam YCM HTK ] caikam pumāṁsam̄ AN  
padam eti YCM AN ] param asti HTK

**Commentary:** This verse is not in the α manuscripts and was probably added because it elaborates on the gaze. In the *Candrāvalokana* (the source text) and the *Anubhavanivedana*, it follows X4.39, which may explain its position in the 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 consider-

ations. 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 π group's copies very early. To complicate matters, the scribe was familiar with the source text and corrected the readings accordingly.

**Metre:** Šārdūlavikrīdita

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

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

**Sources:**

*Khecarīvidyā* 3.19

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

**Testimonia:**

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

ca pūjayet ] prapūjayet HSC  
 divārātrinirodhataḥ ] divārātrau ca pūjayet HSC

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

#### 4.11\*5 heading

**Translation:** Now *khecarī*:

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

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

**Testimonia:**

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

suṣiro jñānajanakah ] suṣiram̄ jñānajanakam̄ HSC  
 samanvitah ] samanvitam̄ HSC

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

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

**Metre:** Anuṣṭubh (a: na-vipulā)

#### 4.11<sup>\*</sup>6 = X4.46

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

#### 4.11<sup>\*</sup>7 = X4.47

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

#### 4.11<sup>\*</sup>8 = X4.48

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

**Testimonia:**

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

śūnyam] śūnye USS  
na saṃśayah] punah punah USS

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

#### 4.11<sup>\*</sup>9 = X4.49

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

**Testimonia:**

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

somasūryadvayor] sūryacandramasor GSS  
tale USS] nile GSS  
yā sā mudrā nāma GSS] sā mudrā nāma ca USS

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

The *vyomacakra* ('the cakra of space') is also mentioned in a half-verse that was added to some later recensions of the *Hṛṣiprādīpikā* (see 3.34<sup>\*</sup>1) 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 sarvakhānāṁ samanvayāt*) and, in the *Haṭhasaṅketacandrikā* (f. 129v), Sundaradeva says that it is called the Brahmarandhra, which is between Idā and Piṅgalā (*idāpiṅgalāntargataṁ brahmarandhrākhyāṁ vyomacakraṁ tat khecarīmudrāṁ śaktiṁ kuryād ...*). See above, ??.

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

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

**Testimonia:**

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

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

**Commentary:** The referent of *maya* is unspecified, and no source text has been identified. We assume it refers to the speaker, who might be Śiva. The ε manuscripts have *māyodbheditā* for *mayodbheditā*, but it is hard to make sense of this. If correct, *ubheditā* 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, Brahmā-nanda’s reading *suṣumnāṁ* is tempting. The line would then mean, “[The yogi] should fill Suṣumnā with divine breath through the rear opening”.

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

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

**Testimonia:**

*Upāsanāsārasaṅgraha* p. 135

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

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

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

**Testimonia:**

*Upāsanāsārasaṅgraha* p. 135

khecarīmudrāṁ tāvat ] khecarīṁ tāvad yāvad USS  
nidritāḥ ] nidrataḥ USS

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

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

**Testimonia:**

*Upāsanāsārasaṅgraha* p. 135  
padam] param USS

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

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

**Sources:**

*Jñānasāra* 3.3ab  
dadyāc ca ] dadyāt tu JS

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

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

**Sources:**

*Jñānasāra* 3.3cd–4ab, *Śivasamhitā* 5.210cd  
api cintayet JS ] cintayet sudhiḥ ŠS

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

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

**Testimonia:**

*Hathapradīpikā* (10 chapter) 7.52  
khasya ] svasya HP10  
sūryāṅge manasā tathā ] sūryo ’gnau pavane tathā HP10

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

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

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

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

**Testimonia:**

*Hathasāṅketacandrikā* f. 129v (only cd)

jīryate ] liyate HSC

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

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

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

**Testimonia:**

*Hathasāṅketacandrikā* f. 129v (only cd)

eva sadā ] evam̄ tadā HSC

**4.11\*19 heading**

**Translation:** Now *śāmbhavī*:

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

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

**Sources:**

*Candrāvalokana* 27

śaktim̄ ca manamadhyagām ] manaś śaktē tu madhyamam CA  
tad CA v.l. ] tam̄ CA

**Testimonia:**

*Hathasāṅketacandrikā* f. 129v–130r

madhye ] madhyo HSC  
manamadhyagām ] svāntamadhyagām HSC

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

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

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

**Sources:**

*Uttaragitā* 1.9

**Testimonia:***Hatharatnāvalī* 4.45

ātmānam ] sarvam̄ ca HRĀ

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

**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:***Laghuyogavāsiṣṭha* 6.15.79 (*Mokṣopāya* 6.155.25)**Testimonia:***Haṭharatnāvalī* 4.46HRĀ reverses ac and cd  
antahśūnyo bahihśūnyah ] antahśūnyam̄ bahihśūnyam̄**4.11\*22 = X4.62**

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

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

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

**Sources:***Laghuyogavāsiṣṭha* 7.27samkalpamātrakalanaiva ] samkalpjälakalanaiva LVY  
samkalpamātrakalanā hi ] 'kalanāt tu LYV  
ata ] alam LYV**Metre:** Vasantatilakā**4.11\*24 = X4.64**

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

**Testimonia:***Hṝtharātñāvalī* 4.43

tattve viliyate ] tatraive liyate HRĀ

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

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

**Testimonia:***Hṝthatattvakaumudī* 51.35

sarvam ] sarva HTK

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

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

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

dvaitābhāvam ] 'dvaitabhbavam A

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

dvaitābhāvam ] 'dvaitabhbavam YCM

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

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

**Testimonia:***Hṝtharātñāvalī* 4.44

mānasam ] mānasah HRĀ

avaśisyate ] upajāyate HRĀ

**4.11\*28 = X4.68**

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

**Testimonia:**

*Hṝtharātñāvalī* 1.13, *Yogaśāraśāṅgraha* p. 52 (attr. to Śrīdatta)

kīdr̄śam HRĀ ] īdr̄śam YSS

apunarvāsanott'hānāt ] apunarbhavasamsthānam HRĀ, tatra sarvasamādhāne YSS

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

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

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

**Metre:** Anuṣṭubh (c: bha-vipulā)

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

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

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

**Metre:** Anuṣṭubh (a: ra-vipulā)

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

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

**4.12 = X4.72**

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

**Sources:**

*Yogatārāvalī* 2

śrīādināthena sapādakoṭi ] sadā śivoktāni sapādalakṣa YTĀ

layaprakārāḥ kathitā jayante ] layāvadhānāni lasantu loke YTĀ

nādānusandhānakam ekam eva ] nādānusandhānasamādhim ekam YTĀ

**Testimonia:**

*Hṝtharātñāvalī* 1.12, *Yogaśāraśāṅgraha* f. 23v (attrib. HP)

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

**Metre:** Upajāti

#### 4.13 = X4.85

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

**Testimonia:**

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

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

#### 4.14 = X4.94

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

**Testimonia:**

*Hatharatnāvalī* 4.15, *Yogacintāmaṇi* f. 23v (attrib. HP), *Hathasaṅketacandrikā* f. 124r (attrib. HP)

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

#### 4.15 = X4.95

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

**Testimonia:**

*Yogacintāmaṇi* f. 23v (attrib. HP), *Hathasaṅketacandrikā* f. 124r (attrib. HP), *Upāsanāsārasaṅgraha* p. 106 (attrib. HP), *Nādabindūpaniṣat* 39

manah HSC USS ] naraḥ YCM  
ekibhūyātha sahasā YCM HSC NBU ] ekibhūtaṁ tathā cittam USS  
cidākāśe vilīyate YCM HSC NBU ] rājayogaḥbhidhānakam USS

**Metre:** Anuṣṭubh (c: na-vipulā)

#### 4.16 = X4.96

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

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

**Testimonia:**

*Yogacintāmaṇi* f. 23v (attrib. HP), *Hathasaṅketacandrikā* f. 124r (attrib. HP), *Upāsanāsārasaṅgraha* p. 106 (attrib. HP), *Nādabindūpaniṣat* 40

unmanikaraṇam YCM USS ] unmanikārakam HSC NBU  
evāvadhārayet YCM NBU ] evānu[...]yet USS, evam vadhbārayet HSC

## 4.17 heading

**Translation:** What kind of indifference?

### 4.17 = X4.97

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

**Testimonia:**

*Hatharatnāvalī* 4.7, *Yogacintāmaṇi* f. 23v (attrib. HP), *Hathatattvakaumudī* 54.39

śite kāle caupati vā ] śite kāle dvau paṭī vā HRĀ, śite kāle kāpaṭī vā YCM, audāsinyam  
śitakāle HTK  
bhojye bhiksā ] bhaksye bhojye HRĀ, bhaksye bhiksā YCM, bhojyam bhiksā HTK  
pāṇi HRĀ ] pāṇau YCM  
kāpi vā HTK ] ko 'pi vā HRĀ, kā parā YCM  
bhojyapātre ] bhakṣyapātre HRĀ, bhojapātram YCM, bhojyapātram HTK

**Commentary:** On *caupati* 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 *caupat*. McGregor derives it from Sanskrit *catuṣpatṭa*. 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 *caupatṭā*.

We suspect that the *α* reading of *paṭī* at the end of the first *pāda* is the result of dittography.

**Metre:** Śālinī

### 4.18 = X4.98

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

**Testimonia:**

*Hatharatnāvalī* 4.13, *Hathasaṅketacandrikā* f. 124r (attrib. HP), *Nādabindūpaniṣat* 41

samutsṛjya HRĀ NBU ] parityajya HSC  
 sarvaceṣṭām HRĀ ] sarvakāle HSC, sarvaceṣṭā NBU  
 ca sarvadā HRĀ HSC ] vivarjitaḥ NBU  
 saṃdhānān HRĀ ] sandhatte HSC, saṃdadhyān NBU

**Commentary:**

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

**4.19 = X4.74**

**Translation:** Beginning (*ārambhāḥ*), union (*ghaṭāḥ*), accumulation (*paricayahāḥ*) and completion (*niṣpattiḥ*): those are the stages of yoga in all yogas.

**Sources:**

*Amaraugha* 34, *Amṛtasiddhi* 19.2, *Śivasamṛhitā* 3.31

tathā paricayas tathā ŠS ] paricayas ṭṛtiyakah AO AS  
 sarvayogesu AO ŠS ] sarvaśeṣesu AS  
 bhavanti tāḥ ŠS ] caturvidhā AO, prakīrtitāḥ AS

**Testimonia:**

*Hatharatnāvalī* 4.17, *Yogacintāmaṇi* f. 111v, *Yuktabhavadeva* 7.135, *Haṭhatattvakau-mudī* 54.14 (attrib. HP)

paricayas tathā HRĀ HTK ] paricayo 'pi ca YCM, paricayah punaḥ YBhD  
 sarvayogesu HRĀ YCM HTK ] ceti yogasya YBhD  
 yogāvasthā bhavanti tāḥ HRĀ YCM ] syād avasthācatuṣṭayam YBhD HTK

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

**4.20 heading**

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

**4.20 = X4.75**

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

**Sources:**

*Amaraugha* 35

bhaved ] tathā AO

**Testimonia:**

*Hatharatnāvalī* 4.18, *Yogacintāmaṇi* f. 25r (attrib. HP), *Hathatattvakaumudī* 54.15 (attrib. HP)

granther ] randhre HRĀ, granthir YCM HTK  
 bhedād ] bhedo HRĀ, bhinna YCM, bhinnād HTK  
 ānandaḥ YCM HTK HRĀ v.l. ] yo nādaḥ HRĀ  
 śūnya YCM HTK ] sūrya HRĀ

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

**4.21 = X4.76**

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

**Sources:**

*Amaraugha* verse 36

gandhas tv ] gandho hy AO  
 hr̥dayah (=AOP)] hr̥daye AO

**Testimonia:**

*Hatharatnāvalī* 4.19, *Hathatattvakaumudī* 54.18 (attrib. HP)

dehaś ca ] dehaḥ su HRĀ, gandhaś ca HTK  
 gandhas tv HRĀ ] deho 'py HTK  
 hr̥dayah ] hr̥daye HRĀ HTK

**4.22 heading**

**Translation:** Now the unified stage:

**4.23 = X4.77**

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

**Sources:***Amaraugha* 37

dvitiyāyām (=AOP)] dvitiye sam̄ AO

**Testimonia:***Haṭharatnāvalī* 4.20, *Haṭhatattvakaumudī* 54.15 (attrib. HP)ghaṭikṛtya HRĀ ] ghaṭīm kṛtvā HTK  
jñānī HTK ] kāma HRĀ

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

**4.23 = X4.78**

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

**Sources:***Amaraugha* 38

d tadā ] tato AO

**Testimonia:***Haṭharatnāvalī* 4.21, *Yogacintāmaṇi* f. 25r (attrib. HP), *Haṭhatattvakaumudī* 54.21 (attrib. HP)a tadā ] tathā HRĀ, yadā YCM HTK  
c atiśūnye HRĀ ] atiśūnya YCM HTK  
d tadā YCM ] tathā HRĀ HTK**4.24 heading**

**Translation:** Now the accumulation stage:

**4.24 = X4.79**

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

**Sources:***Amaraugha* 39

vihāyo ] ninādo AO  
yāti ] jātam AO

### Testimonia:

*Hatharatnāvalī* 4.22, *Yogacintāmaṇi* f. 25r (attrib. HP), *Hathatattvakaumudī* 54.22 (attrib. HP)

bhittvā YCM ] nityam̄ HRĀ, jitvā HTK  
vihāyomardala ] āviṣkāro mardala HRĀ, vimāyo mardala YCM, sahajānandasambhavaḥ HTK  
tadā ] tato HRĀ, tathā YCM (HTK reads 4.25cd here)

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

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

### 4.25 = X4.80

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

### Sources:

*Amaraugha* 40

cittānandaṁ tato jitvā (*Amaraughaprabodha*) ] paramānandarocitvāt AO

### Testimonia:

*Hatharatnāvalī* 4.23, *Yogacintāmaṇi* f. 25r (attrib. HP), *Hathatattvakaumudī* 54.22 (attrib. HP)

cittānandam tato jitvā YCM ] cidānandam tato jitvā HRĀ, trtīyāyāṁ tato jitvā HTK  
sahajānandasambhavaḥ YCM HTK ] paramānandasambhavaḥ HRĀ

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

### 4.26 heading

**Translation:** Now the perfection stage:

### 4.26 = X4.81

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

**Sources:***Amaraugha* 41

niśpattau AOv.l. ] niśpanno AO, niśpannā AOv.l.

**Testimonia:***Haṭharatnāvalī* 4.24, *Yogacintāmaṇi* f. 25r (attrib. HP), *Haṭhatattvakaumudi* 54.24 (attrib. HP)niśpattau HRĀ ] niśṭhāto YCM, niśpanno HTK  
'nilah HRĀ YCM ] 'nalah HTK

**Commentary:** The reading we have adopted for the fourth verse quarter, *kvaṇad-vīñākvaṇo*, 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 *vīñā* 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 = X4.82**

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

**Sources:***Amaraugha* 42

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

**Testimonia:***Yogacintāmaṇi* f. 25 (attrib. HP, only ab), *Upāsanāsārasaṅgraha* p. 106 (only ab)  
abhidhāyakam YCM ] abhidhānakam USS**Commentary:**

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

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

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

[even] for foolish people.

#### 4.28 = X4.117

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

**Testimonia:**

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

muktir HRĀ HTK ] siddhir YCM  
layāmr̥tamayam HTK ] layāmr̥tam laye HRĀ

#### 4.29 = X4.118

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

**Sources:**

*Śivasamhitā* 5.222

**Testimonia:**

*Haṭharatnāvalī* 1.19, *Yogacintāmaṇi* f. 21r (attrib. HP), *Yogacintāmaṇi* f. 21r (attrib. HP),  
*Haṭhatattvakaumudī* 55.1

rājayogo HRĀ YBhD HTK ] rājayogam YCM  
Pāda cd ] vyāptih syād avinābhūtā śrīrājahaṭhayogayoh HRĀ  
samabhyaset HTK YCM ] samācaret YBhD

**Metre:** Anuṣṭubh (a: ra-vipulā)

#### 4.30 = X4.119

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

**Testimonia:**

*Haṭasavilāsa* p. 49

karmathah] karmagāḥ HV  
tu tān karsakān] tān karmavaśān HV

#### 4.30\*1

**Translation:**

**Testimonia:**

**4.31 = X4.120**

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

**Testimonia:**

*Yogacintāmaṇi* f. 24r (attrib. HP)

tattvam ] nādo YCM  
tribhiḥ ] smṛtam YCM

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

**Metre:** Anuṣṭubh (c: na-vipulā)

**4.32 = X4.3**

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

**Testimonia:**

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

ca YCM ] cāpy USS  
amaraugeho 'pi cādvaitam USS ] amaraugehaughacāndrīva YCM

**4.33 = X4.4**

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

**Sources:**

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

layas tattvam USS ] layaś caiva YCM  
param padam USS ] parāparam YCM  
ekavācakāḥ ] ekavācakam YCM USS

**Metre:** Anuṣṭubh (c: na-vipulā)

#### 4.34 = X4.121

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

**Testimonia:**

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

mārgau dvau USS ] dvau mārgau YCM  
ca ] vā YCM USS

#### 4.35 = X4.122

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

**Testimonia:**

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

saukhya YCM ] sāñkhye USS  
saṁmatam YCM ] saṁmateḥ USS  
sadya-ānandasandhāyī YCM ] tasya svānaṁdasa\*ryo USS

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

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

**Sources:**

Cf. *Tantrāloka* 32.64

ekam sr̥ṣtimayam bijam yadviryam sarvamantragam/  
ekā mudrā khecarī ca mudraughah prāṇito yayā//

Cf. *Tantrālokaviveka* 32.63

yad āgamaḥ –  
ekam sr̥ṣtimayam bijam ekā mudrā ca khecarī/  
dvāvekaṁ yo vijānāti sa vai pūjyah kulāgame //

Cf. *Śivasūtravimarśinī* 5

ekam sr̥ṣtimayam [sr̥ṣtimayam bijam iti mantraviryarūpam aham iti  
bijam/ mudrā parabhairavīyātmā/] bijam ekā mudrā ca khecarī/  
dvāv etaū yasya jāyete so’tiśāntapade sthitah//

**Testimonia:**

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

**Commentary:** See 3.48.

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

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

**Sources:**

*Jañānasāra* 3.7

nādaṁ ca na ] nādena na JS  
dēha unmanyāvasthayā dhruvam ] yogī notpattyā vai prajāyate JS

**Testimonia:**

*Hathasāṅketacandrika* f. 120v (attrib. HP)  
dēha ] dēhe HSC

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

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

**Testimonia:**

*Hathatattvakaumudī* 51.75 (attrib. HP), *Nādabindūpaniṣad* 51cd–52ab

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

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

**Sources:**

*Vivekamārtanda* 166

na hi jānāti ] nābhijānāti VM

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

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

**Sources:**

*Vivekamārtanda* 165

na sparśanam na ca śrutam ] na ca sparśam na nisvanam VM

**Testimonia:**

*Yuktabhavadēva* 11.31 (attrib. Gorakṣanātha)

rūpaṁ na sparśanam ] sparśam na rūpaṁ na YBhD  
na param ] ca param YBhD

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

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

**Sources:**

*Vivekamārtanda* 168

avedhyah ] abhedyah VM

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

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

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

**Sources:**

*Gorakṣaśataka* 7

na suptam no jāgrat GŚ v.l. ] prasuptam yogena GŚ  
smṛtiman na na cānyathā ] jāgratsuptam na cānyathā GŚ (em.), jāgratsūtir na \*nyathā  
GŚ v.l., chṛutimadvacanasya ca GŚ v.l.  
sah ] hi GŚ

**Testimonia:**

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

smṛtiman na na cānyathā ] smṛtivarnam na cānyathā HSC

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

**Metre:** Anuṣṭubh (a: ma-vipulā)

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

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

**Sources:**

*Amanaska* 2.59

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

**Testimonia:**

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

svastho ] svapna KAT, sadā YCM

**4.36 = X4.84**

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

**Sources:**

*Yogatārāvalī* 3

prarūḍham ] pragūḍham YTĀ  
ānandam ekam ] ānandamāṭraṇ YTĀ  
eva YTĀ v.l. ] ekaḥ YTĀ

**Testimonia:**

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

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

**Metre:** Upajāti

**4.36\*1 = X4.85\*1**

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

**Commentary:** See 4.13.

**4.37 = X4.99**

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

**Testimonia:**

*Hatharatnāvalī* 4.14, *Yogacintāmaṇi* f. 23v (attrib. HP), *Hathasaṅketacandrikā* f. 124r (attrib. HP)

nāda evānusamṛdhēyo HRĀ HSC ] nādam evānusandhatte YCM  
sāmrājyam icchatā YCM HSC ] sāmrājyasiddhaye HRĀ

**4.38 = X4.86**

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

**Testimonia:**

*Hatharatnāvalī* 4.8, *Yogacintāmaṇi* f. 24r (attrib. HP), *Hathasaṅketacandrikā* f. 124r (attrib. HP)

tūlena HRĀ ] hastena YCM, hastābhyaṁ HSC  
munih YCM HSC ] yami HRĀ  
sthirikuryād ] sthiram kuryād HRĀ YCM HSC

**Commentary:**

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

**4.39 = X4.87**

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

**Testimonia:**

*Yogacintāmaṇi* f. 24r (attrib. HP), *Hathasaṅketacandrikā* f. 124r (attrib. HP), *Nād-abindūpaniṣat* 32

āvṛṇute NBU ] āvartayed YCM HSC  
yogi sukhi bhavet YCM HSC ] turyapadam vrajet NBU

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

**4.40 = X4.88**

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

**Testimonia:**

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

**4.41 = X4.89**

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

**Testimonia:**

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

nirjhara HRĀ HTK ] jharjhara YCM  
 samṛbhavāḥ HRĀ ] samṛbhavaḥ YCM HTK  
 śamkhotthā HRĀ HTK ] śamkhottha YCM  
 kāhalajāś ] kāhalakāś HRĀ YCM HTK

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

**4.42 = X4.90**

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

**Testimonia:**

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

vamśa HTK ] vṛnda HRĀ YCM  
 vīṇā HRĀ YCM ] nādā HTK  
 nānāvidhā nādāḥ śrūyante dehamadhyataḥ HRĀ, nānāvidho nādāḥ śrūyate dehamadhyagāḥ YCM, nānāvidhā nādāḥ śrūyante yatra madhyataḥ HTK

**4.43 = X4.91**

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

**Testimonia:**

*Yogacintāmaṇi* f. 24r (attrib. HP)

ādikadhvanau ] ādike dhvanau YCM, ādike svane HTK

**Metre:** Anuṣṭubh (c: bha-vipulā)

**4.44 = X4.92**

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

**Testimonia:**

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

sūkṣme HTK NBU ] sūkṣmaṇ YCM  
 utṣṭrya HTK NBU ] pramṛṣya YCM  
 ghane HTK NBU ] ghanam YCM  
 tau tyaktvā madhyame syād vā ] param tatraiva niḥksipyā YCM, ramamāṇam api kṣip-  
 tam HTK NBU  
 nānyatra cālayet YCM NBU ] nātra pracālayet HTK

**4.45 = X4.93**

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

**Testimonia:**

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

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

**4.46 = X4.100**

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

**Testimonia:**

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

pibān YCM HTK NBU ] pibed HRĀ  
 gandhān YCM NBU ] gandho HRĀ, gandham HTK  
 nāpeksatē YCM HTK NBU ] na preksyate HRĀ  
 tathā HRĀ YCM HTK ] sadā NBU  
 viśayān HRĀ YCM HTK ] viśayam NBU  
 na hi HRĀ YCM NBU ] naiva HTK

**4.47 = X4.101**

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

**Testimonia:**

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

vimuktacāñcalyam ] viyuktam cāpalyam HTK  
 pāradam āpnoti HTK ] pākam avāpnoti YCM  
 khoṭatām ] ghoṭanam YCM, kheṭakam HTK

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

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

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

**Testimonia:**

*Haṭhatattvakaumudī* 54.43

sunādagandhena ] sugandhanādena HTK  
cetaḥśūtendrah ] sūtacittendrah HTK  
iti prathām ] ivāprabhaḥ HTK

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

**Metre:** Anuṣṭubh (c: ma-vipulā)

#### 4.48 = X4.104

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

**Testimonia:**

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

bhujaṅgamah ] turaṅgamaḥ YCM, kuramgakah HTK  
vismṛtya HTK ] viśūnyaṁ YCM  
sarvam YCM ] viśvam HTK  
ekāgraḥ HTK ] ekāgryam YCM

**Commentary:** The metaphor is that of snake charming: beguiled by the inner sound, the snake that is the mind becomes transfixed. Witnesses of the γ and δ groups have *turaṅgamaḥ* instead of *bhujaṅgamah*, 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<sub>1</sub> and α<sub>2</sub> (as well as ε<sub>1</sub> and π<sub>2</sub>), which have *sāṃsmṛtya sarvam* instead of *vismṛtya sarvam*. The former could be understood to mean “with complete concentration” but we have adopted *vismṛtya* on semantic grounds.

#### 4.49 = X4.103

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

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

**Testimonia:**

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

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

#### 4.50 = X4.105

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

**Testimonia:**

Cf. *Hathatattvakaumudī* 54.46

antaramgaturamgasya vājinah̄ paridhāvatah̄  
nādopāstikhaliṇām̄ hi niyāmanakaram̄ dṛḍham//

**Metre:** Anuṣṭubh (a: na-vipulā)

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

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

**Testimonia:**

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

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

#### 4.51 = X4.123

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

**Metre:** Upagīti

#### 4.52 = X4.113

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

**Sources:**

*Uttaragītā* 41cd–42

**Testimonia:**

*Yogacintāmani* f. 26v (attrib. HP), *Hathayogasamhitā* p. 68 (a-d only)

jyotirantar YCM ] jyotiṣo 'ntar HYS

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

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

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

**Testimonia:**

*Hathatattvakaumudī* 54.48

**4.53 = X4.108**

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

**Sources:**

*Vivekamārtanda* (six-chapters) 5.15

param ] para VM

samiryate ] sa gīyate VM

**Testimonia:**

*Yogacintāmani* f. 27r (attrib. HP), *Nādabindūpaniṣat* 47cd–48ab

**4.54 = X4.109**

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

**Testimonia:**

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

nādarūpeṇa ] nāmarūpeṇa YCM HSC

yas tac YCM ] yasya HSC

**4.55 = X4.73**

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

**Testimonia:**

*Yogacintāmani* f. 26v (attrib. HP), *Hathasaṅketacandrikā* 123v–124r (attrib. HP), *Saubhāgyalakṣmyupaniṣad* 4

śravaṇamukhanayanananāśānirodhanam naiva kartavyam ] śravaṇapuṭanayanananāśāpuṭar-  
odhanam kāryam YCM, śravaṇapuṭanayanayugalanāśāmukharodham eva kartavyam  
HSC, śravaṇamukhanayanananāśānirodhanenaiva SLU  
śuddhasuṣṭumṇāśaraṇau SLU ] śrīśuddhasuṣṭumṇāśaraṇau YCM, śuddhasuṣṭumṇāśaraṇe  
HSC

**Metre:** Upagīti

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

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

**Testimonia:**

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

nādah śaktir HTK ] nādaga...r USS  
khyāto HTK ] jñeyam USS  
nāda HTK ] nādo USS  
jñeye jñāne ca naṣṭe tu ] jñeyajñāne viline 'ntah USS, nādajñāne vinaṣṭe ca HTK  
unmany evāvāsiṣyate ] sonmany evāvāsiṣyate USS, tad unmany eva śiṣyate HTK

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

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

**Testimonia:**

*Hathatattvakaumudī* 54.51

vyoma ] vāte HTK

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

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

**Testimonia:**

*Hathatattvakaumudī* 54.52

caye ] kṣaye HTK  
viliyate ] ca liyate HTK

manamāratau ] cittamāratau HTK

Cf. *Nādabindūpaniṣat* 49

saśabdaś cākṣare kṣīne niḥśabdām paramām padam/  
sadā nādānusandhānāt saṃkṣīṇā vāsanā bhavet//

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

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

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

**Testimonia:**

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

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

... ante yāti param sthānam yatra devo nirañjanah/  
iti bhaviṣyapurāṇoktā dharmaghaṭavratakathā samāptā//

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

#### 4.55\*4 ending

**Translation:**

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

**Translation:** Now Rājayoga:

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

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

**4.56 = X4.10**

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

**Testimonia:**

*Yogacintāmaṇi* f. 26v (attrib. HP)

prapañcena ] prasaṅgena YCM  
kim sakhe śrūyatām idam ] nādām antargatām śṛṇu YCM  
bodhārtham ] bodhāya YCM

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

**4.57 = X4.11**

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

**Sources:**

*Candrāvalokana* 14

vātaprabaddhaḥ ] vātaprabandhaḥ CA, ghātaprabuddhaḥ CA<sub>vl.</sub>, vāyuḥ prabuddhaḥ CA<sub>vl.</sub>, vātaprabuddhaḥ CA<sub>vl.</sub>  
sahajasadrśam ] sadṛśa sarasam CA  
naiva tattvam ] nonmanatvam CAs  
vadati yad idam ] yadi ca vadate CA

**Testimonia:**

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

prabaddhaḥ YCM ] prabaddhe USS, prabandhaḥ HTK  
naiva tattvam YCM ] nātmatattvam USS, naiva cittam HTK  
yad YCM USS ] tad HTK

**Metre:** Mandākrāntā

**4.58 = X4.18**

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

**Sources:**

*Candrāvalokana* 32

sadbhedam CA ] tatbhedam CAv.l.  
kṛtvāsāv aindave CA ] kṛtvādbaindave CAv.l.

**Testimonia:**

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

sadbhedam HSC ] tadbhedam USS  
kṛtvāsāv aindave sthāne ] kṛtvāsau baindavasthāne USS, sthitvā sadaiva svasthena HSC,  
sthitvāsau baindavasthāne YKU  
ghṛāṇarandhare USS YKU ] prāṇarandhram HSC

**Metre:** Anuṣṭubh (a: ma-vipulā)

## 4.59 heading

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

### 4.59

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

**Sources:**

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

Cf. *Matsyendrasaṃhitā* 4.41cd (ab only)

idāyām piṅgalāyām ca parataś candrabhāskarau//

**Testimonia:**

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

carataś candrabhāskarau YCM ] somasūryau pratiṣṭhitau HRĀ  
candas tāmasa ity uktas sūryo rājasa ucycate YCM ] tāmaso rājasaś caiva savyadakṣi-  
nasamṣṭhitau HRĀ

## 4.60 = X4.19

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

**Sources:**

*Vasiṣṭhasaṃhitā* 2.29cd–30ab

dhattāḥ sakalam kālam YY ] sakalam dhattāḥ kālam VS  
rātriṁ VS ] rātri YY

**Testimonia:**

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

rātriṁ YCM ] rātri HSC  
guhyam etad udāhṛtam YCM ] guhyate tad udīritam HSC

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

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

## 4.61 heading

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

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

## 4.61 = X4.

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

**Testimonia:**

Cf. 6-chapter *Vivekamārtanda* 6.3

śatcakrami ṣoḍaśādhāram trilakṣaṇa vyomapañcakam/  
svadehe ye na jānanti katham sidhyanti yoginah//

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

## 4.62

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

**Testimonia:**

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

## 4.63

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

**Testimonia:**

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

citrāṇ ] cittam USS

**Commentary:** We are unsure of the meaning of *kūṭa* here. As suggested to us by Sven Sellmer, it may mean the tip of the tongue which in, for example *Khe-*

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

#### 4.64 = X4.20

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

**Testimonia:**

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

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

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

#### 4.65 = X4.21

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

**Sources:**

*Dattātreyayogaśāstra* 108

**Testimonia:**

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

#### 4.66 = X4.22

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

**Testimonia:**

*Upāsanāsārasaṅgraha* p. 108 (attrib. HP), *Haṭhasaṅketacandrikā* f. 113v  
vāhini HSC ] vāhini USS  
manonmanī HSC ] manonmani USS  
anyathā USS ] anye ye HSC  
prayāsāyaiva USS ] prayāsā eva HSC

**4.67 = X4.23**

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

**Testimonia:**

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

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

**4.68 = X4.24**

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

**Sources:**

*Gorakṣasatka* 9

tu ] ca GŚ  
drutam dvāv api GŚ (em.) ] dhṛtam dvāv api GŚ v.l., tasmai dvāv api GŚ v.l., tad dvāv api vi° GŚ v.l.

Cf. *Mokṣopāya* 5.92.48

dve bīja rāma cittasya prāṇaspandanavāsane/  
ekasmimś ca tayoḥ kṣīne kṣipram dve api naśyataḥ//

**Testimonia:**

*Yogakuṇḍalinyupaniṣat* 1

tu ] hi YKU  
ekasmin drutam dvāv api naśyataḥ ] ekasmimś tad dvāv api vinaśyataḥ YKU

**Commentary:** The emendation of *drutam* in the last verse quarter has been made to restore the faulty readings of the α manuscripts (i.e. *druttam*, *dhṛtam*, *drtam*), which are similar to an incorrect reading in an important witness of the source text, the *Gorakṣasatka* (T, *dhṛtam*). The emendation to *drutam* is based on the parallel verse in the *Mokṣopāya* and its related recensions, which have *kṣipram* instead.

**4.69 = X4.25**

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

**Testimonia:**

*Hatharatnāvalī* 4.29 (ab only)

**4.70 = X4.26**

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

**Sources:**

*Amanaska* 2.27

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

**Testimonia:**

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

hi ] ca YCM HTK  
yāvan maruc cāpi manahpravṛttih ] yāvan marut tatra manahpravṛttih YCM, tatraikanāśād  
aparasya nāśāḥ HTK

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

**Metre:** Upajāti**4.71 = X4.27**

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

**Sources:**

*Amanaska* 2.28

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

**Testimonia:**

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

adhvastayoś cendriyavargabuddhir ] adhvastayoh svendriyavargavṛddhir YCM, adhvastayor indriyavargavṛttir HTK

**Metre:** Upajāti**4.72 = X4.30**

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

**Sources:**

*Jñānasāra* 3.6

vāyumārge tv asamcāre ] vāyuvegena deveśi JS  
 labhate ] bhramate JS  
 tathāṣṭāguṇam ] aṣṭādhāguṇam JS  
 varānane ] na cānyathā JS

**Testimonia:**

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

tv ] py HSC  
 labhate ] bhramate HSC  
 satyam satyam varānane ] ity āha bhagavān śivah HSC

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

**4.73 heading**

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

**4.73 = X4.6**

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

**Sources:**

*Vivekamārtanda* 163

yat ] ca VM

**Testimonia:**

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

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

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

**4.74 = X4.31**

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

**Testimonia:**

*Yogacintāmaṇi* f. 19v (attrib. HP)

sthairyodayātputra] sthairyādathāpannam YCM

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

#### 4.75 = X4.133

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

**Sources:**

*Amanaska* 2.44

Cf. *Kulārṇavatantra* 13.70

dṛśyam vinā sthirā dṛṣṭir manaś cālambanam vinā/  
vināyāsam sthiro vāyur yasya syāt sa guruḥ priye//

**Testimonia:**

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

dṛśyād HSC ] lakṣyāt HRĀ, dṛśyam YCM  
prayatnāt HRĀ HSC ] prayatnam YCM  
lambāt HRĀ ] lambam YCM HSC  
eva yogī HRĀ YCM ] rājayogi HSC  
sa sevyāḥ HRĀ HSC ] samsevyāḥ YCM

**Metre:** Upajāti

#### 4.76 = X4.130

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

**Sources:**

*Gorakṣasātaka* 8

vahati ] vrajati GS

**Metre:** Anuṣṭubh (c: bha-vipulā)

#### 4.77 = X4.116

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

**Testimonia:**

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

haṭhalayopāya HTK ] haṭhalayābhyaśād YCM

rājayoga HTK ] rājayogam YCM

#### 4.77\*1

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

#### 4.77\*2

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

#### 4.78 = X4.134

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

**Testimonia:**

*Hathasaṅketacandrikā* f. 145v

**Metre:** Puṣpitāgrā

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

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

**Metre:** Mandākrāntā

#### colophon

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