

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical Edition  
with annotated Translation

Von  
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# Conventions in the Critical Apparatus

## Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082



# **Critical Edition & Annotated Translation**





## [I. rājayogaparakāra]

श्री गणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते । राजयोगस्येदं फलं । येन राजयोगेनानेकराज्यभोगसमय  
एव । अनेकपार्थिवविनोद प्रेक्षणसमय एव । बहुतरकालं शरीरस्थितिर्भवति । स एव राजयोगः । तस्यैते  
भेदाः । क्रियायोगः १ ॥ ज्ञानयोगः २ ॥ चर्यायोगः ३ ॥ हठयोगः ४ ॥ कर्मयोगः ५ ॥ लययोगः ६ ॥  
5 ध्यानयोगः ७ ॥ मन्त्रयोगः ८ ॥ लक्ष्ययोगः ९ ॥ वासनायोगः १० ॥ शिवयोगः ११ ॥ ब्रह्मयोगः १२ ॥  
अद्वैतयोगः १३ ॥ सिद्धयोगः १४ ॥ राजयोगः १५ ॥ एते पञ्चदशयोगाः ॥

## [II. kriyāyogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।

10

यं यं करोति कल्लोलं कार्यारंभे मनः सदा ।

तत्ततः कुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.1 ॥

**Sources:** 3–6 cf. YSv (PT p. 831): pañcadaśaparakāro 'yaṃ rājayogaḥ || kriyāyogo jñānayogaḥ kar-  
mayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśīva ebhiś ca  
pañcadaśadhā | idāni lakṣaṇaṃ caśāṃ kathayāmi śrṇu priye | 9–11 ≈ YSv (PT p. 831): kriyāmuk-  
timayo (*kriyāmuktir ayaṃ* YK 1.209) yogaḥ sapīṇḍisiddhidāyakaḥ (*sapīṇḍe* YK 1.210) | yat kārōmīti  
saṅkalpaṃ kāryārambhe manaḥ sadā || 11 ≈ YSv (PT p. 839): tatsāṅgācaraṇaṃ kurvan kriyāyogaratō  
bhavet |

**Testimonia:** 3–6 cf. *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanāṃ caika tānatādirūpo rājayogā-  
paraparyāyāḥ samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo, mantrayogo,  
jñānayogaḥ, advaitayogo, lakṣyayogo, brahmayogaḥ, śivayogaḥ, siddhiyogo, vāsanāyogo, layayogo,  
dhyānayogaḥ, premabhaktiyogaś ca |

2 śrī gaṇeśāya namaḥ cett.] śrī ṇe ya maḥ P śrī gaṇeśāya namaḥ || śrī gurave namaḥ || N<sub>1</sub> śrī gaṇeśāya  
namaḥ || śrī sarasvatyai namaḥ || śrī nirañjanāya namaḥ || D śrī gaṇeśāya namaḥ || om śrī nirañjanāya  
|| U<sub>1</sub> atha rājayogaparakāro likhyate N<sub>1</sub>N<sub>2</sub>D] atha rājayogaparakāra likhyate U<sub>1</sub> rājayogāntargataḥ ||  
binduyogaḥ E atha tattvabimḍuyogaprārāmbhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U<sub>2</sub>  
rājayogasyedaṃ phalaṃ PU<sub>2</sub>] rājayogasya idaṃ phalaṃ N<sub>1</sub>N<sub>2</sub>D om. EL °yogenāneka° PN<sub>1</sub>] °yogena  
aneka° DN<sub>2</sub>U<sub>1</sub>U<sub>2</sub> 3 prekṣaṇasamaya cett.] prekṣaṇasamaya U<sub>2</sub> eva cett.] evaṃ U<sub>2</sub> rājayogaḥ  
cett.] rājayogas U<sub>2</sub> tasyaite PU<sub>2</sub>] tasya ete cett. 4 caryāyogaḥ cett.] tvaryāyogaḥ U<sub>1</sub> layayogaḥ  
cett.] nayayogaḥ U<sub>2</sub> 5 lakṣyayogaḥ cett.] lakṣayogaḥ U<sub>1</sub> 6 siddhayogaḥ PU<sub>2</sub>] rājayogaḥ α rā-  
jayogaḥ PU<sub>2</sub>] siddhayogaḥ cett. ete pañcadaśayogaḥ DN<sub>1</sub>PU<sub>1</sub>] evaṃ pañcadaśayogaḥ bhavaṃti U<sub>2</sub>  
8 idāni cett.] idāni N<sub>2</sub> atha U<sub>2</sub> kriyāyogasya cett.] kriyāyogas U<sub>2</sub> kathyate cett.] kathayate D  
om. U<sub>2</sub> 9 kriyāmuktir cett.] kriyāmukti N<sub>2</sub> kriyāmuktiḥ || U<sub>2</sub> ayaṃ cett.] layaṃ N<sub>2</sub> yogaḥ cett.]  
yogaḥ | N<sub>1</sub>U<sub>1</sub> siddhidāyakaḥ cett.] siddhidāyakaṃ U<sub>2</sub> 11 tattataḥ cett.] tatas tataḥ U<sub>2</sub> tamkṛ tam  
U<sub>1</sub> kuñcanaṃ cett.] kūrjanaṃ N<sub>2</sub> tato bhavet PU<sub>2</sub>] ato bhava DN<sub>1</sub>N<sub>2</sub> ato va U<sub>1</sub>

**Philological Commentary:** 3–6 tasyaite bhedāḥ ...pañcadaśayogaḥ: The initial codification of fifteen  
yogas appears in N<sub>1</sub>, N<sub>2</sub>, P, D, U<sub>1</sub> and U<sub>2</sub>. It is omitted in E, L and B (missing folio). It is also absent  
in the *Yogasamgraha*.

### [I. Nature of Rājayoga]

Homage to Śrī Gaṇeśa. Now, the nature of Rājayoga is laid down.

This is the result of Rājayoga<sup>1</sup>: Rājayoga is that by which long-term durability of the body arises [and] even amongst manifold royal pleasures even amongst the manifold royal entertainments and spectacle.<sup>2</sup> This truly is Rājayoga. These are the varieties of this Rājayoga:

1. The Yoga of [mental] action (Kriyāyoga); 2. the Yoga of knowledge (Jñānayoga); 3. the Yoga of wandering (Caryāyoga);<sup>3</sup> 4. the Yoga of force (Haṭhayoga); 5. the Yoga of deeds (Karmayoga); 6. the Yoga of absorption (Layayoga); 7. the Yoga of meditation (Dhyānayoga); 8. the Yoga of Mantras (Mantrayoga); 9. the Yoga of targets (Lakṣyayoga); 10. Yoga of mental residues (Vāsanāyoga); 11. the Yoga of Śiva (Śivayoga); 12. the Yoga of Brahman (Brahmayoga); 13. the Yoga of non-duality (Advaitayoga); 14. the Yoga of the Siddhas (Siddhayoga); 15. the Yoga of kings (Rājayoga). These are the fifteen Yogas.<sup>4</sup>

### [II. Characteristics of Kriyāyoga]

Now, the characteristic of Kriyāyoga, the Yoga of [mental] action, is described.

**II.1** This Yoga is liberation through [mental] action. It bestows success(*siddhi*) in one's own body. Each wave the mind creates at the beginning of an action, of all those, one shall withdraw oneself. Then Kriyāyoga arises.<sup>5</sup>

<sup>1</sup> This statement seems unconnected to the definition of Rājayoga that follows.

<sup>2</sup> The definition of Rājayoga alludes to the exceptionally wealthy lifestyle of Rāmacandra's audience.

<sup>3</sup> The first three Yogas allude to the four *pādas* of the Śaiva *āgamas*; namely *kriyā[pāda]*, *caryā[pāda]*, *yoga[pāda]* and *jñāna[pāda]*, see GOODALL, 2015: 77.

<sup>4</sup> The definitive source of the list of the fifteen Yogas presented at the beginning of the text is uncertain. Rāmacandra's text is largely based on the content and structure of the *Yogasvarodaya* (YSv) as quoted in *Prāṇatoṣinī* (Ed. pp. 831-858). In this text, however, the list is incomplete. YSv mentions the total amount of fifteen Yogas but names only eight subcategories of Rājayoga. Because of that, Rāmacandra might have seen the necessity to complete it. The other source he used for compiling his text is *Siddhasiddhāntapaddhati* (SSP) which, however, does not present such a list. A more detailed investigation of the fifteen Yogas can be found at p. ??.

<sup>5</sup> All four verses on Kriyāyoga were taken from the *Yogsavarodaya* (YSv) as quotations in the *Prāṇatoṣinī* (PT) and *Yogakarnikā* (YK). No sources for the following prose section can be identified.

क्षमाविवेकवैराग्यशान्तिसन्तोषनिस्पृहाः ।  
एतद्युक्तियुतो यो ऽसौ क्रियायोगी निगद्यते ॥ II.2॥

मात्सर्यं ममता माया हिंसा च मदगर्वता ।  
कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥ II.3॥

5 रागद्वेषौघृष्णालस्यं भ्रन्तिर्दम्भो क्षमा भ्रमः ।  
यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥ II.4॥

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते ।  
कापट्यं ॥ माया ॥ वित्तं ॥ हिंसा ॥ तृष्णा ॥ मात्सर्यं ॥ अहंकारः ॥ रोषः ॥ भयं ॥ लज्जा ॥ लोभः ॥  
मोहः ॥ अशुचित्वं ॥ रागः ॥ द्वेषः ॥ आलस्यं ॥ पाखंडित्वं ॥ भ्रान्तिः ॥ इन्द्रियविकारः ॥ कामः ॥ एते  
10 यस्य मनसि प्रदिदिनं न्यून भवन्ति । स एव बहुक्रियायोगी कथ्यते ।

**Sources:** 1-2 = YSv (PT p. 831): kṣamāvivekavairāgyaśāntisantoṣanispṛhāḥ | etan muktīyuto yo 'sau (muktīyutaś cāsau YK 1.211) kriyāyogo nigadyate | 3-4 = YSv (PT p. 831): mātsaryam mamatā māyā himsā ca madagarvitā | kāmāḥ krodho bhayaṃ lajjā lobho mohas tathā 'śuciḥ (śuciḥ YK 1.212) || 5-6 = YSv (PT p. 831): rāga dveṣau ghrṇālasyaśrāntidambhākṣamābhramāḥ (ghṛṇālasyaṃ bhrāntir dambho 'kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogī sa ucyate ||

**Testimonia:** 8-10 ≈ (Yogasamgraha IGNCA 30020 folio 1r. ll. 1-2): lobhamohau aśucitvaṃ rāga dveṣau ālasyaṃ pāṣaṇḍitvaṃ bhrāntiḥ īndriyavikāraḥ kāmāḥ ete yasya pratidinam nyunā bhavaṃti | 10 ] ≈ Yogasamgraha (IGNCA 30020 folio 1r. l. 2): sa eva kriyāyogī kathyate ||

1 °viveka° cett.] vivekaṃ EU<sub>2</sub> °nisprhāḥ P] °nisprhāḥ D °nisprhā EN<sub>1</sub> °nisprhā ||2|| N<sub>2</sub> °nisprhī U<sub>1</sub> °nisprhāḥ || U<sub>2</sub> 2 etad EPU<sub>1</sub>] etat DN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> yuktīyuto cett.] muktīyuto U<sub>2</sub> yo 'sau N<sub>2</sub>U<sub>1</sub>] yogī DEPN<sub>1</sub>U<sub>2</sub> 3 mātsaryam EU<sub>1</sub>U<sub>2</sub>] mātsarya DN<sub>1</sub>P himsā ca E] himsāśā cett. himsāḥ || N<sub>1</sub> 4 °krodhau U<sub>1</sub>U<sub>2</sub>] krodha° EN<sub>1</sub>P °krodho D °śuciḥ cett.] śuciḥ EN<sub>2</sub>U<sub>2</sub> 5 rāga dveṣau cett.] rāgadoṣau U<sub>1</sub> atha dveṣo L ghrṇā° cett.] ghrṇā° N<sub>2</sub> bhrāntir dambho cett.] bhrāntir debho D bhrāntitvaṃ E bhrānti dambha° U<sub>1</sub> kṣamā bhramāḥ cett.] mokṣam ābhramāḥ E kṣamī bhramāḥ U<sub>1</sub> 6 na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N<sub>1</sub> kṣamā° N<sub>2</sub> vivekavairāgyaśānti cett.] kṣamāḥ vivekavairāgya | śānti° N<sub>1</sub> °vairāgyaśānti° N<sub>2</sub> kṣamā || vivekavairāgya || śānti° D °santoṣa ityāḍīny cett.] °santoṣāḍīny E °santoṣa ity āḍīno° L °santoṣa ity āḍīna niraṃtaram U<sub>1</sub> °santoṣa ity āḍayo niraṃtaram U<sub>2</sub> utpādyante cett.] utpādyante E °tpādyante L utyaṃte U<sub>1</sub> bahukriyāyogī cett.] bahukriyāyogā D kathyate cett.] sa kathyate DN<sub>2</sub> tkacyate U<sub>2</sub> 8 kāpatyaṃ cett.] kāpayaṃ L yasyāntaḥkaraṇe kapaṭyaṃ N<sub>1</sub> kāpacham U<sub>1</sub> māyā N<sub>1</sub>N<sub>2</sub>] māyā D yāya U<sub>1</sub> pāpa U<sub>2</sub> om. EPL vittam EP] vitam L vitvaṃ N<sub>1</sub>N<sub>2</sub>DU<sub>1</sub> titam U<sub>2</sub> mātsaryam cett.] mātsaryam E mātsarya DU<sub>1</sub> roṣaḥ EU<sub>1</sub>] roṣo cett. eṣo N<sub>2</sub> bhayaṃ cett.] kṣayaṃ E lajjā cett.] lajjā U<sub>1</sub> lobhaḥ PL] lobha° cett. om. U<sub>2</sub> 9 mohāḥ P] moha LN<sub>2</sub> mohā cett. aśucitvaṃ cett.] aśucitvaṃ N<sub>2</sub> rāgaḥ P] rāga° cett. rāja° L om. E dveṣaḥ cett.] dveṣa L om. E ālasyaṃ cett.] om. E pākhaṃḍitvaṃ cett.] pāṣaṇḍitvaṃ DN<sub>1</sub> pākhaṃḍatvaṃ E pārṣaḍitvaṃ N<sub>2</sub> indriyavikāraḥ cett.] īndriyaṃ vikāraḥ P itivikāraḥ L kāmāḥ cett.] kāma N<sub>2</sub> om. U<sub>2</sub> ete cett.] eta L rāte U<sub>1</sub> etate U<sub>2</sub> 10 bhavanti cett.] bhavaṃti N<sub>1</sub> bahukriyāyogī cett.] bahukriyāyogī DU<sub>1</sub>U<sub>2</sub> kathyate cett.] kathyante U<sub>1</sub>U<sub>2</sub>

**Philological Commentary:** 1 kṣamā°: The text of the printed Edition (E) begins here. rāga°: The text of manuscript L begins here.

**II.2** Patience, discrimination, equanimity, peace, modesty, desirelessness: the one endowed with these means is said to be a Kriyāyogī.

**II.3** Envy, selfishness, cheating, violence, desire and intoxication, pride, lust, anger, fear, laziness, greed, error, and impurity.

**II.4** Attachment and aversion, indignation and idleness, impatience, and dizzy-ness: Whoever does not experience these is called a Kriyāyogī.

Patience, discrimination, equanimity, peace, contentment, etc., are generated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogī*)<sup>6</sup>. Fraud, illusion, property, violence, craving, envy, ego, anger, anxiety, shame, greed, error, impurity, attachment, aversion, idleness, heterodoxy, false view, affection of the senses, sexual desire: He who diminishes these from day to day in his mind, he alone is called a Yogī of many actions (*bahukriyāyogī*).<sup>7</sup>

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<sup>6</sup>The term *bahukriyāyogī* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yogasvarodaya* and *Yogasamgraha* only use the word *kriyāyogī* in its passage on Kriyāyoga to denote its practitioner.

<sup>7</sup>The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogasūtra* 2.1 where it is defined as: *tapahsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ* || 2.1 || (ĀRANYA, 1983:113). According to the introduction of this *sūtra* in the *Vyāsabhāṣya*, Kriyāyoga is presented as a means how someone with a distracted mind can also attain Yoga (*vyutthitacitto 'pi yogayuktaḥ*). Yoga, which for Patañjali is *samādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral, and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svadhyāya*) and surrender to god (*īśvarapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Pātañjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveśa*), see (ĀRANYA, 1983:116). All three terms of Patañjali's Kriyāyoga are absent in the *Yogatattvabindu*. Nevertheless, the individual elements of the *kleśas*, along with the aim to reduce these in the yogī's mind, can also be found in the *Yogatattvabindu*. Nārāyaṇatīrtha in this commentary on the *Pātañjalayogaśāstra* titled *Yogasiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of fifteen Yogas (possible source for Rāmacandra's fifteen Yogas), presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *samādhi* and the reduction of *kleśas* (VIMALĀ, 2000:71). In contrast, the Kriyāyoga of Rāmacandra leads to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

### [III. rājayogasya bhedaḥ ...siddhakuṇḍalinīyoga mantrayogaḥ]

- इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमू राजयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णा ॥ एतान् भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते ।
- 5 मध्यमार्गे ऽतिसूक्ष्मा पद्मिनी । तन्तुसमाकारा कोटिविद्युत्समप्रभा । भुक्तिमुक्तिदा शिवरूपिणी सुषुम्णा नाडी प्रवर्तते । ऽस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति ॥

**Sources:** 2 cf. YSv (PT p. 831): jñānayogaṃ pravakṣyāmi tajjñānī śivatāṃ vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmasādhakaḥ | tad bhedasyaikaasandhānam aṣṭaiśvāryamayo bhavet | triūrtthaṃ yatra nāḍī ca tripuṇyaṃ paramēśvārī | ...eṣo 'sya viśvarūpasya rājayogo mato budhaiḥ | viśeṣaṃ kathay-iṣyāmi śrṇu caikamanāḥ sati | cf. YSv (PT p. 831-832): mūlakande sthale caikā nāḍī tejasvatī parā (tejasvitāparā YK 1.246) | 3-4 cf. YSv (PT p. 832): gudorddhe (gudorddhe YK 1.247) sā tribhāgābhūḍiḍā (tridhā bhūyāḍiḍāvāme YK 1.247) nāma śaṣiprabhā | śaktirūpā mahānāḍī dhyānāt sarvārthadāyini | dakṣiṇe 'pi kulākhyeti (piṅgalākhyeti YK 1.248) puṃrūpā sūryavigrahā | 5-6 cf. YSv (PT p. 832): madhyabhāge suṣumnākhyā brahmaviṣṇuśivātmikā | śuddhacittena sā vijñā vidyutkoṭīsamaprabhā | bhuktimuktipradā dhyānād aṇimādiḡuṇapradā |

**Testimonia:** 2 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. ll. 2-3): atha rājayogasya bhedau kathyete || ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 3): siddhakuṇḍaliyogaḥ mantrayogaś ceti | 3 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. ll. 3-4): mūlakandasthāne ekā tejomayā mahānāḍī vartate | 3-4 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 4): iyaṃ idāpīṃgalasusūmnā bheda tridhā | vāmbhāge caṃdrarūpā idā | dakṣiṇabhāge sūryarūpā piṅgalā | 5-6 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. ll. 5-6): madhyamārge atisūksmā visatāṃtusaṃkāra koṭividyutprabhā bhuktimuktipradā suṣumnā nāḍī vartate | yasyāḥ jñāne puruṣaḥ sarvajño bhavati | 5-6 cf. SSP 2.26 (Ed. p. 38): mūlakandāḍaṇḍalagnāṃ brahmanāḍiṃ śvetavarṇaṃ brahmarandhraparyantaṃ gatāṃ saṃsmaret | tanmadhye kamalatantunibhāṃ vidyutkoṭīprabhāṃ ūrdhvagāminiṃ tāṃ mūrtiṃ manasā lakṣayet | sarvasiddhipradā bhavati |

**2 bhedaḥ** cett.] bheda N<sub>2</sub> **kathyante** cett.] kathyate N<sub>2</sub> *om.* L **ke te** DN<sub>1</sub>U<sub>1</sub> | te ke cett. kriyate N<sub>2</sub> **siddhakuṇḍalinīyogaḥ** EN<sub>1</sub> | siddhakuṇḍalanīyoga | L siddhakuṇḍalanīyogaḥ N<sub>2</sub>D siddhakuṇḍamliṃ yogaḥ P siddhakuṇḍalinīyogaḥ U<sub>1</sub> siddhakuṇḍalinīyoga || U<sub>2</sub> **mantrayogaḥ** cett.] *om.* L **amū** cett.] astu E **rājayogaḥ** cett.] rājayogaḥ E **3 kathyete** P | kathyate cett. kathyamte U<sub>2</sub> **mūlakandasthāne** cett.] mūlakamḍasthāne || U<sub>2</sub> mūlaṃ kamḍasthāne P **ekā** cett.] eka N<sub>1</sub>N<sub>2</sub> **tejorūpā** cett.] tejorūpā || U<sub>2</sub> **vartate** cett.] pravartate U<sub>2</sub> **iyam** E | iyaṃ cett. trayam L **ekā** cett.] eka | E eka P kā L **suṣumnā** N<sub>1</sub>N<sub>2</sub>D | **suṣumnā** EPU<sub>2</sub> **suṣumnā** LU<sub>1</sub> **etān** βU<sub>1</sub> | ete N<sub>1</sub>N<sub>2</sub>D **4 idā** cett.] *om.* U<sub>2</sub> **vartate** cett.] pravarttate U<sub>2</sub> **dakṣiṇabhāge** cett.] dakṣiṇe bhāge U<sub>1</sub> **vartate** cett.] pravarttate U<sub>2</sub> **5 madhyamārge** cett.] madhyarḡe D **atisūksmā** β | atisūksmā α **padminī** cett.] padmanī LPN<sub>1</sub>N<sub>2</sub> **tantusamākāra** cett.] taṃtusaṃmākāra P **prabhā** cett.] prabhaḥ U<sub>1</sub> **bhuktimuktidā** PU<sub>2</sub> | bhuktimuktido α bhuktimuktipradā EL **5-6 śivarūpiṇī suṣumnā nāḍī pravarttate** U<sub>2</sub> | *om.* cett. **6 syām** em.] 'syā E asyā PLU<sub>2</sub> *om.* α **jñānotpattau** β | 'tpanne α **satyām** PLU<sub>2</sub> | satyaṃ E sati α

**Philological Commentary:** 2 **idāniṃ ...kathyante:** The introductory sentence is omitted in U<sub>1</sub>. **5-0 śivarūpiṇī ...pravarttate:** Sentences unlikely to be authorial, but enriching, are included within the edition in greyscale.

## [III. Varieties of Rājayoga ...Siddhakuṇḍalinīyoga and Mantrayoga]

Now, varieties of Rājayoga are described. Which are these? One is Siddhakuṇḍalinīyoga [and one<sup>8</sup>] is Mantrayoga. These two Rājayogas are described [in the following]. At the location of the root-bulb<sup>9</sup> exists one major vessel in the form of energy. This single vessel reaches these openings, which are *idā*, *piṅgalā* and *suṣumnā*. On the left side is the *idā*-channel, resembling the moon. On the right side exists the *piṅgalā*-channel, resembling the sun. Within the middle path is a lotus pond being very subtle. [It is] made from a web of light [and it] shines like a thousand bolts of lightning. She emerges as the central channel assuming the form of benevolence (*śiva*), [and] is the bestower of enjoyment and liberation. While abiding in (*satyām*) her, (*asyām*) knowledge arises. The person becomes all-knowing.

<sup>8</sup>The use of the term *siddhakuṇḍalinīyoga* instead of *siddhayoga* as listed initially is surprising. Furthermore, this type of Yoga, listed as the second-last item in the initial Yoga taxonomy (section I, p. 5, is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. This raises further questions as the term *kuṇḍalinī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between "Siddhakuṇḍalinīyoga" and "Mantrayoga" appears mysterious since only the relatively late witness U<sub>2</sub> provides some description of a specific type of Mantrayoga. The additional passages of witness U<sub>2</sub>, highlighted in blue, instructs the "recitation of the non-recited" (*ajapājapa*) of the *haṃsaḥ mantra*, also called "non-recitation" (*ajapā*) Gāyatrī, during meditation for almost each (seven out of nine) *cakras*. All witnesses except L (L omits the term *mantrayoga*) preserve this reading, and the sentence that follows the term supports the reading of *mantrayoga* by the usage of dual forms. The *Yogatattvabindu* closely follows the structure and content of the *Yogasvarodaya*, as quoted with reference in *Prāṇatoṣiṇī* and *Yogakarṇikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakuṇḍalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve this reading, but only in the context of U<sub>2</sub> the term makes sense, it must be assumed that the additional passages of U<sub>2</sub> might have been original. The seemingly "additional" material could perhaps be "original" material and was lost in the early transmission of the text. A related text, the *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of Yoga: "The kuṇḍalī Śakti abides in the *haṃsaḥ* [and] supports the [individual] Self" (*bibharti kuṇḍalī śaktir ātmānaṃ haṃsaṃ āśritā* |), see BÜHNEMANN, 2011: pp. 218, 228.

<sup>9</sup>The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. For more details, see 59. Rāmacandra's concept of the *kanda* is identical to the one found in *Vivekamārtaṇḍa* 16 (*ūrḍhvaṃ meḍhrād adho nābheḥ kadayoniḥ khagāṇḍavat | tatra nāḍyaḥ samutpan-nāḥ sahasrāṇi dvīsaptatiḥ* |) "Above the penis and below the navel is the home of the *kanda*, which is [formed] like the egg of a bird. There, the 72000 channels originate."

## [IV. mūlacakram]

- इदानीं सुषुम्णायां ज्ञानोत्पत्तावुपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं । गुदा स्थानं ॥ रक्तवर्णं ॥ गणेशं देवतं ॥ सिद्धिबुद्धिशक्तिं सुषको वाहनं ॥ कूर्मऋषिः ॥ आकुञ्चनमुद्रा ॥ अपानवायुः ॥ ऊर्मि कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥ वं शं षं सं ॥ मध्य-  
 5 त्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये उग्निशिखाकारैका मुर्तिर्वर्तते । तस्या मूर्तेर्ध्यानकरणात्सास्त्रकाव्यनाटकादिसकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिरानन्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥ अजपाजपशत् ॥ ६०० ॥ घटि ९ पलानि ४० ॥

**Sources:** 2-7 cf. YSv (PT p. 832): suṣuṃnāntaḥ samāśritya navacakraṃ yathā śṛṇu | mūlādhāraṃ catuspatraṃ gudorddhe (*gudorddhe* YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇaṃ maṇḍalaṃ (*trikoṇamaṇḍalaṃ* YK 1.251) param | tatra vahniśikhākārā mūrtiḥ sarvatra siddhidā | asyā dhyānaṃ manomadhye vinā pīṭhena (*pāṭhena* YK 1.252) vānmayam | sarvaśāstrāṇi saṅkarṣaṃ (*saṅkarṣa* YK 1.252) sadā sphurati yogavit |

**Testimonia:** 2 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 6): atas taj jñānotpattāv upāyā ucyante | 2-7 cf. SSP 2.1 (Ed. p. 29): piṇḍe navacakraṇi | ādhāre brahmacakraṃ tridhāvartam bhaga-  
 maṇḍalākāram | tatra mūlakandaḥ | tatra śaktiṃ pāvakākārāṃ dhyāyet | tatraiva kāmārūpapiṭhaṃ sarvakāmaphalapradam bhavati | ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 7): gudamūlacakraṃ caturdalaṃ | 5 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 7): tanmadhye trikoṇākāram kāmapiṭhaṃ | ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. l. 7): tatpiṭhamadhye agniśikhākārā gaṇeśamūrtir varttate | 6 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. ll. 8-9): tasyā mūrter dhyānakaraṇāt sakalakāvyānātākādis-  
 akalavānmayam vinābhyaśena puruṣasya manomadhye sphurati |

**2 suṣuṃnāyāṃ** E] suṣuṃnāyā PU<sub>2</sub> suṣuṃnāyā° U<sub>1</sub> suṣuṃnāyāḥ DN<sub>1</sub>N<sub>2</sub> suṣuṃnā° L jñānotpattāv upāyāḥ E] jñānotpattau upāyāḥ DLP<sub>U1</sub> jñānotpattau upāyā U<sub>2</sub> jñānotpanno 'pāyāḥ N<sub>1</sub> jñānotpanno upāyāḥ N<sub>2</sub> kathyante cett.] kathyate L caturdalaṃ mūlacakraṃ DN<sub>1</sub>U<sub>2</sub>] caturdalaṃ mūlaṃ cakram EPU<sub>1</sub> caturdalaṃmūlacakraṃ L prathamacaturdalaṃmūlacakraṃ N<sub>2</sub> vartate cett.] pravartate U<sub>2</sub> prathamam ādhāracakraṃ PLU<sub>2</sub>] prathamādhāracakraṃ vartate | E 3 raktaṃ em.] rakta° β gaṇeśam daivataṃ em.] gaṇeśadaivataṃ ELU<sub>2</sub> gaṇeśam daivataṃ P °śaktiṃ muṣako vāhanaṃ em.] °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanaṃ L °śaktiḥ muṣako vāhanaṃ U<sub>2</sub> kūrma em.] kurma U<sub>2</sub> ākuñcanaṃ em.] ākuñcana° PLU<sub>2</sub> ākuṃca° E 4 vāyuh EL] °vāyus P °vāyu U<sub>2</sub> ūrmī em.] urmī U<sub>2</sub> 5 triśikhā PL] triśikhāt E trirekḥā U<sub>2</sub> tanmadhye cett.] tanmadhya LN<sub>1</sub> °gniśikhākārikā E] agniśikhākārā ekā αU<sub>2</sub> magniśikhākārā ekā P jñiśikhākārāpakā L vartate cett.] asmi U<sub>2</sub> 6 tasyā cett.] tasyāḥ EN<sub>1</sub>D mūrter cett.] mūrter EL mūrtaṭ U<sub>1</sub> om. U<sub>2</sub> °nāṭakādi° cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N<sub>2</sub> °vānmayam EPLU<sub>2</sub>] °vāgmayaṃ α sphurati cett.] sphuraṃti L 7 bahir ānandā em.] bahir mānandā U<sub>2</sub> virānandā em.] virānandā U<sub>2</sub>

**Philological Commentary:** 2-5 prathamam ...triśikhā: The whole section is missing in D, N<sub>1</sub>, N<sub>2</sub> and U<sub>1</sub>. Equally detailed passages for the other *cakras* which include assignments to various categories like *daivata*, *bijas*, etc., occur in U<sub>2</sub> only. Subsequently, these passages were either lost in transmission in all other witnesses and were preserved in U<sub>2</sub> only, or the extensive description of the first *cakra* occurred randomly, and the additions of U<sub>2</sub> are not authorial. As these passages are of interest for the history and usage of the text, they have been added to the edition and are presented in greyscale indicate their supplementary status.



## [IV. Cakra of the Root]

Now, the means for the genesis of knowledge in the central channel is described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first *cakra* of support (*ādhāra*) is at the anus [and] is red-colored. Gaṇeśa is the deity - he is success, intelligence, and power. The mount is a rat. Kūrma is the seer. Contraction is the seal. Apāna is the vitalwind. Ūrmi is the digit. Ojasvinī is the concentration. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties, [as well as] *vaṃ śaṃ ṣaṃ* and *saṃ*. A trident is situated in the middle of the triangle. In the middle is a trident, and *kāmapīṭha*<sup>10</sup> in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame. By meditating on this form, the whole literature, all *śāstras*, all poems, dramas, etc., everything [related to] elocution, appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest<sup>11</sup>. A hundredfold recitation of the non-recited 600; 9 *ghaṭis* [and] 40 *palās*.<sup>12</sup>

<sup>10</sup>This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra named Kāmarūpa, specifically the present-day Kāmākhya Temple in Assam, which is located at different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see LIERSCH, 2023: 48-58,129, ROSATI, 2020: *et passim* and MALLINSON and SZÁNTÓ, 2021: 119, footnote 144. The *Śārṅgadharapaddhati*, *Śivayogapradīpikā* and *Siddhasiddhāntapaddhati* place Kāmarūpa at the *brahmacakra*.

<sup>11</sup>Early accounts of "four blisses" can be found in descriptions of sexual yoga in some Vajrayāna works (cf. ISAACSON and SFERRA, 2014: 99 and SFERRA, 2000: 31-33). The earliest mention of these blisses is in the *Hevajratāntra* (1.1.28 *et passim*), which identifies them as *ānanda*, *paramānanda*, *sahajānanda*, and *viramānanda*. The final bliss, *viramānanda*, is known as the "Bliss of Cessation" and refers to the feeling of pleasure experienced by the male partner during sexual ritual at the moment of ejaculation. The concept of the four blisses was later incorporated into the *Amṛtasiddhi*. However, the *Amṛtasiddhi* contrasts the principles of sexual ritual with the celibate yoga method of male ascetics, which rejected sexual intercourse altogether. The text states that semen (*bindu*) is the source of "the Bliss whose last is Virama" (referring to the four blisses in Vajrayāna) in 7.4, and in 34.3, it asserts that the accomplished yogin delights in the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without the bliss of ejaculation, reflecting the celibate yoga taught (cf. MALLINSON and SZÁNTÓ, 2021: 17). The *Amarāughaprabodha* and other later texts that quote the *Amṛtasiddhi*, modified or removed concepts unique to Buddhism, including technical terms from Vajrayāna sexual yoga (BIRCH, 2019: 21). The *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinnmātrānanda* throughout the text (BIRCH, 2013: *et passim*).

<sup>12</sup>Instructions for the duration of the practice of meditation are in most of the additions of U<sub>2</sub> ...

## [V. svādhiṣṭhānacakram]

- इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गं स्थानं ॥ पीतं वर्णं ॥ पीता प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाक् ॥ सावित्री शक्तिः ॥ हंसो वाहनं ॥ वहणो ऋषिः ॥ कामाग्निर्प्रभा ॥ स्थूलो देहः ॥ जायदवस्था ॥ ऋग् वेदः ॥ आचार्यः लिङ्गं ॥ ब्रह्मसलोक्ता मोक्षः ॥
- 5 शुद्धभूमिका तत्त्वं ॥ गंधो विषयः ॥ अपानः वायुः ॥ अंतर्मातृका ॥ वं भं मं यं रं लं ॥ बहिर्मात्रा ॥ कामा ॥ कामाख्या ॥ तेजस्विनी ॥ चेटिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥ तन्मध्ये ऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्याना त्साधको ऽतिसुन्दरो भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

**Sources:** 2–8 cf. YSv (PT p. 832): liṅgamūle tu pīṭhābhaṃ (*raktābhaṃ* YK 1.253) svādhiṣṭhānaṃ tu ṣaḍdalaṃ | tanmadhye bālasūryābhaṃ mahajjyotiḥ susiddhidam | dhyānāc ca varddhate āyuh kan-darapasamatām vrajet |

**Testimonia:** 2 cf. SSP 2.2 (Ed. p. 28): dvitīyaṃ svādhiṣṭhānacakram | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivodyānapīṭhaṃ jagadākarṣaṇaṃ bhavati | 2–8 ≈ *Yogasam-graha* (IGNCA 30020 folio 1r. ll. 9-11): liṅgo dvitīyaṃ ṣaḍdalaṃ svādhiṣṭhānasamjñakaṃ kamalaṃ udyānapīṭhasamjñakaṃ vartate | tatra atiraktaṃ yābhā samjñakaṃ tejaḥ | tasyā nāt sādhaḥ atisum-darāṃgasan yuvatināṃ ativallabhaḥ san pratidinam āyusyābhivṛddhimān bhavati | cha |

2 *idānīm* cett.] idāni N<sub>2</sub> *dvitīyaṃ* cett.] dvitīye U<sub>2</sub> *svādhiṣṭhānacakram* U<sub>1</sub>] svādhiṣṭhānacakram DELPN<sub>1</sub>U<sub>2</sub> svādhinacakraṃ N<sub>2</sub> *ṣaḍdalaṃ* cett.] ṣaḍdalaṃ E ṣaḍdalaṃ N<sub>2</sub> *uḍḍīyānapīṭha*° U<sub>2</sub>] upāyanapīṭha° E uḍḍīyān pīṭhaṃ L udyānapīṭha° N<sub>1</sub>N<sub>2</sub> udyānapīṭha° D uḍḍānapīṭha° U<sub>1</sub> *liṅgaṃ* em.] liṅga° U<sub>2</sub> *pīṭhaṃ* em.] pīṭha° U<sub>2</sub> *pīṭha* em.] pīṭha° U<sub>2</sub> 3 *guṇaḥ* em.] guṇa U<sub>2</sub> *vāk* em.] vāca U<sub>2</sub> *haṃsa* em.] haṃsa° U<sub>2</sub> *vahaṇa* em.] vahaṇa U<sub>2</sub> 4 *kāmāgnir* em.] kāmāgni° U<sub>2</sub> *sthūlo dehaḥ* em.] sthūladehā U<sub>2</sub> *ṛg vedaḥ* em.] ṛg veda U<sub>2</sub> *ācāryaḥ* em.] ācārya° U<sub>2</sub> 5 *śuddhabhumikā* em.] śuddhabhumikā U<sub>2</sub> *apānaḥ* em.] apāna° U<sub>2</sub> 6 *tejasvinī* em.] tejasī U<sub>2</sub> *sahasraḥ* em.] sahasra U<sub>2</sub> 7 *tiraktavarṇaṃ* PU<sub>2</sub>] atiraktavarṇaṃ cett. atiraktavarṇa° U<sub>1</sub>N<sub>2</sub> *sādhako* EPLU<sub>2</sub>] sādhaḥ cett. *’tisundaro* β] atisundaro α 7–8 *yuvatināṃ ativallabho bhavati* N<sub>2</sub>] *om.* cett. 8 *pratidinam* β] dinaṃ dinaṃ prati N<sub>1</sub>U<sub>1</sub> dinadinam prati N<sub>2</sub> dinaṃ prati D

**Philological Commentary:** 8 *yuvatināṃ ...bhavati*: This additional sentence occurs in N<sub>2</sub> and the *Yogasamgraha* only.

## [V. Svādhiṣṭānacakrm]

Now, the second, the six-petalled Svādhiṣṭānacakra known as the seat of *Uḍḍiyāna*<sup>13</sup> [is described]. The gender (*liṅga*) is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. *Brahmā* is the deity. *Vaikhari* is the speech. *Sāvitri* is the power. The mount is the goose. *Vaḥaṇa* is the seer. *Kāmāgni* is the appearance. The body is gross. Being awake is the state. *Ṛg* is the Veda. The penis (*liṅga*) is the spiritual guide. Liberation is residing in the same world as the Brahman. The pure level (*śuddhabhūmikā*) is the principle. The sphere is the smell. *Apāna* is the vitalwind. The internal matrix [is]: *vaṇi bhaṇi maṇi yaṇi raṇi laṇi*. The external matrix [is]: *Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā* [and] *Mithunā*. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*. In its middle exists an extremely red glow. The adept becomes very handsome through meditation on it. He becomes one whom young women desire. The vital force increases from day to day.

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for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. 600 *ajapājapa* refers to the duration of the voiceless uttering of the “natural” *mantra* of the breath: *so ’ham* (“he is I”) - *ham sa* (“I am him”). The same duration of *ajapājapa*s for meditation on *cakras* is also found in the *Jogpradīpyakā* of Jayatārāma in verses 889-912. As in many other yoga texts, the total amount of *ajapājapa* per day is declared to be 21600. If 21600 *ajapājapa* would equal 24 hours, then 600 *ajapājapa* would equal  $\approx$  40 minutes. In the additions of  $U_2$ , one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatārāma (cf. MAHEŚĀNANDA et al., 2006: 163). Ignoring this discrepancy, the scribe of  $U_2$  applied this system of seven *cakras* to nine *cakras* of Rāmacandra. The following instruction of “*ghaṭi 9 palāni 40*” is not entirely clear. Usually one *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). This conception is explicitly stated in the earliest Rājayoga text, the *Amanaska* in 1.35 (cf. BIRCH, 2013: 231). For a more detailed tracing of the usage of the system in yogic and tantric literature, see BIRCH, 2013: 265, endnote 46. According to the system mentioned above, 9 *ghaṭis* and 40 *palas* would equal 232 minutes. Possibly “*ajapājapaśat || 600 || ghaṭi 9 palāni 40 ||*” must then be understood cumulatively, which would equal 272 minutes for the duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states that “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” (*ṣaṇṇimeṣo bhavat prāṇaḥ ṣaḍbhiḥ prāṇaiḥ palam smṛtam | palaiḥ ṣaṣṭibhir eva syād ghaṭikākālasammitā ||* 208 ||).

<sup>13</sup>The term *uḍḍiyāna* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra, see WHITE, 1996: 260. According to DYCZKOWSKI (1988), SANDERSON (2007) and URBAN, ...

## [VI. nābhīsthāne padmam]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलं वर्णं ॥ विष्णुर्देवता ॥ लक्ष्मी शक्तिः ॥ वायुरृषिः ॥  
 समानो वायुः ॥ गरुडो वाहनं ॥ सूक्ष्मलिङ्गं देवता ॥ स्वभावस्था ॥ मध्यमा वाक् ॥ यजुर्वेदः ॥ दक्षिणो  
 ऽग्निः ॥ समीपता मोक्षः ॥ गुरुलिङ्गो विष्णुः ॥ आपस्तत्त्वं ॥ रजो विषयः ॥ दशदलानि ॥ दशमात्राः ॥  
 5 अन्तर्मात्रा ॥ डं टं णं तं थं दं धं नं पं फं ॥ बहिर्मात्राः ॥ शान्तिः ॥ क्षमा ॥ मेधा ॥ तनया ॥ मेधाविनी ॥  
 पुष्करा ॥ हंसगमना ॥ लक्ष्या ॥ तन्मया ॥ अमृता ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥  
 तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्वया कथयितुं न शक्यते । तस्याः  
 मूर्तेर्ध्यानकरणात्पुरुषस्य शरीरं स्थिरं भवति ॥

**Sources:** 8–15.8 cf. YSv (PT p. 832): tṛtīyaṃ nābhīdeśe tu digdalaṃ paramādbhutam | mahāmeghaprab-  
 haṃ tat tu koṭīvidyutsamanvitam | kalpāntāgnisamaṃ (*kalpānto 'gni'* YK 1.255) jyotis tanmadhye  
 samsthitam svayam | tasya (*asya* YK 1.256) dhyānāc cirāyuh syād arogo (*arogī* YK 1.256) jagatām varaḥ  
 (*jagatāmvaraḥ* YK 1.256) | sarvapāpavinirmukto jagatkṣobhakaro (*jaganmokṣakaro* YK 1.256) mahān |

**Testimonia:** 2–8 cf. SSP 2.3 (Ed. p. 30): tṛtīyaṃ nābhicakraṃ pañcāvartam sarpavat kuṇḍalākāram |  
 tanmadhye kuṇḍalinīṃ śaktiṃ bālārkaḥkoṭisannibhāṃ dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati  
 | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 11: nābhīsthāne daśadalaṃ cakram | **7** ≈ *Yogasamgraha*  
 (IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1): tanmadhye pañcakoṇaṃ pīṭhe lakṣmīnāparvatī samjñākaṃ  
 guṇā sahita śīva samjñākā rāmaṇaṃ rūpā ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 1-2): yasyās tejo  
 jihvayā kathitum na śakyate tasā dhyānakaraṇāt sādhakasya śarīraṃ sthiraṃ bhavati | **cha**]

**2 tṛtīyaṃ** cett.] tṛtīye E atha tṛtīyaṃ maṇipūracakraṃ U<sub>2</sub> tṛtīyacakraṃ N<sub>2</sub> **daśadalaṃ** cett.] daśadala°  
 L daśadalakam U<sub>1</sub> om. U<sub>2</sub> **padmaṃ** EPU<sub>1</sub>] °padme L padma DN<sub>1</sub>N<sub>2</sub> om. U<sub>2</sub> **vartate** cett.] om. U<sub>2</sub>  
**kapilaṃ** em.] kapila° U<sub>2</sub> **viṣṇuṃ** em.] viṣṇu U<sub>2</sub> **vāyur** em.] vayu° U<sub>2</sub> **3 samāno** em.] samāna° U<sub>2</sub>  
**garuḍo** em.] garuḍa° U<sub>2</sub> **sūkṣmaliṅgaṃ devatā** em.] sūkṣmaliṅgadevatāha U<sub>2</sub> **3–4 dakṣiṇo 'gniḥ**  
 em.] dakṣiṇāgniḥ U<sub>2</sub> **4 samipatā** em.] samipatā U<sub>2</sub> **guruliṅgo** em.] guruliṅga° U<sub>2</sub> **6 haṃsagamanā**  
 em.] ahaṃsagamanā U<sub>2</sub> **sahasraḥ** em.] sahasra U<sub>2</sub> **7 tanmadhye** cett.] om. L **ekā** cett.] om. L  
**mūrti** cett.] om. L **vartate** cett.] asmi U<sub>2</sub> **tasyās** βU<sub>1</sub>] tasyā DN<sub>1</sub>N<sub>2</sub> **kathayitum** cett.] kathyitum  
 L kathatū U<sub>1</sub> vaktum U<sub>2</sub> **tasyāḥ** αEU<sub>2</sub>] tasyā PL **8 mūrter** cett.] mūrtir L om. U<sub>2</sub> **\*karaṇāt**  
 cett.] karaṇāt || L °karaṇāt E **puruṣasya** cett.] om. P **śarīraṃ** cett.] om. P **sthiraṃ** cett.] om. P  
**bhavati** cett.] bhavati vā U<sub>1</sub> om. P

**Philological Commentary:** 7 tanmadhye ...cakram vartate: This sentence is omitted in L.

## [VI. Lotus within the Place of the Navel]

The third, a ten-petalled lotus, exists at the location of the navel. The color is red. Viṣṇu is the deity. Lakṣmī is the power. Vāyu is the seer. Samāna is the vitalwind. Garuḍa is the mount. The subtle body is the deity<sup>14</sup>. Sleep is the state. Madhyamāvāg is the speech. Yajur[veda] is the Veda. The southern fire is the fire. Samīpatā is the liberation. Viṣṇu is the *guruliṅga*<sup>15</sup>. Water is the principle. Rajoviṣaya is the sphere. There are ten petals [and] ten matrices. [The] inner matrix: *ḍaṁ ṭaṁ ṇaṁ taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ*. The external matrix: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Haṁsagamanā, Lakṣyā, Tanmayā and Amṛtā. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*.<sup>16</sup> In its middle exists a *cakra* with five angles. In the middle of it is a single [divine] form. It is not possible to describe her shine with speech. Through the execution of meditation on this [divine] form, the body of the person becomes strong.

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Uḍḍiyāna is probably situated in the Swat Valley in modern Pakistan. See SANDERSON, 2007:265-269 for a detailed term discussion. Throughout the text corpus of Haṭhayoga, the *pīṭhas* are repeatedly located differently in the yogic body. Additionally, the term refers to a certain yogic technique classified as *mudrā* and termed *uḍḍiyānabandha* which usually involves a specific type of muscular contraction around the location of the navel. For a detailed discussion of practice see MALLINSON and SINGLETON, 2017: pp. 228-258. Depending on the text and tradition, there are different models of how and in which context and with what kind of result practitioners perform the practice.

<sup>14</sup> A second deity seems redundant here.

<sup>15</sup> For the phallus of Śiva, considered as one's teacher or guide, cf. *Śivapurāṇa* 1.18.31.

<sup>16</sup> The additions of U<sub>2</sub> for each *cakra* are discussed on p. ??.

## [VII. hṛdayamadhye kamalam]

- चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं ॥ तमो गुणः ॥ रुद्रो  
देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भ ऋषिः ॥ नन्दि वाहनं ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥  
सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता  
5 सुक्तिः ॥ द्वादशादलानि ॥ द्वादशमात्रा ॥ कं खं गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ॥  
तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्र-  
ज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ। ९६ प। ४० ॥ अतितेजोमयत्वाद्दृष्टिगोचरं न भवति ।  
तन्मध्ये ऽष्टदलधोमुखं कमलं वर्तते । मनश्चक्रे ॥ मनो देवता ॥ बहिर्शक्तिः ॥ आत्मा ऋषिः ॥ नाभिमध्ये  
स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तन्नालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्-  
10 मध्ये च प्रतिष्ठितं । मन आनत्यसंकल्पम् । विकल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः ॥  
धर्मकीर्तिविद्यादिसद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णं  
तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्साहमतिर-  
भवति । वायव्ये श्यामवर्णं चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णं भोगशृङ्गारमहोदयमतिर्भवति । ईशाने  
गौरवर्णं ज्ञानसंधानमतिर्भवति ।

**Sources:** 2–8 cf. YSv (PT p. 832): anāhatam aṣṭapīṭhaṃ (*mahāpīṭhaṃ* YK 1.257) caturthakamalam hṛdi | sūryapatram mahājyotir mahāsūkṣman tu cākṣuṣam | sūryapatram dvādaśadalam (sentence *om.* in YK) | tanmadhye 'ṣṭadalam padmam urddhavadakram mahāprabham |

**Testimonia:** 2 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 2): hṛdayamadhye dvādaśadalam cf. SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram aṣṭadalakamalam adhomukhaṃ tanmadhye karṇikāyām liṅgākārām jyotirūpām dhyāyet | saiva hamsakalā sarvendriyavaśyā bhavati | 7 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 2): tejomayatvāt | dṛṣṭigocaram na bhavaty etādrṣam vartate 8 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 3): tanmadhye 'ṣṭadalam adhomukhaṃ kamalam ||

2 **caturtham** cett.] caturthacakrakamalam N<sub>2</sub> **kamalam** cett.] *om.* N<sub>2</sub> **vartate** cett.] asti U<sub>2</sub> bhavati N<sub>2</sub> **śvetam** em.] śveta° U<sub>2</sub> 3 **prāṇo** em.] prāṇa° U<sub>2</sub> **jyotiskalākāraṇam deham** em.] jyotiḥ kalākāraṇam dehe U<sub>2</sub> 4 **paśyanti** em.] paśyaṃti U<sub>2</sub> **gārhapatyō 'gniḥ** em.] gārhasyatyo gñiḥ U<sub>2</sub> **śivo** em.] śiva° U<sub>2</sub> **prāptiḥ** em.] prāpti° U<sub>2</sub> 6 **śāntiḥ** em.] śānti U<sub>2</sub> **mātara** em.] mātara U<sub>2</sub> 7 **ajapājapaḥ** em.] ajapājapa° U<sub>2</sub> **sahasraḥ** em.] °sahasra U<sub>2</sub> **gocaram** cett.] gocaratām U<sub>2</sub> **bhavati** cett.] yāti U<sub>2</sub> 8 **'ṣṭadalam** EU<sub>2</sub>] 'ṣṭadale P ṣṭadalam L aṣṭadalam α **adhomukhaṃ kamalam** cett.] adhomukhakamalam L mukhaṃ kamalam P **vartate** cett.] asti U<sub>2</sub> **bahiśśaktiḥ** conj.] bahiśaktiḥ U<sub>2</sub> **ātmā** em.] ātma° U<sub>2</sub> 9 **daśāṅgulaṃ** em.] daśāgulaṃ U<sub>2</sub> 10 **ānati** conj.] unnaty U<sub>2</sub> **asamkalpam** em.] asamkalpa U<sub>2</sub> **śveta** em.] sveta° U<sub>2</sub> **viśramate** em.] viśrāmate U<sub>2</sub> 11 **nidrālasya** em.] nidrā ālasya° U<sub>2</sub> 12 **nairṛtye** em.] nairṛtye U<sub>2</sub> 13 **śyāma** em.] śāma U<sub>2</sub> 14 **jñānasamdhāna**° em.] jñānasamdhāne U<sub>2</sub>

**Philological Commentary:** 8 **bahiśśaktiḥ**: The conjecture is based on the the usage in *Kriyakra-madyotikavyākhyā* (Ed. p. 96). It can also be found in *Sakalāgamasārasaṅgraha* quoted with reference *siddhāntaśekhara* (Ed. p. 80). Both texts use the term in the context of *cakras*, channels, breath-retention and visualization.

## [VII. Lotus within the Heart]

The fourth twelve-petalled lotus exists in the middle of the heart. The place of the Anāhatacakra is within the heart. The color is white. Tamas is the quality. Rudra is the deity. Umā is the power. Hiraṇyagarbha is the Ṛṣi. Nandi is the mount. Prāṇa is the vitalwind. The instrument of the digit of light is the body. Deep sleep is the state. Paśyantī is the speech. Sāma[veda] is the Veda. The fire is the fire of the householder. Śiva is the *liṅga*. The power to attain anything (*prāpti*) is the level. Sarūpatā is the liberation. [There are] twelve petals, [and] twelve matrices: *kaṁ khaṁ gaṁ ghaṁ ṇaṁ caṁ chaṁ jaṁ jhaṁ yaṁ taṁ* [and] *thaṁ*. The external matrix: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātara, Jvalā [and] Prajvālīnī. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*.

Due to being made of [such an] intense light, [the fourth lotus] is not in the range of sight. In its middle exists an eight-petalled lotus facing downwards.

The mind resides in the *cakra*. Manas is the deity. Bahi is the power.<sup>17</sup> The Ṛṣi is the self. In the middle of the navel exists a lotus. Its stalk measures ten *aṅgulas*. The stalk is soft, pure [and] facing downwards. In its middle [it is] endowed with the shine of a banana flower. The mind is unstable, fickle, and full of doubt. While the mind rests on the white eastern petal, clear intellect [endowed with] *dharma*, fame and knowledge, etc., arises. While in the southeast, [which is] reddish, a weak mind arises due to sleep, laziness, and illusion. While in the right south, [being] black, anger is generated. While in the southwest, [being] blue in color, a mind of pride arises. While in the West, [being] brown, a mind that is longing for play, laughing, and celebration arises. While in the northwest, [being] dark in color, a mind restless by sorrow arises. While in the north, [being] yellow, a delighted mind with erotic and enjoyment arises. While in the northeast [being] whitish, a mind of unity through knowledge arises.

<sup>17</sup>The term *bahiśśaktiḥ* designates the external energy that permeates the external space. *Sakalāga-masārasaṅgraha* quoted with reference *siddhāntaśekhara* (Ed. p. 80): (*carāṇāṅguṣṭhayor yugmāt sañcintya suśirāntanau | suśirāntabahiśśaktiṁ vyāpinīm cintayet tataḥ ||*). “From joining the two toes of the feet, having contemplated within the inner space of the two, and from there, one shall contemplate the external power extending beyond the inner space.”

तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा । तत्क-  
लिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा । तस्या बलं अथ च  
स्वरूपं कोटिजिह्वाभितुं न शक्यते । अस्या मूर्तेर्ध्यानकारणात्स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यक-  
विद्याधरलोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥

5

### [VIII. kaṇṭhasthāne kamalam]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूम्रं वर्णं ॥ जीवो देवता ॥ अविद्या शक्तिः ॥  
विराटृषिः ॥ वायुर्वाहनं ॥ उदानो वायुः ॥ ज्वाला कला ॥ जालंधरो बन्धः ॥ महाकारणः देहः ॥ तूर्य  
आवस्था ॥

**Sources:** 1 cf. YSv (PT p. 832): prāṇavāyoh sthalañcāsyā liṅgākāraṇaṁ tu kaṇṭhikā | kālīkākyā kaṇṭhikēyaṁ  
asyā madhye tu kuṇḍalī | 1-4 cf. YSv (PT p. 832): padmavatyāḥ (*padmāvatyāḥ* YK 1.259) prab-  
hāṅguṣṭhāpramāṇā (*°prāmāṇa* YK 1.259) ratnasannibhā | tasyā saṅgi (*tasya saṅgi* YK 1.260) jīva iti  
ananto balarūpataḥ | asya dhyānaṁ (*dhyānād* YK 1.260) jagadvāsyāṁ khēcārīsarvago bhavet | bhavanti  
vaśyā devādyaś cintākarttur na (*citta*° YK 1.260) cānyathā | iṣṭāniṣṭo (*iṣṭāniṣṭa* YK 1.261) bhaved vaśyāḥ  
(*vaśyaṁ* YK 1.261) satyaṁ satyaṁ na saṁśayaḥ | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ | cf. YSv  
(PT p. 832) = YK 1.262: kalāpatraṁ pañcamanaṁ tu viśuddhaṁ kaṇṭhadeśataḥ |

**Testimonia:** 1 = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 3-4): ta ca prāṇavāyoh sthānam | aṣṭadalaka-  
malamadhye liṅgākārā kaṇṭhikā = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 4): kaliketi saṁjñikāsti  
tanmadhye padmarāgaratnasamānavarṇā aṁguṣṭhāpramāṇā ekā puttalikā 2 ≈ *Yogasamgraha* (IGNCA  
30020 folio 2v. ll. 5): jīveti saṁjñikāsti | tasyāḥ balaṁ svarūpaṁ ca koṭijihvābhīr vaktuṁ na śakyam || 3  
≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 5-6): asyā mūrter dhyānakaraṇāt sādhaḥkasya svargapātāla  
ākāśagaṇḍharvakiṁnaraguhyakavidyādharastriyo vaśā bhavati | 4 ≈ *Yogasamgraha* (IGNCA 30020  
folio 2v. ll. 6-7): pṛthvi loke manuṣyādi striṇāṁ kākathā cha | 6 ≈ *Yogasamgraha* (IGNCA 30020 folio  
2v. ll. 7): kaṇṭhasthāne pañcamanaṁ ṣoḍaśadalaṁ viśuddhasaṁjñākaṁ cakramaṁ varttate ||

1 °vāyoh cett.] °vāyo U<sub>1</sub>U<sub>2</sub> kaṇṭhikā cett.] kaṇṭhi U<sub>2</sub> kaliketi cett.] kalikeli L kaṇṭhiketi  
E saṁjñā cett.] om. L 1-2 tatkalikāmadhye cett.] tataḥ N<sub>2</sub> om. L 2 °rāgaratnasamā-  
navarṇāṅguṣṭhāpramāṇaikā em.] °rāgasamānavarṇāṅguṣṭhāpramāṇaikā E °ratnasamānavarṇā  
aṁguṣṭhāpramāṇā ekā L °rāgaratnasamānavarṇāṁ || aṁguṣṭhāpramāṇā || ekā PN<sub>1</sub> °rāgaratnasamā-  
navarṇā aṁguṣṭhāpramāṇā ekā N<sub>2</sub> °rāgaratnasamānavarṇā aṁguṣṭhāpramāṇāt ekā DU<sub>1</sub> tasyā EP]  
tasyāḥ α tasya LU<sub>2</sub> jīveti saṁjñā U<sub>2</sub>] jīveti saṁjñāḥ N<sub>1</sub> jīveti saṁjñāḥ || N<sub>2</sub> jīveti saṁjñā [D jīvasaṁjñā ||  
β om. L tasyā EN<sub>2</sub>P] tasyāḥ DN<sub>1</sub>U<sub>1</sub> tasya U<sub>2</sub> 2-3 balaṁ atha ca svarūpaṁ cett.] balaṁadhyasvarū-  
paṁ E bala sappa svarūpaṁ L balaṁ atha svarūpaṁ P balaṁ tasya atha svarūpaṁ U<sub>2</sub> 3 koṭijihvābhīr  
cett.] koṭijihvāyābhi L na cett.] naiva EP asyā cett.] asyāḥ N<sub>1</sub>DU<sub>1</sub> tasyāḥ U<sub>2</sub> mūrter cett.] mūr-  
tir LN<sub>2</sub> dhyānakaraṇāt cett.] dhyānaṁ karaṇāt || U<sub>2</sub> dhyānāt L °pātālākāśa β] °pātāla ākāśa α  
4 °saṁbandhinyāḥ cett.] saṁdadhinya U<sub>2</sub> striyāḥ sādhaḥkasya puruṣasya α] striyo °pi EPL striyo  
pi U<sub>2</sub> vaśyā bhavanti cett.] vaśyo bhavati N<sub>2</sub> kiṁ α] om. β kathyate cett.] kathyate vā U<sub>1</sub>  
6 idānīm α] om. β kamalaṁ ṣoḍaśadalaṁ kaṇṭhasthāne N<sub>1</sub>DU<sub>1</sub>] kamalaṁṣoḍaśadalaṁ kaṇṭhasthāne  
N<sub>2</sub> kaṇṭhasthāne ṣoḍaśadalaṁ kamalaṁ EPL viśuddhacakraṁ kaṇṭhasthāne U<sub>2</sub> dhūmraṁ varṇaṁ  
em.] dhūmravarṇe U<sub>2</sub> 7 virāt em.] virāṭha U<sub>2</sub> udāno em.] udāna° U<sub>2</sub> mahākāraṇaḥ dehaḥ em.]  
mahākāraṇadeha U<sub>2</sub> 7-8 tūrya āvasthā em.] tūryāvasthā U<sub>2</sub>



It is said that in its middle is the place of the *prāṇa*-vital wind [and] in the middle [of] the eight-petalled lotus is a pericarp (*karṇikā*) in the form of a *liṅga*. The technical designation of her is bud (*kalikā*).<sup>18</sup> In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)<sup>19</sup> being similar to a ruby-gem in color. Her technical designation is embodied soul (*jīva*).<sup>20</sup> Not even with a thousand tongues is it possible to talk about her nature and her power. Here it is said [that]: “Because of the exercise of meditation on this form the inhabitants of the universe [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādhara, and [their] females, in the heavenly world, underworld, and open space are obedient to the will of the practicing person.”

#### [VIII. Lotus within the Location of the Throat]

Now, the fifth sixteen-petalled lotus exists at the location of the throat. The color is grey. The embodied soul (*jīva*) is the deity. Ignorance is the power. Virāt is the Ṛṣi. The wind (*vāyu*) is the mount. Udāna is the vitalwind. The flame is the digit (*kalā*). Jalandhara is the binding (*bandha*). The primordial cause (*mahākāraṇa*) is the body. The fourth state (*tūrya*) is the state.

<sup>18</sup> A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakāṇḍa*) of the *Prāṇatoṣinī*, 1898: 54. In a quotation attributed to a text called *Śāktānanda*, the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart (*āḍau sañjāyate bījaṃ brahmāṇḍaṃ sahasāṅkurah | tasya madhye sumeruś ca kaṅkāladaṇḍarū-padhrk | carācarāṇāṃ sarveṣāṃ devādīnāṃ viśeṣataḥ | ālayaḥ savabhūtānāṃ meror abhyantare 'pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitaḥ |*)

<sup>19</sup> The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradātī-lakatantra* 22.126-128: (*puttalikāyā hṛdayaṃ spṛśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi spṛśan sarvendriyāṇi vānmanaścaṣṣuḥśrotraghrāṇeti sarvāṅgaṃ spṛśan prāṇā ihāyāntu sukhaṃ ciraṃ tiṣṭhan tu iti śiraḥ spṛśan svāheti jāpet | mantranyāsam iti |*).

<sup>20</sup> The idea of the thumb-sized soul residing in the heart is already present in the oldest strata of yogic literature. See *Katha Upaniṣad* 6.17 (*aṅguṣṭhamātraḥ puruṣo 'ntarātmā sadā janānāṃ hṛdaye saṃniviṣṭaḥ | taṃ svac charirāt pravṛthen muñjād iveṣikāṃ dhairyena | taṃ vidyāc chukram amṛtaṃ taṃ vidyāc chukram amṛtam iti ||17||*). Also cf. *Śvetāśvatara Upaniṣad* 3.13.

परा वाचा ॥ अथर्वणो वेदः ॥ जङ्गमं लिङ्गं ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशदलानि ॥  
 षोडशमात्राः ॥ अन्तर्मात्रा ॥ अं आं इं ईं उ ऊं ऋं ॠं लृं एं ऐं ॐ औं अं अंः ॥ बहिर्मात्रा ॥ विद्या ॥  
 अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ॥  
 कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः सहस्रः ॥ १००० ॥ घ। २ प। ४६ अक्षर  
 5 ४० ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति ।  
 एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

### [IX. ājñācakram]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते । अग्निदेवता ॥ सुषुम्णा शक्तिः ॥ हिंसो ऋषिः ॥ चैतन्यं वाहनं ॥ ज्ञानो  
 देहः ॥ विज्ञानावस्था ॥ अनुपमा वाचा ॥ सामवेदः ॥ प्रमादः लिंगं ॥ अर्धा मात्रा ॥ आकाशतत्त्वं ॥ जीवो  
 10 हंसः ॥ चैतन्यलीला आरंभः ॥ द्वे मात्रा ॥ हं क्षं ॥ अन्तर्मात्रा ॥ बहिर्मात्रा ॥ स्थितिः ॥ प्रभा ॥ अजपाजपः  
 सहस्रः ॥ १००० ॥ घ। २ प। ४६ अक्षर ४० ॥

**Sources:** 5 cf. YSv (PT p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭicandrasamaprabhaḥ | naśyantyā sādhyarogā hi sahasrāyus ca cintanāt | 8 cf. YSv (PT p. 832): ājñākhyam ṣaṣṭhakam (*ṣaṭkam* YK 1.264) cakram bhruvor madhye dvipatrakam | agnijvālānibham jyotiḥ pumsaḥ strito (*pūmsastrito* YK 1.264) vivarjitam | dhyānāc cāsyā sarvasiddhirajarāmaratām vrajet |

**Testimonia:** 1–6 cf. SSP 2.5 (Ed. pp. 30–31): pañcamam kaṇṭhacakraṁ caturāṅgulaṁ | tatra vāma idā candranāḍi | dakṣiṇe piṅgalā sūryanāḍi | tanmadhye suṣumnām dhyāyet | saiva anāhatakalā anāhataśid-dhidā bhavati | 5 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 7–8): tatra koṭicamdraprabha ekaḥ puruṣo sti = *Yogasamgraha* (IGNCA 30020 folio 2v. l. 8): tasya puruṣasya dhyānakaraṇād asādhyarogā naśyamti || 6 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. l. 8): sahasravarṣam jīvati | *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 8–9): bhrūvor madhye dvidalaṁ ājñācakram ṣaṣṭham | cf. SSP 2.7 (Ed. p. 31): saptamam bhrūvacakraṁ madhyamāṅguṣṭhamatram | tatra jñānanetraṁ dipaśikhākāram dhyāyet | tatra vāksiddhir bhavati |

1 *atharvaṇo* एम् | *atharvaṇa* U<sub>2</sub> *jaṅgamaṁ* em.] *jaṅgama*° U<sub>2</sub> 2 *antarmātrā* em.] *antarmātrār* carāḥ U<sub>2</sub> 3 *icchā* em.] *ichā* U<sub>2</sub> *śaktiḥ* em.] *śakti* U<sub>2</sub> *tāmasi* em.] *tamasī* U<sub>2</sub> 4 *puṣṭā* em.] *puṣṭa*° U<sub>2</sub> *ajapājapaḥ sahasraḥ* em.] *ajapājapasahasra* U<sub>2</sub> 5 *°samaprabhaḥ* cett.] *°samaprabhaḥ* || U<sub>2</sub> *°samaprabhā* LD *°sūryasamāna* E *ekaḥ puruṣo* cett.] *ekapuruṣo* D *eka pumān* U<sub>2</sub> *puruṣasya* cett.] *pumsaḥ* U<sub>2</sub> *dhyānakaraṇād* cett.] *dhyānakaraṇāt* N<sub>1</sub>N<sub>2</sub> *dhyānakaraṇāt* | DU<sub>1</sub>U<sub>2</sub> 6 *°paryantam* cett.] *°paryamta* N<sub>2</sub> *om.* L *puruṣo* cett.] *sa puruṣo* EP *jīvati* cett.] *jīvati* | *cha* U<sub>1</sub> *jivatidānīm* E 8 *ṣaṣṭhakram* α] *ṣaṣṭham bhrūmadhye* EP *ṣaṣṭhaḥ bhrūmadhye* L *ṣaṣṭha bhrūmadhye* U<sub>2</sub> *ājñā* cett.] *ājñā* N<sub>1</sub>N<sub>2</sub>D *nāmakam* U<sub>1</sub>DN<sub>1</sub>] *nāmaka* N<sub>2</sub> *cakram* EPL *cakram raktavarṇam* U<sub>2</sub> *vartate* cett.] *om.* U<sub>2</sub> *agnir* em.] *agnir* U<sub>2</sub> *hiṃsa* em.] *hiṃsa*° U<sub>2</sub> *caitanyaṁ* em.] *caitanya*° U<sub>2</sub> 8–9 *jñāno dehaḥ* em.] *jñānadehī* U<sub>2</sub> 9 *anupamā* em.] *anupama*° U<sub>2</sub> *pramādaḥ* em.] *pramāda*° U<sub>2</sub> *ardhā mātrā* em.] *ardhamātrā* U<sub>2</sub> *ākāśam* em.] *ākāśa* U<sub>2</sub> 9–10 *jīvo haṃsaḥ* em.] *jivahiṃsa* U<sub>2</sub> 10 *°lilā* em.] *°lilārambhaḥ* U<sub>2</sub> *sthitiḥ* em.] *sthiti* U<sub>2</sub> 10–11 *ajapājapaḥ sahasraḥ* em.] *ajapājapasahasra* U<sub>2</sub>



तच्चक्रं भुवोर्मध्ये द्विदलं स्थितं तन्मध्ये ऽग्निज्वालाकारमकलं किञ्चिद्वस्तु वर्तते । न स्त्री न पुमान् । तस्य ध्यानकरणानुरूपस्य शरीरमजरामरं भवति ॥

[X. cakram tålumadhye]

- इदानीं सप्तमं चक्रं चतुःषष्टिदलं तालुमध्ये ऽमृतपूर्णं वर्तते । ललाटं मण्डलं ॥ चंद्रो देवता ॥ अमृता शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनी कलासप्तदशी ॥ अमृतकल्लोलनदी महाकाशा ॥ अंबिका लं बिका ॥ घंटिका तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी ॥ नरनेत्रा ॥ गोशृंगा ॥ ललाटब्रह्म-पठा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥ अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये ऽप्रकटचन्द्रकला अमृतधारास्रवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद-मृतधारा स्रवति ।

**Sources:** 4–10 cf. YSv (PT pp. 832-833): catuṣṣaṣṭhīdalam tålumadhye cakran tu madhyamam | piyūṣapūrṇam (piyūṣapūrṇa° YK 1.266) koṇḍindusannibham (°sannibha° YK 1.266) cāmṛtasthālī | tanmadhye ghaṭikāsaṃjñā karnikā raktasannibhā | saha cendukalā tatramṛtadhārām (tāndrā° YK 1.267) sravatī asau | etad dhyātvaṃṛtaiḥ snātvaḥ sadā yogāt pramucyate |

**Testimonia:** 1 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. l. 9): gñijvālākāram paramātmāsaṃjñākaṃ vastv āsti | ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 9-10): tac ca na strīpumān | tasya dhyānakaraṇād ajarāmaraḥ sādako bhavati | cha | 4 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. l. 10): tålumadhye catuṣṣaṣṭhīdalam amṛtapūrṇam 7 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. l. 11): adhiṭakaraśobhayuktaṃ atiśvetam cakram | tanmadhye raktavarṇaghaṇṭikāsaṃjñā varttate | 8 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. l. 11 - 2r. l. 1): tanmadhye prakāṣacandrakalā amṛtadhārāsraṇamṛti varttate | 9 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. l. 1): tasyāḥ kalāyā nirantaram dhyānakartum maraṇam

1 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U<sub>2</sub> 'gñijvālā° E] agñijvālā° cett. kārām akalam em.] 'kārām akalam DN<sub>1</sub>N<sub>2</sub> 'kārakamalam β 'kārām akala U<sub>1</sub> kiṃcid vastu cett.] kiṃcit vastu U<sub>1</sub> na strī na pumān cett.] na strī pumān EBL 2 'karaṇāt cett.] 'karaṇāt | U<sub>2</sub> śarīram ajarāmaram U<sub>2</sub>] śarīram ajarāmaram DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> śarīram ajarāmara BLP bhavati cett.] bhavati vā U<sub>2</sub> 4 cakram catuṣṣaṣṭhīdalām tålumadhye α] tålumadhye catuṣṣaṣṭhīdalām EPU<sub>2</sub> tåludeśe madhye catuṣṣaṣṭhīdala LB 'mṛtapūrṇam em.] amṛtapūrṇam cett. amṛtapūrṇa N<sub>2</sub> lalāṭam em.] lalāṭa° U<sub>2</sub> 5 mahākāśa em.] mahākāśa U<sub>2</sub> 7 'katarāśobhayuktaṃ cett.] 'katarāśobhāyuktaṃ N<sub>2</sub> 'kaśobhāyuktaṃ E 'kataraprabhāmuktaṃ U<sub>2</sub> atiśvetam cett.] ||atiśvetam|| LBU<sub>2</sub> 8 raktavarṇam cett.] raktavarṇa° N<sub>2</sub> ghaṇṭikā° cett.] ghāṇṭikā° E ghaṭikā° P ghaṇṭikā° L ekā cett.] ekā ekā LB bhūmīḥ cett.] bhūmīs° U<sub>1</sub> bhūmi U<sub>2</sub> prakāṣa° cett.] praḡaṭa U<sub>1</sub> 'mṛdrakāṭam U<sub>2</sub> 8-9 amṛtadhārāsraṇam cett.] 'mṛtadhārā sravanti LB 'mṛtadhārā sravati PU<sub>2</sub> 'mṛtadhārā bhavati E 9 varttate α] om. β kalāyā cett.] kalāyāḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> karnikāyā LB nāyāti cett.] na yāti LBU<sub>2</sub> 9-10 'dhyānakaraṇād cett.] 'dhyānād EP 10 amṛtadhārā cett.] amṛtadhārāyāḥ sajivo E amṛtadhārā plāvanam P amṛtadhārā plavanam U<sub>2</sub> sravati LBU<sub>1</sub>] sravanti N<sub>1</sub>N<sub>2</sub>D bhavati EPU<sub>2</sub>

**Philological Commentary:** 1 agñijvālākāra°: Witness B starts here.

This *cakra* is located in the middle of the eyebrows and is two-petalled. In its middle exists a certain object being a form of a blazing fire without parts, not being female, not being male. Because of the exercise of meditation on it, the body of the person becomes non-aging and immortal.

[X. *Cakra* within the Palate]

Now, the seventh *cakra*, having sixty-four petals and being full of nectar, exists in the middle of the palate. The forehead is the Maṇḍala. The moon is the deity. The nectar of immortality is the power. The supreme self is the Rṣi. The seventeenth digit is the resident with the nectar of immortality. The wavy stream of nectar is the great space. The uvula is the mother. The ornament/rhythm? (*tālikā*) is a small bell. The own form of the body is the unspeakable Gāyatrī, [which has] the face of a crow, the eye of a human, the horn of a cow, a forehead that is Brahmapaṭhā, a neck like a horse, the face of a peacock [and] limbs like a goose. [This is] the specific nature of the unspeakable Gayatrī. It is endowed with superabundant beauty. [It is] very bright, in its middle is that which is known as uvula (*ghāṁṭikā*)<sup>22</sup> being red in colour. [It] exists as a single pericarp. In its middle is a site. In the middle of it exists the hidden digit of the moon, being a stream of nectar like a river (*amṛtādhārāsravantī*). Because of the exercise of meditation on this digit, death does not reach him. Due to uninterrupted meditation, the stream (*dhārā*) of nectar flows.

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<sup>22</sup>A similar concept of a *cakra* at the uvula can already be identified in *Kubjikāmatatantra* 7.85: (*lalanāghaṇṭike yojiya pañcamam sthānam ākramet | ākramed guhyacakraṁ tu karaṇam cordhvamūlakam ||*)

तदा क्षयरोगपित्तज्वरहृदयदाहशिरोरोगजिह्वाजड्यभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति ॥

[XI. aṣṭamacakram brahmarandhrasthāne]

- इदानीं अष्टमचक्रं ब्रह्मरन्ध्रस्थाने शतदलं वर्तते । गुरुर्देवता ॥ चैतन्यः शक्तिः ॥ विराट् ऋषिः सर्वोत्कृष्ट-  
 5 साक्षिः ॥ भूततुर्यातीतं चैतन्यात्मकं ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः स्थितावस्था ॥  
 प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमं स्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २ पला ४६ अक्षर ४० ॥  
 सर्वजपः संख्या ॥ २१६०० ॥ एकविंशतिसहस्राणिषट्कृतानि ॥ तथैव च निशाहे वहते ॥ प्राणः यो जानाति  
 स पंडितः ॥ सकरेण बहिर्याति हकारेण विशेष पुनः ॥ हंसः सोहं ॥ ततो मन्त्रं जीवो जपति सर्वदा ॥  
 तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।

**Sources:** 4 cf. YSv (PT p. 833): unmādayarapittādīdāhaśūlādivedanāḥ (\*śūnyā° YK 1.268) | naśyanti ca śiroduḥkham jādyabhāvo 'pi naśyati | sadyodhyānādbhuktaviśvaṃ jihvājādyāṇ ca naśyati (last sentence om. in YK) 4-9 cf. YSv (PT p. 833): brahmarandhre 'ṣṭamaṃ cakram śatapatraṃ mahāprabham | jālandharaṃ nāma pīṭhaṃ etat tu parikīrtitam | siddhapuṃsaḥ (\*puṃsa° YK 1.270) sthalaṃ jñātvā agnidhūmanibhā śikhā | ādimadyāntahinā śrīpūṃmūrtti (\*mūrti YK 1.270) varttate parā | antajñānī (antaryāmi YK 1.271) bhaved dhyānād ākāṣe 'pi samāgamaḥ | nirantaraṃ sarvavettā ity ūcāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivartitaḥ |

**Testimonia:** 1 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 1-2): kṣayarogaḥ pectajvarahrdayadāhaśiro.jihvājādyam ca naśyati | 4 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 2-3): brahmarandhre śatadalaṃ jālandharapīṭhasamjñakam siddhapuruṣasyānacakraṃ 4-9 cf. SSP 2.8 (Ed. pp. 31-32): aṣṭamaṃ brahmarandhraṃ nirvānacakraṃ sūcikāgrabhedyam | tatra dhūmaśikhākāraṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradam bhavati |

1 tadā β] om. α kṣayarogapittajvarahrdayadāhaśirorogajihvājādyabhāvā em.] yakṣamarogapittajvarahrdayadāhaśirorogajihvājādbhāvā E kṣayarogapittajvarahrdayadāhaśirorogajihvājādbhāvān P kṣayarogapittajvarahrdayadāharogajihvājādbhāvān L kṣayarogapittajvarahrdayadāharogajihvājādvān B kṣayarogaṃ pittajvarahrdayadāhaśirorogajihvājādbhāvā N<sub>1</sub> kṣayarogaṃ pittajvarahrdayadāhaśirorogajihvājādbhāvātā N<sub>2</sub> kṣayaṃ rogaṃ pittajvarahrdayadāhaśirorogajihvājādbhāvā D kṣayarogapittajvarahrdayadāhaśirorogajihvājādbhāvā U<sub>1</sub> kṣayarogoptati || jvara hrdayadāha || śīroroga || jihvājādatā || dayo U<sub>2</sub> bhakṣitam N<sub>2</sub>U<sub>1</sub> | bhakṣitam N<sub>1</sub> bhakṣitam D bhakṣitam api EPLU<sub>2</sub> bhakṣitamār pi B viṣam api α] viṣam LBU<sub>2</sub> viṣan E viṣa P bādhate EPN<sub>2</sub> | bādhyate cett. yadyatra cett.] yady atram api LB yady anna DN<sub>1</sub> 1-2 manah sthiraṃ EP] manasthiraṃ cett. 4 aṣṭamacakraṃ brahmarandhrasthāne śatadalaṃ DN<sub>1</sub>N<sub>2</sub>] cakram brahmarandhrasthāne śatadalaṃ U<sub>1</sub> brahmarandhrasthāne 'ṣṭamaṃ śatadalaṃ cakram EPU<sub>2</sub> brahmarandhrasthāne aṣṭamaṃ śatadalaṃ cakram BL gurur em.] guru° U<sub>2</sub> caitanyaḥ em.] caitanya° U<sub>2</sub> 5 bhūtaturyātitaṃ em.] bhūtaturyātita° U<sub>2</sub> dehaḥ em.] deha° U<sub>2</sub> 6 vedaḥ em.] veda U<sub>2</sub> anupamaṃ em.] anupama° U<sub>2</sub> ajapājapaḥ sahasraḥ em.] ajapājapasahasra U<sub>2</sub> 7 sarvajapaḥ em.] sarvajapa° U<sub>2</sub> 9 kamalasya cett.] kamala° E jālandharapīṭha cett.] jālandharapīṭha° B jātyadharanīpīṭha E iti cett.] om. B samjñā cett.] 'samjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB

Then the appearances of emaciation (*kṣayaroga*)<sup>23</sup>, bilious fever (*pittajvara*)<sup>24</sup>, heartburn (*hṛdayadāha*)<sup>25</sup>, head-disease (*śīroroga*)<sup>26</sup> and tongue insensibility (*jihvājadya*)<sup>27</sup> vanish. Also, consumed venom does not trouble him. If the mind is here, [it] becomes stable.

[XI. Eighth Cakra at the Aperture of Brahman]

Now, [there] exists the eighth *cakra* having one hundred petals at the location of the aperture of Brahman.<sup>28</sup> The teacher is the deity. Consciousness is the power. Virāṭ is the Ṛṣi, the witness above everything. That which is made of consciousness is associated with the state beyond the fourth state. It has all colors. It has all matrices. It has all petals. Virāṭ is the body. Standing still is the state. Wisdom is the speech. The "I am that"-[expression] (*soham*) is the Veda. Unsurpassed is the place. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palās*, 40 *aḥṣaras*. The count of all silent mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person. With the sound "sa", he exhales. With the sound "ha", he inhales again: "I am he, he is I". Because of that, the embodied soul constantly utters the Mantra. "The (divine) seat of Jālaṃdhara" is the designation of its lotus.<sup>29</sup> [It is] the place of the accomplished person.

<sup>23</sup> A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) *Sanskrit-Sanskrit [Dictionary]*, Jośī, 1968: 441-442.

<sup>24</sup> A fever due to disordered bile, cf. *ibid.* Jośī, 1968: 618.

<sup>25</sup> The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. *ibid.* Jośī, 1968: 1721.

<sup>26</sup> The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. *ibid.* Jośī, 1968: 1452.

<sup>27</sup> Stiffness or numbness of the tongue, cf. *ibid.* Jośī, 1968: 1452.

<sup>28</sup> The *brahmarandhra*, commonly referred to as the "aperture of Brahmā/Brahman", is a minute aperture atop the cranium near the fontanelle. Its nomenclature draws from the conviction articulated in ancient Upaniṣads, postulating it as a veritable portal enabling the individual soul (*ātman*) to transcend corporeal confines and converge with the boundless universal consciousness (*brahman*).

<sup>29</sup> Find parallels where Jālaṃdhara is on top of the head. See, for example, Saubhagya Upaniṣad or SSP for a similar conception!

तन्मध्ये ऽग्निधूमाकाररेखा यादृशी । यादृश्येका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तोऽस्ति । तस्या मूर्त्यनिकरणात्प्रत्यक्षनिरंतरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

## [XII. mahāśūnyacakram]

- 5 इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रेति संज्ञा । तदुपर्यपरं किमपि नास्ति । तदेव म-  
हासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम । तस्य महाशून्यचक्रमध्ये ऊर्ध्वमुखमतिरक्तवर्णं  
सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते ।

**Sources:** 5-7 cf. YSv (PT p. 833): navaman tu mahāśūnyaṃ cakran tu tatparātparam | tad upari param kiñcin nāsti kiñcin mahāparam | mahācakram siddhacakraṃ pūrṇagauryādisamjñakam | tanmadhye varttate padmaṃ sahasradalam adbhutam |

**Testimonia:** 1 *≈Yogasamgraha* (IGNCA 30020 folio 2r. l. 3): tanmadhye gnidhūmrāreṣākārā ādimadhyamtarahitā puruṣasya mūrttir asti | *≈Yogasamgraha* (IGNCA 30020 folio 2r. l. 4): tasyāḥ dhyānakartuḥ 2 *≈Yogasamgraha* (IGNCA 30020 folio 2r. ll. 4-5): prthivyaṃ sthitā api prthvi kṛtabādhō na bhavati | trikālikajñānaṃ pratyakṣaṃ bhavati | āyurvṛddih liṃgaśarīreṇa sarvatra pratyakṣaṃ gamāgamo bhavati | 5-7 *≈Yogasamgraha* (IGNCA 30020 folio 2r. ll. 6-11): brahmaramdhre eva śatadalacakropari mahāśūnyacakraṃ mahāsiddhacakraṃ pūrṇagiricakraṃ iti samjñakam sahasradalam cakram asti | tad upari kiñcin nāsti | tac cakram atiraktaṃ ūrdhvamukhaṃ sakalāśobhāspadaṃ anekakalyāṇapūrṇaṃ mano vācā ma gocara parimalo petaṃ | 5-6 cf. SSP 2.9 (Ed. pp. 32): navamaṃ ākāśacakraṃ soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyāṃ trikūṭākārāṃ tad ūrdhvaśaktiṃ tām paramaśūnyāṃ dhyāyet | tatraiva pūrṇagiriṇiṭhaṃ sarveṣṭasiddhipradaṃ bhavati |

1 'gnidhūmakārekhā β] 'gnidhūmrākārārekhāyāḥ U<sub>2</sub> 'gnidhūmakārāreṣā DN<sub>1</sub> agnidhūmrākārārekhā N<sub>2</sub>U<sub>1</sub> yādṛśī cett.] yādṛśy° E etādṛśī U<sub>2</sub> yādṛśy PLB] ādṛsy E yādṛśī α om. U<sub>2</sub> tasyā β] tasyāḥ α nādir nānto'sti cett.] nādināṃ'to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett. 1-2 mūrter EPU<sub>1</sub>U<sub>2</sub>] mūrtir BDLN<sub>1</sub>N<sub>2</sub> 2 dhyānakaraṇāt pratyakṣanirantaṃ cett.] dhyānakaraṇāt pratyakṣaṃ nirantaṃ BE puruṣasyākāśe cett.] puruṣa ākāśe N<sub>2</sub> puruṣasyākāśa U<sub>2</sub> puruṣasya ākāśi U<sub>1</sub> °gamau cett.] °gamo U<sub>1</sub> °game N<sub>2</sub> bhavataḥ cett.] bhavata U<sub>2</sub> prthivīmadhye cett.] prthivīmadhye BU<sub>2</sub> sthitasyāpi cett.] sthitā api β prthivībādhō EL] prthivībādhō B prthaka P prthivī bādhoko U<sub>2</sub> prthivī kṣato bādhō α na bhavati cett.] bhavati P 3 sakalaṃ pratyakṣaṃ niraṇtaraṃ em.] sakalāpratyakṣaṃ niraṇtaraṃ α sakalāḥ pratyakṣaṃ niraṇtara BL sakalān pratyakṣaṃ niraṇtaraṃ E om. PU<sub>2</sub> paśyati cett.] paśyati LB om. PU<sub>2</sub> prthagbhavati E] ca prthag bhavati BL ca prthag ca bhavati N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ca prthag prthag bhavati D om. PU<sub>2</sub> atīṣayanāyur EP] atīṣayanāyur BL atīṣayena āyur α om. U<sub>2</sub> vardhate cett.] vardhayate BL 5 °navama cett.] navamaṃ B navamaś° U<sub>1</sub> bhedāḥ cett.] bheda N<sub>2</sub> kathyante cett.] kathyate LBN<sub>2</sub>U<sub>2</sub> mahāśūnya° cett.] mahāśūnye LBN<sub>1</sub> om. U<sub>2</sub> °cakreti α] °cakram iti EP cakram iti LB om. U<sub>2</sub> samjñā cett.] om. U<sub>2</sub> tad upary EPB] tad upari cett. om. U<sub>2</sub> aparaṃ cett.] om. BLU<sub>2</sub> kimapi cett.] kiṃ api α om. U<sub>2</sub> 6 tasya cett.] tasya cakrasya α madhye tasya U<sub>2</sub> °piṭham BPLU<sub>2</sub>] piṭha E om. cett. iti PU<sub>2</sub>] iti samjñā BL om. cett. etādṛśaṃ cett.] etādṛśaṃ E ekādaśaṃ U<sub>2</sub> nāma cett.] nāmaḥ U<sub>1</sub> °cakramadhye α] °cakrasya madhye BELP °cakrasya U<sub>2</sub> ūrdhvamukham α] ūrdhmukham EPL ūrdhvamukham U<sub>2</sub> ūrdhvamukhem B m-a-tiraktavarṇaṃ α] iti raktavarṇaṃ BEL iti raktavarṇa° P ativarṇaṃ U<sub>2</sub> 7 °śobhāspadaṃ cett.] °śobhāspadam E °śobhanāsyadaṃ U<sub>2</sub> anekakalyāṇapūrṇaṃ cett.] °pūrṇa° BN<sub>2</sub> ekaṃ cett.] eka° D om. U<sub>1</sub> vartate cett.] vartato B



In its middle [is] something like a streak having the form of smoke and fire. Such a single [divine] form of the person (*puruṣa*) exists [there]. Of her exists no end nor a beginning. Due to meditation on the form, uninterrupted observation of both the coming and going of the soul in space occurs. Affliction from the earth-element does not arise [anymore] even if one is in the middle of the earth. He constantly sees everything in front of his eyes and becomes separated [from the material world?]. The force of life increases eminently.

## [XII. Cakra of the Great Void]

Now, the divisions of the ninth *cakra* are explained. The designation of it is “the *cakra* of the great void”. Above that, there is no other. Therefore it is declared the *cakra* of the great perfection. [Another] such name is “(divine) seat of Pūrṇagiri”. In the middle of the *mahāśūnyacakra* exists one lotus facing upward, very red, with a thousand petals - an abode of brilliance and wholeness.<sup>30</sup>

<sup>30</sup>The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarmikā*. Another text that included the same *cakra* system and probably quoted the *Siddhasiddhāntapaddhati* without reference and a few redactions is the *Saubhāgyalakṣmyupaniṣat*: (atha hainaṃ devā ūcurnavacakra vivekam anubrūhīti | tatheti sa hovāca ādhāre brahmacakraṃ trirāvṛttaṃ bhagamaṇḍalākāraṃ | tatra mūlakande śaktiḥ pāvakākāraṃ dhyāyet | tatraiva kāmārūpapīṭhaṃ sarvakāmapradaṃ bhavati | ity ādhāracakraṃ | dvitīyaṃ svādhiṣṭhānacakraṃ ṣaḍ-dalam | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivodyānapīṭhaṃ jagadākarṣaṇasiddhidam bhavati | tṛtīyaṃ nābhicakraṃ pañcāvartaṃ sarpakuṭilākāraṃ | tanmadhye kuṇḍalinīṃ bālārkaṇḍīprabhāṃ tanumadhyāṃ dhyāyet | sāmārthyaśaktiḥ sarvasiddhipradā bhavati | manīpūrācakraṃ hṛdayācakraṃ | aṣṭadalamadhomukhaṃ | tanmadhye jyotirmayalingākāraṃ dhyāyet | saiva haṃsakalā sarvapriyā sarvalokavaśyakarī bhavati | kaṇṭhācakraṃ caturaṅgulaṃ | tatra vāme idā candranāḍī dakṣiṇe piṅgalā sūryanāḍī tanmadhye suṣumnāṃ śvetavarṇāṃ dhyāyet | ya evaṃ vedānāhatā siddhidā bhavati | tālucakraṃ | tatṛmṛtadhārāpravāhaḥ | ghaṇṭikāliṅgamūlacakrarandhre rājadantā-valambinivivaraṃ daśadvādaśāraṃ | tatra śūnyaṃ dhyāyet | cittalayo bhavati | saptaṃ bhūcakra-maṇuṣṭhaṃ tatra jñānanetraṃ dīpaśikhākāraṃ dhyāyet | tadeva kapālakandavāksiddhidam bhavati | ājñācakraṃ aṣṭamaṃ | brahmarandhraṃ nirvāṇācakraṃ | tatra śūcīkāgrhetaraṃ dhūmraśikhākāraṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradaṃ bhavati | parabrahmacakraṃ | navamaṃ ākāśācakraṃ | tatra ṣoḍaśadalapadmam ūrdhvamukhaṃ tanmadhyakarmikātrikūṭākāraṃ | tanmadhye ūrdhvaśaktiḥ | tāṃ paśyandhyāyet | tatraiva pūrṇagiripīṭhaṃ sarvecchāsiddhisādhanaṃ bhavati |) Yet another text that incorporates a system of nine places in the context of a technique ...

- यस्य परिमाणं वक्तुं मनसा वचसा न गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते ॥ तत्कर्णिकामध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । पर-  
मुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति । अस्याः कलाया ध्यानकरणात्साधकस्य  
दुःखं न भवति । अत्र स्थाने ऽहं देवता ॥ सोहं शक्तिः ॥ आत्माऋषिः ॥ मोक्षो मार्गः ॥ अहं ब्रह्मोर्ध्वं ॥  
5 अहं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी रूढो भवेज्जीव आरोह्यवरोहति ॥ भवगुहा स्थानं ॥  
पितं वर्णं ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदिता प्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हरात्मा-  
लयावस्था ॥ ध्वनिस्थिरानादात्मको ऽखण्डद्वनिः ॥ अघोरा मुद्रा ॥ मूला माया ॥ प्रकृतिर्देहः ॥ बाह्नो  
ऽगोचरः ॥ निःप्रपञ्चः ॥ निःसंशयः ॥ निस्तरंगनिर्लेपलक्षं लयो ध्यानः समाधिः ॥

**Sources:** 1–4 cf. YSv (PT p. 833): ūrddhvakraṃ mahāvaktre (*mahāvakraṃ* YK 1.274) varṇasobhāpadam mahat | sarvakalyāṇasampūrṇamasya tulyam na vidyate | parimāṇam vaktam (*vaktum* YK 1.275) aśya manasā vacasā na hi | trikoṇākarnikā tatra (*tantram* YK 1.276) varttate jagad īśvari | kalā saptadaśī tatra varttate parameśvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śiṣoṣṇādivivarjitā | aśya dhyānāt sādhakasya manoduḥkham bhaven na hi |

**Testimonia:** 5–29.4 ≈ *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 9–11): tat kamalamadhye trikoṇākarnikā | tasyām karṇikāyām saptadaśī nirañjanarūpā koṭisūryaprabhā satī uṣṇabhava hīnā koṭicandrasamasitalaikākalāstī | tasyām ananta paramāṇataparamāṇadānām sthānam tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādī satī tatra bhavati |

1 **yasya** cett.] yasya kamalasya U<sub>2</sub> **parimāṇam vaktum** em.] parimalo cett. **manasā vacasā** BDLPN<sub>1</sub>N<sub>2</sub>] manaso vacaso E vacasā manasā U<sub>1</sub> manasā vācā U<sub>2</sub> **na** cett.] *om.* L **gocaraḥ** cett.] gocara N<sub>2</sub>U<sub>2</sub> **kamalasya** cett.] kamala° P **trikoṇarūpaikā** E] trikoṇarūpā ekā cett. trikoṇarūpā eka N<sub>1</sub>N<sub>2</sub> 2 **saptadaśī** cett.] saptadaśireṇa LB **ekā** cett.] *om.* E °**samaprabham** cett.] samaprabhā LBU<sub>2</sub> samaprabha P sadṛṣaprabham U<sub>1</sub> 2–3 **param** EU<sub>1</sub>U<sub>2</sub>] param U<sub>1</sub> para N<sub>2</sub> parim cett. 3 **uṣṇabhāvo** cett.] uṣṇabhavo BLP auṣṇabhāvo D udbhavo E °**samaprabham** N<sub>1</sub>N<sub>2</sub>D] °samaprabhā β°samam prabham U<sub>1</sub> *om.* L **śitalaparam** N<sub>1</sub>D] śitalam param cett. śitalapara N<sub>2</sub> *om.* L **bhāvo** cett.] śītabhāvo EPB śītabhāvo U<sub>2</sub> *om.* L **asyāḥ** cett.] asyā N<sub>2</sub>U<sub>2</sub> **kalāyā** N<sub>2</sub>U<sub>1</sub>] kalāyāḥ N<sub>1</sub>D kalāyā EBL kalāyāḥ U<sub>2</sub> *om.* P °**karaṇāt** α] °yogāt β **sādhakasya** cett.] sādha° N<sub>2</sub> 4 **na** cett.] *om.* BL **sthāne** em.] stāne U<sub>2</sub> **mokṣo** em.] mokṣa° U<sub>2</sub> **aham brahmordham** em.] ham brahmordham U<sub>2</sub> 5 **aham cakra iti** em.] hamcakra iti U<sub>2</sub> **sakāro** em.] sakaro U<sub>2</sub> **bhavati** em.] bhavati U<sub>2</sub> 6 **pitam** em.] pita° U<sub>2</sub> **sadoditā** em.] sadodita° U<sub>2</sub> **śivo** em.] śivo U<sub>2</sub> 6–7 **harātmālayāvasthā** em.] hara ātmālayāvasthā U<sub>2</sub> 7 **khaṇḍadvaniḥ** em.] khaṇḍadvani U<sub>2</sub> **mūlā** em.] mūla° U<sub>2</sub> **prakṛtir** em.] prakṛti° U<sub>2</sub> 8 **layo** em.] laya U<sub>2</sub> **dhyānaḥ samādhiḥ** em.] dhyānasamādhi U<sub>2</sub>

**Philological Commentary:** 1 °manaso vacaso: All manuscripts and the printed edition share the reading *parimalo*, but most keep the grammatically incorrect instrumental *manasā vacasā*. Only the variant of the printed edition arrives at a grammatically correct text. However, this seems to be conjectured by the Paṇḍit who edited the text. The source text reveals a more meaningful sentence and provides a plausible conjecture.

It is not possible to express the size of it with mind and speech. In the middle of this lotus exists one pericarp with a triangle shape. In the middle of the pericarp exists the seventeenth digit in having an immaculé form. There is a light of the digit, shining like a thousand suns, [but] excessive heat is not arising. Shining like a thousand moons, excess of cold is not arising. Here at this location the “I”(aham) is the deity. The “he is I” (so ’ham) is the power. This self is the Ṛṣi. The path is liberation. Brahma is the I above. “I am a circle”. In fire-area is the letter ”sa”. [There], life arises, and the soul ascends and descends.<sup>31</sup> The place is the hidden place of being. The colour is yellow. The light is the shine of ten million suns. The shine is always visible. Śiva is the deity. The primordial illusion is the power. The state is the dissolution of the self into Hara<sup>32</sup>. The transcendental sound has the nature of a sound with stable resonance. The “fearless” is the seal. The illusion is the root. The original matter is the body. Speech and mind are the range. Without delusion, without doubt, the unaffected and undefiled goal is dissolution, meditation [and] final absorption.

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of kumbhaka for pratyāhāra is Kumbhakapaddhati 91-92: (*navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ | pādatalaguhyānābhihṛdayoraḥkaṇṭhagaṇṭhikāḥ kramataḥ || 91 || bhrūmadhyaṃ ca lālāṭaṃ brahmas-thānaṃ navaitāni | yogasiddhiḥ sarvarogānāśaḥ pratyāhṛtau bhavet || 92 ||*) “Having realised the nine places, this [following description] is the withdrawal of the senses according to the Creator (*vedhas*). Holding [the breath] in the sequence of [the following places] brings about success in yoga and destruction of all diseases: soles of the feet, generative organ, navel, heart, throat, uvula, middle of the eyebrows, forehead and the crown of the head.” In the *Goraḥapaddhati* 2.75-76 one finds nine places as *dhyānasthānas*, “places for meditation”: (*gudaṃ meḍhram ca nābhiḥ ca hṛtpadmaṃ ca tad ūrdhvataḥ | ghaṇṭikā laṃbikāsthāna bhrūmadhye ca nabhobilam || 75 || kathitāni navaitāni dhyānasthānāni yogibhiḥ | upādhitatvamuktāni kurvanty aṣṭaguṇodayam || 76 ||*) “Anus and generative organ and navel, heart and [the place] above [the heart], uvula, tongue, middle of eyebrows and crown of the head. These are the nine places of meditation [taught] by the yogis, which free one from the limitations of the material world and bestow the eight supernatural powers.”

<sup>31</sup> Find parallels of the hemistich.

<sup>32</sup> Epiphet of Śiva.

तत्रोर्ध्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति त-  
द्भवति । राज्यसुखभोगवृत्तः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्रपक्षे  
चन्द्रकलावत् कला वर्धते । पुण्यपापेऽस्य शरीरस्य न स्पृशतः । निरन्तरध्यानकरणात्तिजस्वरूपप्रकाश-  
सामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥

**Sources:** 1-4 cf. YSv (PT p. 833): anantaparamānandasthānaṃ jñeyam tadūrdhvataḥ (*tadarddhataḥ* YK 1.278) | ūrdhvhagatakālā tatra tasya dhyānād bhaved iti | iti siddhirājayogaṃ strīṇaṃ bhogaṃ mahā-  
sukham | gītavādyavinodādi saśivaṃ varddhate kṣitau | dhyānaṃ nirantaraṇ cāśya puṇyapāpe sthire  
(*sthirau* YK 1.280) na hi | nijarūpasya dṛṣṭiḥ syād dūrasvārthaṇ ca paśyati |

**Testimonia:** 2-4 *≈Yogasamgraha* (IGNCA 30020 folio 3v. ll. 1-4): rājasukhabhogavataḥ strī vilāsa-  
vataḥ saṃgītavinoda prekṣāvato pi sādhakasya śuklapakṣaṇḍavat pratidinaṃ tejaso vapuṣāś ca vṛddiḥ  
puṇyapāpasya śārbhavaḥ nijasva rūpaprakāśasāmarthaṃ dūrasthapy arthasya samīpastham iva darśanaṃ  
ca bhavati | cha | tad uktaṃ tattvajñānapradīpikāyāṃ ||

**1 tatrordhvaśaktiḥ** EN<sub>1</sub>U<sub>2</sub>] tatrordhvaśaktiḥ P urdhvaśaktir U<sub>1</sub> tatra ūrdhva śaktiḥ D tatra ūrdhva  
śakti N<sub>2</sub> rdhaśakti ardhaśakti BL etādṛśi cett.] etādṛśā U<sub>2</sub> etādṛṣaṃ D ekādaśā PBL saṃjñā cett.]  
saṃjñākā U<sub>1</sub> asyāḥ cett.] asyā U<sub>1</sub> tasyāḥ N<sub>2</sub> kalāyā cett.] kalāyāḥ N<sub>2</sub>U<sub>2</sub> dhyānakāraṇāt cett.]  
dhyānakāraṇā D 1-2 tad bhavati DN<sub>1</sub>N<sub>2</sub>] tad bhavati vā U<sub>1</sub> om. β 2 rājasukhabhogavṛtaḥ D]  
rājasukhabhogavataḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> tasya sukhabhogavataḥ EPU<sub>2</sub> tasya khaṃ bhogavataḥ B tasya sukhāṃ  
bhogavantaṃ L strīmadhye cett.] śrī strīmadhye N<sub>2</sub> vilāsavataḥ cett.] vilāsavataḥ U<sub>2</sub> vilāsavantaṃ  
LB vinodaprekṣyāvataḥ N<sub>1</sub>DU<sub>1</sub>] vinodaprekṣāvataḥ PN<sub>2</sub> vinodaprekṣāvata U<sub>2</sub> m vinodavantaṃ  
prekṣāvantaḥ B vilāsavataḥ vinodaprekṣāvataḥ E m prekṣāvataḥ L eva PB] evaṃ cett. eka U<sub>1</sub> 3 vat  
kalā β] vṛddhivato N<sub>1</sub>D vṛddhi vanto N<sub>2</sub> vṛddhir U<sub>1</sub> vardhate DEPN<sub>1</sub>U<sub>1</sub>] vartate cett. puṇyapāpe  
cett.] puṇyapāpau U<sub>1</sub> om. P śya E] om. P asya cett. śarīrasya BL] śarīrena α śarīram EU<sub>2</sub> om.  
P na EBLU<sub>2</sub>] om. αP śataḥ cett.] sprśāt U<sub>1</sub> nīrantaradhyānakaraṇāt cett.] nīrantaṃ dhyā-  
nakaraṇāt BL evaṃ puruṣasya pratidinaṃ nīrantaṃ dhyānakaraṇāt U<sub>2</sub> om. P prakāśa cett.] m  
prakāśana EU<sub>2</sub> 4 stham apy arthaṃ DU<sub>1</sub>] stham api padārthaṃ BP stham api parārthaṃ L sthopi  
ca dūrasthavastu E stham api N<sub>1</sub>N<sub>2</sub> stham api bhavati || dūrastham api padārthaṃ U<sub>2</sub> samīpa cett.]  
samīpam N<sub>1</sub> samīpaṃ N<sub>2</sub> samīpam U<sub>1</sub> iva cett.] eva U<sub>1</sub>

**Philological Commentary:** 2 dūrastham apy arthaṃ .... This is the last testimony of the *Yogasamgraha*  
IGNCA 30020. The manuscript continues with paraphrasing and quoting other yoga texts. Note that  
the text calls its source *Tattvajñānapradīpikā* (cf. testimonia).

Above that is the place of infinite supreme bliss. There above is power (*śakti*). Being designated as such, she is one single digit. Due to the meditation exercise on this part, the person manifests whatever he wishes. He is furnished with royal pleasure and enjoyment. [Even] amusing oneself amongst women and watching musical pleasures, the *kāla* of the person grows daily like the *kalā* of the moon in the bright half of the month.<sup>33</sup> His body is not affected by merit and sin. Due to uninterrupted meditation, the power of the light of innate nature arises. He sees remotely located objects as if they were near.

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<sup>33</sup> Another hint at the royal lifestyle of the audience of Rāmacandra.

## [XIII. lakṣyayogaḥ]

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति । १ ऊर्ध्वलक्ष्यम् । २ अधो-  
लक्ष्यम् । ३ बाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।

## [XIV. ūrdhvalakṣyaḥ]

- 5 प्रथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य  
दृढीकरणात्परमेश्वरस्य तेजसा सह दृष्टेरैक्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टः पदार्थो भवति ।  
स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

**Sources:** 2 cf. YSv (PT p. 833): suhasādhyaṃ lakṣayogam idānīm śrṇu pārvati | pañcadhā lakṣayogaś  
ca ūrdhvalakṣādibhedataḥ (ūrdhva YK 2.1) || 2–3 cf. YSv (PT p. 833): ūrdhvalakṣam (ūrdhva YK 2.2)  
adholakṣo (°lakṣam YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (°lakṣam YK 2.2)  
tathā jñeyam antarlakṣas (°lakṣam YK 2.2) tathaiva ca | 5 cf. YSv (PT p. 834): lakṣaṇaṃ śrṇu caiśāṃ hi  
phalaṃ jñātvā mahēśvari | ākāśe dṛṣṭim āsthāya mana ūrdhan (ūrdhan YK 2.3) tu kārayet | cf. YSv  
(PT p. 834): ūrdhvalakṣam (ūrdhva° YK 2.4) bhaved eṣā parameśasya caikatā |

**Testimonia:** 2–3 cf. *Haṭhasaṃketacandrikā* (HSC 2244 fol. 124r ll. 7–8): atha rājayogāṃgasukhasādhya  
lakṣyayogaḥ kathyate || lakṣayogasya pa(ṃ)cabhedāḥ bhavati | parā ūrdhvalakṣyāḥ bāhyalakṣyāḥ  
madhyalakṣyāḥ antarlakṣyāḥ ceti 5–7 cf. *Haṭhasaṃketacandrikā* (HSC 2244 f. 124r l. 9 - f. 124v l.2):  
tatra prathamam ūrdhvalakṣyāḥ nirūpyate ākāśamadhye dṛṣṭiḥ athavā mana ūrdhvaṃ kṛtvā sthāpyate  
tasya lakṣyadṛḍhikaraṇāt prathamam tamo jyotir nakṣatreṃdrādināṃ darśanaṃ tato 'bhyāsad ārdhye  
manasthairye krameṇa parameśvarasya tejasā sahadṛṣṭher aikyaṃ bhavati ākāśamadhye yaḥ kaścīd  
dṛṣṭhaḥ padārtho bhavati sa sādhekasya dṛṣṭigocaro bhavati || ayaṃ ūrdhvalakṣyayogaprakāraḥ

2 °sādhyo cett.] °sādhyā N<sub>2</sub> °sādho PB °sādhe L °sādhyopa° U<sub>1</sub> **lakṣyayogaḥ** cett.] lakṣayogaḥ BL  
°lakṣayogaḥ U<sub>1</sub> lakṣanayogaḥ N<sub>2</sub> **asya** β] om. α **lakṣya°** cett.] lakṣa° BLU<sub>2</sub> alakṣa° U<sub>1</sub> lakṣana° N<sub>2</sub>  
**pañcabhedā** cett.] pañce bhedāḥ B paṃcabhedāḥ L **bhavanti** cett.] bhavanti B bhavati N<sub>2</sub>U<sub>1</sub> **ūrd-**  
**hvalakṣyam** EP] ūrdhvalakṣam BLN<sub>2</sub> urdhvalakṣya DN<sub>1</sub> urdhvalakṣa N<sub>2</sub>U<sub>1</sub> 3 °lakṣyam EP] °lakṣam  
BLU<sub>2</sub> °lakṣya DN<sub>1</sub> °lakṣa N<sub>2</sub> om. U<sub>1</sub> **bāhyalakṣyam** U<sub>2</sub>] bāhyalakṣya DN<sub>1</sub> bāhyalakṣa N<sub>2</sub> bāhyalakṣya  
U<sub>1</sub> bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam** em.] madhyalakṣya  
DN<sub>1</sub> madhyalakṣa N<sub>2</sub>U<sub>1</sub> madhyalakṣam U<sub>2</sub> bāhyalakṣyam EP bāhyakṣam L om. B **antarlakṣyam** EP]  
antarlakṣya DN<sub>1</sub>U<sub>1</sub> antarlakṣam BL antarlakṣa N<sub>2</sub> sarvalakṣyam U<sub>2</sub> 5 **prathamam** EP] prathamam  
αU<sub>2</sub> atha L athama B **ūrdhvalakṣyam** E] ūrdhvalakṣyaḥ P urdhvalakṣya U<sub>1</sub> ūrdhvalakṣam L urd-  
hvalakṣam U<sub>2</sub> urdhvalakṣaḥ DN<sub>1</sub>N<sub>2</sub> urdhvalakṣam B **kathyate** cett.] om. LB **ākāśamadhye** cett.]  
om. P **dṛṣṭiḥ** cett.] dṛṣṭi B om. P **atha ca** PN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] atha vā BDL atha U<sub>2</sub> kadā ca E **mana ūrd-**  
**hvaṃ** EPN<sub>2</sub>] mana ūrdham D mana urdhvam N<sub>1</sub>U<sub>2</sub> manerddhvaṃ U<sub>1</sub> ūrdhvamāna B ūrdhvaṃ mana L  
**sthāpyate** cett.] sthāpayati E **lakṣyasya** EPN<sub>1</sub>] lakṣasya cett. lakṣaṇasya N<sub>2</sub> 6 **dṛḍhikaraṇāt** cett.]  
dṛḍhikaraṇāt EP dṛḍhikṛtvā BL **tejasā** cett.] tenasā U<sub>2</sub> teja° BL **dṛṣṭer aikyaṃ** EPU<sub>1</sub>U<sub>2</sub>] dṛṣṭeh  
aikyaṃ DN<sub>1</sub> dṛṣṭeh ekaṃ N<sub>2</sub> dṛṣṭair aikā BL **atha** cett.] athā B **cākāśa°** EPBU<sub>2</sub>] ca ākāśa° DN<sub>1</sub>U<sub>1</sub>  
vākāśa° L ākāśa° N<sub>2</sub> **kaścīd adṛṣṭhaḥ** cett.] kaccit dṛṣṭhaḥ B kaccit dṛṣṭhaḥ B kaścita adṛṣṭhaḥ N<sub>2</sub> kaścīd  
dṛṣṭa° U<sub>2</sub> **padārtho** cett.] padārthe N<sub>1</sub> padārtha N<sub>2</sub> 7 **sa** cett.] om. BLN<sub>2</sub>U<sub>2</sub> **dṛṣṭigocare** DN<sub>1</sub>U<sub>2</sub>] dṛṣṭigocaro cett. dṛṣṭigocarā N<sub>2</sub> **bhavati** cett.] bhavati B **evordhvalakṣyaḥ** DEPU<sub>1</sub>] evordhvalakṣaḥ  
L evordhvalakṣaḥ B evordhvalakṣya N<sub>1</sub>U<sub>2</sub> eva vodhvalakṣaṇam N<sub>2</sub>

## [XIII. Lakṣyayoga]

Now, Lakṣyayoga (the Yoga of targets)<sup>34</sup>, which is easily accomplished<sup>35</sup>, is explained. Of this yoga of targets, there are five subdivisions: 1. The upward directed target (*ūrdhvalakṣya*), 2. The downward directed target (*adholakṣya*), 3. The outer target (*bahyalakṣya*), 4. The central target (*madhyalakṣya*), 5. The inner target (*antaralakṣya*).<sup>36</sup>

## [XIV. The Upward Directed Target]

At first, the upward-directed target is explained. The gaze [is aimed] at the middle of the sky. And then, having caused the mind to be directed upwards, it is caused to be fixed there. Due to the exercise of stabilizing this target arises unity of the gaze with the light of the highest lord. And then an indefinable invisible object arises in the middle of the sky. It arises in the range of sight of the practitioner. This is truly the upward directed target.<sup>37</sup>

<sup>34</sup>The original reading of the yoga is likely *lakṣyayoga* since it crosses the stemma of the  $\alpha$ - and  $\beta$ -group. This reading is supported by the usage in the *Siddhasiddhāntapaddhati* 2.26-2.32 and *Yogasiddhāntacandrikā* (Ed. p. 2). However, *Prāṇatoṣinī* (Ed. pp. 833-834) and *Yogakarṇikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradīpikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common und regularly confused.

<sup>35</sup>The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *Sarvāṅgayogapradīpikā* 3.25a: (*lakṣayoga hai sugam upāi* )

<sup>36</sup>The concepts and practices of Lakṣ(y)ayoga in Sundardās's *Sarvāṅgayogapradīpikā* 3.35 - 3.36 (Ed. pp. 104-105) are identical except that the descriptions are more concise, presented in a different order and subsumed under the category of Haṭhayoga. The *Siddhasiddhāntapaddhati*, one of Rāmacandra's central sources, particularly for the second half of his text, only describes three *lakṣyas* in 2.26 - 2.31: *antarlakṣya*, *bahirlakṣya* and *madhyamaṁ lakṣyaṁ*. Nevertheless, the practices are almost identical. Lakṣyayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣyayoga directs conscious thinking towards a specific goal. When the mind is focused on a goal, it can be focused on a direct experience of subtle divine scents and other sensory perceptions related to that goal. This focus is called *viśayavatī* and is the key to achieving stable mental concentration, cf. Ed. p. 54. Several categories of the five practices of Rāmacandra are also found in the *Yogasiddhāntacandrikā*, such as targeting various distances associated with the five elements in front of the nose, cf. Ed. pp. 62-63.

<sup>37</sup>Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky in his *Sarvāṅgayogapradīpikā* 3.27: (*ūrdhva lakṣa karai ihiṁ bhāmti | duṣṭyākāśa rahai dina rāti | bibidh prakāra hoi ujjīyārā | gopi padāratha diśahiṁ sārā || 27 ||*) A similar practice is presented in *Vijñānabhairava* 84: ...

## [XV. adholakṣyaḥ]

अथाधोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथवा नासिकाया अग्रे दृष्टिः स्थिरा कर्तव्या । लक्षद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वर्द्धते ॥

- एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनद  
5 शयां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ॥

**Sources:** 2-3 cf. YSv (PT p. 834): nāsikopari deveśi dvādaśāṅgulamānataḥ | dṛṣṭiḥ sthirā (*dṛṣṭisthiran* YK 2.5) tu karttavayā (*karttavayam* YK 2.5) adholakṣam idaṃ bhaja (*bhajet* YK 2.5) | athavā (*tathā ca* YK 2.5) nāsikāgre tu sthirā dṛṣṭir iyam bhavet (*śṛṇu* YK 2.5) | sthirā dṛṣṭiś cirāyuh syāt tathāsau (*yaśya bhavet sthirā dṛṣṭiś cirāyuh* YK 2.6) sthiradṛṣṭimān | 4-5 cf. YSv (PT Ed. p. 834): bāhyalakṣam svayam jñeyam yāti tattvanivāsinām (*\*nirāsinām* YK 2.6) | kāminām tu bahir dṛṣṭiś cintādiṣu susiddhidā | etad bāhyamadhyalakṣam iṣṭacintā nirākulam (*dṛṣṭicintānirākulaḥ* YK 2.7) | antarlakṣam śṛṇu śukradigvidigā-divarjitam (*subhru* YK 2.8) | calaj jāgratsusupteṣu bhojaneṣu ca sarvadā | sarvāvasthāsu deveśi cittam śūnye niyojayet | karttā kārayitā śūnyaḥ (*śūnyam* YK 2.10) mūrttimān śūnya īśvaraḥ | harṣāśokaghaṭastho 'yam janmamṛtyū labhet svayam | ghaṭasthā cintyayor mūrttir hatacintāsvarūpadhrk (*ghaṭasthām cintayen mūrttimitāś* YK 2.11) | viśayam viśavad duṣṭam (*dṛṣṭvā* YK 2.11) tyaktvā jñātvā tu mārutam | samjñāśūnyamanā bhūtvā puṇyapāpair na lipyate | bāhyam ābhyantaram kham (*yad* YK 2.12) hi antarlakṣam iti smṛtam | etad dyānāt sadā kiñcid duḥkham na syāc chivo bhavet | śūnyam tu saccidānandam niḥśabdaṃ brahmaśabditaṃ | saśabdaṃ jñeyam ākāśam (*ākāśa* YK 2.13) iti bhedadvayan tv iha |

**Testimonia:** 2-3 ≈ *Haṭhasamketacandrikā* (HSC 2244 f. 124v ll. 2-4): atha adholakṣyayogaḥ nāsikāyā upari dvādaśāṅgulaparyamta dṛṣṭiḥ sthirā kartavyā athavā nāsikāyā agre dṛṣṭiḥ sthirā kartavyā lakṣyadvayasya dṛḍhikaraṇād dṛṣṭiḥ sthirā bhavati pavano pi sthiro bhavati jito bhuvati pavanasthairya mano pi sthiram śāntam bhavati lakṣadvayadṛḍhikaraṇād āyurvṛddhir bhavati 2-5 ≈ *Haṭhasamketacandrikā* (HSC 2244 f. 125e ll. 2-4) ...satyam ūrdhvalakṣyavad vāhyalakṣam api kathyate bāhyo abhyāmtare ākāśavat chonyalakṣaḥ kartavyaḥ jāgrad daśāyām calanadaśāyām ca bhojadaśāyām sthitikāle sarvasthāne śūnyadhyānakaraṇaṃ maraṇā trāso na bhavati |

**2 athādholakṣyaḥ** एम् |] atha adholakṣyaḥ N<sub>1</sub> athādholakṣaḥ PL athādholakṣa B atha adholakṣanaḥ N<sub>2</sub> atha adholakṣaḥ D atha adholakṣa U<sub>1</sub> om. EU<sub>2</sub> nāsikāyā cett.] nāsikāyā EU<sub>2</sub> upari cett.] upari-  
iṣṭāt U<sub>2</sub> dvādaśāṅgulaparyantaṃ cett.] dvādaśāṅgulamūlaparyantaṃ E daśāṅgulaparyantaṃ U<sub>2</sub>  
dṛṣṭiḥ cett.] dṛṣṭi° U<sub>1</sub> athavā cett.] om. LB nāsikāyā cett.] nāsikāyā U<sub>1</sub> nāsika N<sub>2</sub> agre cett.] om.  
BL dṛṣṭiḥ cett.] dṛṣṭi° N<sub>2</sub> 3 sthirā cett.] om. BL karttavayā cett.] om. BL lakṣadvayasya cett.]  
lakṣadvayasya E dṛḍhikaraṇād N<sub>2</sub>] dṛḍhikaraṇāt ELN<sub>1</sub> DU<sub>1</sub> U<sub>2</sub> dṛṣṭikaraṇāt P dṛḍhikaraṇaṃ B dṛṣṭiḥ  
cett.] dṛṣṭi° LN<sub>2</sub> U<sub>2</sub> sthirā cett.] sthiro B °sthiro L bhavati cett.] bhavati B pavanaḥ DEP<sub>N1</sub>] pa-  
vana° N<sub>2</sub> U<sub>1</sub> U<sub>2</sub> 4 etad dvayam LPN<sub>2</sub>] etad dvayam E etad dvayadvaya B etad advayam DN<sub>2</sub> etad dvayam  
U<sub>1</sub> U<sub>2</sub> eva α] api β bāhyalakṣyam EPU<sub>1</sub> U<sub>2</sub>] °lakṣam cett. api α] eva β kathyate α] bhavati β  
bhavati B bāhyābhyantaram N<sub>2</sub>] bāhyo bhyāmtaram DN<sub>1</sub> bāhyābhyāmtare BLPU<sub>1</sub> U<sub>2</sub> bāhyāmtara  
E ākāśavat α] ākāśavat B ākāśacen L ākāśe cet PU<sub>2</sub> ākāśe E śūnyalakṣyaḥ DN<sub>1</sub> U<sub>1</sub>] śūnyalakṣyam  
EPU<sub>2</sub> śūnyalakṣaḥ N<sub>2</sub> śūnyam lakṣam BL karttavayaḥ cett.] karttavayā BL jāgraddaśāyām cett.]  
jāgraddaśāyām N<sub>2</sub> jāyadaśāyām N<sub>2</sub> jāgradādidaśāyām BL 4-5 calanadaśāyām cett.] cakabadaśāyām  
N<sub>1</sub> 5 bhojanadaśāyām cett.] bhojanam daśāyām P om. U<sub>1</sub> sarvasthāne cett.] sarvasthāneṣu BL  
maraṇatrāso DN<sub>1</sub>] maraṇatrāso N<sub>2</sub> maraṇasautrām U<sub>1</sub> om. β na cett.] om. BEPU<sub>2</sub> bhavati N<sub>1</sub> N<sub>2</sub>] bhavati || śūnya D bhavati vā U<sub>1</sub> om. β

**Philological Commentary:** 3 pavanaḥ ...bhavati: The sentence is omitted in B and L.



## [XV. The Downward Directed Target]

Now, the downward-directed target. One should stabilize the gaze within the circumference (*paryanta*) of twelve *āṅgulas* beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The target becomes stable due to firm exercise [on one] of the twofold targets. The breath becomes stable. Vitality increases.<sup>38,39</sup> This pair is also taught as an external target.<sup>40</sup> The target of emptiness shall be executed internally and externally like space.<sup>41</sup> The fear of dying does not arise due to the exercise of meditation on the void at all places during one's life - while eating, moving and waking.<sup>42</sup>

(*ākāśaṃ vimalaṃ paśyaṇ kṛtvā dr̥ṣṭiṃ nirantarām* | *stabdhātmā tatkṣaṇād devi bhairavaṃ vapur āpnuyāt* ||) Although the term *lakṣya* is not used, the central elements of the practice are found here: the gaze is constantly fixed on the sky, establishing a connection with the divine.

<sup>38</sup>In Sundarās's *Sarvāṅgayogapradīpikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept: (*prathamahiṃ adho lakṣa kaṃ jānaiṃ* | *nāśā agra dr̥ṣṭi sthira ānaiṃ* | *yātoṃ mana pavanā thira hoi* | *adho lakṣa jo sādhai koi* || 26 ||) He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilized.

<sup>39</sup>Sundaradeva, in his *Haṭhasaṃketacandrikā* (passage reconstructed from ORI B220, GOML R3239, HSC 2244) adds the following alternative techniques at this point of his text: (*athavā dr̥ṣṭir netrayor dvayor netrā 'dhobhāgayor akṣikūṭayor tad adhogallayor ūbhayor upari sthirā kartavyā* | *ekānte vijane dīpam āvarake saṃsthāpya ciraṃ gatvāvalokyastheyam* | *ghaṭimātram vā ghaṭikārdham vā tato dīpam ācchādyā bhūmau sarvatrāvalokane sarvaṃ śvetanīlapītasphuliṅgakaṇāṃ 'te maṇḍalākārīṇiś ceta jyotiś-cakrāṇi pañcaśat vā dr̥śyante* | *tataś cāndhakāre dr̥śyate* | *dīptamatsarvaṃ svaśarīraṃ dr̥śyate bhāṣate sarvo'pi sapradeśo dīptimān sphuṭo dr̥śyate* | *etad ārdye jyotir mayacakrāṃte paramēśvarasya tejomūrtir dr̥śyate* | *pumśaḥ paramānandotpattir jāyate* | *svadehavismṛtiś ca saṃbhavati* | *athavā svanetrayor vartmanir dakṣaḥastamadhyamātarjanībhyām akṣi kūṭayor adhaḥ kṛtvā akṣivartmani dr̥dham cālani ye ghaṭikārdham cā ghaṭimātram tata evaṃ kṛte sādhyakasyāgre suśvetajyotiḥ prākāśaḥ prāg bhavatīti* ||)

<sup>40</sup>This statement associates the two practices of *adholakṣya* with *bāhyalakṣya*, which is described later on in the text. Indeed, these later descriptions instruct the practitioner to target one of the five elements at various distances in front of the nose or above the head (cf. p. ??).

<sup>41</sup>This description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣiṇī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*.

<sup>42</sup>The concept of five *lakṣ(y)a*s appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣiṇī*, *Yogakarnikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradīpikā*, *Haṭhasaṃketacandrikā* and *Yogasiddhāntacandrikā*. In all those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)a*s as found in *Netratantra with Netroddyota* (cf. 7.1), *Śivayogapradīpikā* (cf. 4.36-50) and Yoga Upaniṣads such as *Maṇḍalabrāhmaṇopaniṣat* (cf. 2.6-2.14) or *Advayatārakopaniṣat* (Ed. pp. 3-5) it is never declared as an own type of yoga.

## [XVI. rājayogayuktasya puruṣasya yaccharīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरीरचिह्नं तत्कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्यां दूरं न तिष्ठति । पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः सुखं न भवति । दुःखं न भवति । कूलं न भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चिह्नं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलद्वन्द्वे न कामिन्यादेर्यस्येच्छा न भवति । तं तं भोगं प्राप्नोति । अथवा यस्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

**Sources:** 2 cf. YSv (PT p. 834): idānīm kathayīṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte pumbhīḥ siddhicihnāṃ bhaved iti | cf. YSv (PT p. 834): paripūrṇaṃ bhaved cittam jagatstho 'pi jagadbahīḥ | cf. YSv (PT p. 832): na kṣobho janma mṛtyuś ca na duḥkham na sukham tathā | cf. YSv (Ed. p. 834): bhedābhedau manaḥsthai na jñānaṃ śīlaṃ kulam tathā | cf. YSv (PT p. 834): prakāśakuśasambandhiprasaṅgo 'yaṃ nirantaram | sarvaprakāśako 'sau tu naṣṭabhedādir eva ca | 5 cf. YSv (PT p. 834): asya jāterna cihnaḥ ca niṣkalo 'yaṃ nirañjanaḥ | ananto 'yaṃ mahājyotir vāñchām bhogaṃ dadāti ca |

2 puruṣasya cett.] om. E yac carīracihnam DN<sub>1</sub>P] cinhnam BL śārīre yac cihnam E yac charīre cinham U<sub>1</sub> yat śārīracinham U<sub>2</sub> yac charīracihūm N<sub>2</sub> tat DEN<sub>1</sub>N<sub>2</sub>] tata U<sub>1</sub> om. cett. sarvatra° α] tatsarvatra° β \*pūrṇo cett.] pūrṇā PN<sub>2</sub> bhavati cett.] bhavati B prthivyaṃ conj.] prthivyāḥ cett. prthivyā U<sub>2</sub> dūram U<sub>2</sub>] dūre DEN<sub>1</sub> ddūre U<sub>1</sub> dūra N<sub>2</sub> na tiṣṭhati conj.] tiṣṭhati cett. 3 prthivīm em.] prthivyām E prthi° P prthvām N<sub>1</sub> prthvīm DN<sub>2</sub> prthivyā U<sub>2</sub> vyāpya DEP<sub>1</sub>N<sub>2</sub>] vyāti U<sub>2</sub> kulam DPN<sub>1</sub>N<sub>2</sub>] kulam BU<sub>2</sub> kalam L bhavati cett.] bhavati BU<sub>2</sub> śīlam cett.] śīlaṃ P 4 siddhasya cett.] siddhasyaṃ prthivi vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukham na bhati kulam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U<sub>1</sub> īśvarasambandhī cett.] īśvaraṃ sambandhī B prakāśo β] prakāśaḥ α nirantaram cett.] nirattaram U<sub>2</sub> pratyakṣo cett.] prakakṣa N<sub>1</sub> bhavati cett.] bhavati B 5 coṣṇo cett.] ...o U<sub>1</sub> śveto cett.] kheto N<sub>2</sub>U<sub>1</sub> na pīto cett.] pīto na U<sub>2</sub> bhavati cett.] bhavati BL jātir cett.] jāti DN<sub>2</sub> jānāti U<sub>2</sub> kiñcic cihnam cett.] kiñcic cihnam E kiñcic cihūm DN<sub>1</sub>N<sub>2</sub> kiñcit khecha cinham U<sub>1</sub> na kiñcit cinham U<sub>2</sub> ayaṃ cett.] vyayaṃ BL niṣkalo cett.] niṣkalo BU<sub>2</sub> niḥkalo U<sub>1</sub> 6 alakṣyaḥ cett.] alakṣyaḥ U<sub>1</sub>U<sub>2</sub> alakṣaḥ BLN<sub>1</sub>N<sub>2</sub> ca cett.] om. U<sub>1</sub>U<sub>2</sub> bhavati cett.] bhavati B phaladvande E] phalacamda DPU<sub>2</sub> phalam camda U<sub>1</sub> phalavamda L phalam jamda B phalacamda N<sub>1</sub> phalam/ camda N<sub>2</sub> na cett.] om. N<sub>2</sub> āder cett.] āde D ādar B ādir L yasyecchā E] yasyochā P yasya L yasye B yasya yasyeccha N<sub>1</sub>N<sub>2</sub> yasya yasyechā D yasya yaṃ U<sub>1</sub> yasye chā U<sub>2</sub> na BELP] om. cett. bhavati cett.] bhavati B tam tam DN<sub>1</sub>N<sub>2</sub>] tataṃ U<sub>1</sub> 7 vā yasya D] vāsyā N<sub>1</sub> vā sya N<sub>2</sub> vā svā U<sub>1</sub> eva α] etata U<sub>1</sub>

**Philological Commentary:** 2-7 idānīm rājayogayuktasya puruṣasya yaccarīracihnam ...sthāne 'nurāgaṃ na prāpnoti: This whole section of the text contains several omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions due to eye-skipping. prthivyāḥ dūram tiṣṭhati: The sentence is omitted in B and L. 3 prthivīm vyāpya tiṣṭhati: The sentence is omitted in B, L and U<sub>1</sub>. yasya ...na bhavati: The sentence is omitted in B, L and U<sub>1</sub>. duḥkham na bhavati: The sentence is omitted in in group β and U<sub>1</sub>. kulam na bhavati: The sentence is omitted in E and U<sub>1</sub>. 4 śīlam na bhavati: The sentence is omitted in B, E, and L. sthānam na bhavati: The sentence is B, E, and L, too. asya siddhasya ...pratyakṣo bhavati: The sentence is omitted in E. 7 tam tam ...prāpnoti: The sentence is omitted in β-group. atha vā yasya mana ...na prāpnoti: The sentence is omitted in β-group.

## [XVI. rājayogayuktasya puruṣasya yaccharīracihnam]

Now, the sign of the body of the person in the state of Rājayoga is taught. Abundance arises at all times. No distance exists on Earth.<sup>43</sup> He dwells on Earth having pervaded [it]. Both birth and death do not exist.<sup>44</sup> Happiness does not exist. Suffering does not exist.<sup>45</sup> Impediment does not exist.<sup>46</sup> Moral conduct (*śīla*) does not exist.<sup>47</sup> Place does not exist. The manifestation of a permanent perception of the connection with god arises within the mind of the accomplished one. Moreover, he is shining - not cold, hot, white or yellow.<sup>48</sup> He does not have a caste nor does he have any attribute. Furthermore, he is without parts, immaculate and uncharacterized. His desire etc., does not arise in [situations of] lust<sup>49</sup> [and] is not located within the duality of the result. He attains expanded enjoyment. However, his mind does not suffer attachment in this very state.

<sup>43</sup>This statement refers to the so-called *bhūcarasiddhi*, which is common in texts of Rājayoga. This term designates the ability to travel anywhere around the world instantly, cf. *Amanaska* 1.65: (*dvā-daśāhalayenāpi bhūcaratvaṃ hi sidhyati | nimiṣārdhapramāṇena paryataty eva bhūtaḥ* || 65 ||) Different abilities with the same designation appear, e.g. in *Dattātreyayogaśāstra* 81ab–82cd (power to overcome animals) and *Śivasamhitā* 3.52 (power to move as fast as animals). For a detailed discussion see BIRCH, 2013: 275, endnote 91.

<sup>44</sup>In *Amanaska* 1.27 the yogin in *śamādhi* is described as neither alive nor dead, lifeless like a piece of wood (*na ca jīvan mṛto vāpi na paśyati na mīlati | nirjīvaḥ kāṣṭhavad tiṣṭhet layasthaś cābhidhiyate* ); also Cf. *Sarvāṅgayogapradīpikā* 19d (*jarā na vyāpai kāla na śāi* ) “he does not know old age and death ” and 20c (*ajar amar ati bjaśarirā*) “...non-ageing, immortal supreme diamond body.”

<sup>45</sup>Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab (*sukhaṃ duḥkhaṃ na jānāti śitoṣṇaṃ ca na vindati* ); *Haṭhapradīpikā* 4.111 ≈ *Nāḍabindūpaniṣat* 53ab–54cd: (*na vijānāti śitoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā | na mānaṃ nopamānaṃ ca yogi yuktaḥ śamādhinā* ||); also Cf. *Sarvāṅgayogapradīpikā* 3.18cd: (*jākaīm dukh aru sukh nahim koi | harṣ śok vyāpai nahim koi* || 18 ||)

<sup>46</sup>Cf. *Sarvāṅgayogapradīpikā* 3.22: (*icchā parai tahām so jāi | tīni lok mahim aṭak na kī | svarg jāi devani mahim baithai | nāgalok pātāl su paīṭhai* || 22 ||) “He goes where he wants without being stopped in the three worlds, he goes to heaven and sits with the gods, he goes to the underworld and subdues the demons.”

<sup>47</sup>Cf. *Dattātreyayogaśāstra* 162.

<sup>48</sup>Cf. *Amanaska* 1.51: (*vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddipto yogi viśvaṃ prakāśate* || 51 ||); Cf. *Sarvāṅgayogapradīpikā* 3.13cd: (*rājayog sab ūpara chājai | jo sādhai so adhik birājai* || 13 ||) “Rajayog is supreme and those who practice it shine even more.” and Cf. *Sarvāṅgayogapradīpikā* 3.23cd: (*hṛdai prakāś rahai dīn rāti | deśai jyoti tel bin vāti* || 23 ||) “The light in his heart remains bright day and night, without oil.”

<sup>49</sup>The emphasis on desirelessness as a result of practising Rājayoga is seen, e.g. in *Amanaska* 1.44: (*palāṣṭakalayenāpi kāmasya nivartate | kadāpi naiva jāyeta kāmīnyāliṅgitasya ca* || 44 ||)

## [XVII. anyad rājayogasya cihnam]

- अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलाभेऽपि फललाभो न भवति । हानावपि मनोमध्ये दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा न भवति । अस्मिनपि पदार्थे मनसोऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य मनः
- 5 श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः सुख भोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सोऽपि राजयोगः कथ्यते । नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि ए...

**Sources:** 2 cf. YSv (PT pp. 834-835): asya citte nānurāgo virāgo na bhaved iti | rājya prāpte'pi no harṣo hānau duḥkhaṃ bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | 4 Cf. YSv (PT p. 835): vidyāvidyāmītraśatrau samā dṛṣṭiś ca sarvaśaḥ | bhogāsaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSv (PT p. 835): lokamadhya bhavet karttā manomadhya 'pi niṣkriyaḥ | Cf. YSv (PT p. 835): eṣo 'pi rājayogīti sukhe duḥkhe samas tathā |

2 anyad EN<sub>2</sub>] anyat α anyate BL rājayogasya cett.] rājayoga° U<sub>1</sub> cihnam E] cinham BLN<sub>1</sub>U<sub>2</sub> ciphum N<sub>2</sub> cihum D rājyādi° cett.] rāja° BL 'lābhe DEN<sub>1</sub>] 'lobhe N<sub>2</sub> 'lābe U<sub>1</sub> 'lābho U<sub>2</sub> lābhety BL 'pi DEN<sub>1</sub>] 'pi ca N<sub>2</sub>U<sub>1</sub> om. U<sub>2</sub> phalalābho DEN<sub>1</sub>N<sub>2</sub>] pala° U<sub>1</sub> aphala° BL om. U<sub>2</sub> na bhavati DEN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] na bhavati BL ba bhavati N<sub>1</sub> hānāv cett.] hānād U<sub>2</sub> hananād BL api cett.] pi BLN<sub>2</sub> 3 bhavati cett.] bhavati BL bhavati cett.] bhavati B api DU<sub>1</sub>] na BL pi N<sub>1</sub>N<sub>2</sub> adhi U<sub>2</sub> om. EP padārthe cett.] padārthau B padārtho L padārtha° U<sub>2</sub> om. E prāpte cett.] prāpta N<sub>1</sub> om. E kasyāpi cett.] kābhyādi U<sub>2</sub> om. E padārthasyopary E] padārthasyopari BL padārthopari U<sub>2</sub> padārthasya upari α anicchā E] ānicchā B āniccha L anichā D anusthā N<sub>1</sub> anisthā N<sub>2</sub> aniṣṭā U<sub>1</sub> anicha U<sub>2</sub> na cett.] ni B om. D 4 bhavati cett.] bhavanti N<sub>1</sub>D asminn cett.] kasmin EU<sub>2</sub> api cett.] om. BEL manaso BELL] manasaḥ α manasa U<sub>1</sub> om. U<sub>2</sub> 'nurāgo BELL] anurāgo cett. na bhavati E] na bhavati BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U<sub>2</sub> bhavati α ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N<sub>2</sub>U<sub>2</sub> ca cett.] caḥ E yasya cett.] ya D 5 śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU<sub>1</sub> śrutividvat DN<sub>1</sub>N<sub>2</sub> śuciviśuddha° U<sub>2</sub> puruṣe cett.] puruṣeṣu E mitre cett.] maitre BELL] śatrau cett.] śatro B om. E samā cett.] namnā P sakalapṛthvīmadhye cett.] 'pṛtvī° L gamanāgamanavataḥ P] gamanāgamanavat U<sub>2</sub> gamanāgamanataḥ BL gamanavataḥ EN<sub>1</sub>U<sub>1</sub> gamanaṃ vataḥ D gamavataḥ U<sub>1</sub> 5-6 sukhabhogavataḥ cett.] sukhabhogo bhavataḥ BL sukho bhogavataḥ U<sub>1</sub> sukhabhogavat U<sub>2</sub> 6 kartṛtvābhīmāno EPU<sub>1</sub>U<sub>2</sub>] kartṛtvābhīmāno BL kartṛtvādyabhimāno DN<sub>1</sub>N<sub>2</sub> anucara° LB] anuca° αU<sub>2</sub>P atha ca E 'madhye cett.] 'madhya BL kartṛtvam na DEP<sub>2</sub>N<sub>2</sub>U<sub>2</sub>] kartṛtvābhīmāno BL kartṛtvam N<sub>1</sub>U<sub>1</sub> jñāpayati EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] jñātva payati DU<sub>1</sub> nāsti BL rājayogaḥ EPN<sub>1</sub>] rājayoga cett. 7 navināni cett.] navinīnir api B navinīniś pi L paṭṭa° BEL] paṭa° DPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> pada° U<sub>1</sub> 'mayāni cett.] 'maya E dhṛtāni cett.] tāni U<sub>1</sub> vastrāni cett.] om. U<sub>2</sub> sacchidrāṇi DN<sub>1</sub>N<sub>2</sub>] sachidrāṇi U<sub>2</sub> sachadrāṇi P svachidrāṇi BL chidrāṇi E dhṛtāni cett.] dhvātāni U<sub>2</sub> dhūtāni P

**Philological Commentary:** 2-4 anyad rājayogasya ...anicchā na bhavati: The first five sentences of section XVII. are omitted in P. 5 dṛṣṭiś ca samā bhavati: The sentence is omitted in B and L.

## [XVII. Another Characteristic of Rājayoga]

Another characteristic of Rājayoga is described. Even [when] attaining a kingdom<sup>50</sup> etc., the perception that a gain has taken place<sup>51</sup> does not arise. Even in loss [of it], suffering does not arise in the mind, neither does desire arise. And then, concerning whatever object that has been obtained, aversion does not arise towards the object. Concerning this object, affection of the mind does not arise. This is also called Rājayoga. And then the mind of him, who knows the Veda (*śruti*), is equal towards [any] person - [be it] friend and enemy. A neutral view arises.<sup>52</sup> Amidst the whole earth, which is like the comings and goings of joys and pleasures, pride of authorship does not arise in his mind. While wandering the world, he does not wish to know authorship. This is also said to be Rājayoga. New durable clothes made of silk, or old, worn [clothes] with holes smeared with sandalwood and ...

<sup>50</sup>The term *rājya* could also designate a royal title. In the context of the source *Prāṇatoṣiṇī*, Ed. pp. 834-835, it seems more convincing that a kingdom is meant here.

<sup>51</sup>I have understood *phalalābhaḥ* as a genitive *tatpuruṣa* in which I took *lābhaḥ* as perception in the sense of the German word "Auffassung" (cf. *Sanskrit Wörterbuch*, p. 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think shall be expressed here.

<sup>52</sup>The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24 (*yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmaṇi sambaddho yogī prāptalayas tadā || 24 ||*) "When he has become equanimous towards all living beings and is free from activity, then the yogin, who has united oneself into the highest Brahman, has reached absorption." Also cf. *Amanaska* 1.26cd (*vicāraṃ cendriyārthānāṃ na veti hi layaṃ gataḥ || 26 ||*). "The yogin who was reached absorption gives no thought to sense objects."

...कस्तुरिकाचन्दनलेपैर्वा कर्दमलेपेन वा यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्ये  
 ५ स्थ च वनमध्ये उद्ग्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सो ऽपि  
 राजयोगः ॥

[XVIII. caryāyogaḥ]

- 5 इदानीं चर्यायोगः कथ्यते । निराकारो ऽचलो नित्यो ऽभेद्यः स एतादृश आत्मा । स एतादृश आत्मनि मनो  
 यस्य निश्चलं तिष्ठति । तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनी पत्रस्य यथोदकस्य  
 स्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेच्छया भ्रमति । तथा यस्य मनः निराकारमध्ये लीनं  
 भवति । स एव चर्यायोगः ॥

**Sources:** 1 Cf. YSv (PT p. 835): harṣaśokau na jātveśāṃ nodvego lokasaṅgame | nityollāse nirākāre  
 nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | 5 Cf. YSv (PT p. 835): harṣaśokau  
 na jātveśāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā  
 tiṣṭhet samo 'pi ca | 7 cf. YSv (PT p. 835): yathākāśe bhraman vāyur ākāśaṃ vrajate svayam | tathākāśe  
 mano linaṃ rājayogakriyā matā | jagatsaṃsarganirlepaṃ padmapatralaṃ yathā |

1 **kasturikā** α] kastūrī BEPU<sub>2</sub> kastūrī L **lepair** E] lepo cett. **vā** cett.] cā L **kardamalepena** E]  
 kardamalepo cett. **vā** cett.] *om.* E **śokau** cett.] śoko DN<sub>1</sub>U<sub>2</sub> śoka N<sub>2</sub> **sthau** em.] sthaḥ cett.  
 sthā N<sub>2</sub>U<sub>1</sub> sta U<sub>2</sub> **sa eva** cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U<sub>2</sub> rājayogaḥ || idānīm || BL  
 tiṣṭhati | yasya janmamaraṇe na staḥ sukhaṃ na bhavati | kulaṃ na bhavati śīlaṃ na bhavati | sthānaṃ  
 na bhavati | E **nagaramadhye** cett.] rājayogaḥ nagaramadhye E śagaramadhye D vā nagaramadhye  
 U<sub>1</sub> 2 **tha ca** PLBU<sub>2</sub>] atha ca DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **udvasa**° U<sub>2</sub>] yuddhe saṃ° E utasaṃ° P udvasta° BL ud-  
 vesū° DN<sub>1</sub>N<sub>2</sub> udassaṃ° U<sub>1</sub> **grāmamadhye** cett.] grāmaṃ madhye B **lokapūrṇagrāmamadhye** U<sub>1</sub>]  
 ....pūrṇagrāmamadhye N<sub>1</sub> svetapūrṇagrāmamadhye DN<sub>2</sub> **mana** PU<sub>2</sub>] manaḥ cett. **ūnaṃ** PN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>]  
 ūnaṃ DN<sub>2</sub> unaṃ BLU<sub>1</sub> bhaya° E **na** DN<sub>1</sub>N<sub>2</sub>] *om.* cett. **vā** cett.] vāṃ PU<sub>2</sub> *om.* U<sub>1</sub> 'pi em.]  
 pi cett. 3 **rājayogaḥ** cett.] rājayogaḥ kathyate E 5 **caryāyogaḥ** cett.] tvaryāyogaḥ U<sub>1</sub> yogaḥ E  
**nirākāro** BELPU<sub>1</sub>] nirākālo DN<sub>1</sub>N<sub>2</sub> nirvikāro U<sub>2</sub> 'calo PU<sub>2</sub>] calo BL nityo α *om.* E **nityo** β] calo α  
 'bhedyah DEN<sub>1</sub>N<sub>2</sub>] bhedhyaḥ BLP abhedhyaḥ U<sub>1</sub> 'bhedyha U<sub>2</sub> **etādṛśa** BLP] etādṛśaḥ DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>  
 etādṛśa U<sub>2</sub> **ātmā** cett.] ātmani EU<sub>2</sub> **sa** LB] *om.* cett. **etādṛśa** N<sub>2</sub>] etādṛśo PU<sub>1</sub> etādṛśe DLN<sub>1</sub>  
 etādṛśye B *om.* EU<sub>2</sub> **ātmani** cett.] *om.* EU<sub>2</sub> **mano** EPU<sub>1</sub>U<sub>2</sub>] manaḥ DN<sub>1</sub>N<sub>2</sub> *om.* BL 6 **yasya** cett.]  
*om.* BL **niścalaṃ** cett.] niścala PLN<sub>2</sub> **tiṣṭhati** cett.] bhavati U<sub>1</sub> **tasyātmanaḥ** cett.] tasya ātmanaḥ  
 U<sub>1</sub>U<sub>2</sub> **puṇyapāsparśo** cett.] puṇyapāśya sparśo U<sub>1</sub>U<sub>2</sub> **padmini** patrasya cett.] padmani patrasya  
 BLP padmapatre E 6-7 **yathodakasya sparśo** EPL] yathodakasya sparśa B yathā udakasparśo α  
 yathodakasparśo U<sub>2</sub> 7 **bhavati** cett.] bhavati B **kāśamadhye** EP] 'kāśamadhye U<sub>2</sub> ākāśamadhye cett.  
**pavanaḥ** svechayā cett.] pavanasvachayā DN<sub>1</sub>N<sub>2</sub> **bhramati** cett.] brahmayati U<sub>1</sub> **yasya** manaḥ cett.]  
 yamaṇaḥ D pavana° N<sub>2</sub> 8 **bhavati** cett.] bhavati B **caryāyogaḥ** cett.] kriyāyogaḥ α

**Philological Commentary:** 5 **caryāyogaḥ:** Caryāyoga is not mentioned in YSv (PT and YK), Rāmacan-  
 dra however, utilizes this passage to construe this type of yoga. Due to its brevity it must be seen as an  
 attempt to do justice to the list of Yogas provided in the beginning, which obviously fails in the course  
 of his compilation (cf. sources on previous page - PT p. 835 harṣaśokau ...samo 'pi ca |).

...musk, or smeared with mud. In whose mind joy and sorrow are not situated, he is [in the state of] Rājāyoga. He is in the state of Rājāyoga, for whom the mind is neither in abundance nor in lack, situated in a city, a forest, an uninhabited village or a village full of people.

[XVIII. Caryāyoga]

Now, Caryāyoga is explained. Shapeless, unchangeable, permanent [and] un-splittable - such is the self. It is seen as such by the one whose mind abides in the self without moving. His self is not touched by sin and merit. Just as the leave of the lotus situated amidst water does not touch the water, likewise the self [is not touched by sin and merit]. Just as the wind wanders according to its own will in space, likewise the mind of one who is absorbed into the universal spirit [wanders according to its own will in space]. This is Caryāyoga.<sup>53</sup>

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<sup>53</sup>Due to the absence of the term *cāryayoga* in Rāmacandra's sources, it seems that he added his version of Caryāyoga to simply do justice to the list and inventing his straightforward concept of this type yoga. Rāmacandra emphasizes the cultivation of detachment towards sin (*pāpa*) and merit (*puṇya*). Parallels can be identified with the concept of Caryāyoga as presented in the *Yogasiddhāntacandrikā* (Ed. pp. 2, 52-53, 100-101, 150). Here, it appears that Caryāyoga is a spiritual practice or discipline that aims to purify the mind. Nārāyaṇatīrtha introduces Caryāyoga in the context of Yogasūtra 1.33, Ed. p. 52 (*maitrikaruṇāmuditopekṣāṇām sukhaduḥkhaḥpunyāpunyaviṣayāṇām bhāvanātaś cittaprasādanam*). According to Nārāyaṇatīrtha's commentary, the practice of it involves cultivating specific mental attitudes, such as *maitrī* (loving-kindness), *karuṇā* (compassion), *muditā* (sympathetic joy), and *upekṣā* (equanimity), towards different objects or situations, such as happiness, suffering, merit, and demerit. The practice of Caryāyoga is said to lead to eradicating mental impurities and attaining a calm and tranquil state of mind. Nārāyaṇatīrtha characterizes the practice as the renunciation of worldly attachments and desires and the performance of selfless actions or Karmayoga. Nārāyaṇatīrtha states that Caryāyoga is the "primary discipline of detachment (*vairāgya*)," which suggests that it emphasizes the cultivation of detachment or dispassion towards worldly objects and desires as a means of achieving spiritual liberation. Within *Sarvāṅgayogapradīpikā* (2.40-51, Ed. pp. 96-98) Sundardās describes Cārcāyog as a type of Bhaktiyog which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in delightful devotion. The practice results in a beautiful inner being (50-51). He first describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, and so on (41). Next, Sundardās describes the various layers of creation emanating from *om* (42-45). He says the unmanifest consciousness illumines every corner of existence (46), being the inner knower of all (47). Then, Sundardās expresses the importance of deep awe towards the infinite, divine, all-knowing and incomprehensible (48-49) unmanifest consciousness, which is the critical component of his Cārcāyog type of *bhakti*.

## [XIX. haṭhayogaḥ]

इदानीं हठयोगः कथ्यते । रेचकपूरककुम्भक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च धौत्या-  
दिषट्दर्भकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं भवति ।  
मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये लीनं भवति । कालः  
5 समीपे नागच्छति ॥

## [XX. haṭhayogasya dvitīyo bhedaḥ]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं  
पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते । तद्ध्यानकारणात् सकलाङ्गे रोगः न भवति । ज्वरनं न भवति ।  
आयुर्वृद्धिर्भवति ॥

**Sources:** 2–5 cf. YSv (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidhāḥ | kṛtvāsanam pa-  
vanāśaṃ śarīre rogahārakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | itthaṃ kramotkramam  
jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣaṭkañ ca prakuryād haṭhasādhakam | etan nāḍyān tu  
deveśi vāyupūrṇam pratiṣṭhitam | tato mano nīśalam syāt tata ānanda eva hi | haṭhayogān na kālaḥ syān  
manonāśo bhaved yadi | 7–9 cf. YSv (PT p. 835): idānīm haṭhayogasya dvitīyam bhedaṃ acchṛṇu |  
ākāśe nāsikāgre tu sūryakoṭisamam smaret | śvetam raktaṃ tathā pītam kṛṣṇam ity ādirūpataḥ | evam  
dhyātvā cirāyus syād aṅgājananavarjitam (\*varjitaḥ YK 12.25; possibly em. to aṅgajaranavarjitaḥ or  
aṅgajaranavarjitaḥ?) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (\*prasāngataḥ YK 12.25) | haṭhāj  
jyotiḥ (haṭha° YK 12.26) mayo bhūtvā hyantareṇa śivo bhavet | ato 'yam haṭhayogaḥ syāt siddhidhāḥ  
siddhasevitaḥ |

**2 haṭhayogaḥ** DLPN<sub>1</sub>U<sub>1</sub>] haṭayoga B grahayogaḥ E haṭhayoga U<sub>2</sub> ityādi° cett.] ityādhi° N<sub>2</sub> pa-  
vanasya sādhanam cett.] pavanāsādhanaṃ EP kartavyam BEL] kartavyam cett. ca cett.] om.  
U<sub>1</sub> 2–3 dhautyādi cett.] dhautyādi B vidhotyādi U<sub>1</sub> 3 sūryanāḍimadhye cett.] sarvasūryanāḍi-  
madhye B pavanaḥ pūrṇo cett.] pavanapūrṇo BL pvanah pūrṇo N<sub>2</sub> yadā tiṣṭhati cett.] yadāti  
BL mano β] manaḥ α niśalam cett.] niśalo BLP 4 manaso β] manasaḥ α niśalatve cett.]  
niśalatvena E ānandasvarūpaṃ cett.] ānamdaṃ svarūpaṃ BL ānandaṃ svarūpa° P ānandarūpaṃ  
E bhāṣate cett.] bhāṣate N<sub>2</sub>U<sub>1</sub> haṭha° cett.] haṭa° B yoga° cett.] yogā° B karanāt cett.] karanāt  
BELP manaḥ cett.] mana N<sub>2</sub> linam cett.] sthānam U<sub>2</sub> kālaḥ cett.] kālā° B kāla° N<sub>2</sub>U<sub>1</sub> kasaḥ U<sub>2</sub>  
5 nāgacchati cett.] nāma gacchati B nāgachamti D ti nāgachati U<sub>1</sub> 7 haṭhayogasya cett.] haṭayogasya  
BU<sub>1</sub> haṭhayoga° P dvitīyo cett.] dvitīya° DLP dvitīyam B bhedaḥ cett.] bhedaḥ BL kathyate cett.]  
kathyante BL pādādarabhyā cett.] pādādarabhyā N<sub>1</sub>D śiraḥ cett.] śira° BL śiro U<sub>2</sub> paryantaṃ  
cett.] paryantaṃ N<sub>1</sub> pariyataṃ U<sub>1</sub> svaśarīre cett.] svaśarīram U<sub>1</sub> koṭisūryatejaḥ cett.] koṭisūrye  
tejaḥ U<sub>2</sub> samānaṃ cett.] samāna° BL śvetam cett.] śveta° B 8 pītam cett.] om. BL raktaṃ  
cett.] laktaṃ N<sub>1</sub> kiṃcidrūpaṃ DN<sub>1</sub>U<sub>2</sub>] kiṃdrupaṃ BP tiṃdrupaṃ L ciṃrūpaṃ U<sub>1</sub> kiṃcidvarṇam E  
cintyate cett.] cityate P cimate BL tad ELPN<sub>2</sub>] tat BU<sub>2</sub> ta DU<sub>1</sub> na N<sub>1</sub> dhyānakāranāt β] dhyānam  
karanāt α sakalāṅge αPU<sub>2</sub>] sakalāṅge BL sakalam E rogaḥ em.] roga N<sub>1</sub>N<sub>2</sub> rogajvalanaṃ βD roga  
kṣataṃ U<sub>1</sub> na cett.] om. EU<sub>2</sub> jvaranaṃ na bhavati N<sub>2</sub>] jvalanaṃ na bhavati N<sub>1</sub> om. cett. 9 āyur  
cett.] āyu° N<sub>2</sub> om. D vṛddhir cett.] om. DEL bhavati cett.] bhavati B vardhate EL om. D



## [XIX. Haṭhayoga]

<sup>54</sup> Now, Haṭhayoga is explained. The practice of breath shall be done in this manner: "Exhalation, Inhalation [and] Retention etc. And then due to the six practices (*ṣaṭkarma*), like *dhauti* etc., the purification of the body arises. When the full breath abides in the middle of the sun channel<sup>55</sup>, then the mind is unmovable. The form of bliss immediately shines through the motionless mind. Due to the execution of Haṭhayoga, the mind becomes absorbed into emptiness. The time of death does not approach.

## [XX. Second Division of Haṭhayoga]

Now, the second division of Haṭhayoga is explained.<sup>56</sup> The shine of ten million suns in one's body from the feet to the top of the head is contemplated in any colour equal to white, yellow [or] red. Due to the execution of meditation, disease does not arise in the entire body. Fever does not arise. Vitality grows.<sup>57</sup>

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<sup>54</sup> The description of the two types of Haṭhayoga is also quoted in length within the *Śabdakalpādruma* p. 501. I would like to thank Franz Veit for providing this reference.

<sup>55</sup> Usually the *sūryanāḍi* is the *piṅgalā*-channel or right nostril, as previously declared in III. sentence seven (p. 9, l. 3). In the light of the context it appears more likely that *sūryanaḍi* must refer to the central channel, the *suṣūmṇā*.

<sup>56</sup> YSv as quoted with reference in YK 12.23 adds a verse not found in the *Prāṇatoṣinī*: (*susthāsanam samāsino nīrajāyatalocanaḥ | cintayet paramātmānam yo vadet sa bhaviṣyati || 23 ||*) This confirms that Rāmacandra used a version of the *Yogasvarodaya* which is very close or similar to the one we find in the *Prāṇatoṣinī*, since it is not resembled in Rāmacandra's prose.

<sup>57</sup> Cf. YSv (PT p. 835) as presented in **sources** for XX. p.43: "Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as if it were equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (*aṅgajaraṇavarjitaḥ* ] em. *aṅgājananavarjitaṃ*). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandra's transfer into prose misses various details. The original second type appears like Lakṣayoga, which includes the visualisation of intense light, whereas Rāmacandra's technique involves visualising the whole body in colourful lights. Another light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Gorakṣayogaśāstra* 33-50. Another similarity appears in ...

## [XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।

एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।

अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ XXI.1 ॥

5

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।

य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥ XXI.2 ॥

प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः ।

यथा न्यग्रोधबीजं हि क्षितावुषं द्रुमायते ॥ XXI.3 ॥

एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं ।

10

मूलाङ्कुरस्य चोदण्डाः शाखाकुसुमपल्लवाः ॥ XXI.4 ॥

**Sources:** 2 cf. YSv (PT p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasampūrṇaḥ śivaḥ syān na punarbhavaḥ | 3-4 ≈YSv (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvaṇaḥ | iti kṛtvā tu vai yukto jñānayogaṁ samācaret | 5-6 ≈YSv (PT p. 835): yatra tatra sthito vāpi sarva-jñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāraṇān | 7-8 ≈YSv (PT p. 835): prāpnoti śāmbhavamāntrān sadā nityaparāyaṇaḥ | yathā nyagrodhaviḥ jagat hi kṣītau vaptur drumāyate | 9-10 ≈YSv (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvaḥ cādanādibhiḥ | varddhate 'harniṣaṁ vṛkṣaḥ patrapallavav-istṛtaḥ |

2 idānīm cett.] idānī U<sub>1</sub> kathyate EPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] om. BDLN<sub>1</sub> 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmāsu BLP] viśvāvasu E dviśvātmāsu αU<sub>2</sub> 4 avikalpatayā cett.] āvikalpatayā U<sub>1</sub>U<sub>2</sub> yuktyā cett.] yuktā BL 5 vāpi cett.] himsa° U<sub>2</sub> 6 ya evam cett.] evam U<sub>1</sub>U<sub>2</sub> veti cett.] vette na U<sub>1</sub> ve B jñānādhikāraṇān cett.] jñānādhikāraṇāt E 7 prāpnoti cett.] om. E sām̐bhavisattā DU<sub>1</sub>U<sub>2</sub>] sām̐bhaviṁ sattāṁ BP sām̐bhaviṁ sattān L sām̐bhaviṁ satta N<sub>1</sub> sām̐bhavisattā N<sub>2</sub> om. E sadādvaita° cett.] sadādvaita° U<sub>1</sub> om. E 8 yathā cett.] om. E nyagrodhaviḥ jagat cett.] nyagrodhaviḥ jagat DN<sub>1</sub>N<sub>2</sub> nyagrodhaviḥ jagat L om. E hi cett.] om. E kṣītau cett.] kṣīti B kṣītau U<sub>1</sub> om. E uṣam drumāyate cett.] uṣam drumāyate likāṁ pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U<sub>1</sub> om. E 9 ekāntam cett.] ekānte BL yekāntam U<sub>1</sub> naikadhā cett.] naikadhā E nekadhā BL svena cett.] śveta N<sub>1</sub> śvetana DN<sub>2</sub> dṛśyate cett.] dṛśyamte BL dṛśyet N<sub>2</sub> daśadhā EN<sub>1</sub>N<sub>2</sub>] daśadhāt BL śadhā N<sub>2</sub>U<sub>1</sub> kṛtam em.] kṛtaḥ EL kṛtā α kṛtā B kṛtiḥ U<sub>2</sub> 10 mūlāṅkurasya E] mūlāṅkurutva cett. coddāṇḍāḥ EN<sub>1</sub>U<sub>2</sub>] codarāṇḍā DN<sub>2</sub> kudam̐jaḥ B kudam̐ḍa L śākhākūsumapallavāḥ U<sub>2</sub>] śākhākūṇḍalapallavāḥ E śākhākūṇḍalapallavā BL śāvārakumbhalapallavāḥ N<sub>1</sub>U<sub>1</sub> śākhākūmbhalapallavā N<sub>2</sub> śālāvākūmapadṛtravā D

**Philological Commentary:** 9-10 ekāntam ...pallavāḥ: The verse XXIII.4 is omitted in P.

## [XXI. The Characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

**XXI.1** He shall see the world as one - shining in all selves. By the method of non-dualistic thinking, he shall accomplish *Jñānayoga*.

**XXI.2** Wherever one sees the all-knowing consciousness pervading the world, and who understands this with wisdom, possesses knowledge superior to that of mere learning.

**XXI.3** By always being totally directed towards non-duality, one attains the being of Śiva (*śāmbhavī*)<sup>58</sup>, just as the seed of the banyan tree<sup>59</sup> scattered in the ground becomes a tree.

**XXI.4** The absolute unity (*ekāntam*) is perceived as not uniform by the self [as it is] made of ten parts. [Just as] the stems, branches, buds and leaves of the original shoot.

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in *Amanaska* 2.7-8. (*cittam buddhir ahaṅkāra ṛtvijaḥ somapaṇi manaḥ | indriyāṇi daśa prāṇāṇ juhoti jyoti-maṇḍale || 7 || ā mūlād bilaparyantaṁ vibhāti jyoti-maṇḍalam | yogibhiḥ satataṁ dhyeyam aṇimādyasid-dhidam || 8 ||*). These verses precede or introduce *śāmbhavī mudrā*. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyoti-maṇḍala*) shines from the root (possibly the root of the body or spine, but BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

<sup>58</sup>In medieval Yogatexts, particular in the Rājayoga genre, the term *śāmbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *śāmbhavī mudrā*. The two earliest references for *śāmbhavī mudrā* are *Candrāvalokana* 1 = *Amanaska* 2.10, who share the same verse. The practice of *śāmbhavī mudrā* involves focusing the mind at an internal orb of light *Amanaska* 2.7-8. At the same time, the gaze is directed outwards without closing and opening the eyes *Amanaska* (2.10). In *Amanaska* 2.14, the practice is said to bring about *siddhis* and the no-mind-state (*unmani*) and according to *Amanaska* 2.14 liberation while alive (*jīvanmukti*). For a detailed discussion of *śāmbhavī mudrā*, its influence and all references, see BIRCH, 2013:71-79. Here, Rāmacandra uses the term *śāmbhavī* as a designation of the ultimate state to be attained by practising Rājayoga, which he presents as the realization of absolute unity. The *śāmbhavī*-state has its roots in the ancient tantric traditions of Śaivism.

<sup>59</sup>In rituals the banyan tree (*nygarodha*) is associated with the *kṣatriya* class (SMITH, 1998:27).

स्नेहपुष्पफलं बीजे विस्तारोऽयं स्वभावतः ।  
तथासौ निर्मलो नित्यो निर्विकारो निरंजनः ॥ XXI.5॥

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः ।  
पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥ XXI.6॥

5 एवं दशविधा विश्वं लोकालोकसविस्तरम् ।  
एक एव न चान्यो ऽस्ति यो जानाति स तत्त्ववित् ॥ XXI.7॥

पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेष्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो दृष्टिविषयः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स अदृश्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं दूरीकृत्यं ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य कारणात्कालः शरीरनाशं न करोति ॥

**Sources:** 1-2 ≈YSv (PT p. 836): snehapuṣpaphalair vijair vistāro 'yaṃ svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanah | 3-4 ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitah | pañcatattvamayo buddhimāyāhaṅkāravikriyah | 5-6 ≈YSv (PT p. 836): evaṃ bahuvīdham viśvaṃ lokālokasuvistaram | ekam eva na cāno 'sti yo jānāti sa tattvavit | 7 cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ saṃsāraḥ syāt sa īśvaraḥ | 7-9 cf. YSv (PT p. 836): svabhāvalīlayā bhāti śūnye'sau śūnyabuddhitah | yad dṛṣṭam viśayaṃ vastu tad dṛśyam iti kathyate | yo dṛṣṭātītaḥ so'dṛśyas tadā dṛṣṭam hi manyate | svatanūbhedam evan tu saṃsāraṃ duḥkhasaṅkulam |

**1 snehapuṣpaphalam** DN<sub>1</sub>N<sub>2</sub>PU<sub>2</sub>] snehe puṣpaphala° BL snehapuṣpaṃ phala U<sub>1</sub> srehapuṣyaphalam E bīje cett.] bija BL **vistāro** cett.] vistārā DN<sub>1</sub> 'yaṃ EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] ya BL yaḥ U<sub>1</sub> yasya D **svabhāvataḥ** cett.] svabhāvataḥ BL bhāvataḥ D **2 tathāsau** cett.] yathāsau B tathāpasau P **nirmalo** cett.] nirmalau P **3 eko** cett.] yeko U<sub>1</sub> **naikaḥ** em.] nekaḥ cett. naika U<sub>1</sub> naiko U<sub>2</sub> neka BN<sub>2</sub> **svayambhūś ca** cett.] svayambhūtyā U<sub>1</sub> **svadhāmnā** PU<sub>2</sub>] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmmnā N<sub>1</sub> svadhā..ṣa D svadhāmnāva N<sub>2</sub> svabhāvā U<sub>1</sub> **sthitāḥ** DLP] sthitah cett. **4 °buddhi°** EPL] °buddhir cett. **°vikriyāḥ** EPU<sub>1</sub>] °vikriyā cett. **5 daśavidhā viśvaṃ** BLN<sub>2</sub>] daśavidham viśvaṃ DEP<sub>1</sub>N<sub>2</sub> daśavidhaviśvaṃ U<sub>1</sub> **lokālokasavistaram** cett.] lokālokasavistarām N<sub>1</sub> lokāloke savistarām U<sub>2</sub> **6 eka** cett.] ekam U<sub>2</sub> **eva** cett.] yeva U<sub>1</sub> **7 pṛthivī°** cett.] pṛthivī° U<sub>1</sub> **°vanaspati°** EN<sub>2</sub>U<sub>2</sub>] vanaspati P vanaspati° BDLN<sub>1</sub>U<sub>1</sub> **°parvatādīsthāvara°** BLP<sub>2</sub>] °parvatādīsthāra° E °parvato tyādīsthāvara° D °parvate tyādīsthāvara° N<sub>1</sub> °parvate °thyādīsthāvara° N<sub>2</sub> °parvate iyādīsthāvara° U<sub>1</sub> **rūpaḥ** cett.] rūpā BL rūpa N<sub>2</sub> **saṃsāraḥ** cett.] saṃsāra° EU<sub>1</sub> **°hasteśvapakṣīty ādiko** BL] °hasty āśvapakṣīty ādiko E °hastiasvapakṣīty ādiko DN<sub>1</sub> °hastipakṣīty ādiko N<sub>2</sub> °hastiasvapakṣīty ādiko U<sub>1</sub> °hasttyas ca pakṣīty ādiko U<sub>2</sub> **jaṅgamarūpaḥ** cett.] jaṅgamah rūpaḥ D °rūpā L jagad° U<sub>1</sub> **saṃsāraḥ** cett.] saṃsāro U<sub>1</sub> ca cett.] vā D **yo** cett.] yaḥ U<sub>1</sub> ya DN<sub>1</sub>N<sub>2</sub> **8 dṛṣṭi** cett.] dṛṣṭi LN<sub>1</sub> daṣṭi B dārṣṭi D **dṛśya** cett.] dṛśya DN<sub>1</sub> dṛṣy° U<sub>1</sub> **dṛṣṭyā** cett.] dyā N<sub>2</sub> **ity** cett.] ty BL śaty N<sub>2</sub> **saṃsārasya** cett.] saṃsāra° PLU<sub>2</sub> **svātmano** BELP] svātmanaḥ α svātmanoḥ U<sub>2</sub> **bhedam** cett.] bheda B bhedam DN<sub>1</sub> **9 °krtyam** U<sub>2</sub>] °krtya cett. °krtya E **aikyena** P] aikam eva E aikyona BLP ekyena DN<sub>1</sub> ekena N<sub>2</sub> ekānta U<sub>1</sub> ekye U<sub>2</sub> **sa eva** E] om. cett. **jñānayogaḥ** cett.] jñānayoga U<sub>2</sub> **tasya** cett.] gatasya U<sub>1</sub> **kāraṇāt** cett.] dhyānakaraṇāt U<sub>1</sub> **kālāḥ** cett.] kāla° U<sub>1</sub> **na** cett.] om. N<sub>2</sub>U<sub>2</sub>

**XXI.5** By virtue of its inherent nature, the branch of a tree with its new shoots (*vistāra*), being the fruit of the flower of love, is in the seed. Certainly, that [the inherent nature?] is pure, eternal, unchanging, and immaculate.

**XXI.6** One, not one, self-existing by its own power, abiding in multiplicity, as five [gross] elements (*tattva*)<sup>60</sup> thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahaṃkāra*), and modifications (*vikriyā*).<sup>61</sup>

**XXI.7** Thus, the ten variations permeate the whole world and non-world. There is only one. There is no other. One who knows this is a knower of the truth.

The mundane existence (*saṃsāra*) exists in the form of stationary [existences] such as earth, tree mountains and so on. The mundane existence (*saṃsāra*) [also] exists in the form of the mobile [existences] such as humans, animals, birds and so on. Now, whatever is the object of perception, it is called visible. Whatever is not seen by perception, it is called invisible. In this way, the realisation of unity (*aikyena darśanam*) by eliminating the differentiation of the self from the mundane existence is truly Jñānayoga. Due to this, time does not bring about the destruction of the body.

<sup>60</sup>The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in tantric works, cf. e.g. *Śivasvarodaya* 6-8 (*nirāṇjano nirākara eko devo maheśvaraḥ | tasmād ākāśam utpannam ākāśād vāyusambhavaḥ || 6 || vayas tejas tataś cāpas tataḥ pṛthvī samudbhavaḥ | etāni pañcatattvāni vistīrṇāni ca pañcadhā || 7 || tebhyo brahmāṇḍam utpannam tair eva parivartate | viliyate ca tatraiva tatraiva ramate punaḥ || 8 ||*) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).” In *Kumbhakapaddhati* 122, a technique of breath retention is dedicated to the five *tattvas* (*tatvāḍau pūreyed vāyum tat tatvānte virecayet | tatvakumbhaḥ sa gaditaḥ pañcadhā tatvabhedaḥ || 122 ||*) “One shall inhale before [the rise] of a particular *tattva* and exhale at the end of that *tattva*. This is called *tattvakumbhaka* being five-fold according to the five divisions of *tattva*. The *Śivasvarodaya* discusses the rise, duration, properties and application of the *tattvas* in greater detail. An overview of this can be seen in GHAROTE and DEVNATH, 2021: Appendix-iii.

<sup>61</sup>In the tantric traditions of Śaivism tenfold *tattva*-systems existed ....

## [XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तदशधा भेदं स्वभावत एव प्राप्नोति । मूलांकुरत्वगण्डशशाखाकलिकापल्लवपुष्पफलस्नेहा इति भेदो दशधा प्राप्नोति । तथा निर्मलो निर्विकारः निरञ्जन एक एतादृश आत्मस्वभावादेव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकाररूपभेदान्प्राप्नोति ।  
 5 ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति । यथैकैकः पृथ्वी क्वचित्कोमलरूपा ॥ क्वचित्मनोहररूपा ॥ क्वचित्परिमलरूपयुक्ता ॥ क्वचित्परिमलरहिता ॥ क्वचित्सुवर्णरूपा ॥ क्वचित्त्रौप्यरूपा ॥ क्वचिद्रत्नमयी ॥ क्वचिश्चेता ॥ क्वचित्कृष्णा ॥ क्वचिद्रक्ता ॥ क्वचित्पीता ॥ ...

**Sources:** 2 cf. YSv (PT p. 836): svabhāvabhedam etat śrṇu devi prayatnataḥ | yac chrutvā sarvabodhaḥ syāt muktidaḥ siddhivāñchitaḥ | 5-7 cf. YSv (PT p. 836): ātmano vā prthivyaḍyāḥ svabhāvaḥ kiñcid ucyate | ātmaiva prthivī dhātrī komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohini | svarṇarūpā dhātūrūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvarā ūrvarā sā tu viśāṃṛtamayī sadā |

2 idānīm cett.] idāni B svabhāva cett.] svābhāva BL tasya E °bhedam DN<sub>1</sub> °bheda N<sub>2</sub> °bhedaḥ cett. vaṭa cett.] vatha N<sub>2</sub> °bijam DPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> °bijam E °bija U<sub>2</sub> °bijena BL vaṭarūpeṇa cett.] rūpeṇa BL pariṇamate BLU<sub>2</sub> pariṇāte P pariṇatam αE sa tat U<sub>1</sub> | sa tu N<sub>2</sub> satṛ N<sub>1</sub> sat EP śata BL sa DU<sub>2</sub> daśadhā cett.] dṛśadhā P dasat U<sub>2</sub> °bhedam cett.] om. U<sub>2</sub> svabhāvata cett.] svabhāva BL om. U<sub>2</sub> eva cett.] om. U<sub>2</sub> prāpnoti cett.] prāpnoti BLU<sub>1</sub> 3 mūlāmkuratvagdaṇḍaśākhākālikā-pallavapuṣpaphalasneha E] mūla amkuratvakdaṇḍaśākhākilāpallavā puṣpaphalasneha P mūlam amkuratvakdaṇḍaśākhākilakālapallavā || vistāroyam svābhāvataḥ B mūlam amkuratvakdaṇḍaśākhākilā-pallavā || vistāroyam svābhāvataḥ || L mūlam amkuratvakdaṇḍaśākhām kalikāpallavapuṣpaphalasneha || N<sub>1</sub> mūlāmkuratvakdaṇḍaśākhām kalikāpallavapuṣpaphalasneha || N<sub>2</sub> mūlāmkuratvakdaṇḍaśākhām kalikāpallavapuṣpaphalasneha D mūlāmkuratvakdaṇḍaśākhākālikāpallavapuṣpaphalasneha U<sub>1</sub> om. U<sub>2</sub> iti cett.] om. U<sub>2</sub> bheda daśadhā α] daśabhedān BLP om. U<sub>2</sub> prāpnoti cett.] prāpnotiti P om. U<sub>2</sub> tathā cett.] yathā EU<sub>2</sub> nirmalo BEL] nirmalaḥ αPU<sub>2</sub> 4 nirañjana E] nirañjanaḥ cett. eka cett.] ekaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> etādṛśa E] etādṛśaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ātmasvabhāvād cett.] ātmā svabhāvād E prthivyāpatejovāyābākāśamanobuddhimāyāvikārarūpābhedān BLN<sub>1</sub>] prthivyāpatejovāyābākāśamanobuddhimāyāvikārarūpābhedān E prthivyetejovādvākāśamanobuddhimāyāvikārarūpābhedān P prthivīpate | jivikāśamanobuddhir māyāvikārarūpābhedāt DN<sub>2</sub> prthakte jivāyuvākāśamanobuddhir māyāvikārarūpābhedāt U<sub>1</sub> prthivyāpatejovāyābākāśa || manobuddhimāyāvikārarūpābhedā U<sub>2</sub> 5 jñā-nayogaprabhāvād EU<sub>2</sub>] jñānayogabhavāt α jñānayogaḥ || prabhāvād° BL jñānayogaḥ prabhāvād P eva cett.] eka BLP yeva U<sub>1</sub> yathaikaikaḥ em.] yathaikaiva E yathā ekaika BLP U<sub>2</sub> yathā ekaiva DN<sub>1</sub> yathā ekaḥ ca N<sub>2</sub> yathā ekaḥ ca U<sub>1</sub> prthivī β] prthivī α °rūpā β] rūpa α kvacit cett.] om. EPU<sub>1</sub> 5-6 manohararūpā B] manohararūpāḥ L manohararūpa U<sub>2</sub> manoharā DN<sub>1</sub>N<sub>2</sub> om. EPU<sub>1</sub> 6 kvacit cett.] om. EPU<sub>1</sub> °parimala cett.] om. EPU<sub>1</sub> °rūpayuktā BL] °rūpā° DN<sub>1</sub> °rūpayuktāḥ N<sub>2</sub> om. EU<sub>1</sub> kvacit cett.] om. PU<sub>1</sub> °parimala cett.] °parimalarūpa° E om. PU<sub>1</sub> °rahitā ELN<sub>1</sub>] °rohitā BN<sub>2</sub>U<sub>2</sub> om. DPU<sub>1</sub> kvacit cett.] om. PU<sub>1</sub> svarṇarūpā ELN<sub>2</sub>U<sub>2</sub>] svarṇarūpa BD khavarṇakupā U<sub>1</sub> om. P kvacit cett.] om. BLP raupyarūpā E] rūpyarūpā N<sub>1</sub>U<sub>1</sub> rūpyarūpa DN<sub>2</sub> rajatarūpā U<sub>2</sub> om. BLP 6-7 ratnamayī cett.] ratnamai BL 7 kvacit cett.] kvacit ca E °śvetā EDU<sub>2</sub>] śveta N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> śvetarūpā L śverūpā B kvacit kṛṣṇā cett.] kṛṣṇa N<sub>1</sub> om. E raktā BELU<sub>2</sub>] °rakta cett.

**Philological Commentary:** 5-7 kvacit manohararūpā ...kvacit pītā: Section is omitted in P.

## [XXII. Division of the Inherent Being]

Now, the division of the inherent being is described. Just as the seed of the banyan tree ripens into the shape of the banyan tree, [and] because of its own inherent being develops such a tenfold division. [Namely]: root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar. The division develops [those] ten parts. In this way, the pure, unchanging, unblemished [one] attains such [a division] precisely because of the inherent being of the self. [Namely], the division: earth, water, fire, wind, space, mind, intellect, illusion, transformations and form.<sup>62</sup> Because of the power of Jñānayoga, there arises the conviction that “the self is truly one”. Just as some particular soil (*ekaika*) sometimes appears soft, sometimes appears beautiful, sometimes fragrant, sometimes unscented, sometimes golden, sometimes silver, is sometimes made of precious stone, sometimes appearing white, sometimes black, sometimes copper, sometimes yellow, ...

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from an very early age, cf. GOODALL and ISAACSON, 2016:82-85. Rāmacandra, as can be seen in the sources of the edition for this passage, is faithful to his template. However, the exact origin of this specific arrangement of *tattvas* remains unknown. Usually *vikriyā* is not a separate *tattva*, but *ahaṃkāravikriyā* (“transformations of *ahaṃkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*. Here, it seems the term *vikriyā* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahaṃkāra*.

<sup>62</sup>Rāmacandra’s tenfold taxonomy of *tattvas* appears inconsistent. Here, in comparison to besides the stable list of the five gross elements, he replaces *ahaṃkāra* with *rūpa* and changes the order of the elements. None of the tenfold *tattva*-systems known to me equal Rāmacandra’s systems exactly. Taxonomies of *tattvas* like *bhagavadgīta* 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo’ nalo vāyuh khaṃ mano buddhir eva cha | ahankāra itīyaṃ me bhinnā prakṛtir aṣṭadhā* ||7.4||). “Earth, water, fire, air, space, mind, intellect, and ego - these are the eight divisions of the original nature.” In this list, we find most of the elements of Rāmacandra’s list, except terms like *māyā*, *vikriyā* or *rūpā*. The description of *kuṇḍalinī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 - 1.13 of the *Nīśvāsātattvasaṃhitā* in which the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyātattva*, *vidyā*, *Īśvara*, *Sadāśiva*, *dehavyāpin* and *Śakti*, cf. GOODALL and ISAACSON, 2016: 83-84. There is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is deeply rooted in ancient Śaivism (see BIRCH) 2019, but Rāmacandra’s text takes up a more modern, simple, universal and transsectarian character, the choice of a tenfold taxonomy possibly reflects this distant remnant of the past.

- क्वचित्कबुरा ॥ क्वचिन्नानाविधफलरूपा ॥ क्वचित्पुष्परूपा ॥ क्वचिदमृतमयी ॥ स्वभावत एव भवति ॥ तथै-  
वात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव  
भवति ॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते । यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य  
गतिर्बहुधा दृश्यते ॥ एकं फलं पृथ्वीमध्ये पतति । शुक्लं भवति । एकस्य फलस्य मकरन्दं भ्रमरः पिबति ।  
5 एकस्य फलस्य मालां कामिनी तुङ्गकुचमंडलोपरि दधाति । एकं फल ममृतनुष्णोपरि क्षिप्यते । अयं  
वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्भुनक्ति । के ते ऽष्टौ भोगाः ॥

सुवासश्च सुवस्त्रश्च सुशय्या सुनितंबिनी ।

सुस्थानश्चात्रपानान्यष्टौ भोगाश्च धीमताम् ॥ XXII.1 ॥

**Sources:** 1–5 cf. YSv (PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampinḍito rogi tathāiva krodhaśāntadhiḥ | aśeṣarūpabalito nānābuddhirataḥ svayam | devatattvaṃ bhūtaśaktyā jīvasampjñā bhramātmikā | jñānayogī nirvikāro nistāpa eka īśvaraḥ | ātmaikamūrttimān bhūtvā nirvikalpo nirāñjanaḥ | sukhi duḥkhi mohayukto 'nantacetāḥ svabhāvataḥ |

**Testimonia:** 5 cf. YSv (PT p. 837): śrīpūmrūpī mahān so hi parasparavimohitaḥ | amanaskaḥ svīyab-  
hāvāt jñānayogī nirākulaḥ | śrakcandanādivāmāsu svabhāvād bhogam icchukaḥ |

1 karburā cett.] karpurā U<sub>1</sub> kvaci cett.] kvacit U<sub>2</sub> om. P nānāvidhaphalarūpā cett.] nānāvid-  
hophalarūpā U<sub>1</sub> nānāvidharūpā E om. P kvacit BL] kvacid DN<sub>1</sub> U<sub>1</sub> kvacir U<sub>2</sub> om. PN<sub>2</sub> puṣparūpā  
DN<sub>1</sub>] viṣarūpā BEL vśarūpā U<sub>2</sub> om. U<sub>1</sub> kvacid cett.] kvacit U<sub>2</sub> om. U<sub>1</sub> amṛtamayī cett.] amṛ-  
tarūpamayī E amṛtamaī BL om. U<sub>1</sub> svabhāvata cett.] om. U<sub>1</sub> eva cett.] om. U<sub>1</sub> bhavati cett.]  
bhavataḥ BL om. U<sub>1</sub> 1–2 tathāivātmā β] tathātmā α 2 manuṣya cett.] om. U<sub>1</sub> pakṣi cett.]  
om. U<sub>1</sub> harīṇa cett.] harīṇā P om. U<sub>1</sub> hasti DN<sub>1</sub>] hasti cett. om. U<sub>1</sub> paṇḍita cett.]  
piṇḍata B mūrkhā cett.] rmūrkhā P mūrva DN<sub>1</sub> mūrṣa U<sub>1</sub> rogyarogī em.] rogyarogī E  
rogī arogī α U<sub>2</sub> rogī BLP krodhi cett.] krodhi EP krodha BL śānta cett.] dhiśānta BL  
rūpaḥ cett.] rūpāḥ PL rūpa α svabhāvād eva cett.] evaṃ svabhāvaṃ U<sub>1</sub> 3 bhavati cett.] bhavati  
BL bhati N<sub>1</sub> dharati D jñānayogād vikāra N<sub>1</sub> U<sub>1</sub>] jñānayogadhikāra cett. jñāyate cett.] jāyate U<sub>2</sub>  
phalasyotpatti cett.] plakṣasyotpattiḥ E sthānam cett.] sthānam E sthāna U<sub>1</sub> ekam cett.] ekas  
D eva N<sub>2</sub> om. E eva cett.] kam eva N<sub>2</sub> bhavati cett.] bhavati B ti U<sub>1</sub> 4 gati cett.] gati PN<sub>2</sub> U<sub>1</sub>  
ekam cett.] eka U<sub>2</sub> eva N<sub>2</sub> phalaṃ cett.] phala DN<sub>1</sub> N<sub>2</sub> prthivī cett.] prthivi U<sub>1</sub> śuklaṃ cett.]  
śuṣkaṃ LU<sub>1</sub> U<sub>2</sub> bhavati cett.] bhavati B phalasya cett.] om. PL makarandaṃ ELPN<sub>2</sub> U<sub>1</sub> U<sub>2</sub>] makaramda LN<sub>1</sub> karamdaṃ B bhramaraḥ cett.] bhramaraṃ BL bhramara N<sub>2</sub> pibati cett.] pibaṃti  
P pibati B 5 phalasya cett.] phalasyaṃ N<sub>2</sub> mālāṃ cett.] mālā N<sub>2</sub> kāmīni cett.] kāmibī D tuṅga cett.]  
tuṃp U<sub>1</sub> dadhāti cett.] dadhāvatī N<sub>1</sub> dadhovatī N<sub>2</sub> ekaṃ phalaṃ em.] ekaṃ phalaṃ BELP  
eka α amṛtam em.] mṛta cett. anuṣṇopari em.] manuṣyopari cett. kṣipyate cett.] kṣapyate  
B 6 eka cett.] ekam U<sub>2</sub> evātmā cett.] eva ātmā U<sub>2</sub> svīyabhāvād cett.] svabhāvād BL evāṣṭau  
cett.] evāṣṭau N<sub>2</sub> U<sub>1</sub> evāṣṭa U<sub>2</sub> bhogān cett.] bhogāt N<sub>2</sub> U<sub>1</sub> bhunakti cett.] ābhunakti N<sub>1</sub> ke te  
cett.] om. BL ṣṭau cett.] aṣṭau BL ṣṭe U<sub>1</sub> bhogaḥ cett.] bhobauḥ P bhoga U<sub>1</sub> U<sub>2</sub> 7 suvāsā ca  
cett.] suvāsā ca B suvastraṇ ca E] suvaṃśāś ca U<sub>2</sub> suśayyā cett.] suśayyā ca U<sub>1</sub> suśayyāḥ BL suyyā  
P sunitāmbinī cett.] sunitāmbinī P sunitāvinīta U<sub>1</sub> 8 susthāna ca E] susthānāś PLN<sub>2</sub> susthātāś  
DN<sub>1</sub> U<sub>1</sub> sudehaṃ U<sub>2</sub> ānnapānāny L] vānnapānāny B cānnapānāni E cānpanānp P cātmapanasyā  
N<sub>1</sub> cānmanasyā DN<sub>2</sub> cānnapānaḥ syād U<sub>1</sub> sukhasamptānaṃ U<sub>2</sub> aṣṭau bhogāś ca dhīmatām EP]  
aṣṭau bhogāś cā sudhīmatām BL ṣṭau bhogaḥ sudhipaṇa N<sub>1</sub> ṣṭau bhogaḥ sudhiṣaṇa D aṣṭau bhogaḥ  
sudhiṣaṇāṃ U<sub>1</sub> aṣṭau bhogaḥ N<sub>2</sub> abhayādicāṣṭakaṃ U<sub>2</sub>



...sometimes mottled, sometimes like various fruit, sometimes like flowers, sometimes like the nectar of immortality, [and that only] because of its inherent being. In this way, the self also takes the form of a human, a bird, a gazelle, an elephant, a Vidyādhara, a Gandharva, a centaur, a great scholar or a great fool, a sick or healthy, an angry or peaceful person, by virtue of its inherent nature. Through Jñānayoga he realizes the emptiness of the mutability of form. Just as the place of origin of the fruit is only one, but the fruit's actions and outcomes are seen as manifold.

One fruit falls onto the ground and becomes dry: A bee drinks the fruit's juice; [or] a woman places a garland made of the fruit over her voluptuous bosom; [or] the fruit is thrown onto a dead person. This is the inherent being of the thing. Thus [in the same way], due to its being, the one self enjoys eight enjoyments.<sup>63</sup> What are the eight pleasures?<sup>64</sup>

**XXII.1** A good perfume, fine clothing, a good bed, a beautiful women, a good dwelling (*susthāna*) food and drink.<sup>65</sup> Those are the eight enjoyments of the wise.<sup>66</sup>

<sup>63</sup>The passage appears to describe a single object's multifaceted nature, using fruit as an example. The author suggests that even though the origin of the fruit is singular, the actions and outcomes that can arise from it are many and diverse. This can be seen in the various examples, such as the fruit falling onto the ground, a bee drinking the fruit's juice, a woman adorning herself with a garland made of the fruit, or the fruit being thrown onto a dead person. The final statement about the self enjoying eight pleasures suggests that just as the fruit can have different outcomes and experiences, the self can also have different experiences and enjoyments. Overall, the passage emphasizes the multifaceted and diverse nature of things and experiences. Additionally, the passage suggests that the eight pleasures are perfectly natural to Rāmacandra and his readership.

<sup>64</sup>I was not able to allocate the source of the *aṣṭau bhogāḥ* yet. In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, includes all of the eight pleasures in greater detail (G. K. SHRIGONDEKAR, ed. *Mānasollāsa. Mānasollāsa of King Someśvara*. Baroda Oriental Institute. Mumbai: Bombay Vaibhav Press, 1939, 5). This alludes to the royal lifestyle of Rāmacandra's audience.

<sup>65</sup>Surprisingly, the verse only gives seven enjoyments. What is lacking in comparison to the list given a little later is the horse.

<sup>66</sup>Right after the list presented on the next page, Rāmacandra teaches that the eight enjoyments cause suffering and attachment. However, the end of the verse with *aṣṭau bhogāś ca dhīmatām*, "the eight enjoyments of the wise/clever person" suggests a rather positive connotation.

पट्टसूत्रमयानि वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुला मृदू-  
त्तरच्छन्दवतीशय्या ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपविस्ता कान्ता ४ ॥ साध्यासनं ५ ॥  
अतिमूल्योऽश्वः ६ ॥ मनोरममन्त्रं ७ ॥ तथा विधं पानं ८ ॥ एते ऽष्टौ भोगाः कथिताः । एते दुःखं भजन्ते ।  
भिक्षां याचन्ते च ।

- 5 यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतं ॥ अग्नेर्दाहः ॥ विषान्मूर्च्छा ॥ तिलात्तैलं ॥ वृक्षाच्छाया ॥ फलात्प-  
रिमलः ॥ इकाष्टादयिः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्यादिपदार्थस्वभाव एव ॥ तथा  
संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमेश्वरोऽखण्डपरिपूर्णश्च ॥

**Sources:** 1-4 cf. YSv (PT p. 837): ātmāvivekam āgamya calac cittam mahākulam | viṣayāndhatamo  
dṛṣṭvā no veti paramātmanah | amāyātmā tattvātitaḥ satsandhānavivarjitaḥ | sukhī duḥkhī janma mṛtyum  
yāti satyam punaḥ punaḥ | vairāgyādīdhanam tyaktvā viṣavad duḥkhakṛddhiyaḥ | koṭisūryasamātmēti  
jñānayogād vimucyate | 5-7 cf. YSv (PT p. 837): ravi tejo ghr̥tam dugdhe tile tailam svabhāvataḥ |  
śaśam indau kule śākham kṣāre ca lavaṇam yathā | tathā brahmaṇi saṃsāro hyakhaṇḍaparipūrvaḥ |

**1 paṭṭa°** एम् | paṭa° BLU<sub>2</sub> padr° αE pada° P **sūtra°** cett.] sūtrā BL **mayāni** cett.] yāni DN<sub>1</sub>N<sub>2</sub>  
**vastrāṇi** PL] vastrāṇi cett. **pañca vā sapta vā** α] pañcasaptā EP pañcasatyā LB **śālikā** em.] dṛālikā  
EN<sub>1</sub> dṛāṃlikā D dadhikā P dātikā BL tālikā N<sub>2</sub> dālikā U<sub>1</sub> **yuktāni** cett.] saudhāni U<sub>2</sub> **teṣu vāstu**  
LB] teṣu vāsaḥ E teṣu cāsaḥ P vāsāya kecit U<sub>2</sub> *om.* cett. **ativipulā** cett.] ativapulā DN<sub>1</sub> ativipulām  
U<sub>1</sub> aṣṭau bhogān āha || U<sub>2</sub> **1-2 mṛduttara** em.] mṛdutarā° BLP mṛdu | uttara° α sugrahaṃ || U<sub>2</sub>  
**2° chandavati°** DN<sub>1</sub>N<sub>2</sub>] °chadavati° P °chadavati° U<sub>1</sub> suvastram || U<sub>2</sub> **śāyā** cett.] suśayā sustrī U<sub>2</sub>  
**padmini°** cett.] padmanī N<sub>1</sub> *om.* U<sub>2</sub> **tārūṇyavati** em.] tārūṇyavati cett. tārūṇyavati N<sub>2</sub> *om.* U<sub>2</sub>  
**manoharā guṇavati** cett.] *om.* U<sub>2</sub> **tatropavistā** cett.] tatopavistā P tatrapavistā B *om.* U<sub>2</sub> **kāntā**  
BEP L *om.* cett. **sādhvāsanam** em.] sādhu āsanam E sādhu āsanam BLP U<sub>2</sub> sādhyāsanam DN<sub>1</sub>N<sub>2</sub>  
**3 atimūlyo 'śvaḥ** em.] atimūlyāṇ ca E atimūlo 'śvaḥ P atimūlyo asvaṃ BL amūlyo svaś ca α suśvaḥ U<sub>2</sub>  
**manoramam annam** cett.] manoramyam attam B manoramyam annam L manoramam attam DN<sub>1</sub> suṣṭu  
annam U<sub>2</sub> **vidham pānam** cett.] vidhapānam BLN<sub>2</sub> vidhayānam U<sub>2</sub> **ete** cett.] rāte U<sub>1</sub> 'ṣṭau β] aṣṭau  
α **bhogāḥ** cett.] bhogā N<sub>1</sub>N<sub>2</sub> ghogā U<sub>1</sub> **kathitāḥ** EU<sub>2</sub>] kathitā P kathyate N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> kathyamte D *om.*  
BL **ete** DN<sub>2</sub>U<sub>1</sub>] eke EPN<sub>1</sub> eka BL ekam U<sub>2</sub> **duḥkham** DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] duḥkha P duḥkhā BL duḥkhatam  
N<sub>2</sub> **bhajante** cett.] bhajate N<sub>2</sub>U<sub>1</sub> **4 bhikṣām** EPN<sub>2</sub>U<sub>1</sub>] bhikṣyam DN<sub>1</sub> bhikṣā BLU<sub>2</sub> **yācante** cett.]  
yāmcamte P yāmcate BL yācate N<sub>2</sub> pācate U<sub>1</sub> **ca** cett.] kiñca E **5 sūryasya** cett.] sūryaś ca U<sub>1</sub> **tejaḥ**  
cett.] tejāḥ BL **dugdhasya** DEPN<sub>1</sub>U<sub>2</sub>] dugdha° BL dusya N<sub>2</sub> dugdhasya U<sub>1</sub> **ghṛtam** cett.] ghṛtaḥ BLP  
**agne** E] agne cett. **dāhaḥ** em.] dvāhaḥ BLP dāhiḥ N<sub>1</sub> dadhi N<sub>2</sub> dadhiḥ D dārham U<sub>1</sub> dāhiḥ U<sub>2</sub> jvalanam  
E **viśān** cett.] viśāt U<sub>1</sub> **tilāt** cett.] titilāt P tila N<sub>2</sub> tilā U<sub>1</sub> **vṛkṣāt** EN<sub>1</sub>] vṛkṣāt P vṛkṣā BDLN<sub>2</sub>U<sub>2</sub>  
vrakṣā U<sub>1</sub> **phalāt** cett.] phalā BL **5-6 parimalaḥ** cett.] sarimalaḥ BL palāt parimalaḥ D **6 kāṣṭhād**  
cett.] kāṣṭhād PU<sub>2</sub> kāṣṭhād BL **agnih** β] āgñih α **śārkarādibhyo** em.] arkarādibhyo E śarkarādibhyo  
P śarkarādibhyo LB **rasaḥ** cett.] *om.* BL **himānibhyaḥ** cett.] sahimānibhyaḥ BL himānītpa N<sub>2</sub>  
**śāityam** DU<sub>1</sub>] śāityam N<sub>1</sub> śītyam U<sub>2</sub> śāityāś N<sub>2</sub> śītam EP śītaḥ BL **ityādipadārthasvabhāva** DN<sub>1</sub>P]  
ityādipadārthā° U<sub>2</sub> ityādipadārthasvabhāvataḥ B atyādipadārthasvabhāva N<sub>2</sub> ityādisvabhāvah U<sub>1</sub>  
ityādipadārthāḥ svabhāvataḥ L ityādipadārthānam svabhāvah E **eva** cett.] evā N<sub>1</sub> ravaḥ U<sub>1</sub> *om.* E  
**tathā** cett.] tathā vā U<sub>1</sub> **7 parameśvarasvarūpamadye** cett.] paremesvara svarūpasya madhye BL  
parameśvararūpamadye U<sub>1</sub> **tiṣṭhati** cett.] tiṣṭhati B tiṣṭhamti U<sub>2</sub> **'khaṇḍa°** cett.] 'ṣaṇḍa° DN<sub>1</sub>  
yarānda° N<sub>2</sub> khaṇḍaḥ U<sub>1</sub> °paripūrṇaś ca cett.] paripūrṇaḥ E

1. Clothes made from silk;<sup>67</sup> 2. A site of the palace in which there are mansions endowed with five or seven rooms.<sup>68</sup> 3. A huge, very soft and lovely bed;<sup>69</sup> 4. [on which] there is seated a lotus-like youthful, charming and virtuous wife;<sup>70</sup> 5. An excellent throne;<sup>71</sup> 6. An exceptional valuable horse;<sup>72</sup> 7. Food that pleases the senses;<sup>73</sup> 8. Various drinks.<sup>74</sup> The eight enjoyments are described. They impart suffering and [make one] beg for their sustenance.

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odour from a fruit, the fire from a scabbard, the sweet sap of Śārkara<sup>75</sup> and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the centre of the highest God's own form. Moreover, the highest God is indivisible and all-filling.

<sup>67</sup> Within the twenty *upabhoga*s of the *Mānasollāsa* there is the topic of *Vastropabhoga* or the "enjoyment of garments". Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming (SHRIGONDEKAR, 1939:14).

<sup>68</sup> The first *adhyāya* of the third *vimśati* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. Here houses with one to four *śālās* are described (SHRIGONDEKAR, 1939:6-7).

<sup>69</sup> This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steeds are described (SHRIGONDEKAR, 1939:21).

<sup>70</sup> This is resembled as *yosidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: a) Padminī, b) Citriṇī, c) Śaṅkhinī, and d) Hastinī, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 21.)

<sup>71</sup> The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

<sup>72</sup> This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (SHRIGONDEKAR, 1939:24).

<sup>73</sup> This is resembled as *annabhoga* within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of great food and the directions as to the preparations of various dishes (SHRIGONDEKAR, 1939:21).

<sup>74</sup> This is resembled as *pāṇiyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described (SHRIGONDEKAR, 1939:23). Instead of following his template closely, Rāmacandra modifies the passage's meaning. The original ideal of his sources text which emphasizes renunciation and detachment to wealth, is weakened by the introduction of the eight pleasures. Instead of radically abandoning wealth, he states that they cause suffering and craving, as we can ...

<sup>75</sup> A liquor prepared from Dhātakī with sugar. Beleg?!

## [XXIII. bāhyalakṣyaṃ]

इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारम्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं । अथवा नासाग्रादारम्य षडङ्गुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथवा नासाग्रादारम्यष्टङ्गुल-  
प्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं । अथवा नासाग्रादारम्य दशाङ्गुलप्रमाणं शुक्लं चञ्चलम् उदकं लक्ष्यं  
5 कर्तव्यं । अथवा नासाग्रादारम्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथवा नासाग्रा-  
दारम्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

**Sources:** 2 cf. YSv (PT. p. 837): idānīm vāhyalakṣāṇi siddhidāni śrṇu priye | dhāraṇākhyā tu caitāni jñātavyāni viśeṣataḥ | cf. YSv (PT p. 837): līlayā bhāvayel līnaṃ jyotiḥpūrṇaṃ mahāparam | atha vā tatra deveśi dhūmrākāraṃ ṣaḍāṅgulaṃ | cf. YSv (PT p. 837): atha vāṣṭāṅgulaṃ raktaṃ nāsikopari lakṣayet | 5-57.2 cf. YSv (PT p. 837): dvādaśāṅgulamānaṃ vā pṛthvitattvan tu pītabham | lakṣayed atha vā tatra koṭisūryasamaprabham | tejaḥ puñjaṃ mahākāśaṃ tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito dṛṣṭis usthiram | kṛtvā dhyānād vinā sūryaṃ caṇḍasūryaṃ tu paśyati | atha vā lakṣaṃ etat tu karttur vahiḥ śivopari |

**Testimonia:** 2 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyaṃ kathyate | nāsāgrād bahiraṅgulacatuṣṭaye nilajyotiḥsaṃkāśaṃ lakṣayet | 2-4 ≈ *Haṭhasaṃketacandrikā* (GOML R 3239 p. 259 ll. 14-17): atha bāhyalakṣyaṃ nirūpyate || nāsāgrād ārabhyāṅgulacatuṣṭaya 4 pramāṇapavanatattvaṃ dhūmrā kāraṃ lakṣyaḥ kartavyaṃ | athavā nāsāgrād ārabhyāṅguṣṭāṅgulapramāṇaṃ iti raktaṃ tatvaṃ lakṣyaṃ kartavyaṃ | 3 cf. SSP 2.28 (Ed. p. 39): atha vā nāsāgrād ṣaḍāṅgulaṃ adhovāyutattvaṃ dhūmravarṇaṃ lakṣayet | 3-4 cf. SSP 2.28 (Ed. p. 39): atha vā aṣṭāṅgula āraktaṃ tejaṣ tattvaṃ lakṣayet | 4-5 cf. SSP 2.28 (Ed. p. 39): atha vā daśāṅgule kallolavad āpas tattvaṃ lakṣayet | cf. SSP 2.28 (Ed. p. 39): atha vā nāsāgrād dvādaśāṅgule pītavarṇaṃ pāṛthivatattvaṃ lakṣayet | 5-57.2 cf. SSP 2.28 (Ed. p. 40): atha vā ākāśamukhaṃ dṛṣṭvā lakṣayat kīraṇākūlitaṃ paśyati |

**2 bāhyalakṣyaṃ** P] lakṣyaṃ E ṣāhyalakṣa B bāhyalakṣa L \*lakṣaṃ N<sub>1</sub> \*lakṣaṇa DN<sub>2</sub> \*lakṣyaḥ U<sub>1</sub> lakṣaṇaṃ U<sub>2</sub> catuṣṭaya° cett.] catuṣṭayaṃ BL nilākāraṃ cett.] nilākāraṃ BLP nirākāraṃ N<sub>2</sub> teja° DN<sub>1</sub>N<sub>2</sub>] tejaḥ cett. jaḥ B pūrṇaṃ cett.] pūrṇakāma U<sub>2</sub> ākāśa° cett.] ākāśaṃ EPLU<sub>1</sub> lakṣyaṃ EPU<sub>1</sub>U<sub>2</sub>] lakṣaṃ BDLN<sub>1</sub> lakṣaṇaṃ N<sub>2</sub> 3 nāsāgrādārabhya cett.] nāsāgrād ābhya DN<sub>1</sub> nāsāgrārabhya N<sub>2</sub> ṣaḍāṅgulapramāṇaṃ cett.] ṣaḍāṅgulaṃ pramāṇaṃ B dvādaśāṅgulapramāṇaṃ U<sub>2</sub> pavanatattvaṃ E] \*tatvaṃ cett. l.n. B dhūmrākāraṃ cett.] l.n. B lakṣyaṃ cett.] lakṣaṃ DN<sub>1</sub>U<sub>2</sub> lakṣaṇaṃ N<sub>2</sub> vā cett.] om. U<sub>1</sub> 3-4 ārabhyāṣṭāṅgulapramāṇaṃ U<sub>1</sub>] ārabhyā ṣaḍāṅgulapramāṇaṃ N<sub>1</sub> ārabhya ṣaḍāṅgulapramāṇaṃ D ārabhyaṃ ṣṭāṅgulapramāṇaṃ N<sub>2</sub> ārabhyaṃ ṣṭāṅgulapramāṇaṃ U<sub>2</sub> 4 atiraktaṃ N<sub>1</sub>N<sub>2</sub>] atiraktaṃ D itiraktaṃ U<sub>1</sub> matiraktaṃ U<sub>2</sub> teja° U<sub>2</sub> lakṣyaṃ U<sub>1</sub>U<sub>2</sub>] lakṣaṃ N<sub>1</sub>N<sub>2</sub> lakṣaṇaṃ N<sub>2</sub> cañcalam cett.] caṇḍrākāraṃ U<sub>1</sub> lakṣyaṃ U<sub>1</sub>] lakṣya N<sub>1</sub>D lakṣaṇaṃ N<sub>2</sub> lakṣaṃ U<sub>2</sub> 5 dvādaśāṅgulapramāṇaṃ cett.] tattvaṃ dvādaśāṅgulapramāṇaṃ E dvādaśā ṅgulapramāṇaṃ U<sub>1</sub> lakṣyaṃ EPU<sub>1</sub>] lakṣaṇaṃ N<sub>2</sub> lakṣaṃ cett. 6 samaprabhaṃ cett.] \*prabhāṃ L tejaḥpūrṇaṃ cett.] tejaḥ | pūrṇaṃ EB pūrṇaṃ α pūrṇa N<sub>2</sub> lakṣyaṃ DEPN<sub>1</sub>U<sub>1</sub>] lakṣaṃ BLU<sub>2</sub> lakṣaṇaṃ N<sub>2</sub>

**Philological Commentary:** 3 ṣaḍāṅgulapramāṇaṃ ...: Sentence is omitted in L. ārabhyāṣṭāṅgulapramāṇaṃ: Sentence omitted in β, except for U<sub>2</sub>. 4 daśāṅgulapramāṇaṃ: The instruction for a ten-finger wide distance is absent in the surviving testimonia of the YSv. However, it can be found in the other source text of the *Yogatattvabindu*, the *Siddhasiddhāntapaddhati* 2.28 (Ed. p. 39). 5 daśāṅgulapramāṇaṃ ...: Sentence omitted in β, except for U<sub>2</sub>.

## [XXIII. Bāhyalakṣya]

Now, the external fixation is taught. Beginning at a four-finger wide distance from the tip of the nose, the space-element, appearing blue, being full of light, shall be made the target [of fixation]. Or, beginning at a six-finger wide distance from the tip of the nose, the wind element, appearing greyish, shall be made the target [of fixation]. Or, beginning at an eight-finger wide distance from the tip of the nose, the very red fire element shall be made the target [of fixation]. Or, beginning at a ten-finger wide distance from the tip of the nose, the white fickle water element shall be made the target [of fixation]. Or, beginning at a twelve-finger wide distance from the tip of the nose, the yellow-coloured earth element shall be made the target [of fixation]. Or, beginning at the tip of the nose<sup>76</sup> the space-element full of fire shining like ten million suns shall be made the target [of fixation].<sup>77</sup>

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see in the source, YSv (PT p. 837): “Having gained discrimination of the self, one calms the restless mind. Having seen the darkness of ignorance caused by sense objects, one knows the supreme soul and becomes a soul beyond illusion, free from attachment to worldly pleasures, and goes through birth and death in truth, again and again. Abandoning aversion etc. [and] riches, which increase suffering like poison, one is liberated by Jñānayoga, which is as powerful as millions of suns.” This observation perfectly suits the initial definition of Rājayoga (cf. I. ll. 1-2, p.5) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

<sup>76</sup> Given the explicit instructions of the respective distance of the exercise in the previous sentences, it is surprising that this instruction is lacking the mention of the distance.

<sup>77</sup> The first five external targets, associated with the five elements can also be identified within *Sarvāṅgayogapradīpikā* 3.29-33 (Ed. pp. 104-105): (*bāhya lakṣa aur puni jāmnaḥum | paṁca tatva ki lakṣa su thānaḥum | agra nāsikā aṁgula cārī | nīla varṇa nabha deṣi bicārī || 29 || nāsā agra aṁgul chah deṣaim | dhūmrahi varṇ vāyu tat peśai | aṁgul aṣṭa nāsikā āgai | rakta varṇ su vahni tat jāgai || 30 || nāsā agra aṁgul daś tāṁī | śvet varṇ jal deṣi tahāmī | nāsā agra su aṁgul bārā | pīta varṇ bhū deṣi apārā || 31 || bāhya lakṣa aur bahuterī | so jānaṁ jo pāvai serī | sataguru kṛpā karai jau kabahī | dei batāi chinak maiṁ sabahī || 32 ||*) “(29) Contemplate the external target repeatedly, focusing on the five elements. Four fingers above the tip of the nose; contemplate the blue-coloured space-element. (30) Six fingers from the tip of the nose visualize the smoke-coloured air element. Eight fingers in front of the nose visualize the red-coloured fire element. (31) Ten fingers from the tip of the nose visualize the white-coloured water element. Twelve fingers in front of the nose visualize the earth element with a yellow colour. (32) Many external targets exist, but only a few can attain the ultimate goal. If the true guru shows mercy at any time, they reveal the secret within.”

आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबन्धीनीं सहस्रकिरणावलीं पश्य-  
ति । अथ वा शिरोपरयुद्धं सप्तदशांगुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यं । अथ वा दृष्टेरे तप्तस्वर्णवर्णाकारं  
पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरे  
भवन्ति । अङ्गुरोगा विनोषधं दूरे भवन्ति । समग्राः स्वप्ने ऽपि मित्रतामयान्ति । सहस्रवर्षपर्यन्तमायुषं वर्धते ।

5 अपठितं शास्त्रं जिह्वाग्नेनोच्चरते । एतादृशं बहुतरं फलं ॥

**Sources:** 2-4 cf. YSv (PT p. 837): ūrdhvaṃ saptadaśāṅgulyaṃ pramāṇaṃ tejasā prabham | athavā  
pr̥thivītattvaṃ taptakāñcanasannibham | dr̥ṣṭiragre tu karttavyaṃ lakṣaṃ etad yat ātmanāṃ | uktānāṃ  
yasya kasyaiva ekaśaḥ karaṇaṃ priye | balipalitahinaḥ syād auśadhena vinā tathā | 4-5 cf. YSv (PT p.  
837): sarvarogāṇi naśyanti mitravac ca vaśi ripuḥ | jīved varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre  
prabhaved vidyā vinā śāstrāvalokanāt |

**Testimonia:** 1-2 cf. SSP 2.28 (Ed. p. 40): evaṃ nirmalikaraṇaṃ | atha vordhvaḍṣṭayāntarāṃ lakṣayet  
| jyotiḥ mukhāni paśyati | atha vā yatra tatṛākāśaṃ lakṣayet | ākāśasadr̥ṣaṃ cittaṃ muktupradaṃ bhavati |  
2-4 cf. SSP 2.28 (Ed. p. 40): atha vā dr̥ṣṭyā taptakāñcanasannibhāṃ bhūmiṃ lakṣayet | dr̥ṣṭiḥ sthīrā  
bhavati | ity anekavidhaṃ bahirlakṣyaṃ | 3-4 ≈ *Haṭhasaṃketacandrikā* (ORI B220 folio 240r): uttānāṃ  
tatvānāṃ madhye yasya kasyāpyekasya lakṣyasya karaṇādvalipalitādi dūre bhavati || atāśadhamṛtem-  
garogāṇāṃ vilayo bhavati || āyurvedhati ca ||

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśoparī N<sub>1</sub> vā cett.] om. BELP dr̥ṣṭim  
cett.] dr̥ṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryaṃ cett.] sūrya N<sub>2</sub> U<sub>2</sub>  
sūryasaṃbandhinīm P] sūryasaṃbandhini cett. sahasrakiraṇāvalīm P] sahasrakiraṇāvalīm U<sub>2</sub>  
sahasrakiraṇāvali BL sahasrakiraṇapañktiḥ E sahasrāṇy api kiraṇāṇi N<sub>1</sub> U<sub>1</sub> sahasrāṇapi kiraṇāṇi DN<sub>2</sub>  
1-2 paśyati ELU<sub>2</sub>] paśyati BDN<sub>1</sub> paśyate N<sub>2</sub> pati P paśyaṃti U<sub>1</sub> 2 atha vā cett.] atha kā N<sub>1</sub> om. P  
śiropary em.] śiropari cett. śivopari E śiroparir B om. P ūrdhvaṃ cett.] ūrdhva° L urdhvam B  
ūrdhvaṃ U<sub>1</sub> U<sub>2</sub> vṛddham E om. P saptadaśāṅgulapramāṇaṃ cett.] saptadaśāṅgulaṃ parāṇaṃ N<sub>2</sub>  
saptadaśāṅgulapramāṇa° U<sub>2</sub> om. P tejaḥpūṃjalakṣyaṃ E] tejaḥpūṃjaṃ lakṣaṇaṃ P tejaḥpūṃjaṃ  
lakṣaṃ L tejaḥpūṃjalakṣaṃ N<sub>1</sub> tejaḥpūṃjalakṣyaṃ D tejaḥpūṃjalakṣaṇaṃ N<sub>2</sub> tejaḥpūṃjakam lakṣyaṃ U<sub>1</sub>  
tejaḥpūṃjaṃ lakṣyaṃ U<sub>2</sub> agre cett.] agne BLP taptasvarṇavarṇākāraṃ U<sub>2</sub>] taptasvarṇavarṇākāraṃ  
P tatparaṃ svarṇākāraṃ E taptasvarṇavarṇa BL taptavarṇākāraṃ α 3 pr̥thivītattvaṃ αEP] pr̥thivitat-  
vaṃ B pr̥thitattvaṃ L pr̥thivīm tatvaṃ U<sub>2</sub> lakṣyaṃ EPU<sub>1</sub>] lakṣaṃ BDLN<sub>1</sub> U<sub>2</sub> lakṣaṇaṃ N<sub>2</sub> karttavyaṃ  
cett.] om. P lakṣyāṇāṃ E] lakṣyaṇāṃ U<sub>1</sub> N<sub>1</sub> lakṣyaṇaṃ D lakṣaṇānāṃ P lakṣaṇaṃ BL lakṣāṇā° N<sub>2</sub>  
lakṣāṃ U<sub>2</sub> kasyāpy cett.] kasyāpi BLU<sub>1</sub> kasyāp° D lasyāpy N<sub>2</sub> ekasya cett.] kasya BLU<sub>1</sub> elasya N<sub>2</sub>  
lakṣya° cett.] lakṣa° BL lakṣasya DN<sub>1</sub> lakṣaṇasya N<sub>2</sub> lakṣyasya U<sub>1</sub> \*karaṇāt cett.] karaṇa U<sub>1</sub> valita-  
palitā dūre E] valitaṃ palitādi dūre BL valitapalitādidūre cett. 4 bhavanti EU<sub>2</sub>] bhavati B bhavati cett.  
aṅgarogā cett.] aṅgarogāḥ E aṅgirogādi BL dūre cett.] dūri E dūro BL bhavanti DEN<sub>1</sub> U<sub>2</sub>] bhavati  
PLN<sub>2</sub> U<sub>1</sub> bhavati B samagrāḥ cett.] samagrā N<sub>2</sub> samagra° U<sub>2</sub> svapne cett.] svapin N<sub>1</sub> N<sub>2</sub> U<sub>1</sub> svacan D  
°pi U<sub>2</sub>] pya BELP eva DN<sub>1</sub> U<sub>1</sub> evan N<sub>2</sub> mitratām BLP U<sub>2</sub>] mitran E mityaṃ DN<sub>1</sub> nityaṃ N<sub>2</sub> mitevaṃ  
U<sub>1</sub> ayānti PB] ayānti L āyānti N<sub>2</sub> nāyānti E nāyāti DN<sub>1</sub> N<sub>2</sub> naiyati U<sub>1</sub> sahasravarṣaparyamtam α]  
sahasravarṣam β āyusaṃ DN<sub>1</sub> N<sub>2</sub>] āyusaṃ U<sub>1</sub> āyur β 5 apaṭhitam cett.] apaṭhitaṃ N<sub>2</sub> U<sub>1</sub> U<sub>2</sub> °rate  
α] °rati BELU<sub>2</sub> °ratī B etādṛṣaṃ cett.] etādṛṣyaṃ U<sub>1</sub> bahutaraṃ phalaṃ α] phalaṃ bahutaraṃ β

**Philological Commentary:** 5 apaṭhitam ...bahutaraṃ phalaṃ: P includes a dittography of the previous  
lines after XXV.1.5 and reads: etādṛṣaṃ mitratāmāyānti sahasravarṣam āyur varādhate apaṭhitam  
śāstram jihvāgreṇoccarati etādṛṣaṃ phalaṃ bahutaraṃ bhavati |.

After having fixed the gaze on the space-element or above the space-element, due to the execution of meditation [on either target], he sees the sun without the group of thousand rays related to the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the fixation object. Or, at the uppermost part of the [previously mentioned] focal point, the earth element appearing in the colour of molten gold shall be made the target [of fixation]. From the execution of [the yoga of] targets onto any of the discussed targets, wrinkles, grey hair, etc., are removed. Diseases of the limbs are removed without medical herbs. All enemies become friends while sleeping. The lifespan increases up to 1000 years. The non-recited scripture is uttered by the tip of the tongue. Such [practice] yields numerous fruits.<sup>787980</sup>

<sup>78</sup> A variant of the practice with little differences can also be found in *Advayatāraṅkopaniṣat* 6 (Ed. p. 4): (*atha bahiralakṣya lakṣaṇam | nāsikāgre caturbhiḥ ṣaḍbhir aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte nīladyutiśyāmatvasadrakṭabhaṅgiṣphuratpītavarnādvayopetaṁ vyoma yadi paśyati sa tu yogī bhavati | caladrṣṭyā vyomabhāgavikṣitūḥ puruṣasya drṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcānaśamīkāśajyotirmayūkhā apāṅgānte bhūmau vā paśyati taddrṣṭiḥ sthīrā bhavati | śīrṣopari dvādaśaṅgulasamīkṣitūḥ amṛtatvaṁ bhavati | yatra kutra sthītasya śīrasi vyomajyotir drṣṭaṁ cet sa tu yogī bhavati || 6 ||*) “Now, the characteristics of the external fixation. If one sees a space endowed with two colours, a twinkling yellow breaking into a red which resembles the blackness of profound azure radiance, at [a distance of] four, six, eight, ten and twelve finger breadths, in that order, from the tip of a nose, he becomes a yogin. With the fluctuating gaze of one who looks at the portions of space, luminous rays manifest in front of the observer’s visions. By seeing that, one becomes a yogin. [Once] he sees luminous rays appearing like molten gold at the corner of his eye or on the ground, his gaze becomes stable. For one who sees [this phenomenon] twelve finger breadths above the head, the state of immortality ensues. If the light of space is seen in the head by one who is situated anywhere, he is a yogin.”

<sup>79</sup> Also Cf. *Śivayogaṇḍikā* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatāraṅkopaniṣat*.

<sup>80</sup> The *Haṭhasaṁketacandrikā* (manuscripts checked: ORI B220, GOML R3239, HSC 2244) most likely quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that the Sundaradeva’s text is one the one hand corrupted and that he selected only some of the various techniques presented here, cf. **sources** on pp. 55-57.

## [XXIV. antarakṣyaḥ]

- इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्ध्रपर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका मूर्तिर्वर्तते । तस्या मूर्तिर्ध्यानकारणादष्टमहासिद्धयो ऽणिमाद्याः । अणिमामहिमालघिमगारिमादुरादर्शनदुराश्रवणवपरका-  
 5 याप्रवेशिताः । पुरुषस्य समीपे आगत्य तिष्ठन्ति ।

**Sources:** 2 cf. YSv (PT p. 838): mūlakandotthatalato brahmanāḍīsamudbhavā | śvetavarṇā brahmarandhraparyantam eva tiṣṭhati | eṣā tu brahmarandhrākhyā tanmadhye varttate parā | 3–5 cf. YSv (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrdhvaṃ mahāmūrttir asya dhyānād bhavac chivaḥ | aṇimādy aṣṭasiddhis tu samagreṇa prasīdati |

**Testimonia:** 2–5 ≈ *Haṭhasaṃketacandrikā* (ORI Mysore B220 fol. 240r – fol. 240v): athāṃtarakṣyaṃ nirūpyate || mūlakaṃdasthāne brahmadāṇḍād utpannā śvetavarṇā brahmarandhraparyamtaṃ ekābrahmanāḍī vartate || brahmanāḍī madhye kamalatamtumānākārakoṭisūryavidyutprabhā tulya ūrdhvaṃ calati || ekādṛśī ekāmūrtir vartate || tasya mūrter dhyānakaraṇād aṇimādisiddhayassamīpa upatiṣṭhamte || cf. SSP 2.26 (Ed. pp. 37–38): tatra tāvad antarakṣyaṃ kathyate | mūlakandād daṇḍalagnāṃ brahmanāḍīm śvetavarṇāṃ brahmarandhraparyamtaṃ gatāṃ saṃsmaret | tanmadhye kamalatantunibhāṃ vidyutkoṭiprabhāṃ ūrdhvaḡāminīm tāṃ mūrtiṃ manasā lakṣayet | sarvasiddhipradā bhavati |

**2 idānīm** EU<sub>2</sub>] idānīm cett. **antaralakṣyaṃ** D] anyataraṃ lakṣyaṃ E aṃtaraṃ lakṣyaṃ P antarakṣyaṃ BL antarakṣyaṃ N<sub>1</sub> antarakṣyaṃ N<sub>2</sub> U<sub>1</sub> ataraṃ lakṣyaṃ U<sub>2</sub> **kathyate** cett.] kartavyaṃ BL **mūlakandasthāne** cett.] mūlakaṃ sthāne P **brahmadāṇḍād utpannā** cett.] brahmadāṇḍotpannā nāḍī E brahmadāṇḍa ityannā N<sub>1</sub> brahmadāṇḍād utpannā N<sub>2</sub> brahmadāṇḍād utpannaḥ U<sub>1</sub> **brahmarandhraparyamtaṃ** cett.] brahmadāṇḍaparyamtaṃ E **ekā brahmanāḍī** cett.] ekā nāḍī B ekanāḍī L **3 kamalatantusamānākārā** cett.] kamalatam samānākārā P **\*maprabhā** cett.] \*bhāprabhā BL **ūrdhvaṃ** cett.] \*rdhvaṃ U<sub>1</sub> urdhvaṃ U<sub>2</sub> **calati** cett.] **etādṛśyēkā** cett.] etādṛśī ekā N<sub>1</sub> D om. U<sub>1</sub> N<sub>2</sub> **mūrtir** cett.] om. U<sub>1</sub> N<sub>2</sub> **vartate** cett.] om. U<sub>1</sub> N<sub>2</sub> **3–4 tasyā** cett.] tasyāḥ N<sub>1</sub> tan E om. U<sub>1</sub> **4 mūrter** cett.] mūrte B om. U<sub>1</sub> **dhyāna°** cett.] om. U<sub>1</sub> **\*kāraṇād** em.] \*karaṇāt cett. \*karaṇac° N<sub>2</sub> om. U<sub>1</sub> **aṣṭamahāsiddhayo** β] aṇimādyasiddhiḥ DU<sub>1</sub> aṇimādisiddhiḥ N<sub>1</sub> **\*ṇimādyāḥ** P] \*ṇimādayas tasya E aṇimādyāḥ BL U<sub>2</sub> om. α **4–5 aṇimāmahimālaghimāgarimā dure vā yadi vā dure śrutvā parakāyāpraveśitā** conj.] aṇimāmahimālaghimāgarimā dure vā yadi vā dure śrutvā parakāyāpraveśitā BLP om. cett. **5 samīpe** N<sub>1</sub> D] sāmīpe U<sub>1</sub> samīpam B samīpam ELU<sub>2</sub> samīm P **āgatya** cett.] āgamyā U<sub>2</sub> **tiṣṭhanti** EPN<sub>1</sub>] tiṣṭhati cett.

**Philological Commentary:** 3 **brahmanāḍīmadhye ...ūrdhvaṃ calati:** Sentence omitted in N<sub>2</sub>. 3–5 **etādṛśī ekā mūrtir ...ṇimādyāḥ:** The sentences are omitted in N<sub>2</sub>. 4 **etādṛśī ekā mūrtir ...aṣṭamahāsiddhayo 'ṇimādyāḥ:** Manuscripts P, B, and L add an incomplete list consisting of seven from a total of eight announced supernatural powers right after the word *'ṇimādyāḥ* and before the sentence beginning with *puruṣasya: aṇimāmahimālaghimāgarimā dure vā yadi vā dure śrutvā parakāyāpraveśitā* | Since the list is incomplete, corrupted and probably a later addition, the passage is greyscaled. The passage *dure vā yadi vā dure śrutvā* seems to refer to the supernatural abilities *dūradarśana* and *dūraśravana*. In order to display a readable passage in the edition, I conjectured accordingly. The list does not follow the standard list of eight supernatural powers. After the first four items that are usually considered as primary *siddhis*, the three manuscripts instead list three of the so-called secondary *siddhis*, cf. *Bhāgavata Purāṇa* 11.10 and 11.15.2–6. Because of that, it is not possible to determine the missing *siddhi* precisely.



## [XXIV. Antaralakṣya]

Now, the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)<sup>81</sup> originating from the staff of Brahma<sup>82</sup>, being white, extending up to the aperture of Brahma [at the top of the head] exists the single Brahma-channel<sup>83</sup> Within the Brahma channel [exists something] resembling the shape of a stalk of a lotus flower shining like ten million suns [which] goes upwards. [There] exists only one such manifestation. Due to the execution of meditation on this manifestation<sup>84</sup>, the eight supernatural powers of humans beginning with “becoming as small as the smallest particle of matter” (*aṇima*) etc.<sup>85</sup> - *aṇima* (the ability to reduce size to the size of the smallest particle), *mahimā* (the ability to expand one’s body to infinitely large size), *laghimā* (the ability to become weightless), *garimā* (the ability to become heavy), *dūraśravaṇa* (hearing things far away), *dūradarśanam* (seeing things far away) and *parakāyapraveśitā* (entering the bodies of others) - become established for the person after entering [the manifestation’s] imminence.

<sup>81</sup> Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (Ed. p. 33): (*kandasthānāṃ manuṣyānāṃ dehamadhyān navāṅgulaṃ | caturaṅgulaṃ utsedham āyāmaś ca tathāvidhaḥ ||16|| aṇḍākṛtīvad ākāraṃ bhūṣitaṃ tattvagādhibhiḥ | catuṣpadāṃ tiraścāṃ ca dvijānāṃ tundamadyame ||17||*) “The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.” In the *Haṭhapradīpikā* 3.64cd (*gulphadeśasamīpe ca kandaṃ tatra prapīdayet*) instructs the yogin to press the *kanda* with the feet in the context of *udḍiyanābandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapīḍāsana*, cf. *Encyclopedia of Traditional Asanas* Ed. pp. 143-144). Sundaradeva, in *Yuktabhavadēva* 7.224 and Bhavadēvamiśra in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmaṇyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvaṃ meḍhrādadhō nābheḥ kande yoniḥ khagāṇḍavat*).

<sup>82</sup> The term *brahmadanda* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. SNODGRASS, 1988: 360.

<sup>83</sup> The term *brahmanāḍī* is a synonym for the *suśūmnā*, cf., e.g. *Haṭhapradīpikā* 2.67, “The Original Gorakṣasataka” 47, *Yogakuṇḍalinyopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasarasvatī*) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

<sup>84</sup> Cf. *Vijñānabhairava* 35 (*madhyānāḍī madhyasaṃsthā bisasūtrābharūpayā | dhyātāntarvyomayā devyā tayā devaḥ prakāśate*) “The central channel, which is situated within the centre of the body [is endowed] with a form resembling the stalk of a lotus. By meditation upon its empty inner space, god becomes revealed by the goddess [of the middle].”

<sup>85</sup> For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

अथवा ललाटोपर्याकाशमध्ये शुक्लसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्य-  
न्ति । आयुर्वृद्धिर्भवति । अथ वा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकालानां पार्थि-  
वपुरुषाणां बल्लभोभवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति ॥

**Sources:** 1 cf. YSv (PT p. 838): lalātopari vā dhyātvā candram vā jyotir īśvaram | nāśayet kuṣṭharogādīn mahāyusmān śīvaḥ paraḥ | 2 cf. YSv (PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niṣkriyo bhavet | nirāśīryatatatto 'yaṁ itaro na nṛpasthitiḥ |

**Testimonia:** 1 cf. SSP 2.27 (Ed. p. 38): atha vā lalāṭordhve gollāṭamaṇḍape sphurattārākāraṁ lakṣayet | 1-3 ≈ *Haṭhasaṁketacandrikā* (ORI Mysore B220 fol. 240v): athāvā lalāṭopari ākāśamadhya śuk-  
ladṛṣṭasya tejasodhyānakaraṇāc charirāḥ kuṣṭhādīroga naśyamtīti || athavā bhruvormadhya atirik-  
tasavarṇasyātirikasthūlasya tejasodhyānakaraṇātk alānāṁ pāṛthivapuruṣāṇāṁ vallabho bhavati || taṁ  
puruṣaṁ dṛṣṭvā sarveṣāṁ puruṣāṇāṁ dṛṣṭiḥ sthirābhavātīti ||

**1 lalāṭopary** E] lalāṭopari cett. **dhyānakaraṇāc** em.] dhyānakaraṇāt cett. **śarīra°** BL] śarīra°  
cett. °sambandhinaḥ α] °sambandhī DN<sub>1</sub>U<sub>1</sub> **kuṣṭhādayo** cett.] kuṣṭādayo DN<sub>2</sub> **rogā** cett.] rogāḥ  
DPN<sub>1</sub>N<sub>2</sub> **1-2 naśyanti** cett.] naśyanti BP **2 atha vā** cett.] om. E **bhruvor** cett.] bṛvor U<sub>2</sub>  
'tirakta° cett.] atirakta° U<sub>2</sub> tirakta° E **varṇasyātisthūlasya** cett.] varṇasyāti sthālasya U<sub>1</sub> 'tisthūlasyaḥ U<sub>2</sub>  
**dhyānakaraṇāt** cett.] dhyānaṁ karaṇāt B dhyānakaraṇād E **sakālānām** cett.] sakalānā D bahulānām  
E **2-3 pāṛthivapuruṣāṇām** cett.] parthivānām tatpuruṣāṇām ca E **3 bhavati** cett.] bhavati | jagad  
vallabho pi bhavati E **taṁ** cett.] asya E **puruṣaṁ dṛṣṭvā** DN<sub>1</sub>U<sub>1</sub>] puruṣaṁ dṛṣṭā N<sub>2</sub> puruṣaṁ BP  
puruṣa° L puruṣasyāvalokanena E **sarveṣāṁ** αE] pratisarveṣāṁ cett. **dṛṣṭisthirā** cett.] dṛṣṭiḥ sthirā  
EP **bhavati** cett.] bhavati B

Or, from the execution of meditation onto the bright light within the space above the forehead: diseases related to the body, beginning with leprosy, vanish.<sup>86</sup> Life-force increases. Alternatively, because of executing meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people. After having seen this person, everybody's gaze becomes fixed [onto the person].<sup>87</sup>

<sup>86</sup>The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system: (*atha vā bhramaraguḥāmādhye ārakṭabhramarākāraṃ lakṣayet | atha vā karṇadvayaṃ tarjanībhyāṃ nirodhaḥ tataḥ śiromadhye dhūṃ dhūṃ kāraṃ nādaṃ śṛṇoti | atha vā cakṣurmadhye nīlajyotirūpaṃ putalākāraṃ lakṣayed* |) "Or, one should target the form of a very red bee within the *bhramaraguḥā*. Or, one should close both ears with the index fingers and listen to the *dhūṃ dhūṃ*-sound in the head. Or, one should target the form of a doll appearing in blue light within the eyes." *Śivayogapradīpikā* 4.32-41 describes the main practice of *Antaralakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27: (*athavā karṇayor dvāre tarjanībhyāṃ nirodhaḥ | śrīhaṭṭamastake nādaṃ ghuṃghuṃkāraṃ śṛṇoti ca || 40 || cakṣurmadhye 'thavā nīlajyotirūpaṃ vilokayet | antaralakṣyam iti jñeyam bahirlakṣyam atha śṛṇu || 41 ||*) "(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrīhaṭṭa*, one hears the sound which makes "*ghuṃ ghuṃ*". (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal vision. Now listen to the external fixation"

<sup>87</sup>Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogasvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*. The only one verse dedicated to *antaralakṣa* in the *Sarvāṅgayogapradīpikā* 3.33 might provide a possible hint to an answer: (*aṃtar lakṣa ju sunaḥ prakāśa | brahma nāḍikā karahu abhyāsa | aṣṭasiddhi nava niddhi jahāṃlaum | tarahiṃ na kabahūṃ jivai jahāṃ laum || 33 ||*) "Listen about the light of the inner target. Practice locating the channels within the body. There, you will attain the eight siddhis and nine treasures and never again have to return to the mortal world." In Sundarāś's discussion of *Lakṣayoga*, the channels become the targets of its practice. According to Sundarāś, the practice bestows *siddhis*. Even though not directly introduced as a practice, the unknown author of the *Yogasvarodaya* also informs the reader about the *siddhi*-bestowing nature of the channels without any practical instructions (*idānīm śṛṇu nāḍinām bhedaṃ vakṣyāmi siddhidam*). It seems that in the *Yogasvarodaya*, the ten channels are possibly part of the practice of *Antaralakṣya*, too. However, this is not directly expressed. Rather they are presented in textbook style to inform about their existence, in the same way, the *Siddhasiddhāntapaddhati* 1.66 presents them.

## [XXV. nāḍinām bhedāḥ]

इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दशमुख्यनाड्यः । तन्मध्ये नाडीद्वयम् । इडापिंगलासंज्ञकं नासाद्वारे तिष्ठति । सुषुम्णा तालुमार्गेण ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते । गांधारीहस्तिजि-  
ह्वाकर्णयोर्मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शंखिनी लिङ्गद्वारादारभ्येडामा-  
5 र्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गलामर्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । एतादृषा नाड्यो  
दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्ततिसहस्रपरिमिता नाड्यो लोम्नां मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

**Sources:** 2–6 cf. YSv (PT p. 838): idānīm śṛṇu nāḍinām bhedam vakṣyāmi siddhidam | meruvāhye idānāmnī piṅgalayā samanvitā | suṣumnā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu gāndhārī hastijihvakā | jñātavyā karṇayormadhye netrayoś ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiḍāmārga brahmasthānāvadhī priye | nāḍyantam pratilomeṣu sahasrāṇām dvisaptatiḥ |

**Testimonia:** 2–6 cf. SSP 1.66 (Ed. p. 29): atha nāḍinām ḍaṣadvārāṇi | iḍā piṅgalā ca nāṣadvārāyor vahataḥ | gāndhārī hastijihvikā ca cakṣurdvārāyor vahataḥ | pūṣā yaśasvinī ca karṇadvārāyor vahataḥ | alambuṣā ānane vahati | kuhūr gudadvāre vahati | śāṅkhinī liṅgadvāre vahati | suṣumnā madhyadeśe vahati | sā ḍaṇḍamārgeṇa brahmarandhraparyantam vahati | evaṃ ḍaśanāḍyo ḍaṣadvāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

2 idānīm cett.] idānī BLN<sub>2</sub> nāḍinām cett.] nāḍi° BL nāḍinām aparo α bhedāḥ cett.] bhedāḥ BDLN<sub>1</sub> kathyante EPN<sub>2</sub>U<sub>1</sub> | kathyate cett. ḍaṣamukhyānāḍyaḥ EN<sub>2</sub>U<sub>1</sub>U<sub>2</sub> | ḍaṣamukhyānāḍyaḥ P ḍaṣamukhyenāḍyā B ḍaṣamukhyānāḍayaḥ L ḍaṣamukhyānāḍhyaḥ DN<sub>1</sub> nāḍidvayam cett.] dvayam E iḍāpiṅgalā E | iḍā piṅgalā cett. idānīm piṅgalā N<sub>2</sub> idām piṅgalā P saṃjñakam cett.] saṃjñakam U<sub>1</sub>U<sub>2</sub> saṃjñikāḥ BL 3 nāṣadvāre cett.] nāṣanāṣadvāre D suṣumnā β | suṣumnā tu α tālumārgeṇa DPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> | tālumārge BELN<sub>2</sub> °dvāra° cett.] °raṃdhra° BLP vahati U<sub>2</sub> | vahati tiṣṭhati ELPU<sub>1</sub> vahati tiṣṭhati cett. sarasvatī cett.] ti sraḥ sarasvatī U<sub>2</sub> vartate α | tiṣṭhati ELPU<sub>2</sub> tiṣṭhati B 3–4 hastijihvakarṇayor E | hastinijihve karṇayor DPN<sub>1</sub>N<sub>2</sub> hastijihve karṇa° BL harratijihvakarṇayor U<sub>1</sub> hastinī || jihve || netrayor U<sub>2</sub> 4 madhye cett.] om. LB vahatyau DPN<sub>1</sub>N<sub>2</sub> | vahalyau E vahatyō BL vahamtyaḥ U<sub>2</sub> tiṣṭhataḥ cett.] tiṣṭhati BL om. U<sub>2</sub> pūṣālambuṣānetrayor em.] pūṣālambosemā netrayor E pūṣālambose netrayor P pūṣoḍalabuṣe netra° B pūṣo ulabusō netra° L pūṣāmalambuṣe netrayor DN<sub>1</sub> pūṣāmalambuṣe netayor N<sub>2</sub> pūṣālambuṣe netayor U<sub>1</sub> pūṣāya śākhinī || karṇayor U<sub>2</sub> vahatyau cett.] rvahalyā E vahatyō BLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> tiṣṭhataḥ DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> | tiṣṭhati B tiṣṭhamti L tiṣṭataḥ P tiṣṭhata || alambuṣā || bhrumadhye vaṃhatyō tiṣṭhati || U<sub>2</sub> śāṃkhinī cett.] śāṃkhani N<sub>1</sub> kuhū U<sub>2</sub> liṅgadvārād cett.] liṅgadvārā° U<sub>1</sub> ārabhye cett.] ārabhya cett. 4–5 ḍāmārgeṇa E | iḍāmārgeṇa cett. idānīm mārgēṇa N<sub>2</sub> 5 tiṣṭhati cett.] tiṣṭhatiti E kuhū conj.] śāṃkhinī U<sub>2</sub> piṅgalā° em.] piṅgalā° U<sub>2</sub> etādrśa P | etādrśa DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> etādrśya BL etā N<sub>2</sub> nāḍyo cett.] om. N<sub>2</sub> 6 ḍaśasu dvāreṣu cett.] ḍaśa dvāreṣu L ḍaśasv adhāreṣu U<sub>1</sub> tiṣṭhanti cett.] tiṣṭhati U<sub>1</sub> dvisaptatisahasraparimitā cett.] dvisaptatisahasraparimitāgryō U<sub>1</sub> hidaṣonā dvisatyati sahasraḥ || 71110 || parimitā U<sub>2</sub> nāḍyo BLP | nāḍayo E nāḍhyo U<sub>2</sub> om. U<sub>1</sub> lomnām mūleṣu DEN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> | lomnā BLPU<sub>1</sub>

**Philological Commentary:** 5 kuhū: The list would be incomplete without kuhū as found in U<sub>2</sub> only. In U<sub>2</sub>, saṃkhinī and kuhū are swapped, neither of them is found in YSv (PT), but both channels and their generally accepted location are in SSP 1.66. Because of that, I conjectured accordingly.

## [XXV. Division of the Channels]

Now, the divisions of channels within the body are explained.<sup>88</sup> There are ten primary channels.<sup>89</sup> Among them is a pair of channels. [Their] designation is Idā and Pīṅgalā [and they] exist at the entrance of the nose. The Suṣūmṇā flows by the path of the palate to the door of Brahma.<sup>90</sup> to the door of Brahma.<sup>91</sup> The Sarasvatī[-channel] exists at the center of the face. The two rivers, Gāndhārī and Hastijihvā, exist within the two ears. The two rivers, Pūṣā and Ālambūṣā, are situated at the center of the two eyes. Śaṃkhinī stretches from the beginning of the opening of the gender through the Idā-channel up to the place of Brahmā/Brahman<sup>92</sup>. Kuḥū stretches from the entrance of the root<sup>93</sup> through the Pīṅgalā-channel up to the place of Brahmā/Brahman. In such a way, the channels are situated at the ten openings. The other channels, measured as 72000, are situated with a subtle form at the roots of the hairs.

<sup>88</sup> Networks of channels are standard in many systems of yoga. The earliest known mention refers to Upaniṣadic literature, such as the *Bṛhadāraṇyakopaniṣat* 2.1.19. For a detailed depiction of systems of channels in yogic literature, see MALLINSON and SINGLETON, 2017: 172-174, 184-198.

<sup>89</sup> The notion of ten primary channels can already be found in early texts of Haṭhayoga, e.g., the *Vivekamārtanḍa* 17 (Central Library, Baroda Acc. No. 4110, 1534 Saṃvat): (*teṣu nādisahasreṣu dvīṣaptatir udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ ||*) “Of those thousand channels, seventy-two have been spoken of, and among them, ten are considered most important. They are the main pathways of the vital breaths.”

Also cf. *Gorakṣaśataka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śaivasiddhānta, cf. *Sārdhatriśatikālottara* 10.4-5. Other systems, e.g., *Yogayājñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

<sup>90</sup> According to *Tāntrikābhidhānakośa* 3 (p. 93) the palate the śivaite locus of the central *granthi* along the course of the breath in the list of the five *granthi*s (heart, throat, palate, eyebrow-region, nose-tip), cf. *Tantrāloka* 5.111. However, YSv (PT) offers the alternative reading *bhānumargeṇa* “by the path of the sun”. In several yogic traditions the microcosmic sun of yogic bodies is situated at the base of the central channel (cf. *Amṛtasiddhi* 4.1) and travels upwards (cf. *Amṛtasiddhi* 4.11).

<sup>91</sup> The *brahmadvāra* is a synonym for the *brahmarandhra*, “The aperture of Brahmā/Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438

<sup>92</sup> The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here the *brahmasthāna* is equated with the *sahasrārācakra*.

<sup>93</sup> The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapaddhati* 1.66 (*kuḥūr gudaadvāre vahati*) “Kuhū conducts through the anus”.

## [XXVI. śarīramadhye vāyavo]

- इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदयमध्ये उच्छ्वश्वासप्रश्वासं । अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति । स आकुञ्चनं स्तंभनं करोति । नाभिमध्ये समानो वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचिं मुत्पादयति । अग्निं दीपयति । तालु-  
 5 मध्ये उदानवायुस्तिष्ठति । स वायुस्क्मन्त्रं गिलति । पानीयं पिबति । व्यानवायुः सकले शरीरे वर्तते । तस्मास्क्मद्वायोः शरीरं चलयति । †शोकमाप्नोति विकृताः†

**Sources:** 2–67.2 cf. YSv (PT pp. 838–839): idānīm dehamadhyasthāḥ kathyante daśa vāyavaḥ | kāryakāraṇabhāvena kathyante tāni cihnataḥ | prāṇavāyur hṛdi sthitvā śvāsoccchvāsaṃ karoti saḥ | asikāntaṃ pitaṃ iśaṃ karoti yogasaṃjñākaḥ | apāno gudaśeṣasthāḥ karoty ākuñcanaṃ sa tu | stambhanaṃ ca tathāpānaḥ samāno nābhimaṇḍale | toṣakādipoṣakaṃ tu nāḍīnāṃ rūcidāyakaḥ | diptāgnimadhye 'pi tathā samānākyā mahāparā | tālumadhye udānas tu aśnāti pibatīti ca | śarīraṃ sakalaṃ vyāpya vyānavāyuyḥ pratiṣṭhitaḥ | śarīre cālanaṃ teṣu karoti sthāpayaty api | 2–67.2 cf. SSP 1.67 (Ed. pp. 23–24): atha daśavāyavaḥ | hṛdaye prāṇavāyur ucchvāsaniḥśvāsakārako hakārasakārātmakaś ca | gude tv apānavāyuyḥ recakakumbhakapūrakas ca | nābhau samānavāyuyḥ dīpakāḥ pācakaś ca | kaṇṭhe vyānavāyuyḥ śoṣaṇāpy āyanakārakaś ca | tālu udānavāyuyḥ grasanavamanajalpakārakaś ca | nāgavāyuyḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca |

2 vāyavo EPU<sub>2</sub>] vāyavas α om. BL daśa EPU<sub>2</sub>] om. cett. tiṣṭhanti cett.] ṣṭamti U<sub>2</sub> om. BL kāryāni cett.] nāmāni kāryāni E nāmāni karmāni P kathyante cett.] kathyate N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> prāṇavāyur EP] prāṇavāyur° αU<sub>2</sub> om. BL hṛdayamadhye cett.] om. BL ucchvāśvāsaprasvāsaṃ em.] utsvās-aprasvāsaṃ N<sub>1</sub> ūrdhvasvāsaprasvāsaṃ N<sub>2</sub> utsvāsaprasvāsaṃ D ūrdhvasaprasase U<sub>1</sub> śvāsoccchāsaṃ E śvāsochāsaṃ P śvāsośvaroti B śvāsośvareti L 3 aśanapāneccchā E] aśanapānechā BLPU<sub>2</sub> aśitapiteccha DN<sub>1</sub> asitapiteccha N<sub>2</sub> aśite pitechā U<sub>1</sub> 'pānavāyus em.] apānavāyus DN<sub>1</sub> apānavāyur B apānavāyō LU<sub>2</sub> apānavāyū N<sub>2</sub>U<sub>1</sub> om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. U<sub>2</sub> ākuñcanaṃ stambhanaṃ DN<sub>1</sub>U<sub>1</sub>] ākumcanastambhanaṃ N<sub>2</sub> āmkucanastambhanaṃ BLPU<sub>2</sub> karoti cett.] karoti B nābhimadhye cett.] nābhipadmamadhye U<sub>2</sub> om. E samāno cett.] samāno vāyur E smānā B 4 sa cett.] sapta E samagrā β] samāgram α nāḍī EP] nāḍī BLU<sub>2</sub> nāḍīm U<sub>1</sub> nādhyaṃ DN<sub>1</sub>N<sub>2</sub> śoṣayati cett.] śoṣayati L tathā cett.] om. U<sub>2</sub> nāḍī P] nāḍī E nāḍīm α om. BLU<sub>2</sub> poṣayati em.] poṣayati DPN<sub>1</sub>N<sub>2</sub> poṣayati | tathā poṣayati B poṣayati L pośa iti U<sub>1</sub> śoṣayati U<sub>2</sub> °śoṣaṇāt E rucim cett.] rucir B kvacit DN<sub>1</sub>N<sub>2</sub> utpādayati cett.] utpādayati P agniṃ em.] āgniṃ DN<sub>1</sub>N<sub>2</sub> agniṃ U<sub>1</sub> vahnīm EPU<sub>2</sub> vahnī BL dipayati cett.] dipayati BL 5 udānavāyus BLN<sub>1</sub>U<sub>1</sub>] udāno vāyus DEPU<sub>2</sub> udānāni vāyus N<sub>2</sub> vāyur cett.] vāyuyḥ E vāyū P annaṃ cett.] ratnaṃ EPN<sub>1</sub> gilati cett.] līlāti E galayati B galayati L śīlāti N<sub>1</sub> pibati cett.] pibati P pibati BL vyānavāyuyḥ em.] nāgavāyuyḥ cett. nāgavāyū° L nānāgavāyuyḥ D sakale cett.] sakala° BL sarva° E 6 vāyoh cett.] vāyo P śarīraṃ cett.] śarīre BL calayati PU<sub>2</sub>] cālayati E cālāti B cālayati L calayati U<sub>2</sub> calati α śokam-āpnoti vikṛtaḥ U<sub>2</sub>] śokam āpnoti vikṛtaḥ B śokam āpnoti || vivilaḥ E śokam āpnoti vikṛtaḥ L śopham āpnoti vikṛtaḥ P śokam āpnoti vikṛtaḥ U<sub>2</sub> om. α

**Philological Commentary:** 2 teṣāṃ kāryāni kathyante: Sentence omitted in in B and L. 3 'pānavāyus ...karoti: Sentence om. in E after the word *gudamadhye*. 5–6 vyānavāyuyḥ: I have emended *nāgavāyū* to *vyānavāyū* based on the description provided in YSv (PT), as the latter term generally corresponds to the given function. Some witnesses, namely E, P, B, L and U<sub>2</sub> contain a nonsensical fragment, “*śokam āpnoti vikṛtaḥ*,” after the description of the *vāyū*. This fragment is likely a remnant of the original description of *nāgavāyū* that was lost during transmission.

## [XXVI. The Vitalwinds within the Body]

Now, ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located in the middle of the heart and causes inhalation and exhalation. There is a desire for food and drink. At the centre of the anus, the Apāna vital wind exists. He does contraction and checking. At the centre of the navel, the Samāna vital wind exists. He causes to absorb [substances from]<sup>94</sup> all the channels. In this way, the channels are caused to be nourished, appetite is caused to be generated, and the fire [of digestion] is caused to light up. Within the throat, the Udāna vital wind is situated. This wind swallows food, [and] it drinks water. The Vyāna vital wind exists in the entire body. Through the vital wind, the body is caused to move. †...†<sup>95</sup>

<sup>94</sup>The verbal form *śoṣayati* (causative third person singular indicative present of √śuṣ) means “causes to dry up” or “causes to disappear”. In this context, however, a better idiomatic translation would be “causes to absorb”, since the Samāna vital wind absorbs the eaten substances in the body and distributes it everywhere, cf. *Yogayājñavalkya* 4.55-57 (Ed. p. 40) and 4.69ab (Ed. p. 42).

<sup>95</sup>In the YSv (PT pp. 838-839), the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kūrma, Nāga, Kṛkara, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Kṛkara, Devadatta, Dhanañjaya. In both texts, which are the probable sources and templates for Rāmacandra, the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. MALLINSON and SINGLETON, 2017: 187-198. The emergence of Nāga instead of Vyāna in the witnesses indicates corruption of transmission. The description of the function of the vital wind in this passage makes it likely that the term Vyāna was dropped and replaced with Nāga, and in turn, the description of the function of Nāga was lost. The odd and nonsensical phrase *śokam āpnoti vikṛtaḥ* might be a remnant of this lost description of Nāga. YSv (PT pp. 838-839) reads: *udgāre nāga ākhyātaḥ ūrdhvañyuhḥ pracālanaḥ*; “When belching, it is called the Naga vital wind that initiates the forward movement” and SSP 1.67 (Ed. pp. 23-24) reads: *nāgavāyuhḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca*, “The Nāga vital wind pervades all limbs of the body and is releasing and moving.” Based on these sources’ readings, the passage’s reconstruction must remain unsolved.

कूर्मवायुर्नैत्रमध्ये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्गारो भवति । देवदत्तवायोर्जृम्भ उत्पद्यते । धनंजयवायोः शब्द उत्पद्यते ॥

[XXVII. madhyalakṣyam]

- 5 इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूमवर्णं वा नीलवर्णं वा अग्निशिखासदृशं विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकारं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं कर्तव्यं । एतस्मिन्नक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

**Sources:** 2–67.2 cf. YSv (PT pp. 838-839): netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | udgāre nāga ākhyatāḥ ūrdhāvayuh pracālāne | kṛkaraḥ kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanañcayaḥ saccidākāro mṛtadehaṃ na muñcati | yady api sargakāṇḍe sarvametaduktam tathāpi kāryakāraṇabhāvajñāpanāya punarnirdiṣṭamiti na punaruktam | 3–67.2 cf. SSP 1.67 (Ed. pp. 23-24): kūrmaṇāvayuh cakṣuṣor unmeṣakārakaś ca | kṛkalaḥ udgārakaḥ kṣutkārakaś ca | devadatto mukhavijṛmbhakaḥ | dhanañ-jayo nādaghoṣakaḥ | iti daśavāyavalokanena piṇḍotpattiḥ naranārīrūpam | 4 cf. YSv (PT p. 839): idānīm madhyalakṣaṇ tu kathyate siddhikārakam | śvetaṃ raktaṃ tathā pīṭam dhūmrākāraṇ tu nīlabham | cf. YSv (PT p. 839): agnijvalāsamānābhā vidyutpuñjasamaprabhā | ādityamaṇḍalākāramathavā candramaṇḍalam | 4–7 cf. SSP 2.29 (Ed. p. 41): śvetavarṇam vā raktavarṇam vā kṛṣṇavarṇam vā agniśikhākāram vā jyotirūpam vā vidyudākāram sūryamaṇḍalākāram vā ardhacandrākāram vā yatheṣṭasvapīṇḍamātraṃ sthānavarjitaṃ manasā lakṣayet ity anekavidhāṃ madhyamaṃ lakṣyaṃ | 5 cf. YSv (PT p. 839): jvaladākāśatulyamvā bhāvayed rūpamātmanah | etaj jyotirmayaṃ dehaṃ manomadhye tu lakṣayet | 6 cf. YSv (PT p. 839): eteṣāṇ ca kṛte lakṣe nānāduḥkhaṃ praṇāsyati | manas astu malo yāti mahānando bhavet tataḥ |

1 kūrmaṇāvayur EPU<sub>2</sub>] kūrmaṇāvayoh BL kūrmo vāyu DN<sub>1</sub>N<sub>2</sub> tiṣṭhati DEN<sub>1</sub>N<sub>2</sub>] om. cett. nimeṣonmeṣaṃ EPBU<sub>2</sub>] unmeṣaṃ nimeṣaṃ N<sub>1</sub>N<sub>2</sub> unmeṣaṃ nimeṣaṃ ca D karoti cett.] karoti BL kṛkalavāyur DN<sub>1</sub>N<sub>2</sub>] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U<sub>2</sub> udgāro em.] udgāram EU<sub>2</sub> udhāram BP uhāram L ūdgāro N<sub>1</sub>N<sub>2</sub> ūdgāto D bhavati DN<sub>1</sub>N<sub>2</sub>] karoti EPU<sub>2</sub> karoti BL devadattavāyur cett.] devadattavāyoh E devadattavāyo N<sub>2</sub>U<sub>2</sub> jṛmbha DN<sub>1</sub>U<sub>2</sub>] jṛmbhaṇam E jumbhā BP jṛmbhā L jṛmbho° N<sub>2</sub> jambhā U<sub>1</sub> utpadyate α] bhavati EPU<sub>2</sub> bhavanti B bhavati L 2 dhanamjayavāyoh β] dhanamjayavāyo α śabda cett.] śabdāḥ P śabdaḥ L śabdo° N<sub>2</sub> sabta U<sub>1</sub> 4 idānīm cett.] idāni P madhyalakṣyaṃ DN<sub>1</sub>U<sub>1</sub>] madhyalakṣaṇam BN<sub>2</sub> madhyalakṣam P madhye lakṣam L madhye lakṣyaṃ U<sub>2</sub> °śveta cett.] sveta° U<sub>1</sub> svata° U<sub>2</sub> om. E °varṇam PLU<sub>1</sub>U<sub>2</sub>] °varṇam || D °varam P °varṇa | N<sub>1</sub> om. E athavā cett.] amtha ca E om. BLP °varṇam cett.] °varṇam || BU<sub>2</sub> °varṇa N<sub>2</sub> raktavarṇam E] raktavarṇa N<sub>2</sub> raktaṃ DLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> om. B vā cett.] om. N<sub>2</sub> dhūmravarṇam em.] dhūmākāro D dhūmāra N<sub>1</sub> dhūmravarṇa N<sub>2</sub> dhūmrākāra U<sub>1</sub> dhūmrākāram β vā D] va N<sub>1</sub> van U<sub>1</sub> yan β om. N<sub>2</sub> vā cett.] vā || BL °gni° P] agni° cett. 5 °samānam cett.] °samānam || D °samāne L °sadrṣam cett.] °m sadrṣam DN<sub>1</sub> ardha° cett.] ūrdhva° BDN<sub>1</sub>N<sub>2</sub> ārdha° U<sub>1</sub> jvalad° cett.] jalad U<sub>1</sub> °ākāśa° cett.] °ā° U<sub>1</sub> °ākāram U<sub>2</sub> °samākāram cett.] °samānakāram α samākāram U<sub>2</sub> °samākāra L °mitam cett.] °manomittam U<sub>1</sub> °mano cett.] om. U<sub>1</sub> lakṣyaṃ DPN<sub>1</sub>U<sub>1</sub>] tathyaṃ E lakṣam BLU<sub>2</sub> lakṣaṇam N<sub>2</sub> 6 etasmil PLU<sub>2</sub>] etasmin U<sub>1</sub> ekasmin cett. lakṣye cett.] lakṣe BLU<sub>2</sub> na lakṣye U<sub>1</sub> lakṣaṇo N<sub>2</sub> sati cett.] satī BLU<sub>1</sub>U<sub>2</sub> malasya cett.] om. P °saḥ cett.] °saḥ || BL manah saḥ D °guṇo BDN<sub>2</sub>U<sub>1</sub>] °guṇe N<sub>1</sub> °guṇa° EU<sub>2</sub> °guṇaḥ PL prakāto cett.] °prakāśo EU<sub>2</sub>

**Philological Commentary:** 1 kūrmaṇāvayur...nimeṣonmeṣaṃ karoti: Sentences omitted in U<sub>1</sub>. idānīm madhyalakṣyaṃ kathyate: The introductory sentence is omitted in E.



The Kūrma vital wind exists within the eyes. It causes [the] opening and closing [of the eyes]. From the Kṛkala vital wind gagging arises. From the Devadatta vital wind jawning arises. From the Dhanamjaya vital wind speech arises.

[XXVII. **Madhyalakṣya**]

Now, the central fixation is taught. White-coloured or also yellow-coloured or red-coloured or smoke-coloured or blue-coloured, like the flame of fire, equal to lightning, like the orb of the sun, like a crescent, appearing like flaming space. According to the measure of one's own body, the fixation shall be directed onto the centre of the glowing mind.<sup>96</sup> While abiding in the fixation, the burning of impurity in the centre of the mind arises. The *sattva* quality of the mind becomes revealed.<sup>97</sup> After this has happened, the person abides in supreme bliss.

<sup>96</sup> Cf. *Śivayogapradīpikā* 4.47cd-48: (*śṛṇuṣva madhyalakṣyam ca kathitaṃ pūrvasūribhiḥ* || 4.47 *śvetā-divarṇanavakhaṇḍacandrasaudāminivahnīśikhena bimbāt | jvalannabho vā sthalaḥiṇam ekaṃ vilakṣayet tat khalu madhyalakṣyam* 4.48 ||) “(47cd) Hear now the central fixation which has been taught by the ancient sages. (48) One should fixate at one [object] devoid of location or the burning space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine landmasses (of the continent Jambūdīpa: Bhārata, Hari, Kimpuruṣa, Rāmyaka, Rāmaṇa, Kuru, Bhadrāśva, Ketumāla and Ilāvṛta) in the colours of white etc. Truly, this is the central fixation.” Despite all similarities, the differences of the techniques are: In the *Śivayogapradīpikā*, the practitioner should direct the mind towards the burning space or that which lacks locality. Conversely, Rāmacandra prescribes fixing one's mind onto the luminous mind, which is equated with the spatial extension of the human body. Therefore, Rāmacandra's practice can be conceptually situated much closer to Sundarāś' elucidations.

<sup>97</sup> The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradīpikā* 3.28: (*madhya lakṣa mana madhya bicārai | vapuḥ pramāṇa koi rūpa nīhārai | yāte sātvik upajai āi | madhya lakṣa jo sādhai bhāi* ||) “The central Lakṣa directs the mind to reside at its centre, revealing the true form of the body. It produces a sattvic quality in those who practice it.”

## [XXVIII. ākāśabhedāḥ]

- इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ परमाकाशः ॥ महाकाशः ॥ तत्त्व-  
काशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारमाकाशलक्ष्यं कर्तव्यम् ॥ ततः परं बाह्याभ्यन्तरे  
घनान्धकारसदृशपराकाशस्य लक्ष्यं कर्तव्यं । ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं बाह्याभ्यन्तरे महा-  
5 कशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औज्वल्यं भवति । तादृशं  
तत्त्वाकाशं लक्ष्यं कर्तव्यं ।

**Sources:** 2-3 cf. YSv (PT p. 839): kathyate tu devyadhunākāśaṃ pañcabhirlakṣaṇaiḥ | ākāśan tu mahākāśaṃ parākāśaṃ parātparam | tattvākāśaṃ sūryakāśamākāśaṃ pañcalakṣaṇam | cf. YSv (PT p. 839; YK 1.37): ākāśan tu mahākāśaṃ parākāśaṃ parātparam | tattvākāśaṃ sūryakāśamākāśaṃ pañcalakṣaṇam | 3-4 cf. YSv (PT p. 839): sabāhyābhyantare nityaṃ nirākāśantu (*nirākāśas tu* YK 2.38) nirmalam | karttavayaṃ lakṣam ākāśaṃ sādhatay sādhanam vinā | ghanāntarālasadṛśaṃ parākāśaṃ tathaiva ca | 4-5 cf. YSv (PT p. 839): kalpāntāgnisamaṃ (*kālāntāgnisamaṃ* YK 2.39cd) jyotir mahākāśaṃ smaret tathā | cf. YSv (PT p. 839) = YK 2.40ab: koṭikoṭipradīpābhaṃ tattvākāśaṃ smaret tathā |

**Testimonia:** 2-3 cf. SSP 2.30 (Ed. p. 42): ākāśaṃ parākāśaṃ mahākāśaṃ tatvākāśaṃ sūryakāśamiti vyomapañcakam | bāhyābhyantare 'tyantaṃ nirmalam nirākāraṃ ākāśaṃ lakṣayet | 3-4 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyantare 'tyantāndhakāranibhaṃ parākāśaṃ avalokayet | 4-5 cf. SSP 2.30 (Ed. p. 42): bāhyābhyantare kālānalasamkāśaṃ mahākāśaṃ avalokayet | 5-6 cf. SSP 2.30 (Ed. p. 42): bāhyābhyantare nijatatvakharūpaṃ tatvākāśaṃ avalokayet |

2 idānīm EPU<sub>2</sub>] idānīm cett. kathyante cett.] kathyate LN<sub>2</sub>U<sub>2</sub> teṣāṃ cett.] te E ṣaṃ U<sub>1</sub> lakṣyāni cett.] lakṣaṇāni N<sub>2</sub> kathyante DU<sub>1</sub>U<sub>2</sub>] ca kathyante P kathyate N<sub>1</sub>N<sub>2</sub> ākāśaḥ BELP] ākāśa° α paramākāśaḥ BEL] parākāśaḥ PU<sub>2</sub> parākāśa N<sub>1</sub> parākāśa° DN<sub>2</sub>U<sub>1</sub> mahākāśaḥ ELP<sub>2</sub>] mahākāśa BN<sub>1</sub> mahākāśa° DN<sub>2</sub>U<sub>1</sub> 2-3 tattvākāśaḥ BELU<sub>2</sub>] tattvākāśa N<sub>1</sub> tatvākāśa° DN<sub>2</sub>U<sub>1</sub> 3 sūryākāśaḥ BEL] sūryākāśaḥ N<sub>2</sub>PU<sub>2</sub> sūryākāśa N<sub>1</sub> sūryākāśa° DU<sub>1</sub> ākāśa° cett.] mākāśaṃ U<sub>2</sub> ākāśaṃ BLP °lakṣyaṃ cett.] lakṣaṃ BL °lakṣaṇaṃ N<sub>2</sub> kartavyam E] kartavyaṃ cett. param cett.] om. U<sub>2</sub> bāhyābhyantare cett.] bāhyābhyantarai P 4 ghanāndha° cett.] ghanānṃgha° B ṣvanandha° E dha° L °kāra° cett.] °kāraṃ P °sadṛśa° cett.] sadṛśaṃ EU<sub>2</sub> sadṛśaḥ BL parākāśasya cett.] parākāśaikaṃ E parākāśa° BL lakṣyaṃ cett.] lakṣaṃ BLU<sub>2</sub> lakṣaṇaṃ N<sub>2</sub> param cett.] U<sub>2</sub> cett. pralayakālina cett.] pralayakālinaḥ BL °jvalad° cett.] °jalad° PB °jjala° U<sub>1</sub> °dāvā° ED] °vaḍavā° BLPU<sub>1</sub>U<sub>2</sub> °vṛd-dha° N<sub>1</sub> °vṛ° N<sub>2</sub> °nalapūrṇaṃ cett.] nalapūrṇa N<sub>1</sub>N<sub>2</sub>U<sub>2</sub> 4-5 mahākāśa° cett.] mahākāśaṃ DPU<sub>1</sub> ghanānṃ dhakārasadṛśaṃ mahākāśasya U<sub>2</sub> 5 °lakṣyaṃ cett.] °lakṣaṃ BDLN<sub>2</sub>U<sub>2</sub> prakāśaprāptau cett.] prakāśaprāpto BL aujvalyaṃ cett.] ujvalaṃ L bhavati cett.] bhavati BL 6 tattvākāśaṃ cett.] tattvāśa° BL lakṣyaṃ PN<sub>1</sub>U<sub>1</sub>] lakṣaṃ BDLN<sub>2</sub>U<sub>2</sub>

**Philological Commentary:** 2 teṣāṃ lakṣyāni kathyante : Sentence omitted in B and L. E preserves only the first *akṣara* "te" and omits the rest. 5 tataḥ param bāhyābhyantare ...tattvākāśaṃ lakṣyaṃ kartavyaṃ: Sentences are omitted in E.

## [XXVIII. Divisions of Space]

Now, the divisions of space are taught.<sup>98</sup> The fixations of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The fixation onto the pure and formless space (*akāśa*) shall be done internally as well as externally. Therafter, the fixation of the beyond-space (*parākāśa*) which is equal to dense darkness<sup>99</sup> shall be done internally and externally. Then, the fixation of the great space (*mahākāśa*) which is the plethora of the burning fire of the time of dissolution shall be done internally and externally. Then, when internally and externally the brightness of millions of blazing lights arises, he shall execute the fixation [directed onto] the reality-space (*tattvakāśa*) which is as such.

<sup>98</sup>The *Advayatāraṇakopaniṣat* 7 (Ed. pp. 4-5) does not separate the practice of Madhyalakṣya from the five spaces. Here, both practices form a unified whole and follow a specific progression: (*atha madhyalakṣyalakṣaṇaṃ | prātaścitrādivarṇākhaṇḍasūryacakravat vahnijvālāvalivat tad-vihīnāntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśaṃ bhavati | viṣphurattārakākāradīpyamānagāḍhatamoṇamāṃ paramākāśaṃ bhavati | kālānālasamadyotamānaṃ mahākāśaṃ bhavati | sarvotkr̥ṣṭaparamadyutipradyotamānaṃ tattvakāśaṃ bhavati | koṭisūryaparakāśavaibhavaṣaṃkāśaṃ sūryākāśaṃ bhavati | evaṃ bāhyābhyanantarasthavyomapañcakam tāraṇakalakṣyam | taddarśi vimuktaphalas tādrgvyomasamāno bhavati | tasmāt tāraṇa eva lakṣyam amanaskaphalapradaṃ bhavati || 7 ||*) “Now, he sees the characteristics of the central fixation [which is], like the indivisible orb of the sun, [being] colourful like the variety [of colours of the sun] in the early morning etc., [then] like a row of flames of fire, [and finally] the atmosphere devoid of that. He dwells in a state [in which he is mentally] assuming the form of the apparition of that. By [mentally] contemplating about that, the space (*ākāśa*) without qualities arises. [From that] supreme space (*parākāśa*) resembling absolute dense darkness shining in the form of a sparkling star arises. [From that] the great space (*mahākāśa*) whose shine equals the fire of time arises. [From that] the space of reality (*tattvakāśa*) arises, shining forth with supreme brilliance surpassing everything. [From that] the space of the sun (*sūryākāśa*) arises [which is endowed with] a brilliance as powerful as mighty as the brilliance of ten million suns. Thus, the fixations of Tāraka[yoga] consist of five spaces (*vyoma*) situated internally and externally. He who sees them becomes the same as such space [and] becomes one who is freed from the results [of his actions]. Because of that only Tāraka[yoga] is the central fixation which bestows the fruits of the no mind state (*amanaska*).”

<sup>99</sup>Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advayatāraṇakopaniṣat* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

ततः पश्चाद्वाह्याभ्यन्तरे प्रकाशमानसूर्यबिम्बसहितं सूर्यकाशं लक्ष्यं कर्तव्यं । एतेषां लक्ष्याणां कारणाच्छरीरे रोगासंसर्गो न भवति । तथा वलितं पलितं पुण्यं पापं च न भवति ।

नवचक्रं कलाधारं त्रिलक्ष्यं व्योमपंचकं ।

स्वदेहे यो न जानाति स योगी नामधारकः ॥ XLIII.1 ॥

**Sources:** 1 cf. YSv (PT p. 839): sūryākāśam tathā koṭisūryavindusamaṃ (\*bimbasamaṃ YK 2.40d) smaret | sabāhyābhyantare caivam ākāśam (*caiva sākāśam* YK 2.41b) lakṣayet tu yaḥ | 1-2 cf. YSv (PT p. 839): śivavad vihare dviśve pāpapuṇyavivarjitah | eteṣāṃ caiva lakṣeṇa karmadvārā 'ghamāharet (*karmadvārānāpāharet* YK 2.41d) | 3-4 = YSv (PT p. 832) = YK 2.14: navacakram kālādhāraṃ trilakṣam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah |

**Testimonia:** 1 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyantare sūryakoṭisādṛśam sūryākāśam avalokayet | 3-4 ≈ *Netratantra with Netrodhyota* 7.1: ataḥ paraṃ pravakṣyāmi dhyānaṃ sūkṣmaṃ anuttamaṃ | ṛtu-cakram svarādhāraṃ trilakṣyaṃ vyomapañcakam | 3-4 ≈ *Tantrāloka* 19.15: ṣoḍaśādhāraṣaṭcakralakṣy-atrayakhapañcakāt | kvacid anyataratrātha prāguktapaśūkarmavat | 3-4 ≈ *Manthānabhairavatantram Kumārikākhaṇḍaḥ* 25.2ab: ṣaṭcakram ṣoḍaśādhāraṃ trilakṣyaṃ vyomapañcakam | 3-4 ≈ SSP 2.31 (Ed. p. 43): navacakram kālādhāraṃ trilakṣyaṃ vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah | 3-4 ≈ YSv (PT p. 839): navacakram kālādhāraṃ dvilakṣam vyomapañcakam | samagraṃ yo na jānāti sa yogī nāmadhārakah | 3-4 ≈ *Yogatarāṅgiṇī* quoted with reference *Nityanāthapaddhati* (Ed. p. 72) = *Haṭhatattvakaumudī* 24.1: ṣaṭcakram ṣoḍaśādhāraṃ dvilakṣyaṃ vyomapañcakam | svadehe ye na jānanti katham siddhyanti yoginaḥ | 3-4 ≈ PT (Ed. p. 172): ṣaṭcakram ṣoḍaśādhāraṃ trilakṣam vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ | 3-4 ≈ *Gorakṣaśataka* (Nowotny) 13 = *Vivekāmartaṇḍa* 6.3: ṣaṭcakram ṣoḍaśādhāraṃ trailokyam vyomapañcakam | svadehe ye na jānanti katham siddhyanti yoginaḥ | 3-4 ≈ *Yogacūḍāmanyupaniṣad* 3cd-4ab: ṣaṭcakram ṣoḍaśādhāraṃ trilakṣyaṃ vyomapañcakam ||3|| svadehe yo na jānāti tasya siddhiḥ katham bhavet | 3-4 ≈ *Maṇḍalabrāhmaṇopaniṣat* 3.4.5: navacakram ṣaḍādhāraṃ trilakṣyaṃ vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 3-4 ≈ *Haṭhapradīpikā* 4.77: ṣaṭcakram ṣoḍaśādhāraṃ tridhā lakṣam guṇatrayam | śeṣas tu granthavistāras trikūṭam paramaṃ padam |

1 tataḥ cett.] om. BL paścād cett.] paścāt N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> paccā BL om. E bāhyābhyamtare cett.] ābhyamtare N<sub>2</sub> prakāśamāna° cett.] prakāśamāga° P prakāśamān BL °sūrya° cett.] °yarsū° E °sūryam P °bimba° cett.] om. E °sahitaṃ cett.] °sahita° BL sūryakāśam cett.] sūryakāśa° BLP lakṣyam cett.] lakṣam BLN<sub>2</sub> kartavyam cett.] kartavyam mataḥ BL lakṣyāṇām cett.] lakṣāṇām P lakṣaṇam B lakṣam L lakṣāṇā N<sub>2</sub> kāraṇac N<sub>2</sub>] kāraṇāt E karaṇāt cett. charīre N<sub>2</sub>] śarīra° DN<sub>1</sub> śarīre BPLU<sub>2</sub> °śarīram E 2 rogāsaṃsargo cett.] rogāsaṃsargi E na cett.] om. E bhavati cett.] bhavati B valitaṃ palitaṃ DLN<sub>1</sub>N<sub>2</sub>] valipalitaṃ N<sub>2</sub> valitapalitaṃ BEP puṇyam cett.] puṇyām BL ca cett.] om. E bhavati cett.] bhavati BL bhati U<sub>1</sub> 3 navacakram cett.] śloka navacakram BL navackara° DN<sub>1</sub>N<sub>2</sub> °kṣyam cett.] trilakṣam BLN<sub>2</sub> 4 svadehe yo β] samakriyā α

After that, the fixation of the sun-space (*sūryakāśa*), which is associated with the sun disc's appearance of light, shall be done internally and externally. From the execution of these fixations, contact with diseases does not arise within the body. Thus wrinkles and grey hair, sin or merit do not arise.

**XXVIII. 1** The nine Cakras<sup>100</sup> of the, the sixteen supports<sup>101</sup>, the three fixations<sup>102</sup> and five spaces. Who does not know [them?] within ones own body, he is only a Yogin by name.<sup>103</sup>

<sup>100</sup> A very detailed account of Rāmacandra's ninefold system of *cakras* is presented from IV - XII, pp. 11 - 27. A shorter and rather redundant account of the system is found again in section XXX, cf. p.???. The reason for the renewed mention of the *cakras* is not apparent.

<sup>101</sup> The sixteen supports of Rāmacandra are big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*liṅgādhāra*), pleasance [support] (*udyaṇa*), navel (*nābhyaadhāra*), heart-form support (*hṛdayarūpādhāra*), throat (*kaṇṭhādhāra*), uvula support (textit-ghaṁṭikādhāra), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), center of the eye-brows support (*bhrūvormadhyādhāra*), eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are treated in details in section XXXI, pp. ??-??.

<sup>102</sup> The three fixations called *antaralakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *Madhyalakṣya* are the predecessors of the five fixations found in *Yogatattvabindu*, *Yogasvarodaya* as quoted in *Prāṇatoṣinī* and *Yogakarnikā* and *Sarvāṅgयोगpradīpikā*. The two additional fixations are *ūrdhvalakṣya* and *adholakṣya*. A system of three fixations is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra with Netroddyota*, *Goraṁśasātaka* (Nowotny), *Śivayogapradīpikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrāhmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ūrdhvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣyayoga by teaching *bāhyalakṣya* in section XXIII, *antaralakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII. The structural issues of the text are discussed in detail p. on ??.

<sup>103</sup> As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread and was transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra with Netroddyota* across the early and classical literature of Haṭha- and Rājayoga (e.g. *Haṭhapradīpikā*) and from there into the post-Haṭhapradīpikā era of the same genre, well into the late *Yoga Upaniṣads*. Most of the technical terms occur in even earlier Śaiva Tantras, such as in the *Mālinivijayottaratantra*, which, however, teaches a more elaborate but conceptually deviating system of six *lakṣyas*, cf. (VASUDEVA, 2004: pp. 263-71), on the *granthis*, *vyomas*, *lakṣyas* and *cakras*.

## [XXIX. cakraṇām anukramah]

इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारेपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥  
नाभौ मणिपूरकचक्रम् ३ ॥ हृदये उनाहतचक्रम् ४ ॥ कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालचक्रम् ६  
॥ भ्रुवोर्मध्ये आज्ञाचक्रं ७ ॥ ब्रह्मरन्ध्रस्थाने कालचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥ तत्परमसूनुयम् ॥

**Sources:** 2 cf. SSP 2.1 (Ed. p. 29): atha piṇḍavicāraḥ kathyate piṇḍe navacakraṇi | cf. SSP 2.1 (Ed. p. 29): ādhāre brahmacakraṁ tridhāvartam bhagamaṇḍalākāram | tatra mūlakandaḥ | tatra śaktiṁ pāvākākārām dhyāyet | tatraiva kāmārūpapiṭham sarvakāmaphalapradaṁ bhavati | cf. SSP 2.2 (Ed. p. 29): dvitīyaṁ svādhiṣṭhānacakraṁ | tanmadhye paścimābhimukhaṁ liṅgaṁ pravālāṅkurasadrśaṁ dhyāyet | tatraivoḍyānapīṭham jagadākarṣaṇaṁ bhavati | 3 cf. SSP 2.3 (Ed. pp. 29-30): tṛtīyaṁ nābhicakraṁ pañcāvartam sarpavat kuṇḍalākāram | tanmadhye kuṇḍaliniṁ śaktiṁ bālārkakoṭisannibhāṁ dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | cf. SSP 2.4 (Ed. p. 30): caturthaṁ hrdaya-cakraṁ aṣṭadalakamalam adhomukhaṁ | tanmadhye karṇikāyāṁ liṅgākārām jyotirūpām dhyāyet | saiva haṁsakalā sarvendriyavaśyā bhavati | cf. SSP 2.5 (Ed. p. 30): pañcamaṁ kaṇṭhacakraṁ caturaṅgulaṁ | tatra vāma idā candranāḍī | dakṣiṇe piṅgalā sūryanāḍī | tanmadhye suṣumnāṁ dhyāyet | saiva anāhatakālā anāhatasiddhidā bhavati | cf. SSP 2.6 (Ed. p. 31): ṣaṣṭhaṁ tālucakraṁ | tatramṛtadhārāpravāhaḥ | ghaṇṭikāliṅgaṁ mūlarandhraṁ rājadantaṁ śaṅkhinivivaraṁ daśamadvāraṁ | tatra sūnyaṁ dhyāyet | cittalayo bhavati | 4 cf. SSP 2.7 (Ed. p. 31): saptaṁ bhrūcakraṁ madhyamāṅguṣṭhamatraṁ | tatra jñānanetraṁ dipaśikhākārām dhyāyet | tatra vāksiddhir bhavati | cf. SSP 2.8 (Ed. p. 31): aṣṭamaṁ brahmarandhraṁ nirvāṇacakraṁ sūcikāgrabhedyam | tatra dhūmaśikhākārām dhyāyet | tatra jālandharapiṭhaṁ mokṣapradāṁ bhavati | cf. SSP (Ed. p. 32): navamaṁ ākāśacakraṁ soḍaśadalakamalam ūrdhvamukhaṁ | tanmadhye karṇikāyāṁ trikūṭākārām tadūrdhvaśaktiṁ tām paramasūnyāṁ dhyāyet | tatraiva pūrṇagiriṭhaṁ sarveṣṭasiddhipradaṁ bhavati | iti navacakraṁ vicāraḥ ||

2 anukramah cett.] anukrama N<sub>1</sub> anukramā DN<sub>2</sub> kathyate cett.] kathyamte DN<sub>1</sub>N<sub>2</sub> ādhāre cett.] ādhāro BL brahmacakraṁ BEL] brahmacakraṁ cett. ādhāropari β] om. α liṅgamūle β] liṅge α svādhiṣṭhānacakraṁ EDPN<sub>1</sub>N<sub>2</sub>] svādhiṣṭhānacakraṁ cett. 3 maṇipūrakacakraṁ ELPN<sub>1</sub>N<sub>2</sub>] maṇipūrakacakraṁ cett. 'nāhata' P] anāhata° BELU<sub>2</sub> viśuddha° cett. cakram BEL] cakram cett. viśuddhicakraṁ β] anāhatacakraṁ α ṣaṣṭhaṁ cett.] ṣaṣṭha° L tālucakraṁ EN<sub>1</sub>N<sub>2</sub>] tālucakraṁ DPU<sub>1</sub> tālucakra BL tālucakra U<sub>2</sub> 4 ājñā cett.] agneja P agneya L ājñāya B cakram DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] cakram BDPL 'randhra' cett.] om. BELP 'kāla cett.] brahma° U<sub>1</sub> cakram E] cakram cett. navamam E] navama N<sub>2</sub> navamaṁ rattu U<sub>1</sub> navamaṁ cett. cakram DEN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] cakram BLP tat° BDLN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] etat E tataḥ P tata N<sub>2</sub> 'parama° N<sub>1</sub>] 'param βD para° N<sub>2</sub>U<sub>1</sub> 'sūnyam BEL] 'sūnyam PN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> tatparamasūnyam D

**Philological Commentary:** 2 idānīm cakraṇām anukramah kathyate ...tat paramasūnyam: Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he only briefly mentions their names and locations. It is worth noting that these details were already extensively covered in chapters IV to XII. This repetition appears redundant. The only noteworthy differences are the more technical designations of the *cakras*, which were partially absent in the *cakra* sections of the beginning of the text. From this point onwards, however, there appears to be a growing emphasis on the *Siddhasiddhāntapaddhati* as Rāmacandra's template.

## [XXIX. Sequence of Cakras]

Now, the sequence of the *cakras* is taught. At the support<sup>104</sup>, there is the Brahmacakra. Above the support at the root of the gender is the Svadīṣṭhānacakra. At the navel, there is the Maṇipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahma<sup>105</sup> is the Kālacakra<sup>106</sup> The ninth is the Ākāśacakra<sup>107</sup>. It is supreme emptiness.

<sup>104</sup>In the previous section on *cakras* Rāmacandra situates the first *cakra*, which he there calls *mūlacakra*, at the beginning (*ādau*) [of supposedly the central channel], which should be at the anus if we assume an ascending order, cf. p.11. This assumption is further supported by the additional descriptions of U<sub>2</sub> folio 2v. l.2 in which it is explicitly located at the anus (*gudasthānam*) and called “*ādhāracakra*” (“*cakra of the support*”). Thus, the location presented here as *ādhāre* (“at the support”) should be understood as *mūlādhāre* (“at the root-support”).

<sup>105</sup>The *brahmarandhrasthāne* (“at the place of the aperture of Brahmā/Brahman”) is the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438.

<sup>106</sup>I have not been able to identify the term *kālacakra* (“*cakra of time*”) for the eighth *cakra* in other texts. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Śārngadharapaddhati* 4359/256.13 calls it *nirvāṇa*° (“absolute extinction”); *Śivayogapradīpikā* 3.15 also designates it with *nirvāṇa*°; the *Siddhasiddhāntapaddhati* 2.8 again calls it the *nirvāṇacakram*; *Yogasvarodaya* as quoted in *Prāṇatoṣiṇī* (Ed. p. 833) only calls it *aṣṭamaṃ cakram* (“the eighth *cakra*”) and *siddhapuṃsaḥ sthalaṃ* (“place of the accomplished human”); Rāmacandra himself in the previous chapter on *cakras* in XI. l. 1 picks this up and calls it *aṣṭamacakram* (“eighth *cakra*”) and *siddhapuruṣasya sthānam* (“place of the accomplished person”); *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 2-3) calls it *siddhapuruṣasyānacakram* (“the *cakra* of the accomplished person”); *Saubhāgyalakṣmyupaniṣat* again calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* (“*cakra* of the supreme Brahmā/Brahman”).

<sup>107</sup>The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems only occurs in *Śivayogapradīpikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9

## [XXX. ādhārācākṛasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणात् दृष्टिः स्थिरा भवति । द्वितीयो मूलाधारः । पादाङ्गुष्ठस्य मूले उपरपादस्य पार्श्विः स्थाप्यते तदग्निः प्रबलो भवति । एका पार्श्विमूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूले परस्य पादस्य पार्श्विः स्थाप्यते । तदग्निः प्रदीप्यते । तृतीयं गुदाधारस्थानं ।

- 5 तन्मध्ये संकोचविकाशकुञ्चनकारणात्पवनः स्थिरो भवति । अनु च पुरुषस्य मरणं न भवति ।

**Sources:** 2 cf. YSv (PT p. 832) = YK 2.15: śoḍaśādhārabhedan tu śṛṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 29): atha śoḍaśādhārāḥ kathyante | 2-0.0 cf. YSv (PT p. 839): aṅguṣṭhāpādayos tejaḥ salakṣasathi-radṛṣṭimān | pādāṅguṣṭhe ya ādhārāḥ prathamō (*prathamam* YK 2.16) yogatattvataḥ | 2-0.0 cf. SSP 2.10 (Ed. p. 32): tatra prathamāḥ pādāṅguṣṭhādhārāḥ | tatrāgratas tejomayaṁ dhyāyet | dṛṣṭiḥ sthirā bhavati | 2-4 cf. YSv (PT p. 839): dvitīyaṁ pādāmūlan tu pādāmūlaparaṁ (*pādāmūlam param* YK 2.16) sa vai | pādasya pārṣṇī (*pārṣṇī* YK 2.17a) samsthāpya balavān prabhaven munih | pādāmūle 'thavā pādāṅguṣṭhamūlam (*prṣṭhe pādāṅguṣṭhe* YK 2.17) vidhārayet || 2-4 cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras taṁ vāmapādapārṣṇinā niṣpīḍya sthātavyam | tatrāgrnidipanaṁ bhavati | 4-5 cf. YSv (PT p. 839): tṛtīyan tu gudādhāro (*gudādhāre* YK 2.18) gudasāṅkocanakriyā | vikāśakuñcanaṁ tasya sthiravāyau ca mṛtyujit | cf. SSP 2.12 (Ed. p. 33): tṛtīyo gudādhāra taṁ vikāśasāṅkocanena nirākuñcayet | apānavāyuh sthiro bhavati |

**Testimonia:** 2 cf. *Haṭhasaṃketacandrikā* (GOML R3239 fol. 201 l. 20): ity ādhārāḥ śoḍaśa athok-tānāṁ śoḍaśādhārāṇāṁ kartavyanāṁ āha 2-0.0 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 202 ll. 1-2): tatra mūlādhārāḥ pādāyoraṅguṣṭhe tejaso lakṣyākaraṇād dṛṣṭiḥ sthirā bhavati || ity ādhārācakraṁ || 2-4 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 202 ll. 3-8): atha dvitīyādhārāḥ ||2|| tatra vāmapādāṅguṣṭhasya mūlam aparapādasya pārṣṇis tasmin kathyate | tadāgneḥ pradīpana bhavati | ekaḥ pārṣṇī mūlādhāre dṛḍhaṁ sthāpyate tasya pādasya mūlam aṅguṣṭhamūlam aparasya pādasya pārṣṇinā sampīḍya ciraṁ sthiraṁ sthīyate tadānim agnidīpyate || iti dvitīyādhārāḥ || 2-5 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 202 ll. 9-13): || atha tṛtīyādhārāḥ || tṛtīyaṁ pādādhārasthānaṁ tanmadhye dṛḍhaṁ muhuś ciraṁ saṅkocasaṅkocavikāśana rūpakuñcanakaraṇāt vāmapādād apārṣṇimūlena gudasya nipīḍana vāyuh sthiro bhavati | vāmarāṁ karoti sādhakam iti || iti tṛtīyādhārāḥ ||

2 idānim cett.] idāni N<sub>2</sub> bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E kathyate DN<sub>1</sub> aṅguṣṭhe cett.] aṅguṣṭhai B tejaso cett.] tejasam BL lakṣya° cett.] lakṣa° N<sub>2</sub> lakṣam kartavyam BL °karaṇāt cett.] °karaṇāt P dṛṣṭiḥ cett.] dṛṣṭi° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> bhavati cett.] bhavati L 3 mūlādhārāḥ cett.] mūlādhārāḥ U<sub>1</sub> mūlādhāre U<sub>2</sub> °para° cett.] apara° α aparasya BL pādasya cett.] pāda° BL pārṣṇī cett.] °pārṣṇī L dhārāḥ pādāṅguṣṭhasya mūleḥ parapādasya pārṣṇī P sthāpyate cett.] syāpyate BL sthāpyamte U<sub>2</sub> tadāgniḥ cett.] agni° D agniḥ N<sub>1</sub> om. U<sub>2</sub> prabalo cett.] om. N<sub>2</sub>U<sub>2</sub> bhavati cett.] bhavati BL om. N<sub>2</sub>U<sub>2</sub> ekā cett.] ekaḥ E ekam U<sub>1</sub> pārṣṇī U<sub>1</sub>] pārṣṇī DN<sub>1</sub> pārṣṇir ādau BLP mūlādhāre cett.] mūlādhāra BU<sub>1</sub> mūlādhārā L mūlādhārāi D 4 pādasyaṅguṣṭhamūle cett.] pādasya aṅguṣṭhamūlam N<sub>1</sub>U<sub>1</sub> parasya EP] aparasya cett. pādasya cett.] om. U<sub>1</sub> pārṣṇī cett.] pārṣṇī N<sub>2</sub> pārṣṇo U<sub>1</sub> sthāpyate BLP U<sub>1</sub>] sthāpyam DN<sub>1</sub>N<sub>2</sub> tadāgniḥ E] tadāgniḥ BLP U<sub>2</sub> agnir DN<sub>1</sub> agni N<sub>2</sub>U<sub>1</sub> pradīpyate E] pradīpyate BLP U<sub>2</sub> dīpyate DU<sub>1</sub> dāpyate N<sub>1</sub> dīpate N<sub>2</sub> tṛtīyam cett.] tṛtīya U<sub>2</sub> °sthānaṁ cett.] °sthāne B 5 °vikāśa° cett.] °vikāśa° L °kuñcana cett.] ākuñcana L ākuñcana U<sub>1</sub> kuñcanaṁ DN<sub>2</sub> pavanaḥ cett.] pavana° DU<sub>1</sub>U<sub>2</sub>N<sub>2</sub> bhavati cett.] bhavati B anu ca DPU<sub>1</sub>U<sub>2</sub>] anyac ca E anūca N<sub>1</sub>N<sub>2</sub> anucara° B anucakra° L na cett.] om. BPL

**Philological Commentary:** 4 ekā pārṣṇir ...sthāpyate: The sentence is omitted in N<sub>2</sub> and U<sub>2</sub>. tasya pādasyaṅguṣṭhamūle ...pradīpyate: The sentence is omitted in U<sub>2</sub>.



## [XXX. Divisions of the Wheels of Support]

Now, the divisions of the totality<sup>108</sup> of supports<sup>109</sup> [for concentration] are taught. The first is the support at the big toe. From the execution of the fixation onto the light at the big toe of the feet, stability of the gaze arises.<sup>110</sup> The root support is the second [one]. The heel of the other foot is caused to be placed at the big toe joint (*pādasyānguṣṭhamūla*)<sup>111</sup>. As a result, the fire is strengthened. One heel is caused to be placed at the Root-container. The heel of the other foot is caused to be placed at the root of the big toe of this foot. The fire of it is caused to be kindled.<sup>112</sup> The third is the location of the anus support. From the execution of expansion and contraction, a stable vital wind arises. And therefore death of the person does not arise.<sup>113</sup>

<sup>108</sup>I propose to understand *cakra* here in the less common meaning of "troupe, crowd, totality", cf. BOETHLING, vol. 2, 1958:209.

<sup>109</sup>The yogic practice of sixteen *ādhāras* goes back to more ancient yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* Kumārikākhaṇḍaḥ and *Netratantra with Netroddyota*. The techniques were passed on and recycled across the centuries among the yoga traditions of Haṭha- and Rājayoga. Besides Rāmacandra's text, the other texts which present full lists of the sixteen *ādhāras* are *Netroddyota*-commentary of Kṣemarāja on *Netratantra* 7.5; *Śāradātīlakantra* 25.24-25; *Śivayogapradīpikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogataranṅinī* 1.13 (Ed. p. 72-73) quotation with reference "*nītyanāthapaddhatau*" (maybe another recension of the *Siddhasiddhāntapaddhati*, see POWELL, 2023:149); *Haṭhatattvakaumudī* 24.10-23; and *Haṭhapradīpikājyotsnā* on *Haṭhapradīpikā*, as well *Prāṇatoṣinī* (Ed. p. 839-841) quotation with reference "*yogasvarodaye*" and *Yogakarnikā* quotation with reference "*yogasvarodaye*" 14-36. Comparing the various lists of *ādhāras* reveals a significant variability. Rāmacandra's system is certainly derived from the *Yogasvarodaya*. This passage additionally suggests clear influences from the *Siddhasiddhāntapaddhati*. As POWELL, 2023:151 discussed, the *Śivayogapradīpikā* was probably the source text of the *Siddhasiddhāntapaddhati*.

<sup>110</sup>In all previously mentioned systems, the big toe is the first *ādhāra*. In most texts, the practitioner is instructed to fixate the mind onto the big toe - either one shall visualize a light there (as in *Śivayogapradīpikā*) or the light is already present. *Śāradātīlakantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā* limb in an eight-fold (*aṣṭāṅga*) yoga system.

<sup>111</sup>I suggest to understand the terms *pādasyānguṣṭhamūla* as the big toe joint or *articulatio metatarsophalangealis hallucis*.

<sup>112</sup>Either the text is corrupt here, or Rāmacandra did not understand the *Yogasvarodaya*. This might have forced him to additionally draw from the description of the *Siddhasiddhāntapaddhati*, which resulted in the two distinct descriptions. *Netroddyota*, *Śāradātīlakantra* and *Haṭhapradīpikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

<sup>113</sup>*Netroddyota*, *Śāradātīlakantra* and *Haṭhapradīpikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

चतुर्थं लिङ्गाधारं । तन्मध्ये लिङ्गसंकोचनाभ्यासा पश्चिमदण्डमध्ये वज्रनाडी भवति । तन्मध्ये पुनराभ्यासक  
रणान्मनः पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं नुट्यति । तत्कोटनात्पवनो ब्रह्मकमलमध्ये  
पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पञ्चमं उड्डियानां स्वाधिष्ठानं ।  
तत्र बन्धनाम्लमूत्रयोर्नाशो भवति ।

**Sources:** 1-3 cf. Ysv (PT pp. 839-840): liṅgādhāraṃ caturthan tu liṅgasaṅkocanaṃ tu ca | liṅ-  
gasaṅkocanābhyāsāt paścimādaṇḍamadyagaḥ | vajranāḍīti (*vajrānāḍī* tu YK 2.20) tanmadhye punar  
abhyasayams (*abhyasanan* YK 2.20) tathā | saṅcāro vāyumanasor atisaṅcāra iti (*ratim saṅcarati* YK  
2.20) tridhā | granthitrayavibhedas (*bhedan* YK 2.21) tu tadbhedo brahmamārgataḥ | brahmapadmo  
(*padme* YK 2.21) vāyupūrṇo (*pūrṇe* YK 2.21) bhūtvā tiṣṭhati yogirāt | vīryastambho bhavet tena sād-  
hayet tu sadā yuvā | mūlādhāre brahmapadme śaṭpadme ca tathā tathā | 1-3 cf. SSP 2.13 (Ed. pp.  
33-34): caturtho meḍhrādhāraḥ | liṅgasaṅkocanena brahmagranthitrayaṃ bhitvā bhramaraguhāyāṃ  
viśramya tata ūrdhvamukhe bindustambhanaṃ bhavati | eṣā vajroli prasiddhā 3-4 cf. YSV (PT p. 840):  
pañcamam jatharādhāraṃ tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yaṃ (*mṛtyunā māṅga*° YK  
2.23) mṛtyor (*mṛtyur* YK 2.23) eva kṣayaṅkaraḥ | anena paścimād ūrdhvaṃ (*ūrdhvaṃ* YK 2.24) vāyuḥ  
kuryād viśāladhiḥ | bandho 'yaṃ buddhimanasoḥ pañcamādhārakārajit | 3-4 cf. SSP 2.14 (Ed. p. 34):  
pañcame oḍiyāpādhārayor bandhanān malamūtrasaṅkocanaṃ bhavati | \*uḍyānā° etc. in various mss.

**Testimonia:** 1-3 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 202 ll. 14-19): atha caturthaṃ liṅgādhā-  
hāraḥ || tanmadhye liṅgasaṅkocanābhyāsāt mūlabandhena guḍyāy muhuḥ saṅkocane kṛte liṅgasaṅko-  
canaṃ svayam eva bhavati | tayoḥ saṅcāram madhye granthitrayaṃ tṛṭyati tata tṛaṇanāt pavano brah-  
makamalamadhe pūrṇo bhūtvā tachtutis tadā vīryastambho bhavati | puruṣaḥ sadaiva yuvā tiṣṭhati | iti  
caturthādhāraḥ | 3-4 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 202 ll. 20 - 203: athāmamuprāṇam  
tatra bandhanān malamūtranāśo bhavati |

**1 caturthaṃ** cett.] caturtha° BDL **saṅkocanā°** cett.] sakoṇā° N<sub>2</sub> **paścima°** cett.] paścima° BP  
paścama° L **vajra°** cett.] vajñā° BPL prajñā° E **bhavati** cett.] bhavati BL **1-2° karaṇān** EPU<sub>2</sub>]  
karaṇāt cett. **2 manāḥ** cett.] punaḥ BL **pavanayoḥ** cett.] pavanayo BL **saṃcāro** cett.] saṃcoro D  
**bhavati** cett.] bhavati BL **tayoḥ** cett.] tayo B **saṃcārān** cett.] saṃcārāt DU<sub>1</sub> **truṭyati** cett.] truṭyati  
B truṭyati L trudyati U<sub>1</sub> ti N<sub>2</sub> **°tattoṣanāt** N<sub>1</sub>U<sub>2</sub>] tatroṣanāt BELU<sub>1</sub> tata troṣanāt DN<sub>2</sub> **pavano**  
BEL] pavanaḥ cett. **°kamala°** cett.] ka° BL **3 pūrṇo** cett.] pūrṇā BL **puruṣaḥ** cett.] puruṣa N<sub>2</sub>  
**sadaiva** cett.] samdaivaṃ P **yuvaiva** DL] yuvā E yuve P yuvai B yuve va N<sub>1</sub> yurvaiva N<sub>2</sub> yuvaivaṃ  
U<sub>1</sub> yuvaivaṃ U<sub>2</sub> **bhavati** cett.] bhavati B prabhavati P **pañcamam** cett.] paṃcama B paṃcam N<sub>2</sub>  
**uḍḍiyānām svādhīṣṭhānaṃ** BL] uḍḍiyānaṃ svādhīṣṭhānaṃ PU<sub>2</sub> udyānaṃ DN<sub>1</sub> odyānaṃ N<sub>2</sub> udyā-  
naṃ U<sub>1</sub> uḍḍiyānaṃ svādhīṣṭhānaṃ P uḍḍīryānaṃ svādhīṣṭhānaṃ E **4 bandhanā** E] badhadānān U<sub>2</sub>  
baṃdhanāt N<sub>1</sub>N<sub>2</sub> vaṃdhanāt D baṃdhadānāt U<sub>1</sub> baṃdhadānān P baṃdha diyate BL **malamūtrayor**  
cett.] mūlamūcayor L **bhavati** cett.] bhavati B

**Philological Commentary:** 4 **uḍḍiyānaṃ**: Spellings for the *pīṭha* named *uḍḍiyāna* vary across yogic  
literature. B, E, L, P, U<sub>2</sub> add the expression *svādhīṣṭhānaṃ* which was associated with the same *pīṭha* in  
chapter V. I. I. I choose the most common spelling since, stemmatically, there is no preferable variant.

The fourth is the penis support. Due to the execution of repeated practice of contracting the penis in the centre of it, the adamantine channel<sup>114</sup> appears in the middle of the staff of the back<sup>115</sup>. From the repeated practice again [and again], both breath and mind move into its centre. Caused by the transition of both [breath and mind] into the centre [of the adamantine channel] the trinity of knots<sup>116</sup> breaks. There, from the breaking of that, the vital wind, after having filled up (the central channel?), resides within the lotus of Brahmā/Brahman<sup>117</sup>. From that, virility and strength arise. The person becomes youthful forever.<sup>118</sup>

The fifth is Uḍḍiyāna at the Svādiṣṭhāna[*cakra*]<sup>119</sup>. From performing *bandha* there, urine and faeces disappear.<sup>120</sup>

<sup>114</sup>The adamantine channel (*vajranāḍī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogataranṅinī* in the commentary on 1.13 uses the term *vajragarbhā*, “the adamantine womb”.

<sup>115</sup>The staff of the back (*paścimadaṇḍa*) is the central channel, cf. *Śārngadharapaddhati* 4365.

<sup>116</sup>The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagranthi*) usually situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugranthi*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 80); and 3. the knot of Rudra (*rudragranthi*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kuṇḍalinī* (cf. *Yogabija* 96-7 and *Gorakṣaśataka* 74-86) that enters the central channel and pierces the knots. It remains uncertain if knots are supposed to be something physical or mental. *Gorakṣaśataka* 48 states that the entrance to the central channel is blocked by phlegm (physical) and, in the same breath, mentions that the three knots have arisen from the three *guṇas*, which might be interpreted as physical or mental. Nevertheless, the three knots in yoga texts, in one way or another, obstruct the central passage.

<sup>117</sup>The lotus of Brahmā/Brahman refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. 25. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogataranṅinī* commentary on 1.13 with the term “buzzing hive” (*brahmaraguhā*) usually situated on top of the head (*Jogpradīpyakā* 932; cf. *Śārngadharapaddhati* 4366 and *Gorakṣbhāṇī* 28.2 and 30.4).

<sup>118</sup>Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhra*). *Śāradātilakatantra* and *Haṭhpradīpikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradīpikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajrolī*.

<sup>119</sup>For a further discussion of the term *uḍḍiyāna*, see p.13 fn. 23.

<sup>120</sup>*Śivayogapradīpikā*, *Siddhasiddhāntapaddhati* and *Yogataranṅinī* share the concept of performing a *bandha* at the location of Uḍḍiyāna. *Haṭhātattvakaumudī* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātilakatantra* and *Haṭhpradīpikājyotsnā* situate the fifth *adhāra* at the anus (*pāyu* or *sivani*), whereas the *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jaṭharādhāra*) and provides details (cf. sources) not reflected in Rāmacandra's text. This observation indicates that Rāmacandra relies more on the *Siddhasiddhāntapaddhati* at this point.

षष्ठो नाभ्याधारः । तत्र प्राणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः । तस्मिन्स्थाने प्राणवायोर्निरोधात्षडपि कमलान्यूर्ध्वमुखानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र जालंधरो बन्धो दीयते । तस्मिन् सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घंटिकाधारः । तत्र जिह्वाग्रं लग्नं भवति । ततो ऽमृतकलाया अमृतं खवति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न भवति ।

**Sources:** 1 cf. YSv (PT p. 840): nābhyādhāro bhavet śaṣṭhas (*śaṣṭham* YK 2.25) tatra prāṇaṃ samabhyaset | svayam utpadyate nādo nādato muktidantataḥ (*muktidaṇḍataḥ* YK 1.25) | cf. SSP 2.15 (Ed. p. 34): śaṣṭhe nābhyādhāra omkāram ekacittentocārayet | nādālayo bhavati | 1–2 cf. SSP 2.16 (Ed. p. 34): saptame hr̥dayādhāre prāṇaṃ nirodhayet | kamalavikāso bhavati | 1–2 cf. YSv (PT p. 840): saptamo hr̥dayādhāras tasmin vāyunibandhanāt | ūrddhaktrāṇi (*ūrdhvavaktrāṇi* YK 2.26) padmāni vikasanti mahān bhavet | 2–3 cf. YSv (PT p. 840) = YK 2.27: kaṇṭhādhāro 'ṣṭamas tatra kaṇṭhasaṅkocalakṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛḍhaḥ | 2–3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kaṇṭhādhāre kaṇṭhamūlaṃ cibukena nirodhayet | idāpiṅgalayor vāyuh sthīro bhavati | 3–4 cf. YSv (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagrataḥ (*jihvāgrataḥ kṛte* YK 2.28) | sampivatyamṛtaṃ tasmād yogajinmṛtyujitparaḥ | 3–4 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati |

**Testimonia:** 1 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 1-3): atha śaṣṭho nābhyādhārah | tatra prāṇavābhyāse harau samāhitamānaḥ puruṣasya nā harau nādomānaḥ sthairyaṃ svayam utpadyate | 1–2 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 4-5): atha saptamaṃ hr̥dayarūpa ādhārah || tasmin brāhmaṇavāyore nirodhāc chakaramalāni svayam ūrdhamukhaṃ vilasanti | 2–3 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 6-9): athaṣṭamaḥ kaṇṭhādhārah | tatra jālandharabandho dīyate tasmin satīdāpiṅgalāyāṃ pavanaḥ sthīro bhavati | 3–4 ≈*Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 9-13): atha navamaṃ ghaṇṭikādhārah | tatra jihvāyā agraṃ dattaṃ cet tatav uparītaḥ amṛtaṃ yat sravati taj jihvāgreṇa yogī pibati | tad amṛtapānāc charīramadhye rogāṇaṃ sañcāro na bhavati |

1 nābhyādhārah cett.] nābhyādhāras U<sub>1</sub> nābhyādhāre U<sub>2</sub> tatra cett.] om. E prāṇavābhyāsā BLPU<sub>2</sub>] prāṇavābhyāsā1 DN<sub>1</sub>N<sub>2</sub> prāṇavābhyāṃsad U<sub>1</sub> °anāhato cett.] nāhato P ānāhato U<sub>1</sub> anohato U<sub>2</sub> nādaḥ cett.] nārah P tādah N<sub>2</sub> svaya cett.] svayaṃ N<sub>2</sub> utpadyate cett.] ūtpadyate N<sub>1</sub> sap-tamo cett.] om. BE hr̥daya cett.] hr̥dayā° U<sub>2</sub> om. BE °rūpādhārah N<sub>2</sub>U<sub>1</sub>] °rūpadhārah L rūpa ādhārah DN<sub>1</sub> °dhārah U<sub>2</sub> om. BE 2 prāṇavāyore cett.] prāṇavāyo B nirodhāt β] nirūmḍhanāt α ṣaḍ api BE] ṣadapi cett. ūrdhvamukhāni cett.] ūrdhvamukhaṃ DN<sub>1</sub>N<sub>2</sub> ūrusyordha mukhaṃ bhavati U<sub>1</sub> aṣṭamaḥ DPN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] aṣṭamaṃ E aṣṭame BL aṣṭama° N<sub>2</sub> tatra cett.] tatraḥ D jālandharo cett.] jālandhara° N<sub>2</sub> jalam BL dīyate cett.] dīpyate U<sub>1</sub> 3 satīdāyāṃ EP] satiyāṃ BL sati idāyāṃ DN<sub>1</sub>U<sub>1</sub>U<sub>2</sub> satīśadāyāṃ N<sub>2</sub> pavanaḥ cett.] pavana° D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā° cett.] ghaṇṭikā° P ghaṇṭā° L °dhārah cett.] dhāras U<sub>1</sub> jihvāgram cett.] jihvāyā-gram D juhvāyāṃ U<sub>1</sub> bhavati cett.] bhavati B bhavati vā U<sub>1</sub> tato cett.] tataḥ N<sub>1</sub>U<sub>1</sub> 4 'mṛtakalāyā BEPN<sub>1</sub>N<sub>2</sub>] mṛtakalāyāṃ L amṛtakalāyāḥ DU<sub>1</sub> amṛtaṃ cett.] amṛta P om. L sravati cett.] om. L tadamṛtapānāc DP] tadamṛtapānāt EN<sub>1</sub>N<sub>2</sub>U<sub>1</sub> tadamṛtakalāyāṃ amṛtapānī° B amṛtapānā L tadamṛtapānā U<sub>2</sub> charīra° cett.] śarīra° EN<sub>1</sub>N<sub>2</sub> na cett.] om. BL bhavati cett.] bhavati B

**Philological Commentary:** 1 tatra ...svayam utpadyate: Sentence omitted in E.

The sixth is the support of the navel. From the repeated practice of *praṇava*, the unstruck sound arises by itself.<sup>121</sup>

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] blossom from the restraint of the breath in this location.<sup>122</sup>

The throat support is the eighth. There, the binding of *Jālaṇdhara*<sup>123</sup> is produced. While abiding therein, the vital wind in the *Iḍā* and *Piṅgalā* channels becomes stable.<sup>124</sup>

The ninth is the support of the uvula. There the tip of the tongue becomes attached [to the uvula]. Because of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.<sup>125</sup>

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<sup>121</sup> *Siddhasiddhāntapaddhati* instructs recitation of *om* at the navel, *Yogataṛaṅgiṇī* adds meditation on the form of consciousness (*cidrūpam*) to the same recipe, whereas in *Haṭhatattvakaumudī* the breath should be restrained at the navel, which causes the rising of the sound of *om* into emptiness. In the *Yogasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogapradīpikā* instructs to contemplate Kuṇḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

<sup>122</sup> Rāmacandra's mention of *ṣaḍapi kamalāṇy* "six lotusess" seems odd, since he teaches a ninefold *cakra* system. The result of the practice in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogataṛaṅgiṇī* is confined to the blossoming of the heart lotus. In the *Haṭhatattvakaumudī*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradīpikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared as the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term "*nāḍī*" as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhiḥṛṇmadhyamārge tu sarvakāmābhidho mataḥ* |), whereas *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* list the navel as the seventh *adhāra*.

<sup>123</sup> The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated *Jālaṇdhara* at the *brahmarandhra*. A discussion of the term can be found at p. 26.

<sup>124</sup> *Netroddyota* places the support at the belly (*jaṭhara*). *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* place the eight support in the heart. All other texts present the same concept.

<sup>125</sup> Most texts with the sixteen *ādhara* system share this concept. Only *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netroddyota* at the heart.

दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लंबिकाप्रवेशे सति तालुनिमग्ना जिह्वा तिष्ठति । एकादशो जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कृते ऽतिमधुरं पानीयं स्रवति । तथा च कवित्वगीतछन्दोनाटकादि विषय ज्ञानमुत्पद्यते । तदुपरि द्वादशो दन्तयोर्मध्ये दन्ताधारः । तस्मिन्स्थाने जिह्वाया अग्रं घटीमात्रमर्धघटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति साधकस्य समग्रा रोगा नश्यन्ति ।

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**Sources:** 1 cf. YSv (PT p. 840): *daśamas tālukādhāras tatra jihvāgrataḥ kṛte* (hemistich omitted in YK) | *calane dohane caiva jihvā jaḍati lambitā (jāyeta lambitam* YK 2.28cd) | *nāsikāprāptajihvayam tālulagnā bhavet tataḥ* | cf. SSP 2.19 (Ed. p. 35): *daśame tālvādhāre tālvantar garbhe lambikāṃ cālanadohanābhyāṃ dirghikṛtvā viparītena praveśayet* | *kāṣṭhibhavati* | 2–3 cf. YSv (PT p. 840): *ekādaśī (ekādaśo* YK 2.29) *bhavej jihvā talajādhāra īśvari* | *jihvāgramathane tasmin pāṇiyam madhuraṃ bhavet* | *tatpīṭeṣu kavir gītijyotiś (gītir* YK 2.29) *chandovidāṃ (chandovidur* YK 2.30) *varaḥ* | 2–3 cf. SSP 2.20 (Ed. p. 35): *ekādaśe atha jihvādhāre tatra jihvāgram dhārayet* | *sarvaroganāśo bhavati* | 3–5 cf. YSv (PT p. 840): *dantādhāro (dvandvādhāro* YK 2.31a) *dvādaśeti sarvarogakṣayaṅkaraḥ (sarvarogaḥ* YK 2.31b) | *dhārayed dantayor madhye jihvāgraṇ ca balād api* | *dhṛtvārdhdhaghaṭikāmātram sarvarogan (sarvarogāṃs* YK 2.32b) *tu nāśayet* | cf. SSP 2.21 (Ed. p. 36): *dvādaśe bhrūmadhyādhāre tatra candramaṇḍalaṃ dhyāyet śītalatām yāti* |

**Testimonia:** 1 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 14-15): *atha daśamaṃ tālvādhāraḥ | spaṣṭam* || 2–3 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 15-17): *ekādaśo jihvā tato jihvādhāraḥ sṛvati* || *tasmin jihvāgreṇa mathanaṃ kriyate tasmin kṛte atimadhuraṃ pāṇiyam sudhāvat* | *kavitva gītacchamdanāṭakādi jñānaṃ svayam utpadyate* | 2–5 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 18-20): *atha tadupari dvādaśodantayor madhye dantādhāraḥ tasmin sthāne jihvāyā agraṃ ghaṭimātram ardhaghaṭimātram balāt sthāpyate* || *tasmin sati samasta roganāśo bhavati* ||

1 *daśamas* cett.] *daśamaṃs* B *daśamaṃ* E *daśama* N<sub>1</sub>N<sub>2</sub> *tanmadhye* cett.] *stamnmadhye* U<sub>1</sub> *cālanam* cett.] *cānanaṃ* D *vānaṃ* E *dohanam* cett.] *dollahanam* E *dohanam* chedanam U<sub>2</sub> *kṛtvā* cett.] *kratvā* BL *sva kṛtvā* U<sub>1</sub> *lambikā* cett.] *cālam* vikā U<sub>1</sub> *sati* cett.] *śe sati* P *grati* DN<sub>1</sub>N<sub>2</sub> *tālu-nimagnā* cett.] *tālūnimagnā* N<sub>2</sub>U<sub>1</sub>U<sub>2</sub> *tālumagnā* BPL *jihvā* cett.] *juhvā* U<sub>1</sub> *om.* N<sub>2</sub> *tiṣṭhati* cett.] *om.* N<sub>2</sub> 2 *ekādaśo* cett.] *om.* N<sub>2</sub> *jihvātale* cett.] *om.* EN<sub>1</sub>N<sub>2</sub> *jihvādhāraḥ* cett.] *om.* N<sub>2</sub> *tasmin* cett.] *tasmin* na U<sub>1</sub> *om.* N<sub>2</sub> *manthanam* cett.] *mathanam* DLP *kriyate* cett.] *kṛtvā* BL *timadhuraṃ* cett.] *atimadhuraṃ* N<sub>1</sub>N<sub>2</sub> *satimadhuraṃ* BDL *sṛvati* cett.] *sṛvati* B 3 *tathā* cett.] *tadā* E *kamin nāsikā phatkāravat* || *tathā* N<sub>2</sub> *ca* cett.] *om.* BL *kavitva*° cett.] *kvacitva*° BL *kvacitta*° D *kavitvam* U<sub>2</sub> °*gīta*° N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> *om.* cett. °*chando*° β] °*chamḍavacchamḍa*° U<sub>1</sub> °*chamḍa*° cett. °*nāṭakādi*° cett.] °*nāḍi*° U<sub>1</sub> °*viṣaya*° βD] °*viṣaye* N<sub>1</sub>N<sub>2</sub> *viṣayam* U<sub>1</sub> *jñānam* cett.] *jñānānam* U<sub>1</sub> *utpadyate* cett.] *utpadyamte* B *dvādaśo dantayor* BLPU<sub>1</sub> | *dvādaśadantayo* E *dvādaśor dantayo* U<sub>2</sub> *dvādaśayor* DN<sub>1</sub>N<sub>2</sub> 4 *jihvāyā* cett.] *jihvāyām* U<sub>1</sub> *agram* cett.] *agranam* BL *gram* N<sub>2</sub> *ghaṭimātram* cett.] *ghaṭimātram* DN<sub>1</sub>N<sub>2</sub> *ardhaghaṭimātram* em.] *arddhaghaṭimātram* DN<sub>1</sub>N<sub>2</sub> *ārdhaghaṭikāmātram* U<sub>1</sub> *ārghaghaṭimātram* PU<sub>2</sub> *ārghaghaṭimātram* B *ārdhaghaṭimātram* L *om.* E *balātkāreṇa* EDN<sub>1</sub>N<sub>2</sub> | *balātkāreṇa* PU<sub>1</sub>U<sub>2</sub> *balātkāreṇa* BL *tasmin* cett.] *tasmin* BL *sati* cett.] *om.* BL 5 *nāśyanti* cett.] *naśyamti* B

**Philological Commentary:** 3–5 *dantādhāraḥ*: SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth *adhāra*. Rāmacandra decided to stick to the YSv. Given the other descriptions it is apparent that Rāmacandra switched between both sources when compiling his text.

The tenth is the support of the palate. After the moving and milking have been done therein, [and] while abiding at the entrance of the uvula, the tongue resides inserted within the palate.<sup>126</sup>

The eleventh is the tongue support at the base of the tongue. Therein the tip of the tongue has to be churned. While doing that, a very sweet drink flows out. Moreover, in that manner, the knowledge of areas like poetry, singing, metric and dance is generated.<sup>127</sup>

Above that is the twelfth - within the teeth is the tooth support. At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghaṭis*<sup>128</sup>. Abiding therein, the diseases of the practitioner will entirely disappear.<sup>129</sup>

<sup>126</sup>The ninth, tenth, eleventh and twelfth support are all associated with *khecāṛimudrā* and its fore-runners. Already the Buddha himself tried to force his tongue against his palate. For a detailed account of *khecāṛimudrā*, see MALLINSON. *Netrodyota* places the tenth support at the tortoise channel (*kūṛmanāḍī*), whereas *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situate it at the throat *kaṇṭha*.

<sup>127</sup>Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* gives the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogataṛaṅgiṇī* calls the practice *jihvādhobhāgādhāra*. Only *Netrodyota* teaches the throat (*kaṇṭha*) as the eleventh *adhāra* but states that “Above the place of the uvula is a stream of nectar resembling nectar itself.” (*lambhakasya sthitaścordhve sudhādhāraḥ sudhātmakaḥ ||*).

<sup>128</sup>One *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One and a half textitghaṭis would thus equal 36 minutes

<sup>129</sup>Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogasvarodaya* teach to push the tongue forcefully against the [upper] teeth. *Śivayogaṇḍīpikā* instructs to rub the tip of the tongue at the upper teeth for half a year which would cause the practitioner to see an inner light. *Haṭhatattvakaumudī* mixes the two previous ideas. The name of the twelfth *adhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence he perceives an inner light within six months. *Yogataṛaṅgiṇī* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netrodyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* list the nose as the twelfth support.

त्रयोदशो नाशिकाधारः । तस्मिंश्चक्ष्ये कृते सति मनः स्थिरं भवति । चतुर्दशो नासामूले वाय्वाधारः तस्मिन् दृष्टेः स्थैर्यकारणात् षष्ठे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पार्थिवं बन्धनं नुद्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन् दृष्टेः स्थिरीकरणात् कोटिकिरणानि स्फुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रे न चाल्यते । तदभ्यासात् पृथ्वीमध्ये यत्किञ्चित् तेजो वर्तते । तत्सर्वतेजो दृष्टिविषयं भवति तदर्शनात् पुरुषः सर्वज्ञो भवति ।

5

**Sources:** 1 cf. YSv (PT p. 832): nāsādhāras tato (*tataḥ* YK 2.32b) jñeyo nāsālakṣas trayodaśaḥ (*trayodaśa* YK 2.32d) | manāḥsthirakaro yas tu (*sthiraṃ karoty eva* YK 2.33a) vāyusthirakaro (*vāyuh* YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāsādhāre tasyāgraṃ lakṣayet manāḥ sthiraṃ bhavati | 1-2 cf. YSv (PT p. 839) = YK 2.33ab-34cd): nāsāpuṭe sthirā dṛṣṭir ādhāro 'yaṃ caturdaśaḥ | kṛte 'smin sviyatejaḥ syāt pratyakṣaṃ śattrimāsataḥ | pārthivaṃ truṭati kṣipraṃ pratyakṣaṃ sviyatejaśā | 1-2 cf. SSP 2.23 (Ed. p. 36): caturdaśe nāsāmūle kapāṭādhāre dṛṣṭim dhārayet | śaṇmāsā jyotiḥpuṇjaṃ paśyati | 2-3 cf. YSv (PT p. 839): pañcadaśo bhruvormadhye sthira (*sthira* YK 2.35) dṛṣṭis tathā dhruvam | asmin dṛṣṭiḥ sthirā koṭiḥ (*koṭi* YK 2.35) kiraṇāni sphuranti hi | 2-3 cf. SSP 2.24 (Ed. pp. 36-37): pañcadaśe lalāṭādhāre tatra jyotiḥpuṇjaṃ lakṣayet | tejasvī bhavati | 3-5 cf. YSv (PT pp. 840-41): netrādhāraḥ ṣoḍaśo 'yaṃ (*aṅgulyagre na* YK 2.36) aṅgulyagreṇa cālayet | prthivīmadhye tu yatkiñcid varttate (*sarvajñāḥ prabhavas tena varddhate* YK 2.36) jāṭharāṇalaḥ | pratyakṣaṃ tad bhavet sarvaṃ tad ābhyāsān na saṃśayaḥ | 3-5 cf. SSP 2.25 (Ed. p. 37): avaśiṣṭe ṣoḍaśe brahmarandhram ākāśacakram | tatra śrīgurucaraṇāmbujayugmaṃ sadāvalokayet | ākāśavat pūrṇo bhavati |

**Testimonia:** 2-83.1 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 203 l. 21 - fol. 204 l. 1): atha trayodaśo nāsikādhāraḥ || tasmin lakṣye kṛte sati manāḥ sthiraṃ bhavati | 1-2 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 204 ll. 2-4): atha caturdaśo nāsāmūle lalāṭe pyādhāraḥ | tasmin dṛṣṭasthairiyakaraṇāt śaṣṭhe māsi svīyaṃ tejaḥ pratyakṣaṃ bhavati | tejaḥ pratyakṣatve pārthiva sakalabandhanaṃ trudyati | 2-3 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha pañcadaśo bhrūmadhye ajñādhāraḥ asmin dṛṣṭeḥ sthīrikaraṇaṃ koṭīkaraṇaṃ puraḥ sphuraṃti | 3-5 ≈ *Haṭhasaṃketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha ṣoḍaśonetrādhāraḥ || ayaṃ aṅgulyagreṇa mvalyate tadā bhyāsāt prthivīmadhye yatkiñcit tejo varttate | tatsarvaṃ tejo dṛṣṭi viśoṣaṇaṃ bhavati | tad darśanāt puruṣaḥ sarvajño bhavati || iti pūrvoktaṣoḍaśādhāraṇaṃ spaṣṭo 'rthaḥ ||

1 nāsikādhāraḥ cett.] nāsikāgrādhāraḥ EP tasmil lakṣye em.] tasmil lakṣe U<sub>2</sub> tasmim lakṣye EPU<sub>1</sub> tasmin lakṣe DN<sub>1</sub>N<sub>2</sub> tasmin dṛaṣṭe BL sati cett.] om. BL manāḥ sthiraṃ EP] minasthīre B manāḥ sthīro L manasthiraṃ cett. nāsāmūle vāyvādhāraḥ DN<sub>1</sub>N<sub>2</sub>] nāsāmūle vādhāraḥ U<sub>1</sub> nāsāmūlādhāro P nāso mūlādhāraḥ BL nāsāmūlādhāraḥ EU<sub>2</sub> tasmin cett.] tasmim na cett. 2 dṛṣṭeḥ cett.] lakṣe krute sati B lakṣe kṛte sati L na dṛṣṭeḥ U<sub>1</sub> laṣṭhe U<sub>2</sub> māse BLU<sub>1</sub>] māsi cett. svīyaṃ cett.] svayaṃ BLN<sub>2</sub>U<sub>2</sub> pārthivaṃ cett.] pārthiva N<sub>2</sub> truṭyati PU<sub>2</sub>U<sub>1</sub>] tuṭyati E truṭayati BL trudyati N<sub>1</sub>N<sub>2</sub>D 3 bhruvormadhyādhāraḥ P] bhruvormadhyādhāras E bhruvormadhye dhāraḥ BL bhruvormadhye ajñādhāraḥ D bhruvormadhye ādhāraḥ N<sub>1</sub>N<sub>2</sub> bhruvormadhye ādhāra U<sub>1</sub> bhruvormadhyādhāra U<sub>2</sub> tasmin cett.] asmin N<sub>1</sub> smin D asin U<sub>1</sub> dṛṣṭeḥ cett.] dṛṣṭe L na dṛṣṭeḥ U<sub>1</sub> dṛṣṭi\* U<sub>2</sub> kiraṇāni α] koṭīkaraṇaḥ EP koṭīkaraṇaḥ U<sub>2</sub> koṭīkiriṇā BL ṣoḍaśo cett.] ṣoḍaśaḥ DN<sub>1</sub>N<sub>2</sub> netrādhāraḥ cett.] netrā LB ayaṃ β] ayaṃ α 3-4 aṅgulyagre na em.] aṅgulyagreṇa cett. aṅgulyagreṇa N<sub>1</sub>D aṅgugreṇa N<sub>2</sub> 4 prthivī\* cett.] prthivī\* LBU<sub>2</sub> tejo cett.] tejaḥ DN<sub>1</sub>N<sub>2</sub> om. U<sub>1</sub> varttate cett.] vatate U<sub>1</sub> tatsarvatejo DN<sub>1</sub>N<sub>2</sub>] tatsarvaṃ cett. bhavati cett.] bhavati B taddarśanāt cett.] tadarśanāt P tatdarśaḥ U<sub>1</sub> 5 bhavati cett.] bhavati B



The thirteenth is the support of the nose. While turning it into the object of fixation, the mind becomes stable.<sup>130</sup>

The fourteenth is the support of the vital wind at the root of the nose. From the execution of stabilizing the gaze therein, direct perception of one's own light arises within sixty months. One breaks all bonds of the mundane by direct perception of the light.<sup>131</sup>

The fifteenth container is situated in the middle of the eyebrows. Due to stabilizing the gaze therein, ten million rays of light sparkle.<sup>132</sup>

[If the gaze] is held at the tip of the finger without wavering, this is the eye support, the sixteenth. Through that practice, some light arises from within the earth. The entire light of it becomes the object of vision. Through its perception, a person becomes omniscient.<sup>133</sup>

<sup>130</sup> The majority of texts teach either the nose, the base of the nose as in *Śivayogapradīpikā* (*ghrāṇamūla*) and *Haṭhatattvakaumudī* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netrodyota*, *Śāradātīlakanātra* and *Haṭhapradīpikājyotsnā* teach the place in between the brows as the thirteenth *adhāra*.

<sup>131</sup> *Yogasvarodaya* and *Siddhasiddhāntapaddhati* use the term “*kapāṭādhāra*”. *Yogatarāṅgiṇī* teaches the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and/or the breath at the forehead. *Netrodyota* mentions that this place at the forehead is called a wish-fulfilling jewel with its abode at the crossroads of the four channels (*cintāmaṇyabhidhānākhyāś catuṣpathanivāsi yat ||*).

<sup>132</sup> *Śivayogapradīpikā* teaches gazing above the brows, which quickly brings about the appearance of light. *Siddhasiddhāntapaddhati* calls it the “support of the forehead” (*lalāṭādhāra*), in which the practitioner shall visualize a cluster of light. *Yogatarāṅgiṇī* teaches the centre of the brows. By concentrating on this point, a direct vision of many-rayed light occurs, and one's mind will merge into the sun-sky (*etasya dṛḍhābhyāse sūryākāśo līyate ||*). *Haṭhatattvakaumudī* calls it the “support of ether” (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, *Netratāntra* teaches the *brahmarandhra* as the fifteenth support. *Netrodyota* declares it as the “support of the fourth state” (*turyādhāra*). *Śāradātīlakanātra* and *Haṭhapradīpikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

<sup>133</sup> The *netrādhāra* is also taught in other texts with some noteworthy differences: *Śivayogapradīpikā* teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *Yogatarāṅgiṇī* instructs the yogin to rub the eyes with the fingers. *Haṭhatattvakaumudī* teaches to meditate upon the eyes. By seeing a mass of light in the corner of the eyes, one soon becomes like Śiva. *Siddhasiddhāntapaddhati* teaches to visualize the pair of the lotus feet of the revered teacher (*śrīgurucaraṇāmbujayugmaṇi*) at the *brahmarandhra* in which the *akāśacakra* is situated. The *Haṭhapradīpikājyotsnā*, too, lists the *brahmarandhra*. *Śāradātīlakanātra* and *Netratāntra* teach the *dvādaśānta* as the sixteenth support, cf. *Tāntrikābhidhānakośa* 3, p. 210. *Netrodyota* explains: “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.” (*nāḍyādhāraḥ paraḥ sūksmo ghanavyāptiprabodhakah ||*).