

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
and annotated Translation
together with a Comparative Analysis of the
Complex Early Modern Yoga Yaxonomies

By
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Contents

Contents	iv
Conventions in the Critical Apparatus	I
Sigla in the Critical Apparatus	I
Critical Edition & Annotated Translation	3
Appendix	I75
Figures	I75
Bibliography	I79
Consulted Manuscripts	I79
Printed Editions	I79
Secondary Literature	185
Online Sources	188

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 ,
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

[I. rājayogaprakāra]

श्रीगणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते । राजयोगस्येदं फलं येन राजयोगेनानेकराज्य-
भोगसमय एव अनेकपार्थिवविनोदप्रेक्षणसमय एव बहुतरकालं शरीरस्थितिर्भवति । स एव राज
योगः । तस्यैते भेदाः । क्रियायोगः १ ॥ ज्ञानयोगः २ ॥ चर्यायोगः ३ ॥ हठयोगः ४ ॥ कर्मयोगः
५ ॥ लययोगः ६ ॥ 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 ।

क्रियामुक्तिर्यं योगः स्वपिण्डे सिद्धिदायकः ।
यं यं करोति कल्पोलं कार्यारंभे मनः सदा ।
तद् तत् आकुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.111

10

Sources: ५ cf. YSV (PT p. 831): atha rājayogaḥ || yogasvarodaye | īsvara uvāca | rājayogam pravakṣyāmi śṛṇu sarvatra siddhidam | guhyādguhyataram devi nānādharmam parāt param rājayogena deveśi nrpapūjyo bhaven narah | rājayogi cirāyuś ca aṣṭaiśvaryamayo bhavet || ४-६ cf. YSV (PT p. 831): pañcadaśaprakāro 'yam rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśiva ebhiś ca pañcadaśadhā | idānim lakṣaṇaṁ caiśām kathayāmi śṛṇu priye | ९-११ ≈ YSV (PT p. 831): kriyāmuktimayo (kriyā-muktir ayam YK 1.209) yogaḥ sapindisiddhidāyakah (sapinđe YK 1.210) | yat kāromiti (karomiti YK 1.210) saṅkalpam kāryārambhe manah sadā || ११ ≈ YSV (PT p. 831): tatsāṅgācaranam ("saṅgā" YK 1.210) kurvan kriyāyogarato bhavet |

Testimonia: ४-६ cf. *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanañ caika tānatādirūpo rājayoga-paraparyāyah samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo, mantrayogo, jñānayogaḥ, advaitayogo, lakṣayogo, brahmayogaḥ, śivayogaḥ, siddhiyogo, vāsanayogo, layayogo, dhyānayogaḥ, premabhaktiyogaś ca |

२ śrīgaṇeśāya namaḥ cett.] śrīneynamah P śrīgaṇeśāya namaḥ || śrīgurave namaḥ || N₁ śrīgaṇeśāya namaḥ || śrīsarasvatyai namaḥ || śrīnirañjanāya namaḥ || D śrīgaṇeśāya namaḥ || om śrīnirāmjanāyā || U₁ atha rājayogaprakāro likhyate DN₁N₂] atha rājayogaprakāra likhyate U₁ rājayogāntar-gataḥ || binduyogaḥ E atha tattvabimduyoga-prārambhah L atha rājayoga lisyate P atha rājayoga likhyate U₂ rājayogasyedam phalam PU₂] rājayogasya idam phalam DN₁N₂ om. EL "yo-genāneka° PN₁] "yogena aneka° DN₂U₁U₂ ३ °prekṣaṇasamaya cett.] prekṣaṇasamaya U₂ eva cett.] evam U₂ ३-४ rājayogaḥ cett.] rājayoga U₂ ४ tasyaite PU₂] tasya ete cett. caryāyogaḥ cett.] tvaryāyogaḥ U₁ ५ layayogaḥ cett.] nayayoga U₂ lakṣayogaḥ cett.] lakṣayogaḥ U₁ ६ siddhayogaḥ PU₂] rājayogaḥ α rājayogaḥ PU₂] siddhayogaḥ cett. ete pañcadaśayogaḥ DN₁PU₁] evam pamcadaśayogaḥ bhavamti U₂ ८ idānim cett.] idāni N₂ atha U₂ kriyāyogasya cett.] kriyāyoga U₂ kathyate cett.] kathayate D om. U₂ ९ kriyāmuktir cett.] kriyāmukti N₂ kriyāmuktih || U₂ १० ayam cett.] layam N₂ siddhidāyakah cett.] siddhidāyakam U₂ ११ tad tat (Mallinson) em.] tattataḥ DN₁N₂P tatas tataḥ U₂ tam kṛtam U₁ ākuñcanam (Mallinson) em.) kuñcanam DPN₁U₁U₂ kūrcanam N₂ tato bhavet PU₂] ato bhava DN₁N₂ ato va U₁

[I. Method of Rājayoga]

Homage to the glorious Gaṇeśa. Now, the method of Rājayoga is laid down.

This is the fruit of Rājayoga: Through Rājayoga, the long-term durability of the body arises even when there are manifold royal pleasures [and] even when there is manifold royal entertainment and spectacle.¹ Indeed, this is Rājayoga. These are the varieties of this Rājayoga: 1. Kriyāyoga (“Yoga of [mental] action”); 2. Jñānayoga (“Yoga of gnosis”); 3. Caryāyoga (“Yoga of conduct”);² 4. Haṭhayoga (“Yoga of force”); 5. Karmayoga (“Yoga of deeds”); 6. Layayoga (“Yoga of absorption”); 7. Dhyānayoga (“Yoga of meditation”); 8. Mantrayoga (“Yoga of Mantra”); 9. Lakṣayoga (“Yoga of foci”); 10. Vāsanāyoga (“Yoga of mental residues”); 11. Śivayoga (“Yoga of Śiva”); 12. Brahmayoga (“Yoga of Brahman”); 13. Advaitayoga (“Yoga of non-duality”); 14. Siddhayoga (“Yoga of the Siddhas”); 15. Rājayoga (“Yoga for kings”)³ These are the fifteen Yogas.⁴

[II. Characteristic of Kriyāyoga]

Now, the characteristic of Kriyāyoga is described.⁵

II.1 This Yoga is liberation through [mental] action. It bestows success (*siddhi*) in one’s own body. Whatever wave the mind creates at the commencement of an action, through constantly restraining that very [wave] Kriyāyoga arises.

¹This unique definition of Rājayoga possibly alludes to the exceptionally wealthy lifestyle of Rāmacandra’s audience.

²The 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.

³For Rājayoga with this meaning cf. BIRCH, 2014:12.

⁴The 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 *Prāṇatoṣīṇī* (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. An almost identical list of fifteen Yogas is found in Nārāyaṇatirtha’s *Yogasiddhāntacandrikā*. A comparable list of twelve Yogas occurs in Sundardās’s *Sarvāṅgayogapradipikā*. A detailed investigation of the fifteen Yogas is presented in the introduction starting from p. ??.

⁵For a comparative analysis of all Kriyāyogas within the texts containing complex Yoga taxonomies see p. ?? et seqq.

क्षमाविवेकवैराग्यंशान्तिसन्तोषनिस्पृहाः ।
एतद्युक्तियुतो योऽसौ क्रियायोगी निगच्यते ॥ II.2॥
मात्सर्यं ममता माया हिंसा च मद्गर्वता ।
कामक्रोधौ भयं लज्जा लोभमोहौ तथाऽशुचिः ॥ II.3॥
5 रागद्वेषौ घृणालस्यं ब्रन्तिदमोऽक्षमा ऋमः ।
यस्यैतानि न विद्यन्ते क्रियायोगी स उच्यते ॥ II.4॥

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते स एव बहुक्रियायोगी कथ्यते ।
कापट्यं मायावित्वं हिंसा तृष्णा मात्सर्यं अहंकारः रोषो भयं लज्जा लोभः मोहा अशुचित्वं
रागःद्वेष ॥ आलस्यं पाषांडित्वं भ्रान्तिर् इन्द्रियविकारः कामः । एते यस्य मनसि प्रतिदिनं न्यूना
10 भवन्ति स एव बहुक्रियायोगी कथ्यते ।

Sources: 1-2 = YSV (PT p. 831): kṣamāvivekavairāgyaśāntisantosanispr̄hāḥ | etan muktiyuto yo 'sau (muktiyutaś cāsau YK 1.211) kriyāyoga nigadyate | 3-4 = YSV (PT p. 831): mātsaryam mamaṭā māyā himsā ca madagarvitā | kāmaḥ krodho bhayam lajjā lobho mohas tathā 'śuciḥ (śuciḥ YK 1.212) || 5-6 = YSV (PT p. 831): rāgadveṣau ghr̄ṇālasyaśrāntidambhaḥkṣamābhramāḥ (ghr̄ṇālasyaṁ bhr̄āntir dambho 'kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogi sa ucyate ||

Testimonia: 8-10 ≈(Yogasamgraha IGNCA 30020 folio 1r. ll. 1-2): lobhamohau aśucitvam rāgadveṣau ālasyam pāṣamḍitvam bhr̄āntih imḍriyavikārah kāmaḥ ete yasya pratidinam nyūnā bhavaṇti | 10] ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 2): sa eva kriyāyogi kathyate ||

1 °viveka° cett.] vivekam EU₂ vairāgyam cett.] vairāgya° U₁ °nispr̄hāḥ P]°nispr̄hāḥ D°nispr̄hā EN, °nispr̄hā] 2| N₂ °nispr̄hi U₁ °nispr̄hāḥ] U₂ 2 etad EP_{U1}] etat DN₁N₂U₂ yuktiyuto cett.] muktiyuto U₂ yo'sau N₂U₁] yogi DEPN₁U₂ 3 mātsaryam EU₁U₂] mātsarya DN₁P himsā ca E] himsāsā cett. himsāḥ || N₁ 4 °krodhau U₁U₂] krodha° EN; P°krodho D 'śuciḥ cett.] śuciḥ EN₂U₂
5 rāgadveṣau cett.] rāgadosau U₁ atha dveṣo L ghr̄ṇā° cett.] ghr̄ṇā° N₂ bhr̄āntir dambho cett.] bhr̄āntir debho D bhr̄āntivam E bhr̄ānti dambha° U₁ 'kṣamā bhramāḥ cett.] mokṣam ābhramah E kṣamī bhramah U₁ 6 na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N₁ kṣamā N₂ kṣamā] D vivekavairāgyaśānti cett.] vivekavairāgya | śāmti^o N₁ vivekavairāgyaśānti^o N₂ vivekavairāgya || śāmti^o D °santosa ityādīny cett.] °santosādīny E °santosa ity adīno° L °santosa ity ādīna niramtamaram U₁ °santosa ity ādayo niramtamaram U₂ utpādyante cett.] utpadyante E °tpādyamte L utyamte U₁ bahukriyāyogī cett.] bahukriyāyogā D kathyate cett.] sa kathyate DN₂ tkacyate U₂
8 kāpaṭyam cett.] kāpaṭyam L yasyāntahkarane kāpaṭyam N₁ kāpaṭam U₁ māyāvitvam N₁N₂] māyāvitvam D yayāvitvam U₁ pāpātītam U₂ vittam EP vitam L mātsaryam cett.] mātsarya E mātsarya DU₁ roṣo BDPLN₁] roṣāḥ EU₁ esō N₂ bhayam cett.] kṣayam E lajjā cett.] lajā U₁ lobhāḥ PL] lobha° cett.] mohāḥ P moha LN₂ aśucitvam cett.] aśucitvam N₂ 9 rāga° cett.] rāgaḥ P rāja° L om. E dveṣa L] dveṣaḥ cett.] om. E ālasyam cett.] om. E pāṣamḍitvam DN₁] pākhamḍitvam LU₁U₂ pākhamḍatvam E pārsādītvam N₂ bhr̄āntir em.] bhr̄āntih cett. indriyavikārah cett.] imḍriyam vikārah P itivikārah L kāmaḥ cett.] kāma N₂ om. U₂ ete cett.] eta L rāte U₁ etate U₂ 10 bhavanti cett.] bhavaṇti N₁ bahukriyāyogī cett.] bahukriyāyogī DU₁U₂ kathyate cett.] kathyamte U₁U₂

Notes: 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, intoxication and pride, lust, anger, fear, laziness, greed, error, and impurity.

II.4 Attachment and aversion, disgust and laziness, error, deceit, envy [and] confusion: Whoever does not experience these is called a Kriyāyogī.

“Patience, discrimination, equanimity, peace, contentment”, etc., are cultivated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogi*)⁶. Fraud, the state of being deceptive, violence, craving, envy, ego, anger, fear, shame, greed, delusion, impurity, attachment, aversion, laziness, heterodoxy, error, agitation of the senses, sexual desire: He in whose inner organ⁷ these diminish from day to day, he alone is called a Yogī of many actions (*bahukriyāyogi*).⁸⁹

⁶The term *bahukriyāyogi* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yogasvarodaya* and *Yogasamgraha* only use the word *kriyāyogi* in its passage on Kriyāyoga to denote its practitioner.

⁷According to section L p.141 Rāmacandra's inner organ (*antahkarana*) consist of thinking mind (*manas*), intellect (*buddhi*), ego (*ahamkāra*), spirit (*citta*) and consciousness *caitanya*.

⁸The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogaśūtra* 2.1 where it is defined as: *tapaḥsvādhyāyeśvarapraṇidhānāni 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 yogayuktah*). Yoga, which for Patañjali is *saṃādhi*, 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 (*iśvarapraṇidhāna*). 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 yogi's mind, can also be found in the *Yogatattvabindu*. Nārāyaṇatirtha in this commentary on the *Pātañjalayogaśāstra* titled *Yogasiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of fifteen Yogas, presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *saṃādhi* 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.

⁹Kriyāyoga is absent in Sundardās's twelvefold taxonomy of the *Sarvāṅgayogapradipikā*.

[III. rājayogasya bhedāḥ ...siddhakuṇḍalinīyoga mantrayogaḥ]

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमूर् राजयोगौ
कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् ॥
एतान् भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडानाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गलानाडी
वर्तते । मध्यमार्गेऽतिसूक्ष्मा पद्मिनीतन्तुसमाकारा कोटिविद्युत्समप्रभा भुक्तिमुक्तिदा शिवरूपिणी
सुषुम्णा नाडी प्रवर्तते । अस्यां ज्ञानोत्पत्तौ सत्यां पुरुषः सर्वज्ञो भवति ॥

Sources: 2 cf. YSV (PT p. 831): jñānayogaṃ pravakṣyāmi tajjñāni śivatām vrajet | paṭhanāt smaraṇād vyānām maṇḍanāt brahmaśādhakah | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | triṭīrtham yatra nādī ca tripūṇyam paramēsvari | ...eṣo'sya viśvarūpasya rājayogo mato budhaiḥ | višeṣam kathayiṣyāmi śṛṅga caikamanāḥ sati | cf. YSV (PT p. 831-832): mūlakande sthale caikā nādī tejasvati parā (tejasvitāparā YK 1.246) | 3-5 cf. YSV (PT p. 832): gudordhhe (gudordhve YK 1.247) sā tribhāgābhūdiḍā (tridhā bhūyādiḍāvāme YK 1.247) nāma śāśiprabhā | śaktirūpā mahānādī dhyānāt sarvārthatadāyinī | dakṣiṇē'pi kulākhyeti (daksīne piṅgalākhyeti YK 1.248) pumrūpā sūryavīgrahā | 5-6 cf. YSV (PT p. 832): madhyabhāge suṣumnākhyā brahmaviśnuśāvītmikā | śuddhacittena sā vijñā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād aṇimādiguṇapradā |

Testimonia: 2 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 2-3): atha rājayogasya bhedau kathyete || ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 3): siddhakumḍaliyogaḥ mantrayogaś ceti | 3 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 3-4): mūlakandasthāne ekā tejomayā mahānādī vartate | 3-5 ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 4): iyam idāpīmgalasusumnā bhedā tridhā | vāmabhāge camdrarūpā idā | dakṣiṇābhāge sūryarūpā piṅgalā | 5-6 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 5-6): madhyamārge atisūksmā visatamtusamākārā kotividyutprabhā bhuktimuktipradā susumna nādī vartate | yasyāh jñāne purusaḥ sarvajño bhavati | 5-6 cf. SSP 2.26 (Ed. p. 38): mūlakandād daṇḍalagnām brahmanādīn śvetavarṇām brahmarandhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtim manasā lakṣayet | sarvasiddhipradā bhavati |

2 idānīnī rājayogasya cett.] om. U₁ bhedāḥ cett.] bhedā N₂ om. U₁ kathyante cett.] kathyate N₂ om. LU₁ ke te DN₁U₁] te ke ELPU₂ kriyate N₂ siddhakuṇḍalinīyogaḥ EN₁] sidhakundalaniyoga | L siddhakumḍalaniyogaḥ DN₂ siddhakumḍamīlīm yogaḥ P siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga || U₂ mantrayogaḥ cett.] om. L amūrūpā cett.] astu E rājayogau cett.] rājayogaḥ E 3 kathyete P] kathyate DPN₁N₂U₁ kathyamte U₂ mūlakandasthāne cett.] mūlakandasthāne || U₂ mūlamā kamḍasthāne P ekā cett.] eka N₁N₂ tejorūpā cett.] tejorūpā || U₂ vartate cett.] pravartate U₂ iyam E] iyam cett. trayam L ekā cett.] eka | E eka P kā L "suṣumnān em.] suṣumnān N₁N₂D "suṣumnā EPu₂ "suṣumnā LU₁ 4 etān βU₁] ete N₁N₂D idā cett.] om. U₂ vartate cett.] pravarttate U₂ dakṣiṇābhāge cett.] dakṣiṇē bhāge U₁ 5 vartate cett.] pravarttate U₂ madhyamārge cett.] madhyarge D 'tisūksmā β] atisūksmā α padmī cett.] padmani LPN₁N₂ tantusamākārā cett.] tamtusamākāra° P °prabhā cett.] °prabhāḥ U₁ bhuktimuktidā PU₂] bhuktimuktido° α bhuktimuktipradā EL 5-6 śivarūpiṇī suṣumnā nādī pravarttate U₂] om. cett. 6 asyām em.] syā E asyā PLU₂ om. α jñānotpattau β] °tpanne α satyām PLU₂] satyam E sati α

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

Now, varieties of Rājayoga are described. Which are these? One is Siddhakuṇḍalinīyoga and one¹⁰ is Mantrayoga. These two Rājayogas are described [in the following]. At the location of the root-bulb¹¹ exists one major channel in the form of light. This single channel splits up into Idā, Piṅgalā and Suṣumnā. On the left side is the lunar Idā-channel. On the right side exists the solar Piṅgalā-channel. Within the middle path, having the very subtle form equal to the fibre of a stalk of a lotus [and] shining like a thousand lightnings, bestowing enjoyment and liberation, [and] having the form of benevolence, the central channel occurs. After the generation of knowledge about her has arisen, the person becomes omniscient.

¹⁰The 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 *kuṇḍalī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between Siddhakuṇḍalinīyoga and Mantrayoga appears mysterious since only witness U₂ provides a description of a specific type of Mantrayoga. The additional passages of witness U₂, marked in greyscale, instruct 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 *Prāṇatoṣīṇī* 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 U₂ the term makes some sense, one could assume the additional passages of U₂ might have been original but they are more likely later additions and the question remains unresolved. The closely related *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 ātmānam haṃsaṇāśritā*), see BÜHNEMANN, 2011: pp. 218, 228.]

¹¹The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. Rāmacandra’s concept of the *kanda* is identical to the one found in Vivekamārtanda 16: “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.” (*ürdhvam̄ meḍhrād adho nābhēḥ kandayonih khagāṇḍavat / tatra nādyah samutpannāḥ sahasrāṇi dvīsapatiḥ ||*)

[IV. mūlacakram]

इदानीं सुषुम्णायाः ज्ञानोत्पत्तावृपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारच
क्रम् । गुदा स्थानम् ॥ रक्तवर्णम् ॥ गणेशं दैवतम् ॥ सिद्धिबुद्धिशाक्तिम् ॥ मुषको वाहनम् ॥ कुर्म
ऋषिः ॥ आकुञ्चनमुद्रा ॥ अपानवायुः ॥ उर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजः स
5 त्त्वत्मोमनांसि ॥ वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते ।
तत्पीठमध्ये उम्भिशिखाकारैका मुर्तिर्वर्तते । तस्याः मूर्तेद्यन्नकरणात्शकाव्यनाटकादिसकलवा
ञ्चयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिरानन्दः ॥ योगानन्दः ॥ वीरानन्दः ॥
उपरमानन्दः ॥ अजपाजपशत् ॥ ६०० ॥ घटि १ पल्लानि ४० ॥

Sources: 2-8 cf. YSV (PT p. 832): suṣumnāntah samāśritya navacakram yathā śṛṇu | mūlādhāram
catuṣpatram gudorddhe (gudordhve YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇam
maṇḍalam (trikoṇamāṇḍalam YK 1.251) param | tatra vahnīśikhākārā mūrttiḥ sarvatra siddhidā |
asyā dhyānam manomadhye viṇā piṭhena (piṭhena YK 1.252) vāñmayam | sarvaśastrāṇī saṅkarṣam
(saṅkarṣa YK 1.252) sadā sphurati yogavit |

Testimonia: 2 ≈Yogasamgraha (IGNCA 30020 folio ir. l. 6): atas taj jñānotpattāv upāyā ucyamte
| 2-8 cf. SSP 2.1 (Ed. p. 29): piṇḍe navacakrāṇi | ādhāre brahmacakram tridhāvartataṁ bhaga-
maṇḍalākāram | tatra mūlakandah | tatra śaktinā pāvakākārām dhyāyēt | tatraiva kāmarūpapīṭham
sarvakāmaphalapradam bhavati | ≈Yogasamgraha (IGNCA 30020 folio ir. l. 7): gudamūlacakram
caturdalam | 5 ≈Yogasamgraha (IGNCA 30020 folio ir. l. 7): tanmadhye trikoṇākāram kāmapīṭham
| 6 ≈Yogasamgraha (IGNCA 30020 folio ir. l. 7): tatpīṭhamadhye agniśikhākāra gaṇeśamūrt-
tir varttate | 6-7 ≈Yogasamgraha (IGNCA 30020 folio ir. ll. 8-9): tasyā mūrter dhyānakaraṇāt
sakalakāvyanātakādisakalavāñmayam vinābhyaśena puruṣasya manomadhye sphurati |

2 suṣumṇāyāḥ DN₁N₂] suṣumṇāyām E suṣumṇāyā PU₂ suṣumṇāyā° U₁ suṣumṇā° L jñānotpat-
tāv upāyāḥ E] jñānotpattau upāyāḥ DLPU₁ jñānotpattau upāyā U₂ jñānotpanno'pāyāḥ N₁ jñānot-
panno upāyāḥ N₂ kathyante cett.] kathyate L caturdalaṁ mūlacakram DN₁U₂] caturdalaṁ
mūlam cakraṇ EP_U, caturdalaṁmūlacakram L prathamacaturdalaṁmūlacakram N₂ vartate cett.]
pravartate U₂ 2-3 prathamam adhāracakram PLU₂] prathamādhāracakram vartate | E om.
α 3 gudā sthānam ELPU₂] om. α raktavarṇam ELPU₂] om. α gaṇeśam daivatam
em.] gaṇeśādaivatam ELU₂ gaṇeśam daivataṁ P om. α °śaktim || muṣako vāhanam em.]
°śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam L °śaktih muṣako
vāhanam U₂ om. α 3-4 kurmaṛsiḥ ELPU₂] om. α 4 ākuñcanamudrā LP_U]₂ ākuñcamudrā E
om. α apānavāyuh EL] apānavāyus P apānavāyu U₂ om. α ūrmī em.] urmī U₂ om. α kalā
ELPU₂] om. α ojasvinī dhāraṇā ELPU₂] om. α 4-5 caturdaleṣu rajahsattvatvatomānāmsi
ELPU₂] om. α 5 vāñ śam śam sam̄ ELPU₂] om. α madhyatrikoṇe ELPU₂] om. α triśikhā
PL] triśikhāt E trirekhā U₂ om. α tanmadhye cett.] tanmadhyā LN₁ 6 'gniśikhākāraikā
E] agniśikhākārā ekā α U₂ magniśikhākārā ekā P jñiśikhākarāṇakā L vartate cett.] asmi U₂
tasyāḥ EN₁D] tasyā LPN₂U₁U₂ mūrter cett.] mūrtir EL mūrtair U₁ om. U₂ °nāṭakādi° cett.]
°nāṭakādi || L °sakala° cett.] om. L °saka° N₂ 6-7 °vāñmayam EPLU₂] °vāñmayam α 7 sphu-
rati cett.] sphuramti L bahirānandaḥ em.] bahir mānandaḥ U₂ yogānandaḥ em.] yogānandaḥ
U₂ virānandaḥ em.] virānandaḥ U₂ 8 uparamānandaḥ em.] uparamānandaḥ U₂

[IV. Cakra of the root]

Now, the means for the genesis of knowledge of the central channel are described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first is the *adhāracakra*.¹² The location is the anus. The color is red. The deity is Ganeśa. The power is success and intelligence. The mount is a rat. The Rṣi is Kūrma. The seal is contraction. The vitalwind is Apāna. The digit is Ěrmi. The concentration is Ojasvinī. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vam* *śam* *śam* and *śam*. A trident is [situated] in the internal triangle. In its middle is *kāmapīṭha*¹³ in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single manifestation in the shape of a flame of fire. As a result of meditation on this manifestation, any literature, [such as] śāstras, poetry, drama, etc., appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest¹⁴. A hundredfold recitation of the non-recited: 600. 1 *ghati* [and] 40 *palas*.¹⁵

¹²This term already occurs in the tenfold *cakra*-system of the 13th c. *Samgitaratnākara* 2.120ab.

¹³This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-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, fn. 144. The Śārṅgadharapaddhati, Śivayogapradipikā and Siddhasiddhāntapaddhati (all texts teach a ninefold *cakra*-system) place Kāmarūpa at the *brahmacakra*.

¹⁴The 11th c. *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cintmātrānanda* throughout the text (BIRCH, 2013: *et passim*). The association of four similar blisses (*paramānanda*, *sahajānanda*, *virānanda* and *yogānanda*) with the first *cakra* at the anus is found in the 13th c. *Samgitaratnākara* (2.120cd-2.121ab) of Śārṅgadeva. Earlier references to the “four blisses” are found in Vajrayāna sexual yoga (cf. ISAACSON and SFERRA, 2014: 99 and SFERRA, 2000: 31–33). The *Hevajratantra* (1.1.28 *et passim*) lists *ānanda*, *paramānanda*, *sahajānanda*, and *viramānanda*. The latter, known as the “Bliss of Cessation,” relates to male pleasure during sexual ritual ejaculation. These concepts were later incorporated into the *Amṛtasiddhi*. However, the *Amṛtasiddhi* contrasts sexual ritual with the celibate yoga of male ascetics, who abstain from sexual intercourse. In 7.4, the text asserts semen (*bindu*) as the source of “the Blisses whose last is Virama,” and in 34.3, it claims that accomplished yogins enjoy the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without ejaculation, reflecting the taught celibate yoga (cf. MALLINSON and SZÁNTÓ, 2021: 17). Later texts, including the *Amraughaprabodha*, which cite the *Amṛtasiddhi*, altered or removed Buddhist-specific concepts, such as Vajrayāna sexual yoga terminology (BIRCH, 2019: 21).

¹⁵See p. ?? note ?? for an explanation of the units of measurement.

[V. svādhiṣṭhānacakram]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट् दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गस्थानम् ॥ पीत
प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैवरी वाच ॥ सावित्री शक्तिः ॥ हंसवाहनम् ॥ वहण ऋषिः ॥
कामाप्निप्रभा ॥ स्थूलदेहः ॥ जाग्रदवस्था ॥ ऋग्वेदः ॥ आचार्यलिङ्गम् ॥ ब्रह्मसलोकता मोक्षः ॥
५ शुद्धभूमिका तत्त्वम् ॥ गन्धो विषयः ॥ अपानवायुः ॥ अन्तर्मातृकाः ॥ वं भं यं रं लं ॥ बहिर्मातृ
काः ॥ कामा ॥ कामारव्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥
६००० ॥ घ । १६ प । ४० ॥ तन्मध्येऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात्साधकोऽतिसुन्दरो
भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

Sources: २-८ cf. YSv (PT p. 832): liṅgamūle tu piṭhābhām (raktābhām YK 1.253) svādhiṣṭhānan tu
śaddalam | tanmadhye bālaśūryābhām mahajyotiḥ susiddhidam | dhyānāc ca varddhate āyuḥ
kandarpasamatām vrajet |

Testimonia: २ cf. SSP 2.2 (Ed. p. 28): dvitiyam svādhiṣṭhānacakram | tanmadhye paścimāb-
himukham liṅgam pravālāñkurasadrāśam dhyāyet | tatraivodyānapītham jagadākarsapam bha-
vati | २-८ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 9-11): limgo dvitiyam śatdalām svādhiṣṭ-
nasamjñākam kamalam udvānapīṭhasamjñākam vartate | tatra atiraktam yahbhā samjñākam
tejāḥ | tasyā nāt sādhakah atisūndarāṁgasan yuvatinām ativallabhaḥ san pratidinam āyuṣyāb-
hivṛddhimān bhavati | cha |

२ idāniṁ cett.] idānī N₂ dvitiyam cett.] dvitiye U₂ svādhiṣṭhānacakram U₁] svād-
hiṣṭānacakram DELPN₁U₂ svādhinacakram N₂ śatdalām cett.] śaddalam E śaddalam N₂
udḍiyāṇapīṭha^o U₂] upāyanapīṭha^o E uḍḍiyān pīṭha^o L udvānapīṭha^o N₁N₂ udvānapīṭha^o D
udāganapīṭha^o U₁ ३ gunaḥ em.] guna U₂ ४ sthūladehāḥ em.] sthūladehā U₂ rgvedaḥ em.]
rgveda U₂ ५ śuddhabhūmikā em.] śuddhabhūmikā U₂ antarmāṭrkāḥ em.] antarmāṭrkā U₂
५-६ bahirmāṭrkāḥ em.] bahirmāṭrā U₂ ६ tejasvinī em.] tejasī U₂ sahasraḥ em.] sahasra U₂
७ 'tiraktavarṇām PU₂] atiraktavarṇām αE atiraktavarṇā^o U₁N₂ sādhako EPLU₂] sādhakah cett.
'tisundaro β] atisūndaro α ८ yuvatinām ativallabho bhavati N₂] om. cett. pratidinam β]
dinaṁ dinam prati N₁U₁ dinadinam prati N₂ dinam prati D

[V. Svādhīṣṭānacakra]

Now, the second is the six-petalled Svādhīṣṭānacakra known as the seat of *Uddiyāṇa*¹⁶ The location is the penis. The colour is yellow. The shine is yellow. The quality is Rajas. The deity is Brahmā. The speech is Vaikhari. The power is Sāvitri. The mount is a goose. The Rṣi is Vahana. The appearance is Kāmāgni. The body is gross. The state is waking. Ṛg is the Veda. The object of veneration (*linga*) is the teacher. The liberation is Brahmasalokatā (“Residing in the world of Brahmā”). The principle is pure earth. The sense object is smell. The vitalwind is Apāna. The internal syllables [are]:¹⁷ *vam bham mam yam ram lam*. The external mother goddesses [are]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā.¹⁸ A thousandfold recitation of the non-recited; 6000; 16 *ghatis* [and] 40 *palas*. In its middle exists an extremely red light. The adept becomes very handsome as a result of meditation on it. He becomes one whom young women desire. His lifespan increases every day.

¹⁶The term *uddiyāṇa* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yagini-Tantra, see WHITE, 1996: 260. According to DYCZKOWSKI (1988), SANDERSON (2007) and URBAN, *Uddiyāṇa* 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 *uddiyānabandha* 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.

¹⁷In all instances where *U₂* provides the inner (*antar*^o) syllables and outer (*bahir*^o) mother goddesses, I have corrected and standardized all occurrences of “*mātrā*” or “*mātrāḥ*” to the appropriate word and form, which is “*māṭrkāḥ*”. This emended form, “*māṭrkāḥ*”, on one hand, conveys a clearer meaning when applied to *syllables* placed on the *cakras*, while also signifying “mothers” or “mother goddesses,” precisely as presented in all cases where *U₂* provides *bahirmāṭrkā*. In any case *U₂* yields a list of goddesses in the nominative singular feminine. Furthermore, this decision is reinforced by evidence from other texts. For example, in Agasthyamuni’s *Rājyogah* (fol. 8–9), nearly identical syllable combinations are placed on the petals of the *cakras* within its sixfold *cakra* system (*antarmāṭrkā nyāsaprakāraḥ - maṁ mūlādhāre caturdalakrameṇa vinyasya - om̄ vam̄ namah̄ | om̄ śam̄ namah̄ | om̄ ṣam̄ namah̄ | om̄ saṁ namah̄ | iti mūlādhāraṁḍape vinyasya | svādhīṣṭhāne nābhyaḍhasthapadmeṣu ṣaṭsudaleṣu | om̄ bhaṁ namah̄ | om̄ maṁ namah̄ | om̄ yaṁ namah̄ | om̄ raṁ namah̄ | om̄ laṁ namah̄ | iti ṣaṭsu daleṣu vinyasya |*)

¹⁸The worship of mothers is originally a central element of the Śākta tradition known as Kaula-Śivaism. It belongs to the Mantramārga and developed from the former Kāpālika cult. See OBERLIES 2012, p. 92.

[VI. nābhishthāne padmam]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते। कपिलवर्णम्॥ विष्णुदेवता॥ लक्ष्मी शक्तिः॥
 †आयु+त्रिष्टुपः॥ समानवायुः॥ गरुडवाहनम्॥ सूक्ष्मलिङ्गं देहः॥ स्वप्नावस्था॥ मध्यमा
 वाक्॥ यजुर्वेदः॥ दक्षिणोऽग्निः॥ समीपता मोक्षः॥ गुरुलिङ्गविष्णुः॥ आपस्तत्त्वम्॥ रसो
 ५ विषयः॥ दशदलानि॥ दशमातृकाः अन्तर्मातृकाः॥ ढं ढं पं तं थं दं धं नं पं फं॥ बहिर्मातृकाः॥
 शान्तिः॥ क्षमा॥ मेधा॥ तनया॥ मेधाविनी॥ पुष्करा॥ हंसगमना॥ लक्ष्या॥ तन्मया॥ अ
 मृता॥ अजपाजपः सहस्रः॥ ६०००॥ घा १६ पा ४०॥ तन्मध्ये पञ्चकोणं चक्रं वर्तते। तन्मध्ये
 एका मूर्तिर्वत्तते। तस्यास्तेजो जिह्वया कथयितुं न शक्यते। तस्याः मूर्तीर्ध्यानकरणात्पुरुषस्य
 शरीरं स्थिरं भवति॥

Sources: २-९ cf. YSV (PT p. 832): tṛtiyam nābhidese tu digdalam paramādbhutam | mahāmeghaprabham tat tu koṭividyutsamanvitam | kalpāntāgnisamam (kalpānto 'gni° YK 1.255) jyotis tamadhye samsthitam svayam | tasya (asya YK 1.256) dhyānāc cirāyuh syād arogo (arogi YK 1.256) jagatām varah (jagatāmvarah YK 1.256) | sarvapāpaviniirmukto jagatkṣobhakaro (jagan-mokṣakaro YK 1.256) mahān |

Testimonia: २-९ cf. SSP 2.3 (Ed. p. 30): tṛtiyam nābhicakram pañcāvartam sarpavat kundalākaram | tanmadhye kundaliniṁ śaktim bälārkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati | Ci] Yogasamgraha IGNCA 30020 folio ir. ll. II: nābhishthāne daśadalam cakram | ७ ≈Yogasamgraha (IGNCA 30020 folio ir. ll. II - 2v. ll. I): tanmadhye pañcakonam pīthe lakṣmināparvati samjñakam gunā sahitā śiva samjñakā rāmaṇam rūpā ८ ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. I-2): yasyās tejo jihvayā kathitum na śakyate tasā dhyānakaraṇāt sādhakasya śariram sthiram bhavati |cha|

२ tṛtiyam cett.] tṛtiye E atha tṛtiyam maṇipūracakram U₂ tṛtiyacakram N₂ daśadalam cett.] daśadala^o L daśadalam U₁ om. U₂ padmam EPU₁] *padme L padma DN₁N₂ om. U₂ vartate cett.] om. U₂ ३ āyu em.] vayu U₂ sūkṣmalingam dehaḥ em.] sūkṣmalingadevatāha U₂ ४ dakṣino'gniḥ em.] dakṣināgnih U₂ samipatā em.] samipatā U₂ raso em.] rajo U₂ ५ daśamātrikāḥ em.] daśamātrāḥ U₂ antarmātrikāḥ em.] antarmātrā U₂ bahirmātrikāḥ em.] bahirmātrā U₂ ६ haṃsagamanā em.] ahamsagamanā U₂ ७ sahasraḥ em.] sahasra U₂ tanmadhye pancakonam cakram vartate cett.] om. L tanmadhye cett.] om. L ८ ekā cett.] om. L mūrti cett.] om. L vartate cett.] asmi U₂ tasyās βU₁] tasyā DN₁N₂ kathayitum cett.] kathayitum L kathatum U₁ vaktum U₂ tasyāḥ αEU₂] tasyā PL mūrter cett.] mūrtir L om. U₂ °karaṇāt cett.] karaṇāt || L °karaṇāt E puruṣasya cett.] om. P ९ śariram cett.] om. P sthiram cett.] om. P bhavati cett.] bhavati vā U₁ om. P

[VI. Lotus within the place of the navel]

The third ten-petaled lotus exists at the location of the navel. The color is red. The deity is Viṣṇu. The power is Lakṣmī. The Ṛṣi is †Āyu†.¹⁹ The vitalwind is Samāna. The mount is Garuḍa. The body is the subtle body.²⁰ The state is sleep. The speech is Madhyamā. The Veda is Yajur. The fire is the southern [fire]. The liberation is Samīpatā. The *gurulinga*²¹ is Viṣṇu. The principle is Water. The sense object is taste.²² There are ten petals [and] ten mātrkas. [The] internal syllables [are]: *daṁ tam nam tam tham daṁ dham nam paṁ pham*. The external mother goddesses [are]: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Haṁsagamanā, Lakṣyā, Tanmayā and Amṛtā.²³ A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palas*.²⁴ In its middle exists a *cakra* with five angles. In the middle of it is a single manifestation. It is not possible to describe the splendour of it with speech. As a result of meditation on this manifestation, the body of the person becomes durable²⁵.²⁶

¹⁹The name *vayu* for a *r̄si* as attested in manuscript U₂ is probably a mistake. Since immediately afterwards the associated *vāyu* is given this should be an *eyeskip*. My best guess is *āyu*, the name of a sage mentioned in *R̄gveda* 2,14,7 and GELDNER, p. 24.

²⁰I corrected *devatāha* to *dehaḥ* since a deity was mentioned before, *sūkṣmaliṅgam* most likely refers to a *deha* and, as in the second *cakra* the *deha* is followed by an *avasthā*.

²¹For the phallus of Śiva, considered as one's teacher or guide, cf. *Sīvapurāṇa* 1.18.31.

²²I emended *rajo* to *raso* since the association of water with *taste* is well known.

²³The *bija* series under consideration adheres to the standardised conventions of the six-*cakra* systems of the second millennium, as is evident from its widespread use. Regarding the *bahirmātrkāḥ* of U₂ I was not able to find parallel lists in other texts. A thorough investigation for co-occurrence in my electronic text library did not reveal any such instances. The tradition of associating deities with the *cakra*-petals or series of syllables is well documented, as seen in the *Rudrayāmala Uttaratāntra*, with historical roots that can be traced back to the *Kubjikāmatatantra*, albeit with different enumerations. The conventional practice of juxtaposing *antarmātrkānyāsa* and *bahirmātrkānyāsa* is prevalent and denotes the internal implantation of syllables into the *cakras*, followed by the reinforcement of the outer body by the same alphabetic *bijas*. This concept is further elaborated in texts such as the *Dipikā* on the *Nitāśoḍaśikārṇava* and the *Śāradātilaka*. I want to thank Shaman Hatley for answering my questions regarding this subject.

²⁴Thus, the prescribed duration for meditation on this *cakra* is six hours and forty minutes.

²⁵The source text specifies this bodily durability as a long lifespan (*cirāyuh*) and freedom from diseases (*aroga*).

²⁶In comparison to the previous *svādhishṭhānacakram* this *cakra* at the navel is not associated with a *guṇa*, a *dhāraṇā*, a *prabhā* and a *mudrā*.

[VII. hṛdayamadhye kamalam]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानम् ॥ श्वेतवर्णम् ॥ तमो गुणः ॥
 रुद्रो देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भं ऋषिः ॥ नन्दी वाहनम् ॥ प्राणवायुः ॥ ज्योतिस्कलाका
 5 रणं देहम् ॥ सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्योऽग्निः ॥ शिवलिङ्गम् ॥ प्राप्ति
 भूमिका ॥ सरूपता मुक्तिः ॥ द्वादशदलानि ॥ द्वादशमात्रकाः ॥ कं खं गं घं ढं चं छं जं झं जं
 टं ठं ॥ बहिर्मातृकाः ॥ रुद्राणी ॥ तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥
 10 उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्रज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प।
 ४० ॥ अतितेजोमयत्वाहृष्टिगोचरं न भवति । तन्मध्येऽष्टदलघोमुखं कमलं वर्तते । मनश्वके ॥ मनो
 देवता ॥ बहिर्शक्तिः ॥ आत्मा ऋषिः ॥ हृदयमध्ये रिथतं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य
 15 तन्मालं । निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नतिः संकल्पं वि
 कल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः धर्मकीर्तिविद्यादिसद्गुद्धिर्भवति । अग्निकोणे
 आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णं तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नी
 20 लवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये श्यामवर्णं
 चिन्तोद्वेगमतिर्भवति ।

Sources: 2-8 cf. YSV (PT p. 832): anāhatam aṣṭapīṭham (*mahāpīṭham* YK I.257) caturthakamalam
 hṛdi | sūryapatram mahājyotiḥ mahāśukṣmaṇ tu cāksusam | sūryapatram dvādaśadalām (sentence
 om. in YK) | tanmadhye 'ṣṭadalām padmam ūrddhavaktraṁ mahāprabham |

Testimonia: 2 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 2): hṛdayamadhye dvadaśadalām
 cf. SSP 2.4 (Ed. p. 30): caturthāṁ hṛdayacakram aṣṭadalakamalam adhomukhaṁ tanmadhye
 karnikāyāṁ lingākārāṁ jyotirūpāṁ dhyāyēt | saiva hamsakālā sarvendriyavaśyā bhavati | 8 ≈ *Yo-*
gasamgraha (IGNCA 30020 folio 2v. ll. 2): tejomayatvāt | dr̄ṣṭigocaram na bhavaty etādṛśam vartate |
 25 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 3): tanmadhye 'ṣṭadalām adhomukhaṁ kamalam ||

2 caturthāṁ cett.] caturthacakrakamalam N₂ kamalam cett.] om. N₂ vartate cett.] asti U₂
 bhavati N₂ 3 nandī em.] nandi U₂ 3-4 jyotiskalākāraṇam deham em.] jyotiḥ kalākāraṇam
 dehe U₂ 4 paśyanti em.] paśyamti U₂ gārhapatyo'gnih em.] gārhasyatyo gniḥ U₂ 5 an-
 taramāṭrkāḥ em.] dvādaśamāṭrā U₂ ḥnam em.] yaṁ U₂ 6 bahirmāṭrkāḥ em.] bahrī māṭrā U₂
 śāntiḥ em.] śānti U₂ 7 mātarā em.] mātara U₂ ajapājapaḥ em.] ajapājapaḥ U₂ sahasraḥ em.]
 *sahasra U₂ 8 °gocaram cett.] gocaratām U₂ bhavati cett.] yāti U₂ 'ṣṭadalām EU₂] 'ṣṭadale
 P ḷadalām L aṣṭadalām α adhomukhaṁ kamalam cett.] adhomukhaṁ kamalam L mukhaṁ
 kamalam P vartate cett.] asti U₂ 9 bahiś śaktih coni.] bahiśaktih U₂ ātmā em.] ātma° U₂
 hṛdayamadhye conj.] nābhimadhye U₂ daśāṅgulaṁ em.] daśāṅgulaṁ U₂ 10 unnatiḥ em.] un-
 naty U₂ asam̄kalpaṁ em.] asam̄kalpa U₂ 11 'sveta em.] sveta° U₂ viśramate em.] viśramate
 U₂ 12 nīdrālasya em.] nīdrālasya° U₂ nairṛtye em.] nairṛtye U₂ 13 'syāma em.] śāma U₂

[VII. Lotus within the heart]

The fourth lotus is twelve-petalled [and] exists within the heart. The place of the Anāhatacakra is at the heart. The colour is white. The quality is Tamas. The deity is Rudra. The power is Umā. The Ṛsi is Hiranyagarbha. The mount is Nandi. The vitalwind is Prāṇa. The body is the instrument of the digit of light. The state is deep sleep. The speech is Paśyantī. The Veda is Sāma[veda]. The fire is the fire of the householder. The object of veneration is Śiva. The level is attaining.²⁷ The liberation is taking the same form [as the deity]. [There are] twelve petals. [The] twelve [internal] syllables [are]: *kam kham gam gham nām cām chām jām jhām nām tām thām*. The external mother goddesses [are]: Rudrānī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recited; 6000; 16 *ghatīs* [and] 40 *palas*. Because of 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*. The deity is Manas. The power is Bahi.²⁸ The Ṛsi is the self. In the middle of the heart²⁹ is a lotus whose stalk is ten fingers long. Its stalk is soft. [The lotus] is pure [and] facing downwards. There is [something] resembling a banana flower established within it. The mind wants advancement, but its essence is indecision. While the mind rests on the eastern petal, which is white, a clear intellect endowed with the fame of *dharma*, knowledge, etc., arises. While in the southeast, which is reddish, a mind endowed with weakness, illusion, sleepiness, and laziness arises. While in the right south, being black, the production of anger arises. While in the southwest, which is blue, a mind of selfishness arises. While in the west, which is brown, a mind [focussed on] play, laughter, and excitement arise. While in the northwest, which is dark in colour, a mind endowed with worry and anxiety arises.

²⁷Cf. *Pātañjalayogaśāstra* 3.45: “Attaining is that by which one can touch the moon with the fingertips.” (*prāptir aṅgulyagrenāpi sprśati candramasam*).

²⁸*Bahiśaktiḥ* is the external energy that permeates the external space. The conjecture is based on *Kriyakramadyotikavyākhyā* (Ed. p. 96) and *Sakalāgamasaṛasaṅgraha* quoted with reference *siddhāntaśekhara* (Ed. p. 80): *caranāṅguṣṭhayor yugmāt sañcintya susirāntanau | susirāntabahiśaktim vyāpiniṁ cintayet tataḥ ||*.

²⁹I conjectured *nābhi*° to *hrdaya*° since the context is an eight-petalled lotus whose eight petals are discussed in U₂.

उत्तरे पीतवर्णे भोगशृङ्खारमहोदयमतिर्भवति। ज्ञानसंधानमतिर्भवति। तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते। तस्याः कलिकेति संज्ञा। तत्कलि कामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते। तस्या जीवेति संज्ञा। तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वर्कुं न शक्यते। अस्या मूर्त्त्व्यानकारणात्स्वर्गापाताला ५ काशमनुष्यगन्धवेकिन्नरगुह्यकविद्याधरलोकसंबन्धिन्याः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति। इत्यत्र किं कथ्यते॥

Sources: १ cf. YSV (PT p. 832): prāṇavāyoh sthalañcāsya liṅgākāraṇ tu karṇikā | kālikākhyā karṇikeyam asyā madhye tu kuṇḍalī | २-६ cf. YSV (PT p. 832): padmāvatyāḥ (padmāvatyāḥ YK १.२५९) prabhāṅguṣṭhapramāṇā (prāṇāna° YK १.२५९) ratnasannibhā | tasyā saṅgi (tasya saṅgi YK १.२६०) jīva iti ananto balarūpataḥ | asya dhyānam (dhyānād YK १.२६०) jagadvaśyam khecarisarvago bhavet | bhavanti vaśyā devādyāś cintākarttura na (cittā° YK १.२६०) cānyathaḥ | iṣṭāniṣṭo (iṣṭāniṣṭa YK १.२६१) bhaved vaśyāḥ (vaśyām YK १.२६१) satyam satyam na samśayah | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ |

Testimonia: १ = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. ३-४): ta ca prāṇavāyoh sthānam | aşṭadalakamalamadhye liṅgākārā karṇikā २ = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. ४): kaliketi samjñikāsti tanmadhye padmarāgaratnasamānavarṇā amguṣṭhapramāṇā ekā puttaliḥ ३ ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. ५): jīveti samjñikāsti | tasyāḥ balam svarūpam ca kotijihvābhīr vaktum na śākyam || ४ ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. ५-६): asyā mūrtter dhyānakaraṇāt sādhakasya svargapāṭāla ākāśagamdharmvakimnaraguhyakavidyādharastrīyo vaśā bhavati | ६ ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. ६-७): pṛthvi loke manusyādi striṇām kākathā cha |

१ jñānasamdhāna° ष्म।] jñānasamdhāne U₂ °vāyoh cett.] °vāyo U₁U₂ २ karnikā cett.] karṇi U₂ kaliketi cett.] kalikeli L karṇiketi E samjñā cett.] om. L २-३ tatkalikāmadhye cett.] tataḥ N₂ om. L ३ °rāgaratnasamānavarṇāṅguṣṭhapramāṇaika em.] °rāgaratnasamānavarṇāṅguṣṭhapramāṇā E "ratnasamānavarṇā amguṣṭhapramāṇā ekā L °rāgaratnasamānavarṇām || amguṣṭhapramāṇā || ekā PN₁ °rāgaratnasamānavarṇā amguṣṭhapramāṇā ekā N₂ °rāgaratnasamānavarṇā amguṣṭhapramāṇāt ekā DU₁ tasyā EP] tasyāḥ α tasya LU₂ jīveti samjñā N₁] jīveti samjñāḥ || N₂ jīveti samjñā | D jīvasamjñā || β om. L tasyā EN₂P] tasyāḥ DN₁U₁ tasya U₂ ४ balam atha ca svarūpam cett.] balamadhyasvarūpam E bala sappa svarūpam L balam atha svarūpam P balam tasya atha svarūpam U₂ kotijihvābhīr cett.] kotijihvābhī L na cett.] naiva EP asyā cett.] asyāḥ N₁DU₁ tasyāḥ U₂ mūrtter cett.] mūrtir LN₂ dhyānakāraṇāt cett.] dhyānam karaṇāt || U₂ dhyānāt L ४-५ °pāṭālakāśa° β] pāṭāla ākāśa° α ५ °sambandhinyāḥ em.] °sambandhinyāḥ ELPα samdadhiṇya U₂ striyāḥ sādhakasya puruṣasya α] striyo 'pi EPL striyo pi U₂ ५-६ vaśyā bhavanti cett.] vaśyo bhavati N₂ ६ kim α] om. β kathyate cett.] kathyate vā U₁

While in the north, which is yellow, a mind occupied with enjoyment, sexual passion, and prosperity arises. While in the northeast, which is whitish, a mind united with gnosis arises.

It is said that in its middle is the place of the *prāṇa*-vitalwind [and] in the middle [of] the eight-petalled lotus is a central receptacle (*karṇikā*)³⁰ in the form of a *liṅga*. The technical designation of it is bud (*kalikā*).³¹ In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)³² being similar to a ruby-gem in color. Her technical designation is Jīva.³³ Not even with ten million tongues is it possible to talk about her nature and her power. As a result of meditation on this form the women of the inhabitants of the world [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādharaś, in the heavenly world, underworld, and open space become obedient to the will of the practicing person. [This] is what is said here.

³⁰Regarding the translating *karṇikā* as “central receptacle” instead the most common translation “pericarp”, see REIGLE, 2012:442.

³¹A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakāṇḍa*) of the *Prāṇatoṣīṇī*, 1898: 54. In a quotation attributed to a text called *Śaktānanda*, the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart. (ādau sañjāyate bijam brahmāṇḍam sahasāṅkuraḥ | tasya madhye sumerūś ca kañkāladañḍarūpadhṛk | carācarāññām sarveśāñ devādināñ viśeṣataḥ | ālayaḥ savabhūtāñ meror abhyantare ‘pi ca | pradīpaka-likākāro jīvo hṛdi sadā sthitāḥ |).

³²The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradātilakatantra* 22.126–128: (*puttalikāyā hṛdayaṁ sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarvendriyāṇi vāñmanaścakṣuḥśrotraghrāneti sarvāṅgaṁ sprśan prāṇā iḥāyāntu sukhaṇ ciraṇ tiṣṭhan tu iti śrāḥ sprśan svāheti jāpet | mantranyāsam iti |*).

³³The 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 (aṅguṣṭhamātrāḥ puruṣo ‘ntarātmā sadā janāñām hṛdaye saṃnivīṣṭaḥ / tam svāc charīrāt pravṛhen muñjād iṣeṣikām dhairyena / tam vidyāc chukram amṛtaṁ tam vidyāc chukram amṛtam iti ||17||). Also cf. *Śvetāśvatara Upaniṣad* 3.13.

[VIII. kanṭhasthāne kamalam]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूम्रवर्णम् ॥ जीवो देवता ॥ अविद्या शक्तिः ॥
 विराटृष्णिः ॥ वायुवाहनम् ॥ उदानवायुः ॥ ज्वाला कला ॥ जालस्थरो बन्धः ॥ महाकारणदेहः ॥
 ५ तूर्यावस्था ॥ परावाचा ॥ अथर्वणवेदः ॥ जङ्गमलिङ्गम् ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥
 षोडशदलानि ॥ षोडशा ॥ मातृकाः अन्तर्मातृकाः ॥ अं आं इई उं ऊ ऋं लूं लूं एं एं औं औं अं
 अंः ॥ बहिर्मातृकाः ॥ विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥
 महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः
 सहस्रः ॥ १००० ॥ घ २ प ४६ अक्षर ४० ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य
 पुरुषस्य ध्यानकरणादसाध्यरोगा नशयन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

Sources: २-९ cf. YSV (PT p. 832) = YK I.262: kalāpatram pañcaman tu viśuddham kanṭhadeśataḥ | cf. YSV (PT p. 832) = YK I.262: asya madhye pumān ekaḥ koṭicandrasamaprabhah | naśyantya sādhyarogā hi sahasrāyus ca cintanāt |

Testimonia: २-९ ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 7): kamṭhasthāne pañcamam şo-
 daśadalam viśudhahasamjñakam cakram varttate || २-९ cf. SSP 2.5 (Ed. pp. 30-31): pañcamam
 kanṭhacakram caturaṅgulam | tatra vāma idā candranādi | dakṣine pingalā süryanādi | tanmad-
 hye suṣumnām dhyāyet | saiva anāhatakala anāhatasiddhidhī bhavati || ८ ≈Yogasamgraha (IGNCA
 30020 folio 2v. ll. 7-8): tatra koṭicandraprabhah ekaḥ puruṣo sti = Yogasamgraha (IGNCA 30020
 folio 2v. l. 8): tasya puruṣasya dhyānakaraṇād asādhyarogā naśyamti || ९ ≈Yogasamgraha (IGNCA
 30020 folio 2v. l. 8): sahasravarṣam jīvati |

२ idānīm α] om. β kamalam şođadalam kanṭhasthāne DN, U₁] kamalasodaśadalam
 kanṭhasthāne N₂ kanṭhasthāne şođadalam kamalam EPL viśuddhacakram kamṭhasthāne U₂
 dhūmravarṇam em.] dhūmravarṇe U₂ ३ virāṭ em.] virāṭha U₂ mahākāraṇadehah em.]
 mahākāraṇadeha U₂ ५ °māṭrkāḥ em.] °māṭrāḥ U₂ antarmāṭrkāḥ em.] antarmāṭrā carāḥ U₂
 um em.] u U₂ ६ bahirmāṭrkāḥ em.] bahirmāṭrā U₂ icchā em.] ichā U₂ śaktih em.] śakti U₂
 ७ tāmasī em.] tamasi U₂ puṣṭā em.] puṣṭa° U₂ ७-८ ajapājapah sahasrah em.] ajapājapasa-
 hasra U₂ ८ °samaprabhah cett.] °samaprabhah || U₂ °samaprabhah LD °sūryasamāna E ekaḥ
 puruṣo cett.] ekapuruṣo D eka pumān U₂ ९ puruṣasya cett.] pumṣah U₂ dhyānakāraṇād cett.]
 dhyānakaraṇāt N₁N₂ dhyānakaraṇāt | DU₁U₂ °paryantam cett.] °paryamta N₂ om. L puruṣo
 cett.] sa puruṣo EP jīvati cett.] jīvati |cha| U₁ jīvati dāniṁ E

[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 deity is Jīva. The power is ignorance. The Ṛṣi is Virāṭa. The mount is the vitalwind. The vitalwind is Udāna. The digit is the flame. The lock is Jālandhara. The body is the primordial cause (*mahākāraṇa*). The state is the fourth state (*tūrya*). The speech is Parā. The Veda is Atharvaṇa[veda]. The object of veneration is the movable. The level is Jīvaprāptā. The liberation is the union with the deity (*sāyujyatā*). [Associated with it are] sixteen petals [and] sixteen *mātrikas*. The internal syllables [are]: am ām im īm u ūm ḥm ḥm em aim om aum am amḥ. The external mother goddesses [are]: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyaṇī, Rudrā, Puṣṭā, Simhanī. A thousandfold recitation of the non-recited; 1000; 2 *ghatīs*, 46 *palas*. 40 *aksaras*. In its middle exists the one consciousness shining like a thousand moons. As a result of meditation on this consciousness, incurable diseases vanish. The person lives up to 1001 years.

[IX. ājñācakram]

इदानीं षष्ठ्यकं आज्ञानामकं वर्तते। अग्निर्देवता॥ सुषुम्णा शक्तिः॥ हंस त्रैषिः॥ चैतन्यवा
हनं॥ ज्ञानदेहः॥ विज्ञानावस्था॥ अनुपमवाचा॥ सामवेदः॥ प्रमादलिङ्गं॥ †अर्धमात्रा॥ †आ
काशतत्त्वम्॥ जीवो हंसः॥ चैतन्यलीला आरंभः॥ द्वे मातुके॥ हूँ क्षं॥ अन्तर्मातुके वहिर्मातुके
5 स्थितिः॥ प्रभा॥ अजपाजपः सहस्रः॥ १०००॥ घा २ पा ४६ अक्षर ४०॥ तच्चकं भ्रुवोर्मध्ये
द्विदलकं स्थितं। तन्मध्येऽग्निज्वालाकारमकलं किंचिद्वस्तु वर्तते। न स्त्री न पुमान्। तस्य ध्यानक
रणात्पुरुषस्य शरीरमजरामरं भवति॥

Sources: 2 cf. YSV (PT p. 832): ājñākhyam ṣaṣṭhakam (ṣaṭkam YK 1.264) cakram bhruvor madhye dvipatrakam | agnijvālānibham jyotiḥ pumṣah strito (pūmsastrito YK 1.264) vivarjitam | dhyānāc cāsyā sarvasiddhirajāmaratām vrajet |

Testimonia: 2 *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 8-9): bhrūvor madhye dvidalam ājñācakram ṣaṣṭham | cf. SSP 2.7 (Ed. p. 31): saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dipaśikhākaram dhyāyet | tatra vāksiddhir bhavati | 5 ≈*Yogasamgraha* (IGNCA 30020 folio 2v. l. 9): gnijvālākaram paramātmamasamjñakam vastvā asti | ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. 9-10): tac ca na stripumān | tasya dhyānakaraṇād ajarāmaraḥ sadhako bhavati |cha|

2 ṣaṣṭhacakram α] ṣaṣṭham bhrūmadhye EP ṣaṣṭhah bhrūmadhye L ṣaṣṭha bhrūmadhye U₂ ājñācett.] ajñā DN₁N₂ nāmakam DN₁U₁] nāmaka N₂ cakram EPL cakram raktavarṇam U₂ vartate cett.] om. U₂ agnir em.] āgnir U₂ 3 jñānadehaḥ em.] jñānadehi U₂ 3-4 akāśa em.] ākāśā U₂ 4 jīvo hamsaḥ em.] jivahiṁsa U₂ °lilā em.] °lilārambhaḥ U₂ mātṛke em.] mātṛā U₂ antarmātṛke em.] antar mātṛā U₂ bahirmātṛke em.] bahirmātṛā U₂ 5 sthitih em.] sthiti U₂ ajapājapah sahasraḥ em.] ajapājapasahasra U₂ 5-6 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U₂ 6 'gnijvālā° E] agnijvālā° cett. kāram akalam em.] °kāram akalam DN₁N₂ °kārakalam β] kāram akala U₁ kimcid vastu cett.] kimcit vastu U₁ na stri na pumān cett.] na stri pumān BEL 6-7 °karaṇāt cett.] °karaṇāt | U₂ 7 śārīram ajarāmaram U₂] śārīram ajarāmaram Eα śārīram ajarāmaro BLP bhavati cett.] bhavati vā U₂

Notes: 6 agnijvālākāra°: Witness B starts here.

[IX. Ājñācakra]

Now, a sixth *cakra* named Ājñā exists.³⁴ The deity is fire. The power is the central channel. The Ṛṣi is Hamsa. The mount is consciousness. The body is knowledge. The state is insight. The speech is the incomparable (*anupama*). The Veda is Sāma[veda]. The object of veneration is intoxication. †[It is consisting of] half a measure.³⁵ The principle is space. The gander is the living soul. The origin is the activity of consciousness. There are two *māṭrakas*. The inner syllables [are]: ham [and] kṣam. The external mother goddesses [are]: Stiti [and] Prabhā. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palas*, and 40 *akṣaras*. This two-petalled *cakra* is located in the middle of the eyebrows. In its middle exists a certain object in the form of a blazing fire without parts. [It is] not female, [it is] not male. As a result of meditation on it, the body of the person becomes non-aging and immortal.

³⁴ SSP 2.7 declares this *cakra* to be thumb-sized, and calls it the eye of wisdom (*jñānanetram*) onto which the practitioner shall meditate upon as a flame of a lamp with the result of achieving the perfection of speech (*saptamam bhrūcakrami madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākāraṁ dhyāyet | tatra vāksiddhir bhavati |*).

³⁵ It is hard to make sense of *ardhamātrā*. My best hunch is that an *ardha* divides something into two. It might be meant as a synonym hinting at the two *māṭrakas* that follow.

[X. cakram tālumadhye]

इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्येऽमृतपूर्णं वर्तते। ललाटमण्डलम्॥ चन्द्रो देवता॥
 अमृता शक्तिः॥ परमात्मा ऋषिः॥ अमृतवासिनीकला सप्तदशी॥ अमृतकल्पोलनदी॥ महा
 काशा॥ अंबिका॥ लंबिका॥ घण्टिका॥ तालिका॥ अजपागायत्रीदेहस्वरूपम्॥ काकमुखी॥
 ५ नरनेत्रा॥ गोशृङ्खाललाटा॥ ब्रह्मपठा॥ हयग्रीवा॥ मयूरमुखा॥ हंसवदञ्जानि॥ अजपागायत्रीस्व
 रूपम्॥

Sources: २ cf. YSV (PT pp. 832-833): catuhṣaṣṭhidalam tālumadhye cakran tu madhyamam |
 piyūṣapūrṇam (piyūṣapūrṇa° YK 1.266) koṭindusannibham ("sannibha° YK 1.266) cāmṛasthali |
 tanmadhye ghaṭikāsamjñā karnikā raktasannibhā | saha cendukalā tatramṛtadhārām (tāndra° YK
 1.267) sravaty asau | etad dhyātvāmṛtaiḥ snātvā sadā yogāt pramucyate |

Testimonia: २ ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 10): tālumadhye catuhṣaṣṭhidalam
 amṛtapūrṇam

२ cakram catuhṣaṣṭhidalam tālumadhye α] tālumadhye catuhṣaṣṭhidalam EPU₂ tāludeśe madhye
 catuhṣaṣṭhidala LB 'mṛtāpūrṇam em.] amṛtapūrṇam cett. amṛtapūrṇa N₂ ३-४ mahākāśā
 em.] mahākāśa U₂ ४ dehasvarūpam em.] dehasvarūpam U₂ ५ °lalāṭā em.] lalāṭa U₂
 ५-६ svarūpam em.] svarūpam U₂

[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.³⁶ The *Māṇḍala* is the forehead. The deity is the moon. The power is the nectar of immortality. The Ṛṣi is the supreme self. [It is] the river with waves of nectar. [It is] the seventeenth digit. [It is] the residence of the nectar of immortality. [It is] the great space. [It is] the “little mum”³⁷ [It is] the uvula. [It is] the Tālikā³⁸. [It is] the “little bell”. The nature of the body of the unspeakable Gāyatrī³⁹ [is]: the beak of a crow, the eye[s] of a human⁴⁰, a forehead with the horn[s] of a cow, the recitation is the Brahman,⁴¹ a neck like a horse, the face of a peacock [and] limbs of a swan. [This is] the own form of the unspeakable Gayatrī.⁴²

³⁶The *cakra* at the palate is located after the *ajñācakra* between the eyebrows, deviating from the typical ascending order. Rāmacandra adopts this sequence from the *Yogasvarodaya*, in contrast to other ninefold *cakra* systems. For details, see table 19 in 2023:214. Rāmacandra revises this order in section XXIX on page 84, borrowing from the SSP, which prioritizes the *tālucakra* before the *ajñācakra*.

³⁷The terms *ambikā*, *laṁbikā*, *ghanṭikā*, and *tālikā* may refer to the uvula. In the *Jogpradipyakā*, a haṭhayogic practice called *manthana* (MALLINSON, 2010:207, n.250) describes two variations. The second type (vv. 643–653) instructs the yogin to use a metal peg (*kila dhātamaya*) to churn, purify, and produce *amī* (= *amṛta*) at four locations: *ambikā* (frenum), *lambikā* (tongue), *tālu* (palate), and *ghanṭikā* (uvula). These places correspond to the teats of Kāmadhenu, the “wish-fulfilling cow” (v. 651). The *Vairatapurāṇa* locates an *amṛtacakra* at the forehead emitting “nectar”. This is the dwelling place of Gāyatri known as Kāmadhenu, with four teats: Ambikā, Lambikā, Ghanṭikā, and Tālikā (KAVIRĀJ, 1987:50).

³⁸The precise meaning of *tālikā* is unclear. In a private discussion, MALLINSON suggested it might originate from *tālu*.

³⁹Tantric *mantras* are frequently associated with a deity and their bodies, cf. HAAS, 2022:20.

⁴⁰The concept of “human eyes” is probably here to emphasize the contrast with the traditional notion of crows possessing only a single eye. I want to thank Dr. Dominic A. HAAS for this note.

⁴¹Possibly the Veda or any sacred word, like i.e. the sacred syllable *om̄* or speculatively even the *ajapā gāyatrī* itself. However, it is unclear whether the *hamsa mantra* is considered a Vedic Brahman. I am grateful for Dr. Dominic A. HAAS suggestions regarding this passage.

⁴²The bird-like body of the *ajapā gāyatrī* seems to refer to the body of a specific *hamsa* (“swan”) as the *ajapā gayatrī* contains ...

अधिकतरशोभयुक्तम् ॥ अतिशेतम् ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये प्रकटचन्द्रकला अमृतधारास्थवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणादमृतधारा स्थवति । तदा क्ष्यरोगपित्तज्वरहृदयदा हृशिरोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति ॥

Sources: 2 cf. YSV(PT p. 833): unmādajvarapittādīdāhaśūlādivedanāḥ (“śūnya” YK 1.268) | naśyanti ca śiroduhkham jādyabhāvō ’pi naśyati | sadyodhyānādbhuktaviśvam jihvājādyāñ ca naśyati (last sentence *om.* in YK)

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. II): adhikatarasobhayuktam atisvetam cakram | tanmadhye raktavarṇaghamtikāsamjnā varttate | 2 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. II - 2r. l. I): tanmadhye prakaṭacandrakala amṛtādhārāsravantaṁ varttate | ≈Yogasamgraha (IGNCA 30020 folio 2r. l. I): tasyāḥ kalāyā nirantaram dhyānakartum maraṇam 3 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. I-2): kṣayarogah pettajvarahṛdayadāhaśiro...jihvāyājadyam ca naśyati |

1 “**katarasobhayuktam** cett.] “katarasobhayuktam N₂ °kaśobhayuktam E °kataraprabhāmuktam U₂ atisvetam em.] atisvetam U₂ **raktavarṇam** cett.] raktavarṇa° N₂ **ghaṇṭikā**° cett.] ghāmtikā° E ghaṇṭikā° P ghanikā° L ekā cett.] ekā ekā LB 2 **bhūmiḥ** cett.] bhūmis° U₁ bhūmi U₂ **prakaṭa**° cett.] pragata U₁ °mdrakatam U₂ **amṛtādhārāsravanti** cett.] ‘mṛtādhārā sravanti LB ‘mṛtādhārā sravati PU₂ ‘mṛtādhārā bhavati E **vartate** α om. β **kalāyā** cett.] kalāyāḥ N₁ N₂ U₁ karnikāyā LB 3 nāyāti cett.] na yāti LBU₂ **“dhyānakaraṇād** cett.] “dhyānād EP **amṛtādhārā** cett.] amṛtādhārāyāḥ sajivo E amṛtādhārā plāvanam P amṛtādhārā plāvanam U₂ sravati LBU₁] sravanti N₁ N₂ D bhavati EPU₂ **tadā** β om. α 3-4 **kṣayarogapittajvarahṛdayadāhaśirorogajihvājādabhāvā** em.] yakṣamarogapittajvarahṛdayadāhaśirorogajihvājādabhāvā E kṣayarogapittajvarahṛdayadāhaśirorogajihvājādabhāvān P kṣayarogapittajvarahṛdayadāharogajihvāyājādabhāvān L kṣayarogapittajvarahṛdayadāharogajihvāyājādabhāvān N₁ kṣayarogam pittajvarahṛdayadāhaśirorogajihvāyājādabhāvātā N₂ kṣayam rogam pittajvarahṛdayadāhaśirorogajihvāyājādabhāvā D kṣayarogapittajvarahṛdayadāhaśirorogajihvāyājādabhāvā U₁ kṣayarogoptatti || jvara hrdayadāha || śiroroga || jihvāyatā || dayo U₂ 4 **bhakṣitam** N₂ U₁] bhakṣitam N₁ bhakṣitām D bhakṣitam api EPLU₂ bhakṣitamār pi B **viṣam** api α viṣam BLU₂ viṣan E viṁṣa P **bādhate** EPN₂] bādhate cett. **yadyatra** cett.] yady atram api BL yady anna DN₁ **manah** sthiram EP] manasthiram cett.

[It is] endowed with superabundant beauty. [It is] very bright. In its middle exists a unique central receptacle named “the little bell” (*ghāṇṭikā*)⁴³ being red in colour. In its centre is a site. In the middle of that exists the hidden digit of the moon, which is oozing a stream of nectar. As a result of meditation on this digit, death does not go near him. As a result of uninterrupted meditation, the stream of nectar flows. Then, the states of wasting[-disease] (*kṣayaroga*)⁴⁴, biliary fever (*pittajvara*)⁴⁵, burning sensation of the heart (*hrdayadāha*)⁴⁶, head-disease (*śiroroga*)⁴⁷ and tongue insensibility (*jihvājādya*)⁴⁸ vanish. Even ingested venom does not trouble when the mind becomes stable here.

the unrecited [*a]ham sa* "I am that"-expression. The *hamṣa* is a common metaphor for the soul wandering in the wheel of Brahman or *Samsāra*. Cf. *Svetāśvatara Upaniṣad* 1.6 and 3.18. The animal body parts perhaps symbolize the various physical embodiments the *jīva* undergoes while traversing the *brahmacakra*. As noted by HAAS, 2022:191–192, while the association between the Vedic *Gāyatrī* and birds was once prominent in Vedic literature, it seems to have diminished. However, here, it survived in the context of the *ajapā gāyatrī*.

⁴³The term *ghāṇṭikā*, meaning "little bell," commonly denotes the uvula (MALLINSON, 2010: 24, 207 n. 250, 210 n. 260, PADOUX, 1994: 126f.). Within the sixfold *cakra*-system of *Kubjikāmatatantra* 7.85, the uvula serves as a pathway for the ascent of breath, *mantra*, and self between the fifth and the sixth *cakra* (*lalanāghāṇṭike yojya pañcamāṇ sthānam ākramet / ākramed guhyacakram tu karanam cordhvamūlakam //*).

⁴⁴A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) *Sanskrit-Sanskrit [Dictionary]*, JOSĪ, 1968: 441–442.

⁴⁵A fever due to disordered bile, cf. ibid. JOSĪ, 1968: 618.

⁴⁶The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. JOSĪ, 1968: 1721.

⁴⁷The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. ibid. JOSĪ, 1968: 1452.

⁴⁸Stiffness or numbness of the tongue, cf. ibid. JOSĪ, 1968: 1452.

[XI. aşṭamacakram brahmaṇḍhraṣṭhāne]

इदानीं अष्टमचक्रं ब्रह्मरन्ध्रस्थाने शतदलं वर्तते । गुरुदेवता ॥ चैतन्यशक्तिः ॥ विराट् ऋषिः ॥ सर्वो
त्कृष्टसाक्षिः ॥ भूततुर्यातीतचैतन्यात्मकम् ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः ॥
स्थितावस्था ॥ प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमस्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २
५ पला ४६ अक्षर ४० ॥ सर्वजपः संख्या ॥ २१६०० ॥ एकर्विंशतिसहस्राणिषङ्गतानि ॥ तथैव च नि
शाहे वहते ॥ प्राणं यो जानाति स पण्डितः ॥

सकारेण बहिर्याति हकारेण विशेषं पुनः ।
हंसः सोऽहं ततो मन्त्रं जीवो जपति सर्वदा ॥ XI.॥

Sources: २-४ cf. YSV (PT p. 833): brahmaṇḍhra 'ṣṭamam cakram śatapatram mahāprabham | ७-९ ≈ Vivekamārtanda 29: hakāreṇa bahir yāti sakāreṇa viśaty adhah | haṁsa haṁsety amum mantram jivo japati sarvadā || ७-९ ≈ Yogabija 106: hakāreṇa bahir yāti sakāreṇa viśen marut | haṁsa haṁseti mantra 'yam̄ sarvajivā japanti vai || ७-९ quoted with reference (yogabije) ≈ Yogacintāmani (f. 6r): sakāreṇa bahir yāti hakāreṇa viśen marut | hamsa haṁseti amum mantram jivo japanti sarvadā || ७-९ quoted with reference (yogabije) ≈ Hṛīhatattvakaumudi 22.27: hakāreṇa bahir yāti sakāreṇa viśet punah | haṁsa haṁseti mantra 'yam̄ sarve jīvā japanti vai || ७-९ ≈ Yogaśikhopaniṣad 1.130cd-131ab (Ed. p. 416): hakāreṇa bahir yāti sakāreṇa viśet punah | haṁsa haṁseti mantra 'yam̄ sarvair jīvaiś ca japyate ||

Testimonia: २-४ cf. SSP 2.8 (Ed. pp. 31-32): aşṭamam brahmaṇḍhraṣṭhāne nirvāṇacakram sūcikā-
grabhedyam |

२ aşṭamacakram brahmaṇḍhraṣṭhāne śatadalām DN₁N₂] cakram brahmaṇḍhraṣṭhāne
śatadalām U₁ brahmaṇḍhraṣṭhāne 'ṣṭamam śatadalām cakram EPU₂ brahmaṇḍhraṣṭhāne
aşṭamam śatadalām cakram BL ३ dehaḥ em.] deha U₂ ४ vedah em.] veda U₂ ajapājapaḥ
saḥasraḥ em.] ajapājapaḥasra U₂ ५ sarvajapaḥ em.] sarvajapa° U₂ ६ prāṇam em.] prāṇah
U₂

[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.⁴⁹ The deity is the teacher. The power is consciousness. The Ṛṣi is Virāṭ. [It is] the witness above everything. The nature of consciousness is the state beyond the fourth state. [It has] all colors. [It has] all *mātrās*⁵⁰. [It has] all petals. The body is Virāṭ. The state is steady⁵¹. The speech is wisdom. The Veda is the "I am that"-[expression] (*so'ham*). The place is unsurpassed. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palas*, 40 *akṣaras*. The count of all mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person.

XI.1 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.

⁴⁹The *brahmarandhra*, often termed the "aperture of Brahman," is a tiny opening at the crown near the fontanelle. Its name originates from ancient Upaniṣadic beliefs, portraying it as a portal for the individual soul (*ātman*) to surpass bodily limitations and merge with the absolute (*brahman*).

⁵⁰This could refer either to syllables, mother goddesses or both.

⁵¹Possibly in the sense of cessation.

तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं । तन्मव्येऽग्निधूमाकारा रेखा यादशी । ताहश्येका पुरुषस्य मूर्तिवर्तते । तस्या नादिनोन्तोऽस्ति । तस्या मूर्तेभ्यानकरणात्प्रत्यक्षं निरन्तरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

Sources: 2-31.4 cf. YSv (PT p. 833): jālandharam nāma piṭham etat tu parikrtitam | sidhaphumṣah (‘pumṣa’ YK 1.270) sthalam jñātvā agnidhūmanibhā śikhā | ādimadhyāntahīnā stripumṛtti (‘mūrtir’ YK 1.270) varttate parā | antajñānī (‘antaryāmī’ YK 1.271) bhaved dhyānād ākāśe ‘pi samāgamalā | nirantaram sarvavettā ity üccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivarjitaḥ |

Testimonia: 1-4 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 2-3): brahmaramḍhre śatadalām jālamḍharapīṭhasamjñakām siddhapuruṣasyānacakram 2-31.4 cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhāram dhyāyet | tatra jālandharapīṭham moksapradāma bhavati | 1 ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 3): tanmadhye gnidhūmrāreśakāra ādimadhyamtarahitā puruṣasya mūrttir asti | 2 ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 4): tasyā dhyānakartuh 3 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 4-5): pr̄thivīyām sthitāv api pr̄thvi kṛtabādho na bhavati | trikālikajñānam pratyakṣam bhavati | āyurvṛddih liṅgaśārirena sarvatra pratyakṣam gamāgamo bhavati |

1 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 ‘gnidhūmākārā rekḥā BL] agnidhūmrākārā rekḥā U₁ ‘gnidhūmākārā reṣā N₁ agnidhūmākārā reṣā D ‘gnidhūmākārarekḥā EP agnidhūmrākārarekḥā N₂ ‘gnidhūmākārā rekḥayāḥ U₂ yādr̄si cett.] yādr̄syō E etadr̄si U₂ 2 tādr̄syō αBPL] ādr̄syō E om. U₂ tasyā β] tasyā α nādir nānto’sti cett.] nādinām’to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyā cett. mūrter EPU₁U₂] mūrtir BDLN₁N₂ dhyānakaraṇāt pratyakṣam nirantaram BE] dhyānakaraṇāt pratyakṣanirantaram cett. 3 puruṣasyākāśe cett.] puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ °gamo cett.] °gamo U₁ °game N₂ bhavataḥ cett.] bhavata U₂ pr̄thvimadhye cett.] pr̄tivimadhye BU₂ sthitasyāpi cett.] sthitāv api β pr̄thvibādho EL] pr̄tivibādho B pr̄thaka P pr̄thvi bādhoko U₂ pr̄thvi kṣato bādho α na bhavati cett.] bhavati P 3-4 sakalam pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram α sakalāḥ pratyakṣam nirāmtara BL sakalān pratyakṣam nirāmtaram E om. PU₂ 4 paśyati cett.] paśyati LB om. PU₂ pr̄thagbhavati E] ca pr̄thak bhavati BL ca pr̄thak ca bhavati N₁N₂U₁ ca pr̄thak pr̄thak bhavati D om. PU₂ atiśayanāyur EP] atiśayanāyur BL atiśayena āyur α om. U₂ vardhate cett.] vardhayate BL

"The seat of Jālandhara" is the name of its lotus.⁵² [It is] the place of the accomplished person. In middle of it, there is a streak looking like the manifestation of smoke and fire, and in such a way, the unique manifestation of consciousness exists. It has no end nor a beginning. As a result of meditation on the manifestation, direct perception of both the coming and going of the soul in space arises. Affliction from the earth-element does not arise [anymore] even if one is within the earth. One constantly sees everything direct [and] one becomes separate⁵³. The span of life increases greatly.

⁵²Cf. the description of the eighth *cakra* in *Saubhāgyalakṣmyupaniṣat* and *Siddhasiddhāntapaddhati* 2.8.

⁵³Probably from the rest of matter in the sense of Sāṃkhya.

[XII. mahāśūnyacakram]

इदानीं नवमचक्रस्य भेदा: कथ्यन्ते । तस्य महाशून्यचक्रम् इति संज्ञा । तदुपर्यपरं किमपि नास्ति ।
 ५ तदेव महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम । तस्य महाशून्यचक्रस्य मध्ये
 ऊर्ध्वमुखमतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते यस्य परि
 मलो मनसो वचसो चागोचरः तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते । तत्कर्णिकाम
 ध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । परमुष्णभावो
 नास्ति । कोटिचन्द्रसमप्रभं शीतलं परं शीतभावो नास्ति ।

Sources: २-४ cf. YSV (PT p. 833): navaman tu mahāśūnyam cakran tu tatparātparam | tad upari param kiñcīn nāsti kiñcīn mahāparam | mahācakram siddhacakram pūrṇagauryādīsamjñakam | tanmadhye varttate padmaṇ sahasradalam adbhutam | ४-७ cf. YSV (PT p. 833): ūrdhvavakram mahāvaktre (mahāvaktram YK 1.274) varṇaśobhāpadam mahat | sarvakalyāṇasampūrṇamasya tulyam na vidyate | parīmāṇam vaktam (vaktum YK 1.275) asya manasā vacasā na hi | trikonakarnikā tatra (°tantram YK 1.276) varttate jagad iṣvari | kalā saptadaśi tatra varttate paramēsvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandrprabhā caiva śitospādīvivarjītā | asya dhyānat sādhakasya manoduḥkham bhaven na hi |

Testimonia: २-४ ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 6-11): brahmaramdhre eva śatadalacakropari mahāśūnyacakram mahāsiddhacakram pūrṇagiricakram iti samjñakam sahasradalam cakram asti | tad upari kiñcīn nāsti | tac cakram atiraktam ūrdhvamukham sakalaśobhāspadam anekakalyāṇapūrṇam mano vācām agocara parimalo petam | २-३ cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakram sodāśadālakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭakārām tad ūrdhvāśaktim tām paramāśūnyām dhyāyet | tatraiva pūrṇagiripitham sarveṣṭasiddhipradam bhavati | २-७ ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 9-11): tat kamalamadhye trikoṇākarṇikā | tasyām karṇikāyām saptadaśi niramjanarūpā koṭisūryaprabhā sati uṣṇabhabha hinā koṭicandrasamasitalaikākalāsti | tasyām anamta paramāṇamtaparamāṇamdānām sthānam tasyāh kalāy dhyānakaraṇāt sādako yadyādi śati tatra bhavati |

२ °navama cett.] navamam B navamaś° U₁ bhedāḥ cett.] bheda N₂ kathyante cett.] kathyate BLN₂ U₂ mahāśūnya° cett.] mahāśūnye BLN₁ om. U₂ °cakram iti BELP] cakreti α om. U₂ samjñā cett.] om. U₂ tad upary BEP] tad upari cett. om. U₂ aparam cett.] om. BLU₂ kimapi cett.] kim api om. U₂ ३ tasya cett.] tasya cakrasya α madhye tasya U₂ °pitham BPLU₂] pīṭha E om. cett. iti PU₂] iti samjñā BL om. cett. etādrśām cett.] etadrśām E ekādaśam U₂ nāma cett.] nāmaḥ U₁ °cakrasya madhye BELP] °cakramadhye α °cakrasya U₂ ४ ūrdhvamukham α] ūrdhmukham EPL ūrdhvamukham U₂ ūrdhvamukhem B atiraktavarṇam α] iti raktavarṇam BEL iti raktavarṇa° P ativarṇam U₂ °śobhāspadam cett.] °śobhāspadam E °śobhanāsyadām U₂ °pūrṇam cett.] °pūrṇa° BN₂ ekam cett.] eka° D om. U₁ vartate cett.] vartato B yasya cett.] yasya kamalasya U₂ ५ manaso vacaso E] manasā vacasā BDLPN₁N₂ vacasā manasā U₁ manasa vācā U₂ cāgocarāḥ conj.] na gocarāḥ BDEPN₁U₁ na gocara N₂U₂ gocarāḥ L kamalasya cett.] kamala° P trikoṇarūpaikā E] trikoṇārūpā eka cett. trikoṇārūpā eka N₁N₂ ६ saptadaśi cett.] saptadaśireṇā LB eka cett.] om. E °samaprabham cett.] samaprabhā BLU₂ samaprabha P sadṛṣaprabham U₁ param EU₁U₂] param U₁ para N₂ parim cett. uṣṇabhabho cett.] uṣṇabhabho BLP auṣṇabhabho D udhbaho E ७ °samaprabham DN₁N₂]°samaprabhā β °samam prabham U₁ om. L śītalām param BEPU₁U₂] śītalaparam DN₁ śītalapara N₂ om. L śītabhabho BEP] bhāvo DN₁N₂U₁ śītalabhabo U₂ om. L

[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 that *mahāśūnyacakra* exists a single upward-facing extremely red thousand-petalled lotus - an abode of absolute splendour full of countless blessings,⁵⁴ whose fragrance is not in range of mind [and] speech, [and] in centre of this lotus exists one central receptacle in the shape of a triangle. In the middle of that central receptacle exists the seventeenth digit in an untainted form. The splendour of the digit is shining like ten million suns, but there is no occurring of heat. Its coolness is that of ten million moons, and yet there is no occurring of coldness.

⁵⁴The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarṇikā*. Another text that included the same *cakra* system and probably quoted the *Siddhasiddhāntapaddhati* without reference and a few redactions is the *Saubhāgyalakṣmyupaniṣat*: (atha haināpi devā ūcurnavacakravivekam anubrūhiti | tatheti sa hovāca ādhāre brahma-cakram trirāvṛttam bhagamaṇḍalākāram | tatra mūlakande śaktih pāvakākāram dhyāyet | tatraiva kāmarūpa-piṭham sarvakāmapradam bhavati | ity ādhāracakram | dvitīyam svādhiṣṭhānacakram ṣaddalam | tanmadhye paścimābhīmukhaṇi lītiṇam pravālānīkurasadrśam dhyāyet | tatraivodyāṇapīṭham jagadākarṣaṇasidhī-dam bhavati | tṛtīyaṇi nābhīcakraṇi pañcāvartam sarpakuṭilākāram | tanmadhye kuṇḍalinīn bālārakakotīprabhām tanumadhyām dhyāyet | sāmarthyāśaktih sarvasiddhipradā bhavati | maṇipūracakram hṛdayacakram | aṣṭadalam adhomukham | tanmadhye jyotiṁrayalingākāraṇ dhyāyet | saiva haṁsa-kalā sarvapriyā sarvalokavaśyakari bhavati | kaṇṭhacakram caturaṅgulam | tatra vāme idā candranādi dakṣiṇe piṅgalā suryanādi tanmadhye suṣumnāṇi śvetavarnāṇi dhyāyet | ya evam vedānāhata siddhidā bhavati | tālucakram | tatrāṁṛtad-hārāpravāhah | ghaṇṭikālingamūlacakraranḍhre rājadantāvalambinivvaraṇa daśadvādaśāram | tatra śūnyaṇi dhyāyet | cittalayo bhavati | saptamam bhūcakramaṅguṣṭhamātram | tatra jñānanetrāṇi dipaśikhākāraṇ dhyāyet | tad eva kapālakandavāksiddhidam bhavati | ajiṇācakram aṣṭamam | brahma-ranḍhraṇi nirvāṇa-cakram | tatra sūci-kāgrhetaraṇam dhūmraśikhākāraṇ dhyāyet | tatra jālandharapīṭham mokṣapradaṇ bhavati parabrahmacakram | navamam ākāśacakram | tatra soḍaśadalapadmaṇam ūrdhvamukhaṇi tanmadhyakarnikātrikūṭākāraṇ | tanmadhye ūrdhvaśaktih | tām paśyandhyāyet | tatraiva pūrṇagiripiṭham sarvecchāsiddhisādhanam bhavati |) Yet another text that incorporates a system of nine places in the context of a technique of *kumbhaka* for *pratyāhāra* is *Kumbhakapaddhati* 91-92: (navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ | pādatalaguhyanābhiḥṛdayorāhkaṇṭhaṅgaṇṭikāḥ kramataḥ || 91 || bhrūmadhyām ca laṭāṇam brahmasthānaṇam navaitāni | yogasiddhiḥ sarvaroga-nāśaḥ 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 ...’

अस्याः कलाया ध्यानकरणात्साधकस्य दुःखं मनसि न भवति । अत्र स्थानेऽहं देवता ॥ सोऽहं श
 क्तिः ॥ आत्मा त्रैषिः ॥ मोक्षमार्गः ॥ हं ब्रह्मोर्धं ॥ हं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी
 रूढो भवेज्जीव आरोहत्यवरोहति ॥ भवगुहा स्थानम् ॥ पीतवर्णम् ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ स
 दोदितप्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हर आत्मालयावस्था ध्वनिस्थिरा नादात्मकोऽख
 ५ ण्डध्वनिः ॥ अघोरा मुद्रा ॥ †मूलमाया ॥ † ॥ प्रकृतिदेहः ॥ वाञ्छनोऽगोचरः ॥ निःप्रपञ्चः ॥ निः
 संशयः ॥ †निस्तरङ्गनिर्लेपलक्षं लयध्यानसमाधि ॥ †

I asyāḥ cett.] asyā N₂U₂ kalāyā N₂U₁] kalāyāḥ DN₁ kalāyā BEL kalāyāḥ U₂ om. P °karanāt α] °yogāt β sādhakasya cett.] sādhaka° N₂ na cett.] om. BL sthāne em.] stāne U₂ 2 sakāro em.] sakaro U₂ bhavati em.] bhavati U₂ 4 śivo em.] śivo U₂ 4-5 'khaṇḍadhvaniḥ em.] khaṇḍadhvani U₂

As a result of meditation upon the digit suffering does not arise in the mind of the practitioner. Here, at this location the deity is “I”(aham). The power is the “he is I” (so’ham). The Ṛṣi is the self. The path is the liberation. Above Brahma[randhra?]⁵⁵ is ham⁵⁶. ham is in the cakra⁵⁷. In the cakra of fire⁵⁸ is the letter “sa”. The breathing becomes developed [and] the soul ascends and descends. The place is the hiding place of existance. The colour is yellow. The spleandour is the shine of ten million suns. The shine always arises. The deity is Śiva. The power is primordial illusion. The state is the dissolution of the self into Hara⁵⁹ which is the unbroken sound that is not subject to sonic change having the nature of subtle sonic matter.⁶⁰ The seal is Aghorā. †Primordial illusion. †⁶¹ The body is original matter. [It is] not in range of mind and speech. [It is] without manifestation. [It is] without doubt. †Absorption into meditation and dissolution is the goal without waves [and] without tarnish.^{†62}

feet, generative organ, navel, heart, throat, uvula, middle of the eyebrows, forehead and the crown of the head.’ In the *Gorakṣapaddhati* 2.75-76 one finds nine places as dhyānasthānas, “places for meditation”: (*gudam meḍhram ca nābhiś ca hr̥tpadmaṇ ca tad ūrdhvataḥ | ghaṇṭikā lambikāsthāna bhrūmadhye ca nabholibam* || 75 || *kathitāni navaitāni dhyānasthānāni yogibhiḥ upādhitatvamuktāni kurvany 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.”

⁵⁵It is not clear if this *brahmordhvam* signifies Brahman, Brahmā or even the *brahmarandhra cakra*. Since the syllable “sa” is situated in the *agnicakra* this location here could point at the upper part of the body, the point up to which the ham-part of the breath ascends on inhalation.

⁵⁶Probably the syllable “ham” in this context refers to the first of the two syllables of the word *hamṣa*.

⁵⁷This particular cakra must refer to the current cakra which is described here, which appears to be the exact topmost point to which the breath ascends.

⁵⁸Since the bodily fire in most texts of yoga is situated in the navel area, the *agnicakra* perhaps refers to the lowest point of the body the breath decends to.

⁵⁹Epiphet of Śiva. Cf. for example *Hṛ̥thatattvakaumudi* 25.6.

⁶⁰The term *nāda* in śaivaite contexts can be taken as “subtle sonic matter”, cf. *Tāntrikābhidhānakōśa* 3, p. 277.

⁶¹Possibly a ditto graphy of the mention of *mūlamāyā* a few lines above. The point of mentioning it here is not clear to me.

⁶²The meaning of the cruxed passage could not be reconstructed and translated with certainty. The translation is provisional. The compound *layadhyānasamādhi* seems to be a *dvandvā*-compound of the collective unit of the three related terms. The compound could, however, also be dissolved as a *tatpuruṣa* and translated as “absorption into meditation and dissolution”, which seems to provide better sense.

तदुपरि अनन्तपरमानन्दस्य स्थानम्। तत्रोर्ध्वशक्तिः। एतादृशीसंज्ञा एका कला वर्तते। अस्या: कलाया ध्यानकारणात् पुरुषो यदिच्छति तद्भवति। राज्यसुखभोगवतः स्त्रीमध्ये विलासवतः सं गीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्रपक्षे चन्द्रकलावत् कला वर्धते। पुण्यपापेऽस्य शरीरस्य न स्पृशतः। निरन्तरध्यानकरणालिजस्वरूपप्रकाशसामर्थ्यं भवति। दूरस्थमप्यर्थं समीप इव पश्यति॥

5

Sources: 1-5 cf. YSV (PT p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (*tadard-dhataḥ* YK 1.278) | ürddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogam striñām bhogaṁ mahāsukham | gitavādyavinoḍadi saśīvam varddhate kṣitau | dhyānam nirantarañ cāsyā punyapāpe sthira (sthirau YK 1.280) na hi | nijarūpasya drṣṭih syād dūrasyārthañ ca paśyati | 1-5 cf. SS P 2.9 (Ed p. 32): navamam ākāśacakram̄ ūodaśadalakalamālām ūrdhvamukham | tan-madhye karṇikāyām trikūṭākārām̄ **tadūrdhvāsaktiṁ** tām̄ paramaśūnyām̄ dhyāyet | tatraiva pūrṇagiripīṭham̄ sarveṭasiddhipradām̄ bhavati |

Testimonia: 1-5 cf. *Saubhāgylakṣmyupaniṣat*: navamamākāśacakram | tatra ūodaśadalapad-mamūrdhvamukham̄ tanmadhyakarṇikātrikūṭākāram | tanmadhye ūrdhvāsaktiḥ | tām̄ paśyand-hyāyet | tatraiva pūrṇagiripīṭham̄ sarveccchāsiddhisādhanam̄ bhavati | 2-5 ≈*Yogasamgraha* (IGNCA 30020 folio 3v. ll. 1-4): rājyasukhabhogavataḥ stri vilāsavataḥ samṛgītavinoda prekṣāvato pi sād-hakasya śuklapakṣācamdravat pratidinam̄ tejaso vapuṣas ca vṛddih punyapāpasya śārbhāvah nijasva rūpaprakāsāśamartham̄ dūrasthapy arthasya samīpastham iva darśanam̄ ca bhavati | cha | tad uktam̄ tattvajñānapradīpikāyām̄ ||

1 ananta° cett.] alakṣa° U₁ sthānam cett.] stānam DU₂ sthānam vartate BL tatrordhvāsaktiḥ EN₁U₂] tatordhvāsaktiḥ P urdhvāsaktiḥ U₁ tatra ūrdhva śaktih D tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL etādrśi cett.] etādrśā U₂ etādr̄sam D ekādaśā BLP samjñā cett.] samjñākā U₁ asyāḥ cett.] asyā U₁ tasyāḥ N₂ 2 kalāyā cett.] kalāyāḥ N₂U₂ dhyānakāraṇāt cett.] dhyānakāraṇā D tad bhavati DN₁N₂] tad bhavati vā U₁ om. β rājyasukhabhogavataḥ N₁N₂U₁] rājyasukhabhogavataḥ D tasya sukhabhogavataḥ EPU₂ tasya khaṇ bhogavatam B tasya sukham̄ bhogavamtam L strīmadhye cett.] śrī strīmadhye N₂ vilāsavataḥ cett.] vilāsavataḥ U₂ vilāsavamtam LB 3°vinodaprekṣāvataḥ DN₁U₁] °vinodaprekṣāvataḥ PN₂ °vinodaprekṣāvataḥ U₂ °m̄ vinodavamtam prekṣāvamtāḥ B °vilāsavataḥ vinodaprekṣāvataḥ E °m̄ prekṣāvataḥ L eva PB] evam̄ cett. eka U₁ °vat kalā β] vṛddhivato N₁D vṛddhi vāmto N₂ vṛddhir U₁ vardhate DEPN₁U₁] vartate cett. puṇyapāpe cett.] puṇyapāpā U₁ om. P 'syā E] om. P asya cett. 3-4 śārīrasya BL] śārīrena α śārīram EU₂ om. P 4 na EBLU₂] om. αP °śataḥ cett.] sprśāt U₁ nirantaraḍhyānakāraṇāt em.] nirantaraḍhyānakāraṇāt Eα niramtaram dhyānakāraṇāt BL evam̄ puruṣasya pratidinam̄ niramtaram dhyānakāraṇāt U₂ om. P °prakāśa° cett.] °m̄ prakāśana° EU₂ °sthām apy artham DU₁] °sthām api padārtham BP °sthām api parārtham L °sthōpi ca dūrasthavastu E °sthām api N₁N₂ °sthām api bhavati || dūrasthām api padārtham U₂ samīpa cett.] samīpam N₁ samīpam N₂ samīpam U₁ 5 iva cett.] eva U₁

Notes: 2 dūrasthām apy artham ...: The final testimony from *Yogasamgraha* IGNCA 30020. The manuscript proceeds with paraphrasing and quoting other yoga texts, identifying its source as *Tattvajñānapradīpikā* (cf. *testimonia*).

Above that is the place of infinite supreme bliss. In that [place], there exists the upper power (*ūrdhvāśakti*)⁶³ as a unique digit which has such a designation. As a result of meditation on this digit, whatever the person wants arises. Even though [one is] enjoying royal pleasures, amusing oneself amongst women and watching musical performances, the digit of the person grows daily like the digit of the moon in the bright half of the month. His body is not affected by merit and sin. As a result of uninterrupted meditation [onto this digit], the ability to illuminate one's own nature arises. He sees remote objects as if they were near.

⁶³Examining the primary source for the composition of Rāmacandra's account of the ninth *cakra*, found in the YSV (cf. [sources](#)), one might infer that the term *ūrdhvāśakti* is a corruption of the term *tadūrddhvataḥ*. However, the term and concept are validated by its occurrence in SSP 2.9 (cf. [sources](#)), which Rāmacandra must have consulted as well. The association of *ūrdhvāśakti* with a *kalā* is likely an innovation by Rāmacandra, as the *ūrdhvāśakti* of the SSP is not explicitly identified as a *kalā*. Moreover, the *kalā* mentioned in the YSV is not designated as a *śakti*. Rāmacandra, therefore, amalgamates assertions from both sources in his interpretation.

[XIII. laksyayogaḥ]

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति । १ ऊर्ध्वलक्ष्यम् । २ अधोलक्ष्यम् । ३ वाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।

[XIV. ūrdhvvalakṣyam]

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

Sources: २-७ cf. YSV(PT pp. 833-34): sukhasādhyam laksyayogam idānīm śr̄ṇu pārvati | pañcadhā laksayogaḥ ca ūrdhhalakṣadibhedataḥ (ūrdhva YK 2.1) || ūrdhhalakṣam (ūrdhva YK 2.2) adholakṣo (‘lakṣam YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (‘lakṣam YK 2.2) tatha jñeyam antaralakṣas (‘lakṣam YK 2.2) tathaiva ca | lakṣanam śr̄ṇu caisām hi phalam jñātvā maheśvari | ākāse dr̄ṣṭim āsthāya mana ūrdhhan (ūrdhhan YK 2.3) tu kāryet | ūrdhhalakṣam (ūrdhva° YK 2.4) bhaved eṣā parameśasya caikatā |

Testimonia: २-७ cf. *Hathasāmiketacandrikā* (HSC 224.4 fol. 124r l. 7 - f. 124v l.2): atha rājayogāṁga-sukhasādhyo laksyayogaḥ kathyate || laksyayogasya pa(m)cabhedām bhavati | parā ūrdhvvalakṣyām bāhyalakṣyam madhyalakṣyam antaralakṣyam ceti | tatra prathamam ūrdhvvalakṣyam nirūpyate ākāsamadhye dr̄ṣṭih athavā mana ūrdhvam kṛtyā sthāpyate tasya laksyadṛḍhikaraṇāt prathamam tamo jyotir naksatremdrādinām darśanam tato ‘bhyāsaṁ ārdhye manasthairye krameṇa parameśvarasya tejasā sahadṛṣṭher aikyam bhavati ākāsamadhye yaḥ kaścid dr̄ṣṭhah padārtho bhavati sa sādhkasya dr̄ṣṭhigocaro bhavati || ayam ūrdhvvalakṣyayogaaprakārah

२ °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyo° U₁ laksyayogaḥ cett.] laksyayogaḥ BL °laksyayogaḥ U₁ laksanayogah N₂ asya β] om. α laksyā° cett.] laksyā° BLU₂ alakṣā° U₁ laksana° N₂ pañcabhedā cett.] pamce bhedāḥ B pamcabhedāḥ L bhavanti cett.] bhavamti B bhavati N₂U₁ ūrdhvvalakṣyam EP] ūrdhvvalakṣam BLN₂ urdhvalakṣya DN₁ urdhvalakṣa N₂U₁ ३ °laksyam EP] °laksam BLU₂ °laksya DN₁ °lakṣa N₂ om. U₁ bāhyalakṣyam U₂] bāhyalakṣya DN₁ bāhyalakṣa N₂ bāhyalakya U₁ bāhyaksam B laksyam E madhyalakṣyam P madhyalakṣam L madhyalakṣyam em.] madhyalakṣya DN₁ madhyalakṣa N₂U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyaksam L om. B antaralakṣyam EP] antaralakṣya DN₁U₁ amtaralakṣam BL antaralakṣa N₂ sarvalakṣyam U₂ ५ prathamam EP] prathamam αU₂ atha L athama B ūrdhvvalakṣyam E] ūrdhvvalakṣya P urdhvalakṣya U₁ ūrdhvvalakṣam L ūrdhvvalakṣam U₂ ūrdhvvalakṣa DN₁N₂ urdhvalakṣam B kathyate cett.] om. LB ākāsamadhye cett.] om. P dr̄ṣṭih cett.] dr̄ṣṭi B om. P atha ca PN₁N₂U₁] atha vā BDL atha U₂ kadā ca E mana ūrdhvam EPN₂] mana ūrdham D mana urdhvam N₁U₂ manerddhvam U₁ ūrdhvamana B ūrdhvam mana L sthāpyate cett.] sthāpayati E ५-६ laksyasya EPN₁] laksyasya cett. laksanasya N₂ ६ dṛḍhikaraṇāt cett.] dṛḍhakaraṇāt EP dṛḍhikṛtvā BL tejasā cett.] tenasā U₂ teja° BL dṛṣṭer aikyam EPU₁U₂] dṛṣṭeh aikyam DN₁ dṛṣṭeh ekam N₂ dṛṣṭair aikā BL atha cett.] athā B cākāsa° EPBU₂] ca ākāsa° DN₁U₁ vākāsa° L ākāsa° N₂ kaścid adr̄ṣṭaḥ cett.] kaccit dṛṣṭaḥ B kaccit dṛṣṭaḥ B kaścita adr̄ṣṭaḥ N₂ kaścid dṛṣṭa° U₂ padārtho cett.] padārthe N₁ padārtha N₂ ७ sa cett.] om. BLN₂U₂ dṛṣṭigocare DN₁U₂] dṛṣṭigocaro cett. dṛṣṭigocarā N₂ bhavati cett.] bhavati B evordhvalakṣyah DEPU₁] evordhvalakṣaḥ L evordhalakṣaḥ B evordhvalakṣya N₁U₂ eva vodhalakṣanam N₂

[XIII. Lakṣyayoga]

Now, Lakṣyayoga (the Yoga of foci)⁶⁴, which is easily accomplished⁶⁵, is explained. Of this Lakṣyayoga, there are five subdivisions: 1. The upper focus (*ūrdhvalakṣya*), 2. The lower focus (*adholakṣya*), 3. The outer focus (*bāhyalakṣya*), 4. The middle focus (*madhyalakṣya*), 5. The inner focus (*antaralakṣya*).⁶⁶⁶⁷⁶⁸

[XIV. The upper focus]

At first, the upper focus is explained. The gaze is on the center of the sky.⁶⁹ And then, having directed the mind upwards, it is fixed [there]. As a result of stabilizing this focus unity of the gaze with the splendour of the highest lord arises. And then some object which has not been seen before arises in the center of the sky. That [object] arises in the range of sight of the practitioner. This alone is the upper focus.⁷⁰⁷¹

⁶⁴The original reading of the Yoga is likely *lakṣyayoga* since it crosses the stemma of the α - and β -group. This reading is supported by the usage in the *Siddhasiddhāntapaddhati* 2.26-2.32 and *Yogasiddhāntacandrikā* (Ed. p. 2). However, *Prānatosinī* (Ed. pp. 833-834) and *Yogakarṇikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradipikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common.

⁶⁵The emphasis on the easiness of Laks(y)yoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *Sarvāṅgayogapradipikā* 3.25a: (*lakṣayoga hai sugam upāī* |)

⁶⁶In most other texts it is called *antaralakṣya*, but the *Yogatattvabindu* reads *antaralakṣya* throughout its manuscripts.

⁶⁷The practices of Laks(y)yoga in Sundardās's *Sarvāṅgayogapradipikā* 3.35 - 3.36 (Ed. pp. 104-105) are basically identical except 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, describes three almost identical *lakṣyas* in 2.26 - 2.31: *antaralakṣya*, *bahirlakṣya* and *madhyamāṇa laksyam*.

⁶⁸Lakṣyayoga in Nārāyaṇatirtha's *Yogasiddhāntacandrikā* does not mention any of the five categories. Here, Lakṣyayoga is connected to *Yogasūtra* 1.35. Lakṣyayoga directs the mind onto a specific focus like the tip of the nose etc. in order to stop the activity of the mind. Cf. *Yogasiddhāntacandrikā*, Ed. p. 54.

⁶⁹This could be the Zenith. Cf. *Sanskrit Wörterbuch* (1858: 179).

⁷⁰Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky is in his *Sarvāṅgayogapradipikā* 3.27: *ūrddha lakṣa karai ihiṇ bhāmti | dusṭyākāśa rahai dina rāti | bibidh prakāra hoi ujijārā | gopi padāratha disahiṇ sārā ||*

⁷¹A similar practice is presented in *Vijñānabhairava* 84: *ākāśam vimalam paśyan kṛtvā drṣṭim nirantarām | stabdhātmā tatkṣaṇād devi bhairavaṇ vapur āpnyāt ||* 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. Also cf. *Śivasamhitā* 5. 30-31.

[XV. adholakṣyah]

अथाघोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथवा नासिकाया अग्रे
दृष्टिः स्थिरा कर्तव्या । लक्ष्यद्वायस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्ब-
र्धते ॥ एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जग्रद-
5 शायां चलनदशायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न
भवति ॥

Sources: 2-4 cf. YSV (PT p. 834): nāśikopari deveśi dvādaśāngulamānataḥ | dṛṣṭih sthirā (dṛṣṭisthiran YK 2.5) tu karttavyā (karttavyam YK 2.5) adholakṣam idam bhaja (bhajet YK 2.5) | athavā (tathā ca YK 2.5) nāśikāgre tu sthirā dṛṣṭir iyaṁ bhavet (śṛṇu YK 2.5) | sthirā dṛṣṭis cirāyuh syāt tathāsau (yasya bhavet sthirā dṛṣṭis cirāyuh YK 2.6) sthiradṛṣṭimān | 4-6 cf. YSV (PT Ed. p. 834): bāhyalakṣam svayam jñeyam yāti tattvanivasiṇām (°nirāśinām YK 2.6) | kāminām tu bahir dṛṣṭis cintādiśususidhdhida | etad bāhyamadhyalakṣam iṣṭacātā nīrakulam (dṛṣṭicintānīrakulah YK 2.7) | antarlakṣam śrūṇu śukradigvidgādivarjitaṁ (subhūc° YK 2.8) | (bāhyabhyantara ākāśaṇ vādhāmantraṇ parami matam YK 2.8cd) | calajāgratsusupteṣu bhojanēṣu ca sarvādā | sarvāvasthāsu deveśi cittam śūnye niyojayed | karttā kārayitā śūnyaḥ (śūnyam YK 2.10) mūrttimān śūnya iṣvaraḥ | harṣaśokaghaṭasthaḥ yam janmamṛtyu labhet svayam |

Testimonia: 2-4 ≈Hāṭhasaṃketacandrikā (HSC 2244 f. 124v ll. 2-4): atha adholakṣayogah nāśikāyā upari dvādaśāngulaparyamta dṛṣṭih sthirā karttavyā athavā nāśikāyā agre dṝhtih sthirākarttavyā lakṣyadvayasya dṝdhikaraṇad dṛṣṭih sthirā bhavati pavano pi sthīro bhavati jito bhuvati pavanasthairyā mano pi sthīram sāmtam bhavati lakṣadvayadṝdhikaraṇād āyurvard-dhir bhavati 2-6 ≈Hāṭhasaṃketacandrikā (HSC 2244 f. 125r ll. 2-4)...satyam ūrdhvalakṣyavad vāhyalakṣam api kathyate bāhyo abhyamtare ākāśavat chonyalakṣaṇaḥ karttavyaḥ jāgrad daśāyām calanadasāyām ca bhojadaśāyām sthitikāle sarvasthāne śūnyadhyānakaraṇān maraṇā trāso na bhavati |

2 athādhollakṣyah एष ।] atha adholakṣyah N₁ athādhollakṣah PL athādhollakṣa B atha adholakṣanah N₂ atha adholakṣah D atha adholakṣa U₁ om. EU₂ nāśikāyā cett.] nāśikāyāh EU₂ upari cett.] upariṣṭat U₂ dvādaśāngulaparyantam cett.] dvādaśāngulamūlaparyantam E daśāngulaparyamtam U₂ dṛṣṭih cett.] dṛṣṭi° U₁ athavā cett.] om. LB nāśikāyā cett.] nāśikāyāh U₁ nāśika N₂ agre cett.] om. BL 3 dṛṣṭih cett.] dṛṣṭi° N₂ sthirā cett.] om. BL karttavya cett.] om. BL lakṣyadvayasya em.] lakṣadvayasya cett. lakṣadūyasya E dṝdhikaraṇād N₂] dṝdhikaraṇāt DELN₁U₁U₂ dṝṣṭikaraṇāt P dṝdhikaraṇān B dṝṣṭih cett.] dṝṣṭi° LN₂U₂ sthirā cett.] sthīro B °sthīro L bhavati cett.] bhavati B pavanaḥ DEPN₁] pavana° N₂U₁U₂ om. BL sthīro bhavati cett.] om. BL 4 etad dvayam LPN₂] etad dūyam E etad dvayadvaya B etat advayam DN₂ etat dvayam U₁U₂ eva α] api β bāhyalakṣyam EPNU₁U₂] °laksam cett. api α] eva β kathyate α] bhavati β bhavati B bāhyābhyantrām N₂] bāhyo bhyamtaram DN₁ bāhyābhyantrām BLPU₁U₂ bāhyāmtara E ākāśavat α] ākāśavat B ākāśacen L ākāše cet PU₂ ākāše E śūnyalakṣyah DN₁U₁] śūnyalakṣyam EPNU₂ śūnyalakṣaṇ N₂ śūnyam laksam BL karttavyaḥ cett.] karttavyā BL 4-5 jāgraddasāyām cett.] jāgraddasāyām N₂ jāyadasāyām N₂ jāgradādi-dasāyām BL 5 calanadasāyām cett.] cakabadasāyām N₁ bhojanadasāyām cett.] bhojanam dasāyām P om. U₁ sarvasthāne cett.] sarvasthāne BL maraṇatrāśo DN₁] maraṇatrāśo N₂ maraṇasautrām U₁ om. β na cett.] om. BEPU₂ 6 bhavati N₁N₂] bhavati || śūnya D bhavati vā U₁ om. β

[XV. The lower focus]

Now, the lower focus. One should stabilize the gaze up to of twelve finger breadths beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The gaze becomes still as a result of stabilizing of the two foci. The breath becomes stable. Lifespan increases.^{72⁷³} This pair is also taught as an external focus.⁷⁴ [Then] the focus of emptiness which is like space should be executed internally and externally.⁷⁵ The fear of death does not arise due to meditation on the void in all states - while eating, moving, waking [and] at the time of rest.^{76⁷⁷}

⁷²In Sundardās's *Sarvāṅgayogapradipikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept. He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilized: *prathamahiṇ adho lakṣa kaum jānaiṇ | nāśā agra dṛṣṭi sthira ānaiṇ | yātōṇ mana pavanā thira hoī | adho lakṣa jo sādhai koī ||*.

⁷³Sundaradeva, in his *Hathasamketacandrikā* (passage reconstructed from ORI B220, GOML R5239, HSC 2244) adds the following alternative techniques at this point of his text: *athavā dṛṣṭir netrator dvayor netrādhobhāgator akṣikūṭayos tad adhogallayor übhayor upari sthirā kartavyā | ekānte vijane dipam āvarake saṃsthāpya ciram gatvāvalokya stheyam | ghaṭimātram vā ghaṭikārdham vā tato dīpam ācchādyā bhūmau sarvatrāvalokane sarvam śvetanilapitasphuliṅgakanāṇī 'te maṇḍalākāriṇīś ceta jyotiścakrāṇī pañcasat vā drṣyant | tataś cāndhakāre drṣyate | dīptamatsarvam svaśarīram drṣyate bhāsate sarvo 'pi sapradeśo dīptimān sphuto drṣyate | etad ārdye jyotir mayacakrāṇte paramēśvarasya tejomūrtir drṣyate | pūmsah paramānandotpattir jāyate | svadehavismṛtiś ca sambhavati | athavā svanetrator vartmanīr dāksahastamadhyātarjanibhyām aksi kūṭayor adhah krvā akṣivartmani dṛḍham cālani ye ghaṭikārdham cā ghaṭimātram tata evam krte sādhyakasyāgare suśvetajyotiḥ prākāśaḥ prāg bhavatiti | For a translation see p.??.*

⁷⁴This 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 focus one of the five elements at various distances in front of the nose or above the head (cf. p. ??).

⁷⁵The description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*. Rāmacandra extracts this passage from his source text and locates this practice within the *adholakṣya* category.

⁷⁶The translation of *sthitikale* as "time of rest" is confirmed by the four states mentioned in the YSV. See sources.

⁷⁷The concept of five *lakṣ(y)as* appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradipikā*, *Hathasamketacandrikā* and *Yogaśiddhāntacandrikā*. In those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)as* as found in *Netratantra* with *Netroddyota* (cf. 7.1), *Sīvayogapradipikā* (cf. 4.36–50), *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6–2.14) or *Advayatārakopaniṣat* (Ed. pp. 3–5) etc. it is never declared as an own type of yoga.

[XVI. rājayogayuktasya puruṣasya yac charīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्छरीरचिह्नं तत् कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्याः दूरे ति
ष्टति । पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः । सुखं न भवति । दुःखं न भवति कुलं न
भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं
प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न शेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चि
हं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलचन्दनकामिन्यादेर्यस्य यस्येच्छा
भवति । तं तं भोगं प्राप्नोति । अथवास्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

Sources: 2-3 cf. YSV (PT p. 834): idānim kathayisyāmi rājayogasya lakṣaṇam | rājayoge krte
pūmbhiḥ siddhicīhnam bhaved iti | cf. YSV (PT p. 834): paripūrṇam bhavet cīttam jagatsthō ‘pi
jagadbahīḥ | 3-4 cf. YSV (PT p. 832): na kṣobho janma mṛtyus ca na duḥkham na sukhām tathā |
bhedābheda manahsthau na jñānām śīlam kulam tathā | 4-7 cf. YSV (PT p. 834): prakāśuśasam-
bandhiprasaṅgo ‘yam nirantaram | sarvaprakāśako ‘sau tu naṣṭabhedādir eva ca | asya citte
nānurāgo virāgo na bhaved iti | 5 cf. YSV (PT p. 834): asya jāterna cīhnañ ca niṣkalo ‘yam ni-
rañjanaḥ | ananto ‘yam mahājyotir vāñchām bhogam dadāti ca |

2 puruṣasya cett.] om. E **yac charīracihnam** DN₁P] cīhnam BL śarire yac cīhnam E yac charire
cīhnam U₁ yat śarīracīhnam U₂ yac charīracīhūm N₂ tat DEN₁N₂] tata U₁ om. cett. **sarva-**
tra^α] tatsarvatra^β **पूर्णो** cett.] pūrṇā PN₂ **bhavati** cett.] bhavatī B **pṛthivyāḥ** cett.]
prthivyā U₂ om. BL **dure** DEN₁] ddure U₁ dūra N₂ dūram U₂ om. BL **2-3 tiṣṭhati** cett.] om. BL
3 **prthivīm** em.] prthivyām E pṛthī^o P prthvām N₁ prthvīm DN₂ prthivyā U₂ om. BLU₁ **vyāpya**
DEPN₁N₂] vyāti U₂ om. BLU₁ **tiṣṭhati** cett.] om. BLU₁ **yasya janmamarāṇe na stāḥ** cett.] om.
BL **sukham** na bhavatī cett.] om. BL **duḥkham** na bhavatī cett.] om. βU₁ **kulam** BU₂] kūlam
DPN₁N₂ kālam L om. EU₁ **3-4 na bhavati** cett.] na bhavatī BU₂ om. EU₁ **4 śīlam** cett.] śīlam
P om. BEL **na bhavati** cett.] om. BEL **stānam** na bhavatī cett.] om. BEL asya siddhasya
cett.] siddhasyam prthivī vyāpya tiṣṭhati yasya yanma maraṇai na sah sukhām na bhati kulam
na bhavatī śīlam na bhavatī stānam na bhavatī asya siddhasya U₁ om. E **manomadhye** cett.]
om. E **iśvarasam̄bandhi** cett.] iśvaram sam̄bandhi B om. E **prakāśo** BLPU₂] prakāśaḥ α om.
E **mirantaram** cett.] mirattaram U₂ om. E **5 prat�akṣo** cett.] prakyaśa N₁ om. E **bhavati**
cett.] bhavatī B om. E **coṣno** cett.] ...o U₁ **śveto** cett.] kheto N₂U₁ **na pīto** cett.] pīto na U₂
bhavatī cett.] bhavatī BL **jātir** cett.] jāti DN₂ jānāti U₂ **5-6 kiñcic cīhnam** cett.] kiñcic cīhnam
E kiñcic cīhūm DN₁N₂ kiñcīt khecha cīhām U₁ na kiñcīt cīhām U₂ **6 ayam** cett.] vyayām
BL **niṣkalo** cett.] niṣkalo BU₂ niṣkalo U₁ alakṣyaś cett.] alakṣyaḥ U₁U₂ alakṣyaś BLN₁N₂ ca
cett.] om. U₁U₂ **bhavati** cett.] bhavatī B **phalacandana^o** DPU₂] phalacandrana N₁ phalam
| cīdra N₂ phalam cīdra U₁ phalavamda L phalam jamda B phaladvande E **āder** cett.] āde D
ādar B ādir L **yasya yasyeccha** N₁N₂] yasya yasyechā D yasya yan U₁ yasya chā U₂ yasyechā
E yasyochā P yasya L yasye B **7 bhavati** αU₂] na bhavatī ELP na bhavatī B **tam tam** DN₁N₂]
tataṁ U₁ om. β **bhogam prāpnoti** cett.] om. β **vāsyā** N₁N₂] vā yasya D vāsvā U₁ om. β **mana**
α] om. β **eva** DN₁N₂] etata U₁ om. β **sthāne'nrāgām na prāpnoti** α] om. β

[XVI. The physical sign of a person who is engaged in Rājayoga]

Now, the physical sign of a person who is engaged in Rājayoga is taught.⁷⁸ He is rich at all times. He dwells distant from the world. He dwells in the world, having permeated it. For whom neither birth nor death exists; happiness does not exist;⁷⁹ suffering does not exist;⁸⁰ descent does not exist;⁸¹ moral conduct does not exist;⁸² [and] abode does not exist - in the mind of this perfected one, a light appears immediately before him, which is the connection with god. Moreover, the light is not cold, not hot, neither white nor yellow.⁸³ Neither does he have a caste, nor does he have any sign. Furthermore, he is without parts, immaculate and uncharacterized. And then, whatever wish for the most excellent fruit, affectionate woman, etc. arises,⁸⁴ he obtains that very enjoyment.⁸⁵ Furthermore, his mind truly does not suffer attachment in [this] situation.⁸⁶

⁷⁸The sudden shift from Lakṣayoga to the bodily sign of Rājayoga may seem abrupt, but Rāmacandra follows the YSV's structure, addressing the remaining three types of Lakṣayoga later in the text.

⁷⁹Cf. *Sarvāṅgayogapradipikā* 3.19d: *jarā na vyāpai kāla na ṣāī* | "Old age does not afflict him, nor does time consume him." and 3.20c: *ajara amara ati bajarāśarīrā* | "...non-ageing, immortal supreme diamond body."

⁸⁰Equanimity 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: *sukhaṁ duḥkhaṁ na jānāti śītoṣṇāṁ ca na vindati* |; *Haṭhapradipikā* 4.111 ~ *Nādabindūpaniṣat* 53ab–54cd: *na vijānāti śītoṣṇāṁ na duḥkhaṁ na sukhaṁ tathā* | *na mānāṁ nopamānāṁ ca yogī yuktaḥ samādhinā* ||; also cf. *Sarvāṅgayogapradipikā* 3.18cd: *jākaiṁ dukha aru sukha nahim̄ hoi* | *harsa śoka vyāpai nahim̄ koi* |

⁸¹Cf. *Sarvāṅgayogapradipikā* 3.22: *icchā parai tahāṁ so jāī* | *tini lok mahim̄ aṭak na kāī* | *svarg jāī devani mahim̄ baithai* | *nāgalok pātāl su paīṭhai* || 22 ||

⁸²Cf. *Dattātreyayogaśāstra* 162.

⁸³Cf. *Amanaska* 1.51: *vāsarārdhalayenāpi svātmajyotiḥ prakāśate* | *sūryo gobhir ivoddipto yogī viśvam̄ prakāśate* |; also cf. *Sarvāṅgayogapradipikā* 3.13cd: *rājayoga saba ūpara chājai* | *jo sādhai so adhika birājai* ||; and cf. *Sarvāṅgayogapradipikā* 3.23cd: *hṛdai prakāś rahai din rātī* | *deśai jyoti tel bin vātī* ||

⁸⁴This statement is uncommon. However, the stemma supports the reading *bhavati* over *na bhavati*. This is supported by the respective passage in the YSV (...*mahājyotir vāñchām̄ bhogam̄ dadāti ca* | cf. sources). This suits the agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations.

⁸⁵For similar constructions to "yasya yasyecchā ...tam tam bhogam..." cf. *Anandakanda* 1,15.312 and *Hathatattvakaumudi* 5.39.

⁸⁶This whole section contains omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions by eye-skipping.

[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 पदार्थस्योपर्य
निच्छा न भवति । अस्मिन्नपि पदार्थे मनसोऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ
च यस्य मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये
गमनागमनवतः सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न
ज्ञापयति । सोऽपि राजयोगः कथ्यते ।

Sources: 2 cf. YSV(PT pp. 834-835): rājyaprāpte 'pi no harṣo hānau duḥkham bhaven na hi | kvacid
vastuni deśasya niḥsvane keṣu kutracit | 4 Cf. YSV(PT p. 835): vidyāvidyāmitraśatru samā dr̄ṣṭiś
ca sarvaśah | bhogaśaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSV(PT p. 835): lokamadhye
bhavet karttā manomadhye 'pi niṣkiṛiyā | 7 Cf. YSV(PT p. 835): eṣo 'pi rājayogīti sukhe duḥkhe
samas tathā |

2 anyad EN₂] anyat α anyate BL om. P rājayogasya cett.] rājayoga° U₁ om. P cihnam E] cinham
BLN₁U₂ cimhun N₂ cihum D om. P kathyate cett.] om. P yasya α BELU₂] om. P rājyādi°
cett.] rāja° BL °lābhe DEN₁] lobhe N₂ °lābhe U₁ lābhety BL om. P 'pi DEN₁]' pi ca
N₂U₁ om. PU₂ phalalābho DEN₁N₂] pala° U₁ aphala° BL om. PU₂ na bhavati DEN₂U₁U₂] na
bhavati BL ba bhavati N₁ om. P hānāv cett.] hānād U₂ hananād BL om. P api cett.] pi BLN₂ om.
P 2-3 manomadhye duḥkham na cett.] om. P 3 bhavati cett.] bhavati BL om. P atha ca
trṣṇā na cett.] om. P bhavati cett.] bhavati B om. P atha ca cett.] om. P kasmin cett.] om. P
api DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārthau B padārtho L padārtha° U₂ om.
EP prāpte cett.] prāpta N₁ om. EP kasyāpi cett.] kābhyādi U₂ om. EP padārthasypary E]
padārthasypari BL padārthopari U₂ padārthasya upari α om. P 3-4 anicchā E] ānicchā B ānicha
L anicchā D anusthā N₁ anisthā N₂ anistā U₁ anicha U₂ om. P 4 na cett.] ni B om. DP bhavati
cett.] bhavamti N₁D om. P asminn cett.] kasmin EU₂ api cett.] om. BEL manaso BELP] man-
asaḥ α manasa U₁ om. U₂ 'nurāgo BELP] 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
U₂ bhavati α ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N₂U₂
5 ca cett.] caḥ E yasya cett.] ya D śrutividvat em.] munividvat E śunividvat P bhunividvat L
śrunividvat BU₁ śrutividyat DN₁N₂ śuciviśuddha° U₂ puruṣe cett.] puruṣeu E mitre cett.]
maitre BELP śatru cett.] śatru B om. E dr̄ṣtiś-ca cett.] om. BL samā cett.] namnā P om.
BL bhavati cett.] om. BL sakalapṛthvīmadhye cett.] °pr̄tvī° L 6 gamanāgamanavataḥ P]
gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanam̄ vataḥ D gamavataḥ
U₁ sukhabhogavataḥ cett.] sukhabhogho bhavataḥ BL sukhō bhogavataḥ U₁ sukhabhogavat
U₂ kartṛtvābhīmāno EPU₁U₂] kartutvābhīmano BL kartṛtvādyabhimāno DN₁N₂ anucara°
LB] anuca° αU₂ P atha ca E °madhye cett.] °madhya BL kartṛtvam̄ na DEPN₂U₂] kartṛtvābhī-
mano BL kartṛtvam̄ N₁U₁ 7 jñāpayati EPN₁N₂U₂] jñātvā payati DU₁ nāsti BL rājayogaḥ EPN₁]
rājayoga cett.]

[XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. Even when⁸⁷ [there is] the attainment of a kingdom etc., the perception of a reward⁸⁸ does not arise;[and] even in loss, suffering does not arise within the mind; and neither does desire arise; and then, even when whatever object has been obtained, aversion⁸⁹ towards any object does not arise; [and] concerning this object, affection of the mind does not arise; this is said to be Rājayoga. Moreover, when the mind is equal towards a person who has expertise in sacred scriptures, a friend [or] an enemy; an indifferent view arises;⁹⁰ [and] when for him who freely moves across the entire world [being] furnished with enjoyment and happiness, the pride of the ability [to do these things] does not arise within the mind; [and] one does not proclaim the ability [to do these things] among all his followers - this is also said to be of Rājayoga.

⁸⁷ Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as contemporary or regional language usage phenomena. Some constructions in this section and other passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative (cf. WHITNEY 1879: 87 [294]). In particular, this can be observed in this and other places of the text in relative clause constructions beginning with *yasya*, which must, for example, be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. The genitive, for example, in connection with the following word *manasi* or *manah* (see edition text) would make the yogin the implicit subject of the sentence and the actual correlative pronoun of the construction referring to *yasya*, in this section *ayam* or *sah*, would appear incongruent. At the same time, the *daṇḍas* in these constructions should be understood as commas or semicolons.

⁸⁸I have understood *phalalābhah* as a genitive *tatpuruṣa* in which I took *lābhah* as “perception” in the sense of the German word “Auffassung” (cf. Sanskrit Wörterbuch 5, 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 Rāmacandra wants to express here.

⁸⁹The most common meaning of the word *anicchā* is indifference. However, even with force, this meaning can not be the word’s intended meaning in this context. Because of that, I propose the meaning of “aversion” as attested in Sanskrit Wörterbuch (1858: 47). The meaning “aversion” can be easily derived by taking *an-icchā* as a *nañ-samāsa* compound that expresses the direct opposite of “desire”. The mention of the word *trṣṇā* in the previous sentence supports this conclusion.

⁹⁰The impartial view onto all things is expressed, e.g. in Amanaska 1.24: *yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmaṇi sambaddho yogi prāptalayas tadā |* “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: *vicāraṇ cendriyārthānām na vetti hi layaṇ gataḥ |* “The yogin who was reached absorption gives no thought to sense objects.”

नवीनानि पद्मसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि कस्तुरिकाचन्दनलेपो वा कर्दमलेपो वा । यस्य मनसि हृष्टशोकौ न स्थौ स एव राजयोगः । नगरमध्येऽथ च वनमध्ये उद्वस्त्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्ण वा न भवति । सोऽपि राजयोगः ॥

[XVIII. caryāyogaḥ]

- ५ इदानीं चर्यायोगः कथ्यते । निराकारो नित्योऽचलोऽभेद्यः स एतादृशो आत्मा । एतादृशो आत्मनि मनो यस्य निश्चलं तिष्ठिति तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनीपत्रस्य यथोदकस्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेष्ठया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति स एव चर्यायोगः ॥

Sources: २ Cf. YSV (PT p. 835): harṣāśokau na jātv eṣām nodvego lokasaṅgame | nityollāse nirākare nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | ५ Cf. YSV (PT p. 835): harṣāśokau na jātvesām nodvego lokasaṅgame | nityollāse nirākare nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | ७ cf. YSV (PT p. 835): yathākāśe bhraman vāyur ākāśam vrajate svayam | tathākāśe mano linam rājayogakriyā matā | jagatsaṁsārganirlepaṁ padmapatrajalām yathā |

१ navināni cett.] navinīnīr api B navinīnī pī L paṭṭa° BEL] paṭṭa° DPN₁N₂U₂ pada° U₁ °mayāni cett.] °mayo E dhṛtāni cett.] tāni U₁ vastrāni cett.] om. U₂ sacchidrāni DN₁N₂] sachidrāni U₂ sachadrāni P svachidrāni BL chidrāni E dhṛtāni cett.] dhvātāni U₂ dhūtāni P kasturikā α] kasturi BEPU₂ kasturi L lepo cett.] lepair E २ vā cett.] cā L kardamalepo cett.] kardamalepena E vā cett.] om. E °śokau cett.] °śoko DN₁U₂ °śoka N₂ sthau em.] sthāḥ cett. sthā N₂U₁ sta U₂ sa eva cett.] sa evātra E rājayogaḥ cett.] rājayoga U₂ rājayogaḥ || idānīm || BL tiṣṭhati | yasya janmamarane na stāḥ sukham na bhavati | kulam na bhavati śilam na bhavati sthānam na bhavati | E nagaramadhye cett.] rājayogaḥ nagaramadhye E sagaramadhye D vā nagaramadhye U₁ 'tha ca PLBU₂] atha ca DEN₁N₂U₁ ३ udvasa° U₂] yuddhe sam° E utasam° P udvasta° BL ud-vesu° DN₁N₂ udassam° U₁ grāmamadhye cett.] grāmam madhye B lokapūrnagrāmamadhye U₁pūrnagrāmamadhye N₁ svetapūrnagrāmamadhye DN₂ mana PU₂] manah cett. ūnam PN₁N₂U₂] ūnam DN₂ unam BLU₁ bhaya° E na DN₁N₂] om. cett. vā cett.] vām PU₂. U₁ 'pi em.] pi cett. rājayogaḥ cett.] rājayogaḥ kathyate E ५ caryāyogaḥ cett.] tvaryāyogaḥ U₁ yogaḥ E nirākāro BELPU₁] nirākālo DN₁N₂ nirvikāro U₂ nityo α] 'calo PU₂ calo BL om. E 'calo α] nityo β 'bhedyah DEN₁N₂] bhedhyah BLP abhedhyah U₁ 'bhedyha U₂ etādr̄śa BLP] etādr̄śaḥ DEN₁N₂U₁ etādr̄śa U₂ ātmā cett.] ātmani EU₂ etādr̄śe DN₁] sa etādr̄syē B sa etādr̄śe L etādr̄śa N₂ etādr̄śo PU₁ om. EU₂ ātmani cett.] om. EU₂ ६ mano EPU₁U₂] manah DN₁N₂ om. BL yasya cett.] om. BL niścalam cett.] niścala PLN₂ tiṣṭhati cett.] bhavati U₁ tas्यātmanah cett.] tasya ātmanah U₁U₂ puṇyapāpasparśo cett.] puṇyapāsyā sparśo U₁U₂ ६-७ padminipatrasya cett.] padmanipatrasya BLP padmapatre E ७ yathodakasparśo U₂] yathā udakasparśo α yathodakasya sparśo EPL yathodakasya sparśa B bhavati cett.] bhavati B yathākāśamadhye EP] yathā 'kāśamadhye U₂ yathā ākāśamadhye cett. pavanaḥ svehayā cett.] pavanasvachayā DN₁N₂ bhramati cett.] brahmayati U₁ yasya manah cett.] yamanah D pavana° N₂ ८ bhavati cett.] bhavati B caryāyogaḥ β] kriyāyogaḥ α

Whether [one has] new clothes made of silk, or old, worn [clothes] with holes, whether [one is] smeared with sandalwood and musk, or smeared with mud - when delight and grief do not reside within the mind, it is that which is Rājayoga. When the mind is neither bored nor overwhelmed situated in a city, a forest, an uninhabited village or a village full of people, also this is Rājayoga.

[XVIII. Caryāyoga]

Now, Caryāyoga is explained.⁹¹ Formless, permanent, immovable [and] unsplittable - such is the self. For whose mind remains steady in such a self, his self does not come into contact with sin and merit. Just as contact with water does not arise for the lotus leaf situated in water, likewise in the [case of] self. When the mind is absorbed into the formless,⁹² in the same way as the wind wanders according to its own will in space, only that is Caryāyoga.⁹³

⁹¹Caryāyoga is not mentioned in YSv (PT and YK). The term is absent in the text and the initial list of fifteen Yogas. Rāmacandra, however, utilizes a passage that in YSv still belongs to the section on Rājayoga to construe this new type of Yoga. Due to its brevity, it might be an attempt to do justice to the list of Yogas provided in the beginning (cf. PT p. 835 (*harsāsokau ...samo 'pi ca*))). The passage's content does not explain why Rāmacandra uses the term *caryā*^o to specify this type of Yoga. The introduction of Caryāyoga into the list of fifteen yogas is based on the respective *pāda* among the four *pādas* of the śaivaite Āgamas, which bear the same names as the first four Yogas in Rāmacandra's list of fifteen Yogas (*kriyā-*, *jñāna-*, *caryā-* and *yogapāda*). Perhaps, in this context, the concept of *caryā*^o = *√car + kṛt*-suffix -yā f. might express the action, which refers to the meaning "wandering, roaming" of the verbal root *√car*, which Rāmacandra brings up in his description. There is no connection to ritual conduct/discipline of śaivite practices. Since this is mere speculation, I refrain from attempting to translate it.

⁹²The term *nirākāra* was already used in the second sentence of this section as an adjective qualifying the self (*ātman*). Here, it is a noun and probably synonymous with the self.

⁹³Parallels to Rāmacandra's innovative Caryāyoga can be identified in the texts with similar taxonomies. In *Yogasiddhāntacandrīkā* (ed. pp. 2, 52-53, 100-101, 150) Nārāyaṇatīrtha presents Caryāyoga in the context of *Yogasūtra* 1.33. According to Nārāyaṇatīrtha's commentary, the practice of this involves the cultivation of specific mental attitudes, such as *maitrī* (loving-kindness), *karuṇā* (compassion), *muditā* (compassionate joy) and *upeksā* (equanimity), towards circumstances characterised by happiness, suffering, virtue and vice. Sundardās, in his *Sarvāṅgayogapradipikā* (2.40-51, ed. pp. 96-98), describes the similar sounding Cārcāyog as a type of *bhaktiyog* that is *bhakti* towards the unmanifest consciousness (*avyakta puruṣa*) in rapturous devotion. According to Sundardās, the unmanifest consciousness (*avyakta puruṣa*) is formless, eternal, etc. (40). However, in Sanskrit and *brājbhāṣā* the term means "discussion". It has nothing to do with *caryā*, and we thus must assume that both types are unrelated. A detailed discussion of Caryāyoga can be examined on p.??.

[XIX. haṭhayogaḥ]

इदानीं हठयोगः कथ्यते । रेचकपूरककुंभक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च घौत्यादिष्क्रमकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं भवति । मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये ५ लीनं भवति । कालः समीपे नागच्छति ॥

Sources: २-५ cf. YSv (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidaḥ | krtvāsanam pavanāśam śarire roghārakam | pūrakam kumbhakañ caiva recakam vāyunā bhajet | ittham kramotkramam jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣaṭkañ ca prakuryād (saṃskuryād ŠKD p. 501) haṭhasādhakah | etan nādyān tu deveśi vāyupūrṇam pratiṣṭhitam | tato mano niścalam syāt tata ānanda eva hi | haṭhayogān na kālah syān manonāśo (manah śūnye ŠKD p. 501) bhaved yadi |

२ haṭhayogaḥ DLPN₁U₁] haṭayoga B grahayogaḥ E haṭhayoga U₂ ity ādi° cett.] ity ādhi° N₂ pavanasya sādhanam cett.] pavanasādhanam EP kartavyam BEL] kartavyam cett. ca cett.] om. U₁ ३ dhautyādi cett.] dhōtyādi B vidhōtyādi U₁ sūryanāḍimadhye cett.] sarvasūryanāḍimadhye B pavanaḥ pūrṇo cett.] pavanapūrṇo BL pvanaḥ pūrṇo N₂ yadā tiṣṭhati cett.] yadāti BL mano β] manah α ४ niścalam cett.] niścalo BLP manaso β] manasah α niścalatve cett.] niścalatvena E ānandasvarūpam cett.] ānaṁḍam svarūpam BL ānandam svarūpa° P ānandarūpam E bhāsate cett.] bhāsate N₂U₁ haṭha° cett.] haṭa° B yoga° cett.] yoga° B karaṇāt cett.] karaṇāt BELP manah cett.] mana N₂ ५ linam cett.] sthānam U₂ kālah cett.] kālā° B kāla° N₂U₁ kāsaḥ U₂ nāgacchati cett.] nāma gacchati B nāgachamti D ti nāgachati U₁

[XIX. Haṭhayoga]

⁹⁴ Now, Haṭhayoga is explained. Breath is to be controlled by means of practices such as: "Exhalation, inhalation [and] retention etc.⁹⁵ And then due to the six actions (*satkarma*), like *dhauti* etc. ⁹⁶, the purification of the body arises. When the full breath abides in the middle of the sun channel⁹⁷, then the mind is unmovable. When the mind is motionless, then the nature of bliss immediately appears. As a result of Haṭhayoga, the mind becomes absorbed into emptiness. Time [as death] does not approach.

⁹⁴The YSv's description of the two types of Haṭhayoga is quoted in *Śabdakalpadruma* (ŚKD), Ed. p. 501. I want to thank Franz Veit for providing this reference.

⁹⁵As also the YSv suggests, the term *ādi* should refer to the other common practices of Haṭhayoga such as, *āsana*, *mudrā*, and *nādānusandhāna*. Cf. *Haṭhapradīpikā* 1.56.

⁹⁶See *Hathapradīpikā* 2.22-37.

⁹⁷Usually the *sūryanāḍī* is the *piigalā*-channel, beginning at the right nostril, as previously declared in the *Yogatattvabindu* itself in III. sentence seven (p. 9, l. 3). Here, it appears more likely that *sūryanāḍī* refers to the central channel, the *suṣumnā*. However, the manuscript's transmission is clear. Nonetheless, the term might very well be corrupted. The context rather suggests to conjecture to *śūnyanāḍī*. In *Jyotsnā* 4.10, Brahmānanda understands "the void" (*śūnya*) as the central channel. In *Hathapradīpikā* 3.4, *śūnyapādavī* is a synonym of *suṣumnā*. Both words *sūrya*^o and *śūnya*^o begin with a sibilant, which are often confused, followed by a long *ū*, which in turn is followed by a ligature *rya* or *nya*, and this is the last difference. An illegible manuscript at an early stage of transmission could easily have produced this error.

[XX. haṭhayogasya dvitiyo bhedah]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं पीतं नीलं रक्तं किंचिद्ग्रुपं चिन्त्यते । तथ्यानकारणात् सकलाङ्गे रोगज्वलनं भवति । आयुर्वृद्धिर्भवति ॥

Sources: 2-4 cf. YSV (PT p. 835): idānīm hathayogasya dvitīyam bhedam acchrnu (bhedavat śrnu ŠKD p. 501) | ākāśe nāśikāgre tu sūryakotisamam smaret | śvetam raktam tathā pītam kṛṣnam ity ādirūpataḥ | evam dhyātvā cirāyus syād aṅgājananavarjitam (“varjitaḥ YK 12.25”) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (“prasaṅgataḥ YK 12.25”) | haṭhāj jyotir (haṭha° YK 12.26) mayo bhūtvā hy antareṇa śivo (śiva ŠKD p. 501) bhavet | ato ‘yam haṭhayogaḥ syāt siddhidaḥ siddhasevitāḥ |

Testimonia: 2-3 cf. ~*Hathasamketaandrikā* (f.125 ll.4-5): pādādarbhyā śiraḥparyamtaśya śarire koṭisūryatejaḥsadrśamścetam pītam raktam vā kiṃcidrūpam vicintyta tasya dhyānakaraṇāt-sarvāmge rogaḥvalanam bhavati ||

2 hathayogasya cett.] haṭhayogasya BU₁ haṭhayoga° P dvitīyo cett.] dvitīya° DLP dvitīyam B bhedaḥ cett.] bhedaḥ BL kathyate cett.] kathyante BL pādādarbhyā cett.] pādādarbhyā N₁D śiraḥ cett.] śira° BL śiro U₂ paryantam cett.] paryentam N₁ pariyataṁ U₁ svaśarire cett.] svāśariram U₁ koṭisūryatejaḥ cett.] koṭisūryye tejaḥ U₂ samānam cett.] samāna° BL 3 śvetam cett.] śveta° B pītam cett.] om. BL raktam cett.] laktam N₁ kiṃcidrūpam DN₁U₂] kiṃdrupam BP timdrupam L cimrūpam U₁ kiṃcidvarnam E cintyate cett.] cityate P cintate BL tad ELPN₂] tat BU₂ ta DU₁ na N₁ dhyānakāraṇāt β] dhyānam karaṇāt α sakalāṅge αPU₂] sakalamge BL sakalam E rogaḥvalanam βD] roga N₁N₂ roga kṣataṁ U₁ bhavati EU₂] na bhavati BLPU₁ na bhavati | jvalanam na bhavati N₁ na bhavati | jvaranam na bhavati N₂ āyur cett.] āyu° N₂ om. D vṛddhir cett.] om. DEL 3-4 bhavati cett.] bhavati B vardhate EL om. D

[XX. Second type of Haṭhayoga]

Now, the second type of Haṭhayoga is explained.⁹⁸ Some kind of form being white, yellow, blue [and] red, equal to the shine of ten million suns shall be contemplated in the own body from the feet to the top of the head. As a result of meditation on that, the burning of diseases in the entire body arises. The lifespan increases.⁹⁹

⁹⁸ At this point YSV as quoted with reference in YK 12.23 adds a verse not found in the *Prāṇatoṣinī* (*susthāsanam samāśino nīrajāyatalocanah | cintayet paramātmānam yo vadet sa bhavisyati* ||).

⁹⁹Cf. YSV (PT p. 835) as presented in sources for XX. p.49: 'Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as being 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 (*anāgajaranavarjitaḥ em.*] *anāgājananavarjitaṁ* PT). 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.' Rāmacandras transfer misses various details, but both description remind of Bāhyalakṣya (see section XXIII on p.65). 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 in *Amanaska* 2.7-8 (*cittam buddhir ahnikāra rtvijah somapam manah | indriyāni daśa prānāñ juhoti jyotimandala* || 7 || *āmūlād bilaparyantam vibhāti jyotimandalam | yogibhiḥ satataṁ dheyam anīmādyasṭasiddhidam* || 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 (*jyotimandala*) 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).

[XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।
एकमेव जगत्पश्येद्विश्वात्मासुविभास्वरम् ।
अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ XXI.1 ॥

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।
य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥ XXI.2 ॥

प्राप्नोति शास्त्रवाँ सत्तां सदाद्वैतपरायणः ।
यथा न्यग्रोधबीजं हि क्षितावुसं द्रुमायते ॥ XXI.3 ॥

एकान्तं नैकधा स्वेन दश्यते दशधा कृता ।
मूलाङ्कुरस्य चोदण्डाः शारवाकुसुमपल्लवाः ॥ XXI.4 ॥

स्नेहपुष्पफलं वीजे विस्तारोऽयं स्वभावतः ।
तथासौ निर्मलो नित्यो निर्विकारो निरञ्जनः ॥ XXI.5 ॥

Sources: 2 cf. YSV (PT p. 835): idāniṁ jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasam-pūrṇaḥ śivāḥ syān na punarbhavaḥ | 3-4 ≈ YSV (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanaḥ | iti kṛtvā tu vai yuko jñānayogam samācare | 5-6 ≈ YSV (PT p. 835): yatra tatra sthito vāpi sarvajñānamayam jagat | ya evam asti bodhena so'pi jñānādhikāravān | 7-8 ≈ YSV (PT p. 835): prāpnoti śāmbhavimāntrān sadā nityaparāyanāḥ | yathā nyagrodhabijam hi kṣitau vaptur drumāyate | 9-10 ≈ YSV (PT p. 835): ādāv ekas tato 'nekah svabhāvāch chādanādibhiḥ | varddhate 'harniśam vṛkṣah patrapallavavistṛtaḥ | 11-12 ≈ YSV (PT p. 836): snehapuṣpaphalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanāḥ |

2 idāniṁ cett.] idāni U₁ kathyate EPN₂U₁U₂] om. BDLN₁ 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmā cett.] viśvāva^o E 4 avikalpatāya cett.] āvikalpatāya U₁U₂ yuktā BL 5 vāpi cett.] hiṁsa^o U₂ 6 ya evaṁ cett.] evaṁ U₁U₂ vetti cett.] vette na U₁ ve B jñānādhikāravān cett.] jñānādhikārānāt E 7 prāpnoti cett.] om. E śāmbhavīm sat-tāṁ BP] śāmbhavisattāṁ DU₁U₂ śāmbhavīm sattān L śāmbhavīm satta N₁ śāmbhavisattā N₂ om. E sadādvaita^o cett.] sadādm̄vaita^o U₁ om. E 8 yathā cett.] om. E nyagrodhabijam cett.] nyagrodhabijam DN₁N₂ nyagrodhabija L om. E hi cett.] om. E kṣitāv cett.] kṣiti B kṣitāptā U₁ om. E uptoṭam drumāyate cett.] uptoṭam drumāyate likām pa.vāḥ P uptoḍyate yathā L uptoḍyate B ukta drumāyate U₁ om. E 9 ekāntam cett.] ekānte BL yekāmtam U₁ om. P naikadā cett.] naikadā E nekadā BL om. P svena cett.] śveta N₁ śvetana DN₂ om. P dr̄ṣyate cett.] dr̄ṣyamte BL dr̄ṣyet N₂ om. P daśadhā EN₁N₂] daśadhāt BL śadhā N₂U₁ om. P kṛtā α] kṛtaḥ EL krptā B kṛtiḥ U₂ om. P 10 mūlāṅkurasya E] mūlāṅkurutva cett. om. P coddandāḥ EN₁U₂] codarāṭaḥ DN₂ kudamjaḥ B kudamjaḥ L om. P sākhākusumapallavāḥ U₂] sākhākuṇḍala pallavāḥ E sākhākilekāla pallavā BL śāvārakumbhalapallavāḥ N₁U₁ sākhākumbhalapallavā N₂ śālavākumapadratravā D om. P 11 sne-hapuspaphalam DN₁N₂PU₂] snehe puṣpaphala^o BL snehapuṣpam phala U₁ srehapuṇyaphalam E bije cett.] bija BL vistāro cett.] vistāra DN₁ 'yam EPN₁N₂U₂] ya BL yah U₁ yasya D svabhā-vataḥ cett.] svabhāvatāḥ BL bhāvataḥ D 12 tathāsau cett.] yathāsau B tathāpasau P nirmalo cett.] nirmalau P

[XXI. The characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

XXI.1 He shall see the world as only one, illumined by the supreme self. By the method of non-dualistic thinking, he shall accomplish Jñānayoga.

XXI.2 Alternatively, wherever one dwells, the world is made of all knowledge. He who knows thus by realisation is also qualified for gnosis.

XXI.3 The one who is devoted to non-duality always attains the reality of Śambhu¹⁰⁰, just as the seed of the banyan tree scattered onto the ground [always] becomes a tree.

XXI.4 By nature [the reality of Śambhu] is not only seen as one [but] has been fabricated tenfold. [Just as] the branches, buds and twigs are [held] up by the stem of the roots and shoots. [...]

XXI.5 [...] The resin, flower [and] fruit are in the seed. This is the extent [of it] by nature. And so it is pure, eternal, unchanging, and immaculate.

¹⁰⁰Rāmacandra uses the term *sāṃbhavīm sattām* as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. In medieval Yogatexts, particular in the Rājayoga genre, the feminine noun *sāṃbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *sāṃbhavī mudrā*. For a detailed discussion of *sāṃbhavī mudrā*, its influence and all references, see BIRCH, 2013:71-79. The usage of the feminine noun *sāṃbhavī* to qualify a state is uncommon. More frequently one finds the masculine adjective *sāṃbhava* in order to qualify an exalted yogic state. See for example *Candrāvalokana* 2, *Hṛṣipratiṣṭikā* 4.7, *Anubhavanivedana* 1, *Hṛṣatattvakaumudi* 49.27. The idea has its roots in tantric traditions of Śaivism and refers to an meditative state associated with Śiva.

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थितः ।
पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियः ॥ XXI.6 ॥

एवं दशविधं विश्वं लोकालोकसुविस्तरम् ।
एक एव न चान्योऽस्ति यो जानाति स तत्त्ववित् ॥ XXI.7 ॥

- ५ पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो दृष्टिविषयः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स अहृष्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं दूरीकृत्य ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य करणात्कालः शरीरनाशं न करोति ॥

Sources: १-२ ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitah | pañcatattvamayo buddhimāyāhaṅkāravikriyah | ३-४ ≈YSv (PT p. 836): evam bahuvidham viśvam lokālokasuvistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | ५ cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākārah samsārah syāt sa iṣvaraḥ | ५-७ cf. YSv (PT p. 836): svabhāvalilayā bhāti śūnye 'sau śūnyabuddhītah | yad drṣṭam viśayam vastu tad drṣyam iti kathyate | yo drṣṭātitah so 'drṣyas tadā drṣṭam hi manyate | svatanūbhedam evan tu samsāram duḥkhasaṅkulam | yatnād dūram parityajya jñānayogo bhavet sudhīḥ | jñānasamyoγa ekas tu ekas tu jñānayogavān | ato hi jñānāt 'bhinnam jñeyam jñānāt prthak prthak dūrikṛtyaiva mā pṛthvi bhedavākyena darśanāt | jñānayogi bhaved yena jñānayogas tu caikakah | evam jñānān-maheśāni kālajit śivatām vrajet |

१ eko cett.] yecko U₁ **naikaḥ** em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ **svayambhūś** ca cett.] svayaṁbhūtyā U₁ **svadhāmnā** PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmmnā N₁ svadhā...sa D svadhāmnāva N₂ svabhāvā U₁ **sthitaḥ** cett.] sthitāḥ DLP २ °buddhi° EPL °buddhi cett. **vikriyah** em.] vikriyāḥ EPU₁ vikriyā BDLN₁N₂U₂ ३ **daśavidham** viśvam DEPN₁U₂] daśavidhā viśvam BLN₂ daśavidhāviśvam U₁ **lokālokasuvistaram** em.] lokālokasuvistaram BDELPN₂U₁ lokālokasavistarām N₁ lokāloke savistarām U₂ ४ eka cett.] ekam U₂ **eva** cett.] yeva U₁ ५ **pṛthvi°** cett.] pṛthivi° U₁ **vanaspati°** EN₂U₂] vanaspati P vanaspati° BDLN₁U₁ °parvatādiṣṭhāvara° BLPU₂] °parvatādiṣṭhāra° E °parvato tyādiṣṭhāmvara° D °parvate tyādiṣṭhāvara° N₁ °parvate 'thyādiṣṭhāvara° N₂ °parvate iyādiṣṭhāvara° U₁ **rūpāḥ** cett.] rūpā BL rūpā N₂ samsārah cett.] samsāra° EU₁ °hasteśvapakṣity ādiko BL] hasty aśvapakṣity ādiko E °hastiā-vapakṣity ādiko DN₁ °hastipakṣity ādiko N₂ °hastiasvapakṣity ādiko U₁ °hastyaś ca pakṣity ādiko U₂ **jamgamarūpāḥ** cett.] jamgamarūpāḥ rūpāḥ D °rūpā L jagad° U₁ **samsārah** cett.] samsāro U₁ ६ ca cett.] vā D yo cett.] yah U₁ ya DN₁N₂ °drṣti cett.] °drṣṭi LN₁ °daṣṭi B °dāṣṭi D drṣya cett.] drṣyad N₁ drṣy° U₁ **drṣṭyā** cett.] dyā N₂ ity cett.] ty BL śaty N₂ **samsārasya** cett.] samsāra° PLU₂ **svātmano** BELP] svātmanāḥ α svātmanoh U₂ ७ **bhedam** cett.] bheda B bhedām DN₁ °kṛtya cett.] kṛtyam U₂ °kṛty E **aikyena** P] aikam eva E aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ **sa eva** E] om. cett. **jñānayogah** cett.] jñānayoga U₂ **tasya** cett.] gatasya U₁ **karaṇāt** cett.] kāraṇāt EP dhyānakaraṇāt U₁ **kālah** cett.] kāla° U₁ **na** cett.] om. N₂U₂

XXI.6 [It] is one, [and] not one, self-existing and exists as many things by its own power, [as] five [gross] elements¹⁰¹ thinking mind, intellect, illusion, individuation, and modifications.¹⁰²

XXI.7 Thus, everything is tenfold extending¹⁰³ as far as the Lokāloka[-mountain].¹⁰⁴ There is only one. There is nothing else. One who knows this is a knower of truth.

The stationary circuit of mundane existence consists of earth, trees, mountains, etc. The moving circuit of mundane existence consists of humans, elephants, horses, birds, etc. Now, that which is the object of sight is called the visible. That which is not seen by sight is called the invisible. In this way, through the vision of unity, the distinction of one's self from the circuit of mundane existence is to be removed. Only this is Jñānayoga. From the execution of this, time [as death] does not bring about the destruction of the body.

¹⁰¹The 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 (*nirañjano nirākara eko devo maheśvaraḥ* | *tasmād ākāśam utpannam ākāśad vāyusambhavaḥ* || 6 || *vayos tejas tataś cāpas tataḥ prthvi samudbhavaḥ* | *etāni pañcatattvāni vistirṇāni ca pañcadhā* || 7 || *tebhyo brahmāṇḍam utpannaṁ tair eva parivartate* | *vilīyate 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).”

¹⁰²In the tantric traditions of Śaivism tenfold *tattva*-systems existed 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 source text. However, the exact origin of this specific arrangement of *tattwas* remains unknown. Usually *vikriya* is not a separate *tattva*, but *ahamkāravikriya* (“transformations of *ahamkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*. Here, it seems the term *vikriya* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahamkāra*.

¹⁰³The manuscripts read *savistara*, which is nonsensical in this context. Thus, I emended according to the source text's reading.

¹⁰⁴BIRCH suggested to understand *lokāloka* as the mythical mountain that divides the visible world from the regions of darkness. Cf. and see APTE (1980: 933) for further references.

[XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तदशाधा भेदं स्वभावत एव प्रा
प्नोति । मूलाङ्कुरत्वगदण्डशारखाकलिकापल्लवपुष्पफलस्त्रेहा इति दशभेदान् प्राप्नोति । तथा निर्मलो
निर्विकारः निरञ्जन एक एतादृशा आत्मस्वभावादेव पृथ्व्यापतेजोवाच्याकाशमनोचुद्धिमायाविकारस्तु
पभेदान्त्राप्नोति । ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति ।

Sources: 1–3 cf. YSV (PT p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarv-abodhaḥ syāt muktidaḥ siddhvīñchitāḥ | ātmano vā pr̄thivyādyāḥ svabhāvah kīñcid ucyate |

2 idānīm cett.] idānī B svabhāva° cett.] svābhāva° BL tasya E °bhedam DN₁] °bheda N₂ °bhedah
cett. vata° cett.] vatha° N₂ °bijam DPN₁N₂U₁] °bijam E °bijā° U₂ °bijena BL vatarūpeṇa cett.]
rūpeṇa BL parināmate BLU₂] parināte P parinātam αE sa tad em.] sa tat U₁ sa tu N₂ satr N₁
sat EP śata BL sa DU₂ daśadhā cett.] drśadāh P dasat U₂ bhedam cett.] om. U₂ svabhāvata
cett.] svabhāva BL om. U₂ eva cett.] om. U₂ 2–3 pr̄pnōti cett.] pr̄pnōti BLU₁ 3 mūlāñku-
ratvagdāñdasākhākalikāpallavapuṣpaphalasneḥā E] mūla am̄kuratvakdamdaśākhākilpikā-
pallava puṣpaphalasneḥā P mūlam am̄kuratvakdamdaśākhākilapallavā || vistāroyam svābhāvataḥ || L mūlām am̄ku-
ratvakdamdaśākhām kalikāpallavapuṣpaphalasneḥā || N₁ mūlāñkuratvakdāñdasākhām kalikā-
pallavapuṣpaphalasneḥā || N₂ mūlāñkuratvakdāñdasākhām kalikāpallavapuṣpaphalasneḥā
D mūlām am̄kuratvakdāñdasākhākalikāpallava puṣpaphalasneḥā U₁ om. U₂ iti cett.] om. U₂
daśabhedān BELP] bhedo daśadhā α om. U₂ pr̄pnōti cett.] pr̄pnōtiti P om. U₂ tathā cett.]
yathā EU₂ nirmalo BEL] nirmalaḥ αPU₂ 4 nirañjana E] niramjanāḥ cett. eka cett.] ekaḥ
N₁N₂U₁ etādṛṣā E] etādṛṣāḥ N₁N₂U₁ ātmasvabhāvād cett.] ātmā svabhāvād E 4–5 pr̄thvyā-
patejovāyvākāśamanobuddhimāyāvikārārūpabhedān BL] pr̄thvyāpatejovāyvākāśamanobud-
dhimāyāvikārārūpābhedān N₁ pr̄thvyāpāpatejovāyvākāśamanobuddhimāyāvikārārūpābhedān
E pr̄thvyetetejovādvyākāśamanobuddhimāyāvikārārūpābhedān P pr̄thvipate jivikāśamanobud-
dhir māyāvikārārūpabhedāt DN₂ pr̄thakte jivāyvākāśamanobuddhīr māyāyāvikārārūpabhedāt
U₁ pr̄thvyaptejovāyvākāśā || manobuddhimāyāvikārārūpabhedā U₂ 5 jñānayoga pr̄abhāvād
EU₂] jñānayogabhadāt α jñānayogaḥ || pr̄abhāvād BL jñānayogaḥ pr̄abhāvād P eva cett.] eka
BLP yeva U₁

[XXII. Distinction of the nature]

Now, the nature of the self and its distinction¹⁰⁵ is described. Just as the seed of the banyan tree transforms into the shape of the banyan tree - just so, due to its nature it attains a tenfold distinction, 'Root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and resin' are the ten distinctions [it] attains. In the same way, the pure, unchanging, immaculate one attains as such precisely because of the nature of the self - [namely], the divisions of earth, water, fire, wind, space, mind, intellect, illusion, transformations, and form.¹⁰⁶ As a result of the power of Jñānayoga, the conviction arises that 'the self is only one'.

¹⁰⁵One comes across the term *svabhāvabhedā* in philosophical systems to signify the division or distinction of essential natures. For a Buddhist example, see BALCEROWICZ (2011: 6 ff.). In some Nyāya texts, the term is picked up to refer to different essential properties of the self, cf., i.e. OGAWA (2023: 162). In the *Netratantantra*, the term *bhāvabhedā* occurs frequently in a similar sense as in this passage of the *Yogatattvabindu*. For example cf. *Netratantra* 16.20–21 (*bhavīṣyanti mahādevi kaliḥ kaṣṭataro yataḥ | tadarthaṁ paramārthaḥ yan mayā te prakaṭikṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ | bhāvabhedena yaśṭav yo mokṣasiddhim abhipsatā |*). Here, however, the context is unphilosophical and specifically intended to signify the phenomenological distinction of the self.

¹⁰⁶Rāmacandra's tenfold taxonomy of *tattvas* appears inconsistent. Here, besides the stable list of the five gross elements, *ahankāra* is replaced with *rūpa* and the order of the other elements is changed. None of the tenfold *tattva*-systems known to me equal Rāmacandra's systems exactly. Taxonomies of *tattvas* like *bhagavadgītā* 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo 'nalo vāyuḥ khaṇī mano buddhir eva cha | ahankāra itīyaṁ me bhinnā prakṛitir aṣṭādhā ||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*, *vikāra* or *rūpa*. The description of *kundalī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 – 1.13 of the *Niśvāsatattvasamhitā* in which the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti, puruṣa, niyati, kāla, māyātattva, vidyā, Iśvara, Sadāśiva, dehavyāpiṇi* and *Śakti*, cf. GOODALL and ISAACSON, 2016: 83–84. There is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is rooted in ancient Śaivism (see BIRCH 2019), and Rāmacandra usually tends to present simplified and transsectarian systems, the choice of a tenfold *tattva*-system might be a remnant of those ancient systems.

यथैकैः पृथ्वी कचित्कोमलरूपा ॥ कचित्मनोहररूपा ॥ कचित्परिमलरूपयुक्ता ॥ कचित्परिमलरहिता ॥ कचित्सुवर्णरूपा ॥ कचिर्लघ्यरूपा ॥ कचिदत्तमयी ॥ कचिश्वेता ॥ कचित्कृष्णा ॥ कचिद्रक्ता ॥ कचित्पीता ॥ कचित्कर्वा ॥ कचिज्ञानाविघफलरूपा ॥ कचित्पुष्परूपा ॥ कचिदमृतमयी ॥ स्वभावत एव भवति ॥

5

तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिञ्चरमहापणिडतमहामूर्खरोग्यरोगीकोधीशा न्तरूपः स्वभावादेव भवति ॥

ज्ञानयोगाद्विकाररूपरहितो ज्ञायते ।

Sources: I-4 cf. YSv(PT p. 836): ātmaiva pr̄thivī dhātri komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohini | svarṇarūpā dhāturūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvārā ūrvārā sā tu viśamītamayī sadā | 6-61.3 cf. YSv(PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampiṇḍito rogi tathaiva kroḍhaśāntadhiḥ | aśeśarūpabaliṭo nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjnā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmaikamūrttimān bhūtvā nirikalpo nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

I yathaikaikaḥ एष ।] yathaikaiva E yathā ekaika BLPU₂ yathā ekaiva DN₁ yathā ekam ca N₂ yathā ekai ca U₁ pr̄thvī β] pr̄thivī α °rūpā β] °rūpa α kvacit cett.] om. EPU₁ manohararūpā B] manohararūpāḥ L manohararūpā U₂ manoharā DN₁N₂ om. EPU₁ kvacit cett.] om. EPU₁ °parimala cett.] om. EPU₁ °rūpayuktā BL] °rūpi^o DN₁ °rūpayuktaḥ N₂ om. EPU₁ kvacit cett.] om. PU₁ 1-2 °parimala cett.] °parimalarūpā E om. PU₁ 2 °rahitā ELN₁] rohitā BN₂U₂ om. DPU₁ kvacit cett.] om. PU₁ suvarṇarūpā ELN₂U₂] suvarṇarūpā BD khavarnakupā U₁ om. P kvacit cett.] om. BLP rūpyarūpā N₁U₁] raupyarūpā E rūpyarūpā DN₂ rajatarūpā U₂ om. BLP ratnamayī cett.] ratnamāi BLP kvacit cett.] kvacit ca E om. P śvetā EDU₂] śvetā N₁N₂U₁ śvetarūpā L śverūpā B om. P kvacit kṛṣṇā cett.] kṛṣṇā N₁ om. EP 3 kvacid raktā BELU₂] kvacid rakta cett. om. P kvacit pītā cett.] om. P kvacit karburā cett.] kvacit karpurā U₁ om. P kvaci cett.] kvacit U₂ om. P nānāvidhaphalarūpā cett.] nānāvidhophalarūpā U₁ nānāvidharūpā E om. P kvacit BL] kvacid DN₁U₁ kvacir U₂ om. PN₂ puṣparūpā DN₁] viśarūpā BEL viśarūpā U₂ om. U₁P kvacid cett.] kvacit U₂ om. U₁ 3-4 amṛtamayī cett.] amṛtarūpamayī E amṛtamai BL om. U₁ 4 svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.] bhavataḥ BL om. U₁ 6 tathaivātmā β] tathātmā α manusya^o cett.] om. U₁ °pakṣi^o cett.] om. U₁ °hariṇā^o cett.] °hariṇā^o P om. U₁ °hasti^o DN₁] hasti cett. om. U₁ °pandita^o cett.] pimdata B °mūrkha^o cett.] °rmūkha^o P °mūrva^o DN₁ °mūrṣa^o U₁ rogyarogi em.] °rogyarogi E °rogī arogī αU₂ °rogī BLP °kroḍhi^o cett.] °kroḍhi^o EP °kroḍha^o BL 6-7 °śānta^o cett.] °dhiśānta^o BL 7 °rūpāḥ cett.] °rūpāḥ PL °rūpa α svabhāvād eva cett.] evam svabhāvām U₁ bhavati cett.] bhavati BL bhati N₁ dharati D 9 jñānayoga^o vikāra N₁U₁] jñānayogadhiķāra cett. jñāyate cett.] jāyate U₂

Just as the single soil at some places appears soft, at some places beautiful, at some places is endowed with fragrance, at some places without fragrance, at some places [it contains] gold, at some places silver, at some places [it contains] gems,¹⁰⁷ at some places appears white, at some places black, at some places red, at some places yellow, at some places appears in variegated colour, at some places like various fruit, at some places like flowers, at some places like a liquid, [and that] only because of its nature.

In the same way, the self also takes the form of a human, a bird, a deer, an elephant, a Vidyādhara, a Gandharva, a centaur, a great scholar or a great fool, a sick or healthy person, an angry or peaceful person, by virtue of its inherent nature.

Through Jñānayoga [the self] without the change of form is known.

¹⁰⁷The description of the soil at this point is not clear. The colored soil mentioned next suggests a soil in golden color, silver color and in the color of precious stones. However, the parallel formulations in the *Yogasvarodaya* (i.e *svarṇarūpā dhāturiūpā citrā ratnamayī parā* |) rather suggest soil containing the metals or precious stones in question.

यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य गतिर्बहुधा दृश्यते । एकं फलं पृथ्वीमध्ये पतति । शुष्कं भवति । एकस्य फलस्य मकरन्दं भ्रमरः पिवति । एकस्य फलस्य मालां कमिनी तुङ्गकुचमण्डलोपरि दधाति । एकं फलं मृतमनुष्योपरि क्षिप्यते । अयं वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्भुनक्ति । के तेऽष्टौ भोगाः ॥

5 सुवासश्च सुवस्त्रच्च सुशस्या सुनितांविनी ।
सुस्थाता चान्नपानान्य् अष्टौ भोगाः सुधिष्ठिणम् ॥ XXII.I ॥

Sources: 3 cf. YSV (PT p. 837): *striпumrūpī mahān so hi parasparavimohitah | amanaskaḥ svīyabhāvāt jñānayogī nirākulah | srakcandanādivāmāsu svabhāvād bhogam icchukah |*

1 **phalasyotpatti** cett.] plakṣasyotpattih E °sthānam cett.] sthānam E °sthāna U₁ **ekam** cett.] ekas D eva N₂ om. E **eva** cett.] kam eva N₂ **bhavati** cett.] bhavati B ti U₁ **gatir** cett.] gati PN₂U₁ **ekam** cett.] eka° U₂ eva N₂ **phalam** cett.] phala° DN₁N₂ **prthvi°** cett.] prthivi° U₁ 2 **śuṣkam** LU₁U₂] śuṣkam cett.] bhavati cett.] bhavati B **phalasya** cett.] om. PL **makarandam** ELPN₂U₁U₂] makaramḍa^o LN₁ karamḍam B **bhramaraḥ** cett.] bhramaraṇi BL bhramara N₂ **pibati** cett.] pibam̄ti P pibati B **phalasya** cett.] phalasyam N₂ **mālāṁ** cett.] mālā° N₂ **kāmini** cett.] kāmibi D 3 **tuṅga°** cett.] tuṅ° U₁ **dadhāti** cett.] dadhāvati N₁ dadhovati N₂ **ekam phalam** β) ekaphalam α **kṣipyate** cett.] ksapypate B **eka** cett.] ekam U₂ 4 **evātmā** cett.] eva ātmā U₂ **svīyabhāvād** cett.] svabhāvād BL **evāṣṭau** cett.] evāstau N₂U₁ evāṣṭa U₂ **bhogān** cett.] bhogāt N₂U₁ **bhunakti** cett.] ābhunakti N₁ ke te cett.] om. BL 'ṣṭau cett.] aşṭau BL şte U₁ **bhogāḥ** cett.] bhobauḥ P bhogā U₁U₂ 5 **suvāsaś** ca cett.] suvāsac ca B **suvastrañ** ca E] suvamśāś ca U₂ **suśayyā** cett.] suśayyā ca U₁ suśayyāḥ BL suyyā P **sunitāmbini** cett.] sunitāmbiniḥ P sunitavinīta U₁ 6 **susthāta** em.] susthātās DN₁U₁ susthānāś PLN₂ susthānāś ca E sudeham U₂ **cānnapānāny** L vānnapānāny B cānnapānāni E cānpānāng° P cātmapanasyā° N₁ cānmanasyā° DN₂ cānnapānah syād° U₁ sukhasamṛtānam U₂ aşṭau **bhogāḥ** sudhiṣānam em.] aşṭau bhogāḥ sudhiṣāṇa° D aşṭau bhogāḥ sudhiṣāṇām U₁ aşṭau bhogāś cā sudhimatām BL aşṭau bhogāḥ sudhiṣāṇa° N₁ aşṭau bhogāś ca dhimatām EP aşṭau bhogāḥ N₂ abhayādicāṣṭakam U₂

Just as the place of origin of the fruit is only one, but the fruit's course is 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 put onto a dead person. This is the own nature of the thing. Thus [in the same way], the one self enjoys eight enjoyments due to its own nature.¹⁰⁸

What are the eight enjoyments?¹⁰⁹

XXII.1 A good perfume, fine clothing, a good bed, a beautiful woman and a good charioteer,¹¹⁰ food, drink, [and a] good dwelling-place. Those are the eight enjoyments.

¹⁰⁸The passage describes a single object's multifaceted nature, using fruit as an example. The author suggests that even though the fruit's origin 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 enjoyments suggests that just as the fruit can have different outcomes and experiences, the self can also have different experiences and enjoyments. Additionally, the passage suggests that the eight enjoyments are perfectly natural to Rāmacandra and his readership.

¹⁰⁹I was not able to allocate the source of the *aṣṭau bhogāḥ*. The term is mentioned as one of the results of Rājayoga in the *Sarvāṅgayogapradipikā* in which Sundardās takes Rājayoga as that which is commonly known to be *vajrolimudrā*. Cf. *Sarvāṅgayogapradipikā* 3.16: *disai saṃga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāmhiṇ | jaisaiṇ kamala rahai jala māṇhiṇ* || 16 || In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, include 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 possibility of an exceptionally wealthy lifestyle for Rāmacandra's audience mentioned in section I.

¹¹⁰Several plausible readings exist for the fifth element among the eight pleasures. The reading *sudeham*, as an outsider, is probably a later correction. Moreover, although *susthānam* ('a good site') would be a simple and plausible solution, the stemma suggests the reading *susthātā* ('a good charioteer'). This word has only survived in an incorrect grammatical form and needs to be corrected. This choice is supported, among other things, by the fact that a total of eight pleasures must be mentioned in this verse, which is only possible if the last word of the fourth *pāda* is read as *sudhiṣāṇam* ('a good dwelling-place'), which makes the reading *susthānam* redundant. Additionally, Rāmacandra himself introduces a horse as one of the eight enjoyments in the following paragraph of the *Yogatattvabindu*. Thus, *susthātā* as an element related to vehicles is plausible.

पट्टसूत्रमयानि वस्त्राणि १ ॥ पञ्च वा सप्त वा शालिकायुक्तानि हर्ष्याणि २ ॥ अतिविपुला मृदूत्तरछ द्वती शश्या ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपविष्टा कान्ता ४ ॥ साक्षासनम् ५ ॥ अतिमूल्योऽश्वश्रू ६ ॥ मनोरममन्नं ७ ॥ तथा विष्ठं पानम् ८ ॥ एतेऽष्टौ भोगाः कथ्यन्ते । एते दुःखं भजन्ते । भिक्षां याचन्ते च ।

५ यथा सूर्यस्य तेजः ॥ दुधधर्य घृतम् ॥ अद्वेर्दाहः ॥ विषान्मूर्छा ॥ तिळात्तैलम् ॥ वृक्षाच्छाया ॥ फलात्परिमलः ॥ काष्ठादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यम् ॥ इत्यादिपदार्थं स्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति । परमेश्वरोऽखण्दपरिपूर्णश्च ॥

Sources: १-५ cf. YSv (PT p. 837): ātmā vivekam āgamyā calac cittam mahākulam | viṣayāndhatamo dṛṣṭvā no vetti paramātmānaḥ | amāyātmā tattvātītah satsandhānavivarjitaḥ | sukhi duḥkhi janmamṛtyum yāti satyam punaḥ punaḥ | vairāgyādīdhanam tyaktvā viṣavād duḥkhakṛddhiyah | koṭisūryasamātmeti jñānayogad vimucyate | ५-७ cf. YSv (PT p. 837): ravi tejo gṛhtam dugdhe tile tailam svabhāvataḥ | śāśam indau kule sākham kṣare ca lavaṇam yathā | tathā brahmaṇi samsāro hyakhaṇḍapariṇāvake |

१ paṭṭa° DEN₁N₂] paṭa° BLU₂ pada° PU₁ °sūtra° cett.] °sūtrā° BL °mayāni cett.] °yāni DN₁N₂ vastrāṇi PL] vasrāṇi cett. pañca vā sapta vā α] pamcasaptā EP pamcasatyā LB sālikā em.] dṛālikā EN₁ dṛāmlikā D dadhikā P dātikā BL tālikā N₂ dālikā U₁ yuktāni cett.] saudhāni U₂ harmyāni α] harmyāni teṣu vāstu LB harmyāni teṣu vāsaḥ E harmyāni teṣu cāsaḥ P harmyāni vāsāya kecīt U₂ ativipula° cett.] ativapulā° DN₁ ativipulān U₁ aştau bhogān āha || U₂ mṛḍutara° em.] mṛḍutara° BELP mṛḍu | uttara° α sugrahām || U₂ १-२ °chadavati° P] °chandavati° DN₁N₂ °chadavati° U₁ suvastram | U₂ २ °śayyā cett.] suśayā sustri U₂ padmīni cett.] padmanī N₁ om. U₂ tārūnyavatī em.] tārūnyavatī cett. tārūrayavatī N₂ om. U₂ tatropaviṣṭā E] tatopaviṣṭā P tatropavistā α tatrāpavistā B om. U₂ kāntā BELP] om. cett. sādhvāsanam em.] sādhu āśanam E sādhu āśanam BLPU₂ sādhyaśanam DN₁N₂ ३ atimūlyo śvaś ca em.] amūlyo svāś ca α atimūlyān ca E atimūlo 'svāḥ P atimūlyo asvam BL suśvāḥ U₂ manoramam annam cett.] manoramayam attam B manoramayam annam L manoramam attam DN₁ suṣṭu annam U₂ vidham pānam cett.] vidhapānam BLN₂ vidhayānam U₂ ete cett.] rāte U₁ 'ṣṭau β] aştau α bhogāḥ cett.] bhogā N₁N₂ ghogā U₁ kathyante D] kathyate N₁N₂U₁ kathitāḥ EU₂ kathitā P om. BL ete DN₂U₁] eke EPN₁ eka BL ekān U₂ duḥkhām DEN₁U₁U₂] duḥkha P duḥkha BL duḥkhātām N₂ ४ bhajante cett.] bhajate N₂U₁ bhikṣām EPN₂U₁] bhikṣyām DN₁ bhikṣā BLU₂ yācante cett.] yāmcāte P yāmcāte BL yācāte N₂ pācate U₁ ca cett.] kiñca E ५ sūryasya cett.] sūryāś ca U₁ tejaḥ cett.] tejāḥ BL dugdhasya DEPN₁U₂] dugdha° BL dusya N₂ dugdhasyā U₁ gṛhtam cett.] gṛhtāḥ BLP agnē E] agne cett. dāhāḥ em.] dvāhāḥ BLP dahih N₁ dadhi N₂ dadhiḥ D dārham U₁ dāhīḥ U₂ jvalanām E viṣān cett.] viṣāt U₁ tilāt cett.] titilāt P tila N₂ tilā U₁ vrksāt EN₁] vrksāt P vrksā BDLN₂U₂ vraksā U₁ ६ phalāt cett.] phalā BL parimalāh cett.] sarimalāh BL palāt parimalāh D kāṣṭhād cett.] kāṣṭād PU₂ kāṣṭād BL agnih β] agnih α sārkārādibhyo em.] arkarādibhyo E sārkārādibhyo P sārkādibhyo LB rasāḥ cett.] om. BL himānībhyaḥ cett.] sahimānībhyaḥ BL himānitpa N₂ sāityam DU₁] sāityām N₁ sityām U₂ sāityās N₂ sītam EP sītaḥ BL ६-७ ityādipadārthaśvabhbāva DN₁P] ityādipadārthā° U₂ ityādi-padārthaśvabhbāvataḥ B atyādipadārthaśvabhbāva N₂ ityādisvabhbāvā U₁ ityādipadārthāh svabhbāvataḥ L ityādipadārthānām svabhbāvāḥ E ७ eva cett.] evā N₁ ravaḥ U₁ om. E tathā cett.] tathā vā U₁ parameśvarasavarūpamadhye cett.] paremesvara svarūpasya madhye BL parameśvararūpamadhye U₁ tiṣṭhati cett.] tiṣṭhati B tiṣṭhamīti U₂ 'khaṇḍa° cett.] 'ṣamḍa° DN₁ yarānda° N₂ khaṇḍāḥ U₁ °paripūrṇaś ca cett.] paripūrṇāḥ E

1. Clothes made from silk thread;¹¹¹ 2. Mansions endowed with five or seven rooms.¹¹² 3. A very large bed with a soft and lovely blanket;¹¹³ 4. [on which] there is seated a wife belonging to the Padminī-class¹¹⁴ of women - youthful, beautiful and virtuous;¹¹⁵ 5. An excellent seat;¹¹⁶ 6. An exceptional valuable horse;¹¹⁷ 7. Appetising food;¹¹⁸ 8. Various drinks.¹¹⁹ The eight enjoyments are described. They impart suffering. And [they] require begging.¹²⁰

Just like the rays of the sun, the ghee 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 wood log, the sweet taste of sugary things, the cold of piles of snow, and so on is the nature of things. In the same way, the circuit of mundane existence is within the highest God's nature. Moreover, the highest God is indivisible and complete.

¹¹¹Within the twenty *upabhogas* 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).

¹¹²The first *adhyāya* of the third *vिष्णु* 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).

¹¹³This 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).

¹¹⁴Cf. *Ratirahasya*, Ed. p. 6.

¹¹⁵This 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) Śaṅkhini, and d) Hastini, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 1935:21.)

¹¹⁶The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

¹¹⁷This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (SHRIGONDEKAR, 1939:24).

¹¹⁸This 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).

¹¹⁹This is resembled as *pāniyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described (SHRIGONDEKAR, 1939:23).

¹²⁰To the genre connoisseur, the sentence "*bhikṣām yācante ca /*" initially seems suspiciously strange and suggests a corruption of the text. However, the passage is well preserved in both the α - and β groups. The subject of the sentence is undoubtedly the *aṣṭau bhogāḥ*. Nevertheless, this statement is aimed at the practitioner. If one takes the transmission of the manuscripts seriously, the question ...

[XXIII. bāhyalakṣyam]

इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजः पूर्णमाकाशलक्ष्यं क-
र्तव्यम् । अथवा नासाग्रादारभ्य षड्ङुलप्रमाणं पवनतत्त्वं धूम्राकारं लक्ष्यं कर्तव्यम् । अथवा नासा-
ग्रादारभ्याङ्गुलप्रमाणमितरक्तं तेजो लक्ष्यं कर्तव्यम् । अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुद्धं
5 चच्चलमुदकं लक्ष्यं कर्तव्यम् । अथवा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं
कर्तव्यम् । अथवा नासाग्रादारभ्य कोटिसूर्यसमप्रभं तेजः पूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यम् ।

Sources: 2 cf. YSV (PT. p. 837): idānīm bāhyalakṣāṇī siddhidānī śrūṇu priye | dhāraṇākhyā tu
caitāni jñātavyāṇi viśeṣatāḥ | 2-3 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate | nāsāgrād
bahiraṅgulacatuṣṭaye nilajyotihsamkāśam laksayet | 3 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād
saḍaṅgulam adhovāyutattvam dhūmravarṇam laksayet | cf. YSV (PT p. 837): līlāyā bhāvayel līnam
jyotiḥpūrṇam mahāparam | athavā tatra deveśi dhūmrākāram saḍaṅgulam | cf. YSV (PT p. 837):
athavāṣṭāṅgulam raktam nāsikopari laksayet | 3-4 cf. SSP 2.28 (Ed. p. 39): athavā aṣṭāṅgula ārak-
tam tejas tattvam laksayet | 4-5 cf. SSP 2.28 (Ed. p. 39): athavā daśāṅgule kallolavad āpās tattvam
laksayet | 5-6 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād dvādaśāṅgule pitavarnam pārthivitatattvam
laksayet | 5-6 cf. YSV (PT p. 837): dvādaśāṅgulamānam vā pṛthvitattvan tu pītabham | laksayed
athavā tatra koṭisūryasamaprabham | tejaḥ puṇjām mahākāśam tattad dhyānāc chivo bhavet |
ākāśamadhye ākāśoparito dr̥ṣṭis usthiram | kṛtvā dhyānād vinā sūryam caṇḍasūryan tu paṣyati |
athavā lakṣam etat tu karttuvahih śivopari |

Testimonia: 2-4 ≈ *Hathasamkētacandrikā* (GOML R 3239 p. 259 ll. 14-17): atha bāhyalakṣyam
nirūpyate || nāsāgrād ārabhyāṅgulacatuṣṭaya 4 pramāṇapavanatattvam dhūmrākāram laksyah
kartavyam | athavā nāsāgrād ārabhyāṅgulapramāṇam iti raktam tattvam laksyam kart-
tavyam |

2 bāhyalakṣyam P] laksyam E sāhyalakṣa B bāhyalakṣa L "lakṣam N₁ "lakṣaṇa DN₂ "lakṣyah U₁
laksanam U₂ "catuṣṭaya" cett.] catuṣṭayam BL "nilākāram cett.] nilākāram BLP nirākāram
N₂ "tejah cett.] teja DN₁N₂ jaḥ B "pūrṇam cett.] pūrṇakām U₂ "ākāśa" cett.] ākāśam EPLU₁
laksyam EPU₁U₂] laksam BDLN₁ laksanam N₂ 3 nāsāgrādārabhya cett.] nāsāgrād ābhya DN₁
nāsāgrārabhya N₂ om. L "saḍaṅgula" cett.] saḍaṅgulam B dvadasāṅgula^o U₂ om. L "pa-
vanatattvam cett.] illeg. B om. L dhūmrākāram cett.] illeg. B laksyam cett.] laksam DN₁U₂
laksanam N₂ om. L karttavyam cett.] om. L athavā cett.] atha U₁ om. BELP 4 ārabhyāṣṭāṅgu-
lapramāṇam U₁] ārabhyā sadamgulapramāṇam N₁ ārabhyā saḍamgulapramāṇam D ārabhyam
ṣṭāṅgulapramāṇam N₂ ārabhyam ṣtagulapramāṇam U₂ om. BELP atiraktam N₁N₂] atirat-
tam D itiriktaṁ U₁ matiraktam U₂ om. BELP tejo cett.] teja^o U₂ om. BELP laksyam U₁U₂]
laksam N₁N₂ laksanam N₂ om. BELP karttavyam cett.] om. BELP athavā nāsāgrād ārab-
hya daśāṅgulapramāṇam śuklam cett.] om. BELP 5 cañcalam cett.] camdrākāram U₁ om.
BELP udakam cett.] om. BELP laksyam U₁] laksya N₁D laksanam N₂ laksam U₂ om. BELP
karttavyam cett.] om. BELP dvādaśāṅgulapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam
E dvādaśā amgulapramāṇam U₁ laksyam EPU₁] laksanam N₂ laksam cett. 6 samaprabham
cett.] "prabhām L tejaḥpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇa N₂ laksyam DEPN₁U₁] laksam
BLU₂ laksanam N₂

[XXIII. The outer focus]

Now, the outer focus is taught. Beginning four finger breadths from the tip of the nose, the space-element, appearing blue, being full of splendour, shall be made the focus. Or, beginning six finger breadths from the tip of the nose, the wind element, in the shape of smoke, shall be made the focus. Or, beginning eight finger breadths from the tip of the nose, the very red fire element shall be made the focus. Or, beginning ten finger breadths from the tip of the nose, the white fickle water element shall be made the focus. Or, beginning twelve finger breadths from the tip of the nose, the yellow-coloured earth element shall be made the focus.¹²¹ Or, beginning at the tip of the nose the space-element full of fire shining like ten million suns shall be made the focus.

arises as to who would beg for the eight pleasures specified above. A travelling ascetic or mendicant would ask for food and drink, but certainly not for silk clothes, women, expensive horses, etc. This statement can, therefore, only be aimed at young princes. The only one able to grant such costly requests can only be someone extremely rich or a king himself. 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.

¹²¹In *Sarvāṅgayogapradipikā* 3.29-33 (*bāhya lakṣa aura puni jāmnahūṁ | pañca tatva kī lakṣa su ṭhānahūṁ | agra nāsikā amṛgula cāri | nila varṇa nabha deśi bicārī || 29 || nāsā agra amṛgula chaha deśaiṁ | dhūmrahi varṇa vāyū tat peśai | amṛgul aṣṭā nāsikā āgai | rakta varṇa su vahni tata jāgai || 30 || nāsā agra amṛgula daśa tāmī | śveta varṇa jala deśi tahāmī | nāsā agra su amṛgula bārā | pita varṇa bhū deśi apārā || 31 || bāhya lakṣa aur bahuterī | so jānaiṁ jo pāvai serī | sataguru krpa karai jau kabahi | dei batāi chinaka maiṁ sabahī || 32 ||), the first five outer foci, associated with the five elements can also be identified: '(29) Contemplate the external focus 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 foci 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 दृष्टि कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधिनीं सहस्रकिरणावलीं पश्यति । अथवा शिरोपर्यूर्ध्वं सप्तदशाङ्गुलप्रमाणं तेजःपुञ्चं लक्ष्यं कर्तव्यम् । अथवा दृष्टेरये तसम्बर्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम् । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलितादिदूरे भवति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्राः शत्रवः स्वप्नेऽपि मित्रताम् अयान्ति ।

5

Sources: 2-4 cf. YSV(PT p. 837): ürddhvam̄ saptadaśāngulyam̄ pramāṇam̄ tejasā prabhām | athavā prthivītattvam̄ taptakāñcanasannibham | dr̄ṣṭiragre tu karttavyam̄ lakṣam̄ etad yat ātmānām | uktānām̄ yasya kasyaiva ekaśah karaṇam̄ priye | balipalitahināḥ syād auṣadhenā vinā tathā | 4-5 cf. YSV(PT p. 837): sarvarogāni naśyanti mitravac ca vaśi ripuḥ |

Testimonia: 1-2 cf. SSP 2.28 (Ed. p. 40): athavā ākāśamukham̄ dṛṣṭvā lakṣayat kiraṇākulitanam̄ paṣyati | evam nirmalikarāṇam̄ | athavordhvadṛṣṭayāntarālam̄ lakṣayet | jyotiḥ mukhāni paṣyati | athavā yatra tatrākāśam̄ lakṣayet | ākāśasadr̄ṣam̄ cittam̄ muktipradām̄ bhavati | 2-4 cf. SSP 2.28 (Ed. p. 40): athavā dṛṣṭyā taptakāñcanasannibhām̄ bhūmīm̄ lakṣayet | dṛṣṭih̄ sthirā bhavati | ity anekavidhaṁ bahirlakṣyam | 3-4 ≈Haṭhasaṅketacandrikā (ORI B220 folio 24or): uttānām̄ tatvānām̄ madhye yasya kasyāpyekasya lakṣyasya karaṇādvipalitādi dūre bhavati || atāśadham̄teṣṭgarogānām̄ vilayo bhavati || āyurvedhati ca ||

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N₁ vā αU₂] om. BELP dṛṣṭim̄ cett.] dṛṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L śuryam̄ cett.] śurya N₂ U₂ śuryasambandhīnīm̄ em.] śuryasambandhīnīm̄ P śuryasambandhīnī cett. sahasrakiraṇāvalīm̄ P] sahasrakiraṇāvalīm̄ U₂ sahasrakiraṇāvalī BL sahasrakiraṇāpāñktih̄ E sahasrāṇyapi kiraṇāni N₁ U₁ sahasrāṇapī kiraṇāni DN₂ 2 paṣyati ELU₂] paṣyati BDN₁ paṣyate N₂ pati P paṣyam̄ti U₁ athavā cett.] atha kā N₁ om. P śiroparī em.] śiroparī cett. śivopari E śiroparīr B om. P ürdhvam̄ cett.] ürdhvā L urdhvam̄ B ürddham̄ U₁ U₂ vṛddham̄ E om. P saptadaśāngulapramāṇam̄ cett.] saptadaśāmgulam̄ parāṇam̄ N₂ saptadaśāmgulapramāṇa° U₂ om. P tejaḥpuṇjam̄ lakṣyam̄ U₂] tejaḥpuṇjalakṣyam̄ E tejaḥpuṇjam̄ lakṣanam̄ P tejaḥpuṇjam̄ lakṣam̄ L tejā pumjalakṣam̄ N₁ tejā pumjalakṣyam̄ D tejaḥpuṇjalakṣanam̄ N₂ tejaḥpuṇjakam̄ lakṣyam̄ U₁ agre cett.] agne BLP 2-3 taptasvarṇavarṇākāram̄ U₂] taptasvarṇavarṇākāram̄ P tatparam̄ svarṇākāram̄ E taptasuvartavarnā BL taptavartṇākāram̄ α 3 prthivītattvam̄ αEP] prthivītattvam̄ B prthivītattvam̄ L prthivīm̄ tatvam̄ U₂ lakṣyam̄ EPU₁] lakṣam̄ BDNL₁U₂ lakṣanam̄ N₂ karttavyam̄ cett.] om. P lakṣyānām̄ E] lakṣyanām̄ U₁N₁ lakṣyanām̄ D lakṣanānām̄ P lakṣanam̄ BL lakṣānā° N₂ lakṣām̄ U₂ kasyāpy cett.] kasyāpi BLU₁ kasyāp° D lasyāpy N₂ ekasya cett.] kasya BLU₁ elasya N₂ laksya° cett.] laksya° BL laksasya DN₁ laksanasya N₂ laksyasya U₁ °karaṇāt cett.] karaṇā U₁ 4 °palitādidiure cett.] °palitā dūre E °m̄ palitādī dūre BL bhavati cett.] bhavanti EU₂ bhavati B aṅgarogā cett.] amgarogā E amgirogādi BL dūre cett.] dūri E dūro BL bhavanti DEN₁U₂] bhavati PLN₂U₁ bhavati B samagrāḥ cett.] samagrā N₂ samagrā° U₂ śatravaḥ cett.] śatrave B śatravo L svapne cett.] svapin N₁N₂U₁ svacan D 'pi U₂] pya BELP eva DN₁U₁ evan N₂ mitratām̄ BLPU₂] mitran̄ E mityam̄ DN₁ nityam̄ N₂ mitevam̄ U₁ 5 ayānti PB] ayāmti L ayāmti N₂ nāyāmti E nāyāti DN₁N₂ naiyati U₁

After having fixed the gaze on the space-element or above the space-element, as a result of meditation, he sees the row of thousand rays connected to the sun without the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the focus. Or, at the front of the gaze, the earth element appearing in the colour of molten gold shall be made the focus.¹²²¹²³¹²⁴

As a result of focussing onto any one of the discussed foci, wrinkles, grey hair, etc., becomes remote. Diseases of the limbs become distant without medical herbs. All enemies become friends even while sleeping.¹²⁵

¹²²A variant of the practice with little differences can also be found in *Advayatārakopaniṣat* 6 (Ed. p. 4): *atha bahirlakṣyalakṣaṇam | nāśikāgre caturbhīḥ ṣaḍbhīḥ aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśāmatvasadṛgraktabhaṅgisphurapitavānadvayopetam vyoma yadi paśyati satu yogī bhavati | caladrṣṭyā vyomabhāgavikṣituḥ puruṣasya dṛṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasāmkāṣajyotir mayūkhā apāṅgānte bhūmau vā paśyati taddṛṣṭih sthīrā bhavati | śīrṣopari dvādaśāṅgulasamikṣituḥ amṛtatvam bhavati | yatra kutra sthitasya śīrasī vyomajyotir dṛṣṭam cet satu yogī bhavati || 6 ||*

'Now, the characteristics of the outer focus. 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.'

¹²³Also Cf. *Śivayogapradipikā* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣat*.

¹²⁴The *Hathasamketacandrikā* (manuscripts checked: ORI B220, GOML R3239, HSC 2244) quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that the Sundaradeva's text is corrupted. Moreover, he selected only some of the techniques presented here, cf. sources on pp. 65-67.

¹²⁵It is not entirely clear how *svapne 'pi* is meant here. Either it is supposed to emphasise the effortlessness of getting rid of all enemies, as this happens "overnight". Alternatively, it could also be translated as 'even in a dream', in the sense that one has got rid of all enemies even in the rather uncontrollable state of dreaming.

a

सहस्रवर्षपर्यंतमायुर्वर्धते । अपठितं शास्त्रं जिहाग्रेणोच्चरति । एतादशं बहुतरं फलं भवति ।

[XXIV. antaralakṣyam]

इदानीमन्तरलक्ष्यं कथयते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्त्रपर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडी मध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका ५ मूर्तीर्वते । तस्या मूर्तीर्ध्यानकारणादिमायष्टसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति ।

Sources: 4-69.1 cf. YSV (PT p. 837): jīved varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvā-
gre prabhaved vidyā vinā sāstrāvalokanāt | cf. YSV (PT p. 838): mūlakandotthatalato
brahmaṇāḍisamudbhavā | śvetavarṇā brahmaṇandhṛaparyantam eva tiṣṭhati | eṣā tu brahmaṇandhṛākhyā tanmadhye varttate parā | cf. SSP 2.26 (Ed. pp. 37-38): tatratāvad antarlakṣyam
kathyate | mūlakandād dāṇḍalagnām brahmaṇāḍīm śvetavarṇām brahmaṇandhṛaparyantam
gatām samsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminim tām
mūrtim manasā lakṣayet | sarvasiddhipradā bhavati | 4-5 cf. YSV (Ed. p. 838): padmatan-
tusamākārā koṭisūryataqitprabhā | calaty ūrdhvaṇ mahāmūrtir asya dhyānād bhavec chivāḥ |
animādyā aṣṭasiddhis tu samagreṇa prasidati |

Testimonia: 3-5 ≈Hathasamketacandrikā (ORI Mysore B220 fol. 24or - fol. 24ov):
athāṁtarlakṣyam nirūpyate || mūlakamḍasthāne brahmadaṁdād utpannā śvetavarṇā
brahmaraṁdhraparyamtam ekābrahmaṇāḍi vartate || brahmaṇāḍi madhye kamalataṁ-
tumānākārakotisūryavidsyutprabhā tulya ūrdhvam calati || ekādṛśi ekamūrtir vartate || tasya
mūrter dhyānakaraṇād animādisiddhayas samipa upatiṣṭhamte ||

1 °varṣaparyam̄tam α] °varṣam β °ayur β] °ayuṣam DN₁N₂ °ayuṣam U₁ apāthitam cett.]
apāthitam N₂U₁U₂ °rati BELU₂] °rate α °rati B etādṛśam cett.] etādṛṣyam U₁ mitratām ayāṁti
sahasravaraṁsam āyur vardhate apāthitam sāstraṁ jihvāgreṇoccarati etādṛṣam P bahutaram
phalam α] phalam bahutaram β bhavati cett.] bhavati B bhavanti L 3 idānīm EU₂] idānīm cett.
antaralakṣyam D] anyataram laksyam E amtaram laksyam P antarlakṣam BL antarlakṣyakam
N₁ antarlakṣyaṇam N₂U₁ ataram laksyam U₂ kathyate cett.] kartavyam BL mūlakan-
dasthāne cett.] mūlakam sthāne P brahmadaṇḍadutpannā cett.] brahmadaṇḍotpannā
nādi E brahmadaṁdād ityānā N₁ brahmadaṇḍād utpannā N₂ brahmadaṇḍād utpannā U₁
brahmaṇandhṛaparyam̄tam cett.] brahmadaṇḍaparyantam E ekā brahmaṇāḍi cett.] ekā nādi
B ekanāḍi L 4 brahmaṇāḍi madhye cett.] om. N₂ kamalatantusamānākārā cett.] kamalatam
samānākārā P om. N₂ koṭisūryavidsyutsamaprabhā cett.] koṭisūryavidyutsabhbhā BL
om. N₂ ūrdhvam cett.] ūrdhvam U₁ ūrdhvam U₂ om. N₂ calati cett.] om. N₂ etādṛṣyekā
cett.] etādṛśi ekā DN₁ om. U₁N₂ 5 mūrtir cett.] om. U₁N₂ vartate cett.] om. U₁N₂ tasyā
cett.] tasyāh N₁ tan E om. U₁ mūrter cett.] mūrte B om. U₁ dhyāna° cett.] om. U₁ °kāraṇād
em.] °kāraṇāt cett.] °kāraṇāc° N₂ om. U₁ animādyāṣṭasiddhiḥ DU₁] animādisiddhiḥ N₁
aṣṭamahāsiddhayo animādyāḥ || U₂ aṣṭamahāsiddhayo 'nimādayas tasya E aṣṭamahāsiddhayo ||
animādyāḥ || animāmahimālaghimāgirimā dure vā yadi vā yadi vā dure śrutvā parakāyāpraveśitā
|| B aṣṭamahāsiddhayo animādyāḥ || animāmahimālaghimāgirimā dure vā yadi vā ddure śrutvā
parakāyāpraveśitā L aṣṭamahāsiddhayo nimādyāḥ animāmahimālaghimāgirimādure diya vā
dure stutvā parakāyāpraveśitā P puruṣasya cett.] om. N₂ samīpe N₁D] sāmīpe U₁ samīpem B
samīpam ELU₂ samīm P om. N₂ āgatyā cett.] āgamyā U₂ om. N₂ tiṣṭhati cett.] tiṣṭhanti EPN₁
om. N₂

The lifespan increases up to 1000 years. Unlearned scripture is recited by the tip of the tongue. Such are the manifold results.

[XXIV. The inner focus]

Now, the inner focus is explained. Starting from the location of the root-bulb (*mūlakanda*)¹²⁶ originating from the staff of Brahma¹²⁷, being white, extending up to the aperture of Brahma exists the single Brahma-channel.¹²⁸ The Brahma-channel, being within [the staff of Brahma],¹²⁹ having the shape of a stalk of a lotus flower [and] shining like ten million suns goes upwards. One such manifestation exists. As a result of meditation on this manifestation¹³⁰ the accomplishment of the eight supernatural powers beginning with ‘becoming as small as the smallest particle of matter’ etc.¹³¹ exist in proximity of the person.

¹²⁶ Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (*kandasthānām manusyānām dehamadhyān navāngulam | caturaṅgulam utsedham āyāmaś ca tathāvidhah* || 16 || *aṇḍākṛtivad ākāram bhūṣitam tattvagādhibhiḥ | catuspadām tiraścām ca dvijānām tun-damadhyame* || 17 ||) one reads: ‘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.’ *Haṭhapradipikā* 3.64cd (*gulphadesasamīpe ca kandam tatra prapiṣayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyānabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiḍāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadeviśi in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanḍupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvam meḍhrādadho nābheḥ kande yoniḥ khagāndavat*).

¹²⁷ The term *brahmadaṇḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. SNODGRASS, 1988: 360.

¹²⁸ The term *brahmanāḍi* is a synonym for the *suṣūmnā*, cf., e.g. *Haṭhapradipikā* 2.67, “Gorakṣaśataka” 47, *Yogakuṇḍalinopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasarasvatī*) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

¹²⁹ Naturally, one would read *brahmanāḍimadhye* compounded, but this would leave the sentence lacking a subject. Therefore, the only option is to read *brahmanāḍi madhye* separately, referring to the inside of the previously mentioned *brahmadaṇḍa*. Assuming another channel within the *brahmanāḍi* like the *citrānāḍi* in *Śivasamhitā* 5.160 would be difficult to proof.

¹³⁰ Cf. *Vijñānabhairava* 35.

¹³¹ For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

अथवा ललाटोपर्याकाशमध्ये शुक्रसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति । आयुर्वृद्धिर्भवति । अथवा भ्रुवार्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सका लानां पार्थिवपुरुषाणां वल्लभो भवति । तं पुरुषं दृष्ट्वा सर्वेषां हृषिः स्थिरा भवति ॥

Sources: १ cf. YSV (PT p. 838): lalāṭopari vā dhyātvā candram vā jyotir īśvaram | nāśayet kuṣṭharogādin mahāyūsmān śivah parah | २ cf. YSV (PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram | sthiradr̄ṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niśkriyo bhavet | nirāśiryatataattvo 'yam itaro na nṛpasthitih |

Testimonia: १ cf. SSP 2.27 (Ed. p. 38): athavā lalāṭordhve gollāṭamaṇḍape sphurattārakāraṇam laksayet | १-३ ≈*Hṝhasaṃketacandrikā* (ORI Mysore B220 fol. 240v): athavā lalāṭopari ākāśamadhye śukladṛśasya tejasodhyānakaraṇāc charīrāḥ kuṣṭhādiroga naśyamti || athavā bhruvormadhye atiriktaśavarṇasyātiriktasthūlasya tejasodhyānakaraṇāt kālañām pārthivapuruṣāñām vallabho bhavati || tam puruṣam dr̄ṣṭvā sarveṣām puruṣāñām dr̄ṣṭih sthirābhavatī ||

१ **lalāṭopary** E] lalāṭopari BLDN₁ lalāṭopari U₁U₂ om. N₂ ākāśamadhye cett.] om. N₂ śuklasaṃdr̄ṣasya cett.] om. N₂ tejaso cett.] om. N₂ dhyānakaraṇāc em.] dhyānakaraṇāt cett. om. N₂ śarīra° BL] śarīra° cett. om. N₂ °sambandhinah β] sambandhi DN₁U₁ °sambandhi N₂ kuṣṭhādayo cett.] kuṣṭādayo DN₂ rogā cett.] rogāḥ DPN₁N₂ २ naśyanti cett.] naśyamti BP vṛddhir cett.] vṛddi N₂ athavā cett.] om. E bhruvor cett.] bṛvōr U₂ °tirakta° cett.] atirakta° U₂ tirikta° E varṇasyātisṭhūlasya cett.] varṇasyātī sthalasya U₁ 'tisṭhūlasyaḥ U₂ dhyānakaraṇāt cett.] dhyānam karaṇāt B dhyānakaraṇād E २-३ sakālāñām cett.] sakalānā D bahulāñām E ५ pārthivapuruṣāñām cett.] parthivāñām tatpuruṣāñām ca E bhavati cett.] bhavati | jagad vallabho pi bhavati E tam cett.] asya E puruṣam dr̄ṣṭvā DN₁U₁] puruṣam dr̄ṣṭā N₂ puruṣam BP puruṣa° L puruṣasyāvalokanena E sarveṣām αE] pratisarveṣām cett. dr̄ṣṭih sthirā EP] dr̄ṣṭisthirā cett. bhavati cett.] bhavati B

Or, as a result of meditation onto the bright light within the space above the forehead: diseases related to the body, skin disease etc., vanish.¹³²¹³³ The lifespan increases. Alternatively, as a result of meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people.¹³⁴ After having seen this person, everybody's gaze becomes fixed [onto him].¹³⁵

¹³²The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system: 'Or, one should focus the form of a very red bee within the *bhr̥amaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūm* *dhūm*-sound in the head. Or, one should focus the form of a doll appearing in blue light within the eyes.' (*athavā bhr̥amaraguhāmadhye āraktabhr̥amarākāram lakṣayet | athavā karnadvayam tarjanibhyām nirodhayed tataḥ śiromadhye dhūm dhūm kāram nādaṁ śṛṇoti | athavā cakṣurmadhye nilajyotirūpam putalyākāraṁ lakṣayed |*)

¹³³*Śivayogapradipikā* 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: '(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrihaṭṭa*, one hears the sound which makes "ghuṁ ghuṁ". (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal focus. Now listen to the external fixation.' (*athavā karṇayor dvāre tarjanibhyām nirodhayed | śrihaṭṭamastake nādaṁ ghuṁghuṁkāraṁ śṛṇoti ca || 40 || cakṣurmadhye 'thavā nilajyotirūpam vilokayet | antarlakṣyam itijneyam bahirlakṣyam atha śṛṇu || 41 ||*)

¹³⁴For the translation of *pārthivapurushānām* cf. the use of *pārthiva*^o in section I.1.3.

¹³⁵Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogaśvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*.

[XXV. nādinām bhedāḥ]

इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दश मुख्यनाड्यः । तन्मध्ये नाडीद्वयमिडापिंगलासं—
ज्ञकं नासाद्वारे तिष्ठति । सुषुम्णा तालुमार्गेण ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते ।
गांधारी हस्तिजिह्वा कर्णयोर्मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शङ्खिनी
5 लिङ्गद्वारादारभ्येडामार्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गला मर्गेण ब्रह्मस्थान—
पर्यन्तं तिष्ठति । एतादृषा नाड्यो दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्तिसहस्रपरिमिता नाड्यो लोम्नां
मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

Sources: 2-7 cf. YSV (PT p. 838): idānīm śṛṇu nādinām bhedaṁ vakṣyāmi siddhidam | meruvāhye
idānāmāni piṅgalayā samanvītā | suṣumṇā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī
sugandhā tu gāndhāri hastijihvakā | jñātavyā karṇayormadhye netrayoś ca tathāntimā | pūṣā
cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiqāmārge brahmasthānāvadhi priye | nāḍyan-
tam pratilomesu sahasrānām dvिसप्तatiḥ |

Testimonia: 2-7 cf. SSP 1.66 (Ed. p. 29): atha nādinām daśa dvārāṇi | idā piṅgalā ca nāsādvārator
vahataḥ | gāndhāri hastijihvikā ca cakṣurdvārator vahataḥ | pūṣā yaśasvinī ca karṇadvārator
vahataḥ | alambuṣā ānane vahati | kuhūr gudadvāre vahati | śaṅkhini liṅgadvāre vahati | suṣumṇā
madhyadeśe vahati | sā danḍamārgeṇa brahmaṇdhraparyantam vahati | evam daśanāḍyo daśad-
vāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

2 idānīm cett.] idāni BLN₂ nādinām cett.] nādī° BL nādinām aparo α bhedāḥ cett.]
bhedaḥ BDLN₁ kathyante EPN₁U₁] kathyate cett. daśa mukhyānāḍyāḥ EN₂U₁U₂] daśa
mukhyānāḍyāḥ P daśa mukhyānāḍyā B daśa mukhyānāḍyās L daśa mukhyānāḍyāḥ DN₁
nādīdvayam cett.] dvayam E idāpiṅgalā E] idā pimgalā cett. idānīm pimgalā N₂ idām pim-
galā P 2-3 samjñākam cett.] samjñākam U₁U₂ samjñākāḥ BL 3 nāsādvāre cett.] nāsānāsād-
vāre D suṣumṇā β] suṣumṇā tu α tālumārgeṇa DPN₁U₁U₂] tālumārge BELN₂ °dvāra° cett.]
°ramdhra° BLP vahati U₂] vahati tiṣṭhati ELPU₁ vahati tiṣṭhati cett. sarasvatī cett.] ti srah
saravatī U₂ varṭate α] tiṣṭhati ELPU₂ tiṣṭhati B 4 hastijihvākarṇayor E] hastinijihve DPN₁N₂
hastijihve BL harattijihva U₁ hastinī jiḥve || U₂ karṇayor DEPN₁N₂] karna° BL °karṇayor U₁
netrāy U₂ madhye cett.] om. LB vahat�au DPN₁N₂] vahalyau E vahatyo BL vahamtyaḥ
U₂ tiṣṭhataḥ cett.] tiṣṭhati BL om. U₂ pūṣālambuṣānetrāy em.] pūṣālambusemā netrāy
E pūṣālambuse netrāy P pūṣodalaḥ netra° B pūṣo ulabuso netra° L pūṣāmalambuṣe ne-
trāy DN₁ pūṣāmalambuṣe netrāy N₂ pūṣālambuṣe netrāy U₁ pūṣāya śākhini || karṇayor U₂
vahat�au cett.] rvahalyā E vahatyo BLN₁N₂U₂ tiṣṭhataḥ DEN₁N₂U₁] tiṣṭhati B tiṣṭhamti L
tiṣṭataḥ P tiṣṭhataḥ || alambuṣā || bhrumadhye vamhatyo tiṣṭhati || U₂ śaṅkhini cett.] śāmkhanī
N₁ kuhū U₂ 5 liṅgadvārād cett.] liṅgadvārā° U₁ ārabhye cett. °dāmārgeṇa
E] idāmārgeṇa cett. idānīm mārgeṇa N₂ tiṣṭhati cett.] tiṣṭhatiti E kuhū conj.] śāmkhanī U₂
om. cett. mūladvārād-arabhyā U₂] om. cett. pimgalā° em.] pimgala° U₂ 5-6 mārgeṇa
brahmasthānāparyamtam tiṣṭhati U₂] om. cett. 6 etādrṣā P] etādrṣā DEN₁U₁U₂ etādrṣā
BL etā N₂ nāḍyo cett.] om. N₂ daśasū dvāreṣu cett.] daśa dvāreṣu L daśasū adhāreṣu U₁
tiṣṭhamti cett.] tiṣṭhati U₁ dvिसaptatisahasraparimitā cett.] dvि�saptatisahasraparimitāgryo
U₁ hidāsonā dvि�satyatī sahasraḥ || 71110 || parimitā U₂ nāḍyo BLP] nāḍayo E nāḍhyo U₂ om. U₁
6-7 lomnām muleṣu DEN₁N₂U₂] lomnā BLPU₁

[XXV. Division of the channels]

Now, the divisions of channels within the body are explained.¹³⁶ There are ten primary channels.¹³⁷ Among them is a pair of channels. [Their] designation is *Iḍā* and *Piṅgalā* [and they] exist at the entrance of the nose. The *Suṣumṇā* flows by the path of the palate to the door of Brahman.¹³⁸¹³⁹ The *Sarasvatī*-[channel] exists within the mouth. The two channels, *Gāndhārī* and *Hastjihvā*, exist within the two ears. The two channels, *Pūṣā* and *Ālambusā*, are situated at the center of the two eyes. *Śamkhini* stretches from the beginning of the opening of the penis through the *Iḍā*-channel up to the place of Brahman¹⁴⁰. *Kuhū*¹⁴¹ stretches from the entrance of the root¹⁴² through the *Piṅgalā*-channel up to the place of *Brahmā*/Brahman. Such channels are situated at the ten openings. The other channels, quantified as 72000, are situated in very small form at the roots of the hairs.

¹³⁶ 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.

¹³⁷ The notion of ten primary channels can already be found in early texts of Hathayoga, e.g., the *Vivekamārtanda* 17 (Central Library, Baroda Acc. No. 4110, 1534 Samvat): ‘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.’(*tesu nādisahasresu dvisisaptatir udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ ||*). Also cf. *Gorakṣaśataka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śivasiddhānta, cf. *Sārdhatriśatiķalottara* 10.4–5. Other systems, e.g., *Yogayajñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

¹³⁸ According to *Tantrikābhidhānakōśa* 3 (p. 93) the palate is the śivaite locus of the central *granthi* along the course of the breath in the list of the five *granthis* (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).

¹³⁹ The *brahmadvāra* is a synonym for the *brahmaṇandha*, “The aperture of Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438

¹⁴⁰ The *brahmasthāna* is a synonym for *brahmaṇandha*. Cf. *Dhyānabindopaniṣad* 65. Here, the *brahmasthāna* is equated with the *sahasrāracakra*.

¹⁴¹ The list would be incomplete without *kuhū* as found in U₂ only. However, *śamkhini* and *kuhū* are unexpectedly swapped in U₂, neither of them is found in YSV (PT), but both channels and their generally accepted locations are in SSP 1.66. Because of that, I conjectured accordingly.

¹⁴² The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapadhati* 1.66 ‘Kuhū conducts through the anus’ (*kuhūr gudadvāre vahati*).

[XXVI. śarīramadhye vāyavo]

इदानीं शरीरमध्ये वायवो दशा तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुहृदयमध्ये श्वासोच्छ्वासं करोति । अशनपानेच्छा भवति । गुदमध्येऽपानवायुस्तिष्ठति । स आकुञ्जनं स्तंभनं करोति । ना—
मिमध्ये समानो वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचिमुत्पादयति । अर्थि
5 दीपयति । तालुमध्ये उदानवायुस्तिष्ठति । स वायुरन्नं गिलति । पानीयं पिवति । व्यानवायुः सकले शरीरे वर्तते । तस्माद्वायोः शरीरं चलति । शोकं आप्नोति विकृतेकूर्मवायुर्नेत्रमध्ये तिष्ठति । नि—
मेषोन्मेषं करोति ।

Sources: 2-77.1 cf. YSV (PT pp. 838-839): idāniṁ dehamadhyasthāḥ kathyante daśa vāyavah | kāryakāraṇabhbhāvena kathyante tāni cihnatāḥ | prāṇavāyur hṛdi sthitvā śvāsocchvāsaṁ karoti saḥ | asikāntam pītam iśam karoti yogasamjñakah | apāno guḍadeśasthāḥ karoty ākuñcanam sa tu | stambhanañ ca tathāpānaḥ samano nābhimanḍale | toṣakādipoṣakan tu nāqinām rucidāyakah | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatiti ca | śarīram sakalam vyāpya vyānavāyuh pratiṣṭhitah | śarire cālanam tesu karoti sthāpayaty api | netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | 2-77.1 cf. SSP I.67 (Ed. pp. 23-24): atha daśavāyavah | hṛdaye prāṇavāyur ucchvāsanīhvāsakārako hakārasakārātmakaś ca | gude tv apānavāyuh recakakumbhakapūrakaś ca | nābhau samānavāyuh dipakah pācakaś ca | kanṭhe vyānavāyuh śoṣanāpy āyanakārakaś ca | tālau udānavāyuh grasanavamanajalpakārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrmavāyuh cakṣuṣor unmeṣakārakaś ca |

2 vāyavo EPU₂] vāyavas α om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] ṣṭamiti U₂ om. BL teṣām cett.] om. BL kāryāni cett.] nāmāni kāryāni E nāmāni kārmāni P om. BL kathyante cett.] kathyate N₂U₁U₂ om. BL prāṇavāyur EP] prāṇavāyūḥ α U₂ om. BL hṛdayamadhye cett.] om. BL śvāsocchvāsaṁ em.] śvāsośvaroti B śvāsocchāsaṁ E śvāsośvareti L śvāsocchāsaṁ P śvāsocchvāsaṁ U₂ utsvāsaprasvāsaṁ D utsvāsaprasvāsaṁ N₁ ūrdhvāsvāspraśvāsaṁ N₂ ūdhvasaprasase U₁ 3 karoti cett.] karoti D om. BL aśanapāneccā E] aśanapānechā BLPU₂ aśitapitecchā DN₁ asitapitecha N₂ asite pitechā U₁ 'pānavāyus em.] apānavāyus DN₁ apānāvāyor B apānāvāyo LU₂ apānavāyūḥ N₂U₁ om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. EU₂ ākuñcanam stambhanām DN₁U₁] ākum̄canastambhanām N₂ āmkucanastambhanām BLPU₂ om. E karoti cett.] karoti B om. E 3-4 nābhīmadhye cett.] nābhīpadmamadhye U₂ om. E 4 samāno cett.] samāno vāyur E smāni B sa cett.] sapta E samagrā β] samāgram α nādiḥ BLU₂ nādiḥ U₁ nādhyam DN₁N₂ śoṣayati cett.] śoṣayati L tathā cett.] om. U₂ nādiḥ P] nādi E nādiḥ α om. BLU₂ poṣayati em.] poṣayati DPN₁N₂ poṣayati | tathā poṣayati B poṣayati L poṣā iti U₁ śoṣayati U₂ °śoṣanāt E rucim cett.] rucir B kvacit DN₁N₂ utpādayati cett.] utpādayati P agnim em.] āgnim DN₁N₂ agnim U₁ vahnim EPU₂ vahnī BL 5 dīpayati cett.] dīpayati BL udānavāyus BLN₁U₁] udāno vāyus DEPU₂ udānāni vāyus N₂ vāyur cett.] vāyuḥ E vāyu P annam cett.] ratnam EPN₁ gilati cett.] lilati E galayati B galayati L śilati N₁ pibati cett.] pibati P pibati BL vyanavāyuh em.] nāgavāyuh cett. nāgavāyūḥ L nānāgavāyuh D sakale cett.] sakala° BL sarva° E 6 vāyoḥ cett.] vāyo P śarīram cett.] śarire BL calati α] cālati B calayati PU₂ cālayati E cālayati L calayati U₂ śokam β] om. α āpnōti β] om. α vikṛte em.] śokam āpnōti vikṛtaḥ U₂ vikṛtaḥ B vivilaḥ E vikutaḥ L vikṛtaḥ P vikṛtaḥ U₂ om. α kūrmavāyur EPU₂] kūrmavāyoh BL kūrmo vāyū DN₁N₂ om. U₁ netramadhye cett.] om. U₁ tiṣṭhati DEN₁N₂] om. cett. 6-7 nimeṣonmeṣam BEPU₂] unmeṣam nimeṣam N₁N₂ unmeṣam nimeṣam ca D om. U₁ 7 karoti cett.] karoti BL om. U₁

[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 within the chest and performs inhalation and exhalation. It brings about the desire for food and drink. Within the anus, the Apāna vital wind is situated. It performs contraction and restraining. Within the navel, the Samāna vital wind exists. It causes to absorb [substances from]¹⁴³ all the channels. In this way, it causes the channels to be nourished, causes appetite to be generated, and causes the [digestive] fire to be kindled. Within the palate, the Udāna vital wind is situated. This wind swallows food, [and] it drinks liquid. The Vyāna vital wind exists in the entire body.¹⁴⁴ Through the vital wind, the body is caused to move. When it is problematic it attains pain. The Kūrma vital wind exists within the eyes. It performs [the] opening and closing [of the eyes].

¹⁴³The 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).

¹⁴⁴I have conjectured *nāgavāyu* to *vyānavāyu* based on the description provided in YSv (PT), as the latter term generally corresponds to the provided function of this vital wind. Textcritically, however, this choice is difficult and not unambiguous, since according to SSP 1.67 (*nāgavāyuḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca*), not just Vyāna (as in YSv) but also Nāga pervades the whole body, a concept also attested in *Vasiṣṭhasaṃhitā* 2.49cd and 2.52cd. YSv (PT pp. 838-839) ascribes the function of belching (*udgāra*) to Nāga (*udgāre nāga ākhyātāḥ ūrddhvāyuḥ pracālanaḥ*) which speaks for my conjecture. However, Rāmacandra follows the SSP 1.67 (Ed. pp. 23-24) by ascribing the function of belching to Kṛkala, even though the Ysv ascribes sneezing (*kṣut*) to Kṛkala. This indicates that he mixed the descriptions of the YSv and SSP, which makes it possible that he followed the SSP in the case of Nāga, too. This leaves us with the other possibility that Vyāna and its description dropped out. However, in the YSv (PT pp. 838-839), the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kūrma, Nāga, Kṛkāra, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Kṛkāra, Devadatta, Dhanañjaya. In both sources, 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 all the witnesses indicates a corruption of the transmission or a mistake by Rāmacandra. The description of the function of the vital wind in this passage makes it slightly more likely that the term *vyāna* was dropped and replaced with *nāga*. In turn, the original descriptions of the functions of the vital winds were further confused in the course of transmission.

कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते । धनंजयवायोः शब्द उत्पद्यते ॥

[XXVII. madhyalakṣyam]

इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्रवर्णं वा नीलवर्णं वाऽग्निशिखासहशं विच्युत्समानं सूर्यमण्डलसहशं अर्धचन्द्रसहशं ज्वलदाकाशसमाकारं ५ स्वशरीरपरिमितं तेजो मनोमध्ये लक्ष्यं कर्तव्यं । एतस्मिलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

Sources: १ cf. YSV (PT pp. 838-839): *udgāre nāga ākhyātah ūrddhavāyuḥ pracālāne | kṛkarah kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanañjayah saccidākāro mr̄tadeham na muñcati | yady api sargakāṇde sarvam etad uktam tathāpi kāryakāraṇabhbāvajñāpanāya punar nirdiṣṭam iti na punar uktam |* cf. SSP 1.67 (Ed. pp. 23-24): *krkalah udgārakah kṣutkārakaś ca | devadatto mukhavijṛmbhakah | dhanañjayo nādaghoṣakah | iti daśavāyv avalokanena pindotpattiḥ naranārīrūpam |* ३ cf. YSV (PT p. 839): *idānīm madhyalakṣan tu kathyate siddhikārakam | śvetam raktam tathā pītam dhūmrākāran tu nilabham |* cf. YSV (PT p. 839): *agnijvālaśamānābhā vidyutpuñjāsamaprabhā |* ādityamaṇḍalākāram athavā candramaṇḍalam | ३-६ cf. SSP 2.29 (Ed. p. 41): *śvetavarnam vā raktavarnam vā krṣnavarnam vā agniśikhākāram vā jyotiṛūpam vā vidyudākāram sūrya-maṇḍalākāram vā arddhadandrākāram vā yatheṣṭasvapinḍamātram sthānavarjitaṁ manasā lakṣayet ity anekavidhām madhyamam lakṣyam |* ५ cf. YSV (PT p. 839): *jvaladākāśatulyamvā bhāvayed rūpamātmanah | etaj jyotirmayam deham manomadhye tu lakṣayet |* cf. YSV (PT p. 839): *eteśān ca kṛte lakṣe nānāduḥkhām praṇāsyati | manas astu malo yāti mahānando bhavet tataḥ |*

१ **kṛkalavāyor** DN₁N₂] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U₂ om. U₁ **udgāro** em.] udgāraṁ EU₂ udhāraṇam BP uhāraṇam L üdgārō N₁N₂ üdgāto D om. U₁ **bhavati** DN₁N₂] karoti EP_U₂ karoti BL om. U₁ **devadattavāyor** cett.] devadattavāyoḥ E devadattavāyo N₂U₂ jṛmbha DN₁U₂] jṛmbhaṇam E jumbhā BP jṛmbhā L jṛmbhō[°] N₂ jambhā U₁ **uptadyate** α] bhavati EP_U₂ bhavamīt B bhavati L **dhanamjayavāyoh** β] dhanamjayavāyo α **śabda** cett.] śabdāḥ P śabdāḥ L śabdo[°] N₂ sabta U₁ ३ idānīm cett.] idānī P om. E **madhyalakṣyam** DN₁U₁] madhyalakṣanam BN₂ madhyalakṣam P madhye lakṣam L madhye lakṣyam U₂ om. E **kathyate** cett.] om. E **śveta** cett.] svata[°] U₁ svata[°] U₂ om. E **varṇam** PLU₁U₂] varṇam || D **varam** P **varṇā** | N₁ om. E **athavā** cett.] amtha ca E om. BLP **varṇam** cett.] **varṇam** || BU₂ **varṇa** N₂ **raktavarnam** E] raktavarna N₂ raktam DLN₁U₁U₂ om. B **vā** cett.] om. N₂ **dhūmravarnam** em.] dhūmākāro D dhūmāra N₁ dhūmravarṇa N₂ dhūmrākāra U₁ dhūmrākāram β **vā** D] va N₁ van U₁ yan β om. N₂ ४ **vā** cett.] vā || BL **'gni'** P] agni[°] cett. **'samānam** cett.] **'samānam** || D **'samāne** L **'sadṛśam** cett.] **'m** sadṛśam DN₁ **ardha**[°] cett.] ūrdhva[°] BDN₁N₂ ārdha[°] U₁ **jvalad**[°] cett.] jalad U₁ **'ākāśa**[°] cett.] **'ā** U₁ **'ākāram** U₂ **'samākāram** cett.] **'samānakāram** α samakāram U₂ **'samākāra** L ५ **'mitam** cett.] **'manomittam** U₁ **'mano** cett.] om. U₁ lakṣyam DPN₁U₁] tathyam E lakṣam BLU₂ lakṣanam N₂ **etasmi** PLU₂] etasmin U₁ ekasmin cett. lakṣye cett.] lakṣe BLU₂ na lakṣye U₁ lakṣaṇo N₂ **sati** cett.] sati BLU₁U₂ **malasye** cett.] om. P ६ **'sah** cett.] **'sah** || BL manah sah D **'guṇo** BDN₂U₁] **'guṇe** N₁ **'guṇa**[°] EU₂ **'guṇaḥ** PL **prakaṭo** cett.] **'prakāśo** EU₂

From the Kṛkala vital wind belching arises. From the Devadatta vital wind yawning arises. From the Dhanañjaya vital wind sound arises.

[XXVII. Central focus]

Now, the central focus is taught. Within the mind the focus shall be directed onto the light which is white-coloured or yellow-coloured or red-coloured or grey-coloured or blue-coloured, like the flame of fire, equal to lightning, like the orb of the sun, like a half-moon, appearing like flaming space, [and] in the same size as one's own body.¹⁴⁵ When the focus is performed, the burning of impurity within the mind manifests. The *sattva* quality¹⁴⁶ of the mind becomes revealed.¹⁴⁷ The person becomes blissful and remains like that.

¹⁴⁵Cf. *Śivayogapradipikā* 4.47cd-48: '(47cd) Hear now the central fixation which has been taught by the ancient sages. (48) One should focus 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 Jambūdvīpa: Bhārata, Hari, Kimpuruṣa, Rāmyaka, Rāmana, Kuru, Bhadrāśva, Ketumāla and Ilāvṛta) in the colours of white etc. Truly, this is the central fixation.' (śrūṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47 śvetādivarṇanavakhaṇḍacandrasaudāminīvahniśikhenā bimbāt | jvalannabho vā sthalahinam ekaṁ vilakṣayet tat khalu madhyalakṣyam 4.48 ||) Despite all similarities, the differences of the techniques are: In the *Śivayogapradipikā*, 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 Sundardās' elucidations.

¹⁴⁶For a discussion of the *guṇas* in the context of Pātañjalayoga cf. BRYANT pp. xlvi-xlix.

¹⁴⁷The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradipikā* 3.28: (*madhya lakṣa mana madhya hicārai | vapu pramāna koi rūpa nihārai | yāte sātvik upajai āī | madhya lakṣa jo sādhai bhāī ||*) "The central focus directs the mind to reside at its centre, revealing the true form of the body. It produces the sattvic quality in those who practice it."

[XXVIII. ākāśabhedāḥ]

इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ पराकाशः ॥ महाकाशः ॥ तत्त्वाकाशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारमाकाशलक्ष्यं कर्तव्यम् । ततः परं वाह्याभ्यन्तरे घनान्धकारसदृशपारकाशस्य लक्ष्यं कर्तव्यं । ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं वा बाह्याभ्यन्तरे महाकाशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औ ज्वल्यं भवति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यम् ।

Sources: 2-3 cf. YSV (PT p. 839): kathyate te devyadunākāśam pañcabhir lakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | cf. YSV (PT p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | 3-4 cf. YSV (PT p. 839): sabāhyābhuyantare nityam nirākāśantu (nirākāśas tu YK 2.38) nirmalam | karttavyam laksam ākāśam sādhayet sādhanam vinā | ghanāntarālasadṛśam parākāśam tathaiva ca | 4-5 cf. YSV (PT p. 839): kalpāntāgnisamam (kalāntāgnisamam YK 2.39cd) jyotiḥ mahākāśam smaret tathā | cf. YSV (PT p. 839) = YK 2.4oab: koṭikoṭipradipābhāmī tattvākāśam smaret tathā |

Testimonia: 2-3 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tatvākaśam sūryākāśam iti vyomapañcakam | bāhyābhuyantare 'tyantam nirmalam nirākāram ākāśam lakṣayet | 3-4 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhuyantare 'tyantāndhakāranibhām parākāśam avalokayet | 4-5 cf. SSP 2.30 (Ed. p. 42): bāhyābhuyantare kālānalasamkāśam mahākāśam avalokayet | 5-6 cf. SSP 2.30 (Ed. p. 42): bāhyābhuyantare niyatavakharūpaṁ tatvākāśam avalokayet |

2 idānīm EPU₂] idānīm cett. ākāśabhedāḥ EN₂U₁U₂] ākaśabhedāḥ cett. kathyante cett.] kathyate LN₂U₂ teṣām cett.] te E शम् U₁ om. BL laksyāni cett.] lakṣaṇāni N₂ om. BL kathyante DU₁U₂] ca kathyante P kathyate N₁N₂ om. BL ākāśaḥ BELP] ākāśa° α parākāśaḥ PU₂] parākāśa N₁ parākāśa° DN₂U₁ paramākāśaḥ BEL mahākāśaḥ ELPU₂] mahākāśa BN₁ mahākāśa° DN₂U₁ 2-3 tattvakāśaḥ BELU₂] tatvākāśa N₁ tatvākāśa° DN₂U₁ 3 sūryākāśaḥ BEL] sūryakāśaḥ N₂ PU₂ sūryakāśa N₁ sūryakāśa° DU₁ nirākāram ākāśa° E] nirākāram ākāśa° α nirākāram ākāśam BLP nirākāram mākāśam U₂ "laksyam cett.] lakṣam BL "lakṣaṇam N₂ karttavyam E] karttavyam cett. param cett.] om. U₂ 3-4 bāhyābhuyantare cett.] bāhyābhuyantare P 4 ghanāndha° cett.] ghanāmgha° B ṣvanandha° E dha° L "kāra° cett.] "kāram P "sadṛśa° cett.] sadṛśam EU₂ sadṛśaḥ BL parākāśasya cett.] parākāśaikyaṁ E parākāśa° BL laksyam cett.] lakṣam BLU₂ lakṣaṇam N₂ param cett.] U₂ cett. pralayakālinā cett.] pralayakālināḥ BL "jvalad° cett.] "jalad° PB "jjala° U₁ "dāvā° ED] "vaḍava° BLPU₁U₂ "vriddha° N₁ "vr̥° N₂ "nalapūrṇam cett.] nalapūṛṇa N₁N₂U₂ 5 mahākāśam DPU₁] mahākāśa° BELN₁N₂ ghanām dhakārasadṛśam mahākāśasya U₂ "laksyam cett.] lakṣam BDLN₂U₂ tataḥ param bāhyābhuyamtare koṭidipānām cett.] om. E prakāśaprāptau cett.] prakāśaprāpto BL om. E yādṛśam cett.] om. E 5-6 aujjvalyam cett.] ujjvalam L om. E 6 bhavati cett.] bhavati BL om. E tādṛśam cett.] om. E tattvākāśam cett.] tattvāśa° BL om. E laksyam PN₁U₁] lakṣam BDLN₂U₂ om. E karttavyam cett.] om. E

[XXVIII. Divisions of space]

Now, the divisions of space are taught.¹⁴⁸ The foci of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The focus onto space shall be visualized as pure and formless internally and externally. Therafter, the focus onto beyond-space shall be visualized as dense darkness¹⁴⁹ internally and externally. Then, the focus onto great space shall be visualized as the plethora of the burning fire of the time of dissolution internally and externally. Afterwards, such focus onto reality space should be visualized as that which resembles the splendour upon being fixed onto the brightness of ten million lights.

¹⁴⁸The *Advyatārakopaniṣat* 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: '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*).'
(*atha madhyalaksyalaksanam | prātaścitrādivarnākhaṇḍasūryacakravat vahnijvālāvalīvat tadvihināntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśam bhavati | visphurattārakākāradipyamānagādhatamopamaṇ paramākāśam bhavati | kālānalasamadyotamānam mahākāśam bhavati | sarvotkṛṣṭaparamadyutipradyotamānam tattvākāśam bhavati | koṭisūryaprakāśavaibhavaṣaṇkāśam sūryākāśam bhavati | evaṁ bāhyābhyan tarasthavyomapañcakanī tārakalakṣyam | taddarśi vimuktaphalas tādrgyomasamāno bhavati | tasmāt tāraka eva laksyam amanaskaphalapradam bhavati || 7 ||)*

¹⁴⁹Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advyatārakopaniṣat* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

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

नवचक्रं कलाधारं त्रिलक्ष्यं व्योमपञ्चकं ।
स्वदेहे यो न जानाति स योगी नामधारकः ॥ XXVIII.1॥

Sources: 1 cf. YSV (PT p. 839): *sūryākāśam tathā koṭisūryavindusamam* (°*bimbasamaṁ* YK 2.40d) *smaret | sabāhyābhyanṭare caivam ākāśam* (*caiva sākāśam* YK 2.41b) *lakṣayet tu yaḥ* | 1-2 cf. YSV (PT p. 839): *śivavad vihared viśve pāpapuṇyavivarjītāḥ | eteṣāñ caiva lakṣeṇa karmadvārā 'ghamāharet* (*karmadvārānapāharet* YK 2.41d) | 3-4 = YSV (PT p. 832) = YK 2.14: *navacakram kalādhāram tri-lakṣam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah |*

Testimonia: 1 cf. SSP 2.30 (Ed. p. 42): *atavā bāhyābhyanṭare sūryakoṭisadṛśam sūryākāśam avalokayet* | 3-4 ≈ *Netratantra with Netroddyota* 7.1cd-2: *ataḥ paraṁ pravakṣyāmi dhyānaṁ sūkṣmam anuttamam | ṛtucakram svarādhāram trilakṣyam vyomapañcakam || granthidvādaśasamyuktam śaktitrayasamanvitam | dhāmatrayapathākrāntam nāditrayasamanvitam* || 3-4 ≈ *Tantrāloka* 19.15: *śoḍāśādhāraṣaṭcakralakṣyatrayakhapañcakāt | kvacid anyataratrātha prāguktapaśukarmavat |* 3-4 ≈ *Manthānabhairavatantram Kumārikākhaṇḍaḥ* 25.2ab: *saṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam |* 3-4 ≈ *Ūrmikaulārṇavatantra* 2.184: *sarvam samadhiyogena kulena hi tad ucyate | saṭcakram ṣoḍāśādhāram trirlakṣam vyomapañcakam |* 3-4 ≈ SSP 2.31 (Ed. p. 43): *navacakram kalādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah |* 3-4 ≈ YSV (PT p. 839): *navacakram kalādhāram dvilakṣam vyomapañcakam | samagram yo na jānāti sa yogī nāmadhārakah |* 3-4 ≈ *Yogatarāṅgiṇi* quoted with reference *Nityānāthapaddhati* (Ed. p. 72) = *Hathatattvakaumudi* 24.1: *saṭcakram ṣoḍāśādhāram dvilakṣyam vyomapañcakam | svadehe ye na jānāti katham siddhyanti yoginah |* 3-4 ≈ PT (Ed. p. 172): *saṭcakram ṣoḍāśādhāram trilakṣam vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ |* 3-4 ≈ *Gorakṣaśataka* (Nowotny) 13 = *Vivekāmartaṇḍa* 6.3: *saṭcakram ṣoḍāśādhāram trailekyam vyomapañcakam | svadehe ye na jānāti katham sidhyanti yoginah |* 3-4 ≈ *Yogacūḍāmanuyupaniṣad* 3cd-4ab: *saṭcakram ṣoḍāśādhāram trilakṣyam vyomapañcakam ||* 3 svadehe yo na jānāti tasya siddhiḥ katham bhavet | 3-4 ≈ *Mandalabrahmaṇopanīṣat* 3.4.5: *navacakram ṣaḍādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet |* 3-4 ≈ *Hṛṣhapradīpiḥ* 4.77: *saṭcakram ṣoḍāśādhāram tridhā lakṣam guṇatrayam |* śeṣas tu granthavistāras trikūṭam paramam padam |

1 *tataḥ cett.] om. BL paścād cett.] paścāt N₁N₂U₁ paccā BL om. E bāhyābhyanṭare cett.] ābhyanṭare N₂ prakāśamāna° cett.] prakāśamāga° P prakāśamān BL °sūrya° cett.] °yarsū° E °sūryam P °bimba° cett.] om. E °sahitaṁ cett.] °sahita° BL sūryakāśam cett.] sūryakāśa° BLP laksyam cett.] laksyam BLN₂ kartavyam cett.] kartavyam mataḥ BL laksyānām cett.] laksyānām P laksyānām B laksyam L laksyānā N₂ 1-2 kāraṇāc N₂] kāraṇāt E kāraṇāt cett. 2 charire N₂] śāriṛa° DN₁ śāriṛa BPLU₂ °śāriṛam E rogāsamsargo BLP] rogāsamsargi E rohasamsargo D rohasamsarge N₁ rogāsamsargo N₂U₁U₂] na cett.] om. E bhavati cett.] bhavati B valitam palitam DLN₁N₂] valipalitam N₂ valitapalitam BEP punyam cett.] punyām BL ca cett.] om. E bhavati cett.] bhavati BL bhati U₁ 3 navacakram cett.] śloka navacakram BL navacakra° DN₁N₂ °ksyam cett.] trilakṣam BLN₂ 4 svadehe yo β] samakriyā α*

After that, the focus onto sun-space (*sūryākāśa*) shall be visualized as being accompanied with the shining of the disc of the sun internally and externally. From the execution of these foci, contact with diseases does not arise within the body. Thus wrinkles and grey hair, sin and merit do not arise.

XXVIII. i The nine *cakras*,¹⁵⁰ sixteen supports¹⁵¹, the three foci¹⁵² and five spaces. Who does not know them within ones own body, he is only a yogin by name.¹⁵³

¹⁵⁰A very detailed account of Rāmacandra's ninefold system of *cakras* is presented from IV - XII, pp. 11 - 33. 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.

¹⁵¹The sixteen supports of Rāmacandra are big toe support (*pādāṅgusṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*lingādhāra*), pleasance [support] (*udyāna*), navel (*nābhyaḍhāra*), heart-form support (*hrdayarūpādhāra*), throat (*kanthādhāra*), uvula support (textitghamṭikādhāra), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), center of the eyebrows support (*bhrūvormadhyādhāra*) and the 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. ?? - ??.

¹⁵²The three foci called *antar(a)lakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *madhyalakṣya* are the predecessors of the five foci found in *Yogatattvabindu*, *Yogaśvarodaya* as quoted in Prāṇatosīni and *Yogakarnikā* and *Sarvāṅgayogapradipikā*. The two additional foci are *ūrdhvvalakṣya* and *adholakṣya*. A system of three foci is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra* with *Netroddyota*, *Gorakṣāstaka* (Nowotny), *Śivayogapradipikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ūrdhvvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣayoga by teaching *bāhyalakṣya* in section XXIII, *antar(a)lakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII. The structural issues of the text are discussed in detail p. on ??.

¹⁵³As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread. They were transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra* with *Netroddyota*, across the early and classical literature of Hṛ̥ṣe- and Rajayoga (e.g. *Hṛ̥ṣapradipikā*), and from there into the post-*Hṛ̥ṣapradipikā* 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 *Mālinīvijayottaratantra*, 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. cakrānām anukramah]

इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारोपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥ नाभौ मणिपूरकचक्रम् ३ ॥ हृदयेऽनाहतचक्रम् ४ ॥ कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम् ६ ॥ भ्रुवोर्मध्ये आज्ञाचक्रं ७ ॥ ब्रह्मरन्ध्रस्थाने कलाचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥ तत्परमशून्यम् ॥

Sources: २ cf. SSP 2.1 (Ed. p. 29): atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇī | cf. SSP 2.1 (Ed. p. 29): ādhāre brahmacakram tridhāvartam bhagamandalākāram | tatra mūlakandaḥ | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati | cf. SSP 2.2 (Ed. p. 29): dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhimukham liṅgam pravālāñkurasadṛṣṇam dhyāyet | tatraivodiyānapīṭham jagadākarṣaṇam bhavati | ३ cf. SSP 2.3 (Ed. pp. 29-30): trtiyam nābhīcakram pañcāvartam sarpavat kundalākāram | tanmadhye kundalinīm śaktim bālārkakotisannibhām dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | cf. SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram aşṭadalakamalam adhomukham | tanmadhye karnikāyām liṅgākārām jyotiṛūpam dhyāyet | saiva hamsakalā sarvendriyavaśyā bhavati | cf. SSP 2.5 (Ed. p. 30): pañcamam kanṭhaçakram caturaṅgulam | tatra vāma idā candranādi | dakshe piṅgalā suryanādi | tanmadhye susūmnām dhyāyet | saiva anāhatatakalā anāhatasiddhidā bhavati | cf. SSP 2.6 (Ed. p. 31): şaṣṭham tālucakram | tatrāmr̥tadhārāpravāhāḥ | ghaṇṭikāliṅgam mūlarandhram rājadantam śāṅkhinivivaram daśamadvāram | tatra śūnyam dhyāyet | cittalayo bhavati | ४ cf. SSP 2.7 (Ed. p. 31): saptamaṇi bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dipasiṅkhākāram dhyāyet | tatra vāksiddhir bhavati | cf. SSP 2.8 (Ed. p. 31): aşṭamam brahma randhram nirvāṇacakram sūcikāgrabhedyam | tatra dhūmasiṅkhākāram dhyāyet | tatra jālandharapīṭham moksāpradam bhavati | cf. SSP 2.9 (Ed. p. 32): navamam ākāśacakram sodaśadalakamalam ürdhvamukham | tanmadhye karnikāyām trikūṭākārām tadūrdhvāśaktim tām paramaśunyām dhyāyet | tatraiva pūrṇagiripiṭham sarveṭasiddhipradam bhavati | iti navacakravīcāraḥ ||

2 anukramah cett.] anukrama N₁ anukramā DN₂ **kathyate** cett.] kathyamte DN₁N₂ ādhāre cett.] ādhāro BL brahmacakram BEL] brahmacakram cett. ādhāropari β] om. α liṅgamūle β] liṅge α svādhiṣṭhānacakram EDPN₁N₂] svādhiṣṭhānacakram cett. ३ maṇipūrakacakram ELPN₁N₂] maṇipūrakacakram cett. 'nāhata° P] anāhata° BELU₂ viśuddha° cett. cakram BEL] cakram cett. viśuddhicakram β] anāhatacakram α sāṣṭham cett.] sāṣṭha° L ४ tālucakram EN₁N₂] tālucakram DPU₁ tālucakre BL tālucakra U₂ °ajñā cett.] agneja P āgneya L ājñāya B cakram DEN₁N₂U₁U₂] cakram BDPL °randhra° cett.] om. BELP kāla° U₂] kāla° BDELPN₁N₂ brahma° U₁ cakram E] cakram cett. navamam cett.] navama N₂ navamam rattu U₁ cakram DEN₁N₂U₁U₂] cakram BLP ५ tat° BDLN₁U₁U₂] etat E tataḥ P tata N₂ °parama° N₁] parama° B para° N₂U₁ °śūnyam BEL] śūnyam PN₁N₂U₁U₂] tatparamaśunyam D

[XXIX. Sequence of cakras]

Now, the sequence of the *cakras* is taught.¹⁵⁴ At the base,¹⁵⁵ there is the Brahmacakra. Above the base at the root of the penis is the Svadīsthānacakra. At the navel, there is the Manipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālu-cakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahman¹⁵⁶ is the Kalācakra.¹⁵⁷ The ninth is the Ākāśacakra¹⁵⁸. It is supreme emptiness.

¹⁵⁴Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he briefly mentions their names which are partially different than in the previous account and their locations. A detailed account of a ninefold *cakra* system was already covered in chapters IV to XII. This repetition appears redundant. There is no corresponding passage in the YSv. Apart from the identical positions of the *cakras* in the SSP, the technical terms of the nine *cakras* in five of nine cases do not correspond for the most part either. In fact, no other nine-fold *cakra* system known to me fully matches the terminology presented here. Either this is Rāmacandra's intellectual property, or he used a third, unknown source or mixed up different sources. A practical tabular overview of the ninefold *cakra* systems and historically closely related systems with eight and six *cakras* can be found in POWELL (2023: 214).

¹⁵⁵In 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.II.

¹⁵⁶The *brahmarandhrasthāne* ('at the place of the aperture of Brahman') is the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438.

¹⁵⁷The term *kālacakra* ('*cakra* of time') for the eighth *cakra* is not just unprecedented in other texts that teach a ninefold *cakra* system, but the term is obviously not present in any known *cakra* system that refer to the yogic body. A comparison of the term with the current standard collection of electronic texts in yogic and tantric studies, as well as with collections such as Muktabodha and GRETEL, yielded no hits. In other words, this appears to be an original and previously unknown term for a yogic *cakra*. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: Śārgadharapaddhati 4359/256.13, Śivayogapradipikā 3.15 and Siddhasiddhāntapaddhati 2.8 call it *nirvāṇacakram* ('*cakra* of absolute extinction'); *Yogasvarodaya* as quoted in Prāṇatosini (Ed. p. 833) just calls it *aṣṭamāṇ cakram* ('the eighth *cakra*') and *siddhapumṣah sthālam* ('place of the accomplished human'); Rāmacandra himself in the previous chapter on *cakras* in section XI picks this up and calls it *aṣṭamacakram* ('eighth *cakra*') and *siddhapuruṣasya sthānam* ('place of the accomplished person'); Saubhāgyalakṣmyupaniṣat also calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* ('*cakra* of the supreme Brahman').

¹⁵⁸The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems occurs in Śivayogapradipikā 3.16 and Siddhasiddhāntapaddhati 2.9 only

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणादृष्टिः स्थिरा भवति । द्वितीयो
मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्ष्णिः स्थाप्यते । अयिः प्रबलो भवति । एका पार्ष्णिः
मूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूलेऽपरस्य पादस्य पार्ष्णिः स्थाप्यते । अग्निर्प्रदीप्यते ।
५ तृतीयं गुदाधारस्थानम् । तन्मध्ये सङ्कोचविकासाकुञ्चनकारणात्पवनः स्थिरो भवति ।

Sources: २ cf. YSV (PT p. 832) = YK 2.15: śoḍāśādharabhedan tu śrūṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 29): atha śoḍāśādharāḥ kathyante | cf. YSV (PT p. 839): aṅguṣṭhapādayos tejāḥ salaksasthi-radr̄ṣṭimān | pādāṅguṣṭhe ya ādhāraḥ prathamo (prathamam YK 2.16) yogatattvataḥ | cf. SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayaṁ dhyāyet | dr̄ṣṭih sthīrā bhavati | २-४ cf. YSV (PT p. 839): dvitīyam pādāmūlāparam (pādāmūlam param YK 2.16) sa vai | pādasya pārṣṇi (pārṣṇi YK 2.17a) samsthāpya balavān prabhaven munih | pādāmūle 'thavā pādāṅguṣṭhamūlam (pr̄ṣṭhe pādāṅguṣṭhe YK 2.17) vidhārayet || २-४ cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādāpārṣṇinā nispīdyā sthātavyam | tatrāgnidipanam bhavati | ५ cf. YSV (PT p. 839): tṛtyān tu gudādhāro (gudādhāre YK 2.18) gudasaṅkocanakriyā | vikāsakuñcanam tasya sthīrvāyāu ca mr̄tyujit | cf. SSP 2.12 (Ed. p. 33): tṛtyo gudādhāra tam vikāsasamkocanena nirākuñcayet | apānavāyuh sthīro bhavati |

Testimonia: २ cf. *Hathasamketacandrikā* (GOML R3239 fol. 201 l. 20): ity ādhārāḥ śoḍaśa athok-tānām śoḍāśādharānām kartavyanām āha ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 1-2): tatra mūlādhāraḥ pādāyor amguṣṭhe tejaso lakṣyakaraṇād dr̄ṣṭih sthīrā bhavati || ity ādhāra-cakram || २-४ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 3-8): atha dvitīyādhāraḥ || २|| tatra vāmapādāṅguṣṭasya mūlam aparāpādasya pārṣṇis tasmin kathyate | tadāgnēḥ pradipana bhavati | ekaḥ pārṣṇi mūlādhāre dr̄ḍham sthāpyate tasya pādasya mūlam amguṣṭamūlam aparasya pādasya pārṣṇinā sampīdyā ciram sthīrān sthītaye tadāni agnidipyate || iti dvitīyādhāraḥ || २-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 9-13): || atha tṛtyādhāraḥ || tṛtyam pādādhārāsthanānam tanmadhye dr̄ḍham muhuś ciram saṅkocasāṅkocavikāśana rūpākuñcanakaraṇāt vāmapādād apārṣṇimūlena gudasya nipīḍana vāyuḥ sthīro bhavati | vāmaram karoti sādhakam iti || iti tṛtyādhāraḥ ||

२ idānīm cett.] idānī N₂ bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E kathyate DN₁ aṅguṣṭhe cett.] amguṣthai B tejaso cett.] tejasam BL laksya° cett.] laksā° N₂ laksam kartavyam BL °kāraṇād cett.] °kāraṇāt P dr̄ṣṭih cett.] dr̄ṣṭi° N₁N₂U₁U₂ bhavati cett.] bhavatī L ३ mūlādhāraḥ cett.] mūlādhāraḥ U₁ mūlādhare U₂ °para° cett.] apāra° ḡ aparasya BL pādasya cett.] pāda° BL pārṣṇih cett.] pārṣṇih L dhāraḥ pādāmduṣṭhasya mūleḥ parapādasya pārṣṇih P sthāpyate cett.] syāpyate BL sthāyyamte U₂ agniḥ N₁] agnim U₁ agni° D tadāgnīḥ BELP om. N₂U₂ prabalo cett.] om. N₂U₂ bhavati cett.] bhavatī BL om. N₂U₂ ekā cett.] ekaḥ E ekām U₁ om. N₂U₂ ३-४ pārṣṇih U₁] pārṣṇih DN₁ pārṣṇir ādau BELP om. N₂U₂ ५ mūlādhāre cett.] mūlādhāra BU₁ mūlādhārā L mūlādhāraī D om. N₂U₂ sthāpyate cett.] om. N₂U₂ tasya cett.] om. U₂ pādasyāṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N₁U₁ om. U₂ °parasya EP] ḡ aparasya cett. om. U₂ pādasya cett.] om. U₁U₂ pārṣṇih cett.] pārṣṇi N₂ pārṣṇo U₁ om. U₂ sthāpyate BELPU₁] sthāpyam DN₁N₂ om. U₂ agnir DN₁] agni N₂U₁ tadagnīḥ E tadagnīḥ BPU₂ tadagnīḥ L pradīpyate E] pradīpyate BELPU₂ dīpyate DU₁ dīpyate N₁ dīpate N₂ ५ tṛtyam cett.] tṛtya U₂ °sthānam cett.] °sthāne B °vikāśā° E] °vikāśā° BDPN₁N₂ °vikāśā L °vikāśā U₁ °kuñcana cett.] ākuñcana L akumcana U₁ kumcanaṁ DN₂ pavanaḥ cett.] pavana° DU₁U₂N₂ bhavati cett.] bhavatī B

[XXX. Divisions of the wheels of support]

Now, the divisions of the group¹⁵⁹ of supports¹⁶⁰ are taught.

As a result of focusing on a light at the big toe(s) of both feet, the gaze becomes steady.¹⁶¹

The root support is the second [one]. The heel of the rear foot is caused to be placed at the base of the big toe of the foot.¹⁶² The fire is strengthened. [In other words,] one heel is placed at the root support. The heel of the other foot is placed at the base of the big toe of this foot. The fire is kindled.^{163 164}

The third is the place of the anus support.¹⁶⁵ As a result of expansion, contraction and compression, the vital wind becomes stable on it.

¹⁵⁹I propose to understand *cakra* here in the sense of “troupe, crowd, totality”, cf. BOETHLING, vol. 2, 1958:209.

¹⁶⁰The practice of sixteen *ādhāras* goes back to the Yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* *Kumārikākhanḍah* and *Netratantra* with *Netroddyota*. The techniques were passed on, copied 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; *Sāradātilakatantra* 25.24–25; *Śivayogapradipikā* 3.17–33; *Siddhasiddhāntapaddhati* 2.10–25; *Yogataraṅgiṇī* 1.13 (Ed. p. 72–73) quotation with reference “*nityanāthapaddhatau*” (maybe another recension of the *Siddhasiddhāntapaddhati*, see 2023:149); *Haṭhatattvakaumudi* 24.10–23 and 40.19; and *Haṭhapradipikājyotsnā* on *Haṭhapradipikā*, as well *Prānatosnī* (Ed. p. 839–841) quotation with reference “*yogasvarodaye*” and *Yogakarṇikā* quotation with reference “*yogasvarodaye*” 14–36. *Hathasamketacandrikā* (cf. i.e. GOML R3239 fol. 201 l. 20 – fol. 204 ll. 5–6) directly quotes the *Yogatattvabindu* without reference. Comparing the various lists of *ādhāras* reveals great variability. Rāmacandra's system draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. When there are differences in the descriptions of the respective *ādhāras* among the texts I note them in the annotations without providing a reference again; for the Sanskrit, see the above-provided references.

¹⁶¹In 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 *Śivayogapradipikā*) or the light is already present. *Sāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā*-limb of an eight-fold (*aṣṭāṅga*) Yoga system.

¹⁶²The base of the big toe of the foot (*pādasyāṅguṣṭhamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

¹⁶³Rāmacandra combines the techniques presented in YSV and SSP for this *ādhāra*, resulting in a *siddhāsana*-like bodily position.

¹⁶⁴*Netroddyota*, *Sāradātilakatantra* and *Haṭhapradipikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

¹⁶⁵*Netroddyota*, *Sāradātilakatantra* and *Haṭhapradipikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

अनु च पुरुषस्य मरणं न भवति। चतुर्थं लिङ्गाधारम्। तन्मध्ये लिङ्गसंकोचनाभ्यासात्प
श्रिमदण्डमध्ये वज्रनाडी भवति। तन्मध्ये पुनराग्यासकरणान्मनःपवनयोः संचारो भवति।
तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुख्यति। तत्त्वोटानात्पवनो ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति।
ततो वीर्यस्तम्भो भवति। पुरुषः सदैव युवैव भवति। पञ्चमं उड्हीयाणं स्वाधिष्ठानम्। तत्र
५ बन्धनान्मलमूत्रयोर्नाशो भवति।

Sources: १-४ cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanānām ca | liṅ-
gasāṅkocanābhyaśāt paścimādaṇḍamadhyagah | vajranādīti (vajrānādī tu YK 2.20) tanmadhye
punar abhyasyaṁs (abhyasanān YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañ-
carati YK 2.20) tridhā | granthitrayavibhedas ("bhedaḥ YK 2.21) tu tadbhedo brahmamārgataḥ |
brahmapadmo ("padme YK 2.21) vāyupūrṇo ("pūrṇe YK 2.21) bhūtvā tiṣṭhati yogirāṭ | viryastambho
bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme śatpadme ca tathā tathā | १-४ cf.
SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasāṅkocanena brahmagrānthaṁ trayam
bhītvā bhramaraguḥyām̄ viśramya tata ūrdhvamukhe bindustambhanām bhavati| eṣā vajroli
prasiddhā ४-५ cf. YSV (PT p. 840): pañcamam jaṭharādhāraṁ tadā bandhayati kramāt | mṛtyunā
bhaṅgasiddho 'yam (mṛtyunā māṅga° YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayañkaraḥ | anena
paścimād ūrdhdam (ūrdhvān YK 2.24) vāyūḥ kuryād viśāladhiḥ | bandho 'yam buddhimana-
soḥ pañcamādhārakāla jīta ४-५ cf. SSP 2.14 (Ed. p. 34): pañcame odyānādharmaḥ yor bandhanān
malamūtrasaṅkocanām bhavati | *udyānā° etc. in various mss.

Testimonia: १-४ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 14-19): atha caturtham liṅgād-
hāraḥ || tanmadhye liṅgasāṅkocanābhysāt mūlabandhena gudāyā muhuḥ saṅkocane kṛte liṅ-
gasāṅkocanām svayam eva bhavati | tayoḥ sañcāram madhye granthitrayam ṛṭyati tata ṛṭaṇāt
pavano brahmakamalamadhe pūrṇo bhūtvā tiṣṭhati tadā viryastambho bhavati | puruṣaḥ sadaiva
yuvā tiṣṭhati | iti caturthādhāraḥ | ४-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 202 ll. 20 - 203;
athāmamuprāṇām tatra bandhanān malamūtranāśo bhavati |

१ anu ca DPU₁ U₂] anyac ca E anūca N₁ N₂ anucakra° B anucakra° L na cett.] om. BPL caturtham
cett.] caturtha° BDL saṅkocanā° cett.] sakonā° N₂ १-२ paścima° cett.] paścima° BP paścama°
L २ vajra° cett.] vajñā° BPL prajñā° E bhavati cett.] bhavati BL °karāṇān EPU₂] karāṇāt cett.
manah° cett.] punah° BL pavanayoh cett.] pavanayo BL samcāro cett.] samcoro D bhavati
cett.] bhavati BL ३ tayoḥ cett.] tayo B samcārān cett.] samcārāt DU₁ trūṭyati cett.] trūṭyati B
trūṭyatāt L trudyati U₁ ti N₂ °tattraṇāt N₁ U₂] tatraṇāt BELU₁ tata traṇāt DN₂ pavano
BEL] pavanah cett. °kamala° cett.] °ka° BL pūrṇo cett.] pūrṇā BL ४ puruṣaḥ cett.] puruṣa N₂
sadaiva cett.] samdaivam P yuvaiva DL] yuvā E yuve P yuvaiv B yuveva N₁ yurvaiva N₂ yuvaivam
U₁ yuvaivam U₂ bhavati cett.] bhavati B prabhavati P pañcamam cett.] pamcama B pamcam
N₂ uddiyānām svādhishṭhānam PU₂] udīyānām svādhishṭhānam BL udyānām DN₁ odyānām
N₂ uddyānām U₁ uddiyānām svādhishṭhānam P udgiryānām svādhishṭhānam E ५ bandhanā E]
badhadānān U₂ bamdhānāt N₁ N₂ vamdhānāt D bamdhādānāt U₁ bamdhādānān P bamdhā diyate
BL malamūtrayor cett.] mūlamūcayor L bhavati cett.] bhavati B

And afterwards, the person does not die.

The fourth is the penis support. As a result of the practice of contracting the penis in the middle of the [support], the adamantine channel (i.e., central channel)¹⁶⁶ becomes active in the posterior staff (i.e., spine).¹⁶⁷ From the repeated practice, both breath and mind move into that. Caused by the transition of both [breath and mind] the trinity of knots¹⁶⁸ within [the central channel] are pierced. Because of the piercing of those, the breath becomes full in Brahmā's lotus and remains there.¹⁶⁹. As a result of that, the stopping of semen arises.¹⁷⁰ The person becomes youthful forever.¹⁷¹

The fifth is Uddiyāṇa,¹⁷² that is, Svādhīṣṭhāna. As a result of performing a lock at that place, faeces and urine disappear.¹⁷³

¹⁶⁶The adamantine channel (*vajranāḍī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgiṇī* in the commentary on 1.13 uses the term *vajragarbhā* ("adamantine womb").

¹⁶⁷The staff of the back (*paścimadāṇḍa*) is the spine. Cf. *Śārngadharapaddhati* 4365.

¹⁶⁸The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagrānθī*) is situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugrānθī*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 80); and 3. the knot of Rudra (*rudragrānθī*) 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 *kundalī* (cf. *Yogabija* 96-97 and *Gorakṣaśataka* 74-86) that enters the central channel and pierces the knots. *Gorakṣaśataka* 48 states that the entrance to the central channel is blocked by phlegm and that the three knots have arisen from the three *guṇas*. They obstruct the central passage.

¹⁶⁹Brahmā's lotus refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. 29. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term *brahmaṛaguḥā* ("buzzing hive") situated on top of the head (*Jogpradipyakā* 932; also cf. *Śārngadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

¹⁷⁰Breath, mind and semen are interconnected. If one of them stops its movement, all stop their movement. Cf. *Amṛtasiddhi* 7.19-20 and 23.

¹⁷¹Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhra*). *Śāradātīlakatantra* and *Hathapradipikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradipikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associates the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajrolī*.

¹⁷²For a discussion of the term *uddiyāṇa*, see p.13 fn. 23.

¹⁷³*Śivayogapradipikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of binding at Uddiyāṇa. *Haṭhatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātīlakatantra* and *Hathapradipikājyotsnā* situate the fifth *adhāra* at the anus (*pāyū* or *sivani*). The *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jāṭharādhāra*).

षष्ठो नाभ्याधारः । तत्र प्रणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः ।
 तस्मिन्स्थाने प्राणवायोर्निरोधात्पुर्वपि कमलान्यर्थ्यमुखानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र
 जालन्परो बन्धो दीयते । तस्मिन्सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घण्टिकाधारः ।
 तत्र जिह्वायन्त्रं लग्नं भवति । ततोऽमृतकलाया अमृतं स्वति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न
 भवति ।

5

Sources: 1 cf. YSV (PT p. 840): nābhyaḍhāro bhavet ṣaṭhas (ṣaṭhaṁ YK 2.25) tatra prāṇam sam-abhyaset | svayam utpadyate nādo nādato muktidantataḥ (muktidāntaḥ YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṭhe nābhyaḍhāra omkāram ekacittenoccārayet | nādalayo bhavati | 1-2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | 1-2 cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrddhakatrāṇi (ūrdhvavaktrāṇi YK 2.26) padmāni vikasanti mahān bhavet | 2-3 cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāraḥ ṣṭamas tatra kanṭhasaṅkocakalṣanāḥ | jālandharākhyo bandhah syat tasmin sati marud dṛḍhah | 2-3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | iḍāpiṅgalayor vāyuh sthiro bhavati | 3-5 cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagratāḥ (jihvāgrataḥ krte YK 2.28) | sampivatyamṛtam tasmād yogajimṛtyujitparah | 3-5 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati |

Testimonia: 1 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 1-3): atha ṣaṭho nābhyaḍhārah | tatra pranavābhyaśe harau samāhitamanah puruṣasya nā harau nādomanaḥ sthairyam svayam utpadyate | 1-2 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 4-5): atha saptamam hṛdayarūpa ādhārah || tasmin brāhmaṇavāyor nirodhāc chakaramalāni svayam ūrdhamukham vilasanti | 2-3 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 6-9): athāṣṭamaḥ kanṭhādhārah | tatra jālandharabandho diyate tasmin satiḍāpiṅgalayām pavanaḥ sthiro bhavati | 3-5 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 ll. 9-13): atha navamam ghaṇṭikādhārah | tatra jihvāyā agram dattam cet tatav uparitah amṛtam yat sravati taj jihvāgreṇa yogī pibati | tad amṛtāpānāc chariramadhye rogāṇām sañcāro na bhavati |

1 nābhyaḍhārah cett.] nābhyaḍhāras U₁ nābhyaḍhāre U₂ tatra cett.] om. E pranavābhyaśād β] pranavābhyaśāt DN₁N₂ pranavābhyaśāt U₁ anāhato cett.] anohato U₂ om. E nādaḥ cett.] nāraḥ P om. E svaya cett.] svayam N₂ om. E utpadyate cett.] utpadyate N₁ om. E saptamo cett.] om. BE hṛdaya cett.] hṛdayā° U₂ om. BE °rūpādhārah N₂U₁] °rūpādhārah L rūpa ādhārah DN₁ °dhārah U₂ om. BE 2 prāṇavāyor cett.] prāṇavāyō B nirodhāt β] nirūmḍhanāt α sad api BE] sadapi cett. ūrdhvamukhāni cett.] ūrdhvamukham DN₁N₂ ūrusyordha mukham bhavati U₁ aṣṭamāḥ DPN₁U₁U₂] aṣṭamam E aṣṭame BL aṣṭamā° N₂ tatra cett.] tatraḥ D 3 jālandharo cett.] jālandhara° N₂ jalām BL diyate cett.] dipaye U₁ satiḍāyām EP] satiyām BL sati iḍāyām DN₁U₁U₂ satiśādāyām N₂ pavanaḥ cett.] pavana° D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā° cett.] ghaṇṭikā° P ghamṭā° L °dhārah cett.] dhāras U₁ 4 jihvāgram cett.] jihvāyāgram D juhvāyām U₁ bhavati cett.] bhavati B bhavati vā U₁ tato cett.] tataḥ N₁U₁ 'mṛtakalāyā BEPN₁N₂] mṛtakalāyām L amṛtakalāyāh DU₁ amṛtam cett.] amṛta P om. L sravati cett.] om. L tadaṁṛtāpānāc DP] tadaṁṛtāpānāt EN₁N₂U₁ tadaṁṛtakalāyām amṛtāpānī° B amṛtāpānā Tadaṁṛtāpānā U₂ charīra° cett.] śarīra° EN₁N₂ na cett.] om. BL 5 bhavati cett.] bhavati B

The sixth is the support of the navel. From the repeated practice of *pranava*,¹⁷⁴ the unstruck sound¹⁷⁵ arises by itself.¹⁷⁶

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] open up from the restraint of the breath in this location.¹⁷⁷

The throat support is the eighth. There, Jālandhara lock¹⁷⁸ is effected. When [the lock] is engaged, the breath in the Idā and Piṅgalā channels becomes stable.¹⁷⁹

The ninth is the support of the uvula. The tip of the tongue becomes attached to it. As a result of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.¹⁸⁰

¹⁷⁴ The syllable *om*. See BRYANT 2009, pp. 105–109 and HARIMOTO 2014, pp. 151–163 for a more detailed discussion of the term *pranava* in the context of the *Pātanñjalayogaśāstra*.

¹⁷⁵ Cf. *Haṭhapradipikā* 4.17 et seqq.

¹⁷⁶ *Siddhasiddhāntapaddhati* instructs recitation of *om* at the navel, *Yogatarāṇī* adds meditation on the form of consciousness (*cindrūpam*) to the same recipe, whereas in *Haṭhatattvakaumudi* 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, *Śivayogapradipikā* instructs to contemplate Kunḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

¹⁷⁷ Rāmacandra's mention of *ṣadapi kamalāny* ("six lotuses") seems inappropriate, since he previously (section XXIX) taught a ninefold *cakra* system. The result of the practice associated with the seventh *ādhāra* in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogatarāṇī* is confined to the blossoming of the heart lotus alone. In the *Haṭhatattvakaumudi*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradipikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared to be 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 *nāḍi* as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhihṛṇmadhyamārge tu sarvakāmābhidho mataḥ*!), whereas *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* list the navel as the seventh *adhāra*.

¹⁷⁸ The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālandhara at the *brahmaṇḍhra*. A discussion of the term can be found at p. 30.

¹⁷⁹ *Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

¹⁸⁰ Most texts with the sixteen *ādhara* system share this concept. Only *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netroddyota* at the heart.

दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लम्बिकाप्रवेशे सति तालुनि मशा जिहा ति-
ष्टति । एकादशो जिहातले जिहाधारः । तस्मिन्जिहाग्रेण मन्थनं क्रियते । तस्मिन्कुतोऽतिमधुरं पा-
नीयं स्वति । तथा च कवित्वगीतछन्दोनाटकादिविषयज्ञानमुत्पद्यते । तदुपरि द्वादशो दन्तयोर्मध्ये
दन्ताधारः । तस्मिन्थाने जिहाया अग्रं घटीमात्रमर्घटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति
साधकस्य समग्रा रोगा नश्यन्ति ।

5

Sources: 1-2 cf. YSV (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohanā caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāśikāpraptajī-
hveyam tālulagnā bhavet tataḥ | 1-2 cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe
lambikām cālanadohanābhyām dirghikṛtvā vīparītena praveśayet | kāṣṭhibhavati | 2-3 cf. YSV
(PT p. 840): ekādaśi (ekādaśo YK 2.29) bhavej jihvā talajādhāra iśvari | jihvāgramathane tasmin
pāniyam madhuram bhavet | tatpītēš kavir gitijyotiś (gitir YK 2.29) chandovidām (chandovidur
YK 2.30) varah | 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
sarvarogakṣayaṇkarah (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api |
dhṛtvārddhaghāṭikāmāṭram sarvarogan (sarvarogāñs YK 2.32b) tu nāśyet | cf. SSP 2.21 (Ed. p. 36):
dvādaśe bhrūmadhyādhāre tatra candramaṇḍalam dhyāyet śitalatām yāti |

Testimonia: 1-2 ≈*Haṭhasamketacandrikā* (GOML R3239 fol. 203 ll. 14-15): atha daśamam tālvā-
dhārah | spaṣṭam || 2-3 ≈*Haṭhasamketacandrikā* (GOML R3239 fol. 203 ll. 15-17): ekādaśo jihvā tato
jihvādhārah sravati || tasmin jihvāgreṇa mathanam kriyate tasmin kṛte atimadhuram pāniyam
sudhāvat | kavitva gītacchamdanāṭkādi jñānam svayam utpadyate | 2-5 ≈*Haṭhasamketacandrikā*
(GOML R3239 fol. 203 ll. 18-20): atha tadupari dvādaśodantayor madhye dantādhārah tasmin
sthāne jihvāyā agrām ghaṭīmāṭram ardthaghaṭīmāṭram balāt sthāpyate || tasmin sati samasta
roganāśo bhavati ||

1 daśamas cett.] daśamam B daśamam E daśama N₁N₂ tanmadhye cett.] stāmnmadhye U₁
cānanam cett.] cānanam D vānam E dohanam cett.] dollahanam E dohanam chedanam U₂
kṛtvā cett.] kratvā BL sva kṛtvā U₁ lambikā cett.] cālam vikā U₁ sati cett.] śe sati P grati DN₁N₂
tāluni magnā cett.] tāluni lagnā N₂ tāluni lagnā U₁ tālumagnā BPL jihvā cett.] juhvā U₁ om. N₂
1-2 tiṣṭhati cett.] om. N₂ 2 ekādaśo cett.] om. N₂ jihvātale cett.] om. EN₁N₂ jihvādhārah
cett.] om. N₂ tasmin cett.] tasmin na U₁ om. N₂ manthanam cett.] mathanam DLP kriyate
cett.] kṛtvā BL 'timadhuram cett.] atimadhuram N₁N₂ satimadhuram BDL 3 sravati cett.]
sravati B tathā cett.] tadā E kamīn nāśikā phatkāravat || tathā N₂ ca cett.] om. BL kavitva°
cett.] kvacitva° BL kvacitta° D kavitvam U₂ °gīta° N₁N₂U₁] om. cett. °chando° β] °chamdevac-
chamda° U₁ °chamda° cett. °nāṭkādi° cett.] °nādi° U₁ °viṣaya° βD] °viṣaye N₁N₂ viṣayanam
U₁ jñānam cett.] jñānam cett.] jñānam U₁ utpadyate cett.] utpadyamte B dvādaśo dantayor BLPU₁]
dvādaśadantayo madhye E dvādaśor damtayo madhye U₂ dvādaśayor madhye DN₁N₂ 4 jihvāyā
cett.] jihvāyām U₁ agrām cett.] agnām BL gram N₂ ghaṭīmāṭram cett.] ghaṭīmāṭram DN₁N₂
ardhagaṭīmāṭram em.] arddhaghaṭīmāṭram DN₁N₂ ārdhaghaṭīkāmāṭram U₁ ārgaghaṭīmāṭram
PU₂ ārgaghaṭīmāṭram B ārddhaghaṭīmāṭram L om. E balātkaṛeṇa EDN₁N₂] bālātkaṛeṇa
PU₁U₂ bālātkaṛeṇa BL tasmin cett.] tasmiṁ BL sati cett.] om. BL 5 naśyanti cett.] naśyamti B

The tenth is the support of the palate. After the moving and milking have been done, [and] after abiding at the entrance with the tongue in the middle of it, the tongue resides inserted within the [cavity above the] palate.¹⁸¹

The eleventh is the tongue support at the surface of the tongue. In the middle of that [support], the tip of the tongue is churned.¹⁸² While doing that, a very sweet liquid oozes out. Moreover, after that, the knowledge of areas like poetry, singing, metric and dance is generated.¹⁸³

Above that is the twelfth, the tooth support within the teeth.¹⁸⁴ At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghatīs*¹⁸⁵. Abiding therein, the diseases of the practitioner will entirely disappear.¹⁸⁶

¹⁸¹The ninth, tenth, eleventh and twelfth support are all associated with the tongue related hathayogic *khecarimudrā* and its forerunners. For a detailed account of this *khecarimudrā*, see MALLINSON (2010). *Netrodyota* places the tenth support at the tortoise channel (*kūrmanādī*), whereas *Śāradātilakatantra* and *Hṛ̥hapradipikājyotsnā* situates it at the throat *kanṭha*.

¹⁸²For a discussion of the term *manthana* in the context of *khecarimudrā* see MALLINSON 2010, pp. 207–208 n. 250.

¹⁸³Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* teaches the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgini* calls the practice *jihvādhobhāgādhāra*. The *Netrodyota* alone teaches the throat (*kanṭha*) as the eleventh *adhāra* but states that “Above the place of the uvula is a stream of nectar resembling nectar itself.” (*lambhakasya sthitā cordhve sudhādhāraḥ sudhātmakah* ||).

¹⁸⁴SSP 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 the section on the sixteen *adhāras*.

¹⁸⁵One *ghatī* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One and a half textitghatīs would thus equal 36 minutes

¹⁸⁶Most 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. *Śivayogapradipikā* 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. *Hṛ̥hatattvakāumudī* 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. *Yogatarāṅgini* 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 *Hṛ̥hapradipikājyotsnā* list the nose as the twelfth support.

त्रयोदशो नासिकाधारः । तस्मिलक्ष्ये कृते सति मनः स्थिरं भवति । चतुर्दशो नासामूले वाच्वाधारः । तस्मिन्दृष्टे: स्थैर्यकारणात्प्रथमे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पर्थिवं बन्धनं त्रुट्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्दृष्टे: स्थिरीकरणात्कोटिकरणानि स्फुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रेण चाल्प्यते । तदभ्यासात्पृथ्वीमध्ये यत्किञ्चित्तेजो वर्तते । तत्सर्वतेजो ५ दृष्टिविषयं भवति । तदर्शनात्पुरुषः सर्वज्ञो भवति ।

Sources: १ cf. YSV (PT p. 832): nāśādhāras tato (*tataḥ* YK 2.32b) jñeyo nāśālakṣas trayodaśah (trayodaśa YK 2.32d) | manāḥsthirakaro yas tu (*sthiraṁ karoty eva* YK 2.33a) vāyusthirakaro (*vāyuḥ* YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāśādhāre tasyāgram lakṣayet manāḥ sthiram bhavati | १-३ cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāśāpuṭe sthirā dṛṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn sviyatejāḥ syāt pratyakṣam saṭtrimāsataḥ | pārthivām trūṭati kṣipram pratyakṣam sviyatejasā | १-३ cf. SSP 2.23 (Ed. p. 36): caturdaśe nāśāmūle kapāṭādhāre dṛṣṭim dhārayet | saṇmāsaj yojitihpuṇjam paśyati | ३ cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthira (*sthira* YK 2.35) dṛṣṭis tathā dhruvam | asmin dṛṣṭih sthirā koṭih (*koṭi°* YK 2.35) kiraṇāni sphuranti hi | cf. SSP 2.24 (Ed. pp. 36-37): pañcadaśe laṭādhāre tatra jyotiḥpuṇjam lakṣayet | tejasvi bhavati | ३-५ cf. YSV (PT pp. 840-41): netrādhāraḥ ṣoḍaśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagreṇa cālayet | prthvīmadhye tu yatkiñcid varttate (*sarvajñāḥ prabhavas tena varddhate* YK 2.36) jaṭharānalāḥ | pratyakṣam tad bhavet sarvam tad ābhyaśān na samśayah | ३-५ cf. SSP 2.25 (Ed. p. 37): avaśiṣte ṣoḍaśe brahmaṇandhraṁ ākāśacakram | tatra śrigurucaraṇāmbujayugmam sadāvalokayet | ākāśavat pūrṇo bhavati |

Testimonia: २-९३.१ ≈*Hathasamketacandrikā* (GOML R3239 fol. 203 l. 21 - fol. 204 l. 1): atha trayodaśe nāśikādhāraḥ || tasmin lakṣye kṛte sati manāḥ sthiram bhavati | १-३ ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 2-4): atha caturdaśo nāśāmūle lalāṭe pyādhāraḥ | tasmin dṛṣṭasthairyakaraṇāt ṣaṭhe māsi sviyam tejaḥ pratyakṣam bhavati | tejaḥ pratyakṣatve pārthiva sakalabandhanam trudyati | ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha pam-cadaśo bhrūmadhye ajñādhāraḥ asmin dṛṣṭeh sthirkaranāṁ koṭikiranāṁ puraḥ sphuramti | ३-५ ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 ll. 5-6): atha ṣoḍaśonetrādhāraḥ || ayam amgulya-greṇa cālyate tadā bhyāsāt pṛthvīmadhye yatkiñcit tejo vartate | tatsarvam tejo dṛṣṭi viśoṣaṇam bhavati | tad darśanāt puruṣaḥ sarvajño bhavati || iti pūrvoktaṣoḍādhāraṇām spaṣṭo 'rthaḥ ||

१ nāśikādhāraḥ cett.] nāśikāgrādhāraḥ EP tasmil lakṣye em.] tasmil lakṣe U₂ tasminim lakṣye EPU₁ tasmin lakṣe DN₁N₂ tasmin draṣṭe BL sati cett.] om. BL manāḥ sthiram EP] minasthire B manāḥ sthira L manasthiram cett.] nāśāmūle vāyādhāraḥ DN₁N₂] nāśāmūle vādhāraḥ U₁ nāśāmūladhāraḥ P nāśo mūlādhāraḥ BL nāśāmūlādhāraḥ EU₂ २ tasmin cett.] tasmiṇi na cett. dṛṣṭeh cett.] llakṣe krute sati B lakṣe kṛte sati L na dṛṣṭeh U₁ ṣaṭhe U₂ māse BLU₁] māsi cett. sviyam cett.] svayam BLN₂U₂ pārthivam cett.] pārthiva N₂ ३ trūṭyati PU₂U₁] tuṭyati E trūṭyatī BL trudyati N₁N₂D bhruvor madhyādhāraḥ P] bhruvor madhyādhāras E bhruvor madhye dhāraḥ BL bhruvor madhye ajñādhāraḥ D bhruvor madhye ādhāraḥ N₁N₂ bhruvor madhye ādhāra U₁ bhruvor madhyādhāra U₂ tasmin cett.] asmin N₁ smin D asin U₁ dṛṣṭeh cett.] dṛṣṭe L na dṛṣṭeh U₁ dṛṣṭi° U₂ kiraṇāni α] koṭikiranāḥ EP koṭikiranāḥ U₂ koṭikiranāḥ BL ṣoḍaśo cett.] ṣoḍaśāḥ DN₁N₂ ४ netrādhāraḥ cett.] netrā LB ayam β] ayam α aṅgulyagreṇa cett.] agulyagreṇa N₁D amgugreṇa N₂ pṛthvi° cett.] pṛthvi° LB₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ vartate cett.] vataṭe U₁ tatsarvatejo DN₁N₂] tatsarvam cett. ५ bhavati cett.] bhavati B taddarśanāt cett.] tadarśanāt P tatdarsaḥ U₁ bhavati cett.] bhavati B

The thirteenth is the support of the nose. When that is set as the focus, the mind becomes stable.¹⁸⁷

The fourteenth is the support of the vital wind at the bridge of the nose. As a result of stabilizing the gaze therein, one's own brilliance becomes apparent within six months. When the brilliance has manifested the mundane bond breaks.¹⁸⁸

The fifteenth support is situated in the middle of the eyebrows. As a result of stabilizing the gaze therein, ten million rays of light sparkle.¹⁸⁹

The sixteenth is the eye support. It is caused to be rubbed with the fingertips. As a result of that practice, some light arises from the earth[-element].¹⁹⁰ That entire light becomes the object of vision. As a result of seeing that, the person becomes omniscient.¹⁹¹

¹⁸⁷ The majority of texts teach either the nose, the base of the nose as in *Śivayogapradipikā* (*ghṛṇāmūla*) and *Haṭhatattvakaumudī* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netrodyota*, *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* teach the place in between the brows as the thirteenth *adhāra*.

¹⁸⁸ *Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kapātādhāra*. *Yogatarāṅgiṇī* teaches the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and the breath at the forehead. *Netrodyota* calls this place at the forehead "a wish-fulfilling jewel with its abode at the crossroads of the four channels" (*cintāmanyabhidhānākhyāś catuṣpathanivāsiyat*).

¹⁸⁹ *Śivayogapradipikā* teaches gazing above the brows, which quickly brings about the appearance of light. *Siddhasiddhāntapaddhati* calls it the "support of the forehead" (*lalātādhāra*), 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 dr̥ḍhābhyaśe sūryākāśo liyate*). *Haṭhatattvakaumudī* calls it the "support of ether" (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, *Netratantra* teaches the *brahmaṇḍra* as the fifteenth support. *Netrodyota* declares it as the "support of the fourth state" (*turyādhāra*). *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

¹⁹⁰ Perhaps, *tejas* arises from *pr̥thvī*, because its origin is unknown and in Śaiva Tantras the earth as the bottom *tattva* contains the entire *brahmāṇḍa*, cf. *Tantrikābhidhānakosa* 3, 2013, p. 501.

¹⁹¹ Rāmacandra's description of *neutrādhāra* is very similar to *Yogatarāṅgiṇī*, which also instructs the yogin to rub the eyes with the fingers in order to generate the perception of a light. Other texts have some noteworthy differences: *Śivayogapradipikā* teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *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 (*śrigurucaraṇāmbujayugmaṇi*) at the *brahmaṇḍra* in which the *akāśacakra* is situated. The *Haṭhapradipikājyotsnā*, too, lists the *brahmaṇḍra*. *Śāradātilakatantra* and *Netratantra* teach ...

[XXXI. aṣṭāṅgayogasya vicāraḥ]

इदानीमषाङ्गयोगस्य विचारः कथ्यते । यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाधिरिति
एतेषां लक्षणानि कथ्यन्ते । शान्तिः ॥ षण्णामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्राजयः ॥
शैत्यजयः ॥ उष्णजयः ॥ एते यमाः ॥ नियमाः खलु मनः चापलभावान्विवार्य स्थैर्यं स्थाप्यते ॥ ए
५ कान्ते सेवनम् ॥ प्राणिमात्रे समा बुद्धिः ॥ औदासीन्यं ॥ कस्यापि वस्तुन इच्छा न कर्तव्या ॥ यथा-
लाभसंतोषः ॥ परमेश्वरनाम न विस्मरणीयम् ॥ मनोमध्ये दैन्यं न कर्तव्यम् ॥ इति नियमाः ॥

Sources: 2 cf. YSV (PT p. 841): idānīm yogam aṣṭāṅgam śrnu lakṣaṇasamyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanam prāṇasamyamah | pratyāhāro dhāraṇā ca samādhiś ca višeṣataḥ | aṣṭāṅgayoga ebbis tu caiteṣāṁ lakṣaṇam śrnu | cf. SSP 2.32 (Ed. p. 45): yamaniyamāsanaprāṇyām apratyāhāradhāraṇādhyānasamādhayoh ṣṭāṅgāni | 3-4 cf. YSV (PT p. 842): śāntih santosa āhāro nidṛalpā (nidṛalpam YK 5.30) manaso damah | śūnyāntahkaraṇāñ ceti ("karaṇāś ceti YK 5.31) yamā iti prakīrttitāḥ | 3-4 cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamah sarvendriyajayaḥ āhāranidrāśitavatātapaṭajayaś caivam śanaiḥ śanaiḥ sādhayet | 4 cf. YSV (PT p. 841): cāpalyaṁ tu dure tyaktvā manah sthairyyam vidhāya ca | ekatru melanam nityam prāṇāmātre na sā matih (sāmabhīḥ YK 5.32c) | sadodāśinabhāvās tu sarvatrecchāvivarjanam ("vivarjītāḥ YK 5.32d) | yathālābhena santuṣṭah paramēśvaramānasah | mānadarānaparityāga ete tu niyamā iti | cf. SSP 2.33 (PT p. 44): niyama iti manovṛttinām niyamanam | iti ekāntavāśo nihsaṅgatā audāsinyam yathāpraptisamtuṣṭir vairāgyam gurucaraṇāvarūḍhatvam iti niyamalakṣaṇam |

2 idānīm cett.] idānīm N₂U₁U₂ aṣṭāṅgayogasya cett.] aṣṭāṅgayoga^o E vicāraḥ cett.] vicāra U₂ °dhyānadhāraṇāsamādhīr iti EP₂] dhāraṇādhyānasamādhīr iti BL dhyānadhāraṇāsamādhī-
hiyāḥ N₁N₂ dhyānadhāraṇāsamādhī DU₁ 3 kathyante cett.] kathyate U₁ śāntīḥ β] śāntī^o α
śaṇīnam EU₁] ṣaṇīnam DLN₁N₂ ṣaṇīnam BP śāna U₂ indriyāṇām cett.] imdriyāṇām B āhāraḥ
svalpah₂ U₂] svalpāhāraḥ E āhāraḥ svalpah₂ BP āhāraḥ] svalpah₂ || L svalpāḥ N₁ āhāraḥ svalpāḥ
N₂ āhāraḥ svalpāḥ D āhāraḥ sajayah₁ U₁ nīdrājayaḥ cett.] nīdrāyā jayaḥ B nīdrāyāḥ jayaḥ LU₂
4 śaityajayaḥ cett.] śaityajayaḥ N₁ śiṭoṣṇajayaḥ E uṣṇajayaḥ cett.] uṣṇajayaḥ BU₂ ausṇajayaḥ
U₁ om. E ete cett.] ya te BL yamāḥ cett.] yamāniyamāḥ P yamaḥ BL niyamāḥ E] niyamāḥ
αU₂ om. BPL khalu cett.] khalu N₁N₂U₂ manah DN₂U₁] om. cett. cāpala^o BEL] cāpala^o
PU₂ capala^o α nīvārya cett.] nīvārye D nīvārya BLP nīvāraya U₁ sthairyē cett.] om. BLDU₂
4-5 ekānte sevanam EN₁] ekāmta sevānam PDN₂U₁U₂ ekāmtasevānām BL 5 samā buddhiḥ
cett.] samā buddhi U₁U₂ audāsinyam E] udāsinyam BLPN₂ udāsinyām U₁ udāsinyā DN₁N₂
vastuna EP₂] vastunāh αBL kartavyā cett.] kartavyam U₁U₂ 6 parameśvaranāma cett.]
parameśvarah nāma U₁U₂ na cett.] om. DN₁N₂ vismaranīyam EN₁] vismaranīyam BDLPU₁
vismaniyam N₂ vismaranām U₂ manomadhye cett.] yan mano madhye U₂ mano U₁ na αU₂] om.
BELP iti niyamāḥ EP] iti niyamāḥ BLU₂ om. α

[XXXI. Procedure of Aṣṭāṅgayoga]

Now, the reflection of the eightfold Yoga¹⁹² is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration¹⁹³ and absorption. Their characteristics are taught.

Peace, mastery of the six senses¹⁹⁴, little food, conquest of sleep, conquest of cold, [and] conquest of heat.¹⁹⁵ These are the observances.

Now, the restrictions: the mind is to be restrained from the unsteady state [and] caused to be grounded in tranquility, retreating to a lonely place, maintaining equanimity towards all kinds of living beings, indifference, one shall not desire any object, contentment with whatever is obtained, never forgetting the name of the highest lord, one shall not indulge in self-pity.

the *dvādaśānta* as the sixteenth support, cf. *Tantrikābhidhānakosha* 3, p. 210. *Netrodyota* explains: *nādyādhāraḥ paraḥ sūkṣmo ghanavyāptiprabodhakāḥ* || “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.”

¹⁹²Given the extensive list of fifteen Yogas presented at the beginning of this text does not list *aṣṭāṅgayoga*, one wonders why this type of Yoga suddenly appears and why it was not included within the list methods of Rājayoga. Suffice it to say that he followed the structure of his main source text. A comparative analysis of the integration of Aṣṭāṅgayoga into the early modern complex yoga taxonomies can be found on p. ??.

¹⁹³The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjalayoga model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The critical edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J₁ and J₂) with Rāmacandra’s order. According to VASUDEVA, 2004: 380–381, this reversed order frequently appears in Yoga texts structured in *saḍāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā* and *Maitrāyanīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiranatantra*, *Mataigatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches this “reversed” order in its *pañcāṅga* schema. 2023: 168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *Śivayogapradipikā* 2.1–9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prāṇatosini* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Viraśaiva milieu of the fifteenth century. A useful table of the texts, including the reversed order, see POWELL, 2023: 166.

¹⁹⁴The sixth sense is the mental faculty (*manas* or *citta*), cf. WHITE, 2021: 18.

¹⁹⁵Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*śānti*), contentment (*santosa*), little sleep (*nindrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntaḥkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), mastery of all senses (*sarvendriyajaya*), and conquest of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*).

आसनस्य लक्षणं बहुग्रन्थेषु निरूपितमस्ति । तेनात्र न निरूप्यते । प्राणायामस्तु सुकुमरेण साधितुं न शक्यते । अतस्तस्य नाममात्रं कथ्यते । प्रत्याहारः कथ्यते । मनः संसारान्निवृत्यात्मनि स्थाप्यते । मनोमध्ये ये विकारा उत्पद्यन्ते । तेऽपि निवारणीयाः । अनेकचमत्कारिणी बुद्धिरुत्पद्यते । सा गोप्या । ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते ॥

Sources: 1 cf. YSV (PT p. 841): āsanāni ca tāvanti yāvanto jīvajantavaḥ | SSP 2.34 (Ed. p. 44): āsanam iti svasvarūpe samāsannatā | svastikāsanam padmāsanam siddhāsanam eteśām madhye yatheṣṭam ekam̄ vidhāya sāvadhānena sthātavyam ity āsanalakṣaṇam | 1-2 cf. YSV (PT p. 841): prāṇayāmas tridhā ceti bahudhā prathamaṁ śrūṇu | āsane prāṇasamyāme na saktāḥ sukumārakāḥ | mahāpunyaprabhāveṇa śakyate tu mahātmānaḥ | 1-2 cf. SSP 2.45 (Ed. p. 45): prāṇayāma iti prāṇasya sthiratā | recakapūrakakumbhakasaṅghatākaraṇāni catvāri prāṇayāmalakaṣaṇāni | 2-4 cf. YSV (PT p. 841) = YK 7.6-7: kṛtvā kalevaramū śuddhamū kuryād yatnair mahātmānaḥ | mano nivārya samsāre viṣayesu tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavaty eṣu sarvanindācamatkṛtaḥ | 2-4 cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyaturaṅgānām pratyāhāraṇam vikāragrasanam utpannavikārasyāpi nivṛttir nirbhātīti pratyāhāralakaṣaṇām | 4 cf. YSV (PT p. 841) = YK 7.8: dhyānan tu dvividham proktam sthūlasūks-mavibhedataḥ | sthūlam mantramayam viddhi sūkṣmantu mantravarjjitam | cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvah | sa evātmeti yathā yadyat sphurati tattatsvarūpam eveti bhāvayet | sarvabhuṭeṣu samadṛṣṭiṣ ca | iti dhyānalakṣaṇam |

1 āsanasya lakṣaṇam α] āsanalakṣaṇam EPL āsanalakṣaṇam tu U₂ āsanam lakṣaṇām B bahugrantheṣu U₂] bahugrantheṣu BL bahuṣu gramtheṣu EP bahugramthe α nīrūpitam EPU₂] nīrūpitam | DN₁N₂ nīrūpyam BL nīrūpitam tan U₁ asti β] ataḥ α tenātra β] atrāyam N₁N₂ atrāyam D atra U₁ na EPU₁] om. cett. sukumāreṇa EP] kumāreṇa BLU₂ kūmāreṇa puruṣena α 2 atas tasya EPU₁] ataḥ tasya DN₁ ata tasya N₂ atā tasya U₂ ataḥ BL nāmamāṭram EPN₁U₂] nāmamāṭre DN₂U₁ nāma BL kāthya teβ] kāthitam α kāthya te cett.] pratyato E nīrvyātmanī em.] nīrvyātmani BLPU₁U₂ nīrvyātmani E nīrvyātmaṇi DN₁N₂ sthāpyate cett.] om. N₂ 3 vikārā cett.] vikārah P vikārāḥ D om. N₂ utpadyante cett.] om. N₂ te'pi cett.] om. N₂ nīvāraṇiyāḥ EPDN₁] nīvāraṇiyā BL vāraṇiyāḥ N₂ nīvāraṇiyāḥ U₁U₂ kāriṇī BELPU₁U₂] kārakarakārāni N₁N₂ kārakārāni D buddhir cett.] buddhi DN₁N₂ utpadyate cett.] utpadyate EBDU₂ utpadyatarām P 3-4 sā gopyā BLU₂] sā gopyāḥ N₂ sāmṛgopyāḥ DN₁ sā gaupyā U₁ sāmṛgopāmṛgam E om. P 4 dhyānam cett.] om. P ca cett.] om. PU₁U₂ bahutaram cett.] om. P prāg β] om. α uktam DU₁U₂] uktam | E uktam cett. tenātra cett.] tena atra DN₁U₁ nocyste cett.] na ucyate U₁

The characteristic of posture has been discussed in many works. For that reason, it is not discussed here.

Young persons can not practise breath control.

That is why it is just mentioned by name.¹⁹⁶

Withdrawal of the senses is taught. The mind is supposed to be turned away from the cyclic existence and caused to abide in the self. The changes that arises within the mind should also be restrained. An intellect that is capable of producing many wonders arises. This is to be kept secret.

Meditation has been taught many times before. Because of that, it is not discussed here.¹⁹⁷

¹⁹⁶ It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (*āsane prāṇasanyāme na śaktāḥ sukumārakāḥ | mahāpunyaprabhāvēna śakyate tu mahātmanā |*). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3–10, 7.23–24 and 7.68–72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇāyāma* can not be determined since it is absent in the quotes of *Prāṇatoṣinī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, consciously decided to exclude these teachings due to the reason he presents. Therefore, he probably directly hints at his audience: *sukumāras*, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, even young princes.

¹⁹⁷ Rāmacandra perhaps refers to the teaching of the nine *cakras* and other sections of the text in which meditation is mentioned. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4–33, cf. 2023: pp. 165, 212–215. He might also hint at the various methods he subsumes under Laksayoga. Rāmacandra probably also consciously decided to skip a description of *samādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as: “Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.” (*saṁādhir niścalā buddhiḥ svāsocchvāsādīvarjitaḥ |*). If, indeed, the purpose of Rāmacandra's text was to teach Rājayoga to young courtiers and princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

[XXXII. piṇḍabrahmāṇḍayor aikyam]

इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मात्ब्रह्माण्डमध्ये ये पदार्थास्तेऽपि पिण्डमध्ये सन्ति । ते कथ्यन्ते । पादयोरङ्गुष्ठतले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जङ्घामध्ये सुतलं वर्तते । जान्वोर्मध्ये वितलं वर्तते । ऊर्वोर्मध्येऽतलं वर्तते ।

Sources: 2-3 cf. YSV (PT p. 841): piṇḍabrahmāṇḍayor aikyam śrṇv idānīm prayatnataḥ | brahmāṇḍe santi ye cāñḍāḥ piṇḍamadhye 'pi te sthitāḥ | 2-3 cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvittir bhavati | 3-4 cf. YSV (PT pp. 841-42): talaṁ pādāṅguṣṭhatale tasyopari talātalam | mahātalam gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūrvormadhye 'talaṁ proktam saptapātalam īritam | talaṁ talātalañ ceti mahātalarasātalam | saptapātalam etat tu sutalam vitalātalam | 3-4 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmaṇ pādātale vasati | pātālam pādāṅguṣṭhe | talātalam aṅguṣṭhāgre | mahātalam pādaprṣṭhe | rasātalam gulphe | sutalam jaṅghāyām | vitalam jānvoh | atalam ūrvoh |

2 **piṇḍa**^o cett.] piṇḍa^o DN₁ **brahmāṇḍayor** BELP] "brahmāṇḍayoh αU₂ **aikyam** cett.] ekyam B ekam N₂ **tasmāt** cett.] tasmā B tasmāntē N₂ **padārthāś** cett.] padārthāḥ DN₁ padārthā N₂ U₁ te 'pi cett.] te BLP sarve pi U₁ tanmadhye U₂ **santi** cett.] santiti E sati BU₂ sam̄i^o L te DN₁N₂] om. cett. 3 **kathyante** cett.] kathyate BPU₁ **pādayor** cett.] padas E pādayos PL pādayas B pādayo^o U₂ **aṅguṣṭatale** em.] amguṣṭatale U₁ amguṣṭatale DN₁N₂ "mguṣṭatale U₂ tālas BL tele P tale E **talām** cett.] talam ca U₁ mūlam rasātalañ U₂ **tadupari** em.] tadupari U₁ tādupari DN₁N₂ pādopari β **vartate** cett.] vartate | pādopari talām vartate P **gulphayor** β] gulpho α **mahātalam** β] parimahātalam α **jaṅghā^o** cett.] jaghā^o U₂ om. P 4 **sutalam** cett.] stutalam B om. P **vartate** BELU₂] om. cett. **jānvormadhye** DU₁] jānvomadhye N₁N₂ jānumadhye EPU₂ jānubhyām BL **vartate** EBL] om. cett. 'talām E] atalam cett. **vartate** ELB] om. cett.

[XXXII. Identity of the universe and the body]

Now, there is the identity of the universe and the body.¹⁹⁸ Because of that, the objects which exist in the universe are also in the body. They are taught.

Tala exists at the base of the big toe[s] of the feet. On top of the feet exists Talātala. Mahātala exists at the two ankles.¹⁹⁹ Sutala exists within the lower leg. Vitala exists within the knee. Atala exists within the two thighs.²⁰⁰

¹⁹⁸The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see MALLINSON and SINGLETON, 2017:174–178.

¹⁹⁹A description of *rasātala* is missing in the *Yogatattvabindu*. Either this item of the enumeration was lost in transmission or an authorial mistake. A phrase like “*gulphopari rasātalany vartate*” would be expected at this point of the text. Both source texts Rāmacandra used describe *rasātala* right after the description of *mahātala*.

²⁰⁰Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The higher *lokas* (1–7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8–14), which are here mapped onto the human body, constitute the different “hells” and are the abode of the *nāgas* or serpents and demons, cf. HAAG, 2011:503–504. According to ĀRAṄYA in his *bhāṣya* on *Yogaśūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual’s *karma* has been accounted for and borne their due fruits (BRYANT, 2009:353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p.176. Directly related to the *Yogatattvabindu* is the depiction of a Siddha’s body that shows the equivalence of the self and the universe in the manuscript of *Siddhasiddhāntapaddhati* located in Mehragarh Museum Jodhpur, see p.177.

[XXXIII. piṇḍamadhye lokatrayam]

इदानीं पिण्डमध्ये लोकत्रयं कथ्यते । मूलाधारे भूर्लोकः । लिङ्गाग्रे भुवर्लोकः । र्लिंगमूले स्वर्लोकः ॥

[XXXIV. uparitanam lokacatuṣkam]

- 5 इदानीं उपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः ।
तदण्डनाडीमध्ये तपोलोकः । दण्डकमलमध्ये सत्यलोकः ॥

Sources: 2 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokam śṛṇu priye | mūlādhāre tu bhūrloko liṅgāgre tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | 5–6 cf. YSV (PT p. 842): merucchidre janoloko merunādyāṁ tapas tathā | kamale martyalokas tu iti lokaḥ pṛthak pṛthak | bhūrbhuvaḥsvarmaḥ ceti janaś caiva tapas tathā | saptamaḥ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanānī caturdaśa |

Testimonia: 2 cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam nābhishthāne evam lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakah sa evendrah | 5–6 cf. SSP 3.4 (Ed. p. 49): dāṇḍāṅkure maharlokaḥ dāṇḍakuharesh janolokaḥ | dāṇḍanāle tapolokaḥ | mūlakamale satyalokaḥ |

2 idānīm cett.] idānīm upati tataṁ lokam U₁ piṇḍamadhye cett.] pimḍopari L piḍopiri B śarīra-madhye E liṅgāgre cett.] liṅgamūle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka° BL om. N₁N₂ liṅgamūle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravar-lokaḥ U₁ 5 uparitanam DEU₁] uparitana° LU₂ uparijanam N₁N₂ uparitanu° PB lokacatuṣkam DPN₁N₂U₂] lokacatuṣka E lokaḥ catuṣṭayam BL lokam catuṣkam U₁ prṣṭhadāṇḍāṅkure cett.] prṣṭhadamḍākūle N₂ prṣṭhadamḍākūre P damḍaṣṭaḥthemskure B damḍaṣṭaḥthemkure L maharlokaḥ cett.] maharloka B dāṇḍachidra° cett.] damḍachidra° P damḍasthita° U₁ uchidra° U₂ janalokaḥ cett.] janaloka BL 6 taddaṇḍa° cett.] daṇḍa° U₂ °nādīmadhye EU₁] nālīmadhye PU₂ nālikāmadhye B tālikāmadhye B nālāmadhye B nālī N₁N₂ tapolokaḥ cett.] polokaḥ B dandakamalamadhye cett.] dandamalamadhye EU₁

Notes: 6 taddaṇḍanādīmadhye ...: After section XXXIV up until section XLVIII, approximately 25% of the entire text disappears in the two most important witnesses of the α-group. The two Nepalese manuscripts N₁ and N₂ exhibit a substantial lacuna, which further suggests their close affiliation. They must both be derived from the same exemplar. The omissions of the readings of N₁ and N₂ will not be documented in the apparatus until after their respective gaps to prevent an unnecessarily inflated critical apparatus with entries for every omitted word. The reader will be informed in this apparatus layer once their evidence resumes.

[XXXIII. Triad of worlds]

Now, the threefold world within the body is taught.²⁰¹ The earth realm (*bhūrloka*) is situated at the root support (*mūladhāra*). The atmosphere (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) exists at the base of the penis.

[XXXIV. Tetrad of the upper worlds]

Now, the tetrad of the upper worlds is taught. The great world (*maharloka*) is at the shoot of the staff of the back. The world of men (*janaloka*) is in the centre of the cavity of the spine. In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). In the centre of the lotus of the spine is the world of truth (*satyaloka*).²⁰²

²⁰¹The earliest conception of the equation of the cosmos with the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *Kūrma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of Yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see MUÑOZ and LORENZEN, 2011:88. For a detailed exposition of the Purāṇic concept of the universe in Patañjali's Yoga, see the commentaries on *Pātañjalayogaśāstra* 3.25, i.e., ĀRAṄYA, 1983: 297–304 or BRYANT, 2009:353–356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15–19.

²⁰²For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16–26 or *Vāyu Purāṇa* 5.39.

[XXXV. catvāro lokasvāminah]

अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । तेऽपि पिण्डमध्ये वर्तन्ते । +शरीरमध्ये द्वौ कुक्षौ ॥ द्वे सविथनी ॥ वक्षःस्थले कण्ठमूले ॥ कण्ठमध्ये ॥ लम्बिकामूले ॥ तालुद्वारे ॥ तालुमध्ये ॥ ललाटे ॥

Sources: 2-4 cf. YSv (PT p. 842): atha brahmāṇḍamadhyasthāś catvāro lokapālakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | īndro brahmā viṣṇur iśāś catvāras cātmadevatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | srṣṭikarttā ca tatraiva svādhiṣṭhāne mahān hariḥ | maṇipūre sūlapāṇiraṣṭasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vakṣakanṭhake | śrīṅgātikā kapāle ca lambikā brahmaṇḍhrake | navacakram ūrddhvacakrañ ca trikūṭety ekavimśatiḥ | brahmāṇḍāni vasantīti jñātavyāni prayatnataḥ | 2-4 cf. SSP 3.4-5 (Ed. pp. 50-53): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhīmānasvarūpi tiṣṭhati | viṣṇulokaḥ kukṣau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārake bhavati | hrdaye rudralokaḥ | tatra rudro devatā | piṇḍamadhye ugrasvarūpi tiṣṭhati | vakṣaḥsthala iṣvaralokaḥ tatreśvaro devatā | piṇḍamadhye trptisvarūpi tiṣṭhati | kanṭhamūle sadāśivalokaḥ tatra sadāśivo devatā | piṇḍamadhye saumyarūpi tiṣṭhati | kanṭhamadhye nilakaṇṭhalokaḥ tatra nilakaṇṭho devatā | pindamadhye 'bhayasvarūpi tiṣṭhati | tāludvāre śivalokaḥ | tatra śivo devatā | pindamadhye 'nupamasvarūpi tiṣṭhati | lambikāmūle bhairavalokaḥ | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpi tiṣṭhati | tatrābhyaṇtare mahāsiddhalokaḥ | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpi tiṣṭhati | lalāṭamadhye 'nādilokaḥ | lalāṭamadhye 'nādilokaḥ | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpi tiṣṭhati | śrīṅgaṭe kulalokaḥ | tatra kuleśvara devatā | piṇḍamadhye ānandasvarūpi tiṣṭhati | śāṅkhmadhye nalinīsthāne 'kuleśalokaḥ | tatra akuleśvara devatā | piṇḍamadhye nirabhīmānāvasthā tiṣṭhati | brahmaṇḍhrake parabrahmalokaḥ | tatra parabrahmadevatā | piṇḍamadhye paripūrṇadāśā tiṣṭhati | ūrdhvakamale parāparalokaḥ | tatra parameśvara devatā | piṇḍamadhye parāparabhaṭṭas tiṣṭhati | trikūṭasthāne śaktilocah | tatra parāśaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakartṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptaपालासहायिम्-तिभ्रह्माण्ड-स्थानविराह |

2 catvāro DU₁] caturdaśa° cett. lokasvāminah D] lokāḥ svāminaḥ U₁ °lokāsthānāni BLP °lokāḥ stānāni U₂ °lokāni sthānāni E te 'pi EU₁] tānyapi cett. piṇḍamadhye EU₁] piṇḍe BELU₂ piḍe P vartante E] vartate cett. dvau kukṣau BL] dvau kuksī EPB₂ dvau kuksināu D dvau kuksināu U₁ 2-3 dve sakthini ELU₂] dve sakthīnī PB vartate DU₁ 3 vaksahsthale em.] vakṣasthale DU₁ vakṣaḥ sthalam EB vakṣaḥschalam P vakṣassthalam U₂ kanṭhamūle LU₂] kamṭhamūlam EPB kamṭhasya mūle DU₁ kanṭhamadhye DU₁] kamardhye B kamṭhamadhyam EL kamṭhamadhyah PU₂ lambikāmūle em.] lambikāy mūle DU₁ lambikāmūlam cett. tāludvāre DU₁] tāludvāram cett. tālumadhye DU₁] tālumadhyam cett. lalāṭe DU₁] lalāṭamadhye E lalāṭamadhyam BLPU₂

[XXXV. Lords of the world]

Now, there are four lords of the world in the external universe.²⁰³ They also exist in the internal universe. [Other deities and worlds exist within the body]²⁰⁴ two in the belly, two in the thighs, at the location of the chest, at the root of the throat, in the centre of the throat, at the root of the uvula, at the entrance of the palate, at the forehead,...²⁰⁵

²⁰³Only the reading of D and U₁ (α -group) is plausible and *lectio difficilior*. The source text confirms this; the *Yogasvarodaya* introduces the *lokapālakāḥ*, which Rāmacandra rewrites into *lokasvāmināḥ*. In the β -group, the subject was not understood and rewritten in an attempt to fix the passage. This fact, and the incompleteness of this following list, resulted in the introduction of the *caturdaśalokāsthānāni*.

²⁰⁴I decided to add the words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

²⁰⁵This passage is corrupted. The source text *Yogasvarodaya* and the parallel passages in the *Siddhasiddhāntapaddhati* allow us to understand what the author originally intended to express. However, this passage cannot be reconstructed with any certainty based on the available material. The content intended by Rāmacandra must have been somewhere between the two sources available to him (see sources in the first layer of the *apparatus criticus*). I translate the respective passage in the *Prāṇatosinī* quoted with reference *Yogasvarodaye* (Ed. p. 842) as follows: "There are now four world keepers amid the external universe. Having recognized these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra is the one with the trident in hand, the great lord of the eight supernatural powers (Viṣṇu). (4) at the gate of the palate, (5) amid the palate, (6) on the forehead, (7) in the chest and (8) throat, (9) at the junction in the skull, and at (10) the uvula, (11) as well as at the opening of Brahman and (20) at the nine *cakras*, upper *cakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail." The translation of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of what Rāmacandra possibly wanted to express: "Thus, Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kuksau*). Viṣṇu is the deity there. In the body, he manifests as the performer of various forms of activity. In the heart is the world of Rudra. Rudra is the deity there. Within the body, he resides in the form of strength. In the location of the chest (*vakṣasthale*) is the world of Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kanṭhamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial. In the centre of the throat (*kanṭhamadhye*) is the world of Nilakaṇṭha. Nilakaṇṭha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāludvāre*) is the world of Śiva.

शृङ्खाटिकायां कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरस्त्रे ॥ ऊर्ध्वकमलिन्यास्त्रिकूटस्थाने ॥ †एवमेक
विशस्थानचेकविंशतिब्रह्मांडानि वसन्ति ।

[XXXVI. saptadvīpāni piṇḍamadhye]

इदानीं सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरो-
मध्ये शाल्मलिद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये क्रौंचद्वीपः ॥ शरीरस्य लोममध्ये गो-
मयद्वीपः ॥ नखमध्ये श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि मध्ये तिष्ठन्ति ।

Sources: 4–6 cf. YSV (PT p. 842): *sapta dvipāni kathyante 'dhunā tāni śṛṇu priye | jambūdvipas tu majjāyām śākadvipas tu madhyamah | śālmadvipah śiromadhye māṃsamadhye kuśas tathā | tvaci krauñco lomamadhye gomayadvipaḥ iritaḥ | nakhamadhye tathā śvetāḥ saptadvipā vasundharā | jambūḥ śākas tathā śalmaḥ kuśaḥ krauñcas ca gomayah | śvetāḥ sapteti khaṇḍāni saptakhaṇḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāni ca |*

Testimonia: 4–6 cf. SSP 3.7 (Ed. p. 54): *majjāyām jambūdvipah | asthiṣu śākadvipah | śirāsu sūkṣmadvipah | tvakṣu krauñcadvipah | romasu gomayadvipah | nakheṣu śvetadvipah | māṃse plakṣadvipah | evam saptadvipah |*

1 śrṅgātikāyām DU₁] śrmgātikā cett. kapalamadhye conj.] karālamadhye L kapolamadhye cett. kamalinimadhye cett.] kamalinimadhyam BL brahmarandhre DU₁] brahmaramdhra° E brahmaramdhram cett. ūrdhvakamalinyāstrikuṭasthāne em.] urdhvakamalinyā trikuṭasthānam U₂ urdhvakamalinyā trikuṭasthāne U₁ ūrdhvakamalinyāḥ || trikuṭasthāne || saptapātale D ūrdhvam kamalinyā trikuṭasthānam LP kamalinyām strikuṭasthānam B kamalinyas trikuṭasthānam E evam cett.] evam D 1–2 ekavimśasthāneš P] vimśasthānek° B ekam vimśasthāneš L ekavimśatisthāne DE ekavimśasthān U₂ 2 ekavimśatibrahmāmṛdāni EDU₁] ekavimśabrahmāni BLPU₂ vasanti cett.] vasamtī BL 4 kathyante cett.] kathyate BL jambū cett.] jambū P asthi DE] asthi P asti BLU₁U₂ śākadvipah DEPU₂] śākaladvipah BL śaktidvipah U₁ 4–5 śiromadhye DU₁U₂] śrāmadhye BEP śarīramadhye L 5 śālmalidvipah cett.] śālmalidvipah U₂ śākaladvipah B śākadvipah L lomamadhye cett.] lomadhye U₁U₂ 5–6 gomayadvipah DU₁] gomedadvipah cett. 6 nakhamadhye cett.] taravamadhye LU₁ śvetadvipah DU₁] puṣkaradvipah cett. dvipāni cett.] rūpani DU₁ guptāni BLPU₂] gupta° DU₁ om. E

[two] at the crossroads of the centre of the skull, at the centre of the lotus pond, at the aperture of Brahman, and at the place of the three peaks above the lotuses. † Thus, the 21 worlds reside in 21 locations.²⁰⁶

[XXXVI. Seven islands within the body]

Now, the seven islands within the body²⁰⁷ are taught.²⁰⁸

(1) Within the marrow is the island of Jambu. (2) Within the bones is the island of Śāka. (3) In the head is the island of Śālmali. (4) In the flesh is the island of Kuśa. Within the skin is the island of Krauñca. (6) At the hairy line between the chest and navel (*loma*) is the island of Gomaya. (7) In the nails is the island of Śveta. These hidden islands are situated within.

There, Śiva is the deity. Within the body, he exists in his matchless form. At the root of the uvula (*lambikāmūle*) is the world of Bhairava. There, Bhairava is the deity. In the body, he exists in the most excellent form. Therein is the world of Mahāsiddha. Mahāsiddha is the deity there. In the body, he exists in the form of awakening. Within the forehead (*lalāṭamadhye*) is the world of Anādi. Anādi is the deity there. Within the body, he is situated in the form of the blissful supreme destroyer. At the crossroads of the three paths (*śrīgate*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śāṅkhamadhye*) at the location of Nalinī is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmaṇḍhre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrdhvakamale*) is the world of Parāpara. There, Parameśvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, it is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body.” Possibly, a larger chunk of Rāmacandra’s text is lost here. If, however, just minor parts of the text have fallen prey to decay, it is fascinating that he refrains from mentioning the various deities, which once again would underline the profanist agenda of the text.

²⁰⁶ Unfortunately, the transmission of Rāmacandra’s texts only contains fourteen locations.

²⁰⁷ *Hatharatnāvalī* 4.39 identifies the seven islands with the seven *dhātus*.

²⁰⁸ The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्रः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ व-
सामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्य-
मध्ये श्वसमुद्रः ॥ पादमध्ये कूर्मस्थानम् ॥

5

[XXXVIII. navadvāramadhye navakhaṇḍāni]

इदानीं नवद्वारमध्ये नवखण्डानि कथ्यन्ते । भरतखण्डः ॥ काश्मीरखण्डः ॥ स्त्रीमण्डलखण्डः ॥
द्विजखण्डः ॥ एकपादखण्डः ॥ राक्षसखण्डः ॥ घान्धारखण्डः ॥ कैवर्त्तखण्डः ॥ गर्भखण्डः ॥

Sources: 2-4 cf. YSV (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitāḥ | lavaṇekṣusurāśarpirdadhidugdhajalāntakāḥ | lavaṇām svedamadhye tu ikṣūrakte madhu tvaci | sarpir medo vasāmadhye dadhi kṣirām lalāṭake | vīryamadhye ‘mrto jñeyāḥ pāde kūrmāḥ sthitō mahān | 2-4 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudraḥ | sukre ‘mrtaśamudraḥ | lālāyām kṣirāsamudraḥ | kaphe dadhisamudraḥ | medasi gṛhtasamudraḥ | vasāyām madhusamudraḥ | rakte ikṣusamudraḥ | evam̄ saptasamudraḥ || 6-7 cf. YSV (PT p. 843): idānīn tu navadvāre navakhaṇḍāni samśrūṇu | pāvīvādau bhāratām khaṇḍām kāśmīram trika-maṇḍalam | dvijakhaṇḍām ekapādām khaṇḍām vakṣye samāṇḍalam | kaivarttām garttagānd-hāram navakhaṇḍām iti sthitam | 6-7 cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vas-anti bhāratkhaṇḍāḥ kāśmirakhaṇḍāḥ karparakhaṇḍāḥ śrikhaṇḍāḥ śāṅkhakhaṇḍāḥ ekapā-dakhaṇḍāḥ gāndhārakhaṇḍāḥ kaivartakhaṇḍāḥ mahāmerukhaṇḍāḥ evam̄ navakhaṇḍāḥ |

2 saptasamudrāḥ cett.] samudrāḥ BL kathyante cett.] kathyate B kathyete D prasvedamadhye cett.] svedamadhye U₁ kṣārasamudraḥ cett.] sārasasamudraḥ L kṣārasasamudraḥ U₁ kṣārasāgaraḥ U₂ lalāṭamadhye cett.] lalāṭamadhye P kṣirāsamudraḥ cett.] kṣirāḥ samudraḥ E 2-3 vasāmadhye cett.] vāṇīmadhye E vīryamadhye svāduḥ samudraḥ || majjāmadhye U₂ **3 madhusamudraḥ** EP] madasamudraḥ B madyasamudraḥ L madhusamūdraḥ U₂ meda° cett.] medo° BEP **raktamadhye** PU₁U₂] vasāmadhye madhusamudraḥ || raktamadhye D vasāmadhye madhusamudraḥ raktamadhye U₁ rasamadhye E ikṣusamudraḥ BDL ikṣurasamudraḥ U₁U₂ ikṣurasasamudraḥ EP **4 ‘mrtaśamudraḥ** U₁] amṛtaśamudraḥ D svāduśamudraḥ E svādukasamudraḥ BL svāduḍakasamudraḥ P pādāmadhye cett.] karmasthāna pādāmadhye B karmasthāna pādāmadhye L pādāmtale D kūrmasthānam cett.] om. BL **6 navadvāra-madhye** EU₁] navadvāreṣu EPU₁ om. BL **navakhaṇḍāni** BPLU₂] navakhaṇḍāḥ DU₁ om. E kathyante cett.] kathyate U₁ bharatakhaṇḍāḥ DU₁] mukhe bharatakhaṇḍāḥ BPL pādāmadhye kūrmasthānam || mukham̄ bharatakhaṇḍām U₂ om. E kāśmirakhaṇḍāḥ DU₁] nāśikayoh kinnarakhaṇḍanarahariκhaṇḍauḥ E nāśikayoh kinarakhaṇḍe 3 P nāśikayor madhye kināra-hariκhaṇḍā B nāśikayor madhye kinārasimhakhaṇḍā L nāśikayoh || kinnara || harikhaṇḍā U₂ strīmaṇḍalakhaṇḍāḥ DU₁] om. cett. **7 dvijakhaṇḍāḥ** DU₁] netrayoḥ ketumāla bhadrāśvau E ne-trayoy ketumāla bhadrāśve 4 P netrayo ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U₂ **ekapādakhaṇḍāḥ** D] yekapādakhaṇḍāḥ U₁ om. cett. **rākṣasakhaṇḍāḥ** DU₁] karṇayoy hiranmayakhaṇḍā ramyakhaṇḍā E karnayor hiranmayaramyakhaṇḍā 5 P karnayor hiranmayaramyakhaṇḍā BL karṇayoh || hiranmaya || ramyakamde U₂ ghāndhārakhaṇḍā DU₁] gude kurukhaṇḍāḥ E gude kurukhaṇḍāḥ 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍām U₂ **kaivarttakhaṇḍāḥ** DU₁] limge ilāvṛtakhaṇḍāḥ E limge ilāvṛtaḥ 7 P ilāvṛtam BL limge ulāvṛtam U₂ **garbhakhaṇḍāḥ** DU₁] evam̄ navakhaṇḍāḥ U₂ om. cett.

[XXXVII. Seven oceans within the body]

Now, the seven oceans within the body are taught.²⁰⁹ (1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the butter ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle.²¹⁰

[XXXVIII. Nine continents within the nine Doors]

Now, the nine continents²¹¹ within the nine doors²¹² are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).²¹³

²⁰⁹Rāmacandra, who bases his descriptions of the seven oceans on the YSV (PT pp. 842-43) (cf. sources on previous page) changed the order of oceans slightly. The respective passage can be translated as follows: "The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavaṇa*), sugar (*ikṣu*), wine (*surā*), butter (*sarpīr*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within the sweat, (2) sugar in the blood, (3) wine in the skin, (4) butter in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle (the earth represented as a tortoise floating on water) is situated at their feet."

²¹⁰The earth consisting of seven islands with mount meru in its centre represented as a tortoise floating on waters of the seven oceans, cf. *Märkanḍeya Purāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and BRYANT, 2009:354.

²¹¹The island of Jambudvīpa consists of nine continents.

²¹²The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

²¹³There is complete divergence between the two main groups of manuscripts. I edited according to the α -group since their readings are close to the source texts. The β -group rewrote the passage by adding the names of the nine doors. The names are partially lacking in *Prāṇatośinī* and missing entirely in the *Siddhasiddhāntapaddhati*. The β -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The β -group situates (1) the Bharata-khaṇḍa within the mouth, (2-3) the Kinnara- und Harikaṇḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khaṇḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakaṇḍa in the ears, (8) the Kurukhaṇḍa at the anus, and (9) the Ilāvṛta[-khaṇḍa] at the gender (9). This system, along with a lengthy description with many details, is presented in *Parākhyatantra* 5.61-93.

[XXXIX. piṇḍamadhye 'ṣṭakulaparvatāḥ]

इदानीं पिण्डमध्ये इकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृष्ठमध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कंधे मन्दराचलः ॥ दक्षणकर्णे वि
न्याचलः ॥ वामकर्णे मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः पादयोगुलीनां मूलेषु वर्तन्ते ।

5

[XL. śarīre navanāḍyāḥ]

इदानीं शरीरे नवनाड्यं तिष्ठन्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गंगायमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनीर्वाराः स्रोतांसि तटाकानि वारीकूपा द्विसप्तसहस्रनाडीनां मध्ये तिष्ठन्ति ।

Sources: 2-5 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śrūṇu yatnataḥ | merudanḍe sumerus tu piṭhamadhye himālayāḥ | vāmaskandhe tathā dakṣe malayo mandarācalāḥ | vindhyas tu dakṣine karne vāme maināka iṣvari | laṭate madhyadeśu tu śrīśailaḥ parameṣvari | tathā brahmakapāṭasthaḥ kailasāḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīśailo mainākaś ceti kailāśo 'ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśināḥ | 2-5 cf. SSP 3.10 (Ed. p. 56): meruparvato merudanḍe vasati | kailāśo brahmakapāṭe vasati | himālayāḥ prṣṭhe | malayo vāmakandhare | mandaro dakṣiṇākandhare | vindhyo dakṣiṇākarpe | maināko vāmkarne | śrīparvato lalāṭe | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣu vasanti | 7-9 cf. YSV (PT p. 843): śarīre navanāḍītāḥ narmadā ca maheṣvari | idāyāṁ yamunā devi piṅgalāyāṁ sarasvati | suṣumnāyāṁ vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvati godā narmadā yamunā tathā | kāveri candrabhāgā ca vitāṭa ca idāvati | dvisaptatisahasreṣu nadinadā-parisravah | 7-9 cf. SSP 3.11-12 (Ed. p. 57): piṇasā yamunā gaṅgā candrabhāgā sarasvati | vipāśā śatarudrā ca śrīrātriś caiva narmadā | evam navanadyo navanāḍīṣu vasanti | anyā upanadyaḥ kulyopakulyā dvisaptatisahasranāḍisu vasanti |

2 idānīm DU₁] idānīm cett. piṇḍamadhye DU₁] om. cett. 'ṣṭakulaparvatāḥ em.] aşṭakulaparvatāḥ PDU₁ aşṭakulaparvatāḥ U₂ aşṭamakulaparvatāḥ BEL meruparvatāḥ em.] merumparvatāḥ DU₁ merumamdarāḥ cett. 2-3 kailasaparvatāḥ DU₁] kailasāḥ cett. 3 prṣṭhamadhye EU₂] prṣṭhamadhye P prthviamadhye BL paṭīmadhye D paṭīthamadhye U₁ himācalāḥ cett.] himācalāḥ || parvataḥ D himācalaparvataḥ U₁ 4 śrīśailaḥ cett.] śrīśailaṣaḥ B parvatāḥ DU₁] śailaḥ EU₂ śaila BPL amgulīnām DEP] amgulibhyām U₁ amguli° BL mülesu cett.] madhye DU₁ 4-5 vartante cett.] vartate BL parvate U₁ 7 śarīre cett.] śarīramadhye EU₂ navanāḍyas EU₂] navanadyas BLP ṣaṇvāṇāḍyas D ṣaṇvāṇāḍyahs U₁ tiṣṭhanti cett.] tiṣṭhati DU₂ navānām nadinām cett.] navanadinām E vartante cett.] niwartamte U₂ vartate B 8 sarasvati cett.] sarasvati L vipāśā cett.] vaipaśā DU₁ śatarudrā em.] śātahṛdā DPU₁ śatahradā E śāṣṭatahrdā B śāṭadrūmā U₂ irāvati DE] irāvati BLPU₁ om. U₂ aparā cett.] gaṁḍakī U₁ nadyopanādinirjharāḥ srotāṁsi em.] nadyopanadinaibhurasrota° D nadyūpanadinaibhurasrota° U₁ nadyo nadānirjārā srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U₂ nadyo nadānirjārā srotāṁsi E taṭākāni D taṭāni BLP taṭaga U₁ taṭāni U₂ 9 vāpiκūpā cett.] vāpiκupāḥ D dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍinām cett.] sahasraṇāḍinā B sahastraṇāḍi EU₁ tiṣṭhanti cett.] tiṣṭhamṛti U₁

[XXXIX. Eight major mountains within the body]

Now, the eight major mountains²¹⁴ within the body are taught.²¹⁵ (1) Within the spine is Mount Meru.²¹⁶ (2) Within the door of Bahman is Mount Kailāsa.²¹⁷ (3) Within the back is the Himālaya.²¹⁸ (4) Within the left shoulder the mountains of Malaya.²¹⁹ (5) Within the right shoulder Mount Mandara.²²⁰ (6) In the right ear, the Vindhya mountain.²²¹ (7) the Maināka[-mountain]²²² is in the left ear. (8) Within the forehead Śrīsaila.²²³ Other mountains exist in the hands, feet, and toes.

[XL. Nine rivers within the body]

Now, within the body, nine rivers²²⁴ are situated. Within it, the courses of the nine rivers exist. Gaṅga, Yamuna, Vitastā, Candrabhāga, Sarasvatī, Vipāśā, Śatarudrā, Irāvati und Narmadā. Other rivers and waterfalls near the rivers, currents, lakes, ponds and wells are within the 72000 channels.

²¹⁴The eight major mountains of Jambudvipa.

²¹⁵*Hatharatnāvalī* 4.38ab situates all major mountains within the bones of the spine: *viñā-danḍamayo merur asthini kula-parvatāḥ* | “The bones of Mount Meru resembling a *viñā* are the major mountains.” A related idea is expressed within *Yogavāsiṣṭha* 73.59cd: *jambūdvipe mahāmeruṇi kula-parvatasamkulam* || 59 ||. “In the continent of Jambudvipa, there is the great Mount Meru, filled with noble peaks.”

²¹⁶Mount Meru is considered to be situated at the centre of the universe. According to *Amṛtasiddhi* 2.1, the central channel (*susumṇā*, *madhyamā*, etc.) is situated within Mount Meru.

²¹⁷Cf. *Hathatattvakaumudi* 31.1-7. Here, Sundaradeva situates Mount Kailasā at the center of the thousand-petalled lotus. Furthermore, he associates Mount Kailasā as the abode of Śiva, having the nature of the form of *bindu*, etc.

²¹⁸In the *Hathasamketacandrikā* (ORI, Ms. No. B220) f. 10r the Himālaya is supposed to be visualized in the context of *cikitsā* for *doṣas* arising for the yogin who does not heed the rules of proper time and place in Yoga practice. If the practitioner is shaking, he shall visualize the Himālaya (*nagendra*) in his heart.

²¹⁹The term *malayācala* usually refers to the mountain range on the west of Malabar (see BOETHLING, 1858:37).

²²⁰In the *samudramanthana* episode of the *Viṣṇupurāṇa* (Ed. p. 75) Mount Mandara was used as a churning rod to churn the ocean of milk.

²²¹In *Bodhasāra* 12.1.6 the immobility of the mind through the practice of Yoga is compared to the great mount Vindhya (*niścalatvam prajāyeta vindhyasyeva mahāgireḥ* ||6||).

²²²See *Puranic encyclopaedia* p.468 for references.

²²³The mountain has been associated with Yoga practice, cf. *Yogatārāvalī* 28.

²²⁴The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Haṭhapradipikā* 3.108.

[XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्ठकाश्चांत्राभ्यन्तरे वसन्ति । द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मि
थुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दनुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥
नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ वृथः ॥ बृहस्पतिः ॥ शुकः ॥ शनिः ॥ राहुः ॥ केतुः ॥
५ पञ्चदशतिथयोऽत्र मध्ये वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये उर्मी नाम लहरी
भवति । तथा उर्मी श्रलनाञ्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।
त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

Sources: २-५ cf. YSV (PT p. 843): itas tato dehamadhye rkṣaś ca saptavimśatiḥ | yogāś ca rāśayaś
caiva grahāś ca tithayas tathā | २-५ cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇī | dvādaśā
rāśayah | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayah | ete 'ntarvalaye dvisaptatisahas-
rakoṣṭheśu vasanti | २-६ cf. YSV (PT p. 843): laharīśu mīnamani cāvahanaṁ sthāpanam tathā |
sarvāṅgeśu ca deveśi samagram ṛksaṁḍalam | trayastriṁśatkoṭay astu nivasanti ca devatāḥ |
५-६ cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalam ūrmipūnje vasati | trayastriṁśatkoṭidevata
bāhuromakūpeśu vasanti | ६-७ cf. YSV (PT p. 843): sarvāṅgeśu ca deveśi samagram ṛksaṁḍalam
| trayastriṁśatkoṭay astu nivasanti ca devatāḥ | ६-७ cf. SSP 3.13 (Ed. p. 58): trayastriṁśatkoṭidevata
bāhuromakūpeśu vasanti |

२ dvisaptatikoṣṭhakāścāṁtrābhyaṇtare D] dvisaptatikoṣṭākāś cāṁtrābhyaṁtar U₁ dvisap-
tatikoṣṭhakāṁtrābhyaṁtare P dvisaptatikoṣṭhakāṁtrābhyaṁtare B dvisaptatikoṣṭhakāṁtrāb-
hyāṁtare L dvisaptatikoṣṭhakāṁtrābhyaṁtare U₂ dvisaptatikoṣṭhakābhyaṇtare E rāśayah
cett.] rāśayah B mesāḥ E] mesa || U₂ meṣā° cett. vrṣaḥ E] vrṣabha || U₂ °vrṣā° cett. २-३ mithu-
nah E] mithuna || U₂ °mithūnah P °mithūna° B °mithuna° cett. ३ karkaḥ cett.] karka° P karka ||
U₂ °karka° cett. simhāḥ E] simha || U₂ °simhā° cett. kanyā E] kanyā || U₂ °kanyā° cett. tulā E]
tula || U₂ °tūla° cett. vr̄scīkaḥ em.] vr̄scīko E vr̄scīka || U₂ °vr̄scīka° cett. danuḥ em.] dhanur E
dhana || U₂ °dhana° cett. makaraḥ em.] makara || U₂ °makara° cett. kumbhaḥ em.] kumbha ||
U₂ °kumbha° cett. mināḥ em.] °mināḥ E minā BL miṇā || U₂ °mīna cett. ४ navagrahāḥ cett.]
navagrahāḥ P °ādityā em.] āditya° cett. ravi || U₂ °somaḥ em.] °soma° cett. °soma | D camdra ||
U₂ °mañgalah em.] mangala | D mangala || U₂ °budhah em.] budha || U₂ budha | D °budha° cett.
bṛhaspatih em.] bṛhaspati P bṛhaspati | D vṛhasyati || U₂ °bṛhaspati° cett. śukraḥ em.] śukra ||
U₂ śukra° D °śukra° cett. śaniḥ em.] °śaniḥ P śanī || U₂ °śani° cett. rāhuḥ P] rāhu || U₂ °rāhu°
cett. ketuḥ PU₁U₂] ketavāḥ E °ketu cett. ५ pañcadaśatithayo DEU₁P] pamcadaśatithayah ||
L pamcadaśatithih || B padaśatithayo U₂ °tra DEPU₂] atra BL ātra U₁ vasanti cett.] tiṣṭhamti
U₂ yathā cett.] piṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.]
laharā B om. P tathā cett.] om. P ūrmi D] urmi BLP urmi U₁ kūrmī E ६ bhavati cett.]
bhavanti U₂ tathā ūrmeś U₁] tasyāḥ ūrmyāḥ D ūrmyāś calāś E ūrmyāś calāś P ūrmīś calāś B
ūrmyāś calāḥ || U₂ om. L calānāc charire em.] calācharire D calanāśarire U₁ cataḥ || śarire B
cataḥ śarire P tataḥ śarira° U₂ tataḥ E om. L dhāvanāṁ bhavati DU₁] dhāvanaṁ ca cett. om. E
samagram cett.] samagrām B samagra° U₁U₂ ७ trayastriṁśatkoṭayo BL] trayastriṁśatkoṭyo P
trayaḥ triṁśatkoṭyo U₂ trayaḥ striṣatkoṭi U₁ trayastriṣatkoṭyo D trayastriṁśatkoṭi° E devata
DU₁] devatāḥ | cett. vasanti cett.] vasamti DU₁

[XLI. Twentyseven stars ...]

Twenty-seven stars²²⁵ reside withing the seventy-two²²⁶ chambers inside the guts.²²⁷

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Twins, Cancer, Lion, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Fish.²²⁸

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, the head of the snake demon (ascending node), and the tail of the snake demon (descending node). The fifteen lunar days reside among [them].

Just as the wave resides in the ocean, so does the wave called Ūrmī²²⁹ reside in the body. Thus, from the fluctuation of Ūrmī, movement arises in the body. [And] flowing arises. Within it, the entire circle of fixed stars exists.

Thirty-three crores of divinities reside within the pores of the arms.

²²⁵In *Hathatattvakaumudi* 45.34-35, besides the experience of *ātman* at the top of the head, one of the results from Yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layam yadā yāti bhrūmadhye yogato nṛṇām | jihvāmūle 'mrtaśrāvo bhrūmadhye cātmadarśanam* || 34 || *kampanam tathā mūrdhni manasaivātmadarśanam | devodyānāni ramyāni nakṣatrāṇi ca candramāḥ || ṛṣayah siddhagandharvāḥ prakāśan yānti yoginām ||*

²²⁶Considering the reading of the SSP a corruption at this place is likely. Instead of reading 72, the correct reading here is probably *dvisaptatisahasrakoṣṭhesu* and would raise the number of chambers inside the guts to 72000. Unfortunately, none of the manuscripts preserve the correct reading.

²²⁷cf. *Amṛtasiddhi* 1.17 and *Śivasamhitā* 2.2.

²²⁸The twelve zodiac signs are mentioned in the *Vasiṣṭhasamhitā Yogakāṇḍa* in 5.30-31. They appear in a larger discussion of the nature of the self, the relation of the self with time and the cycles of breath in the body (5.4-29). From 5.32-33, the text discusses the twelve zodiac signs and their influence on various aspects of human life.

²²⁹This concept of *ūrmi* which Rāmacandra presents here briefly is unusual. Rāmacandra possibly misunderstood the term *ūrmi* of his source text. The SSP 3.13 reads, “The totality of stars resides in the mass of the wave(s).” (*anekatārāmanḍalam ūrmiṇije vasati* /). Nevertheless, perhaps Rāmacandra’s *ūrmi* is connected to a more ancient teaching and refers to a Kashmiri Śaiva concept related to *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caiśā spandaśaktir garbhikrtānantasargasamhāraikaghānāhantācamatkārānadarūpā niḥsesaśuddhāśud-dharūpāmātrmeyasāṃkocavikāsābhāsanasatattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī || tathā hi śivādeḥ ksityantasyāśeṣasya tattvagrāmasya prāksṛṣṭasya samhartrūpā yā nimeṣabhbūr asāv evodbhavisyaddaśāpekṣayā sraṣṭurūponmeṣabhbūmis tathā viśvanimeṣabhbūś cidghanatonmeṣasārā cidghanatān-imajjanabhūmir api viśvonmeṣarūpā || yad āgamah | lelihānā sadā devi sadā pūrnā ca bhāsate || ūrmīr eṣā vibodhābdheḥ śaktir icchātmikā prabhoḥ || iti ||*. Kṣemarāja points out that the *spandaśakti*, which he calls *ūrmi*, is the force that sets in motion the endless process of creation and destruction in the womb, throughout the human experience and in the rest of the cosmos.

पृष्ठरोममध्ये षडशीतिसहस्रदिव्यतपस्त्विनः । पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये
वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥
शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्यविकिन्नरप्सरोविद्याधरगु-
ह्याकाः । शरीरमध्ये मर्मस्थानेऽनेकतीथर्वली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति । अनन्ताः
५ सिद्धयो बुद्ध्यश्च प्रकाशमध्ये वर्तन्ते । चन्द्रसूर्यो द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगुल्मलता
तृणानि जङ्घारोममध्ये वसन्ति ।

Sources: १-२ cf. YSV (PT p. 843): tathā piṭhāni sarvāṇī dehamadhye sthitāni ca | १-२ cf. SSP 3.13 (Ed. p. 58): anekapiṭhopapīṭhākā romakūpeṣu vasanti | २-३ cf. YSV (PT p. 843): hr̄daye vyomamadhye tu anantādyastu vāsukīḥ | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | ३-४ cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarālā śūrā vidyādharaḥpsarādayaḥ | anekatirthavarṇāś ca guhyakāś ca vasanti hi | ३-४ cf. SSP 3.13 (Ed. p. 58): gandharvakinnarākimpurūṣā apsarasām gaṇā udare vasanti | ४-५ cf. YSV (PT p. 843): anantasiddhahayuddhā prakāśo varttate hr̄di | meghasya maṇḍalam jñeyam aśrūpāte tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatirthāni marmasthāne vasanti | anantasiddhā matiprakāse vasanti | ५-६ cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | tr̄nagulmādikañcāpi viśvarūpam smaret tataḥ | ५-६ cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛkṣalaṭāgulmatṛṇāni jaṅghāromakasthāne vasanti|

१ प्रश्टिरोममध्ये एम् ॥] प्रश्टिरोममध्ये BLU₁ प्रश्टरोममध्ये PU₂ पिठास्या रोममध्ये D om. E शादास्ति° DU₁U₂] शादासि° BL शादासि° P om. E °sahasra° cett.] om. E divya cett.] om. E °tapasvinah BLPU₂] °tapasvino DU₁ om. E पिठोपपीठाणि em.] पिठोपपीठे LP miṣṭhopa-
piṭher B piṭhamahāpiṭhau DU₁ piṭhopapīṭho[°] U₂ om. E उर्ध्वप्रश्टे em.] urdhvaprashṭhu U₁
ürddhvha tuṣṭo D ordhva U₂ dvavoṣṭo P dvaiṣṭhu B dvaiṣṭhi L om. E pariyanē em.] pariyanī[°] BDPU₁U₂ pariya[°] L om. E romanī em.] romāni BDLP₂ romāni U₁ om. E tanmadhye cett.] om.
E २ vasanti cett.] santi U₁ om. E hr̄dayarōmamadhye cett.] om. BL takṣakamahānāgah D]
takṣakah mahānāgah EU₂ takṣakamahānāga P takṣamā nāgah U₁ om. BL karkotakah DPU₂]
karkotah U₁ om. EBL śāṅkhah cett.] om. BL pulakah[°] P pulikah U₁ pulika D kulakah U₂
takṣakah E om. BL vāsuki[°] EPU₂] vāsuki DU₁ om. BL anantah[°] P ananta[°] E ānaṁta[°] U₁ ānanta
DU₂ om. BL ३ śeṣah U₂] °sesah E śoṣa P °śoṣa U₁ śeṣā D om. BL ete cett.] om. BL nāgā[°]
cett.] nāga E om. BL vasanti cett.] om. BL °madhye cett.] °madhye | D 'pare U₁] apare cett.
३-४ ganagandharvakinnarāpsarovidyādharaघुयाकाः em.] gunagandharvakinnarāpsaro
vidyādharaघुयाकाः E gunagamdhārvakinnarābhāro vidyādharaघुयाकाः B gunagamdhār-
vakinnarābhāro vidyādharaघुयाकाः L gaṇagamdhārvakinnarāpuruṣāpsarovidyādharaघुयाका
U₁ gaṇagamdhārvakimnarakimpurusa[°] | apsarovidyādhāra | guhyaka D gamdhāgamdhārvakinn-
narāpsaro vidyādharaघुयाकाः U₂ ४ śarīramadhye cett.] śarīmadhye D madhye P marmas-
thāne U₁] karmasthāne D om. cett. 'nekatirthāvali PU₂] anekatirthāvali BL naikatirthavalli U₁
nenekatirthavalli D anekatirthāni E meghamāṇḍalam cett.] meghamāṇḍala B vasati EPU₂]
vasati L vasamti DU₁ vasamti B anantah DEP] anamta BLU₂ ५ buddhayaś cett.] buddhayaś
B vartante EP₂] vartate BLDU₁ °sūryau cett.] °sūryo BDL dvayor DEP] dvayā[°] B dvayo
LU₂ om. U₁ netrayor DE] netreyor P netrayo B netrayoh U₂ netradvaya U₁ madhye cett.]
om. U₁ vartate cett.] pravartate U₂ vasamti U₁ ५-६ anekavanaspatigulmalatātṛṇāni BELP]
anaikavanaspatigulmalatātṛṇāni D anekavanaspatigulmalatāni U₁ anekavana | spatigulmalatātṛṇāni
U₂ ६ °roma[°] cett.] °rora[°] BL madhye cett.] sthāne D vasanti cett.] vasati U₂ varttamte D

Within the pores of the back, there are 86000 (*sadaśītisahasra*) heavenly ascetics. Seats [of power] and great seats [of power] reside within the hair surrounding the upper part of the back.

Within the cavity of the heart: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].²³⁰

Within the cavity of the belly reside other snakes, [as well as] Gaṇas, Gandharvas, Kinnaras, Apsaras, Vidyādharaś, and Guhyakas.

Within the body, at the vulnerable place[s], many series of sites of pilgrimage are located. Within the falling tears resides the circle of clouds. Within the light exist infinite Siddhas and Buddhas.

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.²³¹

²³⁰ Notably, none of the known sources contains the names of the snake demons.

²³¹ Rāmacandra does not explain why he teaches the microcosmic equivalents of the macrocosmic world within the yogic body. Other texts state possible reasons. For example, immediately after the verses on the various contents of the yogic body *shivasamhitā* 2.5 states: *jānāti yaḥ sarvam idam sa yogi nātra saṃśayaḥ* |, "One who knows all this is a yogi, in this, there is no doubt." SSP 3.1 explains: *pīṇḍamadhye carācaram yo jānāti sa yogi pīṇḍasamvittir bhavati* || 1 || "He who knows the movable and immovable within the body is a yogi who has realization of the body."

पुरुषस्य नृत्यदर्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्ग लोकः कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यद्वयं उत्पद्यते । तद्वहूतरं नरकं कथ्यते । अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मवन्धनमित्युच्यते । अथ च यत्कर्मकरणान्मनोमध्ये शङ्खा न भवति तत्कर्म मुक्तिकारणम् ।

5

[XLII. rājayogaśarire cihnāni]

इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकलपृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो वज्रमयो भवति सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोषणातशीतबाधा न कुर्वन्ति ।

Sources: 1-2 cf. YSV (PT pp. 843-844): samagradarśanān muktaḥ svargabhogañ ca matsukham | tad etac cintayā yāti rogaśokavivarjitaḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukhām tat svargaḥ | yad duḥkham tan narakāḥ | yat karma tad bandhanam | yo nirvikalpaḥ sā muktih | svasvarūpajñā-nadaśāyāṁ nidrādau svātmajāgarah śāntir bhavati | evam̄ sarvadeheṣu viśvarūpāḥ paramēśvaraḥ paramātmā 'khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): yatkarmā karmanā ūśākā manomadhye bhaved vahiḥ | tatkarmakaraṇam muktir ity āha bhagavān śivah | 6-11.1 cf. YSV (PT p. 844): yasya darśanāmātreyṇa rogaśokavivarjitaḥ | paramānandacittāḥ syāt tapasvī caiva kirttitāḥ | saptadvipā bhaved drṣṭā tattvajñānam tato bhavet | sarvabhāvan vijāniyād vajradeho bhavet tathā | sarпадaṣṭe viṣam na syāt kṣudhā nidrā ṛṣā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U₁ nṛtyadarśanāt DEP] nityadarśanād D darśanāt || U₂ nṛtyod° U₁ gītaśravaṇāt cett.] gītaśravaṇād U₁ darśanāt U₁] darśanād U₁ ya P] yā U₁ yah BDEL om. U₂ sah E] sa DU₁U₂ 1-2 svargalokaḥ BELP] svargaloka U₂ bahuṛānamdaḥ svarga-phulaḥ D bahuṛānamdaḥ svargaphalaḥ U₁ 2 °piḍito E] °piḍato BP °piḍāto U₂ °piḍano L °piḍā D °piḍa U₁ durjanebhyaḥ cett.] durjanebhya BLP yadduḥkham L] yat duḥkham E yat duḥkha B yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbahutaram cett.] tat bahutaram D bahutaram U₁ narakam cett.] nakam U₁ 2-3 atha ca yat karmakaraṇāt sarveṣāṁ lokānām svamanasi ca śubhaṁ na bharate tat karma bandhanam ity ucyate U₁] om. cett. 4 yatkarmakaraṇāt PU₂] yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL ūśākā cett.] ūśākā U₂ bhavati cett.] bhavanti U₂ muktikāraṇam cett.] kamuktikāraṇam LB 6 idāniṁ cett.] idāni BP₂ rājayogāccharire DEL] rājayogāccharire || B rājayogāccharire U₁ rājayogāśarire U₂ rogayogāccharire P etādrśāni cett.] yādrśāni E sakalaroganāśāḥ cett.] sakalarogaḥ nāśāḥ U₁ sakalapṛthvīm cett.] sakalām pṛthvīm P 7 tadanantaram cett.] tad amṛtaram P tad anaṁtara° U₂ tattvav-iṣayam DU₁] om. cett. samagrām bhāṣām PDU₁] samagrā bhāṣā EU₂ samagrā bhāṣā B samagra bhāṣā L 8 °damśena E] °damśo P °damśema B °damśe DLU₁U₂ sati DU₁] om. cett. na cett.] om. L bhavati cett.] bhavati B vati U₂ tataḥ cett.] tat° BL om. U₁ puruṣasya cett.] om. U₁ bubhukṣā EDU₂] bunukṣā P babhukṣā BL om. U₁ pipāsanidroṣṇatā° L] pipāsanidroṣṇatā° U₂ pipāsanidrā | uṣṇatā || D pipāsanidrollatā EB pipāsanidrolmatā P om. U₁ °śīta° cett.] śītatā P śītoṣṇatā E śīta nā D om. U₁ bādhā na PBL] bādhām na EDU₂ om. U₁ kurvanti cett.] kuroti D om. U₁

Whatsoever bliss is generated as a result of witnessing dance, listening to songs, [and] viewing beloved objects, that is called heaven. The suffering which arises for a person afflicted by disease or by bad persons is considered a very great hell. Moreover, as a result of performing actions that do not bring about happiness in all worlds and in one's own mind, is it said that this [very] action is binding.²³² Furthermore, from whatever action within the mind concern does not arises, that action becomes the cause for liberation.²³³

[XLII. Characteristics of rājayogic body]

Now, such characteristics manifest in the body through Rājayoga.²³⁴ They are described. The eradication of all diseases occurs. And he has a vision of the entire earth. Subsequently, knowledge of the principles arises. He understands all languages. Then, a person's body becomes as strong as a diamond, and even with the bite of a snake, death does not occur. Then the troubles of hunger, thirst, drowsiness, and heat do not arise for the person.

²³²This sentence is only preserved in U₁. Since this statement is also resembled in the sources I included it in the edition.

²³³Structurally, lacking any introductory statement, these sentences do not fit the context of the contents of the yogic body. However, the structure is preserved in all witnesses. The alienation of the content from the context of the passage, as well as the particularly strong emphasis on the aspect of action (*karma*) in this passage, is striking and makes the critical reader of this text doubt, especially given the incompleteness of the taxonomy of the fifteen yogas from section I, whether there might not have been a more complete version of the *Yogatattvabindu* in which all Yogas were treated systematically. The content presented here would suggest a short treatise on Karmayoga rather than the continuation of the chapter on the contents of the yogic body. This sudden change of topic, without notice by a new section, could well stem from the interchange or loss of folios of an archetype of the text, which may have occurred early in the transmission of the text. Since the following section on the effects of Rājayoga on the human body also seems out of place, this possibility should be considered.

²³⁴The repeated mention of the effects of Rājayoga seem redundant since the topic has been covered extensively already in section XVI-XVII. Nevertheless, these specific results have not been mentioned so far. In the descriptions of previous chapters, the unhinderedness, equanimity, bliss and unhinderedness resulting from Rājayoga were emphasized. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे काचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रां पृथ्वीं दृष्ट्या पश्यति । अणिमाद्यसिद्धिर्भवति ।

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ
मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥ XLII.ii॥

5

महापद्माद्या नव निध्ययः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेषां भवति । तत्र लोके गच्छति । अज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे सामर्थ्यं भवति ।

Sources: 6–117.1 cf. YSV(PT p. 844): usñatā śitatā ceti väksiddhiḥ syān na samśayaḥ | vidyutpāte 'pi dehasya kvacid dhānir na jāyate | 1–7 cf. YS (PT p. 844): tato 'sau väyuyogi syād dṛṣṭvā pr̄thvikulānvitah | anīmādyā aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samipe ca nidhayo nātra samśayaḥ | 3–7 = *Amarakośa* I.I.165–I.I.166: mahāpadmāś ca padmaś ca śāṅkho makarakacchapau | mukundakundanilāś ca kharvāś ca nidhayo navaḥ || 7–0.0 cf. YSV(PT p. 844): yatreccchā gamanam tatra svarge martyerasātale | sphuraty ājñākhyāḥ sarvatra samipe parameśvarāḥ | kāraṇe hāraṇe śakto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityaṁ nirjane nivaset sudhiḥ | kṛtvātmanamasor aikyaṁ prāpnōti paramam padam |

1 śarīre DU₁] om. cett. kvācid glānir na U₁] kācid glānir na BL na kimcid glānir D kācidbādhāpi E kācid dhānir na U₂ °rūpi PU₂] °rūpi BL °yogī U₁ °yopī D °rūsi E puruṣo cett.] puruṣi E 2 pr̄thvīm cett.] pr̄thvī B dṛṣṭyā DEP] dṛṣṭā BL dṛṣṭvā U₁U₂ anīmādyāṣṭasiddhir cett.] anīmāmahimāgarimālādhimā tathā U₂ bhavati cett.] prātikāmyamisātvam || viśiṣṭvaṇi || ity āṣṭasiddhayah || U₂ 4 mahāpadmāś ca padmaś ca em.] padmaś ca mahāpadmāś ca U₂ śripadmaś ca mahāpadmaṇi PB om. DELU₁ śāṅkho BLU₂] samkho P om. DU₁ makarakacchapau em.] makarakachapaḥ BLU₂ makarakachapaḥ P 5 mukundakundanilāś ca em.] mukumdo kumdaś ca nilaś ca U₂ kumdonukumdanilaś ca P kumdonukumdoś ca nilaś ca BL kharvaś ca nidhayo nava em.] vijñeyāni dhyayonava P vajrayoni cīdātmakā BL vajrayo navanidhi U₂ 7 mahāpadmādyā EDU₁] mahāpadmajñā BL mamaḥāpadmā P nava nidhyayaḥ E] nava nidhapa U₁ nidhyayaḥ D nanidhyayaḥ || L navinidhyayaḥ || B dhānavanidhaya P samipa E] samipe cett. āgacchanti cett.] āgacchatī U₂ āgacchatī || nava nidhyayaḥ samipa āgacchanti | B ākāśamadhye cett.] ākāśa° U₁ daśasū cett.] °daśa U₂ dikṣu cett.] dikṣumadhye DU₁ gamanāgamanabalaṁ DPU₁U₂] gamanāgamanavallabhāṁ BL gamanāgamanē bhavataḥ balaṁ E bhavati cett.] bhavati B 8 bhavati cett.] bhavati U₁ tatra cett.] yatra BPU₁ paśyati cett.] paśyamti BU₂ 9 kāraṇe cett.] kāraṇam D haraṇe cett.] taraṇe U₂ sāmarthyam cett.] ca sāmarthyam U₁....marthyam D

Perfection of speech arises. Within the moment of a thunderstrike, fatigue does not occur in the body. Subsequently, the person assumes the nature of the wind. He sees the entire earth with a glance. The eight supernatural powers beginning with “becoming infinitely small” etc. (*animādi*) arise.

XLII.1 1. Padma (lotus), and 2. Mahāpadma (great lotus), 3. Śaṅkha (conch), 4. Makara (crocodile), 5. Kacchapa (turtle), 6. Mukunda (gem), 7. Kunda (Jasmine), 8. Nīla (saphire) und 9. Kharva (another gem) are the nine treasures.²³⁵

The nine treasures beginning with the Mahāpadma, approach nearby. Within the ten cardinal points in space, the power over death and rebirth arises. Wherever there is a desire to go in the world, one goes there. Ignorance disappears everywhere. One sees the Supreme Lord nearby. There is the capability of accomplishing tasks and removing obstacles.

²³⁵These so-called nine treasures of god Kubera are mentioned i.e. in *Śivapurāṇa* 2.3.15. I emend according to the traditional list. The nine treasures that an virtuous emperor possesses are also mentioned in *Sarvāṅgayogapradipikā* 3.21 (jākaim saba baiṭhe hi sūjñai | asa sabahimna kī bhāṣā būjñai | sakala siddhi ājñā mahim jākai | navanidhi sadā rahaim ḥim̄ga tākai || 21 ||) as one of the result of Rājayoga (Rājayoga in the *Sarvāṅgayogapradipikā* is vajrolimudrā). Furthermore, they are mentioned in *Jogpradipyakā* 601 (nātika chānda sahajahi pāvai aṣṭasidha navanidha cali āvai | prāṇāyāma ādi vasi hoī dasavai dvāra pahautai soi || 601 ||) in the context of the so-called *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajroli-section* of the *Jog Manjari*: jākaum saba dehi ko sūjhāi aura sakala jiva kī bhāṣā būjhāi | sarva siddhi āgyā maiṁ jākai navanidhi rahai sadā ḥim̄ga tākai |

[XLIII. gurubhakteḥ phalam]

इदं गुरुभक्तेः फलं । आत्ममध्ये मनसो विश्रामकरणमिच्छता । पुरुषेण सद्गुरोः सेवां कृत्वा सावधानं
मनः करणीयं । अभ्यासबलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यौ यावत्पिण्डो
निश्चलो भवति । श्लोकः ॥

5 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति
ग्रस्ते स्ववेगनिचये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥ XLIV.ii॥

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खर्पं शून्यमासनं
10 योगैश्वर्येण संपन्नः सोवधूत उदाहृतः ॥ XLV.ii॥

Sources: 3-123.10 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad
ekam samābhāṣya prāpnoti ca sadāgatiḥ | sa bhavet kavītā dhirā niścalā sāntir eva ca | gurupā-
dprasādena tad aikyam yāti siddhibhāk | 4-6 cf. SSP 5.79 (Ed. p. 105): samyvitkriyāvikaraṇoday-
acidvilāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam
satyam bhavet samarasam guruvatsalānām | 9 ≈SSP 6.10 (Ed. p. III): yasya dhairyamayo daṇḍah
parākāśam ca kharparam | yogapatiṭam nijāsaktih so 'vadhūto 'bhidhiyate |

2 gurubhakteḥ cett.] gurubhaktaiḥ P phalam cett.] phalam bhavati U₂ viśrāmaṅkaraṇam cett.]
viśrāmaṁ karamṇam B viśrāmaṁ karaṇam L icchatā cett.] icchatām BL sadguroḥ cett.]
sadguruḥ DU₁ kṛtvā cett.] kṛ.. D kṛtvā || U₂ sāvadhanām cett.] māvadhanām U₂ 3 karāṇiyam
cett.] kṛtvā karāṇiyam L kṛtvā karāṇiyam B abhyāsa-balāt cett.] abhyāsa-balāt || L parama-prā-
ptiḥ cett.] parama-pada-prāptiḥ U₂ tena cett.] tena saha DU₁ svasya manasaḥ BLPU₂] svasya
manah D sva-scha manah U₁ sva-siṣyamanasāḥ E samarasam L] samarasam DPU₂ svāsthyaṁ
E om. BU₁ karttavyam cett.] om. B candrasūryau yāvat EPU₁] candrasūryau yāvit D cam-
drasūryayat L camdrasūryayat U₂ om. B piṇḍo BLPU₂] piṇḍe DE piṇḍau U₁ om. B 4 niścalo
PLU₁U₂] niścalau DE om. B bhavati cett.] bhavatih D bhavataḥ E ślokaḥ DU₂] śloka LU₁
5 samyak° cett.] samyagaḥ U₁ "kiraṇodaya° cett.] karaṇotdṛdi U₂ °cidvilāsa° cett.] samarad
vilāsa || B cidvilāsam | D cidvilāsam U₁ °grasta-samagra° em.] grasta-samagram U₁ grastam cett.
°svaśānti° cett.] saśānti U₁ mahatām U₁] bhavatām U₂ mavatām D samatām E manasā BLP
svayam cett.] svam B yāti cett.] yāmi P śānti BL 6 graste cett.] grāme U₂ svaveganicaye cett.]
svavegaṁ nicaye D svaveganīcaye U₁ sveraṁganicaye U₂ padapiṇḍamaikyam cett.] padapiṇḍa-
maikyam D yada piṇḍam aikyam U₂ satyam cett.] satam B satām L guruvatsalānām DPU₂]
guruvatsalābham BL guruvatsalām ca E guruvatchalānām U₁ 8 lakṣaṇam cett.] lakṣaṇam BLDU₁
kathyate cett.] āha BL 9 haste cett.] hastai U₂ kharparam cett.] kharaparam DU₁ śūnyam
āsanām cett.] śūnyabhāsanam B śūnyanāmakaṁ U₁ 10 yogaiśvaryena cett.] yogaiśvaryai B
yogaiśvarye L sampannaḥ cett.] sampanna P sapannaḥ U₂ sovadhūta cett.] sovadhūtam BL
udāhṛtaḥ cett.] udāhṛtam BL

[XLIII. Result of devotion towards the teacher]

This is the result of devotion to the teacher.²³⁶ Within the self resides the mind's longing for achieving inner peace. The individual who has served the teacher should nurture an attentive mind. Through the power of practice, one attains the supreme state. By means of this [practice], one should harmonise one's own mind. Just as the sun and the moon remain unchanging, an unchanging body emerges. [There is a] verse:

XLIII. i In those who are wholeheartedly devoted to the teacher, the cumulative activity of one's mind is abruptly taken [by the Guru], and true identification, the union with the internal and external universe, emerges: the own true nature, the manifestation of beams of light, the divine play, complete ecstasy, inner peace, and power are attained effortlessly.

[XLIV. Characteristic of an Avadhūta person]

Now, the characteristic of an Avadhūta-person is taught.²³⁷

XLIV. i He, who has the staff of courage²³⁸ in [his] hand, whose begging bowl is the empty seat²³⁹, [he who is] endowed with the power of Yoga is called an accomplished Avadhūta.

²³⁶ *Guru* worship is strongly embedded in Hindu culture. Suppose Rāmacandra was the teacher of young princes hired by the king at the royal court. In that case, it must have been his definitive interest to make sure the students attended his classes since successful education was rewarded greatly with "with cows, towns or even villages." (cf. SHRIGONDEKAR, 1939:20).

²³⁷ According to KANAMARLAPUDI, the spectrum of meaning of the term *avadhūta* has shifted considerably from the original concept of the antinomian ascetic (cf. KANAMARLAPUDI, 2023) across texts over the centuries. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice was tamed, and the Avadhūta was thereby elevated, according to KANAMARLAPUDI, to a legitimate and finally even to the highest class of *samnyāsa āśrama*. In KANAMARLAPUDIS words, the Avadhūta became a sanitised *samnyāsin*. If Rāmacandra indeed wrote this text for the education of princes the boundaries of the term would be pushed even further.

²³⁸ Alternatively, the term *danda* could be understood as a scepter and *dhairyā*, a term that can have royal connotations (cf. BOETHLING, 1858:167) could be translated as "steadfastness of a prince".

²³⁹ Regarding the reasons mentioned above, the term *āśana* could alternatively be translated as "throne".

भेदाभेदौ यस्य भीक्षाभरणं जागरं तथा
एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

आत्मा ह्यकारो विज्ञेयो वकारो भववासना ।
घूत तत्कंपनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3॥

अकारार्थो जीवभूतो वकारार्थोऽथ वासना ।
एतद्वयं यः जानति सोऽवधूत उदाहृतः ॥ XLIV.4॥

यः पुरुषो द्वितियं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चलभावं
न दधाति सोऽवधूतः कथ्यते । यन्न दश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । य
१० तिंकचित्पश्यति तत्सर्वं ग्रसति मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

आवधूततनुः सोमा निराकारपदे स्थितः ।
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

Sources: १-२ ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayam bhikṣām kṛtvā sāsvādane rataḥ |
jaraṇam tanmayibhāvah so 'vadhūto 'bhidiyate | ३-५ ≈SSP 6.32 (Ed. p. 118): avadhūtatanur
yogi nirākārapade sthitah | sarveśām darśanānām ca svasvarūpam prakāsate |

१ bhedābheda cett.] bhedābhedo U₂ bhikṣābharaṇam cett.] bhikṣābhakṣaṇam DU₁ jāgarām
P] jāraṇam BDELU₁ jiraṇam U₂ २ etādṛśo 'pi cett.] tādṛśopi BL so'vadhūta cett.] sovadhūtam
BL ३ ātmā EPD] ātmāt B ātmār U₁ ā U₂ hy akārō cett.] dyukārō BL vijñeyo cett.]
vijñoyau B vakārō cett.] vikārō BL ४ dhūtas cett.] dhūtam E dhūtasa D tatkampānam cett.]
samtāpanam E so'vadhūto cett.] so vadhūta BLP nigadyate cett.] nirucyate U₁ ५ vakārārtho
cett.] vikārādirsthor BL 'tha cett.] ya BU₁ U₂ ६ etad dvayam P] etad dūyam E etadvayam
cett. yaḥ jānati BL] japaṇam kuryat E yaṁ jayati yaḥ P jiyate yaḥ D jiryate yaḥ U₁ jayati yaḥ U₂
udāhṛtaḥ cett.] udādhṛttā B udāhṛtaḥ L udārataḥ U₁ ८ dvitīyam cett.] dvitīya P paśyati
cett.] paśyati || U₂ paśyamti B paśyati cett.] tiṣṭhati DU₁ vā cett.] vo E °cā DU₁ manas
cett.] manah DU₁ cañcalā° cett.] camcalam BL camcali U₂ bhāvam cett.] bhāva B bhāve
U₁ ९ dadhāti cett.] dhadhāti | BD so'vadhūtaḥ cett.] so vadhūtaḥ | BL kathyate cett.] om.
BL yan na EPU₁] yanma D athavā kasyase panna BL om. U₂ dṛṣyate cett.] iṣyate B om. U₂
tad cett.] °d BL tad avyaktam cett.] tad avyakta° DU₁ paśyati cett.] yasyati BL paśyati U₁
९-१० yatkīmcid DU₁U₂] yatkīmcid BELP १० paśyati DU₁] dṛṣyate PLU₂ rṣyate EB tatsarvam
cett.] tatatsarvam P tatsarva L grāsati P] grāsati DU₁ grāsati U₂ grāstāti E muktam cett.]
muktim U₂ jñāyate cett.] jñāyate || U₂ jñānam paśyati | E so'vadhūtaḥ cett.] sāvadhūtaḥ P
kathyate cett.] kathyamte U₂ ११ tanuḥ BEU₁] tanu PLD rutu U₂ somā L] somo cett. sthitah
cett.] sthita U₁ १२ darśanānām cett.] darpaṇānām U₂ prakāsate BLP] prakāsate cett.

XLIV.2 Whose alms are “difference and non-difference”²⁴⁰ whose ornament is vigilance²⁴¹, such a person is called an Avadhūta.

XLIV.3 The letter *a* is, in fact, to be known as the self and the letter *va* as the impressions of [mundane] existence; *dhūta* (‘shaking off’) is said to be the special weapon; he is called an Avadhūta.²⁴²

XLIV.4 The meaning of the letter *a* is the being of the embodied soul, the meaning of the letter *va* then impressions. He who knows this couple is declared to be an Avadhūta.²⁴³

The person who does not see an enemy [but] sees the own essential nature alone; is an Avadhūta. Or, whose mind does not create the unsteady state, he is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees that unmanifest by means of direct perception. Whatever he sees, all that he completely encompasses. This is known to be liberation. He is said to be an Avadhūta.²⁴⁴

XLIV.5 The one who prepares the Soma, who is manifested as an Avadhūta, who is situated place of the universal spirit, all philosophical views reveal themselves in his own essential nature.

²⁴⁰The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita’s monistic view of complete identity and Dvaita’s dualistic perspective of absolute distinction. See NICHOLSON, 2023 for a description of the concept of *bhedābheda*.

²⁴¹Only the manuscript P preserves the reading “*jāgaram*”, which is the word of the source text and according to BRUNNER, 1963:134f. means vigilance in śaivaite traditions. The other manuscripts present following variants: *jāraṇam*, and *jīraṇam*. The other options do not make good sense. Another possibility would be to understand *jāgaram* as “armor”. This option is only convincing if one is willing to consider that Rāmacandra addresses an audience of *kṣatriyas*.

²⁴²I could not identify this verse’s source. Thus, the verse could be authorial.

²⁴³I could not identify this verse’s source. Thus, this verse could be authorial, too.

²⁴⁴I was not able to identify the source for this passage.

सत्यमेकमजनित्यमनन्तमक्षयं ध्रुवं।

ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते॥ XLIV.6॥

यत्क्षिद्वैक्येन पश्यति स स एकः। तस्य मनसो जानाति न नाशो न ताहशां पदार्थं ज्ञात्वा काले
चेष्टा भवति स सत्यवादी कथ्यते।

5 +प्रसरं भासते शक्तिः संकोचं भासते शिवः।†

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक्॥ XLIV.7॥

विश्वातीतं तया विश्वमेकमेव विराजते।

संयोगेन सदा यस्य सिद्धयोगी स गद्यते॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः।

10 स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च।

यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते॥ XLIV.10॥

Sources: 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhiraḥ satyavādī sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartā yah sa bhavet siddhayogirat | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvam ekam eva virājate | samyogena sadā yas tu siddhayogi bhavet tu sah ||65|| 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāsām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhānte siddhayogi mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntāḥ svastho 'ntarnījabhāsakāḥ | mahānandamayo dhiraḥ sa bhavet siddhayogirat |

1 ekam cett.] ekām DU₁ ajam cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU₁U₂ 2 jñātvā cett.] jñātvāt LD yas tam em.] hy evam β hy D hy astam U₁ vaded cett.] vadet U₂ satyavādī cett.] om. L sa cett.] om. U₂ 3 yatkīmcid DPU₁] yatkīmcin E yatkīm BL om. U₂ aikyaṇe D] aikena U₁ kena BL yena P na E om. U₂ paśyati DEP] paśyati U₁ paśyamti BL om. U₂ sa sa D] sa cett. om. U₂ ekaḥ cett.] eko E om. U₂ tasya cett.] hy evam E om. U₂ manaso BELP] mano DU₁ om. U₂ jānāti L] vijānāti E na jānāti P jānātir B jātītā D jnānamti U₁ om. U₂ na nāśo na BLP] nāśo na D nāśā na E tādr̄śot U₁ om. U₂ tādr̄śām cett.] om. U₂ padārtham cett.] padārtha P om. U₂ jñātvā cett.] jñā BL om. U₂ kāle cett.] kāla DU₁ om. U₂ 4 ceṣṭā cett.] om. U₂ bhavati cett.] om. U₂ sa satyavādī kathyate cett.] om. U₂ 5 prasaram conj.] vāsare PLU₂ vāsare E vāsre B vasare DU₁ bhāsate conj.] bhāsare BDEPU₂ bhāskare LU₁ śaktih cett.] śaktih [DU₂ om. BL samkocam conj.] samkoco DEPU₁U₂ om. BL bhāsate conj.] bhāsare DEPU₂ bhāskare U₁ om. BL śivah em.] pi ca cett. 6 tayoh cett.] om. BLU₁ samyogakartā yah cett.] sayogaḥ kartavyaḥ B samyogaḥ karttā yah L sa bhavet cett.] bhavat B samvit svabhāvāt U₁ 7 viśvātītam em.] viśvātīta DU₂ viśvātīta BL viśvānīta EP viśvāso viśvātīta U₁ 8 samyogena D] samyogo na cett. gadyate cett.] kathyate PU₁ 9 nijavṛttinām cett.] bijavṛttinām BL vismr̄tim U₁U₂] vismr̄tim L vismr̄ti BP vismr̄tir E 10 siddhānte cett.] siddhasiddhānto E 11 udāśināḥ cett.] udāśina U₁ om. L sadā śānto cett.] om. L mahānandamayo BU₁] mahānamdamayā U₂ brahmānandamayo EP om. L 'pi ca cett.] om. L 12 yo bhavet siddhayogena siddhayogī sa kathyate cett.] om. L

Notes: 9 sarvāsām Right after the first word of this verse a huge gap starts in D. Omissions will not be recorded. The reader will be notified once the evidence from D resumes.

XLIV.6 One truth, unborn, eternal, infinite, imperishable [and] changeless, the wise one who has realized [and] proclaims it, is said to be a speaker of truth.

Whatever he sees with unity, it is one. His mind knows. Having realized that there is neither destruction nor such a thing corresponding to that word, at this moment, actions become meaningful. He is said to be a speaker of truth.

XLIV.7 †The expansion is Śakti, the contraction is Śiva.²⁴⁵ † He who is devoted to their union, he is a proponent of Satyayoga.²⁴⁶

XLIV.8 He is called a Siddhayogī for whom always, by means of Yoga, the universe as such shines forth as one by means of transcending the universe.

XLIV.9 He who obtains oblivion from all inherent fluctuations [of the mind]²⁴⁷, he is called a Siddhayogin according to the doctrine of the Siddhas.

XLIV.10 One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga²⁴⁸ is said to be a Siddhayogin.

²⁴⁵Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* abd then redacted the verse. I was not able to construe a meaningful sentence from the manuscript's transmission. My best guess is to reconstruct the first hemistich according to the source text by means of conjecture.

²⁴⁶The term *satyayoga* is absent from the source text of this verse. The term *satyayoga* is not included in the initial taxonomy of fifteen methods for Rājayoga. However, it does appear in the text. Due to the problematic nature of the first half of the verse, it is not easy to make a final judgement on the term *satyayoga*. In the light of the source text, it could be a corruption of the term *siddhayoga* which could have arisen from the homoioteleutic ending of the preceding verse. Furthermore, no other medieval or premodern Yoga texts use the term to designate a distinct type of Yoga. On the other hand, all manuscripts read *satyayogabhāk*. For this reason, Rāmcandra may also have regarded Satyayoga as a synonym for Siddhayoga.

²⁴⁷SSP (cf. sources) glosses the state with *laya* instead of *vismṛti*: "[When] the flow of all one's fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin accoring to the doctrine of the Siddhas." In *Hathapradipikā* 4.25*25 (4.34 in the Vulgate of the *Hathapradipikā*) *laya* is defined as *viśayavismṛti*: *apunarvāsanotthānāl* *layo viśayavismṛtiḥ* |

²⁴⁸Besides the mention of *siddhakundaliniyoga* in section III. (p. 9) and the occurrence within the fifteen yoga taxonomy in section I. (p. 5.) this verse marks the only description of Siddhayoga in the whole text. It is not introduced within its own section and seems to be part of Rāmacandra's description of the Avadhūta.

[XLV. kamalānām saṅketam adbhitam]

अधुना कमलानां तु शृणु संकेतमद्भूतम्।
 अनेकाकारभेदोत्थं कं स्वरूपन्तु निमलम्।
 कमलं तेन विस्वातं त्रिविधं तत्त्वदेहकम्॥ XLVI.1॥

5

[XLVI. ādhārakamalam]

अथाधः कमलं कथ्यते । आधारकमलं । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपं । स आत्मनं अनेकरूपं पश्यति । तदशनं कमलमित्युच्यते । तस्मात्कमलमिति संज्ञा ॥ अस्याधारः कमलस्य दलं चतुष्टयं चतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य ॥ द्वितीयं राजोगुणस्य ॥ तृतीयं त मोगुणस्य ॥ चतुर्थं दले मनस्तिष्ठति । एतद्वचतुष्टयं संगादात्मा साध्वसाधु करोति । तस्मिन्कमले 10 निश्चली कृते सति पुरुषस्य समीपे मरणं न गच्छति कृते ।

Sources: 2–10 cf. YSV (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedotham kām svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 7–9 cf. YSV (PT p. 844): tatradhārasa catuspatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhvasādhu karovit | asmin sati sthire citte yamo vandīva gacchati |

2 śṛṇu cett.] nuṣre P adbhitam E] adbhitam cett. 3 anekākārabhedotham EU₁] anekākārabhedocham BP anekākārabhedāttham L kām cett.] kiṇ BL om. U₁ svarūpan tu em.] svarūpātmakam malam BELP svavarūpātmakam malam U₁ svarūpātmakam param U₂ 4 trividham cett.] vividham P tattvadehakam em.] tatra dehagam BELU₂ tena dehagam U₁ 6 athādhah PU₁U₂] athādhā^o BL om. E kamalam cett.] om. E kathyate cett.] om. E ādhārakamalam cett.] ārakamalam B samjñā cett.] kām E kamalam ātmasvarūpam em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P masvarūpam B kamātmasvarūpam L kām ātmā U₁ ekam ātmasvarūpam || U₂ 6–7 sa ātmanam cett.] om. E 7 anekarūpam PU₂] anekarūpam svarūpam U₁ anarūpam BL om. E paśyate cett.] paśyate U₁ om. E tadṛśanām kamalam em.] tadṛśanām kamala U₁ tadṛśanām mala E tadṛśa na BL tad darśanām malaṁ || U₂ ity ucyate cett.] iti kathyate U₁ kamalam cett.] kamala U₁ samjñā cett.] samjñām L asyādhāraḥ BELP] asyādhāra^o U₁U₂ 8 kamalasya dalaṁ catusṭayam BL] kamaladalasya E kamalasya P kamalasya dala^o U₁U₂ bhabati cett.] bhavati BL prathamadalam U₁] prathamam BELU₂ om. P sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya LU₂] rājayogasya P rājayogaya E rājoguṇaḥ B rajoguṇa U₁ 8–9 tamoguṇasya PU₁U₂] tamoguṇaḥ EL tamoguṇ B 9 caturthe cett.] caturtho E om. B dala mana ELU₂] dala enas P dalam manaḥ U₁ om. B tiṣṭhati cett.] stiṣṭhati U₁ om. B etad cett.] etac U₁ om. B dala cett.] om. BU₁ catusṭayam EL] catusṭaya^o PU₁U₂ om. B samgād PU₁] ca samgād E samjñāgīd L samyogād U₂ om. B ātmā cett.] ātma U₁ om. B sādhvasādhu U₂] sādhvasādhu U₁ sāvadhwāsādhu P sādhu EL om. B karoti cett.] om. B tasmin cett.] om. U₁ kamale cett.] om. U₁ 10 niścali EPU₂] niccali BL om. U₁ kr̄te cett.] om. U₁ sati cett.] om. U₁ puruṣasya cett.] om. U₁ samīpe cett.] om. U₁ maranām cett.] om. U₁ na gacchati cett.] nāgacchati U₂ om. U₁ kr̄te cett.] om. U₁

[XLV. Mysterious convention of the lotusflower]

XLV.I Now, carefully listen to the mysterious convention of the lotus flowers. Arising from the blossoming of the manifold appearances [of the world], the nature of its own form is spotless.²⁴⁹ Because of this, the lotus flower is generally known as the threefold body of reality.²⁵⁰

[XLVI. Lotus of support]

Now, the lower lotus is described, known as the lotus of support. Why is it called a lotus? Because the lotus represents the own true form of the self. One perceives the self in manifold forms. Thus, its technical designation is “*kamala*” (Lotus). The support of the lotus consists of four petals. The first petal represents the *sattva*-quality. The second represents the *rajas*-quality, the third represents the *tamas*-quality and the fourth petal is the *manas*. Because of the interplay of the four petals, the self performs virtuous and non-virtuous actions. While having made the state within the lotus motionless, the person’s death does not approach.²⁵¹

²⁴⁹Since the version of the fourth and sixth *pāda* preserved in the witnesses of the *Yogattavabindu* is not convincing content-wise, I decided to emend according to the source text.

²⁵⁰This verse introduces the following sections which describe the bodily *kamalas*. The first *kamala* appears to be the four petalled lotus of the *mūlādhāra*. The second *kamala* the twelve-petalled lotus of the heart. The third *kamala* one is eight-petalled and situated within the twelve-petalled *kamala*.

²⁵¹Mentioning this part of the yogic body again seems redundant, as this was done already in the context of the first *cakra* (cf. p. 11) within the detailed treatment of the *cakras*. The main difference, however, is that this time, this location is described as a lotus (*kamala*) and not as a *cakra*. Interestingly, the passage implies a yogic practice contrary to the meditation technique in the context of the first *cakra*. In order to delay death, the unspecified practice instructs to cause stillness within the *kamala*.

[XLVII. hrdayakamalasya bhedah]

इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । तथा द्विषाणां दलानाम एष्टदलं मध्ये एकं कठिनं भवति । तदैष्टदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे दले शब्दस्तिष्ठति । द्वितीये दले स्पर्शस्तिष्ठति । तृतीये दले रूपं तिष्ठति । चतुर्थे दले रसस्तिष्ठति । पञ्चमे दले गन्धस्तिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दलेऽहंकारस्तिष्ठति । एतदैष्टदलमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अधोमुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप्रकाशो भवति । प्रकाशादनन्तरं कमलमूर्खमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमध्ये कमलं विकसति ।

Sources: 2-3 cf. YSV (PT p. 844): anāhato dvitiyam yatkathyate śrūṇu śraddhayā | anāhate mahāpiṭhe caturasrasamanvitam | varttate 'ṣṭadalām padmam adhovaktran tu satpuram | 3-6 cf. YSV (PT p. 844): sparśasabdārūparasagandhā buddhir manas tathā | ahaṅkārah kramād ete tatrāṣṭadalasamsthitāḥ | 6-7 cf. YSV (PT p. 844): saparyā prthag ākārā varttate tatra niścittam | dhyānād ātmaprakāśo 'syā prakāśam kamalam tataḥ | 7-8 cf. YSV (PT p. 845): yathā sūryaprakāśena ūrddhvavaktram prakāśitam | ātmadhyānāt sadā tatra āyur vṛddhir dine dine |

2 hrdayakamalasya bhedah BLP] hrdayakamalasya dvitiyo bhedah U₁ hrdayakamalasya bhedāḥ U₂ hryakamalabhedāḥ E kathyate cett.] kathyamte E dvādaśadalāni βU₁] om. DN₁N₂ sid-dhapuruṣāḥ cett.] siddhāḥ puruṣāḥ U₂ kathyante BLU₁] kathayamti EP kathayamti U₂ tathā BLPU₂] tathāpi U₁ om. E dvīṣāññām em.] dvīṣāññām PU₂ dvīṣāññām BL varṇā° U₁ anuparṇā° E dalānām EP₁U₂] dalānām BL 2-3 aṣṭadalām conj.] astadalānām EP₂ aṣṭadalā U₁ 3 madhye PU₂] madhyā BEL ekaṁ cett.] eva U₁ kaṭhiṇam E] kaṭhiṇam BLPU₂ kaṭitam U₁ tadaṣṭadalām cett.] tata aṣṭadalām U₁ te ubhe PLU₁] te ubha BU₂ te ubhaye E hrdaye cett.] pi U₁ tiṣṭhatāḥ cett.] kathyate U₁ prathame dale EU₁] prathamadale P prathamadale | BL prathamadala° U₂ 3-4 śabdas cett.] śabdaḥ U₁ 4 tiṣṭhati cett.] stiṣṭhati U₁ dvitiye dale PU₁] dvitiyadale cett. sparśas cett.] sparśāḥ EU₁ tiṣṭhati cett.] om. E trītye E] trītyā° BL trītyā° PU₁U₂ rūpam cett.] rūpāḥ U₁ caturthe dale EP] caturthadale BLU₁ caturthadala° U₂ rasas cett.] rasāḥ U₁ 4-5 pañcame dale EU₁U₂] pañcamadale cett. 5 gaṇḍhas cett.] gaṇḍha BP gaṇḍhāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale U₁U₂] saṣṭhadale BPL saṣṭhe dale U₁U₂ paṣṭhadale E cittām EP₂] cīmṭa B cīmṭta L cīttāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṭpame dale EU₁U₂] saṭpamadale cett. buddhis cett.] budhiḥ U₁ aṣṭāme dale EP₁U₂] aṣṭamadale BL 'hamkāra EP] ahamkāras BL ahamkāraḥ U₁U₂ 6 etad aṣṭadalāmadhye cett.] etad aṣṭadale madhye P etat tatadalāmadhye U₁ samagrapṛthivyākāro BPLU₂] samagryā prthvākāro U₁ prthivyākāro E tatkalamālā U₁] tatkalamālādhya cett. adhomukhaṁ U₁] mukhaṁ cett. 7 dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātmaprakāśo U₂ nādāt prakāśo E prakāśād cett.] prakāśāvan L prakāśā° E anantaram PU₁U₂] anamtara | B amtaram L °namtaram E kamalam cett.] kamalam B ūrdhvamukhaṁ cett.] mūrdhvamukhaṁ B tathā cett.] yathā U₁ sūryaprakāśād anantaram U₂] sūryo prakāśānamtaram | B sūryaprakāśānamtaram EPLU₁ 7-8 tadā kamalamadhye BPL] tadā malamadhye U₂ tadā saromadhye E tadā U₁ 8 vikasati cett.] visati P

Notes: 2-3 tathā dvīṣāññām ...kaṭhiṇam bhavati: The next twenty-one sentences of XLVII are transposed in E. In order to preserve important readings, I collated the evidence of E according to the structure of all other witnesses.

[XLVII. Division of the heart Lotus]

Now, the division of the lotus of the heart is taught. The accomplished persons teach twelve leaves of it. So too, in the middle of the twelve petals is a solid eight-petalled unit.²⁵² This eight-leaved lotus is situated in the heart. They are both situated in the heart.²⁵³

Speech is situated in the first leaf. Touch is situated in the second leave. The form is situated in the third leave. The taste is situated in the fourth leave. The smell is situated in the fifth leaf. The mental faculty (*citta*) is situated in the sixth leave. The intellect (*buddhi*) is situated in the seventh leaf. The principle of individuation (*ahamkara*) is situated in the eighth leaf. The form of the entire world (*samagrapṛthyākāro*) exists within the eight leaves.²⁵⁴

At that point, the lotus remains facing downward. As a result of the meditation on that lotus, the light of the self arises. Because of the light the lotus faces upwards without delay. Thus, immediately after, as a result of the sun-like light, the lotus within the lotus blooms.

²⁵² Rāmacandra mentions the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart already in chapter VII on pp. 17. The statement *ekam kāthinam bhavati* is odd. However, since this second lotus within the lotus is facing downwards and is caused to be facing upwards and bloom using meditation, it seems reasonable that the author initially wants the reader to know that before the lotus flower blooms, its petals are closed, thus forming a firm or hard unit at first. Because of that, my best guess is to understand *ekam* as an expression of a unit in the sense of petals of a closed lotus bud and *kāthinam* in the literal sense of hard, referring to the property of hardness a closed lotus bud.

²⁵³ Related ideas of a distinguished space within the lotus [of the heart] (*hṛdayākāśa*), where the self (*ātman*) resides, can be traced back to early *The Early Upanishads*, notably cf. *Chāndogya-Upaniṣad* 8.1 1-5. The specific concept of a twelve-petalled lotus within an eight-petalled lotus is picked up in the tradition of the non-Saiddhāntika Śaiva exegetes of Kashmir, particularly in the Trika division, a subdivision of the Śaktitantra division of the Vidyāpiṭha. The concept of the two lotuses can be found in the *Siddhayogeśvarīmata* 17 and 20. Within the context of physical descriptions of possession and the rites associated with it and worship and adoration of a very complex circle of deities, the text describes an equally intricate *mandala* comprising a twelve-spoked *cakra* in which an eight-petalled lotus is embedded. For a depiction of the *mandala* of *Siddhayogeśvarīmata* 20 see TÖRZSÖK, 2022:117-124. For a more concise account of the meditation method focusing on the two lotuses within the heart, refer to *Vijñānabhairava* 49.

²⁵⁴ For the Śaiva exegetes of Kashmir, the heart is the binding force of all conscious experiences. The individual person is a *kula* composed of eight elements: five senses, ego, the mental faculty and the intellect. These eight are a unified, interrelated *kaula* based on consciousness as their common substrate. Cf. MULLER-ORTEGA 1989, p. 59 and PANDEY 1963, p. 594-97.

तथेदमप्यात्मप्रकाशानन्तरमूर्खमुखं विकसति । तन्मध्ये परमानन्दरूपाभूमिर्भवति । तस्याहं सो
 ५ हं स इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानाद्विने दिने आयूर्वर्धयति । रोगा दूरे भवन्ति । +श
 क्लिखिशली कृता सम्यक्गुद्रा भवति खेचरी ।† चिदानन्दाद्वयश्वन्द्रचंद्रिका चेतनान्विता । परमात्मा
 महासूररश्मिपुंजः प्रकाशकः । प्रकाशानन्दयोरैक्यं प्रकर्तव्यं । निरन्तरं स्वयमभिर्महाज्योतिराभाति
 परमं पदं । सदादितमनश्वन्दः सूर्योदयमिवक्षते तेन ग्रस्तो मनश्वन्दः सोऽपि लीनः स्वयं पदे ।
 पदमेव महानभिर्येन ग्रस्तं कलामयं । एवं चन्द्रार्कवहीनां सङ्केतः परमार्थतः ।

Sources: २-३ cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrāb-
 hyāsaśāli samyak siddhā ca khecarī | ३-६ cf. YSV (PT p. 845): cidānandamayaṁ cittaṁ cetanā
 candrikānvitā | paramātmā mahāsuryaḥ surya ekaḥ prakāśakaḥ | prakāśānandayor aikyaṁ kart-
 tavyaṁ ca nirantaram | diptas tathā mahājyotiḥ avirbhāti param padam | ६ cf. YSV (PT p. 845):
 sadoditam manahsuryam candrajyotir iveskate |

१ tatheda EPU₂] tathā idam U₁ tam BL apy EU₁] api cett. ātmaprakāśānāmṛtaram PU₂] ātmaprakāśānātaram U₁ ātmāprakāśānāntaram E ūrdhvamukham̄ ELU₁U₂] ūrdhvam̄ mukham̄ P mūrdhvam̄ mukham̄ B tanmadhye cett.] tanamadhye U₂ °rūpābhūmir cett.] °rūpo bhūmir L bhavati cett.] bhavati U₁ २ ham̄ sa cett.] ham E tasyā PU₁U₂] tasya BL svātmano cett.] svātmanah̄ U₁ dhyānād cett.] dhyād BU₂ °ayur cett.] hy ayur E vārdhayati BL] vārdhati U₁U₂ vārdhatte EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE २-३ śaktis BLPU₁U₂] tathā dviśāśaktis E ३ trivalī kṛtā conj.] trivali kṛtaṁ U₁ trityalokāntah̄ U₂ trityalokāmāt̄ P trityalokāmāt̄ E trityayo lokāmāt̄ BL mudrā cett.] samudrā E bhavati khecarī U₁] ca khecarī PLU₂ ca khecarī B khecarī E cidānandādvaya E] cidānandādayaś P cidā-
 nāmādādayaḥ U₂ cidānāmādādayaṁ U₁ cidānāmādādayoś BL ś-ca-ndracāmṛdikā E] candrikā L caṛikā B caṛiś caṛikā P caṇḍraḥs̄ cetanāś U₁ caṇḍrāś caṛikā U₂ cetanānvitā em.] veti
 nāmānvitāḥ E cetanānvitāḥ P cetanānvitāḥ BL caṇḍrakānvitā U₁ cetanānvitāḥ U₂ ३-४ paramāt-
 māmāhāsuryaraśmiपुम्जः U₁] paramātmāmāhāsuryaraśmiपुम्जः BPLU₂ paramātmānaśa-
 haraśmiपुम्जः E ४ prakāśakah cett.] prakāśah E agnī cett.] manasi E mahājyotir cett.]
 mahājyotiś U₁ abhāti cett.] abhāti U₁ ५ paramāt padam̄ EPLU₁] paramāt padam B paramā-
 padam̄ U₂ sadoditamanaś BEL] sadoditamanaś U₁ sadoditamanaś PU₂ candraḥ cett.]
 candraḥ B suryodayam E] suryodaya BPLU₂ suryodaye U₁ iveskate cett.] aveksate E ca lakṣyate
 U₁ grasto cett.] graste U₁U₂ manaś cett.] manah̄ | B candraḥ cett.] ścaṇdraḥ B līnah̄ P]
 līna B līnam̄ LU₁ lipyāḥ EU₂ ६ padam cett.] m P mahānagnir cett.] mahānagnih L yena
 PU₁U₂] yame E surya° BL kalāmayāḥ cett.] kalāmayah̄ U₁ candrārkavahninām̄ EPU₂] caṇ-
 drārkavahninām̄ L caṇḍrārkavahninām̄ B caṇḍrārkavatām̄ U₁ sañketāḥ cett.] samketanām̄
 BL paramārthataḥ cett.] paramārthataḥ vā U₁

Notes: २ rogā dūre Evidence of E resumes at this point and resynchronizes with the structure
 of the other witnesses.

Likewise, immediately after this, the light of the self [arises], the upward-facing [one] blooms. Within it, the level which has nature of the supreme bliss arises. The technical designation of it is “I am he, he is I”. Because of meditation on the own self, which exists within it, the force of life is caused to grow day by day. Diseases are remote. † By accomplishing the Śakti which is connected with the three [sun, fire and moon]²⁵⁵ correctly, the seal (*mudrā*) [which is known as] *Khecarī*²⁵⁶ arises. †²⁵⁷ The unity of bliss and consciousness (*cit*) is the splendour of the moon endowed with awareness (*cetanā*). The supreme self, the great sun [and] the mass of rays of the sun is the light. Both bliss and light shall be brought into unity uninterruptedly. Constantly, one's own fire is the great light that illuminates the supreme place. The ever-existing mind being the moon, perceives how the sun rises, [and] by that, the mind being the moon, is devoured, it even disappears in its own place. The great fire, however is that by which the place made of digits, is devoured. Thus, in reality there is a convention between the moon, the sun and the fire.²⁵⁸

²⁵⁵In this context sun, moon and fire represent the intertwined knower, the process of knowing and the object of knowledge. Cf. MULLER-ORTEGA 1989, p. 157.

²⁵⁶In the Haṭha- and Rājayogacorpus *Khecarimudrā* usually refers either to a physical practice in which the yogin inserts his tongue into the nasopharyngeal cavity (cf. MALLINSON 2010) or to *sāmbhavimudrā*, like in *Śivayogapradipikā* 5.3, *Haṭhapradipikā* 4.5-7 or *Candrāvalokana* 2, which equate *khecarī* and *sāmbhavi*. Here, however, both is not the case. This passage draws on the concept of *khecarimudrā* of the Kashmiri Śaiva exegetes of the Trika division. They describe *khecarimudrā* as “the ability of consciousness to freely move (*carati*) about in the space (*kha*) of the heart”. Cf. MULLER-ORTEGA 1989, pp. 142-146 and SINGH, JOO, and BAUMER, p. 5.

²⁵⁷It is difficult to make unquestionable sense of the Sanskrit based on what is handed down in the manuscripts of the *Yogatattvabindu*. However, we know that Rāmacandra must have modified the respective passage of the *Yogasvarodaya* (PT Ed. p. 845). I conjecture that the original reading was *śaktis triśalī*, which points to the power of the sun, fire and moon and picked up in the following sentences. However, this is based on a rather bold conjecture which uses the reading of manuscript *U1* and refines it with parts of the passage of the *Yogasvarodaya*.

²⁵⁸Abhinavagupta describes a largely identical practice is in *Tantrāloka* 5.19b-25a: *tatra dhyānamayam tāvad anuttaram ihotcye | yah prakāśah svatantra 'yam citsvabhāvo hrdi sthitāḥ | sarvatattvamayaḥ proktam etac ca triśiromate | kadaṁlisaṁpuṭākāraṇaṁ sambhāyaḥyantarāntaram īkṣate hrdayāntaḥstām tatpuṭapam iva tattvavit somasūryāgnisaṁghaṭṭam tatra dhyāyēd ananyadhiḥ taddhyānāraṇisaṁkṣobhāṁ mahābhairavahavyabhuk hrdayākhyaṁ mahākunḍe jāavalan sphittaām vrajet | tasya śaktimataḥ sphitaśakteḥ bhairavatejasāḥ mātṛmānaprameyākhyām dhāmabhedena bhāvayet / vahnyarkasomaśaktināṁ tad eva tri-tayaṇam bhavet | parā parāparā ceyam aparā ca sadoditā |* MULLER-ORTEGA (1989: 157) translates: “Now as for the Supreme, as it is called here, there is meditation on it.

[XLVIII. yogasiddhar anantaram jñānam]

इदानीं योगसिद्धरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।
 यदा नास्ति स्वयं कर्त्ता कारणं न कुलाकुलम् ।
 अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥XLVIII.I॥

5 अनामा एकः कश्चित्पुरुषो वर्तते । अनाम्नश्च परावरः । परावरात्परं पदं । परमपदा त्परमं शून्यं शून्यान्निरञ्जनं ।
 अनाम्नः पञ्चगुणाः । अनुत्पन्नत्वं ॥ अखण्डत्वं ॥ आचलत्वं ॥ अनुपमत्वं ॥ अनन्यत्वं चेति ।
 परावरस्य पञ्चगुणाः । निश्चलत्वं ॥ निर्मलत्वं ॥ परिपूर्णत्वं ॥ व्यापकत्वं ॥ अकलत्वं चेति ।

Sources: 3-4 = SSP 1.4 (Ed. p. 2): *yadā nāsti svayamkartā kāraṇam na kulākulam | avyaktam ca param brahma anāmā vidyate tadā* || 8 cf. SSP 4.9 (Ed. p. 65): *ananyatvād akhaṇḍatvād advyatvād anāśrayāt | nirdhāmatvād anāmatvād akulam syān niruttaram* ||

2 yogasiddhar LU₁] yo yogasiddhar B yogasiddher EU₂ yogasiddhe P anāmtaram cett.] anāmtaram | B naranamtaram P etādrśam cett.] etādrśa U₁ jñānam cett.] jñānam L 3 yadā cett.] padā U₁ kāraṇam cett.] kāraṇam || U₂ kulākulam cett.] kulākulam U₂ 4 ca em.] na BELPU₁U₂ param cett.] para° BL tattvam EPU₂] tatvam U₁ tatva° P om. BL anāma β manā bhā U₁ 6 anāmā cett.] anāmay U₁ ekaḥ EPU₂] eka BLU₁ kaścītputroṣo cett.] °putro BL anāmnaś ca cett.] anāmnaḥ P anāthāḥ U₁ parāvaraḥ EPU₂] parāvaraś ca U₁ parāvara° BL parāvarat cett.] parātparāḥ E param padam ELU₁U₂] paramapadam P param pada B paramam śūnyam U₁U₂] paramaśūnyam BP paramaśūnya L 7 śūnyān nirañjanam EU₂] śūnyā niramjanam BL śūnyā niramjanah PU₁ 8 anāmnaḥ cett.] amnah B pañcagunāḥ cett.] pañcagunāś E anutpannatvam cett.] teṣy anutattvam E ācalatvam U₁] om. cett. anupamatvam cett.] avayavatvam E om. B ananyatvam EP] ananyatvam nirmalatvam U₂ ananyastvam U₁ anatvam BL ceti EPLU₁U₂] cetiḥ B 9 parāvaraḥ cett.] om. P pañcagunāḥ cett.] pañcagunā U₂ om. P niścalatvam cett.] om. P nirmalatvam cett.] niśkarmatvam E om. U₂ paripūrṇatvam cett.] paripūnatvam P akalatvam ELP] akalamtvam B prakāśatvam U₁ akalatvam || nirvikāratvam U₂ ceti cett.] om. U₁

Notes: 9 anupamatvam ...: After the word *anuparatvam* E's (printed Edition) previously omitted passage suddenly reappears. Since the order of the text is common to all manuscripts, we have to assume that the editor swapped the folios of the exemplar of E. Additionally, five more sentences appearing later in the text in all manuscripts are displaced in E. In this case, too, the arrangement of the sentences in E seems to result from an inadvertent transposition of the respective folios of the original manuscript. Thus, there are two gaps within E, compared to the other witnesses, which reappear in E. The reader will be informed once all witnesses resynchronize. All readings will be recorded in the critical apparatus with the proviso that they are arranged according to the textual structure found in all manuscripts.

[XLVIII. Knowledge through the accomplishment of Yoga]

Now, through the accomplishment of yoga, such knowledge arises:

XLVIII.I When the creator himself, the cause, the "Kula (Śakti) and Akula (Śiva)", did not exist, then the unmanifest²⁵⁹, the supreme reality (*param tattvam*), the nameless one, existed.²⁶⁰

It is nameless (A) and all-encompassing (B). From being all-encompassing [it is] the supreme place (C). From being the supreme place [it is] the supreme emptiness (D). From being the emptiness [it is] immacule (E).²⁶¹ The five qualities of the nameless (A) are: Unbornness, indivisibility, immobility, incomparability and uniqueness. The five qualities of the all-encompassing (B)²⁶² [are]: immobility, purity, completeness, pervasiveness, partlessness.

The light, the freedom, whose essential nature is consciousness contains within it all principles, realities, things. This light abides in the Heart. It has been described in this way in the *Trisiro-mata*: The knower of truth sees that reality within the Heart like a flower within which are all external and internal things, a flower shaped like a plantain bloom. He should meditate with undistracted mind on the union there in the Heart of the sun, moon, and fire. From this meditation, as from the agitation of two firesticks, one comes to experience the oblation fire of the great Bhairava which expands and flames violently in the great firepit known as the Heart. Having arrived at the effulgence of Bhairava, which is the possessor of the powers and full of the powers, one should cnotemplate its identity with the abode of the knowing subject, the means of knowledge, and the known object. That triad is the very same triad as the triad of powers of fire, sun, and moon, as well as that of the always arising powers of Parā, Parāparā and Aparā."

²⁵⁹See ŚĀRNĀGADHARA 427I.

²⁶⁰As in SSP this verse marks the beginning of a longer description of cosmography. Rāmacandra follows the SSP but reduces, reorganises, simplifies and modifies the contents.

²⁶¹The five qualities of the supreme reality (A,B,C,D,E) each have five qualities of their own.

²⁶²The five qualities of *parāvara* do not occur in the sources and seem to be authorial.

परमपदस्य पञ्चगुणाः । नित्यं ॥ निजं ॥ निरंतरं ॥ निराकारं ॥ निर्निकेतनं चेति ।
 शून्यस्य पञ्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्धा ॥ उन्मनीभावः ॥ अलसत्वं चेति ।
 निरंजनस्य पञ्चगुणाः । सत्यः ॥ सहजः स्वभावः ॥ सत्ता ॥ स्वरूपतः चेति ॥

[XLIX. piñdotpattiḥ]

इदानीं पिण्डोत्पत्तिः कथ्यते ।
 ५ अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानंदात्रबोधः । प्रबोधाच्छुदयः । चिदु
 दयात्रकाशः ।
 तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेद्यः ॥ अच्छेद्यः ॥ अदाह्यः अविनाशी ॥

Sources: १ cf. SSP 1.17 (Ed. p. 7): niśkalatvam aṇutaratvam acalatvam asamkhyatvam anādhāratvam iti pañcaguṇam paramapadam | cf. YSV (PT p. 845): nirākāratvanityatvanijatvañ ca nirañjanam | nirniketanatā ceti tatpadasyeti tadgunāḥ | २ cf. YSV (PT p. 845): linatāśirnatāmūrc-chātoyamāṇḍalatā iti | guṇāḥ pañca samākhyatāḥ śūnyasya paramasya vai | cf. SSP 1.18 (Ed. pp. 7-8): linatā pūrṇatā unmanī lolatā mūrcchataḥ iti pañcaguṇam śūnyam || १.१८ || ३ cf. SSP 1.19 (Ed. p. 8): satyatvam sahajatvam samarasatvam sāvadhānatvam sarvagatvam iti pañcaguṇam nirañjanam | cf. YSV (PT p. 845): svabhāvam sahajam satyam śāntih śāntisvarūpataḥ | iti | nirañjanaguṇāḥ pañca etajjñāni maheśvaraḥ | ६-७ cf. YSV (PT p. 845): vidyotpattiś tādānīn tu kathyate śrūṇu yatnataḥ | ānandaparamātmeti paramānanda ekataḥ | prabodhaparamānandacittotpattiprabodhavāḥ | cidudayāt prakāśaś ca eṣām pañca tathaiva ca | avināśyo 'ksayo 'bhedo 'dāhyo hyakhādyeva ca | ete pañca guṇāḥ proktā anādo nādavairināḥ | ६-७ cf. SSP 1.22 (Ed. p. 9): anādyāt paramānandaḥ | paramānandāt prabodhah | prabodhāc cidudayāt | cidudayāt prakāśaḥ | prakāśāt so'hambhāvah | ६-८ cf. YSV (PT p. 845): kiraṇasphurttivisphurttiharṣavat paramātmanā | tetu pañca prakāreṇa guṇāḥ pañca prakīrtitāḥ | ६-८ cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyatvam adāhyatvam avināśitvam iti pañcaguṇāḥ paramātmā |

१ nityam^o EPU₂] nitya^o L nityā^o U₁ niś.. B nijam em.] °nija^o U₁ om. cett. niramtarām EP] nirantarā U₂ °niramtarā^o U₁ °niramstaga^o L °...ramga^o B nirākārām BEL] nirākāra U₁ nirākārā U₂ nirniketanām BPU₂] nimilaketanā U₁ nirniketanam niścalatvam E ceti cett.] om. U₁ २ śūnyasya BELU₂] śūnyasya P śūnyāḥ sya U₁ ti anyasya N₁ ti anyasya N₂ pañcaguṇāḥ cett.] pañcaguṇā U₁ linatā cett.] linatā BL pūrṇatā cett.] ghūrnataḥ EU₂ mūrcha cett.] murchā BLP unmanibhāvah EPLU₂] unmanibhāva N₁N₂U₁ unmabhāvah B alasatvam cett.] ālaysatvam BL ceti cett.] om. U₁ ३ pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ satyah BLP] satya N₁N₂U₁U₂ satyā E sahajāḥ em.] sahaja N₁N₂U₁ sahah P saha^o E saha BLU₂ svabhāvah BLP] svabhāvā^o N₁N₂U₁U₂ bhāvā E sattā cett.] sattā^o P sata^o BL svarūpataḥ em.] svarūpataḥ P svarūpata samatā E svarūpata cett. ceti EU₂] om. cett. ५ piñdotpattiḥ cett.] piñdotpatti N₂U₁ piñdotpattiṁ BL ६ prabodhāc cett.] prabodhā U₂ om. U₁ cidudayāh EPU₂] cidudaya^o BL cittayah U₁ cittayah N₁N₂ ६-७ cidudayāt ELU₂] vidudayāt P viduyāt B cittayacidudayāt N₁ cidudayacidudayāt N₂ citta^o U₁ ८ akṣayah cett.] akṣayyah avadyaḥ U₁ acchedyah cett.] avināśi BL om. PU₁ adāyah cett.] aṣṭadyaḥ P ādṛṣya U₁ avināśi cett.] avināśi U₁ avināśah U₂ om. BL

Notes: २ śūnyasya pañcaguṇāḥ: The previously mentioned substantial lacunae in N₁ and N₂ (cf. start of the lacunae in section XXXV. on p. 101) ends here and evidence resumes.

The five qualities of the supreme place (C) [are]: permanence, immanence, uniformity, formlessness and placelessness.

The five qualities of emptiness (D) [are]: absorption, completeness, swooning, the state without mind and inactivity.

The five qualities of the immacule (E) [are]: truth, naturality, self-existence, beingness and peculiarity.²⁶³

[XLIX. Generation of the [cosmic] body]

Now, the generation of the [cosmic and individual] body²⁶⁴ is taught.

From without beginning²⁶⁵, the supreme self (A) [arises]. From the supreme self, supreme bliss (B) [arises]. From supreme bliss awakening (C) [arises]. From the awakening manifestation of spirit (D) [arises]. From the manifestation of spirit light (E) [arises].²⁶⁶

There [are] the five qualities of the supreme self (A): imperishable, indivisible, uncuttable, unburnable, indestructible.

²⁶³In the doctrine of the SSP the *param tattvam* has a will, a force which is called *nijāśakti* (SSP 1.5). Here, from *nijāśakti*'s proximity *parāśakti* arises, from her vibration *aparāśakti* arises (SSP 1.6). From *aparāśakti*'s sense of I-ness (*ahamtārtha*) the *sukṣmāśakti* arises. From her nature of sensitivity (*vedanaśila*) *kundalinīśakti* arises (SSP 1.7). From those five śaktis the *piṇḍah paraḥ śivah* arises (SSP 14). The *piṇḍah paraḥ śivah* has five forms, which, according to SSP 15 are *aparamparamā*, *paramapada*, *śūnya*, *nirañjana*, and *paramātman*. The pentad makes up the *anādyapiṇḍa* (SSP 21). Rāmacandra entirely skips the part with the five śaktis of the SSP's doctrine and instead provides the reader with something close to the five forms of *piṇḍah paraḥ śivah*: *anāman*, *parāvara*, *paramapada*, *śūnya* and *nirañjana* respectively. The five qualities Rāmacandra assigns to each item of his pentad is, to the greatest extend, inspired by mixing the individual qualities of the five śaktis and the five forms of *piṇḍah paraḥ śivah*, combined with strong influence of the YSV (PT).

²⁶⁴Here, *piṇḍa* refers to both, a cosmic and individual body of the person.

²⁶⁵The generation of the cosmic body starts with the primordial generation of the supreme self (*paramātman*) which arises from that which is without beginning *anādi*. This *anādi* is a synonym of the supreme reality (*param tattvam*).

²⁶⁶This first pentad which constitutes the generation of the individual, consisting of supreme self (A), the supreme bliss (B), the awakening (C), the manifestation of spirit (D) and light (E), consists in turn of five *guṇas* each.

परमानन्दस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥
 प्रबोधस्य पञ्चगुणाः । लयः ॥ उल्लासः ॥ विभासः ॥ विचारः ॥ प्रभा ॥
 चिदुदयस्य पञ्चगुणाः । कर्तृत्वं ॥ ज्ञातृत्वं ॥ अभ्यासत्वं ॥ कलनत्वं ॥ सर्वज्ञत्वं ॥
 प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः ॥ संबोधनं ॥ समता ॥ विश्रांतिः ॥
 ५ तत एतादृशं ज्ञानमुत्पद्यते । आयः । आद्यादात्मा । आत्मनः आकाशः । आकाशाद्वयः ।
 वायोस्तेजः । तेजसो जलं । जलात्पृथ्वी ।

Sources: १ cf. YSV (PT p. 845): kiraṇasphūrttivisphūrttiḥarṣavat paramātmāna | tetu pañca prakāreṇa guṇāḥ pañca prakīrttitāḥ | २-३ cf. YSV (PT p. 845): vicāraś ca prabhollāsā vibhāvaś ca layas tathā | prabodhasya guṇāḥ pañca kīrttyante tena hetunā | २-३ cf. YSV (PT p. 845): abhyāsakartṛkamanāḥ sarvatattvaprabhā tathā | cidudayasya pañceti guṇā jñeyā višeṣataḥ | ४-५ cf. YSV (PT pp. 845-846): bodhanam samayataḥ ca vismṛtiḥ sakalaprabhā | prakāsasya guṇāḥ pañcacaite jñānakarāḥ śubhāḥ | etaj jñāne tataś caisāṁ jñānam utpadyate mahat | ५-१३७.२ cf. YSV (PT p. 846): ākāśāt pavano vāyos tejas eva ca | jalām jalāt tathā pṛthvī eṣāṁ pañcaguṇāḥ tathā |

Testimonia: १ cf. SSP 1.23 (Ed. p. 9): spando harṣa utsāho nispando nityasukhatvam iti pañcaguṇāḥ paramānandaḥ | २-३ cf. SSP 1.24 (Ed. p. 9): udayaḥ ullāso 'vabhāśo vikāsaḥ prabhā iti pañcaguṇāḥ prabodhaḥ | २-३ cf. SSP 1.25 (Ed. p. 10): sadbhāvo vicāraḥ kartṛtvam jñātrtvam svatantrtvam iti pañcaguṇāḥ cidudayaḥ | ४-५ cf. SSP 1.26 (Ed. p. 10): nirvikāratvam niṣkalaṅkatvam nirvikalpatvam samatā vibhrāntir iti pañcaguṇāḥ prakāsaḥ |

१ pañcaguṇāḥ cett.] pañcaguṇā P sphuraṇāḥ EPU₁] sphuraṇa cett. kiraṇāḥ EPU₁] kiraṇa cett. visphuraṇāḥ EP] visphurāḥ U₁ visphuriṇā BN₁ visphura LN₂U₁ harṣavattvam E] harṣavatvam BLNP₁N₂ harṣavārttvam U₂ hairyatva U₁ २ prabodhasya cett.] bodhasya U₁ layaḥ EPU₂] laya LN₁N₂ layā B om. U₁ ullāsaḥ EU₂] ullāsaḥ cett. vibhāsaḥ EU₂] vibhāsaḥ cett. vicāraḥ BEPN₁U₂] vicāra LN₂U₁ prabhā EPU₂] abhā B samādhi U₁ om. N₁N₂ ३ cidudayasya cett.] udadayasya U₁ cidudayasya L vihṛdayasya B pañcaguṇāḥ cett.] pañcaguṇā PU₂ kartṛtvam EN₁N₂U₂] kartṛtvē P katutvam B akartutvam L katṛtvam U₁ jñātrtvam cett.] jñātvam N₂ jñānatvam U₁ abhyāsatvam cett.] ...satvam N₂ kalanatvam BLU₂] kalatvam E kalanamtvam PN₁ kalanatvam N₂ kalyana^o U₁ sarvajñatvam cett.] samvajñatvam BL sarvāsatvam U₁ ४ pañcaguṇāḥ cett.] guṇāḥ E sakalāḥ E] sakalā U₁U₂ sakala cett. niṣkalāḥ E] niṣkvalā BL nikala N₂ tidvasā U₂ om. U₁ samboḍhanam U₂] samboḍhanā P sarvaiḥ saha E samboḍhana cett. samatā cett.] samamtā N₂ viśrāmtiḥ EPU₂] viśrāmti cett. ५ tata EN₁N₂]tat BLP tataḥ U₁U₂ etādrśam cett.] etādraśam BL etādrśyam U₂ jñānam cett.] om. E ādyāḥ cett.] adya N₂ om. U₁ ādyād em.] ādhyād BLNP₁N₂ ātmā E ādhyā U₂ om. U₁ ātmā PN₁N₂] ātmāna E dātmā U₂ manam B manāḥ L ātmānaḥ N₁U₁U₂] ātmāna PN₂ ākāśaḥ BEL ākāśaḥ PN₁U₁U₂] ākāśād EBL ākāśa N₂ ākāśād PU₂] ākāśāt N₁N₂U₁ ākāśa N₂ om. EBL vayuḥ E] vayuḥ LPU₂ vayoh B pavanaḥ U₁ yavak N₂ yavanāḥ N₁ ६ vāyos cett.] pavanāt N₁N₂U₁ tejaso cett.] tejaḥ sa U₁ tejasor U₂ jalām cett.] udakaṁ U₁ om. N₁N₂ jalāt cett.] udakāt U₁N₂ °dakāt N₁ pṛthvī cett.] pṛthvī P]

Notes: १ cidudayasya pañcā^o: After cidudayasya pañcā^o, E has a larger gap. Readings reappear later due to conflation. E's readings are recorded according to the manuscripts structure.

The five qualities of the supreme bliss (B) [are]: vibration, beam of light, quiver, I-ness, joyful excitement.

The five qualities of awakening (C) [are]: absorption, joy, light, reflection, radiance.

The five qualities of manifestation of spirit (D) [are]: creatorship, knowership, practicality, temporality and omniscience.

The five qualities of light (E) [are]: consisting of parts, not consisting of parts, recognition, uniformity, tranquility.²⁶⁷

Because of that²⁶⁸ such knowledge is generated. It²⁶⁹ is at the [very] beginning. From being at the [very] beginning²⁷⁰ self²⁷¹ self [arises]. From self, space (A) [arises]. From space, wind (B) [arises]. From wind, fire (C) [arises]. From fire, water (D) [arises]. From water, earth (E) [arises].

²⁶⁷In SSP 1.22-28 the author's pentad consists of *paramānanda*, *prabodha*, *cidudaya*, *prakāśa* and *so'hambhāva*. They cause the creation of the *ādyapinḍa*. The *ādyapinḍa* in turn is the cause for the great elements to emerge.

²⁶⁸*tatas* seems to refer to the relationships and dependencies of the cosmography described above.

²⁶⁹This statement is a bit ambiguous. Either the supreme reality (*param tattvam*) or that which emerges from the supreme reality.

²⁷⁰The first thing that emerges from *param tattvam*.

²⁷¹Again this statement is a bit ambiguous. It is not clear if Rāmacandra is referring to the individual self (*ātman*) or the cosmic self (*paramātman*). Either way, the self he now refers to does not seem to be part of an own pentad but naturally co-arises with the beginning of differentiated existence as the first thing after *param tattvam*.

तत्रात्मनः पञ्चगुणाः । अग्राह्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥
 आकाशस्य पञ्चगुणाः । प्रवेशः ॥ निष्क्रमणं ॥ छिद्रं ॥ शब्दधारः ॥ भ्रातिनिलयत्वं ॥
 महावायोः पञ्चगुणाः । चलनं ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूम्रवर्णता ॥
 तेजसः पञ्चगुणाः । दहनं ॥ ज्वालारूपं ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥
 ५ अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुररसता ॥ श्वेतवर्णः ॥
 पृथिव्या पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता गन्धवर्ता ॥ पीतवर्णता ॥

Sources: १ cf. YSV (PT p. 846): agocarād vayānantagrāhyam eśām tathātmanāḥ | २ cf. SSP 1.30 (Ed. p. 12): avakāśāḥ acchidratvam asprāśtvam nilavarṇatvam śabdatvam iti pañcaguṇo mahākāśāḥ | ३ cf. YSV (PT p. 846): sañcāraś calanam śeṣe pañcadhūmrābhāmambare | cf. SSP 1.31 (Ed. p. 12): sañcāraḥ sañcālanam sparśanam śoṣanam dhūmaravarṇatvam iti pañcaguṇo mahāvāyuḥ | ४ cf. YSV (PT p. 846): uṣṇapräkāśaraktābhajvālādāhas tu tejasā | SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam uṣṇatvam prakāśatvam raktavarnatvam iti pañcaguṇam mahātejāḥ | ५ cf. SSP 1.33 (Ed. p. 12): pravāhāḥ ḥāpyāyanam dravo rasaḥ śvetavarnatvam iti pañcaguṇam mahāsalilam | cf. YSV (PT p. 846): prakāśād eva śaithilyam adhutā śvetataj jale | cf. SSP 1.34 (Ed. p. 13): sthūlata nānākāratā kāthinyam gandhaḥ pītavarnatvam iti pañcaguṇā mahāpr̄thvi | ४-६ cf. YSV (PT p. 846): sthūlasākārakāthinyagandham pātamṛdau tathāḥ |

१ **tatrātmanāḥ** N₂] tatra ātmanāḥ N₁U₁ atrātmanāḥ E ātātmanāḥ P ādyātmanāḥ BL ātmanāḥ U₂ pañcaguṇāḥ cett.] pamcaguṇāḥ U₂ agrāhyāḥ cett.] agrāhya LN₂ om. B avācyāḥ cett.] avācya N₂ avācyā U₂ om. B agocaraḥ cett.] om. B aprameyāś ca cett.] om. B २ ākāśasya cett.] ākāśāḥ L om. B pañcaguṇāḥ cett.] om. B praveṣaḥ cett.] praveṣāḥ U₂ niṣkrānamāṇam E niṣkrumāṇam BPN₁N₂ nikrumāṇāḥ U₁ niṣkrāṇam U₂ śabdadhāraḥ cett.] śabdadhāram LU₁ bhrām̄tinilayatvam cett.] bhrām̄te nijatvam U₁ ३ mahāvāyoḥ cett.] mahāvāyor U₁ pañcaguṇāḥ cett.] gunāḥ U₁ calanam cett.] pracalānā U₁ om. B śoṣaḥ cett.] śeṣaḥ E śoṣanam U₂ samcāraḥ cett.] om. BU₁ sparśaḥ cett.] sparśa L om. BU₁ dhūmravarṇatā cett.] nirodhanam̄ prasaraṇam̄ vah U₁ om. B ४ tejasāḥ cett.] om. BU₁ pañcaguṇāḥ cett.] pamcaguṇāḥ U₂ om. BU₁ dahanaṁ cett.] om. U₁ jvālārūpaṁ cett.] jvālā || rūpaṁ U₂ om. U₁ uṣṇatā cett.] uṣṇatā U₂ om. U₁ raktavarnāḥ LN₂] raktavarṇāḥ U₂ raktō varṇāḥ E rakto varṇāḥ B rakto varṇāḥ P rakto | varṇāḥ N₁ om. U₁ ५ prakāśāḥ (PT) conj.] om. cett. ५ apaḥ em.] apām̄ EPU₂ apa° LB āpo N₁N₂ om. U₁ pañcaguṇāḥ cett.] om. U₁ pravāhāḥ BELU₂] pravāhāḥ P pravāha N₁N₂ om. U₁ śithilatā cett.] śithatā B śithilatā U₁ dravaḥ cett.] drava N₁N₂ om. U₁ madhurasatā N₁] °madhura | rasatā N₂ madhurasatā LP madhuradatā B madhuratā EU₂ om. U₁ śvetavarnāḥ EU₂] śvetavarnāḥ BPL śvetavartā N₁N₂ om. U₁ ६ pṛthivyāḥ EU₂] pṛthivyāḥ N₁N₂U₁ pañcaguṇāḥ EU₂] gunāpamca N₁N₂ gunāḥ U₁ sthūlata EU₂] sthulatā N₁ syūlatā N₂ sthalatā U₁ sākāratā cett.] om. U₂ kāthinatā E] kathinatā N₁N₂ kāthiṇatā U₁U₂ gandhavattā EU₁] gamḍhavattā N₁ gamḍhavettā U₁ om. N₂ pītavarnatā EU₂] pītavarnāḥ N₁N₂ pītavarnāḥ U₁

Notes: ४ prakāśāḥ: Since all witnesses preserve only four qualities of light but five are required, I conjectured the fifth, namely *prakāśa* following (PT). apaḥ: The construction requires genitive singular. ६ pṛthivyāḥ pañcaguṇāḥ: The list of the five qualities of earth (*pṛthivi*) is entirely omitted in B, L and P.

In this regard the self²⁷² has five qualities: untouchable, infinite, unexpressable, unattainable and immeasurable.

The five qualities of space [are]: penetration, disappearing, leaky, carrier of sound, container of movement.

The five qualities of the great wind [are]: movement, wither, passage, touch, essence of smoke.

The five qualities of fire [are]: burning, flame shaped, heat, red-coloured, brightness.

The five qualities of water [are]: flow, flabbiness, fluidness, lovely liquid tastefulness, transparent colour.

The five qualities of earth [are]: grossness, shapeliness, hardness, smelliness [and] yellowness.²⁷³

²⁷²The concept of the merging of the self with the five great elements as seen in the SSP and adopted by Rāmacandra is paralleled as early as the Śārngadharapaddhati 4.278 (*tena sṛṣṭam svaśaktyedaṇ traīlokyāṇ sacarācaram pañcabhiḥ saha saṃbhūya pañcabhūtamayātmakaiḥ //*), “Created by his own power, the three worlds with all living and non-living beings, along with the five elements, merged with the Self consisting of the five elements.”

²⁷³The five great cosmic elements have five qualities each. The following section describes how they manifest within the body.

[L. śarīramadhye pañca mahābhūtāni]

इदानीं शरीरमध्ये पञ्चमहाभूतानि कथ्यते । तेषां गुणाः कथ्यन्ते ।
 तत्र पृथ्वीया गुणाः । अस्थि ॥ मांसं ॥ नाडी लोमानि ॥ त्वक् ॥
 तत्रोदकगुणाः । लाला ॥ मूर्चं ॥ शुक्रं ॥ प्रस्वेदः ॥
 ५ तेजसो गुणाः । क्षधा ॥ तृष्णा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यं ॥
 वायोर्गुणाः । धावनं ॥ मज्जनं ॥ निरोधनं ॥ प्रसारणम् ॥ आकुच्चनं चेति ॥
 आकाशस्य गुणाः । रागः ॥ द्वेषः ॥ भयं ॥ लज्जा ॥ मोहः ॥

Sources: 2 cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śṛṇu | mahābhūtāni pañceti pr̄thvitejo marut khakam | 3 cf. YSV (PT p. 846): eteśāñ ca tathā pañcaguṇasthānam śṛṇu priye | asthi māṁsaṁ loma nādī tvak ceti pr̄thiviguṇāḥ | cf. SSP 1.37 (Ed. p. 14): asthimāṁsat-vaññādiromānīti pañcaguṇā bhūmiḥ | 4 cf. YSV (PT p. 846): kṣudhātr̄ṣṇālasyanidrā glāniś ca pañca vāriṇāḥ | cf. SSP 1.38 (Ed. p. 14): lālā mūtram̄ śukram̄ śonitam̄ sveda iti pañcaguṇā āpah | 5 cf. SSP 1.39 (Ed. p. 14): kṣudhātr̄ṣṇānidrā kāntir̄ ālaysam̄ iti pañcaguṇam̄ tejah | cf. YSV (PT p. 846): kṣudhātr̄ṣṇālasyanidrā glāniś ca pañca vāriṇāḥ | 6 cf. SSP 1.40 (Ed. p. 14): dhāvanam̄ plavanaṁ prasāraṇam̄ ākuñcanam̄ nirodhanam̄ iti pañcaguṇo vayuh | 7 cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo bhayaṁ lajjā moha iti pañcaguṇā ākāśaḥ |

Testimonia: 2 cf. *Amaraughaśāsana* 11: ayam̄ prakṛtibhedah̄ pr̄thvi āpah̄ tejah̄ vāyuh̄ ākāśaś ca iti śarire pañcaguṇāḥ mahābhūtāni bhavanti tatraiva tāni pañcavidhāni bhavanti cf. *Amaraughaśāsana* 12: asthi māṁsaṁ tvak nādī romānīti pañcaguṇā pr̄thivī || cf. *Amaraughaśāsana* 13: lālāmūtrāsruniḥsvedaprasvedād̄ iti pañcaguṇā āpah̄ || cf. *Amaraughaśāsana* 14: kṣudhā tr̄ṣṇā nidrā ālaysam̄ kāntiś ca iti pañcaguṇam̄ tejah̄ || cf. YSV (PT p. 846): rogo lajjā bhayodvegau dhāraṇā ca marudguṇāḥ | cf. *Amaraughaśāsana* 15: dhāvanam̄ valganam̄ ākuñcanam̄ prasāraṇam̄ nirodhaś ceti pañcaguṇo vāyuh̄ || cf. *Amaraughaśāsana* 16: rāgo dveṣo lajjā bhayaṁ mohaś ceti pañcaguṇā ākāśaḥ iti pañcaguṇālaṅkṛtāni pañcatattvāni ||

2 idānīm N₁N₂U₁] atha U₂ om. E śarīramadhye EN₁N₂] śrīramadhye U₁ śarīrasya madhye U₂ °mahābhūtāni EN₂U₂] mahāsūtāni N₁ āpagaṇāḥ mahāsveravarṇā U₁ kathyate N₁N₂] om. cett. teṣāṁ EN₁U₂] teṣā N₂ tāvat U₁ gunāḥ EN₁N₂U₂] om. U₁ kathyante EU₂] kathyate N₁N₂ om. U₁ 3 tatra EN₁N₂] om. cett. pr̄thviyā BELN₁N₂U₂] pr̄thiviyāḥ P om. cett. gunāḥ EN₁N₂U₂] pañcaguṇāḥ kathyante LP pañcaguṇāḥ | athayate | B om. cett. asthi BELPN₁N₂] asti U₂ om. cett. māṁsaṁ P] māṁsa cett. om. U₁ lōmāni EPN₁N₂U₂] tvak BL om. cett. tvak N₁N₂] tvakh₂ vāk E vākṛt P om. cett. 4 tatrodakaguṇāḥ cett.] netrodake gunāḥ N₁ netrodakaguṇāḥ N₂ om. U₁ lālā cett.] lālā° BL mūtram̄ EN₂U₂] mutram N₁U₁ °mutra° BL °muvaṇ P śukram̄ cett.] śuklam̄ E raktam̄ cett.] om. N₂ prasvedāḥ cett.] svedah U₁ 5 gunāḥ cett.] gunah U₂ kṣudhā cett.] kṣudhām B glāniḥ EP] glāni cett. ālaysam̄ cett.] ālaysa U₁ 6 vāyor cett.] vāyo BN₂U₂ vāyū U₁ gunāḥ cett.] gunā U₁ majjanam̄ cett.] majana N₂ mano° U₁ nirodhanam̄ cett.] °roddhanam̄ U₁ virodhana N₂ ākuñcanam̄ cett.] ākuñcana N₂ ceti cett.] om. U₂ 7 gunāḥ cett.] gunah U₁ rāgaḥ U₂] rāga cett. dveṣaḥ PU₂] °dveṣo N₁ °dveṣau E dveṣau U₁ dveṣ° BL mohāḥ EPN₁U₂] moha BLN₂ mohā U₁

Notes: 2 śarīramadhye: At this point of the text E resynchronizes with the textual structure of all other witnesses. idānīm śarīramadhye ...gunāḥ kathyante: Sentences omitted in B and L and P. ākāśasya gunāḥ: YSV (PT) does not include the five qualities of ākāśa.

[L. Five great elements within the body]

Now, the five great elements situated within the body are taught. Their qualities are taught.

There [are] five qualities are of the earth-element: bone, flesh, channels, hair [and] skin.

There [are five] qualities of the water-element are: saliva, urine, semen, blood and sweat.

The qualities of the fire-element: hunger, thirst, sleep, exhaustion, sloth.

The qualities of the wind-element are: wash off, marrow, confinement, expansion and contraction.

The qualities of the space-element are: attachment, aversion, fear, shame and confusion.²⁷⁴

²⁷⁴The earliest formulation of these specific pentads that explain the manifestations of the five elements in the human body can be at least traced back to the beginning of the sixteenth century, more precisely the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE and according to MALLINSON, 2011:16 is perhaps the oldest Nath work on Haṭhayoga.

तदनन्तरमेतादृश्येका बुद्धिरूप्यद्यते ।
 मनो बुद्धिरहंकारश्चित्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तःकरणस्य ।
 मनषः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वं जडता ॥ मननं चेति ॥
 बुद्धेः पञ्चगुणाः । विवेकः ॥ वैराग्यं ॥ शान्तिः ॥ सन्त्वाषः ॥ क्षमा चेति ॥
 ५ अहंकारस्य पञ्चगुणाः । अहं ॥ मम ॥ एतस्य दुःखं ॥ एतस्य सुखं स्वतन्त्रता ॥ †...† ॥
 चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥ स्वीकारः त्यागः ॥ मतिः ॥
 चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्य ॥ चिन्तनं ॥ निष्पृहत्वं ॥

Sources: १ cf. YSV(PT p. 846): etaj jñānenāiva teśām buddhir utpadyate śubhā|yadyapi sargakāṇḍe prthvyāder guṇā uktās tathāpy etaj jñānenety anena kāryakāraṇabhāvadarśanāya punar ucyante | २ cf. YSV (PT p. 846): mano buddhir ahaṅkāras cittaṁ caityam eva ca | ete pañcaprakāras ca antahkaranasambhavāḥ | cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkāras cittaṁ caityam ity antahkaraṇapañcakam | ३ cf. SSP 1.43 (Ed. p. 15): saṃkalpo vikalpo mūrcchā jaṭatā mananam iti pañcagunam manah ४ cf. SSP 1.44 (Ed. p. 15): viveko vairāgyam sāntiṣaḥ kṣameti pañcagunā buddhiḥ | cf. YSV (PT p. 846): mananāmananam jñeyam buddhy ādipañca pañca tu | vivekaśāntisantoṣaśāmāvairāgyateti ca | ete pañcagunā buddher ahaṅkāraguṇān śṛṇu | ५-५ cf. SSP 1.45 (Ed. pp. 15-16): abhimānam madiyam mama sukham mama duḥkham mamedam iti pañcaguno 'haṅkārah | ५ cf. YSV (PT p. 846): ahambhāvamahañcādiyugāntam hiṃsanam tathā | ६ cf. SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ matis tyāgāḥ svikāra iti pañcagunam cittam | cf. YSV (PT p. 846): vṛttiḥ smṛtiḥ matis tyāgāḥ nirāśam caityikā guṇāḥ | ७ cf. SSP 1.47 (Ed. p. 16): vi-
marṣaḥ śilanaṁ dhairyam cintanāṁ nispr̄hatvam iti pañcagunam caityam | cf. YSV (PT p. 846): niḥspṛhataḥ dveṣṭatā dhairyam vimarṣacintanāṁ tathā |

१ anantaram EPU₂] anamtaram cett. etādr̄sy U₂P] etādr̄si N₂ etādr̄sā N₁ etādaśī LU₁ ekādaśī E metādaśī B eka cett.] kā E om. BL buddhir cett.] buddher P २ buddhir cett.] buddhy E ahamkāras BLU₁] ahamkāras E ahamkāraḥ || U₂ ahamkāraḥ | s B ahamkāra N₁N₂ caityam β om. α pañcaprakārā E pamcāprakārā N₂ pamcaprakāraḥ U₂ pamcāpiprakārā P pamcāpiprakāra | B pamcāpiprakārāḥ L pamcāpiprakārā N₁U₁ antahkaraṇasya cett.] amtaḥkarāṇasya N₂ am-
taḥkarāṇya BL amtaḥkarāṇya U₁ ३ pañcagunāḥ cett.] ye ca guṇāḥ E samkalpaḥ N₂] sakalpa L samkalpa cett. vikalpaḥ N₁] vikalpa cett. mūrkhatvam N₂] mūrṣatvam N₁U₁ mūrkhatvā E mūrkhatvā cett. jaṭatā cett.] lasatā E ceti cett.] ceti vā U₁ ceti ete pamcāpiprakārā am-
taḥkarāṇasya ma N₁ ४ buddheḥ ELPN₁] buddhe B om. cett. pañcagunāḥ BELPN₁] om. cett. vivekaḥ PN₁N₂] viveka EU₂ viveka BLU₁ vairāgyam EU₂] vairāgya cett. santoṣaḥ cett.] cetona-
toṣa N₂ santoṣāḥ U₂ ceti cett.] vā U₁ ५ pañcagunāḥ cett.] pañcagunāḥ U₂ aham cett.] om. BLPU₁ mama cett.] samā U₁ om. BLP etasya cett.] om. BLP duḥkham cett.] om. BLPU₁ eta-
syā sukhām conj.] om. cett. svatantratā EN₁N₂] svastvatmātā U₁ svatmatrātā DU₂ om. PBL ६ cittasya cett.] om. BLP pañcagunāḥ cett.] nah U₁ om. BLP dhṛtiḥ cett.] dhṛti° BL vriddhiḥ U₁ smṛtiḥ cett.] °smṛti° BL om. U₁ svikāraḥ conj.] rāgadveṣā E rāgadveṣā° P rāgadveṣam B °rāgadveṣā° L rāgaḥ || dveṣāḥ U₂ om. α tyāgāḥ N₁N₂U₁] tyāgām D om. cett. matiḥ cett.] mati D iti B bhiti L ७ pañcagunāḥ EU₂] guṇāḥ pañca N₁N₂ guṇāḥ cett. harṣaḥ PN₁DU₁U₂] harṣā° BLN₂ ārṣām E vimarṣaḥ cett.] °vimarṣā° BLN₂ vimar.. P cintanām cett.] cetanā U₁ cetanām U₂

Notes: ४ santoṣaḥ || kṣamā ceti: The gap in D ends right after santoṣaḥ || kṣamā with the words: ceti | ahamkārasya

Then, immediately following that, only such an insight²⁷⁵ arises.

The mind, the intellect, the ego, the spirit and consciousness.²⁷⁶ These are the five modes of the internal organ.

The five qualities of the mind are: resolution, doubt, foolishness, dullness, and reflection.

The five qualities of the intellect are: differentiation, equanimity, peace, contentment and patience.

The five qualities of the ego are:²⁷⁷ [Sense of] I, [Sense of] mine, the suffering of this, self-determination.²⁷⁸

The five qualities of the mental faculty are: will, memory, assumption, abandonment, thinking.²⁷⁹

The five qualities of consciousness are: excitement, reflection, understanding, thinking, desirelessness.

²⁷⁵In this case I translated *buddhi* as insight, since *buddhi* as a *tattva* would unlikely arise from the previously mentioned five great elements. In addition, it is dealt with immediately afterwards in the context of the internal organ. Henceforth, it seems probable that it must still refer to the specific knowledge that arises from the accomplishment of yoga, as mentioned in chapter XLVIII.

²⁷⁶Beside the *Yogatattvabindu* this specific pentad is only found in SSP and YSv. I was not able to trace it further backwards. Since both source texts are related to the Nāth milieu I suspect that this pentad was formulated in the process of establishing a solid sectarian identity for the Nāth Sampradāya. It is remarkable that *citta*, which in earlier related traditions consists or is the product of *buddhi*, *ahaṅkāra* (and *manas*) (cf. Śārṅgadharapaddhati 4.275) and is opposed or perceived by consciousness (*caitanya*) become elements of an internal organ (*antahkaraṇa*) themselves.

²⁷⁷All five qualities of *ahaṅkāra* are omitted in B, L and P. All three manuscripts instead list the qualities of *citta* instead.

²⁷⁸It is not possible to precisely reconstruct the missing quality. Apparently, Rāmacandra follows neither exactly the SSP nor exactly the YSv in this pentad. Based on the two source texts, the following missing qualities come into question: *abhimāna* ("pride"), *etasya/mama sukham* ("the happiness of which") or *hiṃsanaṃ* ("violence"). YSv reads *cādiyugāntam*. This appears rather nonsensical and is probably corrupted.

²⁷⁹Because of the proximity of the readings of the α-group to the source text YSv, the reading *rāgadveśau* of the β-group seems to me to be a scribe's attempt at correction to complete the five qualities for *citta*. I have conjectured according to the source text in this case.

[LI. kulapañcakasya bhedāḥ]

तदनन्तरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥ सत्त्वं ॥ रजः ॥ तमः ॥ कालः ॥ जीवनं ॥
 तत्र सत्त्वस्य गुणाः । दया ॥ धर्म ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥
 रजसो गुणाः । त्यागः ॥ भोगः ॥ शृणारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥
 ५ तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वश्वनम् ॥
 तदनन्तरं कालस्य गुणाः । कलना ॥ कल्पना ॥ भ्रान्तिः ॥ प्रमादः ॥ उन्मादः ॥
 जीवस्य गुणाः । जाग्रदवस्था ॥ स्वप्नावस्था ॥ सुषुप्तावस्था ॥ तुरीयावस्था ॥

Sources: २ cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamah kalo jiva iti kulapañcakam | ३ cf. YSV (PT p. 846): citter gunas trayo jivagunān śrnu maheśvari | āsthā śraddhā kṛpā bhaktih satyam sattvagunā iti | cf. SSP 1.49 (Ed. p. 16): dayā dharmaḥ kriyā bhaktih śraddheti pañcagunānam sattvam | ४ cf. YSV (PT p. 846): tyago bhogaś ca śraddhā ca sārthavastusprātī tathā | raso pañcagunāḥ caite tāmasasya gunān śrnu | cf. SSP 1.50 (Ed. p. 17): dānam bhogaḥ śrīgāro vastugrahanām svārthasamgrahaṇam iti pañcagunānam rajah | ५ cf. SSP 1.51 (Ed. p. 17): vivādah kalahaḥ śoko bamdhō vañcanam iti pañcagunānam tamah | cf. YSV (PT p. 846): pramodah svādakalahu vivādo bhrāntivardddhanam | vañcanāna ca tathā śokas tāmasasya gunā īme | ६ cf. SSP 1.52: kalanā kalpanā bhrāntih pramādo 'nartha iti pañcagunāḥ kālah | ७ cf. YSV (PT p. 846): svapnajāgratsuṣuptāni caitanyam jivakā gunāḥ | etādrśi sati tattvam caitanyāt tad bhaved iti | SSP 1.53 (Ed. p. 18): jāgrat svapnāḥ suṣuptis turyam turyātitam iti pañcāvasthāguṇo jivah |

२ tad anantaram DN₁N₂U₂] ataḥ param cett. **bhedāḥ** cett.] bhedā BU₂ kathyante cett.] kathyate N₂ **sattvam** cett.] satva N₁N₂U₁ **rajah** cett.] rajas BL raja N₁N₂U₁ **tamaḥ** cett.] tama N₂U₁ **kālaḥ** cett.] kāla LN₂U₁ kā B **jivanam** cett.] jivanam EP **३ tatra** cett.] tatrasya B **sattvasya** cett.] sattva BEL **dayā** cett.] dayāh BL **dharma** cett.] dharmah EPU₂ **bhaktih** cett.] bhakti BLN₂ ceti cett.] om. U₁ **४ rajaso** cett.] rajo U₂ **tyāgaḥ** cett.] tyāga N₂ **bhogaḥ** cett.] bhoga N₂ bheda P om. U₁ **svārthaḥ** cett.] svārtha BLN₂U₁ **vastusamgrahaḥ** cett.] vastunām samgrahaḥ L vastunā samgrahaḥ B vastusamgrahaś ceti E **५ tamaso** cett.] tamo LN₂U₂ **gunāḥ** cett.] gunāḥ U₂ **vivādah** cett.] vivāda N₂ **kalahāḥ** EPU₂] kalaham DN₁N₂ kalaha BLU₁ **śokaḥ** DEPN₁U₂] śoka BN₂U₁ śokaiḥ L **bandhaḥ** cett.] bamdhā BLU₁ vidha vā N₂ **vañcanam** cett.] vañcanam smṛtam N₂ vañcanā U₁ cañcalan ceti U₂ **६ tad anaṁtarām** α] om. cett. **kālasya** cett.] kāla° U₁ kāraṇasya D **kalanā** cett.] om. N₂ **kalpanā** cett.] kalpaḥ P kalma° E om. N₂ **bhrāntih** cett.] bhrāmti° BU₁ sambhrāntih E om. N₂ **pramādah** cett.] prasādah EP om. N₂ **unmādah** cett.] unmādaś ceti U₂ om. N₂ **७ jīvasya** cett.] om. N₂ **gunāḥ** cett.] gunā D gunāḥ U₂ om. N₂ jāgradavasthā DELPU₂] jāgravadasthāḥ B jāgravadasthā N₁ jāgradavadasthā N₂ jāgr̄davasthā U₁ **suṣuptāvasthā** cett.] suṣupta° B suṣupti° L **turiyāvasthā** cett.] turiyāvayāvasthā D turyāvasthā BLU₁ **turiyātitāvasthā** cett.] turiyā | titāvasthā B turiyātitāvasthā || kaivalyā U₁

[LI. Divisions of the pentad of the kula]

Immediately afterwards, the divisions of the pentad of the *kula*^{280²⁸¹ are taught: *sattva*, *rajas*, *tamas*, time and the living soul.}

In the case of *sattva*, the qualities are: compassion, religious duty, pity, devotion and confidence.

The qualities of *rajas* are: renunciation, enjoyment, sexuality, self-interest and accumulation of possessions.

The qualities of *tamas* are: conflict, struggle, grief, bond, cheating.

Furthermore, the qualities of time are: inciting, arranging, moving around, negligence [and] mental disorder.

The qualities of the living soul are: the state of waking, the state of sleeping, the state of deep sleep, the state of liberation [and the] state beyond liberation²⁸².

²⁸⁰According to PANDEY, 1963:594-597 the term *kula* has about twenty-two different meanings in various texts. According to MULLER-ORTEGA the basic meaning of the term from which all other meanings derive is “group”. The core concept is that when the absolute reality of Śiva becomes manifest, the various manifestations of reality come together as a unified whole because of the inherent presence of Śiva’s underlying unity. The manifest reality is called *kula* whereas Śiva is called *akula*. In this regard MULLER-ORTEGA, 1989:59 writes: “Similarly, each smaller unit of manifest reality - a universe, a world, a family, an individual person (a body) - can be termed a *kula*, because it is a conglomeration of disparate objects, beings, and organs held together by an overarching unity.” In the present case the term *kula* probably refers to an individual person (a body), since the living soul including its five states is listed.

²⁸¹The term *kulapañcaka* can be traced back to the *Ūrmikaulārṇavatantra* 2.227 and *Sarvadurgati-pariśodhanatantra* Ed. p. 224.

²⁸²See *Sārngadharapaddhati* 4491-4504.

[III. etādrśam ekam jñānam]

तदनंतरमेतादशमेकं ज्ञानमुत्पयते । इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥
 इच्छया: पञ्चगुणाः । उन्मादः ॥ वासना ॥ वाज्ञा ॥ चैत्रं ॥ चेष्टा ॥
 क्रियायाः पञ्चगुणाः । स्मरणं ॥ उद्यमः ॥ उद्ग्रेगः ॥ कार्यनिश्चयः ॥ सत्तुलाचारत्वं ॥
 ५ मायायाः पञ्चगुणाः । मदः ॥ मात्सर्यः ॥ दंभः ॥ कीर्तिः ॥ असत्यभावः ॥
 प्रकृतेः पञ्चगुणाः । आशा ॥ तृष्णा ॥ स्पृहा ॥ कांक्षा ॥ मिथ्यात्वं ॥
 वाचाया पञ्चगुणाः । परा ॥ पश्यन्ती ॥ मध्यमा ॥ वैखरी ॥ मातुका ॥

Sources: २ cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛtir vāg iti vyaktaśaktipañcakam | cf. YSV (PT p. 847): prakṛticchā kriyā māyā vacah pañca gunā iti | ३ cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceṣṭeti pañcaguṇecchā | cf. YSV (PT p. 847): āśātṛṣṇāspṛhākāñkṣāmīthyāntam prakṛter iti | unmādo vāsanā vāñchā cekṣitā ca guṇāḥ priye | ४ cf. SSP 1.56 (Ed. p. 18): smaraṇam udyogaḥ kāryam niścayaḥ svakulācāra iti pañcaguṇā kriyā | cf. YSV (PT p. 847): śāraṇam satkulācāraḥ kāryaniścaya ucyate | ५ cf. SSP 1.57 (Ed. p. 18): mado mātsaryam dambhāḥ kṛtrimatvam asatyam iti pañcaguṇā māyā | ६ cf. SSP 1.58 (Ed. p. 19): āśā tṛṣṇā spṛhā kāñkṣā mithyēti pañcaguṇā prakṛtiḥ | ७-१.० cf. SSP 1.59 (Ed. p. 19): parā paśyanti madhyamā vaikhari mātṛketi pañcaguṇā vāk | iti vyaktiśaktipañcavimśatiṣugunāḥ |

२ etādrśam cett.] etādrśom U₂ ekam cett.] eka EPN₂ icchā cett.] icchāyāḥ N₁ om. E kriyā cett.] om. EN₁ māyā cett.] om. E prakṛtiḥ cett.] prakṛti P prakṛti° U₁ om. E vācā em.] vācā α vācāḥ PB vācyāḥ L bhāvāḥ U₂ om. E ३ icchayāḥ DEN₁U₁U₂] ichāyā BLP icchayā N₂ unmādāḥ conj.] unmany αEL unmaya P unmaya B unmanyam U₂ vāsanā cett.] avāsanā L vāsanāḥ U₂ avasthā E ichā kriyā māyā prakṛti vāca ichāyāḥ pañcaguṇāḥ unmanyam U₁ vāñchā cett.] vāmcha BLP om. U₁ caittam N₁N₂] caita D cittam EL krittam B vittam P om. U₁ ceṣṭā N₁N₂D] ceṣṭa PL ceṣṭāḥ U₂ ccoṣṭhā B veṣṭanam vibhramāḥ E om. U₁ ४ kriyāyāḥ cett.] kriyāyā BLN₂ udymāḥ cett.] udymā N₂ udvegaḥ DEN₁U₂] udvega BLPN₂ kāryaniścayaḥ cett.] kārya | niścayaḥ N₁ ५ māyāyāḥ BEU₂] māyāyām P māyāyā cett.] pañcaguṇāḥ BEL] guṇāḥ PN₁N₂U₂ guṇā D mādaḥ cett.] mada EN₂ mātsaryāḥ DN₁] mātsaryam PU₂ mātsarya BLN₂ mātsaryādayah E dambhāḥ cett.] rambhāḥ BL dambha N₂ kirtih cett.] kirtiś ca DN₁N₂ asatyabhāvāḥ cett.] asatyabhāvāḥ E ६ prakṛteḥ E] prakṛter PU₂ prakṛte cett.] pañcaguṇāḥ E] guṇāḥ cett.] kāñkṣā cett.] kāñkṣā D bhikṣā P ७ vācāyā cett.] vācā D vācāḥ U₂ pañcaguṇāḥ BEL] pañcaguṇāḥ U₂ guṇāḥ cett.] paśyanti cett.] paśyanti BLN₁N₂U₂ mātṛkā cett.] mātṛkāḥ U₂

Notes: ४ kriyāyāḥ pañcaguṇāḥ: The list of the five qualities of *icchā* (right after the words *ichāyāḥ pañcaguṇāḥ unmany*), *kriyā*, *māyā*, *prakṛti* are omitted in U₁. U₁ continues its evidence from the last two items of the five qualities of *vācā* onwards. These omissions will not be recorded in the *apparatus criticus*.

[LII. such unique knowledge]

Immediately after that, such unique knowledge is generated: will, action, illusion, nature, speech.²⁸³

The five qualities of will are: intense passion, mental imprint, wish, mental state, behaviour.

The five qualities of action are: memory, effort, agitation, decision about the activity, [and] adherence to the conduct of the right lineage.

The qualities of illusion are: intoxication, envy, fraud, fame, the state of untruth.

The five qualities of nature are: space, thirst, desire, striving [and] infatuation.

The five qualities of speech are: Parā, Paśyantī, Madhyamā, Vaikhari²⁸⁴ [and] Mātrikā²⁸⁵.

²⁸³The SSP 1.54 associates the five final qualities on this page as qualities of the upper category of *vyaktaśakti*. Each item of the five qualities has five sub-qualities. This results in a total of twenty-five qualities of *vyaktaśakti*. Rāmacandra, however, does not mention the term *vyaktaśakti*. At least the term is not present in any of the *Yogatattvabindu*'s witnesses. In fact, it seems Rāmacandra clear that Rāmacandra preferred the YSv as his template in which not just *vyaktaśakti* but also no clear reference element for the five qualities is mentioned, too. Since it is certain that Rāmacandra used both texts as his sources, one can just wonder why he refrained from positing a reference element.

²⁸⁴Parā, Paśyantī, Madhyamā, Vaikhari are the well-known successive phases of sound transformation in Sanskrit. These phases represent the progression of sound from its eternal source to audible speech. Parā is the highest eternal sound or word in which all concepts and words potentially rest. In the additional material of U₂ Parā is associated with the fifth *cakra* at the throat (see p.21.). Next, Paśyantī is phase of speech reaching the heart associated with the fourth *cakra* in the heart (see p.17). Then, Madhyamā is the intermediate stage of speech, characterized by thought or contemplation, residing in the mind and intellect. In U₂ it is linked to the *cakra* at the navel (see p.15). Finally, Vaikhari is the daily spoken language, characterized by comprehensible speech. Unlike the first three stages, Vaikhari is audible to others and represents the full transformation of sound from subtle to gross form. U₂ associates Vaikhari with the *svādhishṭānacakra* at the gender (see p.13).

²⁸⁵The fifty or fifty-one letters including vowels as well as consonants of the Devanāgarī alphabet associated with the power of the Divine Mother herself, cf. ARYAN, 24-28.

[LIII. karma kāmaḥ candraḥ sūryaḥ agniḥ]

तदनन्तरमेतादशं ज्ञानमुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं
कर्तव्यं ।

तत्र कर्मणः पञ्चगुणाः । शुभं ॥ अशुभं ॥ यशः ॥ अपकीर्तिः ॥ इष्टफलसाधानं ॥ कामस्य गुणाः ।
५ रतिः ॥ प्रीतिः ॥ क्रीडा ॥ कामना ॥ अनुरता ॥

[LIV. candrasya ṣoḍaśakalāḥ]

इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोष
यंती ॥ लपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्ववन्ती ॥ प्रवाहा ॥ सौ
१० म्या ॥ प्रसन्ना ॥ चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः साऽमृतकला कथ्यते ।

Sources: 2-3 cf. SSP I.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇa-
pañcakam 4 cf. SSP I.61 (Ed. p. 19): śubham aśubham yaśo 'pakirtir adr̄staphalasādhanam iti
pañcagunam karma | cf. SSP I.62 (Ed. p. 20): ratīḥ prītiḥ krīḍā kāmanā 'turateti pañcaguṇah
kāmaḥ | 8-10 cf. SSP I.63 (Ed. p. 20): ullolā kallolini uccalanti unmādini taramgiṇi śoṣinī alampaṭā
pravṛttiḥ lahari lolā lelihānā prasaranti pravāhā saumyā prasannā plavantī | evam candrasya
ṣoḍaśa kalāḥ | saptadaśī kalā nivṛttiḥ | sā 'mṛtakalā |

2 anantaram ELU₂] anamtaram cett. **utpadyate** cett.] utpadyate DN₁N₂ **karma** cett.] karmaḥ
U₂ **kāmaḥ** cett.] kāma BLPN₂U₁ **candraḥ** EN₁U₂] candra cett. **sūryaḥ** cett.] sūrya N₂U₁
agniḥ EU₂] agni N₂ agni U₁ agniḥ cett. 4 **karmaṇaḥ** cett.] karmaṇā BP karmaṇā° N₂ karmaṇām
L śubhaṁ cett.] śubha DU₁ om. E aśubhaṁ cett.] °aśubha° U₁ om. EP yaśaḥ cett.] yasa
N₂ om. E apakirtiḥ cett.] apakirtti N₂ āvakirtiḥ U₁ om. E iṣṭaphalasādhanām cett.] om. E
kāmasya cett.] kāmasya U₂ 5 **ratīḥ** cett.] ratī° N₂U₁ **pritiḥ** cett.] °priti° α kāmanā cett.]
kāmanāḥ P kāminā B kāminy L **anuratā** DN₁] ānuratā U₁ anurājā N₂ anuraktatā L anurattatā
P anustutā BE 8 **ṣoḍaśakalāḥ** cett.] ṣoḍaśa L saptadaśakalā U₂ **kathyante** cett.] kathyante BL
vartantē || tasyānāmāni || ṣoḍaśakalā kathyamte || U₂ ullolā em.] hallolā DPN₁N₂U₁ hallolāḥ
U₂ hullātvā L dullālā B dullola E **kallolini** cett.] kallolini U₁ kalloli N₂ uccalanti em.] uścalini
EP ucamlini B uchamlini L uchalani U₁ ucchr̄lini U₂ om. DN₁N₂ **unmādini** cett.] unmādani U₁
8-9 **poṣayamti** EP] poṣayanti DN₁N₂ poṣayamti BL poṣayani U₁ poṣayati U₂ 9 **lampaṭā** EPU₁U₂]
lapamṭāḥ B lapaṭāḥ L lapadā DN₁N₂ lolā cett.] lolāḥ U₂ lelihānā cett.] lelihānāḥ U₂ lelihā BL
prasaranti cett.] prasaramti U₁U₂ **pravṛttiḥ** cett.] pravṛtti B prakṛti L **sravanti** cett.] sravamti
U₂ plavantī E **pravāhā** cett.] pravāhāḥ U₂ mavāhā BL pravamti śvāḥ U₁ 9-10 **saumyā** cett.]
saumyāḥ U₂ saumya U₁ somyā BL 10 **prasannā** cett.] prasannāḥ U₂ **saptadaśī** cett.] saptadr̄śī
U₂ saptadaśamī BE **kalā** cett.] kā U₁ **tasyā** cett.] tasya P tasyāḥ U₂ **nāma** cett.] nāmāni || U₂
nivṛttiḥ U₁] nivṛtti BELP naivṛttiḥ N₁N₂ naivṛttaiḥ D vṛttiḥ U₂ **sā'mṛtakalā** DN₁N₂] sā mṛta U₁
sametāḥ || kalāḥ || U₂ sametakalā BELP **kathyate** cett.] kathyante U₂

[LIII. Karma, kāma, moon, sun and fire]

Immediately after [that], knowledge about the following things is generated: action, desire, moon, sun, and fire. The direct perception of this pentad shall be done.²⁸⁶

Among those, the five qualities of Karma are: salvation, calamity, honour, disgrace [and] bringing about the desired result.

The qualities of desire are: lust, satisfaction, play, sexual desire, and falling in love.

[LIV. Sixteen digits of the moon]

Now, the sixteen digits²⁸⁷ of the moon are taught. 1. Ullola (she who is violently moving), 2. Kallolinī (she who is surging), 3. Uccalantī (she who is springing), 4. Unmādinī (she who is intoxicating), 5. Taraṅginī (she who is waving), 6. Poṣayanti (she who is nourishing), 7. Lampatā (she who is lustful), 8. Laharī (she who is billow), 9. Lolā (she who is oscillating), 10. Lelihānā (she who is darting out), 11. Prasarantī (she who is spreading), 12. Pravṛttiḥ (she who is appearing), 13. Sravanti (she who flows), 14. Pravāhā (she who is pulling), 15. Saumyā (she who is dedicated to Soma), 16. Prasannā (she who is pleasing). A seventeenth digit of the moon exists. Her name is Nivṛtti (inactivity), [and] she is taught to be the Amṛtakalā (“digit of the nectar of immortality”).

²⁸⁶In contrast to the initial statements introducing the sections dealing with metaphysics and the yogic body (XLVIII-LIV) in which the topics are presented as a mere result from the accomplishment of yoga, here, the reader is suddenly instructed to perceive the pentad directly. This raises the question of whether the purpose of the whole metaphysics and yogic body sections is always taught merely informative or if, indeed, all pentads are supposed to be perceived or visualized. The latter option is advocated by *Siddhasiddhāntapaddhati* 1.65 which concludes the section of the *kalās* of sun, moon and fire in a similar way: “This is the group of qualities and *kalās* of direct perception.” (*iti pratyakṣakaraṇaguṇakalāsamūhah* ||). As mentioned, various teachings of the *Yogatattvabindu* and its two source texts have various parallels with the *Netratantra* with *Netroddyota*. In the *Netratantra* with *Netroddyota*, all contents of the yogic body are the objects of meditation. The meditation bestows knowledge of the body, a requirement through which the *yogi* nourishes or enlivens his own body and that of others (7.4-5). This is the condition for attaining or becoming a divine body (*divyadeha sa bhavati*, 7.5, cf. BÄUMER, 2019:44,152-153,166-167. (*nādīvṛṇḍaiḥ samākrāntam malinam vyādhibhir vṛtam* / *sūkṣmadhyānāmr̥tenaiva pareṇa voditena tu* ||4|| *āpyāyam kurute yogi ātmāno vā parasya ca* / *divyadehāḥ sa bhavati sarvavyādhivivarjitaḥ* ||5||).

²⁸⁷The term *kalā* carries the primary meaning of “a part,” specifically indicating “a sixteenth part of the moon”. This concept is found in various texts (cf. e.g. *Bṛhadāraṇyakopaniṣat* 1.5.14 or ...

[LV. sūryasya dvādaśakalāḥ]

इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका उग्रा ॥ आकुञ्चिनी ॥ शोषिणी ॥ प्रबोधिनी ॥ घरमरा ॥ आकर्षणी ॥ तुष्टिवर्धिनी ॥ ऊर्मिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयो दशी कला विद्यते । तस्याः संज्ञा निजकला स्वप्रकाशा च ।

5

[LVI. agnisam̄bandhinyoḥ daśakalāḥ]

इदानीमश्चिसंबन्धिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पा चिका ॥ रौद्री ॥ दाहिका ॥ रागिणी ॥ शिखावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

Sources: 2-4 cf. SSP 1.64 (Ed. p. 20): tāpini grāsikā ugrā ākuñcini śoṣinī prabodhinī smarā ākarṣinī tuṣṭivardhīni urmirekhā kiraṇavatī prabhāvatitī dvādaśa kalāḥ sūryasya | trayodaśī svaprakāśatā nijakalā | 7-8 cf. SSP 1.65 (Ed. p. 21): dīpikā rājikā jvalanī visphulim̄gini pracaṇḍā pācikā raudrī dāhikā rāgiṇī śikhāvati ity agner daśa kalāḥ | ekādaśi kalā jyotiḥ |

2 dvādaśakalāḥ PU₂] dvādaśakalā α BL kalāḥ E kathyante cett.] kathyate BLN₂ tāpinī em.] tāpanī P tāpanī BL tāpanī DEN₁N₂U₂ tāpanī U₁ grāsikā em.] grāsakā cett. grāsaka BLP ākuñcini em.] ākumcanī α ākocanī BLP akocanī U₂ śoṣinī P] śoṣanī cett. 3 ākarṣinī E] ākarṣayatī U₂ ākarṣayamtī U₁ ākarṣayamtī cett. tuṣṭivardhīni EP] tuṣṭivardhāni BL tuṣṭi varddhāni DN₁N₂ tuṣṭil varddhāni U₂ ūrmirekhā cett.] kūrmīreṣā E kurmmirekhā P ūrmi || rekhā U₂ kiraṇavatī EU₂] kiraṇāvati DPN₁N₂ kirṇāvati BL kiraṇavatī U₁ prabhāvati em.] prabhavati BE prabhūtavatī PU₂ prabhutavatī L prabhutavatī cett. 4 tasyāḥ DU₁] tasyā U₂ tasya cett. samjñā α] nāma ELP namaḥ B nāmāni U₂ nijakalā cett.] nijakalāṁ DN₁N₂ 7 idānīm cett.] idānīm U₂ agnisambandhīnyo EP] agnisambandhīni cett. agnisambandhīnīm U₁ dīpikā cett.] dīpikar U₁ rājikā em.] jārakā DN₁N₂ jakā U₁ om. cett. jvalanī em.] jvālāvih U₁ jvālā cett. 7-8 pācikā E] pācakā DN₁N₂ pāvakā cett. 8 dāhikā E] dāhakā DPN₁N₂U₂ dāhaka BLU₁ rāgiṇī em.] rāvanī β rāvaṇī α agner cett.] agne BLU₁ ekādaśi DEPU₂] ekādaśi cett. samjñā cett.] samjñakā DN₁N₂ vartate cett.] om. DN₁N₂

[LV. Twelve digits of the sun]

Now, the twelve digits of the sun are taught. 1. Tāpinī (she who is heating), 2. Grāśikā (she who is seizing), 3. Ugrā (she who is fierce), 4. Ākuñcinī (she who is contracting), 5. Śośinī (she who is desiccating), 6. Prabodhinī (she who is awakening), 7. Ghasmarā (she who is voracious), 8. Ākarṣinī (she who is attracting), 9. Tuṣṭivarddhinī (she who is satisfying), 10. Ūrmirekhā (she who is a row of waves), 11. Kiraṇavatī (she who is radiating), 12. Prabhāvatī (she who is shining). The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (the inherent digit) and Svaprakāśā (self-luminous).

[LVI. Ten digits related to fire]

Now, the ten digits, which are related to the fire are taught. Dīpikā (she who is kindling), Rājikā (she who is resplendent), Visphulinginī (she who is sparkling), Pracanḍā (she who is furious), Pācikā (she who is cooking), Raudrī (she who is violent), Dāhakā (she who is inflaming), Rāgiṇī (she who is colouring), Śikhāvatī (she who is flaming). Light is the technical designation for the eleventh inherent digit of fire.

Amṛtasiddhi 3.1-4), and it is associated with the moon's waxing and waning, where each day it gains or loses one *kalā*. Some tantric texts (cf. *Tantrāloka* 3.137), add a seventeenth *kalā*, often called *amṛtakalā* or *amākalā* (cf. *Tantrāloka* 3.141 [Jayaratha ad 5.63-64]; *Parātriśikhāvivarāṇa* 35; *Matsyendrasaṃhitā* 25.57 (e-text provided by Csaba Kiss [08.02.2007]); *Ṣaṭcakranirūpaṇa* 47) which exists eternally, even during the moon's darkest phase. As a result of the early association of the moon and *soma* and *amṛta* in Indian traditions (see GONDA (1965) particularly chapters II. "Soma, Amṛta and the Moon" [pp. 38-70] and IV. "The number sixteen" [pp. 115-130].) resulted in the idea that all of the moons *kalās* contain *amṛta* (cf. particularly chapter II. of the *Khecarīvidyā*). Those ideas were carried into Rājyoga literature like the SSP 1.63 and the *Yogatattvabindu*. Moreover, the term *kalā* is used to describe the divisions of the sun and fire (cf. e.g. *Kulārṇavatantra* 6.37-40; *Amṛtasiddhi* 4.1-12 and 5.1-4; *Siddhasiddhāntapaddhati* 1.64-65; *Gorakṣyogaśāstra* 9; *Gorakhbhāṇi* 89). In the *Yogatattvabindu*, the twelve *kalās* of the sun represent the various qualities and aspects of the sun's influence. Perhaps the number twelve additionally reflects the twelve signs of the zodiac or the twelve months in a year. The ten *kalās* of the fire in the *Yogatattvabindu* represent the various qualities and aspects of the fire's influence.

[LVII. yogasya māhātmyam]

इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्तं
 रहस्यं श्रवणात् ॥ ध्यानकरणात् ॥ लयसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥
 ५ वैराग्यस्योत्पत्तेः ॥ वैराग्यकरणात् ॥ हठयोगस्यकरणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महा
 मुद्रादिदशमुद्रासाधनात् ॥ मौनकरणात् ॥ वनवासात् ॥ बहुतरक्षेशकरणात् ॥ बहुतरकालं यन्त्रम्
 त्रादिसाधनात् ॥ तपकरणात् ॥ बहुतरार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥ सं
 न्यासग्रहणात् ॥ षड्ग्रन्थग्रहणात् ॥ सिरोमुंडनात् ॥ अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते । सं
 तु योगो गुरुसेवया प्राप्यते ।

Sources: २ cf. YSV (PT p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | २-४ cf. YSV (PT p. 847): guror anugrahāc chāstrapāthād acāratas tathā | vedāntārtharahaṣyārthaśarvajñānādūpāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āsanāc caturaśitivairāgyatyāgasambhavat | २-८ cf. SSP 5.55-5.59 (Ed. pp. 97-98): samyaksvabhāvavijñānāt kramābh्यासान na cāsanāt | na vairāgyān na nairāsyān nāhārat prāṇadhāraṇāt ||५.५५|| na mudrādhāraṇād yogān na mānakaramasamāśrayat | na virakter vṛthāyāsān na kāyakleśadhāraṇāt ||५.५६|| na japān na tapodhyānān na yajñāt tīrthasevanāt | na devārcanāśrayād bhakt्या nāśramāṇān ca pālanāt ||५.५७|| na saḍdarśanakesādīdhāraṇān na ca munḍānāt | nānantopāyayatnebhyah prāpyate paramām padam ||५.५८|| ४-६ cf. YSV (PT p. 848): haṭhayogād varauṣadhyāt mudrāsādhanamānataḥ | vanavāsād bahukleśat tathā mantrādīsādhanāt | ६-७ cf. YSV (PT p. 848): bahudānatapastīrthasevanād dānāśikṣānāt | sandhyātrayagrahēṇātha saḍadarśagrahaṇāt tathā | śiromuṇḍagato nyāsād yogatattvañ ca vidyate |

२ idānīm cett.] idānī B yogasya cett.] yasya U₁ māhātmyam cett.] māhātmam BL māhātmya N₂ kathyate cett.] kathyamte U₂ guror cett.] guru BL anugrahāt cett.] agrahāt L ācārakaraṇāt cett.] ācārakathanāt U₂ ३ dhyānakaṇāt cett.] om. P layasādhanāt α] om. β upavāsakaṇāt cett.] om. P caturaśityāsanasādhanāt BLPU₂] caturaśityāsane sādhanāt E caturaśiti āsanasādhanāt α ४ vairāgyasyotpatteh ELN₂U₂] vairāgyasyotpatte B vairāgyasyot-pattah P vairāgyotpatteh N₁D vairāgyotpatte U₁ vairāgya° cett.] nairāsyā PL nairāśa° B nairāsyē E haṭha° cett.] haṭa° BLU₁ yogasya cett.] yoga° N₁N₂D iḍāpiṅgalayoh cett.] iḍāpiṅgalayāḥ N₂U₁ pavanadhāraṇāt EPUI pavanādhāraṇāt DN₁ pavanādhāraṇāt N₂ pavanādhānākaranāt U₂ pāvanāpāvadhyānakanāt L om. B ४-५ mahāmudrādidaśamudrāsādhanāt cett.] mahā-mudrāsādhanāt U₁ mahāmudrādidaśamudrādi dasāmūdrāsādhanāt D ५ maunakaraṇāt cett.] maunakaraṇāt N₂ vanavāsāt cett.] vane vāsāt DN₁U₁ vane vāsāta° N₂ bahutarakālam DPN₁N₂] bahutarakāla° LU₁U₂ bahukāla° BE ५-६ yantramantrādīsādhanāt BDEPN₁N₂U₂] mam̄trayamtrādīsādhanāt LU₁ ६ tapa° cett.] tapah EPU₂ bahutarārthādānāt cett.] bahutarārpanādānāt E bahutarakleśakaranāt bahutarakaranāt bahutatārthādānāt P tīrthasevākaranāt DN₂] tīrthasevokaranāt N₁ niyamakaranāt U₁ om. cett. āśramācārapālanāt cett.] āśramācyārapālanāt U₁ ७ saḍdarśanagrahaṇāt BELU₁] saḍdarśanagrahaṇāt cett. siromuṇḍanāt cett.] siromuṇḍanāt N₂ om. P anyopāyakaranāt cett.] om. P ७-८ sa tu yogo gurusevayā prāpyate cett.] om. P

Notes: ८ gurusevayā prāpyate: The verses that follow are omitted in U₁. This point marks the beginning of a larger gap in U₁. Omissions will not be recorded. The reader will be informed once the evidence of U₁ resumes.

[LVII. Majesty of Yoga]

Now, the majesty of yoga is taught. Because of grace of the teacher, because of studying the teaching, because of execution of good conduct, because of hearing the secret of Vedānta, because of execution of meditation, because of practicing dissolution, because of the execution of fasting, because of practising 84 āsanas, because of the generation of equanimity, because of executing equanimity, because of doing Hṛdayoga, because of holding the breath of the Idā- and Piṅgalā-channels, because of practicing the ten seals [like] the great-seal etc., because of [the observation of] silence, because of dwelling in the forest, because of the execution of many defilements?!, because of practicing Mantra and Yantra for a long time, because of austerities, because of giving up a lot of possession, because of frequenting places of pilgrimage, because of protection of the habit of the stages of life, because of undertaking renunciation, because of grasping the six philosophies, because of shaving the head, because of the execution of other means, the reality of yoga²⁸⁸ is not attained. The [reality of] yoga is truly attained by frequenting the teacher.²⁸⁹

²⁸⁸This is the only mention of the composition *yogatattva* in the entire text. The formulation makes the prominent position of *gurusevā* in Rāmacandra's doctrinal system unmistakably clear. According to Rāmacandra, not only the techniques and metaphysical views presented earlier in the text, but also all other practices associated with Yoga are not capable of bringing about the reality (*tattva*) of Yoga. In Rāmacandra's opinion *gurusevā* is the means *par excellance* to achieve the goal of Yoga.

²⁸⁹This specific type of presentation under the keyword *yogamāhātmyam* or *yogasya māhātmyam* is not only found in *yogatattvabindu* and its source texts, but also in many other Rājayoga texts. This is not entirely surprising, as the sublimity, superiority or majesty of Rājayoga that is always suggested is inherent in the association with this term. Comparable formulations can already be found in *Amanaska* 2.5 BIRCH: "Who, indeed, truly knows the majesty of Rājayoga? Since [both] power and liberation arise from knowledge, knowledge [should be] obtained from the guru." (*rājayogasya māhātmyam ko vā jānāti tattvataḥ | jñānāt siddhir muktir iti guror jñānam ca labhyate || 5 ||*). The proximity becomes even clearer in *Amanaska* 1.3-5. Here BIRCH translates: "In the Cakras, such as Mūlādhāra, in the pathways [of vitality], such as Susumnā, and in the vital airs, such as Prāṇa, the highest reality is not located. Some are devoted to Mantra Yoga, some are confused by meditation and some tormented by forceful [practices]. They do not know what causes one to cross over [to liberation]. Not by studying the doctrines of scriptural exegesis, logic, planets and mathematics, nor by the Vedas, Upaniṣads, Dharmaśāstras [and the like]; not even by lexicons nor metre, grammar, poetry nor rhetoric; the sage's attainment of the highest reality is gained only from the oral teachings of his own ..."

गुरुद्वक्षातपात्राणां दृढानां सत्यवादिनाम्।
कथनाद्विषिपाताद्वा सानिध्यादवलोकनात्॥ LII.1॥

प्रसादात्सद्गुरोः सम्यक् प्राप्यते परमं पदं।
अत एव वचः प्रोक्तं न गुरोरधिकं परं॥ LII.2॥

5 वाञ्छात्राद्वाथ द्वक्षाताद्यः करोति शमं क्षणात्।
प्रस्फुटभ्रान्तिहृत्तोषं स्वच्छं बन्दे गुरुं परं॥ LII.3॥

सम्यगानन्दजननः सद्गुरुः सोभिधीयते।
निमेषार्द्धं वा तत्पादं दृढाक्षादवलोकनात्॥ LII.4॥

Sources: 1-2 cf. YSV (PT p. 848): gurupādodakam̄ śiṣṭasevinā satyavādinā | kanyāstrādīdr̄ṣṭipāta-harṣagatīvarttanāt | 1-2 ≈ SSP 5.60-61ab: gurudrkpātanāt prāyo dr̄dhānām satyavādinām sā sthitir jāyate | kathānāc chaktipātād vā yad vā pādāvalokanāt | 3-4 ≈ YSV (PT. p. 848): prasādāt sadguroḥ samyak prāptni paramam̄ padam̄ | na guror adhikam̄ tattvam̄ yat tasmāt paramam̄ padam̄ | 3-4 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramam̄ padam̄ ||61|| ata eva śivenoktam na guror adhikam̄ na guror adhikam̄ na guror adhikam̄ | 5-6 ≈ SSP 5.64 (Ed. p. 100): vāñmātrād vātha dr̄kpātād yaḥ karoti ca tatkṣanāt | prasphuṭam̄ sāmbhavam vedham svasaṁvedyam̄ param̄ padam̄ | 7-8 ≈ SSP 5.64cd-5.65ab (Ed. p. 100): samyag ānandajanakah sadguruḥ so 'bhidihiyate | nimiśārdhārdhapātād vā yad vā pādāvalokanāt | 7-8 cf. YSV (PT p. 848): nimeśārddhena tasyaiva ajñāpālanato bhavet | mahānandaśataprāptis tasmai śrigurave namaḥ |

1 **gurudrkpātapātrānām** PN₁N₂U₂] gurudrkpāt patrāṇām L gurudrk | pāt | patrāṇām B guru-dakpātrānām U₁ gurudrkpātāpātrāno D gurukpātāh pātrāṇām E dr̄dhānām cett.] om. L satyavādinām cett.] satyavāridinām U₁ 2 **kathanād** cett.] upaya^a U₁ dr̄ṣṭipātād cett.] viśapātād B viśapānād L sāmīnidhyā PEU₂] sānidhyāt B sānnitidhy L sānidhyād DN₁N₂ sānidhyāt U₁ avalokanāt ELPU₁] dyavatrokanāt B dhyavalokanāt N₁N₂ dhyāvalokanāt U₂ dyavalokanāt D 3 **prasādātsadguroḥ** cett.] sadguruprasādāt E prasādāsyā guroḥ P prasāt sadguroḥ B prāpy-ate paramam̄ padam̄ cett.] paramam̄ padam̄ pāpyate E 4 **ata eva** cett.] ata evam̄ E param̄ cett.] param E 5 vātha cett.] bodha E dr̄kpātād cett.] dr̄kpītād B sāmaṇ̄ cett.] sāsaṇ̄ N₂ 6 **prasphuṭa**^o em.] prasphuṭa^o N₂ prasphuṭa^o BL prasphuṭat N₁ prasphuṭa^o EPU₂ prasphuṭat D "bhrānti" cett.] "bhāti" BL hṛttosam̄ EP] hatosam̄ BL hatdosam̄ N₁ haddosam̄ N₂ hr̄d-dosam̄ D ittosam̄ U₂ svaccham̄ cett.] tvaccham̄ N₂ vande^β] vade N₁ veda^o N₂D gurum̄^β] karam̄ N₁ "karam̄ N₂ vedakakaram̄ D param̄ cett.] parām̄ N₁ 7 **"jananah**^β] jananam̄ DN₁N₂ 8 **nimeśārddham̄** cett.] nimiśārddham̄ PN₂ nimeśārddhā BL vā cett.] ca DN₁N₂ **tatpādanam** EPU₂] tatpāda BL pādam̄ vā DN₁N₂

LVII.1 Among the firm, the truthful [and] among those worthy of the teacher's gaze, caused by [the teachers'] narration or caused by [the teachers'] glance, caused by the [mere] proximity [to the teacher]...

LVII.2 ...through the favour of the good teacher, truly one attains the highest place. For this very reason, the advice is stated: There is nothing greater than the teacher.

LVII.3 Who immediately makes peace of mind from his mere utterance (*vāñmātrād*) or by his mere glance (*vāñmātrād*), I bow in front of the teacher who is pure, supreme [and] appeases the soul for those who are full of doubt.

LVII.4 He, who is the progenitor of absolute bliss, is known to be the true teacher. Because of a glance for just half a wink on the [teacher's] feet [or] by [just] talking about [it], ...

guru. (ādhārādiṣu cakreṣu suṣumnādiṣu nādiṣu | prāṇādiṣu samireṣu param tattvam na tiṣṭhati || 3 || mantrayoga-
garatāḥ ke cit ke cid dhyānavimohitāḥ | haṭhenā ke cit kliṣyanti naiva jānanti tārakam || 4 || na mīmāṃsā-
tarkagrahaṇaśāntiḥ hāntapāṭhanair na vedair vedāntaiḥ smṛtiḥbir abhidhānair api na ca | na cāpi cchan-
dovyākaraṇākavitañcālāṅktimayair munes tattvāvāptir nijagurumukhād eva vihitā || 5 ||). Sundaradeva's
Haṭhatattvakaumudi (cf. 2.1-12) also teaches a *yogamāhātmyam*. In comparison, however, with an interesting twist. While in Rāmacandra's formulations all the techniques mentioned for achieving *yogatattva* except *gurusevā* are eclipsed, Sundaradeva raises various techniques in his explanations that can only be learnt by a competent *guru*, such as *mudrās*, *āsanas*, *kumbhakas* etc. as a basic prerequisite for achieving the state of yoga. (see e.g. 2.1: *atha yogamāhātmyam /yāvan mudrābhayasana mamalam sampradāyānnā yātaṁ yāvat pīṭhānyatha gadahārānyuccakairno jitāni //yāvat kumbho nijaguru-mukhānopalabdhō na dirghas tāvad yogo na bhavati kalau lolacittasya sūraih // 1 //*...) For Sundaradeva, the main focus is on mastering the breath. In a very similar way, the breath is also emphasised within the *yogamāhātmya* section of the first verses of the *Haṭhasāriṇketacandrikā* (f. 2r-2v). In addition, the necessity of detaching the mind from attachment to sense objects, as well as the necessity of continuous yoga practice, etc., is highlighted here. The term also falls into Agasthya's *Rājayoga* f.1, but without the reference to *gurusevā* or the negation of other practices. In most *Rājayoga* texts the term *yogamāhātmya* is used either to explain the superiority of the respective core practices of *Rājayoga* with or without a comparison of inferior or ineffective means.

स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः ।
 नानाविकल्पविश्रान्ति कथनात्कुरुते तु यः ।
 सद्गुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LII.5॥

- 5 अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा वन्ध्यः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवारतो भवति यस्य मनसि पापं न भवति । स्वाचाररतः स्नानादिशीलो भवति । कापठ्यं न भवति यस्य वंशपरंपरा ज्ञायते । एताहशस्य सद्गुरोः संगतिः कर्त्तव्या तेन पुरुषस्य मनः शान्तिं प्राप्नोति । अथ च यस्य मनोमध्ये स्थिर आनन्दं उत्पद्यते । सो ऽपि सद्गुरुः कथ्यते । अथ च घटिमात्रं घटिकार्धं घटिकाचतुर्थशो 10 वा यस्य पार्श्वं उपविष्टे सत्यताहृषो भावो मनोमध्ये उत्पद्यते । गत्वा वनमध्ये स्थीयते गृहं त्यज्यते सो ऽपि सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते । प्राणिमात्रेण सह मैत्री क्रीयते कस्यापि दोषं न प्राकाश्यते सो ऽपि सद्गुरुः कथ्यते ।

Sources: 1-4 ~ SSP 5.65cd-5.66cd (Ed. pp. 100-101): svātmānam sthiram ādhatte tasmai śrīgurave namah | nānāvikalpavīśrāntim kathayā kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu mithyāviḍam-bakah | 1-4 ~ YSV (PT p. 848): nānāvikalpavīśrāntināśāna ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah | 1-5 cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprāptya arthaḥ sa sadguruḥ sadā vandaniyaḥ | 5 cf. YSV (PT p. 848): ata eva mahesāni sadguruḥ śiva āditaḥ | satyavādi ca sacchilo gurubhaktō dṛḍhavrataḥ | 6-7 cf. YSV (PT p. 848): svalpācāraraṭatmā yo dānādiśilasamyutah | kāpatyālohabhavyāśas mahāvāṇīśasamudbhavaḥ | 8 cf. YSV (PT p. 848): idṛṣaḥ sadgurustasya saṅgatau yatnavān bhavet | tad eva manasah śāntim prāpnōti paramam padam |

1 śrīgurave cett.] śrīgurubho L śrīguru namo U₂ 2 nānāvikalpavīśrāntim N₁U₂] nānāvikalpam viśrāmtim D nānāviplavavīśrāntih E nānāvikalpah viśrāmtih P nānāvikalpavīśrāmti BL nānāvikalpavīśrāmти N₂ kathanāt cett.] kathanāt | B tu yaḥ BPLU₂] tataḥ E tu saḥ DN₁N₂ 3 vijñeyo cett.] vijño BL na tu cett.] nnu BL vipriyajalpakah cett.] viprāyajalākah BL vai priyajalpakah E 5 paramapadaprāptya cett.] paramapadasya prāptya EP sarvadā vandyah DN₁N₂] sevyah sarvadā EPU₂ sevyasarvadā BL nirantaram cett.] niramtara° P gurusevā cett.] gusevā° U₂ rato cett.] taro B tatparo E 6 bhavati cett.] bhava D pāpam cett.] pāpa B svācāraraṭah EP] svācāraraṭah BL svācāraraṭah | U₂ svasyācāraraṭo DN₁N₂ na bhavati EPLU₂] bhavati B nāsti DN₁N₂ 7 vamśaparāparampāt] parāparampārā D 8 sadguroḥ cett.] guroḥ U₂ samgatiḥ DEN₁U₂] samgati PN₂ samgati BL karttavyā β] kattavyāḥ DN₁ karttavyāḥ N₂ tena E] om. cett. manah cett.] mano U₂ śāntim cett.] śānti BL yasya cett.] om. U₂ 9 sthira DEN₁N₂] sirah BL sira P sthīrā° N₂ ca cett.] om. EU₂ ghaṭīmāṭram em.] ghaṭīmāṭra° N₂ ghaṭīmāṭram D ghaṭī....mo N₁ om. β ghaṭīkārdham BLPN₁D] °ghaṭīkārdhdham N₂ ghaṭīkā U₂ om. E ghaṭīkā° LN₂U₂] ghaṭīkāyāḥ N₁D ghaṭīkā BP caturthāṁśo BPLU₂] caturtho dāmśo N₁ caturtho dāmśo N₂ caturtho amśo D om. E 10 vā yasya pārśvam upaviṣṭe cett.] om. E satyatādṛṣo cett.] satyatādṛṣo DLN₁ om. E bhāvo cett.] N₂ om. E manomadhye cett.] om. E utpadyate cett.] uppapadyate BL om. E gatvā vanamadhye sthiyate gṛham tyajyate cett.] om. E 11 so 'pi sadguruḥ kathyate cett.] om. DEN₁N₂ prāṇīmāṭreṇa cett.] prāṇīmāṭre U₂ kriyate cett.] yate N₂ doṣam EN₂] doṣo PLN₁DU₂ doṣau B 12 prākāśyate cett.] prākāśate BL kathayati E so β] yena so DN₁N₂

LVII.5 ...the own self goes into stability, homage to that teacher, who brings all doubts to stop because of [his] advice. He is known to be a true teacher, not an unpleasant disputant.

Hence, the true teacher is always to be frequented in order to attain the highest place. That person becomes a speaker of truth. Uninterrupted delight for frequenting the teacher arises [for someone] in whose mind evil does not arise. Being someone who is devoted to good habits, habits such as ceremonial bathing etc. arise. Deceit does not arise [for him] whose noble lineage is recognized.²⁹⁰

One shall associate with such a true teacher. The mind of such a person attains peace. Furthermore, he in whose mind steady bliss arises is surely called a true teacher. Thus, the state of such a reality is generated in the mind [of one who is] seated at the side of him [the teacher] for a *ghatikā*²⁹¹, half a *ghatikā*²⁹², of a quarter [of a *ghatikā*]. One who has left the house and has gone into the forest in order to dwell there is said to be a true teacher. One who does not harm anyone, one who practices loving kindness towards living beings, one who will not expose anyone's badness, he is said to be a true teacher.

²⁹⁰In the light of the hypothesis of Rāmacandra addressing an audience of *kṣatriyas* I translate *vamśa* here as "noble lineage".

²⁹¹One *ghatikā* equals 1/60 of a day (cf. SIRCAR, 1966: 114). 1/60 of a day corresponds to 24 minutes. A day has a total of 1440 minutes (24 hours x 60 minutes), so 1/60 of a day corresponds to 24 minutes.

²⁹²12 minutes.

अज्ञानाकुलशीलानां यतीनां ब्रह्मचारिणाम्।
उपदेशं न गृहीयादन्यथा नरकं ध्रुवं॥ LVII.6॥

यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैकं भवति । एतादृशो मनोमध्ये निश्चयो भवति । तं सद्गुरुं जानीयात् । विकल्प एतादृशो यथा समूद्रमध्ये महत्तरकल्पोलाङ्गोः प्रपञ्चवासना एतादृशी यथादकमध्ये महत्तरज्ञाः । तादृशात् संसाराणवाद्यो नावा परं पारं प्रापयति । स सद्गुरुः कथ्यते । यस्य पुरुषस्य मनोऽखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्निवर्त्य परममुक्तिपदे रक्षति । एतादृशं पुरुषं श्रवणाद्वयनात्समग्रविद्वा नश्यन्ति । दिने दिने कल्याणं भवति निष्कलङ्घा बुद्धिरुत्पद्यते ।

1 ajñānā° एम् [] ajñāna° BDLN₁U₂ ajñāta° EPN₂ **2** upadeśam cett.] upadeśo PU₂ gr̥hiyād EPL] gr̥hiyāsthā | B gr̥hiyāt cett. anyathā cett.] yadānyathā B narakaṁ cett.] na narakam B dhruvam cett.] dhruvam EP **4** vacasi cett.] cavi U₂ manasi cett.] om. U₂ sati cett.] sati | DN₁N₂ parameśvarasyaikyam EPN₁DU₂] parameśvarasyaikan N₂ parameśvarasakyam BL **5** jāniyāt cett.] vijāniyāt E etādr̥śo cett.] etādr̥śam N₂ mahattara° cett.] mihattara D mahattaram E °dambaraḥ cett.] °dambaraḥ BL °dambaram EPU₂ prapañca° cett.] prapaca U₂ **6** etādr̥śi cett.] tādr̥si E mahattaraṅgāl E] mahattari U₂ mahattarati cett. tādr̥śat cett.] tādr̥sasya E samsārāṅgavā PLU₂] samsārāṅgavāvād B samsārāt arṇavād DN₁N₂ yo cett.] yau BL yaḥ E nāvā BL PDU₂] nāvaram N₁N₂ svavākyanāvā E param pāram E] pāram pāram U₂ param BL PDU₂ om. N₁N₂ sa cett.] om. D **7** mano cett.] manaḥ BL 'khaṇde cett.] akhamde BL paramapade E] parapade° DN₁ paramada° N₂ parapade U₂ linam cett.] °lina N₁ °lita N₂ bhavati cett.] bhavati B purusaḥ cett.] purusa N₂U₂ sviyam kūlam cett.] svikulam B svakulam E trividhāt EDPN₁N₂] trividhat LU₂ trividham | B tāpān cett.] āpān LU₂ **8** paramamuktipade PDN₁] parame muktipade E paramamamuktipade N₂ paramuktipade BL paramamuktipake U₂ etādr̥śam cett.] etādr̥śa DU₂ etādr̥śa | N₁ etādr̥śa BLP etādr̥sasya E puruṣam α] puruṣasya β śravaṇād cett.] śravaṇāt BL śravaṇāt || U₂ śravaṇāt P darśanāt cett.] darśanāt | B vighnā cett.] viśvaś ca vaśām U₁ naśyanti cett.] na naśyamti L na naśyamti B bhavati U₁ dine dine cett.] dine U₁ kalyāṇam cett.] kalyāṇam U₁ bhavati cett.] bhavatir U₁ **9** niṣkalāṅkā cett.] niṣkalāṅkā N₁N₂ niṣkalāṅkō U₂

Notes: **8** etādr̥śam ...naśyanti: Textual evidence of U₁ resumes from this sentence onwards.

LVII.6 One should not accept the teaching of celibate ascetics whose nature and character are confused by ignorance; otherwise, hell is inevitable.²⁹³

For one who is steadfast in mind and speech there arises unity of the supreme deity and the own self. Such certainty arises within the mind. One should know this true teacher. The changing thought is like the roar of waves within the ocean. The manifold mental imprints are like the ripples in the water. He who causes to navigate the boat from such an ocean of *samsāra* to the other shore is called a true teacher. The mind of the person becomes absorbed into the indivisible supreme place. The person situated in the place of supreme liberation who turned away from the threefold misery²⁹⁴ protects the own noble lineage.²⁹⁵ Because of hearing [or] because of seeing about such a person, all obstacles are destroyed. Day by day, prosperity arises. A flawless intellect arises.

²⁹³I was not able to allocate a source for this verse. The is is possibly authorial.

²⁹⁴The threefold misery consists of: 1. *adhyātmika* (“internal”), which refers to any physical and mental misery caused by diseases; 2. *adhibhautika* (“external”), which refers to any misery caused by external living beings or objects; and 3. *adhidaivika*, which refers to any misery caused by the gods or comes from heaven, such as cold, heat, storm, drought, etc. For a more detailed account, cf. *Sāṅkyakārikā*, especially the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

²⁹⁵In Sanskrit literature it is usually the king who protects the own lineage, cf. *Rāmāyaṇa* 3.36.26; *Mahābhārata* 7.II.10.

[LVIII. *yogaśāstrarahasyam*]

इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्त्यकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्वृष्टे देशकस्य त्रासो न भवति । यस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्यरुष वचनविश्वासो भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वे प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य राज्ञोऽग्रे योगरहस्यं कर्तव्यं ।

2 *yogaśāstrarahasyam* BLN₁U₂] *yogaśāstrarahasya* DN₂ *yogaśāstreṣu rahasyam* U₁ *yogaśāstri-*
trasya rahasyam EP **yasya** cett.] *om.* U₂ **mano** em.] *manah* EPU₁U₂ *mana* cett. *om.* N₂
yathāndhakārasya cett.] *yathāndhakāras* N₁ *yathāndhakāra*^o D *om.* N₂ **madhye** cett.] *om.*
 N₂ **dipasya** cett.] *dipa*^o E *om.* N₂ **tejaḥ** cett.] *om.* N₂ **praviśati** DEPN₁] *praviśati* BLU₁
vipraśati U₂ *om.* N₂ **3 tathā** cett.] *yathā* U₂ *om.* N₂ **śāstramadhye** cett.] *om.* BLN₂U₁ **tasya**
manah DN₁N₂] *manah* P *mano* EU₂ *om.* BLU₁ **praviśati** cett.] *om.* BLU₁ **yasya** cett.] *om.* U₁
manomadhye cett.] *madhye manasi* BL *madhye* E **kapaṭam** cett.] *kalaho* E **yasmin** cett.]
yasmiṇi BLN₁DU₁ **deśakasya** cett.] *darśakasya* U₁ *desīka*^o E **4 yasya** U₁] *tasya* cett. **yasya**
 cett.] *om.* U₁ **pṛthivyāṁ** PL] *pṛthivyāṁ* BEU₂ *pṛthivi* DN₁N₂ *pṛthivī* U₁ **kirtir** cett.] *vitir* E *kirti*
 U₁ *kitir* U₂ **4-5 satpuruṣavacanaviśvāso** cett.] *satpuruṣavacanah* viśvāso N₂ *satpuruṣasya* vaco
 viśvāso E *vacanaviśvabhyāso* U₁ **5 sadānandapūrṇo** cett.] *sadānandarūpo* E *sānamadapūrṇo*
 L **anekap** cett.] *aneka*^o BLE **manohārivastūni** E] *manohārivastu* cett. **6 bhavanti** em.]
tiṣṭhamti E *bhavati* cett. **rājño** cett.] *rājña* E 'gre α] ye BPU₂ yad L *idam* E **yogarahasyam**
 cett.] *thogarahasyam* B **karttavyam** N₁N₂U₁] *karttavya* D *kathaniyam* EP *kathyaniyam* BL
kathyate U₂

[LVIII. Secret teaching of the scriptures of Yoga]

This is the secret teaching of the scriptures of Yoga in all of the scriptures.²⁹⁶ Just as the light of a lamp enters into the midst of darkness, similarly, his mind enters into the teaching. In the mind of him who is a king there is no deceit, in whose sight fear of the teacher²⁹⁷ does not arise, his mind becomes pure. Whose fame becomes renowned on the earth, in whose mind, there is trust in the words of exquisite individuals, who is a king always filled with bliss, by whose side there is an abundance of enchanting objects, in front of such a king the secret of Yoga shall be presented.

²⁹⁶The YSV introduces a section with “*idam yogasāstrarahasyañ ...*” but Rāmacandra’s version of the *yogaśāstrarahasyam* differs drastically. This is why the beginning of this passage is not presented in the source of the apparatus. The YSV (Ed. p. 847) reads: *idam yogarahasyañ ca na vācyam mürkhasannidhau || yogadesas tu tatraiva || utpātarahite deśe kanṭakādivivarjite | abhyasyate sadā yogah samāḥ syāt sukhaduḥkhayoh | surājani samāśritya karttavyo nirupadrave | deśe tu sarvaśasyāḍhye lobhamohavivarjite |*. The rest of the YSV’s section on the *yogaśāstra* is then again reflected from verse LVIII.2 onwards.

²⁹⁷The topic of fearing the teacher to my knowledge does not appear in other yoga literature and is unique to the *Yogatattvabindu*.

न स्नेहान्नभयाल्पोभान्नमोहान्नधानाद्वलात्।
न मैत्रीभावान्न दासान्नसौदर्यान्न सेवनात्॥ LVIII.1॥

सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराचारो भवति । भ्रातुमित्रस्य च योग्यं
वस्तु न ददाति । यो सत्यं वदति । यो योगिनां मनोमध्ये निन्दां करति । यस्य मनोमध्ये दया न भ
वति । यः कलहप्रियो भवति । स्वकार्यकरणे सावधानो भवति । गुरोः कार्यकारणे ऽनाटतो भवति ।
एतादृशस्याग्रे न योगः क्रियते न पञ्चते ।
शृण्वन्नीतादिकान्॥ शब्दान्पश्यत्रूपं मनोहरं॥ जिग्रगन्यान्सुरभीस्पृशार्षमृदुप्रियं॥ स्वादान्मनो
रमान्त्वादन्त्राम्यन्देशान्मनोरमान्॥

Sources: 5 cf. YSV(PT p. 847): *stutir nindā na karttavyā sādhunā satyavādinā* || *yogānadhihikāriṇam*
āha tatraiva || 5-6 cf. YSV(PT p. 847): *manomadhye dayā nāsti sadā yaḥ kalahapriyah* | 6-7 cf. YSV
(PT p. 847): *svakāryalobhane śilo gurukāryaparānmukhah* | *etasmai ca na dātavyam vaktavyam*
tasya sannidhau |

1 na cett.] ni BL *snehān* EPU₂] śnehān cett. na EPU₂] nā BL a DN₁N₂ *bhayāl* cett.] bhayān EU₁
lobhān BDLU₁] obhān N₁N₂ lno P lon U₂ na cett.] om. P *mohān* cett.] om. P na cett.] om. P
dhānān cett.] na dhanād L om. P *balāt* cett.] balāta B om. P 2 na cett.] om. P *maitrībhāvān*
cett.] maitrībhāva N₂ maitrī D bhāvān P na N₁U₁] no BLPU₂ nau E nā N₂ om. D *dāsān* N₁U₁]
dānān P dāryān E dānāt BL dānān N₂U₂ om. D na cett.] om. D *saum̄dayān* cett.] saudaryān
PN₂ saum̄dayan L om. D na cett.] ni L om. D *sevanāt* cett.] sevatā U₁ 4 sāmānyādagre
PN₁N₂U₂] sāmānyāgare BELU₁ *kathaniyah* EPN₁U₁U₂] kathaniyam B kathaniyam L kaniyah
N₂ *yāh* cett.] om. U₁ *paranindā* cett.] paranimdām BLU₁ *rato* cett.] om. BL *bhavati* cett.]
karoti BL *dūrācāro bhavati* cett.] om. BL *bhrātūr* PU₂] bhrātu^o N₁N₂ bhrātṛ U₁ dur^o BE om. L
mitrasya cett.] mitram U₁ maitryānyasya BE om. L ca *yogyam* N₂U₁] ca *yogyam* ca N₁ *yogyam*
PU₂ om. BLE 5 *vastu* na *dādāti* cett.] om. L yo PU₂] so N₁N₂U₁ ya E om. BL *satyam* cett.]
asatyam E om. BL *vadati* cett.] om. BL yo EP] om. cett. *yoginām* cett.] yoginā N₁N₂ *yoga*^o
E om. BL *manomadhye* cett.] om. EBL *nindām* cett.] ni^o U₁ om. BL *karoti* cett.] om. BL
6 *yāh* EN₁U₁] yasya BLPU₂ om. DN₂ *kalahapriyo* EPN₁U₁] kalaham priyo BL kalahāh priyo U₂
om. DN₂ *bhavati* cett.] na bhavati BL om. DN₂ *svakāryakaraṇe* EPU₁U₂] svakāryākaraṇe
LN₁ svakāryākaraṇem B svakāryākaraṇā N₂ *guroḥ* cett.] guro BN₂U₂ *kāryakāraṇe* em.]
kāryakaraṇe cett. kārye karaṇe B 'nādrēt PU₂] adaro na N₁N₂U₁ anādarano B anādare no L na
dattacito E 7 *etādṛśāyāgare* cett.] etādṛśāyasya agre U₁ *yogaḥ* cett.] om. N₁N₂U₁ *paṭhyate*
EPU₁U₂] padyamte N₁N₂ paṭhayate BL 8 śṛṇvan N₁LU₁] śuṣvana N₂ śr̄ṇvan cett. gitādikān
cett.] prītādikān E *śabdān* cett.] śabdāt N₂ *paśyan* cett.] paśyat U₁ *jighran* cett.] jāgrat
E jighram U₁ *gandhān* N₁N₂] gamdhāmś ca P nāmdhaś ca U₁ agachan BP spr̄ṣan gamdhan
U₂ om. E *surabhīn* U₁U₂] sphuran E surabhi PL sphurabhi B śusurabhīn N₁N₂ spr̄ṣan β]
spr̄yanasya N₁ spr̄yanasyam N₂ om. U₁ *sparsāṇi* PU₁U₂] sparsā^o E om. cett. *mṛḍupriyam*
cett.] śarmṛḍupriyam N₂ mṛḍu || priyam U₂ 8-9 *manoramān* cett.] manorathān BL manomān
N₁N₂ 9 *khādan* cett.] khādavan BL khādamta^o U₁ svādan N₁ om. EN₂ *bhrāmyan* cett.] bhrāman
BL bhrāmyena N₁ bhrāmya na N₂ *deśān* cett.] tvesāmn U₁

Notes: 2 *maitrī* ...: A lengthy omission in D starts after *maitri*. Single omissions are not recorded.
Readers will be informed when D resumes.

LVIII.1 Not because of love, not because of fear, not because of greed, not because of gift, not because of friendship, not because of hostility, not because of nobility, not because of service, ...

...shall Yoga be taught in front of everyone. He, who loves to blame others; who loves to criticise others; who is behaving badly; who does not give [single] thing, which benefits friend and brother; who does not speak the truth and despises yoga in spirit; in whose mind compassion does not arise; who delights in quarrel; attention arises for him regarding his selfish intentions; [and] disrespect arises towards the intentions of the teacher. In front of someone like this, Yoga is neither done nor taught.²⁹⁸

While hearing the sound of music etc., while seeing heart pounding forms; while smelling fragrant scent, while touching lovely and soft touch, while eating food that pleases the mind, while travelling to beautiful places, ...

²⁹⁸In my assessment this passage reads like an educational measure that teaches proper social behaviour for a precocious youth. All other pre-colonial Yogatexts known to me are without exception written for an adult audience would not advise good behaviour like being brave or sharing things with friends, and they would not mention the desired injunction from disputes or disrespecting the teacher, particularly not in their main teaching. For an adult yoga student, these statements would appear superfluous and self-evident. These statements, however, start to make much sense if one would assume a young audience (more precisely, given the numerous allusions to the audience's material wealth, possibly young princes). Also cf. the passage on the eight enjoyments (p.), the prohibition of *prāṇāyāma* for young persons (p.95), and the promise of becoming attractive for virgins, as well as the promise of control over women (p.19). Additionally, the grammatical simplicity of Sanskrit is a possible indicator that this text addresses young princes in their education.

भक्षमाणः सुमधुरं रममाणः स्वलिलया ।
भावाभावविनिर्मुक्तः सर्वग्राहविवर्जितः ॥ LVIII.2॥

सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
विरुद्धे दुःखदेशो च विरूपेऽतिभयानके ॥ LVIII.3॥

इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
पूत्यादावपि गन्धे च कंटकोष्मादिवर्जिते ॥ LVIII.4॥

सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
एवं भूतस्य कर्माणि संकल्परहितानि च ॥ LVIII.5॥

गच्छन्नृणां च संस्पर्शात्पापं कुर्वन्न लिप्यते ।
उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LVIII.6॥

5

10

Sources: 1–2 cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthah | yogād-hikāriṇo’pi tatraiva ||bhāvābhāvaviniṁuktah sarvagrahavivarjitaḥ| 2 ≈ Amanaska 1.12ab: bhāvābhāvaviniṁuktam viñāśotpattivarijitaṁ | 3 cf. YSV (PT p. 847): sadānandamayo yogī sadābhāyāsi sadā bhavet | viruddhe duḥkhadeśe ca virūpe ‘tibhayānake | 7–8 ≈ YSV (PT p. 847): etad anīṣṭasamsparśe nyūnādhike balādhike | evam bhūtasya karmāṇī saṅkalparahitāni ca | 7–8 ≈ YSV (PT p. 847): utpātarahite deśe kaṇṭakādīvivarjite | abhyasyate sadā yogah samaḥ syāt sukhaduḥkhayoh |

1 bhakṣamāṇah L] bhakṣamāṇa B bhāṣamāṇaḥ EPU₂ bhāṣamāṇasya N₁N₂U₁ sumadhuram PU₂] samaghra^o B samadhura^o L madhuram N₁N₂U₁ om. E ramamāṇah EPU₁U₂] rasamāṇah N₁N₂ °ramamāṇam L °ramāṇa B 2 bhāvābhāvaviniṁuktah cett.] bhāvābhāvaviniṁuktam E bhāvāvinir muktaḥ BL 3 sadānandamayo cett.] sadāmaya BL om. U₂ yogī cett.] yoyogi L om. U₂ sadābhāyāsi cett.] sadābhāyāso U₁ om. U₂ sadā bhavet cett.] om. U₂ 4 viruddhe BLN₁N₂U₁] viruddha^o EP om. U₂ duḥkhadeśe ca em.] duḥkhadeśe EPN₁N₂U₁ duḥkhe deśe B duḥkhadeśe L om. U₂ virūpe EPN₂] śovirūpe BLN₁ vivarūpe U₁ om. U₂ ‘tibhayānake EPN₁N₂] bhayānake BLU₁ om. U₂ 5 iṣṭādyanīṣṭasamsparśe cett.] iṣṭādhanīṣṭam samsparśe PN₂ om. U₂ rase cett.] om. N₂ om. U₂ lavaṇādike cett.] lavaṇādiko N₂ om. U₂ 6 pūtyādāv api LN₁N₂] pratyādāv api BEP pūjādāv api U₁ om. U₂ gandhe cett.] gaṁḍham N₂ ca cett.] om. U₂ kamṭakoṣmādīvivarjite N₁] kaṇṭakeśmādīvivarji N₂ kamkoṣnādīvivarjayet E kamṭakoṣyādīvivarjite P kaṭakoṣmādīvivarji B kamṭakoṣmādīvivarji L kumṭakoṣmādīvivarjite U₁ 7 sarvadaiva EPN₂] sarvadeva BLN₁ sarvadaivam U₂ sadābhāyāsaḥ EPU₂] sadābhāyāsāḥ BLN₁N₂U₁ samaḥ cett.] sama N₁U₁ mana N₂ syāt cett.] sya | t L syā U₁ 8 bhūtasya N₂] bhūta U₁ yogasya cett.

Sources: 9–1 ≈ YSV (PT p. 847): evam gacchan svapan paśyan pāpapuṇyairna lipyate | utpannatattvabodhaḥ syāt sadā śilasya sarvadā | 9–1 ≈ Amanaska 2.36: utpannatattvabodhasya hy udāśinasya sarvadā | sadābhāyāsaratasyaitan naikatratrāpy upayujyate ||

9 gacchan cett.] gacha U₁ samsparśat cett.] samsparśot BN₁ pāpam cett.] pāpah P tapah E 1 udāśinasya cett.] hy udāśinasya

LVIII.2 While he consumes extremely lovely things and delights in his own play, he is one who is liberated from both being and non-being, and free from all attachments.

LVIII.3 The Yогin that is made of permanent bliss, is always engaged in practice, [even] in land which is hostile and uncomfortable, ugly and extremely terrible ...

LVIII.4 ...in desireable and undesireable contact in tastes like salty etc., evil smells, thorns, etc. [and in] renunciation.

LVIII.5 He who is always truly in permanent practice shall be equanimous towards happiness and suffering.²⁹⁹ In this way the actions of the great yogin (*bhūtasya*) are free from desire.

LVIII.6 He who has arisen to the awakening of reality, who is in every way equanimous does not become tainted by sin going amidst people and engaging in contact.

²⁹⁹The main matter of Rājayoga for Rāmacandra appears to be the permanent cultivation of equanimity even in extreme situations of joy or suffering.

तदा दृष्टिविशेषः स्याद् विविधान्यासनानि च ।
अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LVIII.7॥

सर्वदासहजस्तस्य निष्कलाध्यात्मवेदिनः ।
यत्पत्रयल्लनिष्पाद्यं तत्तत्सर्वमकारणां ॥LVIII.8॥

- ५ विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकपूर्गन्धयो
ग्रहणात् ॥ शीतलकारी अतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमाधुर्यं चित्ते करोति ।
तादृशः स्वादनात् ॥
- १० अनेकदेशानां साध्वसाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवच्नानात् ॥ शत्रुणा सह काठिन्यं वच
नात् ॥ यस्य मनसि हर्षे वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको ज्ञेयः । स्वलीलया स्वदति
चलति च भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वार्तार्थां हठं न करोति । यस्य मनः सहजा
नन्दे मम्रं भवति ।

Sources: १-२ ≈ YSV (PT p. 847): pare dr̄ṣṭivilām na syād vividhāni mṛtāni ca | antaḥkaranam etasya yogino niskriyam [niskalā?] tu sa | ३-४ ≈ Amanaska 2.37: tadā dr̄ṣṭivisēśās ca vividhāny āsanāni ca | antaḥkaraṇābhāvāś ca yogino nopayoginah | ५-६ ≈ YSV (PT p. 847): sarvadā sahajas tasya niṣkalādhyaṭmaवादinaḥ | yadā prayatnaniṣpādyam grāhyam sarvam akāraṇam |

१ dr̄ṣṭivisēśāḥ EN₁N₂U₂] dr̄ṣṭivisēśa BLP dr̄ṣṭir višeṣa U₁ vividhāny EN₂U₂] vidhāny cett. २ antaḥkaraṇāja cett.] amtaḥkaranayo U₁ nopayoginah cett.] no pi yoginah LU₂ ३ sarvadā cett.] sarvadya BL sarva° E sahajas tasya em.] sahajasthasya LPN₁N₂U₂ sahajasya B mahajarasya U₁ rājapadasthasya E niṣkalādhyaṭmavedinah EPNU₂] niṣkalādhyaṭmavedinā BHU₁ niṣkalādhyaṭmavedinā N₁N₂ ४ prayatnaniṣpādyam N₁N₂U₂] aprayatra niṣayām U₁ prayatnanihpaḍya BL prayatnanihpaṛdham P prayatnanihpaṭyam E tattatsarvam EPN₁N₂] tat sarvam BU₁U₂ tat sarvem L kāraṇām EPNU₁] akāraṇāt B ikāraṇāt L na kāraṇam N₂ kāraṇa U₂ ५ manohārigitaśravaṇāt N₁N₂U₁] manohārigānaśravaṇāt β atisundarakāmininām N₁N₂U₁U₂] atisaumndaryakāmininām E atisumḍaramān kāminām P atisaumḍadarakāmininām B atisaumḍadarakāmininām L kasturi° cett.] kasturi° U₁ karpūragandhayo L] karpūrayor gaṇḍha° BEP karpūragamdhayār gamdha° N₁ karpūragandha° N₂ karpuro gamdha° U₁ karpūrayo gaṇḍha° U₂ ६ sītalakāri N₁N₂] silakāri U₁ śaityakāri cett. atikomala paravastunah N₁N₂U₁] komalavastunah cett. sparsakāraṇāt cett.] samsparsakām B samsparsakām L citte cett.] cittam N₂ cikri U₂ ७ tādṛśāḥ BELP] tādṛśā N₁N₂U₁U₂ ८ sādhvasādhusthānadarśanāt cett.] sādhusthānadarśanāt N₁ maitreṇā cett.] mitreṇā E śatruṇā BELPU₁] śatruṇām N₁N₂U₂ kāṭhinya° LU₁U₂] kāṭhinya° E kamvinya° P kāṭhinya° B kāvinya° N₂ ९-१० vacanāt cett.] vacanān N₁ vacanād N₂ ९ manasi cett.] manasi U₁U₂ mana L na cett.] vā na U₁ om. L sa puruṣa cett.] puruṣo U₂ iśvaropadeśako cett.] iśvaropade ko L svalilayā cett.] svaliyayā N₁N₂ १० ca cett.] va P om. E haṭhaṁ cett.] harṣavīśādām E haṭam LU₁ manah cett.] mana° N₂ ११-१२ sahajānande cett.] sahajānāmdam L sahajānāmā U₁ sahajānāmā dāmde U₂ १२ magnam cett.] añjam L samjñām U₁

Notes: ९ vacanāt: Evidence of B stops here. The last folio of the manuscript is missing. dveṣo na bhavati: Evidence of witness D resumes from here.

LVIII.7 Then the different gazing points, the various postures³⁰⁰ and the states produced from the internal organ³⁰¹ are useless to the yogin.

LVIII.8 For the knower of the undivided supreme self, who is always in the natural state, whatever is to be generated with effort, all of that is without motive.

Because of listening to the mindblowing musical performances of charming women, seeing the form of stunning women, smelling the fragrance of camphor and musk, and touching very soft things, the mind free from passion assumes a supremely gentle state within the mental faculty.

From such enjoyment, from seeing good and bad places of many countries, from speaking sweetly with friends, from speaking with firmness of character to enemies, love and hatred do not arise in his mind. This person is to be known as a teacher of the supreme god. Through his own [divine] play, he speaks and moves. The mind is equanimous in both existence and non-existence. It is not even possible to express in words forcefully [how it is] when his mind is immersed in inherent bliss.

³⁰⁰ Postures (*āsanas*) are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p.95 l.6 and p.151 l.2) and given these three statements, one must assume that the audience of this text practised them, but other works were consulted.

³⁰¹ BIRCH, 2013:368, fn. 52 wrote a long endnote on the compound *antaḥkaraṇabhāvā* that occurs in *Amanaska* 2.37c which is a possible source of this verse in Rāmacandra's *Yogatattvabindu*. I briefly summarize the endnote and complement my findings: Even though the Nepalese commentator of the *Amanaska* interprets it as the "intention of the heart" (*antaḥkaraṇakā manasuvāpani*) BIRCH, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antaḥkaraṇabhāvā* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāvā*). These eight states, as outlined in *Sāṅkhyaśārikā* 23, include religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*), and power (*aiśvarya*) as positive aspects, while their opposites (*adharma*, *ajñāna*, *avirāga*, and *anaiśvarya*) form the negative states (*adhyavasāyo buddhir dharma jñānam virāga aiśvaryam | sāttvikam etad rūpam tāmasam asmād viparyastam*). According to BIRCH's research, this division of *buddhi* is adopted by Śaiva traditions, such as *Mālinivijayottaratantra* 1.30c-d. The eightfold *buddhi* in the *Mālinivijayottaratantra* has been noted in VASUDEVA, 2004:353, fn. 8. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *Svacchandatantra* (II.179-182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antaḥkaraṇajā bhāvā* however, I was able to locate ...

तेन पुरुषेण दृष्टिः स्थिरा कर्त्तव्या । आसनं दृढं कर्त्तव्यं । पवनः स्थिरः कर्त्तव्यः । एताहशः कश्चित्त्रि
यमः सिद्धस्य नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाश्यते । स सहजयोगः
कथ्यते । राजयोगमध्ये इति चक्रवर्ती नामकथनं ।

१ puruṣena cett.] bhya puruṣena P svapuruṣena D dṛṣṭih cett.] dṛṣṭi° U₁ karttavyā cett.] karttavyam DN₁N₂ āsanam cett.] āsana° U₁ pavanah sthirah cett.] om. L karttavyah cett.] karttavyam N₂ om. L **१-२** kaścin niyamaḥ cett.] kaści niyamaḥ U₁ kaścin niyamaḥ U₂ **२** manahpavanābhyaṁ cett.] manapavanābhyaṁ L sahajānandah cett.] sahajānamda° EL prakāsyate cett.] prakāsate U₁ sahajayogaḥ cett.] sahajayoga DN₁ sahajo yogya N₂ sahayogaḥ U₁ **३** rājayogamadhye cett.] rājayogasya madhye U₂ te madhye EP cakravarti DN₂] cakravarti EPLN₁U₂ cakravaktya U₁ nāma α] om. β kathanaṁ cett.] kathyate LU₂ madhye iti cakravartye nāma madhye kathanaṁ U₁

By a [unaccomplished] person the stabilization of the gaze shall be performed. The position shall be stabilized. The breath shall be stabilized. Such a rule [however] is not prescribed for the accomplished [person].³⁰² When by means of mind and breath the natural bliss appears through ones own true nature, it is called Sahajayoga (“natural Yoga”). Among [the methods] of Rājayoga, it is referred to by the name of “Universal Ruler”³⁰³.

within Bodhasāra 17.5: *mano buddhir ahaṅkāraś cittam ceti catuṣṭayam | antaḥkaraṇajā bhāvā ātmā śuddho nirañjanah* || 17.15 || “The quadruplet — mind, intellect, ego, and consciousness—are states produced by the inner organ. The self, however, is pure and untainted.” This fourfold scheme is very close to the fivefold version taught by Rāmacandra in his metaphysics section on p.141 in which *consciousness (caitanya)* is added as a fifth item. The verses of chapter 17 provide information about further resulting states and their differentiations. The states born of the inner organ originally derive from the qualities (*gunas*) of original matter (*prakṛti*) (17.4). The four states of the inner organs produce more differentiated states (*bhāvāḥ*) - *manas*, viz., “will and indecision” (*samkalpa* and *vikalpa*) (17.6); *buddhi*, viz., “ascertainment” (*niścaya*) (17.7); *ahamkāra*, viz., “knowing, doing, experiencing, the sense of agency, and the concepts of being the doer or the enjoyer, as well as notions of injury and harm” (*jñātvakartṛtvabhogkr̥tvavadyaghātakatādayah*) (17.8) of the *citta*, viz., “memory of past experiences and recognition” (*smṛtiḥ pūrvānubhūtasya pratyabhijñā*) (17.9). For the whole account of further divisions of the *bhāvas* see bodhasāra 17.1-51.

³⁰²With this statement, Rāmacandra simply repeats the message of verse LVIII.7. Once the highest state of Yoga is reached, Yoga practice becomes unnecessary.

³⁰³Beyond this very passage, the term *cakravartin* is absent in the Hāṭha- and Rājayoga literature known to me. However, there are a few noteworthy occurrences of the term in yogic literature, i.e. Hemacandra’s *Yogaśāstra* 4.19-21: *dhanahinah śatam ekaṇ sahasraṇi śatavān api | sahasrādhipatir lakṣaṇi kotīṇi lakṣeśvaro ‘pi ca ||4.19|| kotīśvaro narendratvam narendraś cakravartitām | cakravarti ca devatvam devo ‘pindratvam icchatī ||4.20|| indratve ‘pi hi samprāptē yadicchā na nivartate | mūle laghiyāṁsi tallobhāśarāvā iva vardhate ||4.21||* QVARNSTRÖM (Ed. p. 80) translates: “One who is poor [wants] a hundred [rupees]; one who has a hundred [wants] a thousand; one who has a thousand [wants] one hundred thousand, and one who has one hundred thousand [wants] ten million [rupees]. One who rules ten million [people] wishes to be a king of men, a king of men [wants to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be a king of gods. [But] even when one as become the king of gods, [one’s] desire does not end [with that]. In the beginning such a greed is rather small, [but in the course of time], it increases [and increases] like a [begging]-bowl, [which at the root is shallow, but which expands more and more from the center to the edge].”. A *cakravartin* is therefore a ruler who rules over the kings of the earth. The next higher rank would be the rank of a god. Thus, the *cakravartin* is the highest possible status of a human being in terms of human possibilities to attain power and prosperity. Here, within Rājayoga the term *cakravartin* is used to underline the supreme position of *sahajayoga* among all the other methods of Rājayoga, which are listed in the beginning of Rāmacandra’s treatise. ...

इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वविन्दुः समाप्तः ।

Notes: **i** iti śrīrāmacandraparamahāmsaviracitas-yogatattvabinduḥ samāptah: The manuscripts and printed edition offer the following colophons with diverging variants of the title:

iti śrisarvaguṇasampannapaṇḍitasukhānandamīśrasūrisūnupaṇḍitajyālāprasādamiśrakṛtabhāṣā-
tiṅkāsahito rājyoge binduyogaḥ samāptaḥ // śubhamastu // śrirastu // - E

iti śrīrāmacandraparamahāmsa viracitas tatvabinduyogasamāptaḥ samvat 1867 pausakṛṣṇaḥ 12 ravaṇ
śubham bhuyāt //cha// - P

iti rājamacanḍraparahaṁsa viracites tatvabinduyogasamāptam // śrī kṛṣṇārpaṇam astu // cha // - L

iti śrī paramarahasyāṁ śrīrāmacanḍraviracitāyāṁ tatvayogabindu samāptaḥ // // śrī svasti // samvat 837 - N₁

iti śrī paramarahasye śrīrāmacanḍraviracitāyāṁ tatvayogabindu samāptam // // śubham// yadakṣarapad-
abhaṛṭam mātrāhināmcayad // bhavet // tat sarvam kṣamya tām eva prasidaparamēśvara //i/sūrye turāṅge
navacandraghasre jyeṣṭhākhyakṛṣṇe bhr̥guvārayuktam // tattvaprayogaḥ ṣadaharsasanjñāṇaṁ likhitam suhetoh
bhavatiha dehi //bhuyāt - N₂

iti paramarahasyāṁ śrīrāmacanḍraviracitāyāṁ tatvayogabindu samāptaḥ // śubhamastu / samvat 1841 //
bhādau śudha 15tnio vesarva śake rārāma rāma cha - D

iti śrī pāramahāmsyāṁ śrī rāmacanḍraviracitāyāṁ tatvayogaviduḥ samāptaḥ śubhaṁ bhuyāt // // atarlakṣyam
bahi dṛḍhir nirmesomeṣa varjitaḥ saiṣāśāmbhavimudrā sarvata,n treṣugopitā i amtark - U₁

iti śrī rāmacanḍraparamahāmsaviracitas tatvabinduyogasamāptaḥ // śrī śubhaṁ bhavatu // śrisitārāmā-
paṇamastuḥ // idam pustakam // śake 1805 // vikramārka sammat // 1140 // jayanāṁ asamvatsare // udagayane //
grīṣmartau? // vaiśālhemāse // kṛṣṇapakṣe // titthau 23 // bhānuvāsare // prathamayāmye // śrī kṣetra avamtikāyāṁ
// śrī mahārudramahākālasaṁnidhāne na saṁpūrṇam | // lekhanam ānam? sutā bābājoo rājadherakareṇa
likhyate // yādr̥śam pustakam dṛṣṭvā tādṛṣam likhitam mayā // yadi śuddhaṁ asūddho cā mama doṣo na diyate
// śrirāma // cha // - U₂

I consider it necessary to emend the title of the work to *Yogatattvabindu* since there seems to be great confusion among the manuscripts. The printed edition calls the text *Binduyoga*, the α -group *Tattvayogabindu* and the β -group *Tattvabinduyoga*, the library card of manuscript N₂, however, calls the text *Yogatattvabindu*. All titles except the ones in the library card appear doubtful. This confusion of the compound members of the title is likely the result of metathesis by an early scribe in the transmission of the text since there is no other indication or usage of the compound *tattvayoga* or *tattvabindu* in the text itself. Additionally, those two options for the title are unlikely since a convincing meaning would be difficult to construe. However, the term *yogatattva* can be attested in the text and is used to highlight the penultimate teaching of the text, which is *gurusevā*. Other texts like, i.e. *Siddhāntatattvabindu* use “*tattvabindu*” as the final members of the compound of the title. Thus, I propose that the original title must have been *Yogatattvabindu*.

Thus concludes the *Yogatattvabindu*, composed by Sri Rāmacandra Paramahamsa.

Earlier tantras promise the status of a *cakravartin* through the performance of specific rituals. For example, *Guhyasūtra* 10.110-112: *samyatā kāpilena tu | gṛitasahasrahome na 'stu krṣṇake tu ṛtrātriṇam* || 10.110 || *candrasūryoparāge vā ekadraavyaṁ tu sādhyet | trividhā siddhi jāyate cakravartipadottamam* || 10.111 || *dhūme vidyādharottamā bhavateti na saṃśayaḥ | sarvasiddhottamā jvālā sarvalokāṇ parikramet* || 10.112 || “Controlled by Kāpila, by means of the ritual of a thousand ghee oblations, one should praise Krṣṇa for three nights. During the eclipse of the sun and the moon, a single substance should be accomplished. In this way, threefold accomplishments arise, attaining the supreme status of the wheel-turning monarch. In the smoke, the best of Vidyādharaś should be invoked. Without a doubt, the best of all accomplishments, the flame, surpasses all worlds.” Additionally, cf. *Merutantra* 151-152: *evāṇi svarṇādike patre likhē vā yantram uttamam | tatra vācaṁ samāvāhya pūjayitvā vidhānataḥ* || 151 || *rṣyādikāṇ tu saṃyojya dhārayec ca śubhe dine | kavīnāṁ tārkikāṇāṁ ca cakravarti bhaved asau* || 152 || “In this way, one shall write the supreme yantra on the best material like gold, etc. After that, having invoked [the deity] with appropriate words, worship according to the prescribed [method]. On an auspicious day, having joined [oneself] with a sage etc., he shall hold it. One becomes a universal ruler among poets and logicians.” The association of the highest yogic state with the term *cakravartin* is already found in the commentary to *Pratyabhijñāhṛdayam* sūtra 20 by Kṣemarāja. His commentary on sūtra 20 (*tadā prakāśānandasāramahāmantraviryātmakapūrṇāhantāveśāt sadā sarvasargasaṁhārakārinijasam̄viddevatācakreśvaratāpraptir bhavatiti śivam*), which concludes the *Pratyabhijñāhṛdayam* and glosses the state of the person who has entered the self as someone with lordship (*iśvaratā*) over the own group of consciousness deities or consciousness forces, which cause every emanation or reabsorption of the universe. In this context Kṣemarāja writes: *stutām ca mayā svatantrāś citicakrāṇāṁ cakravarti maheśvaraḥ | saṃvittidevatācakrajuṣṭaḥ ko 'pi jayaty asau* || iti || “This was praised by me in the following verse: ‘Whoever becomes the universal ruler over the group of *śaktis*, i.e. who is no longer under the control of the senses and has become the great lord, to whom the group of sense-deities is a rare being who stands above all.’”

Appendix

Figures

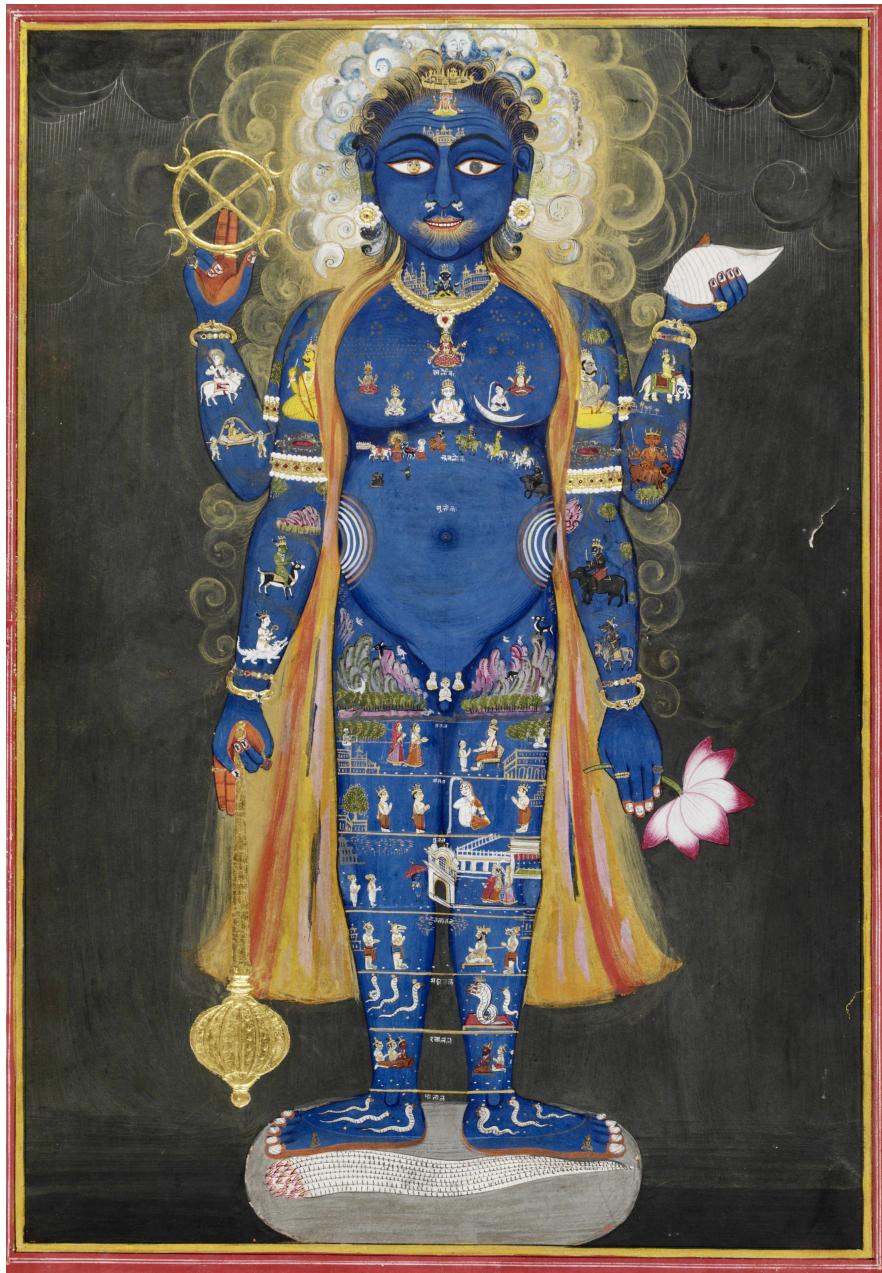


Figure O.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.

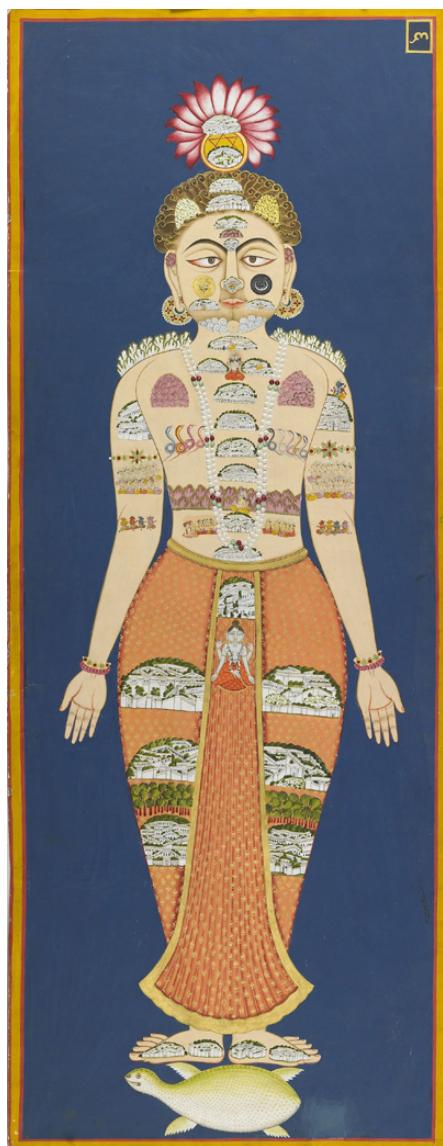


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

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