

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical and Synoptic
Edition with annotated Translation

Von
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Introduction

nādaakoṭīśahasrāṇi bindukoṭīśatāni ca/ sarve tatra layaṃ yānti yatra
devo nirañjanaḥ//

Thousands of crores of resonances and hundreds of crores of visual focal points,
all dissolve into the place where the unadorned god is.

Haṭhaṇṇadīpikā

The List of the 15 Yogas

The authenticity of the list specifying the fifteen Yogas at the beginning of the text is ambiguous. This is due to the discrepancy between the structure of the Yogas presented in the text and the order presented in the list. For example, the text commences with a description of *kriyāyoga* and goes on to describe *siddhakuṇḍalinīyoga* and then mentions *mantrayoga* without adhering to the order presented in the list. This incongruity raises questions as to why the text structure deviates from the list. However, the reference to *jñānotpattav upāyaḥ* may provide some insight into why *jñānayoga* is included as the second *yoga* in the list. To reconcile these apparent inconsistencies, there are several possible explanations: 1) The text is severely corrupted. 2) The list was added by a different hand at a later time. 3) The term *jñānayoga* is included as a result of the practice of *siddhakuṇḍalinīyoga*, which is said to generate knowledge through the central channel, as stated in the text. These explanations may be combined to provide a comprehensive understanding of the situation.

Lakṣyayoga

- origin tantric Traditions -> e.g. Netratantra
- also check Mālinivijayottara 2004 Vasudeva pp. 256-257
- also *Amanaska* 2.10 Śāmbhavī Mudrā

Sources

The Additions of SORI 6082 - U₂

Analyse the additions of U₂ and present the *cakras* and their attributes in a table .

- Muktabodha- Texte sehe ich 3 Belege für bahiśśakti Muktabodha/kṛīyakramādyotikā.html 2938 suṣirānte bahiśśaktiṃ vinyasedvyomarūpiṇīm | tasyā madhye tu Muktabodha/sakalāgamasārasaṅgraha.html 2186 suṣirāntabahiśśaktiṃ vyāpinīm cintayet tataḥ || Muktabodha/kriyakramadyotikavyākhyā.html 1846 tanmadhye ca bahiśśaktiṃ sudhābindu parisrutim
- Parā¹.

¹Im Kaśm. Śiv. °das ewige Wort, in welchem potentiell alle Begriffe und Worte ruhen; vgl. das śabdabrahma des Vyākaraṇa. [B.]— Schmidt S. 246

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

The order of the readings in the critical apparatus is arranged according to the quality of readings in decending order. The critical apparatus is positive. Gemitation is not recorded.

Abbreviations

- qcr: quote cum referencia (quoted with reference)

Marking the Reliability of Sources and Testimonia in the Critical Apparatus

To accurately depict information about the textual relationship and estimated degree of relatedness of a passage from the *Yogatattvabindu* in the layers for sources and testimonia of the critical apparatus, a system of sigla was introduced.² The sigla are meaningful when a passage is corrupted in all witnesses and can only be reconstructed by means of other texts. The layers of the critical apparatus for sources and testimonia use the following sigla:

Ce *citatum ex alio* / quotation from another (text).³

Cee *citatum ex alio modo edendi* / quotation from another (text) with editorial changes.⁴

Ci *citatum in alio* / quotation in another (text).⁵

Cie *citatum in alio modo edendi* / quotation in another (text) with editorial changes.⁶

Re *relatum ex alio* / (content), attested from another text.⁷

Ri *relatum in alio* / (content), attested in another text.⁸

The following acronyms refer to passages that originated from texts that the author of the *Yogatattvabindu* utilized in compiling his work: **Ce**, **Cee**, **Re**. These texts must predate the *Yogatattvabindu*. The other acronyms, such as **Ci**, **Cie**, and

²This type of identification system is based on the use of the critical apparatus in (E. STEINKELLNER, H. KRASSER, and H. LASIC, eds. *Jinendrabuddhi's Viśālāmalavatī Pramāṇasamuccayaṭīkā Chapter 1 - Part I: Critical Edition*. Sanskrit Texts from the Tibetan Autonomous Region. Beijing - Vienna: China Tibetology Publishing House, Austrian Academy of Sciences Press, 2005, lii-liii). It was modified for the text-critical work on the *Yogatattvabindu*.

³The sigla **Ce** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

⁴The sigla **Cee** identifies passages with noticeable deviations in the lesser witness.

⁵The sigla **Ci** indicates an identical or largely identical content in the lesser witness and only allows for minor deviations in the wording of the passage.

⁶The sigla **Cie** identifies passages in the lesser witness with noticeable deviations that have the intended character of the composer.

⁷The sigla **Re** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text. It further indicates in certain cases that the composer might have used this source when composing his text.

⁸The sigla **Ri** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text.

Ri, are texts that have adopted passages from the *Yogatattvabindu*, or verses or passages that share similar content with the *Yogatattvabindu*, but their relation is given literally, making it impossible to determine who adopted from whom. **Re** and **Ri** each refer to passages that are so closely related in content to those of the *Yogatattvabindu* that they are significant in reconstructing a passage.⁹

Punctuation

The inconsistent use of punctuation marks in the available witnesses necessitates standardization. Upon close examination, it appears that punctuation has frequently been dropped or added during the transmission of the texts. The neglect or improper handling of punctuation by the copists has resulted in different versions of lists with and without punctuation. In many instances, missing punctuation has led to the addition of case endings, alteration of the text, and the combination of list items into compound formations that were not present in the original text. Although punctuation plays an important role, deviations in punctuation at the end of sentences, lists, and verse-numbering will only be extensively documented in the critical apparatus of the printed edition. This means that emendations of obvious punctuation mistakes will not be recorded in the critical apparatus. However, the digital edition of this work provides a more detailed documentation of deviations in punctuation through diplomatic transcripts of each witness, and even has a function to display sentences cumulatively.

In the printed edition of the *Yogatattvabindu*, standard conventions of punctuation are followed. In verse poetry, a *daṇḍa* (|) marks the end of a half-verse or half of the *śloka*, and a double *daṇḍa* (||) marks the end of a verse. In prose, a single *daṇḍa* indicates the end of a sentence, and a double *daṇḍa* marks the end of a paragraph. Variations in the use of *avagraha* will be recorded, and items in lists will be separated by a double-*daṇḍa*.

Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition

⁹Ce and Cee have the highest degree of reliability, Ci and Cie have a moderate degree, and Re and Ri have the lowest.

will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are recorded consistently in the apparatus criticus. This is due to various textcritical problems arising from the inconsistent usage of punctuation which results in application or non-application of *sandhi* wheter the respective witness applied a *daṇḍa* or not. This is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by *daṇḍa*.

Class Nasals

Due to inconsistent use of class nasals among the witnesses *anusvāras* have been substituted with the respective class nasals throughout the edition.

Lists

Lists are a frequent feature in the *Yogatattvabindu*. The text opens with a list of 15 Yogas and there are many more lists utilized throughout its content. To produce a consistent and easily readable edition, all lists have been identified, normalized to the Nominative Singular or Nominative Plural form of the respective item, or in the case of explanatory lists, to the Ablative Singular or Plural. The items are separated by a double *daṇḍa*. Differences in punctuation and simple punctuation emendations, unless they are text-critically or systematically significant, will not be recorded in the apparatus criticus.

Structural Issues of the Yogatattvabindu

Related Texts

Yogasvarodaya

Note: Mention the parallels to *Śāradātilakatantra* and how here *svarodaya* plays an important role in the system of yoga. Also there seems to be some distant influence. I think originally there might have been was a larger section of svarodaya or even a chapter in the Yogasvarodaya which was not quoted in PT and YK!!

Śivayogapradīpikā

In the *Śivayogapradīpikā* 4.41cd-47ab we find descriptions closely resembling those of *Advayatāraṅkopaniṣat*:

antarlakṣyam iti jñeyam bahirlakṣyam atha śṛṇu ||41||
nāsāgradeśac caturaḥ ṣaḍ aṣṭau tathā daśa dvādaśa saṃkhyayāṅguliḥ |
bahiḥ smaren nilasudhūmrarakṭataraṅgapītābhasutattvapañcakam ||42||
athavā sanmukhākāśam sthiraḍṛṣṭyā vilakṣayet |
jyotirmayūkhā ḍṛṣyante yogibhir dhīramānasaiḥ ||43||
ḍṛṣṭyagre vāpy apāṅge vā taptakāñcanasaṃnibham |
bhūmiṃ saṃlakṣayed ḍṛṣṭiḥ sthirā bhavati yoginaḥ ||44||
athavā śirasaś cordhve dvādaśāṅgulasamṃmite |
jyotiḥpuñjam nirākāraṃ lakṣayen muktidaṃ bhavet ||45||
yatra yatrārthavān yogī tatra tatra vilakṣayet |
ākāśam eva yas tasya cittam bhavati tāḍṛśam ||46||
ityaṇekavidhākāraṃ bahirlakṣyam udīritam |

Revise translation! see Powell 2023!

“(41cd) That was the inner fixation. Now hear the external fixation that needs to be understood.(42) From the tip of the nose, counting with four, six, ten, and twelve, using the numerical system of the fingers. The five elements in [the colours of] outdoor blue, intense grey, wave of red and yellow mystery. (43) Alternatively, one may gaze steadily towards the space [directly] in front of [the face]. Luminous rays are perceived by steadfast-minded yogins. (44) In front of the gaze or at the outer corner of the eye space, resembling the shine of molten gold, the gaze should be fixed on the ground - [thus] stability arises for the yogin. (45) Alternatively, above the head, with a [distance of] twelve finger-breadths, one should fixate the formless cluster of light, which bestows liberation. (46) Wherever the yogin is suitable to the object, there he should fixate only space, in order for his mind to becomes as such. (47ab) Thus, various external fixations have been mentioned.”

Netrat Tantra

Netrat Tantra

Gavin Flood, Bjarne Wernicke-Olesen and Rajan Khatiwoda Consultants: Alexis Sanderson, Diwakar Acharya

The Netrat Tantra (NT), the ‘Tantra of the Eye’, is an important text in Kashmir and Nepal, dating from around the early ninth century, and widely disseminated during the eleventh and probably tenth centuries. The text takes its name from Śiva as Netranātha or ‘Lord of the Eye’. It was commented on by the Pratyabhijñā philosopher Kṣemarāja (c. 1000-1050) in his extant Netratantroddyota, that itself bears witness to its importance in his desire to bring the text into the orbit of his non-dualist metaphysics. The project will edit, translate, and describe its traditions as borne witness to in the Nepalese recension of the text. Alexis Sanderson has shown how the Netrat Tantra was connected with royalty and used in the courts by Śaiva officiants in the role of royal priest or rājapurohita. That Śaiva and Mahāyāna gurus performed ‘apatropaic, restorative and aggressive Mantra rituals’ for the protection of king and kingdom is well attested in the kingdoms of south and south-east Asia from the ninth to eleventh century and the Netrat Tantra is a text that bears witness to Śaiva gurus in the service of kings.[1] The principle use of the text would have been the protection of the king and his family through the propagation of its ritual procedures and particularly the recitation of the netra mantra (OM JUM

wider community of which the text is an index. In particular, three chapters, six, seven, and eight, that the text calls the mundane or gross meditation (sthūladhyānam), the subtle meditation (sūkṣmadhyānam), and the supreme meditation (paradhyānam), correspond to three types or levels of the body, gross, subtle and supreme.[11] It seems that this threefold hierarchical structure is an attempt to order a range of practices that the Netra is incorporating and it does so with some coherence. The lowest level of meditation practice is concerned with magical protection (primarily of the king [6.35] and his family) from demonic beings. This involves the practitioner, the Sādhaka or Mantrin, constructing diagrams within which the name of the person to be protected is written along with other rites of appeasement (sāntiḥ) and prosperity (puṣṭiḥ). The subtle level concerns the visualisation of the body and the powers moving within it. The subtle meditation is especially interesting because it presents two different systems of visualisation, one in which subtle energy rises up through the body, piercing the levels to the location of Śiva at the crown of the head and a second in which that same power rising through the body releases nectar at the crown of the head that then floods the body.[12] In his commentary Kṣemarāja calls these the tantra-prakrīyā and the kula-prakrīyā respectively, the latter being an index of the Śākta kulamārga. Finally, the supreme meditation is principally a reinterpretation of the 'limbs' of classical yoga from the perspective of supreme reality, the level of Śiva.[13] All of these entail distinct understandings of what a person is (e.g. a permeable self in ch. 6 and 19, a processual self in ch. 7 and a gnostic self in ch. 8).

There are two major recensions of the text, one in Kashmir (where four manuscripts exist to our knowledge) and one in Nepal where again there are four manuscripts (to be described presently). These have been preserved by the Nepal-German Manuscript Preservation Project (NGMCP). The Nepalese manuscripts probably represent an older recension of the text, a judgement based on its slightly less polished language, which the Kashmiris have amended at times in the interests of producing a better text although Sanderson argues for the Kashmir origin of the text between 700 and 850 AD.[14] Of the four Nepalese witnesses, the oldest is a palm leaf manuscript (N1) of which there is a much more recent (19th century?) devanāgarī apograph (N2). N1 is dated to February or March 1200, the copying being done by Pandit Kīrttidhara, commissioned by the author of a ritual manual Viśveśvara, and completed during Caitra in saṃvat 320 (= 1200 AD).[15] Often

the Kashmir reading is better semantically and grammatically, but we intend to preserve the text as it stands while noting the Kashmir variants.

Project output: A full annotated translation of the Netrat Tantra with an introduction in two volumes in the Routledge Studies in Tantric Traditions series.

[1] Alexis Sanderson, 'Religion and the State: Śaiva Officials in the Territory of the King's brahmanical Chaplain,' p. 238, *Indo-Iranian Journal* vol. 47, 2004, pp. 229-300. This is corroborated by texts such as the *Amṛteśadīkṣāvidhi* that prescribe initiation and ritual for the royal family (p. 241). [2] Alexis Sanderson, 'The Śaiva Literature,' p. 30, *Journal of Indological Studies*, Nos. 24 & 25 (2012–2013), pp. 1-113. [3] Hélène Brunner, 'Un Tantra du Nord: le Netra Tantra', *Bulletin l'École Française d'Extrême Orient*, vol. 61, 1974, pp. 125-97. [4] André Padoux, *Vāc: A Study of the Word in Selected Hindu Tantras*, trans. J. Gontier (Albany: SUNY Press, 1991). Also, his useful and lucid paper 'Corps et cosmos: l'image du corps du yogin tantrique,' in V. Boullier and Gilles Tarabout (eds.), *Images du corps dans le monde hindou* (Paris: CNRS, 2002), pp. 163-87. See also Gavin Flood, 'Body, Breath, and Representation in Śaiva Tantrism,' in Axel Michaels and Christoph Wulf (eds.), *Images of the Body in India* (London: Routledge, 2011), pp. 70-83. [5] Somadeva Vasudeva, 'The Śaiva Yogas and their Relation to Other Systems of Yoga,' pp. 7-8, *RINDAS Series of Working Papers, Traditional Indian Thought* 26, 2017, pp. 1-16. [6] James Mallinson and Mark Singleton, *The Roots of Yoga* (London: Penguin, 2017), ch 5. [7] André Padoux, *Tantric Mantras* (London: Routledge, 2011), pp. 90. 95. [8] David White, 'Netra Tantra at the Crossroads of the Demonological Cosmopolis,' *Journal of Hindu Studies*, vol. 5, 2012, pp. 145-71. [9] Sanderson, 'Religion and the State,' p. 239, n. 18. [10] For example, it describes Viṣṇu as a sixteen-year old, ityphallic youth seated on a ram (13.10-13b), as well as visualisations of Tumburu and his sisters (chapter 11). [11] Padoux (2002, p. 172) cites Kṣemarāja's commentary on the Śivasūtra 3.4 where a triple body is related to the cosmic hierarchy. [12] Bjarne Wenicke-Olesen has referred to the latter as being a 'Śākta anthropology' that can be contrasted with the earlier idea of the retention of semen (bindu) in the head. In an article with Silje Lyngar Einarsen he writes: 'Es zeigt sich, daß eine ursprüngliche oder frühe Binduyoga-Anthropologie, die auf das Zurückhalten des Samens (bindhudhāraṇa) ausgerichtet war, von einem mit dem Kuṇḍalinī-System verknüpften Śākta-Anthropologie ersetzt wird, die auf die Überströmung des Körpers mit Unsterblichkeitselixir (amṛtaplavana) ausgerichtet ist' (Wernicke-Olesen, B. and S. L. Einarsen. 2018. 'Übungswissen in

Yoga, Tantra und Asketismus des frühen indischen Mittelalters', in A.-B. Renger and A. Stellmacher (eds), *Übungswissen in Religion und Philosophie: Produktion, Weitergabe, Wandel*, pp. 241-257. Berlin: LIT Verlag). Also see James Mallinson, 'Śāktism and Haṭha Yoga' in B. Wernicke-Olesen (ed.), *Goddess Traditions in Tantric Hinduism: History, Practice and Doctrine* (London: Routledge, 2015), pp. 109-40. [13] Vasudeva has written on the six ancillaries of yoga. Concerning those in the Netrat Tantra he observes that 'it may actually be more appropriate to compare the eight ancillaries of the Netrat Tantra with the formulaic dhāraṇās taught in the Vijñānabhairava, which show an even greater tendency towards the transcendence of the inherited complex of ritual and yogic procedures' (Vasudeva 2004, p. 382). [14] Sanderson, 'Religion and the State,' p. 242. [15] N1 folio 49. Amṛteśatantra, NAK MS 1-285, NGMPP Reel No. B 25/5. Palm Leaf; Nepalese variant of proto-Bengali script, 1200 AD (= Saṃvat 320). NAK 5-4866, NGMPP Reel No. A 171/12.

Link to chapter 7: Netrat Tantra VII: Subtle Visualisation (sample chapter) The Lord of Immortality: An Introduction, Critical Edition, and Translation of the Netrat Tantra, chapter 7. Critically edited, translated and introduced by Gavin Flood, Bjarne Wernicke-Olesen, Rajan Khatiwoda (Oxford: OCHS 2019). <https://sakta-traditions.org/netrat-tantra/>

4.9.6 The Śivatattvaratnākara

The Śivatattvaratnākara is a large compendium attributed to a king named Keḷadi Basavabhūpāla (also known as Basavarāja, Basavappa Nāyaka I) who reigned from 1696–1714 in Ikkeri, Karnataka. In the seventh chapter of the Śivatattvaratnākara, in a section providing instructions on yoga for the king, a large portion of the Śivayogapradīpikā is quoted. 338 The Śivatattvaratnākara also at times provides further details or interpretations of the verses, for example, supplying the mantras referred to in Śivayogapradīpikā 1.5. 339 The text thus provides an intriguing early modern example of the adaptation of yoga in a non-ascetic and courtly environment. page 146 in Powell 2023

notes

4.9.6 The Śivatattvaratnākara The Śivatattvaratnākara is a large compendium attributed to a king named Keḷadi Basavabhūpāla (also known as Basavarāja, Basavāppa Nāyaka I) who reigned from 1696–1714 in Ikkeri, Karnataka. In the seventh chapter of the Śivatattvaratnākara, in a section providing instructions on yoga for the king, a large portion of the Śivayogapradīpikā is quoted. 338 The Śivatattvaratnākara also at times provides further details or interpretations of the verses, for example, supplying the mantras referred to in Śivayogapradīpikā 1.5. 339 **The text thus provides an intriguing early modern example of the adaption of yoga in a non-ascetic and courtly environment.**

Powell 2024:146

Critical Edition & Annotated Translation

[I.^{i-x} Introduction]

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

[II.^{i-x} Kriyāyoga]

- 6 इदानीं क्रियायोगस्य लक्षणं कथ्यते ।
7 क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
8 यं यं करोति कल्लोलं कार्यारंभे मनः सदा ।
9 तत्तत् कुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥^{II.}ⁱⁱ ॥

1 śrī gaṇeśāya namaḥ cett.] śrī ṇe ya maḥ P śrī gaṇeśāya namaḥ || śrī gurave namaḥ || N₁ śrī gaṇeśāya namaḥ || śrī sarasvatyai namaḥ || śrī nirañjanāya namaḥ || D śrī gaṇeśāya namaḥ || om śrī nirañjanāya || U₁ **atha rājayogaprakāro likhyate** N₁N₂D] atha rājayogaprakāra likhyate U₁ rājayogāntargataḥ || binduyogaḥ E atha tattvabimḍuyogaprārāmbhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ **rājayogasyedam phalaṁ** PU₂] rājayogasya idaṁ phalaṁ N₁N₂D om. EL ^{“yogenāneka”} PN₁] ^{“yogena aneka”} DN₂U₁U₂ **2 prekṣaṇasamaya** cett.] prekṣaṇasamaya U₂ **eva** cett.] evaṁ U₂ **rājayogaḥ** cett.] rājayoga U₂ **tasyaite** PU₂] tasya ete cett. **3 caryāyogaḥ** cett.] tvaryāyogaḥ U₁ **layayogaḥ** cett.] nayayogaḥ U₂ **4 lakṣyayogaḥ** cett.] lakṣayogaḥ U₁ **5 siddhayogaḥ** PU₂] rājayogaḥ DN₁N₂U₁ **rājayogaḥ** PU₂] siddhayogaḥ cett. **ete pañcadaśayogāḥ** DN₁PU₁] evaṁ pañcadaśayogā bhavanti U₂ **6 idānīm** cett.] idānī N₂ atha U₂ **kriyāyogasya** cett.] kriyāyoga U₂ **kathyate** cett.] kathayate D om. U₂ **7 kriyāmuktir** cett.] kriyāmukti N₂ kriyāmuktiḥ || U₂ **ayaṁ** cett.] layaṁ N₂ **yogaḥ** cett.] yogaḥ | N₁U₁ **siddhidāyakaḥ** cett.] siddhidāyakaṁ U₂ **9 tattataḥ** cett.] tatas tataḥ U₂ tamkṛ tam U₁ **kuñcanaṁ** cett.] kūrcaṇaṁ N₂ **tato bhavet** PU₂] ato bhava DN₁N₂ ato va U₁

Sources: **5 Re** PT^{qr}·Y^{SV} (Ed. p. 831): pañcadaśaprakāro ‘yaṁ rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśīva ebhiś ca pañcadaśadhā | idānīm lakṣaṇaṁ caiśaṁ kathayāmi śṛṇu priye | **7 Cee** PT^{qr}·Y^{SV} (Ed. p. 831): kriyāmuktimayo (*kriyāmuktir ayaṁ* YK^{qr}·Y^{SV} 1.209 Ed. p. 17) yogaḥ sapinḍisiddhidāyakaḥ (*sapinḍe* YK^{qr}·Y^{SV} 1.210 Ed. p. 17) | yatkāromīti saṅkalpaṁ kāryārambhe manaḥ sadā || **9 Cee** PT^{qr}·Y^{SV} (Ed. p. 839): tatsāṅgācaraṇaṁ kurvan kriyāyogarato bhavet |

Testimonia: **5 Ri** | *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanañcaika tānatādirūpo rājayogāpara-paryāyaḥ samādhiḥ | tatsādhanaṁ tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo, mantrayogo, jñānayogaḥ, advaitayogo, lakṣyayogo, brahmayogaḥ, śivayogaḥ, siddhiyogo, vāsanāyogo, layayogo, dhyānayogaḥ, premabhaktiyogaś ca |

Philological Commentary: **5 rājayoga:** The initial codification of 15 *yogas* appears in N₁, N₂, P, D, U₁ and U₂. It is omitted in E, L and B (missing folio). It is also absent in the *Yogasamgraha*.

[I.^{i-x} Introduction]

Homage to Śrī Gaṇeśa. Now the methods of Rājayoga are written down. This is the result of Rājayoga¹⁰: Rājayoga is that by which long-term durability of the body arises [and] even amongst manifold royal pleasures even amongst the manifold royal entertainments and spectacle.^[iv-viii] This truly is Rājayoga. These are the varieties of this Rājayoga:

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

[II.^{i-x} Kriyāyoga]

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

IIⁱⁱ. This Yoga is liberation through [mental] action. It bestows success(*siddhi*) in one's own body. Each wave the mind creates at the beginning of an action, of all those, one shall withdraw oneself. Then Kriyāyoga arises.¹³

hpb

¹⁰This statement seems unconnected to the definition of rājayoga that follows.

¹¹The 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.

¹²The 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* as quoted in *Prāṇatoṣinī* (Ed. pp. 831-858). In this text however, the list is incomplete. It 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* which, however, does not present such a list. A more detailed investigation of the 15 Yogas can be found at p. 3.

¹³All four verses on Kriyāyoga were taken from the *Yogasvarodaya* as quotations in the *Prāṇatoṣinī* and *Yogakarṇikā*. No sources for the following prose section can be identified.

- 1 क्षमाविवेकवैराग्यशान्तिसन्तोषनिस्पृहाः ।
 2 एतद्युक्तियुतो यो ऽसौ क्रियायोगी निगद्यते ॥II.iii॥
 3 मात्सर्यं ममता माया हिंसा च मदगर्वता ।
 4 कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥II.iv॥
 5 रागद्वेषौघृणालस्यं भ्रन्तिर्दोषो क्षमा भ्रमः ।
 6 यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥II.v॥
 7 यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते ।
 8 कापट्यं ॥ माया ॥ वित्तं ॥ हिंसा ॥ तृष्णा ॥ मात्सर्यं ॥ अहंकारः ॥ रोषः ॥ भयं ॥ लज्जा ॥ लोभः ॥
 9 मोहः ॥ अशुचित्वं ॥ रागः ॥ द्वेषः ॥ आलस्यं ॥ पाखंडित्वं ॥ भ्रन्तिः ॥ इन्द्रियविकारः ॥ कामः ॥ एते
 10 यस्य मनसि प्रदिदिनं न्यून भवन्ति । स एव बहुक्रियायोगी कथ्यते ॥[x]

1 °viveka° cett.] vivekaṃ EU₂ °nisprhāḥ P] °nisprhāḥ D °nisprhā EN₁ °niṣprhā ||2|| N₂ °niṣprhā U₁ °niṣprhāḥ || U₂ 2 etad EPU₁] etad DN₁N₂U₂ yuktīyuto cett.] muktiyuto U₂ yo 'sau N₂U₁] yogī DEPN₁U₂ 3 mātsaryam EU₁U₂] mātsarya DN₁P himsā ca E] himsāsā cett. himsāḥ || N₁ 4 °krodhau U₁U₂] krodha° EN₁P °krodho D °śuciḥ cett.] śuciḥ EN₂U₂ 5 rāgadveṣau cett.] rāgadoṣau U₁ atha dveṣo L ghrṇā° cett.] ghrṇā° N₂ bhrāṃtir dambho cett.] bhrāṃtir debho D bhrāntitvaṃ E bhrāṃti dambha° U₁ kṣamā° bhrāmāḥ cett.] mokṣam ābhrāmāḥ E kṣamī bhrāmāḥ U₁ 6 na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N₁ kṣamā° N₂ vivekavairāgyaśānti cett.] kṣamāḥ vivekavairāgya | śānti° N₁ °vairāgyaśānti° N₂ kṣamā || vivekavairāgya || śānti° D °santoṣa ityādīny cett.] °santoṣādīny E °santoṣa ity ādīno° L °santoṣa ity ādīna niraṃtaram U₁ °santoṣa ity ādayo niraṃtaram U₂ utpādyante cett.] utpadyante E °tpādyante L utyaṃte U₁ bahukriyāyogī cett.] bahukriyāyogā D kathyate cett.] sa kathyate DN₂ tkacyate U₂ 8 kāpaṭyam cett.] kāpayam L yasyāntaḥkaraṇe kapaṭyam N₁ kāpacham U₁ māyā N₁N₂] māya D yāya U₁ pāpa U₂ om. EPL vittam EP] vitam L vitvam N₁N₂DU₁ titam U₂ mātsaryam cett.] mātsaryam E mātsarya DU₁ roṣaḥ EU₁] roṣo cett. eṣo N₂ bhayam cett.] kṣayam E lajjā cett.] lajā U₁ lobhaḥ PL] lobha° cett. om. U₂ 9 mohah P] moha LN₂ mohā cett. aśucitvam cett.] aśucitvam N₂ rāgaḥ PL] rāga° cett. rāja° L om. E dveṣaḥ cett.] dveṣa L om. E ālasyam cett.] om. E pākhaṃḍitvam cett.] pāṣaṃḍitvam DN₁ pākhaṃḍitvam E pārṣaḍitvam N₂ indriyavikārah cett.] indriyam vikārah P itivikārah L kāmāḥ cett.] kāma N₂ om. U₂ ete cett.] eta L rāte U₁ etate U₂ 10 bhavanti cett.] bhavānti N₁ bahukriyāyogī cett.] bahukriyāyogī DU₁U₂ kathyate cett.] kathyāṃte U₁U₂

Sources: 1 Cee] PT^{qcr}·Y^{SV} (Ed. p. 831): kṣamāvivekavairāgyaśāntisantoṣanīsprhāḥ | etan muktiyuto yo 'sau (muktiyutas cāsau YK^{qcr}·Y^{SV} 1.211 Ed. p. 17) kriyāyogo nigadyate | 3 Ce] PT^{qcr}·Y^{SV} (Ed. p. 831): mātsaryam mamatā māyā himsā ca madagarvitā | kāmāḥ krodho bhayam lajjā lobho mohas tathā śuciḥ (śuciḥ YK^{qcr}·Y^{SV} 1.212 Ed. p. 17) || 5 Ce] PT^{qcr}·Y^{SV} (Ed. p. 831): rāgadveṣau ghrṇālasyaśrānti-dambhakṣamābhrāmāḥ (ghṛṇālasyaṃ bhrāntir dambho 'kṣamā bhrāmāḥ YK^{qcr}·Y^{SV} 1.213 Ed. p. 17) | yasyai tāni na vidyante kriyāyogī sa ucyate ||

Testimonia: 8 Ci] Yogasaṃgraha IGNCA 30020 folio 1r. ll. 1-2: lobhamohau aśucitvam rāgadveṣau ālasyam pāṣaṃḍitvam bhrāntiḥ indriyavikārah kāmāḥ ete yasya pratidinam nyunā bhavānti 10 Cie] Yogasaṃgraha IGNCA 30020 folio 1r. l. 2: sa eva kriyāyogī kathyate ||

Philological Commentary: 1 kṣamā°: E begins here. rāga°: L begins here.

IIⁱⁱⁱ. Patience, discrimination, equanimity, peace, modesty, desireless:^[v] the one who is endowed with these means is said to be a Kriyāyogī.

II^{iv}. Envy, selfishness, cheating, violence, desire and intoxication, pride, lust, anger, fear, laziness, greed, error and impurity.

II^v. Attachment and aversion, indignation and idleness, impatience and dizziness: Whoever does not experience these is called a Kriyāyogī.

Patience, discrimination, equanimity, peace, contentment etc., are generated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogī*)¹⁴. Fraud, illusion, property, violence, craving, envy, ego, anger, anxiety, shame, greed, error, impurity, attachment, aversion, idleness, heterodoxy, false view, affection of the senses, sexual desire: He who diminishes these from day to day in his mind, he alone is called a Yogī of many actions (*bahukriyāyogī*).^[x]¹⁵

hpb

¹⁴The term *bahukriyāyogī* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yogasvarodaya* and *Yogasamgraha* only use the word *kriyāyogī* in its passage on Kriyāyoga to denote its practitioner.

¹⁵The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogasūtra* 2.1 where it is defined as

tapahsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ || 2.1 || (ĀRAṆYA, 1983:113)

According to the introduction of this *sūtra* in the *Vyāsaśāstra*, Kriyāyoga is introduced as a means how someone with a distracted mind can also attain Yoga (*vyutthitacitto 'pi yogayuktaḥ*). Yoga, which for Patañjali is *śamādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svādhyāya*) and surrender to god (*īśvarapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Pātañjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhinivēśa*), see (ĀRAṆYA, 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*. Nārāyaṇatīrtha in this commentary on the *Pātañjalayogaśāstra* titled *Yogasiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of 15 Yogas (possible source for Rāmacandra's 15 Yogas), presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *śamādhi* and the reduction of *kleśas*, see (VIMALĀ, 2000:71), whereas the Kriyāyoga of Rāmacandra is said to lead to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

[III. ^{i-xiii} Siddhakuṇḍalinīyoga and Mantrayoga]

- 1 इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमू राजयोगौ
 2 कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते ।^[v] इयमेका नाडी इडापिङ्गलासुषुम्णान् ॥
 3 एतान् भेदान् प्रामोति । वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते ।
 4 मध्यमार्गे ऽतिसूक्ष्मा पञ्चिनी ।^[ix] तन्तुसमाकारा कोटिविद्युत्समप्रभा । भुक्तिमुक्तिदा शिवरूपिणी सुषुम्णा
 5 नाडी प्रवर्तते । ऽस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति ॥

1 bhedāḥ cett.] bhedā N₂ **kathyante** cett.] kathyate N₂ *om.* L **ke te** DN₁U₁] te ke cett. kriyate N₂ **siddhakuṇḍalinīyogaḥ** EN₁] siddhakuṇḍalinīyoga | L siddhakuṇḍalinīyogaḥ N₂D siddhakuṇḍāṇḍilīm yogaḥ P siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga || U₂ **mantrayogaḥ** cett.] *om.* L **amū** cett.] astu E **rājayogau** cett.] rājayogaḥ E **2 kathyete** P] kathyate cett. kathyamte U₂ **mūlakandasthāne** cett.] mūlakandasthāne || U₂ mūlakandasthāne P **ekā** cett.] eka N₁N₂ **tejorūpā** cett.] tejorūpā || U₂ **vartate** cett.] pravartate U₂ **iyam** E] iyaṃ cett. trayam L **ekā** cett.] eka | E eka P kā L **śuṣūmṇā** N₁N₂D] **śuṣūmṇā** EPU₂ **śuṣūmnā** LU₁ **3 etān** βU₁] ete N₁N₂D **iḍā** cett.] *om.* U₂ **vartate** cett.] pravartate U₂ **dakṣiṇabhāge** cett.] dakṣiṇe bhāge U₁ **vartate** cett.] pravartate U₂ **4 madhyamārge** cett.] madhyarḡe D **‘tisūkṣmā** β] atisūkṣmā α **padminī** cett.] padmānī LPN₁N₂ **tantusamākārā** cett.] taṃtusamākārā P **‘prabhā** cett.] **‘prabhaḥ** U₁ **bhuktimuktidā** PU₂] bhuktimuktido° α bhuktimuktipradā EL **4-5 śivarūpiṇī suṣūmṇā nāḍī** pravartate U₂] *om.* cett. **5 ‘syāṃ** em.] **‘syā** E **asyā** PLU₂ *om.* α **jñānotpattau** β] **‘tpanne** α **satyāṃ** PLU₂] satyaṃ E sati α

Sources: **1 Re]** PT^{qcr}·YSV (Ed. p. 831): jñānayogaṃ pravakṣyāmi tajjñānī śivatāṃ vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmasādhakaḥ | tad bhedasyaikaśandhānam aṣṭaiśvaryaṃ bhavet | tritṛthaṃ yatra nāḍī ca tripuṇyaṃ parameśvari | ...eṣo ‘śya viśvarūpasya rājayogo mato budhaiḥ | viśeṣaṃ kathyaiṣyāmi śṛṇu caikamanāḥ sati | **Re]** PT^{qcr}·YSV (Ed. p. 831-832): mūlakande sthale caikā nāḍī tejasvati parā (*tejasvitāparā* YK^{qcr}·YSV 1.246 Ed. p. 20) | **Re]** PT^{qcr}·YSV (Ed. p. 832): gudorddhe (*gudorddhe* YK^{qcr}·YSV 1.247 Ed. p. 20) sā tribhāgābhūḍiḍā (*tridhā bhūyāḍiḍāvāme* YK^{qcr}·YSV 1.247 Ed. p. 20) nāma śaśiprabhā | śaktirūpā mahānāḍī dhyānāt sarvārthadāyini | dakṣiṇe ‘pi kulākhyeti (*piṅgalākhyeti* YK^{qcr}·YSV 1.248 Ed. p. 20) puṃrūpā sūryavigrahā | **Re]** PT^{qcr}·YSV (Ed. p. 832): madhyabhāge suṣūmnākyā brahmaviṣuśivātmikā | śuddhacittena sā vijñā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād apīmādiguṇapradā]

Testimonia: **1 Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. ll. 2-3: atha rājayogasya bhedau kathyete || **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 3: siddhakuṇḍaliyogaḥ mantrayogaḥ ceti | **2 Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. ll. 3-4: mūlakandasthāne ekā tejomayā mahānāḍī vartate | **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 4: iyaṃ iḍāpiṅgalasuṣūmnā bhedā tridhā | **3 Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 4: vārabhāge caṃdrarūpā iḍā | **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 4: dakṣiṇabhāge sūryarūpā piṅgalā | **4 Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 5: madhyamārge atisūkṣmā viśatam-tusamākārā koṭividyutprabhā **Re]** *Siddhasiddhāntapaddhati* 2.26 (Ed. p. 38): mūlakandā daṇḍalagnāṃ brahmanāḍiṃ śvetavarṇaṃ brahmarandhraparyantaṃ gatāṃ saṃsmaret | tanmadhye kamalatantunibhāṃ vidyutkoṭiprabhāṃ ūrdhvagāminīṃ tām mūrtaṃ manasā lakṣayet | sarvasiddhipradā bhavati | **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. ll. 5-6: bhuktimuktipradā suṣūmnā nāḍī vartate | yasyāḥ jñāne puruṣaḥ sarvajña bhavati |

Philological Commentary: **1 idānīm ...kathyante:** The introductory sentence is *om.* in U₁. **5 śivarūpiṇī:** Sentences unlikely to be authorial, but enriching, are included within the edition and marked in another colour.

[III. ^{i-xiii} Siddhakuṇḍalinīyoga and Mantrayoga]

Now, varieties of Rājayoga will be described. Which are these? One is Siddhakuṇḍalinīyoga [and one¹⁶] is Mantrayoga. These two Rājayogas are described [in the following]. At the location of the root-bulb¹⁷ exists one major vessel in the form of energy.^[v] This single vessel reaches to these openings which are *iḍā*, *piṅgalā* and *suṣumnā*. On the left side is the *iḍā*-channel, resembling the moon. On the right side exists the *piṅgalā*-channel, resembling the sun. Within the middle path is a lotus pond being very subtle.^[x] [It is] made from a web of light [and it] shines like a thousand bolts of lightning. She emerges as the central channel assuming the form of benevolence (*śiva*), [and] is the bestower of enjoyment and liberation. While abiding in (*satyām*) her (*asyām*) knowledge arises. The person becomes all-knowing.

hpb

¹⁶The 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, is introduced as the second type right after Kriyāyoga, which was the first item in both the initial list and the subsequent text. This raises further questions as the term *kuṇḍalinī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between "Siddhakuṇḍalinīyoga" and "Mantrayoga" appears mysterious since only the relatively late witness U₂ provides some description of a certain type of Mantrayoga. The additional passages of witness U₂, highlighted in blue, instructs the "recitation of the non-recited" (*ajapājapa*) of the *haṃsaḥ mantra*, also called "non-recitation" (*ajapā*) Gāyatrī, during meditation for almost each (seven out of nine) *cakra*. All witnesses except L (L omits the term *mantrayoga*) preserve this reading, and the sentence that follows the term supports the reading of *mantrayoga* by the usage of dual forms. The *Yogatattvabindu* closely follows the structure and content of the *Yogasvarodaya*, as quoted with reference in *Prāṇatoṣiṇī* and *Yogakarṇikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakuṇḍalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve the strange reading, but only the context of U₂ the terminology makes sense, it must be assumed that the additional passages of U₂ might have been original and the seemingly "additional" material could be "original" material and was lost in the early transmission of the text. A related text, the *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of Yoga: "The kuṇḍalī Śakti abides in the *haṃsaḥ* [and] supports the [individual] Self" (bibharti kuṇḍalī śaktir ātmānaṃ haṃsaṃ āśritā |), see BÜHNEMANN, 2011: pp. 218, 228.

¹⁷The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. For more details, see 77. Rāmacandra's concept of the Kanda is identical to the one found in *Vivekamārtanda* 16 (ūrdhvaṃ meḍhrād adho nābheḥ kandayoniḥ khagāṇḍavat | tatra nāḍyaḥ samutpannāḥ sahasrāṇi dvīsaptaṭiḥ ||) "Above the penis and below the navel is the home of the Kanda, which is [formed] like the egg of a bird. There, the 72000 channels originate."

[IV.^{i-x} First Cakra]

- 1 इदानीं सुषुम्णायां ज्ञानोत्पत्तावुपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं । गुदा
 2 स्थानं ॥ रक्तवर्णं ॥ गणेशं दैवतं ॥ सिद्धिबुद्धिशक्तिं मुषको वाहनं ॥ कूर्मऋषिः ॥ आकुञ्चनमुद्रा ॥ अपानवा
 3 युः ॥ ऊर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥ वं शं षं सं ॥ मध्यत्रिकोणे
 4 त्रिशिखा ॥^[v] तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते । तस्या
 5 मूर्तेर्ध्यानकरणाद्वास्त्रकव्यनाटकादिसकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिरान
 6 न्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥ अजपाजपशत् ॥ ६०० ॥ घटि ९ पलानि ४० ॥^[x]

1 suṣuṃṇāyām E] suṣuṃṇāyā PU₂ suṣuṃṇāyā° U₁ suṣuṃṇāyāḥ DN₁N₂ suṣuṃṇā° L **jñānotpattāv upāyāḥ** E] jñānotpattau upāyāḥ DLP U₁ jñānotpattau upāyā U₂ jñānotpanno °pāyāḥ N₁ jñānotpanno upāyāḥ N₂ **kathyante** cett.] kathyate L **caturdalaṃ mūlacakraṃ** DN₁U₂] caturdalaṃ mūlaṃ cakram EPU₁ caturdalaṃ mūlacakraṃ L prathamacaturdalaṃ mūlacakraṃ N₂ **vartate** cett.] pravartate U₂ **prathamam ādhāracakraṃ** PLU₂] prathamādhāracakraṃ vartate | E **2 raktaṃ** em.] rakta° β **gaṇeśaṃ daivataṃ** em.] gaṇeśadaivataṃ ELU₂ gaṇeśaṃ daivataṃ P °śaktiṃ muṣako vāhanaṃ em.] °śaktimuṣakavāhanaṃ E °śaktir mukhako vāhanaṃ P °śaktimuṣako vāhanaṃ L °śaktiḥ muṣako vāhanaṃ U₂ **kūrma** em.] kurma U₂ **ākuñcanaṃ** em.] ākuñcana° PLU₂ ākuṃṇa° E **2-3 °vāyuḥ** EL] °vāyuḥ P °vāyu U₂ **3 ūrmī** em.] urmī U₂ **4 triśikhā** PL] triśikhāt E trirekḥā U₂ **tanmadhye** cett.] tanmadhya LN₁ °gniśikhākāraikā E] agniśikhākārā ekā αU₂ magniśikhākārā ekā P jñiśikhākārāṇakā L **vartate** cett.] asmi U₂ **tasyā** cett.] tasyāḥ EN₁D **5 mūrter** cett.] mūrtir EL mūrtair U₁ om. U₂ °nāṭakādi° cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N₂ °vāṇmayam EPLU₂] °vāgmayaṃ α **sphurati** cett.] sphuraṃti L **5-6 bahir ānandā** em.] bahir mānandā U₂ **6 virānandā** em.] virānandā U₂

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 832): suṣuṃṇāntaḥ samāśritya navacakraṃ yathā śṛṇu | mūlādhāraṃ catuṣpatraṃ gudorddhe (*gudorddhe* YK^{qcr}·YSV 1.250 Ed. p. 20) varttate mahat | tanmadhye svapṇapīṭhe tu trikoṇaṃ maṇḍalaṃ (*trikoṇamaṇḍalaṃ* YK^{qcr}·YSV 1.251 Ed. p. 20) param | tatra vahnīśikhākārā mūrtiḥ sarvatra siddhidā | asyā dhyānaṃ manomadhye vinā pīṭhena (*pāṭhena* YK^{qcr}·YSV 1.252 Ed. p. 20) vāṇmayam | sarvaśāstrāṇi saṅkarṣaṃ (*saṅkarṣa* YK^{qcr}·YSV 1.252 Ed. p. 20) sadā sphurati yogavit |

Testimonia: **1 Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 6: atas taj jñānotpattāv upāyā ucyante | **Ri**] SSP 2.1 (Ed. p. 29): piṇḍe navacakraṇi | ādhāre brahmacakraṃ tridhāvartam bhagamaṇḍalākāram | tatra mūlakandaḥ | tatra śaktiṃ pāvākākārāṃ dhyāyet | tatraiva kāmārūpapiṭhaṃ sarvakāmaphalapradam bhavati ||2.1| **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: gudamūlacakraṃ caturdalaṃ | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: tanmadhye trikoṇākāram kāmapiṭhaṃ | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: tatpīṭhamadhye agniśikhākārā gaṇeśamūrtir varttate | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 8-9: tasyā mūrter dhyānakaraṇāt sakalakavyānāṭakādisakalavāṇmayam vinābhyāsena puruṣasya manomadhye sphurati |

Philological Commentary: **4 prathamam ...triśikhā:** The whole section is missing in D, N₁, N₂ and U₁. Equally detailed passages for the other *cakras* which include assignments to various categories like *daivata*, *bijas* etc. occur in U₂ only. Subsequently these passages were either lost in transmission in all other witnesses and were preserved in U₂ only or the extensive description of the first *cakra* occurred randomly and the additions of U₂ are not authorial. As these passages are of interest for the history and usage of the text, they have been added to the edition and are presented in another colour to indicate their supplementary status.

[IV.^{i-x} First Cakra]

The means for the genesis of knowledge in the central channel will now be described. At the beginning [of the central channel] exists the four-petalled Mūlacakra. The first *cakra* of support (*ādhāra*) is at the anus [and] is red-colored. Gaṇeśa is the deity - he is success, intelligence and power. The mount is a rat. Kūrma is the seer. Contraction is the seal. Apāna is the vitalwind. Ūrmi is the digit. Ojasvinī is the concentration. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties, [as well as] *vaṃ śaṃ śaṃ* and *saṃ*. A trident is situated in the middle of the triangle. In the middle is a trident, and *kāmapīṭha*¹⁸ in the shape of a triangle.^[v] In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame. By meditating on this form the whole literature, all *śāstras*, all poems, dramas etc., everything [related to] elocution, appears in the mind of the person without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest¹⁹. A hundredfold recitation of the non-recited 600; 9 *ghaṭis* [and] 40 *palās*.^[x]²⁰

hpb

¹⁸This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra named Kāmarūpa, specifically the present-day Kāmākhya Temple in Assam, which is located at different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see LIERSCH, 2023: 48-58, 129, ROSATI, 2020: *et passim* and MALLINSON and SZÁNTÓ, 2021: 119, footnote 144. The *Śāringadharapaddhati*, *Śivayogapradīpikā* and *Siddhasiddhāntapaddhati* place Kāmarūpa at the *brahmacakra*.

¹⁹Early accounts of "four blisses" can be found in descriptions of sexual yoga in some Vajrayāna works (cf. ISAACSON and SFERRA, 2014: 99 and SFERRA, 2000: 31-33). The earliest mention of these blisses is in the *Hevajratāntra* (1.1.28 *et passim*), which identifies them as *ānanda*, *paramānanda*, *sahajānanda*, and *viramānanda*. The final bliss, *viramānanda*, is known as the "Bliss of Cessation" and refers to the feeling of pleasure experienced by the male partner during sexual ritual at the moment of ejaculation. The concept of the four blisses was later incorporated into the *Amṛtasiddhi*, the earliest text to outline many of the fundamental principles and practices of *haṭhayoga*. However, the *Amṛtasiddhi* contrasts the principles of sexual ritual with the celibate yoga method of male ascetics, which rejected sexual intercourse altogether. The text states that semen (*bindu*) is the source of "the Bliss whose last is Virama" (referring to the four blisses in Vajrayāna) in 7.4, and in 34.3, it asserts that the accomplished yogin delights in the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without the bliss of ejaculation, reflecting the celibate yoga taught (cf. MALLINSON and SZÁNTÓ, 2021: 17). In a complex process of adaptation, reconfiguration, and innovation, systems of four blisses were incorporated into texts of the late medieval period, such as the *Yogatattvabindu*. The *Amaraughaprabodha*, one of the earliest texts in the *haṭhayoga* corpus, and other later texts that quote the *Amṛtasiddhi*, modified or removed concepts unique to Buddhism, including technical terms from Vajrayāna sexual yoga (BIRCH, 2019: 21). The *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinmātrānanda* throughout the text (BIRCH, 2013: *et passim*).

²⁰Instructions for the duration of the practice of meditation are in most of the additions of U₂ ...

[V.^{i-vi} Second Cakra]

- 1 इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गं स्थानं ॥ पीतं वर्णं ॥ पीता प्रभा ॥
 2 रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाक् ॥ सावित्री शक्तिः ॥ हंसो वाहनं ॥ वह्णो ऋषिः ॥ कामाग्निप्रभा ।
 3 । स्थूलो देहः ॥ जाग्रदवस्था ॥ ऋग् वेदः ॥ आचार्यः लिङ्गं ॥ ब्रह्मसलोकता मोक्षः ॥ शुद्धभुमिका तत्त्वं ।
 4 । गंधो विषयः ॥ अपानः वायुः ॥ अंतर्मातृका ॥ वं भं मं यं रं लं ॥ बहिर्मात्रा ॥ कामा ॥ कामाख्या ।
 5 । तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ।
 6 [iii] तन्मध्ये उत्तिरक्तवर्णं तेजो वर्तते । तस्य ध्याना त्साधको उत्तिसुन्दरो भवति । युवतीनां अतिवह्णो
 7 भवति । [v] प्रतिदिनमायुर्वर्धते ॥

1 idānīm cett.] idāni N₂ **dvitiyaṃ** cett.] dvitiye U₂ **svādhiṣṭhānacakraṃ** U₁] svādhiṣṭhānacakraṃ
 ELPDN₁U₂ svādhinacakraṃ N₂ **ṣaṭdalaṃ** cett.] ṣaḍdalaṃ E ṣaḍdalaṃ N₂ **uḍḍiyānapīṭha°** U₂] upāyanapīṭha° E uḍḍiyān pīṭhaṃ L uḍyānapīṭha° N₁N₂ uḍyānapīṭha° D uḍāganapīṭha° U₁ **liṅgaṃ** em.]
 liṅga° U₂ **pītaṃ** em.] pīta° U₂ **pītā** em.] pīta° U₂ **2 guṇaḥ** em.] guṇa U₂ **vāk** em.] vāca U₂
haṃso em.] haṃsa° U₂ **vahaṇo** em.] vahaṇa U₂ **kāmāgnir** em.] kāmāgni° U₂ **3 sthūlo dehaḥ**
 em.] sthūladehā U₂ **ṛg vedaḥ** em.] ṛg veda U₂ **ācāryaḥ** em.] ācārya° U₂ **śuddhabhumikā** em.]
 śuddhabhumikā U₂ **4 apānaḥ** em.] apāna° U₂ **5 tejasvinī** em.] tejasī U₂ **sahasraḥ** em.] sahasra
 U₂ **6 'tiraktavarṇaṃ** PU₂] atiraktavarṇaṃ cett. atiraktavarṇa° U₁N₂ **sādhako** EPLU₂] sādhaḥ
 cett. 'tisundaro β] atisundaro α **6-7 yuvatinām ativallabho bhavati** N₂] om. cett. **7 pratidinam**
 β] dinaṃ dinaṃ prati N₁U₁ dinadinam prati N₂ dinaṃ prati D

Sources: **1 Re** | PT^{qcr·YSV} (Ed. p. 832): liṅgamūle tu pīṭhābhaṃ (*raktābhaṃ* YK^{qcr·YSV} 1.253 Ed. p. 20) svādhiṣṭhānaṃ tu ṣaḍdalaṃ | tanmadhye bālasūryābhaṃ mahajjyotiḥ susiddhidam | dhyānāc ca varddhate āyuh kandarapasamatām vrajet |

Testimonia: **1 Ci** | *Yogasamgraha* IGNCa 30020 folio 1r. l. 9: liṅgo dvitiyaṃ ṣaḍdalaṃ svādhiṣṭhānasamjñakaṃ kamalaṃ udyānapīṭhasamjñakaṃ vartate || **Ri** | SSP 2.2 (Ed. p. 28): dvitiyaṃ svādhiṣṭhānacakraṃ | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivodyānapīṭhaṃ jagadākarṣaṇaṃ bhavati | **6 Ci** | *Yogasamgraha* IGNCa 30020 folio 1r. ll. 9-10: tatra atiraktaṃ yabhbhāsamjñakaṃ tejaḥ | **Ci** | *Yogasamgraha* IGNCa 30020 folio 1r. l. 10: tasyā nāt sādhaḥ atisumdarāṃgasan **Ci** | *Yogasamgraha* IGNCa 30020 folio 1r. ll. 10-11: yuvatinām ativallabhaḥ san pratidinam āyusyābhivṛddhimān bhavati | cha |

Philological Commentary: **7 yuvatinām:** This additional sentence occurs in N₂ and the *Yogasamgraha* only.

[V.^{i-vi} Second Cakra]

Now the second, the six-petalled Svādhiṣṭhānacakra known as the seat of *Uḍḍīyāna*²¹ [is described]. The gender (*liṅga*) is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. *Brahmā* is the deity. *Vaikharī* is the speech. *Sāvitrī* is the power. The mount is the goose. *Vaḥaṇa* is the seer. *Kāmāgni* is the appearance. The body is gross. Being awake is the state. *Ṛg* is the Veda. The penis (*liṅga*) is the spiritual guide. The liberation is residing in the same world with the Brahman. The pure level (*śuddhabhūmikā*) is the principle. The sphere is smell. *Apāna* is the vitalwind. The internal matrix [is]: *vaṃ bhaṃ maṃ yaṃ raṃ laṃ*. The external matrix [is]: *Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā* [and] *Mithunā*. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*. In its middle exists extremely red glow. The adept becomes very handsome through meditation on it. He becomes one who is desired by young women.^[v] The vital force increases from day to day.

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

²¹ The term *uḍḍīyāna* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-Tantra, see WHITE, 1996: 260. According to URBAN (2010) and DYCZKOWSKI (1988), *Uḍḍīyāna* is ...

[VI. ^{i-vi} Third Cakra]

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

1 *tṛtīyaṃ* cett.] *tṛtīye* E *atha tṛtīyaṃ maṇipūracakraṃ* U₂ *tṛtīyacakraṃ* N₂ **daśadalam** cett.] *daśadala*° L *daśadalakam* U₁ *om.* U₂ **padmaṃ** EPU₁] °*padme* L *padma* DN₁N₂ *om.* U₂ **vartate** cett.] *om.* U₂ **kapilaṃ** em.] *kapila*° U₂ **viṣṇur** em.] *viṣṇu* U₂ **vāyur** em.] *vayu*° U₂ **samāno** em.] *samāna*° U₂ **2 garuḍo** em.] *garuḍa*° U₂ **sūkṣmaliṅgaṃ devatā** em.] *sūkṣmaliṅgadevatāha* U₂ **dakṣiṇo** °*gniḥ* em.] *dakṣiṇāgniḥ* U₂ **3 samīpatā** em.] *samipatā* U₂ **guruliṅgo** em.] *guruliṅga*° U₂ **5 haṃsagamanā** em.] *ahaṃsagamanā* U₂ **sahasraṃ** em.] *sahasra* U₂ **6 tanmadhye** cett.] *om.* L **ekā** cett.] *om.* L **mūrti** cett.] *om.* L **vartate** cett.] *asmi* U₂ **tasyās** βU₁] *tasyā* DN₁N₂ **kathayitum** cett.] *kathyitum* L *kathatum* U₁ *vaktum* U₂ **tasyāḥ** αEU₂] *tasyā* PL **7 mūrter** cett.] *mūrtir* L *om.* U₂ °**karaṇāt** cett.] *karaṇāt* || L °*kāraṇāt* E **puruṣasya** cett.] *om.* P **śarīraṃ** cett.] *om.* P **sthiraṃ** cett.] *om.* P **bhavati** cett.] *bhavati* vā U₁ *om.* P

Sources: **7 Re**] PT^{qcr}·YSV (Ed. p. 832): *tṛtīyaṃ nābhideśe tu digdalaṃ paramādbhutam | mahāmeghaprabhaṃ tat tu koṭividyutsamanvitam | kalpāntāgnisamaṃ (kalpānto 'gni*° YK^{qcr}·YSV 1.255 Ed. p. 20) *vyotis tanmadhye samsthitam svayam | tasya (asya* YK^{qcr}·YSV 1.256 Ed. p. 21) *dhyānāc cirāyuh syād arogo (arogi* YK^{qcr}·YSV 1.256 Ed. p. 21) *jagatām varaḥ (jagatāmvaraḥ* YK^{qcr}·YSV 1.256 Ed. p. 21) | *sarvapāpavinirmukto jagatkṣobhakaro (jaganmokṣakaro* YK^{qcr}·YSV 1.256 Ed. p. 21) *mahān |*

Testimonia: **1 Ri**] SSP 2.3 (Ed. p. 30): *tṛtīyaṃ nābhicakraṃ pañcāvartam sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinīm śaktim bālārkaśisannibhām dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | Ci*] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 11: *nābhistnāne daśadalam cakram | 5 Ci*] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1: *tanmadhye pañcakoṇam piṭhe lakṣmīnāparvatī samjñakam guṇā sahitā śiva samjñakā rāmaṇam rūpā Ci*] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 1: *yasyās tejo jihvayā kathitum na śakyate Ci*] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 1-2: *tasā dhyānakaraṇāt sādhakasya śarīraṃ sthiraṃ bhavati | cha*]

Philological Commentary: **6 tanmadhye ...cakram vartate:** This sentence is *om.* in L.

[VI.^[i-vi] Third Cakra]

The third, a ten petalled lotus exists at the location of the navel. The colour is red. Viṣṇu is the deity. Lakṣmī is the power. Vāyu is the seer. Samāna is the vitalwind. Garuḍa is the mount. The subtle body is the deity²². Sleep is the state. Madhyamāvāg is the speech. Yajur[veda] is the Veda. The southern fire is the fire. Samīpatā is the liberation. Viṣṇu is the *gurulinga*²³. Water is the principle. Rajoviṣaya is the sphere. There are ten petals [and] ten matrices. [The] inner matrix: *ḍaṃ ṭaṃ ṇaṃ taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ*. The external matrix: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Hamsagamanā, Lakṣyā, Tanmayā and Amṛtā. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*.²⁴ In its middle exists a *cakra* with five angles. In its middle is a single [divine] form. It is not possible to describe her shine with speech.^[v] Through the execution of meditation on this [divine] form the body of the person becomes strong.

...probably situated in the Swat valley in modern Pakistan. Throughout the text corpus of Hāṭhayoga, the *pīṭhas* are repeatedly located differently in the yogic body. Additionally the term refers to a certain yogic technique classified as *mudrā*, see MALLINSON and SINGLETON, 2017: pp. 228-258. Depending on the text and tradition, there are different models.

²² A second deity seems redundant here.

²³ The phallus of Śiva, considered as one's teacher or guide, cf. *Śivapurāṇa* 1.18.31 *Siva-Purana*, Book 1: *Vidyeshvara-Samhita*, 1920 and SHASTRI, 1950.

²⁴ The additions of U₂ for each *cakra* are discussed on p. 5.

[VII. ^{i-xxv} Fourth Cakra]

1 चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं ॥ तमो गुणः ॥ रुद्रो देवता ।
 2 । उमा शक्तिः ॥ हिरण्यगर्भ ऋषिः ॥ नन्दि वाहनं ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥ सुषुप्तिरिव
 3 स्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता मुक्तिः ।
 4 । द्वादशादलानि ॥ द्वादशमात्रा ॥ कं खं गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ॥ तेजसा ॥
 5 तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्रज्वालनी ॥ अज
 6 पाजपः सहस्रः ॥ ६००० ॥ घ । ९६ प । ४० ॥^[ii] अतितेजोमयत्वाद्दृष्टिगोचरं न भवति । तन्मध्ये ऽष्टदलधो
 7 मुखं कमलं वर्तते । मनश्चक्रे ॥ मनो देवता ॥ बहिःशक्तिः ॥ आत्मा ऋषिः ॥^[v] नाभिमध्ये स्थितं पद्मं
 8 नालं तस्य दशाङ्गुलं । कोमलं तस्य तत्रालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं ।
 9 मन आनत्यसंकल्पम् । विकल्पात्मकमेव च ।^[ix] पूर्वदले श्वेतवर्णे यदा विश्रमते मनः ॥ धर्मकीर्तिविधादि
 10 सद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णे निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति तदा क्रोधोत्पत्ति
 11 भवति । नैरुये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे क्रीडाहासोत्सवोत्साहमतिर्भवति ।^[xv] वाय
 12 व्ये श्यामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृङ्गारमहोदयमतिर्भवति । ईशाने गौरवर्णे ज्ञानसं
 13 धानमतिर्भवति ।

1 caturtham cett.] caturthacakrakamalam N₂ **kamalam** cett.] om. N₂ **vartate** cett.] asti U₂ bhavati N₂ **śvetam** em.] śveta° U₂ **2 prāṇo** em.] prāṇa° U₂ **vyotiskalākāraṇam** deham em.] jyotiḥ kalākāraṇam dehe U₂ **3 paśyanti** em.] paśyaṃti U₂ **gārhapatyo** 'gniḥ em.] gārhasyatyo gniḥ U₂ **śivo** em.] śiva° U₂ **prāptiḥ** em.] prāpti° U₂ **5 śāntiḥ** em.] śānti U₂ **mātara** em.] mātara U₂ **5-6 ajapājapaḥ** em.] ajapājapa° U₂ **6 sahasraḥ** em.] °sahasra U₂ **°gocaram** cett.] gocaratām U₂ **bhavati** cett.] yāti U₂ **°ṣṭadalam** EU₂] 'ṣṭadale P ṣṭadalam L aṣṭadalam α **6-7 adhomukham** **kamalam** cett.] adhomukhakamalam L mukham kamalam P **7 vartate** cett.] asti U₂ **bahiśśaktiḥ** conj.] bahiśaktiḥ U₂ **ātmā** em.] ātma° U₂ **8 daśāṅgulaḥ** em.] daśāgulaḥ U₂ **9 ānati** conj.] unnaty U₂ **asamkalpam** em.] asaṃkalpa U₂ **°śveta** em.] sveta° U₂ **viśramate** em.] viśrāmate U₂ **10 nidrāśasya** em.] nidrā āśasya° U₂ **11 nairṛtye** em.] nairṛtye U₂ **12 °śyāma** em.] śāma U₂ **12-13 jñānasamdhāna°** em.] jñānasamdhāne U₂

Sources: **1 Re**] PT^{qcr} · YSV (Ed. p. 832): anāhatam aṣṭapīṭham (*mahāpīṭham* YK^{qcr} · YSV 1.257 Ed. p. 21) caturthakamalam hṛdi | sūryapatram mahājyotir mahāsūkṣman tu cākṣuṣam | sūryapatram dvādaśadalam (sentence om. in YK^{qcr} · YSV) | tanmadhye 'ṣṭadalam padmam ūrdhvaktram mahāprabham |

Testimonia: **1 Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 2: hṛdayamadhye dvadaśadalam **Ri**] SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram aṣṭadalakamalam adhomukham tanmadhye karṇikāyām liṅgākārām jyotirūpām dhyāyet | saiva haṃsakalā sarvendriyavaśyā bhavati | **6 Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 2: tejomayatvāt | drṣṭigocaram na bhavaty etādṛṣam vartate **°ṣṭadalam**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 3: tanmadhye 'ṣṭadalam adhomukham kamalam ||

Philological Commentary: **7 bahiśśaktiḥ:** The conjecture is based on the the usage in *Kriyakramadyotikavyākhyā*, p. 96. It can also be found in *Sakalāgamasārasaṅgraha*, p. 80^{qcr} · siddhāntaśekhara. Both texts use the term in the context of *cakras*, channels, breath-retention and visualization.

[VII.^{i-xxv} Fourth Cakra]

The fourth twelve-petalled lotus exists in the middle of the heart.^[i] The place of the Anāhatacakra is within the heart. The color is white. Tamas is the quality. Rudra is the deity. Umā is the power. Hiraṇyagarbha is the Ṛṣi. Nandi is the mount. Prāṇa is the vitalwind. **The cause of the light digit is the body.** Deep sleep is the state. Paśyantī is the speech. Sāma[veda] is the Veda. The fire is the fire of the householder. Śiva is the *līṅga*. The power to attain anything (*prāpti*) is the level. Sarūpatā is the liberation. [There are] twelve petals, [and] twelve matrices: *kaṁ khaṁ gaṁ ghaṁ ṇaṁ caṁ chaṁ jaṁ jhaṁ yaṁ taṁ* [and] *thaṁ*. The external matrix: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātārā, Jvalā [and] Prajvālīnī. A thousandfold recitation of the non-recited; 6000 ; 16 *ghaṭis* [and] 40 *palās*.^[ii] Due to being made of [such an] intense light [the fourth lotus] is not in the range of sight. In its middle exists a eight-petalled lotus facing downwards.

The mind resides in the *cakra*. Manas is the deity. Bahi is the power²⁵ The Ṛṣi is the self.^[v] In the middle of the navel exists a lotus. Its stalk measures ten *āṅgulas*. The stalk is soft, pure [and] facing downwards. In its middle [it is] endowed with the shine of a banana-flower. The mind is unstable, fickle, and full of doubt.^[x] While the mind rests on the white eastern petal, clear intellect [endowed with] *dharma*, fame and knowledge etc. arises. While in the south-east, [which is] reddish in color a mind that is weak due to sleep, laziness and illusion arises. While in the right south, [being] black in color, anger is generated. While in the southwest, [being] blue in color, a mind of pride arises. While in the west, [being] brown in color, a mind that is longing for play, laughing, and celebration arises.^[xv] While in the northwest, [being] dark in color, a mind restless by sorrow arises. While in the north, [being] yellow in color, a very happy mind with erotic and enjoyment arises. While in north-east [being] whitish in color, a mind of unity through knowledge arises.

hpb

²⁵ The term *bahiśśaktiḥ* designates the visualization of the external energy infused by inhalation that permeates the body. *Sakalāgamasārasaṅgraha*, p. 80^{qcr} ·siddhāntaśekhara :

caraṇāṅguṣṭhayaoryugmāt sañcintya suṣirāntanau |
suṣirāntabahiśśaktiṁ vyāpinīm cintayet tataḥ ||

- 1 तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिङ्गाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा ।^[xx]
 2 तत्कलिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा । तस्या बलं अथ
 3 च स्वरूपं कोटिजिह्वाभितुं न शक्यते । अस्या मूर्तेर्ध्यानकारणात्स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधर
 4 लोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥^[xxv]

[VIII. ^{i-v} Fifth Cakra]

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

1 ^{vāyoḥ} cett.] ^{vāyo} U₁U₂ **karṇikā** cett.] karṇi U₂ **kaliketi** cett.] kalikeli L karṇiketi E **saṃjñā** cett.] om. L **2** **tatkalikāmadhye** cett.] tataḥ N₂ om. L ^{rāgaratnasamānavarṇāṅguṣṭhāpramāṇaikā} em.] ^{rāgasamānavarṇāṅguṣṭhāpramāṇaikā} E ^{ratnasamānavarṇā} ṅguṣṭhāpramāṇā ekā L ^{rāgaratnasamānavarṇā} ṅguṣṭhāpramāṇā || ṅguṣṭhāpramāṇā || ekā PN₁ ^{rāgaratnasamānavarṇā} ṅguṣṭhāpramāṇā ekā N₂ ^{rāgaratnasamānavarṇā} ṅguṣṭhāpramāṇā ekā DU₁ **tasyā** EP] tasyāḥ α tasya LU₂ **jiveti saṃjñā** U₂] jiveti saṃjñāḥ N₁ jiveti saṃjñāḥ || N₂ jiveti saṃjñā | D jivasamjñā || β om. L **tasyā** EN₂P] tasyāḥ DN₁U₁ tasya U₂ **2-3** **balam atha ca svarūpaṃ** cett.] bala madhyasvarūpaṃ E bala sappa svarūpaṃ L bala atha svarūpaṃ P balaṃ tasya atha svarūpaṃ U₂ **3** **koṭijihvābhir** cett.] koṭijihvāyābhi L **na** cett.] naiva EP **asyā** cett.] asyāḥ N₁DU₁ tasyāḥ U₂ **mūrter** cett.] mūrtir LN₂ **dhyānakāraṇāt** cett.] dhyānaṃ karaṇāt || U₂ dhyānāt L ^{pātālākāśa} β] ^{pātāla ākāśa} α **4** **sambandhinyāḥ** cett.] saṃdadhinyā U₂ **striyāḥ sādhakasya puruṣasya** α] striyo 'pi EPL striyo pi U₂ **vaśyā bhavanti** cett.] vaśyo bhavati N₂ **kiṃ** α] om. β **kathyate** cett.] kathyate vā U₁ **5** **idānīm** α] om. β **kamalam** **ṣoḍaśadalam kaṇṭhasthāne** N₁DU₁] kamalaṣoḍaśadalam kaṇṭhasthāne N₂ kaṇṭhasthāne ṣoḍaśadalam kamalam EPL viśuddhacakraṃ kaṇṭhasthāne U₂ **dhūmrāṇaṃ varṇaṃ** em.] dhūmravarṇe U₂ **virāṭ** em.] virāṭha U₂ **6** **udāno** em.] udāna° U₂ **mahākāraṇaḥ dehaḥ** em.] mahākāraṇadeha U₂ **tūrya āvasthā** em.] tūryāvasthā U₂

Sources: **1** Re] PT^{qcr}·Y^{SV} (Ed. p. 832): prāṇavāyoḥ sthalañcāsyā liṅgākāraṇa tu karṇikā | kālīkākhyā karṇikēyaṃ asyā madhye tu kuṇḍali | **Re**] PT^{qcr}·Y^{SV} (Ed. p. 832): padmavatyāḥ (*padmāvatyāḥ* YK^{qcr}·Y^{SV} 1.259 Ed. p. 21) prabhāṅguṣṭhāpramāṇā (^{prāmāṇa} YK^{qcr}·Y^{SV} 1.259 Ed. p. 21) ratnasamānavarṇā | tasyā saṅgī (*tasya saṅgī* YK^{qcr}·Y^{SV} 1.260 Ed. p. 21) jīva iti ananto balarūpataḥ | asya dhyānaṃ (*dhyānād* YK^{qcr}·Y^{SV} 1.260 Ed. p. 21) jagadvaśyaṃ khecarīsarvago bhavet | bhavanti vaśyā devādyāś cintākarttur na (*citta*° YK^{qcr}·Y^{SV} 1.260 Ed. p. 21) cānyathā | iṣṭāniṣṭo (*iṣṭāniṣṭa* YK^{qcr}·Y^{SV} 1.261 Ed. p. 21) bhaved vaśyāḥ (*vaśyaṃ* YK^{qcr}·Y^{SV} 1.261 Ed. p. 21) satyaṃ satyaṃ na saṃśayaḥ | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ | **Re**] PT^{qcr}·Y^{SV} (Ed. p. 832) = YK^{qcr}·Y^{SV} 1.262 (Ed. p. 21): kalāpatraṃ pañcamana tu viśuddhaṃ kaṇṭhadeśataḥ |

Testimonia: **1** Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 3-4: ta ca prāṇavāyoḥ sthānam | aṣṭadalaka-malamadhye liṅgākārā karṇikā **Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 4: kaliketi saṃjñikāsti tanmadhye padmarāgaratnasamānavarṇā ṅguṣṭhāpramāṇā ekā puttalikā **2** Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 5: jiveti saṃjñikāsti | tasyāḥ balaṃ svarūpaṃ ca koṭijihvābhir vaktum na śakyam || **3** Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 5-6: asyā mūrter dhyānakaraṇāt sādhakasya svar-gapātāla ākāśagaṇḍharvakirṇnaraḥ guhyakavidyādhara striyo vaśā bhavati | **4** Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 6-7: prthivī loke manuṣyādi striṇāṃ kākathā cha | **5** Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 7: kaṇṭhasthāne pañcamāṇa ṣoḍaśadalam viśuddhasaṃjñākaṃ cakram varttate ||

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 pericarp (*karnikā*) in the form of a *liṅga*. The technical designation of her is bud (*kalikā*).^[xx]²⁶ In the middle of this bud exists a single thumbsized [divine] figurine (*puttalikā*)²⁷ being similiar to a ruby-gem in color. Her technical designation is embodied soul (*jīva*).²⁸ Not even with a thousand tongues it is possible to talk about her nature and her power. Here it is said [that]: “Because of the exercise of meditation on this form the inhabitants of the universe [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādhara and [their] females, in the heavenly world, underworld and open space are obedient to the will of the practicing person.”^[xxv]

[VIII.^{i-v} Fifth Cakra]

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

hpb

²⁶ A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakāṇḍa*) of the *Prāṇatoṣinī*, 1898: 54. In a quotation attributed to a text called *Śāktānanda* the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart:

ādaṁ sañjāyate bījaṁ brahmāṇḍaṁ sahasāṅkuraḥ | tasya madhye sumeruś ca
kaṅkālaḍaṇḍarūpadhṛk | carācarāṇāṁ sarveṣāṁ devādīnāṁ viśeṣataḥ | ālayaḥ savab-
hūtānāṁ meror abhyantare 'pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitaḥ |

²⁷ The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g. the *saradaavalon* 22.126-128:

puttalikāyā hṛdayaṁ spṛśan prāṇā iha prāṇā jīva iha sthita itī indriyāṇi spṛśan sarven-
driyāṇi vāṇmanaścaḥṣuḥśrotraghrāṇeti sarvāṅgaṁ spṛśan prāṇā ihāyāntu sukhaṁ ciraṁ
tiṣṭhan tu itī śiraḥ spṛśan svāheti japeṭ | mantranyāsam iti |

²⁸ The idea of the thumbsized soul residing in the heart is already present in the oldest strata of yogic literature. See *Katha Upaniṣad* 6.17:

aṅguṣṭhamātraḥ puruṣo 'ntarātmā
sadā janānāṁ hṛdaye saṁniviṣṭaḥ |
taṁ svāc charitṛat pravṛthen muñjād iveṣikāṁ dhairyeṇa |
taṁ vidyāc chukram amṛtaṁ taṁ vidyāc chukram amṛtam iti ||17||

Also cf. *Śvetāśvatara Upaniṣad* 3.13.

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

[IX. Sixth Cakra]

- 7 इदानीं षष्ठ्यक्रं आज्ञानामकं वर्तते । अग्निर्देवता ॥ सुषुम्णा शक्तिः ॥ हिंसो ऋषिः ॥ चैतन्यं वाहनं ॥
 8 ज्ञानो देहः ॥ विज्ञानावस्था ॥ अनुपमा वाचा ॥ सामवेदः ॥ प्रमादः लिंगं ॥ अर्धा मात्रा ॥ आकाशतत्त्वं ।
 9 । जीवो हंसः ॥ चैतन्यलीला आरंभः ॥ द्वे मात्रा ॥ हं क्षं ॥ अन्तर्मात्रा ॥ बहिर्मात्रा ॥ स्थितिः ॥ प्रभा ॥
 10 अजपाजपः सहस्रः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥^[ii]

1 atharvaṇo एम् ।] atharvaṇa U₂ **jaṅgamaṃ** em.] jaṅgama° U₂ **2** antarmātrā em.] antarmātrār carāḥ U₂ **3** icchā em.] ichā U₂ **śaktiḥ** em.] śakti U₂ **tāmasi** em.] tamasi U₂ **4** puṣṭā em.] puṣṭa° U₂ **ajapājapaḥ sahasraḥ** em.] ajapājapasahasra U₂ **5** °samaprabhaḥ cett.] °samaprabhaḥ || U₂ °samaprabhā LD °sūryasamāna E **ekaḥ puruṣo** cett.] ekapuruṣo D eka pumān U₂ **puruṣasya** cett.] pumṣaḥ U₂ **dhyānakāraṇād** cett.] dhyānakaraṇāt N₁N₂ dhyānakaraṇāt | DU₁U₂ **6** °paryantaṃ cett.] °paryanta N₂ om. L **puruṣo** cett.] sa puruṣo EP **jīvati** cett.] jīvati |cha| U₁ jivatidānīm E **7** ṣaṣṭhacakraṃ α | ṣaṣṭhaṃ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U₂ **ājñā** cett.] ajñā N₁N₂D **nāmakam** U₁DN₁ | nāmaka N₂ cakram EPL cakram raktavarṇam U₂ **vartate** cett.] om. U₂ **agnir** em.] āgnir U₂ **himsa** em.] himsa° U₂ **caitanyaṃ** em.] caitanya° U₂ **8** jñāno dehaḥ em.] jñānadehī U₂ **anupamā** em.] anupama° U₂ **pramādaḥ** em.] pramāda° U₂ **ardhā mātrā** em.] ardhāmātrā U₂ **ākāśam** em.] ākāśa U₂ **9** jīvo haṃsaḥ em.] jivahimsa U₂ °līlā em.] °līlāraṃbhaḥ U₂ **sthiṭiḥ** em.] sthiti U₂ **10** ajapājapaḥ sahasraḥ em.] ajapājapasahasra U₂

Sources: **5 Re** | PT^{qcr}·YSV (Ed. p. 832) = YK^{qcr}·YSV 1.262 (Ed. p. 21): asya madhye pumān ekaḥ koṭīcandrasamaprabhaḥ | naśyantyā sādhyarogā hi sahasrāyus ca cintanāt | **7 Re** | PT^{qcr}·YSV (Ed. p. 832): ājñākyam ṣaṣṭhakam (ṣaṣṭkam YK^{qcr}·YSV 1.264 Ed. p. 21) cakram bhrūvor madhye dvipatrakam | agnijvālānibham jyotiḥ pumṣaḥ strīto (pūṃsastrīto YK^{qcr}·YSV 1.264 Ed. p. 21) vivarjitam | dhyānāc cāśya sarvasiddhirajārāmaratām vrajet |

Testimonia: **5 Cie** | *Yogasamgraha* IGNCA 30020 folio 2v. ll. 7-8: tatra koṭīcamdraprabha ekaḥ puruṣo sti Cie | *Yogasamgraha* IGNCA 30020 folio 2v. l. 8: tasya puruṣasya dhyānakaraṇād asādhyarogā naśyanti || **6 Cie** | *Yogasamgraha* IGNCA 30020 folio 2v. l. 8: sahasravarṇam jīvati | **Ri** | SSP 2.5 (Ed. pp. 30-31): pañcamam kaṣṭhacakraṃ caturaṅgulaṃ | tatra vāma iḍā candranāḍi | dakṣiṇe piṅgalā sūryanāḍi | tanmadhye suṣumnām dhyāyet | saiva anāhatakālā anāhataśiddhidā bhavati ||2.5|| **Cie** | *Yogasamgraha* IGNCA 30020 folio 2v. ll. 8-9: bhrūvor madhye dvidalam ājñācakram ṣaṣṭhaṃ | **Ri** | SSP 2.7 (Ed. p. 31): sapṭamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetraṃ dīpaśikhākāram dhyāyet | tatra vāksiddhir bhavati ||2.7||

Parā is the speech. Atharvaṇa[veda] is the Veda. The movable is the characteristic (*liṅga*). Jīvaṛpṛtā is the earth. The liberation is the union with the deity (*sāyujyātā*). [Associated with it are] sixteen petals [and] sixteen matrices. The internal matrix: aṃ āṃ iṃ īṃ u ūṃ ṛṃ ṝṃ ḷṃ ḹṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ. The external matrix: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatālā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyaṇī, Rudrā, Puṣṭā, Siṃhanī. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palās*. 40 *akṣaras*²⁹. In its middle exists a single person shining like a thousand moons. Because of the exercise of meditation on this person, all diseases which are [otherwise] not possible to be controlled vanish. The person lives up to 1001 years.

[IX. ^[i-v] Sixth Cakra]

Now exists a sixth *cakra* named Ājñā. Agni is the deity. The central channel (*suṣumṇā*) is the power. Himsa is the Ṛṣi. Consciousness (*caitanya*) is the mount. Knowledge (*viññāna*) is the body. Understanding is the stage. The incomparable (*anupama*) is the speech. Sāma[veda] is the Veda. Intoxication (*pramāda*) is the characteristic (*liṅgaṃ*). The half-matrix: the principle of ether. Jīva is the gander, and the play of consciousness the origin, [represent the] twofold matrix. The inner matrix: haṃ kṣam. The external matrix: Sthiti [and] Prabhā. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palās*, and 40 *akṣaras*.^[ii]

²⁹ According to BIRCH (2013) the time unit *akṣara* appears in Bhāskara's *Siddhāntaśiromaṇi* (17c-d – 18a-b of the *Kālamānādhyāya* in the *Madhyamādhikāra*):

gurvakṣaraiḥ khendumitair asu taiḥ | ṣaḍbhiḥ palam tair ghaṭikā kṣaḍbhiḥ || syād vā
ghaṭiṣaṣṭir ahaḥ kharāmair māso dinaistair dvikubhiś ca varṣam |

Translation by BIRCH, 2013: p. 265, n. 46:

A breath is ten long syllables, a Pala is six breaths, sixty Palas is one Ghaṭikā, sixty Ghaṭikās is a day, thirty days is a month and twelve months is a year.

If one assumes an *akṣara* to be 1/10 of a breath and 21600 breaths per day, one hour would have 900 breaths, one minute would equal 16 breaths, one breath would equal 4 seconds and one *akṣara* would be 0,4 seconds or 400 milliseconds. Thus, the 10 *akṣaras* given here would equal 16 seconds.

- 1 तच्चक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये ऽग्निज्वालाकारमकलं किञ्चिद्वस्तु वर्तते । न स्त्री न पुमान् । तस्य
2 ध्यानकरणात्पुरुषस्य शरीरमजरामरं भवति ॥^[v]

[X. ^{i-xi} Seventh Cakra]

- 3 इदानीं सप्तमं चक्रं चतुःषष्टिदलं तालुमध्ये ऽमृतपूर्णं वर्तते । ललाटं मण्डलं ॥ चंद्रो देवता ॥ अमृता शक्तिः ।
4 । परमात्मा ऋषिः ॥ अमृतवासिनी कलासप्तदशी ॥ अमृतकल्लोलनदी महाकाशा ॥ अंबिका लंबिका ।
5 । घंटिका तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी ॥ नरनेत्रा ॥ गोशृंगा ॥ ललाटब्रह्मपटा ।
6 । हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥^[ii] अधिकतरशोभयुक्तं ॥ अतिश्वेतं ।
7 । तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः ॥^[iv] तन्मध्ये ऽप्रकटचन्द्रकला
8 अमृतधारास्रवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद्
9 मृतधारा स्रवति ।

1 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U₂ 'gnijvālā° E] agnijvālā° cett. kārām akalam em.] 'kāram akalam DN₁N₂ 'kārakamalam β 'kāram akala U₁ kimcid vastu cett.] kimcit vastu U₁ na strī na pumān cett.] na strī pumān EBL 2 'karaṇāt cett.] 'karaṇāt | U₂ śarīram ajarāmaram U₂] śarīram ajarāmaram DEN₁N₂U₁ śarīram ajarāmaro BLP bhavati cett.] bhavati vā U₂ 3 cakram catuṣṣaṣṭhidalam tulumadhye α] tulumadhye catuṣṣaṣṭhidalam EPU₂ tāludese madhye catuṣṣaṣṭhidala LB 'mṛtapūrṇam em.] amṛtapūrṇam cett. amṛtapūrṇa N₂ lalāṭam em.] lalāṭa° U₂ 4 mahākāśa em.] mahākāśa U₂ 6 'katarasobhayuktaṃ cett.] 'katarasobhāyuktaṃ N₂ 'kaśobhāyuktaṃ E 'kataraprabhāmuktaṃ U₂ atīśvetam cett.] |atīśvetam| LBU₂ 7 raktavarṇam cett.] raktavarṇa° N₂ ghaṇṭikā° cett.] ghāmṭikā° E ghaṭikā° P ghaṇikā° L ekā cett.] ekā ekā LB bhūmīḥ cett.] bhūmī° U₁ bhūmī U₂ prakāṭa° cett.] praṇāṭa U₁ 'mṛdrakataṃ U₂ 8 amṛtadhārās-ravanti cett.] 'mṛtādhārā sravanti LB 'mṛtādhārā sravati PU₂ 'mṛtādhārā bhavati E vartate α] om. β kalāyā cett.] kalāyāḥ N₁N₂U₁ karpikāyā LB nāyāti cett.] na yāti LBU₂ 'dhyānakaraṇād cett.] 'dhyānād EP 9 amṛtadhārā cett.] amṛtadhārāyāḥ sajivo E amṛtadhārā plāvaṇam P amṛtadhārā plavaṇam U₂ sravati LBU₁] sravanti N₁N₂D bhavati EPU₂

Sources: 3 Re] PT^{qcr}·YSV (Ed. pp. 832-833): catuṣṣaṣṭhidalam tulumadhye cakran tu madhyamam | pīyūṣapūrṇam (pīyūṣapūrṇa° YK^{qcr}·YSV 1.266 Ed. p. 21) koṭindusannibham (°sannibha° YK^{qcr}·YSV 1.266 Ed. p. 21) cāmṛtasthālī | tanmadhye ghaṭikāsamjñā karpikā raktasannibhā | saha cendukalā tatrāmṛtadhārām (tāndrā° YK^{qcr}·YSV 1.267 Ed. p. 21) sravaty asau | etad dhyātvāmṛtaiḥ snātvā sadā yogāt pramucyate |

Testimonia: 1 Cie] Yogasaṃgraha IGNCa 30020 folio 2v. l. 9: gnijvālākāram paramātmasaṃjñakam vastv āsti | na strī] Yogasaṃgraha IGNCa 30020 folio 2v. ll. 9-10: tac ca na strīpumān | tasya dhyā-nakaraṇād ajarāmaraḥ sādako bhavati | cha] 3 Cie] Yogasaṃgraha IGNCa 30020 folio 2v. l. 10: tulumadhye catuṣṣaṣṭhidalam amṛtapūrṇam 6 Cie] Yogasaṃgraha IGNCa 30020 folio 2v. l. 11: adhikatarasobhayuktaṃ atīśvetam cakram | tanmadhye raktavarṇaghaṇṭikāsamjñā vartate | 7 Cie] Yogasaṃgraha IGNCa 30020 folio 2v. l. 11 - 2r. l. 1: tanmadhye prakāṭacandrakalā amṛtādhārās-ravanti vartate | 8 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. l. 1: tasyāḥ kalāyā nīrantaram dhyānakartum maraṇam

Philological Commentary: 1 agnijvālākā°: Witness B starts here.

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

[X. ^{i-xi} Seventh Cakra]

Now, the seventh cakra having 64 petals and being full of nectar exists in the middle of the palate. The forehead is the Maṇḍala. The moon is the deity. The nectar of immortality is the power. The supreme self is the Rṣi. The seventeenth digit is the resident with the nectar of immortality. The wavy stream of nectar is great space. The uvula is the mother. The ornament/rhythm? (*tālikā*) is a small bell. The own form of the body is the unspeakable Gāyatrī, [which has] the face of a crow, the eye of a human, the horn of a cow, a forehead that is Brahmapaṭhā?, a neck like a horse, the face of a peacock [and] limbs like a goose. [This is] the specific nature of the unspeakable Gayatrī.^[ii] It is endowed with superabundant beauty. [It is] very bright, in its middle is that which is known as uvula (*ghāṃṭikā*)³⁰ being red in colour. [It] exists as a single pericarp. In its middle is a site.^[v] In the middle of it exists the hidden digit of the moon, being a stream of nectar like a river (*amṛtādhārāsravantī*). Because of the exercise of meditation on this digit death does not reach him. Due to uninterrupted meditation, the stream (*dhārā*) of nectar flows.

hpb

³⁰ A similar concept of a *cakra* at the uvula can already be identified in *Kubjikāmatatantra* 7.85:

lalanāghaṇṭike yojya pañcamaṃ sthānam ākramet |
ākramed guhyacakraṃ tu karaṇaṃ cordhvamūlakam ||

- 1 तदा क्षयरोगपित्तज्वरहृदयदाहशिरोरोगजिह्वाजड्यभावा नश्यन्ति । भक्षितं विषमपि न बाधते ।^[x] यद्यत्र
2 मनः स्थिरं भवति ॥

[XI. ^{i-xvi} Eighth Cakra]

- 3 इदानीं अष्टमचक्रं ब्रह्मरंध्रस्थाने शतदलं वर्तते । गुरुर्देवता ॥ चैतन्यः शक्तिः ॥ विराट् ऋषिः सर्वोत्कृष्ट
4 साक्षिः ॥ भूततुर्यातीतं चैतन्यात्मकं ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः स्थितावस्था ॥
5 प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमं स्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २ पला ४६ अक्षर ४० ।
6 । सर्वजपः संख्या ॥ २१६०० ॥^[ii] एकविंशतिसहस्राणिषट्पदानि ॥ तथैव च निशाहे वहते ॥ प्राणः यो
7 जानाति स पंडितः ॥^[v] सकारेण बहिर्याति हकारेण विशेत् पुनः ॥ हंसः सोहं ॥ ततो मन्त्रं जीवो जपति
8 सर्वदा ॥^[vii] तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।

1 tadā β] om. α kṣayarogapittajvarahṛdayadāhaśīrorogajihvājadyabhāvā em.] yakṣamarogapittajvarahṛdayadāhaśīrorogajihvājadbhāvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājadbhāvā P kṣayarogapittajvarahṛdayadāharogajihvājadbhāvā L kṣayarogapittajvarahṛdayadāharogajihvājadbhāvā B kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājadbhāvā N₁ kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājadbhāvātā N₂ kṣayaṃ rogaṃ pittajvarahṛdayadāhaśīrorogajihvājadbhāvā D kṣayarogapittajvarahṛdayadāhaśīrorogajihvājadbhāvā U₁ kṣayarogoptatti || jvara hṛdayadāha || śīroroga || jihvājadātā || dayo U₂ bhakṣitam N₂ U₁ bhakṣitam N₁ bhakṣitam D bhakṣitam api EPLU₂ bhakṣitamār pi B viṣaṃ api α] viṣaṃ LBU₂ viṣaṃ E viṣaṃ P bādhathe EPN₂] bādhyate cett. yadyatra cett.] yady atram api LB yadyanna N₁ D 2 manaḥ sthiraṃ EP] manasthiraṃ cett. 3 aṣṭamacakraṃ brahmaraṃdhrasthāne śatadalaṃ N₁ N₂ D] cakram brahmaraṃdhrasthāne śatadalaṃ U₁ brahmaraṃdhrasthāne śtamaṃ śatadalaṃ cakram EPU₂ brahmaraṃdhrasthāne aṣṭamaṃ śatadalaṃ cakram LB gurur em.] gurur U₂ caitanyaḥ em.] caitanya U₂ 4 bhūtaturyātitaṃ em.] bhūtaturyātita U₂ dehaḥ em.] deha U₂ 5 vedaḥ em.] veda U₂ anupamaṃ em.] anupama U₂ ajapājapaḥ sahasraḥ em.] ajapājapasahasra U₂ 6 sarvajapaḥ em.] sarvajapa U₂ 8 kamalasya cett.] kamala E jālandharapīṭha cett.] jālandharapīṭha B jātyadharapīṭha E iti cett.] om. B saṃjñā cett.] saṃjñā B puruṣasya sthānam cett.] sthānam mūrti vartate LB

Sources: 3 Re] PT^{qcr}·YSV (Ed. p. 833): unmādayarapittādīdāhaśūlādivedanāḥ (°śūnyā° YK^{qcr}·YSV 1.268 Ed. p. 21) | naśyanti ca śīroduḥkhaṃ jādyabhāvo 'pi naśyati | sadyodhyānādbhuktaviśvaṃ jihvājadyāṇ ca naśyati (last sentence om. in YK^{qcr}·YSV) Re] PT^{qcr}·YSV (Ed. p. 833): brahmarandhre śtamaṃ cakram śatapatraṃ mahāprabham | jālandharaṃ nāma pīṭhaṃ etat tu parikīrtitam | siddhapuṃsaḥ (°puṃsa° YK^{qcr}·YSV 1.270 Ed. p. 22) sthalaṃ jñātvā agnidhūmanibhā śikhā | ādimadhyāntahīnā strīpuṃmūrti (°mūrti YK^{qcr}·YSV 1.270 Ed. p. 22) varttate parā | antajñānī (antaryāmī YK^{qcr}·YSV 1.271 Ed. p. 22) bhaved dhyānād ākāśe 'pi samāgamaḥ | nirantaraṃ sarvavettā ity ūccāno mahān bhavet | jagannadhye sthito jantur jagadbādhāvivarjitaḥ |

Testimonia: 1 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. ll. 1-2: kṣayarogaḥ pettajvarahṛdayadāhaśīro.jihvājadyaṃ ca naśyati | 3 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. ll. 2-3: brahmaraṃdhre śatadalaṃ jālandharapīṭhasaṃjñakam siddhapuruṣasyānacakraṃ 8 Ri] SSP 2.8 (Ed. pp. 31-32): aṣṭamaṃ brahmarandhraṃ nirvānacakraṃ sūcikāgrabhedyam | tatra dhūmaśikhākāraṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradam bhavati |

Then the appearances of emaciation (*kṣayaroga*)³¹, bilious fever (*pittajvara*)³², heartburn (*hṛdayadāha*)³³, head-disease (*śīroroga*)³⁴ and tongue insensibility (*jihvājādyā*)³⁵ vanish. Also eaten venom does not trouble him.^[x] If the mind is here, [it] becomes stable.

[XI. ^{i-xvi} Eighth Cakra]

Now [there] exists the eighth *cakra* having one hundred petals located at the aperture of Brahman.³⁶ The teacher is the deity. Consciousness is the power. Virāt is the Ṛṣi, the witness above everything. That which is made of consciousness is associated with the state beyond the fourth state. It has all colours. It has all matrices. It has all petals. Virāt is the body. Standing still is the state. Wisdom is the speech. The "I am that"-[expression] (*soham*) is the Veda. Unsurpassed is the place. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palās*, 40 *akṣaras*. The count of all silent mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person.^[v] 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.^[vii] "The (divine) seat of Jālaṃdhara" is the designation of its lotus.³⁷ [It is] the place of the accomplished person.

³¹ A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) *Sanskrit-Sanskrit [Dictionary]*, Jośī, 1968: 441-442.

³² A fever due to disordered bile, cf. *ibid.* Jośī, 1968: 618.

³³ The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. *ibid.* Jośī, 1968: 1721.

³⁴ The term refers to disorders of the head. When blood, fat, phlegm or vata decreases, it causes severe pain, cf. *ibid.* Jośī, 1968: 1452.

³⁵ Stiffness or numbness of the tongue, cf. *ibid.* Jośī, 1968: 1452.

³⁶ The *brahmarandhra*, commonly referred to as the "aperture of Brahṃā/Brahman", is a minute aperture situated atop the cranium in close proximity to the fontanelle. Its nomenclature draws from the conviction articulated in ancient Upaniṣads, postulating it as a veritable portal enabling the individual soul (*ātman*) to transcend corporeal confines and converge with the boundless universal consciousness (*brahman*).

³⁷ Find parallels where Jalandhara is on top of the head. See for example Saubhagya Upaniṣad or SSP for a similar conception!

- 1 तन्मध्ये ऽग्निधूमाकाररेखा यादृशी [x] यादृश्येका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तो ऽस्ति । तस्या
2 मूर्ते ध्यानकरणात् प्रत्यक्षनिरंतरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न
3 भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । [xv] अतिशयेनायुर्वर्तते ॥

[XII. ^{i-xxii} Ninth Cakra]

- 4 इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रेति संज्ञा । तदुपर्यपरं किमपि नास्ति । तदेव
5 महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम [v] तस्य महाशून्यचक्रमध्ये ऊर्ध्वमुख
6 मतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते ।

1 'gnidhūmakārekhā β] 'gnidhūmrākārārekhāyāh U₂ 'gnidhūmakārāreṣā N₁ D agnidhūmrākārārekhā
N₂ U₁ yādṛśī cett.] yādṛśy° E etādṛśī U₂ yādṛśy PLB] ādṛsy E yādṛśī α om. U₂ tasyā β] tasyāh
α nādir nānto 'sti cett.] nādinām 'to sti P nāsty aṃtaḥ ādir api nāsti α tasyā BELP] tasyāh cett.
2 mūrter EPU₁ U₂] mūrter BDLN₁ N₂ dhyānakaraṇāt pratyakṣanirāṃtaram cett.] dhyānakaraṇāt
pratyakṣam nirāṃtaram BE puruṣasyākāṣe cett.] puruṣa ākāṣe N₂ puruṣasyākāṣa° U₂ puruṣasya
ākāṣi U₁ °gamau cett.] gamo U₁ °game N₂ bhavatah cett.] bhavata U₂ prṥthvīmadhye cett.]
prṥthvīmadhye BU₂ sthitasāyāpi cett.] sthitāv api β prṥthvībādho EL] prṥthvībādho B prṥthaka P prṥthvī
bādho U₂ prṥthvī kṣato bādho α 2-3 na bhavati cett.] bhavati P 3 sakalam pratyakṣam nirā-
taram em.] sakalāpratyakṣam nirāntaram α sakalāh pratyakṣam nirāṃtara BL sakalān pratyakṣam
nirāṃtaram E om. PU₂ paśyati cett.] paśyati LB om. PU₂ prṥthagbhavati E] ca prṥthak bhavati BL
ca prṥthak ca bhavati N₁ N₂ U₁ ca prṥthak prṥthak bhavati D om. PU₂ atīṣayenāyur EP] atīṣayanāyur
BL atīṣayena āyur α om. U₂ vardhate cett.] vardhayate BL 4 °navama cett.] navamam B navamaṣ°
U₁ bhedāh cett.] bheda N₂ kathyante cett.] kathyate LBN₂ U₂ mahāśūnya° cett.] mahāśūnye
LBN₁ om. U₂ °cakreti α] °cakram iti EP cakram iti LB om. U₂ samjñā cett.] om. U₂ tad upari
EPB] tad upari cett. om. U₂ aparam cett.] om. BLU₂ kimapi cett.] kim api α om. U₂ 5 tasya
cett.] tasya cakrasya α madhye tasya U₂ °piṭham PBLU₂] piṭha E om. cett. iti PU₂] iti samjñā
BL om. cett. etādṛśam cett.] etādṛśam E ekādaśam U₂ nāma cett.] nāmaḥ U₁ °cakramadhye
α] °cakrasya madhye EPBL °cakrasya U₂ ūrdhvamukham α] ūrdhmukham EPL ūrdhvamukham
U₂ ūrdhvamukhem B 6 m-a-tiraktavarṇam α] iti raktavarṇam ELB iti raktavarṇa° P ativarṇam U₂
°śobhāspadam cett.] °śobhāspadam E °śobhanāsyadam U₂ anekakalyāṇapūrṇam cett.] °pūrṇa° BN₂
ekam cett.] eka° D om. U₁ vartate cett.] vartato B

Sources: 4 Re] PT^{qcr}·YSV (Ed. p. 833): navaman tu mahāśūnyaṃ cakran tu tatparāṭparam | tad upari
param kiñcin nāsti kiñcin mahāparam | mahācakram siddhacakraṃ pūrṇagauryādisamjñakam | tanmad-
hye varttate padmaṃ sahasradalam adbhutam |

Testimonia: 1 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. l. 3: tanmadhye gnidhūmrāreṣākārā ādimad-
hyaṃtarahitā puruṣasya mūrtir asti | Cie] Yogasaṃgraha IGNCa 30020 folio 2r. l. 4: tasyāḥ dhyānakar-
tuh 2 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. ll. 4-5: prṥthivyāṃ sthitāv api prṥthvī kṛtabādho na bhavati
| tri°kālikajñānaṃ pratyakṣam bhavati | āyurvṛddiḥ liṃgaśarīreṇa sarvatra pratyakṣam gamāgamo bha-
vati | 4 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. ll. 6-11: brahmaramdhye eva śatadalacakropari
mahāśūnyacakraṃ mahāsiddhacakraṃ pūrṇagiricakraṃ iti samjñakam sahasradalam cakram asti | tad
upari kiṃcin nāsti | tac cakram atiraktam ūrdhvamukham sakalāśobhāspadam anekakalyāṇapūrṇam
mano vācā ma gocara parimalo petam | tat kamalamadhye trikoṇākaraṇikā | Ri] SSP 2.9 (Ed. pp. 35):
navamam ākāśacakraṃ soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyāṃ trikūṭākārām tad
ūrdhvaśaktim tām paramaśūnyaṃ dhyāyet | tattraiva pūrṇagiripīṭham sarveṣṭasiddhir bhavati |

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

[XII. ^{i-xxii} Ninth Cakra]

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 to be the *cakra* of the great perfection. [Another] such name is “(divine) seat of Pūrṇagiri”.^[v] In the middle of the *mahāśūnyacakra* exists one lotus facing upward, very red, with a thousand petals - an abode of brilliance and wholeness.³⁸

hpb

³⁸The 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 with a few redactions is the *Saubhāgyalakṣmyupaniṣat*:

atha hainaṃ devā ūcurnavacakra vivekaṃ anubrūhīti | tatheti sa hovāca ādhāre brahmacakraṃ trirāvṛttaṃ bhagamaṇḍalākāraṃ | tatra mūlakande śaktiḥ pāvakākāraṃ dhyāyet | tatraiva kāmarūpapiṭhaṃ sarvakāmapradaṃ bhavati | ity ādhāracakraṃ | dvitīyaṃ svādhiṣṭhānacakraṃ śaḍdalam | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivodyānapīṭhaṃ jagadākarṣaṇasiddhidam bhavati | tṛtīyaṃ nābhicakraṃ pañcāvartaṃ sarpakuṭilākāraṃ | tanmadhye kuṇḍaliniṃ bālārkaḥkoṭiprabhāṃ tanumadhyāṃ dhyāyet | sāmārthyaśaktiḥ sarvasiddhipradā bhavati | maṇipūracakraṃ hṛdayacakraṃ | aṣṭadalamadhomukhaṃ | tanmadhye jyotirmayaliṅgākāraṃ dhyāyet | saiva haṃsakalā sarvapriyā sarvalokavaśyakarī bhavati | kaṇṭhacakraṃ caturaṅgulaṃ | tatra vāme idā candranāḍī dakṣiṇe piṅgalā sūryanāḍī tanmadhye suṣumnāṃ śvetavarṇaṃ dhyāyet | ya evaṃ vedānāḥatā siddhidā bhavati | tālucakraṃ | tatramṛtadhārāpravāhaḥ | ghaṇṭikāliṅgamūlacakraṃ randhre rājadantāvalambinīvaram daśadvādaśāraṃ | tatra śūnyaṃ dhyāyet | cittalayo bhavati | saptaṃ bhūcakramaṅguṣṭhamātraṃ | tatra jñānanetraṃ dīpaśikhākāraṃ dhyāyet | tadeva kapālakandavāksiddhidam bhavati | ājñācakram aṣṭamaṃ | brahmarandhraṃ nirvāpacakraṃ | tatra sūcikāgṛhetaraṃ dhūmraśikhākāraṃ dhyāyet | tatra jālandharapiṭhaṃ mokṣapradam bhavatīti parabrahmacakraṃ | navamaṃ ākāśacakraṃ | tatra ṣoḍaśadalapadmaṃ ūrdhva-mukhaṃ tanmadhyakarṇikātrikūṭākāraṃ | tanmadhye ūrdhvaśaktiḥ | tāṃ paśyandhyāyet | tatraiva pūrṇagiripīṭhaṃ sarvecchāsiddhisādhanaṃ bhavati |

Yet another text that incorporates a system of nine places in the context of a technique ...

- 1 यस्य परिमाणं वक्तुं मनसा वचसा न गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते ।
 2 । तत्कर्णिकामध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते ।^[x]
 3 परमुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति । अस्याः कलाया ध्यानकरणात् साधकस्य
 4 दुःखं न भवति । अत्र स्थाने ऽहं देवता ॥ सोहं शक्तिः ॥ आत्माऋषिः ॥ मोक्षो मार्गः ॥ अहं ब्रह्मोर्ध्वं ॥ अहं
 5 चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी रूढो भवेज्जीव आरोह्यवरोहति ॥ भवगुहा स्थानं ॥ पितं
 6 वर्णं ॥ कोटिसूर्यप्रतिकांशं तेजः ॥ सदोदिता प्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हरात्माकलावस्था ।
 7 । ध्वनिस्थिरानादात्मको ऽखण्डद्वनिः ॥ अघोरा मुद्रा ॥ मूला माया ॥ प्रकृतिर्देहः ॥ वाङ्मनो ऽगोचरः ॥
 8 निःप्रपञ्चः ॥ निःसंशयः ॥ निस्तरंगनिर्लेपलक्षं लयो ध्यानः समाधिः ॥^[xiv]

1 **yasya** cett.] *yasya kamalasya* U₂ **parimāṇaṃ vaktuṃ** em.] *parimalo* cett. **manasā vacasā** BDLPN₁N₂] *manaso vacaso* E *vacasā manasā* U₁ *manasā vācā* U₂ **na** cett.] *om.* L **gocaraḥ** cett.] *gocara* N₂U₂ **kamalasya** cett.] *kamala*° P **trikoṇarūpaikā** E] *trikoṇarūpā ekā* cett. *trikoṇarūpā eka* N₁N₂ 2 **saptadaśī** cett.] *saptadaśireṇa* LB **ekā** cett.] *om.* E °**samaprabhaṃ** cett.] *samaprabhā* LBU₂ *samaprabha* P *sadṣaprabhaṃ* U₁ 3 **param** EU₁U₂] *paraṃ* U₁ *para* N₂ *param* cett. **uṣṇabhāvo** cett.] *uṣṇabhavo* PLB *auṣṇabhāvo* D *udbhavo* E °**samaprabhaṃ** N₁N₂D] °*samaprabhā* β °*samaṃ* *prabhaṃ* U₁ *om.* L **śītalaparaṃ** N₁D] *śītalapaṃ paraṃ* cett. *śītalapara* N₂ *om.* L **bhāvo** cett.] *śītabhāvo* EPB *śītabhāvo* U₂ *om.* L **asyāḥ** cett.] *asyā* N₂U₂ **kalāyā** N₂U₁] *kalāyāḥ* N₁D *kalāyā* EBL *kalāyāḥ* U₂ *om.* P °**karaṇāt** α] °*yogāt* β **sādhakasya** cett.] *sādhaka*° N₂ 4 **na** cett.] *om.* BL **sthāne** em.] *sthāne* U₂ **mokṣo** em.] *mokṣa*° U₂ **ahaṃ brahmordhvaṃ** em.] *haṃ brahmordhaṃ* U₂ 4-5 **ahaṃ cakra iti** em.] *haṃcakra iti* U₂ 5 **sakāro** em.] *sakaro* U₂ **bhavati** em.] *bhavati* U₂ **pitāṃ** em.] *pita*° U₂ 6 **sadoditā** em.] *sadodita*° U₂ **śivo** em.] *śivo* U₂ **harātmālayāvasthā** em.] *hara ātmālayāvasthā* U₂ 7 **khaṇḍadvaniḥ** em.] *khaṇḍadvani* U₂ **mūlā** em.] *mūla*° U₂ **prakṛtir** em.] *prakṛti*° U₂ 8 **layo** em.] *laya* U₂ **dhyānaḥ samādhiḥ** em.] *dhyānasamādhi* U₂

Sources: 2 **Re**] PT^{qcr}·YSV (Ed. p. 833): ūrddhvakraṃ mahāvaktre (*mahāvakraṃ* YK^{qcr}·YSV 1.274 Ed. p. 22) varṇaśobhāpadam mahat | sarvakalyāṇasampūrṇamasya tulyaṃ na vidyate | parimāṇaṃ vaktam (*vaktum* YK^{qcr}·YSV 1.275 Ed. p. 22) asya manasā vacasā na hi | trikoṇakarṇikā tatra (°*tantram* YK^{qcr}·YSV 1.276 Ed. p. 22) varttate jagad īśvari | kalā saptadaśī tatra varttate paramēśvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śītoṣṇādivivartitā | asya dhyānāt sādhakasya manoduhkhaṃ bhaven na hi | anantaparamānandasthānaṃ jñeyaṃ tadūrddhvataḥ (*tadarddhataḥ* YK^{qcr}·YSV 1.278 Ed. p. 22) | ūrddhvatagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogam strīṇaṃ bhogaṃ mahāsukham | gītavādyavinodādi saśiṃ varddhate kṣitau | dhyānaṃ niranantaraṃ cāsyā puṇyapāpe sthīre (*sthīrau* YK^{qcr}·YSV 1.280 Ed. p. 22) na hi | nijarūpasya dṛṣṭiḥ syād dūrasārthaṃ ca paśyati ||

Testimonia: 4 **Cie**] *Yogasamgraha* IGNCA 30020 folio 2r. ll. 9-11: tasyāṃ karṇikāyāṃ saptadaśī niraṃjanarūpā koṭisūryaprabhā satī uṣṇabhava hīnā koṭicandrasamasītaikākalāsti | tasyāṃ ananta paramāṇantaparamānandānāṃ sthānaṃ tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādi śati tatra bhavati |

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

... It is not possible to express the seize of it with mind and speech. In the middle of this lotus exists one pericarp with a triangle shape. In the middle of the pericarp exists the seventeenth digit in having an immaculé form. There is a light of the digit, shining like a thousand suns,^[x] [but] excessive heat is not arising. Shining like a thousand moons, excess of cold is not arising. Here at this location the “I”(aham) is the deity. The “he is I” (so ’ham) is the power. This self is the Rṣi. The path is liberation. Brahma is the I above. “I am a circle”. In fire-area is the letter ”sa”. [There?] life arises, and the soul ascends and descends.³⁹ The place is the hidden place of being. The colour is yellow. The light is the shine of ten million suns. The shine is always visible. Śiva is the deity. The primordial illusion is the power. The state is the dissolution of the self into Hara⁴⁰. The transcendental sound has the nature of a sound with stable resonance. The “fearless” is the seal. The illusion is the root. The original matter is the body. Speech and mind are the range. Without delusion, without doubt, the unaffected and undefiled goal is dissolution, meditation [and] final absorption.^[xiv]

...of kumbhaka for pratyāhāra is Kumbhakapaddhati 91-92:

navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ |
 pādatalaguhyānābhiḥṛdayoraḥkaṇṭhagaṇṭhikāḥ kramataḥ || 91 ||
 bhrūmadhyaṃ ca lālāṭaṃ brahmasthānaṃ navaitāni |
 yogasiddhiḥ sarvaroganāśaḥ pratyāhṛtau bhavet || 92 ||

“Having realised the nine places, this [following description] is the withdrawel of the senses according to the Creator (*vedhas*). Holding [the breath] in the sequence of [the following places] brings about success in yoga and destruction of all diseases: soles of the feet, generative organ, navel, heart, throat, uvula, middle of the eyebrows, forehead and the crown of the head.” In the *Gorakṣapaddhati* 2.75-76 one finds nine places as *dhyānasthānas*, “places for meditation”:

gudaṃ meḍhram ca nābhiś ca hṛtpadmam ca tad ūrdhvataḥ |
 ghaṇṭikā lambikāsthāna bhrūmadhye ca nabhobilam || 75 ||
 kathitāni navaitāni dhyānasthānāni yogibhiḥ |
 upādhitatvamuktāni kurvanty aṣṭaguṇodayam || 76 ||

“Anus and generative organ and navel, heart and [the place] above [the heart], uvula, tongue, middle of eyebrows and crown of the head. These are the nine places of meditation [taught] by the yogis, which free one from the limitations of the material world and bestow the eight supernatural powers.”

³⁹Find parallels of the hemistich.

⁴⁰Epiphet of Śiva.

- 1 तत्रोर्ध्वशक्तिः ।^[xv] एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति
 2 तद्भवति । राज्यसुखभोगवृत्तः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शु
 3 क्लृपक्षे चन्द्रकलावत् कला वर्धते । पुण्यपापे ऽस्य शरीरशरीरस्य न स्पृशतः ।^[xx] निरन्तरध्यानकरणात्
 4 निजस्वरूपप्रकाशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥

1 tatordhvaśaktiḥ EN₁U₂] tatordhvaśaktiḥ P urdhvaśaktir U₁ tatra ūrdhva śaktiḥ D tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL **etādṛśī** cett.] etādṛśā U₂ etādṛśam D ekādaśā PBL **saṃjñā** cett.] saṃjñakā U₁ **asyāḥ** cett.] asyā U₁ tasyāḥ N₂ **kalāyā** cett.] kalāyāḥ N₂U₂ **dhyānakāraṇāt** cett.] dhyānakāraṇā D **2 tad bhavati** N₁N₂D] tad bhavati vā U₁ om. β **rājyasukhabhogavṛtaḥ** D] rājyasukhabhogavataḥ N₁N₂U₁ tasya sukhahogavataḥ EPU₂ tasya khaṃ bhogavataḥ B tasya sukhaṃ bhogavataḥ L **strīmadhye** cett.] śrī strīmadhye N₂ **vilāsavataḥ** cett.] vilāsavata° U₂ vilāsavataḥ LB **°vinodaprekṣyāvataḥ** N₁DU₁] °vinodaprekṣāvataḥ PN₂ °vinodaprekṣāvata U₂ °ṃ vinodavataḥ prekṣā-vataḥ B °vilāsavataḥ vinodaprekṣāvataḥ E °ṃ prekṣāvataḥ L **eva** PB] evaṃ cett. eka U₁ **3 °vat kalā** β] vṛddhivato N₁D vṛddhi vanto N₂ vṛddhir U₁ **vardhate** DEPN₁U₁] vartate cett. **puṇyapāpe** cett.] puṇyapāpau U₁ om. P °sya E] om. P asya cett. **śarīrasya** BL] śarīrena α śarīram EU₂ om. P **na** EBLU₂] om. αP °śataḥ cett.] °śāt U₁ **nirantaradhyānakāraṇāt** cett.] niraṃtaram dhyānakāraṇāt BL evaṃ puruṣasya pratidinaṃ niraṃtaram dhyānakāraṇāt U₂ om. P **4 °prakāśa**° cett.] °ṃ prakāśana° EU₂ °stham **apy arthaṃ** DU₁] °stham api padārthaṃ BP °stham api parārthaṃ L °sthoṇi ca dūrasthavastu E °stham api N₁N₂ °stham api bhavati || dūrastham api padārthaṃ U₂ **saṃipa** cett.] saṃipam N₁ saṃipam N₂ saṃipam U₁ **iva** cett.] eva U₁

Testimonia: **2 Cie**] *Yogasamgraha* IGNCa 30020 folio 3v. ll. 1-4: rājyasukhabhogavataḥ strī vilāsavataḥ saṃgītavinoda prekṣāvato pi sādhaḥkasya śuklapakṣacāṃdravat pratidinaṃ tejaso vapuṣaś ca vṛddiḥ puṇyapāpasya śārbhāvaḥ nijasva rūpaprakāśasāmarthaṃ dūrasthapy arthasya saṃipastham iva darśanaṃ ca bhavati | cha | tad uktaṃ tattvajñānapradīpikāyāṃ ||

Philological Commentary: **2 rājyasukhabhoga**°: Here ends the testimony of the *Yogasamgraha* IGNCa 30020.

Above that is the place of infinite supreme bliss. There above is power (*śakti*).^[xv] Being designated as such, she is one single digit. Due to the meditation exercise on this part, the person manifests whatever he wishes for. He is furnished with royal pleasure and enjoyment. [Even] amusing oneself amongst women and watching musical pleasures, the *kāla* of the person grows daily like the *kalā* of the moon in the bright half of the month.⁴¹ His body is not affected by merit and sin.^[xx] Due to uninterrupted meditation, the power of the light of innate nature arises. He sees remotely located objects as if they were near.

⁴¹ Another hint at the royal lifestyle of the audience of Rāmacandra.

[XIII. ⁱ⁻ⁱⁱⁱ Lakṣyayoga]

- 1 इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति । १ ऊर्ध्वलक्ष्यम् । २ अधोलक्ष्यम् । ३ बाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।^[iii]

[XIV. ^{i-vii} Ūrdhvalakṣya]

- 3 प्रथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य
4 दृढीकरणात्परमेश्वरस्य तेजसा सह दृष्टेरक्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टः पदार्थो भवति ।^[v]
5 स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

1 °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopa° U₁ **lakṣyayogaḥ** cett.] lakṣayogaḥ BL °lakṣayogaḥ U₁ lakṣanayogaḥ N₂ **asya** β] *om.* α **lakṣya**° cett.] lakṣa° BLU₂ alakṣa° U₁ lakṣana° N₂ **pañcabhedā** cett.] pañce bhedāḥ B pañcabhedāḥ L **bhavanti** cett.] bhavanti B bhavati N₂ U₁ **ūrdhvalakṣyam** EP] ūrdhvalakṣam BLN₂ ūrdhvalakṣya DN₁ ūrdhvalakṣa N₂ U₁ **1-2** °lakṣyam EP] °lakṣam BLU₂ °lakṣya DN₁ °lakṣa N₂ *om.* U₁ **2** **bāhyalakṣyam** U₂] bāhyalakṣya DN₁ bāhyalakṣa N₂ bāhyalakṣya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam** em.] madhyalakṣya DN₁ madhyalakṣa N₂ U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L *om.* B **antaralakṣyam** EP] antarakṣya DN₁ U₁ antarakṣam BL antarakṣa N₂ sarvalakṣyam U₂ **3** **prathamam** EP] prathamam DN₁ N₂ U₁ U₂ atha L athama B **ūrdhvalakṣyam** E] ūrdhvalakṣyaḥ P ūrdhvalakṣya U₁ ūrdhvalakṣam L ūrdhvalakṣam U₂ ūrdhvalakṣaḥ DN₁ N₂ ūrdhalakṣam B **kathyate** cett.] *om.* LB **ākāśamadhye** cett.] *om.* P **dr̥ṣṭiḥ** cett.] dr̥ṣṭi B *om.* P **atha ca** PN₁ N₂ U₁] atha vā BDL atha U₂ kadā ca E **mana ūrdhvaṃ** EPN₂] mana ūrdham D mana ūrdhvaṃ N₁ U₂ manerddhvaṃ U₁ ūrdhvamana B ūrdhvaṃ mana L **sthāpyate** cett.] sthāpayati E **lakṣyasya** EPN₁] lakṣasya cett. lakṣanasya N₂ **4** **dr̥ḍhikarāṇāt** cett.] dr̥ḍhakarāṇāt EP dr̥ḍhikṛtvā BL **tejasā** cett.] tenasā U₂ teja° BL **dr̥ṣṭer aikyaṃ** EPU₁ U₂] dr̥ṣṭeḥ aikyaṃ DN₁ dr̥ṣṭeḥ ekaṃ N₂ dr̥ṣṭair aikā BL **atha** cett.] athā B **cākāśa**° EPBU₂] ca ākāśa° DN₁ U₁ vākāśa° L ākāśa° N₂ **kaścīd adṛṣṭaḥ** cett.] kaccit dr̥ṣṭaḥ B kaccit dr̥ṣṭaḥ B kaścita adṛṣṭaḥ N₂ kaścīd dr̥ṣṭa° U₂ **padārtho** cett.] padārthe N₁ padārtha N₂ **5** *sa* cett.] *om.* BLN₂ U₂ **dr̥ṣṭigocare** DN₁ U₂] dr̥ṣṭigocaro cett. dr̥ṣṭigocara N₂ **bhavati** cett.] bhavati B **evordhvalakṣyaḥ** DEPU₁] evordhvalakṣaḥ L evordhalakṣaḥ B evordhvalakṣya N₁ U₂ eva vodhalakṣaṇam N₂

Sources: **1** Re] YK^{qcr}·YSV 2.1 Ed. p. 23: sukhāsādhyam lakṣayogam idāṇim śrīṇu pārvati | pañcadhā lakṣayogaś ca ūrdhvalakṣādibhedataḥ (*ūrdha* PT^{qcr}·YSV Ed. p. 833) || **Re**] YK^{qcr}·YSV 2.2 Ed. p. 23: ūrdhvalakṣam (*ūrdha*° PT^{qcr}·YSV Ed. p. 833) adholakṣam (*°lakṣo* PT^{qcr}·YSV Ed. p. 833) vāhyalakṣam (*bāhya*° PT^{qcr}·YSV Ed. p. 833) tathaiva ca | madhyalakṣam (*°lakṣas* PT^{qcr}·YSV Ed. p. 833) tathā jñeyam (*°lakṣas* PT^{qcr}·YSV Ed. p. 833) antarakṣam (*°lakṣas* PT^{qcr}·YSV Ed. p. 833) tathaiva ca ||2|| **3** Re] YK^{qcr}·YSV 2.3 Ed. p. 23: lakṣaṇam śrīṇu caiśam hi phalam jñātva maheśvari | ākāśe dr̥ṣṭim āsthāya mana ūrdhvan (*ūrdhan* PT^{qcr}·YSV Ed. p. 834) tu kārayet ||3|| **Re**] YK^{qcr}·YSV 2.3-2.4ab Ed. p. 23: ūrdhvalakṣam (*ūrdha*° PT^{qcr}·YSV Ed. p. 834) bhaved eṣā parameśasya caikatā |

Philological Commentary: **1** *lakṣyayogasya*: The designation of this type of yoga is transmitted in various variants. The 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, *Prāṇatoṣinī* (Ed. pp. 833-834) and *Yogakarnikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradīpikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common und regularly confused.

[XIII.ⁱ⁻ⁱⁱⁱ Lakṣyayoga]

Now the yoga of targets (*lakṣyayoga*), which is easily accomplished⁴², is explained. Of this yoga of targets, there are five subdivisions: 1. The upward directed target (*ūrdhvalakṣya*), 2. the downward directed target (*adholakṣya*), 3. the outer target (*bahyalakṣya*), 4. the central target (*madhyalakṣya*), 5. the inner target (*antaralakṣya*).^[iii]⁴³

[XIV.^{i-vii} Ūrdhvalakṣya]

At first, the upward directed target is explained. The gaze [is aimed] into the middle of the sky. And then, having caused the mind to be directed upwards, it is caused to be fixed there. Due to the exercise of stabilizing this target arises unity of the gaze with the light of the highest lord. And then an indefinable invisible object arises in the middle of the sky.^[v] It arises in the range of sight of the practitioner. This is truly the upward directed target.⁴⁴

hpb

⁴²The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *Sarvāṅgayogapradīpikā* 3.25a (Ed. p. 104): lakṣayoga hai sugam upāi |

⁴³The concepts and practices of Lakṣ(y)ayoga in Sundardās's *Sarvāṅgayogapradīpikā* 3.35 - 3.36 (Ed. pp. 104-105) are identical except that the descriptions are more concise, presented in a different order and subsumed under the category of Haṭhayoga. The *Siddhasiddhāntapaddhati*, one of Rāmacandra's central sources, particularly for the second half of his text, only describes three *lakṣyas* in 2.26 - 2.31: *antaralakṣya*, *bahirlakṣya* and *madhyamaṁ lakṣyaṁ*. Nevertheless, the practices are almost identical, and since he used the *Siddhasiddhāntapaddhati* as a source, one has to assume that the text influenced his descriptions. Lakṣyayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣyayoga also directs conscious thinking towards a specific goal. When the mind is focused on a goal, it can be focused on a direct experience of subtle divine scents and other sensory perceptions related to that goal. This focus is called *viśayavatī* and is the key to achieving stable mental concentration, cf. Ed. p. 54. Several categories of the five practices of Rāmacandra are also found in the *Yogasiddhāntacandrikā* such as targeting various distances associated with the five elements in front of the nose, cf. Ed. pp. 62-63.

⁴⁴Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky in his *Sarvāṅgayogapradīpikā* 3.27:

ūrdha lakṣa karai iḥiṁ bhānti | duṣṭyākāśa rahai dina rāti |
bibidh prakāra hoi ujīyārā | gopi padāratha disahiṁ sārā || 27 ||

A very similar practice appears already in *Vijñānabhairava* 84:

ākāśaṁ vimalaṁ paśyaṇ kṛtvā dṛṣṭiṁ nīrantarāṁ |
stabdhātmā tatkṣaṇād devi bhairavaṁ vapur āpnuyāt ||

Although the term *lakṣya* is not used, the central elements of the practice are found here: the gaze is constantly fixed on the sky, establishing a connection with the divine.

[XV.^{i-vi} Adholakṣya]

- 1 अथाधोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथ वा नासिकाया अग्रे
2 दृष्टिः स्थिरा कर्तव्या । लक्षद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति ।^[v] आयुर्वर्द्धते ॥

[XVI.ⁱ⁻ⁱⁱⁱ Statements with Reference to other Lakṣyas]

- 3 एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनद
4 शायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ॥

1 athādholakṣyaḥ एम् ॥ atha adholakṣyaḥ N₁ athādholakṣaḥ PL athādholakṣa B atha adholakṣanaḥ N₂ atha adholakṣaḥ D atha adholakṣa U₁ om. EU₂ **nāsikāyā** cett.] nāsikāyāḥ EU₂ **upari** cett.] upariṣṭāt U₂ **dvādaśāṅgulaparyantaṃ** cett.] dvādaśāṅgulamūlaparyantaṃ E daśāṅgulaparyantaṃ U₂ **dṛṣṭiḥ** cett.] dṛṣṭi° U₁ **atha vā** cett.] om. LB **nāsikāyā** cett.] nāsikāyāḥ U₁ nāsika N₂ **agre** cett.] om. BL **2 dṛṣṭiḥ** cett.] dṛṣṭi° N₂ **sthira** cett.] om. BL **karttavyā** cett.] om. BL **lakṣadvayasya** cett.] lakṣadvayasya E **dṛḍhikaraṇād** N₂] dṛḍhikaraṇāt ELN₁DU₁U₂ dṛṣṭikaraṇāt P dṛḍhikaraṇaṇ B **dṛṣṭiḥ** cett.] dṛṣṭi° LN₂U₂ **sthira** cett.] sthiro B °sthira L **bhavati** cett.] bhavati B **pavanaḥ** DEP_{N1}] pavana° N₂U₁U₂ om. BL **sthira** cett.] om. BL **bhavati** cett.] om. BL **3 etad dvayam** LPN₂] etad dvayam E etad dvayadvaya B etad advayam DN₂ etad dvayam U₁U₂ **eva** α] api β **bāhyalakṣyam** EPU₁U₂] °lakṣam cett. **api** α] eva β **kathyate** α] bhavati β bhavati B **bāhyābhyantaram** N₂] bāhyo bhyantaṃ DN₁ bāhyābhyantare BLPU₁U₂ bāhyāntara E **ākāśavat** α] ākāśavat B ākāśa-cen L ākāśe cet PU₂ ākāśe E **śūnyalakṣyaḥ** DN₁U₁] śūnyalakṣyam EPU₂ śūnyalakṣaḥ N₂ śūnyam lakṣam BL **karttavyaḥ** cett.] karttavyā BL **jāgraddaśāyām** cett.] jāgraddaśāyām N₂ jāyadaśāyām N₂ jāgradādidaśāyām BL **3-4 calanadaśāyām** cett.] cakabadaśāyām N₁ **4 bhojanadaśāyām** cett.] bhojanaṃ daśāyām P om. U₁ **sarvasthāne** cett.] sarvasthāneṣu BL **maranātrāso** DN₁] maranātrāso N₂ maranāsastrām U₁ om. BELPU₂ **na** cett.] om. BEPU₂ **bhavati** N₁N₂] bhavati || śūnya D bhavati vā U₁ om. β

Sources: **1 Re** | YK^{qcr}·Y^{SV} 2.4cd-6ab Ed. p. 23: nāsikopari deveśi dvādaśāṅgulamānataḥ ||4|| dṛṣṭisthiran (*dṛṣṭiḥ sthira* PT^{qcr}·Y^{SV} Ed. p. 834) tu karttavyam (*karttavyā* PT^{qcr}·Y^{SV} Ed. p. 834) adholakṣam idam bhajet (*bhaja* PT^{qcr}·Y^{SV} Ed. p. 834) | tathā ca (*athavā* PT^{qcr}·Y^{SV} Ed. p. 834) nāsikāgre tu sthira dṛṣṭir iyaṃ śṛṇu (*bhavet* PT^{qcr}·Y^{SV} Ed. p. 834) ||5|| yasya bhavet sthira dṛṣṭiś cirāyuh (*sthira dṛṣṭiś cirāyuh syāt tathāsau* PT^{qcr}·Y^{SV} Ed. p. 834) sthiradṛṣṭimān | **3 Re** | YK^{qcr}·Y^{SV} 2.6cd-7 Ed. p. 23: bāhyalakṣam svayam jñeyam yāti tattvanirāsinām (**nivasinām* PT^{qcr}·Y^{SV} Ed. p. 834) ||6|| kāmīnām tu bahir dṛṣṭiś cintādiṣu susiddhidā | etad bāhyamadhyaalakṣam dṛṣṭicintānirākulaḥ (*iṣṭacintā nirākulam* PT^{qcr}·Y^{SV} Ed. p. 834) ||7|| **Re** | PT^{qcr}·Y^{SV} (Ed. p. 834): antarlakṣam śṛṇu śukradigvidigādivarjitam (*subhru*° YK^{qcr}·Y^{SV} 2.8a Ed. p. 24) | calaj jāgratsusupteṣu bhojaneṣu ca sarvadā | sarvāvasthāsu deveśi cittam śūnye niyojayet | karttā kārayitā śūnyaḥ (*śūnyam* YK^{qcr}·Y^{SV} 2.10a Ed. p. 24) mūrttimān śūnya īsvaraḥ | harṣaśokaghaṭastho 'yam janmamṛtyū labhet svayam | ghaṭasthā cintayor mūrttir hatacintāsvarūpadhṛk (*ghaṭasthām cintayen mūrttimitaś* YK^{qcr}·Y^{SV} 2.11ab Ed. p. 23) | viṣayam viṣavad duṣṭam (*dṛṣṭvā* YK^{qcr}·Y^{SV} 2.11c Ed. p. 23) tyaktvā jñātvā tu mārutam | samjñāśūnyamaṇā bhūtvā puṇyapāpair na lipyate | bāhyam ābhyantaram kham (*yad* YK^{qcr}·Y^{SV} 2.12c Ed. p. 24) hi antarlakṣam iti smṛtam | etad dyānāt sadā kiñcid duḥkham na syāc chivo bhavet | śūnyam tu saccidānandaṃ niḥśabdaṃ brahmaśabdaitam | saśabdaṃ jñeyam ākāśam (*ākāśa* YK^{qcr}·Y^{SV} 2.13c Ed. p. 24) iti bhēdadvayan tv iha |

[XVI. ^{i-vi} Adholakṣya]

Now the downward-directed target. One should stabilize the gaze within the circumference (*paryanta*) of twelve *aṅgulas* beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The target becomes stable due to firm exercise [on one] of the twofold targets. The breath becomes stable.^[v] Vitality increases.⁴⁵

[XVII. ⁱ⁻ⁱⁱⁱ Statements with Reference to other Lakṣyas]

This pair is also taught as an external target.⁴⁶ The target of emptiness shall be executed internally and externally like space.⁴⁷ The fear of dying does not arise due to the exercise of meditation on the void at all places during one's life - while eating, moving and waking.⁴⁸⁴⁹

hpb

⁴⁵In Sundarāś's *Sarvāṅgayogapradīpikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept:

prathamahīṃ adho lakṣa kauṃ jānaīm | nāśā agra dṛṣṭi sthira ānaīm |
yātoṃ mana pavanā thira hoi | adho lakṣa jo sādhai koī || 26 ||

He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilized.

⁴⁶This short statement associates the two mentioned practices of *adholakṣya* with *bāhyalakṣya*, which is described later on in the text. Indeed, these later descriptions instruct the practitioner to target one of the five elements at various distances in front of the nose or above the head (cf. p. ??).

⁴⁷This description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*.

⁴⁸Next, Rāmacandra introduces a new topic about the attributes of the body of the Rājayogin instead of following the missing descriptions on *bāhya-*, *madhya-* and *antaralakṣya* as one would expect. However, the subject and particularly the descriptions of the three missing *lakṣyayogas* continue later in the text (p. ??). One might speculate that an early copyist could have confused folios, but as was noted earlier, Rāmacandra followed the content and structure of *Yogasvarodaya* as quoted in *Prāṇatoṣinī*, which presents the exact structure of topics. Judging the structure of the later topics that follow the later *lakṣyas*, rearranging the text would make much more sense! Another noteworthy observation is that in the *Yogasvarodaya* as quoted in *Prāṇatoṣinī* *ūrdhvalakṣa*, *adholakṣa*, *bāhyalakṣa* and *madhyalakṣa* are presented rather briefly. After that, *antaralakṣa* is explained in more detail. Rāmacandra follows this template roughly. However, he merges, maybe even confuses? and shortens the descriptions of *bāhya-*, *madhya-* and *antaralakṣ(y)a* into this short description of *bāhyalakṣya*.

⁴⁹The concept of five *lakṣ(y)a*s appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarnikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradīpikā* and *Yogasiddhāntacandrikā*. In all those texts, this practice becomes a genuine yoga: Lakṣ(y)yoga. If one encounters the concept of three *lakṣ(y)a* as found in *Netratantra with Netroddyota* (cf. 7.1), *Śivayogapradīpikā* (cf. 4.36-50) and Yoga Upaniṣads such as *Maṇḍalabrāhmaṇopaniṣat* (cf. 2.6-2.14) or *Advayatāraṇopaniṣat* (Ed. pp. 3-5) it is never declared as an own type of yoga.

[XVIII. ^{i-xvii} The Sign of a Rājayogin's Body]

- 1 इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरिरचिह्नं तत् कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्यां दूरं न तिष्ठति ।
 2 पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः सुखं न भवति ।^[lv] दुःखं न भवति । कूलं न भवति ।
 3 शीलं न भवति । किञ्चिच्चिह्नंस्किञ्चिच्चिह्नंनानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो
 4 निरन्तरं प्रत्यक्षो भवति ।^[x] स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न
 5 किञ्चिच्चिह्नं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलद्वन्द्वे न कामिन्यादेर्यस्येच्छा न
 6 भवति ।^[xv] तं तं भोगं प्राप्नोति । अथ वा यस्य मन एव स्थाने ऽनुरागं न प्राप्नोति ॥

1 puruṣasya cett.] *om.* E **yac cariracihnām** DN₁P] yat śarīracihnām U₂ śarīre yac cihnām E yac charīre cinham U₁ yac charīracihūm N₂ cinhnām BL **tat** DEN₁N₂] tata U₁ *om.* cett. **sarvatra**[°] α] tatsarvatra[°] β **°pūrṇo** cett.] pūrṇā PN₂ **bhavati** cett.] bhavati B **prṥthivyām** conj.] prṥthivyāh cett. prṥthivyā U₂ **dūram** U₂] dūre DEN₁ ddūre U₁ dūra N₂ **na tiṣṭhati** conj.] tiṣṭhati cett. **2 prṥthivīm** em.] prṥthivyām E prṥthi[°] P prṥthvām N₁ prṥthvīm DN₂ prṥthivyā U₂ **vyāpya** DEPN₁N₂] vyāti U₂ **kūlam** DPN₁N₂] kulam BU₂ kalam L **bhavati** cett.] bhavati BU₂ **3 śīlam** cett.] śītalām P **siddhasya** cett.] siddhasyam prṥthivī vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukham na bhati kulam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U₁ **īśvarasambandhī** cett.] īśvaram sambandhī B **prakāśo** β] prakāśaḥ α **4 nirantaram** cett.] nirattaram U₂ **pratyakṣo** cett.] prakyaḥ N₁ **bhavati** cett.] bhavati B **coṣṇo** cett.] ...o U₁ **śveto** cett.] khetō N₂U₁ **na pīto** cett.] pīto na U₂ **bhavati** cett.] bhavati BL **jātir** cett.] jāti DN₂ jānāti U₂ **5 kiñcic cihnām** cett.] kiñcic cihnām E kiñcic cihūm DN₁N₂ kiṃcit khecha cinham U₁ na kiṃcit cinham U₂ **ayam** cett.] vyayam BL **niṣkalo** cett.] niṣkalo BU₂ niḥkalo U₁ **alakṣyaś** cett.] alakṣyaḥ U₁U₂ alakṣaś BLN₁N₂ **ca** cett.] *om.* U₁U₂ **bhavati** cett.] bhavati B **phaladvande** E] phalacamda DPU₂ phalam camda U₁ phalavamda L phalam jamda B phalacamdra N₁ phalam/ camdra N₂ **na** cett.] *om.* N₂ **āder** cett.] āde D ādar B ādir L **yasyecchā** E] yasyochā P yasya L yasye B yasya yasyecchā N₁N₂ yasya yasyechā D yasya yam U₁ yasye chā U₂ **na BELP**] *om.* cett. **6 bhavati** cett.] bhavati B **taṃ taṃ** DN₁N₂] tataṃ U₁ **vā yasya** D] vāsyā N₁ vā sya N₂ vā svā U₁ **eva** DN₁N₂U₁] etata U₁

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 834): idānīm kathayisyāmi rājayogasya lakṣaṇam | rājayoge kṛte pumbhiḥ siddhicihnām bhaved iti | **Re**] PT^{qcr}·YSV (Ed. p. 834): paripūrṇam bhaved cittam jagatstho 'pi jagadbahiḥ | **Re**] PT^{qcr}·YSV (Ed. p. 832): na kṣobho janma mṛtyuś ca na duḥkham na sukham tathā | **kūlam**] PT^{qcr}·YSV (Ed. p. 834): bhedābhedau manāsthau na jñānam śīlam kulam tathā | **Re**] PT^{qcr}·YSV (Ed. p. 834): prakāśakuśasambandhiprasaṅgo 'yam nirantaram | sarvaprakāśako 'sau tu naṣṭabhedādir eva ca | **4 Re**] asya jāterna cihnāḥ ca niṣkalo 'yam nirañjanaḥ | ananto 'yam mahājyotir vāñchām bhogaṃ dadāti ca |

Philological Commentary: **2 prṥthivyāḥ dūram tiṣṭhati:** The sentence is missing in B and L. **prṥthivīm vyāpya tiṣṭhati:** The sentence is missing in B, L and U₁. **yasya ...na bhavati:** The sentence is *om.* in B, L and U₁. **duḥkham na bhavati:** The sentence is *om.* in X and U₁. **kūlam na bhavati:** The sentence is *om.* in E and U₁. **3 śīlam na bhavati:** The sentence is *om.* in E, L and B. **sthānam na bhavati:** The sentence is *om.* in E, L and B. **asya siddhasya ...bhavati:** The sentence is *om.* in E. **6 taṃ taṃ ...prāpnoti:** The sentence is *om.* in the β-group. **atha vā yasya mana ...na prāpnoti:** The sentence is *om.* in the β-group.

[XVIII. ^{i-xvii} The Sign of a Rājayogin's Body]

Now the sign of the body of the person who is in the state of Rājayoga is taught. Abundance arises at all times. No distance exists on earth.⁵⁰ He dwells on earth having pervaded [it]. Both, birth and death do not exist.^{51[v]} Happiness does not exist. Suffering does not exist.⁵² Impediment does not exist.⁵³ Moral conduct (*śīla*) does not exist.⁵⁴ Place does not exist.^[x] The manifestation of a permanent perception of the connection with god arises within the mind of the accomplished one. Moreover, he is shining - not cold, hot, white or yellow.⁵⁵ He does not have a caste nor does he have any attribute. Furthermore, he is without parts, immaculate and uncharacterized. His desire etc. does not arise in [situations of] lust⁵⁶ [and] is not located within the duality of the result.^[xv] He attains expanded enjoyment. However, his mind does not suffer attachment in this very state.

⁵⁰This statement probably refers to the so-called Bhūcara Siddhi, which is common in texts of Rājayoga. This term designates the ability to instantly travel anywhere around the world, cf. *Amanaska* 1.65: (dvādaśāhalayenāpi bhūcaratvaṃ hi sidhyati | nimiśārdhapramāṇena paryataty eva bhūtaḥ || 65 ||) Different abilities with the same designation appear e.g. in *Dattātreyayogaśāstra* 81ab–82cd (power to overcome animals) and *Śivasamhitā* 3.52 (power to move as fast as animals). For a detailed discussion see BIRCH, 2013: 275, endnote 91.

⁵¹In *Amanaska* 1.27 the yogin in *śamādhi* is described as neither alive nor dead, lifeless like a piece of wood (na ca jīvan mṛto vāpi na paśyati na mīlati | nirjīvaḥ kṣāṭhahavati tiṣṭheth layasthaś cābhidhiyate |); also Cf. *Sarvāṅgayogapradīpikā* 19d (jarā na vyāpai kālā na śāi |) “he does not know old age and death” and 20c (ajar amar ati bjaśarārīrā |) “...non-ageing, immortal supreme diamond body.”

⁵²Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab (sukhaṃ duḥkhaṃ na jānāti śītoṣṇaṃ ca na vindati |); *Haṭhapradīpikā* 4.111 ≈ *Nāḍabindūpaniṣat* 53ab–54cd: (na vijānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā | na mānaṃ nopamānaṃ ca yogī yuktaḥ samādhinā ||); also cf. *Sarvāṅgayogapradīpikā* 3.18cd: (jākaīm dukh aru sukh nahim koi | harṣ śok vyāpai nahim koi || 18 ||) “for whom neither sorrow nor joy matters, and neither joy nor sorrow overwhelms him.”

⁵³Cf. *Sarvāṅgayogapradīpikā* 3.22: (icchā parai tahāṃ so jāi | tīni lok mahim aṭak na kāi | svarg jāi devani mahim baithai | nāgalok pātāl su paithai || 22 ||) “He goes where he wants without being stopped in the three worlds, he goes to heaven and sits with the gods, he goes to the underworld and subdues the demons.”

⁵⁴Cf. *Dattātreyayogaśāstra* 162.

⁵⁵Cf. *Amanaska* 1.51: (vāsārārdhalayenāpi svātma jyotiḥ prakāśate | sūryo gobhir ivodḍipto yogi viśvaṃ prakāśate || 51 ||); Cf. *Sarvāṅgayogapradīpikā* 3.13cd: (rājayog sab ūpara chājai | jo sādhai so adhik birājai || 13 ||) “Rājayog is supreme and those who practice it shine even more.” and Cf. *Sarvāṅgayogapradīpikā* 3.23cd: (hṛdai prakāś rahai dīn rāti | deśai jyoti tel bin vāti || 23 ||) “The light in his heart remains bright day and night, without oil.”

⁵⁶The emphasis on desirelessness as a result of practicing Rājayoga is seen e.g. in *Amanaska* 1.44: (palāṣṭakalayenāpi kāmas tasya nivartate | kadāpi naiva jāyeta kāmīnyālīngitasya ca || 44 ||)

[XIX.^{i-xv} Another Sign]

- 1 अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलाभे ऽपि फललाभो न भवति । हानावपि मनोमध्ये दुःखं
 2 न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा न
 3 भवति ।^[lv] अस्मिन्नपि पदार्थे मनसो ऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य
 4 मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः
 5 सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति ।^[x] अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सो ऽपि
 6 राजयोगः कथ्यते । नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथ वा जीर्णानि सच्छिद्राणि धृतानि ...

1 anyad EN₂] anyat α anyate BL **rājayogasya** cett.] rājayoga° U₁ **cihnam** E] cinham BLN₁U₂ cihmuṃ N₂ cihum D **rājyādi**° cett.] rāja° BL **°lābhe** DEN₁] °lobhe N₂ °lābe U₁ °lābho U₂ lābhety BL **°pi** DEN₁] °pi ca N₂U₁ om. U₂ **phalalābho** DEN₁N₂] pala° U₁ aphala° BL om. U₂ **na bhavati** DEN₂U₁U₂] na bhavati BL ba bhavati N₁ **hānāv** cett.] hānād U₂ hananād BL **api** cett.] pi BLN₂
2 bhavati cett.] bhavati BL **bhavati** cett.] bhavati B **api** DU₁] na BL pi N₁N₂ adhi U₂ om. EP **padārthe** cett.] padārthau B padārtho L padārtha° U₂ om. E **prāpte** cett.] prāpta N₁ om. E **kasyāpi** cett.] kābhyādi U₂ om. E **padārthasyopary** E] padārthasyopari BL padārthopari U₂ padārthasya upari α **anicchā** E] ānicchā B āniccha L anichā D anusthā N₁ anisthā N₂ aniṣṭā U₁ anicha U₂ **na** cett.] ni B om. D **3 bhavati** cett.] bhavanti N₁D **asminn** cett.] kasmin EU₂ **api** cett.] om. BEL **manaso** BELL] manasaḥ α manasa U₁ om. U₂ **°nurāgo** BELL] anurāgo cett. **na bhavati** E] na bhavati BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U₂ bhavati α **ayam** cett.] atham P atha L **api** cett.] sama L **rājayogaḥ** cett.] rājayoga N₂U₂ **ca** cett.] caḥ E **yasya** cett.] ya D **4 śrutividvat** em.] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividvat DN₁N₂ śucivīśuddha° U₂ **puruṣe** cett.] puruṣeṣu E **mitre** cett.] maitre BELL] śatrau cett.] śatro B om. E **samā** cett.] namnā P **sakalapṛthivmadhye** cett.] °pṛtvī° L **gamanāgamanavataḥ** P] gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanam vataḥ D gamavataḥ U₁ **5 sukhabhogavataḥ** cett.] sukhabhogho bhavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ **kartṛtvābhimāno** EPU₁U₂] kartṛtvābhimano BL kartṛtvādyabhimāno DN₁N₂ **anucara**° LB] anuca° DN₁N₂U₁U₂ P atha ca E **°madhye** cett.] °madhya BL **kartṛtvam** na DEP₂N₂U₂] kartṛtvābhimano BL kartṛtvam N₁U₁ **jñāpayati** EPN₁N₂U₂] jñātva payati DU₁ nāsti BL **6 rājayogaḥ** EPN₁] rājayoga cett. **navināni** cett.] navinīnir api B navinīniṣ pi L **paṭṭa**° BEL] paṭa° DPN₁N₂U₂ pada° U₁ **°mayāni** cett.] °maya E **dhṛtāni** cett.] tāni U₁ **vastrāni** cett.] om. U₂ **sacchidrāpi** N₁N₂D] sachidrāpi U₂ sachadrāpi P svachidrāpi LB chidrāpi E **dhṛtāni** cett.] dhvātāni U₂ dhūtāni P

Sources: **1 Re**] PT^{qcr}·YSV (Ed. pp. 834-835): asya citte nānurāgo virāgo na bhaved iti | rāja prāpte °pi no harṣo hānau duḥkham bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | **3 Re**] PT^{qcr}·YSV (Ed. p. 835): vidyāvidyāmītraśatrau samā drṣṭiś ca sarvaśaḥ | bhogāsaktādikartṛtvena mano no bhavet khavat | **5 Re**] PT^{qcr}·YSV (Ed. p. 835): lokamadhye bhavet kartṛtā manomadhye °pi niṣkriyaḥ | **Re**] PT^{qcr}·YSV (Ed. p. 835): eṣo °pi rājayogitī sukhe duḥkhe samas tathā |

Philological Commentary: **1** anyad rājayogasya ...anicchā na bhavati: XIX.i-v are om. in P. **4** drṣṭiś ca ...bhavati: XIX.i is om. in B and L

[XIX. ^{i-xv} Another Sign]

Another sign of Rājayoga is described. Even [when] attaining a kingdom⁵⁷ etc., the perception that a gain has taken place⁵⁸ does not arise. Even in loss [of it], suffering does not arise in the mind, neither does desire arise. And then, with regard to whatever object that has been obtained, aversion does not arise towards the object.^[v] Concerning this object, affection of the mind does not arise. Just this is said to be Rājayoga. And then the mind of him, who knows the Veda (*śruti*), is equal towards [any] person - [be it] friend and enemy. A neutral view arises.⁵⁹ Amidst the whole earth, which is like the comings and goings of joys and pleasures, pride of authorship does not arise in his mind.^[x] While wandering the world, he does not wish to know authorship. This is also said to be Rājayoga. New durable clothes made of silk, or old, worn [clothes] with holes smeared with sandalwood and ...

⁵⁷The term *rājya* could also designate a royal title. In the context of the source *Prāṇatoṣiṇī*, Ed. pp. 834-835 it seems more convincing that a kingdom is meant here.

⁵⁸I have understood *phalalābhaḥ* as a genitive *tatpuruṣa* in which I took *lābhaḥ* as perception in the sense of the German word "Auffassung" (cf. *Sanskrit Wörterbuch*, p. 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think shall be expressed here.

⁵⁹The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24 (yadā sarvasamo jāto bhaved vyāpāravarjitaḥ | parabrahmaṇi sambaddho yogī prāptalayas tadā || 24 ||) "When he has become equanimous towards all living beings and is free from activity, then the yogin, who has united oneself into the highest Brahman, has reached absorption." Also cf. *Amanaska* 1.26cd (vicāraṃ cendriyārthānām na veti hi layaṃ gataḥ || 26 ||). "The yogin who was reached absorption gives no thought to sense objects."

- 1 कस्तुरिकाचन्दनलेपैर्वा कर्दमलेपेन वा यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्ये ऽथ च
 2 वनमध्ये उद्बसग्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सो ऽपि राजयोगः ।
 3 [xv]

[XX.^{i-ix} Caryāyoga]

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

1 kasturikā α] kastūrī BEPU₂ kastūrī L **lepair** E] lepo cett. **vā** cett.] cā L **kardamalepena** E] kardamalepo cett. **vā** cett.] om. E °śokau cett.] °śoko DN₁U₂ °śoka N₂ **sthau** em.] sthaḥ cett. sthā N₂U₁ sta U₂ **sa eva** cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U₂ rājayogaḥ || idānīm || BL tiṣṭhati | yasya janmamaraṇe na staḥ sukhaṁ na bhavati | kulam na bhavati śīlam na bhavati | sthānam na bhavati | E **naḡaramadhye** cett.] rājayogaḥ naḡaramadhye E ṣaḡaramadhye D vā naḡaramadhye U₁ 'tha ca PLBU₂] atha ca DEN₁N₂U₁ **2 udvasa°** U₂] yuddhe sam° E utasam° P udvasta° BL udvesu° DN₁N₂ udassam° U₁ **grāmamadhye** cett.] grāmaṁ madhye B **lokapūrṇagrāmamadhye** U₁] ...pūrṇagrāmamadhye N₁ svetapūrṇagrāmamadhye DN₂ **mana** PU₂] manaḥ cett. **ūnaṁ** PN₁N₂U₂] ūnan DN₂ unaṁ BLU₁ bhaya° E **na** DN₁N₂] om. cett. **vā** cett.] vām PU₂ om. U₁ 'pi em.] pi cett. **rājayogaḥ** cett.] rājayogaḥ kathyate E **4 caryāyogaḥ** cett.] tvaryāyogaḥ U₁ yogaḥ E **nirākāro** BELPU₁] nirākālo DN₁N₂ nirvikāro U₂ 'calo PU₂] calo BL nityo α om. E **nityo** β] calo α 'bhedyah DEN₁N₂] bhedhyaḥ BLP abhedhyaḥ U₁ 'bhedyha U₂ **etādṛśa** BLP] etādṛśaḥ DEN₁N₂U₁ etādṛśa U₂ **ātmā** cett.] ātmani EU₂ **sa** LB] om. cett. **etādṛśa** N₂] etādṛśo PU₁ etādṛśe DLN₁ etādṛśye B om. EU₂ **ātmani** cett.] om. EU₂ **5 mano** EPU₁U₂] manaḥ DN₁N₂ om. BL **yasya** cett.] om. BL **niścalaṁ** cett.] niścala PLN₂ **tiṣṭhati** cett.] bhavati U₁ **tasyātmanaḥ** cett.] tasya ātmanaḥ U₁U₂ **puṇyapāsparśo** cett.] puṇyapāśya sparśo U₁U₂ **padmini** **patrasya** cett.] padmani patrasya BLP padmapatre E **6 yathodakasya sparśo** EPL] yathodakasya sparśa B yathā udakasparśo α yathodakasparśo U₂ **bhavati** cett.] bhavati B **kāśamadhye** EP] 'kāśamadhye U₂ ākāśamadhye cett. **pavanaḥ svecchayā** cett.] pavanasvachayā DN₁N₂ **bhramati** cett.] brahmayati U₁ **yasya** **manaḥ** cett.] yamanaḥ D pavana° N₂ **7 bhavati** cett.] bhavati B **caryāyogaḥ** cett.] kriyāyogaḥ α

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 835): harṣaśokau na jātveṣāṁ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | **4 Re**] PT^{qcr}·YSV (Ed. p. 835): harṣaśokau na jātveṣāṁ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | **6 pavanaḥ**] PT^{qcr}·YSV (Ed. p. 835): yathākāśe bhraman vāyur ākāśaṁ vrajate svayam | tathākāśe mano linaṁ rājayogakriyā matā | jagatsaṁsarganirlepaṁ padmapatrajalam yathā |

Philological Commentary: **1 naḡaramadhye** ...: Corresponding prose version of the original with extensive editorial changes in XX.xiii-xv. **caryāyogaḥ**: Caryāyoga is not mentioned in PT^{qcr}·YSV, Rāmacandra however, utilizes this passage to construe this type of yoga. Due to its brevity it must be seen as an attempt to do justice to the list of Yogas provided in the beginning, which obviously fails in the course of his compilation.

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

[XX. ^{i-ix} Caryāyoga]

Now Caryāyogaḥ is explained. Shapeless, unchangeable, permanent [and] unsplitable - such is the self. It is seen as such by the one whose mind abides in the self without moving. His self is not touched by sin and merit. Just as the leave of the lotus situated in the amidst water doesn't touch the water; likewise the self [is not touched by sin and merit].^[v] Just as the wind wanders according to its own will in space, likewise the mind of one who is absorbed into the universal spirit [wanders according to its own will in space]. This is Caryāyoga.^{[ix]⁶⁰}

hpb

⁶⁰Identifying the source verses quoted in the PT^{qcr}·YSV (Ed. p. 835), it seems that Rāmacandra added his Caryāyoga to do justice to the list and inventing his straightforward concept of this yoga. Rāmacandra emphasizes the cultivation of detachment towards sin (*pāpa*) and merit (*puṇya*). Parallels can be identified with the concept of Caryāyoga as presented in the *Yogasiddhāntacandrikā* (Ed. pp. 2, 52-53, 100-101, 150). Here, it appears that Caryāyoga is a spiritual practice or discipline that aims to purify the mind. Nārāyaṇatīrtha introduces Caryāyoga in the context of Yogasūtra 1.33, Ed. p. 52 (maitrikaruṇāmuditopekṣānām sukhaduḥkhaṇyāpuṇyaviṣayānām bhāvanātaś cittaprasādanam). According to Nārāyaṇatīrtha's commentary, the practice of it involves cultivating specific mental attitudes, such as *maitrī* (loving-kindness), *karuṇā* (compassion), *muditā* (sympathetic joy), and *upekṣā* (equanimity), towards different objects or situations, such as happiness, suffering, merit, and demerit. The practice of Caryāyoga is said to lead to eradicating mental impurities and attaining a calm and tranquil state of mind. Nārāyaṇatīrtha characterizes the practice as the renunciation of worldly attachments and desires and the performance of selfless actions or Karmayoga. Nārāyaṇatīrtha states that Caryāyoga is the "primary discipline of detachment (*vairāgya*)," which suggests that it emphasizes the cultivation of detachment or dispassion towards worldly objects and desires as a means of achieving spiritual liberation. Moreover, it is interesting that Rāmacandra begins his short discourse by describing characteristics of the *ātman*. Within *Sarvāṅgayogapradīpikā* (2.40-51, Ed. pp. 96-98), we find a similar sounding term among the four types of Bhaktiyog going by the name of Cārcāyog. Sundardās describes Cārcāyog as a type of Bhaktiyog which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in a specific manner of delightful devotion based on the concepts he presents in his verses. The practice results in a beautiful inner being (50-51). He first describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, bringing about wonderful deeds. It is beyond words and so on (41). Next, Sundardās describes the various layers of creation emanating from *om* (42-45). He says the unmanifest consciousness illumines every corner of existence (46), being the inner knower of all (47). Then, in the light of the previously concepts of the unmanifest consciousness and since it is infinite, divine, all-knowing and incomprehensible (48-49), Sundardās expresses the importance of deep awe towards the unmanifest consciousness, which is the key component of his Cārcāyog type of *bhakti*.

[XXI. ^{i-xii} Haṭhayoga]

- 1 इदानीं हठयोगः कथ्यते । रेचकपूरककुम्भक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च धौ
 2 त्यादिषट्द्र्मकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं
 3 भवति । मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते ।^[v] हठयोगकरणात् मनः शून्यमध्ये लीनं भ
 4 वति । कालः समीपे नागच्छति ॥
 5 इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं
 6 पीतं नीलं रक्तं किञ्चिद्रूपं चिन्त्यते । तद्व्यानकारणात् सकलाङ्गे रोगः न भवति ।^[x] ज्वरं न भवति ।
 7 आयुर्वृद्धिर्भवति ॥

1 haṭhayogaḥ DLPN₁U₁] haṭayoga B grahayogaḥ E haṭhayoga U₂ **ityādi°** cett.] ityādhi° N₂ **pa-**
vanasya sādhanam cett.] pavaṇasādhanaṃ EP **kartavyam** BEL] kartavyaṃ cett. **ca** cett.] *om.*
 U₁ **1-2 dhautyādi** cett.] dhotyādi B vidhotyādi U₁ **2 sūryanāḍimadhye** cett.] sarvasūryanāḍi-
 madhye B **pavanaḥ pūrṇo** cett.] pavanapūrṇo BL pvaṇaḥ pūrṇo N₂ **yadā tiṣṭhati** cett.] yadāti
 BL **mano β**] manaḥ **α niścālam** cett.] niścālo BLP **3 manaso β**] manasaḥ **α niścālatve** cett.]
 niścālatvena E **ānandasvarūpaṃ** cett.] ānaṃdaṃ svarūpaṃ BL ānaṃdaṃ svarūpa° P ānandarūpaṃ
 E **bhāṣate** cett.] bhāṣate N₂U₁ **haṭha°** cett.] haṭa° B **yoga°** cett.] yogā° B **karaṇāt** cett.] karaṇāt
 BELP **manaḥ** cett.] mana N₂ **linam** cett.] sthānaṃ U₂ **4 kālaḥ** cett.] kālā° B kālā° N₂U₁ kāsah U₂
nāgacchati cett.] nāma gacchati B nāgacchaṃti D ti nāgacchati U₁ **5 haṭhayogasya** cett.] haṭayogasya
 BU₁ haṭhayoga° P **dvitiyo** cett.] dvitīya° DLP dvitīyaṃ B **bhedāḥ** cett.] bhedāḥ BL **kathyate** cett.]
 kathyante BL **pādādārabhya** cett.] pādādārabhyā N₁D **śiraḥ** cett.] śira° BL śiro U₂ **paryantaṃ**
 cett.] paryentaṃ N₁ paryataṃ U₁ **svaśarīre** cett.] svaśarīraṃ U₁ **koṭisūryatejaḥ** cett.] koṭisūrye
 tejaḥ U₂ **samānaṃ** cett.] samāna° BL **śvetaṃ** cett.] śveta° B **6 pītaṃ** cett.] *om.* BL **raktaṃ**
 cett.] laktaṃ N₁ **kiṃcidrūpaṃ** DN₁U₂] kiṃdrupaṃ BP tiṃdrupaṃ L ciṃrūpaṃ U₁ kiṃcidvarṇaṃ
 E **cintyate** cett.] cityate P ciṃtate BL **tad** ELPN₂] tat BU₂ ta DU₁ na N₁ **dhyānakāraṇāt β**]
 dhyānaṃ karaṇāt **α sakalāṅge αPU₂**] sakalāṅge BL sakalaṃ E **rogaḥ** em.] roga N₁N₂ rogajvalanaṃ
 BDELDP_{U₂} roga kṣataṃ U₁ **na** cett.] *om.* EU₂ **jvaranaṃ na bhavati** N₂] jvalanaṃ na bhavati N₁
om. cett. **7 āyur** cett.] āyu° N₂ *om.* D **vṛddhir** cett.] *om.* DEL **bhavati** cett.] bhavati B vardhate
 EL *om.* D

Sources: **1 Re**] PT^{qcr·YSV} (Ed. p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidaḥ | kṛtvāsaṇaṃ
 pavaṇāśaṃ śarīre rogahāraṇam | pūrakaṃ kumbhakaṇaiva recakaṃ vāyunaḥ bhajet | itthaṃ kramotkra-
 maṃ jñātvā pavanaṃ sādhayet sadā | dhauty ādikarmaṣaṭkaṇi ca prakuryād haṭhasādhakaḥ | etan nāḍyān
 tu deveśi vāyupūrṇaṃ pratiṣṭhitam | tato mano niścālam syāt tata ānanda eva hi | haṭhayogān na kālaḥ
 syān manonāśo bhaved yadi | **5 Re**] PT^{qcr·YSV} (Ed. p. 835): idānīm haṭhayogasya dvitīyaṃ bhedam
 acchṛṇu | ākāṣe nāsikāgre tu sūryakoṭisamaṃ smaret | śvetaṃ raktaṃ tathā pītaṃ kṛṣṇam ity ādirūpataḥ
 | evaṃ dhyātvā cirāyus syād āṅgajānanavarjitam (^{°varjitah} YK^{qcr·YSV} 12.25 Ed. p. 108; possibly em. to
 āṅgajānanavarjitah or āṅgajvaranavarjitah) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (^{°prasaṅgataḥ}
 YK^{qcr·YSV} 12.25 Ed. p. 108) | haṭhāi jyotir (^{haṭha°} YK^{qcr·YSV} 12.26 Ed. p. 108) mayo bhūtvā hyantareṇa
 śivo bhavet | ato 'yaṃ haṭhayogaḥ syāt siddhidaḥ siddhasevitaḥ |

[XXI.^{i-xii} Haṭhayoga]

Now Haṭhayoga is explained. The practice of breath shall be done in this manner: "Exhalation, Inhalation [and] Retention etc. And then due to the six practices (*ṣaṭkarma*), like *dhauti* etc., the purification of the body arises. When the full breath abides in the middle of the sun channel⁶¹, then the mind is unmovable. The form of bliss immediately shines through the motionless mind.^[v] Due to the execution of Haṭhayoga, the mind becomes absorbed into emptiness. The time of death does not approach.

Now, the second division of Haṭhayoga is explained.⁶² The shine of ten million suns in one's body from the feet to the top of the head is contemplated in any colour equal to white, yellow [or] red. Due to the execution of meditation, disease does not arise in the entire body.^[x] Fever does not arise. Vitality grows.⁶³

⁶¹ Usually the *sūryanāḍi* is the *piṅgalā*-channel or right nostril, as previously declared in III.vii. In the light of the context it appears more likely that *sūryanāḍi* must refer to the central channel, the *suṣūmṇā*.

⁶² In *Yogakarmikā*^{qcr · YSV} 12.23 Ed. p. 107 the section which includes the verses used for the second division of Rāmacandra's Haṭhayoga is introduced by a verse which is missing in the quotes of *Prāṇatoṣinī*: (*susthāsanam samāsino nirajāyatalocanaḥ | cintayet paramātmānam yo vadet sa bhaviṣyati || 23 ||*) "Well-seated in a stable position, with eyes extended like lotus petals, he who contemplates the supreme self, he will become that whom he proclaims." This verse again confirms that Rāmacandra used a version of the *Yogasvarodaya* which is very close or similar to the one we find in the *Prāṇatoṣinī*, since it is not resembled in Rāmacandra's prose.

⁶³ It is interesting to compare this passage with PT^{qcr · YSV} (Ed. p. 835) as presented in **sources** for XXI.ix-xiii, l.5 p.61: "Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as if it were equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (*aṅgajaraṇavarjitaḥ*] conj. *aṅgājananavarjitaṃ*). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandra's transfer obviously misses various details. We can speculate if the omission of details was intentional or simply the result of sloppiness. The original second type appears like Lakṣayoga, which includes the visualisation of intense light, whereas Rāmacandra's technique involves visualising the whole body in colourful lights. Rāmacandra also decided to leave out the sectarian details. A superficially related but more complex 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 *Goraṅṣayogaśāstra* 33-50. Another interesting similarity appears in ...

[XXII.^{i-xiv}Jñānayoga]

- 1 इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।
 2 एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।
 3 अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥XXII.ⁱⁱ ॥
 4 यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।
 5 य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥XXII.ⁱⁱⁱ ॥
 6 प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः ।
 7 यथा न्यग्रोधबीजं हि क्षितिवुसं द्रुमायते ॥XXII.^{iv} ॥
 8 एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं ।
 9 मूलाङ्कुरस्य चोद्गण्डाः शाखाकुसुमपल्लवाः ॥XXII.^v ॥

1 idānīm cett.] idānī U₁ kathyate EPN₂U₁U₂] om. BDLN₁ **2** eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmāsu BLP] viśvāvasu E dviśvātmāsu αU₂ **3** avikalpatayā cett.] avikalpatayā U₁U₂ yuktayā cett.] yuktā BL **4** vāpi cett.] himṣa° U₂ **5** ya evaṃ cett.] evaṃ U₁U₂ vetti cett.] vette na U₁ ve B jñānādhikāravān cett.] jñānādhikāraṇāt E **6** prāpnoti cett.] om. E sām̐bhavisattām DU₁U₂] sām̐bhaviṃ sattām BP sām̐bhaviṃ sattān L sām̐bhaviṃ satta N₁ sām̐bhavisattā N₂ om. E sadādvaita° cett.] sadāmdvaita° U₁ om. E **7** yathā cett.] om. E nyagrodhabijam cett.] nyagrodhaviṃ DN₁N₂ nyagrodhaviṃ L om. E hi cett.] om. E kṣitāv cett.] kṣitī B kṣitāptā U₁ om. E **8** ekāntam cett.] ekānte BL yekāntam U₁ naikadhā cett.] naikadā E nekadhā BL svena cett.] śveta N₁ śvetana DN₂ dṛśyate cett.] dṛśyamte BL dṛśyet N₂ daśadhā EN₁N₂] daśadhāt BL śadhā N₂U₁ kṛtam em.] kṛtaḥ EL kṛtā α kṛptā B kṛtiḥ U₂ **9** mūlāṅkurasya E] mūlāṅkurutva cett. codanḍāḥ EN₁U₂] codarāṭaḥ DN₂ kuḍamḥaḥ B kuḍamḍa L śākhākusumapallavāḥ U₂] śākhākūḍalapallavāḥ E śākhākilekālapallavā BL śāvārakumbhalapallavāḥ N₁U₁ śākhākumbhalapallavā N₂ śālāvākumapadṛtravā D

Sources: **1 Re**] PT^{qcr}-YSV (Ed. p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasampūrṇaḥ śivaḥ syān na punarbhavaḥ | **2 Re**] PT^{qcr}-YSV (Ed. p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanāḥ | iti kṛtvā tu vai yukto jñānayogaṃ samācāret || **6 Re**] PT^{qcr}-YSV (Ed. p. 835): prāpnoti sām̐bhaviṃmantrān sadā nityaparāyaṇaḥ | yathā nyagrodhaviṃ hi kṣitau vaptur drumāyate || **8 Re**] PT^{qcr}-YSV (Ed. p. 835): ādāv ekas tato 'nekaḥ svabhāvac chādanādibhiḥ | varddhate 'harniśaṃ vṛkṣaḥ patrapallavavistṛtaḥ |

Testimonia: **4 Re**] PT^{qcr}-YSV (Ed. p. 835): yatra tatra sthito vāpi sarvajñānamayaṃ jagat | ya evaṃ asti bodhena so'pi jñānādhikāravān ||

Philological Commentary: **8 XXII.^v:** The verse is omitted in P.

[XXII.^{i-xiv} Jñānayoga]

Now the characteristic of Jñānayoga is explained.

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

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

XXII^{iv}. By always being totally directed towards non-duality, one attains the being of Śiva (*śāmbhavī*)⁶⁴, just as the seed of the banyan tree⁶⁵ scattered in the ground becomes a tree.

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

...in *Amanaska* 2.7-8. 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 vitalbreaths into the orb of light (2.7). The orb of light (*vyotimaṇḍala*) 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. Practitioners of yoga should constantly meditate on it to achieve *siddhis* (2.8). (*cittaṃ buddhir ahaṅkāra ṛtvijaḥ somapaṃ manaḥ | indriyāṇi daśa prāṇāṇ juhōti vyotimaṇḍale || 7 || ā mūlād bilaparyantaṃ vibhāti vyotimaṇḍalam | yogibhiḥ satataṃ dhyeyam aṇimādyasiddhidam || 8 ||*)

⁶⁴In medieval Yogatexts, particular in the Rājayoga genre, the term *śāmbhavī* most often appears in the context of a *mudrā*, the so-called *śāmbhavī mudrā*. The two earliest references for *śāmbhavī mudrā* are *Candrāvalokana* 1 = *Amanaska* 2.10, who share the same verse. The practice of *śāmbhavī mudrā* involves focusing the mind internally at an internal orb of light *Amanaska* 2.7-8. At the same time, the gaze is directed outwards and free from closing and opening the eyes (BIRCH 2013 (2.10)). In *Amanaska* 2.14, the practice is said to bring about *siddhis* and the no-mind-state (*unmani*) and according to *Amanaska* 2.14 liberation while alive (*jīvanmukti*). For a detailed discussion of *śāmbhavī mudrā*, its influence and all references, see BIRCH, 2013:71-79. Here, Rāmacandra uses the term *śāmbhavī* as a designation of the ultimate state to be attained by practicing Rājayoga, which he presents as the realization of absolute unity. The *śāmbhavī*-state certainly has roots in the ancient tantric traditions of Śaivism. See references entry *Tantriābhadhānakośa* Vol 3?

⁶⁵In rituals the banyan tree (*nygarodha*) is associated with the *kṣatriya* class (SMITH, 1998:27).

- 1 स्नेहपुष्पफलं बीजे विस्तारो ऽयं स्वभावतः ।
 2 तथासौ निर्मलो नित्यो निर्विकारो निरंजनः ॥XXII.vi ॥
 3 एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः ।
 4 पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥XXII.vii ॥
 5 एवं दशविधा विश्वं लोकालोकसविस्तरम् ।
 6 एक एव न चान्यो ऽस्ति यो जानाति स तत्त्ववित् ॥XXII.viii ॥
 7 पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः ।^[x] अथ च
 8 यो दृष्टिविषयः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स अदृश्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं
 9 दूरीकृत्यैक्येन दर्शनं स एव ज्ञानयोगः । तस्य कारणात् कालः शरीरनाशं न करोति ॥^[xiv]

1 snehapuṣṣaphalam DN₁N₂PU₂] snehe puṣṣaphala° BL snehapuṣṣaṃ phala U₁ srehapuṣṣaphalam E bīje cett.] bīja BL vistāro cett.] vistārā DN₁ 'yaṃ EPN₁N₂U₂] ya BL yaḥ U₁ yasya D svabhāvataḥ cett.] svabhāvataḥ BL bhāvataḥ D **2 tathāsau** cett.] yathāsau B tathāpasau P nirmalo cett.] nirmalau P **3 eko** cett.] yeko U₁ naikaḥ em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ svayambhūḥ ca cett.] svayambhūtyā U₁ svadhāmnā PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmnā N₁ svadhā..ṣa D svadhāmnāva N₂ svabhāva U₁ sthitāḥ DLP] sthitaḥ cett. **4 °buddhi°** EPL] °buddhir cett. °vikriyāḥ EPU₁] °vikriyā cett. **5 daśavidhā viśvaṃ** BLN₂] daśavidhaṃ viśvaṃ DEP₁U₂ daśavidhaviśvaṃ U₁ lokālokaśavistaram cett.] lokālokaśavistarāṃ N₁ lokāloke śavistaraṃ U₂ **6 eka** cett.] ekam U₂ eva cett.] yeva U₁ **7 prthivī°** cett.] prthivī° U₁ °vanaspati° EN₂U₂] vanaśpati P vanaspati° BDLN₁U₁ °parvatādīsthāvara° PBLU₂] °parvatādīsthāra° E °parvato tyādīsthāvara° D °parvate tyādīsthāvara° N₁ °parvate 'thyādīsthāvara° N₂ °parvate iyādīsthāvara° U₁ rūpaḥ cett.] rūpā BL rūpa N₂ saṃsārah cett.] saṃsāra° EU₁ °hasteśvapakṣīty ādiko BL] °hasty aśvapakṣīty ādiko E °hastīśvapakṣīty ādiko DN₁ °hastipakṣīty ādiko N₂ °hastiasvapakṣīty ādiko U₁ °hasttyaś ca pakṣīty ādiko U₂ jaṃgamarūpaḥ cett.] jaṃgamaḥ rūpaḥ D °rūpā L jagad° U₁ saṃsārah cett.] saṃsāro U₁ ca cett.] vā D **8 yo** cett.] yaḥ U₁ ya DN₁N₂ dr̥ṣṭi cett.] ddr̥ṣṭi LN₁ daṣṭi B dārṣṭi D dr̥śya cett.] dr̥śyad N₁ dr̥ṣy° U₁ dr̥ṣṭyā cett.] dyā N₂ ity cett.] ty BL śaty N₂ saṃsārasya cett.] saṃsāra° PLU₂ svātmano BELP] svātmanaḥ α svātmanoḥ U₂ bhedam cett.] bheda B bhedām DN₁ **9 °kr̥tyam** U₂] °kr̥tya cett. °kr̥tya E aikyena P] aikam eva E aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ sa eva E] om. cett. jñānayaḥ cett.] jñānayaḥ U₂ tasya cett.] gatasya U₁ kāraṇāt cett.] dhyānakaraṇāt U₁ kālah cett.] kāla° U₁ na cett.] om. N₂U₂

Sources: **1 Re]** PT^{qcr}·Y^{SV} (Ed. p. 836): snehapuṣṣaphalair vijair vistāro 'yaṃ svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanaḥ | **3 Re]** PT^{qcr}·Y^{SV} (Ed. p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitaḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyāḥ | **5 Re]** PT^{qcr}·Y^{SV} (Ed. p. 836): evaṃ bahuvidhaṃ viśvaṃ lokālokaśavistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | **7 Re]** PT^{qcr}·Y^{SV} (Ed. p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecaraḍayaḥ | jaṅgamasthāvarākāraḥ saṃsārah syāt sa īśvaraḥ | **Re]** PT^{qcr}·Y^{SV} (Ed. p. 836): svabhāvalīlayā bhāti śūnye'sau śūnyabuddhitaḥ | yad dr̥ṣṭam viśayam vastu tad dr̥śyam iti kathyate | yo dr̥ṣṭātitaḥ so'dr̥śyas tadā dr̥ṣṭam hi manyate | svatanūbhedam evan tu saṃsāraṃ duḥkhasaṅkulam |

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

XXII^{vii}. One, not one, self-existing by it's own power, abiding in multiplicity, as five [gross] elements (*tattva*)⁶⁶ thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahaṃkāra*), and modifications (*vikriyā*).⁶⁷

XXII^{viii}. Thus, the ten variations permeate the whole world and non-world. There is only one, there is no other. One who knows this is a knower of the truth.”

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

⁶⁶The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in some other tantric works, cf. e.g. *Śivasvarodaya* 6-8 (nirāñjano nirākara eko devo maheśvaraḥ | tasmād ākāśam utpannam ākāśād vāyusambhavaḥ ||6|| vayoḥ tejas tatas cāpas tataḥ prthivī samudbhavaḥ | etāni pañcatattvāni vistīrṇāni ca pañcadhā ||7|| tebhyo brahmāṇḍam utpannam tair eva parivartate | viliyate ca tatraiva tatraiva ramate punaḥ ||8||) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).” In *Kumbhakapaddhati* 122, a technique of breath retention is dedicated to the five *tattvas* (tatvāḍau pūreyed vāyūḥ tat tatvānte virecayet | tatvakumbhaḥ sa gaditaḥ pañcadhā tatvabhedaḥ ||122||) “One shall inhale before [the rise] of a particular *tattva* and exhale at the end of that *tattva*. This is called *tattvakumbhaka* being five-fold according to the five divisions of *tattva*. The *Śivasvarodaya* discusses the rise, duration, properties and application of the *tattvas* in greater detail. An overview of this can be seen in GHAROTE and DEVNATH, 2021: Appendix-iii.

⁶⁷In the tantric traditions of Śaivism tenfold *tattva*-systems existed ...

[XXIII.^{i-xxx} Division of the Inherent Being]

- 1 इदानीं स्वभावभेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तत् दशधा भेदं स्वभावत एव प्रा
 2 मोति । मूलोत्कुरत्वगण्डशशाखाकलिकापल्लवपुष्पफलस्नेहा इति भेदो दशधा प्रामोति । तथा निर्मलो निर्वि
 3 कारः निरंजन एक एतादृश आत्मस्वभावाद् एव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकाररूपाभेदान्
 4 प्रामोति ।^[v] ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति । यथैकैकः पृथ्वी क्वचित् कोमलरूपा ॥
 5 क्वचित् मनोहररूपा ॥ क्वचित् परिमलरूपयुक्ता ॥ क्वचित् परिमलरहिता ॥ क्वचित् सुवर्णरूपा ॥ क्वचित्
 6 रौप्यरूपा ॥ क्वचिद्रत्नमयी ॥ क्वचित् श्वेता ॥ क्वचित् कृष्णा ॥ क्वचिद्रक्ता ॥ क्वचित् पीता ॥

1 idānīm cett.] idāni B **svabhāva°** cett.] svābhāva° BL tasya E **°bhedam** DN₁] °bheda N₂ °bhedah cett. **vaṭa°** cett.] vatha° N₂ **°bijam** DPN₁N₂U₁] °bijam E °bija° U₂ °bijena BL **vaṭarūpeṇa** cett.] rūpeṇa BL **pariṇamate** BLU₂] pariṇāte P pariṇatam αE **sa tat** U₁] sa tu N₂ satṛ N₁ sat EP śata BL sa DU₂ **daśadhā** cett.] dṛśadhā P dasat U₂ **bhedam** cett.] om. U₂ **svabhāvata** cett.] svabhāva BL om. U₂ **eva** cett.] om. U₂ **1-2 prāpnoti** cett.] prāpnoti BLU₁ **2 mūlāmkuratvagdaṇḍaśākhākalikā-pallavapuṣpaphalasnehā** E] mūla amkuratvakdaṇḍaśākhākilpikāpallavā puṣpaphalasneha P mūlam amkuratvakdaṇḍaśākhākilakālapallavā || vistāroyam svābhāvataḥ B mūlam amkuratvakdaṇḍaśākhākilā-pallavā || vistāroyam svābhāvataḥ || L mūlām amkuratvakdaṇḍaśākhām kalikāpallavapuṣpaphalasneha || N₁ mūlāmkuratvakdaṇḍaśākhām kalikāpallavapuṣpaphalasneha] N₂ mūlāmkuratvakdaṇḍaśākhām kalikāpallavapuṣpaphalasneha D mūlāmamkuratvakdaṇḍaśākhākalikāpallavapuṣpaphalasneha U₁ om. U₂ **iti** cett.] om. U₂ **bhedo daśadhā** α] daśabhedān BELP om. U₂ **prāpnoti** cett.] prāpnotiti P om. U₂ **tathā** cett.] yathā EU₂ **nirmalo** BEL] nirmalaḥ αPU₂ **3 niraṃjana** E] niraṃjanaḥ cett. **eka** cett.] ekaḥ N₁N₂U₁ **etādṛśa** E] etādṛśaḥ N₁N₂U₁ **ātmasvabhāvād** cett.] ātmā svabhāvād E **prṥthvyāpatejovāyābākāśamanobuddhimāyāvikārarūpābhedān** N₁BL] prṥthivyapātejovāyābākāśa-manobuddhimāyāvikārarūpābhedān E prṥthvyetetejovādvākāśamanobuddhimāyāvikārarūpābhedān P prṥthvipate | jivikāśamanobuddhir māyāvikārarūpābhedāt DN₂ prṥthakte jivāyuvākāśamanobuddhir māyāvikārarūpābhedāt U₁ prṥthvyapatejovāyābākāśa || manobuddhimāyāvikārarūpābhedā U₂ **4 jñā-nayogaprabhāvād** EU₂] jñānayogabhavāt α jñānayogaḥ || prabhāvād° BL jñānayogaḥ prabhāvād P **eva** cett.] eka BLP yeva U₁ **yathaikaikaḥ** em.] yathaikaiva E yathā ekaika BLP U₂ yathā ekaiva DN₁ yathā ekaṃ ca N₂ yathā ekaī ca U₁ **prṥthvī** β] prṥthivī α **°rūpā** β] °rūpa α **5 kvacit** cett.] om. EPU₁ **manohararūpā** B] °rūpāḥ L °rūpa U₂ manoharā DN₁N₂ om. EPU₁ **kvacit** cett.] om. EPU₁ **°parimala** cett.] om. EPU₁ **°rūpayuktā** BL] °rūpā° DN₁ °rūpayuktā N₂ om. EU₁ **kvacit** cett.] om. PU₁ **°parimala** cett.] °parimalarūpa° E om. PU₁ **°rahitā** ELN₁] °rohitā BN₂U₂ om. DPU₁ **kvacit** cett.] om. PU₁ **°suvarṇarūpā** ELN₂U₂] suvarṇarūpa BD khavarṇakupā U₁ om. P **kvacit** cett.] om. BLP **6 raupyarūpā** E] rūpyarūpā N₁U₁ rūpyarūpa DN₂ rajatarūpā U₂ om. BLP **ratnamayī** cett.] ratnamāī BL **kvacit** cett.] kvacic ca E **°śvetā** EDU₂] śveta N₁N₂U₁ śvetarūpā L šverūpā B **kvacit** kṛṣṇā cett.] kṛṣṇa N₁ om. E **raktā** BELU₂] °rakta cett.

Sources: **1 Re]** PT^{qcr}·YSV (Ed. p. 836): svabhāvabhedam etat śṛṇu devī prayatnataḥ | **4 Re]** PT^{qcr}·YSV (Ed. p. 836): ātmano vā prṥthivyādyāḥ svabhāvaḥ kiñcid ucyate | ātmaiva prṥthivī dhātṛī 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 | ūrvarā ūrvarā sā tu viṣṇmṛtamayī sadā |

Philological Commentary: **6 kvacid:** Sentence ???? is om. in P.

[XXIII. ^{i-xxx}Division of the Inherent Being]

Now, the division of the inherent being is described. Just as the seed of the banyan tree ripens into the shape of the banyan tree, [and] because of its own inherent being develops such a tenfold division. [Namely]: root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar. The division develops [those] ten parts. In this way, the pure, unchanging, unblemished, attains such [a division] precisely, because of the inherent being of the self. [Namely], the division: earth, water, fire, wind, space, mind, intellect, illusion, transformations and form.^{68[v]} Because of the power of Jñānayoga, there arises the conviction that "the self is truly one". Just as some particular soil (*ekaika*) sometimes appears soft, sometimes appears beautiful, sometimes fragrant, sometimes unscented, sometimes golden, sometimes silver, is sometimes made of precious stone, sometimes appearing white, sometimes black, sometimes copper, sometimes yellow, ...

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

⁶⁸Rāmacandra's tenfold taxonomy of *tattvas* appears inconsistent. Here, in comparison to XII^{vii} besides the stable list of the five gross elements, he replaces *ahaṃkāra* with *rūpa* and changes the order of the elements. Non of the tenfold *tattva*-systems known to me equal Rāmacandra's systems exactly. Taxonomies of *tattvas* like **bhagavadgita** 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical:

bhūmir āpo 'nalo vāyuḥ khaṃ mano buddhir eva cha |
ahankāra itīyaṃ me bhinnā prakṛtir aṣṭadhā ||7.4||

"Earth, water, fire, air, space, mind, intellect, and ego - these are the eight divisions of the original nature."

In this list we find most of the elements of Rāmacandra's list, except terms like *māyā*, *vikriyā* or *rūpā*. The description of *kuṇḍalinī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 - 1.13 of the *Niśvāsātattvasaṃhitā* in which the tenfold nature of Sadāśiva is homologised with the mantra is listed. Here the following list is given: *prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyātattva*, *vidyā*, *Īśvara*, *Sadāśiva*, *dehavyāpin* and *Śakti*, cf. GOODALL and ISAACSON, 2016: 83-84. Obviously, there is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is deeply rooted in ancient Śaivism (see BIRCH) 2019, but Rāmacandra's text takes up a more modern, simple, universal and transectarian character, the choice of a tenfold taxonomy possibly reflects this distant remnant of the past.

1 क्वचित् कर्बुरा ॥ क्वचिन्नानाविधफलरूपा ॥ क्वचिदपुष्परूपा ॥ क्वचिदमृतमयी ॥ स्वभावत एव भवति ॥
 2 तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावा
 3 देव भवति ॥^[x] ज्ञानयोगाद्विकाररूपरहितो ज्ञायते । यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च
 4 फलस्य गतिर्वहुधा दृश्यते ॥ एकं फलं पृथ्वीमध्ये पतति । शुक्लं भवति ॥^[xv] एकस्य फलस्य मकरन्दं
 5 भ्रमरः पिबति । एकस्य फलस्य मालां कामिनी तुङ्गकुचमंडलोपरि दधाति । एकं फल ममृतनुष्णोपरि
 6 क्षिप्यते । अयं वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान् भुङ्क्ति ॥^[xx] के ते ऽष्टौ
 7 भोगाः

8 सुवासश्च सुवस्त्रश्च सुशय्या सुनितंबिनी ।
 9 सुस्थानश्चात्रपानान्यष्टौ भोगाश्च धीमताम् ॥**XXIII.**^{xxii} ॥

1 karburā cett.] karpurā U₁ kvaci cett.] kvacit U₂ om. P nānāvidhaphalarūpā cett.] nānāvid-
 hophalarūpā U₁ nānāvidharūpā E om. P kvacid cett.] kvacit BL kvacir U₂ om. PN₂ puṣparūpā
 DN₁ | viṣarūpā BEL vśarūpā U₂ om. U₁ kvacid cett.] kvacit U₂ om. U₁ amṛtamayī cett.] amṛtarūpa-
 mayī E amṛtamaī BL om. U₁ svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.] bhavataḥ
 BL om. U₁ **2** tathaiśvātmā β] tathātmā α manuṣya cett.] om. U₁ pakṣi cett.] om. U₁ hariṇa cett.]
 hariṇā P om. U₁ hasti DN₁ | hasti cett. om. U₁ paṇḍita cett.] piṇḍata B mūrkhā cett.]
 rmūrkhā P mūrva DN₁ | mūrṣa U₁ rogyarogī em.] rogyarogī E rogī arogī α U₂ rogī BLP
 krodhī cett.] krodhī EP krodha BL śānta cett.] dhiśānta BL rūpaḥ cett.] rūpāḥ PL rūpa
 α **2-3** svabhāvād eva cett.] evaṃ svabhāvaṃ U₁ **3** bhavati cett.] bhavati BL bhati N₁ dharati D
 jñānayogād vikāra N₁ U₁ | jñānayogadhikāra cett. jñāyate cett.] jāyate U₂ phalasyotpatti cett.]
 plakṣasyotpattiḥ 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 **4** gati cett.] gati PN₂ U₁ ekam cett.] eka U₂ eva
 N₂ phalaṃ cett.] phala DN₁ N₂ pṛthivī cett.] pṛthivī U₁ śuklaṃ cett.] śuṣkaṃ LU₁ U₂ bhavati
 cett.] bhavati B phalasya cett.] om. PL makarandaṃ ELPN₂ U₁ U₂ | makaramda LN₁ karamdaṃ B
5 bhramaraḥ cett.] bhramaraṃ BL bhramara N₂ pibati cett.] pibamti P pibati B phalasya cett.]
 phalasyaṃ N₂ mālā cett.] mālā N₂ kāmīni cett.] kāmibī D tuṅga cett.] tuṃ U₁ dadhāti
 cett.] dadhāvati N₁ dadhovati N₂ ekam phalam em.] ekam phalaṃ BELP eka α amṛtam em.]
 mṛta cett. anuṣṇopari em.] manuṣyopari cett. **6** kṣīpyate cett.] kṣāpyate B eka cett.] ekam
 U₂ evātmā cett.] eva ātmā U₂ svīyabhāvād cett.] svabhāvād BL evāṣṭau cett.] evāṣtau N₂ U₁
 evāṣtau U₂ bhogān cett.] bhogāt N₂ U₁ bhunakti cett.] ābhunakti N₁ ke te cett.] om. BL ṣṭau
 cett.] aṣtau BL ṣṭe U₁ **7** bhogāḥ cett.] bhobauḥ P bhogā U₁ U₂ **8** suvāsaś ca cett.] suvāsac ca B
 suvastraṇ ca E] suvaṃśaś ca U₂ suśayyā cett.] suśayyā ca U₁ suśayyāḥ BL suyā P sunitampinī cett.]
 sunitāmbinī P sunitavinī U₁ **9** susthānaś ca E] susthānaś PLN₂ susthātāś DN₁ U₁ sudehaṃ U₂
 ānnapānāny L] vānnapānāny B cānnapānāni E cānpanānp P cātmapanasyā N₁ cānmanasyā DN₂
 cānnapānaḥ syād U₁ sukhastaṃtānaṃ U₂ aṣtau bhogāś ca dhimatām EP] aṣtau bhogāś cā sudhimatām
 BL ṣṭau bhogāḥ sudhiṣaṇa N₁ ṣṭau bhogāḥ sudhiṣaṇa D aṣtau bhogāḥ sudhiṣaṇaṃ U₁ aṣtau bhogāḥ N₂
 abhayādicāṣṭakaṃ U₂

Sources: **2** Re] PT^{qcr} ·YSV (Ed. p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ |
 sukhasampīṇḍito rogī tathaiśvā krodhaśāntadhīḥ | aśeṣarūpabalito nānābuddhirataḥ svayam | devatattvaṃ
 bhūtaśaktyā jīvasaṃjñā bhramātmikā | jñānayogī nirvikāro nistāpa eka īśvaraḥ | ātmaikamūrttimān
 bhūtvā nirvikalpo nirañjanaḥ | sukhī duḥkhī mohayukto nantacetāḥ svabhāvataḥ |

Testimonia: **5** Re] PT^{qcr} ·YSV (Ed. p. 837): strīpūmrūpī mahān so hi parasparavimohitaḥ | amanaskaḥ
 svīyabhāvāt jñānayogī nirākulaḥ | śraccandanādivāmāsu svabhāvād bhogam icchukaḥ |

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

One fruit falls onto the ground and becomes dry:^[xv] A bee drinks the fruit's juice; [or] a woman places a garland made of the fruit over her voluptuous bosom; [or] the fruit is thrown onto a dead person. This is the inherent being of the thing. Thus [in the same way], due to its being, the one self enjoys eight enjoyments."^[xx]⁶⁹

What are the eight pleasures?⁷⁰

XXIII^{xxii}. A good perfume, fine clothing, a good bed, a beautiful women, a good dwelling (*susthāna*) food and drink.⁷¹ Those are the eight enjoyments of the wise.⁷²

⁶⁹The passage appears to describe a single object's multifaceted nature, using fruit as an example. The author suggests that even though the origin of the fruit is singular, the actions and outcomes that can arise from it are many and diverse. This can be seen in the various examples, such as the fruit falling onto the ground, a bee drinking the fruit's juice, a woman adorning herself with a garland made of the fruit, or the fruit being thrown onto a dead person.

The final statement about the self enjoying eight pleasures suggests that just as the fruit can have different outcomes and experiences, the self can also have different experiences and enjoyments. Overall, the passage emphasizes the multifaceted and diverse nature of things and experiences. Additionally, the passage suggests that the eight pleasures are perfectly natural to Rāmacandra and his readership.

⁷⁰I was not able to allocate the source of the *aṣṭau bhogāḥ* yet. In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, includes all of the eight pleasures in greater detail (G. K. SHRIGONDEKAR, ed. *Mānasollāsa. Mānasollāsa of King Someśvara*. Baroda Oriental Institute. Mumbai: Bombay Vaibhav Press, 1939, 5). This alludes to the royal lifestyle of Rāmacandra's audience.

⁷¹Surprisingly, the verse only gives seven enjoyments. What is lacking in comparison to the list given a little later is the horse.

⁷²Right after the list presented on the next page, Rāmacandra teaches that the eight enjoyments cause suffering and attachment. However, the end of the verse with *aṣṭau bhogāś ca dhīmatām*, "the eight enjoyments of the wise/clever person" suggests a rather positive connotation.

- 1 पट्टसूत्रमयानि वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुला मृ
 2 दूतरच्छन्दवतीशय्या ३ ॥ पञ्चिनी तारुण्यवती मनोहरा गुणवती तत्रोपविस्ता कान्ता ४ ॥ साध्यासनं ५ ।
 3 । अतिमूल्यो ऽश्वः ६ ॥ मनोरममन्त्रं ७ ॥ तथा विधं पानं ८ ॥ एते ऽष्टौ भोगाः कथिताः । एते दुःखं
 4 भजन्ते । भिक्षां याचन्ते च । [xxv] यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतं ॥ अग्नेर्दाहः ॥ विषान्मूर्छा ॥ तिलात्तैलं ।
 5 । वृक्षाच्छाया ॥ फलात्परिमलः ॥ इकाष्टादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्या
 6 दिपदार्थस्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमेश्वरोऽखण्डपरिपूर्णश्च ॥ [xxx]

1 **paṭṭa°** एप् | paṭa° BLU₂ padr° αE pada° P **sūtra°** cett.] sūtrā BL **mayāni** cett.] yāni DN₁N₂ **vastrāṇi** PL] vasrāṇi cett. **pañca vā sapta vā** α] paṃcasaptā EP paṃcasatyā LB **śālikā** em.] dṛālikā EN₁ dṛāṃlikā D dadhikā P dātikā BL tālikā N₂ dālikā U₁ **yuktāni** cett.] saudhāni U₂ **teṣu vāstu** LB] teṣu vāsaḥ E teṣu cāsaḥ P vāsāya kecit U₂ *om.* cett. **ativipulā** cett.] ativapulā DN₁ ativipulāṃ U₁ aṣṭau bhogān āha || U₂ **1-2 mṛdūtara** em.] mṛdutarā° BELP mṛdu | uttara° α sugrahaṃ || U₂ **°chandavati°** DN₁N₂] °chadavati° P °chadavati° U₁ suvastraṃ || U₂ **śāyā** cett.] suśayā sustrī U₂ **padmini°** cett.] padmanī N₁ *om.* U₂ **tāruṇyavati°** em.] tāruṇyavati cett. tārūrāyavati N₂ *om.* U₂ **manoharā guṇavati°** cett.] *om.* U₂ **tatropavistā** cett.] tatopavistā P tatṛāpavistā B *om.* U₂ **kāntā** BELP] *om.* cett. **sādhvāsanam°** em.] sādhu āsanam E sādhu āsanam BLP U₂ sādhyāsanam DN₁N₂ **3 atimūlyo °śvaḥ** em.] atimūlyaṇ ca E atimūlo °śvaḥ P atimūlyo asvaṃ BL amūlyo svaḥ ca α suśvaḥ U₂ **manoramam annam°** cett.] manoramyam attam B manoramyam annam L manoramam attam DN₁ suṣṭu annam U₂ **vidham pānam°** cett.] vidhapānam BLN₂ vidhayānam U₂ **ete** cett.] rāte U₁ **°ṣṭau β** aṣṭau α **bhogāḥ** cett.] bhogā N₁N₂ ghogā U₁ **kathitāḥ** EU₂] kathitā P kathyate N₁N₂U₁ kathyamte D *om.* BL **ete** DN₂U₁] eke EPN₁ eka BL ekaṃ U₂ **duḥkham°** DEN₁U₁U₂] duḥkha P duḥkhā BL duḥkhataṃ N₂ **4 bhajante** cett.] bhajate N₂U₁ **bhikṣām** EPN₂U₁] bhikṣyāṃ DN₁ bhikṣā BLU₂ **yācante** cett.] yāmcamte P yāmcate BL yācate N₂ pācate U₁ **ca** cett.] kiñca E **sūryasya** cett.] sūryaś ca U₁ **tejah°** cett.] tejāḥ BL **dugdhasya** DEPN₁U₂] dugdha° BL dusya N₂ dugdhasy U₁ **ghṛtaṃ** cett.] ghṛtaḥ BLP **agner** E] agne cett. **dāhaḥ** em.] dvāhaḥ BLP dahiḥ N₁ dadhi N₂ dadhiḥ D dārham U₁ dāhiḥ U₂ jvalanam E **viśān** cett.] viśāt U₁ **tilāt** cett.] titilāt P tila N₂ tilā U₁ **5 vṛkṣāt** EN₁] vṛkṣāt P vṛkṣā BDLN₂U₂ vṛakṣā U₁ **phalāt** cett.] phalā BL **parimalaḥ** cett.] sarimalaḥ BL palāt parimalaḥ D **kāṣṭhād** cett.] kāṣṭād PU₂ kaṣṭād BL **agniḥ** cett.] āgniḥ DN₁N₂U₁ **śārkarādibhyo** em.] arkarādibhyo E śarkvarādibhyo P śarkadibhyo LB **rasaḥ** cett.] *om.* BL **himānibhyaḥ** cett.] sahimānibhyaḥ BL himānitpa N₂ **śāityam** DU₁] śāityāṃ N₁ śītyam U₂ śāityāś N₂ śītam EP śītaḥ BL **5-6 ityādi-padārthasvabhāva** DN₁P] ityādi-padārthā° U₂ ityādi-padārthasvabhāvataḥ B atyādi-padārthasvabhāva N₂ ityādisvabhāvāḥ U₁ ityādi-padārthāḥ svabhāvataḥ L ityādi-padārthānām svabhāvāḥ E **6 eva** cett.] evā N₁ ravaḥ U₁ *om.* E **tathā** cett.] tathā vā U₁ **parameśvarasvarūpamadye** cett.] paremesvara svarūpasya madhye BL parameśvararūpamadye U₁ **tiṣṭhati** cett.] tiṣṭhāt B tiṣṭhamti U₂ **°khaṇḍa°** cett.] °ṣaṃḍa° DN₁ yarānda° N₂ khaṃḍaḥ U₁ **°paripūrṇas ca** cett.] paripūrṇaḥ E

Sources: 1 **Re**] PT^{qcr}-YSV (Ed. p. 837): ātmāvivēkam āgamyā calac cittam mahākulam | viṣayāndhatamo dṛṣṭvā no veti paramātmanah | amāyātmā tattvātītaḥ satsandhānavarjitah | sukhī duḥkhī janma mṛtyum yāti satyam punah punah | vairāgyādidhanam tyaktvā viṣavad duḥkhakṛddhiyah | koṭisūryasamāmeti jñānayogād vimucyate | 4 **Re**] PT^{qcr}-YSV (Ed. p. 837): ravi tejo ghṛtam dugdhe tile tailam svabhāvataḥ | śāśam indau kule śākham kṣāre ca lavaṇam yathā | tathā brahmaṇi saṃsāro hyakhaṇḍaparipūrvaḥ |

1. Clothes made from silk;⁷³ 2. A site of the palace in which there are mainsions endowed with five or seven rooms.⁷⁴ 3. A huge, very soft and lovely bed;⁷⁵ 4. [on which] there is seated a lotus-like youthful, charming and virtuous wife;⁷⁶ 5. An excellent throne;⁷⁷ 6. An exceptional valuable horse;⁷⁸ 7. Food that pleases the senses;⁷⁹ 8. Various drinks.⁸⁰

The eight enjoyments are described. They impart suffering, and [make one] begging for their sustenance.^[xxv]

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odor from a fruit, the fire from a scabbard, the sweet sap of Śārkara⁸¹ and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the center of the highest God's own form. And the highest God is indivisible and all-filling.^[xxx]

⁷³ Within the twenty *upabhoga*s of the *Mānasollāsa* we find the interesting 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).

⁷⁴ The first *adhyāya* of the third *viṃśati* 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).

⁷⁵ This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steads are described (SHRIGONDEKAR, 1939:21).

⁷⁶ This is resembled as *yośidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women whom a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: a) Padminī, b) Citriṇī, c) Śaṅkhinī, and d) Hastinī. He suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 21.)

⁷⁷ The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

⁷⁸ This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (SHRIGONDEKAR, 1939:24).

⁷⁹ This is resembled as *annabhoga* within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of great food and the directions as to the preparations of various dishes (SHRIGONDEKAR, 1939:21).

⁸⁰ This is resembled as *pāṇīyabhoga* within the *Mānasollāsa*. In this chapter everything related to drinking and drinks is described (SHRIGONDEKAR, 1939:23). Instead of following his template closely, Rāmacandra modifies the meaning of the passage. The original ideal of his sources text which emphasizes renunciation and detachment to wealth is weakened by the introduction of the eight pleasures. Instead of radically abandoning wealth, he just states that they cause suffering and craving, as we can ...

⁸¹ A liquor prepared from Dhātākī with sugar. Beleg?!

[XXIV.^{i-xvi} Bāhyalakṣya]

- 1 इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं ।
 2 अथ वा नासाग्रादारभ्य षडंगुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्याष्टंगुल
 3 प्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्लं चञ्चलम् उदकं लक्ष्यं
 4 कर्तव्यं ।^[v] अथ वा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथ वा नासाग्राद
 5 आरभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

1 bāhyalakṣyaṃ P] lakṣyaṃ E śāhyalakṣa B bāhyalakṣa L *lakṣam N₁ *lakṣaṇa DN₂ *lakṣyaḥ U₁ lakṣaṇam U₂ **catuṣṭaya°** cett.] catuṣṭayaṃ BL **nilākāraṃ** cett.] nilākāraṃ BLP nirākāraṃ N₂ **teja°** DN₁N₂] te-
 jaḥ cett. jaḥ B **pūrṇam** cett.] pūrṇakām U₂ **ākāśa°** cett.] ākāśam EPLU₁ **lakṣyaṃ** EPU₁U₂] lakṣam
 BDLN₁ lakṣaṇam N₂ **2 nāsāgrādārabhya** cett.] nāsāgrād ābhya N₁D nāsāgrārabhya N₂ **ṣaḍaṅgu-**
lapramāṇam cett.] ṣaḍaṅgulaṃ pramāṇam B dvadaśaṅgulapramāṇam U₂ **pavanatattvaṃ** E] *tatvaṃ
 cett. l.n. B **dhūmrākāraṃ** cett.] l.n. B **lakṣyaṃ** cett.] lakṣam DN₁U₂ lakṣaṇam N₂ **vā** cett.] *om.*
 U₁ **2-3 ārabhyaṣṭāṅgula°** U₁] ārabhyaṣṭaṅgulapramāṇam N₁ ārabhyaṣṭaṅgulapramāṇam D ārab-
 hyaṣṭāṅgulapramāṇam N₂ ārabhyaṣṭaṅgulapramāṇam U₂ **3 atiraktaṃ** N₁N₂] atiraktaṃ D itiraktaṃ
 U₁ matiraktaṃ U₂ **tejo** cett.] teja° U₂ **lakṣyaṃ** U₁U₂] lakṣam N₁N₂ lakṣaṇam N₂ **cañcalam** cett.]
 caṇḍrākāraṃ U₁ **lakṣyaṃ** U₁] lakṣya N₁D lakṣaṇam N₂ lakṣam U₂ **4 dvādaśaṅgulapramāṇam**
 cett.] tattvaṃ dvādaśaṅgulapramāṇam E dvādaśa aṅgulapramāṇam U₁ **lakṣyaṃ** EPU₁] lakṣaṇam N₂
 lakṣam cett. **5 samaprabham** cett.] *prabhām L **tejaḥpūrṇam** cett.] tejaḥ | pūrṇam EB pūrṇam α
 pūrṇa N₂ **lakṣyaṃ** DEP_NU₁] lakṣam BLU₂ lakṣaṇam N₂

Sources: **1 Re**] PT^{qcr}·Y^{SV} (Ed. p. 837): idāniṃ vāhyalakṣāṇi siddhidāni śrṇu priye | dhāraṇākhyā
 tu caitāni jñātavyāni viśeṣataḥ | **2 Re**] PT^{qcr}·Y^{SV} (Ed. p. 837): līlayā bhāvayel līnaṃ jyotiḥpūrṇam
 mahāparam | atha vā tatra deveṣi dhūmrākāraṃ ṣaḍaṅgulaṃ | **Re**] PT^{qcr}·Y^{SV} (Ed. p. 837): dvādaśaṅgu-
 lamāṇam vā pṛthvitattvaṃ tu pītabham | lakṣayed atha vā tatra koṭisūryasamaprabham | tejaḥ puñjam
 mahākāśam tattad dhyānāc chivo bhavet | ākāśamadhya ākāśoparito dṛṣṭis usthiram | kṛtvā dhyānād
 vinā sūryam caṇḍasūryaṃ tu paśyati | atha vā lakṣam etat tu karttvaṃ vahiḥ śivopari |

Testimonia: **1 Ri**] SSP 2.28 (Ed. p. 39): atha bahirlakṣyaṃ kathyate | nāsāgrāt bahiraṅgulacatuṣṭaye
 nilājyotiḥsaṃkāśam lakṣayet | **Ri**] SSP 2.28 (Ed. p. 39): atha vā nāsāgrād ṣaḍaṅgulaṃ adhovāyutattvaṃ
 dhūmravarṇam lakṣayet | **Re**] PT^{qcr}·Y^{SV} (Ed. p. 837): atha vāṣṭāṅgulaṃ rakṭam nāsikopari lakṣayet |
Ri] SSP 2.28 (Ed. p. 39): atha vā aṣṭāṅgula ārakṭam tejastattvaṃ lakṣayet | **Ri**] SSP 2.28 (Ed. p. 39): atha
 vā daśāṅgule kallolavad āpas tattvaṃ lakṣayet | **Ri**] SSP 2.28 (Ed. p. 39): atha vā nāsāgrād dvādaśaṅgule
 pītavarṇam pāṛthivatattvaṃ lakṣayet | **Ri**] SSP 2.28 (Ed. p. 40): atha vā ākāśamukham dṛṣṭvā lakṣayat
 kiraṇākulitāṃ paśyati |

Philological Commentary: **2 XXIV.ⁱⁱⁱ**: Sentence is *om.* in L. **XXIV.^{iv}**: Sentence *om.* in β, except for
 U₂. **3 daśaṅgulapramāṇam**: The instruction for a ten-finger wide distance is absent in the surviving
 testimonia of the *Yogasvarodaya*. However, it can be found in another source text of the *Yogatattvabindu*,
 the *Siddhasiddhāntapaddhati* 2.28 (Ed. p. 39). **4 XXIV.^v**: Sentence *om.* in β, except for U₂.

[XXIV.^{i-xvi} Bāhyalakṣya]

Now the external fixation is taught. Beginning at a four-finger wide distance from the tip of the nose, the space-element, appearing blue, being full of light, shall be made the target [of fixation]. Or, beginning at a six-finger wide distance from the tip of the nose, the wind-element, appearing greyish, shall be made the target [of fixation]. Or, beginning at an eight-finger wide distance from the tip of the nose, the very red fire-element shall be made the target [of fixation]. Or, beginning at a ten-finger wide distance from the tip of the nose, the white fickle water-element, shall be made the target [of fixation].^[v] Or, beginning at a twelve-finger wide distance from the tip of the nose, the yellow-coloured earth-element shall be made the target [of fixation]. Or, beginning at the tip of the nose⁸² the space-element full of fire shining like ten million suns shall be made the target [of fixation].⁸³

...see in the source, PT^{qcr}·YSV (Ed. p. 837):

“Having gained discrimination of the self, one calms the restless mind. Having seen darkness of ignorance caused by sense objects, one knows the supreme soul and becomes a soul beyond illusion, free from attachment to worldly pleasures, and goes through birth and death in truth, again and again. Abandoning aversion etc. [and] riches, which increase suffering like poison, one is liberated by Jñānayoga, which is as powerful as millions of suns.”

This observation perfectly suits the initial definition of Rājayoga (cf. I.ⁱⁱⁱ, p.23) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

⁸²Given the explicit instructions of the respective distance of the exercise in the previous sentences, it is surprising that this instruction is lacking the mention of the distance.

⁸³The first five external targets, associated with the five elements can be also identified within *Sarvāṅgayogapradīpikā* 3.29-33 (Ed. pp. 104-105).

bāhya lakṣa aur puni jāṁnahūṁ | paṁca tatva kī lakṣa su ṭhānahūṁ |
 agra nāsikā aṁgula cārī | nila varṇa nabha deṣi bicārī || 29 ||
 nāsā agra aṁgul chah deṣaiṁ | dhūmrahi varṇ vāyu tat peṣai |
 aṁgul aṣṭa nāsikā āgai | rakta varṇ su vahni tat jāgai || 30 ||
 nāsā agra aṁgul daś tāmī | śvet varṇ jal deṣi tahāmī |
 nāsā agra su aṁgul bārā | pita varṇ bhū deṣi apārā || 31 ||
 bāhya lakṣa aur bahuterī | so jānaṁ jo pāvai serī |
 sataguru kṛpā karai jau kabahī | dei batāi chinak maiṁ sabahī || 32 ||

(29) Contemplate the external target repeatedly; focusing on the five elements. ...

- 1 आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात् सूर्यं विना सूर्यसंबंधीनीं सहस्रकिरणावलीं प
 2 श्यति । अथ वा शिरोपरयूद्धं सप्तदशांगुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यं । अथ वा दृष्टेरेष तप्तस्वर्णवर्णाकारं
 3 पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं ^[x] उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता
 4 दूरे भवन्ति । अङ्गुरोगा विनोषधं दूरे भवन्ति । समग्राः स्वमे ऽपि मित्रताम् अयाति । सहस्रवर्षपर्यन्तमायुषं
 5 वर्धते । अपठितं शास्त्रं जिह्वाग्रेणोच्चरते ^[xv] एतादृशं बहुतरं फलं ॥

1 ākāśamadhye cett.] *om.* BLP **ākāśopari** cett.] ākāśopari N₁ **vā** cett.] *om.* BLP **dr̥ṣṭim** cett.] dr̥ṣṭi B *om.* L **kṛtvā** cett.] kṛtvā ākāśamadhye B ākāśamadhye L **sūryam** cett.] sūrya N₂ U₂ **sūryasambandhinīm** P] sūryasambandhinī cett. **sahasrakiraṇāvalīm** P] sahasrakiraṇāvalīm U₂ sahasrakiraṇāvalī BL sahasrakiraṇapaṅktiḥ E sahasrāṇy api kiraṇāṇi N₁ U₁ sahasrāṇyapi kiraṇāṇi DN₂ **1-2 paśyati** ELU₂] paśyati BDN₁ paśyate N₂ pati P paśyamti U₁ **2 atha vā** cett.] atha kā N₁ *om.* P **śiropary** em.] śiropari cett. śivopari E śiroparir B *om.* P **ūrdhavam** cett.] ūrdhva° L urdhvam B ūrdhvaṃ U₁ U₂ vṛddhaṃ E *om.* P **saptadaśāṅgulapramāṇam** cett.] saptadaśāṅgulaṃ parāṇam N₂ saptadaśāṅgulapramāṇa° U₂ *om.* P **tejahpūṃjalakṣyam** E] tejahpūṃjam lakṣaṇam P tejahpūṃjam lakṣam L tejā pūṃjalakṣam N₁ tejā pūṃjalakṣyam D tejahpūṃjalakṣaṇam N₂ tejahpūṃjakam lakṣyam U₁ tejahpūṃjam lakṣyam U₂ **agre** cett.] agne BLP **taptasvarṇavarṇākāram** U₂] taptasvarṇavarṇākāram P tatparam svarṇākāram E taptasvarṇavarṇa BL taptavarṇākāram α **3 pr̥thvitattvaṃ** αEP] pr̥thvitattvaṃ B pr̥thvitattvaṃ L pr̥thviṃ tatvaṃ U₂ **lakṣyam** EPU₁] lakṣam BDLN₁ U₂ lakṣaṇam N₂ **karttavayam** cett.] *om.* P **lakṣyāṇām** E] lakṣyāṇām U₁ N₁ lakṣyaṇam D lakṣaṇāṇām P lakṣaṇam BL lakṣāṇā° N₂ lakṣam U₂ **kasyāpy** cett.] kasyāpi BLU₁ kasyāp° D lasyāpy N₂ **ekasya** cett.] kasya BLU₁ elasya N₂ **lakṣya°** cett.] lakṣa° BL lakṣasya DN₁ lakṣaṇasya N₂ lakṣyasya U₁ **°karaṇāt** cett.] karaṇā U₁ **3-4 valitapalitā dūre** E] valitaṃ palitādi dūre BL valitapalitādidūre cett. **4 bhavanti** EU₂] bhavati B bhavati cett. **aṅgarogā** cett.] aṅgarogāḥ E aṅgirogādi BL **dūre** cett.] dūri E dūro BL **bhavanti** DEN₁ U₂] bhavati PLN₂ U₁ bhavati B **samagrāḥ** cett.] samagrā N₂ samagra° U₂ **svapne** cett.] svapin N₁ N₂ U₁ svacan D **°pi** U₂] pya BLP eva DN₁ U₁ evan N₂ **mitratām** BLPU₂] mitran E mityam DN₁ nityam N₂ mitevaṃ U₁ **ayāṃti** PB] ayāṃti L āyāṃti N₂ nāyāṃti E nāyāti DN₁ N₂ naiyati U₁ **sahas-ravarṣaparyamtam** α] sahasravarṣam β **āyusaṃ** DN₁ N₂] āyusaṃ U₁ āyur BEPU₂ **5 apāthitam** cett.] apathitam N₂ U₁ U₂ **°rate** α] °rati BELU₂ °rati B **etādṛśam** cett.] etādṛśyam U₁ **bahutaram** phalaṃ α] phalaṃ bahutaram β

Sources: **2 Re** | PT^{qcr}·YSV (Ed. p. 837): ūrdhavam saptadaśāṅgulyam pramāṇam tejasā prabham | **Re** | PT^{qcr}·YSV (Ed. p. 837): ūrdhavam saptadaśāṅgulyam pramāṇam tejasā prabham | athavā pr̥thivī-tattvaṃ taptakāñcanasannibham | dr̥ṣṭiragre tu karttavayam lakṣam etad yat ātmanām | uktāṇām yasya kasyaiva ekaśaḥ karaṇam priye | balipalitahinaḥ syādausaḍhena vinā tathā | **4 Re** | PT^{qcr}·YSV (Ed. p. 837): sarvarogāṇi naśyanti mitravac ca vaśi ripuḥ | jīved varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |

Testimonia: **1 Ri** | SSP 2.28 (Ed. p. 40): evaṃ nirmalikaraṇam | atha vordhvadr̥ṣṭayāntarālām lakṣayet | jyotir mukhāni paśyati | atha vā yatra tatrākāśam lakṣayet | ākāśasadṛśam cittam muktupradam bhavati | **Ri** | SSP 2.28 (Ed. p. 40): atha vā dr̥ṣṭyā taptakāñcanasannibhām bhūmim lakṣayet | dr̥ṣṭiḥ sthirā bhavati | ity anekavidhaṃ bahirlakṣyam |

Philological Commentary: **5 XXIV**.^{xvi}: Witness P includes a dittography of the previous lines after XXIV.^{xvi} and reads: *etādṛśam mitratāmāyāṃti sahasravarṣam āyur varddhate apāthitam śāstram jihvāgreṇoccarati etādṛśam phalam bahutaram bhavati* |.

After having fixed the gaze on the space-element or above the space-element, due to the execution of meditation [on either target], he sees the sun without the group of thousand rays related to the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the fixation object. Or, at the uppermost part of the [previously mentioned] focal point, the earth-element appearing in the colour of molten gold shall be made the target [of fixation].^[x] From the execution of [the yoga of] targets onto any of the discussed targets, wrinkles, grey hair, etc., are removed. Diseases of the limbs are removed without medical herbs. All enemies become friends while sleeping. The lifespan increases up to 1000 years. The non-recited scripture is uttered by the tip of the tongue.^[xv] Such [practice] yields numerous fruits.⁸⁴⁸⁵

...Four fingers above the tip of the nose; contemplate the blue-colored 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-colored water element. Twelve fingers in front of the nose visualize the earth-element with a yellow color. (32) There are many external target, but only a few can attain the ultimate goal. If the true guru shows mercy at any time, they reveal the secret within.

⁸⁴ A variant of the practice with little differences can also be found in *Advayatāraṅkopaniṣat* 6 (Ed. p. 4):

atha bahirlakṣyalakṣaṇam | nāsikāgre caturbhiḥ ṣaḍbhir aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ
kramāt aṅgulānte niladyutiśyāmatvasadṛgraktabhaṅgiṣphuratpītavarnadvayopetaṁ
vyoma yadi paśyati sa tu yogī bhavati | caladṛṣṭyā vyomabhāgavikṣituḥ puruṣasya dṛṣṭya-
gre jyotirmayūkḥā vartante | taddarśanena yogī bhavati | taptakāñcanasaṃkāśajyotir-
mayūkḥā apāṅgānte bhūmau vā paśyati taddṛṣṭiḥ sthīrā bhavati | śīrṣopari dvādaśāṅgu-
lasamīkṣituḥ amṛtatvaṃ bhavati | yatra kutra sthitasya śīrasi vyomajyotiḥ dṛṣṭam cet sa
tu yogī bhavati || 6 ||

“Now, the characteristics of the external fixation. If one sees a space endowed with two colours, a twinkling yellow breaking into a red which resembles the blackness of profound azure radiance, at [a distance of] four, six, eight, ten and twelve finger breadths, in that order, from the tip of a nose, he becomes a yogin. With the fluctuating gaze of one who looks at the portions of space luminous rays manifest in front of the observers 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.”

⁸⁵ Also Cf. *sivayoga* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatāraṅkopaniṣat*.

[XXV.^{i-ix} Antaralakṣya]

- 1 इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्ध्रपर्यंतं एका ब्रह्मनाडी वर्तते ।
 2 ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका मूर्तिर्वर्तते । तस्या
 3 मूर्तेर्ध्यानकारणादष्टमहासिद्धयो ऽणिमाद्याः पुरुषस्य समीपे आगत्य तिष्ठन्ति ।^[iv]

1 idānīm EU₂] idānīm cett. **antaralakṣyaṃ** D] anyataraṃ lakṣyaṃ E aṃtaraṃ lakṣyaṃ P antarakṣaṃ BL antarakṣyaṃ N₁ antarakṣyaṃ N₂ U₁ ataraṃ lakṣyaṃ U₂ **kathyate** cett.] kartavyaṃ BL **mūlakandasthāne** cett.] mūlakaṃ sthāne P **brahmadāṇḍādutpannā** cett.] brahmadāṇḍotpannā nāḍi E brahmadāṇḍa ityannā N₁ brahmadāṇḍad utpannā N₂ brahmadāṇḍ utpannaḥ U₁ **brahmarandhraparyantaṃ** cett.] brahmadāṇḍaparyantaṃ E **ekā brahmanāḍī** cett.] ekā nāḍi B ekanāḍī L **2 kamalatantusamānākārā** cett.] kamalataṃ samānākārā P **°maprabhā** cett.] °bhāprabhā BL **ūrdhvaṃ** cett.] °rdhvaṃ U₁ urdhvaṃ U₂ **calati** cett.] **etādṛśyēkā** cett.] etādṛśi ekā N₁ D *om.* U₁ N₂ **mūrtir** cett.] *om.* U₁ N₂ **vartate** cett.] *om.* U₁ N₂ **tasyā** cett.] tasyāḥ N₁ tan E *om.* U₁ **3 mūrter** cett.] mūrte B *om.* U₁ **dhyāna°** cett.] *om.* U₁ **°karaṇād** em.] °karaṇāt cett. °karaṇāc° N₂ *om.* U₁ **aṣṭamahāsiddhayo** β] aṇimādyasiddhiḥ DU₁ aṇimādisiddhiḥ N₁ **°ṇimādyāḥ** P] °ṇimādayas tasya E aṇimādyāḥ BL U₂ *om.* α **samīpe** N₁ D] sāmīpe U₁ samīpem B samīpam EL U₂ samīm P **āgatyā** cett.] āgamyā U₂ **tiṣṭhanti** EPN₁] tiṣṭhati cett.

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 838): mūlakandotthatalato brahmanāḍisamudbhavā | śvetavarṇā brahmarandhraparyantaṃ eva tiṣṭhati | eṣā tu brahmarandhrākhyā tanmadhye varttate parā | **2 Re**] PT^{qcr}·YSV (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrdhvaṃ mahāmūrttir asya dhyānād bhavec chivāḥ | aṇimādy aṣṭasiddhis tu samagreṇa prasīdati |

Testimonia: **1 Ri**] SSP 2.26 (Ed. pp. 37-38): tatra tāvad antarakṣyaṃ kathyate | mūlakandādāṇḍalagnāṃ brahmanāḍīm śvetavarṇāṃ brahmarandhraparyantaṃ gatāṃ saṃsmaret | tanmadhye kamalatantunibhāṃ vidyutkoṭiprabhāṃ ūrdhvaḡaminīm tāṃ mūrtem manasā lakṣayet | sarvasiddhipradā bhavati |

Philological Commentary: **2 XXV.ⁱⁱⁱ**: Sentence *om.* in N₂. **3 XXV.^{iv}**: Witnesses P, B and L add a incomplete list of eight supernatural powers right after XXV.^{iv}: *aṇimāmahimālaghimāgarimādure vā yadi vā dure śrutvā parakāyāpraveṣitā* | Since the list is incomplete and corrupt and stemmatically most probable a later addition, it is not included within the edition's text. **XXV.^{v-vi}**: Sentences *om.* in N₂.

[XXV.^{i-ix} Antarakṣya]

Now the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)⁸⁶ originating from the staff of Brahma⁸⁷, being white, extending up to the aperture of Brahma [at the top of the head] exists the single Brahma-channel⁸⁸ Within the Brahma channel [exists something] resembling the shape of a stalk of a lotus flower shining like 10 million suns [which] goes upwards. [There] exists only one such manifestation. Due to the execution of meditation on this manifestation⁸⁹, the eight supernatural powers of humans beginning with “becoming as small as the smallest particle of matter” (*aṇima*) etc.⁹⁰ become established after entering [the manifestation’s] imminence.^[v]

⁸⁶There exist diverging concepts about the location of the *kanda* in yogic literature predating Rāmacandra. In the *Yogayājñavalkya* 4.16-27 (Ed. p. 33), it is located in the centre of the belly, nine finger widths below the waist:

kandasthānāṃ manuṣyāṇāṃ dehamadhyān navāṅgulaṃ |
caturāṅgulaṃ utsedham āyamaś ca tathāvidhaḥ ||16||
aṇḍākṛtivad ākāraṃ bhūṣitaṃ tattvagādhibhiḥ |
catuṣpadāṃ tiraścāṃ ca dvijānāṃ tundamadyame ||17||

“The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.”

The *Goraṁśāṣataka*, the source for this verse in the *Haṭhapradīpikā* 3.4cd (gulphadeśasamīpe ca kandaṃ tatra prapīdayet) mentions pressing the *kanda* with the feet, which could imply that the *kanda* is in the genital region (except one assumes the very challenging posture like *kandapīḍāsana*, cf. *Encyclopedia of Traditional Asanas* Ed. pp. 143-144). Sundaradeva, in *Yuktabhavadēva* 7.224 and Bhavadēvamiśra in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmaṇyupaniṣad* 14cd the *kanda* is inbetween penis and navel (ūrdhvaṃ meḍhrādadhō nābheḥ kande yoniḥ khagāṇḍavat).

⁸⁷The term *brahmadanḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. SNODGRASS, 1988: 360.

⁸⁸The term *brahmanāḍī* is used as a synonym for the *suṣūmnā*, cf., e.g. *Haṭhapradīpikā* 2.67, “The Original Goraṁśāṣataka” 47, *Yogakuṇḍalīnyopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasarasvatī*) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

⁸⁹A predecessor of this type of meditation is found in *Vijñānabhairava* 35 (madhyānāḍī madhyasamsthā bisasūtrābharūpayā | dhyātāntarvyomayā devyā tayā devaḥ prakāśate |) “The central channel, which is situated within the centre of the body [is endowed] with a form resembling the stalk of a lotus. By meditation upon it’s the empty inner space god becomes revealed by the goddess [of the middle].”

⁹⁰For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

- 1 अथ वा ललाटोपर्याकाशमध्ये शुक्लसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा न
 2 श्यन्ति । आयुर्वृद्धिर्भवति । अथ वा भ्रुवोर्मध्ये ऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकालानां
 3 पार्थिवपुरुषाणां वल्लभोभवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति ॥^[ix]

1 lalāṭopary E] lalāṭopari cett. **dhyānakaraṇāc** em.] dhyānakāraṇāt cett. **śarīra°** BL] śarīra° cett. °**sambandhinaḥ** α] °sambandhī DN₁U₁ **kuṣṭhādayo** cett.] kuṣṭhādayo DN₂ **rogā** cett.] rogāḥ DPN₁N₂ **1-2 naśyanti** cett.] naśyaṃti BP **2 atha vā** cett.] om. E **bhruvor** cett.] bṛvor U₂ 'tirakta° cett.] atirakta° U₂ tirikta° E **varṇasyātisthūlasya** cett.] varṇasyāti sthālasya U₁ 'tisthūlasyaḥ U₂ **dhyānakaraṇāt** cett.] dhyānaṃ karaṇāt B dhyānakāraṇād E **sakālānām** cett.] sakalānā D bahulānām E **3 pāṛthivapuruṣāṇām** cett.] parthivānām tatpuruṣāṇām ca E **bhavati** cett.] bhavati | jagad vallabho pi bhavati E **taṃ** cett.] asya E **puruṣaṃ dṛṣṭvā** N₁DU₁] puruṣaṃ dṛṣṭā N₂ puruṣaṃ BP puruṣa° L puruṣayāvalokanena E **sarveṣām** αE] pratisarveṣām cett. **dṛṣṭisthirā** cett.] dṛṣṭiḥ sthirā EP **bhavati** cett.] bhavati B

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 838): lalāṭopari vā dhyātvā candraṃ vā jyotir īśvaram | nāśayet kuṣṭharogādīn mahāyusmān śīvaḥ paraḥ | **2 Re**] PT^{qcr}·YSV (Ed. p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṃ hi dhyātvā yo niṣkriyo bhavet | nirāśīryatatattvo 'yaṃ itaro na nṛpasthitih |

Testimonia: **1 Ri**] SSP 2.27 (Ed. p. 38): atha vā lalāṭordhve kollāṭamaṇḍape sphuratkāṛākāraṃ lakṣayet|

Or, from the execution of meditation onto the bright light within the space above the forehead: diseases related to the body, beginning with leprosy, vanish.⁹¹ Life-force increases. Alternatively, because of executing meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people. Having seen this person, everybody's gaze becomes fixed [onto the person].^[ix]⁹²

⁹¹The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system:

atha vā bhramaraguḥāmādhye āraktabhramarākāraṃ lakṣayet | atha vā kaṇḍavayaṃ
tarjanībhyāṃ nirodhayet tataḥ śiromādhye dhūṃ dhūṃ kāraṃ nādaṃ śṛṇoti | atha vā
cakṣurmadhye nilajyotirūpaṃ putalyākāraṃ lakṣayed |

“Or, one should target the form of a very red bee within the *bhramaraguḥā*. Or, one should close both ears with the index fingers and listen to the *dhūṃ dhūṃ*-sound in the head. Or, one should target the form of a doll appearing in blue light within the eyes.”

Śivayogapradīpikā 4.32-41 describes the main practice of *Antaralakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27:

athavā kaṇḍayor dvāre tarjanībhyāṃ nirodhayet |
śrīhaṭṭamastake nādaṃ ghuṃghuṃkāraṃ śṛṇoti ca || 40 ||
cakṣurmadhye 'thavā nilajyotirūpaṃ vilokayet |
antaralakṣyam iti jñeyam bahirlakṣyam atha śṛṇu || 41 ||

“(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrīhaṭṭa* one hears the sound which makes “*ghuṃ ghuṃ*”. (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal vision. Now listen to the external fixation”

⁹²Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogasvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*. The only one verse dedicated to *antaralakṣa* in the *Sarvāṅgayogapradīpikā* 3.33 might provide a possible hint to an answer:

aṃtar lakṣa ju sunaḥuṃ prakāśā | brahma nāḍikā karahu abhyāsā |
aṣṭa siddhi nava niddhi jahāṃlaṃ | ṭarahiṃ na kabahūṃ jivai jahāṃ laṃ || 33 ||

“Listen about the light of the inner target. Practice locating the channels within the body. There, you will attain the eight siddhis and nine treasures and never again have to return to the mortal world.”

In Sundardās's discussion of Lakṣayoga, the channels become the targets of its practice. According to Sundardās, ...

[XXVI. ^{i-xii} The 10 Channels]

- 1 इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दशमुख्यनाड्यः । तन्मध्ये नाडीद्वयम् । इडापिंगलासंज्ञकं ना
 2 साद्वारे तिष्ठति । सुषुम्णा भाजुमार्गेण ब्रह्मद्वारपर्यन्तं वहति ।^[v] सरस्वती मुखमध्ये वर्तते । गांधारीहस्तिजि
 3 ह्वाकर्णयो र्मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शंखिनी लिंगद्वारा दारभ्येदामार्गेण
 4 ब्रह्मस्थानपर्यन्तं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गलामार्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति ।^[x] एतादृषा नाड्यो
 5 दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्ततिसहस्रपरिमिता नाड्यो लोम्नां मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

1 idānīm cett.] idānī BLN₂ **nāḍīnām** cett.] nāḍī° BL nāḍīnām aparo α **bhedāḥ** cett.] bhedah BDLN₁ **kathyante** EPN₂U₁] kathyate cett. **daśamukhyānāḍyaḥ** EN₂U₁U₂] daśamukhyānāḍyaḥ P daśamukhyenāḍya B daśamukhyānāḍaya L daśamukhyānāḍhyaḥ DN₁ **nāḍīdvayam** cett.] dvayam E **iḍāpīṅgalā** E] iḍā pīṅgalā cett. idānīm pīṅgalā N₂ idām pīṅgalā P **saṃjñākam** cett.] saṃjñākam U₁U₂ saṃjñīkāḥ BL **1-2 nāsādvāre** cett.] nāsānāsādvāre D **2 suṣumṇā** cett.] suṣumṇā tu α **bhānumārgena** conj.] tālumārgēṇa DPN₁U₁U₂ tālumārgē BELN₂ °dvāra° cett.] °raṃdhra° BLP **vahati** U₂] vahati tiṣṭhati ELP_U₁ vahati tiṣṭhati cett. **sarasvatī** cett.] ti sraḥ sarasvatī U₂ **vartate** α] tiṣṭhati ELP_U₂ tiṣṭhati B **2-3 hastijihvākarnayor** E] hastinijihve karnayor DPN₁N₂ hastijihve karṇa° BL haratijihvakarnayor U₁ hastinī || jihve || netrayor U₂ **3 madhye** cett.] om. LB **vahatyau** DPN₁N₂] vahalyau E vahatyō BL vahaṃtyaḥ U₂ **tiṣṭhataḥ** cett.] tiṣṭhati BL om. U₂ **pūṣālaṃbuṣānetrayor** em.] pūṣālaṃbusemā netrayor E pūṣālaṃbuse netrayor P pūṣōḍalabuṣe netra° B pūṣo ulabusō netra° L pūṣālaṃbuṣe netrayor DN₁ pūṣālaṃbuṣe netayor N₂ pūṣālaṃbuṣe netayor U₁ pūṣāya śakhinī || karnayor U₂ **vahatyau** cett.] rvahalyā E vahatyō BLN₁N₂U₂ **tiṣṭhataḥ** DEN₁N₂U₁] tiṣṭhati B tiṣṭhaṃti L tiṣṭataḥ P tiṣṭhata || alaṃbuṣā || bhrumadhye vaphatyō tiṣṭhati || U₂ **śaṃkhinī** cett.] śaṃkhani N₁ kuhū U₂ **liṅgadvārād** cett.] liṅgadvārā° U₁ **ārabhye** cett.] ārabhya cett. **°dāmārgēṇa** E] iḍāmārgēṇa cett. idānīm mārgēṇa N₂ **4 tiṣṭhati** cett.] tiṣṭhati E **kuhū** conj.] śaṃkhinī U₂ **pīṅgalā°** em.] pīṅgalā° U₂ **etādṛṣā** P] etādṛṣā DEN₁U₁U₂ etādṛṣyā BL etā N₂ **nāḍyo** cett.] om. N₂ **5 daśasu dvāreṣu** cett.] daśa dvāreṣu L daśasv adhāreṣu U₁ **tiṣṭhanti** cett.] tiṣṭhati U₁ **dvisaptatisahasraparimitā** cett.] dvisaptatisahasraparimitāgryō U₁ hidaṣonā dvisatyati sahasraḥ || 71110 || parimitā U₂ **nāḍyo** BLP] nāḍayo E nādhyo U₂ om. U₁ **lomnām mūleṣu** DEN₁N₂U₂] lomnā BLP_U₁

Sources: **1 Re**] PT^{qcr}·Y^{SV} (Ed. p. 838): idānīm śṛṇu nāḍīnām bhedam vakṣyāmi siddhidam | meruvāhye iḍānāmni pīṅgalayā samanvitā | suṣumṇā bhānumārgēṇa brahmadvārāvadhī sthitā | sarasvatī sugandhā tu gāndhārī hastijihvakā | jñātavyā karnayormadhye netrayoś ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiḍāmārgē brahmasthānāvadhī priye | nāḍyantam pratilomeṣu sahasrāṇām dvisaptatiḥ |

Testimonia: **1 Ri**] SSP 1.66 (Ed. p. 29): atha nāḍīnām daśadvārāṇi | iḍā pīṅgalā ca nāsādvārāyor vahataḥ | gāndhārī hastijihvikā ca cakṣurdvārāyor vahataḥ | pūṣā yaśasvinī ca karnādvārāyor vahataḥ | alaṃbuṣā ānane vahati | kuhūr gudādvāre vahati | śaṅkhinī liṅgadvāre vahati | suṣumṇā madhyadeśe vahati | sā daṇḍamārgēṇa brahmarandhraparyantam vahati | evaṃ daśanāḍyo daśadvāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

Philological Commentary: **2 bhānumārgena:** Given the incongruity of *tālu* in the given context, and the availability of a phonetically analogous and semantically superior alternative in the form of the term *bhānu* as proposed by PT^{qcr}·Y^{SV}, I have conjectured the latter as the more plausible option. **4 kuhū:** Without Kuhū as found in U₂ only, the list would be incomplete. In U₂ Śaṃkhinī and Kuhū are swapped, neither of them is found in PT^{qcr}·Y^{SV} but both channels and their proper location are in SSP 1.66.

[XXVI. ^{i-xii}The 10 Channels]

Now, the divisions of channels within the body are explained.⁹³ There are ten primary channels.⁹⁴ Among them is a pair of channels. [Their] designation is Idā and Piṅgalā [and they] exist at the entrance of the nose. The Suṣūmṇā flows by the path of the sun to the door of Brahma.^{95[v]} The Sarasvatī[-channel] exists at the center of the face. The two rivers, Gāndhārī and Hastjihvā, exist within the two ears. The two rivers, Pūṣā and Ālaṃbuṣā, are situated at the center of the two eyes. Śaṃkhinī stretches from the beginning of the opening of the gender through the Idā-channel up to the place of Brahmā/Brahman⁹⁶. Kuhū stretches from the entrance of the root⁹⁷ through the Piṅgalā-channel up to the place of Brahmā/Brahman.^[x] In such a way, the channels are situated at the ten openings. The other channels, measured as 72000, are situated with a subtle form at the roots of the hairs.

...the practice bestows *siddhis*. Even though not directly introduced as a practice, the unknown author of the *Yogasvarodaya* also informs the reader about the *siddhi*-bestowing nature of the channels without any practical instructions (idāniṃ śṛṇu nāḍīnāṃ bhedam vakṣyāmi siddhidam). It seems that in the *Yogasvarodaya*, the ten channels are possibly part of the practice of Antaralakṣya, too. However, this is not directly expressed. Rather they are presented in textbook style to inform about their existence, in the same way, the *Siddhasiddhāntapaddhati* 1.66 presents them.

⁹³Networks 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.

⁹⁴The notion of ten primary channels can already be found in early texts of Haṭhayoga, e.g., the *Vivekamārtaṇḍa* (Central Library, Baroda Acc. No. 4110, 1534 Saṃvat) 17

teṣu nāḍisahasreṣu dvisaptatir udāhṛtāḥ |
pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ ||

“Of those thousand channels, seventy-two have been spoken of, and among them, ten are considered most important. They are the main pathways of the vital breaths.”

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

⁹⁵The *brahmadvāra* is a synonym for the *brahmarandhra*, “The aperture of Brahmā/Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438

⁹⁶The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here the *brahmasthāna* is equated with the *sahasrārācakra*.

⁹⁷The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapaddhati* 1.66 (kuhūr gudadvāre vahati) “Kuhū conducts through the anus”.

[XXVII.^{i-xx} The 10 Vitalwinds]

- 1 इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदयमध्ये उच्छ्वासाप्रश्वासं ।
 2 अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति ।^[v] स आकुंचनं स्तंभनं करोति । नाभिमध्ये समानो
 3 वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचिं मुत्पादयति । अग्निं दीपयति ।^[x]
 4 तालुमध्ये उदानवायुस्तिष्ठति । स वायुस्कन्धं गिलति । पानीयं पिबति । व्यानवायुः सकले शरीरे वर्तते ।
 5 तस्मात्स्कन्धायोः शरीरं चलयति ।^[xv] †शोकम् आमोति विकृतः†

1 vāyavo EPU₂] vāyavas DN₁N₂U₁ om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] ṣṭamti U₂ om. BL kāryāṇi cett.] nāmāni kāryāṇi E nāmāni karmāṇi P kathyante cett.] kathyate N₂U₁U₂ prāṇavāyur EP] prāṇavāyur αU₂ om. BL hrdayamadhye cett.] om. BL ucchvasāśvasaprasāśvaṣaṃ em.] utsvāś-aprasvāśaṣaṃ N₁ ūrdhvasāśvasaprasāśvaṣaṃ N₂ utsvāśaprasvāśaṣaṃ D ūrdhvasaprasvāśaṣaṃ U₁ śvāśocchāśaṃ E śvāśocchāśaṃ P śvāśośvaroti B śvāśośvareti L 2 aśanapāṇecchā E] aśanapāṇecchā BLPU₂ aśitapitecccha DN₁ aśitapitecca N₂ aśite piteccchā U₁ pāṇavāyus em.] apāṇavāyus DN₁ apāṇavāyur B apāṇavāyo LU₂ apāṇavāyur N₂U₁ om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. U₂ ākumcanam stambhanaṃ DN₁U₁] ākumcanastambhanaṃ N₂ āmkucanastambhanaṃ BLPU₂ karoti cett.] karoti B nābhimadhye cett.] nābhipadmamadye U₂ om. E samāno cett.] samāno vāyur E smānā B 3 sa cett.] sapta E samagrā β] samāgrām α nāḍī EP] nāḍī BLU₂ nāḍīm U₁ nāḍhyam DN₁N₂ śoṣayati cett.] śoṣayati L tathā cett.] om. U₂ nāḍī P] nāḍī E nāḍīm α om. BLU₂ poṣayati em.] poṣayati DPN₁N₂ poṣayati | tathā poṣayati B poṣayati L pośa iti U₁ śoṣayati U₂ śoṣaṇāt E rucim cett.] rucir B kvacit DN₁N₂ utpādayati cett.] utpādayati P agniṃ em.] agniṃ DN₁N₂ agniṃ U₁ vahniṃ EPU₂ vahni BL dipayati cett.] dipayati BL 4 udānavāyus BLN₁U₁] udāno vāyus DEPU₂ udānāni vāyus N₂ vāyur cett.] vāyuh E vāyur P annam cett.] ratnam EPN₁ gilati cett.] līlāti E galayati B galayati L śīlāti N₁ pibati cett.] pibati P pibati BL vyānavāyuh em.] nāḍavāyuh cett. nāḍavāyur L nāḍavāyuh D sakale cett.] sakala° BL sarva° E 5 vāyo EP] vāyo P śarīram cett.] śarīre BL calayati PU₂] cālayati E cālāti B cālayati L calayati U₂ calati α śokam āpnoti vikṛtaḥ U₂] śokam āpnoti vikṛtaḥ B śokam āpnoti || vivilaḥ E śokam āpnoti vikṛtaḥ L śopham āpnoti vikṛtaḥ P śokam āpnoti vikṛtaḥ U₂ om. α

Sources: **1 Re**] PT^{qcr}·YSV (Ed. pp. 838-839): idānīm dehamadhyasthāḥ kathyante daśa vāyavaḥ | kāryakāraṇabhāvena kathyante tāni cihnataḥ | prāṇavāyur hr̥dī sthitvā śvāśocchvāśaṃ karoti saḥ | asikāntam pitam iśaṃ karoti yogasaṃjñakāḥ | apāno gudadeśasthāḥ karoty ākuñcanaṃ sa tu | stambhanaṃ ca tathāpāṇaḥ samāno nābhimāṇḍale | tośakādipośakan tu nāḍinām rūcidāyakaḥ | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatīti ca | śarīram sakalam vyāpya vyānavāyuh pratiṣṭhitaḥ | śarīre cālanam teṣu karoti sthāpayaty api | **Ri**] SSP 1.67 (Ed. pp. 23-24): atha daśavāyavaḥ | hr̥daye prāṇavāyur ucchvāśaṇiśvāśakāraḥ hakārasakārātmakaḥ ca | gude tv apānavāyuh recakakumbhakaḥ pūrakaḥ ca | nābhau samānavāyuh dipakaḥ pācakaḥ ca | kaṇṭhe vyānavāyuh śoṣaṇāpy āyanakārakaḥ ca | tālau udānavāyuh grāsanavamanajalpākārakaḥ ca | nāḍavāyuh sarvāṅgavyāpakāḥ mocakaḥ cālakaḥ ca |

Philological Commentary: **1 XXVII.**ⁱⁱ: Sentence *om.* in B and L. **2 XXVII.**^{vi}: Sentence *om.* in E. **5 vyānavāyuh**: I have emendend *nāḍavāyur* to *vyānavāyur* based on the description provided in PT^{qcr}·YSV, as the latter term corresponds to the given function. Some witnesses, namely E, P, B, L and U₂ contain a nonsensical fragment, “śokam āpnoti vikṛtaḥ”, after the description of the *vāyur*. This is likely a remnant of the original description of *nāḍavāyur* that was lost during transmission.

[XXVI.^{i-xx}The 10 Vitalwinds]

Now ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located in the middle of the heart and causes inhalation and exhalation. There is a desire for food and drink. At the center of the anus, the Apāna vital wind exists.^[v] He does contraction and checking. At the center of the navel, the Samāna vital wind exists. He causes to absorb [substances from]⁹⁸ all the channels. In this way, the channels are caused to be nourished, appetite is caused to be generated, and the fire [of digestion] is caused to light up.^[x] Within the throat the Udāna vitalwind is situated. This wind swallows food, [and] it drinks water. The Vyāna vital wind exists in the entire body. Through the vital wind, the body is caused to move.^[xv] †...†⁹⁹

⁹⁸ The term *śoṣayati* literally means “causes to dry up” or “causes to disappear”. In this context however, a better ideomatic 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).

⁹⁹ In the PT^{qcr}·YSV (Ed. 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 texts, which are the probable sources and templates for Rāmacandra the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. MALLINSON and SINGLETON, 2017: 187-198. The emergence of Nāga instead of Vyāna in the witnesses indicates corruption of transmission. The description of the function of the vital wind in this passage makes it likely that the term Vyāna was dropped, replaced with Nāga and in turn the description of the function of Nāga was lost. The odd and nonsenseal phrase *śokam āpnōti vikṛtaḥ* might be a remainder of this lost description of Nāga. PT^{qcr}·YSV (Ed. pp. 838-839) reads: *udgāre nāga ākhyātaḥ ūrddhavāyuhḥ pracālāne*; “When belching, it is called the Naga vital wind that initiates the forward movement” and SSP 1.67 (Ed. pp. 23-24) reads: *nāgavāyuhḥ sarvāṅgavyāpakāḥ mocakaś cālakaś ca*, “The Nāga vital wind pervades all limbs of the body and is releasing and moving.” Based on these readings of the possible templates the passage still remains puzzling.

- 1 कूर्मवायुर्नैत्रमध्ये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्गरो भवति । देवदत्तवायोरुद्गम उत्पद्यते ।
 2 धनंजयवायोः शब्द उत्पद्यते ॥^[xx]
- [XXVIII.^{i-vi} Madhyalakṣya]
- 3 इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथ वा पीतवर्णं रक्तवर्णं वा धूस्रवर्णं वा नीलवर्णं वा उग्निशिखासदृशं
 4 विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलाकाशसमाकारं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं
 5 कर्तव्यं । एतस्मिन्नक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो
 6 भवति ।^[v] पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

1 *kūrmavāyur* EPU₂] *kūrmavāyoḥ* BL *kūrmo vāyu* DN₁N₂ **tiṣṭhati** DEN₁N₂] *om.* cett. **nimeṣon-meṣaṃ** EPBU₂] *unmeṣaṃ nimeṣaṃ* N₁N₂ *unmeṣaṃ nimeṣaṃ* ca D **karoti** cett.] *karoti* BL **kṛkalavāyor** DN₁N₂] *kṛkalavāyur* BLP *kṛkalakartāvāyur* E *puṣkaravāyur* U₂ **udgāro** em.] *udgāraṃ* EU₂ *udhāraṃ* BP *uhāraṃ* L *ūdgaro* N₁N₂ *ūdgāto* D **bhavati** DN₁N₂] *karoti* EPU₂ *karoti* BL **devadattavāyor** cett.] *devadattavāyoḥ* E *devadattavāyo* N₂U₂ **jṛmbha** DN₁U₂] *jṛmbhaṇaṃ* E *jumbhā* BP *jṛmbhā* L *jṛmbho*° N₂ *jaṃbhā* U₁ **utpadyate** α] *bhavati* EPU₂ *bhavamti* B *bhavati* L **2 dhanam-jayavāyoḥ** β] *dhanamjayavāyo* α **śabda** cett.] *śabdāḥ* P *śabdaḥ* L *śabdo*° N₂ *sabta* U₁ **3 idānīm** cett.] *idāni* P **madhyalakṣyaṃ** DN₁U₁] *madhyalakṣaṇaṃ* BN₂ *madhyalakṣaṃ* P *madhye lakṣaṃ* L *madhye lakṣyaṃ* U₂ °*śveta* cett.] *sveta*° U₁ *svata*° U₂ *om.* E °**varṇaṃ** PLU₁U₂] °*varṇaṃ* || D °*varaṃ* P °*varṇā* | N₁ om. E **atha** cett.] *aṃtha* E **vā** cett.] ca E *om.* BLP °**varṇaṃ** cett.] °*varṇaṃ* || BU₂ °*varṇa* N₂ **raktavarṇaṃ** E] *raktavarṇa* N₂ *raktaṃ* DLN₁U₁U₂ *om.* B **vā** cett.] *om.* N₂ **dhūmravarṇaṃ** em.] *dhūmakāro* D *dhūmāra* N₁ *dhūmravarṇa* N₂ *dhūmrākāra* U₁ *dhūmrākāraṃ* β **vā** D] *va* N₁ *van* U₁ *yan* β *om.* N₂ **vā** cett.] *vā* || BL °**gni**° P] *agni*° cett. **4 °samānaṃ** cett.] °*samānaṃ* || D °*samāne* L °**sadrṣaṃ** cett.] °*m* *sadrṣaṃ* DN₁ **ardha**° cett.] *ūrdhva*° BDN₁N₂ *ārdha*° U₁ **jvalad**° cett.] *jalad* U₁ °**ākāśa**° cett.] °*ā* U₁ °*ākāraṃ* U₂ °**samākāraṃ** cett.] °*samānakāraṃ* DN₁N₂U₁ *samakāraṃ* U₂ °*samākāra* L °**mitaṃ** cett.] °*manomittaṃ* U₁ °**mano** cett.] *om.* U₁ **lakṣyaṃ** DPN₁U₁] *tathyaṃ* E *lakṣaṃ* BLU₂ *lakṣaṇaṃ* N₂ **5 etasmi** PLU₂] *etasmīn* U₁ *ekasmin* cett. **lakṣye** cett.] *lakṣe* BLU₂ *na lakṣye* U₁ *lakṣaṇo* N₂ **sati** cett.] *sati* BLU₁U₂ **malasya** cett.] *om.* P °**saḥ** cett.] °*saḥ* || BL *manaḥ saḥ* D °**guṇo** BDN₂U₁] °*guṇe* N₁ °*guṇa*° EU₂ °*guṇaḥ* PL **prakaṭo** cett.] °*prakāṣo* EU₂

Sources: **1 Re**] PT^{qcr}·YSV (Ed. pp. 838-839): *netramadhye kūrmanāmā nimeṣonmeṣakṛdayam* | *udgāre nāga ākhyatāḥ ūrddhavāyuh* *pracālāne* | *kṛkaraḥ kṣutkaro jñeyo devadatto vijṛmbhaṇe* | *dhanañcayāḥ saccidākāro mṛtadehaṃ na muñcati* | *yady api sargakāṇḍe sarvameta dukṭaṃ tathāpi kāryakāraṇabhāva-jñāpanāya punarnirdiṣṭamiti na punaruktam* | **2 Ri**] SSP 1.67 (Ed. pp. 23-24): *kūrmavāyuh cakṣuṣor unmeṣakārakaś ca* | *kṛkalaḥ udgārakaḥ kṣutkārakaś ca* | *devadatto mukhavijṛmbhakaḥ* | *dhanañjayo nādaghoṣakah* || 1.67 || *iti daśavāyavalokanena piṇḍotpattiḥ naranārīrūpaṃ* | **3 Re**] PT^{qcr}·YSV (Ed. p. 839): *idānīm madhyalakṣaṇaṃ tu kathyate siddhikāraṃ* | *śvetaṃ rakṭaṃ tathā pitaṃ dhūmrākāraṇaṃ tu nilabham* | **Re**] PT^{qcr}·YSV (Ed. p. 839): *agnijvālāsamanābhā vidyutpuñjasamaprabhā* | *āditya-maṇḍalākāramathavā candramaṇḍalam* | **Ri**] SSP 2.29 (Ed. p. 41): *śvetavarṇaṃ va raktavarṇaṃ va kṛṣṇavarṇaṃ va agniśikhākāraṃ va jyotirūpaṃ va vidyudākāraṃ sūryamaṇḍalākāraṃ va arddhacandrākāraṃ va yatheṣṭasvapīṇḍamātrāṃ sthānavarjitaṃ manasā lakṣayet ity anekavidhāṃ madhyamaṃ lakṣyaṃ* | **4 Re**] PT^{qcr}·YSV (Ed. p. 839): *jvaladākāśatulyaṃvā bhāvayed rūpamātmānaḥ* | *etaḥ jyotir-mayaṃ dehaṃ manomadhye tu lakṣayet* | **5 Re**] PT^{qcr}·YSV (Ed. p. 839): *eteṣāṃ ca krte lakṣe nānā-duḥkhaṃ prapaśyati* | *manas astu malo yāti mahānando bhavet tataḥ* |

Philological Commentary: **1 XXVII.**^{xvii-xviii}: Sentences *om.* in U₁. **XXVII**ⁱ: Introductory sentence is missing in E.

The Kūrma vital wind exists within the eyes. It causes [the] opening and closing [of the eyes]. From the Kṛkāla vital wind gagging arises. From the Devadatta vital wind yawning arises. From the Dhananjaya vital wind speech arises.^[xx]

[XXVIII.^{i-vi} Madhyalakṣya]

Now the central fixation is taught. White-coloured or also yellow-coloured or red-coloured or smoke-coloured or blue-coloured, like the flame of fire, equal to a lightning, like the orb of the sun, like a crescent, appearing like flaming space. Measured according to one's own body, the fixation shall be directed onto the centre of the glowing mind.¹⁰⁰ While abiding in the fixation, the burning of the impurity in the centre of the mind arises. The Sattva quality of the mind becomes revealed.^{101[v]} After this has happened, the person abides in supreme bliss.

¹⁰⁰ Cf. *Śivayogapradīpikā* 4.47cd-48:

śṛṇuṣva madhyalakṣyaṃ ca kathitaṃ pūrvasūribhiḥ || 4.47
śvetādivarṇānavakhaṇḍacandrasaudāminivahnīśikhena bimbāt |
jvalannabho vā sthalaḥīnam ekaṃ vilakṣayet tat khalu madhyalakṣyam 4.48 ||

“(47cd) Hear now the central fixation which has been taught by the ancient sages. (48) One should fixate at one [object] devoid of location or the burning space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine landmasses (of the continent Jambūdīpa: Bhārata, Hari, Kimpuruṣa, Rāmyaka, Rāmaṇa, Kuru, Bhadrāśva, Ketumāla and Ilāvṛta) in the colours of white etc. Truly, this is the central fixation.”

Despite all similarities the differences of the techniques are: In the *Śivayogapradīpikā* the practitioner should direct the mind towards the burning space or that which lacks locality. Conversely, Rāmacandra prescribes fixing one's mind onto the luminous mind, which is equated with the spatial extension of the human body. Therefore, Rāmacandra's practice can be conceptually situated much closer to Sundarāś' elucidations.

¹⁰¹ The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradīpikā* 3.28:

madhya lakṣa mana madhya bicārai | vapu pramāna koi rūpa nihārai |
yāte sātvik upajai āi | madhya lakṣa jo sādhai bhāi || 28 ||

“The central Lakṣa directs the mind to reside at its center, revealing the true form of the body. It produces a sattvic quality in those who practice it.” (28)

[XXIX. ^{i-xii}The Divisions of Space]

- 1 इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ परमाकाशः ॥ महाकाशः ॥ तत्त्व
 2 काशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारम् आकाशलक्ष्यं कर्तव्यम् ॥ ततः परं बाह्याभ्यन्तरे
 3 घनान्धकारसदृशपराकाशस्य लक्ष्यं कर्तव्यं ।^[v] ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं बाह्याभ्यन्तरे म
 4 हाकशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औज्वल्यं भवति । तादृशं
 5 तत्त्वाकाशं लक्ष्यं कर्तव्यं ।

1 *idānīm* EPU₂] *idānīm* cett. **kathyante** cett.] *kathyate* LN₂U₂ **teṣāṃ** cett.] *te* E ṣaṃ U₁ **lakṣyāni** cett.] *lakṣaṇāni* N₂ **kathyante** DU₁U₂] *ca kathyante* P *kathyate* N₁N₂ **ākāśaḥ** BELP] *ākāśa*° DN₁N₂U₁ **paramākāśaḥ** BEL] *parākāśaḥ* PU₂ *parākāśa* N₁ *parākāśa*° DN₂U₁ **mahākāśaḥ** ELP₂U₂] *mahākāśa* BN₁ *mahākāśa*° DN₂U₁ **1-2 tattvakāśaḥ** BELU₂] *tatvakāśa* N₁ *tatvakāśa*° DN₂U₁ **2 sūryakāśaḥ** BEL] *sūryakāśaḥ* N₂PU₂ *sūryakāśa* N₁ *sūryakāśa*° DU₁ **ākāśa**° cett.] *mākāśaṃ* U₂ *ākāśaṃ* BLP **lakṣyaṃ** cett.] *lakṣaṃ* BL *lakṣaṇaṃ* N₂ **kartavyam** E] *kartavyaṃ* cett. **paraṃ** cett.] *om.* U₂ **bāhyābhyantare** cett.] *bāhyābhyantarai* P **3 ghanāndha**° cett.] *ghanāṃgha*° B *ṣvanandha*° E *dha*° L **kāra**° cett.] *kāraṃ* P **sadrśa**° cett.] *sadrśaṃ* EU₂ *sadrśaḥ* BL **parākāśasya** cett.] *parākāśaikaṃ* E *parākāśa*° BL **lakṣyaṃ** cett.] *lakṣaṃ* BLU₂ *lakṣaṇaṃ* N₂ **paraṃ** cett.] U₂ cett. **pralayakālina** cett.] *pralayakālinaḥ* BL **jvalad**° cett.] *jalad*° PB *jjala*° U₁ **ḍāvā**° ED] *vaḍavā*° BLPU₁U₂ *vr̥d-dha*° N₁ *vr̥*° N₂ **nalapūrṇaṃ** cett.] *nalapūrṇa* N₁N₂U₂ **3-4 mahākāśa**° cett.] *mahākāśaṃ* DPU₁ *ghanāṃ* *dhakārasadrśaṃ* *mahākāśasya* U₂ **4 lakṣyaṃ** cett.] *lakṣaṃ* BDLN₂U₂ **prakāśaprāptau** cett.] *prakāśaprāpto* BL **aujvalyaṃ** cett.] *ujvalaṃ* L **bhavati** cett.] *bhavati* BL **5 tattvakāśaṃ** cett.] *tattvāśa*° BL **lakṣyaṃ** PN₁U₁] *lakṣaṃ* BDLN₂U₂

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 839): *kathyate* *tu devyadhunākāśaṃ pañcabhirlakṣaṇaiḥ* | *ākāśan* *tu mahākāśaṃ parākāśaṃ parātparam* | *tattvakāśaṃ sūryakāśamākāśaṃ pañcalakṣaṇaṃ* | **Re**] PT^{qcr}·YSV (Ed. p. 839) = YK^{qcr}·YSV 1.37 (Ed. p. 26): *ākāśan* *tu mahākāśaṃ parākāśaṃ parātparam* | *tattvakāśaṃ sūryakāśamākāśaṃ pañcalakṣaṇaṃ* | **2 Re**] PT^{qcr}·YSV (Ed. p. 839): *sabāhyābhyantare nityaṃ nirākāśantu* (*nirākāśas tu* YK^{qcr}·YSV 2.38 Ed. p. 26) *nirmalam* | *kartavyaṃ lakṣaṃ ākāśaṃ sādhaḥayet sādhanam vinā* | *ghanāntarālasadrśaṃ parākāśaṃ tathaiva ca* | **3 Re**] PT^{qcr}·YSV (Ed. p. 839): *kalpāntāgnisamaṃ* (*kālāntāgnisamaṃ* YK^{qcr}·YSV 2.39cd Ed. p. 26) *vyotir mahākāśaṃ smaret tathā* | **Re**] PT^{qcr}·YSV (Ed. p. 839) = YK^{qcr}·YSV 2.40ab (Ed. p. 26): *koṭikoṭipradīpabhaṃ tattvakāśaṃ smaret tathā* |

Testimonia: **1 Ri**] SSP 2.30 (Ed. p. 42): *ākāśaṃ parākāśaṃ mahākāśaṃ tatvākāśaṃ sūryakāśamiti vyomapañcakam* | *bāhyābhyantare* *tyantaṃ nirmalaṃ nirākāraṃ ākāśaṃ lakṣayet* | **Ri**] SSP 2.30 (Ed. p. 42): *atha vā bāhyābhyantare* *tyantāndhakāranibhaṃ parākāśaṃ avalokayet* | **Ri**] SSP 2.30 (Ed. p. 42): *bāhyābhyantare kālānalaśamkāśaṃ mahākāśaṃ avalokayet* | **Ri**] SSP 2.30 (Ed. p. 42): *bāhyābhyantare nijatatvakharūpaṃ tatvākāśaṃ avalokayet* |

Philological Commentary: **1 XXVII**ⁱⁱ: Sentence *om.* in B and L. E preserves only the first *akṣara* “te” and omits the rest. **4 XXVII**^{lowroman7-viii}: Sentences are omitted in E.

[XXIX. ^{i-xii} The Divisions of Space]

Now the divisions of space are taught.¹⁰² The fixations of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The fixation onto the pure and formless space (*akāśa*) shall be done internally as well as externally. Therafter, the fixation of the beyond-space (*parākāśa*) which is equal to dense darkness¹⁰³ shall be done internally and externally. Then, the fixation of the great space (*mahākāśa*) which is the plethora of the burning fire of the time of dissolution shall be done internally and externally. Then, when internally and externally the brightness of millions of blazing lights arises, he shall execute the fixation [directed onto] the reality-space (*tattvakāśa*) which is as such.

¹⁰²In contrast to the *Yogatattvabindu*, *Siddhasiddhāntapaddhati* and the quotes of *Yogasvarodaya* in the *Prāṇatoṣiṇī* and *Yogakarṇikā*, the *Advayatāraṇī* 7 (Ed. pp. 4-5) does not separate the practice of Madhyalakṣya from the five spaces. Here, both practices form a unified whole and follow a specific progression:

atha madhyalakṣyalakṣaṇam | prātaścitrādivarṇākhaṇḍasūryacakravat vahniṣvāla-
vat tadvihināntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśa-
nena guṇarahitākāśam bhavati | visphurattārakākāradīpyamānagāḍhatamopamam
paramākāśam bhavati | kālānālasamadyotamānam mahākāśam bhavati | sarvotkrṣṭa-
paramadyutipradyotamānam tattvakāśam bhavati | koṭisūryaparakāśavaibhavasamkāśam
sūryākāśam bhavati | evaṃ bāhyābhyantarastavyomapañcakam tāraṇalakṣyam |
taddarśi vimuktaphalas tādrgvyomasamāno bhavati | tasmāt tāraṇa eva lakṣyam
amanaskaphalapradam bhavati || 7 ||

“Now, he sees the characteristics of the central fixation [which is], like the indivisible orb of the sun, [being] colourful like the variety [of colours of the sun] in the early morning etc., [then] like a row of flames of fire, [and finally] the atmosphere devoid of that. He dwells in a state [in which he is mentally] assuming the form of the apparition of that. By [mentally] contemplating about that, the space (*ākāśa*) without qualities arises. [From that] supreme space (*parākāśa*) resembling absolute dense darkness shining in the form of a sparkling star arises. [From that] the great space (*mahākāśa*) whose shine equals the fire of time arises. [From that] the space of reality (*tattvakāśa*) arises, shining forth with supreme brilliance surpassing everything. [From that] the space of the sun (*sūryākāśa*) arises [which is endowed with] a brilliance as powerful as mighty as the brilliance of ten million suns. Thus, the fixations of Tāraka[yoga] consist of five spaces (*vyoma*) situated internally and externally. He who sees them becomes the same as such space [and] becomes one who is freed from the results [of his actions]. Because of that only Tāraka[yoga] is the central fixation which bestows the fruits of the no mind state (*amanaska*).”

¹⁰³Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and ...

- 1 ततः पश्चाद्वाह्याभ्यन्तरे प्रकाशमानसूर्यबिम्बसहितं सूर्यकाशं लक्ष्यं कर्तव्यं । एतेषां लक्ष्याणां कारणाच्छरीरे
 2 रोगासंसर्गो न भवति ।^[x] तथा बलितं पलितं पुण्यं पापं च न भवति ।
 3 नवचक्रं कलाधारं त्रिलक्ष्यं व्योमपंचकं ।
 4 स्वदेहे यो न जानाति स योगी नामधारकः ॥^[xii]

1 tataḥ cett.] *om.* BL **paścād** cett.] paścāt N₁N₂U₁ paccā BL *om.* E **bāhyābhyantare** cett.] ābhyantare N₂ **prakāśamāna**° cett.] prakāśamāga° P prakāśamān BL °sūrya° cett.] °yarsū° E °sūryam P °bimba° cett.] *om.* E °sahitaṃ cett.] °sahita° BL **sūryakāśam** cett.] sūryakāśa° BLP **lakṣyam** cett.] lakṣam BLN₂ **kartavyam** cett.] kartavyam mataḥ BL **lakṣyāṇām** cett.] lakṣāṇām P lakṣaṇam B lakṣam L lakṣāṇā N₂ **kāraṇāc** N₂] kāraṇāt E karaṇāt cett. **charīre** N₂] śarīra° DN₁ śarīre BPLU₂ °śarīram E **2 rogāsaṃsargo** cett.] rogāsaṃsargi E **na** cett.] *om.* E **bhavati** cett.] bhavati B **valitaṃ palitaṃ** DLN₁N₂] valipalitaṃ N₂ valitapalitaṃ BEP **puṇyam** cett.] puṇyam BL **ca** cett.] *om.* E **bhavati** cett.] bhavati BL bhati U₁ **3 navacakram** cett.] śloka navacakram BL navacakra° DN₁N₂ °kṣyam cett.] trilakṣam BLN₂ **4 svadehe yo** cett.] samakriyā DN₁N₂U₁

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 839): sūryākāśam tathā koṭisūryavindusamaṃ (°bimbasamaṃ YK^{qcr}·YSV 2.40d Ed. p. 26) smaret | sabāhyābhyantare caivam ākāśam (caiva sākāśam YK^{qcr}·YSV 2.41b Ed. p. 26) lakṣayet tu yaḥ | **Re**] PT^{qcr}·YSV (Ed. p. 839): śivavad vihare dviśve pāpapuṇyavivarjitah | eteṣāṇ caiva lakṣeṇa karmadvārā 'ghamāharet (karmadvārāṇapāharet YK^{qcr}·YSV 2.41d Ed. p. 26) | **Ci**] PT^{qcr}·YSV (Ed. p. 832) = YK^{qcr}·YSV 2.14 (Ed. p. 24): navacakram kalādharam trilakṣam vyomapañcakam | svadehe yo na jānāti sa yogi nāmadhārakah |

Testimonia: **1 Ri**] SSP 2.30 (Ed. p. 42): atha vā bāhyābhyantare sūryakoṭisadrśam sūryākāśam avalokayet | **3 Ri**] *Netratantra with Netroddyota* 7.1: ataḥ paraṃ pravakṣyāmi dhyānam sūkṣmam anuttamam | ṛtucakram svarādhāram trilakṣyam vyomapañcakam | **Ri**] *Tantrāloka* 19.15: ṣoḍaśādhāraṣaṭcakralakṣyatrakṣhapāñcakāt | kvacid anyataratrātha prāguktapaśukarmavat | **Ri**] *Manthānabhairavatantram Kumārikākhaṇḍaḥ* 25.2ab: ṣaṭcakram ṣoḍaśādhāram trilakṣyam vyomapañcakam | **Cie**] SSP 2.31 (Ed. p. 43): navacakram kalādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogi nāmadhārakah | **Cie**] PT^{qcr}·YSV (Ed. p. 839): navacakram kalādhāram dvilakṣam vyomapañcakam | samagram yo na jānāti sa yogi nāmadhārakah | **Cie**] *Yogatarāṅgiṇī* qcr ·Nityanāthapaddhati (Ed. p. 72) = *Haṭhatattvakau-mudī* 24.1: ṣaṭcakram ṣoḍaśādhāram dvilakṣyam vyomapañcakam | svadehe ye na jānanti katham siddhyanti yoginah | **Cie**] PT (Ed. p. 172): ṣaṭcakram ṣoḍaśādhāram trilakṣam vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhah | **Cee**] *Gorakṣaśataka* (Nowotny) 13 = *Vivekāmartaṇḍa* 6.3: ṣaṭcakram ṣoḍaśādhāram trailokyam vyomapañcakam | svadehe ye na jānanti katham sidhyanti yoginah | **Cee**] *Yogacūḍāmaṇyupaniṣad* 3cd-4ab: ṣaṭcakram ṣoḍaśādhāram trilakṣyam vyomapañcakam ||3|| svadehe yo na jānāti tasya siddhiḥ katham bhavet | **Cee**] *Maṇḍalabrāhmaṇopaniṣat* 3.4.5: navacakram ṣaḍādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogi nāmato bhavet | **Ri**] *Haṭhpradīpikā* 4.77: ṣaṭcakram ṣoḍaśādhāram tridhā lakṣam guṇatrayam | śeṣas tu granthavistāras trikuṭam paramaṃ padam |

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

XXVII.^{xii} The nine Cakras¹⁰⁴ of the, the sixteen supports¹⁰⁵, the three fixations¹⁰⁶ and five spaces. Who does not know [them?] within ones own body, he is only a Yogin by name.¹⁰⁷

...*Advayatāarakopaniṣat* (Ed. p. 5), Rāmacandra has choosen promotes dense darkness in his *parākāśa*-visualization.

¹⁰⁴A very detailed account of Rāmacandra's ninefold system of *cakras* is presented from IV - XII, pp. 29 - 45. A shorter and rather redundant account of the system is found again in the next section of the text in chapter XXIX, cf. p.???. The reason for the renewed mention of the *cakras* is not apparent.

¹⁰⁵The sixteen supports of Rāmacandra are: big toe support (*pādānguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*liṅgādhāra*), pleasance [support] (*udyanā*), navel (*nābhyādhāra*), heart-form support (*hṛdayarūpādhāra*), throat (*kaṇṭhādhāra*), uvula support (textitghaṁṭikādhāra), palate support (*tālūdhāra*), tongue support (*jihvādhāra*), teeth support (*dan-tādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyūdhāra*), eyebrows (*bhrūvormaḍhyādhāra*), eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are treated in details in chapter XXX, pp. ???-??.

¹⁰⁶The three fixations called *antaralakṣya*, *bāhirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *Madhyalakṣya* are the predecessors of the five fixations found in *Yogatattvabindu*, *Yogasvarodaya* as quoted in *Prāṇatoṣinī* and *Yogakarnikā* and *Sarvāṅgayogapradīpikā*. The two additional fixations are *ūrdhvalakṣya* and *adholakṣya*. A system of three fixations is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra with Netroddyota*, *Gorakṣasataka* (Nowotny), *Śivayogapradīpikā*, *Siddhasiddhāntapaddhati*, *Advayatāarakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrāhmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in chapter XIII, then teaches *ūrdhvalakṣya* in chapter XIV and *adholakṣya* in chapter XV, and just after the introduction of various other topics, he continues the subject of Lakṣyayoga by teaching *bāhyalakṣya* in chapter XXIV, *antaralakṣya* in chapter XXV and finally *madhyalakṣya* in chapter XXIX. The structural issues of the text are discussed in detail p. on 11.

¹⁰⁷As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread and was transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra with Netroddyota* across the early and classical literature of Haṭha- and Rājayoga (e.g. *Haṭhapradīpikā*) and from there into the post-Haṭhapradīpikā era of the same genre, well into the late *Yoga Upaniṣads*. Most of the ...

[XXX. ^{i-xi}The Order of Cakras]

- 1 इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारेपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥
 2 नाभौ मणिपूरकचक्रम् ३ ॥ हृदये ऽनाहतचक्रम् ४ ॥^[v] कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम्
 3 ६ ॥ भ्रुवोर्मध्ये आज्ञाचक्रं ७ ॥ ब्रह्मरन्ध्रस्थाने कालचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥^[x]
 4 तत्परमशून्यम् ॥

1 anukramah cett.] anukrama N₁ anukramā DN₂ **kathyate** cett.] kathyamte DN₁N₂ **ādhāre** cett.] ādhāro BL **brahmacakram** BEL] brahmacakram cett. **ādhāropari** cett.] om. DN₁N₂U₁ **liṅgamūle** cett.] liṅge DN₁N₂U₁ **svādhiṣṭhānacakram** EDPN₁N₂] svādhiṣṭhānacakram cett. **2 maṇipūrakacakram** ELPN₁N₂] maṇipūrakacakram cett. **‘nāhata’** P] anāhata° BELU₂ viśuddha° cett. **cakram** BEL] cakram cett. **viśuddhicakram** β] anāhatacakram α **śaṣṭhaṃ** cett.] śaṣṭha° L **tālucaḥ** EN₁N₂] tālucaḥ DPU₁ tālucaḥ BL tālucaḥ U₂ **3 ‘ājñā** cett.] agneja P agneya L ājñāya B **cakram** DEN₁N₂U₁U₂] cakram BDPL **‘randhra’** cett.] om. BELP **‘kāla** cett.] brahma° U₁ **cakram** E] cakram cett. **navamam** E] navama N₂ navamaṃ rattu U₁ navamaṃ cett. **cakram** DEN₁N₂U₁U₂] cakram BLP **4 tat°** BDLN₁U₁U₂] etat E tataḥ P tata N₂ **‘parama’** N₁] **‘param** βD para° N₂U₁ **‘śūnyam** BEL] **‘śūnyam** PN₁N₂U₁U₂ tatparamaśūnyam D

Philological Commentary: **1 XXX.** ^{i-xi}: Once again Rāmacandra presents descriptions of the *cakras*, but this time very brief covering merely the names and locations of each *cakra*. Given their detailed description in chapters IV-XII it seems redundant to mention them once again at this place. Either we could assume that Rāmacandra was a very thoughtless and unstructured author/compiler, or this phenomenon must be taken as a further indication that Rāmacandra had an educational intention for his audience and that this text was used as a textbook so that he immediately used the preceding verse to repeat the sequence of the *cakra* system that he already discussed in detail at the beginning of the text.

[XXX. ^{i-xi} The Order of Cakras]

Now the sequence of the *cakras* is taught. At the support¹⁰⁸, there is the Brahmacakra. Above the support at the root of the gender is the Svadiṣṭhānacakra. At the navel, there is the Maṇipūrakacakra. In the heart [there is] the Anāhatacakra.^[v] Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahma¹⁰⁹ is the Kālacakra¹¹⁰ The ninth is the Ākāśacakra¹¹¹.^[x] It is supreme emptiness.

...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*.

¹⁰⁸In 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.29. This assumption is further supported by the additional descriptions of U₂ folio 2v. 1.2 in which it is explicitly located at the anus (*gudasthānam*) and called “*ādhāracakra*” (“*cakra of the support*”). Thus, the location presented here as *ādhāre* (“at the support”) should be understood as *mūlādhāre* (“at the root-support”).

¹⁰⁹The *brahmarandhrasthāne* (“at the place of the aperture of Brahmā/Brahman”) is the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438.

¹¹⁰I have not been able to identify the term “*kālacakra*” (“*cakra of time*”) for the eighth *cakra* in other texts. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Śārngadharapaddhati* 4359/256.13 calls it *nirvāṇa*° (“absolute extinction”); *Śivayogapradīpikā* 3.15 also designates it with *nirvāṇa*°; the *Siddhasiddhāntapaddhati* 2.8 again calls it the *nirvāṇacakram*; *Yogasvarodaya* as quoted in *Prāṇatoṣinī* (Ed. p. 833) only calls it *aṣṭamaṃ cakram* (“the eighth *cakra*”) and *siddhapuṃsaḥ sthalaṃ* (“place of the accomplished human”); Rāmacandra himself in the previous chapter on *cakras* in XI.¹ picks this up and calls it *aṣṭamacakram* (“eighth *cakra*”) and *siddhapuruṣasya sthānam* (“place of the accomplished person”); *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 2-3) calls it *siddhapuruṣasyānacakram* (“the *cakra* of the accomplished person”); *Saubhāgyalakṣmyupaniṣat* again calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* (“*cakra of the supreme Brahmā/Brahman*”).

¹¹¹The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems only occurs in *Śivayogapradīpikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9

[XXXI.^{i-l} The Sixteen Ādhāras]

- 1 इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । प्रथमः पादाङ्गुष्ठाधारः ॥ पादयोरंगुष्ठे तेजसो लक्ष्यकारणात् दृ
 2 ष्टिः स्थिरा भवति । द्वितीयो मूलाधारः ॥ पादाङ्गुष्ठस्य मूले ऽपरपादस्य पार्श्विः स्थाप्यते तदग्निः प्रबलो
 3 भवति ।^[lv] एका पार्श्विमूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूले परस्य पादस्य पार्श्विः स्थाप्यते । तदग्निः
 4 प्रदीप्यते । तृतीयं गुदाधारस्थानं ॥ तन्मध्ये संकोचविकाशकुंचनकारणात्पवनः स्थिरो भवति ।^[x] अनु
 5 च पुरुषस्य मरणं न भवति ।

1 idānīm cett.] idānī N₂ bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E kathyate DN₁ prathamah pādānguṣṭhādharah conj.] om. cett. amguṣṭhe cett.] amguṣṭhai B tejaso cett.] tejasam BL lakṣya cett.] lakṣa N₂ lakṣam kartavyam BL kārāṇāt cett.] kārāṇāt P 1-2 dṛṣṭiḥ cett.] dṛṣṭi N₁N₂U₁U₂ 2 bhavati cett.] bhavati L mūlādhārah cett.] mūlādharaḥ U₁ mūlādhare U₂ para cett.] apara DN₁N₂U₁ aparasya BL pādasya cett.] pāda BL pārṣṇiḥ cett.] pārṣṇiḥ L dhārah pādānguṣṭhasya mūleḥ parapādasya pārṣṇiḥ P sthāpyate cett.] syāpyate BL sthāpyamte U₂ tadāg- niḥ cett.] agni D agniḥ N₁ om. U₂ prabalo cett.] om. N₂U₂ 3 bhavati cett.] bhavati BL om. N₂U₂ ekā cett.] ekaḥ E ekam U₁ pārṣṇiḥ U₁] pārṣṇiḥ DN₁ pārṣṇir ādau BELP mūlādhāre cett.] mūlādhāra BU₁ mūlādhāra L mūlādhārai D pādasyaṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N₁U₁ parasya EP] aparasya cett. pādasya cett.] om. U₁ pārṣṇiḥ cett.] pārṇi N₂ pārṣṇo U₁ sthāpyate BELPU₁] sthāpyam DN₁N₂ tadagniḥ E] tadagniḥ BLPU₂ agnir DN₁ agni N₂U₁ 4 pradīpyate E] pradīpyate BLPU₂ dīpyate DU₁ dāpyate N₁ dipate N₂ tṛtīyam cett.] tṛtīya U₂ sthānam cett.] sthāne B vikāśa cett.] vikāśa L kuṃcana cett.] akumcana L akumcana U₁ kuṃcanam DN₂ pavanaḥ cett.] pavana DU₁U₂N₂ bhavati cett.] bhavati B 4-5 anu ca DPU₁U₂] anyac ca E anūca N₁N₂ anucara B anucakra L 5 na cett.] om. BPL bhavati cett.] bhavati BL

Sources: 1 Re] PT^{qcr}·YSV (Ed. p. 832) = YK^{qcr}·YSV 2.15 (Ed. p. 24): ṣoḍaśādhārabhedan tu ṣṛṇu devī viśeṣataḥ | Re] SSP 2.1 (Ed. p. 29): atha ṣoḍaśādhārāḥ kathyante | Re] PT^{qcr}·YSV (Ed. p. 839): aṅguṣṭhapaḍayosa tejaḥ salakṣasasthiradṛṣṭimān | pādānguṣṭhe ya ādhārah prathamō (prathamam YK^{qcr}·YSV 2.16 Ed. p. 24) yogatattvataḥ | Re] SSP 2.10 (Ed. p. 32): tatra prathamah pādānguṣṭhādharah | tatrāgratas tejomayam dhyāyet | dṛṣṭiḥ sthirā bhavati | 2 Re] PT^{qcr}·YSV (Ed. p. 839): dvitīyam pād- amūlan tu pādāmūlaparam (pādāmūlam param YK^{qcr}·YSV 2.16 Ed. p. 24) sa vai | pādasya pārṣṇi (pārṣṇi YK^{qcr}·YSV 2.17a, Ed. p. 24) samsthāpya balavān prabhaven munih | pādāmūle 'thavā pādānguṣṭhamūlam (prṣṭhe pādānguṣṭhe YK^{qcr}·YSV 2.17 Ed. p. 24) vidhārayet || Re] SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādapārṣṇinā nīṣṭīdya sthātavyam | tatrāgnidīpanam bhavati | 4 Re] PT^{qcr}·YSV (Ed. p. 839): tṛtīyan tu gudādhāro (gudādhāre YK^{qcr}·YSV 2.18 Ed. p. 24) gudasankocanakriyā | vikāśakuṃcanam tasya sthiravāyau ca mṛtyujit | Re] SSP 2.12 (Ed. p. 33): tṛtīyo gudādhāra tam vikāśasankocanena nirākuñcayet | apānavāyuh sthiro bhavati |

Philological Commentary: 1 XXXI.ⁱⁱ: Judging by the sources and parallels for this passage as well as the introductory statements Rāmacandra presents for the following ādhāras, it appears likely that originally the first ādhāra was introduced, too. 3 XXXI.^{vi}: Sentence om. in N₂ and U₂. XXXI.^{vii}: Sentence om. in U₂.

[XXXI.ⁱ⁻¹ The Sixteen Ādhāras]

Now the divisions of the totality¹¹² of supports¹¹³ [for concentration] are taught.¹¹⁴ The first is the support at the big toe. From the execution of the fixation onto the light at the big toe of the feet stability of the gaze arises.¹¹⁵ The root support is the second [one]. **The heel of the other foot is caused to be placed at the root of the big toe. As a result the fire is strengthened.**^[v] One heel is caused to be placed at the Root-container. The heel of the other foot is caused to be placed at the root of the big toe of this foot. The fire of it is caused to be kindled.¹¹⁶ The third is the location of the anus support. From the execution of expansion and contraction a stable vitalwind arises.^[x] And therefore death of the person does not arise.¹¹⁷

¹¹²I propose to understand *cakra* here in the less common meaning of "troupe, crowd, totality", cf. BOETHLING, vol. 2, 1958:209.

¹¹³The yogic practice of sixteen *ādhāras* goes back to more ancient yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* *Kumārikākhaṇḍaḥ* and *Netratantra with Netroddyota*. It appears that the techniques were passed on and recycled across the centuries among 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; *Śāradātilakatantra* 25.24-25; *Śivayogapradīpikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarāṅgiṇī* 1.13 (Ed. p. 72-73) quotation with reference "*nityanāthapaddhatau*" (maybe another recension of the *Siddhasiddhāntapaddhati*, see POWELL, 2023:149); *Haṭhatattvakaumudī* 24.10-23; and *Haṭhapradīpikājyotsnā* on *Haṭhapradīpikā*, as well *Prāṇatoṣiṇī* (Ed. p. 839-841) quotation with reference "*yogasvarodaye*" and *Yogakarnikā* quotation with reference "*yogasvarodaye*" 14-36. Comparing the various lists of *ādhāras* reveals a significant variability. Rāmacandra's system is certainly derived from the *Yogasvarodaya*. This passage additionally suggests clear influences from the *Siddhasiddhāntapaddhati*. As POWELL, 2023:151 discussed, the *Śivayogapradīpikā* was probably the source text of the *Siddhasiddhāntapaddhati*.

¹¹⁴Most of the previously mentioned *cakras* overlap with the *ādhāras*, except for the *ākāśacakra*.

¹¹⁵In all previously mentioned systems the big toe is the first *ādhāra*. In most texts the practitioner is instructed to fixate the mind onto the big toe - either one shall visualize a light there (as in *Śivayogapradīpikā*) or the light is already present. *Śāradātilakatantra*, however, instructs to fix *prāṇa* (the practitioner holds mind and breath at the respective locations) onto each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā* limb in an eight-fold (*aṣṭāṅga*) yoga system. The remainder of texts simply lists the *ādhāra* without further instructions.

¹¹⁶Either the text is corrupted here or Rāmacandra did not understand the *Yogasvarodaya*. This might have caused him to additionally draw from the description of the *Siddhasiddhāntapaddhati* which resulted in the two separate descriptions. *Netroddyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

¹¹⁷*Netroddyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

- 1 चतुर्थं लिङ्गाधारं ॥ तन्मध्ये लिङ्गसंकोचनाभ्यासा पश्चिमदण्डमध्ये वज्रनाडी भवति ।^[xiv] तन्मध्ये पुनरा
 2 भ्यासकरणान्मनः पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं वुट्यति ।^[xv] तत्तोटना त्पवनो
 3 ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पंचमं उड्डीयाणं
 4 स्वाधिष्ठानं ॥ तत्र बन्धनान्मलमूत्रयोर्नाशो भवति ।

1 caturtham cett.] caturtha° BDL **saṃkocanā°** cett.] sakoṇā° N₂ **paścima°** cett.] paścima° BP paścama° L **vajra°** cett.] vajñā° BPL prajñā° E **bhavati** cett.] bhavati BL **2 °karaṇān** EPU₂] karaṇāt cett. **manah** cett.] punaḥ BL **pavanayoḥ** cett.] pavanayo BL **saṃcāro** cett.] saṃcoro D **bhavati** cett.] bhavati BL **tayoḥ** cett.] tayo B **saṃcārān** cett.] saṃcārāt DU₁ **truṭyati** cett.] truṭyati B truṭayati L trudyati U₁ ti N₂ ***tattroṇāt** N₁ U₂] tatroṇāt BELU₁ tata troṇāt DN₂ **pavano** BEL] pavanaḥ cett. **3 °kamala°** cett.] *ka° BL **pūrṇo** cett.] pūrṇā BL **puruṣaḥ** cett.] puruṣa N₂ **sadaiva** cett.] saṃdaivaṃ P **yuvaiva** DL] yuvā E yuve P yuvai B yuve va N₁ yurvaiva N₂ yuvaivaṃ U₁ yuvaivaṃ U₂ **bhavati** cett.] bhavati B prabhavati P **pañcamam** cett.] pañcamā B pañcam N₂ **3-4 uḍḍiyanam svādhiṣṭhānam** PU₂] udyānam DN₁ odyānam N₂ uddyānam U₁ uḍḍiyanam svādhiṣṭhānam P uḍḍiyanam svādhiṣṭhānam BL udgīryānam svādhiṣṭhānam E **4 bandhanā** E] badhadānā U₂ baṃdhanāt N₁ N₂ vaṃdhanāt D baṃdhadānāt U₁ baṃdhadānān P baṃdha diyate BL **malamūtrayor** cett.] mūlamūcayor L **bhavati** cett.] bhavati B

Sources: **1 Re**] PT^{qcr·YSV} (Ed. pp. 839-840): liṅgādhāraṃ caturthan tu liṅgasaṅkocanaṃ tu ca | liṅgasaṅkocanābhyāsāt paścimādaṇḍamadhyagaḥ | vajranāḍīti (*vajrānāḍī* tu YK^{qcr·YSV} 2.20 Ed. p. 24) tanmadhye punar abhyasayams (*abhyasanam* YK^{qcr·YSV} 2.20 Ed. p. 24) tathā | saṅcāro vāyumanasor atisaṅcāra iti (*ratim saṅcarati* YK^{qcr·YSV} 2.20 Ed. p. 24) tridhā | granthitrayavibhedas (*bhedan* YK^{qcr·YSV} 2.21 Ed. p. 24) tu tadbhedo brahmamārgataḥ | brahmapadmo (*padme* YK^{qcr·YSV} 2.21 Ed. p. 24) vāyupūrṇo (*pūrṇe* YK^{qcr·YSV} 2.21, Ed. p. 24) bhūtvā tiṣṭhati yogirāt | vīryastambho bhavet tena sādhyat tu sadā yuvā | mūlādhāre brahmapadme ṣaṭpadme ca tathā tathā | **Re**] SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasaṅkocanaṃ brahmagranthitrayaṃ bhūtvā bhramaraguhāyāṃ viśramya tata ūrdhvamukhe bindustambhanaṃ bhavati | eṣa vajroli prasiddhā **3 Re**] PT^{qcr·YSV} (Ed. p. 840): pañcamam jaṭharādhāraṃ tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yaṃ (*mṛtyunā māṅga°* YK^{qcr·YSV} 2.23 Ed. p. 25) mṛtyor (*mṛtyur* YK^{qcr·YSV} 2.23 Ed. p. 25) eva kṣayaṅkaraḥ | anena paścimād ūrddham (*ūrdhvaṃ* YK^{qcr·YSV} 2.24 Ed. p. 25) vāyuḥ kuryād viśāladhīḥ | bandho 'yaṃ buddhimanasoḥ pañcamādhāraḥ | **Re**] SSP 2.14 (Ed. p. 34): pañcame oḍiyanādhārayor bandhanān malamūtrasaṅkocanaṃ bhavati | *udyānā° etc. in various mss.

Philological Commentary: **4 XXXI^{xix}**: Spellings for this component of the yogic body vary across yogic literature. B, E, L, P, U₂ add the expression *svādhiṣṭhānam* which was associated with the *pīṭha* in chapter V.ⁱ

The fourth is the penis support. Due to the execution of repeated practice of contracting the penis in the center of it, the adamantine channel¹¹⁸ appears in the middle of the staff of the back¹¹⁹. From the repeated practice again [and again], both breath and mind move into its center. Caused by the transition of both [breath and mind] into the center [of the adamantine channel] the trinity of knots¹²⁰ breaks. There, from the breaking of that, the vital wind, after having filled up (the central channel?), resides within the lotus of Brahmā/Brahman¹²¹. From that, virility and strength arise. The person becomes youthful forever.¹²²

The fifth is Uḍḍiyāna at the Svādiṣṭhāna[*cakra*]¹²³. From performing *bandha* there, urine and faeces disappear.¹²⁴

¹¹⁸The 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 *vajragarbha*, “the adamantine womb”.

¹¹⁹The staff of the back (*paścimadaṇḍa*) is the central channel, cf. *Śārṅgadharapaddhati* 4365.

¹²⁰The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagranthi*) usually situated in the lower regions of the body (cf. *Goraṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugranthi*) at the level of the heart (cf. *Goraṣayogaśāstra* 25 and *Goraṣaśataka* 80); and 3. the knot of Rudra (*rudragranthi*) at the level of the head or between the eyebrows (cf. *Goraṣayogaśāstra* 25 and *Goraṣaśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kuṇḍalinī* (cf. *Yogabīja* 96-7 and *Goraṣaśataka* 74-86) that enters the central channel and pierces the knots. It remains uncertain if knots are supposed to be something physical or mental. *Goraṣaśataka* 48 states that the entrance to the central channel is blocked by phlegm (physical) and, in the same breath, mentions that the three knots have arisen from the three *guṇas*, which might be interpreted as physical or mental. Nevertheless, the three knots in yoga texts, in one way or another, obstruct the central passage.

¹²¹The lotus of Brahmā/Brahman refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. 43. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term “buzzing hive” (*brahmaraguhā*) usually situated on top of the head (*Jogpradīpyakā* 932; cf. *Śārṅgadharapaddhati* 4366 and *Gorakḥbhāṇī* 28.2 and 30.4).

¹²²Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhra*). *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradīpikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, just *Siddhasiddhāntapaddhati* calls this *vajrolī*.

¹²³For a further discussion of the term *uḍḍiyāna*, see p.31 fn. 23.

¹²⁴*Śivayogapradīpikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of performing a *bandha* at the location of Uḍḍiyāna. *Haṭhatattvakaumudī* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situate the fifth *adhāra* at the anus (*pāyu* or *sivani*), whereas the *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jaṭharādhāra*) and provides details (cf. sources) not reflected in Rāmacandra's text. This strongly indicates that Rāmacandra relies more on the *Siddhasiddhāntapaddhati* at this point.

- 1 षष्ठो नाम्नाधारः । [xx] तत्र प्राणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः । तस्मिन्स्थाने
 2 प्राणवायोस्त्रिन्नरोधात्षडपि कमलान्यूर्ध्वमुखानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र जालंधरो बन्धो
 3 दीयते । [xxx] तस्मिन् सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घंटिकाधारः । तत्र जिह्वग्रं
 4 लग्रं भवति । ततो ऽमृतकलाया अमृतं स्रवति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न भवति । [xxx]
 5 दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लंबिकाप्रवेशे सति तालुनिमग्ना जिह्वा तिष्ठति ।

1 nābhyādhāraḥ cett.] nābhyādhāras U₁ nābhyādhāre U₂ tatra cett.] om. E prāṇavābhyāsā BLP_{U2}] prāṇavābhyāsā DN₁N₂ prāṇavābhyāṃsad U₁ °anāhato cett.] nāhato P ānāhato U₁ anohato U₂ nādaḥ cett.] nāraḥ P tādaḥ N₂ svaya cett.] svayaṃ N₂ utpadyate cett.] ūtpadyate N₁ sap-
 tato cett.] om. EB hr̥daya cett.] hr̥dayā° U₂ om. EB °rūpādhāraḥ N₂U₁] °rūpādhāraḥ L rūpa
 ādhāraḥ DN₁ °dhāraḥ U₂ om. EB 2 prāṇavāyo cett.] prāṇavāyo B nirodhāt cett.] nirūp̄dhanāt
 DN₁N₂U₁ °ṣaḍ api BE] ṣadapi cett. ūrdhvamukhāni cett.] ūrdhvamukhaṃ DN₁N₂ ūrusyordha
 mukhaṃ bhavati U₁ aṣṭamaḥ DPN₁U₁U₂] aṣṭamaṃ E aṣṭame BL aṣṭama° N₂ tatra cett.] tatraḥ
 D jālaṃdharo cett.] jālaṃdhara° N₂ jālaṃ BL 3 diyate cett.] dīpyate U₁ satīdāyāṃ EP] satīyāṃ
 BL sati idāyāṃ DN₁U₁U₂ satīśadāyāṃ N₂ pavanaḥ cett.] pavana° D bhavati cett.] bhavati BL
 navamo cett.] navo B ghaṇṭikā° cett.] ghaṇṭikā° P ghaṇṭā° L °dhāraḥ cett.] dhāras U₁ jihvā-
 graṃ cett.] jihvāyāgraṃ D juhvāyāṃ U₁ 4 bhavati cett.] bhavati B bhavati vā U₁ tato cett.] tataḥ
 N₁U₁ °mṛtakalāyā BEPN₁N₂] mṛtakalāyāṃ L amṛtakalāyāḥ DU₁ amṛtaṃ cett.] amṛta P om. L
 sravati cett.] om. L tadamṛtapānāc PD] tadamṛtapānāt EN₁N₂U₁ tadamṛtakalāyāṃ amṛtapānī°
 B amṛtapānā L tadamṛtapānā U₂ charīra° cett.] śārīra° EN₁N₂ na cett.] om. BL bhavati cett.]
 bhavati B 5 daśamaḥ cett.] daśamaṃ B daśamaṃ E daśama N₁N₂ tanmadhye cett.] taṃnamadhye
 U₁ cālanam cett.] cālanam D vānam E dohanam cett.] dollahanam E dohanam chedanam U₂
 kṛtvā cett.] kratvā BL sva kṛtvā U₁ lambikā cett.] cālāṃ vikā U₁ sati cett.] śe sati P grati DN₁N₂
 tālunimagnā cett.] tālūnimagnā N₂U₁U₂ tālumagnā BPL jihvā cett.] juhvā U₁ om. N₂ tiṣṭhati
 cett.] om. N₂

Sources: 1 Re] PT^{qcr}·YSV (Ed. p. 840): nābhyādhāro bhavet ṣaṣṭhas (ṣaṣṭham YK^{qcr}·YSV 2.25 Ed. p. 25) tatra prāṇam samabhyaset | svayam utpadyate nādo nādato muktīdantataḥ (muktīdāṇdataḥ YK^{qcr}·YSV 1.25 Ed. p. 25) | Re] SSP 2.15 (Ed. p. 34): ṣaṣṭhe nābhyādhāra om̐kāram ekacittenoccārayet | nādalaḥ bhavati | Re] SSP 2.16 (Ed. p. 34): saptame hr̥dayādhāre prāṇam nirodhayet | kamalavikāso bhavati | Re] PT^{qcr}·YSV (Ed. p. 840): saptamo hr̥dayādhāras tasmin vāyunibandhanāt | ūrdhvakṛtrāṇi (ūrdhvavakṛtrāṇi YK^{qcr}·YSV 2.26 Ed. p. 25) padmāni vikasanti mahān bhavet | 2 Re] PT^{qcr}·YSV (Ed. p. 840) = YK^{qcr}·YSV 2.27 Ed. p. 25: kaṇṭhādhāro °ṣṭamas tatra kaṇṭhasaṅkocalakṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dṛdhaḥ | Re] SSP 2.17 (Ed. p. 34): aṣṭame kaṇṭhādhāre kaṇṭhamūlaṃ cibukena nirodhayet | idāpīṅgalayor vāyuh sthiro bhavati | 3 Re] PT^{qcr}·YSV (Ed. p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagrataḥ (jihvāgrataḥ kṛte YK^{qcr}·YSV 2.28 Ed. p. 25) | sampivatyamṛtaṃ tasmād yogajinmṛtyujitparaḥ | Re] SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgraṃ dhārayet | amṛtakalā sravati | 5 Re] PT^{qcr}·YSV (Ed. p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich om. YK^{qcr}·YSV | calane dohane caiva jihvā jādati lambitā (jāyeta lambitam YK^{qcr}·YSV 2.28cd Ed. p. 25) | nāsikāprāptajihveyaṃ tālulagnā bhavet tataḥ | Re] SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikāṃ cālanadohanābhyāṃ dirghikṛtvā viparītena praveśayet | kaṣṭhībhavati |

Philological Commentary: 1 XXXI.^{xxi}: Sentence om. in E.

The sixth is the support of the navel. From the repeated practice of *praṇava*, the unstruck sound arises by itself.¹²⁵

The seventh is the support of the heart-form. From the restraint of the breath in this location the six upward facing lotusses blossom.¹²⁶

The throat support is the eighth. There the binding of Jālaṇḍhara¹²⁷ is produced.^[xxv] While abiding therein the vitalwind in the Iḍā and Piṅgalā channel becomes stable.¹²⁸

The ninth is the support of the uvula. There the tip of the tongue becomes attached [to the uvula]. Because of that the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality diseases do not spread in the body.¹²⁹ [xxx]

The tenth is the support of the palate. After the moving and milking has been done therein, [and] while abiding at entrance of the uvula, the tongue resides inserted within the palate.¹³⁰

¹²⁵ There are interesting differences for the sixth *adhāra* among the texts: *Siddhasiddhāntapaddhati* instructs recitation of *oṃ* at the navel, *Yogatarāṅgiṇī* adds meditation on the form of consciousness (*cidrūpam*) to the same recipe, whereas in *Haṭhatattvakaumudī* the breath should be restrained at the navel, which causes the rising of the sound of *oṃ* into emptiness. In the *Yogasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogaṇḍī* instructs to contemplate Kuṇḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

¹²⁶ Rāmacandra's mention of *ṣaḍapi kamalāny* "six lotusses" in this context is odd, possibly textual corruption. The result of the practice in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogatarāṅgiṇī* is confined to the blossoming of the heart lotus. In the *Haṭhatattvakaumudī* it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogaṇḍī* the heart center consists of a downward-facing eight-petaled lotus and is declared as the bestower of one's desires. Here, one should bring the mind into the pericarp (*karnikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term "*nāḍī*" as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (nābhiḥnmadhyamārge tu sarvakāmābhido mataḥ |), whereas *Śārādātīlakantra* and *Haṭhapradīpikājyotsnā* list the navel as the seventh *adhāra*.

¹²⁷ This passages again demonstrates how Rāmacandra is jumping between sources. In chapter XI he situated Jālaṇḍhara at the *brahmarandhra*. A discussion of the term can be found at p. 44.

¹²⁸ *Netroddyota* places the support at the belly (*jaṭhara*). *Śārādātīlakantra* and *Haṭhapradīpikājyotsnā* place the eight support in the heart. All other text present the same concept.

¹²⁹ Almost all texts share this concept. Only *Śārādātīlakantra* and *Haṭhapradīpikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netroddyota* at the heart.

¹³⁰ The ninth and tenth support resemble *khecarīmudrā*. For a detailed account of this practice, see James MALLINSON, ed. *Khecarīvidyā. The Khecarīvidyā of Ādinātha - A critical edition and annotated translation of an early text of haṭhayoga*. Varanasi: Indica Books, 2010. Most other texts share the instructions for the tenth support. *Netroddyota* places the tenth support at the tortoise channel (*kūrmanāḍī*), whereas *Śārādātīlakantra* and *Haṭhapradīpikājyotsnā* situate it at the throat *kaṇṭha*.

- 1 एकादशो जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कृते ऽतिमधुरं पानीयं स्रवति ।
 2 तथा च कवित्वगीतछन्दोनाटकादि विषय ज्ञानमुत्पद्यते ।^[xxxv] तदुपरि द्वादशो दन्त्योर्मध्ये दन्ताधारः ।
 3 तस्मिन् स्थाने जिह्वाया अग्रं घटीमात्रमर्धगटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन् सति साधकस्य समग्रा
 4 रोगा नश्यन्ति । नाशिकाधारः । तस्मिच्छक्ष्ये कृते सति मनः स्थिरं भवति^[xli] चतुर्दशो नासामूले
 5 वाय्वाधारः तस्मिन् दृष्टेः स्थैर्यकारणात् षष्ठे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पार्थिवं
 6 बन्धनं वृत्त्यति ।

1 *ekādaśo* cett.] *om.* N₂ *jihvātale* cett.] *om.* EN₁N₂ *jihvādhāraḥ* cett.] *om.* N₂ *tasmin* cett.] *tas-*
min na U₁ *om.* N₂ *manthanam* cett.] *mathanam* DLP *kriyate* cett.] *kṛtvā* BL *’timadhuram* cett.]
atimadhuram N₁N₂ *satimadhuram* BDL *snavati* cett.] *snavati* B 2 *tathā* cett.] *taḍā* E *kamin* *nāsikā*
phatkāravat || *tathā* N₂ *ca* cett.] *om.* BL *kavitva°* cett.] *kvacitva°* BL *kvacitta°* D *kavitvam* U₂ *°gṛīta°*
N₁N₂U₁ || *om.* cett. *°chando°* β] *°chamḍavacchamḍa°* U₁ *°chamḍa°* cett. *°nāṭakādi°* cett.] *°nāḍī°* U₁
°viṣaya° βD] *°viṣaye* N₁N₂ *viṣayam* U₁ *jñānam* cett.] *jñānānam* U₁ *utpadyate* cett.] *utpadyamte* B
dvādaśo *daṃtaylor* PBLU₁] *dvādaśadantayo* E *dvādaśor* *daṃtayo* U₂ *dvādaśayor* DN₁N₂ 3 *jihvāyā*
cett.] *jihvāyām* U₁ *agram* cett.] *agnam* BL *gram* N₂ *ghaṭimātram* cett.] *ghaṭimātram* DN₁N₂
ardhagaṭimātram em.] *em.* *arddhagaṭimātram* DN₁N₂ *ārdhagaṭikāmātram* U₁ *ārdhagaṭimātram*
PU₂ *ārdhagaṭimātram* B *ārdhagaṭimātram* L *om.* E *balātkāreṇa* EDN₁N₂] *bālātkāreṇa* PU₁U₂
bālātkāreṇa BL *tasmin* cett.] *tasmim* BL *sati* cett.] *om.* BL 4 *naśyanti* cett.] *naśyamti* B *nāśikādhā-*
hāraḥ cett.] *nāśikāgrādhāraḥ* EP *tasmil-lakṣye* em.] *tasmil* lakṣe U₂ *tasmim* lakṣye EPU₁ *tasmin*
lakṣe DN₁N₂ *tasmin* *draṣṭe* BL *sati* cett.] *om.* BL *manaḥ* *sthiraṃ* EP] *minasthira* B *manaḥ* *sthira*
L *manasthiraṃ* cett. 4-5 *nāsāmūle vāyvādhāraḥ* DN₁N₂] *nāsāmūle vādhāraḥ* U₁ *nāsāmūlādhāro* P
nāso *mūlādhāraḥ* BL *nāsāmūlādhāraḥ* EU₂ 5 *tasmin* cett.] *tasmim* na cett. *drṣṭeḥ* cett.] *llakṣe* *krute*
satī B *lakṣe* *kṛte* *satī* L na *drṣṭeḥ* U₁ *laṣṭhe* U₂ *māse* BLU₁] *māsi* cett. *svīyam* cett.] *svayam* BLN₂U₂
pārthivam cett.] *pārthiva* N₂ 6 *truṭiyati* PU₂U₁] *tuṭiyati* E *truṭiyati* BL *trudyati* N₁N₂D

Sources: 1 **Re**] PT^{qcr}·Y^{SV} (Ed. p. 840): *ekādaśi* (*ekādaśo* YK^{qcr}·Y^{SV} 2.29 Ed. p. 25) *bhavei* *jihvā*
talajādhāra *īśvari* | *jihvāgramathane* *tasmin* *pāniyam* *madhuram* *bhavet* | *tatpīteṣu* *kavir* *gītijyotiś* (*gītir*
YK^{qcr}·Y^{SV} 2.29 Ed. p. 25) *chandovidāṃ* (*chandovidur* YK^{qcr}·Y^{SV} 1.259 Ed. p. 21) *varaḥ* | **Re**] SSP
2.20 (Ed. p. 35): *ekādaśe* *atha* *jihvādhāre* *tatra* *jihvāgram* *dhārayet* | *sarvaroganaśo* *bhavati* | 2 **Re**] PT^{qcr}·Y^{SV}
(Ed. p. 840): *dantādhāro* (*dvandvādhāro* YK^{qcr}·Y^{SV} 1.259 Ed. p. 21) *dvādaśeti* *sarvaro-*
gākṣayaṅkaraḥ (*sarvarogaḥ* YK^{qcr}·Y^{SV} 1.259 Ed. p. 21) | *dhārayed* *dantayor* *madhye* *jihvāgraṇa* *ca* *balād*
api | *dhṛtvārdhagaṭikāmātram* *sarvarogan* (*sarvarogāms* YK^{qcr}·Y^{SV} 1.259 Ed. p. 21) *tu* *nāsayet* | **Re**] SSP 2.21 (Ed. p. 36):
dvādaśe *bhrūmadhyādhāre* *tatra* *candraṃḍalaṃ* *dhyāyet* *śītalatām* *yāti* | 4 **Re**] PT^{qcr}·Y^{SV} (Ed. p. 832): *nāsādhāras* *tato* (*tataḥ* YK^{qcr}·Y^{SV} 2.259 Ed. p. 21) *jñeyo* *nāsālakṣas* *trayodaśaḥ*
(*trayodaśa* YK^{qcr}·Y^{SV} 1.259 Ed. p. 21) | *manaḥsthira* *karo* *yas* *tu* (*sthiraṃ* *karoty* *eva* YK^{qcr}·Y^{SV} 1.259 Ed. p. 21)
vāyusthira *karo* (*vāyuh* YK^{qcr}·Y^{SV} 1.259 Ed. p. 21) *māhān* | **Re**] SSP 2.22 (Ed. p. 36): *trayodaśe* *nāsādhāre* *tasyāgram* *lakṣayet* *manaḥ* *sthiraṃ* *bhavati* | **Re**] PT^{qcr}·Y^{SV} (Ed. p. 839) = YK^{qcr}·Y^{SV} 2.33ab-
34cd Ed. p. 25): *nāsāpuṭe* *sthira* *drṣṭir* *ādhāro* *’yam* *caturdaśaḥ* | *kṛte* *’smin* *svīyate* *jaḥ* *syāt* *pratyakṣam* *ṣaṭtrimāsatāḥ* |
pārthivam *truṭāti* *kṣipram* *pratyakṣam* *svīyate* *jaḥ* | **Re**] SSP 2.23 (Ed. p. 36): *caturdaśe* *nāsāmūle* *kapāṭādhāre* *drṣṭim* *dhārayet* | *ṣaṇmāsaj* *jyotiḥpuṇjam* *paśyati* |

The eleventh is the tongue support at the base of the tongue. Therein the tip of the tongue has to be churned. While doing that, an very sweet drink flows out. And in that manner the knowledge of areas like poetry, singing, metric and dance is generated.^[xxxv]

=shivapradip =ssp — almost identical, but the result is different -> destruction of all diseases! why? =yogasvarodaya =kaumudi = jihvādhobhāgādhāra ... in tarangini = nettrodyota speaks of soft palate at lambika is a stream full of nectar ... = jyotsna and sarada = identical

Above that is the twelfth - within the teeth is the tooth support. At this place the tip of the tongue is to be positioned with force for the duration of one and a half *ghāṭīs*¹³¹. Abiding therein the diseases of the practitioner will entirely disappear!

The thirteenth is the support of the nose. While turning it into the object of fixation the mind becomes stable.^[xl]

The fourteenth is the support of the vitalwind at the root of the nose. From the execution of stabilizing the gaze therein, direct perception of one's own light arises within sixty months. He breaks all bonds of the mundane with by direct perception of the light.

¹³¹ (24+12 = 36 minutes)

- 1 पञ्चदशो भुवोर्मध्याधारः । तस्मिन्दृष्टेः स्थिरीकरणात् कोटिकिरणानि स्फुरन्ति ।^[xlv] षोडशो नेत्राधारः ।
- 2 अयमङ्गुल्यग्रे न चाल्यते । तदभ्यासात् पृथ्वीमध्ये यत्किञ्चित् तेजो वर्तते । तत्सर्वतेजो दृष्टिविषयं भवति
- 3 तद्दर्शनात् पुरुषः सर्वज्ञो भवति ।^[l]

1 bhruvormadhyādhārah P] bhruvormadhyādhāras E bhruvormadhye dhārah BL bhruvormadhye ājñādhārah D bhruvormadhye ādhārah N₁N₂ bhruvormadhye ādhāra U₁ bhruvormadhyādhāra U₂ **tasmin** cett.] asmin N₁ smin D asin U₁ **dr̥ṣṭeh** cett.] dr̥ṣṭe L na dr̥ṣṭeh U₁ dr̥ṣṭi° U₂ **kiraṇāni** DN₁N₂U₁] koṭīkīraṇāḥ EP koṭīkīraṇāḥ U₂ koṭīkīrīṇā BL **ṣoḍaśo** cett.] ṣoḍaśaḥ DN₁N₂ **netrādhārah** cett.] netrā LB **2 ayam** cett.] ayam DN₁N₂U₁ **aṅgulyagre na** em.] aṅgulyagreṇa cett. agulyagreṇa N₁D aṅgugreṇa N₂ **pr̥thivī°** cett.] pr̥thivī° LBU₂ **tejo** cett.] tejaḥ DN₁N₂ om. U₁ **vartate** cett.] vatate U₁ **tatsarvatejo** DN₁N₂] tatsarvaṃ cett. **bhavati** cett.] bhavati B **3 taddarśanāt** cett.] tadarśanāt P tatdarśaḥ U₁ **bhavati** cett.] bhavati B

Sources: **1 Re]** PT^{qcr}·Y^{SV} (Ed. p. 839): pañcadaśo bhruvormadhye sthira (*sthirā* YK^{qcr}·Y^{SV} 2.35 Ed. p. 25) dr̥ṣṭis tathā dhruvam | asmin dr̥ṣṭiḥ sthirā koṭiḥ (*koṭi°* YK^{qcr}·Y^{SV} 2.35 Ed. p. 25) kiraṇāni sphuranti hi | **Re]** SSP 2.24 (Ed. pp. 36-37): pañcadaśe lalāṭādhāre tatra jyotiḥpuṇjaṃ lakṣayet | tejasvī bhavati | **Re]** PT^{qcr}·Y^{SV} (Ed. pp. 840-41): netrādhārah ṣoḍaśo 'yam (*aṅgulyagre na* YK^{qcr}·Y^{SV} 2.36 Ed. p. 25) aṅgulyagreṇa cālayet | pr̥thvīmadhye tu yatkiñcid varttate (*sarvajñaḥ prabhavas tena varddhate* YK^{qcr}·Y^{SV} 2.36 Ed. p. 25) jaṭharānalaḥ | pratyakṣaṃ tad bhavet sarvaṃ tad ābhyāsān na saṃśayaḥ | **Re]** SSP 2.25 (Ed. p. 37): avaśiṣṭe ṣoḍaśe brahmarandhram ākāśacakram | tatra śrīgurucaraṇāmbujayugmaṃ sadāvalokayet | ākāśavat pūrṇo bhavati |

The fifteenth container is situated in the middle of the eyebrows. Due to stabilized the gaze therein, ten million rays of light sparkle.^[xlv]

[If the gaze] is held at the tip of the finger without wavering, this is the eye support, the sixteenth. Through that practice, some energy arises in the middle of the earth. The entire light of it becomes the object of vision. Through its perception, a person becomes all-knowing.^[1]

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