

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

[I. rājayogaprakāra]

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

[II. kriyayogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियासुक्रियं योगः स्वपिण्डे सिद्धिदायकः ।
यं यं करोति कल्पोलं कार्यरंभे मनः सदा ।
10 तत्ततः कुच्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.1 ॥

Sources: 3–6 cf. YSV (PT p. 831): pañcadaśaprakāro 'yam rājayogaḥ || kriyāyoga jñānayogaḥ kar-mayoga haṭhas tathā | dhyānayoga mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśī ebhiś ca pañcadaśadhā | idānīm lakṣaṇaṁ caiśām kathayāmi śṛṇu priye | 9–11 ≈YSV (PT p. 831): kriyāmuk-timayo (kriyāmuktir ayam YK 1.209) yogā sapindisiddhidāyakah (sapinḍe YK 1.210) | yat kāromīti sañkalpaṁ kāryārambhe manaḥ sadā || 11 ≈YSV (PT p. 839): tatsāṅgācaranām kurvan kriyāyogarato bhavet |

Testimonia: 3–6 cf. Yogasiddhāntacandrikā (Ed. p. 2): nidiḍhyāsanañ caika tānatādirūpo rājayoga-paraparyāyah samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayoga, haṭhayoga, mantrayoga, jñānayogaḥ, advaitayoga, lakṣayoga, brahmayogaḥ, sīvayogaḥ, siddhiyoga, vāsanāyoga, layayoga, dhyānayogaḥ, premabhaktiyogaś ca |

2 śrī gaṇeśāya namaḥ cett.] śrī ne 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 rājayogaprakāraḥ likhyate U₁ rājayogañtartagataḥ || binduyogaḥ E atha tattvabimḍuyogaprārambhah L atha rājayoga liṣyate P atha rājayoga likhyate U₂ rājayogasyedam phalam PU₂] rājayogasya idam phalam N₁N₂D om. EL °yogenāneka° PN₁] "yogena aneka° DN₂U₁U₂ 3 prekṣaṇasamaya cett.] prekṣaṇasamaya U₂ eva cett.] evam U₂ rājayogaḥ cett.] rājayogas U₂ tasyaite PU₂] tasya ete cett. 4 caryāyogaḥ cett.] tvaryāyogaḥ U₁ layayogaḥ cett.] nayayogaḥ U₂ 5 lakṣayogaḥ cett.] lakṣayogaḥ U₁ 6 siddhayogaḥ PU₂] rājayogaḥ α rā-jayogaḥ PU₂] siddhayogaḥ cett. ete pañcadaśayogaḥ DN₁PU₁] evam pamcadaśayogaḥ bhavamtī U₂ 8 idānīm cett.] idānī N₂ atha U₂ kriyāyogasya cett.] kriyāyogaḥ U₂ kathyate cett.] kathyate D om. U₂ 9 kriyāmuktir cett.] kriyāmukti N₂ kriyāmuktiḥ || U₂ ayam cett.] layaṇ N₂ yogah cett.] yogaḥ | N₁U₁ siddhidāyakah cett.] siddhidāyakaḥ U₂ 11 tattataḥ cett.] tatas tataḥ U₂ tamkṛ tam U₁ kuñcanam cett.] kuñcanam N₂ tato bhavet PU₂] ato bhava DN₁N₂ ato va U₁

Philological Commentary: 3–6 tasyaite bhedāḥ ...pañcadaśayogaḥ: The initial codification of fifteen *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. Nature of Rājayoga]

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

This is the result of Rājayoga¹: 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.² 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);³ **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 (Lakṣayoga); **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.⁴

[II. Characteristics of Kriyāyoga]

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

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

¹This statement seems unconnected to the definition of Rājayoga that follows.

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

³The 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.

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

⁵All four verses on Kriyāyoga were taken from the *Yogsavarodaya* (YSv) as quotations in the *Prānatoṣinī* (PT) and *Yogakarṇikā* (YK). No sources for the following prose section can be identified.

क्षमाविवेकवैराग्यंशान्तिसन्तोषनिःपूर्वः ।
एतद्युक्तियुतो यो इसौ क्रियायोगी निगदते ॥ II.2॥

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

5 रागद्वेषौघृणालस्यं भ्रन्तिर्द्भो क्षमा भ्रमः ।
यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥ II.4॥

यस्यान्तःकरणे क्षमाविवेकवैराग्यंशान्तिसन्तोष इत्यादीन्युत्पादन्ते । स एव बहुक्रियायोगी कथ्यते ।
कापट्ट्यं ॥ माया ॥ वित्तं ॥ हिंसा ॥ मात्सर्यं ॥ अहंकारः ॥ रोषः ॥ भयं ॥ लज्जा ॥ लोभः ॥
मोहः ॥ अशुचित्वं ॥ रागः ॥ द्रेषः ॥ आलस्यं ॥ पाखंडित्वं ॥ भ्रान्तिः ॥ इन्द्रियविकारः ॥ कामः ॥ एते
यस्य मनसि प्रदिदिनं न्यून भवन्ति । स एव बहुक्रियायोगीए कथ्यते ।

Sources: 1-2 = YSV (PT p. 831): kṣamāvivekavairāgyasāntisantosanisprhāḥ | etan muktiyuto yo 'sau (muktiyutā cāsau YK 1.211) kriyāyogo nigadyate | 3-4 = YSV (PT p. 831): mātsaryam mamaṭā māyā himsā ca madagarvitā | kāmaḥ krodho bhayaṃ lajja lobho mohas tathā 'suciḥ (suciḥ YK 1.212) || 5-6 = YSV (PT p. 831): rāgadveṣau ghrṇālasyaśrāntidambhakṣamābhramāḥ (ghṛṇālasyaṁ bhrāntir dambho 'kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogī sa ucyate ||

Testimonia: 8-10 ≈(Yogaśaṅgraha IGNCA 30020 folio 1r. ll. 1-2): lobhamohau aśucitvaṇi rāgadveṣau ālasyaṃ pāṣāṇḍitvaṇi bhrāntiḥ imḍriyavikāraḥ kāmaḥ ete yasya pratidināṇi nyūnā bhavaṇti | 10] ≈Yogaśaṅgraha (IGNCA 30020 folio 1r. l. 2): sa eva kriyāyogī kathyate ||

1 "viveka" cett.] vivekam EU2 °nisprhāḥ P] °nisprhāḥ D °nisprhā EN1 °nisprhā || 2| N2 °nisprhā U1 °nisprhāḥ || U2 2 etad EP1] etat DN1N2U2 yuktiyuto cett.] muktiyuto U2 yo 'sau N2U1] yogī DEPN1U2 3 mātsaryam EU1U2] mātsarya DN1P himsā ca E] himsāśā cett. himsāḥ || N1 4 "krodha" U1U2] krodhā EN1P "krodha" D 'suciḥ cett.] śuciḥ EN2U2 5 rāgadveṣau cett.] rāgadveṣau U1 atha dveṣo L ghrṇā° cett.] ghrṇā° N2 bhrāntir dambho cett.] bhrāntir debho D bhrāntitvaṇi E bhrānti dambha° U1 kṣamā bhramāḥ cett.] mokṣam abhramaḥ E kṣamī bhramaḥ U1 6 na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N1 kṣamā' N2 vivekavairāgyaśānti cett.] kṣamāḥ vivekavairāgya | sāmṛti° N1 "vairāgyāśānti" N2 kṣamā' [vivekavairāgya || sāmṛti° D °santosa ityādiny cett.] °santosādīny E "santosa ity adīno" L "santosa ity adīna niraṇṭaram U1 "santosa ity ādayo niraṇṭaram U2 utpādyante cett.] utpādyante E "tpādyamte L utyamte U1 bahukriyāyogī cett.] bahukriyāyogā D kathyate cett.] sa kathyate DN2 tkacyate U2 8 kāpatyam cett.] kāpayaṇ L yasyāntaḥkarane kāpayaṇ N1 kāpachām U1 māyā N1N2] māya D yāya U1 pāpa U2 om. EPL vittam EP] vitam L vitvaṇi N1N2DU1 titaram U2 mātsaryam cett.] mātsarya DU1 roṣaḥ EU1] roṣo cett. eṣo N2 bhayaṃ cett.] kṣayam E lajja cett.] lajja U1 lobha PL lobha° cett. om. U2 9 mohāḥ P] moha LN2 mohā cett. aśucitvaṇi cett.] aśucitvaṇi N2 rāgaḥ P] rāga° cett. rāja° L om. E dveṣaḥ cett.] dveṣa L om. E ālasyaṃ cett.] om. E pākhaṇḍitvaṇi cett.] pāṣāṇḍitvaṇi DN1 pākhaṇḍatvaṇi E pārṣāṇḍitvaṇi N2 indriyavikāraḥ cett.] imḍriyāṇi vikāraḥ P itivikāraḥ L kāmaḥ cett.] kāma N2 om. U2 ete cett.] eta L rāte U1 etate U2 10 bhavanti cett.] bhavaṇti N1 bahukriyāyogī cett.] bahukriyāyogī DU1U2 kathyate cett.] kathyamte U1U2

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

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

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

II.4 Attachment and aversion, indignation and idleness, impatience, and 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 Yogi of many actions (*bahukriyāyogī*)⁶. 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 Yogi of many actions (*bahukriyāyogī*).⁷

⁶The 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.

⁷The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogaśūtra* 2.1 where it is defined as: *tapaḥsvādhyāyeśvaraṇapraṇidhānāni kriyāyogaḥ* || 2.1 || (ĀRĀNYA, 1983:113). According to the introduction of this sūtra in the *Vyāsabhāṣya*, Kriyāyoga is presented as a means how someone with a distracted mind can also attain Yoga (*vyuṭhitacitto 'pi yogayuktah*). Yoga, which for Patañjali is *samādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral, and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svadhyāya*) and surrender to god (*iśvarapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Pātanjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveśa*), see (ĀRĀNYA, 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*. Nārāyanatirtha in this commentary on the *Pātanjalayogaśāstra* titled *Yogasiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of fifteen Yogas (possible source for Rāmacandras fifteen Yogas), presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *samādhi* and the reduction of *kleśas* (VIMALĀ, 2000:71). In contrast, the Kriyāyoga of Rāmacandra leads to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

[III. rājayogasya bhedāḥ ...siddhakunḍalinīyoga mantrayogaḥ]

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमूरा राजयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् ॥ एतान् भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते । ५ मध्यमार्गे उत्तिसूक्ष्मा पश्चिनी । तन्तुसमाकारा कोटिविद्युत्समप्रभा । भुक्तिसुक्तिदा शिवरूपिणी सुषुम्णा नाडी प्रवर्तते । उस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति ॥

Sources: २ cf. YSV (PT p. 831): jñānayogaṁ pravakṣyāmi tajjñānī śivatām vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmaśādhakāḥ | tad bhedasyaikasandhānam aṣṭāśvarya yamayo bhavet | trītiṛthām yatra nādī ca tripunyām parameśvari | ...eso 'syā visvārūpasya rājyago mato budhaiḥ | viśeṣam kathayiṣyāmi śrīmā caikamanāḥ sati | cf. YSV (PT p. 831-832): mūlakande sthale caikā nādī tejasvatī para (tejasvitāparā YK 1.246) | ३-४ cf. YSV (PT p. 832): gudorddhe (gudordhve YK 1.247) sā tribhāgābhūdiḍā (tridhā bhūyādiḍāvāme YK 1.247) nāmā śāśiprabhā | śaktirūpā mahānādī dhyānāt sarvārthatadāyinī | dakṣiṇe 'pi kulākhyeti (piṅgalākhyeti YK 1.248) pumrūpā sūryavighrāḥ | ५-६ cf. YSV (PT p. 832): madhyabhbāge suṣumnākhyā brahmaviśuśvātmikā | śuddhacittena sā vijñā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād anīmādīguṇapradā]

Testimonia: २ ≈Yogasaṃgraha (IGNCA 30020 folio 1r. ll. 2-3): atha rājayogasya bhedau kathyete || ≈Yogasaṃgraha (IGNCA 30020 folio 1r. l. 3): siddhakunḍalīyogaḥ mantrayogaś ceti | ३ ≈Yogasaṃgraha (IGNCA 30020 folio 1r. ll. 3-4): mūlakandasthāne eka tejomayā mahānādī vartate | ३-४ ≈Yogasaṃgraha (IGNCA 30020 folio 1r. l. 4): iyam iqāpmigalasuṣumnā bhedā tridhā | vāmbabhāge camdrarūpā idā | dakṣiṇabhbāge sūryarūpā piṅgalā | ५-६ ≈Yogasaṃgraha (IGNCA 30020 folio 1r. ll. 5-6): madhyamārge atisūkṣmā visataptusamākārā koṭividyutprabhā bhuktimuktipradā suṣumnā nādī vartate | yasyāḥ jñāne purusaḥ sarvajño bhavati | ५-६ cf. SSP 2.26 (Ed. p. 38): mūlakandād daṇḍalagnām brahmaṇādīm śvetavarṇām brahmarandhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhāmā vidyutkoṭiprabhām ūrdhvagāmīmī tām mūrtīm manasā lakṣayet | sarvasiddhipradā bhavati |

२ bhedāḥ cett.] bhedā N₂ kathyante cett.] kathyate N₂ om. L ke te DN₁U₁] te ke cett. kriyate N₂ siddhakunḍalinīyogaḥ EN₁] siddhakunḍalinīyogaḥ | L siddhakunḍalinīyogaḥ N₂D siddhakunḍamlīm yogaḥ P siddhakunḍalinīyogaḥ U₁ siddhakunḍalinīyogaḥ || U₂ mantrayogaḥ cett.] om. L amū cett.] astu E rājyogau cett.] rājyogah E ३ kathyete cett. kathyamte U₂ mūlakandasthāne cett.] mūlakandasthāne cett.] mūlakamḍasthāne || U₂ mūlaṇā kaṇḍasthāne P ekā cett.] eka N₁N₂ tejorūpā cett.] tejorūpā || U₂ vartate cett.] pravartate U₂ iyam E] iyam cett. trayam L ekā cett.] eka | E eka P kā L "suṣumnān N₁N₂D] "suṣumnā EP₂ "suṣumnā LU₁ etān βU₁] etē N₁N₂D ४ idā cett.] om. U₂ vartate cett.] pravartate U₂ dakṣinabhbāge cett.] dakṣine bhāge U₁ vartate cett.] pravartate U₂ ५ madhyamārge cett.] madhyarge D 'tisūkṣmā β] atisūkṣmā α padmī cett.] padmānī LPN₁N₂ tantusamākārā cett.] taṇṭusamākārā P "prabhā cett.] "prabhāḥ U₁ bhuktimuktidā PU₂] bhuktimuktidō α bhuktimuktipradā EL ५-६ śivarūpiṇī suṣumnā nādī pravarttate U₂] om. cett. ६ 'syām em.] 'syā E asyā PLU₂ om. α jñānotpattau β] "tpanne α satyām PLU₂] satyām E sati α

Philological Commentary: २ idānīm ...kathyante: The introductory sentence is omitted in U₁. ५-०.० śivarūpiṇī ...pravarttate: Sentences unlikely to be authorial, but enriching, are included within the edition in greyscale.

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

Now, varieties of Rājayoga are described. Which are these? One is Siddhakuṇḍalinīyoga [and one⁸] is Mantrayoga. These two Rājayugas are described [in the following]. At the location of the root-bulb⁹ exists one major vessel in the form of energy. This single vessel reaches these openings, which are *idā*, *piṅgalā* and *suṣumnā*. On the left side is the *idā*-channel, resembling the moon. On the right side exists the *piṅgalā*-channel, resembling the sun. Within the middle path is a lotus pond being very subtle. [It is] made from a web of light [and it] shines like a thousand bolts of lightning. She emerges as the central channel assuming the form of benevolence (*śiva*), [and] is the bestower of enjoyment and liberation. While abiding in (*satyāṁ*) her, (*asyāṁ*) knowledge arises. The person becomes all-knowing.

⁸The use of the term *siddhakundalinīyoga* instead of *siddhayoga* as listed initially is surprising. Furthermore, this type of Yoga, listed as the second-last item in the initial Yoga taxonomy (section I, p. 5, is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. This raises further questions as the term *kunḍalīṇī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between "Siddhakunḍalinīyoga" and "Mantrayoga" appears mysterious since only the relatively late witness U₂ provides some description of a specific type of Mantrayoga. The additional passages of witness U₂, highlighted in blue, instructs the "recitation of the non-recited" (*ajapājapa*) of the *haṁsaḥ mantra*, also called "non-recitation" (*ajapā*) Gāyatrī, during meditation for almost each (seven out of nine) *cakras*. All witnesses except L (L omits the term *mantrayoga*) preserve this reading, and the sentence that follows the term supports the reading of *mantrayoga* by the usage of dual forms. The *Yogatattvabindu* closely follows the structure and content of the *Yogasvarodaya*, as quoted with reference in *Prāṇatoṣṇī* and *Yogakarṇikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakundalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve this reading, but only in the context of U₂ the term makes sense, it must be assumed that the additional passages of U₂ might have been original. The seemingly "additional" material could perhaps be "original" material and was lost in the early transmission of the text. A related text, the *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of Yoga: "The *kunḍali* Śakti abides in the *haṁsaḥ* [and] supports the [individual] Self" (*bibharti kunḍali śaktir ātmānam haṁsaṇi āśritā*), see BÜHNEMANN, 2011: pp. 218, 228.

⁹The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. For more details, see 59. Rāmacandra's concept of the *kanda* is identical to the one found in *Vivekamārtanḍa* 16 (*ūrdhvam meḍhrād adho nābhēḥ kandayonih khagāndavat | tatra nādyah samutpannāḥ sahasrāṇi dvīsaptaṭih* ||) "Above the penis and below the navel is the home of the *kanda*, which is [formed] like the egg of a bird. There, the 72000 channels originate."

[IV. mūlacakram]

इदानीं सुषुम्णायां ज्ञानोत्पत्ताबुपाया: कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं ।
गुदा स्थानं ॥ रक्तंवर्णं ॥ गणेशं दैवतं ॥ सिद्धिबुद्धिशक्तिं मुषको वाहनं ॥ कूर्मऋषिः ॥ आकुञ्जनंसुद्रा ॥
अपानवायुः ॥ ऊर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥ वं शं षं सं ॥ मध्य-
5 त्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये त्रिशिखाकारैका मुर्तिर्वर्तते ।
तस्या मूर्त्यर्घ्यानकरणात्शास्त्रकाव्यनाटकादिसकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य
बहिरानन्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥ अजपाजपश्त् ॥ ६०० ॥ घटि ९ पलानि ४० ॥

Sources: 2–7 cf. YSV (PT p. 832): suṣumnāntah samāśritya navacakram yathā śrenu | mūlādhāram catushpattram gudordhve (YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇamandalam (trikonamandalam YK 1.251) param | tatra vahniśikhākāra mūrttiḥ sarvatra siddhidā | asyā dhyānamanomadhye vinā pīṭhena (pāṭhena YK 1.252) vāñmayam | sarvaśastrāṇi saṅkarṣam (saṅkarṣa YK 1.252) sadā sphurati yogavit |

Testimonia: 2 ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 6): atas taj jñānotpattāv upāyā ucyamte | 2–7 cf. SSP 2.1 (Ed. p. 29): piñde navacakrāṇi | ādhāre brahmacakram tridhāvartam bhagamandalākāram | tatra mūlakandaḥ | tatra śaktim pāvakākāram dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradām bhavat | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): gudamūlacakram caturdalaḥ | 5 ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tanmadhye trikoṇākāram kāmaḍīpīṭham | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tatpīṭhamadhye agniśikhākāra gaṇeśamūrttiḥ varttate | 6 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 8–9): tasyā mūrter dhyānakaraṇāt sakalakāvyanāṭakādis-akalavāñmayam vinābhīyāsenā puruṣasya manomadhye sphurati |

2 suṣumṇāyāṁ E] suṣumṇāyāḥ PU₂ suṣumṇāyāḥ U₁ suṣumṇāyāḥ DN₁N₂ suṣumṇāḥ L jñānotpattāv upāyāḥ El jñānotpattau upāyāḥ DLPU₁ jñānotpattau upāyā U₂ jñānotpanno 'pāyāḥ N₁ jñānotpanno upāyāḥ N₂ kathyante cett.] kathyate L caturdalaṁ mūlacakram DN₁U₂] caturdalaṁ mūlam cakram EP₁ caturdalaṁ mūlacakram L prathamacaturdalaṁ mūlacakram N₂ vartate cett.] pravartate U₂ prathamām ādhāracakram PLU₂] prathamādhāracakram vartate | E 3 raktam em.] rakta° β gaṇeśam̄ daivataṁ em.] gaṇeśadaivataṁ ELU₂ gaṇeśāṁ daivataṁ P °śaktiṁ muṣako vāhanam̄ em.] °śaktimuṣakavāhanam E °śaktir mukhakāra vāhanam P °śaktimuṣako vāhanam L °śaktiḥ muṣako vāhanam U₂ kūrma em.] kurma U₂ ākuñcanaṁ em.] ākuñcanaṁ PLU₂ ākuṁca° E 4 °vāyuh EL] °vāyuś P °vāyu U₂ ūrmī em.] ūrmī U₂ 5 triśikhā PL] triśikhāt E trirehkhā U₂ tanmadhye cett.] tanmadhya LN₁ 'gniśikhākāraīka E] agniśikhākāra ekā O₂ magniśikhākāra ekā P jñiśikhākarāṇakā L vartate cett.] asmi U₂ 6 tasyā cett.] tasyāḥ EN₁D mūrtir cett.] mūrtir EL mūrtai U₁ om. U₂ °nāṭakādi° cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N₂ °vāñmayam̄ EPLU₂] °vāgmayam̄ α sphurati cett.] sphuram̄ti L 7 bahir ānandā em.] bahir mānandā U₂ virānandā em.] virānandā U₂

Philological Commentary: 2–5 prathamām ...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 greyscale indicate their supplementary status.

[IV. Cakra of the Root]

Now, the means for the genesis of knowledge in the central channel is described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first *cakra* of support (*ādhāra*) is at the anus [and] is red-colored. Gaṇeśa is the deity - he is success, intelligence, and power. The mount is a rat. Kūrma is the seer. Contraction is the seal. Apāna is the vitalwind. Ěrmi is the digit. Ojasvinī is the concentration. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties, [as well as] *vam* *śam* *śam* and *śam*. A trident is situated in the middle of the triangle. In the middle is a trident, and *kāmapīṭha*¹⁰ in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame. By meditating on this form, the whole literature, all *śāstras*, all poems, dramas, etc., everything [related to] elocution, appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest¹¹. A hundredfold recitation of the non-recited 600; 9 *ghatis* [and] 40 *palās*.¹²

¹⁰This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-Tantra named Kāmarūpa, specifically the present-day Kāmākhyā 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 *brahmamacakra*.

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

¹²Instructions for the duration of the practice of meditation are in most of the additions of U₂ ...

[V. svādhiṣṭānacakram]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं पट्टदलं उड्हीयाणपीठसंज्ञकं भवति । लिङ्गं स्थानं ॥ पीरं वर्णं ॥ पीता
प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैस्वरी वाक् ॥ सावित्री शक्तिः ॥ हंसो वाहनं ॥ वहणो क्रृषिः ॥
कामाश्चिर्प्रभा ॥ स्थूलो देहः ॥ जाग्रदवस्था ॥ क्रहृ वेदः ॥ आचार्यः लिङ्गं ॥ ब्रह्मसलोकता मोक्षः ॥
५ शुद्धभुमिका तत्त्वं ॥ गंधो विषयः ॥ अपानः वायुः ॥ अंतर्मातृका ॥ वं भं मं यं रं लं ॥ बहिर्मात्रा ॥
कामा ॥ कामास्त्वा ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ ।
१६ प । ४० ॥ तन्मध्ये ऋतिरक्तवर्णं तेजो वर्तते । तस्य ध्याना त्साथको ऋतिसुन्दरो भवति । युवतीनां
अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

Sources: 2-8 cf. YSV (PT p. 832): liṅgamūle tu pīṭhābhām (raktābhām YK 1.253) svādhiṣṭhānan
tu ṣaḍdalam | tanmadhye bālaśuryābhām mahajyotiḥ susiddhidam | dhyānāc ca varddhate āyuḥ kan-
darpasamatām vrajet |

Testimonia: 2 cf. SSP 2.2 (Ed. p. 28): dvitīyam svādhiṣṭhānacakram | tanmadhye paścimābhīmukham
liṅgam pravālāṅkurasadṛśam dhyāyet | tatraivoḍyānapīṭhaṁ jagadākarṣaṇam bhavati | 2-8 ≈Yogasaṁ-
graha (IGNCA 30020 folio 1r. ll. 9-11): liṅgo dvitīyam ṣaḍdalam svādhiṣṭhānasamjñakam kamalam
udyānapīṭhasamjñakam vartate | tatra atiraktam yahbhā samjñakam tejaḥ | tasyā nāt sādhakaḥ atisū-
darāṅgasan yuvatīnām ativallabhaḥ san pratidinam āyuṣyābhīvṛddhimān bhavati | cha |

2 idāniṁ cett.] idāni N₂ dvitīyam cett.] dvitīye U₂ svādhiṣṭhānacakram U₁] svādhiṣṭhānacakram
DELPN₁ U₂ svādhinacakram N₂ ṣaḍdalam cett.] ṣaḍdalam E ṣaḍdalam N₂ uḍḍiyānapīṭha^o U₂]
upāyanapīṭha^o E uḍḍiyān pīṭha^o L uḍyānapīṭha^o N₁N₂ uḍyānapīṭha^o D uḍāganapīṭha^o U₁ liṅgam em.]
liṅga^o U₂ pīṭam em.] pīta^o U₂ pīṭā em.] pīta^o U₂ 3 gunāḥ em.] guna U₂ vāk em.] vāca U₂
hamso em.] hamsa^o U₂ vahano em.] vahaṇa U₂ 4 kāmāgnir em.] kāmāgni^o U₂ sthūlo dehāḥ
em.] sthūladehā U₂ ḍg vedāḥ em.] ḍg veda U₂ ācāryaḥ em.] ācārya^o U₂ 5 suddhabhumikā em.]
suddhabhumikā U₂ apānah em.] apāna^o U₂ 6 tejasvinī em.] tejasī U₂ sahasraḥ em.] sahasra U₂
7 'tiraktavarṇam PU₂] atiraktavarṇam cett. atiraktavarṇa^o U₁N₂ sādhako EPLU₂] sādhakaḥ cett.
'tisundaro β] atisūndaro α 7-8 yuvatīnām ativallabho bhavati N₂] om. cett. 8 pratidinam β]
dinam̄ dinam̄ prati N₁U₁ dinadinaṁ̄ prati N₂ dinam̄ prati D

Philological Commentary: 8 yuvatīnām ...bhavati: This additional sentence occurs in N₂ and the
Yogasaṁgraha only.

[V. Svādhīṣṭānacakrm]

Now, the second, the six-petalled Svādhīṣṭānacakra known as the seat of *Uddiyāṇa*¹³ [is described]. The gender (*līṅga*) is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. Brahman is the deity. Vaikharī is the speech. Sāvitrī is the power. The mount is the goose. Vahaṇa is the seer. Kāmāgni is the appearance. The body is gross. Being awake is the state. Ṛg is the Veda. The penis (*līṅga*) is the spiritual guide. Liberation is residing in the same world as the Brahman. The pure level (*śuddhabhūmikā*) is the principle. The sphere is the smell. Apāna is the vitalwind. The internal matrix [is]: *vam bham mam yan ram lam*. The external matrix [is]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*. In its middle exists an extremely red glow. The adept becomes very handsome through meditation on it. He becomes one whom young women desire. The vital force increases from day to day.

for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. 600 *ajapājapa* refers to the duration of the voiceless uttering of the “natural” mantra of the breath: *so ‘ham* (“he is I”) - *ham sa* (“I am him”). The same duration of *ajapājapas* for meditation on *cakras* is also found in the *Jogpradīpyakā* of Jayatarāma 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 U₂, one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatarāma (cf. MAHEŚĀNANDA et al., 2006: 163). Ignoring this discrepancy, the scribe of U₂ applied this system of seven *cakras* to nine *cakras* of Rāmacandra. The following instruction of “*ghaṭi* 9 *palāni* 40” is not entirely clear. Usually one *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). This conception is explicitly stated in the earliest Rājayoga text, the *Amanaska* in 1.35 (cf. BIRCH, 2013: 231). For a more detailed tracing of the usage of the system in yogic and tantric literature, see BIRCH, 2013: 265, endnote 46. According to the system mentioned above, 9 *ghaṭis* and 40 *palas* would equal 232 minutes. Possibly “*ajapājapaśat* || 600 || *ghaṭi* 9 *palāni* 40 ||” must then be understood cumulatively, which would equal 272 minutes for the duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states that “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” (*sañjīmeṣo bhavat prāṇaḥ ṣaḍbhīḥ prāṇaiḥ palāṁ smṛtam | palaiḥ ṣaṣṭibhir eva syād ghaṭikākālaśammitā || 208 ||*).

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

[VI. nābhishthāne padmam]

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

Sources: 8–15.8 cf. YSV (PT p. 832): त्रियाम नाभिदेसे तु दिग्दालाम परमाद्भुताम | mahāmeghaprab-
 हम ततु कोटिव्युत्सामन्वितम | कल्पांतग्निसमाम (kalpānto 'gni° YK 1.255) ज्योति तन्मध्ये
 समष्ठितम् स्वयम् | तस्या (asya YK 1.256) ध्यानां चिरायुह स्याद् अरोग (arogi YK 1.256) जगताम् वराह
 (jagatāmvarāḥ YK 1.256) | सर्वपापविनिर्मुक्तो जगत्क्षोभकारो (jaganmokṣakaro YK 1.256) महान् |

Testimonia: 2–8 cf. SSP 2.3 (Ed. p. 30): त्रियाम नाभिक्रमं पाञ्चावर्तम् सर्पवत् कुण्डलाकारम् |
 तन्मध्ये कुण्डलिनीं शक्तिं बालरक्तकोटिसन्निभाम् ध्यायेत् | सामध्यां शक्तिं सर्वासिद्धिदा भवति |
 [Ci] Yogasamgraha IGNCA 30020 folio 1r. ll. 11: नाभिस्थाने दाशदालम् चक्रम् | 7 ≈Yogasamgraha
 (IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1): तन्मध्ये पाञ्चकोणम् पित्ते लक्ष्मिनापर्वती सम्प्रजाकाम
 गुणं सहिता शिवा सम्प्रजाकाम रामाणाम् रूपां ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 1-2): यस्यां तेजो
 जिह्वया कथितुम् ना शक्यते तासा ध्यानाकरणात् साधकास्या शारीरम् स्थिरम् भवति |cha|

2 त्रियाम cett.] त्रिये एथा त्रियाम मानिपूरकाक्रम U₂ त्रियायाक्रम N₂ दाशदालम् cett.] दाशदाला-
 L दाशदालकाम U₁ om. U₂ पद्माम् EP_{U1}] *पद्मे L पद्मा DN₁N₂ om. U₂ वर्तते cett.] om. U₂
 कपिलम् em.] कपिला° U₂ विष्णुम्] विष्णु U₂ वैयुर् em.] वयु° U₂ 3 समानो em.] समाना° U₂
 गुरुदो em.] गुरुदा° U₂ सुक्ष्मलिङ्गम् देवता em.] सुक्ष्मलिङ्गदेवताहा U₂ 3–4 दक्षिणो 'gnih
 em.] दक्षिणांगिः U₂ 4 समिपताम्] समिपता U₂ गुरुलिंगो em.] गुरुलिंगा° U₂ 6 हम्पसगामाना
 em.] अहम्पसगामाना U₂ सहस्रालः em.] सहस्रा U₂ 7 तन्मध्ये cett.] om. L एकां cett.] om. L
 मूर्ति cett.] om. L वर्तते cett.] अस्मि U₂ तस्यास् βU₁] तस्यास् DN₁N₂ कथयितुम् cett.] कथयितुम्
 L कथातुम् U₁ वक्तुम् U₂ तस्यालः αEU₂] तस्यास् PL 8 मूर्तेर् cett.] मूर्तिर् L om. U₂ °कराणात्
 cett.] कराणात् || L °कराणात् E पुरुषास्या cett.] om. P शारीरम् cett.] om. P स्थिरम् cett.] om. P
 भवति cett.] भवति वा U₁ om. P

Philological Commentary: 7 तन्मध्ये ...क्रमं वर्तते: This sentence is omitted in L.

[VI. Lotus within the Place of the Navel]

The third, a ten-petalled lotus, exists at the location of the navel. The color is red. Viṣṇu is the deity. Lakṣmī is the power. Vāyu is the seer. Samāna is the vitalwind. Garuḍa is the mount. The subtle body is the deity¹⁴. 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*¹⁵. Water is the principle. Rajoviṣaya is the sphere. There are ten petals [and] ten matrices. [The] inner matrix: *daṁ ṭaṁ ḥaṁ taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ*. The external matrix: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Hamsagamanā, Lakṣyā, Tanmayā and Amṛtā. A thousandfold recitation of the non-recited; 6000; 16 *ghatis* [and] 40 *palās*.¹⁶ In its middle exists a *cakra* with five angles. In the middle of it is a single [divine] form. It is not possible to describe her shine with speech. Through the execution of meditation on this [divine] form, the body of the person becomes strong.

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

¹⁴A second deity seems redundant here.

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

¹⁶The additions of U₂ for each *cakra* are discussed on p. ??.

[VII. hṛdayamadhye kamalam]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं ॥ तमो गुणः ॥ रुद्रो
 देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भं क्रुषिः ॥ नन्दि वाहनं ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥
 सुपुस्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्रासिः भूमिका ॥ सरूपता
 5 मुक्तिः ॥ द्वादशादलानि ॥ द्वादशमात्रा ॥ कं खं गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ॥
 तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्र-
 ज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । ९६ प । ४० ॥ अतितेजोमयत्वाद्विष्टिगोचरं न भवति ।
 10 तन्मध्ये इष्टदलयोमुखं कमलं वर्तते । मनश्वके ॥ मनो देवता ॥ बहिरशक्तिः ॥ आत्मा क्रुषिः ॥ नाभिमध्ये
 स्थितं पद्मं नालं तस्य दशाङ्कुलं । कोमलं तस्य तचालं निर्मलं चाप्ययोमुखं । कदलीपुष्पसंकाशं तन-
 मध्ये च प्रतिष्ठितं । मन आनत्यसंकल्पम् । विकल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः ॥
 धर्मकीर्तिविद्यादिसद्विद्विभवति । अग्निकोणे आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णं ति-
 तदा क्रोधोत्पत्तिर्भवति । नैरूत्ये नीलवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर-
 भवति । वायव्ये श्यामवर्णं चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णं भोगशृङ्गारमहोदयमतिर्भवति । ईशाने
 गौरवर्णं ज्ञानसंधानमतिर्भवति ।

Sources: 2–8 cf. YSV (PT p. 832): anāhatam aṣṭapīṭham (*mahāpīṭhaṇ* YK 1.257) caturthakamalam
 hṛdi | sūryapatram mahājyotiḥ mahāsūkṣman tu cākṣuṣam | sūryapatram dvādaśadalām (sentence *om.* in YK) | tanmadhye 'ṣṭadalām padmam ūrddhavaktraṇam mahāprabham |

Testimonia: 2 ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 2): hṛdayamadhye dvadasādalām cf. SSP
 2.4 (Ed. p. 30): caturtham hṛdayacakram aṣṭadalakamalam adhomukham tanmadhye karṇikāyāṁ¹
 liṅgākārāṇ jyotiṛūpāṁ dhyāyēt | saiva haṃsaṅkālā sarvendriyavaśyā bhavati | 7 ≈Yogasamgraha (IGNCA
 30020 folio 2v. ll. 2): tejomayatvāt | dṛṣṭigocaram na bhavaty etādṛṣṭam vartate 8 ≈Yogasamgraha
 (IGNCA 30020 folio 2v. ll. 3): tanmadhye 'ṣṭadalām adhomukham kamalam ||

2 caturtham cett.] caturthacakram kalam N₂ kamalam cett.] *om.* N₂ vartate cett.] asti U₂
 bhavati N₂ śvetam em.] śveta^o U₂ 3 prāṇo em.] prāṇa^o U₂ jyotiskalākāraṇam deham em.] jy-
 otih kalākāraṇam dehe U₂ 4 paśyantī em.] paśyamti U₂ gārhapatyo 'gnīl em.] gārhasyatyo gniḥ
 U₂ śivo em.] śiva^o U₂ prāptiḥ em.] prāpti^o U₂ 6 śāntiḥ em.] śānti U₂ mātarā em.] mātarā U₂
 7 ajapāpah em.] ajapājapa^o U₂ sahasraḥ em.] "sahasra U₂ "gocaram cett.] gocaratām U₂ bhavati
 cett.] yāti U₂ 8 'ṣṭadalām EU₂] 'ṣṭadale P 'ṣṭadalām L aṣṭadalām α adhomukham kamalam cett.]
 adhomukhamakalam L mukham kamalam P vartate cett.] asti U₂ bahiśaktih conj.] bahiśaktih U₂
 ātmā em.] ātma^o U₂ 9 daśāṅgulam em.] daśāṅgulam U₂ 10 ānati conj.] unnaty U₂ asaṅkalpam
 em.] asaṅkalpa U₂ "śveta em.] śveta^o U₂ viśramate em.] viśramate U₂ 11 nidrālasya em.] nidrā
 ālasya^o U₂ 12 nairṛtye em.] nairṛtye U₂ 13 "śyāma em.] śyāma U₂ 14 jñānasamdhāna^o em.] jñā-
 nasamdhāne U₂

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

[VII. Lotus within the Heart]

The fourth twelve-petalled lotus exists in the middle of the heart. The place of the Anāhatacakra is within the heart. The color is white. Tamas is the quality. Rudra is the deity. Umā is the power. Hiranyagarbha is the Ṛṣi. Nandi is the mount. Prāṇa is the vitalwind. The instrument of the digit of light is the body. Deep sleep is the state. Paśyantī is the speech. Sāma[veda] is the Veda. The fire is the fire of the householder. Śiva is the *linga*. The power to attain anything (*prāpti*) is the level. Sarūpatā is the liberation. [There are] twelve petals, [and] twelve matrices: *kam kham gam gham ḥam ḥam cam cham jaṁ jham yaṁ tam* [and] *tham*. The external matrix: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*.

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

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

¹⁷The term *bahiśaktih* designates the external energy that permeates the external space. *Sakalāga-masārasaṅgraha* quoted with reference *siddhāntaśekhare* (Ed. p. 80): (*caranāṅguṣṭhayor yugmāt sañcintya suśirāntanau | suśirāntabahiśaktim vyāpiṇīṁ cintayet tataḥ ||*). “From joining the two toes of the feet, having contemplated within the inner space of the two, and from there, one shall contemplate the external power extending beyond the inner space.”

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

5

[VIII. kanṭhasthāne kamalam]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूमं वर्णं ॥ जीवो देवता ॥ अविद्या शक्तिः ॥
विराटृष्टिः ॥ वायुर्वाहनं ॥ उदानो वायुः ॥ ज्वाला कला ॥ जालंधरो बन्धः ॥ महाकारणः देहः ॥ तृष्ण्य
आवस्था ॥

Sources: 1 cf. YSV (PT p. 832): prāṇavāyoḥ sthalañcāsya liṅgākāraṇa tu karṇikā | kālikākhyā karṇikeyam
asyā madhye tu kuṇḍalī | 1-4 cf. YSV (PT p. 832): padmavatyāḥ (padmāvatyāḥ YK 1.259) prab-
hāṅguṣṭhapramāṇā ("prāmāṇā" YK 1.259) ratnasannibhā | tasyā saṅgī (tasya saṅgī YK 1.260) jīva iti
ananto balarūpataḥ | asyā dhyānām (dhyānād YK 1.260) jagadavyāṣam khecarisarvago bhavet | bhavanti
vaśyā devādyāś cintākartturaṇa (cittā YK 1.260) cānyathā | iṣṭāniṣṭo (iṣṭāniṣṭa YK 1.261) bhaved vaśyāḥ
(vaśyām YK 1.261) satyām satyām na samīṣayaḥ | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ | cf. YSV
(PT p. 832) = YK 1.262: kalāpatraṇa pañcaman tu viśuddhaṁ kanṭhadēṣataḥ |

Testimonia: 1 = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 3-4): ta ca prāṇavāyoḥ sthānam | aşṭadalakā-
malamadhye liṅgākāraṇa karṇikā = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 4): kaliketi samjñikāsti
tanmadhye padmarāgaratnasamānavarṇā amguṣṭhapramāṇā ekā puttaliḥ 2 ≈*Yogasamgraha* (IGNCA
30020 folio 2v. ll. 5): jīveti samjñikāsti | tasyāḥ balam svarūpam ca kotijihvābhīr vaktum na śakyam | 3
≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. 5-6): asyā mūrtter dhyānakaraṇāt sādhakasya svargapāṭāla
ākāśagamdhārvakimnaraguhyakavidyādharastrīyo vaśā bhavati | 4 ≈*Yogasamgraha* (IGNCA 30020
folio 2v. ll. 6-7): prthvī loke manusyādi striyām kākathā cha | 6 ≈*Yogasamgraha* (IGNCA 30020 folio
2v. ll. 7): kamṭhasthāne pañcamam ūśodaśadaṇa viśudhhasamjñakam̄ cakram̄ varttate ||

1 °vāyoḥ cett.] °vāyo U₁U₂ karṇikā cett.] karṇi U₂ kaliketi cett.] kalikeli L karṇiketi
E samjñā cett.] om. L 1-2 tatkalikāmādhye cett.] tataḥ N₂ om. L 2 °rāgaratnasamā-
navarṇāṅguṣṭhapramāṇākā em.] °rāgaratnasamānavarṇāṅguṣṭhapramāṇākā E °ratnasamānavarṇā
amguṣṭhapramāṇā ekā L °rāgaratnasamānavarṇāpām || amguṣṭhapramāṇā || ekā PN₁ °rāgaratnasamā-
navarṇā amguṣṭhapramāṇā ekā N₂ °rāgaratnasamānavarṇā amguṣṭhapramāṇāt ekā DU₁ tasyā EP]
tasyāḥ α tasya LU₂ jīveti samjñā U₂] jīveti samjñāḥ N₁ jīveti samjñāḥ | N₂ jīveti samjñā | D jīvasamjñā ||
β om. L tasyā EN₂P] tasyāḥ DN₁U₁ tasya U₂ 2-3 balam atha ca svarūpam cett.] balamadhyasvarū-
pam E bala sappa svarūpam L balam atha svarūpam P balaṁ tasya atha svarūpam U₂ 3 kotijihvābhīr
cett.] kotijihvābhī L na cett.] naiva EP asyā cett.] asyāḥ N₁DU₁ tasyāḥ U₂ mūrter cett.] mūr-
tir LN₂ dhyānakaraṇāt cett.] dhyānām karaṇāt || U₂ dhyānāt L °pāṭālākāśā° β] °pāṭālā ākāśā° α
4 "saṃbandhinyaḥ cett.] saṃdadhiṇya U₂ striyāḥ sādhakasya puruṣasya α] striyō 'pi EPL striyō
pi U₂ vaśyā bhavanti cett.] vaśyā bhavati N₂ kim α] om. β kathyate vā U₁
6 idānīm α] om. β kamalam ūśodaśadaṇa kanṭhasthāne N₁DU₁] kamala ūśodaśadaṇa kanṭhasthāne
N₂ kanṭhasthāne ūśodaśadaṇa EPL viśuddhacakram̄ kanṭhasthāne U₂ dhūmrām varṇam
em.] dhūmrāvaraṇe U₂ 7 virāṭ em.] virāṭha U₂ udāno em.] udāna° U₂ mahākāraṇāt dehaḥ em.]
mahākāraṇadeha U₂ 7-8 tūrya āvasthā em.] tūryāvasthā U₂

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

[VIII. Lotus within the Location of the Throat]

Now, the fifth sixteen-petalled lotus exists at the location of the throat. The color is grey. The embodied soul (*jīva*) is the deity. Ignorance is the power. Virat 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.

¹⁸A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakānda*) of the *Prāṇatoṣinī*, 1898: 54. In a quotation attributed to a text called *Śaktānanda*, the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart (*ādau sañjāyate bijam brahmāndam sahasāṅkurah | tasya madhye sumeruś ca kaṅkāladaṇḍarū-padhr̥k | carācarāṇām sarveṣām devādinām viśeṣataḥ | ālayaḥ savabhūtānām meror abhyantare 'pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitāḥ |*)

¹⁹The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradāti-lakatantra* 22.126-128: (*puttalikāyā hṛdayām sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarvendriyāṇi vāñmanaścakṣuḥsrotraghāṇeti sarvāṅgam sprśan prāṇā ihāyāntu sukhan ciraṁ tiṣṭhan tu iti śrāḥ sprśan svāheti japet | mantranyāsam iti |*).

²⁰The idea of the thumb-sized soul residing in the heart is already present in the oldest strata of yogic literature. See *Katha Upaniṣad* 6.17 (*aṅguṣṭhamātraḥ puruṣo 'ntarātmā sadā janānām hṛdaye saṃnivīṣṭāḥ | tam svāc charīrāt pravṛhen muñjād iveśikāṇ dhauryeṇa | tam vidyāc chukram amṛtam tam vidyāc chukram amṛtam iti ||17||*). Also cf. *Śvetāśvatara Upaniṣad* 3.13.

परा वाचा ॥ अर्थवर्णो वेदः ॥ जडमं लिङ्गं ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशदलानि ॥
 षोडशमात्राः ॥ अन्तर्मात्रा ॥ अं आं ईं ईं उ ऊं ऊं क्रं क्रं लूं लूं एं एं ऊं ऊं अं ॥ बहिर्मात्रा ॥ विद्या ॥
 अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ॥
 कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः सहसः ॥ १००० ॥ घ । २ प । ४६ अक्षर
 ५ ४० ॥ तन्मये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति ।
 एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

[IX. ājñācakram]

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

Sources: 5 cf. YSV (PT p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭicandrassamaprabhaḥ | naśyantya sādhyarogā hi sahasrāyus ca cintanāt | 8 cf. YSV (PT p. 832): ajñākhyāṇa ṣaṭṭhakam (ṣaṭṭakam YK 1.264) cakram bhruvor madhye dvipatram | agnijvālāniḥbham jyotiḥ pūmsaḥ strīto (pūmsastrīto YK 1.264) vivarjītam | dhyānāc cāsyā sarvasiddhirajarāmaratām vṛajet |

Testimonia: 1–6 cf. SSP 2.5 (Ed. pp. 30–31): pañcamāṇa kāñṭhacakraṇa caturaṅgulam | tatra vāma iḍā candraṇāḍī | daksheṇa piṅgalā sūryāṇāḍī | tanmadhye suṣumnāṁ dhyāyeta | saiva anāhatakalā anāhataśid-dhīdā bhavati | 5 ≈Yogaśamgraha (IGNCA 30020 folio 2v. ll. 7–8): tatra koṭicamdraprabha ekaḥ puruṣo sti = Yogaśamgraha (IGNCA 30020 folio 2v. l. 8): tasya puruṣasya dhyānakaraṇāḍ asādhyarogā naśyamti || 6 ≈Yogaśamgraha (IGNCA 30020 folio 2v. l. 8): sahasravarṣaṇa jīvata | Yogaśamgraha (IGNCA 30020 folio 2v. ll. 8–9): bhrūvor madhye dvīdalaṇaḥ ājñācakraṇa ṣaṭṭhaṇam | cf. SSP 2.7 (Ed. p. 31): saptamaṇa bhrūcakraṇa madhyamāṅguṣṭhamatram | tatra jñānanetrāṇa dipaśikhāraṇa dhyāyeta | tatra vāksiddhiḥ bhavati |

1 atharvaṇo एम् ।] atharvaṇa U₂ jaṅgamāṇ em.] jaṅgama^o U₂ 2 antarmātrā em.] antarmātrā carāḥ U₂ 3 icchā em.] ichā U₂ śaktiḥ em.] śakti U₂ tāmasī em.] tamasi U₂ 4 puṣṭā em.] puṣṭa^o U₂ 5 ajapājapaḥ sahasraḥ em.] ajapājapasahasra U₂ 6 samaprabhaḥ cett.] samaprabhaḥ || U₂ samaprabha LD “sūryasamāna E ekaḥ puruṣo cett.] ekapuruṣo D eka pumān U₂ puruṣasya cett.] pūmsaḥ U₂ dhyānakaraṇāḍ cett.] dhyānakaraṇāt N₁N₂ dhyānakaraṇāt | DU₁U₂ 6 paryantam cett.] paryamta N₂ om. L puruṣo cett.] sa puruṣo EP jīvati cett.] jīvati |cha| U₁ jīvati dāniḥ E 8 ṣaṭṭhacakraṇa α] ṣaṭṭhaṇam bhrūmadhye EP ṣaṭṭhaṇam bhrūmadhye L ṣaṭṭhaṇam bhrūmadhye U₂ ājñā cett.] ajñā N₁N₂D nāmakam U₁DN₁] nāmakā N₂ cakraṇ EPL cakraṇ raktavarṇam U₂ vartata cett.] om. U₂ agnir em.] āgnir U₂ himso em.] hiṁsa^o U₂ caitanyam em.] caitanya^o U₂ 8–9 jñāno dehah em.] jñānadehī U₂ 9 anupamā em.] anupama^o U₂ pramādaḥ em.] pramāda^o U₂ ardha mātrā em.] ardhamātrā U₂ ākāṣam em.] ākāṣā U₂ 9–10 jīvo hamṣaḥ em.] jīvahimṣa U₂ 10 ‘lilā em.] ‘lilāraṇbhaḥ U₂ sthitih em.] sthiti U₂ 10–11 ajapājapaḥ sahasraḥ em.] ajapājapasahasra U₂

Parā is the speech. Atharvana[veda] is the Veda. The movable is the characteristic (*linga*). Jīvaprāptā is the earth. The liberation is the union with the deity (*sāyujyatā*). [Associated with it are] sixteen petals [and] sixteen matrices. The internal matrix: am̄ ām̄ im̄ īm̄ ūm̄ ḥm̄ ḥm̄ l̄m̄ īm̄ em̄ aim̄ om̄ aum̄ am̄ am̄h̄. The external matrix: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyanī, Rudrā, Puṣṭā, Simhānī. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palās*. 40 *akṣaras*²¹. 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. Ājñācakra]

Now, a sixth *cakra* named Ājñā exists. Agni is the deity. The central channel (*suṣumṇā*) is the power. Hiṃsa is the Rṣi. Consciousness (*caitanya*) is the mount. Knowledge (*vijñāna*) is the body. Understanding is the stage. The incomparable (*anupama*) is the speech. Sāma[veda] is the Veda. Intoxication (*pramāda*) is the characteristic (*liṅgam*). 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 kṣam̄. The external matrix: Sthiti [and] Prabhā. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palās*, and 40 *akṣaras*.

²¹ According to BIRCH (2013) the time unit *akṣara* appears in Bhāskara's *Siddhāntasiromani* (17cd – 18ab of the *Kālamāṇḍhyāya* in the *Madhyamādhikāra*): (gurvakṣaraiḥ khendumitair asus taiḥ | ṣadbhīḥ palam tair ghaṭikā khaṣadbhīḥ || syād vā ghaṭiṣaṣṭir ahaḥ kharāmair māśo dinaistair dvikubhiś ca varṣam |) Translation by BIRCH, 2013:265, n. 46: "A breath is ten long syllables, and 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 ten *akṣaras* given here would equal 16 seconds.

तचक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये ऽग्निज्वालाकारमकलं किंचिद्द्रस्तु वर्तते । न स्त्री न पुमान् । तस्य ध्यानकरणात्पुरुषस्य शरीरमजरामरं भवति ॥

[X. cakram tālumadhye]

इदार्णि सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्ये ऽमृतपूर्णं वर्तते । ललाटं मण्डलं ॥ चंद्रो देवता ॥ अमृता
 5 शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनी कलासपदशी ॥ अमृतकल्पोलनदी महाकाशा ॥ अंबिका लं
 बिका ॥ धृष्टिका तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी ॥ नरनेत्रा ॥ गोश्रृंगा ॥ ललाटब्रह्म-
 पठा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥ अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥
 10 तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये ऽप्रकटचन्द्रकला अमृ-
 तधारास्ववन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद-
 मृतधारा स्वति ।

Sources: 4-10 cf. YSV (PT pp. 832-833): catuhṣaṣṭhidalam tālumadhye cakran tu madhyamam | piyūṣapūrṇam (piyūṣapūrṇa° YK 1.266) koṭindusannibhāp (°sannibha° YK 1.266) cāmrasthali | tan-
 madhye ghaṭikāsamjñā karṇikā raktasannibhā | saha cendukalā tatrāmṛtadhārām (tāndrā° YK 1.267)
 sravaty asau | etad dhyātvāmṛtaiḥ snātvā sadā yogāt pramucyate |

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 9): gnijvälākāram paramātmamasamjñākam
 vastv asti | ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 9-10): tac ca na stripumān | tasya dhyānakaraṇād
 ajarāmarāḥ sādhako bhavati [cha] 4 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 10): tālumadhye
 catuhṣaṣṭhidalam amṛtapūrṇam 7 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 11): adhikataraśobhayuk-
 tam atiśvetam cakram | tanmadhye raktavarṇaghāṭikāsamjñā varttate | 8 ≈Yogasamgraha (IGNCA
 30020 folio 2v. l. 11 - 2r. l.1): tanmadhye prakaṭacandrakalā amṛtādhārāsravaptī varttate | 9 ≈Yogasam-
 graha (IGNCA 30020 folio 2r. l. 1): tasyāḥ kalāyā nirantaram dhyānakartum maraṇam

1 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U₂ °gnijvälā° E] agnijvälā°
 cett. kāram 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 śāriṇam ajarāmarām U₂] śāriṇam ajarāmarām DEN₁N₂U₁ śāriṇam ajarāmaro BLP bhavati cett.]
 bhavati vā U₂ 4 cakram catuhṣaṣṭhidalam tālumadhye α] tālumadhye catuhṣaṣṭhidalam EPU₂ tāludeśe
 madhye catuhṣaṣṭhidala LB 'mṛtapūrṇam em.] amṛtapūrṇam cett. amṛtapūrṇa N₂ lalāṭam em.]
 lalāṭa° U₂ 5 mahākāśā em.] mahākāśā U₂ 7 °katarāśobhayuktam cett.] °katarāśobhayuktam N₂
 °kaśobhāyuktam E °kataraprabhāmuktam U₂ atiśvetam cett.] ||atiśvetam|| LBU₂ 8 raktavarṇam
 cett.] raktavarṇa° N₂ ghaṇṭikā° cett.] ghaṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L ekā cett.] ekā ekā LB
 bhūmiḥ cett.] bhūmis° U₁ bhūmi U₂ prakata° cett.] pragata U₁ °mṛdrakātam U₂ 8-9 amṛtādhārā-
 ravantī cett.] mṛtādhārā sravanti LB 'mṛtādhārā sravati PU₂ 'mṛtādhārā bhavati E 9 vartate α] om.
 β kalāyā cett.] kalāyāḥ N₁N₂U₁ karṇikāyā LB nāyāti cett.] na yāti LBU₂ 9-10 °dhyānakaraṇād
 cett.] °dhyānād EP 10 amṛtādhārā cett.] amṛtādhārāyāḥ sajivo E amṛtādhārā plāvanaṃ P amṛtādhārā
 plāvanaṃ U₂ sravati LBU₁] sravamti N₁N₂D bhavati EPU₂

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

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

[X. Cakra within the Palate]

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

²²A similar concept of a *cakra* at the uvula can already be identified in *Kubjikāmatatantra* 7.85: (*lalanāghan̤like yojya pañcamam̤ sthānam̤ ākramet | ākramed guhyacakram̤ tu karaṇam̤ cordhvamūlakam* ||)

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

[XI. aşṭamacakram brahmaṇḍhrasthāne]

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

Sources: 4 cf. YSV (PT p. 833): unmādājavapittādīdāhāśūlādivedanāḥ (‘śūnyā’ YK 1.268) | naśyanti ca
śiroduhkham jādyabhadvā ‘pi naśyati | sadyodhyānādbhuktavīśvam jihvājālyāñ ca naśyati (last sentence
om. in YK) 4-9 cf. YSV (PT p. 833): brahmaṇḍhre ‘ṣṭamam̄ cakram̄ śatapatram̄ mahāprabham̄ |
jālandharam̄ nāma pīṭham̄ etat tu parikīrtitam̄ | siddhapuṁsaḥ (‘puṁsa’ YK 1.270) sthalam̄ jñātvā
agnidhūmanibhā śikhā | ādimadhyāntahinā strīpuṇmūrtti (‘mūrtir’ YK 1.270) varttate parā | antajñānī
(antaryāmī YK 1.271) bhaved dhyānād ākāśe ‘pi samāgamaḥ | nirantaram̄ sarvavettā ity üccāno mahān
bhavet | jaganmadhye sthito jantur jagadbādhavirjaritaḥ |

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 1-2): kṣayarogaḥ pettajvaraḥ
dayadāhaśiro..jihvāyājadyam ca naśyati | 4 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 2-3): brahmaṇḍhre
śatadalām jālandharaṇīpīṭhasamjñānakam siddhapuruṣasyānacakram 4-9 cf. SSP 2.8 (Ed. pp.
31-32): aşṭamam̄ brahmaṇḍhram̄ nīrāvacakram̄ sūcikāgrahedyam | tatra dhūmaśikhākāram dhyāyet
| tatra jālandharaṇīpīṭham mokṣapradam̄ bhavati |

1 tadā β] om. α kṣayarogapittajvaraḥdayadāhaśīrorogajihvāyājadyabhāvā em.] yakṣamarogapittaj-
varaḥdayadāhaśīrorogajihvāyājadhāvā E kṣayarogapittajvaraḥdayadāhaśīrorogajihvāyājadhāvān P kṣa-
yarogapittajvaraḥdayadāharogajihvāyājadhāvān L kṣayarogapittajvaraḥdayadāharogajihvāyājadhāvān
B kṣayarogam pittajvaraḥdayadāhaśīrorogajihvāyājadhāvā N1 kṣayarogam pittajvaraḥdayadāhaśīro-
rogajihvāyājadhāvātā N2 kṣayam rogam pittajvaraḥdayadāhaśīrorogajihvāyājadhāvā D kṣayaro-
gapittajvaraḥdayadāhaśīrorogajihvāyājadhāvā U1 kṣayarogoptati || jvara hṛdayadāha || śīroroga ||
jihvājādatā || dayo U2 bhakṣitam̄ N2U1] bhakṣitam N1 bhakṣitam D bhakṣitam̄ api EPLU2 bhakṣi-
tamār pi B viṣam api α] viṣam LBU2 viṣan E vimṣa P bādhate EPN2] bādhyate cett. yadatra
cett.] yady atram̄ api LB yady anna DN1 1-2 manāḥ sthiraṁ EP] manasthiraṁ cett. 4 aşṭa-
macakram̄ brahmaṇḍhrasthāne śatadalām DN1N2] cakram̄ brahmaṇḍhrasthāne śatadalām U1
brahmaṇḍhrasthāne ‘ṣṭamam̄ śatadalām cakram̄ EPU2 brahmaṇḍhrasthāne aşṭamam̄ śatadalām
cakram̄ BL gurur em.] guru° U2 caitanyaḥ em.] caitanya° U2 5 bhūtaturyātītām em.] bhū-
taturyātītā U2 dehaḥ em.] deha° U2 6 vedaḥ em.] veda U2 anupamam̄ em.] anupama° U2
ajapājapāḥ sahasraḥ em.] ajapājapasahasra U2 7 sarvajapāḥ em.] sarvajapa° U2 9 kamalasya cett.]
kamala° E jālandharaṇīpīṭha cett.] jālandharaṇīpīṭha° B jātyadharanīpīṭha E iti cett.] om. B samjñā
cett.] samjñā B puruṣasya sthānam cett.] sthānam mūrti vartate LB

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

[XI. Eighth Cakra at the Aperture of Brahman]

Now, [there] exists the eighth *cakra* having one hundred petals at the location of the aperture of Brahman.²⁸ The teacher is the deity. Consciousness is the power. Virāṭ is the Ṛṣi, the witness above everything. That which is made of consciousness is associated with the state beyond the fourth state. It has all colors. It has all matrices. It has all petals. Virāṭ is the body. Standing still is the state. Wisdom is the speech. The "I am that"-[expression] (*soham*) is the Veda. Unsurpassed is the place. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palās*, 40 *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. With the sound "sa", he exhales. With the sound "ha", he inhales again: "I am he, he is I". Because of that, the embodied soul constantly utters the Mantra. "The (divine) seat of Jālamdhara" is the designation of its lotus.²⁹ [It is] the place of the accomplished person.

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

²⁴A fever due to disordered bile, cf. ibid. Jośī, 1968: 618.

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

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

²⁷Stiffness or numbness of the tongue, cf. ibid. Jośī, 1968: 1452.

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

²⁹Find parallels where Jālandhara is on top of the head. See, for example, Saubhagya Upaniṣad or SSP for a similar conception!

तन्मध्ये ऽग्निधूमाकाररेखा यादशी । यादश्येका पुरुषस्य मूर्तिवर्तते । तस्या नादिनान्तोऽस्ति । तस्या मूर्त्यानकरणात्प्रत्यक्षनिरंतरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

[XII. mahāśūnyacakram]

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

Sources: 5-7 cf. YSv (PT p. 833): navaman tu mahāśūnyaṁ cakran tu tatparātparam | tad upari paraṇ kiñcīn nāsti kiñcīn mahāparam | mahācakram siddhacakram pūrṇagauryādisamjñakam | tanmadhye varttate padmam sahasradalam adbhutam |

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 3): tanmadhye gnidhūmrāreṣākārā ādīmadhyamtarahitā puruṣasya mūrttir asti | ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 4): tasyāḥ dhyānakarttuḥ 2 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 4-5): pṛthivyāṁ sthitāv api pṛthvī kṛtabdhō na bhavati | trikālikajñānam pratyakṣam bhavati | ayurvṛddih liṅgaśārirena sarvatra pratyakṣam gamāgamo bhavati | 5-7 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 6-11): brahmaraṇḍhre eva śatadalacakropari mahāśūnyacakram mahāsiddhacakram pūrṇagiricakram iti samjñakam sahasradalam cakram asti | tad upari kiñcīn nāsti | tac cakram atiraktam ūrdhvamukham sakalaśobhāspadām anekakalyāṇapūrṇam mano vācā ma gocara parimalo petām | 5-6 cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakram soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭākārām tad ūrdhvāśaktiṁ tām paramaśūnyaṁ dhyāyet | traiva pūrṇagiripīṭham sarveṣṭasiddhipradām bhavati |

1 'gnidhūmākārarekhā β] 'gnidhūmrākārarekhāyāḥ U₂ 'gnidhūmākārareṣā DN₁ agnidhūmrākārarekhā N₂U₁ yādr̄śī cett.] yādr̄sy° E etādr̄śī U₂ yādr̄sy PLB] ādr̄sy E yādr̄śī α om. U₂ tasyā β] ta-syāḥ α nādīr nānto'sti cett.] nādinām' to sti P nāsty aṁtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett. 1-2 mūrter EPU₁U₂] mūrtir BDLN₁N₂ 2 dhyānakarāṇāt pratyakṣaniramtamām cett.] dhyānakāraṇāt pratyakṣam niramtamām BE puruṣasyākāsē cett.] puruṣa ākāsē N₂ puruṣasyākāsā° U₂ puruṣasya ākāsi U₁ "gamo U₁ "game N₂ bhavataḥ cett.] bhavata U₂ pṛthvīmadhye cett.] pṛtvīmadhye BU₂ sthitasyāpi cett.] sthitāv api β pṛthvībādho EL] pṛtvībādho B pṛthaka P pṛthvi bādhoko U₂ pṛthvī kṣato bādhō α na bhavati cett.] bhavati P 3 sakalam pratyakṣam niramtamām em.] sakalāpratyakṣam niramtamām α sakalāḥ pratyakṣam niramtamā BL sakalān pratyakṣam niramtamām E om. PU₂ paśyati cett.] paśyati LB om. PU₂ pṛthagbhavati E] ca pṛthak bhavati BL ca pṛthak ca bhavati N₁N₂U₁ ca pṛthak pṛthak bhavati D om. PU₂ atiśayenāyur EP] atiśayanāyur BL atiśayena āyur α om. U₂ vardhate cett.] vardhayate BL 5 "navama cett.] navamam B navamaś° U₁ bhedāḥ cett.] bheda N₂ kathyante cett.] kathyate LBN₂U₂ mahāśūnya° cett.] mahāśūnye LBN₁ om. U₂ °cakreti α] °cakram iti EP cakram iti LB om. U₂ samjñā cett.] om. U₂ tad upary EPB] tad upari cett. om. U₂ apāram cett.] om. BLU₂ kimapi cett.] kiṁ api α om. U₂ 6 tasya cett.] tasya cakrasya α madhye tasya U₂ °pīṭham BPLU₂] pīṭha E om. cett. iti PU₂] iti samjñā BL om. cett. etādr̄śam cett.] etādr̄śam E ekādaśam U₂ nāma cett.] nāmaḥ U₁ °cakramadhye α] °cakrasya madhye BELP °cakrasya U₂ ūrdhvamukham α] ūrdhmukham EPL urdhvamukham U₂ ūrdhvamukhem B m-a-tiraktavarṇam α] iti raktavarṇam BEL iti raktavarṇa° P ativarṇam U₂ 7 °śobhāspadām cett.] °śobhāspadām E °śobhanāśyadām U₂ anekakalyāṇapūrṇam cett.] °pūrṇa° BN₂ eka° D om. U₁ vartate cett.] vartato B

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

[XII. Cakra of the Great Void]

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

³⁰The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarṇikā*. Another text that included the same *cakra* system and probably quoted the *Siddhasiddhāntapaddhati* without reference and a few redactions is the *Saubhāgyalakṣmyupaniṣat*: (atha hainam devā ucurnavacakravivekam anubrūhīti | tatheti sa hovāca ādhāre brahmacakram trirārvttam bhagamaṇḍalākāram | tatra mūlakande śaktiḥ pāvakākāraṇ dhyāyet | tatraiva kāmarūpapiṭhaṇi sarvakāmapradāṇ bhavati | ity ādhāracakram | dvitīyaṁ svādhiṣṭhānacakram ṣad-dalam | tanmadhye paścimābhimukham lingam pravālāṅkurasadṛṣṇam dhyāyet | tatraivodyāṇapiṭhaṇ jagadākarṣaṇasiddhidam bhavati | tṛtīyaṁ nābhicakram pañcāvartam sarpaṇutilākāram | tanmadhye kuṇḍalinīm bälārkakotiprabhām tanumadhyāṇ dhyāyet | sāmarthyāśaktiḥ sarvasiddhipradā bhavati | maṇipūracakram hrdayacakram | aṣṭadalamadhomukham | tanmadhye jyotirmayalingākāram dhyāyet | saiva hamsakalā sarvapriyā sarvalokavaśyakari bhavati | kaṇṭhacakram caturaṅgulam | tatra vāme idā candranādī daksine piṅgalā sūryanādī tanmadhye suṣumnāṇ śvetavarṇāṇ dhyāyet | ya evaṁ vedānāhatā siddhidā bhavati | tālucakram | tatrāmrtaḍhārāpravāhah | ghanṭikālingamūlacakrarandhre rājadantā-valambinīvivaram daśadvādaśāram | tatra śūnyam dhyāyet | cittalayo bhavati | saptamam bhūcakra-maṅguṣṭhamātram | tatra jñānanetraṇ dīpaśikhākāram dhyāyet | tadeva kapālakandavāksiddhidam bhavati | ājñācakram aṣṭamam | brahmaṇdharāṇ nirvāṇacakram | tatra sūcikāgrhetaraṇ dhumraśikhākāraṇ dhyāyet | tatra jālandharapīṭhaṇ mokṣapradāṇ bhavatiti parabrahmacakram | navamam ākāśacakram | tatra ṣoḍaśadalapadmam ūrdhvamukhaṇ tanmadhyakarṇikātrikūṭākāram | tanmadhye ūrdhvaśaktiḥ | tām paśyandhyāyet | tatraiva pūrṇagiriṇiṭhaṇi sarvechāsiddhisādhanāṇ bhavati |) Yet another text that incorporates a system of nine places in the context of a technique ...

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

Sources: 1-4 cf. YSV (PT p. 833): ūrddhvavakram̄ mahāvaktre (*mahāvaktre* YK 1.274) varṇaśobha-
hāpadam̄ mahat | sarvakalyāṇasampūrṇamasya tulyam̄ na vidyate | parīmāṇam̄ vaktam̄ (*vaktum* YK
1.275) asya manasā vacasā na hi | trikonākarṇikā tatra (*tantram* YK 1.276) varttate jagad iśvari | kāla
saptadaśī tatra varttate parameśvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva
śitoṣṇādivivarjīta | asya dhyānāt sādhakasya manoduḥkham̄ bhaven na hi |

Testimonia: 5-29.4 ≈Yogasaṃgraha (IGNCA 30020 folio 2r. II. 9-11): tat kamalamadhye
trikonākarṇikā | tasyām̄ karṇikāyām̄ saptadaśī nirañjanarūpā koṭisūryasamaprabhā satī uṣṇabhava hīnā
koṭicandrasamaśītalākālāsti | tasyām̄ anaṁta paramānaṁtaparamānaṁdānām̄ sthānaṁ tasyāḥ kalāyā
dhyānakaraṇāt sādako yadyādi satī tatra bhavati|

1 **yasya** cett.] yasya kamalasya U₂ **parīmāṇam̄ vaktum̄** em.] parimalo cett. **manasā vacasā**
BDLPN₁N₂] manaso vacaso E vacasā manasā U₁ manasā vācā U₂ **na** cett.] om. L **gocarah** cett.]
gocara N₂U₂ **kamalasya** cett.] kamala^o P **trikonārūpaikā** E trikonārūpā ekā cett. trikonārūpā eka
N₁N₂ 2 **saptadaśī** cett.] saptadaśīrena LB ekā cett.] om. E ***samaprabhām̄** cett.] samaprabhā
LBU₂ samaprabhā P sadṛṣaprabhā U₁ 2-3 **param** EU₁U₂] paraṁ U₁ para N₂ parim cett. 3 **uṣṇab-**
hāvo cett.] uṣṇabhavo BLP auṣṇabhāvo D udhbhavo E ***samaprabhām̄** N₁N₂D] ***samaprabhā** **β***samam̄
prabhām̄ U₁ om. L **śītalaparam** N₁D] śītalam̄ paraṁ cett. śītalapara N₂ om. L **bhāvo** cett.] śītab-
hāvo EPB śītalabhāvo U₂ om. L **asyāḥ** cett.] asyā N₂U₂ **kalāyā** N₂U₁] kalāyāḥ N₁D kalāyā EBL
kalāyāḥ U₂ om. P ***karaṇāt** α] yogāt β **sādhakasya** cett.] sādhaka^o N₂ 4 **na** cett.] om. BL
sthāne em.] stāne U₂ **mokṣo** em.] mokṣa^o U₂ **ahām brahmordhvam̄** em.] haṁ brahmordhvam̄ U₂
5 **ahām cakra iti** em.] hamcakra iti U₂ **sakāro** em.] sakaro U₂ **bhavati** em.] bhavati U₂ 6 **pitam̄**
em.] pita^o U₂ **sadoditā** em.] sadodita^o U₂ **śivo** em.] śivo U₂ 6-7 **harātmālayāvasthā** em.] hara
ātmālayāvasthā U₂ 7 **'khaṇḍadvaniḥ** em.] khaṇḍadvani U₂ **mūlā** em.] mūla^o U₂ **prakṛtir** em.]
prakṛti^o U₂ 8 **layo** em.] laya U₂ **dhyānah** samādhiḥ em.] dhyānasamādhi U₂

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

It is not possible to express the size of it with mind and speech. In the middle of this lotus exists one pericarp with a triangle shape. In the middle of the pericarp exists the seventeenth digit in having an immaculé form. There is a light of the digit, shining like a thousand suns, [but] excessive heat is not arising. Shining like a thousand moons, excess of cold is not arising. Here at this location the “I”(aham) is the deity. The “he is I” (so ‘ham) is the power. This self is the 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.³¹ 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 Hara³². 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.

of kumbhaka for pratyāhāra is Kumbhakapaddhati 91-92: (*navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ | pādatalaguhyanābhīhṛdayorahkānthaṇṭikāḥ kramataḥ || 91 || bhrūmadhyam ca lalātaṁ brahma-sthānaṁ navaitāni | yogasiddhiḥ sarvaroganāśāḥ pratyāhṛtau bhavet || 92 ||*) “Having realised the nine places, this [following description] is the withdrawal of the senses according to the Creator (*vedhas*). Holding [the breath] in the sequence of [the following places] brings about success in yoga and destruction of all diseases: soles of the feet, generative organ, navel, heart, throat, uvula, middle of the eyebrows, forehead and the crown of the head.” In the Gorakṣapaddhati 2.75-76 one finds nine places as *dhyānasthānas*, “places for meditation”: (*gudam medhram ca nābhiś ca hr̥tpadmaṁ ca tad īrdhvataḥ | ghaṇṭikā laṇḍikāsthāna bhrūmadhye ca nabhobilam || 75 || kathitāni navaitāni dhyānasthānāni yogibhiḥ | upādhitatvamuktāni kurvanti 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.”

³¹ Find parallels of the hemistich.

³² Epiphet of Śiva.

तत्रोर्धशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति तद्भवति । राज्यसुखभोगवृत्तः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्षयावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे चन्द्रकलावत् कला वर्धते । पुण्यपापेऽस्य शरीरस्य न स्पृशतः । निरन्तरध्यानकरणालिङ्गस्वरूपप्रकाशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥

Sources: 1-4 cf. YSV (PT p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (*tadarddhataḥ* YK 1.278) | ūrddhvagatakalā tatra tasya dhyānāt bhaved iti | iti siddhirājayogaṁ strīnām bhogam mahā-sukham | gitavādyavinodādi saśīvan varddhatte kṣitau | dhyānam nirantarañ cāsyā puṇyapāpe sthire (*sthiraū* YK 1.280) na hi | nijarūpasya dr̄ṣṭih syād dūrasyārthañ ca paśyati |

Testimonia: 2-4 ≈*Yogasamgraha* (IGNCA 30020 folio 3v. ll. 1-4): rājyasukhabhogavataḥ strī vilāsataḥ samgītavinoda prekṣāvataḥ pi sādhakasya śuklapakṣacāmṛdravat pratidinam tejaso vapuṣā ca vṛddhiḥ puṇyapāpasyā śārbhāvah nijasva rūpaprakāśāśamartham dūrasthāpy arthasya samīpashtham iva darśanam ca bhavati | cha | tad uktam tattvajñānapradipikāyām ||

1 tatrordhvāśaktiḥ EN₁U₂] tatordhvāśaktiḥ P urdhvāśaktiḥ U₁ tatra ūrdhva śaktiḥ D tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL etādṛśi cett.] etādṛśā U₂ etādṛṣam D ekādaśā PBL samjñā cett.] samjñakā U₁ asyāḥ cett.] asyā U₁ tasyāḥ N₂ kalāyāḥ cett.] kalāyāḥ N₂U₂ dhyānakāraṇāt cett.] dhyānakāraṇāt D 1-2 tad bhavati DN₁N₂] tad bhavati vā U₁ om. β 2 rājyasukhabhogavṛtaḥ D] rājyasukhabhogavataḥ N₁N₂U₂ tasya sukhahogavataḥ EPU₂ tasya khaṇam bhogavatam B tasya sukham bhogavatam L strīmadhye cett.] śrī strīmadhye N₂ vilāsavataḥ cett.] vilāsavataḥ U₂ vilāsavatam L “vinodaprekṣāvataḥ N₁DU₁] “vinodaprekṣāvataḥ PN₂ “vinodaprekṣāvataḥ U₂ ”m̄ vinodavatam prekṣāvataḥ B “vilāsavataḥ vinodaprekṣāvataḥ E ”m̄ prekṣāvataḥ L eva PB] evam cett. eka U₁ 3 “vat kalā β] vṛddhivato N₁D vṛddhi vaṇṭito N₂ vṛddhir U₁ vardhate DEPN₁U₁] vartate cett. puṇyapāpe cett.] puṇyapāpau U₁ om. P ’syā E] om. P asya cett. śāriṛasya BL] śārirena α śāriṛam EU₂ om. P na EBLU₂] om. αP ”śataḥ cett.] sprśāt U₁ nirantaradhyānakaṇāt cett.] niramtaram dhyānakaraṇāt BL evam puruṣasya pratidinam niramtaram dhyānakaraṇāt U₂ om. P ”prakāśa” cett.] ”m̄ prakāśana” EU₂ 4 ”sthām apy arthaḥ DU₁] ”sthām api padārthaḥ BP ”sthām api parārthaḥ L ”sthōpi ca dūrasthavastu E ”sthām api N₁N₂ ”sthām api bhavati || dūrasthām api padārthaḥ U₂ samīpa cett.] samīpam N₁ samīpam N₂ samīpam U₁ iva cett.] eva U₁

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

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

³³Another hint at the royal lifestyle of the audience of Rāmacandra.

[XIII. lakṣayogaḥ]

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

[XIV. ūrdhvalakṣyah]

- ५ पथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य दृढीकरणात्परमेश्वरस्य तेजसा सह दृष्टैरक्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टिः पदार्थो भवति । स साधकस्य दृष्टिंगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

Sources: २ cf. YSV (PT p. 833): sukhasādhyam lakṣayogam idānīm śrūṇu pārvati | pañcadhā lakṣayogaś ca ūrdhhalakṣadibhedataḥ (*ūrdhva* YK 2.1) || २-३ cf. YSV (PT p. 833): ūrdhhalakṣam (*ūrdhva* YK 2.2) adholakoṣo (°*lakṣaṁ* YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (°*lakṣaṁ* YK 2.2) tathā jñeyam antaralakṣas (°*lakṣaṁ* YK 2.2) tathaiva ca | ५ cf. YSV (PT p. 834): lakṣaṇam śrūṇu caiṣām hi phalam jñātvā maheśvari | ākāśe dr̄ṣṭim āsthāya mana ūrddhan (*ūrddhan* YK 2.3) tu kāryet | cf. YSV (PT p. 834): ūrdhhalakṣam (*ūrdhva*° YK 2.4) bhaved eṣā paramēśasya caikatā |

Testimonia: २-३ cf. *Hathasam̄ketacandrikā* (HSC 2244 fol. 124r ll. 7-8): atha rājayogāṁgasukhasādhyo lakṣayogaḥ kathyate || lakṣayogasya pa(m)cabhedām bhavati | parā ūrdhvalakṣyām bāhyalakṣyam madhyalakṣyam antaralakṣyam ceti ५-७ cf. *Hathasam̄ketacandrikā* (HSC 2244 f. 124r l. 9 - f. 124v l.2): tatra prathamam ūrdhvalakṣyam nīruptye ākāśamadhye dr̄ṣṭih athavā mana ūrdhvam kṛtvā sthāpyate tasya lakṣyadr̄dhikaraṇāt prathamam tamo jyotiḥ nakṣatremdrādinām darśanam tato 'bhyāsad ar̄dhye manasthairye kramena paramēśvarasya tejasā sahadṛṣṭher aikyam bhavati ākāśamadhye yah kaścid dr̄ṣṭhāḥ padārtho bhavati sa sādhkasya dr̄ṣṭhigocaro bhavati || ayam ūrdhvalakṣyayogaprakārah

२ °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopa° U₁ lakṣayogaḥ cett.] lakṣayogah 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.] bhavam̄ti B bhavati N₂ U₁ ūrdhvalakṣyam EP] ūrdhvalakṣam BLN₂ urdhvalakṣya DN₁ urdhvalakṣa N₂ U₁ ३ °lakṣyam EP] °lakṣam BLU₂ °lakṣya DN₁ °lakṣa N₂ om. U₁ 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] antaralakṣya DN₁ U₁ amṛtaralakṣam BL antaralakṣa N₂ sarvalakṣyam U₂ ५ prathamam EP] prathamam αU₂ atha L athama B ūrdhvalakṣyam E] ūrdhvalakṣyāḥ P urdhvalakṣya U₁ ūrdhvalakṣam L ūrdhvalakṣam U₂ urdhvalakṣa DN₁ N₂ urdhvalakṣam B kathyate cett.] om. LB ākāśamadhye cett.] om. P dr̄ṣṭih cett.] dr̄ṣti B om. P atha ca PN₁N₂U₁] atha vā BDL atha U₂ kadā ca E mana ūrdhvam EPN₂] mana ūrdham D mana urdhvam N₁U₂ manerddhvam U₁ ūrdhvamana B ūrdhvam mana L sthāpyate cett.] sthāpayati E lakṣyasya EPN₁] lakṣasya cett. lakṣanasya N₂ ६ dr̄dhikaraṇāt cett.] dr̄dhikaraṇāt EP dr̄dhikṛtvā BL tejasā cett.] tenasā U₂ teja° BL dr̄ṣter aikyam EPU₁U₂] dr̄ṣṭeh aikyam DN₁ dr̄ṣṭeh ekam N₂ dr̄ṣṭair aikā BL atha cett.] athā B cākāśa° EPBU₂] ca ākāśa° DN₁U₁ vākāśa° L ākāśa° N₂ kaścid adr̄ṣṭah cett.] kacit̄ dr̄ṣṭah B kacit̄ dr̄ṣṭah B kaścita adr̄ṣṭah N₂ kaścid dr̄ṣta° U₂ padārtho cett.] padārthe N₁ padārtha N₂ ७ sa cett.] om. BLN₂U₂ dr̄ṣṭigocare DN₁U₂] dr̄ṣṭigocaro cett. dr̄ṣṭigocarā N₂ bhavati cett.] bhavati B evordhvalakṣyāḥ DEPU₁] evordhvalakṣaḥ L evordhvalakṣaḥ B evordhvalakṣya N₁U₂ eva vodhalakṣaṇam N₂

[XIII. Lakṣyayoga]

Now, Lakṣyayoga (the Yoga of targets)³⁴, which is easily accomplished³⁵, is explained. Of this yoga of targets, there are five subdivisions: 1. The upward directed target (*ūrdhvälakṣya*), 2. The downward directed target (*adholakṣya*), 3. The outer target (*bahyälakṣya*), 4. The central target (*madhyälakṣya*), 5. The inner target (*antarälakṣya*).³⁶

[XIV. The Upward Directed Target]

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

³⁴The 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, *Prañatoṣī* (Ed. pp. 833-834) and *Yogakarṇikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradīpikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common and regularly confused.

³⁵The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardāś's *Sarvāṅgayogapradīpikā* 3.25a: (*lakṣayoga hai sugam upāī* |)

³⁶The concepts and practices of Lakṣ(y)ayoga in Sundardāś'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 Hathayoga. 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: *antarälakṣya*, *bahirlakṣya* and *madhyamāṇi lakṣyam*. Nevertheless, the practices are almost identical. Lakṣyayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣyayoga directs conscious thinking towards a specific goal. When the mind is focused on a goal, it can be focused on a direct experience of subtle divine scents and other sensory perceptions related to that goal. This focus is called *vिषयवाति* 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.

³⁷Sundardāś shares the concept of *ūrdhvälakṣ(y)a* as fixing the gaze in the sky in his *Sarvāṅgayogapradīpikā* 3.27: (*ūrddha lakṣa karai ihīm bhāmptī | duṣṭyākāśa rahai dina rātī | bibidh prakāra hoi ujiyārā | gopi padāratha dīsahiṁ sārā || 27 ||*) A similar practice is presented in *Vijñānabhairava* 84: ...

[XV. adholakṣyah]

अथायोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथवा नासिकाया अग्रे दृष्टिः स्थिरा कर्तव्या । लक्ष्मद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वद्वते ॥
एतद्वयमेव बाह्यालक्ष्यमपि कथयते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनदशायां
५ भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्वानकारणात् मरणत्रासो न भवति ॥

Sources: 2-3 cf. YSV (PT p. 834): nāsikopari deveśi dvādaśāṅgulamānataḥ | dṛṣṭih sthirā (*dṛṣṭisthiran* YK 2.5) tu karttavyā (*Karttavyam* YK 2.5) adholakṣam idam bhaja (*bhaje* YK 2.5) | athavā (*tathā ca* YK 2.5) nāsikāgre tu sthirā dṛṣṭir iyam bhavet (*śrūṇu* YK 2.5) | sthirā dṛṣṭis cirāyuh syāt tathāsau (*yasya bhavet sthirā dṛṣṭis cirāyuh* YK 2.6) sthiradṛṣṭimān | 4-5 cf. YSV (PT Ed. p. 834): bāhyalakṣam svayam jñeyam yāti tattvanivāśinām (^*nirāśinām* YK 2.6) | kāminām tu bahir dṛṣṭis cintādiṣu susiddhiḥ | etad bāhyamadhyalakṣam iṣṭacintā nīrākulam (*dṛṣṭicintānīrākulah* YK 2.7) | antarlakṣam śrūṇu śukradigvidigādivarjitaṁ (*subhru* YK 2.8) | calaj jaigratstuṣupteṣu bhojanēṣ ca sarvadā | sarvāvasthāsu deveśi cittam śūnye niyojayed | karttā kārayitā śūnya (*śūnyam* YK 2.10) mūrttimān śūnya iṣvarāḥ | harṣāśokaghaṭaṣṭho ‘yam janmamṛtyū labhet svayam | ghaṭaṣṭhā cintyayor mūrttir hatacintāsvarūpadhṛk (*ghaṭaṣṭhām cintayen mūrttimāt* YK 2.11) | viṣayam viṣavad duṣṭam (*dṛṣṭvā* YK 2.11) tyaktvā jñātvā tu mārūtam | samjñāśūnyamanā bhūtvā puṇyapāpair na lipyate | bāhyam abhyantaram kham (*yad* YK 2.12) hi antarlakṣam iti smṛtam | etad dyānāt sadā kiñcid duḥkhām na syāc chivo bhavet | śūnyan tu saccidānandām nīshabdām brahmaśabdām | saśabdām jñeyam ākāśam (*ākāśa* YK 2.13) iti bhedadvayan tv iha |

Testimonia: 2-3 ≈*Hathasan̄ketacandrīkā* (HSC 2244 f. 124v ll. 2-4): atha adholakṣayogaḥ nāsikāyā upari dvādaśāṅgulaparyamta dṛṣṭih sthirā karttavyā athavā nāsikāyā agre dṛṣṭihīḥ sthirākarttavyā lakṣyadvayasya dṛḍhikaraṇād dṛṣṭih sthirā bhavati pavano pi sthīro bhavati jito bhuvati pavanasthairya mano pi sthīram sāmtām bhavati lakṣadvaya dṛḍhikaraṇād āyurvṛddhir bhavati 2-5 ≈*Hathasan̄ketacandrīkā* (HSC 2244 f. 125e ll. 2-4) ...satyam ūrdhvalakṣyavād vāhyalakṣam api kathyate bāhyo abhyamptare ākāśavat chonyalakṣaḥ karttavyā jāgrād daśāyām calanadaśāyām ca bhojanadaśāyām sthitikāle sarvasthāne śūnyadhyānakaṇān maraṇā trāso na bhavati |

2 athādholaṅkṣyah एष ।] atha adholakṣyah N₁ athādholaṅkṣah PL athādholaṅkṣa B atha adholakṣanah N₂ atha adholakṣah D atha adholakṣa U₁ om. EU₂ nāsikāyā cett.] nāsikāyāḥ EU₂ upari cett.] upariṣṭāt U₂ dvādaśāṅgulaparyantam cett.] dvādaśāṅgulamūlaparyantam E daśāṅgulaparyamtam U₂ dṛṣṭih cett.] dṛṣṭi° U₁ athavā cett.] om. LB nāsikāyā cett.] nāsikāyāḥ U₁ nāsika N₂ agre cett.] om. BL dṛṣṭih cett.] dṛṣṭi° N₂ 3 sthirā cett.] om. BL karttavyā cett.] om. BL lakṣadvayasya cett.] lakṣadūyasya E dṛḍhikaraṇād N₂] dṛḍhikaraṇāt ELN₁DU₁U₂ dṛṣṭikaraṇāt P dṛḍhikaraṇān B dṛṣṭih cett.] dṛṣṭi° LN₂U₂ sthirā cett.] sthīro B °sthīro L bhabati cett.] bhavati B pavanaḥ DEPN₁] pavana° N₂U₁U₂ 4 etad dvayam LPN₂] etad dūyam E etad dvayadvaya B etat dvayam DN₂ etat dvayam U₁U₂ eva α] api β bāhyalakṣyam EPU₁U₂] ‘lakṣam cett. api α] eva β kathyate α] bhavati β bhavatī B bāhyābhyanṭaram N₂] bāhyo bhyamtarām DN₁ bāhyābhyanṭare BLPU₁U₂ bāhyāmptara E ākāśavat α] ākāśacvat B ākāśacen L ākāśe cet PU₂ ākāśe E śūnyalakṣyah DN₁U₁] śūnyalakṣyam EPU₂ śūnyalakṣah N₂ śūnyam lakṣam BL karttavyaḥ cett.] karttavyā BL jāgraddaśāyām cett.] jāgraddaśāyām N₂ jāyadaśāyām N₂ jāgradādidaśāyām BL calanadaśāyām cett.] cakabadasāyām N₁ 5 bhojanadaśāyām cett.] bhojanam daśāyām P om. U₁ sarvasthāne cett.] sarvasthāneṣu BL maraṇatrāśo DN₁] maraṇatrāśo N₂ maraṇasautrāśo U₁ om. β na cett.] om. BEPU₂ bhabati N₁N₂] bhavati || śūnya D bhavati vā U₁ om. β

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

[XV. The Downward Directed Target]

Now, the downward-directed target. One should stabilize the gaze within the circumference (*paryanta*) of twelve *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. Vitality increases.³⁸³⁹ This pair is also taught as an external target.⁴⁰ The target of emptiness shall be executed internally and externally like space.⁴¹ 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.⁴²

(ākāśam vimalam paśyan kṛtvā dr̄ṣṭiṁ nirantarām | stabdhātmā tatkṣaṇād devi bhairavam 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.

³⁸In Sundardās's *Sarvāṅgayogapradipikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept:(*prathamahīṁ adho lakṣa kaum jānaiṁ | nāśā agra dr̄ṣṭi sthira ānaiṁ | yātoṁ mana pavanā thira hoī | 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.

³⁹Sundaradeva, in his *Haṭhasaṅketacandrikā* (passage reconstructed from ORI B220, GOML R3239, HSC 2244) adds the following alternative techniques at this point of his text: (*athavā dr̄ṣṭir netraylor dvayor netrā dhobhāgator akṣikūṭayos tad adhogallayor ubhayor upari sthirā kartavyā | ekānte vijane dīpam āvara ke saṁsthāpya cirāṇi gatvāvalokyastheyam | ghaṭīmātram vā ghaṭikārdham vā tato dīpam ācchādyā bhūmau sarvatrāvalokane sarvam śvetanīlapitasphulingakāṇāṁ ‘te maṇḍalākāriṇīś ceta jyotiścakrāṇī pañcaṣṭāt vā dr̄ṣyante | tataś cāndhakāre dr̄ṣyate | dīptamatsarvam svāśarīram dr̄ṣyate bhāsate sarvo’pi sapradeśo dīptimān sphuṭo dr̄ṣyate | etad ārdye jyotir mayacakrāṁte parameśvarasya tejomūrtir dr̄ṣyate | puṁsaḥ paramānandotpattir jāyate | svadehavismṛtiś ca sambhavati | athavā svanetraylor vartmanīr dakṣahastamadhyamātarjanībhāyāṁ aksi kūṭayor adhaḥ kṛtvā akṣivartmani dṛḍham cālāni ye ghaṭikārdham cā ghaṭīmātram tata evam kṛte sādhyakasyāgare suśvetajyotiḥ prākāśaḥ prāg bhavatītī |)*

⁴⁰This statement associates the two practices of *adholaṅkṣya* 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. ??).

⁴¹This description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralaṅkṣ(y)a*.

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

[XVI. rājayogayuktasya puruṣasya yaccharīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरिरचिह्नं तत्कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्यां दूरं न तिष्ठति । पृथिवीं व्याप्त तिष्ठति । यस्य जन्ममरणे न स्तः सुखं न भवति । दुःखं न भवति । कूलं न भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति । स ५ च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिचिह्नं । अयं च निष्कलो निरङ्गनः । अलक्ष्यश्च भवति । अथ च फलद्वन्द्वे न कामिन्यादेर्यस्येच्छा न भवति । तं तं भोगं प्राप्नोति । अथवा यस्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

Sources: २ cf. YSV (PT p. 834): idānīṁ kathayiṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte pūrbhiḥ siddhicīhaṇam bhaved iti | cf. YSV (PT p. 834): paripūrṇaṁ bhavec cittam jagatsthō 'pi jagadbahil | cf. YSV (PT p. 832): na kṣobho janmaṁ mṛtyus ca na duḥkham na sukham tathā | cf. YSV (Ed. p. 834): bhedābheda manahsthaū na jñānaṁ śīlaṁ kulam tathā | cf. YSV (PT p. 834): prakāśakuśasambandhiprasaṅgo 'yam nirantaram | sarvaprkāśako 'sa tu naṣṭabhedadīr eva ca | ५ cf. YSV (PT p. 834): asya jāterna cihnañ ca niṣkalo 'yam nirañjanah | ananto 'yam mahājyotiḥ vāñchām bhogaṇ dadāti ca |

२ puruṣasya cett.] om. E **yac carīracihnam** DN₁P] cihnam BL śārīre yac cihnaṇam E yac charīre cihnaṁ U₁ yat śārīracinham U₂ yac charīraciḥūm N₂ **tat** DEN₁N₂] tata U₁ **om.** cett. **svartav[°]** α] tatsarvatra[°] β **पूर्णो** cett.] pūrnā PN₂ **bhavati** cett.] bhavati B **pṛthivyām** conj.] pṛthivyāḥ cett. pṛthivyā U₂ **dūraṁ** U₂] dūre DEN₁ ddūre U₁ dūra N₂ **na tiṣṭhati** conj.] tiṣṭhati cett. ३ **pṛthivīm** em.] pṛthivyām E pṛthī[°] P pṛthvām N₁ pṛthvīm DN₂ pṛthivyā U₂ **vyāpya** DEPN₁N₂] vyāpti U₂ **kūlam** DPN₁N₂] kūlam BU₂ kālam L **bhavati** cett.] bhavati BU₂ **śīlaṁ** cett.] śīlāṇam P ४ **siddhasya** cett.] siddhasyam pṛthivī vyāpya tiṣṭhati yasya yanma maraṇai na sah sukhām na bhati kūlam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U₁ **īśvarasam̄bandhī** cett.] īśvaram sam̄bandhī B **prakāśo** β] prakāśāḥ α **nirantaram** cett.] nirattaram U₂ **pratyakṣo** cett.] prakyakṣa N₁ **bhavati** cett.] bhavati B ५ **coṣṇo** cett.] ...o U₁ **śveto** cett.] kheto N₂U₁ **na pīto** cett.] pīto na U₂ **bhavati** cett.] bhavati BL **jātīr** cett.] jāti DN₂ jānāti U₂ **kiñcic cihnaṁ** cett.] kiñcic cihnām E kiñcic cihūm DN₁N₂ kiñcīt khecha cihnām U₁ na kiñcīt cihnām U₂ **ayam** cett.] vyāyan BL **niṣkalo** cett.] niṣkalo BU₂ niṣkalo U₁ ६ **alakṣyaś** cett.] alakṣyaḥ U₁U₂ alakṣa BLN₁N₂ **ca** cett.] **om.** U₁U₂ **bhavati** cett.] bhavati B **phaladvande** E] phalacāmāda DPU₂ phalaṁ camḍa U₁ phalavāmāda L phalaṁ jaṁda B phalacāmāda N₁ phalaṁ / camḍa 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 yan U₁ yasye chā U₂ na BELP] **om.** cett. **bhavati** cett.] bhavati B **taṁ taṁ ...prāpnoti**: The sentence is omitted in β-group. atha vā yasya mana ...na prāpnoti: The sentence is omitted in β-group.

Philological Commentary: २-७ idānīṁ rājayogayuktasya puruṣasya yaccharīracihnam ...sthāne 'nurāgam na prāpnoti: This whole section of the text contains several omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions due to eye-skipping. **pṛthivyāḥ dūraṁ tiṣṭhati:** The sentence is omitted in B and L. **३ pṛthivīm vyāpya tiṣṭhati:** The sentence is omitted in B, L and U₁. **yasya ...na bhavati:** The sentence is omitted in B, L and U₁. **duḥkham na bhavati:** The sentence is omitted in group β and U₁. **kūlam na bhavati:** The sentence is omitted in E and U₁. **४ śīlaṁ na bhavati:** The sentence is omitted in B, E, and L. **sthānam na bhavati:** The sentence is B, E, and L, too. **asya siddhasya ...pratyakṣo bhavati:** The sentence is omitted in E. **७ taṁ taṁ ...prāpnoti:** The sentence is omitted in β-group. atha vā yasya mana ...na prāpnoti: The sentence is omitted in β-group.

[XVI. rājayogayuktasya puruṣasya yaccharīracihnam]

Now, the sign of the body of the person in the state of Rājayoga is taught. Abundance arises at all times. No distance exists on Earth.⁴³ He dwells on Earth having pervaded [it]. Both birth and death do not exist.⁴⁴ Happiness does not exist. Suffering does not exist.⁴⁵ Impediment does not exist.⁴⁶ Moral conduct (*sīla*) does not exist.⁴⁷ Place does not exist. The manifestation of a permanent perception of the connection with god arises within the mind of the accomplished one. Moreover, he is shining - not cold, hot, white or yellow.⁴⁸ 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] lust⁴⁹ [and] is not located within the duality of the result. He attains expanded enjoyment. However, his mind does not suffer attachment in this very state.

⁴³This statement refers to the so-called *bhūcarasiddhi*, which is common in texts of Rājayoga. This term designates the ability to travel anywhere around the world instantly, cf. *Amanaska* 1.65: (*dvādaśāhalayenāpi bhūcaratvam hi sidhyati | nimiśārdhapramāṇena paryataty eva bhūtalam* || 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.

⁴⁴In *Amanaska* 1.27 the yogin in *samādhi* is described as neither alive nor dead, lifeless like a piece of wood (*na ca jīvan mṛto vāpi na paśyati na mīlati | nirjīvah kāṣṭhavat tīsthe layasthaś cābhidhīyate*); also Cf. *Sarvāṅgayogapradīpikā* 19d (*jarā na vyāpai kāla na ṣāñ*) “he does not know old age and death” and 20c (*ajar amar ati bṛjaśarīrā*) “...non-ageing, immortal supreme diamond body.”

⁴⁵Equanimity 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 (*sukham duḥkham na jānāti śītoṣṇam ca na vindati*); *Haṭhapradīpikā* 4.111 ~ *Nādabindūpaniṣat* 53ab–54cd: (*na vijānāti śītoṣṇam na duḥkham na sukham tathā | na mānaṇi nopamānaṇi ca yogī yuktaḥ samādhinā*); also cf. *Sarvāṅgayogapradīpikā* 3.18cd: (*jākaiṇi duḥk aru sukh nahiṇi koī | harṣ sōk vyāpai nahiṇi koī* || 18 ||)

⁴⁶Cf. *Sarvāṅgayogapradīpikā* 3.22: (*icchā parai tahāṁ so jāi | tīni lok mahiṇi aṭak na kāī | svarg jāi devani mahiṇi baithai | nāgalok pātāl su pait̄hai* || 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.”

⁴⁷Cf. *Dattātreyayogaśāstra* 162.

⁴⁸Cf. *Amanaska* 1.51: (*vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddipito yogī viśvaṇi prakāśate* || 51 ||); Cf. *Sarvāṅgayogapradīpikā* 3.13cd: (*rājayog sab ūpara chājai | jo sādhai so adhik birājai* || 13 ||) “Rajayog is supreme and those who practice it shine even more.” and Cf. *Sarvāṅgayogapradīpikā* 3.23cd: (*hr̄dai prakāś rahai din rātī | deśai jyoti tel bin vātī* || 23 ||) “The light in his heart remains bright day and night, without oil.”

⁴⁹The emphasis on desirelessness as a result of practising Rājayoga is seen, e.g. in *Amanaska* 1.44: (*palāṣṭakalayenāpi kāmas tasya nivartate | kadāpi naiva jāyeta kāminyālingitasya ca* || 44 ||)

[XVII. anyad rājayogasya cihnam]

अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलाभेऽपि फललाभो न भवति । हानावपि मनोमध्ये दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्पि पदार्थं प्राप्ते कस्यापि पदार्थस्योर्पर्यनिच्छा न भवति । अस्मिन्पि पदार्थं मनसोऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य मनः ५ श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः सुख भोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सोऽपि राजयोगः कथ्यते । नवीनानि पट्टसूत्रमयानि धृतानि वशाणि अथवा जीर्णानि सच्छिद्राणि धृतानि ए...

Sources: २ cf. YSV (PT pp. 834-835): asya citte nānurāgo virāgo na bhaved iti | rājya prāpte'pi no harśo hānau duḥkham bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | ४ Cf. YSV (PT p. 835): vidyāvidyāmitraśatru samā drṣṭiś ca sarvaśah | bhogāsaktādikartṛtvena mano no bhavet khavat | ६ Cf. YSV (PT p. 835): lokamadhye bhavet karttā manomadhye'pi niṣkriyāḥ | Cf. YSV (PT p. 835): eṣo'pi rājayogīti sukhe duḥkhe samas tathā |

२ anyad EN₂] anyat α anyate BL rājayogasya cett.] rājayoga° U₁ cihnam E] cihnam BLN₁U₂ cīñhum N₂ cihuṇ D rājyādi° cett.] rāja° BL °lābhe DEN₁] °lobhe N₂ °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 BL aPI cett.] pi BLN₂ ३ bhavati cett.] bhavati BL bhavati cett.] bhavatī B aPI DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārtha B padārtha L padārtha° U₂ om. E prāpte cett.] prāpta N₁ om. E kasyāpi cett.] kābhyādi U₂ om. E padārthasvyopary E] padārthasvyopari BL padārthopari U₂ padārthasya upari α anicchā E] ānicchā B ānicchā L anicchā D anusthā N₁ anisthā N₂ anisṭā U₁ amicha U₂ na cett.] ni B om. D ४ bhavati cett.] bhavamti N₁D asminn cett.] kasmin EU₂ aPI cett.] om. BEL manaso BELP] manasaḥ α manasa U₁ om. U₂ 'nurāgo BELP] anurāgo cett. na bhavati E] na bhavati BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U₂ bhavati α ayam cett.] atham P atha L aPI cett.] sama L rājayogaḥ cett.] rājayoga N₂U₂ ca cett.] caḥ E yasya cett.] ya D ५ śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividyut DN₁N₂ sūcivisuddha° U₂ puruṣe cett.] puruṣeu E mitre cett.] maitre BELP śātrau cett.] śātra B om. E samā cett.] namnā P sakalapṛthvīmadhye cett.] °prtvi° L gamanāgamanavataḥ P] gamanāgamanavataḥ U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanam vataḥ D gamavataḥ U₁ ५-६ sukhabhogavataḥ cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ ६ kartṛtvābhimāno EPU₁U₂] kartutvābhimanā BL kartṛtvādyaabhimāno DN₁N₂ anucara° LB] anuca° α U₂P atha ca E °madhye cett.] °madhya BL kartṛtvam na DEPN₂U₂] kartṛtvābhimanā BL kartṛtvam N₁U₁ jñāpayati EPN₁N₂U₂] jñātvā payati DU₁ nāsti BL rājayogaḥ EPN₁] rājayoga cett. ७ navināni cett.] navinīnīrapi B navinīnīś pi L paṭṭa° BEL] paṭṭa° DPN₁N₂U₂ pada° U₁ °mayāni cett.] °maya E dhṛtāni cett.] tāni U₁ vastrāni cett.] om. U₂ sacchidrāni DN₁N₂] sachidrāni U₂ sachadrāni P svachidrāni BL chidrāni E dhṛtāni cett.] dhvātāni U₂ dhūtāni P

Philological Commentary: २-४ anyad rājayogasya ...anicchā na bhavati: The first five sentences of section XVII. are omitted in P. ५ drṣṭiś ca samā bhavati: The sentence is omitted in B and L.

[XVII. Another Characteristic of Rājayoga]

Another characteristic of Rājayoga is described. Even [when] attaining a kingdom⁵⁰ etc., the perception that a gain has taken place⁵¹ does not arise. Even in loss [of it], suffering does not arise in the mind, neither does desire arise. And then, concerning whatever object that has been obtained, aversion does not arise towards the object. Concerning this object, affection of the mind does not arise. This is also called Rājayoga. And then the mind of him, who knows the Veda (*śruti*), is equal towards [any] person - [be it] friend and enemy. A neutral view arises.⁵² Amidst the whole earth, which is like the comings and goings of joys and pleasures, pride of authorship does not arise in his mind. While wandering the world, he does not wish to know authorship. This is also said to be Rājayoga. New durable clothes made of silk, or old, worn [clothes] with holes smeared with sandalwood and ...

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

⁵¹I have understood *phalalābhah* as a genitive *tatpuruṣa* in which I took *lābhah* as perception in the sense of the German word “Auffassung” (cf. Sanskrit *Wörterbuch*, 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.

⁵²The 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 (*vicāraṇ cendriyārthānāṁ na vetti hi layam gataḥ || 26 ||*). “The yogin who was reached absorption gives no thought to sense objects.”

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

[XVIII. caryāyogaḥ]

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

Sources: 1 Cf. YSV (PT p. 835): harṣāśokau na jātveśām nodvego lokasaṅgame | nityollāse nirākāre
nirāsane nirātmāni | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | 5 Cf. YSV (PT p. 835): harṣāśokau
na jātveśām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmāni | manasā niścalo bhūtvā sadā
tiṣṭhet samo 'pi ca | 7 cf. YSV (PT p. 835): yathākāse bhraman vāyur ākāśam vrajate svayam | tathākāse
mano līnam rājayogakriyā matā | jagatsaṃsarganirlepaṇ padmapatrajalaṁ yathā |

1 **kasturikā** α] kasturi BEPU₂ kasturi L **lepari** E] lepo cett. **vā** cett.] cā L **kardamalepena** E]
kardamalepo cett. **vā** cett.] om. E **śokau** cett.] **śoko** DN₁U₂ **śoka** N₂ **sthau** em.] sthāḥ cett.
sthā N₂U₁ sta U₂ **sa eva** cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U₂ rājayogaḥ || idānīm || BL
tiṣṭhati | yasya janmamarane na stah sukham na bhavati | kulam na bhavati śilam na bhavati | sthānam
na bhavati | E **nagaramadhye** cett.] rājayogaḥ nagaramadhye E ṣagaramadhye D vā nagaramadhye
U₁ 2 **'tha ca** PLBU₂] atha ca DEN₁N₂U₁ **udvasa**^o U₂] yuddhe sam^o E utasam^o P udvasta^o BL ud-
vesu^o DN₁N₂ udassam^o U₁ **grāmamadhye** cett.] grāmaṁ madhye B **lokapūrṇagrāmamadhye** U₁]
....pūrnagrāmamadhye N₁ svetapūrṇagrāmamadhye DN₂ **mana** PU₂] manah cett. **ūnaṁ** PN₁N₂U₂]
ūnan DN₂ unaṁ BLU₁ bhaya^o E **na** DN₁N₂] om. cett. **vā** cett.] vām PU₂ om. U₁ **'pi** em.]
pi cett. 3 **rājayogaḥ** cett.] rājayogaḥ kathyate E 5 **caryāyogaḥ** cett.] tvaryāyogaḥ U₁ yogah E
nirākāro BELPU₁] nirākālo DN₁N₂ nirvīkāro U₂ **'calo** PU₂] calo BL nityo α om. E **nityo** β] calo α
'bhedyah DEN₁N₂] bhedyah BLP abhedyah U₁ 'bhedyah U₂ **etādṛśa** BLP] etādṛśaḥ DEN₁N₂U₁
etādṛśā U₂ **ātmā** cett.] ātmani EU₂ **sa LB**] om. cett. **etādṛśa** N₂] etādṛśo PU₁ etādṛśe DLN₁
etādṛśye B om. EU₂ **ātmani** cett.] om. EU₂ **mano** EP₁U₂] manah DN₁N₂ om. BL 6 **yasya** cett.]
om. BL **niścalam** cett.] niścala PLN₂ **tiṣṭhati** cett.] bhavati U₁ **tasyātmanah** cett.] tasya ātmanah
U₁U₂ **punyapāpasparśo** cett.] punyapāsa sparśo U₁U₂ **padmini** patrasya cett.] padmāni patrasya
BLP padmapatre E 6-7 **yathodakasya sparśo** EPL] yathodakasya sparśā B yathā udakasparśo α
yathodakasparśo U₂ 7 **bhavati** cett.] bhavatī B **kāśamadhye** EP] 'kāśamadhye U₂ ākāśamadhye cett.
pavanah svecchayā cett.] pavanavachayā DN₁N₂ **bhramati** cett.] brahmayati U₁ **yasya manah** cett.]
yamanah D pavana^o N₂ 8 **bhavati** cett.] bhavatī B **caryāyogaḥ** cett.] kriyāyogaḥ α

Philological Commentary: 5 **caryāyogaḥ**: Caryāyoga is not mentioned in YSV (PT and YK), 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 (cf. sources on previous page - PT p. 835 *harṣāśokau ...samo 'pi ca*).

...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.

[XVIII. Caryāyoga]

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

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

[XIX. **haṭhayogah**]

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

[XX. **haṭhayogasya dvitīyo bhedah**]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्योत्तेजः समानं श्वेतं पीतं नीलं रक्तं किञ्चिद्ब्रूपं चिन्त्यते । तद्ब्यानकारणात् सकलाङ्गे रोगः न भवति । ज्वरं न भवति । आयुर्वृद्धिर्भवति ॥

Sources: 2–5 cf. YSV (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidaḥ | kṛtvāsanam pavānaśām śārīre rogahārakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | ittham kramotkramam jñātvā pavanaṁ sādhayet sadā | dhautyādikarmaṣṭakaṇ ca prakuryād haṭhasādhakah | etan nāḍyān tu deveśi vāyupūrṇam pratīṣṭhitam | tato mano niścalam syāt tata ānanda eva hi | haṭhayogān na kālah syān manonāśo bhaved yadi | 7–9 cf. YSV (PT p. 835): idānīm haṭhayogasya dvitīyaṁ bhedam acchṛṇu | ākāśe nāsikāgre tu sūryakoṭisamaṇ smaret | śvetam raktam tathā pitam krṣṇam ity ādirūpataḥ | evam dhyātvā cirāyus syād aṅgājananavarjitam (“varjitaḥ YK 12.25; possibly em. to *aṅgajaraṇavarjitaḥ or aṅgajvaraṇavarjitaḥ?*) | śivatulyo mahātmāsau haṭhayoga-prasādataḥ (“prasaṅgataḥ YK 12.25) | haṭhāj yojitir (haṭha) YK 12.26) mayo bhūtvā hyantareṇa śivo bhavet | ato ‘yam haṭhayogah syāt siddhidaḥ siddhasevitah |

2 **haṭhayogah** DLPN₁U₁] haṭayoga B grahayogah E haṭhayoga U₂ **ityādi**° cett.] ityādhī° N₂ **pa-**
vanasya sādhanam cett.] pavanasādhanam EP **kartavyam** BEL] kartavyam cett. ca cett.] om.
U₁ 2–3 **dhautyādi** cett.] dhoytādi B vidhoytādi U₁ 3 **sūryanāḍimadhye** cett.] sarvasūryanāḍi-
madhye B **pavanah pūrṇo** cett.] pavanapūrṇo BL pavanah pūrṇo N₂ **yadā tiṣṭhati** cett.] yadāti
BL **mano** β] manah α niścalam cett.] niścalo BLP 4 **manaso** β] manasaḥ α niścalative cett.]
niścalatvena E **ānandasvarūpaṁ** cett.] ānandām svarūpam BL ānandām svarūpa° P ānandārūpam
E **bhāsate** cett.] bhāsate N₂U₁ **haṭha**° cett.] haṭha° B **yoga**° cett.] yogā° B **karaṇāt** cett.] kāraṇāt
BELP **manah** cett.] mana N₂ **līmaṇ** cett.] sthānam U₂ **kālaḥ** cett.] kāla° B kāla° N₂U₁ kāsaḥ U₂
5 **nāgacchati** cett.] nāma gacchati B nāgachāpti D ti nāgachati U₁ 7 **haṭhayogasya** cett.] hatayogasya
BU₁ haṭhayoga° P **dvitīyo** cett.] dvitīya° DLP dvitīyaṁ B **bhedah** cett.] bhedāḥ BL **kathyate** cett.]
kathyante BL **pādādārabhya** cett.] pādādārabhyā N₁D **śiraḥ** cett.] śira° BL śiro U₂ **pariyantam**
cett.] pariyantam N₁ pariyataṁ U₁ **svaśarire** cett.] svaśarīram U₁ **koṭisūryatejaḥ** cett.] koṭisūryye
tejaḥ U₂ **samānaṁ** cett.] samāna° BL **śvetam** cett.] śveta° B 8 **pitam** cett.] om. BL **raktam**
cett.] laktam N₁ **kimcidrūpaṁ** DN₁U₂] kimcidrupam BP tīmrupam L cīmrupam U₁ kimcidvarnam E
cintyate cett.] ciyate P ciyate BL **tad** ELPN₂] tad BU₂ ta DU₁ na N₁ **dhyānakāraṇāt** β] dhyānam
kāraṇāt α sakalānge αPU₂] sakalānge BL sakalām E **rogah** em.] roga N₁N₂ roga-jvalanam βD roga
kṣataṁ U₁ na cett.] om. EU₂ **jvaranam na bhavati** N₂] jvalanam na bhavati N₁ om. cett. 9 **āyur**
cett.] āyu° N₂ om. D **vṛddhir** cett.] om. DEL **bhavati** cett.] bhavati B vardhate EL om. D

[XIX. Haṭhayoga]

⁵⁴ 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 (*satkarma*), like *dhauti* etc., the purification of the body arises. When the full breath abides in the middle of the sun channel⁵⁵, then the mind is unmovable. The form of bliss immediately shines through the motionless mind. Due to the execution of Haṭhayoga, the mind becomes absorbed into emptiness. The time of death does not approach.

[XX. Second Division of Haṭhayoga]

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

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

⁵⁵Usually the *suryanādi* is the *pīngalā*-channel or right nostril, as previously declared in III. sentence seven (p. 9, l. 3). In the light of the context it appears more likely that *suryanaḍī* must refer to the central channel, the *suṣūmṇā*.

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

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

[XXI. jñānayogasya lakṣaṇam]

इदार्णि ज्ञानयोगस्य लक्षणं कथ्यते ।

एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।

अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ XXI.1 ॥

5 यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।

य एवं वेत्ति बोधेन सो पि ज्ञानाधिकारवान् ॥ XXI.2 ॥

प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः ।

यथा न्यग्रोथवीर्जं हि क्षितातुरं द्रुमायते ॥ XXI.3 ॥

एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं ।

10 मूलाङ्गुरस्य चोदण्डाः शास्वाकुसुमपल्लवाः ॥ XXI.4 ॥

Sources: 2 cf. YSV (PT p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasampūrṇah śivah syān na punarbhavah | 3-4 ≈YSV (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanah | iti kṛtvā tu vai yukto jñānayogaṁ samācaren | 5-6 ≈YSV (PT p. 835): yatra tatra sthito vāpi sarva-jñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāravān | 7-8 ≈YSV (PT p. 835): prāpnōti śāmbhavīmantrān sadā nityaparāyaṇah | yathā nyagrodhavijāṁ hi ksitau vaptur drumāyate | 9-10 ≈YSV (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśam vṛkṣaḥ patrapallavav-istṛtah|

2 idānīm cett.] idānī U₁ kathyate EPN₂U₁U₂] om. BDLN₁ 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmāsu BLP] viśvāvasu E dviśvātmāsu αU₂ 4 avikalpatayā cett.] āvikalpatayā U₁U₂ yuktyā cett.] yuktā BL 5 vāpi cett.] himsa° U₂ 6 ya evam cett.] evam U₁U₂ vetti cett.] vette na U₁ ve B jñānādhikāravān cett.] jñānādhikārāpaṭ E 7 prāpnōti cett.] om. E sāmbhavisattām DU₁U₂] sāmbhavīn sattām BP sāmbhavīm sattān L sāmbhavīm satta N₁ sāmbhavisattā N₂ om. E sadādvaita° cett.] sadām̄dvaita° U₁ om. E 8 yathā cett.] om. E nyagrodhabijām cett.] nyagrodhavijām DN₁N₂ nyagrodhavijā L om. E hi cett.] om. E ksitāv cett.] ksiti B ksitāptā U₁ om. E uptam̄ drumāyate cett.] uptam̄ drumāyate likām pa.vāh P utpadyate yathā L utpadyate B ukta drumāyate U₁ om. E 9 ekāntam̄ cett.] ekānte BL yekām̄taṁ U₁ naikadhā cett.] naikadā E nekadā BL svena cett.] śveta N₁ śvetana DN₂ dr̄syate cett.] dr̄syam̄te BL dr̄syet N₂ dasadhā EN₁N₂] daśadhāt BL śaddhā N₂U₁ kṛtan̄ em.] kṛtaḥ EL kṛtā α kṛptā B kṛtilī U₂ 10 mūlāṅkurasya E] mūlāṅkurutva cett. coddāndāḥ EN₁U₂] codarātaḥ DN₂ kudamjāḥ B kudamḍā L sākhākusumapallavāḥ U₂] sākhākunḍalapallavāḥ E sākhākilekālapallavā BL sāvārakumbhalapallavāḥ N₁U₁ sākhākumbhalapallavā N₂ śālavākumapaḍtravā D

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

[XXI. The Characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

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

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

XXI.3 By always being totally directed towards non-duality, one attains the being of Śiva (*sāmbhavī*)⁵⁸, just as the seed of the banyan tree⁵⁹ scattered in the ground becomes a tree.

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

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

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

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

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

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

५ एवं दशविधा विश्वं लोकालोकसविस्तरम् ।
एक एव न चान्योऽस्ति यो जानाति स तत्त्ववित् ॥ XXI.7 ॥

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

Sources: 1-2 ≈YSv (PT p. 836): snehapuṣpaphalair vījair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanah | 3-4 ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitāḥ | pañcatattvamayo buddhimyāhāṅkāravikriyāḥ | 5-6 ≈YSv (PT p. 836): evam̄ bahuvidham̄ viśvaṁ lokālokaśavistarām | ekam̄ eva na cānvo 'sti yo jānāti sa tattvavit | 7 cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayāḥ | jaṅgamasthāvarākāraḥ samsāraḥ syat̄ sa iśvaraḥ | 7-9 cf. YSv (PT p. 836): svabhāvalilayā bhāti śūnye'sau śūnyabuddhitaḥ | yad dṛṣṭam̄ viṣayam̄ vastu tad dṛṣyam̄ iti kathyate | yo dṛṣṭatitāḥ so'dṛṣyas tadā dṛṣṭam̄ hi manyate | svatanubhedaṁ evan tu samsāraṁ duḥkhasaṅkulam |

1 **snehapuṣpaphalam** DN₁N₂PU₂] snehe puṣpaphala° BL snehapuṣpaṁ phala U₁ srehapunyaphalam E bije cett.] bija BL vistāro cett.] vistārā DN₁ 'yam EPN₁N₂U₂] ya BL yah 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 naikāḥ em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ svayambhūś ca cett.] svayaṁbhūtyā U₁ svadhāmnā PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmnā N₁ svadhā..sa D svadhāmnāvā N₂ svabhāvā U₁ sthitāḥ DLP] sthitāḥ cett. 4 °buddhi° EPL] °buddhir cett. °virkriyāḥ EPU₁] °virkriyā cett. 5 daśavidhā viśvaṇi BLN₂] daśavidham̄ viśvaṁ DEPN₁U₂ daśavidhaviśvām U₁ lokālokaśavistarām cett.] lokālokaśavistarām N₁ lokāloke savistarām U₂ 6 eka cett.] ekam̄ U₂ eva cett.] yeva U₁ 7 pr̄thvi° cett.] pr̄thivī U₁ °vanaspati° EN₂U₂] vanaspati P vanaspati° BDLN₁U₁ °parvatādisthāvara° BLPU₂] °parvatādisthāra° E °parvato tyādisthāmvvara° D °parvate tyādisthāvara° N₁ °parvate 'thyādisthāvara° N₂ °parvate iyādisthāvara° U₁ rūpaḥ cett.] rūpā BL rūpā N₂ samsāraḥ cett.] samsāra° EU₁ °hasteśvapakṣity ādiko BL] °hasty aśvapakṣity ādiko E °hastiaśvapakṣity ādiko DN₁ °hastipakṣity ādiko N₂ °hastiasvapakṣity ādiko U₁ °hasttyaś ca pakṣity ādiko U₂ jamgamarūpaḥ cett.] jamgamaḥ rūpā D °rūpā L jagad° U₁ samsāraḥ cett.] samsāro U₁ ca cett.] vā D yo cett.] yaḥ U₁ ya DN₁N₂ 8 dṛṣṭi cett.] ddṛṣṭi LN₁ daṣṭi B dāṣṭi D dṛṣya cett.] dṛṣyad N₁ dṛṣy° U₁ dṛṣtyā cett.] dyā N₂ ity cett.] ty BL śatya N₂ samsārasya cett.] samsāra° PLU₂ svātmāno BELP] svātmanah & svātmānoḥ U₂ bhedam̄ cett.] bheda B bhedāṇi DN₁ 9 kṛtyam U₂] kṛtya cett. °kṛty E aikyena P] aikam̄ eva A aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ sa eva E] om. cett. jñānayogaḥ cett.] jñānayoga U₂ tasya cett.] gatasya U₁ kāraṇaṭ cett.] dhyānakaraṇāt U₁ kālaḥ cett.] kāla° U₁ na cett.] om. N₂U₂

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

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

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

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

⁶⁰The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in tantric works, cf. e.g. Śivasvarodaya 6-8 (*nirañjano nirākara eko devo maheśvaraḥ | tasmād akāśam utpannam akāśād vāyusambhavaḥ || 6 || vayos tejas tataś cāpas tataḥ pṛthvī samudbhavaḥ | etāni pañcatattvāni vistūrṇāni ca pañcadhā || 7 || tebhyo brahmāṇḍam utpannaṇāt tair eva parivartate | vilīyate ca tatraiva tatraiva ramate punaḥ || 8 ||*) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*akāśa*) 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 Kumbhapaddhati 122, a technique of breath retention is dedicated to the five *tattvas* (*tatvādau püreyed vāyūṇ tat tatvānte virecayet | tatvakumbhaḥ sa gaditāḥ pañcadhā tatvabhedataḥ || 122 ||*) “One shall inhale before [the rise] of a particular *tattva* and exhale at the end of that *tattva*. This is called *tatvakumbhaka* 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.

⁶¹In the tantric traditions of Śaivism tenfold *tattva*-systems existed

[XXII. svabhāvabhedam]

इदानीं स्वभावमेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तत्त्वशाधा भेदं स्वभावत एव प्राप्नोति । मूलांकुरत्वगदण्डशास्वाकलिकापल्लवपुष्पफलस्त्रेहा इति भेदो दशाधा प्राप्नोति । तथा निर्मलो निर्विकारः निरञ्जन एक एतादृश आत्मस्वभावादेव पृथ्व्यापतेजोवाव्याकाशमनोबुद्धिमायाविकाररूपाभेदान्त्राप्राप्नोति । ५ ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति । यथैकैकः पृथ्वी क्वचित्कोमलरूपा ॥ क्वचित्मनोह-रूपा ॥ क्वचित्परिमलरूपयुक्ता ॥ क्वचित्परिमलरहिता ॥ क्वचित्स्वर्वर्णरूपा ॥ क्वचित्रौप्यरूपा ॥ क्वचिद्र-तमयी ॥ क्वचिश्वेता ॥ क्वचित्कृष्णा ॥ क्वचिद्रक्ता ॥ क्वचित्पीता ॥ ...

Sources: २ cf. YSv (PT p. 836): svabhāvabhedam etat śrīnu devi prayatnataḥ | yac chrutvā sarvabodhaḥ syāt muktidaḥ siddhihāñchitah | ५-७ cf. YSv (PT p. 836): ātmāna vā prthivyādyāḥ svabhāvāḥ kiñcid ucyate | ātmāiva prthivi dhātri komalā ca kvacid dṛḍhā | kvacī manoharā sā ca vimalā ca malāmāla | durgandhā ca sugandhā ca nirgandhā gandhamohinī | svarṇarūpā dhāturūpā citrā ratnamayī parā | kvacī śvetā kvacī raktā kvacī pitā ca kṛṣṇalā | ūrvārā ūrvārā sā tu viśāmṛtamayī sadā |

२ *idānīṁ cett.*] idānī B **svabhāva**^o cett.] svābhāvā^o BL tasya E ***bhedam** DN₁] ^obhedā N₂ ^obhedāḥ cett. **vāṭa**^o cett.] vathā^o N₂ ***bījam** DPN₁N₂U₁] ^obījam E ***bīja**^o U₂ ^obijena BL **vāṭarūpeṇa** cett.] rūpeṇa BL **parīṇamate** BLU₂] pariṇātē P pariṇātām αE **sa tat** U₁] sa tu N₂ satṛ N₁ sat EP śāta BL sa DU₂ **daśadhā** cett.] dṛśadhā P dasat U₂ **bhedām** cett.] *om.* U₂ **svabhāvata** cett.] svabhāvā BL *om.* U₂ **eva** cett.] *om.* U₂ **prāpnoti** cett.] prāpnoti BLU₁ ३ **mūlāñkuratvagdāñḍāśākhākalikā-pallavapuṣpahalasneḥā** E] mūla amkuratvakdamdaśākhākālpikāpallavā puṣpahalasneḥā P mūlam amkuratvakdamdaśākhākālpallavā || vistāroyan svābhāvataḥ B mūlam amkuratvakdamdaśākhākālpallavā || vistāroyan svābhāvataḥ || L mūlam amkuratvakdamdaśākhām kalikāpallavapuṣpahalasneḥā || N₁ mūlāñkuratvakdamdaśākhām kalikāpallavapuṣpahalasneḥā] N₂ mūlāñkuratvakdamdaśākhām kalikāpallavapuṣpahalasneḥā D mūlāñkuratvakdamdaśākhākalikāpallavapuṣpahalasneḥā U₁ *om.* U₂ **iti** cett.] *om.* U₂ **bhedo** **daśadhā** α] daśabhedān BELP *om.* U₂ **prāpnoti** cett.] prāpnotiḥ P *om.* U₂ **tathā** cett.] yathā EU₂ **nirmalo** BEL] nirmalaḥ αPU₂ ४ **nirañjana** E] nirañjanāḥ cett. eka cett.] ekaḥ N₁N₂U₁ **etādṝśa** E] etādṝśaḥ N₁N₂U₁ **ātmasvabhāvād** cett.] ātmā svabhāvād E **prthvyāpatejovāybākāśamanobuddhimāyāvikārārūpābhedaṁ** BLN₁] prthvyāpatejovāybākāśa-
manobuddhimāyāvikārārūpābhedaṁ E prthvyetetejovādvyaikāśamanobuddhimāyāvikārārūpābhedaṁ P prthvīpatejovāybākāśamanobuddhir māyāvikārārūpābhedaṁ DN₂ prthakte jīvāyuvākāśamanobuddhir māyāyāvikārārūpābhedaṁ U₁ prthvyaptejovāyyākāśā || manobuddhimāyāvikārārūpābhedaṁ U₂ ५ **jñā-nayogaprabhāvād** EU₂] jñānayogaḥ **puṇyā** || prabhāvād^o BL jñānayogaḥ prabhāvād P *eva* cett.] eka BLP yeva U₁ **yathaikaikāḥ** em.] yathaikaiva E yathā ekaika BLPU₂ yathā ekaiva DN₁ yathā ekam ca N₂ yathā ekai ca U₁ **prthvī** β] prthivi α ***rūpā** β] ^orūpā α **kvacit** cett.] *om.* EPU₁ ५-६ **manohararūpā** B] manohararūpā L manohararūpa U₂ manoharā DN₁N₂ *om.* EPU₁ ६ **kvacit** cett.] *om.* EPU₁ ***parimala** cett.] *om.* EPU₁ ***rūpayuktā** BL] ^orūpā^o DN₁ ^orūpāyuktaḥ N₂ *om.* EU₁ **kvacit** cett.] *om.* PU₁ ***parimala** cett.] ^oparimala^o PU₁ ***rahitā** ELN₁] ^orohitā BN₂U₂ *om.* DPU₁ **kvacit** cett.] *om.* PU₁ **suvarṇarūpā** ELN₂U₂] suvarṇarūpa BD khavarṇakupā U₁ *om.* P **kvacit** cett.] *om.* BLP **raupyarūpā** E] rūpyarūpā N₁U₁ rūpyarūpā DN₂ rajatarūpā U₂ *om.* BLP ६-७ **ratnamayī** cett.] ratnamayī BL ७ **kvacit** cett.] kvacit ca E **śvetā** EDU₂] śveta N₁N₂U₁ śvetarūpā L śverūpā B **kvacit** kṛṣṇā cett.] kṛṣṇa N₁ *om.* E **raktā** BELU₂] ^orakta cett.

Philological Commentary: ५-७ **kvacit manohararūpā ...kvacit pītā:** Section is omitted in P.

[XXII. Division of the Inherent Being]

Now, the division of the inherent being is described. Just as the seed of the banyan tree ripens into the shape of the banyan tree, [and] because of its own inherent being develops such a tenfold division. [Namely]: root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar. The division develops [those] ten parts. In this way, the pure, unchanging, unblemished [one] attains such [a division] precisely because of the inherent being of the self. [Namely], the division: earth, water, fire, wind, space, mind, intellect, illusion, transformations and form.⁶² 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 a 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 *ahamkāravikriya* (“transformations of *ahamkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tammātras*. Here, it seems the term *vikriyā* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahamkāra*.

⁶² Rāmacandra’s tenfold taxonomy of *tattvas* appears inconsistent. Here, in comparison to besides the stable list of the five gross elements, he replaces *ahamkāra* with *rūpa* and changes the order of the elements. None of the tenfold *tattva*-systems known to me equal Rāmacandra’s systems exactly. Taxonomies of *tattvas* like **bhagavadgīta** 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo’ nalo vāyuḥ kham mano buddhir eva cha | ahankāra itiyam me bhinnā prakṛitir ashtādhā* ||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 *kundalinī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 - 1.13 of the *Niśvāsatattvasaṃhitā* in which the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyātattva*, *vidyā*, *Īśvara*, *Sadāśiva*, *dehavyāpiṇ* and *Śakti*, cf. GOODALL and ISAACSON, 2016: 83-84. There is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is deeply rooted in ancient Saivism (see BIRCH) 2019, but Rāmacandra’s text takes up a more modern, simple, universal and transsectarian character, the choice of a tenfold taxonomy possibly reflects this distant remnant of the past.

कवित्कर्बुरा ॥ कचिनानाविधफलरूपा ॥ कचित्पुष्परूपा ॥ कचिदमृतमयी ॥ स्वभावत एव भवति ॥ तथै-
 वात्मा मनुष्यपक्षहरिणहस्तीविद्याधरंधर्वकिन्नरमहामूर्खरोग्यरोगीकोवीशान्तरूपः स्वभावादेव
 भवति ॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते । यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य
 गतिर्बहुधा दृश्यते ॥ एकं फलं पृथ्वीमध्ये पतति । शुक्रं भवति । एकस्य फलस्य मकरन्दं भ्रमरः पिबति ।
 ५ एकस्य फलस्य माला कमिनी तुङ्गकुचमंडलोपरि दधाति । एकं फलं मसूतनुष्णोपरि द्विष्यते । अयं
 वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्मुनक्ति । के ते इष्टौ भोगाः ॥

सुवासश्च सुवस्त्रं सुवस्त्र्या सुनितंविनी ।

सुस्थानान्नपानान्यदौ भोगाश्च धीमताम् ॥ XXII.1॥

Sources: 1-5 cf. YSV (PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampiṇḍito
 rogī tathaiva kroḍhaśāntadhiḥ | aśesārūpabaliḥ nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā
 jīvasamjñā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmakamūrttimān bhūtvā nirvikalpo
 nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

Testimonia: 5 cf. YSV (PT p. 837): strīpuṇrūpī mahān so hi parasparavimohitaḥ | amanaskah svīyab-
 hāvāt jñānayogī nirākulaḥ | srakcandanādīvāmāsu svabhāvād bhogam icchukah |

1 karburā cett.] karpurā U₁ kvaci cett.] kvacit U₂ om. P nānāvidhaphalarūpā cett.] nānāvid-
 hophalarūpā U₁ nānāvidharūpā E om. P kvacit BL] kvacid DN₁U₁ kvacir U₂ om. PN₂ puṣparūpā
 DN₁] viṣarūpā BEL vāśarūpā U₂ om. U₁ kvacid cett.] kvacit U₂ om. U₁ amṛtamayī cett.] amṛ-
 tarūpamayī E amṛtamai BL om. U₁ svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.]
 bhavataḥ BL om. U₁ 1-2 tathaītāmā β] tathaītāmā α 2 manusa° cett.] om. U₁ °pakṣi° cett.]
 om. U₁ °haraṇa° cett.] °hariṇā° P om. U₁ °hasti° DN₁] hasti cett. om. U₁ °pāṇḍita° cett.]
 pīḍita B °mūrkha° cett.] °rmūkha° P °mūrvra° DN₁ °mūrsā° U₁ rogyarogī em.] °rogyarogī E
 °rogī arogi αU₂ °rogī BLP °kroḍhi° cett.] °kroḍhi° EP °kroḍha° BL °śānta° cett.] °dhiśānta° BL
 °rūpāḥ cett.] °rūpāḥ PL °rūpa α svabhāvād eva cett.] evam svabhāvām U₁ 3 bhavati cett.] bhavati
 BL bhati N₁ dharati D jñānayogād vikāra N₁U₁] jñānayogadhiकारा 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 tī U₁ 4 gatir cett.] gati PN₂U₁
 ekam cett.] eka° U₂ eva N₂ phalam cett.] phala° DN₁N₂ prthivī° cett.] prthivī° U₁ śuklam cett.]
 śuṣkam LU₁U₂ bhavati cett.] bhavati B phalasya cett.] om. PL makarandaḥ ELPN₂U₁U₂] makaramdaḥ LN₁ karāṇḍam B bhramarāḥ cett.] bhramarāḥ BL bhrarama N₂ pibati cett.] pibamti
 P pibati B 5 phalasya cett.] phalasyam N₂ mālāḥ cett.] mālā° N₂ kāmīn cett.] kāmībī D tuṅga°
 cett.] tuṇu° U₁ dadhātī cett.] dadhāvati N₁ dadhovati N₂ ekam phalam em.] ekam phalam BELP
 eka° α amṛtam em.] mṛta° cett.] anuṣnopari em.] manusyopari cett. kṣipyate cett.] kṣapayate
 B 6 eka cett.] ekam U₂ evātmā cett.] eva ātmā U₂ sviyabhāvād cett.] svabhāvād BL evāṣṭau
 cett.] evāstau N₂U₁ evāṣṭa U₂ bhogān cett.] bhogāt N₂U₁ bhunakti cett.] ābhunakti N₁ ke te
 cett.] om. BL ḫṭau cett.] aşṭau BL ḫṭe U₁ bhogāḥ cett.] bhobauḥ P bhogā U₁U₂ 7 suvāsaś ca
 cett.] suvāsac ca B suvastrañ ca E] suvaṁśaś ca U₂ suśayyā cett.] suśayyā ca U₁ suśayyāḥ BL suvā-
 P sunītambiniḥ cett.] sunītambiniḥ P sunītavinita U₁ 8 sūsthānañ ca E] sūsthānaś PLN₂ sūsthānaś
 DN₁U₁ sudeham U₂ °ānnapānāny L] vānnapānāny B cānnapānāni E cānnapānāp° P cātmapanasyā°
 N₁ cānmanasyā° DN₂ cānnapānah syād° U₁ sukhasamtānam U₂ aşṭau bhogāś ca dhimatām EP]
 aşṭau bhogāś cā sudhimatām BL ḫṭau bhogāḥ sudhipaṇa° N₁ ḫṭau bhogāḥ sudhiṣaṇa° D aşṭau bhogāḥ
 sudhiṣaṇām U₁ aşṭau bhogāḥ N₂ abhayādīcāṣṭakam U₂

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

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

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

⁶³The 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.

⁶⁴I 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.

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

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

पट्टसूत्रमयानि वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुला मृदू-
तरछन्दवतीश्चाया ३ ॥ पञ्चिनी तारुण्यवती मनोहरा गुणवती तत्रोपविस्ता कान्ता ४ ॥ साध्वासर्न ५ ॥
अतिमूल्योऽश्वः ६ ॥ मनोरममत्रं ७ ॥ तथा विवेचनं ८ ॥ एते उद्यौ भोगाः कथिताः । एते दुःखं भजन्ते ।
भिक्षां याचन्ते च ।

५ यथा सूर्यस्य तेजः ॥ दुमधस्य घृतं ॥ अग्नेर्दीर्घः ॥ विषान्मूर्छा ॥ तिलात्तैलं ॥ वृक्षाच्छाया ॥ फलात्प-
रिमलः ॥ इकाष्ठादिग्निः ॥ शार्करादिग्नो मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्यादिपदार्थस्वभाव एव ॥ तथा
संसारोऽपि परमेश्वरस्वरूपमव्ये तिष्ठति ॥ परमेश्वरोऽखण्डपरिपूर्णश्च ॥

Sources: 1-4 cf. YSV (PT p. 837): ātmāvivekam āgama calac cittam mahākulam | viśayāndhatamo dṛṣṭvā no vetti paramātmanah | amāyātmā tattvātātah satsandhānavivarjitaḥ | sukhi duhkhi janma mr̄tyum yāti satyam punah punah | vairāgyādiddhanam tyaktvā viśavad duhkha kṛddhiyah | koṭisūryasamātmeti jñānayogād vimucyate | 5-7 cf. YSV (PT p. 837): ravi tejo ghṛtam dugdhe tile tailam svabhāvataḥ | śaśam indau kule sākham kṣare ca lavaṇam yathā | tathā brahmaṇi saṃsāro hyakhaṇḍapariपūrvake |

1 paṭṭa° पात् ॥ paṭṭa° BLU2 padṛ° αE pada° P **sūtra°** cett.] sūtrā BL **mayāni** cett.] yāni DN₁N₂ vastrāṇī PL] vasrāṇī cett. **paṃca vā septa vā** α] paṃcasaptā EP paṃcasat� LB **śālikā** em.] dṛślikā EN₁ dṛślikā D dadhikā BL tālikā N₂ dālikā U₁ **yuktāni** cett.] saudhāni U₂ **teṣu** vāstu LB] teṣu vāsaḥ E teṣu cāsaḥ P vāsāya kecīt U₂ om. cett. **ativipulā** cett.] ativapulā DN₁ ativipulām U₁ aṣṭau bhogān āha || U₂ **1-2 mṛdūttara** em.] mṛdutara° BELP mṛdu | uttara° α sugrahām || U₂ **2 °chandavatī** DN₁N₂] °chadavatī P °chadavatī U₁ suvastram || U₂ **śāyyā** cett.] suśāyā sūstrī U₂ padminī cett.] padmanī N₁ om. U₂ **tārūnyavatī** em.] tārūnyavatī cett. tārūnyavatī N₂ om. U₂ manorāhā **guṇavatī** cett.] om. U₂ **tatropavistā** cett.] tatopavistā P tatrāpavistā B om. U₂ **kāntā** BELP] om. cett. **sādhvāsanām** em.] sādhu āśanam E sādhu āśanaṁ BLPU₂ sādhyāsanām DN₁N₂ **3 atimūlyo 'svah** em.] atimūlyāñ ca E atimūlo 'svah P atimūlyo asvam BL amūlyo svās ca α suśvah U₂ manoramam annam em.] manoramam attam B manoramam annam L manoramam attam DN₁ suśu annam U₂ **vidham pānam** cett.] vidhapānam BLN₂ vidhayānam U₂ **ete** cett.] rāte U₁ 'ṣṭau β] aṣṭau α **bhogāḥ** cett.] bhoga N₁N₂ ghoga U₁ **kathitāḥ** EU₂] kathitā P kathye N₁N₂U₁ kathyamte D om. BL **ete** DN₂U₁] eke EPN₁ eka BL ekaṁ U₂ **duḥkham** DEN₁U₁U₂] duḥkha P duḥkhā BL duḥkhataṁ N₂ **bhajante** cett.] bhajate N₂U₁ **4 bhikṣām** EPN₂U₁] bhikṣyām DN₁ bhikṣā BLU₂ **yācante** cett.] yāmcapte BL yācāte N₂ pācate U₁ ca cett.] kiñca E **5 sūryasya** cett.] sūryas ca U₁ **tejāḥ** cett.] tejāḥ BL **dugdhasya** DEPN₁U₂] dugdha° BL dusya N₂ dugdhasya U₁ **ghṛtam** cett.] ghṛtaḥ BELP agnēr E agne cett. **dāhāḥ** em.] dvāhāḥ BELP dāhīl N₁ dadhi N₂ dāhīl D dāhām U₁ dāhīl U₂ jvalanam E **viśān** cett.] viśat U₁ **tilat** cett.] titilat P tila N₂ tila U₁ **vṛksat** EN₁] vṛksat P vṛksā BDLN₂U₂ vrakṣā U₁ **phalat** cett.] phalā BL **5-6 parimalah** cett.] sarimalah BL palāt parimalah D **6 kāṣṭhād** cett.] kāṣṭād PU₂ kāṣṭād BL **agnih** β] āgnih α **śārkarādibhyo** em.] arkārādibhyo E śārvārādibhyo P śārkadibhyo LB **rasah** cett.] om. BL **himānibhyah** cett.] sahimānibhyah BL himānītpa N₂ **śaityam** DU₁] śaityām N₁ śiṭyām U₂ śaityāś N₂ śiṭām EP śiṭāḥ BL **ityādipadārthaśvabhbāva** DN₁P] ityādipadārtha° U₂ ityādipadārthaśvabhbāvataḥ B atyādipadārthaśvabhbāva N₂ ityādisvabhbāvah U₁ ityādipadārthaḥ svabhāvataḥ I ityādipadārthañāmī svabhāvah E eva cett.] evā N₁ ravah U₁ om. E **tathā** cett.] tathā vā U₁ **7 parameśvarasvarūpamadhye** cett.] paremesvara svarūpasya madhye BL parameśvararūpamadhye U₁ **tiṣṭhati** cett.] tiṣṭhati B tiṣṭhamti U₂ **'khaṇḍa°** cett.] 'ṣamḍa° DN₁ yarānda N₂ khaṇḍaḥ U₁ **'paripūrṇaś** ca cett.] paripūrṇaḥ

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

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odour from a fruit, the fire from a scabbard, the sweet sap of Śārkara⁷⁵ and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the centre of the highest God's own form. Moreover, the highest God is indivisible and all-filling.

⁶⁷ Within the twenty *upabhogas* of the *Mānasollāsa* there is the topic of *Vastropabhoga* or the “enjoyment of garments”. Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming (SHRIGONDEKAR, 1939:14).

⁶⁸ The first *adhyāya* of the third *vिन्शति* 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).

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

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

⁷¹ The *āsanopabhoga* or “the enjoyment of seats” within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

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

⁷³ 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).

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

⁷⁵ A liquor prepared from Dhātakī with sugar. Beleg?

[XXIII. bāhyalakṣyam]

इदानीं बाह्यलक्ष्यं कर्तव्ये । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं । अथवा नासाग्रादारभ्य षड्ङुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथवा नासाग्रादारभ्याष्टङ्गुल-प्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं । अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्रं चब्बलम् उदकं लक्ष्यं कर्तव्यं । अथवा नासाग्रादारभ्य द्वादशांगुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथवा नासाग्रा-दारभ्य कोटिसूर्यसम्प्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

Sources: 2 cf. YSV (PT. p. 837): idānīm vāhyalakṣāṇī siddhidāni śṛṇu priye | dhāraṇākhyā tu caitāni jñātavyāni višeṣataḥ | cf. YSV (PT p. 837): līlāy bhāvayel līnaṁ jyotiḥpūrṇam mahāparam | atha vā tatra deveśi dhūmrākāraṁ ṣaḍāṅgulam | cf. YSV (PT p. 837): atha vāṣṭāṅgulaṁ raktam nāsikopari lakṣayet | 5-57.2 cf. YSV (PT p. 837): dvādaśāṅgulamānam vā pṛthivītattvaṁ tu pitabham | lakṣayed atha vā tatra koṭisūryasamaprabham | tejaḥ puṇjām mahākāśam tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito drṣṭis usthiram | kṛtvā dhyānād vinā sūryaṇi caṇḍasūryan tu paṣyati | atha vā lakṣam etat tu karttūr vahiliḥ śivopari |

Testimonia: 2 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate | nāsāgrād bahiraṅgulacatuṣṭaye nilajyotiḥsaṅkāśam lakṣayet | 2-4 ≈Haṭhasamiketacandrikā (GOML R 3239 p. 259 ll. 14-17): atha bāhyalakṣyam nirūpyate || nāsāgrād ārabhyāṅgulacatuṣṭaya 4 pramāṇapavanatattvam dhūmrā kāraṁ lakṣyah kartavyaṇi | athavā nāsāgrād ārabhyāṅgulapramāṇam iti raktaṁ tatvam lakṣyaṇi kartavyaṇi | 3 cf. SSP 2.28 (Ed. p. 39): atha vā nāsāgrād ṣaḍāṅgulam adhovāyutattvam dhūmravarṇam lakṣayet | 3-4 cf. SSP 2.28 (Ed. p. 39): atha vā aṣṭāṅgula āraktaṁ tejas tattvam lakṣayet | 4-5 cf. SSP 2.28 (Ed. p. 39): atha vā daśāṅgule kallolavad āpās tattvam lakṣayet | cf. SSP 2.28 (Ed. p. 39): atha vā nāsāgrād dvādaśāṅgule pītavarnam pārthivatattvam lakṣayet | 5-57.2 cf. SSP 2.28 (Ed. p. 40): atha vā ākāśamukhaṁ drṣṭyā lakṣayat kiraṇākulitam paṣyati |

2 bāhyalakṣyam P] lakṣyaṇi E sahyalakṣa B bāhyalakṣa L °lakṣaṇam N₁ °lakṣyaḥ U₁ lakṣaṇam U₂ catuṣṭaya° cett.] catuṣṭayaṇi BL ṣilākāraṁ cett.] nilakāraṁ BLP nirākāraṁ N₂ teja° DN₁N₂] tejaḥ cett. jaḥ B pūrṇam cett.] pūrṇakām U₂ ākāśa° cett.] ākāśam EPLU₁ lakṣyam EPU₁U₂] lakṣam BDLN₁ lakṣaṇam N₂ 3 nāsāgrādārabya cett.] nāsāgrād ārbhya DN₁ nāsāgrārabhya N₂ ṣaḍāṅgu-lapramāṇam cett.] ṣaḍāṅgulam pramāṇam B dvādaśāṅgulapramāṇam U₂ pavanaṭattvam E] "tatvam cett. l.n. B dhūmrākāraṁ cett.] l.n. B lakṣyam cett.] lakṣam DN₁U₂ lakṣaṇam N₂ vā cett.] om. U₁ 3-4 ārabhyāṣṭāṅgulapramāṇam U₁] ārabhyā ṣaḍāṅgulapramāṇam N₁ ārabhyā ṣaḍāṅgu-lapramāṇam D ārabhyam ṣṭāṅgulapramāṇam N₂ ārabhyam ṣṭāṅgulapramāṇam U₂ 4 atraktaṁ N₁N₂] atiraktaṁ D itiraktaṁ U₁ matiraktaṁ U₂ tejo cett.] teja° U₂ lakṣyam U₁U₂] lakṣam N₁N₂ lakṣaṇam N₂ cañcalam cett.] camdrākāraṁ U₁ lakṣyam U₁] lakṣya N₁D lakṣaṇam N₂ lakṣam U₂ 5 dvādaśāṅgu-lapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam E dvādaśā amgulapramāṇam U₁ lakṣyam EPU₁] lakṣaṇam N₂ lakṣam cett. 6 samaprabham cett.] °prabhām L tejaḥpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇam α pūrṇa N₂ lakṣyam DEPN₁U₁] lakṣam BLU₂ lakṣaṇam N₂

Philological Commentary: 3 ṣaḍāṅgulapramāṇam ...: Sentence is omitted in in L. ārabhyāṣṭāṅgulapramāṇam: Sentence omitted in β, except for U₂. 4 daśāṅgulapramāṇam: The instruction for a ten-finger wide distance is absent in the surviving testimonia of the YSV. However, it can be found in the other source text of the *Yogatattvabindu*, the *Siddhasiddhāntapaddhati* 2.28 (Ed. p. 39). 5 daśāṅgu-lapramāṇam ...: Sentence omitted in β, except for U₂.

[XXIII. Bāhyalakṣya]

Now, the external fixation is taught. Beginning at a four-finger wide distance from the tip of the nose, the space-element, appearing blue, being full of light, shall be made the target [of fixation]. Or, beginning at a six-finger wide distance from the tip of the nose, the wind element, appearing greyish, shall be made the target [of fixation]. Or, beginning at an eight-finger wide distance from the tip of the nose, the very red fire element shall be made the target [of fixation]. Or, beginning at a ten-finger wide distance from the tip of the nose, the white fickle water element shall be made the target [of fixation]. Or, beginning at a twelve-finger wide distance from the tip of the nose, the yellow-coloured earth element shall be made the target [of fixation]. Or, beginning at the tip of the nose⁷⁶ the space-element full of fire shining like ten million suns shall be made the target [of fixation].⁷⁷

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

⁷⁶Given 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.

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

आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधीनीं सहस्रकिरणावलीं पश्यति । अथ वा शिरोपरयूर्द्ध्वं सप्तदशांगुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यं । अथ वा दृष्टेरये तत्स्वर्णवर्णकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरे भवन्ति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्रा: ख्वमे उपि मित्रतामयान्ति । सहस्रवर्षपर्यंतमायुषं वर्धते । ५ अपठितं शास्त्रं जिह्वाग्रेणोच्चरते । एतादृशं बहुतरं फलं ॥

Sources: २-४ cf. YSV (PT p. 837): ūrddhvam saptadaśāngulyam pramāṇam tejasā prabhām | athavā pṛthivitattvam taptakāñcanasannibham | dr̄ṣṭiragre tu karttavyam lakṣam etad yat ātmānām | uktānām yasya kasyaiva ekaśah karaṇam priye | balipalitahināh syād auṣadhenā vinā tathā | ४-५ cf. YSV (PT p. 837): sarvarogāni naṣyanti mitravac ca vaśī ripuḥ | jived varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |

Testimonia: १-२ cf. SSP 2.28 (Ed. p. 40): evam nirmalikaraṇam| atha vordhvadṛṣṭayantarālam lakṣayet | jyotiḥ mukhāni paṣyati | atha vā yatra tatrākāśam lakṣayet | ākāśasadṛṣṭam cittam muktipradam bhavati | २-४ cf. SSP 2.28 (Ed. p. 40): atha vā dr̄ṣṭyā taptakāñcanasannibhām bhūmiṇi lakṣayet | dr̄ṣṭiḥ sthirā bhavati | ity anekavidhaṇi bahirlakṣyam | ३-४ ≈ Haṭhasaṅketacandrikā (ORI B220 folio 240r): uttānām tatvānām madhye yasya kasyāpyekasya lakṣyasya karaṇādvalipalitādi dūre bhavati || atāśadhamṛtem-garogāṇām vilayo bhavati || ḥyurvedhati ca ||

१ ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N₁ vā cett.] om. BELP dr̄ṣṭin cett.] dr̄ṣti B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryam cett.] sūrya N₂ U₂ sūryasamāṇḍhīnīm P] sūryasamāṇḍhīnī cett. sahasrakiraṇāvalīm P] sahasrakiraṇāvalīm U₂ sahasrakiraṇāvalī BL sahasrakiraṇāpaṇktī E sahasrāṇi api kiraṇāṇi N₁ U₁ sahasrāṇi kiraṇāṇi DN₂ १-२ paṣyati ELU₂] paṣyate BDN₁ N₂ pati P paṣyanti U₁ २ atha vā cett.] atha kā N₁ om. P śiropari em.] śiropari cett. śivopari E śivopari B om. P ūrddhvam cett.] ūrdhvā^o L urdhvam B ūrddham U₁ U₂ vṛddham E om. P saptadaśāngulapramāṇam cett.] saptadaśāngulam parāṇam N₂ saptadaśāngulapramāṇa^o U₂ om. P tejaḥpumjalakṣyam E] tejaḥpūmjam lakṣaṇam P tejaḥpūmjam lakṣam L tejā pumjalakṣam N₁ tejā pumjalakṣyam D tejaḥpūmjalakṣaṇam N₂ tejaḥpūmjakam lakṣyam U₁ tejaḥpūmjam lakṣyam U₂ agre cett.] agne BLP taptasvarṇavarnākāram U₂] taptasvarṇavarnākāram P tatparāṇi svartākāram E taptasvarṇavarnā BL taptasvarṇākāram α ३ pṛthivitattvam P Bṛthivitattvam L pṛthivitattvam P Bṛthivitattvam α] laksyam EPU₁] lakṣam BDLN₁ U₂ lakṣaṇam N₂ karttavyam cett.] om. P laksyāṇām E] laksyāṇām U₁ N₁ laksyāṇam D laksyāṇāmānām P laksyāṇam BL laksyāṇām^o N₂ laksyāṇam U₂ kasyāṇam cett.] kasyāpi BLU₁ kasyā^o D laksyāṇy N₂ ekasya cett.] kasya BLU₁ elasya N₂ laksyā^o cett.] laksyā^o BL laksyā DN₁ laksyāṇya N₂ laksyāya U₁ karaṇāt cett.] karaṇā U₁ valitapalitā dūre E] valitāṇi palitādi dūre BL valitapalitādiidure cett. ४ bhavanti EU₂] bhavati B bhavati cett. aṅgarogā cett.] amgarogā E amgirogādi BL dūre cett.] dūri E dūro BL bhavanti DEN₁ U₂] bhavati PLN₂ U₁ bhavati B samagrāḥ cett.] samagrā N₂ samagrā^o U₂ svapne cett.] svapni N₁ N₂ U₁ svacan D 'pi U₂] pya BELP eva DN₁ U₁ evan N₂ mitratām BLPU₂] mitran E mityam DN₁ nityam N₂ mitevaṇ U₁ ayānti PB] ayānti L ayānti N₂ nāyānti E nāyānti DN₁ N₂ naiyati U₁ sahasravarṣaparyāṇtam α] sahasravarṣam β ayuṣam DN₁ N₂] ayuṣam U₁ ayur β ५ apāthitām cett.] apāthitām N₂ U₁ U₂ ^orate α] ^oratī BELU₂ ^oratī B etādṛṣṭam cett.] etādṛṣṭyan U₁ bahutaram phalam cett.] phalam bahutaram β

Philological Commentary: ५ apāthitām ...bahutaram phalam: P includes a ditto graphy of the previous lines after XXV. I.5 and reads: etādṛṣṭyan mitratāmāyānti sahasravarṣam ayur varddhate apāthitām śāstram jihvāgrenaoccārati etādṛṣṭam 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]. From the execution of [the yoga of] targets onto any of the discussed targets, wrinkles, grey hair, etc., are removed. Diseases of the limbs are removed without medical herbs. All enemies become friends while sleeping. The lifespan increases up to 1000 years. The non-recited scripture is uttered by the tip of the tongue. Such [practice] yields numerous fruits.⁷⁸

⁷⁸ A variant of the practice with little differences can also be found in *Advayatārakopaniṣat* 6 (Ed. p. 4): (*atha bahirlakṣyalakṣaṇam | nāśikāgre caturbhīḥ ṣaḍbhīḥ aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśyāmatvasadṛgraktabhaṅgisphuratpitavarnadvayopetam vyoma yadi paśyati sa tu yogī bhavati | caladr̥ṣṭyā vyomabhāgavikṣitūḥ puruṣasya dr̥ṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasamkāśajyotirmayūkhā apāṅgānte bhūmau vā paśyati taddr̥ṣṭih sthirā bhavati | śīrṣopari dvādaśāṅgulasamikṣitūḥ amṛtatvam bhavati | yatra kutra sthitasya śirasi vyomajyotir dr̥ṣṭan cet sa tu yogī bhavati || 6 ||*) “Now, the characteristics of the external fixation. If one sees a space endowed with two colours, a twinkling yellow breaking into a red which resembles the blackness of profound azure radiance, at [a distance of] four, six, eight, ten and twelve finger breadths, in that order, from the tip of a nose, he becomes a yogin. With the fluctuating gaze of one who looks at the portions of space, luminous rays manifest in front of the observer’s visions. By seeing that, one becomes a yogin. [Once] he sees luminous rays appearing like molten gold at the corner of his eye or on the ground, his gaze becomes stable. For one who sees [this phenomenon] twelve finger breadths above the head, the state of immortality ensues. If the light of space is seen in the head by one who is situated anywhere, he is a yogin.”

⁷⁹ Also Cf. *Śivayogapradīpikā* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣat*.

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

[XXIV. antaralakṣyāḥ]

इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुपत्रा श्वेतवर्णा ब्रह्मरन्ध्रपर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका मूर्तिवर्तते । त-स्या मूर्तिर्थानिकारणादृष्टमहासिद्धयोऽणिमाद्याः । अणिमामहिमालघिमागरिमादुरादर्शनदुराश्रवनवपरका-
याप्रवेशिताः । पुरुषस्य समीपे आगत्य तिष्ठन्ति ।

Sources: 2 cf. YSV (PT p. 838): mūlakandotthalatalo brahmanāḍīsamudbhavā | śvetavarṇā brahmaṇandhṛaparyantam eva tiṣṭhati | esā tu brahmaṇandhṛākhyā tanmadhye varttate parā | 3-5 cf. YSV (Ed. p. 838): padmatantusamākārā koṭisūryatadītprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivāḥ | anīmādyā asṭasiddhis tu samagreṇa prasiḍati |

Testimonia: 2-5 ≈*Hathasankeketacandrikā* (ORI Mysore B220 fol. 240r - fol. 240v): athāṁtaralakṣyāṁ nirūpyate || mūlakandasthāne brahmaṇadāḍūtpannā śvetavarṇā brahmaṇandhṛaparyamtam ekābrah-
maṇadī vartate || brahmaṇadī madhye kamalatantumānākārakoṭisūryavidiutprabhā tulya ūrdhvam
calati || ekādṛśī ekamūrtir vartate || tasya mūrter hīyanakaranād anīmādisiddhayassamīpa upatiṣṭhamte
|| cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antaralakṣyāṁ kathyate | mūlakandād dāṇḍalagnāṁ brah-
maṇadīṁ śvetavarṇāṁ brahmaṇandhṛaparyantam gaṭām saṁsmaret | tanmadhye kamalatantunibhāṁ⁵
vidyutkoṭiprabhāṁ ūrdhvagāminīṁ tām mūrtim manasā lakṣyat | sarvasiddhipradā bhavati |

2 idānīm EU₂] idānīm cett. **antaralakṣyāṁ D**] anyataram laksyam E amtaram laksyam P antaralakṣyam BL antaralakṣyākaṁ N₁ antaralakṣyāṇam N₂U₁ ataram laksyam U₂ **kathyate** cett.] kartavyam BL mūlakandasthāne cett.] mūlakām sthāne P **brahmaṇadāḍūtpannā** cett.] brahmaṇadāḍotpannā nādī E brahmaṇadāḍī ityānā N₁ brahmaṇadāḍūtpannā N₂ brahmaṇadāḍūtpannāḥ U₁ **brahmaṇandhṛaparyamtam** cett.] brahmaṇandhṛaparyantam E **ekā brahmaṇadī** cett.] ekā nādī B ekanāqī L **3** ka-
malatantusamānākārā cett.] kamalatantumānākārā P **maprabhā** cett.] “bhāprabhā” BL ūrdhvam
cett.] ūrdhvam U₁ ūrdhvam U₂ **calati** cett.] etādṛśyekā cett.] etādṛśī ekā N₁D om. U₁N₂ **mūrtir**
cett.] om. U₁N₂ **varṭate** cett.] om. U₁N₂ **3-4 tasyā** cett.] tasyāḥ N₁ tan E om. U₁ **4 mūrter**
cett.] mūrte B om. U₁ **dhyāna°** cett.] om. U₁ **“kāraṇād** em.] “kāraṇāt” cett. “kāraṇāc” N₂ om.
U₁ **asṭamahāsiddhayo** β] anīmādyāsiddhiḥ DU₁ anīmādisiddhiḥ N₁ **‘nimādyāḥ** P] ‘nimādayas
tasya E anīmādyāḥ BLU₂ om. α **4-5 anīmāmahimālaghimāgarimādūrādarśanadurāśravana-**
parakāyāpraveśitā conj.] anīmāmahimālaghimāgarimā dure vā yadi vā dure śrutvā parakāyāpraveśitā⁶
BLP om. cett. **5 samipe** N₁D] sāmipe U₁ samipem B samipam ELU₂ samim P **āgatyā** cett.] āgamyā
U₂ **tiṣṭhanti** EPN₁] tiṣṭhati cett.

Philological Commentary: 3 brahmaṇadīmadhye ...ūrdhvam calati: Sentence omitted in N₂.
3-5 etādṛśī ekā mūrtir ...‘nimādyāḥ: The sentences are omitted in N₂. 4 etādṛśī ekā mūrtir
...asṭamahāsiddhayo ‘nimādyāḥ: Manuscripts P, B, and L add an incomplete list consisting of seven
from a total of eight announced supernatural powers right after the word ‘nimādyāḥ and before
the sentence beginning with *puruṣasya*: anīmāmahimālaghimāgarimā dure vā yadi vā dure śrutvā
parakāyāpraveśitā | Since the list is incomplete, corrupted and probably a later addition, the passage
is greyscaled. The passage *dure vā yadi vā dure śrutvā* seems to refer to the supernatural abilities
dūrādarśana and *dūrāśravana*. In order to display a readable passage in the edition, I conjectured
accordingly. The list does not follow the standard list of eight supernatural powers. After the first four
items that are usually considered as primary *siddhis*, the three manuscripts instead list three of the
so-called secondary *siddhis*, cf. *Bhāgavata Purāṇa* 11.10 and 11.15.2-6. Because of that, it is not possible
to determine the missing *siddhi* precisely.

[XXIV. Antaralakṣya]

Now, the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)⁸¹ originating from the staff of Brahma⁸², being white, extending up to the aperture of Brahma [at the top of the head] exists the single Brahma-channel⁸³. Within the Brahma channel [exists something] resembling the shape of a stalk of a lotus flower shining like ten million suns [which] goes upwards. [There] exists only one such manifestation. Due to the execution of meditation on this manifestation⁸⁴, the eight supernatural powers of humans beginning with “becoming as small as the smallest particle of matter” (*anīma*) etc.⁸⁵ - *anīma* (the ability to reduce size to the size of the smallest particle), *mahimā* (the ability to expand one’s body to infinitely large size), *laghimā* (the ability to become weightless), *garimā* (the ability to become heavy), *dūraśravaṇa* (hearing things far away), *dūradarśanam* (seeing things far away) and *parakāyapraveshitā* (entering the bodies of others) - **become** established for the person after entering [the manifestation’s] imminence.

⁸¹ Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (Ed. p. 33): (*kandasthānām manusyāṇām dehamadhyān navāṅgulam | caturaṅgulam utsedham* āyāmaś ca tathāvidhah ||16|| *anḍākṛtivad ākāraṁ bhūṣitaṁ tattvagādhibhiḥ | catuṣpadāṁ tiraścāṁ ca* dvijānāṁ tundamadhyame ||17||) “The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.” In the *Hathapradipikā* 3.64cd (*gulphadeśasamīpe ca kandam tatra prapidayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyāṇabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiḍāsana*, cf. *Encyclopedia of Traditional Asanas* Ed. pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadeviśa in *Hathasāṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvāṇ meḍhrādadho nābhēḥ kande yonih khagāṇḍavat*).

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

⁸³ The term *brahmanādī* is a synonym for the *sūṣīmnā*, cf. e.g. *Hathapradipikā* 2.67, “The Original Gorakṣāstaka” 47, *Yogakuṇḍalinyyopaniṣad* 37c-38b, *Yogacintāmaṇi* (Śivānandasarasvatī) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

⁸⁴ Cf. *Vijñānabhairava* 35 (*madhyanādī 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 its empty inner space, god becomes revealed by the goddess [of the middle].”

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

अथवा ललाटोपर्याकाशमध्ये शुक्रसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति । आयुर्वृद्धिर्भवति । अथ वा भ्रूोर्मध्येऽतिरक्तवर्णस्यातिथूलस्य तेजसो ध्यानकरणात्सकालानां पार्थिवपुरुषाणां वल्लभोभवति । तं पुरुषं दद्वा सर्वेषां दृष्टिस्थिरा भवति ॥

Sources: 1 cf. YSV (PT p. 838): *lalāṭopari vā dhyātvā candraṇ vā jyotir īśvaram | nāśayet kuṣṭharogādin mahāyusmān śivah parah |* 2 cf. YSV (PT p. 832): *bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niśkriyo bhavet |* *nirāśiryatattvō 'yam itaro na nṛpasthitih |*

Testimonia: 1 cf. SSP 2.27 (Ed. p. 38): *atha vā lalāṭordhvē gollāṭamāṇḍape sphurattārakāraṇ lakṣayet |* 1–3 *≈Hathasamketacandrikā* (ORI Mysore B220 fol. 240v): *athāvā lalāṭopari ākāśamadhye śukladṛṣyasya tejasodhyānakaraṇāc charīrāḥ kuṣṭhādiroga naśyamptī ||* *athavā bhruvormadhye atiriktasavarṇasyātirktasthūlasya tejasodhyānakaraṇātāk alānām pārthivapuruṣānām vallabho bhavati ||* *tam puruṣam dr̄ṣṭvā sarveṣām puruṣānām dr̄ṣṭih sthirābhavatī ||*

1 lalāṭopary E] *lalāṭopari* cett. *dhyānakaraṇāc* em.] *dhyānakāraṇāt* cett. *śarīra° BL*] *śarīra°* cett. *“sambandhinalḥ α]* *sambandhī DN₁U₁* *kuṣṭhādayo* cett.) *kuṣṭādayo DN₂* *rogā* cett.) *rogāḥ DPN₁N₂* 1–2 *naśyanti* cett.) *naśyamptī BP* 2 *atha vā* cett.) *om.* E *bhruvor* cett.) *bṛvōr U₂* *“tirakta°* cett.) *atirakta° U₂* *tirikta° E* *varṇasyātisthūlasya* cett.) *varṇasyātī sthalasya U₁* *“tisthūlasyah U₂* *dhyānakaraṇāt* cett.) *dhyānaṃ karaṇāt B* *dhyānakāraṇād E* *sakālānām* cett.) *sakalānā D* *bahulānām E* 2–3 *pārthivapuruṣānām* cett.) *parthivānām tatpuruṣānām ca E* 3 *bhavati* cett.) *bhavati | jagad vallabho pi bhavati E* tam cett.) *asya E* *puruṣam dr̄ṣṭvā DN₁U₁* *puruṣam dr̄ṣṭā N₂* *puruṣam BP* *puruṣā° L* *puruṣasyāvalokanena E* *“sarveṣām αE* *pratisarveṣām* cett.) *dr̄ṣṭiḥ sthirā* cett.) *dr̄ṣṭiḥ sthirā EP* *bhavati* cett.) *bhavatī B*

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

⁸⁶The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system: (*atha vā bhramaraghāmadhye āraktabhramarākāraṇ lakṣayet | atha vā karṇadvayam tarjanibhyāṁ nirodhayet tataḥ śiromadhye dhūṇi dhūṇi kāraṇ nādāṇ śṛṇoti | atha vā cakṣurmadhye nīlajyotirūpam putalyākāraṇ lakṣayed |*) “Or, one should target the form of a very red bee within the *bhramaraghā*. Or, one should close both ears with the index fingers and listen to the *dhūṇi dhūṇi*-sound in the head. Or, one should target the form of a doll appearing in blue light within the eyes.” *Śivayogapradipikā* 4.32-41 describes the main practice of *Antaralakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27: (*athavā karṇayor dvāre tarjanibhyāṁ nirodhayet | śrīhaṭṭamastake nādāṇ ghuṇghuṇkāraṇ śṛṇoti ca || 40 || cakṣurmadhye ’thavā nīlajyotirūpam vilokayet | antarlakṣyam 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 “*ghuṇ ghuṇ*”. (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”

⁸⁷Examining 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 *antaralakṣya* in the *Sarvāṅgayogapradipikā* 3.33 might provide a possible hint to an answer: (*amtar lakṣa ju sunahūṇ prakāśā | brahma nāḍikā karahu abhyāśa | aṣṭasiddhi nava niddhi jahāṇlaun | ṭarahiṇ na kabahūṇ jivai jahāṇ laun || 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 Laksyayoga, the channels become the targets of its practice. According to Sundardās, 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 (*idāṇim śṛṇu nādinām bhedāṇ 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 existance, in the same way, the *Siddhasiddhāntapaddhati* 1.66 presents them.

[XXV. nāḍīnām bhedāḥ]

इदानीं शरिरमये नाडीनां भेदाः कथ्यन्ते । दशसुख्यनाड्यः । तन्मये नाडीद्वयम् । इडापिंगलासंज्ञकं नासाद्वारे तिष्ठति । सुषुम्णा तालुमार्गणं ‘ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमये वर्तते । गांधारीहस्तिजि-ह्नाकर्णयो मर्घ्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मर्घ्ये वहत्यौ तिष्ठतः । शंखिनी लिङ्गद्वारादरम्भेडामा-र्गेण ब्रह्मस्थानपर्यंतं तिष्ठति । कुहू मूलद्वारादरम्भ्य पिङ्गलामर्गेण ब्रह्मस्थानपर्यंतं तिष्ठति । एतावधा नाड्यो दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्तिसहस्रपरिमिता नाड्यो लोमां मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

Sources: 2–6 cf. YSV (PT p. 838): idānīm śṛṇu nāḍīnām bhedām vakṣyāmi siddhidam | meruvāhye iḍānāmī piṅgalayā samanvitā | suṣumṇā bhānumārgeṇa brahmadvārvadhi sthitā | sarasvatī sugandhā tu gāndhāri hastijihvkā | jñātavyā karṇayormadhye netrạyo ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiḍāmarge brahmasthānāvadhi priye | nāḍyantam pratiłomeśu sahasrāñām dvisaptatiḥ |

Testimonia: 2–6 cf. SSP 1.66 (Ed. p. 29): atha nāḍīnām daśadvārāṇi | iḍā piṅgalā ca nāśadvārator vahataḥ | gāndhāri hastijihvkā ca cakṣurdvārator vahataḥ | pūṣā yaśasvinī ca karnadvārator vahataḥ | alambuṣā ānane vahati | kuḥūr gudadvāre vahati | śāṅkhinī liṅgadvāre vahati | suṣumṇā madhyadeśe vahati | sā danḍamārgeṇa brahmaṇdhraparyantam vahati | evam daśanāḍyo daśadvāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

2 idānīm cett.] idānī BLN₂ **nāḍīnām** cett.] nāḍī° BL nāḍīnām aparo α **bhedāḥ** cett.] bhedā BDLN₁ **kathyante** EPN₂U₁] kathyate cett. **daśamukhyānādyah** EN₂U₁U₂] daśamukhyānādyah P daśamukhyenādyā B daśamukhyānādayas L daśamukhyānādhyah DN₁ **nāḍīdvayam** cett.] dvayam E **iḍāpiṅgalā** E] idā piṅgalā cett. idānīm piṅgalā N₂ idām piṅgalā P **samjñakam** cett.] samjñākanam U₁U₂ samjñikāḥ BL **3 nāśadvāre** cett.] nāśānāśadvāre D **suṣumṇā** β] suṣumṇā tu α **tālumārgeṇa** DPN₁U₁U₂] tālumārge BELN₂ **dvāra**° cett.] *ramdhra° BLP **vahati** U₂] vahati tiṣṭhati ELPU₁ vahati tiṣṭhati cett. **sarasvatī** cett.] tiṣṭhati sarasvatī U₂ **vartate** α] tiṣṭhati ELPU₂ tiṣṭhati B **3–4 hastiji-hvākarṇayor** E] hastinijhve karṇayor DPN₁N₂ hastijihve karṇa° BL harṛatijhvakarnayor U₁ hastini || jihe || netrạyor U₂ **4 madhye** cett.] om. LB **vahat�au** DPN₁N₂] vahalyau E vahatyo BL vahamṛtyah U₂ **tiṣṭhatah** cett.] tiṣṭhati BL om. U₂ **pūṣālambuṣānetrạyor** em.] pūṣālambusema netrạyor E pūṣālambuse netrạyor N₂ pūṣālambuse netrạyor U₁ pūṣāya śāṅkhinī || karṇayor U₂ **vahat�au** cett.] rvahalyā E vahatyo BLN₁N₂U₂ **tiṣṭhatah** DEN₁N₂U₁] tiṣṭhati B tiṣṭhamti L tiṣṭataḥ P tiṣṭata || alambuṣā || bhrumadhye vanphatyo tiṣṭhati || U₂ **śāṅkhinī** cett.] śāṅkhani N₁ kuḥū U₂ **liṅgadvārād** cett.] liṅgadvārā° U₁ **ārabhye** cett.] ārabhya cett. **4–5 °dāmārgeṇa** E] iḍāmārgeṇa cett. iqānīm mārgeṇa N₂ **5 tiṣṭhati** cett.] tiṣṭhati E **kuḥū** conj.] śāṅkhinī U₂ **piṅgalā**° em.] piṅgalā° U₂ etādṛṣā P] etādṛṣā DEN₁U₁U₂ etādṛṣā BL etā N₂ **nāḍyo** cett.] om. N₂ **6 daśasu dvāreṣu** cett.] daśa dvāreṣu L daśav adhāreṣu U₁ **tiṣṭhanti** cett.] tiṣṭhati U₁ **dvisaptatisahasraparimitā** cett.] dvisaptatisahasraparimitāgryo U₁ hidaśonā dvisatyati sahasraḥ || 71110 || parimitā U₂ **nāḍyo** BLP] nāḍayo E nāḍhyo U₂ om. U₁ **lomnām muleṣu** DEN₁N₂U₂] lomnā BLPU₁

Philological Commentary: 5 kuḥū: The list would be incomplete without *kuḥū* as found in U₂ only. In U₂, *śāṅkhinī* and *kuḥū* are swapped, neither of them is found in YSV (PT), but both channels and their generally accepted location are in SSP 1.66. Because of that, I conjectured accordingly.

[XXV. Division of the Channels]

Now, the divisions of channels within the body are explained.⁸⁸ There are ten primary channels.⁸⁹ Among them is a pair of channels. [Their] designation is Idā and Piṅgalā [and they] exist at the entrance of the nose. The Suṣumnā flows by the path of the palate to the door of Brahma.⁹⁰ to the door of Brahma.⁹¹ The Sarasvatī[-channel] exists at the center of the face. The two rivers, Gāndhārī and Hastijhvā, exist within the two ears. The two rivers, Pūṣā and Ālaṃbusā, are situated at the center of the two eyes. Śaṅkhinī stretches from the beginning of the opening of the gender through the Idā-*channel* up to the place of Brahmā/Brahman⁹². Kuhū stretches from the entrance of the root⁹³ through the Piṅgalā-*channel* up to the place of Brahmā/Brahman. In such a way, the channels are situated at the ten openings. The other channels, measured as 72000, are situated with a subtle form at the roots of the hairs.

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

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

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

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

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

⁹² The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here the *brahmasthāna* is equated with the *sahasrācakra*.

⁹³ The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapad-dhati* 1.66 (*kuhūr gudadvāre vahati*) “Kuhū conducts through the anus”.

[XXVI. śarīramadhye vāyavo]

इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदयमध्ये उच्छृङ्खासपश्चासं ।
 अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति । स आकुञ्जनं स्तंभनं करोति । नाभिमध्ये समानो
 वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचि मुत्पादयति । अग्नि दीपयति । ताळु-
 ५ मध्ये उदानवायुस्तिष्ठति । स वायुस्त्रवं गिलति । पानीयं पिवति । व्यानवायुः सकले शरीरे वर्तते ।
 तस्मास्कम्द्वायोः शरीरं चलयति । †शोकमाप्नोति विकृतः†

Sources: 2-67.2 cf. YSV (PT pp. 838-839): idānīm dehamadhyasthāḥ kathyante daśa vāyavah |
 kāryakāraṇabhävena kathyante tāni cihnatāḥ | prāṇavāyur hṛdi sthitvā śvāsocchvāsaṁ karoti saḥ | asikān-
 tam pītam iśām̄ karoti yogasamjñakah | apāno guḍadeśasthāḥ karoty ākuñcanām̄ sa tu | stambhanañ ca
 tathāpānaḥ samāno nābhimaṇḍale | toṣakādipoṣakām̄ tu nāḍinām̄ rūcidāyakah | diptāgnimadhye 'pi tathā
 samānākhyā mahāpāra | tālumadhye udānas tu asnāti pibatāḥ ca | śarīram sakalaṁ vyāpya vyānavāyuh
 pratiṣṭhitāḥ | śarīre cālānam teṣu karoti sthāpayatī api | 2-67.2 cf. SSP 1.67 (Ed. pp. 23-24); atha
 daśavāyavah | hṛdaye prāṇavāyur ucchvāsanīśvāsakārako hakārasakārātmakaḥ ca | gude tv apānavāyuh
 recakakumbhakapūrakaḥ ca | nābhau samānāvāyuh dipakah pācakāḥ ca | kanṭhe vyānavāyuh śoṣanāpī¹
 ḥyanakārakaḥ ca | tālau udānāvāyuh grasanavamanajalpakārakaḥ ca | nāgavāyuh sarvāṅgavyāpakaḥ mo-
 cakaś cālakaś ca |

2 vāyavo EPU₂] vāyavas α om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] śamti U₂ om. BL
 kāryāṇi cett.] nāmāni kāryāṇi E nāmāni kārmāṇi P kathyante cett.] kathyate N₂U₁U₂ prāṇavāyur
 EP] prāṇavāyū° αU₂ om. BL hṛdayamadhye cett.] om. BL ucchvaśāsapraśvāsaṁ em.] utsvā-
 aprasvāsaṁ N₁ ३ udhvāśvāsaṁ N₂ ४ utsvāsaprasvāsaṁ D ५ udhvāsaprasvāsaṁ U₁ śvāsocchāsaṁ E
 śvāsocchāsaṁ P svāśośvāreti L ३ aśanapāneccāḥ E] aśanapāneccāḥ BLPU₂ aśitapiteccha
 DN₁ aśitapiteccha N₂ asite piteccha U₁ 'pānāvāyū° em.] apānāvāyū° DN₁ apānāvāyor B apānāvāyo
 LU₂ apānāvāyū N₂U₁ om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. U₂ ākuñcanām̄ stamb-
 hanām̄ DN₁U₁] ākūñcanastambhanām̄ N₂ āmūñcanastambhanām̄ BLPU₂ karoti cett.] karoti B
 nābhimadhye cett.] nābhīpadmāmadhye U₂ om. E samāno cett.] samāno vāyur E smānā B ५ sa
 cett.] sapta E samagrā β] samāgram α nādīḥ EP] nādī BLU₂ nādīm̄ U₁ nādhyam̄ DN₁N₂ śoṣayati
 cett.] śoṣayati L tathā cett.] om. U₂ nādīḥ P] nādī E nādīm̄ α om. BLU₂ poṣayati em.] poṣayati
 DPN₁N₂ poṣayati | tathā poṣayati B poṣayati L poṣa iti U₁ śoṣayati U₂ śoṣanāt E rucim cett.] rucir B
 kvaci DN₁N₂ utpādayati cett.] utpādayati P agnīm̄ em.] agnīm̄ DN₁N₂ agnīm̄ U₁ vahnīm̄ EPU₂
 vahnī BL dipayati cett.] dipayati BLN₁U₁] udāno vāyus DEPU₂ udānāni vāyus
 N₂ vāyur cett.] vāyur E vāyu P annam̄ cett.] ratnam̄ EPN₁ gilitati cett.] lilitati E galayatī B galayatī L
 silati N₁ pibati cett.] pibati P pibati BL vyānavāyuh em.] nāgavāyuh cett. nāgavāyuh² L nānāgavāyuh
 D sakale cett.] sakalaḥ BL sarva° E ६ vāyoḥ cett.] vāyo P śarīram̄ cett.] śarīre BL calayati PU₂]
 cālayati E cālati B cālayati L calayati U₂ calati α śokam-āpnoti vikṛtah U₂] śokam āpnoti vikṛtah B
 śokam āpnoti || vivilah E śokam āpnoti vikutah L śopham āpnoti vikṛtah P śokam āpnoti vikṛtah U₂ om.
 α

Philological Commentary: 2 teṣām̄ kāryāṇi kathyante: Sentence omitted in B and L. 3 'pānāvāyus
 ...karoti: Sentence om. in E after the word *gudamadhye*. 5-6 vyānavāyuh: I have emended *nāgavāyuh* to
vyānavāyuh based on the description provided in YSV (PT), as the latter term generally corresponds to
 the given function. Some witnesses, namely E, P, B, L and U₂ contain a nonsensical fragment, "śokam
 āpnoti vikṛtah", after the description of the *vāyuh*. This fragment is likely a remnant of the original
 description of *nāgavāyuh* that was lost during transmission.

[XXVI. The Vitalwinds within the Body]

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

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

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

कूर्मवायुर्नवमये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते ।
धनंजयवायोः शब्द उत्पद्यते ॥

[XXVII. madhyalakṣyam]

इदानीं मध्यलक्ष्यं कथ्यते । श्रेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्बर्णं वा नीलवर्णं वा इग्निश्वासदृशं 5 विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकारं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं कर्तव्यं । एतस्मिलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

Sources: 2-67.2 cf. YSV (PT pp. 838-839): netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | udgāre nāga ākhyātah ūddhavāyuh prācālane | kr̄karaḥ kṣutkarō jñeyo devadatto vij̄mbhaṇe | dhanañcayaḥ saccidākāro mṛtadeham na muñcati | yady api sargakāṇḍe sarvametaduktam tathāpi kāryakāraṇab- hāvajñāpanāya punarṇirdīṣṭamiti na punaruktam | 3-67.2 cf. SSP 1.67 (Ed. pp. 23-24): kūrmavāyuh cakṣuṣor unmeṣakārakaś ca | kr̄kalaḥ udgārakah kṣutkārakaś ca | devadatto mukhavij̄mbhakah | dhanañjayaḥ nādaghoṣakah | iti daśāvāyavalokanena piṇḍotpattiḥ naranārīrūpam | 4 cf. YSV (PT p. 839): idānīm madhyalakṣanam tu kathyate siddhikārakam | śvetam raktaṁ tathā pīṭam dhūmrākāraṇam | idānīm madhyalakṣanam tu kathyate siddhikārakam | śvetam raktaṁ tathā pīṭam dhūmrākāraṇam | cf. YSV (PT p. 839): agnijāvāsāmānābhā vidyutpuñjasamaṇaprabhā | ādityamaṇḍalākāramath- avā candramāṇḍalam | 4-7 cf. SSP 2.29 (Ed. p. 41): śvetavārṇam vā raktavārṇam vā kṛṣṇavārṇam vā agniśikhākāram vā jyotiṛūpam vā vidyudākāraṇam sūryamaṇḍalākāram vā arddhacandrākāram vā yatheṣṭasvapinīḍamātraṇam sthānavarjiṇam manasā lakṣayet ity anekaviddham madhyamam lakṣyam | 5 cf. YSV (PT p. 839): jvalādākāsatulyamāṇv bhāvayed rūpamātmanah | etaj jyotirmayaṇ deham manomadhye tu lakṣayet | 6 cf. YSV (PT p. 839): eteṣāñ ca kṛte lakṣe nānāduḥkham praṇāṣyati | manas astu malo yāti mahānando bhavet tataḥ |

1 kūrmavāyur EPU₂] kūrmavāyoh BL kūrmo vāyu DN₁N₂ tiṣṭhati DEN₁N₂] om. cett. nimeṣonmeṣam EPBU₂] unmeṣam nimeṣam N₁N₂ unmeṣam nimeṣam ca D karoti cett.] karoti BL kr̄kalavāyor DN₁N₂] kr̄kalavāyuh BLP kr̄kalakartāvāyur E puṣkaravāyur U₂ udgāro em.] udgāram EU₂ udhāram BP uhāram L ūdgāro N₁N₂ ūdgāto D bhavati DN₁N₂] karoti EPU₂ karoti BL devadattavāyor cett.] devadattavāyoh E devadattavāyo N₂U₂ j̄imbha DN₁U₂] j̄imbhaṇam E jumbhā BP j̄imbhā L j̄imbhō N₂ jambhā U₁ utpadyate α] bhavati EPU₂ bhavam̄ti B bhavatī L 2 dhanam- jayavāyoh β] dhanam̄jayavāyo α śabda cett.] śabdāḥ P śabdāḥ L śabdō N₂ sabta U₁ 4 idānīm cett.] idānī P madhyalakṣyam DN₁U₁] madhyalakṣyam BN₂ madhyalakṣam P madhye lakṣam L madhye lakṣyam U₂ śvetā cett.] sveta° U₁ svata° U₂ om. E °varṇam̄ PLU₁U₂] °varṇam̄ || D °varṇam̄ P °varṇā | N₁ om. E athavā cett.] amṛtha ca E om. BLP °varṇam̄ cett.] °varṇam̄ || BU₂] varṇa N₂ raktavārṇam̄ E] raktavārṇa N₂ raktaṁ DLN₁U₁U₂ om. B vā cett.] om. N₂ dhūmravarṇam̄ em.] dhūmākāro D dhūmāra N₁ dhūmravarṇa N₂ dhūmrākāra U₁ dhūmrākāra β vā D] va N₁ van U₁ yan β om. N₂ vā cett.] vā || BL °gni° P] agni° cett. 5 °samānam̄ cett.] °samānam̄ || D °samāne L °sadrśam̄ cett.] °m̄ sadrśam DN₁ ardha° cett.] ūrdhva° BDN₁N₂ ārdha° U₁ jvalad° cett.] jalad U₁ °ākāśa° cett.] °ā° U₁ °ākāraṇ U₂ °samākāraṇ cett.] °samānākāraṇ α samākāraṇ U₂ °samākāra L °mitam̄ cett.] °manomittam U₁ °mano cett.] om. U₁ lakṣyam̄ DPN₁U₁] tathyam̄ E lakṣam̄ BLU₂ lakṣyam̄ N₂ 6 etasmīl PLU₂] etasmīn U₁ ekasmin cett. lakṣye cett.] lakṣye BLU₂ na lakṣye U₁ lakṣaṇo N₂ sati cett.] sati BLU₁U₂ malasya cett.] om. P °saḥ cett.] °saḥ || BL manah saḥ D °guṇo BDN₂U₁] °guṇe N₁ °guṇa° EU₂ °guṇaḥ PL prakaṭo cett.] °prakāśo EU₂

Philological Commentary: 1 kūrmavāyur ...nimeṣonmeṣam karoti: Sentences omitted in U₁. idānīm madhyalakṣyam kathyate: The introductory sentence is omitted in E.

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

[XXVII. Madhyalakṣya]

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

⁹⁶Cf. Śivayogapradīpikā 4.47cd-48:(śrnuṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47 śvetādivarṇanavakhaṇḍacandrasaudāminīvahniśikhena bimbāt | jvalannabho vā sthalahinam ekaṇi 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 Jambūdvīpa: Bhārata, Hari, Kimpruṣa, Rāmyaka, Ramaṇa, 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 Sundardās' elucidations.

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

[XXVIII. ākaśabhedāḥ]

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

Sources: 2-3 cf. YSV (PT p. 839): kathyate tu devyadhunākāśam pañcabhirlakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśamākāśam pañcalakṣaṇam | cf. YSV (PT p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśamākāśam pañcalakṣaṇam | 3-4 cf. YSV (PT p. 839): sabhyābhyanṭare nityam nirākāśantu (*nirākāśas* tu YK 2.38) nirmalam | karttavyam lakṣam ākāśam sādhayet sādhanam vinā | ghanāntarālasadṛśam parākāśam tathaiva ca | 4-5 cf. YSV (PT p. 839): kalpāntāgnisamam (*kālāntāgnisamam* YK 2.39cd) jyotir mahākāśam smaret tathā | cf. YSV (PT p. 839) = YK 2.40ab: koṭikoṭiprādiपाहम् tattvākāśam smaret tathā |

Testimonia: 2-3 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tattvākāśam sūryākāśamiti vyomapañcakam | bāhyābhyanṭare ‘tyantam nirmalam nirākāram ākāśam lakṣayet | 3-4 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyanṭare ‘tyantāndhakārānibhām parākāśam avalokayet | 4-5 cf. SSP 2.30 (Ed. p. 42): bāhyābhyanṭare kālānalasamkāśam mahākāśam avalokayet | 5-6 cf. SSP 2.30 (Ed. p. 42): bāhyābhyanṭare nijatativakharūpaṁ tattvākāśam avalokayet |

2 idānīm EPU₂] idānīm cett. **kathyante** cett.] kathyate LN₂U₂ **teṣāṁ** cett.] te E şam U₁ **lakṣyāni** cett.] lakṣaṇāni N₂ **kathyante** DU₁U₂] ca kathyante P kathyate N₁N₂ **ākāśah** BELP] ākāśa° α paramākāśah BEL] parākāśah PU₂ parākāśa N₁ parākāśa° DN₂U₁ **mahākāśah** ELP₂] mahākāśa BN₁ mahākāśa° DN₂U₁ 2-3 **tattvākāśah** BELU₂] tattvākāśa N₁ tattvākāśa° DN₂U₁ 3 **sūryākāśah** BEL] sūryākāśah N₂PU₂ sūryakāśa N₁ sūryakāśa° DU₁ **ākāśa°** cett.] mākāśam U₂ ākāśam BLP °lakṣyam cett.] lakṣaṇam BL °lakṣaṇam N₂ **karttavyam** E] karttavyam cett. **param** cett.] om. U₂ bāhyābhyanṭare cett.] bāhyābhyanṭare P 4 **ghanāndha°** cett.] ghanāmgha° B ṣvanandha° E dha° L °kāra° cett.] °kāraṇ P °sadr̥ṣa° cett.] sadṛṣam EU₂ sadṛṣaḥ BL **parākāśasya** cett.] parākāśaikyam E parākāśa° BL **lakṣyam** cett.] lakṣam BLU₂ lakṣaṇam N₂ **param** cett.] U₂ cett. **pralayakālinā** cett.] pralayakālināḥ BL °jvalad° cett.] °jalad° PB °jjala° U₁ °dāvā° ED] °vaḍavā° BLPU₁U₂ °vr̥ddha° N₁ °v̥i° N₂ °nalapūrṇam cett.] nalapūrṇa N₁N₂U₂ 4-5 **mahākāśa°** cett.] mahākāśam DPU₁ ghanām dhakārasadṛṣam mahākāśasya U₂ 5 **lakṣyam** cett.] °lakṣam BDLN₂U₂ **prakāśaprāptau** cett.] prakāśaprāpto BL **aujvalyam** cett.] ujvalam L **bhavati** cett.] bhavati BL 6 **tattvākāśam** cett.] tattvāśa° BL **lakṣyam** PN₁U₁] lakṣam BDLN₂U₂

Philological Commentary: 2 **teṣāṁ lakṣyāni kathyante** : Sentence omitted in B and L. E preserves only the first *akṣara* “te” and omits the rest. 5 **tataḥ param bāhyābhyanṭare ...tattvākāśam lakṣyam karttavyam**: Sentences are omitted in E.

[XXVIII. Divisions of Space]

Now, the divisions of space are taught.⁹⁸ 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 darkness⁹⁹ 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.

⁹⁸The *Advayatārakopaniṣat* 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 | prātaścitrādivarṇākhanḍasūryacakravat vahnijvālāvalīvat tad-vihīnāntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśam bhavati | visphurattārakākāradīpyamānagāḍhatamopamam paramākāśam bhavati | kālānalasamadyotamānaṁ mahākāśam bhavati | sarvotkṛṣṭaparamadyutipradyotamānaṁ tattvākāśam bhavati | koṭisūryaprakāśavaibhavasaṇkāśam sūryākāśam bhavati | evam bāhyābhyan tarasthavyomapañcakanāṁ tārakalakṣyam | taddarśi vimuktaphalas tādrgyvyomasamāno bhavati | tasmāt tāraka eva laksyam 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*).”

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

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

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

Sources: 1 cf. YSV (PT p. 839): *sūryākāśam tathā koṭisūryavindusamāṇ* (°*bimbasamāṇ* YK 2.40d) smaret | *sabāhyābhyanṭare caivam ākāśam* (*caiva sākāśam* YK 2.41b) lakṣayet tu yaḥ | 1-2 cf. YSV (PT p. 839): śivavad vihare dviśve pāpapuṇyavivarjitaḥ | eteṣāñ caiva lakṣeṇa karmadvārā °ghamāharet (*karmmadvārāṇapāharet* YK 2.41d) | 3-4 = YSV (PT p. 832) = YK 2.14: navacakram kalādhāraṇam trilakṣaṇam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah |

Testimonia: 1 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyanṭare sūryakoṭisadṛśam sūryākāśam avalokayet | 3-4 ≈*Netratantra with Netrattyota* 7.1: atah param pravakṣyāmī dhyānam sūkṣmam anuttamam | ṛtu-cakram svarādhāraṇam trilakṣyaṇam vyomapañcakam | 3-4 ≈*Tantrāloka* 19.15: ṣoḍāśdhāraṇaṣcakralakṣy-atrayakhaṇcaṭat | kvacid anyatararātha prāguktapaśukarmavat | 3-4 ≈*Manthānabhairavatantram Kumārikākhanḍa* 25.2ab: ṣaṭcakram ṣoḍāśdhāraṇam trilakṣyaṇam vyomapañcakam | 3-4 ≈SSP 2.31 (Ed. p. 43): navacakram kalādhāraṇam trilakṣyaṇam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah | 3-4 ≈YSV (PT p. 839): navacakram kalādhāraṇam dvilakṣaṇam vyomapañcakam | samagram yo na jānāti sa yogī nāmadhārakah | 3-4 ≈*Yogatarāṅgiṇī* quoted with reference *Nityanāthapaddhati* (Ed. p. 72) = *Hathattattvakauムudī* 24.1: ṣaṭcakram ṣoḍāśdhāraṇam dvilakṣyaṇam vyomapañcakam | svadehe ye na jānanti katham siddhyanti yogināḥ | 3-4 ≈PT (Ed. p. 172): ṣaṭcakram ṣoḍāśdhāraṇam trilakṣaṇam vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ | 3-4 ≈*Gorakṣaśataka* (Nowotny) 13 = *Vivekāṁartaṇḍa* 6.3: ṣaṭcakram ṣoḍāśdhāraṇam trailekyaṇam vyomapañcakam | svadehe ye na jānanti katham sidhyanti yogināḥ | 3-4 ≈*Yogacūḍamanyuṇipaniṣad* 3cd-4ab: ṣaṭcakram ṣoḍāśdhāraṇam trilakṣyaṇam vyomapañcakam ||3|| svadehe yo na jānāti tasya siddhiḥ katham bhavet | 3-4 ≈*Mandal-abrahmaṇopaniṣat* 3.4.5: navacakram ṣaḍādhāraṇam trilakṣyaṇam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 3-4 ≈*Hṛṣpradipikā* 4.77: ṣaṭcakram ṣoḍāśdhāraṇam tridhā lakṣaṇam guṇatrayam | ūśas tu granthavistāras trikūṭam paramaṇam padam |

1 *tataḥ* cett.] *om.* BL *paścād* cett.] paścāt N₁N₂U₁ paccā BL *om.* E **bāhyābhyanṭare** cett.] ābhyanṭare N₂ **prakāśamāṇa**° cett.] prakāśamāgā° P prakāśamāṇ BL °*sūrya*° cett.] °*yarsu*° E °*sūryaṇam* P °*bimba*° cett.] *om.* E °*sahitam* cett.] °*sahita*° BL °*sūryakāśam* cett.] °*suryakāśa*° BLP °*lakṣyaṇam* cett.] lakṣaṇam BLN₂ °*kartavyaṇam* cett.] °*kartavyaṇam* mataḥ BL °*lakṣyāṇam* cett.] lakṣaṇāṇam P lakṣaṇāṇam B lakṣaṇam L lakṣaṇā N₂ °*kāraṇāc* N₂] kāraṇāt E kāraṇāt cett. °*charīre* N₂] śāriṇa° DN₁ śāriṇe BPLU₂ °*śāriṇam* E **2** *rogāsaṇaṁsargo* cett.] rogāsaṇaṁsargi E °*na* cett.] *om.* E **bhavati** cett.] bhavatī B **vali-tam** *palitam* DLN₁N₂] valīpalitam N₂ valitapalitam BEP **pūṇyam** cett.] pūṇyam BL **ca** cett.] *om.* E **bhavati** cett.] bhavatī BL bhati U₁ **3** *navacakram* cett.] ūloka navacakram BL navacakra° DN₁N₂ °*kṣyaṇam* cett.] trilakṣaṇam BLN₂ **4** *svadehe* yo β] samakriyā α

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

XXVIII. 1 The nine Cakras¹⁰⁰ of the, the sixteen supports¹⁰¹, the three fixations¹⁰² and five spaces. Who does not know [them?] within ones own body, he is only a Yogi by name.¹⁰³

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

¹⁰¹The sixteen supports of Rāmacandra are big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*lingādhāra*), pleasure [support] (*udyāna*), navel (*nābhyaḍhāra*), heart-form support (*hrdayarūpādhāra*), throat (*kaṇṭhādhāra*), uvula support (textit-*ghaṇṭikadhāra*), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), center of the eyebrows support (*bhrūvormadhyādhāra*), eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are treated in details in section XXXI, pp. ??-??.

¹⁰²The three fixations called *antaralakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *Madhyalakṣya* are the predecessors of the five fixations found in *Yogatattvabindu*, *Yogaśvarodaya* as quoted in *Prāṇatoṣī* and *Yogakarṇikā* and *Sarvāṅgaya-pradipikā*. The two additional fixations are *ürdhvalakṣya* and *adholakṣya*. A system of three fixations is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra with Netroddyota*, *Gorakṣaśataka* (Nowotny), *Śivayogapradīpikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ürdhvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣayoga by teaching *bāhyalakṣya* in section XXIII, *antaralakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII. The structural issues of the text are discussed in detail p. on ??.

¹⁰³As 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 Hatha- and Rājayoga (e.g. *Hathapradīpikā*) and from there into the post-*Hathapradīpikā* era of the same genre, well into the late *Yoga Upaniṣads*. Most of the technical terms occur in even earlier Śaiva Tantras, such as in the *Mālinīvijayottaratantra*, which, however, teaches a more elaborate but conceptually deviating system of six *lakṣyas*, cf. (VASUDEVA, 2004: pp. 263-71), on the *granthis*, *vyomas*, *lakṣyas* and *cakras*.

[XXIX. cakrānām anukramah]

इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारोपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥
नाभौ मणिपूरकचक्रम् ३ ॥ हृदये इनाहतचक्रम् ४ ॥ कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम् ६
॥ भ्रवोमर्थ्ये आज्ञाचक्रं ७ ॥ ब्रह्मस्थाने कालचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥ तत्परमशून्यम् ॥

Sources: 2 cf. SSP 2.1 (Ed. p. 29): atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇi | cf. SSP 2.1 (Ed. p. 29): ādhāre brahmacakram tridhāvartam bhagamaṇḍalākāram | tatra mūlakandaḥ | tatra śaktinī pāvakākāram dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati | cf. SSP 2.2 (Ed. p. 29): dvitiyam svadhiṣṭhānacakram | tanmadhye paścimābhīmukhaṁ liṅgam pravālānikurasadṛśam dhyāyet | tatraivodyānapīṭham jagadākarṣanam bhavati | 3 cf. SSP 2.3 (Ed. pp. 29-30): tṛtiyam nābhīhicakram pañcāvartam sarpavat kūṇḍalākāram | tanmadhye kūṇḍalinīṁ śaktiṇī bālārkakotisannibhāṇi dhyāyet | sā madhyā śaktiṇī sarpasiddhidā bhavati | cf. SSP 2.4 (Ed. p. 30): caturtham hrdayacakram aṣṭādalakalamādhomukhaṁ | tanmadhye karṇikāyāṁ liṅgākāraṁ jyotiṛūpāṁ dhyāyet | saiva hamsakalā sarvendriyavaśyā bhavati | cf. SSP 2.5 (Ed. p. 30): pañcamam kānthacakram caturaṅgulam | tatra vāma iqā candranāḍī | dakṣine piṅgalā sūryanāḍī | tanmadhye suṣumnāṁ dhyāyet | saiva anāhatakalā anāhatasiddhidā bhavati | cf. SSP 2.6 (Ed. p. 31): ṣaṣṭham tālucakram | tatrāṁṛtadhārāpravāhāḥ | ghanṭikāliṅgaṁ mūlarandhraṁ rājadaṇṭaṁ śaṅkhinīvīvaraṇaṁ daśamadvāraṁ | tatra śūnyaṁ dhyāyet | cittalayo bhavati | 4 cf. SSP 2.7 (Ed. p. 31): saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākāraṁ dhyāyet | tatra vāksiddhir bhavati | cf. SSP 2.8 (Ed. p. 31): aṣṭamam brahmaṇandhraṁ nirvāṇacakram sūcikāgrabhedyam | tatra dhūmaśikhākāraṁ dhyāyet | tatra jālandharapīṭham moṣapradam bhavati | cf. SSP (Ed. p. 32): navamam ākāśacakram soḍaśadalakalamādurdhvamukham | tanmadhye karṇikāyāṁ trikūṭākāraṁ tadūrdhvaśaktiṇī tāṁ paramaśūnyāṁ dhyāyet | tatraiva pūrṇagiripīṭham sarveṣṭasiddhipradam bhavati | iti navacakravīraḥ ||

2 anukramah cett.] anukrama N₁ anukramā DN₂ kathyate cett.] kathyamte DN₁N₂ ādhāre cett.] ādhāro BL brahmacakram BEL] brahmacakram cett. ādhāropari β] om. α liṅgamūle β] liṅge α svādhiṣṭhānacakram EDPN₁N₂] svādhiṣṭhānacakram cett. 3 manīpūrakacakram ELPN₁N₂] manīpūrakacakram cett. 'nāhata° P] anāhata° BELU₂ viśuddha° cett. cakram BEL] cakram cett. viśuddhicakram β] anāhatacakram α ṣaṣṭham cett.] ṣaṣṭha° L tālucakram EN₁N₂] tālucakram DPU₁ tālucakre BL tālucakra U₂ 4 °ājñā cett.] agneja P āgneya L ājñāya B cakram DEN₁N₂U₁U₂] cakram BDPL °randhra° cett.] om. BELP °kāla cett.] brahma° U₁ cakram E] cakram cett. navamam E] navama N₂ navamam rattu U₁ navamam cett. cakram DEN₁N₂U₁U₂] cakram BLP tat° BDLN₁U₁U₂] etat E tatah P tata N₂ °parama° N₁] °parama βD para° N₂U₁ °śūnyam BEL] °śūnyaṁ PN₁N₂U₁U₂ tatparamaśūnyam D

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

[XXIX. Sequence of Cakras]

Now, the sequence of the *cakras* is taught. At the support¹⁰⁴, there is the Brahmacakra. Above the support at the root of the gender is the Svadīsthānacakra. At the navel, there is the Maṇipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahma¹⁰⁵ is the Kālacakra¹⁰⁶. The ninth is the Ākāśacakra¹⁰⁷. It is supreme emptiness.

¹⁰⁴In the previous section on *cakras* Rāmacandra situates the first *cakra*, which he there calls *mūlacakra*, at the beginning (*ādau*) [of supposedly the central channel], which should be at the anus if we assume an ascending order, cf. p.11. This assumption is further supported by the additional descriptions of U₂ folio 2v. l.2 in which it is explicitly located at the anus (*gudasthānam*) and called “*ādhāracakra*” (“*cakra of the support*”). Thus, the location presented here as *ādhāre* (“at the support”) should be understood as *mūlādhāre* (“at the root-support”).

¹⁰⁵The *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.

¹⁰⁶I 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 *Prānatoṣinī* (Ed. p. 833) only calls it *aṣṭamāṇ cakram* (“the eighth *cakra*”) and *siddhapuṇṣah sthalam* (“place of the accomplished human”); Rāmacandra himself in the previous chapter on *cakras* in XI. l. 1 picks this up and calls it *aṣṭamacakram* (“eighth *cakra*”) and *siddhapuruṣasya sthānam* (“place of the accomplished person”); *Yogaśaṅgraha* (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”).

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

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणात् वृष्टिः स्थिरा भवति । द्वितीयो मूलाधारः । पादांगुष्ठस्य मूले उपरपादस्य पार्ष्णिः स्थाप्यते तदग्निः प्रबलो भवति । एका पार्ष्णिमूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूले परस्य पादस्य पार्ष्णिः स्थाप्यते । तदग्निः प्रदीप्यते । तृटीयं गुदाधारस्थानं । ५ तन्मध्ये संकोचविकाशाकुञ्चनकारणात्पवनः स्थिरो भवति । अनु च पुरुषस्य मरणं न भवति ।

Sources: 2 cf. YSV (PT p. 832) = YK 2.15: śoḍāśādharmaḥ bedan tu śṛṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 29): atha śoḍāśādharmaḥ kathyante | 2-0.0 cf. YSV (PT p. 839): aṅguṣṭhapādayos tejaḥ salaksasthi-radr̄ṣṭimān | pādāṅguṣṭhe ya ādhāraḥ prathamo (*prathamam* YK 2.16) yogatattvataḥ | 2-0.0 cf. SSP 2.10 (Ed. p. 32): tatra prathamaḥ pādāṅguṣṭadhāraḥ | tatrāgratas tejomayaṁ dhyāyet | dr̄ṣṭih sthīra bhavati | 2-4 cf. YSV (PT p. 839): dvitīyam pādamūlāparam (pādamūlam param) YK 2.16) sa vai | pādasya pārṣṇī (pārṣṇī YK 2.17a) sanmsthāpya balavān prabhaven munih | pādamūle 'thavā pādāṅguṣṭhamūlam (pr̄ṣṭhe pādāṅguṣṭhe YK 2.17) vidhārayet || 2-4 cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādapārṣṇinā nispīḍya sthātavyam | tatrāgnidīpanām bhavati | 4-5 cf. YSV (PT p. 839): tṛṭīyan tu gudādhāro (gudādhāre YK 2.18) gudasañkocanakriyā | vikāśakuñcanām tasya sthīravāyau ca mṛtyujit | cf. SSP 2.12 (Ed. p. 33): tṛṭīyo gudādhāra tam vikāśasamkocanena nīrākuñcayet | apānavāyuḥ sthīro bhavati |

Testimonia: 2 cf. *Hathasam̄ketacandrikā* (GOML R3239 fol. 201 l. 20): ity ādhāraḥ śoḍāsa athok-tānām śoḍāśādharānām kartavyanām āha 2-0.0 ≈*Hathasam̄ketacandrikā* (GOML R3239 fol. 202 ll. 1-2): tatra mūlādhāraḥ pādayor aṅguṣṭhe tejaso lakṣyakarapād dr̄ṣṭih sthīra bhavati || ity ādhāracakram | 2-4 ≈*Hathasam̄ketacandrikā* (GOML R3239 fol. 202 ll. 3-8): atha dvitīyādhāraḥ ||| tatra vāmapādāṅguṣṭasya mūlam aparapādasya pārṣṇis tasmin kathyate | tadāgnēḥ pradipana bhavati | ekaḥ pārṣṇī mūlādhāre dr̄ḍham sthāpyate tasya pādasya mūlam aṅguṣṭamūlam aparasya pādasya pārṣṇinā sampiḍya cirāp sthīram sthīyate tadānīm agnidīpyate || iti dvitīyādhāraḥ || 2-5 ≈*Hathasam̄ketacandrikā* (GOML R3239 fol. 202 ll. 9-13): || atha tṛṭīyādhāraḥ || tṛṭīyam pādādhārasthānam tanmadhye dr̄ḍham muhuś cirāp sañkocasāñkocavikāsana rūpakuñcanarakaranāt vāmapādād apārṣṇimūlena gudasya nipiḍāna vāyuh sthīro bhavati | vāmarām karoti sādhakam iti || iti tṛṭīyādhāraḥ ||

2 idānīm cett.] idānī N₂ bhedāḥ cett.] bheda BL kathyante cett.] kathyanta E kathyate DN₁ aṅguṣṭhe cett.] aṅguṣṭhai B tejaso cett.] tejasam BL lakṣya° cett.] lakṣa° N₂ lakṣam kartavyam BL °kāraṇat cett.] °karapāt P dr̄ṣṭih cett.] dr̄ṣṭi N₁N₂U₁U₂ bhavati cett.] bhavati L 3 mūlādhāraḥ cett.] mūlādhāraḥ U₁ mūlādhare U₂ 'para° cett.] apara° o aparasya BL pādasya cett.] pāda° BL pārṣṇih cett.] °pārṣṇī L dhāraḥ pādāmduṣṭhasya mūleḥ parapādasya pārṣṇih P sthāpyate cett.] syāpyate BL sthāyyamte U₂ tadāgnīh cett.] agni° D agniḥ N₁ om. U₂ prabalo cett.] om. N₂U₂ bhavati cett.] bhavati BL om. N₂U₂ eka cett.] ekaḥ E ekām U₁ pārṣṇīh U₁] pārṣṇih DN₁ pārṣṇir ādau BELP mūlādhāre cett.] mūlādhāra BU₁ mūlādhāra L mūlādhāraī D 4 pādasyāṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N₁U₁ parasya EP] aparasya cett. pādasya cett.] om. U₁ pārṣṇih cett.] pārṇi N₂ pārṣṇo U₁ sthāpyate BELPU₁] sthāpyam DN₁N₂ tadagnīh E] tadagnīh BLPU₂ agnir DN₁ agni N₂U₁ pradipate E] pradipate BLPU₂ dipate DU₁ dāpyate N₁ dipate N₂ tṛṭīyam cett.] tṛṭīya U₂ °sthānam cett.] °sthāne B 5 °vikāśa cett.] °vikāśa° L °kuñcana cett.] ākuñcana L akumcana U₁ kumcanaṁ DN₂ pavanah cett.] pavana° DU₁U₂N₂ bhavati cett.] bhavati B anu ca DPU₁U₂] anyac ca E anūca N₁N₂ anucara° B anucakra° L na cett.] om. BPL

Philological Commentary: 4 ekā pārṣṇir ...sthāpyate: The sentence is omitted in N₂ and U₂. tasya pādasyāṅguṣṭhamūle ...pradipate: The sentence is omitted in U₂.

[XXX. Divisions of the Wheels of Support]

Now, the divisions of the totality¹⁰⁸ of supports¹⁰⁹ [for concentration] are taught. The first is the support at the big toe. From the execution of the fixation onto the light at the big toe of the feet, stability of the gaze arises.¹¹⁰ The root support is the second [one]. The heel of the other foot is caused to be placed at the big toe joint (*pādasyāṅguṣṭhamūla*)¹¹¹. As a result, the fire is strengthened. One heel is caused to be placed at the Root-container. The heel of the other foot is caused to be placed at the root of the big toe of this foot. The fire of it is caused to be kindled.¹¹² The third is the location of the anus support. From the execution of expansion and contraction, a stable vital wind arises. And therefore death of the person does not arise.¹¹³

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

¹⁰⁹The yogic practice of sixteen *ādhāras* goes back to more ancient yoga traditions of Śaivism and is mentioned in texts such as *Tantraloka*, *Manthānabhairavatantram* *Kumārikākhaṇḍaḥ* and *Netratantra* with *Netroddyota*. The techniques were passed on and recycled across the centuries among the yoga traditions of Hatha- 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); *Hathatattvakaumudī* 24.10-23; and *Hathapradīpikājyotsnā* on *Hathapradīpikā*, as well *Prāṇatosinī* (Ed. p. 839-841) quotation with reference "yogasvarodaye" and *Yogakarṇikā* 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*.

¹¹⁰In 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* in each *ādhāra* listed. Here, the practice of the *adhāras* is subsumed under the *dhāraṇā* limb in an eight-fold (*aśṭāṅga*) yoga system.

¹¹¹I suggest to understand the terms *pādasyāṅguṣṭhamūla* as the big toe joint or *articulatio metatarsophalangealis hallucis*.

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

¹¹³*Netroddyota*, *Śāradātilakatantra* and *Hathapradīpikājyotsnā* provide the knee (*jānu*) as the third *adhāra*.

चतुर्थं लिङ्गाधारं । तन्मध्ये लिङ्गसंकोचनाभ्यासा पश्चिमदण्डमध्ये वत्रनाडी भवति । तन्मध्ये पुनराभ्यासक रणान्मनः पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुट्यति । ततोटनात्पवनो ब्रह्मकमलमध्ये पूर्णा भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पञ्चमं उड्डियानां स्वाधिष्ठानं । तत्र बन्धनान्मलमूत्रयोर्नाशो भवति ।

Sources: 1-3 cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅgasāṅkocanābhysat paścimādaṇḍamadhyagāḥ | vajranādīti (vajrāṇādī tu YK 2.20) tanmadhye punar abhyasayams (abhyasanam YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañcarati YK 2.20) tridhā | granthitrayavibhedaś (“bheda” YK 2.21) tu tadbhedo brahmamārgataḥ | brahmapadmo (“padme” YK 2.21) vāyupūrṇo (“pūrṇe” YK 2.21) bhūtvā tiṣṭhati yogirāṭ | vīryastambho bhavet tena sād-hayet tu sadā yuvā | mūlādhāre brahmapadme satpade ca tathā tathā | 1-3 cf. SSP 2.13 (Ed. pp. 33-34): caturtha meḍhrādhāraḥ | liṅgasāṅkocanāna brahmagrānthatrayam bhitvā bhramaraguhāyāṁ viśramya tata ūrdhvamukhe bindustambhanaṇ bhavati| eṣā vajroli prasiddhā 3-4 cf. YSV (PT p. 840): pañcamam jathādhāraṇ tada bandhayati kramāt | mṛtyunā bhaṅgasiddho ‘yam (mṛtyunā māṅga” YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayaṅkaraḥ | anena paścimād ūrddham (ūrdhvam YK 2.24) vāyuḥ kuryād viśāladhīḥ | bandho ‘yam buddhimanasoh pañcamādhārakālajit | 3-4 cf. SSP 2.14 (Ed. p. 34): pañcame odiyāṇādhārator bandhanān malamūtrasaṅkocanām bhavati | *udyānā” etc. in various mss.

Testimonia: 1-3 ≈*Hṛthasamṛketacandrikā* (GOML R3239 fol. 202 ll. 14-19): atha caturthām liṅgādhāraḥ || tanmadhye liṅgasāṅkocanābhysat mūlabandhena gudāyā muhuḥ samkocane kṛte liṅgasāṅkocanām svayam eva bhavati | tayoḥ sañcāram madhye granthitrayam trītyati tata trāṭanāt pavano brahma-kamalamadhe pūrṇo bhūtvā tachutis tadā vīryastambho bhavati | puruṣaḥ sadaiva yuvā tiṣṭhati | iti caturthādhāraḥ | 3-4 ≈*Hṛthasamṛketacandrikā* (GOML R3239 fol. 202 ll. 20 - 203: athāmamuprāṇam tatra bandhanān malamūtranāśo bhavati |

1 caturthām cett.] caturtha° BDL samkocanā° cett.] sakonā° N₂ paścima° cett.] paścima° BP paścama° L vajra° cett.] vajnā° BPL prajnā° E bhavati cett.] bhavati BL 1-2 °karāṇā EPU₂] karaṇāt cett. 2 manah cett.] punah BL pavanayoh cett.] pavanayo BL samcāro cett.] samcoro D bhavati cett.] bhavati BL tayoḥ cett.] tayo B samcārān cett.] samcārāt DU₁ trūtyati cett.] trūtyati B trūtyatī L trudyati U₁ ti N₂ °tattroṭanāt N₁U₂] tattroṭanāt BELU₁ tata troṭanāt DN₂ pavano BEL] pavanaḥ cett. °kamala° cett.] °ka° BL 3 pūrṇo cett.] pūrṇa BL puruṣaḥ cett.] puruṣa N₂ sadaiva cett.] samdaivam P yuvaiva DL] yuvā E yuve P yuvi B yuve va N₁ yuvaiva N₂ yuvaivam U₁ yuvaivam U₂ bhavati cett.] bhavati B prabhavati P pañcamam cett.] pañcama B pañcam N₂ uddiyānām svādhishṭhānam BL] uddiyānām svādhishṭhānam PU₂ udyānām DN₁ odyānām N₂ uddyā-nām U₁ uddiyānām svādhishṭhānam P udgiryānām svādhishṭhānam E 4 bandhanā E] badhadānān U₂ bañdhanāt N₁N₂ vamdhānāt D bañdhadānāt U₁ bañdhadānān P bañdha diyate BL malamūtrayor cett.] mūlamūcayor L bhavati cett.] bhavati B

Philological Commentary: 4 uddiyānām: Spellings for the *pīṭha* named *uddiyāṇa* vary across yogic literature. B, E, L, P, U₂ add the expression *svādhishṭhānam* which was associated with the same *pīṭha* in chapter V.1.1. I choose the most common spelling since, stemmatically, there is no preferable variant.

The fourth is the penis support. Due to the execution of repeated practice of contracting the penis in the centre of it, the adamantine channel¹¹⁴ appears in the middle of the staff of the back¹¹⁵. From the repeated practice again [and again], both breath and mind move into its centre. Caused by the transition of both [breath and mind] into the centre [of the adamantine channel] the trinity of knots¹¹⁶ breaks. There, from the breaking of that, the vital wind, after having filled up (the central channel?), resides within the lotus of Brahmā/Brahman¹¹⁷. From that, virility and strength arise. The person becomes youthful forever.¹¹⁸

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

¹¹⁴The adamantine channel (*vajranādī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgiṇī* in the commentary on 1.13 uses the term *vajragarbhā*, “the adamantine womb”.

¹¹⁵The staff of the back (*paścimadanda*) is the central channel, cf. *Śārngadharapaddhati* 4365.

¹¹⁶The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagranthi*) usually situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugranthi*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāṣataka* 80); and 3. the knot of Rudra (*rudragranthi*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāṣataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kundalini* (cf. *Yogabija* 96-7 and *Gorakṣāṣataka* 74-86) that enters the central channel and pierces the knots. It remains uncertain if knots are supposed to be something physical or mental. *Gorakṣāṣataka* 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.

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

¹¹⁸Most of the consulted texts situate the fourth *adhāra* at the penis (*medhra*). *Śāradātilakatantra* and *Hṛṣhapradīpikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradīpikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajroli*.

¹¹⁹For a further discussion of the term *uddiyāṇa*, see p.13 fn. 23.

¹²⁰Śivayogapradīpikā, Siddhasiddhāntapaddhati and Yogatarāṅgiṇī share the concept of performing a *bandha* at the location of Uḍḍiyāna. Hṛṣhatattvakaumudī instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). Netroddyota, along with Śāradātilakatantra and Hṛṣhapradīpikājyotsnā situate the fifth *adhāra* at the anus (*pāyu* or *sīvanī*), whereas the *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jāṭharādhāra*) and provides details (cf. sources) not reflected in Rāmacandra’s text. This observation indicates that Rāmacandra relies more on the *Siddhasiddhāntapaddhati* at this point.

षष्ठो नाभ्याधारः । तत्र प्राणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः । तस्मिन्नथाने प्राणवायोर्निरोधात्पडपि कमलान्यूर्वेमुख्यानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र जालंधरो बन्धो दीयते । तस्मिन् सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घंटिकाधारः । तत्र जिह्वां लग्नं भवति । ततो इमृतकलाया अमृतं स्वति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न भवति ।

Sources: 1 cf. YSV (PT p. 840): nābhyaḍhāro bhavet ṣaṣṭhas (ṣaṣṭham YK 2.25) tatra prāṇam samabhyaset | svayam utpadyate nādo nādato muktidantataḥ (*muktidaṇḍataḥ* YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṣṭhe nābhyaḍhāraḥ omkāram ekacittenoccārayet | nādalayo bhavati | 1-2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | 1-2 cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrdhhaktrāṇi (*ūrdhvavaktrāṇi* YK 2.26) padmāni vikasanti mahān bhavet | 2-3 cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāro ṣṭamas tatra kanṭhasaṅkocalakṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dr̄dhaḥ | 2-3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlap cibukena nirodhayet | iḍāpiṅgalayor vāyuh sthiro bhavati | 3-4 cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagrataḥ (*jihvāgrataḥ kṛte* YK 2.28) | sampivat�amṛtam tasmād yogajinmṛtyujitparah | 3-4 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati |

Testimonia: 1 ≈*Hṛhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 1-3): atha ṣaṣṭho nābhyaḍhāraḥ | tatra pranavābh्यासे harau samāhitamanah purusasya nā harau nādomanah sthairyam svayam utpadyate | 1-2 ≈*Hṛhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 4-5): atha saptamam hṛdayarūpa ādhāraḥ || tasmin brāhmaṇavāyor nirodhāc chakaramalāni svayam ūrdhamukham vilasanti | 2-3 ≈*Hṛhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 6-9): athāṣṭamah kanṭhādhāraḥ | tatra jālandharabandho diyate tasmin satiḍāpiṅgalayām pavanaḥ sthiro bhavati | 3-4 ≈*Hṛhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 9-13): atha navamam ghaṇṭikādhāraḥ | tatra jihvāyā agram dattam cet tatav uparītaḥ amṛtam yat sravati taj jihvāgreṇa yogī pibati | tad amṛtāpānāc charīramadhye rogāṇam sañcāro na bhavati |

1 nābhyaḍhāraḥ cett.] nābhyaḍhāras U₁ nābhyaḍhāre U₂ tatra cett.] om. E prāṇavābh्यासā BLPU₂] prāṇavābh्यāsaḥ DN₁N₂ prāṇavābh्यāmsad U₁ °anāhato cett.] nāhato P ānāhato U₁ anohato U₂ nādaḥ cett.] nārah P tādah N₂ svaya cett.] svayam N₂ utpadyate cett.] ūtpadyate N₁ sap-tamo cett.] om. BE hṛdaya cett.] hṛdaya° U₂ om. BE °rūpādhāraḥ N₂U₁] °rūpadhāraḥ L rūpa ādhāraḥ DN₁ °dhāraḥ U₂ om. BE 2 prāṇavāyor cett.] prāṇavāyō B nirodhāt β] nirūḍhānāt α ṣad api BE] ṣadapi cett. ūrdhvamukhāni cett.] ūrdhvamukham DN₁N₂ ūrusyordha mukhaṁ bhavati U₁ aṣṭamah DPN₁U₁U₂] aṣṭamam E aṣṭame BL aṣṭama° N₂ tatra cett.] tatraḥ D jālamdhāro cett.] jālamdhara° N₂ jalām BL diyate cett.] dipate U₁ 3 satīdāyām EP] satiāyām BL sati idāyām DN₁U₁U₂ satiśadāyām N₂ pavanaḥ cett.] pavana° D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā° cett.] ghaṇṭikā° P ghaṇṭā° L °dhāraḥ cett.] dhāras U₁ jihvāgram cett.] jihvāyā-gram D juhvāyām U₁ bhavati cett.] bhavati B bhavati vā U₁ tato cett.] tataḥ N₁U₁ 4 'mṛtakalāyā BEPN₁N₂] mṛtakalāyām L amṛtakalāyāh DU₁ amṛtam cett.] amṛta P om. L sravati cett.] om. L tadaṁṛtāpānāc DP] tadaṁṛtāpānāt EN₁N₂U₁ tadaṁṛtakalāyām amṛtāpānī° B amṛtāpānā L tadaṁṛtāpānā U₂ charīra° cett.] śarīra° EN₁N₂ na cett.] om. BL bhavati cett.] bhavati B

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

The sixth is the support of the navel. From the repeated practice of *pranava*, the unstruck sound arises by itself.¹²¹

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

The throat support is the eighth. There, the binding of Jālañdhara¹²³ is produced. While abiding therein, the vital wind in the Iḍā and Piṅgalā channels becomes stable.¹²⁴

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.¹²⁵

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

¹²² Rāmacandra's mention of *śaḍapi kamalāny* "six lotusses" seems odd, since he teaches a ninefold *cakra* system. The result of the practice in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogatarāṅginī* is confined to the blossoming of the heart lotus. In the *Hathatattvakaumudī*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradīpikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared as the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *linga* of light. *Netroddyota* lists the term "*nāḍi*" as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhihrnmadhyamārge tu sarvakāmābhidho mataḥ* |), whereas *Śāradātilakatantra* and *Hathapradīpikājyotsnā* list the navel as the seventh *adhāra*.

¹²³ The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālañdhara at the *brahmaṇḍha*. A discussion of the term can be found at p. 26.

¹²⁴ *Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Hathapradīpikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

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

दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लंबिकाप्रवेशे सति तालुनिमग्ना जिह्वा तिष्ठति । एकादशो जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कृते ऽतिमधुरं पानीयं स्वप्नति । तथा च कवित्वगीतछन्दोनाटकादि विषय ज्ञानमुत्पन्नते । तदुपरि द्वादशो दत्तयोर्मध्ये दत्ताधारः । तस्मि-
न्स्थाने जिह्वाया अग्रं घटीमात्रमधर्गटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति साधकस्य समग्रा रोगा
५ नश्यन्ति ।

Sources: 1 cf. YSV (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāsikaprāptajihveyam tālulagnā bhavet tataḥ | cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikām cālanadohanābh- hyāṁ dirghikṛtvā viparītena praveśayet | kāṣṭhibhavati | 2-3 cf. YSV (PT p. 840): ekādaśī (ekādaśo YK 2.29) bhavet jihvā talajādhāra iśvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpīteṣu kavir gītijyotiś (gītī YK 2.29) chandovidām (chandovidur YK 2.30) varah | 2-3 cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram dhārayet | sarvaroganāśo bhavati | 3-5 cf. YSV (PT p. 840): dantādhāro (dvandvādhāro YK 2.31a) dvādaśeti sarvarogakṣayañkarah (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgraṇa ca balād api | dhṛtvārddhaghaṭikāmātram sarvarogan (sarvarogāṁ YK 2.32b) tu nāsayet | cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramanḍalam dhyāyet śitalatām yāti |

Testimonia: 1 ≈*Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 14-15): atha daśamam tālvādhārah | spaṣṭam || 2-3 ≈*Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 15-17): ekādaśo jihvā tato ji- hādhārah sravati || tasmin jihvāgreṇa mathanaṁ kriyate tasmin kṛte atimadhuram pāniyam sudhāvat | kavita gītacchamdanātakādi jñānam svayam utpadyate | 2-5 ≈*Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 18-20): atha tadupari dvādaśodantayor madhye dantādhārah tasmin sthāne jihvāyā agram ghaṭīmātram ardhaghaṭīmātram balāt sthāpyate || tasmin sati samasta roganāśo bhavati ||

1 daśamas cett.] daśamam B daśamam E daśama N₁N₂ tanmadhye cett.] stamnmadhye U₁ cānanam cett.] cānanam D vānam E dohanam cett.] dollahanam E dohanam chedanam U₂ kṛtvā cett.] kratvā BL sva kṛtvā U₁ lambikā cett.] cālam vikā U₁ sati cett.] se sati P grati DN₁N₂ tālu- nimagnā cett.] tālūnimagnā N₂U₁U₂ tālumagnā BPL jihvā cett.] juhvā U₁ om. N₂ tiṣṭhati cett.] om. N₂ 2 ekādaśo cett.] om. N₂ jihvātale cett.] om. EN₁N₂ jihvādhārah cett.] om. N₂ tasmin cett.] tasmin na U₁ om. N₂ manthanam cett.] mathanam DLP kriyate cett.] kṛtvā BL 'timadhuram cett.] atimadhuram N₁N₂ satimadhuram BDL sravati cett.] sravati B 3 tathā cett.] tadā E kamī nāsikā phatkāravat || tathā N₂ ca cett.] om. BL kavītva cett.] kvacitva° BL kvacitta° D kavityam U₂ °gīta° N₁N₂U₁] om. cett. °chando° β] °chamḍavacchamda° U₁ °chamda° cett. °nāṭakādi° cett.] °nāḍī° U₁ °viṣaya° BD] °viṣaya N₁N₂ viṣayam U₁ jñānam cett.] jñānamānam U₁ utpadyate cett.] utpadyamte B dvādaśo damtayor BLPU₁] dvādaśadantayo E dvādaśor damtayo U₂ dvādaśayor DN₁N₂ 4 jihvāyā cett.] jihvāyām U₁ agram cett.] agnam BL gram N₂ ghaṭīmātram cett.] ghaṭīmātram DN₁N₂ ardhaghaṭīmātram em.] arddhaghaṭīmātram DN₁N₂ ārdhaghaṭīkāmātram U₁ ārghaghaṭīmātram PU₂ ārghaghaṭīmātram B ārddhaghaṭīmātram L om. E balātkāreṇa EDN₁N₂] bālātkāreṇa PU₁U₂ bālākāreṇa BL tasmin cett.] tasmin BL sati cett.] om. BL 5 naśyanti cett.] naśyamti B

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

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

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

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

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

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

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

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

त्रयोदशो नाशिकाधारः । तस्मिलक्ष्ये कृते सति मनः स्थिरं भवति । चर्तुर्दशो नासामूले वाय्याधारः तस्मिन् दृष्टे: स्थैर्यकारणात् षष्ठे मासे स्तीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पर्यिवं बन्धनं गुट्यति । पञ्चदशो भ्रुवोमर्घ्याधारः । तस्मिन् दृष्टे: स्थिरीकरणात् कोटिकरणानि स्फुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रे न चाल्यते । तदभ्यासात् पृथ्वीमध्ये यक्किंचित् तेजो वर्तते । तत्सर्वतेजो दृष्टिविषयं भवति तदर्शनात् पुरुषः । सर्वज्ञो भवति ।

Sources: 1 cf. YSV (PT p. 832): nāśādhāras tato (*tataḥ* YK 2.32b) jñeyo nāśālakṣas trayodaśāḥ (*trayodaśā* YK 2.32d) | manāsthīrakaro yaś tu (*sthīraṁ karoty eva* YK 2.33a) vāyusthīrakaro (*vāyuḥ* YK 2.32b) mahān̄ | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāśādhāre tasyāgram lakṣayet manāḥ sthīraṁ bhavati | 1–2 cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāśāpuṭe sthīraṁ dṛṣṭir ādhāro 'yam caturdaśāḥ | kṛte 'smīn svīyatejāḥ syāt pratyakṣam̄ saṭṭrimāsataḥ | pārthivām̄ trūṭati ksipram̄ pratyakṣam̄ svīyatejasā | 1–2 cf. SSP 2.23 (Ed. p. 36): caturdaśe nāśāmūle kapātādhāre dṛṣṭim̄ dhārayet | saṇmāsāj jyotiḥpuñjam̄ paśyati | 2–3 cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthīra (*sthīrā* YK 2.35) dṛṣṭis tathā dhruvam̄ | asmin dṛṣṭih̄ sthīrā koṭij̄ (*koṭī* YK 2.35) kiraṇāni sphuranti hi | 2–3 cf. SSP 2.24 (Ed. pp. 36–37): pañcadaśe laṭādhāre tatra jyotiḥpuñjam̄ lakṣayet | tejasvi bhavati | 3–5 cf. YSV (PT pp. 840–41): netrādhāraḥ ṣoḍaśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagrena cālayet | prthvīmadhye tu yatkiñcid varttate (*sarvajñāḥ prabhavaḥ tena vāddhaṭe* YK 2.36) jaṭhāraṇalāḥ | pratyakṣam̄ tad bhavet sarvam̄ tad ābhyaśān na saṃśayaḥ | 3–5 cf. SSP 2.25 (Ed. p. 37): avaśiṣte ṣoḍaśe brahmaṇandhram̄ ākāśacakram̄ | tatra śrīgurucaraṇāmbujayugmaṇi sadāvalokayet | ākāśavat pūrṇo bhavati |

Testimonia: 2–83.1 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203I. 21 – fol. 204I.1): atha trayodaśo nāśikādhāraḥ || tasmin lakṣye kṛte sati manāḥ sthīraṁ bhavati | 1–2 ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 II.2–4): atha caturdaśo nāśāmūle lalāṭe pyādhāraḥ | tasmin dṛṣṭasthairyakarāṇāt saṣṭhe māsi svīyām̄ tejaḥ pratyakṣam̄ bhavati | tejaḥ pratyakṣatvē pārthīva sakalābandhanām̄ trudyati | 2–3 ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 II. 5–6): atha pañcadaśo bhrūmadhye ajñādhāraḥ asmin dṛṣṭeh̄ sthīrakarāṇām̄ koṭikiraṇām̄ puraḥ sphuranti | 3–5 ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 II. 5–6): atha ṣoḍaśonetrādhāraḥ || ayam aṅgulyagrena māvālyate tadā bhyāsāt prthvīmadhye yatkiñcit tejo vartate | tatsarvam̄ tejo dṛṣṭi viśoṣanām̄ bhavati | tad darśanāt puruṣaḥ sarvajño bhavati || iti pūrvoktaṣoḍāśadhāraṇām̄ spaṣṭo 'rthaḥ ||

1 nāśikādhāraḥ cett.] nāśikāgrādhāraḥ EP tasmil lakṣye em.] tasmin lakṣe U₂ tasmin lakṣye EPU₁ tasmin lakṣe DN₁N₂ tasmin dṛṣṭe BL sati cett.] om. BL manāḥ sthīraṁ EP] minasthīre B manāḥ sthīro L manasthīraṁ cett. nāśāmūle vāyvādhāraḥ DN₁N₂] nāśāmūle vādhāraḥ U₁ nāśāmūlādhāro P nāśo mūlādhāraḥ BL nāśāmūlādhāraḥ EU₂ tasmin cett.] tasmin na cett. 2 dṛṣṭeh̄ cett.] llakṣe krute sati B lakṣe kṛte sati L na dṛṣṭeh̄ U₁ laṣṭhe U₂ māṣe BLU₁] māsi cett. svīyām̄ cett.] svayam BLN₂U₂ pārthivām̄ cett.] pārthīva N₂ trūṭyati PU₂U₁] tuṭyati E trūṭyatī BL trudyati N₁N₂D 3 bhruvormadhyādhāraḥ P] bhruvormadhyādhāras E bhruvormadhye dhāraḥ BL bhruvormadhye ajñādhāraḥ D bhruvormadhye ādhāraḥ N₁N₂ bhruvormadhye ādhāra U₁ bhruvormadhyādhāra U₂ tasmin cett.] asmin N₁ smīn D asin U₁ dṛṣṭeh̄ cett.] dṛṣṭe L na dṛṣṭeh̄ U₁ dṛṣṭi° U₂ kiraṇāni α] koṭikiraṇāḥ EP koṭikiraṇāḥ U₂ koṭikiriṇā BL ṣoḍaśaḥ cett.] ṣoḍaśaḥ DN₁N₂ netrādhāraḥ cett.] netrā LB ayam β] ayam α 3–4 aṅgulyagre na em.] aṅgulyagrena cett. agulyagrena N₁D amgugreṇa N₂ 4 prthvī° cett.] prthvī° LB₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ vartate cett.] vataṭe U₁ tatsarvatejo DN₁N₂] tatsarvam̄ cett.] bhavati B taddarśanāt cett.] tadarśanāt P tatdarśaḥ U₁ 5 bhavati cett.] bhavati B

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

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

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

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

¹³⁰The majority of texts teach either the nose, the base of the nose as in *Śivayogapradīpikā* (*gr̥ṇāmūla*) and *Hathatattvakaumudī* (*gr̥ṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netrodyota*, *Śāradātilakatantra* and *Hathapradīpikājyotsnā* teach the place in between the brows as the thirteenth *adhāra*.

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

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

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

[XXXI. *aṣṭāṅgayogasya vicārah]*

इदानीमष्टाङ्गयोगस्य विचारः कथ्यते । यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाधिरिति एतेषां ल-
क्षणानि कथ्यन्ते । शान्तिः ॥ पण्णामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्राजयः ॥ शैत्यजयः ॥
उष्णजयः ॥ एते यमाः ॥ नियमाः ॥ खलु मनः चापलभावा चिवार्य स्थैर्यं स्थाप्यते ॥ एकान्ते सेवनम् ॥
५ प्राणिमात्रे ॥ समाबुद्धिः ॥ उदासीन्यं कस्यापि वस्तुन् इच्छा न कर्तव्या ॥ यथा लाभसंतोषः ॥ परमेश्वरनाम
न विस्मरणीयम् ॥ मनोमध्ये दैन्यं न कर्तव्यम् ॥ इति नियमाः ॥ आसनस्य लक्षणं बहूग्रन्थेषु निरूपित
मस्ति । तेनात्र न निरूप्यते । प्राणायामस्तु सुकुमारिण साधितुं न शक्यते ।

Sources: 2 cf. YSV (PT p. 841): *idānīm* yogam *aṣṭāṅgam* śr̄nu lakṣaṇasamāpyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: *yamaś ca niyamaś caiva cāsanam prāṇasamāpyamaḥ* | *pratyāhāro dhāraṇā ca samādhiś ca višeṣataḥ* | *aṣṭāṅgayoga ebbis tu caiteṣām lakṣaṇam śr̄nu* | cf. SSP 2.32 (Ed. p. 45): *ya-*
maniyamāsanapräṇayāmapratyāhāradhāraṇāsamādhayoh | *ṣṭāṅgāni* | 3-4 cf. YSV (PT p. 842): *śāntih* *santoṣa* *āhāro* *nidrālpā* (nidrālpām YK 5.30) *manaso damah* | *śūnyāntahkaraṇāt* *ceti* (‘*karaṇāt* *ceti* YK 5.31) *yamāt* iti *prakṛittitāḥ* | 3-4 cf. SSP 2.32 (Ed. p. 44): *tatra yama iti upaśamaḥ* *sarvendriyajayaḥ* *āhāraṇadīśītavātपापायास* *caivam* *śānaḥ* *śānaḥ* *sādhyat* | 4 cf. YSV (PT p. 841): *cāpalyan* *tu dūre* *tyaktvā* *manah* *sthairyam* *vidhāya* *ca* | *ekatva* *melanaṁ* *nityan* *prāṇāmātṛe* *na* *sā matiḥ* (*sāmabhīḥ* YK 5.32c) | *sadodasīnabhāvās* *tu* *sarvatrecchāvivarjanam* (‘*vivarjītā* YK 5.32d) | *yathālābhena* *santuṣṭah* *parameśvaramānasah* | *mānādānaparityāga* *ete* *tu* *niyamāt* iti | cf. SSP 2.33 (PT p. 44): *niyama* *iti* *manovṛttinām* *niyamanam* | *iti* *ekāntavāso* *niḥsaṅgatā* *audāśinyam* *yathāprāptisamtuṣṭir* *vairāgyam* *gurucaraṇāvārūḍhatvam* *iti* *niyamalakṣaṇam* | 6-7 cf. YSV (PT p. 841): *āsanāni* *ca* *tāvanti* *yāvanto* *jīvajantavaḥ* | 6-7 SSP 2.34 (Ed. p. 44): *āsanam* *iti* *svavarūpe* *samāsannatā* | *svastikāsanam* *padmāsanam* *siddhāsanam* *eteśām* *madhye* *yatheṣṭam* *ekam* *vidhāya* *sāvadhānena* *sthātavayam* *ity* *āsanalakṣaṇam* | 7 cf. YSV (PT p. 841): *prāṇāyāmas* *tridhā* *ceti* *bahudhā* *prathamam* *śr̄nu* | *āsane* *prāṇasamāyāme* *na* *śaktāḥ* *sukumārakāḥ* | *mahāpuṇyaprabhāvē* *śakyate* *tu* *mahātmanā* | cf. SSP 2.45 (Ed. p. 45): *prāṇāyāma* *iti* *prāṇasya* *sthiratā* | *reacakūrakakumbhakasaṅghatākaraṇāni* *catvāri* *prāṇāyāmalakṣaṇāni* |

2 *idānīm* cett.] *idānīn* N₂U₁U₂ *aṣṭāṅgayogasya* cett.] *aṣṭāṅgayoga^o* E *vicārah* cett.] *vicāra* U₂ “*dhyānadhāraṇāsamādhir* *iti* EPU₂] *dhāraṇādhyānāsamādhir* *iti* BL *dhyānadhāraṇāsamādhiyah* N₁N₂ *dhyānadhāraṇāsamādhi* DU₁ 3 *kathyante* cett.] *kathyate* U₁ *śāntih* β *śānti* α *śaṇṇām* EU₁] *śaṇṇām* DLN₁N₂ *śaṇṇām* BP *śāna* U₂ *indriyāṇām* cett.] *imdrīṇām* B *āhāraḥ svalpāḥ* U₂] *svalpāhāraḥ* E *āhāraḥ* *svalpāḥ* BP *āhāraḥ* || *svalpāḥ* || L *svalpāḥ* N₁ *āhāraḥ* *svalpāḥ* N₂ *āhāraḥ* *svalpāḥ* D *āhāraḥ* *sa-*
jayaḥ U₁ *nidrājayaḥ* cett.] *nidrāyā* *jayaḥ* B *nidrāyā* *jayaḥ* LU₂ *śaityajayaḥ* cett.] *śiṭyajayaḥ* N₁ *śiṭoṣṇajayaḥ* E 4 *uṣṇajayaḥ* cett.] *uṣṇajayaḥ* BU₂ *auṣṇajayaḥ* U₁ om. E etc cett.] *ya* *te* BL *yamāḥ* cett.] *yamāḥ* *iti* yamāniyamāḥ P *yamāḥ* BL *niyamāḥ* E *niyamāḥ* αU₂ om. BPL *khalu* cett.] *khalu* N₁N₂U₂ *manah* DN₂U₁] om. cett. *cāpala^o* BELP] *cāpala^o* PU₂ *capala^o* *nivārya* cett.] *nivārye* D *nivārya* BLP *nivāraya* U₁ *sthairyē* cett.] *om.* BLDU₂ *ekānte sevanam* EN₁] *ekāmta* *sevānam* PDN₂U₁U₂ *ekāmtasevānām* BL 5 *saṁābuddhiḥ* cett.] *saṁābuddhi* U₁U₂ *udāśinym* cett.] *audāśinyam* E *udāśinym* U₁ *udāśina* DN₁N₂ *vastuna* EPU₂] *vastunāḥ* αBL *kartavyā* cett.] *karttavyam* U₁U₂ *parameśvaranāma* cett.] *parameśvaraḥ* nāma U₁U₂ 6 *na* cett.] *om.* DN₁N₂ *vismarāṇiyam* EN₁] *vismarāṇiyam* BDLP₁ *vismarāṇiyam* N₂ *vismarāṇām* U₂ *manomadhye* cett.] *yamā* *mano* *madhye* U₂ *mano* U₁ *na* αU₂] *om.* BELP *iti* *niyamāḥ* EP] *iti* *niyamāḥ* BLU₂ *om.* α *āsanasya* *lakṣaṇam* α] *āsanalakṣaṇam* EPL *āsanalakṣaṇam* tu U₂ *āsanam* *lakṣaṇām* B *bahūgranthheṣu* BLU₂] *bahuṣu* *gramtheṣu* EP *bahūgramthe* α *nirūpitam* EPU₂] *nirūpitam* | DN₁N₂ *nirūpyam* BL *nirūpitam* tan U₁ 7 *asti* β] *ataḥ* α *tenātā* β] *atrāyam* N₁N₂ *atratyām* D *atra* U₁ *na* EPU₁] *om.* cett. *sukumāreṇa* EP] *kumāreṇa* BLU₂ *kumāreṇa* *puruṣeṇa* α

[XXXI. Procedure of Aṣṭāṅgayoga]

Now, the procedure of the eightfold yoga¹³⁴ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration¹³⁵ and absorption. Their characteristics will be taught.

The observances are peace, conquer of the six senses¹³⁶, little food, conquer of sleep, conquer of cold and heat.¹³⁷

[The] restrictions [are]: Keeping the mind from the state of unsteadiness [and] ground it in calmness, retreating to a lonely place, refraining from contact to animals, unchanging intellect, equanimity, refrain from craving for objects, being content with what is given, never forgetting the name of the highest lord, one shall not bring the mind into depression.¹³⁸

The characteristic of posture has been discussed in many works. Because of that, it will not be discussed here.

Young persons can not practise breath control.

¹³⁴ Given the extensive list of fifteen yogas presented at the beginning of this text does not list *aṣṭāṅgayoga*, one wonders why this type of yoga suddenly appears. Suffice it to say that he followed the structure of his main source text. For a discussion of the structural issues of the text, see p. ??.

¹³⁵ The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjala model is striking (cf. Pātañjalayogaśāstra 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, calls names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The “critical” edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J₁ and J₂) with Rāmacandra’s order. According to VASUDEVA, 2004:380-381, this reversed order frequently appears in yoga texts structured in *śaḍāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā*, *Maitrāyaṇiyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiranatantra*, *Matanīgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches the “reversed” order in its *pañcāṅga* schema. POWELL, 2023:168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *Śivayogapradipikā* 2.1-9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prāṇatoṣinī* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Viraśaiva milieu of the fifteenth century. A useful table of the texts, including the reversed order, see POWELL, 2023:166.

¹³⁶ The sixth sense is the mental faculty (*manas*, *citta*), cf. WHITE, 2021:18.

¹³⁷ Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*sānti*), contentment (*santosa*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntahkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), conquer of all senses (*sarvendriyajaya*), and conquer of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*)

¹³⁸ For an interesting comparative table of other texts that teach ten *niyamas* see POWELL, 2023:196.

अतस्तस्य नाममात्रं कथ्यते । प्रत्याहारः कथ्यते । मनः संसाराच्चिवृत्यात्मनि स्थाप्यते । मनोमध्ये ये विकारा उत्पद्यन्ते । अनेकचमकारिणी बुद्धिरूप्तव्यते सागोप्याः । ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते ॥

[XXXII. piṇḍabrahmāṇḍayor aikyam]

इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मा ल्लङ्घाण्डमध्ये ये पदार्थास्ते ऽपि पिण्डमध्ये सन्ति । ते कथ्यन्ते ।
५ पादयोरङ्गुष्टतले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जङ्घामध्ये सुतलं वर्तते । जान्वोर्मध्ये वितलं वर्तते । ऊर्वोर्मध्ये ऽतलं वर्तते ।

Sources: 1-2 cf. YSV (PT p. 841) = YK 7.6-7: kṛtvā kalevarāप् śuddham kuryād yatnair mahātmanā | mano nivārya saṃsāre viṣayētu tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavaty eṣu sarvanindācamatkṛtaḥ | 1-2 cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyatu-raṅgānāप् pratyāhāraṇāप् vikāragrasanaप् utpannavikārasyāpi nivṛttir nirbhātīti pratyāhāralakṣaṇāम् | 2 cf. YSV (PT p. 841) = YK 7.8: dhyānān tu dvividham proktam sthūlasūksmaविभेदात् | sthūlam mantramayam viddhi sūksmantu mantraवर्जितम् | cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvāḥ | sa evātmeti yathā yadyat sphurati tattvasvarūपam eveni bhāvayet | sarvabहुतेषु samadṛṣṭi ca | iti dhyānalakṣaṇam | 4 cf. YSV (PT p. 841): piṇḍabrahmāṇḍayor aikyam śrīप् idāniप् prayatnataḥ | brahmāṇḍe santi ye cāndāḥ piṇḍamadhye 'pi te sthitāḥ | cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvittir bhavati | 5-6 cf. YSV (PT pp. 841-42): talam pādānguṣṭhatale tasyopari talātalam | mahātalām gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūrvormadhye 'talām proktam saptapātālam īritam | talām talātalañceti mahātalārasātalam | saptapātālam etat tu sutalam vitalātalam | 5-6 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmān pādātale vasati | pātālam pādānguṣṭhe | talātalam aṅguṣṭhāgre | mahātalām pādapṛṣṭhe | rasātalam gulphe | sutalam jaṅghāyām | vitalam jānvoh | atalam ūrvoh |

1 atas tasya EPU₁] atātasya DN₁ ata tasya N₂ atātasya U₂ atāt BL **nāmamātrāप्** EPN₁U₂] nā-mamātrāte DN₂U₁ nāma BL **kathyate** β] kathitam α **kathyate** cett.] pratyato E **nivṛtyātmani** em.] nivṛtyātmani BLPU₁U₂ nivṛtyātmani E nivṛtyātmani DN₁N₂ **sthāpyate** cett.] om. N₂ **vikārā** cett.] vikārah P vikārāḥ D om. N₂ **2 utpadyante** cett.] om. N₂ **kāriṇī** BELPU₁U₂] kārakarakāraṇi N₁N₂ kārakāraṇi D **buddhir** cett.] buddhi DN₁N₂ **utpadyate** cett.] utpadyate | EBDU₂ utpadyataram P sāgopyāḥ N₂] sāgopyāḥ DN₁ sāgopyā BLU₂ sāgaupya U₁ sāmgopāmgam E om. P **dhyānam** cett.] om. P ca cett.] om. PU₁U₂ **bahutarāप्** cett.] om. P **prāg** β] om. α **uktam** DU₁U₂] uktam | E uktam cett.] **tenātra** cett.] tena atra DN₁U₁ **nocaye** cett.] na ucycate U₁ **4 piṇḍa**° cett.] pida° DN₁ **brahmāṇḍayor** BELP] 'brahmādayoḥ αU₂ **aikyam** cett.] ekyam B ekam N₂ **tasmāt** cett.] tasmāt B tasmāntē N₂ **padārthās** cett.] padārthāḥ DN₁ padārthā N₂U₁ **te** 'pi cett.] te BLP sarve pi U₁ tanmadhye U₂ **santi** cett.] santiti E sati BU₂ sam° L **te** DN₁N₂] om. cett. **kathyante** cett.] kathyate BPU₁ **5 pādayor** cett.] padas E pādayas PL pādayas B pādayo° U₂ **aṅguṣṭatale** em.] amguṣṭatale U₁ amguṣṭatale DN₁N₂ °mguṣṭatale U₂ tālās BL tele P tale E **talām** cett.] talām ca U₁ mūlām rasātālat U₂ **tadupari** em.] tadupari U₁ tadupari DN₁N₂ pādopari β **vartate** cett.] vartate | pādopari talām vartate P **gulphayor** β] gulpho α **mahātalāp**] parimahātalām α **jaṅghā**° cett.] jaghā° U₂ om. P **sutalam** cett.] stutalam B om. P **vartate** BELU₂] om. cett. **6 jānvormadhye** DU₁] jānvomadhye N₁N₂ jānumadhye EPU₂ jānubhyām BL **vartate** EBL] om. cett. **'talām** E] atalam cett. **vartate** ELB] om. cett.

Philological Commentary: 5 ...mahātalām vartate: A description of *rasātala* was possibly lost in transmission or even an authorial mistake. A phrase like "gulphopari rasātalañ vartate" would be expected according to the sources immediately after the description of *mahātala*.

That is why it is just mentioned by name.¹³⁹

Withdrawal of the senses is taught. The mind is supposed to be turned away from the cyclic existence and caused to abide in the self. Changes within the mind arise, but they are kept off. A mind that is capable of producing many wonders arises. This is to be kept secret.

Meditation has been taught many times before. Because of that, it is not discussed here.¹⁴⁰

[XXXII. Identity of the External Universe and the Body]

Now, there exists the identity of the external universe and the body.¹⁴¹ Because of that, the objects which exist in the external universe are also in the body. They are taught.

Talam exists at the base of the big toe[s] of the feet. On top of the feet exists Talātala. Mahātala exists at the two ankles. Sutala exists in the centre of the lower part of the leg between the ankle and knee. Vitala exists in the middle of the knee. Atala exists in the middle of the two thighs.¹⁴²

¹³⁹ It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (āsane prāṇasamyāme na śaktāḥ sukumārakāḥ | mahāpuṇyaprabhāveṇa śakyate tu mahātmanā |). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3-10, 7.23-24 and 7.68-72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇāyāma* can not be determined since it is absent in the quotes of *Prāṇatoṣinī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, now consciously decides to exclude certain teachings. Therefore, by stating this very reason, he directly hints at his audience: *sukumāras*, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, possibly young princes.

¹⁴⁰ Rāmacandra probably refers to the teaching of the nine *cakras*, the sixteen *adharas*. The same schema is already found in the *dhyāna* descriptions of *Sīvayogapradipika* 3.4–33, cf. POWELL, 2023: pp. 165,212-215. He might also hint at the various methods he subsumes under Lakṣayoga. Rāmacandra probably also consciously decided to skip a description of *samādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as: “Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.” (*samādhir niścalā buddhiḥ śvāsocchvāsādīvarjitah* |). If, indeed, the purpose of Rāmacandra's text was to teach Rājayoga to young courtiers and princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

¹⁴¹ The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see MALLINSON and SINGLETON, 2017:174-178.

¹⁴² Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The ...

[XXXIII. piṇḍamadhye lokatrayam]

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

[XXXIV. uparitanam̄ lokacatuṣkam]

इदानीं उपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः । तदण्डना-
5 डीमध्ये तपोलोकः । दण्डदण्डकमलमध्ये सत्यलोकः ॥

Sources: 2 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokam̄ śṛṇu priye | mūlādhāre tu bhūrloko liṅgāgṛe tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | 4–5 cf. YSV (PT p. 842): merucchidre janoloko merunādyām̄ tapas tathā | kamale martyalokas tu iti lokah pṛthak pṛthak | bhūrbhuvahsvarmahaś ceti janaś caiva tapas tathā | saptamah̄ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanāni caturdaśa |

Testimonia: 2 cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam̄ nābhishthāne evam̄ lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakah sa evendrah | 4–5 cf. SSP 3.4 (Ed. p. 49): danḍāñkure maharlokah̄ danḍakuhare janolokah̄ | danḍanālē tapolokah̄ | mūlakamale satyalokah̄ |

2 idānīm cett.] idānīm upati tataṁ lokam U₁ piṇḍamadhye cett.] pīḍopari B śārīramadhye E liṅgāgṛe cett.] liṅgamūle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka° BL om. N₁N₂ liṅgamūle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravarlokaḥ U₁ 4 uparitanam̄ DEU₁] uparitana° LU₂ uparitana° N₁N₂ uparitanu° PB lokacatuṣkam̄ DPN₁N₂U₂] lokacatuṣkā E lokah catuṣṭayaṁ BL lokam̄ catuṣkam̄ U₁ pṛṣṭhadanḍāñkure cett.] pṛṣṭhadanḍāñkure kule N₂ pṛṣṭhadanḍāñkure P damḍaṣṭaḥtemskure B damḍaṣṭaḥtemkure L maharlokaḥ cett.] maharloka B danḍachidra° cett.] danḍaschidra° P damḍasthita° U₁ uchidra° U₂ janalokah̄ cett.] janaloka BL taddanḍa° cett.] danḍa° U₂ 4–5 nālīmadhye EU₁] nālīmadhye PU₂ nālikāmadhye B tālikāmadhye L nālamadhye B nāli N₁N₂ 5 tapolokah̄ cett.] polokah B kamalamadhye cett.] dandamalamadhye EU₁

Philological Commentary: 5 taddanḍanālīmadhye: After this point in the text, a significant gap of approximately 25% of the entire work appears in the two most important witnesses of the α-group. The two Nepalese manuscripts N₁ and N₂ exhibit a substantial lacuna, which further suggests their close affiliation. They are both most be derived from the same template. The omissions of the readings of N₁ and N₂ will not be documented in the apparatus until after their respective gaps. The reader will be informed once their evidence resumes.

[XXXIII. Triad of Worlds]

Now, the threefold world within the body is taught.¹⁴³ The earth realm (*bhurloka*) is situated at the root support (*mūladhāra*). The airspace (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is inside the penis.

[XXXIV. Tetrad of the Upper Worlds]

Now, the tetrad of the upper worlds is taught. The great world (*maharloka*) is at the shoot of the staff of the back. The world of men (*janaloka*) is in the centre of the cavity of the spine. In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). In the centre of the lotus of the spine is the world of truth (*satyaloka*).¹⁴⁴

higher *lokas* (1-7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8-14), which are here mapped onto the human body, constitute the different "hells" and are the abode of the *nāgas* or serpents and demons, cf. HAAG, 2011:503-504. According to ĀRĀNYA in this commentary on *Yogasūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual's karma has been accounted for and borne their due fruits (BRYANT, 2009:353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p.154. Directly related to the *Yogatattvabindu* is the depiction of a Siddha's body that shows the equivalence of the self and the universe in the manuscript of *Siddhasiddhāntapaddhati* located in Mehragarh Museum Jodhpur, see p.155.

¹⁴³The earliest conception of the cosmos as the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *Kurma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of Yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see MUÑOZ and LORENZEN, 2011:88. For a detailed exposition of Purāṇic concept of the universe in "classical" Yoga, see the commentaries on *Pātañjalayogaśāstra* 3.25, i.e., ĀRĀNYA, 1983: 297-304 or BRYANT, 2009:353-356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15-19.

¹⁴⁴For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16-26 or *Vāyu Purāṇa* 5.39.

[XXXV. catvāro lokasvāminah]

अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । ते ऽपि पिण्डमध्ये वर्तन्ते । + ...शरीरमध्ये द्वौ कुक्षौ ॥ द्वे सविथिनी ॥ वक्षःस्थले कण्ठमूले ॥ कण्ठमध्ये लम्बिकामूले ॥ तालुद्वारे ॥ तालुमध्ये ॥ ललाटे ॥...+ ॥

Sources: 2-3 cf. YSV (PT p. 842): *atha brahmāñdamadhyasthāś catvāro lokapālakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | indro brahmā viṣṇur iśaś catvāraś cātmadevatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | śṛṣṭikarttā ca tatraiva svādhiṣṭhāne mahān hariḥ | maṇipūre śūlapāṇī-raqṣasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vaksākaṇṭhake | śrīngārtikā kapāle ca lambikā brahmaṇḍhrake | navacakram ūrddhvacakrañ ca trikūṭety ekavimśatih | brahmāñdāni vasantīti jñātavyāni prayatnatāḥ | 2-3 cf. SSP 3.4-5 (Ed. pp. 50-53): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhīmānasvarūpī tiṣṭhati | viṣṇulokah kukṣau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārako bhavati | hṛdaye rudralokah | tatra rudro devatā | piṇḍamadhye ugrasvarūpī tiṣṭhati | vaksāḥsthala iṣvaraḥsthalo tatreśvaro devatā | piṇḍamadhye tṛptisvarūpī tiṣṭhati | kanṭhamūle sadāśivalokah tatra sadāśivo devatā piṇḍamadhye saumyārūpī tiṣṭhati | kanṭhamadhye nīlakanṭhalokah tatra nīlakanṭho devatā | piṇḍamadhye 'bhayasvarūpī tiṣṭhati | tāludvāre śivalokah | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpī tiṣṭhati | lambikāmūle bhairavalokah | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpī tiṣṭhati | tatrābhyantere mahāsiddhalokah | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpī tiṣṭhati | lalātamadhye 'nādilokah | lalātamadhye 'nādilokah | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpī tiṣṭhati | śrīgaṭe kulalokah | tatra kuleśvaro devatā | piṇḍamadhye ānandasvarūpī tiṣṭhati | śāṅkhāmadhye nalinīsthāne 'kuleśalokah | tatra akuleśvaro devatā | piṇḍamadhye nirabhīmānāvasthā tiṣṭhati | brahmaṇḍhrake parabrahmalokah | tatra parabrahmadevatā | piṇḍamadhye paripūrṇadasā tiṣṭhati | ūrdhvakamale parāparalokah | tatra parameśvaro devatā | piṇḍamadhye parāparabhbāvas tiṣṭhati | trikūṭasthāne śaktilocah | tatra parāśaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptapāṭalasahitaikavimśatibrahmāñḍasthānavicārah |*

2 catvāro DU₁] caturdaśā° cett. **lokasvāminah** D] lokāḥ svāminaḥ U₁ °lokāsthānāni BLP °lokāḥ stānāni U₂ °lokāni sthānāni E te 'pi EU₁] tānyapi cett. **piṇḍamadhye** EU₁] piṇḍe BELU₂ pide P **vardante** E] vartate cett. **dvaū kukṣau** BL] dvaū kukṣī EPDU₂ dvaū kukṣināu D dvaū kukṣināu U₁ **2-3 dve sakthīni** ELU₂] dve sakthīni PB vartate DU₁ **3 vakṣāḥsthale** em.] vakṣasthale DU₁ vakṣaḥ sthalam EB vakṣaḥsthalam P vakṣasthālam U₂ **kanṭhamūle** LU₂] kanṭhamūlam EPB kanṭhasya mūle DU₁ **kanṭhamadhye** DU₁] kamardhye B kanṭhamadhyam EL kanṭhamadhyah PU₂ **lambikāmūle** em.] lambikāyā mūle DU₁ lambikāmūlam cett. **tāludvāre** DU₁] tāludvāram cett. **tālumadhye** DU₁] tālumadhyam cett. **lalāṭe** DU₁] lalāṭamadhye E lalāṭamadhyam cett.

Philological Commentary: **2lokasvāminah** Only the reading of D and U₁ (α -group) is plausible and *lectio difficilior*. This is confirmed by the source text, the *Yogaśvarodaya* introducing the *lokapālakāḥ* which Rāmacandra rewrites into *lokasvāminah*. In the β -group the subject was not understood and rewritten in an attempt to fix it the passage. This, and the incompleteness of this following list resulted in the introduction of the *caturdaśalokāsthānāni*.

[XXXV. Lords of the World]

Now, there are four lords of the world in the external universe. They also exist in the internal universe.

† ...[Other deities and worlds exist within the body]¹⁴⁵ two in the belly, two in the thighs, at the location of the chest, at the root of the throat, in the centre of the throat, at the root of the uvula, at the entrance of the palate, at the forehead, ...†¹⁴⁶

¹⁴⁵I decided to add these words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

¹⁴⁶This passage seems corrupted. The source text *Yogasvarodaya* and the parallel passages in the *Siddhasiddhāntapaddhati* make it easy to understand what the author originally wanted to express. However, this passage cannot be further reconstructed in any of the textual witnesses available to me, and an approximation to the original wording in Sanskrit hardly seems to be possible without further ado. The content intended by Rāmacandra must have been somewhere between the two sources available to him (see sources in *apparatus criticus*). I translate the respective passage in the *Prāṇatosinī* quoted with reference *Yogasvarodaye* (Ed. p. 842) as follows: “There are now four world keepers amid the external universe. Having recognized these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] (*mūladhāre catuśpatre*) is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna (*svādiṣṭhāne*) is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra (*manipūre*) is the one with the trident in hand, the great lord of the eight siddhis (Viṣṇu). (4) at the gate of the palate (*tāludvāre*), (5) amid the palate (*tālumadhye*), (6) on the forehead (*lalāṭe*), (7) in the chest and (8) throat (*vakṣakāṭhake*), (9) at the junction in the skull (*śringāṭikā kapāle*), and at (10) the uvula (*lambikā*), (11) as well as at the opening of Brahman (*brahmaṇandhre*) and (20) at the nine *cakras* (*navacakra*), upper *ūrddhvacakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail.”

The translation of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of what Rāmacandra possibly wanted to express: “Thus, Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kukṣau*). Viṣṇu is the deity there. In the body, he manifests as the performer of various forms of activity. In the heart is the world of Rudra. Rudra is the deity there. Within the body, he resides in the form of strength. In the location of the chest (*vakṣasthale*) is the world of Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kaṇṭhamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial. In the center of the throat (*kaṇṭhamadhye*) is the world of Nīlakantha. Nīlakantha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāludvāre*) is the world of Śiva. There, Śiva is the deity. Within the body, he exists in his matchless form. At the root of the uvula (*lambikāmūle*) is the world of Bhairava. There, Bhairava is the deity. In the body, he exists in the most excellent form. Therein is the world of Mahāsiddha. Mahāsiddha is the deity there. In the body, he exists in the form of awakening. Within the forehead (*lalāṭamadhye*) is the world of Anādi. Anādi is the deity there. Within the body, he is situated in the form of the blissful supreme ...”

†...शृङ्गाटिकायां कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्त्रे ॥ ऊर्ध्वकमलिन्याखिकूटस्थाने ॥...† एवमेक-
विशस्थानेष्वेकविशतिब्रह्मांडानि वसन्ति ।

[XXXVI. saptadvipāni piṇḍamadhye]

इदार्णि सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरोमध्ये शा-
5 त्वमलिद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये क्रौंचद्वीपः ॥ शरीरस्य लोममध्ये गोमयद्वीपः ॥ नखमध्ये
श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि मध्ये तिष्ठन्ति ।

Sources: 4–6 cf. YSV (PT p. 842): *sapta dvīpāni kathyante 'dhnā tāni śrūnu priye | jambūdvīpas tu majjāyām śākadvīpas tu madhyamah | śālmadvīpah śiromadhye māpsamadhye kuśas tathā | tvaci krauñco lomamadhye gomayadvīpa īritah | nakhamadhye tathā śvetah saptadvīpā vasundharā | jambūḥ śākas tathā śalmaḥ kuśah krauñcaś ca gomayah | śvetah sapte khanḍāni saptakhanḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāni ca |*

Testimonia: 4–6 cf. SSP 3.7 (Ed. p. 54): *majjāyām jambūdvīpah | asthiśu śākadvīpah | śirāsu sūkṣmad-
vīpah | tvakṣu krauñcadvīpah | romasu gomayadvīpah | nakheśu śvetadvīpah | māṁse plakṣadvīpah |
evam saptadvīpah |*

1 śṛṅgātikāyām DU₁] śṛṅgātikā cett. kapālamadhye conj.] karālamadhye L kapolamadhye cett.
kamalinīmadhye cett.] kamalinīmadhyam BL brahmarandhre DU₁] brahmaramdhra° E brah-
marāmdhram cett. ūrdhvakamalinyāstrikuṭasthāne em.] ūrdhvakamalinyās trikuṭasthānam U₂
urdhvakamalinyāḥ trikuṭasthāne U₁ ūrdhvakamalinyāḥ || trikuṭasthāne || saptapātale D ūrdhvam ka-
malinyā trikuṭasthānam LP kamalinyām strikuṭasthānam B kamalinyās trikuṭasthānam E evam cett.]
evam D 1–2 ekavimśasthāneśv P] vimśasthānēk° B ekaṁ vimśasthānēśv L ekavimśatisthāne DE
ekavimśasthān U₂ 2 ekavimśatibrahmāmḍāni EDU₁] ekavimśabrahmāni BLPU₂ vasanti cett.]
vasanti BL 4 kathyante cett.] kathyate BL jambu cett.] jaṁbū P asthi DE] asthi P asti BLU₁U₂
śākadvīpah DEPU₂] śākaladvīpah BL śaktidvīpah U₁ śiromadhye DU₁U₂] śirāmadhye BEP śāri-
madhye L 4–5 śālmalidvīpah cett.] śālmalidvīpah U₂ śākaladvīpah B śākadvīpah L 5 lomamadhye
cett.] lomamadhye U₁U₂ gomayadvīpah DU₁] gomedadvīpah cett. nakhamadhye cett.] taravamadhye
LU₁ 6 śvetadvīpah DU₁] puṣkaradvīpah cett. dvīpāni cett.] rūpaṇi DU₁ guptāni BLPU₂] gupta°
DU₁ om. E

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

[XXXVI. Seven Islands within the Body]

Now, the seven islands within the body¹⁴⁷ are taught.¹⁴⁸

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

destroyer. At the crossroads of the three paths (*śrīgate*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śaṅkhamadhye*) at the location of Nalini is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmaṇḍre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrdhvakamale*) is the world of Parāpara. There, Parameśvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, it is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body.”

Possibly a larger chunk of Rāmāncandra's text is lost here. If, however, just minor parts of the text have fallen prey to decay, it is fascinating that he refrains from mentioning the various deities, which once again underlines the anti-sectarian character of the text.

¹⁴⁷ *Hatharatnāvalī* 4.39 identifies the seven islands with the seven *dhātus*.

¹⁴⁸ The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्राः कथन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ वसामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्यमध्ये उमृतसमुद्रः ॥ पादमध्ये कुर्मस्थानम् ॥

5

[XXXVIII. navadvāramadhye navakhaṇḍāni]

इदानीं नवद्वारमध्ये नवखण्डानि कथन्ते । भरतखण्डः ॥ काश्मीरखण्डः ॥ स्त्रीमण्डलखण्डः ॥ द्विजखण्डः ॥ एकपादखण्डः ॥ राक्षसखण्डः ॥ घान्धारखण्डः ॥ कैवर्तखण्डः ॥ गर्भखण्डः ॥

Sources: 2-4 cf. YSv (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitāḥ | lavaṇekṣusurāsarpirdadhidugdhajalāntakāḥ | lavaṇāpi svedamadhye tu ikṣūrakte madhu tvaci | sarpir medo vasāmadhye dadhi kṣīraṇa lalātakē | vīryamadhye ‘mr̄to jñeyah pāde kūrmāḥ sthito mahān | 2-4 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudrāḥ | śukre ‘mr̄tasamudrāḥ | lālāyām kṣīrasamudrāḥ | kaphe dadhisamudrāḥ | medasi ghṛitasamudrāḥ | vasāyām madhusamudrāḥ | rakte ikṣusamudrāḥ | evam̄ saptasamudrāḥ || 6-7 cf. YSv (PT p. 843): idānīn tu navadvāre navakhaṇḍāni saṃśr̄nu | pāyvādau bhārataṇa khaṇḍām kāsmīraṇa trikamandalam | dvijakhaṇḍam ekapādaṇam khaṇḍām vaksye samandalam | kaivarttaṇa garītagāndhāraṇa navakhaṇḍam iti sthitam | 6-7 cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vasanti bhāratakhaṇḍāḥ kāsmīrakhaṇḍāḥ karparakhaṇḍāḥ śrikhaṇḍāḥ saṅkhakhaṇḍāḥ ekapādakhaṇḍāḥ gāndhārakhaṇḍāḥ kaivartakhaṇḍāḥ mahāmerukhaṇḍāḥ evam̄ navakhaṇḍāḥ|

2 saptasamudrāḥ cett.] samudrāḥ BL **kathyante** cett.] kathyate B kathyete D **prasvedamadhye** cett.] svedamadhye U₁ **kṣārasamudrāḥ** cett.] sārasasamudrāḥ L kṣārasasamudrāḥ U₁ kṣārasāgaraḥ U₂ **lalātamadhye** cett.] lalāmadhye P **kṣīrasamudrāḥ** cett.] kṣīrah samudrāḥ E **vasāmadhye** cett.] vān-madhye E vīryamadhye svāduḥ samudrāḥ || majjāmadhye U₂ **3 madhusamudrāḥ** EP] madasamudrāḥ B madyasamudrāḥ L madhusamudrāḥ U₂ **medā** cett.] medo° BEP **raktamadhye** PU₁U₂] vasāmadhye madhusamudrāḥ || raktamadhye D vasāmadhye madhusamudrāḥ raktamadhye U₁ rasamadhye E **ikṣusamudrāḥ** BDL] ikṣurasamudrāḥ U₁U₂ ikṣurasasamudrāḥ EP ‘mr̄tasamudrāḥ U₁] amṛtasamudrāḥ D svādusamudrāḥ E svādusasamudrāḥ BL svādudakasamudrāḥ P **4 pādamadhye** cett.] karmasthāna pādasamadhye B karmasthāna pādamadhye L pādamtale D **kūrmasthānam** cett.] om. BL **6 navadvāramadhye** EU₁] navadvāre EPU₂ om. BL **navakhaṇḍāni** BPLU₂] navakhaṇḍāḥ DU₁ om. E **kathyante** cett.] kathyate U₁ **bharatakhaṇḍāḥ** DU₁] mukhe bharatakhaṇḍāḥ BPL pādamadhye kūrmasthānam || mukhaṇa bhāratakhaṇḍām U₂ om. E **kāsmīrakhaṇḍāḥ** DU₁] nāsikayoḥ kinarakhāṇḍānaraharikhāṇḍāḥ E nāsikayoḥ kinarakhāṇḍā 3 P nāsikayoḥ madhye kināraharikhāṇḍā B nāsikayoḥ madhye kinārasimphakhāṇḍā L nāsikayoḥ || kinnara || harikhāṇḍā U₂ **strīmaṇḍalakhaṇḍāḥ** DU₁] om. cett. **dvijakhaṇḍāḥ** DU₁] netrayoḥ ketumāla bhadrāśvau E netrayoḥ ketumāla bhadrāśve 4 P netrayo ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U₂ **7 ekapādakhaṇḍāḥ** D] yekapādakhaṇḍāḥ U₁ om. cett. **rākṣasakhaṇḍāḥ** DU₁] karṇayoḥ hiraṇmayakhaṇḍā ramyakakhaṇḍā E karṇayoḥ hiraṇmayaramyakhaṇḍā 5 P karṇayoḥ hiraṇmayaramyakhaṇḍā BL karṇayoḥ || hiraṇmayā || ramyakakhaṇḍā U₂ **ghāndhārakhaṇḍāḥ** DU₁] gude kurukhaṇḍā E gude kurukhaṇḍā 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍām U₂ **kaivarttakhaṇḍāḥ** DU₁] limge ilāvṛtakhaṇḍā E limge ilāvṛtaḥ 7 P ilāvṛtaṇa BL limge ulāvṛtaṇa U₂ **garbhakhaṇḍāḥ** DU₁] evam̄ navakhaṇḍāḥ U₂ om. cett.

[XXXVII. Seven Oceans within the Body]

Now, the seven oceans within the body are taught.¹⁴⁹ (1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the butter ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle¹⁵⁰.

[XXXVIII. Nine Continents within the Nine Doors]

Now, the nine continents¹⁵¹ within the nine doors¹⁵² are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rāksasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).¹⁵³

¹⁴⁹Rāmacandra, who bases his descriptions of the seven oceans on the YSV (PT pp. 842-43) (cf. sources on previous page) changed the order of oceans slightly. The respective passage can be translated as follows: “The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavana*), sugar (*ikṣu*), wine (*surā*), butter (*sarpir*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within the sweat, (2) sugar in the blood, (3) wine in the skin, (4) butter in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle (the earth represented as a tortoise floating on water) is situated at their feet.”

¹⁵⁰The earth consisting of seven islands with mount meru in its centre represented as a tortoise floating on waters of the seven oceans, cf. *Mārkaṇḍeya Purāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and BRYANT, 2009:354.

¹⁵¹The island of Jambudvīpa consists of nine continents.

¹⁵²The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

¹⁵³There is complete divergence between the two main groups of manuscripts. I edited according to the α -group since their readings are close to the source texts. The β -group rewrote the passage by adding the names of the nine doors. The names are partially lacking in *Prāṇatośinī* and missing entirely in the *Siddhasiddhāntapaddhati*. The β -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The β -group situates (1) the Bharatakhāṇḍa within the mouth, (2-3) the Kinnara- und Harikhāṇḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khanḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakhāṇḍa in the ears, (8) the Kurukhāṇḍa at the anus, and (9) the Ilāvṛta[-khanḍa] at the gender (9). This system, along with a lengthy description with many details, is presented in *Parākhyatantra* 5.61-93.

[XXXIX. piṇḍamadhye 'ṣṭakulaparvatāḥ]

इदानीं पिण्डमध्ये उष्टुकुलपर्वताः कथन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृष्ठ-
मध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कंधे मंदराचलः ॥ दक्षणकर्णे विंध्याचलः ॥ वामकर्णे
मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः पादयोगुलीनां मूलेषु वर्तन्ते ।

5

[XL. śarīre navanāḍyāḥ]

इदानीं शरीरे नवनाड्य तिष्ठन्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गंगायमुना वितस्ता चंद्रभागा
सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्झराः स्रोतांसि तटाकानि वापीकूपा
द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ।

Sources: 2-4 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śṛṇu yatnataḥ | merudanḍe sumerus
tu pīṭhamadhye himālayāḥ | vāmaskandhe tathā dakṣe malayo mandarācalāḥ | vindhyas tu dakṣiṇe karṇe
vāme maināka īsvari | laṭāte madhyadeśe tu śrīśailah paramēsvari | tathā brahmakapāṭasthalā kailāsaḥ
parvato mahān̄ | sumerur himavān vindhyo malayo mandaras tathā | śrīśailo mainākaś ceti kailāso
'ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśināḥ | 6-8 cf. SSP 3.10 (Ed. p. 56): meru-
parvato merudanḍe vasati | kailāso brahmakapāṭe vasati | himālayāḥ pṛṣṭhe | malayo vāmakandhare |
mandaro dakṣiṇakandhare | vindhyo dakṣiṇakarṇe | maināko vāmakarṇe | śrīparvato laṭāte | evam aṣṭa
kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣi vasanti | 6-8 cf. YSV (PT p. 843): śarīre navanāḍisthā
narmadā ca maheśvari | iḍāyām yamunā devi piṅgalāyām sarasvatī | suṣumnāyām vahed gaṅgā cāny-
onyonyā ca nādiṣu | gaṅgā sarasvatī godā narmada yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati
| dvisaptatisahasreṣu nadinadaparīṣravaḥ | 6-8 cf. SSP 3.11-12 (Ed. p. 57): pīnasā yamunā gaṅgā
candrabhāgā sarasvatī | vipāśā śatarudrā ca śrīrātriś caiva narmadā | evam navanadyo navanāḍiṣu vasanti
| anyā upanadyaḥ kulyopakulyā dvisaptatisahasranāḍiṣu vasanti |

2 idānīm DU₁] idānīm cett. piṇḍamadhye DU₁] om. cett. 'ṣṭakulaparvatāḥ em.] aṣṭakulaparvatāḥ
PDU₁ aṣṭakulaparvatāt U₂ aṣṭamakulaparvatāḥ BEL meruparvatāḥ em.] merumparvatāḥ DU₁ meru-
māndarāḥ cett. kailasaparvatāḥ DU₁] kailāsaḥ cett. 2-3 pṛṣṭhamadhye EU₂] pṛṣṭham adhye P
pṛthvīamadhye BL paitīmadhye D paithamadhye U₁ 3 himācalāḥ cett.] himācalāḥ || parvataḥ D himā-
calaparvatāḥ U₁ 4 śrīśailāḥ cett.] śrīśailasāḥ B parvatāḥ DU₁] śailāḥ EU₂ śailā BPL amṛgulīnāṁ
EPD] amṛgulībhāyām U₁ amṛguli° BL mūleṣu cett.] madhye DU₁ vartante cett.] vartate BL parvate U₁
6 śarīre cett.] śarīramadhye EU₂] navanāḍyas EU₂] navanaḍyas BLP ṣaṭvānāḍyas D ṣaṭvānāḍyāḥ U₁
tiṣṭhanti cett.] tiṣṭhati DU₂ ṣaṭvānāṁ nadīnāṁ cett.] navanadīnāṁ E vartante cett.] nivartamte U₂
vartate B 7 sarasvatī cett.] sarasvatī L vipāśā cett.] vaipaśā DU₁ śatarudrā em.] śātahṛdā DPUI
śatahradā E sāṣṭatahradā B sāṭadrūmā U₂ irāvati DE] irāvati BLPU₁ om. U₂ aparā cett.] gamḍakī U₁
nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinairbhurasrota° D nadyūpanadinairbhurasrota° U₁
nadyo nadānirjārā srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U₂ nadyo
nadāni srotāṁsi E tatākāni E] tatāka D tatāni BLP taṭaga U₁ tathāni U₂ vāpiκūpā cett.] vāpiκupāḥ D
8 dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍīnāṁ cett.] sahaṣraṇāḍīnāṁ B sahaṣraṇāḍī
EU₁ tiṣṭhanti cett.] tiṣṭhamtī U₁

Philological Commentary: 7 śatarudrā: I emended according to YSV (PT).

[XXXIX. Eight Mountains within the Body]

Now, the eight mountains within the body are taught.

(1) Within the spine is Mount Meru. (2) Within the door of Bahman is Mount Kailasa. (3) Within the back is the Himālaya. (4) Within the left shoulder mount Malabar. (5) Within the right shoulder of the mountain of Mandara. (6) In the right ear, the Vindhya mountain. (7) the Maināka[-mountain] is in the left ear. (8) Within the forehead Śrīsaila. Other mountains exist in the hands, feet, and toes.

[XL. Nine Rivers within the Body]

Now, within the body, nine rivers are situated. Within it, the courses of the nine rivers exist. Gaṅga, Yamuna, Vitastā, Candrabhāga, Sarasvatī, Vipāśā, Śatarudrā, Irāvati und Narmadā. Other rivers and waterfalls near the rivers, currents, lakes, ponds and wells are within the 72000 channels.¹⁵⁴

¹⁵⁴ Show up to get things done!

[XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्टकाश्चांत्राभ्यन्तरे वसन्ति ।

द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मिथुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दत्तः ॥ मकरः ॥

कुम्हः ॥ मीनः ॥

५ नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ बुधः ॥ बृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥ प
च्छदशतिथयो ऽत्र मध्ये वसन्ति ।

यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये उर्मा नाम लहरी भवति ॥ तथा उर्म श्वलनाच्छरीरे चलनं
भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।

त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

Sources: २-६ cf. YSV (PT p. 843): itas tato dehamadhye ṛksaś ca saptavimśatiḥ | yogāś ca rāśayaś
caiva grahāś ca tithayas tathā | २-६ cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇi | dvādaśā
rāśayaḥ | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayaḥ | ete 'ntarvalayे dvīsaptaśatih
koṣṭheṣu vasanti | anekatārāmaṇḍalam ūrmipūñje vasati | २-७ cf. YSV (PT p. 843): laharīśu mīnāmāni
cāvāhanam sthāpanam tathā | sarvāṅgeṣu ca deveśi samagram ṛksaṇaṇḍalam | trayastrīmśatkoṭay
astu nivasanti ca devatāḥ | ७ cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalam ūrmipūñje vasanti
| trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti | ७-९ cf. YSV (PT p. 843): sarvāṅgeṣu ca deveśi
samagram ṛksaṇaṇḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | ७-९ cf. SSP 3.13 (Ed. p. 58):
trayastrīmśatkoṭidevatā bāhuromakūpeṣu vasanti |

२ dvisaptatikoṣṭhakāścāmṛtrābhyaṇtare D] dvisaptatikoṣṭkāś cāmṛtrābhyaṇtarē U₁ dvisap-
tatikoṣṭhakāmṛtrābhyaṇtare P dvisaptatikoṣṭhakāmṛtrābhyaṇtare B dvisaptatikoṣṭkāmṛtrābhyaṇtare
L dvisaptatikoṣṭhakāmṛtrābhyaṇtare U₂ dvisaptatikoṣṭhakābhyaṇtare E ३ rāśayaḥ cett.] rāśayaḥ
B meṣaḥ E] meṣa || U₂ meṣa° cett. vr̄ṣaḥ E] vr̄ṣabha || U₂ °vr̄ṣa° cett. mithunaḥ E] mithuna
|| U₂ °mithūnaḥ P °mithūna° B °mithuna° cett. karkaḥ cett.] karka° P karka || U₂ °karka° cett.
siṁhaḥ E] siṁha || U₂ °siṁha° cett. kanyā E] kanyā || U₂ °kanyā° cett. tulā E] tula || U₂ °tūla° cett.
vr̄ścikāḥ em.] vr̄ścika E vr̄ścika || U₂ °vr̄ścika° cett. danuḥ em.] dhanur E dhana || U₂ °dhana°
cett. makaraḥ em.] makara || U₂ °makara° cett. ४ kumbhaḥ em.] kumbha || U₂ °kumbha° cett.
mīnaḥ em.] mīnah E mīnaḥ BL mīna || U₂ °mīna° cett. ५ navagrahāḥ cett.] navagrahāḥ P °ādityā
em.] āditya° cett. ravi || U₂ somaḥ em.] soma° cett. "soma | D campdra || U₂ maṇgalāḥ em.]
maṇgala | D maṇgala || U₂ budhaḥ em.] budha || U₂ budha | D °budha° cett. bṛhaspatiḥ em.]
°bṛhaspatiḥ P bṛhaspati | D vṛhasyati || U₂ °bṛhaspati° cett. śukraḥ em.] śukra || U₂ śukra° D °śukra°
cett. śaniḥ em.] °śaniḥ P śani || U₂ °śani° cett. rāhuḥ P] rāhu || U₂ °rāhu° cett. ketuḥ PU₁U₂]
ketavaḥ E °ketu cett. ५-६ pañcadaśatithayo DEU₁P] pañcadaśatithayah || L pañcadaśatithih ||
B padaśatithayo U₂ ६ 'tra DEPU₂] atra BL ātra U₁ vasanti cett.] tiṣṭhamti U₂ ७ yathā cett.]
piṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.] laharā B om. P tathā
cett.] om. P ūrmi D] urmi BLP urmi U₁ kūrmī E bhavati cett.] bhavanti U₂ tathā urmeś U₁]
tasyāḥ urmyāḥ D ūrmyāś calāś E ūrmyāś calāś P ūrmmīś calāś B ūrmyāś calāś || U₂ om. L calanāc
charīre em.] calācharīre D calanāśarīre U₁ cataḥ || śarīre B cataḥ śarīre P tataḥ śarīra° U₂ tataḥ E om.
L ८ dhāvanam bhavati DU₁] dhāvanam ca cett. om. E samagram cett.] samagram B samagra°
U₁U₂ ९ trayastrīmśatkoṭayo BL] trayastrīmśatkoṭyo P trayah trīmśatkoṭyo U₂ trayah striśatkoṭi U₁
trayastrīmśatkoṭyo D trayastrīmśatkoṭi° E devatā DU₁] devatāḥ | cett. vasanti cett.] vasamti DU₁

[XLI. Twentyseven stars ...]

Twenty-seven stars and seventy-two vessels are residing inside the guts.

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

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

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

Thirty-three crores of divinities reside within the pores of the arms.¹⁵⁵

¹⁵⁵ Show up to get things done!

पृष्ठोरमध्ये षडशीतिसहस्र दिव्यतपस्विनः । पीठोपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥ शेषः ॥ एते नागा वसन्ति ।

उदररोममध्येऽपरे नागा वसन्ति । गणगन्धर्वकिञ्चरप्सरोविद्याधरगुह्याकाः ॥

⁵ शरीरमध्ये मर्मस्थाने इनेकतीर्थावली वसति । अश्रुपातमये मेघमण्डलं वसति । अनन्ताः सिद्ध्यो बुद्ध्यश्च पकातामयै वर्तन्ते ।

चक्षुसयोऽद्योऽवयोमध्ये वर्तते ।

अनेकवचस्पतिगल्लवातणानि जह्नारोममध्ये वसन्ति ।

Sources: 1 cf. YSV (PT p. 843): tathā pīthāni sarvāṇi dehamadhye sthitāni ca | cf. SSP 3.13 (Ed. p. 58): anekapīthopapīthakā romakūpeśu vasanti | 2-3 cf. YSV (PT p. 843): hrdaye vyomamadhye tu anantādyāstu vāsukīḥ | udare vyomamadhye tu pare nāgā vasanti hi | 2-3 cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | 4 cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāh śūra vidyādharāpsarādayah | anekatīrthavarṇāś ca guhyakāś ca vasanti hi | cf. SSP 3.13 (Ed. p. 58): gandharvakinnarākīmpuruṣā apsarasāmī gaṇā udare vasanti | 5-6 cf. YSV (PT p. 843): anantasiddhayo buddhāya prakāśo vartate hṛdi | meghasya maṇḍalam jñeyam aśrupāte tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatīrthāni marmasthāne vasanti | anantasiddhā matiprakāśe vasanti | 7-8 cf. YSV (PT p. 843): candrārkau netravormadhye jaṅghā lomasu sāksināḥ | ṭṛṇagulmādikācīpi viśvarūpaṃ smarte tataḥ | 7-8 cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasatāh | anekavrksalatāgulmatrānāi jaṅghāromakasthāne vasanti |

1 प्रस्तुं पृष्ठे || प्रस्तुं BLU₁ प्रस्ता^o PU₂ pithasya D शादाशी^o DU₁ U₂] शादाशी^o BL शादाशी^o P तपस्विनाः
BLPU₂] tapasvino DU₁ पि॒थोपा॒पि॒त्थानि॑ em.] pithopapāpit̄ha em.] pithopapāpit̄ha LP mi॒ष्ठopapāpit̄ha B pīt̄hamahāpīt̄ha
DU₁ pīt̄hopapīt̄ho^o U₂ उ॒र्ध्वप्र॒ष्ठे॑ em.] urdhvapr̄ṣṭha U₁ उ॒र्ध्वहा॒ तुष्टो॑ D ordhva U₂ dvavoṣṭo
P द्वा॒ष्ठो॑ B द्वा॒ष्ठि॑ L परियांे॑ em.] pariyanī BDPU₁ U₂ pariya^o L रोमाणि॑ em.] romāni
BDLPU₂ romāni U₁ वासन्ति॑ cett.] santi U₁ **2** तक्षकामहानांगा॑ह D] takṣakah mahānāga॑h EU₂
तक्षकामहानांगा॑h P takṣamā nāga॑h U₁ कर्कोतका॑h DPU₂] karkotah U₁ om. E पुलका॑h P] pulikah
U₁ pulika D kulakah U₂ takṣakah E वासुकी॑h EP₁ U₂] vāsuki DU₁ अनांता॑h P] ananta^o E अनांता॑h U₁
ānanta DU₂ शेषा॑h U₂] शेषा॑h E शोषा॑h P शोषा॑h U₁ शेषा॑h D नांगा॑h cett.] nāga E **4***मध्ये॑h cett.] मध्ये॑h
| D 'पारे॑h U₁] apare cett. गणगांधरवकिन्नरापर्सोविद्याधरागुह्यका॑h em.] gunagandhar-
वकिन्नरापर्सोविद्याधरागुह्यका॑h E gunagandharvakinnarābhāro vidyādhara guhyakā॑h B gunagandhar-
वकिन्नराभारो vidyādhara guhyakā॑h L गणगांधरवकिन्नरापरुषापर्सोविद्याधरागुह्या॑h U₁
गणगांधरवकिन्नराकिंपुरुषा॑h || apsarovidyādhāra | guhyaka D gamdhagandharvakinnarāp-
रसोविद्याधरागुह्यका॑h U₂ **5** शरिरामध्ये॑h cett.] śarimadhye D madhye P मर्मास्थाने॑h U₁] kar-
māsthāne D om. cett. *नेकातिर्थावाली॑h PU₂] anekatirthāvalī BL naikatirthavalli U₁ nenekatirthavalli
D anekatirthāhāni E मेघामांदालम्॑h cett.] meghamāndāla B वासति॑h EP₁ U₂] vasati L वासम्ति॑h DU₁
vasamti B अनांता॑h DEP] anaṁta BLU₂ बुद्धयास्॑h cett.] buddhayac B **6** वर्तते॑h EP₁ U₂] vartate
BLDU₁ **7** सूर्युपात्रा॑h cett.] *सूर्यो॑h BL द्वयोर॑h DEP] dvayā॑h B dvayo LU₂ om. U₁ नेत्रयोर॑h DE]
netreyor P netrayo B netrayo^o U₂ netradvaya U₁ **madhye॑h cett.] om.** U₁ वर्तते॑h cett.] pravartate
U₂ वासम्ति॑h U₁ **8** अनेकावनास्पतिगुल्मालत्रॄनांि॑h BELP] anaikavananaspatigulmatr̄nāni D anekavanas-
स्पतिगुल्मालत्रॄनांि॑h U₁ anekavana | spatikulmatr̄nāni U₂ **रोमा॑h cett.] रोरा॑h BL madhye॑h cett.]**

Philological Commentary: 1 pr̄ṣṭiromamadhye ...roman̄i tanmadhye vasanti: Sentences omitted in E. 3 hrdayaromamadhye ...ete nāgā vasanti: List and sentence omitted in B and L.

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

Within the cavity of the heart: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].¹⁵⁶

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

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

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.¹⁵⁷

¹⁵⁶ Notably, none of the known sources contains the names of the snake demons.

¹⁵⁷ Show up to get things done!

पुरुषस्य नृत्यदर्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्गलोकः कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते । तद्वहृतरं नरकं कथ्यते । अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मबंधनमित्युच्यते । अथ च यत्कर्मकरणात्मनोमध्ये शङ्खा न भवति तत्कर्म मुक्तिकारणं ।

5

[XLII. rājayogaśarīre cihñāni]

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

Sources: 1-2 cf. YSV (PT pp. 843-844): samagrدارšanān muktaḥ svargabhogāñ ca matsukham | tad etac cintayā yāti rogaśokavivarjijitah | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukham tat svargah | yad duḥkham tan narakah | yat karma tad bandhanaṁ | yo nirvikalpaḥ sā muktiḥ | svavarūpajñānadaśayāṁ nidrādau svātmajāgarāḥ sāntir bhavati | evam sarvadeheṣu viśvarūpāḥ paramēśvaraḥ paramātmā ‘khaṇḍasav-hävena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): tad etac cintayā yāti rogaśokavivarjijitah | yatkarmā karmaṇā śāṅkā manomadhye bhaved vahīḥ | tatkarmakaraṇām muktir ity āha bhagavān śivah | 6-105.1 cf. YSV (PT p. 844): yasya darśanamātreṇa rogaśokavivarjijitah | paramānandacittah syāt tapasvi caiva kirtitah | saptadvipā bhaved dṛṣṭā tattvajñānam tato bhavet | sarvabhāvaṁ vijānyād vajradeho bhavet tathā | sarpadaṣṭe viṣṭam na syāt kṣudhā nidrā ṣṭā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U₁ nr̄tyadarśanāt DEP] nityadarśanād D darśanāt || U₂ nr̄tyod° U₁ gitāśravaṇāt cett.] gitāśravaṇād U₁ darśanāt U₁] darśanād U₁ ya P] yā U₁ yaḥ BDEL om. U₂ saḥ E] sa DU₁U₂ svargalokaḥ BELP] svargaloka U₂ bahuरānamdaḥ svargaphulaḥ D bahuरānamdaḥ svargaphulaḥ U₁ 2 °pidito E] °pidato BP °piḍato U₂ °piḍano L °piḍā D °piḍa U₁ durjanebhyaḥ cett.] durjanebhya BL' yadduḥkham L] yat duḥkham E yat duḥkha B yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbahtaram cett.] tat bahutaram D bahutaram U₁ narakaṁ cett.] nakam U₁ 2-3 atha ca yatkarmakaraṇāt sarveṣāṁ lokānām svamanasi ca śubhaṁ na bharate tatkarmabamp- hanam ity ucyate U₁] om. cett. 3 yatkarmakaraṇān PU₂] yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL śāṅkā cett.] śakā U₂ 4 bhavati cett.] bhavamti U₂ muktikāraṇām cett.] kamuktiकāraṇām LB 6 idānīm cett.] idāni BPU₂ rājayogāccharāre DEL] rājayogāc charāre || B rā- jayogāccharāre U₁ rājayogāsāre U₂ rogyogāccharāre P etādṛṣāni cett.] yādṛṣāni E sakalaroganāśāḥ cett.] sakalarogaḥ nāśā U₁ sakalapṛthvīm cett.] sakalām pṛthvīm P 7 tadanantaram cett.] tad am- taram P tad anamtarā° U₂ tattvavisayaŋ DU₁] om. cett. samagrām bhāṣām PDU₁] samagrā bhāṣā EU₂ samagrā bhāṣā B samagra bhāṣā L 8 °damśena E] °damśo P °damśema B °damśe DLU₁U₂ sati DU₁] om. cett. na cett.] om. L bhavati cett.] bhavatī B vati U₂ tataḥ cett.] tat° BL bubhukṣā EDU₂] bunnukṣā P babhukṣā BL °nidroṣṇatā° L] °nidroṣṇatā° U₂ nidrā | uṣṇatā || D nidrollatā EB nidrolmatā P °śīta° cett.] śītā P śītoṣṇatā E śīta nā D bādhā PBL] bādhām EDU₂ kurvanti cett.] kuroti D

Philological Commentary: 2-4 atha ca yatkarmakaraṇāt ...bamdhānam ityucyate: This sentence is only preserved in U₁. Since this statement is resembled in the sources I included it in the edition.

8 tataḥ ...kurvanti: The sentence is omitted in U₁.

By witnessing the dance, listening to songs, and enjoying (*darśanāt*) beloved objects, one attains supreme bliss, which is called heaven. The suffering experienced by a person afflicted by disease and tormented by wicked individuals is considered a lesser hell. Moreover, by the performance of one's own duty, a good result is obtained both in this world and in one's own mind. Therefore, it is said that the bondage of such action does not bind. And thus, when there is no doubt in the mind regarding the performance of action, then that action becomes the cause of liberation.¹⁵⁸

[XLII. Characteristics of Rājayogic Body]

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

¹⁵⁸Without any introductory statement structurally, these sentences do not fit the context of the contents of the yogic body. However, the structure is preserved in all witnesses.

वाक्सिद्विर्भवति । विद्युत्पाते शरीरे क्राचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रं पृथ्वीं दृष्ट्या पश्यति । अणिमादृष्टसिद्धिर्भवति ।

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ

5 मुकुन्दकुन्दनीलाश्च सर्वश्च निधयो नव ॥ XLII.1 ॥

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

Sources: 6-105.1 cf. YSV (PT p. 844): usñatā śitatā ceti vāksiddhiḥ syān na samśayah | vidyutpāte 'pi dehasya kvacid dhāṇir na jāyate | 1-7 cf. YS (PT p. 844): tato 'sau vāyuyogī syād drṣṭvā prthvikulānvitah | aṇimādy aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samīpe ca nidhayo nātra samśayah | 7-0.0 cf. YSV (PT p. 844): yatreccchā gamanam tatra svarge martyerasatāle | sphuraty ājñākhyah sarvatra samīpe paramēśvarah | kāraṇe hārane sākto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityam nirjane nivaset sudhiḥ | kṛtvātmanamasor aikyam prāpnoti paramam padam |

1 śarīre DU₁] om. cett. **kvācid glānir na** U₁] kācid glānir na BL na kiṃcid glānir D kācidbādhāpi E kācid dhāṇir na U₂ **pavanarūpī** PU₂] pavanayogī U₁ pavanayopī D pavanarūpi BL pavanarūṣi E **puruṣo** cett.] puruṣi E 2 **prthvīm** cett.] prthvī B **drṣṭyā** DEP] drṣṭā BL drṣṭvā U₁ U₂ **aṇimādyasṭasiddhir** cett.] aṇimāmahimāgarimālādhimā tathā U₂ **bhavati** cett.] prātikāmyamisatvam || viśitvam || ity aṣṭasiddhayah || U₂ 4 **mahāpadmaś ca padmaś ca** em.] padmaś ca mahāpadmaś ca U₂ śripadmaś ca mahāpadman PB om. DEL₁ **śāṅkho** BLU₂] samkho P om. DU₁ **makarakacchapau** em.] makarakacchapaḥ BLU₂ makarakacchapaḥ P 5 **mukundakundanilāś ca** em.] mukundō kumḍāś ca nilāś ca U₂ kumḍonukumḍanilaś ca K kumḍonukumḍoś ca nilāś ca BL **kharvaś ca** nidhayo nava em.] vijñeyāni dhayonava P vajrayoni cīdātmakā BL vajrayo navanidhi U₂ 7 **mahāpadmādyā** EDU₁] mahāpadmājñā BL mamahāpadmā P **nava nidhyayaḥ** E] nava nidhapa U₁ nidhyayaḥ D nanidhyayaḥ || L navinidhyayaḥ || B dhānavanidhaya P **samīpa** E] samīpe cett. āgacchanti cett.] āgacchati U₂ āgacchatī || nava nidhyayaḥ samīpa āgacchanti | B ākāśamadhye cett.] ākāśa° U₁ **daśasu** cett.] °daśa U₂ **dikṣu** cett.] dikṣumadhye DU₁ **gamanāgamanabalaṁ** DPU₁U₂] gamanāgamanavallabhāḥ BL gamanāgamanē bhavatalā balāḥ E **bhavati** cett.] bhavati B 8 **bhavati** cett.] bhavati U₁ **tatra** cett.] yatra BPU₁ **paśyati** cett.] paśyamti BU₂ **karaṇe** cett.] karanam D **harane** cett.] taranē U₂ 9 **sā-marthyam** cett.] ca sāmarthyam U₁marthyam D

Philological Commentary: 7 **nidhayo nava**: These so-called nine treasures of Kubera are mentioned i.e. in *Śivapurāṇa* 2.3.15. I emendend according to the traditional list.

Perfection of speech arises. Within the moment of a thunderstrike, fatigue does not occur in the body. Subsequently, the person becomes a yogi of the wind. He sees the entire earth with a glance. The eight supernatural powers arise.

XLII.1 1. Padma (lotus), and 2. Mahāpadma (great lotus), 3. Śaṅkha (conch), 4. Makara (crocodile), 5. Kacchapa (turtle), 6. Mukunda (gem), 7. Kunda (Jasmine), 8. Nīla (saphire) und 9. Kharva (another gem) are the nine treasures.¹⁵⁹

The nine treasures beginning with the Mahāpadma, approach nearby.

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

¹⁵⁹ Source?

[XLIII. gurubhakteh phalam]

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

5 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति
ग्रस्ते स्ववेगनिच्चये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥ XLIV.1 ॥

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खर्परं शून्यमासनं
योगैश्वर्येण संपन्नः सोवधूतं उदाहृतः ॥ XLV.1 ॥

Sources: 3-111.10 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad ekaṇ
samābhāṣya prāpnoti ca sadāgatil | sa bhavet kavītā dhrīrā niścalā śāntir eva ca | gurupādaprāsañdena
tad aikyam yati siddhibhāk | 4-6 cf. SSP 5.79 (Ed. p. 105): samvitkriyāvikaraṇodayacidvīlāsaviśrāntim
eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam satyam bhavet samarasam
guruvatsalānām | 9 ~SSP 6.10 (Ed. p. 111): yasya dhairyamayo daṇḍah parākāśam ca kharparam |
yogapañṭam nijāśaktih so 'vadhūto 'bhidhīyate |

2 **gurubhakteh** cett.] gurubhaktaiḥ P **phalam** cett.] phalam bhavati U₂ **viśrāmaṅkaraṇam** cett.]
viśrāmaṁ karamṇam B viśrāmaṁ karaṇam L **icchatā** cett.] icchatām BL **sadguroḥ** cett.] sadgu-
ruḥ DU₁ **kṛtvā** cett.] kṛt.. D kṛtvā || U₂ **sāvadhānaṁ** cett.] māvadhānaṁ U₂ 3 **karaṇiyam** cett.]
kṛtvā karaṇiyam L kṛtvā karaṇiyam || B **abhyāsa-balāt** cett.] abhyāsa-balāt || L **paramapráptiḥ** cett.]
paramapadaprāptiḥ U₂ **tena** cett.] tena saha DU₁ **svasya manasāḥ** BLP₂] svasya manasā D svascha
manasā U₁ svāsiyamanasāḥ E **samarasam** L] samarasam DPU₂ svāsthyam E *om.* BU₁ **karttavyam**
cett.] *om.* B **candraśūryau yāvat** EPU₁] camdrasūryau yāvit D camdrasūryayāt L camdrasūrya-
vat U₂ *om.* B **piṇḍo** PLU₂] piṇḍe DE piṇḍau U₁ *om.* B **niścalo** PLU₁U₂] niścalau DE *om.* B
4 **bhavati** cett.] bhavatiḥ D bhavataḥ E **ślokāḥ** DU₂] śloka LU₁ 5 **samyak°** cett.] samyagah U₁
°kiraṇodaya° cett.] karanotdrdi U₂ °cidvilāsa° cett.] samarad vilāsa || B cidvilāsam | D cidvilāsam U₁
°grasta-sa-magra° em.] grastasamagram U₁ grastam cett. °svāśānti° cett.] saśāmti U₁ **mahaṭām** U₁]
bhavatām U₂ mavatām D samatām E manasā BLP **svayam** cett.] svam B **yāti** cett.] yāmi P śānti BL
6 **graste** cett.] grāme U₂ **svaveganicaye** cett.] svavegam niçaye D svaveganiścaye U₁ sveraṁganicaye
U₂ **padapiṇḍamaikyam** cett.] padapiṇḍamaikyam D yada piṇḍam aikyam U₂ **satyam** cett.] satyam
B satām L **guruvatsalānām** DPU₂] guruvatsalābhām BL guruvatsalām ca E guruvatchalānām U₁
8 **lakṣaṇam** cett.] lakṣaṇam BLDU₁ **kathyate** cett.] āha BL 9 **haste** cett.] hastai U₂ **kharparam**
cett.] kharaparam DU₁ **śūnyam āsanam** cett.] śūnyabhāsanam B śūnya-nāmakam U₁ 10 **yoga-i-**
varyena cett.] yogaiśvaryai B yogaiśvarye L **saṁpannah** cett.] saṁpanna P sapannaḥ U₂ **sovadhūta**
cett.] sovadhūtam BL **udāhṛtaḥ** cett.] udāhṛtam BL

[XLIII. Result of Devotion towards the Teacher]

This is the result of devotion to the teacher: This is the result of devotion to the teacher. Within the self resides the mind's longing for inner peace. The individual who has served the teacher should nurture an attentive mind. Through the strength of practice, one attains the highest state. By him, equanimity shall be created in his own mind. Just as the sun and moon [are unchangeable], an unchangeable body arises in the same way.

XLIII. 1 In those who are wholeheartedly devoted to the teacher, the cumulative activity of one's own mind is abruptly taken [by the Guru], and true identification, the union with the internal and external universe, emerges: the complete inherent nature, the manifestation of beams of light, the divine play, complete ecstasy, inner peace, and power are attained effortlessly.¹⁶⁰

[XLIV. Characteristic of an Avadhūta Person]

Now the characteristic of an Avadhūta-person is taught.

XLIV. 1 He, whose royal rod in hand is courage, whose bowl is the throne of emptiness. Furnished with the power of yoga, he is called an accomplished Avadhūta.¹⁶¹

¹⁶⁰Source?

¹⁶¹Show up to get things done!

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

आत्मा ह्वाकारो विज्ञेयो वकारो भववासना ।
धूत तत्कंपनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3॥

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

यः पुरुषो द्वितीयं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चब्लभावं न दधाति सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । यत्किंचित्पश्यति तत्सर्वं ग्रसति मुक्तमिति ज्ञायते सोऽवधूतः कथ्यते ।

आवधूततत्त्वः सोमा निराकारपदे रित्थितः ।
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

Sources: 1-2 ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayanam bhikṣām kṛtvā sāsvādane rataḥ | jāraṇam tanmayibhāvah so 'vadhūta 'bhidiyate | 11-12 ≈SSP 6.32 (Ed. p. 118): avadhūtatanuryogī nirākārapade sthitah | sarveṣām darśanānām ca svasvarūpam prakāśate |

1 **bhedābheda** cett.] bhedābhedo U₂ **bharāṇam** cett.] bhakṣanam DU₁ **jāgaram** P] jāraṇam BDELU₁ jāraṇam U₂ 2 **etādṛśo** 'pi cett.] tādṛśopī BL **so'vadhūta** cett.] sovadhūtam BL 3 **ātmā** EPD] ātmāt B ātmāt L ātmai U₁ ā U₂ **hy akāro** cett.] dyukāro BL **vijñeyo** cett.] vijñoyau B **vakāro** cett.] vikāro BL 4 **dhūtas** cett.] dhūtam E dhūtasa D **tatkampānam** cett.] samtāpanam E **so'vad-hūto** cett.] so vadhūta BLP **nigadyate** cett.] nirucyate U₁ 5 **vakārārtha** cett.] vikārādirsthor BL 'tha cett.] ya BU₁U₂ 6 **etad dvayam** P] etad düyam E etadvayam cett. **yah jānati** BL] japani kuryat E yan Jayati yah P Jiyate yah U₁ Jayati yah U₂ **udāhṛtaḥ** cett.] udāhṛttā B udāhṛtaḥ L udārataḥ U₁ 8 **dvitīyam** cett.] dvitiya P **paśyati** cett.] paśyati || U₂ paśyamti B **paśyati** cett.] tiṣṭhati DU₁ **‘vā** cett.] ‘vo E ‘cā DU₁ **manas** cett.] manah DU₁ **cañcalā** cett.] camcalam BL camcali U₂ **bhāvam** cett.] bhāva B bhāve U₁ **dadhi** cett.] dhadhiḥ | BD 9 **so'vadhūtaḥ** cett.] so vadhūtaḥ | BL **kathyate** cett.] om. BL **yan na** EPU₁] yanma D atha vā kasyase panna BL om. U₂ **dṛṣyate** cett.] iṣyate B om. U₂ **tad** cett.] ‘d BL **tad avyaktam** cett.] tad avyakta DU₁ **paśyati** cett.] yasyati BL paśyati U₁ **yatkiṃcīt** DU₁U₂] yatkiṃcid BELP **paśyati** DU₁] dṛṣyate PLU₂ ḫṣyate EB **tatsarvam** cett.] tatsarvam P tatsarva L 10 **grasati** P] grasati DU₁ grasamti U₂ grastati E **muktam** cett.] muktam U₂ **jñāyate** cett.] jñāyate || U₂ jñānam paśyati | E **so'vadhūtaḥ** cett.] sāvadhūtaḥ P **kathyate** cett.] kathyamte U₂ 11 **tanuh** BEU₁] tanu PLD rutu U₂ **somā** L] somo cett. **sthitah** cett.] sthita U₁ 12 **darśanānām** cett.] darpaṇānām U₂ **prakāśate** BLP] prakāśyate cett.

Philological Commentary: 3-4 **ātmā hy akāro ...nigadyate**: The source of the verse is unknown. Possibly authorial? 5-6 **ātmā hy akāro ...nigadyate**: The source of the verse is unknown. Possibly authorial? 8-10 **yah puruṣo ...muktam iti jñāyate | so'vadhūtaḥ kathyate |**: The source of the whole passage is unknown. Possibly authorial?

XLIV. 2 Whose alms are "difference and non-difference" and whose dress is armour (*jāgara!!!*), such a person is called an Avadhūta.

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

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

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

XLIV.5 The sacrificer, who is manifested as an Avadhūta, who is situated in the objectless state, perceives all views in his own essential nature.¹⁶²

¹⁶²Show up to get things done!

सत्यमेकमजंनित्यमनन्तमक्षयं ध्रुवं ।

ज्ञात्वा हौवं वदेद्धिमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

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

5 वासरे भास्वरे शक्तिः संकोचो भास्वरे ऽपि च ।

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥

विश्वातीतं तथा विश्वमेकमेव विराजते ।

संयोगेन सदा यस्य सिद्धयोगी स गच्छते ॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृति भजते तु यः ।

10 स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गच्छते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानंदमयो ऽपि च ।

यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10॥

Sources: 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajaṇi nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhīraḥ satyavādī sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaraṇ bhāsate śaktih samkocan bhāsate śivah | taylor yogasya kartā yaḥ sa bhavet siddhayogirāt | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvam ekam eva virājate | samyogena sadā yas tu siddhayogī bhavet tu saḥ ||65| 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhāntē siddhayogī mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntāḥ svastho 'ntarnijabhbāsakah | mahānandamayo dhīraḥ sa bhavet siddhayogirāt |

1 ekam cett.] ekām DU₁ ajāp cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU₁ U₂ 2 jñātvā cett.] jñātvāt LD hy evam cett.] hy D hy astam U₁ vaded cett.] vadet U₂ satyavādī cett.] om. L sa cett.] om. U₂ 3 yatkīṃcid DPU₁] yatkīṃcīn E yatkīṃ BL aikyena D] aikena U₁ kena BL yena P na E paśyati DEP] paśyati U₁ paśyamti BL sa sa D] sa cett. ekaḥ cett.] eko E tasya cett.] hy evam E manaso BELP] mano DU₁ jānāti L] vijānāti E na jānāti P jānātir B jātīta D jnānamti U₁ na nāśo na BLP] nāśo na D nāśā na E tādṛśot U₁ padārtham cett.] padārtha P jñātvā cett.] jñāBL kāle cett.] kāla DU₁ 5 vāsare PLU₂] vāsvare E vāsvre B vasare DU₁ bhāsvare cett.] bhāskare LU₁ śaktih cett.] śaktih | DU₂ om. BL samkoco cett.] om. BL bhāsvare cett.] bhāskare U₁ om. BL 6 tayoh cett.] om. BLU₁ samyogakartā yaḥ cett.] sayogaḥ kartavyaḥ B samyogah kartā yaḥ L sa bhavet cett.] bhavat B samvit svabhāvāt U₁ 7 viśvātītam em.] viśvātīta DU₂ visvātīta BL viśvānta EP viśvātīta U₁ 8 samyogena D] samyogo na cett. gadyate cett.] kathyate PU₁ 9 nijavṛttinām cett.] bijavṛttinām BL vismr̄tim U₁ U₂] vismr̄tim L vismr̄ti BP vismr̄tir E 10 siddhāntē cett.] siddhasiddhānto E 11 udāśināḥ cett.] udāśina U₁ mahānāmdamayo BU₁] mahānāmdamayā U₂ brahmānandamayo EP

Philological Commentary: 3-4 yatkīṃcid ...ceṣṭā bhavati | sa satyavādī kathyate |: The sentences are omitted in U₂. sarvāśām: Right after the first word of this verse a huge gap starts in D. Omissions will not be recorded. The reader will be notified once the evidence from D resumes. 11-12 udāśināḥ ...siddhayogī sa kathyate: Verse omitted in L.

XLIV.6 One truth, unborn, eternal, infinite, imperishable [and] changeless, having realized it, the wise shall proclaim it as such. He is said to be a speaker of truth.

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

XLIV.7 In the bright daylight, there is power which is also in the act of contraction of the [microcosmic] sun. Whoever combines the two is a proponent of Satyayoga.

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

XLIV.9 He who assumes the state of oblivion of all the own inherent fluctuations [of the mind] is called a Siddhayogin according to the doctrine of the Siddhas.

XLIV.10 One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga is said to be a Siddhayogin.¹⁶³

¹⁶³Show up to get things done!

[XLV. kamalānām saṃketam adbhutam]

अधुना कमलानां तु शृणु संकेतमद्भूतम् ।
 अनेकाकारभेदोर्थं कं खरूपन्तु निमलम् ।
 कमलं तेन विस्यातं त्रिविधं तत्पदेहकम् ॥ XLVI.1 ॥

5

[XLVI. ādhārakamalam]

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

Sources: 2–10 cf. YSV (PT p. 844): adhūnā kamalānān tu śṛṇu saṅketam adbhutam | anekākārabhedottham kamp svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 7–9 cf. YSV (PT p. 844): tatradhāras catuspatre sattvarajastamodayaḥ | etad bhāvasthitāś cātmā sādhusādhu karobhavet | asmin sati sthire citte yamo vandiva gacchati |

2 śṛṇu cett.] nuṣre P adbhutam E] adbhutaṁ cett. 3 anekākārabhedotham EU₁] anekākārabhe-doccham BP anekākārabhedāttham L kamp cett.] kim BL om. U₁ svarūpan tu em.] svarūpātmakam malam BELP svavarūpātmakam malam U₁ svarūpātmakam param U₂ 4 trividham cett.] vividham P tattvadehakam em.] tatra dehagam BELU₂ tena dehagam U₁ 6 athādhāḥ PU₁U₂] athādhā BL om. E kamalaṁ cett.] om. E kathyate cett.] om. E ādhārakamalam cett.] ārakamalaṁ B samjñā cett.] kam E kamalam ātmasvarūpam em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P masvarūpam B kamātmasvarūpam L kah ātmā U₁ ekam ātmasvarūpam || U₂ sa ātmanam cett.] om. E 7 anekarūpam PU₂] anekarūpam svarūpam U₁ anarūpam BL om. E paśyati cett.] paśyate U₁ om. E tadṛśanām kamalam em.] tadṛśanām kamala U₁ tadṛśanām mala E tadṛśa na BL tad darśanām malaṁ || U₂ ity ucyate cett.] iti kathyate U₁ kamalam cett.] kamala U₁ samjñā cett.] samjñām L asyādhāraḥ BELP] asyādhāra° U₁U₂ 7–8 kamalasya dalam catuṣṭayam BL] kamaladalsaya E kamalasya P kamalasya dala° U₁U₂ 8 bhavati cett.] bhavati BL prathamadalaṁ U₁] prathamam BELU₂ om. P sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya LU₂] rājayogasya P rājayogasya E rājoguṇah B rajoguṇa U₁ tamoguṇasya PU₁U₂] tamoguṇah EL tamoguṇ B caturthe cett.] caturtho E 8–9 dale mana ELU₂] dalam enas P dalam manah U₁ 9 tiṣṭhati cett.] tiṣṭhati U₁ etad cett.] etac U₁ dala cett.] om. U₁ catuṣṭayam EL] catuṣṭaya° PU₁U₂ samgād PU₁] ca samgād E samjñāgīd L samyogād U₂ ātmā cett.] ātma U₁ sādhusādhu U₂] sādhusādhu U₁ sāvadhvasādhu P sādhu EL niścali EPU₂] niccali BL 10 na gacchati cett.] nāgacchati U₂

Philological Commentary: 4 svarūpan tu nirmalam: Since the version of the fourth and sixth *pāda* preserved in the witnesses of the *Yogattavabindu* is not convincing content-wise, I decided to emend according to the source text. 4–9 caturthe ...tiṣṭhati: The sentence is omitted in B. 9 etad dalacatuṣṭayam ...karoti: The sentence is omitted in B. 9–10 tasmin kamale ...na gacchati: The sentence is omitted in U₁.

[XLV. Mysterious Convention of the Lotusflower]

XLVI.1 Now, carefully listen to the mysterious convention of the lotus flower. Arising from the divisions of the manifold forms, the nature of the own true form is spotless. Because of this, the lotus flower is generally known as the threefold body of reality.¹⁶⁴

[XLVI. Lotus of Support]

Now, the lower lotus is described, known as the lotus of support. Why is it called a lotus? Because the lotus represents the true form of the self. One perceives the self in various forms. Thus, it is termed the lotus. The support of the lotus consists of four petals. The first petal represents the *sattva*-quality. The second represents the *rajas*-quality, the third represents the *tamas*-quality and the fourth petal is the *manas*. Because of the interplay of the four petals, the self performs virtuous and non-virtuous actions. While having made the state within the lotus motionless, the person's death does not approach.¹⁶⁵

¹⁶⁴ Considering the evident Śaiva background of this section, perhaps this verse alludes to that which in Kashmir Śaivism is sometimes called the “triadic heart doctrine”. It represents the three aspects or dimensions of reality, which are often described as follows: *para*, *parāpara* and *apara*, cf. MULLER-ORTEGA, 1989.

¹⁶⁵ Mentioning this part of the yogic body again seems redundant, as it has already been mentioned as the first *cakra* (cf. p. 11) within the detailed treatment of the *cakras*. The main difference, however, is that this time, this passage is described as a lotus (*kamala*) and not as a *cakra*. Interestingly, this passage implies a practice contrary to the meditation technique on the first *cakra*, which is supposed to delay the death of the practitioner through an unspecified practice that leads to bringing about the motionlessness of this lotus.

[XLVII. hṛdayakamalasya bhedāḥ]

इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । †तथा द्विषाण्णां दलानाम्
 एव इदलं मये एकं कठिनं भवति ।† तदष्टुलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । पथमे दले शब्द
 स्तिष्ठति । द्वितीये दले स्पर्श स्तिष्ठति । त्रीतीये दले रूपं तिष्ठति । चतुर्थे दले रसस्तिष्ठति । पञ्चमे दले
 ५ गन्धस्तिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दले इहंकारस्तिष्ठति । एतदष्टु-
 लमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अयोमुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप्र
 काशो भवति । प्रकाशादनन्तरं कमलमूर्धमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमये कमलं
 विकसति ।

Sources: 2–3 cf. YSV (PT p. 844): anāhato dvitīyam yatkathyate śrūṇu śradddhayā | anāhate mahāpīṭhe caturasrasamanvitam | varttate ṣṭadalam padmam adhovaktran tu satpuram | 3–6 cf. YSV (PT p. 844): sparśaśabdādūparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭadalaśamṣṭhitāḥ | 6–7 cf. YSV (PT p. 844): saparyā prthag akārā varttate tatra niścītam | dhyānād ātmaprakāśo 'ya prakāśam kamalaṇam tataḥ | 7–8 cf. YSV (PT p. 845): yathā sūryaprakāśena ūrddhvavaktraṇam prakāśītam | ātmadhyānāt sadā tatra āyur vriddhir dine dine |

2 hṛdayakamalasya bhedāḥ BLP] hṛdayakamalasya dvitīyo bhedāḥ U₁ hṛdayakamalasya bhedāḥ U₂ hṛyakamalabhedāḥ E kathyate cett.] kathyamētē E dvādaśadalāni βU₁] om. DN₁N₂ siddhapu-
 ruṣāḥ cett.] siddhāḥ puruṣāḥ U₂ kathyante BLU₁] kathyamētē EP kathyamētē U₂ tathā BLPU₂] tathāpi U₁ om. E dviṣāṇṇām conj.] dviṣāṇṇām PU₂ dviṣāṇā BL varṇā^o U₁ anuparṇā^o E dalānām EP₁U₂] dalamā BL 2–3 aşṭadalam conj.] aşṭadalamānām EP₂ aşṭadalamā U₁ 3 madhye PU₂] madhya BEL ekaṁ cett.] eva U₁ kātiṇām E] kātiṇām BLPU₂ kātiṇām U₁ tadaṣṭadalam cett.] tata aşṭadalamā U₁ te ubhe PLU₁] te ubha BU₂ te ubhaye E hṛdaye cett.] pi U₁ tiṣṭhataḥ cett.] kathyate U₁ prathame dale EU₁] prathamadale P prathamadale | BL prathamadala^o U₂ śabdaḥ U₁ 4 tiṣṭhati cett.] stiṣṭhati U₁ dvitīye dale PU₁] dvitīyadale cett. sparśas cett.] sparśāḥ EU₁ tiṣṭhati cett.] om. E tṛtiye E] tritiya^o BL tritiya^o PU₁U₂ rūpām cett.] rūpāḥ U₁ caturthe dale EP] caturthadale BLU₁ caturthadala^o U₂ rasas cett.] rasāḥ U₁ pañcāme dale EU₁U₂] pañcamadale cett. 5 gaṇḍhas cett.] gaṇḍha BP gaṇḍhāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale U₁U₂] saṣṭhadale BL saṣṭhe dale U₁U₂ paṣṭhadale E cittam EP₂] cimta B cimta L cittāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saptame dale EU₁U₂] saptamadale cett. buddhis cett.] budhiḥ U₁ aşṭame dale EP₁U₂] aşṭamadale BL 'hamkāra EP] ahampkāras BL ahamkāraḥ U₁U₂ 5–6 etad aşṭadala-
 madhye cett.] etad aşṭadale madhye P etat tatadalamadhye U₁ 6 samagrapr̥thivākāro BPLU₂] samagryā pr̥thivākāro U₁ pr̥thivākāro E tatkamalamā U₁] tatkamalamadhye cett. adhomukhaṇ U₁] mukhaṇ cett. 6–7 dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātprakāśo U₂ nādāt prakāśo E 7 prakāśād cett.] prakāśāvan L prakāśā^o E anantaram PU₁U₂] anam̄tara | B am̄taram L ^onam̄taram E kamalam cett.] kamalam B ūrdhvamukhaṇ cett.] mūrdhvam̄t mukhaṇ B tathā cett.] yathā U₁ sūryaprakāśād anantaram U₂] sūryo prakāśānam̄taram | B sūryaprakāśānam̄taram EPLU₁ tādā kamalamadhye BPL] tādā malamadhye U₂ tādā saromadhye E tādā U₁ 8 vikasati cett.] visati P

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

[XLVII. Division of the Heart Lotus]

Now, the division of the lotus of the heart is taught. The accomplished persons teach eight leaves of it. †**Likewise, in the middle of the twelve petals is a solid eight-petalled unit.**†¹⁶⁶ This eight-leaved lotus is situated in the heart. They are both situated in the heart.¹⁶⁷

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

At that point, the lotus remains facing downward. Because of the meditation on that lotus, the light of the self arises. From the light immediately afterwards, the lotus faces upwards. Thus, immediately afterwards, from the light, which is like the sun, the lotus within the lotus blooms.

¹⁶⁶Rāmacandra mentions the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart already in chapter VII on pp. 17. The statement *ekam kāthinam bhavati* is odd. However, since this second lotus within the lotus is facing downwards and is caused to face up and bloom by means of meditation, it seems reasonable the author initially wants the reader to know that before the lotus flower blooms, its petals are closed, thus forming a firm or hard unit at first. Because of that, my best guess is to understand *ekam* as an expression of a unit in the sense of petals of a closed lotus bud and *kāthinam* in the literal sense of hard, referring to the property of hardness a closed lotus bud. The expression is strange, indeed, but judging by the quality of Sanskrit in the rest of the text, it would not surprising if he was not able to express himself more adequately.

¹⁶⁷Related ideas of a distinguished space within the lotus [of the heart] (*hrdayākāśa*), where the self (*ātman*) resides, can be traced back to early *The Early Upanishads*, notably cf. *Chāndogya-Upaniṣad* 8.1 1-5. The specific concept of a twelve-petalled lotus within an eight-petalled lotus is picked up in the tradition of the non-Saiddhāntika Śaiva exegetes of Kashmir, particularly in the Trika division, a subdivision of the Śaktitantra division of the Vidyāpīṭha. The concept of the two lotuses can be found in the *Siddhayogeśvarimata* 17 and 20. Within the context of physical descriptions of possession and the rites associated with it and worship and adoration of a very complex circle of deities, the text describes an equally intricate *mandala* comprising a twelve-spoked *cakra* in which an eight-petalled lotus is embedded. The practitioner is instructed to mentally visualize this *mandala* in their heart in a protected place without wind and meditate on the divine internally. Here, one shall worship the lord and still the mind, cf. *Siddhayogeśvarimata* 20,8-22. For a depiction of the *mandala* of *Siddhayogeśvarimata* 20 see TÖRZSÖK, 2022:117-124. For a more concise account of the meditation method focusing on the two lotuses within the heart, refer to *Vijñānabhairava* 49.

तथेदमप्यात्मप्रकाशानन्तरमूर्धमुखं विकसति । तम्ये परमानन्दरूपाभूर्मिर्वति । तस्याहं सो ऽहं स इति
संज्ञा । तस्या मध्ये स्वात्मगो ध्यानादिने दिने आयुर्वीर्यति । रोगा द्वे भवन्ति । +शक्तिवितयलोकान्तः
सम्यक्षुद्रा च खेचरी ।+ चिदानन्दादयश्चन्द्रिका चेतनान्विता । परमात्मामहासूररश्मिपुंजः प्रकाशकः ।
प्रकाशानंदयोरैक्यं प्रकर्तव्यं । निरंतरं स्वयमश्रिमहाज्योतिराभाति परमं पदं । सदोदितमनश्चन्द्रः सूर्योदयमि
वेक्षते तेन ग्रस्तो मनश्चन्द्रः सोऽपि लीनः स्वयं पदे । पदमेव महानग्निर्येन ग्रस्तं कलामयं । एवं चन्द्रार्कं
वहीनां संकेतः परमार्थतः ।

Sources: 2-3 cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyaśāśālī samyak siddhā ca khecarī | 3-5 cf. YSV (PT p. 845): cidānandamayaṁ cittaṁ cetanā candrikānvitā | paramātmā mahāśuryaḥ sūrya ekaḥ prakāśakaḥ | prakāśānandayor aikyam karttavyaṁ ca nirantaram | diptas tathā mahājyotiḥ avirbhāti param padam | 5 cf. YSV (PT p. 845): sadoditam manahśuryam candrajyotiḥ iveauṣate |

1 tathedā EPU₂] tathā idam U₁ tam BL apy EU₁] api cett. ātmaprakāśānamṛtam PU₂] ātmaprakāśānatarem U₁ ātmaprakāśānantarām E ūrdhvamukham ELU₁U₂] ūrdhvam mukhaṁ P mūrdhvam mukhaṁ B tanmadhye cett.] tanamadhye U₂ ṛūpābhūmir cett.] ṛūpo bhūmir L bha-vati cett.] bhavati U₁ 'ham sa cett.] ham E 2 tasyā PU₁U₂] tasya BL svātmano cett.] svātmanah U₁ dhyānād cett.] dhyād BU₂ āyur cett.] hy ayur E vardhayati BL] vardddhati U₁U₂ varddhate EP roga cett.] rogo E dūre cett.] dūro P dūra L bhavanti cett.] bhavati BE śaktis BLPU₁U₂] tathā dvīṣāśaktis E trityalokāntah U₂] trityalokāntaḥ P trityalokāntah E tritya lokāntaḥ BL trīvāli kṛtam U₁ 3 mudrā cett.] samudrā E ca khecarī PLU₂] ca khecarī B bhavati khecarī U₁ khecarī E cidānāndādayaś P] cidānāmdādayaḥ U₂ cidānāmdodayaṁś U₁ cidānāmdādayoś BL cidānāndādvayaś E candrikā° L] caḍrikā B caḍriś caḍrikā P candracamḍrikā E camḍraḥ ś cetanāś U₁ camḍrāś caḍrikā U₂ cetanānvitā em.] veti nāmānvitāḥ E cetanānvitāḥ P cetanāvītah BL camḍrakānvitā U₁ cetanānvitāḥ U₂ paramātmāmahāśuryaraśmipumjaḥ U₁] paramātmāmahāśuryaraśmipumjaḥ° BLPU₂ paramāt-mānahāśmipumjaḥ° E prakāśakaḥ cett.] prakāśaḥ E 4 agnir cett.] manasi E mahājyotiḥ cett.] mahājyotiś U₁ ābhāti cett.] abhāti U₁ paramam padam EPLU₁] paramapadam B paramapadam U₂ sadoditamanaś BEL] sadoditamanaḥś U₁ sadoditam manāś PU₂ candraḥ cett.] candraḥ B sūry-odayam E] sūryodaya BLPU₂ sūryodaye U₁ 4-5 iveauṣate cett.] avekṣate E ca laksyate U₁ 5 grasto cett.] grasto U₁U₂ manaś cett.] manāḥ | B candraḥ cett.] scāmdraḥ B līnaḥ P] līna B lināḥ LU₁ lipyaḥ EU₂ padam cett.] m P mahānagnir cett.] mahānagnih L yena P₁U₂] yame E sūrya° BL kalāmayam cett.] kalāmayah U₁ 5-6 candrārkavahniṇām EPU₂] camḍrārkavavahniṇām L camḍrārkavavahniṇām B camḍrārkavatām U₁ 6 samketaḥ cett.] samketaṇam BL paramārthaḥ cett.] paramārthaḥ vā U₁

Philological Commentary: 2 roga dūre ...: Evidence of E resumes at this point and resynchronizes with the structure of the other witnesses.

For thus, immediately after the light of the self [arises], the upward-facing [one] blooms. Within it, the place having the form of the highest bliss arises. The technical designation of it is "I am he, he is I". Because of meditation on the own self, which exists within it¹⁶⁸, the force of life is caused to grow day by day. Diseases are remote. †...†¹⁶⁹ The non-duality consisting of bliss and consciousness is consciousness endowed with illumination. The highest self, the great sun [and] the mass of rays of the sun is the light. Both bliss and light shall be brought into unity uninterruptedly. The own fire is the great light that illuminates the highest place. The constantly active mind being the moon, perceives how the sun rises. Because of this, the mind, which is the moon, is devoured, although it disappears in its own place. The place, however, made of digits, is devoured by the sun, the great fire. Thus, there is an agreement between the fires and the beams of the moon with the highest reality.

¹⁶⁸ Probably within the lotus.

¹⁶⁹ It is not possible to make sense of the Sanskrit based on what is handed down in the manuscripts of the *Yogatattvabindu*. However, we have to assume that the passage probably tries to express what was written in the source text *Yugasvarodaya* (*Prāṇatoṣṇī* p. 845): *śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyaśaśāli samyak siddhā ca khecari*]. "Purification of the energy and freedom from diseases arises for one who is abundantly enganged in the practice of Mudrā. He is truly becomes a Siddha and a Sky-roamer."

[XLVIII. yogasiddhar anantaram jñānam]

इदानीं योगसिद्धरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।
 यदा नास्ति स्वयं कर्ता कारणं न कुलाकुलम् ।
 अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥XLVIII.1॥

5

अनामा एकः कश्चित्पुरुषो वर्तते । अनास्त्रश्च परावरः । परावरात्परं पदं । परमपदा त्परमं शून्यं शून्या-
 त्रिरञ्जनं ।
 अनाश्चः पञ्चगुणाः । अनुत्पत्तत्वं ॥ अखण्डत्वं ॥ आचलत्वं ॥ आचलत्वं ॥ अनुपमत्वं ॥ अनन्यत्वं चेति ।
 परावरस्य पञ्चगुणाः । निश्चलत्वं ॥ निर्मलत्वं ॥ परिपूर्णत्वं ॥ व्यापकत्वं ॥ अकलत्वं चेति ।

Sources: 3–4 SSP 1.4 (Ed. p. 2): yadā nāsti svayaṁkartā kāraṇam na kulākulam | avyaktam ca param
 brahma anāmā vidyate tadā ||

2 yogasiddhar LU₁] yo yogasiddhar B yogasiddher EU₂ yogasiddhe P **anamtaram** cett.] anamtaram
 | B naranamtaram P **etādrśam** cett.] etādrśa U₁ **jñānam** cett.] jñānam L **3** yadā cett.] padā U₁
 kāraṇam cett.] kāraṇam || U₂ **kulākulam** cett.] kulākulam U₂ **4** ca em.] na BELPU₁U₂ **param**
 cett.] para° BL **tattvam** EPU₂] tatvam U₁ tatva° P om. BL **anāma** β] manā bhā U₁ **6** anāmā cett.]
 anāmay U₁ **ekaḥ** EPU₂] eka° BLU₁ **kaścītpruṣo** cett.] “puruṣo BL **anāmnaś** ca cett.] anām-
 naḥ P anāthaḥ U₁ **parāvaraḥ** EPU₂] parāvaraś ca U₁ parāvara° BL **parāvārāt** cett.] parātparaḥ E
 param padam ELU₁U₂] paramapadam P param pada B **paramam** śūnyam U₁U₂] paramaśūnyam BP
 paramaśūnya L **6–7** śūnyān nirañjanam EU₂] śūnyā nirañjanam BL śūnyā nirañjanah PU₁ **8** anām-
 naḥ cett.] amnaḥ B **pañcagunāḥ** cett.] pañcagunās E **anutpannatvam** cett.] teṣv anutattvam E
 ācalatvam U₁] om. cett. **ācalatvam** U₁] om. cett. **anupamatvam** cett.] avayavatvam E om. B
ananyatvam EP] ananyatvam nirmalatvam U₂ ananyastvam U₁ anatvam BL **ceti** EPLU₁U₂] cetih
 B **9** parāvarasya cett.] om. P **pañcagunāḥ** cett.] pañcagunā U₂ om. P **niscalatvam** cett.] om.
 P **nirmalatvam** cett.] niṣkarmatvam E om. U₂ **paripūrṇatvam** cett.] paripūrṇatvam P **akalatvam**
 ELP] akalatvam B prakāśatvam U₁ akalatvam || nirvikāratvam U₂ **ceti** cett.] om.

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

[XLVIII. Knowledge Through the Accomplishment of Yoga]

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

XLVIII.1 When the creator himself, the cause, the "Kula (Śakti) and Akula (Śiva)", did not exist, then the unmanifest, the supreme reality (*param tattvam*), the nameless one, existed.

It is nameless and all-encompassing. From being all-encompassing [it is] the highest place. From the highest place [it is] the highest emptiness. From the emptiness [it is] immacule.

The five qualities of the nameless are: Unbornness, indivisibility, immobility, unequaled and uniqueness.¹⁷⁰

The five qualities of all-encompassing [are]: immobility, purity, completeness, pervasiveness, partlessness.

¹⁷⁰ Right after *ananyatvam ceti* E reads: (*anuparṇadalānāṁ aṣṭadalānāṁ madhya ekaṁ kaṭhināṁ bhavati | tadaṣṭadalāṁ kamalaṁ hṛdaye tiṣṭhati | te ubhaye hṛdaye tiṣṭhataḥ | prathame dale śabdāś tiṣṭhanti | dvitīyadale sparsaḥ | trtiye dale rūpaṁ tiṣṭhati | caturthe dale rasas tiṣṭhati | pañcame dale gandhaṁ tiṣṭhati | paṭṭhadale cittam tiṣṭhati | saptame dale buddhis tiṣṭhati | aṣṭame dale haṅkārās tiṣṭhati | etad aṣṭadalāmadhye pr̄thivyākāro varttate | atha ca tatkalāmadhye mukhaṇi tiṣṭhati | asya kamalasya nādāt prakāśo bhavati | prakāśānāptaram kamalam ūrdhvamukhaṇi bhavati | tathā sūryaprakāśānāntaram tādā saromadhye kamalaṇi vikasati | tathedam apy ātmā prakāśānāntaram ūrdhvamukhaṇi vikasati | tanmadhye paramānandarūpā bhūmir bhavati | tasyāhaṇi soham iti samjñā tasyā madhye svātmāno dhyānād dine dine hy āyur varddhate | rogo dūre bhavati | gunāḥ kartrtvam jñātrtvam abhyāsatvam kalatvam sarvajñatvam prakāśasya gunāḥ sakalah niṣkalah sarvaiḥ saha samatā viśramtiḥ tata etādrśam utpadyate | ādyāḥ ātmā ātmāna ākāśaḥ ākāśād vāyuḥ vāyo tejaḥ tejaso jalāṇi jalāt prthvī | atrātmānaḥ pañcaguṇāḥ agrāhyāḥ anantaḥ avācyāḥ agocaraḥ aprameyaḥ ca ākāśasya pañcaguṇāḥ | praveśaḥ niṣkrāmanām chīḍraṇam śabdādhāraḥ bhrāmīnilayatvam | mahāvāyoḥ pañcaguṇāḥ | calanām śeṣasāmcāraḥ, sparṣaḥ, dhūmravarṇatā, tejaḥ saṃcaraḥ tejasāḥ pañcaguṇāḥ | dahanaṁ, jvālariūpaṁ, uṣṇatā, rakta varṇaḥ || apāṇi pañca gunāḥ | pravāhaṇi śīthilatā dravaḥ madhuratā śvetavarṇaḥ | prthivyaḥ pañca gunāḥ | sthūlatā sākāratā kaṭhinatā gandhavattā pītavartatā avayavatvam ananyatvam ceti |)*

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

[XLIX. piñdotpattih]

५ इदानीं पिण्डोत्पत्तिः कथ्यते ।

अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानंदात्यबोधः । प्रबोधाच्छिदुदयः । चिदुदयात्प्रकाशः ।
 तत्र परमात्मनः पच्चगुणाः । अक्षयः ॥ अभेदः ॥ अच्छेदः ॥ अदाह्यः अविनाशी ॥

Sources: 1 cf. SSP 1.17 (Ed. p. 7): niṣkalatvam aṇutaratvam acalatvam asaṃkhyatvam anādhāratvam iti pañcaguṇam paramapadam | cf. YSV (PT p. 845): nirākāravanityatvanijatvañ ca nirañjanam | nirñiketanatā ceti tatpadasyeti tadguṇāḥ | 2 cf. YSV (PT p. 845): linatāśīrṇatāmūrcchāttoyamaṇḍalatā iti | guṇāḥ pañca samākhyātāḥ śūnyasya paramasya vai | cf. SSP 1.18 (Ed. pp. 7-8): linatā pūrṇatā unmanī lolatā mūrcchatā iti pañcaguṇam śūnyam ||1.18|| 3 cf. SSP 1.19 (Ed. p. 8): satyatvam sahajatvam samarasatvam sāvadhānatvam sarvagatvam iti pañcaguṇam nirañjanam | cf. YSV (PT p. 845): svabhāvam sahajam satyam śāntilō sāntisvarūpataḥ | iti | nirañjanaguṇāḥ pañca etajjñānī maheśvaraḥ | 6 cf. YSV (PT p. 845): vidyotpatti tādānīn tu kathyate śṛṇu yatnataḥ | ānandaparamātmēti paramānanda ekataḥ | prabodhaparamānandacittotpatti prabodhavāḥ | cīdayāt prakāśaḥ ca esāṁ pañca tathaiva ca | cf. SSP 1.22 (Ed. p. 9): anādyat paramānandaḥ | paramānandatāḥ prabodhāḥ | prabodhāc cīdayataḥ | cīdayāt prakāśaḥ | prakāśat so'hambhāvah | cf. YSV (PT p. 845): avināśyo 'kṣayo 'bhedo 'dāhyo hyakhādya eva ca | ete pañca guṇāḥ proktā anādo nādavairināḥ | kiraṇaspūrṇitivisphūrttiḥarṣavat paramātmanā | tetu pañca prakāreṇa guṇāḥ pañca prakīrtitāḥ | cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyatvam adāhyatvam avināśitvam iti pañcaguṇāḥ paramātmā |

1 nitya° EPU₂] nitya° L nityā° U₁ niś.. B nijam̄ em.] °nija° U₁ om. cett. niram̄taram̄ EP] nirantarā U₂ "niram̄tara" U₁ "niram̄staga" L °...raṅga° B nirkārām̄ BEL] nirākāra U₁ nirākārā U₂ nirketanam̄ BP₂] nimilaketanā U₁ nirketanam̄ niścalatvam̄ E ceti cett.] om. U₁ 2 śūnyasya BELU₂] śūnyasya P śūnyasya U₁ ti anyasya N₁ ti anyasya N₂ pañcaguṇāḥ cett.] pañcaguṇā U₁ linatā cett.] linatāḥ BL pūrṇatā cett.] ghūrṇatā EU₂ mūrcchā cett.] murchā BLP unmanibhāvah EPLU₂] unmanibhāvā N₁N₂U₁ unmabhāvah B alasatvam̄ cett.] alasyatvam̄ BL ceti cett.] om. U₁ 3 pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ satyah BLP] satya N₁N₂U₁U₂ satyā E sahajah̄ em.] sahaja N₁N₂U₁ sahā P saha° E saha BLU₂ svabhāvah BLP] svabhāvah N₁N₂U₁U₂ bhāvā E sattā cett.] sattā° P sata° BL svarūpataḥ em.] svarūpatāḥ P svarūpatā samatā E svarūpatā cett. ceti EU₂] om. cett. 5 piñdotpattih cett.] piñdotpatti N₂U₁ piñdotpatti BL 6 prabodhāc cett.] prabodhā U₂ om. U₁ cīdayataḥ EPU₂] cīdayataḥ BL cittayah U₁ cīdayataḥ N₁N₂ cīdayāt ELU₂] viduṣayāt P viduṣyāt B cīdayacīdayāt N₁ cīdayacīdayāt N₂ cīta° U₁ 7 akṣayataḥ cett.] akṣayataḥ avadya U₁ accchedyataḥ cett.] avināśi BL om. PU₁ adāhyataḥ cett.] aṣṭadyataḥ P adṛṣya U₁ avināśi cett.] avināśi U₁ avināśataḥ U₂ om. BL

Philological Commentary: 2 śūnyasya pañcaguṇāḥ: The previously mentioned substantial lacunae in N₁ and N₂ (cf. start of the lacunae in section XXXV. on p. 89) ends here and evidence resumes.

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

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

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

[XLIX. Generation of the Body]

Now, the generation of the body is taught.

From without beginning, the supreme self [arises]. From the supreme self, supreme bliss [arises]. From supreme bliss awakening [arises]. From the awakening manifestation of spirit [arises]. From the manifestation of spirit light [arises].

There [are] the five qualities of the supreme self: imperishable, indivisible, uncuttable, unburnable, indestructible.¹⁷¹

¹⁷¹ Show up to get things done!

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

Sources: 1 cf. YSV (PT p. 845): *kiraṇasphūrttivisphūrttiharṣavat paramātmāna* | *tetu pañca prakāreṇa* *guṇāḥ* *pañca prakīrttitāḥ* | 2–3 cf. YSV (PT p. 845): *vicārā* ca *prabhollāsā vibhāvaś* ca *layas tathā* | *prabodhasya* *guṇāḥ* *pañca kīrttyante* *tena hetunā* | 2–3 cf. YSV (PT p. 845): *abhyāsakartṛkamanāḥ* *sarvatattvaprabhā* *tathā* | *cidudayasya* *pañceti* *guṇā jñeyā* *vīseṣataḥ* | 4–5 cf. YSV (PT pp. 845–846): *bodhanām* *samayatvā* ca *vismṛti* *sakalaprabhā* | *prakāśasya* *guṇāḥ* *pañcacaite* *jñānakarāḥ* *śubhāḥ* | *etaj* *jñāne* *tataś* *caīśāṁ* *jñānam* *utpadyate mahat* | 5–125.2 cf. YSV (PT p. 846): *ākāśat pavano vāyos* *tejas* *tejasa* *eva* ca | *jalām jalāt tathā pṛthvī* *esāṁ* *pañcaguṇāḥ* *tathā* |

Testimonia: 1 cf. SSP 1.23 (Ed. p. 9): *spando harṣa utsāho nispando nityasukhatvam iti pañcaguṇāḥ paramānandah* | 2–3 cf. SSP 1.24 (Ed. p. 9): *udayaḥ ullāso 'vabhāso vikāsaḥ prabhā* iti *pañcaguṇāḥ prabodhaḥ* | 2–3 cf. SSP 1.25 (Ed. p. 10): *sadbhāvo* *vicāraḥ kartṛtvam jñātṛtvam svatantratvam* iti *pañcaguṇāś* *cidudayaḥ* | 4–5 cf. SSP 1.26 (Ed. p. 10): *nirvikāratvam niṣkalaṅkatvam nirvikalpatvam samatā vibhrāntir* iti *pañcaguṇāḥ* *prakāsaḥ* |

1 *pañcaguṇāḥ* cett.] *pamcaguṇā P sphuranaḥ* EPU₁] *sphurana* cett. *kiraṇaḥ* EPU₁] *kiraṇa* cett. *visphuranaḥ* EP] *visphurah* U₁ *visphuriṇa* BN₁ *visphura* LN₂U₁ *harṣavattvam* E] *harṣavatvam* BLPN₁N₂ *harṣavārttvam* U₂ *hairyatva* U₁ 2 *prabodhasya* cett.] *prabodhasya* U₁ *layaḥ* EPU₂] *laya* LN₁N₂ *layā* B *om.* U₁ *ullāsaḥ* EU₂] *ullāsā* cett. *vibhāsaḥ* EU₂] *vibhāsā* cett. *vicāraḥ* BEPN₁U₂] *vicāra* LN₂U₁ *prabhā* EPU₂] *abhbā* B *samādhi* U₁ *om.* N₁N₂ 3 *cidudayasya* cett.] *udadayasya* U₁ *cidudayasya* L *vihṛdayasya* B *pañcaguṇāḥ* cett.] *pamcaguṇā* PU₂ *kartṛtvam* EN₁N₂U₂] *kartṛtve* P *katutvam* B *akartutvam* L *katṛtvam* U₁ *jñātṛtvam* cett.] *jñātvam* N₂ *jñānatvam* U₁ *abhyāsatvam* cett.] ...*satvam* N₂ *kalānatvam* BLU₂] *kalatvam* E *kalānatvam* PN₁ *kalānatvam* N₂ *kalyana*° U₁ *sarvajñatvam* cett.] *saṃvajñatvam* BL *saṃvātva* U₁ 4 *pañcaguṇāḥ* cett.] *guṇāḥ* E *sakalaḥ* E] *sakalā* U₁U₂ *sakala* cett. *niṣkalaḥ* E] *niṣkvala* BL *niṣkvala* N₂ *tidvāś* U₂ *om.* U₁ *sambodhanām* U₂] *sambodhanā* P *sarvaiḥ* saha E *sambodhana* cett. *samatā* cett.] *samatā* N₂ *viśrāmītih* EPU₂] *viśrāmītih* cett. 5 *tata* EN₁N₂] *tat* BLP *tataḥ* U₁U₂ *etādṛśam* cett.] *etādraśam* BL *etādṛśyam* U₂ *jñānam* cett.] *om.* E *ādyāḥ* cett.] *adya* N₂ *om.* U₁ *ādhyyād* cett.] *ātmā* E *ādhyyā* U₂ *om.* U₁ *ātmā* PN₁N₂] *ātmāna* E *dātmā* U₂ *manā* B *manāḥ* L *ātmānaḥ* N₁U₁U₂] *ātmāna* PN₂ *ākāśaḥ* BEL *ākāśaḥ* PN₁U₁U₂] *ākāśad* EBL *ākāśa* N₂ *ākāśād* PU₂] *ākāśat* N₁N₂U₁ *ākāśa* N₂ *om.* EBL *vayuḥ* E] *vayuḥ* LPU₂ *vayoḥ* B *pavaṇaḥ* U₁ *yavak* N₂ *yavanḥ* N₁ *vāyos* cett.] *pavaṇāt* N₁N₂U₁ 6 *tejaso* cett.] *tejāḥ* sa U₁ *tejasor* U₂ *jalām* cett.] *udakam* U₁ *om.* N₁N₂ *jalāt* cett.] *udakāt* U₁N₂ °*dakāt* N₁ *pṛthvī* cett.] *pṛthvī* P

Philological Commentary: 1 *cidudayasya pamca*: After *cidudayasya pamca*, E has a larger gap. Readings reappear later due to conflation. E's readings are recorded according to the manuscripts structure.

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

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

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

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

Because of that reliable knowledge is generated. It is unparalleled. From of being unparallel self [arises]. Because there is a self, space [arises]. Because of space, wind [arises]. From wind light [arises]. Because of light water [arises]. From water the world [arises].¹⁷²

¹⁷² Show up to get things done!

तत्रात्मनः पञ्चगुणाः । अग्राद्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥ आकाशस्य पञ्चगुणाः ।
 प्रवेशः ॥ निष्क्रामणं ॥ छिद्रं ॥ शब्दधारः ॥ भ्रातिनिलयत्वं ॥
 महावायोः पञ्चगुणाः । चलनं ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूमर्वर्णता ॥
 ५ तेजसः पञ्चगुणाः । दहनं ॥ ज्वालारूपं ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥
 अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुरसता ॥ श्वेतवर्णः ॥
 पृथिव्या पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता गन्धवत्ता ॥ पीतवर्णता ॥

Sources: 1 cf. YSV (PT p. 846): agocarād vayānantagrāhyam eśāṇī tathātmanāḥ | 1-2 cf. SSP 1.30 (Ed. p. 12): avakāśāḥ acchidratvam asprśatvam nīlavarṇatvam śabdavatvam iti pañcaguno mahākāśāḥ | 3 cf. YSV (PT p. 846): sañcārāś cālanāṇī śeṣe pañcadhūmrābhambare | cf. SSP 1.31 (Ed. p. 12): sañcāraḥ sañcālanaṇī śoṣaṇāṇī dhūmaravarṇatvam iti pañcaguṇo mahāvāyuḥ | 4 cf. YSV (PT p. 846): uṣṇaprákāśaraktaṭbhajvālādahas tu tejasā | SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam uṣṇatvam prakāśatvam raktavarṇatvam iti pañcaguṇāṇī mahātejaḥ | 5 cf. SSP 1.33 (Ed. p. 12): pravāhāḥ ḥāpyāyanām dravo rasah śvetavarṇatvam iti pañcaguṇāṇī mahāsalilam | cf. YSV (PT p. 846): prakāśād eva śaithilyam adhutā śvetatajale | cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākāratā kāthinyam gandhaḥ pītavarṇatvam iti pañcaguṇāṇī mahāpṛthvī | 4-6 cf. YSV (PT p. 846): sthūlasākārakāthinyagandhaḥ pātāmṛdau tathā |

1 tatrātmanāḥ N₂] tatra ātmanāḥ N₁U₁ atrātmanāḥ E ātātmanāḥ P ādyātmanāḥ BL ātmanāḥ U₂ pañcaguṇāḥ cett.] pamcagunāḥ U₂ agrāhyāḥ cett.] agrāhya LN₂ om. B avācyāḥ cett.] avācyā N₂ avācyā U₂ om. B agocarāḥ cett.] om. B aprameyaś ca cett.] om. B ākāśasya cett.] ākāśa° L om. B pañcaguṇāḥ cett.] om. B 2 praveśāḥ cett.] praveśa° U₂ niśkrāmaṇāṇī em.] niśkrāmaṇāṇī E niśkrāmaṇāṇī BPN₁N₂ nikrumāṇī U₁ niśkrānaṇī U₂ śabdādhāraḥ cett.] śabdādhāram LU₁ bhrām̄tinilayatvam cett.] bhrāmte nijatvam U₁ 3 mahāvāyoḥ cett.] mahāvāyor U₁ pañcaguṇāḥ cett.] guṇāḥ U₁ calanāṇī cett.] pracālanaṇī U₁ om. B śoṣāḥ cett.] śeṣā° E śoṣaṇāṇī U₂ samcāraḥ cett.] om. BU₁ sparsāḥ cett.] sparśa L om. BU₁ dhūmravarṇatā cett.] nirodhanām prasaraṇāṇī vaḥ U₁ om. B 4 tejasāḥ cett.] om. BU₁ pañcaguṇāḥ cett.] pamcagunāḥ U₂ om. BU₁ dahanāṇī cett.] om. U₁ jvālārūpām cett.] jvālā || rūpam U₂ om. U₁ us̄natā cett.] us̄natā U₂ om. U₁ raktavarṇāḥ LN₂] raktavarṇāḥ U₂ raktō varṇāḥ E raktō varṇāḥ B raktō varṇāḥ P raktō | varṇāḥ N₁ om. U₁ prakāśāḥ conj.] om. cett. 5 apāḥ em.] apāṁ EPU₂ apa° LB āpo N₁N₂ om. U₁ pañcaguṇāḥ cett.] om. U₁ pravāhāḥ BELU₂] pravāhā° P pravāhā N₁N₂ om. U₁ śiḥilitā cett.] śiḥilitā B śiḥilitā U₁ dravaḥ cett.] drava N₁N₂ om. U₁ madhurarasatā N₁] °madhura | rasatā N₂ madhurasatā LP madhuradatā B madhuratā EU₂ om. U₁ śvetavarṇāḥ EU₂] śvetavarṇāḥ BPL śvetavarṇtā N₁N₂ om. U₁ 6 pṛthivyāḥ EU₂] pṛthivyā N₁N₂U₁ pañcaguṇāḥ EU₂] gunāpamca N₁N₂ gunāḥ U₁ sthūlatā EU₂] sthūlatā N₁ syūlatā N₂ sthalatā U₁ sākāratā cett.] om. U₂ kāthinatā E] kāthinatā N₁N₂ kāthinatā U₁U₂ gandhavattā EU₁] gaṇḍhavattā N₁ gaṇḍhavettā U₁ om. N₂ pītavarṇatā EU₂] pītavarṇāḥ N₁N₂ pītavarṇāḥ U₁

Philological Commentary: 4 prakāśāḥ: Since all witnesses preserve only four qualities of light, however, five are required; I conjectured the fifth, namely *prakāśa* following the sources. apāḥ: The construction requires genitive singular. 6 pṛthivyāḥ pañcaguṇāḥ: The list of the five qualities of earth (*pṛthivi*) is entirely omitted in P,B and L.

In this regard the self has five qualities: not tangible, infinite, unexpressable, existance and unfathomable.

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

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

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

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

The five qualities of earth [are]: grossness, shapeliness, hardness, smelliness [and] yellowness.¹⁷³

¹⁷³Show up to get things done!

[L. śarīramadhye pañca mahābhūtāni]

इदानीं शरीरमध्ये पञ्चमहाभूतानि कथ्यते । तेषां गुणाः कथ्यन्ते ।
 तत्र पृथ्वीया गुणाः । अस्थि ॥ मांसं ॥ लोमानि ॥ त्वक् ॥
 तत्रोदकगुणाः । लाला ॥ मूत्रं ॥ शुक्रं ॥ रक्तं ॥ प्रस्वेदः ॥
 ५ तेजसो गुणाः । क्षुधा ॥ तृष्णा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यं ॥
 वायोर्गुणाः । धावनं ॥ मज्जनं ॥ निरोधनं ॥ प्रसारणम् ॥ आकुचनं चेति ॥
 आकाशस्य गुणाः । रागः ॥ द्रेषः ॥ भयं ॥ लज्जा ॥ मोहः ॥

Sources: 2 cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śrnu | mahābhūtāni pañceti prthvītejo marut khakam | 3 cf. YSV (PT p. 846): eteśāñ ca tathā pañcaguṇasthānam śrnu priye | asthi māṃsam loma nādī tvak ceti prthiviguṇāḥ | cf. SSP 1.37 (Ed. p. 14): asthimāṃṣatvañnāḍīromāṇīti pañcaguṇā bhūmīḥ | 4 cf. YSV (PT p. 846): kṣudhāṭṣṇālasyanidrā glāniś ca pañca vāriṇāḥ | cf. SSP 1.38 (Ed. p. 14): lālā mūtrām śukram śonitam sveda iti pañcaguṇā āpah | 5 cf. SSP 1.39 (Ed. p. 14): kṣudhā tṛṣā nīdrā kāntir ḍālasyam iti pañcaguṇam tejaḥ | 6 cf. SSP 1.40 (Ed. p. 14): dhāvanaṁ plavanaṁ prasāraṇam ākuñcanam nirodhanam iti pañcaguṇo vayuh | 7 cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo bhayaṁ lajjā moha iti pañcaguṇa ākaśaḥ |

2 idānīm N₁N₂U₁] atha U₂ om. E śarīramadhye EN₁N₂] śrīramadhye U₁ śarīrasya madhye U₂ °mahābhūtāni EN₂U₂] mahāsūtāni N₁ āpaguṇāḥ mahāsveravarṇa U₁ kathyate N₁N₂] om. cett. teṣām EN₁U₂] teṣā N₂ tāvāt U₁ gunāḥ EN₁N₂U₂] om. U₁ kathyante EU₂] kathyate N₁N₂ om. U₁ 3 tatra EN₁N₂] om. cett. prthvīyā BELN₁N₂U₂] prthiviyāḥ P om. cett. gunāḥ EN₁N₂U₂] pañcaguṇāḥ kathyante LP pañcaguṇāḥ | athyate | B om. cett. asthi BELPN₁N₂] asti U₂ om. cett. māṃsam P] māṃsaḥ cett. om. U₁ lomāni EPN₁N₂U₂] tvak BL om. cett. tvak N₁N₂] tvakh U₂ vāk E vākṛ P om. cett. 4 tatrodaya gunāḥ cett.] netrodake gunāḥ N₁ netrodakaguṇāḥ N₂ om. U₁ lālā cett.] lālā° BL mūtrām EN₂U₂] mutram N₁U₁ °mutra° BL °muvam P śukram cett.] śuklam E raktam cett.] om. N₂ prasvedah cett.] svedah U₁ 5 gunāḥ cett.] gunāḥ U₂ kṣudhā cett.] kṣudhām B glāniḥ EP] glāni cett. ḍālasyam cett.] ḍālasya U₁ 6 vāyor cett.] vāyo BN₂U₂ vāyū U₁ gunāḥ cett.] gunā U₁ majjanam cett.] majjana N₂ mano° U₁ nirodhanam cett.] °rodhanam U₁ virodhana N₂ ākuñcanam cett.] ākūrcana N₂ ceti cett.] om. U₂ 7 gunāḥ cett.] gunāḥ U₁ rāgah U₂] rāga cett. dveṣah PU₂] °dveṣau E dveṣau U₁ dveṣ° BL mohāḥ EPN₁U₂] moha BLN₂ mohā U₁

Philological Commentary: 2 śarīramadhye: At this point of the text E resynchronizes with the textual structure of all other witnesses. idānīm śarīramadhye ...guṇāḥ kathyante: Sentences omitted in B and L and P.

[L. Five Great Elements within the Body]

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

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

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

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

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

The qualities of the space-element are: attachment, aversion, fear, shame and confusion.¹⁷⁴

¹⁷⁴ Show up to get things done!

तदनन्तरमेतादृश्येका बुद्धिरूपव्यते ।

मनो बुद्धिरहंकारश्चिन्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तःकरणस्य ।

मनषः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वं जडता ॥ मननं चेति ॥

बुद्धेः पञ्चगुणाः । विवेकः ॥ वैराग्यं ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥

अहंकारस्य पञ्चगुणाः । अहं ॥ मम ॥ एतस्य दुःखं ॥ एतस्य सुखं स्वतन्त्रता ॥ †...† ॥

चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥ स्वीकारः त्यागः ॥ मतिः ॥

चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्यं ॥ चिन्तनं ॥ निस्पृहत्वं ॥

Sources: 1 cf. YSV (PT p. 846): etaj jñānenaiva teṣām buddhir utpadyate śubhā | yadyapi sargakānde prthvyāder guṇā uktas tathāpy etaj jñānenety anena kāryakāraṇabhadarśanāya punar ucyante | 2 cf. YSV (PT p. 846): mano buddhir ahaṅkāraś cittaṁ caitanyam eva ca | ete pañcaprakārāś ca antaḥkaraṇasambhavāḥ | 2-0.0 cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkāraś cittaṁ caitanyam ity antaḥkaranapañcakam | 3 cf. SSP 1.43 (Ed. p. 15): samkalpo vikalpo mūrcchā jadatā mananam iti pañcagunam manah 4 cf. SSP 1.44 (Ed. p. 15): viveko vairāgyam śāntih santoṣah kṣameti pañcaguṇā buddhiḥ | cf. YSV (PT p. 846): mananāmananam jñeyam buddhy adīpañca pañca tu | vivekaśantisan-toṣakṣamāvairāgyateti ca | ete pañcaguṇā buddher ahaṅkāraguṇān śṛpu | 4-5 cf. SSP 1.45 (Ed. pp. 15-16): abhimānam madiyam mama sukhām mama duḥkham mamedam iti pañcaguṇo 'haṅkāraḥ | 5 cf. YSV (PT p. 846): ahambhāvamahaṅcādiyugāntam himsanaṁ tathā | 6 cf. SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgaḥ svikāra iti pañcagunam cittam | cf. YSV (PT p. 846): vṛttih smṛtiḥ matis tyājyam nirāśam caitikā guṇāḥ | niḥspṛhatā dveṣṭatā dhairyam vimarśacintanam tathā | 7 cf. SSP 1.47 (Ed. p. 16): vimarśah sīlānam dhairyam cintanam nispṛhatvam iti pañcaguṇam caitanyam |

Testimonia: 7 cf. YSV (PT p. 846): niḥspṛhatā dveṣṭatā dhairyam vimarśacintanam tathā |

1 anantaram EPU₂] anamptaram cett. etādrśy U₂P] etādrśā N₂ etādrśā N₁ etādaśi LU₁ ekādaśi E metādaśi B ekā cett.] kā E om. BL buddhir cett.] buddher P 2 buddhir cett.] buddhy E ahamkāraś BLU₁] ahamkārāś E ahamkāraḥ || U₂ ahamkāra | ś B ahamkāra N₁N₂ caitanyam β] om. α pañcaprakārā E] pañcaprakārā N₂ pañcaprakāraḥ U₂ pañcaprakārā P pañcaprakāra | B pañcaprakārāḥ L pañcaprakārā N₁U₁ antaḥkaraṇasya cett.] amptakaraṇasya N₂ amptaḥkarasya BL amptaḥkaranya U₁ 3 pañcaguṇāḥ cett.] ye ca guṇāḥ E sam̄kalpaḥ N₂] sakalpa L sam̄kalpa cett. vikalpaḥ N₁] vikalpa cett. mūrkhatvam N₂] mūrṣatvam N₁U₁ mūrkhatvā E mūrkhatva cett. jaḍatā cett.] lasatā E ceti cett.] ceti vā U₁ ceti ete pañcaprakārā amptaḥkaraṇasya ma N₁ 4 buddheḥ ELPN₁] buddhe B om. cett. pañcaguṇāḥ BELPN₁] om. cett. vivekaḥ PN₁N₂] viveka EU₂ viveka BLU₁ vairāgyam EU₂] vairāgya cett. santoṣāḥ cett.] santoṣa N₂ santoṣāḥ U₂ ceti cett.] vā U₁ 5 pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ aham cett.] om. BLPU₁ mama cett.] samā U₁ om. BLP etasya cett.] om. BLP duḥkham cett.] om. BLPU₁ etasya sukhām conj.] om. cett. svatantratā EN₁N₂] svastvatamtratā U₁ svatamatratā DU₂ om. PBL 6 cittasya cett.] om. BLP pañcaguṇāḥ cett.] naḥ U₁ om. BLP dhṛtiḥ cett.] dhṛti BL vrddhiḥ U₁ smṛtiḥ cett.] °smṛti BL om. U₁ svikāraḥ conj.] rāgadveṣau E rāgadveṣa° P rāgadveṣam B °rāgadveṣa° L rāgah || dveṣah U₂ om. α tyāgaḥ N₁N₂U₁] tyāgam D om. cett. matih cett.] mati D iti B bhīti L 7 pañcaguṇāḥ EU₂] guṇāḥ pañca N₁N₂ guṇāḥ cett. harṣāḥ PN₁DU₁U₂] harṣa° BLN₂ ārṣam E vimarśāḥ cett.] °vimarśa° BLN₂ vimar.. P cintanam cett.] cetañā U₁ cetañam U₂

Philological Commentary: 4 santoṣāḥ || kṣamā ceti: The gap in D ends right after santoṣāḥ || kṣamā with the words: ceti | ahamkārasya ahamkārasya pañcaguṇāḥ: All five qualities of ahamkāra are omitted in B, L and P. All three manuscripts instead list the qualities of citta instead.

Then, immediately following that, only such an insight¹⁷⁵ arises.
The mind, the intellect, the ego, the spirit and consciousness. These are the five modes of the internal organ.

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

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

The five qualities of the ego are: [Sense of] I, [Sense of] mine, the suffering of this, self-determination, and?

The five qualities of the mental faculty are: will, memory, attachment, aversion, opinion.

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

¹⁷⁵In this case I translated *buddhi* as insight, since *buddhi* as a *tattva* would unlikely arise from the previously mentioned five great elements. In addition, it is dealt with immediately afterwards in the context of the internal organ. Henceforth, it seems probable that it must still refer to the specific knowledge that arises from the accomplishment of yoga, as mentioned in chapter XLVIII.

[LI. kulapañcakasya bhedāḥ]

तदनंतरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥
 सत्त्वं ॥ रजः ॥ तमः ॥ कालः ॥ जीवनं ॥
 तत्र सत्त्वस्य गुणाः । दया ॥ धर्म ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥
 ५ रजसो गुणाः । त्यागः ॥ भोगः ॥ शृण्गारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥
 तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वचनम् ॥
 तदनंतरं कालस्य गुणाः । कलना ॥ कल्पना ॥ आन्तिः ॥ प्रमादः ॥ उन्मादः ॥
 जीवस्य गुणाः । जाग्रदवस्था ॥ स्वप्नावस्था ॥ सुषुप्तावस्था ॥ तुरीयावस्था ॥
 तदनंतरमेताद्वशमेकं ज्ञानमुत्पद्यते । इच्छा ॥ क्रिया माया ॥ प्रकृतिः ॥ वाचा ॥

Sources: 2–3 cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamah kalo jiva iti kulapañcakam | 4 cf. YSV (PT p. 846): citter guṇās trayo jīvaguṇān śṛṇu maheśvari | āsthā śraddhā kṛpā bhaktih satyam sattvaguṇā iti | cf. SSP 1.49 (Ed. p. 16): dayā dharmah kriyā bhaktih śraddheti pañcaguṇam sattvam | 5 cf. YSV (PT p. 846): tyāgo bhogaś ca śraddhā ca sārthavastuspr̄hā tathā | raso pañcaguṇāḥ caite tāmasasya guṇān śṛṇu | cf. SSP 1.50 (Ed. p. 17): dānam bhogah śr̄ngāro vastugrahaṇam svārthaṣaṅgrahaṇam iti pañcaguṇam rajaḥ | 6 cf. SSP 1.51 (Ed. p. 17): vivādah kalahaḥ śoko bampdhō vañcanam iti pañcaguṇam tamaḥ | cf. YSV (PT p. 846): pramodaḥ svādakalahaḥ vivādo bhrāntivardhanam | vañcanañ ca tathā śokas tāmasasya guṇā īme | 7 cf. SSP 1.52: kalanā kalpanā bhrāntih pramādo ‘nartha iti pañcaguṇāḥ kālah | 8 cf. YSV (PT p. 846): svapnajāgratsusuptāni caitanyam jīvakā guṇāḥ | etādṝsi sati tattvam caitanyāt tad bhaved iti | SSP 1.53 (Ed. p. 18): jāgrat svapnā susuptis turyam tūryātītam iti pañcāvasthāguṇo jīvah | 9 cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛitir vāg iti vyaktaśaktipañcakam | cf. YSV (PT p. 847): prakṛticchā kriyā māyā vacaḥ pañca guṇā iti |

2 **tad anamtarām** DN₁N₂U₂] ataḥ param cett. **bhedāḥ** cett.] bhedā BU₂ **kathyante** cett.] kathyate N₂ 3 **sattvam** cett.] satva N₁N₂U₁ **rajaḥ** cett.] rajas BL raja N₁N₂U₁ **tamah** cett.] tama N₂U₁ **kālah** cett.] kāla LN₂U₁ kā B **jīvanam** cett.] jīvanam EP 4 **tatra** cett.] tratrasya B **sattvasya** cett.] sattva BEL **dayā** cett.] dayāḥ BL **dharma** cett.] dharmah EPU₂ **bhaktiḥ** cett.] bhakti BLN₂ ceti cett.] om. U₁ 5 **rajaḥ** cett.] rajo U₂ **tyāghaḥ** cett.] tyāga N₂ **bhogah** cett.] bhoga N₂ bheda P om. U₁ **svārthaḥ** cett.] svārtha BLN₂U₁ **vastusamgrahaḥ** cett.] vastunām samgrahaḥ L vastunā samgrahaḥ B vastusamgrahaḥ ceti E 6 **tamaso** cett.] tamo LN₂U₂ **guṇāḥ** cett.] guṇāḥ U₂ **vivādāḥ** cett.] vivāda N₂ **kalahaḥ** EPU₂] kalahaḥ DN₁N₂ kalaha BLU₁ **śokaḥ** DEPN₁U₂] śoka BN₂U₁ śokaḥ L **bandhaḥ** cett.] bamdhā BLU₁ vidha vā N₂ **vañcanam** cett.] vamcanam smrtam N₂ vamcanā U₁ camcalam ceti U₂ 7 **tad anamtarām** α] om. cett. **kālasya** cett.] kāla° U₁ kāraṇasya D **kalanā** cett.] om. N₂ **kalpanā** cett.] kalpaḥ P kalma° E om. N₂ **bhrāntih** cett.] bhrānti° BU₁ ṣaṇbhṛāntiḥ E om. N₂ **pramādaḥ** cett.] prasādaḥ EP om. N₂ **unmādaḥ** cett.] unmādaś ceti U₂ om. N₂ 8 **jīvasya** cett.] om. N₂ **guṇāḥ** cett.] guṇā D gupaḥ U₂ om. N₂ **jāgradavasthā** DELPU₂] jāgravadasthāḥ B jāgravadasthā N₁ jāgradavadasthā N₂ jāgrdavasthā U₁ **susuptāvasthā** cett.] susupta° B susupti° L **turiyāvasthā** cett.] turiyāvayāvasthā D turyāvasthā BLU₁ **turiyātīvasthā** cett.] turiyā | titāvasthā B turiyātīvasthā || kaivalyā U₁ 9 **etādṝśam** cett.] etādṝśom U₂ **ekam** cett.] eka EPN₂ **icchā** cett.] icchāyāḥ N₁ om. E **kriyā** cett.] om. EN₁ **māyā** cett.] om. E **prakṛtiḥ** cett.] prakṛti P prakṛti° U₁ om. E **vācā** em.] vāca α vācāḥ PB vācyāḥ L bhāvāḥ U₂ om. E

[LI. Divisions of the Pentad of the Kula]

Immediately afterwards, the divisions of the pentad of the *kula*¹⁷⁶ are taught: *sattva*, *rajas*, *tamas*, time and the living soul.

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

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

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

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

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

Furthermore such unique knowledge is generated: desire, action, illusion, nature, speech.¹⁷⁷

¹⁷⁶ The term *kula* in this context must be understood as *śakti* in contrast to *akula*, which is *śiva*. Cf. 119 l. 2. Add quotes of SSP here!

¹⁷⁷ The SSP 1.54 associates the five final qualities on this page as qualities of the upper category of *vyaktaśakti*. Each item of these five qualities has five sub-qualities. This results in a total of twenty-five qualities of *vyaktaśakti*. Here, however, the term *vyaktaśakti* was probably lost in transmission and is not reflected in any of the *Yogatattvabindu*'s witnesses.

इच्छया: | पञ्चगुणा: | उन्मादः वासना || वाज्ञा || चित्रं || चेष्टा ||
 क्रियाया: पञ्चगुणा: | स्मरणं || उद्यमः || उद्गेतः || कार्यनिश्चयः || सत्कुलाचारत्वं ||
 मायाया: पञ्चगुणा: | मदः || मात्सर्यः || दंभः || कीर्तिः || असत्यभावः ||
 पकृते: पञ्चगुणा: | आशा || तृष्णा || स्पृहा || कांक्षा || मिथ्यात्वं ||
 ५ वाचाया पञ्चगुणा: | परा || पश्यन्ती || मध्यमा || वैखरी || मातृका ||

[LII. karma kāmaḥ candraḥ sūryaḥ agniḥ]

तदनन्तरमेतादशं ज्ञानसुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं कर्तव्यं ।
 तत्र कर्मणः पञ्चगुणा: | शुभं || अशुभं || यशः || अपकीर्तिः || इष्टफलसाधानं ||

Sources: 1 cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceṣṭeti pañcaguṇecchā | cf. YSV (PT p. 847): āśātṛṣṇāspṛhākāñkṣāmīthyāntam prakṛter iti | unmādo vāsanā vāñchā cekṣitā ca guṇāḥ priye | 1-2 cf. SSP 1.56 (Ed. p. 18): smaraṇam udyogaḥ kāryaṁ niścayaḥ svakulācāra iti pañcaguṇā kriyā | 2 cf. YSV (PT p. 847): śaraṇam satkulācāraḥ kāryaniścaya ucyate | 3 cf. SSP 1.57 (Ed. p. 18): mado mātsaryam dambhaḥ kṛtrimatvam asatyam iti pañcaguṇā māyā | 4 cf. SSP 1.58 (Ed. p. 19): āśā tṛṣṇā spṛhā kāñkṣā mīthyeti pañcaguṇā prakṛtiḥ | 5-0 cf. SSP 1.59 (Ed. p. 19): parā paśyantī madhyamā vaikharī mātṛketi pañcaguṇā vāk | iti vyaktisaktipācavimśatigūṇāḥ | 7 cf. SSP 1.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇapācakam 8 cf. SSP 1.61 (Ed. p. 19): śubham aśubham yaśo 'pakirtir adṛṣṭaphalasādhanam iti pañcaguṇam karma |

1 **icchayāḥ** DEN₁U₁U₂] ichāyā BLP icchayā N₂ **unmādaḥ** conj.] unmany αEL unmaya P unmaya B unmanyam U₂ **vāsanā** cett.] avāsanā L vāsanāḥ U₂ avasthā E ichā kriyā māyā prakṛti vāca ichāyāḥ pamcaguṇāḥ unmany U₁ **vāñchā** cett.] vāñcha BLP om. U₁ **cittam** EL] caittam N₁N₂ caita D krittam B vittam P om. U₁ **ceṣṭā** N₁N₂D] ceṣṭa PL ceṣṭāḥ U₂ ccoṣṭhā B veṣṭanam vibhramah E om. U₁ 2 **kriyāyāḥ** cett.] kriyāyā BLN₂ **udyamah** cett.] udyama N₂ **udvegah** DEN₁U₂] udvega BLPN₂ kāryaniścayah cett.] kārya | niścayaḥ N₁ 3 **māyāyāḥ** BEU₂] māyāyām P māyāyā cett. pañcaguṇāḥ BEL] guṇāḥ PN₁N₂U₂ guṇā D **madaḥ** cett.] mada EN₂ **mātsaryaḥ** DN₁] mātsaryam PU₂ mātsarya BLN₂ mātsaryādayah E **dambhaḥ** cett.] rambhaḥ BL dambha N₂ **kīrtih** cett.] kīrtiś ca DN₁N₂ asatyabhāvāḥ cett.] asatyabhāvāḥ E 4 **prakṛteḥ** E] prakṛter PU₂ prakṛte cett. pañcaguṇāḥ E] gunāḥ cett. **kāmksā** cett.] kāksā D bhiṣkā P 5 **vācāyā** cett.] vācā D vācaḥ U₂ pañcaguṇāḥ BEL] pañcaguṇāḥ U₂ guṇāḥ cett. **paśyantī** cett.] paśyanti BLN₁N₂U₂ **mātṛkā** cett.] mātṛkāḥ U₂ 7 **anantaram** ELU₂] anāptaramā cett. **utpadyate** cett.] utpadyate DN₁N₂ **karma** cett.] karmaḥ U₂ **kāmaḥ** cett.] kāma BLPN₂U₁ **candraḥ** EN₁U₂] candra cett. **sūryaḥ** cett.] sūrya N₂U₁ **agniḥ** EU₂] agni N₂ agni U₁ agniḥ cett. 8 **karmaṇaḥ** cett.] karmaṇaḥ BP karmaṇa° N₂ karmaṇām L **śubhaḥ** cett.] śubha DU₁ om. E **aśubhaḥ** cett.] °aśubha° U₁ om. EP **yaśaḥ** cett.] yasa N₂ om. E **apakīrtih** cett.] apakīrtiḥ N₂ āvakīrtiḥ U₁ om. E **iṣṭaphalasādhnām** cett.] om. E

Philological Commentary: 1 **unmādaḥ**: Since the first item on the list is obviously corrupted and does not suite the context, I conjectured according to the sources. **kriyāyāḥ pañcaguṇāḥ**: The list of the five qualities of *icchā* (right after the words *ichāyāḥ pañcaguṇāḥ unmany*), *kriyā*, *māyā*, *prakṛti* are omitted in U₁. U₁ continues its evidence from the last two items of the five qualities of *vācā* onwards. These omissions will not be recorded in the *apparatus criticus*.

The five qualities of desire are: madness, mental imprint, wish, thinking, activity.

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

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

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

[LI. Karma, Kāma, Moon, Sun and Fire]

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

Among those, the five qualities of Karma are: salvation, calamity, honour, disgrace [and] bringing about the desired result.¹⁷⁸

¹⁷⁸ Show up to get things done!

कामस्य गुणाः । रतिः ॥ प्रीतिः ॥ ऋडिः ॥ कामना ॥ अनुरता ॥
इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोषयंती ॥
लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्ववन्ती ॥ प्रवाहा ॥ सौम्या ॥ प्रसन्ना ॥
चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः सा इमृतकला कथ्यते ।

- 5 इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका उग्रा ॥ आकुञ्जिनी ॥ शोषिणी ॥ प्रबोधिनी ॥
घस्मरा ॥ आकर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊमिरस्या ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयोदशी कला विद्यते ।
तस्या: संज्ञा निजकला स्वप्रकाशा च ।
इदानीमग्निसंबंधिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पाचिका ॥
रौद्री ॥ दाहिका ॥ रागिणी ॥ शिखावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

Sources: 1 cf. SSP 1.62 (Ed. p. 20): ratih prītiḥ krīḍā kāmanā 'turateti pañcaguṇaḥ kāmaḥ | 2-4 cf. SSP 1.63 (Ed. p. 20): ullolā kallolini uccalantī unmādīnī taranqinī śoṣinī alampaṭā pravṛttiḥ laharī lolā lelihānā prasarantī pravāhā saumyā prasannā plavantī | evam̄ candrasya ṣoḍaśa kalāḥ | saptadaśī kalā niṣṛtiḥ | sā 'mr̄takalā | 5-7 cf. SSP 1.64 (Ed. p. 20): tāpiṇī grāsikā ugrā ākuñcīnī śoṣinī prabodhinī smarā ākarṣinī tuṣṭivardhanī ūrmirekhā kiraṇavatī prabhāvati dvyādaśa kalāḥ sūryasya | trayodaśī svaprakāśatā nijakalā | 8-9 cf. SSP 1.65 (Ed. p. 21): dīpiṇī rājikā jvalani visphulim̄gini pracaṇḍā pācikā raudrī dāhikā rāgiṇī śikhāvati ity agner daśa kalāḥ | ekādaśī kalā jyotiḥ |

1 kāmasya cett.] kāmaḥsyā U2 **ratih** cett.] rati²N2U1 **prītiḥ** cett.] "prīti" α kāmanā cett.] kāmanāḥ P kāminā B kāminy L **anuratā** DN1] ānuratā U1 anurājā N2 anuraktatā L anurattatā P anustutā BE 2 ṣoḍaśakalāḥ cett.] ṣoḍaśa L saptadaśakalā U2 **kathyante** cett.] kathyate BL vartamte || tasyānāmāni || ṣoḍaśakalā kathyamte || U2 **ullolā** em.] hallolā DPN1N2U1 hallolāḥ U2 hullātvā L dullālā B dallolā E kallolini cett.] kallolini U1 kalloli N2 **uccalantī** em.] uścalini EP ucamplini B uchamplini L uchalani U1 ucchṝlini U2 om. DN1N2 **unmādīnī** cett.] unmādānī U1 **poṣayam̄ti** EP] poṣayanti DN1N2 poṣayam̄ti BL poṣayānī U1 poṣayati U2 3 **lapaṭā** EPU1U2] lapaṭātāḥ B lapaṭāḥ L lapaṭāDN1N2 **lolā** cett.] lolāḥ U2 **lelihānā** cett.] lelihānāḥ U2 lelihā BL **prasarantī** cett.] prasaramtī U1U2 **pravṛttiḥ** cett.] pravṛtti B prakṛti L **sraवantī** cett.] sravaṇītī U2 plavantī E **pravāhā** cett.] pravāhāḥ U2 mavāhā BL pravantī svāḥ U1 **saumyā** cett.] saumyāḥ U2 saumya U1 somyā BL **prasannā** cett.] prasannāḥ U2 4 **saptadaśī** cett.] saptadṝśī U2 saptadaśamī BE **kalā** cett.] kā U1 **tasyā** cett.] tasya P tasyāḥ U2 nāma cett.] nāmāni || U2 **niṣṛtiḥ** U1] niṣṛti BELP naīṣṛtiḥ N1N2 naīṣṛtaīḥ D vṛttiḥ U2 sā 'mr̄takalā DN1N2] sā mṛta U1 sametaḥ || kalāḥ || U2 sametakalā BELL **kathyante** cett.] kathyante U2 5 **dvādaśakalāḥ** PU2] dvādaśakalā BDLN1N2U1 kalāḥ E **kathyante** cett.] kathyate BLN2 **tāpiṇī** em.] tāpanī P tāpanī BL tāpanī DEN1N2U2 tāpanī U1 **grāsikā** em.] grāsakā cett. grāsaka BLP **ākuñcīnī** em.] ākuñcīnī akocanī BLP akocanī U2 **śoṣinī** P] śoṣanī cett. 6 **ākarṣinī** E] ākarṣayatī U2 ākarṣayam̄ti U1 ākarṣayam̄ti cett. **tuṣṭivardhanī** EP] tuṣṭivardhanī BL tuṣṭi, vardddhanī N1 tuṣṭi vardddhanī DN2 tuṣṭiḥ vardddhanī U2 **ūrmirekhā** cett.] kūrmiresā E kurmmirekhā P ūrmī || rekha U2 **kiraṇavatī** EU2] kiraṇavatī DPN1N2 kiraṇavatī BL kiraṇavatī U1 **prabhāvati** em.] prabhavati BE prabhūtavatī PU2 prabhutavatī L prabhutavatī cett. 7 **tasyāḥ** DU1] tasyā U2 tasya cett. **saṃjñā** α] nāma ELP namāḥ B nāmāni U2 **nijakalā** cett.] nijakalām̄ DN1N2 8 **idānīm** cett.] idānīnī U2 **agnisaṃbaṇḍhinyo** EP] agnisaṃbaṇḍhīnī cett. agnisaṃbaṇḍhīnīm̄ U1 **dīpiṇī** cett.] dīpiṇī kar U1 rājikā em.] jārakā DN1N2 jakā U1 om. cett. **jvalāni** em.] jvalāvīḥ U1 jvalā cett. **pācikā** E] pācakā DN1N2 pāvakā cett. 9 **dāhikā** E] dāhakā DPN1N2U2 dāhaka BLU1 **rāgiṇī** em.] rāvanī β rāvanī α **agner** cett.] agne BLU1 **ekādaśī** DEPU2] ekādaśī cett. **saṃjñā** cett.] saṃjñākā DN1N2 **vartate** cett.] om. DN1N2

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

Now, the sixteen digits of the moon are taught:

1. Ullola (she who is violently moving), 2. Kallolinī (she who is surging),
3. Uccalantī (she who is springing), 4. Unmādinī (she who is intoxicating), 5. Taraṅginī (she who is waving), 6. Poṣayanti (she who is nourishing), 7. Lampatā (she who is lustful), 8. Laharī (she who is billow), 9. Lolā (she who is oscillating), 10. Lelihānā (she who is darting out), 11. Prasaratī (she who is spreading), 12. Pravṛttiḥ (she who is appearing), 13. Sravantī (she who flows), 14. Pravāhā (she who is pulling), 15. Saumyā (she who is dedicated to Soma), 16. Prasannā (she who is pleasing).

A seventeenth digit of the moon exists. Her name is Nivṛtti (inactivity), [and] she is taught to be the digit of the nectar of immortality.

Now, the twelve digits of the sun are taught.

1. Tāpinī (she who is heating), 2. Grāsikā (she who is seizing), 3. Ugrā (she who is fierce), 4. Ākuñcīnī (she who is contracting), 5. Šoṣīnī (she who is desiccating), 6. Prabodhinī (she who is awakening), 7. Ghasmarā (she who is voracious), 8. Ākarṣīnī (she who is attracting), 9. Tuṣṭivarddhīnī (she who is satisfying), 10. Ūrmirekhā (she who is a row of waves), 11. Kiraṇavatī (she who is radiating), 12. Prabhāvatī (she who is shining). The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (the inherent digit) and Svaprakāśā (self-luminous).¹⁷⁹

¹⁷⁹ Show up to get things done!

[LII. yogasya māhātmyam]

इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्तरहस्य श्रवणात् ॥ ध्यानकरणात् ॥ ल्यसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥ वैराग्यस्योत्पत्तेः ॥
 ५ वैराग्यकरणात् ॥ हठयोगस्यकरणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महामुद्रादिदशमुद्रासाधनात् ॥ मौनकरणात् ॥ बनवासात् ॥ बहुतरकालं यन्त्रमन्त्रादिसाधनात् ॥ तपकरणात् ॥ बहुत रार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥ संन्यासग्रहणात् ॥ पूर्णशनग्रहणात् ॥ सिरोमुङ्नात् ॥ अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते । स तु योगो गुरुसेवया प्राप्यते ।

गुरुद्विष्टिपाताद्वा सान्निध्यादवलोकनात् ॥ LII.1 ॥

Sources: २ cf. YSV (PT p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | २-४ cf. YSV (PT p. 847): guror anugrahāc chāstrapāthād ācāratas tathā | vedāntārtharahaśyārthaśarvajñānādūpāsanāt | āśanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āśanāc caturaśīti virāgītyāgasambhavāt | ४-५ cf. YSV (PT p. 848): haṭhayogād varauṣadhyāt mudrāsādhanāmānatāt | vanavāsād bahuklesāt tathā mantrādisādhanāt | ५-७ cf. YSV (PT p. 848): bahudānatapastīrthasevanād dānaśikṣānatāt | sandhyātrayagraheṇātha sañadarśagrahaṇāt tathā | śiromuṇḍagato nyāsād yogatattvañ ca vidyate | ८-९ cf. YSV (PT p. 848): gurupādodakaṁ śiṣṭasevinā satyavādinā | kanyāstrādīdr̥ṣṭipātaharṣagativarttanāt | ८-९ ≈ SSP 5.61: gurudṛkpātanāt prāyo dṛḍhānām satyavādinām sā sthitir jāyate |

२ idānīm cett.] idānī B yogasya cett.] yasya U₁ māhātmyam cett.] māhātmam BL māhātmya N₂ kathyate cett.] kathyamte U₂ guror cett.] guru BL anugrahāt cett.] agrahāt L ācārakaranāt cett.] ācārakathanāt U₂ ३ dhyānakaraṇāt cett.] om. P layasādhanāt α] om. β upavāsakaraṇāt cett.] om. P caturaśītyāsanāsādhanāt BLPU₂] caturaśītyāsane sādhanāt E caturaśīti āsanāsādhanāt α vairāgyasyotpatteh ELN₂U₂] vairāgyasyotpatte B vairāgyasyotpatteh P vairāgyotpatteh N₁D vairāgyotpatte U₁ ४ vairāgya° cett.] nairāśya PL nairāśa° B nairāsyē E haṭha° cett.] haṭha° BLU₁ yogasya cett.] yoga° N₁N₂D idāpiṅgalayoh cett.] idāpiṅgalayāh N₂U₁ pavanadhāraṇāt EP₁] pāvanādhāraṇāt DN₁ pavanādhāraṇāt N₂ pavanādhānākaraṇāt U₂ pāvanāpāvadhyānākaraṇāt L om. B mahāmuḍrādidaśamudrāsādhanāt cett.] mahāmudrādidaśamudrādi dasāmūdrasādhanāt D ४-५ maunakaranāt cett.] maunakaranāt N₂ ५ vanavāsāt cett.] vane vāsāt DN₁U₁ vane vāsāt° N₂ bahutarakālaṁ DP₁N₂] bahutarakāla° LU₁U₂ bahukalā° BE yantramantrādisādhanāt BDEPN₁N₂U₂] maṇṭrayaṁtrādisādhanāt LU₁ tapa° cett.] tapaḥ EP₂ ५-६ bahutarārthādānāt cett.] bahutarārpaṇādānāt E bahutarakleśakaranāt bahutarakaranāt bahutatārthādānāt P ६ tīrtha-sevākaranāt DN₂] tīrthasevokaranāt N₁ niyamakaranāt U₁ om. cett. āśramācārapālanāt cett.] āśramācyārapālanāt U₁ ṣaddarśanagrahanāt BELU₁] ṣaddarśanagrahaṇāt cett. siromuṇḍanāt cett.] siromuṇḍanāt N₂ om. P ७ anyopāyakaranāt cett.] om. P ८ gurudṛkpātāprāṇām PN₁N₂U₂] gurudṛkpātāprāṇām L gurudṛkpātāprāṇām | pāt | patrāṇām B gurudṛkpātāprāṇām U₁ gurudṛkpātāprāṇām D gurudṛkpātāprāṇām E dṛḍhānām cett.] om. L satyavādinām cett.] satyavārinām U₁ ९ kathanāt cett.] upaya° U₁ dr̥ṣṭipātād cett.] viṣapātād B viṣapānād L sāṁnidhyād PEU₂] sānidhyāt B sānnidhyāt L sānidhyād DN₁N₂ sānidhyāt U₁ avalokanāt ELPU₁] dyavatrocanañt B dyavatrocanañt N₁N₂ dhyāvalokanāt U₂ dyavatrocanañt D

Philological Commentary: ७ sa tu yoga gurusevayā prāpyate: Sencence is omitted in P.

[LII. Majesty of Yoga]

Now, the majesty of yoga is taught.

Because of grace of the teacher, because of studying the teaching, because of execution of good conduct, because of hearing the secret of Vedānta, because of execution of meditation, because of practicing dissolution, because of the execution of fasting, because of practising 84 āsanas, because of the generation of equanimity, because of executing equanimity, because of doing Hṛdaya-yoga, because of holding the breath of the Idā- and Piṅgalā-channels, because of practicing the ten seals [like] the great-seal etc., because of [the observation of] silence, because of dwelling in the forest, because of the execution of many defilements?!, because of practicing Mantra and Yantra for a long time, because of austerities, because of giving up a lot of possession, because of frequenting places of pilgrimage, because of protection of the habit of the stages of life, because of undertaking renunciation, because of grasping the six philosophies, because of shaving the head, because of the execution of other means, the reality of yoga is not attained.¹⁸⁰

The [reality of] yoga is truly attained by frequenting the teacher.

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

¹⁸⁰ Show up to get things done!

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

वाङ्मात्राद्वाथ द्वपाताद्यः करोति शर्मं क्षणात् ।
प्रस्फुटभ्रान्तिहृतोषं स्वच्छं वन्दे गुरुं परं ॥ LII.3॥

5 सम्यगानन्दजननः सदुरुः सोभिधीयते ।
निमेषाद्वं वा तत्पादं यद्वाक्यादवलोकनात् ॥ LII.4॥

स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः ।
नानाविकल्पविश्रान्तिं कथनात्कुरुते तु यः ।
सदुरुः स तु विज्ञेयो न तु विप्रियजलपकः ॥ LII.5॥

Sources: 1-2 ≈ YSV (PT, p. 848): prasādāt sadguroḥ samyak prāpnoti paramam padam | na guror adhikām tattvam̄ yat tasmāt paramam̄ padam | 1-2 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramam̄ padam ||61|| ata eva śivenoktam na guror adhikām na guror adhikām na guror adhikām | 3-4 ≈ SSP 5.64 (Ed. p. 100): vānmātrād vātha dr̄kpātāt yaḥ karoti ca tatkaṣṇāt | prasphutam̄ śāmbhavam̄ vedham̄ svasamvedyam̄ param̄ padam | 5-6 ≈ SSP 5.64cd-5.65ab (Ed. p. 100): samyag ānandajanañakah sadguruḥ so 'bhīdhīyate | nimeśārdhārḍhapātāt vā yad vā pādāvalokanāt | 5-6 cf. YSV (PT p. 848): nimeśārdhahena tasyaiva ājñāpālanato bhavet | mahānandasatprāptis tasmai śrīgurave namah | 7-9 ≈ SSP 5.65cd-5.66cd (Ed. pp. 100-101): svātmānam̄ sthiram̄ ādhatte tasmai śrīgurave namah | nānāvikalpavīśrāntim̄ kathayā kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu mithyāviḍambakaḥ | 7-9 ≈ YSV (PT p. 848): nānāvikalpavīshrāntināśāñ ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah |

1 prasādātsadguroḥ cett.] sadguruprasādāt E prasādāsyā guroḥ P prasāt sadguroḥ B prāpyate paramam̄ padam̄ cett.] paramam̄ padam̄ pāpyate E 2 ata eva cett.] ata evam̄ E param̄ cett.] param E 3 vātha cett.] bodha E dr̄kpātād cett.] dr̄kpātād B śāmam̄ cett.] śāmam N2 4 prasphutaḥ em.] prasphutaḥ N2 prasphataḥ BL prasphataḥ N1 prasphutaḥ EPU2 prasphutaḥ D "bhānti" cett.] "bhāti" BL hṛttoṣam̄ EP] hatoṣam̄ BL hatoṣam̄ N1 haddoṣam̄ N2 hṛddoṣam̄ D ittoṣam̄ U2 svaccham̄ cett.] tvaccham N2 vande β] vade N1 veda N2D gurum̄ β] karam̄ N1 "karam̄ N2 vedakakaram̄ D param̄ cett.] parām̄ N1 5 "jananāḥ" β] jananām̄ DN1N2 6 nimeśārdhām̄ cett.] nimeśārdhām̄ PN2 nimeśārdhā BL vā cett.] ca DN1N2 7 tātpādām̄ EPU2] tātpāda BL pādām̄ vā DN1N2 7 śrīgurave cett.] śrīgurubho L śrīguru namo U2 8 nānāvikalpavīśrāntim̄ N1U2] nānāvikalpam̄ viśrāntim̄ D nānāviplavaviśrāntih E nānāvikalpah viśrāntih P nānāvikalpavīśrānti BL nānāvikalpavīśrānti N2 kathanāt cett.] kathanāt | B tu yaḥ BLPU2] tataḥ E tu saḥ DN1N2 9 vijñeyo cett.] vijño BL na tu cett.] nnu BL vīpriyajalpakah cett.] vīpriyajalakah BL vai priyajalpakah E

Philological Commentary: 3-4 vānmātrād ...gurum̄ param̄: The verse is omitted in U1. This point marks the beginning of a larger gap in U1. Omissions will not be recorded. The reader will be informed once the evidence of U1 resumes.

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

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

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

LII.5 ...the own self goes into stability, homage to that teacher, who brings all doubts to stop because of [his] advice. He is known to be a true teacher, not an unpleasant disputant.¹⁸¹

¹⁸¹ Show up to get things done!

अत एव परमपदप्राप्यर्थं सद्गुरुः सर्वदा वन्धः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवा रतो
भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्वानादिशीलो भवति । कापट्टयं न भवति । यस्य
वंशपरंपरा ज्ञायते । एतादृशस्य सद्गुरोः संगतिः कर्तव्या तेन पुरुषस्य मनः शान्तिं प्राप्नोति । अथ च यस्य
मनोमध्ये स्थिरआनन्दं उत्पद्यते । सो ऽपि सद्गुरुः कथ्यते । अथ च घटिमात्रं घटिकार्धं घटिकाचतुर्थाशो
5 वा यस्य पार्थं उपविष्टे सत्यताटषो भावो मनोमध्ये उत्पद्यते । गत्वा वनमध्ये स्थीयते गृहं त्वज्यते सो ऽपि
सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते । प्राणिमात्रेण सह मैत्री क्रीयते । कस्यापि दोषं न प्राकाश्यते ।
सो ऽपि सद्गुरुः कथ्यते ।

अज्ञानकुलशीलानां यतीनां ब्रह्मचारिणाम् ।

उपदेशं न गृण्हीयादन्यथा नरकं ध्रुवं ॥ LII.6 ॥

10

यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैक्यं भवति । एतादशो मनोमध्ये निश्चयो भवति ।

Sources: 7-141.1 cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprāpty arthaṁ sa sadguruḥ sadā vandanīyah | 1 cf. YSV (PT p. 848): ata eva maheśāni sadguruḥ śiva ādītah | satyavādī ca sacchilo gurubhakto dṛḍhavrataḥ | 2-0.0 cf. YSV (PT p. 848): svapācāraratātmā yo dānādiśīlasamyutah | kā-patyalobhabhavyāsau mahāvāṇasamudbhavaḥ | 3 cf. YSV (PT p. 848): idṛśah sadgurustasya saṅgatau yatnavān bhavet | tad eva manasah śāntim prāpnoti paramāṇ padam |

1 paramapadaprāpty cett.] paramapadasya prāpty EP **sarvadā vandyah** DN₁N₂] sevyah sarvadā EPU₂ sevyasarovadā BL **nirantaram** cett.] niraṁtaraḥ P **gurusevā** cett.] gusevā U₂ **rato** cett.] taro B tatparo E **2 bhavati** cett.] bhava D **pāpam** cett.] pāpa B **svācāratarataḥ** EP] svācāratarataḥ BL svācārataḥ || U₂ svasyācāraro DN₁N₂ **na bhavati** EPLU₂] bhavati B nāsti DN₁N₂ **3 vamśā-**
paramparā cett.] parāparamparā D **sadguroḥ** cett.] guroḥ U₂ **samgatih** DEN₁U₂] samgati PN₂ samgati BL **karttavyā** β] karttavyāḥ DN₁ karttavyāḥ N₂ **tena** E] om. cett.] **manah** cett.] mano U₂ **śāntim** cett.] śāmti BL **yasya** cett.] om. U₂ **4 sthira** DEN₁N₂] sīraḥ BL sīra P sthīra^a N₂ ca cett.] om. U₂ **ghaṭimātrām** em.] ghaṭimātra^a N₂ ghaṭīmātrām D ghaṭī....mo N₁ om. cett.] **ghaṭikārd-**
ham BLPN₁D] **ghaṭikārdham** N₂ ghaṭīka U₂ **ghaṭikā°** LN₂U₂] ghaṭīkāyāḥ N₁D ghaṭīkā° BP **caturthāṁśo** BPLU₂] caturtho dāmśo N₁ caturtho dāmśo N₂ caturtho amśo D **5 utpadyate** cett.] uppapadyate BL **5-6 so** **pi** **sadguruḥ kathyate** cett.] om. DN₁N₂ **6 prāṇimātreṇa** cett.] prāṇimātre U₂ **krīyate** cett.] yate N₂ **doṣam** EN₂] doṣo PLN₁DU₂ doṣau B **prākāśyate** cett.] prākāśate BL kathayati E **7 so** β] yena so DN₁N₂ **9 upadeśam** cett.] upadeśo PU₂ **gr̥hiyād** EPL] gr̥hiyāsthā | B gr̥hīyāt cett.] **anyathā** cett.] yadānyathā B **narakam** cett.] na narakam B **dhruvam** cett.] dhruvam EP **11 vacasi** cett.] cavi U₂ **manasi** cett.] om. U₂ **sati** cett.] sati | DN₁N₂ **parameśvarasyaikyan** EPN₁DU₂] parameśvarasyaikam N₂ parameśvarasakyam BL

Philological Commentary: 4-6 atha ca ...so **pi** **sadguruḥ kathyate**: E omits the three sentences.

Hence, the true teacher is always to be praised for in order to attain the highest place. That person is a speaker of truth.

Uninterrupted devotion for frequenting the teacher arises. He becomes one in whose mind evil does not arise. Being someone who is devoted to good habits, habits such as ceremonial bathing etc. arise. Deceiving does not arise. His noble race is recognized by him.¹⁸²

One shall associate with such a true teacher. The mind of such a person attains peace. And he in whose mind arises steady bliss is also called a true teacher. And then such a state of reality is generated of one who is seated at the side of him [the teacher] for a *ghatikā*¹⁸³

He is said to be truly a true teacher. [One who] has left the house and has gone into the forest in order to dwell there.

One who does not harm anyone. One who practices loving kindness towards living beings. One who will not expose anyone's badness. He is said to be a true teacher.

LII.6 One should not accept teachings from ascetic celibates, from those of unknown lineage and character; otherwise, it would lead to a certain path of hell.¹⁸⁴

Unity of the supreme deity and the own self arises, for one who abides calm in mind and speech. Such conviction arises within the mind.

¹⁸²Royalty?!

¹⁸³[1/60th part of a day (24 minutes). siehe Wörterbuch], half a *ghatikā* or a quarter part of a *ghatikā*.

¹⁸⁴This verse is absolute proof that this text was not written for ascetics, but for young princes!!!!!!!!!!!!!!

तं सद्गुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एतादृशी यथोदकमध्ये महत्तरज्ञाः । तादृशात् संसारार्णवा यो नावा परं पारं प्रापयति । स सद्गुरुः कथ्यते । यस्य पुरुषस्य मनो उखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्निवर्त्य परमसुक्तिपदे रक्षति । एतादृशं पुरुषं श्रवणादर्शनात्समग्रविद्मा नश्यन्ति । दिने दिने कल्याणं भवति निष्कलङ्घा तु द्विरुत्पद्यते ।

[LIII. *yogaśāstrarahasyam*]

इदं योगशास्त्रहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्यकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राजो मनोमध्ये कपटं नास्ति । यस्मिन्दृष्टे देशकस्य त्रासो न भवति । 10 यस्य तस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर् भवति । यस्य मनोमध्ये सत्पुरुषवचनविद्वासो भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वं प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य राजो उप्रे योगरहस्यं कर्तव्यं ।

1 *jāniyāt* cett.] *vijāniyāt* E *etādr̥śo* cett.] *etādr̥śam* N₂ *mahattara*^a cett.] *mihattara* D *mahattaram* E ^b*“dambarah* cett.] ^c*“dambara*^a BL ^d*“dambara*^a EP_U₂ *prapañca*^a cett.] *prapaca* U₂ *etādr̥śi* cett.] *tādr̥śi* E **2** *mahattaraṅgāḥ* E] *mahattari* U₂ *mahattarati* cett. *tādr̥śat* cett.] *tādr̥śasya* E *samsārārnava* PLU₂] *samsārārnava*vād B *samsārāt arṇavād* DN₁N₂ *yo* cett.] *yau* BL *yah* E *nāvā* BLPD_U₂] *nāvaram* N₁N₂ *svavākyānāvā* E *param* *pāram* E] *pāram* *pāram* U₂ *param* BLPD *om.* N₁N₂ *sa* cett.] *om.* D **3** *mano* cett.] *manah* BL *“khaṇḍe* cett.] *akhaṇḍe* BL *paramapade* E] *parapada*^a DN₁ *paramadā*^a N₂ *parapade* U₂ *linām* cett.] *“līna* N₁ *“līta* N₂ *bhavati* cett.] *bhavati* B *“puruṣaḥ* cett.] *puruṣa* N₂U₂ *svīyām* *kūlaṁ* cett.] *svikulaṁ* B *svakulam* E *trividhāt* EDPN₁N₂] *trividhat* LU₂ *trividham* | B *“tāpān* cett.] *āpān* LU₂ *paramamuktipade* PDN₁] *paramuktipade* E *paramamamuktipade* N₂ *paramukti*-pade BL *paramamamuktipakṣe* U₂ **4** *etādr̥śam* cett.] *etādr̥śa* DU₂ *etādr̥śa* | N₁ *etādr̥śā* BLP *etādr̥śasya* E *“puruṣam* α] *puruṣasya* β *“śravaṇād* cett.] *śravaṇāt* BL *śravaṇāt* || U₂ *śravaṇā* P *“darśanāt* cett.] *darśanāt* | B *“vighnā* cett.] *viśvāś ca* *vaśām* U₁ *naśyanti* cett.] *na* *naśyamti* L *na* *naśyamti* B *bhavati* U₁ *dine* *dine* cett.] *dine* U₁ *“kalyāṇam* cett.] *kalyāṇām* U₁ *bhavati* cett.] *bhavatīr* U₁ *niṣkalaṅkā* cett.] *niṣkalam* N₁N₂ *niṣkalamko* U₂ **7** *yogaśāstrarahasyam* BLN₁U₂] *yogaśāstrarahasya* DN₂ *yogaśāstreu* *rahasyam* U₁ *yogaśāstrasya* *rahasyam* EP *“yasya* cett.] *om.* U₂ *mano* em.] *manah* EP_U₁U₂ *mana* cett. *om.* N₂ *yathāndhakārasya* cett.] *yathāndhakārās* N₁ *yathāndhakārā*^a D *om.* N₂ *madhye* cett.] *om.* N₂ *dīpasya* cett.] *dīpa*^a E *om.* N₂ *tejāḥ* cett.] *om.* N₂ *pravīśati* DEPN₁] *pravīśiyati* BLU₁ *vipraśati* U₂ *om.* N₂ *tathā* cett.] *yathā* U₂ *om.* N₂ **8** *śāstramadhye* cett.] *om.* BLN₂U₁ *tasya* *manah* DN₁N₂] *manah* P *mano* EU₂ *om.* BLU₁ *pravīśati* cett.] *om.* BLU₁ *“yasya* cett.] *om.* U₁ *manomadhye* cett.] *madhye* *manasi* BL *madhye* E *“kapaṭam* cett.] *kalaho* E *“yasmin* cett.] *yasmiṇ* BLN₁DU₁ *desākasya* cett.] *desākasya* U₁ *deśikā*^a E **9** *“yasya* U₁] *tasya* cett. *“yasya* cett.] *om.* U₁ *pr̥thivyām* PL] *pr̥thivyām* BEU₂ *pr̥thivī* DN₁N₂ *pr̥thivī* U₁ *“kirtī* cett.] *vitīr* E *kirtī* U₁ *kitīr* U₂ *satpuruṣavacanaviśvāśo* cett.] *satpuruṣavacanah* viśvāśo N₂ *satpuruṣasya* *vaco* viśvāśo E *vacanaviśvabhyāśo* U₁ **10** *sadānandapūrṇo* cett.] *sadānandarūpo* E *sānamḍapūrṇo* L *anekaṁ* cett.] *aneka*^a BLE *manohārīvastūni* E] *manohārīvastu* cett. *bhavanti* em.] *tiṣṭhamti* E *bhavati* cett. *rājño* cett.] *rājña* E *“gre* α] *ye* BPU₂ *yad* L *idaṁ* E **11** *yogarahasyam* cett.] *thogarahasyam* B *karttavyam* N₁N₂U₁] *karttavya* D *kathanīyam* EP *kathyaniyam* BL *kathyate* U₂

Philological Commentary: **1-11** *tam sadgurum jāniyāt ...yogarahasyam karttavyam*: The content and wording of these sentences are absent in the sources. The sentences are possibly authorial. **4 etādr̥śam ...naśyanti**: U₁ resumes from this sentence onwards.

One should know this true teacher. The changing thought is like the roar of waves within the ocean. The manifold mental imprints are like the ripples in the water.

He who causes to navigates the boat from such an ocean of Samsāra to the other shore is called a true teacher.

The mind of the person becomes absorbed into the indivisible supreme place.

The person situated in the place of supreme liberation who turned away from the threefold misery (adhyātmika, adhibhautika, adhidaivika) protects the own kula (lineage? noble family? tribe?).

From hearing [or] from seeing about such a person, all obstacles are destroyed. Day by day, prosperity arises. A flawless intellect arises.

[LIII. Secret of the Scriptures of Yoga]

This is the secret of the scriptures of Yoga within all scriptures of Yoga. Just as the light of a lamp enters into the midst of darkness, similarly his mind enters into the teaching. For such a king, deceit does not exist.

[For him], in whose sight fear of the teacher does not arise; [for him] whose mind is pure; [for him] whose fame exists on earth; [for him] in whose mind, there is trust in the words of good individuals; [for him] who is a king always filled with bliss; [for him] by whose side numerous enchanting objects arise in front of his eyes; [for him] this secret of Yoga of such a king is the foremost secret of Yoga that has to be accomplished.¹⁸⁵

¹⁸⁵ Show up to get things done!

न स्वेहाच्चभयाल्लोभाच्चमोहाच्चधानाद्वलात् ।
न मैत्रीभावाच्च दासाच्चसौदर्याच्च सेवनात् ॥ LIII.1॥

सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराचारो भवति । ब्रातुमित्रस्य च योग्यं वस्तु
5 न ददाति । यो सर्वं वदति । यो योगिनां मनोमध्ये निन्दां करति । यस्य मनोमध्ये दया न भवति । यः
कलहप्रियो भवति । स्वकार्यकरणे सावधानो भवति । गुरोः कार्यकारणे ऽनादतो भवति । एतादशस्याग्रे न
योगः क्रियते न पठयते । शृणवनीतादिकान् ॥ शब्दान्पश्यन्त्रूपं मनोहरं ॥ जिम्रगन्धान्सुरभीस्पृशर्शमृडुप्रियं ॥
स्वादान्मनोरमान्वादन्प्रायन्देशान्मनोरमान् ॥

Sources: 1 cf. YSV (PT p. 847): idam yogarahasyañ ca na väcyam mürkhasannidhau || yogadesas tu tatraiva || cf. YSV (PT p. 847): stutir nindā na karttavyā sādhunā satyavādinā || yogānadhipakārinām āha tatraiva || 5–6 cf. YSV (PT p. 847): manomadhye dayā nāsti sadā yaḥ kalahapriyah | 6–7 cf. YSV (PT p. 847): svakāryalobhane śilo gurukāryaparañmukhah | etasmāi ca na dātavyaṇi vaktavyaṇi tasya sannidhau |

1 na cett.] ni BL **snehāñ** EPU₂] śnehāñ cett. **na** EPU₂] nā BL a DN₁N₂ **bhayāl** cett.] bhayān EU₁ lobhāñ BDLU₁] obhān N₁N₂ lno P lon U₂ **na** cett.] om. P **mohāñ** cett.] om. P **na** cett.] om. P **dhānāñ** cett.] na dhanād L om. P **balāt** cett.] balāta B om. P **2** na cett.] om. P **maitrībhāvāñ** cett.] maitrībhāva N₂ maitrī D bhāvāñ P **na** N₁U₁] no BLPU₂ nau E nā N₂ om. D **dāsāñ** N₁U₁] dānāñ P dāryāñ E dānāt BL dānāñ N₂U₂ om. D **na** cett.] om. D **saumādaryāñ** cett.] saudaryāñ PN₂ saumādayan L om. D **na** cett.] ni L om. D **sevanāt** cett.] sevatā U₁ **4 sāmānyādage** PN₁N₂U₂] sāmānyāgare BELU₁ **kathaniyā** EPN₁U₁U₂] kathaniyām B kathaniyām L kanīyah N₂ **yaḥ** cett.] om. U₁ **paranindāñ** cett.] paranimḍām BLU₁ **rato** cett.] om. BL **bhavati** cett.] karoti BL **dūrācāro bhavati** cett.] om. BL **bhrātūr** PU₂] bhrātūr° N₁N₂ bhrātṛ U₁ dur° BE **mitrasya** cett.] mitram U₁ maitrīyāsyā BE **ca yogyām** N₂U₁] ca yogyām ca N₁ yogyām PU₂ om. BE **5 yo** PU₂] so N₁N₂U₁ ya E **satyam** cett.] asatyām E **yo** EP] om. cett. **yoginām** cett.] yoginā N₁N₂ yoga° E **manomadhye** cett.] om. E **nindām** cett.] ni° U₁ **yaḥ** EN₁U₁] yasya BLPU₂ **6 kalahapriyo** EPN₁U₁] kalahañ priyo BL kalahañ priyo U₂ **bhavati** cett.] na bhavati BL **svakāryakaraṇe** EPU₁U₂] svakāryākaraṇe LN₁ svakāryākaraṇeñ B svakāryākaraṇā N₂ **guroḥ** cett.] guro BN₂U₂ **kāryakāraṇe** em.] kāryakarape cett. kārye karane B **'nādṛto** PU₂] ādaro na N₁N₂U₁ anādarano B anadare no L na dattacitto E **etādṛśasyāgare** cett.] etādṛśasyā agre U₁ **7 yogah** cett.] om. N₁N₂U₁ **pathyate** EPU₁U₂] padyamṛte N₁N₂ pathayate BL **śṝpvan** N₁LU₁] śusvana N₂ śṝpvan cett. **gītādikāñ** cett.] prītādikāñ E **śabdāñ** cett.] śabdāt N₂ **paśyan** cett.] paśyat U₁ **jighran** cett.] jāgrat E jighram U₁ **gandhāñ** N₁N₂] gamḍhāñ ca P nāmḍhaś ca U₁ agachan BP spr̄śan gamḍhan U₂ om. E **surabhin** U₁U₂] sphuran E surabhin PL sphurabhi B śusurabhiñ N₁N₂ **spr̄śan** β spr̄śyanasya N₁ spr̄śyanasyam N₂ om. U₁ **sparsāñ** PU₁U₂] sparsā° E om. cett. **mṛḍupriyam** cett.] śarmṛḍupriyam N₂ mṛḍu || priyām U₂ **8 manoramāñ** cett.] manorathāñ BL manomāñ N₁N₂ **khādan** cett.] khādavan BL khādañta° U₁ svādān N₁ om. EN₂ **bhrāmyan** cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂ **deśāñ** cett.] tvesāmēñ U₁

Philological Commentary: 1 maitrī ...: A lengthy omission starts in D after the word *maitrī*. The single omissions will not be recorded in the critical apparatus. The reader will be informed once the evidence of D resumes. 5 bhrātūr ...na dadāti: Sentence omitted in L. yo 'satyam ...nindām karoti: Both sentences omitted in B and L. yasya kalaha...bhavati: Sentence omitted in D and N₂.

LIII.1 Not because of love, not because of fear, not because of greed, not because of gift, not because of friendship, not because of hostility, not because of nobility, not because of service, shall yoga be taught in front of everyone.

He, who loves it to blame others; who loves to criticise others; who is behaving badly; who does not give [single] thing, which benefits friend and brother; who does not speak the truth and despises yoga in spirit; in whose mind compassion does not arise; who is one that has love for quarrel; attention arises for him regarding his selfish intentions; [and] disrespect arises towards the intentions of the teacher. In front of someone like this yoga is neither done nor taught.¹⁸⁶

While hearing the sound of music etc., while seeing heart pounding forms; while smelling fragrant scent, while touching lovely and soft touch, while eating food that pleases the mind, while travelling to beautiful places, ...

¹⁸⁶ Show up to get things done!

भक्षमाणः सुमधुरं रमाणः स्वलिलया ।
भावाभावविनिर्मुक्तः सर्वग्राहविवर्जितः ॥ LIII.2॥

सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
विरुद्धे दुःखदेशे च विरुपे इतिभयानके ॥ LIII.3॥

इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
पूत्यादावपि गन्धे च कण्टकोभादिर्जने ॥ LIII.4॥

सवैदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
एवं भूतस्य कर्मणि संकल्परहितानि च ॥ LIII.5॥

गच्छन्नवृणां च संस्पर्शात्पापं कुर्वन् न लिप्यते ।
उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LIII.6॥

5

10

Sources: 1-2 cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthaḥ | yogādhikāriṇo’pi tatraiva || bhāvābhāvavinirmuktah sarvagrahavivarjitaḥ | 3 cf. YSV (PT p. 847): sadānandamayo yogī sadābhyaśi sadā bhavet | viruddhe duḥkhadeśe ca virūpe ’tibhayānake | 7-8 ≈ YSV (PT p. 847): etad anisṭasamsparśe nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | 7-8 ≈ YSV (PT p. 847): utpātarahite deśe kaṇṭakādivarvajite | abhyasyate sadā yogah samaḥ syāt sulkaduḥkhayoh | 9-10 ≈ YSV (PT p. 847): evam gacchan svapan paśyān pāpapuṇyairna lipyate | utpannatattvabodhah syāt sadā śilasya sarvadā | 9-10 ≈ Amanaska 2.36: utpannatattvabodhasya hy udāśinasya sarvadā | sadābhyaśarasatasaitan naikatrāpy upayujyate ||

1 **bhakṣamāṇah** L] bhakṣamāṇa B bhāṣamāṇah EPU₂ bhāṣamāṇasya N₁N₂U₁ **sumadhuram** PU₂] samaghura° B samadhura° L madhuram N₁N₂U₁ om. E **ramamāṇah** EPU₁U₂] rasamāṇaḥ N₁N₂ °ra-māṇam L °ramāṇa B 2 **bhāvābhāvavinirmuktaḥ** cett.] bhāvābhāvavinirmukto E bhāvāvinir muktaḥ BL 3 **sadānandamayo** cett.] sadānmayo BL yogī cett.] yogī L **sadābhyaśī** cett.] sadābhyaśo U₁ 4 **viruddhe** BLN₁N₂U₁] **viruddha** EP **duḥkhadeśe** ca em.] duḥkhade deśe EPN₁N₂U₁ duḥkhē deśe B duḥkhadeśe L **virūpe** EPN₂] śovirūpe BLN₁ vivarūpe U₁ ’tibhayānake EPN₁N₂] bhayānake BLU₁ 5 **iṣṭādyaniṣṭasamsparśe** cett.] iṣṭādhanīṣṭam samsparśe PN₂ rase cett.] om. N₂ **lavaṇādike** cett.] lavaṇādiko N₂ 6 **pūtyādāv** LN₁N₂] pratyādāv BEP pūjādav U₁ **gandhe** cett.] gaṇḍham N₂ **kaṇṭakoṣmādīvarjane** em.] kamkoṣmādīvarjayed E kamta koṣyādīvarjjite P kaṇṭakoṣmādīvarji B kaṇṭakoṣmādīvarji L kaṇṭakoṣmādīvarjjite N₁ kaṇṭakeṣmādīvarjjite N₂ kumṭakoṣmādīvarjite U₁ 7 **sarvadaiva** EPN₂] sarvadeva BLN₁ sarvadaivam U₂ **sadābhyaśah** EPU₂] sadābhyaśāḥ BLN₁N₂U₁ samaḥ cett.] sama N₁U₁ mana N₂ syāt cett.] sya | t L syā U₁ 8 **bhūtasya** N₂] bhūta U₁ yogasya cett. 9 **gacchan** cett.] gaccha U₁ **saṃsparsat** cett.] saṃsparsot BN₁ pāpām cett.] pāpāḥ P tapaḥ E 10 **udāśinasya** cett.] hy udāśinasya E

Philological Commentary: 3 sadānandamayo yogī ...’tibhayānake: The verse is omitted in U₂.

5 **iṣṭādyaniṣṭasamsparśe** ...kaṇṭakoṣmādīvarjane: The verse is omitted in U₂.

LIII.2 While he consumes excessively sweet things and delights in his own play, he is one who is liberated from both being and non-being, and free from all attachments.

LIII.3 The Yогin that is made of permanent bliss, is always engaged in practice, [even] in land which is hostile and uncomfortable, ugly and extremely terrible.

LIII.4 In desireable and undesireable contact in tastes like salty etc., evil smells, thorns, etc. [and in] renunciation.

LIII.5 He who is always truly in permanent practice shall be equanimous towards happiness and suffering. In this way the actions of the great yogin (*bhūtasya*) are free from desire.

LIII.6 One does not become tainted by sin going amidst people and engaging in contact, he who has arisen to the awakening of reality, who is in every way equanimous.¹⁸⁷

¹⁸⁷ Show up to get things done!

तदा दृष्टिविशेषः स्याद् विविधान्यासनानि च ।
अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LIII.7॥

सर्वदासहजस्तस्य निष्कलाभ्यात्मवेदिनः ।
यत्यत् प्रयत्ननिष्पाद्यं तत्सर्वमकारणां ॥LIII.8॥

- 5 विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकपूरगन्धयो ग्रहणात् ॥ शीतलकारी अतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमायुर्य चित्ते करोति । तादृशः स्वादनात् ॥ अनेकदेशानां साध्वसाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा सह काठिन्य वचनात् ॥ यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको ज्ञेयः । स्वलीलया स्वदति चलति च भावाभावयोश्चित्तमुदासीनं भवति । कस्याचिद्वार्तायां हठं न करोति । यस्य मनः सहजानन्दे मग्नं भवति ।

Sources: 1-2 ≈ YSV (PT p. 847): pare दृष्टिविलम् na syād vividhāni mṛtāni ca | antaḥkaraṇam etasya yogino niṣkriyam [niṣkälā?] tu sa | 1-2 ≈ Amanaska 2.37: tadā दृष्टिविशेषः ca vividhāny āsanāni ca | antaḥkaraṇabhävaś ca yogino nopyaujyate || 3-4 ≈ YSV (PT p. 847): sarvadā sahajas tasya niṣkalādhyaṭ-mavādinah | yadā prayatnaniṣpādyam grāhyam sarvam akāraṇam |

1 दृष्टिविशेषः EN1N2U2] दृष्टिविशेषा BLP दृष्टिविलम् na syād vividhāni mṛtāni ca | antaḥkaraṇam etasya yogino niṣkriyam [niṣkälā?] tu sa | 1-2 ≈ Amanaska 2.37: tadā दृष्टिविशेषः ca vividhāny āsanāni ca | antaḥkaraṇabhävaś ca yogino nopyaujyate || 3-4 ≈ YSV (PT p. 847): sarvadā sahajas tasya niṣkalādhyaṭ-mavādinah | yadā prayatnaniṣpādyam grāhyam sarvam akāraṇam |

1 दृष्टिविशेषः EN1N2U2] दृष्टिविशेषा U1 vividhāny EN2U2] vidhāny cett. 2 antaḥkaraṇājā cett.] amtaḥkaraṇayo U1 nopayogināḥ cett.] no pi yogināḥ LU2 3 sarvadā cett.] sarvadya BL sarva° E sahajas tasya em.] sahajasthasya LPN1N2U2 sahajasya B mahajarasya U1 rā-japadasthasya E niṣkalādhyaṭmavedināḥ EPU2] niṣkalādhyaṭmavedinā BLU1 niṣkalādhyaṭmavedinā N1N2 4 prayatnaniṣpādyam N1N2U2] aprayatra niṣayām U1 prayatnaniṣpādyam BL prayatnaniṣpādyam P prayatnaniṣpāyam E tattatsarvam EPN1N2] tat sarvam BU1U2 tat sarvem L kāraṇām EPU1] akāraṇāt B ikāraṇāt L na kāraṇām N2 kāraṇā U2 5 manohārigitaśravaṇāt N1N2U1] manohārigā-naśravaṇāt β atisundarakāmininām N1N2U1U2] atisaumḍaryakāmininām E atisumḍaram kāmininām P atisaumḍarakāmininām B atisaumḍarakāmininām L kastūri° cett.] kastūri° U1 karpūragandhayo LJ karpūrayor gamḍha° BEP karpūragamḍhayār gamḍha° N1 karpūragandha° N2 karpuro gamḍha° U1 karpūrayor gamḍha° U2 6 śītalakārī N1N2] sītalakāri U1 śītalakāri cett. atikomala paravastunāh N1N2U1] komalavastunāh cett. sparśakāraṇāt cett.] sam̄sparsakām B sam̄sparsakām L citte cett.] cittam N2 cikrī U2 tādrśāḥ BELP] tādrśā N1N2U1U2 7 sādhvasādhuṣṭhānaḍarśānāt cett.] sādhuṣṭhānaḍarśānāt N1 maitrena cett.] mitrena E sātrunā BELPU1] sātrunām N1N2U2 kāṭhinya° LU1U2] kāṭhina° E kāṭvinya° P kāṭhinya° B kāvinya° N2 vacanāt cett.] vacanān N1 vacanād N2 8 manasi cett.] manasi U1U2 mana L na cett.] vā na U1 om. L sa puruṣa cett.] puruṣo U2 iś-varopadeśako cett.] iśvaropadeśako L svalīlayā cett.] svalīyayā N1N2 ca cett.] va P om. E 9 haṭham cett.] haṭham cett.] haṭham cett.] harṣaviṣāḍam E haṭam LU1 manah cett.] mana° N2 sahajānande cett.] sahajānandam L sahajānandā U1 sahajānām dāmpe U2 magnam cett.] añjanām L samjñām U1

Philological Commentary: 8 vacanāt: Evidence of B stops here. The last folio of the manuscript is missing. dveṣo na bhavati: Evidence of witness D resumes from here.

LIII.7 Then the different gazing points, the various postures and the states born from the sense-faculties won't be useful to the yogī.

LIII.8 For the knower of the undivided supreme self, who is always in the natural state, whatever is to be generated with effort, all of that is without motive.

Because of listening to mindblowing musical performance of charming women; because of seeing the form of a extremely beautiful women; from smelling the fragnance of camphor and musk; because of the execution of touching of very soft things, the mind that is free from passion assumes a supremely gentle state within the mental faculty.

From such enjoyment; from seeing good and bad places of many countries; from speaking sweet with friends; from speaking with firmness of character to enemies; love and hatred does not arise in his mind. This person is to be known as a teacher of the supreme god. Through his own [divine] play, he speaks and moves. The mind is equanimous in both existence and non-existence. It is not even possible to express in words forcefully [how it is] when his mind is immersed in inherent bliss.¹⁸⁸

¹⁸⁸ Show up to get things done!

तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृष्टं कर्तव्यं । पवनः स्थिरः कर्तव्यः । एतादशः कश्चित्त्रियमः सिद्धस्य सोक्तः नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः कथ्यते । राजयोगमन्ये इति चक्रवर्ती नाम कथनं । इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ॥

1 puruṣena cett.] bhya puruṣena P svapuruṣena D **dṛṣṭih** cett.] dṛṣṭi° U₁ **karttavyā** cett.] karttavyam DN₁N₂ **āsanam** cett.] āsana° U₁ **karttavyah** cett.] karttavyam N₂ **kaścin niyamah** cett.] kaści niyamah U₁ kaścin niyamah U₂ **2 soktaḥ** conj.] noktaḥ cett. **manahpavanābhyaṁ** cett.] manapavanābhyaṁ L **sahajānandaḥ** cett.] sahajānanda° EL **prakāśyate** cett.] prakāśate U₁ **sahajayogaḥ** cett.] sahajayoga DN₁ sahajo yogya N₂ sahayogaḥ U₁ **3 rājayogamadhye** cett.] rājayogaḥ madhye U₂ एते EP **cakravartī** DN₂] cakravarti EPLN₁U₂ cakravaktya U₁ **nāma** α] om. β **kathanam** cett.] kathyate LU₂ madhye iti cakravartye nāma madhye kathanam U₁ iti **śrīrāmacandraparamahamṣaviracitas-yogatattvabinduh samāptah** conj.] iti śrīsarvaguṇasampanna-pamditasukhānandamīrasūrisūnupanditajvālāprasadamīsrakṛtabhāṣṭikāsahito rājayoge binduyogah samāptah || śubhamastu || śrīrastu || E iti śrīrāmacandraparamahamṣa viracitas tattvabinduyogasamāptaḥ samvat 1867 pauṣakṛṣṇah 12 ravaū śubham bhuyāt ||cha|| P iti rājamacandraparahaṁsa viracites tatvabimduyogasamāptam || śrī kṛṣṇāpañam astu || cha || L iti śrī paramarahasyām śrīrāmacandraparahaṁdraviracitāyām tatvayogabimdu samāptah || ||śrī svasti|| ||samvat 837 N₁ iti śrī paramarahasye śrīrāmacandraparahaṁdraviracitāyām tatvayogabindu samāptam|| ||śubham|| yadakṣarapadabhraṭam mātrāhīnamcayaḍ? bhavet|| tat sarvam kṣamya tā?m eva prasīdiparaṁeśvara |||| sūrye turānge navacandraghasre jyeṣṭhākhyakṛṣṇe bhṛguvārayuktam || tattvaprayogaḥ ṣadaharṣasāṇīam likhitam suhetoḥ bhavatī dehi || bhūyāt N₂ iti paramarahasyām śrīrāmacandraparahaṁdraviracitāyām tatvayogabimdu samāptah || || śubhamastu || samvat 1841 || bhādau śudha 15tnio vesarva śake rārāma rāma cha D iti śrī pāramahamṣyām śrī rāmacandraparahaṁdraviracitāyām tatvayogaviduh samāptah śubham bhūyāt || || atarlaksyam bahi dr̄dhī nirmesomesa varjītah saiśāśāmbhavīmudrā sarvata,n treṣugopitā 1 amtark U₁ iti śrī rāmacandraparamahamṣaviracitas tatvabimduyogasamāptah || śrī śubham bhavatu || śrīśitārāmāpañamastuh || idam pustakam || śake 1805 || vikramārka sañimat || 1140 || jayanām asaṁvatsare || udagayaṇe || griṣmaṛtau? || vaiśālhemāse || kṛṣṇapakṣe || titħau 23 || bhānuvāsare || prathamayāmye || śrī kṣetra avamptikāyām || śrī mahārū-dramahākālasaṁnidhāne na sampūrṇam || lekhanam ānamt? suta bābājoo rājadherakarena likhyate || yādṛṣam pustakam dṛṣṭvā tādṛṣam likhitam mayā || yadi śuddhaṁ aeśuddho cā mama doṣo na diyate ||1|| śrīrāma || cha || U₂

Philological Commentary: **1-0.0** **pavanaḥ sthiraḥ karttavyah:** Sentence omitted in L.

By this person the stabilization of the gaze shall be performed. The position shall be made stable. The breath shall be stabilized. Such discipline has been stated by the accomplished one. When by means of mind and breath the natural bliss appears through ones own true nature, it is called natural Yoga (*sahajayoga*. Within Rājayoga the name **cakravartī** is given [to it].

Thus concludes the *Yogatattvabindu*, composed by Srī Ramachandra Parama-hamṣa.¹⁸⁹

¹⁸⁹ Show up to get things done!

Appendix

Figures



Figure 0.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.

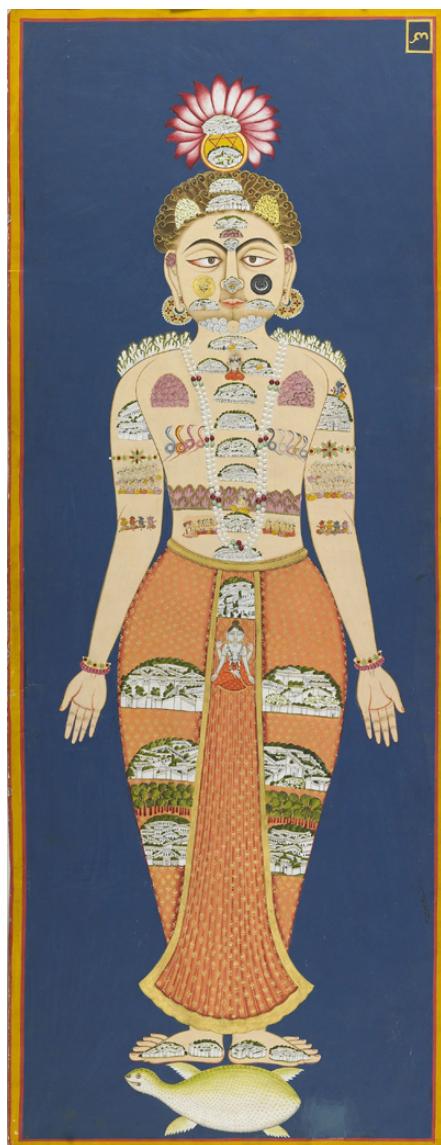


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.

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