

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical and Synoptic
Edition with annotated Translation

Von
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Introduction

The List of the 15 Yogas

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

Sources

The Additions of SORI 6082 - U₂

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

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

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

Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

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

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

Marking the Reliability of Sources and Testimonia in the Critical Apparatus

To accurately depict information about the textual relationship and estimated degree of relatedness of a passage from the *Yogatattvabindu* in the layers for sources

and testimonia of the critical apparatus, a system of sigla was introduced.² The sigla are meaningful when a passage is corrupted in all witnesses and can only be reconstructed by means of other texts. The layers of the critical apparatus for sources and testimonia use the following sigla:

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

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

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

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

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

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

The following acronyms refer to passages that originated from texts that the author of the *Yogatattvabindu* utilized in compiling his work: **Ce**, **Cee**, **Re**. These texts must predate the *Yogatattvabindu*. The other acronyms, such as **Ci**, **Cie**, and **Ri**, are texts that have adopted passages from the *Yogatattvabindu*, or verses or passages that share similar content with the *Yogatattvabindu*, but their relation is given literally, making it impossible to determine who adopted from whom. **Re**

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

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

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

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

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

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

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

and **Ri** each refer to passages that are so closely related in content to those of the *Yogatattvabindu* that they are significant in reconstructing a passage.⁹

Punctuation

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

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

Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are recorded consistently in the apparatus criticus.

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

This is due to various textcritical problems arising from the inconsistent usage of punctuation which results in application or non-application of *sandhi* wheter the respective witness applied a *daṇḍa* or not. This is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by *daṇḍa*.

Class Nasals

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

Lists

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

Critical Edition & Annotated Translation

[I. ^[i-xii] Introduction]

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

[II. ^{i-x} Kriyāyoga]

- 6 इदानीं क्रियायोगस्य लक्षणं कथ्यते ।
 7 क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
 8 यं यं करोति कल्लोलं कार्यारम्भे मनः सदा ।
 9 तत्ततः कुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ii ॥

1 śrī gaṇeśāya namaḥ cett.] śrī ṇe ya maḥ P śrī gaṇeśāya namaḥ || śrī gurave namaḥ || N₁ śrī gaṇeśāya namaḥ || śrī sarasvatyai namaḥ || śrī nirañjanāya namaḥ || D śrī gaṇeśāya namaḥ || om śrī nirañjanāya || U₁ **atha rājayogaparakāro likhyate** N₁N₂D] atha rājayogaparakāra likhyate U₁ rājayogāntargataḥ || binduyogaḥ E atha tattvabīṇduyogaprārambhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ **rājayogasyedam phalaṃ** PU₂] rājayogasya idaṃ phalaṃ N₁N₂D om. EL °yogenāneka° PN₁] °yogena aneka° DN₂U₁U₂ **2 prekṣaṇasamaya** cett.] prekṣaṇasamaya U₂ eva cett.] evam U₂ **rājayogaḥ** cett.] rājayogas U₂ **tasyaite** PU₂] tasya ete cett. **3 caryāyogaḥ** cett.] tvaryāyogaḥ U₁ **layayogaḥ** cett.] nayayogaḥ U₂ **4 lakṣyayogaḥ** cett.] lakṣayogaḥ U₁ **5 siddhayogaḥ** PU₂] rājayogaḥ DN₁N₂U₁ **rājayogaḥ** PU₂] siddhayogaḥ cett. **ete pañcadaśayogaḥ** DN₁PU₁] evaṃ pañcadaśayoga bhavaṃti U₂ **6 idānīm** cett.] idānī N₂ atha U₂ **kriyāyogasya** cett.] kriyāyogas U₂ **kathyate** cett.] kathayate D om. U₂ **7 kriyāmuktir** cett.] kriyāmukti N₂ kriyāmuktiḥ || U₂ **ayaṃ** cett.] layaṃ N₂ **yogaḥ** cett.] yogaḥ | N₁U₁ **siddhidāyakaḥ** cett.] siddhidāyakaṃ U₂ **9 tattataḥ** cett.] tatas tataḥ U₂ tamkṛ tam U₁ **kuñcanaṃ** cett.] kūrcanaṃ N₂ **tato bhavet** PU₂] ato bhava DN₁N₂ ato va U₁

Sources: **5 Re** | PT^{qcr}·YSV (Ed. p. 831): pañcadaśaparakāro 'yaṃ rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśīva ebhiś ca pañcadaśadhā | idānīm lakṣaṇaṇ caisāṃ kathayāmi śṛṇu priye | **7 Cee** | PT^{ccn}·YSV (Ed. p. 831): kriyāmuktimayo (*kriyāmuktir ayaṃ* YK^{ccn}·YSV 1.209 Ed. p. 17) yogaḥ sapīṇdisiddhidāyakaḥ (*sapīṇḍe* YK^{ccn}·YSV 1.210 Ed. p. 17) | yatkāromiti saṅkalpaṃ kāryārambhe manaḥ sadā || **9 Cee** | PT^{ccn}·YSV (Ed. p. 839): tatsāṅgācaraṇaṃ kurvan kriyāyogarato bhavet |

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

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

[I. ^{i-xii} Introduction]

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

1. The Yoga of [mental] action (Kriyāyoga); 2. the Yoga of knowledge (Jñānayoga); 3. the Yoga of wandering (Caryāyoga);¹¹ 4. the Yoga of force (Haṭhayoga); 5. the Yoga of deeds (Karmayoga); 6. the Yoga of absorption (Layayoga); 7. the Yoga of meditation (Dhyānayoga); 8. the Yoga of Mantras (Mantrayoga); 9. the Yoga of targets (Lakṣhayoga); 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.^[xii]¹²

[II. ^{i-x} Kriyāyoga]

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

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

hpb

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

¹¹The first three Yogas allude to the four *pādas* of the Śaiva *āgamas*; namely *kriyā[pāda]*, *caryā[pāda]*, *yoga[pāda]* and *jñāna[pāda]*, see GOODALL, 2015: 77.

¹²The authenticity of the list of the fifteen Yogas present at the beginning of the text is uncertain. It remains unclear whether the list is a subsequent addition by another scribe or if it is, in fact, a part of the original text composed by Rāmacandra. Despite the suggestion of a sequential arrangement of Yogas in the list, the text only loosely follows the order presented. This raises questions about the reliability of the list and its relationship to the rest of the text. A more detailed investigation of the 15 Yogas can be found at p. 1.

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

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

1 °viveka° cett.] vivekaṃ EU₂ °nisprhāḥ P] °nisprhāḥ D °nisprhā EN₁ °nisprhā ||2|| N₂ °niṣprhī U₁ °niṣprhāḥ || U₂ 2 etad EPU₁] etat DN₁N₂U₂ yuktīyuto cett.] muktīyuto U₂ yo 'sau N₂U₁] yogī DEP N₁U₂ 3 mātsaryam EU₁U₂] mātsarya DN₁P hīmsā ca E] hīmsāśā cett. hīmsāḥ || N₁ 4 °krodhau U₁U₂] krodha° EN₁P °krodho D °śuciḥ cett.] śuciḥ EN₂U₂ 5 rāgadveṣau cett.] rāgadoṣau U₁ atha dveṣo L ghṛṇā° cett.] ghṛṇā° N₂ bhrāntīr dambho cett.] bhrāntīr debho D bhrāntītvam E bhrāntīr dambha° U₁ kṣamā° bhrāmāḥ cett.] mokṣam ābhramāḥ E kṣamī bhrāmāḥ U₁ na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N₁ kṣamā° N₂ vivekavairāgyaśānti cett.] kṣamāḥ vivekavairāgya | śānti° N₁ °vairāgyaśānti° N₂ kṣamā° || vivekavairāgya || śānti° D °santoṣa ityādīny cett.] °santoṣādīny E °santoṣa ity ādīno° L °santoṣa ity ādīna niraṃtaram U₁ °santoṣa ity ādayo niraṃtaram U₂ utpādyante cett.] utpadyante E °tpādyamte L utyamte U₁ bahukriyāyogī cett.] bahukriyāyogā D kathyate cett.] sa kathyate DN₂ tkacyate U₂ 8 kāpatyam cett.] kāpayam L yasyāntaḥkaraṇe kapatyam N₁ kāpacham U₁ māyā N₁N₂] māya D yāya U₁ pāpa U₂ om. EPL vittam EP] vitam L vitvam N₁N₂DU₁ titam U₂ mātsaryam cett.] mātsaryam E mātsarya DU₁ roṣaḥ EU₁] roṣo cett. eṣo N₂ bhayam cett.] kṣayam E lajjā cett.] lajā U₁ lobhaḥ PL] lobha° cett. om. U₂ 9 mohah P] moha LN₂ mohā cett. aśucitvam cett.] aśūcitvam N₂ rāgaḥ P] rāga° cett. rāja° L om. E dveṣaḥ cett.] dveṣa L om. E ālasyam cett.] om. E pākhamḍitvam cett.] pāṣamḍitvam DN₁ pākhamḍatvam E pārṣaḍitvam N₂ indriyavikārah cett.] indriyam vikārah P itivikārah L kāmāḥ cett.] kāma N₂ om. U₂ ete cett.] eta L rāte U₁ etate U₂ 10 bhavanti cett.] bhavāiti N₁ bahukriyāyogī cett.] bahukriyāyogī DU₁U₂ kathyate cett.] kathyamte U₁U₂

Sources: 1 Cee] PT^{ccn}·YSV (Ed. p. 831): kṣamāvivekavairāgyaśāntisantoṣanīṣprhāḥ | etan muktīyuto yo 'sau (muktīyutāś cāsau YK^{ccn}·YSV 1.211 Ed. p. 17) kriyāyogo nigadyate | 3 Ce] PT^{ccn}·YSV (Ed. p. 831): mātsaryam mamatā māyā hīmsā ca madagarvitā | kāmāḥ krodho bhayam lajjā lobho mohas tathā 'śuciḥ (śuciḥ YK^{ccn}·YSV 1.212 Ed. p. 17) || 5 Ce] PT^{ccn}·YSV (Ed. p. 831): rāgadveṣau ghṛṇālasyaśānti-dambhakṣamābhramāḥ (ghṛṇālasyaṃ bhrāntīr dambho °kṣamā° bhrāmāḥ YK^{ccn}·YSV 1.213 Ed. p. 17) | yasyaitāni na vidyante kriyāyogī sa ucyate ||

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

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

- iii. Patience, discrimination, equanimity, peace, modesty, desireless:^[v] the one who is endowed with these means is said to be a Kriyāyogī.
- iv. Envy, selfishness, cheating, violence, desire and intoxication, pride, lust, anger, fear, laziness, greed, error and impurity.
- v. Attachment and aversion, indignation and idleness, impatience and dizziness: Whoever does not experience these is called a Kriyāyogī.^[xv]

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

hpb

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

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

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

According to the introduction of this *sūtra* in the *Vyāsabhāṣya*, Kriyāyoga is introduced as a means how someone with a distracted mind can also attain Yoga (*vyutthitacitto 'pi yogayuktaḥ*). Yoga, which for Patañjali is *samādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svadhyāya*) and surrender to god (*iśvarapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Pātāñjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveśa*), see (ĀRAṆYA, 1983:116). All three terms of Patañjali's Kriyāyoga are absent in the *Yogatattvabindu*. Nevertheless, the individual elements of the *kleśas*, along with the aim to reduce these in the yogi's mind, can also be found in the *Yogatattvabindu*. Nārāyaṇatīrtha in this commentary on the *Pātāñjalayogaśāstra* titled *Yogasiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of 15 Yogas (possible source for Rāmacandra's 15 Yogas), presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *samādhi* and the reduction of *kleśas*, see (VIMALĀ, 2000:71), whereas the Kriyāyoga of Rāmacandra is said to lead to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

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

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

1 bhedāḥ cett.] bhedā N₂ **kathyante** cett.] kathyate N₂ *om.* L **ke te** DN₁U₁] te ke cett. kriyate N₂ **siddhakuṇḍalinīyogaḥ** EN₁] siddhakuṇḍalinīyoga | L siddhakuṇḍalinīyogaḥ N₂D siddhakuṇḍaṁlim yogaḥ P siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga || U₂ **mantrayogaḥ** cett.] *om.* L **amū** cett.] astu E **rājayogau** cett.] rājayogaḥ E **2 kathyete** P] kathyate cett. kathyamte U₂ **mūlakandasthāne** cett.] mūlakandasthāne || U₂ mūlaṁ kaṁdasthāne P **ekā** cett.] eka N₁N₂ **tejorūpā** cett.] tejorūpā || U₂ **vartate** cett.] pravartate U₂ **iyam** E] iyaṁ cett. trayam L **ekā** cett.] eka | E eka P kā L ***suṣumṇān** N₁N₂D] *suṣumṇā EPU₂ *suṣumṇā LU₁ **3 etān** βU₁] ete N₁N₂D **idā** cett.] *om.* U₂ **vartate** cett.] pravartate U₂ **dakṣiṇabhāge** cett.] dakṣiṇe bhāge U₁ **vartate** cett.] pravartate U₂ **4 madhyamārge** cett.] madhyarge D ***tisūkṣmā** β] atisūkṣmā α **padmini** cett.] padmanī LPN₁N₂ **tantusamākāra** cett.] taṁtusamākāra P ***prabhā** cett.] *prabhaḥ U₁ **bhuktimuktidā** PU₂] bhuktimuktido α bhuktimuktipradā EL **4-5 śivarūpiṇī suṣumṇā nāḍī pravartate** U₂] *om.* cett. **5 'syāṁ** em.] 'syā E asyā PLU₂ *om.* α **jñānotpattau** β] *tpanne α **satyām** PLU₂] satyaṁ E sati α

Sources: **1 Re**] PT^{ccn}·YSV (Ed. p. 831): jñānayogaṁ pravakṣyāmi tajjñānī śivatāṁ vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmasādhakaḥ | tad bhedasyaikaśandhānam aṣṭaiśvāryamayo bhavet | tritīrthaṁ yatra nāḍī ca tripuṇyaṁ parameśvārī | ...eṣo 'śya viśvarūpasya rājayogo mato budhaiḥ | viśeṣaṁ kathyaiṣyāmi śṛṇu caikamanāḥ sati | **Re**] PT^{ccn}·YSV (Ed. p. 831-832): mūlakande sthale caikā nāḍī tejasvati parā (*tejasvitāparā* YK^{ccn}·YSV 1.246 Ed. p. 20) | **Re**] PT^{ccn}·YSV (Ed. p. 832): gudorddhe (*gudorddhe* YK^{ccn}·YSV 1.247 Ed. p. 20) sā tribhāgābhūḍiḍā (*tridhā bhūyāḍiḍāvāme* YK^{ccn}·YSV 1.247 Ed. p. 20) nāma śaṣiprabhā | śaktirūpā mahānāḍī dhyānāt sarvārthadāyini | dakṣiṇe 'pi kulākhyeti (*piṅgalākhyeti* YK^{ccn}·YSV 1.248 Ed. p. 20) puṁrūpā sūryavagrahā | **Re**] PT^{ccn}·YSV (Ed. p. 832): madhyabhāge suṣumṇākhya brahmaviṣṇuśivātmikā | śuddhacittena sā vijñā vidyutkoṭīsamaprabhā | bhuktimuktipradā dhyānād apimādiguṇapradā]

Testimonia: **1 Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. ll. 2-3: atha rājayogasya bhedau kathyete || **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. ll. 3-4: mūlakandasthāne ekā tejomayā mahānāḍī vartate | **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 4: iyaṁ idāpiṅgalasuṣumṇā bhedā tridhā | **3 Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 4: vāmbhāge caṁdrarūpā idā | **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 4: dakṣiṇabhāge sūryarūpā piṅgalā | **4 Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 5: madhyamārge atisūkṣmā visatāṁ-tusamākāra koṭīvidyutprabhā **Re]** *Siddhasiddhāntapaddhati* 2.26 (Ed. p. 38): mūlakandād daṇḍalagnāṁ brahmanāḍiṁ śvetavarṇāṁ brahmarandhraparyantaṁ gatāṁ saṁsmaret | tanmadhye kamalatantunibhāṁ vidyutkoṭiprabhāṁ ūrdhvagāminīṁ tāṁ mūrṭiṁ manasā lakṣayet | sarvasiddhipradā bhavati | **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. ll. 5-6: bhuktimuktipradā suṣumṇā nāḍī vartate | yasyāḥ jñāne purusaḥ sarvajño bhavati |

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

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

Now varieties of Rājayoga will be described.

Which are these? One is Siddhakuṇḍalinīyoga¹⁶ [and one¹⁷] is Mantrayoga¹⁸. These two Rājayogas are described [in the following].

At the location of the root-bulb exists one major vessel in the form of energy.^[v] This single vessel reaches to these openings which are *iḍā*, *piṅgalā* and *suṣumnā*. On the left side is the *iḍā*-channel, being a resemblance of the moon. On the right side exists the *piṅgalā*-channel, being a resemblance of the sun. Within the middle path is a lotuspond being very subtle. [It is] made from a web of light [and it] shines like a thousand lightnings.^[x]

She emerges as the central channel assuming the form of benevolence (*śiva*), [and] is the bestower of enjoyment and liberation. While abiding in (*satyām*) her (*asyām*) knowledge arises. The person becomes all-knowing.

hpb

¹⁶It is surprising to note the use of the term *siddhakuṇḍalinīyoga* instead of *siddhayoga* as listed initially. Furthermore, it is intriguing that this type of Yoga, which was listed as the second-last item in the Yoga taxonomy, is introduced as the second type right after Kriyāyoga, which was the first item in both the initial list and in the subsequent material. This raises further questions as the term *kuṇḍalinī* is not mentioned at all in the subsequent description of this type of Yoga, adding to the mysterious nature of this terminology.

¹⁷The distinction between "Siddhakuṇḍalinīyoga" and "Mantrayoga" is not entirely clear. The witness U₂ provides some description of Mantrayoga, but this raises questions about the relationship between the two. Based on the information from U₂ alone, it could be translated as "Siddhakuṇḍalinīyoga being Mantrayoga." However, given the lack of information from the other witnesses, the contents of this passage remain unclear.

¹⁸The sudden appearance of the term *mantrayoga* in this section is peculiar as the subsequent section does not mention the practice of mantras at all. This discrepancy may be the result of an early scribe's mistake that was subsequently copied by many of the manuscripts. All witnesses except L (L omits the term *mantrayoga*) preserve this reading, and the following sentence supports the reading of *mantrayoga* through the use of dual forms. The structure and content of *Yogatattvabindu* closely follow *Yogasvarodaya*, as quoted in *Prāṇatoṣiṇī* and *Yogakarṇikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga*, which is taken up by *Yogatattvabindu*. It is also possible that, in the early transmission of the text, folios were lost or became confused, leading to a diffuse arrangement of the five types of Lakṣṇayoga and missing Yogas. This issue cannot currently be resolved. Only the additional passages of witness U₂, highlighted in blue, indirectly allude to a practice of mantra. U₂ prescribes the *japājapa* of so 'haṃ during meditation for almost each *cakra*.

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

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

1 suṣuṃṇāyām E] suṣuṃṇāyā PU₂ suṣuṃṇāyā° U₁ suṣuṃṇāyāḥ N₁N₂D suṣuṃṇā° L **jñānotpattāv upāyāḥ** E] jñānotpattau upāyāḥ PLDU₁ jñānotpattau upāyā U₂ jñānotpanno 'pāyāḥ N₁ jñānotpanno upāyāḥ N₂ **kathyante** cett.] kathyate L **caturdalaṃ mūlacakraṃ** DN₁U₂] caturdalaṃ mūlaṃ cakram EPU₁ caturdalaṃ mūlacakraṃ L prathamacaturdalaṃ mūlacakraṃ N₂ **vartate** cett.] pravartate U₂ **prathamam ādhāracakraṃ** PLU₂] prathamādhāracakraṃ vartate | E **2 rakṭaṃ** em.] rakṭa° β **gaṇeśaṃ daivataṃ** em.] gaṇeśadaivataṃ ELU₂ gaṇeśaṃ daivataṃ P °śaktiṃ muṣako vāhanaṃ em.] °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam L °śaktiḥ muṣako vāhanam U₂ **kūrma** em.] kurma U₂ **ākuñcanaṃ** em.] ākuñcana° PLU₂ ākuñca° E **2-3 °vāyuḥ** EL] °vāyuḥ P °vāyu U₂ **3 ūrmī** em.] urmī U₂ **4 triśikhā** PL] triśikhāt E trirekhā U₂ **tanmadhye** cett.] tanmadhya LN₁ °gniśikhākāraikā E] agniśikhākārā ekā αU₂ magniśikhākārā ekā P jñiśikhākārāṇakā L **vartate** cett.] asmi U₂ **tasyā** cett.] tasyāḥ EN₁D **5 mūrter** cett.] mūrtir EL mūrtair U₁ om. U₂ °nāṭakādi° cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N₂ °vāñmayam EPLU₂] °vāgmayam α **sphurati** cett.] sphurati L **5-6 bahir ānandā** em.] bahir mānandā U₂ **6 virānandā** em.] virānandā U₂

Sources: **1 Re** | PT^{ccn}·YSV (Ed. p. 832): suṣuṃṇāntaḥ samāśritya navacakraṃ yathā śṛṇu | mūlādhāraṃ catuṣṭraṃ gudorddhe (*gudorddhe* YK^{ccn}·YSV 1.250 Ed. p. 20) vartate mahat | tanmadhye svarṇapīṭhe tu trikoṇaṃ maṇḍalaṃ (*trikoṇamaṇḍalaṃ* YK^{ccn}·YSV 1.251 Ed. p. 20) param | tatra vahnīśikhākārā mūrtiḥ sarvatra siddhidā | asyā dhyānaṃ manomadhya vinā pīṭhena (*pāṭhena* YK^{ccn}·YSV 1.252 Ed. p. 20) vāñmayam | sarvaśāstrāṇi sañkarṣaṃ (*saṃkarṣa* YK^{ccn}·YSV 1.252 Ed. p. 20) sadā sphurati yogavit |

Testimonia: **1 Ci** | *Yogasamgraha* IGNCA 30020 folio 1r. l. 6: atas taj jñānotpattāv upāyā ucyamte | **Ri** | SSP 2.1 (Ed. p. 29): piṇḍe navacarāṇi | ādhāre brahmacakraṃ tridhāvartam bhagaṃḍalākāram | tatra mūlakandaḥ | tatra śaktiṃ pāvākārāṃ dhyāyet | tatraiva kāmārūpīṭhaṃ sarvakāmaphalapradam bhavati ||2.1|| **Ci** | *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: gudamūlacakraṃ caturdalaṃ | **Ci** | *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: tanmadhye trikoṇākāraṃ kāmapiṭhaṃ | **Ci** | *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: tatpīṭhamadhye agniśikhākārā gaṇeśamūrtir vartate | **Ci** | *Yogasamgraha* IGNCA 30020 folio 1r. ll. 8-9: tasyā mūrter dhyānakaraṇāt sakalakāvyañāṭakādisakalavāñmayam vinābhyaśena puruṣasya manomadhya sphurati |

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

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

The means for the genesis of knowledge in the central channel will now be described. At the beginning [of the central channel] exists the four-petalled Mūlacakra. The first *cakra* of support (*ādhāra*) is at the anus [and] is red-colored. Gaṇeśa is the deity - he is success, intelligence and power. The mount is a rat. Kūrma is the seer. Contraction is the seal. Apāna is the vitalwind. Ūrmi is the digit. Ojasvinī is the concentration. In the four petals [exists] *rajas*, *sattva*, *taṃas* and the mind-faculties, [as well as] *vaṃ śaṃ śaṃ* and *saṃ*. A trident is situated in the middle of the triangle. In the middle is a trident, and *kāmapīṭha*¹⁹ in the shape of a triangle.^[v] In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame. By meditating on this form the whole literature, all *śāstras*, all poems, dramas etc., everything [related to] elocution, appears in the mind of the person without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest²⁰. A hundredfold recitation of the non-recited 600; 9 *ghaṭis* [and] 40 *palās*.^[x]²¹

hpb

¹⁹This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra named Kāmarūpa, specifically the present-day Kāmākhyā Temple in Assam, which is located in 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.

²⁰Early accounts of "four blisses" can be found in descriptions of sexual yoga in some Vajrayāna works (cf. ISAACSON and SFERRA, 2014: 99 and SFERRA, 2000: 31-33). The earliest mention of these blisses is in the *Hevajratāntra* (1.1.28 *et passim*), which identifies them as *ānanda*, *paramānanda*, *sahajānanda*, and *viramānanda*. The final bliss, *viramānanda*, is known as the "Bliss of Cessation" and refers to the feeling of pleasure experienced by the male partner during sexual ritual at the moment of ejaculation. The concept of the four blisses was later incorporated into the *Amṛtasiddhi*, the earliest text to outline many of the fundamental principles and practices of *haṭhayoga*. However, the *Amṛtasiddhi* contrasts the principles of sexual ritual with the celibate yoga method of male ascetics, which rejected sexual intercourse altogether. The text states that semen (*bindu*) is the source of "the Bliss whose last is Virama" (referring to the four blisses in Vajrayāna) in 7.4, and in 34.3, it asserts that the accomplished yogin delights in the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without the bliss of ejaculation, reflecting the celibate yoga taught (cf. MALLINSON and SZÁNTÓ, 2021: 17). In a complex process of adaptation, reconfiguration, and innovation, systems of four blisses were incorporated into texts of the late medieval period, such as the *Yogatattvabindu*. The *Amarāughaprabodha*, one of the earliest texts in the *haṭhayoga* corpus, and other later texts that quote the *Amṛtasiddhi*, modified or removed concepts unique to Buddhism, including technical terms from Vajrayāna sexual yoga (BIRCH, 2019: 21). The *Amanaska*, the earliest text on Rājāyoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinmātrānanda* throughout the text (BIRCH, 2013: *et passim*).

²¹Instructions for the duration of the practice of meditation are in most of the additions of U₂ ...

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

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

1 idānīm cett.] idānī N₂ **dvitīyaṃ** cett.] dvitīye U₂ **svādhiṣṭhānacakraṃ** U₁] svādhiṣṭhānacakraṃ ELPDN₁ U₂ svādhinacakraṃ N₂ **ṣaṭdalaṃ** cett.] ṣaḍdalaṃ E ṣaḍdalaṃ N₂ **uḍḍīyānapīṭha°** U₂] upāyanapīṭha° E uḍḍīyān pīṭhaṃ L udyānapīṭha° N₁N₂ udyānapīṭha° D uḍāganapīṭha° U₁ **liṅgaṃ** em.] liṅga° U₂ **pītaṃ** em.] pīta° U₂ **pītā** em.] pīta° U₂ **2 guṇaḥ** em.] guṇa U₂ **vāk** em.] vāca U₂ **hamso** em.] haṃsa° U₂ **vahaṇo** em.] vahaṇa U₂ **kāmāgnir** em.] kāmāgni° U₂ **3 sthūlo dehaḥ** em.] sthūladehā U₂ **ṛg vedaḥ** em.] ṛg veda U₂ **ācāryaḥ** em.] ācārya° U₂ **śuddhabhumikā** em.] śuddhabhumikā U₂ **4 apānaḥ** em.] apāna° U₂ **5 tejasvinī** em.] tejasī U₂ **sahasraḥ** em.] sahasra U₂ **6 'tiraktavarṇaṃ** PU₂] atiraktavarṇaṃ cett. atiraktavarṇa° U₁N₂ **sādhako** EPLU₂] sādhaḥ cett. 'tisundaro β] atisundaro α **yuvatinām ativallabho bhavati** N₂] om. cett. **7 pratidinam** β] dinaṃ dinaṃ prati N₁ U₁ dinadinam prati N₂ dinaṃ prati D

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

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

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

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

Now the second, the six-petalled Svādhiṣṭhānacakra known as the seat of *Uḍḍīyāna*²² [is described]. The gender (*līṅga*) is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. *Brahmā* is the deity. *Vaikhari* 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. The liberation is residing in the same world with the Brahman. The pure level (*śuddhabhūmikā*) is the principle. The sphere is smell. *Apāna* is the vital-wind. The internal matrix [is]: *vaṃ bhaṃ maṃ yaṃ raṃ laṃ*. The external matrix [is]: *Kāmā*, *Kāmākhyā*, *Tejasvinī*, *Ceṣṭikā*, *Alasā* [and] *Mithunā*. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*. In its middle exists extremely red glow. The adept becomes very handsome through meditation on it. He becomes one who is desired by young women. The vital force increases from day to day.^[v]

...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 Jayatārāma in verses 889-912. As in many other yoga texts the total amount of *ajapājapa* per day is declared to be 21600. If 21600 *ajapājapa* would equal 24 hours, then 600 *ajapājapa* would equal \approx 40 minutes. In the additions of U_2 one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatārāma (cf. MAHEŚĀNANDA et al., 2006: 163). Ignoring this discrepancy, the scribe of U_2 applied this system of seven *cakras* to nine *cakras* of Rāmacandra. The following instruction of “*ghaṭi* 9 *palāni* 40” is not entirely clear. Usually one *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). This conception is explicitly stated in the earliest Rājayoga text, the *Amanaska* in 1.35 (cf. BIRCH, 2013: 231). For a more detailed tracing of the usage of the system in yogic and tantric literature see BIRCH, 2013: 265, endnote 46. According to the above mentioned system, 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*.

²²The term *uḍḍīyāna* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra, see WHITE, 1996: 260. According to URBAN (2010) and DYCZKOWSKI (1988), *Uḍḍīyāna* is probably situated in the Swat valley in modern Pakistan. 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*, see MALLINSON and SINGLETON, 2017: pp. 228-258. Depending on the text and tradition, there are different models.

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

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

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

Sources: **7 Re**] PT^{ccn}·YSV (Ed. p. 832): *tṛtīyaṃ nābhideśe tu digdalaṃ paramādbbutam | mahāmeghaprabhaṃ tat tu koṭividyutsamanvitam | kalpāntāgnisamaṃ (kalpānto 'gni'* YK^{ccn}·YSV 1.255 Ed. p. 20) *dyotis tanmadhye samsthitam svayam | tasya (asya* YK^{ccn}·YSV 1.256 Ed. p. 21) *dhyānāc cirāyuh syād aroga (arogī* YK^{ccn}·YSV 1.256 Ed. p. 21) *jagatām varah (jagatāmvarah* YK^{ccn}·YSV 1.256 Ed. p. 21) | *sarvapāpavinirmukto jagatkṣobhakaro (jaganmokṣakaro* YK^{ccn}·YSV 1.256 Ed. p. 21) *mahān |*

Testimonia: **1 Ri**] SSP 2.3 (Ed. p. 30): *tṛtīyaṃ nābhicakraṃ pañcāvartam sarpavat kuṇḍalākāram | tanmadhye kuṇḍalinīm śaktim bālārkakotīsannibhām dhyāyet | sāmādhya śaktiḥ sarvasiddhidā bhavati* [Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 11: *nābhistnāne daśadalaṃ cakram* [5 Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1: *tanmadhye pañcakoṇam pīṭhe lakṣmīnāparvatī samjñakam guṇā sahitā śiva samjñakā rāmaṇam rūpā* Ci] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 1: *yasyāś tejo jihvayā kathitum na śakyate* Ci] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 1-2: *tasā dhyānakaraṇāt sādhaḥkasya śarīraṃ sthiram bhavati* [cha]

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

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

The third, a ten petalled lotus exists at the location of the navel. The colour is red. Viṣṇu is the deity. Lakṣmī is the power. Vāyu is the seer. Samāna is the vitalwind. Garuḍa is the mount. The subtle body is the deity²³. Sleep is the state. Madhyamāvāg is the speech. Yajur[veda] is the Veda. The southern fire is the fire. Samīpatā is the liberation. Viṣṇu is the *guruliṅga*²⁴. Water is the principle. Rajoviṣaya is the sphere. There are ten petals [and] ten matrices. [The] inner matrix: *ḍaṃ ṭaṃ ṇaṃ taṃ thaṃ daṃ dhaṃ naṃ paṃ phaṃ*. The external matrix: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Haṃsagamanā, Lakṣyā, Tanmayā and Amṛtā. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*.²⁵ In its middle exists a *cakra* with five angles. In its middle is a single [divine] form. It is not possible to describe her shine with speech.^[v] Through the execution of meditation on this [divine] form the body of the person becomes strong.

²³A second deity seems redundant here.

²⁴The phallus of Śiva, considered as one's teacher or guide, cf. *Śivapurāṇa* 1.18.31 *Siva-Purana*, Book 1: *Vidyeshvara-Samhita*, 1920 and SHASTRI, 1950.

²⁵The additions of U₂ for each *cakra* are discussed on p. 3.

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

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

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

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

Testimonia: **1 Cie** | *Yogasamgraha* IGNC 30020 folio 2v. ll. 2: hṛdayamadye dvādaśadalam **Ri** | SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram aṣṭadalakamalam adhomukham tanmadhye karnikāyām liṅgākārām jyotirūpām dhyāyet | saiva haṃsakalā sarvendriyavaśyā bhavati | **6 Cie** | *Yogasamgraha* IGNC 30020 folio 2v. ll. 2: tejomayatvāt | dṛṣṭigocaram na bhavaty etādṛṣam vartate **ṣṭadalam** | *Yogasamgraha* IGNC 30020 folio 2v. ll. 3: tanmadhye ṣṭadalam adhomukham kamalam ||

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

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

The fourth twelve-petalled lotus exists in the middle of the heart.^[i] The place of the Anāhatacakra is within the heart. The color is white. Tamas is the quality. Rudra is the deity. Umā is the power. Hiraṇyagarbha is the Ṛṣi. Nandi is the mount. Prāṇa is the vitalwind. **The cause of the light digit is the body.** Deep sleep is the state. Paśyantī is the speech. Sāma[veda] is the Veda. The fire is the fire of the householder. Śiva is the *linga*. The power to attain anything (*prāpti*) is the level. Sarūpatā is the liberation. [There are] twelve petals, [and] twelve matrices: *kaṃ khaṃ gaṃ ghaṃ ṇaṃ caṃ chaṃ jaṃ jhaṃ yaṃ taṃ* [and] *thaṃ*. The external matrix: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivādā, Śānti, Umā, Gaurī, Mātārā, Jvalā [and] Prajvālīnī. A thousandfold recitation of the non-recited; 6000 ; 16 *ghaṭis* [and] 40 *palās*.^[ii] Due to being made of [such an] intense light [the fourth lotus] is not in the range of sight. In its middle exists a eight-petalled lotus facing downwards.

The mind resides in the *cakra*. Manas is the deity. Bahi is the power.²⁶ The Ṛṣi is the self.^[v] 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.^[x] While the mind rests on the white eastern petal, clear intellect [endowed with] *dharma*, fame and knowledge etc. arises. While in the south-east, [which is] reddish in color a mind that is weak due to sleep, laziness and illusion arises. While in the right south, [being] black in color, anger is generated. While in the southwest, [being] blue in color, a mind of pride arises. While in the west, [being] brown in color, a mind that is longing for play, laughing, and celebration arises.^[xv] While in the northwest, [being] dark in color, a mind restless by sorrow arises. While in the north, [being] yellow in color, a very happy mind with erotic and enjoyment arises. While in north-east [being] whitish in color, a mind of unity through knowledge arises.

hpb

²⁶The term *bahiśśaktiḥ* designates the visualization of the external energy infused by inhalation that permeates the body. *Sakalāgamasārasaṅgraha*, p. 80^{ccn} ·siddhāntaśekhara;

caraṇāṅguṣṭhāyoryugmāt sañcintya suṣīrāntanau |
suṣīrāntabahiśśaktiṃ vyāpinīm cintayet tataḥ ||

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

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

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

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

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 832): prānavāyoḥ sthalañcāsya līṅgākāraṇa tu karṇikā | kalīkākhyā karṇikeyaṃ asyā madhye tu kuṇḍalī | **Re**] PT^{qcr}·YSV (Ed. p. 832): padmavatyāḥ (*padmāvatyāḥ* YK^{ccn}·YSV 1.259 Ed. p. 21) prabhāṅguṣṭhāpramāṇā (°*prāmāṇa*° YK^{ccn}·YSV 1.259 Ed. p. 21) ratnasamānavarṇā | tasyā saṅgi (*tasya saṅgi* YK^{ccn}·YSV 1.260 Ed. p. 21) jīva iti ananto balarūpataḥ | asya dhyānaṃ (*dhyānād* YK^{ccn}·YSV 1.260 Ed. p. 21) jagadvaśyaṃ khecarīsarvago bhavet | bhavanti vaśyā devādyāś cintākarttu na (*citta*° YK^{ccn}·YSV 1.260 Ed. p. 21) cānyathā | iṣṭāniṣṭo (*iṣṭāniṣṭa* YK^{ccn}·YSV 1.261 Ed. p. 21) bhaved vaśyaḥ (*vaśyaṃ* YK^{ccn}·YSV 1.261 Ed. p. 21) satyaṃ satyaṃ na saṃśayaḥ | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ | **Re**] PT^{qcr}·YSV (Ed. p. 832) = YK^{ccn}·YSV 1.262 Ed. p. 21: kalāpatraṃ pañcaman tu viśuddhaṃ kaṇṭhadeśataḥ |

Testimonia: **1 Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 3-4: ta ca prānavāyoḥ sthānam | aṣṭadalakamalamadhye līṅgākārā karṇikā **Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 4: kaliketi saṃjñikāsti tanmadhye padmarāgaratnasamānavarṇā ṅguṣṭhāpramāṇā ekā puttalikā **2 Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 5: jiveti saṃjñikāsti | tasyāḥ balaṃ svarūpaṃ ca koṭijihvābhīr vaktuṃ na śakyam || **3 Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 5-6: asyā mūrter dhyānakāraṇāt sādhakasya svargapātāla ākāśagaṃdharavakīmṇaraguhyakavidyādharastriyo vaśā bhavati | **4 Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 6-7: prthivī loke manuṣyādi striṇāṃ kākathā cha | **5 Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 7: kaṇṭhasthāne pañcamam ṣoḍaśadalam viśuddhasaṃjñakam cakram varttate ||

It is said that in its middle is the place of the *prāṇa*-vitalwind [and] in the middle [of] the eight-petalled lotus is a pericarp (*karṇikā*) in the form of a *liṅga*. The technical designation of her is bud (*kalikā*).^[xx]²⁷ In the middle of this bud exists a single thumbsized [divine] figurine (*puttalikā*)²⁸ being similiar to a ruby-gem in color. Her technical designation is embodied soul (*jīva*).²⁹ Not even with a thousand tongues it is possible to talk about her nature and her power. Here it is said [that]: “Because of the exercise of meditation on this form the inhabitants of the universe [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādhara and [their] females, in the heavenly world, underworld and open space are obedient to the will of the practicing person.”^[xxv]

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

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

hpb

²⁷ A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakāṇḍa*) of the *Prāṇatoṣinī*, 1898: 54. In a quotation attributed to a text called *Śāktānanda* the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart:

āḍau sañjāyate bījaṃ brahmāṇḍaṃ sahasāṅkuraḥ | tasya madhye sumeruś ca
kaṅkāladanḍarūpadhṛk | carācarāṇāṃ sarveṣāṃ devādīnāṃ viśeṣataḥ | ālayaḥ savab-
hūtānāṃ meror abhyantare 'pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitaḥ |

²⁸ The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g. the *Śāradātīlaka* 22.126-128:

puttalikāyā hṛdayaṃ spṛśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi spṛśan sarven-
driyāṇi vānmanaścakṣuḥśrotraghṛāṇeti sarvāṅgaṃ spṛśan prāṇā ihāyāntu sukhaṃ ciraṃ
tiṣṭhan tu iti śīraḥ spṛśan svāheti japet| mantranyāsam iti |

²⁹ The idea of the thumbsized soul residing in the heart is already present in the oldest strata of yogic literature. See *Katha Upaniṣad* 6.17:

aṅguṣṭhamātraḥ puruṣo 'ntarātmā
sadā janānāṃ hṛdaye samniviṣṭaḥ |
taṃ svāc charīrāt pravṛthen muñjād iveṣikāṃ dhairyena |
taṃ vidyāc chukram amṛtaṃ taṃ vidyāc chukram amṛtaṃ iti ||17||

Also cf. *Śvetāśvatara Upaniṣad* 3.13.

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

IX. Sixth Cakra]

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

1 **atharvaṇo** एम् । **atharvaṇa** U₂ **jaṅgamaṃ** em.] **jaṅgama**° U₂ **2 antarmātrā** em.] **antarmātrār** carāḥ U₂ **3 icchā** em.] **icchā** U₂ **śaktiḥ** em.] **śakti** U₂ **tāmasī** em.] **tamasī** U₂ **4 puṣṭā** em.] **puṣṭa**° U₂ **ajapājapaḥ sahasraḥ** em.] **ajapājapasahasra** U₂ **5 °samaprabhaḥ** cett.] °**samaprabhaḥ** || U₂ °**samaprabhā** LD °**sūryasamāna** E **ekah puruṣo** cett.] **ekapuruṣo** D eka **pumān** U₂ **puruṣasya** cett.] **puruṣaḥ** U₂ **dhyānakāraṇād** cett.] **dhyānakaraṇāt** N₁N₂ **dhyānakaraṇāt** | DU₁U₂ **6 °paryantaṃ** cett.] °**paryanta** N₂ om. L **puruṣo** cett.] sa **puruṣo** EP **jīvati** cett.] **jīvati** |cha| U₁ **jīvatidāniḥ** E **7 śaṣṭhacakraṃ** α] **śaṣṭhaṃ bhrūmadhye** EP **śaṣṭhaḥ bhrūmadhye** L **śaṣṭa bhrūmadhye** U₂ **ājñā** cett.] **ājñā** N₁N₂D **nāmakaṃ** U₁DN₁ | **nāmaka** N₂ **cakraṃ** EPL **cakraṃ raktavarṇaṃ** U₂ **vartate** cett.] om. U₂ **agnir** em.] **agnir** U₂ **himsa** em.] **himsa**° U₂ **caitanyaṃ** em.] **caitanya**° U₂ **8 jñāno dehaḥ** em.] **jñānadehī** U₂ **anupamā** em.] **anupama**° U₂ **pramādaḥ** em.] **pramāda**° U₂ **ardhā mātrā** em.] **ardhamātrā** U₂ **ākāśaṃ** em.] **ākāśā** U₂ **9 jīvo haṃsaḥ** em.] **jīvahiṃsa** U₂ °**līlā** em.] °**līlārambhaḥ** U₂ **sthiṭiḥ** em.] **sthiṭi** U₂ **10 ajapājapaḥ sahasraḥ** em.] **ajapājapasahasra** U₂

Sources: **5 Re**] PT^{qcr}·YSV (Ed. p. 832) = YK^{ccn}·YSV 1.262 Ed. p. 21: asya madhye pumān ekah koṭīcandrasamaprabhaḥ | naśyantyā sādhyarogā hi sahasrāyus ca cintanāt | **7 Re**] PT^{qcr}·YSV (Ed. p. 832): ājñākhyam śaṣṭhakaṃ (**śaṣṭkaṃ** YK^{ccn}·YSV 1.264 Ed. p. 21) cakraṃ bhrūvor madhye dvipatrakam | agnijvālānibham jyotiḥ pūṃsaḥ strīto (**pūṃsastrīto** YK^{ccn}·YSV 1.264 Ed. p. 21) vivarjitam | dhyānāc cāsyā sarvasiddhirajarāmaratām vrajet |

Testimonia: **5 Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 7-8: tatra koṭīcamdraprabha ekah puruṣo sti Cie] *Yogasamgraha* IGNCA 30020 folio 2v. l. 8: tasya puruṣasya dhyānakaraṇād asādhyarogā naśyamti || **6 Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. l. 8: sahasravarṣam jīvati | **Ri**] SSP 2.5 (Ed. pp. 30-31): pañcamam kaṇṭhacakraṃ caturaṅgulaṃ | tatra vāma idā candranāḍī | dakṣiṇe piṅgalā sūryanāḍī | tanmadhye suṣumṇāḥ dhyāyet | saiva anāhatakalā anāhataśiddhidā bhavati ||2.5|| **Cie**] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 8-9: bhrūvor madhye dvīdalaṃ ājñācakraṃ śaṣṭhaṃ | **Ri**] SSP 2.7 (Ed. p. 31): saptamaṃ bhrūcakraṃ madhyamāṅguṣṭhamatram | tatra jñānanetraṃ dipaśikhākāraṃ dhyāyet | tatra vākśiddhir bhavati ||2.7||

Parā is the speech. Atharvaṇa[veda] is the Veda. The movable is the characteristic (*liṅga*). Jīvaṇrāptā is the earth. The liberation is the union with the deity (*sāyujyātā*). [Associated with it are] sixteen petals [and] sixteen matrices. The internal matrix: aṃ āṃ iṃ ūṃ ṛṃ ṝṃ ḷṃ ḹṃ eṃ aiṃ oṃ auṃ aṃ aṃḥ. The external matrix: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyaṇī, Rudrā, Puṣṭā, Simhanī. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palās*. 40 *akṣaras*³⁰. In its middle exists a single person shining like a thousand moons. Because of the exercise of meditation on this person, all diseases which are [otherwise] not possible to be controlled vanish. The person lives up to 1001 years.

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

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

³⁰ According to BIRCH (2013) the time unit *akṣara* appears in Bhāskara's *Siddhāntaśiromaṇi* (17c-d – 18a-b of the *Kālamānādhyāya* in the *Madhyamādhikāra*):

gurvaṣṣaraiḥ khendumitair asu taiḥ | ṣaḍbhiḥ palaṃ tair ghaṭikā kṣaṣṭbhiḥ || syād vā
ghaṭiṣaṣṭir ahaḥ kharāmair māso dinaistair dvikubhiś ca varṣam |

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

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

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

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

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

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

1 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U₂ 'gnijvālā° E] agnijvālā° cett. kārām akalām em.] 'kāram akalām DN₁N₂ 'karakamalam β 'kāram akala U₁ kimcid vastu cett.] kimcit vastu U₁ na strī na pumān cett.] na strī pumān EBL 2 'karaṇāt cett.] 'karaṇāt | U₂ śarīram ajarāmarām U₂] śarīram ajarāmarām DEN₁N₂U₁ śarīram ajarāmaro BLP bhavati cett.] bhavati vā U₂ 3 cakram catuṣṣaṣṭhidalam tūlumadhye α] tūlumadhye catuṣṣaṣṭhidalam EPU₂ tūludese madhye catuṣṣaṣṭhidala LB 'mṛtapūrṇam em.] amṛtapūrṇam cett. amṛtapūrṇa N₂ lalāṭam em.] lalāṭa° U₂ 4 mahākāśa° em.] mahākāśa U₂ 6 'katarasobhayuktam cett.] 'katarasobhayuktam N₂ 'kaśobhayuktam E 'kataraprabhāmuktam U₂ atīśvetam cett.] ||atīśvetam|| LBU₂ 7 raktavarṇam cett.] raktavarṇa° N₂ ghaṇṭikā° cett.] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L ekā cett.] ekā ekā LB 8 bhūmih cett.] bhūmis° U₁ bhūmi U₂ prakāṭa° cett.] pragāṭa U₁ 'mṛdrakāṭam U₂ amṛtadhārās-ravanti cett.] 'mṛtadhārā sravanti LB 'mṛtadhārā sravati PU₂ 'mṛtadhārā bhavati E vartate α] om. β kalāyā cett.] kalāyāh N₁N₂U₁ karpikāyā LB 9 nāyāti cett.] na yāti LBU₂ 'dhyānakaraṇād cett.] 'dhyānād EP amṛtadhārā cett.] amṛtadhārāyāh sajivo E amṛtadhārā plavanam P amṛtadhārā plavanam U₂ sravati LBU₁] sravanti N₁N₂D bhavati EPU₂

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

Testimonia: 1 Cie] Yogasaṃgraha IGNCa 30020 folio 2v. l. 9: gnijvālākāram paramātmāsamjñākam vastv āsti | na strī] Yogasaṃgraha IGNCa 30020 folio 2v. ll. 9-10: tac ca na strīpumān | tasya dhyā-nakaraṇād ajarāmarāḥ sādḥako bhavati |cha] 3 Cie] Yogasaṃgraha IGNCa 30020 folio 2v. l. 10: tūlumadhye catuṣṣaṣṭhidalam amṛtapūrṇam 6 Cie] Yogasaṃgraha IGNCa 30020 folio 2v. l. 11: adhikatarasobhayuktam atīśvetam cakram | tanmadhye raktavarṇaghaṇṭikāsamjñā varttate | 8 Cie] Yogasaṃgraha IGNCa 30020 folio 2v. l. 11 - 2r. l.1: tanmadhye prakāṭacandrakalā amṛtadhārās-ravanti varttate | Cie] Yogasaṃgraha IGNCa 30020 folio 2r. l. 1: tasyāḥ kalāyā nirantaram dhyānakartum maraṇam

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

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

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

Now, the seventh cakra having 64 petals and being full of nectar exists in the middle of the palate. The forehead is the Maṇḍala. The moon is the deity. The nectar of immortality is the power. The supreme self is the Rṣi. The seventeenth digit is the resident with the nectar of immortality. The wavy stream of nectar is great space. The uvula is the mother. The ornament/rhythm? (*tālikā*) is a small bell. The own form of the body is the unspeakable Gāyatrī, [which has] the face of a crow, the eye of a human, the horn of a cow, a forehead that is Brahmapaṭhā?, a neck like a horse, the face of a peacock [and] limbs like a goose. [This is] the specific nature of the unspeakable Gayatrī.^[ii] It is endowed with superabundant beauty. [It is] very bright, in its middle is that which is known as uvula (*ghāṃṭikā*)³¹ being red in colour. [It] exists as a single pericarp. In its middle is a site.^[v] In the middle of it exists the hidden digit of the moon, being a stream of nectar like a river (*amṛtādhārāsravantī*). Because of the exercise of meditation on this digit death does not reach him. Due to uninterrupted meditation, the stream (*dhārā*) of nectar flows.

hpb

³¹ A similar concept of a *cakra* at the uvula can already be identified in *Kubjikāmatatantra* 7.85:

lalanāghaṇṭike yojya pañcamam sthānam ākramet |
ākramed guhyacakraṃ tu karaṇam cordhvamūlakam ||

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

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

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

1 tadā β] om. α kṣayarogapittajvarahṛdayadāhaśīrorogajihvājadyabhāvā em.] yakṣamarogapittaj-
varahṛdayadāhaśīrorogajihvājadyabhāvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājadyabhāvā P kṣa-
yarogapittajvarahṛdayadāharogajihvāyājadyabhāvā L kṣayarogapittajvarahṛdayadāharogajihvāyājadyāvan
B kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvāyājadyabhāvā N₁ kṣayarogaṃ pittajvarahṛdayadāhaśīro-
rogajihvāyājadyabhāvātā N₂ kṣayaṃ rogaṃ pittajvarahṛdayadāhaśīrorogajihvāyājadyabhāvā D kṣayaro-
gapittajvarahṛdayadāhaśīrorogajihvāyājadyabhāvā U₁ kṣayarogoptatti || jvara hṛdayadāha || śīroroga ||
jihvājadyātā || dayo U₂ bhakṣitam N₂ U₁ bhakṣitam N₁ bhakṣitam D bhakṣitam api EPLU₂ bhākṣi-
tamār pi B viṣam api α] viṣam LBU₂ viṣan E viṣa P bādhatē EPN₂ bādhyate cett. yady-
atra cett.] yady atram api LB yadyanna N₁ D 2 manah sthiram EP] manasthiram cett. 3 aṣṭa-
macakraṃ brahmaraṃdhrasthāne śatadalam N₁N₂D] cakram brahmaraṃdhrasthāne śatadalam U₁
brahmarandhrasthāne ṣṭamaṃ śatadalam cakram EPU₂ brahmaraṃdhrasthāne aṣṭamaṃ śatadalam
cakram LB gurur em.] guru° U₂ caitanyaḥ em.] caitanya° U₂ 4 bhūtaturyātitaṃ em.] bhū-
taturyātita° U₂ dehaḥ em.] deha° U₂ 5 vedaḥ em.] veda U₂ anupamaṃ em.] anupama° U₂
ajapājapaḥ sahasraḥ em.] ajapājapasahasra U₂ 6 sarvajapaḥ em.] sarvajapa° U₂ 8 kamalasya cett.]
kamala° E jālandharapīṭha cett.] jālandharapīṭha° B jātyadharapīṭha E iti cett.] om. B samjñā
cett.] °samjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB

Sources: 3 Re] PT^{qcr}·YSV (Ed. p. 833): unmādayarapittādīdāhaśūlādivedanāḥ (°śūnyā° YK^{ccn}·YSV 1.268 Ed. p. 21) | naśyanti ca śīroduḥkham jādyabhāvo 'pi naśyati | sadyodhyānādbhuktaviṣṭam j-
hvājadyāṇ ca naśyati (last sentence om. in YK^{ccn}·YSV) Re] PT^{qcr}·YSV (Ed. p. 833): brahmarandhre
ṣṭamaṃ cakram śatapatraṃ mahāprabham | jālandharaṃ nāma pīṭham etat tu parikīrtitam | siddha-
pumsaḥ (°pumsa° YK^{ccn}·YSV 1.270 Ed. p. 22) sthalaṃ jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā
strīpūṃmūrtti (°mūrtir YK^{ccn}·YSV 1.270 Ed. p. 22) varttate parā | antajñāni (antaryāmī YK^{ccn}·YSV 1.271
Ed. p. 22) bhaved dhyānād ākāśe 'pi samāgamah | nirantaram sarvavettā ity ūcāno mahān bhavet |
jaganmadhye sthito jantur jagadbādhāvivartitaḥ |

Testimonia: 1 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. ll. 1-2: kṣayarogaḥ pettajvarahṛ-
dayadāhaśīro..jihvāyājadyaṃ ca naśyati | 3 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. ll. 2-3: brah-
maraṃdhre śatadalam jālaṃdharapīṭhasamjñakam siddhapuruṣasyānacakraṃ 8 Ri] SSP 2.8 (Ed. pp.
31-32): aṣṭamaṃ brahmarandhraṃ nirvāṇacakraṃ sūcīkāgrabhedyaṃ | tatra dhūmaśikhākāraṃ dhyāyet
| tatra jālandharapīṭhaṃ mokṣapradam bhavati |

Then the appearances of emaciation (*kṣayaroga*)³², bilious fever (*pittajvara*)³³, heartburn (*hṛdayadāha*)³⁴, head-disease (*śīroroga*)³⁵ and tongue insensibility (*jihvājadya*)³⁶ vanish. Also eaten venom does not trouble him.^[x] If the mind is here, [it] becomes stable.

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

Now [there] exists the eighth *cakra* having one hundred petals located at the aperture of Brahman. The teacher is the deity. Consciousness is the power. Virāṭ is the Rṣi, the witness above everything. That which is made of consciousness is associated with the state beyond the fourth state. It has all colours. It has all matrices. It has all petals. 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.^[v] With the sound "sa", he exhales. With the sound "ha", he inhales again: "I am he, he is I". Because of that, the embodied soul constantly utters the Mantra.^[vii] "The (divine) seat of Jālandhara" is the designation of its lotus.³⁷ [It is] the place of the accomplished person.

³²A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) *Sanskrit-Sanskrit [Dictionary]*, Jośī, 1968: 441-442.

³³A fever due to disordered bile, cf. *ibid.* Jośī, 1968: 618.

³⁴The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. *ibid.* Jośī, 1968: 1721.

³⁵The term refers to disorders of the head. When blood, fat, phlegm or vata decreases, it causes severe pain, cf. *ibid.* Jośī, 1968: 1452.

³⁶Stiffness or numbness of the tongue, cf. *ibid.* Jośī, 1968: 1452.

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

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

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

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

1 'gnidhūmākārarekhā β] 'gnidhūmrākārarekhāyāh U₂ 'gnidhūmākārareṣā N₁D agnidhūmrākārarekhā
N₂U₁ yādṛśī cett.] yādṛśy° E etādṛśī U₂ yādṛśy PLB] ādṛsy E yādṛśī α om. U₂ tasyā β] tasyāh
α nādir nānto 'sti cett.] nādinām 'to sti P nāsty aṃtaḥ ādir api nāsti α tasyā BELP] tasyāh cett.
2 mūrter EPU₁U₂] mūrter BDLN₁N₂ dhyānakaraṇāt pratyakṣaṇirantaṃ cett.] dhyānakaraṇāt
pratyakṣaṇ niraṃtaraṃ BE puruṣasyākāśe cett.] puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya
ākāśi U₁ °gamau cett.] °gamo U₁ °game N₂ bhavataḥ cett.] bhavata U₂ prthvīmadye cett.]
prthvīmadye BU₂ sthitasyāpi cett.] sthitāv api β prthvībādho EL] prthvībādho B prthaka P prthvī
bādho U₂ prthvī kṣato bādho α 2-3 na bhavati cett.] bhavati P 3 sakalam pratyakṣaṇ niran-
taraṃ em.] sakalāpratyakṣaṇ niraṃtaraṃ α sakalāh pratyakṣaṇ niraṃtara BL sakalān pratyakṣaṇ
niraṃtaraṃ E om. PU₂ paśyati cett.] paśyati LB om. PU₂ prthagbhavati E] ca prthak bhavati BL
ca prthak ca bhavati N₁N₂U₁ ca prthak prthak bhavati D om. PU₂ atīṣayanāyur EP] atīṣayanāyur
BL atīṣayena āyur α om. U₂ vardhate cett.] vardhayate BL 4 °navama cett.] navamaṃ B navama°
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 aparaṃ cett.] om. BLU₂ kimapi cett.] kiṃ api α om. U₂ 5 tasya
cett.] tasya cakrasya α madhye tasya U₂ °pīṭham PBLU₂] pīṭha E om. cett. iti PU₂] iti samjñā
BL om. cett. etādṛśaṃ cett.] etādṛśaṃ E ekādaśaṃ U₂ nāma cett.] nāmaḥ U₁ °cakramadhye
α] °cakrasya madhye EPBL °cakrasya U₂ ūrdhvamukham α] ūrdhmukham EPL ūrdhvamukham
U₂ ūrdhvamukham B 6 m-a-tiraktavarṇaṃ α] iti raktavarṇaṃ ELB iti raktavarṇa° P ativarṇaṃ U₂
°śobhāspadam cett.] °śobhāspadam E °śobhanāsyadam U₂ anekakalyāṇapūrṇaṃ cett.] °pūrṇa° BN₂
ekaṃ cett.] eka° D om. U₁ vartate cett.] vartato B

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

Testimonia: 1 Cie] Yogasaṃgraha IGNCA 30020 folio 2r. l. 3: tanmadhye gnidhūmrāreṣākārā ādimad-
hyaṃtarahitā puruṣasya mūrter asti | Cie] Yogasaṃgraha IGNCA 30020 folio 2r. l. 4: tasyāḥ dhyānakar-
tuḥ 2 Cie] Yogasaṃgraha IGNCA 30020 folio 2r. ll. 4-5: prthivyāṃ sthitāv api prthvī kṛtabādho na bhavati
| tri?kālikajñānaṃ pratyakṣaṇ bhavati | āyurvṛddiḥ liṃgaśarīreṇa sarvatra pratyakṣaṇ gamāgamo bha-
vati | 4 Cie] Yogasaṃgraha IGNCA 30020 folio 2r. ll. 6-11: brahmaraṃdhre eva śatadalacakropari
mahāśūnyacakraṃ mahāsiddhacakraṃ pūrṇagīricakraṃ iti samjñakam sahasradalam cakram asti | tad
upari kiṃcin nāsti | tac cakram atiraktam ūrdhvamukham sakalāśobhāspadam anekakalyāṇapūrṇam
mano vācā ma gocara parimalo petam | tat kamalamadhye trikoṇākarṇikā | Ri] SSP 2.9 (Ed. pp. 35):
navamaṃ ākāśacakraṃ soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyāṃ trikūṭākārāṃ tad
ūrdhvaśaktiṃ tām paramaśūnyāṃ dhyāyet | tattraiva pūrṇagīripīṭham sarveṣṭasiddhir bhavati |

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

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

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

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

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

Sources: 2 Re] PT^{9cr}·YSV (Ed. p. 833): ūrddhvavakraṃ mahāvaktre (*mahāvakraṃ* YK^{ccn}·YSV 1.274 Ed. p. 22) varṇaśobhāpadam mahat | sarvakalyāṇasampūrṇamasya tulyaṃ na vidyate | parimāṇam vaktam (*vaktum* YK^{ccn}·YSV 1.275 Ed. p. 22) asya manasā vacasā na hi | trikoṇakārṇikā tatra (**tantram* YK^{ccn}·YSV 1.276 Ed. p. 22) varttate jagad īśvari | kalā saptadaśī tatra varttate parameśvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śītoṣṇādivivarjitā | asya dhyānāt sādhakasya man-oduḥkhaṃ bhaven na hi | anantaparamānandasthānaṃ jñeyaṃ tadūrddhvataḥ (*tadarddhataḥ* YK^{ccn}·YSV 1.278 Ed. p. 22) | ūrddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogaṃ strīṇaṃ bhogaṃ mahāsukham | gītavādyavinodādi saśivaṃ varddhate kṣitau | dhyānaṃ niranantaraṃ cāsyā puṇyapāpe sthīre (*sthirau* YK^{ccn}·YSV 1.280 Ed. p. 22) na hi | nijarūpasya dṛṣṭiḥ syād dūrasvārthaṃ ca paśyati ||

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

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

...It is not possible to express the seize of it with mind and speech. In the middle of this lotus exists one pericarp with a triangle shape. In the middle of the pericarp exists the seventeenth digit in having an immaculé form. There is a light of the digit, shining like a thousand suns,^[x] [but] excessive heat is not arising. Shining like a thousand moons, excess of cold is not arising. Here at this location the “I”(aham) is the deity. The “he is I” (so ’ham) is the power. This self is the Ṛṣi. The path is liberation. Brahma is the I above. “I am a circle”. In fire-area is the letter “sa”. [There?] life arises, and the soul ascends and descends.³⁸ 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 Hara³⁹. The transcendental sound has the nature of a sound with stable resonance. The “fearless” is the seal. The illusion is the root. The original matter is the body. Speech and mind are the range. Without delusion, without doubt, the unaffected and undefiled goal is dissolution, meditation [and] final absorption.^[xiv]

³⁸Find parallels of the hemistich.

³⁹Epiphet of Śiva.

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

1 tatorrdhvaśaktiḥ EN₁U₂] tatorrdhvaśaktiḥ P urdhvaśaktir U₁ tatra ūrdhva śaktiḥ D tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL **etādrśī** cett.] etādrśā U₂ etādrśam D ekādaśā PBL **saṃjñā** cett.] saṃjñakā U₁ **asyāḥ** cett.] asyā U₁ tasyāḥ N₂ **kalāyā** cett.] kalāyāḥ N₂U₂ **dhyānakāraṇāt** cett.] dhyānakāraṇā D **2 tad bhavati** N₁N₂D] tad bhavati vā U₁ om. β **rājyasukhabhogavṛtaḥ** D] rājyasukhabhogavataḥ N₁N₂U₁ tasya sukhabhogavataḥ EPU₂ tasya kham bhogavataḥ B tasya sukham bhogavataḥ L **strimadhye** cett.] śrī strimadhye N₂ **vilāsavataḥ** cett.] vilāsavata U₂ vilāsavataḥ LB **vinodaprekṣyāvataḥ** N₁DU₁] vinodaprekṣāvataḥ PN₂ vinodaprekṣāvata U₂ vinodavataḥ B vinodavataḥ B vinodaprekṣāvataḥ E m prekṣāvataḥ L **eva** PB] eva cett. eka U₁ **3 vat kalā** β] vṛddhivato N₁D vṛddhi vanto N₂ vṛddhir U₁ **vardhate** DEP N₁U₁] vartate cett. **puṇyapāpe** cett.] puṇyapāpau U₁ om. P 'sya E] om. P asya cett. **śārīrasya** BL] śārīrena α śārīram EU₂ om. P na EBLU₂] om. αP 'śataḥ cett.] śāt U₁ **nirantaradhyānakāraṇāt** cett.] nirantaram dhyānakāraṇāt BL evaṃ puruṣasya pratidinam niramtaram dhyānakāraṇāt U₂ om. P **4 prakāśa** cett.] m prakāśana EU₂ 'stham apy artham DU₁] stham api padārtham BP stham api parārtham L sthapi ca dūrasthavya E stham api N₁N₂ stham api bhavati || dūrastham api padārtham U₂ **saṃīpa** cett.] samīpam N₁ samīpam N₂ samīpam U₁ **iva** cett.] eva U₁

Testimonia: 2 Cie | *Yogasamgraha* IGNCA 30020 folio 3v. ll. 1-4: rājyasukhabhogavataḥ strī vilāsavataḥ saṃgītavinoda prekṣāvato pi sādhaḥkasya śuklapakṣaṇamdravat pratidinam tejaso vapuṣaḥ ca vṛddhiḥ puṇyapāpasya śārbhāvāḥ nijasva rūpaprakāśasāmarthaḥ dūrasthapy arthasya samīpastham iva darśanaḥ ca bhavati | cha | tad uktaṃ tattvajñānapradīpikāyām ||

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

Above that is the place of infinite supreme bliss. There above is power (*śakti*).^[xv] Being designated as such, she is one single digit. Due to the meditation exercise on this part, the person manifests whatever he wishes for. He is furnished with royal pleasure and enjoyment. [Even] amusing oneself amongst women and watching musical pleasures, the *kāla* of the person grows daily like the *kalā* of the moon in the bright half of the month. His body is not affected by merit and sin.^[xx] Due to uninterrupted meditation, the power of the light of innate nature arises. He sees remotely located objects as if they were near.⁴⁰

hpb

⁴⁰The ninefold *cakra* system can be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarmikā*, the *Yogatattvabindu*. Another text that used the same system and probably quoted the *Siddhasiddhāntapaddhati* without reference with a few redactions is the *Saubhāgyalakṣmyzupaniṣat*:

atha hainaṃ devā ūcurnavacakravivekam anubrūhīti | tatheti sa hovāca ādhāre brahmacakram | trirāvṛttaṃ bhagamaṇḍalākāram | tatra mūlakande śaktiḥ pāvākākāram dhyāyet | tatraiva kāmārūpapiṭhaṃ sarvakāmapradaṃ bhavati | ity ādhāracakram | dvitīyaṃ svādhīṣṭhānacakram śaḍdalam | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivoḍyāṇapiṭhaṃ jagadākarṣaṇasiddhidam bhavati | tṛtīyaṃ nābhicakram pañcāvartaṃ sarpakuṭilākāram | tanmadhye kuṇḍalinīm bālārkakoṭiprabhāṃ tanumadhyāṃ dhyāyet | sāmārthyaśaktiḥ sarvasiddhipradā bhavati | maṇipūracakram hṛdayacakram | aṣṭadalamadhomukhaṃ | tanmadhye jyotirmayaliṅgākāram dhyāyet | saiva haṃsakalā sarvapriyā sarvalokavaśyakarī bhavati | kaṇṭhacakram caturaṅgulaṃ | tatra vāme idā candranāḍī dakṣiṇe piṅgalā sūryanāḍī tanmadhye suṣumnāṃ śvetavarṇāṃ dhyāyet | ya evaṃ vedānāhatā siddhidā bhavati | tālucakram | tatrāmṛtadhārāpravāhaḥ | ghaṇṭikāliṅgamūlacakarandhre rājadantāvalambinivaraṃ daśadvādaśāram | tatra śūnyaṃ dhyāyet | cittalayo bhavati | saptaṃ bhūcakramaṅguṣṭhamātraṃ | tatra jñānānetraṃ dipaśikhākāram dhyāyet | tadeva kapālakandavāsiddhidam bhavati | ājñācakram aṣṭamaṃ | brahmarandhraṃ nirvāṇacakram | tatra sūcikāgrhetaraṃ dhūmaśikhākāram dhyāyet | tatra jālandharapiṭhaṃ mokṣapradam bhavati | parabrahmacakram | navamamākāśacakram | tatra ṣoḍaśadalapadmamūrdhva-mukhaṃ tanmadhyakarmikātrikūṭākāram | tanmadhye ūrdhvaśaktiḥ | tāṃ paśyandhyāyet | tatraiva pūrṇagiripīṭhaṃ sarvecchāsiddhisādhanaṃ bhavati |

[XIII.ⁱ⁻ⁱⁱⁱ Lakṣyayoga]

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

[XIV.^{i-vii} Ūrdhvalakṣya]

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

1 °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopā° U₁ **lakṣyayogaḥ** cett.] lakṣyayogaḥ BL °lakṣyayogaḥ U₁ lakṣanayogaḥ N₂ **asya** β] om. α **lakṣya**° cett.] lakṣa° BLU₂ alakṣa° U₁ lakṣana° N₂ **pañcabhedā** cett.] pañce bhedāḥ B pañcabhedāḥ L **bhavanti** cett.] bhavanti B bhavati N₂ U₁ **ūrdhvalakṣyam** EP] ūrdhvalakṣam BLN₂ ūrdhvalakṣya DN₁ ūrdhvalakṣa N₂ U₁ **1-2** °lakṣyam EP] °lakṣam BLU₂ °lakṣya DN₁ °lakṣa N₂ om. U₁ **2** **bāhyalakṣyam** U₂] bāhyalakṣya DN₁ bāhyalakṣa N₂ bāhyalakṣya U₁ bāhyakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam** em.] madhyalakṣya DN₁ madhyalakṣa N₂ U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyakṣam L om. B **antaralakṣyam** EP] antarakṣya DN₁ U₁ antarakṣam BL antarakṣa N₂ sarvalakṣyam U₂ **3** **prathamam** EP] prathamam DN₁ N₂ U₁ U₂ atha L athama B **ūrdhvalakṣyam** E] ūrdhvalakṣyaḥ P ūrdhvalakṣya U₁ ūrdhvalakṣam L ūrdhvalakṣam U₂ ūrdhvalakṣaḥ DN₁ N₂ ūrdhalakṣam B **kathyate** cett.] om. LB **ākāśamadhye** cett.] om. P **drṣṭiḥ** cett.] drṣṭi B om. P **atha ca** PN₁ N₂ U₁] atha vā BDL atha U₂ kadā ca E **mana ūrdhvaṃ** EPN₂] mana ūrdham D mana ūrdhvaṃ N₁ U₂ manerddhvaṃ U₁ ūrdhvamāna B ūrdhvaṃ mana L **sthāpyate** cett.] sthāpayati E **lakṣyasya** EPN₁] lakṣasya cett. lakṣaṇasya N₂ **4** **dṛḍhikaraṇāt** cett.] dṛḍhikaraṇāt EP dṛḍhikṛtvā BL **tejasā** cett.] tenasā U₂ teja° BL **drṣṭer aikyaṃ** EPU₁ U₂] drṣṭeh aikyaṃ DN₁ drṣṭeh ekaṃ N₂ drṣṭair aikā BL **atha** cett.] athā B **cākāśa**° EPBU₂] ca ākāśa° DN₁ U₁ vākāśa° L ākāśa° N₂ **kaścīd adṛṣṭaḥ** cett.] kaccit drṣṭaḥ B kaccit drṣṭaḥ B kaścita adṛṣṭaḥ N₂ kaścīd drṣṭa° U₂ **padārtho** cett.] padārthe N₁ padārtha N₂ **5** **sa** cett.] om. BLN₂ U₂ **drṣṭigocare** DN₁ U₂] drṣṭigocaro cett. drṣṭigocarā N₂ **bhavati** cett.] bhavati B **evordhvalakṣyaḥ** DEPU₁] evordhvalakṣaḥ L evordhalakṣaḥ B evordhvalakṣya N₁ U₂ eva vodhalakṣaṇam N₂

Sources: **1 Re**] YK^{ccn} ·YSV 2.1 Ed. p. 23: sukhasādhyam lakṣayogam idānim śrṇṇu pārvati | pañcadhā lakṣayogaś ca ūrdhvalakṣādbhedataḥ (*ūrdhva* PT^{qcr} ·YSV Ed. p. 833) || **Re**] YK^{ccn} ·YSV 2.2 Ed. p. 23: ūrdhvalakṣam (*ūrdhva*° PT^{qcr} ·YSV Ed. p. 833) adholakṣam (*lakṣo* PT^{qcr} ·YSV Ed. p. 833) vāhyalakṣam (*bāhya*° PT^{qcr} ·YSV Ed. p. 833) tathaiva ca | madhyalakṣam (*lakṣas* PT^{qcr} ·YSV Ed. p. 833) tathā jñeyam (*lakṣas* PT^{qcr} ·YSV Ed. p. 833) antarakṣam (*lakṣas* PT^{qcr} ·YSV Ed. p. 833) tathaiva ca ||2|| **3 Re**] YK^{ccn} ·YSV 2.3 Ed. p. 23: lakṣaṇam śrṇṇu caiśam hi phalaṃ jñātvā maheśvari | ākāśe drṣṭim āsthāya mana ūrdhvan (*ūrdhvan* PT^{qcr} ·YSV Ed. p. 834) tu kārayet ||3|| **Re**] YK^{ccn} ·YSV 2.3-2.4ab Ed. p. 23: ūrdhvalakṣam (*ūrdhva*° PT^{qcr} ·YSV Ed. p. 834) bhaved eṣā parameśasya caikatā |

Philological Commentary: **1 lakṣyayogasya:** The designation of this type of yoga is transmitted in various variants. The original reading of the yoga is likely *lakṣyayoga* since it crosses the stemma of the α- and β-group. This reading is supported by the usage in the *Siddhasiddhāntapaddhati* 2.26-2.32 and *Yogasiddhāntacandrikā* Ed. p. 2. However, *Prāṇatoṣinī* (Ed. pp. 833-834) and *Yogakarṇikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradīpikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common und regularly confused.

[XIII.ⁱ⁻ⁱⁱⁱ Lakṣyayoga]

Now the yoga of targets (*lakṣyayoga*), which is easily accomplished⁴¹, is explained. Of this yoga of targets, there are five subdivisions: 1. The upward directed target (*ūrdhvalakṣya*), 2. the downward directed target (*adholakṣya*), 3. the outer target (*bahyalakṣya*), 4. the central target (*madhyalakṣya*), 5. the inner target (*antaralakṣya*).^[iii]⁴²

[XIV.^{i-vii} Ūrdhvalakṣya]

At first, the upward directed target is explained. The gaze [is aimed] into the middle of the sky. And then, having caused the mind to be directed upwards, it is caused to be fixed there. Due to the exercise of stabilizing this target arises unity of the gaze with the light of the highest lord. And then an indefinable invisible object arises in the middle of the sky.^[v] It arises in the range of sight of the practitioner. This is truly the upward directed target.⁴³

hpb

⁴¹The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *Sarvāṅgayogapradīpikā* 3.25a (Ed. p. 104): lakṣayoga hai sugam upāi |

⁴²The concepts and practices of Lakṣ(y)ayoga in Sundardās's *Sarvāṅgayogapradīpikā* 3.35 - 3.36 (Ed. pp. 104-105) are identical except that the descriptions a more concise, presented in a different order and subsumed under the category of Haṭhayoga. The *Siddhasiddhāntapaddhati*, one of Rāmacandra's central sources, particularly for the second half of his text, only describes three *lakṣyas* in 2.26 - 2.31: *antaralakṣya*, *bahirlakṣya* and *madhyamaṃ lakṣyaṃ*. Nevertheless, the practices are almost identical, and since he used the *Siddhasiddhāntapaddhati* as a source, one has to assume that the text influenced his descriptions. Lakṣyayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣyayoga also directs conscious thinking towards a specific goal. When the mind is focused on a goal, it can be focused on a direct experience of subtle divine scents and other sensory perceptions related to that goal. This focus is called *viśayavatī* and is the key to achieving stable mental concentration, cf. Ed. p. 54. Several categories of the five practices of Rāmacandra are also found in the *Yogasiddhāntacandrikā* such as targeting various distances associated with the five elements in front of the nose, cf. Ed. pp. 62-63.

⁴³Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky in his *Sarvāṅgayogapradīpikā* 3.27:

ūrdha lakṣa karai ihīm bhāṃti | duṣṭyākāśa rahai dina rāti |
bibidh prakāra hoi ujyārā | gopi padāratha dīsaḥiṃ sārā || 27 ||

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

ākāśaṃ vimalaṃ paśyan kṛtvā dṛṣṭiṃ nīrantarām |
stabdhātmā tatkṣaṇād devi bhairavaṃ vapur āpnuyāt ||

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

[XV. ^{i-vi} Adholakṣya]

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

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

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

1 athādholaṣṭyaḥ एम् ।] atha adholakṣyaḥ N₁ athādholaṣṭyaḥ PL athādholaṣṭya B atha adholakṣaṇaḥ N₂ atha adholakṣaḥ D atha adholakṣa U₁ om. EU₂ **nāsikāyā** cett.] nāsikāyā EU₂ **upari** cett.] upar-
iṣṭāt U₂ **dvādaśāṅgulaparyantaṁ** cett.] dvādaśāṅgulamūlaparyantaṁ E daśāṅgulaparyantaṁ U₂
dr̥ṣṭiḥ cett.] dr̥ṣṭi° U₁ **atha vā** cett.] om. LB **nāsikāyā** cett.] nāsikāyā U₁ nāsika N₂ **agre** cett.] om.
BL **2 dr̥ṣṭiḥ** cett.] dr̥ṣṭi° N₂ **sthīrā** cett.] om. BL **karttavyā** cett.] om. BL **lakṣadvayasya** cett.]
lakṣadvayasya E **dr̥ḍhikaraṇād** N₂] dr̥ḍhikaraṇāt ELN₁ DU₁ U₂ dr̥ṣṭikaraṇāt P dr̥ḍhikaraṇān B **dr̥ṣṭiḥ**
cett.] dr̥ṣṭi° LN₂ U₂ **sthīrā** cett.] sthīro B °sthīro L **bhavati** cett.] bhavati B **pavanaḥ** DEP N₁] pavana° N₂ U₁ U₂ om. BL **sthīro** cett.] om. BL **bhavati** cett.] om. BL **3 etad dvayam** LPN₂] etad dvayam E etad dvayadvaya B etad advayam DN₂ etad dvayam U₁ U₂ **eva** α] api β **bāhyalakṣyam**
EPU₁ U₂] °lakṣam cett. **api** α] eva β **kathyate** α] bhavati β bhavati B **bāhyābhyantaram** N₂] bāhyo bhyantaṁ DN₁ bāhyābhyantare BLPU₁ U₂ bāhyāntara E **ākāśavat** α] ākāśacvat B ākāśa-
cen L ākāśe cet PU₂ ākāśe E **śūnyalakṣyaḥ** DN₁ U₁] śūnyalakṣyaḥ EPU₂ śūnyalakṣaḥ N₂ śūnyam
lakṣam BL **karttavyaḥ** cett.] karttavyā BL **jāgraddaśāyām** cett.] jāgraddaśāyām N₂ jāyadaśāyām
N₂ jāgraddādaśāyām BL **3-4 calanadaśāyām** cett.] cakabadaśāyām N₁ **4 bhojanadaśāyām** cett.]
bhojanaṁ daśāyām P om. U₁ **sarvasthāne** cett.] sarvasthāneṣu BL **maraṇatrāso** DN₁] maraṇatrāso
N₂ maraṇasautrām U₁ om. BELPU₂ **na** cett.] om. BEPU₂ **bhavati** N₁ N₂] bhavati || śūnya D bhavati
vā U₁ om. β

Sources: **1 Re**] YK^{ccn}·YSV 2.4cd-6ab Ed. p. 23: nāsikopari deveśi dvādaśāṅgulamānataḥ ||4|| dr̥ṣṭisthiran
(*dr̥ṣṭiḥ sthīrā* PT^{qcr}·YSV Ed. p. 834) tu karttavyam (*karttavyā* PT^{qcr}·YSV Ed. p. 834) adholakṣam idaṁ
bhajet (*bhaja* PT^{qcr}·YSV Ed. p. 834) | tathā ca (*athavā* PT^{qcr}·YSV Ed. p. 834) nāsikāgre tu sthīrā dr̥ṣṭir
iyaṁ śr̥ṇu (*bhavet* PT^{qcr}·YSV Ed. p. 834) ||5|| yasya bhavet sthīrā dr̥ṣṭis cirāyuh (*sthīrā dr̥ṣṭis cirāyuh syāt*
tathāsau PT^{qcr}·YSV Ed. p. 834) sthiradr̥ṣṭimān | **3 Re**] YK^{ccn}·YSV 2.6cd-7 Ed. p. 23: bāhyalakṣam svayam
jñeyam yāti tattvanirāsinām (*nivāsinām* PT^{qcr}·YSV Ed. p. 834) ||6|| kāmīnaṁ tu bahir dr̥ṣṭis cintādiṣu
susiddhidā | etad bāhyamadhyaḥlakṣam dr̥ṣṭicintānirākulaḥ (*iṣṭacintā nirākulam* PT^{qcr}·YSV Ed. p. 834)
||7|| **Re**] PT^{qcr}·YSV (Ed. p. 834): antarlakṣam śr̥ṇu śukradigvidigādivarjitam (*subhru°* YK^{ccn}·YSV 2.8a Ed.
p. 24) | calaj jāgratsuṣṭeṣu bhojaneṣu ca sarvadā | sarvāsthāsu deveśi cittam śūnye niyojayet | karttā
kārayitā śūnyaḥ (*śūnyam* YK^{ccn}·YSV 2.10a Ed. p. 24) mūrttimān śūnya īśvaraḥ | harśaśokaghaṭastho °yam
janmamṛtyū labhet svayam | ghaṭasthā cintayor mūrttir hatacintāsvarūpadhṛk (*ghaṭasthām cintayen*
mūrttimatā YK^{ccn}·YSV 2.11ab Ed. p. 23) | viṣayam viṣavad duṣṭam (*dr̥ṣṭvā* YK^{ccn}·YSV 2.11c Ed. p. 23)
tyaktvā jñātvā tu mārutam | samjñāśūnyamanā bhūtvā puṇyapāpān na lipyate | bāhyam ābhyantaram
kham (*yad* YK^{ccn}·YSV 2.12c Ed. p. 24) hi antarlakṣam iti smṛtam | etad dyānāt sadā kiñcid duḥkham na
syāc chivo bhavet | śūnyam tu saccidānandaṁ niḥśabdaṁ brahmaśabdaitam | saśabdaṁ jñeyam ākāśam
(*ākāśa* YK^{ccn}·YSV 2.13c Ed. p. 24) iti bhedadavyān tv iha |

[XVI. ^{i-vi} Adholakṣya]

Now the downward-directed target. One should stabilize the gaze within the circumference (*ṣaṇṭa*) of twelve *āṅgulas* beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The target becomes stable due to firm exercise [on one] of the twofold targets. The breath becomes stable.^[v] Vitality increases.⁴⁴

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

This pair is also taught as an external target.⁴⁵ The target of emptiness shall be executed internally and externally like space.⁴⁶ 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.^{47,48}

hpb

⁴⁴In Sundardās's *Sarvāṅgayogapradīpikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept:

prathamahim adho lakṣa kauṣṭh jānaim | nāśā agra dṛṣṭi sthira ānaim |
yātoṃ 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.

⁴⁵This short statement associates the two mentioned practices of *adholakṣya* with *bāhyalakṣya*, which is described later on in the text. Indeed, these later descriptions instruct the practitioner to target one of the five elements at various distances in front of the nose or above the head (cf. p. ??).

⁴⁶This description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*.

⁴⁷Next, Rāmacandra introduces a new topic about the attributes of the body of the Rājayogin instead of following the missing descriptions on *bāhya-*, *madhya-* and *antaralakṣya* as one would expect. However, the subject and particularly the descriptions of the three missing *lakṣyayogas* continue later in the text (p. ??). One might speculate that an early copyist could have confused folios, but as was noted earlier, Rāmacandra followed the content and structure of *Yogasvarodaya* as quoted in *Prāṇatoṣinī*, which presents the exact structure of topics. Judging the structure of the later topics that follow the later *lakṣyas*, rearranging the text would make much more sense! Another noteworthy observation is that in the *Yogasvarodaya* as quoted in *Prāṇatoṣinī* *ūrdhvalakṣa*, *adholakṣa*, *bāhyalakṣa* and *madhyalakṣa* are presented rather briefly. After that, *antaralakṣa* is explained in more detail. Rāmacandra follows this template roughly. However, he merges, maybe even confuses? and shortens the descriptions of *bāhya-*, *madhya-* and *antaralakṣ(y)a* into this short description of *bāhyalakṣya*.

⁴⁸The concept of five *lakṣ(y)a*s to my current knowledge appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradīpikā* and *Yogasiddhāntacandrikā*. In all those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)a*s as found in *Siddhasiddhāntapaddhati* (cf. Ed. pp. 37-41) or various Yoga Upaniṣads, e.g. *Maṇḍalabrāhṇopaniṣat* (cf. 2.6-2.14) it is never declared as an own type of yoga.

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

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

1 puruṣasya cett.] *om.* E **yac carīracihnaṃ** DN₁P] yat śarīracihnaṃ U₂ śarīre yac cihnaṃ E yac charīre cinhaṃ U₁ yac charīracihm̐ N₂ cinhaṃ BL **tat** DEN₁N₂] tata U₁ *om.* cett. **sarvatra**° α] tatsarvatra° β **°pūrṇo** cett.] pūrṇā PN₂ **bhavati** cett.] bhavati B **prṥthivyāṃ** conj.] prṥthivyāḥ cett. prṥthivā U₂ **dūraṃ** U₂] dūre DEN₁ ddūre U₁ dūra N₂ **na tiṣṭhati** conj.] tiṣṭhati cett. **2 prṥthivīm** em.] prṥthivīṃ E prṥthi° P prṥthvīm N₁ prṥthvīm DN₂ prṥthivā U₂ **vyāpya** DEP N₁N₂] vyāti U₂ **kūlaṃ** DPN₁N₂] kulam BU₂ kalaṃ L **bhavati** cett.] bhavati BU₂ **śīlaṃ** cett.] śītalam P **3 siddhasya** cett.] siddhasyaṃ prṥthivī vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukhaṃ na bhati kulam na bhavati śīlam na bhavati sthānaṃ na bhavati asya siddhasya U₁ **īśvarasambandhī** cett.] īśvaraṃ sambandhī B **prakāśo** β] prakāśaḥ α **nirantaram** cett.] nirattaram U₂ **pratyakṣo** cett.] prakyaḥ U₂ **bhavati** cett.] bhavati B **4 coṣṇo** cett.] ...o U₁ **śveto** cett.] khetto N₂ U₁ **na pīto** cett.] pīto na U₂ **bhavati** cett.] bhavati BL **jātir** cett.] jāti DN₂ jānāti U₂ **kiñcic cinhaṃ** cett.] °cinham E °cihūm DN₁N₂ kiñcit khecha cinhaṃ U₁ na kiñcit cinhaṃ U₂ **ayaṃ** cett.] vyayaṃ BL **5 niṣkalo** cett.] niṣkalo BU₂ niḥkalo U₁ **alakṣyaḥ** cett.] alakṣyaḥ U₁ U₂ alakṣaḥ BL N₁N₂ **ca** cett.] *om.* U₁ U₂ **bhavati** cett.] bhavati B **phaladvande** E] phalacampa DPU₂ phalam camda U₁ phalavampa L phalam jamda B phalacampa N₁ phalam/ camda N₂ **na** cett.] *om.* N₂ **āder** cett.] āde D ādar B ādir L **yasyecchā** E] yasyochā P yasya L yasye B yasya yasyeccha N₁N₂ yasya yasyechā D yasya yaṃ U₁ yasye chā U₂ **na** BELP] *om.* cett. **bhavati** cett.] bhavati B **taṃ taṃ** DN₁N₂] tataṃ U₁ **6 vā yasya** D] vāsyā N₁ vā sya N₂ vā svā U₁ **eva** DN₁N₂ U₁] etata U₁

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 834): idānīm kathayīṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte pumbhiḥ siddhicinham bhaved iti | **Re**] PT^{qcr}·YSV (Ed. p. 834): paripūrṇam bhaved cittam jagatstho 'pi jagadbahiḥ | **Re**] PT^{qcr}·YSV (Ed. p. 832): na kṣobho janma mṛtyuḥ ca na duḥkham na sukham tathā | **kūlaṃ**] PT^{qcr}·YSV (Ed. p. 834): bhedābhedau manaḥsthaṃ na jñānaṃ śīlam kulam tathā | **Re**] PT^{qcr}·YSV (Ed. p. 834): prakāśakuśasambandhiprasaṅgo 'yaṃ nirantaram | sarvaparakāśako 'sau tu naṣṭabhedādir eva ca | **4 Re**] asya jāterna cinhaṇ ca niṣkalo 'yaṃ nirañjanaḥ | ananto 'yaṃ mahājyotir vāñchām bhogaṃ dadāti ca | **5 Re**] PT^{qcr}·YSV (Ed. p. 834): asya citte nānuraḡo virāgo na bhaved iti | rājya prāpte 'pi no harṣo hānau duḥkham bhaven nahi | kvacid vastuni deśasya niḥsvane keṣu kutracit |

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

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

Now the attribute of the body of the person who is in the state of Rājayoga is taught. Abundance arises at all times. No distance exists on earth. He dwells on earth having pervaded [it]. Birth and death both do not exist.^[v] Happiness does not exist. Suffering does not exist. Impediment does not exist. Habit does not exist. Place does not exist.^[x] The manifestation of a permanent perception of the connection with god arises within the mind of the accomplished one. Moreover, he is shining - not cold, hot, white [and] or yellow. Neither is there caste of him nor does he have any attribute. Furthermore, he is without parts, immaculate and uncharacterized. His desire etc. does not arise in [situations of] lust [and] is not located within the duality of the result.^[xv] He attains expanded enjoyment. However, his mind does not suffer attachment in this very state.

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