

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical and Synoptic
Edition with annotated Translation

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Contents

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. Gemination is not recorded.

Abbreviations

- qcr: quote cum referencia (quoted with reference)

Marking the Reliability of Sources and Testimonia in the Critical Apparatus

To accurately depict information about the textual relationship and estimated degree of relatedness of a passage from the *Yogatattvabindu* in the layers for sources and testimonia of the critical apparatus, a system of sigla was introduced.¹ 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).²

Cee *citatum ex alio modo edendi* / quotation from another (text) with editorial changes.³

Ci *citatum in alio* / quotation in another (text).⁴

Cie *citatum in alio modo edendi* / quotation in another (text) with editorial changes.⁵

Re *relatum ex alio* / (content), attested from another text.⁶

Ri *relatum in alio* / (content), attested in another text.⁷

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

¹This 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 Pramāṇasamuccayatikā 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*.

²The 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.

³The sigla **Cee** identifies passages with noticeable deviations in the lesser witness.

⁴The 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.

⁵The sigla **Cie** identifies passages in the lesser witness with noticeable deviations that have the intended character of the composer.

⁶The 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.

⁷The sigla **Ri** identifies content parallels in the lesser witness that are relevant to the constitution of the critical text.

Ri, are texts that have adopted passages from the *Yogatattvabindu*, or verses or passages that share similar content with the *Yogatattvabindu*, but their relation is given literally, making it impossible to determine who adopted from whom. **Re** and **Ri** each refer to passages that are so closely related in content to those of the *Yogatattvabindu* that they are significant in reconstructing a passage.⁸

⁸Ce and Cee have the highest degree of reliability, Ci and Cie have a moderate degree, and Re and Ri have the lowest.

Critical Edition & Annotated Translation

[I. ^{i-x} Introduction]

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

[II. ^{i-x} Kriyāyoga]

- 6 इदानीं क्रियायोगस्य लक्षणं कथ्यते ।
- 7 क्रियामुक्तिर्यं योगः स्वपिण्डे सिद्धिदायकः ।
- 8 यं यं करोति कल्पोलं कार्यारंभे मनः सदा ।
- 9 तततः कुञ्चनं कुर्वन्निक्रियायोगस्ततो भवेत् ॥^{III. ii} ॥

1 śrī ganeśāya namah cett.] śrī ne ya maḥ P śrī gaṇeśāya namah || śrī gurave namah || N₁ śrī ganeśāya namah || śrī sarasvatyai namah || śrī nirañjanāya namah || D śrī ganeśāya namah || om śrī nirapjanāya || U₁ atha rājayogaprakāro likhyate N₁N₂D] atha rājayogaprakāra likhyate U₁ rājayogāntargataḥ || binduyogaḥ E atha tattvabimduyogaprārambhāḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ rājayogasyedam phalam PU₂] rājayogasya idam phalam N₁N₂D om. EL “yogenānēka” 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** laksyayogaḥ cett.] laksyayogaḥ U₁ **5** siddhayogaḥ PU₂] rājayogah DN₁N₂U₁ rājayogaḥ PU₂] siddhayogaḥ cett. ete pañcadaśayogaḥ DN₁PU₁] evam pañcadaśāyogaḥ bhavamtī U₂ **6** idānīm cett.] idānī N₂ atha U₂ kriyāyogasya cett.] kriyāyogas U₂ kathyate cett.] kathayate D om. U₂ **7** kriyāmuktir cett.] kriyāmukti N₂ kriyāmuktih || U₂ ayam cett.] layam N₂ yogah cett.] yogah | N₁U₁ siddhidāyakah cett.] siddhidāyakam U₂ **9** tattataḥ cett.] tatas tataḥ U₂ tamkṛ tam U₁ kuñcanam cett.] kūrcanam N₂ tato bhavet PU₂] ato bhava DN₁N₂ ato va U₁

Sources: **5 Re**] PT^{qcr}·YSV (Ed. p. 831): pañcadaśaprakāro ‘yam rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśiva ebhiḥ ca pañcadaśadhā | idānīm laksyāṇā caisāṁ kathayāmi śrūṇu priye | **7 Cee**] PT^{qcr}·YSV (Ed. p. 831): kriyāmuktimayo (kriyāmuktir ayam YK^{qcr}·YSV 1.209 Ed. p. 17) yogah sapiṇḍisiddhidāyakah (sapiṇḍe YK^{qcr}·YSV 1.210 Ed. p. 17) | yatkāromīti saṅkalpaṁ kāryārambhe manaḥ sadā || **9 Cee**] PT^{qcr}·YSV (Ed. p. 839): tatsāṅgācaraṇam kurvan kriyāyogarato bhavet |

Testimonia: **5 Ri**] Yogasiddhāntacandrikā (Ed. p. 2): nididhyāsanañcaika tānatādirūpo rājayogāparaparyāyah samādhīḥ | tatsādhanam tū kriyāyogaḥ, caryāyogaḥ, karmayoga, haṭhayoga, mantrayoga, jñānayogaḥ, advaitayoga, laksyayoga, brahmayogaḥ, sivayogaḥ, siddhiyoga, vāsanāyoga, layayoga, dhyānayogaḥ, premabhaktiyogaś ca |

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

[I. ^{i-x} Introduction]

Homage to Śrī Gaṇeśa. Now the methods of Rājayoga are written down. This is the result of Rājayoga⁹: 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);¹⁰ 4. the Yoga of force (Haṭhayoga); 5. the Yoga of deeds (Karmayoga); 6. the Yoga of absorption (Layayoga); 7. the Yoga of meditation (Dhyānayoga); 8. the Yoga of Mantras (Mantrayoga); 9. the Yoga of targets (Lakṣyayoga); 10. Yoga of mental residues (Vāsanāyoga); 11. the Yoga of Śiva (Śivayoga); 12. the Yoga of Brahman (Brahmayoga); 13. the Yoga of non-duality (Advaitayoga); 14. the Yoga of the Siddhas (Siddhayoga); 15. the Yoga of kings (Rājayoga). These are the fifteen Yogas.^[x]¹¹

[II. ^{i-x} Kriyāyoga]

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

IIⁱⁱ. This Yoga is liberation through [mental] action. It bestows success(*siddhi*) in one's own body. Each wave the mind creates at the beginning of an action, of all those, one shall withdraw oneself. Then Kriyāyoga arises.¹²

⁹This statement seems unconnected to the definition of rājyoga that follows.

¹⁰The 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.

¹¹The definitive source of the list of the fifteen Yogas presented at the beginning of the text is uncertain. Rāmacandra's text is largely based on the content and structure of the *Yogasvarodaya* as quoted in *Prāṇatoṣinī* (Ed. pp. 831-858). In this text however, the list is incomplete. It mentions the total amount of fifteen Yogas, but names only eight subcategories of Rājayoga. Because of that Rāmacandra might have seen the necessity to complete it. The other source he used for compiling his text is *Siddhasiddhāntapaddhati* which, however, does not present such a list. A more detailed investigation of the 15 Yogas can be found at p. ??.

¹²All four verses on Kriyāyoga were taken from the *Yogasvarodaya* as quotations in the *Prāṇatoṣinī* and *Yogakarṇikā*. No sources for the following prose section can be identified.

1 क्षमाविवेकवैराग्यंशान्तिसन्तोषनिस्पृहाः ।
 2 एतद्युक्तियुतो यो ऽसौ क्रियायोगी निगद्यते ॥III.ⁱⁱⁱ ॥
 3 मात्सर्यं ममता माया हिंसा च मदगर्वता ।
 4 कामक्रोधो भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥III.^{iv} ॥
 5 रागद्वेषौवृणालस्यं ब्रन्तिर्देषो क्षमा भ्रमः ।
 6 यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥III.^v ॥

 7 यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते ।
 8 कापठर्यं ॥ माया ॥ विचर्तं ॥ 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 बहुक्रियायोगीए कथ्यते ॥[x]

1 ¹ *viveka*^o cett.] viveka^m EU₂ °*nispṛhāḥ* P] °*nispṛhāḥ* D °*nispṛhā* EN₁ °*nispṛhā* ||2|| N₂ °*nispṛhī* U₁ °*nispṛhāḥ* || U₂ **2** etad EPU₁] etat DN₁N₂U₂ *yuktiyuto* cett.] muktiyuto U₂ yo 'sau N₂U₁] yogī DEPN₁U₂ **3** *mātsaryam* EU₁U₂] mātsarya DN₁P °*himṣā* ca E] *himṣāś* cett. *himṣāḥ* || N₁ **4** *krodhau* U₁U₂] *kroḍha*° EN₁P °*kroḍho* D °*suciḥ* cett.] *suciḥ* EN₂U₂ **5** *rāgadveṣau* cett.] *rāgadveṣau* U₁ atha dveṣo L *ghṛṇā*^o cett.] *ghṛṇā*^o N₂ **6** *bhrāmītir dambho* cett.] *bhrāmītir debho* D *bhrāmītvam* E *bhrāmītī* dambha^m U₁ *kṣamā bhramah* cett.] *mokṣamā bhramah* E *kṣamī bhramah* U₁ **6** na cett.] ca E **7** *kṣamāḥ* cett.] *kṣamāḥ* N₁ *kṣamā*^o N₂ *vivekavairāgyaśānti* cett.] *kṣamāḥ* *vivekavairāgya* | *śānti*^o N₁ °*vairāgyāśānti*^o N₂ *kṣamā*^o || *vivekavairāgya* || *śānti*^o D °*santosa* ityādīny cett.] °*santosā* ityādīny E °*santosā* ityādīno^o L °*santosā* ityādīno *nirāmītaram* U₁ °*santosā* ityādīno *nirāmītaram* U₂ **8** *utpādyante* cett.] *utpādyante* E °*tpādyamte* L *utypamte* U₁ *bahucriyāyogī* cett.] *bahucriyāyogī* D **9** *kathyate* cett.] *kathyate* DN₂ tkacyate U₂ **10** *kāpātyam* cett.] *kāpātyam* L *yasyāntahkarane kāpātyam* N₁ *kāpācham* U₁ *māyā* N₁N₂] *māyā* D *yāya* U₁ *pāpa* U₂ om. EPL *vittam* EP] *vitvam* L *vitvam* N₁N₂DU₁ *titan* U₂ **11** *mātsaryam* cett.] *mātsarya* E *mātsarya* DU₁ *roṣaḥ* EU₁] *roṣaḥ* cett. *eso* N₂ **12** *bhayam* cett.] *kṣayam* E *lajjā* cett.] *lajjā* U₁ *lobhaḥ* PL] *lobhaḥ*° cett. *om.* U₂ **13** *mohāḥ* P] *moha* LN₂ *mohā* cett. *aśūcītvam* cett.] *aśūcītvam* N₂ **14** *rāgāḥ* P] *rāgāḥ*° cett. *rāgāḥ* L om. E *dveṣaḥ* cett.] *dveṣa* L om. E *ālasyam* cett.] *ālasyam* P] *ālasyam* om. E **15** *pākhamītvam* cett.] *pākhamītvam* DN₁ *pākhamītvam* E *pākhamītvam* N₂ *indriyavikāraḥ* cett.] *imḍriyam* vikāraḥ P *itivikāraḥ* L *kāmaḥ* cett.] *kāma* N₂ om. U₂ **16** *ete* cett.] *ete* L rāte U₁ etate U₂ **17** *bhavanti* cett.] *bhava*itī N₁ **18** *bahucriyāyogī* cett.] *bahucriyāyogī* DU₁U₂ *kathyate* cett.] *kathyamte* U₁U₂

Sources: **1** Cee] PT^{qcr} · YSV (Ed. p. 831): *kṣamāvivekavairāgyaśāntisantoṣanisprhāḥ* | etan muktiyuto yo 'sau (*muktiyutaś cāsau* YK^{qcr} · YSV 1.211 Ed. p. 17) kriyāyogo nigadyate | **3** Ce] PT^{qcr} · YSV (Ed. p. 831): *mātsaryam* mamaṭā *māyā* *himṣā* ca madagarvitā | *kāmaḥ* *kroḍha* *bhayaḥ* *lajjā* *lobhaḥ* *mohāḥ* tathā °*suciḥ* (°*suciḥ* YK^{qcr} · YSV 1.212 Ed. p. 17) || **5** Ce] PT^{qcr} · YSV (Ed. p. 831): *rāgadveṣau* *ghṛṇālāsyāśrānti-dambhakṣamābhramāḥ* (*ghṛṇālāsyāḥ bhrāntir dambho* *kṣamā bhramāḥ* YK^{qcr} · YSV 1.213 Ed. p. 17) | *yasyai* tāni na *vidyante* kriyāyogi sa *ucyate* ||

Testimonia: **8** Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 1-2: *lobhamohau* aśūcītvam *rāgadveṣau* *ālasyam* pākhamītvam bhrāmītih imḍriyavikāraḥ *kāmaḥ* ete *yasya* pratidinam nyunā bhavaṁti **10** Cie] *Yogasamgraha* IGNCA 30020 folio 1r. l. 2: sa eva kriyāyogi *kathyate* ||

Philological Commentary: **1** *kṣamāḥ*^o: E begins here. *rāgāḥ*^o: L begins here.

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

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

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

Patience, discrimination, equanimity, peace, contentment etc., are generated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogī*)¹³. 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]¹⁴

¹³The term *bahukriyāyogī* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yugasvarodaya* and *Yogasamgraha* only use the word *kriyāyogī* in its passage on Kriyāyoga to denote its practitioner.

¹⁴The most notable mention of the term *kriyāyoga* appears in *Patañjalayogaśāstra* or *Yogasūtra* 2.1 where it is defined as

tapahsvādhyāyeśvarapraṇidhānāni kriyāyogaḥ || 2.1 || (ĀRĀNYA, 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 yogayuktah*). Yoga, which for Patañjali is *samādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svadhyāya*) and surrender to god (*iśvarapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Patañjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhinivesa*), see (ĀRĀNYA, 1983:116). All three terms of Patañjali's Kriyāyoga are absent in the *Yogatattvabindu*. Nevertheless, the individual elements of the *kleśas*, along with the aim to reduce these in the yogi's mind, can also be found in the *Yogatattvabindu*. Nārāyaṇatīrtha in this commentary on the *Patañjalayogaśāstra* 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} Siddhakunḍalinīyoga and Mantrayoga]

- 1 इदानीं राजयोगस्य भेदाः कथन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमूर राजयोगौ
- 2 कथयेते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते ^[v] इयमेका नाडी इडापिङ्गलासुषुम्णान् ॥
- 3 एतान् भेदान् प्रामोति । वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गल नाडी वर्तते ।
- 4 मध्यमार्गे उत्तिसूक्ष्मा पञ्चिनी ^[x] । तन्तुसमाकारा कोटिविद्युत्समप्रभा । भुक्तिसुक्तिदा शिवरूपिणी सुषुम्णा
- 5 नाडी प्रवर्तते । इस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति ॥

1 *bhedāḥ* cett.] *bhedā N₂ kathyante* cett.] *kathyate N₂ om.* L ke te DN₁U₁] te ke cett. *kriyate N₂ siddhakunḍalinīyogaḥ EN₁*] *siddhakunḍalaniyoga* | L *siddhakunḍalaniyogaḥ N₂D siddhakunḍanḍliṇiyo* *gah* P *siddhakunḍalinīyogaḥ U₁* *siddhakunḍalinīyoga* || U₂ *mantrayogaḥ* cett.] *om.* L *amū* cett.] *astu E rājayogaḥ* cett.] *rājayogaḥ* E **2** *kathyete P]* *kathyate* cett. *kathyante* U₂ *mūlakandasthāne* cett.] *mūlakandasthāne* || U₂ *mūlakandasthāne* P *ekā* cett.] *eka N₁N₂ tejorūpā* cett.] *tejorūpā* || U₂ *vartate* cett.] *pravartate* U₂ *iyam E* *iyam* cett. *trayaṁ L ekā* cett.] *eka* | E *eka P kā L* “*suṣumṇān* N₁N₂D] “*suṣumṇā* EPU₂ “*suṣumṇā* LU₁ **3** *etān* βU₁] *ete N₁N₂D iqā* cett.] *om.* U₂ *vartate* cett.] *pravarttate* U₂ *dakṣinābhāge* cett.] *dakṣine bhāge* U₁ *vartate* cett.] *pravarttate* U₂ **4** *madhyamārge* cett.] *madhyarge D* ‘*tiśūkṣmā* β] *atiśūkṣmā* α *padminī* cett.] *padmanī LPN₁N₂* *tantusamākārā* cett.] *tantusamākāra*° P ‘*prabhā* cett.] ‘*prabhah* U₁ *bhuktimuktidā* PU₂] *bhuktimuktido* α *bhuktimuktipradā* EL **4-5** *śīvarūpiṇī suṣumṇā nādī pravarttate* U₂] *om.* cett. **5** ‘*syām* em.] ‘*syā E asyā PLU₂ om.* α *jñānotpattau* β] ‘*tpanne α satyām* PLU₂] *satyām* E *satī* α

Sources: **1** Re] PTqcr·YSV (Ed. p. 831): *jñānayogaṁ pravakṣyāmi tajjñānā śivatāṁ vrajet | paṭhanāt smaraṇād vyānān manḍanāt brahmaśādhakah | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | trītīrtham yatra nādī ca tripunyā paramesvari | ...eso 'syā viśvarūpasya rājayogo mato budhaiḥ | višeṣam kathayisvāmi śruṇu caikamanāḥ sati |* Re] PTqcr·YSV (Ed. p. 831-832): *mūlakande sthale caikā nādī tejasvatī parā (tejasvitāparā YKqcr·YSV 1.246 Ed. p. 20) |* Re] PTqcr·YSV (Ed. p. 832): *gudordhe (gudordhve YKqcr·YSV 1.247 Ed. p. 20) sā tribhāgābhūdiḍā (tridhā bhūyādiḍāvāme YKqcr·YSV 1.247 Ed. p. 20) nāma śāśiprabhā | śaktirūpā mahānādī dhyānāt sarvārthatādīyī | dakṣiṇe 'pi kulākhyeti (pingalākhyeti YKqcr·YSV 1.248 Ed. p. 20) pumrūpā sūryavigrāha |* Re] PTqcr·YSV (Ed. p. 832): *madhyabhbāge suṣumṇākhyā brahmavīṇśūvātmikā | śuddhacitteṇa sā vijñā vidyutkotisamaprabhā | bhuktimuktipradā dhyānād anīmādiguṇapradā|*

Testimonia: **1** Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 2-3: *atha rājayogasya bhedau kathyete* || Ci] *Yogasamgraha* IGNCA 30020 folio 1r. l. 3: *siddhakunḍaliyogaḥ mantrayogaḥ* ceti | **2** Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 3-4: *mūlakandasthāne ekā tejomayā mahānādī vartate* | Ci] *Yogasamgraha* IGNCA 30020 folio 1r. l. 4: *iyam idāpiṅgalasuṣumṇā bhedā tridhā* | **3** Ci] *Yogasamgraha* IGNCA 30020 folio 1r. l. 4: *dakṣinābhāge sūryarūpā pīmgalā* | **4** Ci] *Yogasamgraha* IGNCA 30020 folio 1r. l. 5: *madhyamārge atiśūkṣmā visataṁtuṣamākārā* koṭividyutprabhā Re] *Siddhasiddhāntapaddhati* 2.26 (Ed. p. 38): *mūlakandād daṇḍalagnām brahmaṇāḍīm śvetavarṇām brahmaṇandhraparyantaṁ gatām saṃsmaret | tanmadhye kamalatantunibhām* vidyutkotiprabhām ūrdhvagāminīm tam mūrtiṁ manasā lakṣayet | *sarvasiddhipradā* bhavati | Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 5-6: *bhuktimuktipradā suṣumṇā nādī vartate | yasyāḥ jñāne purusāḥ sarvajño bhavati |*

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

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

Now, varieties of Rājayoga will be described. Which are these? One is Siddhakunḍalinīyoga [and one¹⁵] is Mantrayoga. These two Rājayogas are described [in the following]. At the location of the root-bulb¹⁶ exists one major vessel in the form of energy.^[v] This single vessel reaches to these openings which are *idā*, *piṅgalā* and *suṣumnā*. On the left side is the *idā*-channel, resembling the moon. On the right side exists the *piṅgalā*-channel, resembling the sun. Within the middle path is a lotus pond being very subtle.^[x] [It is] made from a web of light [and it] shines like a thousand bolts of lightning. She emerges as the central channel assuming the form of benevolence (*śiva*), [and] is the bestower of enjoyment and liberation. While abiding in (*satyāṁ*) her (*asyāṁ*) knowledge arises. The person becomes all-knowing.

¹⁵The use of the term *siddhakunḍalinīyoga* instead of *siddhayoga* as listed initially is surprising. Furthermore, this type of Yoga, listed as the second-last item in the initial Yoga taxonomy, is introduced as the second type right after Kriyāyoga, which was the first item in both the initial list and the subsequent text. This raises further questions as the term *kunḍalinī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between "Siddhakunḍalinīyoga" and "Mantrayoga" appears mysterious since only the relatively late witness U₂ provides some description of a certain type of Mantrayoga. The additional passages of witness U₂, highlighted in blue, instructs the "recitation of the non-recited" (*ajapājapa*) of the *hamsaḥ* mantra, also called "non-recitation" (*ajapā*) Gāyatrī, during meditation for almost each (seven out of nine) *cakra*. All witnesses except L (L omits the term *mantrayoga*) preserve this reading, and the sentence that follows the term supports the reading of *mantrayoga* by the usage of dual forms. The *Yogatattvabindu* closely follows the structure and content of the *Yogasvarodaya*, as quoted with reference in *Prāṇatoṣīṇī* and *Yogakarṇikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakunḍalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve the strange reading, but only the context of U₂ the terminology makes sense, it must be assumed that the additional passages of U₂ might have been original and the seemingly "additional" material could be "original" material and was lost in the early transmission of the text. A related text, the *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of Yoga: "The *kunḍali* Śakti abides in the *haṁsaḥ* [and] supports the [individual] Self" (bibharti *kunḍali* śaktir ātmānaṁ haṁsanāśritā ||), see BÜHNEMANN, 2011: pp. 218, 228.

¹⁶The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. For more details, see 61. Rāmacandra's concept of the Kanda is identical to the one found in *Vivekamārtanya* 16 (ürdhvaṁ meḍhrād adho nābhēḥ kandayonīḥ khagāṇḍavat | tatra nādyāḥ samutpannāḥ sahasrāṇī dvīsapatiḥ ||) "Above the penis and below the navel is the home of the Kanda, which is [formed] like the egg of a bird. There, the 72000 channels originate."

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

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

1 suṣumṇāyāṁ E] suṣumṇāyā PU₂ suṣumṇāyā° U₁ suṣumṇāyāḥ DN₁N₂ suṣumṇā° L jñānotpattāv upāyāḥ E] jñānotpattau upāyāḥ DLPU₁ jñānotpattau upāyā U₂ jñānotpanno 'pāyāḥ N₁ jñānotpanno upāyāḥ N₂ kathyante cett.] kathyate L caturdalaṁ mūlacakram DN₁U₂] caturdalaṁ mūlam cakram EPU₁ caturdalaṁmūlacakram L prathamacaturdalaṁmūlacakram N₂ vartate cett.] pravartate U₂ prathamam̄ ādhāracakram PLU₂] prathamādhāracakram vartate | E 2 raktam̄ em.] rakta° β gaṇeśam̄ daivataṁ em.] gaṇeśadaivataṁ ELU₂ gaṇeśam̄ daivataṁ P °śaktim̄ muṣako vāhanam̄ em.] °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam P °śaktiḥ muṣako vāhanam U₂ kūrma em.] kurma U₂ ākuñcanaṁ em.] ākuñcanaṁ PLU₂ ākumca° E 2-3 °vāyuḥ EL] °vāyuḥ P °vāyu U₂ 3 ürmī em.] urmī U₂ 4 triśikhā PL] triśikhāt E trirekhā U₂ tanmadhye cett.] tanmadhya LN₁ 'gnīśikhākāraikā E agniśikhākāra ekā oU₂ magniśikhākāra ekā P jñīśikhākarāpakā 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 °vāñmayam̄ EPLU₂] °vāñmayam̄ α sphurati cett.] sphuram̄ti L 5-6 bahr ānandā em.] bahr mānandā U₂ 6 vīrānandā em.] virānandā U₂

Sources: 1 Re] PT^{qcr}·YSV (Ed. p. 832): suṣumṇāntah samāśritya navacakram yathā śṛṇu | mūlādhāraṁ catuspatram gudordhve (gudordhve YK^{qcr}·YSV 1.250 Ed. p. 20) varttate mahat | tanmadhye svarṇapīṭhe tu trikonam̄ maṇḍalam (trikonamandalam YK^{qcr}·YSV 1.251 Ed. p. 20) param | tatra vahnīśikhākāra mūrtiḥ sarvatra siddhidā | asyā dhyānam manomadhye vinā pīṭhena (pāthēna YK^{qcr}·YSV 1.252 Ed. p. 20) vāñmayam | sarvaśāstrāṇi saṅkarsaṁ (saṅkarsa YK^{qcr}·YSV 1.252 Ed. p. 20) sadā sphurati yogavit |

Testimonia: 1 Ci] *Yogasamgraha* IGNCA 30020 folio 1r. l. 6: atas taj jñānotpattāv upāyā ucyamte | Ri] SSP 2.1 (Ed. p. 29): piṇḍe navacakrāṇi | ādhāre brahmacakram tridhāvartam bhagamaṇḍalākāram | tatra mūlakandaḥ | tatra śaktim̄ pāvakākārām dhyāyet | tatraiva kāmarūpapīṭhaṁ sarvakāmaphalapradam bhavati ||2|| Ci] *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: gudamūlacakram caturdalaṁ | Ci] *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: tanmadhye trikonākāraṁ kāmapīṭhaṁ | Ci] *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: tatpīṭhamadhye agniśikhākāra gaṇeśamūrttir varttate | Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 8-9: tasyā mūrter dhyānakaraṇat sakalakāvyanāṭakādisakalavāñimayaṇ vinābhāyāsenā puruṣasya manomadhye sphurati |

Philological Commentary: 4 prathamam̄ ...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. Ganeśa is the deity - he is success, intelligence and power. The mount is a rat. Kūrma is the seer. Contraction is the seal. Apāna is the vitalwind. Ūrmi is the digit. Ojasvinī is the concentration. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties, [as well as] *vāṇi* *śam* *śam* and *śam*. A trident is situated in the middle of the triangle. In the middle is a trident, and *kāmapīṭha*¹⁷ 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 rest¹⁸. A hundredfold recitation of the non-recited 600; 9 *ghaṭis* [and] 40 *palas*.^[x]¹⁹

¹⁷This 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 at different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see LIERSCH, 2023: 48-58,129, ROSATI, 2020: *et passim* and MALLINSON and SZÁNTÓ, 2021: 119, footnote 144. The Śāringadharapaddhati, Śivayogapradīpikā and Siddhasiddhāntapaddhati place Kāmarūpa at the brahmacakra.

¹⁸Early accounts of "four blisses" can be found in descriptions of sexual yoga in some Vajrayāna works (cf. ISAACSON and SFERRA, 2014: 99 and SFERRA, 2000: 31-33). The earliest mention of these blisses is in the *Hevajratantra* (1.1.28 *et passim*), which identifies them as *ānanda*, *paramānanda*, *sahajānanda*, and *viramānanda*. The final bliss, *viramānanda*, is known as the "Bliss of Cessation" and refers to the feeling of pleasure experienced by the male partner during sexual ritual at the moment of ejaculation. The concept of the four blisses was later incorporated into the *Amṛtasiddhi*, the earliest text to outline many of the fundamental principles and practices of *hathayoga*. However, the *Amṛtasiddhi* contrasts the principles of sexual ritual with the celibate yoga method of male ascetics, which rejected sexual intercourse altogether. The text states that semen (*bindu*) is the source of "the Blisses whose last is Virama" (referring to the four blisses in Vajrayāna) in 7.4, and in 34.3, it asserts that the accomplished yogin delights in the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without the bliss of ejaculation, reflecting the celibate yoga taught (cf. MALLINSON and SZÁNTÓ, 2021: 17). 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 *Amarauḍaprabodha*, one of the earliest texts in the *haṭhayoga* corpus, and other later texts that quote the *Amṛtasiddhi*, modified or removed concepts unique to Buddhism, including technical terms from Vajrayāna sexual yoga (BIRCH, 2019: 21). The *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinmātrānanda* throughout the text (BIRCH, 2013: *et passim*).

¹⁹Instructions for the duration of the practice of meditation are in most of the additions of U₂ ...

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

- 1 इदानीं द्वितीयं स्वाधिष्ठानचक्रं पट्टदलं उड्डीयाणपीठसंज्ञकं भवति । लिङ्गं स्थानं ॥ पीतं वर्णं ॥ पीता प्रभा ॥
- 2 रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाक् ॥ सावित्री शक्तिः ॥ हंसो वाहनं ॥ वहणो त्रिपि: ॥ कामाग्निर्प्रभा ।
- 3 । स्थूलो वेदः ॥ जाग्रदवस्था ॥ ऋग् वेदः ॥ आचार्यः लिङ्गं ॥ ब्रह्मसलोकता मोक्षः ॥ शुद्धभुमिका तत्त्वं ।
- 4 । गंधो विषयः ॥ अपानः वायुः ॥ अंतर्मातृका ॥ वं भं मं यं रं लं ॥ बहिर्मात्रा ॥ कामा ॥ कामारत्या ।
- 5 । तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहसः: ॥ ६००० ॥ घ । १६ प । ४० ।
- 6 । [iii] तन्मध्ये उतिरक्तवर्णं तेजो वर्तते । तस्य ध्याना त्साधको उतिसुन्दरो भवति । युवतीनां अतिवल्लभो
- 7 भवति । [v] प्रतिदिनमायुर्वर्थं ॥

1 idānīṁ cett.] idānī N₂ dvitīyam cett.] dvitīye U₂ svādhīṣṭhānacakram U₁] svādhīṣṭhānacakram ELPDN₁ U₂ svādhinacakram N₂ ṣaṭdalām cett.] ṣaṭdalām E ṣaṭdalām N₂ udḍiyānapīṭha^o U₂] upāyanapīṭha^o E udḍiyānapīṭha^o L udyānapīṭha^o N₁N₂ udyānapīṭha^o D uḍāganapīṭha^o U₁ liṅgam em.] liṅga^o U₂ pīṭam em.] pīṭa^o U₂ pīṭa^o 2 gunaḥ em.] guṇa U₂ vāk em.] vāca U₂ hamso em.] hamṣa^o U₂ vahano em.] vahaṇa U₂ kāmāgnīr em.] kāmāgni^o U₂ 3 sthūlo dehāḥ em.] sthūladehā U₂ rg vedah em.] rg veda U₂ ācāryaḥ em.] ācārya^o U₂ śuddhabhumikā em.] śuddhabhumikā U₂ 4 apānaḥ em.] apāna^o U₂ 5 tejasvinī em.] tejasī U₂ sahasraḥ em.] sahasra U₂ 6 'tiraktavarṇam PU₂] atiraktavarṇam cett. atiraktavarṇa^o U₁N₂ sādhako EPLU₂] sādhakaḥ cett. 'tisundaro β] atisūndaro α 6-7 yuvatīnāṁ ativallabho bhavati N₂] om. cett. 7 pratidinam β] dināṁ dināṁ prati N₁U₁ dinadināṁ prati N₂ dināṁ prati D

Sources: 1 Re] PT^{qcr}·YSV (Ed. p. 832): liṅgamüle tu pīṭhābham (raktābham) YK^{qcr}·YSV 1.253 Ed. p. 20 svādhīṣṭhānan tu ṣaṭdalām | tanmadhye bālaśuryābham mahajyotiḥ susiddhidam | dhyānāc ca varddhate āyuh kandarpasamatām vrajet |

Testimonia: 1 Ci] *Yogasamgraha* IGNCA 30020 folio 1r. l. 9: liṅgo dvitīyam ṣaṭdalām svādhīṣṭhānasamjñakam kamalam udyānapīṭhasamjñakam vartate || Ri] SSP 2.2 (Ed. p. 28): dvitīyam svādhīṣṭhānacakram | tanmadhye paścimābhimukham liṅgam pravālāṅkurasadṛśam dhyāyet | tatraivodyānapīṭham jagadākarṣanam bhavati | 6 Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 9-10: tatra atiraktam yahbhā samjñakam tejaḥ | Ci] *Yogasamgraha* IGNCA 30020 folio 1r. l. 10: tasyā nāt sādhakaḥ atisūndarāṁgasan Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 10-11: yuvatīnāṁ ativallabhaḥ san pratidinam āyusyāb-hivṛddhimān bhavati | cha |

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

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

Now the second, the six-petalled Svādhiṣṭānacakra known as the seat of *Uddiyāṇa*²⁰ [is described]. The gender (*linga*) 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 (*linga*) is the spiritual guide. The liberation is residing in the same world with the Brahman. The pure level (*śuddhabhūmikā*) is the principle. The sphere is smell. Apāna is the vitalwind. The internal matrix [is]: *vam bham mam yan ram lam*. The external matrix [is]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palās*. In its middle exists extremely red glow. The adept becomes very handsome through meditation on it. He becomes one who is desired by young women.^[v] The vital force increases from day to day.

...for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. 600 *ajapājapa* refers to the duration of the voiceless uttering of the “natural” *mantra* of the breath: *so hañ* (“he is I”) - *hañ sa* (“I am him”). The same duration of *ajapājapas* for meditation on *cakras* is also found in the *Jogpradīpyakā* of Jayatarāma in verses 889-912. As in many other yoga texts the total amount of *ajapājapa* per day is declared to be 21600. If 21600 *ajapājapa* would equals 24 hours, then 600 *ajapājapa* would equal ≈ 40 minutes. In the additions of U₂ one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatarāma (cf. MAHEŚĀNANDA et al., 2006: 163). Ignoring this discrepancy, the scribe of U₂ applied this system of seven *cakras* to nine *cakras* of Rāmacandra. The following instruction of “*ghaṭi* 9 *palāni* 40” is not entirely clear. Usually one *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). This conception is explicitly stated in the earliest Rājayoga text, the *Amanaska* in 1.35 (cf. BIRCH, 2013: 231). For a more detailed tracing of the usage of the system in yogic and tantric literature see BIRCH, 2013: 265, endnote 46. According to the 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*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states that “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” (ṣaṇṇimeśo bhavat prāṇah ṣaḍbhiḥ prāṇaiḥ palam smṛtam | palaiḥ ṣaṣṭibhir-eva syād ghaṭikā-kāla-sammitā || 208 ||).

²⁰ The term *uddiyāṇa* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-Tantra, see WHITE, 1996: 260. According to URBAN (2010) and DYCZKOWSKI (1988), *Uddiyāṇa* is ...

[VI. i-vi Third Cakra]

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

1 tṛṭiyam cett.] tṛṭiyē E atha tṛṭiyam manipūracakram U₂ tṛṭiyacakram N₂ dasādalām cett.] dasādala^o
 L dasādalakam U₁ om. U₂ padmām EPU₁] “padme L padma DN₁N₂ om. U₂ vartate cett.] om. U₂
 kapilam em.] kapila” U₂ viṣṇur em.] viṣṇu U₂ vāyur em.] vayu^o U₂ samāno em.] samānā^o U₂
2 garuḍo em.] garuḍa^o U₂ sūkṣmaliṅgam devatā em.] sūkṣmaliṅgadevatāha U₂ dakṣiṇo ‘gnih em.]
 dakṣināgnih U₂ **3** samipatā em.] samipatā U₂ guruliṅgo em.] guruliṅga^o 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 °karaṇāt E puruṣasya cett.] om. P śārīram cett.] om. P sthiram cett.] om. P
 bhavati cett.] bhavati vā U₁ om. P

Sources: **7** Re] PTqcr·YSV (Ed. p. 832): tṛṭiyam nābhideśe tu digdalam paramādbhutam |
 mahāmeghaprabhaṁ tat tu koṭividyutsamanvitam | kalpāntāgnisamaṇ (kalpānto ‘gni” YKqcr·YSV 1.255
 Ed. p. 20) jyotiṣ tanmadhye samsthitaṁ svayam | tasya (asya YKqcr·YSV 1.256 Ed. p. 21) dhyānāc
 cirāyuh syād aroga (arogī YKqcr·YSV 1.256 Ed. p. 21) jagatām varāḥ (jagatāmvarāḥ YKqcr·YSV 1.256 Ed.
 p. 21) | sarvapāpavinirmukto jagatkṣobhakaro (jaganmokṣakaro YKqcr·YSV 1.256 Ed. p. 21) mahān |

Testimonia: **1** Ri] SSP 2.3 (Ed. p. 30): tṛṭiyam nābhicakram pañcāvartam sarpavat kundalākāram |
 tanmadhye kundalinīm śaktim bālārkakotisannibhām dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati |
 Ci] Yogasamgraha IGNCA 30020 folio 1r. ll. 11: nābhisthāne dasādalām cakram | **5** Ci] Yogasamgraha
 IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1: tanmadhye pamcakoṇam piṭhe lakṣmīnāparvatī samjnākam guṇā
 sahitā śiva samjnākā rāmaṇam rūpā Ci] Yogasamgraha IGNCA 30020 folio 2v. ll. 1-2: yasyā tejo jihvayā
 kathitum na śakyate Ci] Yogasamgraha IGNCA 30020 folio 2v. ll. 1-2: tasā dhyānakaraṇāt sādhakasya
 śārīram 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 deity²¹. Sleep is the state. Madhyamāvāg is the speech. Yajur[veda] is the Veda. The southern fire is the fire. Samīpatā is the liberation. Viṣṇu is the *gurulinga*²². Water is the principle. Rajoviṣaya is the sphere. There are ten petals [and] ten matrices. [The] inner matrix: *dam tam nam tam tham dam dham nam pam pham*. 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*.²³ In its middle exists a *cakra* with five angles. In its middle is a single [divine] form. It is not possible to describe her shine with speech.^[v] Through the execution of meditation on this [divine] form the body of the person becomes strong.

...probably situated in the Swat valley in modern Pakistan. Throughout the text corpus of Hathayoga, 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.

²¹A second deity seems redundant here.

²²The phallus of Śiva, considered as one's teacher or guide, cf. *Śivapurāṇa* 1.18.31 *Siva-Purana*, Book 1: *Vidyēśvara-Samhitā*, 1920 and SHASTRI, 1950.

²³The additions of U₂ for each *cakra* are discussed on p. ??.

[VII. i-xxv Fourth Cakra]

- 1 चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्रेतं वर्णं ॥ तमो गुणः ॥ रुद्रो देवता ।
 2 । उमा शक्तिः ॥ हिरण्यगर्भं ऋषिः ॥ नन्दि वाहनं ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥ सुषुप्तिरव
 3 स्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऋग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता मुक्तिः ।
 4 । द्वादशादलानि ॥ द्वादशमात्रा ॥ कं खं गं धं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ॥ तेजसा ॥
 5 तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातरा ॥ ज्याला ॥ प्रज्वालिनी ॥ अज
 6 पाजपः सहस्रः ॥ ६००० ॥ घ । ९६ प । ४० ॥ [ii] अतितेजोमयत्वादृष्टिगोचरं न भवति । तन्मध्ये इष्टदलघो
 7 मुखं कमलं वर्तते । मनश्चक्रे ॥ मनो देवता ॥ बहिशक्तिः ॥ आत्मा ऋषिः ॥ [v] नाभिमध्ये स्थितं पञ्चं
 8 नालं तस्य दशाङ्गुलं । कोमलं तस्य तच्चालं निर्मलं चायथोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं ।
 9 मन आनत्यसंकल्पम् । विकल्पात्मकमेव च [x] पूर्वदले श्रेतवर्णं यदा विश्रमते मनः ॥ धर्मकीर्तिविद्यादि
 10 सद्गुद्धिर्भवति । अश्विकोणे आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णं तदा ऋधोत्पत्ति
 11 र्भवति । नैरत्ये नीलवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर्भवति ॥ [xv] वाय
 12 व्ये श्यामवर्णं चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णं भोगशृङ्गारमहोदयमतिर्भवति । ईशाने गौरवर्णं 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 jyotiskalākāraṇam deham em.] jyotiḥ kalākāraṇam dehe U₂ **3 paśyantī** em.] paśyamti U₂ gārhapatyō 'gnih em.] gārhasyatyo gnih U₂ śivo em.] śiva° U₂ prāptih em.] prāpti° U₂ **5 śāntih** em.] śānti U₂ mātarā em.] mātara U₂ **5-6 ajapājapaḥ** em.] ajapājapa° U₂ **6 sahasrah** em.] °sahasra U₂ °gocaram cett.] gocaratām U₂ bhavati cett.] yāti U₂ 'ṣṭadalam EU₂] 'ṣṭadale P ḫṣadalam L ḫṣadalam α **6-7 adhomukhaṇam** kamalam cett.] adhomukhakamalam L mukham kamalam P **7 vartate** cett.] asti U₂ bahiśaktih conj.] bahiśaktih U₂ ātmā em.] ātma° U₂ **8 daśāṅgulam** em.] daśāṅgulam U₂ **9 ānati** conj.] unnaty U₂ asamkalpam em.] asamkalpa U₂ śveta em.] sveta° U₂ viśramate em.] viśrāmate U₂ **10 nindrālasya** em.] nindrā alasya° U₂ **11 nairṛtye** em.] nairṛtye U₂ **12 śyāma** em.] śāma U₂ **12-13 jñānasamdhāna** em.] jñānasamdhāne U₂

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

Testimonia: 1 Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 2: hṛdayamadhye dvadasadalam Ri] SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram ḫṣadalamakalam adhomukhaṇam tanmadhye karṇikāyāṁ liṅgākārāṁ jyotiśūpāṁ dhyāyet | saiva haṃsaṅkalaṁ sarvendriyavaśā bhavati | 6 Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 2: tejomayatvāt | ḫṣṭigocaram na bhavaty etādṛṣṭam vartate 'ṣṭadalam] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 3: tanmadhye 'ṣṭadalam adhomukhaṇam kamalam ||

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

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

The fourth twelve-petaled 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. Hiranyagarbha 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: *kam kham gam gham ḥam ḥam cām cām jham jham yam tam* [and] *tham*. The external matrix: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recited; 6000 ; 16 *ghaṭis* [and] 40 *palās*.^[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-petaled lotus facing downwards.

The mind resides in the *cakra*. Manas is the deity. Bahi is the power²⁴ The Ṛṣi is the self.^[v] In the middle of the navel exists a lotus. Its stalk measures ten *angulas*. 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.

²⁴The term *bahiśaktih* designates the visualization of the external energy infused by inhalation that permeates the body. *Sakalāgamasārasaṅgraha*, p. 80^{qcr · siddhāntāśekhare},

caranāṅguṣṭhayoryugmāt sañcintya suśirāntanau |
suśirāntabahiśaktim vyāpiṇīm cintayet tataḥ ||

- 1 तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्या: कलिकेति संज्ञा [xx]
- 2 तत्कलिकामध्ये पद्मरागरन्तसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा । तस्या बर्लं अथ
- 3 च स्वरूपं कोटिजिह्वाभिरुं न शक्यते । अस्या मूर्त्तर्ध्यानकारणात्स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याभर
- 4 लोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥[xxv]

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

- 5 इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूमं वर्णं ॥ जीवो देवता ॥ अविद्या शक्तिः ॥ विराटृष्णः ॥
- 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 samjñā cett.] om. L **2** tatkaličāmadhye cett.] tatah N₂ om. L °rāgaratnasamānavarṇāṅguṣṭhapramāṇaikaṁ em.] °rāgasamānavarṇāṅguṣṭhapramāṇaikaṁ E °ratnasamānavarṇā amguṣṭhapramāṇā ekā L °rāgaratnasamānavarṇām || amguṣṭhapramāṇā || ekā PN₁ °rāgaratnasamānavarṇā amguṣṭhapramāṇā ekā N₂ °rāgaratnasamānavarṇā amguṣṭhapramāṇāt ekā DU₁ tasyā EP] tasyāḥ α tasya LU₂ jīveti samjñā U₂] jīveti samjñāḥ N₁ jīveti samjñāḥ || N₂ jīveti samjñā | D jīvasamjñā || β om. L tasyā EN₂P] tasyāḥ DN₁U₁ tasya U₂ **2-3** balam̄ atha ca svarūpaṁ cett.] balamadhyasvarūpaṁ E bala sappa svarūpaṁ L balam̄ atha svarūpaṁ P balam̄ tasya atha svarūpaṁ U₂ **3** kotijihvābhīr cett.] kotijihvābhī L na cett.] naiva EP asyā cett.] asyāḥ N₁DU₁ tasyāḥ U₂ mūrtter cett.] mūrtir LN₂ dhyānakāraṇāt cett.] dhyānam̄ karaṇāt || U₂ dhyānāt L °pāṭalakaśa° β] °pāṭala ākāśa° α **4** °saṃbandhinyāḥ cett.] saṃbandhinyā U₂ striyāḥ sādhakasya puruṣasya α] striyo 'pi EPL striyo pī U₂ vaśyā bhavanti cett.] vaśyo bhavati N₂ kin̄pī α] om. β kathyate cett.] kathyate vā U₁ **5** idānīm̄ α] om. β kamalam̄ śodaśadalām̄ kanṭhasthāne N₁DU₁] kamalaśodaśadalām̄ kanṭhasthāne N₂ kanṭhasthāne śodaśadalām̄ kamalam̄ EPL viśuddhacakraṇaṁ kanṭhasthāne U₂ dhūmrām̄ varṇām̄ em.] dhūmravarne U₂ virāṭ em.] virāṭha U₂ **6** udāno em.] udāna° U₂ mahākāraṇāḥ dehāḥ em.] mahākāraṇadeha U₂ tūrya āvasthā em.] tūryāvasthā U₂

Sources: **1** Re] PT^{qcr} ·YSV (Ed. p. 832); prāṇavāyoḥ sthalañcāsya liṅgākārān tu karṇikā | kālikākhyā karṇikeyam̄ asyā madhye tu kuṇḍalā | **Re**] PT^{qcr} ·YSV (Ed. p. 832): padmavatyāḥ (padmāvatyāḥ YK^{qcr} ·YSV 1.259 Ed. p. 21) prabhāṅguṣṭhapramāṇā (°prāmaṇā° YK^{qcr} ·YSV 1.259 Ed. p. 21) ratnasānibhā | tasyā saṅgī (tasyā saṅgī YK^{qcr} ·YSV 1.260 Ed. p. 21) jīva iti ananto balarūpataḥ | asyā dhyānam̄ (dhyānād YK^{qcr} ·YSV 1.260 Ed. p. 21) jagadavaśyam̄ khecarisarvago bhavet | bhavanti vaśyā devādyāś cintākarttura na (citta° YK^{qcr} ·YSV 1.260 Ed. p. 21) cānyathā | iṣṭāniṣṭa (iṣṭāniṣṭa YK^{qcr} ·YSV 1.261 Ed. p. 21) bhaved vaśyāḥ (vaśyāṇa YK^{qcr} ·YSV 1.261 Ed. p. 21) satyam̄ satyam̄ na samśayah | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ | **Re**] PT^{qcr} ·YSV (Ed. p. 832) = YK^{qcr} ·YSV 1.262 (Ed. p. 21): kalāpatraṇa pañcamān tu viśuddham̄ kanṭhadeśataḥ |

Testimonia: **1** Cie] Yogasamgraha IGNCA 30020 folio 2v. ll. 3-4: ta ca prāṇavāyoḥ sthānam̄ | aşadalakaṁ malamadhye liṅgākārā karṇikā Cie] Yogasamgraha IGNCA 30020 folio 2v. ll. 4: kaliketi samjñikāsti tanmadhye padmarāgaratnasamānavarṇā amguṣṭhapramāṇā ekā puttaličā **2** Cie] Yogasamgraha IGNCA 30020 folio 2v. ll. 5: jīveti samjñikāsti | tasyāḥ balam̄ svarūpaṁ ca kotijihvābhīr vaktum̄ na śakyam̄ || **3** Cie] Yogasamgraha IGNCA 30020 folio 2v. ll. 5-6: asyā mūrtter dhyānakāraṇāt sādhakasya svarūpaṭālā ākāśagāmḍharvakīmṇaraguhyakavidyādharastrīyo vaśā bhavati | **4** Cie] Yogasamgraha IGNCA 30020 folio 2v. ll. 6-7: pṛthvi loke manusyādi striyām̄ kākathā cha | **5** Cie] Yogasamgraha IGNCA 30020 folio 2v. ll. 7: kanṭhasthāne pañcamān şodaśadalām̄ viśuddhasamjñākām̄ cakraṇaṁ varttate ||

It is said that in its middle is the place of the *prāṇa*-vitalwind [and] in the middle [of] the eight-petalled lotus is a pericarp (*karnikā*) in the form of a *linga*. The technical designation of her is bud (*kalikā*).^[xx]²⁵ In the middle of this bud exists a single thumbsized [divine] figurine (*puttalikā*)²⁶ being similiar to a ruby-gem in color. Her technical designation is embodied soul (*jīva*).²⁷ 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, Vidyādharaś and [their] females, in the heavenly world, underworld and open space are obedient to the will of the practicing person.”^[xxv]

[VIII. 1-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. Virāṭ 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.

²⁵A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakānda*) of the *Prāṇatoṣinī*, 1898: 54. In a quotation attributed to a text called *Śāktānanda* the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart:

ādau sañjāyate bijam brahmāṇḍam sahasāṅkuraḥ | tasya madhye sumeruś ca
kaṅkāladaṇḍarūpadhṛk | carācarāṇāṁ sarveśāṁ devādīnāṁ višeṣataḥ | ālayaḥ savab-
hūtānāṁ meror abhyantare ’pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitāḥ |

²⁶The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g. the **saradaavalon** 22.126-128:

puttalikāyā hṛdayam sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarven-
driyāṇi vāṇmānacākṣuhśrotraghṛāneti sarvāṅgam sprśan prāṇā ihāyāntu sukham ciram
tiṣṭhan tu iti śirah sprśan svāheti japet| mantranyāsam iti |

²⁷The idea of the thumbsized soul residing in the heart is already present in the oldest strata of yogic literature. See *Katha Upaniṣad* 6.17:

aṅguṣṭhamātrāḥ puruṣo ’ntarātmā
sadā janānāṁ hṛdaye samṇivisṭāḥ |
tam svāc charīrāt pravṝhen muñjād iveṣikām dhairyenā |
tam vidyāc chukram amṛtam tam vidyāc chukram amṛtam iti ||17||

Also cf. *Svetāśvatara Upaniṣad* 3.13.

- 1 परा वाचा ॥ अर्थवर्णो वेदः ॥ जङ्गमं लिङ्गं ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशदलानि ।
 2 | षोडशमात्रा: ॥ अन्तर्मात्रा ॥ अं आँ इँ ईँ उ ऊँ क्रं क्रौँ लूँ लूँ एँ ऐँ उँ औँ अं अँ: ॥ बहिर्मात्रा ॥
 3 विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तामसी ।
 4 | मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः सहसः ॥ १००० ॥ घ । २ प । ४६
 5 अक्षर ४० ॥^[ii] तन्मध्ये कोटिचन्द्रसम्प्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा
 6 नश्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥^[v]

[IX. Sixth Cakra]

- 7 इदानीं पष्ठचक्रं आज्ञानामकं वर्तते । अग्निर्देवता ॥ सुषुम्णा शक्तिः ॥ हिंसो ऋषिः ॥ चैतन्यं वाहनं ॥
 8 ज्ञानो देहः ॥ विज्ञानावस्था ॥ अनुपमा वाचा ॥ सामवेदः ॥ प्रमादः लिंगं ॥ अर्धा मात्रा ॥ आकाशंतत्त्वं ।
 9 | जीवो हंसः ॥ चैतन्यलीला अरंभः ॥ द्वै मात्रा ॥ हं थं ॥ अंतर्मात्रा ॥ बहिर्मात्रा ॥ स्थितिः ॥ प्रभा ॥
 10 अजपाजपः सहसः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥^[ii]

1 atharvaṇo एस्] atharvaṇa U₂ jaṅgamaṇ em.] jaṅgama^o U₂ **2** antarmātrā em.] antarmātrār carāḥ U₂ **3** icchā em.] ichā U₂ sāktiḥ em.] sākti U₂ tāmasī em.] tamasi U₂ **4** puṣṭā em.] puṣṭā^o U₂ ajapājapaḥ sahasraḥ em.] ajapājapasahasra U₂ **5** *samaprabhaḥ cett.] *samaprabhaḥ || U₂ *samaprabhaḥ LD *sūryasamāna E ekaḥ puruṣo cett.] ekapuruṣo D eka pumān U₂ puruṣasya cett.] pumsaḥ U₂ dhyānakāraṇād cett.] dhyānakaraṇāt N₁N₂ dhyānakaraṇāt | DU₁U₂ **6** *paryantam cett.] *paryamta N₂ om. L puruṣo cett.] sa puruṣo EP jīvati cett.] jīvati [cha] U₁ jīvati dāniṁ E **7** ṣaṣṭhacakram^α] ṣaṣṭhaṁ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭha bhrūmadhye U₂ ājñā cett.] ajñā N₁N₂D nāmakaṁ U₁DN₁] nāmaka N₂ cakram EPL cakram raktavarṇam U₂ vartate cett.] om. U₂ agnir em.] āgnir U₂ hiṁso em.] hiṁsa^o U₂ caitanyaṇ em.] caitanya^o U₂ **8** jñāno dehaḥ em.] jñānadehi U₂ anupamā em.] anupama^o U₂ pramādaḥ em.] pramāda^o U₂ ardha mātrā em.] ardhamātrā U₂ ākāśaṇ em.] ākāśa U₂ **9** jīvo haṁṣaḥ em.] jīvahiṁṣa U₂ *līlā em.] *līlārāmbhaḥ U₂ sthitīḥ em.] sthiti U₂ **10** ajapājapaḥ sahasraḥ em.] ajapājapasahasra U₂

Sources: **5 Re**] PT^{qcr}·YSV (Ed. p. 832) = YK^{qcr}·YSV 1.262 (Ed. p. 21): asya madhye pumān ekaḥ kotīcandraśamaprabhaḥ | naśyantya sādhyarogā hi sahasrāyus ca cintanāt | **7 Re**] PT^{qcr}·YSV (Ed. p. 832): ājñākhyam ṣaṣṭhaṁ (ṣatkaṁ YK^{qcr}·YSV 1.264 Ed. p. 21) cakram bhruvor madhye dvipatrakam | agnijvālānbham jyotiḥ pumsaḥ strīto (pūmsastrīto YK^{qcr}·YSV 1.264 Ed. p. 21) vivarjitam | dhyānāc cāsya sarvasiddhirajarāmaratām vratjet |

Testimonia: **5 Cie**] Yogasamgraha IGNCA 30020 folio 2v. ll. 7-8: tatra koṭicāmḍraprabha ekaḥ 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 kapñchacakram caturaṅgulam | tatra vāma idā candranāḍi | dakṣiṇe piṅgalā sūryanāḍi | tanadhye suṣumnām dhyāyet | saiva anāhatakalā anāhatasiddhidhī bhavati ||2.5|| **Cie**] Yogasamgraha IGNCA 30020 folio 2v. ll. 8-9: bhrūvor madhye dvidaṁ ājñācakram ṣaṣṭhaṁ | **Ri**] SSP 2.7 (Ed. p. 31): saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānetram dīpaśikhākāram dhyāyet | tatra vāksiddhir bhavati |

Parā is the speech. Atharvana[veda] is the Veda. The movable is the characteristic (*linga*). Jīvaprāptā is the earth. The liberation is the union with the deity (*sāyujyatā*). [Associated with it are] sixteen petals [and] sixteen matrices. The internal matrix: am̄ ām̄ im̄ īm̄ u ūm̄ ṙm̄ īm̄ l̄m̄ īm̄ em̄ aim̄ om̄ auṁ am̄ am̄h̄. The external matrix: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyanī, Rudrā, Puṣṭā, Simhānī. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palas*. 40 *akṣaras*²⁸. 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. Himṣa is the Rṣi. Consciousness (*caitanya*) is the mount. Knowledge (*vijnāna*) is the body. Understanding is the stage. The incomparable (*anupama*) is the speech. Sāma[veda] is the Veda. Intoxication (*pramāda*) is the characteristic (*lingam*). 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: haṁ kṣam̄. The external matrix: Sthiti [and] Prabhā. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palas*, and 40 *akṣaras*.^[ii]

²⁸According to BIRCH (2013) the time unit *akṣara* appears in Bhāskara's *Siddhāntaśiromani* (17c-d – 18a-b of the *Kālamanādhāryā* in the *Madhyamādhikāra*):

gurvakṣaraiḥ khendumitair asus taiḥ | ṣaḍbhīḥ palām tair ghaṭikā khaṣaḍbhīḥ || syād vā
ghaṭiṣṭaṛ ahaḥ kharāmair māśo 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 भुवोर्मध्ये द्विदलकं स्थितं तन्मध्ये उग्निज्वालाकारमकलं किंचिद्द्रस्तु वर्तते । न स्त्री न पुमान् । तस्य
2 ध्यानकरणात्पुरुषस्य शरीरमजरामरं भवति ॥^[v]

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

- 3 इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्ये उमृतपूर्णं वर्तते । ललाटं मण्डलं ॥ चंद्रो देवता ॥ अमृता शक्तिः ।
4 । परमात्मा ऋषिः ॥ अमृतवासिनी कलासप्तदशी ॥ अमृतकल्लोलनदी महाकाशा ॥ अंबिका लंबिका ।
5 । धंटिका तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी ॥ नरनेत्रा ॥ गोशृंगा ॥ ललाटब्रह्मपठा ।
6 । हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥^[ii] अधिकतरशोभयुक्तं ॥ अतिश्वेतं ।
7 । तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः^[v] तन्मध्ये उपकटचन्द्रकला
8 अमृतधारास्त्रवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायति । निरन्तरध्यानकरणाद्
9 मृतधारा स्ववति ।

1 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U₂ °gnijvälā° E] agnijvälā° cett. kāram akalam em.] °kāram akalam DN₁N₂ °kārakalamālām β °kāram akala U₁ kimcid vastu cett.] kiṁcit vastu U₁ na strī na pumān cett.] na strī pumān EBL **2** °karaṇat cett.] °karaṇat | U₂ śāriṇam ajarāmarām U₂] śāriṇam ajarāmarām DEN₁N₂U₁ śāriṇam ajarāmaro BLP bhavati cett.] bhavati vā U₂ **3** cakram catuhṣaṣṭhidalam tālumadhye α] tālumadhye catuhṣaṣṭhidalam EPU₂ tāludeśe madhye catuhṣaṣṭhidala LB °mr̄tapūrṇam em.] amṛtāpūrṇam cett. amṛtāpūrṇa N₂ lalātaṁ em.] lalāta° U₂ **4** mahākāśā em.] mahākāśa U₂ **6** °katarāśobhayuktam cett.] °katarāśobhayuktam N₂ °kaśobhayuktam E °kataraprabhāmuktam U₂ atiśvetam cett.] ||atiśvetam|| LBU₂ **7** raktavarṇam cett.] raktavarṇa° N₂ ghaṇṭikā° cett.] ghāṇṭikā° E ghaṭikā° P ghanikā° L ekā cett.] ekā ekā LB bhūmiḥ cett.] bhūmiḥ U₁ bhūmi U₂ prakāta° cett.] pragaṭa U₁ °mr̄drakātam U₂ **8** amṛtadhārāś-ravantem cett.] °mr̄tādhārā sravamti LB °mr̄tādhārā sravati PU₂ °mr̄tādhārā bhavati E vartate α] om. β kalāyā cett.] kalāyā N₁N₂U₁ karṇikāyā LB nāyāti cett.] na yāti LBU₂ °dhyānakaraṇād cett.] dhyānād EP **9** amṛtadhārā cett.] amṛtadhārāyāḥ sajivo E amṛtadhārā plāvanam̄ P amṛtadhārā plāvanam̄ U₂ sravati LBU₁] sravamti N₁N₂D bhavati EPU₂

Sources: **3** Re] PT^{qcr} ·YSV (Ed. pp. 832-833): catuhṣaṣṭhidalam tālumadhye cakran tu madhyamam | piyūsapūrṇam (piyūsapūrṇa° YK^{qcr} ·YSV 1.266 Ed. p. 21) kotindusannibham (°sannibha° YK^{qcr} ·YSV 1.266 Ed. p. 21) cāmr̄asthali | tanmadhye ghaṭikāsamjnā karṇikā raktasannibhā | saha cendukālā tatrāmr̄tadhārām (tāndrā° YK^{qcr} ·YSV 1.267 Ed. p. 21) sravaty asau | etad dhyātvāmr̄taih snātvā sadā yogāt pramucaye |

Testimonia: **1** Cie] *Yogasamgraha* IGNCA 30020 folio 2v. I. 9: gnijvälākaram paramātmamasamjnākam vastv āsti | na strī] *Yogasamgraha* IGNCA 30020 folio 2v. II. 9-10: tac ca na strīpumān | tasya dhyānakaraṇād ajarāmarah sādhako bhavati |cha| **3** Cie] *Yogasamgraha* IGNCA 30020 folio 2v. I. 10: tālumadhye catuhṣaṣṭhidalam amṛtāpūrṇam **6** Cie] *Yogasamgraha* IGNCA 30020 folio 2v. I. 11: adhikatarāśobhayuktam atiśvetam cakram | tanmadhye raktavarṇaghāṇṭikāsamjnā varttate | **7** Cie] *Yogasamgraha* IGNCA 30020 folio 2v. I. 11 - 2r. I.1: tanmadhye prakātaçandrakalā amṛtādhārāśravamti varttate | **8** Cie] *Yogasamgraha* IGNCA 30020 folio 2r. I. 1: tasyāḥ kalāyā nirantarām dhyānakartum maraṇam̄

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

This *cakra* is located in the middle of the eyebrows and is two-petalled. In its middle exists a certain object being a form of 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 (*ghāṁṭikā*)²⁹ 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 (*amṛtādhārāsravanti*). Because of the exercise of meditation on this digit death does not reach him. Due to uninterrupted meditation, the stream (*dhārā*) of nectar flows.

²⁹ A similar concept of a *cakra* at the uvula can already be identified in *Kubjikāmatatantra* 7.85:

lalanāghanṭike yojya pañcamam sthānam ākramet |
ākramed guhyacakram tu karaṇam cordhvamūlakam ||

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

[XI. i-xvi Eighth Cakra]

- 3 इदानीं अष्टमचक्रं ब्रह्मरंधस्थाने शतदलं वर्तते ॥ गुरुर्देवता ॥ चैतन्यः शक्तिः ॥ विराट् ऋषिः सर्वात्कृष्ट
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] एकविंशतिसहस्राणिष्ठतानि ॥ तथैव च निशाहे वहते ॥ प्राणः यो
7 जानाति स पंडितः ॥[v] सकारेण बहिर्याति हकारेण विशेषं पुनः ॥ हंसः सोहं ॥ ततो मन्त्रं जीवो जपति
8 सर्वदा ॥[viii] तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।

1 tadā **β]** om. **α** kṣayarogapittajvarahṛdayadāhaśirorogajihvājadyabhāvā em.] yakṣamarogapittajvarahṛdayadāhaśirorogajihvājadyabhāvā E kṣayarogapittajvarahṛdayadāhaśirorogajihvājadyabhāvā P kṣayarogapittajvarahṛdayadāharogajihvājadyabhāvā L kṣayarogapittajvarahṛdayadāharogajihvājadyabhāvā B kṣayarogam pittajvarahṛdayadāhaśirorogajihvājadyabhāvā N₁ kṣayarogam pittajvarahṛdayadāhaśirorogajihvājadyabhāvā N₂ kṣayaṁ rogam pittajvarahṛdayadāhaśirorogajihvājadyabhāvā D kṣayarogapittajvarahṛdayadāhaśirorogajihvājadyabhāvā U₁ kṣayarogoptatti || jvara hṛdayadāha || śiroroga || jihvājadata || dayo U₂ **bhakṣitam** N₂U₁] bhakṣitam N₁ bhakṣitām D bhakṣitam api EPLU₂ bhākṣitamātā pī B **vिषम्** api **α]** viṣam LB₂ viṣan ē viṁṣa P **bādhate** EPN₂] bādhyate cett. yadyatra cett.] yady atram api LB yadyanna N₁D **2 manah sthiram** EP] manasthiram cett. **3** aşṭa-macakraṁ brahmaraṁḍhṛasthāne śatadalāṁ N₁N₂D] cakram brahmaraṁḍhṛasthāne śatadalāṁ U₁ brahmaraṁḍhṛasthāne ḫṭamam śatadalāṁ cakram EPU₂ brahmaraṁḍhṛasthāne aştamam śatadalāṁ cakram LB **gurur** em.] guru° U₂ **caitanyaḥ** em.] caitanya° U₂ **4 bhūtaturyātitam** em.] bhū-taturyātitā U₂ **dehāḥ** em.] deha° U₂ **5 vedāḥ** em.] veda U₂ **anupamam** em.] anupama° U₂ **ajapāpah** sahasraḥ em.] ajapājasahasra U₂ **6 sarvajapah** em.] sarvajapa° U₂ **8 kamalasya** cett.] kamala° E jālandharapīṭha cett.] jālandharapīṭha° B jātyadharanīpiṭha E iti cett.] om. B **saṁjñā** cett.] *saṁjñā B ***puruṣasya sthānam** cett.] sthānam mūrti vartate LB

Sources: **3** Re] PT^{qcr}·YSV (Ed. p. 833): unmādajavarapittātidāhaśūlādivedanāḥ (°śūnyā° YK^{qcr} ·YSV 1.268 Ed. p. 21) | naśyanti ca śiroduḥkham jādyabhāvo 'pi naśyati | sadyo dhyānādbhuktaviśvaṁ ji-hvājadyāñ ca naśyati (last sentence *om.* in YK^{qcr} ·YSV) **Re]** PT^{qcr}·YSV (Ed. p. 833): brahmaraṇḍhre ḫṭamam cakram śatapatram mahāprabham | jālandharam nāma pīṭham etat tu parikīrtitam | siddha-pumsaḥ (°pumsa° YK^{qcr} ·YSV 1.270 Ed. p. 22) sthalam jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā strīpumṛttī (°mūrti° YK^{qcr} ·YSV 1.270 Ed. p. 22) varttate parā | antajñāni (antaryāmī YK^{qcr} ·YSV 1.271 Ed. p. 22) bhaved dhyānād ākāse 'pi samāgamah | nirantaram sarvavettā ity ūccāno mahān bhavet | jagannadhye sthito jantrū jagadbādhavivarjitaḥ |

Testimonia: **1** Cie] *Yogasamgraha* IGNCA 30020 folio 2r. ll. 1-2: kṣayarogaḥ pettajvarahṛdayadāhaśiro..jihvājadyaṁ ca naśyati | **3** Cie] *Yogasamgraha* IGNCA 30020 folio 2r. ll. 2-3: brahmaraṇḍhre śatadalāṁ jālandharapīṭhasaṁjñakanam siddhapuruṣasyānacakram **8** Ri] SSP 2.8 (Ed. pp. 31-32): aştamam brahmaraṇḍhram nirvāṇacakram sūcikāgrahedyam | tatra dhūmaśikhākram dhyāyet | tatra jālandharapīṭham mokṣapradam bhavati |

Then the appearances of emaciation (*kṣayaroga*)³⁰, bilious fever (*pittajvara*)³¹, heartburn (*hṛdayadāha*)³², head-disease (*śiroroga*)³³ and tongue insensibility (*jihvājadya*)³⁴ 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.³⁵ The teacher is the deity. Consciousness is the power. Virāṭ is the Ṛṣi, the witness above everything. That which is made of consciousness is associated with the state beyond the fourth state. It has all 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 Jālamḍhara" is the designation of its lotus.³⁶ [It is] the place of the accomplished person.

³⁰A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) *Sanskrit-Sanskrit [Dictionary]*, Jośī, 1968: 441-442.

³¹A fever due to disordered bile, cf. ibid. Jośī, 1968: 618.

³²The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. Jośī, 1968: 1721.

³³The term refers to disorders of the head. When blood, fat, phlegm or vata decreases, it causes severe pain, cf. ibid. Jośī, 1968: 1452.

³⁴Stiffness or numbness of the tongue, cf. ibid. Jośī, 1968: 1452.

³⁵The *brahmarandhra*, commonly referred to as the "aperture of Brahmā/Brahman", is a minute aperture situated atop the cranium in close proximity to the fontanelle. Its nomenclature draws from the conviction articulated in ancient Upaniṣads, postulating it as a veritable portal enabling the individual soul (*ātman*) to transcend corporeal confines and converge with the boundless universal consciousness (*brahman*).

³⁶Find parallels where Jālandhara is on top of the head. See for example Saubhagya Upaniṣad or SSP for a similar conception!

- 1 तन्मध्ये उग्रिधूमाकारेरेखा यादशी । [x] यादश्येका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तो उस्ति । तस्या
- 2 मूर्ते ध्यानकरणात् प्रत्यक्षनिरंतरं पुरुषस्याकाशो गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाहो 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 ऊर्ध्वमुख्य
- 6 मतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते ।

1 'gnidhūmākārarekhā β] gnidhūmrākārārehkhāyāḥ U₂ 'gnidhūmākārāreṣā N₁D agnidhūmrākārarekhā N₂U₁ yādr̄śī cett.] yādr̄syō E etādr̄śī U₂ yādr̄sy PLB] ādr̄sy E yādr̄śī α om. U₂ tasyā β] tasyāḥ α nādīr nānto 'sti cett.] nādinām̄ 'to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett. **2** mūrter EP₁U₂] mūrtir BDLN₁N₂ dhyānakāraṇāt pratyakṣaniraṇṭaram̄ cett.] dhyānakāraṇāt pratyakṣam̄ niramṛtam̄ BE puruṣasyākāśe cett.] puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ °gamau cett.] °gamo U₁ °game N₂ bhavataḥ cett.] bhavata U₂ pṛthvīmadhye cett.] pṛtvīmadhye BU₂ sthitasyāpi cett.] sthitāv api β pṛthvībādhō EL] pṛtvībādhō B pṛthaka P pṛthvī bādhoko U₂ pṛthvī kṣataḥ bādhō α **2-3** na bhavatē cett.] bhavati P **3** sakalaṁ pratyakṣam̄ nirantaram̄ em.] sakalāpratyakṣam̄ nirantaram̄ α sakalāḥ pratyakṣam̄ niramṛtam̄ BL sakalān̄ pratyakṣam̄ niramṛtam̄ E om. PU₂ paśyati cett.] paśyati LB om. PU₂ pṛthagbhavati E] ca pṛthak bhavati BL ca pṛthak ca bhavati N₁N₂U₁ ca pṛthak pṛthak bhavati D om. PU₂ atiśayenāyur EP] atiśayanāyur BL atiśayena āyur α om. U₂ vardhate cett.] vardhayate BL **4** °navamaṁ cett.] navamam̄ B navamaś° U₁ bhedāḥ cett.] bheda N₂ kathyante cett.] kathyate LBN₂U₂ mahāśūnya° cett.] mahāśūnye LBN₁ om. U₂ °cakreti α] °cakram iti EP cakram iti LB om. U₂ samjñā cett.] om. U₂ tad upary EPB] tad upari cett. om. U₂ aparaṇāt 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. etādr̄śām̄ cett.] etadr̄śām̄ E ekādaśām̄ U₂ nāma cett.] nāmaḥ U₁ °cakramadhye α] cakrasya madhye EPBL °cakrasya U₂ ūrdhvamukham̄ α] ūrdhmukham EPL urdhvamukham U₂ ūrdhvamukhem B **6** m-a-tiraktavarṇām̄ α] iti raktavarṇām̄ ELB iti raktavarṇā° P ativarṇām̄ U₂ °śobhāspadām̄ cett.] °śobhāspadām E °śobhanāśyadām U₂ anekakalyāṇapūrṇām̄ cett.] °pūrṇā° BN₂ ekaṁ cett.] eka° D om. U₁ vartate cett.] vartato B

Sources: **4** Re] PTqcr·YSV (Ed. p. 833): navaman tu mahāśūnyam cakran tu tatparātparam | tad upari param̄ kiñcīn nāsti kiñcīn mahāparam | mahācakram siddhacakram pūrṇagauryādisamjñakam | tanmadhye varttate padmaṁ sahasradalam adbhutam |

Testimonia: **1** Cie] *Yogasamgraha* IGNCA 30020 folio 2r. l. 3: tanmadhye gnidhūmrāreṣākārā adimadhyāntarāhītā puruṣasya mūrtir asti | Cie] *Yogasamgraha* IGNCA 30020 folio 2r. l. 4: tasyāḥ dhyānakartuḥ **2** Cie] *Yogasamgraha* IGNCA 30020 folio 2r. ll. 4-5: pṛthivyām̄ sthitāv api pṛthvī kṛtabādhō na bhavati | tri?kālikānām̄ pratyakṣam̄ bhavati | āyurvṛddih lingaśarireṇa sarvatra pratyakṣam̄ gamāgamo bhavati | **4** Cie] *Yogasamgraha* IGNCA 30020 folio 2r. ll. 6-11: brahmaramḍlhre eva śatadalacakropari mahāśūnyacakram mahāsiddhacakram pūrṇagiricakram iti samjñakam̄ sahasradalam cakram asti | tad upari kiñcīn nāsti | tac cakram̄ atiraktam̄ ūrdhvamukham̄ sakalaśobhāspadām̄ anekakalyāṇapūrṇam̄ mano vācā ma gocara parimalo petam̄ | tat kamalamadhye trikoṇākarnikā | Ri] SSP 2.9 (Ed. pp. 35): navamam̄ ākāśacakram sośādalakalam ūrdhvamukham | tanmadhye karṇikāyām̄ trikūṭākārām̄ tad ūrdhvaśaktiṁ tam̄ paramaśunyām̄ dhyāyet | tatraiva pūrṇagiripīṭham̄ 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.³⁷

³⁷The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarṇikā*. Another text that included the same *cakra* system and probably quoted the *Siddhasiddhāntapaddhati* without reference with a few redactions is the *Saubhāgyalakṣmyupaniṣat*:

atha hainam devā ūcurnavacakravivekam anubrūhīti | tatheti sa hovāca ādhāre brahma-cakram trirāvṛttaṁ bhagamaṇḍalākāram | tatra mūlakande śaktih pāvakākāram dhyāyet | tatraiva kāmarūpapīṭham sarvakāmapradām bhavati | ity ādhāracakram | dvitīyam svādhiṣṭhānacakram saḍḍalam | tanmadhye paścimābhīmukhaṁ liṅgam pravālāṅkurasadṝśam dhyāyet | tatraivod�āṇapīṭham jagadākarṣaṇasiddhidaṁ bhavati | tṛtyam nābhīcakram pañcāvartam sarpakuṭilākāram | tanmadhye kunḍalinīm bālārkakotiprabhām tanumadhyām dhyāyet | sāmarthyāśaktih sarvasiddhipradā bhavati | maṇipūracakram hrdayacakram | aṣṭadalamadhomukham | tanmadhye jyoti-rayaliṅgākāram dhyāyet | saiva hamsakalā sarvapriyā sarvalokavaśyakarī bhavati | kanṭhacakram caturaṅgulam | tatra vāme iḍā candraṇādī dakṣiṇe piṅgalā sūryanādī tanmadhye suṣumnām śvetavarṇām dhyāyet | ya evam̄ vedānāhatā siddhidā bhavati | tālucakram | tatrāṁtadhārāpravāhāḥ | ghaṇṭikāliṅgāmūlacakrarandhre rājadantāvalambinīvaram daśadvādaśāram | tatra śūnyam dhyāyet | cittalayo bhavati | saptamam bhūcakramaṅguṣṭhamātram | tatra jñānanetraṁ dīpaśikhākāram dhyāyet | tadeva kapālakan-davāksiddhidaṁ bhavati | ājñācakram aṣṭamam | brahmaṇandhraṁ nirvāṇacakram | tatra sūcikāgrhetaraṁ dhūmraśikhākāram dhyāyet | tatra jālandharapīṭham mokṣapradām bhavatī parabrahmacakram | navamam ākāśacakram | tatra ṣoḍaśadalapadmam ūrdhvamukhaṁ tanmadhyakarṇikātrikūṭākāram | tanmadhye ūrdhvāśaktih | tām paśyandhyāyet | tatraiva pūrṇagiripiṭham sarvecchāsiddhisādhanam bhavati |

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

- 1 यस्य परिमाणं वकुं मनसा वचसा न गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते ।
 2 । तत्कर्णिकामध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते । कोटिचन्द्रसमप्रभं कलायास्तेजो वर्तते ।^[x]
 3 परमुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति । अस्याः कलाया ध्यानकरणात् साधकस्य
 4 दुःखं न भवति । अत्र स्थाने ऽहं देवता ॥ सोहं शक्तिः ॥ आत्मात्रपि: ॥ मोक्षो मार्गः ॥ अहं ब्रह्मोर्ध्वं ॥ अहं
 5 चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी रूढो भवेज्जीव आरोहत्यवरोहति ॥ भवतुहा स्पानं ॥ पिं
 6 वर्णं ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदिता प्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हरात्मालयावस्था ।
 7 । ध्वनिस्थिरानादात्मको ऽखण्डद्वनिः ॥ अघोरा मुद्रा ॥ मूला माया ॥ प्रकृतिर्देहः ॥ वाङ्मो ऽगोचरः ॥
 8 निःप्रपञ्चः ॥ निःसंशयः ॥ निस्तंरंगनिर्लेपलक्ष्मं 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 **gocarah** cett.] *gocara* N₂U₂ **kamalasya** cett.] *kamala*^P **trikonārūpaikā** E] *trikonārūpā* ekā cett. *trikonārūpā* eka N₁N₂ **2 saptadaśī** cett.] *saptadaśireṇa* LB **ekā** cett.] *om.* E ***samaprabham** cett.] *samaprabhā* LBU₂ *samaprabha* P *sadṛṣaprabham* U₁ **3 param** EU₁U₂] *param* U₁ para N₂ *parim* cett. **uṣṇabhāvo** cett.] *uṣṇabhavo* PLB *ausṇabhāvo* D *udbhavo* E ***samaprabham** N₁N₂D] **samaprabhā* β **samaprabham* U₁ *om.* L **śitalaparam** N₁D] *śitalaṁ param* cett. *śitalapara* N₂ *om.* L **bhāvo** cett.] *śitabhāvo* EPB *śitalabhāvo* U₂ *om.* L **asyāḥ** cett.] *asyā* N₂U₂ **kalāyā** N₂U₁] *kalāyāḥ* N₁D *kalāyā* EBL *kalāyāḥ* U₂ *om.* P ***karaṇāt** α] *yogāt* β **sādhakasya** cett.] *sādhaka*^{N₂} **4 na** cett.] *om.* BL **sthāne** em.] *stāne* U₂ **mokṣo** em.] *mokṣa*^U **aham brahmordhvam** em.] *ham* *brahmordham* U₂ **4-5 aham** *cakra* iti em.] *hamcakra* iti U₂ **5 sakāro** em.] *sakaro* U₂ **bhavati** em.] *bhavati* U₂ **pītam** em.] *pīta*^U **6 sadoditā** em.] *sadodita*^U **śivo** em.] *śivo* U₂ **harātmālayāvasthā** em.] *hara* *ātmālayāvasthā* U₂ **7 'khanḍadvaniḥ** em.] *khanḍadvani* U₂ **mūlā** em.] *mūla*^U **prakṛtir** em.] *prakṛti*^U **8 layo** em.] *laya* U₂ **dhyānah samādhiḥ** em.] *dhyānasamādhi* U₂

Sources: **2** Re] PT^{qcr} ·YSV (Ed. p. 833): ürddhvavakram̄ mahāvakte (mahāvaktrañ YK^{qcr} ·YSV 1.274 Ed. p. 22) varṇāsobhāpadāñ mahat | sarvakalyāṇasampūrṇamasya tulyam̄ na vidyate | parimāṇam̄ vaktam̄ (vaktum YK^{qcr} ·YSV 1.275 Ed. p. 22) asya manasā vacasā na hi | trikonakarṇikā tatra ($^{\circ}$ tantram YK^{qcr} ·YSV 1.276 Ed. p. 22) varttate jagad iśvari | kalā saptadaśī tatra varttate parameśvari | nirañjanakālā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śitoṣpādīvivarjītā | asya dhyānāt sādhakasya manoduḥkham̄ bhavena hi | anantaparamānandasthānam jñeyam tadūrddhvataḥ (tadarddhataḥ YK^{qcr} ·YSV 1.278 Ed. p. 22) | ürddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogañ strīṇām bhogam̄ mahāsukham̄ | gitavādyavinoñādā saśivam̄ varddhate kṣitau | dhyānam̄ nirantarañ cāsya punyapāpe sthre (sthrau YK^{qcr} ·YSV 1.280 Ed. p. 22) na hi | nijarūpasya dṛṣṭih syād dūrasyārthañ ca paśyati ||

Testimonia: **4** Cie] *Yogasamgraha* IGNCA 30020 folio 2r. ll. 9-11: tasyām̄ karṇikāyām̄ saptadaśī nirañjanarūpā koṭisūryaprabhā satī uṣṇabhava hīnā koṭicandrasamasātalaikākalāsti | tasyām̄ anam̄ta paramānām̄tāparamānām̄dānām̄ sthānam̄ tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādi šati 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 Paññit 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]

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

navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ |
pādatalaguhyanābhīḥ dayorahkaṇṭhaṇtikāḥ kramataḥ || 91 ||
bhrūmadhyam ca laṭām brahmasthānam navaitāni |
yogasiddhiḥ sarvaroganāśaḥ pratyāhṛtau bhavet || 92 ||

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

gudam meḍhram ca nābhiś ca hr̥tpadmaṁ ca tad ūrdhvataḥ |
ghanṭikā laṭbikāsthāna bhrūmadhye ca nabhobilam || 75 ||
kathitāni navaitāni dhyānasthānāni yogibhiḥ |
upādhitavamuktāni kurvanti aşṭaguṇodayam || 76 ||

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

³⁸Find parallels of the hemistich.

³⁹Epiphet of Śiva.

- 1 तत्रोर्धशक्तिः |^[xv] एतादशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति
 2 तद्भवति । राज्यसुखभोगबृतः । स्मीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शु
 3 क्लपक्षे चन्द्रकलावत् कला वर्धते । पुण्यपापे इत्य शारीरशारीरस्य न स्पृशतः |^[xx] निरन्तरध्यानकरणात्
 4 निजस्वरूपप्रकाशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥

1 tatrordhvaśaktih EN₁U₂] tatordhvaśaktih P urdhvaśaktir U₁ tatra ūrdhvā śaktih D tatra ūrdhvā śakti N₂ rdhaśakti ardhaśakti BL etādṛṣī cett.] etādṛṣā U₂ etādṛṣā D ekādaśā PBL samjñā cett.] samjñākā U₁ asyā 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 khaṇḍ bhogavataṁ B tasya sukhaṇḍ bhogavantaṁ L strīmadhye cett.] strī strīmadhye N₂ vilāsavataḥ cett.] vilāsavataḥ U₂ vilāsavantaṁ LB °vinodaprekṣyāvataḥ N₁DU₁] °vinodaprekṣyāvataḥ PN₂ °vinodaprekṣyāvataḥ U₂ °m vinodavamtaṁ prekṣāvantaḥ B °vilāsavataḥ vinodaprekṣyāvataḥ E °m prekṣyāvataḥ L eva PB] evam cett. eka U₁ 3 °vat kalā β] vṛddhivato N₁D vṛddhi vamto N₂ vṛddhir U₁ vardhate DEPN₁U₁] vartate cett. punyapāpe cett.] punyapāpau U₁ om. P 'syā E] om. P asya cett. śārīrasya BL] śārīrena α śārīram EU₂ om. P na EBLU₂] om. αP °sataḥ cett.] °sāt U₁ nirantaradhyānakaraṇāt cett.] nirantaram dhyānakaraṇāt BL evam puruṣasya pratidinam nirantaram dhyānakaraṇāt U₂ om. P 4 °prakāśa° cett.] °m prakāśana° EU₂ °sthām apy arthaḥ DU₁] °sthām api padārthaḥ BP °sthām api parārthaḥ L °sthōpi ca dūrasthavastu E °sthām api N₁N₂ °sthām api bhavati || dūrasthām api padārthaḥ U₂ samīpa cett.] samīpam N₁ samīpam N₂ samīpam U₁ iva cett.] eva U₁

Testimonia: 2 Cie] *Yogasamgraha* IGNCA 30020 folio 3v. ll. 1-4: rājyasukhabhogavataḥ, strī vilāsavataḥ samgītavinoda prekṣyāvato pi sādhakasya śuklapakṣacāmṛdravat pratidinam tejaso vapuṣāś ca vṛddih punyapāpasya śārbhāvah nijasva rūpaprakāśasāmarthaṁ dūrasthāpy arthasya samīpastham iva darśanam ca bhavati | cha | tad uktam tattvajñānapradipikāyām ||

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.⁴⁰ 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 Another hint at the royal lifestyle of the audience of Rāmacandra.

[XIII.ⁱ⁻ⁱⁱⁱ Lakṣayoga]

- 1 इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चमेदा भवति । १ ऊर्वलक्ष्यम् । २ अधोलक्ष्यम् । ३ बाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।^[iii]

[XIV.^{i-vii} Ěrdhvalakṣya]

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

1 °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopā U₁ lakṣayogaḥ cett.] lakṣayogaḥ BL °lakṣayogaḥ U₁ lakṣayogaḥ N₂ asya β] om. α laksyā cett.] lakṣa° BLU₂ alakṣa° U₁ lakṣana° N₂ pañcabhedā cett.] pañce bhedāḥ B pañcabhedāḥ L bhavanti cett.] bhavamti 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] antaralakṣyā DN₁ U₁ antaralakṣam BL antaralakṣa N₂ sarvalakṣyam U₂ **3** prathamam EP] prathamam DN₁ N₂ U₁ U₂ atha L athama B ūrdhvalakṣyam E] ūrdhvalakṣya P ūrdhvalakṣya U₁ ūrdhvalakṣam L ūrdhvalakṣam U₂ ūrdhvalakṣaḥ DN₁ N₂ ūrdhalakṣam B kathyate cett.] om. LB ākāśamadhye cett.] om. P dr̄ṣṭih cett.] dr̄ṣṭi B om. P atha ca PN₁ N₂ U₁] atha vā BDL atha U₂ kadā ca E mana ūrdhvam EPN₂] mana ūrdhvan D mana ūrdhvam N₁ U₂ manerddhvam U₁ ūrdhvamana B ūrdhvam mana L sthāpyate cett.] sthāpayati E lakṣyasya EPN₁] lakṣasya cett. lakṣanasya N₂ **4** dr̄dhikaraṇāt cett.] dr̄dhikaraṇāt EP dr̄dhikṛtvā BL tejasā cett.] tenasā U₂ teja° BL dr̄ster aikyam EPU₁ U₂] dr̄steh aikyam DN₁ dr̄steh ekan N₂ dr̄stair aikā BL atha cākāśā EPBU₂] ca ākāśa° DN₁ U₁ vākāśa° L ākāśa° N₂ kaścid adr̄stah cett.] kaccit dr̄stah B kaccit dr̄stah B kaścita adr̄stah N₂ kaścid dr̄stah U₂ padārtha cett.] padārthe N₁ padārtha N₂ **5** sa cett.] om. BLN₂ U₂ dr̄stigocare DN₁ U₂] dr̄stigocaro cett. dr̄stigocarā N₂ bhavati cett.] bhavati B evordhvalakṣyah DEPU₁] evordhvalakṣaḥ L evordhalakṣaḥ B evordhvalakṣya N₁ U₂ eva vodhalakṣaṇam N₂

Sources: **1** Re] YKqcr ·YSV 2.1 Ed. p. 23: sukhasādhyam lakṣayogam idānīm śr̄ṇu pārvati | pañcadhā lakṣayogaś ca ūrdhvalakṣadibhedataḥ (ūrddha PTqcr ·YSV Ed. p. 833) || **Re**] YKqcr ·YSV 2.2 Ed. p. 23: ūrdhvalakṣam (ūrddha PTqcr ·YSV Ed. p. 833) adholakṣam (°lakṣo PTqcr ·YSV Ed. p. 833) vāhyalakṣam (bāhyā PTqcr ·YSV Ed. p. 833) tathaiva ca | madhyalakṣam (°lakṣas PTqcr ·YSV Ed. p. 833) tathā jñeyam (°lakṣas PTqcr ·YSV Ed. p. 833) antarlakṣam (°lakṣas PTqcr ·YSV Ed. p. 833) tathaiva ca ||2|| **3** Re] YKqcr ·YSV 2.3 Ed. p. 23: lakṣanam śr̄ṇu caisāṁ hi phalam jñātvā maheśvari | ākāśe dr̄stīm āsthāya mana ūrdhvan (ūrddhan PTqcr ·YSV Ed. p. 834) tu kārayet ||3|| **Re**] YKqcr ·YSV 2.3-2.4ab Ed. p. 23: ūrdhvalakṣam (ūrduḥa PTqcr ·YSV Ed. p. 834) bhaved eşā parameśasya caikatā |

Philological Commentary: **1** lakṣayogaśya: The designation of this type of yoga is transmitted in various variants. The original reading of the yoga is likely laksyayoga 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 Sarvāṅgayogapradipikā (Ed. pp. 104-105) use the term laksyayoga, indicating that both designations were common and regularly confused.

[XIII. ⁱ⁻ⁱⁱⁱ Lakṣayoga]

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

[XIV. ^{i-vii} Ūrdhvvalakṣya]

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

⁴¹ The 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 upāī |

⁴² The concepts and practices of Lakṣ(y)ayoga in Sundardās's *Sarvāṅgayogapradīpikā* 3.35 - 3.36 (Ed. pp. 104-105) are identical except that the descriptions are more concise, presented in a different order and subsumed under the category of Haṭhayoga. The *Siddhasiddhāntapaddhati*, one of Rāmacandra's central sources, particularly for the second half of his text, only describes three *lakṣyas* in 2.26 - 2.31: *antaralakṣya*, *bahirlakṣya* and *madhyamāṇ lakṣyam*. 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. Lakṣayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣayoga 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 *vिशयवती* 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.

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

ūrdhha lakṣa karai ihīṃ bhāṃtī | duṣṭyākāśa rahai dina rātī |
bibidh prakāra hoi ujīyārā | gopi padāratha disahiṃ sārā || 27 ||

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

ākāśam vimalam paśyan kṛtvā drṣṭim nirantarām |
stabdhātmā tatkṣaṇād devi bhairavam vapur āpnuyāt ||

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

[XV. ^{i-vi} Adholakṣya]

- 1 अथावोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथ वा नासिकाया अग्रे
2 दृष्टिः स्थिरा कर्तव्या । लक्ष्मद्वयस्य दृष्टीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । ^[v] आयुर्वद्वते ॥

[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 athādholaṅkṣyaḥ एम् || atha adholakṣyaḥ N₁ athādholaṅkṣaḥ PL athādholaṅkṣa B atha adholakṣaḥ N₂ atha adholakṣaḥ D atha adholakṣa U₁ om. EU₂ nāsikāyā cett.] nāsikāyāḥ EU₂ upari cett.] uparīṣṭāt U₂ dvādaśāṅgulaṅparyantam cett.] dvādaśāṅgulaṅparyantam E daśāṅgulaṅparyantam U₂ dṛṣṭih cett.] dṛṣṭi^o U₁ atha vā cett.] om. LB nāsikāyā cett.] nāsikāyāḥ U₁ nāsika N₂ agre cett.] om.
BL 2 dṛṣṭih cett.] dṛṣṭi^o N₂ sthīrā cett.] om. BL karttavyā cett.] om. BL lakṣadvayasya cett.] lakṣadūyaya E dṛḍhikaraṇād N₂] dṛḍhikaraṇāt ELN₁DU₁U₂ dṛṣṭikaraṇāt P dṛḍhikaraṇān B dṛṣṭih cett.] dṛṣṭi^o LN₂U₂ sthīrā cett.] sthīro L bhabatī cett.] bhavatī B pavaṇah DEPN₁] pavaṇa° N₂U₁U₂ om. BL sthīro cett.] om. BL 3 etad dvayam LPN₂] etad dūyam E etad dvayadvaya B etat advayam DN₂ etat dvayam U₁U₂ eva α] api β bāhyalakṣyam EPU₁U₂] lākṣam cett. api α] eva β kathye α] bhavati β bhavatī B bāhyābhyanṭaram N₂] bāhyo bhyāmṛtam DN₁ bāhyābhyanṭare BLPU₁U₂ bāhyāmṛtam E ākāśavat α] ākāśacvat B ākāśa-
cen L ākāśe cet PU₂ ākāśe E śūnyalakṣyāḥ DN₁U₁] śūnyalakṣyam EPU₂ śūnyalakṣaḥ N₂ śūnyam lakṣaḥ BL karttavyaḥ cett.] karttavyā BL jāgraddaśāyām cett.] jāgraddaśāyām N₂ jāyadaśāyām N₂ jāgradādidaśāyām BL 3-4 calanadaśāyām cett.] cakabadaśāyām N₁ 4 bhojanadaśāyām cett.] bhojanām daśāyām P om. U₁ sarvasthāne cett.] sarvasthāneśu BL maraṇatrāśo DN₁] maraṇatrāśo N₂ maraṇasautrām U₁ om. β na cett.] om. BEPU₂ bhavatī N₁N₂] bhavati || śūnya D bhavati vā U₁ om. β

Sources: 1 Re] YK^{qcr} ·YSV 2.4cd-6ab Ed. p. 23: nāsikopari deveśi dvādaśāṅgulamānataḥ ||4|| dṛṣṭisthiran (dṛṣṭih sthīrā PT^{qcr} ·YSV Ed. p. 834) tu karttavyam (karttavyā PT^{qcr} ·YSV Ed. p. 834) adholakṣam idam bhajet (bhaja PT^{qcr} ·YSV Ed. p. 834) | tathā ca (athavā PT^{qcr} ·YSV Ed. p. 834) nāsikāgre tu sthīrā dṛṣṭir iyam śṛṇu (bhavet PT^{qcr} ·YSV Ed. p. 834) ||5|| yasya bhavet sthīrā dṛṣṭiś cirāyuh (sthīrā dṛṣṭiś cirāyuh syāt tathāśau PT^{qcr} ·YSV Ed. p. 834) sthīradṛṣṭimān | 3 Re] YK^{qcr} ·YSV 2.6cd-7 Ed. p. 23: bāhyalakṣam svayam jñeyam yāti tattvanirāśinām (‘nivāśinām PT^{qcr} ·YSV Ed. p. 834) ||6|| kāminān tu bahir dṛṣṭis cintādiśu susiddhidā | etad bāhyamadhyalakṣam dṛṣṭicintānirākulah (iṣṭacintā nirākulam PT^{qcr} ·YSV Ed. p. 834) ||7|| Re] PT^{qcr} ·YSV (Ed. p. 834): antarlakṣam śṛṇu śukradigvidigādivarjitaṁ (subhru^o YK^{qcr} ·YSV 2.8a Ed. p. 24) | calaj jāgratsuṣupteṣu bhojaneśu ca sarvadā | sarvāvasthāsu deveśi cittam śūnye niyojayed | karttā kārayitā śūnyāḥ (śūnyān YK^{qcr} ·YSV 2.10a Ed. p. 24) mūrttimān śūnya iśvarāḥ | harṣāśokaghāṭasthō yanjanmamṛtyū labhēt svayam | ghaṭasthā cintayor mūrttir hatacintāvaraupadhrk (ghaṭasthām cintayen mūrttimitaś YK^{qcr} ·YSV 2.11ab Ed. p. 23) | viṣayam viṣavad duṣṭam (dṛṣṭvā YK^{qcr} ·YSV 2.11c Ed. p. 23) tyaktvā jñātvā tu mārutam | samjñāśūnyamanā bhūtvā puṇyapāpair na lipyate | bāhyam abhyantaram kham (yad YK^{qcr} ·YSV 2.12c Ed. p. 24) hi antarlakṣam iti smṛtam | etad dyānāt sadā kiñcid duḥkham na syāc chivo bhavet | śūnyan tu saccidānandaḥ niḥśabdām brahmaśabdītām | saśabdām jñeyam ākāśam (ākāśa YK^{qcr} ·YSV 2.13c Ed. p. 24) iti bhedadvayan tv iha |

[XVI. ^{i-vi} Adholakṣya]

Now the downward-directed target. One should stabilize the gaze within the circumference (*paryanta*) of twelve *angulas* 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.⁴⁷⁴⁸

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

prathamahīm adho lakṣa kaum jānaiṃ | nāśa agra drṣṭi sthira ānaiṃ |
yātōm mana pavanā thira hoī | adho lakṣa jo sādhai kō || 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 *lakṣayogas* 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* *ūrdhvvalakṣa*, *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)as* appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgoyogapradipikā* and *Yogasiddhāntacandrikā*. In all those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)as* as found in *Netratantra* with *Netroddyota* (cf. 7.1), *Śivayogapradipikā* (cf. 4.36-50) and *Yoga Upaniṣads* such as *Māṇḍalabrahmaṇopaniṣat* (cf. 2.6-2.14) or *Advayatārakopaniṣat* (Ed. pp. 3-5) it is never declared as an own type of yoga.

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

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

1 *puruṣasya* cett.] *om.* E **yac carīracihnaṃ** DN₁P] *yat* śārīracinham U₂ śārīre *yac* cihnām E *yac* charīre cihnām U₁ *yac* charīracihñūm N₂ cihnām BL **tat** DEN₁N₂] *tata* U₁ *om.* cett. **sarvatra^o** α] tatsarvatra^o β **पूर्णो** cett.] pūrnā PN₂ **bhavati** cett.] bhavati B **प्रथिव्याम्** conj.] prthivyāḥ cett. prthivyā U₂ **दूराम्** U₂] dūrē DEN₁ ddūre U₁ dūra N₂ **ना तिष्ठति** conj.] tiṣṭhati cett. **2** **प्रथिवीम्** em.] prthivyām E prthī^o P prthvām N₁ prthvīm DN₂ prthivyā U₂ **व्याप्या** DEPN₁N₂] vyāti U₂ **कुलाम्** DPN₁N₂] kulaṃ BU₂ kalaṃ L **bhavati** cett.] bhavati BU₂ **3 शिलाम्** cett.] śīlamṛ P **siddhasya** cett.] siddhasyam prthivī vyāpya tiṣṭhati yasya yanmaṇai na sah sukhām na bhati kulaṃ na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U₁ **िस्वराम्बन्धी** cett.] iśvarām saṁbandhī B **प्रकाशो** β] prakāśaḥ α **4 निरातराम्** cett.] nirātaraṃ U₂ **प्रत्यक्षो** cett.] prakyakṣa N₁ **bhavati** cett.] bhavati B **क्षेत्रो** cett.] ...o U₁ **स्वेतो** cett.] kheto N₂U₁ **ना पीतो** cett.] pīto na U₂ **bhavati** cett.] bhavati BL **जातिर्** cett.] jāti DN₂ jānāti U₂ **5 कींचिं चिह्नाम्** cett.] kiñcic cihnām E kiñcic cihñūm DN₁N₂ kiñcīt khecha cihnām U₁ na kiñcīt cihnām U₂ **यायम्** cett.] vyayām BL **निष्कलो** cett.] niṣkalo BU₂ niṣkalo U₁ **लालक्ष्याश** cett.] alakṣyaś U₁U₂ alakṣyaś BLN₁N₂ **का** cett.] *om.* U₁U₂ **bhavati** cett.] bhavati B **फलादवंदे** E] phalacāmṛda DPU₂ phalāmṛ ca U₁ phalavāmṛda L phalāmṛ jamda B phalacāmṛda N₁ phalāmṛ/ camdra N₂ **ना** cett.] *om.* N₂ **अदेर्** cett.] āde D ādār B ādīr L **यस्येच्छा** E] yasyochā P yasya L yasya B yasya yasyechā N₁N₂ yasya yasyechā D yasya yām U₁ yasye chā U₂ **ना भेल्प** om. cett. **6 भवति** cett.] bhavati B **ताम् ताम्** DN₁N₂] tataṃ U₁ **वा यस्या** D] yasyā N₁ vā sya N₂ vā svā U₁ **एवा** α] etata U₁

Sources: **1** Re] PT^{qcr}·YSV (Ed. p. 834): idāniṁ kathayiṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte puṇḍbhiḥ siddhicīhnām bhaved iti | Re] PT^{qcr}·YSV (Ed. p. 834): paripūrṇām bhavec cittām jagatsthō ‘pi jagadbahiḥ | Re] PT^{qcr}·YSV (Ed. p. 832): na kṣobho janma mr̄tyuś ca na duḥkhaṃ na sukhām tathā | **कुलाम्**] PT^{qcr}·YSV (Ed. p. 834): bhedābheda manālsthau na jñānaṃ śīlam kulaṃ tathā | Re] PT^{qcr}·YSV (Ed. p. 834): prakāśakuśasambandhiprasaṅgo ‘yām nirātaram | sarvaprakāśako ‘sau tu naṣṭabhedādir eva ca | **4** Re] asya jāterna cihnāñ ca niṣkalo ‘yām nirañjanāḥ | amanto ‘yām mahājyotir vāñchām bhogam dadāti ca |

Philological Commentary: **2 प्रथिव्याल् दूराम् तिष्ठति:** The sentence is missing in B and L. **प्रथिवीम् व्याप्या तिष्ठति:** The sentence is missing in B, L and U₁. **यस्य...ना भवति:** The sentence is *om.* in B, L and U₁. **दुःखम् ना भवति:** The sentence is *om.* in X and U₁. **कुलाम् ना भवति:** The sentence is *om.* in E and U₁. **3 शिलाम् ना भवति:** The sentence is *om.* in E,L and B. **स्थानाम् ना भवति:** The sentence is *om.* in E,L and B. **asya siddhasya...भवति:** The sentence is *om.* in E. **6 ताम् ताम्...प्राप्नोति:** The sentence is *om.* in the β-group. **atha vā yasya mana...ना प्राप्नोति:** The sentence is *om.* in the β-group.

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

Now the sign of the body of the person who is in the state of Rājayoga is taught. Abundance arises at all times. No distance exists on earth.⁴⁹ He dwells on earth having pervaded [it]. Both, birth and death do not exist.⁵⁰ Happiness does not exist. Suffering does not exist.⁵¹ Impediment does not exist.⁵² Moral conduct (*sīla*) does not exist.⁵³ Place does not exist. ^[x] The manifestation of a permanent perception of the connection with god arises within the mind of the accomplished one. Moreover, he is shining - not cold, hot, white or yellow.⁵⁴ He does not have a caste nor does he have any attribute. Furthermore, he is without parts, immaculate and uncharacterized. His desire etc. does not arise in [situations of] lust⁵⁵ [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.

⁴⁹This statement probably refers to the so-called Bhūcara Siddhi, which is common in texts of Rājayoga. This term designates the ability to instantly travel anywhere around the world, cf. *Amanaska* 1.65: (dvādaśāhalayenāpi bhūcaratvaṇ hi sidhyati | nimiśārdhapramāṇena paryatya eva bhūtalam || 65 ||) Different abilities with the same designation appear e.g. in *Dattātreyayogaśāstra* 81ab–82cd (power to overcome animals) and *Śivasamhitā* 3.52 (power to move as fast as animals). For a detailed discussion see BIRCH, 2013: 275, endnote 91.

⁵⁰In *Amanaska* 1.27 the yogin in *samādhi* is described as neither alive nor dead, lifeless like a piece of wood (na ca jīvan mṛto vāpi na paśyati na mīlati | nirjivāḥ kāṣṭhavat tiṣṭhel layasthaś cābhidhīyate |); also Cf. *Sarvāṅgayogapradīpikā* 19d (jarā na vāpai kāla na sāṁ |) "he does not know old age and death" and 20c (ajar amar ati bajraśarīrā |) "...non-ageing, immortal supreme diamond body."

⁵¹Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab (sukham duḥkham na jānāti śītoṣṇam ca na vindati |); *Hṛṣhapradīpikā* 4.111 ≈ *Nādabindupaniṣat* 53ab–54cd: (na vijānāti śītoṣṇam na duḥkham na sukham tathā | na mānaṇopamānaṇ ca yogī yuktaḥ samādhinā ||); also cf. *Sarvāṅgayogapradīpikā* 3.18cd: (jākaiṇ duḥk aru sukh nahim koī | harṣ šok vyāpai nahim koī || 18 ||) "for whom neither sorrow nor joy matters, and neither joy nor sorrow overwhelms him."

⁵²Cf. *Sarvāṅgayogapradīpikā* 3.22: (icchā parai tahām so jāī | tīni lok mahim aṭak na kāī | svarg jāī devani mahim baithai | nāgalok pāṭal su pāṭhai || 22 ||) "He goes where he wants without being stopped in the three worlds, he goes to heaven and sits with the gods, he goes to the underworld and subdues the demons."

⁵³Cf. *Dattātreyayogaśāstra* 162.

⁵⁴Cf. *Amanaska* 1.51: (vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddipto yogī viśvam prakāśate || 51 ||); Cf. *Sarvāṅgayogapradīpikā* 3.13cd: (rājayog sab ūpara chājai | jo sādhai so adhik birājai || 13 ||) "Rajayog is supreme and those who practice it shine even more." and Cf. *Sarvāṅgayogapradīpikā* 3.23cd: (hr̥dai prakāś rahai din rātī | deśai jyoti tel bin vātī || 23 ||) "The light in his heart remains bright day and night, without oil."

⁵⁵The emphasis on desirelessness as a result of practicing Rājayoga is seen e.g. in *Amanaska* 1.44: (palāṣṭakalayenāpi kāmas tasya nivartate | kadāpi naiva jāyeta kāminyālinigitasya ca || 44 ||)

[XIX. i-xv Another Sign]

- 1 अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलभे ऽपि फललभो न भवति । हानावपि मनोमध्ये दुःखं
 2 न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्पि पदार्थे प्राप्ते कस्यापि पदार्थस्योर्पर्यनिच्छा न
 3 भवति [v] अस्मिन्पि पदार्थे मनसो ऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य
 4 मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः
 5 सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति [x] अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सो ऽपि
 6 राजयोगः कथ्यते । नवीनानि पद्मसूत्रमयानि धृतानि वस्त्राणि अथ वा जीर्णानि सच्छिद्राणि धृतानि ...

1 anyad EN2] anyat α anyate BL rājayogasya cett.] rājayoga° U1 cihnam E] cinham BLN1U2 cimphum N2 cihum D rājyādi° cett.] rāja° BL lābhe DEN1] °lobhe N2 lābe U1 lābho U2 lābhety BL 'pi DEN1] 'pi ca N2U1 om. U2 phalalābho DEN1N2] pala° U1 aphala° BL om. U2 na bhavati DEN2U1U2] na bhavati BL ba bhavati N1 hānāv cett.] hānād U2 hananād BL api cett.] pi BLN2 **2 bhavati** cett.] bhavati BL bhavati cett.] bhavatī B api DU1] na BL pi N1N2 adhi U2 om. EP padārthe cett.] padārthau B padārtha L padārtha° U2 om. E prāpte cett.] prāpta N1 om. E kasyāpi cett.] kābhyādi U2 om. E padārthasypary E] padārthasypopari BL padārthopari U2 padārthasya upari α anicchā E] ānīchā B ānīchā L anichā D anusthā N1 anisthā N2 anisṭā U1 anicha U2 na cett.] ni B om. D **3 bhavati** cett.] bhavamṛti N1D asminn cett.] kasmin EU2 api cett.] om. BEL manaso BELP] manasah α manasa U1 om. U2 'nurāgo BELP] anurāgo cett. na bhavatī E] na bhavatī BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U2 bhavatī α ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N2U2 ca cett.] caḥ E yasya cett.] ya D **4 śrutividvat** em.] munividvat E śunividvat P bhunividvat L śunividvat BU1 śrutividiyut DN1N2 śuciviśuddha° U2 puruṣe cett.] puruṣeu E mitre cett.] maitre BELP śātrau cett.] śātro B om. E samā cett.] namnā P sakalapṛthvīmadhye cett.] pṛtvī° L gamanāgamanavataḥ P] gamanāgamanavat U2 gamanāgamanataḥ BL gamanavataḥ EN1U1 gamanam vataḥ D gamavataḥ U1 **5 sukhabhogavataḥ** cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U1 sukhabhogavat U2 kartṛtvābhimāno EPU1U2] kartutvābhimanā BL kartṛtvādya-abhimāno DN1N2 anucara° LB] anuca° αU2P atha ca E °madhye cett.] °madhyā BL kartṛtvam na DEPN2U2] kartṛtvābhimanā BL kartṛtvam N1U1 jñāpayati EPN1N2U2] jñātvā payati DU1 nāsti BL **6 rājayogaḥ** EPN1] rājayoga cett. navināni cett.] navinānīr api B navināniś pi L pāṭṭa° BEL] pāṭṭa° DPN1N2U2 pada° U1 °mayāni cett.] °maya E dhṛtāni cett.] tāni U1 vastrāni cett.] om. U2 sacchidrāṇi N1N2D] sachidrāṇi U2 sachadrāṇi P svachidrāṇi LB chidrāṇi E dhṛtāni cett.] dhvātāni U2 dhūtāni P

Sources: **1 Re**] PTqcr ·YSV (Ed. pp. 834-835): asya citte nānurāgo virāgo na bhaved iti | rājya prāpte 'pi no harṣo hānau duḥkham bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | **3 Re**] PTqcr ·YSV (Ed. p. 835): vidyāvidyāmitraśātrau samā dṛṣṭiś ca sarvaśāḥ | bhogasaktādikartṛtvē mano no bhavet khavat | **5 Re**] PTqcr ·YSV (Ed. p. 835): lokamadhye bhavet karttā manomadhye 'pi niṣkriyāḥ | **Re**] PTqcr ·YSV (Ed. p. 835): eṣo 'pi rājayogiti sukhe duḥkhe samas tathā |

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

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

Another sign of Rājayoga is described. Even [when] attaining a kingdom⁵⁶ etc., the perception that a gain has taken place⁵⁷ does not arise. Even in loss [of it], suffering does not arise in the mind, neither does desire arise. And then, with regard to whatever object that has been obtained, aversion does not arise towards the object.^[v] Concerning this object, affection of the mind does not arise. Just this is said to be Rājayoga. And then the mind of him, who knows the Veda (*śruti*), is equal towards [any] person - [be it] friend and enemy. A neutral view arises.⁵⁸ Amidst the whole earth, which is like the comings and goings of joys and pleasures, pride of authorship does not arise in his mind.^[x] While wandering the world, he does not wish to know authorship. This is also said to be Rājayoga. New durable clothes made of silk, or old, worn [clothes] with holes smeared with sandalwood and ...

⁵⁶The term *rājya* could also designate a royal title. In the context of the source *Prāṇatoṣinī*, Ed. pp. 834-835 it seems more convincing that a kingdom is meant here.

⁵⁷I have understood *phalalābhah* as a genitive *tatpuruṣa* in which I took *lābhah* as perception in the sense of the German word “Auffassung” (cf. Sanskrit *Wörterbuch*, p. 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think shall be expressed here.

⁵⁸The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24 (yadā sarvasamo jāto bhaved vyāpāravarjitaḥ | parabrahmaṇi sambaddho yogī prāptalayas tadā || 24 ||) “When he has become equanimous towards all living beings and is free from activity, then the yogin, who has united oneself into the highest Brahman, has reached absorption.” Also cf. *Amanaska* 1.26cd (vicāram cendriyārthānām na vetti hi layam gataḥ || 26 ||). “The yogin who was reached absorption gives no thought to sense objects.”

- 1 ...कस्तुरिकाचन्दनलेपैर्वा कर्दमलेपेन वा यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्ये इथ
 2 च वनमध्ये उद्वस्त्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्ण वा न भवति । सो ऽपि राजयोगः ।
 3 ॥^[xv]

[XX. ^{i-ix} Caryāyoga]

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

1 kasturikā α] *kastūrī BEPU₂ kasturī L lepair E] lepo cett. vā cett.] cā L kardamalepena E] *kardamalepo cett. vā cett.] om. E °śokau cett.] °śoko DN₁U₂ °śoka N₂ sthau em.] sthā cett. sthā N₂U₁ sta U₂ sa eva cett.] sa evātra E rājayogaḥ cett.] rājayoga U₂ rājayogaḥ || idānīm || BL tiṣṭhati | yasya janmamarame na stāḥ sukhaṁ na bhavati | kulaṁ na bhavati śilām na bhavati | sthānam na bhavati | E **nagaramadhye** cett.] rājayogaḥ *nagaramadhye* E ṣagaramadhye D vā *nagaramadhye* U₁ **1-2** 'tha ca PLBU₂] atha ca DEN₁N₂U₁ **2 udvasa**° U₂] yuddhe sam̄° E utasam̄° P udvasta° BL udvesi° DN₁N₂ uddassam̄° U₁ grāmamadhye cett.] grāmaḥ madhye B **lokapūrnagrāmamadhye** U₁]pūrnagrāmamadhye N₁ svetapūrnagrāmamadhye DN₂ **mana** PU₂] manah cett. ūṇam PN₁N₂U₂] ūṇam DN₂ unam BLU₁ bhaya° E na DN₁N₂] om. cett. vā cett.] vām PU₂ om. U₁ 'pi em.] pi cett. rājayogaḥ cett.] rājayogaḥ kathaye E **4 caryāyogaḥ** cett.] tvaryāyogaḥ U₁ yogah E **nirākāro BELPU₁**] *nirākālo DN₁N₂ nirvikāro U₂ 'calo PU₂*] calo BL nityo α om. E nityo β] calo α 'bhedyah DEN₁N₂] bhedhyaḥ BLP abhedhyaḥ U₁ 'bhedyha U₂ etādṛṣā BLP] etādṛṣāḥ DEN₁N₂U₁ etādṛṣā U₂ **ātmā** cett.] ātmāni EU₂ sa LB] om. cett. etādṛṣā N₂] etādṛṣō PU₁ etādṛṣē DLN₁ etādṛṣye B om. EU₂ ātmāni cett.] om. EU₂ **5 mano** EP₁U₂] manah DN₁N₂ om. BL **yasya** cett.] om. BL **niścalam** cett.] niścalā PLN₂ tiṣṭhati cett.] bhavati U₁ **tasyātmanah** cett.] tasya ātmanah U₁U₂ **puṇyapāpasparśo** cett.] puṇyapāsa sparśo U₁U₂ **padmiñi patrasya** cett.] padmañi patrasya BLP padmapatre E **6 yathodakasya sparśo** EPL] yathodakasya sparśā B yathā udakasparśo α yathodakasparśo U₂ bhavati cett.] bhavati B **kāśamadhye** EP] kāśamadhye U₂ ākāśamadhye cett. **pavanah svechayā** cett.] pavanasvachayā DN₁N₂ **bhramati** cett.] brahmayati U₁ **yasya manah** cett.] yamanah D pavana° N₂ **7 bhavati** cett.] bhavati B **caryāyogaḥ** cett.] kriyāyogaḥ α**

Sources: **1 Re**] PTqcr·YSV (Ed. p. 835): harṣākou na jātveśām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmāni | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | **4 Re**] PTqcr·YSV (Ed. p. 835): harṣākou na jātveśām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmāni | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | **6 pavanah**] PTqcr·YSV (Ed. p. 835): yathākāśe bhraman vāyur ākāśam̄ vrajate svayam | tathākāśe mano līnaṁ rājayogakriyā matā | jagatsaṁsarganirlepaṁ padmapatra-jalaṁ yathā |

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

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

[XX. 1-ix] Caryāyoga]

Now Caryāyogaḥ is explained. Shapeless, unchangeable, permanent [and] unsplittable - such is the self. It is seen as such by the one whose mind abides in the self without moving. His self is not touched by sin and merit. Just as the leave of the lotus situated in the amidst water doesn't touch the water; likewise the self [is not touched by sin and merit].^[v] Just as the wind wanders according to its own will in space, likewise the mind of one who is absorbed into the universal spirit [wanders according to its own will in space]. This is Caryāyoga.^{[ix]⁵⁹}

⁵⁹ Identifying the source verses quoted in the PT^{qcr}·YSV (Ed. p. 835), it seems that Rāmacandra added his Caryāyoga to do justice to the list and inventing his straightforward concept of this yoga. Rāmacandra emphasizes the cultivation of detachment towards sin (*pāpa*) and merit (*puṇya*). Parallels can be identified with the concept of Caryāyoga as presented in the *Yogasiddhāntacandrikā* (Ed. pp. 2, 52-53, 100-101, 150). Here, it appears that Caryāyoga is a spiritual practice or discipline that aims to purify the mind. Nārāyaṇatīrtha introduces Caryāyoga in the context of *Yogasūtra* 1.33, Ed. p. 52 (maitṛikaruṇāmuditopekṣāñāṁ sukhaduhkhapuṇyāpuṇyaviyāśāñāṁ bhāvanātāś cittaprasādanam). According to Nārāyaṇatīrtha's commentary, the practice of it involves cultivating specific mental attitudes, such as *maitrī* (loving-kindness), *karunā* (compassion), *muditā* (sympathetic joy), and *upeksā* (equanimity), towards different objects or situations, such as happiness, suffering, merit, and demerit. The practice of Caryāyoga is said to lead to eradicating mental impurities and attaining a calm and tranquil state of mind. Nārāyaṇatīrtha characterizes the practice as the renunciation of worldly attachments and desires and the performance of selfless actions or Karmayoga. Nārāyaṇatīrtha states that Caryāyoga is the "primary discipline of detachment (*vairāgya*)," which suggests that it emphasizes the cultivation of detachment or dispassion towards worldly objects and desires as a means of achieving spiritual liberation. Moreover, it is interesting that Rāmacandra begins his short discourse by describing characteristics of the *ātman*. Within *Sarvāṅgayogapradīpikā* (2.40-51, Ed. pp. 96-98), we find a similar sounding term among the four types of Bhaktiyog going by the name of Cārcāyog. Sundardās describes Cārcāyog as a type of Bhaktiyog which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in a specific manner of delightful devotion based on the concepts he presents in his verses. The practice results in a beautiful inner being (50-51). He first describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, bringing about wonderful deeds. It is beyond words and so on (41). Next, Sundardās describes the various layers of creation emanating from *oṃ* (42-45). He says the unmanifest consciousness illuminates every corner of existence (46), being the inner knower of all (47). Then, in the light of the previously concepts of the unmanifest consciousness and since it is infinite, divine, all-knowing and incomprehensible (48-49), Sundardās expresses the importance of deep awe towards the unmanifest consciousness, which is the key component of his Cārcāyog type of *bhakti*.

[XXI. i-xii Haṭhayoga]

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

1 haṭhayogaḥ DLPN₁U₁] haṭayoga B grahayogah E hathayoga U₂ *ityādi*^o cett.] ityādhī^o N₂ *pa-*
vanasya sādhanām cett.] pavanasādhanām EP *kartavyam* BEL *kartavyam* cett. ca cett.] *om.*
 U₁ **1–2 dhautyaḍi** cett.] dhyotyādi B vidhyotyādi U₁ **2 sūryanāḍimadhye** cett.] sarvasūryanāḍi-
madhye B *pavanāḥ pūrṇo* cett.] pavanapūrṇo BL pavanāḥ pūrṇo N₂ *yadā tiṣṭhati* cett.] yadāti
 BL *mano* β] *manah* α *niścalam* cett.] niścalo BLP **3 manaso** β] *manasah* α *niścalatve* cett.]
niścalatvena E *ānandasvarūpam* cett.] ānandam svarūpam BL ānandam svarūpā^o P ānandarūpam
 E *bhāsate* cett.] bhāsate N₂U₁ *haṭha*^o cett.] *haṭa*^o B *yoga*^o cett.] *yogā*^o B *karaṇāṭ* cett.] kāraṇāṭ
 BELP *manah* cett.] *mana* N₂ *linām* cett.] sthānam U₂ **4 kālah** cett.] kālā^o B kālā^o N₂U₁ kāsaḥ U₂
nāgacchati cett.] nāma gacchati B nāgachamti D tī nāgachati U₁ **5 haṭhayogasya** cett.] haṭayogasya
 BU₁ haṭhayoga^o P *dvītya*^o DLP dvītyam B *bhedāḥ* cett.] bhedāḥ BL *kathyate* cett.]
kathyante BL *pādādārabhya* cett.] pādādārabhyā N₁D *sīraḥ* cett.] śira^o BL śiro U₂ *paryantam*
 cett.] paryantam N₁ paryatam U₁ *svāśarīre* cett.] svaśarīram U₁ *koṭisūryatejāḥ* cett.] koṭisūryye
tejāḥ U₂ *samānam* cett.] samāna^o BL *śvetam* cett.] śvetā^o B **6 pītām** cett.] *om.* BL *raktam*
 cett.] laktam N₁ *kimcidrūpam* DN₁U₂] kimdrupam BP timdrupam L cimrūpam U₁ kimcidvārṇam
 E *cintyate* cett.] cityate P cintate BL *tad* ELPN₂] tat BU₂ ta DU₁ na N₁ **7 dhyānakāraṇāṭ** β]
dhyānam kāraṇāṭ α *sakalāṅge* α PU₂] sakalamge BL sakalamā E *rogāḥ* em.] roga N₁N₂ rogajvalanam
 BDELDPU₂ roga kṣataṁ U₁ *na* cett.] *om.* EU₂ *jvaraṇām na bhavati* N₂] jvalanaṁ na bhavati N₁
om. cett. **7 ayur** cett.] ayu^o N₂ *om.* D *vṛddhīr* cett.] *om.* DEL *bhavati* cett.] bhavatī B vardhate
 EL *om.* D

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 835): idānīm haṭhayogas tu kathyate hathasiddhidah | kṛtvāsanam
 pavanāśanā ūśarīre rogaḥārakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | ittham kramotkra-
 mām jñātvā pavanām sādhayet sadā | dhautya ḍikarmaṣṭkaṇā ca prakuryād haṭhasādhakah | etan nādyān
 tu deveśi vāyupūrṇam pratīṣṭhitam | tato mano niścalany syāt tata ānanda eva hi | haṭhayogānā kālah
 syān manonāśo bhaved yadi | **5 Re**] PT^{qcr}·YSV (Ed. p. 835): idānīm haṭhayogasya dvītyam bhedam
 acchṛṇu | ākāśe nāśikāgre tu sūryakoṭisamām smaret | śvetam raktam tathā pītām krṣṇam ity ādirūpataḥ
 | evam dhyātvā cirāyus syād aṅgājananavarjitam (‘varjitaḥ YK^{qcr}·YSV 12.25 Ed. p. 108; possibly em. to
 aṅgajaranavarjitah or aṅgajvaranavarjitah) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (‘prasaṅgataḥ
 YK^{qcr}·YSV 12.25 Ed. p. 108) | haṭhāj jyotiḥ (haṭha^o YK^{qcr}·YSV 12.26 Ed. p. 108) mayo bhūtvā hyantareṇa
 ūśo bhavet | ato ‘yam haṭhayogaḥ syāt siddhidah siddhasevitah |

[XXI. i-xii] Haṭhayoga]

Now Haṭhayoga is explained. The practice of breath shall be done in this manner: "Exhalation, Inhalation [and] Retention etc. And then due to the six practices (*satkarma*), like *dhauti* etc., the purification of the body arises. When the full breath abides in the middle of the sun channel⁶⁰, then the mind is unmovable. The form of bliss immediately shines through the motionless mind.^[v] Due to the execution of Hathayoga, the mind becomes absorbed into emptiness. The time of death does not approach.

Now, the second division of Haṭhayoga is explained.⁶¹ The shine of ten million suns in one's body from the feet to the top of the head is contemplated in any colour equal to white, yellow [or] red. Due to the execution of meditation, disease does not arise in the entire body.^[x] Fever does not arise. Vitality grows.⁶²

⁶⁰Usually the *sūryanādi* is the *piṅgalā*-channel or right nostril, as previously declared in III.vii. In the light of the context it appears more likely that *sūryanādi* must refer to the central channel, the *suṣṭuṁṇā*.

⁶¹In *Yogakarṇikā*^{qcr} ·YSV 12.23 Ed. p. 107 the section which includes the verses used for the second division of Rāmacandra's Hathayoga is introduced by a verse which is missing in the quotes of *Prānatosinī*: (susthāsanam samāśinō nīrajāyatalocanāḥ | cintayet paramātmānam yo vadet sa bhaviṣyati || 23 ||) "Well-seated in a stable position, with eyes extended like lotus petals, he who contemplates the supreme self, he will become that whom he proclaims." This verse again confirms that Rāmacandra used a version of the *Yogaśvarodaya* which is very close or similar to the one we find in the *Prānatosinī*, since it is not resembled in Rāmacandra's prose.

⁶²It is interesting to compare this passage with PT^{qcr} ·YSV (Ed. p. 835) as presented in sources for XXI.ix-xiii, l.5 p.45: "Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as if it were equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (āṅgajaraṇavarjitah] conj. āṅgājananavarjitam). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Hathayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandras transfer obviously misses various details. We can speculate if the omission of details was intentional or simply the result of sloppiness. The original second type appears like Laksyayoga, which includes the visualisation of intense light, whereas Rāmacandra's technique involves visualising the whole body in colourful lights. Rāmacandra also decided to leave out the sectarian details. A superficially related but more complex light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Gorakṣayogaśāstra* 33-50. Another interesting similarity appears in ...

[XXII. i-xiv] Jñānayoga]

- 1 इदार्णि ज्ञानयोगस्य लक्षणं कथ्यते ।
 2 एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।
 3 अविकल्पतया युत्था ज्ञानयोगं समाचरेत् ॥XXII.ii॥
- 4 यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।
 5 य एवं वेत्ति बोधेन सो पि ज्ञानाधिकारवान् ॥XXII.iii॥
- 6 प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः ।
 7 यथा न्यग्रोधबीजं हि क्षितातुरं द्रुमायते ॥XXII.iv॥
- 8 एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं ।
 9 मूलाङ्कुरस्य चोदण्डाः शास्वाकुसुमपल्लवाः ॥XXII.v॥

1 idānīm cett.] idānī U₁ kathyate EPN₂U₁U₂] om. BDLN₁ **2** eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmāsu BLP] viśvāvasu E dviśvātmāsu αU₂ **3** avikalpatayā cett.] āvikalpatayā U₁U₂ yuktyā cett.] yuktā BL **4** vāpi cett.] himsa^o U₂ **5** ya evam cett.] evam U₁U₂ vetti cett.] vette na U₁ ve B jñānādhikāravān cett.] jñānādhikārāṇāt E **6** prāpnoti cett.] om. E sāmbhavisattām DU₁U₂] sāmbhavīn sattām BP sāmbhavīm sattān L sāmbhavīm satta N₁ sāmbhavisattā N₂ om. E sadādvaitā cett.] sadāñdvaitā° U₁ om. E **7** yathā cett.] om. E nyagrodhabijam cett.] nyagrodhvijān DN₁N₂ nyagrodhvija L om. E hi cett.] om. E kṣitāv cett.] kṣitī B kṣitāptā U₁ om. E **8** upto^m drumāyate cett.] upto^m drumāyate likām pa.vāḥ P upto^m yathā L upto^m yathā B ukta drumāyate U₁ om. E **8** ekāntām cett.] ekānte BL yekāñtam U₁ naikadhā cett.] naikadā E nekadā BL svena cett.] śveta N₁ śvetana DN₂ dr̄ṣyate cett.] dr̄ṣyamte BL dr̄ṣyet N₂ daśadhā EN₁N₂] daśadhāt BL sadhā N₂U₁ kṛtam em.] kṛtā EL kṛtā α kṛptā B kṛtih U₂ **9** mūlāñkurasya EJ mūlāñkuru- rutva cett. coddañdāḥ EN₁U₂] codarātāh DN₂ kudamjāh B kudamjā L sākhākusumapallavāḥ U₂] sākhākundalapallavāḥ E sākhākilekālapallavā BL sāvārakumbhalapallavāh N₁U₁ sākhākumbhalapallava N₂ śālavākumapadṛtravā D

Sources: **1 Re**] PTqcr ·YSV (Ed. p. 835): idānīm jñānayogasya lakṣanām kathyate śive | yaj jñātvā jñānasampūrnah śivah syān na punarbhavaḥ | **2 Re**] PTqcr ·YSV (Ed. p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanāḥ | iti kṛtvā tu vai yuko jñānayogaṇ samācaret || **6 Re**] PTqcr ·YSV (Ed. p. 835): prāpnoti sāmbhavīmantrān sadā nityaparāyaṇāḥ | yathā nyagrodhvijam hi kṣitau vaptur drumāyate || **8 Re**] PTqcr ·YSV (Ed. p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśām vṛkṣaḥ patrapallavavistṛtaḥ|

Testimonia: **4 Re**] PTqcr ·YSV (Ed. p. 835): yatra tatra sthito vāpi sarvajñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāravān ||

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

[XXII. ^{i-xiv}Jñānayoga]

Now the characteristic of Jñānayoga is explained.

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

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

XXII^{iv}. By always being totally directed towards non-duality, one attains the being of Śiva (*śāmbhavī*)⁶³, just as the seed of the banyan tree⁶⁴ scattered in the ground becomes a tree.

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

...in *Amanaska* 2.7-8. These verses precede or introduce *śāmbhavī mudrā*. Here, tought, intellect and ego are taught the be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vitalbreaths into the orb of light (2.7). The orb of light (*jyotimanḍala*) shines from the root (possibly the root of the body or spine, but BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Practitioners of yoga should constantly meditate on it to achieve *siddhis* (2.8). (cittam buddhirahaṅkāra ṛtvijah somapam manah | indriyāṇi daśa prāṇāñ juhoti jyotimanḍale || 7 || ā mūlād bilaparyantam vibhāti jyotimanḍalam | yogibhiḥ satatam dhyeyam animādyātaśasiddhidam || 8 ||)

⁶³In medieval Yogatexts, particular in the Rājayoga genre, the term *śāmbhavī* most often appears in the context of a *mudrā*, the so-called *śāmbhavī mudrā*. The two earliest references for *śāmbhavī mudrā* are *Candrāvalokana* 1 = *Amanaska* 2.10, who share the same verse. The practice of *śāmbhavī mudrā* involves focusing the mind internally at an internal orb of light *Amanaska* 2.7-8. At the same time, the gaze is directed outwards and free from closing and opening the eyes citetitlebirch2013 (2.10). In *Amanaska* 2.14, the practice is said to bring about *siddhis* and the no-mind-state (*unmani*) and according to *Amanaska* 2.14 liberation while alive (*jiivanmukti*). For a detailed discussion of *śāmbhavī mudrā*, its influence and all references, see BIRCH, 2013:71-79. Here, Rāmacandra uses the term *śāmbhavī* as a designation of the ultimate state to be attained by practicing Rājayoga, which he presents as the realization of absolute unity. The *śāmbhavī*-state certainly has roots in the ancient tantric traditions of Śaivism. See references entry *Tantriābhādhānakośa* Vol 3?

⁶⁴In rituals the banyan tree (*nyagarodha*) is asscoiated with the *kṣatriya* class (SMITH, 1998:27).

१ स्नेहपुष्पफलं बीजे विस्तारो ऽयं स्वभावतः ।
 २ तथासौ निर्मलो नित्यो निर्विकारो निरंजनः ॥XXII.^{vi} ॥

३ एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः ।
 ४ पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥XXII.^{vii} ॥

५ एवं दशविधा विश्वं लोकालोकसविस्तरम् ।
 ६ एक एव न चान्यो ऽस्ति यो जानाति स तत्त्ववित् ॥XXII.^{viii} ॥

७ पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः ।^[x] अथ च
 ८ यो दृष्टिविषयः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स अदृश्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं
 ९ दूरीकृत्यं ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य कारणात् कालः शरीरनाशं न करोति ॥^[xiv]

1 snehapuṣpahalam DN₁N₂PU₂] snehe puṣpaphala° BL snehapuṣpam phala U₁ srehapunyaphalam E bije cett.] bija BL vistāro cett.] vistārā DN₁ °yam EPN₁N₂U₂] ya BL yah U₁ yasya D svabhāvataḥ cett.] svabhāvataḥ BL bhāvataḥ D 2 tathāsau cett.] yathāsau B tathāpasau P nirmalo cett.] nirmalau P 3 eko cett.] yeko U₁ naikah em.] nekah cett. naika U₁ naiko U₂ neka BN₂ svayaṁbhūś ca cett.] svayaṁbhūtyā U₁ svadhāmnā PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayaṁpmnā N₁ svadhā..ṣa D svadhāmnāvā N₂ svabhāvā U₁ sthitāḥ DLP] sthitah cett. 4 °buddhi° EPL] °buddhir cett. °vikriyāḥ EPU₁] °vikriyā cett. 5 daśavidhā viśvam BLN₂] daśavidham viśvam DEPN₁U₂ daśavidhaviśvam U₁ lokālakasavistaram cett.] lokālakasavistarām N₁ lokāloke savistarām U₂ 6 eka cett.] ekam U₂ eva cett.] yeva U₁ 7 pṛthivī° cett.] pṛthivī° U₁ °vanaspati° EN₂U₂] vanaspati P vanaspati° BDLN₁U₁ °parvatādīsthāvara° PBLU₂] °parvatādīsthāra° E °parvato tyādīsthāmvara° D °parvvate tyādīsthāvara° N₁ °parvate 'thyādīsthāvara° N₂ °parvate iyādīsthāvara° U₁ rūpāḥ cett.] rūpā BL rūpā N₂ samsārah cett.] samsāra° EU₁ °hasteśvapakṣity ādiko BL] °hasty aśvapakṣity ādiko E °hastiaśvapakṣity ādiko DN₁ °hastipakṣity ādiko N₂ °hastiasvapakṣity ādiko U₁ °hastyaś ca pakṣity ādiko U₂ jaṅgamārūpāḥ cett.] jaṅgamāḥ rūpāḥ D °rūpā L jagad° U₁ samsārah cett.] samsāro U₁ ca cett.] vā D 8 yo cett.] yah U₁ ya DN₁N₂ dr̄ṣṭi cett.] ddṛṣṭi LN₁ daśti B dārṣti D dr̄ṣya cett.] dr̄ṣyad N₁ dr̄ṣy° U₁ dr̄ṣtyā cett.] dyā N₂ ity cett.] ty BL saty N₂ samsārasya cett.] samsāra° PLU₂ svātmano BELP] svātmānaḥ α svātmanoḥ U₂ bhedāḥ cett.] bheda B bhedāḥ DN₁ 9 °kṛtyam U₂] °kṛtya cett. °kṛtya E aikyena P] aikam eva E aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ sa eva E] om. cett. jñānayogaḥ cett.] jñānayoga U₂ tasya cett.] gatasya U₁ kāraṇaḥ cett.] dhyānakaraṇaḥ U₁ kālaḥ cett.] kāla° U₁ na cett.] om. N₂U₂

Sources: 1 Re] PT^{qcr} ·YSV (Ed. p. 836): snehapuṣpaphalaḥ vijair vistāro °yam svabhāvataḥ | tathāsau nirmalo nityo nirvīkāro nirañjanāḥ | 3 Re] PT^{qcr} ·YSV (Ed. p. 836): eko 'nekah khayam bhūyān sādhanād bahudhā sthitaḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyāḥ | 5 Re] PT^{qcr} ·YSV (Ed. p. 836): evam bahuvidham viśvam lokālakasavistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | 7 Re] PT^{qcr} ·YSV (Ed. p. 832): sthāvarāḥ parvatādāḥ hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ samsāraḥ syāt sa iśvaraḥ | Re] PT^{qcr} ·YSV (Ed. p. 836): svabhāvalilāyā bhāti śūnye'sau śūnyabuddhitāḥ | yad dṛṣṭam viśayam vastu tad dṛṣyam iti kathyate | yo dṛṣṭitāḥ so'dṛṣyas tadā dṛṣṭam hi manyate | svatanubhedam evan tu samsāram duḥkhasaṅkulam |

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

XXII^{viii}. One, not one, self-existing by it's own power, abiding in multiplicity, as five [gross] elements (*tattva*)⁶⁵ thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahamkāra*), and modifications (*vikriyā*).⁶⁶

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

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

⁶⁵The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in some other tantric works, cf. e.g. *Śivasvarodaya* 6-8 (nirañjano nirākara eko devo maheśvarah | tasmād ākāśam utpannam ākāśād vāyusambhavaḥ||6||) vayos tejas tataś cāpas tataḥ pṛthvī samudbhavaḥ | etāni pañcatattvāni vistīrṇāni ca pañcadhā ||7|| tebhyo brahmāṇḍam utpannamātair eva parivartate | viliyate ca tatraiva tatraiva ramate punaḥ ||8||) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).” In *Kumbhakapaddhati* 122, a technique of breath retention is dedicated to the five *tattvas* (tatvādau pūreyed vāyum tat tatvānte virecayet | tatvakumbhah sa gaditaḥ pañcadhā tatvabhedataḥ ||122||) “One shall inhale before [the rise] of a particular *tattva* and exhale at the end of that *tattva*. This is called *tattvakumbhaka* being five-fold according to the five divisions of *tattva*. The *Śivasvarodaya* discusses the rise, duration, properties and application of the *tattvas* in greater detail. An overview of this can be seen in GHAROTE and DEVNATH, 2021: Appendix-iii.

⁶⁶In the tantric traditions of Śaivism tenfold *tattva*-systems existed

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

- 1 इदानीं स्वभावमेदं कथयते । यथा वटबीजं वटरूपेण परिणमते स तत् दशधा भेदं स्वभावत एव प्रा
 2 मोति । मूलांकुरत्वगद्दशाखाकलिकापल्लवपुष्पफलस्थेहा इति भेदो दशधा प्रामोति । तथा निर्मलो निर्वि
 3 कारः निरंजन एक एताद्वा आत्मस्वभावाद् एव पृथ्व्यापतेजोवाव्याकाशमनोबुद्धिमायाविकाररूपाभेदान्
 4 प्रामोति [^v] ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति । यथैकैकः पृथ्वी क्वचित् कोमलरूपा ॥
 5 क्वचित् मनोहररूपा ॥ क्वचित् परिस्मलरूपयुक्ता ॥ क्वचित् परिस्मलरहिता ॥ क्वचित् सुवर्णरूपा ॥ क्वचित्
 6 रौप्यरूपा ॥ क्वचिद्रूत्मयी ॥ क्वचित् श्रेता ॥ क्वचित् कृष्णा ॥ क्वचिद्रूक्ता ॥ क्वचित् पीता ॥

1 idānīm cett.] idānī B svabhāva° cett.] svabhāva° BL tasya E °bheda DN₁] °bheda N₂ °bheda
 cett. vata° cett.] vatha° N₂ °bijam DPN₁N₂U₁] °bijam E °bijā° U₂ °bijena BL vatarūpena cett.]
 rūpena BL pariñamate BLU₂] pariñate P pariñatam αE sa tat U₁] sa tu N₂ satr N₁ sat EP śata BL sa
 DU₂ daśadhā cett.] drśadhā P dasat U₂ bhedaṃ cett.] om. U₂ svabhāvata cett.] svabhāva BL om.
 U₂ eva cett.] om. U₂ **1-2** prāpnoti cett.] prāpnoti BLU₁ **2** mūlāṃkuratvagdāñdaśākhākalikā-
 pallavapuṣpaphalasneha E] mūla amkuratvakdāñdaśākhākilipkāpallavā puṣpaphalasneha P mūlam
 amkuratvakdāñdaśākhākilakāpallavā || vistāroyaṃ svabhāvataḥ B mūlam amkuratvakdāñdaśākhākilā-
 pallavā || vistāroyaṃ svabhāvataḥ || L mūlāṃ amkuratvakdāñdaśākhām kalikāpallavapuṣpaphalasneha
 || N₁ mūlāṃkuratvakdāñdaśākhām kalikāpallavapuṣpaphalasneha] N₂ mūlāṃkuratvakdāñdaśākhām
 kalikāpallavapuṣpaphalasneha] D mūlāṃkuratvakdāñdaśākhākalikāpallavapuṣpaphalasneha U₁ om.
 U₂ iti cett.] om. U₂ bheda daśadhā α] daśabhedā BELP om. U₂ prāpnoti cett.] prāpnoti P
 om. U₂ tathā cett.] yathā EU₂ nirmalo BEL] nirmalaḥ αPU₂ **3** niramjana E] niramjanaḥ cett.
 eka cett.] ekaḥ N₁N₂U₁ etādr̄śa E] etādr̄śaḥ N₁N₂U₁ ātmasvabhāvād cett.] ātmā svabhāvād E
 pr̄thyvypātejovāyābākāśamanobuddhimāyāvikārārūpābhedāN₁BL] pr̄thyvypātejovāyābākāśa-
 manobuddhimāyāvikārārūpābhedāN₁BL] pr̄thyvypātejovāyākāśamanobuddhimāyāvikārārūpābhedāN₁BL
 P pr̄thyvīpatejovāyākāśamanobuddhir mayāvikārārūpābhedāt DN₂ pr̄thakte jīvayuvākāśamanobuddhir
 mayāyāvikārārūpābhedāt U₁ pr̄thyvypātejovāyākāśa || manobuddhimayāvikārārūpābhedā U₂ **4** jñā-
 nayogaprabhāvād EU₂] jñānayogabhadāt α jñānayogaḥ || prabhāvād° BL jñānayogaḥ prabhāvād P eva
 cett.] eka BL yeva U₁ yathaikaikāḥ em.] yathaikaiva E yathā ekaika BLPU₂ yathā ekaiva DN₁ yathā
 ekam ca N₂ yathā ekai ca U₁ pr̄thvī β] pr̄thvī α °rūpā β] °rūpa α **5** kvacit cett.] om. EPU₁
 manoharārūpā B] manoharārūpāḥ L manoharārūpa U₂ manoharā DN₁N₂ om. EPU₁ kvacit cett.]
 om. EPU₁ °parimala cett.] om. EPU₁ °rūpayuktā BL] °rūpā° DN₁ °rūpāyuktah N₂ om. EU₁
 kvacit cett.] om. PU₁ °parimala cett.] °parimalārūpā° E om. PU₁ °rahitā ELN₁] °rohitā BN₂U₂
 om. DPU₁ kvacit cett.] om. PU₁ suvarṇārūpā ELN₂U₂] suvarṇārūpa BD khavarṇākupā U₁ om.
 P kvacit cett.] om. BLP **6** raupyarūpā E] rūpyarūpā N₁U₁ rūpyarūpā DN₂ rajatarūpā U₂ om.
 BLP ratnamayī cett.] ratnamai BL kvacit cett.] kvacit ca E śvetā EDU₂] śveta N₁N₂U₁ śvetarūpā
 L śverūpā B kvacit kṛṣṇā cett.] kṛṣṇa N₁ om. E raktā BELU₂] °rakta cett.

Sources: **1** Re] PTqcr · YSV (Ed. p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | **4** Re] PTqcr · YSV
 (Ed. p. 836): ātmano vā pr̄thyvāyādāḥ svabhāvahā kiñcid ucyate | ātmaiva pr̄thvī dhātrī komalā ca kvacid
 dr̄ḍhā | kvacit manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohini
 | svarṇārūpā dhātūrūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvarā
 ūrvarā sā tu viśāmṛtamayī sadā |

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

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

Now, the division of the inherent being is described. Just as the seed of the banyan tree ripens into the shape of the banyan tree, [and] because of its own inherent being develops such a tenfold division. [Namely]: root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar. The division develops [those] ten parts. In this way, the pure, unchanging, unblemished, attains such [a division] precisely, because of the inherent being of the self. [Namely], the division: earth, water, fire, wind, space, mind, intellect, illusion, transformations and form.^{67[v]} Because of the power of Jñānayoga, there arises the conviction that "the self is truly one". Just as some particular soil (*ekaika*) sometimes appears soft, sometimes appears beautiful, sometimes fragrant, sometimes unscented, sometimes golden, sometimes silver, is sometimes made of precious stone, sometimes appearing white, sometimes black, sometimes copper, sometimes yellow, ...

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

⁶⁷Rāmacandra's tenfold taxonomy of *tattvas* appears inconsistent. Here, in comparison to XII^{vii} besides the stable list of the five gross elements, he replaces *ahamkāra* with *rūpa* and changes the order of the elements. Non of the tenfold *tattva*-systems known to me equal Rāmacandra's systems exactly. Taxonomies of *tattvas* like **bhagavadgīta** 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical:

bhūmir āpo 'nalo vāyuḥ kham mano buddhir eva cha |
ahankāra itīyaḥ me bhinnā prakritir aśtadhā ||7.4||

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

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

1 कवित् कर्बुरा ॥ कचिचानाविधफलरूपा ॥ कचिद्पुष्परूपा ॥ कचिद्मृतमयी ॥ स्वभावत एव भवति ॥
 2 तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरं धर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावा
 3 देव भवति ॥^[x] ज्ञानयोगाद्विकाररूपरहितो ज्ञायते । यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च
 4 फलस्य गतिर्बहुधा दृश्यते ॥ एकं फलं पृथ्वीमध्ये पतति । शुद्धं भवति ॥^[xv] एकस्य फलस्य मकरन्दं
 5 भ्रमरः पिवति । एकस्य फलस्य मालां कामिनी तुङ्गकुचमंडलापरि दृश्यति । एकं फलं ममृतनुष्णोपरि
 6 श्लिष्पते । अयं वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान् भुनक्ति ॥^[xx] के ते इष्टौ
 7 भोगाः

8 सुवासश्च सुवस्त्रच्च सुशश्या सुनितंविनी ।
 9 सुस्थानचान्नपानान्यष्टौ भोगाश्च धीमताम् ॥XXIII. xxii ॥

1 karburā cett.] karpurā U₁ kvaci cett.] kvacit U₂ om. P nānāvidhaphalarūpā cett.] nānāvidhaphalarūpā U₁ nānāvidharpā E om. P kvacid cett.] kvacit BL kvacir U₂ om. PN₂ puśparūpā DN₁] viṣarūpā BEL vīsarūpā U₂ om. U₁ kvacid cett.] kvacit U₂ om. U₁ amṛtamayī cett.] amṛtarūpamayī E amṛtamai BL om. U₁ svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.] bhavataḥ BL om. U₁ **2** tathaivātmā β] tathātmā α manuṣya° cett.] om. U₁ °pakṣi° cett.] om. U₁ °hariṇa° cett.] °hariṇā° P om. U₁ °hasti° DN₁] hasti cett. om. U₁ °pāṇḍita° cett.] pīḍata B °mūrkha° cett.] °rmūkha° P °mūrva° DN₁ °mūrsa° U₁ rogyarogī em.] rogyarogi E °rogī arōgi αU₂ °rogī BLP °krodhī° cett.] krodhī EP °krodhā° BL °śānta° cett.] °dhiśānta° BL °rūpaḥ cett.] rūpāḥ PL °rūpa α **2-3** svabhāvād eva cett.] evam svabhāvāpā U₁ **3** bhavati cett.] bhavati BL bhati N₁ dhāratī D jñānayogād vīkāra N₁U₁] jñānayogadhiκā cett.] jñāyate cett.] jāyate U₂ phalasyotpatti cett.] plakṣasyotpattiḥ E °sthānam cett.] sthānam E °sthāna U₁ ekam cett.] ekas D eva N₂ om. E eva cett.] kam eva N₂ bhavati cett.] bhavatī B ti U₁ **4** gati cett.] gati PN₂U₁ ekam cett.] eka° U₂ eva N₂ phalam cett.] phala° DN₁N₂ pṛthvi° cett.] pṛthivi° U₁ śuklam cett.] śuklam LU₁U₂ bhavati cett.] bhavati B phalasya cett.] om. PL makarandam ELPN₂U₁U₂] makaramda° LN₁ karamda° B **5** bhramarah cett.] bhramaraḥ BL bhramara N₂ pibati cett.] pibamti P pibati B phalasya cett.] phalasyam N₂ mālān cett.] mālā° N₂ kāmīn cett.] kāmībī D tuṅga° cett.] tuṅgā° U₁ dadhāti cett.] dadhāvati N₁ dadhovati N₂ ekam phalam em.] ekam phalam BELP eka° α amṛtam em.] mṛta° cett.] anuśopari em.] manusyopari cett.] **6** ksipyate cett.] ksipyate B eka cett.] ekam U₂ evātmā cett.] eva atmā U₂ svīyahāvād cett.] svabhāvād BL evāṣṭau cett.] evāstau N₂U₁ evāṣṭa U₂ bhogān cett.] bhogāt N₂U₁ bhunakti cett.] abhunakti N₁ ke te cett.] om. BL ḍṭau cett.] aşṭau BL ḍte U₁ **7** bhogāḥ cett.] bhobauḥ P bhogā U₁U₂ **8** suvāsaḥ ca cett.] suvāsac ca B suvastrañ ca E] suvamāśa ca U₂ suśayyā cett.] suśayyā ca U₁ suśayyāḥ BL suyyā P sunitambini cett.] sunitambiniḥ P sunitavinita U₁ **9** susthānañ ca E] susthānāś PLN₂ susthātāś DN₁U₁ sudeham U₂ °annapānāny L] vānnapānāny B cānnapānāni E cānpānānp° P cātmapanasyā° N₁ cānmanasyā° DN₂ cānnapānāl syād° U₁ sukhasamṛtānam U₂ aşṭau bhogāś ca dhimatām EP aşṭau bhogāś cā sudhimatām BL ḍṭau bhogāḥ sudhipaṇā° N₁ ḍṭau bhogāḥ sudhiṣṭāṇā° D aşṭau bhogāḥ sudhiṣṭāṇām U₁ aşṭau bhogāḥ N₂ abhayādicāṣṭakam U₂

Sources: **2** Re] PT^{qcr}·YSV (Ed. p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampīḍito rogi tathaiva krodhāśāntadhiḥ | aśeṣarūpabaliḥ nānābuddhirataḥ svayam | devatattvam bhūtaśaktiyā jīvasamjñā bhramātmikā | jñānayogī nirvīkāra nīstāpa eka iśvarah | ātmakamūrttimān bhūtvā nirvikalpo nīrañjanaḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

Testimonia: **5** Re] PT^{qcr}·YSV (Ed. p. 837): strīpuṇprūpī mahān so hi paraspavimohitaḥ | amanaskah svīyahāvāt jñānayogī nirākulaḥ | srakcandanādīvāmāsu svabhāvād bhogam icchukaḥ |

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

One fruit falls onto the ground and becomes dry:^[xv] A bee drinks the fruit's juice; [or] a woman places a garland made of the fruit over her voluptuous bosom; [or] the fruit is thrown onto a dead person. This is the inherent being of the thing. Thus [in the same way], due to its being, the one self enjoys eight enjoyments.”^[xx]⁶⁸

What are the eight pleasures?⁶⁹

XXIII^{xxii}. A good perfume, fine clothing, a good bed, a beautiful women, a good dwelling (*susthāna*) food and drink.⁷⁰ Those are the eight enjoyments of the wise.⁷¹

⁶⁸The passage appears to describe a single object's multifaceted nature, using fruit as an example. The author suggests that even though the origin of the fruit is singular, the actions and outcomes that can arise from it are many and diverse. This can be seen in the various examples, such as the fruit falling onto the ground, a bee drinking the fruit's juice, a woman adorning herself with a garland made of the fruit, or the fruit being thrown onto a dead person.

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

⁶⁹I was not able to allocate the source of the *aṣṭau bhogāḥ* yet. In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, includes all of the eight pleasures in greater detail (G. K. SHRIGONDEKAR, ed. *Mānasollāsa. Mānasollāsa of King Someśvara*. Baroda Oriental Institute. Mumbai: Bombay Vaibhav Press, 1939, 5). This alludes to the royal lifestyle of Rāmacandra's audience.

⁷⁰Surprisingly, the verse only gives seven enjoyments. What is lacking in comparison to the list given a little later is the horse.

⁷¹Right after the list presented on the next page, Rāmacandra teaches that the eight enjoyments cause suffering and attachment. However, the end of the verse with *aṣṭau bhogāś ca dhīmatām*, “the eight enjoyments of the wise/clever person” suggests a rather positive connotation.

- 1 पद्मसूत्रमयानि वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुला मृ
 2 दूतरछन्दवतीशाय्या ३ ॥ परिग्नी तारुण्यवती मनोहरा गुणवती तत्रोपविस्ता कान्ता ४ ॥ साध्वासनं ५ ।
 3 । अतिमूल्यो ६शः ६ ॥ मनोरममत्रं ७ ॥ तथा विधं पानं ८ ॥ एते इष्टै भोगाः कथिताः । एते दुःखं
 4 भजन्ते । मिक्षां याचन्ते च । [xxv] यथा सूर्यस्य तेजः ॥ दुग्धस्य धृतं ॥ अग्रेर्दाहः ॥ विषान्मूर्ढा ॥ तिलातैलं ।
 5 । वृक्षाच्छाया ॥ फलात्परिमलः ॥ इकाठादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्या
 6 दिपदार्थस्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमेश्वरोऽस्वरूपरिपूर्णश्च ॥ [xxx]

1 paṭṭa° पात् ॥ paṭṭa° BLU₂ padṛ° αE pada° P sūtra° cett.] sūtrā BL mayāni cett.] yāni DN₁N₂ vastrāṇi PL] vasrāṇi cett. paṃca vā sapta vā α] paṃcasaptā EP paṃcasat� LB śalikā em.] dṛḍalikā EN₁ dṛḍalikā D dadhikā P dātikā BL tālikā N₂ dālikā U₁ yuktāni cett.] saudhāni U₂ teṣu vāstu LB] teṣu vāsaḥ E teṣu cāsaḥ P vāsaya kecīt U₂ om. cett. ativipulā cett.] ativapulā DN₁ ativipulām U₁ aṣṭau bhogān āha || U₂ **1-2** mr̄duttara em.] mr̄dutara° BELP mr̄du uttara° α sugrahāpi || U₂ **2** °chandavati° DN₁N₂] °chadavati° P °chadavati° U₁ suvastraṁ || U₂ śayyā cett.] suśayā sustrī U₂ padmāni cett.] padmāni N₁ om. U₂ tārūyavatī em.] tārūyavatī cett. tārūyavatī N₂ om. U₂ manoharā guṇavatī cett.] om. U₂ tatropavistā cett.] tatopavistā P tatrapavistā B om. U₂ kāntā BELP] om. cett. sādhvāsanam em.] sādhu āśanam E sādhu āśanam BLPU₂ sādhyāsanam DN₁N₂ **3** atimūlyo 'svaḥ em.] atimūlyāñ ca E atimūlo 'svaḥ P atimūlyo asvam BL amūlyo svā ca α suśvaḥ U₂ manoramam annam em.] manoramam attam B manoramam annam L manoramam attam DN₁ suṣu annam U₂ vidham pānam em.] vidhapānam BLN₂ vidhayānam U₂ ete cett.] rāte U₁ 'ṣṭau β] aṣṭau α bhogāḥ cett.] bhogā N₁N₂ ghogā U₁ kathitā EU₂] kathitā P kathyate N₁N₂U₁ kathyamete D om. BL ete DN₂U₁] eke EPN₁ eka BL ekaṇ U₂ duḥkham DEN₁U₁U₂] duḥkha P duḥkha BL duḥkhataṁ N₂ **4** bhajante cett.] bhajate N₂U₁ bhiksām EPN₂U₁] bhiksāyām DN₁ bhiksā BLU₂ yācante cett.] yāmcāmte P yāmcāte BL yācate N₂ pācate U₁ ca cett.] kiñca E sūryasya cett.] sūryaś ca U₁ tejāḥ cett.] tejāḥ BL dugdhasya DEPN₁U₂] dugdha° BL dusya N₂ dugdhasy U₁ gṝtam cett.] gṝtaḥ BL P agnēr E agne cett. dāhāḥ em.] dvāhāḥ BL dāhī N₁ dadhi N₂ dadhiḥ D dārham U₁ dāhīḥ U₂ jvalanam E viṣān cett.] viṣāt U₁ tilāt cett.] titilāt P tila N₂ tilā U₁ **5** vr̄ksāt EN₁] vr̄ksāt P vr̄ksā BDLN₂U₂ vrakṣā U₁ phalāt cett.] phalā BL parimalah cett.] sarimalah BL palāt parimalah D kāṣṭhād cett.] kāṣṭhād PU₂ kaṣṭhād BL agnīḥ β] agnīḥ α sārkārādibhyo em.] arkārādibhyo E śarkvārādibhyo P śarkādibhyo LB rasāḥ cett.] om. BL himānībhyaḥ cett.] sahimānībhyaḥ BL himānītpa N₂ saityām DU₁] saityām N₁ saityām U₂ saityās N₂ śītām EP śītāḥ BL **5-6** ityādipadārthasvabhāva DN₁PL] ityādipadārthā° U₂ ityādipadārthāsvabhāvataḥ B atyādipadārtharthaśvabhāvā N₂ ityādipasvabhāvā U₁ ityādipadārthāḥ svabhāvataḥ L ityādipadārthānām svabhāvāḥ E **6** eva cett.] evā N₁ ravaḥ U₁ om. E tathā cett.] tathā vā U₁ paramēśvarasvārūpamadhye cett.] paramesvara svarūpasya madhye BL paramēśvarasvārūpamadhye U₁ tiṣṭhati cett.] tiṣṭhati B tiṣṭhampti U₂ 'khanḍa° cett.] 'ṣamḍa° DN₁ yarāndā° N₂ khanḍaḥ U₁ °paripūrṇaś ca cett.] paripūrṇaḥ E

Sources: **1 Re**] PT^{qcr} ·YSV (Ed. p. 837): ātmāvivekam āgama calac cittam mahākulam | viṣayāndhatamo dṛṣṭvā no vetti paramātmānaḥ | amāyātmā tattvātitah satsandhānavivarjitaḥ | sukhi duḥkha janma mr̄tyuṇ yāti satyam punaḥ punaḥ | vairāgyādiddhanaṁ tyaktvā viṣavad duḥkhakṛddhiyāḥ | kotisūryasamātmeti jñānayogād vimucyate | **4 Re**] PT^{qcr} ·YSV (Ed. p. 837): ravī tejo gṝtam dugdhe tile tailaṁ svabhāvataḥ | śāśam indau kule śākhamān kṣāre ca lavaṇam yathā | tathā brahmaṇi saṃsāro hyakhaṇḍapari-pūrvake |

1. Clothes made from silk;⁷² 2. A site of the palace in which there are mansions endowned with five or seven rooms.⁷³ 3. A huge, very soft and lovely bed;⁷⁴ 4. [on which] there is seated a lotus-like youthful, charming and virtuous wife;⁷⁵ 5. An excellent throne;⁷⁶ 6. An exceptional valuable horse;⁷⁷ 7. Food that pleases the senses;⁷⁸ 8. Various drinks.⁷⁹

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

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odor from a fruit, the fire from a scabbard, the sweet sap of Śārkara⁸⁰ and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the center of the highest God's own form. And the highest God is indivisible and all-filling.^[xxx]

⁷²Within the twenty *upabhoga*s of the *Mānasollāsa* we find the interesting topic of *Vastropabhoga* or the “enjoyment of garments”. Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming (SHRIGONDEKAR, 1939:14).

⁷³The first *adhyāya* of the third *vijñāti* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. Here houses with one to four *śālās* are described (SHRIGONDEKAR, 1939:6-7).

⁷⁴This is found as *Śayyabhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steads are described (SHRIGONDEKAR, 1939:21).

⁷⁵This is resembled as *yosidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women whom a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: a) Padminī, b) Citriṇī, c) Śaṅkhinī, and d) Hastinī. He suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 21.)

⁷⁶The *āsanopabhoga* or “the enjoyment of seats” within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

⁷⁷This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (SHRIGONDEKAR, 1939:24).

⁷⁸This is resembled as *annabhoga* within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of great food and the directions as to the preparations of various dishes (SHRIGONDEKAR, 1939:21).

⁷⁹This is resembled as *pāniyabhoga* within the *Mānasollāsa*. In this chapter everything related to drinking and drinks is described (SHRIGONDEKAR, 1939:23). Instead of following his template closely, Rāmacandra modifies the meaning of the passage. The original ideal of his sources text which emphasizes renunciation and detachment to wealth is weakened by the introduction of the eight pleasures. Instead of radically abandoning wealth, he just states that they cause suffering and craving, as we can ...

⁸⁰A liquor prepared from Dhātakī with sugar. Beleg?!

[XXIV.^{i-xvi} Bāhyalakṣya]

- 1 इदानीं बाह्यलक्ष्यं कर्तव्ये । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं ।
- 2 अथ वा नासाग्रादारभ्य षडंगुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्याङ्गुल
- 3 प्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्रं चब्बलम् उदकं लक्ष्यं
- 4 कर्तव्यं ।^v अथ वा नासाग्रादारभ्य द्वादशांगुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथ वा नासाग्राद्
- 5 आरभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

1 bāhyalakṣyam P] lakṣyam E शायलक्षा B bāhyalakṣa L °lakṣaṇam N₁ °lakṣaṇa DN₂ °lakṣyam U₁ lakṣaṇam U₂ catuṣṭaya° cett.] catuṣṭayam BL nīlākāram cett.] nilakaram BLP nirākāram N₂ teja° DN₁N₂] tejaḥ cett. jaḥ B pūrṇam cett.] pūrnakām U₂ ākāśa° cett.] akāṣaṇam EPLU₁ lakṣyam EPU₁U₂] lakṣaṇam BDLN₁ lakṣaṇam N₂ **2** nāsāgrādārabhya cett.] nāsāgrād abhya N₁D nāsāgrārabhya N₂ ṣadāṅgu-lapramāṇam cett.] ṣadāṅgulam pramāṇam B dvādaśāṅgulapramāṇam U₂ pavanaṭattvam E] °tattvam cett. l.n. B dhūmrākāram cett.] l.n. B lakṣyam cett.] lakṣaṇam DN₁U₂ lakṣaṇam N₂ vā cett.] om. U₁ **2-3** ārabhyāṣṭāṅgula° U₁] ārabhyā ṣadāṅgulapramāṇam N₁ ārabhya ṣadāṅgulapramāṇam D ārabhyam ṣṭāṅgulapramāṇam N₂ ārabhyam ṣṭāṅgulapramāṇam U₂ **3** atiraktam N₁N₂] atiraktam D itiriktam U₁ matiraktam U₂ tejo cett.] teja° U₂ lakṣyam U₁U₂] lakṣaṇam N₁N₂ lakṣaṇam N₂ cañcalam cett.] camdrākāram U₁ lakṣyam U₁] lakṣaṇam N₁D lakṣaṇam N₂ lakṣaṇam U₂ **4** dvādaśāṅgulapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam E dvādaśā ṣāṅgulapramāṇam U₁ lakṣyam EPU₁] lakṣaṇam N₂ lakṣaṇam cett. **5** samaprabham cett.] °prabhām L tejahpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇam α pūrṇa N₂ lakṣyam DEPN₁U₁] lakṣaṇam BLU₂ lakṣaṇam N₂

Sources: **1** Re] PT^{qcr}·YSV (Ed. p. 837): idānīm vāhyalakṣaṇī siddhidāni śrūṇu priye | dhāraṇākhyā tu caitāni jñātavyāni višeṣataḥ | **2** Re] PT^{qcr}·YSV (Ed. p. 837): lilayā bhāvayel līnam jyotiḥpūrṇam mahāparam | atha vā tatra deveśi dhūmrākāram ṣadāṅgulam | Re] PT^{qcr}·YSV (Ed. p. 837): dvādaśāṅgu-lamāṇam vā pṛthivitattvam tu pītabham | lakṣayed atha vā tatra koṭisūryasamaprabham | tejaḥ puñjanam mahākāśam tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito dr̄ṣṭis usthiram | kṛtvā dhyānād vinā sūryam caṇḍasūryan tu paṣyati | atha vā lakṣam etat tu kartturu vahiḥ śivopari |

Testimonia: **1** Ri] SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate| nāsāgrāt bahiraṅgulacatuṣṭaye nilajyotiḥsaṅkāśam lakṣayet | Ri] SSP 2.28 (Ed. p. 39): atha vā nāsāgrād ṣadāṅgulam adhovāyutattvam dhūmravarṇam lakṣayet | Re] PT^{qcr}·YSV (Ed. p. 837): atha vāṣṭāṅgulam raktam nāsikopari lakṣayet | Ri] SSP 2.28 (Ed. p. 39): atha vā ṣṭāṅgula kallolavad āpas tattvam lakṣayet | Ri] SSP 2.28 (Ed. p. 39): atha vā nāsāgrād dvādaśāṅgule pītabharṇam pārthivitattvam lakṣayet | Ri] SSP 2.28 (Ed. p. 40): atha vā ākāśamukhaṁ dr̄ṣṭivā lakṣayat kiraṇākūlitam paṣyati |

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

[XXIV.^{i-xvi} Bāhyalakṣya]

Now the external fixation is taught. Beginning at a four-finger wide distance from the tip of the nose, the space-element, appearing blue, being full of light, shall be made the target [of fixation]. Or, beginning at a six-finger wide distance from the tip of the nose, the wind-element, appearing greyish, shall be made the target [of fixation]. Or, beginning at an eight-finger wide distance from the tip of the nose, the very red fire-element shall be made the target [of fixation]. Or, beginning at a ten-finger wide distance from the tip of the nose, the white fickle water-element, shall be made the target [of fixation].^v Or, beginning at a twelve-finger wide distance from the tip of the nose, the yellow-coloured earth-element shall be made the target [of fixation]. Or, beginning at the tip of the nose⁸¹ the space-element full of fire shining like ten million suns shall be made the target [of fixation].⁸²

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

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

This observation perfectly suits the initial definition of Rājayoga (cf. I.ⁱⁱⁱ, p.7) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

⁸¹ Given the explicit instructions of the respective distance of the exercise in the previous sentences, it is surprising that this instruction is lacking the mention of the distance.

⁸² The first five external targets, associated with the five elements can be also identified within Sarvāṅgayogapradīpikā 3.29-33 (Ed. pp. 104-105).

bāhya lakṣa aur puni jāmnahūṁ | paṇṭa tatva kī lakṣa su ṭhānahum |
 agra nāsikā amṛgula cārī | nīla varṇa nabha deśi bicārī || 29 ||
 nāsā agra amṛgul chah deśaiṁ | dhūmrāhi varṇ vāyu tat peśai |
 amṛgul aṣṭa nāsikā āgai | rakta varṇ su vahni tat jāgai || 30 ||
 nāsā agra amṛgul daś tāmī | śvet varṇ jal deśi tahāmī |
 nāsā agra su amṛgul bārā | pīta varṇ bhū deśi apārā || 31 ||
 bāhya lakṣa aur bahuterī | so jānaṁ jo pāvai serī |
 sataguru kr̥pā karai jau kabahī | dei batāi chinak maim sabahī || 32 ||

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

- 1 आकाशमध्ये आकाशोपरि वा दृष्टि कृत्वा ध्यानकारणात् सूर्यं विना सूर्यसंबंधीनीं सहस्रकिरणावलीं प
 2 रुयति । अथ वा शिरोपरयुर्द्धं सपदशांगुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यं । अथ वा दृष्टेरये तपत्वर्णवर्णकारं
 3 पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं ।^[xv] उक्तानां लक्ष्याणां मध्ये यस्य कस्यायेकस्य लक्ष्यकरणात् वलितपलिता
 4 दूरे भवन्ति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्राः स्वमे उपि मित्राताम् अयांति । सहस्रवर्षपर्यंतमायुषं
 5 वर्धते । अपठितं शास्त्रं जिह्वाग्रेणोचरते ।^[xvi] एतादृशं बहुतरं फलं ॥

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N1 vā cett.] om. BELP dr̄ṣṭim cett.] dr̄ṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryam̄ cett.] sūrya N2 U2 sūryasam̄bamdhinīm P] sūryasam̄bamdhinī cett. sahasrakiraṇāvalīm P] sahasrakiraṇāvalīm U2 sahasrakiraṇāvalī BL sahasrakiraṇāpañktih E sahasrāny api kiraṇāṇi N1U1 sahasrāṇapi kiraṇāṇi DN2 1-2 paśyati ELU2] paśyati BDN1 paśyate N2 pati P paśyam̄ti U1 2 atha vā cett.] atha kā N1 om. P śiropari em.] śiropari cett. śivopari E śiroparir B om. P ūrddhvam̄ cett.] ūrdhva° L urdhvam B ūrddham U1U2 ūrddham E om. P saptadaśāṅgulapramāṇam̄ cett.] saptadaśāṅgulam̄ parāṇam N2 saptadaśāṅgulapramāṇa° U2 om. P tejaḥpūṇijalakṣyaṁ E] tejaḥpūṇijam lakṣaṇam P tejaḥpūṇijam lakṣaṇam L tejā pūṇijalakṣaṇam N1 tejā pūṇijalakṣyaṇ D tejaḥpūṇijalakṣaṇam N2 tejaḥpūṇijakam lakṣaṇam U1 tejaḥpūṇijam lakṣaṇam U2 agre cett.] agne BLP taptasvarṇavarṇākāraṇam U2] taptasvarṇavarṇākāraṇam P tatparamā svartākāraṇam E taptasvarṇavarṇāraṇam BL taptavarnākāraṇam α 3 pr̄thivitattvam B pr̄thivitattvam L pr̄thivīn tatvam U2 laksyam̄ EPU1] laksyam̄ BDLN1U2 laksyam̄ N2 karttavyam̄ cett.] om. P laksyāṇām̄ E] laksyāṇām U1N1 laksyāṇām D laksyāṇām P laksyāṇām BL laksyāṇā° N2 laksyām U2 kasyāp̄ cett.] kasyāpi BLU1 kasyāp̄° D lasyāp̄ N2 ekasya cett.] kasya BLU1 elasya N2 laksyā° cett.] laksyā° BL laksyasya DN1 laksyāsyā N2 laksyāsyā U1 *karaṇāt cett.] karaṇā U1 3-4 valitapalitā dūre E] valitam palitādī dūre BL valitapalitādīdūre cett. 4 bhavanti EU2] bhavatī B bhavatī cett. aṅgarogā cett.] amgarogāḥ E amgirogādī BL dūre cett.] dūrī E dūro BL bhavanti DEN1U2] bhavati PLN2U1 bhavatī B samagrāḥ cett.] samagrā N2 samagrā° U2 svapne cett.] svapni N1N2U1 svacan D 'pi U2] pya BELP eva DN1U1 evan N2 mitratām BLPU2] mitran E mityāp DN1 nityām N2 mitevām U1 ayām̄ti PB] ayām̄ti L ayām̄ti N2 nāyām̄ti E nāyāti DN1N2 naiyati U1 sahasravarṣaparyām̄ta] sahasravarṣam β ayuṣam̄ DN1N2] ayuṣyam̄ U1 ayur β 5 apaṭhitam cett.] apathitam N2U1U2 °rate α] *rate BELU2 °ratī B etādṛśam̄ cett.] etādṛśyam̄ U1 bahutaram̄ phalaṁ α] phalaṁ bahutaram̄ β

Sources: 2 Re] PTqcr·YSV (Ed. p. 837): ūrddhvam̄ saptadaśāṅgulyam̄ pramāṇam̄ tejasā prabham | Re] PTqcr·YSV (Ed. p. 837): ūrddhvam̄ saptadaśāṅgulyam̄ pramāṇam̄ tejasā prabham | athavā pr̄thivitattvam̄ taptakāñcanasannibham | dr̄ṣṭiragre tu karttavyam̄ lakṣaṇam etad yat ātmanām | uktānām yasya kasyaiva ekaśāḥ karaṇam̄ priye | balipalitahināh syādausadhaena vinā tathā | 4 Re] PTqcr·YSV (Ed. p. 837): sarvārogāni naśyanti mitravac ca vaśi ripuḥ | jīved varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |

Testimonia: 1 Ri] SSP 2.28 (Ed. p. 40): evam̄ nirmalikaraṇam̄ atha vordhvadr̄ṣṭayāntarālam̄ lakṣaṇet | jyotiḥ mukhāni paśyati | atha vā yatra tatrākāśam̄ lakṣaṇet | ākāśasadṛśam̄ citram̄ muktipradām̄ bhavati | Ri] SSP 2.28 (Ed. p. 40): atha vā dr̄ṣṭyā taptakāñcanasannibhām̄ bhūmiṇam̄ lakṣaṇet | dr̄ṣṭil̄ sthīrā bhavati | ity anekavidhām̄ bahirlakṣyam |

Philological Commentary: 5 XXIV.^{xvi}: Witness P includes a dittography of the previous lines after XXIV.^{xvi} and reads: etādṛśam̄ mitratām̄ayām̄ti sahasravarṣam̄ ayur varddhate apaṭhitam̄ śāstraṁ jihvāgreṇoccarati etādṛśam̄ phalaṁ bahutaram̄ bhavati |.

After having fixed the gaze on the space-element or above the space-element, due to the execution of meditation [on either target], he sees the sun without the group of thousand rays related to the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the fixation object. Or, at the uppermost part of the [previously mentioned] focal point, the earth-element appearing in the colour of molten gold shall be made the target [of fixation].^[x] From the execution of [the yoga of] targets onto any of the discussed targets, wrinkles, grey hair, etc., are removed. Diseases of the limbs are removed without medical herbs. All enemies become friends while sleeping. The lifespan increases up to 1000 years. The non-recited scripture is uttered by the tip of the tongue.^[xv] Such [practice] yields numerous fruits.⁸³⁸⁴

...Four fingers above the tip of the nose; contemplate the blue-colored space-element. (30) Six fingers from the tip of the nose visualize the smoke-coloured air-element. Eight fingers in front of the nose visualize the red-coloured fire-element. (31) Ten fingers from the tip of the nose visualize the white-colored water element. Twelve fingers in front of the nose visualize the earth-element with a yellow color. (32) There are many external target, but only a few can attain the ultimate goal. If the true guru shows mercy at any time, they reveal the secret within.

⁸³A variant of the practice with little differences can also be found in *Advayatārakopaniṣat* 6 (Ed. p. 4):

atha bahirlakṣyalakṣaṇam | nāśikāgre caturbhīḥ ṣaḍbhīḥ aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte nīladyutiśyāmatvasadṛgraktabhaṅgīspuratpītavarṇadvayopetām vyoma yadi paśyati sa tu yogī bhavati | caladrṣṭyā vyomabhāgavikṣitūḥ puruṣasya dṛṣṭya-gre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasamṛkāśajyotir-mayūkhā apāṅgānte bhūmau vā paśyati taddṛṣṭih sthīrā bhavati | śīrṣopari dvādaśāṅgu-lasamikṣitūḥ amṛtatvarṇ bhavati | yatra kutra sthitasya śīrasī vyomajyotir dṛṣṭam cet sa tu yogī bhavati || 6 ||

"Now, the characteristics of the external fixation. If one sees a space endowed with two colours, a twinkling yellow breaking into a red which resembles the blackness of profound azure radiance, at [a distance of] four, six, eight, ten and twelve finger breadths, in that order, from the tip of a nose, he becomes a yogin. With the fluctuating gaze of one who looks at the portions of space luminous rays manifest in front of the observers visions. By seeing that, one becomes a yogin. [Once] he sees luminous rays appearing like molten gold at the corner of his eye or on the ground, his gaze becomes stable. For one who sees [this phenomenon] twelve finger breadths above the head the state of immortality ensues. If the light of space is seen in the head by one who is situated anywhere, he is a yogin."

⁸⁴Also Cf. *sivayoga* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣat*.

[XXV.^{i-ix} Antaralakṣya]

- 1 इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुपन्ना श्वेतवर्णा ब्रह्मरन्पर्यंतं एका ब्रह्मनाडी वर्तते ।
- 2 ब्रह्मनाडीमध्ये कमलतनुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादश्येका मूर्तिर्वत्ते । तस्या
- 3 मूर्त्यर्थानकारणादृष्टमहासिद्धयोऽणिमाद्याः पुरुषस्य समीपे आगत्य तिष्ठति । [v]

1 idānīm EU₂] idānīm cett. antaralakṣyām D] anyataram laksyam E amtaram laksyam P antaralakṣam BL antaralakṣyakām N₁ antaralakṣyānam N₂U₁ ataram laksyam U₂ kathye cett.] kartavyam BL mūlakandasthāne cett.] mūlakām sthāne P brahmadaṇḍādutpannā cett.] brahmadaṇḍotpannā nādī E brahmadaṇḍādutpannā N₁ brahmadaṇḍādūtpannā N₂ brahmadaṇḍādūtpannāh U₁ brahmarandhṛaparyāmtam cett.] brahmadaṇḍaparyāntam E ekā brahmanādī cett.] ekā nādī B ekanādī L **2** kamalatantusamānākārā cett.] kamalataṁ samānākārā P °maprabhā cett.] °bhāprabhā BL ūrdhvām cett.] °rdhvām U₁ urdhvām U₂ calati cett.] etādṛsyekā cett.] etādṛśi ekā N₁D om. U₁N₂ mūrtir cett.] om. U₁N₂ vartate cett.] om. U₁N₂ tasya cett.] tasylā N₁ tan E om. U₁ **3** mūrter cett.] mūrte B om. U₁ dhyāna° cett.] om. U₁ °kāraṇād em.] °karaṇāt cett. °karaṇāc° N₂ om. U₁ aṣṭamahāsiddhayo β] aṇimādyaṣṭasiddhiḥ DU₁ aṇimādīsiddhiḥ N₁ °nimādyāḥ P] °nimādayas tasya E aṇimādyāḥ BLU₂ om. α samīpe N₁D] sāmīpe U₁ sāmīpem B sāmīpam ELU₂ sāmīm P āgatya cett.] āgamyā U₂ tiṣṭhanti EPN₁] tiṣṭhati cett.]

Sources: **1** Re] PT^{qcr}·YSV (Ed. p. 838): mūlakandotthalatalo brahmanādīsamudbhavā | śvetavarṇā brahmarandhṛaparyāntam eva tiṣṭhati | esā tu brahmarandhṛākhyā tanmadhye varttate parā | **2** Re] PT^{qcr}·YSV (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrddham mahāmūrtir asya dhyānād bhavec chīvaḥ | aṇimādyā aṣṭasiddhis tu samagreṇa prasīdati |

Testimonia: **1** Ri] SSP 2.26 (Ed. pp. 37-38): tatra tāvad antaralakṣyam kathye | mūlakandādā dāṇḍalagnām brahmanādīm śvetavarṇām brahmarandhṛaparyāntam gatām saṃsmaret | tanmadhye kamalatantubhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtīm manasā lakṣayet | sarvasiddhipradā bhavati|

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

[XXV.^{i-ix} Antaralakṣya]

Now the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)⁸⁵ originating from the staff of Brahma⁸⁶, being white, extending up to the aperture of Brahma [at the top of the head] exists the single Brahma-channel⁸⁷. Within the Brahma channel [exists something] resembling the shape of a stalk of a lotus flower shining like 10 million suns [which] goes upwards. [There] exists only one such manifestation. Due to the execution of meditation on this manifestation⁸⁸, the eight supernatural powers of humans beginning with “becoming as small as the smallest particle of matter” (*aṇīma*) etc.⁸⁹ become established after entering [the manifestation’s] imminence.^[v]

⁸⁵ There exist diverging concepts about the location of the *kanda* in yogic literature predating Rāmacandra. In the *Yogayājñavalkya* 4.16-27 (Ed. p. 33), it is located in the centre of the belly, nine finger widths below the waist:

kandasthānāṁ manusyāṇāṁ dehamadhyān navāṅgulam |
caturaṅgulam utsedham āyāmaś ca tathāvidhah ||16||
aṇḍākṛtivad ākāraṁ bhūṣitam tattvagādhibhiḥ |
catuśpadāṁ tiraścām ca dvijānāṁ tundamadhyame ||17||

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

The *Gorakṣāśataka*, the source for this verse in the *Hathapradīpikā* 3.4cd (gulphadeśasamīpe ca kandāṁ tatra prapīdayet) mentions pressing the *kanda* with the feet, which could imply that the *kanda* is in the genital region (except one assumes the very challenging posture like *kandapīdāsana*, cf. *Encyclopedia of Traditional Asanas* Ed. pp. 143-144). Sundaradeva, in *Yuktabhavaadeva* 7.224 and Bhavadeviśa in *Hathasāṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is inbetween penis and navel (ūrdhvam meḍhrādadho nābhēḥ kande yonih khagaṇḍavat).

⁸⁶ The term *brahmadaṇḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. SNODGRASS, 1988: 360.

⁸⁷ The term *brahmanādī* is used as a synonym for the *suṣumnā*, cf., e.g. *Hathapradīpikā* 2.67, “The Original Gorakṣāśataka” 47, *Yogakunḍalinīyopaniṣad* 37c-38b, *Yogacintāmaṇi* (Śivānandasarasvatī) (Ed. pp. 46, 112, 116, 140, 191), *Hṝtharatanāvalī* 2.8, 2.25, 2.65, 2.69.

⁸⁸ A predecessor of this type of meditation is found in *Vijñānabhairava* 35 (madhyanāḍī madhyasamsthā bisasūtrābharūpā | dhyātāntarvyomayā devyā tayā devaḥ prakāśate |) “The central channel, which is situated within the centre of the body [is endowed] with a form resembling the stalk of a lotus. By meditation upon it’s the empty inner space god becomes revealed by the goddess [of the middle].”

⁸⁹ For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

- 1 अथ वा ललाटोपर्याकाशमध्ये शुक्रसद्वशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा न
- 2 रवन्ति । आयुर्वृद्धिर्भवति । अथ वा भ्रूोर्मध्ये उत्तिरक्तवर्णस्यातिरथूलस्य तेजसो ध्यानकरणात्सकालानां
- 3 पार्थिवपुरुषाणां वल्लभोभवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति ॥^[ix]

1 *lalāṭopary* E] *lalāṭopari* cett. *dhyānakaraṇāc* em.] *dhyānakāraṇāt* cett. *śarīra*^o BL] *śarīra*^o cett. *“sambandhināḥ* α] *“sambandhi* DN₁U₁ *kuṣṭhādayo* cett.] *kuṣṭhādayo* DN₂ *rogā* cett.] *rogāḥ* DPN₁N₂ **1-2** *naśyanti* cett.] *naśyamत्* BP **2** *atha vā* cett.] *om.* E *bhruvor* cett.] *bṛvṛor* U₂ *‘tirakta*^o cett.] *atirakta*^o U₂ *tirikta*^o E *varṇasyātisthūlasya* cett.] *varṇasyāti* sthalasya U₁ *‘tisthūlasyah* U₂ *dhyānakaraṇāt* cett.] *dhyānaṁ* *karaṇāt* B *dhyānakāraṇād* E *sakālānām* cett.] *sakalānā* D *bahulānām* E **3** *pārthivapuruṣāṇām* cett.] *parthivānām* *tatpuruṣāṇām* ca E *bhavati* cett.] *jagad* *vallabho* pi *bhavati* E *taṁ* cett.] *asya E* *puruṣam* *drṣṭvā* N₁DU₁] *puruṣam* *drṣṭā* N₂ *puruṣam* BP *puruṣa*^o L *puruṣayāvalokanena* E *sarveṣām* αE] *pratisarvesām* cett. *drṣṭiṣthirā* cett.] *drṣṭiṣthirā* EP *bhavati* cett.] *bhavati* B

Sources: **1** Re] PT^{qcr} ·YSV (Ed. p. 838): *lalāṭopari vā dhyātvā candram vā jyotir iśvaram | nāśayet kuṣṭharogādin mahāyuṣmān śivah paraḥ |* **2** Re] PT^{qcr} ·YSV (Ed. p. 832): *bhruvor madhye ‘thavā dhyātvā arkantu teja iśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niśkriyo bhavet | nirāśiryatataṭtva ‘yam itaro na nṛpasthitih |*

Testimonia: **1** Ri] SSP 2.27 (Ed. p. 38): *atha vā lalāṭordhvē kollāṭamaṇḍape sphuratkārakāram* lakşayet|

Or, from the execution of meditation onto the bright light within the space above the forehead: diseases related to the body, beginning with leprosy, vanish.⁹⁰ Life-force increases. Alternatively, because of executing meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people. Having seen this person, everybody's gaze becomes fixed [onto the person].^[ix]⁹¹

⁹⁰The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antarlakṣya* which are unparalleled in Rāmacandra's system:

atha vā bhramaraguhāmadhye āraktabhramarākāram lakṣayet | atha vā karṇadvayam tarjanībhȳāṁ nirodhayet tataḥ śiromadhye dhūm̄ dhūm̄ kāraṇ nādāṇ śṝnoti | atha vā cakṣurmadhye nilajyotirūpaṁ putalyākāraṁ lakṣayed |

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

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

athavā karṇayor dvāre tarjanībhȳāṁ nirodhayet |
śrīhaṭṭamastake nādāṇ ghumghumkāraṇ śṝnoti ca || 40 ||
cakṣurmadhye ’thavā nilajyotirūpaṁ vilokayet |
antarlakṣyam iti jñeyam̄ bahirlakṣyam̄ atha śṝnu || 41 ||

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

⁹¹Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogasvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*. The only one verse dedicated to *antarlaṅga* in the *Sarvāṅgayogapradīpikā* 3.33 might provide a possible hint to an answer:

aṇṭar laṅga ju sunahum̄ prakāśā | brahma nāḍikā karahu abhyāsā |
aṣṭa siddhi nava niddhi jahāṇlaum̄ | ṭarahiṇ na kabahūm̄ jivai jahāṇ laum̄ || 33 ||

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

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

[XXVI. i-xii The 10 Channels]

- 1 इदानीं शरीरमध्ये नाडीनां भेदाः कथयन्ते । दशमुख्यनाड्यः । तन्मध्ये नाडीद्वयम् । इडापिंगलासंज्ञकं ना
- 2 सद्वारे तिष्ठति । सुषुम्णा भानुमार्गेन ब्रह्मद्वारपर्यन्तं वहति । [v] सरस्वती मुखमध्ये वर्तते । गांधारीहस्तिजि
- 3 ह्लाकर्णयो मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शंखिनी लिंगद्वारा दारयेदामार्गण
- 4 ब्रह्मस्थानपर्यंतं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गलामार्गण ब्रह्मस्थानपर्यंतं तिष्ठति । [x] एताहषा नाड्यो
- 5 दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्तिसहस्रपरिमिता नाड्यो लोम्नां मूलेषु सूक्ष्मस्रूपेण तिष्ठन्ति ॥

1 idānīm cett.] idānī BLN₂ **nādīnām** cett.] nādī° BL nādīnām aparo α **bhedāḥ** cett.] bhedah BDLN₁ **kathyante** EPN₂U₁] kathyate cett. **daśamukhyānādyah** EN₂U₁U₂] daśamukhyānādyah P daśamukhyenādyā B daśamukhyānādayas L daśamukhyānādhyah DN₁ **nādīdvayam** cett.] dvayam E **idāpiṅgalā** E] idā pīṅgalā cett. idānīm pīṅgalā N₂ idām pīṅgalā P **saṃjñākām** cett.] saṃjñākām U₁U₂ samjñīkah BL **1-2 nāsādvāre** cett.] nāsānāsādvāre D **2 suṣumnā** β] suṣumnā tu α **bhānumārgena** conj.] tālumārgeṇa DPN₁U₁U₂ tālumārge BELN₂ °dvāra° cett.] °ramdhra° BLP **vahati** U₂] vahati tiṣṭhati ELP₁ vahatī tiṣṭhati cett. **sarasvatī** cett.] ti sraḥ sarasvatī U₂ **vartate** α] tiṣṭhati ELP₂ tiṣṭhati B **2-3 hastijihvākarṇayor** E] hastinījihve karṇayor DPN₁N₂ hastijihve karṇā° BL harratijihvākarṇayor U₁ hastinī || jihve || netrāyor U₂ **3 madhye** cett.] om. LB **vahatyau** DPN₁N₂] vahalyau E vahatyo BL vahamtyā U₂ **tiṣṭhataḥ** cett.] tiṣṭhati BL om. U₂ **pūṣālambuṣānetrāyor** em.] pūṣālambuṣānetrāyor E pūṣālambuṣā netrāyor P pūṣodalabuṣe netra° B pūṣo ulabuso netra° L pūṣālambuṣā netrāyor DN₁ pūṣālambuṣā netrāyor N₂ pūṣālambuṣā netrāyor U₁ pūṣāya śākhīnī || karṇayor U₂ **vahatyau** cett.] rvahalyā E vahatyo BLN₁N₂U₂ **tiṣṭhataḥ** DEN₁N₂U₁] tiṣṭhati B tiṣṭhamtī L tiṣṭhataḥ P tiṣṭhataḥ || alambuṣā || bhrumadhye vamhātyo tiṣṭhati || U₂ **śāmkhīnī** cett.] śāmkhānī N₁ kuhū U₂ **liṅgadvārād** cett.] liṅgadvārā° U₁ **ārabhye** cett.] ārabhya cett. °dāmārgeṇa E] idāmārgeṇa cett. idānīm mārgeṇa N₂ **4 tiṣṭhāti** cett.] tiṣṭhatītī E **kuhū** conj.] śāmkhīnī U₂ **pīṅgalā** em.] pīṅgalā° U₂ **etādṛṣā** P] etādṛṣā DEN₁U₁U₂ etādṛṣyā BL etā N₂ **nādyo** cett.] om. N₂ **5 daśasu** dvāreṣu cett.] daśa dvāreṣu L daśasv adhāreṣu U₁ **tiṣṭhanti** cett.] tiṣṭhati U₁ dvisaptatisahasraparimītā cett.] dvisaptatisahasraparimītāgryō U₁ hidaśonā dvisatyati sahasraḥ || 71110 || parimītā U₂ **nādyo** BLP] nādoyo E nādhyo U₂ om. U₁ **lomnām mūleṣu** DEN₁N₂U₂] lomnā BLPU₁

Sources: 1 Re] PTqcr ·YSV (Ed. p. 838): idānī śṛṇu nādīnām bhedaṁ vakṣyāmi siddhidam | meruvāhyē idānāmnī pīṅgalayā samanvitā | suṣumnā bhānumārgeṇa brahmadvārāvadhi sthitī | sarasvatī sugandhā tu gāndhāri hastijihvakā | jñātavyā karṇayormadhye netrāyos ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiqāmārge brahmasthānāvadhi priye | nādyantam pratilomeṣu sahasrānām dvisaptatiḥ |

Testimonia: 1 Ri] SSP 1.66 (Ed. p. 29): atha nādīnām daśadvārāṇī | iqā pīṅgalā ca nāsādvāreṣor vahataḥ | gāndhāri hastijihvikā ca cakṣurdvārāyor vahataḥ | pūṣā yaśasvinī ca karnadvārāyor vahataḥ | alambuṣā ānane vahati | kuhūr gudadvāre vahati | śākhīnī liṅgadvāre vahati | suṣumnā madhyadeśe vahati | sā danḍamārgeṇa brahmarandhraparyantaḥ vahati | evam daśanādyo daśadvāreṣu vahanti | anyāḥ sarvanādyo romakūpeṣu vahanti |

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

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

Now, the divisions of channels within the body are explained.⁹² There are ten primary channels.⁹³ Among them is a pair of channels. [Their] designation is Idā and Piṅgalā [and they] exist at the entrance of the nose. The Suṣumṇā flows by the path of the sun to the door of Brahma.⁹⁴^[v] The Sarasvatī[-channel] exists at the center of the face. The two rivers, Gāndhārī and Hastjihvā, exist within the two ears. The two rivers, Pūṣā and Ālaṁbusā, are situated at the center of the two eyes. Śamkhinī stretches from the beginning of the opening of the gender through the Idā-channel up to the place of Brahmā/Brahman⁹⁵. Kuhū stretches from the entrance of the root⁹⁶ through the Piṅgalā-channel up to the place of Brahmā/Brahman.^[x] In such a way, the channels are situated at the ten openings. The other channels, measured as 72000, are situated with a subtle form at the roots of the hairs.

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

⁹² Networks of channels are standard in many systems of yoga. The earliest known mention refers to Upaniṣadic literature, such as the *Bṛhadāraṇyakopaniṣat* 2.1.19. For a detailed depiction of systems of channels in yogic literature, see MALLINSON and SINGLETON, 2017: 172-174, 184-198.

⁹³The notion of ten primary channels can already be found in early texts of Haṭhayoga, e.g., the *Vivekamārttaṇḍa* (Central Library, Baroda Acc. No. 4110, 1534 Samvat) 17

teṣu nāḍisahasreṣु dvिसप्ततिर udāhṛtāḥ |
pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ ||

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

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

⁹⁴The *brahmadvāra* is a synonym for the *brahmarandhra*, “The aperture of Brahmā/Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438

⁹⁵The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here the *brahmasthāna* is equated with the *sahsrāracakra*.

⁹⁶The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapaddhati* 1.66 (kuhūr guḍadvāre vahati) “Kuhū conducts through the anus”.

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

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

1 *vāyavo* EPU₂] *vāyavas* α *om.* BL *daśa* EPU₂] *om.* cett. *tiṣṭhanti* cett.] *ṣṭamti* U₂ *om.* BL *kāryāṇī* cett.] *nāmāni* *kāryāṇī* E *nāmāni* *kārmāṇī* P *kathyante* cett.] *kathyate* N₂U₁U₂ *prāṇavāyur* EP] *prāṇavāyū* ° αU₂ *om.* BL *hṛdayamadhye* cett.] *om.* BL *uccchvaśāsapraśāsam* em.] *utsvā-*
apravasāsam N₁ *ūrdhvavāsapravāsam* N₂ *utsvāspravasāsam* D *ūdhvasaprasase* U₁ *śvāsocchāsam* E
śvāsocchāsam P *śvāsośvaroti* B *śvāsośvareti* L **2** *aśanapāneccā* E] *aśanapānechā* BLPU₂ *aśitapiteccha*
DN₁ *aśitapitechā* N₂ *aśite pitechā* U₁ ' *pānavāyus* em.] *apānavāyus* DN₁ *apānāvāyor* B *apānāvāyo*
LU₂ *apānāvāyu* N₂U₁ *om.* E *tiṣṭhati* cett.] *tiṣṭhati* B *om.* E *sa* cett.] *om.* U₂ *ākumcanām*
stambhanām DN₁U₁] *ākumcanasthambhanām* N₂ *āmkucanastambhanām* BLPU₂ *karoti* cett.] *karoti*
B *nābhimadhye* cett.] *nābhipadmamadhye* U₂ *om.* E *samāno* cett.] *samāno* *vāyur* E *smānā* B **3** *sa*
cett. *sapta* E *samagrā* β *samāgram* α *nādīḥ* EP] *nādī* BLU₂ *nādīm* U₁ *nādhyam* DN₁N₂ *śoṣayati*
cett. *śoṣayatī* L *tathā* cett.] *om.* U₂ *nādīḥ* P] *nādī* E *nādīm* α *om.* BLU₂ *poṣayati* em.] *poṣayati*
DPN₁N₂ *poṣayati* | *tathā* *poṣayati* B *poṣayati* L *poṣa* iti U₁ *śoṣayati* U₂ ' *śoṣanāt* E *rucim* cett.] *rucir* B
kvacit DN₁N₂ *utpādayati* cett.] *utpādayati* P *agniṇī* em.] *agniṇī* DN₁N₂ *agniṇī* U₁ *vahnī* EPU₂
vahnī BL *dīpayati* cett.] *dīpayati* BL **4** *udānavāyus* BLN₁U₁] *udāno* *vāyus* DEPU₂ *udānāni* *vāyus*
N₂ *vāyur* cett.] *vāyuh* E *vāyū* P *annam* cett.] *ratnam* EPN₁ *gilati* cett.] *lilati* E *galayati* B *galayati* L
śilati N₁ *pibati* cett.] *pibati* P *pibati* BL *vāyanavāyuh* em.] *nāgavāyuh* cett. *nāgavāyuh* ' L *nānāgavāyuh*
D *sakale* cett.] *sakala* BL *svarā* E **5** *vāyoh* cett.] *vāyo* P *śārīram* cett.] *śārīre* BL *calayati* PU₂] *calayati* E *calatī* B *calayatī* L *calayati* U₂ *calatī* α *śokam* *āpnoti* *vikṛtah* U₂] *śokam* *āpnoti* *vikṛtah* U₂ *om.*
α

Sources: **1** Re] PTqcr·YSV (Ed. pp. 838-839): *idānīn dehamadhyasthāḥ kathyante daśa vāyavaḥ* | *kāryakāranabhbhāvena kathyante tāni cihnataḥ* | *prāṇavāyur hrdi sthitvā śvāsocchvāsam karoti saḥ* | *asikāntam pītam iśām karoti yogasamjnākah* | *apāno gudadeśasthāḥ karoty ākuñcanām sa tu* | *stambhanañ ca tathāpānāḥ samāno nābhimanḍāḥ* | *toṣakāḍipoṣata nādīnām rūcidāyakah* | *dīptāgnimadhye* 'pi *tathā samānākhyā mahāparā* | *tālumadhye udānas tu aśnāti pibatūti ca* | *śārīram sakalam* *vyāpya vyānavāyuh* *pratiṣṭhitāḥ* | *śārīre cālānaṁ teṣāḥ karoti sthāpayaty api* | Rī] SSP 1.67 (Ed. pp. 23-24): *atha daśavāyavah* | *hṛdaye prāṇavāyur uccchvāsanīśvāsakārako hakārasakārātmakaś ca* | *gude tv apānāvāyuh* *recakakumbhakāpūrakaś ca* | *nābhau samānavāyuh* *dipakaḥ pācakaś ca* | *kanthe vyānavāyuh* *śoṣanāpī* *āyanakārakaś ca* | *tālau udānāvāyuh* *grasanavamanajalpārakaś ca* | *nāgavāyuh* *sarvāngavāyapakaḥ* *mocakaś cālakaś ca* |

Philological Commentary: **1** XXVII.ⁱⁱ: Sentence *om.* in B and L. **2** XXVII.^{vi}: Sentence *om.* in E. **5** *vyā-*
navāyuh: I have emendend *nāgavāyuh* to *vyānavāyuh* based on the description provided in PTqcr·YSV, as
the latter term corresponds to the given function. Some witnesses, namely E, P, B, L and U₂ contain a
nonsensical fragment, "śokam āpnoti vikṛtah", after the description of the *vāyuh*. This is likely a remnant
of the original description of *nāgavāyuh* that was lost during transmission.

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

Now ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located in the middle of the heart and causes inhalation and exhalation. There is a desire for food and drink. At the center of the anus, the Apāna vital wind exists.^[v] He does contraction and checking. At the center of the navel, the Samāna vital wind exists. He causes to absorb [substances from]⁹⁷ all the channels. In this way, the channels are caused to be nourished, appetite is caused to be generated, and the fire [of digestion] is caused to light up.^[x] Within the throat the Udāna vitalwind is situated. This wind swallows food, [and] it drinks water. The Vyāna vital wind exists in the entire body. Through the vital wind, the body is caused to move.^[xv] †...†⁹⁸

⁹⁷The term *śoṣayati* literally means “causes to dry up” or “causes to disappear”. In this context however, a better ideomatic translation would be “causes to absorp”, since the Samāna vital wind absorbs the eaten substances in the body and distributes it everywhere, cf. *Yogayājñavalkya* 4.55-57 (Ed. p. 40) and 4.69ab (Ed. p. 42).

⁹⁸In the PT^{qcr}·YSV (Ed. pp. 838-839) the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kūrma, Nāga, Kṛkāra, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Kṛkāra, Devadatta, Dhanañjaya. In both texts, which are the probable sources and templates for Rāmacandra the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. MALLINSON and SINGLETON, 2017: 187-198. The emergence of Nāga instead of Vyāna in the witnesses indicates corruption of transmission. The description of the function of the vital wind in this passage makes it likely that the term Vyāna was dropped, replaced with Nāga and in turn the description of the function of Nāga was lost. The odd and nonsenseical phrase *śokam āpnoti vikṛtaḥ* might be a remainder of this lost description of Nāga. PT^{qcr}·YSV (Ed. pp. 838-839) reads: *udgāre nāga ākhyātaḥ ūrddhvāyuh pracālane;* “When belching, it is called the Naga vital wind that initiates the forward movement” and SSP 1.67 (Ed. pp. 23-24) reads: *nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca,* “The Nāga vital wind pervades all limbs of the body and is releasing and moving.” Based on these readings of the possible templates the passage still remains puzzling.

- 1 कूर्मवायुर्नवमये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते ।
 2 धनंजयवायोः शब्द उत्पद्यते ॥[xx]

[XXVIII. ^{i-vi}Madhyalakṣya]

- 3 इदानीं मध्यलक्ष्यं कथ्यते । श्रेतवर्णं अथ वा पीतवर्णं रक्तवर्णं वा धूमवर्णं वा नीलवर्णं वा इग्निश्चिवासदृशं
 4 विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकरं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं
 5 कर्तव्यं । एतस्मिलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो
 भवति [v] पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

1 kūrmavāyur EPU₂] kūrmavāyoh BL kūrmo vāyu DN₁N₂ **tiṣṭhati** DEN₁N₂] *om.* cett. **nimeṣon-**
meṣam EPBU₂] unmeṣam nimeṣam N₁N₂ unmeṣam nimeṣam ca D **karoti** cett.] karoti BL
kṛkalavāyor DN₁N₂] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U₂ **udgāro** em.] udgāram
 EU₂ udhāram BP uhāram L üdgāro N₁N₂ üdgāto D **bhavati** DN₁N₂] karoti EPU₂ karoti BL **de-**
devadattavāyor cett.] devadattavāyoh E devadattavāyo N₂U₂ **jṛmbha** DN₁U₂] jṛmbhaṇam E jumbhā
 BP jṛmbhā L jṛmbho° N₂ jambhā U₁ **utpadyate** α] bhavati EPU₂ bhavaṇti B bhavati L **2 dhanām-**
jayavāyoh β] dhanāmjayavāyo α **śabda** cett.] śabdāḥ P śabdāḥ L śabdō° N₂ sabta U₁ **3 idānīm** cett.]
 idāni P **madhyalakṣyaṁ** DN₁U₁] madhyalakṣaṇam BN₂ madhyalakṣaṇam P madhye lakṣaṇam L madhye
 lakṣaṇam U₂ °sveta cett.] sveta° U₁ svata° U₂ *om.* E °varṇam PLU₁U₂] °varṇam || D °varaṇam P °varaṇā
 | N₁ *om.* E **atha** cett.] amtha E °vā cett.] ca E *om.* BLP °varṇam cett.] °varṇam || BU₂ °varaṇa
 N₂ **raktavarṇam** E] raktavarṇa N₂ raktam DLN₁U₁U₂ *om.* B °vā cett.] *om.* N₂ **dhūmravarṇam**
 em.] dhūmākāro D dhūmāra N₁ dhūmravarṇa N₂ dhūmrākāra U₁ dhūmrākāram β °vā D] va N₁ van
 U₁ yan β *om.* N₂ °vā cett.] vā || BL °gni° P] agni° cett. **4 °samānaṁ** cett.] °samānaṁ || D °samāne
 L °sadṛśam cett.] °m sadṛśam DN₁ **ardha**° cett.] ürdhvā° BDN₁N₂ ḍardha° U₁ **jvalad**° cett.] jalad
 U₁ °ākāsa° cett.] °ā° U₁ °ākāram U₂ °samākāram cett.] °samānākāram α samakāram U₂ °samākāra
 L °mitam cett.] °manomittam U₁ °mano cett.] *om.* U₁ **lakṣyaṁ** DPN₁U₁] tathyaṇam E lakṣaṇam
 BLU₂ lakṣaṇam N₂ **5 etasmīl** PLU₂] etasmin U₁ ekasmin cett. **lakṣye** cett.] lakṣe BLU₂ na lakṣye
 U₁ lakṣaṇo N₂ **sati** cett.] sati BLU₁U₂ **malasya** cett.] *om.* P °saḥ cett.] °saḥ || BL manāḥ saḥ D
 °guṇo BDN₂U₁] °guṇe N₁ °guṇa° EU₂ °guṇaḥ PL **prakaṭo** cett.] °prakāśo EU₂

Sources: 1 Re] PTqcr·YSV (Ed. pp. 838-839): netramadhye kūrmānāmā nimeṣonmeṣakṛdayam | udgāre
 nāga ākhyātāḥ ürddhvāyuh pracālāne | kṛkaraḥ kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanāñcayah
 saccidākāro mṛtadeham na muñcati | yady api sargakāṇde sarvametaduktam tathāpi kāryakāraṇabhbā-
 jñāpanāya punarnirdiṣṭamiti na punaruktam | 2 Ri] SSP 1.67 (Ed. pp. 23-24): kūrmavāyuh cakṣuṣor
 unmeṣakārakaś ca kṛkalaḥ udgārakah kṣutkārakaś ca | devadatto mukhavijṛmbhakah | dhanāñjayo
 nādaghoṣakah ||1.67|| iti daśavāyavalokanena piṇḍotpattiḥ naranārīrūpam | 3 Re] PTqcr·YSV (Ed. p.
 839): idānīm madhyalakṣaṇ tu kathyate siddhikārakam | śvetam raktaṇam tathā pitam dhūmrākāraṇ
 tu nilabham | Re] PTqcr·YSV (Ed. p. 839): agnijvālāsamānābhā vidyutpuñjasamaprabhā | aditya-
 maṇḍalākāramathavā candramanḍalam | Ri] SSP 2.29 (Ed. p. 41): śvetavarṇam vā raktavarṇam vā
 kṛṣṇavarṇam vā agniśikhākāram vā jyotirūpam vā vidyudākāram sūryamaṇḍalākāram vā ardhacan-
 drākāram vā yatheṣṭasvapinḍamātraṁ sthānavarjitaṇ manasā laksayet iti anekaviddhaṇ madhyamaṇ
 laksyaṇam | 4 Re] PTqcr·YSV (Ed. p. 839): jvaladākāsatulyamvā bhāvayed rūpamātmanāḥ | etaj jyotir-
 mayam deham manomadhye tu laksayet | 5 Re] PTqcr·YSV (Ed. p. 839): eteṣāñ ca kṛte lakṣe nānā-
 duḥkhām praṇāṣyati | manas astu malo yāti mahānando bhavet tataḥ |

Philological Commentary: 1 XXVII. xvii-xviii: Sentences *om.* in U₁. XXVIIⁱ: Introductory sentence is missing in E.

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

[XXVIII. i-vi] Madhyalakṣya]

Now the central fixation is taught. White-coloured or also yellow-coloured or red-coloured or smoke-coloured or blue-coloured, like the flame of fire, equal to a lightning, like the orb of the sun, like a crescent, appearing like flaming space. Measured according to one's own body, the fixation shall be directed onto the centre of the glowing mind.⁹⁹ While abiding in the fixation, the burning of the impurity in the centre of the mind arises. The Sattva quality of the mind becomes revealed.¹⁰⁰^[v] After this has happened, the person abides in supreme bliss.

⁹⁹Cf. *Śivayogapradīpikā* 4.47cd-48:

śṛṇuṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47
śvetādivarṇanavakhaṇḍacandrasaudāmīnīvahniśikhena bimbāt |
jvalannabho vā sthalahinām ekaṇ vilakṣayet tat khalu madhyalakṣyam 4.48 ||

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

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

¹⁰⁰The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradīpikā* 3.28:

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

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

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

- 1 इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ परमाकाशः ॥ महाकाशः ॥ तत्त्वं काशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारम् आकाशलक्ष्यं कर्तव्यम् ॥ ततः परं बाह्याभ्यन्तरे घनान्यकारसद्गपराकाशस्य लक्ष्यं कर्तव्यं ^[v] ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं बाह्याभ्यन्तरे महाकशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औज्वल्यं भवति । तादृशं 5 तत्त्वाकाशं लक्ष्यं कर्तव्यं ।

1 *idānīm* EPU₂] idānīm cett. **kathyante** cett.] kathyate LN₂U₂ **teṣāṁ** cett.] te E şam U₁ **lakṣyāni** cett.] lakṣaṇāni N₂ **kathyante** DU₁U₂] ca kathyante P kathyate N₁N₂ **ākāśah** BELP] ākāśa° α paramākāśah BEL] parākāśah PU₂ parākāśa N₁ parākāśa° DN₂U₁ **mahākāśah** EPLU₂] mahākāśa BN₁ mahākāśa° DN₂U₁ **1-2 tattvakāśah** BELU₂] tattvakāśa N₁ tattvakāśa° DN₂U₁ **2 sūryākāśah** BEL] sūryakāśah N₂PU₂ sūryakāśa N₁ sūryakāśa° DU₁ **ākāśa°** cett.] mākāśaṁ U₂ ākāśaṁ BLP "lakṣyaṁ" cett.] lakṣaṁ BL "lakṣaṇam" N₂ **kartavyam** E] kartavyam cett. **param** cett.] *om.* U₂ bāhyābhyanṭare cett.] bāhyābhyanṭarai P **3 ghanāndha°** cett.] ghanāṁgha° B ṣvanandha° E dha° L "kāra°" cett.] "kāraṁ P "sadṛśa°" cett.] sadṛśaṁ EU₂ sadṛśaḥ BL **parākāśasya** cett.] parākāśaikyaṁ E parākāśa° BL **lakṣyaṁ** cett.] lakṣaṁ BLU₂ lakṣaṇam N₂ **param** cett.] U₂ cett. **pralayakālinā** cett.] pralayakālināh BL **"jvalad°** cett.] "jalad°" PB "jjala°" U₁ **"dāvā°** ED] "vadavā°" BLPU₁U₂ "vrddha°" N₁ "vī°" N₂ **"nalapūrṇaṁ** cett.] nalapūrṇa N₁N₂U₂ **3-4 mahākāśa°** cett.] mahākāśaṁ DP₁ ghanāṁ dhakārasaḍṛśaṁ mahākāśasya U₂ **4 "lakṣyaṁ** cett.] "lakṣaṁ BDLN₂U₂ **prakāśaprāptau** cett.] prakāśaprāpto BL **aujvalyam** cett.] ujvalaṁ L **bhavati** cett.] bhavatī BL **5 tattvākāśaṁ** cett.] tattvāsa° BL **lakṣyaṁ** PN₁U₁] lakṣaṁ BDLN₂U₂

Sources: **1** Re] PTqcr · YSV (Ed. p. 839): kathyate tu devyadhunākāśaṁ pañcabhirlakṣaṇaiḥ | ākāśan tu mahākāśaṁ parākāśaṁ parātparam | tattvākāśaṁ sūryakāśaṁ pañcalakṣaṇam | **Re**] PTqcr · YSV (Ed. p. 839) = YKqcr · YSV 1.37 (Ed. p. 26): ākāśan tu mahākāśaṁ parākāśaṁ parātparam | tattvākāśaṁ sūryakāśaṁ pañcalakṣaṇam | **2** Re] PTqcr · YSV (Ed. p. 839): sabāhyābhyanṭare nityaṁ nirākāśantu (*nirākāśas tu* YKqcr · YSV 2.38 Ed. p. 26) nirmalam | karttavyam lakṣaṁ ākāśaṁ sādhayet sādhanam vinā | ghanāntarālaśadrāśaṁ parākāśaṁ tathaiva ca | **3** Re] PTqcr · YSV (Ed. p. 839): kalpāntāgnisamaṁ (*kālāntāgnisamaṁ* YKqcr · YSV 2.39cd Ed. p. 26) jyotir mahākāśaṁ smaret tathā | **Re**] PTqcr · YSV (Ed. p. 839) = YKqcr · YSV 2.40ab (Ed. p. 26): koṭikoṭipradipābhāmaṁ tattvākāśaṁ smaret tathā |

Testimonia: **1** Ri] SSP 2.30 (Ed. p. 42): ākāśaṁ parākāśaṁ mahākāśaṁ tattvākāśaṁ sūryākāśaṁ vymopāñcakam | bāhyābhyanṭare 'tyantam nirmalam nirākāraṁ ākāśaṁ lakṣyet | **Ri**] SSP 2.30 (Ed. p. 42): atha vā bāhyābhyanṭare 'tyantāndhakāraṇibhāmaṁ parākāśaṁ avalokayet | **Ri**] SSP 2.30 (Ed. p. 42): bāhyābhyanṭare kālānaśaṁpañkāśaṁ mahākāśaṁ avalokayet | **Ri**] SSP 2.30 (Ed. p. 42): bāhyābhyanṭare nijatvatvākharūpaṁ tattvākāśaṁ avalokayet |

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

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

Now the divisions of space are taught.¹⁰¹ The fixations of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The fixation onto the pure and formless space (*akāśa*) shall be done internally as well as externally. Therafter, the fixation of the beyond-space (*parākāśa*) which is equal to dense darkness¹⁰² shall be done internally and externally. Then, the fixation of the great space (*mahākāśa*) which is the plethora of the burning fire of the time of dissolution shall be done internally and externally. Then, when internally and externally the brightness of millions of blazing lights arises, he shall execute the fixation [directed onto] the reality-space (*tattvakāśa*) which is as such.

¹⁰¹In contrast to the *Yogatattvabindu*, *Siddhasiddhāntapaddhati* and the quotes of *Yogasvarodaya* in the *Prānatośinī* and *Yogakarnikā*, the *Advayatārakopaniṣat* 7 (Ed. pp. 4-5) does not separate the practice of Madhyalakṣya from the five spaces. Here, both practices form a unified whole and follow a specific progression:

atha madhyalakṣyalakṣaṇam | prātaścitrādivarṇākhanḍasūryacakravat vahnijvālāvalī-
vat tadvihīnāntarikṣavat paśyati | tadākārākārityā avatiṣṭhati | tadbhūyodarśa-
nena gunarahitākāṣam bhavati | visphurattārakākāradipyamānagāḍhatamopamā-
paramākāṣam bhavati | kālānalasamadyotamānām mahākāṣam bhavati | sarvotkrṣṭa-
paramadyutipradyotamānām tattvākāṣam bhavati | koṭisūryaprakāśavaibhavasamṛkāṣam
sūryākāṣam bhavati | evam bāhyābhyanṭarasthavyomapañcakāṣam tārakalakṣyam |
taddarśi vimuktaphalas tādrgvyomasamāno bhavati | tasmāt tāraka eva lakṣyam
amanaskaphalapradām bhavati || 7 ||

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

¹⁰²Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and ...

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

1 tataḥ cett.] om. BL paścād cett.] paścāt N₁N₂U₁ paccā BL om. E bāhyābhyaṁtare cett.] ābhyaṁtare N₂ prakāśamāna^o cett.] prakāśamāga^o P prakāśamān BL °sūrya^o cett.] °yarsu^o E °sūryaṇam P °bimba^o cett.] om. E °sahitam cett.] °sahita^o BL sūryakāśam cett.] sūryakāśa^o BLP lakṣyam cett.] lakṣam BLN₂ kartavyam cett.] kartavyam mataḥ BL lakṣyānām cett.] lakṣyānām P laksyānam B lakṣam L lakṣānā N₂ kāraṇāc N₂] kāraṇāt E kāraṇāt cett. charīre N₂] śarīra^o DN₁ śarīre BPLU₂ °śarīram E 2 rogāsamsargo cett.] rogāsamsargi E na cett.] om. E bhavati cett.] bhavatī B valitam palitam DLN₁N₂] valipalitam N₂ valitapalitam BEP puṇyam cett.] puṇyām BL ca cett.] om. E bhavati cett.] bhavatī BL bhati U₁ 3 navacakram cett.] śloka navacakram BL navacakra^o DN₁N₂ °kṣyam cett.] trilakṣam BLN₂ 4 svadehe yo β] samakriyā α

Sources: 1 Re] PTqcr ·YSV (Ed. p. 839): sūryakāśam tathā koṭisūryavindusamāp (°bimbasaṁsamāp YKqcr ·YSV 2,40d Ed. p. 26) smaret | sabāhyābhyaṁtare caivam akāśam (caiva sākāśam YKqcr ·YSV 2,41b Ed. p. 26) lakṣayet tu yaḥ | 2 Re] PTqcr ·YSV (Ed. p. 839): śivavad vihare dvīśe pāpapuṇyavivarjitaḥ | eteśān caiva lakṣeṇa karmadvārā ḡhamāharet (karmmadvārāṇapāharet YKqcr ·YSV 2,41d Ed. p. 26) | Cie] PTqcr ·YSV (Ed. p. 832) = YKqcr ·YSV 2,14 (Ed. p. 24): navacakram kalādhāram trilakṣam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah |

Testimonia: 1 Ri] SSP 2,30 (Ed. p. 42): atha vā bāhyābhyaṁtare sūryakoṭisadṛśam sūryākāśam avalokayet | 3 Ri] Netratantra with Netroddyota 7,1: atah param pravakṣyāmi dhyānām sūkṣmam anuttamam | ṛtucakram svarādhāram trilakṣyam vyomapañcakam | Ri] Tantrāloka 19,15: ṣoḍāśadhārasaṭcakralakṣyatrayakhaṇīcakāt | kvacid anyatratrātrātha prāguktapañcakarmavat | Ri] Manthānabhairavatantram Kumārikākhaṇḍaḥ 25,2ab: ṣaṭcakram ṣoḍāśdhāram trilakṣyam vyomapañcakam | Cie] SSP 2,31 (Ed. p. 43): navacakram kalādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah | Cie] PTqcr ·YSV (Ed. p. 839): navacakram kalādhāram dvilakṣam vyomapañcakam | samagraṁ yo na jānāti sa yogī nāmadhārakah | Cie] Yogatarāṅgiṇī qcr ·Nityānāthapaddhati (Ed. p. 72) = Haṭhatattvakaumudi 24,1: ṣaṭcakram ṣoḍāśdhāram dvilakṣyam vyomapañcakam | svadehe ye na jānanti kathām siddhyanti yogināḥ | Cie] PT (Ed. p. 172): ṣaṭcakram ṣoḍāśdhāram trilakṣam vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ | Cee] Gorakṣāśataka (Nowotny) 13 = Vivekāmartaṇḍa 6,3: ṣaṭcakram ṣoḍāśdhāram trailekṣyam vyomapañcakam | svadehe ye na jānanti kathām siddhyanti yogināḥ | Cee] Yogacūḍāmanyupaniṣad 3cd-4ab: ṣaṭcakram ṣoḍāśdhāram trilakṣyam vyomapañcakam ||3|| svadehe yo na jānāti tasya siddhiḥ kathām bhavet | Cee] Maṇḍalabrahmāmanopaniṣat 3,4,5: navacakram ṣaḍādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | Ri] Haṭhapradīpikā 4,77: ṣaṭcakram ṣoḍāśdhāram tridhā lakṣam gunatrayam | śeṣas tu granthavistāras trikūṭam paramam padam |

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

XXVII.^{xii}. The nine Cakras¹⁰³ of the, the sixteen supports¹⁰⁴, the three fixations¹⁰⁵ and five spaces. Who does not know [them?] within ones own body, he is only a Yogi by name.¹⁰⁶

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

¹⁰³A very detailed account of Rāmacandra's ninefold system of *cakras* is presented from IV - XII, pp. 13 - 29. A shorter and rather redundant account of the system is found again in the next section of the text in chapter XXIX, cf. p.???. The reason for the renewed mention of the *cakras* is not apparent.

¹⁰⁴The sixteen supports of Rāmacandra are: big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*liṅgādhāra*), pleasance [support] (*udyāna*), navel (*nābhyaḍhāra*), heart-form support (*hṛdayarūpādhāra*), throat (*kaṇṭhādhāra*), uvula support (textitghamṭikādhāra), palate support (*tālvāḍhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvāḍhāra*), eyebrows (*bhrūvormadhyādhāra*), eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are treated in details in chapter XXX, pp. ??-??.

¹⁰⁵The three fixations called *antaralakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *Madhyalakṣya* are the predecessors of the five fixations found in *Yogatattvabindu*, *Yogaśvarodaya* as quoted in *Prāṇatoṣī* and *Yogakarṇikā* and *Sarvāṅgaya-* *gapradipikā*. The two additional fixations are *ürdhvalakṣya* and *adholakṣya*. A system of three fixations is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍah*, *Netratantra with Netroddyota*, *Gorakṣāstaka* (Nowotny), *Śivayogapradipikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in chapter XIII, then teaches *ürdhvalakṣya* in chapter XIV and *adholakṣya* in chapter XV, and just after the introduction of various other topics, he continues the subject of Lakṣayoga by teaching *bāhyalakṣya* in chapter XXIV, *antaralakṣya* in chapter XXV and finally *madhyalakṣya* in chapter XXIX. The structural issues of the text are discussed in detail p. on ??.

¹⁰⁶As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread and was transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍah* and *Netratantra with Netroddyota* across the early and classical literature of Hṝṭha- and Rājyoga (e.g. *Hṝṭhapradipikā*) and from there into the post-*Hṝṭhapradipikā* era of the same genre, well into the late *Yoga Upaniṣads*. Most of the ...

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

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

1 anukramāḥ cett.] anukrama N₁ anukramā DN₂ kathyate cett.] kathyante DN₁N₂ ādhāre cett.] ādhāro BL brahmacakram BEL] brahmacakram cett. ādhāropari β] om. α liṅgämūle β] liṅge α svādhiṣṭhānacakram EDPN₁N₂] svādhiṣṭhānacakram cett. **2** maṇipūrakacakram ELPN₁N₂] maṇipūrakacakram cett. 'nāhata^a P] anāhata^b BELU₂ viśuddha^c cett. cakram BEL] cakram cett. viśuddhicakram β] anāhatacakram α sastham^d cett.] ṣaṣṭha^e L tālucakram EN₁N₂] tālucakram DPU₁ tālucakra BL tālucakra U₂ **3** °ājñā cett.] agneja P āgneya L ājñāya B cakram^f DEN₁N₂U₁U₂] cakram BDPL °randhra^g cett.] om. BELP °kāla cett.] brahma^h U₁ cakramⁱ E] cakram cett. navamam E] navama N₂ navamam rattu U₁ navamam cett. cakram DEN₁N₂U₁U₂] cakram BLP **4** tat^j BDNL₁U₁U₂] etat E tatah P tata N₂ °parama^k N₁] °param^l βD para^m N₂U₁ °śūnyam BEL] °śūnyaṁ PN₁N₂U₁U₂ tatparamaśūnyaṁ D

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

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

Now the sequence of the *cakras* is taught. At the support¹⁰⁷, there is the Brahmacakra. Above the support at the root of the gender is the Svadīṣṭhānacakra. At the navel, there is the Maṇipūrakacakra. In the heart [there is] the Anāhatacakra.^[v] Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahma¹⁰⁸ is the Kālacakra¹⁰⁹. The ninth is the Ākāśacakra¹¹⁰.^[x] It is supreme emptiness.

...technical terms occur in even earlier Śaiva Tantras, such as in the *Mālinīvijayottaratantra*, which, however, teaches a more elaborate but conceptually deviating system of six *lakṣyas*, cf. (VASUDEVA, 2004: pp. 263-71), on the *granthis*, *vyomas*, *lakṣyas* and *cakras*.

¹⁰⁷In the previous section on *cakras* Rāmacandra situates the first *cakra*, which he there calls *mūlācakra*, at the beginning (*ādau*) [of supposedly the central channel], which should be at the anus if we assume an ascending order, cf. p.13. This assumption is further supported by the additional descriptions of U₂ folio 2v. l.2 in which it is explicitly located at the anus (*gudasthānam*) and called “*ādhāracakra*” (“*cakra of the support*”). Thus, the location presented here as *ādhāre* (“at the support”) should be understood as *mūlādhāre* (“at the root-support”).

¹⁰⁸The *brahmarandhrasthāne* (“at the place of the aperture of Brahmā/Brahman”) is the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438.

¹⁰⁹I have not been able to identify the term “*kālacakra*” (“*cakra of time*”) for the eighth *cakra* in other texts. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Śārngadharapaddhati* 4359/256.13 calls it *nirvāṇa* (“absolute extinction”); *Śivayogapradīpikā* 3.15 also designates it with *nirvāṇa*; the *Siddhasiddhāntapaddhati* 2.8 again calls it the *nirvāṇacakraṃ*; *Yogasvarodaya* as quoted in *Prāṇatoṣṇī* (Ed. p. 833) only calls it *aṣṭamaṇi cakraṇi* (“the eighth *cakra*”) and *siddhapuṇṣaḥ sthalanṛ* (“place of the accomplished human”); Rāmacandra himself in the previous chapter on *cakras* in XI.ⁱ picks this up and calls it *aṣṭamacakraṇi* (“eighth *cakra*”) and *siddhapuruṣasya sthānaṇi* (“place of the accomplished person”); *Yogasamgraha* (IGNCA 30020 folio 2r. ll. 2-3) calls it *siddhapuruṣasyānacakraṇi* (“the *cakra* of the accomplished person”); *Saubhāgyalakṣmyupaniṣat* again calls it *nirvāṇacakraṇi*, but provides us with yet another unique designation - *parabrahmacakram* (“*cakra* of the supreme Brahmā/Brahman”).

¹¹⁰The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems only occurs in *Śivayogapradīpikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9

[XXXI.ⁱ⁻ⁱ The Sixteen Ādhāras]

- 1 इदानीमाधारचक्रस्य भेदाः कथन्ते । प्रथमः पादाङ्गुष्ठाधारः ॥ पादयोरंगुष्ठे तेजसो लक्ष्यकारणात् ८
 2 एःस्थिरा भवति । द्वितीयो मूलाधारः ॥ पादाङ्गुष्ठस्य मूले उपरपादस्य पार्ष्णिः स्थाप्यते तदास्थिः प्रबल्ये
 3 भवति ।^v एका पार्ष्णिमूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूले परस्य पादस्य पार्ष्णिः स्थाप्यते । तदग्निः
 4 प्रदीप्यते । तृटीयं गुदाधारस्थानं ॥ तन्मध्ये संकोचविकाशाकुञ्चनकारणात्पवनः स्थिरो भवति ।^x अतु
 5 च पुरुषस्य मरणं न भवति ।

1 idānīm cett.] idānī N₂ bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E kathyate DN₁ prathamah pādāṅguṣṭhādhāraḥ conj.] om. cett. amguṣṭhe cett.] amguṣṭhai B tejasam BL lakṣyā° cett.] lakṣaṇam kartavyam BL °kāraṇāt cett.] °kāraṇāt P **1-2** drṣṭih cett.] drṣṭi° N₁N₂U₁U₂ **2** bhavati cett.] bhavati L mūlādhāraḥ cett.] mūlādharaḥ U₁ mūlādhare U₂ °para° cett.] apara° & aparasya BL pādasya cett.] pāda° BL pārṣṇih cett.] °pārṣṇih L dhāraḥ pādāṁduṣṭhasya mūleḥ parapādasya pārṣṇih P sthāpyate cett.] syāpyate BL sthāyyamte U₂ tadagnih cett.] agni° D agnīḥ N₁ om. U₂ prabalo cett.] om. N₂U₂ **3** bhavati cett.] bhavati BL om. N₂U₂ ekā cett.] ekā E ekām U₁ pārṣṇih U₁ pārṣṇih DN₁ pārṣṇir ādau BELP mūlādhāre cett.] mūlādhāra BU₁ mūlādhāra L mūlādhārai D pādasyāṅguṣṭhamūle cett.] pādasya amguṣṭhamulam N₁U₁ parasya EP] aparasya cett. pādasya cett.] om. U₁ pārṣṇih cett.] pārṇi N₂ pārṣṇo U₁ sthāpyate BELPU₁] sthāpyam DN₁N₂ tadagnih E] tadagnih BLPU₂ agnir DN₁ agni N₂U₁ **4** pradīpyate E] pradīpyate BLPU₂ dīpyate DU₁ dīpyate N₁ dīpyate N₂ tṛṭīyam cett.] tṛṭīya U₂ °sthānam cett.] °sthāne B °vikāśā cett.] °vikāśā° L °kumcana cett.] ākumcana L akumcana U₁ kumcanaṃ DN₂ pavanaḥ cett.] pavana° DU₁U₂N₂ bhavati cett.] bhavati B **4-5** anu ca DPU₁U₂] anyac ca E anūca N₁N₂ anucara° B anucakra° L **5** na cett.] om. BPL bhavati cett.] bhavati BL

Sources: **1** Re] PT^{qcr}·YSV (Ed. p. 832) = YK^{qcr}·YSV 2.15 (Ed. p. 24): śoḍāśdhārabhedan tu śṛṇu devi viśeṣataḥ | Re] SSP 2.1 (Ed. p. 29): atha śoḍāśdhāraḥ kathyante | Re] PT^{qcr}·YSV (Ed. p. 839): anguṣṭhapādayos tejaḥ salakṣasthiradrṣṭimān | pādāṅguṣṭhe ya ḍhāraḥ prathamo (prathamam YK^{qcr}·YSV 2.16 Ed. p. 24) yogatattvataḥ | Re] SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayan dhyāyet | drṣṭih sthīrā bhavati | **2** Re] PT^{qcr}·YSV (Ed. p. 839): dvitīyam pādāmūlam tu pādāmūlaparam (pādāmūlam param YK^{qcr}·YSV 2.16 Ed. p. 24) sa vai | pādasya pārṣṇi (pārṣṇi YK^{qcr}·YSV 2.17a, Ed. p. 24) samsthāpya balavān prabhaven munih | pādāmūle 'thava pādāṅguṣṭhamulam (prṣṭhe pādāṅguṣṭhe YK^{qcr}·YSV 2.17 Ed. p. 24) vidhārayet || Re] SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādāpārṣṇinā niśpiṣya sthātavyam | tatrāgnidīpanam bhavati | **4** Re] PT^{qcr}·YSV (Ed. p. 839): tṛṭīyan tu gudādhāro (gudādhāre YK^{qcr}·YSV 2.18 Ed. p. 24) gudasañkocanakriyā | vikāśakuñcanam tasya sthīravāyau ca mṛtyujit | Re] SSP 2.12 (Ed. p. 33): tṛṭīyo gudādhāra tam vikāśasam̄kocanena nirākuñcayet | apānāvāyuh sthīro bhavati |

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

[XXXI. ⁱ¹The Sixteen Ādhāras]

Now the divisions of the totality¹¹¹ of supports¹¹² [for concentration] are taught.¹¹³ The first is the support at the big toe. From the execution of the fixation onto the light at the big toe of the feet stability of the gaze arises.¹¹⁴ The root support is the second [one]. **The heel of the other foot is caused to be placed at the root of the big toe. As a result the fire is strengthened.**^[v] One heel is caused to be placed at the Root-container. The heel of the other foot is caused to be placed at the root of the big toe of this foot. The fire of it is caused to be kindled.¹¹⁵ The third is the location of the anus support. From the execution of expansion and contraction a stable vitalwind arises.^[x] And therefore death of the person does not arise.¹¹⁶

¹¹¹I propose to understand *cakra* here in the less common meaning of "troupe, crowd, totality", cf. BOETHLING, vol. 2, 1958:209.

¹¹²The yogic practice of sixteen ādhāras goes back to more ancient yoga traditions of Śaivism and is mentioned in texts such as *Tantraloka*, *Manthānabhairavatantram Kumārikākhanḍah* and *Netratantra with Netroddyota*. It appears that the techniques were passed on and recycled across the centuries among yoga traditions of Haṭha- and Rājayoga. Besides Rāmacandra's text the other texts which present full lists of the sixteen ādhāras are: *Netroddyota*-commentary of Kṣemarāja on *Netratantra* 7.5; *Śāradātilakatantra* 25.24-25; *Śivayogapradīpikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogataraṅgiṇī* 1.13 (Ed. p. 72-73) quotation with reference "nityanāthapaddhatau" (maybe another recension of the *Siddhasiddhāntapaddhati*, see POWELL, 2023:149); *Haṭhatattvakaumudī* 24.10-23; and *Haṭhapradīpikājyotsnā* on *Haṭhapradīpikā*, as well *Prāṇatoṣṇī* (Ed. p. 839-841) quotation with reference "yogasvarodaye" and *Yogakarṇikā* quotation with reference "yogasvarodaye" 14-36. Comparing the various lists of ādhāras reveals a significant variability. Rāmacandra's system is certainly derived from the *Yogasvarodaya*. This passage additionally suggests clear influences from the *Siddhasiddhāntapaddhati*. As POWELL, 2023:151 discussed, the *Śivayogapradīpikā* was probably the source text of the *Siddhasiddhāntapaddhati*.

¹¹³Most of the previously mentioned *cakras* overlap with the ādhāras, except for the ākāśacakra.

¹¹⁴In all previously mentioned systems the big toe is the first ādhāra. In most texts the practitioner is instructed to fixate the mind onto the big toe - either one shall visualize a light there (as in *Śivayogapradīpikā*) or the light is already present. *Śāradātilakatantra*, however, instructs to fix *prāṇa* (the practitioner holds mind and breath at the respective locations) onto each ādhāra listed. Here, the practice of the adhāras is subsumed under the *dhāraṇā* limb in an eight-fold (*aṣṭāṅga*) yoga system. The remainder of texts simply lists the adhāra without further instructions.

¹¹⁵Either the text is corrupted here or Rāmacandra did not understand the *Yogasvarodaya*. This might have caused him to additionally draw from the description of the *Siddhasiddhāntapaddhati* which resulted in the two separate descriptions. *Netroddyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* give the ankle (*gulpha*) as the second adhāra.

¹¹⁶*Netroddyota*, *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* provide the knee (*jānu*) as the third adhāra.

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

1 caturtham cett.] caturtha° BDL **sam̄kocanā°** cett.] sakonā° N₂ **paścima°** cett.] paścīma° BP paścama° L **vajra°** cett.] vajñā° BPL prajñā° E **bhavati** cett.] bhavatī BL **2 °karaṇān** EPU₂] karanāt cett. **manah** cett.] punah BL **pavanayoh** cett.] pavanayo BL **saṁcāro** cett.] samcoro D **bhavati** cett.] bhavatī BL **tayoh** cett.] tayo B **saṁcārān** cett.] saṁcārāt DU₁ **trūtyati** cett.] trūtyatī B trūtyatī L trudyati U₁ ti N₂ **tattroṭanāt** N₁U₂] tattroṭanāt BELU₁ tata troṭanāt DN₂ **pavano** BEL] pavanah cett. **3 °kamala°** cett.] **ka°** BL **pūrṇo** cett.] pūrṇā BL **puruṣah** cett.] puruṣa N₂ **sadaiva** cett.] saṁdaivam P **yuvāiva** DL] yuvā E yuve P yuvai B yuve va N₁ yurvaiva N₂ yuvaivam U₁ yuvaivam U₂ **bhavati** cett.] bhavatī B prabhavati P **pamcamānam** cett.] paṁcama B paṁcam N₂ **3-4 udḍiyāṇam svādhīṣṭhānam** PU₂] udyanām DN₁ odyānam N₂ udyanām U₁ udḍiyāṇam svādhīṣṭhānam P udḍiyāṇam svādhīṣṭhānam BL udgiryāṇam svādhīṣṭhānam E **4 bandhanā** E] badhaṇān U₂ baṇḍhanāt N₁N₂ vaṇḍhanāt D baṇḍhadānāt U₁ baṇḍhadānān P baṇḍha diyate BL **malamūtrayor** cett.] mūlamūcayor L **bhavati** cett.] bhavatī B

Sources: **1 Re]** PTqcr·YSV (Ed. pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanan tu ca | liṅgasāṅkocanābhāyāsāt paścimāṇḍamadhyagah | vajranāditi (vajrānādī tu YKqcr·YSV 2.20 Ed. p. 24) tanmadhye punar abhyasayām (abhyasanān YKqcr·YSV 2.20 Ed. p. 24) tathā | sañcāro vāyumanasor atisanācāra iti (ratīm sañcārati YKqcr·YSV 2.20 Ed. p. 24) tridhā | granthitrayavibhedas (bhedañ YKqcr·YSV 2.21 Ed. p. 24) tu tadbhedo brahmamārgataḥ | brahmapadmo (padme YKqcr·YSV 2.21 Ed. p. 24) vāyupūrṇo (pūrṇe YKqcr·YSV 2.21, Ed. p. 24) bhūtvā tiṣṭhati yogirāṭ | vīryastambho bhavet tena sādhyat ut sadā yuvā | mūlādhāre brahmapadme ṣatpadme ca tathā tathā | **Re]** SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasāṅkocanena brahmagranthitrayam bhītvā bhramaraguhāyām viśramya tata ūrdhvamukhe bindustambhanām bhavati| eṣa vajrolī prasiddhā **3 Re]** PTqcr·YSV (Ed. p. 840): pañcamānam jaṭharādhāraṁ tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yam (mṛtyuna māṅga° YKqcr·YSV 2.23 Ed. p. 25) mṛtyor (mṛtyur YKqcr·YSV 2.23 Ed. p. 25) eva kṣayañkarah | anena paścimād ūrddham (ūrdhvām YKqcr·YSV 2.24 Ed. p. 25) vāyuḥ kuryād viśāladhiḥ | bandho 'yam buddhimanasoḥ pañcamādhārakālaṭit | **Re]** SSP 2.14 (Ed. p. 34): pañcame oḍīyāṇādharayor bandhanān malamūtrasāṅkocanām bhavati | *udyanā° etc. in various mss.

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

The fourth is the penis support. Due to the execution of repeated practice of contracting the penis in the center of it, the adamantine channel¹¹⁷ appears in the middle of the staff of the back¹¹⁸. From the repeated practice again [and again], both breath and mind move into its center. Caused by the transition of both [breath and mind] into the center [of the adamantine channel] the trinity of knots¹¹⁹ breaks. There, from the breaking of that, the vital wind, after having filled up (the central channel?), resides within the lotus of Brahmā/Brahman¹²⁰. From that, virility and strength arise. The person becomes youthful forever.¹²¹

The fifth is Uḍḍiyāna at the Svādiṣṭhāna[cakra]¹²². From performing *bandha* there, urine and faeces disappear.¹²³

¹¹⁷ The adamantine channel (*vajranādī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgiṇī* in the commentary on 1.13 uses the term *vajragarbhā*, “the adamantine womb”.

¹¹⁸ The staff of the back (*paścimadanda*) is the central channel, cf. *Śārṅgadharapaddhati* 4365.

¹¹⁹ The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagranthi*) usually situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣnugranthi*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakaśataka* 80); and 3. the knot of Rudra (*rudragranthi*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakaśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kunḍalini* (cf. *Yogabija* 96-7 and *Gorakaśataka* 74-86) that enters the central channel and pierces the knots. It remains uncertain if knots are supposed to be something physical or mental. *Gorakaśataka* 48 states that the entrance to the central channel is blocked by phlegm (physical) and, in the same breath, mentions that the three knots have arisen from the three *guṇas*, which might be interpreted as physical or mental. Nevertheless, the three knots in yoga texts, in one way or another, obstruct the central passage.

¹²⁰ The lotus of Brahmā/Brahman refers to the eighth *cakra* in Rāmacandra’s system, cf. chapter VIII, p. 27. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term “buzzing hive” (*brahmaṛaguhā*) usually situated on top of the head (*Jogpradīpyakā* 932; cf. *Śārṅgadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

¹²¹ Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhra*). *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradiplikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, just *Siddhasiddhāntapaddhati* calls this *vajrolī*.

¹²² For a further discussion of the term *uddiyāṇa*, see p.15 fn. 23.

¹²³ *Śivayogapradiplikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of performing a *bandha* at the location of Uḍḍiyāna. *Haṭhatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situate the fifth *adhāra* at the anus (*pāyu* or *sīvani*), whereas the *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jatharādhāra*) and provides details (cf. sources) not reflected in Rāmacandra’s text. This strongly indicates that Rāmacandra relies more on the *Siddhasiddhāntapaddhati* at this point.

prāṇavāyor nirodhāt śadapi

- १ षष्ठो नाभ्याधारः: [xx] तत्र प्राणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः । तस्मिन्थाने
 २ प्राणवायोस्त्रिक्त्वरोधात्पडपि कमलान्धूर्वमुखानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र जालंधरो बन्धो
 ३ दीयते [xxv] तस्मिन् सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घंटिकाधारः । तत्र जिह्वार्ण
 ४ लग्नं भवति । ततो इमृतकलाया अमृतं स्वति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न भवति । [xxx]
 ५ दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लंबिकाप्रवेशे सति तालुनिमग्ना जिह्वा तिष्ठति ।

१ nābhyaādhārah cett.] nābhyaādhāras U₁ nābhyaādhāre U₂ tatra cett.] om. E prāṇavābhyaāsā BLPU₂] prāṇavābhyaāsa DN₁N₂ prāṇavābhyaāmsad U₁ *anāhato cett.] nāhato P ānāhato U₁ anohato U₂ nādāh cett.] nārah P tādāh N₂ svaya cett.] svayam N₂ utpadyate cett.] utpadyate N₁ **sap-tamo** cett.] om. EB hṛdaya cett.] hṛdaya° U₂ om. EB °rūpādhārah N₂U₁] °rūpadhārah L rūpa ādhārah DN₁ °dhārah U₂ om. EB २ prāṇavāyor cett.] prāṇavāyo B nirodhāt β] nirūmdhanat α **śad api** BE] śadapi cett.] ūrdhvamukhāni cett.] ūrdhvamukham DN₁N₂ ūrusyordha mukham bhavati U₁ aşṭamaṁ DPN₁U₁U₂] aşṭamaṁ E aşṭame BL aşṭama° N₂ tatra cett.] tatraḥ D jālamdhāro cett.] jālamdhāra^o N₂ jalām BL ३ diyate cett.] diyate U₁ satidāyām EP] satiyām BL sati iłāyām DN₁U₁U₂ satiśādāyām N₂ pavaṇah cett.] pavana° D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā° cett.] ghaṇṭikā P ghaṇṭikā° L °dhārah cett.] dhāras U₁ jihvāgram cett.] jihvāyāgram D juhvāyām U₁ ४ bhavati cett.] bhavati B bhavati vā U₁ tato cett.] tataḥ N₁U₁ 'mṛtakalāyā BEPN₁N₂] mṛtakalāyām L amṛtakalāyāh DU₁ amṛtamā cett.] amṛta P om. L sravati cett.] om. L tadaṁṛtāpānāc PD] tadaṁṛtāpānāt EN₁N₂U₁ tadaṁṛtakalāyām amṛtāpānī^o B amṛtāpānā L tadaṁṛtāpānā U₂ charīra° cett.] śarīra° EN₁N₂ na cett.] om. BL bhavati cett.] bhavati B ५ daśamas cett.] daśamaṁs B daśamaṁ E daśama N₁N₂ tanmadhye cett.] stamnmadhye U₁ cālanam cett.] cānanam D vānaṁ E dohanam cett.] dollahanam E dohanam chedanaṁ U₂ kṛtvā cett.] kratvā BL sva kṛtvā U₁ lambikā cett.] cālām vikā U₁ sati cett.] śe sati P grati DN₁N₂ tālunimagnā cett.] tālunimagnā N₂U₁U₂ tālumagnā BPL jihvā cett.] juhvā U₁ om. N₂ tiṣṭhati cett.] om. N₂

Sources: १ Re] PT^{qcr} ·YSV (Ed. p. 840): nābhyaādhāro bhavet ṣaṣṭhas (ṣaṣṭhami YK^{qcr} ·YSV 2.25 Ed. p. 25) tatra prāṇaप samabhyaṣet | svayam utpadyate nādo nādāto muktidantataḥ (muktidaṇḍataḥ YK^{qcr} ·YSV 1.25 Ed. p. 25) | २ Re] SSP 2.15 (Ed. p. 34): ṣaṣṭhe nābhyaādhāra omkāram ekacittenoccārayet | nādalayo bhavati | ३ Re] SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāśo bhavati | ४ Re] PT^{qcr} ·YSV (Ed. p. 840): saptamo hṛdayādhāras tasmin vāyuniabandhanāt ūrddhakatrāni (ūrddhvavaktrāni YK^{qcr} ·YSV 2.26 Ed. p. 25) padmāni vikasanti mahān bhavet | ५ Re] PT^{qcr} ·YSV (Ed. p. 840) = YK^{qcr} ·YSV 2.27 Ed. p. 25: kāṇṭhādhāro ṣṭamaṁ tatra kāṇṭhasaṇikocalakṣaṇaḥ | jālandharākhyo bandhah syāt tasmin sati marud dṛḍhah | ६ Re] SSP 2.17 (Ed. p. 34): aşṭame kanthādhāre kanthamūlam cibukena nirodhayet | idāpingalayor vāyuh sthiro bhavati | ७ Re] PT^{qcr} ·YSV (Ed. p. 840): navamo ghaṇṭikādhāras tatra jihvāgramgrataḥ (jihvāgrataḥ kṛte YK^{qcr} ·YSV 2.28 Ed. p. 25) | sampivatyamṛtam tasmād yogajinmṛtyujitparah | ८ Re] SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati | ९ Re] PT^{qcr} ·YSV (Ed. p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich om. YK^{qcr} ·YSV) | calane dohane caiva jihvā jaḍati lambitā (jāyeta lambitam YK^{qcr} ·YSV 2.28cd Ed. p. 25) | nāsikāprāptajihveyaṇi tālulagnā bhavet tataḥ | १० Re] SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikāṁ cālanadohanābhyām dīrghikṛtvā viparītena praveśayet | kāṣṭhibhavati |

Philological Commentary: १ XXXI.^{xxi}: Sentence om. in E.

The sixth is the support of the navel. From the repeated practice of *pranava*, the unstruck sound arises by itself.¹²⁴

The seventh is the support of the heart-form. From the restraint of the breath in this location the six upward facing lotuses blossom.¹²⁵

The throat support is the eighth. There the binding of Jālāñdhara¹²⁶ is produced. [xxv] While abiding therein the vitalwind in the Idā and Piṅgalā channel becomes stable.¹²⁷

The ninth is the support of the uvula. There the tip of the tongue becomes attached [to the uvula]. Because of that the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality diseases do not spread in the body.¹²⁸ [xxx]

The tenth is the support of the palate. After the moving and milking has been done therein, [and] while abiding at entrance of the uvula, the tongue resides inserted within the palate.¹²⁹

¹²⁴ There are interesting differences for the sixth *adhāra* among the texts: *Siddhasiddhāntapaddhati* instructs recitation of *om* at the navel, *Yogatarāṅgiṇī* adds meditation on the form of consciousness (*cindrūpam*) to the same recipe, whereas in *Hṝhatattvakaumudī* the breath should be restrained at the navel, which causes the rising of the sound of *om* into emptiness. In the *Yogaśvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogapradīpikā* instructs to contemplate Kūḍalī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

¹²⁵ Rāmacandra's mention of *śadapi kamalāny* "six lotuses" in this context is odd, possibly textual corruption. The result of the practice in *Siddhasiddhāntapaddhati*, *Yogaśvarodaya* and *Yogatarāṅgiṇī* is confined to the blossoming of the heart lotus. In the *Hṝhatattvakaumudī* it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradīpikā* the heart center consists of a downward-facing eight-petaled lotus and is declared as the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term "*nādi*" as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (nābhiḥnmadhyamārge tu sarvakāmābhidho mataḥ |), whereas *Śāradātilakatantra* and *Hṝhapradīpikājyotsnā* list the navel as the seventh *adhāra*.

¹²⁶ This passage again demonstrates how Rāmacandra is jumping between sources. In chapter XI he situated Jālāñdhara at the *brahmaṇḍhra*. A discussion of the term can be found at p. 28.

¹²⁷ *Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Hṝhapradīpikājyotsnā* place the eighth support in the heart. All other text present the same concept.

¹²⁸ Almost all texts share this concept. Only *Śāradātilakatantra* and *Hṝhapradīpikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netroddyota* at the heart.

¹²⁹ The ninth, tenth, eleventh and twelfth support in this text resemble are all associated with *khecarimudrā* and its forerunners. Already the Buddha himself tried forced his tongue against his palate. For a detailed account of *khecarimudrā*, see MALLINSON. Most other texts share the instructions for the tenth support. *Netroddyota* places the tenth support at the tortoise channel (*kürmanādī*), whereas *Śāradātilakatantra* and *Hṝhapradīpikājyotsnā* situate it at the throat *kanṭha*.

- 1 एकादशो जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कृते ऽतिमधुरं पानीयं स्वति ।
- 2 तथा च कवित्वगीतिछन्दोनाटकादि विषय ज्ञानसुत्पद्यते ॥^[xxxv] तदुपरि द्वादशो दन्तयोर्मध्ये दन्ताधारः ।
- 3 तस्मिन् स्थाने जिह्वाया अग्रं घटीमात्रमर्घगटीमात्रं बलात्कारेण स्थायते । तस्मिन् सति साधकस्य समग्रा
- 4 रोगा नश्यन्ति । नाशिकाधारः । तस्मिल्लक्ष्ये कृते सति मनः स्थिरं भवति ॥^[xi]

1 *ekādaśo cett.] om. N₂ jihvātale cett.] om. EN₁N₂ jihvādhāraḥ cett.] om. N₂ tasmin cett.] tasmin na U₁ om. N₂ manthanam cett.] mathanam DLP kriyate cett.] krtvā BL 'timadhusuram cett.] atimadhusuram N₁N₂ satimadhusuram BDL sravati cett.] sravati B **2** tathā cett.] tadā E kamin nāsikā phatkāravat || tathā N₂ ca cett.] om. BL kavitva° cett.] kvacitva° BL kvacitta° D kavitvam U₂ °gīta° N₁N₂U₁] om. cett. °chando° β] °champavacchaṃḍa° U₁ °chaṃḍa° cett. °nāṭakādī° cett.] °nādi° U₁ °visaya° βD] °viṣaye N₁N₂ visayam U₁ jñānam cett.] jñānānam U₁ upadyate cett.] upadyamte B dvādaśo dantayor PBLU₁] dvādaśadantayo E dvādaśor dampayo U₂ dvādaśayor DN₁N₂ **3** jihvāyā cett.] jihvāyām U₁ agram cett.] agnām BL gram N₂ ghaṭīmāṭram cett.] ghaṭīmāṭram DN₁N₂ ardhaṅgatiṃāṭram em.] arddhaghaṭīmāṭram DN₁N₂ ārdhaṅgatiṃāṭram U₁ āṛghaṅgatiṃāṭram PU₂ āṛghaṅgatiṃāṭram B āṛddhaṅgatiṃāṭram L om. E bālātkāreṇa EDN₁N₂] bālātkāreṇa PU₁U₂ bālākāreṇa BL tasmin cett.] tasmiṇ BL sati cett.] om. BL **4** naśyanti cett.] naśyamti B nāśikādhāraḥ cett.] nāsikāgrādhāraḥ EP tasmiṇ-lakṣye em.] tasmiṇ lakṣe U₂ tasmiṇ lakṣye EPU₁ tasmin lakṣe DN₁N₂ tasmin ḍraṣṭe BL sati cett.] om. BL maṇaḥ sthiraṇ EP] minasthira B maṇaḥ sthira L manasthiraṇ cett.*

Sources: **1** Re] PTqcr·YSV (Ed. p. 840): ekādaśī (ekādaśo YKqcr·YSV 2.29 Ed. p. 25) bhavej jihvā talajādhāra īsvari | jihvāgramathane tasmin pāniyam madhusuram bhavet | taṭpīṭsu kavir gitijyotiś (gīti YKqcr·YSV 2.29 Ed. p. 25) chandovidām (chandovidur YKqcr·YSV 1.259 Ed. p. 21) varah | Re] SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgraṇ dhārayet | sarvaroganāśo bhavati | **2** Re] PTqcr·YSV (Ed. p. 840): dantādhāro (dvandvādhāro YKqcr·YSV 1.259 Ed. p. 21) dvādaśeti sarvarogaksayaṅkarah (sarvarogaḥ YKqcr·YSV 1.259 Ed. p. 21) | dhārayed dantayor madhye jihvāgraṇ ca balād api | dhṛtvārddhaghaṭīmāṭram sarvarogan (sarvarogāṁ YKqcr·YSV 1.259 Ed. p. 21) tu nāsayet | **4** Re] PTqcr·YSV (Ed. p. 832): nāśadhāras tato (tataḥ YKqcr·YSV 2.259 Ed. p. 21) jñeyo nāśalakṣas trayodaśah (trayodaśa YKqcr·YSV 1.259 Ed. p. 21) | maṇaḥsthirakaro yaś tu (sthiraṇ karoty eva YKqcr·YSV 1.259 Ed. p. 21) vāyusthirakaro (vāyuh YKqcr·YSV 1.259 Ed. p. 21) mahān | Re] SSP 2.22 (Ed. p. 36): trayodaśe nāśadhāre tasyāgraṇ lakṣayet maṇaḥ sthiraṇ bhavati |

Philological Commentary: **2** XXXI,xxxvi-xxxviii; SSP 2.21 (Ed. p. 36) can not be considered a source or testimonia here since it teaches the brows as the twelfth *adhāra* (dvādaśe bhrūmadhyādhāre tatra candramandalam dhyāyet śītalatām yāti |). Rāmacandra must have used both texts, the *Siddhasiddhan-tapaddhati* and the *Yogaśvarodaya* and switched between both sources when compiling his text.

The eleventh is the tongue support at the base of the tongue. Therein the tip of the tongue has to be churned. While doing that, a very sweet drink flows out. And in that manner, the knowledge of areas like poetry, singing, metric and dance is generated.^{130[xxxv]}

Above that is the twelfth - within the teeth is the tooth support. At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghaṭis*¹³¹. Abiding therein, the diseases of the practitioner will entirely disappear.¹³²

The thirteenth is the support of the nose. While turning it into the object of fixation, the mind becomes stable.^{133[xl]}

¹³⁰ Almost all text teaching the 16 *adhāras* share this concept with just minor differences: *Siddhasiddhāntapaddhati* gives the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgiṇī* calls the practice *jihvādhobhāgādhāra*. Only *Netrodyota* teaches the throat (*kaṇṭha*) as the eleventh *adhāra* and states that “Above the place of the uvula is a stream of nectar resembling nectar itself.” (*lambhakasya sthitaścordhve sudhādhāraḥ sudhātmakah ||*).

¹³¹ One *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One and a half textitghaṭis would thus equal 36 minutes

¹³² Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogaśvarodaya* teach to push the tongue forcefully against the [upper] teeth. *śivayogapradipka* instructs to rub the tip of the tongue at the upper teeth for half a year which would cause the practitioner to see an inner light. *Hathatattvakau mudī* mixes the two previous ideas. The name of the twelfth *adhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence he perceives an inner light within six months. *Yogatarāṅgiṇī* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netrodyota* names the palate and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakālā*. *Śāradātilakatantra* and *Hathapradīpikājyotsnā* list the nose as the twelfth support.

¹³³ The majority of texts teach either the nose, the base of the nose as it is the case in *Śivayogapradipikā* (*ghrāṇamūla*) and *Hathatattvakau mudī* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netrodyota*, *Śāradātilakatantra* and *jyotsma* teach the place in between the brows as the thirteenth *adhāra*.

- 1 चर्तुर्दशो नासामूले वाय्याधारः तस्मिन् द्वष्टेः स्त्रैर्यकारणात् षष्ठे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः
- 2 प्रत्यक्षत्वे पर्थिवं बन्धनं ब्रुद्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्द्वष्टेः स्थिरीकरणात् कोटिकरणानि
- 3 खुरन्ति ।^[xlv] षोडशो नेत्राधारः । अयमङ्गुल्यग्रे न चाल्यते । तदभ्यासात् पृथ्वीमध्ये यत्किंचित् तेजो
- 4 वर्तते । तस्वर्तेजो दृष्टिविषयं भवति तदर्शनात् पुरुषः सर्वज्ञो भवति ।^[l]

1 nāsāmūle vāyvādhārah DN₁N₂] nāsāmūle vādhārah U₁ nāsāmūlādhāro P nāśo mūlādhārah BL nāsāmūlādhārah EU₂ tasmin cett.] tasmin na cett. dr̄ṣṭeh cett.] llakṣe krute satī B lakṣe krte satī L na dr̄ṣṭeh U₁ laṣthe U₂ māse BLU₁] māsi cett. svīyam cett.] svayam BLN₂U₂ **2 pārthivam** cett.] pārthiva N₂ trūtyati PU₂U₁] tūtyati E trūtyati BL trudyati N₁N₂D bhruvormadhyādhārah P] bhruvormadhyādhāras E bhruvormadhye dhārah BL bhruvormadhye ajñādhārah D bhruvormadhye dhārah N₁N₂ bhruvormadhye dhāraḥ U₁ bhruvormadhyādhāra U₂ tasmin cett.] asmin N₁ smīn D asin U₁ dr̄ṣṭeh cett.] dr̄ṣṭe L na dr̄ṣṭeh U₁ dr̄ṣṭi° U₂ kiraṇāni α] kotikiraṇāḥ EP kotikiraṇāḥ U₂ kotikirinā BL **3 śoḍāśo** cett.] śoḍāśah DN₁N₂ netrādhārah cett.] netrā LB ayam β] ayam α aṅgulyagre na em.] aṅgulyagreṇa cett. agulyagreṇa N₁D amgugreṇa N₂ pr̄thvī° cett.] pr̄thvī° LBU₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ **4 vartate** cett.] vataṭe U₁ tatsarvatejo DN₁N₂] tatsarvam cett. bhavati cett.] bhavatī B **taddarśanāt** cett.] tadarśanāt P tadarśah U₁ bhavatī B

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 839) = YK^{qcr}·YSV 2.33ab-34cd Ed. p. 25): nāśapute sthīrā dr̄ṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn svīyatejāḥ syāt pratyakṣam ṣaṭtrimāṣataḥ | pārthivam trūtyati kṣipram pratyakṣam svīyatejāśā | **Re**] SSP 2.23 (Ed. p. 36): caturdaśe nāsāmūle kapāṭādhāre dr̄ṣṭim dhārayet | sanmāsāj jyotiḥpuñjam paśyati | **2 Re**] PT^{qcr}·YSV (Ed. p. 839): pañcadaśo bhruvormadhye sthīra (sthīrā YK^{qcr}·YSV 2.35 Ed. p. 25) dr̄ṣṭis tathā dhruvam | asmin dr̄ṣṭih sthīrā koṭih (koṭi° YK^{qcr}·YSV 2.35 Ed. p. 25) kiraṇāni sphuranti hi | **Re**] SSP 2.24 (Ed. pp. 36-37): pañcadaśe lalāṭādhāre tatra jyotiḥpuñjam lakṣayet | tejasvī bhavati | **3 Re**] PT^{qcr}·YSV (Ed. pp. 840-41): netrādhārah śoḍāśo 'yam (aṅgulyagre na YK^{qcr}·YSV 2.36 Ed. p. 25) aṅgulyagreṇā cālayet | pr̄thvīmadhye tu yatkīñcid varttate (sarvajñāḥ prabhavas tena vārddhate YK^{qcr}·YSV 2.36 Ed. p. 25) jāṭharānalah | pratyakṣam tad bhavet sarvam tad ābhyaśān na samśayah | **Re**] SSP 2.25 (Ed. p. 37): avaśiṣte śoḍāśe brahmaṇandhram ākāśacakram | tatra śrīgurucaraṇāmbujayugmaṃ sadāvalokayet | ākāśavat pūrṇo bhavati |

The fourteenth is the support of the vital wind at the root of the nose. From the execution of stabilizing the gaze therein, direct perception of one's own light arises within sixty months. One breaks all bonds of the mundane with by direct perception of the light.¹³⁴

The fifteenth container is situated in the middle of the eyebrows. Due to stabilized the gaze therein, ten million rays of light sparkle.¹³⁵ [xlv]

[If the gaze] is held at the tip of the finger without wavering, this is the eye support, the sixteenth. Through that practice, some light arises from within the earth. The entire light of it becomes the object of vision. Through its perception, a person becomes omniscient.¹³⁶ [I]

¹³⁴ *Yogasvarodaya* as well as *Siddhasiddhāntapaddhati* with the term “*kapāṭādhāra*” and *Yogatarāṅgiṇī* teach the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and/or the breath at the forehead. *Netrodyota* mentions that this place is called a wish-fulfilling jewel with its abode at the crossroads of the four channels (cintāmānyabhidhānākhyāś catuspathanivāśi yat ||).

¹³⁵ A comparison with the other texts reveals interesting differences: *Śivayogapradīpikā* teaches gazing above the brows, which quickly brings about the appearance of light. *Siddhasiddhāntapaddhati* calls it the “support of the forehead” (*lalāṭādhāra*), in which the practitioner shall visualize a cluster of light by which one becomes lustrous. *Yogatarāṅgiṇī* again teaches the center of the brows. By concentrating on this point, a direct vision of many-rayed light occurs, and one's mind will merge into the sun-sky (etasya dṛḍhābh्यासे sūryākāśo liyate ||). *Hathatatvakaumudī* calls it the “support of ether” (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, *Netratantra* teaches the *brahmarandhra* as the fifteenth support. *Netrodyora* declares it as the “support of the fourth state” (*turyādhāra*) and *Sāradātilakatantra* as well as *Hṛṣiprādīpikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

¹³⁶ The *netrādhāra* is also taught in other texts. Some noteworthy differences exist: *Śivayogapradīpikā* teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *Yogatarāṅgiṇī* instructs the yogin to rub the eyes with the fingers. *Hathatatvakaumudī* teaches to meditate upon the eyes. By seeing a mass of light in the corner of the eyes, one soon becomes like Śiva. Both, Rāmacandra and *Yogasvarodaya* instruct the practitioner to hold the gaze at the fingertip without wavering. However, the results differ slightly: instead of just becoming omniscient, the *Yogasvarodaya* adds that the yogin becomes mighty (*prabhava*) and an increase of gastric fire (*jāṭharāgnī*). *Siddhasiddhāntapaddhati* teaches to visualize the pair of the lotus feet of the revered teacher (śrīgurucaraṇāmbujayugmaṇi) at the *brahmarandhra* in which the *akāśacakra* is situated. *Hṛṣiprādīpikājyotsnā*, too, lists the *brahmarandhra*. *Sāradātilakatantra* and *Netratantra* teach the *dvādaśānta* which is twelve fingers above the *brahmarandhra*, cf. *Tāntrikābhidhānakośa* 3, p. 210. *Netrodyota* explains: “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.” (nāḍyādhāraḥ paraḥ sūkṣmo ghanavyātiprābodhakah ||).

[XXXII. ^{i-xv} Aṣṭāṅgayoga]

- 1 इदानीमष्टाङ्गयोगस्य विचारः कथ्यते । यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाधिरिति एतेषां ल
 2 क्षणानि कथ्यन्ते । शान्तिः ॥ षण्णामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्राजयः ॥ शैत्यजयः ॥
 3 उष्णजयः ॥ एते यमाः ॥ ^[v] नियमाः ॥ खलु मनः चापलभावा चिवार्य स्थैर्य स्थाप्यते ॥ आसनस्य लक्षणं
 4 बहून्नेषु निरूपित मस्ति । तेनात्र न निरूप्यते । प्राणायामस्तु सुकुमारेण साधितुं न शक्यते ^[x]

1 idānīm cett.] idānīm N₂U₁U₂ aṣṭāṅgayogasya cett.] aṣṭāṅgayoga^o E vicāraḥ cett.] vicāra U₂
 *dhyānadhāraṇāsamādhīr iti EP₂] dhāraṇādhyānaśamādhīr iti BL dhyānadhāraṇāsamādhīyaḥ N₁N₂
 dhyānadhāraṇāsamādhī DU₁ **2** kathyante cett.] kathyate U₁ śāntīḥ β) śāntī^o α ṣaṇṇām EM₁]
 ṣaṇṇām DLN₁N₂ ṣaṇṇām BP ṣaṇṇām U₂ indriyāṇām cett.] īmḍriyāṇām B āhāraḥ svalpāḥ U₂] svalpāhāraḥ
 E ahāraḥ svalpāḥ BP ahāraḥ] svalpāḥ || L svalpāḥ N₁ ahāraḥ svalpāḥ N₂ ahāraḥ svalpāḥ D ahāraḥ sajayaḥ
 U₁ nīdrājayaḥ cett.] nīdrāyā jayaḥ B nīdrāyā jayaḥ LU₂ śāityajayaḥ cett.] śāityajayaḥ N₁ śīṭosnā-
 jayaḥ E **3** uṣṇajayaḥ cett.] uṣṇajayaḥ BU₂ auṣṇajayaḥ U₁ om. E ete cett.] ya te BL yamāḥ cett.]
 yamāniyamāḥ P yamāḥ BL niyamāḥ E] niyamāḥ αU₂ om. BPL khalu cett.] khalū N₁N₂U₂ manāḥ
 DN₂U₁] om. cett. cāpala^o BEL] cāpala^o PU₂ capala^o α nivārya cett.] nivārye D nirvārya BLP
 nivāraya U₁ sthairyē cett.] om. BLDU₂ āsanasya laksāṇām α] āsanalakṣaṇām EPL āsanalakṣaṇām
 tu U₂ āsanām laksāṇām B **4** bahūgranthēsu BLU₂] bahusū grampthēsu EP bahūgramthē α nīrūpitam
 EP₂] nīrūpitam || D nīrūpitam | N₁N₂ nīrūpyam BL nīrūpitam tan U₁ asti β] atah α tenātra β]
 atrāyaṁ N₁N₂ atrāyaṁ D atra U₁ na EP₁] om. cett. sukuṁāreṇa EP] kumāreṇa BLU₂ kūmāreṇa
 puruṣena α

Sources: **1** Re] PTqcr ·YSV (Ed. p. 841): idānīm yogam aṣṭāṅgam śrnu lakṣaṇasamyutam | **Re]** PTqcr ·YSV
 (Ed. p. 841) = YKqcr ·YSV 5.29-30ab (Ed. pp. 62-63): yamaś ca niyamaś caiva cāsanām prāṇasamyamāḥ
 | pratyāhāro dhāraṇā ca samādhīś ca viśeṣataḥ | aṣṭāṅgayoga ebbis tu caiteśām lakṣaṇām śrnu | **Re]**
 SSP 2.32 (Ed. p. 45): yamāniyamāsanapräṇāyāmapratyāhāradhāraṇādhyānaśamādhayoh 'ṣṭāṅgāni |
2 Re] PTqcr ·YSV (Ed. p. 842): śāntīḥ santoṣa āhāra nīdrālpā (nīdrālpām YKqcr ·YSV 5.30 Ed. p. 63)
 manaso damāḥ | śūnyāntaḥkarāṇī ceti ("karāṇā ceti YKqcr ·YSV 5.31 Ed. p. 63) yamā iti prakīrttitāḥ
 | **Re]** SSP 2.32 (Ed. p. 44): tatra yama iti upaśamaḥ sarvendriyajayaḥ āhāraṇīdrāśitātapaṭajayaś
 caivāpi śānaīḥ śānaīḥ sādhayet | **3** Re] PTqcr ·YSV (Ed. p. 841): cāpalyan tu dūre tyaktvā (tyaktvā
 dūre tu cāpalyam YKqcr ·YSV 5.31cd Ed. p. 63) manāḥ sthairyāyaṁ vidhāya ca | ekatratā melanaṇām nityāyaṁ
 prāṇāmātre na sā matīḥ (sāmabhīḥ YKqcr ·YSV 5.32c Ed. p. 21) | sadodāśinabhbāvas tu sarvatrecchā-
 vivarjanam ("vivarjītāl YKqcr ·YSV 5.32d Ed. p. 21) | yathālābhēna santuṣṭāḥ parameśvaraṁānasaḥ |
 mānādānaparityāga ete tu niyamā iti | **Re]** SSP 2.33 (Ed. p. 44): niyama iti manovṛttinām niyamanām
 | iti ekāntavāso niḥsaṅgatā audāśināyaṁ yathāprāptisamptuṣṭir vairāgyam gurucaraṇāvarūḍhatvam iti
 niyamalakṣaṇām | **Re]** PTqcr ·YSV (Ed. p. 841): āsanāni ca tāvanti yāvanto jīvajantavaḥ | **Re]** SSP 2.34
 (Ed. p. 44): āsanāni iti svasvarūpe samāsannatā | svastikāsanām padmāsanām siddhāsanām eteśām
 madhye yathēṣṭam ekam vidhāya sāvadhānena sthātavyam ity āsanalakṣaṇām | **4** Re] PTqcr ·YSV (Ed. p.
 841): prāṇāyāmas tridhā ceti bahudhā prathamām śrnu | āsane prāṇasanyāme na sāktāḥ sukuṁārakāḥ
 | mahāpunyaprabhāveṇa śākyate tu mahātmanā | **Re]** SSP 2.45 (Ed. p. 45): prāṇāyāma iti prāṇasya
 sthiratā recakāpūrakakumbhakasamṝghaṭakāraṇāni catvāri prāṇāyāmalakaṇām |

[XXXII. i-xv Aṣṭāṅgayoga]

Now the procedure of the eightfold yoga¹³⁷ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration¹³⁸ and absorption. Their characteristics will be taught.

The observances are peace, conquer of the six senses¹³⁹, little food, conquer of sleep, conquer of cold and heat.¹⁴⁰ [v]

[The] restrictions [are]: Keeping the mind from the state of unsteadiness [and] ground it in calmness, retreating to a lonely place, refraining from contact to animals, unchanging intellect, equanimity, refrain from craving for objects, being content with what is given, never forgetting the name of the highest lord, one shall not bring the mind into depression.¹⁴¹

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

Breath-control can not be practiced by young persons. [x]

¹³⁷ Given the extensive list of fifteen yogas presented at the beginning of this text does not list *aṣṭāṅgayoga*, one wonders why this type of yoga suddenly appears. Suffice it to say that he followed the structure of his main source text. For a discussion of the structural issues of the text, see p. ??.

¹³⁸ The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjala model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, calls names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The “critical” edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J₁ and J₂) with Rāmacandra’s order. According to VASUDEVA, 2004: 380-381, this reversed order frequently appears in yoga texts structured in *śadāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā*, *Maitrāyaṇīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiranatantra*, *Mataṅgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches the “reversed” order in its *pañcāṅga* schema. POWELL, 2023:168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇa* reversed outside of the *Śivayogapradīpikā* 2.1-9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prānatoṣinī* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Viraśaiva milieu of the fifteenth century. A useful table of the texts, including the reversed order, see POWELL, 2023:166.

¹³⁹ The sixth sense is the mental faculty (*manas, citta*), cf. WHITE, 2021:18.

¹⁴⁰ Rāmacandra presents a unique mix of his sources: *Yogasvarodaya* lists peace (*sānti*), contentment (*santoṣa*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntahkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquility (*upāsama*), conquer of all senses (*sarvendriyajaya*), and conquer of food, sleep, cold, wind, heat (*ahāranidrāśitavātātāpajaya*)

¹⁴¹ For an interesting comparative table of other texts that teach ten *niyamas* see POWELL, 2023:196.

- 1 अतस्तस्य नाममात्रं कथयते । प्रत्याहारः कथयते । मनः संसाराच्चिवृत्यात्मनि स्थाप्यते । मनोमध्ये ये विकारा
2 उत्पद्यन्ते । अनेकचमकारिणी बुद्धिरुत्पद्यते सागोप्याः । ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते ॥^[xv]

[XXXII. ^{i-ix} Internal and External Universe]

- 3 इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मा त्रिह्वाण्डमध्ये ये पदार्थस्ते ऽपि पिण्डमध्ये सन्ति । ते कथयन्ते ।
4 पादयोरज्ञुष्टतले तत्त्वं वर्तते । तदुपरि तत्त्वात्मां वर्तते । ^[vi] गुल्फोपरि रसातलं वर्तते ।
5 जड्मामध्ये सुतलं वर्तते । जान्वार्मध्ये वितलं वर्तते । ऊर्वार्मध्ये जतलं वर्तते ।

| dança fehlt

1 atas tasya EPU₁] ataḥ tasya DN₁ ataḥ tasya N₂ ataḥ tasya U₂ ataḥ BL **nāmamātramp** EPN₁U₂] nāmamātratre DN₂U₁ nāma BL **kathyate** β] kathitam α **kathyate** cett.] pratyato E **nivṛtyātmani** em.] nivṛtyātmani BLPU₁U₂ nivartyātmani E nivṛtyātmani DN₁N₂ **sthāpyate** cett.] om. N₂ **vikārā** cett.] vikārah P **vikārāḥ** D om. N₂ **2 utpadyante** cett.] om. N₂ **kāriṇī** BELPU₁U₂] kārakarakāraṇī N₁N₂ kārakāraṇī D **buddhir** cett.] buddhi DN₁N₂ **utpadyate** cett.] utpadyate | EBDU₂ utpadyataram P **sāgopyāḥ** N₂] sāgopyāḥ DN₁ sāgopyā BLU₂ sāgaupya U₁ sāmgopāmgam E om. P **dhyānam** cett.] om. P ca cett.] om. PU₁U₂ **bahutaram** cett.] om. P **prāg** β] om. α **uktam** DU₁U₂] uktam | E uktam cett. **tenātra** cett.] tena atra DN₁U₁ **nocyate** cett.] na ucyate U₁ **3 piṇḍa**° cett.] piṇḍa° DN₁ **brahmāṇḍayor** BELP] °brahmāṇḍayoḥ αU₂ aikyam cett.] ekyam B ekam N₂ **tasmāt** cett.] tasmāt B tasmāntre N₂ **padārthāḥ** cett.] padārthāḥ DN₁ padārthā N₂U₁ **te** 'pi cett.] te BLP sarve pi U₁ tanmadhye U₂ **santi** cett.] santīti E sati BU₂ sam° L te DN₁N₂] om. cett. **kathyante** cett.] kathyate BPU₁ **4 pādayor** cett.] padas E pādayos PL pādayas B pādayo° U₂ **āṅguṣṭatale** em.] amguṣṭatale U₁ amguṣṭatale DN₁N₂ °amguṣṭatale U₂ tāla BL tele P tale E **talām** cett.] talām ca U₁ mūlam rasātalāt U₂ tadupari em.] tadupari U₁ tadupari DN₁N₂ pādopari β **vartate** cett.] vartate | pādopari talām vartate P **gulphayor** β] gulpho α **mahātalām** β] parimahātalām α **gulphopari rasātalām vartate conj.** om. cett. **5 jaṅghā**° cett.] jaghā° U₂ om. P **sutalam** cett.] stutalam B om. P **vartate** BELU₂] om. cett. **jānvormadhye** DU₁] jānvomadhye N₁N₂ jānumadhye EPU₂ jānubhyāḥ BL **vartate** EBL] om. cett. **'talām** E] atalām cett. **vartate** ELB] om. cett.

Sources: 1 Re] PTqcr·YSV (Ed. p. 841) = YKqcr·YSV 7.6-7 (Ed. p. 67): kṛtvā kalevaraṇam śuddham kuryād yatnaṁ mahātmānaṁ | mano nivārya saṁśāre viṣayesu tathaiva ca | manovikārān sarvāś ca tyak-tvā śūnyamayo bhavet | pratyāhāro bhavaty esu sarvanindācamatkrtaḥ | Re] SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyaturaṅgānām pratyāharāṇam vikāragrasanāṇam utpannavikārasyāpi nivṛttir nirbhātiti pratyāhāralakṣaṇām | 2 Re] PTqcr·YSV (Ed. p. 841) = YKqcr·YSV 7.8 (Ed. p. 21): dhyānan tu dvividhaṁ proktam sthūlaṁ sūkṣma vibhedaḥ | sthūlaṁ mantramayaṁ viddhi sūkṣmantu mantravarjijitam | Re] SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvah | sa evātmeti yathā yadyat sphurati tattatsvarūpaṁ eveti bhāvayet | sarvabhūteṣu samadṛṣṭiḥ ca | iti dhyānalakṣaṇam | 3 Re] PTqcr·YSV (Ed. p. 841): piṇḍabrahmāṇḍayor aikyam śrīṇi idāniṁ prayatnataḥ | brahmāṇḍe santi ye cāndāḥ piṇḍamadhye 'pi te sthitāḥ | 4 Re] PTqcr·YSV (Ed. pp. 841-42): talām pādāṅguṣṭhatāḥ tasyopari talātalam | mahātalām gulphayor madhye gulphopari rasātalām | sutalam jaṅghayor madhye vitalām jānumadhyakam | ūrvormadhye | talām proktam saptapātālām īritam | talām talātalañ ceti mahātalārasātalām | saptapātālām etat tu sutalam vitalātalam |

Testimonia: 3 Ri] SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvittir bhavati | Ri] SSP 3.1-2 (Ed. pp. 48-49): kūrmaṇi pādatale vasati | pātālām pādāṅguṣṭhe | talātalam āṅguṣṭhāgre | mahātalām pādapṛṣṭhe | rasātalām gulphe | sutalam jaṅghāyāḥ | vitalām jānvoḥ | atalam ūrvoh |

Philological Commentary: 5 rasātalām: Probably lost in transmission, hence I conjectured.

That is why it is just mentioned by name.¹⁴²

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

Meditation has been taught many times before. Because of that, it is not discussed here.^{143[xv]}

[XXXII. i-ix Internal and External Universe]

Now there exists the identity of the external universe and the body.¹⁴⁴ Because of that, the objects which exist in the external universe are also in the body. They are taught.

Talam exists at the base of the big toe[s] of the feet. On top of the feet exists Talātala. [v] Mahātala exists at the two ankles. **Rasātala exists above the ankles.** Sutala exists in the center of the lower part of the leg between ankle and knee. Vitala exists in the middle of the knee. Atala exists in the middle of the two thighs.¹⁴⁵

¹⁴² It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (āsane prāṇasamṛyāme na śaktāḥ sukumārakāḥ | mahāpunyaprabhāveṇa śakyate tu mahātmanā |). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3-10, 7.23-24 and 7.68-72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇāyāma* can not be determined since it is absent in the quotes of *Prāṇatoṣinī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who was previously strictly following the structure of the *Yogasvarodaya*, now consciously decides to exclude certain teachings. Therefore, by stating this very reason, he directly hints at his audience: *sukumāras*, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, possibly young princes.

¹⁴³ Rāmacandra probably refers to the teaching of the nine *cakras*, the sixteen *adhāras*. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4–33, cf. POWELL, 2023: pp. 165,212-215. He might also hint at the various methods he subsumes under Lakṣayoga. Rāmacandra probably also consciously decided to skip a description of *samādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as: “Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.” (samādhir niścalā buddhiḥ śvāsocchvāsādivarjitaḥ |). If indeed, the purpose of Rāmacandra's text was to teach Rājayoga to young courtiers and princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

¹⁴⁴ The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see MALLINSON and SINGLETON, 2017:174-178.

¹⁴⁵ Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The ...

[XXXIII. ^{i-iv}Triad of Worlds]

1 इदानीं पिण्डमध्ये लोकत्रयं कथ्यते । मूलाधारे भूर्लोकः । लिङ्गाये भुवर्लोकः । लिंगमूले स्वर्लोकः ॥

[XXXIV. ^{i-v}Tetrad of Worlds]

2 इदानीं उपरितनं लोकत्रयं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः । तद्वण्डनाडी
3 मध्ये तपोलोकः । दण्डदण्डकमलमध्ये सत्यलोकः ॥^v

1 idānīm cett.] idānīm upati tataṁ lokam U₁ piñḍamadhye cett.] pimḍopari L pidopiri B śarīra-madhye E liṅgāgre cett.] liṅgamūle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka^a BL om. N₁N₂ liṅgamūle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravarlokaḥ U₁ **2 uparitanam** DEU₁] uparitana^o LU₂ uparijanam N₁N₂ uparitanu^o PB lokacatuṣkam̄ PDN₁N₂U₂] lokacatuṣkaḥ E lokāḥ catuṣṭayam BL lokam̄ catuṣkam̄ U₁ prṣṭhadanḍāṅkure cett.] prṣṭhadamḍākūle N₂ prṣṭhadamḍākūre P damḍaṣṭaḥemskure B damḍaṣṭaḥemkure L maharlokaḥ cett.] maharloka B dandachidra^o cett.] damdaschidra^o P damḍasthitā^o U₁ uchidra^o U₂ janalokaḥ cett.] janaloka BL taddanḍā^o cett.] danḍā^o U₂ **2-3 nāḍimadhye** EU₁] nālimadhye PU₂ nālikāmadhye B tālikāmadhye L nālamadhye B nālī N₁N₂ **3 tapolokaḥ** cett.] polokaḥ B ^akamalamadhye cett.] danḍamalamadhye EU₁

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 842): idānīm piñḍamadhye tu saptalokam śṛṇu priye | mūlādhāre tu bhūrloko liṅgāgre tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | **2 Re**] PT^{qcr}·YSV (Ed. p. 842): merucchidre janoloko merunāḍyāṁ tapas tathā | kamale martyyalokas tu iti lokāḥ pṛthak pṛthak | bhūrbhuvahsvarmahaś ceti janaś caiva tapas tathā | saptamah satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanāni caturdaśa |

Testimonia: **1 Ri**] SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam nābhishthāne evaṁ lokatrāye indro devatā piñḍamadhye sarvendriyanīyāmaḥ sa evendrah | **Ri**] SSP 3.4 (Ed. p. 49): danḍāṅkure maharlokaḥ danḍakuhāre janolokaḥ | danḍanāle tapolokaḥ | mūlakamale satyalokaḥ |

Philological Commentary: **3 XXXV^v**: At this point of the text a huge gap of approximately 25% of the full text starts in the two most important witnesses of the α -group. The two Nepalese manuscripts N₁ and N₂ indicate a large gap in their template, stematically belong closely together. They are undoubtedly either direct copies of each other or copies of the same template. The omissions of the reading of N₁ and N₂ will not be recorded in the apparatus until after their gap.

[XXXIII. ^{i-iv}Triad of Worlds]

Now the threefold world within the body is taught.¹⁴⁶ The earth realm (*bhurloka*) is situated at the root support (*mūladhāra*). The airspace (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is inside the penis.

[XXXIV. ^{i-v}Tetrad of Worlds]

Now the tetrad of worlds is taught. The great world (*maharloka*) is at the shoot of the staff of the back. The world of men (*janaloka*) is in the center of the cavity of the spine. In the center of the tube of that spine is the world of ascetic heat (*tapoloka*). In the center of the lotus of the spine is the world of truth (*satyaloka*).^{147[v]}

...higher *lokas* (1-7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8-14), which are here mapped onto the human body, constitute the different "hells" and are the abode of the *nāgas* or serpents and demons, cf. HAAG, 2011:503-504. According to ĀRĀNYA in this commentary on *Yogasūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual's karma has been accounted for and borne their due fruits (BRYANT, 2009:353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p.158. Directly related to the *Yogatattvabindu* is the depiction of a Siddha's body that shows the equivalence of the self and the universe in the manuscript of *Siddhasiddhāntapaddhati* located in Mehragarh Museum Jodhpur, see p.159.

¹⁴⁶The earliest conception of the cosmos as the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *Kūrma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of Yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see MUÑOZ and LORENZEN, 2011:88. For a detailed exposition of Purāṇic concept of the universe in "classical" Yoga, see the commentaries on *Pātañjalayogaśāstra* 3.25, i.e., ĀRĀNYA, 1983: 297-304 or BRYANT, 2009:353-356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15-19.

¹⁴⁷For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16-26 or *Vāyu Purāṇa* 5.39.

[XXXV.^{i-iv} Lords of the Four Worlds]

- 1 अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । ते ऽपि पिण्डमध्ये वर्तन्ते । शरीरमये द्वौ कुक्षौ ॥ द्वे सक्थिनी ।
 2 । वक्षःस्थले कण्ठमूले ॥ कण्ठमध्ये लभ्यिकामूले ॥ तालुद्धारे ॥ तालुमध्ये ॥ ललाटे ॥

1 catvāro DU₁] caturdaśa° cett. lokasvāminah D] lokāḥ svāminah U₁ °lokāsthānāni BLP °lokāḥ stānāni U₂ °lokāni sthānāni E te 'pi EU₁] tānyapi cett. piṇḍamadhye EU₁] piṇḍe BELU₂ piṇḍe P vartante E] vartate cett. dvau kukṣau BL] dvau kukṣi EPU₂ dvau kukṣinā D dvau kukṣinā U₁ dve sakthini ELU₂] dve sakthini PB vartate DU₁ **2** vaksahṣṭhale em.] vaksasthale DU₁ vaksah sthalam EB vaksahschalam P vaksassthalam U₂ kanṭhamūle LU₂] kanṭhamūlam EPB kanṭhasya mūle DU₁ kanṭhamadhye DU₁] kamardhye B kanṭhamadhyam EL kanṭhamadhyah PU₂ lambikāmūle em.] lambikāyā mūle DU₁ lambikāmūlam cett. tāludvāre DU₁] tāludvāram cett. tālumadhye DU₁] tālumadhyam cett. lalāṭe DU₁] lalāṭamadhye E lalāṭamadhyam cett.

Sources: **1** Re] PT^{qcr} [YSV (Ed. p. 842): atha brahmāṇḍamadhyasthāś catvāro lokapālakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | indro brahmā viṣṇur iśāś catvārāś cātmadevatāḥ | mūlādhāre catuṣpatre gajārūḍho mahān iti | srṣṭikarttā ca tatraiva svādhiṣṭhāne mahān hariḥ | maṇipūre śūlapāṇī-raṭasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vaksakānṭhake | śrīṅgātikā kapāle ca lambikā brahmaṛandhrake | navacakraṁ ūrdhvacakrañ ca trikūṭety ekavimśatih | brahmāṇḍāni vasantiti jñātavyāni prayatnataḥ | **Re**] SSP 3.4-5 (Ed. pp. 50-53): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhīmānasvarūpī tiṣṭhati | viṣṇulokah kukṣau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakāro bhavati | hrdaye rudralokah | tatra rudro devatā | piṇḍamadhye ugrasvarūpī tiṣṭhati | vaksahṣṭhala iśvaralokah tatreśvaro devatā | piṇḍamadhye trptisvarūpī tiṣṭhati | kanṭhamūle sadāśī- valokah tatra sadāśivo devatā piṇḍamadhye saumyavarūpī tiṣṭhati | kanṭhamadhye nilakanṭhalokah tatra nilakantho devatā | piṇḍamadhye 'bhayasvarūpī tiṣṭhati | tāludvāre śivalokah | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpī tiṣṭhati | lambikāmūle bhairavalokah | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpī tiṣṭhati | tatrābhyanṭare mahāsiddhalokah | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpī tiṣṭhati | lalāṭamadhye 'nādilokah | lalāṭamadhye 'nādilokah | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpī tiṣṭhati | śrīgaṭe kulałokah | tatra kuleśvaro devatā | piṇḍamadhye ānandasvarūpī tiṣṭhati | śāṅkhmadhye nalinīsthāne 'kuleśalokah | tatra akuleśvaro devatā | piṇḍamadhye nirabhīmāvasthā tiṣṭhati | brahmaṛandhre parabrahmalokah | tatra parabrahmadevatā | piṇḍamadhye paripūrnadaśā tiṣṭhati | ūrdhvakamale parāparalokah | tatra parameśvaro devatā | piṇḍamadhye parāparabhāvas tiṣṭhati | trikūṭasthāne sāktilocah | tatra parāśaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśam sarvakṛtāvasthā tiṣṭhati | evam piṇḍamadhye saptaपालासहिताकविमśatibrahmāṇḍasthānavicārah |

Philological Commentary: **1** XXXV: Only the reading of D and U₁ (α-group) is plausible and *lectio difficilior*. This is confirmed by the source text, the *Yogasvarodaya* introducing the *lokapālakāḥ* which Rāmacandra rewrites into *lokasvāminah*. In the β-group the subject was not understood and rewritten in an attempt to fix it the passage. This, and the incompleteness of this following list resulted in the introduction of the *caturdaśalokāsthānāni*.

[XXXV.^{i-iv} Lords of the Four Worlds]

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

[Other deities and worlds exist within the body]¹⁴⁸ two in the belly, two in the thighs, at the location of the chest, at the root of the throat, in the center of the throat, at the root of the uvula, at the entrance of the palate, at the forehead, ...¹⁴⁹

¹⁴⁸I decided to add these words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

¹⁴⁹This passage seems corrupted. The source text *Yogasvarodaya* and the parallel passages in the *Siddhasiddhāntapaddhati* make it easy to understand what the author originally wanted to express. However, this passage cannot be further reconstructed in any of the textual witnesses available to me, and an approximation to the original wording in Sanskrit hardly seems to be possible without further ado. The content intended by Rāmacandra must have been somewhere between the two sources available to him (see sources in *apparatus criticus*). I translate the respective passage in the *Prāṇatosinī* quoted with reference *Yogasvarodaye* (Ed. p. 842) as follows:

There are now four world keepers amid the external universe. Having recognized these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] (*mūladhāre catuṣpatre*) is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna (*svādiṣṭhāne*) is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra (*maṇipūre*) is the one with the trident in hand, the great lord of the eight siddhis (Viṣṇu). (4) at the gate of the palate (*tāludvāre*), (5) amid the palate (*tālumadhye*), (6) on the forehead (*lalāte*), (7) in the chest and (8) throat (*vakṣakāṭhake*), (9) at the junction in the skull (*śrigāṭikā kapāle*), and at (10) the uvula (*lambikā*), (11) as well as at the opening of Brahman (*brahmarandhre*) and (20) at the nine *cakras* (*navačakra*), upper *ūrddhvacakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail!

The translation of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of what Rāmacandra possibly wanted to express:

Thus Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kukṣau*). Viṣṇu is the deity there. In the body, he manifests as the performer of various forms of activity. In the heart is the world of Rudra. Rudra is the deity there. Within the body, he resides in the form of strength. In the location of the chest (*vakṣasthale*) is the world of Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kanthamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial.

- 1 शृङ्गाटिकायां कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्ते ॥ ऊर्ध्वकमलिन्यास्त्रिकूटस्थाने ॥ एवमेकविंशस्थानेष्वे
2 कविंशतिब्रह्मांडानि वसन्ति ।

[XXXVI. ^{i-ix} Seven Islands]

- 3 इदानीं सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरोमध्ये शालम
4 लिद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥^v त्वचामध्ये क्रौञ्चद्वीपः ॥ शरीरस्य लोममध्ये गोमयद्वीपः ॥ नखमध्ये
5 श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि मध्ये तिष्ठन्ति ।

1 śṛṅgātikāyām DU₁] śṛmgātikā cett. **kapālamadhye** conj.] karālamadhye L kapolamadhye cett. kamalinīmadhye cett.] kamalinīmadhyam BL **brahmaṇḍhre** DU₁] brahmaraṇḍhra° E brahmaṇḍhram cett. ūrdhvakamalinyāstrikūṭasthāne em.] urdhvakamalinyās trikūṭasthānam U₂ urdhvakamalinyāḥ trikūṭasthāne U₁ ūrdhvakamalinyāḥ || trikūṭasthāne || saptapāṭale D ūrdhvam̄ kapalinyā trikūṭasthānam LP kamalinyāp̄ strikūṭasthānam B kamalinyas trikūṭasthānam E **evam** cett.] evam D **ekavimśasthāneṣv** P] viṁśasthāneḥ B ekam viṁśasthāneṣv L ekavimśatisthāne DE ekavimśasthān U₂ **1-2** **ekavimśatibrahmāṇḍāni** EDU₁] ekavimśabrahmāni BLPU₂ **2** **vasanti** cett.] vasanṭi BL **3** **kathyante** cett.] kathyate BL **jambu** cett.] jambū P **asthi** DE asthī P asti BLU₁U₂ **śākadvīpah** DEPU₂] śākaladvīpah BL śāktidvīpah U₁ **śiromadhye** DU₁U₂] śirāmadhye BEP śārīra-madhye L **3-4** **śālmalidvīpah** cett.] śālmalidvīpah U₂ śākaladvīpah B śākadvīpah L **4** **lomamadhye** cett.] lomadhye U₁U₂ **gomayadvīpah** DU₁] gomedadvīpah cett. **nakhamadhye** cett.] taravamadhye LU₁ **5** **śvetadvīpah** DU₁] puṣkaradvīpah cett. **dvīpāni** cett.] rūpaṇi DU₁ **guptāni** BLPU₂] gupta° DU₁ om. E

Sources: **3 Re**] PTqcr ·YSV (Ed. p. 842): sapta dvīpāni kathyante 'dhunā tāni śrṇu priye | jambūdvīpas tu majjāyām śākadvīpas tu madhyamah | śālmadvīpah śiromadhye māṃsamadhye kuśas tathā | tvaci krauñco lomamadhye gomayadvīpa īritah | nakhamadhye tathā śvetah saptadvīpā vasundharā | jambūḥ śākas tathā śālmaḥ kuśah krauñcaś ca gomayah | śvetah sapteti khaṇḍāni saptakhaṇḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāṇi ca |

Testimonia: **3 Ri**] SSP 3.7 (Ed. p. 54): majjāyām jambūdvīpah | asthiṣu śākadvīpah | śirāsu sūkṣmadvīpah | tvakṣu krauñcadvīpah | romasu gomayadvīpah | nakheṣu śvetadvīpah | māṃse plakṣadvīpah | evam̄ saptadvīpah |

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

[XXXVI. ^{i-ix} Seven Islands]

Now the seven islands within the body¹⁵⁰ are taught.¹⁵¹

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

...In the center of the throat (*kanṭhamadhye*) is the world of Nilakanṭha. Nilakanṭha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāludvāre*) is the world of Śiva. There, Śiva is the deity. Within the body, he exists in his matchless form. At the root of the uvula (*lambikāmūle*) is the world of Bhairava. There, Bhairava is the deity. In the body, he exists in the most excellent form. Therein is the world of Mahāsiddha. Mahāsiddha is the deity there. In the body, he exists in the form of awakening. Within the forehead (*lalāṭamadhye*) is the world of Anādi. Anādi is the deity there. Within the body, he is situated in the form of the blissful supreme destroyer. At the crossroads of the three paths (*śrīgate*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śaṅkhamadhye*) at the location of Nalinī is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmaṇḍhre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrhdvakamale*) is the world of Parāpara. There, Parameśvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, it is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body.

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

¹⁵⁰ *Hṛṣharatnāvalī* 4.39 identifies the seven islands with the seven *dhātus*.

¹⁵¹ The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVII. i-ix Seven Oceans]

- 1 इदानीं पिण्डमध्ये सप्तसमुद्राः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ वसामध्ये
- 2 मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदमध्ये घृतसमुद्रः ॥ रक्तमध्ये इश्कुसमुद्रः ॥ वीर्यमध्ये उमृतसमुद्रः ।
- 3 । पादमध्ये कूर्मस्थानम् ॥

[XXXVIII. i-ii Nine Continents]

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

1 *saptasamudrāḥ* cett.] samudrāḥ BL *kathyante* cett.] *kathyate* B *kathyete* D *prasvedamadhye* cett.] *svedamadhye* U₁ *kṣarasamudrāḥ* cett.] *sārasasamudraḥ* L *kṣarasasamudraḥ* U₁ *kṣarasāgarah* U₂ *lalātāmadhye* cett.] *lālāmadhye* P *kṣirasamudrāḥ* cett.] *ksīraḥ* *samudraḥ* E *vasāmadhye* cett.] *vāṇīmadhye* E *viryamadhye* *svāduḥ* *samudraḥ* || *majjāmadhye* U₂ **2** *madhusamudrāḥ* EP] *madasamudraḥ* B *madyasamudraḥ* L *madhusamūdraḥ* U₂ *meda** cett.] *medo** BEP *raktamadhye* PU₁U₂] *vasāmadhye* *madhusamudraḥ* || *raktamadhye* D *vasāmadhye* *madhusamudraḥ* *raktamadhye* U₁ *rasamadhye* E *ikṣusamudrāḥ* BDL] *ikṣurasamudraḥ* U₁U₂ *ikṣurasasamudraḥ* EP *'mṛtasamudrāḥ* U₁] *amṛtasamudraḥ* D *svādusamudraḥ* E *svādakasamudraḥ* BL *svādakasasamudraḥ* P **3** *pādāmadhye* cett.] *karmasthāna* pādasamadhye B *karmasthāna* pādamadhye L pādamtale D *kūrmasthānam* cett.] *om.* BL **4** *navadvāramadhye* EU₁] *navadvāreśu* EPU₂ *om.* BL *navakahandāni* BPLU₂] *navakahamḍāḥ* DU₁ *om.* E *kathyante* cett.] *kathyate* U₁ *bharatakhanḍāḥ* DU₁] *mukhe bharatakhamḍāḥ* BPL pādamadhye *kūrmasthānam* || *mukham bhāratakhamḍāṁ* U₂ *om.* E *kāśmirakhamḍāḥ* DU₁] *nāsikayoh* *kinnarakhamḍānaraharikhamḍāu* E *nāsikayoh* *kinarakhamḍā* 3 P *nāsikayor* madhye *kināra-harikhamḍā* B *nāsikayor* madhye *kinārasimhakhamḍā* L *nāsikayoh* || *kinnara* || *harikhamḍā* U₂ *stri-maṇḍalakhanḍāḥ* DU₁] *om.* cett. **4-5** *dvijakhanḍāḥ* DU₁] *netrayoy ketumāla bhadrāśvau* E *netrayoy* *ketumāla bhadrāśve* 4 P *netrayo* *ketumāla bhadrāśve* BL *netrayoy* || *ketumāla bhadrāśve* U₂ **5** *ekapā-dakhanḍāḥ* D] *yekapādakhamḍāḥ* U₁ *om.* cett. *rākṣasakhanḍāḥ* DU₁] *karṇayoh* *hirṇayamayakhamḍā* *ramyakakhamḍā* E *karṇayor* *hirṇayamayaramyakakhamḍāḥ* 5 P *karṇayor* *hirṇayamayaramyakakhamḍāḥ* BL *karṇayoh* || *hirṇaymayā* || *ramyakakamḍā* U₂ *ghāndhārakhanḍāḥ* DU₁] *gude kurukhamḍāḥ* E *gude kurukhamḍāḥ* 6 P *gude kurukhamḍāḥ* BL *gudekurukhamḍāṁ* U₂ *kaivarttakhanḍāḥ* DU₁] *limge ilāvṛtakhanḍāḥ* E *limge ilāvṛtaḥ* 7 P *ilāvṛtam* BL *limge ulāvṛtam* U₂ *garbhakhanḍāḥ* DU₁] *evam navakahamḍāḥ* U₂ *om.* cett.

Sources: **1** Re] PTqcr·YSV (Ed. pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitāḥ | lavaṇekṣusurāsarpirdadhidhugdhajalāntakāḥ | lavaṇāṃ svedamadhye tu ikṣurakte madhu tvaci | sarpir medo vasāmadhye dadhi kṣīram lalātake | viryamadhye 'mrto jñeyah pāde kūrmāḥ sthito mahān | **4** Re] PTqcr·YSV (Ed. p. 843): idānīn tu navadvāre navakahandāni sampśruḥ | pāyvādau bhārataśām khanḍām kāśmirām trikamandālum | dvijakhanḍām ekapādām khanḍām vakṣye samanḍālam | kaivarttam garttagāndhāram navakahām iti sthitam | **Re**] SSP 3.9 (Ed. p. 55): navakahandāḥ nava dvāreśu vasanti| bhāratakhanḍāḥ kāśmirakhanḍāḥ karparakhanḍāḥ śrīkhanḍāḥ śāṅkhakhanḍāḥ ekapādakhanḍāḥ gāndhārakhanḍāḥ kaivarttakhanḍāḥ mahāmerukhanḍāḥ evam navakahandāḥ|

Testimonia: **1** Ri] SSP 3.8 (Ed. p. 29): mūrte kṣarasamudraḥ | śukre 'mṛtasamudraḥ | lālāyām kṣīrasamudraḥ | kaphe dadhisamudraḥ | medasi ghṛtasamudraḥ | vasāyām madhusamudraḥ | rakte ikṣusamudraḥ | evam saptasamudrāḥ ||

[XXXVII. ^{i-ix}Seven Oceans]

Now the seven oceans within the body are taught.¹⁵²

(1) Within sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey-ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the butter ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at [their] feet is the place of the turtle¹⁵³.

[XXXVIII. ⁱ⁻ⁱⁱNine Continents]

Now the nine continents¹⁵⁴ within the nine doors¹⁵⁵ are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).¹⁵⁶

¹⁵²Rāmacandra clearly took the PTqcr ·YSV (Ed. pp. 842-43) (cf. **sources** on previous page) as his template for formulations. The order of oceans has slightly changed. The passage can be translated as follows:

The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavaṇa*), sugar (*ikṣu*), wine (*surā*), butter (*sarpīr*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within sweat, (2) sugar in the blood, (3) wine in the skin, (4) butter in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within semen. A big turtle (the earth represented as a tortoise floating on water) is situated at their feet.

¹⁵³The earth consisting of seven islands with mount meru in it center represented as a tortoise floating on waters of the seven oceans, cf. *Mārkaṇḍeya Purāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and BRYANT, 2009:354.

¹⁵⁴The island of Jambudvīpa consists of nine continents.

¹⁵⁵The nine doors (*navaadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

¹⁵⁶There is complete divergence between the two main groups of manuscripts. I edited according to the α -group, since their readings are close to the source texts. The β -group rewrote the passage by adding the names of the nine doors which are partially lacking in *Prāṇatosīni* and missing entirely in the *Siddhasiddhāntapaddhati*. The β -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the unusual nomenclature. The β -group situates (1) the Bharatakhanda within the mouth, (2-3) the Kinnara- und Harikhanda in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khanḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakhanda in the ears, (8) the Kurukhanda at the Anus, and (9) the Ilāvṛta[-khanḍa] at the gender (9). This system along with a lengthy description with many details is presented in *Parākhyatantra* 5.61-93.

[XXXIX. i-x] Eight Mountains]

- 1 इदानीं पिण्डमध्ये इष्टकुलपर्वताः कथन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥
 2 पृष्ठमध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ [v] दक्षिणस्कंधे मंदराचलः ॥ दक्षिणकर्ण विंध्याचलः ॥
 3 वामकर्ण मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः पादयोगुलीनां मूलेषु वर्तन्ते ॥ [x]

[XL. i-iv] Nine Rivers]

- 4 इदानीं शरीरे नवनाड्य तिष्ठन्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गंगायमुना वितस्ता चंद्रभागा
 5 सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्झरा: स्रोतांसि तटाकानि वापीकूपा
 6 द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ।

1 idānīm DU₁] idānīm cett. piṇḍamadhye DU₁] om. cett. ṣṭakulaparvatāḥ em.] aşṭakulaparvatāḥ PDU₁ aşṭakulaparvatāḥ U₂ astamakulaparvatāḥ BEL meruparvatāḥ em.] merumparvatāḥ DU₁ meru-
 manḍarāḥ cett. kailāsaparvatāḥ DU₁] kailāsaḥ cett. **2** prṣṭhamadhye EU₂] prṣṭhaṇḍ madhye P
 pr̄thvīamadhye BL pait̄madhye D pait̄madhye U₁ himācalāḥ cett.] himācalāḥ || parvataḥ D himā-
 calaparvatāḥ U₁ **3** śrīśailāḥ cett.] śrīśailasāḥ B parvatāḥ DU₁] śailāḥ EU₂ śailā BPL amṛgulināṁ
 EPD] amṛgulibhyāṁ U₁ amṛguli^o BL mūleṣu cett.] madhye DU₁ vartante cett.] vartate BL parvate U₁
4 śarīre cett.] śarīramadhye EU₂ navanāḍyās EU₂] navanaḍyās BLP naवानाड्याः D नवानाड्याः U₁
 tiṣṭhanti cett.] tiṣṭhati DU₂ navānāṁ nadināṁ cett.] navanadināṁ E vartante cett.] nivartante U₂
 vartate B **5** sarasvatī cett.] sarasvatī L vipāśā cett.] vaipaśā DU₁ śatarudrā em.] śātahṛdā DP_{U1}
 śatāhradā E śāsatahṛdā B śātadrumā U₂ irāvati DE] irāvati BLPU₁ om. U₂ aparā cett.] gamḍakī U₁
 nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinairbhurasrota^o D nadyūpanadinairbhurasrota^o U₁
 nadyo nadānirjārā srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U₂ nadyo
 nadāni srotāṁsi E taṭākāni E] taṭāka D taṭāni BLP taḍaga U₁ taṭhāni U₂ vāpiकुपā cett.] vāpiकupāḥ D
D **6** dvisaptati^o cett.] dvisaptati^o BP disaptati E sahasranāḍināṁ cett.] sahasranāḍīnā B sahastranāḍī
 EU₁ tiṣṭhanti cett.] tiṣṭhamṛti U₁

Sources: **1 Re**] PTqcr ·YSV (Ed. p. 843); idānīm parvatāś cāṣṭau kathyante śrūṇu yatnataḥ | meru-
 danḍe sumerus tu pīṭhamadhye himālayaḥ | vāmaskandhe tathā dakṣe malayo mandarācalah | vind-
 hyas tu dakṣiṇe karṇe vāme maināka īsvari | lalāṭe madhyadeśe tu śrīśailaḥ parameśvari | tathā brah-
 makapāṭasthāḥ kailāsaḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīśailo
 mainākāś ceti kailāso ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśinaḥ | **Re**] SSP 3.10
 (Ed. p. 56): meruparvato merudanḍe vasati | kailāso brahmakapāṭe vasati | himālayaḥ prṣṭhe | malayo
 vāmaskandhare | mandaro daksīṇakandhare | vindhyo daksīṇakarṇe | mainākāḥ vāmakarne | śrīparvato
 lalāṭe | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅgulīṣu vasanti | **4 Re**] PTqcr ·YSV (Ed. p. 843):
 śarīre navanāḍīsthā narmadā ca maheśvari | iḍāyāṁ yamunā devi piṅgalāyāṁ sarasvatī | suṣumnāyāṁ
 vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca
 vitastā ca iḍāvati | dvisaptatisahasreśu nadinadaparisravaḥ | **Re**] SSP 3.11-12 (Ed. p. 57): pīnasā gaṅgā
 yamunā candrabhāgā sarasvatī | pipāsā śtarudrā ca śrīrātriś caiva narmadā evam nava navanāḍīsu
 vasanti | anyā upanadyaḥ kulyopakulyāḥ dvisaptatisahasranāḍīsu vasanti |

Philological Commentary: **5 śtarudrā:** I emended according to PTqcr ·YSV.

[XXXIX. ^{i-x}Eight Mountains]

Now the eight mountains within the body are taught.

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

[XL. ^{i-iv}Nine Rivers]

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

[XLI. ^{i-xxviii} Other Contents of the Body]

- 1 सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्ठकाश्चांत्राभ्यन्तरे वसन्ति । द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मिथुनः ॥
- 2 कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दत्तुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥ नवग्रहाः ॥ आदित्या ।
- 3 । सोमः ॥ मङ्गलः ॥ बुधः ॥ वृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥ [v] पञ्चदशतिथयो ऽत्र मध्ये
- 4 वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये ऊर्मी नाम लहरी भवति ॥ तथा उर्म श्वलनाच्छरीरे
- 5 चलनं भवति । धावनं भवति । [x] तन्मध्ये समग्रं तारामण्डलं वर्तते । त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये
- 6 वसन्ति ।

1 dvīsaptatikoṣṭhakāścāmṛābhyaṇtare D] dvīsaptatikoṣṭhakāś cāmṛābhyaṇtar U₁ dvīsaptatikoṣṭhakāścāmṛābhyaṇtare P dvīsaptatikoṣṭhakāścāmṛābhyaṇtare B dvīsaptatikoṣṭhakāścāmṛābhyaṇtare L dvīsaptatikoṣṭhakāścāmṛābhyaṇtare U₂ dvīsaptatikoṣṭhakāścāmṛābhyaṇtare E rāśayāḥ cett.] rāśayāḥ B meṣāḥ E] meṣā || U₂ meṣā° cett. vṛṣāḥ E] vṛṣabha || U₂ "vṛṣā" cett. mithunāḥ E] mithuna || U₂ "mithunāḥ" P "mithunā" B "mithuna" cett. **2 karkaḥ** cett.] karka° P karka || U₂ "karka°" cett. simhaḥ E] simha || U₂ "simha°" cett. kanyā E] kanyā || U₂ "kanyā" cett. tulā E] tula || U₂ "tūla°" cett. vṛśicikāḥ em.] vṛśicika E vṛśicika || U₂ "vṛśicikā°" cett. danuḥ em.] dhanur E dhana || U₂ "dhana°" cett. makarāḥ em.] makara || U₂ "makara°" cett. kumbhaḥ em.] kumbha || U₂ "kumbha°" cett. mināḥ em.] mīnāḥ E mīnāḥ BL mīna || U₂ "mīna" cett. navagrahāḥ E] navagrahāḥ P ādityā em.] ādityā° cett. ravi || U₂ **3 somāḥ** em.] "soma°" cett. "soma" | D camdra || U₂ maṅgalāḥ em.] mangala | D mangala || U₂ budhāḥ em.] budha || U₂ budha | D "budha°" cett. bṛhaspatiḥ em.] bṛhaspatiḥ P bṛhaspati | D vṛhasyati || U₂ "bṛhaspati°" cett. śukraḥ em.] śukra || U₂ śukra° D "śukra°" cett. sāniḥ em.] sāniḥ P sāni || U₂ "sāni°" cett. rāhuḥ P] rāhu || U₂ "rāhu°" cett. ketuḥ PU₁U₂] ketavaḥ E "ketu" cett. pañcadaśatithayo EDU₁P] pañcadaśatithayaḥ || L pañcadaśatithih || B padaśatithaylo U₂ tra EPDU₂] atra BL atra U₁ **4 vasanti** cett.] tīsthāti U₂ yathā cett.] piṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.] laharā B om. P tathā cett.] om. P ūrmī D] urmī BLP urmi U₁ kūrmī E bhavati cett.] bhavanti U₂ tathā urmeś U₁] tasyāḥ urmyāḥ D urmyāś calāś E urmyāś calāś P ūrmīś calāś B ūrmīś calāś || U₂ om. L calanāc charīre em.] calācharīre D calanāśarīre U₁ cataḥ || śarīre B cataḥ śarīre P tataḥ śarīra° U₂ tataḥ E om. L **5 dhāvanāṁ bhavati** DU₁] dhāvanām ca cett. om. E samagṛām cett.] samagṛām B samagra° U₁U₂ trayastriṁśatkoṭayo BL] trayastriṁśatkoṭyo P trayah triṁśatkoṭyo U₂ trayah striśatakoti U₁ trayastriṁśatkoṭyo D trayastriṁśatkoṭi° E devatā DU₁] devatāḥ | cett. **6 vasanti** cett.] vasanti DU₁

Sources: **1** Re] PT^{qcr}-YSV (Ed. p. 843): itas tato dehamadhye ḥkṣaś ca saptavim̄satil | yogāś ca rāśayāś caiva grahāś ca titthayas tathā | **Re**] SSP 3.13 (Ed. p. 57): saptavim̄satir naṣṭatāṇi | dvādaśā rāśayāḥ | navagrahāḥ | nava lakṣa tārāḥ | **pañcadaśa titthayah** ete 'ntarvalaye dvīsaptatisahasra koṣṭheṣu vasanti | anekatārāmanḍalam ūrmipuṇje vasati | **Re**] PT^{qcr}-YSV (Ed. p. 843): laharīśu mīnamānī cāvāhanām sthāpanām tathā | sarvāṅgeṣu ca deveśi samagṛām ḥkṣamāṇḍalam | trayastriṁśatkoṭay astu nivasanti ca devatāḥ | **4** Re] SSP 3.13 (Ed. pp. 57-58): anekatārāmanḍalam ūrmipuṇje vasanti | trayastriṁśatkoṭidevatā bāhuromakūpeṣu vasanti | **Re**] ~~YSV PT~~: sarvāṅgeṣu ca deveśi samagṛām ḥkṣamāṇḍalam | trayastriṁśatkoṭay astu nivasanti ca devatāḥ | **Re**] SSP 3.13 (Ed. p. 58): trayastriṁśatkoṭidevatā bāhuromakūpeṣu vasanti |

[XLI. ^{i-xxvii} Other Contents of the Body]

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

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

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, the head of the snake demon (ascending node), and the tail of the snake demon (descending node).^[v] **The fifteen lunar days reside there within [the body?].**

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

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

- १ पृष्ठिरोमध्ये षडशीतिसहस्र दिव्यतपस्त्विनः । पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये वसन्ति ।
 २ हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ युलकः ॥ वासुकिः ॥ अनन्तः ॥ शेषः ॥^[xv] एते
 ३ नागा वसन्ति । उदररोममध्ये उपरे नागा वसन्ति । गणगन्धर्वकिन्नरप्सरोविद्याधरगुह्यकाः । शरीरमध्ये मर्म
 ४ स्थाने उनेकतीर्थावली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति ।^[xx] अनन्ताः सिद्धयो बुद्ध्यश्च प्रकाशमध्ये
 ५ वर्तन्ते । चन्द्रसूर्यो द्वयोर्नेत्रोर्मध्ये वर्तते । अनेकवनस्पतिगुल्मलतारुणानि जङ्घारोममध्ये वसन्ति ।

1 प्रश्टि० ए०] प्रश्टि० BLU₁ प्रश्टा० PU₂ pithasya D शादाशी० DU₁ U₂] शादाशी० BL शादाशी० P tapasvinah०
 BLPU₂] tapasvino DU₁ pīthopapātīhani० em.] pīthopapātīhe LP mīśthopapātīher B pīthamahāpātīhu०
 DU₁ pīthopapātīho० U₂ ūrdhvaprṣṭhe० em.] urdhvaprṣṭho U₁ ūrddhva tuṣṭo D ordhva U₂ dvavоṣṭo०
 P dviṣṭho B dviṣṭhi L pariyāne० em.] pariyāni BDPU₁ U₂ pariyā L romanī० em.] romāni०
 BDLP₂ romāni U₁ vasanti cett.] santi U₁ **2** takṣakamahānāgā० D] takṣakaḥ mahānāgaḥ EU₂
 takṣakamahānāgaḥ P takṣamā nāgah U₁ karkotakah० DPU₂] karkotah० U₁ om. E pulakah० P] pulikah०
 U₁ pulika D kulakah० U₂ takṣakaḥ E vāsukih० EPU₂] vāsuki DU₁ anantah० P] ananta० E ānānta० U₁
 ānanta DU₂ śeṣah० U₂] śeṣah० E śoṣa P *śoṣa U₁ śeṣā D **3** nāgā० cett.] nāga E *madhye० cett.] *madhye०
 | D *pare० U₁] apare cett. gaṇagandharvakinnarapsarovidyādharaṇguhyakāḥ० em.] guṇagandhar-
 vakinnarāpsaro vidyādharaṇguhyakāḥ० E gunagamdharcvakinnarābharo vidyādharaṇguhyakāḥ० B gunagam-
 dharcvakinnarābharo vidyādharaṇguhyakāḥ० L gaṇagamdharcvakinnarāpusāpsarovidyādharaṇguhyaka० U₁
 gaṇagamdharcvakinnaṛakīṇpurūṣa || apsarovidyādhāra० | guhyaka D gaṇḍhagamdharcvakinnarāpsaro
 vidyādharaṇguhyakāḥ० U₂ śārīramadhye० D madhye० P **3-4** marmasthāne० U₁] kar-
 masthāne D om. cett. **4** nekatirthāvali० BL naekatirthāvali० U₁ nenekatirthāvali०
 D anekatirthāni E meghamandalam० cett.] meghamandalā B vasati० EPU₂] vasati० L vasamtī DU₁
 vasamtī B anantah० DEP] anaṇṭā BLU₂ buddhayaś० cett.] buddhayac B **5** vartante० EPU₂] vartate०
 BL₁ *sūryau० cett.] *sūryo BDL dvayor० DEP] dvayā० B dvayo LU₂ om. U₁ netrator० DE] netreyor०
 P netrayo B netrayoh० U₂ netradvaya० U₁ madhye० cett.] om. U₁ vartate० cett.] pravartate०
 U₂ vasamtī U₁ anekavanaspatigulmalatātṛpāni० BELP] anaikavanaspatigulmatrāpāni० D anekavanas-
 patigulmalatāpāni० U₁ anekavana० | spatiqulmalatātṛpāni० U₂ *roma०० cett.] *rora० BL madhye० cett.]
 sthāne D vasanti० cett.] vasati० U₂ varttampe० D

Sources: **1** Re] PT^{qcr}·YSV (Ed. p. 843): tathā pīthāni sarvāṇi dehamadhye sthitāni ca | **Re]** SSP 3.13 (Ed. p. 58): anekapīthopapīthākā romakūpeṣu vasanti | **2** Re] PT^{qcr}·YSV (Ed. p. 843): hrdaye vy-
 omamadhye tu anantādyāstu vāsukih० | udare vyomamadhye tu pare nāgā० vasanti hi | **Re]** SSP 3.13 (Ed. p. 58): kulanāgā० vakṣasi vasanti | **Re]** PT^{qcr}·YSV (Ed. p. 843): udare vyomamadhye tu 'pare
 nāgā० vasanti hi | gandharvakinnarābharo० sūrā० vidyādharaṇpsarādayaḥ० | anekatirthavarpaṇā० ca guhyakāś० ca
 vasanti hi | **Re]** SSP 3.13 (Ed. p. 58): gandharvakinnarābharo० sūrā० vidyādharaṇpsarādayaḥ० | meghasya maṇḍalam jñeyam
 aśrūpāte tathaiva० ca | **Re]** SSP 3.13 (Ed. p. 59): anekatirthāni marmasthāne vasanti० | anantasiddhāḥ०
 matiprakāse vasanti | **Re]** PT^{qcr}·YSV (Ed. p. 843): candrākau netrayormadhye jaṅghā० lomasu sākṣiṇāḥ०
 | ṭṛṇagulmādikāñcāpi viśvarūpaṁ smaret tataḥ० | **5** Re] SSP 3.13 (Ed. p. 59): candrasūryau netradvaye
 vasataḥ० | anekavṛkṣalatātṛgulmatrāpāni० jaṅghāromakasthāne० vasanti०

Philological Commentary: **1** XLI^{xiii-xiv}: Sentences *om.* in E. **3** XLI^{xv-xvi}: List and sentence *om.* in B and L. **4** marmasthāne: I adopted the reading due to its presence in SSP 3.13.

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

Within the cavity of the heart: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa.^[xv] These Nāgas reside [there].¹⁵⁷ Within the cavity of the belly reside other snakes, [as well as] Gaṇas, Gandharvas, Kinnaras, Apsaras, Vidyādharaś, and Guhyakas. Within the body at the vulnerable place[s] many series of places of pilgrimage are located. Within the falling tears resides the circle of clouds.^[xx] Within the light exist infinite Siddhas and Buddhas.

The sun and the moon exist within the two eyes.

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

¹⁵⁷Notably, none of the known sources contains the names of the snake demons.

- 1 पुरुषस्य नृत्यदर्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्गलोकः
 2 कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते । [xxv] तद्वहृतरं नरकं कथ्यते । अथ च यत्कर्मक
 3 रणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्म बंधनमित्युच्यते । अथ च यत्कर्मकरणान्मनोमध्ये
 4 शङ्खा न भवति तत्कर्म मुक्तिकारणं । [xxviii]

[XLII. i-ii Signs of the Rājayogic Body]

- 5 इदानीं राजयोगाच्छरीरे एतादशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकलपुरुषो
 6 पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो वत्रमयो भवति
 7 सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णताशीतवाधा न कुर्वन्ति ।

1 puruṣasya cett.] puruṣasyāvādyā U₁ nṛtyadarśanāt DEP] nityadarśanād D darśanāt || U₂ nṛtyod° U₁ gitāśravaṇāt cett.] gitāśravaṇād U₁ darśanāt U₁] ya P] yā U₁ yaḥ BDEL om. U₂ saḥ E] sa DU₁U₂ svargalokaḥ BELP] svargaloka U₂ bahurānamdaḥ svargaphalaḥ D bahurānamdaḥ svargaphalaḥ U₁ **2** °piḍito E] °piḍato BP °piḍato U₂ °piḍano L °piḍā D °piḍā U₁ durjanebhyaḥ cett.] durjanebhya BLP yadduḥkham¹ L] yat duḥkham E yat duḥkha B yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbahtaram cett.] tat bahtaram D bahtaram U₁ narakaḥ cett.] nakam U₁ **3** yatkarmakaraṇān PU₂] yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL **4** śāṅkā cett.] śākā U₂ bhavati cett.] bhavamti U₂ muktiκāraṇam cett.] kamuktikāraṇam LB **5** idānīm cett.] idānī BPU₂ rājayogačcharire DEL] rājayogač charire || B rājayogačcharire U₁ rājayogaśarire U₂ roga-yogačcharire P etādṛśāni cett.] yādṛśāni E sakalaro-गान-śāḥ cett.] sakalaro-गān- nāśāḥ U₁ sakalapṛthvīm cett.] sakalām pṛthvīm P **6** tada-nantaram cett.] tad aṁtaraṁ P tad aṁptaraṁ° U₂ tattvaviṣayaṁ DU₁] om. cett. samagrām bhāṣām PDU₁] samagrām bhāṣā EU₂ samagrām bhāṣā B samagrām bhāṣā L **7** °damśena E] °damśo P °damśema B °damśe DLU₁U₂ satī DU₁] om. cett. na cett.] om. L bhavati cett.] bhavatī B vati U₂ tataḥ cett.] tat° BL bubhukṣā EDU₂] bunnukṣā P babhukṣā BL °nidroṣṇatā° L] °nidroṣṇatā° U₂ nidrā | uṣṇatā || D nidrollatā EB nidrolmatā P °śīta° cett.] śītatā P śītoṣṇatā E śīta nā D bādhā PBL] bādhām EDU₂ kurvanti cett.] kuroti D

Sources: **1** Re] PT^{qcr}·YSV (Ed. pp. 843-844): samagradarśanān muktaḥ svargabhogaḥ ca matsukham | tad etac cintayā yāti rogaśokavivarjjitah | **2** Re] SSP 3.14 (Ed. pp. 59-60): yat sukham tāt svargah | yad duḥkham tan narakaḥ | yat karma tad bandhanam | yo nirvikalpaḥ sā muktiḥ | svavarūpajñānaśayām nīdrādau svātmajāgarāḥ sāntir bhavati | evam sarvadeheśu viśvasvarūpah parameśvaraḥ paramātmā khaṇḍasvabhāvena ghatē cit svartūpi tiṣṭhati | **3** Re] PT^{qcr}·YSV (Ed. p. 844): tad etac cintayā yāti rogaśokavivarjjitah | yatkarmā karmanā śāṅkā manomadhye bhaved vahiḥ | tatkarmakaraṇām muktir ity āha bhagavān śivah | **4** Re] PT^{qcr}·YSV (Ed. p. 844): yasya darśanāmātreṇa rogaśokavivarjjitah | paramānandacittāḥ syāt tapasvī caiva kīrtitāḥ | saptadvipā bhaved dṛṣṭā tattvajñānam tato bhavet | sarvabhāvam vijānijyād vajradeho bhavet tathā | sarpadaste viṣam na syāt kṣudhā nīdrā tṛṣṭā tathā |

Philological Commentary: **3** XL^{xxvii}: Sentence only preserved in U₁. Similar meanings are preserved in the sources. **7** tataḥ ...kurvanti: Sentence *om.* in U₁.

By witnessing the dance, listening to songs, and enjoying (*darśanāt*) at beloved objects, one attains supreme bliss, which is called heaven. The suffering experienced by a person afflicted by disease and tormented by wicked individuals is considered a lesser hell. Furthermore, through the performance of actions in which the minds of all beings and one's own mind do not fill with auspiciousness, those actions are said to be the bondage of karma. And thus, when there are no doubts in the mind regarding the performance of actions, those actions become the cause of liberation. [xxviii]

[XLII. ⁱ⁻ⁱⁱ Signs of the Rājayogic Body]

Now such signs manifest in the body through Rājayoga. These are being described. The eradication of all diseases occurs. And he has a vision of the entire earth. Subsequently, knowledge of the principles arises. He comprehends all languages. Then, the body of a person becomes as strong as a diamond, and even with the bite of a snake, death does not occur. Then the afflictions of hunger, thirst, sleepiness, and heat do not arise for the person.

- 1 पुरुषस्य नृत्यदर्शनात् ॥ गीतश्वरणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्गलोकः
 2 कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते । [xxv] तद्वहृतरं नरकं कथ्यते । अथ च यत्कर्मक
 3 रणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्म बंधनमित्युच्यते । अथ च यत्कर्मकरणान्मनोमध्ये
 4 शङ्खा न भवति तत्कर्म मुक्तिकारणं । [xxviii]

[XLII. i-xxi] Signs of the Rājayogic Body]

- 5 इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकलपुरुषीं
 6 पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । [v] ततः पुरुषस्य देहो वज्रमयो
 7 भवति । सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णाताशीतबाधा न कुर्वन्ति ।

1 *puruṣasya* cett.] *puruṣasyāvādyā* U₁ *nṛtyadarśanāt* DEP] *nṛtyadarśanād* D *darśanāt* || U₂ *nṛtyod-*
 U₁ *gītaśravaṇāt* cett.] *gītaśravaṇād* U₁ *darśanāt* U₁] *ya* P] *yā* U₁ *yah* BDEL *om.* U₂
sah E] sa DU₁U₂ *svargalokaḥ* BELP] *svargaloka* U₂ *bahurānamdaḥ* *svargaphalaḥ* D *bahurānamdaḥ*
svargaphalaḥ U₁ **2** *piḍito* E] *piḍato* BP *piḍāto* U₂ *piḍāno* L *piḍā* D *piḍā* U₁ *durjanebhyaḥ*
 cett.] *durjanebhya* BLP *yaduḥkham* L] *yat duḥkham* E *yat duḥkha* B *yaduḥkham* P *duḥkham*
 DU₁ *duḥkha* U₂ *tadbahutaram* cett.] *tat bahutaram* D *bahutaram* U₁ *narakam* cett.] *nakam* U₁
3 *yatkarmakaraṇān* PU₂] *yatkarmakaraṇāt* cett. *manomadhye* cett.] *manobudhye* BL **4** *śāṅkā*
 cett.] *śākā* U₂ *bhavati* cett.] *bhavamti* U₂ *muktikāraṇam* cett.] *kamuktikāraṇam* LB **5** *idānīm*
 cett.] *idānī* BPU₂ *rājayogačcharire* DEL] *rājayogač charire* || B *rājayogačcharire* U₁ *rājayogaśārīre*
 U₂ *rogayogačcharire* P *etādṛśāni* cett.] *yādṛśāni* E *sakalaroganāśah* cett.] *sakalarogaḥ nāśah* U₁
sakalapṛthvīm cett.] *sakalām pṛthvīm* P **6** *tadanantaram* cett.] *tad amṛtaram* P *tad anamṛtā* U₂
tattvaviṣayam DU₁] *om.* cett. *samagrām bhāṣām* PDU₁] *samagrā bhāṣā* EU₂ *samagrā bhāṣā* B
samagrā bhāṣā L **7** *damśena* E] *damśo* P *damśēma* B *damśēma* DLU₁U₂ *satī* DU₁] *om.* cett. *na*
 cett.] *om.* L *bhavati* cett.] *bhavatī* B *vati* U₂ *tataḥ* cett.] *tat°* BL *bubhukṣā* EDU₂] *bunnukṣā* P
babhukṣā BL *nidroṣṭatā* L] *nidroṣṭatā* U₂ *nidrā* | *uṣṭatā* || D *nidrollatā* EB *nidrolmatā* P *śīta-*
 cett.] *śītatā* P *śītoṣṇatā* E *śīta nā* D *bādhā* PBL] *bādhām* EDU₂ *kurvanti* cett.] *kuroti* D

Sources: **1** Re] PT^{qcr}-YSV (Ed. pp. 843-844): *saṃgradarśanān muktaḥ svargabhogaḥ ca matsukham* |
 tad etac cintayā yāti rogaśokavivarjjitah | Re] SSP 3.14 (Ed. pp. 59-60): *yat sukham* tat *svargaḥ* | *yad*
duḥkham tan *narakaḥ* | *yat karma* *tad bandhanam* | *yo nirvikalpaḥ sā muktih* | *svasvarūpajñānasāyām*
nidrādau svātmajāgarāḥ sāntir bhavati | *evaṁ sarvadeheśu viśvasvarūpah* *parameśvaraḥ* *paramātmā*
khaṇḍasvabhāvena *ghaṭe* *cit svartūpi tiṣṭhati* | **3** Re] PT^{qcr}-YSV (Ed. p. 844): *tad etac cintayā yāti*
rogaśokavivarjjitah | *yatkarmā karmāṇā śāṅkā manomadhye bhaved vahiḥ* | *tatkarmakaraṇam* *muktir*
ity āha bhagavān śivah | **5** Re] PT^{qcr}-YSV (Ed. p. 844): *yasya darśanāmātreṇa rogaśokavivarjjitah* |
paramānandacittah *syāt tapasvī caiva kīrtitah* | *saptadvīpā bhaved dṛṣṭā tattvajñānam* *tato bhavet* |
sarvabhāvam *vijānyād* *vajradeho bhavet tathā* | *sarpadaṣte viṣām na syāt kṣudhā nīdrā ṛṣā tathā* |

Philological Commentary: **3** XLI^{xxvii}: Sentence only preserved in U₁. Similar meanings are preserved
 in the sources. **7** XLI^{viii}: Sentence *om.* in U₁.

By witnessing the dance, listening to songs, and enjoying (*darśanāt*) at beloved objects, one attains supreme bliss, which is called heaven. The suffering experienced by a person afflicted by disease and tormented by wicked individuals is considered a lesser hell. Furthermore, through the performance of actions in which the minds of all beings and one's own mind do not fill with auspiciousness, those actions are said to be the bondage of karma. And thus, when there are no doubts in the mind regarding the performance of actions, those actions become the cause of liberation. [xxviii]

[XLII. ^{i-xxi} Signs of the Rājayogic Body]

Now such signs manifest in the body through Rājayoga. These are being described. The eradication of all diseases occurs. And he has a vision of the entire earth. Subsequently, knowledge of the principles arises. [v] He comprehends all languages. Then, the body of a person becomes as strong as a diamond, and even with the bite of a snake, death does not occur. Then the afflictions of hunger, thirst, sleepiness, and heat do not arise for the person.

- 1 वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे क्लाचिद् ग्लानिर्भवति । [x] तदनन्तरं पवनरूपी पुरुषो भवति । समग्रं
2 पृथ्वीं दृष्ट्या पश्यति । अणिमादृष्टसिद्धिर्भवति ।

3 महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ
4 सुकुर्द्कुर्द्नीलाश्च खर्वश्च निथयो नव ॥XLII.^{xiv}॥

- 5 महापद्माद्या नव निथयः समीप आगच्छन्ति । [xv] आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र
6 लोके गमनेछा भवति । तत्र लोके गच्छति । अज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । [xx]
7 हरणे सामर्थ्यं भवति ।

1 śarīre DU₁] om. cett. kvācid glānir na U₁] kācid glānir na BL na kiṃcid glānir D kācidbādhāpi E kācid dhānir na U₂ pavanarūpī PU₂] pavanayogī U₁ pavanayopī D pavanarūpī BL pavanarūṣī E puruṣo cett.] puruṣī E **2** pr̄thvīm cett.] pr̄thvī B dr̄ṣṭyā DEP] dr̄ṣṭā BL dr̄ṣṭvā U₁ U₂ aṇimādyasṭasiddhir cett.] aṇimāmahimāgarimālādhimā tathā U₂ bhavati cett.] pr̄atikāmyamisatvam || viśitvam || ity aṣṭasiddhayah || U₂ **3** mahāpadmaś-ca padmaś-ca em.] padmaś ca mahāpadmaś ca U₂ śrīpadmaś ca mahāpadmam PB om. DELU₁ śāṅkho BLU₂] samkho P om. DU₁ makarakacchapau em.] makarakachapah BLU₂ makarakachapa° P **4** mukundakundanilāś ca em.] mukumdo kumḍaś ca nīlaś ca U₂ kumḍonukumḍanilaś ca P kumḍonukumḍoś ca nīlaś ca BL kharvaś ca nidhayo nava em.] vijñeyāni dhayonava P vajrayoni cīdātmakā BL vajrayo navanidhi U₂ **5** mahāpadmādyā EDU₁] mahāpadmājnā BL mamahāpadmā P nava nidhyayaḥ E] nava nidhapa U₁ nidhyayaḥ D nanidhyayaḥ || L navinidhyayaḥ || B dhānavanidhyaya P samīpa E] samīpe cett. āgacchanti cett.] āgacchati U₂ āgacchati || nava nidhyayaḥ samīpa āgacchanti | B ākāśamadhye cett.] ākāśa° U₁ daśasu cett.] °daśa U₂ dīkṣu cett.] dīkṣumadhye DU₁ gamanāgamanabalaṁ DPU₁U₂] gamanāgamanavallabham BL gamanāgamanē bhavataḥ balaṁ E bhavati cett.] bhavati B **6** bhavati cett.] bhavati U₁ tatra cett.] yatra BPU₁ paśyati cett.] paśyamti BU₂ karane cett.] karanaṁ D **7** haraṇe cett.] tarane U₂ sāmarthyam cett.] ca sāmarthyam U₁marthyam D

Sources: **5** Re] PT^{qcr}-YSV (Ed. p. 844): uṣṇatā śītātā ceti vāksiddhiḥ syān na samśayah | vidyutpāte 'pi dehasya kvacid dhānir na jāyate | **1** Re] PT^{qcr}-YSV (Ed. p. 844): tato 'sau vāyuyogi syād dr̄ṣṭvā pr̄thvīkulānvitāḥ | aṇimādy aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samīpe ca nidhayo nātra samśayah | Re] PT^{qcr}-YSV (Ed. p. 844): yatreccchā gamanam tatra svarge martyerasātale | sphuraty ājñākhyah sarvatra samīpe parameśvaraḥ | kāraṇe hāraje śakto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityam nirjane nivaset sudhiḥ | kṛtvātmamanasor aikyam prāpnōti paramām padam |

Philological Commentary: **5** nidhayo nava: These so-called nine treasures of Kubera are mentioned i.e. in Śivapurāṇa 2.3.15. I emendend according to the traditional list.

Perfection of speech arises. Within the moment of a thunderstroke any kind of fatigue does not arise in the body.^[x] Subsequently, the person becomes a yogi of the wind. He sees the entire earth with a glance. The eight supernatural powers arise.

XLII^{xiv}. 1. Padma (lotus) and 2. Mahāpadma (great lotus), 3. Śaṅkha (conch), 4. Makara (crocodile), 5. Kacchapa (turtle), 6. Mukunda (gem), 7. Kunda (jasmine), 8. Nīla (saphire) und 9. Kharva (another gem) are the nine treasures.¹⁵⁸

The nine treasures beginning with the Mahāpadma etc. approach nearby.^[xv] Within the ten cardinal points in space the power over death and rebirth arises.

Wherever there is a desires to go in the world, one goes there.^[xvii-xviii] Ignorance disappears everywhere. One sees the Supreme Lord nearby.^[xx] There is the capability of accomplishing tasks and removing obstacles.

¹⁵⁸Source?

[XLIII. ^{i-x} Gurubhakti]

- 1 इदं गुरुभक्तेः फलं । आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सदुरोः सेवां कृत्वा सावधानं मनः
 2 करणीयं अभ्यासबलात् परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यो यावत् पिंडो निश्चलो
 3 भवति । श्लोकः ॥
- 4 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति
 5 ग्रस्ते स्ववेगनिचये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥XLIII.^{ix} ॥

[XLIV. ^{i-xx} Avadhūta]

- 6 इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।
 7 यस्य हस्ते धैर्यदण्डः खर्परं शून्यमासनं
 8 योगैश्वर्येण संपन्नः सोवधूत उदाहृतः ॥XLIV.ⁱⁱ ॥

1 *gurubhakteḥ* cett.] *gurubhaktaiḥ* P *phalaṁ* cett.] *phalaṁ bhavati* U₂ *viśrāmaṇakaraṇam* cett.] *viśrāmaṇam karamṇam* B *viśrāmaṇam karaṇam* L *icchatā* cett.] *icchatām* BL *sadguroḥ* cett.] *sadguruḥ* DU₁ *kṛtvā* cett.] *kṛtvā* D. *kṛtvā* || U₂ *sāvadhaṇam* cett.] *māvadhaṇam* U₂ **2** *karaṇiyam* cett.] *kṛtvā karaṇiyam* L *kṛtvā karaṇiyam* || B *abhyāsa-balāt* cett.] *abhyāsa-balāt* || L *paramapráptiḥ* cett.] *paramapadapráptiḥ* U₂ *tena* cett.] *tena saha* DU₁ *svasya manasaḥ* BLPU₂] *svasya manasā* D *svascha manāḥ* U₁ *svaśyamanasāḥ* E *samarasaṇam* L] *samarasyam* DPU₂ *svāsthyam* E *om.* BU₁ *karttavyam* cett.] *om.* B *candraśūryau yāvat* EPU₁] *candraśūryau* yāvit D *candraśūryayāt* L *candraśūryayat* U₂ *om.* B *pīḍo* PLU₂] *pīḍe* DE *pīḍau* U₁ *om.* B *niścalo* PLU₁U₂] *niścalau* DE *om.* B **3** *bhavati* cett.] *bhavatiḥ* D *bhavataḥ* E *ślokāḥ* DU₂] *śloka* LU₁ **4** *samyak°* cett.] *samyagaḥ* U₁ *“kiraṇodaya°* cett.] *karaṇotdṛḍi* U₂ *“cidvilāsa°* cett.] *samarad vilāsa* || B *cidvilāsam* | D *cidvilāsam* U₁ *“grastasamagra°* em.] *grastasamagram* U₁ *grastam* cett. *“svānti°* cett.] *saśāmti* U₁ *mahaṭam* U₁] *bhavatām* U₂ *mavatām* D *samatām* E *manasā* BLP *svayam* cett.] *svam* B *yāti* cett.] *yāmi* P *sāṃpti* BL **5** *graste* cett.] *grāme* U₂ *svaveganicaye* cett.] *svavegaṇi* *nicaye* D *svaveganīcaye* U₁ *sveraṇīganicaye* U₂ *padapiṇḍamaikyaṇam* cett.] *padapiṇḍamaikyaṇam* D *yada pīḍam aikyaṇ* U₂ *satyaṇ* cett.] *satam* B *satām* L *guruvatsalānām* DPU₂] *guruvatsalābhām* BL *guruvatsalām* ca E *guruvatthalānām* U₁ **6** *lakṣaṇam* cett.] *lakṣaṇam* BLDU₁ *kathyate* cett.] *āha* BL **7** *haste* cett.] *hastai* U₂ *kharparam* cett.] *kharparam* cett.] *DU₁ śūnyam āsanam* cett.] *śūnyabhaṣanam* B *śūnyanāmakam* U₁ **8** *yogaśvaryena* cett.] *yogaśvaryai* B *yogaśvarye* L *saṃpannah* cett.] *saṃpanna* P *sapannah* U₂ *sovadhūta* cett.] *sovadhūtam* BL **udāhṛtaḥ** cett.] *udāhṛtam* BL

Sources: **2 Re**] PTqcr·YSV (Ed. p. 844): *candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad ekaṇam samābhāṣya prāpnoti ca sadāgatiḥ | sa bhavet kavītā dhīrā niścalā sāntir eva ca | gurupādprasādena tad aikyan yāti siddhibhāk | **3 Re**] SSP 5.79 (Ed. p. 105): *saṃvitkriyāvikaraṇodayacidvīlāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyaṇ satyaṇ bhavet samarasāḥ guruvatsalānām |* **7 Cee**] SSP 6.10 (Ed. p. 111): *yasya dhairyamayo daṇḍah parākāśam ca kharparam | yogapaṭṭam nijāśaktih so 'vadhūto 'bhidhīyate |**

[XLIII. ^{i-x}Gurubhakti]

This is the result of devotion to the teacher. Within the self is the mind's desire to find tranquility. By the person that has served the teacher, the mind should be made attentive. Through the power of practice, the highest place is reached. By him, equanimity shall be created in his own mind. Just as the sun and moon [are unchangeable], an unchangeable body arises in the same way.

XLIII^{ix}. In those who are wholeheartedly devoted to the teacher, the cumulative activity of one's own mind is abruptly taken [by the Guru], and true identification, the union with the internal and external universe, emerges: the complete inherent nature, the manifestation of beams of light, the divine play, complete ecstasy, inner peace, and power are attained effortlessly.¹⁵⁹

[XLIV. ^{i-xx}Avadhūta]

Now the characteristic of an Avadhūta-person is taught.

XLIVⁱⁱ. He, whose staff in hand is [royal?]courage, whose begging bowl is the shine of emptiness. Furnished with the power of yoga, he is called an accomplished Avadhūta.

¹⁵⁹Source?

1 भेदाभेदै यस्य भीक्षा भरणं जागरं तथा
 2 एतादशोऽपि पुरुषः सोवधूत उदाहृतः ॥XLIV.ⁱⁱⁱ ॥
 3 आत्मा ह्यकारो विज्ञेयो वकारो भववासना ।
 4 धूत तत्कंपनं प्रोक्तं सोवधूतो निगद्यते ॥XLIV.^{iv} ॥
 5 अकारार्थो जीवधूतो वकारार्थोऽथ वासना ।
 6 एतद्वयं यः जानति सोवधूत उदाहृतः ॥XLIV.^v ॥
 7 यः पुरुषो द्वितियं न पश्यति केवलं स्वस्वरूपं पश्यति सोवधूतः । अथ वा यस्य मनश्चब्लभावं न दधाति
 8 सोवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । यत्किंचित्पश्यति तत्सर्वं
 9 ग्रसति मुक्तमिति ज्ञायते सोवधूतः कथ्यते ।
 10 आवधूततनुः सोमा निराकारपदे स्थितः ।
 11 सर्वेण दर्शनानां च स्वस्वरूपं प्रकाशते ॥XLIV.^{xii} ॥

1 *bhedābheda* cett.] bhedābhedo U₂ **bharanam** cett.] bhakṣaṇam DU₁ **jāgaram** P] jāraṇam
 BDELU₁ jīraṇam U₂ **2 etādṛśo** 'pi cett.] tādrśopi BL **sovadhūta** cett.] sovadhūtam BL **3 ātmā**
 EPD] ātmāt B ātmār L ātmai U₁ ā U₂ **hy akāro** cett.] dyukāro BL **vijñeyo** cett.] vijñoyau B **vakāro**
 cett.] vikāro BL **4 dhūtas** cett.] dhūtam E dhūtasa D **tatkampanam** cett.] saṃtāpanam E **sovad-**
hūta cett.] sovadhūta BLP **nigadyate** cett.] nirucyate U₁ **5 vakārārtha** cett.] vikārādīsthor BL
 'tha cett.] ya BU₁U₂ **6 etad dvayam** P] etad düyam E etadvayam cett. **yah jānatī** BL] japaṇam kuryāt
 E yam jayatiyah P jīyateyah D jīryateyah U₁ jayatiyah U₂ **udāhṛtaḥ** cett.] udāhṛttā B udāhṛtaḥ
 L udārataḥ U₁ **7 dvitīyam** cett.] dvitīya P **paśyati** cett.] paśyati || U₂ paśyamti B **paśyati** cett.]
 tiṣṭhati DU₁ vā cett.] vo E cā DU₁ **manaś** cett.] manah DU₁ **cañcalā** cett.] cañcalam BL cañcali
 U₂ **bhāvam** cett.] bhāva B bhāve U₁ **dadhāti** cett.] dadhāti | BD **8 sovadhūtaḥ** cett.] sovadhūtaḥ
 | BL **kathyate** cett.] om. BL **yan na** EPDU₁] yanma D atha vā kasyase panna BL om. U₂ **drṣyate**
 cett.] iṣyate B om. U₂ **tad** cett.] °d BL **tad avyaktam** cett.] tad avyakta° DU₁ **paśyati** cett.] yasyati
 BL paśyati U₁ **yatkiṁcit** DU₁U₂] yatkiṁcid BELP **t-pa-paśyati** DU₁] drṣyate PLU₂ iṣyate EB
tatsarvam cett.] tatatsarvam P tatsarva L **9 grāsati** P] grāsati DU₁ grāsamti U₂ grastāti E **muktam**
 cett.] muktim U₂ **jñāyate** cett.] jñāyate || U₂ jñānam paśyati | E **sovadhūtaḥ** cett.] sāvadhūtaḥ P
kathyate cett.] kathyamte U₂ **10 tanuḥ** BEU₁] tanu PLD rutu U₂ **somā** L] somo cett. **sthitāḥ**
 cett.] sthita U₁ **11 darśanānām** cett.] darpaṇānām U₂ **prakāśate** BLP] prakāsyate cett.

Sources: **1** Cee] SSP 6.11 (Ed. p. 111) : bhedābheda svayaṇ bhikṣam kṛtvā sāsvādane rataḥ | jāraṇam
 tanmayibhāvah so 'vadhūto 'bhidhiyate | **10** Cee] SSP 6.32 (Ed. p. 118): avadhūtatanuryogī nirākāra-
 pada sthitah | sarvesām darśanānām ca svasvarūpam prakāśate |

XLIVⁱⁱⁱ. Whose alms are "difference and non-difference", whose dress is armor (jāgara!!!), such a person is called an Avadhūta.

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

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

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

XLIV^{xii}. The sacrificer, who is manifested as an Avadhūta, who is situated in the objectless state, perceives all views in his own essential nature.

1 सत्यमेकमजनित्यमनन्तमक्षयं ध्रुवं ।
 2 ज्ञात्वा हौवं वदेद्विमान् सत्यवादी स कथ्यते ॥XLIV.^{xiii}॥
 3 यत्किंचिदैवयन पश्यति स स एकः । तस्य मनसो जानाति न नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा
 4 भवति । स सत्यवादी कथ्यते ।
 5 वासरे भास्वरे शक्तिः संकोचो भास्वरे ऽपि च ।
 6 तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥XLIV.^{xvii}॥
 7 विश्वातीतं तथा विश्वमेकमेव विराजते ।
 8 संयोगेन सदा यस्य सिद्धयोगी स गद्यते ॥XLIV.^{xviii}॥
 9 सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।
 10 स भवेत्सिद्धासिद्धान्ते सिद्धयोगी स गद्यते ॥XLIV.^{xix}॥
 11 उदासीनः सदा शान्तो महानन्दमयो ऽपि च ।
 12 यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥XLIV.^{xx}॥

1 ekam cett.] ekām DU₁ ajām cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU₁ U₂ **2** jñātvā cett.] jñātvāt LD hy evam cett.] hy D hy astam U₁ vaded cett.] vadet U₂ satyavādī cett.] om. L sa cett.] om. U₂ **3** yatkīm̄cid DPU₁] yatkīm̄cin E yatkīm̄ BL aikyena D] aikena U₁ kena BL yena P na E paśyati DEP] paśyati U₁ paśyam̄ti BL sa sa D] sa cett. ekaḥ cett.] eko E tasya cett.] hy evam E manaso BELP] mano DU₁ jānāti L] vijānāti E na jānāti P jānātir B jātitā D jnānam̄ti U₁ na nāśo na BLP] nāśo na D nāśā na E tādṝśot U₁ padārtham cett.] padārtha P jñātvā cett.] jñā BL kāle cett.] kāla DU₁ **5** vāsare PLU₂] vāsvare E vāsvre B vasare DU₁ bhāsvare cett.] bhāskare LU₁ śaktih cett.] śaktih | DU₂ om. BL samkocō cett.] om. BL bhāsvare cett.] bhāskare U₁ om. BL **6** tayoh cett.] om. BLU₁ samyogakartāyah cett.] sayogaḥ kartavyah B samyogaḥ karttāyah L sa bhavet cett.] bhavat B samvit svabhāvāt U₁ **7** viśvātītam em.] viśvātīta DU₂ viśvātīta BL viśvānta EP viśvāso viśvātita U₁ **8** samyogena D] samyogo na cett. gadyate cett.] kathyate PU₁ **9** nijavṛttinām cett.] bijavṛttinām BL vismr̄tim U₁ U₂] vismr̄tim L vismr̄ti BP vismr̄tir E **10** siddhāntē cett.] siddhasiddhānto E **11** udāśināḥ cett.] udāśina U₁ mahānam̄damayo BU₁] mahānam̄damayā U₂ brahmānandamayo EP

Sources: **1** Ce] SSP 6.60 (Ed. p. 128): satyam ekam ajam̄ nityam anantaṁ cākṣayaṁ dhruvam | jñātvā yas tu vaded dhīraḥ satyavādī sa kathyate | **5** Cee] SSP 6.64 (Ed. p. 129): prasaraṇaṁ bhāsate śaktih saṃkocanā bhāsate śīvaḥ | tayor yogasya kartā yaḥ sa bhavet siddhayogirāt | **7** Cee] SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvām ekam eva virājate | samyogena sadā yas tu siddhayogī bhavet tu saḥ ||65| **9** Cee] SSP 6.66 (Ed. p. 130): sarvāśām̄ nijavṛttinām̄ prasṛtir bhajate layam | sa bhavet siddhasiddhāntē siddhayogī mahābalāḥ | **11** Cee] SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntaḥ svastho 'ntarnijabhaśakah | mahānandamayo dhīraḥ sa bhavet siddhayogirāt ||67||

Philological Commentary: **3** XLIV.^{xiv-xvi}: Sentence om. in U₂. **XLIV^{xix}**: Right after the first word of this verse there is a huge gap in D. Omissions will not be recorded. The reader will be notified once the evidence from D resumes. **XLIV^{xx}**: Verse om. in L.

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

Whatever he sees with unity, it is one. His mind knows. Having realized that there is neither destruction nor such a thing corresponding to that word, in this moment in time manner of life arises. He is said to be a speaker of truth.

XLIV^{xvii}. During the day Śakti is in the sun and the contraction is also in the sun. Whoever combines the two is a proponent of Satyayoga.

XLIV^{xviii}. He is called a Siddhayogī for whom always by means of Yoga the universe as such shines forth as one by means of transcending the universe.

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

XLIV^{xx}. One who is always indifferent, peaceful and one immersed in great bliss by means of Siddhayoga is said to be a Siddhayogin.

[XLV.ⁱ⁻ⁱⁱ Secret Terminology of the Buds of the Lotusflower]

- 1 अधुना कमलानां तु शृणु संकेतमद्वृतं ।
 2 अनेकाकारभेदोत्थं कं स्वरूपन् तु निर्मलम् ।
 3 कमलं तेन विस्यातं त्रिविधं तत्पदेहकम् ॥XLVⁱ॥
- 4 अथाधः कमलं कथ्यते । आधारकमलं । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपं स आत्मनं
 5 अनेकरूपं पश्यते । तदशनं कमलमित्युच्यते । तस्मात् कमलमिति संज्ञा अस्याधारः ॥ कमलस्य दलं
 6 चतुष्टयं चतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य ॥ द्वितीयं राजेगुणस्य ॥ तृतीयं तमोगुणस्य ॥ चतुर्थं दले
 7 मनस्तिष्ठति । एतदलचतुष्टयं संगादात्मा साध्वसाधु करोति ।^x तस्मिन्कमले निश्चली कृते सति पुरुषस्य
 8 समीपे मरणं न गच्छति ।

1 śṛṇu cett.] nuṣre P adbhutam cett.] adbhum E **2** anekākārabhedottham EU₁] anekākārabhedoccham BP anekakārabhedādtham L kam cett.] kim BL om. U₁ svarūpan tu nirmalam em.] svarūpātmakam malam BELP svavarūpātmakam malam U₁ svarūpātmakam param U₂ **3** trividham cett.] vividham P tattvadehakam em.] tatra dehagam BELU₂ tena dehagam U₁ **4** athādhah PU₁U₂] athādhā BL om. E kamalam cett.] om. E kathyate cett.] om. E ādhārakamalam cett.] ārakamalaṁ B samjñā cett.] kam E kamalam ātmasvarūpam em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P masvarūpam B kamātmasvarūpam L kah ātmā U₁ ekam ātmasvarūpam || U₂ sa ātmanam cett.] om. E **5** anekarūpam PU₂] anekarūpam svarūpam U₁ anarūpam BL om. E paśyati cett.] paśyate U₁ om. E tadṛśanām kamalam em.] tadṛśanām kamala U₁ tadṛśanām mala E tadṛśa na BL tad darśanām malam || U₂ ity ucyate cett.] iti kathyate U₁ kamalam cett.] kamala U₁ samjñā cett.] samjñām L asyādhāraḥ BELP] asyādhāraḥ U₁U₂ **5-6** kamalasya dalaṁ catuṣṭayam BL] kamaladalasya E kamalasya P kamalasya dala U₁U₂ **6** bhavati cett.] bhavatī BL prathamadalam U₁] prathamam BELU₂ om. P sattvagunasya cett.] satyagunasya L rājogunasya LU₂] rājayogasya P rājayogaya E rājoguṇah B rājoguṇa U₁ tamoguṇasya PU₁U₂] tamoguṇah EL tamoguṇ B caturthe cett.] caturtho E **6-7** dale mana ELU₂] dalam enas P dalam manah U₁ **7** tiṣṭhati cett.] stiṣṭhati U₁ etad cett.] etac U₁ dala cett.] om. U₁ catuṣṭayam EL] catuṣṭaya° PU₁U₂ samgād PU₁] ca samgād E samjñāgid L samyogād U₂ ātmā cett.] ātma U₁ sādhvasādhu U₂] sādhvasādhu U₁ sāvadhvasādhu P sādhu EL niścalī EP₂] niccalī BL **8** na gacchatī cett.] nāgacchatī U₂

Sources: **11 Ce**] PT^{qcr}·YSV (Ed. p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhutam | anekākārabhedottham kam svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | **11 Re**] PT^{qcr}·YSV (Ed. p. 844): tatrādhāraś catuṣpatre sattvarajastamodayaḥ | etad bhāvasthitāś cātmā sādhusādhu bhavet | asmin sati sthire citte yamo vandīva gacchatī |

Philological Commentary: **3** svarūpan tu nirmalam: Since the version of the fourth and sixth *pāda* preserved in the witnesses of the *Yogattavabindu* is not convincing content-wise, I decided to emend according to the source text. **3 XLV^{vii-viii}:** Both sentences *om.* in B.

[XLV.^{i-xi} Secret Terminology of the Buds of the Lotusflower]

XLIVⁱ. Now, carefully listen to the mysterious secret terminology of the buds of the lotus flower. Arising from the divisions of the manifold forms, the nature of the own true form is spotless. Because of this, the lotus flower is generally known as the threefold body of reality.

Now the lower Kamala is taught: the lotus of the support. Why is it designated as *kamala*? Kamala is the own form of the self.^[v] One sees the self in various forms.

Such is the Kamala, it is said. Because of that the technical designation is "Kamala". The container of the Kamala consists of four leaves. The first leave consists of the *sattva*-quality, the second consists of the *rajas*-quality, the third consists of the *tamas*-quality and in the fourth leave the *manas* is situated. Because of the conflict of the four leaves the self acts good and bad.^[x] While having made the state within the Kamala motionless, the death of the person does not approach.

[XLVI. ^{i-xxxii} Lotus of the Heart]

- 1 इदानीं हृदयकमलस्य द्वितीयो भेदः कथ्यते । अस्य द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । **तथा विषाणमअ**
 2 **षट्दलानां मध्ये एकं कथितं भवति ।** तदैषदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः [^v] प्रथमे दले
 3 शब्दं स्थिष्ठति । द्वितीये दले स्पर्शं स्थितिष्ठति । तृतीयेदले रूपं तिष्ठति । चतुर्थे दले रसस्थिष्ठति । पञ्चमे
 4 दले गन्धस्थिष्ठति [^x] सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्थिष्ठति । अष्टमे दले ऽहंकारस्थिष्ठति ।
 5 एतदैषदलमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अथोमुखं तिष्ठति [^{xv}] अस्य कमलस्य ध्याना
 6 दात्मप्रकाशो भवति । प्रकाशादनंतरं कमलमूर्खमुखं भवति । **तथा सूर्यप्रकाशादनंतरं तदा कमलमध्ये**
 7 **कमलं विकसति ।**

1 hrdayakamalasya dvitiyo bhedah U₁] hrdayakamalasya bhedah BLP hrdayakamalasya bhedāḥ U₂ hṛyakamalabhedāḥ E kathyate cett.] kathyamte E siddhapuruṣāḥ cett.] siddhāḥ puruṣāḥ U₂ kathyante BLU₁] kathayamti EP kathayamti U₂ tathā BLPU₂] tathāpi U₁ om. E viśāpām em.] dvīṣāṇām PU₂ dvīṣāṇā BL varṇādalānām U₁ anuparṇādalānām E **1-2** aṣṭādalānām PU₂] dalānāmadhyā BL aṣṭādalānāmī madhyā E **2** ekāṁ cett.] eva U₁ kathitām em.] kaṭhiṇām BEPLU₂ kaṭitām U₁ tadaṣṭādalām cett.] tata aṣṭādalām U₁ te ubhe PLU₁] te ubha BU₂ te ubhaye E hṛdaye cett.] pi U₁ tiṣṭhataḥ cett.] kathyate U₁ prathame dale EU₁] prathamadale P prathamadale | BL prathamadala^o U₂ **3** śabdā cett.] śabdā U₁ tiṣṭhati cett.] stiṣṭhati U₁ dvītiye dale PU₁] dvītiyadale cett. sparśas cett.] sparśā EU₁ tiṣṭhati cett.] om. E trītiye] trītiya^o BL trītiya^o PU₁U₂ rūpām cett.] rūpāḥ U₁ caturthe dale EP] caturthadale BLU₁ caturthadale U₂ rasas cett.] rasah U₁ **3-4** pañcāme dale EU₁U₂] pañcamadale cett. **4** gañdhas cett.] gañdha BP gañdhaḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭha dale U₁U₂] saṣṭhadale BPL saṣṭhe dale U₁U₂ paṣṭhadale E cittām EPU₂] cimta B cimitta L cittāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṃpate dale EU₁U₂] saṃpatadale cett. buddhis cett.] budhiḥ U₁ aṣṭāme dale EP₁U₂] aṣṭāmadale BL 'hamkāra EP] ahamkāras BL ahamkārah U₁U₂ **5** etad aṣṭādalāmadhyē cett.] etad aṣṭādale madhyē P etat tatādalāmadhyē U₁ samagrpr̄thivyākāro BPLU₂] samagryā pṛthvākāro U₁ pṛthivyākāro E tatkamalamāḥ U₁] tatkamalamadhyē cett. adhomukhaṁ U₁] mukhaṁ cett. **5-6** dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātpakāśo U₂ nādāt prakāśo E **6** prakāśād cett.] prakāśāvan L prakāśā^o E anamtarām PU₁U₂] anamtarā | B amtarām L 'naṃtarām E kamalam cett.] kamalam B ūrdhvamukhaṁ cett.] mūrdhvam mukhaṁ B tathā cett.] yathā U₁ sūryaprakāśād anamtarām U₂] sūryo prakāśānaṃtarām | B sūryaprakāśānaṃtarām EPLU₁ kamalamadhye BPL] malamadhye U₂ saromadhye E om. U₁ **7** vikasati cett.] visati P

Sources: **1** Re] PT^{qcr}·YSV (Ed. p. 844): anāhato dvītiyam yatkathyate śrnu śraddhayā | anāhate mahāpīṭhe caturasrasamanvitam | varttate 'ṣṭādalām padmām adhovaktrān tu satpurām | **2** Re] PT^{qcr}·YSV (Ed. p. 844): sparśaśabdārūparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭādalāsaṃsthitaḥ | **5 Re**] PT^{qcr}·YSV (Ed. p. 844): saparyā pṛthag akārā varttate tatra niścītam | dhyānād ātmaprakāśo 'sya prakāśām kamalamataḥ | **6 Re**] PT^{qcr}·YSV (Ed. p. 845): yathā sūryaprakāśena ūddhvavaktrām prakāśitam | ātmadhyānāt sadā tatra āyur vṛddhir dine dine |

Philological Commentary: **1 XLV^{iii-xxi}**: The next twenty-one sentences are initially missing in E, but then found at another position in the course of E. In order to preserve important readings, the evidence of E will be collated according to the structure found of all remaining other witnesses.

[XLVI. ^{i-xxxii} Lotus of the Heart]

Now, the division of the lotus of the heart is taught. The accomplished persons teach twelve leaves of it. **Thus, the best among the leaves, it is said, arise as a unit within the eight leaves.?**! This eight-leaved Kamala is situated in the heart. Both heaven and hearth are situated in the heart. Speech is situated in the first leaf. Touch is situated in the second leave. The form is situated in the third leave. The taste is situated in the fourth leave. The smell is situated in the fifth leaf. The mental faculty (*citta*) is situated in the sixth leave. The intellect (*buddhi*) is situated in the seventh leaf. The principle of individuation (*ahamkara*) is situated in the eighth leaf. The form of the entire world (*samagrapṛthyākāro*) exists within the eight leaves.

Then, that lotus remains facing downward. Because of the meditation on that lotus, the light of the self arises. From the light immediately afterward, the faces upwards.

Thus, immediately afterward, from the light, which is like the sun, then within the lotus, a lotus blooms. **Thus, immediately afterward, from the light, which is like the sun, then [resulting from that] within the lotus, a lotus blooms.**

- 1 तथेदमप्यात्मप्रकाशानंतरसूर्व्यमुखं विकसति । तन्मध्ये परमानन्दरूपाभूर्मिर्वति |^[xx] तस्याहं सो ऽहं स
 2 इति संज्ञा । तस्या मध्ये स्वात्मसो ध्यानादिने दिने आयूर्वर्धयति । रोगा द्वौ भवन्ति । त्रितयलोकांतः स
 3 स्पृक् सुद्रा च खेचरी |^[xxv] चिदानन्दाद्यश्वन्द्रिका चेतनान्विता । परमात्मामहासूर्यरश्मिपुंजः प्रकाशकः ।
 4 प्रकाशानंदयोरैक्यं प्रकर्तव्यं । निरंतरं स्वयमश्रिमहाज्योतिरभाति परमं पदं । सदोदितमनश्वन्दः सूर्योदयमि
 5 वेक्षते तेन ग्रस्तो मनश्वन्दः सो ऽपि लीनः स्वयं पदे ।^[xxx] पदमेव महानश्रिर्घेन ग्रस्तं कलामयं । एवं
 6 चन्द्रार्कवहीनां संकेतः परमार्थतः ।

1 tathedā EPU₂] tathā idam U₁ tam BL apy EU₁] api cett. ātmaprakāśānāmṛtaram PU₂]
 ātmaprakāśānātaram U₁ ātmaprakāśānātaram E ūrdhvamukham ELU₁U₂] ūrdhvamukhaṇ P
 mūrdhvamukhaṇ B tanmadhye cett.] tanamadhye U₂ °rūpābhūmir cett.] °rūpo bhūmir L bha-
 vati cett.] bhavatī U₁ °ham sa cett.] ham E **2** tasyā PU₁U₂] tasya BL svātmano cett.] svātmanah
 U₁ dhyānād cett.] dhyād BU₂ ḍyūr cett.] hy ayur E vardhayati BL] vardhati U₁U₂ vardhatē EP
 rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE trityalokāmṛtaḥ U₂]
 trityalokāmṛtaḥ P trityalokāmṛtaḥ E tritayo lokāmṛtaḥ BL trīvāl kṛtam U₁ **3** mudrā cett.] samudrā E
 ca khecari PLU₂] ca khecari B bhavati khecari U₁ khecari E cidānandādayaś P] cidānāmṛdādayaḥ U₂
 cidānāmṛdādayaṁś U₁ cidānāmṛdādayaś BL cidānāmṛdāvayaś E candrikā^o L] caḍrikā B caḍriś cadrikā
 P candracāmṛdikā E caḍraḥś cetanāś U₁ caḍraḥś cadrikā U₂ cetanānvitā em..] veti nāmānvitāḥ E
 cetanānvitāḥ P cetanānvitāḥ BL caḍraḥkānvitā U₁ cetanānvitāḥ U₂ paramātmāmahāsūryaraśmipum-
 jaḥ U₁] paramātmāmahāsūryaraśmipumja^o BLPU₂ paramātmānaśaharaśmipumja^o E prakāśakah
 cett.] prakāśah E **4** agnir cett.] manasi E mahājyotir cett.] mahājyotiḥ U₁ ābhāti cett.] abhāti
 U₁ paramām padam EPLU₁] paramapadam B paramapadampadam U₂ sadoditamanaś BEL] sadodi-
 tamanaḥ U₁ sadoditam manaś PU₂ **candraḥ** cett.] candraḥ B sūryodayam E] sūryodaya BPLU₂
 sūryodaye U₁ **4–5** ikekṣate cett.] avekṣate E ca laksyate U₁ **5** grasto cett.] graste U₁U₂ manaś
 cett.] manaḥ | B **candraḥ** cett.] ścandraḥ B lināḥ P] lina B linam LU₁ lipyaḥ EU₂ **padam** cett.] m
 P mahāagnir cett.] mahāagnih L yena PU₁U₂] yame E sūrya^o BL kalāmayam cett.] kalāmayah
 U₁ **6** candrārkavahninām EPU₂] caḍrārkavavahninām L caḍrārkavavahninām B caḍrārkavatām
 U₁ samketaḥ cett.] samketanām BL paramārthataḥ cett.] paramārthataḥ vā U₁

Sources: **2** Re] PT^{qcr}·YSV (Ed. p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrā-
 hyāsaśāli samyak siddhā ca khecari | **3** Re] PT^{qcr}·YSV (Ed. p. 845): cidānandamayaṁ cittam cetanā
 candrikānvitā | paramātmā mahāsūryaḥ sūrya ekaḥ prakāśakah | prakāśānandayor aikyaṁ kartavyaṁ ca
 nirantaram | diptas tathā mahājyotir avirbhāti param padam | **Re**] PT^{qcr}·YSV (Ed. p. 845): sadoditam
 manaḥsūryaṁ candrajyotir ikekṣate |

Philological Commentary: **2** XLIV^{xxiv}: Evidence of E resumes at this point and synchronizes with the
 structure of the other witnesses.

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

[XLVII. i-xvi Knowledge]

1 इदानीं योगसिद्धरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।

2 यदा नास्ति स्वयं कर्ता कारणं न कुलाकुलम् ।
3 अव्यक्तं न परं तत्त्वमनामा विद्यते तदा ॥XLVII. ii॥

4 अनामा एकः कश्चित्पुरुषो वर्तते । अनाम्ब्रश्च परावरः । परावरात् परं पदं ॥^v परमपदात् परमं शून्यं शून्या
5 त्रिरंजनं । अनाम्ब्रः पञ्चगुणाः । अचुतपत्रत्वं ॥ अखण्डत्वं ॥ आचलत्वं ॥ आचलत्वं ॥ अनन्यत्वं
6 चेति । परावरस्य पञ्चगुणाः । निर्मलत्वं ॥ परिपूर्णत्वं ॥ व्यापकत्वं ॥ अकलत्वं चेति ॥^x ॥

1 *yogasiddhar* LU₁] yo yogasiddhar B yogasiddher EU₂ yogasiddhe P *anam̄taram* cett.] *anam̄taram* | B *naranam̄taram* P *etādr̄ṣam* cett.] *etādr̄ṣa* U₁ *jñānam* cett.] *jñānam* L **2** *yadā* cett.] *padā* U₁ *kāraṇam* cett.] *kāraṇam* || U₂ *kulākulam* cett.] *kulākulam* U₂ **3** *param* cett.] *para*^o BL *tattvam* EPU₂] *tatvam* U₁ *tatva*^o P *om.* BL *anāma* BELPU₂] *manā bhā* U₁ **4** *anāmā* cett.] *anāmā* may U₁ *ekaḥ* EPU₂] *eka*^o BLU₁ *kaścītpuruso* cett.] *puruso* BL *anāmnaś ca* cett.] *anāmnaḥ* P *anāthāḥ* U₁ *parāvaraḥ* EPU₂] *parāvaraś ca* U₁ *parāvaraḥ* BL *parāvaraṭ* cett.] *parāvaraḥ* E *param* *padam* ELU₁U₂] *paramapadam* P *param* *pada* B *paramaṇ śūnyam* U₁U₂] *paramaśūnya* BP *paramaśūnya* L **4-5** *śūnyān nirāmjanam* EU₂] *śūnyā nirāmjanam* BL *śūnyā nirāmjanah* PU₁ **5** *anāmnaḥ* cett.] *amnaḥ* B *pañcaguṇāḥ* cett.] *pañcaguṇāḥ* E *anutpannatvam* cett.] *teṣv anutattvam* E *ācalatvam* U₁] *om.* cett. *ācalatvam* U₁] *om.* cett. *anupamatvam* cett.] *avayavatvam* E *om.* B *ananyatvam* EP] *ananyatvam* *nirmalatvam* U₂ *ananyastvam* U₁ *anatvam* BL **6** *ceti* EPLU₁U₂] *ceti* B *parāvaraṣya* cett.] *om.* P *pañcaguṇāḥ* cett.] *pañcaguṇā* U₂ *om.* P *niścalatvam* cett.] *om.* P *nirmalatvam* cett.] *niskarmatvam* E *om.* U₂ *paripūrṇatvam* cett.] *paripūnatvam* P *akalatvam* ELP] *akalamtaṇam* B *prakāśatvam* U₁ *akalatvam* || *nirvikāratvam* U₂ *ceti* cett.] *om.* U₁

Sources: **2** Cee] SSP 1.4 (Ed. p. 2): *yadā nāsti svayaṇkartā kāraṇam na kulākulam | avyaktam ca param brahma anāmā vidyate tadā* ||

Philological Commentary: **6** *anupamatvam*: After this point of the text (XLVII^{viii}) E's previously omitted passage suddenly reappears. Since the order of the text is common to all manuscripts, we have to assume that the folios of the template of E were mistakenly swapped by the editor. Additionally five more sentences, which appear in later in the course of the text in all other witnesses are displaced in E. In this case, too, the arrangement of the sentences in E seems to be the result of an inadvertent transposition of the respective folios of the original manuscript. Thus, there are two gaps within E, in comparison to the other witnesses, which are then reappear in E. The reader will be informed once all witnesses resynchronize. All readings will be recorded in the critical apparatus with the proviso that they are arranged according to the textual structure found in all other witnesses.

[XLVII. ^{i-xvi} Knowledge]

Now, through the accomplishment of yoga, such knowledge arises: When the creator himself, the cause, the "Kula (Śakti) and Akula (Śiva)", does not exist, but then the unmanifest, the supreme reality (*param tattvam*), the nameless one exists. The nameless, [the] one, [the] unspecified consciousness exists.

It is nameless and all encompassing. From being all-encompassing [it is] the highest place.^[v] From the highest place [it is] the highest emptiness. From the emptiness [it is] immacule. The five qualities of the nameless are: Unbornness, indivisibility, immobility, unequalled and uniqueness.^[x]¹⁶⁰

¹⁶⁰ Right after *ananyatvam ceti* E reads:

anuparṇadalānām aşṭadalānām madhya ekāṁ kāṭhināṁ bhavati | tadaśadalām kamalam
hṛdaye tiṣṭhati | te ubhaye hṛdaye tiṣṭhatataḥ | prathame dale śabdās tiṣṭhanti | dvitīyadale
sparśaḥ | tṛtīye dale rūpaṁ tiṣṭhati | caturthe dale rasas tiṣṭhati | pañcame dale gandham
tiṣṭhati | paṣṭhadale cittaṁ tiṣṭhati | saptame dale buddhis tiṣṭhati | aşṭame dale haṃkāras
tiṣṭhati | etad aşṭadalāmadhye pṛthivyākāro varttate | atha ca tatkalāmadhye mukhaṁ
tiṣṭhati | asya kamalasya nādāt prakāśo bhavati | prakāśānāptaraṁ kamalam ūrdhvam
mukhaṁ bhavati | tathā sūryaprakāśānantaraṁ tadā saromadhye kamalam vikasati |
tathedam apy ātmā prakāśānantaram ūrdhvamukhaṁ vikasati | tanmadhye paramānandā-
darūpā bhūmir bhavati | tasyāhaṁ soham iti sañjñā tasyā madhye svātmano dhyānād
dine dine hy āyur varddhate | rogo dure bhavati | gunāḥ kartṛtvam jñātṛtvam abhyāsa-
vam kalatvam sarvajñatvam prakāśasya gunāḥ sakalaḥ niṣkalaḥ sarvaiḥ saha samatā
viśrāmptilī tata etādṛśam utpadyate | ādyah ātmā ātmāna ākāśah ākāśād vāyuḥ vāyo
tejaḥ tejaso jalām jalāt pṛthvī | atrātmanah pañcaguṇāḥ agrāhyah anantaḥ avācyah ago-
caraḥ aprameyaś ca ākāśasya pañcaguṇāḥ | praveśaḥ niṣkramanām chīḍraṇam śabdā-
hāraḥ bhrāmptinilayatvam | mahāvāyoḥ pañcaguṇāḥ | calanaṁ śeṣasaṃcāraḥ, sparśaḥ,
dhūmravarṇatā, tejaḥ samcaraḥ tejasah pañcaguṇāḥ | dahanām, jvālarūpam, uṣnatā,
rakto varṇah || apām pañca gunāḥ | pravāhah śithilatā dravaḥ madhuratā śvetavarnah |
pṛthivīyāḥ pañca gunāḥ | sthūlatā sākāratā kāṭhinatā gandhavattā pītavarṇatā avayavat-
vam ananyatvam ceti |

- 1 परमपदस्य पञ्चगुणाः । नित्यं ॥ निजं ॥ निरंतरं निराकारं ॥ निर्निकेतनं चेति । शून्यस्य पञ्चगुणाः । ली
 2 नता ॥ पूर्णता ॥ मूर्छा ॥ उन्मनीभावः ॥ अलसत्वं चेति । निरंजनस्य पञ्चगुणाः । [xv] सत्यः ॥ सहजः
 3 स्वभावः ॥ सत्ता ॥ स्वरूपतः चेति ॥

[XLVIII. ^{i-xxxv}Generation of the Body]

- 4 इदानीं पिण्डोत्पत्तिः कथ्यते । अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानंदात्रबोधः । प्र
 5 बोधाच्चिदुदयः । [v] चिदुदयात्प्रकाशः । तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेदः ॥ अच्छेदः ॥ अ
 6 दाह्यः अविनाशी ॥

1 *nityam* EPU₂] *nitya° L nitya° U₁ niś.. B nijam em.] °nija° U₁ om. cett. *niramtaram* EP] *nirantara* U₂ °*niramtara* U₁ °*niramstaga° L °....ramga° B* *nirākāram* BEL] *nirākāra* U₁ *nirākāra* U₂ *nirniketanam* BPUU₂*] *nimiraketanā* U₁ *nirniketanam* niścalatvam E *ceti* cett.] om. U₁ *śūnyasya* BELUU₂] *śūnyasya* P *śūnyaḥsyā* U₁ *ti anyasya* N₁ *ti anyasya* N₂ *pañcaguṇāḥ* cett.] *pamcaguṇā* U₁ **1-2** *linatā* cett.] *linatāḥ BL* **2** *pūrṇatā* cett.] *ghūrṇatā* EU₂ *mūrčhā* cett.] *murchā* BLP *unmanibhāvah* EPLUU₂] *unmanibhāvah* N₁N₂U₁ *unmabhāvah* B *alasatvam* cett.] *älasyatvam* BL *ceti* cett.] om. U₁ *pañcaguṇāḥ* cett.] *pamcaguṇāḥ* U₂ *satyah* BLP] *satya* N₁N₂U₁U₂ *satyā* E *sahajāḥ* em.] *sahaja* N₁N₂U₁ *sahajāḥ* P *saha°* EU₂ **3** *svabhāvah* BLP] *svabhāvah* N₁N₂U₁U₂ *bhāvāḥ* E *sattā* cett.] *sattā* P *sata° BL* *svarūpataḥ* em.] *svarūpataḥ* P *svarūpataḥ* samatā E *svarūpataḥ* cett. *ceti* EUU₂] om. cett. **4** *pīṇḍotpattiḥ* cett.] *pīṇḍotpattiḥ* N₂U₁ *pīṇḍotpattiḥ* BL **4-5** *prabodhāc* cett.] *prabodhā* U₂ om. U₁ **5** *ciddayāḥ* EPU₂] *ciddayāḥ* BL *cittayāḥ* U₁ *ciddayāḥ* N₁N₂ *ciddayāt* ELUU₂] *vidudayāt* P *viduyāt* B *ciddayacidayāt* N₁ *ciddayacidayāt* N₂ *citta° U₁ akṣayāḥ* cett.] *akṣayāḥ* avadya U₁ *acchedyāḥ* cett.] *avināśī* BL om. PU₁ **5-6** *adāhyāḥ* cett.] *aṣṭadyāḥ* P *āḍṛṣya* U₁ **6** *avināśī* cett.] *avināśī* U₁ *avināśāḥ* U₂ om. BL

Sources: **1** Re] PT^{qcr}·YSV (Ed. p. 845): ete pañcaguṇopetāḥ kathyante tadguṇam yathā | nirgunatvam nirmalatvam paripūrṇatvam eva ca | vyāpakatvam kevalatvam ānandasaya guṇā iti | nirākāratvanityavaniyatvañ ca nirañjanam | nirāketanatā ceti tatpadasyeti tadguṇāḥ | **Re**] PT^{qcr}·YSV (Ed. p. 845): *linatāśīrṇatāmūrcchāt* *yogamāṇḍalatā* iti | *guṇāḥ pañca* *sāmākhyātāḥ* *śūnyasya* *paramasya* vai | **Re**] PT^{qcr}·YSV (Ed. p. 845): *svabhāvam* *sahajam* *satya* *śāntih* *śāntisvarūpataḥ* | iti | *nirañjanagunāḥ* *pañca* *etajjñānī* *maheśvaraḥ* | **4** Re] PT^{qcr}·YSV (Ed. p. 845): *vidyotpatti* *tadānīn* tu *kathyate* *śrūṇu* *yatnataḥ* | *ānandaparamātmeti* *paramānanda* *ekataḥ* | *prabodhaparamānandacittotpatti* *prabodhavān* | *cidudayāt* *prakāśaś* ca *eṣāṁ* *pañca* *tathaiva* ca | **Ri**] SSP 1.22 (Ed. p. 9): *anādyāt* *paramānandaḥ* | *paramānandāt* *prabodhaḥ* | *prabodhāc* *ciddayah* | *ciddayāt* *prakāśaḥ* | *prakāśāt* *so'hambhāvah* | **Re**] PT^{qcr}·YSV (Ed. p. 845): *avināśyo* 'ksayo 'bhedo 'dāhyo hyakhādya eva ca | ete *pañca* *guṇāḥ* *proktā* *anādo* *nādavairinā* | *kiraṇasphurttivisphurttiharśavat* *paramātmānaḥ* | *tetu* *pañca* *prakāreṇa* *guṇāḥ* *pañca* *prakirttītāḥ* |

Testimonia: **1** Ri] SSP 1.17 (Ed. p. 6): niśkalatvam anūtaratvam acalatvam asaṃkhyatvam anādhāratvam iti *pañcagupām* *paramapadam* | Ri] SSP 1.18 (Ed. pp. 7-8): *linatā* *pūrṇatā* *unmani* *lolatā* *mūrcchātā* iti *pañcaguṇam* *śūnyam* ||1.18|| **2** Ri] SSP 1.19 (Ed. p. 8): *satyatvam* *sahajatvam* *samarasatvam* *sāvadhānatvam* *sarvagatvam* iti *pañcaguṇam* *nirañjanam* | **5** Ri] SSP 1.20 (Ed. p. 8): *akṣayatvam* *abhedyatvam* *achedyatvam* *adāhyatvam* *avināśitvam* iti *pañcaguṇāḥ* *paramātmā* |

Philological Commentary: **1** *śūnyasya pañcaguṇāḥ*: After XLVII^{xii} the previously mentioned gap in N₁ and N₂ ends here.

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

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

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

[XLVIII. ^{i-xxxv} Generation of the Body]

Now the generation of the body is taught. From without beginning the supreme self [arises]. From the supreme self supreme bliss [arises]. From supreme bliss awakening [arises]. From awakening manifestation of spirit [arises].^[v] From manifestation of spirit light [arises].

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

१ परमानंदस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥^[x] प्रबोधस्य पञ्चगुणाः ।
 २ लयः ॥ उल्लासः ॥ विभासः ॥ विचारः प्रभा चिदुदयस्य पञ्चगुणाः । चिदुदयस्य पञ्चगुणाः । कर्तृत्वं ॥ ज्ञात
 ३ त्वं ॥ अभ्यासत्वै कलनत्वं ॥ सर्वज्ञत्वं ॥ प्रकाशस्य पञ्चगुणाः ॥^[xv] सकलः ॥ निष्कलः ॥ संबोधनं समता ॥
 ४ विश्रांतिः ॥ तत एतादृशं ज्ञानसुप्तद्यते । आद्यः । आध्यादात्मा । आत्मनः आकाशः । आकाशाद्वयः ॥^[xx]
 ५ वायोस्तेजः । तेजसो जर्लं । जलाधी । तत्रात्मनः पञ्चगुणाः अग्राह्याः ॥ अनन्तः ॥

1 pañcaguṇāḥ cett.] pañcaguṇā P sphuranaḥ EPU₁] sphurana cett. kiranaḥ EPU₁] kiraṇa cett. visphuranaḥ EP] visphuraḥ U₁ visphuriṇa BN₁ visphura LN₂U₁ harṣavattvam E] harṣavatvam BLPN₁N₂ harṣavārttvam U₂ hairyatva U₁ prabodhasya cett.] bodhasya U₁ **2** layaḥ EPU₂] laya LN₁N₂ layā B om. U₁ **ullāsaḥ** EU₂] ullāsā cett. vibhāsaḥ EU₂] vibhāsā cett. vicāraḥ BEPN₁U₂] vicāra LN₂U₁ prabhā EPU₂] abhbā B samādhi U₁ om. N₁N₂ cidudayasya EPN₁N₂U₂] udadayasya U₁ cidudadayasya L vihṛdayasya B **pañcaguṇāḥ** cett.] pañcaguṇā PU₂ cidudayasya cett.] udadayasya U₁ cidudadayasya L vihṛdayasya B udadayasya U₁ **pañcaguṇāḥ** cett.] pañcaguṇā PU₂ kartṛtvam EN₁N₂U₂] kartṛtve P katutvam B akartutvam L katṛtvam U₁ **2-3 jñātṛtvam** cett.] jñātvam N₂ jñānatvam U₁ **3 abhyāsatvaīm** cett.] ...satvam N₂ kalānatvam BLU₂] kalātvam E kalānatvam PN₁ kalānatvam N₂ kalyanā U₁ **sarvajñatvam** cett.] saṃvajñatvam BL sarvaśatvam U₁ **pañcaguṇāḥ** cett.] gunāḥ E sakalā U₁U₂ sakala cett. niṣkalaḥ E] niṣkvalā P niṣkvala BL nikala N₂ tidvasā U₂ om. U₁ **sambodhanām** U₂] saṃbodhanā P sarvaiḥ saha E saṃbodhana cett. samatā cett.] samatā N₂ **4 viśrāṁtiḥ** EPU₂] viśrāmти cett. tata EN₁N₂] tat BLP tataḥ U₁U₂ etādṛśam cett.] etādraśam BL etādṛśyam U₂ **jñānam** cett.] om. E **ādyāḥ** cett.] adya N₂ om. U₁ **ādhyād** cett.] ātmā E **ādhyā** U₂ om. U₁ **ātmā** PN₁N₂] ātmāna E dātmā U₂ manam B manah L **ātmanah** N₁U₁U₂] ātmāna PN₂ ākāśāḥ BEL **ākāśaḥ** PN₁U₁U₂] ākāśād EBL ākāśa N₂ **ākāśad** PU₂] ākāśāt N₁N₂U₁ ākāśa N₂ om. EBL **vayuḥ** E] vayuḥ LPU₂ vayoh B pavanaḥ U₁ yavak N₂ yavanḥ N₁ **5 vāyos** cett.] pavanaḥ N₁N₂U₁ **tejaso** cett.] tejah sa U₁ tejasor U₂ jalām cett.] udakaṁ U₁ om. N₁N₂ jalāt cett.] udakāt U₁N₂ °dakāt N₁ **prthvī** cett.] prthvī P **tatrātmanah** N₂] tatra ātmanah N₁U₁ atrātmanah E ātātmanah P **ādyātmanah** BL ātmanah U₂ **pañcaguṇāḥ** cett.] pañcaguṇāḥ U₂ agrāhyāḥ cett.] agrāhya LN₂ om. B

Sources: **1 Re**] PT^{qcr} ·YSV (Ed. p. 845): kiranasphūrttivisphūrttiharṣavat paramātmanā | tetu pañca prakāreṇa gunāḥ pañca prakīrttītāḥ | **Re**] Ysv^{PT}: vicāraś ca prabhollāsā vibhāvaś ca layas tathā | prabodhasya gunāḥ pañca kīrttyante tena hetunā | **Re**] PT^{qcr} ·YSV (Ed. p. 845): abhyāsakartṛkamanāḥ sarvatattvaprabhā tathā | cidudayasya pañceti gunā jñeyā višeṣataḥ | **3 Re**] PT^{qcr} ·YSV (Ed. pp. 845-846): bodhanām samayatvañ ca vismṛtiḥ sakalaprabhā | prakāśasya gunāḥ pañcacaite jñānakarāḥ śubhāḥ | etaj jñāne tata caisām jñānam utpadyate mahat | **4 Re**] PT^{qcr} ·YSV (Ed. p. 846): ākāśāt pavano vāyos tejas tejasa eva ca | jalām jalāt tathā prthvī eṣām pañcaguṇāḥ tathā | agocarād vayānantaṛgrāhyam eṣām tathātmanah |

Testimonia: **1 Ri**] SSP 1.23 (Ed. p. 9): spando harṣa utsāho nispando nityasukhatvam iti pañcaguṇāḥ paramānandah | **5 Ri**] SSP 1.24 (Ed. p. 9): udayaḥ ullāso 'vabhāso vikāsaḥ prabhā iti pañcaguṇāḥ prabodhah | **Ri**] SSP 1.25 (Ed. p. 10): sadbhāvo vicāraḥ kartṛtvam jñātṛtvam svatantratvam iti pañcaguṇāḥ cidudayaḥ | **5 Ri**] SSP 1.26 (Ed. p. 10): nirvikāratvam niṣkalaṅkatvam nirvikalpatvam samatā vibhrāntir iti pañcaguṇāḥ prakāśaḥ |

Philological Commentary: **1 XLVIII^{xiii}**: After *cidudayasya pañca*, E has a larger gap. Readings appear later due conflation. E's readings are recorded according to the other witnesses's structure.

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

The five qualities of awakening [are]: absorptio, becoming visible, light, roving?, light.

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

The five qualities of light [are]:^[xv] consisting of parts, not consisting of parts, recognition, uniformity, tranquility. Because of that reliable knowledge is generated.

It is unparalleled. From of being unparallel self [arises]. Because there is a self, space [arises]. Because of space, wind [arises].^[xx] From wind light [arises]. Because of light water [arises]. From water the world [arises].

The self has five qualities: not tangible, infinite, ...

- 1 अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥^[xxv] आकाशस्य पञ्चगुणाः । प्रवेशः ॥ निष्क्रामणं ॥ छिद्रं ॥ शब्दः
 2 धारः ॥ भ्रातिनिलयत्वं ॥ महावायोः पञ्चगुणाः । चलनं ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूम्रवर्णता ॥ तेजसः
 3 पञ्चगुणाः ॥^[xxx] दहनं ॥ ज्वालारूपं ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥ अपां पञ्चगुणाः प्रवाहः ॥ शिथि
 4 लता द्रवः ॥ मधुरसता ॥ श्वेतवर्णः ॥ पृथिव्याः पञ्चगुणाः प्रवाहः ॥ स्थूलता ॥ साकारता ॥ कठिनता गन्धवत्ता ।
 5 । पीतवर्णता ॥^[xxxv]

1 avācyah cett.] avācyā N₂ avācyā U₂ om. B agocaraḥ cett.] om. B aprameyaś ca cett.] om.
 B ākāśasya cett.] ākāśa° L om. B pañcaguṇāḥ cett.] om. B praveṣaḥ cett.] praveṣa° U₂
 niṣkrāmaṇam em.] niṣkrāmaṇam E niṣkrumāṇam PBN₁N₂ nikrumāṇaḥ U₁ niṣkrāṇam U₂ **1-2** śab-
 dadhāraḥ cett.] śabdadhāraṁ LU₁ **2** bhrām̄tinilayatvam cett.] bhrāmte nijatvam U₁ mahāvāyoh
 cett.] mahāvāyor U₁ pañcaguṇāḥ cett.] gunāḥ U₁ calanam cett.] pracālanā U₁ om. B śoṣaḥ
 cett.] śeṣa° E śoṣanam U₂ samcāraḥ cett.] om. BU₁ sparsaḥ cett.] sparsa L om. BU₁ dhūm-
 ravarṇatā cett.] nirodhanaṇam prasaraṇam vaḥ U₁ om. B tejasāḥ cett.] om. BU₁ **3** pañcaguṇāḥ
 cett.] pañcaguṇaḥ U₂ om. BU₁ dahanaṇam cett.] om. U₁ jvālārūpaḥ cett.] jvāla || rūpaṁ U₂ om.
 U₁ uṣṇatā cett.] uṣṇatā U₂ om. U₁ raktavarnāḥ LN₂] raktavarnāḥ U₂ raktō varṇāḥ E raktō varṇāḥ
 B raktō varṇāḥ P raktō | varṇāḥ N₁ om. U₁ prakāśaḥ conj.] om. cett. apāṁ EPU₂] apa° LB āpo
 N₁N₂ om. U₁ pañcaguṇāḥ cett.] om. U₁ pravāḥaḥ BELU₂] pravāha° P pravāha N₁N₂ om. U₁
3-4 śīthilatā cett.] śīthilatā B śīthilatā U₁ **4** dravaḥ cett.] drava N₁N₂ om. U₁ madhururasatā N₁]
 °madhura | rasatā N₂ madhurasatā LP madhuradatā B madhuratā EU₂ om. U₁ śvetavarnāḥ EU₂]
 śvetavarnāḥ PBL śvetavartā N₁N₂ om. U₁ pṛthivyāḥ EU₂] pṛthivyā N₁N₂U₁ pañcaguṇāḥ EU₂]
 gunāpāmcā N₁N₂ gunāḥ U₁ sthūlatā EU₂] sthūlatā N₁ syūlatā N₂ sthalatā U₁ sākāratā cett.] om.
 U₂ kāthinatā E] kathinatā N₁N₂ kāthinatā U₁U₂ gandhavattā EU₁] gamdhavatta N₁ gamdhavettā
 U₁ om. N₂ **5** pītavarnatā EU₂] pītavarnāḥ N₁N₂ pītavarnāḥ U₁

Sources: **2** Re] Ysv^{PT}:sañcāraścālanam śeṣe pañcadhūmrābhambare | Re] PT^{qcr}-YSV (Ed. p. 846); uṣṇaprakāśaraktābhajavālādāhas tu tejasā | prakāśad eva śaithilyam adhutā śvetataj jale | sthūlasākārakāthinyagandham pātamṛḍau tathā | Ree] SSP 1.33 (Ed. p. 12): pravāhah āpyāyanam dravo rasah śvetavarnatvam iti pañcaguṇam mahāsalilam |

Testimonia: **1** Ri] SSP 1.30 (Ed. p. 12): avakāśah acchidratvam asprāsatvam nīlavarnatvam śabdatvam iti pañcaguṇo mahākāśaḥ | Ri] SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam uṣṇatvam prakāśatvam raktavarnatvam iti pañcaguṇam mahātejaḥ | Ri] SSP 1.34 (Ed. p. 13): sthūlatā nānākāratā kāthinyam gamdhah pītavarnatvam iti pañcaguṇā mahāpṛthivī |

Philological Commentary: **3 XLVIII³¹:** Since all witnesses preserve only four qualities of light, I conjectured the existence of the fifth, namely *prakāśa* following the source, the PT^{qcr}-YSV. **4 pṛthivyāḥ pañcaguṇāḥ:** The passage (XLVIII^{XXXIV-XXXV}) of the five qualities of earth (*pṛthivī*) is *om.* in P,B and L.

...unexpressable, existance and unfathomable.^[xxv]

The five qualities of space [are]: penetration, being without effect, openness, carrier of sound, container of movement.

The five qualities of the great wind [are]: movement, wither (verdorren, aber kann auch Hauch, Lebenskraft sein), passage, touch, essence/form of smoke.

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

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

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

[XLIX.^{i-xxv} Five Great Elements]

- 1 इदानीं शरीरमये पञ्चमहाभूतानि कथ्यते तेषां गुणाः कथ्यन्ते । तत्र पृथ्वीया गुणाः । अस्थि ॥ मांसं ।
 2 । लोमानि ॥ त्वक् ॥ तत्रोदकगुणाः ।^[v] लाला ॥ मूत्रं ॥ शुक्रं रक्तं ॥ प्रस्वेदः ॥ तेजसो गुणाः । क्षुधा ।
 3 । तृष्णा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यं ॥ वायोर्गुणाः । धावनं ॥ मज्जनं ॥ निरोधनं ॥ प्रसारणम् ॥ आकुञ्जनं
 4 चेति ॥^[x] आकाशस्य गुणाः । रागः ॥ द्वेषः ॥ भयं ॥ लज्जा ॥ मोहः ॥

1 idānīm N₁N₂U₁] atha U₂ om. E śārīramadhye EN₁N₂] śrīramadhye U₁ śārīrasya madhye U₂ °mahābhūtāni EN₂U₂] mahāsūtāni N₁ āpagunāḥ mahāsveravarāṇa U₁ kathyate N₁N₂] om. cett. teṣāṁ EN₁U₂] teṣā N₂ tāvāt U₁ gunāḥ EN₁N₂U₂] om. U₁ kathyante EU₂] kathyate N₁N₂ om. U₁ tatra EN₁N₂] om. cett. pṛthviyā BELN₁N₂U₂] pṛthiviyāḥ P om. cett. gunāḥ EN₁N₂U₂] pañcagunāḥ kathyamte LP pañcagunāḥ] athyate | B om. cett. asthi BELPN₁N₂] asti U₂ om. cett. māṁsaṁ P] māṁsaṁ cett. om. U₁ **2** lomāni EPN₁N₂U₂] tvak BL om. cett. tvak N₁N₂] tvakh U₂ vāk E vākṛt P om. cett. tatrodakagunāḥ cett.] netrodake gunāḥ N₁ netrodakagunāḥ N₂ om. U₁ lālā cett.] lālā° BL mūtrām EN₂U₂] mutrām N₁U₁ °mutra° BL °muvām P śukram cett.] śuklam E raktam cett.] om. N₂ prasvedāḥ cett.] svedāḥ U₁ gunāḥ cett.] gunāḥ U₂ kṣudhāḥ cett.] kṣudhām B **3** glāniḥ EP] glāni cett. alasyam cett.] alasya U₁ vāyor cett.] vāyo BN₂U₂ vāyu U₁ gunāḥ cett.] gunā U₁ majjanām cett.] majana N₂ mano° U₁ nirodhanām cett.] °rodhanām U₁ virodhana N₂ ākuñcanām cett.] ākuñcana N₂ **4** ceti cett.] om. U₂ gunāḥ cett.] gunāḥ U₁ rāgāḥ U₂] rāga cett. dveṣāḥ PU₂] dveṣo N₁ dveṣau E dveṣau U₁ dveṣ BL mohāḥ EPN₁U₂] moha BLN₂ mohā U₁

Sources: **1** Re] PT^{qcr} ·YSV (Ed. p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śṛṇu | mahābhūtāni pañceti prthvītejo marut khakam | **Re**] PT^{qcr} ·YSV (Ed. p. 846): eteṣāñ ca tathā pañcagunasthānam śṛṇu priye | asthi māṁsaṁ loma nāḍi tvak ceti prthivīguṇāḥ | **Re**] SSP 1.38 (Ed. p. : lālā mūtrām śukram śonitam sveda iti pañcagunāḥ āpaḥ | **Re**] SSP 1.39 (Ed. p. 14): kṣudhā tṛṣṇā nīdrā kāntir alasyam iti pañcagunām tejah | **3 Re**] SSP 1.40 (Ed. p. 14): dhāvanām plavānam prasāraṇām ākuñcanām nirodhanām iti pañcagunām vayuh | **4 Re**] SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo bhayaṁ lajjā moha iti pañcagunā ākaśāḥ |

Testimonia: **1** Ri] SSP 1.37 (Ed. p. 14): asthimāṁsatvaṁnādiromānīti pañcagunā bhūmiḥ | **2** Ri] PT^{qcr} ·YSV (Ed. p. 846): kṣudhātṛṣṇālasyanīdrā glāniś ca pañca vāriṇīḥ |

Philological Commentary: **1** śārīramadhye: At this point E resynchronizes with the textual structure of all other witnesses. XLIXⁱ⁻ⁱⁱ: Sentences *om.* in P,B and L.

[XLIX. ^{i-xxv} Five Great Elements]

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

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

Therein the qualities of the water-element are^[v] : saliva, urine, semen, blood and sweat.

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

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

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

- 1 तदनन्तरमेताद्येका बुद्धिरूपद्यते । मनो बुद्धिरहंकारश्चित्तं चैतन्यं चेति । एते पञ्चप्रकारा अंतःकरण
 2 स्य [xv] मनषः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वं जडता ॥ मननं चेति । बुद्धेः पञ्चगुणाः ।
 3 विवेकः ॥ वैराग्यं ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥ अहंकारस्य पञ्चगुणाः । [xx] अहं ॥ मम ॥ एतस्य
 4 दुःखं ॥ एतस्य सुखं स्वतन्त्रा ॥ चित्तस्य पञ्चगुणाः । श्रुतिः ॥ स्मृतिः ॥ स्वीकारः त्यागः ॥ मतिः ॥
 5 चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्यं ॥ चित्तनं ॥ निष्पृहत्वं ॥ [xxv]

1 anantaram EPU₂] anamptaram cett. etādrśy U₂P] etādrśī N₂ etādrśā N₁ etādaśī LU₁ ekādaśī E metādaśī B ekā cett.] kā E om. BL buddhir cett.] buddher P buddhir cett.] buddhy E ahamkārāś BLU₁] ahamkārāś E ahamkārah || U₂ ahamkāra | ś B ahamkāra N₁N₂ caitanyam BELPU₂] om. cett. pañcaprakārā EJ pañcaprakārā N₂ pañcaprakārah U₂ pañcapiprakārā P pañcapiprakāra | B pañcipiprakārah L pañcipiprakārā N₁U₁ 1-2 amtaḥkaranaṣasya cett.] amtaḥkaranaṣasya N₂ amtaḥkaranaṣya BL amtaḥkaranya U₁ 2 pañcagunāḥ cett.] ye ca guṇāḥ E saṃkalpaḥ N₂] sakalpa L saṃkalpa cett. vikalpaḥ N₁] vikalpa cett. mūrkhatvam N₂] mūrṣatvam N₁U₁ mūrkhatvā E mūrkhatva cett. jaḍatā cett.] lasatā E ceti cett.] ceti vā U₁ ceti ete pañcipiprakārā amtaḥkaranaṣasya ma N₁ buddheḥ ELPN₁] buddhe B om. cett. pañcagunāḥ BELPN₁] om. cett. 3 vivekaḥ PN₁N₂] viveko EU₂ viveka BLU₁ vairāgyam EU₂] vairāgya cett. santoṣāḥ cett.] santoṣa N₂ santoṣāḥ U₂ ceti cett.] vā U₁ pañcagunāḥ cett.] pañcagunāḥ U₂ ahaṁ cett.] om. BLPU₁ mama cett.] samaī U₁ om. BLP etasya cett.] om. BLP 4 duḥkham cett.] om. BLPU₁ etasya sukhām conj.] om. cett. svatantrātā EN₁N₂] svatasvatātātā U₁ svatātātātātā DU₂ om. PBL cittasya cett.] om. BLP pañcagunāḥ cett.] naḥ U₁ om. BLP dhṛtiḥ cett.] dhṛtiḥ BL vrddhiḥ U₁ smṛtiḥ cett.] "smṛti" BL om. U₁ svikārah conj.] rāgadveśau E rāgadveśa° P rāgadveśam B rāgadveśa° L rāgah || dveśah U₂ om. α tyāgaḥ N₁N₂U₁] tyāgam D om. cett. matiḥ cett.] mati D iti B bhiti L 5 pañcagunāḥ EU₂] guṇāḥ pañca N₁N₂ guṇāḥ cett. harṣaḥ PN₁DU₁U₂] harṣa° BLN₂ ārṣam E vimarśaḥ cett.] °vimarṣa° BLN₂ vimar.. P cimtaṇam cett.] cetaṇā U₁ cetaṇam U₂

Sources: 1 Re] PTqcr·YSV (Ed. p. 846): etaj jñānenaiva teṣām buddhir utpadyate śubhā | yadyapi sargakānde pr̄thyādēr guṇā uktās tathāpy etaj jñānenetā anena kāryakāraṇabhbādarśanāya punar ucyante | Re] PTqcr·YSV (Ed. p. 846): mano buddhir ahaṅkārāś cittam caitanyameva ca | ete pañcaprakārāś ca antaḥkaraṇasambhavāḥ | 2 Re] SSP 1.43 (Ed. p. 15): saṃkalpo vikalpo mürcchā jaḍatā mananam iti pañcagunam manah Re] SSP 1.44 (Ed. p. 15): viveko vairāgyam sāntih santoṣah kṣameti pañcaguṇā buddhiḥ | Re] PTqcr·YSV (Ed. p. 846): mananāmananam jñeyam buddhy ādipañca pañca tu | vivekaśāntisantoṣakṣamāvairāgyateti ca | ete pañcaguṇā buddher ahaṅkāraguṇān śr̄nu | Re] SSP 1.45 (Ed. pp. 15-16): abhimānam madiyam mama sukhām mama duḥkham mamedam iti pañcaguṇo "haṅkārah | 3 Re] PTqcr·YSV (Ed. p. 846): ahambhāvamahañcādiyugāntam hiṣsanam tathā | 4 Re] SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgaḥ svikāra iti pañcagunam cittam | Ri] PTqcr·YSV (Ed. p. 846): vṛttih smṛtiḥ matis tyājyam nirāśam caitikā guṇāḥ | niḥspṛhatā dveśatā dhairyam vimarśacintanam tathā | 5 Re] SSP 1.47 (Ed. p. 16): vimarśaḥ śilanaṁ dhairyam cintanam niṣpṛhatvam iti pañcagunam caitanyam |

Testimonia: 1 Ri] SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkārāś cittam caitanyam ity antaḥkaraṇapāñcakam | Ri] PTqcr·YSV (Ed. p. 846): niḥspṛhatā dveśatā dhairyam vimarśacintanam tathā |

Philological Commentary: 2 XLVIII^{xix}: D resumes its evidence here with the words: *ceti* | *ahamkārasya*

After that only the intellect arises. The mind, the intellect, the ego, the spirit and consciousness. These are the five modes of the internal organ.^[xv]

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

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

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

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

The five qualities of consciousness are: excitement, reflection, understanding, thinking, desirelessness.^[xxv]

[L. ^{i-xxiv} Pentad of the Kula]

- 1 तदनंतरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥ सत्त्वं ॥ रजः ॥ तमः ॥ कालः ॥ जीवनं ॥ तत्र सत्त्वस्य गुणाः ।
- 2 दया ॥ धर्म ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति रजसो गुणाः । [v] त्यागः ॥ भोगः ॥ शृण्गारः ॥ स्वार्थः ॥
- 3 वस्तुसंग्रहः ॥ तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वञ्चनम् ॥ तदनंतरं कालस्य गुणाः ।
- 4 कलना ॥ कल्पना ॥ आन्तिः ॥ प्रमादः ॥ उन्मादः ॥ [x] जीवस्य गुणाः । जाग्रदवस्था ॥ स्वप्नावस्था ।
- 5 । सुषुप्तावस्था ॥ तुरीयावस्था ॥ तुरीयातीतावस्था ॥ तदनंतरमेताइशमेकं ज्ञानमुत्पद्यते । इच्छा ॥ क्रिया, माया ॥ प्रकृतिः ॥ वाचा ॥

1 tad anañṭaram DN₁N₂U₂] ataḥ param cett.] bhedā BU₂ kathyante cett.] kathyate N₂ sattvam cett.] satva N₁N₂U₁ rajaḥ cett.] rajas BL raja N₁N₂U₁ tamah cett.] tama N₂U₁ kālaḥ cett.] kāla LN₂U₁ kā B jīvanam cett.] jīvanam EP tatra cett.] tatrasya B sattvasya cett.] sattva EBL **2 dayā** cett.] dayāḥ BL dharma cett.] dharmāḥ EPU₂ bhaktih cett.] bhakti BLN₂ ceti cett.] om. U₁ rajaso cett.] rajo U₂ tyāgah cett.] tyāga N₂ bhogaḥ cett.] bhoga N₂ bheda P om. U₁ svārthaḥ cett.] svārtha BLN₂U₁ **3 vastusamgrahaḥ** cett.] vastunām samgrahaḥ L vastunā samgrahaḥ B vastusamgrahaḥ ceti E **tamaso** cett.] tamo LN₂U₂ gunāḥ cett.] gunaḥ U₂ vivādah cett.] vivāda N₂ **kalahaḥ** EPU₂] kalahaḥ DN₁N₂U₁ kalahaḥ BLU₁ śokaḥ DEPN₁U₂] śoka BN₂U₁ śokaiḥ L **bandhaḥ** cett.] bandha BLU₁ vidha vā N₂ **vañcanam** cett.] vañcanam smṛtam N₂ vañcanā U₁ cañcalam̄ ceti U₂ **tad anañṭaram** DN₁N₂U₁] om. cett. kālaḥ U₁ kāraṇasya D **4 kalañā** cett.] om. N₂ **kalpañā** cett.] kalpaḥ P kalma° E om. N₂ **bhrāntih** cett.] bhrāmti° BU₁ ṣambhrāntih E om. N₂ **pramādaḥ** cett.] prasādaḥ EP om. N₂ **unmādaḥ** cett.] unmādaś ceti U₂ om. N₂ **jīvasya** cett.] om. N₂ **guṇāḥ** cett.] guṇā D guṇāḥ U₂ om. N₂ **jāgradavasthā** EPLDU₂] jāgravadasthāḥ B jāgravadasthā N₁ jāgradavadasthā N₂ jāgrādvasthā U₁ **5 suṣuptāvasthā** cett.] suṣupta° B suṣupti° L **turiyāvasthā** cett.] turiyāvayāvasthā D turyāvasthā BLU₁ **turiyātītāvasthā** cett.] turiyā | titavasthā B turiyātītāvasthā || kaivalyā U₁ etādṛśam cett.] etādṛśom U₂ ekam cett.] eka EPN₂ icchā cett.] icchāyāḥ N₁ om. E **kriyā** cett.] om. EN₁ **6 māyā** cett.] om. E **prakṛtiḥ** cett.] prakṛti P prakṛti° U₁ om. E **vācā** em.] vāca α vācāḥ PB vācyah L bhāvah U₂ om. E

Sources: **1 Re**] SSP 1.48 (Ed. p. 16): sattvam rajas tamah kālo jīva iti kulapañcakam | **Re**] SSP 1.49 (Ed. p. 16): dayā dharmah kriyā bhaktih śraddheti pañcagunaṁ sattvam | **2 Re**] SSP 1.50 (Ed. p. 17): dānaṁ bhogaḥ śringāro vastugrahanam svārthaśamgrahaṇam iti pañcagunaṁ rajah | **3 Re**] SSP 1.51 (Ed. p. 17): vivādah kalahaḥ śoko bañdho vañcanam iti pañcagunaṁ tamah | **4 Re**] SSP 1.53 (Ed. p. 18): jāgrat svapnāḥ suṣuptis turyām turyātītām iti pañcāvasthāguṇo jīvah | **5 Re**] SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛti vagiti vyaktaśaktipañcakam | **Re**] PTqcr·YSV (Ed. p. 847): prakṛticchā kriyā māyā vacaḥ pañca guṇā iti |

Testimonia: **1 Ri**] PTqcr·YSV (Ed. p. 846): citter guṇās trayo jīvaguṇān śrūṇu maheśvari | āsthā śraddhā kṛpā bhaktih satyam sattvaguṇā iti | **Ri**] PTqcr·YSV (Ed. p. 846): tyāgo bhogaś ca śraddhā ca sārthavas-tusphātathā | raso pañcagunaḥ caite tāmasasya guṇān śrūṇu | **Ri**] PTqcr·YSV (Ed. p. 846): pramodah svādakalaha vivādo bhrāntivardddhanam | vañcanān ca tathā śokas tāmasasya guṇā īme | **Ri**] PTqcr·YSV (Ed. p. 846): svapnajāgratsuṣuptāni caitanyam jīvakā guṇāḥ | etādṛśi sati tattvam caitanyāt tad bhaved iti |

[L. ^{i-xxiv}Pentad of the Kula]

Immediately after the divisions of the pentad of the Kula are taught: Sattva, Rajas, Tamas, time and the soul.

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

The qualities of Rajas are ^[v]: renunciation, enjoyment, sexuality, self-interest and accumulation of possessions.

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

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

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

Furthermore such unique knowledge is generated: Desire, action, illusion, nature, speech.¹⁶¹

¹⁶¹This passage is weird.

- 1 इच्छयाः । पञ्चगुणाः [lxv] उन्मादः वासना ॥ वाञ्छा ॥ चित्तं ॥ चेष्टा ॥ क्रियायाः पञ्चगुणाः । स्मरणं ।
 2 । उद्यमः ॥ उद्ग्रेगः ॥ कर्यनिश्चयः ॥ सत्कुलाचारत्वं ॥ मायायाः पञ्चगुणाः । मदः ॥ मात्सर्यः ॥ दंभः ॥
 3 कीर्तिः ॥ असत्यभावः [lxvi] प्रकृतेः पञ्चगुणाः । आशा ॥ तृष्णा ॥ स्पृहा ॥ कांक्षा ॥ मिथ्यात्वं ॥ वाचाया
 4 पञ्चगुणाः । परा ॥ पश्यन्ती ॥ मध्यमा ॥ वैखरी ॥ मातृका ॥

[LI. i-xvi Karma, Kāma, Moon, Sun and Fire]

- 5 तदनन्तरमेतादृशं ज्ञानमुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं कर्तव्यं ।
 6 तत्र कर्मणः पञ्चगुणाः । शुभं ॥ अशुभं ॥ यशः ॥ अपकीर्तिः ॥ इष्टफलसाधानं [v]

1 *icchayāḥ* EN₁DU₁U₂] *ichāyā* BLP *icchayā* N₂ **unmādāḥ** conj.] unmany αEL unmaya P unmaya
 B unmanyam U₂ *vāsanā* cett.] avāsanā L *vāsanāḥ* U₂ *avasthā* E *ichā* *kriyā* māyā *prakṛti* vāca *ichāyāḥ*
 pañcaguṇāḥ unmany U₁ *vāñchā* cett.] vāñcha BLP *om.* U₁ **cittāḥ** EL] caittām N₁N₂ caita D
 krittām B vittām P *om.* U₁ **ceṣṭā** N₁N₂D] ceṣṭā PL ceṣṭāḥ U₂ ccoṣṭhā B veṣṭanam vibhramāḥ E *om.*
 U₁ *kriyāyāḥ* cett.] *kriyāyā* BLN₂ **2** *udyamāḥ* cett.] *udyama* N₂ **udvegāḥ** DEN₁U₂] *udvega* BLPN₂
kāryaniścayah cett.] *kārya* | niścayah N₁ *māyāyāḥ* EBU₂] *māyāyāṁ* P *māyāyā* cett. **pañcaguṇāḥ**
 BEL] *guṇāḥ* PN₁N₂U₂ *guṇāḥ* D **madaḥ** cett.] *mada* EN₂ **mātsaryāḥ** N₁D] *mātsarya* PU₂ *māt-*
sarya BLPN₂ *mātsaryādayah* E **dambhaḥ** cett.] *dambhaḥ* BL *dambha* N₂ **3** *kīrtih* cett.] *kīrti* ca
 DN₁N₂ *asatyabhāvāḥ* cett.] *asatyabhāvāḥ* E **prakṛteḥ** E] *prakṛteḥ* PU₂ *prakṛte* cett. **pañcaguṇāḥ**
 E] *guṇāḥ* cett.] *kāñkṣā* cett.] *kāñkṣā* D *bhikṣā* P *vācāyā* cett.] *vācā* D *vācāḥ* U₂ **4** *pañcaguṇāḥ*
 BEL] *pañcaguṇāḥ* U₂ *guṇāḥ* cett. **paśyantī** cett.] *paśyanti* BLN₁N₂U₂ **mātṛkā** cett.] *mātṛkāḥ* U₂
5 *anantaram* ELU₂] *anam̄tarām* cett. **utpadyate** cett.] *utpadyate* DN₁N₂ **karma** cett.] *karma* U₂
kāmaḥ cett.] *kāma* BLPN₂U₁ **candraḥ** EN₁U₂] *candra* cett. **sūryāḥ** cett.] *sūrya* N₂U₁ **agnīḥ** EU₂]
agni N₂ *agnī* U₁ *agnīḥ* cett. **6** *karmanāḥ* cett.] *karmanā* BP *karmanā* N₂ *karmanām* L **śubham** cett.]
śubha DU₁ *om.* E **aśubham** cett.] °*aśubha*° U₁ *om.* EP **yaśāḥ** cett.] *yasa* N₂ *om.* E **apakīrtih**
 cett.] *apakīrti* N₂ *āvakīrtih* U₁ *om.* E **iṣṭaphalasādhānam** cett.] *om.* E

Sources: **1 Re**] SSP 1.55 (Ed. p. 18): *unmādo vāsanā vāñchā cintā ceṣṭeti pañcaguneccchā* | **Re**] PTqr-YSV (Ed. p. 847): *āśātṛṣṇāsprīhākāñkṣāmīthyāntam* *prakṛter iti* | *unmādo vāsanā vāñchā cekṣṭā* ca
guṇāḥ priye | **Re**] SSP 1.56 (Ed. p. 18): *smaraṇam udvogaḥ kāryam niścayah svakulācāra* iti *pañcaguṇā*
kriyā | **2 Re**] SSP 1.57 (Ed. p. 18): *mado mātsaryam dambhaḥ kīrtimatvam asatyam* iti *pañcaguṇā* māyā
 | **3 Re**] SSP 1.58 (Ed. p. 19): *āśā tṛṣṇā sprīhā kāñkṣā mīthyeti pañcaguṇā prakṛtiḥ* | **Re**] SSP 1.59 (Ed.
 p. 19): *parā paśyantī madhyamā vaikharī mātṛketi pañcaguṇā vāk* | iti vyaktisāktipañcavimśatiguṇāḥ |
5 Re] SSP 1.60 (Ed. p. 19): *karmaḥ kāmaś candraḥ sūryo* °gnir iti *pratyakṣakaraṇapañcakam* **6 Re**] SSP
 1.61 (Ed. p. 19): *śubham aśubham* yaśo °*pakīrtir adṛṣṭaphalasādhanam* iti *pañcaguṇān* karma |

Testimonia: **1 Ri**] śaraṇam satkulācāraḥ kāryaniścaya ucyate |

Philological Commentary: **1 unmādah:** Since the reading preserved in all witnesses is clearly corrupted, I conjectured according to the sources. L^{xvii-xxii}: The list of the five qualities of *kriyā*, *māyā*, *prakṛti* are *om.* in U₁. U₁ continues with the last two items of the five qualities of *vāvā*. The omissions will not be recorded in the *apparatus criticus*.

The five qualities of desire are^[xv]: madness, mental imprint, wish, thinking, activity.

The five qualities of action are: memory, effort, agitation, decision about the activity, adherence to the conduct of the real family.

The qualities of illusion are: intoxication, envy, fraud, fame, the state of untruth.^[xx]

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

[LI. ^{i-xvi}Karma, Kāma, Moon, Sun and Fire]

Following knowledge about such things is generated: Karma, desire, moon, sun, and fire. The direct perception of this pentad shall be done.

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

- 1 कामस्य गुणः । रतिः ॥ प्रीतिः ॥ क्रीडा ॥ कामना ॥ अनुरता ॥ इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते ।
 2 उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोषयंती ॥ लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ।
 3 । प्रसरती ॥ प्रवृत्तिः ॥ स्वन्ती ॥ प्रवाहा ॥ सौम्या ॥ प्रसन्ना ॥ चन्द्रस्य सप्तदशी कला वर्तते । [x] तस्या
 4 नाम निवृत्तिः सा उमृतकला कथ्यते । इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका उग्रा ।
 5 । आकुञ्जिनी ॥ शोषणी ॥ प्रबोधिनी ॥ घसरा ॥ आकर्षणी ॥ तुष्टिवर्धिनी ॥ ऊमिरखा ॥ किरणवती ॥
 6 प्रभावती ॥ सूर्यस्य त्रयोदशी कला विद्यते । तस्या: संज्ञा निजकला स्वप्रकाशा च । इदानीमग्निसंबंधिन्यो
 7 कथ्यन्ते [v] दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पाचिका ॥ रौद्री ॥ दाहिका ॥
 8 रागिणी ॥ शिखावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

1 kāmasya cett.] kāmahsyā U₂ ratiḥ cett.] rati° N₂U₁ prītiḥ cett.] °prīti° DN₁N₂U₁ kāmanā cett.] kāmanāḥ P kāmīnā B kāminy L anurātā DN₁] ānurātā U₁ anurājā N₂ anuraktatā L anurattutā P anustutā BE ṣoḍaśakalāḥ cett.] ṣoḍaśa L saptadaśakalā U₂ kathyante cett.] kathyate BL vartampte || tasyānāmāni || ṣoḍaśakalā kathyamte || U₂ **2** ullolā em.] halolā DPN₁N₂U₁ hallolāḥ U₂ hullātvā L dullālā B dallolā E kallolīnī cett.] kallolīnī U₁ kallolī N₂ uccalantī em.] uścalīnī EP ucamplīnī B uchaṇplīnī L uchalānī U₁ ucchṛīnī U₂ om. DN₁N₂ unmādīnī cett.] unmādānī U₁ poṣayāmptī EP] poṣayānti DN₁N₂ poṣayāmptī BL poṣayāni U₁ poṣayāti U₂ lampatā EPU₁U₂] lapaṇṭāḥ B lapaṇṭāḥ L lapaṇḍā DN₁N₂ lolā cett.] lolāḥ U₂ lelihānāḥ cett.] lelihānāḥ U₂ lelihā BL **3** prasarantī cett.] prasaramti U₁U₂ pravṛttīḥ cett.] pravṛttī B prakṛtī L sravantī cett.] sravamti U₂ plavantī E pravāhā cett.] pravāhāḥ U₂ mavāhā BL pravamti svāḥ U₁ saumyā cett.] saumyāḥ U₂ saumya U₁ somyā BL prasannā cett.] prasannāḥ U₂ saptadaśī cett.] saptadṛśī U₂ saptadaśāmī BE kalā cett.] kā U₁ tasyā cett.] tasya P tasyāḥ U₂ **4** nāma cett.] nāmāni || U₂ nivṛttiḥ U₁] nivṛtti BELP naivṛttiḥ N₁N₂ naivṛttaiḥ D vṛttiḥ U₂ sā 'mṛtakalā DN₁N₂] sā mṛta U₁ sametāḥ || kalāḥ || U₂ sametakalā BELP kathyate cett.] kathyante U₂ dvādaśakalāḥ PU₂] dvādaśakalā BDLN₁N₂U₁ kalāḥ E kathyante cett.] kathyate BLN₂ tāpiṇī em.] tāpanī P tāpanī BL tāpanī DEN₁N₂U₂ tāpanī U₁ grāśikā em.] grāśakā cett. grāśaka BLP **5** ākuñcīnī em.] ākuñcīnī α ākocanī BLP akocanī U₂ śoṣinī P] śoṣanī cett. ākarṣinī E] ākarṣayati U₂ ākarṣayāmptī U₁ ākarṣayāmptī cett. tuṣṭivardhīnī EP] tuṣṭivardhanī BL tuṣṭī, varddhānī N₁ tuṣṭī varddhānī DN₂ tuṣṭīḥ varddhānī U₂ ūrmirekhā cett.] kūrmireṣā E kurmmirekhā P ūrmī || rekhā U₂ kīraṇavatī EU₂] kīraṇavatī DPN₁N₂ kīraṇavatī BL kīraṇavatī U₁ **6** prabhāvītī em.] prabhavatī BE prabhūtavatī PU₂ prabhutavatī L prabhutavatī cett. tasyāḥ DU₁] tasyā U₂ tasya cett. samjnā DN₁N₂U₁] nāma ELP namah B nāmāni U₂ nijakalā cett.] nijakalām DN₁N₂ idānīm cett.] idānīm U₂ agnisam̄bādhīnyo EP] agnisam̄bādhīnyo cett. agnisam̄bādhīnīm U₁ **7** dipikā cett.] dipikār U₁ rājikā em.] jārakā DN₁N₂ jakā U₁ om. cett. jvalanī em.] jvālāvīḥ U₁ jvālā cett. pācikā E] pācakā DN₁N₂ pāvakā cett. dāhikā E] dāhakā DPN₁N₂U₂ dāhaka BLU₁ **8** rāgiṇī em.] rāvanī β rāvanī α agner cett.] agne BLU₁ ekādaśī DEPU₂] ekādaśī cett. samjnānā cett.] samjnānākā DN₁N₂ vartate cett.] om. DN₁N₂

Sources: **1 Re**] SSP 1.62 (Ed. p. 20): ratih prītiḥ krīdā kāmanātūrateti pañcagunāḥ kāmaḥ | **2 Re**] SSP 1.63 (Ed. p. 20): ullolā kallolīnī uccalantī unmādīnī tarāmpīnī śoṣinī alampatāḥ pravṛttīḥ laharī lolā lelihānāḥ prasarantī pravāhāḥ saumyāḥ prasannāḥ plavantī | evam candrasya ṣoḍaśa kalāḥ | saptadaśī kalā nivṛttiḥ | sā 'mṛtakalā | **4 Re**] SSP 1.64 (Ed. p. 20): tāpiṇī grāśikā ugrāḥ ākuñcīnī śoṣinī prabodhīnī smarāḥ ākarṣinī tuṣṭivardhīnī ūrmirekhā kīraṇavatī prabhūtavatī dvādaśā kalāḥ sūryasya | trayodāśī svaprakāśatā nijakalā | **6 Re**] SSP 1.65 (Ed. p. 21): dipikā rājikā jvalanī visphulīmīnī pracandā pācikā raudrī dāhikā rāgiṇī śikhāvātī ity agner daśā kalāḥ | ekādaśī kalā jyotiḥ]

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

Now, the sixteen digits of the moon are taught:

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

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

Now the twelve digits of the sun are taught.

1. Tāpinī (she who is heating), 2. Grāsikā (she who is seizing), 3. Ugrā (she who is fierce), 4. Ākuñcīnī (she who is contracting), 5. Šoṣīṇī (she who is desiccating), 6. Prabodhinī (she who is awakening), 7. Ghasmarā (she who is voracious), 8. Ākarṣīṇī (she who is attracting), 9. Tuṣṭivarddhinī (she who is satisfying), 10. Ürmirekhā (she who is a row of waves), 11. Kirāṇavatī (she who is readiating), 12. Prabhāvatī (she who is shining).

The thirteenth digit of the sun is to be known. Her technical designation is *nijakalā* (inherent digit), und *svaprakāśā* (self-luminous).

[LII. i-xxxviii] The Majesty of Yoga]

- 1 इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्तरहस्य श्र
 2 वणात् ॥ ध्यानकरणात् ॥ लयसाधनात् ॥ उपवासकरणात् ॥ चतुश्शीत्यासनसाधनात् ॥ वैराग्यस्योत्पत्तेः ।
 3 । वैराग्यकरणात् ॥ हठयोगस्यकरणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महासुद्रादिदशसुद्रासाधनात् ।
 4 । मौनकरणात् ॥ वनवासात् ॥ बहुतरक्लेशकरणात् ॥ बहुतरकालं यन्त्रमन्त्रादिसाधनात् ॥ तपकरणात् ॥
 5 बहुतरार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥ संन्यासग्रहणात् ॥ षड्ग्रन्थग्रहणात् ॥ सिरो
 6 मुङ्नात् ॥ अन्योपायकरणात् ॥ योगतन्त्रं न प्राप्यते । स तु योगो गुरुसेवया प्राप्यते ।
- 7 गुरुद्विष्टपातपात्राणां ददानां सत्यवादिनाम् ।
 8 कथनाद्वृष्टिपाताद्वा सांनिध्यादवलोकनात् ॥LII.iv ॥

1 idānīm cett.] idānī B yogasya cett.] yasya U₁ māhātmyam cett.] māhātmam BL māhātmya N₂ kathyate cett.] kathyante U₂ guror cett.] guru BL anugrahāt cett.] agrahāt L ācārakaraṇāt cett.] ācārakathanāt U₂ **2** dhyānakaraṇāt cett.] om. P layasādhanāt DN₁N₂U₁] om. cett. upavāsakaraṇāt cett.] om. P caturaśītyāsanasādhanāt BLPU₂] caturaśītyāsane sādhanāt E caturaśīti āasanasādhanāt DN₁N₂U₁ vairāgasyotpatteh ELN₂U₂] vairāgasyotpatte B vairāgasyotpatteh P vairāgysyotpatteh N₁D vairāgysyotpatte U₁ **3** vairāgysyotpatte U₁ nairāsyā PL nairāsā° B nairāsyē E **haṭha**° cett.] haṭha° BLU₁ yogasya cett.] yoga° N₁N₂D **4** idāpiṅgalayoh cett.] idāpiṅgalayah N₂U₁ pavānadhāraṇāt EP₁] pāvanādhāraṇāt DN₁ pāvanādhāraṇāt N₂ pāvanādhāraṇāt U₂ pāvanāpāvadhyānakaṇāt L om. B mahāmudrādidaśamudrāsādhanāt cett.] mahāmudrāsādhanāt U₁ mahāmudrādidaśamudrādi daśamūdrasādhanāt D **5** bahutarārthādānāt cett.] bahutarārpaṇādānāt E bahutaraklesakaraṇāt bahutarakaraṇāt bahutatārthādānāt P tīrthasevākaraṇāt DN₂] tīrthasevokaraṇāt N₁ niyamakaraṇāt U₁ om. cett. áśramācārapālanāt cett.] áśramācārapālanāt U₁ ṣaḍdarśanāgraḥāṇāt BELU₁] ṣaḍdarśanāgraḥāṇāt cett. **6** siromuṇḍānāt cett.] siromuṇḍānāt N₂ om. P **7** anyopāyakaraṇāt cett.] om. P **8** gurudṛkpātātrāṇām PN₁N₂U₂] gurudṛkpātātrāṇām L gurudṛk | pāt | patrāṇām B gurudṛkpātātrāṇām U₁ gurudṛkpātātrāṇām D gurukṛpātātrāṇām E dṛḍhāṇām cett.] om. L satyavādinām cett.] satyavāridinām U₁ **9** kathanād cett.] upayā° U₁ drṣṭipātād cett.] viśapātād B viśapānād L sāmnidhyād PEU₂] sānidhyāt B sānnidhyāt L sānidhyāt DN₁N₂ sānidhyāt U₁ avalokanāt ELP₁] dyavatrokanāt B dhyavalokanāt N₁N₂ dhyāvalokanāt U₂ dyavalokanāt D

Sources: **1 Re**] PT^{qcr}·YSV (Ed. p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | **Re**] PT^{qcr}·YSV (Ed. p. 847): guror anugrahāc chāstrapāthād ācārataḥ tathā | vedāntārtharahaśyārthaśarava-jñānādūpāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āsanāc caturaśītivairāgatyāgasambhavat | **3 Re**] PT^{qcr}·YSV (Ed. p. 848): haṭhayogād varauṣadhyāt mudrāsādhanamānataḥ | vanavāsād bahuklesāt tathā mantrādīsādhanāt | **5 Re**] PT^{qcr}·YSV (Ed. p. 848): bahudānatapastīrthasevanād dānaśikṣānāt | sandhyātrayagraheṇātha ṣaḍadarśagrahāṇāt tathā | śiromuṇḍagato nyāsād yogatattvañ ca vidyate | **7 Re**] Ysv^{PT}: gurupādodakaṁ śiṣṭasevinā satyavādinā | kanyāstrādīdrṣṭipātaharṣagativarttanāt | **Cie**] SSP 5.61: gurudṛkpātānāt prāyo dṛḍhāṇām satyavādinām sā sthitir jāyate |

Philological Commentary: **6 LIIⁱⁱⁱ**: Sencntence is *om.* in P.

[LII. ^{i-xxxviii}The Majesty of Yoga]

Now, the majesty of yoga is taught.

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

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

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

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

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

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

 7 स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः ।
 8 नानाविकल्पविश्रान्तिं कथनात्कुरुते तु यः ।
 9 सदुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥LII.viii॥

1 prasādāt-sadguroḥ cett.] sadguruprasādāt E prasādāsya guroḥ P prasāt sadguroḥ B prāpyate paramāt padam cett.] paramāt padam pāpyate E **2** ata eva cett.] ata evam E param cett.] param E **3** vātha cett.] bodha E dṛkpātād cett.] dṛkpītād B śamam cett.] śasam N₂ **4** prasphuṭa^o em.] prasphuṭa^oN₂ prasphuṭad BL prasphuṭat N₁ prasphuṭad EPU₂ prasphuṭat D °bhrānti° cett.] °bhāti° BL hṛttoṣam EP] hatsoṣam BL hatdoṣam N₁ haddoṣam N₂ hrddoṣam D ittoṣam U₂ svaccham cett.] tvac-cham N₂ vande BELPU₂] vade N₁ veda° N₂D gurum BELPU₂] karam N₁ °karam N₂ vedakaram D param cett.] parāṇ N₁ **5** jananah β] jananam DN₁N₂ **6** nimeśārddhāp cett.] nimiśārddhāp PN₂ nimeśārddhā BL vā cett.] ca DN₁N₂ tatpādaṁ EPU₂] tatpāda BL pādaṁ vā DN₁N₂ **7** śrīgurave cett.] śrīgurubho L śrīguru namo U₂ **8** nānāvikalpavīśrāntim N₁U₂] nānāvikalpaṁ viśrāntim D nānāviplavavīśrāntih E nānāvikalpah viśrāntih P nānāvikalpavīśrānti BL nānāvikalpavīśrānti N₂ kathanāt cett.] kathanāt | B tu yah BLPU₂] tataḥ E tu sah DN₁N₂ **9** vijñeyo cett.] vijño BL na tu cett.] nnu BL vīpriyajalpakah cett.] vīpriyajalakah BL vai priyalpakah E

Sources: **1** Cee] PTqcr ·YSV (Ed. p. 848): prasādāt sadguroḥ samyak prāpnoti paramāt padam | na guror adhikām tattvam yat tasmat̄ paramāt padam | Cee] SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramāt padam ||61|| ata eva śivenoktam na guror adhikām na guror adhikām na guror adhikām | **3** Cee] SSP 5.64 (Ed. p. 100): vāñmātrād vātha dṛkpātād yaḥ karoti ca tatkaṣṭāt | prasphuṭam śambhavaṇi vedhaṇi svasaṃvedyam param padam | **5** Cee] SSP 5.64cd-5.65ab (Ed. p. 100): samyag ānandajanakah sadguruḥ so °bhidhiyate | nimiśārddhāpātād vā yad vā pādāvalokanāt | **7** Cee] SSP 5.65cd-5.66ab (Ed. pp. 100-101): svātmānaṁ sthiram ādhatte tasmai śrīgurave namah | nānāvikalpavīśrāntim kathayā kurute tu yah | Cee] Ysv^{PT}: nānāvikalpavīśrāntināśāñ ca kurute tu yah | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah | Cee] SSP 5.66cd (Ed. p. 101): sadguruḥ sa tu vijñeyo na tu mithyāviḍambakah|

Testimonia: **5** Ri] PTqcr ·YSV (Ed. p. 848): nimeśārddhena tasyaiva ājñāpālanato bhavet | mahānan-daśataprāptis tasmai śrīgurave namah |

Philological Commentary: **3** LII.vi: Verse *om.* in U₁. This marks the beginning of a larger gap in U₁. Omissions will not be recorded. The reader will be informed once the evidence resumes.

LII^v. Through the favor of the good teacher, truly one attains the highest place. For this very reason the advice is stated: There is nothing greater than the teacher. [v]

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

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

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

- 1 अत एव परमपदप्राप्त्यर्थं सदुरुः सर्वदा वन्धः । यः पुरुषः सत्यवादी भवति ।^[x] निरन्तरं गुरुसेवा
 2 रतो भवति । यस्य मनसि पार्ष न भवति । स्वाचारतः क्षानदिशीलो भवति । कापट्यं न भवति ।
 3 यस्य वंशपरंपरा ज्ञायते ।^[xv] एतादृशस्य सदुरोः संगतिः कर्तव्या तेन पुरुषस्य मनः शान्तिं प्राप्नोति ।
 4 अथ च यस्य मनोमध्ये स्थिरआनन्द उत्पद्यते । सो ऽपि सदुरुः कथ्यते । अथ च घटिमात्रं घटिकार्थं
 5 घटिकाचतुर्थाशो वा यस्य पार्श्वं उपिषेण सत्यतादृषो भावो मनोमध्ये उत्पद्यते ।^[xx] गत्वा वनमध्ये स्थीयते
 6 गृहं त्यज्यते सो ऽपि सदुरुः कथ्यते । कस्यापि दुःखं न दीयते । प्राणिमात्रेण सह मैत्री क्रीयते । कस्यापि
 7 दोषं न प्राकाशयते ।^[xxv] सो ऽपि सदुरुः कथ्यते ।

8 अज्ञानकुलशीलानां यतीनां ब्रह्मचारिणाम् ।
 9 उपदेशं न गृण्हीयादन्यथा नरकं ध्रुवं ॥LII.^{xxvii} ॥

- 10 यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैकं भवति । एतादृशो मनोमध्ये निश्चयो भवति ।

1 paramapadapr̄pty cett.] paramapadasya pr̄apty EP **sarvadā vandyah** DN₁N₂] sevyah sarvadā EP₂ sevyasarvadā BL **nirantaram** cett.] niram̄tara° P **gurusevā** cett.] gusevā U₂ **2 rato** cett.] taro B tatpato E **bhavati** cett.] bhava D **pāpam** cett.] pāpa B **svācārataḥ** EP] svācārataratāḥ BL svācārataḥ || U₂ svasyācārato DN₁N₂ **na bhavati** EPLU₂] bhavati B nāsti DN₁N₂ **3 vamśa-**paramparā cett.] parāparamparā D **sadguroḥ** cett.] guroh U₂ **samgatiḥ** EDN₁U₂] samgati PN₂ samgati BL **karttavyā** BELPU₂] kattavyāḥ DN₁ karttavyāḥ N₂ **tena** E] *om.* cett. **manah** cett.] mano U₂ **śāntī** cett.] śāmti BL **4 yasya** cett.] *om.* U₂ **sthira** EDN₁N₂] siraḥ BL sira P sthīrā° N₂ **ca** cett.] *om.* U₂ **ghaṭīmātram** em.] ghaṭīmātra° N₂ ghaṭīmātraṁ D ghaṭī....mo N₁ *om.* cett. **ghaṭīkārdhaṁ** BLPN₁D] **ghaṭīkārdhām** N₂ ghaṭīkā U₂ **5 ghaṭīkā'** LN₂U₂] ghaṭīkāyāḥ N₁D ghaṭīkā' BP **caturthāṁśo** BPLU₂] caturtho dāmśo N₁ caturtho dāmśo N₂ caturtho amīśo D **ut-**padaye cett.] uppapadyate BL **6 so'pi sadguruḥ kathyate** cett.] *om.* DN₁N₂ **prāṇimātreṇa** cett.] prāṇimātre U₂ **kriyate** cett.] yate N₂ **7 doṣam** EN₂] doṣo PLN₁DU₂ doṣau B **prākāśyate** cett.] prākāśate BL kathayati E **so** BELPU₂] yena so DN₁N₂ **9 upadeśam** cett.] upadeśo PU₂ **gr̄hṇīyād** EPL] gr̄hīyāstāḥ | B gr̄hṇīyāt cett. **anyathā** cett.] yadānyathā B **narakam** cett.] na narakam B dhruvam cett.] dhruvam EP **10 vacasi** cett.] cavi U₂ **manasi** cett.] *om.* U₂ **sati** cett.] sati | DN₁N₂ parameśvarasyaikyam EPN₁DU₂] parameśvarasyaikam N₂ parameśvarasakyam BL

Sources: **7 Re**] SSP 5.67 (Ed. p. 101): ata eva paramapadapr̄apty arthaḥ sa sadguruḥ sadā vandaniyah | **2 Re**] PTqcr·YSV (Ed. p. 848): svālpācāraraṭātmā yo dānādiśilasamyutaḥ | kāpaṭyālobhavinyāsaū mahāvamśasamudbhavaḥ | **3 Re**] PTqcr·YSV (Ed. p. 848): idṛśaḥ sadgurustasya saṅgatau yatnavān bhavet | tad eva manasah śāntīm prāpnoti paramāṇ padam |

Testimonia: **1 Ri**] PTqcr·YSV (Ed. p. 848): ata eva maheśāni sadguruḥ śiva āditah | satyavādī ca sacchilo gurubhakto dṛḍhavrataḥ |

Philological Commentary: **4 LII^{xx-xxii}**: E omits the three sentences.

Hence, the true teacher is always is to be praised to attain the highest place. That person is a speaker of truth.^[x]

Uninterrupted devotion for frequenting the teacher arises. He becomes one in whose mind evil does not arise. Being someone who is devoted to good habits, habits such as ceremonial bathing etc. arise. Deceiving does not arise. His noble race is recognized by him.^[xv]¹⁶²

One shall associate with such a true teacher. The mind of such a person attains peace. And he in whose mind arises steady bliss is also called a true teacher. And then such a state of reality is generated of one who is seated at the side of him [the teacher] for a *ghatikā*¹⁶³^[xx]

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

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

LII^{xxvii}. One should not accept the teachings of celibates, ascetics, and those whose lineage and character are unknown; otherwise, as a result, one would end up in hell forever.

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

¹⁶²Royalty?!

¹⁶³[1/60th part of a day (24 minutes). siehe Wörterbuch], half a *ghatikā* or a quarter part of a *ghatikā*.

- 1 तं सद्गुरं जानीयात् ।^[xxx] विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एतादृशी
 2 यथोदकमध्ये महत्तरज्ञाः । तादृशात् संसारार्णवा द्वा नावा परं परं प्रापयति । स सद्गुरः कथ्यते । यस्य
 3 पुरुषस्य मनो उखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्निवर्त्य परमसुक्तिपदे
 4 रक्षति ।^[xxxv] एतादृशं पुरुषं श्रवणादर्शनात्समग्रविद्मा नश्यन्ति । दिने दिने कल्याणं भवति निष्कलंका
 5 बुद्धिरुत्पदते ।

[LIII. ^{i-xlvii}The Secret of the Scriptures of Yoga]

- 6 इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्यकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा शास्त्र
 7 मध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्दृष्टे देशकस्य त्रासो न भवति ।^[v]
 8 यस्य तस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुषवचनविद्वासो भवति ।
 9 यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वं प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति ।^[x]

1 jāniyāt cett.] vijāniyāt E etādṛśo cett.] etādṛśam N₂ mahattara² cett.] mihattara D mahattaram E °dambarah cett.] °dambara^o BL °dambaraṇa^a EPU₂ prapañca^a cett.] prapaca U₂ etādṛśī cett.] tādṛśī E **2** mahattaraṇgāḥ E] mahattarā U₂ mahattarati cett. tādṛśat cett.] tādṛśasya E saṃsārārṇava^a PLU₂] samsārārṇavavād B samsārāt arṇavād DN₁N₂ yo cett.] yau BL yaḥ E nāvā BLPDU₂] nāvaram N₁N₂ svavākyānāvā E param pāram E] pāram pāram U₂ param BLPD om. N₁N₂ sa cett.] om. D **3** mano cett.] manah BL 'khanḍe cett.] akhaṇḍe BL paramapade E] parapada^a DN₁ paramada^a N₂ parapade U₂ līnaṇi cett.] līna N₁ līta N₂ bhavati cett.] bhavati B puruṣaḥ cett.] puruṣa N₂U₂ svīyam kūlaṇi cett.] svikulam B svakulam E trividhāt EDPN₁N₂] trividhāt LU₂ trividham | B tāpān cett.] āpān LU₂ paramamuktipade PDN₁] parame muktipade E paramamamuktipade N₂ paramuktipade BL paramamuktipakṣe U₂ **4** etādṛśam cett.] etādṛśa DU₂ etādṛśa | N₁ etādṛśā BLP etādṛśasya E puruṣam DN₁N₂U₁] puruṣasya cett. śravaṇāḥ cett.] śravaṇāt BL śravaṇāt || U₂ śravaṇā P darsanāt cett.] darsanāt | B vighnā cett.] viśvaś ca vaśām U₁ naśyanti cett.] na naśyamti L na naśyamti B bhavati U₁ dine^a dine cett.] dine U₁ kalyāṇam cett.] kalyāṇām U₁ bhavati cett.] bhavatir U₁ niṣkalāmākā cett.] niṣkalām N₁N₂ niṣkalāmko U₂ **6** yogaśastrarahasyam BLN₁U₂] yogaśastrarahasya DN₂ yogaśāstrestu rahasyām U₁ yogaśāstrasya rahasyām EP yasya cett.] om. U₂ mano em.] manah EPU₁U₂ mana cett.] om. N₂ yathāndhakārasya cett.] yathāndhakāras N₁ yathāndhakāra^a D om. N₂ madhye cett.] om. N₂ dipasya cett.] dipa^a E om. N₂ tejāḥ cett.] om. N₂ praviśati DEPN₁] praviśiyati BLU₁ vīprāśati U₂ om. N₂ tathā cett.] yathā U₂ om. N₂ **6–7** śāstramadhye cett.] om. BLN₂U₁ **7** tasya manah DN₁N₂] manah P mano EU₂ om. BLU₁ praviśati cett.] om. BLU₁ yasya cett.] om. U₁ manomadhye cett.] madhye manasi BL madhye E kapaṭam cett.] kalaho E yasmin cett.] yasmiṇ BLN₁DU₁ deśakasya cett.] darśakasya U₁ deśī^a E **8** yasya U₁] tasya cett. yasya cett.] om. U₁ pṛthivyām PL] pṛthivyām BEU₂ pṛthivī DN₁N₂ pṛthivī U₁ kīrti cett.] vīti R kīrti U₁ kīrti U₂ satpurusavacanaviśvāso cett.] satpurusavacanāḥ viśvāso N₂ satpurusasya vaco viśvāso E vacanaviśvabhyāśo U₁ **9** sadānandapūrṇo cett.] sadānamdarūpo E sānamdarūpo L anekam cett.] aneka^a BLE manohārivastūni E] manohārivastu cett. bhavanti em.] tiṣṭhamti E bhavati cett.

Philological Commentary: **4** LII^{xxxvi}: U₁ resumes from this sentence onwards.

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

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

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

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

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

[LIII. i-ii] The Secret of the Scriptures of Yoga]

This is the secret of the scriptures of Yoga within all scriptures of yoga. Just as he whose mind is like the light of a lamp that enters into the midst of darkness; similarly his mind enters into the teaching. He whose mind enters into the scriptures as the light of a lamp enters into darkness. Deceit does not exists in the mind of such a king. In whose sight fear of the teacher does not arise.^[v]

His mind becomes pure. Whose mind is pure. Whose fame exists on earth. In whose mind, there is trust in the words of noble individuals. Who is a king always filled with bliss. By whose side numerous enchanting objects arise in front of his eyes.^[x]

- १ एतादृशस्य राजोऽग्रे योगरहस्यं कर्तव्यं ।
- २ न स्वेहाच्चभयाल्लोभाच्चमोहाच्चथानाद्वलात् ।
- ३ न मैत्रीभावाच्च दासाच्चसौदर्याच्च सेवनात् ॥LIII.^{xii}॥
- ४ सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराचारो भवति । [xv] भातुमित्रस्य च यो
५ ग्रं वस्तु न ददाति । यो सत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न
६ भवति । यः कलहप्रियो भवति । [xx] स्वकार्यकरणे सावधानो भवति । गुरोः कार्यकारणे उनादतो भवति ।
७ एतादृशस्याग्रे न योगः क्रियते न पठ्यते । शृण्वनीतादिकान् ॥शब्दान्पश्यन्त्रूपं मनोहरं ॥ जिग्रगन्धान्मु
८ रभीस्मृशर्शमृदुप्रियं ॥ स्वादान्मनोरमान्वादन्त्राम्यन्देशान्मनोरमान् ॥[xxv]

1 rājño cett.] rājñā E 'gre DN₁N₂U₁] ye BP₂ yad L idam E yogarahasyam cett.] thogarahasyam B karttavyam N₁N₂U₁] karttavya D kathaniyam EP kathyaniyam BL kathyate U₂ 2 na cett.] ni BL snehān EP₂ śnehān cett.] na EP₂] nā BL a DN₁N₂ bhayāl cett.] bhayān EU₁ lobhān BDLU₁] obhān N₁N₂ lno P lon U₂ na cett.] om. P mohān cett.] om. P na cett.] om. P dhānā cett.] na dhanād L om. P balāt cett.] balāta B om. P 3 na cett.] om. P maitribhāvān cett.] maitribhāva N₂ maitrī D bhāvān P na N₁U₁] no BLPU₂ nau E nā N₂ om. D dāsān N₁U₁] dānān P dāryān E dānāt BL dānān N₂U₂ om. D na cett.] om. D saumādaryān cett.] saudaryān PN₂ saumādayan L om. D na cett.] ni L om. D sevanāt cett.] sevāt U₁ 4 sāmānyādagre PN₁N₂U₂] sāmānyāgṛe BELU₁ kathaniyāḥ EPN₁U₁U₂] kathaniyam B kathaniyāḥ N₂ yah cett.] om. U₁ paranindā cett.] paranindām BLU₁ rato cett.] om. BL bhavati cett.] karoti BL dūrācāro bhavati cett.] om. BL bhrātūr PU₂] bhrātu N₁N₂ bhrātṛ U₁ dur° BE mitrasya cett.] mitram U₁ maitrāyānya BE 4-5 ca yogyam N₂U₁] ca yogyam ca N₁ yogyam PU₂ om. BE 5 yo PU₂] so N₁N₂U₁ ya E satyām cett.] asatyam E yo EP₁ om. cett. yoginām cett.] yoginā N₁N₂ yoga° E manomadhye cett.] om. E nindām cett.] ni° U₁ 6 yah EN₁U₁] yasya BLPU₂ kalahapriyo EPN₁U₁] kalaham priyo BL kalahāt priyo U₂ bhavati cett.] na bhavati BL svakāryakaraṇe EPU₁U₂] svakāryākaraṇe LN₁ svakāryākaraṇem B svakāryyākaraṇā N₂ guroḥ cett.] guro BN₂U₂ kāryakāraṇe em.] kāryakaraṇe cett. kārye karaṇe B 'nādṛto PU₂] ādaro na N₁N₂U₁ anādarano B anādare no L na dattacito E 7 etādrśasāyāgre cett.] etādrśasāya agre U₁ yogah cett.] om. N₁N₂U₁ pathyate EPU₁U₂] padyame N₁N₂ pathyate BL śrīyan N₁LU₁] śūsvana N₂ śrīyan cett.] gitādikān cett.] pritādikān E śabdān cett.] śabdāt [N₂] paśyan cett.] paśyat U₁ jighran cett.] jāgrat E jighram U₁ gandhān N₁N₂] gamdhāṁś ca P nāmīdhaś ca U₁ agachan BP sprśan gamdhān U₂ om. E 7-8 surabhin U₁U₂] sphurān E surabhin PL sphurabhi B śūsurabhin N₁N₂ 8 sprśan β] sprśyanasya N₁ sprśyanasyam N₂ om. U₁ sparśam PU₁U₂] sparsa° E om. cett. mrđupriyam cett.] śarmṛđupriyam N₂ mrđu || priyam U₂ manorāmān cett.] manorathān BL manomān N₁N₂ khādan cett.] khādavan BL khādamta° U₁ svādan N₁ om. EN₂ bhrāmyan cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂ deśān cett.] tvesāmēn U₁

Sources: 2 Re] PT^{qcr}·YSV (Ed. p. 847): idam yogarahasyañ ca na vācyam mūrkhasannidhau || yogadeśas tu tatraiva || Re] PT^{qcr}·YSV (Ed. p. 847): stutir nindā na karttavyā sādhunā satyavādinā || yogānad-hikāriṇam āha tatraiva || Re] PT^{qcr}·YSV (Ed. p. 847): manomadhye dayā nāsti sadā yah kalahapriyah | Re] PT^{qcr}·YSV (Ed. p. 847): svakāryalobhane śilo gurukāryaparāñmukhah | etasmāi ca na dātavyam vaktavyam tasya sannidhau |

Philological Commentary: 2 maitrī...: A lengthy omission starts in D after the word maitrī. The single omissions will not be recorded in the critical apparatus. The reader will be informed once the evidence of D resumes. 5 LIII^{xvi}: Sentence omitted in L. LIII^{xvii-xviii}: Both sentences omitted in B and L. 6 LII^{xx}: Sentence omitted in D and N₂.

This secret of Yoga of such a prince is the foremost secret of yoga that has to be told.

LIIIP^{xii}. Not because of love, not because of fear, not because of greed, not because of gift, not because of friendship, not because of hostility, not because of nobility, not because of service, shall yoga be taught in front of everyone. He, who loves it to blame others; who loves to criticise others; who is behaving badly; [xv] who does not gives [single] thing, which benefits friend and brother; who does not speak the truth and despises yoga in spirit; in whose mind compassion does not arise; who is one that has love for quarrel; [xx] attention arises for him regarding his selfish intentions; [and] disrespect arises towards the intentions of the teacher. In front of someone like this yoga is neither done nor taught; while hearing the sound of music etc., while seeing heart pounding forms; while smelling fragrant scent, while touching lovely and soft touch, while eating food that pleases the mind, while travelling to beautiful places. [xxv]

1 भक्षमाणः सुमधुरं रममाणः स्वल्लिया ।
 2 भावाभावविनिर्षुक्तः सर्वग्राहविवर्जितः ॥ ||LIII.^{xxvi} ॥
 3 सदानंदमयो योगी सदाभ्यासी सदा भवेत् ।
 4 विरुद्धे दुःखदेशे च विरूपे इतिभयानके ॥LIII.^{xxvii} ॥
 5 इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
 6 पूत्यादावपि गन्धे च कण्टकोभादिर्वर्जने ॥LIII.^{xxviii} ॥
 7 सवैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
 8 एवं भूतस्य कर्मणि संकल्परहितानि च ॥LIII.^{xxix} ॥
 9 गच्छबृणां च संस्पर्शात्पापं कुर्वन् न लिप्यते ।
 10 उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥LIII.^{xxx} ॥

1 bhakṣamāṇah L] bhakṣamāṇa B bhāṣamāṇah EPU₂ bhāṣamāṇasya N₁N₂U₁ sumadhuram PU₂] samaghura^a B samadhura^a L madhuraṁ N₁N₂U₁ om. E ramamāṇah EPU₁U₂] rasamāṇah N₁N₂ "ramamāṇam L "ramāṇa B **2** bhāvābhāvavīnirmuktaḥ cett.] bhāvābhāvavīnirmukto E bhāvāvinir muktaḥ BL **3** sadānandamayo cett.] sadāmaya BL yogi cett.] yoyogi L sadābhyaśā cett.] sadābhyaśā U₁ **4** viruddhe BLN₁N₂U₁] viruddha^a EP duḥkhadēse ca em.] duḥkhade deśe EPN₁N₂U₁ duḥkhē deśe B duḥkhadēse L virūpe EPN₂] śovirūpe BLN₁ vivarūpe U₁ 'tibhayānake EPN₁N₂] bhayānake BLU₁ **5** iṣṭādyaniṣṭasamsparsē cett.] iṣṭādhanīṣṭam samsparsē PN₂ rase cett.] om. N₂ lavaṇādike cett.] lavaṇādiko N₂ **6** pūtyādāv LN₁N₂] pratyādāv BEP pūjādāv U₁ gandhe cett.] gamdhām N₂ kantakoṣmādīvarjane em.] kamkoṣnādīvarjayed E kamṭakoṣyādīvarjjite P kaṭakoṣmādīvarji B kamṭakoṣmādīvarji L kamṭakoṣmādīvarjjite N₁ kanṭakeṣmādīvarjjite N₂ kumṭakoṣmādīvarjite U₁ **7** sarvadaiva EPN₂] sarvadeva BLN₁ sarvadaivam U₂ sadābhyaśāḥ EPU₂] sadābhyaśāḥ BLN₁N₂U₁ samaḥ cett.] sama N₁U₁ mana N₂ syāt cett.] sya | t L syā U₁ **8** bhūtasya N₂] bhūta U₁ yogasya cett. **9** gacchan cett.] gacha U₁ samsparsat cett.] samsparsot BN₁ pāpaṁ cett.] pāpaḥ P tapaḥ E **10** udāsinasya cett.] hy udāsinasya E

Sources: **1** Cee] PTqcr·YSV (Ed. p. 847): nañubhayatra sambadhyate na vaktavyamityarthaḥ | yogādhikāriṇo'pi tatraiva || bhāvābhāvavīnirmuktaḥ sarvagrahavivarjitaḥ | **3** Ce] PTqcr·YSV (Ed. p. 847): sadānandamayo yogi sadābhyaśāḥ sadā bhavet | viruddhe duḥkhadēse ca virūpe 'tibhayānake | **7** Cee] PTqcr·YSV (Ed. p. 847): etad aniṣṭasamsparsē nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | Cee] PTqcr·YSV (Ed. p. 847): utpātarahite deśe kanṭakādīvarjite | abhyasyate sadā yogah samaḥ syāt sukhaduḥkhayoh | **9** Cee] PTqcr·YSV (Ed. p. 847): evam gacchan svapan paśyan pāpapunyaairna lipyate | utpannatattvabodhah syāt sadā śilasya sarvadā | Cee] Amanaska 2.36: utpannatattvabodhasya hy udāsinasya sarvadā | sadābhyaśāratarasyaitan naikatrāpy upayujyate ||

Philological Commentary: **3** LII^{XXVII}: Verse omitted in U₂. **5** LII^{XXVIII}: Verse omitted in U₂.

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

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

LIII^{xxviii.} In desireable and undesireable contact in tastes like salty etc., evil smells, thorns, etc. [and in] renunciation.

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

LIII^{xxx.} He does not become tainted by sin by touching men while walking for him who has arisen to the awakening of reality, who is in every way equaminous.

1 तदा दृष्टिविशेषः स्याद् विविधान्यासनानि च ।
 2 अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥LIII.^{xxxii} ॥

3 सर्वदासहजस्तस्य निष्कलाध्यात्मवेदिनः ।
 4 यत्यत् प्रयत्ननिष्पाद्यं तत्त्वसर्वमकारणां ॥LIII.^{xxxii} ॥

- 5 विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकर्पूरगन्धयो ग्रहणात् ।
 6 |^{xxxv} शीतलकारी अतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमाधुर्यं चित्ते करोति । तादृशः स्वादनात् ।
 7 | अनेकदेशानां साध्वसाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा सह काठिन्य वचनात् ॥
 8 यस्य मनसि हर्षो वा द्वेषो न भवति ॥^{xxxv} स पुरुष इश्वरोपदेशको ज्ञेयः । स्वलीलया वदति चलति च
 9 भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वार्तायां हठं न करोति । यस्य मनः सहजानन्दे मग्नं भवति ।

1 dr̄ṣṭivīśeṣāḥ EN₁N₂U₂] dr̄ṣṭivīśeṣā BLP dr̄ṣṭir višeṣa U₁ vividhāny EN₂U₂] vidhāny cett. **2** antahkaraṇājā cett.] amtaḥkaraṇayo U₁ nōpayogināḥ cett.] no pi yogināḥ LU₂ **3** sarvadā cett.] sarvadya BL sarva° E sahajas tasya em.] sahajasthasya LPN₁N₂U₂ sahajasya B mahajarasya U₁ rā-japadasthasya E niṣkalādhyātmavedināḥ EPU₂] niṣkalādhyātmavedinā BLU₁ niṣkalādhyātmavedina N₁N₂ **4** prayatnaniṣpādyam N₁N₂U₂] aprayatnaniṣpādyam BL prayatnanihpārdham P prayatnanihpāyam E tattatsarvam EPN₁N₂] tat sarvam BU₁U₂ tat sarvem L kāraṇām EPU₁] akāraṇāt B ikāraṇāt L na kāraṇam N₂ kārana U₂ **5** manohārigitāśravaṇāt N₁N₂U₁] manohārigā-naśravaṇāt BELPU₂ atisundarakāmininām N₁N₂U₁U₂] atisaumḍaryakāmininām E atisaumḍaram kāminām P atisaumḍarakāmininām B atisaumḍarakāmininām L kastūri° cett.] kastūri° U₁ karpūra-gandhayo L] karpūrayor gaṁdha° BEP karpūragaṁdhyāyā gaṁdha° N₁ karpūragandha° N₂ karpuro gaṁdha° U₁ karpūrayo gaṁdha° U₂ **6** śitalakāri N₁N₂] silakāri U₁ śaityakāri cett. atikomalaparavastunah N₁N₂U₁] komalavastunah cett. sparsākāraṇat cett.] sparsākāraṇat B samsparśakām L citte cett.] cittam N₂ cikrī U₂ tādṛṣāḥ BELP] tādṛṣā N₁N₂U₁U₂ **7** sādhvasādhusthādarśanāt cett.] sādhusthādarśanāt N₁ maitreṇā cett.] mitreṇā E śatruṇāḥ BELPU₁] śatruṇām N₁N₂U₂ kāṭhinya° LU₁U₂] kāṭhina° E kāṭhvinyā P kāṭhinya° B kāṭhvinyā N₂ vacanāt cett.] vacanān N₁ vacanād N₂ **8** manasi cett.] manasi U₁U₂ mana L na cett.] vā na U₁ om. L sa puruṣa cett.] puruso U₂ iś-varopadeśako cett.] iśvaropade ko L svalīlāy cett.] svalīlāyā N₁N₂ ca cett.] va P om. E **9** haṭham cett.] harṣaviṣāḍam E haṭam LU₁ manah cett.] mana° N₂ sahajānande cett.] sahajānaṇḍam L sahajānaṇḍa U₁ sahajānaṇḍam dāmde U₂ magnaṇ cett.] aṇjaṇ L samjiṇām U₁

Sources: **1** Cee] PT^{qcr}·YSV (Ed. p. 847): pare dr̄ṣtivilām na syād vividhāni mr̄tāni ca | antahkaraṇam etasya yogino niṣkriyam [niṣkalā?] tu sa | Cee] Amanaska 2.37: tadā dr̄ṣtivīśeṣāḥ ca vividhāny āsanāni ca | antahkaraṇabhbāśaḥ ca yogino nōpayujyate || **3** Cee] PT^{qcr}·YSV (Ed. p. 847): sarvadā sahajas tasya niṣkalādhyātmavādināḥ | yadā prayatnaniṣpādyam grāhyaṇam sarvam akāraṇam |

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

LIIIP^{xxxi}. Then the different gazing points, the various postures and the states born from the sense-faculties won't be useful to the yogī.

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

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

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

- 1 तेन पुरुषेण इष्टिः स्थिरा कर्तव्या ॥^{xli} आसनं दृढं कर्तव्यं । पवनः स्थिरः कर्तव्यः । एतादशः क
2 श्रिनियमः सिद्धस्य नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः
3 कथ्यते ॥^{xliv-xlv} राजयोगमध्ये इति चक्रवर्ती नाम कथनं । इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वविषये
4 च्छुः समाप्तः ॥

1 puruṣena cett.] bhya puruṣena P svapuruṣena D dṛṣṭih cett.] dṛṣṭi° U1 karttavyā cett.] karttavyam DN₁N₂ āsanam cett.] āsana° U1 karttavyah cett.] karttavyam N₂ **1-2** kaścin niyamah cett.] kaści niyamah U₁ kaścin niyamah U₂ **2** manaphavanābhyaṁ cett.] manapavanābhyaṁ L sahajānandah cett.] sahajānandā° EL prakāsyate cett.] prakāsate U₁ sahajayogaḥ cett.] sahajayoga DN₁ sahajo yogya N₂ sahayogaḥ U₁ **3** rājayogamadhye cett.] rājayogasya madhye U₂ te madhye EP cakravartī DN₂] cakravarti EPLN₁U₂ cakravaktya U₁ nāma DN₁N₂U₁] om. cett. kathanaṁ cett.] kathyate LU₂ madhye iti cakravartye nāma madhye kathanam U₁ **3-4** iti śrīrāmacandraparamahamsaviracitas-yogatattvabinduh samāptah conj.] iti śrīsarovagunāsampañnapañditasukhānandamisraśūrisūpanḍitajtvālāprasādāmīśrakṛtabhāṣṭikāsahito rājayoge binduyogah samāptah || subhamastu || śrīrastu || E iti śrīrāmacandraparamahamsa viracitas tatvabinduyogasamāptah samvat 1867 pausakṛṣṇah 12 ravaṇa subham bhuyāt || cha || P iti rājamacandraparahaṁsa viracites tatvabinduyogasamāptam || śrī krṣṇārpaṇam astu || cha || L iti śrī paramarahasyāṁ śrīrāmacandraviracitāyāṁ tatvayogabimdu samāptah || || śrī svasti|| ||saṁvat 837 N₁ iti śrī paramarahasye śrīrāmacandraviracitāyāṁ tatvayogabindu samāptam|| ||subham|| yadakṣarapadabhraṣṭam mātrāhiṇāmcayaḍ? bhavet|| tat sarvan kṣamya tā?m eva prasida-parameśvara ||1|| sūrye turaṅge navacandraघasre jyeṣṭhākhyakṛṣṇe bhṛguvārayuktam || tattvaprayogaḥ sañādaḥarasañāñām likhitam suhetoh bhavatīha dehi || bhūyāt N₂ iti paramarahasyāṁ śrīrāmacandraviracitāyāṁ tatvayogabimdu samāptah || subhamastu | samvat 1841 || bhādat śudha 15tno vesarva śake rārāma rāma cha D iti śrī pāramahamsyāṁ śrī rāmacandraviracitāyāṁ tatvayogaviduh samāptah subham bhūyāt || || atarlakṣyam bahi dṛḍhir nirmesomeṣa varjitaḥ saisāśāṁbhavimudrā sarvata,n treṣugopitā 1 amrtark..... U₁ iti śrī rāmacandraparamahamsaviracitas tatvabinduyogasamāptah || śrī subham bhavatu || śrīśitārāmāpanamastuh || idam pustakam || śake 1805 || vikramārka saṁma || 1140 || jayanām asamvat-sare || udagayane || griṣmaṛtau? || vaisālhemāse || krṣṇapakṣe || titiha 23 || bhānuvāsare || prathamayāmye || śrī kṣetra avamṛtikāyāṁ || śrī mahārudramahākālasaṁnidhāne na sampūrṇam || lekhanam ānam? suta bābājoo rājadherakreṇa likhyate || yādṛśam pustakam dṛṣṭvā tādṛśam likhitam mayā || yadi śuddhaṁ aśuddho cā mama doṣo na diyate ||1|| śrīrāma || cha || U₂

Philological Commentary: **1** LIII^{xliii}: Sentence omitted in L.

By this person the stabilization of the gaze shall be performed.^[xl] [And] the position shall be made stable. [And] the breath shall be stabilized. **No such rule is prescribed for the Siddha?** Such is the discipline (*niyamah*) - as stated by the accomplished (*siddhasya*). When by means of mind and breath the natural bliss appears through ones own true nature, it is called natural Yoga (*sahajayoga*).^[xlv] Within Rājayoga the name **cakravartī** is given [to it].

Thus concludes the *Yogatattvabindu*, composed by Srī Ramachandra Paramahamsa.

Appendix

Figures



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



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

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