

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

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

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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

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Critical Edition & Annotated Translation

[XLIII. gurubhakteḥ phalam]

इदं गुरुभक्तेः फलम्। आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सद्विदुः सेवां कृत्वा साव-
धानं मनः करणीयम्। अभ्यासबलात्परमप्राप्तिः। तेन स्वस्य मनसः समरसं कर्तव्यं। चन्द्रसूर्यौ
यावपिण्डो निश्चलो भवति। श्लोकः॥

- 5 सम्यक्सवभावकिरणोदयचिद्विलासे।
व्यक्ते स्वशान्तिमहतां स्वयमेव याति।
ग्रस्ते स्ववेगनिचये पदपिण्डमैक्यम्।
सत्यं भवेत्समरसं गुरुवत्सलानाम्॥XLIV.॥

Sources: 3 cf. YSv (PT p. 844): candrah sūryaḥ sthira yāvat tāvad dehasthitis tathā | tāvad
ekaṁ samābhāṣya prāpnoti ca sadāgatiḥ | sa bhavet kavita dhīrā niścalā śāntir eva ca | gurupā-
daprasādena tad aikyaṁ yāti siddhibhāk | 5-8 ≈ SSP 5.79 (Ed. p. 105): samvitkriyā vikaraṇoday-
acidvilāsavīśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyaṁ
satyaṁ bhavet samarasaṁ guruvatsalānām |

2 gurubhakteḥ cett.] gurubhaktaiḥ P phalam cett.] phalaṁ bhavati U₂ viśrāmakaraṇam
cett.] viśrāmaṁ karaṇaṁ B viśrāmaṁ karaṇam L icchatā cett.] icchatām BL sadguroḥ
cett.] sadguroḥ DU₁ kṛtvā cett.] kṛ. D kṛtvā || U₂ 2-3 sāvadhānam cett.] māvadhānam U₂
3 karaṇiyam cett.] kṛtvā karaṇiyam L kṛtvā karaṇiyam B abhyāsabalāt cett.] abhyāsabalāt ||
L paramaprāptiḥ cett.] paramapadaprāptiḥ U₂ tena cett.] tena saha DU₁ svasya manasaḥ
BLPU₂] svasya manaḥ D svascha manaḥ U₁ svaśiṣyamanasaḥ E samarasaṁ L] samarasyam
DPU₂ svāsthyam E om. BU₁ kartavyam DLU₁U₂] kartavyam EP om. B 3-4 candrasūryau
yāvat EPU₁] caṁdrasūryau yāvit D caṁdrasūryayāt L caṁdrasūryavat U₂ om. B 4 piṇḍo PLU₂] piṇḍe DE piṇḍau U₁ om. B niścalo PLU₁U₂] niścalau DE om. B bhavati PLU₁U₂] bhavataḥ E
bhavatiḥ D ślokaḥ DU₂] śloka LU₁ 5 samyak cett.] samyagaḥ U₁ "karaṇodaya" cett.] karaṇot-
dṛḍi U₂ cidvilāse em.] cidvilāsam DU₁ cidvilāsa ELPU₂ cidvilāsam U₁ samarad vilāsa || unm.
B 6 vyakte HANNEDER conj.] *grastaṁ BDELPU₂ grastasamagraṁ unm. U₁ svaśānti cett.]
saśānti U₁ mahatām U₁] manasā BLP bhavatām U₂ mavatām D samatām E svayam cett.] svam
B yāti cett.] yāmi P śānti BL 7 graste cett.] grāme U₂ svaveganicaye cett.] svavegaṁ nicaye
D svaveganicaye U₁ sveramganicaye U₂ padapiṇḍam aikyam cett.] padapiṇḍam aikyaṁ D yada
piṇḍam aikyaṁ U₂ 8 satyam cett.] satam B satām L guruvatsalānām em.] guruvatsalānām
DPU₂ guruvatsalābhaṁ BL guruvatsalāṁ ca E guruvatsalānām U₁

[XLIII. Result of devotion towards the teacher]

This is the reward for devotion to the teacher. By the person desiring to bring about peace of mind within the self, after having frequented the teacher, an attentive mind should be cultivated. As a result of the power of practice, one attains the supreme [state]. By that, he shall cultivate the uniform taste of one's own mind.¹ As long as the moon and sun are motionless,² the body remains motionless. [There is a] verse:

XLIII. 1 ³When the play of consciousness,⁴ the manifestation of the rays of one's intrinsic nature, becomes clear, one arrives at the vastness of peace of the self. When all one's agitations are devoured, the body and [supreme] place⁵ become one true uniform taste for those who are affectionate to the teacher.

ājñā mahiṃ jākai | navanidhi sadā rahaiṃ dhiṃga tākai || 21 ||) as one of the result of Rājayoga (Rājayoga in the *Sarvāṅgayogapradīpikā* is *vajrolimudrā*). Furthermore, they are mentioned in *Jogpradīpyakā* 601 (*nāṭika chaṃḍa saha jahī pāvai aṣṭasidha navanidha calī āvai | prāṇāyāma ādi vasi hoī dasavai dvāra pahautai soī || 601 ||*) in the context of the *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajrolī*-section of the *Jog Manjari*: *jākaum saba dehi ko sūjhai aura sakala jīva ki bhāṣā bījhai | sarva siddhi āgyā maiṃ jākai navanidhi rahai sadā dhiṃga tākai |*

¹In the *Haṭhapradīpikā* 4.70 (= *Vivekamārtaṇḍa* 163; ≈ *Yuktabhavadēva* 11.30; ≈ *Haṭhasaṅketacandrikā* f. 117v), the word *samarasatvam* is used to gloss the state called *samādhi*: *yadā saṃkṣīyate prāṇo mānasaṃ ca viliyate | tadā samarasatvaṃ yat samādhiḥ so' bhidhiyate ||* When the breath is destroyed and the mind dissolves, all experience is the same (*samarasatva*). That is called *samādhi*. In this context, *samarasa*, which literally means "same taste," indicates equanimity and mental silence.

²The term *candrasūryau* here refers to the movement of breath that takes place through the two nostrils, namely *īḍā*, the left channel associated with the moon, and *piṅgalā*, the right channel associated with the sun. See *Amṛtasiddhi* 3.2, 4.2 and 11.5.

³The metre is *Vasantatilaka*.

⁴The manuscript's accusatives in *pāda* ab are perplexing. Ideally, one would anticipate a *Locativus Absolutus* construction as observed in *pāda* c, i.e., °*cidvilāse | graste*. The conversion of accusatives into locatives is a satisfactory solution. Hanneder contends that it is highly implausible for *cidvilāsa* to be an entity that can be devoured. The agitation *nicaya* is antithetical to *cidvilāsa*. The repetition of variants of *grasta* is suspect, as it does not harmonize with *pāda* b. Therefore, *grastam* is probably a dittograph of *graste*. Hence, Hanneder proposed a conjecture *vyakte* to yield a coherent verse.

⁵Within the *Siddhasiddhāntapaddhati*, *piṇḍa* and *pada* refer to the body and the [supreme] place. The *piṇḍa* is discussed in SSP's chapters two and three. This conclusion is drawn from the ...

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खर्परं शून्यमानसम् ।

योगैश्वर्येण संपन्नः सोऽवधूत उदाहृतः ॥ XLV.1॥

5

भेदाभेदौ यस्य भीक्षाभरणं जागरं तथा ।

एतादृशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

Sources: 3 ≈ SSP 6.10 (Ed. p. 111): yasya dhairyamayo daṇḍaḥ parākāśaṁ ca kharparam | yogapaṭṭaṁ nijāśaktiḥ so 'vadhūto 'bhidhiyate | 5–6 ≈ SSP 6.11 (Ed. p. 111): bhedaḥbhedaḥ svayaṁ bhikṣāṁ kṛtvā sāsavadane rataḥ | jaraṇaṁ tanmayibhāvaḥ so 'vadhūto 'bhidhiyate |

2 lakṣaṇaṁ cett.] lakṣaṇam BLDU₁ kathyate cett.] āha BL 3 haste cett.] hastai U₂ kharparam cett.] kharaparam DU₁ śūnyamānaśam D] śūnyam āśanam EPU₂ śubhāśanam L śūnyabhāśanam B śūnyanāmakam U₁ 4 yogaiśvaryaṇa cett.] yogaiśvaryaḥ B yogaiśvaryaḥ L sampannaḥ cett.] sampanna P sapannaḥ U₂ so 'vadhūta cett.] so vadhūtam BL udāhṛtaḥ cett.] udāhṛtaḥ BL 5 bhedaḥbhedaḥ cett.] bhedaḥbhedo U₂ bhikṣābharaṇaṁ cett.] bhikṣābhakṣaṇaṁ DU₁ jāgaraṁ P] jaraṇaṁ BDELU₁ jaraṇaṁ U₂ 6 etādrśo 'pi cett.] tādrśopi BL so 'vadhūta cett.] so vadhūtam BL

[XLIV. Characteristics of an Avadhūta person]

Now, the characteristics of an Avadhūta-person are taught.⁶

XLIV. 1 He, who has the staff of courage⁷ in [his] hand, whose begging bowl is mind of emptiness, he who is endowed with the mastery of yoga is called an accomplished Avadhūta.

XLIV. 2 He, whose alms are “difference and non-difference,”⁸ whose ornament is vigilance,⁹ only such a person is called an Avadhūta.

fact that throughout these chapters, various elements are located within the body (*piṇḍa*, such as the nine *cakras* and sixteen *ādhāras* or the fourteen worlds. The term *pada* is a shorthand for *paramapada*, the supreme place, as shown in *Siddhasiddhāntapaddhati* 5.1: *atha piṇḍapadayoḥ samarasakaraṇaṃ kathyate | mahāsiddhayogi pūrvoktakramena parapiṇḍādisvapiṇḍāntaṃ jñātvā paramapade samarasaṃ kuryāt* ||1|| “Now, the process of achieving the uniform taste of the body and the [supreme] place is taught. As it was taught gradually before, after having realized the beginning with the universal body and ending with the own body, the great Siddhayogin should merge into the supreme place.” According to *Yogatattvabindu* XLIX, the *paramaṃ padaṃ* is a synonym for *paraṃ tattvam*, the “supreme reality.” Thus, here, the phrase *padapiṇḍam aikyam* must be considered to refer to the goal of yogic endeavour, which is the state of *samādhi*. The concept perhaps derives from *Kubjikāmatatantra* 11.48.

⁶According to Kanamarlapudi (2023), the spectrum of meaning of the term *avadhūta* has shifted considerably from the original concept of the antinomian ascetic across texts over the centuries. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice were tamed, and the Avadhūta was thereby elevated to a legitimate and finally even to the highest class of *saṃnyāsa āśrama*. In Kanamarlapudi’s words, the Avadhūta became a sanitised *saṃnyāsin*, cf. Kanamarlapudi, 2023: 18.

⁷The term *dhairya* can have royal connotations (cf. Boethling, 1858: 167) and could be translated as “courage of a prince”.

⁸The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita’s monistic view of complete identity and Dvaita’s dualistic perspective of absolute distinction. See Nicholson (2023) for a discussion of the concept of *bhedābheda*.

⁹Only manuscript P preserves the reading *jāgaram*, which is the word of the source text and according to Brunner (1963: 134) means vigilance in śaivaite traditions. Here, the word is attested in neuter form. The other manuscripts present the following variants: *jāraṇaṃ*, and *jīraṇaṃ*. These options make less good sense. Another possibility would be to understand *jāgaram* = *jagaram* (n.) as “armour”.

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

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

- 5 यः पुरुषो द्वितीयं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चञ्चलभावं न दधाति सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । यत्किञ्चित्पश्यति तत्सर्वं ग्रसति । मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

अवधूततनुः सोमो निराकारपदे स्थितः ।
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

Sources: 8–9 ≈SSP 6.32 (Ed. p. 118): avadhūtatanur yogī nirākārapade sthitaḥ | sarveṣāṃ darśanānāṃ ca svasvarūpaṃ prakāśate |

1 ātmā EPD] ātmāt B ātmār L ātmai U₁ ā U₂ hy akāro cett.] dyukāro BL vijñeyo cett.] vijñoyau B vakāro cett.] vikāro BL 2 dhūtas cett.] dhūtaṃ E dhūtaṣa D tatkaṃpanaṃ cett.] samtāpanaṃ E so 'vadhūto cett.] so vadhūta BLP nigadyate cett.] nirucyate U₁ 3 vakārārtho cett.] vikārādirsthor BL 'tha cett.] ya BU₁U₂ 4 etad dvayaṃ P] etad dūyaṃ E etadvayaṃ cett. yaḥ jānati BL] japaṃ kuryāt E yaṃ jayati yaḥ P jīyate yaḥ D jīryate yaḥ U₁ jayati yaḥ U₂ udāhṛtaḥ cett.] udādhṛtta B udādhṛtaḥ L udārataḥ U₁ 5 dvitīyaṃ EU₂] dvitīya P dvitīyaṃ BLDU₁ paśyati cett.] paśyati || U₂ paśyaṃti B paśyati cett.] tiṣṭhati DU₁ °vā cett.] °vo E °cā DU₁ manāś cett.] manāḥ DU₁ cañcala° cett.] caṃcalaṃ BL caṃcali U₂ bhāvaṃ cett.] bhāva B bhāve U₁ 6 dadhāti cett.] dhadhāti | BD so 'vadhūtaḥ cett.] so vadhūtaḥ | BL kathyate cett.] om. BL yan na EPU₁] yanma D athavā kasyase panna BL om. U₂ dṛśyate cett.] iśyate B om. U₂ tad cett.] °d BL tad avyaktaṃ cett.] tad avyakta° DU₁ paśyati cett.] yasyati BL paśyati U₁ 7 yatkiṃcit DU₁U₂] yatkiṃcid BLP paśyati DU₁] dṛśyate PLU₂ ṛśyate EB tatsarvaṃ cett.] tatatsarvaṃ P tatsarva L grasati P] grasati DU₁ grasanti U₂ grastāti E muktam cett.] muktim U₂ jñāyate cett.] jñāyate || U₂ jñānaṃ paśyati | E so 'vadhūtaḥ cett.] sāvadhūtaḥ P kathyate cett.] kathyamte U₂ 8 avadhūta° cett.] āvadhūta U₁ °tanuḥ BEU₁] tanu PLD rutu U₂ somo cett.] somā L sthitaḥ cett.] sthita U₁ 9 darśanānāṃ cett.] darpaṇānāṃ U₂ prakāśate BLP] prakāśyate cett.

XLIV.3 The letter *a* is, in fact, to be known as the self and the letter *va* as mental residues of [mundane] existence; *dhūta* is said to be the shaking off of those [mental residues]; he is called an Avadhūta.¹⁰

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

The person who does not see a second [person], but only sees [other people as] his own essential nature alone; he is an Avadhūta. Or, he whose mind does not cause the unsteady state, he is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees the unmanifest by means of direct perception. Whatever he sees, all of that he devours.¹¹ He is known to be liberated. He is said to be an Avadhūta.

XLIV.5 The body of the Avadhūta is Soma,¹² existing in a formless state. It shines forth as the essence of all philosophical views.

¹⁰ So far I have not been able to identify the source for this verse, the following verse and the prose paragraph.

¹¹ The verb *grasati* conveys that all experiences are assimilated into the Avadhūta's *svasvarūpa*.

¹² It is noteworthy that Rāmanandā has substituted the *yogin* of his source text with *soma*. Soma can have various meanings, with a common translation being the “moon”. The moon's radiance is often associated with the juice of the Soma plant, interpreted as *amṛta*, the “nectar of immortality”, or sometimes as *kṣīra*, “milk”, akin to the Ambrosia of Greek mythology (see Gonda, 1960). In several yoga texts, the body becomes filled with nectar and subsequently perfected through yoga practice, as seen in *Gorakṣayogaśāstra* 28ab: *tataḥ kṣīramayo dehaḥ piṇḍasiddho bhaved dhruvaṃ*. Chapter three of the *Maitreyopaniṣat* describes Maitreya's personal mystical experience in the supreme yogic state. In 3.3ab, he experiences himself as *soma*: *vijñāno 'smi viśeṣo 'smi somo 'smi sakalo 'smy aham* | The *Vivekamārtāṇḍa* (6 chapters), verses 2.58-73, explains that *soma* is considered the king of the Brahmins because, even after waning, it begins to wax again, thus embodying an immortal nature: *dhīro vidvān ko na nīcatva mucchair āpatkālaṃ prāpya yāti prayogāt* | *kṣīṇo dhatte vastranantoro apekṣāṃ somo 'smākaṃ brāhmaṇānāṃ tu rājā* || 55 || *dehasthairyaṃ bheṣajaiḥ samprayuktaṃ prāyaḥ pumsāṃ yad bhavet sā durāsā* | *kṣīṇāṅgaḥ syādoṣadhiṣo'pi yasmāt* | *somo 'smākaṃ brāhmaṇānāṃ tu rājā* || 73 ||. In his *Haṭhapradīpikā* (yotsnā 3.126, Brahmananda draws a comparison between the significance of Rājayoga as the king of Yogas for all other yoga practices and the moon being the king of the Brahmins: *pakṣāntare rājño nr̥pasya yogo rājayogo rājasambandhas taṃ vinā pṛthvi bhūmir na rājate* | *śāstaraṃ vinā bhūmau nānopadravasambhavāt* | *rājā candraḥ* | *somo 'smākaṃ brāhmaṇānāṃ rājā iti śruteḥ* | *tasya yogaṃ sambandhaṃ vinā niśā rātrir na rājate* | *rājayogaṃ vinā nr̥pasambandhaṃ vinā mudrā rājabhiḥ patreṣu kriyamāṇas cihnaviśeṣaḥ* | *vicitrāpi* | *pṛthvipakṣe ratnādījanakatvena vilakṣaṇāpi niśāpakṣe grahanakṣatrādibhir vicitrāpi mudrāpakṣe rekhābhir vicitrāpi na rājate* |.

सत्यमेकमजं नित्यमनन्तमक्षयं ध्रुवम् ।

ज्ञात्वा यस्तं वदेद्धिमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

यत्किञ्चिदैक्येन पश्यति स एकः । †तस्य मनो जानाति नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा भवति †स सत्यवादी कथ्यते ।

- 5 प्रसरं भासते शक्तिः संकोचं भासतेऽपि च ।
तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥
विश्वातीतात्तया विश्वमेकमेव विराजते ।
संयोगेन सदा यस्य सिद्धयोगी स गद्यते ॥ XLIV.8॥
सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।
10 स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते ॥ XLIV.9॥
उदासीनः सदा शान्तो महानन्दमयोऽपि च ।
यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10॥

Sources: 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhīraḥ satyavādī sa kathyate | 5-6 ≈ SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktiḥ saṃkocaṃ bhāsate śīvaḥ | tayor yogasya kartā yaḥ sa bhavet siddhayogirāḥ | 7-8 ≈ SSP 6.65 (Ed. p. 130): viśvātītaṃ yathā viśvam ekam eva virājate | saṃyogena sadā yas tu siddhayogī bhavet tu saḥ || 9-10 ≈ SSP 6.66 (Ed. p. 130): sarvāsāṃ nijavṛttināṃ prasṛtiḥ bhajate layam | sa bhavet siddhasiddhānte siddhayogī mahābalaḥ | 11-12 ≈ SSP 6.67 (Ed. p. 130): udāsīnaḥ sadā śāntaḥ svastho 'ntarnijabhāsakaḥ | mahānandamayo dhīraḥ sa bhavet siddhayogirāḥ |

1 ekam cett.] ekām DU₁ ajam cett.] ja D nityam Belp] nityam cett. anantam Belp] manam tam DU₁U₂ 2 jñātvā cett.] jñātvāt LD yas tam em.] hyas tam U₁ hyevam β hy.... D vaded cett.] vadet U₂ satyavādī cett.] om. L sa cett.] om. U₂ 3 yatkiṃcid DPU₁] yatkiṃcin E yatkiṃ BL om. U₂ aikyena D] aikena U₁ kena BL yena P na E om. U₂ paśyati DEP] paśyati U₁ paśyaṃti BL om. U₂ sa cett.] sa sa D om. U₂ ekaḥ cett.] eko E om. U₂ tasya cett.] hyevam E om. U₂ mano DU₁] manaso Belp om. U₂ jānāti L] vijānāti E na jānāti P jānāti B jātītā D jnānaṃti U₁ om. U₂ nāśo na D] na nāśo na BLP nāśa na E tādrśot U₁ om. U₂ tādrśam cett.] om. U₂ padārtham cett.] padārtha P om. U₂ jñātvā cett.] jñā BL om. U₂ kāle cett.] kāla° DU₁ om. U₂ ceṣṭā cett.] om. U₂ 4 bhavati cett.] om. U₂ sa satyavādī kathyate cett.] om. U₂ 5 prasaram conj.] vāsare PLU₂ vāsvare E vāsvre B vāsare DU₁ bhāsate conj.] bhāsvare BDEPU₂ bhāskare LU₁ śaktiḥ cett.] śaktiḥ | DU₂ om. BL saṃkocaṃ conj.] saṃkoco DEPU₁U₂ om. BL bhāsate conj.] bhāsvare DEPU₂ bhāskare U₁ om. BL 6 tayoh cett.] om. BLU₁ saṃyogakartā yaḥ cett.] sayogaḥ kartavyaḥ B saṃyogaḥ kartā yaḥ L sa bhavet cett.] bhavat B saṃvit svabhāvāt U₁ 7 viśvātītātayā em.] viśvātītātayā BL viśvātītātayā DU₂ viśvānitātayā EP viśvāso viśvātītātayā U₁ 8 saṃyogena D] saṃyogo na cett. gadyate cett.] kathyate PU₁ 9 nijavṛttinām cett.] bijavṛttinām BL vismṛtiṃ U₁U₂] vismṛtiṃ L vismṛti BP vismṛti E 10 siddhānte cett.] siddhasiddhānto E 11 udāsīnaḥ cett.] udāsīna U₁ om. L sadā śānto cett.] om. L mahānandamayo BU₁] mahānandamayā U₂ brahmānandamayo EP om. L 'pi ca cett.] om. L 12 yo bhavet siddhayogena siddhayogī sa kathyate cett.] om. L

Notes: 9 sarvāsām ...: From the first word of verse XLIV.9 up to the middle of section L a larger lacunae starts in D. The omissions will not be recorded to avoid the inflation of the critical apparatus. The reader will be notified once the evidence from D resumes.

XLIV.6 Having known the one truth which is unborn, eternal, infinite, imperishable [and] changeless, the wise man who proclaims it is said to be a speaker of truth.

Whatever he sees united, he is one [with it]. †...†,¹³ he is called a speaker of truth.

XLIV.7 Śakti shines forth as expansion and as contraction.¹⁴ He who unites those two, he experiences true yoga.¹⁵

XLIV.8 He whose world shines forth as only one, as a result of transcending the world through constant union with her [Śakti], is called a perfected yogin.

XLIV.9 He who forgets all inherent fluctuations [of the mind]¹⁶, he is called a perfected yogin according to the doctrine of the Siddhas.

XLIV.10 One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga is said to be a perfected yogin.¹⁷

¹³Rāmacandra appears to elucidate the preceding verse or add relevant information in his prose interjections. As the transmission lacks convincing meaning, I have marked the passage with cruxes.

¹⁴Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* and redacted it. The transmission of the manuscripts introduces *bhāskara* ("sun") instead of the source text's *bhāṣate*, and *vāsara* ("day") instead of *prasara*. As this makes little sense even with much imagination, I emend the text according to the source. However, the editorial change from *śivaḥ* to '*pi ca* should be retained as this aligns with Rāmacandra's previous redactions of his source texts, where he strives not to mention specific deities by name. In this passage, he also seems to consider SSP 4.19: *sarvaśaktiprasarasanaṅkābhyaṁ jāgatsṛṣṭiḥ saṁhṛtiś ca bhavaty eva na sandehaḥ | tasmāt tāṁ mūlam ity ucyate* | "There is no doubt that the creation and destruction of the world result from the expansion and contraction of Sarvaśakti." This teaching appears to be associated with *Kubjikāmatatantra* II.40-43.

¹⁵For a discussion of Satyayoga see p.??.

¹⁶*Siddhasiddhāntapaddhati* (cf. **sources**) glosses the description with *laya* instead of *vismṛti* in order to simplify the terminology: "[When] the flow of all one's fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin according to the doctrine of the Siddhas." In *Haṭhapradīpikā* 4.25*25 (4.34 in the Vulgate of the *Haṭhapradīpikā*) *laya* is defined as *viśayavismṛti*: *apunarvāsanothānāl layo viśayavismṛtiḥ* |

¹⁷For a discussion of Siddhayoga see p.??.

[XLV. kamalānām saṃketam adbhutam]

अधुना कमलानां तु शृणु संकेतमद्भुतम् ।
 अनेकाकारभेदोत्थं कं स्वरूपन्तु निर्मलम् ।
 कमलं तेन विख्यातं त्रिविधं तत्त्वदेहकम् ॥ XLVI.1॥

[XLVI. ādhāarakamalam]

5

अथाधःकमलं कथ्यते । आधारकमलम् । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपम् ।
 स आत्मानं अनेकरूपं पश्यति । तद्दर्शनं कमलमिति कथ्यते । तस्मात्कमलमिति संज्ञा । अस्या-
 धारः कमलस्य दलचतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य । द्वितीयं राजोगुणस्य । तृतीयं तमोगु-
 णस्य । चतुर्थे दले मनस्तिष्ठति । एतद्दलचतुष्टयसंगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्च-
 10 लीकृते सति पुरुषस्य समीपे मरणं न गच्छति ।

Sources: 2-4 cf. YSv (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhutam | anekākārabhedottham kaṃ svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 7-8 cf. YSv (PT p. 844): tatrādhāraś catuṣpatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhasādhuvaro bhavet | asmin sati sthite citte yamo vandiva gacchati |

2 śṛṇu cett.] nuṣṭe P 3 anekākārabhedottham EU₁] anekākārabhedocchaṃ BP anekākārabhedāttham L kaṃ cett.] kiṃ BL sva° U₂ om. U₁ svarūpan tu nirmalam conj.] svarūpātmakam malam BELP svarūpātmakam malam U₁ svarūpātmakam param U₂ 4 trividham cett.] vividham P tattvadehakam em.] tatra dehagam BELU₂ tena dehagam U₁ 6 athādhaḥ PU₁U₂] athādha° BL om. E kamalam cett.] om. E kathyate cett.] om. E adhāarakamalam E] ādhāarakamalam LPU₁U₂ ārakamalam B saṃjñā cett.] kaṃ E kamalam ātmasvarūpam conj.] kamātmavarūpam P kāmātmavarūpam L kamātmā tasmāt kamalam iti saṃjñā E masvarūpam B kaḥ ātmā U₁ ekam ātmasvarūpam || U₂ 7 sa ātmānam em.] sa ātmanam BLPU₁U₂ om. E anekarūpam PU₂] anekarūpam svarūpam U₁ anarūpam BL om. E paśyati cett.] paśyate U₁ om. E tad darśanam U₂] tadṛśanam U₁ tadṛśanam P tadṛśa BL om. E kamalam em.] kamala U₁ malam U₂ mala P na BL om. E iti kathyate U₁] ity ucyate BLPU₂ om. E tasmā BLPU₁U₂] om. E kamalam cett.] kamala U₁ om. E iti BLPU₁U₂] om. E saṃjñā cett.] saṃjñām L om. E 7-8 asyādharāḥ BELP] asyādharā° U₁U₂ 8 kamalasya dalaṃ BLPU₁U₂] kamala° E dalacatuṣṭayam U₁U₂] dalaṃ catuṣṭayam BL catuṣṭayam E om. P bhavati cett.] bhavati BL om. P prathamadalaṃ U₁] prathamam BELU₂ om. P sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya LU₂] rājayogasya P rājayogaya E rājoguṇaḥ B rājoguṇa U₁ 8-9 tamoguṇasya PU₁U₂] tamoguṇaḥ EL tamoguṇ B 9 caturthe cett.] caturtho E om. B dale mana ELU₂] dalam enas P dalaṃ manaḥ U₁ om. B tiṣṭhati cett.] tiṣṭhati U₁ om. B etad cett.] etac U₁ om. B dala cett.] om. BU₁ catuṣṭaya° PU₁U₂] catuṣṭayam EL om. B saṃgād PU₁] ca saṃgād E saṃjñāgīd L saṃyogād U₂ om. B ātmā cett.] ātma U₁ om. B sādhasādhu U₂] sādhasādhu U₁ sāvadhvasādhu P sādhu EL om. B karoti cett.] om. B tasmin cett.] om. U₁ kamale cett.] om. U₁ 9-10 nīcali EPU₂] niccali BL om. U₁ 10 kṛte cett.] om. U₁ sati cett.] om. U₁ puruṣasya cett.] om. U₁ samīpe cett.] om. U₁ maraṇam cett.] om. U₁ na gacchati cett.] nāgacchati U₂ om. U₁

[XLV. The wonderful, esoteric teaching of the lotus flowers]

XLV.1 Now, listen to the wonderful, esoteric teaching of the lotus flowers. What pure lotus arises in many different forms, is one's true nature,¹⁸ [and] therefore known as the threefold body of [supreme] reality?¹⁹

[XLVI. Lotus of support]

Now, the lower lotus is described. [That is] the lotus of support. Why does it have the technical term "lotus"? The lotus has the nature of the self.²⁰ One perceives the self in many forms. Perceiving that is called a lotus. Thus, its technical term is "lotus". Its support is the quadruplet of the petals of the lotus. The first petal consists of the *sattva*-quality. The second consists of the *rajas*-quality. The third consists of *tamas*-quality. In the fourth petal is the mind. As a result of the connection of the four petals, the self acts [in a] good and bad [way]. When the lotus is made motionless, death does not come near the person.²¹

¹⁸I decided to emend according to the source text and read *svarūpan tu nirmalam*, since the readings *svarūpātmakam malam* or *svasvarūpātmakam malam* would render the essential nature and the lotus as impure, which would be nonsensical—as the essential nature in the preceding sections is always presented as intrinsically pure, and the lotus is a symbol of purity. The scribe of U₂ attempted to preserve the reading and emended *malam* to *param*. Considering the source text's reading *svarūpan tu nirmalam*, we can see that *malam* resulted from *nirmalam*. This reading provides a much better sense. In the case of the last *pāda*, the manuscript's reading of *tattra dehagam* or *tena dehagam* is a corruption of the source text's reading *tattvadehakam*.

¹⁹This verse introduces the following sections which present three lotusses in the body. The first one is the four-petalled lotus of the *mūlādhāra*. The second one is the twelve-petalled lotus of the heart. The third lotus has eight petals and is situated within the twelve-petalled lotus of the heart.

²⁰The context and the variants of the manuscripts suggest the conjecture to *kamalam ātmas-varupam*.

²¹In *Yogatattvabindu* section IV the *mūlādhāra* is associated with the same four petals. Thus, we must assume that the lower lotus is situated at the beginning of the central channel. Or, as manuscript U₂ declares in its additional material that the *adhārācakra* is at the anus. The main difference, however, is that this time, the location is described as a *kamala* and not as a *cakra*. Interestingly, the passage implies an unspecified yogic practice. In order to delay death, the unspecified practice instructs to cause stillness within the *kamala*. Is this the same as the meditation technique in the context of the first *cakra*?

[XLVII. hṛdayakamalasya bhedaḥ]

इदानीं हृदयकमलस्य भेदः कथ्यते। द्वादशदलानि सिद्धपुरुषाः कथयन्ति। तथा द्विषणां दला-
नामष्टदलं मध्ये एकं कठिनं भवति। तदष्टदलं कमलं हृदये तिष्ठति। ते उभे हृदये तिष्ठतः। प्रथमे-
दले शब्दस्तिष्ठति। द्वितीये दले स्पर्शस्तिष्ठति। तृतीये दले रूपं तिष्ठति। चतुर्थे दले रसस्तिष्ठति।
5 पञ्चमे दले गन्धस्तिष्ठति। षष्ठे दले चित्तं तिष्ठति। सप्तमे दले बुद्धिस्तिष्ठति। अष्टमे दलेऽहंकारस्ति-
ष्ठति। एतदष्टदलमध्ये समग्रपृथिव्याकारो वर्तते। अथ च तत्कमलं अयोमुखं तिष्ठति। अस्य कम-
लस्य ध्यानादात्मप्रकाशो भवति। प्रकाशादनन्तरं कमलमूर्ध्वमुखं भवति। तथा सूर्यप्रकाशादनन्तरं
तदा कमलमध्ये कमलं विकसति।

Sources: 2-3 cf. YSv (PT p. 844): anāhato dvitiyaṃ yatkaṭhyate śṛṇu śraddhayā | anāhate mahāpiṭhe caturasrasamanvitam | varṭtate 'ṣṭadalaṃ padmam adhovaktraṇ tu satpuram | 3-6 cf. YSv (PT p. 844): sparśaśabdarūparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭadalaśamsthitaḥ | 6-7 cf. YSv (PT p. 844): saparyā prthag ākāraḥ varṭtate tatra niścī-
tam | dhyānād ātmaprakāśo 'sya prakāśaṃ kamalaṃ tataḥ | 7-8 cf. YSv (PT p. 845): yathā sūryaprakāśena ūrdhvvavaktraṃ prakāśitam | ātma dhyānāt sadā tatra āyur vṛddhir dine dine |

2 hṛdayakamalasya bhedaḥ BLP] hṛdayakamalasya dvitiyo bhedaḥ U₁ hṛdayakamalasya bhedaḥ U₂ hṛyakamalahedaḥ E kathyate cett.] kathyante E dvādaśadalāni βU₁] om. DN₁N₂ sid-
dhapuruṣāḥ cett.] siddhāḥ puruṣāḥ U₂ kathayanti EP] kathyante BLU₁ kathayanti U₂ tathā BLP_{U₂}] tathāpi U₁ om. E dviṣaṇṇām SELLMER em.] dviṣaṇṇām PU₂ dviṣaṇā BL varṇa° U₁ anu-
parṇa° E 2-3 dalānām EPU₁U₂] dalānā BL 3 aṣṭadalaṃ conj.] aṣṭadalānām EPU₂ aṣṭadalā U₁ madhye PU₂] madhya BEL ekam cett.] eva U₁ kaṭhinam E] kaṭhinam BLP_{U₂} kaṭitam U₁ tadaṣṭadalaṃ cett.] tata aṣṭadalaṃ U₁ te ubhe PLU₁] te ubha BU₂ te ubhaye E hṛdaye cett.] pi U₁ tiṣṭhataḥ cett.] kathyate U₁ 3-4 prathame dale EU₁] prathamadale P prathamadale | BL prathamadala° U₂ 4 śabdas cett.] śabdaḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ dvitiye dale PU₁] dvitiyadale cett. sparśas cett.] sparśaḥ EU₁ tiṣṭhati cett.] om. E tritiye E] tritiya° BL tritiya° PU₁U₂ rūpaṃ cett.] rūpaḥ U₁ caturthe dale EP] caturthadale BLU₁ caturthadala° U₂ rasas cett.] rasaḥ U₁ 5 pañcame dale EU₁U₂] pañcamadale cett. gaṇdhas cett.] gaṇdha BP gaṇdhaḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale U₁U₂] saṣṭhadale BPL saṣṭhe dale U₁U₂ paṣṭhadale E cittaṃ EPU₂] citta B citta L cittaḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saptame dale EU₁U₂] saptamadale cett. buddhis cett.] budhiḥ U₁ aṣṭame dale EPU₁U₂] aṣṭamadale BL 'haṃkāras EP] ahaṃkāras BL ahaṃkāraḥ U₁U₂ 6 etad aṣṭadalamadhye cett.] etad aṣṭadale madhye P etad tatadalamadhye U₁ samagraprthivyākāro BPLU₂] samagrā prthivākāro U₁ prthivyākāro E tatkamalaṃ U₁] tatkamalamadhye cett. adhomukhaṃ U₁] mukhaṃ cett. 7 dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātprakāśo U₂ nādāt prakāśo E prakāśād cett.] prakāśāvan L prakāśa° E anantaram PU₁U₂] anantara | B antaram L °namtaram E ka-
malam cett.] kamalaṃ B ūrdhvamukhaṃ cett.] mūrdhvaṃ mukhaṃ B tathā cett.] yathā U₁ sūryaprakāśād anantaram U₂] sūryo prakāśānamtaram | B sūryaprakāśānamtaram EPLU₁ 8 tadā kamalamadhye BPL] tadā malamadhye U₂ tadā saromadhye E tadā U₁ vikasati cett.] visati P

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

[XLVII. Division of the heart lotus]

Now, the division of the heart lotus is taught. The accomplished persons teach twelve petals of it. So, too, in the middle of the twelve petals, there is one solid eight-petalled [lotus].²² This eight-leaved lotus is situated in the heart. They are both situated in the heart.²³

Sound resides in the first petal. Touch resides in the second petal. The form resides in the third petal. The taste resides in the fourth petal. The smell resides in the fifth petal. The mental faculty (*citta*) is situated in the sixth petal. The intellect resides in the seventh petal. The principle of individuation resides in the eighth petal. The form of the entire earth exists within the eight petals.²⁴

Moreover, this lotus is downward facing. As a result of the meditation on that lotus, the light of the self arises. Upon that illumination, the lotus faces upwards without delay. Therefore, immediately after the illumination, which is like [the light of] the sun, the lotus within the lotus blooms.

²²Rāmacandra introduces the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart as early as section VII on p. ?? . The phrase *ekaṃ kaṭhinam bhavati* is peculiar. However, since this second lotus within the lotus faces downwards initially and is turned upwards to bloom through meditation, it seems logical that the author wants the reader to understand that before the lotus flower blooms, its petals are closed, forming a firm or hard unit. Therefore, it seems plausible to interpret *ekaṃ* as one single eight-petalled lotus bud and *kaṭhinam* literally as hard, describing the property of hardness of a closed lotus bud.

²³The concept of a distinguished space within the lotus of the heart (*hṛdayākāśa*), where the self (*ātman*) resides, traces back to early Upanishadic literature, particularly in *Chāndogya Upaniṣad* 8.1.1-5. The specific notion of a twelve-petalled lotus within an eight-petalled lotus is further developed by non-Saiddhāntika Śaiva exegetes of Kashmir, especially within the Trika tradition, a subdivision of the Śaktitantra division of the Vidyāpīṭha. For a concise discussion on the meditation method focusing on the two heart lotuses, see *Vijñānabhairava*, 2013: 49. Furthermore, this dual lotus concept appears in the *Siddhayogeśvarīmata* chapters 17 and 20. Here, amidst intricate descriptions of possession, rites, and deity worship, an elaborate *maṇḍala* is depicted, featuring a twelve-spoked *cakra* embedded with an eight-petalled lotus. For a visual representation of the *maṇḍala* in *Siddhayogeśvarīmata* 20, see Törzsök, 2022: 117-124.

²⁴For the Śaiva exegetes of Kashmir, the heart is the binding force of all conscious experiences. The individual person is a *kula* composed of eight elements: five senses, the ego, the mental faculty and the intellect. These eight are a unified, interrelated *kula* based on consciousness as their common substratum. Cf. Pandey, 1963: 594-597 and Muller-Ortega, 1989: 59.

तथेदमप्यात्मप्रकाशानन्तरमूर्ध्वमुखं विकसति । तन्मध्ये परमानन्दरूपा भूमिर्भवति । तस्याहं सोऽहं स इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानादिने दिने आयूर्वर्धयति । रोगा दूरे भवन्ति ।

शक्तिस्त्रिशाल्येका कृता सम्यक्सुद्रा च खेचरी ।

चिदानन्दोदयश्चन्द्रश्चेतना चन्द्रिकान्विता ॥ XLVII.1॥

Sources: 2-4 cf. YSv (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitāḥ | yasya mudrābhyāsaśāli samyak siddhā ca khecarī | cidānandamayam cittam cetanā candrikānvitā |

1 tatheda EPU₂] tathā idam U₁ tam BL apy EU₁] api cett. ātmaprakāśānaṃtaram PU₂] ātmaprakāśānataram U₁ ātmaprakāśānantaram E ūrdhvamukhaṃ ELU₁U₂] ūrdhvaṃ mukhaṃ P mūrdhvaṃ mukhaṃ B tanmadhye cett.] tanamadhye U₂ °rūpā bhūmir cett.] °rūpo bhūmir L bhavati cett.] bhavati U₁ 2 haṃ sa cett.] ham E tasyā PU₁U₂] tasya BL svātmano cett.] svātmanaḥ U₁ dhyānād cett.] dhyād BU₂ āyūr cett.] hy āyur E vardhayati BL] varddhati U₁U₂ varddhate EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE 3 śaktis BLPU₁U₂] tathā dviśaśaktis E triśālyekā kṛtā conj.] unṃ.trivali kṛtaṃ U₁ tritayalokāntaḥ U₂ tritayalokānta° P ṛtīyalokāntaḥ E tritayo lokānta° BL mudrā cett.] samudrā E ca khecarī PLU₂] bhavati khecarī unṃ. U₁ ca khecarī B khecarī unṃ. E 4 cidānandodayaś em.] cidānaṃdodayaś U₁ cidānaṃdādayoś BL cidānandādvaya E cidānandādayaś P cidānaṃdādayaḥ U₂ candraḥ em.] candra° E caṃdrīś P caṃdraḥś U₁ caṃdrāś U₂ om. BL cetanā em.] cetanaś U₁ caṃdrikā E cadrikā P cadrikā B caṃdrikā L cadrikā U₂ candrikānvitā em.] caṃdrakānvitā U₁ veti nāmānvitāḥ E cetanānvitāḥ P cetanānvitāḥ U₂ cetanvitāḥ BL

Notes: 2 rogā dūre: Evidence of E resumes at this point and resynchronizes with the structure of the other witnesses.

Terefore, only after the illumination of the self, the upward-facing [lotus] blooms. Within it, the stage of the supreme bliss arises. The technical designation of it is “I am he, he is I” (*ahaṃ so ’haṃ saḥ*). Because of the meditation on one’s own the self, the lifespan increases day by day. Diseases are remote.

XLVII.1 The Śakti, furnished with the three [moon, sun and fire], that has been completely made into one,²⁵ is the seal that is Khecari.²⁶ The moon has the arising of the bliss of consciousness. Consciousness is endowed with the light of the moon.

²⁵The problem with this verse lies in *pāda* a. The only representative of the α -group available for this passage, manuscript U₁, reads *śaktis trivali kṛtaṃ*, and is closer to the reading of the source text than all other readings of the β -group manuscripts. The source text reads *yasya mudrābhyāśālī*. However, the reading of U₁ is unmetrical. It seems that °*vali* in manuscript U₁ is a corruption of °*śālī* from the source text. Therefore, an important intermediate step here would be to first reconstruct *śaktis triśālī kṛtaṃ*, which is still unmetrical. The missing syllable can be derived as follows. The Śakti mentioned in our half-verse, according to the previously reconstructed intermediate step, is equipped with three. According to the following verses XLVII.2-4, the only mentioned triad is the triad consisting of moon, sun, and fire. It is therefore plausible that the adjective *triśālī* assumes the gender of Śakti and is understood as “equipped with [the] three”, and that these three are the triad mentioned in the subsequent verses. The only verb of the half-verse, the past passive participle *kṛtaṃ*, which stands in the masculine or neuter, has no referent in this half-verse but is surrounded by feminine nouns, suggesting an emendation to the feminine gender. This leads us to the next step of reconstruction, namely to *śaktis triśālī kṛtā*. In the following verses, *paramātman* stands as *cetanā* for the sun, *svayam agniḥ* for the own fire which perhaps could be interpreted as the individual self, and the moon is equated with the *manas*. By uniting the *prakāśa* of the fire with the *ānanda* of the *manas*, i.e., the moon, the moon is ultimately consumed by the fire. The sun and the fire are intrinsically connected. Thus, the three become one. It seems to me that Rāmacandra wants to express in *pāda* a that Śakti, which is furnished with three, should be made into one. A distant variant of this half-verse from the source text is found in a quotation by Jayaratha *ad Tantrāloka* 32.63, introduced with *yad āgamaḥ: ekaṃ sṛṣṭimayaṃ bijam ekā mudrā ca khecarī* | “There is one seed [syllable], which contains creation, one *mudrā*, *khecari*”. Based on the context of the passage and the formulation from *Tantrāloka* 32.63, I propose as the final step of the verse reconstruction the now metrical conjecture to *śaktis triśālyekā kṛtā*. This could explain the readings of the β -group, which are based on similar orthography: शक्तिस्त्रिषाल्येका कृता looks very similar to शक्तिस्तृतीयलोकान्तः.

²⁶In the Haṭha- and Rājayogacorpuses *Khecarīmudrā* usually refers either to a physical practice in which the yogin inserts his tongue into the nasopharyngeal cavity, (cf. Mallinson, 2010) or to *sāmbhavamudrā*, like in *Śivayogapradīpikā* 5.3, *Haṭhapradīpikā* 4.5-7 or *Candrāvalokana* 2, which equate *khecari* and *sāmbhavi*. Judging by the passage’s context, however, neither seems to be the case. This passage seems to draw on the concept of *khecarīmudrā* of the Kashmiri Śaiva exegetes of the ...

परमात्मा महासूर्यरश्मिपुञ्जः प्रकाशकः ।
प्रकाशानन्दयोरैक्यं प्रकर्तव्यं निरन्तरम् ॥ XLVII.2॥

स्वयमग्निर्महाज्योतिराभाति परमं पदम् ।
सदोदितमनश्चन्द्रः सूर्योदयमिवेक्षते ॥ XLVII.3॥

5

तेन ग्रस्तो मनश्चन्द्रः सोऽपि लीनः स्वयंपदे ।
पदमेव महानग्निर्येन ग्रस्तं कलामयं ।
एवं चन्द्रार्कवह्नीनां सङ्केतः परमार्थतः ॥ XLVII.4॥

Sources: 1-5 cf. YSv (PT p. 845): paramātmā mahāsūryaḥ sūrya ekaḥ prakāśakaḥ | prakāśā-
nandayor aikyaṃ kartavyaṃ ca nirantaram | diptas tathā mahājyotir avirbhāti paraṃ padam |
sadoditaṃ manaḥsūryaṃ candrajyotir ivekṣate |

1 paramātmā mahāsūryaraśmipūñjaḥ U₁] paramātmā mahāsūryaraśmipūñja° BLP_U₂ paramāt-
manā saharaśmipūñja° E prakāśakaḥ cett.] prakāśaḥ E 3 agnir cett.] manasi E mahājy-
otir cett.] mahājyotiḥ U₁ ābhāti cett.] abhāti U₁ paramaṃ padam EPL_U₁] paramapadam B
paramapadam U₂ 4 sadoditamanaś BEL] sadoditamanaś U₁ sadoditaṃ manaś PU₂ can-
draḥ cett.] cadraḥ B sūryodayam E] sūryodaya BPL_U₂ sūryodaye U₁ ivekṣate cett.] avekṣate E
ca lakṣyate U₁ 5 grasto cett.] graste U₁U₂ manaś cett.] manaḥ | B candraḥ cett.] ścamdraḥ
B linaḥ P] lina B linam LU₁ lipyaḥ EU₂ 6 padam cett.] m P mahānagnir cett.] mahānagniḥ
L yena PU₁U₂] yame E sūrya° BL kalāmayaṃ cett.] kalāmayaḥ U₁ 7 candrārkavahninām
EPU₂] camdrārkavahninām L camdrārkavahninām B camdrārkavatām U₁ saṅketaḥ cett.]
saṃketanaṃ BL paramārthataḥ cett.] paramārthataḥ vā U₁

XLVII.2 The supreme self is a mass of rays like a great sun, [and] it is an illuminator. The bliss and the light should be united constantly.

XLVII.3 One's own fire, the great light illumines the supreme place. The moon, being the mind that constantly arises, is perceived as though it were the rising of the sun.

XLVII.4 Because of that, the moon, which is the mind, is devoured. Moreover, he disssolves into its own place. That very place is the great fire, by which [the moon] consisting of its digits is devoured. Thus, the esoteric teaching of the moon, sun and fire according to its highest meaning.²⁷

Trika division. Cf. *Parātriśikā*, verse 1 with Abhinavagupta's commentary. Here, Abhinavagupta equates Khecari with Śakti as Rāmacandra does in our verse, cf. Singh, Lakshman-Joo, and Bäumer, 2005: 7. Muller-Ortega (1989: 142-146) explains in this regard, that *khecarimudrā* is "the ability of consciousness to freely move (*carati*) about in the space (*kha*) of the heart".

²⁷ These verses seem to explain the preceding meditation on the lotus of the heart in an esoteric way. Abhinavagupta describes a largely similar practice in his *Tantrāloka* 5.19b-25a: *tatra dhyānamayaṃ tāvad anuttaram ihocyate | yaḥ prakāśaḥ svatantra 'yaṃ citśvabhāvo hṛdi sthitaḥ | sarvatattvamayaḥ proktam etac ca triśīromate | kadaṃliśaṃputākāraṃ sambāhyābhyantarāntaram iṣate hṛdayāntaḥstam tatpuṣpam iva tattvavit somasūryāgnisaṃghaṭṭam tatra dhyāyēd ananyadhīḥ taddhyānāraṇisaṃkṣobhān mahābhairavahavyabhuk hṛdayākhye mahākūṇḍe jāvalan sphittāṃ vrajet | tasya śaktimataḥ sphitaśakter bhairavatejaśaḥ mātṛmānaprameyākhyam dhāmabhedena bhāvayet | vahnyarkasomaśaktinām tad eva tri-tayam bhavet | parā parāparā ceyam aparā ca sadoditā |* Muller-Ortega (1989: 157) translates: "Now as for the Supreme, as it is called here, there is meditation on it. The light, the freedom whose essential nature is consciousness, contains principles, realities, and things within it. This light abides in the Heart. It has been described in this way in the *Triśīro-mata*: The knower of truth sees that reality within the Heart like a flower within which are all external and internal things, a flower shaped like a plantain bloom. He should meditate with undistracted mind on the union there in the Heart of the sun, moon, and fire. From this meditation, as from the agitation of two firesticks, one comes to experience the oblation fire of the great Bhairava, which expands and flames violently in the great firepit known as the Heart. Having arrived at the effulgence of Bhairava, which is the possessor of the powers and full of the powers, one should contemplate its identity with the abode of the knowing subject, the means of knowledge, and the known object. That triad is the very same triad as the triad of powers of fire, sun, and moon, as well as that of the always arising powers of Parā, Parāparā and Aparā."