

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical and Synoptic
Edition with annotated Translation

Von
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Indica et Tibetica Verlag
Marburg 2024

Bibliographische Information Der Deutschen Bibliothek

Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliographie; detaillierte bibliographische Informationen sind im Internet über <http://dnb.ddb.de> abrufbar.

Bibliographic information published by Die Deutschen Bibliothek

Die Deutsche Bibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data is available in the Internet at <http://dnb.ddb.de>.

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Satz: Nils Jacob Liersch

Herstellung: BoD – Books on Demand GmbH, Norderstedt

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Introduction

The List of the 15 Yogas

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

Sources

The Additions of SORI 6082 - U₂

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

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

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

Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

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

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

Marking the Reliability of Sources and Testimonia in the Critical Apparatus

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Punctuation

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

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

Sandhi

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

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

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

Class Nasals

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

Lists

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

Critical Edition & Annotated Translation

[I.^{i-x} Introduction]

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

[II.^{i-x} Kriyāyoga]

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

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

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

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

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

[I.^{i-x} Introduction]

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

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

[II.^{i-x} Kriyāyoga]

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

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

hpb

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

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

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

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

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

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

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

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

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

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

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

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

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

hpb

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

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

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

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

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

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

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

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

Testimonia: **1 Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 2-3: atha rājayogasya bhedau kathyete || **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 3: siddhakuṇḍaliyogaḥ mantrayogaḥ ceti | **2 Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 3-4: mūlakandasthāne ekā tejomayā mahānāḍī vartate | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 4: iyaṁ iḍāpiṅgalasuṣumṇā bhedā tridhā | **3 Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 4: vāmaabhāge caṁdrarūpā iḍā | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 4: dakṣiṇabhāge sūryarūpā piṅgalā | **4 Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 5: madhyamārge atisūkṣmā viṣatam-tusamākārā koṭīvidyutprabhā **Re**] *Siddhasiddhāntapaddhati* 2.26 (Ed. p. 38): mūlakandā daṇḍalagnāṁ brahmanāḍiṁ śvetavarṇaṁ brahmarandhraparyantaṁ gatāṁ saṁsmaret | tanmadhye kamalatantunibhāṁ vidyutkoṭiprabhāṁ ūrdhvagāminīṁ tām mūrtaṁ manasā lakṣayet | sarvasiddhipradā bhavati | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 5-6: bhuktimuktipradā suṣumṇā nāḍī vartate | yasyāḥ jñāne puruṣaḥ sarvajño bhavati |

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

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

Now varieties of Rājayoga will be described.

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

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

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

hpb

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

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

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

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

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

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

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

Testimonia: **1 Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 6: atas taj jñānotpattāv upāyā ucyante | **Ri**] SSP 2.1 (Ed. p. 29): piṇḍe navacakrāṇi | ādhāre brahmacakraṃ tridhāvartaṃ bhagamaṇḍalākāram | tatra mūlakandaḥ | tatra śaktiṃ pāvākākārāṃ dhyāyet | tatraiva kāmārūpapiṭhaṃ sarvakāmaphalapradaṃ bhavati ||2.1| **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: gudamūlacakraṃ caturdalaṃ | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: tanmadhye trikoṇākāraṃ kāmapiṭhaṃ | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: tatpīṭhamadhya agniśikhākārā gaṇeśamūrtir varttate | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 8-9: tasyā mūrter dhyānakaraṇāt sakalakāvyaṇāṭakādisakalavāṇmayam vinābhyāseṇa puruṣasya manomadhya sphurati |

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

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

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

hpb

¹⁹This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra named Kāmarūpa, specifically the present-day Kāmākhyā Temple in Assam, which is located in different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see LIERSCH, 2023: 48-58, 129, ROSATI, 2020: *et passim* and MALLINSON and SZÁNTÓ, 2021: 119, footnote 144.

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

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

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

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

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

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

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

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

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

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

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

²² The term *uḍḍīyāna* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-Tantra, see WHITE, 1996: 260. According to URBAN (2010) and DYCZKOWSKI (1988), *Uḍḍīyāna* is ...

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

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

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

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

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

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

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

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

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

²³ A second deity seems redundant here.

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

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

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

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

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

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

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

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

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

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

The mind resides in the *cakra*. Manas is the deity. Bahi is the power²⁶ The Ṛṣi is the self.^[v] In the middle of the navel exists a lotus. Its stalk measures ten *āṅgulas*. The stalk is soft, pure [and] facing downwards. In its middle [it is] endowed with the shine of a banana-flower. The mind is unstable, fickle, and full of doubt.^[x] While the mind rests on the white eastern petal, clear intellect [endowed with] *dharma*, fame and knowledge etc. arises. While in the south-east, [which is] reddish in color a mind that is weak due to sleep, laziness and illusion arises. While in the right south, [being] black in color, anger is generated. While in the southwest, [being] blue in color, a mind of pride arises. While in the west, [being] brown in color, a mind that is longing for play, laughing, and celebration arises.^[xv] While in the northwest, [being] dark in color, a mind restless by sorrow arises. While in the north, [being] yellow in color, a very happy mind with erotic and enjoyment arises. While in north-east [being] whitish in color, a mind of unity through knowledge arises.

hpb

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

caraṇāṅguṣṭhayaoryugmāt sañcintya suṣīrāntanau |
suṣīrāntabahiśśaktiṃ vyāpinīm cintayet tataḥ ||

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

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

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

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

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

Testimonia: ¹Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 3-4: ta ca prāṇavāyoḥ sthānam | aṣṭadalakamalamadhye liṅgākārā karṇikā ¹Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 4: kaliketi saṃjñikāsti tanmadhye padmarāgaratnasamānavarṇā ṅguṣṭhāpramāṇā ekā puttalikā ²Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 5: jiveti saṃjñikāsti | tasyāḥ balaṃ svarūpaṃ ca koṭijihvābhir vaktum na śakyam || ³Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 5-6: asyā mūrter dhyānakaraṇāt sādhakasya svargapātāla ākāśagaṇḍharvakiṃnraguhyakavidyādharastrīyo vaśā bhavati | ⁴Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 6-7: pṛthivī loke manuṣyādi strīṇāṃ kākathā cha | ⁵Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 7: kaṇṭhasthāne pañcamāṇaṃ ṣoḍaśadalam viśuddhasaṃjñākaṃ cakram varttate ||

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

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

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

hpb

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

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

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

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

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

aṅguṣṭhamātraḥ puruṣo 'ntarātmā
sadā janānāṃ hṛdaye saṃniviṣṭaḥ |
taṃ svāc charitṛat pravṛthen muñjād iveṣikāṃ dhairyeṇa |
taṃ vidyāc chukram amṛtaṃ taṃ vidyāc chukram amṛtam itī ||17||

Also cf. *Śvetāśvatara Upaniṣad* 3.13.

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

IX. Sixth Cakra]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

hpb

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

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

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

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

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

1 tadā β] om. α kṣayarogapittajvarahrdayadāhaśīrorogajihvājadyabhāvā em.] yakṣamarogapittajvarahrdayadāhaśīrorogajihvājadbhāvā E kṣayarogapittajvarahrdayadāhaśīrorogajihvājadbhāvā P kṣayarogapittajvarahrdayadāharogajihvājadbhāvā L kṣayarogapittajvarahrdayadāharogajihvājadbhāvā B kṣayarogaṃ pittajvarahrdayadāhaśīrorogajihvājadbhāvā N₁ kṣayarogaṃ pittajvarahrdayadāhaśīrorogajihvājadbhāvātā N₂ kṣayaṃ rogaṃ pittajvarahrdayadāhaśīrorogajihvājadbhāvā D kṣayarogapittajvarahrdayadāhaśīrorogajihvājadbhāvā U₁ kṣayarogoptatti || jvara hrdayadāha || śīroroga || jihvājādātā || dayo U₂ bhakṣitam N₂ U₁ bhakṣitam N₁ bhakṣitam api EPLU₂ bhakṣitamār pi B viṣaṃ api α] viṣaṃ LBU₂ viṣaṃ E viṣa P bādhatē EPN₂] bādhyate cett. yadyatra cett.] yady atram api LB yadyanna N₁ D 2 manaḥ sthiraṃ EP] manasthiraṃ cett. 3 aṣṭamacakraṃ brahmaraṃdhrasthāne śatadalāṃ N₁ N₂ D] cakraṃ brahmaraṃdhrasthāne śatadalāṃ U₁ brahmarandhrasthāne śtamaṃ śatadalāṃ cakraṃ EPU₂ brahmaraṃdhrasthāne aṣṭamaṃ śatadalāṃ cakraṃ LB gurur em.] guru° U₂ caitanyaḥ em.] caitanya° U₂ 4 bhūtaturyātitaṃ em.] bhūtaturyātita° U₂ dehaḥ em.] deha° U₂ 5 vedaḥ em.] veda U₂ anupamaṃ em.] anupama° U₂ ajapājapaḥ sahasraḥ em.] ajapājapasahasra U₂ 6 sarvajapaḥ em.] sarvajapa° U₂ 8 kamalasya cett.] kamala° E jālandharapīṭha cett.] jālandharapīṭha° B jātyadharapīṭha E iti cett.] om. B saṃjñā cett.] saṃjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Sources: 2 **Re**] PT^{qr}·YSV (Ed. p. 833): ūrddhvakraṃ mahāvaktre (*mahāvakraṃ* YK^{ccn}·YSV 1.274 Ed. p. 22) varṇaśobhāpadam mahat | sarvakalyāṇasampūrṇamasya tulyam na vidyate | parimāṇam vaktam (*vaktum* YK^{ccn}·YSV 1.275 Ed. p. 22) asya manasā vacasā na hi | trikoṇakarṇikā tatra (°*tantram* YK^{ccn}·YSV 1.276 Ed. p. 22) varttate jagad īśvari | kalā saptadaśī tatra varttate paramēśvari | nirañjanakalā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śītoṣṇādivivarjitā | asya dhyānāt sādhakasya man-oduḥkhaṃ bhaven na hi | anantaparamānandasthānam jñeyam tadūrddhvataḥ (*tadarddhataḥ* YK^{ccn}·YSV 1.278 Ed. p. 22) | ūrddhvatagalakā tatra tasya dhyānād bhaved iti | iti siddhirājayogam strīṇam bhogaṃ mahāsukham | gītavādyavinodādi saśiṇam varddhate kṣitau | dhyānam niranantaraṃ cāsyā puṇyapāpe sthīre (*sthirau* YK^{ccn}·YSV 1.280 Ed. p. 22) na hi | nijarūpasya dṛṣṭiḥ syād dūrasārthaṃ ca paśyati ||

Testimonia: 4 **Cie**] *Yogasamgraha* IGNCA 30020 folio 2r. ll. 9-11: tasyām karṇikāyām saptadaśī niraṃjanarūpā koṭisūryaprabhā satī uṣṇabhava hīnā koṭicandrasamasītalaikākalāstī | tasyām ananta paramāṇamtaparamānandānam sthānam tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādi śati tatra bhavati |

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

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

³⁸Find parallels of the hemistich.

³⁹Epiphet of Śiva.

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

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

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

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

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

hpb

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

atha hainaṃ devā ūcurnavacakravivekam anubrūhīti | tatheti sa hovāca ādhāre brahmacakraṃ trirāvṛttaṃ bhagamaṇḍalākāram | tatra mūlakande śaktiḥ pāvākākāram dhyāyet | tatraiva kāmārūpapiṭhaṃ sarvakāmapradaṃ bhavati | ity ādhāracakraṃ | dvitīyaṃ svādhiṣṭhānacakraṃ śaḍdalaṃ | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivoḍyāṇapiṭhaṃ jagadākarṣaṇasiddhidam bhavati | tṛtīyaṃ nābhicakraṃ pañcāvartaṃ sarpakuṭilākāram | tanmadhye kuṇḍalinīṃ bālārkaḥkoṭiprabhāṃ tanumadhyāṃ dhyāyet | sāmartyaśaktiḥ sarvasiddhipradā bhavati | maṇipūracakraṃ hṛdayacakraṃ | aṣṭadalamadhomukhaṃ | tanmadhye jyotirmayaliṅgākāram dhyāyet | saiva haṃsakalā sarvapriyā sarvalokavaśyakarī bhavati | kaṇṭhacakraṃ caturaṅgulaṃ | tatra vāme idā candranāḍī dakṣiṇe piṅgalā sūryanāḍī tanmadhye suṣumnāṃ śvetavarṇāṃ dhyāyet | ya evaṃ vedānāhatā siddhidā bhavati | tālucakraṃ | tatṛāṃtadhārāpravāhaḥ | ghaṇṭikāliṅgamulacakraraṇdhre rājadantāvalambinīvivaraṃ daśadvādaśāram | tatra śūnyaṃ dhyāyet | cittalayo bhavati | saptaṃ bhūcakramaṅguṣṭhamātram | tatra jñānanetraṃ dipāśikhākāram dhyāyet | tadeva kapālakandavāksiddhidam bhavati | ājñācakraṃ aṣṭamaṃ | brahmarandhram nirvāṇacakraṃ | tatra sūcikāgrhetaraṃ dhūmraśikhākāram dhyāyet | tatra jālandharapiṭhaṃ mokṣapradam bhavati | parabrahmacakraṃ | navamamākāśacakraṃ | tatra ṣoḍaśadalapadmamūrdhva-mukhaṃ tanmadhyakarpikātrikūṭākāram | tanmadhye ūrdhvaśaktiḥ | tāṃ paśyandhyāyet | tatraiva pūrṇagiripīṭhaṃ sarvecchāsiddhisādhanaṃ bhavati |

[XIII. ⁱ⁻ⁱⁱⁱ Lakṣyayoga]

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

[XIV. ^{i-vii} Ūrdhvalakṣya]

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

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

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

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

[XIII.ⁱ⁻ⁱⁱⁱ Lakṣyayoga]

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

[XIV.^{i-vii} Ūrdhvalakṣya]

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

hpb

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 upāi |

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 *madhyamaṁ lakṣyaṁ*. Nevertheless, the practices are almost identical, and since he used the *Siddhasiddhāntapaddhati* as a source, one has to assume that the text influenced his descriptions. Lakṣyayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣyayoga also directs conscious thinking towards a specific goal. When the mind is focused on a goal, it can be focused on a direct experience of subtle divine scents and other sensory perceptions related to that goal. This focus is called *viśayavatī* and is the key to achieving stable mental concentration, cf. Ed. p. 54. Several categories of the five practices of Rāmacandra are also found in the *Yogasiddhāntacandrikā* such as targeting various distances associated with the five elements in front of the nose, cf. Ed. pp. 62-63.

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

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

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

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

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

[XV.^{i-vi} Adholakṣya]

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

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

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

1 athādholakṣyaḥ एम् ॥ atha adholakṣyaḥ N₁ athādholakṣaḥ PL athādholakṣa B atha adholakṣanaḥ N₂ atha adholakṣaḥ D atha adholakṣa U₁ om. EU₂ **nāsikāyā** cett.] nāsikāyāḥ EU₂ **upari** cett.] upari-
iṣṭāt U₂ **dvādaśāṅgulaparyantaṃ** cett.] dvādaśāṅgulamūlaparyantaṃ E daśāṅgulaparyantaṃ U₂
dr̥ṣṭiḥ cett.] dr̥ṣṭi° U₁ **atha vā** cett.] om. LB **nāsikāyā** cett.] nāsikāyāḥ U₁ nāsika N₂ **agre** cett.] om.
BL **2 dr̥ṣṭiḥ** cett.] dr̥ṣṭi° N₂ **sthira** cett.] om. BL **karttavyā** cett.] om. BL **lakṣadvayasya** cett.]
lakṣadvayasya E **dr̥ḍhikaraṇād** N₂] dr̥ḍhikaraṇāt ELN₁DU₁U₂ dr̥ṣṭikaraṇāt P dr̥ḍhikaraṇaṇ B **dr̥ṣṭiḥ**
cett.] dr̥ṣṭi° LN₂U₂ **sthira** cett.] sthira B °sthira L **bhavati** cett.] bhavati B **pavanaḥ** DEP_{N1}] pavana° N₂U₁U₂ om. BL **sthira** cett.] om. BL **bhavati** cett.] om. BL **3 etad dvayam** LPN₂] etad dvayam E etad dvayadvaya B etad advayam DN₂ etad dvayam U₁U₂ **eva** α] api β **bāhyalakṣyam**
EPU₁U₂] °lakṣam cett. **api** α] eva β **kathyate** α] bhavati β bhavati B **bāhyābhyantaram** N₂] bāhyo bhyantaṃ DN₁ bāhyābhyantare BLPU₁U₂ bāhyāntara E **ākāśavat** α] ākāśavat B ākāśa-
cen L ākāśe cet PU₂ ākāśe E **śūnyalakṣyaḥ** DN₁U₁] śūnyalakṣyam EPU₂ śūnyalakṣaḥ N₂ śūnyam
lakṣam BL **karttavyaḥ** cett.] karttavyā BL **jāgraddaśāyāṃ** cett.] jāgraddaśāyāṃ N₂ jāyadaśāyāṃ
N₂ jāgradādidaśāyāṃ BL **3-4 calanadaśāyāṃ** cett.] cakabadaśāyāṃ N₁ **4 bhojanadaśāyāṃ** cett.]
bhojanaṃ daśāyāṃ P om. U₁ **sarvasthāne** cett.] sarvasthāneṣu BL **maraṇatrāso** DN₁] maraṇatrāso
N₂ maraṇasautrāṃ U₁ om. BELPU₂ **na** cett.] om. BEPU₂ **bhavati** N₁N₂] bhavati || śūnya D bhavati
vā U₁ om. β

Sources: **1 Re** | YK^{ccn}·YSV 2.4cd-6ab Ed. p. 23: nāsikopari deveśi dvādaśāṅgulamānataḥ ||4|| dr̥ṣṭisthiran
(*dr̥ṣṭiḥ sthira* 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 sthira dr̥ṣṭir
iṣṭam śr̥ṇu (*bhavet* PT^{qcr}·YSV Ed. p. 834) ||5|| yasya bhavet sthira dr̥ṣṭiś cirāyuh (*sthira dr̥ṣṭiś cirāyuh syāt*
tathāsau PT^{qcr}·YSV Ed. p. 834) sthiradr̥ṣṭimān | **3 Re** | YK^{ccn}·YSV 2.6cd-7 Ed. p. 23: bāhyalakṣam svayam
jñeyam yāti tattvanirāsinām (**nivāsinām* PT^{qcr}·YSV Ed. p. 834) ||6|| kāmīnām tu bahir dr̥ṣṭiś cintādiṣu
susiddhidā | etad bāhyamadhyaalakṣam dr̥ṣṭicintānirākulaḥ (*iṣṭacintā nirākulam* PT^{qcr}·YSV Ed. p. 834)
||7|| **Re** | PT^{qcr}·YSV (Ed. p. 834): antarlakṣam śr̥ṇu śukradigvidigādivarjitam (*subhru°* YK^{ccn}·YSV 2.8a Ed.
p. 24) | calaj jāgratsusupteṣu bhojaneṣu ca sarvadā | sarvāvasthāsu deveśi cittam śūnye niyojayet | karttā
kārayitā śūnyaḥ (*śūnyam* YK^{ccn}·YSV 2.10a Ed. p. 24) mūrttimān śūnya īśvaraḥ | harṣaśokaghaṭastho 'yam
janmamṛtyū labhet svayam | ghaṭasthā cintayor mūrttir hatacintāsvarūpadhr̥k (*ghaṭasthām cintayen*
mūrttimitaś YK^{ccn}·YSV 2.11ab Ed. p. 23) | viṣayam viṣavad duṣṭam (*dr̥ṣṭvā* YK^{ccn}·YSV 2.11c Ed. p. 23)
tyaktvā jñātvā tu mārutam | samjñāśūnyamānā bhūtvā punyapāpair na lipyate | bāhyam abhyantaram
kham (*yad* YK^{ccn}·YSV 2.12c Ed. p. 24) hi antarlakṣam iti smṛtam | etad dyānāt sadā kiñcid duḥkham na
syāc chivo bhavet | śūnyam tu saccidānandaṃ niḥśabdaṃ brahmaśabdaitam | saśabdaṃ jñeyam ākāśam
(*ākāśa* YK^{ccn}·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 *aṅgulas* beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The target becomes stable due to firm exercise [on one] of the twofold targets. The breath becomes stable.^[v] Vitality increases.⁴⁴

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

This pair is also taught as an external target.⁴⁵ The target of emptiness shall be executed internally and externally like space.⁴⁶ The fear of dying does not arise due to the exercise of meditation on the void at all places during one's life - while eating, moving and waking.^{47,48}

hpb

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

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

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

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

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

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

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

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

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

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

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

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

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

Now the sign of the body of the person who is in the state of Rājayoga is taught. Abundance arises at all times. No distance exists on earth.⁴⁹ He dwells on earth having pervaded [it]. Both, birth and death do not exist.^{50[v]} Happiness does not exist. Suffering does not exist.⁵¹ Impediment does not exist.⁵² Moral conduct (*śīla*) 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 bhūcaratvaṃ hi sidhyati | nimiṣārdhapramāṇena paryatyaty eva bhūtaḥ || 65 ||) Similar abilities are also mentioned in earlier texts such as *Dattātreyayogaśāstra* 81ab–82cd and *Śivasamhitā* 3.52. For a detailed discussion see BIRCH, 2013: 275, endnote 91.

⁵⁰Cf. *Amanaska* 1.27. Here the yogin in *śamādhi* is described as neither alive nor dead like a lifeless piece of wood (na ca jīvan mṛto vāpi na paśyati na mīlāti | nirjīvaḥ kṣāṭhavaṭ tiṣṭhet layasthaś cābhidyate || 27 ||); also Cf. *Sarvāṅgayogapradīpikā* 19d (jarā na vyāpai kālā na śāi |) “he does not know old age and death” and 20c (ajar amar ati bajaśarīrā |) “...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 (sukhaṃ duḥkhaṃ na jānāti śītoṣṇaṃ ca na vindati |); *Haṭhapradīpikā* 4.111 ≈ *Nāḍabindūpaniṣat* 53ab–54cd: (na vijānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā | na mānaṃ nopamānaṃ ca yogi yuktaḥ samādhinā ||); also cf. *Sarvāṅgayogapradīpikā* 3.18cd: (jākaṃ dukh aru sukh naḥiṃ koi | harṣ śok vyāpai naḥiṃ koi || 18 ||) “for whom neither sorrow nor joy matters, and neither joy nor sorrow overwhelms him.”

⁵²Cf. *Sarvāṅgayogapradīpikā* 3.22: (icchā parai tahāṃ so jāi | tīni lok mahiṃ aṭak na kāi | svarg jāi devani mahiṃ baithai | nāgalok pātāl su paithai || 22 ||) “He goes where he wants without being stopped in the three worlds, he goes to heaven and sits with the gods, he goes to the underworld and subdues the demons.”

⁵³Cf. *Dattātreyayogaśāstra* 162. Here, the Yogin can do anything, behaving as he likes.

⁵⁴Cf. *Amanaska* 1.51: (vāsārārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivodḍipto yogi viśvaṃ 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: (hṛdai prakāś rahai dīn rāti | deśai jyoti tel bin vāti || 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 kāmīnyālīngitasya ca || 44 ||)

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

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

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

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

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

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

Another sign of Rājayoga is described. Even [when] attaining a 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 *Prāṇatoṣiṇī*, Ed. pp. 834-835 it seems more convincing that a kingdom is meant here.

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

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

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

[XX.^{i-ix} Caryāyoga]

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

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

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

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

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

[XX. ^{i-ix} Caryāyoga]

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

hpb

⁵⁹Identifying 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 (maitrikaruṇāmuditopekṣāṇām sukhaduḥkhaṇyāpūṇyaviṣayāṇām bhāvanātaś cittaprasādanam). According to Nārāyaṇatīrtha's commentary, the practice of it involves cultivating specific mental attitudes, such as *maitrī* (loving-kindness), *karuṇā* (compassion), *muditā* (sympathetic joy), and *upekṣā* (equanimity), towards different objects or situations, such as happiness, suffering, merit, and demerit. The practice of Caryāyoga is said to lead to eradicating mental impurities and attaining a calm and tranquil state of mind. Nārāyaṇatīrtha characterizes the practice as the renunciation of worldly attachments and desires and the performance of selfless actions or Karmayoga. Nārāyaṇatīrtha states that Caryāyoga is the "primary discipline of detachment (*vairāgya*)," which suggests that it emphasizes the cultivation of detachment or dispassion towards worldly objects and desires as a means of achieving spiritual liberation. Moreover, it is interesting that Rāmacandra begins his short discourse by describing characteristics of the *ātman*. Within *Sarvāṅgayogapradīpikā* (2.40-51, Ed. pp. 96-98), we find a similar sounding term among the four types of Bhaktiyog going by the name of Cārcāyog. Sundardās describes Cārcāyog as a type of Bhaktiyog which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in a specific manner of delightful devotion based on the concepts he presents in his verses. The practice results in a beautiful inner being (50-51). He first describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, bringing about wonderful deeds. It is beyond words and so on (41). Next, Sundardās describes the various layers of creation emanating from *om* (42-45). He says the unmanifest consciousness illumines every corner of existence (46), being the inner knower of all (47). Then, in the light of the previously concepts of the unmanifest consciousness and since it is infinite, divine, all-knowing and incomprehensible (48-49), Sundardās expresses the importance of deep awe towards the unmanifest consciousness, which is the key component of his Cārcāyog type of *bhakti*.

[XXI.^{i-xii} Haṭhayoga]

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

1 haṭhayogaḥ DLPN₁ U₁] haṭayoga B grahayogaḥ E haṭhayoga U₂ **ityādi°** cett.] ityādhi° N₂ **pa-**
vanasya sādhanam cett.] pavaṇasādhanaṃ EP **kartavyam** BEL] kartavyaṃ cett. **ca** cett.] *om.*
 U₁ **1-2 dhautyādi** cett.] dhoutyādi B vidhotyādi U₁ **2 sūryanāḍimadhye** cett.] sarvasūryanāḍi-
 madhye B **pavanaḥ pūrṇo** cett.] pavanapūrṇo BL pvaṇaḥ pūrṇo N₂ **yadā tiṣṭhati** cett.] yadāti
 BL **mano β**] manaḥ **α niścālam** cett.] niścālo BLP **3 manaso β**] manasaḥ **α niścālatve** cett.]
 niścālatvena E **ānandasvarūpaṃ** cett.] ānaṃdaṃ svarūpaṃ BL ānaṃdaṃ svarūpa° P ānandarūpaṃ
 E **bhāṣate** cett.] bhāṣate N₂ U₁ **haṭha°** cett.] haṭa° B **yoga°** cett.] yogā° B **karaṇāt** cett.] kāraṇāt
 BELP **manaḥ** cett.] mana N₂ **linam** cett.] sthānaṃ U₂ **4 kālaḥ** cett.] kālā° B kālā° N₂ U₁ kāsah U₂
nāgacchati cett.] nāma gacchati B nāgacchaṃti D ti nāgacchati U₁ **5 haṭhayogasya** cett.] haṭayogasya
 BU₁ haṭhayoga° P **dvitiyo** cett.] dvitīya° DLP dvitīyaṃ B **bhedāḥ** cett.] bhedāḥ BL **kathyate** cett.]
 kathyante BL **pādādārabhya** cett.] pādādārabhyā N₁ D **śiraḥ** cett.] śira° BL śiro U₂ **paryantaṃ**
 cett.] paryentaṃ N₁ pariyataṃ U₁ **svaśarīre** cett.] svaśarīraṃ U₁ **koṭisūryatejaḥ** cett.] koṭisūrye
 tejaḥ U₂ **samānaṃ** cett.] samāna° BL **śvetaṃ** cett.] śveta° B **6 pītaṃ** cett.] *om.* BL **raktaṃ**
 cett.] laktaṃ N₁ **kiṃcidrūpaṃ** DN₁ U₂] kiṃdrupaṃ BP tiṃdrupaṃ L ciṃrūpaṃ U₁ kiṃcidvarṇaṃ
 E **cintyate** cett.] cityate P ciṃtate BL **tad** ELPN₂] tat BU₂ ta DU₁ na N₁ **dhyānakāraṇāt β**] dhyānaṃ
 karaṇāt **α sakalāṅge α** PU₂] sakalāṅge BL sakalaṃ E **rogaḥ** em.] roga N₁ N₂ rogajvalanaṃ
 BDELDP U₂ roga kṣataṃ U₁ **na** cett.] *om.* EU₂ **jvaranaṃ na bhavati** N₂] jvalanaṃ na bhavati N₁
om. cett. **7 āyur** cett.] āyu° N₂ *om.* D **vṛddhir** cett.] *om.* DEL **bhavati** cett.] bhavati B vardhate
 EL *om.* D

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

[XXI.^{i-xii} Haṭhayoga]

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

Now, the second division of Haṭhayoga is explained.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

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

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

⁶² It is interesting to compare this passage with PT^{qcr · Ysv} (Ed. p. 835) as presented in **sources** for XXI.ix-xiii, l.5 p.51: "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 (*aṅgajaraṇavarjitāḥ*] conj. *aṅgājananavarjitam*). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Shiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandra's transfer obviously misses various details. We can speculate if the omission of details was intentional or simply the result of sloppiness. The original second type appears like Lakṣyayoga, which includes the visualisation of intense light, whereas Rāmacandra's technique involves visualising the whole body in colourful lights. Rāmacandra also decided to leave out the sectarian details. A superficially related but more complex light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Goraṅṣayogaśāstra* 33-50. Another interesting similarity appears in ...

[XXII.^{i-xiv}Jñānayoga]

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

1 *idānīm* cett.] *idānī* U₁ *kathyate* EPN₂U₁U₂] *om.* BDLN₁ **2** *eva* cett.] *evā* BL *jagat* cett.] *cayat* P *paśyed* cett.] *paśyad* B *viśvātmāsu* BLP] *viśvāvasu* E *dviśvātmāsu* αU₂ **3** *avikalpatayā* cett.] *avikalpatayā* U₁U₂ *yuktyā* cett.] *yuktā* BL **4** *vāpi* cett.] *himsa°* U₂ **5** *ya evam* cett.] *evam* U₁U₂ *vetti* cett.] *vette* na U₁ ve B *jñānādhikāravān* cett.] *jñānādhikāraṇāt* E **6** *prāpnoti* cett.] *om.* E *sāmbhavisattām* DU₁U₂] *sāmbhaviṃ sattām* BP *sāmbhaviṃ sattān* L *sāmbhaviṃ satta* N₁ *sāmbhavisattā* N₂ *om.* E *sadādvaita°* cett.] *sadāṃdvaita°* U₁ *om.* E **7** *yathā* cett.] *om.* E *nyagrodhabijam* cett.] *nyagrodhavijam* DN₁N₂ *nyagrodhavija* L *om.* E *hi* cett.] *om.* E *kṣitāv* cett.] *kṣitī* B *kṣitāptā* U₁ *om.* E *uṣṭam drumāyate* cett.] *uṣṭam drumāyate* likāṃ pa.vāḥ P *utpadyate yathā* L *utpadyate* B *ukta drumāyate* U₁ *om.* E **8** *ekāntam* cett.] *ekānte* BL *yekāntam* U₁ *naikadhā* cett.] *naikadā* E *nekadhā* BL *svena* cett.] *śveta* N₁ *śvetana* DN₂ *drśyate* cett.] *drśyamte* BL *drśyet* N₂ *daśadhā* EN₁N₂] *daśadhāt* BL *sādhā* N₂U₁ *kṛtam* em.] *kṛtaḥ* EL *kṛtā* α *kṛptā* B *kṛtiḥ* U₂ **9** *mūlāṅkurasya* E] *mūlāṅku-* *rutva* cett. *coddanḍāḥ* EN₁U₂] *codarāṭaḥ* DN₂ *kudamjaḥ* B *kudamḍa* L *śākhākusumapallavāḥ* U₂] *śākhākunḍalapallavāḥ* E *śākhākilekālapallavā* BL *śāvārakumbhalapallavāḥ* N₁U₁ *śākhākumbhalapallavā* N₂ *śālāvākumapadṛtravā* D

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

Testimonia: **4 Re**] PT^{qcr}·YSV (Ed. p. 835): *yatra tatra sthito vāpi sarvajñānamayaṃ 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.

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

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

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

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

...in *Amanaska* 2.7-8. These verses precede or introduce *śāmbhavī mudrā*. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vitalbreaths into the orb of light (2.7). The orb of light (*vyotimaṇḍala*) shines from the root (possibly the root of the body or spine, but BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Practitioners of yoga should constantly meditate on it to achieve *siddhis* (2.8). (cittaṃ buddhir ahaṅkāra ṛtvijāḥ somapaṃ manaḥ | indriyāṇi daśa prāṇāṇ juhōti jyōtirmaṇḍale || 7 || ā mūlād bilaparyantaṃ vibhāti jyōtirmaṇḍalam | yogibhiḥ satataṃ dhyeyam aṇimādyasiddhidam || 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 (BIRCH 2013 (2.10)). In *Amanaska* 2.14, the practice is said to bring about *siddhis* and the no-mind-state (*unmani*) and according to BIRCH 2013 2.14 liberation while alive (*jīvanmukti*). For a detailed discussion of *śāmbhavī mudrā*, its influence and all references, see . Here, Rāmacandra uses the term *śāmbhavī* as a designation of the ultimate state to be attained by practicing Rājayoga, which presents itself as the realization of absolute unity. The *śāmbhavī state* certainly has roots in the ancient tantric traditions of Śaivism. See references entry *Tantriābhadhānakośa* Vol 3?

⁶⁴Regarding the banyan tree (*nygarodha*) SMITH, 1998:27 explains that in rituals, the Nyagrodha is associated with the *kṣatriya* class (SMITH, 1998:27). This could be a renewed indication of the intended audience.

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

1 snehapuṣṣaphalaṃ DN₁N₂PU₂] snehe puṣṣaphala° BL snehapuṣṣaṃ phala U₁ srehapuṣṣaphalaṃ E bīje cett.] bīja BL vistāro cett.] vistāra DN₁ 'yaṃ EPN₁N₂U₂] ya BL yaḥ U₁ yasya D svabhāvataḥ cett.] svabhāvataḥ BL bhāvataḥ D 2 tathāsau cett.] yathāsau B tathāpasau P nirmalo cett.] nirmalau P 3 eko cett.] yeko U₁ naikaḥ em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ svayambhūś ca cett.] svayambhūtyā U₁ svadhāmnā PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmmnā N₁ svadhā..ṣa D svadhāmnāya N₂ svabhāva U₁ sthitāḥ DLP] sthitaḥ cett. 4 'buddhi° EPL] 'buddhir cett. 'vikriyā cett.] 'vikriyāḥ EPU₁ 5 daśavidhā viśvaṃ BLN₂] daśavidhaṃ viśvaṃ DEPN₁U₂ daśavidhaviśvaṃ U₁ lokālokasavistaram cett.] lokālokasavistarāṃ N₁ lokāloke savistaraṃ U₂ 6 eka cett.] ekam U₂ eva cett.] yeva U₁ 7 prthivī° cett.] prthivī° U₁ 'vanaspati° EN₂U₂] vanaśpati P vanaspati° BDLN₁U₁ 'parvatādīsthāvara° PBLU₂] 'parvatādīsthāra° E 'parvato tyādīsthāvara° D 'parvate tyādīsthāvara° N₁ 'parvate 'thyādīsthāvara° N₂ 'parvate iyādīsthāvara° U₁ rūpaḥ cett.] rūpā BL rūpa N₂ saṃsāraḥ cett.] saṃsāra° EU₁ 'hasteśvapakṣīty ādiko BL] 'hasty aśvapakṣīty ādiko E 'hastīśvapakṣīty ādiko DN₁ 'hastipakṣīty ādiko N₂ 'hastiasvapakṣīty ādiko U₁ 'hasttyaś ca pakṣīty ādiko U₂ jaṃgamarūpaḥ cett.] jaṃgamaḥ rūpaḥ D 'rūpā L jagad° U₁ saṃsāraḥ cett.] saṃsāro U₁ ca cett.] vā D 8 yo cett.] yaḥ U₁ ya DN₁N₂ dṛṣṭi cett.] dṛṣṭi LN₁ daṣṭi B dārṣṭi D dṛśya cett.] dṛśyaḥ N₁ dṛṣy° U₁ dṛṣṭyā cett.] dyā N₂ ity cett.] ty BL śaty N₂ saṃsārasya cett.] saṃsāra° PLU₂ svātmano BELP] svātmanaḥ α svātmanoḥ U₂ bhedaṃ cett.] bheda B bhedaṃ DN₁ 9 'krtyaṃ U₂] 'krtya cett. 'krtya 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 kāraṇāt cett.] dhyānakaraṇāt U₁ kālaḥ cett.] kāla° U₁ na cett.] om. N₂U₂

Sources: 1 Re] PT^{qcr}·Y^{SV} (Ed. p. 836): snehapuṣṣaphalair vijair vistāro 'yaṃ svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanaḥ | 3 Re] PT^{qcr}·Y^{SV} (Ed. p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudha sthitāḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyāḥ | 5 Re] PT^{qcr}·Y^{SV} (Ed. p. 836): evaṃ bahuvidhaṃ viśvaṃ lokālokasavistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | 7 Re] PT^{qcr}·Y^{SV} (Ed. p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ saṃsāraḥ syāt sa īśvaraḥ | Re] PT^{qcr}·Y^{SV} (Ed. p. 836): svabhāvalīlayā bhāti śūnye'sau śūnyabuddhitaḥ | yad dṛṣṭaṃ viśayaṃ vastu tad dṛśyam iti kathyate | yo dṛṣṭātītaḥ so dṛśyas tadā dṛṣṭaṃ hi manyate | svatanūbhedaṃ evaṃ tu saṃsāraṃ duḥkhasaṅkulam |

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

XXII^{vii}. One, not one and being through its own control and action existing in manifold ways, as five principles (*tattva*), which are: thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahaṃkāra*), and modifications (*vikriyā*).

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

The mundane existence (*saṃsāra*) exists in the form of stationary [existences] such as earth, tree mountains and so on. The mundane existence (*saṃsāra*) [also] exists in the form of the mobile [existences] 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 existence is truly Jñānayoga. Due to this, time does not bring about the destruction of the body.^[xiv]

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