

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

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

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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

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

Critical Edition & Annotated Translation

[I. rājayogaprakāra]

श्रीगणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते । राजयोगस्येदं फलं येन राजयोगेनानेकराज्य-
भोगसमय एव अनेकपार्थिवविनोदप्रेक्षणसमय एव बहुतरकालं शरीरस्थितिर्भवति । स एव राज
योगः । तस्यैते भेदाः । क्रियायोगः १ ॥ ज्ञानयोगः २ ॥ चर्यायोगः ३ ॥ हठयोगः ४ ॥ कर्मयोगः
५ ॥ लययोगः ६ ॥ ध्यानयोगः ७ ॥ मन्त्रयोगः ८ ॥ लक्ष्ययोगः ९ ॥ वासनायोगः १० ॥ शिवयोगः
११ ॥ ब्रह्मयोगः १२ ॥ अद्वैतयोगः १३ ॥ सिद्धयोगः १४ ॥ राजयोगः १५ ॥ एते पञ्चदशयोगाः ॥

[II. kriyāyogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियामुक्तिर्यं योगः स्वपिण्डे सिद्धिदायकः ।
यं यं करोति कल्पोलं कार्यारंभे मनः सदा ।
तद् तत् आकुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.111

10

Sources: ५ cf. YSV (PT p. 831): atha rājayogaḥ || yogasvarodaye | īsvara uvāca | rājayogam pravakṣyāmi śṛṇu sarvatra siddhidam | guhyādguhyataram devi nānādharmam parāt param rājayogena deveśi nrpapūjyo bhaven narah | rājayogi cirāyuś ca aṣṭaiśvaryamayo bhavet || ४-६ cf. YSV (PT p. 831): pañcadaśaprakāro 'yam rājayogaḥ || kriyāyogo jñānayogaḥ karmayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśiva ebhiś ca pañcadaśadhā | idānim lakṣaṇaṁ caiśām kathayāmi śṛṇu priye | ९-११ ≈ YSV (PT p. 831): kriyāmuktimayo (kriyā-muktir ayam YK 1.209) yogaḥ sapindisiddhidāyakah (sapinđe YK 1.210) | yat kāromiti (karomiti YK 1.210) saṅkalpam kāryārambhe manah sadā || ११ ≈ YSV (PT p. 831): tatsāṅgācaranam ("saṅgā" YK 1.210) kurvan kriyāyogarato bhavet |

Analoga: ४-६ cf. *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanañ caika tānatādirūpo rājayo-
gāparaparyāyah samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo,
mantrayogo, jñānayogaḥ, advaitayogo, lakṣayogo, brahmayogaḥ, śivayogaḥ, siddhiyogo,
vāsanayogo, layayogo, dhyānayogaḥ, premabhaktiyogaś ca |

२ śrīgaṇeśāya namaḥ cett.] śrīneynamah P śrīgaṇeśāya namaḥ || śrīgurave namaḥ || N₁ śrīgaṇeśāya
namaḥ || śrīsarasarvatyi namaḥ || śrīnirañjanāya namaḥ || D śrīgaṇeśāya namaḥ || om śrīnirāmjanāyā || U₁ atha rājayogaprakāro likhyate DN₁N₂] atha rājayogaprakāra likhyate U₁ rājayogāntar-
gataḥ || binduyogaḥ E atha tattvabimduyogaprārambhah L atha rājayoga lisyate P atha rājayoga
likhyate U₂ rājayogasyedam phalam PU₂] rājayogasya idam phalam DN₁N₂ om. EL "yo-
genāneka° PN₁] "yogena aneka° DN₂U₁U₂ ३ °prekṣaṇasamaya cett.] prekṣaṇasamaya U₂ eva
cett.] evam U₂ ३-४ rājayogaḥ cett.] rājayogas U₂ ४ tasyaite PU₂] tasya ete cett. caryāyogaḥ
cett.] tvaryāyogaḥ U₁ ५ layayogaḥ cett.] nayayogah U₂ lakṣayogaḥ cett.] lakṣayogaḥ U₁
६ siddhayogaḥ PU₂] rājayogaḥ α rājayogaḥ PU₂] siddhayogaḥ cett. ete pañcadaśayogaḥ
DN₁PU₁] evam pamcadaśayogaḥ bhavamti U₂ ८ idānīm cett.] idāni N₂ atha U₂ kriyāyogasya
cett.] kriyāyogas U₂ kathyate cett.] kathayate D om. U₂ ९ kriyāmuktir cett.] kriyāmukti N₂
kriyāmuktih || U₂ ayam cett.] layam N₂ siddhidāyakah cett.] siddhidāyakam U₂ ११ tad tat
(Mallinson) em.] tattataḥ DN₁N₂P tatas tataḥ U₂ tam kṛtam U₁ ākuñcanam (Mallinson) em.)
kuñcanam DPN₁U₁U₂ kūrcanam N₂ tato bhavet PU₂] ato bhava DN₁N₂ ato va U₁

[I. Method of Rājayoga]

Homage to the glorious Gaṇeśa. Now, the method of Rājayoga is laid down.

This is the fruit of Rājayoga: Through Rājayoga, the long-term durability of the body arises even when there are manifold royal pleasures [and] even when there is manifold royal entertainment and spectacle.¹ Indeed, this is Rājayoga. These are the varieties of this Rājayoga: 1. Kriyāyoga (“Yoga of [mental] action”); 2. Jñānayoga (“Yoga of gnosis”); 3. Caryāyoga (“Yoga of conduct”);² 4. Haṭhayoga (“Yoga of force”); 5. Karmayoga (“Yoga of deeds”); 6. Layayoga (“Yoga of absorption”); 7. Dhyānayoga (“Yoga of meditation”); 8. Mantrayoga (“Yoga of mantra”); 9. Laksyayoga (“Yoga of foci”); 10. Vāsanāyoga (“Yoga of mental residues”); 11. Śivayoga (“Yoga of Śiva”); 12. Brahmayoga (“Yoga of Brahman”); 13. Advaitayoga (“Yoga of non-duality”); 14. Siddhayoga (“Yoga of the Siddhas”); 15. Rājayoga (“Yoga for kings”)³ These are the fifteen yogas.⁴

[II. Characteristics of Kriyāyoga]

Now, the characteristics of Kriyāyoga are described.⁵

II.1 This yoga is liberation through [mental] action. It bestows success (*siddhi*) in one’s own body. Whatever wave the mind creates at the commencement of an action, through constantly restraining that very [wave] Kriyāyoga arises.

¹This unique definition of Rājayoga possibly alludes to the exceptionally wealthy lifestyle of Rāmacandra’s audience.

²The 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.

³For Rājayoga with this meaning cf. Birch, 2014: 12.

⁴The definitive source of the list of the fifteen yogas presented at the beginning of the text is uncertain. Rāmacandra’s text is largely based on the content and structure of the *Yogasvarodaya* (YSv) as quoted in *Prāṇatoṣīṇī* (Ed. pp. 831-858). In this text, however, the list is incomplete. YSv mentions the total amount of fifteen yogas but names only eight subcategories of Rājayoga. Because of that, Rāmacandra might have seen the necessity to complete it. The other source he used for compiling his text is *Siddhasiddhāntapaddhati* (SSP) which, however, does not present such a list. An almost identical list of fifteen yogas is found in Nārāyaṇatirtha’s *Yogasiddhāntacandrikā*. A comparable list of twelve yogas occurs in Sundardās’s *Sarvāṅgayogapradīpikā*. A detailed investigation of the fifteen yogas is presented in the introduction starting from p. ??.

⁵For a comparative analysis of all Kriyāyogas within the texts containing complex yoga taxonomies see p. ?? et seqq.

क्षमाविवेकवैराग्यंशान्तिसन्तोषनिस्पृहाः ।
एतद्युक्तियुतो योऽसौ क्रियायोगी निगच्यते ॥ II.2॥
मात्सर्यं ममता माया हिंसा च मद्गर्वता ।
कामक्रोधौ भयं लज्जा लोभमोहौ तथाऽशुचिः ॥ II.3॥
रागद्वेषौ घृणालस्यं ब्रन्तिदमोऽक्षमा ऋमः ।
यस्यैतानि न विद्यन्ते क्रियायोगी स उच्यते ॥ II.4॥

यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते स एव बहुक्रियायोगी कथ्यते ।
कापट्यं मायावित्वं हिंसा तृष्णा मात्सर्यं अहंकारः रोषो भयं लज्जा लोभः मोहा अशुचित्वं
रागःद्वेष ॥ आलस्यं पाषांडित्वं भ्रान्तिर् इन्द्रियविकारः कामः । एते यस्य मनसि प्रतिदिनं न्यूना
भवन्ति स एव बहुक्रियायोगी कथ्यते ।

Sources: 1-2 = YSV (PT p. 831): kṣamāvivekavairāgyaśāntisantosanisprhāḥ | etan muktiyuto yo 'sau (muktiyutaś cāsau YK 1.211) kriyāyoga nigadyate | 3-4 = YSV (PT p. 831): mātsaryam mamaṭā māyā himsā ca madagarvitā | kāmaḥ krodho bhayam lajjā lobho mohas tathā 'suciḥ (śuciḥ YK 1.212) | 5-6 = YSV (PT p. 831): rāgadveṣau ghrñālasyaśrāntidambhaḥkṣamābhramāḥ (ghrñālasyaṁ bhrāntir dambho 'kṣamā bhramāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogī sa ucyate ||

Testimonia: 8-10 ≈ (Yogasamgraha IGNCA 30020 f. 2v. ll. 1-2): lobhamohau aśucitvam rāgadveṣau ālasyam pāṣamḍitvam bhrāmtih imḍriyavikārah kāmaḥ ete yasya pratidinam nyunā bhavamti | 10] ≈ Yogasamgraha (IGNCA 30020 f. 2v. l. 2): sa eva kriyāyogi kathyate ||

1 °viveka° cett.] vivekam EU₂ vairāgyam cett.] vairāgya° U₁ °nisprhāḥ P] °nisprhāḥ D °nisprhā EN, °nisprhā] 2] N₂ °nisprhī U₁ °nisprhāḥ] U₂ 2 etad EP_{U1}] etat DN₁N₂U₂ yuktiyuto cett.] muktiyuto U₂ yo'sau N₂U₁] yogi DEPN₁U₂ 3 mātsaryam EU₁U₂] mātsarya DN₁P himsā ca E] himsāsā cett. himsāḥ || N₁ 4 °krodhau U₁U₂] krodha° EN; P °krodho D 'suciḥ cett.] śuciḥ EN₂U₂ 5 rāgadveṣau cett.] rāgadosau U₁ atha dveṣo L ghrñā° cett.] ghrñā° N₂ bhrāmtir dambho cett.] bhrāmtir debho D bhrāntivam E bhrāmti dambha° U₁ 'kṣamā bhramāḥ cett.] mokṣam ābhramah E kṣamī bhramāḥ U₁ 6 na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N₁ kṣamā N₂ kṣamā] D vivekavairāgyaśānti cett.] vivekavairāgya | śāmti° N₁ °vivekavairāgyaśānti° N₂ vivekavairāgya || śāmti° D °santosaḥ ityādīnī cett.] °santosādīnī E °santosaḥ ity adīno° L °santosaḥ ity ādīna niramtaram U₁ °santosaḥ ity ādayo niramtaram U₂ utpādyante cett.] utpadyante E °tpādyamte L utyamte U₁ bahukriyāyogī cett.] bahukriyāyogā D kathyate cett.] sa kathyate DN₂ tkacyate U₂ 8 kāpaṭyam cett.] kāpaṭyam L yasyāntahkarane kāpaṭyam N₁ kāpaṭam U₁ māyāvitvam N₁N₂] māyāvitvam D yayāvitvam U₁ pāpātītam U₂ vittām EP vitām L mātsaryam cett.] mātsarya E mātsarya DU₁ roṣo BDPLN₁] roṣāḥ EU₁ esō N₂ bhayam cett.] kṣayam E lajjā cett.] lajā U₁ lobhāḥ PL] lobha° cett.] mohāḥ P moha LN₂ aśucitvam cett.] aśucitvam N₂ 9 rāga° cett.] rāgaḥ P rāja° L om. E dveṣa L] dveṣaḥ cett.] om. E ālasyam cett.] om. E pāṣamḍitvam DN₁] pākhamḍitvam LU₁U₂ pākhamḍatvam E pārsādītvam N₂ bhrāntir em.] bhrāntih cett. indriyavikārah cett.] imḍriyam vikārah P itivikārah L kāmaḥ cett.] kāma N₂ om. U₂ ete cett.] eta L rāte U₁ etate U₂ 10 bhavanti cett.] bhavaīti N₁ bahukriyāyogī cett.] bahukriyāyogī DU₁U₂ kathyate cett.] kathyamte U₁U₂

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

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

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

II.4 Attachment and aversion, disgust and laziness, error, deceit, envy [and] confusion: Whoever does not experience these is called a Kriyāyogī.

“Patience, discrimination, equanimity, peace, contentment”, etc., are cultivated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogi*)⁶. Fraud, the state of being deceptive, violence, craving, envy, ego, anger, fear, shame, greed, delusion, impurity, attachment, aversion, laziness, heterodoxy, error, agitation of the senses, sexual desire: He in whose inner organ⁷ these diminish from day to day, he alone is called a Yogī of many actions (*bahukriyāyogi*).⁸⁹

⁶The term *bahukriyāyogi* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yogasvarodaya* and *Yogasamgraha* only use the word *kriyāyogi* in its passage on Kriyāyoga to denote its practitioner.

⁷According to section L p.?? Rāmacandra's inner organ (*antaḥkaraṇa*) consist of thinking mind (*manas*), intellect (*buddhi*), ego (*ahaṅkāra*), spirit (*citta*) and consciousness *caitanya*.

⁸The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogaśūtra* 2.1 where it is defined as: *tapaḥsvādhyāyeśvaraṇapraṇidhānāni kriyāyogaḥ* || 2.1 || (Āranya, 1983: 113). According to the introduction of this *sūtra* in the *Vyāsabhāṣya*, Kriyāyoga is presented as a means how someone with a distracted mind can also attain yoga (*vyutthitacitto 'pi yogayuktah*). yoga, which for Patañjali is *saṃādhi*, 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 (*iśvaraṇapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Pātanjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveśa*), see (Āranya, 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 *Pātanjalayogaśāstra* titled *Yogasiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of fifteen yogas, presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *saṃādhi* and the reduction of *kleśas* (Vimalā, 2000: 71). In contrast, the Kriyāyoga of Rāmacandra leads to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

⁹Kriyāyoga is absent in Sundardās's twelvefold taxonomy of the *Sarvāṅgayogapradipikā*.

[III. rājayogasya bhedāḥ ...siddhakuṇḍalinīyoga mantrayogaḥ]

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमूर् राजयोगौ
कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् ॥
एतान् भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडानाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गलानाडी
वर्तते । मध्यमार्गेऽतिसूक्ष्मा पद्मिनीतन्तुसमाकारा कोटिविद्युत्समप्रभा भुक्तिमुक्तिदा शिवरूपिणी
सुषुम्णा नाडी प्रवर्तते । अस्यां ज्ञानोत्पत्तौ सत्यां पुरुषः सर्वज्ञो भवति ॥

Sources: २ cf. YSV (PT p. 831): jñānayogaṃ pravakṣyāmi tajjñāni śivatām vrajet | paṭhanāt smaraṇād vyānām maṇḍanāt brahmaśādhakah | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | triśr̥tham yatra nādī ca tripūṇyam paramēsvari | ...eṣo'sya viśvarūpasya rājayogo mato budhaiḥ | višeṣam kathayiṣyāmi śṛṇu caikamanāḥ sati | cf. YSV (PT p. 831-832): mūlakande sthale caikā nādī tejasvati parā (tejasvitāparā YK 1.246) | ३-५ cf. YSV (PT p. 832): gudordhhe (gudordhve YK 1.247) sā tribhāgābhūdiḍā (tridhā bhūyādiḍāvāme YK 1.247) nāma śāśiprabhā | śaktirūpā mahānādī dhyānāt sarvārthatādāyini | dakṣine'pi kulākhyeti (daksine piṅgalākhyeti YK 1.248) pumrūpā sūryavi-
grahā | ५-६ cf. YSV (PT p. 832): madhyabhāge suṣumnākhyā brahmaviśnuśāvātmikā | śuddhacittena sā vijñānā vidyutkoṭisamaprabhā | bhuktimuktipradā dhyānād anīmādiguṇapradā | ५-६ cf. SSP 2.26 (Ed. p. 38): mūlakandād dāṇḍalagnām brahmanādīm śvetavarṇām brahmarandhraparyantam
gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām
mūrtīm manasā laksayet | sarvasiddhipradā bhavati |

Testimonia: २ ≈Yogasamgraha (IGNCA 30020 f. 2v. ll. 2-3): atha rājayogasya bhedau kathyete
॥ ≈Yogasamgraha (IGNCA 30020 f. 2v. l. 3): siddhakuṇḍalīyogaḥ mantrayogaś ceti | ३ ≈Yo-
gasamgraha (IGNCA 30020 f. 2v. ll. 3-4): mūlakandasthāne ekā tejomayā mahānādi vartate | ३-५
≈Yogasamgraha (IGNCA 30020 f. 2v. l. 4): iyam idāpimgalasuṣumnā bhedā tridhā | vāmabhāge
camdrārūpā idā | dakṣinābhāge sūryarūpā piṅgalā | ५-६ ≈Yogasamgraha (IGNCA 30020 f. 2v. ll.
5-6): madhyamārge atisūkṣmā visataṁtusamākārā koṭividyutprabhā bhuktimuktipradā suṣumnā
nādī vartate | yasyāḥ jñāne purusāḥ sarvajño bhavati |

२ idānīnī rājayogasya cett.] om. U₁ bhedāḥ cett.] bhedā N₂ om. U₁ kathyante cett.]
kathyate N₂ om. LU₁ ke te DN₁U₁] te ke ELPU₂ kriyate N₂ siddhakuṇḍalinīyogaḥ EN₁] sid-
dhakundalānīyoga | L siddhakuṇḍalānīyogaḥ DN₂ siddhakuṇḍamīlīm yogaḥ P siddhakuṇḍal-
inīyogaḥ U₁ siddhakuṇḍalinīyoga || U₂ mantrayogaḥ cett.] om. L amūrūpā cett.] astu E rājayogau
cett.] rājayogaḥ E ३ kathyete P] kathyate DPN₁N₂U₁ kathyamte U₂ mūlakandasthāne cett.]
mūlakandasthāne || U₂ mūlamā kamdasthāne P ekā cett.] eka N₁N₂ tejorūpā cett.] tejorūpā
|| U₂ vartate cett.] pravartate U₂ iyam E] iyam cett. trayam L ekā cett.] eka | E eka P kā L
“suṣumnān em.] suṣumnān N₁N₂D “suṣumnā EP₁ “suṣumnā LU₁ ४ etān βU₁] ete N₁N₂D idā
cett.] om. U₂ vartate cett.] pravarttate U₂ dakṣinābhāge cett.] dakṣine bhāge U₁ ५ vartate
cett.] pravarttate U₂ madhyamārge cett.] madhyarge D ‘tisūkṣmā β] atisūkṣmā α padmī
cett.] padmani LPN₁N₂ tantusamākārā cett.] tamtusamākāra° P °prabhā cett.] °prabhāḥ U₁
bhuktimuktida PU₂] bhuktimuktido° α bhuktimuktipradā EL ५-६ śivarūpiṇī suṣumnā nādī
pravarttate U₂] om. cett. ६ asyām em.] syā E asyā PLU₂ om. α jñānotpattau β] °tpanne α
satyām PLU₂] satyam E sati α

[III. Varieties of Rājayoga ...Siddhakunḍalinīyoga [and?] Mantrayoga]

Now, varieties of Rājayoga are described. Which are these? One is Siddhakunḍalinīyoga and one¹⁰ is Mantrayoga. These two Rājayogas are described [in the following]. At the location of the root-bulb¹¹ exists one major channel in the form of light. This single channel splits up into Idā, Piṅgalā and Suṣumnā. On the left side is the lunar Idā-channel. On the right side exists the solar Piṅgalā-channel. Within the middle path, having the very subtle form equal to the fibre of a stalk of a lotus [and] shining like a thousand lightnings, bestowing enjoyment and liberation, [and] having the form of benevolence, the central channel occurs. After the generation of knowledge about her has arisen, the person becomes omniscient.

¹⁰The use of the term *siddhakunḍalinīyoga* instead of *siddhayoga* as listed initially is surprising. Furthermore, this type of yoga, listed as the second-last item in the initial yoga taxonomy (section I, p.5), is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. This raises further questions as the term *kunḍalī* is not mentioned at all in the subsequent description of this type of yoga. The relation between Siddhakunḍalinīyoga and Mantrayoga appears mysterious since only witness U₂ provides a description of a specific type of Mantrayoga. The additional passages of witness U₂, marked in greyscale, instruct the “recitation of the non-recited” (*ajapājapa*) of the *haṃsaḥ* mantra, also called “non-recitation” (*ajapā*) Gāyatrī, during meditation for almost each (seven out of nine) *cakras*. All witnesses except L (L omits the term *mantrayoga*) preserve this reading, and the sentence that follows the term supports the reading of *mantrayoga* by the usage of dual forms. The *Yogatattvabindu* closely follows the structure and content of the *Yogasvarodaya*, as quoted with reference in *Prāṇatoṣīṇī* and *Yogakarṇikā*. However, the yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakundalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve this reading, but only in the context of U₂ the term makes some sense, one could assume the additional passages of U₂ might have been original but they are more likely later additions and the question remains unresolved. The closely related *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of yoga: “The *kunḍalī* Śakti abides in the *haṃsaḥ* [and] supports the [individual] Self.” (*bibharti kunḍalī śaktir ātmānaḥ haṃsaḥ aśritā*), see Bühnemann, 2011: 218, 228.

¹¹The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. Rāmacandra’s concept of the *kanda* is identical to the one found in *Vivekamārtanda* 16: “Above the penis and below the navel is the home of the *kanda*, which is [formed] like the egg of a bird. There, the 72000 channels originate.” (*ūrdhvam̄ meḍhrād adho nābhēḥ kandayonih khagāṇḍavat / tatra nādyah samutpannāḥ sahasrāṇi dvīsapatiḥ* ||)

[IV. mūlacakram]

इदानीं सुषुम्णायाः ज्ञानोत्पत्तावृपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचकं वर्तते । प्रथमं आधारचक्रम् । गुदा स्थानम् ॥ रक्तवर्णम् ॥ गणेशं दैवतम् ॥ सिद्धिबुद्धिशक्तिम् ॥ मुषको वाहनम् ॥ कुर्म-ऋषिः ॥ आकुञ्चनमुद्रा ॥ अपानवायुः ॥ उर्मी कला ॥ ओजस्त्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्व-
5 तमोमनांसि ॥ वं शं षं सं ॥ मध्यत्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्येऽग्निशिखाकरैका मुर्तिर्वर्तते । तस्याः मूर्तेर्घ्यानकरणात्स्नकाव्यनाटकादिसकलवा छ्ययं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य बहिरानन्दः ॥ योगानन्दः ॥ वीरानन्दः ॥ उपरमानन्दः ॥ अजपाजपशत् ॥ ६०० ॥ घटि १ पल्लानि ४० ॥

Sources: 2-8 cf. YSV (PT p. 832): suṣumnāntah samāśritya navacakram yathā śṛṇu | mūlādhāraṁ catuṣpatram gudordhhe (gudordhve YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikonam maṇḍalam (trikonamaṇḍalam YK 1.251) param | tatra vahniśikhākārā mūrttiḥ sarvatra siddhidā | asyā dhyānām manomadhye vinā pīṭhena (pāṭhena YK 1.252) vāñmayam | sarvaśastrāṇi saṅkarṣam (saṅkarsa YK 1.252) sadā sphurati yogavit | 2-8 cf. SSP 2.1 (Ed. p. 29): piñde navacakrāṇi | ādhāre brahmacakram tridhāvartam bhagamaṇḍalākāram | tatra mūlakandah | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati |

Testimonia: 2 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 6): atas taj jñānotpattāv upāyā ucyamte | ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 7): gudamūlacakram caturdalam | 5 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 7): tanmadhye trikonākāram kāmapiṭham | 6 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. l. 7): tatpiṭhamadhye agniśikhākārā gaṇeśamūrttiḥ varttate | 6-7 ≈ *Yogasamgraha* (IGNCA 30020 f. 2v. ll. 8-9): tasyā mūrter dhyānakaranāt sakalakāvyanāṭakādisakalavāñmayam vinābhyaśena puruṣasya manomadhye sphurati |

2 suṣumnāyāḥ DN₁N₂] suṣumnāyāṁ E suṣumnāyā PU₂ suṣumnāyā° U₁ suṣumnā° L jñānotpat-tāv upāyāḥ E] jñānotpattau upāyāḥ DLPU₁ jñānotpattau upāyā U₂ jñānotpanno'pāyāḥ N₁ jñānot-panno upāyāḥ N₂ kathyante cett.] kathyate L caturdalam mūlacakram DN₁U₂] caturdalam mūlam cakraṇ EP₁, caturdalamūlacakram L prathamacaturdalamūlacakram N₂ vartate cett.] pravartate U₂ 2-3 prathamam ādhāracakram PLU₂] prathamādhāracakram vartate | E om.

α 3 gudā sthānam ELPU₂] om. α raktavarṇam ELPU₂] om. α gaṇeśam daivatam em.] gaṇeśādaivatam ELU₂ gaṇeśam daivataṃ P om. α °śaktim || muṣako vāhanam em.] °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam L °śaktih muṣako vāhanam U₂ om. α 3-4 kurmaṛsiḥ ELPU₂] om. α 4 ākuñcanamudrā LP₂] ākuñcamudrā E om. α apānavāyuh EL] apānavāyus P apānavāyu U₂ om. α ūrmī em.] urmī U₂ om. α kalā ELPU₂] om. α ojasvinī dhāraṇā ELPU₂] om. α 4-5 caturdaleṣu rajahsattvatvatomāmanāmsi ELPU₂] om. α 5 van̄ śam̄ śam̄ sam̄ ELPU₂] om. α madhyatrikoṇe ELPU₂] om. α triśikhā PL] triśikhāt E trirekhā U₂ om. α tanmadhye cett.] tanmadhya LN₁ 6 'gniśikhākāraikā E] agniśikhākārā ekā α U₂ magniśikhākārā ekā P jñiśikhākarānākā L vartate cett.] asmi U₂ tasyāḥ EN₁D] tasyā LPN₂U₁U₂ mūrter cett.] mūrtir EL mūrtair U₁ om. U₂ °nāṭakādi° cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N₂ 6-7 °vāñmayam ELPU₂] °vāñmayam α 7 sphu-
rati cett.] sphuramti L bahirānandaḥ em.] bahir mānandaḥ U₂ yogānandaḥ em.] yogānandaḥ U₂ virānandaḥ em.] virānandaḥ U₂ 8 uparamānandaḥ em.] uparamānandaḥ U₂

[IV. Cakra of the root]

Now, the means for the genesis of knowledge of the central channel are described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first is the *adhāracakra*.¹² The location is the anus. The color is red. The deity is Ganeśa. The power is success and intelligence. The mount is a rat. The Rṣi is Kūrma. The seal is contraction. The vitalwind is Apāna. The digit is Ěrmi. The concentration is Ojasvinī. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vam* *śam* *śam* and *śam*. A trident is [situated] in the internal triangle. In its middle is *kāmapīṭha*¹³ in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single manifestation in the shape of a flame of fire. As a result of meditation on this manifestation, any literature, [such as] śāstras, poetry, drama, etc., appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest¹⁴. A hundredfold recitation of the non-recited: 600. 1 *ghati* [and] 40 *palas*.¹⁵

¹²This term already occurs in the tenfold *cakra*-system of the 13th c. *Samgitaratnākara* 2.120ab.

¹³This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-Tantra named Kāmarūpa, specifically the present-day Kāmākhya Temple in Assam, which is located at different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see Liersch, 2023: 48–58, 129, Rosati, 2020: *et passim* and Mallinson and Szántó, 2021: 119, n. 144. The Śāringadharapaddhati, Śivayogapradīpikā and Siddhasiddhāntapaddhati (all texts teach a ninefold *cakra*-system) place Kāmarūpa at the *brahmacakra*.

¹⁴The 11th c. *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinmātrānanda* throughout the text (Birch, 2013: *et passim*). The association of four similar blisses (*paramānanda*, *sahajānanda*, *vīrānanda* and *yogānanda*) with the first *cakra* at the anus is found in the 13th c. *Samgitaratnākara* (2.120cd-2.121ab) of Śāringadeva. Earlier references to the “four blisses” are found in Vajrayāna sexual yoga (cf. Isaacson and Sferra, 2014: 99 and Sferra, 2000: 31–33). The *Hevajratantra* (1.1.28 *et passim*) lists *ānanda*, *paramānanda*, *sahajānanda*, and *vīramānanda*. The latter, known as the “Bliss of Cessation,” relates to male pleasure during sexual ritual ejaculation. These concepts were later incorporated into the *Amṛtasiddhi*. However, the *Amṛtasiddhi* contrasts sexual ritual with the celibate yoga of male ascetics, who abstain from sexual intercourse. In 7.4, the text asserts semen (*bindu*) as the source of “the Blisses whose last is Virama,” and in 34.3, it claims that accomplished yogins enjoy the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without ejaculation, reflecting the taught celibate yoga (cf. Mallinson and Szántó, 2021: 17). Later texts, including the *Amaraughaprabodha*, which cite the *Amṛtasiddhi*, altered or removed Buddhist-specific concepts, such as Vajrayāna sexual yoga terminology (Birch, 2019: 21).

¹⁵See p. ?? note ?? for an explanation of the units of measurement.

[V. svādhiṣṭhānacakram]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट् दलं उड्हीयाणपीठसंज्ञकं भवति । लिङ्गस्थानम् ॥ पीत
प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैवरी वाच ॥ सावित्री शक्तिः ॥ हंसवाहनम् ॥ वहण ऋषिः ॥
कामाप्निप्रभा ॥ स्थूलदेहः ॥ जाग्रदवस्था ॥ ऋग्वेदः ॥ आचार्यलिङ्गम् ॥ ब्रह्मसलोकता मोक्षः ॥
५ शुद्धभूमिका तत्त्वम् ॥ गन्धो विषयः ॥ अपानवायुः ॥ अन्तर्मातृकाः ॥ वं भं यं रं लं ॥ बहिर्मातृ
काः ॥ कामा ॥ कामारव्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥
६००० ॥ घ । १६ प । ४० ॥ तन्मध्येऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात्साधकोऽतिसुन्दरो
भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

Sources: 2 cf. SSP 2.2 (Ed. p. 28): dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhīmukham
liṅgam pravālāṅkurasadṛśam dhyāyet | tatraivodyānapīṭham jagadākarasanam bhavati | 2-8 cf.
YSv(PT p. 832): liṅgamūle tu pīṭhābham (raktābham YK 1.253) svādhiṣṭhānan tu ṣaḍdalām | tanmad-
hye bālaśuryābham mahajyotiḥ susiddhidam | dhyānāc ca vārddhate āyuḥ kandarpasamatām
vrajet |

Testimonia: 2-8 ≈Yogasamgraha (IGNCA 30020 f. 2v. ll. 9-11): limgo dvitiyam ṣaḍdalām svādhiṣṭ-
nasamjñākam kamalam udvānapīṭhasamjñākam vartate | tatra atiraktam yahbhā samjñākam
tejāḥ | tasyā nāt sādhakah atisūndarāṁgasan yuvatinām ativallabhaḥ san pratidinam āyuṣyāb-
hivṛddhimān bhavati | cha |

2 idāniṁ cett.] idānī N₂ dvitiyam cett.] dvitiye U₂ svādhiṣṭhānacakram U₁] svād-
hiṣṭānacakram DELPN₁U₂ svādhiṇacakram N₂ ṣaḍdalām cett.] ṣaḍdalām E ṣaḍdalām N₂
udḍiyāṇapīṭha^o U₂] upāyanapīṭha^o E uḍḍiyāṇ pīṭham L udvānapīṭha^o N₁N₂ udvānapīṭha^o D
udāganapīṭha^o U₁ 3 gunaḥ em.] guṇa U₂ 4 sthūladehah em.] sthūladehā U₂ rgvedaḥ em.]
rgveda U₂ 5 śuddhabhūmikā em.] śuddhabhūmikā U₂ antarmāṭrkāḥ em.] antarmāṭrkā U₂
5-6 bahirmāṭrkāḥ em.] bahirmāṭrā U₂ 6 tejasvinī em.] tejasī U₂ sahasraḥ em.] sahasra U₂
7 'tiraktavarṇam PU₂] atiraktavarṇam αE atiraktavarṇa^o U₁N₂ sādhako EPLU₂] sādhakah cett.
'tisundaro β] atisūndaro α 8 yuvatinām ativallabho bhavati N₂] om. cett. pratidinam β]
dinaṁ dinaṁ prati N₁U₁ dinadinam prati N₂ dinaṁ prati D

[V. Svādhīṣṭānacakra]

Now, the second is the six-petalled Svādhīṣṭānacakra known as the seat of *Uddiyāṇa*¹⁶ The location is the penis. The colour is yellow. The shine is yellow. The quality is Rajas. The deity is Brahmā. The speech is Vaikhari. The power is Sāvitri. The mount is a goose. The Ṛṣi is Vahana. The appearance is Kāmāgni. The body is gross. The state is waking. Ḥṛ is the Veda. The object of veneration (*liṅga*) is the teacher. The liberation is Brahmasalokatā (“Residing in the world of Brahmā”). The principle is pure earth. The sense object is smell. The vitalwind is Apāna. The internal syllables [are]:¹⁷ *vam bham mam yam ram lam*. The external mother goddesses [are]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā.¹⁸ A thousandfold recitation of the non-recited; 6000; 16 *ghatis* [and] 40 *palas*. In its middle exists an extremely red light. The adept becomes very handsome as a result of meditation on it. He becomes one whom young women desire. His lifespan increases every day.

¹⁶The term *uddiyāṇa* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yogini-Tantra, see White, 1996: 260. According to Dyczkowski (1988), Sanderson (2007) and Urban, Uddiyāṇa is probably situated in the Swat Valley in modern Pakistan. See Sanderson, 2007: 265–269 for a detailed term discussion. Throughout the text corpus of Haṭhayoga, the *pīṭhas* are repeatedly located differently in the yogic body. Additionally, the term refers to a certain yogic technique classified as *mudrā* and termed *uddiyānabandha* which usually involves a specific type of muscular contraction around the location of the navel. For a detailed discussion of practice see Mallinson and Singleton, 2017: 228–258.

¹⁷In all instances where U₂ provides the inner (*antar*) syllables and outer (*bahir*) mother goddesses, I have corrected and standardized all occurrences of “*mātrā*” or “*mātrāḥ*” to the appropriate word and form, which is “*māṭrkāḥ*”. This emended form, “*māṭrkāḥ*”, on one hand, conveys a clearer meaning when applied to *syllables* placed on the *cakras*, while also signifying “mothers” or “mother goddesses,” precisely as presented in all cases where U₂ provides *bahirmāṭrkā*. In any case U₂ yields a list of goddesses in the nominative singular feminine. Furthermore, this decision is reinforced by evidence from other texts. For example, in Agasthyamuni’s *Rājayogah* (f. 8–9), nearly identical syllable combinations are placed on the petals of the *cakras* within its sixfold *cakra* system (*antar-māṭrkā nyāsaprakāraḥ - maṁ mūlādhāre caturdalakrameṇa vinyasya - om̄ vam̄ namah̄ | om̄ śam̄ namah̄ | om̄ ṣam̄ namah̄ | om̄ ṣam̄ namah̄ | iti mūlādhāramāṇḍape vinyasya | svādhīṣṭhāne nābhyadhaṭhadpaṭameṣu ṣaṭsuḍaleṣu | om̄ bhaṁ namah̄ | om̄ maṁ namah̄ | om̄ yaṁ namah̄ | om̄ raṁ namah̄ | om̄ laṁ namah̄ | iti ṣaṭsuḍaleṣu vinyasya |*)

¹⁸The worship of mothers is originally a central element of the Śākta tradition known as Kaula-Śivaism. It belongs to the Mantramārga and developed from the former Kāpālika cult. See Oberlies, 2012: 92.

[VI. nābhishthāne padmam]

तृतीयं नाभिरथाने दशदलं पद्मं वर्तते। कपिलवर्णम्॥ विष्णुदेवता॥ लक्ष्मी शक्तिः॥
 †आयु+त्रष्णिः॥ समानवायुः॥ गरुडवाहनम्॥ सूक्ष्मलिङ्गं देहः॥ स्वप्नावस्था॥ मध्यमा
 वाक्॥ यजुर्वेदः॥ दक्षिणोऽग्निः॥ समीपता मोक्षः॥ गुरुलिङ्गविष्णुः॥ आपस्तत्त्वम्॥ रसो
 ५ विषयः॥ दशदलानि॥ दशमातृकाः अन्तर्मातृकाः॥ ढं ढं पं तं थं दं धं नं पं फं॥ बहिर्मातृकाः॥
 शान्तिः॥ क्षमा॥ मेधा॥ तनया॥ मेधाविनी॥ पुष्करा॥ हंसगमना॥ लक्ष्या॥ तन्मया॥ अ
 मृता॥ अजपाजपः सहस्रः॥ ६०००॥ घ। १६ प। ४०॥ तन्मध्ये पञ्चकोणं चक्रं वर्तते। तन्मध्ये
 एका मूर्तिर्वर्तते। तस्यास्तेजो जिह्वया कथयितुं न शक्यते। तस्याः मूर्तीर्ध्यानकरणात्पुरुषस्य
 शरीरं स्थिरं भवति॥

Sources: २-९ cf. YSV (PT p. 832): tṛtiyam nābhidēse tu digdalaṁ paramādbhutam | mahāmeghaprabham tat tu koṭividyutsamanvitam | kalpāntāgnisamam (kalpānto 'gni° YK 1.255) jyotis tamadhye samsthitaṁ svayam | tasya (asya YK 1.256) dhyānāc cirāyuh syād arogo (arogi YK 1.256) jagatām varah (jagatāmvaraḥ YK 1.256) | sarvapāpaviniṁkuto jagatkṣobhakaro (jagan-mokṣakaro YK 1.256) mahān | २-९ cf. SSP 2.3 (Ed. p. 30): tṛtiyam nābhicakram pañcāvartam sarpavat kundalākāram | tanmadhye kuṇḍalinīm śaktim bālarkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati |

Testimonia: २ *Yogasamgraha* IGNCA 30020 f. 2v. ll. II: nābhishnāne daśadalaṁ cakram | ७ ≈ *Yoga-*
gasamgraha (IGNCA 30020 f. 2v. ll. II - ३r. ll. I): tanmadhye pañcakoṇam piṭhe lakṣmināparvatī samjnākam gunā sahitā śiva samjnākā rāmaṇam rūpā ८ ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. I-2): yasyās tejo jihvayā kathitum na śakyate tasā dhyānakaraṇāt sādhakasya śarīraṁ sthiram bhavati [cha]

२ tṛtiyam cett.] tṛtiye E atha tṛtiyam maṇipūracakram U₂ tṛtiyacakram N₂ daśadalaṁ cett.] daśadalaṁ L daśadalaṁ U₁ om. U₂ padmam EPU₁] *padme L padma DN₁N₂ om. U₂ vartate cett.] om. U₂ ३ āyu em.] vayu U₂ sūkṣmalingam dehaḥ em.] sūkṣmalingadevatāha U₂ ४ dakṣino'gniḥ em.] dakṣināgnih U₂ samipatā em.] samipatā U₂ raso em.] rajo U₂ ५ daśamātrikāḥ em.] daśamātrāḥ U₂ antarmātrikāḥ em.] antarmātrā U₂ bahirmātrikāḥ em.] bahirmātrā U₂ ६ haṁsagamanā em.] ahamsagamanā U₂ ७ sahasraḥ em.] sahasra U₂ tan-
 madhye pancakoṇam cakram vartate cett.] om. L tanmadhye cett.] om. L ८ 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 mūrter cett.] mūrtir L om. U₂ ९ karaṇāt cett.] karaṇāt || L ९ karaṇāt E puruṣasya cett.] om. P ९ śarīraṁ cett.] om. P sthiram cett.] om. P bhavati cett.] bhavati vā U₁ om. P

[VI. Lotus within the place of the navel]

The third ten-petaled lotus exists at the location of the navel. The color is red. The deity is Viṣṇu. The power is Lakṣmī. The Ṛṣi is ṬĀyuṭ.¹⁹ The vitalwind is Samāna. The mount is Garuḍa. The body is the subtle body.²⁰ The state is sleep. The speech is Madhyamā. The Veda is Yajur. The fire is the southern [fire]. The liberation is Samīpatā. The *gurulinga*²¹ is Viṣṇu. The principle is Water. The sense object is taste.²² There are ten petals [and] ten *mātrkas*. [The] internal syllables [are]: *daṁ tam nam tam tham daṁ dham nam paṁ pham*. The external mother goddesses [are]: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Haṁsagamanā, Lakṣyā, Tanmayā and Amṛtā.²³ A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palas*.²⁴ In its middle exists a *cakra* with five angles. In the middle of it is a single manifestation. It is not possible to describe the splendour of it with speech. As a result of meditation on this manifestation, the body of the person becomes durable²⁵.²⁶

¹⁹The name *vayu* for a Ṛṣi as attested in manuscript U₂ is probably a mistake. Since immediately afterwards the associated *vāyu* is given this should be an *eyeskip*. My best guess is *āyu*, the name of a sage mentioned in *R̥gveda* 2.14.7 and Geldner, 1907: 24.

²⁰I corrected *devatāha* to *dehaḥ* since a deity was mentioned before, *sūkṣmaliṅgam* most likely refers to a *deha* and, as in the second *cakra* the *deha* is followed by an *avasthā*.

²¹For the phallus of Śiva, considered as one's teacher or guide, cf. *Sīvapurāṇa* 1.18.31.

²²I emended *rājō* to *rāso* since the association of water with *taste* is well known.

²³The *bija* series under consideration adheres to the standardised conventions of the six-*cakra* systems of the second millennium, as is evident from its widespread use. Regarding the *bahirmāṭrakāḥ* of U₂ I was not able to find parallel lists in other texts. A thorough investigation for co-occurrence in my electronic text library did not reveal any such instances. The tradition of associating deities with the *cakra*-petals or series of syllables is well documented, as seen in the *Rudrayāmala Uttaratāntra*, with historical roots that can be traced back to the *Kubjikāmatatantra*, albeit with different enumerations. The conventional practice of juxtaposing *antarmāṭrkānyāsa* and *bahirmāṭrkānyāsa* is prevalent and denotes the internal implantation of syllables into the *cakras*, followed by the reinforcement of the outer body by the same alphabetic *bijas*. This concept is further elaborated in texts such as the *Dipikā* on the *Nitāśoḍaśikārṇava* and the *Śāradātilaka*. I want to thank Shaman Hatley for answering my questions regarding this subject.

²⁴Thus, the prescribed duration for meditation on this *cakra* is six hours and forty minutes.

²⁵The source text specifies this bodily durability as a long lifespan (*cirāyuh*) and freedom from diseases (*aroga*).

²⁶In comparison to the previous *svādhishṭhānacakram* this *cakra* at the navel is not associated with a *guṇa*, a *dhāraṇā*, a *prabhā* and a *mudrā*.

[VII. hr̄dayamadhye kamalam]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानम् ॥ श्वेतवर्णम् ॥ तमो गुणः ॥
 रुद्रो देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भं ऋषिः ॥ नन्दी वाहनम् ॥ प्राणवायुः ॥ ज्योतिस्कलाका
 5 रणं देहम् ॥ सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्योऽग्निः ॥ शिवलिङ्गम् ॥ प्राप्ति
 भूमिका ॥ सरूपता मुक्तिः ॥ द्वादशदलानि ॥ द्वादशमात्रकाः ॥ कं खं गं घं ढं चं छं जं झं जं
 टं ठं ॥ बहिर्मातृकाः ॥ रुद्राणी ॥ तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥
 10 उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्रज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प ।
 ४० ॥ अतितेजोमयत्वाहृष्टिगोचरं न भवति । तन्मध्येऽष्टदलघोमुखं कमलं वर्तते । मनश्वके ॥ मनो
 देवता ॥ बहिर्शक्तिः ॥ आत्मा ऋषिः ॥ हृदयमध्ये रिथतं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य
 15 तन्मालं । निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्मध्ये च प्रतिष्ठितं । मन उन्नतिः संकल्पं वि
 कल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः धर्मकीर्तिविद्यादिसद्गुद्धिर्भवति । अग्निकोणे
 आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णं तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नी
 20 लवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर्भवति । वायव्ये श्यामवर्णं
 चिन्तोद्वेगमतिर्भवति ।

Sources: 2-8 cf. YSV (PT p. 832): anāhatam aṣṭapīṭham (*mahāpīṭham* YK 1.257) caturthakamalam hr̄di | sūryapatram mahājyotiḥ mahāśūksman tu cāksusam | sūryapatram dvādaśadalām (sentence *om.* in YK) | tanmadhye 'ṣṭadalām padmam ūrddhvavaktram mahāprabhām | cf. SSP 2.4 (Ed. p. 30): caturtham hr̄dayacakram aṣṭadalakamalam adhomukham tanmadhye karṇikāyāṁ liṅgākārāṁ jyotiṛūpām dhyāyēt | saiva haṁsaikalā sarvendriyavaśyā bhavati |

Testimonia: 2 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 2): hr̄dayamadhye dvadaśadalām 8 ≈ *Yoga-*
gasamgraha (IGNCA 30020 f. 3r. ll. 2): tejomayatvāt | dr̄ṣṭigocaram na bhavaty etādṛśam vartate | ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 3): tanmadhye 'ṣṭadalām adhomukham kamalam |

2 caturtham cett.] caturthacakrakamalam N₂ kamalam cett.] *om.* N₂ vartate cett.] asti U₂
 bhavati N₂ 3 nandī em.] nandi U₂ 3-4 jyotiskalākāraṇam deham em.] jyotiḥ kalākāraṇam
 dehe U₂ 4 paśyanti em.] paśyamti U₂ gārhapatyo'gnih em.] gārhasyatyo gniḥ U₂ 5 an-
 taramāṭrkāḥ em.] dvādaśamāṭrā U₂ ḥnam em.] yaṁ U₂ 6 bahirmāṭrkāḥ em.] bahrī māṭrā U₂
 śāntiḥ em.] śānti U₂ 7 mātarā em.] mātara U₂ ajapājapaḥ em.] ajapājapaḥ U₂ sahasraḥ em.]
 *sahasra U₂ 8 °gocaram cett.] gocaratām U₂ bhavati cett.] yāti U₂ 'ṣṭadalām EU₂] 'ṣṭadale
 P ḷadalām L aṣṭadalām α adhomukham kamalam cett.] adhomukha kamalam L mukham
 kamalam P vartate cett.] asti U₂ 9 bahiś śaktih coni.] bahiśaktih U₂ ātmā em.] ātma° U₂
 hr̄dayamadhye conj.] nābhimadhye U₂ daśāṅgulam em.] daśāṅgulam U₂ 10 unnatiḥ em.] un-
 naty U₂ asam̄kalpam em.] asam̄kalpa U₂ 11 °sveta em.] sveta° U₂ viśramate em.] viśramate
 U₂ 12 nīdrālasya em.] nīdrālasya° U₂ nairṛtye em.] nairṛtye U₂ 13 °syāma em.] sāma U₂

[VII. Lotus within the heart]

The fourth lotus is twelve-petalled [and] exists within the heart. The place of the Anāhatacakra is at the heart. The colour is white. The quality is Tamas. The deity is Rudra. The power is Umā. The Ṛsi is Hiranyagarbha. The mount is Nandi. The vitalwind is Prāṇa. The body is the instrument of the digit of light. The state is deep sleep. The speech is Paśyantī. The Veda is Sāma[veda]. The fire is the fire of the householder. The object of veneration is Śiva. The level is attaining.²⁷ The liberation is taking the same form [as the deity]. [There are] twelve petals. [The] twelve [internal] syllables [are]: *kam kham gam gham nām cām chām jām jhām nām tām thām*. The external mother goddesses [are]: Rudrānī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recited; 6000; 16 *ghatīs* [and] 40 *palas*. Because of being made of [such an] intense light, [the fourth lotus] is not in the range of sight. In its middle exists an eight-petalled lotus facing downwards. The mind resides in the *cakra*. The deity is Manas. The power is Bahi.²⁸ The Ṛsi is the self. In the middle of the heart²⁹ is a lotus whose stalk is ten fingers long. Its stalk is soft. [The lotus] is pure [and] facing downwards. There is [something] resembling a banana flower established within it. The mind wants advancement, but its essence is indecision. While the mind rests on the eastern petal, which is white, a clear intellect endowed with the fame of *dharma*, knowledge, etc., arises. While in the southeast, which is reddish, a mind endowed with weakness, illusion, sleepiness, and laziness arises. While in the right south, being black, the production of anger arises. While in the southwest, which is blue, a mind of selfishness arises. While in the west, which is brown, a mind [focussed on] play, laughter, and excitement arise. While in the northwest, which is dark in colour, a mind endowed with worry and anxiety arises.

²⁷Cf. *Pātañjalayogaśāstra* 3.45: “Attaining is that by which one can touch the moon with the fingertips.” (*prāptir aṅgulyagrenāpi sprśati candramasam*).

²⁸*Bahiśaktiḥ* is the external energy that permeates the external space. The conjecture is based on *Kriyakramadyotikavyākhyā* (Ed. p. 96) and *Sakalāgamasaṛasaṅgraha* quoted with reference *siddhāntaśekhara* (Ed. p. 80): *caranāṅguṣṭhayor yugmāt sañcintya susirāntanau | susirāntabahiśaktim vyāpiniṁ cintayet tataḥ ||*.

²⁹I conjectured *nābhi*° to *hrdaya*° since the context is an eight-petalled lotus whose eight petals are discussed in U₂.

उत्तरे पीतवर्णे भोगशृङ्खारमहोदयमतिर्भवति। ज्ञानसंधानमतिर्भवति। तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते। तस्याः कलिकेति संज्ञा। तत्कलि कामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते। तस्या जीवेति संज्ञा। तस्या बलं अथ च स्वरूपं कोटिजिह्वाभिर्वरुं न शक्यते। अस्या मूर्त्त्व्यानकारणात्स्वर्गापाताला ५ काशमनुष्यगन्धवेक्षणगुह्यकविद्याधरलोकसंबन्धिन्याः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति। इत्यत्र किं कथ्यते॥

Sources: १ cf. YSV (PT p. 832): prāṇavāyoh sthalañcāsya liṅgākāraṇ tu karṇikā | kālikākhyā karṇikeyam asyā madhye tu kuṇḍalī | २-६ cf. YSV (PT p. 832): padmavatyāḥ (padmāvatyāḥ YK १.259) prabhāṅguṣṭhapramānā (°prāmāṇā° YK १.259) ratnasannibhā | tasyā saṅgi (tasya saṅgi YK १.260) jīva iti ananto balarūpaṭaḥ | asya dhyānaṁ (dhyānād YK १.260) jagadvaśyam khecarisarvago bhavet | bhavanti vaśyā devādyāś cintākarttura na (citta° YK १.260) cānyathā | iṣṭāniṣṭo (iṣṭāniṣṭa YK १.261) bhaved vaśyāḥ (vaśyam YK १.261) satyam satyam na samśayah | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ |

Testimonia: १ = *Yogasamgraha* (IGNCA 30020 f. ३r. ll. ३-४): ta ca prāṇavāyoh sthānam | aṣṭadalaka-malamadhye limgākārā karṇikā २ = *Yogasamgraha* (IGNCA 30020 f. ३r. ll. ४): kaliketi samjñikāsti tanmadhye padmarāgaratnasamānavarṇā amguṣṭhapramānā ekā puttaliṇī ३ ≈ *Yogasamgraha* (IGNCA 30020 f. ३r. ll. ५): jīveti samjñikāsti | tasyāḥ balaṁ svarūpaṁ ca kotijihvābhīr vaktum na śakyam || ४ ≈ *Yogasamgraha* (IGNCA 30020 f. ३r. ll. ५-६): asyā mūrtter dhyānakaranāt sādhakasya svargapāṭāla ākāśagamdharmvakīṁnaraguhyakavidyādharastrīyo vaśā bhavati | ६ ≈ *Yogasamgraha* (IGNCA 30020 f. ३r. ll. ६-७): prthvī loke manusyādi striyām kākathā cha |

१ jñānasamdhānā° em.] jñānasamdhāne U₂ °vāyo cett.] °vāyo U₁U₂ २ karnikā cett.] karṇi U₂ kaliketi cett.] kalikeli L karniketi E samjñā cett.] om. L २-३ tatkalikāmadhye cett.] tataḥ N₂ om. L ३ °rāgaratnasamānavarṇāṅguṣṭhapramāṇaika em.] °rāgaratnasamānavarṇāṅguṣṭhapramāṇaika E °ratnasamānavarṇā amguṣṭhapramānā ekā L °rāgaratnasamānavarṇām || amguṣṭhapramānā || ekā PN₁ °rāgaratnasamānavarṇā amguṣṭhapramānā ekā N₂ °rāgaratnasamānavarṇā amguṣṭhapramānāt ekā DU₁ tasyā EP] tasyāḥ α tasya LU₂ jīveti samjñā N₁] jīveti samjñāḥ || N₂ jīveti samjñā | D jīvasamjñā || β om. L tasyā EN₂P] tasyāḥ DN₁U₁ tasya U₂ ४ balaṁ atha ca svarūpaṁ cett.] balamadhyasvarūpaṁ E bala sappa svarūpaṁ L balaṁ atha svarūpaṁ P balaṁ tasya atha svarūpaṁ U₂ kotijihvābhīr cett.] kotijihvābhī L na cett.] naiva EP asyā cett.] asyāḥ N₁DU₁ tasyāḥ U₂ mūrtter cett.] mūrtir LN₂ dhyānakāraṇāt cett.] dhyānam kāraṇāt || U₂ dhyānāt L ४-५ °pāṭālākāśa° β] pāṭālā ākāśa° α ५ °sambandhinyāḥ em.] °sambandhinyāḥ ELPα samdadhiṇya U₂ striyāḥ sādhakasya puruṣasya α] striyo 'pi EPL striyo pi U₂ ५-६ vaśyā bhavanti cett.] vaśyo bhavati N₂ ६ kim α] om. β kathyate cett.] kathyate vā U₁

While in the north, which is yellow, a mind occupied with enjoyment, sexual passion, and prosperity arises. While in the northeast, which is whitish, a mind united with gnosis arises.

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 central receptacle (*karṇikā*)³⁰ in the form of a *liṅga*. The technical designation of it is bud (*kalikā*).³¹ In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)³² being similar to a ruby-gem in color. Her technical designation is Jīva.³³ Not even with ten million tongues is it possible to talk about her nature and her power. As a result of meditation on this form the women of the inhabitants of the world [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādharaś, in the heavenly world, underworld, and open space become obedient to the will of the practicing person. [This] is what is said here.

³⁰Regarding the translating *karṇikā* as “central receptacle” instead the most common translation “pericarp”, see Reigle, 2012:442.

³¹A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakāṇḍa*) of the *Prāṇatoṣīṇī*, 1898: 54. In a quotation attributed to a text called *Śaktānanda*, the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart. (ādau sañjāyate bijam brahmāṇḍam sahasāṅkuraḥ | tasya madhye sumerūś ca kañkāladañḍarūpadhṛk | carācarāñāṁ sarveśāṁ devādināṁ viśeṣataḥ | ālayaḥ savabhūtānāṁ meror abhyantare ‘pi ca | pradīpaka-likākāro jīvo hṛdi sadā sthitāḥ |).

³²The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradātilakatantra* 22.126–128: (*puttalikāyā hṛdayām sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarvendriyāṇi vāñmanaścakṣuhśrotraghrāneti sarvāṅgan sprśan prāṇā ihāyāntu sukhaṇ ciraṇ tiṣṭhan tu iti śrāḥ sprśan svāheti jāpet | mantranyāsam iti |*).

³³The idea of the thumb-sized soul residing in the heart is already present in the oldest strata of yogic literature. See *Katha Upaniṣad* 6.17 (aṅguṣṭhamātrāḥ puruṣo ‘ntarātmā sadā janānāṁ hṛdaye saṃnivīṣṭaḥ / tam svāc charīrāt pravṛhen muñjād iṣeśikāṁ dhairyena / tam vidyāc chukram amṛtaṁ tam vidyāc chukram amṛtam iti ||17||). Also cf. *Śvetāśvatara Upaniṣad* 3.13.

[VIII. kaṇṭhasthāne kamalam]

इदानीं पञ्चमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूम्रवर्णम् ॥ जीवो देवता ॥ अविद्या शक्तिः ॥
 विराटृष्णिः ॥ वायुवाहनम् ॥ उदानवायुः ॥ ज्वाला कला ॥ जालस्थरो बन्धः ॥ महाकारणदेहः ॥
 ५ तूर्यावस्था ॥ परावाचा ॥ अथर्वणवेदः ॥ जङ्गमलिङ्गम् ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥
 षोडशदलानि ॥ षोडशा ॥ मातृकाः अन्तर्मातृकाः ॥ अं आं इई उं ऊं ऋं लूं लूं एं एं औं औं अं
 अंः ॥ बहिर्मातृकाः ॥ विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥
 महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः
 सहस्रः ॥ १००० ॥ घ २ प ४६ अक्षर ४० ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य
 पुरुषस्य ध्यानकरणादसाध्यरोगा नशयन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

Sources: २-९ cf. YSV (PT p. 832) = YK 1.262: kalāpatram pañcaman tu viśuddham kaṇṭhadeśataḥ | २-९ cf. SSP 2,5 (Ed. pp. 30-31): pañcamam kaṇṭhacakram caturaṅgulam | tatra vāma iḍā candranādī | dakṣine piṅgalā sūryanādī | tanmadhye suṣumnām dhyāyet | saiva anāhatakālā anāhatasiddhidā bhavati | cf. YSV (PT p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭicandrasamaprabhāḥ | naṣyantya sādhyarogā hi sahasrāyus ca cintanāt |

Testimonia: २-९ ≈Yogasamgraha (IGNCA 30020 f. 3r. ll. 7): kaṇṭhasthāne pañcamam śo-
 daśadalam viśudhhasamīknam cakram varttate || ८ ≈Yogasamgraha (IGNCA 30020 f. 3r. ll.
 7-8): tatra koṭicamḍaprabhā ekaḥ puruṣo sti = Yogasamgraha (IGNCA 30020 f. 3r. l. 8): tasya
 puruṣasya dhyānakaraṇād asādhyarogā naṣyamti || ९ ≈Yogasamgraha (IGNCA 30020 f. 3r. l. 8):
 sahasravarṣam jivati |

२ idānīm α] om. β kamalam ṣodaśadalam kaṇṭhasthāne DN, U₁] kamalaśodaśadalam
 kaṇṭhasthāne N₂ kaṇṭhasthāne ṣodaśadalam kamalam EPL viśuddhacakram kaṇṭhasthāne U₂
 dhūmravarṇam em.] dhūmravarṇe U₂ ३ virāṭ em.] virāṭha U₂ mahākāraṇadehah em.]
 mahākāraṇadeha U₂ ५ °māṭrkāḥ em.] °māṭrāḥ U₂ antarmāṭrkāḥ em.] antarmāṭrā carāḥ U₂
 um em.] u U₂ ६ bahirmāṭrkāḥ em.] bahirmāṭrā U₂ icchā em.] ichā U₂ śaktih em.] śakti U₂
 ७ tāmasī em.] tamasi U₂ puṣṭā em.] puṣṭa° U₂ ७-८ ajapājapah sahasrah em.] ajapājapasa-
 hasra U₂ ८ °samaprabhah cett.] °samaprabhah || U₂ °samaprabhā LD °sūryasamāna E ekaḥ
 puruṣo cett.] ekapuruṣo D eka pumān U₂ ९ puruṣasya cett.] pumṣah U₂ dhyānakāraṇād cett.]
 dhyānakaraṇāt N₁N₂ dhyānakaraṇāt | DU₁U₂ °paryantam cett.] °paryamta N₂ om. L puruṣo
 cett.] sa puruṣo EP jivati cett.] jivati |cha| U₁ jivatidāniṁ E

[VIII. Lotus within the location of the throat]

Now, the fifth sixteen-petalled lotus exists at the location of the throat. The color is grey. The deity is Jīva. The power is ignorance. The Ṛṣi is Virāṭa. The mount is the vitalwind. The vitalwind is Udāna. The digit is the flame. The lock is Jālandhara. The body is the primordial cause (*mahākāraṇa*). The state is the fourth state (*tūrya*). The speech is Parā. The Veda is Atharvaṇa[veda]. The object of veneration is the movable. The level is Jīvaprāptā. The liberation is the union with the deity (*sāyujyatā*). [Associated with it are] sixteen petals [and] sixteen *mātrikas*. The internal syllables [are]: am ām im īm u ūm ḥm ḥm ḥm em aim om aum am amḥ. The external mother goddesses [are]: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyanī, Rudrā, Puṣṭā, Simhanī. A thousandfold recitation of the non-recited; 1000; 2 *ghatīs*, 46 *palas*. 40 *aksaras*. In its middle exists the one consciousness shining like a thousand moons. As a result of meditation on this consciousness, incurable diseases vanish. The person lives up to 1001 years.

[IX. ājñācakram]

इदानीं षष्ठ्यकं आज्ञानामकं वर्तते। अग्निर्देवता॥ सुषुम्णा शक्तिः॥ हंस ऋषिः॥ चैतन्यवा
हनं॥ ज्ञानदेहः॥ विज्ञानावस्था॥ अनुपमवाचा॥ सामवेदः॥ प्रमादलिङ्गं॥ †अर्धमात्रा॥ †आ
काशतत्त्वम्॥ जीवो हंसः॥ चैतन्यलीला आरंभः॥ द्वे मातुके॥ हूँ क्षं॥ अन्तर्मातुके
5 विहिमातुके स्थितिः॥ प्रभा॥ अजपाजपः सहस्रः॥ १०००॥ घा २ पा ४६ अक्षर ४०॥ तच्चकं भ्रुवोर्मध्ये
द्विदलकं स्थितं। तन्मध्येऽग्निज्वालाकारमकलं किंचिद्वस्तु वर्तते। न स्त्री न पुमान्। तस्य ध्यानक
रणात्पुरुषस्य शरीरमजरामरं भवति॥

Sources: 2 cf. YSV (PT p. 832): ājñākhyam ṣaṣṭhakam (*satkam* YK 1.264) cakram bhruvor madhye dvipatrakam | agnijvälānibham jyotiḥ pumṣaḥ strito (*pūṛṣastrito* YK 1.264) vivarjitam | dhyānāc cāsyā sarvasiddhirajarāmaratām vrajet | cf. SSP 2.7 (Ed. p. 31): saptamāṇ bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākaram dhyāyet | tatra vāksiddhir bhavati |

Testimonia: 2 *Yogasamgraha* (IGNCA 30020 f. 3r. ll. 8-9): bhrūvōr madhyē dvīdalaṁ ājñācakram ṣaṣṭhaṁ | 5 ≈*Yogasamgraha* (IGNCA 30020 f. 3r. l. 9): gnijvälākāraṁ paramātmasamjñākāmaṁ vastv āsti | ≈*Yogasamgraha* (IGNCA 30020 f. 3r. ll. 9-10): tac ca na stripumān | tasya dhyānakaraṇād ajarāmarah sādhako bhavati |cha|

2 ṣaṣṭhacakram α] ṣaṣṭhaṁ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭa bhrūmadhye U₂ ājñā cett.] ajñā DN₁N₂ nāmakam DN₁U₁] nāmaka N₂ cakram EPL cakram raktavarṇam U₂ vartate cett.] om. U₂ agnir em.] āgnir U₂ 3 jñānadehaḥ em.] jñānadehi U₂ 3-4 akāśa em.] ākāśā U₂ 4 jīvo hamsaḥ em.] jivahiṁsa U₂ °lilā em.] °lilārambhaḥ U₂ māṭṛke em.] māṭrā U₂ antarmāṭṛke em.] antar māṭrā U₂ bahirmāṭṛke em.] bahirmāṭrā U₂ 5 sthitih em.] sthiti U₂ ajapājapah sahasraḥ em.] ajapājapasahasra U₂ 5-6 tac cakram bhruvor madhye dvīdalaṁ sthitam α] dvīdalaṁ EPL om. U₂ 6 'gnijvälā° E] agnijvälā° cett. kāraṁ akalām em.] °kāraṁ akalām DN₁N₂ °kāraṁakalam β °kāraṁ akala U₁ kimcid vastu cett.] kimcit vastu U₁ na stri na pumān cett.] na stri pumān BEL 6-7 °karaṇāt cett.] °karaṇāt | U₂ 7 śārīram ajarāmaram U₂] śārīram ajarāmaram Eα śārīram ajarāmaro BLP bhavati cett.] bhavati vā U₂

Notes: 6 agnijvälākāra°: Witness B starts here.

[IX. Ājñācakra]

Now, a sixth *cakra* named Ājñā exists.³⁴ The deity is fire. The power is the central channel. The Ṛṣi is Hamsa. The mount is consciousness. The body is knowledge. The state is insight. The speech is the incomparable (*anupama*). The Veda is Sāma[veda]. The object of veneration is intoxication. †[It is consisting of] half a measure.³⁵ The principle is space. The gander is the living soul. The origin is the activity of consciousness. There are two *māṭrakas*. The inner syllables [are]: ham [and] kṣam. The external mother goddesses [are]: Stiti [and] Prabhā. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palas*, and 40 *akṣaras*. This two-petalled *cakra* is located in the middle of the eyebrows. In its middle exists a certain object in the form of a blazing fire without parts. [It is] not female, [it is] not male. As a result of meditation on it, the body of the person becomes non-aging and immortal.

³⁴ SSP 2.7 declares this *cakra* to be thumb-sized, and calls it the eye of wisdom (*jñānanetram*) onto which the practitioner shall meditate upon as a flame of a lamp with the result of achieving the perfection of speech (*saptamam bhrūcakrami madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākāraṁ dhyāyet | tatra vāksiddhir bhavati |*).

³⁵ It is hard to make sense of *ardhamātrā*. My best hunch is that an *ardha* divides something into two. It might be meant as a synonym hinting at the two *māṭrakas* that follow.

[X. cakram tālumadhye]

इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्येऽमृतपूर्णं वर्तते। ललाटमण्डलम्॥ चन्द्रो देवता॥
 अमृता शक्तिः॥ परमात्मा ऋषिः॥ अमृतवासिनीकला सप्तदशी॥ अमृतकल्पोलनदी॥ महा
 काशा॥ अंबिका॥ लंबिका॥ घण्टिका॥ तालिका॥ अजपागायत्रीदेहस्वरूपम्॥ काकमुखी॥
 ५ नरनेत्रा॥ गोश्वजाललाटा॥ ब्रह्मपठा॥ हयग्रीवा॥ मयूरमुखा॥ हंसवदज्ञानि॥ अजपागायत्रीस्व
 रूपम्॥

Sources: २ cf. YSV (PT pp. 832-833): catuhṣaṣṭhidalam tālumadhye cakran tu madhyamam |
 piyūṣapūrṇam (piyūṣapūrṇa° YK 1.266) koṭindusannibham ("sannibha° YK 1.266) cāmṛtasthali |
 tanmadhye ghaṭikāsamjñā karnikā raktasannibhā | saha cendukalā tatramṛtadhārām (tāndra° YK
 1.267) sravaty asau | etad dhyātvāmṛtaiḥ snātvā sadā yogāt pramucyate |

Testimonia: २ ≈Yogasamgraha (IGNCA 30020 f. 3r. l. 10): tālumadhye catuhṣaṣṭhidalam amṛ-
 tapūrṇam

२ cakram catuhṣaṣṭhidalam tālumadhye α] tālumadhye catuhṣaṣṭhidalam EPU₂ tāludeśe madhye
 catuhṣaṣṭhidala LB 'mṛtāpūrṇam em.] amṛtāpūrṇam cett. amṛtāpūrṇa N₂ ३-४ mahākāśā
 em.] mahākāśa U₂ ४ dehasvarūpam em.] dehasvarūpam U₂ ५ °lalāṭā em.] lalāṭa U₂
 ५-६ svarūpam em.] svarūpam U₂

[X. Cakra within the palate]

Now, the seventh *cakra*, having sixty-four petals [and] being full of nectar, exists in the middle of the palate.³⁶ The *Māṇḍala* is the forehead. The deity is the moon. The power is the nectar of immortality. The Ṛṣi is the supreme self. [It is] the river with waves of nectar. [It is] the seventeenth digit. [It is] the residence of the nectar of immortality. [It is] the great space. [It is] the “little mum”³⁷ [It is] the uvula. [It is] the Tālikā³⁸. [It is] the “little bell”. The nature of the body of the unspeakable Gāyatrī³⁹ [is]: the beak of a crow, the eye[s] of a human⁴⁰, a forehead with the horn[s] of a cow, the recitation is the Brahman,⁴¹ a neck like a horse, the face of a peacock [and] limbs of a swan. [This is] the own form of the unspeakable Gayatrī.⁴²

³⁶The *cakra* at the palate is located after the *ajñācakra* between the eyebrows, deviating from the typical ascending order. Rāmacandra adopts this sequence from the *Yogasvarodaya*, in contrast to other ninefold *cakra* systems. For details, see table 19 in 2023: 214. Rāmacandra revises this order in section XXIX on page 84, borrowing from the SSP, which prioritizes the *tālucakra* before the *ajñācakra*.

³⁷The terms *ambikā*, *laṁbikā*, *ghanṭikā*, and *tālikā* may refer to the uvula. In the *Jogpradipyakā*, a haṭhayogic practice called *manthana* (Mallinson, 2010: 207, n. 250) describes two variations. The second type (vv. 643–653) instructs the yogin to use a metal peg (*kila dhātamaya*) to churn, purify, and produce *amī* (= *amṛta*) at four locations: *ambikā* (frenum), *lambikā* (tongue), *tālu* (palate), and *ghanṭikā* (uvula). These places correspond to the teats of Kāmadhenu, the “wish-fulfilling cow” (v. 651). The *Vairāṭapurāṇa* locates an *amṛtacakra* at the forehead emitting “nectar”. This is the dwelling place of Gāyatri known as Kāmadhenu, with four teats: Ambikā, Lambikā, Ghanṭikā, and Tālikā (Kavirāj, 1987: 50).

³⁸The precise meaning of *tālikā* is unclear. In a private discussion, Mallinson suggested it might originate from *tālu*.

³⁹Tantric *mantras* are frequently associated with a deity and their bodies, cf. Haas, 2022: 20.

⁴⁰The concept of “human eyes” is probably here to emphasize the contrast with the traditional notion of crows possessing only a single eye. I want to thank Dr. Dominic A. Haas for this note.

⁴¹Possibly the Veda or any sacred word, like i.e. the sacred syllable *oṁ* or speculatively even the *ajapā gāyatrī* itself. However, it is unclear whether the *hamsa mantra* is considered a Vedic Brahman. I am grateful for Dr. Dominic A. Haas suggestions regarding this passage.

⁴²The bird-like body of the *ajapā gāyatrī* seems to refer to the body of a specific *hamsa* (“swan”) as the *ajapā gayatrī* contains ...

अधिकतरशोभयुक्तम् ॥ अतिशेतम् ॥ तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये प्रकटचन्द्रकला अमृतधारास्थवन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणादमृतधारा स्थवति । तदा क्ष्यरोगपित्तज्वरहृदयदा हृशिरोरोगजिह्वाजडभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति ॥

Sources: 2 cf. YSV (PT p. 833): unmādajvarapittādīdāhaśūlādivedanāḥ (“śūnya” YK 1.268) | naśyanti ca śiroduhkham jādyabhāvō ’pi naśyati | sadyodhyānādbhuktaviśvam jihvājādyāñ ca naśyati (last sentence *om.* in YK)

Testimonia: 1 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. l. 11): adhikataraśobhayuktam atiśvetam cakram | tanmadhye raktavarnaghamtikāsamjnā varttate | 2 ≈ *Yogasamgraha* (IGNCA 30020 f. 3r. l. II - 4r. 1.1): tanmadhye prakaṭacandrakalā amṛtādhārāśravamti varttate | ≈ *Yogasamgraha* (IGNCA 30020 f. 3v. l. 1): tasyāḥ kalāyā nirantaram dhyānakartum maraṇam 3 ≈ *Yogasamgraha* (IGNCA 30020 f. 3v. ll. 1-2): kṣayarogaḥ pettajvaraḥṛdayadāhaśiro..jihvāyājadyam ca naśyati |

1 “*kataraśobhayuktam* cett.] “*kataraśobhayuktam* N₂ “*kaśobhayuktam* E “*kataraprabhāmuktam* U₂ atiśvetam em.] atiśvetam U₂ *raktavarṇam* cett.] *raktavarṇa* N₂ *ghaṇṭikā*° cett.] *ghāmtikā*° E *ghaṇṭikā*° P *ghanikā*° L ekā cett.] ekā ekā LB 2 *bhūmiḥ* cett.] *bhūmis*° U₁ *bhūmi* U₂ ‘*prakaṭa*° cett.] *pragaṭa* U₁ ‘*mṛdrakatam* U₂ ‘*amṛtadhārāśravanti* cett.] ‘*mṛtādhārā* *sravamti* LB ‘*mṛtādhārā* *sravati* PU₂ ‘*mṛtādhārā* *bhavati* E *vartate* α] *om.* β *kalāyā* cett.] *kalāyāḥ* N₁ N₂ U₁ *karnikāyā* LB 3 nāyāti cett.] na yāti LBU₂ ‘*dhyānakaraṇād* cett.] ‘*dhyānād* EP ‘*amṛtadhārā* cett.] *amṛtadhārayāḥ* sajivo E *amṛtadhārā* plāvanam P *amṛtadhārā* plāvanam U₂ *sravati* LBU₁] *sravamti* N₁ N₂ D *bhavati* EPU₂ tādā β] *om.* α 3-4 kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājādabhbāvā em.] *yakṣamarogapittajvaraḥṛdayadāhaśirorogajihvājādabhbāvā* E *kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājādabhbāvā* P *kṣayarogapittajvaraḥṛdayadāharogajihvājādabhbāvā* L *kṣayarogapittajvaraḥṛdayadāharogajihvājādabhbāvā* N₁ *kṣayarogam* *pittajvaraḥṛdayadāhaśirorogajihvājādabhbāvā* N₂ *ksayam rogam* *pittajvaraḥṛdayadāhaśirorogajihvājādabhbāvā* D *ksayarogapittajvaraḥṛdayadāhaśirorogajihvājādabhbāvā* U₁ *kṣayarogoptatti* || *jvara hrdayadāha* || *sīroroga* || *jihvādatā* || *dayo* U₂ 4 *bhakṣitam* N₂ U₁] *bhakṣitam* N₁ *bhakṣitam* D *bhakṣitam* *api* EPLU₂ *bhakṣitamār pi* B *viṣam api* α] *viṣam* BLU₂ *viṣan* E *viṁṣa* P *bādhate* EPN₂] *bādhate* cett. *yadyatra* cett.] *yady atram* *api* BL *yady anna* DN₁ *manah sthiram* EP] *manasthiram* cett.

[It is] endowed with superabundant beauty. [It is] very bright. In its middle exists a unique central receptacle named “the little bell” (*ghāṇṭikā*)⁴³ being red in colour. In its centre is a site. In the middle of that exists the hidden digit of the moon, which is oozing a stream of nectar. As a result of meditation on this digit, death does not go near him. As a result of uninterrupted meditation, the stream of nectar flows. Then, the states of wasting[-disease] (*kṣayaroga*)⁴⁴, biliary fever (*pittajvara*)⁴⁵, burning sensation of the heart (*hrdayadāha*)⁴⁶, head-disease (*śiroroga*)⁴⁷ and tongue insensibility (*jihvājādya*)⁴⁸ vanish. Even ingested venom does not trouble when the mind becomes stable here.

the unrecited [*a]ham sa* “I am that”-expression. The *hamṣa* is a common metaphor for the soul wandering in the wheel of Brahman or *Samsāra*. Cf. *Svetāśvatara Upaniṣad* 1.6 and 3.18. The animal body parts perhaps symbolize the various physical embodiments the *jīva* undergoes while traversing the *brahmacakra*. As noted by Haas, 2022: 191–192, while the association between the Vedic *Gāyatrī* and birds was once prominent in Vedic literature, it seems to have diminished. However, here, it survived in the context of the *ajapā gāyatrī*.

⁴³The term *ghāṇṭikā*, meaning “little bell,” commonly denotes the uvula (Mallinson, 2010: 24, 207 n. 250, 210 n. 260, Padoux, 1994: 126f.). Within the sixfold *cakra*-system of *Kubjikāmatatantra* 7.85, the uvula serves as a pathway for the ascent of breath, *mantra*, and self between the fifth and the sixth *cakra* (*lalanāghāṇṭike yojya pañcamāṇ sthānam ākramet / ākramed guhyacakram tu karanam cordhvamūlakam //*).

⁴⁴A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) *Sanskrit-Sanskrit [Dictionary]*, Jośī, 1968: 441–442.

⁴⁵A fever due to disordered bile, cf. ibid. Jośī, 1968: 618.

⁴⁶The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. Jośī, 1968: 1721.

⁴⁷The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. ibid. Jośī, 1968: 1452.

⁴⁸Stiffness or numbness of the tongue, cf. ibid. Jośī, 1968: 1452.

[XI. aşṭamacakram brahmaṇḍhraṣṭhāne]

इदानीं अष्टमचक्रं ब्रह्मरन्ध्रस्थाने शतदलं वर्तते । गुरुदेवता ॥ चैतन्यशक्तिः ॥ विराट् ऋषिः ॥ सर्वो
त्कृष्टसाक्षिः ॥ भूततुर्यातीतचैतन्यात्मकम् ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः ॥
स्थितावस्था ॥ प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमस्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २
५ पला ४६ अक्षर ४० ॥ सर्वजपः संख्या ॥ २१६०० ॥ एकर्विंशतिसहस्राणिषङ्गतानि ॥ तथैव च नि
शाहे वहते ॥ प्राणं यो जानाति स पण्डितः ॥

सकारेण बहिर्याति हकारेण विशेषं पुनः ।
हंसः सोऽहं ततो मन्त्रं जीवो जपति सर्वदा ॥ XI.॥

Sources: २-४ cf. YSV (PT p. 833): brahmaṇḍhra 'ṣṭamam̄ cakram̄ śatapatram̄ mahāprabham |
२-४ cf. SSP 2.8 (Ed. pp. 31-32): aşṭamam̄ brahmaṇḍhraṇ̄ nirvāṇacakram̄ sūcikāgrabhedyam |

Analogia: ७-९ ≈ Vivekamārtanda 29: hakārena bahir yāti sakāreṇa viśaty adhah | hamsa hamsety
amum̄ mantram̄ jivo japati sarvadā ॥ ७-९ ≈ Yogabija 106: hakāreṇa bahir yāti sakāreṇa višen
marut | hamsa hamseti mantra 'yam̄ sarvajīvā japanti vai ॥ ७-९ quoted with reference (yogabije)
≈ Yogacintāmani (f. 6r): sakāreṇa bahir yāti hakāreṇa višen marut | hamsa hamseti amum mantram̄
jivo japanti sarvadā ॥ ७-९ quoted with reference (yogabije) ≈ Haṭhatattvakaumudi 22.27: hakāreṇa
bahir yāti sakāreṇa viśet punah | hamsa hamseti mantra'yam̄ sarve jīvā japanti vai ॥ ७-९ ≈ Yo-
gasīkhopaniṣad 1.130cd-131ab (Ed. p. 416): hakāreṇa bahir yāti sakāreṇa viśet punah | hamsa
hamseti mantra 'yam̄ sarvair jīvaiś ca japyate ||

२ aşṭamacakram brahmaṇḍhraṣṭhāne śatadalam DN₁N₂] cakram brahmaṇḍhraṣṭhāne
śatadalam U₁ brahmaṇḍhraṣṭhāne 'ṣṭamam̄ śatadalam cakram EP₂ brahmaṇḍhraṣṭhāne
aṣṭamam̄ śatadalam cakram BL ३ dehaḥ em.] deha U₂ ४ vedah em.] veda U₂ ajapājapaḥ
saḥasraḥ em.] ajapājapasahasra U₂ ५ sarvajapaḥ em.] sarvajapa° U₂ ६ prāṇam̄ em.] prāṇaḥ
U₂

[XI. Eighth cakra at the aperture of brahman]

Now, [there] exists the eighth *cakra* having one hundred petals at the location of the aperture of Brahman.⁴⁹ The deity is the teacher. The power is consciousness. The Ṛṣi is Virāṭ. [It is] the witness above everything. The nature of consciousness is the state beyond the fourth state. [It has] all colors. [It has] all *mātrās*⁵⁰. [It has] all petals. The body is Virāṭ. The state is steady⁵¹. The speech is wisdom. The Veda is the “I am that”-[expression] (*so'ham*). The place is unsurpassed. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palas*, 40 *akṣaras*. The count of all mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person.

XI.1 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.⁵²

⁴⁹The *brahmarandhra*, often termed the “aperture of Brahman,” is a tiny opening at the crown near the fontanelle. Its name originates from ancient Upaniṣadic beliefs, portraying it as a portal for the individual soul (*ātman*) to surpass bodily limitations and merge with the absolute (*brahman*).

⁵⁰This could refer either to syllables, mother goddesses or both.

⁵¹Possibly in the sense of cessation.

⁵²The exact source of this verse is unclear. Considering the possibilities presented in the analogia, it is evident that this verse represents a mixed variant. It is likely that this verse was widespread in the yoga traditions of the time and was transmitted not only from text to text but also orally from teacher to student, which may have led to the continual emergence of new variants.

तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं । तन्मव्येऽग्निधूमाकारा रेखा यादशी । ताहश्येका पुरुषस्य मूर्तिवर्तते । तस्या नादिनोन्तोऽस्ति । तस्या मूर्तेभ्यानकरणात्प्रत्यक्षं निरन्तरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

Sources: 2-31.4 cf. YSv (PT p. 833): jālandharam nāma piṭham etat tu parikrtitam | siddhapumṣasah (‘pumṣa’ YK 1.270) sthalam jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā stripumṛtti (‘mūrtir’ YK 1.270) varttate parā | antajñānī (‘antaryāmi’ YK 1.271) bhaved dhyānād ākāśe ‘pi samāgamalḥ | nirantaram sarvavettā ity üccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvitarjitaḥ | 2-31.4 cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhākāram dhyāyet | tatra jālandharapīṭham mokṣapradām bhavati |

Testimonia: I-4 ≈Yogasamgraha (IGNCA 30020 f. 3v. ll. 2-3): brahmaramdhre śatadalām jālamdhārapiṭhasamjñakām siddhapuruṣasyānacakraṁ I ≈Yogasamgraha (IGNCA 30020 f. 3v. l. 3): tanmadhye gnidhūmrāreśakārā ādimadhyamtarahitā puruṣasya mūrttir asti | 2 ≈Yogasamgraha (IGNCA 30020 f. 3v. l. 4): tasyāḥ dhyānakartuh 3 ≈Yogasamgraha (IGNCA 30020 f. 3v. ll. 4-5): prthivyām sthitāv api prthvi kṛtabādho na bhavati | trikālikajñānam pratyakṣam bhavati | āyurvṛddih limgaśarireṇa sarvatra pratyakṣam gamāgamo bhavati |

I kamalasya cett.] kamala° E jālandharapīṭha cett.] jālandharapīṭha° B jātyadharanīpīṭha E iti cett.] om. B samjñā cett.] °samjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB ‘gnidhūmākārā rekhā BL] agnidhūmrākārā rekhā U₁ ‘gnidhūmākārā resā N₁ agnidhūmākārā resā D ‘gnidhūmākārarekhā EP agnidhūmrākārarekhā N₂ ‘gnidhūmākārā rekhāyāḥ U₂ yādr̄śi cett.] yādr̄sy° E etādr̄śi U₂ 2 tādr̄sy αBPL] ādr̄sy E om. U₂ tasyā β] tasyāḥ α nādir nānto’sti cett.] nādinām° to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett. mūrter EPU₁U₂] mūrtir BDLN₁N₂ dhyānakaraṇāt pratyakṣam nirantaram BE] dhyānakaraṇāt pratyakṣanirantaram cett. 3 puruṣasyākāśe cett.] puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ °gamo cett.] °gamo U₁ °game N₂ bhavataḥ cett.] bhavata U₂ prthvimadhye cett.] pṛtvimadhye BU₂ sthitasyāpi cett.] sthitāv api β prthvibādho EL] pṛtvibādho B pṛthaka P pṛthvi bādhoko U₂ prthvi kṣato bādho α na bhavati cett.] bhavati P 3-4 sakalam pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram α sakalāḥ pratyakṣam niramtara BL sakalān pratyakṣam niramtaram E om. PU₂ 4 paśyati cett.] paśyati LB om. PU₂ prthagbhavati E] ca pṛthak bhavati BL ca pṛthak ca bhavati N₁N₂U₁ ca pṛthak pṛthak bhavati D om. PU₂ atiśayenāyur EP] atiśayanāyur BL atiśayena āyur α om. U₂ vardhate cett.] vardhayate BL

“The seat of Jālandhara” is the name of its lotus.⁵³ [It is] the place of the accomplished person. In middle of it, there is a streak looking like the manifestation of smoke and fire, and in such a way, the unique manifestation of consciousness exists. It has no end nor a beginning. As a result of meditation on the manifestation, direct perception of both the coming and going of the soul in space arises. Affliction from the earth-element does not arise [anymore] even if one is within the earth. One constantly sees everything direct [and] one becomes separate⁵⁴. The span of life increases greatly.

⁵³Cf. the description of the eighth *cakra* in *Saubhāgyalakṣmyupaniṣat* and *Siddhasiddhāntapaddhati* 2.8.

⁵⁴Probably from the rest of matter in the sense of Sāṃkhya.

[XII. mahāśūnyacakram]

इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रम् इति संज्ञा । तदुपर्यपरं किमपि नास्ति ।
 ५ तदेव महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम । तस्य महाशून्यचक्रस्य मध्ये
 ऊर्ध्वमुखमतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते यस्य परि
 मलो मनसो वचसो चागोचरः तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते । तत्कर्णिकाम
 ध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । परमुष्णभावो
 नास्ति । कोटिचन्द्रसमप्रभं शीतलं परं शीतभावो नास्ति ।

Sources: २-४ cf. YSV (PT p. 833): navaman tu mahāśūnyam cakran tu tatparātparam | tad upari param kiñcīn nāsti kiñcīn mahāparam | mahācakram siddhacakram pūrṇagauryādīsamjñākam | tanmadhye varttate padmām sahasradalam adbhutam | २-३ cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakram sōdaśādalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭākārām tad ūrdhvāśaktim tām paramaśūnyām dhyāyet | tatraiva pūrnagiripīṭham sarveṣasiddhipradam bhavati | ४-७ cf. YSV (PT p. 833): ūrdhavakram mahāvaktre (mahāvaktraṁ YK 1.274) varṇāśobhā-
 padam mahat | sarvakālyāṇasampūrṇamasya tulayam na vidyate | parimāṇam vaktam (vaktum YK 1.275) asya manasā vacasā na hi | trikoṇakarnikā tatra (tantraṁ YK 1.276) varttate jagad iśvari |
 kalā saptadaśī tatra varttate parameśvari | nirañjanakalā sā tu koṭisūryasamaṇprabhā | koṭicandraprabhā caiva śitoṣṇādivarjitaḥ | asya dhyānāt sādhakasya manoduḥkham bhaven na hi |

Testimonia: २-४ ≈Yogasamgraha (IGNCA 30020 f. 3v. ll. 6-11): brahmaraṇḍhre eva śatadalā-
 cakropari mahāśūnyacakram mahāsiddhacakram pūrṇagiricakram iti samjñākam sahasradalam
 cakram asti | tad upari kiñcīn nāsti | tac cakram atiraktam ūrdhvamukham sakalaśobhāspadan
 anekakalyāṇapūrṇam mano vācām agocara parimalo petam | २-७ ≈Yogasamgraha (IGNCA 30020
 f. 3v. ll. 9-11): tat kamalamadhye trikoṇakarnikā | tasyām karṇikāyām saptadaśī nirañjanarūpā
 koṭisūryaprabhā sati uṣṇabhave hinā koṭicandrasamasitālakākalāsti | tasyām anaṁta paramā-
 naṁtaparamānaṁdānām sthānam tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādi śati tatra bha-
 vati|

२ °navama cett.] navamam B navamaś° U₁ bhedāḥ cett.] bheda N₂ kathyante cett.] kathyate
 BLN₂U₂ mahāśūnya° cett.] mahāśūnye BLN₁ om. U₂ °cakram iti BELP] cakreti α om. U₂
 samjñā cett.] om. U₂ tad upary BEP] tad upari cett. om. U₂ aparam cett.] om. BLU₂ kimapi
 cett.] kim api α om. U₂ ३ tasya cett.] tasya cakrasya α madhye tasya U₂ °pitham BPLU₂] pīṭha
 E om. cett. iti PU₂] iti samjñā BL om. cett. etādrśām cett.] etādrśām E ekādaśam U₂ nāma
 cett.] nāmaḥ U₁ °cakrasya madhye BELP] °cakramadhye α °cakrasya U₂ ४ ūrdhvamukham α]
 ūrdhmukham EPL ūrdhvamukham U₂ ūrdhvamukhem B atiraktavarṇam α] iti raktavarṇam
 BEL iti raktavarṇa° P ativarṇam U₂ °śobhāspadam cett.] °śobhāspadam E °śobhanāsyadarṇam U₂
 °pūrṇam cett.] °pūrṇa° BN₂ ekam cett.] eka° D om. U₁ vartate cett.] vartato B yasya cett.]
 yasya kamalasya U₂ ५ manaso vacaso E] manasā vacasā BDLPN₁N₂ vacasā manasā U₁ manasa
 vācā U₂ cāgocarāḥ conj.] na gocarāḥ BDEPN₁U₁ na gocara N₂U₂ gocarāḥ L kamalasya cett.]
 kamala° P trikoṇarūpākā E] trikoṇārūpā eka cett. trikoṇārūpā eka N₁N₂ ६ saptadaśī cett.]
 saptadaśireṇā LB eka cett.] om. E °samaprabham cett.] samaprabhā BLU₂ samaprabha P
 sadṛṣaprabham U₁ param EU₁U₂] param U₁ para N₂ parim cett. uṣṇabhave
 BLP auṣṇabhave D udhbhave E ७ °samaprabham DN₁N₂]°samaprabhā β °samam prabham U₁
 om. L śītalām param BEPU₁U₂] śītalaparam DN₁ śītalapara N₂ om. L śītabhāvo BEP] bhāvo
 DN₁N₂U₁ śītalabhave U₂ om. L

[XII. Cakra of the great void]

Now, the divisions of the ninth *cakra* are explained. The designation of it is “the *cakra* of the great void”. Above that, there is no other. Therefore, it is declared the *cakra* of the great perfection. [Another] such name is “[divine] seat of Pūrṇagiri”. In the middle of that *mahāśūnyacakra* exists a single upward-facing extremely red thousand-petalled lotus - an abode of absolute splendour full of countless blessings,⁵⁵ whose fragrance is not in range of mind [and] speech, [and] in centre of this lotus exists one central receptacle in the shape of a triangle. In the middle of that central receptacle exists the seventeenth digit in an untainted form. The splendour of the digit is shining like ten million suns, but there is no occurring of heat. Its coolness is that of ten million moons, and yet there is no occurring of coldness.

⁵⁵The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarṇikā*. Another text that included the same *cakra* system and probably quoted the *Siddhasiddhāntapaddhati* without reference and a few redactions is the *Saubhāgyalakṣmyupaniṣat*: (atha haināpi devā ūcurnavacakravivekam anubrūhiti | tatheti sa hovāca ādhāre brahma-cakram trirāvṛttam bhagamaṇḍalākāram | tatra mūlakande śaktih pāvakākāram dhyāyet | tatraiva kāmarūpa-piṭham sarvakāmapradam bhavati | ity ādhāracakram | dvitīyam svādhiṣṭhānacakram ṣaddalam | tanmadhye paścimābhīmukhaṇi lītiṇam pravālānīkurasadrśam dhyāyet | tatraivodyāṇapīṭham jagadākarṣaṇasidhī-dam bhavati | tṛtīyaṇi nābhīcakraṇi pañcāvartam sarpakuṭilākāram | tanmadhye kuṇḍalinīn bālārakakotīprabhām tanumadhyām dhyāyet | sāmarthyāśaktih sarvasiddhipradā bhavati | maṇipūracakram hṛdayacakram | aṣṭādalām adhomukham | tanmadhye jyotiṁrayalingākāraṇ dhyāyet | saiva haṁsa-kalā sarvapriyā sarvalokavaśyakari bhavati | kaṇṭhacakram caturaṅgulam | tatra vāme idā candranādi dakṣiṇe piṅgalā suryanādi tanmadhye suṣumnāṇi śvetavarnāṇi dhyāyet | ya evam vedānāhata siddhidā bhavati | tālucakram | tatrāṁṛtad-hārāpravāhah | ghaṇṭikālingamūlacakraranḍhre rājadantāvalambinivvaraṇa daśadvādaśāram | tatra śūnyaṇ dhyāyet | cittalayo bhavati | saptamam bhūcakramaṅguṣṭhamātram | tatra jñānanetrāṇi dipaśikhākāraṇ dhyāyet | tad eva kapālakandavāksiddhidam bhavati | ajiṇācakram aṣṭamam | brahma-ranḍhraṇi nirvāṇa-cakram | tatra sūci-kāgrhetaraṇ dhumraśikhākāraṇ dhyāyet | tatra jālandharapīṭham mokṣapradaṇ bhavati parabrahmacakram | navamam ākāśacakram | tatra soḍaśadalapadmaṇ ūrdhvamukhaṇi tanmadhyakarnikātrikūṭākāraṇ | tanmadhye ūrdhvaśaktih | tām paśyandhyāyet | tatraiva pūrṇa-giri-pīṭham sarvecchāsiddhisādhanam bhavati |) Yet another text that incorporates a system of nine places in the context of a technique of *kumbhaka* for *pratyāhāra* is *Kumbhakapaddhati* 91-92: (navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ | pādātalaguhyanābhiḥṛdayorāhkaṇṭhaṅgaṇṭikāḥ kramataḥ || 91 || bhrūmadhyām ca laṭāṇi brahmasthānaṇi navaitāni | yogasiddhiḥ sarvaroga-nāśaḥ pratyāhṛtau bhavet || 92 ||) ‘Having realised the nine places, this [following description] is the withdrawal of the senses according to the Creator (*vedhas*). Holding [the breath] in the sequence of [the following places] brings about success in yoga and destruction of all diseases: soles of the ...’

अस्याः कलाया ध्यानकरणात्साधकस्य दुःखं मनसि न भवति । अत्र स्थानेऽहं देवता ॥ सोऽहं श
 क्तिः ॥ आत्मा त्रैषिः ॥ मोक्षमार्गः ॥ हं ब्रह्मोर्धं ॥ हं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी
 रूढो भवेज्जीव आरोहत्यवरोहति ॥ भवगुहा स्थानम् ॥ पीतवर्णम् ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ स
 दोदितप्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हर आत्मालयावस्था ध्वनिस्थिरा नादात्मकोऽख
 ५ ण्डध्वनिः ॥ अघोरा मुद्रा ॥ †मूलमाया ॥ † ॥ प्रकृतिदेहः ॥ वाञ्छनोऽगोचरः ॥ निःप्रपञ्चः ॥ निः
 संशयः ॥ †निस्तरङ्गनिर्लेपलक्षं लयध्यानसमाधि ॥ †

I asyāḥ cett.] asyā N₂U₂ kalāyā N₂U₁] kalāyāḥ DN₁ kalāyā BEL kalāyāḥ U₂ om. P °karanāt α] °yogāt β sādhakasya cett.] sādhaka° N₂ na cett.] om. BL sthāne em.] stāne U₂ 2 sakāro em.] sakaro U₂ bhavati em.] bhavati U₂ 4 śivo em.] śivo U₂ 4-5 'khaṇḍadhvaniḥ em.] khaṇḍadhvani U₂

As a result of meditation upon the digit suffering does not arise in the mind of the practitioner. Here, at this location the deity is “I”(aham). The power is the “he is I” (so’ham). The Ṛṣi is the self. The path is the liberation. Above Brahma[randhra?]⁵⁶ is ham⁵⁷. ham is in the cakra⁵⁸. In the cakra of fire⁵⁹ is the letter “sa”. The breathing becomes developed [and] the soul ascends and descends. The place is the hiding place of existance. The colour is yellow. The spleandour is the shine of ten million suns. The shine always arises. The deity is Śiva. The power is primordial illusion. The state is the dissolution of the self into Hara⁶⁰ which is the unbroken sound that is not subject to sonic change having the nature of subtle sonic matter.⁶¹ The seal is Aghorā. †Primordial illusion.†⁶² The body is original matter. [It is] not in range of mind and speech. [It is] without manifestation. [It is] without doubt. †Absorption into meditation and dissolution is the goal without waves [and] without tarnish.†⁶³

feet, generative organ, navel, heart, throat, uvula, middle of the eyebrows, forehead and the crown of the head.’ In the *Gorakṣapaddhati* 2.75-76 one finds nine places as dhyānasthānas, “places for meditation”: (*gudam meḍhram ca nābhiś ca hr̥tpadmaṇ ca tad ūrdhvataḥ | ghaṇṭikā lambikāsthāna bhrūmadhye ca nabhabilam* || 75 || *kathitāni navaitāni dhyānasthānāni yogibhil upādhitatvamuktāni kurvany aṣṭaguṇodayam* || 76 ||) “Anus and generative organ and navel, heart and [the place] above [the heart], uvula, tongue, middle of eyebrows and crown of the head. These are the nine places of meditation [taught] by the yogis, which free one from the limitations of the material world and bestow the eight supernatural powers.”

⁵⁶ It is not clear if this *brahmordhvam* signifies Brahman, Brahmā or even the *brahmarandhra cakra*. Since the syllable “sa” is situated in the *agnicakra* this location here could point at the upper part of the body, the point up to which the ham-part of the breath ascends on inhalation.

⁵⁷ Probably the syllable “ham” in this context refers to the first of the two syllables of the word *hamṣa*.

⁵⁸ This particular cakra must refer to the current cakra which is described here, which appears to be the exact topmost point to which the breath ascends.

⁵⁹ Since the bodily fire in most texts of yoga is situated in the navel area, the *agnicakra* perhaps refers to the lowest point of the body the breath decends to.

⁶⁰ Epiphet of Śiva. Cf. for example *Hṛ̥thatattvakaumudi* 25.6.

⁶¹ The term *nāda* in śaivaite contexts can be taken as “subtle sonic matter”, cf. *Tāntrikābhidhānakōśa* 3, 2013: 277.

⁶² Possibly a ditto graphy of the mention of *mūlamāyā* a few lines above. The point of mentioning it here is not clear to me.

⁶³ The meaning of the cruxed passage could not be reconstructed and translated with certainty. The translation is provisional. The compound *layadhyānasamādhi* seems to be a *dvandvā*-compound of the collective unit of the three related terms. The compound could, however, also be dissolved as a *tatpuruṣa* and translated as “absorption into meditation and dissolution”, which seems to provide better sense.

तदुपरि अनन्तपरमानन्दस्य स्थानम्। तत्रोर्धशक्तिः। एतादृशीसंज्ञा एका कला वर्तते। अस्या: कलाया ध्यानकारणात् पुरुषो यदिच्छति तद्भवति। राज्यसुखभोगवतः स्त्रीमध्ये विलासवतः सं गीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्रपक्षे चन्द्रकलावत् कला वर्धते। पुण्यपापेऽस्य शरीरस्य न स्पृशतः। निरन्तरध्यानकरणात्तिजस्वरूपप्रकाशसामर्थ्यं भवति। दूरस्थमप्यर्थं समीप
इव पश्यति॥

Sources: 1-5 cf. YSV (PT p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (tadardhataḥ YK 1.278) | ūrddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogam strīnām bhogaṁ mahāsukham | gitavādyavinodādi saśivām vardhate kṣitau | dhyānam nirantarañ cāsya punyapāpe sthīre (sthīrau YK 1.280) na hi | nijarūpasya dr̄ṣṭih syād dūrasyārthañ ca paśyati | 1-5 cf. SSP 2.9 (Ed p. 32): navamam ākāśacakram ṣoḍaśadalakalamālā ūrdhvamukham | tanmadhye karnikāyām trikūṭākārām tadūrdhvāśaktim tām paramaśūnyām dhyāyet | tatraiva pūrṇagiripiṭham sarveṣṭasiddhipradām bhavati |

Testimonia: 2-5 ≈Yogasamgraha (IGNCA 30020 f. 4r. ll. 1-4): rājyasukhabhogavataḥ strī vilāsavataḥ samgītavinoda preksāvato pi sādhakasya śuklapakṣacāmṛatrat pratidinām tejaso vapuṣāś ca vṛddih punyapāpasya śārbhāvah nijasva rūpaprakāśāmartham dūrasthapy arthasya samipastham iva darsanam ca bhavati | cha | tad uktam tattvajñānapradipikāyām ||

Analoga: 1-5 cf. Saubhāgyalakṣmyupaniṣat: navamamākāśacakram | tatra ṣoḍaśadalapadmamūrdhvamukham tanmadhyakarṇikāttričūṭākāram | tanmadhye ūrdhvāśaktih | tām paśyandhyāyet | tatraiva pūrṇagiripiṭham sarvechāsiddhisādhanam bhavati |

1 ananta° cett.] alakṣa° U₁ sthānam cett.] stānam DU₂ sthānam vartate BL tatrordhvāśaktih EN₁U₂] tatordhvāśaktih P urdhvāśakti U₁ tatra ūrdhva śaktih D tatra ūrdhva śakti N₂ rdaśakti ardhasakti BL etādṛśi cett.] etādṛśā U₂ etādrṣam D ekādaśā BLP samjñā cett.] samjñākā U₁ asyā cett.] asyā U₁ tasyāh N₂ 2 kalāyā cett.] kalāyāh N₂U₂ dhyānakāraṇāt cett.] dhyānakāraṇā D tad bhavati DN₁N₂] tad bhavati vā U₁ om. β rājyasukhabhogavataḥ N₁N₂U₁] rājyasukhabhogavataḥ D tasya sukhabhogavataḥ EPU₂ tasya khaṁ bhogavatam B tasya sukaṁ bhogavamtam L strīmadhye cett.] strī strīmadhye N₂ vilāsavataḥ cett.] vilāsavataḥ U₂ vilāsavamtam LB 3 °vinodaprekṣyāvataḥ DN₁U₁] °vinodaprekṣāvataḥ PN₂ °vinodaprekṣāvataḥ U₂ °m vinodavamtam preksāvamtah B °vilāsavataḥ vinodaprekṣāvataḥ E °m preksāvataḥ L eva PB] evam cett. eka U₁ °vat kalā β] vṛddhivato N₁D vṛddhi vamto N₂ vṛddhir U₁ vardhate DEPN₁U₁] vartate cett. punyapāpe cett.] punyapāpau U₁ om. P 'sya E] om. P asya cett. 3-4 śārirasya BL] śārirena α śāriram EU₂ om. P 4 na EBLU₂] om. αP °śataḥ cett.] sprśat U₁ nirantaradhyānakaraṇāt em.] nirantaradhyānakaraṇāt Ec niramtaram dhyānakaraṇāt BL evam puruṣasya pratidinām niramtaram dhyānakaraṇāt U₂ om. P °prakāśa° cett.] °m prakāśana° EU₂ °stham apy artham DU₁] °stham api padārtham BP °stham api parārtham L °stho pi ca dūrasthavastu E °stham api N₁N₂ °stham api bhavati || dūrasthām api padārtham U₂ samipa cett.] samipam N₁ samipam N₂ samipam U₁ 5 iva cett.] eva U₁

Above that is the place of infinite supreme bliss. In that [place], there exists the upper power (*ūrdhvāśakti*)⁶⁴ as a unique digit which has such a designation. As a result of meditation on this digit, whatever the person wants arises. Even though [one is] enjoying royal pleasures, amusing oneself amongst women and watching musical performances, the digit of the person grows daily like the digit of the moon in the bright half of the month. His body is not affected by merit and sin. As a result of uninterrupted meditation [onto this digit], the ability to illuminate one's own nature arises. He sees remote objects as if they were near.⁶⁵

⁶⁴ Examining the primary source for the composition of Rāmacandra's account of the ninth *cakra*, found in the YSV (cf. sources), one might infer that the term *ūrdhvāśakti* is a corruption of the term *tadūrddhvataḥ*. However, the term and concept are validated by its occurrence in SSP 2,9 (cf. sources), which Rāmacandra must have consulted as well. The association of *ūrdhvāśakti* with a *kalā* is likely an innovation by Rāmacandra, as the *ūrdhvāśakti* of the SSP is not explicitly identified as a *kalā*. Moreover, the *kalā* mentioned in the YSV is not designated as a *śakti*. Rāmacandra, therefore, amalgamates assertions from both sources in his interpretation.

⁶⁵ The final testimony from *Yogasamgraha* IGNCA 30020 references its source as *Tattvajñānapradipikā* (cf. testimonia). After that, the manuscript paraphrases and quotes other yoga texts such as the *Uttaragītā*.

[XIII. laksyayogaḥ]

इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चभेदा भवन्ति । १ ऊर्ध्वलक्ष्यम् । २ अधोलक्ष्यम् । ३ वाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।

[XIV. ürdhvvalakṣyam]

- ५ प्रथममूर्धलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य दृष्टीकरणात्परमेश्वरस्य तेजसा सह दृष्टैरैक्यं भवति । अथ चाकाशमध्ये यः कथिददृष्टः पदार्थो भवति । स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्धलक्ष्यः ।

Sources: २-७ cf. YSV(PT pp. 833-34): sukhasādhyam laksyayogam idānīm śr̄ṇu pārvati | pañcadhā laksayogaḥ ca ürdhhalakṣadibhedataḥ (ürdhva YK 2.1) || ürdhhalakṣam (ürdhva YK 2.2) adholakṣo (lakṣam YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (lakṣam YK 2.2) tatha jneyam antaralakṣas (lakṣam YK 2.2) tathaiva ca | lakṣanam śr̄ṇu caisām hi phalam jñātvā maheśvari | ākāse dr̄ṣṭim āsthāya mana ürdhhan (ürdhhan YK 2.3) tu kārayet | ürdhhalakṣam (ürdhva° YK 2.4) bhaved eṣā parameśasya caikatā |

Testimonia: २-७ cf. *Hathasaṅketacandrikā* (MMPP 2244 f.124r l.7 - f.124v l.2): atha rājayogāṁga-sukhasādhyo laksyayogaḥ kathyate || laksyayogasya pa(m)cabhedāṁ bhavati | parā ūrdhvvalakṣyāṁ bāhyalakṣyāṁ madhyalakṣyāṁ antaralakṣyāṁ ceti | tatra prathamam ūrdhvvalakṣyāṁ nirūpyate ākāsamadhye dr̄ṣṭih athavā mana ūrdhvam kṛtvā sthāpyate tasya laksyadṛḍhikaraṇāt prathamam tamo jyotir naksatreṁdrādinām darśanam tato 'bhyāsaṁ ārdhye manasthairye krameṇa parameśvarasya tejasā sahadṛṣṭher aikyam bhavati ākāsamadhye yaḥ kaścid dr̄ṣṭhah padārtho bhavati sa sādhkasya dr̄ṣṭhigocaro bhavati || ayam ūrdhvvalakṣyayoga-prakārah

२ °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyo° U₁ laksyayogaḥ cett.] laksyayogaḥ BL °laksyayogaḥ U₁ lakṣanayogaḥ N₂ asya β] om. α laksyā° cett.] laksyā° BLU₂ alakṣā° U₁ lakṣana° N₂ pañcabhedā cett.] pamce bhedāḥ B pamcabhedāḥ L bhavanti cett.] bhavaṁti B bhavati N₂U₁ ūrdhvvalakṣyam EP] ūrdhvvalakṣam BLN₂ ūrdhvvalakṣya DN₁ ūrdhvvalakṣa N₂U₁ ३ °laksyam EP] °laksam BLU₂ °laksya DN₁ °lakṣa N₂ om. U₁ bāhyalakṣyam U₂] bāhyalakṣya DN₁ bāhyalakṣa N₂ bāhyalakya U₁ bāhyaksam B laksyam E madhyalakṣyam P madhyalakṣam L madhyalakṣyam em.] madhyalakṣya DN₁ madhyalakṣa N₂U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyaksam L om. B antaralakṣyam EP] antaralakṣya DN₁U₁ amtaralakṣam BL antaralakṣa N₂ sarvalakṣyam U₂ ५ prathamam EP] prathamam αU₂ atha L athama B ūrdhvvalakṣyam E] ūrdhvvalakṣyaḥ P ūrdhvvalakṣya U₁ ūrdhvvalakṣam L ūrdhvvalakṣam U₂ ūrdhvvalakṣaḥ DN₁N₂ ūrdhalakṣam B kathyate cett.] om. LB ākāsamadhye cett.] om. P dr̄ṣṭih cett.] dr̄ṣti B om. P atha ca PN₁N₂U₁] atha vā BDL atha U₂ kadā ca E mana ūrdhvam EPN₂] mana ūrdham D mana ūrdhvam N₁U₂ manerddhvam U₁ ūrdhvamana B ūrdhvam mana L sthāpyate cett.] sthāpati E laksyasya EPN₁] laksyasya cett. lakṣaṇasya N₂ ६ dṛḍhikaraṇāt cett.] dṛḍhakaraṇāt EP dṛḍhi-kṛtvā BL tejasā cett.] tenasā U₂ teja° BL dr̄ṣṭer aikyam EPU₁U₂] dr̄ṣṭeh aikyam DN₁ dr̄ṣteḥ ekam N₂ dr̄ṣṭair aikā BL atha cett.] athā B cākāśa° EPBU₂] ca ākāśa° DN₁U₁ vākāśa° L ākāśa° N₂ kaścid adr̄ṣṭaḥ cett.] kaccit dr̄ṣṭah B kaccit dr̄ṣṭah B kaścita adr̄ṣṭaḥ N₂ kaścid dr̄ṣṭa° U₂ padārtho cett.] padārthe N₁ padārtha N₂ ७ sa cett.] om. BLN₂U₂ dr̄ṣṭigocare DN₁U₂] dr̄ṣṭigocaro cett. dr̄ṣṭigocarā N₂ bhavati cett.] bhavati B evordhvvalakṣyāḥ DEPU₁] evordhvvalakṣaḥ L evordhalakṣaḥ B evordhvvalakṣya N₁U₂ eva vodhalakṣanam N₂

[XIII. Lakṣyayoga]

Now, Lakṣyayoga (“Yoga of foci”)⁶⁶, which is easily accomplished⁶⁷, is explained. Of this Lakṣyayoga, there are five subdivisions: 1. The upper focus (*ūrdhvalakṣya*), 2. The lower focus (*adholakṣya*), 3. The outer focus (*bāhyalakṣya*), 4. The middle focus (*madhyalakṣya*), 5. The inner focus (*antaralakṣya*).⁶⁸⁶⁹⁷⁰

[XIV. The upper focus]

At first, the upper focus is explained. The gaze is on the center of the sky.⁷¹ And then, having directed the mind upwards, it is fixed [there]. As a result of stabilizing this focus unity of the gaze with the splendour of the highest lord arises. And then some object which has not been seen before arises in the center of the sky. That [object] arises in the range of sight of the practitioner. This alone is the upper focus.⁷²⁷³

⁶⁶The 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* 2.26-32 and *Yogasiddhāntacandrikā* (Ed. p. 2). However, *Prānatośī* (Ed. pp. 833-834) and *Yogakarṇikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradipikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common.

⁶⁷The emphasis on the easiness of Laks(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās’s *Sarvāṅgayogapradipikā* 3.25a: (*lakṣayoga hai sugam upāī* ||)

⁶⁸In most other texts it is called *antaralakṣya*, but the *Yogatattvabindu* reads *antaralakṣya* throughout its manuscripts.

⁶⁹The practices of Laks(y)ayoga in Sundardās’s *Sarvāṅgayogapradipikā* 3.35-36 (Ed. pp. 104-105) are basically identical except presented in a different order and subsumed under the category of Hṛdayoga. The *Siddhasiddhāntapaddhati*, one of Rāmacandra’s central sources, particularly for the second half of his text, describes three almost identical *lakṣyas* in 2.26-31: *antaralakṣya*, *bahirlakṣya* and *madhyamāṇa laksyam*.

⁷⁰Laksyayoga in Nārāyaṇatirtha’s *Yogasiddhāntacandrikā* does not mention any of the five categories. Here, Lakṣyayoga is connected to *Yogasūtra* 1.35. Lakṣyayoga directs the mind onto a specific focus like the tip of the nose etc. in order to stop the activity of the mind. Cf. *Yogasiddhāntacandrikā*, Ed. p. 54.

⁷¹This could be the Zenith. Cf. *Sanskrit Wörterbuch*, 1858: 179.

⁷²Sundardās shares the concept of *ūrdhvalakṣ(y)a* as fixing the gaze in the sky is in his *Sarvāṅgayogapradipikā* 3.27: *ūrddha lakṣa karai iḥīṁ bhāṇtī | dusṭyākāśa rahai dina rātī | bibidha prakāra hoi ujijārā | gopi padāratha disahiṁ sārā ||*

⁷³A similar practice is presented in *Vijñānabhairava* 84: *ākāśam vimalam paśyan kṛtvā dr̥ṣṭim nirantarām | stabdhātmā tatkṣaṇād devi bhairavaṇ vapur āpnyāt ||* 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. Also cf. *Śivasamhitā* 5.30-31.

[XV. adholakṣyah]

अथाघोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथवा नासिकाया अग्रे
दृष्टिः स्थिरा कर्तव्या । लक्ष्यद्वायस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्ब-
र्धते ॥ एतद्वयमेव बाह्यलक्ष्यमपि कथ्यते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जग्रद-
5 शायां चलनदशायां भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न
भवति ॥

Sources: 2-4 cf. YSV (PT p. 834): nāśikopari deveśi dvādaśāngulamānataḥ | dṛṣṭih sthirā (dṛṣṭisthiran YK 2.5) tu karttavyā (karttavyam YK 2.5) adholakṣam idam bhaja (bhajet YK 2.5) | athavā (tathā ca YK 2.5) nāśikāgre tu sthirā dṛṣṭir iyaṁ bhavet (śṛṇu YK 2.5) | sthirā dṛṣṭis cirāyuh syāt tathāsau (yasya bhavet sthirā dṛṣṭis cirāyuh YK 2.6) sthiradṛṣṭimān | 4-6 cf. YSV (PT Ed. p. 834): bāhyalakṣam svayam jñeyam yāti tattvanivasiṇām (°nirāśinām YK 2.6) | kāminām tu bahir dṛṣṭis cintādiśususidhdhida | etad bāhyamadhyalakṣam iṣṭacātā nīrakulam (dṛṣṭicintānīrakulah YK 2.7) | antarlakṣam śrūṇu śukradigvidgādivarjitaṁ (subhūtī° YK 2.8) | (bāhyabhyantara ākāśaṇ vādhāmantraṇ parami matam YK 2.8cd) | calajāgratsusupteṣu bhojanēṣu ca sarvādā | sarvāvasthāsu deveśi cittam śūnye niyojayed | karttā kārayitā śūnyaḥ (śūnyam YK 2.10) mūrttimān śūnya iṣvaraḥ | harṣaśokaghaṭasthaḥ yam janmamṛtyuḥ labhet svayam |

Testimonia: 2-4 ≈Hāthasāṃketacandrikā (MMPP 2244 f. 124v ll. 2-4): atha adholakṣayogah nāśikāyā upari dvādaśāngulaparyamta dṛṣṭih sthirā karttavyā athavā nāśikāyā agre dṝhtih sthirākarttavyā lakṣyadvayasya dṝdhikaraṇad dṛṣṭih sthirā bhavati pavano pi sthīro bhavati jito bhuvati pavanasthairyā mano pi sthīram sāmtam bhavati laksadvayadṝdhikaraṇād ayurvṛddhir bhavati 4-6 ≈Hāthasāṃketacandrikā (MMPP 2244 f. 125r ll. 2-4) ...satyam ūrdhvalakṣayavad vāhyalakṣam api kathyate bāhyo abhyamtare ākāśavat chonyalakṣaṇā karttavyaḥ jāgrad daśāyām calanadasāyām ca bhojadaśāyām sthitikāle sarvasthāne śūnyadhyānakaraṇān maraṇā trāso na bhavati |

2 athādhollakṣyah em.] atha adholakṣyah N₁ athādhollakṣah PL athādhollakṣa B atha adholakṣanāh N₂ atha adholakṣah D atha adholakṣa U₁ om. EU₂ nāśikāyā cett.] nāśikāyāh EU₂ upari cett.] upariṣṭat U₂ dvādaśāngulaparyantam cett.] dvādaśāngulamūlaparyantam E daśāngulaparyamtam U₂ dṛṣṭih cett.] dṛṣṭi° U₁ athavā cett.] om. LB nāśikāyā cett.] nāśikāyāh U₁ nāśika N₂ agre cett.] om. BL 3 dṛṣṭih cett.] dṛṣṭi° N₂ sthirā cett.] om. BL karttavyā cett.] om. BL lakṣyadvayasya em.] lakṣyadvayasya cett. lakṣadūiyasya E dṝdhikaraṇād N₂] dṝdhikaraṇāt DELN₁U₁U₂ dṝṣṭikaraṇāt P dṝdhikaraṇān B dṝṣṭih cett.] dṝṣṭi° LN₂U₂ sthirā cett.] sthīro B °sthīro L bhavati cett.] bhavati B pavanaḥ DEPN₁] pavana° N₂U₁U₂ om. BL sthīro bhavati cett.] om. BL 4 etad dvayam LPN₂] etad düyam E etad dvayadvaya B etat advayam DN₂ etat dvayam U₁U₂ eva α] api β bāhyalakṣyam EPNU₁U₂] °laksam cett. api α] eva β kathyate α] bhavati β bhavati B bāhyābhyantrām N₂] bāhyo bhyamtaram DN₁ bāhyābhyantrām BLPU₁U₂ bāhyāmtara E ākāśavat α] ākāśavat B ākāśacen L ākāśe cet PU₂ ākāśe E śūnyalakṣyah DN₁U₁] śūnyalakṣyam EPNU₂ śūnyalakṣaṇ N₂ śūnyam laksam BL karttavyaḥ cett.] karttavyā BL 4-5 jāgraddaśāyām cett.] jāgraddaśāyām N₂ jāyadaśāyām N₂ jāgradādi-daśāyām BL 5 calanadasāyām cett.] cakabadasāyām N₁ bhojanadasāyām cett.] bhojanam daśāyām P om. U₁ sarvasthāne cett.] sarvasthāne BL maraṇatrāśo DN₁] maraṇatrāśo N₂ maraṇasautrām U₁ om. β na cett.] om. BEPU₂ 6 bhavati N₁N₂] bhavati || śūnya D bhavati vā U₁ om. β

[XV. The lower focus]

Now, the lower focus. One should stabilize the gaze up to of twelve finger breadths beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The gaze becomes still as a result of stabilizing of the two foci. The breath becomes stable. Lifespan increases.⁷⁴⁷⁵ This pair is also taught as an external focus.⁷⁶ [Then] the focus of emptiness which is like space should be executed internally and externally.⁷⁷ The fear of death does not arise due to meditation on the void in all states - while eating, moving, waking [and] at the time of rest.⁷⁸⁷⁹

⁷⁴ In Sundardās's *Sarvāṅgayogapradipikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept. He shares the technique of fixing the gaze onto the nose and the notion of the breath becoming stabilized: *prathamahiṇ adho lakṣa kaum jānaiṇ | nāśā agra drṣṭi sthira ānaiṇ | yātōm mana pavanā thira hoī | adho lakṣa jo sādhai koī ||*.

⁷⁵ Sundaradeva, in his *Hathasamketacandrikā* (passage reconstructed from ORI B220, GOML R5239, MMPP 2244) adds the following alternative techniques at this point of his text: *atha vā drṣṭir netrator dvayor netrādhobhāgator akṣikūṭayos tad adhogallayor ubhayor upari sthirā kartavyā | ekānte vijane dipam āvarake saṃsthāpya ciram gatvāvalokya stheyam | ghaṭīmātram vā ghaṭikārdham vā tato dīpam ācchādyā bhūmau sarvatrāvalokane sarvam śvetanilapitasphuliṅgakāṇam 'te maṇḍalākāriṇiś ceta jyotiścakrāṇi pañcasat vā drṣyant | tataś cāndhakāre drṣyate | diptamatsarvam svaśarīram drṣyate bhāsate sarvo 'pi sapradeśo diptimān sphuto drṣyate | etad ārdye jyotir mayacakrāṇte parameśvaraḥ tejomūrtir drṣyate | pūmsah paramānandotpattir jāyate | svadehavismṛtiś ca sambhavati | athavā svanetrator vartmanīr daksahastamadhyātarjanibhāyām aksi kūṭayor adhah krtvā akṣivartmani dṛḍham cālani ye ghaṭikārdham cā ghaṭīmātram tata evam krte sādhyakasyāgare suśvetajyotiḥ prākāśaḥ prāg bhavatiti | For a translation see p.??.*

⁷⁶ This statement associates the two practices of *adholakṣya* with *bāhyalakṣya*, which is described later on in the text. Indeed, these later descriptions instruct the practitioner to focus one of the five elements at various distances in front of the nose or above the head (cf. p. ??).

⁷⁷ The description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*. Rāmacandra extracts this passage from his source text and locates this practice within the *adholakṣya* category.

⁷⁸ The translation of *sthitikale* as "time of rest" is confirmed by the four states mentioned in the YSV. See sources.

⁷⁹ The concept of five *lakṣ(y)as* appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradipikā*, *Hathasamketacandrikā* and *Yogaśiddhāntacandrikā*. In those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)as* as found in *Netratantra* with *Netroddyota* (cf. 7.1), *Sīvayogapradipikā* (cf. 4.36–50), *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6–2.14) or *Advayatārakopaniṣat* (Ed. pp. 3–5) etc. it is never declared as an own type of yoga.

[XVI. rājayogayuktasya puruṣasya yac charīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्छरीरचिह्नं तत् कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्याः दूरे ति
ष्टति । पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः । सुखं न भवति । दुःखं न भवति कुलं न
भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं
प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न शेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चि
हं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलचन्दनकामिन्यादेर्यस्य यस्येच्छा
भवति । तं तं भोगं प्राप्नोति । अथवास्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

Sources: 2-3 cf. YSV (PT p. 834): idānim kathayisyāmi rājayogasya lakṣaṇam | rājayoge krte
pūmbhiḥ siddhicīhnam bhaved iti | cf. YSV (PT p. 834): paripūrṇam bhavet cīttam jagatsthō ‘pi
jagadbahih | 3-4 cf. YSV (PT p. 832): na kṣobho janma mṛtyus ca na duḥkham na sukhām tathā |
bhedābheda manahsthau na jñānām śilām kulām tathā | 4-7 cf. YSV (PT p. 834): prakāśakuśasam-
bandhiprasaṅgo ‘yam nirantaram | sarvaprakāśako ‘sau tu naṣṭabhedādir eva ca | asya citte
nānurāgo virāgo na bhaved iti | 5 cf. YSV (PT p. 834): asya jāterna cīhnañ ca niṣkalo ‘yam ni-
rañjanaḥ | ananto ‘yam mahājyotir vāñchām bhogam dadāti ca |

2 puruṣasya cett.] om. E **yac charīracihnam** DN₁P] cīhnam BL śarire yac cīhnam E yac charire
cīhnam U₁ yat śarīracīhnam U₂ yac charīracīhūm N₂ tat DEN₁N₂] tata U₁ om. cett. **sarva-**
tra^α] tatsarvatra^β **पूर्णो** cett.] pūrṇā PN₂ **bhavati** cett.] bhavatī B **pṛthivyāḥ** cett.]
prthivyā U₂ om. BL **dure** DEN₁] ddure U₁ dūra N₂ dūram U₂ om. BL **2-3 tiṣṭhati** cett.] om. BL
3 **prthivīm** em.] prthivyām E pṛthī^o P prthvām N₁ prthvīm DN₂ prthivyā U₂ om. BLU₁ **vyāpya**
DEPN₁N₂] vyāti U₂ om. BLU₁ **tiṣṭhati** cett.] om. BLU₁ **yasya janmamarāṇe na stāḥ** cett.] om.
BL **sukhām na bhavati** cett.] om. BL **duḥkham na bhavati** cett.] om. βU₁ **kulām** BU₂] kūlam
DPN₁N₂ kālam L om. EU₁ **3-4 na bhavati** cett.] na bhavatī BU₂ om. EU₁ **4 śilām** cett.] śīlām
P om. BEL **na bhavati** cett.] om. BEL **sthānam na bhavati** cett.] om. BEL asya siddhasya
cett.] siddhasyam prthivī vyāpya tiṣṭhati yasya yanma maraṇai na sah sukhām na bhati kulam
na bhavatī śilām na bhavatī sthānam na bhavatī asya siddhasya U₁ om. E **manomadhye** cett.]
om. E **iśvarasam̄bandhi** cett.] iśvarām sam̄bandhi B om. E **prakāśo** BLPU₂] prakāśaḥ α om.
E **mirantaram** cett.] mirattaram U₂ om. E **5 prat�akṣo** cett.] prakyaśa N₁ om. E **bhavati**
cett.] bhavatī B om. E **coṣno** cett.] ...o U₁ **śveto** cett.] kheto N₂U₁ **na pīto** cett.] pīto na U₂
bhavati cett.] bhavatī BL **jātir** cett.] jāti DN₂ jānāti U₂ **5-6 kiñcic cīhnam** cett.] kiñcic cīhnam
E kiñcic cīhūm DN₁N₂ kiñcīt khecha cīhām U₁ na kiñcīt cīhām U₂ **6 ayam** cett.] vyayaṁ
BL **niṣkalo** cett.] niṣkalo BU₂ niṣkalo U₁ alakṣyaś cett.] alakṣyaḥ U₁U₂ alakṣyaś BLN₁N₂ ca
cett.] om. U₁U₂ **bhavati** cett.] bhavatī B **phalacandana^o** DPU₂] phalacandrana N₁ phalam |
camdra N₂ phalam camda U₁ phalavamda L phalam jamda B phaladvande E **āder** cett.] āde D
ādar B ādir L **yasya yasyeccha** N₁N₂] yasya yasyechā D yasya yan U₁ yasya chā U₂ yasyecchā
E yasyochā P yasya L yasye B **7 bhavati** αU₂] na bhavatī ELP na bhavatī B **tam tam** DN₁N₂]
tataṁ U₁ om. β **bhogam prāpnoti** cett.] om. β **vāsyā** N₁N₂] vā yasya D vāsvā U₁ om. β **mana**
α] om. β **eva** DN₁N₂] etata U₁ om. β **sthāne’nrāgām na prāpnoti** α] om. β

[XVI. The physical sign of a person who is engaged in Rājayoga]

Now, the physical sign of a person who is engaged in Rājayoga is taught.⁸⁰ He is rich at all times. He dwells distant from the world. He dwells in the world, having permeated it. For whom neither birth nor death exists; happiness does not exist;⁸¹ suffering does not exist;⁸² descent does not exist;⁸³ moral conduct does not exist;⁸⁴ [and] abode does not exist - in the mind of this perfected one, a light appears immediately before him, which is the connection with god. Moreover, the light is not cold, not hot, neither white nor yellow.⁸⁵ Neither does he have a caste, nor does he have any sign. Furthermore, he is without parts, immaculate and uncharacterized. And then, whatever wish for the most excellent fruit, affectionate woman, etc. arises,⁸⁶ he obtains that very enjoyment.⁸⁷ Furthermore, his mind truly does not suffer attachment in [this] situation.⁸⁸

⁸⁰The sudden shift from Lakṣayoga to the bodily sign of Rājayoga may seem abrupt, but Rāmacandra follows the YSV's structure, addressing the remaining three types of Lakṣayoga later in the text.

⁸¹Cf. *Sarvāṅgayogapradipikā* 3.19d: *jarā na vyāpai kāla na ṣāī* | "Old age does not afflict him, nor does time consume him." and 3.20c: *ajara amara ati bajra śarirā* | "...non-ageing, immortal supreme diamond body."

⁸²Equanimity 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: *sukhaṁ duḥkhaṁ na jānāti śītoṣṇāṁ ca na vindati* |; *Haṭhapradipikā* 4.111 ~ *Nādabindūpaniṣat* 53ab–54cd: *na vijānāti śītoṣṇāṁ na duḥkhaṁ na sukhaṁ tathā* | *na mānāṁ nopamānāṁ ca yogī yuktaḥ samādhinā* ||; also cf. *Sarvāṅgayogapradipikā* 3.18cd: *jākaiṁ dukha aru sukha nahim̄ hoī* | *harsa śoka vyāpai nahim̄ kōī* |

⁸³Cf. *Sarvāṅgayogapradipikā* 3.22: *icchā parai tahāṁ so jāī* | *tīni loka mahim̄ aṭaka na kāī* | *svarga jāī devani mahim̄ baiṭhai* | *nāgaloka pāṭāla su paīṭhai* || 22 ||

⁸⁴Cf. *Dattātreyayogaśāstra* 162.

⁸⁵Cf. *Amanaska* 1.51: *vāsarārdhalayenāpi svātmajyotiḥ prakāśate* | *suryo gobhir ivoddipto yogī viśvam̄ prakāśate* |; also cf. *Sarvāṅgayogapradipikā* 3.13cd: *rājayoga saba ūpara chājai* | *jo sādhai so adhika birājai* ||; and cf. *Sarvāṅgayogapradipikā* 3.23cd: *hṛdai prakāśa rahai dina rātī* | *deśai jyoti tela bina vātī* ||

⁸⁶This statement is uncommon. However, the stemma supports the reading *bhavati* over *na bhavati*. This is supported by the respective passage in the YSV (...*mahājyotir vāñchām̄ bhogam̄ dadāti ca* | cf. sources). This suits the agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations.

⁸⁷For similar constructions to "yasya yasyecchā ...tam tam bhogam..." cf. *Anandakanda* 1,15.312 and *Hathatattvakaumudi* 5.39.

⁸⁸This whole section contains omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions by eye-skipping.

[XVII. anyad rājayogasya cihnam]

अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलाभेऽपि फललाभो न भवति । हानावपि मनोमध्ये
दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्य
निच्छा न भवति । अस्मिन्नपि पदार्थे मनसोऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ
च यस्य मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये
गमनागमनवतः सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न
ज्ञापयति । सोऽपि राजयोगः कथ्यते ।

Sources: 2 cf. YSV(PT pp. 834-835): rājyaprāpte 'pi no harṣo hānau duḥkham bhaven na hi | kvacid
vastuni deśasya niḥsvane keṣu kutracit | 4 Cf. YSV(PT p. 835): vidyāvidyāmitraśatru samā dr̄ṣṭiś
ca sarvaśah | bhogaśaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSV(PT p. 835): lokamadhye
bhavet karttā manomadhye 'pi niṣkiṛiyā | 7 Cf. YSV(PT p. 835): eṣo 'pi rājayogīti sukhe duḥkhe
samas tathā |

2 anyad EN₂] anyat α anyate BL om. P rājayogasya cett.] rājayoga° U₁ om. P cihnam E] cinham
BLN₁U₂ cimhun N₂ cihum D om. P kathyate cett.] om. P yasya α BELU₂] om. P rājyādi°
cett.] rāja° BL °lābhe DEN₁] lobhe N₂ °lābhe U₁ lābhety BL om. P 'pi DEN₁]' pi ca
N₂U₁ om. PU₂ phalalābho DEN₁N₂] pala° U₁ aphala° BL om. PU₂ na bhavati DEN₂U₁U₂] na
bhavati BL ba bhavati N₁ om. P hānāv cett.] hānād U₂ hananād BL om. P api cett.] pi BLN₂ om.
P 2-3 manomadhye duḥkham na cett.] om. P 3 bhavati cett.] bhavati BL om. P atha ca
trṣṇā na cett.] om. P bhavati cett.] bhavati B om. P atha ca cett.] om. P kasmin cett.] om. P
api DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārthau B padārtho L padārtha° U₂ om.
EP prāpte cett.] prāpta N₁ om. EP kasyāpi cett.] kābhyādi U₂ om. EP padārthasypary E]
padārthasypari BL padārthopari U₂ padārthasya upari α om. P 3-4 anicchā E] ānicchā B ānicha
L anicchā D anusthā N₁ anisthā N₂ anistā U₁ anicha U₂ om. P 4 na cett.] ni B om. DP bhavati
cett.] bhavamti N₁D om. P asminn cett.] kasmin EU₂ api cett.] om. BEL manaso BELP] man-
asaḥ α manasa U₁ om. U₂ 'nurāgo BELP] anurāgo cett.] na bhavati E] na bhavati BL na bhavati
ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati
U₂ bhavati α ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N₂U₂
5 ca cett.] caḥ E yasya cett.] ya D śrutividvat em.] munividvat E śunividvat P bhunividvat L
śrunividvat BU₁ śrutividyat DN₁N₂ śuciviśuddha° U₂ puruṣe cett.] puruṣeu E mitre cett.]
maitre BELP śatru cett.] śatru B om. E dr̄ṣtiś-ca cett.] om. BL samā cett.] namnā P om.
BL bhavati cett.] om. BL sakalapṛthvīmadhye cett.] °pr̄tvī° L 6 gamanāgamanavataḥ P]
gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanānā vataḥ D gamavataḥ
U₁ sukhabhogavataḥ cett.] sukhabhogho bhavataḥ BL sukhoo bhogavataḥ U₁ sukhabhogavat
U₂ kartṛtvābhīmāno EPU₁U₂] kartutvābhīmano BL kartṛtvādyabhimāno DN₁N₂ anucara°
LB] anuca° αU₂ P atha ca E °madhye cett.] °madhya BL kartṛtvām na DEPN₂U₂] kartṛtvābhī-
mano BL kartṛtvām N₁U₁ 7 jñāpayati EPN₁N₂U₂] jñātvā payati DU₁ nāsti BL rājayogaḥ EPN₁]
rājayoga cett.]

[XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. Even when⁸⁹ [there is] the attainment of a kingdom etc., the perception of a reward⁹⁰ does not arise;[and] even in loss, suffering does not arise within the mind; and neither does desire arise; and then, even when whatever object has been obtained, aversion⁹¹ towards any object does not arise; [and] concerning this object, affection of the mind does not arise; this is said to be Rājayoga. Moreover, when the mind is equal towards a person who has expertise in sacred scriptures, a friend [or] an enemy; an indifferent view arises;⁹² [and] when for him who freely moves across the entire world [being] furnished with enjoyment and happiness, the pride of the ability [to do these things] does not arise within the mind; [and] one does not proclaim the ability [to do these things] among all his followers - this is also said to be of Rājayoga.

⁸⁹Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as contemporary or regional language usage phenomena. Some constructions in this section and other passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative, cf. Whitney, 1879: 87, 294. In particular, this can be observed in this and other places of the text in relative clause constructions beginning with *yasya*, which must, for example, be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. The genitive, for example, in connection with the following word *manasi* or *manah* (see edition text) would make the yogin the implicit subject of the sentence and the actual correlative pronoun of the construction referring to *yasya*, in this section *ayam* or *sah*, would appear incongruent. At the same time, the *dandas* in these constructions should be understood as commas or semicolons.

⁹⁰I have understood *phalalābhāḥ* as a genitive *tatpuruṣa* in which I took *lābhāḥ* as "perception" in the sense of the German word "Auffassung" (cf. *Sanskrit Wörterbuch*, 1858 (Vol. 5): 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think Rāmacandra wants to express here.

⁹¹The most common meaning of the word *anicchā* is indifference. However, even with force, this meaning can not be the word's intended meaning in this context. Because of that, I propose the meaning of "aversion" as attested in *Sanskrit Wörterbuch*, 1858: 47. The meaning "aversion" can be easily derived by taking *an-icchā* as a *nañ-samāsa* compound that expresses the direct opposite of "desire". The mention of the word *trṣṇā* in the previous sentence supports this conclusion.

⁹²The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24: *yadā sarvasamo jāto bhaved vyāpāvarjitah | parabrahmaṇi sambaddho yogi prāptalayas tada |* "When he has become equanimous towards all living beings and is free from activity, then the yogin, who has united oneself into the highest Brahman, has reached absorption."; also cf. *Amanaska* 1.26cd: *vicāraṇ cendriyārthānām na vetti hi layaṇ gataḥ |* "The yogin who was reached absorption gives no thought to sense objects."

नवीनानि पद्मसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि कस्तुरिकाचन्दनलेपो वा कर्दमलेपो वा । यस्य मनसि हृष्टशोकौ न स्थौ स एव राजयोगः । नगरमध्येऽथ च वनमध्ये उद्वस्त्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्ण वा न भवति । सोऽपि राजयोगः ॥

[XVIII. caryāyogaḥ]

- ५ इदानीं चर्यायोगः कथ्यते । निराकारो नित्योऽचलोऽभेद्यः स एतादृशो आत्मा । एतादृशो आत्मनि मनो यस्य निश्चलं तिष्ठति तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनीपत्रस्य यथोदकस्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेष्ठया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति स एव चर्यायोगः ॥

Sources: २ Cf. YSV (PT p. 835): harṣāśokau na jātv eṣām nodvego lokasaṅgame | nityollāse nirākare nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | ५ Cf. YSV (PT p. 835): harṣāśokau na jātvesām nodvego lokasaṅgame | nityollāse nirākare nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | ७ cf. YSV (PT p. 835): yathākāśe bhraman vāyur ākāśam vrajate svayam | tathākāśe mano linam rājayogakriyā matā | jagatsaṁsārganirlepaṁ padmapatrajalām yathā |

१ navināni cett.] navinīnīr api B navinīnī pī L paṭṭa° BEL] paṭṭa° DPN₁N₂U₂ pada° U₁ °mayāni cett.] °mayo E dhṛtāni cett.] tāni U₁ vastrāni cett.] om. U₂ sacchidrāni DN₁N₂] sachidrāni U₂ sachadrāni P svachidrāni BL chidrāni E dhṛtāni cett.] dhvātāni U₂ dhūtāni P kasturikā α] kasturi BEPU₂ kasturi L lepo cett.] lepair E २ vā cett.] cā L kardamalepo cett.] kardamalepena E vā cett.] om. E °śokau cett.] °soko DN₁U₂ °śoka N₂ sthau em.] sthāḥ cett. sthā N₂U₁ sta U₂ sa eva cett.] sa evātra E rājayogaḥ cett.] rājayoga U₂ rājayogaḥ || idānīm || BL tiṣṭhati | yasya janmamarane na stāḥ sukham na bhavati | kulam na bhavati śilam na bhavati sthānam na bhavati | E nagaramadhye cett.] rājayogaḥ nagaramadhye E sagaramadhye D vā nagaramadhye U₁ 'tha ca PLBU₂] atha ca DEN₁N₂U₁ ३ udvasa° U₂] yuddhe sam° E utasam° P udvasta° BL ud-vesu° DN₁N₂ udassam° U₁ grāmamadhye cett.] grāmam madhye B lokapūrnagrāmamadhye U₁pūrnagrāmamadhye N₁ svetapūrnagrāmamadhye DN₂ mana PU₂] manah cett. ūnam PN₁N₂U₂] ūnam DN₂ unam BLU₁ bhaya° E na DN₁N₂] om. cett. vā cett.] vām PU₂. U₁ 'pi em.] pi cett. rājayogaḥ cett.] rājayogaḥ kathyate E ५ caryāyogaḥ cett.] tvaryāyogaḥ U₁ yogaḥ E nirākāro BELPU₁] nirākālo DN₁N₂ nirvikāro U₂ nityo α] 'calo PU₂ calo BL om. E 'calo α] nityo β 'bhedyah DEN₁N₂] bhedhyah BLP abhedhyah U₁ 'bhedyha U₂ etādr̄śa BLP] etādr̄śaḥ DEN₁N₂U₁ etādr̄śa U₂ ātmā cett.] ātmāni EU₂ etādr̄śe DN₁] sa etādr̄syē B sa etādr̄śe L etādr̄śa N₂ etādr̄śo PU₁ om. EU₂ ātmāni cett.] om. EU₂ ६ mano EPU₁U₂] manah DN₁N₂ om. BL yasya cett.] om. BL niścalam cett.] niścala PLN₂ tiṣṭhati cett.] bhavati U₁ tas्यātmanah cett.] tasya ātmanah U₁U₂ puṇyapāpasparśo cett.] puṇyapāsyā sparśo U₁U₂ ६-७ padminipatrasya cett.] padmanipatrasya BLP padmapatre E ७ yathodakasparśo U₂] yathā udakasparśo α yathodakasya sparśo EPL yathodakasya sparśa B bhavati cett.] bhavati B yathākāśamadhye EP] yathā 'kāśamadhye U₂ yathā ākāśamadhye cett. pavanaḥ svehayā cett.] pavanasvachayā DN₁N₂ bhramati cett.] brahmayati U₁ yasya manah cett.] yamanah D pavana° N₂ ८ bhavati cett.] bhavati B caryāyogaḥ β] kriyāyogaḥ α

Whether [one has] new clothes made of silk, or old, worn [clothes] with holes, whether [one is] smeared with sandalwood and musk, or smeared with mud - when delight and grief do not reside within the mind, it is that which is Rājayoga. When the mind is neither bored nor overwhelmed situated in a city, a forest, an uninhabited village or a village full of people, also this is Rājayoga.

[XVIII. Caryāyoga]

Now, Caryāyoga is explained.⁹³ Formless, permanent, immovable [and] unsplittable - such is the self. For whose mind remains steady in such a self, his self does not come into contact with sin and merit. Just as contact with water does not arise for the lotus leaf situated in water, likewise in the [case of] self. When the mind is absorbed into the formless,⁹⁴ in the same way as the wind wanders according to its own will in space, only that is Caryāyoga.⁹⁵

⁹³Caryāyoga is not mentioned in YSv (PT and YK). The term is absent in the text and the initial list of fifteen yogas. Rāmacandra, however, utilizes a passage that in YSv still belongs to the section on Rājayoga to construe this new type of yoga. Due to its brevity, it might be an attempt to do justice to the list of yogas provided in the beginning (cf. PT p. 835 (*harsāsokau ...samo 'pi ca*))). The passage's content does not explain why Rāmacandra uses the term *caryā*^o to specify this type of yoga. The introduction of Caryāyoga into the list of fifteen yogas is based on the respective *pāda* among the four *pādas* of the śaivaite Āgamas, which bear the same names as the first four yogas in Rāmacandra's list of fifteen yogas (*kriyā-*, *jñāna-*, *caryā-* and *yogapāda*). Perhaps, in this context, the concept of *caryā*^o = *√car + kṛt*-suffix -*yā* f. might express the action, which refers to the meaning "wandering, roaming" of the verbal root *√car*, which Rāmacandra brings up in his description. There is no connection to ritual conduct/discipline of śaivite practices. Since this is mere speculation, I refrain from attempting to translate it.

⁹⁴The term *nirākāra* was already used in the second sentence of this section as an adjective qualifying the self (*ātman*). Here, it is a noun and probably synonymous with the self.

⁹⁵Parallels to Rāmacandra's innovative Caryāyoga can be identified in the texts with similar taxonomies. In *Yogasiddhāntacandrikā* (Ed. pp. 2, 52–53, 100–101, 150) Nārāyaṇatīrtha presents Caryāyoga in the context of *Yogasūtra* 1.33. According to Nārāyaṇatīrtha's commentary, the practice of this involves the cultivation of specific mental attitudes, such as *maitrī* ("loving-kindness"), *karuṇā* ("compassion"), *muditā* ("compassionate joy") and *upeksā* ("equanimity"), towards circumstances characterised by happiness, suffering, virtue and vice. Sundardās, in his *Sarvāṅgayogapradipikā* (2.40–51, Ed. pp. 96–98), describes the similar sounding Cārcāyoga as a type of *bhaktiyoga* that is *bhakti* towards the unmanifest consciousness (*avyakta puruṣa*) in rapturous devotion. According to Sundardās, the unmanifest consciousness (*avyakta puruṣa*) is formless, eternal, etc. (40). However, in Sanskrit and *brājbhāṣā* the term means "discussion". It has nothing to do with *caryā*, and we thus must assume that both types are unrelated. A detailed discussion of Caryāyoga can be examined on p.??.

[XIX. haṭhayogaḥ]

इदानीं हठयोगः कथ्यते । रेचकपूरककुंभक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च घौत्यादिष्क्रमकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं भवति । मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये ५ लीनं भवति । कालः समीपे नागच्छति ॥

Sources: २-५ cf. YSv (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidaḥ | krtvāsanam pavanāśam śarire roghārakam | pūrakam kumbhakañ caiva recakam vāyunā bhajet | ittham kramotkramam jñātvā pavanam sādhayet sadā | dhauty ādikarmaṣaṭkañ ca prakuryād (saṃskuryād ŠKD p. 501) haṭhasādhakah | etan nādyān tu deveśi vāyupūrṇam pratiṣṭhitam | tato mano niścalam syāt tata ānanda eva hi | haṭhayogān na kālah syān manonāśo (manah śūnye ŠKD p. 501) bhaved yadi |

२ haṭhayogaḥ DLPN₁U₁] haṭayoga B grahayogaḥ E haṭhayoga U₂ ity ādi° cett.] ity ādhi° N₂ pavanasya sādhanam cett.] pavanasādhanam EP kartavyam BEL] kartavyam cett. ca cett.] om. U₁ ३ dhautyādi cett.] dhōtyādi B vidhōtyādi U₁ sūryanāḍimadhye cett.] sarvasūryanāḍimadhye B pavanaḥ pūrṇo cett.] pavanapūrṇo BL pvanaḥ pūrṇo N₂ yadā tiṣṭhati cett.] yadāti BL mano β] manah α ४ niścalam cett.] niścalo BLP manaso β] manasah α niścalatve cett.] niścalatvena E ānandasvarūpam cett.] ānaṁḍam svarūpam BL ānandam svarūpa° P ānandarūpam E bhāsate cett.] bhāsate N₂U₁ haṭha° cett.] haṭa° B yoga° cett.] yoga° B karaṇāt cett.] karaṇāt BELP manah cett.] mana N₂ ५ linam cett.] sthānam U₂ kālah cett.] kālā° B kāla° N₂U₁ kāsaḥ U₂ nāgacchati cett.] nāma gacchati B nāgachamti D ti nāgachati U₁

[XIX. Haṭhayoga]

⁹⁶ Now, Haṭhayoga is explained. Breath is to be controlled by means of practices such as: Exhalation, inhalation [and] retention etc.⁹⁷ And then due to the six actions (*satkarma*), like *dhauti* etc.⁹⁸, the purification of the body arises. When the full breath abides in the middle of the sun channel⁹⁹, then the mind is unmoving. When the mind is motionless, then the nature of bliss immediately appears. As a result of Haṭhayoga, the mind becomes absorbed into emptiness. Time [as death] does not approach.

⁹⁶The YSv's description of the two types of Haṭhayoga is quoted in *Śabdakalpadruma* (SKD), Ed. p. 501. I want to thank Franz Veit for providing this reference.

⁹⁷As also the YSv suggests, the term *ādi* should refer to the other common practices of Haṭhayoga such as, *āsana*, *mudrā*, and *nādānusandhāna*. Cf. *Haṭhapradīpikā* 1.56.

⁹⁸See *Hathapradīpikā* 2.22-37.

⁹⁹Usually the *sūryanāḍī* is the *piigalā*-channel, beginning at the right nostril, as previously declared in the *Yogatattvabindu* itself in III. sentence seven (p. 9, l. 3). Here, it appears more likely that *sūryanāḍī* refers to the central channel, the *suṣumnā*. However, the manuscript's transmission is clear. Nonetheless, the term might very well be corrupted. The context rather suggests to conjecture to *śūnyanāḍī*. In *Jyotsnā* 4.10, Brahmānanda understands "the void" (*śūnya*) as the central channel. In *Hathapradīpikā* 3.4, *śūnyapādavī* is a synonym of *suṣumnā*. Both words *sūrya*^o and *śūnya*^o begin with a sibilant, which are often confused, followed by a long *ū*, which in turn is followed by a ligature *rya* or *nya*, and this is the last difference. An illegible manuscript at an early stage of transmission could easily have produced this error.

[XX. haṭhayogasya dvitiyo bhedah]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं पीतं नीलं रक्तं किञ्चिद्गुपं चिन्त्यते । तच्चानकारणात् सकलाङ्गे रोगज्वलनं भवति । आयुर्वृद्धिर्भवति ॥

Sources: 2-4 cf. YSV (PT p. 835): idānīm hathayogasya dvitīyam bhedam acchrnu (bhedavat śrnu ŠKD p. 501) | ākāśe nāśikāgre tu sūryakotisamam smaret | śvetam raktam tathā pītam kṛṣṇam ity ādirūpataḥ | evam dhyātvā cirāyus syād aṅgājananavarjitam (“varjitaḥ YK 12.25”) | śivatulyo mahātmāsau haṭhayogaprasādataḥ (“prasaṅgataḥ YK 12.25”) | haṭhāj jyotir (haṭha° YK 12.26) mayo bhūtvā hy antareṇa śivo (śiva ŠKD p. 501) bhavet | ato ‘yam haṭhayogaḥ syāt siddhidaḥ siddhasevitāḥ |

Testimonia: 2-3 cf. ≈Hathasaṅketacandrikā (MMPP 2244 f. 125 ll. 4-5): pādādarabhya śiraḥ-paryamtaḥsya śarire koṭisūryatejāḥ sadṛśamścetaṁ pitam raktam vā kimcidrūpam vicimtya tasya dhyānakaraṇātsarvāmge rogaīvalanam bhavati ||

2 hathayogasya cett.] haṭhayogasya BU₁ haṭhayoga° P dvitīyo cett.] dvitīya° DLP dvitīyam B bhedaḥ cett.] bhedaḥ BL kathyate cett.] kathyante BL pādādarabhya cett.] pādādarabhya N₁D śiraḥ cett.] śira° BL śiro U₂ paryantam cett.] paryentam N₁ pariyataṁ U₁ svaśarire cett.] svaśariram U₁ koṭisūryatejāḥ cett.] koṭisūryye tejāḥ U₂ samānam cett.] samāna° BL 3 śvetam cett.] śveta° B pītam cett.] om. BL raktam cett.] laktam N₁ kimcidrūpam DN₁U₂] kimdrupam BP timdrupam L cimrūpam U₁ kimcidvarnam E cintyate cett.] cityate P cintate BL tad ELPN₂] tat BU₂ ta DU₁ na N₁ dhyānakāraṇāt̄ β] dhyānam karaṇāt̄ α sakalāṅge αPU₂] sakalamge BL sakalam E rogaīvalanam̄ β] roga N₁N₂ roga kṣataṁ U₁ bhavati EU₂] na bhavati BLPU₁ na bhavati | jvalanam na bhavati N₁ na bhavati | jvaranam na bhavati N₂ āyur cett.] āyu° N₂ om. D vṛddhir cett.] om. DEL 3-4 bhavati cett.] bhavati B vardhate EL om. D

[XX. Second type of Haṭhayoga]

Now, the second type of Haṭhayoga is explained.¹⁰⁰ Some kind of form being white, yellow, blue [and] red, equal to the shine of ten million suns shall be contemplated in the own body from the feet to the top of the head. As a result of meditation on that, the burning of diseases in the entire body arises. The lifespan increases.¹⁰¹

¹⁰⁰ At this point YSV as quoted with reference in YK 12.23 adds a verse not found in the *Prāṇatoṣinī* (*susthāsanam samāśino nīrajāyatalocanah | cintayet paramātmānam yo vadet sa bhavisyati |*).

¹⁰¹ Cf. YSV (PT p. 835) as presented in sources for XX. p.49: 'Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as being 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 (*anāgajaraṇavarjitaḥ em.*] *anāgājananavarjitaṁ* PT). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas.' Rāmacandras transfer misses various details, but both description remind of Bāhyalakṣya (see section XXIII on p.65). Another light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Gorakṣayogaśāstra* 33-50. Another similarity appears in in *Amanaska* 2.7-8 (*cittam buddhir ahnikāra rtvijah somapam manah | indriyāni daśa prānāñ juhoti jyotimandala || 7 || āmūlād bilaparyantam vibhāti jyotimandalam | yogibhiḥ satataṁ dheyam anīmādyasṭasiddhidam || 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 vital breaths into the orb of light (2.7). The orb of light (*jyotimandala*) shines from the root (possibly the root of the body or spine, but Birch, 2013: 286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

[XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।
एकमेव जगत्पश्येद्विश्वात्मासुविभास्वरम् ।
अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ XXI.1 ॥

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।
य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान् ॥ XXI.2 ॥

प्राप्नोति शास्त्रवाँ सत्तां सदाद्वैतपरायणः ।
यथा न्यग्रोधबीजं हि क्षितावुसं द्रुमायते ॥ XXI.3 ॥

एकान्तं नैकधा स्वेन दश्यते दशधा कृता ।
मूलाङ्कुरस्य चोदण्डाः शारवाकुसुमपल्लवाः ॥ XXI.4 ॥

स्नेहपुष्पफलं वीजे विस्तारोऽयं स्वभावतः ।
तथासौ निर्मलो नित्यो निर्विकारो निरञ्जनः ॥ XXI.5 ॥

Sources: 2 cf. YSV (PT p. 835): idāniṁ jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasam-pūrṇaḥ śivāḥ syān na punarbhavaḥ | 3-4 ≈ YSV (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanaḥ | iti kṛtvā tu vai yuko jñānayogam samācare | 5-6 ≈ YSV (PT p. 835): yatra tatra sthito vāpi sarvajñānamayam jagat | ya evam asti bodhena so'pi jñānādhikāravān | 7-8 ≈ YSV (PT p. 835): prāpnoti śāmbhavimāntrān sadā nityaparāyanāḥ | yathā nyagrodhabijam hi kṣitau vaptur drumāyate | 9-10 ≈ YSV (PT p. 835): ādāv ekas tato 'nekah svabhāvāch chādanādibhiḥ | varddhate 'harniśām vṛkṣah patrapallavavistṛtaḥ | 11-12 ≈ YSV (PT p. 836): snehapuṣpaphalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanāḥ |

2 idāniṁ cett.] idāni U₁ kathyate EPN₂U₁U₂] om. BDLN₁ 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmā cett.] viśvāva^o E 4 avikalpatayā cett.] āvikalpatayā U₁U₂ yuktā BL 5 vāpi cett.] hiṁsa^o U₂ 6 ya evam cett.] evam U₁U₂ vetti cett.] vette na U₁ ve B jñānādhikāravān cett.] jñānādhikārānāt E 7 prāpnoti cett.] om. E śāmbhavīm sat-tām BP] śāmbhavisattām DU₁U₂ śāmbhavīm sattān L śāmbhavīm satta N₁ śāmbhavisattā N₂ om. E sadādvaita^o cett.] sadādm̄vaita^o U₁ om. E 8 yathā cett.] om. E nyagrodhabijam cett.] nyagrodhabijam DN₁N₂ nyagrodhabija L om. E hi cett.] om. E kṣitāv cett.] kṣiti B kṣitāptā U₁ om. E uptoṭam drumāyate cett.] uptoṭam drumāyate likām pa.vāḥ P uptoḍyate yathā L uptoḍyate B ukta drumāyate U₁ om. E 9 ekāntam cett.] ekānte BL yekāmtam U₁ om. P naikadā cett.] naikadā E nekadā BL om. P svena cett.] śveta N₁ śvetana DN₂ om. P dr̄ṣyate cett.] dr̄ṣyamte BL dr̄ṣyet N₂ om. P daśadhā EN₁N₂] daśadhāt BL śadhā N₂U₁ om. P kṛtā α] kṛtaḥ EL krptā B kṛtiḥ U₂ om. P 10 mūlāṅkurasya E] mūlāṅkurutva cett. om. P coddandāḥ EN₁U₂] codarāṭaḥ DN₂ kudamjaḥ B kudamjaḥ L om. P sākhākusumapallavāḥ U₂] sākhākuṇḍala pallavāḥ E sākhākilekāla pallavā BL śāvārakumbhalapallavāḥ N₁U₁ sākhākumbhalapallavā N₂ śālavākumapadratravā D om. P 11 sne-hapuspaphalam DN₁N₂PU₂] snehe puṣpaphala^o BL snehapuṣpam phala U₁ srehapuṇyaphalam E bije cett.] bija BL vistāro cett.] vistāra DN₁ 'yam EPN₁N₂U₂] ya BL yah U₁ yasya D svabhā-vataḥ cett.] svabhāvatāḥ BL bhāvataḥ D 12 tathāsau cett.] yathāsau B tathāpasau P nirmalo cett.] nirmalau P

[XXI. The characteristics of Jñānayoga]

Now, the characteristics of Jñānayoga is explained.

XXI.1 He shall see the world as only one, illumined by the supreme self. By the method of non-dualistic thinking, he shall accomplish Jñānayoga.

XXI.2 Alternatively, wherever one dwells, the world is made of all knowledge. He who knows thus by realisation is also qualified for gnosis.

XXI.3 The one who is devoted to non-duality always attains the reality of Śambhu¹⁰², just as the seed of the banyan tree scattered onto the ground [always] becomes a tree.¹⁰³

XXI.4 By nature [the reality of Śambhu] is not only seen as one [but] has been fabricated tenfold. [Just as] the branches, buds and twigs are [held] up by the stem of the roots and shoots. [...]

XXI.5 [...] The resin, flower [and] fruit are in the seed. This is the extent [of it] by nature. And so it is pure, eternal, unchanging, and immaculate.

¹⁰²Rāmacandra uses the term *sāmbhavīm sattām* as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. In medieval yoga texts, particular in the Rājayoga genre, the feminine noun *sāmbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *sāmbhavī mudrā*. For a detailed discussion of *sāmbhavī mudrā*, its influence and all references, see Birch, 2013: 71-79. The usage of the feminine noun *sāmbhavī* to qualify a state is less common. More frequently one finds the masculine adjective *sāmbhava* in order to qualify an exalted yogic state. See for example *Candrāvalokana* 2, *Hṛṣiprādīpikā* 4.7, *Anubhavanivedana* 1, *Hṛṣatattvakaumudī* 49.27. The idea has its roots in tantric traditions of Śaivism and refers to an meditative state associated with Śiva.

¹⁰³In rituals the banyan tree (*nygarodha*) is associated with the *kṣatriya* class (Smith, 1998: 27).

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थितः ।
पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियः ॥ XXI.6 ॥

एवं दशविधं विश्वं लोकालोकसुविस्तरम् ।
एक एव न चान्योऽस्ति यो जानाति स तत्त्ववित् ॥ XXI.7 ॥

- ५ पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो दृष्टिविषयः स दृश्य उच्यते । यो दृष्ट्या न वीक्ष्यते स अहृष्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं दूरीकृत्य ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य करणात्कालः शरीरनाशं न करोति ॥

Sources: १-२ ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitah | pañcatattvamayo buddhimāyāhaṅkāravikriyah | ३-४ ≈YSv (PT p. 836): evam bahuvidham viśvam lokālokasuvistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | ५ cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākārah samsārah syāt sa iṣvaraḥ | ५-७ cf. YSv (PT p. 836): svabhāvalilayā bhāti śūnye 'sau śūnyabuddhītah | yad drṣṭam viśayam vastu tad drṣyam iti kathyate | yo drṣṭātitah so 'drṣyas tadā drṣṭam hi manyate | svatanūbhedam evan tu samsāram duḥkhasaṅkulam | yatnād dūram parityajya jñānayogo bhavet sudhīḥ | jñānasamyoγa ekas tu ekas tu jñānayogavān | ato hi jñānāt 'bhinnam jñeyam jñānāt prthak prthak dūrikṛtyaiva mā pṛthvi bhedavākyena darśanāt | jñānayogi bhaved yena jñānayogas tu caikakah | evam jñānān-maheśāni kālajit śivatām vrajet |

१ eko cett.] yecko U₁ **naikaḥ** em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ **svayambhūś** ca cett.] svayaṁbhūtyā U₁ **svadhāmnā** PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmmnā N₁ svadhā...sa D svadhāmnāva N₂ svabhāvā U₁ **sthitaḥ** cett.] sthitāḥ DLP २ °buddhi° EPL °buddhiḥ cett. **vikriyah** em.] vikriyāḥ EPU₁ vikriyā BDLN₁N₂U₂ ३ **daśavidham** viśvam DEPN₁U₂] daśavidhā viśvam BLN₂ daśavidhāviśvam U₁ **lokālokasuvistaram** em.] lokālokasuvistaram BDELPN₂U₁ lokālokasavistarām N₁ lokāloke savistarām U₂ ४ eka cett.] ekam U₂ **eva** cett.] yevo U₁ ५ **pṛthvi°** cett.] pṛthivi° U₁ **vanaspati°** EN₂U₂] vanaspati P vanaspati° BDLN₁U₁ °parvatādiṣṭhāvara° BLPU₂] °parvatādiṣṭhāra° E °parvato tyādiṣṭhāmvara° D °parvate tyādiṣṭhāvara° N₁ °parvate 'thyādiṣṭhāvara° N₂ °parvate iyādiṣṭhāvara° U₁ **rūpāḥ** cett.] rūpā BL rūpā N₂ samsārah cett.] samsāra° EU₁ °hasteśvapakṣity ādiko BL] hasty aśvapakṣity ādiko E °hastiā-vapakṣity ādiko DN₁ °hastipakṣity ādiko N₂ °hastiasvapakṣity ādiko U₁ °hasttyāś ca pakṣity ādiko U₂ **jamgamarūpāḥ** cett.] jamgamarūpāḥ rūpāḥ D °rūpā L jagad° U₁ **samsārah** cett.] samsāro U₁ ६ ca cett.] vā D yo cett.] yah U₁ ya DN₁N₂ °drṣti cett.] °drṣṭi LN₁ °daṣṭi B °dāṣṭi D drṣya cett.] drṣyad N₁ drṣy° U₁ **drṣṭyā** cett.] dyā N₂ ity cett.] ty BL śaty N₂ **samsārasya** cett.] samsāra° PLU₂ **svātmano** BELP] svātmanāḥ α svātmanoh U₂ ७ **bhedam** cett.] bheda B bhedām DN₁ °kṛtya cett.] kṛtyam U₂ °kṛty E **aikyena** P] aikam eva E aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ **sa eva** E] om. cett. **jñānayogah** cett.] jñānayoga U₂ **tasya** cett.] gatasya U₁ **karaṇāt** cett.] kāraṇāt EP dhyānakaraṇāt U₁ **kālah** cett.] kāla° U₁ **na** cett.] om. N₂U₂

XXI.6 [It] is one, [and] not one, self-existing and exists as many things by its own power, [as] five [gross] elements¹⁰⁴ thinking mind, intellect, illusion, individuation, and modifications.¹⁰⁵

XXI.7 Thus, everything is tenfold extending¹⁰⁶ as far as the Lokāloka[-mountain].¹⁰⁷ There is only one. There is nothing else. One who knows this is a knower of truth.

The stationary circuit of mundane existence consists of earth, trees, mountains, etc. The moving circuit of mundane existence consists of humans, elephants, horses, birds, etc. Now, that which is the object of sight is called the visible. That which is not seen by sight is called the invisible. In this way, through the vision of unity, the distinction of one's self from the circuit of mundane existence is to be removed. Only this is Jñānayoga. From the execution of this, time [as death] does not bring about the destruction of the body.

¹⁰⁴The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in tantric works, cf. e.g. Śivasvarodaya 6-8 (*nirañjano nirākara eko devo maheśvaraḥ* | *tasmād ākāśam utpannam ākāśad vāyusambhavaḥ* || 6 || *vayos tejas tataś cāpas tataḥ prthvi samudbhavaḥ* | *etāni pañcatattvāni vistirṇāni ca pañcadhā* || 7 || *tebhyo brahmāṇḍam utpannaṁ tair eva parivartate* | *vilīyate ca tatraiva tatraiva ramate punaḥ* || 8 ||) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).”

¹⁰⁵In the tantric traditions of Śaivism tenfold *tattva*-systems existed from an very early age, cf. Goodall and Isaacson, 2016: 82-85. Rāmacandra, as can be seen in the sources of the edition for this passage, is faithful to his source text. However, the exact origin of this specific arrangement of *tattwas* remains unknown. Usually *vikriya* is not a separate *tattva*, but *ahamkāravikriya* (“transformations of *ahamkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*. Here, it seems the term *vikriya* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahamkāra*.

¹⁰⁶The manuscripts read *savistara*, which is nonsensical in this context. Thus, I emended according to the source text's reading.

¹⁰⁷Birch suggested to understand *lokāloka* as the mythical mountain that divides the visible world from the regions of darkness. Cf. and see Apte (1980: 933) for further references.

[XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तदशाधा भेदं स्वभावत एव प्रा
प्नोति । मूलाङ्कुरत्वगदण्डशारखाकलिकापल्लवपुष्पफलस्त्रेहा इति दशभेदान् प्राप्नोति । तथा निर्मलो
निर्विकारः निरञ्जन एक एतादृशा आत्मस्वभावादेव पृथ्व्यापतेजोवाच्याकाशमनोचुद्धिमायाविकारस्तु
पभेदान्त्राप्नोति । ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति ।

Sources: 1–3 cf. YSV (PT p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarv-abodhaḥ syāt muktidaḥ siddhvīñchitāḥ | ātmano vā pr̄thivyādyāḥ svabhāvah kīñcid ucyate |

2 idānīm cett.] idānī B svabhāva° cett.] svābhāva° BL tasya E °bhedam DN₁] °bheda N₂ °bhedah
cett. vata° cett.] vatha° N₂ °bijam DPN₁N₂U₁] °bijam E °bijā° U₂ °bijena BL vatarūpeṇa cett.]
rūpeṇa BL parināmate BLU₂] parināte P parinātam αE sa tad em.] sa tat U₁ sa tu N₂ satr N₁
sat EP śata BL sa DU₂ daśadhā cett.] drśadāh P dasat U₂ bhedam cett.] om. U₂ svabhāvata
cett.] svabhāva BL om. U₂ eva cett.] om. U₂ 2–3 pr̄pnōti cett.] pr̄pnōti BLU₁ 3 mūlāñku-
ratvagdāñdasākhākalikāpallavapuṣpaphalasneḥā E] mūla am̄kuratvakdamdaśākhākilpikā-
pallava puṣpaphalasneḥā P mūlam am̄kuratvakdamdaśākhākilapallavā || vistāroyam svābhāvataḥ || L mūlām am̄ku-
ratvakdamdaśākhām kalikāpallavapuṣpaphalasneḥā || N₁ mūlāñkuratvakdāñdasākhām kalikā-
pallavapuṣpaphalasneḥā || N₂ mūlāñkuratvakdāñdasākhām kalikāpallavapuṣpaphalasneḥā
D mūlām am̄kuratvakdāñdasākhākalikāpallava puṣpaphalasneḥā U₁ om. U₂ iti cett.] om. U₂
daśabhedān BELP] bhedo daśadhā α om. U₂ pr̄pnōti cett.] pr̄pnōtiti P om. U₂ tathā cett.]
yathā EU₂ nirmalo BEL] nirmalaḥ αPU₂ 4 nirañjana E] niramjanāḥ cett. eka cett.] ekaḥ
N₁N₂U₁ etādṛṣā E] etādṛṣāḥ N₁N₂U₁ ātmasvabhāvād cett.] ātmā svabhāvād E 4–5 pr̄thvyā-
patejovāyvākāśamanobuddhimāyāvikārārūpabhedān BL] pr̄thvyāpatejovāyvākāśamanobud-
dhimāyāvikārārūpābhedān N₁ pr̄thvyāpāpatejovāyvākāśamanobuddhimāyāvikārārūpābhedān
E pr̄thvyetetejovādvyākāśamanobuddhimāyāvikārārūpābhedān P pr̄thvipate jivikāśamanobud-
dhir māyāvikārārūpabhedāt DN₂ pr̄thakte jivāyvākāśamanobuddhīr māyāyāvikārārūpabhedāt
U₁ pr̄thvyaptejovāyvākāśā || manobuddhimāyāvikārārūpabhedā U₂ 5 jñānayoga pr̄abhāvād
EU₂] jñānayogabhadāt α jñānayogaḥ || pr̄abhāvād BL jñānayogaḥ pr̄abhāvād P eva cett.] eka
BLP yeva U₁

[XXII. Distinction of the nature]

Now, the nature of the self and its distinction¹⁰⁸ is described. Just as the seed of the banyan tree transforms into the shape of the banyan tree - just so, due to its nature it attains a tenfold distinction, 'Root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and resin' are the ten distinctions [it] attains. In the same way, the pure, unchanging, immaculate one attains as such precisely because of the nature of the self - [namely], the divisions of earth, water, fire, wind, space, mind, intellect, illusion, transformations, and form.¹⁰⁹ As a result of the power of Jñānayoga, the conviction arises that 'the self is only one'.

¹⁰⁸One comes across the term *svabhāvabhedā* in philosophical systems to signify the division or distinction of essential natures. For a Buddhist example, see Balcerowicz, 2011: 6. In some Nyāya texts, the term is picked up to refer to different essential properties of the self, cf., i.e. Ogawa, 2023: 162. In the *Netratantantra*, the term *bhāvabhedā* occurs frequently in a similar sense as in this passage of the *Yogatattvabindu*. For example cf. *Netratantra* 16.20–21 (*bhaviṣyanti mahādevi kaliḥ kaṣṭatara yataḥ | tadarthaṁ paramārthaḥ ‘yam mayā te prakaṭikṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ | bhāvabhedena yaśat̄ yo mokṣasiddhim abhipsatā |*). Here, however, the context is unphilosophical and specifically intended to signify the phenomenological distinction of the self.

¹⁰⁹Rāmacandra's tenfold taxonomy of *tattvas* appears inconsistent. Here, besides the stable list of the five gross elements, *ahankāra* is replaced with *rūpa* and the order of the other elements is changed. None of the tenfold *tattva*-systems known to me equal Rāmacandra's systems exactly. Taxonomies of *tattvas* like *bhagavadgītā* 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo 'nalo vāyuḥ khaṇḍi mano buddhir eva cha | ahankāra itīyaṁ me bhinnā prakṛitir aṣṭṭadhā ||7.4||*). "Earth, water, fire, air, space, mind, intellect, and ego - these are the eight divisions of the original nature." In this list, we find most of the elements of Rāmacandra's list, except terms like *māyā*, *vikāra* or *rūpa*. The description of *kundalī* in *Yogayāñnavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 – 1.13 of the *Niśvāsatattvasamhitā* in which the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti, puruṣa, niyati, kāla, māyātattva, vidyā, Iśvara, Sadāśiva, dehavyāpiṇi* and *Śakti*, cf. Goodall and Isaacson, 2016: 83–84. There is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is rooted in ancient Śaivism (see Birch, 2019), and Rāmacandra usually tends to present simplified and transsectarian systems, the choice of a tenfold *tattva*-system might be a remnant of those ancient systems.

यथैकैः पृथ्वी कचित्कोमलरूपा ॥ कचित्मनोहररूपा ॥ कचित्परिमलरूपयुक्ता ॥ कचित्परिमलरहिता ॥ कचित्सुवर्णरूपा ॥ कचिर्लघ्यरूपा ॥ कचिदत्तमयी ॥ कचिश्वेता ॥ कचित्कृष्णा ॥ कचिद्रक्ता ॥ कचित्पीता ॥ कचित्कर्वुरा ॥ कचिज्ञानाविघफलरूपा ॥ कचित्पुष्परूपा ॥ कचिदमृतमयी ॥ स्वभावत एव भवति ॥

5

तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिञ्चरमहापणिडतमहामूर्खरोग्यरोगीकोधीशा न्तरूपः स्वभावादेव भवति ॥

ज्ञानयोगाद्विकाररूपरहितो ज्ञायते ।

Sources: I-4 cf. YSv(PT p. 836): ātmaiva pr̄thivī dhātri komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohini | svarṇarūpā dhāturūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvarā ūrvarā sā tu viśamītamayī sadā | 6-61.3 cf. YSv(PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampiṇḍito rogi tathaiva kroḍhaśāntadhiḥ | aśeśarūpabaliṭo nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjnā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmaikamūrttimān bhūtvā nirikalpo nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

I yathaikaikaḥ em.] yathaikaiva E yathā ekaika BLPU₂ yathā ekaiva DN₁ yathā ekam ca N₂ yathā ekai ca U₁ pr̄thvī β] pr̄thivī α °rūpā β] °rūpa α kvacit cett.] om. EPU₁ manohararūpā B] manohararūpāḥ L manohararūpā U₂ manoharā DN₁N₂ om. EPU₁ kvacit cett.] om. EPU₁ °parimala cett.] om. EPU₁ °rūpayuktā BL] °rūpi° DN₁ °rūpayuktaḥ N₂ om. EPU₁ kvacit cett.] om. PU₁ 1-2 °parimala cett.] °parimalarūpā E om. PU₁ 2 °rahitā ELN₁] rohitā BN₂U₂ om. DPU₁ kvacit cett.] om. PU₁ suvarṇarūpā ELN₂U₂] suvarṇarūpā BD khavarnakupā U₁ om. P kvacit cett.] om. BLP rūpyarūpā N₁U₁] raupyarūpā E rūpyarūpā DN₂ rajatarūpā U₂ om. BLP ratnamayī cett.] ratnamāi BLP kvacit cett.] kvacit ca E om. P śvetā EDU₂] śvetā N₁N₂U₁ śvetarūpā Lśverūpā B om. P kvacit kṛṣṇā cett.] kṛṣṇā N₁ om. EP 3 kvacid raktā BELU₂] kvacid rakta cett. om. P kvacit pītā cett.] om. P kvacit karburā cett.] kvacit karpurā U₁ om. P kvaci cett.] kvacit U₂ om. P nānāvidhaphalarūpā cett.] nānāvidhophalarūpā U₁ nānāvidharūpā E om. P kvacit BL] kvacid DN₁U₁ kvacir U₂ om. PN₂ puṣparūpā DN₁] viśarūpā BEL viśarūpā U₂ om. U₁P kvacid cett.] kvacit U₂ om. U₁ 3-4 amṛtamayī cett.] amṛtarūpamayī E amṛtamai BL om. U₁ 4 svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.] bhavataḥ BL om. U₁ 6 tathaivātmā β] tathātmā α manusya° cett.] om. U₁ °pakṣi° cett.] om. U₁ °hariṇā° cett.] °hariṇā° P om. U₁ °hasti° DN₁] hasti cett. om. U₁ °pandita° cett.] pimdata B °mūrkha° cett.] °rmūkha° P °mūrva° DN₁ °mūrṣa° U₁ rogyarogi em.] °rogyarogi E °rogī arogī αU₂ °rogī BLP °kroḍhi° cett.] °kroḍhi° EP °kroḍha° BL 6-7 °śānta° cett.] °dhiśānta° BL 7 °rūpah cett.] °rūpāḥ PL °rūpa α svabhāvād eva cett.] evam svabhāvām U₁ bhavati cett.] bhavati BL bhati N₁ dharati D 9 jñānayogād vikāra N₁U₁] jñānayogadhiķāra cett. jñāyate cett.] jāyate U₂

Just as the single soil at some places appears soft, at some places beautiful, at some places is endowed with fragrance, at some places without fragrance, at some places [it contains] gold, at some places silver, at some places [it contains] gems,¹¹⁰ at some places appears white, at some places black, at some places red, at some places yellow, at some places appears in variegated colour, at some places like various fruit, at some places like flowers, at some places like a liquid, [and that] only because of its nature.

In the same way, the self also takes the form of a human, a bird, a deer, an elephant, a Vidyādhara, a Gandharva, a centaur, a great scholar or a great fool, a sick or healthy person, an angry or peaceful person, by virtue of its inherent nature.

Through Jñānayoga [the self] without the change of form is known.

¹¹⁰The description of the soil at this point is not clear. The colored soil mentioned next suggests a soil in golden color, silver color and in the color of precious stones. However, the parallel formulations in the *Yogasvarodaya* (i.e *svarṇarūpā dhāturiūpā citrā ratnamayī parā* |) rather suggest soil containing the metals or precious stones in question.

यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य गतिर्बहुधा दृश्यते । एकं फलं पृथ्वीमध्ये पतति । शुष्कं भवति । एकस्य फलस्य मकरन्दं भ्रमरः पिवति । एकस्य फलस्य मालां कमिनी तुङ्गकुचमण्डलोपरि दधाति । एकं फलं मृतमनुष्योपरि क्षिप्यते । अयं वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्भुनक्ति । के तेऽष्टौ भोगाः ॥

5 सुवासश्च सुवस्त्रच्च सुशस्या सुनितांविनी ।
सुस्थाता चान्नपानान्य् अष्टौ भोगाः सुधिष्ठिणम् ॥ XXII.I ॥

Sources: 3 cf. YSV (PT p. 837): *striпumrūpī mahān so hi parasparavimohitah | amanaskaḥ svīyabhāvāt jñānayogī nirākulah | srakcandanādivāmāsu svabhāvād bhogam icchukah |*

1 **phalasyotpatti** cett.] plakṣasyotpattih E °sthānam cett.] sthānam E °sthāna U₁ **ekam** cett.] ekas D eva N₂ om. E **eva** cett.] kam eva N₂ **bhavati** cett.] bhavati B ti U₁ **gatir** cett.] gati PN₂U₁ **ekam** cett.] eka° U₂ eva N₂ **phalam** cett.] phala° DN₁N₂ **prthvi°** cett.] prthivi° U₁ 2 **śuṣkam** LU₁U₂] śuṣkam cett.] bhavati cett.] bhavati B **phalasya** cett.] om. PL **makarandam** ELPN₂U₁U₂] makaramḍa^o LN₁ karamḍam B **bhramaraḥ** cett.] bhramaraṇi BL bhramara N₂ **pibati** cett.] pibam̄ti P pibati B **phalasya** cett.] phalasyam N₂ **mālāṁ** cett.] mālā° N₂ **kāmini** cett.] kāmibi D 3 **tuṅga°** cett.] tuṅ° U₁ **dadhāti** cett.] dadhāvati N₁ dadhovati N₂ **ekam phalam** β) ekaphalam α **kṣipyate** cett.] ksapypate B **eka** cett.] ekam U₂ 4 **evātmā** cett.] eva ātmā U₂ **svīyabhāvād** cett.] svabhāvād BL **evāṣṭau** cett.] evāstau N₂U₁ evāṣṭa U₂ **bhogān** cett.] bhogāt N₂U₁ **bhunakti** cett.] ābhunakti N₁ ke te cett.] om. BL 'ṣṭau cett.] aşṭau BL şte U₁ **bhogāḥ** cett.] bhobauḥ P bhogā U₁U₂ 5 **suvāsaś** ca cett.] suvāsac ca B **suvastrañ** ca E] suvamśāś ca U₂ **suśayyā** cett.] suśayyā ca U₁ suśayyāḥ BL suyyā P **sunitāmbini** cett.] sunitāmbiniḥ P sunitavinīta U₁ 6 **susthāta** em.] susthātās DN₁U₁ susthānāś PLN₂ susthānāś ca E sudeham U₂ **cānnapānāny** L vānnapānāny B cānnapānāni E cānpānāng° P cātmapanasyā° N₁ cānmanasyā° DN₂ cānnapānah syād° U₁ sukhasamṛtānam U₂ aşṭau **bhogāḥ** sudhiṣānam em.] aşṭau bhogāḥ sudhiṣāṇa° D aşṭau bhogāḥ sudhiṣāṇām U₁ aşṭau bhogāś cā sudhimatām BL aşṭau bhogāḥ sudhiṣāṇa° N₁ aşṭau bhogāś ca dhimatām EP aşṭau bhogāḥ N₂ abhayādicāṣṭakam U₂

Just as the place of origin of the fruit is only one, but the fruit's course is seen as manifold.

One fruit falls onto the ground and becomes dry. A bee drinks the fruit's juice; [or] a woman places a garland made of the fruit over her voluptuous bosom; [or] the fruit is put onto a dead person. This is the own nature of the thing. Thus [in the same way], the one self enjoys eight enjoyments due to its own nature.¹¹¹

What are the eight enjoyments?¹¹²

XXII.1 A good perfume, fine clothing, a good bed, a beautiful woman and a good charioteer,¹¹³ food, drink, [and a] good dwelling-place. Those are the eight enjoyments.

¹¹¹The passage describes a single object's multifaceted nature, using fruit as an example. The author suggests that even though the fruit's origin is singular, the actions and outcomes that can arise from it are many and diverse. This can be seen in the various examples, such as the fruit falling onto the ground, a bee drinking the fruit's juice, a woman adorning herself with a garland made of the fruit or the fruit being thrown onto a dead person. The final statement about the self enjoying eight enjoyments suggests that just as the fruit can have different outcomes and experiences, the self can also have different experiences and enjoyments. Additionally, the passage suggests that the eight enjoyments are perfectly natural to Rāmacandra and his readership.

¹¹²The origin of the *aṣṭau bhogāḥ* is uncertain. However, the term is mentioned as one of the results of Rājayoga in the *Sarvāṅgayogapradipikā* in which Sundardās takes Rājayoga as that which is commonly known to be *vajrolimudrā*. Cf. *Sarvāṅgayogapradipikā* 3.16: *disai saṃga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāmhiṇ | jaisaiṇ kamala rahai jala māṇhiṇ* || 16 || In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, include all of the eight pleasures in greater detail (G. K. Shrigondevkar, ed. *Mānasollāsa. Mānasollāsa of King Someśvara*. Baroda Oriental Institute. Mumbai: Bombay Vaibhav Press, 1939, 5). This alludes to the possibility of an exceptionally wealthy lifestyle for Rāmacandra's audience mentioned in section I.

¹¹³Several plausible readings exist for the fifth element among the eight pleasures. The reading *sudeham*, as an outsider, is probably a later correction. Moreover, although *susthānam* ('a good site') would be a simple and plausible solution, the stemma suggests the reading *susthātā* ('a good charioteer'). This word has only survived in an incorrect grammatical form and needs to be corrected. This choice is supported, among other things, by the fact that a total of eight pleasures must be mentioned in this verse, which is only possible if the last word of the fourth *pāda* is read as *sudhiṣāṇam* ('a good dwelling-place'), which makes the reading *susthānam* redundant. Additionally, Rāmacandra himself introduces a horse as one of the eight enjoyments in the following paragraph of the *Yogatattvabindu*. Thus, *susthātā* as an element related to vehicles is plausible.

पट्टसूत्रमयानि वस्त्राणि १ ॥ पञ्च वा सप्त वा शालिकायुक्तानि हर्ष्याणि २ ॥ अतिविपुला मृदूत्तरछ द्वती शश्या ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपविष्टा कान्ता ४ ॥ साक्षासनम् ५ ॥ अतिमूल्योऽश्वश्रू ६ ॥ मनोरममन्नं ७ ॥ तथा विष्ठं पानम् ८ ॥ एतेऽष्टौ भोगाः कथ्यन्ते । एते दुःखं भजन्ते । भिक्षां याचन्ते च ।

५ यथा सूर्यस्य तेजः ॥ दुधधर्स्य घृतम् ॥ अद्वेर्दाहः ॥ विषान्मूर्छा ॥ तिळात्तैलम् ॥ वृक्षाच्छाया ॥ फलात्परिमलः ॥ काष्ठादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यम् ॥ इत्यादिपदार्थं स्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति । परमेश्वरोऽखण्दपरिपूर्णश्च ॥

Sources: १-५ cf. YSv (PT p. 837): ātmā vivekam āgamyā calac cittam mahākulam | viṣayāndhatamo dṛṣṭvā no vetti paramātmānaḥ | amāyātmā tattvātītah satsandhānavivarjitaḥ | sukhi duḥkhi janmamṛtyum yāti satyam punaḥ punaḥ | vairāgyādīdhanam tyaktvā viṣavād duḥkhakṛddhiyah | koṭisūryasamātmeti jñānayogad vimucyate | ५-७ cf. YSv (PT p. 837): ravi tejo gṛhtam dugdhe tile tailam svabhāvataḥ | śāśam indau kule sākham kṣare ca lavaṇam yathā | tathā brahmaṇi samsāro hyakhaṇḍapariṇāvake |

१ paṭṭa° DEN₁N₂] paṭa° BLU₂ pada° PU₁ °sūtra° cett.] °sūtrā° BL °mayāni cett.] °yāni DN₁N₂ vastrāṇi PL] vasrāṇi cett. pañca vā sapta vā α] pamcasaptā EP pamcasatyā LB sālikā em.] dṛālikā EN₁ dṛāmlikā D dadhikā P dātikā BL tālikā N₂ dālikā U₁ yuktāni cett.] saudhāni U₂ harmyāni α] harmyāni teṣu vāstu LB harmyāni teṣu vāsaḥ E harmyāni teṣu cāsaḥ P harmyāni vāsāya kecīt U₂ ativipula° cett.] ativapulā° DN₁ ativipulān U₁ aştau bhogān āha || U₂ mṛḍutara° em.] mṛḍutara° BELP mṛḍu | uttara° α sugrahām || U₂ १-२ °chadavati° P] °chandavati° DN₁N₂ °chadavati° U₁ suvastram | U₂ २ °śayyā cett.] suśayā sustri U₂ padmīni cett.] padmanī N₁ om. U₂ tārūnyavatī em.] tārūnyavatī cett. tārūrayavatī N₂ om. U₂ tatropaviṣṭā E] tatopaviṣṭā P tatropavistā α tatrāpavistā B om. U₂ kāntā BELP] om. cett. sādhvāsanam em.] sādhu āśanam E sādhu āśanam BLPU₂ sādhyaśanam DN₁N₂ ३ atimūlyo śvaś ca em.] amūlyo svāś ca α atimūlyān ca E atimūlo 'svāḥ P atimūlyo asvam BL suśvāḥ U₂ manoramam annam cett.] manoramayam attam B manoramayam annam L manoramam attam DN₁ suṣṭu annam U₂ vidham pānam cett.] vidhapānam BLN₂ vidhayānam U₂ ete cett.] rāte U₁ 'ṣṭau β] aştau α bhogāḥ cett.] bhogā N₁N₂ ghogā U₁ kathyante D] kathyate N₁N₂U₁ kathitāḥ EU₂ kathitā P om. BL ete DN₂U₁] eke EPN₁ eka BL ekān U₂ duḥkham DEN₁U₁U₂] duḥkha P duḥkha BL duḥkhatam N₂ ४ bhajante cett.] bhajate N₂U₁ bhikṣām EPN₂U₁] bhikṣyām DN₁ bhikṣā BLU₂ yācante cett.] yāmcante P yāmcate BL yācante N₂ pācate U₁ ca cett.] kiñca E ५ sūryasya cett.] sūryāś ca U₁ tejaḥ cett.] tejāḥ BL dugdhasya DEPN₁U₂] dugdha° BL dusya N₂ dugdhasyā U₁ gṛhtam cett.] gṛhtāḥ BLP agnēr E] agne cett. dāhāḥ em.] dvāhāḥ BLP dahih N₁ dadhi N₂ dadhiḥ D dārham U₁ dāhīḥ U₂ jvalanām E viṣān cett.] viṣāt U₁ tilāt cett.] titilāt P tila N₂ tilā U₁ vrksāt EN₁] vrksāt P vrksā BDLN₂U₂ vraksā U₁ ६ phalāt cett.] phalā BL parimalaḥ cett.] sarimalaḥ BL palāt parimalaḥ D kāṣṭhād cett.] kāṣṭād PU₂ kāṣṭād BL agnih β] agnih α sārkārādibhyo em.] arkarādibhyo E śarkvarādibhyo P śarkadibhyo LB rasah cett.] om. BL himānībhyaḥ cett.] sahimānībhyaḥ BL himānitpa N₂ śaityam DU₁] śaityām N₁ śityam U₂ śaityās N₂ śitam EP śitāḥ BL ६-७ ityādipadārthaśvabhbāva DN₁P] ityādipadārthā U₂ ityādi-padārthaśvabhbāvataḥ B atyādipadārthaśvabhbāva N₂ ityādisvabhbāvā U₁ ityādipadārthā svabhbāvataḥ L ityādipadārthānām svabhbāvāḥ E ७ eva cett.] evā N₁ ravaḥ U₁ om. E tathā cett.] tathā vā U₁ parameśvarasavarūpamadhye cett.] paremesvara svarūpasya madhye BL parameśvararūpamadhye U₁ tiṣṭhati cett.] tiṣṭhati B tiṣṭhamti U₂ 'khaṇḍa° cett.] 'ṣamda° DN₁ yarānda° N₂ khaṇḍāḥ U₁ °paripūrṇaś ca cett.] paripūrṇāḥ E

1. Clothes made from silk thread;¹¹⁴ 2. Mansions endowed with five or seven rooms.¹¹⁵ 3. A very large bed with a soft and lovely blanket;¹¹⁶ 4. [on which] there is seated a wife belonging to the Padminī-class¹¹⁷ of women - youthful, beautiful and virtuous;¹¹⁸ 5. An excellent seat;¹¹⁹ 6. An exceptional valuable horse;¹²⁰ 7. Appetising food;¹²¹ 8. Various drinks.¹²² The eight enjoyments are described. They impart suffering. And [they] require begging.¹²³

Just like the rays of the sun, the ghee of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odour from a fruit, the fire from a wood log, the sweet taste of sugary things, the cold of piles of snow, and so on is the nature of things. In the same way, the circuit of mundane existence is within the highest God's nature. Moreover, the highest God is indivisible and complete.

¹¹⁴ Within the twenty *upabhogas* of the *Mānasollāsa* there is the topic of *Vastropabhoga* or the "enjoyment of garments". Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming (Shrigondekar, 1939: 14).

¹¹⁵ The first *adhyāya* of the third *vīṇśati* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. Here houses with one to four *śālās* are described (Shrigondekar, 1939: 6-7).

¹¹⁶ This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steeds are described (Shrigondekar, 1939: 21).

¹¹⁷ Cf. *Ratirahasya*, Ed. p. 6.

¹¹⁸ This is resembled as *yosidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: a) Padminī, b) Citriṇī, c) Śaṅkhini, and d) Hastinī, he suggests that the latter two kinds are not worth enjoying (Shrigondekar, 1935: 21.)

¹¹⁹ The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describe various kinds of royal seats (Shrigondekar, 1939: 15).

¹²⁰ This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (Shrigondekar, 1939: 24).

¹²¹ This is resembled as *annabhoga* within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of great food and the directions as to the preparations of various dishes (Shrigondekar, 1939: 21).

¹²² This is resembled as *pāniyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described (Shrigondekar, 1939: 23).

¹²³ To the genre connoisseur, the sentence "*bhikṣām yācante ca /*" initially seems suspiciously strange and suggests a corruption of the text. However, the passage is well preserved in both the α - and β groups. The subject of the sentence is undoubtedly the *aṣṭau bhogāḥ*. Nevertheless, this statement is aimed at the practitioner. If one takes the transmission of the manuscripts seriously, the question ...

[XXIII. bāhyalakṣyam]

इदानीं बाह्यलक्ष्यं कथ्यते । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजः पूर्णमाकाशलक्ष्यं क-
र्तव्यम् । अथवा नासाग्रादारभ्य षड्ङुलप्रमाणं पवनतत्त्वं धूम्राकारं लक्ष्यं कर्तव्यम् । अथवा नासा-
ग्रादारभ्याङ्गुलप्रमाणमितरक्तं तेजो लक्ष्यं कर्तव्यम् । अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुल्कं
5 चच्चलमुदकं लक्ष्यं कर्तव्यम् । अथवा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं
कर्तव्यम् । अथवा नासाग्रादारभ्य कोटिसूर्यसमप्रभं तेजः पूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यम् ।

Sources: 2 cf. YSV (PT. p. 837): idānīm bāhyalakṣāṇi siddhidāni śrūṇu priye | dhāraṇākhyā tu
caitāni jñātavyāṇi viśeṣataḥ | 2-3 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate | nāsāgrād
bahiraṅgulacatuṣṭaye nilajyotihsamkāśam laksayet | 3 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād
saḍaṅgulam adhovāyutattvam dhūmravarṇam laksayet | cf. YSV (PT p. 837): līlāyā bhāvayel līnam
jyotiḥpūrṇam mahāparam | athavā tatra deveśi dhūmrākāram ṣaḍaṅgulam | 3-4 cf. YSV (PT p.
837): athavāṣṭāṅgulam raktam nāsikopari laksayet | 3-4 cf. SSP 2.28 (Ed. p. 39): athavā aṣṭāṅgula
āraktam tejas tattvam laksayet | 4-5 cf. SSP 2.28 (Ed. p. 39): athavā daśāṅgule kallovalad āpas
tattvam laksayet | 1-65.6 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād dvādaśāṅgule pitavarnam
pārthivatattvam laksayet | 6 cf. YSV (PT p. 837): dvādaśāṅgulamānam vā pṛthvitattvan tu pitabham
| laksayed athavā tatra koṭisuryasamaprabham | tejaḥ puṇyam mahākāśam tattad dhyānāc chivo
bhavet | ākāsamadhye ākāśoparito dṛṣṭis usthiram | kṛtvā dhyānād vinā sūryam caṇḍasüryan tu
paṣyati | athavā laksam etat tu karttuvahih śivopari |

Testimonia: 2-4 ~Hathasamketacandrikā (MMPP 2244 f. 125r ll. 6-7): atha bāhyalakṣyam nirūpy-
ate nāsāgrādārabhyāṅgulacatuṣṭaya 4 pramāṇam pavanatattvam dhūmrākāram laksyam kart-
tavyam | athavā nāsāgrādārabhyāṅgulapramāṇam atiraktam tatvam laksyam kart-
tavyam |

2 bāhyalakṣyam P] laksyam E sāhyalakṣa B bāhyalakṣa L °lakṣam N₁ °lakṣaṇa DN₂ °lakṣyah U₁
laksanam U₂ °catuṣṭaya° cett.] catuṣṭayam BL °nilākāram cett.] nilākāram BLP nirākāram
N₂ °tejah cett.] teja DN₁N₂ jaḥ B °pūrṇam cett.] pūrṇakām U₂ °ākāśa° cett.] ākāśam EPLU₁
laksyam EPU₁U₂] laksam BDLN₁ laksanam N₂ 3 nāsāgrādārabhya cett.] nāsāgrādārabhya DN₁
nāsāgrārabbhyā N₂ om. L °ṣaḍaṅgula° cett.] ṣaḍaṅgulam B dvadasāṅgula^o U₂ om. L pava-
natattvam cett.] illeg. B om. L dhūmrākāram cett.] illeg. B laksyam cett.] laksam DN₁U₂
laksanam N₂ om. L karttavyam cett.] om. L athavā cett.] atha U₁ om. BELP 4 ārabhyāṣṭāṅgu-
lapramāṇam U₁] ārabhyā ṣadāṅgulapramāṇam N₁ ārabhyā ṣadāṅgulapramāṇam D ārabhyam
ṣṭāṅgulapramāṇam N₂ ārabhyam ṣtagulapramāṇam U₂ om. BELP atiraktam N₁N₂] atirat-
tam D itiraktam U₁ matiraktam U₂ om. BELP tejo cett.] teja^o U₂ om. BELP laksyam U₁U₂]
laksam N₁N₂ laksanam N₂ om. BELP karttavyam cett.] om. BELP athavā nāsāgrādārab-
hyā daśāṅgulapramāṇam śuklam cett.] om. BELP 5 cañcalam cett.] cañdrākāram U₁ om.
BELP udakam cett.] om. BELP laksyam U₁] laksya N₁D laksanam N₂ laksam U₂ om. BELP
karttavyam cett.] om. BELP dvādaśāṅgulapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam
E dvādaśāṅgulapramāṇam U₁ laksyam EPU₁] laksanam N₂ laksam cett. 6 samaprabham
cett.] °prabhām L tejaḥpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇa N₂ laksyam DEPN₁U₁] laksam
BLU₂ laksanam N₂

[XXIII. The outer focus]

Now, the outer focus is taught. Beginning four finger breadths from the tip of the nose, the space-element, appearing blue, being full of splendour, shall be made the focus. Or, beginning six finger breadths from the tip of the nose, the wind element, in the shape of smoke, shall be made the focus. Or, beginning eight finger breadths from the tip of the nose, the very red fire element shall be made the focus. Or, beginning ten finger breadths from the tip of the nose, the white fickle water element shall be made the focus. Or, beginning twelve finger breadths from the tip of the nose, the yellow-coloured earth element shall be made the focus.¹²⁴ Or, beginning at the tip of the nose the space-element full of fire shining like ten million suns shall be made the focus.

arises as to who would beg for the eight pleasures specified above. A travelling ascetic or mendicant would ask for food and drink, but certainly not for silk clothes, women, expensive horses, etc. This statement can, therefore, only be aimed at young princes. The only one able to grant such costly requests can only be someone extremely rich or a king himself. This observation perfectly suits the initial definition of Rājayoga (cf. I. ll. 1-2, p.5) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

¹²⁴The first five outer foci, associated with the five elements can also be identified in *Sarvāñgayogapradipikā* 3.29-33: *bāhya lakṣa aura puni jāmnahūṁ | pañca tatva ki lakṣa su ṭhanahūṁ | agra nāśikā amṛgula cārī | niла varṇa nabha desī bicārī || 29 || nāśa agra amṛgula chaha deśaiṁ | dhūmrahi varṇa vāyu tata pesai | amṛgula aṣṭa nāśikā āgai | rakta varṇa su vahni tata jāgai || 30 || nāśa agra amṛgula daśa tāmī | śveta varṇa jala desī tahāmī | nāśa agra su amṛgula bārā | pita varna bhū desī apārā || 31 || bāhya lakṣa aura bahuterī | so jānaim jo pāvai serī | sataguru krpā karai jau kabahi | dei batāi chinaka maiṁ sabahi || 32 ||*

"(29) Contemplate the external focus repeatedly, focusing on the five elements. Four fingers above the tip of the nose; contemplate the blue-coloured space-element. (30) Six fingers from the tip of the nose visualize the smoke-coloured air element. Eight fingers in front of the nose visualize the red-coloured fire element. (31) Ten fingers from the tip of the nose visualize the white-coloured water element. Twelve fingers in front of the nose visualize the earth element with a yellow colour. (32) Many external foci exist, but only a few can attain the ultimate goal. If the true guru shows mercy at any time, they reveal the secret within."

आकाशमध्ये आकाशोपरि वा दृष्टि कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधिनीं सहस्रकिरणावलीं पश्यति । अथवा शिरोपर्यूर्ध्वं सप्तदशाङ्गुलप्रमाणं तेजःपुञ्चं लक्ष्यं कर्तव्यम् । अथवा दृष्टेरये तसम्बर्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम् । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलितादिदूरे भवति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्राः शत्रवः स्वप्नेऽपि मित्रताम् ।

5 अयान्ति ।

Sources: 1-2 cf. SSP 2.28 (Ed. p. 40): athava ākāśamukhaṇī dṛṣṭvā lakṣayat kiraṇākulitanī paśyati | evam nirmalikaraṇam | athavordhvadṛṣṭayāntarālam lakṣayet | jyotiḥ mukhāni paśyati | athavā yatra tatrākāśam lakṣayet | ākāśasadrāśam cittam̄ muktipradām bhavati | 2-4 cf. YSV (PT p. 837): ūrddhvam̄ saptadaśāṅgulyam̄ pramāṇam̄ tejasā prabhām | athavā pṛthivitattvam̄ taptakāñcanaśannibham̄ | dṛṣṭirage tu kartavyam̄ lakṣam̄ etad yat ātmanām̄ | uktānām̄ yasya kasyaiva ekaśākaraṇam̄ priye | balipalitahināḥ syād auṣadhenā vinā tathā | 2-4 cf. SSP 2.28 (Ed. p. 40): athavā dṛṣṭyā taptakāñcanaśannibhām̄ bhūmim̄ lakṣayet | dṛṣṭih̄ sthīra bhavati | ity anekavidham̄ bahirlakṣyam̄ | 4-5 cf. YSV (PT p. 837): sarvarogāni naśyanti mitravac ca vaśi ripuḥ |

Testimonia: 3-4 ≈*Hathasaṃketacandrikā* (MMPP 2244 f. 125r ll. 7-8): uttānām̄ tatvānām̄ madhye yasya kasyāpy ekasya lakṣyasya karaṇād valipalitādidiure bhavati | auṣadhamṛteṃgarogānā vilayo bhavati | ayur vardhate ca |

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N₁ vā αU₂] om. BELP dṛṣṭim̄ cett.] dṛṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryam̄ cett.] sūrya N₂ U₂ sūryasambandhīnīm̄ em.] sūryasambandhīnī P sūryasambandhīnī cett. sahasrakīraṇāvalīm̄ P] sahasrakīraṇāvalīm̄ U₂ sahasrakīraṇāvalī BL sahasrakīraṇāpāṇktih̄ E sahasrāṇy api kiraṇāni N₁ U₁ sahasrāṇapi kiraṇāni DN₂ 2 paśyati ELU₂] paśyati BDN₁ paśyate N₂ pati P paśyam̄ti U₁ athavā cett.] atha kā N₁ om. P śiroparī em.] śiroparī cett. śivopari E śiroparīr B om. P ūrdhvam̄ cett.] ūrdhvā L ūrdhvam̄ B ūrddham̄ U₁ U₂ vṛddham̄ E om. P saptadaśāṅgula-pramāṇam̄ cett.] saptadaśāṅgulam̄ parāṇam̄ N₂ saptadaśāṅgulapramāṇa° U₂ om. P tejaḥpuṇjam̄ lakṣyam̄ U₂] tejaḥpuṇjalakṣyam̄ E tejaḥpuṇjam̄ lakṣayatam̄ P tejaḥpuṇjam̄ lakṣayam̄ L tejā pumjalakṣam̄ N₁ tejā pumjalakṣyam̄ D tejaḥpuṇjalakṣayam̄ N₂ tejaḥpuṇjakam̄ lakṣyam̄ U₁ agre cett.] agne BLP 2-3 taptasvarṇavarṇāṅkāram̄ U₂] taptasvarṇavarṇāṅkāram̄ P tatparam̄ svarṇāṅkāram̄ E taptasuvartavarnā BL taptavartāṅkāram̄ α 3 pṛthivitattvam̄ αEP] pṛthivitattvam̄ B pṛthivitattvam̄ L pṛthvīm̄ tatvam̄ U₂ lakṣyam̄ EPU₁] lakṣam̄ BDNL₁ U₂ lakṣayām̄ N₂ kartavyam̄ cett.] om. P lakṣyānām̄ E] lakṣayānām̄ U₁ N₁ lakṣayānām̄ D lakṣayānām̄ P lakṣayānām̄ BL lakṣayānā° N₂ lakṣayām̄ U₂ kasyāpy cett.] kasyāpi BLU₁ kasyāp° D lasyāpy N₂ ekasya cett.] kasya BLU₁ elasya N₂ lakṣya° cett.] lakṣa° BL lakṣasya DN₁ lakṣayasya N₂ lakṣayasya U₁ °karaṇāt cett.] karaṇā U₁ 4 °palitādidiure cett.] °palitā dūre E °m̄ palitādī dūre BL bhavati cett.] bhavanti EU₂ bhavati B aṅgarogā cett.] amgarogāḥ E amgirogādī BL dūre cett.] dūri E dūro BL bhavanti DEN₁ U₂] bhavati PLN₂ U₁ bhavati B samagrāḥ cett.] samagrā N₂ samagrā U₂ śatravāḥ cett.] śatrave B śatravo L svapne cett.] svapin N₁ N₂ U₁ svacan D 'pi U₂] pya BELP eva DN₁ U₁ evan N₂ mitratām̄ BLPU₂] mitran̄ E mityam̄ DN₁ nityam̄ N₂ mitevam̄ U₁ 5 ayānti PB] ayānti L ayānti N₂ nāyānti E nāyāti DN₁ N₂ naiyati U₁

After having fixed the gaze on the space-element or above the space-element, as a result of meditation, he sees the row of thousand rays connected to the sun without the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the focus. Or, at the front of the gaze, the earth element appearing in the colour of molten gold shall be made the focus.¹²⁵¹²⁶¹²⁷

As a result of focussing onto any one of the discussed foci, wrinkles, grey hair, etc., becomes remote. Diseases of the limbs become distant without medical herbs. All enemies become friends even while sleeping.¹²⁸

¹²⁵A variant of the practice with little differences can also be found in *Advayatārakopaniṣat* 6 (Ed. p. 4): *atha bahirlakṣyalakṣaṇam | nāśikāgre caturbhīḥ ṣaḍbhīḥ aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśāmatvasadṛgraktabhaṅgisphurapitavānadvayopetam vyoma yadi paśyati satu yogī bhavati | caladrṣṭyā vyomabhāgavikṣituḥ puruṣasya dṛṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasāmkāṣajyotir mayūkhā apāṅgānte bhūmau vā paśyati taddṛṣṭih sthīrā bhavati | śīrṣopari dvādaśāṅgulasamikṣituḥ amṛtatvam bhavati | yatra kutra sthitasya śīrasī vyomajyotir dṛṣṭam cet satu yogī bhavati* || 6 || “Now, the characteristics of the outer focus. If one sees a space endowed with two colours, a twinkling yellow breaking into a red which resembles the blackness of profound azure radiance, at [a distance of] four, six, eight, ten and twelve finger breadths, in that order, from the tip of a nose, he becomes a yogin. With the fluctuating gaze of one who looks at the portions of space, luminous rays manifest in front of the observer’s visions. By seeing that, one becomes a yogin. [Once] he sees luminous rays appearing like molten gold at the corner of his eye or on the ground, his gaze becomes stable. For one who sees [this phenomenon] twelve finger breadths above the head, the state of immortality ensues. If the light of space is seen in the head by one who is situated anywhere, he is a yogin.”

¹²⁶Also Cf. *Śivayogapradipikā* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣat*.

¹²⁷The *Hathasamketaṇdrikā* (manuscripts checked: ORI B220, GOML R3239, MMPP 2244) quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that the Sundaradeva’s text is corrupted. Moreover, he selected only some of the techniques presented here, cf. sources on pp. 65–67.

¹²⁸It is not entirely clear what *svapne ‘pi* is meant here. Either it is supposed to emphasise the effortlessness of getting rid of all enemies, as this happens “overnight”. Alternatively, it could also be translated as ‘even in a dream’, in the sense that one has got rid of all enemies even in the rather uncontrollable state of dreaming.

a

सहस्रवर्षपर्यंतमायुर्वर्धते । अपठितं शास्त्रं जिह्वाग्रेणोच्चरति । एतादशं बहुतरं फलं भवति ।

[XXIV. antaralakṣyam]

इदानीमन्त्ररूप्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्त्रपर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडी मध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृशेका मूर्तिर्वर्तते । तस्या मूर्तेर्धानकारणादणिमायद्यसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति ।

Sources: १ cf. YSV (PT p. 837): jīved varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt | cf. YSV (PT p. 838): mūlakandothatalato brahmaṇādīsamudbhavā | śvetavarṇā brahmaraṇdhraparyantam eva tiṣṭhati | eṣā tu brahmaraṇdhṛakhyā tanmadhye varttate parā | cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antarlakṣyam kathyate | mūlakandād dāṇḍalagnām brahmaṇādīm śvetavarṇām brahmaraṇdhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkotiprabhām ūrdhvagāminīm tām mūrtim manasā lakṣayet | sarvasiddhiprāḍā bhavati | २-५ cf. YSV (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhaḥ | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivāḥ | aṇimādy aṣṭasiddhis tu samagreṇa prasīdati |

Testimonia: ३-५ ≈*Hathasamketacandrikā* (MMPP 2244 f. 125r ll. 8-9 - f. 126v l. 1): athāṁtarlakṣyam nīruṇyate | mūlakamḍasthāne brahmadaṇḍād utpannāśvetavarṇābrahmaraṇdhraparyamttam ekābrahmaṇādī vartate | brahmaṇādī madhye kamalataṇṭusamānākārakoṭisūryavidyutprabha tulyā ūrdhva calati | etādṛśi ekā mūrtir vartate | tasya mūrter dhyānakaraṇād aṇimādisiddhayah samipa upatiṣṭhamte |

१°*varṣaparyamtam* α]°*varṣam* β]°*āyur* β]°*āyuṣam* DN₁N₂ °*āyuṣyam* U₁ *apāthitam* cett.] *apāthitam* N₂U₁U₂ °*rati* BELU₂] °*rati* α]°*rati* B *etādṛṣam* cett.] *etādṛṣyam* U₁ *mitratām* āyāmti sahasravarṣam °*āyur* varddhate *apāthitam* śāstram jihvāgreṇoccarati *etādṛṣam* P *bahutaram phalam* α] *phalam* *bahutaram* β] *bhavati* cett.] *bhavati* B *bhavanti* L ३ *idāniṁ* EU₂] *idāniṁ* cett. *antaralakṣyam* D] anyataram laksyam E amtaram laksyam P *antaralakṣam* BL *antaralakṣyakam* N₁ *antaralakṣyam* N₂U₁ ataram laksyam U₂ *kathyate* cett.] *kartavyam* BL *mūlakandasthāne* cett.] *mūlakam sthāne* P *brahmadaṇḍādutpannā* cett.] *brahmadaṇḍotpannā* nādī E *brahmadamā* ityānā N₁ *brahmadaṇḍādutpannā* N₂ *brahmadaṇḍādutpannā* U₁ *brahmaraṇdhraparyamtam* cett.] *brahmadaṇḍaparyantam* E ३-४ ekā brahmaṇādī cett.] *ekā nādī* B *ekanādī* L ४ *brahmaṇādī madhye* cett.] om. N₂ *kamalatantusamānākārā* cett.] *kamalataṇṭusamānākārā* P *om.* N₂ *koṭisūryavidyutsamaprabhā* cett.] *koṭisūryavidyutsabhbāpribhā* BL *om.* N₂ °*ūrdhvam* cett.] °*rdhvam* U₁ *urdhvam* U₂ *om.* N₂ *calati* cett.] *om.* N₂ ४-५ *etādṛsyekā* cett.] *etādṛśi* ekā DN₁ *om.* U₁N₂ ५ *mūrtir* cett.] *om.* U₁N₂ *vartate* cett.] *om.* U₁N₂ *tasyā* cett.] *tasyāh* N₁ tan E *om.* U₁ *mūrter* cett.] *mūrte* B *om.* U₁ °*dhyāna*° cett.] *om.* U₁ °*kāraṇād* em.] °*kāraṇāt* cett. °*kāraṇāc* N₂ *om.* U₁ *aṇimādyāṣṭasiddhiḥ* DU₁] *aṇimādisiddhiḥ* N₁ *aṣṭamahāsiddhayo* aṇimādyāḥ || U₂ *aṣṭamahāsiddhayo* 'ṇimādayas tasya E *aṣṭamahāsiddhayo* || aṇimādyāḥ || aṇimāmaṇihimālaghimāgirimā dure vā yadi vā yadi vā dure śrutvā parakāyāpraveśitā || B *aṣṭamahāsiddhayo* aṇimādyāḥ || aṇimāmaṇihimālaghimāgarimā dure vā yadi vā ddure śrutvā parakāyāpraveśitā L *aṣṭamahāsiddhayo* 'ṇimādyāḥ || aṇimāmaṇihimālaghimāgirimā dure diya vā dure stutvā parakāyāpraveśitā P *puruṣasya* cett.] *om.* N₂ *samipe* N₁D] *samipe* U₁ *samipem* B *samipam* ELU₂ *samim* P *om.* N₂ *āgatyā* cett.] *āgamyā* U₂ *om.* N₂ *tiṣṭhati* cett.] *tiṣṭhanti* EPN₁ *om.* N₂

The lifespan increases up to 1000 years. Unlearned scripture is recited by the tip of the tongue. Such are the manifold results.

[XXIV. The inner focus]

Now, the inner focus is explained. Starting from the location of the root-bulb (*mūlakanda*)¹²⁹ originating from the staff of Brahma¹³⁰, being white, extending up to the aperture of Brahma exists the single Brahma-channel.¹³¹ The Brahma-channel, being within [the staff of Brahma],¹³² having the shape of a stalk of a lotus flower [and] shining like ten million suns goes upwards. One such manifestation exists. As a result of meditation on this manifestation¹³³ the accomplishment of the eight supernatural powers beginning with 'becoming as small as the smallest particle of matter' etc.¹³⁴ exist in proximity of the person.

¹²⁹Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (*kandasthānāṁ manusyānāṁ dehamadhyān navāṅgulam | caturaṅgulam utsedham āyāmaś ca tathāvidhāḥ* || 16 || *aṇḍākrtivad ākāram bhūṣitam tattvagādhibhiḥ | catuspadām tiraścām ca dvijānāṁ tun-damadhyame* || 17 ||) one reads: 'The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.' *Haṭhapradipikā* 3.64cd (*gulphadeśasamipe ca kandām tatra prapiṣayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyāṇabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiṣṭāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadevamiśra in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvam meḍhrādadho nābheḥ kande yonīḥ khagāṇḍavat*).

¹³⁰The term *brahmadaṇḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. Snodgrass, 1988: 360.

¹³¹The term *brahmanāḍī* is a synonym for the *susūmnā*, cf., e.g. *Haṭhapradipikā* 2.67, "Gorakṣāstaka" 47, *Yogakūḍāmanyupaniṣad* 37c-38b, *Yogacintāmaṇi* (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

¹³²Naturally, one would read *brahmanāḍīmadhye* compounded, but this would leave the sentence lacking a subject. Therefore, the only option is to read *brahmanāḍī madhye* separately, referring to the inside of the previously mentioned *brahmadaṇḍa*. Assuming another channel within the *brahmanāḍī* like the *citrānāḍī* in *Śivasanhitā* 5.160 would be difficult to proof.

¹³³Cf. *Vijñānabhairava* 35.

¹³⁴For an extensive discussion about the yogic supernatural powers (*siddhis*), see Jacobsen, 2017.

अथवा ललाटोपर्याकाशमध्ये शुक्रसूरशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति । आयुर्वृद्धिर्भवति । अथवा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्स-कालानां पार्थिवपुरुषाणां वल्लभो भवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिः रिथरा भवति ॥

Sources: 1-3 cf. YSV (PT p. 838): lalāṭopari vā dhyātvā candram् vā jyotir iśvaram | nāśayet kuṣṭharogādin mahāyusmān śivah paraḥ | bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram | sthiradrṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpam hi dhyātvā yo niṣkriyo bhavet | nirāśiryatatakttvo 'yam itaro na nrpasthitih | 1-3 cf. SSP 2.27 (Ed. p. 38): athavā lalāṭordhve gollāṭamaṇḍape sphurattārakāram lakşayet |

Testimonia: 1-3 ≈ Haṭhasaṃketacandrikā (MMPP 2244 f. 125v ll. 1-3): athavā lalāṭopari ākāśa-
madhye śukladṛṣṭasya tejaso dhyānakaraṇāc charīrāḥ kuṣṭhādiroga naśyamti | athavā bhruvor
madhye atiraktavarṇasyātisthūlasya tejaso dhyānakaraṇāt kalānām pārthivapuruṣānām val-
labho bhavati | tam puruṣam drṣṭvā sarveṣām puruṣānām drṣṭiḥ sthirā bhavati |

1 lalāṭopary E] lalāṭopari BLDN₁ lalāṭopari U₁U₂ om. N₂ ākāśamadhye cett.] om. N₂ śuk-
lasaṁdrṣṭasya cett.] om. N₂ tejaso cett.] om. N₂ dhyānakaraṇāc em.] dhyānakaraṇāt cett. om.
N₂ śarīra° BL] śarīra° cett. om. N₂ °sambandhinah β] sambandhi DN₁U₁ °sambandhi N₂
kuṣṭhādayo cett.] kuṣṭhādayo DN₂ rogā cett.] rogāḥ DPN₁N₂ 2 naśyanti cett.] naśyamti BP
vṛddhir cett.] vṛddi N₂ athavā cett.] om. E bhruvor cett.] bṛvor U₂ 'tirakta° cett.] atirakta° U₂
tirikta° E varṇasyātisthūlasya cett.] varṇasyātī sthalasya U₁ 'tisthūlasyaḥ U₂ dhyānakaraṇāt
cett.] dhyānam karaṇāt B dhyānakaraṇād E 2-3 sakālānām cett.] sakalānā D bahulānām E
5 pārthivapuruṣānām cett.] parthivānām tatpuruṣānām ca E bhavati cett.] bhavati | jagad
vallabho pi bhavati E tam cett.] asya E puruṣam drṣṭvā DN₁U₁] puruṣam drṣṭā N₂ puruṣam
BP puruṣa° L puruṣasyāvalokanena E sarveṣām αE] pratisarveṣām cett. drṣṭiḥ sthirā EP]
drṣṭiḥ sthirā cett. bhavati cett.] bhavati B

Or, as a result of meditation onto the bright light within the space above the forehead: diseases related to the body, skin disease etc., vanish.¹³⁵¹³⁶ The lifespan increases. Alternatively, as a result of meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people.¹³⁷ After having seen this person, everybody's gaze becomes fixed [onto him].¹³⁸

¹³⁵The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antarlakṣya* which are unparalleled in Rāmacandra's system: "Or, one should focus the form of a very red bee within the *bhr̥amaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūm* *dhūm*-sound in the head. Or, one should focus the form of a doll appearing in blue light within the eyes." (*athavā bhr̥amaraguhāmadhye āraktabhr̥amarākāram lakṣayet | athavā karnadvayam tarjanibhyām nirodhayed tataḥ śiromadhye dhūm dhūm kāram nādaṁ śṛṇoti | athavā cakṣurmadhye nilajyotirūpaṁ putalyākāraṁ lakṣayed |*)

¹³⁶Śivayogapradipikā 4.32-41 describes the main practice of *antarlakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27: "(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrihaṭṭa*, one hears the sound which makes '*ghuṁ ghuṁ*'. (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal focus. Now listen to the external fixation." (*athavā karṇayor dvāre tarjanibhyām nirodhayed | śrihaṭṭamastake nādaṁ ghuṁghuṁkāraṁ śṛṇoti ca || 40 || cakṣurmadhye 'thavā nilajyotirūpaṁ vilokayet | antarlakṣyam itijñeyam bahirlakṣyam atha śṛṇu || 41 ||*)

¹³⁷For the translation of *pārthivapurushānām* cf. the use of *pārthiva*^o in section I, 1.3.

¹³⁸Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogaśvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*.

[XXV. nādīnām bhedāḥ]

इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते । दश मुख्यनाड्यः । तन्मध्ये नाडीद्वयमिडापिंगलासं—
ज्ञकं नासाद्वारे तिष्ठति । सुषुम्णा तालुमार्गेण ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते ।
गांधारी हस्तिजिह्वा कर्णयोर्मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शङ्खिनी
5 लिङ्गद्वारादारभ्येडामार्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । कुहू मूलद्वारादरभ्य पिङ्गला मर्गेण ब्रह्मस्थान—
पर्यन्तं तिष्ठति । एतादृषा नाड्यो दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्ततिसहस्रपरिमिता नाड्यो लोम्नां
मूलेषु सक्षमरूपेण तिष्ठन्ति ॥

Sources: 2-7 cf. SSP 1.66 (Ed. p. 29): atha nādīnām daśa dvārāni | iḍā piṅgalā ca nāsadvārayor
vahataḥ | gāndhāri hastijihvikā ca cakṣurdvārayor vahataḥ | pūṣā yaśasvinī ca karṇadvārayor
vahataḥ | alambusaḥ ānane vahati | kuhū gudadvāre vahati | śāṅkhini liṅgadvāre vahati | suṣumṇā
madhyadeśe vahati | sā dāṇḍamārgēṇa brahmaṇḍhṛaparyantam vahati | evam daśanādyo daśad-
vāreṣu vahanti | anyāḥ sarvanādyo romakūpeṣu vahanti | 2-7 cf. YSV (PT p. 838): idānīm śṛṇu
nādīnām bhedam vakṣyāmi siddhidam | meruvāhye iḍānāmī piṅgalayā samanvitā | suṣumṇā
bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu gāndhāri hastijihvikā | jñātavyā
karṇayormadhye netrayoś ca tathāntimā | pūṣā cālambusaḥ ceti mūlasthā kutracit tathā | liṅgad-
vāradidāmārge brahmasthānāvadhi priye | nādyantam pratilomeṣu sahasrāṇām dvisaptatiḥ |

2 idānīm cett.] idānī BLN₂ nādīnām cett.] nādī° BL nādīnām aparo α bhedāḥ cett.]
bhedaḥ BDLN₁ kathyante EPN₂U₁] kathyate cett. daśa mukhyānādyaḥ EN₂U₁U₂] daśa
mukhyānādyaḥ P daśa mukhyenādya B daśa mukhyānādayas L daśa mukhyānādhyā DN₁
nādīdvayam cett.] dvayam E iḍāpiṅgalā E] idā pimgalā cett. idānīm pimgalā N₂ idām pim-
galā P 2-3 samjñākam cett.] samjñākam U₁U₂ samjñākāḥ BL 3 nāsadvāre cett.] nāsānāsād-
vāre D suṣumṇā β] suṣumṇā tu α tālumārgeṇa DPN₁U₁U₂] tālumārge BELN₂ °dvāra° cett.]
°ramdhra° BLP vahati U₂] vahati tiṣṭhati ELPU₁ vahati tiṣṭhati cett. sarasvatī cett.] ti srah
sarasvatī U₂ varṭate α] tiṣṭhati ELPU₂ tiṣṭhati B 4 hastijihvākarṇayor E] hastinijihve DPN₁N₂
hastijihve BL haratijihva U₁ hastinī || jihve || U₂ karṇayor DEPN₁N₂] karna° BL °karṇayor U₁
netravoy U₂ madhye cett.] om. LB vahatyau DPN₁N₂] vahalyau E vahatyo BL vahamtyaḥ
U₂ tiṣṭhataḥ cett.] tiṣṭhati BL om. U₂ pūṣālambuṣānetravoy em.] pūṣālambusemā netravoy
E pūṣālambuse netravoy P pūṣodalaṭube netra° B pūṣo ulabuso netra° L pūṣāmalambuṣe netravoy
DN₁ pūṣāmalambuṣe netravoy N₂ pūṣālambuṣe netravoy U₁ pūṣāya śākhini || karnayor U₂
vahatyau cett.] rvahalyā E vahatyo BLN₁N₂U₂ tiṣṭhataḥ DEN₁N₂U₁] tiṣṭhati B tiṣṭhamti L
tiṣṭataḥ P tiṣṭhataḥ || alambusaḥ || bhrumadhye vamhatyo tiṣṭhati || U₂ śāṅkhini cett.] śāṅkhani
N₁ kuhū U₂ 5 liṅgadvārād cett.] liṅgadvārā° U₁ ārabhye cett.] ārabhya cett. °dāmārgeṇa
E] idāmārgeṇa cett. idānīm mārgeṇa N₂ tiṣṭhati cett.] tiṣṭhatiti E kuhū conj.] śāṅkhini U₂
om. cett. mūladvārād-arabhyā U₂] om. cett. pimgalā° em.] pimgala° U₂ 5-6 mārgeṇa
brahmasthānāparyamtam tiṣṭhati U₂] om. cett. 6 etādrṣā P] etādrṣā DEN₁U₁U₂ etādrṣyā
BL etā N₂ nādya cett.] om. N₂ daśasū dvāreṣu cett.] daśa dvāreṣu L daśasv adhāreṣu U₁
tiṣṭhanti cett.] tiṣṭhati U₁ dvisaptatisahasraparimitā cett.] dvisaptatisahasraparimitāgryo
U₁ hidāsonā dvisatyati sahasraḥ || 71110 || parimitā U₂ nādya BLP] nādya E nādhyo U₂ om. U₁
6-7 lomnām muleṣu DEN₁N₂U₂] lomnā BLPU₁

[XXV. Division of the channels]

Now, the divisions of channels within the body are explained.¹³⁹ There are ten primary channels.¹⁴⁰ Among them is a pair of channels. [Their] designation is *Idā* and *Piṅgalā* [and they] exist at the entrance of the nose. The *Suṣumṇā* flows by the path of the palate to the door of Brahman.¹⁴¹¹⁴² The *Sarasvatī*-[channel] exists within the mouth. The two channels, *Gāndhārī* and *Hastjihvā*, exist within the two ears. The two channels, *Pūṣā* and *Ālambusā*, are situated at the center of the two eyes. *Śamkhini* stretches from the beginning of the opening of the penis through the *Idā*-channel up to the place of Brahman¹⁴³. *Kuhū*¹⁴⁴ stretches from the entrance of the root¹⁴⁵ through the *Piṅgalā*-channel up to the place of *Brahmā*/Brahman. Such channels are situated at the ten openings. The other channels, quantified as 72000, are situated in very small form at the roots of the hairs.

¹³⁹ Networks of channels are standard in many systems of yoga. The earliest known mention refers to Upaniṣadic literature, such as the *Bṛhadāraṇyakopaniṣat* 2.1.19. For a detailed depiction of systems of channels in yogic literature, see Mallinson and Singleton, 2017: 172–174, 184–198.

¹⁴⁰The notion of ten primary channels can already be found in early texts of Hathayoga, e.g., the *Vivekamārtanda* 17 (Central Library, Baroda Acc. No. 4110, 1534 Samvat): ‘Of those thousand channels, seventy-two have been spoken of, and among them, ten are considered most important. They are the main pathways of the vital breaths.’(*tesu nādisahasresu dvisisaptatir udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ ||*). Also cf. *Gorakṣaśataka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śivasiddhānta, cf. *Sārdhatriśatiķalottara* 10.4–5. Other systems, e.g., *Yogayajñavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

¹⁴¹According to *Tantrikābhidhānakōśa* 3 (p. 93) the palate is the śivaite locus of the central *granthi* along the course of the breath in the list of the five *granthis* (heart, throat, palate, eyebrow-region, nose-tip), cf. *Tantrāloka* 5.111. However, YSV (PT) offers the alternative reading *bhānumargena* “by the path of the sun”. In several yogic traditions the microcosmic sun of yogic bodies is situated at the base of the central channel (cf. *Amṛtasiddhi* 4.1) and travels upwards (cf. *Amṛtasiddhi* 4.11).

¹⁴²The *brahmadvāra* is a synonym for the *brahmarandhra*, “The aperture of Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. Mallinson and Singleton, 2017: 438

¹⁴³The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here, the *brahmasthāna* is equated with the *sahasrāracakra*.

¹⁴⁴The list would be incomplete without *kuhū* as found in U₂ only. However, *śamkhini* and *kuhū* are unexpectedly swapped in U₂, neither of them is found in YSV (PT), but both channels and their generally accepted locations are in SSP 1.66. Because of that, I conjectured accordingly.

¹⁴⁵The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapad-dhati* 1.66: “Kuhū conducts through the anus” (*kuhūr gudadvāre vahati*).

[XXVI. śarīramadhye vāyavo]

इदानीं शरीरमध्ये वायवो दशा तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुहृदयमध्ये श्वासोच्छ्वासं करोति । अशनपानेच्छा भवति । गुदमध्येऽपानवायुस्तिष्ठति । स आकुञ्जनं स्तंभनं करोति । ना—
मिमध्ये समानो वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचिमुत्पादयति । अर्थि
5 दीपयति । तालुमध्ये उदानवायुस्तिष्ठति । स वायुरन्नं गिलति । पानीयं पिवति । व्यानवायुः सकले शरीरे वर्तते । तस्माद्वायोः शरीरं चलति । शोकं आप्नोति विकृतेकूर्मवायुर्नेत्रमध्ये तिष्ठति । नि—
मेषोन्मेषं करोति ।

Sources: 2-77.1 cf. YSV (PT pp. 838-839): idāniṁ dehamadhyasthāḥ kathyante daśa vāyavah | kāryakāraṇabhbhāvena kathyante tāni cihnatāḥ | prāṇavāyur hṛdi sthitvā śvāsocchvāsaṁ karoti saḥ | asikāntam pītam iśam karoti yogasamjñakah | apāno guḍadeśasthāḥ karoty ākuñcanam sa tu | stambhanañ ca tathāpānaḥ samano nābhimaṇḍale | toṣakādipoṣakan tu nāqinām rucidāyakah | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatiti ca | śarīram sakalam vyāpya vyānavāyuh pratiṣṭhitah | śarire cālanam tesu karoti sthāpayaty api | netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | 2-77.1 cf. SSP I.67 (Ed. pp. 23-24): atha daśavāyavah | hṛdaye prāṇavāyur ucchvāsanīhvāsakārako hakārasakārātmakaś ca | gude tv apānavāyuh recakakumbhakapūrakaś ca | nābhau samānavāyuh dipakah pācakaś ca | kanṭhe vyānavāyuh śoṣanāpy āyanakārakaś ca | tālau udānavāyuh grasanavamanajalpakārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrmavāyuh cakṣuṣor unmeṣakārakaś ca |

2 vāyavo EPU₂] vāyavas α om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] ṣṭamiti U₂ om. BL teṣām cett.] om. BL kāryāni cett.] nāmāni kāryāni E nāmāni kārmāni P om. BL kathyante cett.] kathyate N₂U₁U₂ om. BL prāṇavāyur EP] prāṇavāyūḥ α U₂ om. BL hṛdayamadhye cett.] om. BL śvāsocchvāsaṁ em.] śvāsośvaroti B śvāsocchāsaṁ E śvāsośvareti L śvāsocchāsaṁ P śvāsocchvāsaṁ U₂ utsvāsaprasvāsaṁ D utsvāsaprasvāsaṁ N₁ ūrdhvāsvāspraśvāsaṁ N₂ ūdhvasaprasase U₁ 3 karoti cett.] karoti D om. BL aśanapāneccā E] aśanapānechā BLPU₂ aśitapitecchā DN₁ asitapitecha N₂ asite pitechā U₁ 'pānavāyus em.] apānavāyus DN₁ apānāvāyor B apānāvāyo LU₂ apānavāyūḥ N₂U₁ om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. EU₂ ākuñcanam stambhanaṁ DN₁U₁] ākum̄canastambhanam N₂ āmkucanastambhanam BLPU₂ om. E karoti cett.] karoti B om. E 3-4 nābhīmadhye cett.] nābhīpadmamadhye U₂ om. E 4 samāno cett.] samāno vāyur E smāni B sa cett.] sapta E samagrā β] samāgram α nādiḥ BLU₂ nādiḥ U₁ nādhyam DN₁N₂ śoṣayati cett.] śoṣayati L tathā cett.] om. U₂ nādiḥ P] nādi E nādiḥ α om. BLU₂ poṣayati em.] poṣayati DPN₁N₂ poṣayati | tathā poṣayati B poṣayati L poṣā iti U₁ śoṣayati U₂ °śoṣanāt E rucim cett.] rucir B kvacit DN₁N₂ utpādayati cett.] utpādayati P agnim em.] āgnim DN₁N₂ agnim U₁ vahnim EPU₂ vahnī BL 5 dīpayati cett.] dīpayati BL udānavāyus BLN₁U₁] udāno vāyus DEPU₂ udānāni vāyus N₂ vāyur cett.] vāyuh E vāyu P annam cett.] ratnam EPN₁ gilati cett.] lilati E galayati B galayati L śilati N₁ pibati cett.] pibati P pibati BL vyanavāyuh em.] nāgavāyuh cett. nāgavāyūḥ L nānāgavāyuh D sakale cett.] sakala° BL sarva° E 6 vāyoḥ cett.] vāyo P śarīram cett.] śarire BL calati α] cālati B calayati PU₂ cālayati E cālayati L calayati U₂ śokam β] om. α āpnōti β] om. α vikṛte em.] śokam āpnōti vikṛtaḥ U₂ vikṛtaḥ B vivilaḥ E vikutaḥ L vikṛtaḥ P vikṛtaḥ U₂ om. α kūrmavāyur EPU₂] kūrmavāyoh BL kūrmo vāyū DN₁N₂ om. U₁ netramadhye cett.] om. U₁ tiṣṭhati DEN₁N₂] om. cett. 6-7 nimeṣonmeṣam BEPU₂] unmeṣam nimeṣam N₁N₂ unmeṣam nimeṣam ca D om. U₁ 7 karoti cett.] karoti BL om. U₁

[XXVI. The vitalwinds within the body]

Now, ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located within the chest and performs inhalation and exhalation. It brings about the desire for food and drink. Within the anus, the Apāna vital wind is situated. It performs contraction and restraining. Within the navel, the Samāna vital wind exists. It causes to absorb [substances from]¹⁴⁶ all the channels. In this way, it causes the channels to be nourished, causes appetite to be generated, and causes the [digestive] fire to be kindled. Within the palate, the Udāna vital wind is situated. This wind swallows food, [and] it drinks liquid. The Vyāna vital wind exists in the entire body.¹⁴⁷ Through the vital wind, the body is caused to move. When it is problematic it attains pain. The Kūrma vital wind exists within the eyes. It performs [the] opening and closing [of the eyes].

¹⁴⁶The verbal form *śoṣayati* (causative third person singular indicative present of *śuṣ*) means “causes to dry up” or “causes to disappear”. In this context, however, a better idiomatic translation would be “causes to absorb”, since the Samāna vital wind absorbs the eaten substances in the body and distributes it everywhere, cf. *Yogayājñavalkya* 4.55-57 (Ed. p. 40) and 4.69ab (Ed. p. 42).

¹⁴⁷I have conjectured *nāgavāyū* to *vyānavāyū* based on the description provided in YSv (PT), as the latter term generally corresponds to the provided function of this vital wind. Textcritically, however, this choice is difficult and not unambiguous, since according to SSP 1.67 (*nāgavāyuḥ sarvāṅgavyāpakaḥ mocakaś cālakaś ca*), not just Vyāna (as in YSv) but also Nāga pervades the whole body, a concept also attested in *Vasiṣṭhasaṃhitā* 2.49cd and 2.52cd. YSv (PT pp. 838-839) ascribes the function of belching (*udgāra*) to Nāga (*udgāre nāga ākhyātāḥ ūrddhavāyuḥ pracālanaḥ*) which speaks for my conjecture. However, Rāmacandra follows the SSP 1.67 (Ed. pp. 23-24) by ascribing the function of belching to Krkala, even though the Ysv ascribes sneezing (*kṣut*) to Krkala. This indicates that he mixed the descriptions of the YSv and SSP, which makes it possible that he followed the SSP in the case of Nāga, too. This leaves us with the other possibility that Vyāna and its description dropped out. However, in the YSv (PT pp. 838-839), the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kūrma, Nāga, Krkāra, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Krkāra, Devadatta, Dhanañjaya. In both sources, the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. Mallinson and Singleton, 2017: 187-198. The emergence of Nāga instead of Vyāna in all the witnesses indicates a corruption of the transmission or a mistake by Rāmacandra. The description of the function of the vital wind in this passage makes it slightly more likely that the term *vyāna* was dropped and replaced with *nāga*. In turn, the original descriptions of the functions of the vital winds were further confused in the course of transmission.

कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते । धनंजयवायोः शब्द उत्पद्यते ॥

[XXVII. madhyalakṣyam]

इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्रवर्णं वा नीलवर्णं वाऽग्निशिखासहशं विच्युत्समानं सूर्यमण्डलसहशं अर्धचन्द्रसहशं ज्वलदाकाशसमाकारं ५ स्वशरीरपरिमितं तेजो मनोमध्ये लक्ष्यं कर्तव्यं । एतस्मिलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

Sources: १ cf. YSV (PT pp. 838-839): *udgāre nāga ākhyātah ūrddhavāyuḥ pracālāne | kṛkarah kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanañjayah saccidākāro mr̄tadeham na muñcati | yady api sargakāṇde sarvam etad uktam tathāpi kāryakāraṇabhbāvajñāpanāya punar nirdiṣṭam iti na punar uktam |* cf. SSP 1.67 (Ed. pp. 23-24): *krkalah udgārakah kṣutkārakaś ca | devadatto mukhavijṛmbhakah | dhanañjayo nādaghoṣakah | iti daśavāyv avalokanena pindotpattiḥ naranārīrūpam |* ३ cf. YSV (PT p. 839): *idānīm madhyalakṣan tu kathyate siddhikārakam | śvetam raktam tathā pītam dhūmrākāran tu nilabham |* cf. YSV (PT p. 839): *agnijvālaśamānābhā vidyutpuñjāsamaprabhā |* ādityamaṇḍalākāram athavā candramaṇḍalam | ३-६ cf. SSP 2.29 (Ed. p. 41): *śvetavarnam vā raktavarnam vā krṣnavarnam vā agniśikhākāram vā jyotiṛūpam vā vidyudākāram sūrya-maṇḍalākāram vā arddhadandrākāram vā yatheṣṭasvapinḍamātram sthānavarjitaṁ manasā lakṣayet ity anekavidhām madhyamam lakṣyam |* ५ cf. YSV (PT p. 839): *jvaladākāśatulyamvā bhāvayed rūpamātmanah | etaj jyotirmayam deham manomadhye tu lakṣayet |* cf. YSV (PT p. 839): *eteśān ca kṛte lakṣe nānāduḥkhām praṇāsyati | manas astu malo yāti mahānando bhavet tataḥ |*

१ **kṛkalavāyor** DN₁N₂] kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U₂ om. U₁ **udgāro** em.] udgāraṁ EU₂ udhāraṇam BP uhāraṇam L ūdgārō N₁N₂ ūdgāto D om. U₁ **bhavati** DN₁N₂] karoti EP_{U₂} karoti BL om. U₁ **devadattavāyor** cett.] devadattavāyoḥ E devadattavāyo N₂U₂ jṛmbha DN₁U₂] jṛmbhaṇam E jumbhā BP jṛmbhā L jṛmbhō[°] N₂ jambhā U₁ **uptadyate** α] bhavati EP_{U₂} bhavamīt B bhavati L **dhanamjayavāyoh** β] dhanamjayavāyo α **śabda** cett.] śabdāḥ P śabdāḥ L śabdo[°] N₂ sabta U₁ ३ idānīm cett.] idānī P om. E **madhyalakṣyam** DN₁U₁] madhyalakṣanam BN₂ madhyalakṣam P madhye lakṣam L madhye lakṣyam U₂ om. E **kathyate** cett.] om. E **śveta** cett.] svata[°] U₁ svata[°] U₂ om. E **varṇam** PLU₁U₂] varṇam || D **varam** P **varṇā** | N₁ om. E **athavā** cett.] amtha ca E om. BLP **varṇam** cett.] **varṇam** || BU₂ **varṇa** N₂ **raktavarnam** E] raktavarna N₂ raktam DLN₁U₁U₂ om. B **vā** cett.] om. N₂ **dhūmravarnam** em.] dhūmākāro D dhūmāra N₁ dhūmravarṇa N₂ dhūmrākāra U₁ dhūmrākāram β **vā** D] va N₁ van U₁ yan β om. N₂ ४ **vā** cett.] vā || BL **'gni'** P] agni[°] cett. **'samānam** cett.] **'samānam** || D **'samāne** L **'sadṛśam** cett.] **'m** sadṛśam DN₁ **ardha**[°] cett.] ūrdhva[°] BDN₁N₂ ārdha[°] U₁ **jvalad**[°] cett.] jalad U₁ **'ākāśa**[°] cett.] **'ā** U₁ **'ākāram** U₂ **'samākāram** cett.] **'samānakāram** α samakāram U₂ **'samākāra** L ५ **'mitam** cett.] **'manomittam** U₁ **'mano** cett.] om. U₁ lakṣyam DPN₁U₁] tathyam E lakṣam BLU₂ lakṣanam N₂ **etasmi** PLU₂] etasmin U₁ ekasmin cett. lakṣye cett.] lakṣe BLU₂ na lakṣye U₁ lakṣaṇo N₂ **sati** cett.] sati BLU₁U₂ **malasye** cett.] om. P ६ **'sah** cett.] **'sah** || BL manah sah D **'guṇo** BDN₂U₁] **'guṇe** N₁ **'guṇa**[°] EU₂ **'guṇaḥ** PL **prakaṭo** cett.] **'prakāśo** EU₂

From the Kṛkala vital wind belching arises. From the Devadatta vital wind yawning arises. From the Dhanañjaya vital wind sound arises.

[XXVII. Central focus]

Now, the central focus is taught. Within the mind the focus shall be directed onto the light which is white-coloured or yellow-coloured or red-coloured or grey-coloured or blue-coloured, like the flame of fire, equal to lightning, like the orb of the sun, like a half-moon, appearing like flaming space, [and] in the same size as one's own body.¹⁴⁸ When the focus is performed, the burning of impurity within the mind manifests. The *sattva* quality¹⁴⁹ of the mind becomes revealed.¹⁵⁰ The person becomes blissful and remains like that.

¹⁴⁸Cf. *Śivayogapradipikā* 4.47cd-48: “(47cd) Hear now the central fixation which has been taught by the ancient sages. (48) One should focus at one [object] devoid of location or the burning space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine landmasses (of the continent Jambūdvīpa: Bhārata, Hari, Kimpuruṣa, Rāmyaka, Rāmana, Kuru, Bhadrāśva, Ketumāla and Ilāvṛta) in the colours of white etc. Truly, this is the central fixation.” (*śrnuṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ* || 4.47 *śvetādivarṇanavakhaṇḍacandraśaudāminīvahniśikhenā bimbāt | jvalannabho vā sthalahinam ekaṁ vilakṣayet tat khalu madhyalakṣyam* 4.48 ||) Despite all similarities, the differences of the techniques are: In the *Śivayogapradipikā*, the practitioner should direct the mind towards the burning space or that which lacks locality. Conversely, Rāmacandra prescribes fixing one's mind onto the luminous mind, which is equated with the spatial extension of the human body. Therefore, Rāmacandra's practice can be conceptually situated much closer to Sundardās' elucidations.

¹⁴⁹For a discussion of the *guṇas* in the context of Pātañjalayoga cf. Bryant pp. xlvi-xlix.

¹⁵⁰The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in *Sarvāṅgayogapradipikā* 3.28: (*madhya lakṣa mana madhya hicārai | vapu pramāna koi rūpa nihārai | yāte sātvik upajai āī | madhya lakṣa jo sādhai bhāī* ||) “The central focus directs the mind to reside at its centre, revealing the true form of the body. It produces the sattvic quality in those who practice it.”

[XXVIII. ākāśabhedāḥ]

इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ पराकाशः ॥ महाकाशः ॥ तत्त्वाकाशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारमाकाशलक्ष्यं कर्तव्यम् । ततः परं बाह्याभ्यन्तरे घनान्धकारसदृशपारकाशस्य लक्ष्यं कर्तव्यं । ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं बाह्याभ्यन्तरे महाकाशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औ ज्वल्यं भवति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यम् ।

Sources: 2-3 cf. YSV (PT p. 839): kathyate tu devyadunākāśam pañcabhir lakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | cf. YSV (PT p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśam ākāśam pañcalakṣaṇam | 2-3 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tattvākāśam sūryakāśam iti vyomapañcakam | bāhyābhyanṭare 'tyantam nirmalam nirākāram ākāśam lakṣayet | 3-4 cf. YSV (PT p. 839): sabāhyābhyanṭare nityam nirākāśantu (nirākāśas tu YK 2.38) nirmalam | kartavyam lakṣam ākāśam sādhet sādhanam vinā | ghanāntarālasadr̄śam parākāśam tathaiva ca | 3-4 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyanṭare 'tyantāndhakārānibham parākāśam avalokayet | 4-5 cf. YSV (PT p. 839): kalpāntāgnisamam (kālāntāgnisamam YK 2.39cd) jyotir mahākāśam smaret tathā | 4-5 cf. SSP 2.30 (Ed. p. 42): bāhyābhyanṭare kālānalasamkāśam mahākāśam avalokayet | 5-6 cf. SSP 2.30 (Ed. p. 42): bāhyābhyanṭare nijatavakharūpam tattvākāśam avalokayet | cf. YSV (PT p. 839) = YK 2.40ab: koṭikoṭipradipābhām tattvākāśam smaret tathā |

2 idānīm EPU₂] idānīm cett. ākāśabhedāḥ EN₂U₁U₂] ākaśabhedāḥ cett. kathyante cett.] kathyate LN₂U₂ teṣām cett.] te E शम् U₁ om. BL laksyāni cett.] lakṣaṇāni N₂ om. BL kathyante DU₁U₂] ca kathyante P kathyate N₁N₂ om. BL ākāśaḥ BELP] ākāśa° α parākāśaḥ PU₂] parākāśa N₁ parākāśa° DN₂U₁ paramākāśaḥ BEL mahākāśaḥ ELPU₂] mahākāśa BN₁ mahākāśa° DN₂U₁ 2-3 tattvakāśaḥ BELU₂] tattvākāśa N₁ tattvākāśa° DN₂U₁ 3 sūryākāśaḥ BEL] sūryakāśaḥ N₂ PU₂ sūryakāśa N₁ sūryakāśa° DU₁ nirākāram ākāśa° E] nirākāram ākāśa° α nirākāram ākāśam BLP nirākāram mākāśam U₂ "laksyam cett.] lakṣam BL "lakṣaṇam N₂ kartavyam E] kartavyam cett. param cett.] om. U₂ 3-4 bāhyābhyanṭare cett.] bāhyābhyanṭarai P 4 ghanāndha° cett.] ghanāmgha° B svanandha° E dha° L "kāra° cett.] "kāram P "sadṛśa° cett.] sadṛśam EU₂ sadṛśaḥ BL parākāśasya cett.] parākāśaikyam E parākāśa° BL laksyam cett.] lakṣam BLU₂ lakṣaṇam N₂ param cett.] U₂ cett. pralayakālinā cett.] pralayakālināḥ BL "jvalad° cett.] "jalad° PB "jjala° U₁ "dāvā° ED] "vaḍava° BLPU₁U₂ "vrddha° N₁ "vr° N₂ "nalapūrṇam cett.] nalapūrṇa N₁N₂U₂ 5 mahākāśam DPU₁] mahākāśa° BELN₁N₂ ghanām dhakārasadr̄śam mahākāśasya U₂ "laksyam cett.] lakṣam BDLN₂U₂ tataḥ param bāhyābhyanṭare koṭidipānām cett.] om. E prakāśaprāptau cett.] prakāśaprāpto BL om. E yādṛśam cett.] om. E 5-6 aujjvalyam cett.] ujjvalam L om. E 6 bhavati cett.] bhavati BL om. E tādṛśam cett.] om. E tattvākāśam cett.] tattvāśa° BL om. E laksyam PN₁U₁] lakṣam BDLN₂U₂ om. E kartavyam cett.] om. E

[XXVIII. Divisions of space]

Now, the divisions of space are taught.¹⁵¹ The foci of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The focus onto space shall be visualized as pure and formless internally and externally. Therafter, the focus onto beyond-space shall be visualized as dense darkness¹⁵² internally and externally. Then, the focus onto great space shall be visualized as the plethora of the burning fire of the time of dissolution internally and externally. Afterwards, such focus onto reality space should be visualized as that which resembles the splendour upon being fixed onto the brightness of ten million lights.

¹⁵¹The *Advayatārakopaniṣat* 7 (Ed. pp. 4-5) does not separate the practice of Madhyalakṣya from the five spaces. Here, both practices form a unified whole and follow a specific progression: "Now, he sees the characteristics of the central fixation [which is], like the indivisible orb of the sun, [being] colourful like the variety [of colours of the sun] in the early morning etc., [then] like a row of flames of fire, [and finally] the atmosphere devoid of that. He dwells in a state [in which he is mentally] assuming the form of the apparition of that. By [mentally] contemplating about that, the space (*ākāśa*) without qualities arises. [From that] supreme space (*parākāśa*) resembling absolute dense darkness shining in the form of a sparkling star arises. [From that] the great space (*mahākāśa*) whose shine equals the fire of time arises. [From that] the space of reality (*tattvakāśa*) arises, shining forth with supreme brilliance surpassing everything. [From that] the space of the sun (*sūryākāśa*) arises [which is endowed with] a brilliance as powerful as mighty as the brilliance of ten million suns. Thus, the fixations of Tāraka[yoga] consist of five spaces (*vyoma*) situated internally and externally. He who sees them becomes the same as such space [and] becomes one who is freed from the results [of his actions]. Because of that only Tāraka[yoga] is the central fixation which bestows the fruits of the no mind state (*amanaska*)."
(*atha madhyalaksyalaksanam | prātaścitrādivarnākhaṇḍasūryacakravat vahnijvālāvalīvat tadvihināntarikṣavat paśyati | taddākārākāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśam bhavati | visphurattārakākāradipyamānagādhatamopamaṇ paramākāśam bhavati | kālānalasamadyotamānam mahākāśam bhavati | sarvotkṛṣṭaparamadyutipradyotamānam tattvākāśam bhavati | koṭisūryaprakāśavaibhavaṣaṇkāśam sūryākāśam bhavati | evaṁ bāhyābhyan tarasthavyomapañcakanī tārakalakṣyam | taddarśi vimuktaphalas tādrgyomasamāno bhavati | tasmāt tāraka eva laksyam amanaskaphalapradam bhavati || 7 ||)*

¹⁵²Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advayatārakopaniṣat* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

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

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

Sources: 1 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyanṭare sūryakoṭisadṛśam sūryākāśam avalokayet | cf. YSV (PT p. 839): sūryākāśam tathā koṭisuryavindusamāṇ (°bimbasamāṇ YK 2.40d) smaret | sabāhyābhyanṭare caivam ākāśam (caiva sākāśam YK 2.41b) lakṣayet tu yaḥ | 1-2 cf. YSV (PT p. 839): śivavad vihared viśve pāpapunyavivarjitaḥ | eteṣāñ caiva lakṣeṇa karmadvārā 'ghamāharet (karmmadvārānapāharet YK 2.41d) | 3-4 ≈SSP 2.31 (Ed. p. 43): navacakram kalādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakaḥ | 3-4 = YSV (PT p. 832) = YK 2.14: navacakram kalādhāram trilakṣyam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakaḥ | 3-4 ≈YSV (PT p. 839): navacakram kalādhāram dvilakṣam vyomapañcakam | samagraṇ yo na jānāti sa yogī nāmadhārakaḥ |

Analoga: 3-4 ≈*Netratantra* with *Netroddyota* 7.1cd-2: atah param pravakṣyāmi dhyānam sūkṣmam anuttamam | ḫtucakram svarādhāram trilakṣyam vyomapañcakam || *granthidvādaśasamyuktam* śaktitrayasamanvitam | dhāmatrayapathākrāntam nādītrayasamanvitam || 3-4 ≈*Tantrāloka* 19.15: ṣoḍāśdhāraṣaṭcakralakṣyatraiyakhaṇīcakāt | kvacid anyataratrātha prāguktapaśukarmavat | 3-4 ≈*Manthānabhairavatantram Kumārikākhaṇḍah* 25.2ab: ṣaṭcakram ṣoḍāśdhāram trilakṣyam vyomapañcakam | 3-4 ≈*Ūrmikaulārṇavatantra* 2.18.4: sarvam samadhiyogena kulena hi tad ucyate | ṣaṭcakram ṣoḍāśdhāram trilakṣam vyomapañcakam || 3-4 ≈*Yogatarānginī* quoted with reference *Nityanāthapaddhati* (Ed. p. 72) = *Hathatattvakaumudi* 24.1: ṣaṭcakram ṣoḍāśdhāram dvilakṣyam vyomapañcakam | svadehe ye na jānanti katham siddhyanti yogināḥ | 3-4 ≈PT (Ed. p. 172): ṣaṭcakram ṣoḍāśdhāram trilakṣam vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ | 3-4 ≈*Gorakṣātaka* (*Nowotny*) 13 = *Vivekāmartanda* 6.3: ṣaṭcakram ṣoḍāśdhāram trailokyam vyomapañcakam | svadehe ye na jānanti katham sidhyanti yogināḥ | 3-4 ≈*Yogacūḍāmanyupaniṣad* 3cd-4ab: ṣaṭcakram ṣoḍāśdhāram trilakṣyam vyomapañcakam || 3 || svadehe yo na jānāti tasya siddhīḥ katham bhavet | 3-4 ≈*Maṇḍalabrahmanopanisat* 3.4.5: navacakram ṣaḍāśdhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 3-4 ≈*Hathapradipikā* 4.58: ṣaṭcakram ṣoḍāśdhāram tridhā lakṣam guṇatrayam | śeṣas tu granthavistāras trikūṭam paramam padam |

1 tataḥ cett.] om. BL paścād cett.] paścāt N₁N₂U₁ paccā BL om. E bāhyābhyanṭare cett.] ābhyanṭare N₂ prakāśamāṇa° cett.] prakāśamāgā° P prakāśamāṇ BL °sūrya° cett.] °yarsū° E °sūryam P °bimba° cett.] om. E °sahitaṁ cett.] °sahita° BL sūryakāśam cett.] sūryakāśa° BLP laksyam cett.] laksam BLN₂ kartavyam cett.] kartavyam mataḥ BL laksyāṇām cett.] laksāṇām P laksāṇam B laksam L laksāṇā N₂ 1-2 kāraṇāc N₂] kāraṇāt E karaṇāt cett. 2 charire N₂ śarīra° DN₁ śarīra BPLU₂ °śarīram E rogāsamsargo BLP] rogāsamsargi E rohasamsargo D rohasamsarge N₁ rogāsamsargo N₂U₁U₂ na cett.] om. E bhavati cett.] bhavati B valitam palitam DLN₁N₂] valipalitam N₂ valitapalitam BEP punyam cett.] punyām BL ca cett.] om. E bhavati cett.] bhavati BL bhati U₁ 3 navacakram cett.] śloka navacakram BL navacakra° DN₁N₂ °kṣyam cett.] trilakṣam BLN₂ 4 svadehe yo β] samakriyā α

After that, the focus onto sun-space (*sūryākāśa*) shall be visualized as being accompanied with the shining of the disc of the sun internally and externally. From the execution of these foci, contact with diseases does not arise within the body. Thus wrinkles and grey hair, sin and merit do not arise.

XXVIII. i The nine *cakras*,¹⁵³ sixteen supports¹⁵⁴, the three foci¹⁵⁵ and five spaces. Who does not know them within ones own body, he is only a yogin by name.¹⁵⁶

¹⁵³A very detailed account of Rāmacandra's ninefold system of *cakras* is presented from IV - XII, pp. 11 - 33. A shorter and rather redundant account of the system is found again in section XXX, cf. p.???. The reason for the renewed mention of the *cakras* is not apparent.

¹⁵⁴The sixteen supports of Rāmacandra are big toe support (*pādāngusṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*lingādhāra*), pleasance [support] (*udyāna*), navel (*nābhyaḍhāra*), heart-form support (*hrdayarūpādhāra*), throat (*kanthādhāra*), uvula support (textitghamṭikādhāra), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsamūle vāyvādhāra*), center of the eyebrows support (*bhrūvormadhyādhāra*) and the eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are treated in details in section XXXI, pp. ?? - ??.

¹⁵⁵The three foci called *antar(a)lakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *madhyalakṣya* are the predecessors of the five foci found in *Yogatattvabindu*, *Yogaśvarodaya* as quoted in *Prañatosīni* and *Yogakarnikā* and *Sarvāṅgayogapradipikā*. The two additional foci are *ūrdhvvalakṣya* and *adholakṣya*. A system of three foci is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhanḍah*, *Netratantra* with *Netroddyota*, *Gorakṣāstaka* (Nowotny), *Śivayogapradipikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ūrdhvvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣayoga by teaching *bāhyalakṣya* in section XXIII, *antar(a)lakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII. The structural issues of the text are discussed in detail p. on ??.

¹⁵⁶As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread. They were transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhanḍah* and *Netratantra* with *Netroddyota*, across the early and classical literature of Haṭha- and Rājayoga (e.g. *Haṭhapradipikā*), and from there into the post-*Haṭhapradipikā* era of the same genre, well into the late *Yoga Upaniṣads*. Most of the technical terms occur in even earlier Śaiva Tantras, such as in the *Mālinīvijayottaratantra*, which, however, teaches a more elaborate but conceptually deviating system of six *lakṣyas*, cf. (Vasudeva, 2004: 263-71), on the *granthis*, *vyomas*, *lakṣyas* and *cakras*.

[XXIX. cakrānām anukramah]

इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारोपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥ नाभौ मणिपूरकचक्रम् ३ ॥ हृदयेऽनाहतचक्रम् ४ ॥ कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम् ६ ॥ भ्रुवोर्मध्ये आज्ञाचक्रं ७ ॥ ब्रह्मरन्ध्रस्थाने कलाचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥ तत्परमशून्यम् ॥

Sources: २ cf. SSP 2.1 (Ed. p. 29): atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇī | cf. SSP 2.1 (Ed. p. 29): ādhāre brahmacakram tridhāvartam bhagamandalākāram | tatra mūlakandaḥ | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati | cf. SSP 2.2 (Ed. p. 29): dvitiyam svādhiṣṭhānacakram | tanmadhye paścimābhimukham liṅgam pravālāñkurasadṛṣṇam dhyāyet | tatraivodiyānapīṭham jagadākarṣaṇam bhavati | ३ cf. SSP 2.3 (Ed. pp. 29-30): trtiyam nābhīcakram pañcāvartam sarpavat kundalākāram | tanmadhye kundalinīm śaktim bālārkakotisannibhām dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | cf. SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram aşṭadalakamalam adhomukham | tanmadhye karnikāyām liṅgākārām jyotiṛūpam dhyāyet | saiva hamsakalā sarvendriyavaśyā bhavati | cf. SSP 2.5 (Ed. p. 30): pañcamam kanṭhaçakram caturaṅgulam | tatra vāma idā candranādi | dakshepiṇgalā suryanādi | tanmadhye susūmnām dhyāyet | saiva anāhatatakalā anāhatasiddhidā bhavati | cf. SSP 2.6 (Ed. p. 31): şaṣṭham tālucakram | tatrāmr̥tadhārāpravāhāḥ | ghaṇṭikāliṅgam mūlarandhram rājadantam śāṅkhinivivaram daśamadvāram | tatra śūnyam dhyāyet | cittalayo bhavati | ४ cf. SSP 2.7 (Ed. p. 31): saptamaṇi bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dipasiṅkhākāram dhyāyet | tatra vāksiddhir bhavati | cf. SSP 2.8 (Ed. p. 31): aşṭamam brahma randhram nirvāṇacakram sūcikāgrabhedyam | tatra dhūmasiṅkhākāram dhyāyet | tatra jālandharapīṭham moksāpradam bhavati | cf. SSP 2.9 (Ed. p. 32): navamam ākāśacakram sodaśadalakamalam ürdhvamukham | tanmadhye karnikāyām trikūṭākārām tadūrdhvāśaktim tām paramaśunyām dhyāyet | tatraiva pūrṇagiripiṭham sarveṭasiddhipradam bhavati | iti navacakravīcāraḥ ||

2 anukramah cett.] anukrama N₁ anukramā DN₂ **kathyate** cett.] kathyamte DN₁N₂ ādhāre cett.] ādhāro BL brahmacakram BEL] brahmacakram cett. ādhāropari β] om. α liṅgamūle β] liṅge α svādhiṣṭhānacakram EDPN₁N₂] svādhiṣṭhānacakram cett. ३ maṇipūrakacakram ELPN₁N₂] maṇipūrakacakram cett. 'nāhata° P] anāhata° BELU₂ viśuddha° cett. cakram BEL] cakram cett. viśuddhicakram β] anāhatacakram α sāṣṭham cett.] sāṣṭha° L ४ tālucakram EN₁N₂] tālucakram DPU₁ tālucakre BL tālucakra U₂ °ajñā cett.] agneja P āgneya L ājñāya B cakram DEN₁N₂U₁U₂] cakram BDPL °randhra° cett.] om. BELP kāla° U₂] kāla° BDELPN₁N₂ brahma° U₁ cakram E] cakram cett. navamam cett.] navama N₂ navamam rattu U₁ cakram DEN₁N₂U₁U₂] cakram BLP ५ tat° BDLN₁U₁U₂] etat E tataḥ P tata N₂ °parama° N₁] parama° B para° N₂U₁ °śūnyam BEL] śūnyam PN₁N₂U₁U₂] tatparamaśunyam D

[XXIX. Sequence of cakras]

Now, the sequence of the *cakras* is taught.¹⁵⁷ At the base,¹⁵⁸ there is the Brahmacakra. Above the base at the root of the penis is the Svadīsthānacakra. At the navel, there is the Manipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālu-cakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahman¹⁵⁹ is the Kalācakra.¹⁶⁰ The ninth is the Ākāśacakra¹⁶¹. It is supreme emptiness.

¹⁵⁷Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he briefly mentions their names which are partially different than in the previous account and their locations. A detailed account of a ninefold *cakra* system was already covered in chapters IV to XII. This repetition appears redundant. There is no corresponding passage in the YSv. Apart from the identical positions of the *cakras* in the SSP, the technical terms of the nine *cakras* in five of nine cases do not correspond for the most part either. In fact, no other nine-fold *cakra* system known to me fully matches the terminology presented here. Either this is Rāmacandra's intellectual property, or he used a third, unknown source or mixed up different sources. A practical tabular overview of the ninefold *cakra* systems and historically closely related systems with eight and six *cakras* can be found in Powell, 2023: 214.

¹⁵⁸In the previous section on *cakras* Rāmacandra situates the first *cakra*, which he there calls *mūlacakra*, at the beginning (*ādau*) [of supposedly the central channel], which should be at the anus if we assume an ascending order, cf. p.II.

¹⁵⁹The *brahmarandhrasthāne* ('at the place of the aperture of Brahman') is the fontanelle, through which the vital principle of the yogi exists at death, cf. Mallinson and Singleton, 2017: 438.

¹⁶⁰The term *kālacakra* ("cakra of time") for the eighth *cakra* is not just unprecedented in other texts that teach a ninefold *cakra* system, but the term is obviously not present in any known *cakra* system that refer to the yogic body. A comparison of the term with the current standard collection of electronic texts in yogic and tantric studies, as well as with collections such as Muktabodha and GRETL, yielded no hits. In other words, this appears to be an original and previously unknown term for a yogic *cakra*. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Śārigadharapaddhati* 4359/256.13, *Śivayogapradipikā* 3.15 and *Siddhasiddhāntapaddhati* 2.8 call it *nirvāṇacakram* ("cakra of absolute extinction"); *Yogasvarodaya* as quoted in *Prāṇatosini* (Ed. p. 833) just calls it *aṣṭamam cakram* ("the eighth *cakra*") and *siddhapumsah sthalam* ("place of the accomplished human"); Rāmacandra himself in the previous chapter on *cakras* in section XI picks this up and calls it *aṣṭamacakram* ("eighth *cakra*") and *siddhapuruṣasya sthānam* ("place of the accomplished person"); *Saubhāgyalakṣmyupaniṣat* also calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* ("cakra of the supreme Brahman").

¹⁶¹The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems occurs in *Śivayogapradipikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9 only

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणादृष्टिः स्थिरा भवति । द्वितीयो मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्षिणः स्थाप्यते । अग्निः प्रबलो भवति । एका पार्षिण्मूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूलेऽपरस्य पादस्य पार्षिणः स्थाप्यते । अग्निर्दीप्यते । तृतीये गुदाधारस्थानम् । तन्मध्ये संकोचाविकासाकुञ्चनकारणात्पवनः स्थिरो भवति ।

Sources: 2 cf. YSV (PT p. 839) = YK 2.15: śodaśādhārabhedan tu śṛṇu devi višeṣataḥ | cf. SSP 2.10 (Ed. p. 32): atha śodaśādhāraḥ kathyante | cf. YSV (PT p. 839): aṅguṣṭhapādayos tejaḥ salaksasthiradr̄ṣṭimān | pādāṅguṣṭhe ya ādhāraḥ prathamo (prathamam YK 2.16) yogatattvataḥ | cf. SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayaṁ dhyāyet | dr̄ṣṭih sthīrā bhavati | 3-4 cf. YSV (PT p. 839): dvitīyam pādamūlāparam (pādamūlam param YK 2.16) sa vai | pādasya pārṣṇi (pārṣṇi YK 2.17a) samsthāpya balavān prabhaven munih | pādamūle 'thavā pādāṅguṣṭhamūlam (pr̄the pādāṅguṣṭhe YK 2.17) vidhārayet || 3-4 cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādāpārṣṇinā niṣpidya sthātavyam | tatrāgnidipanam bhavati | 4-5 cf. YSV (PT p. 839): tṛtyīyan tu gudādhāro (gudādhāre YK 2.18) gudasañkocanakriyā | vikāsakuñcanam (em. vikāśā° PT) tasya sthiravāyau ca martyujit | cf. SSP 2.12 (Ed. p. 33): tṛtyīo gudādhāra tam vikāsasamkocanena nirākuñcayet | apānavāyuh sthīro bhavati |

Testimonia: 2 cf. *Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 3-4): ity ādhāraḥ śodaśayam athoktānām śodaśādhārānām kartavyanām āha | ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r l. 4): tatra mūlādhāraḥ i pādayor amguṣṭhe tejaso lakṣyakaraṇād dr̄ṣṭih sthīrā bhavati 2 ity ādhāracakram | 3-4 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98 ll. 5-7): atha dvitīyādhāraḥ | tatra tatra vāmapādāṅguṣṭasya mūlam aparāpādasya pārṣṇis tasmin sthāpyate | tad agnēḥ pradipanam bhavati | ekaḥ pārṣṇi mūlādhāre dṛḍham sthāpyate | tasya pādasya mūla amguṣṭamūlam aparasya pādasya pārṣṇināsam pīdyaciram sthiram sthīryate tadāgnīm agnidipyate | iti dvitīyādhāraḥ | 4-5 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 7-9): atha tṛtyādhāraḥ tṛtyīam gudādhārasthānam tamadhye dṛḍham muhuś cirām samkocanavikāsanarūpākumīcanaṅkaranād pānavāyuh dvā vāmapādād pārṣṇimūlena gudāsyā niṣpiṇād apānavāyuh sthīro bhavati | cāmaram karoti sādhakanā | iti tṛtyādhāraḥ |

2 idānīm cett.] idānī N₂ bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E kathyate DN₁ aṅguṣṭhe cett.] amguṣthai B tejaso cett.] tejasam BL laksyā° cett.] laksā° N₂ laksam kartavyam BL °kāraṇād cett.] °karaṇāt P dr̄ṣṭih cett.] dr̄ṣṭi° N₁N₂U₁U₂ bhavati cett.] bhavatī L 3 mūlādhāraḥ cett.] mūlādhāraḥ U₁ mūlādhare U₂ °para° cett.] apāra° ḡ aparasya BL pādasya cett.] pāda° BL pārṣṇih cett.] pārṣṇih L dhāraḥ pādāmduṣṭhasya mūleḥ parapādasya pārṣṇih P sthāpyate cett.] syāpyate BL sthāyyamte U₂ agniḥ N₁] agnim U₁ agni° D tadāgnīḥ BELP om. N₂U₂ prabalo cett.] om. N₂U₂ bhavati cett.] bhavatī BL om. N₂U₂ eka cett.] ekaḥ E ekām U₁ om. N₂U₂ pārṣṇih U₁] pārṣṇih DN₁ pārṣṇir ādau BELP om. N₂U₂ 3-4 mūlādhāre cett.] mūlādhāra BU₁ mūlādhāra L mūlādhārai D om. N₂U₂ 4 sthāpyate cett.] om. N₂U₂ tasya cett.] om. U₂ pādasyāṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N₁U₁ om. U₂ °parasya EP] ḡ aparasya cett. om. U₂ pādasya cett.] om. U₁U₂ pārṣṇih cett.] pārṣṇi N₂ pārṣṇo U₁ om. U₂ sthāpyate BELPU₁] sthāpyam DN₁N₂ om. U₂ agnir DN₁] agni N₂U₁ tadagnīḥ E tadagnīḥ BPU₂ tadāgnīḥ L pradipyate E] pradipyate BELPU₂ dipyate DU₁ dāpyate N₁ dipate N₂ tṛtyīam cett.] tṛtyīa U₂ 5 °sthānam cett.] °sthāne B °vikāśā° E] °vikāśā° BDPN₁N₂ °vikāśā L °vikāśā U₁ °kuñcana cett.] ākumīcana L akumīcana U₁ kumīcanaṁ DN₂ pavanaḥ cett.] pavana° DU₁U₂N₂ bhavati cett.] bhavatī

[XXX. Divisions of the wheels of support]

Now, the divisions of the group¹⁶² of supports¹⁶³ are taught.

As a result of focusing on a light at the big toe(s) of both feet, the gaze becomes steady.¹⁶⁴

The root support is the second [one]. The heel of the rear foot is caused to be placed at the base of the big toe of the foot.¹⁶⁵ The fire is strengthened. [In other words,] one heel is placed at the root support. The heel of the other foot is placed at the base of the big toe of this foot. The fire is kindled.¹⁶⁶¹⁶⁷

The third is the place of the anus support.¹⁶⁸ As a result of expansion, contraction and compression, the vital wind becomes stable on it.

¹⁶²I propose to understand *cakra* here in the sense of “troupe, crowd, totality”, cf. Boethling, 1958 (Vol. 2): 209.

¹⁶³The practice of sixteen *ādhāras* goes back to the yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram* *Kumārikākhanḍah* and *Netratantra* with *Netroddyota*. The techniques were passed on, copied and recycled across the centuries among the yoga traditions of Haṭha- and Rājayoga. Besides Rāmacandra's text, the other texts which present full lists of the sixteen *ādhāras* are *Netroddyota*-commentary of Kṣemarāja on *Netratantra* 7.5; *Śāradātilakatantra* 25.24–25; *Śivayogapradipikā* 3.17–33; *Siddhasiddhāntapaddhati* 2.10–25; *Yogatarāṅgiṇī* 1.13 (Ed. p. 72–73) quotation with reference “*nityanāthapaddhatau*” (maybe another recension of the *Siddhasiddhāntapaddhati*, see 2023: 149); *Haṭhatattvakaumudī* 24.10–23 and 40.19; and *Haṭhapradipikājyotsnā* on *Haṭhapradipikā*, as well *Prānatosinī* (Ed. p. 839–841) quotation with reference “*yogasvarodaye*” and *Yogakarṇikā* quotation with reference “*yogasvarodaye*” 14–36. *Haṭhasamketacandrikā* (cf. i.e. GOML R3239 f. 201 l. 20 – f. 204 ll. 5–6) directly quotes the *Yogatttvabindu* without reference. Comparing the various lists of *ādhāras* reveals great variability. Rāmacandra's system draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. When there are differences in the descriptions of the respective *ādhāras* among the texts I note them in the annotations without providing a reference again; for the Sanskrit, see the above-provided references.

¹⁶⁴In all previously mentioned systems, the big toe is the first *ādhāra*. In most texts, the practitioner is instructed to fixate the mind onto the big toe – either one shall visualize a light there (as in *Śivayogapradipikā*) or the light is already present. The *Śāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā*-limb of an eight-fold (*aṣṭāṅga*) yoga system.

¹⁶⁵The base of the big toe of the foot (*pādasyāṅguṣṭhamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

¹⁶⁶Rāmacandra combines the techniques presented in YSV and SSP for this *ādhāra*, resulting in a *siddhāsana*-like bodily position.

¹⁶⁷*Netroddyota*, *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

¹⁶⁸*Netroddyota*, *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

अनु च पुरुषस्य मरणं न भवति । चतुर्थं लिङ्गाधारम् । तत्मध्ये लिङ्गसंकेचनाभ्यासात्पश्चिमदण्ड—
मध्ये वज्रनाडी भवति । तत्मध्ये पुनराभ्यासकरणात्मनः पवनयोः संचारो भवति । तयोः संचारा—
न्मध्ये ग्रन्थित्रयं त्रुट्यति । तत्त्वोटनात्पवनो ब्रह्मकमलमध्ये पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो
भवति । पुरुषः सदैव युवैव भवति । पञ्चमं उड्हीयाणं स्वाधिष्ठानम् । तत्र बन्धनान्मलमूत्रयोर्नाशो
भवति ।

5

Sources: 1–4 cf. Ysv (PT pp. 839–840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅgasāṅkocanābhyāsāt paścimādaṇḍamadhyāgah | vajranāditi (vajrānādī tu YK 2.20) tanmadhye punar abhyasyams (abhyasanam YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañcarati YK 2.20) tridhā | granthitrayavibhedas ('bhedañ YK 2.21) tu tadhedo brahmamārgataḥ | brahmapadmo ('padme YK 2.21) vāyupūrṇo ('pūrṇe YK 2.21) bhūtvā tiṣṭhati yogirāṭ | viryastambho bhavet tena sādhayet tu sadā yuvā | mūlādhāre brahmapadme satpadme ca tathā tathā | 1–4 cf. SSP 2.13 (Ed. pp. 33–34): caturtho meḍhrādhārah | liṅgasāṅkocanena brahmagrāntha trayam bhītvā bhramaraguhāyām viśramya tata ūrdhvamukhe bindustambhanām bhavati| esā vajroli prasiddhā 4–5 cf. YSV (PT p. 840): pañcamam jāṭharādhāram tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yam (mṛtyunā māṅga° YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayaṅkaraḥ | anena paścimād ūrddham (ūrdhvam YK 2.24) vāyuh kuryād viśālādhīḥ | bandho 'yam buddhimana- soḥ pañcamādhārakālajit | 4–5 cf. SSP 2.14 (Ed. p. 34): pañcame odiyāṇādhāryor bandhanān malamūtrasaṅkocanām bhavati | *udyāna° etc. in various mss.

Testimonia: 1–4 ≈ Haṭhasaṃketacandrikā (MMPP 2244 f. 98r l. 9 – f. 95v l. 3): atha caturtham liṅgādhārah | tanmadhye liṅgasāṅkocanābhyāsāt mūlabāmdhena gudāyā muhuḥ samkocane krte liṅgasāṅkocanām svayame liṅgasāṅkocanābhyāsāt mūlabāmdhena gudāyā muhuḥ samkocane krte liṅgasāṅkocanām svayam eva bhavati | paścimādaṇḍamadhye vajranādī bhavati tanmadhye punar abhyāsakaraṇān manahpavanayoḥ samcāro bhavati | tayoḥ samcārān madhye graṇthitrayam trudyati | tat troṭaṇāt pavano brahmakamalamadhye pūrṇo bhūtvā tiṣṭhati | tada viryastambho bhavati | puruṣa sadaiva yuvā tiṣṭhati | iti caturthādhārah 4 4–5 ≈ Haṭhasaṃketacandrikā (MMPP 2244 f. 98v ll. 3–4: athāmamudrānām | tatra baṇḍhanān malamūtrānāśo bhavati |

1 anu ca DPU₁ U₂] anyac ca E anūca N₁ N₂ anucakra° B anucakra° L na cett.] om. BPL caturtham cett.] caturtha° BDL samkocanā° cett.] sakonā° N₂ paścima° cett.] paścima° BP paścama° L 2 vajra° cett.] vajnā° BPL prajnā° E bhavati cett.] bhavati BL "karaṇān EPU₂] karaṇāt cett. manah° cett.] punah° BL pavanayoh cett.] pavanayo BL samcāro cett.] samcoro D bhavati cett.] bhavati BL tayoḥ cett.] tayo B 2–3 samcārān cett.] samcārāt DU₁ 3 trūtyati cett.] trūtyati B trūṭyati L trudyati U₁ ti N₂ °tattoṭaṇāt N₁ U₂] tattoṭaṇāt BELU₁ tata troṭaṇāt DN₂ pavano BEL] pavanaḥ cett. °kamala° cett.] °ka° BL pūrṇo cett.] pūrṇā BL 4 puruṣaḥ cett.] puruṣa N₂ sadaiva cett.] samdaivam P yuvaiva DL] yuvā E yuve P yuvaī B yuve va N₁ yurvaiva N₂ yuvaivam U₁ yuvaivam U₂ bhavati cett.] bhavati B prabhavati P pañcamam cett.] pamcama B pañcam N₂ uddiyānam svādhiṣṭhānam PU₂] uddiyānam svādhiṣṭhānam BL udvānam DN₁ odyānam N₂ uddyānam U₁ uddyānam svādhiṣṭhānam P udgiryānam svādhiṣṭhānam E bandhanā E] badhadānān U₂ baṇḍhanāt N₁ N₂ vamḍhanāt D baṇḍhadānāt U₁ baṇḍhadānān P baṇḍha diyate BL malamūtrayor cett.] mūlamūcayor L 5 bhavati cett.] bhavati B

And afterwards, the person does not die.

The fourth is the penis support. As a result of the practice of contracting the penis in the middle of the [support], the adamantine channel (i.e., central channel)¹⁶⁹ becomes active in the posterior staff (i.e., spine).¹⁷⁰ From the repeated practice, both breath and mind move into that. Caused by the transition of both [breath and mind] the trinity of knots¹⁷¹ within [the central channel] are pierced. Because of the piercing of those, the breath becomes full in Brahmā's lotus and remains there.¹⁷² As a result of that, the stopping of semen arises.¹⁷³ The person becomes youthful forever.¹⁷⁴

The fifth is Uddiyāṇa,¹⁷⁵ that is, Svādhiṣṭhāna. As a result of performing a lock at that place, faeces and urine disappear.¹⁷⁶

¹⁶⁹The adamantine channel (*vajranāḍī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgiṇī* in the commentary on 1.13 uses the term *vajragarbhā* ("adamantine womb").

¹⁷⁰The staff of the back (*paścimadāṇḍa*) is the spine. Cf. *Śāringadharapaddhati* 4365.

¹⁷¹The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagrānθī*) is situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugrānθī*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 80); and 3. the knot of Rudra (*rudragrānθī*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣaśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kundalī* (cf. *Yogabija* 96-97 and *Gorakṣaśataka* 74-86) that enters the central channel and pierces the knots. *Gorakṣaśataka* 48 states that the entrance to the central channel is blocked by phlegm and that the three knots have arisen from the three *guṇas*. They obstruct the central passage.

¹⁷²Brahmā's lotus refers to the eighth *cakra* in Rāmacandra's system, cf. chapter VIII, p. 29. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgiṇī* commentary on 1.13 with the term *brahmaṛaguḥā* ("buzzing hive") situated on top of the head (*Jogpradipyakā* 932; also cf. *Śāringadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

¹⁷³Breath, mind and semen are interconnected. If one of them stops its movement, all stop their movement. Cf. *Amṛtasiddhi* 7.19-20 and 23.

¹⁷⁴Most of the consulted texts situate the fourth *ādhāra* at the penis (*meḍhra*). *Śāradātīlakatantra* and *Hathapradipikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradipikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associates the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajrolī*.

¹⁷⁵For a discussion of the term *uddiyāṇa*, see p.13 fn. 23.

¹⁷⁶*Śivayogapradipikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī* share the concept of binding at Uddiyāṇa. *Haṭhatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātīlakatantra* and *Hathapradipikājyotsnā* situate the fifth *adhāra* at the anus (*pāyū* or *sivani*). The *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jāṭharādhāra*).

षष्ठो नाभ्याधारः । तत्र प्रणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः ।
 तस्मिन्स्थाने प्राणवायोर्निरोधात्पुर्वपि कमलान्धर्यमुखानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र
 जालन्परो बन्धो दीयते । तस्मिन्स्तीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घण्टिकाधारः ।
 तत्र जिह्वायं लग्नं भवति । ततोऽमृतकलाया अमृतं स्वति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न
 भवति ।

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Sources: 1 cf. YSV (PT p. 840): nābhyaśādhāro bhavet ṣaṣṭhas (ṣaṣṭhaḥ YK 2.25) tatra prāṇam sam-abhyaset | svayam utpadyate nādo nādato muktidantataḥ (muktidāntaḥ YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṣṭhe nābhyaśādhāra omkāram ekacittenoccārayet | nādalayo bhavati | 1-2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | 1-2 cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrddhakatrāṇi (ūrdhvavakatrāṇi YK 2.26) padmāni vikasanti mahān bhavet | 2-3 cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāraḥ ṣṭamas tatra kanṭhasaṅkocakalṣanāḥ | jālandharākhyo bandhah syat tasmin sati marud dṛḍhah | 2-3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlam cibukena nirodhayet | iḍāpiṅgalayor vāyuh sthiro bhavati | 3-5 cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgram agrataḥ (jihvāgrataḥ kṛte YK 2.28) | sampativy amṛtam tasmād yogajinmrtyujitparah | 3-5 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati |

Testimonia: 1 ≈Hṛthasamketacandrikā (MMPP 2244 f. 98v ll. 4-5): atha ṣaṣṭhonābhyaśādhāraḥ 6 tatra pranavābhyaśe harau samāhitamanā puruṣasya anāhatanādo manāḥ | sthairyam svayam utpadyate | 1-2 ≈Hṛthasamketacandrikā (MMPP 2244 f. 98v ll. 5-6): atha saptamam hṛdayarūpa ādhāraḥ 7 tasmin yānavāyor nirodhā chaṭakamalāni svayam ūrḍhamukham vikasamti | 2-3 ≈hṛthasamketacandrikajopphur (MMPP 2244 f. 203 ll. 5-6): athāṣṭamatamakamṭhādhāraḥ 8 tatra jālamdharambādho diyate tasmin satidāpiṅgalayām pavanah sthiro bhavati | 3-5 ≈Hṛthasamketacandrikā (MMPP 2244 f. 98v ll. 6-8): atha navamam ghamtikādhāraḥ 9 tatra jihvāyā agram dataṁ cet tata uparitaḥ amṛtam yat sravati | taj jihvāgreṇa yogī pibati | tadāmṛtapānāc charīramadhye rogāṇyām saṃcāro na bhavati |

1 nābhyaśādhāraḥ cett.] nābhyaśādhāras U₁ nābhyaśādhāre U₂ tatra cett.] om. E pranavābhyaśādāḥ β] pranavābhyaśāt DN₁N₂ pranavābhyaśāt U₁ anāhato cett.] anohato U₂ om. E nādaḥ cett.] nāraḥ P om. E svaya cett.] svayam N₂ om. E utpadyate cett.] utpadyate N₁ om. E saptamo cett.] om. BE hṛdaya cett.] hṛdayāḥ U₂ om. BE ṛūpādhāraḥ N₂U₁] ṛūpādhāraḥ L rūpa ādhāraḥ DN₁ ḍhāraḥ U₂ om. BE 2 prāṇavāyor cett.] prāṇavāyo B nirodhāt β] nirūmḍhanāt α sad api BE] sadapi cett. ūrdhvamukhāni cett.] ūrdhvamukham DN₁N₂ ūrusyordha mukham bhavati U₁ aṣṭamāḥ DPN₁U₁U₂] aṣṭamam E aṣṭame BL aṣṭama N₂ tatra cett.] tatraḥ D 3 jālandharo cett.] jālamdhara N₂ jalām BL diyate cett.] dipaye U₁ satiḍayām EP] satiyām BL sati iḍayām DN₁U₁U₂ satiśadāyām N₂ pavanah cett.] pavanā D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā cett.] ghaṇṭikā P ghamṭā L ḍhāraḥ cett.] dhāras U₁ 4 jihvāgram cett.] jihvāyāgram D juhvāyām U₁ bhavati cett.] bhavati B bhavati vā U₁ tato cett.] tataḥ N₁U₁ mṛtakalāyā BEPN₁N₂] mṛtakalāyām L amṛtakalāyāḥ DU₁ amṛtam cett.] amṛta P om. L sravati cett.] om. L tadāmṛtapānāc DP] tadāmṛtapānāt EN₁N₂U₁ tadāmṛtakalāyām amṛtāpānī B amṛtāpānā L tadāmṛtāpānā U₂ charīra cett.] śarīra EN₁N₂ na cett.] om. BL 5 bhavati cett.] bhavati B

The sixth is the support of the navel. There, from the repeated practice of *pranava*,¹⁷⁷ the unstruck sound¹⁷⁸ arises by itself.¹⁷⁹

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] open up from the restraint of the breath in this location.¹⁸⁰

The throat support is the eighth. There, Jālandhara lock¹⁸¹ is effected. When [the lock] is engaged, the breath in the Idā and Piṅgalā channels becomes stable.¹⁸²

The ninth is the support of the uvula. The tip of the tongue becomes attached to it. As a result of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.¹⁸³

¹⁷⁷The syllable *om̄*. See Bryant 2009, pp. 105–109 and Harimoto 2014, pp. 151–163 for a more detailed discussion of the term *pranava* in the context of the *Pātañjalayogaśāstra*.

¹⁷⁸Cf. *Haṭhapradipikā* 4.17 et seqq.

¹⁷⁹*Siddhasiddhāntapaddhati* instructs recitation of *om̄* at the navel, *Yogatarāṇī* adds meditation on the form of consciousness (*cindrūpa*) to the same recipe, whereas in *Haṭhatattvakaumudi* the breath should be restrained at the navel, which causes the rising of the sound of *om̄* into emptiness. In the *Yogasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogapradipikā* instructs to contemplate Kundalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

¹⁸⁰Rāmacandra's mention of *saḍ api kamalāny* ("six lotuses") seems inappropriate, since he previously (section XXIX) taught a ninefold *cakra* system. The result of the practice associated with the seventh *ādhāra* in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogatarāṇī* is confined to the blossoming of the heart lotus alone. In the *Haṭhatattvakaumudi*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradipikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared to be the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term *nāḍi* as the seventh *ādhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhihṛṇmadhyamārge tu sarvakāmābhidho mataḥ*!), whereas *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* list the navel as the seventh *ādhāra*.

¹⁸¹The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālandhara at the *brahmaṇḍhra*. A discussion of the term can be found at p. 30.

¹⁸²*Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

¹⁸³Most texts with the sixteen *ādhāra* system share this concept. Only *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netroddyota* at the heart.

दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लम्बिकाप्रवेशे सति तालुनि मशा जिहा ति-
ष्टति । एकादशो जिहातले जिहाधारः । तस्मिन्जिहाग्रेण मन्थनं क्रियते । तस्मिन्कुतोऽतिमधुरं पा-
नीयं स्वर्ति । तथा च कवित्वगीतछन्दोनाटकादिविषयज्ञानमुत्पद्यते । तदुपरि द्वादशो दन्तयोर्मध्ये
दन्ताधारः । तस्मिन्मन्थाने जिहाया अग्नं घटीमात्रमर्घटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति
साधकस्य समग्रा रोगा नश्यन्ति ।

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Sources: 1-2 cf. YSv (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (jāyeta lambitam YK 2.28cd) | nāśikāprāptajihveyam tālulagnā bhavet tataḥ | 1-2 cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikām cālanadohanābhyaṁ dīrghikṛtvā viparītena praveśayet | kāṣṭhibhavati | 3 cf. YSv (PT p. 840): ekādaśi (ekādaśo YK 2.29) bhavej jihvā talajādhāra iśvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpītesu kavir gitijyotiś (gitir YK 2.29) chandovidāṁ (chandovidur YK 2.30) varah | cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram dhārayet | sarvaroganāśo bhavati | 3-5 cf. YSv (PT p. 840): dantādhāro (dvandvādhāro YK 2.31a) dvādaśeti sarvarogakṣayaṅkaraḥ (sarvarogah YK 2.31b) | dhārayed dantayor madhye jihvāgrañ ca balād api | dhrtvārddhaghaṭikāmātram sarvarogan (sarvarogāṁś YK 2.32b) tu nāśayet | 3-5 cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramanḍalam dhyāyet śitalatām yāti |

Testimonia: 1-2 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98v l. 8): atha daśamam (daśamam GOML R3239] damam MMPP 2244] tālvādhārah 10 spaṣṭam | ≈*Hathasamketacandrikā* (MMPP 2244 f. 98 ll. 8-9): ekādaśo jihvātale jihvādhārah 11 tasmin jihvāgreṇa mathanam kriyate | tasmin kṛte atimadhuram pāniyam sudhāvat sratvati | kavitvagītachamdanāṭakādi-jñānam svayam utpadyate | 3-5 ≈*Hathasamketacandrikā* (MMPP 2244 f. 98r l. 9 - 99v l. 1): atha tadupari dvādaśodamayor madhye damtādhārah 12 tasmin sthāne jihvāyā agram ghaṭīmātram ardthaghaṭīmātram balāt sthāpyate | tasmin sati samagraroganāśo bhavati |

1 daśamas cett.] daśamam B daśamam E daśama N₁N₂ tanmadhye cett.] stāmnmadhye U₁ cālanam cett.] cānanam D vānam E dohanam cett.] dollahanam E dohanam chedanam U₂ kṛtvā cett.] kratvā BL sva kṛtvā U₁ lambikā cett.] cālam vikā U₁ sati cett.] śe sati P grati DN₁N₂ tāluni magnā cett.] tāluni lagnā N₂ tāluni lagnā U₁ tālumagnā BPL jihvā cett.] juhvā U₁ om. N₂ 1-2 tiṣṭhati cett.] om. N₂ 2 ekādaśo cett.] om. N₂ jihvātale cett.] om. EN₁N₂ jihvādhārah cett.] om. N₂ tasmin cett.] tasmin na U₁ om. N₂ manthanam cett.] mathanam DLP kriyate cett.] kṛtvā BL 'timadhuṛam cett.] atimadhuram N₁N₂ satimadhuram BDL 3 sravati cett.] sravati B tathā cett.] tadā E kamīn nāśikā phatkāravat || tathā N₂ ca cett.] om. BL kavitvā cett.] kvacitvā BL kvacitta D kavitvam U₂ °gīta° N₁N₂U₁] om. cett. °chando° β] °chamdavac-chamda° U₁ °chamda° cett. °nāṭakādi° cett.] °nāḍi° U₁ °viṣaya° βD] °viṣaye N₁N₂ viṣayam U₁ jñānam cett.] jñānānam U₁ utpadyate cett.] utpadyante B dvādaśo dantayor madhye BLPU₁] dvādaśadantayo madhye E dvādaśor damtayo madhye U₂ dvādaśayor madhye DN₁N₂ 4 jihvāyā cett.] jihvāyām U₁ agram cett.] agnam BL gram N₂ ghaṭīmātram cett.] ghaṭīmātram DN₁N₂ ardthaghaṭīmātram em.] arddhaghaṭīmātram DN₁N₂ ārdhaghaṭikāmātram U₁ ārgaghāṭīmātram PU₂ ārgaghāṭīmātram B ārddhaghāṭīmātram L om. E balātkāreṇa EDN₁N₂] bālātkāreṇa PU₁U₂ bālākāreṇa BL tasmin cett.] tasmiṁ BL sati cett.] om. BL 5 naśyanti cett.] naśyamtti B

The tenth is the support of the palate. After the moving and milking have been done, [and] after abiding at the entrance with the tongue in the middle of it, the tongue resides inserted within the [cavity above the] palate.¹⁸⁴

The eleventh is the tongue support at the surface of the tongue. In the middle of that [support], the tip of the tongue is churned.¹⁸⁵ While doing that, a very sweet liquid oozes out. Moreover, after that, the knowledge of areas like poetry, singing, metric and dance is generated.¹⁸⁶

Above that is the twelfth, the tooth support within the teeth.¹⁸⁷ At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghaṭis*¹⁸⁸. Abiding therein, the diseases of the practitioner will entirely disappear.¹⁸⁹

¹⁸⁴ The ninth, tenth, eleventh and twelfth support are all associated with the tongue related hathayogic *khecarimudrā* and its forerunners. For a detailed account of this *khecarimudrā*, see Mallinson, 2010. *Netrodyota* places the tenth support at the tortoise channel (*kūrmanāḍī*), whereas *Śāradātilakatantra* and *Hathapradipikājyotsnā* situates it at the throat *kaṇṭha*.

¹⁸⁵ For a discussion of the term *manthana* in the context of *khecarimudrā* see Mallinson, 2010: 207–208, n. 250.

¹⁸⁶ Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* teaches the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgini* calls the practice *jihvādhobhāgādhāra*. The *Netrodyota* alone teaches the throat (*kaṇṭha*) as the eleventh *adhāra* but states that “Above the place of the uvula is a stream of nectar resembling nectar itself.” (*lambhakasya sthitās cordhve sudhādhāraḥ sudhātmakah* ||).

¹⁸⁷ SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth *adhāra*. Rāmacandra decided to stick to the YSv. Given the other descriptions, it is apparent that Rāmacandra switched between both sources when compiling the section on the sixteen *adhāras*.

¹⁸⁸ One *ghaṭi* equals 1/60 of a day (cf. Sircar, 1966: 114), which is 24 minutes. One and a half textitghaṭis would thus equal 36 minutes

¹⁸⁹ Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogasvarodaya* teach to push the tongue forcefully against the [upper] teeth. *Śivayogapradipikā* instructs to rub the tip of the tongue at the upper teeth for half a year, which would cause the practitioner to see an inner light. *Hathatattvakauムudī* mixes the two previous ideas. The name of the twelfth *adhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence, he perceives an inner light within six months. *Yogatarāṅgini* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netrodyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Hathapradipikājyotsnā* list the nose as the twelfth support.

त्रयोदशो नासिकाधारः । तस्मिलक्ष्ये कृते सति मनः स्थिरं भवति । चतुर्दशो नासामूले वाच्वाधारः । तस्मिन्दृष्टे: स्थैर्यकारणात्पथे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पर्थिवं बन्धनं त्रुट्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्दृष्टे: स्थिरीकरणात्कोटिकरणानि स्फुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रेण चाल्प्यते । तदभ्यासात्पृथ्वीमध्ये यत्किञ्चित्तेजो वर्तते । तत्सर्वतेजो ५ दृष्टिविषयं भवति । तदर्शनात्पुरुषः सर्वज्ञो भवति ।

Sources: १ cf. YSV (PT p. 832): nāśādhāras tato (*tataḥ* YK 2.32b) jñeyo nāśālakṣas trayodaśah (trayodaśa YK 2.32d) | manāḥsthirakaro yas tu (*sthiraṁ karoty eva* YK 2.33a) vāyusthirakaro (*vāyuḥ* YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaše nāśādhāre tasyāgram lakṣayet manāḥ sthiram bhavati | १-३ cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāśāpuṭe sthīrā dṛṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn sviyatejāḥ syāt pratyakṣam saṭtrimāsataḥ | pārthivām trūṭati kṣipram pratyakṣam sviyatejasā | १-३ cf. SSP 2.23 (Ed. p. 36): caturdaše nāśāmūle kapāṭādhāre dṛṣṭim dhārayet | saṇmāsāj yojitihpuṇjam paśyati | ३ cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthīra (*sthīra* YK 2.35) dṛṣṭis tathā dhruvam | asmin dṛṣṭih sthīrā koṭīḥ (*koṭī°* YK 2.35) kiraṇāni sphuranti hi | cf. SSP 2.24 (Ed. pp. 36-37): pañcadaše laṭādhāre tatra jyotiḥpuṇjam lakṣayet | tejasvī bhavati | ३-५ cf. YSV (PT pp. 840-41): netrādhārah ṣoḍāśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagreṇa cālayet | pṛthvīmadhye tu yatkiñcid varttate (*sarvajñāḥ prabhavas tena varddhate* YK 2.36) jaṭharānalāḥ | pratyakṣam tad bhavet sarvam tad ābhyaśān na samśayah | ३-५ cf. SSP 2.25 (Ed. p. 37): avaśiṣte ṣoḍāśe brahmaṇandhraṁ ākāśacakram | tatra śrigurucaraṇāmbujayugmam sadāvalokayet | ākāśavat pūrṇo bhavati |

Testimonia: १ ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r l. 1-2): atha trayodaśo nāśikādhārah १३ tasmin lakṣye krte sati manāḥ sthīram bhavati | १-३ ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r ll. 2-3): atha caturdaśo nāśāmūle lalātē 'py ādhārah १४ tasmin dṛṣṭeh sthāiryakaraṇāt ṣaṭṭhe māsi sviyam tejāḥ pratyakṣam bhavati | tejasāḥ prasakṣatve pārthivāsamkalaṇaḥ baṇḍhanam trudyati | ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r l. 3-4): atha pañcadaśo bhrūmadhye ajñādhārah १५ asmīm dṛṣṭeh sthīrikenāt koṭikiraṇāḥ purāḥ sphuramti | ३-५ ≈*Hathasamketacandrikā* (MMPP 2244 f. 99r l. 4): atha ṣoḍāśonetrādhārah १६ ayaṁ aṅgulyagreṇa cālyate tadābhyaśāt pṛthvīmadhye yat kiñcit tejo vartate | tat sarvam tejo dṛṣṭivisiyam bhavati | tad darśanāt puruṣāḥ sarvajño bhavati | iti pūrvoktaṣoḍāśdhārānām spaṣṭo 'rthaḥ |

१ nāśikādhārah cett.] nāśikāgrādhārah EP tasmil lakṣye em.] tasmil lakṣe U₂ tasminim lakṣye EPU₁ tasminim lakṣe DN₁N₂ tasminim draṣṭe BL sati cett.] om. BL manāḥ sthīram EP] minasthire B manāḥ sthīro L manasthīram cett.] nāśāmūle vāyāvādhārah DN₁N₂] nāśāmūle vādhārah U₁ nāśāmūlādhārah P nāśo mūlādhārah BL nāśāmūlādhārah EU₂ २ tasmin cett.] tasmiṇi na cett. dṛṣṭeh cett.] llakṣe krute sati B lakṣe krte sati L na dṛṣṭeh U₁ laṣṭhe U₂ māse BLU₁] māsi cett. sviyam cett.] svayam BLN₂U₂ pārthivam cett.] pārthiva N₂ ३ trūṭyati PU₂U₁] tuṭyati E trūṭyatī BL trudyati N₁N₂D bhruvor madhyādhārah P] bhruvor madhyādhāras E bhruvor madhye dhārah BL bhruvor madhye ajñādhārah D bhruvor madhye ādhārah N₁N₂ bhruvor madhye ādhāra U₁ bhruvor madhyādhāra U₂ tasmin cett.] asmin N₁ smīn D asin U₁ dṛṣṭeh cett.] dṛṣṭe L na dṛṣṭeh U₁ dṛṣṭī° U₂ kiraṇāni α] koṭikiraṇāḥ EP koṭikiraṇāḥ U₂ koṭikiraṇī BL ṣoḍāśo cett.] ṣoḍāśah DN₁N₂ ४ netrādhārah cett.] netrā LB ayam β] ayam α aṅgulyagreṇa cett.] agulyagreṇa N₁D amgugreṇa N₂ pṛthvi° cett.] pṛthvi° LB₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ vartate cett.] vataṭe U₁ tatsarvatejo DN₁N₂] tatsarvam cett. ५ bhavati cett.] bhavati B taddarśanāt cett.] tadarśanāt P tadarśah U₁ bhavati cett.] bhavati B

The thirteenth is the support of the nose. When that is set as the focus, the mind becomes stable.¹⁹⁰

The fourteenth is the support of the vital wind at the bridge of the nose. As a result of stabilizing the gaze therein, one's own brilliance becomes apparent within six months. When the brilliance has manifested the mundane bond breaks.¹⁹¹

The fifteenth support is situated in the middle of the eyebrows. As a result of stabilizing the gaze therein, ten million rays of light sparkle.¹⁹²

The sixteenth is the eye support. It is caused to be rubbed with the fingertips. As a result of that practice, some light arises from the earth[-element].¹⁹³ That entire light becomes the object of vision. As a result of seeing that, the person becomes omniscient.¹⁹⁴

¹⁹⁰The majority of texts teach either the nose, the base of the nose as in *Śivayogapradipikā* (*ghrāṇamūla*) and *Hṝhatattvakaumudī* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netrodyota*, *Śāradātilakatantra* and *Hṝhapradipikājyotsnā* teach the place in between the brows as the thirteenth *adhāra*.

¹⁹¹*Yogasvarodaya* and *Siddhasiddhāntapaddhati* provide the term *kapātādhāra*. *Yogatarāṅgiṇī* teaches the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and the breath at the forehead. *Netrodyota* calls this place at the forehead "a wish-fulfilling jewel with its abode at the crossroads of the four channels" (*cintāmanyabhidhānākhyāś catuṣpathanivāsiyat*).

¹⁹²*Śivayogapradipikā* teaches gazing above the brows, which quickly brings about the appearance of light. *Siddhasiddhāntapaddhati* calls it the "support of the forehead" (*lalātādhāra*), in which the practitioner shall visualize a cluster of light. *Yogatarāṅgiṇī* teaches the centre of the brows. By concentrating on this point, a direct vision of many-rayed light occurs, and one's mind will merge into the sun-sky (*etasya dr̄ḍhābhyaśe sūryākāśo liyate*). *Hṝhatattvakaumudī* calls it the "support of ether" (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, *Netratantra* teaches the *brahmarandhra* as the fifteenth support. *Netrodyota* declares it as the "support of the fourth state" (*turyādhāra*). *Śāradātilakatantra* and *Hṝhapradipikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

¹⁹³Perhaps, *tejas* arises from *pr̄thvī*, because its origin is unknown and in Śaiva Tantras the earth as the bottom *tattva* contains the entire *brahmāṇḍa*, cf. *Tantrikābhidhānakosa* 3, 2013: 501.

¹⁹⁴Rāmacandra's description of *neutrādhāra* is very similar to *Yogatarāṅgiṇī*, which also instructs the yogin to rub the eyes with the fingers in order to generate the perception of a light. Other texts have some noteworthy differences: *Śivayogapradipikā* teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *Hṝhatattvakaumudī* teaches to meditate upon the eyes. By seeing a mass of light in the corner of the eyes, one soon becomes like Śiva. *Siddhasiddhāntapaddhati* teaches to visualize the pair of the lotus feet of the revered teacher (*śrigurucaraṇāmbujayugmaṇi*) at the *brahmarandhra* in which the *akāśacakra* is situated. The *Hṝhapradipikājyotsnā*, too, lists the *brahmarandhra*. *Śāradātilakatantra* and *Netratantra* teach ...

[XXXI. aṣṭāṅgayogasya vicāraḥ]

इदानीमषाङ्गयोगस्य विचारः कथ्यते । यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाधिरिति
एतेषां लक्षणानि कथ्यन्ते । शान्तिः ॥ षण्णामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्राजयः ॥
शैत्यजयः ॥ उष्णजयः ॥ एते यमाः ॥ नियमाः खलु मनः चापलभावान्विवार्य स्थैर्यं स्थाप्यते ॥ ए
५ कान्ते सेवनम् ॥ प्राणिमात्रे समा बुद्धिः ॥ औदासीन्यं ॥ कस्यापि वस्तुन इच्छा न कर्तव्या ॥ यथा-
लाभसंतोषः ॥ परमेश्वरनाम न विस्मरणीयम् ॥ मनोमध्ये दैन्यं न कर्तव्यम् ॥ इति नियमाः ॥

Sources: 2 cf. YSV (PT p. 841): idānīm yogam aṣṭāṅgam śrūṇu lakṣaṇasamyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanam prāṇasamyamah | pratyāhāro dhāraṇā ca samādhīś ca višeṣataḥ | aṣṭāṅgayoga ebbis tu caitēṣām lakṣaṇam śrūṇu | cf. SSP 2.32 (Ed. pp. 43-44): yamaniyamāsanaprāṇyām apratyāhāradhāraṇādhyānasamādhayoh | ṣṭāṅgāni | 3-4 cf. YSV (PT p. 842): śāntih santosa āhāro nidrālpā (nidrālpam YK 5.30) manaso damah | śūnyāntahkaraṇāñ ceti ("karaṇāś ceti YK 5.31) yamā iti prakīrttitāḥ | 3-4 cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamah sarvendriyajayaḥ āhāranidrāśitavatātapaṭajayaś caivam śānaiḥ śānaiḥ sādhayet | 4 cf. YSV (PT p. 841): cāpalyan tu dure tyaktvā manah sthairyyam vidhāya ca | ekatru melanam nityam prāṇāmātre na sā matih (sāmabhīḥ YK 5.32c) | sadodāśinabhāvās tu sarvatrecchāvivarjanam ("vivarjītāḥ YK 5.32d) | yathālābhena santuṣṭaḥ paramēśvaramānasah | mānadarānaparityāga ete tu niyamā iti | cf. SSP 2.33 (PT p. 44): niyama iti manovṛttinām niyamanam | iti ekāntavāśo nihsaṅgatā audāsinyam yathāpraptisamtuṣṭir vairāgyam gurucaraṇāvarūḍhatvam iti niyamalakṣaṇam |

2 idānīm cett.] idānīm N₂U₁U₂ aṣṭāṅgayogasya cett.] aṣṭāṅgayoga^o E vicāraḥ cett.] vicāra U₂
°dhyānadhāraṇāsamādhīr iti EP₂] dhāraṇādhyānasamādhīr iti BL dhyānadhāraṇāsamādhī-
hiyāḥ N₁N₂ dhyānadhāraṇāsamādhī DU₁ 3 kathyante cett.] kathyate U₁ śāntīḥ β] śāntī^o α
śāṇīnam EU₁] śāṇīnam DLN₁N₂ śāṇīnam BP śāna U₂ indriyāṇām cett.] imdriyāṇām B āhāraḥ
svalpāḥ U₂] svalpāhāraḥ E āhāraḥ svalpāḥ BP āhāraḥ] svalpāḥ || L svalpāḥ N₁ āhāraḥ svalpāḥ
N₂ āhāraḥ svalpāḥ D āhāraḥ sajayaḥ U₁ nidrājayaḥ cett.] nidrāyā jayaḥ B nidrāyāḥ jayaḥ LU₂
4 śātyajayaḥ cett.] śātyajayaḥ N₁ śītoṣṇajayaḥ E uṣṇajayaḥ cett.] uṣṇajayaḥ BU₂ ausṇajayaḥ
U₁ om. E ete cett.] ya te BL yamāḥ cett.] yamāniyamāḥ P yamaḥ BL niyamāḥ E] niyamāḥ
αU₂ om. BPL khalu cett.] khalu N₁N₂U₂ manah DN₂U₁] om. cett. cāpala^o BEL] cāpala^o
PU₂ capala^o α nivārya cett.] nivārye D nirvārya BLP nivāraya U₁ sthairye cett.] om. BLDU₂
4-5 ekānte sevanam EN₁] ekāmta sevānam PDN₂U₁U₂ ekāmtasevānām BL 5 samā buddhiḥ
cett.] samā buddhi U₁U₂ audāsinyam E] udāsinyam BLPN₂ udāsinyām U₁ udāsinyā DN₁N₂
vastuna EP₂] vastunāh αBL kartavyā cett.] kartavyam U₁U₂ 6 paramēśvaranāma cett.]
paramēśvarah nāma U₁U₂ na cett.] om. DN₁N₂ vismarāṇiyam EN₁] vismarāṇiyam BDLPU₁
vismaniyam N₂ vismarāṇam U₂ manomadhye cett.] yan mano madhye U₂ mano U₁ na αU₂]
om. BELP iti niyamāḥ EP] iti niyamāḥ BLU₂ om. α

[XXXI. Procedure of Aṣṭāṅgayoga]

Now, the reflection of the eightfold yoga¹⁹⁵ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration¹⁹⁶ and absorption. Their characteristics are taught.

Peace, mastery of the six senses¹⁹⁷, little food, conquest of sleep, conquest of cold, [and] conquest of heat.¹⁹⁸ These are the observances.

Now, the restrictions: the mind is to be restrained from the unsteady state [and] caused to be grounded in tranquility, retreating to a lonely place, maintaining equanimity towards all kinds of living beings, indifference, one shall not desire any object, contentment with whatever is obtained, never forgetting the name of the highest lord, one shall not indulge in self-pity.

the *dvādaśānta* as the sixteenth support, cf. *Tantrikābhidhānakosha* 3, p. 210. *Netrodyota* explains: *nādyādhāraḥ paraḥ sūkṣmo ghanavyāptiprabodhakah* || “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.”

¹⁹⁵Given the extensive list of fifteen yogas presented at the beginning of this text does not list *aṣṭāṅgayoga*, one wonders why this type of yoga suddenly appears and why it was not included within the list methods of Rājayoga. Suffice it to say that he followed the structure of his main source text. A comparative analysis of the integration of Aṣṭāṅgayoga into the early modern complex yoga taxonomies can be found on p. ??.

¹⁹⁶The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjalayoga model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The critical edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J₁ and J₂) with Rāmacandra’s order. According to Vasudeva, 2004: 380–381, this reversed order frequently appears in yoga texts structured in *saḍāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā* and *Maitrāyanīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiranatantra*, *Mataigatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches this “reversed” order in its *pañcāṅga* schema. 2023: 168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *Śivayogapradipikā* 2.1–9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prāṇatosini* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Viraśaiva milieu of the fifteenth century. A useful table of the texts, including the reversed order, see Powell, 2023: 166.

¹⁹⁷The sixth sense is the mental faculty (*manas* or *citta*), cf. White, 2021: 18.

¹⁹⁸Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*śānti*), contentment (*santosa*), little sleep (*nindrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntaḥkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), mastery of all senses (*sarvendriyajaya*), and conquest of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*).

आसनस्य लक्षणं बहुग्रन्थेषु निरूपितमस्ति । तेनात्र न निरूप्यते । प्राणायामस्तु सुकुमरेण साधितुं न शक्यते । अतस्तस्य नाममात्रं कथ्यते । प्रत्याहारः कथ्यते । मनः संसारान्निवृत्यात्मनि स्थाप्यते । मनोमध्ये ये विकारा उत्पद्यन्ते । तेऽपि निवारणीयाः । अनेकचमत्कारिणी बुद्धिरुत्पद्यते । सा गोप्या । ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते ॥

Sources: 1 cf. YSV (PT p. 841): āsanāni ca tāvanti yāvanto jīvajantavaḥ | SSP 2.34 (Ed. p. 44): āsanam iti svasvarūpe samāsannatā | svastikāsanam padmāsanam siddhāsanam eteśām madhye yatheṣṭam ekam̄ vidhāya sāvadhānena sthātavyam ity āsanalakṣaṇam | 1-2 cf. YSV (PT p. 841): prāṇayāmas tridhā ceti bahudhā prathamaṁ śrūṇu | āsane prāṇasamānyāme na saktāḥ sukumārakāḥ | mahāpunyaprabhāveṇa śakyate tu mahātmānaḥ | 1-2 cf. SSP 2.45 (Ed. p. 45): prāṇayāma iti prāṇasya sthiratā | recakapūrakakumbhakasaṅghatākaraṇāni catvāri prāṇayāmalakaṣaṇāni | 2-4 cf. YSV (PT p. 841) = YK 7.6-7: kṛtvā kalevaramū śuddhamū kuryād yatnair mahātmānaḥ | mano nivārya samsāre viṣayesu tathaiva ca | manovikārān servāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavaty eṣu sarvanindācamatkṛtaḥ | 2-4 cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyaturaṅgānām pratyāhāraṇam vikāragrasanam utpannavikārasyāpi nivṛttir nirbhātīti pratyāhāralakaṣaṇām | 4 cf. YSV (PT p. 841) = YK 7.8: dhyānan tu dvividham proktam sthūlasūks-mavibhedataḥ | sthūlam mantramayam viddhi sūkṣmantu mantravarjjitam | cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvah | sa evātmeti yathā yadyat sphurati tattatsvarūpam eveti bhāvayet | sarvabhuṭeṣu samadṛṣṭiṣ ca | iti dhyānalakṣaṇam |

1 āsanasya lakṣaṇam α] āsanalakṣaṇam EPL āsanalakṣaṇam tu U₂ āsanam lakṣaṇām B bahugrantheṣu U₂] bahugrantheṣu BL bahuṣu gramtheṣu EP bahugramthe α nīrūpitam EPU₂] nīrūpitam | DN₁N₂ nīrūpyam BL nīrūpitam tan U₁ asti β] ataḥ α tenātra β] atrāyam N₁N₂ atrāyam D atra U₁ na EPU₁] om. cett. sukumāreṇa EP] kumāreṇa BLU₂ kūmāreṇa puruṣena α 2 atas tasya EPU₁] ataḥ tasya DN₁ ata tasya N₂ atā tasya U₂ ataḥ BL nāmamāṭram EPN₁U₂] nāmamāṭre DN₂U₁ nāma BL kāthya teβ] kāthitam α kāthya te cett.] pratyato E nīrvyātmanī em.] nīrvyātmani BLPU₁U₂ nīrvyātmani E nīrvyātmaṇi DN₁N₂ sthāpyate cett.] om. N₂ 3 vikārā cett.] vikārah P vikārāḥ D om. N₂ utpadyante cett.] om. N₂ te'pi cett.] om. N₂ nīvāraṇiyāḥ EPDN₁] nīvāraṇiyā BL vāraṇiyāḥ N₂ nīvāraṇiyāḥ U₁U₂ kāriṇī BELPU₁U₂] kārakarakārāni N₁N₂ kārakārāni D buddhir cett.] buddhi DN₁N₂ utpadyate cett.] utpadyate EBDU₂ utpadyatarām P 3-4 sā gopyā BLU₂] sā gopyāḥ N₂ sāmṛgopyāḥ DN₁ sā gaupyā U₁ sāmṛgopāmṛgam E om. P 4 dhyānam cett.] om. P ca cett.] om. PU₁U₂ bahutaram cett.] om. P prāg β] om. α uktam DU₁U₂] uktam | E uktam cett. tenātra cett.] tena atra DN₁U₁ nocyste cett.] na ucyate U₁

The characteristics of posture have been discussed in many works. For that reason, it is not discussed here.

Young persons can not practise breath control.

That is why it is just mentioned by name.¹⁹⁹

Withdrawal of the senses is taught. The mind is supposed to be turned away from the cyclic existence and caused to abide in the self. The changes that arises within the mind should also be restrained. An intellect that is capable of producing many wonders arises. This is to be kept secret.

Meditation has been taught many times before. Because of that, it is not discussed here.²⁰⁰

¹⁹⁹ It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (*āsane prāṇasanyāme na śaktāḥ sukumārakāḥ | mahāpunyaprabhāvēna śakyate tu mahātmanā |*). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3-10, 7.23-24 and 7.68-72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇayāma* can not be determined since it is absent in the quotes of *Prāṇatoṣinī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, consciously decided to exclude these teachings due to the reason he presents. Therefore, he probably directly hints at his audience: *sukumāras*, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, even young princes.

²⁰⁰ Rāmacandra perhaps refers to the teaching of the nine *cakras* and other sections of the text in which meditation is mentioned. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4-33, cf. 2023: 165, 212-215. He might also hint at the various methods he subsumes under Lakṣayoga. Rāmacandra probably also consciously decided to skip a description of *saṃādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *saṃādhi* as: "Samādhi is the immovable intellect devoid of inhalation, exhalation, etc." (*saṃādhir niścalā buddhilḥ svāsocchvāśādīvarjitaḥ |*). If, indeed, the purpose of Rāmacandra's text was to teach Rājayoga to young courtiers and princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

[XXXII. piṇḍabrahmāṇḍayor aikyam]

इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मात्ब्रह्माण्डमध्ये ये पदार्थास्तेऽपि पिण्डमध्ये सन्ति । ते कथ्यन्ते । पादयोरङ्गुष्ठतले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जङ्घामध्ये सुतलं वर्तते । जान्वोर्मध्ये वितलं वर्तते । ऊर्वोर्मध्येऽतलं वर्तते ।

Sources: 2-3 cf. YSV (PT p. 841): piṇḍabrahmāṇḍayor aikyam śrṇv idānīm prayatnataḥ | brahmāṇḍe santi ye cāñḍāḥ piṇḍamadhye 'pi te sthitāḥ | 2-3 cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvittir bhavati | 3-4 cf. YSV (PT pp. 841-42): talaṁ pādāṅguṣṭhatale tasyopari talātalam | mahātalam gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūrvormadhye 'talaṁ proktam saptapātalam īritam | talaṁ talātalañ ceti mahātalarasātalam | saptapātalam etat tu sutalam vitalātalam | 3-4 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmaṇ pādātale vasati | pātālam pādāṅguṣṭhe | talātalam aṅguṣṭhāgre | mahātalam pādaprṣṭhe | rasātalam gulphe | sutalam jaṅghāyām | vitalam jānvoh | atalam ūrvoh |

2 **piṇḍa**^o cett.] piṇḍa^o DN₁ **brahmāṇḍayor** BELP] "brahmāṇḍayoh αU₂ **aikyam** cett.] ekyam B ekam N₂ **tasmāt** cett.] tasmā B tasmāntē N₂ **padārthāś** cett.] padārthāḥ DN₁ padārthā N₂ U₁ te 'pi cett.] te BLP sarve pi U₁ tanmadhye U₂ **santi** cett.] santiti E sati BU₂ sam̄i^o L te DN₁N₂] om. cett. 3 **kathyante** cett.] kathyate BPU₁ **pādayor** cett.] padas E pādayos PL pādayas B pādayo^o U₂ **aṅguṣṭatale** em.] amguṣṭatale U₁ amguṣṭatale DN₁N₂ "mguṣṭatale U₂ tālas BL tele P tale E **talām** cett.] talam ca U₁ mūlam rasātalañ U₂ **tadupari** em.] tadupari U₁ tādupari DN₁N₂ pādopari β **vartate** cett.] vartate | pādopari talām vartate P **gulphayor** β] gulpho α **mahātalam** β] parimahātalam α **jaṅghā^o** cett.] jaghā^o U₂ om. P 4 **sutalam** cett.] stutalam B om. P **vartate** BELU₂] om. cett. **jānvormadhye** DU₁] jānvomadhye N₁N₂ jānumadhye EPU₂ jānubhyām BL **vartate** EBL] om. cett. 'talām E] atalam cett. **vartate** ELB] om. cett.

[XXXII. Identity of the universe and the body]

Now, there is the identity of the universe and the body.²⁰¹ Because of that, the objects which exist in the universe are also in the body. They are taught.

Tala exists at the base of the big toe[s] of the feet. On top of the feet exists Talātala. Mahātala exists at the two ankles.²⁰² Sutala exists within the lower leg. Vitala exists within the knee. Atala exists within the two thighs.²⁰³

²⁰¹The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see Mallinson and Singleton, 2017: 174–178.

²⁰²A description of *rasātala* is missing in the *Yogatattvabindu*. Either this item of the enumeration was lost in transmission or an authorial mistake. A phrase like “*gulphopari rasātalāñ vartate*” would be expected at this point of the text. Both source texts Rāmacandra used describe *rasātala* right after the description of *mahātala*.

²⁰³Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The higher *lokas* (1–7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8–14), which are here mapped onto the human body, constitute the different “hells” and are the abode of the *nāgas* or serpents and demons, cf. Haag, 2011: 503–504. According to Āranya in his *bhāṣya* on *Yogaśūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual’s *karma* has been accounted for and borne their due fruits (Bryant, 2009: 353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p.180. Directly related to the *Yogatattvabindu* is the depiction of a Siddha’s body that shows the equivalence of the self and the universe in the manuscript of *Siddhasiddhāntapaddhati* located in Mehragarh Museum Jodhpur, see p.181.

[XXXIII. piṇḍamadhye lokatrayam]

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

[XXXIV. uparitanam lokacatuṣkam]

- 5 इदानीमुपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः ।
तदण्डनालीमध्ये तपोलोकः । दण्डकमलमध्ये सत्यलोकः ॥

Sources: 2 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokam śrnu priye | mūlādhāre tu bhūrloko liṅgāgre tu bhuvas tataḥ | svarloko liṅgamüle tu merumüle mahas tathā | cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam nābhishthāne evam lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakaḥ sa evendraḥ | 5–6 cf. YSV (PT p. 842): merucchidre janoloko merunādyām tapas tathā | kamale martyalokas tu iti lokaḥ prthak prthak | bhūrbhuvaḥsarmahā ceti janaś caiva tapas tathā | saptamah satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pāṭālair bhuvanāni caturdaśa | 5–6 cf. SSP 3.4 (Ed. p. 49): daṇḍāṅkure maharlokah daṇḍakuhare janolokaḥ | daṇḍanāle tapolokaḥ | mūlakamale satyalokaḥ |

2 idānīm cett.] idānīm upati tataṁ lokam U₁ piṇḍamadhye cett.] pimḍopari L piḍopiri B śarīramadhye E liṅgāgre cett.] liṅgamüle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka° BL om. N₁N₂ liṅgamüle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravarlokaḥ U₁ 5 idānīm BELP] idānīm αU₂ uparitanam DEU₁] uparitana° LU₂ uparitanam N₁N₂ uparitana° PB lokacatuṣkam DPN₁N₂U₂] lokacatuṣka E lokah catuṣṭayaṁ BL lokam catuṣkam U₁ prṣṭhadanḍāṅkure cett.] prṣṭhadamḍāṅkule N₂ prṣṭhadamḍāṅkure P damḍaṣṭāt̄hemskure B damḍaṣṭāt̄hemskure L maharlokah cett.] maharlokā B daṇḍachidra° cett.] daṇḍaschidra° P damḍasthita° U₁ uchidra° U₂ janalokaḥ cett.] janaloka BL 6 taddaṇḍa° cett.] daṇḍa° U₂ °nāli-madhye em.] °nādīmadhye EU₁ °nālimadhye PU₂ °nālikāmadhye B °tālikāmadhye L °nālamadhye B °nāli N₁N₂ tapolokaḥ cett.] polokaḥ B daṇḍakalamadhye cett.] daṇḍamalamadhye EU₁

Notes: 6 taddaṇḍanādīmadhye After section XXXIV up until section XLVIII, approximately 25% of the entire text disappears in the two most important witnesses of the α-group. The two Nepalese manuscripts N₁ and N₂ exhibit a substantial lacuna, which further suggests their close affiliation. They must both be derived from the same exemplar. The omissions of the readings of N₁ and N₂ will not be documented in the apparatus until after their respective *lacunae* to prevent an unnecessarily inflated critical apparatus with entries for every omitted word. The reader will be informed in this apparatus layer once their evidence resumes.

[XXXIII. Triad of worlds]

Now, the threefold world within the body is taught.²⁰⁴ The earth realm (*bhūrloka*) is situated at the root support (*mūladhāra*). The atmosphere (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is at the base of the penis.

[XXXIV. Tetrad of the upper worlds]

Now, the upper tetrad of worlds is taught. The world of greatness (*maharloka*) is at the sprout of the staff of the back. The world of men (*janaloka*) is within the opening of the spine.²⁰⁵ In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). Within the lotus of the spine is the world of truth (*satyaloka*).²⁰⁶

²⁰⁴The earliest conception of the equation of the cosmos with the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgitā* and the *Kurma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see Munoz and Lorenzen, 2011:88. For a detailed exposition of the Purāṇic concept of the universe in Patañjali's yoga, see the commentaries on *Patañjalayogaśāstra* 3.25, i.e., Āranya, 1983: 297–304 or Bryant, 2009:353–356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15–19. For a collection of references to the yogic body, see Mallinson and Singleton 2017: 171–227.

²⁰⁵The localisation of the upper tetrad of worlds occurs along the spine, which is imagined as a lotus. While the *Yogatattvabindu* and the *Siddhasiddhāntapaddhati* locate *maharloka* at the sprout ("āṅküre) of the spine, in the *Yohasvarodaya* we read about the root ("mūle) of the spine. The next world *janaloka* is at the opening ("cidra") of the spine. In the context of the simile of the spine with the lotus, this must be the rhizome of the lotus because the tube of the stem grows from it. I would like to thank Mallinson for this hint. This rhizome is likely the root-bulb mentioned in the body in *Yogatattvabindu* III, from which the central channel emerges. The *satyaloka* within the lotus of the spine may be the lotus of the eighth or ninth *cakra* (section XI–XII).

²⁰⁶For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16–26 or *Vāyu Purāṇa* 5.39.

[XXXV. catvāro lokasvāminah]

अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । तेऽपि पिण्डमध्ये वर्तन्ते । शरीरमध्ये द्वे कुक्षौ ॥ द्वे शक्तिन्योः ॥ वक्षःस्थले ॥ कण्ठमूले ॥ कण्ठमध्ये ॥ लंबिकाया मूले ॥ तालुद्धारे ॥ तालुमध्ये ॥ ललाटे ॥

Sources: 2-4 cf. YSV (PT p. 842): atha brahmāñdamadhyasthāś catvāro lokapälakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | indro brahmā viṣṇur iśāś catvārāś cātmadevatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | śṛṣṭikarttā ca tatraiva svādhiṣṭhāne mahān harīḥ | maṇipūre śūlapāṇiraṣṭasiddhiśvaro mahān | tāludvāre tālumadhye laṭāte vakṣakanṭhake | 2-4 cf. SSP 3.4-5 (Ed. pp. 50-52): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhimānasvarūpi tiṣṭhati | viṣṇulokaḥ kuksau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārako bhavati | hrdaye rudralokaḥ | tatra rudro devatā | piṇḍamadhye ugrasvarūpi tiṣṭhati | vakṣaḥsthala iśvaralokaḥ tatreśvaro devatā | piṇḍamadhye trptisvarūpi tiṣṭhati | kanṭhamūle sadāśivalokaḥ tatra sadāśivo devatā piṇḍamadhye saumyarūpi tiṣṭhati | kanṭhamadhye nilakanṭhalokaḥ tatra nilakanṭho devatā | piṇḍamadhye 'bhayasvarūpi tiṣṭhati | tāludvāre śivalokaḥ | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpi tiṣṭhati | lambikāmūle bhairavalokaḥ | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpi tiṣṭhati | tatrābhyanṭare mahāsiddhalokaḥ | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpi tiṣṭhati | lalāṭamadhye 'nādilokaḥ | lalāṭamadhye 'nādilokaḥ | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpi tiṣṭhati |

2 catvāro DU₁] caturdaśā° cett. lokasvāminah D] lokāḥ svāminah U₁ °lokāsthānāni BLP °lokāḥ stānāni U₂ °lokāni sthānāni E te 'pi EU₁] tānyapi cett. piṇḍamadhye EU₁] piṇḍe BELU₂ piḍe P vartante E] vartate cett. dve kukṣau em.] dvau kukṣau BL dvau kukṣi EP₂ dvau kukṣināu D dvau kukṣināu U₁ 2-3 dve śaktinyoḥ SELLMER conj.] dve sakthinī ELU₂ dve sakthinī PB vartate DU₁ 3 vakṣaḥsthale em.] vakṣaḥsthale DU₁ vakṣaḥ sthalam EB vakṣaḥschalam P vakṣassthalam U₂ kanṭhamūle LU₂] kamṭhamūlam EPB kamṭhasya mūle DU₁ kanṭhamadhye DU₁] kamardhye B kamṭhamadhyam EL kamṭhamadhyah PU₂ lam̄bikāyā mūle DU₁] lam̄bikāmūlam β tāludvāre DU₁] tāludvāram β tālumadhye DU₁] tālumadhyam β 4 lalāṭe DU₁] lalāṭamadhye E lalāṭamadhyam BLP₂

[XXXV. Lords of the world]

Now, there are four lords (1-4) of the world in the universe.²⁰⁷ They also exist in the body. [Other deities and worlds exist within the body]²⁰⁸ two in the belly (5-6), two in the thighs (7-8), at the location of the chest (9), at the pit of the throat (10), in the centre of the throat (11), at the root of the uvula (12), at the entrance of the palate (13), at the forehead (14),...²⁰⁹

²⁰⁷Only the reading of D and U_I (α -group) is plausible and *lectio difficilior*. The source text confirms this; the *Yogasvarodaya* introduces the *lokapālakāḥ*, which Rāmacandra rewrites into *lokasvāmināḥ*. In the β -group, the subject was not understood and rewritten in an attempt to fix the passage. This fact, and the incompleteness of this following list, resulted in the introduction of the *caturdāśalokāsthānāni*.

²⁰⁸I decided to add the words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

²⁰⁹Rāmacandra greatly simplifies its source texts here. The parallel passages in the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati* provide much more detail. The background of what Rāmacandra wants to express lies somewhere between the two sources available to him (see sources in the first layer of the *apparatus criticus*). I translate the respective passage in the *Prānatosinī* quoted with reference *Yogasvarodaye* (Ed. p. 842) as follows: “There are now four world keepers amid the external universe. Having recognized these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra is the one with the trident in hand, the great lord of the eight supernatural powers (Viṣṇu). (4) at the gate of the palate, (5) amid the palate, (6) on the forehead, (7) in the chest and (8) throat, (9) at the junction in the skull, and at (10) the uvula, (11) as well as at the opening of Brahman and (20) at the nine *cakras*, upper *cakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail.” The translation of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of the physical locations listed by Rāmacandra: “Thus, Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kukṣau*). Viṣṇu is the deity there. In the body, he manifests as the performer of various forms of activity. In the heart is the world of Rudra. Rudra is the deity there. Within the body, he resides in the form of strength. In the location of the chest (*vakṣasthale*) is the world of Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kanthamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial. In the centre of the throat (*kanthamadhye*) is the world of Nilakanṭha. Nilakanṭha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāludvāre*) is the world of Śiva. There, Śiva is the deity. Within ...”

शृङ्गाटिकायाम् ॥ कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्त्रे ॥ ऊर्चकमलिन्यां त्रिकूटस्थाने ॥
एवमेकविंशत्थानेष्वेकविंशतिब्रह्मांडानि वसन्ति ।

[XXXVI. saptadvīpāni piṇḍamadhye]

इदानीं सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरो-
मध्ये शाल्मलिद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये कौचद्वीपः ॥ शरीरस्य लोममध्ये गो-
मयद्वीपः ॥ नखमध्ये श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि देहमध्ये तिष्ठन्ति ।

Sources: 1-2 cf. YSV (PT p. 842): śrṅgātikā kapāle ca lambikā brahmarandhrake | navacakram ūrdhvacakrañ ca trikūṭety ekavimśatiḥ | brahmāṇḍānī vasantiti jñātavyāni prayatnataḥ | 1-0.0 cf. SSP 3.4-5 (Ed. pp. 52-53): śrṅgāte kulalokah | tatra kuleśvaro devatā | piṇḍamadhye āandas-varūpi tiṣṭhati | śāṅkhamadhye nalinisthāne 'kuleśalokah | tatra akuleśvaro devatā | piṇḍamadhye nirabhimānāvasthā tiṣṭhati | brahmarandhre parabrahmalokah | tatra parabrahmadevatā | piṇḍamadhye paripūrnādaśā tiṣṭhati | ūrdhvakamale parāparalokah | tatra paramēśvaro devatā | piṇḍamadhye parāparabhävas tiṣṭhati | trikūṭasthāne sāktilokah | tatra paraśaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakartṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptapāṭalasahitaikav-imśatibrahmāṇḍasthānavigacarāḥ | 4-6 cf. YSV (PT p. 842): saptā dvipāni kathyante 'dhnūnā tāni śrṇu priye | jambūdvipas tu majjāyām śākadvipas tu madhyamahā | śālmađvipah śiromadhye māmsamadhye kuśas tathā | twaci krauñco lomamadhye gomayadvipa iritaḥ | nakhamadhye tathā śvetah saptadvīpā vasundharā | jambū śākas tathā śālmah kuśah krauñcas ca gomayah | śvetah sapteti khanḍāni saptakhanḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāni ca | 4-6 cf. SSP 3.7 (Ed. p. 54): majjāyām jambūđvipah | asthiś śākadvipah | śirāsu sūkṣmadvipah | tvakṣu krauñcadvipah | romasu gomayadvipah | nakheśu śvetadvipah | māmse plakṣadvipah | evam saptadvipah |

1 śrṅgātikāyām DU₁] śrṅgātikā β kapālamadhye em.] karālamadhye L kapolamadhye BDEPU₁U₂ kamalinimadhye cett.] kamalinimadhyam BL brahmarandhre DU₁] brahmaṇdhra° E brahmaraṇdhram BLPU₂ ūrdhvakamalinyām trikūṭasthāne BIRCH em.] urdhvakamalinyās trikūṭasthānam U₂ urdhvakamalinyāḥ trikūṭasthāne U₁ ūrdhvakamalinyāḥ || trikūṭasthāne || saptapāṭale D ūrdhvam kamalinyā trikūṭasthānam LP kamalinyām strikūṭasthānam B kamalinyas trikūṭasthānam E 2 evam cett.] evam D ekavimśasthāneś P] vimśasthānek° B ekam vimśasthāneś L ekavimśatisthāne DE ekavimśasthān U₂ ekavimśat-ibrahmāṇḍāni EDU₁] ekavimśabrahmāni BLPU₂ vasanti cett.] vasamti BL 4 kathyante cett.] kathyate BL jambu cett.] jaṁbu P asthi DE] asthi P asti BLU₁U₂ śākadvipah DEPU₂] śākaladvipah BL sāktidvipah U₁ 4-5 śiromadhye DU₁U₂] śirāmadhye BEP śāriramadhye L 5 śālmalidvipah cett.] śālmalidvipah U₂ sākaladvipah B śākadvipah L lomamadhye cett.] lomamadhye U₁U₂ 5-6 gomayadvipah DU₁] gomedadvipah cett. 6 nakhamadhye cett.] taravamadhye LU₁ śvetadvipah DU₁] puškaradvipah cett. dvipāni cett.] rūpani DU₁ guptāni BLPU₂] gupta° DU₁ om. E dehamadhye BIRCH conj.] madhye cett.]

at the junction (15), in the middle of the skull (16), at the centre of the lotus pond (17), at the aperture of Brahman (18), and at the place of the three peaks above the lotus (19–21). Thus, the 21 worlds reside in 21 locations.²¹⁰

[XXXVI. Seven continents within the body]

Now, the seven continents within the body²¹¹ are taught.²¹²

(1) Within the marrow is the continent [called] Jambu. (2) Within the bones is the continent [called] Śāka. (3) In the head is the continent [called] Śālmali. (4) In the flesh is the continent [called] Kuśa. Within the skin is the continent [called] Krauñca. (6) Within the body hair is the continent [called] Gomaya. (7) In the nails is the continent [called] Śveta. These hidden continents are situated within the body.²¹³

the body, he exists in his matchless form. At the root of the uvula (*lambikāmūle*) is the world of Bhairava. There, Bhairava is the deity. In the body, he exists in the most excellent form. Therein is the world of Mahāsiddha. Mahāsiddha is the deity there. In the body, he exists in the form of awakening. Within the forehead (*lalāṭamadhye*) is the world of Anādi. Anādi is the deity there. Within the body, he is situated in the form of the blissful supreme destroyer. At the crossroads of the three paths (*śrīgate*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śaikhāmadhye*) at the location of Nalini is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmaṇandhre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrdhvakamale*) is the world of Parāpara. There, Parameśvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, it is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body.” Possibly, a larger chunk of Rāmacandra’s text is lost here. If, however, just minor parts of the text have fallen prey to decay, it is fascinating that he refrains from mentioning the various deities, which once again would underline the profanist agenda of the text.

²¹⁰ Unfortunately, the transmission of Rāmacandra’s texts only contains fourteen locations.

²¹¹ *Hatharatnāvalī* 4.39 identifies the seven continents with the seven *dhātus*.

²¹² The world of earth (*bhurloka*) consists of seven continents and seven oceans.

²¹³ This diagnostic conjecture is based on the reading of *Yogasvarodaya*.

[XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्राः कथ्यन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ व-
सामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदोमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्य-
मध्येऽमृतसमुद्रः ॥ पादमध्ये कूर्मस्थानम् ॥

5

[XXXVIII. navadvāramadhye navakhaṇḍāni]

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

Sources: 2-4 cf. YSV (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitāḥ | lavaṇekṣusurāśarpirdadhidugdhajalāntakāḥ | lavaṇām svedamadhye tu ikṣūrakte madhu tvaci | sarpir medo vasāmadhye dadhi kṣirām lalāṭake | vīryamadhye 'mrto jñeyāḥ pāde kūrmaḥ sthito mahān | 2-4 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudraḥ | sukre 'mratasamudraḥ | lālāyāṁ kṣirasamudraḥ | kaphe dadhisamudraḥ | medas gṛhtasamudraḥ | vasāyāṁ madhusamudraḥ | rakte ikṣusamudraḥ | evam̄ saptasamudrāḥ || 6-7 cf. YSV (PT p. 843): idānīn tu navadvāre navakhaṇḍāni samśrūṇu | pāvīvādau bhāratām khaṇḍām kāśmīram trika-maṇḍalam | dvijakhaṇḍām ekapādām khaṇḍām vakṣye samāṇḍalam | kaivarttām garṭtagānd-hāram navakhaṇḍām iti sthitam | 6-7 cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vas-anti bhāratkhaṇḍāḥ kāśmirakhaṇḍāḥ karparakhaṇḍāḥ śrikhaṇḍāḥ śāṅkhakhaṇḍāḥ ekapā-dakhaṇḍāḥ gāndhārakhaṇḍāḥ kaivartakhaṇḍāḥ mahāmerukhaṇḍāḥ evam̄ navakhaṇḍāḥ|

2 saptasamudrāḥ cett.] samudrāḥ BL kathyante cett.] kathyate B kathyete D prasvedamadhye cett.] svedamadhye U₁ kṣārasamudraḥ cett.] sārasasamudraḥ L kṣārasasamudraḥ U₁ kṣārasāgarāḥ U₂ lalāṭamadhye cett.] lālāmadhye P kṣirasamudraḥ cett.] kṣirāḥ samudraḥ E 2-3 vasāmadhye cett.] vāṇīmadhye E vīryamadhye svāduḥ samudraḥ || majjāmadhye U₂ **3 madhusamudraḥ** EP] madasamudraḥ B madyasamudraḥ L madhusamūdraḥ U₂ medo° BEP] meda° cett. **raktamadhye** PU₁U₂] vasāmadhye madhusamudraḥ || raktamadhye D vasāmadhye madhusamudraḥ raktamadhye U₁ rasamadhye E ikṣusamudraḥ BDL] ikṣurasamudraḥ U₁U₂ ikṣurasasamudraḥ EP **4 'mratasamudraḥ** U₁] amṛatasamudraḥ D svādusamudraḥ E svādukasamudraḥ BL svādudakasamudraḥ P pādāmadhye cett.] karmasthāna pādāsamadhye B karmasthāna pādāmadhye L pādāmtale D kūrmasthānam cett.] om. BL **6 navadvāra-madhye** EU₁] navadvāreṣu EPU₁ om. BL **navakhaṇḍāni** BPLU₂] navakhaṇḍāḥ DU₁ om. E kathyante cett.] kathyate U₁ bharatakhaṇḍāḥ DU₁] mukhe bharatakhaṇḍāḥ BPL pādāmadhye kūrmasthānam || mukham̄ bharatakhaṇḍām U₂ om. E kāśmirakhaṇḍāḥ DU₁] nāśikayoh kinnarakhaṇḍanarahariκhaṇḍauḥ E nāśikayoh kinarakhaṇḍe 3 P nāśikayor madhye kināra-hariκhaṇḍā B nāśikayor madhye kinārasimhakhaṇḍā L nāśikayoh || kinnara || harikhaṇḍā U₂ strīmaṇḍalakhaṇḍāḥ DU₁] om. cett. **7 dvijakhaṇḍāḥ** DU₁] netrayoḥ ketumāla bhadrāśvau E ne-trayoy ketumāla bhadrāśve 4 P netrayo ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U₂ **ekapādakhaṇḍāḥ** D] yekapādakhaṇḍāḥ U₁ om. cett. **rākṣasakhaṇḍāḥ** DU₁] karṇayoy hiranmayakhaṇḍā ramyakhaṇḍā E karnayor hiranmayaramyakhaṇḍā 5 P karnayor hiranmayaramyakhaṇḍā BL karṇayoh || hiranmaya || ramyakamde U₂ ghāndhārakhaṇḍā DU₁] gude kurukhaṇḍāḥ E gude kurukhaṇḍāḥ 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍām U₂ **kaivarttakhaṇḍāḥ** DU₁] limge ilāvṛtakhaṇḍāḥ E limge ilāvṛtaḥ 7 P ilāvṛtam BL limge ulāvṛtam U₂ **garbhakhaṇḍāḥ** DU₁] evam̄ navakhaṇḍāḥ U₂ om. cett.

[XXXVII. Seven oceans within the body]

Now, the seven oceans within the body are taught.²¹⁴ (1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the ghee ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle.²¹⁵

[XXXVIII. Nine regions within the nine Doors]

Now, the nine continents²¹⁶ within the nine orifices²¹⁷ are taught: Bharata (1), Kāsmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).²¹⁸

²¹⁴ Rāmacandra, who bases his descriptions of the seven oceans on the YSV (PT pp. 842-43) (cf. sources on previous page) changed the order of oceans slightly. The respective passage can be translated as follows: “The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavaṇa*), sugar (*ikṣu*), wine (*surā*), butter (*sarpīr*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within the sweat, (2) sugar in the blood, (3) wine in the skin, (4) ghee in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle (the earth represented as a tortoise floating on water) is situated at their feet.”

²¹⁵ The earth consisting of seven islands with mount meru in its centre represented as a tortoise floating on waters of the seven oceans, cf. Mārkaṇḍeya Purāṇa 58, Bhāgavata Purāṇa 5.16-26 and Bryant, 2009: 354.

²¹⁶ The island of Jambudvīpa consists of nine continents.

²¹⁷ The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

²¹⁸ There is complete divergence between the two main groups of manuscripts. I edited according to the α -group since their readings are close to the source texts. The β -group rewrote the passage by adding the names of the nine doors. The names are partially lacking in *Prāṇatośinī* and missing entirely in the *Siddhasiddhāntapaddhati*. The β -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The β -group situates (1) the Bharatakhanda within the mouth, (2-3) the Kinnara- und Harikhanda in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khanda] in the eyes, (6-7) the Hiranyamaya- and Ramyakakhanda in the ears, (8) the Kurukhana at the anus, and (9) the Ilāvṛta[-khanda] at the gender (9). This system, along with a lengthy description with many details, is presented in Parākhyatantra 5.61-93.

[XXXIX. piṇḍamadhye 'ṣṭakulaparvatāḥ]

इदानीं पिण्डमध्ये इकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृष्ठमध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कन्धे मन्दराचलः ॥ दक्षिणकर्णविन्ध्याचलः ॥ वामकर्णं मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः हस्तयोः पादयोरङ्गुलीनां
 5 मूलेषु वर्तन्ते ।

Sources: 2–5 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śṛṇu yatnataḥ | merudanḍe sumerus tu piṭhamadhye himālayaḥ | vāmaskandhe tathā dakṣe malayo mandarācalah | vindhyas tu dakṣiṇe karne vāme maināka iṣvari | lalāṭe madhyadeśe tu śrīśailaḥ parameśvari | tathā brahmakapāṭasthah kailāsaḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīśailo mainākaś ceti kailāso 'ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśināḥ | 2–5 cf. SSP 3.10 (Ed. p. 56): meruparvato merudanḍe vasati | kailāso brahmakapāṭe vasati | himālayah prṣṭhe | malayo vāmakandhare | mandaro dakṣiṇakandhare | vindhyo dakṣiṇakarne | maināko vāmakarne | śrīparvato lalāṭe | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliṣu vasanti |

2 idānīm DU₁] idānīm cett. piṇḍamadhye DU₁] om. cett. 'ṣṭakulaparvatāḥ em.] aşṭakula-parvatāḥ PDU₁ aşṭakulaparvatā U₂ aşṭamakulaparvatāḥ BEL meruparvataḥ em.] merumpar-vataḥ DU₁ merumamḍaraḥ cett. 2–3 kailāsaparvataḥ DU₁] kailāsaḥ cett. 3 prṣṭhamadhye EU₂] prṣṭham madhye P prthvīamadhye BL paitimadhye D paithamadhye U₁ himācalah cett.] himācalah || parvataḥ D himācalaparvataḥ U₁ dakṣiṇaskandhe cett.] dakṣaṇaskamḍhe DU₁ dakṣiṇakarne cett.] dakṣaṇakarne DU₁ 4 śrīśailaḥ cett.] śrīśailasaḥ B parvatāḥ DU₁] śailaḥ EU₂ śailā BPL amṛgulināṁ DEP] amṛgulibhyāṁ U₁ amṛguli° BL 5 mūleṣu cett.] madhye DU₁ vartante cett.] vartate BL parvate U₁

[XXXIX. Eight major mountains within the body]

Now, the eight major mountains²¹⁹ within the body are taught.²²⁰ (1) Within the spine is Mount Meru.²²¹ (2) Within the door of Bahman is Mount Kailāsa.²²² (3) Within the back is the Himālaya.²²³ (4) Within the left shoulder the mountains of Malaya.²²⁴ (5) Within the right shoulder Mount Mandara.²²⁵ (6) In the right ear, the Vindhya mountain.²²⁶ (7) the Maināka[-mountain]²²⁷ is in the left ear. (8) Within the forehead Śrīsaila.²²⁸ Other mountains exist in the roots of the fingers of the hands [and] toes of the feet.

²¹⁹The eight major mountains of Jambudvipa.

²²⁰*Haṭharatnāvalī* 4.38ab situates all major mountains within the bones of the spine: *viñā-dāñḍamayo merur asthini kula-parvatāḥ* | “The bones of Mount Meru resembling a *viñā* are the major mountains.” A related idea is expressed within *Yogavāsiṣṭha* 73.59cd: *jambūdvipe mahāmerum kula-parvatasamkulam* || 59 ||. “In the continent of Jambudvipa, there is the great Mount Meru, filled with noble peaks.”

²²¹Mount Meru is considered to be situated at the centre of the universe. According to *Amṛ-tasiddhi* 2.1, the central channel (*susumṇā*, *madhyamā*, etc.) is situated within Mount Meru.

²²²Cf. *Hathatattvaumudi* 31.1-7. Here, Sundaradeva situates Mount Kailasā at the center of the thousand-petalled lotus. Furthermore, he associates Mount Kailasā as the abode of Śiva, having the nature of the form of *bindu*, etc.

²²³In the *Hathasāṃkhetacandrikā* (ORI B 220 f. 10r) the Himālaya is supposed to be visualized in the context of *cikitsā* for *doṣas* arising for the yogin who does not heed the rules of proper time and place in yoga practice. If the practitioner is shaking, he shall visualize the Himālaya (*nagendra*) in his heart.

²²⁴The term *malayācala* usually refers to the mountain range on the west of Malabar (see Boethling, 1858: 37).

²²⁵In the *samudramanthana* episode of the *Viṣṇupurāṇa* (Ed. p. 75) Mount Mandara was used as a churning rod to churn the ocean of milk.

²²⁶In *Bodhasāra* 12.1.6 the immobility of the mind through the practice of yoga is compared to the great mount Vindhya (*niścalatvam prajāyeta vindhyasyeva mahāgireḥ* ||6||).

²²⁷See *Puranic encyclopaedia*, p. 468 for references.

²²⁸The mountain has been associated with yoga practice, cf. *Yogatārāvalī* 28.

[XL. śarīre navanādyah]

इदानीं शरीरे नवनाड्य इष्टिति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गङ्गा यमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्द्विराः स्नोतांसि तटाकानि वापीकूपा द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ।

Sources: 2-4 cf. YSV(PT p. 843): śarīre navanāḍīsthā narmadā ca maheśvari | iḍāyāṁ yamunā devi piṅgalāyāṁ sarasvatī | susumnāyāṁ vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati | dvisaptatisahasreṣu nadinada-parisravah 2-4 cf. SSP 3.II-12 (Ed. p. 57): pīnasā yamunā gaṅgā candrabhāgā sarasvatī | vipāṣā śatarudrā ca śirātriś caiva narmadā | evam navanadyo navanāḍiṣu vasanti | anyā upanadyah kulyopakulyā dvisaptatisahasranādiṣu vasanti |

2 śarīre cett.] śarīramadhye EU₂] navanadyas EU₂] navanadyas BLP navānadyas D ṣaṭvānadyahs U₁ tiṣṭhanti cett.] tiṣṭhati DU₂ navānām̄ nadinām̄ cett.] navanadinām̄ E vartante cett.] nivartamte U₂ vartate B 3 sarasvatī cett.] sarasvatī L vipāṣā cett.] vaipaṣā DU₁ śatarudrā em.] śatāhrdā DPU₁ śatahradā E śāśatāhrdā B śātadrumā U₂ irāvati DE] irāvati BLP U₁ om. U₂ aparā cett.] gamdakī U₁ nadyopanadinirjharāḥ srotāmsi em.] nadyopanadinair bhurasrota° D nadyūpanadinair bhurasrota° U₁ nadyo nadānirjñārā srotāmsi P nadyo nadānirjñārāsty etāmsi BL nadyo nadānirjñārāsrotāsi U₂ nadyo nadāni srotāmsi E taṭākāni E] taṭāka D taṭāni BLP taṭāga U₁ taṭāhāni U₂ 4 vāpiκūpā cett.] vāpiκupāh D dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍiṇām̄ cett.] sahaṣraṇāḍi EU₁ tiṣṭhanti cett.] tiṣṭhamṭi U₁

[XL. Nine rivers within the body]

Now, within the body, nine rivers²²⁹ are situated. Within it, the courses of the nine rivers exist. Gaṅgā, Yamunā, Vitastā,²³⁰ Candrabhāgā,²³¹ Sarasvatī,²³² Vipāśā,²³³ Śatarudrā,²³⁴ Irāvati²³⁵ und Narmadā.²³⁶ Other rivers and waterfalls near the rivers, streams, lakes, ponds and wells are within the 72000 channels.²³⁷

²²⁹The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Hathapradipikā* 3.108.

²³⁰The Jhelum river that originates in Kashmir and flows through present-day Pakistan. Cf. Slaje, 2014: 325 and Geldner, 1907: 160.

²³¹This is the Cenab River, cf. Nandikeśvara, Coomaraswamy, and Duggirala 2017. The river begins at the confluence of the Candrā and Bhāgā rivers near Tandi in the upper Himalayas in the Lahaul and Spiti districts of Himachal Pradesh. The river flows through the Jammu region in the south of the Union Territory of Jammu and Kashmir and the plains of Punjab, where the Jhelam and the Ravi flow into it.

²³²Name of an important river in Vedic times. Cf. Wilke and Moebus, 2011: 310.

²³³The present-day river Beas in the Punjab, cf. Geldner, 1907: 162.

²³⁴Probably the Sutlej River. The longest of the rivers that flows through the Punjab.

²³⁵The Rāvī river of the Punjab, cf. Monier-Williams, 1899: 168.

²³⁶The Narmada River flows from east to west in India, rises in the Amarkantak hills in the state of Madhya Pradesh, crosses the central highlands, flows through the states of Maharashtra and Gujarat and finally flows into the Gulf of Khambhat in the Arabian Sea.

²³⁷The comparison of the lists of the rivers of *Yogatattvabindu*, *Yogasvarodaya* and *Siddhasiddhāntapaddhati* allows conclusions to be drawn about the rough areas of composition of the respective texts, because there are interesting differences between them. I would like to thank Mallinson for this impulse. Here you can see the three lists in the order given by the texts for comparison.

Yogatattvabindu: Gaṅgā, Yamunā, Vitastā (mod. Jhelum), Candrabhāga (mod. Cenab), Sarasvatī, Vipāśā (mod. Beas), Śatarudrā (mod. Sutlej), Irāvati (mod. Rāvī) and Narmadā.

Yogasvarodaya: Yamunā, Sarasvatī, Gaṅgā, Godā, Narmadā, Kāverī, Candrabhāgā, Vitastā, Idā-vati.

Siddhasiddhāntapaddhati: Piṇasā, Yamunā, Gaṅgā, Candrabhāgā, Sarasvatī, Vipāśā, Śatarudrā, Śrīrātri, Narmadā.

While the *Yogatattvabindu* only mentions North Indian rivers, especially in Kashmir and Punjab, the *Yogasvarodaya* also mentions Godā, today's Godāvari, and even the Kāverī River, two rivers that are located much further south. Therefore, the *Yogasvarodaya* was probably composed in South Indian territory. This is also underpinned by its proximity of content to the *Śivayogapradipikā*. I have not yet identified the two differing rivers of *Siddhasiddhāntapaddhati*. Here, we read of Piṇasā instead of Vitastā and Śrīrātri instead of Irāvati. It is possible that these variants of *Siddhasiddhāntapaddhati* are corruptions. The Lonavla Edition offers no other convincing variants. The consultation of more manuscripts might reveal the original readings.

[XLI. saptavimşatinakşatrāni ...]

सप्तर्विंशतिनक्षत्राणि द्विसप्ततिकोष्ठकाब्ध्यंतरे वसन्ति । द्वादशा राशयः ॥ मेषः ॥ वृषः ॥ मिथु-
नः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृथिकः ॥ धनुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥
नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ बुधः ॥ बृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥
५ पञ्चदशतिथयोऽत्र मध्ये वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शारीरमध्ये ऊर्मिनाम लहरी
भवति ॥ तथा उर्मश्चलनाच्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।
त्रयीस्त्रिशत्कोटयो देवता बाहुरोमध्ये वसन्ति ।

Sources: 2-5 cf. YSV (PT p. 843): itas tato dehamadhye ṛksaś ca saptavimśatiḥ | yogāś ca rāśayaś caiva grahāś ca tithayas tathā | 2-5 cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇī | dvādaśa rāśayah | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayah | ete 'ntarvalaye dvīsaptaśihasra koṣṭheśu vasanti | 2-6 cf. YSV (PT p. 843): lahariṣu mīnamanī cāvāhanam sthāpanam tathā | sarvāṅgeśu ca deveśi samagṛam ṛksaṁḍalam | trayastriṁśatkoṭay astu nivasanti ca devatāḥ | 5-6 cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalam ürmipuṇje vasati | trayastriṁśatkoṭidevata bāhuromakūpeśu vasanti | 6-7 cf. YSV (PT p. 843): sarvāṅgeśu ca deveśi samagṛam ṛksaṁḍalam | trayastriṁśatkoṭay astu nivasanti ca devatāḥ | 6-7 cf. SSP 3.13 (Ed. p. 58): trayastriṁśatkoṭidevata bāhuromakūpeśu vasanti |

2 dvisaptatikoṣṭhākāntrābhyaṁtare P] dvisaptatikoṣṭhākāmtrābhyaṁtare B dvisaptatikoṣṭhākāmtrābhyaṁtare L dvisaptatikoṣṭhākābhyañtare E dvisaptatikoṣṭhākāmtrābhyaṁtare U₂ dvisaptatikoṣṭhakāś cāmtrābhyañtare D dvisaptatikoṣṭākāś cāmtrābhyañtare U₁ rāśayah cett.] rāśayāḥ B meṣah E] meṣa || U₂ meṣa° cett. vṛṣah E] vṛṣabha || U₂ vṛṣa° cett. **2-3** mithunah E] mithuna || U₂ mithūnah P° mithūna B° mithuna° cett. **3** karkah cett.] karka° P karka || U₂ karka° cett. simhah E] simha || U₂ simha° cett. kanyā E] kanyā || U₂ kanyā° cett. tulā E] tula || U₂ tulā° cett. vṛścikah em.] vṛściko E vṛścika || U₂ vṛścika° cett. dhanuh em.] dhanur E dhana || U₂ dhana° cett. makaraḥ em.] makara || U₂ makara° cett. kumbhaḥ em.] kumbha || U₂ kumbha° cett. mināḥ em.] mināḥ E mināh BL mina || U₂ minā cett. **4** navagrahāḥ cett.] navagrahāḥ P adityā em.] aditya° cett. ravi || U₂ somah em.] soma° cett. soma | D camdra || U₂ maṅgalah em.] maṅgala | D mangala || U₂ budhāḥ em.] budha || U₂ budha | D budhā° cett. bṛhaspatih em.] bṛhaspatih P bṛhaspati | D vṛhasyati || U₂ bṛhaspati° cett. śukraḥ em.] śukra || U₂ śukra° D śukra° cett. saniḥ em.] saniḥ P sani || U₂ sani° cett. rāhuḥ P] rāhu || U₂ rāhu° cett. ketuḥ PU₁U₂] ketavah E ketu cett. **5** pañcadasāsatithayo DEU₁P] pañcadaśatithayah || L pañcadaśatithih || B padaśatithayo U₂ tra DEPU₂] atra BL ātra U₁ vasanti cett.] tiṣṭhamti U₂ yathā cett.] piṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.] laharā B om. P tathā cett.] om. P ürmir em.] ürmi D urmī BLPU₂ urmi U₁ kürmmi E **6** bhavati cett.] bhavanti U₂ tathā urmeś U₁] tasyāḥ urmyāḥ D ürmyāś calāś E ürmyāś calāś P ürmmīś calāś B ürmyāś calāḥ || U₂ om. L calanāc charire em.] calācharire D calanāśarire U₁ cataḥ || śarire B cataḥ śarire P tataḥ śarira° U₂ tataḥ E om. L dhāvanām bhavati DU₁] dhāvanām ca cett. om. E samagram cett.] samagrām B samagra° U₂ **7** trayastrīṁśatkoṭayo BL] trayastrīṁśatkoṭyo P trayah trimśatkoṭyo U₂ trayah striṣātakoṭi U₁ trayastrīśatkoṭyo D trayastrīṁśatkoṭi° E devatā DU₁] devatāḥ | cett. vasanti cett.] vasanti DU.

[XLI. Twentyseven constellations ...]

Twenty-seven constellations²³⁸ are located inside the intestines in the seventy-two vessels.²³⁹

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.²⁴⁰

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.²⁴¹ The fifteen lunar days reside here inside [the body].

Just as the wave resides in the ocean, so does the wave called Ūrmi²⁴² exists in the body. Thus, from the fluctuation of Ūrmi, movement arises in the body, [and] flowing arises. Within her, the totality of stars exists.

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

²³⁸In *Hathatattvakaumudi* 45.34–35, one of the results of yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layam yadā yāti bhrūmadhye yogato nṛṇām | jihvāmūle 'myatas-rāvō bhrūmadhye cātmadarśanam* || 34 || *kampanāt tathā mūrdhni manasaivātmadarśanam | devodyānāni rāmyāni nakṣatrāṇī ca candramāḥ || ṛṣayā siddhagandharvāḥ prakāśāt yānti yoginām ||*

²³⁹The *Siddhasiddhāntapaddhati* reads *dvisaptatisahasrakoṣṭheśu*, which denotes 72,000, as opposed to Rāmacandra's 72. However, none of the witnesses of the *Yogatattvabindu* preserve this reading. The number 72,000 appears more convincing since *Vivekamārtanda* 16 states that the *kanda*, located between the navel and the penis, is the origin of the 72,000 channels. This number cannot be coincidental, suggesting that this passage might be corrupted.

²⁴⁰The twelve zodiac signs are mentioned in the *Vasiṣṭhasaṃhitā Yogakāṇḍa* in 5.30–31. They appear in a larger discussion of the nature of the self, the relation of the self with time and the cycles of breath in the body (5.4–29). From 5.32–33, the text discusses the twelve zodiac signs and their influence on various aspects of human life.

²⁴¹A detailed analysis of the *navagrahas* can be found in Kropf, 2005. For an explanation of the concept of Rāhu and Ketu, see Kropf 2005: 142.

²⁴²This concept of *ūrmi* which Rāmacandra presents here briefly is remarkable. The term *ūrmi* is present in one of his source texts. The SSP 3.13 reads: *anekatāraṇāḍalaṁ ūrmiṇūje vasati |* “The totality of stars resides in the mass of the wave(s).” However, this has nothing to do with Rāmacandra's mention of *ūrmi*. Rather, it appears that Rāmacandra's *ūrmi* is a simplified version of the *ūrmi* of the Kashmiri Śaiva exegetes in which *ūrmi* is a synonym for *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caiṣā spandaśaktir garbhikrtānantasarasamhāraik-aghanāhantācamatkārānandarūpā niḥsesaśuddhāśuddharūpāmātrameyasam̄kocavikāsābhāsanatasattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī || tathā hi śivādeḥ kṣityantas�āśeṣasya tattvagrāmasya prāksṛṣṭasya saṃhārtṛrūpā yā nimeṣabhūr asāv evodbhavisyaddaśāpekṣayā sraṣṭurūponmeṣabhūmīs tathā viśvaniṣeṣabhūś cidghanatonmeṣasārā cidghanatānimajjanabhuṁīr api viśvoniṣeṣarūpā || yad āgamaḥ | lelihānā sadā devī sadā pūrṇā ca bhāsate || ūrmīr eṣā vibodhābdheḥ śaktir icchātmikā prabhoḥ || iti ||*. For Kṣemarāja *ūrmi* is *spandaśakti* and thus the *śakti* of the lord. *Ūrmi* is the fundamental force that sets in motion the essence of the creation and dissolution of infinite universes.

पृष्ठिरोममध्ये घडशीतिसहस्रदिव्यतपस्त्विनः । पीठोपपीठानि ऊर्ध्वपृष्ठोपरि यानि रोमाणि तन्मध्ये
वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥
शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्यवकिन्नरकिंपुरुषाप्सरोवि-
द्याधरगुह्यकाः । शरीरमध्ये मर्मस्थानेऽनेकतीर्थावली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति ।
अनन्ताः सिद्ध्यो बुद्ध्याः प्रकाशमध्ये वर्तन्ते । चन्द्रसूर्यो द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगु-
ल्मलतातुणानि जङ्घारोममध्ये वसन्ति ।

Sources: १-२ cf. YSV (PT p. 843): tathā piṭhāni sarvāni dehamadhye sthitāni ca | १-२ cf. SSP 3.13 (Ed. p. 58): anekapiṭhopapīṭhāni romakūpeṣu vasanti | २-३ cf. YSV (PT p. 843): hṛdaye vyomamadhye tu anantādyas tu vāsukih | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | ३-४ cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ sūrā vidyādharaḥpsarādayaḥ | anekatirthavarnāś ca guhyakāś ca vasanti hi | ३-४ cf. SSP 3.13 (Ed. p. 58): gandharvakinnarakimpuruṣā apsarasām gaṇā udare vasanti | ४-५ cf. YSV (PT p. 843): anantasiddhayo buddhyā prakāśo varttate hṛdi | meghasya maṇḍalam jñeyam aśrūpātē tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatirthāni marmasthāne vasanti | anantasiddhā matiprakāse vasanti | ५-६ cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | ṭṛṇagulmādikañcāpi viśvarūpam smaret tataḥ | ५-६ cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛṣalatāgulmatrṇāni jaṅghāromakasthāne vasanti

१ pr̄ṣṭhiromamadhye em.] pr̄ṣṭhiromamadhye BLU₁ pr̄ṣṭhiromamadhye PU₂ pīthasya romamadhye D om. E ṣadaśī^o DU₁U₂] ṣadaśati^o BL ṣadaśī^o P om. E "sahasra" cett.] om. E divya cett.] om. E "tapasvināḥ BLPU₂]" tapasvino DU₁ om. E pīṭhopapīṭhāni conj.] pīṭhopapīṭhe LP miṣṭhopapīṭher B pīṭhopapīṭho^o U₂ pīṭhamahāpīṭhāni DU₁ om. E ुर्दhvapr̄ṣṭhopari em.] ुrdhvapr̄ṣṭhopari U₁ ुrddhava tuṣṭopari D ुrdhvapari U₂ dvavostopari P dvaiṣṭhopari B dvaiṣṭhipari L om. E yāni BDPU₁U₂] yā L om. E romāni BDLPU₂] romāni U₁ om. E tanmadhye cett.] om. E २ vasanti cett.] santi U₁ om. E hṛdayaromamadhye cett.] om. BL takṣakamahānāgaḥ D] takṣakah mahānāgaḥ EU₂ takṣakamahānāgaḥ P takṣamā nāgaḥ U₁ om. BL karkotakah DPU₂] karkotah U₁ om. EBL śāṅkhaḥ cett.] om. BL pulakah P] pulikah U₁ pulika D kulakah U₂ takṣakah E om. BL vāsukih EPU₂] vāsuki DU₁ om. BL anantah P] ananta^o E ānamta^o U₁ ānanta DU₂ om. BL ३ śeṣah U₂] śeṣah E śoṣa P "śoṣa U₁ śeṣah D om. BL ete cett.] om. BL nāgā cett.] nāga E om. BL vasanti cett.] om. BL "madhye cett.] "madhye | D "pare U₁] apare cett. gaṇā^o DU₁] guṇa^o BELP gamdhā^o U₂ "kinnarakimpuruṣāpsaro^o em.] "kiṁnarakimpuruṣā || apsaro^o D "kinnarapurushāpsaro^o U₁ "kinnarāpsaro^o EU₂ "kinnarābhāro^o BL "kināra P ३-४ "vidyādhara^o BELU₁U₂] "vidyādhāra | D om. P ५ guhyakāḥ BEL] guhyakāḥ U₂ guhyaka DU₁ om. P śāriramadhye cett.] śārimadhye D madhye P marmasthāne U₁] karmasthāne D om. cett. 'nekatirthāvali PU₂] anekatirthāvali BL naikatirthavalli U₁ nenekatirthavalli D anekatirthāni E meghamāṇḍalam cett.] meghamāṇḍala B vasati EPU₂] vasati L vasamti DU₁ vasamti B ५ anantah DEP] anantā BLU₂ buddhayāḥ em.] buddhayāś ca cett. buddhayac ca B vartante EPU₂] vartate BLDU₁ "sūryau cett.] "sūryo BDL dvayor DEP] dvaya^o B dvayo LU₂ om. U₁ netrayor DE] netreyor P netrayo B netrayoh U₂ netradvaya U₁ madhye cett.] om. U₁ vartate cett.] pravartate U₂ vasamti U₁ ५-६ anekavanaspatigulmalatātṛṇāni BELP] anaikavanaspatigulmalatātṛṇāni D anekavanaspatigulmalatāni U₁ anekavana | spatigulmalatātṛṇāni U₂ ६ "roma^o cett.] "rora^o BL madhye cett.] sthāne D vasanti cett.] vasati U₂ varttamte D

Within the hairs of the back, there are 86,000 (*sadasítisahasra*) heavenly ascetics. Seats [of power] and secondary seats [of power]²⁴³ reside within the hairs²⁴⁴ which are on the upper part of the back.

Within the hairs of the chest: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].²⁴⁵

Within the abdominal hair reside other snakes, [as well as] Gaṇas, Gandharvas, Centaurs, Dwarves, Apsaras, Vidyādharaś, and Guhyakas.

Many series of pilgrimage sites are located at vulnerable places within the body. Within the falling tears resides the totality of clouds. Infinite supernatural powers exist within the light of the intellect (*buddhi*).²⁴⁶

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.²⁴⁷

²⁴³The emendation to *pīthopapīthāni* is based on the reading of the *Siddhasiddhāntapaddhati*, which reads *anekapīthopapīthākā* (cf. sources). The manuscripts of the *Yogatattvabindu* offer two main readings. The α-group preserves the reading *pīthamahāpīthau*, whose dual form does not align with the final verb *vasanti* preserved in all manuscripts. The β-group retains variants of *pīthopapīthā* with inconsistent case endings. Given that this is the reading of the source text, I preferred the β-variant over the α-variant. Consequently, I corrected the case ending to the grammatically appropriate nominative plural.

²⁴⁴In the *Siddhasiddhāntapaddhati*, the macrocosmic elements are in the pores of the skin (*romakūpa*). However, Rāmacandra seems to take a different view by consistently locating the macrocosmic elements within the body hair (*roma*).

²⁴⁵Notably, none of the known sources contains the names of the snake demons.

²⁴⁶The original reading suggested by the manuscript transmission is: *anantāḥ siddhayo buddhayaś ca prakāśamadhye vartante* | “Infinite supernatural powers and *buddhis* exist within the light.” While a plural of *buddhi* appears in other Sanskrit texts, its meaning in this context is rather ambiguous. Furthermore, the source text suggests a more coherent reading. Emending *buddhi* to the genitive singular form *buddhayāḥ*, supported by the formulation *matiprakāśe* in the *Siddhasiddhāntapaddhati* (cf. sources), resolves nearly all issues within the sentence. Without this emendation, the reference to light in the *Yogatattvabindu* would remain undefined and, therefore, nonsensical in this context, as there is no unspecified *prakāśa* within the body. Additionally, this adjustment avoids the problematic plural form of *buddhi*. The only remaining issue is the *ca*, which likely entered the text during an early stage of transmission once *buddhayāḥ* became *buddhayah*.

²⁴⁷Rāmacandra does not explain why he teaches the microcosmic equivalents of the macrocosmic world within the yogic body. Other texts state possible reasons. For example, immediately after the verses on the various contents of the yogic body *Śivasamhitā* 2.5 states: *jānāti yah sarvam idam sa yogi nātra samśayaḥ* |, “One who knows all this is a yogi, in this, there is no doubt.” SSP 3.1 explains: *piṇḍamadhye carācaram yo jānāti sa yogi piṇḍasamvittir bhavati* || 1 || “He who knows the movable and immovable within the body is a yogi who has the realization of the body.”

पुरुषस्य नृत्यदर्शनात्। गीतश्रवणात्। वल्लभवस्तुनो दर्शनात्। य आनन्द उत्पद्यते सः स्वर्गलोकः कथ्यते। रोगपीडादुर्जनेभ्यः पुरुषस्य यहुःखं उत्पद्यते। तद्धुतरं नरकं कथ्यते। अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसि च शुभं न भरते तत्कर्म बन्धनमित्युच्यते। अथ च यत्कर्मकरणान्मनोमध्ये शङ्का न भवति तत्कर्म मुक्तिकारणम्।

[XLII. rājayogāc charīre cihñāni]

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इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः । सकलपृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो वज्रमयो भवति । सर्पदंशे सति मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णाशीतबाधान कुर्वन्ति ।

Sources: 1-2 cf. YSV (PT pp. 843-844): samagradarśanān muktaḥ svargabhogañ ca matsukham | tad etac cintayā yāti rogaśokavarijitaḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukham tat svargah | yad duḥkham tan narakah | yat karma tad bandhanam | yo nirvikalpaḥ sā muktih | svasvarūpajñā-nadaśāyām nindrādau svātmajāgarah śāntir bhavati | evam sarvadeheśu viśvarūpah parameśvarah paramātmā 'khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): yatkarmā karmanā śāṅkā manomadhye bhaved vahiḥ | tatkarmakaraṇām muktir ity āha bhagavān śivah | 1 cf. YSV (PT p. 844): yasya darśanamātreṇa rogaśokavarijitaḥ | paramānandacittah syāt tapasvi caiva kirttithat | saptadvipā bhaved drṣṭā tattvajñānam tato bhavet | sarvabhāvam vijānīyād va-
jradeho bhavet tathā | sarpadaṣte viṣam na syāt kṣudhā nindrā tṛṣṇā tathā |

1 **puruṣasya** cett.] puruṣasyāvādyā U₁ nṛtyadarśanāt DEP] nityadarśanād D darśanāt || U₂ nṛtyod° U₁ gītaśravaṇāt cett.] gītaśravaṇād U₁ darśanāt U₁] darśanād U₁ ya P] yā U₁ yah BDEL om. U₂ sah E] sa DU₁U₂ 1-2 **svargalokaḥ** BELP] svargaloka U₂ bahuरānamdaḥ svarga-phulaḥ D bahuरānamdaḥ svargaphalaḥ U₁ 2 °piḍa° D] °piḍa° U₁ °piḍito E °piḍato BP °piḍato U₂ °piḍano L durjanebhyaḥ cett.] durjanebhya BLP yad duḥkham L] yad duḥkham E yad duḥkha B yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbahtaram cett.] tat bahtaram D bahtaram U₁ narakaṁ cett.] nakam U₁ 2-3 atha ca yat karmakaraṇāt sarveśām lokānām svamanasi ca śubham na bharate tat karma bandhanam ity ucyate U₁] om. cett. 3-4 yatkarmakaraṇān PU₂] yatkarmakaraṇāt cett. 4 manomadhye cett.] manobudhye BL śāṅkā cett.] śāka U₂ bhavati cett.] bhavanti U₂ muktikāraṇam cett.] kamuktikāraṇam LB 6 idānīm cett.] idānī BPU₂ rājayogāc charīre DEL] rājayogāc charīre || B rājayogācharīre U₁ rājayogāśarīre U₂ ro-gayogācharīre P etādṛśāni cett.] yādṛśāni E sakalaroganāśah cett.] sakalarogah nāśah U₁ 6-7 sakalapṛthvīm cett.] sakalām pṛthvīm P 7 tadanantaram cett.] tad amṛtarām P tad anaṁ-tara° U₂ tattvaviṣayam DU₁] om. cett. samagrām bhāśām PDU₁] samagrā bhāśā EU₂ samagrā bhāṣā B samagra bhāṣā L 8 °damśe DLU₁U₂] °damśo P °damśena E °damśema B sati em.] sati DU₁ om. cett. na cett.] om. L bhavati cett.] bhavati B vati U₂ tataḥ cett.] tat° BL om. U₁ puruṣasya cett.] om. U₁ bubhukṣā EDU₂] bunnuksā P babhukṣā BL om. U₁ pipāsanidroṣṇatā° L] pipāsanidroṣṇatā° U₂ pipāsanidrā | uṣṇatā || D pipāsanidrollatā EB pipāsanidrolmatā P om. U₁ °śīta° cett.] śītatā P śītoṣṇatā E śīta nā D om. U₁ 8-9 bādhā na PBL] bādhām na EDU₂ om. U₁ 9 kurvantī cett.] kuroti D om. U₁

The person's bliss that is generated as a result of seeing dance, listening to songs, [and] viewing beloved objects, that [bliss] is called heaven. The person's suffering that arises as a result of the pain caused by disease, and wicked people, that great [suffering] is called hell. Moreover, an action that does not bring goodness to all people and one's mind, that action is said to be bondage.²⁴⁸ And also, the action that does not create fear in the mind that action is the cause of liberation.²⁴⁹

[XLII. Signs in the body as a result of Rājayoga]

Now, such signs manifest in the body as a result of Rājayoga.²⁵⁰ They are described. The eradication of all diseases occurs. He sees the entire world. Subsequently, knowledge whose range is the principles arises. He understands all languages. Then, the person's body becomes as hard as a diamond. After a snake bite has taken place, death does not occur. Then, the troubles of hunger, thirst, sleep, heat and cold do not arise for the person.

²⁴⁸This sentence is only preserved in U₁ (N₁ and N₂ have a *lacunae* here and the other manuscript of the α-group omits the sentence, too). Nevertheless, this sentence significantly improves the meaning of the entire paragraph. Therefore, it is likely that the sentence belongs to the original text. This error in the other witnesses can easily be explained here as a haplography of the following sentence, as they begin similarly. A similar statement is found in Rāmacandra's source text, the *Siddhasiddhāntapaddhati* (cf. sources).

²⁴⁹Structurally, lacking any introductory statement, these sentences at first sight do not convincingly align with the context of the yogic body's contents. However, the structure is consistently preserved across all witnesses. Furthermore, this sequence corresponds to the presentation of contents in the *Siddhasiddhāntapaddhati*, as well as the *Yogasvarodaya* (cf. sources). Both source texts conclude the chapter with information about the contents of the yogic body. Rāmacandra's formulations are a synthesis of the two source texts. Gharote and Pai (Ed. p. 60, cf. sources) notes the following regarding the corresponding passage in the *Siddhasiddhāntapaddhati*: "Thus, the Supreme Lord of universal nature exists in every manifestation in the form of *cit*. Heaven and hell are not two worlds which the souls visit after leaving the body, but only mental states of happiness or sorrow."

²⁵⁰The repeated mention of the effects of Rājayoga seems redundant since the topic has been covered extensively already in section XVI-XVII. Nevertheless, these specific results have not been mentioned so far. In the descriptions of previous chapters, the unhinderedness, equanimity and bliss resulting from Rājayoga were emphasized. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे काचिधानिर्न भवति । तदनन्तरं पवनयोगी पुरुषो भवति । समग्रं पृथ्वीं दृष्ट्वा पश्यति । अणिमाद्यष्टसिद्धिर्भवति ।

श्रीपद्मश्च महापद्मः शङ्खो मकरकच्छपौ ।
मुकुन्दकुन्दनीलाश्च ख्ववश्च निधयो नव ॥XLII.1॥

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महापद्माद्या नव निध्ययः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेषा भवति । तत्र लोके गच्छति । आज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे सामर्थ्यं भवति ।

Sources: 1 cf. YSV (PT p. 844): usñatā śītata ceti vāksiddhiḥ syān na samśayah | vidyutpāte 'pi dehasya kvacid hānir na jāyate | 1-7 cf. YS (PT p. 844): tato 'sau vāyuyogī syād drṣṭvā pṛthvikulānvitah | anīmādyasṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samipe ca nidhayo nātra samśayah | 7-9 cf. YSV (PT p. 844): yatrecchā gamanam̄ tatra svarge martye rasātale | sphuraty ajñākhyah sarvatra samipe paramēśvarah | kāraṇe hāraṇe śakto rakṣaṇe 'pi ca pārvati | ātmamadhye mano nityam̄ nirjane nivaset sudhīḥ | kṛtvātmamanasor aikyam̄ prāpnoti paramam̄ padam |

Analogia: 3-7 ≈ Amarakośa I.I.165-I.I.166: mahāpadmaś ca padmaś ca śāṅkho makarakacchapau | mukundakundanilāś ca kharavaś ca nidhayo nava ||

1 śarīre DU₁] om. cett. kācid hānir na U₂] kācid glānir na BL na kimcid glānir D kvācid glānir na U₁ kācid bādhāpi E °yogī U₁] °rūpi PU₂ °rūpi BL °yopī D °rūṣi E puruṣo cett.] puruṣi E 2 pṛthvīm cett.] pṛthvī B dṛṣṭyā DEP] dṛṣṭā BL dṛṣṭvā U₁U₂ anīmādyasṭasiddhir cett.] anīmāmāhimāgarimālādhimā tathā U₂ bhavati cett.] prātikāmyamisātvam̄ || viśītvam̄ || ity āstasiddhayah || U₂ 4 śripadmaś ca mahāpadmaḥ E] śripadmaś ca mahāpadmam PB padmaś ca mahāpadmaś ca U₂ om. DELU₁ śāṅkho BLU₂] samkho P om. DU₁ makarakacchapau em.] makarakachapah BLU₂ makarakachapaḥ P om. DU₁ 5 mukundakundanilāś ca em.] mukumdo kumḍāś ca nīlaś ca U₂ kumdonukumḍanīlaś ca P kumdonukumḍoś ca nīlaś ca BL om. DU₁ kharavaś ca nidhayo nava em.] vijñeyā nidhayonava P vajrayoni cīdātmakā BL vajrayo navanidhi U₂ om. DU₁ 7 mahāpadmādyā EDU₁] mahāpadmājñā BL mamaḥāpadmā P nava nidhyayah E] nava nidhapa U₁ nidhyayah D nanidhyayah || L navinidhyayah || B dhānavanidhaya P samipa E] samipe cett. āgacchanti cett.] āgacchati U₂ āgacchati || nava nidhyayah samipa āgacchanti | B ākāśamadhye cett.] ākāśa° U₁ daśasu cett.] °daśa U₂ dīkṣu cett.] dīkṣumadhye DU₁ gamanāgamanabalam̄ DPU₁U₂] gamanāgamanavallabhām BL gamanāgamanē bhavataḥ balam̄ E bhavati cett.] bhavati B 8 yatra cett.] om. E loke cett.] om. E gamanechā cett.] om. E bhavati cett.] bhavati U₁ om. E tattra cett.] yatra BPU₁ om. E loke cett.] om. E gacchati cett.] om. E ajñā DU₁U₂] ajñā BLP sarvatra cett.] om. E sphurati cett.] om. E paśyati cett.] paśyam̄ti BU₂ 9 kāraṇe cett.] kāraṇam̄ D haraṇe cett.] taraṇe U₂ sāmarthyam̄ cett.] ca sāmarthyam̄ U₁marthyam̄ D

Perfection of speech arises. When struck by lightning, there is no damage whatsoever to the body.²⁵¹ Subsequently, the person becomes a yogin of the wind.²⁵² He sees the entire earth with [his] gaze. The eight supernatural powers beginning with “becoming infinitely small” etc. (*anīmādi*) arise.

XLII.I 1. Śrīpadma (“glorious lotus”), and 2. Mahāpadma (“great lotus”), 3. Śamkha (“conch”), 4. Makara (“crocodile”), and 5. Kacchapa (“turtle”), 6. Mukunda (“gem”), 7. Kunda (“jasmine”), and 8. Nila (“saphire”), as well as 9. Kharva (“[another type of] gem”) are the nine treasures.²⁵³

The nine treasures, beginning with the Mahāpadma, are near at hand. The power of coming and going within the ten cardinal points in space arises. Wherever one desires to go in the world, one goes there. Unlimited force manifests everywhere. One sees the Supreme Lord nearby. The capability to create and destroy arises.

²⁵¹ An *api* as in *Yogasvarodaya* (cf. sources) would refine the sentence.

²⁵² Rāmacandra employs *pavanayogi* as a synonym for *vāyuyogi* of his source text *Yogasvarodaya*. The following sentences suggest that the *pavanayogi* is so-called because the yogin can move freely through space, like the wind. That reminds us of Amanaska 1.65: *dvādaśāhalayenāpi bhūcaratvam hi sidhyati | nimiśārdhapramāṇena paryataty eva bhūtalam* || 65 || Birch (213: 243) translates: “By means of absorption for a period of twelve days, the state of moving across the earth is achieved. Within half the time [it takes to] blink an eyelid, [the yogin can] travel [anywhere] around the world.” An e-text search for *pavanayogi* yielded no hits, in contrast to *vāyuyogi*. However, the term seems to be mostly associated with *prāṇyāma* in other texts, as in the case of *Rudrayamalatantra* 61.177: *pavaneśā cānilasthā paramātmā nirantarā (em.) nināntarā]] | vāyupūrakakāri ca vāyukumbhakavadhīni* || 175 || *vāyucchidrakaro vātā vāyunirgamamudrikā | kumbhakastho recakasthā pūrakasthātipūrīṇi* || 176 || *vāyvākāśādhārarūpī vāyusañcārakāriṇī | vāyusiddhikaro dātrī vāyuyogi ca vāyugā* || 177 || “(175) The lord of the breath, residing in breath, the supreme self, uninterrupted he is one who inhales the breath and one who defeats the retention of the breath. (176) He is one who pierces with the breath, the blower, he who seals the leakage of the breath, the one who engages in breath retention, in exhalation, in inhalation, and the one who intensively engages in inhalation. (177) The one who has the form of a receptacle of space and breath, the one who directs the movement of the breath, the one accomplishes the breath, the giver and the yogin of the wind, the one who moves the wind.”

²⁵³ The verse is absent in the α-group and therefore greyscaled. A scribe must have added this verse. The verse might stems from the *Amarakośa*. The nine treasures traditionally belong to the god Kubera, the lord of the riches, the wealthiest god. I emend the edition according to the traditional list. The nine treasures that an virtuous emperor possesses are also mentioned in *Sarvāṅgoyogapradipikā* 3.21 (*jākaiṇi saba baithe hi sūjñai | asa sabahiṇṇa ki bhāṣā būjñai | sakala siddhi ...*

[XLIII. gurubhakteḥ phalam]

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

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

Sources: 3 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad ekam samābhāṣya prāpnoti ca sadāgatih | sa bhavet kavītā dhirā niścalā śāntir eva ca | gurupā-daprasādena tad aikyam yāti siddhibhāk 15-8 ≈ SSP 5.79 (Ed. p. 105): saṃvitkriyā vikaraṇoday-acidvilāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam satyam bhavet samarasam guruvatsalānām |

2 **gurubhakteḥ** cett.] gurubhaktaiḥ P **phalam** cett.] phalam bhavati U₂ **viśrāmakarāṇam** cett.] viśrāmām karamṇāmm B viśrāmām karaṇām L icchatām BL **sadguroḥ** cett.] sadguruḥ DU₁ **kṛtvā** cett.] kṛt. D kṛtvā || U₂ 2-3 **sāvadhānam** cett.] māvadhānam U₂ 3 **karaṇīyam** cett.] kṛtvā karaṇīyam L kṛtvā karaṇīyam B **abhyāsabalaṭ** cett.] abhyāsabalaṭ || L **paramaprāptih** cett.] paramapadaprāptih U₂ **tena** cett.] tena saha DU₁ **svasya manasaḥ** BLPU₂] svasya manasā D svascha manasā U₁ svaśiyamanasāḥ E **samarasam** L] samarasāyam DPU₂ svāsthyam E om. BU₁ **kartavyam** DLU₁U₂] kartavyam EP om. B 3-4 **candrasūryau** yāvat EPU₁] camdrasūryau yāvit D camdrasūryayāt L camdrasūryavat U₂ om. B 4 **piṇḍo** PLU₂] piṇḍe DE pimḍau U₁ om. B **niścalo** PLU₁U₂] niścalau DE om. B **bhavati** PLU₁U₂] bhavataḥ E bhavatiḥ D **ślokah** DU₂] śloka LU₁ 5 **samyak°** cett.] samyagah U₁ **“kiraṇodaya°** cett.] karaṇot-dṛdi U₂ **cidvilāse** em.] cidvilāsam DU₁ cidvilāsa ELPU₂ cidvilāsam U₁ samarad vilāsa || unm. B 6 **vyakte** HANNEDER conj.] °grastaṁ BDELPU₂ grastaṁagram **unm.** U₁ **svaśānti°** cett.] saśāmti U₁ **mahaṭām** U₁] manasā BLP bhavatām U₂ mavatām D samatām E **svayam** cett.] svam B **yāti** cett.] yāmi P śāmti BL 7 **graste** cett.] grāme U₂ **svaveganicaye** cett.] svavegam̄ nicaye D svaveganīscaye U₁ sveram̄ganicaye U₂ **padapiṇḍam** aikyam cett.] padapiṇḍam aikyam D yada pimḍam aikyam U₂ 8 **satyam** cett.] satam B satām L **guruvatsalānām** em.] guruvatsalānām DPU₂ guruvatsalābham BL guruvatsalām ca E guruvatchalānām U₁

[XLIII. Result of devotion towards the teacher]

This is the reward for devotion to the teacher. By the person desiring to bring about peace of mind within the self, after having frequented the teacher, an attentive mind should be cultivated. As a result of the power of practice, one attains the supreme [state]. By that, he shall cultivate the uniform taste of one's own mind.²⁵⁴ As long as the moon and sun are motionless,²⁵⁵ the body remains motionless. [There is a] verse:

XLIII. i ²⁵⁶When the play of consciousness,²⁵⁷ the manifestation of the rays of one's intrinsic nature, becomes clear, one arrives at the vastness of peace of the self. When all one's agitations are devoured, the body and [supreme] place²⁵⁸ become one true uniform taste for those who are affectionate to the teacher.

ājnā mahim jākai | navanidhi sadā rahaim dhimga tākai || 21 || as one of the result of Rājayoga (Rājayoga in the *Sarvāṅgayogapradīpikā* is *vajrolimudrā*). Furthermore, they are mentioned in *Jogpradipyakā* 601 (*nātika chaṁda sahajā pāvai aṣṭasidha navanidha cali āvai | prānāyāma ādi vasi hoī dasavai dvāra pahautai soī || 601 ||*) in the context of the *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajroli-section* of the *Jog Manjari*: *jākaum saba dehi ko sūjhai aura sakala jīva ki bhāsā būjhai | sarva siddhi āgyā maim jākai navanidhi rahai sadā dhimga tākai |*

²⁵⁴In the *Hṛṣiprādīpikā* 4.70 (= *Vivekamārtanda* 163; ≈ *Yuktabhavadēva* 11.30; ≈ *Hṛṣasāṅketacandrikā* f. 117v), the word *samarasatvam* is used to gloss the state called *samādhi*: *yadā samksiyate prāṇo mānasam ca viliyate | tadā samarasatvam yat samādhiḥ so'bhidhiyate ||* When the breath is destroyed and the mind dissolves, all experience is the same (*samarasatva*). That is called *samādhi*." In this context, *samarasa*, which literally means "same taste," indicates equanimity and mental silence.

²⁵⁵The term *candraśuryau* here refers to the movement of breath that takes place through the two nostrils, namely *īḍā*, the left channel associated with the moon, and *piṅgalā*, the right channel associated with the sun. See *Amṛtasiddhi* 3.2, 4.2 and 11.5.

²⁵⁶The metre is *Vasantatilaka*.

²⁵⁷The manuscript's accusatives in *pāda ab* are perplexing. Ideally, one would anticipate a Locativus Absolutus construction as observed in *pāda c*, i.e., **cidvilāse | graste*. The conversion of accusatives into locatives is a satisfactory solution. Hanneder contends that it is highly implausible for *cidvilāsa* to be an entity that can be devoured. The agitation *nicaya* is antithetical to *cidvilāsa*. The repetition of variants of *grasta* is suspect, as it does not harmonize with *pāda b*. Therefore, *grastam* is probably a dittograph of *grasta*. Hence, Hanneder proposed a conjecture *vyakte* to yield a coherent verse.

²⁵⁸Within the *Siddhasiddhāntapaddhati*, *piñḍa* and *pada* refer to the body and the [supreme] place. The *piñḍa* is discussed in SSP's chapters two and three. This conclusion is drawn from the ...

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खर्परं शून्यमानसम् ।
योगैश्वर्येण संपन्नः सोऽवधूत उदाहृतः ॥ XLV.1॥

भेदाभेदौ यस्य भीक्षाभरणं जागरं तथा ।
एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

5

Sources: 3 ≈SSP 6.10 (Ed. p. III): yasya dhairyamayo danḍah parākāśam ca kharparam | yogapaṭṭam nijāśaktih so 'vadhūto 'bhidhiyate | 5–6 ≈SSP 6.11 (Ed. p. III) : bhedābheda svayam bhikṣam kṛtvā sasvadane rataḥ | jaraṇam tanmayibhāvaḥ so 'vadhūto 'bhidhiyate |

2 lakṣaṇam cett.] lakṣaṇam BL DU₁ kathyate cett.] āha BL 3 haste cett.] hastai U₂ kharparam cett.] kharparam DU₁ śūnyamānasam D] śūnyam āsanam EP₂ śubhāsanam L śunyab-hāsanam B śūnyanāmakam U₁ 4 yogaiśvaryeṇa cett.] yogaiśvaryai B yogaiśvarye L sampan-nah cett.] sampanna P sapannah U₂ so 'vadhūta cett.] so vadhūtam BL udāhṛtah cett.] udāhṛ-tam BL 5 bhedābheda cett.] bhedābhedo U₂ bhiksābharaṇam cett.] bhiksābhakṣanam DU₁ jāgarām P] jaraṇam BDELU₁ jiraṇam U₂ 6 etādṛśo 'pi cett.] tādṛśopi BL so 'vadhūta cett.] so vadhūtam BL

[XLIV. Characteristics of an Avadhūta person]

Now, the characteristics of an Avadhūta-person are taught.²⁵⁹

XLIV. 1 He, who has the staff of courage²⁶⁰ in [his] hand, whose begging bowl is mind of emptiness, he who is endowed with the mastery of yoga is called an accomplished Avadhūta.

XLIV. 2 He, whose alms are “difference and non-difference,”²⁶¹ whose ornament is vigilance,²⁶² only such a person is called an Avadhūta.

fact that throughout these chapters, various elements are located within the body (*pindā*, such as the nine *cakras* and sixteen *ādhāras* or the fourteen worlds. The term *pada* is a shorthand for *paramapada*, the supreme place, as shown in *Siddhasiddhāntapaddhati* 5.1: *atha piṇḍapadayoh samarasakaṇam kathyate | mahāsiddhayogi pūrvoktakramena parapiṇḍādisvapinḍāntam jñātvā paramapade samarasam kuryāt ||1||* “Now, the process of achieving the uniform taste of the body and the [supreme] place is taught. As it was taught gradually before, after having realized the beginning with the universal body and ending with the own body, the great Siddhayogin should merge into the supreme place.” According to *Yogatattvabindu* XLIX, the *paramaṇ padam* is a synonym for *paraṇ tattvam*, the “supreme reality.” Thus, here, the phrase *padapīṇḍam aikyam* must be considered to refer to the goal of yogic endeavour, which is the state of *samādhi*. The concept perhaps derives from *Kubjikāmatatantra* II.48.

²⁵⁹According to Kanamarlapudi (2023), the spectrum of meaning of the term *avadhūta* has shifted considerably from the original concept of the antinomian ascetic across texts over the centuries. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice were tamed, and the Avadhūta was thereby elevated to a legitimate and finally even to the highest class of *saṃnyāsa āśrama*. In Kanamarlapudi’s words, the Avadhūta became a sanitised *saṃnyāsin*, cf. Kanamarlapudi, 2023: 18.

²⁶⁰The term *dhairyā* can have royal connotations (cf. Boethling, 1858: 167) and could be translated as “courage of a prince”.

²⁶¹The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita’s monistic view of complete identity and Dvaita’s dualistic perspective of absolute distinction. See Nicholson (2023) for a discussion of the concept of *bhedābheda*.

²⁶²Only manuscript P preserves the reading *jāgaram*, which is the word of the source text and according to Brunner (1963: 134) means vigilance in śaivaite traditions. Here, the word is attested in neuter form. The other manuscripts present the following variants: *jāraṇam*, and *jirāṇam*. These options make less good sense. Another possibility would be to understand *jāgaram* = *jagaram* (n.) as “armour”.

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

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

- ५ यः पुरुषो द्वितीयं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चलभावं न दधाति सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । यर्त्क्षितपश्यति तत्सर्वं ग्रसति । मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

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

Sources: 8-9 ≈SSP 6.32 (Ed. p. 118): avadhūtatanur yogī nirākārapade sthitah | sarvesām darśanānām ca svasvarūpam prakāsate |

1 ātmā EPD] ātmāt B ātmār L ātmai U₁ ā U₂ hy akāro cett.] dyukāro BL vijñeyo cett.] vijñoyau B vakāro cett.] vikāro BL 2 dhūtas cett.] dhūtam E dhūtasa D tatkampanam cett.] samtāpanaṁ E so 'vadhūto cett.] so vadhiuta BLP nigadyate cett.] nirucyate U₁ 3 vakārārtha cett.] vikārādirsth BL 'tha cett.] ya BU₁U₂ 4 etad dvayam P] etad düyam E etadvayam cett. yaḥ jānati BL] japaṁ kuryat E yan̄ jayati yaḥ P jiyate yaḥ D jiryate yaḥ U₁ jayati yaḥ U₂ udāhṛtaḥ cett.] udādṛptā B udādṛptaḥ L udārataḥ U₁ 5 dvitiyam EU₂] dvitiya P dvitiyam BL DU₁ paśyati cett.] paśyati || U₂ paśyamti B paśyati cett.] tiṣṭhati DU₁ °vā cett.] °vo E °cā DU₁ manāś cett.] manah DU₁ cañcalā° cett.] cañcalam BL cañcali U₂ bhāvam cett.] bhāva B bhāve U₁ 6 dadhāti cett.] dhadhāti | BD so 'vadhūtaḥ cett.] so vadhiutaḥ | BL kathyate cett.] om. BL yan na EPU₁] yanma D athavā kasyase panna BL om. U₂ dr̄syate cett.] iṣyate B om. U₂ tad cett.] °d BL tad avyaktam cett.] tad avyakta° DU₁ paśyati cett.] yasyati BL paśyati U₁ 7 yatkimcid DU₁U₂] yatkimcid BELP paśyati DU₁] dr̄syate PLU₂ r̄syate EB tatsarvam cett.] tatsarvam P tatsarva L gr̄asati P] gr̄asati DU₁ gr̄asamti U₂ gr̄astati E muktam cett.] muktim U₂ jñāyate cett.] jñāyate || U₂ jñānam paśyati | E so 'vadhūtaḥ cett.] sāvadhūtaḥ P kathyate cett.] kathyamte U₂ 8 avadhūta° cett.] āvadhūta U₁ °tanuh BEU₁] tanu PLD rutu U₂ somo cett.] somā L sthitah cett.] sthita U₁ 9 darśanānām cett.] darpañānām U₂ prakāsate BLP] prakāsate cett.]

XLIV.3 The letter *a* is, in fact, to be known as the self and the letter *va* as mental residues of [mundane] existence; *dhūta* is said to be the shaking off of those [mental residues]; he is called an Avadhūta.²⁶³

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

The person who does not see a second [person], but only sees [other people as] his own essential nature alone; he is an Avadhūta. Or, he whose mind does not cause the unsteady state, he is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees the unmanifest by means of direct perception. Whatever he sees, all of that he devours.²⁶⁴ He is known to be liberated. He is said to be an Avadhūta.

XLIV.5 The body of the Avadhūta is Soma,²⁶⁵ existing in a formless state. It shines forth as the essence of all philosophical views.

²⁶³ So far I have not been able to identify the source for this verse, the following verse and the prose paragraph.

²⁶⁴ The verb *grasati* conveys that all experiences are assimilated into the Avadhūta's *svasvarūpa*.

²⁶⁵ It is noteworthy that Rāmāncadra has substituted the *yogin* of his source text with *soma*. Soma can have various meanings, with a common translation being the "moon". The moon's radiance is often associated with the juice of the Soma plant, interpreted as *amṛta*, the "nectar of immortality", or sometimes as *kṣira*, "milk", akin to the Ambrosia of Greek mythology (see Gonda, 1960). In several yoga texts, the body becomes filled with nectar and subsequently perfected through yoga practice, as seen in *Gorakṣayogaśāstra* 28ab: *tataḥ kṣiramayo dehāḥ pīḍasiddho bhaved dhruvam*. Chapter three of the *Maitreyopaniṣat* describes Maitreya's personal mystical experience in the supreme yogic state. In 3.3ab, he experiences himself as *soma*: *vijñāno 'smi viśeṣo 'smi somo 'smi sakalo 'smi aham* | The *Vivekamārttāṇḍa* (6 chapters), verses 2.58-73, explains that *soma* is considered the king of the Brahmins because, even after waning, it begins to wax again, thus embodying an immortal nature: *dhīro vidvān ko na nicatva muccair āpatkālam prāpya yāti prayogāt | kṣīno dhatte vastranantor apekṣām somo 'smākam brāhmaṇānām tu rājā || 55 || dehasthairyam bheṣajaiḥ samprayuktam prāyah pumsām yad bhavet sā durāśā | kṣīnāṅgah syādosaḍhiśo'pi yasmāt | somo 'smākam brāhmaṇānām tu rājā || 73 ||*. In his *Hathapradipikāyotsnā* 3.126, Brahmānanda draws a comparison between the significance of Rājayoga as the king of Yogas for all other yoga practices and the moon being the king of the Brahmins: *pakṣāntare rājño nṛpasaya yogo rājayogo rājasambandhas tam vinā pṛthvi bhūmir na rājate | śāstāram vinā bhūmau nānopadravasambhavāt | rājā candraḥ | somo 'smākam brāhmaṇānām rājā iti śruteḥ | tasya yogam sambandham vinā niśā rātrir na rājate | rājayogam vinā nṛpasambandham vinā mudrā rājabhil patreṣu kriyamāṇaś cihnaviśeṣaḥ | vicitrāpi | pṛthvīpakte ratnādijanakatvena vilakṣaṇāpi niśāpakte grahanakṣatrādibhir vicitrāpi mudrāpakte rekhabhīr vicitrāpi na rājate |*.

सत्यमेकमजं नित्यमनन्तमक्षयं ध्रुवम्।

ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

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

प्रसरं भासते शकिः संकोचं भासतेऽपि च ।

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥

विश्वातीतात्त्वा विश्वमेकमेव विराजते ।

संयोगेन सदा यस्य सिद्धयोगी स गद्यते ॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।

स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च ।

यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10॥

5

10

Sources: 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhiraḥ satyavādi sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartā yaḥ sa bhavet siddhayogirāṭ | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvām ekam eva virājate | samyogena sadā yas tu siddhayogī bhavet tu sah || 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavrttinām prasṛti bhajate layam | sa bhavet siddhasiddhāntē siddhayogī mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā sāntah svastho 'ntarnijabhaśakah | mahānandamayo dhiraḥ sa bhavet siddhayogirāṭ |

1 ekam cett.] ekām DU₁ ajam cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU₁U₂ 2 jñātvā cett.] jñātvāt LD yas tam em.] hyas tam U₁ hy evam β hy.... D vaded cett.] vadet U₂ satyavādi cett.] om. L sa cett.] om. U₂ 3 yatkimcid DP₁] yatkimcin E yatkim BL om. U₂ aikyena D] aikena U₁ kena BL yena P na E om. U₂ paśyati DEP] paśyati U₁ paśyamti BL om. U₂ sa cett.] sa sa D om. U₂ ekaḥ cett.] eko E om. U₂ tasya cett.] hy evam E om. U₂ mano DU₁] manaso BELP om. U₂ jānatā L] vijānatā E na jānatā P jānatāt B jātītā D jnānamti U₁ om. U₂ nāśo na D] na nāśo na BLP nāśā na E tādrśot U₁ om. U₂ tādrśām cett.] om. U₂ padārtham cett.] padārtha P om. U₂ jñātvā cett.] jñā BL om. U₂ kāle cett.] kāla° DU₁ om. U₂ ceṣṭā cett.] om. U₂ 4 bhavati cett.] om. U₂ sa satyavādi kathyate cett.] om. U₂ 5 prasaram conj.] vāsare PLU₂ vāsvare E vāsvre B vasare DU₁ bhāsate conj.] bhāsvare BDEPU₂ bhāskare LU₁ śaktih cett.] śaktih | DU₂ om. BL samkocam conj.] samkoco DEPU₁U₂ om. BL bhāsate conj.] bhāsvare DEPU₂ bhāskare U₁ om. BL 6 tayoḥ cett.] om. BLU₁ samyogakartā yaḥ cett.] sayogaḥ kartavyaḥ B samyogaḥ karttā yaḥ L sa bhavet cett.] bhavat B samvit svabhāvāt U₁ 7 viśvātītayā em.] visvātītayā BL viśvātītayā DU₂ viśvātītayā EP viśvāso viśvātītayā U₁ 8 samyogena D] samyogo na cett. gadyate cett.] kathyate PU₁ 9 nijavrttinām cett.] bijavrttinām BL vismr̄tim U₁U₂] vismr̄tim L vismr̄ti BP vismr̄tir E 10 siddhāntē cett.] siddhasiddhānto E 11 udāśināḥ cett.] udāśina U₁ om. L sadā sānto cett.] om. L mahānandamayo BU₁] mahānāmdamayā U₂ brahmānandamayo EP om. L 'pi ca cett.] om. L 12 yo bhavet siddhayogena siddhayogī sa kathyate cett.] om. L

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

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

Whatever he sees united, he is one [with it]. †...†,²⁶⁶ he is called a speaker of truth.

XLIV.7 Śakti shines forth as expansion and as contraction.²⁶⁷ He who unites those two, he experiences true yoga.²⁶⁸

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

XLIV.9 He who forgets all inherent fluctuations [of the mind]²⁶⁹, he is called a perfected yogin according to the doctrine of the Siddhas.

XLIV.10 One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga is said to be a perfected yogin.²⁷⁰

²⁶⁶Rāmacandra appears to elucidate the preceding verse or add relevant information in his prose interjections. As the transmission lacks convincing meaning, I have marked the passage with cruxes.

²⁶⁷Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* and redacted it. The transmission of the manuscripts introduces *bhāskara* ("sun") instead of the source text's *bhāsate*, and *vāsara* ("day") instead of *prasara*. As this makes little sense even with much imagination, I emend the text according to the source. However, the editorial change from *śivāḥ* to *'pi ca* should be retained as this aligns with Rāmacandra's previous redactions of his source texts, where he strives not to mention specific deities by name. In this passage, he also seems to consider SSP 4.19: *svarāśaktiprasarasankocābhyaṁ jāgatsrṣṭih samṝtiś ca bhavaty eva na sandehaḥ | tasmāt tām mūlam ity ucyate |* "There is no doubt that the creation and destruction of the world result from the expansion and contraction of Sarvaśakti." This teaching appears to be associated with *Kubjikāmatatantra* II.40–43.

²⁶⁸For a discussion of Satyayoga see p.??.

²⁶⁹*Siddhasiddhāntapaddhati* (cf. sources) glosses the description with *laya* instead of *vismṛti* in order to simplify the terminology: "[When] the flow of all one's fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin according to the doctrine of the Siddhas." In *Haṭhapradipikā* 4.25²⁵ (4.34 in the Vulgate of the *Haṭhapradipikā*) *laya* is defined as *viṣayavismṛti: apunarvāsanothānāl layo viṣayavismṛtiḥ |*

²⁷⁰For a discussion of Sdihadayoga see p.??.

[XLV. kamalānām saṅketam adbhitam]

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

5

[XLVI. ādhārakamalam]

अथाधःकमलं कथ्यते । अधारकमलम् । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपम् । स आत्मानं अनेकरूपं पश्यति । तदर्शानं कमलमिति कथ्यते । तस्मात्कमलमिति संज्ञा । अस्याधारः कमलस्य दलचतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य । द्वितीयं राजोगुणस्य । तृतीयं तमोगुणस्य । चतुर्थं दले मनस्तिष्ठति । एतद्वलचतुष्टयसंगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्चलीकृते सति पुरुषस्य समीपे मरणं न गच्छति ।

Sources: 2-4 cf. YSV(PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedotham̄ kam̄ svarūpan tu nirmalam | kamalam̄ tena vikhyātam̄ trividham̄ tattvadehakam | 7-8 cf. YSV(PT p. 844): tatradhārāś catuspatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhvasādhukaro bhavet | asmin sati sthire citte yamo vandīva gacchati |

2 śṛṇu cett.] nuṣṭe P 3 anekākārabhedotham̄ EU₁] anekākārabhedoccham BP anekākārabhedātham L kam̄ cett.] kim BL sva^o U₂ om. U₁ svarūpan tu nirmalam conj.] svarūpātmakam malam BELP svasvarūpātmakam malam U₁ svarūpātmakam param U₂ 4 trividham̄ cett.] vividham P tattvadehakam em.] tatra dehagam BELU₂ tena dehagam U₁ 6 athādhah PU₁U₂] athādhā^o BL om. E kamalam̄ cett.] om. E kathyate cett.] om. E adhārakamalam E] ādhārakamalam LPU₁U₂ ārakamalam B samjñā cett.] kam̄ E kamalam̄ ātmasvarūpam conj.] kamātmasvarūpam P kamātmasvarūpam L kamātmā tasmāt kamalam iti samjñā E masvarūpam B kah̄ ātmā U₁ ekam ātmasvarūpam || U₂ 7 sa ātmānam̄ em.] sa ātmānam̄ BLPU₁U₂ om. E anekārūpam PU₂] anekārūpam svarūpam U₁ anarūpam BL om. E paśyati cett.] paśyate U₁ om. E tad darśanam U₂] tadṛśanam U₁ tadṛśanam P tadrśa BL om. E kamalam̄ em.] kamala U₁ malam̄ U₂ mala P na BL om. E iti kathyate U₁] ity ucaye BLPU₁U₂ om. E tasnā BLPU₁U₂] om. E kamalam̄ cett.] kamala U₁ om. E iti BLPU₁U₂] om. E samjñā cett.] samjñānam L om. E 7-8 asyādhāraḥ BELP] asyādhāra^o U₁U₂ 8 kamalasya dalam BLPU₁U₂] kamala^o E dalacatuṣṭayam U₁U₂] dalam catuṣṭayam BL catuṣṭayam E om. P bhavati cett.] bhavatī BL om. P prathamadalam̄ U₁] prathamam̄ BELU₂ om. P sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya LU₂] rājayogasya P rājayogaya E rājoguṇaḥ B rajoguṇa U₁ 8-9 tamoguṇasya PU₁U₂] tamoguṇaḥ EL tamoguṇ B 9 caturthe cett.] caturtho E om. B dale mana ELU₂] dalam enas P dalam manah U₁ om. B tiṣṭhati cett.] stiṣṭhati U₁ om. B etad cett.] etac U₁ om. B dala cett.] om. BU₁ catuṣṭaya^o PU₁U₂] catuṣṭayam EL om. B samgād PU₁] ca samgād E samjñāgīd L samyogād U₂ om. B ātmā cett.] ātma U₁ om. B sādhvasādhū U₂] sādhvasādhū U₁ sāvadhasādhū P sādhū EL om. B karoti cett.] om. B tasmin cett.] om. U₁ kamale cett.] om. U₁ 9-10 niścali EPU₂] niccali BL om. U₁ 10 krte cett.] om. U₁ sati cett.] om. U₁ puruṣasya cett.] om. U₁ samipe cett.] om. U₁ maraṇam̄ cett.] om. U₁ na gacchati cett.] nāgacchati U₂ om. U₁

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

XLV.I Now, listen to the wonderful, esoteric teaching of the lotus flowers. What pure lotus arises in many different forms, is one's true nature,²⁷¹ [and] therefore known as the threefold body of [supreme] reality?²⁷²

[XLVI. Lotus of support]

Now, the lower lotus is described. [That is] the lotus of support. Why does it have the technical term “lotus”? The lotus has the nature of the self.²⁷³ One perceives the self in many forms. Perceiving that is called a lotus. Thus, its technical term is “lotus”. Its support is the quadruplet of the petals of the lotus. The first petal consists of the *sattva*-quality. The second consists of the *rajas*-quality. The third consists of *tamas*-quality. In the fourth petal is the mind. As a result of the connection of the four petals, the self acts [in a] good and bad [way]. When the lotus is made motionless, death does not come near the person.²⁷⁴

²⁷¹I decided to emend according to the source text and read *svarūpan tu nirmalam*, since the readings *svarūpātmakam malam* or *svasvarūpātmakam malam* would render the essential nature and the lotus as impure, which would be nonsensical—as the essential nature in the preceding sections is always presented as intrinsically pure, and the lotus is a symbol of purity. The scribe of U₂ attempted to preserve the reading and emended *malam* to *param*. Considering the source text's reading *svarūpan tu nirmalam*, we can see that *malam* resulted from *nirmalam*. This reading provides a much better sense. In the case of the last *pāda*, the manuscript's reading of *tattra dehagam* or *tena dehagam* is a corruption of the source text's reading *tattvadehakam*.

²⁷²This verse introduces the following sections which present three lotusses in the body. The first one is the four-petalled lotus of the *mūlādhāra*. The second one is the twelve-petalled lotus of the heart. The third lotus has eight petals and is situated within the twelve-petalled lotus of the heart.

²⁷³The context and the variants of the manuscripts suggest the conjecture to *kamalam ātmas-varupam*.

²⁷⁴In *Yogatattvabindu* section IV the *mūlādhāra* is associated with the same four petals. Thus, we must assume that the lower lotus is situated at the beginning of the central channel. Or, as manuscript U₂ declares in its additional material that the *adhāracakra* is at the anus. The main difference, however, is that this time, the location is described as a *kamala* and not as a *cakra*. Interestingly, the passage implies an unspecified yogic practice. In order to delay death, the unspecified practice instructs to cause stillness within the *kamala*. Is this the same as the meditation technique in the context of the first *cakra*?

[XLVII. hrdayakamalasya bhedah]

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

Sources: 2-3 cf. YSV (PT p. 844): anāhato dvitiyam yatkathyate śrūṇu śraddhayā | anāhate mahāpiṭhe caturasrasamanyitam | varttate 'ṣṭadalām padmam adhovaktran tu satpuram | 3-6 cf. YSV (PT p. 844): sparśaśabdārūparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭadalasamsthitāḥ | 6-7 cf. YSV (PT p. 844): saparyā prthag ākārā varttate tatra niśicitam | dhyānād ātmaprakāśo 'sya prakāśam kamalam tataḥ | 7-8 cf. YSV (PT p. 845): yathā sūryaprakāśena ūrdhvavaktram prakāśitam | ātmadhyānāt sadā tatra āyur vriddhir dine dine |

2 hrdayakamalasya bhedah BLP] hrdayakamalasya dvitiyo bhedaḥ U₁ hrdayakamalasya bhedāḥ U₂ hryakamalabhedāḥ E kathyate cett.] kathyante E dvādaśadalāni βU₁] om. DN₁N₂ sid-dhapurushāḥ cett.] siddhāḥ puruṣāḥ U₂ kathayanti EP] kathyante BLU₁ kathayamti U₂ tathā BLPU₂] tathāpi U₁ om. E dviṣāṇāṁ SELLMER em.] dviṣāṇāṁ PU₂ dviṣāṇā BL varṇā° U₁ anu-parṇā° E 2-3 dalānām EPU₁U₂] dalānā BL 3 aṣṭadalām conj.] aṣṭadalānānām EPU₂ aṣṭadalā U₁ madhye PU₂] madhya BEL ekaṁ cett.] eva U₁ kathinam E] kathinam BLPU₂ katitam U₁ tadaṣṭadalām cett.] tata aṣṭadalām U₁ te ubhe PLU₁] te ubha BU₂ te ubhaye E hrdaye cett.] pi U₁ tiṣṭhataḥ cett.] kathyate U₁ 3-4 prathame dale EU₁] prathamadale P prathamadale | BL prathamadala° U₂ 4 śabdās cett.] śabdah U₁ tiṣṭhati cett.] stiṣṭhati U₁ dvitiye dale PU₁] dvitiyadale cett. sparśas cett.] sparśāḥ EU₁ tiṣṭhati cett.] om. E tr̄tyie E] tr̄tyiā° BL tr̄tyiā° PU₁U₂ rūpam cett.] rūpah U₁ caturthe dale EP] caturthadale BLU₁ caturthadala° U₂ rasas cett.] rasah U₁ 5 pañcāme dale EU₁U₂] pañcamadale cett. gaṇḍhas cett.] gamdha BP gamdhāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale U₁U₂] saṣṭhadale BPL saṣṭhe dale U₁U₂ paṣṭhadale E cittām EPU₂] cimta B cimta L cittāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saptame dale EU₁U₂] saptamadale cett. buddhis cett.] budhiḥ U₁ aṣṭame dale EPU₁U₂] aṣṭamadale BL 'hamkāras EP] ahāmkaras BL ahāmkarāḥ U₁U₂ 6 etad aṣṭadalām adhye cett.] etad aṣṭadale madhye P etat tatadalām adhye U₁ samagrapṛthivyākāro BPLU₂] samagryā prthivākāro U₁ prthivyākāro E tatkamalam U₁] tatkamalam adhye cett. adhomukham U₁] mukham cett. 7 dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātmaprakāśo U₂ nādāt prakāśo E prakāśād cett.] prakāśāvān L prakāśā° E anantaram PU₁U₂] anantaraḥ | B amtarām L °namtarām E kā-malam cett.] kamalam B ūrdhvamukham cett.] mūrdhvam mukham B tathā cett.] yathā U₁ sūryaprakāśād anantaram U₂] sūryo prakāśānamtaram | B sūryaprakāśānamtaram EPLU₁ 8 tadā kamalamadhye BPL] tadā malamadhye U₂ tadā saromadhye E tadā U₁ vikasati cett.] visati P

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

[XLVII. Division of the heart lotus]

Now, the division of the heart lotus is taught. The accomplished persons teach twelve petals of it. So, too, in the middle of the twelve petals, there is one solid eight-petalled [lotus].²⁷⁵ This eight-leaved lotus is situated in the heart. They are both situated in the heart.²⁷⁶

Sound resides in the first petal. Touch resides in the second petal. The form resides in the third petal. The taste resides in the fourth petal. The smell resides in the fifth petal. The mental faculty (*citta*) is situated in the sixth petal. The intellect resides in the seventh petal. The principle of individuation resides in the eighth petal. The form of the entire earth exists within the eight petals.²⁷⁷

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

²⁷⁵ Rāmacandra introduces the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart as early as section VII on p. 17. The phrase *ekaṇṭ kāṭhinaṇ bhavati* is peculiar. However, since this second lotus within the lotus faces downwards initially and is turned upwards to bloom through meditation, it seems logical that the author wants the reader to understand that before the lotus flower blooms, its petals are closed, forming a firm or hard unit. Therefore, it seems plausible to interpret *ekaṇṭ* as one single eight-petalled lotus bud and *kāṭhinam* literally as hard, describing the property of hardness of a closed lotus bud.

²⁷⁶ The concept of a distinguished space within the lotus of the heart (*hṛdayākāśa*), where the self (*ātman*) resides, traces back to early Upanishadic literature, particularly in *Chāndogya Upaniṣad* 8.1.1-5. The specific notion of a twelve-petalled lotus within an eight-petalled lotus is further developed by non-Saiddhāntika Śaiva exegetes of Kashmir, especially within the Trika tradition, a subdivision of the Śaktitāntra division of the Vidyāpīṭha. For a concise discussion on the meditation method focusing on the two heart lotuses, see *Vijñānabhairava*, 2013: 49. Furthermore, this dual lotus concept appears in the *Siddhayogeśvarimata* chapters 17 and 20. Here, amidst intricate descriptions of possession, rites, and deity worship, an elaborate *mandala* is depicted, featuring a twelve-spoked *cakra* embedded with an eight-petalled lotus. For a visual representation of the *mandala* in *Siddhayogeśvarimata* 20, see Törzsök, 2022: 117-124.

²⁷⁷ For the Śaiva exegetes of Kashmir, the heart is the binding force of all conscious experiences. The individual person is a *kula* composed of eight elements: five senses, the ego, the mental faculty and the intellect. These eight are a unified, interrelated *kaula* based on consciousness as their common substratum. Cf. Pandey, 1963: 594-597 and Muller-Ortega, 1989: 59.

तथेदमप्यात्मप्रकाशानन्तरमूर्धमुखं विकसति । तन्मध्ये परमानन्दरूपा भूमिर्भवति । तस्याहं सो
इहं स इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानाद्विने दिने आयुर्वर्धयति । रोगा दूरे भवन्ति ।

शक्तिस्त्रिशाल्येका कृता सम्यक्मुद्रा च स्वेच्छरी ।
चिदानन्दोदयश्वन्दश्वेतना चन्द्रिकान्विता ॥ XLVII.1॥

Sources: 2-4 cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābh-
hyāsaśāli samyak siddhā ca khecarī | cidānandamayaṁ cittam cetanā candrikānvitā |

1 tatheda EP_{U₂}] tathā idam U₁ tam BL apy EU₁] api cett. ātmaprakāśānamṛtam PU₂] ātmaprakāśānataram U₁ ātmāprakāśānantaram E ūrdhvamukham̄ ELU₁U₂] ūrdhvam̄ mukham̄ P mūrdhvam̄ mukham̄ B tanmadhye cett.] tanamadhye U₂ °rūpā bhūmir cett.] °rūpo bhūmir L bhavati cett.] bhavati U₁ 2 'ham sa cett.] ham E tasyā PU₁U₂] tasya BL svātmano cett.] svātmanah̄ U₁ dhyānād cett.] dhyād BU₂ āyūr cett.] hy āyur E vārdhayati BL] vārdhati U₁U₂ vārdhate EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE 3 śaktis BLPU₁U₂] tathā dviśāktis E triśālyekā kṛtā conj.] unm. trivali kṛtam̄ U₁ trityalokāntah U₂ trityalokāmṛta° P trityalokāmṛta° E tritya lokāmṛta° BL mudrā cett.] samudrā E ca khecarī PLU₂] bhavati khecarī unm. U₁ ca khecarī B khecarī unm. E 4 cidānandodayaś em.] cidānāmṛdodayamś U₁ cidānāmṛdādayo BL cidānandādvaya E cidānandādayaś P cidānāmṛdādayah̄ U₂ candraḥ em.] candra° E caḍriś P caḍraḥś U₁ caḍrāś U₂ om. BL cetanā em.] cetanāś U₁ caḍrikā E caḍrikā P caḍrikā B caḍrikā L caḍrikā U₂ candrikānvitā em.] caḍrakānvitā U₁ yeti nāmānvitah̄ E cetanānvitah̄ P cetanānvitah̄ U₂ cetanānvitah̄ BL

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

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

XLVII.1 The Śakti, furnished with the three [moon, sun and fire], that has been completely made into one,²⁷⁸ is the seal that is Khecari.²⁷⁹ The moon has the arising of the bliss of consciousness. Consciousness is endowed with the light of the moon.

²⁷⁸The problem with this verse lies in *pāda* a. The only representative of the α -group available for this passage, manuscript U₁, reads *śaktis trivali kṛtam*, and is closer to the reading of the source text than all other readings of the β -group manuscripts. The source text reads *yasya mudrābhyaśasālī*. However, the reading of U₁ is unmetrical. It seems that **vali* in manuscript U₁ is a corruption of **śālī* from the source text. Therefore, an important intermediate step here would be to first reconstruct *śaktis triśālī kṛtam*, which is still unmetrical. The missing syllable can be derived as follows. The Śakti mentioned in our half-verse, according to the previously reconstructed intermediate step, is equipped with three. According to the following verses XLVII.2-4, the only mentioned triad is the triad consisting of moon, sun, and fire. It is therefore plausible that the adjective *triśālī* assumes the gender of Śakti and is understood as “equipped with [the] three”, and that these three are the triad mentioned in the subsequent verses. The only verb of the half-verse, the past passive participle *kṛtam*, which stands in the masculine or neuter, has no referent in this half-verse but is surrounded by feminine nouns, suggesting an emendation to the feminine gender. This leads us to the next step of reconstruction, namely to *śaktis triśālī kṛtā*. In the following verses, *paramātman* stands as *cetanā* for the sun, *svayam agnih* for the own fire which perhaps could be interpreted as the individual self, and the moon is equated with the *manas*. By uniting the *prakāśa* of the fire with the *ānanda* of the *manas*, i.e., the moon, the moon is ultimately consumed by the fire. The sun and the fire are intrinsically connected. Thus, the three become one. It seems to me that Rāmacandra wants to express in *pāda* a that Śakti, which is furnished with three, should be made into one. A distant variant of this half-verse from the source text is found in a quotation by Jayaratha *ad Tantrāloka* 32.63, introduced with *yad āgamah: ekam sr̥ṣṭimayam bijam ekā mudrā ca khecari* | “There is one seed [syllable], which contains creation, one *mudrā*, *khecari*”. Based on the context of the passage and the formulation from *Tantrāloka* 32.63, I propose as the final step of the verse reconstruction the now metrical conjecture to *śaktis triśālyekā kṛtā*. This could explain the readings of the β -group, which are based on similar orthography: शक्तिस्त्रतीयलोकान्तः .

²⁷⁹In the Haṭha- and Rājayogacorpus *Khecarimudrā* usually refers either to a physical practice in which the yogin inserts his tongue into the nasopharyngeal cavity, (cf. Mallinson, 2010) or to *śāmbhavimudrā*, like in *Śivayogapradipikā* 5.3, *Haṭhapradipikā* 4.5-7 or *Candrāvalokana* 2, which equate *khecari* and *śāmbhavi*. Judging by the passage’s context, however, neither seems to be the case. This passage seems to draw on the concept of *khecarimudrā* of the Kashmiri Śaiva exegetes of the ...

परमात्मा महासूर्यरश्मिपुञ्जः प्रकाशकः ।
प्रकाशानन्दयोरैकव्यं प्रकतव्यं निरन्तरम् ॥ XLVII.2॥

स्वयमग्निर्महाज्योतिराभाति परमं पदम् ।
सदोदितमनश्वन्दः सूर्योदयमिवेक्षते ॥ XLVII.3॥

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

5

Sources: 1–5 cf. YSV (PT p. 845): paramātmā mahāsūryaḥ sūrya ekaḥ prakāśakah | prakāśā-nandayor aikyam karttavyaṁ ca nirantaram | diptas tathā mahājyotir avirbhāti param padam | sadoditam manahsūryam candrajyotir iveskṣate |

1 paramātmā mahāsūryaraśmipuñjaḥ U₁] paramātmā mahāsūryaraśmipumja° BLPU₂ paramātmanā saharaśmipumja° E prakāśakah cett.] prakāśah E 3 agnir cett.] manasi E mahājyotir cett.] mahājyotiś U₁ abhāti cett.] abhāti U₁ paramam padam EPLU₁] paramapadam B paramam padam U₂ 4 sadoditamanaś BEL] sadoditamanaḥs U₁ sadoditam manas PU₂ candraḥ cett.] candraḥ B sūryodayam E] sūryodaya BLPU₂ sūryodaye U₁ iveskṣate cett.] avekṣate E ca laksyate U₁ 5 grasto cett.] graste U₁U₂ manaś cett.] manah | B candraḥ cett.] ścamdraḥ B linah P] linaḥ LU₁ lipyah EU₂ 6 padam cett.] m P mahāagnir cett.] mahāagnih L yena PU₁U₂] yame E sūrya° BL kalāmayam cett.] kalāmayaḥ U₁ 7 candrārkavahninām EPU₂] camdrārkavahniṇām L camdrārkavahniṇām B camdrārkavatām U₁ saṅketaḥ cett.] saṅketanām BL paramārthataḥ cett.] paramārthataḥ vā U₁

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

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

XLVII.4 Because of that, the moon, which is the mind, is devoured. Moreover, he disssolves into its own place. That very place is the great fire, by which [the moon] consisting of its digits is devoured. Thus, the esoteric teaching of the moon, sun and fire according to its highest meaning.²⁸⁰

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

²⁸⁰These verses seem to explain the preceding meditation on the lotus of the heart in an esoteric way. Abhinavagupta describes a largely similar practice in his *Tantrāloka* 5.19b–25a: *tatra dhyānamayaṁ tāvad anuttaram ihoçaye | yaḥ prakāśah svatantra 'yam citsvabhāvo hṛdi sthitāḥ | sarvatattvamayaḥ proktam etac ca triśiromate | kadaṁlisamṛtuṭkāraṁ saṁbhāyābhyanterāntaram ikṣate hṛdayāntāḥstāṁ tatpuṣpam iva tattvavit somasūryāgnisamṛtaḥ taṁ tatra dhyāyed ananyadhiḥ taddhyānāraṇisaṁkṣobhāṁ mahābhairavahavyabhuṅ hṛdayākhye mahākuṇḍe jāvalan sphittāṁ vrājet | tasya śaktimataḥ sphitaśakte bhairavatejasāḥ mātṛmānaprameyākhyāṁ dhāmabhedena bhāvayet | vahnyarkasomaśaktināṁ tad eva tri-tayaṁ bhavet | parā parāparā ceyam aparā ca sadoditā | Muller-Ortega (1989: 157) translates: “Now as for the Supreme, as it is called here, there is meditation on it. The light, the freedom whose essential nature is consciousness, contains principles, realities, and things within it. This light abides in the Heart. It has been described in this way in the *Triśiro-mata*: The knower of truth sees that reality within the Heart like a flower within which are all external and internal things, a flower shaped like a plantain bloom. He should meditate with undistracted mind on the union there in the Heart of the sun, moon, and fire. From this meditation, as from the agitation of two firesticks, one comes to experience the oblation fire of the great Bhairava, which expands and flames violently in the great firepit known as the Heart. Having arrived at the effulgence of Bhairava, which is the possessor of the powers and full of the powers, one should contemplate its identity with the abode of the knowing subject, the means of knowledge, and the known object. That triad is the very same triad as the triad of powers of fire, sun, and moon, as well as that of the always arising powers of Parā, Parāparā and Aparā.”*

[XLVIII. yogasiddher anantaram jñānam]

इदानीं योगसिद्धेरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।

यदा नास्ति स्वयं कर्त्ता कारणं न कुलाकुलम् ।

अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥XLVIII.I॥

5

अनामा एकः कथित्युरुषो वर्तते । अनाम्नश्च परावरः । परावरात्परं पदम् । परमपदात्परमं शून्यम् । शून्यान्निरञ्जनम् । अनाम्नः पञ्चगुणाः । अनुत्पन्नत्वम् ॥ अखण्डत्वम् ॥ आचलत्वम् ॥ अनुपमत्वम् ॥ अनन्यत्वम् चेति । परावरस्य पञ्चगुणाः । निश्चलत्वम् ॥ निर्मलत्वम् ॥ परिपूर्णत्वम् ॥ व्यापकत्वं ॥ अकलत्वम् चेति ।

Sources: 3-4 = SSP 1.4 (Ed. p. 2): *yadā nāsti svayam̄ kartā kāraṇam̄ na kulākulam | avyaktam̄ ca param̄ brahma anāmā vidyate tada* || 3-4 cf. YSV (PT p. 845): *tanmadhye nābhikarteti kāraṇam̄ nā kulākulam | avyaktan tu param̄ tattvam anityam̄ varttate sada* || 6-7 cf. YSV (PT p. 845): *eko nāma pumān asti tasmāt tasmāt param̄ padam | tasmāt tu paramam̄ śūnyam̄ tasmāt syāt tu nirañjanam* || 7-8 cf. SSP 4.9 (Ed. p. 65): *ananyatvād akhaṇḍatvād advyatvād anāśrayāt | nirdhāmatvād anāmatvād akulaṁ syān niruttaram* ||

2 yogasiddher EU₂] yogasiddhe P yogasiddhar LU₁ yo yogasiddhar B anāmtaram cett.] anāmtaram | B naranamtaram P etādrśam cett.] etādrśa U₁ jñānam cett.] jñānam L 3 yadā cett.] padā U₁ kāraṇam cett.] kāraṇam̄ U₂ kulākulam cett.] kulākulam U₂ 4 ca em.] na BELPU₁U₂ param̄ cett.] para° BL tattvam EPU₂] tatvam U₁ tatva° P om. BL anāma β manā bhā U₁ 6 anāmā cett.] anāmay U₁ eka^a EPU₂] eka^a BLU₁ kaścītpuruṣo cett.] ^apuruṣo BL anāmnaś ca cett.] anāmnaḥ P anāthāḥ U₁ parāvaraḥ EPU₂] parāvaraś ca U₁ parāvarā° BL parāvarat̄ cett.] parātparāḥ E param padam ELU₁U₂] paramapadam P param pada B paramam̄ śūnyam U₁U₂] paramaśūnyam BP paramaśūnya L 7 śūnyān nirañjanam EU₂] śūnyā niramjanam BL śūnyā niramjanah PU₁ anāmnaḥ cett.] amnah B pañcaguṇāḥ cett.] pañcaguṇāḥ E anutpannatvam cett.] teṣv anutattvam E ācalatvam U₁] om. cett. anupamatvam cett.] avayavatvam E om. B 8 ananyatvam EP] ananyatvam nirmalatvam U₂ ananyastvam U₁ anatvam BL ceti EPLU₁U₂] cetiḥ B parāvaraḥasya cett.] om. P pañcaguṇāḥ cett.] pañcaguṇā U₂ om. P niścalatvam cett.] om. P nirmalatvam cett.] niśkarmatvam E om. U₂ paripūrṇatvam cett.] paripūrṇatvam P 9 akalatvam ELP] akalamtvam B prakāśatvam U₁ akalatvam || nirvikāratvam U₂ ceti cett.] om. U₁

Notes: 8 anupamatvam: After the word *anuparatvam* E's (printed Edition) previously omitted passage suddenly reappears. Since the order of the text is common to all manuscripts, we have to assume that the editor swapped the folios of the exemplar of E. Additionally, five more sentences appearing later in the text in all manuscripts are displaced in E. In this case, too, the arrangement of the sentences in E seems to result from an inadvertent transposition of the respective folios of the exemplar. Thus, there are two *lacunae* within E, compared to the other witnesses, which reappear in E. The reader will be informed once all witnesses resynchronize. All readings will be recorded in the critical apparatus with the proviso that they are arranged according to the textual structure found in all the manuscripts.

[XLVIII. After the success in yoga, such knowledge arises]

Now, immediately after the success in yoga, such knowledge arises:

XLVIII.1 When the creator itself, nor the cause, the “Kula and Akula”,²⁸¹ existde, then the unmanifest²⁸², the supreme reality, the nameless one, existed.²⁸³

The nameless [one] exists alone as an unspecified soul. From being nameless, it is the totality. From being the totality, it is the supreme place. From being the supreme place, it is supreme emptiness. From being the supreme emptiness, it is immacule.²⁸⁴

The five qualities of the nameless are: Unbornness, indivisibility, immobility, incomparability, [and] no-other-ness.²⁸⁵

²⁸¹In our case, the term *kulākula* is a determinative compound, in the sense of “the unevolved cosmic totality”. Cf. *Tantrikābhidhānakośa* 3, 2004: 129. Also cf. *gorakshasamgraha* 16.39: *sṛṣṭimār-gakramāyātaṇ śīvaśaktikulākulam | saṃhārakramasaṭkaṇ tu kulaśaktyaśca dakṣiṇam ||*

²⁸²See *Sārigadharapaddhati* 4271.

²⁸³As in *Siddhasiddhāntapaddhati* this verse marks the beginning of a longer description of cosmography. Rāmacandra follows the *Siddhasiddhāntapaddhati* but reduces, reorganises, simplifies and modifies the contents.

²⁸⁴The five qualities of the supreme reality each have five qualities of their own.

²⁸⁵Right after *ananyatvam ceti* E reads: *anuparṇadalānām aṣṭadalānām madhya ekaṇ kaṭhinaṇ bha-vati | tad aṣṭadalāṇ kamalaṇ hṛdaye tiṣṭhati | te ubhaye hṛdaye tiṣṭhataḥ | prathame dale śabdās tiṣṭhanti | dvitīyadale sparsāḥ | tṛtīye dale rūpaṇ tiṣṭhati | caturthe dale rasas tiṣṭhati | pañcame dale gandham tiṣṭhati | paṣṭhadale cittam tiṣṭhati | saptame dale buddhis tiṣṭhati | aṣṭame dale haṃkāras tiṣṭhati | etad aṣṭadalamadhye pṛthivyākāro varttate | atha ca tatkkalamadhye mukhaṇ tiṣṭhati | asya kamalasya nādāt prakāśo bha-vati | prakāśāṇṭaram kamalam ūrdhvamukhaṇ bhavati | tathā sūryaprakāśāṇṭaram tadā saromadhye kamalaṇ vikasati | tathedam apy ātmā prakāśāṇṭaram ūrdhvamukhaṇ vikasati | tanmadhye paramā-nandarūpā bhūmir bhavati | tasyāham soham iti samjnā tasyā madhye svātmano dhyānād dine hy āyur vārddhate | rogo dūre bhavati | gunāḥ kartṛtvam jñātṛtvam abhyāsatvam kalatvam sarvajñatvam prakāśasya gunāḥ sakalaḥ niṣkalah sarvaiḥ saha samatā viśrāṇtiḥ tata etādṛśam utpadyate | ādyah ātmā ātmāna ākāśah ākāśād vāyuḥ vāyo tejah tejaso jalām jalāt pṛthvī | atrātmānaḥ pañcagunāḥ agrāhyah anantaḥ avācyah agocaraḥ aprameyaś ca ākāśasya pañcagunāḥ | praveśah niṣkramaṇam chīḍram śabdādhāraḥ bhrāṇṭinilay-avam | mahāvāyoḥ pañcagunāḥ | calanam sēśasamcāraḥ, sparsāḥ, dhūmravarṇatā, tejah samcarāḥ tejasah pañcagunāḥ | dahanaṁ, jvālarūpaṇ, uṣnatā, raktō varṇaḥ || apāṁ pañca gunāḥ | pravāhah śīthilatā dravaḥ madhuratā śvetavarṇaḥ | pṛthivyāḥ pañca gunāḥ | sthūlatā sākāratā kaṭhinaṭā gandhavattā pītavarnatā avayavatvam ananyatvam ceti |*

The five qualities of the totality²⁸⁶ are immobility, purity, completeness, pervasiveness, [and] partlessness.

²⁸⁶The five qualities of *parāvara* do not occur in the sources and seem to be authorial.

परमपदस्य पञ्चगुणाः । नित्यम् ॥ निजम् ॥ निरन्तरम् ॥ निराकारम् ॥ निर्निकेतनम् चेति । शून्य-
स्य पञ्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्धा ॥ उन्मनीभावः ॥ अलसत्वम् चेति । निरञ्जनस्य पञ्चगु-
णाः । सत्यः ॥ सहजः ॥ स्वभावः ॥ सत्ता ॥ स्वरूपता चेति ॥

[XLIX. piñdotpattiḥ]

इदानीं पिण्डोत्पत्तिः कथ्यते । अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानन्दात्प्रबोधः ।
प्रबोधाच्छिद्यः । च्छिद्यात्प्रकाशः । तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेदः ॥ अच्छेदः ॥
अदाह्यः ॥ अविनाशी ॥

Sources: 1 cf. SSP 1.17 (Ed. p. 7): niśkalatvam aṇutaratvam acalatvam asamkhyatvam anādhāratvam iti pañcaguṇam paramapadam | cf. YSV (PT p. 845): nirākāratvanityatvanijatvañ ca nirañjanam | nirniketanatā ceti tatpadasyeti tadguṇāḥ | 1-2 cf. YSV (PT p. 845): līnatā śīrṇatā mūrcchāttoyamaṇḍalatā iti | guṇāḥ pañca samākhyatāḥ śūnyasya paramasya vai | 1-2 cf. SSP 1.18 (Ed. pp. 7-8): līnatā pūrṇatā unmanī lolatā mūrcchatā iti pañcaguṇam śūnyam ||1.18|| 2-3 cf. SSP 1.19 (Ed. p. 8): satyatvam sahajatvam samarasatvam sāvadhānatvam sarvagatvam iti pañcaguṇam nirañjanam | 2-3 cf. YSV (PT p. 845): svabhāvam sahajam satyam śāntil śāntisvarūpataḥ | iti | nirañjanaguṇāḥ pañca etaj jñānī maheśvaraḥ | 5-6 cf. YSV (PT p. 845): vidyotpattiś tadānīn tu kathyate śīruṇu yatnataḥ | ānandaparamātmeti paramānanda ekataḥ | prabodhaparamānandacit-totpattiprabodhavāḥ | cidudayāt prakāśāś ca eṣām pañca tathaiva ca | avināśyo 'ksayo 'bhedo 'dāhyo hyakhādya eva ca | ete pañca guṇāḥ proktā anādo nādavairinā | 5-6 cf. SSP 1.22 (Ed. p. 9): anādyāt paramānandah | paramānandāt prabodhah | prabodhāc cidudayaḥ | cidudayāt prakāśāḥ | prakāśāt so'hambhāvah | 5-7 cf. YSV (PT p. 845): kiraṇasphurttivisphurttiharşavat paramātmanā | tetu pañca prakāreṇa guṇāḥ pañca prakirittitāḥ | 5-7 cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyatvam adāhyatvam avināśitvam iti pañcaguṇāḥ paramātmā |

1 nityam EP₂] nitya° L nityā° U₁ niś.. B nijam em.] °nija° U₁ om. cett. **nirantaram** EP] nirantarā U₂ °niramtaḥ° U₁ °niramstaga° L °...ramga° B **nirākāram** BEL] nirākāra U₁ nirākāra U₂ **nirniketanam** BPU₂] nimilaketenā U₁ nirniketanam niścalatvam E ceti cett.] om. U₁ 1-2 śūnyasya BELU₂] śūnyasya P śūnyaḥsyā U₁ ti anasya N₁ ti anyasya N₂ 2 pañcaguṇāḥ cett.] pañcaguṇāḥ U₁ līnatā cett.] līnatā BL pūrṇatā cett.] ghūrnatā EU₂ mūrcchā cett.] mūrcchā BLP unmanibhāvah EPLU₂] unmanibhāvā N₁N₂U₁ unmabhāvāḥ B alasatvam cett.] ālaysatvam BL ceti cett.] om. U₁ 2-3 pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ 3 satyah BLP] satya N₁N₂U₁U₂ satyā E sahajaḥ em.] sahaja N₁N₂U₁ sahā P saha° E saha BLU₂ svabhāvah BLP] svabhāvā° N₁N₂U₁U₂ bhāvā E sattā cett.] sattā° P sata° BL svarūpatā cett.] svarūpatāḥ P svarūpatā samatā E ceti EU₂] om. cett. 5 piñdotpattiḥ cett.] piñdotpatti N₂U₁ piñdotpatti BL 6 prabodhāc cett.] prabodhā U₂ om. U₁ cidudayāḥ EPU₂] cidudaya° BL cittayah U₁ cittayah N₁N₂ cidudayāt ELU₂] vidudayāt P viduyāt B cittayacidudayāt N₁ cittayacidudayāt N₂ citta° U₁ akṣayah cett.] aksayyah avadyaḥ U₁ acchedyah cett.] avināśi BL om. PU₁ 7 adāhyah cett.] aṣṭadyah P ādṛṣya U₁ avināśi cett.] avināśi U₁ avināśah U₂ om. BL

Notes: 1 śūnyasya pañcaguṇāḥ: The previously mentioned substantial *lacunae* in N₁ and N₂ (cf. start of the *lacunae* in section XXXV. on p. 101) ends here and evidence resumes.

The five qualities of the supreme place are permanence, immanence, constancy, formless, [and] placeless.

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

The five qualities of the immacule are truth, innate, self-existence, beingness, [and] the state of one's own form.²⁸⁷

[XLIX. Origin of the body]

Now, the origin of the body²⁸⁸ is taught.

From beginninglessness²⁸⁹, the supreme self arises. From the supreme self, supreme bliss arises. From supreme bliss, awakening arises. From awakening, the manifestation of consciousness arises. From the manifestation of spirit, light arises.

In this case, the supreme self has five qualities: imperishable, indivisible, uncuttable, unburnable, [and] indestructible.

²⁸⁷In the doctrine of the *Siddhasiddhāntapaddhati* the *param tattvam* has a will, a force which is called *nijāśakti* (SSP 1.5). Here, from *nijāśakti*'s proximity *parāśakti* arises, from her vibration *aparāśakti* arises (SSP 1.6). From *aparāśakti*'s sense of I-ness (*ahamtārtha*) the *sukṣmāśakti* arises. From her nature of sensitivity (*vedanaśila*) *kundalinīśakti* arises (SSP 1.7). From those five *śaktis*, the *pindah parah śivah* arises (SSP 1.14). The *pindah parah śivah* has five forms, which, according to SSP 1.15, are *aparam param*, *paramapada*, *śūnya*, *nirāñjana*, and *paramātman*. The pentad makes up the *anādyapiṇḍa* (SSP 1.21). Rāmacandra entirely skips the part with the five *śaktis* of the *Siddhasiddhāntapaddhati*'s doctrine and instead provides the reader with something close to the five forms of *pindah parah śivah*: *anāman*, *parāvara*, *paramapada*, *śūnya* and *nirāñjana* respectively. The five qualities Rāmacandra assigns to each item of his pentad are, to the greatest extent, inspired by mixing the individual qualities of the five *śaktis* and the five forms of *pindah parah śivah*, combined with a strong influence of the *Yogasvarodaya*.

²⁸⁸Here, *pindah* refers to both a cosmic and individual body.

²⁸⁹The generation of the cosmic body starts with the primordial generation of the supreme self (*paramātman*), which arises from *anādi* ("that which is without beginning"). This *anādi* is used as a synonym for *param tattvam* ("the supreme reality").

परमानन्दस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥ प्रबोधस्य प-
ञ्चगुणाः । लयः ॥ उल्लासः ॥ विमासः ॥ विचारः ॥ प्रभा ॥ चिदुदयस्य पञ्चगुणाः । कर्तृत्वम् ॥
ज्ञातृत्वम् ॥ अभ्यासत्वम् ॥ कलनत्वम् ॥ सर्वज्ञत्वम् ॥ प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः
॥ संबोधनम् ॥ समता ॥ विश्रान्तिः ॥

५ तत एतादृशं ज्ञानमुत्पद्यते । आद्यः । आचादात्मा । आत्मन आकाशः । आकाशाद्वयः ।
वायोस्तेजः । तेजसो जलम् । जलात्पृथ्वी ।

Sources: १ cf. YSV (PT p. 845): kiraṇasphūrttivisphūrttiḥarsavat paramātmanā | tetu pañca
prakāreṇa gunāḥ pañca prakīrtitāḥ | cf. SSP I.23 (Ed. p. 9): spando harṣa utsāho nispando
nityasukhatvam iti pañcaguṇāḥ paramānandaḥ | १-३ cf. YSV (PT p. 845): vicāraś ca prabhola-
lāś vibhāvaś ca layas tathā | prabodhasya gunāḥ pañca kirttyante tena hetunā | १-३ cf. SSP I.24
(Ed. p. 9): udayaḥ ullāśo 'vabhāśo vikāsaḥ prabhā iti pañcaguṇāḥ prabodhaḥ | १-३ cf. YSV (PT p.
845): abhyāsakartṛkamanāḥ sarvatattvaprabhā tathā | cidudayasya pañceti gunā jneyā viśesataḥ |
१-३ cf. SSP I.25 (Ed. p. 10): sadbhāvo vicāraḥ kartṛtvam jñātrtvam svatantratvam iti pañcaguṇāś
cidudayaḥ | ३-५ cf. YSV (PT pp. 845-846): bodhanām samayatvañ ca vismṛtiḥ sakalaprabhā |
prakāsasya gunāḥ pañcacaite jñānakarāḥ śubhāḥ | etaj jñāne tatas caiṣām jñānam utpadyate ma-
hat | ३-५ cf. SSP I.26 (Ed. p. 10): nirvikāratvam niṣkalañkatvam nirvikalpatvam samatā vibhrāntir
iti pañcaguṇāḥ prakāsaḥ | ५-१५.२ cf. YSV (PT p. 846): ākāśāt pavano vāyos tejas tejasa eva ca |
jalam jalāt tathā pṛthvi eṣām pañcaguṇāḥ tathā |

१ pañcaguṇāḥ cett.] pañcaguṇā P sphuraṇāḥ EPU₁] sphuraṇa cett. kiraṇāḥ EPU₁] kiraṇa cett.
viśphuraṇāḥ EP] viśphurāḥ U₁ viśphuriṇā BN₁ viśphura LN₂U₁ harsavattvam E] harsavatvam
BLPN₁N₂ harsavārttvam U₂ hairyatva U₁ prabodhasya cett.] bodhasya U₁ २ layaḥ EPU₂] laya
LN₁N₂ layā B om. U₁ ullāśaḥ EU₂] ullāśa cett. vibhāsaḥ EU₂] vibhāsa cett. vicāraḥ BEPN₁U₂]
vicāra LN₂U₁ prabhā EPU₂] abhā B samādhi U₁ om. N₁N₂ cidudayasya cett.] udadayasya
U₁ cidudayasya L vihṛdayasya B pañcaguṇāḥ cett.] pañcaguṇā PU₂ kartṛtvam EN₁N₂U₂]
kartṛtvē P katutvam B akartutvam L katṛtvam U₁ ३ jñātrtvā cett.] jñātvam N₂ jñānatvam U₁
abhyāsatvam cett.] ...satvam N₂ kalanatvam BLU₂] kalatvam E kalanamtvam PN₁ kalanatvam
N₂ kalyāna° U₁ sarvajñatvam cett.] samvajñatvam BL sarvāsatvam U₁ pañcaguṇāḥ cett.]
gunāḥ E sakalaḥ E] sakala U₁U₂ sakala cett. niṣkalaḥ E] niṣkvala P niṣkvala BL nikala N₂ ti-
vasā U₂ om. U₁ ४ sambodhanām U₂] sambodhanā P sarvaiḥ saha E sambodhana cett. samatā
cett.] samamtā N₂ viśrāntiḥ EPU₂] viśrāmti cett. ५ tata EN₁N₂] tat BLP tataḥ U₁U₂ etādrśam
cett.] etādraśam BL etādrśyam U₂ jñānam cett.] om. E ādyāḥ cett.] adya N₂ om. U₁ ādyād
em.] ādhyād BLPN₁N₂ ātmā E ādhyā U₂ om. U₁ ātmā PN₁N₂] ātmāna E dātmā U₂ manam B
manāḥ L ātmāna PN₂] ātmānaḥ N₁U₁U₂ ākāsaḥ BEL ākāsaḥ PN₁U₁U₂] ākāśād EBL ākāśa N₂
ākāśād PU₂] ākāśāt N₁N₂U₁ ākāśa N₂ om. EBL vayuḥ E] vayuḥ LPU₂ vayoh B pavanaḥ U₁ yavak
N₂ yavanḥ N₁ ६ vāyos cett.] pavanāt N₁N₂U₁ tejaso cett.] tejaḥ sa U₁ tejasor U₂ jalāt cett.]
udakam U₁ om. N₁N₂ jalāt cett.] udakāt U₁N₂ °dakāt N₁ pṛthvi cett.] pṛthivī P

Notes: १ cidudayasya pañca?: After cidudayasya pañca°, E has a larger lacuna. Readings reappear
later due to conflation. E's readings are recorded according to the manuscripts structure.

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

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

The five qualities of manifestation of spirit are agency, knowership, the state of practising, causality, [and] omniscience.

The five qualities of light consist of parts, not consisting of parts, recognition, uniformity, [and] cessation.²⁹⁰

From that²⁹¹ such knowledge is generated. There is a beginning. From the beginning²⁹² self²⁹³ self arises. From self, space arises. From space, wind arises. From wind, fire arises. From fire, water arises. From water, earth arises.

²⁹⁰In *Siddhasiddhāntapaddhati* 1.22-28 the author's pentad consists of *paramānanda*, *prabodha*, *cidudaya*, *prakāśa* and so 'hambhāva'. They cause the creation of the *ādyapiṇḍa*. The *ādyapiṇḍa*, in turn, is the cause for the great elements to emerge.

²⁹¹*tatas* seems to refer to the relationships and dependencies of the cosmography described above.

²⁹²The first thing that emerges from *param tattvam*.

²⁹³It is not clear if Rāmacandra is referring to the individual self (*ātman*), the cosmic self (*paramātman*), or both. Either way, the self he now refers to does not seem to be part of his own pentad but naturally co-arises with the beginning of differentiated existence as the first entity after *param tattvam*.

तत्रात्मनः पञ्चगुणाः । अग्राह्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥ आकाशस्य
पञ्चगुणाः । प्रवेशः ॥ निष्क्रमणम् ॥ छिद्रम् ॥ शब्दधारः ॥ ब्रान्तिनिलयत्वम् ॥ महावायोः पञ्चगु-
णाः । चलनम् ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूम्रवर्णता ॥ तेजसः पञ्चगुणाः । दहनम् ॥ ज्वाला-
रूपम् ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥ अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुर-
रसता ॥ श्वेतवर्णः ॥ पृथिव्या पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता ॥ गन्धवत्ता ॥ पीतव-
र्णता ॥

Sources: १ cf. YSV (PT p. 846): agocarād vayānantagrāhyam eśām tathātmanah | १-२ cf. SSP 1.30 (Ed. p. 12): avakāśāḥ accidhatratvam asprśatvam nilavarṇatvam śabdatvam iti pañcaguṇo mahākāśāḥ | २-३ cf. YSV (PT p. 846): sañcāraś cālanam śeṣe pañcadhūmrābhambare | २-३ cf. SSP 1.31 (Ed. p. 12): sañcāraḥ sañcālanaṁ sparśanam śoṣanam dhūmaravarṇatvam iti pañcaguṇo mahāvāyuh | ३-४ cf. YSV (PT p. 846): uṣṇaprakāśaraktābhajvālādāhas tu tejasā | ३-४ cf. SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam usṇatvam prakāśatvam raktavarṇatvam iti pañcaguṇam mahātejāḥ | ४-५ cf. SSP 1.33 (Ed. p. 12): pravāhāḥ ḥāpyāyanam dravo rasaḥ śvetavarṇatvam iti pañcaguṇam mahāsālīlam | ४-५ cf. YSV (PT p. 846): prakāśād eva śaithilyam adhutā śvetatajale | ५ cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākārata kāthinyam gandhaḥ pītavarṇatvam iti pañcaguṇā mahāprthivī | cf. YSV (PT p. 846): sthūlasākārakāthinyagandhaḥ pātamṛḍau tathā |

१ **tatrātmanah** N₂] tatra ātmanah N₁U₁ atrātmanah E ātātmanah P ādyātmanah BL ātmanah U₂ pañcaguṇāḥ cett.] pamcaguṇah U₂ agrāhyah cett.] agrāhya LN₂ om. B avācyah cett.] avācyā N₂ avācyā U₂ om. B agocarāḥ cett.] om. B aprameyaś ca cett.] om. B ākāśasya cett.] ākāśā° L om. B २ pañcaguṇāḥ cett.] om. B praveśah cett.] praveśa° U₂ niśkramaṇam E] niśkrumāṇam BPN₁N₂ nikrumāṇah U₁ niśkraṇam U₂ śabdadhāraḥ cett.] śabdadhāraṁ LU₁ bhrāntinilayat-
vam cett.] bhrānte niyatvam U₁ mahāvāyoh cett.] mahāvāyor U₁ २-३ pañcaguṇāḥ cett.] gunāḥ U₁ ३ calanam cett.] pracālanā U₁ om. B śoṣah cett.] śeṣā° E śoṣanam U₂ om. B samcāraḥ cett.] om. BU₁ sparśaḥ cett.] sparśa L om. BU₁ dhūmaravarṇatā cett.] nirodhanaṁ prasaraṇam vah U₁ om. B tejasah cett.] om. BU₁ pañcaguṇāḥ cett.] pamcaguṇah U₂ om. BU₁ dahanaṁ cett.] om. U₁ ३-४ jvālārūpam cett.] jvālā || rūpam U₂ om. U₁ ४ uṣṇatā cett.] uṣṇatā U₂ om.
U₁ raktavarṇāḥ LN₂] raktavarṇāḥ U₂ rakto varṇāḥ E rakto varṇāḥ B rakto varṇāḥ P rakto |
varṇāḥ N₁ om. U₁ prakāśaḥ (PT) conj.] om. cett. apah em.] apām EPU₂ apa° LB āpo N₁N₂ om. U₁ pañcaguṇāḥ cett.] om. U₁ pravāhah BELU₂] pravāhā° P pravāha N₁N₂ om. U₁ śihi-
latā cett.] śihiyatā B śihiyatā U₁ dravaḥ cett.] drava N₁N₂ om. U₁ ४-५ madhurarasatā N₁] °madhura | rasatā N₂ madhurasatā LP madhuradatā B madhuratā EU₂ om. U₁ ५ śvetavarṇāḥ EU₂] śvetavarṇāḥ BPL śvetavarṇatā N₁N₂ om. U₁ prthivyāḥ EU₂] prthivyā N₁N₂U₁ om. BLP pañcaguṇāḥ EU₂] gunāpamica N₁N₂ gunāḥ U₁ om. BLP sthūlatā EU₂] sthūlatā N₁ syūlatā N₂ sthalatā U₁ om. BLP sākāratā cett.] om. U₂ om. BLP kāthinatā E] kāthinatā N₁N₂ kāthinatā U₁U₂ om. BLP gandhavattā EU₁] gamdhavattā N₁ gamdhavettā U₁ om. BLPN₂ ५-६ pītavarṇatā EU₂] pītavarṇāḥ N₁N₂ pītavarṇā U₁ om. BLP

In this regard, the self²⁹⁴ has five qualities: untouchable, infinite, inexpressible, unattainable, [and] immeasurable.

The five qualities of space are penetrating, disappearing, containing holes, medium of sound, [and] container of movement.

The five qualities of the great wind are moving, drying, passing, tangible, [and] smoky.

The five qualities of fire are burning, flamelike, heating, red-coloured [and] bright.²⁹⁵

The five qualities of water²⁹⁶ are flowing, looseness, fluidness, pleasant taste, [and] transparent colour.

The five qualities of earth are grossness, form, hardness, smelliness [and] yellowness.²⁹⁷

²⁹⁴The concept of the merging of the self with the five great elements as seen in the *Siddhasid-dhāntapaddhati* and adopted by Rāmacandra is paralleled as early as the *Śārṅgadharapaddhati* 4278: *tena srṣṭam svaśaktyedam trailokyam sacarācaram | pañcabhiḥ saha saṃbhūya pañcabhūtamayātmakaiḥ ||* “Created by his own power, the three worlds with all living and non-living beings, along with the five elements, merged with the Self consisting of the five elements.”

²⁹⁵Since all witnesses preserve only four qualities of light but five are required, I conjectured the fifth, namely *prakāśa* following the *Yogasvarodaya*.

²⁹⁶I emended to the required genitive singular.

²⁹⁷The five great cosmic elements have five qualities each. The following section describes how they manifest within the body.

[L. śarīramadhye pañca mahābhūtāni]

इदानीं शरीरमध्ये पञ्च महाभूतानि कथ्यते । तेषां गुणाः कथ्यन्ते । तत्र पृथ्वीया गुणाः । अस्थि ॥
 मांसम् ॥ नाडी ॥ लोमानि ॥ त्वक् ॥ तत्रोदकगुणाः । लाला ॥ मूत्रम् ॥ शूक्रम् ॥ रक्तम् ॥ प्रस्वेदः
 ॥ तेजसो गुणाः । क्षुधा ॥ रुषा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यम् ॥ वायोगुणाः । धावनम् ॥ मज्ज-
 ५ नम् ॥ निरोधनम् ॥ प्रसारणम् ॥ आकुञ्चनम् चेति ॥ आकाशस्य गुणाः । रागः ॥ द्वेषः ॥ भयम् ॥
 लज्जा ॥ मोहः ॥

Sources: 2 cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śr̄nu | mahābhūtāni
 pañceti prthvi tejo marut khakam | 2-3 cf. YSV (PT p. 846): eteśāñ ca tathā pañcaguṇasthānam śr̄nu
 priye | asthi māṁsaṁ loma nādī tvak ceti prthiviguṇāḥ | 2-3 cf. SSP 1.37 (Ed. p. 14): asthimāṁsat-
 vaññādiromāṇiti pañcaguṇā bhūmiḥ | 3-4 cf. YSV (PT p. 846): kṣudhā ṛṣṇālasya nidrā glāniś ca
 pañca vāriṇah | 3-4 cf. SSP 1.38 (Ed. p. 14): lālā mūtrām sūkram śopitam sveda iti pañcaguṇā
 āpaḥ | 4 cf. SSP 1.39 (Ed. p. 14): kṣudhā ṛṣṇā nidrā kāntī alasyam iti pañcaguṇam tejaḥ | cf. YSV (PT
 p. 846): kṣudhā ṛṣṇālasya nidrā glāniś ca pañca vāriṇah | 4-5 cf. SSP 1.40 (Ed. p. 14): dhāvanam
 plavananam prasāraṇam ākuñcanam nirodhanam iti pañcaguṇo vayuh | 4-5 cf. YSV (PT p. 846):
 rogo lajjā bhayodvegau dhāranā ca marudguṇāḥ | 5-6 cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo
 bhayam lajjā moha iti pañcaguṇa ākaśāḥ |

Analoga: 2 cf. Amaraughaśāsana 11: ayam prakṛtibhedah prthvī āpaḥ tejaḥ vāyuh ākāśaś ca iti
 śarire pañcaguṇāḥ mahābhūtāni bhavanti tatraiva tāni pañcavidhāni bhavanti 2-3 cf. Amaraughaśāsana
 12: asthi māṁsaṁ tvak nādī romāṇi iti pañcaguṇā prthivī | 3-4 cf. Amaraughaśāsana
 13: lālāmūtrāsrunihsvedaprasvedādāḥ iti pañcaguṇā āpaḥ | cf. Amaraughaśāsana 14: kṣudhā ṛṣṇā
 nidrā alasyam kāntīś ca iti pañcaguṇam tejaḥ | 4-5 cf. Amaraughaśāsana 15: dhāvanam valganam
 ākuñcanam prasāraṇam nirodhaś ceti pañcaguṇo vāyuh | 5-6 cf. Amaraughaśāsana 16: rāgo dveṣo
 lajjā bhayaṁ mohaś ceti pañcaguṇa ākāśāḥ iti pañcaguṇālāṅktāni pañcatattvāni ||

2 idānīm N₁N₂U₁] atha U₂ om. BELP śarīramadhye EN₁N₂] śrīramadhye U₁ śarīrasya madhye
 U₂ om. BLP pañcamahābhūtāni EN₂U₂] pañca mahāsūtāni N₁ pañca āpagunaḥ mahāsver-
 avarna U₁ om. BLP kathyate N₁N₂] om. cett. teṣām EN₁U₂] teṣā N₂ tāvāt U₁ om. BLP guṇāḥ
 EN₁N₂U₂] om. BLPU₁ kathyante EU₂] kathyate N₁N₂ om. BLPU₁ tatra EN₁N₂] om. cett.
 prthiviyā BELN₁N₂U₂] prthiviyāḥ P om. cett. guṇāḥ EN₁N₂U₂] pañcaguṇāḥ kathyamte LP
 pañcaguṇāḥ [athyate] B om. cett. asthi BELPN₁N₂] asti U₂ om. cett. 3 māṁsaṁ P] māṁsa
 cett. om. U₁ lomāni EPN₁N₂U₂] tvak BL om. cett. tvak N₁N₂] tvakḥ U₂ vāk E vākṛt P om.
 cett. tātrodakaguṇāḥ cett.] netrodake guṇāḥ N₁ netrodakaguṇāḥ N₂ om. U₁ lālā cett.] lālā
 BL mūtrām EN₂U₂] mutram N₁U₁ °mutra° BL °muvaṁ P śukram cett.] śuklam E raktam
 cett.] om. N₂ prasvedāḥ cett.] svedah U₁ 4 guṇāḥ cett.] guṇāḥ U₂ kṣudhā cett.] kṣudhām
 B glāniḥ EP] glāni cett. alasyam cett.] alasya U₁ vāyor cett.] vāyo BN₂U₂ vāyu U₁ guṇāḥ
 cett.] guṇāḥ U₁ 4-5 majjanam cett.] majana N₂ mano° U₁ 5 nirodhanam cett.] °roddhanam
 U₁ virodhana N₂ ākuñcanam cett.] ākuñcana N₂ ceti cett.] om. U₂ guṇāḥ cett.] guṇāḥ U₁
 rāgaḥ U₂] rāga cett. dveṣah PU₂] °dveṣau E dveṣau U₁ dveṣ° BL 6 mohāḥ EPN₁U₂]
 moha BLN₂ mohā U₁

Notes: 2 śarīramadhye: At this point of the text E resynchronizes with the textual structure of
 all other witnesses.

[L. Five great elements within the body]

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

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

Among them, the five qualities of the water element are saliva, urine, semen, blood, [and] sweat.

The qualities of the fire-element are hunger, thirst, sleep, exhaustion, [and] sloth.

The qualities of the wind-element are abrasion, immersion, cessation, expansion, [and] contraction.

The qualities of the space-element are ²⁹⁸ passion, aversion, fear, shame and confusion.²⁹⁹

²⁹⁸The *Yogasvarodaya* (PT) does not include the five qualities of *ākāśa*.

²⁹⁹The earliest formulation of these specific pentads that explain the manifestation of the five elements in the human body can be at least traced back to the beginning of the sixteenth century, more precisely the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE and according to Mallinson (2011: 16) is perhaps the oldest Nath work on Haṭhayoga.

[LI. pañcaprakārā antaḥkaraṇasya]

तदनन्तरमेतादश्येका बुद्धिरूपद्यते । मनो बुद्धिरहंकारश्चित्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तः—
करणस्य । मनसः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वम् ॥ जडता ॥ मननं चेति ॥ बुद्धे:
पञ्चगुणाः । विवेकः ॥ वैराग्यम् ॥ शान्तिः ॥ सन्त्वोषः ॥ क्षमा चेति ॥ अहंकारस्य पञ्चगुणाः ।
अहम् ॥ मम ॥ एतस्य दुःखं ॥ एतस्य सुखं ॥ स्वतन्त्रता ॥ चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥
स्वीकारः ॥ त्यागः ॥ मतिः ॥ चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्यम् ॥ चिन्तनम् ॥
निष्पृहत्वम् ॥

Sources: 2 cf. YSV (PT p. 846): etaj jñānenenaiva teṣāṁ buddhir utpadyate śubhā | yadyapi sar-
gakāṇḍe pr̄thyāder guṇā uktās tathāpy etaj jñānenety anena kāryāraṇabhbāvadarśanāya punar
ucyante | 2-3 cf. YSV (PT p. 846): mano buddhir ahaṅkāras cittaṁ caityam eva ca | ete pañ-
caprakārāś ca antaḥkaraṇasambhavāḥ | 2-3 cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkāras
cittaṁ caityam ity antaḥkaraṇapañcakam | 3 cf. SSP 1.43 (Ed. p. 15): saṃkalpo vikalpo mūr-
cchā jaṭāt mananam iti pañcaguṇān manah | 3-4 cf. SSP 1.44 (Ed. p. 15): viveko vairāgyam
śāntih santoṣāḥ kṣameti pañcaguṇā buddhiḥ | 3-4 cf. YSV (PT p. 846): mananāmananam jñeyam
buddhy ādipañca pañca tu | vivekaśāntisantoṣāksaṁvairāgyateti ca | ete pañcaguṇā buddher
ahaṅkāraguṇān śr̄nu | 4-5 cf. SSP 1.45 (Ed. pp. 15-16): abhimānam madiyam mama sukham
mama duḥkham mamedam iti pañcaguṇo 'haṅkārah | 4-5 cf. YSV (PT p. 846): ahambhbāvama-
haṅcādiyugāntam hiṁsanām tathā | 5-6 cf. SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgaḥ svikāra
iti pañcaguṇām cittaṁ | 5-6 cf. YSV (PT p. 846): vṛttiḥ smṛtiḥ matis tyājyam nirāśam caityikā guṇāḥ |
6-7 cf. SSP 1.47 (Ed. p. 16): vimarsāḥ śilanām dhairyam cintanām nispṛhatvam iti pañcaguṇām
caityam | 6-7 cf. YSV (PT p. 846): niḥspṛhatā dveṣṭatā dhairyam vimarsacintanām tathā |

2 anantarām EPU₂] anamtaram cett. etadr̄sy U₂P] etadr̄si N₂ etadr̄sā N₁ etādaśi LU₁ ekādaśi
E metādaśi B eka cett.] kā E om. BL buddhir cett.] buddher P buddhir cett.] buddhy E
ahamkārāś BLU₁] ahamkārāś E ahamkārah | U₂ ahamkāraḥ | s B ahamkāra N₁N₂ caityam β] om.
α pañcaprakārā E] pamcāprakārā N₂ pamcāprakārah U₂ pamcāpiprakārā P pamcāpiprakāra
| B pamcāpiprakārah L pamcāpiprakārā N₁U₁ 2-3 antaḥkaraṇasya cett.] amtaḥkaraṇasya N₂
amtaḥkaraṇya BL amtaḥkaraṇya U₁ 3 pañcaguṇāḥ cett.] ye ca guṇāḥ E samkalpaḥ N₂] sakalpa
L samkalpa cett. vikalpaḥ N₁] vikalpa cett. mūrkhatvam N₂] mūrsatvam N₁U₁ mūrkhatvā
E mūrkhatvā cett. jaṭāt cett.] lasatā E ceti cett.] ceti vā U₁ ceti ete pamcāpiprakārā am-
taḥkaraṇasya ma N₁ buddheḥ ELPN₁] buddhe B om. cett. 4 pañcaguṇāḥ BELPN₁] om. cett.
vivekah PN₁N₂] viveko EU₂ viveka BLU₁ vairāgyam EU₂] vairāgya cett. santoṣāḥ cett.] san-
toṣā N₂ santoṣāḥ U₂ ceti cett.] vā U₁ pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ 5 ahām cett.] om.
BLPU₁ mama cett.] samā U₁ om. BLP etasya cett.] om. BLP duḥkham cett.] om. BLPU₁ eta-
syā sukhām conj.] om. cett. svatantratā EN₁N₂] svastvatmratā U₁ svatamratāḥ DU₂ om. PBL
cittasya cett.] om. BLP pañcaguṇāḥ cett.] nah U₁ om. BLP dhṛtiḥ cett.] dhṛti° BL vrddhiḥ
U₁ smṛtiḥ cett.] °smṛti° BL om. U₁ 6 svikārah conj.] rāgadveṣau E rāgadveṣa° P rāgadveṣam B
°rāgadveṣa° L rāgaḥ || dveṣah U₂ om. α tyāgaḥ N₁N₂U₁] tyāgam D om. cett. matiḥ cett.] mati D
iti B bhīti L pañcaguṇāḥ EU₂] guṇāḥ pamca N₁N₂ gunāḥ cett. harṣaḥ PN₁DU₁U₂] harsa° BLN₂
ārṣam E vimarsāḥ cett.] °vimarsā° BLN₂ vimar.. P cintanām cett.] cetanā U₁ cetanām U₂

Notes: 4 santoṣāḥ || kṣamā ceti: The lacuna in D ends right after santoṣāḥ || kṣamā with the words:
ceti | ahamkārasya

[LI. Five modes of the internal organ]

Then, immediately following that, such unique insight³⁰⁰ arises: the mind, the intellect, the ego, the mental faculty, and consciousness.³⁰¹ These are the five modes of the internal organ.

The five qualities of the mind are intentional thought, discursive thought, foolishness, dullness, and reflection.

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

The five qualities of the ego are³⁰² [the sense of] I, [the sense of] mine, the suffering of this, the happiness of this, [and] self-determination.³⁰³

The five qualities of the mental faculty are will, memory, assumption, renunciation, [and] understanding.³⁰⁴

The five qualities of consciousness are excitement, reflection, understanding, thinking, [and] desirelessness.

³⁰⁰In this case I translated *buddhi* as insight, since *buddhi* as a *tattva* would unlikely arise from the previously mentioned five great elements. In addition, it is dealt with immediately afterwards in the context of the internal organ. Henceforth, it seems probable that it must refer to the specific knowledge that arises from the accomplishment of yoga, as mentioned in section XLVIII.

³⁰¹Beside the *Yogatattvabindu* this specific pentad is only found in the *Siddhasiddhāntapaddhati* and the *Yogasvarodaya*. I was not able to trace it further backwards. Since both source texts are related to the Nāth milieu, perhaps this pentad was part of the constitution to establish a solid sectarian identity for the Nāth Sampradāya. It is remarkable that *citta*, which various earlier related traditions subsumes *buddhi*, *ahaṅkāra* and *manas* (cf. Śāṅgadharapaddhati 4275), and is opposed or perceived by consciousness (*caitanya*) becomes an element of an internal organ (*antaḥkaraṇa*) itself.

³⁰²All five qualities of *ahaṅkāra* are omitted in B, L and P. All three manuscripts list the qualities of *citta* instead.

³⁰³Rāmacandra follows neither exactly the *Siddhasiddhāntapaddhati* nor exactly the *Yogasvarodaya* in this pentad. Based on the two source texts, the following missing qualities come into question: *abhimānam* ("pride"), *hiṃsanām* ("violence"), or *mama sukham* ("my happiness"). I decided to conjecture the missing fifth quality to *sukham etasya* to contrast *duḥkham etasya* based on the reading of the *Siddhasiddhāntapaddhati*.

³⁰⁴Because of the proximity of the readings of the α-group to the source text *Yogasvarodaya*, the reading *rāgaḍvesau* of the β-group seems to be a scribe's attempting correction to complete the five qualities for *citta*. I have conjectured according to the source text in this instance.

[LII. kulapañcakasya bhedāḥ]

तदनन्तरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥ सत्त्वम् ॥ रजः ॥ तमः ॥ कालः ॥ जीवनम् ॥ तत्र स-
त्त्वस्य गुणाः । द्रूया ॥ धर्मः ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥ रजसो गुणाः । त्यागः ॥ भोगः ॥
शृण्गारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥ तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वञ्च-
नम् ॥ तदनन्तरं कालस्य गुणाः । कलना ॥ कल्पना ॥ भ्रान्तिः ॥ प्रमादः ॥ उन्मादः ॥ जीवस्य
गुणाः । जाग्रदवस्था ॥ स्वप्नावस्था ॥ सुषुप्तावस्था ॥ तुरीयावस्था ॥ तुरीयातीतावस्था ॥

Sources: 2 cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamah kalo jiva iti kulapañcakam | 2-3 cf. YSV (PT p. 846): citter guṇās trayo jivaguṇān śrūnu maheśvari | āsthā śraddhā kṛpā bhaktih satyam sattvaguṇā iti | 2-3 cf. SSP 1.49 (Ed. p. 16): dayā dharmah kriyā bhaktih śraddheti pañcaguṇam sattvam | 3-4 cf. YSV (PT p. 846): tyāgo bhogaś ca śraddhā ca sārthavastusprātī tathā | raso pañcaguṇāh caite tāmasasya guṇān śrūnu | 3-4 cf. SSP 1.50 (Ed. p. 17): dānam bhogaḥ śrīgāro vastugrahanam svārthasamgrahaṇam iti pañcaguṇam rajah | 4-5 cf. SSP 1.51 (Ed. p. 17): vivādah kalahāḥ śoko bamdhō vañcanā iti pañcaguṇam tamah | 4-5 cf. YSV (PT p. 846): pramodah svādakalahau vivādo bhrāntivardddhanam | vañcanañ ca tathā śokas tāmasasya guṇā īme | 5 cf. SSP 1.52: kalanā kalpanā bhrāntih pramādo 'nartha iti pañcagunah kālah | 5-6 cf. YSV (PT p. 846): svapnajāgratsuuptāni caitanyam jivakā guṇāḥ | etādrśi sati tattvam caitanyāt tad bhaved iti | 5-6 SSP 1.53 (Ed. p. 18): jāgrat svapnaḥ suuptis turyam turyātitam iti pañcāvasthāguṇo jīvah |

2 tad anantaram DN₁N₂U₂] atah param cett. bhedāḥ cett.] bhedā BU₂ kathyante cett.] kathyate N₂ sattvam cett.] satva N₁N₂U₁ rajah cett.] rajas BL raja N₁N₂U₁ tamah cett.] tama N₂U₁ kālah cett.] kāla LN₂U₁ kā B jīvanam EP] jīvana cett. tatra cett.] tatrasya B 2-3 sattvasya cett.] sattva BEL 3 dayā cett.] dayā BL dharmah EPU₂] dharma cett. bhaktih cett.] bhakti BLN₂ ceti cett.] om. U₁ rajaso cett.] rajo U₂ tyāgaḥ cett.] tyāga N₂ bhogaḥ cett.] bhoga N₂ bhedā P om. U₁ 4 svārthāḥ cett.] svārtha BLN₂U₁ vastusamgrahaḥ cett.] vastunām samgrahaḥ L vastunā samgrahaḥ B vastusamgrahaś ceti E tāmaso cett.] tamo LN₂U₂ guṇāḥ cett.] gunah U₂ vivādah cett.] vivāda N₂ kalahāḥ EPU₂] kalaham DN₁N₂ kalaha BLU₁ śokah DEPN₁U₂] śoka BN₂U₁ śokaiḥ L bandhaḥ cett.] bamdhā BLU₁ vidha vā N₂ 4-5 vañcanam cett.] vañcanam smṛtaṁ N₂ vañcanā U₁ camcalam ceti U₂ 5 tad anantaram α] om. cett. kālasya cett.] kāla° U₁ kāraṇasya D kalanā cett.] om. N₂ kalpanā cett.] kalpaḥ P kalma° E om. N₂ bhrāntih cett.] bhrāmti° BU₁ śambhrāntih E om. N₂ pramādah cett.] prasādah EP om. N₂ unmādah cett.] unmādaś ceti U₂ om. N₂ jīvasya cett.] om. N₂ 6 guṇāḥ cett.] guṇā D guṇah U₂ om. N₂ jāgradavasthā DELPU₂] jāgravadasthāḥ B jāgravadasthā N₁ jāgradavadasthā N₂ jāgr-
davasthā U₁ suuptāvasthā cett.] suupta° B suupti° L turiyāvasthā cett.] turiyāvayāvasthā D turiyāvasthā BLU₁ turiyātītvasthā cett.] turiyā | titāvasthā B turiyātītvasthā || kaivalyā U₁

[LII. Divisions of the pentad of the kula]

Immediately afterwards, the divisions of the pentad of the *kula*³⁰⁵³⁰⁶ are taught: *sattva*, *rajas*, *tamas*, time and the embodied soul.

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

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

The qualities of *tamas* are conflict, struggle, grief, bondage, [and] cheating.

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

The qualities of the embodied soul are the state of waking, the state of sleep, the state of deep sleep, the state of liberation [and the] state beyond liberation³⁰⁷.

³⁰⁵According to Pandey (1963: 594–597), the term *kula* has about twenty-two different meanings in various texts. Muller-Ortega explains that the basic meaning of the term from which all other meanings derive is “group”. The core concept is that when the absolute reality of Śiva becomes manifest, the various manifestations of reality come together as a unified whole because of the inherent presence of Śiva’s underlying unity. The manifest reality is called *kula* whereas Śiva is called *akula*. In this regard, Muller-Ortega (1989: 59) writes: “Similarly, each smaller unit of manifest reality – a universe, a world, a family, an individual person (a body) – can be termed a *kula* because it is a conglomeration of disparate objects, beings, and organs held together by an overarching unity.” In the present case, the term *kula* probably refers to an individual person (a body) since the living soul, including its five states, is listed.

³⁰⁶The term *kulapañcaka* can be traced back to the *Ūrmikaulārṇavatantra* 2.227 and *Sarvadurgati-pariśodhanatantra*, Ed. p. 224.

³⁰⁷See *Śāringadharapaddhati* 4491–4504.

[LIII. etādṛśam ekam jñānam]

तदनन्तरमेतादशमेकं ज्ञानमुत्पद्यते । इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥ इच्छयाः पञ्च-
गुणाः । उन्मादः ॥ वासना ॥ वाज्ञा ॥ चैत्तम् ॥ चेष्टा ॥ क्रियायाः पञ्चगुणाः । स्मरणम् ॥ उद्य-
मः ॥ उद्वेगः ॥ कार्यनिश्चयः ॥ सत्कुलाचारत्वम् ॥ मायायाः पञ्चगुणाः । मदः ॥ मात्सर्यः ॥
५ दंभः ॥ कीर्तिः ॥ असत्यभावः ॥ प्रकृतेः पञ्चगुणाः । आशा ॥ तृष्णा ॥ स्पृहा ॥ कांक्षा ॥ मिथ्या-
त्वं ॥ वाचाया पञ्चगुणाः । परा ॥ पश्यन्ती ॥ मध्यमा ॥ वैखरी ॥ मातृका ॥

Sources: २ cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛtir vāg iti vyaktaśaktipañcakam | cf. YSV (PT p. 847): prakṛticchā kriyā māyā vacaḥ pañca guṇā iti | २-३ cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceseti pañcaguṇečchā | २-३ cf. YSV (PT p. 847): aśātṛṣṇāsprhākāñkṣāmīthyāntam̄ prakṛter iti | unmādo vāsanā vāñchā cekṣitā ca guṇāḥ priye | ३-४ cf. SSP 1.56 (Ed. p. 18): smaraṇam ud�ogaḥ kāryam niścayah svakulācāra iti pañcaguṇā kriyā | ३-४ cf. YSV (PT p. 847): śaraṇam satkulācāraḥ kāryaniścaya ucyate | ४-५ cf. SSP 1.57 (Ed. p. 18): mado mātsaryam damb-
halah kṛtrimatvam asatyam iti pañcaguṇā māyā | ५-६ cf. SSP 1.58 (Ed. p. 19): aśā tṛṣṇā sprhā kāñkṣā mīthyeti pañcaguṇā prakṛtiḥ | ६ cf. SSP 1.59 (Ed. p. 19): parā paśyanti madhyamā vaikhari māṭṛketi pañcaguṇā vāk̄ | iti vyaktisaktipañcavimśatigunāḥ |

२ etādṛśam cett.] etādṛśom U₂ **ekam cett.]** eka EPN₂ **icchā cett.]** icchāyāḥ N₁ om. E **kriyā cett.]** om. EN₁ **māyā cett.]** om. E **prakṛtiḥ cett.]** prakṛti P prakṛti^o U₁ om. E **vāca em.]** vāca α vācāḥ PB vācyāḥ L bhāvāḥ U₂ om. E **icchayāḥ DEN₁U₁U₂]** ichāyā BLP icchayā N₂ **३ unmādaḥ conj.]** unmany αEL unmaya P unmaya B unmanyam U₂ **vāsanā cett.]** avāsanā L vāsanāḥ U₂ avasthā E ichā kriyā māyā prakṛti vāca ichāyāḥ pamcagunāḥ unmany U₁ **vāñchā cett.]** vāñchā BLB om. U₁ **caittam N₁N₂]** caitta D cittam EL krittam B vittam P om. U₁ **ceṣṭā N₁N₂D] ceṣṭa PL ceṣṭāḥ U₂** ccoṣṭhā B veṣṭanam vibhramāḥ E om. U₁ **kriyāyāḥ cett.]** kriyāyā BLN₂ om. U₁ **pañcaguṇāḥ cett.]** om. U₁ **smaraṇam cett.]** om. U₁ **३-४ udyyama cett.]** udyyama N₂ om. U₁ **४ udvegaḥ DEN₁U₂] udvega BLPN₂ om.** U₁ **kāryaniścayaḥ cett.]** kārya | niścayah N₁ om. U₁ **satkulācāratvam cett.]** om. U₁ **māyāyāḥ BEU₂] māyāyām P māyāyā DLN₁N₂ om.** U₁ **pañcaguṇāḥ BEL]** guṇāḥ PN₁N₂U₂ guṇā D om. U₁ **madaḥ cett.]** mada EN₂ om. U₁ **mātsaryaḥ DN₁] mātsarya PU₂ mātsarya BLN₂ mātsaryādayāḥ E om. U₁ **५ dambhāḥ cett.]** rambhāḥ BL dambhā N₂ om. U₁ **kirtiḥ cett.]** kirtiś ca DN₁N₂ om. U₁ **asatyabhāvāḥ cett.]** asatyabhāvāḥ E om. U₁ **prakṛteḥ E]** prakṛter PU₂ prakṛte cett. om. U₁ **pañcaguṇāḥ E]** guṇāḥ cett. om. U₁ **āśā cett.]** om. U₁ **tṛṣṇā cett.]** om. U₁ **sprhā cett.]** om. U₁ **kāñkṣā cett.]** kāñkṣā D bhikṣā P om. U₁ **५-६ mīthyātvam cett.]** om. U₁ **६ vācāyā cett.]** vācā D vācaḥ U₂ om. U₁ **pañcaguṇāḥ BEL]** pañcaguṇāḥ U₂ guṇāḥ DPN₁N₂ om. U₁ **parā cett.]** om. U₁ **paśyanti cett.]** paśyanti BLN₁N₂U₂ **madhyamā cett.]** om. U₁ **vaikhari cett.]** om. U₁ **māṭṛkā cett.]** māṭṛkāḥ U₂ om. U₁**

[LIII. Such unique knowledge]

Immediately after that, such unique knowledge is generated: will, action, illusion, nature, [and] speech.³⁰⁸

The five qualities of will are intense passion, mental residue, wish, mental state, [and] acting.

The five qualities of action are memory, effort, agitation, determination of action, [and] adherence to the conduct of the noble lineage.

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

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

The five qualities of speech are Parā, Paśyantī, Madhyamā, Vaikhari³⁰⁹ [and] Mātrikā.³¹⁰

³⁰⁸The *Siddhasiddhāntapaddhati* 1.54 associates the five final qualities on this page as qualities of the upper category of *vyaktaśakti*. Each item of the five qualities has five sub-qualities. This results in twenty-five qualities of *vyaktaśakti*. Rāmacandra, however, does not mention the term *vyaktaśakti*. At least the term is not present in any of the *Yogatattvabindu*'s witnesses I consulted up to this date. It seems Rāmacandra clear that in this case, Rāmacandra preferred the *Yugasvarodaya* as his template in which not just *vyaktaśakti* but also no clear reference element for the five qualities is mentioned, too. Since Rāmacandra used both texts as his sources, one can wonder why he refrained from positing a reference element.

³⁰⁹Parā, Paśyantī, Madhyamā, Vaikhari are the well-known successive phases of sound transformation in Sanskrit. These phases represent the progression of sound from its eternal source to audible speech. Parā is the highest eternal sound or word in which all concepts and words potentially rest. In the additional material of U₂, Parā is associated with the fifth *cakra* at the throat (see p.21.). Next, Paśyantī is the phase of speech reaching the heart associated with the fourth *cakra* in the heart (see p.17). Then, Madhyamā is the intermediate stage of speech, characterized by thought or contemplation residing in the mind and intellect. In U₂, it is linked to the *cakra* at the navel (see p.15). Finally, Vaikhari is the daily spoken language characterized by comprehensible speech. Unlike the first three stages, Vaikhari is audible to others and represents the full transformation of sound from subtle to gross form. U₂ associates Vaikhari with the *svādhīṣṭānacakra* at the gender (see p.13).

³¹⁰The fifty or fifty-one letters including vowels as well as consonants of the Devanāgarī alphabet associated with the power of the Divine Mother herself, cf. Aryan, 1980: 24-28.

[LIV. karma kāmaḥ candraḥ sūryaḥ agniḥ]

तदनन्तरमेतादशं ज्ञानमुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं कत्व्यं । तत्र कर्मणः पञ्चगुणाः । शुभं ॥ अशुभं ॥ यशः ॥ अपकीर्तिः ॥ इष्टफलसाधानं ॥ कामस्य गुणाः । रतिः ॥ प्रीतिः ॥ क्रीडा ॥ कामना ॥ अनुरता ॥

5

[LV. candrasya ṣodaśakalāḥ]

इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोष—यन्ती ॥ लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्वन्ती ॥ प्रवाहा ॥ सौ—म्या ॥ प्रसन्ना ॥ चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः साऽमृतकला कथ्यते ।

Sources: 2-3 cf. SSP 1.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇa-pañcakam 3 cf. SSP 1.61 (Ed. p. 19): śubham aśubham yaśo 'pakirtir adṛṣṭaphalasādhanam iti pañcagunam karma | cf. SSP 1.62 (Ed. p. 20): ratih prītiḥ krīḍā kāmanā 'turateti pañcaguṇah kāmaḥ | 7-9 cf. SSP 1.63 (Ed. p. 20): ullolā kallolini uccalanti unmādini taramgiṇi śoṣinī alampatā pravṛttiḥ lahari lolā lelihānā prasarantī pravāhā saumyā prasannā plavantī | evam candrasya ṣodaśa kalāḥ | saptadaśī kalā nivṛttiḥ | sā 'mṛtakalā |

2 anantaram ELU₂] anamtaram cett. **utpadyate** cett.] utpadyate DN₁N₂ karma cett.] karmaḥ U₂ kāmaḥ cett.] kāma BLPN₂U₁ candraḥ EN₁U₂] candra cett. **sūryaḥ** cett.] sūrya N₂U₁ agniḥ EU₂] agni N₂ agni U₁ agniḥ cett. 3 karmaṇaḥ cett.] karmaṇā BP karmaṇā° N₂ karmaṇām L śubham cett.] śubha DU₁ om. E aśubham cett.] °aśubha° U₁ om. EP yaśah cett.] yasa N₂ om. E apakirtih cett.] apakirtti N₂ āvakirtih U₁ om. E iṣṭaphalasādhānam cett.] om. E kāmasya cett.] kāmāhsya U₂ 4 ratih cett.] ratī° N₂U₁ pritiḥ cett.] °prīti° α kāmanā cett.] kāmanāḥ P kāminī B kāminy L anuratā DN₁] anuratā U₁ anurājā N₂ anuraktatā L anurattatā P anustutā BE 7 ṣodaśakalāḥ cett.] ṣodaśa L saptadaśakalā U₂ kathyante cett.] kathyate BL vartantē || tasyānāmāni || ṣodaśakalā kathyamte || U₂ ullolā em.] hallolā DPN₁N₂U₁ hallolāḥ U₂ hullātvā L dullālā B dullola E kallolini cett.] kallolini U₁ kalloli N₂ uccalanti em.] uścalini EP ucamlini B uchamlini L uchalani U₁ ucchrlini U₂ om. DN₁N₂ unmādini cett.] unmādani U₁ 7-8 poṣayanti EP] poṣayanti DN₁N₂ poṣayamti BL poṣayani U₁ poṣayati U₂ 8 lampatā EPU₁U₂] lapamṭāḥ B lapaṭāḥ L lapadā DN₁N₂ lolā cett.] lolāḥ U₂ lelihānā cett.] lelihānāḥ U₂ lelihā BL prasarantī cett.] prasāramti U₁U₂ pravṛttiḥ cett.] pravṛtti B prakṛti L sravanti cett.] sravamti U₂ plavantī E pravāhā cett.] pravāhāḥ U₂ mavāhā BL pravamti svāh U₁ 8-9 saumyā cett.] saumyāḥ U₂ saumya U₁ somyā BL 9 prasannā cett.] prasannāḥ U₂ saptadaśī cett.] saptadriśī U₂ saptadaśamī BE kalā cett.] kā U₁ tasyā cett.] tasya P tasyāḥ U₂ nāma cett.] nāmāni || U₂ nivṛttiḥ U₁] nivṛtti BELP naivṛttiḥ N₁N₂ naivṛttaiḥ D vṛttiḥ U₂ sā 'mṛtakalā DN₁N₂] sā mṛta U₁ sametāḥ || kalāḥ || U₂ sametakalā BELP kathyate cett.] kathyante U₂

[LIV. Action, desire, moon, sun and fire]

Immediately after that, such knowledge is generated: action, desire, moon, sun, and fire. The direct perception of this pentad shall be done.³¹¹ Among those, the five qualities of action are auspicious, inauspicious, honour, dis-honour [and] bringing about the desired result.

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

[LV. Sixteen digits of the moon]

Now, the sixteen digits³¹² of the moon are taught. 1. Ullola, 2. Kallolini, 3. Uccalanti, 4. Unmādini, 5. Taraṅgini, 6. Poṣayanti, 7. Laṃpaṭā, 8. Lahari, 9. Lolā, 10. Leliḥānā, 11. Prasaranti, 12. Pravṛttih, 13. Sravanti, 14. Pravāhā, 15. Saumyā, 16. Prasannā. A seventeenth digit of the moon exists. Her name is Nivṛtti (“inactivity”), [and] she is taught to be the Amṛtakalā (“digit of the nectar of immortality”).

³¹¹In contrast to the initial statements introducing the sections dealing with metaphysics and the yogic body (XLVIII-LV) in which the topics are presented as a mere result of the accomplishment of yoga, here, the reader is suddenly instructed to perceive the pentad directly. That raises the question of whether the purpose of the whole metaphysics and yogic body sections is always taught merely informative or if, indeed, all pentads are supposed to be perceived or visualized. The latter option is advocated by *Siddhasiddhāntapaddhati* 1.65, which concludes the section of the *kalās* of sun, moon and fire in a similar way: *iti pratyakṣakaraṇaṇakalāsamūhaḥ* || “This is the group of qualities and *kalās* of direct perception.” As mentioned, various teachings of the *Yogatattvabindu* and its two source texts have various parallels with the *Netratantra* with *Netroddyota*. In the *Netratantra* with *Netroddyota* 7.4-5, all contents of the yogic body are the objects of meditation. The meditation bestows knowledge of the body, a requirement through which the yogin nourishes or enlivens his own body and that of others (*nādiṇṛḍaiḥ samākrāntam malināṁ vyādhibhir vṛtam | sūksmadhyānāmr̥tenaiva paraṇaivoditena tu* ||4|| *āpyāyam kurute yogī ātmano vā parasya ca | divyadehah sa bhavati sarvavyādhivivarjitaḥ* ||5||). That is the condition for attaining or becoming a divine body. Furthermore, cf. Bäumer, 2019: 44, 152-153, 166-167.

³¹²The term *kalā* carries the primary meaning of “digit,” specifically indicating “a sixteenth digit of the moon”. This concept is found in various texts (cf., e.g. *Bṛhadāraṇyakopaniṣat* 1.5.14 or *Amṛtasiddhi* 3.1-4), and it is associated with the moon’s waxing and waning, where each day it gains or loses one *kalā*. Some tantric texts (cf. *Tantrāloka* 3.137), add a seventeenth *kalā*, often called *amṛtakalā* or *amākalā* (cf. *Tantrāloka* 3.141 [Jayaratha ad 5.63-64]; *Parātriśikhāvivarāṇa* 35; *Matsyendrasaṃhitā* 25.57 (e-text provided by Csaba Kiss [08.02.2007]); *Ṣaṭcakranirūpaṇa* 47) which exists eternally, even during the moon’s darkest phase. The early association of the moon ...

[LVI. sūryasya dvādaśakalāḥ]

इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका ॥ उग्रा ॥ आकुञ्चिनी ॥ शोषिणी ॥ प्रबोधिनी ॥ घस्मरा ॥ आकर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊर्मिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयोदशी कला विद्यते । तस्याः संज्ञा निजकला स्वप्रकाशा च ।

5

[LVII. agnisam̄bandhinyoḥ daśakalāḥ]

इदानीमश्चिसंबन्धिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पाचिका ॥ रौद्री ॥ दाहिका ॥ रागिणी ॥ शिखावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

Sources: 2-4 cf. SSP 1.64 (Ed. p. 20): tāpinī grāsikā ugrā ākuñcini śoṣinī prabodhinī smarā ākarṣinī tuṣṭivardhīni urmirekhā kiraṇavatī prabhāvatitī dvādaśa kalāḥ sūryasya | trayodaśi svaprakāśatā nijakalā | 7-8 cf. SSP 1.65 (Ed. p. 21): dīpikā rājikā jvalanī visphulīṅgīnī pracaṇḍā pācikā raudrī dāhikā rāgiṇī śikhāvati ity agner daśa kalāḥ | ekādaśi kalā jyotiḥ |

2 dvādaśakalāḥ PU₂] dvādaśakalā α BL kalāḥ E kathyante cett.] kathyate BLN₂ tāpinī em.] tāpanī P tāpanī BL tāpanī DEN₁N₂U₂ tāpanī U₁ grāsikā em.] grāsakā cett. grāsaka BLP ākuñcini em.] ākumcāni α ākocāni BLP akocāni U₂ śoṣinī P] śoṣanī cett. 3 ākarṣinī E] ākarṣayatī U₂ ākarṣayamtī U₁ ākarṣayamtī cett. tuṣṭivardhīni EP] tuṣṭivardhāni BL tuṣṭi varddhāni DN₁N₂ tuṣṭil varddhāni U₂ ūrmirekhā cett.] kūrmīreṣā E kurmmīrekhā P ūrmi || rekhā U₂ kiraṇavatī EU₂] kiraṇāvati DPN₁N₂ kirṇāvati BL kiraṇavatī U₁ prabhāvati em.] prabhavati BE prabhūtavatī PU₂ prabhutavatī L prabhutavatī cett. 4 tasyāḥ DU₁] tasyā U₂ tasya cett. samjñā α] nāma ELP namaḥ B nāmāni U₂ nijakalā cett.] nijakalāṁ DN₁N₂ 7 idānim cett.] idānim U₂ agnisambandhīnyo EP] agnisambandhīni cett. agnisambandhīnīm U₁ dīpikā cett.] dīpikār U₁ rājikā em.] jārakā DN₁N₂ jakā U₁ om. cett. jvalanī em.] jvālāvih U₁ jvālā cett. 7-8 pācikā E] pācakā DN₁N₂ pāvakā cett. 8 dāhikā E] dāhakā DPN₁N₂U₂ dāhaka BLU₁ rāgiṇī em.] rāvanī β rāvaṇī α agner cett.] agne BLU₁ ekādaśi DEPU₂] ekādaśi cett. samjñā cett.] samjñākā DN₁N₂ vartate cett.] om. DN₁N₂

[LVI. Twelve digits of the sun]

Now, the twelve digits of the sun are taught. 1. Tāpinī, 2. Grāsikā, 3. Ugrā, 4. Ākuñcini, 5. Śoṣinī, 6. Prabodhinī, 7. Ghasmarā, 8. Ākarṣinī, 9. Tuṣṭivarddhinī, 10. Ūrmirekhā, 11. Kiranavatī, 12. Prabhāvatī. The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (“the inherent digit”) and Svaprakāśā (“self-luminous”).

[LVII. Ten digits related to fire]

Now, the ten digits, which are related to the fire, are taught. Dipikā, Rājikā, Jvalanī, Visphuliṅginī, Pracandā, Pācikā, Raudrī, Dāhikā, Rāginī, Śikhāvati. Jyotis (“light”) is the technical designation for the eleventh inherent digit of fire.

with *soma* and *amṛta* in Indian traditions (see Gonda particularly chapters II. “Soma, Amṛta and the Moon” [1965: 38-70] and IV. “The number sixteen” [1965: 115-130]) resulted in the idea that all of the moon’s *kalās* contain *amṛta*, cf. particularly chapter II. of the *Khecarīvidyā* 2010. Those ideas were carried into Rājayoga literature like in *Siddhasiddhāntapaddhati* 1.63 and the *Yogatattvabindu*. Moreover, the term *kalā* is used to describe the divisions of the sun and fire, cf. e.g. *Kulārṇavatantra* 6.37-40; *Amṛtasiddhi* 4.1-12 and 5.1-4; *Siddhasiddhāntapaddhati* 1.64-65; *Gorakṣyogaśāstra* 9; *Gorakhbhāṇi* 89. In the *Yogatattvabindu*, the twelve *kalās* of the sun represent the various qualities and aspects of the sun’s influence. Perhaps the number twelve additionally reflects the twelve signs of the zodiac or the twelve months in a year. The ten *kalās* of the fire in the *Yogatattvabindu* represent the various qualities and aspects of the fire’s influence.

[LVII. yogasya māhātmyam]

इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्त-
रहस्य श्रवणात् ॥ ध्यानकरणात् ॥ लयसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥
५ वैराग्यस्योत्पत्तेः ॥ वैराग्यकरणात् ॥ हठयोगस्य करणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महा-
मुद्रादिदशमुद्रासाधनात् ॥ मौनकरणात् ॥ वनवासात् ॥ बहुतरक्षेशकरणात् ॥ बहुतरकालं यत्रम-
त्रादिसाधनात् ॥ तपःकरणात् ॥ बहुतरार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥
संन्यासयहणात् ॥ षड्वृश्ननग्रहणात् ॥ सिरोमुण्डनात् ॥ अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते ।
स तु योगो गुरुसेवया प्राप्यते ।

Sources: 2 cf. YSV (PT p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | 2-4 cf. YSV (PT p. 847): guror anugrahāc chāstrapāṭhād ācāratas tathā | vedāntārtharahasyārthasarvajñānādūpāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āsanāc caturaśītivairāgyatyāgasmabhavat | 2-8 cf. SSP 5.55-5.59 (Ed. pp. 97-98): samyaksvabhāvavijñānāt kramābhyaśāna casanāt | na vairāgyān na nairāsyān nāhārat prāṇadhāraṇāt ||5.55|| na mudrādhāraṇād yogān na mānakarmasamāśrayat] na virakter vṛthāyāsān na kāyaklesādhāraṇāt ||5.56|| na japanān na tapodhyānān na yajñāt tīrthasevanāt | na devārcanāśrayād bhaktyā nāśramāṇān ca pālanāt ||5.57|| na ṣaḍdarśanakeśādīdhāraṇān na ca muṇḍānāt | nānantopāyayatnebhyāḥ prāpyate paramā padam||5.58|| 4-6 cf. YSV (PT p. 848): haṭhayogād varauśadhyāt mudrāsādhanamānataḥ | vanavāsād bahuklesāt tathā mantrādisādhanāt | 6-7 cf. YSV (PT p. 848): bahudānatapastīrthasevanād dānaśikṣānāt | sandhyātrayagraheṇātha ṣaḍdarśasagrahaṇāt tathā | siromuṇḍagato nyāsād yogatattvañ ca vidyate |

2 idānīm cett.] idānī B yogasya cett.] yasya U₁ māhātmyam cett.] māhātmam BL māhātmya N₂ kathyate cett.] kathyamte U₂ guror cett.] guru BL anugrahāt cett.] agrahāt L ācārakaranāt cett.] ācārakathanāt U₂ 3 dhyānakaranāt cett.] om. P layasādhanāt α] om. β upavāsakaraṇāt cett.] om. P caturaśītyāsanasādhanāt BLPU₂] caturaśītyāsane sādhanāt E caturaśīti āsanasādhanāt α 4 vairāgyasyotpatteḥ ELN₂U₂] vairāgyasyotpatte B vairāgyasyotpatteḥ P vairāgyotpatteḥ N₁D vairāgyotpatte U₁ vairāgya° cett.] nairāsyā PL nairāsā° B nairāsyē E hatha° cett.] hata° BLU₁ yogasya cett.] yoga° DN₁N₂ idāpiṅgalayoh cett.] idāpiṅgalayāḥ N₂U₁ pavanādhāraṇāt EPU₁] pavanādhāraṇāt DN₁ pavanādhāraṇāt N₂ pavanādhānākaranāt U₂ pavanāpāvadhyānākaranāt L om. B 4-5 mahāmudrādidaśamudrāsādhanāt cett.] mahāmudrāsādhanāt U₁ mahāmudrādidaśamudrāt daśamūdrasādhanāt D 5 maunakaranāt cett.] mau-
nakaraṇāt N₂ vanavāsāt cett.] vane vāsāt DN₁U₁ vane vāsāta° N₂ bahutarakālam DPN₁N₂] bahutarakāla° LU₁U₂ bahukāla° BE 5-6 yantramantrādisādhanāt cett.] mamtrayamtrādisādhanāt LU₁ 6 tapaḥ EPU₂] tapa° cett. bahutarārthādānāt cett.] bahutarārpaṇādānāt E bahutaraklesakaraṇāt bahutarakaraṇāt bahutatārthādānāt P tīrthasevākaraṇāt DN₂] tīrthasevokaraṇāt N₁ niyamakaraṇāt U₁ om. cett. āśramācārapālanāt cett.] āśramācyārapālanāt U₁ 7 ṣaḍdarśanagrahaṇāt BELU₁] ṣaḍdarśanagrahaṇāt cett. siromuṇḍānāt cett.] siromamuṇḍānāt N₂ om. P anyopāyakaraṇāt cett.] om. P 8 sa tu yogo gurusevayā prāpyate cett.] om. P

Notes: 8 gurusevayā prāpyate: This point marks the beginning of a larger lacuna U₁. Omissions will not be recorded. The reader will be informed once the evidence of U₁ resumes.

[LVIII. Majesty of yoga]

Now, the majesty of yoga is taught. As a result of the grace of the teacher, studying the teaching, execution of good conduct, hearing the secret of Vedānta, meditation, dissolution, fasting, practising 84 postures, generating indifference, cultivating indifference, doing Haṭhayoga, holding the breath of the Idā- and Piṅgalā-channels, practising the ten seals [like] the great-seal etc., observing silence, dwelling in the forest, causing excessive distress, practising Mantra and Yantra, etc. for a long time, doing austerities, giving many donations, frequenting places of pilgrimage, preserving the custom of the stages of life, adhering renunciation, grasping the six philosophies, shaving the head, doing other methods, the reality of yoga³¹³ is not attained. The [reality of] yoga is truly attained by serving the teacher.³¹⁴

³¹³This is the only mention of the compound *yogatattva* in the entire text. The formulation makes the prominent position of *gurusevā* in Rāmacandra's doctrinal system unmistakably clear. According to Rāmacandra, the techniques and metaphysical views presented earlier in the text and all other yoga practices are incapable of bringing about the reality (*tattva*) of yoga. In Rāmacandra's opinion, *gurusevā* is the means *par excellance* to achieve the goals of yoga.

³¹⁴This specific type of presentation under the keyword *yogamāhātmyam* or *yogasya māhātmyam* is found not only in the *Yogatattvabindu* and its source texts, but also in several other Rājayoga texts. That is not entirely surprising, as the sublimity, superiority or majesty of Rājayoga, which is always suggested, is fundamentally contained in the association with this term. Comparable formulations can already be found in *Amanaska* 2.5: *rājayogasya māhātmyam ko vā jānāti tattvataḥ | jñānāt siddhir muktir iti guror jñānam ca labhyate* || Birch translates: "Who, indeed, truly knows the majesty of Rājayoga? Since [both] power and liberation arise from knowledge, knowledge [should be] obtained from the guru." The proximity becomes even more apparent in *Amanaska* 1.3-5. Here, Birch translates: "In the Cakras, such as Mūlādhāra, in the pathways [of vitality], such as Suṣumnā, and in the vital airs, such as Prāṇa, the highest reality is not located. Some are devoted to Mantra Yoga, some are confused by meditation, and some are tormented by forceful [practices]. They do not know what causes one to cross over [to liberation]. Not by studying the doctrines of scriptural exegesis, logic, planets and mathematics, nor by the Vedas, Upanisads, Dharmasāstras [and the like]; not even by lexicons nor metre, grammar, poetry, nor rhetoric; the sage's attainment of the highest reality is gained only from the oral teachings of his own guru." (*ādhārādiṣu cakreṣu suṣumnādiṣu nādiṣu | prāṇādiṣu samireṣu paraṇ tattvam na tiṣṭhati* || 3 || *mantryogaratāḥ ke cit ke cid dhyānavimohitāḥ | haṭhena ke cit kliṣyanti naiva jānanti tārakam* || 4 || *na mimāṁsātarkagrahāṇitasi dhāntapāthanair na vedair vedāntaiḥ smṛtibhir abhidhānair api na ca | na cāpi cchandovyākaranākavitaṁ laṅkṛtimayaṁ munes tattvāvāptiḥ nijagurumukhād eva vihitā* || 5 ||). Sundaradeva's *Hathatattvakaumudi* 2.1-12 also teaches a *yogamāhātmyam*. In comparison, however, with an interesting twist. While in ...

गुरुद्वक्षातपात्राणां दृढानां सत्यवादिनाम्।
कथनाद्विषिपाताद्वा सानिध्यादवलोकनात्॥ LVIII.1॥

प्रसादात्सद्गुरोः सम्यक्प्राप्यते परमं पदम्।
अत एव वचः प्रोक्तं न गुरोरधिकं परं॥ LVIII.2॥

- 5 वाञ्छात्राद्वाथ द्वक्षाताद्यः करोति शमं क्षणात्।
प्रस्फुटभ्रान्तिहृत्तोषं स्वच्छं बन्दे गुरुं परं॥ LVIII.3॥
- सम्यगानन्दजननः सद्गुरुः सोऽभिधीयते।
निमेषार्द्धं च पादं वा यद्वाक्यादवलोकनात्॥।।।
- स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः॥ LVIII.4॥

Sources: 1-2 cf. YSV (PT p. 848): gurupādodakam śiṣṭasevinā satyavādinā | kanyāstrādīdṛṣṭipātaharṣagativarttanāt | 1-2 ≈ SSP 5.60-61ab (Ed. pp. 98-99): gurudṛkpātanāt prāyo dṛḍhānām satyavādinām sā sthitir jāyate | kathanāc chaktipātād vā yad vā pādāvalokanāt | 3-4 ≈ YSV (PT. p. 848): prasādāt sadguroḥ samyak prāpnoti paramam padam | na guror adhikām tattvam̄ yat tasmāt paramam padam | 3-4 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramam padam ||6|| ata eva sīvenoktam na guror adhikām na guror adhikām na guror adhikām | 5-6 ≈ SSP 5.64 (Ed. p. 100): vānmātrād vātha dṛkpātāt yah karoti ca tatksaṇāt | prasphutam śāmbhavam vedham svasamvedyam param padam | 7-9 ≈ SSP 5.64cd-5.65 (Ed. p. 100-101): samyag ānandajanakah sadguruḥ so 'bhidhiyate | nimesārdhādhāpatād vā yad vā pādāvalokanāt | svātmānam sthiram ādhatte tasmai śrigurave namaḥ | 7-9 cf. YSV (PT p. 848): nimesārddhena tasyaiva ājñāpālanato bhavet | mahānandaśataprāptis tasmai śrigurave namaḥ |

1 **gurudṛkpātāpātrānām** PN₁N₂U₂) gurudṛkpāt patrāṇām L gurudṛk | pāt | patrāṇām B guru-dakpātrānām U₁ gurudṛkpātāpātrāno D gurukṛpātāh pātrāṇām E **dṛḍhānām** cett.] om. L satyavādinām cett.] satyavāridinām U₁ 2 **kathanād** cett.] upaya^a U₁ dṛṣṭipātād cett.] viśapātād B viśapānād L **sāmīnidhyā** PEU₂] sāmīnidhyāt B sānnīdhyāt L sānidhyāt DN₁N₂ sānidhyātāt U₁ avalokanāt ELPU₁] dyavatrokanāt B dhyavalokanāt N₁N₂ dhyāvalokanāt U₂ dyavalokanāt D 3 **prasādātsadguroḥ** cett.] sadguruprasādāt E prasādāsyā guroḥ P prasāt sadguroḥ B **prāpyate** paramam̄ padam̄ cett.] paramam̄ padam̄ pāpyate E 4 **ata eva** cett.] ata evam̄ E **param** cett.] param E 5 **vātha** cett.] bodha E **dṛkpātād** cett.] dṛkpītād B **śamam̄** cett.] śasam̄ N₂ 6 **prasphuṭā** em.] prasphuṭā^a N₂ prasphuṭād BL prasphuṭat N₁ prasphuṭad EPU₂ prasphuṭat D **"bhrānti"** cett.] "bhāti" BL **hṛttosam̄** EP] hatosam̄ BL hatdosam̄ N₁ haddosam̄ N₂ hrd-dosam̄ D ittosam̄ U₂ **svaccham̄** cett.] tvaccham̄ N₂ **vande** β] vade N₁ veda^a N₂D **gurum̄** β] karam̄ N₁ **"karam̄** N₂ vedakakaram̄ D **param̄** cett.] parām̄ N₁ 7 **"jananah** β] jananam̄ DN₁N₂ 8 **nimesārddham̄** cett.] nimesārddham̄ PN₂ nimesārddhā BL ca DN₁N₂] vā cett. **pādām** vā DN₁N₂] tatpādām̄ EPU₂ tatpāda BL 9 **śrigurave** cett.] śrigurubho L śriguru namo U₂

LVIII.1 Those, on whom the teacher's gaze falls, who are firm and truthful, because of either the [teachers'] stories, the falling of the teachers graze, or his proximity, or because of viewing [the teacher], ...

LVIII.2 By the grace of the true teacher, they completely attain the supreme state. Therefore, it is said that nothing is greater than the teacher's words.

LVIII.3 I venerate the supreme, pure teacher, whose contentment removes my obvious errors, and who instantly brings [me] equanimity by his mere words and the fall of his gaze [on me].

LVIII.4 The true teacher is said to be the one who generates complete bliss. Homage to the glorious teacher, because of whose words, a slight glance of [whose] feet and from seeing [whom], my self becomes steady.

Rāmacandra's formulations, all the techniques mentioned for achieving *yogatattva* except *gurusevā* are eclipsed, Sundaradeva raises various techniques in his explanations that can only be learnt by a competent *guru*, such as *mudrās*, *āsanas*, *kumbhakas* etc. as a basic prerequisite for achieving the state of *yoga*, see, e.g. *Hṝhatattvakaumudi* 2.1: *atha yogamāhātmyam | yāvan mudrābh�asana mama lañ sampradāyānna yātam yāvat pīthānyatha gadaharānyuccakairno jitāni || yāvat kumbho nijagurumukhān nopalabdo na dirghas tāvad yogo na bhavati kalau lolacittasya sūraih || 1 ||* For Sundaradeva, the main focus is on mastering the breath. In a very similar way, the breath is also emphasised within the *yogamāhātmya* section of the first verses of the *Hṝhasaṅketacandrikā* (f. 2r-2v). In addition, the necessity of detaching the mind from attachment to sense objects and continuous *yoga* practice, etc., is highlighted here. The term is also mentioned in Agasthya's *Rājayogah* (f. 1r) but without the reference to *gurusevā* or the negation of other practices. Thus, in Rājayoga texts, the term *yogamāhātmya* is used either to explain the superiority of the respective core practices of Rājayoga with or without a comparison of inferior or ineffective means.

नानाविकल्पविश्रान्ति कथनात्कुरुते तु यः ।
सद्गुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LVIII.५॥

अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा वन्द्यः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवारतो
भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्नानादिशीलो भवति । कापट्यं न भवति यस्य
वंशपरंपरा ज्ञायते । एतादशस्य सद्गुरोः संगतिः कर्त्तव्या तेन । पुरुषस्य मनः शार्निं प्राप्नोति ।

अथ च यस्य मनोमध्ये इथर आनन्दं उत्पद्यते । सोऽपि सद्गुरुः कथ्यते । अथ च घटिका
मात्रं घटिकार्थं घटिकाचतुर्थशो वा यस्य पार्थं उपविष्टे सत्यतादृषो भावो मनोमध्ये उत्पद्यते ।
गत्वा वनमध्ये स्थीयते गृहं त्यज्यते सोऽपि सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते प्राणिमात्रेण
सह मैत्री क्रीयते कस्यापि दोषं न प्रकाशयते सोऽपि सद्गुरुः कथ्यते ।

Sources: १-३ ≈ SSP 5.66cd (Ed. pp. 101): nānāvikalpavīśrāntim kathayā kurute tu yah | sadguruḥ sa tu vijñeyo na tu mithyāvidambakah| १-३ ≈ YSV (PT p. 848): nānāvikalpavībhṛāntināśāñ ca kurute tu yah | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah| १-४ cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprap्तy arthaṃ sa sadguruḥ sadā vandaniyah| ४ cf. YSV (PT p. 848): ata eva maheśāni sadguruḥ śiva ādītaḥ | satyavādī ca sacchilo gurubhaktō drdhavrataḥ| ५-६ cf. YSV (PT p. 848): svalpācārāratatmā yo dānādiśilasāmyutah | kāpaṭyalobhavinyāsau mahāvamśasāmuḍbhavaḥ| ६ cf. YSV (PT p. 848): idṛśaḥ sadgurus tasya saṅgatau yatnavān bhavet | tad eva manasaḥ śāntim prāpnōti paramam padam |

१ nānāvikalpavīśrāntim N₁U₂] nānāvikalpam viśrāmtim D nānāviplavaviśrāntih E nānāvikalpah viśrāmtih P nānāvikalpavīśrāmti BL nānāvikalpavīśrāmti N₂ kathanāt cett.] kathanāt | B tu yah BLPU₂] tataḥ E tu sah DN₁N₂ २ vijñeyo cett.] vijño BL na tu cett.] nnu BL vipriyajalpakah cett.] viprāyajalākah BL vai priyajalpakah E ४ paramapadaprap्तy cett.] paramapadasya prap्तy EP sarvada vandyah DN₁N₂] sevyah sarvadā EPU₂ sevyasarvadā BL nirantaram् cett.] nirantaraḥ P gurusevā cett.] gusevā^१ U₂ rato cett.] taro B tatparo E ५ bhavati cett.] bhava D pāpam cett.] pāpa B svācārārataḥ EP] svācārārataḥ BL svācārārataḥ || U₂ svasyācārārato DN₁N₂ na bhavati EPLU₂] bhavati B nāsti DN₁N₂ ६ vamśaparāmparā cett.] parāparamparā D sadguroḥ cett.] guroḥ U₂ samgatiḥ DEN₁U₂] samgati PN₂ samgati BL karttavyā^१ β] kattavyāḥ DN₁ karttavyāḥ N₂ tena E] om. cett. manah cett.] mano U₂ śāntim cett.] śāmti BL ८ yasya cett.] om. U₂ sthira DEN₁N₂] sīraḥ BL sīra P sthīra^१ N₂ ca cett.] om. EU₂ ८-९ ghaṭikāmāṭram em.] ghaṭimāṭra^१ N₂ ghaṭim māṭram D ghaṭi....mo N₁ om. β ९ ghaṭikārdham BLPN₁D] "ghaṭimāṭra^१ N₂ ghaṭikā U₂ om. E ghaṭikā^१ LN₂U₂] ghaṭikāyāḥ N₁D ghaṭimāṭra^१ BP caturthāṁśo BPLU₂] caturtho ḍamśo N₁ caturtho ḍamśo N₂ caturtho amśo D om. E vā yasya pārśvam upaviṣṭe cett.] om. E satyatādṛṣo cett.] satyetādṛṣo DLN₁ om. E bhāvo cett.] N₂ om. E manomadhye cett.] om. E utpadyate cett.] uppapadyate BL om. E १० gatvā vanamadhye sthiyate grām tyajyate cett.] om. E so 'pi sadguruḥ kathyate cett.] om. DEN₁N₂ prāṇimāṭreṇa cett.] prāṇimāṭre U₂ ११ kriyate cett.] yate N₂ doṣam EN₂] doṣo PLN₁DU₂ doṣau B prākāśyate PN₂] prākāśyate DN₁ prākāśate BL kathayati E so β] yena so DN₁N₂

LVIII.5 One who brings about the end of [my] various discursive thoughts through his teachings should be known as the true teacher and not an unpleasant blowhard.

Hence, the true teacher is always to be praised in order to attain the supreme place. The person who is a speaker of truth, [for him] uninterrupted delight in serving the teacher, arises. In whose mind there is no evil, he is devoted to good customs, [and] practices [such as] ceremonial bathing, etc. He who knows his noble lineage, he is not deceitful.³¹⁵ He shall associate with a true teacher of such a kind. The mind of the person attains peace.

Furthermore, he, in whose mind steady bliss arises, he alone is called a true teacher. Thus, a state characterized by seeing the truth arises in the mind of whom is seated at the side [of a true teacher] for merely a *ghatikā*³¹⁶, half a *ghatikā*³¹⁷, or a quarter [of a *ghatikā*]. Having gone forth, he who dwells in the forest [and] abandons his home is called the true teacher. He is called a true teacher who does not induce suffering to others, [who] bestows friendliness towards living beings, [who] will not expose anyone's badness.

³¹⁵In the light of my hypothesis of Rāmacandra addressing an audience of *kṣatriyas* I translate *vamśa* here as “noble lineage”.

³¹⁶One *ghatikā* equals 1/60 of a day (cf. Sircar, 1966: 114). 1/60 of a day corresponds to 24 minutes. A day has 1440 minutes (24 hours x 60 minutes), so 1/60 of a day corresponds to 24 minutes.

³¹⁷12 minutes.

अज्ञानाकुलशीलानां यतीनां ब्रह्मचारिणाम्।
उपदेशं न गृहीयादन्यथा नरकं ध्वंवे॥ LVIII.6॥

यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैक्यं भवति । एतादृशो मनोमध्ये निश्चयो भवति । तं सद्गुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एतादृशी यथोदकमध्ये महत्तरज्ञाः । तादृशात्संसारार्णवाद्यो नावा परं पारं प्रापयति । स सद्गुरुः कथ्यते । यस्य पुरुषस्य मनोऽखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधातापान्निवर्त्य परममुक्तिपदे रक्षति । एतादृशं पुरुषं श्रवणादृशनात्समग्रविद्मा नश्यन्ति । दिने दिने कल्प्याणं भवति । निष्कलङ्का बुद्धिरुत्पद्यते ।

1 ajñānā° em.] ajñāna° BDLN₁U₂ ajñāta° EPN₂ **2** upadeśam cett.] upadeśo PU₂ gr̥hiyād EPL] gr̥hiyāsthā | B gr̥hiyāt cett. anyathā cett.] yadānyathā B narakaṁ cett.] na narakam B dhruvam cett.] dhruvam EP **4** vacasi cett.] cavi U₂ manasi cett.] om. U₂ sati cett.] sati | DN₁N₂ parameśvarasyaikyam EPN₁DU₂] parameśvarasyaikanam N₂ parameśvarasakyam BL **5** jāniyāt cett.] vijāniyāt E etādr̥īśo cett.] etādr̥śam N₂ mahattara° cett.] mihattara D mahattaram E °dambaraḥ cett.] °dambaraḥ BL °dambaraḥ EPU₂ prapañca° cett.] prapaca U₂ **6** etādr̥īś cett.] tādr̥īś E mahattaraṅgāḥ E] mahattari U₂ mahattarati cett. tādr̥śat cett.] tādr̥śasya E samsārārṇavād PLU₂] samsārārṇavavād B samsārāt arṇavād DN₁N₂ yo cett.] yau BL yaḥ E nāvā BLPDU₂] nāvaram N₁N₂ svavākyanāvā E paramā pāram E] pāram pāram U₂ param BLpd om. N₁N₂ sa cett.] om. D **7** mano cett.] manaḥ BL 'khanḍe cett.] akhamḍe BL paramapade E] parapada° DN₁ paramada° N₂ parapade U₂ linam cett.] °lina N₁ °lita N₂ bhavati cett.] bhavati B purusah cett.] purusa N₂U₂ sviyam kūlam cett.] svikulam B svakulam E trividhā EDPN₁N₂] trividhat LU₂ trividham | B tāpān cett.] āpān LU₂ **8** paramamuktipade PDN₁] parame muktipade E paramamamuktipade N₂ paramuktipade BL paramamuktipake U₂ etādr̥śam cett.] etādr̥īśa DU₂ etādr̥śā | N₁ etādr̥śā BLP etādr̥śasya E puruṣam α] puruṣasya β śravaṇād cett.] śravaṇāt BL śravaṇāt || U₂ śravaṇā P darśanāt cett.] darśanāt | B vighnā cett.] viśvaś ca vaśām U₁ naśyanti cett.] na naśyamti L na naśyamti B bhavati U₁ dine dine cett.] dine U₁ kalyāṇam cett.] kalyāṇam U₁ bhavati cett.] bhavatir U₁ **9** niṣkalaṅkā cett.] niṣkalam N₁N₂ niṣkalamko U₂

Notes: **8** etādr̥śam ...naśyanti: Textual evidence of U₁ resumes from this sentence onwards.

LVIII.6 One should not accept the teaching of celibate ascetics whose nature is confused by ignorance; otherwise, hell is inevitable.³¹⁸

For one who is steadfast in mind and speech, unity arises between the supreme lord and the own self. Conviction of such a kind arises within the mind. One should know a true teacher. Such discursive thinking is like the roar of mighty waves within the ocean [and] such manifold mental residues are like great waves within the water, one who causes the boat to reach the farther shore of such an ocean of *Samsāra* is called the true teacher. That person's mind that has dissolved into the undivided supreme state and who has turned his lineage away from the threefold miseries³¹⁹ and protects [them] in the state of supreme liberation, all obstacles disappear because of listening to and seeing that person. Day by day, prosperity arises. A flawless intellect arises.

³¹⁸I could not allocate a source for this verse. The verse is possibly authorial.

³¹⁹The threefold misery consists of: 1. *adhyātmika* ("internal"), which refers to any physical and mental misery caused by diseases; 2. *adhibhautika* ("external"), which refers to any misery caused by external living beings or objects; and 3. *adhidaivika*, which refers to any misery caused by the gods or comes from heaven, such as cold, heat, storm, drought, etc. For a more detailed account, cf. *Sāṅkyakārikā* (2004), especially the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

[LIX. yogaśāstrarahasyam]

इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्त्यकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्वृष्टे देशकस्य त्रासो न भवति । तस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुषवचनविश्वासो भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वे प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य राज्ञोऽग्रे योगरहस्यं कथनीयम् ।

न स्वेहान् न भयाल्पोभान् न मोहान् न धनाद्वलात् ।
न मैत्रीभावानन् दानान् न सौन्दर्यान् न सेवनात् ॥ LIX.111

Sources: 6–o. cf. YSV (PT p. 847): idam yogarahasyañ ca na vācyam mūrkhasannidhau || yogadeśas tu tatraiva || utpātarahite deśe kanṭakādīvivarjite | abhyasyate sadā yogah samah syāt sukhaduḥkhayoh | surājani samāśritya karttavyo nirupadrave | deśe tu sarvaśasyāḍhye lobhamohavivarjite |

2 *yogaśāstrarahasyam* BLN₁U₂] *yogaśāstrarahasya* DN₂ *yogaśāstreu* *rahasyam* U₁ *yogaśāstrasya* *rahasyam* EP *yasya* cett.] *om.* U₂ *mano* em.] *manah* EPU₁U₂ *manā* cett. *om.* N₂ *yathāndhākārasya* cett.] *yathāndhakāras* N₁ *yathāndhakāra*° D *om.* N₂ *madhye* cett.] *om.* N₂ *dipasya* cett.] *dipa*° E *om.* N₂ *tejāḥ* cett.] *om.* N₂ *praviśati* DEPN₁] *praviśyati* BLU₁ *vipraviśati* U₂ *om.* N₂ **3** *tathā* cett.] *yathā* U₂ *om.* N₂ *śāstramadhye* cett.] *om.* BLN₂U₁ *tasya manah* DN₁N₂] *manah* P *mano* EU₂ *om.* BLU₁ *praviśati* cett.] *om.* BLU₁ *yasya* cett.] *om.* U₁ *manomadhye* cett.] *madhye* *manasi* BL *madhye* E *kapaṭam* cett.] *kalaho* E *yasmin* cett.] *yasmin* BLN₁DU₁ *deśakasya* cett.] *darśakasya* U₁ *desīka*° E **4** *tasya* cett.] *yasya* U₁ *yasya* cett.] *om.* U₁ *pr̥thivyām* PL] *pr̥thivyām* BEU₂ *pr̥thivi* DN₁N₂ *pr̥thivi* U₁ *kirtir* cett.] *vitir* E *kirti* U₁ *kiti* U₂ **4–5** *satpuruṣavacanavīśvāśo* cett.] *satpuruṣavacanāḥ* *viśvāśo* N₂ *satpuruṣa* *ṣa* *vaco* *viśvāśo* E *vacanavīśvabhyāśo* U₁ **5** *sadānandapūrṇo* cett.] *sadānandā* *pūrṇo* E *sānamdpūrṇo* L *aneksam* cett.] *aneka*° BLE *manohārīvastūni* E] *manohārīvastu* cett. **5–6** *bhavatī* em.] *tiṣṭhamti* E *bhavatī* cett. **6** *rājño* cett.] *rājña* E 'gre α] ye BPU₂ yad L *idam* E *yogarahasyam* cett.] *thogarahasyam* B *kathaniyam* EP] *karttavyam* N₁N₂U₁ *karttavya* D *kathyaniyam* BL *kathyate* U₂ **7** *na* cett.] *ni* BL *snehāḥ* EPU₂] *snehāḥ* cett.] *na* EPU₂] *nā*° BL a° DN₁N₂ *bhayāḥ* cett.] *bhayāḥ* EU₁ *lobhāḥ* BDLU₁] *obhāḥ* N₁N₂ *lno* P *lon* U₂ *na* cett.] *om.* P *mohāḥ* cett.] *om.* P *dhanāḥ* cett.] *na* *dhanād* L *om.* P *balāt* cett.] *balātā* B *om.* P **8** *na* cett.] *om.* P *maitribhāvān* cett.] *maitribhāvā* N₂ *maitri* D *bhāvān* P *na* N₁U₁] *no* BLPU₂ *nau* E *nā* N₂ *om.* D *dānān* N₂U₂] *dāsān* N₁U₁ *dānān* P *dāryān* E *dānāt* BL *om.* D *na* cett.] *om.* D *saundaryān* cett.] *saundaryān* PN₂ *saumdayan* L *om.* D *na* cett.] *ni* L *om.* D *sevanāt* cett.] *sevatā* U₁

Notes: **8** *maitri*: A lacuna in D starts here. The omissions are not recorded. The reader will be informed when D resumes.

[LIX. Secret teaching of the scriptures of yoga]

This is the secret teaching of the scriptures of yoga in all of the scriptures. Just as the light of a lamp enters into the midst of darkness, his mind enters into the teaching. The king in whose mind there is no deceit and, when seen, there is no fear of a leader, has a purified mind. Who has fame on earth, in whose mind there is trust in good people, who is a king always filled with bliss, at whose side there is an abundance of enchanting objects visible [to all], in the presence of such a king the secret of yoga shall be explained.³²⁰

LIX.1 Not because of affection, fear, delusion, wealth, strength, friendship, donations, beauty, not because of service,...³²¹

³²⁰The decision for the β -group reading *kathaniyam*, and against the reading of the α -group, which reads *kartavyam*, is based on the following observations: Rāmacandra aims to emphasize the contrast between a suitable and an unsuitable king for his *yogaśāstrarahasya*. In the sentence following verse LIX.1, Rāmacandra states: *sāmānyād agre yogo na kathaniyah* | Here, not only the β -group but also the α -group of manuscripts read the gerundive of \sqrt{kath} . The core of Rāmacandra's explanation in this section of the *yogaśāstrarahasya* is the ideal practice for the monarch. Thus, the concluding statement in the last sentence is: *iti cakravartināmakathanam* | In all manuscripts, we again find a word formed from \sqrt{kath} . Although the reading of the α -group also works well, the reading of the β -group appears to be the original, especially since *kartavyam* could be a scribal error that crept into the transmission early on. This is because *kartavyam* is a word Rāmacandra uses very frequently, and like *kathaniyam*, it begins with *ka* and ends with *yam*. Thus, a scribe who is tired or whose concentration has waned towards the end of copying the text could easily make this mistake.

³²¹So far, I have not been able to identify the source of this verse. However, the transition from verse to prose suggests that Rāmacandra might have written the verse himself.

सामान्यादये योगो न कथनीयः । यः परनिन्दारतो भवति । दुराचारो भवति । आतुर्मित्रस्य च योग्यं वस्तु न ददति । योऽसत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भवति । यः कलहप्रियो भवति । स्वकार्यकरणेऽसावधानो भवति । गुरोः कार्यकारणे आदरो न भवति । एताहशस्याग्रे न योगः क्रियते न पठ्यते ।

५ शृणवन् गीतादिकान् शब्दान् पश्यन् रूपं मनोहरम् ।
जिघ्रन् गन्धांश्च सुरभीन् स्पृशन् स्पर्शं मूढुप्रियम् ।
स्वदान् मनोरमान् खादन् भ्राम्यन् देशान् मनोरमान् ॥ LIX.2॥

Sources: २ cf. YSV (PT p. 847): stutir nindā na karttavyā sādhunāsatyavādinā || yogānadhidhikārinam āha tatraiva || २-३ cf. YSV (PT p. 847): manomadhye dayā nāsti sadā yah kalahapriyah | ३-४ cf. YSV (PT p. 847): svakāryalobhane śilo gurukāryaparānmukhah | etasmā ca na dātavyam vaktavyam tasya sannidhau |

१ sāmānyād agre PN₁N₂U₂] sāmānyāgre BELU₁ kathanīyah EPN₁U₁U₂] kathaniyam B kathaniyam L kanyāyah N₂ yah cett.] om. U₁ paranindā cett.] paranimdām BLU₁ rato cett.] om. BL bhavati cett.] karoti BL durācāro bhavati EP] dūrācāro bhavati N₁N₂U₁U₂ om. BL bhrātūr PU₂] bhrātūr° N₁N₂ bhrātṛr U₁ dur° BE om. L mitrasya cett.] mitram U₁ maityrānyasya BE om. L ca yogyām N₂U₁] ca yogyām ca N₁ yogyām PU₂ om. BLE २ vastu na dadāti cett.] om. L yo PU₂] so N₁N₂U₁ ya E om. BL 'satyam cett.] asatyam E om. BL vadati cett.] om. BL yo EP] om. cett. yoginām cett.] yoginā N₁N₂ yoga° E om. BL manomadhye cett.] om. BEL nindām cett.] ni° U₁ om. BL karoti cett.] om. BL ३ yah EN₁U₁] yasya BLPU₂ om. DN₂ kalahapriyo EPN₁U₁] kalaham priyo BL kalahaḥ priyo U₂ om. DN₂ bhavati cett.] na bhavati BL om. DN₂ svakāryakaraṇe EPU₁U₂] svakāryakaraṇe LN₁ svakāryakaraṇem B svakāryyākaraṇā N₂ guroḥ cett.] guro BN₂U₂ kāryakāraṇe em.] kāryakaraṇe cett. kārye karaṇe B ādarō na N₁N₂U₁] 'nādṛto PU₂ anādarano B anādare no L na dattacitto E ४ etādṛśasāyāgre cett.] etādṛśasāya agre U₁ yogah cett.] om. N₁N₂U₁ pathyate EPU₁U₂] padyamte N₁N₂ pathayate BL ५ śṛṇvan cett.] śuśvana N₂ gitādikān cett.] prītādikān E śabdān cett.] śabdāt | N₂ paśyan cett.] paśyat U₁ ६ jighran cett.] jāgrat E jighram U₁ gandhāṁś ca P] nāmdhaś ca U₁ gandhān unm. N₁N₂ agachan unm. BP sprśan gamdhan unm. U₂ om. E surabhin U₁U₂] sphuran E surabhi PL sphurabhi B śusurabhi N₁N₂ sprśān β] sprśyanasya N₁ sprśyanasyam N₂ om. U₁ sparsām PU₁U₂] sparsā° E om. cett. mṛḍupriyam cett.] śarmṛḍupriyam N₂ mṛḍu || priyam U₂ ७ manoramān cett.] manorathān BL manomān N₁N₂ khādan cett.] khādavan BL khādāmta° U₁ svādan N₁ om. EN₂ bhrāmyan cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂ deśān cett.] tveśāmē U₁

shall yoga be taught in the presence of common [people]. He, who is devoted to criticising others, who is misbehaving, who does not give a useful thing, which benefits friend and brother, who does not speak the truth, who puts blame in the mind of yogis, in whose mind compassion does not arise, who delights in quarrel, who is inattentive towards his own obligations, [and] who has disrespect towards the intentions of the teacher. In the presence of someone like this, yoga is neither done nor taught.³²²

LIX.2 While hearing the sounds of music, and the like, while seeing [things with] charming form, while smelling pleasant scents, while touching [things with] soft and pleasant touch, while chewing delicious tastes, while roaming around beautiful places, ...

³²²Rāmacandra contrasts a good king with a bad king. In both formulations, the usage of *agre* suggests that this yoga was meant to be disseminated in a king's court.

भक्षमाणः सुमधुरं रममाणः स्वलिलया ।
भावाभावविनिर्मुक्तः सर्वश्राहविवर्जितः ॥ LIX.3॥

सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
विरुद्धे दुःखदेशो च विरूपेऽतिभयानके ॥ LIX.4॥

५ इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
पूत्यादावपि गन्धे च कण्टकोष्मादिवर्जिते ॥ LIX.5॥

सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
एवं भूतस्य कर्माणि संकल्परहितानि च ॥ LIX.6॥

गच्छन्नृणां च संस्पर्शात्पापं कुर्वन्न लिप्यते ।
१० उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LIX.7॥

Sources: १-२ cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthah | yogād-hikāriṇo'pi tatraiva ||bhāvābhāvaviniṁuktāḥ sarvagrahavivartitāḥ | २ ≈Amanaska 1.12ab: bhāvābhāvaviniṁuktām vināśotpattivarijitaṁ | ३ cf. YSV (PT p. 847): sadānandamayo yogī sadābhāyāśi sadā bhavet | viruddhe duḥkhadeśe ca virūpe 'tibhayānake | ७-८ ≈YSV(PT p. 847): etad aniṣṭasamasparsē nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | ७-८ ≈YSV (PT p. 847): utpātarahite deśe kaṇṭakādīvivarjite | abhyasyate sadā yogah samāh syāt sukhaduḥkhayoh | ९-१० ≈YSV (PT p. 847): evam gacchan svapan paśyan pāpapunyair na lipyate | utpannatattvabodhah syāt sadā śilasya sarvadā | ९-१० ≈Amanaska 2.36: utpannatattvabodhasya hy udāśinasya sarvadā | sadābhāyāśaratasyaitan naikatrāpy upayujyate ||

१ **bhakṣamāṇaḥ** L] bhakṣamāṇa B bhāṣamāṇaḥ EPU₂ bhāṣamāṇasya N₁N₂U₁ **sumadhuram** PU₂] samaghra^o B samadhura^o L madhuram N₁N₂U₁ om. E **ramamāṇaḥ** EPU₁U₂] rasamāṇaḥ N₁N₂ **ramamāṇam** L' ramāṇa B **2 bhāvābhāvaviniṁuktāḥ** cett.] bhāvābhāvaviniṁuktō E bhāvāviniṁuktāḥ BL **3 sadānandamayo** cett.] sadāmaya BL om. U₂ **yogī** cett.] yoyogi L om. U₂ **sadābhāyāśi** cett.] sadābhāyāśo U₁ om. U₂ **sadā bhavet** cett.] om. U₂ **4 viruddhe** BLN₁N₂U₁] viruddha^o EP om. U₂ **duḥkhadeśe** ca em.] duḥkhade deśe EPN₁N₂U₁ duḥkhe deśe B duḥkhadeśe L om. U₂ **virūpe** EPN₂] śovirūpe BLN₁ vivarūpe U₁ om. U₂ **'tibhayānake** EPN₁N₂] bhayānake BLU₁ om. U₂ **5 iṣṭādyaniṣṭasamasparsē** cett.] iṣṭādhaniṣṭam samasparsē PN₂ om. U₂ **rāse** cett.] om. N₂ om. U₂ **lavaṇādike** cett.] lavaṇādiko N₂ om. U₂ **6 pūtyādāv** api LN₁N₂] pratyādāv api BEP pūjādāv api U₁ om. U₂ **gandhe** cett.] gaṇḍham N₂ ca cett.] om. U₂ **kaṇṭakoṣmādīvarjite** N₁] kaṇṭakesmādīvarjjite N₂ kamkoṣṇādīvivarjyet E kamṭakosyādīvivarjite P kaṇṭakoṣmādīvarji B kamṭakoṣmādīvarji L kumṭakoṣmādīvarjite U₁ **7 sarvadaiva** EPN₂] sarvadeva BLN₁ sarvadaivam U₂ **sadābhāyāsaḥ** EPU₂] sadābhāyāsaḥ BLN₁N₂U₁ **samāh** cett.] sama N₁U₁ mana N₂ syāt cett.] sya | t L syā U₁ **8 bhūtasya** N₂] bhūta U₁ yogasya cett. **9 gacchan** cett.] gacha U₁ **samsparsat** cett.] samsparsot BN₁ pāpām cett.] pāpāḥ P tapaḥ E **10 udāśinasya** cett.] hy udāśinasya E

LIX.3 while eating very lovely food and delighting in his own play, he is liberated from existence and non-existence and is free clinging to all things.

LIX.4 He is always a yogin, always engaged in practice, and always made of bliss, even in a land of suffering, unpleasant, odious and extremely terrible.

LIX.5 When there is contact with desirable and undesirable things, taste, such as salt and so forth, smell, whether bad or otherwise, and [a place] free from thorns, heat and the like, ...

LIX.6 The [yogin] practises yoga frequently and is equanimous to pleasure and pain. In this way, the actions of one who is thus are free of volition.

LIX.7 [The yogin] is not tainted by walking, touching people or doing sinful [things]. [When the yogin's] awakening has taken place [and when he has become one] who is always indifferent, ...

तदा दृष्टिविशेषः स्याद्विविधान्यासनानि च ।
अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LIX.8॥

सर्वदा सहजस्थस्य निष्कलाध्यात्मवेदिनः ।
यत्पत्रयलनिष्पाद्यं तत्तत्सर्वमकारणम् ॥ LIX.9॥

5

विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्त्रीकपूरगन्धयो
ग्रहणात् ॥ मनःशीतलकार्यतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमायुर्य चित्ते करोति ।
तादृशः स्वादनात् ॥ अनेकदेशानां साध्वसायुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा
सह काठिन्य वचनात् ॥ यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको झेयः ।
१० स्वलीलया वदति चलति च । भावाभावयोश्चित्तमुदासीनं भवति । कस्यांचिद्वार्तायां हठं न करोति ।
यस्य मनः सहजानन्दे मन्म भवति ।

Sources: १-२ ≈YSv (PT p. 847): pare dr̄ṣṭivilam na syād vividhāni mṛtāni ca | antahkaranaṁ etasya yogino niśkriyam [niśkalā?] tu sa | ३-४ ≈Amanaska 2.37: tadā dr̄ṣṭivīśeṣāś ca vividhāny āsanāni ca | antahkaranaṁbhabhāvāś ca yogino nopayoginah | ५-६ ≈YSv (PT p. 847): sarvadā sahajas tasya niśkalādhyātmavādinaḥ | yadā prayatnaniśpādyam grāhyam sarvam akāraṇam |

१ dr̄ṣṭivīśeṣah EN₁N₂U₂] dr̄ṣṭivīśeṣa BLP dr̄ṣṭir višeṣa U₁ vividhāny EN₂U₂] vidhāny cett.
२ antahkaranaṁjā cett.] amtaḥkaraṇayo U₁ nopayoginah cett.] nōpi yoginah LU₂ ३ sar-
vadā cett.] sarvadya BL sarva° E sahajasthasya LPN₁N₂U₂] sahajasya B mahajarasya U₁ rā-
japadasthasya E niśkalādhyātmavedinah EPU₂] niśkalādhyātmavedinā BLU₁ niśkalādhyāt-
mavedinā N₁N₂ ४ prayatnaniśpādyam N₁N₂U₂] aprayatra nisayayim U₁ prayatnaniḥpādyā
BL prayatnaniḥpārdham P prayatnaniḥpāyam E tat tat sarvam EPN₁N₂] tat sarvam BU₁U₂
tat sarvem L akāraṇam EPN₁] akāraṇām U₁ akāraṇāt B ikāraṇāt L na kāraṇam N₂ kāraṇa
U₂ ५ manohārigitaśravaṇāt N₁N₂U₁] manohārigānaśravaṇāt β atisundarakāmininām
N₁N₂U₁U₂] atisaumḍaryakāmininām E atisaumḍaranāt kāminām P atisaumḍarakāmininām B ati-
saumḍarakāmininām L kastūri° cett.] kastūri° U₁ karpūragandhayo L] karpūrayor gamdha°
BEP karpūragamdhayār gamdha° N₁ karpūragandha° N₂ karpuro gamdha° U₁ karpūrayo gamdha°
U₂ ७ sítalakāri em.] sítalakāri N₁N₂ silakāri U₁ śaityakāri cett. °atikomalaparavastunah
N₁N₂U₁] komalavastunah cett. sparśakāraṇāt cett.] samsparsakām B samsparsakām L citte
cett.] cittam N₂ cikri U₂ ८ tādṛṣāh BELP] tādṛṣā N₁N₂U₁U₂ sādhusādhusnadarśanāt
cett.] sādhusnadarśanāt N₁ maitreṇā cett.] mitreṇā E sātruṇā BELPU₁] sātruṇām N₁N₂U₂
९ kāthinya° LU₁U₂] kathina° E kamvinya° P kāthinya° B kavinya° N₂ vacanāt cett.] vacanān
N₁ vacanād N₂ manasi cett.] manasi U₁U₂ mana L na cett.] vā na U₁ om. L sa puruṣa cett.]
puruṣo U₂ iśvaropadeśako cett.] iśvaropade ko L १० svalilayā cett.] svaliyayā N₁N₂ ca cett.]
va P om. E haṭham cett.] harṣaviṣādaṁ E haṭam LU₁ ११ manah cett.] mana° N₂ sahajānande
cett.] sahajānāmdam L sahajānāmda U₁ sahajānām damde U₂ magnam cett.] añjam L samjñām
U₁

Notes: ९ vacanāt: The evidence of manuscript B stops here. The last folio of the manuscript is missing.
dveṣo na bhavati: The lacuna of witness D ends here and its textual evidence resumes.

LIX.8 then the different gazing points, the various postures³²³ and the states produced from the internal organ³²⁴ are useless to the yogin.

LIX.9 For the knower of the undivided supreme self, who is always in the natural state, whatever is brought about with effort, all of that is entirely groundless.

Because of listening to the mindblowing musical performances of charming women, looking at the shape of stunning women, smelling the fragrance of camphor and musk, touching objects that make the mind relax and that are extremely soft and superb, [because of all these things] he experiences exquisite beauty in the mind.

As a result of enjoying such things, seeing good and bad places of many countries, speaking sweetly with friends, and speaking harshly to enemies, joyful excitement and hatred do not arise in his mind. This person is known as a teacher of the supreme lord. Through his own play, he speaks and moves. The mind is equanimous in both existence and non-existence. He does not commit violence in any business, whose mind is immersed in inherent bliss.

³²³Postures (*āsanas*) are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p.95 l.6 and p.159 l.2) and given these three statements, one must assume that the audience of this text practised them, but other works were consulted.

³²⁴Birch (2013: 368, n. 52) wrote a long endnote on the compound *antahkaraṇabhāvā* that occurs in *Amanaska* 2.37c which is a possible source of this verse in Rāmacandra's *Yogatattvabindu*. I briefly summarize the endnote and complement my findings: Even though the Nepalese commentator of the *Amanaska* interprets it as the "intention of the heart" (*antahkaraṇakā manasuvāpani*) Birch, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antahkaraṇabhāvā* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāvā*). These eight states, as outlined in *Sāṅkhya-kārikā* 23, include religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*), and power (*aiśvarya*) as positive aspects, while their opposites (*adharma*, *ajñāna*, *avirāga*, and *anaiśvarya*) form the negative states (*adhyavasāyo buddhir dharma jñānam virāga aiśvaryam | sāttvikam etad rūpaṇ tāmasam asmād viparyastam*). According to Birch's research, this division of *buddhi* is adopted by Śaiva traditions, such as *Mālinīvijayottaratantra* 1.30c-d. The eightfold *buddhi* in the *Mālinīvijayottaratantra* has been noted in Vasudeva, 2004: 353, n. 8. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *Svacchandata tantra* (II.179-182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antahkaraṇajā bhāvā* however, I was able to locate within *Bodhasāra* 17.5: *mano buddhir ...*

तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृढं कर्तव्यं । पवनः स्थिरः कर्तव्यः । एतादृशः कश्चि-
न्नियमः सिद्धस्य नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः
कथ्यते राजयोगमध्ये । इति चक्रवर्तिनामकथनम् ।

१ puruṣena cett.] bhya puruṣena P svapuruṣena D dṛṣṭih cett.] dṛṣṭi° U₁ karttavyā cett.] karttavyam DN₁N₂ āsanam cett.] āsana° U₁ pavanah sthirah cett.] om. L karttavyah cett.] karttavyam N₂ om. L **१-२** kaścin niyamaḥ cett.] kaści niyamaḥ U₁ kaścin niyamaḥ U₂ **२** manahpavanābhyaṁ cett.] manapavanābhyaṁ L sahajānandah cett.] sahajānamda° EL prakāsyate cett.] prakāsate U₁ sahajayogaḥ cett.] sahajayoga DN₁ sahajo yogya N₂ sahayogaḥ U₁ **३** rājayogamadhye cett.] rājayogasya madhye U₂ te madhye EP cakravarti° EPLN;U₂] cakravartī DN₂ cakravaktya U₁ °nāma° α] om. β °kathanaṁ cett.] kathyate LU₂ °madhye iti cakravartye nāma madhye kathanaṁ U₁

By a [regular] person, the gaze shall be stabilized. The position shall be stabilized. The breath shall be stabilized. Any such a rule is not prescribed for the accomplished [person].³²⁵ When by means of mind and breath, the natural bliss appears through one's own true nature, it is called Sahajayoga ("natural yoga") [in this system] of Rajayoga. This is the explanation for those named *cakravartin* ("Universal Ruler").³²⁶

ahaṅkāraś cittam ceti catuṣṭayam | antaḥkaranaṁ bhāvā ātmā śuddho nirañjanah || 17.15 || "The quadruplet — mind, intellect, ego, and consciousness — are states produced by the inner organ. The self, however, is pure and untainted." This fourfold scheme is very close to the fivefold version taught by Rāmacandra in his metaphysics section on p.?? in which *consciousness (caitanya)* is added as a fifth item. The verses of chapter 17 provide information about further resulting states and their differentiations. The states born of the inner organ originally derive from the qualities (*gunas*) of original matter (*prakṛti*) (17.4). The four states of the inner organs produce more differentiated states (*bhāvāḥ*) - *manas*, viz., "will and indecision" (*samkalpa* and *vikalpa*) (17.6); *buddhi*, viz., "ascertainment" (*niscaya*) (17.7); *ahaṅkāra*, viz., "knowing, doing, experiencing, the sense of agency, and the concepts of being the doer or the enjoyer, as well as notions of injury and harm" (*jñat-vakartrtvabhoktrtvavadyaghātakatādayaḥ*) (17.8) of the *citta*, viz., "memory of past experiences and recognition" (*smṛtiḥ pūrvānubhūtasya pratyabhijñā*) (17.9). For the whole account of further divisions of the *bhāvas* see *Bodhasāra* 17.1-51.

³²⁵With this statement, Rāmacandra repeats the message of verse LIX.7. Once the highest state of yoga is reached, yoga practice becomes unnecessary.

³²⁶Rāmacandra's treatise concludes with this emphatic statement, clearly asserting that *sahayoga* is a form of yoga intended for kings or aspiring monarchs. For a king who rules and enjoys the amenities of his position, Sahajayoga is the appropriate yoga practice. As a *kṣatriya*, he can maintain the soteriological state of salvation through Sahajayoga while continuing to fulfill his caste duties without continuous practice. Beyond this passage, the term *cakravartin* is absent in the Hatha- and Rājayoga literature known to me. However, there are notable occurrences of the term in yogic literature, such as Hemacandra's *Yogaśāstra* 4.19-21: *dhanahinaḥ śatam ekāṁ sahasraṁ śatavān api | sahasrādhipatir lakṣaṇa koṭīm lakṣeśvaro 'pi ca ||4.19|| koṭīśvaro narendratvaṁ narendraś cakravartitām | cakravarti ca devatvaṁ devo 'pindratvam icchatī ||4.20|| indratve 'pi hi samprāptē yadicchā na nivartate | mūle laghiyāms tallobhāśa rāva iva vardhate ||4.21||* Qvarnström (Ed. p. 80) translates: "One who is poor [desires] a hundred [rupees]; one who has a hundred [desires] a thousand; one who has a thousand [desires] one hundred thousand, and one who has one hundred thousand [desires] ten million [rupees]. One who rules ten million [people] wishes to be a king of men, a king of men [desires to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be a king of gods. [But] even when one has become the king of gods, [one's] desire does not end [there]. Initially, such greed is rather small, [but over time], it increases [and increases] like a [begging]-bowl, [which at the root is shallow, but which expands more and more from the centre to the edge]." A *cakravartin* is, therefore, a ruler who reigns over the kings of the earth. The next ...

इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ।

Notes: **I** iti śrīrāmacandraparamahāmsaviracitas yogatattvabinduh samāptah: The manuscripts and printed edition offer the following colophons with diverging variants of the title:

iti śri paramarahasyāṁ śrīrāmacaṇḍraviracitāyāṁ tatvayogabiṇḍu samāptaḥ || || śri svasti || sañvat 837 || vinā guru na siddhati || eka vacana sosyā sālikasēṇi caudha bhuvana kā mola || kahane soka hadiyā avakyā vajaye me ḍhola || 1 || popoṣṭakamā 10 | 11 | 12 | 13 ja(m)mā 4 patra aghaḍiṣi ṣaṭaye.. ho - N₁

iti śri paramarahasye śrīrāmacaṇḍraviracitāyāṁ tatvayogabindu samāptam || śubham || yad akṣarapad-abhraṣṭam mātrāhināṁ cayad bhavet || tat sarvam kṣamya tām eva prasidaparamēśvara || 1 || sūrye turāṅge navacandrāghasre jyeṣṭhākhyakṛṣṇe bhriguvaṛayuktam || tattvaprayogaḥ ṣaḍaharṣasamjñām likhitaṁ suhetoh bhavatiha dehi || bhūyat || - N₂

iti paramahāmsyāṁ śri rāmacaṇḍraviracitāyāṁ tatvayogabiṇḍu samāptaḥ || śubham astu | sañvat 1841 || bhādau śudha 15 li O ve sarva śake rā rāma rāma cha - D

iti śri pāramahāmsyāṁ śri rāmacaṇḍraviracitāyāṁ tatvayogaviduh samāptaḥ śubham bhūyat || U₁

iti śri rāmacaṇḍraparamahāmsaviracitas tatvabiṇḍuyogasamāptaḥ || śri śubham bhavatu || śrisitārāmārpaṇam astuḥ || idam pustakam || śake 1805 || vikramārka sañmat || 1940 || jayanām asaṇvatsare || udagayane || griṣmantau? || vaisākhe māse || kṛṣṇapakṣe || tithau 23 || bhānuvāsare || prathamayānye || śriksetra avamtiκāyāṁ || śri mahārudramahākālasamnīdhāne na sampūrṇam || lekhanam ānam? suta? bābājī rājādherakareṇa likhyate || yādr̄ṣam pustakam drṣṭvā tādr̄ṣam likhitaṁ mayā || yadi śuddham aśuddho vā mama doṣo na dīyate || 1 || śrīrāma || cha || - U₂

iti śrīrāmacaṇḍraparamahāmsa viracitas tatvabinduyogasamāptaḥ sañvat 1867 pauṣakṛṣṇaḥ 12 ravaū śubham bhūyat || cha || - P

iti rājayoge candraparamahāmsapariपूर्णपिथमाहात्मyaprakāśakah binduyogaḥ samāptaḥ || śubham astu || iti śrisarvaguṇasampannapaṇḍitasukhānandamāśrasūrisūnupaṇḍitajvālāprasādāśrakṛtabhāṣāṭikāsahito rājayoge binduyogaḥ samāptaḥ || śubham astu || śrīr astu || - E

iti rājamacaṇḍraparahaṁsa viracites tatvabiṇḍuyogasamāptaṁ || śri kṛṣṇārpaṇam astu || cha || - L

Thus concludes the *Yogatattvabindu*,³²⁷ composed by Srī Rāmacandra Paramahamsa.

higher rank would be that of a god. Thus, the *cakravartin* represents the highest possible secular status that a human being can achieve in terms of power and prosperity. The text further suggests that a king aspires to rise to the rank of a *cakravartin*. Rāmacandra deliberately employs this term to motivate his target audience. An extensive discussion of Sahajayoga can be found at the end of the comparative analysis of the complex early modern yoga taxonomies on p.??.

³²⁷I consider it necessary to emend the title of the work to *Yogatattvabindu* since there seems to be great confusion among the manuscripts. The printed edition calls the text *Binduyoga*, the α -group *Tattvayogabindu* and the β -group *Tattvabinduyoga*. There are even more titles of the text in circulation. The library card of manuscript N₂, however, calls the text *Rājayogatattvabindu*. All titles except the one in the library card appear doubtful. This confusion of the compound members of the title is likely the result of metathesis by an early scribe in the transmission of the text since there is no other indication or usage of the compound *tattvayoga* or *tattvabindu* in the text itself. Additionally, those two options for the title are unlikely since a convincing meaning would be difficult to construe. However, the term *yogatattva* can be attested in the text and is used to highlight the penultimate teaching of the text, which is *gurusevā*. Other texts like, i.e. *Siddhāntatattvabindu* use “*tattvabindu*” as the final members of the title compound. Thus, I propose that the original title must have been *Yogatattvabindu*. For a detailed discussion of the title and my full argument, see p. ??.

Appendix

Figures



Figure O.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.

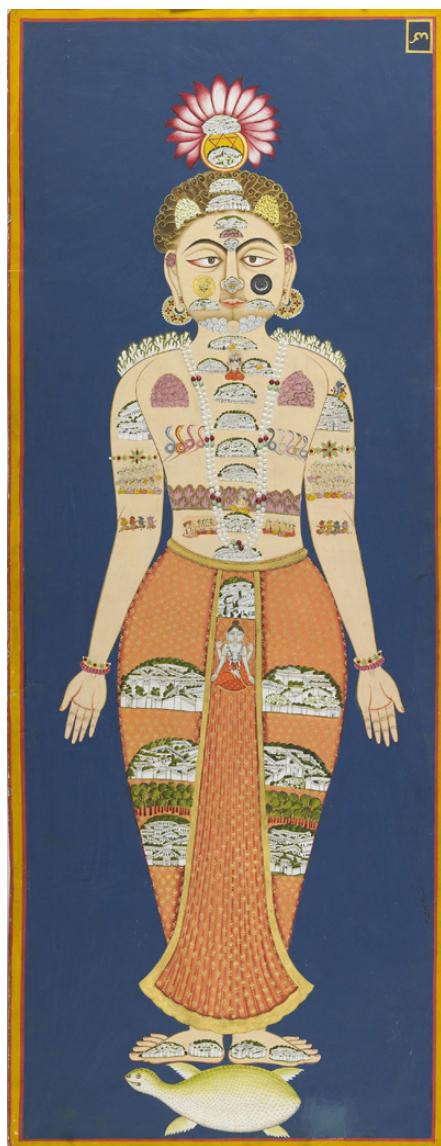


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

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- Ūrmikaulārṇavatantra*. Nak MS 5-5207, (sic. 5-5202); NGMPP reel No. B 115/9; folio no: 83. sīṣe: 27 x 9 cm. Script: Nevarī. National Archives Kathmandu.

Printed Editions

Advyatārakopaniṣat. see Yoga Upaniṣads.

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