

*The Yogatattvabindu*



योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition  
with annotated Translation

Von  
Nils Jacob Liersch

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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
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082



# **Critical Edition & Annotated Translation**



[IV. mūlacakram]

इदानीं सुषुम्णायाः ज्ञानोत्पत्तात्रुपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रम् ।  
गुदा स्थानम् ॥ रक्तं वर्णम् ॥ गणेशं दैवतम् ॥ सिद्धिबुद्धिशक्तिम् ॥ मुषको वाहनम् ॥ कूर्मऋषिः ॥ आकुञ्जनं  
मुद्रा ॥ अपानवायुः ॥ ऊर्मी कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥ वं शं षं सं ॥  
५ मध्यत्रिकोणे विशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये इश्विशखाकरैका मुर्तिर्वर्तते ।  
तस्या: मूर्तर्ध्यानकरणात्साक्षकाव्यनाटकादिसकलवाङ्मयं विनाभ्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य  
बहिरानन्दः ॥ योगानन्दः ॥ वीरानन्दः ॥ उपरमानन्दः ॥ ६०० ॥ घटि १ पलानि ४० ॥

**Sources:** २-७ cf. YSV (PT p. 832): suṣumnāntaḥ samāśritya navacakram yathā śīṇu | mūlādhāraṇaṁ catuspatram gudordhve (gudordhve YK 1.250) varttate mahat | tanmadhye svāṇapīṭhe tu trikonām maṇḍalaṇam (trikonāmaṇḍalaṁ YK 1.251) param | tatra vahniśikhākārā mūrttiḥ sarvatra siddhiḥ | asyā dhyānaṁ manomadhye vinā pīṭhena (pāṭhena YK 1.252) vāñmayam | sarvaśāstrāṇi saṅkarṣaṇi (saṅkarṣaṇa YK 1.252) sadā sphurati yogavit |

**Testimonia:** २ ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 6): atas taj jñānotpattāv upāyā ucyamte | २-७ cf. SSP 2.1 (Ed. p. 29): piṇḍe navacakrāṇi | ādhāre brahmacakram tridhāvartam bhaga-maṇḍalākāraṁ | tatra mūlakandaḥ | tatra śaktim pāvakākāraṁ dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavat | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): gudamūlacakram caturdalaṇam | ५ ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tanmadhye trikoṇākāraṁ kāmaṇīḍham | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tatpīṭhamadhye agniśikhākārā gaṇeśamūrttiḥ varttate | ६ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 8-9): tasyā mūrter dhyānakaraṇat sakalakāvyanāṭakādis-akalavāñmayan vinābhāyāsena puruṣasya manomadhye sphurati |

२ suṣumṇāyāḥ DN<sub>1</sub>N<sub>2</sub>] suṣumṇāyāṁ E suṣumṇāyā PU<sub>2</sub> suṣumṇāyā° U<sub>1</sub> suṣumṇā° L jñānotpattāv upāyāḥ E] jñānotpattau upāyāḥ DLPU<sub>1</sub> jñānotpattau upāyā U<sub>2</sub> jñānotpanno' pāyāḥ N<sub>1</sub> jñānotpanno upāyāḥ N<sub>2</sub> kathyante cett.] kathyate L caturdalaṇam mūlacakram DN<sub>1</sub>U<sub>2</sub>] caturdalaṇam mūlaṇam cakram EPU<sub>1</sub> caturdalaṇamūlacakram L prathamacaturdalaṇamūlacakram N<sub>2</sub> vartate cett.] pravartate U<sub>2</sub> prathamāṇā ādhāracakram PLU<sub>2</sub>] prathamādharmaṇācakram vartate | E ३ raktaṇam em.] rakta° β gaṇeśām daivatam em.] gaṇeśadaivatam ELU<sub>2</sub> gaṇeśām daivatam P °śaktim || muṣako vāhanam em.] °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam L °śaktih muṣako vāhanam U<sub>2</sub> kūrma em.] kurma ELPU<sub>2</sub> ākuṇcaṇam em.] ākuṇcaṇa° LPU<sub>2</sub> ākuṇca em. E ४ °vāyuh EL] °vāyus P °vāyu U<sub>2</sub> ūrmī em.] urmi U<sub>2</sub> ५ triśikhā PL] triśikhāt E trirehkhā U<sub>2</sub> tanmadhye cett.] tanmadhyā LN<sub>1</sub> 'gniśikhākāraikā E] agniśikhākārā ekā αU<sub>2</sub> magniśikhākārā ekā P jñiśikhākāraṇākā L vartate cett.] asmi U<sub>2</sub> ६ tasyāḥ EN<sub>1</sub>D] tasyā LPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub> mūrter cett.] mūrtir EL mūrtai U<sub>1</sub> om. U<sub>2</sub> °nāṭakādi° cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N<sub>2</sub> °vāñmayam EPLU<sub>2</sub>] °vāgmayam α sphurati cett.] sphuranti L ७ bahrānandāḥ em.] bahrānandā U<sub>2</sub> yogānandāḥ em.] yogānandā U<sub>2</sub> virānandāḥ em.] virānandā U<sub>2</sub> uparamānandāḥ em.] uparamānandā U<sub>2</sub>

**Notes:** २-५ prathamam ...triśikhā: The section is absent in the α-branch but present in the whole β-branch. After the description of the first cakra equally detailed passages (bijas, varṇas, etc.) for the remaining cakras occur in U<sub>2</sub> only. This indicates their presence in the early β-group transmission. However, the absence in the α-group and in the YSV (PT) suggests their supplementary status. Due to their historical and practical significance, they have been included in the edition in greyscale.

[IV. Cakra of the Root]

Now, the means for the genesis of knowledge of the central channel is described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first is the *adhāracakra*.<sup>1</sup> 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<sup>2</sup>. The concentration is Ojasvinī. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vam* *śam* *śam* and *saṁ*. A trident is [situated] in the internal triangle. In its middle is *kāmapiṭha*<sup>3</sup> in the shape of a triangle. In the middle of this seat (*piṭha*) exists a single form in the shape of a flame of fire. By meditation on this form, 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 rest<sup>4</sup>. A hundredfold recitation of the non-recited: 600. 1 *ghaṭi* [and] 40 *palas*.<sup>5</sup>

<sup>1</sup>This term already occurs in the tenfold *cakra*-system of the 13th c. *Samgitaratnākara* 2.120ab.

<sup>2</sup>Ērmi is discussed on p.??.

<sup>3</sup>This refers to one of the four *piṭhas* of tantric Buddhism and the Kaula Yoginī-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, footnote 144. The Śāringadharapaddhati, Śivayogapradipikā and Siddhasiddhāntapaddhati (all text which teach a ninefold *cakra*-system place Kāmarūpa at the *brahmamacakra*.

<sup>4</sup>The 11th c. *Amanaska*, the earliest text on Rājyoga, 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 *viramānanda*. 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).

<sup>5</sup>Instructions for the duration of the practice of meditation are in most of the additions of U<sub>2</sub> ...

[V. svādhiṣṭhānacakram]

इदानीं द्वितीयं स्वाधिष्ठानचक्रं पटदलं उड्हीयाणपीठसंज्ञकं भवति । लिङ्गं स्थानम् ॥ पीतं वर्णम् ॥ पीता प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाच ॥ सावित्री शक्तिः ॥ हंसो वाहनम् ॥ वहण क्रषिः ॥ कामाश्चिर्प्रभा ॥ खूलो देहः ॥ जाग्रदवस्था ॥ ऋग् वेदः ॥ आचार्यः लिङ्गम् ॥ ब्रह्मसलोकता मोक्षः ॥ ५ शुद्धभूमिका तत्त्वम् ॥ गन्धो विषयः ॥ अपानः वायुः ॥ अन्तर्मातृकाः ॥ वं भं मं यं रं लं ॥ बहिर्मातृकाः ॥ कामा ॥ कामास्त्वा ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥ तन्मध्ये इतिरक्तवर्णं तेजो वर्तते । तस्य ध्यानात्साधकोऽतिसुन्दरो भवति । युवतीनां अतिवल्लभो भवति । प्रतिदिनमायुर्वर्धते ॥

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**Sources:** 2–8 cf. YSV (PT p. 832): liṅgamūle tu pīthābhām (*raktābhām* YK 1.253) svādhiṣṭhānan tu ṣaddalam | tanmadhye bālaśūryābhām mahajyotiḥ susiddhidam | dhyānāc ca varddhate āyuh kan-darpasamatām̄ vrajet |

**Testimonia:** 2 cf. SSP 2.2 (Ed. p. 28): dvitīyam svādhiṣṭhānacakram | tanmadhye paścimābhīmukham liṅgam pravālānkurasadṛśam dhyāyet | tatraivodyānapīṭham jagadākarṣaṇam bhavati | 2–8 ≈ *Yogasamgraha* (IGNCA 30020 folio 1r. ll. 9–11): limgo dvitīyam ṣatdalām svādhiṣṭānasamjñakām kamalam udyānapīṭhasamjñakām vartate | tatra atiraktam̄ yahbhā samjñakām tejaḥ | tasyā nāt sādhakah atisūndarāmgaśan yuvatīnām ativallabhaḥ san pratidinam āyuṣyābhīvṛddhimān bhavati | cha |

**2 idānīṁ cett.]** idānī N<sub>2</sub> dvitīyam cett.] dvitīye U<sub>2</sub> svādhiṣṭhānacakram U<sub>1</sub>] svādhiṣṭānacakram DELPN<sub>1</sub> U<sub>2</sub> svādhiṇacakram N<sub>2</sub> ṣatdalām cett.] ṣatdalām E ṣatdalām N<sub>2</sub> udḍiyānapīṭha<sup>o</sup> U<sub>2</sub>] upāyanapīṭha<sup>o</sup> E udḍiyān pīṭham L udyānapīṭha<sup>o</sup> N<sub>1</sub> N<sub>2</sub> udyānapīṭha<sup>o</sup> D uḍāganapīṭha<sup>o</sup> U<sub>1</sub> liṅgam em.] liṅga<sup>o</sup> U<sub>2</sub> pīṭam em.] pīṭa<sup>o</sup> U<sub>2</sub> pīṭā em.] pīṭa<sup>o</sup> U<sub>2</sub> 3 gunāḥ em.] gunā U<sub>2</sub> haṃśo em.] haṃṣa<sup>o</sup> U<sub>2</sub> 4 kāmāgnī em.] kāmāgni<sup>o</sup> U<sub>2</sub> sthūlo dehaḥ em.] sthūladehā U<sub>2</sub> rgvedaḥ em.] rg veda U<sub>2</sub> ācāryaḥ em.] ācārya<sup>o</sup> U<sub>2</sub> 5 śuddhabhūmikā em.] śuddhabhūmikā U<sub>2</sub> apānaḥ em.] apāna<sup>o</sup> U<sub>2</sub> antarmātṛkāḥ em.] antarmātṛkā U<sub>2</sub> bahirmātṛkāḥ em.] bahirmātṛā U<sub>2</sub> 6 tejasvinī em.] tejasī U<sub>2</sub> sahasraḥ em.] sahasra U<sub>2</sub> 7 ’tiraktavarṇam̄ PU<sub>2</sub>] atiraktavarṇam̄ αE atiraktavarṇa<sup>o</sup> U<sub>1</sub> N<sub>2</sub> sādhako EPLU<sub>2</sub>] sādhakah cett. ’tisundaro β] atisūndaro α 7–8 yuvatīnām̄ ativallabho bhavati N<sub>2</sub>] om. cett. 8 pratidinam̄ β] dinām dinām prati N<sub>1</sub> U<sub>1</sub> dinadinaṁ prati N<sub>2</sub> dinām prati D

**Notes:** 5 antarmātṛkāḥ...bahirmātṛkāḥ.

In all instances where U<sub>2</sub> provides the inner (*antar<sup>o</sup>*) syllables and outer (*bahir<sup>o</sup>*) mother goddesses, I have corrected and standardized all occurrences of “*mātrā*” or “*mātrāḥ*” to the appropriate word and form, which is “*mātṛkāḥ*”. This emended form, “*mātṛkāḥ*”, 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 U<sub>2</sub> provides *bahirmātṛkā*. In any case U<sub>2</sub> 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 *Rājayogaḥ* (fol. 8–9), nearly identical syllable combinations are placed on the petals of the *cakras* within its sixfold *cakra* system (*antarmātṛkā nyāsaprakāraḥ - maṁ mūlādhāre caturdalakramena vinyasya - om̄ vam̄ namāḥ* | *om̄ śam̄ namāḥ* | *om̄ śam̄ namāḥ* | *om̄ sam̄ namāḥ* | *iti mūlādhāramanḍape vinyasya* | *svādhiṣṭhāne nābhyadhaḥastha-padmesu ṣatsudaleṣu* | *om̄ bhaṁ namāḥ* | *om̄ mam̄ namāḥ* | *om̄ yan̄ namāḥ* | *om̄ raṁ namāḥ* | *om̄ lan̄ namāḥ* | *iti ṣaṭsu daleṣu vinyasya*). 8 yuvatīnām̄...bhavati: This additional sentence occurs in N<sub>2</sub> and the *Yogasamgraha* only.

[V. Svādhīṣṭānacakra]

Now, the second is the six-petalled Svādhīṣṭānacakra known as the seat of *Uddiyāṇa*<sup>6</sup>. The location is the penis. The colour is yellow. The shine is yellow. The quality is Rajas. The deity is Brahmā. The speech is Vaikharī. The power is Sāvitrī. The mount is a goose. The Ṛṣi is Vahana. The appearance is Kāmāgni. The body is gross. The state is waking. R̥g 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]: *vam bham mam Yam ram lam*. The external mother goddesses [are]: Kāmā, Kāmākhyā, Tejasvinī, Ceṣṭikā, Alasā [and] Mithunā. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palas*. In its middle exists an extremely red light. The adept becomes very handsome through meditation on it. He becomes one whom young women desire. His lifespan increases every day.

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for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. 600 *ajapājapa* refers to the duration of the voiceless uttering of the “natural” *mantra* of the breath: *so ‘ham* (“he is I”) - *ham sa* (“I am him”). As in many other yoga texts, the total amount of *ajapājapa* per day is declared to be 21600 (cf. section XI. on p.19, l.7). If 21600 *ajapājapa* equals 24 hours, then 600 *ajapājapa* would equal 40 minutes. In the additions of U<sub>2</sub>, one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatarāma (cf. MAHEŚĀNANDA et al., 2006: 163 and *Jogpradipyakā* 889-912.). The redactor of the text as found in U<sub>2</sub> applied the system of the durations for seven *cakras* to the ninefold *cakra* system of Rāmacandra. The following instruction of “*ghaṭi 1 palāni 40*” is another way of expressing the duration for meditation like *ajapājapa* 600. One *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). The *Amanaska* in 1.35 (cf. BIRCH, 2013: 231) uses the same concept. For a more detailed tracing of the usage of the system in yogic and tantric literature, see BIRCH, 2013: 265, endnote 46. In our case, the 24 minutes of the one *ghaṭi* plus the 16 minutes (40x24 seconds) of 40 *palas* once more sums up to 40 minutes for the instructed duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states that “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” (*ṣaṇṇimeśo bhavat prāṇah ṣaḍbhīḥ prāṇaiḥ palam smṛtam | palaiḥ ṣaṭibhir eva syād ghaṭikākālasammitā || 208 ||*).

<sup>6</sup>The term *uddiyāṇa* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yagini-Tantra, see WHITE, 1996: 260. According to DYCZKOWSKI (1988), SANDERSON (2007) and URBAN, ...

[VI. nābhishthāne padmam]

तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलं वर्णम् ॥ विष्णुर्देवता ॥ लक्ष्मी शक्तिः ॥ +आयु+ऋषिः ॥  
 समानो वायुः ॥ गरुडो वाहनम् ॥ सूक्ष्मलिङ्गं देहः ॥ स्वमावस्था ॥ मध्यमा वाक् ॥ यजुर्वेदः ॥ दक्षिणो  
 ऽग्निः ॥ समीपता मोक्षः ॥ गुरुलिङ्गो विष्णुः ॥ आपस्तत्त्वम् ॥ रसो विषयः ॥ दशदलानि ॥ दशमातुकाः  
 ५ अन्तर्मातृकाः ॥ ऊ ऊ ए ए ए ए ए ए ए ॥ बहिर्मातृकाः ॥ शान्तिः ॥ क्षमा ॥ मेधा ॥ तनया ॥  
 मेधाविनी ॥ पुष्करा ॥ हंसगमना ॥ लक्ष्या ॥ तनया ॥ अमृता ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६  
 प । ४० ॥ तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्वा कथयितुं न  
 शक्यते । तस्याः मूर्त्यानकरणात्पुरुषस्य शरीरं स्थिरं भवति ॥

**Sources:** २-८ cf. YSV (PT p. 832): त्रियाम् नाभिदेशे तु दिग्दालम् परामाद्भूतम् | महामेघप्रभ-  
 हम् तत् तु कोटिव्युत्सामन्वितम् | कल्पांतग्निसामाम् (kalpānto 'gni' YK 1.255) ज्योति तन्मध्ये  
 सम्भितिम् स्वयम् | तस्या (asya YK 1.256) ध्यानाच् चिरायुह् स्याद् अरोग (arogi YK 1.256) जगताम् वराह्  
 (jagatāmvaraḥ YK 1.256) | सर्वपापविनिर्मुक्तो जगत्क्षोभकारो (jaganmokṣakaro YK 1.256) महान् |

**Testimonia:** २-८ cf. SSP 2.3 (Ed. p. 30): त्रियाम् नाभिक्रमं पाञ्चावर्तम् सर्पवत् कुप्तालकारम् |  
 तन्मध्ये कुण्डलिनीं शक्तिं बाल्ककोटिसान्निभाम् ध्यायेत् | सामध्यां शक्तिं सर्वासिद्धिदा भवति  
 | Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 11: नाभिस्थाने दाशदालम् चक्रम् | ७ ≈*Yogasamgraha*  
 (IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 11: २ - २v. ll. 11 - २v. ll. 1-२): यस्यां तेजो जिह्वाय कथितुम् नाभिस्थाने दाशदालम् चक्रम् |  
 तन्मध्ये कुण्डलिनीं शक्तिं बाल्ककोटिसान्निभाम् ध्यायेत् | सामध्यां शक्तिं सर्वासिद्धिदा भवति |  
 तन्मध्ये कुण्डलिनीं शक्तिं बाल्ककोटि�सान्निभाम् ध्यायेत् | सामध्यां शक्तिं सर्वासिद्धिदा भवति |

२ त्रियाम् cett.] त्रिये ए अथा त्रियाम् मनिपुराक्रमं U<sub>2</sub> त्रियाक्रमं N<sub>2</sub> दाशदालम् cett.] दाशदाला०  
 L दाशदालकाम् U<sub>1</sub> om. U<sub>2</sub> पद्माम् EP<sub>U1</sub>] °पद्मे L पद्मा DN<sub>1</sub>N<sub>2</sub> om. U<sub>2</sub> वर्तते cett.] om.  
 U<sub>2</sub> कपिलाम् em.] कपिला° U<sub>2</sub> विष्णुर् em.] विष्णु U<sub>2</sub> ायु em.] वयु U<sub>2</sub> ३ सामानो em.] सामाना° U<sub>2</sub>  
 गुरुदो em.] गुरुदा० U<sub>2</sub> सुक्ष्मलिङ्गम् देहाः em.] सुक्ष्मलिङ्गदेवताः U<sub>2</sub> ३-४ दक्षिणो 'gnih  
 em.] दक्षिणाङ्गी० U<sub>2</sub> ४ समिपात् em.] समिपात् U<sub>2</sub> गुरुलिंगम् em.] गुरुलिंगा० U<sub>2</sub> रासो em.] राजो  
 U<sub>2</sub> दाशमात्रकाम् em.] दाशमात्राह् U<sub>2</sub> ५ अंतर्मात्रकाम् em.] अंतर्मात्राह् U<sub>2</sub> बहिर्मात्रकाम् em.]  
 बहिर्मात्राह् U<sub>2</sub> ६ हम्सगामानाम् em.] अहम्सगामानाह् U<sub>2</sub> सहस्राः em.] सहस्रा० U<sub>2</sub> ७ तन्मध्ये  
 cett.] om. L एकाम् cett.] om. L मूर्ति० cett.] om. L वर्तते० cett.] अस्मि० U<sub>2</sub> तस्याः βU<sub>1</sub>] तस्याः  
 DN<sub>1</sub>N<sub>2</sub> कथयितुम् cett.] कथयितुम् L कथातुम् U<sub>1</sub> वक्तुम् U<sub>2</sub> ८ तस्याः αEU<sub>2</sub>] तस्याः PL मूर्ते०  
 cett.] मूर्तिर् L om. U<sub>2</sub> ९ कारानात् cett.] कारानात् || L ९ कारानात् E पुरुषास्या० cett.] om. P शरीराम्  
 cett.] om. P स्थिराम् cett.] om. P भवति० cett.] भवति वा० U<sub>1</sub> om. P

**Notes:** ३ ायुः: The name *vayu* for a ṛṣi is probably a mistake. Since immediately afterwards the associated  
 वायु is given this should be an *eyeskip*. My best guess is ायु, the name of a sage mentioned in *Rgveda*  
 2,14,7 and GELDNER, p. 24. देहाः: I corrected *devatāha* to *dehaḥ* since a deity was mentioned before,  
 सुक्ष्मलिङ्गम् most likely refers to a *deha* and, as in the second *cakra* the *deha* is followed by an *avasthā*.  
 ४ रासो: I emended राजो to रासो since the association of water with taste is well known. तन्मध्ये  
 ...क्रमं वर्तते: This sentence is omitted in L.

**[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 seer is †Āyu†. The vitalwind is Samāna. The mount is Garuḍa. The body is the subtle body. The state is sleep. The speech is Madhyamā. The Veda is Yajur. The fire is the southern [fire]. The liberation is Samīpatā. The *guruliṅga*<sup>7</sup> is Viṣṇu. The principle is Water. The sense object is taste. There are ten petals [and] ten *mātrkas*. [The] internal syllables [are]: *dam tam nam tam̄ tham̄ dam̄ dham̄ nam̄ pam̄ pham̄*. The external mother goddesses [are]: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Hamsagamanā, Lakṣyā, Tanmayā and Amṛtā. A thousandfold recitation of the non-recited; 6000; 16 *ghatis* [and] 40 *palas*<sup>8</sup>. In its middle exists a *cakra* with five angles. In the middle of it is a single form. It is not possible to describe the splendour of it with speech. Through the execution of meditation on this form, the body of the person becomes durable<sup>9</sup>.<sup>10</sup>

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Uḍḍiyāna 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 Hṛdaya, 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: pp. 228-258. Depending on the text and tradition, there are different models of how and in which context and with what kind of result practitioners perform the practice.

<sup>7</sup>For the phallus of Śiva, considered as one's teacher or guide, cf. Śivapurāṇa 1.18.31.

<sup>8</sup>Thus, the prescribed duration for meditation on this *cakra* is six hours and forty minutes.

<sup>9</sup>The source text specifies this bodily durability as a long lifespan (*cirāyuh*) and freedom from diseases (*aroga*).

<sup>10</sup>In comparison to the previous *svādhīṣṭhānacakram* this *cakra* at the navel is not associated with a *guna*, a *dhāraṇā*, a *prabhā* and a *mudrā*.

[VII. hṛdayamadhye kamalam]

चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानम् ॥ श्वेतं वर्णम् ॥ तमो गुणः ॥ रुद्रो  
देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भं ऋषिः ॥ नन्दी वाहनम् ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥  
सुषुप्तिरवस्था ॥ पश्यन्ती वाक् ॥ सामवेदः ॥ गार्हपत्योऽग्निः ॥ शिवो लिङ्गम् ॥ प्राप्तिः भूमिका ॥ सरूपता  
5 मुक्तिः ॥ द्वादशदलानि ॥ द्वादशमातृकाः ॥ कं खं गं घं ढं चं छं जं झं जं टं ठं ॥ बहिर्मातृकाः ॥  
रुद्राणी ॥ तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥  
प्रज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । १६ प । ४० ॥ अतितेजोमयत्वादृष्टिगोचरं न भवति ।  
10 तन्मध्येऽष्टदलघोमुखं कमलं वर्तते । मनश्चक्रे ॥ मनो देवता ॥ बाहिरशक्तिः ॥ आत्मा ऋषिः ॥ हृदयमध्ये  
स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तन्नालं । निर्मलं चाप्यघोमुखं । कदलीपुष्पसंकाशं तन्मध्ये  
च प्रतिष्ठितं । मन उत्ततिः संकल्पं विकल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः धर्मकीर्ति-  
विद्यादिसहृदिर्भवति । अग्निकोणे आरक्तवर्णं निद्रालस्यमायामन्दमर्तिर्भवति । दक्षिणे कृष्णवर्णं तदा क्रो-  
धोत्पत्तिर्भवति । नैरूप्ये नीलवर्णं ममतामर्तिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर्भवति ।  
वायव्ये श्यामवर्णं चिन्तोद्वेगमर्तिर्भवति । उत्तरे पीतवर्णं भोगशृङ्गारमहोदयमर्तिर्भवति । ईशाने गौरवर्णं  
ज्ञानसंधानमर्तिर्भवति ।

**Sources:** 2–8 cf. YSV (PT p. 832): anāhatam aşṭapīṭham (*mahāpīṭham* YK 1.257) caturthakamalam  
hṛdi | sūryapatram mahājyotir mahāsūkṣman tu cākṣusam | sūryapatram dvādaśadalām (sentence *om.* in YK) | tanmadhye'ṣṭadalām padmam ūddhavaktrām mahāprabhām |

**Testimonia:** 2 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 2): hṛdayamadhye dvādaśadalām cf. SSP  
2.4 (Ed. p. 30); caturtham hṛdayacakram aşṭadalakamalam adhomukham tanmadhye karṇikāyāṁ<sup>1</sup> lingākārāṁ jyotiśūpāṁ dhyāyē | saiva hāṃsakalā sarvendriyavaśā bhavati | 7 ≈ *Yogasamgraha* (IGNCA  
30020 folio 2v. ll. 2): tejomayatvāt | dr̄ṣṭigocaram na bhavaty etādṛśām vartate | 8 ≈ *Yogasamgraha*  
(IGNCA 30020 folio 2v. ll. 3): tanmadhye'ṣṭadalām adhomukham kamalam ||

2 caturtham cett.] caturthacakram kalamām cett.] *om.* N<sub>2</sub> vartate cett.] asti U<sub>2</sub> bhavati  
N<sub>2</sub> śvetam em.] śveta<sup>o</sup> U<sub>2</sub> 3 nandi em.] nandi U<sub>2</sub> prāṇo em.] prāṇa<sup>o</sup> U<sub>2</sub> jyotiśkalākāraṇam  
deham em.] jyotiḥ kalākāraṇam deha U<sub>2</sub> 4 paśyanti em.] paśyamti U<sub>2</sub> vāk em.] vācā U<sub>2</sub> gārhap-  
atyōgnih em.] gārhasyatyō gniḥ U<sub>2</sub> śivo em.] śīva<sup>o</sup> U<sub>2</sub> prāptiḥ em.] prāpti<sup>o</sup> U<sub>2</sub> 5 antaramāṭkāḥ  
em.] dvādaśāmāṭrā U<sub>2</sub> ūṇam em.] yaṇi U<sub>2</sub> bahirmāṭkāḥ em.] bahir māṭrā U<sub>2</sub> 6 sāntiḥ em.] sānti  
U<sub>2</sub> māṭarā em.] māṭara U<sub>2</sub> 7 ajapājapāḥ em.] ajapājapa<sup>o</sup> U<sub>2</sub> sahasraḥ em.] \*sahasra U<sub>2</sub> \*gocaram  
cett.] gocaratām U<sub>2</sub> bhavati cett.] yāti U<sub>2</sub> 8 ḍṣṭadalām EU<sub>2</sub>] ḍṣṭadale P ḍṣṭadalām L aşṭadalām α  
adhomukham kamalam cett.] adhomukhakamalam L mukham kamalam P vartate cett.] asti U<sub>2</sub>  
bahiś śaktih conj.] bahiśaktih U<sub>2</sub> ātmā em.] ātmā<sup>o</sup> U<sub>2</sub> hṛdayamadhye conj.] nābhimadhye U<sub>2</sub>  
9 daśāṅgulaṁ em.] daśāṅgulaṁ U<sub>2</sub> 10 unnatiḥ em.] unnaty U<sub>2</sub> asaṃkalpaṁ em.] asaṃkalpa U<sub>2</sub>  
\*śveta em.] śveta<sup>o</sup> U<sub>2</sub> viśramate em.] viśramate U<sub>2</sub> 11 nidrālasya em.] nidrā ālasya<sup>o</sup> U<sub>2</sub> 12 nairṛtye  
em.] nairṛtye U<sub>2</sub> 13 \*śyāma em.] śāma U<sub>2</sub> 14 jñānasamḍhāna<sup>o</sup> em.] jñānasamḍhāne U<sub>2</sub>

**Notes:** 8 bahiśśaktih: The conjecture is based on the usage in *Kriyakramadyotikavyākhyā* (Ed. p. 96). It can also be found in *Sakalāgamasārasaṅgraha* quoted with reference *siddhāntāśekhara* (Ed. p. 80). 9 hṛdayamadhye: I conjectured *nābhi*<sup>o</sup> to *hṛdaya*<sup>o</sup> since the context is an eight-petalled lotus whose eight petals are discussed in U<sub>2</sub>.

[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 Ṛṣi is Hiranyaagarbha. The mount is Nandī. The vitalwind is Prāṇa. The body is the instrument of the digit of light. The state is deep sleep. The speech is Paśyanti. The Veda is Sāma[veda]. The fire is the fire of the householder. The object of veneration is Śiva. The level is attaining<sup>11</sup>. The liberation is taking the same form [as the deity]. [There are] twelve petals. [The] twelve [internal] syllables [are]: *kam kham gam gham nam cam cham jam jham ñam tam tham*. The external mother goddesses [are]: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palas*. Due to 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<sup>12</sup>. The mind resides in the *cakra*. The deity is Manas. The power is Bahi.<sup>13</sup> The Ṛṣi is the self. In the middle of the heart 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. 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.

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<sup>11</sup>Cf. *Pātañjalayogaśāstra* 3.45: “Attaining is that by which one can touch the moon with the fingertips.” (*prāptir aṅgulyagreṇāpi sprśati candramasam*).

<sup>12</sup>Rāmacandra presents a more detailed description of the eight-petalled lotus within the twelve-petalled lotus of the heart in section XLVII on p.??.

<sup>13</sup>The term *bahiśaktih* designates the external energy that permeates the external space. *Sakalāgamasārasaṅgraha* quoted with reference *siddhāntaśekhare* (Ed. p. 80): (*caranānguṣṭhayor yugmāt sañcintya suśirāntanau | suśirāntabahiśaktim vyāpiṇīm cintayet tataḥ ||*).

तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्या: कलिकेति संज्ञा । तत्क-  
लिकामध्ये पद्मरागरत्समानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा । तस्या बलं अथ च  
स्वरूपं कोटिजिह्वाभिर्वकुं न शक्यते । अस्या मूर्त्यानकारणात्स्वर्गपातालाकाशमनुष्यगन्धविकिन्नरुद्धक-  
विद्याधरलोकसंबन्धिन्या: स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥

5

### [VIII. kanṭhasthāne kamalam]

इदानीं पचमं कमलं षोडशदलं कण्ठस्थाने वर्तते । धूमं वर्णम् ॥ जीवो देवता ॥ अविद्या शक्तिः ॥  
विराटृष्णः ॥ वायुवाहनम् ॥ उदानो वायुः ॥ ज्वाला कला ॥ जालन्धरो बन्धः ॥ महाकारणः देहः ॥ तृष्ण  
आवस्था ॥

**Sources:** 1 cf. YSV (PT p. 832): prāṇavāyoḥ sthalañcāsya liṅgākāraṇa tūkñikā | kālikākhyā karṇikeyam  
asyā madhye tu kuṇḍalī | 1-4 cf. YSV (PT p. 832): padmavatyāḥ (padmāvatyāḥ YK 1.259) prab-  
hāṅguṣṭhapramāṇā ("prāmāṇā" YK 1.259) ratnasannibhā | tasyā saṅgī (tasya saṅgī YK 1.260) jīva iti  
ananto balarūpataḥ | asyā dhyānāḍ (dhyānāḍ YK 1.260) jagadavyāṣam khecarisarvago bhavet | bhavanti  
vaśyā devādyāś cintākārttura na (cittā YK 1.260) cānyathā | iṣṭāniṣṭo (iṣṭāniṣṭo YK 1.261) bhaved vaśyāḥ  
(vaśyām YK 1.261) satyam satyam na samśayaḥ | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ | 6-15.6 cf.  
YSV (PT p. 832) = YK 1.262: kalāpatraṁ pañcamanu viśuddhaṁ kanṭhadeśataḥ |

**Testimonia:** 1 = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 3-4): ta ca prāṇavāyoḥ sthānam | aşṭadalaka-  
malamadhye liṅgākāraṇa tūkñikā = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 4): kaliketi samjñikāsti  
tanmadhye padmarāgaratnasamānavarṇā amguṣṭhapramāṇā ekā puttaliḥ 2 ≈*Yogasamgraha* (IGNCA  
30020 folio 2v. ll. 5): jīveti samjñikāsti | tasyāḥ balam svarūpam ca kotijihvābhīr vaktum na śakyam | 3  
≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. 5-6): asyā mūrter dhyānakāraṇāt sādhakasya svargapāṭāla  
ākāśagamdhārvakimnaraguhyakavidyādharastrīyo vaśā bhavati | 4 ≈*Yogasamgraha* (IGNCA 30020  
folio 2v. ll. 6-7): pṛthvi loke manusyādi striyām kākathā cha | 6-15.6 ≈*Yogasamgraha* (IGNCA 30020  
folio 2v. ll. 7): kanṭhasthāne pañcamam ūodaśadalaṁ viśudhahasamjñakanam cakram varttate ||

1 °vāyoḥ cett.] °vāyo U<sub>1</sub>U<sub>2</sub> karṇikā cett.] karṇi U<sub>2</sub> kaliketi cett.] kalikeli L karṇiketi  
E samjñā cett.] om. L 1-2 tatkalikāmādhye cett.] tataḥ N<sub>2</sub> om. L 2 °rāgaratnasamā-  
navarṇāṅguṣṭhapramāṇākā em.] °rāgaratnasamānavarṇāmguṣṭhapramāṇākā E °ratnasamānavarṇā  
amguṣṭhapramāṇā ekā L °rāgaratnasamānavarṇāpām || amguṣṭhapramāṇā || ekā PN<sub>1</sub> °rāgaratnasamā-  
navarṇā amguṣṭhapramāṇā ekā N<sub>2</sub> °rāgaratnasamānavarṇā amguṣṭhapramāṇāt ekā DU<sub>1</sub> tasyā EP]  
tasyāḥ α tasya LU<sub>2</sub> jīveti samjñā N<sub>1</sub>] jīveti samjñāḥ || N<sub>2</sub> jīveti samjñā | D jīvasamjñā || β om. L  
tasyā EN<sub>2</sub>P] tasyā DN<sub>1</sub>U<sub>1</sub> tasya U<sub>2</sub> 2-3 balam atha ca svarūpam cett.] balamadhyasvarūpam E  
bala sappa svarūpam L balam atha svarūpam P balam tasya atha svarūpam U<sub>2</sub> 3 kotijihvābhīr cett.]  
kotijihvābhī L na cett.] naiva EP asyā cett.] asyāḥ N<sub>1</sub>DU<sub>1</sub> tasyāḥ U<sub>2</sub> mūrter cett.] mūrtir LN<sub>2</sub>  
dhyānakāraṇāt cett.] dhyānām kāraṇāt || U<sub>2</sub> dhyānāt L °pāṭālākāśa\* β] °pāṭāla ākāśa\* α 4 °sam-  
bandhinyāḥ em.] °sambandhinyāḥ ELPα samdadhiṇya U<sub>2</sub> striyāḥ sādhakasya puruṣasya α] striyo 'pi EPL  
striyo pi U<sub>2</sub> vaśyā bhavanti cett.] vaśyo bhavati N<sub>2</sub> kim α] om. β kathyate cett.] kathyate vā U<sub>1</sub>  
6 idāniṁ α] om. β kamalam ūodaśadalaṁ kanṭhasthāne DN<sub>1</sub>U<sub>1</sub>] kamala ūodaśadalaṁ kanṭhasthāne  
N<sub>2</sub> kanṭhasthāne ūodaśadalaṁ EPL viśuddhacakram kanṭhasthāne U<sub>2</sub> dhūmrām varṇam  
em.] dhūmrāvaraṇe U<sub>2</sub> 7 virāṭ em.] virāṭha U<sub>2</sub> udāno em.] udāna° U<sub>2</sub> mahākāraṇāt dehaḥ em.]  
mahākāraṇadeha U<sub>2</sub> 7-8 tūrya āvasthā em.] tūryāvasthā U<sub>2</sub>

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 (*karnikā*)<sup>14</sup> in the form of a *linga*. The technical designation of it is bud (*kalikā*).<sup>15</sup> In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)<sup>16</sup> being similar to a ruby-gem in color. Her technical designation is Jīva.<sup>17</sup> Not even with ten million tongues is it possible to talk about her nature and her power. Because of the exercise 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.

#### [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*).

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<sup>14</sup>Regarding the translating *karnikā* as “central receptacle” instead the most common translation “pericarp”, see REIGLE, 2012:442.

<sup>15</sup>A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakānda*) of the *Prāṇatoṣinī*, 1898: 54. In a quotation attributed to a text called *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 sahasāṅkurah | tasya madhye sumeruś ca kaṅkāladaṇḍarū-padhr̥k | carācarāṇām sarveṣām devādinām viśeṣataḥ | ālayaḥ savabhūtānām meror abhyantare ‘pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitāḥ |).

<sup>16</sup>The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradāti-lakatantra* 22.126-128: (*puttalikāyā hṛdayāṁ sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarvendriyāṇi vāñmanāścakṣuḥsrotraghāṇeti sarvāṅgam sprśan prāṇā ihāyāntu sukhan ciraṇ tiṣṭhan tu iti śrāḥ sprśan svāheti japet | mantranyāsam iti |*).

<sup>17</sup>The 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 (*aṅguṣṭhamātraḥ puruṣo ’ntarātmā sadā janānām hṛdaye saṃnivīṣṭaḥ | tam svāc charīrāt pravṛhen muñjād iveśikāṇ dhauryeṇa | tam vidyāc chukram amṛtam tam vidyāc chukram amṛtam iti ||17||*). Also cf. *Śvetāśvatara Upaniṣad* 3.13.

परा वाक् ॥ अर्थवर्णो वेदः ॥ जडमं लिङ्गम् ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडश ॥ मातृका: अन्तर्मातृका: ॥ अं आं ईं ईं उं ऊं कं कं लूं लूं एं एं ऊं ऊं अं अं: ॥ बहिर्मातृका: ॥ विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः सहसः ॥ १००० ॥ घ । २ प । ४६  
5 अक्षर ४० ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

#### [IX. ājñācakram]

इदानीं षष्ठ्यकं आज्ञानामकं वर्तते । अग्निर्देवता ॥ सुषुम्णा शक्तिः ॥ हंस ऋषिः ॥ चैतन्यं वाहनं ॥ ज्ञानो  
देहः ॥ विज्ञानावस्था ॥ अनुपमा वाक् ॥ सामवेदः ॥ प्रमादः लिङ्गं ॥ †अर्धमात्रा ॥ †आकाशंतत्त्वम् ॥  
10 जीवो हंसः ॥ चैतन्यलीला आरंभः ॥ द्वे मातृके ॥ हं क्षं ॥ अन्तर्मातृके बहिर्मातृके स्थितिः ॥ प्रभा ॥  
अजपाजपः सहसः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥

**Sources:** 5 cf. YSV (PT p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭicandrasamaprabhah | naśyantya sādhyarogā hi sahasrāyuś ca cintanāt | 8 cf. YSV (PT p. 832): ājñākhyam saṁsthakam (*saṭkan* YK 1.264) cakram bhruvor madhye dvipatrakam | agnijvālānbham jyotiḥ pūmsaḥ strito (*pūmsastrīto* YK 1.264) vivarjitam | dhyānāc cāsya sarvasiddhirajarāmaratām vrajet |

**Testimonia:** 1-6 cf. SSP 2.5 (Ed. pp. 30-31): pañcamam kañthacakram caturaṅgulam | tatra vāma iḍā candranādi | dakṣine piṅgalā sūryanādi | tanmadhye suṣumnām dhyāyet | saiva anāhatakalā anāhatasid-dhidā bhavati | 5 ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 7-8): tatra koṭicāṇdraprabha ekaḥ puruṣo sti = Yogasamgraha (IGNCA 30020 folio 2v. l. 8): tasya puruṣasya dhyānakaranād asādhyarogā naśyamti || 6 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 8): sahasravarṣam jīvati | Yogasamgraha (IGNCA 30020 folio 2v. ll. 8-9): bhrūvor madhye dvidalām ājñācakram saṁsthām | cf. SSP 2.7 (Ed. p. 31): saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākāraṇ dhyāyet | tatra vāksiddhir bhavati |

1 vāk् ए॒॑] vācā U<sub>2</sub> atharvaṇo em.] atharvana U<sub>2</sub> jaṅgamam em.] jaṅgama° U<sub>2</sub> 2 °māṭrkāḥ em.] māṭrāḥ U<sub>2</sub> antarmāṭrkāḥ em.] antarmātrār carāḥ U<sub>2</sub> um̄ em.] u U<sub>2</sub> bahirmāṭrkāḥ em.] bahirmātrā U<sub>2</sub> 3 icchā em.] ichā U<sub>2</sub> śaktiḥ em.] śakti U<sub>2</sub> tāmasī em.] tamasi U<sub>2</sub> 4 puṣṭā em.] puṣṭā U<sub>2</sub> ajapājapaḥ sahasraḥ em.] ajapājapasahasra U<sub>2</sub> 5 "samaprabhāḥ cett." "samaprabhāḥ" || U<sub>2</sub> "samaprabhā" LD °sūryasamāna E ekaḥ puruṣo cett.] ekapuruṣo D eka pumān U<sub>2</sub> purusasya cett.] pumsaḥ U<sub>2</sub> dhyānakāraṇād cett.] dhyānakaranāt N<sub>1</sub>N<sub>2</sub> dhyānakaranāt | DU<sub>1</sub>U<sub>2</sub> 6 °paryantam cett.] "paryamta N<sub>2</sub> om. L puruṣo cett." sa puruṣo EP jīvati cett.] jīvati |cha| U<sub>1</sub> jīvati dāniḥ E 8 saṁsthacakraṇ α] saṁsthām bhrūmadhye EP saṁsthāḥ bhrūmadhye L ṣaṭa bhrūmadhye U<sub>2</sub> ājñā cett.] ajñā DN<sub>1</sub>N<sub>2</sub> nāmakam DN<sub>1</sub>U<sub>1</sub>] nāmaka N<sub>2</sub> cakram EPL cakram raktavarṇam U<sub>2</sub> vartate cett.] om. U<sub>2</sub> agnir em.] agnir U<sub>2</sub> caitanyam em.] caitanya° U<sub>2</sub> 8-9 jñāno dehaḥ em.] jñānadehī U<sub>2</sub> 9 anupamaḥ em.] anupama° U<sub>2</sub> vācā U<sub>2</sub> pramādaḥ em.] pramāda° U<sub>2</sub> ākāśam em.] ākāśā U<sub>2</sub> 10 jīvo haṁsaḥ em.] jīvahiṁsa U<sub>2</sub> "lilā em." "lilārambhāḥ" U<sub>2</sub> māṭrke em.] mātrā U<sub>2</sub> antarmāṭrke em.] antar mātrā U<sub>2</sub> bahirmāṭrke em.] bahirmātrā U<sub>2</sub> sthitih em.] sthiti U<sub>2</sub> 11 ajapājapaḥ sahasraḥ em.] ajapājapasahasra U<sub>2</sub>

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 *mātrkas*. The internal syllables [are]: am ām im īm u ūm ṛm īm em īm aīm om aūm am amh. The external mother goddesses [are]: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyaṇī, Rudrā, Puṣṭā, Siṃhanī. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palas*. 40 *akṣaras*<sup>18</sup>. In its middle exists the one consciousness shining like a thousand moons. Because of the exercise of meditation on this consciousness, incurable diseases vanish. The person lives up to 1001 years.

#### [IX. Ājñācakra]

Now, a sixth *cakra* named Ājñā exists. 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.†<sup>19</sup> The principle is space. The gander is the living soul. The origin is the activity of consciousness. There are two *mātrkas*. The inner syllables [are]: ham [and] kṣam. The external mother goddesses [are]: Sthiti [and] Prabhā. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palas*, and 40 *akṣaras*.

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<sup>18</sup> According to BIRCH (2013) the time unit *akṣara* appears in Bhāskara's *Siddhāntaśiromaṇi* (17cd – 18ab of the *Kālamānādhyāya* in the *Madhyamādhikāra*): (*gurvakṣaraiḥ khendumitair asus taiḥ | ṣaḍbhīḥ palam tair ghaṭikā khaṣadbhīḥ || syād vā ghaṭiṣṭir ahāḥ kharāmaṁ māśo dinaistair dvikubhiḥ ca varṣam |*) Translation by BIRCH, 2013:265, n. 46: “A breath is ten long syllables, and a Pala is six breaths, sixty Palas is one Ghatikā, sixty Ghatikās is a day, thirty days is a month, and twelve months is a year.” If one assumes an *akṣara* to be 1/10 of a breath and 21600 breaths per day, one hour would have 900 breaths, one minute would equal 16 breaths, one breath would equal 4 seconds, and one *akṣara* would be 0,4 seconds or 400 milliseconds. Thus, the fourty *akṣaras* given here would equal 16 seconds. 1000 *ajapājapas* (1 *ajapājapa* = 4 seconds) are 1 hour, 6 minutes and 40 seconds. 2 *ghatis* are 48 minutes, plus 46 *palas* being 18 minutes and 24 seconds, plus 40 *akṣaras* being 16 seconds are 1 hour, 6 minutes and 40 seconds, too.

<sup>19</sup> 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 to the two *mātrkas* that follow.

तचक्रं भुवोर्मये द्विदलकं स्थितं । तन्मध्येऽग्निज्वालाकारमकलं किंचिद्द्रस्तु वर्तते । न स्ती न पुमान् । तस्य  
ध्यानकरणात्पुरुषस्य शरीरमजरामरं भवति ॥

[X. cakram tālumadhye]

इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमयेऽमृतपूर्णं वर्तते । **ललाटं मण्डलम्** ॥ चन्द्रो देवता ॥ अमृता  
5 शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनीकला सप्तदशी ॥ अमृतकल्लोलनदी ॥ महाकाशा ॥ अंबिका ॥  
लंबिका ॥ घण्टिका ॥ तालिका ॥ अजपागायत्री देहस्वरूपम् ॥ काकमुखी ॥ नरनेत्रा ॥ गोश्रुंगा ॥ ललाटब्र  
ह्यपठा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवद्ज्ञानि ॥ अजपागायत्री स्वरूपं ॥ अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥  
10 तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्येऽप्रकटचन्द्रकला अमृत-  
धारास्वर्णी वर्तते । तस्या कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद-  
मृतधारा स्वति ।

**Sources:** 4-10 cf. YSV (PT pp. 832-833): catuhṣaṭidalaṁ tālumadhye cakran tu madhyamam |  
piyūṣapūrṇam (piyūṣapūrṇa° YK 1.266) koṭīndusannibhaṁ (°sannibha° YK 1.266) cāmr̥tasthaliḥ | tan-  
madhye ghaṭikāsaṁjñā karṇikā raktasannibhaḥ | saha cendukalā tatrāmṛtadhārām (tāndraḥ YK 1.267)  
sravaty asau | etad dhyātvāmṛtaiḥ snātvā sadā yogāt pramucyate |

**Testimonia:** 1 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 9): gnijvälakāram paramātmasaṁjñakam  
vastu āsti | ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 9-10): tac ca na strīpumān | tasya dhyānakaraṇād  
ajarāmarah sādhako bhavati [cha] 4 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 10): tālumadhye  
catuhṣaṭidalaṁ amṛtāpūrṇam 7 ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 11): adhikataraśobhayuk-  
tam atiśvetam cakram | tanmadhye raktavarṇaghāmṛtikāsaṁjñā varttate | 8 ≈Yogasamgraha (IGNCA  
30020 folio 2v. l. 11 - 2r. l. 1): tanmadhye prakaṭacandrakalā amṛtādhārāśravatī varttate | 9 ≈Yogasam-  
graha (IGNCA 30020 folio 2r. l. 1): tasyāl kalāyā nirantaram dhyānakartum maraṇam

1 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U<sub>2</sub> 'gnijvälā° E] agnijvälā°  
cett. kāram akalam em.] °kāram akalam DN<sub>1</sub>N<sub>2</sub> °kārakamalaṁ β °kāram akala U<sub>1</sub> **kimcid** **vastu**  
cett.] kimcit vastu U<sub>1</sub> **na strī na pumān** cett.] na strī pumān BEL 2 **karaṇāt** cett.] °karaṇāt | U<sub>2</sub>  
śārīram ajarāmaram U<sub>2</sub>] śārīram ajarāmaram Eα śārīram ajarāmaro BLP **bhavati** cett.] bhavati vā  
U<sub>2</sub> 4 cakram catuhṣaṭidalaṁ tālumadhye α] tālumadhye catuhṣaṭidalaṁ EPU<sub>2</sub> tāludeśe madhye  
catuhṣaṭidala LB 'mṛtāpūrṇam em.] amṛtāpūrṇam cett. amṛtāpūrṇa N<sub>2</sub> **lalāṭam** em.] lalāṭa°  
U<sub>2</sub> 5 mahākāśa em.] mahākāśa U<sub>2</sub> 7 **katarāśobhayuktam** cett.] °katarāśobhayuktam N<sub>2</sub> °kaśob-  
hāyuktam E 'kataraprabhāmuktam U<sub>2</sub> **atiśvetam** cett.] ||atiśvetam|| LBU<sub>2</sub> 8 **raktavarnam** cett.]  
raktavarṇa° N<sub>2</sub> **ghanṭikā°** cett.] ghāmṛtikā° E ghaṭikā° P ghaṇikā° L **ekā** cett.] ekā ekā LB **bhūmiḥ**  
cett.] bhūmis° U<sub>1</sub> bhūmi U<sub>2</sub> **'prakaṭa°** cett.] pragaṭa U<sub>1</sub> °mṛdrakāṭam U<sub>2</sub> 8-9 **amṛtadhārāśravantī**  
cett.] 'mṛtādhārā śravanti LB 'mṛtādhārā śravati PU<sub>2</sub> 'mṛtādhārā bhavati E 9 **vartate** α] om. β  
kalāyā cett.] kalāyāh N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> karnikāyā LB **nāyāti** cett.] na yāti LBU<sub>2</sub> 9-10 °dhyānakaraṇād  
cett.] dhyānād EP 10 **amṛtadhārā** cett.] amṛtadhārāyāḥ sajīvo E amṛtadhārā plāvanamī P amṛtadhārā  
plavanamī U<sub>2</sub> **śravati** LBU<sub>1</sub>] śravamī N<sub>1</sub>N<sub>2</sub>D bhavati EPU<sub>2</sub>

**Notes:** 1 agnijvälakāra°: Witness B starts here.

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. Because of the exercise of meditation on it, the body of the person becomes non-aging and immortal.<sup>20</sup>

#### [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<sup>21</sup> The Mandala 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 mother<sup>22</sup>. [It is] the uvula. [It is] the Tālikā<sup>23</sup>. [It is] the small bell. The peculiarity of the body is the unspeakable Gāyatrī. [It has] the face of a crow, the eye of a human, the horn of a cow, a forehead with Brahmapathā?, a neck like a horse, the face of a peacock [and] limbs like a goose. [This is] the specific nature of the unspeakable Gayatrī. [It is] endowed with superabundant beauty. [It is] very bright. In its middle is that which is known as uvula (*ghāṃṭikā*)<sup>24</sup> being red in colour. [It] exists as a single pericarp. In its middle is a site. In the middle of it exists the hidden digit of the moon, being a stream of nectar like a river (*amṛtādhārāśravanti*). Because of the exercise of meditation on this digit, death does not reach him. Due to uninterrupted meditation, the stream (*dhārā*) of nectar flows.

<sup>20</sup> 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 (*saptamāṇ bhrūcakraṇ madhyamāṅguṣṭhamatram | tatra jñānanetraṇ dipaśikhākāraṇ dhyāyet | tatra vāksiddhir bhavati |*).

<sup>21</sup> The *cakra* located at the palate is positioned before the ājñācakra situated between the eyebrows. This disrupts the conventional ascending order. Rāmacandra's choice to adopt this sequence from the *Yogasvarodaya* stands out, as no other text expounding a ninefold *cakra* system adheres to this arrangement. For a comprehensive overview, please refer to table 19 in the work by POWELL, 2023:214. Nevertheless, it is imperative to underscore that Rāmacandra revises this order in section XXIX on page ???. In this section, he enumerates the names of the nine *cakras* without further details. Here, Rāmacandra borrows from the SSP, which orders the *tālucakra* ahead of the ājñācakra.

<sup>22</sup> The words *ambikā*, *laṇḍikā*, *ghanṭikā* and *tālikā* are all designations for the uvula.

<sup>23</sup> The meaning of *tālikā* is uncertain. mallinson2014b suggested that it might derive from *tālu*.

<sup>24</sup> The uvula as a pathway of the ascension of breath, *mantra* and self between the fifth and the sixth *cakra* can already be identified within the sixfold *cakra*-system of *Kubjikāmatatantra* 7.85: (*lalāṅgāḥaṇṭike yojya pañcamam sthānam ākramet | ākramed guhyacakram tu karaṇam cordhvamūlakam ||*).

तदा क्षयरोगपित्तज्वरहृदयदाहशिरोगजिह्वाजड्यभावा नश्यन्ति । भक्षितं विषमपि न बाधते । यद्यत्र मनः स्थिरं भवति ॥

[XI. aşṭamacakram brahmaṇḍhrasthāne]

इदानीं अष्टमचक्रं ब्रह्मरन्धस्थाने शतदलं वर्तते । गुरुर्देवता ॥ चैतन्यः शक्तिः ॥ विराट् कृष्णः सर्वोत्कृष्ट-  
5 साक्षिः ॥ भूततुर्यातीतं चैतन्यात्मकं ॥ सर्ववर्णाः ॥ सर्वमातृकाः ॥ सर्वदलानि ॥ विराट् देहः ॥ स्थिता-  
वस्था ॥ प्रज्ञा वाक् ॥ सोहं वेदः ॥ अनुपमं स्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २ पला ४६ अक्षर  
४० ॥ सर्वजपः संख्या ॥ २१६०० ॥ एकविंशतिसहस्राणिषद्ग्रन्थानि ॥ तथैव च निशाहे वहते ॥ प्राणः यो  
जानाति स पण्डितः ॥

सकारेण बहिर्याति हकारेण विशेषं पुनः ।

10 हंसः सोहं ततो मन्त्रं जीवो जपति सर्वदा ॥ XI.1 ॥  
तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।

**Sources:** 4 cf. YSV (PT p. 833): unmādajvarapittādīdāhāsūlādivedanāḥ (‘śūnyā’ YK 1.268) | naśyanti ca śiroduḥkham jādyabhbāvo’pi naśyati | sadyodhyānādbhuktaviśvam jihvājādyāna ca naśyati (last sentence *om.* in YK) 4-11 cf. YSV (PT p. 833): brahmaṇḍhre ḫtamām cakram ḫtatapatram mahāprabhām | jālandharanā nāma pīṭham etat tu parikīrtitam | siddhapurūṣasah (‘pūmsa’ YK 1.270) sthalām jñātāvā agnidhūmanibhā śikhā | ādimadhyāntahinā strīpūnmūrtti (‘mūrtir’ YK 1.270) varttate parā | antajñānī (antaryāmī YK 1.271) bhaved dhyānād ākāśe ‘pi samāgamaḥ | nirantaram sarvavettā ity ūccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivarjitaḥ |

**Testimonia:** 1 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 1-2): kṣayarogaḥ pettajvaraḥṛdayadāhaśiro..jihvājādyānam ca naśyati | 4 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 2-3): brahmaṇḍhre śatadalām jālandharapīṭhasamjñānakam siddhapuruṣasyānacakram 4-11 cf. SSP 2.8 (Ed. pp. 31-32): ḫtamām brahmaṇḍhram nirvāṇacakram sūcikāgrabhedyam | tatra dhūmaśikhākāram dhyāyet | tatra jālandharapīṭham mokṣapradām bhavati |

1 tadā β] *om.* α kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājādyabhbāv em.] yakṣamarogapittajvaraḥṛdayadāhaśirorogajihvājādyabhbāv E kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājādyabhbāvā P kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājādyabhbāvā L kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājādyabhbāvā B kṣayarogaṁ pittajvaraḥṛdayadāhaśirorogajihvājādyabhbāvā N1 kṣayarogaṁ pittajvaraḥṛdayadāhaśirorogajihvājādyabhbāvā N2 kṣayarogaṁ pittajvaraḥṛdayadāhaśirorogajihvājādyabhbāvā D kṣayarogapittajvaraḥṛdayadāhaśirorogajihvājādyabhbāvā U1 kṣayarogoptatti || jvara hṛdayadāha || śirogora || jihvājādatā || dayo U2 bhakṣitām N2U1] bhakṣitam N1 bhakṣitām D bhakṣitam api EPLU2 bhakṣitām pī B viṣam api α] viṣam LB2 viṣan E viṣa P bādhate EPN2] bādhyate cett. yadatra cett.] yady atram api LB yady anna DN1 1-2 manah sthiram EP] manasthiram cett. 4 aşṭamacakram brahmaṇḍhrasthāne śatadalām DN1N2] cakram brahmaṇḍhrasthāne śatadalām U1 brahmaṇḍhrasthāne ḫtamām śatadalām cakram EPU2 brahmaṇḍhrasthāne aşṭamām śatadalām cakram BL gurur em.] guru° U2 caitanyaḥ em.] caitanya° U2 5 bhūtaturyātītām em.] bhūtaturyātītā U2 sarvamāṭṛkāḥ em.] sarvamāṭrāḥ U2 dehaḥ em.] deha° U2 6 vāk em.] vācā U2 vedāḥ em.] veda U2 anupamām em.] anupama° U2 ajapājapah sahasraḥ em.] ajapājapasahasra U2 7 sarvajapah em.] sarvajapa° U2 11 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

Then the appearances of emaciation (*kṣayaroga*)<sup>25</sup>, bilious fever (*pittajvara*)<sup>26</sup>, heartburn (*hṛdayadāha*)<sup>27</sup>, head-disease (*śiroroga*)<sup>28</sup> and tongue insensibility (*jihvājadya*)<sup>29</sup> vanish. Also, consumed venom does not trouble him. If the mind is here, [it] becomes stable.

#### [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.<sup>30</sup> The deity is the teacher. The power is consciousness. The Ṛṣi is Virāṭ. [It is] the witness above everything. [It has] the nature of consciousness beyond the fourth state of existing things. [It has] all colors. [It has] all *mātrkas*. [It has] all petals. The body is Virāṭ. The state is standing still. The speech is wisdom. The Veda is the "I am that"-expression (*soham*). The place is unsurpassed. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palas*, 40 *akṣaras*. The count of all silent mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person.

**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. "The (divine) seat of Jālandhara" is the designation of its lotus.<sup>31</sup> [It is] the place of the accomplished person.

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<sup>25</sup>A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) Sanskrit-Sanskrit [Dictionary], Jośī, 1968: 441-442.

<sup>26</sup>A fever due to disordered bile, cf. ibid. Jośī, 1968: 618.

<sup>27</sup>The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. Jośī, 1968: 1721.

<sup>28</sup>The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. ibid. Jośī, 1968: 1452.

<sup>29</sup>Stiffness or numbness of the tongue, cf. ibid. Jośī, 1968: 1452.

<sup>30</sup>The *brahmarandhra*, commonly referred to as the "aperture of Brahmā/Brahman", is a minute aperture atop the cranium near the fontanelle. Its nomenclature draws from the conviction articulated in ancient Upaniṣads, postulating it as a veritable portal enabling the individual soul (*ātman*) to transcend corporeal confines and converge with the boundless universal consciousness (*brahman*).

<sup>31</sup>See, for example, *Saubhagya Upaniṣad* or SSP for a similar conception!

तन्मध्ये ऽग्रिधूमाकाररेखा यादशी । यादश्येका पुरुषस्य मूर्तिवर्तते । तस्या नादिनान्तोऽस्ति । तस्या मूर्त्यानकरणात्प्रत्यक्षनिरन्तरं पुरुषस्याकाशो गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

### [XII. mahāśūnyacakram]

- 5 इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रेति संज्ञा । तदुपर्यपरं किमपि नास्ति । तदेव महासिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम । तस्य महाशून्यचक्रमध्ये ऊर्ध्वमुखमतिरक्तवर्णं सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते ।

**Sources:** 5-7 cf. YSv (PT p. 833): navaman tu mahāśūnyam cakran tu tatparātparam | tad upari param kiñcīn nāsti kiñcīn mahāparam | mahācakram siddhacakram pūrṇagauryādisamjñakam | tanmadhye varttate padmaṇ sahasradalam adbhutam |

**Testimonia:** 1 ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 3): tanmadhye gnidhūmrāreṣākārā ḥidmadhyamtarahitā puruṣasya mūrttiḥ asti | ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 4): tasyāḥ dhyānakartuh 2 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 4-5): pṛthivyām sthitāv api pṛthvī kṛtabdhō na bhavati | trikālikajñānam pratyakṣam bhavati | āyurvṛddhi liṅgaśārirenā sarvatra pratyakṣam gamāgamo bhavati | 5-7 ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 6-11): brahmaramdhre eva śatadalacakropari mahāśūnyacakram mahāsiddhacakram pūrṇagiricakram iti samjñakam sahasradalam cakram asti | tad upari kiñcīn nāsti | tac cakram atiraktam ūrdhvamukham sakalaśobhāspadam anekakalyāṇapūrṇam mano vācā ma gocara parimalo petaṇ | 5-6 cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakram sodośadalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭākārām tad ūrdhvāsaktiṁ tām paramaśūnyām dhyāyet | tatraiva pūrṇagiripīṭham sarveṣṭasiddhipradam bhavati |

1 'gnidhūmākārarekhā β] 'gnidhūmrākārarekhāyāḥ U<sub>2</sub> 'gnidhūmākārareṣā DN<sub>1</sub> agnidhūmrākārarekhā N<sub>2</sub> U<sub>1</sub> yādṛṣī cett.] yādṛṣy° E etādṛṣī U<sub>2</sub> yādṛṣy PLB] ādṛṣy E yādṛṣī α om. U<sub>2</sub> tasyā β] tasyāḥ α nādir nāntoṣti cett.] nādinām'to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett. 1-2 mūrter EPU<sub>1</sub>U<sub>2</sub>] mūrtir BDLN<sub>1</sub>N<sub>2</sub> 2 dhyānakāraṇāt pratyakṣanirantaram cett.] dhyānakāraṇāt pratyakṣam niramtaram BE puruṣasyākāśe cett.] puruṣa ākāśe N<sub>2</sub> puruṣasyākāśa° U<sub>2</sub> puruṣasya ākāśi U<sub>1</sub> °gamau cett.] °gamo U<sub>1</sub> °game N<sub>2</sub> bhavataḥ cett.] bhavata U<sub>2</sub> pṛthvīmadhye cett.] pṛtvīmadhye BU<sub>2</sub> sthitasyāpi cett.] sthitāv api β pṛthvībādho EL] pṛtvībādho B pṛthakha P pṛthvī bādhoko U<sub>2</sub> pṛthvī kṣataḥ bādho α na bhavati cett.] bhavati P 3 sakalām pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram α sakalāḥ pratyakṣam niramtara BL sakalān pratyakṣam niramtaram E om. PU<sub>2</sub> paśyati cett.] paśyati LB om. PU<sub>2</sub> pṛthagbhavati E] ca pṛthak bhavati BL ca pṛthak ca bhavati N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> ca pṛthak pṛthak bhavati D om. PU<sub>2</sub> atiṣayānāyur EP] atiṣayānāyur BL atiṣayena āyur α om. U<sub>2</sub> vardhate cett.] vardhayate BL 5°navama cett.] navamam B navamaś° U<sub>1</sub> bhedāḥ cett.] bheda N<sub>2</sub> kathyante cett.] kathyate LBN<sub>2</sub>U<sub>2</sub> mahāśūnya° cett.] mahāśūnye LBN<sub>1</sub> om. U<sub>2</sub> °cakreti α] °cakram iti EP cakram iti LB om. U<sub>2</sub> samjñā cett.] om. U<sub>2</sub> tad upary EPB] tad upari cett. om. U<sub>2</sub> aparam cett.] om. BLU<sub>2</sub> kimapi cett.] kiṃ api α om. U<sub>2</sub> 6 tasya cett.] tasya cakrasya α madhye tasya U<sub>2</sub> °pīṭham BPLU<sub>2</sub>] pīṭha E om. cett. iti PU<sub>2</sub>] iti samjñā BL om. cett. etādṛṣam cett.] etādṛṣam E ekādaśam U<sub>2</sub> nāma cett.] nāmaḥ U<sub>1</sub> °cakramadhye α] °cakrasya madhye BELP °cakrasya U<sub>2</sub> ūrdhvamukham α] ūrdhmuḥkham EPL ūrdhvamukham U<sub>2</sub> ūrdhvamukhem B m-a-tiraktavarṇam α] iti raktavarṇam BEL iti raktavarṇa° P ativarṇam U<sub>2</sub> 7°śobhāspadam cett.] °śobhāspadam E °śobhanāyadam U<sub>2</sub> anekakalyāṇapūrṇam cett.] °pūrṇa° BN<sub>2</sub> ekaṁ cett.] eka° D om. U<sub>1</sub> vartate cett.] vartato B

In its middle [is] something like a streak having the form of smoke and fire. Such a single form of consciousness exists [there]. Of her exists no end nor a beginning. Due to meditation on the form, uninterrupted observation of both the coming and going of the soul in space occurs. Affliction from the earth-element does not arise [anymore] even if one is in the middle of the earth. One constantly sees everything direct and separately. The span of life increases significantly.

### [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 the *mahāśūnyacakra* exists one lotus facing upward, very red, with a thousand petals - an abode of brilliance and wholeness.<sup>32</sup>

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<sup>32</sup>The 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 hainam devā ücurnavacakravivekam anubrūhīti | tatheti sa hovāca ādhāre brahmacakram trirārvttam bhagamaṇḍalākāram | tatra mūlakande śaktiḥ pāvakākāraṇ dhyāyet | tatraiva kāmarūpapiṭhaṇi sarvakāmapradāṇ bhavati | ity ādhāracakram | dvitiyaṁ svādhiṣṭhānacakram ṣad-dalam | tanmadhye paścimābhimukhaṇi lingam pravālāṅkurasadṛṣṇam dhyāyet | tatraivodyāṇapiṭhaṇi jagadākarṣaṇasiddhidam bhavati | tṛtīyaṁ nābhicakram pañcāvartam sarpaṇutilākāram | tanmadhye kuṇḍalinīm bālārkakotiprabhām tanumadhyāṇi dhyāyet | sāmarthyāśaktiḥ sarvasiddhipradā bhavati | maṇipūracakram hrdayacakram | aṣṭadalamadhomukham | tanmadhye jyotiṛmayalingākāram dhyāyet | saiva hamsakalā sarvapriyā sarvalokavaśyakari bhavati | kaṇṭhacakram caturaṅgulam | tatra vāme idā candranādī daksine piṅgalā sūryanādī tanmadhye suṣumnāṇi śvetavarṇāṇi dhyāyet | ya evaṁ vedānāhatā siddhidā bhavati | tālucakram | tatrāmrtaḍhārāpravāhah | ghanṭikālingamūlacakrarandhre rājadantā-valambinīvivaram daśadvādaśāram | tatra śūnyam dhyāyet | cittalayo bhavati | saptamam bhūcakra-maṅguṣṭhamātram | tatra jñānanetraṇ dīpaśikhākāram dhyāyet | tadeva kapālakandavāksiddhidam bhavati | ājñācakram aṣṭamam | brahmaṇdharāṇ nirvāṇacakram | tatra sūcikāgrhetaraṇi dhūmrāśikhākāraṇ dhyāyet | tatra jālandharapīṭhaṇi mokṣapradāṇ bhavatiti parabrahmacakram | navamam ākāśacakram | tatra ṣoḍaśadalapadmaṇ ürdhvamukhaṇi tanmadhyakarṇikātrikūṭākāram | tanmadhye ürdhvāśaktiḥ | tām paśyandhyāyet | tatraiva pūrṇagiriṇiḥam̄i sarvecchāsiddhisādhanāṇi bhavati |) Yet another text that incorporates a system of nine places in the context of a technique ...

यस्य परिमाणं वक्तुं मनसा वचसा न गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते ॥  
तत्कर्णिकामध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । पर-  
मुण्डभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति । अस्याः कलाया ध्यानकरणात्साथकस्य  
दुःखं न भवति । अत्र स्थानेऽहं देवता ॥ सोहं शक्तिः ॥ आत्माक्रषिः ॥ मोक्षो मार्गः ॥ अहं ब्रह्मोर्ध्म् ॥  
5 अहं चक्र इति ॥ अग्निचक्र सकारो भवति ॥ प्राणी रूढो भवेज्जीव आरोहत्परोहति ॥ भवगुहा स्थानम् ॥  
पितं वर्णम् ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदिता प्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हरात्मा-  
लयावस्था ॥ ध्वनिस्थिरानादात्मकोऽवण्डद्वनिः ॥ अयोरा मुद्रा ॥ मूला माया ॥ प्रकृतिर्देहः ॥ वाङ्मनोऽगो  
चरः ॥ निःपपञ्चः ॥ निःसंशयः ॥ निस्तरन्नानिर्लेपलक्ष्मं लयध्यानसमाधिनः ॥

**Sources:** 1-4 cf. YSV (PT p. 833): ūrddhvavakram̄ mahāvaktre (*mahāvaktre* YK 1.274) varṇaśobha-  
hāpadam̄ mahat | sarvakalyāṇasampūrṇamasya tulyam̄ na vidyate | parimāṇam̄ vaktam̄ (*vaktum* YK  
1.275) asya manasā vacasā na hi | trikonākarṇikā tatra (*tantram* YK 1.276) varttate jagad iśvari | kāla  
saptadaśī tatra varttate parameśvari | nirañjanakālā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva  
śitoṣṇādivivarjīta | asya dhyānāt sādhakasya manoduḥkham̄ bhaven na hi |

**Testimonia:** 5-23.4 ≈Yogasaṃgraha (IGNCA 30020 folio 2r. ll. 9-11): tat kamalamadhye  
trikonākarṇikā | tasyām̄ karṇikāyām̄ saptadaśī nirañjanarūpā koṭisūryaprabhā satī uṣṇabhava hīnā  
koṭicandrasamaśītalākālāsti | tasyām̄ anaṁta paramānaṁtaparamānaṁdānām̄ sthānaṁ tasyāḥ kalāyā  
dhyānakaraṇāt sādako yadyādi śāti tatra bhavati|

1 yasya cett.] yasya kamalasya U<sub>2</sub> parimāṇam̄ vaktum̄ em.] parimalo cett. manasā vacasā<sup>1</sup> BDLPN<sub>1</sub>N<sub>2</sub>] manaso vacaso E vacasā manasā U<sub>1</sub> manasā vācā U<sub>2</sub> na cett.] om. L gocarah cett.]  
gocara N<sub>2</sub>U<sub>2</sub> kamalasya cett.] kamala<sup>2</sup> P trikonārūpaikā E] trikonārūpā ekā cett. trikonārūpā eka  
N<sub>1</sub>N<sub>2</sub> 2 saptadaśī cett.] saptadaśireṇa LB ekā cett.] om. E \*samaprabham̄ cett.] samaprabhā<sup>3</sup>  
LB U<sub>2</sub> samaprabha P sadṛṣaprabham̄ U<sub>1</sub> 2-3 param EU<sub>1</sub>U<sub>2</sub>] paraṁ U<sub>1</sub> para N<sub>2</sub> parim cett. 3 uṣṇab-  
hāvo cett.] uṣṇabhavo BLP auṣṇabhāvo D udhbhavo E \*samaprabham̄ DN<sub>1</sub>N<sub>2</sub>] \*samaprabhā  $\beta$ \*samam̄  
prabhām̄ U<sub>1</sub> om. L sītalaparam̄ DN<sub>1</sub>] sītalam̄ paraṁ cett. sītalapara N<sub>2</sub> om. L bhāvo cett.] sītab-  
hāvo BEP sītalabhāvo U<sub>2</sub> om. L asyāḥ cett.] asyā N<sub>2</sub>U<sub>2</sub> kalāyā N<sub>2</sub>U<sub>1</sub>] kalāyāḥ DN<sub>1</sub> kalāyā BEL  
kalāyāḥ U<sub>2</sub> om. P karaṇāt  $\alpha$ ] yogāt  $\beta$  sādhakasya cett.] sādhaka<sup>4</sup> N<sub>2</sub> 4 na cett.] om. BL  
sthāne em.] stāne U<sub>2</sub> mokṣo em.] mokṣa<sup>5</sup> U<sub>2</sub> ahaṁ brahmordhvam̄ em.] haṁ brahmordhām̄ U<sub>2</sub>  
5 ahaṁ cakra iti em.] hamcakra iti U<sub>2</sub> sakāro em.] sakaro U<sub>2</sub> bhavati em.] bhavati U<sub>2</sub> 6 pitam̄  
em.] pita<sup>6</sup> U<sub>2</sub> sadoditā em.] sadodita<sup>7</sup> U<sub>2</sub> śivo em.] śivo U<sub>2</sub> 6-7 harātmālayāvasthā em.] hara  
ātmālayāvasthā U<sub>2</sub> 7 khaṇḍadvanīḥ em.] khaṇḍadvani U<sub>2</sub> mūlā em.] mūla<sup>8</sup> U<sub>2</sub> prakṛtir em.]  
prakṛti<sup>9</sup> U<sub>2</sub> 8 layadhyānasamādhināḥ conj.] layadhyānasamādhī U<sub>2</sub>

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

It is not possible to express the size of it with mind and speech. In the middle of this lotus exists one pericarp with a triangle shape. In the middle of the pericarp exists the seventeenth digit in having an immaculé form. The light of the digit is shining like a thousand suns. [But] excessive heat is not arising. [Even though] shining like a thousand moons, excess of cold is not arising. Here, at this location the deity is “I”(aham). The power is the “he is I” (so’ham). The Ṛṣi is the self. The liberation is the path: “I am above Brahman. I am the wheel”. In circle of fire is the letter “sa”. [There], life arises, and the soul ascends and descends.<sup>33</sup> The place is the hidden place of being. The colour is yellow. The light is the shine of ten million suns. The shine is always visible. The deity is Śiva. The power is the primordial illusion. The state is the dissolution of the self into Hara<sup>34</sup>. **[It has] the indivisible resonance [that is] characterized by stable soundlessness and sound.** The seal is Aghorā. The illusion is the primordial [illusion]. The body is original matter. [It is] inaccessible to mind and speech. [It is] without delusion. [It is] without doubt. [It is] the waveless and attachmentless goal of dissolution, meditation [and] final absorption.

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of kumbhaka for pratyāhāra is Kumbhakapaddhati 91-92: (*navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ | pādatalaguhyanābhīhṛdayorahkānthaṇṭikāḥ kramataḥ || 91 || bhrūmadhyam ca lalātaṁ brahma-sthānam navaitāni | yogasiddhiḥ sarvaroganāśah 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 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 medhram ca nābhiś ca hr̥tpadmaṁ ca tad īrdhvataḥ | ghaṇṭikā lanḍbikāsthāna bhrūmadhye ca nabhabilam || 75 || kathitāni navaitāni dhyānasthānāni yogibhiḥ | upādhitatvamuktāni kurvanti 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.”

<sup>33</sup>Find parallels of the hemistich.

<sup>34</sup>Epiphet of Śiva.

तदुपरि अनन्तपरमानन्दस्य स्थानम् । तत्रोर्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति तद्भवति । राज्यसुखभोगवृत्तः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्ळपक्षे चन्द्रकलावत् कला वर्धते । पुण्यपापेऽस्य शरीरस्य न स्फृशतः । निरन्तरध्यानकरणालिङ्गस्वरूपप्रकाशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥

**Sources:** 1-4 cf. YSV (PT p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (tadarddhvataḥ YK 1.278) | ūrddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogaṁ strīnām bhogam mahāsukham | gitavādyavinoḍadi saśīvam vardhate kṣitau | dhyānam nirantarañ cāsyā puṇyapāpe sthire (sthiraḥ YK 1.280) na hi | nijarūpasya drṣṭil syād dūrasyārthaḥ ca paśyati |

**Testimonia:** 2-4 ≈Yogasamgraha (IGNCA 30020 folio 3v. ll. 1-4): rājyasukhabhogavataḥ strī vilāsavataḥ samgītavinoda prekṣāvataḥ pi sādhakasya śuklapakṣacāmṛdravat pratidinām tejaso vapuṣā ca vṛddih puṇyapāpasya śārbhāvah nijasva rūpaprakāśasamartham dūrasthapy arthasya samīpastham iva darśanam ca bhavati | cha | tad uktam tattvajñānapradipikāyām ||

1 ananta° cett.] alakṣa° U<sub>1</sub> **sthānam** cett.] stānam DU<sub>2</sub> sthānam vartate BL **tatrordhvaśaktiḥ** EN<sub>1</sub>U<sub>2</sub>] tatordhvaśaktiḥ P urdhvaśaktiḥ U<sub>1</sub> tatra ūrdhva śaktiḥ D tatra ūrdhva śakti N<sub>2</sub> rdhaśakti ardhaśakti BL **etādṛśi** cett.] etādṛśā U<sub>2</sub> etādṛśam D ekādaśā PBL **saṃjñā** cett.] samjñakā U<sub>1</sub> **asyāḥ** cett.] asyā U<sub>1</sub> tasyāḥ N<sub>2</sub> **kalāyāḥ** cett.] kalāyāḥ N<sub>2</sub>U<sub>2</sub> 2 **dhyānakāraṇāt** cett.] dhyānakāraṇā D **tad** bhavati DN<sub>1</sub>N<sub>2</sub>] tad bhavati vā U<sub>1</sub> om. β **rājyasukhabhogavṛttaḥ** D] rājyasukhabhogavataḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> tasya sukhabhogavataḥ EPU<sub>2</sub> tasya kham bhogavataṁ B tasya sukhām bhogavatmaṁ L **strīmadhye** cett.] śrī strīmadhye N<sub>2</sub> **vilāsavataḥ** cett.] vilāsavataḥ U<sub>2</sub> vilāsavamṛtam LB 2-3 **\*vinodaprekṣyāvataḥ** N<sub>1</sub>DU<sub>1</sub>] **\*vinodaprekṣāvataḥ** PN<sub>2</sub> **\*vinodaprekṣāvataḥ** U<sub>2</sub> **\*vinodavamṛtam** prekṣāvamṛtāḥ B **\*vilāsavataḥ** vinodaprekṣāvataḥ E °m prekṣāvataḥ L 3 eva PB] evam cett. eka U<sub>1</sub> °vat kalā β] vṛddhivato N<sub>1</sub>D vṛddhi vam̄to N<sub>2</sub> vṛddhi U<sub>1</sub> **vardhate** DEPN<sub>1</sub>U<sub>1</sub>] vartate cett. **puṇyapāpe** cett.] puṇyapāpau U<sub>1</sub> om. P °sya E] om. P asya cett. **śārīrasya** BL] **śārīrena** α **śārīram** EU<sub>2</sub> om. P **na** EBLU<sub>2</sub>] om. αP °sataḥ cett.] sprāt U<sub>1</sub> 4 **nirantaradhyānakaṇāt** cett.] nirantaṁ dhyānakaraṇāt BL evam puruṣasya pratidinām nirantaṁ dhyānakaraṇāt U<sub>2</sub> om. P °prakāśa° cett.] °m prakāśana° EU<sub>2</sub> °stham apy artham DU<sub>1</sub>] °stham api padārtham BP °stham api parārtham L °sthopi ca dūrasthavastu E °stham api N<sub>1</sub>N<sub>2</sub> °stham api bhavati || dūrasthām api padārtham U<sub>2</sub> **saṃipa** cett.] samīpam N<sub>1</sub> samīpam N<sub>2</sub> samīpam U<sub>1</sub> **iva** cett.] eva U<sub>1</sub>

**Notes:** 2 dūrasthām apy artham ...: This is the last testimony of the *Yogasamgraha* IGNCA 30020. The manuscript continues with paraphrasing and quoting other yoga texts. Note that the text calls its source *Tattvajñānapradipikā* (cf. testimonia).

Above that is the place of infinite supreme bliss. There above is power (*śakti*). Being designated as such, she is one single digit. Due to the meditation exercise on this part, the person manifests whatever he wishes. He is furnished with royal pleasure and enjoyment. [Even] amusing oneself amongst women and watching musical pleasures, the *kāla* of the person grows daily like the *kalā* of the moon in the bright half of the month.<sup>35</sup> His body is not affected by merit and sin. Due to uninterrupted meditation, the power of the light of innate nature arises. He sees remotely located objects as if they were near.

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<sup>35</sup> Another hint at the royal lifestyle of the audience of Rāmacandra.

# **Appendix**

## **Figures**



Figure 0.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.



Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.



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