

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical and Synoptic
Edition with annotated Translation

Von
Nils Jacob Liersch

Indica et Tibetica Verlag
Marburg 2024

Bibliographische Information Der Deutschen Bibliothek

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

Bibliographic information published by Die Deutschen Bibliothek

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

© Indica et Tibetica Verlag, Marburg 2024

Alle Rechte vorbehalten / All rights reserved

Ohne ausdrückliche Genehmigung des Verlages ist es nicht gestattet, das Werk oder einzelne Teile daraus nachzudrucken, zu vervielfältigen oder auf Datenträger zu speichern.

Apart from any fair dealing for the purpose of private study, research, criticism or review, no part of this book may be reproduced or translated in any form, by print, photo form, microfilm, or any other means without written permission. Enquiries should be made to the publishers.

Satz: Nils Jacob Liersch

Herstellung: BoD – Books on Demand GmbH, Norderstedt

Contents

Contents	iv
Introduction	v
The List of the 15 Yogas	1
Sources	3
The Additions of SORI 6082 - U ₂	3
Conventions in the Critical Apparatus	5
Sigla in the Critical Apparatus	5
Marking the Reliability of Sources and Testimonia in the Critical Apparatus	5
Punctuation	7
Sandhi	7
Class Nasals	8
Lists	8
Critical Edition & Annotated Translation	9
बिब्लिओग्रफ्य	३९
प्रिन्टेद् एडिटिओन्स्	३९
सेचोन्दर्य् लिटेरेतुरे	४०
ओल्लिने सोउर्चेस्	४१

Introduction

The List of the 15 Yogas

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

Sources

The Additions of SORI 6082 - U₂

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

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

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

Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

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

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

Marking the Reliability of Sources and Testimonia in the Critical Apparatus

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Punctuation

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

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

Sandhi

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

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

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

Class Nasals

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

Lists

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

Critical Edition & Annotated Translation

[Introduction]

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

[Kriyāyoga]

- 6 इदानीं क्रियायोगस्य लक्षणं कथ्यते ।
7 क्रियामुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
8 यं यं करोति कल्लोलं कार्यारम्भे मनः सदा ।
9 तत्ततः कुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥१॥

1 śrī gaṇeśāya namaḥ cett.] śrī ṇe ya maḥ P śrī gaṇeśāya namaḥ || śrī gurave namaḥ || N₁ śrī gaṇeśāya namaḥ || śrī sarasvatyai namaḥ || śrī nirañjanāya namaḥ || D śrī gaṇeśāya namaḥ || om śrī nirañjanāya || U₁ **atha rājayogaparakāro likhyate** N₁N₂D] atha rājayogaparakāra likhyate U₁ rājayogāntargataḥ || binduyogaḥ E atha tattvabīṇduyogaprārambhaḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ **rājayogasyedam phalaṁ** PU₂] rājayogasya idaṁ phalaṁ N₁N₂D om. EL °yogenāneka° PN₁] °yogena aneka° DN₂U₁U₂ **2 prekṣaṇasamaya** cett.] prekṣaṇasamaya U₂ eva cett.] evaṁ U₂ **rājayogaḥ** cett.] rājayogas U₂ **tasyaite** PU₂] tasya ete cett. **3 caryāyogaḥ** cett.] tvaryāyogaḥ U₁ **layayogaḥ** cett.] nayayogaḥ U₂ **4 lakṣyayogaḥ** cett.] lakṣayogaḥ U₁ **5 siddhayogaḥ** PU₂] rājayogaḥ DN₁N₂U₁ **rājayogaḥ** PU₂] siddhayogaḥ cett. **ete pañcadaśayogaḥ** DN₁PU₁] evaṁ pañcadaśayoga bhavaṁti U₂ **6 idānīm** cett.] idānī N₂ atha U₂ **kriyāyogasya** cett.] kriyāyogas U₂ **kathyate** cett.] kathayate D om. U₂ **7 kriyāmuktir** cett.] kriyāmukti N₂ kriyāmuktiḥ || U₂ **ayaṁ** cett.] layaṁ N₂ **yogaḥ** cett.] yogaḥ | N₁U₁ **siddhidāyakaḥ** cett.] siddhidāyakaṁ U₂ **9 tattataḥ** cett.] tatas tataḥ U₂ tamkṛ tam U₁ **kuñcanaṁ** cett.] kūrcanaṁ N₂ **tato bhavet** PU₂] ato bhava DN₁N₂ ato va U₁

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

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

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

[Introduction]

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

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

[Kriyāyoga]

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

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

hpb

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

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

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

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

- 1 क्षमाविवेकवैराग्यंशान्तिस्तोषनिस्पृहाः ।
 2 एतद्युक्तियुतो यो ऽसौ क्रियायोगी निगद्यते ॥२॥
 3 मात्सर्यं ममता माया हिंसा च मदगर्वता ।
 4 कामक्रोधौ भयं लज्जा लोभमोहौ तथा ऽशुचिः ॥३॥
 5 रागद्वेषौघृणालस्यं भ्रन्तिर्दमो क्षमा भ्रमः ।
 6 यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥४॥
 7 यस्यान्तःकरणे क्षमाविवेकवैराग्यशान्तिस्तोष इत्यादीन्युत्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते ।
 8 कापट्यं ॥ माया ॥ वित्तं ॥ हिंसा ॥ तृष्णा ॥ मात्सर्यं ॥ अहंकारः ॥ रोषः ॥ भयं ॥ लज्जा ॥ लोभः ॥
 9 मोहः ॥ अशुचित्वं ॥ रागः ॥ द्वेषः ॥ आलस्यं ॥ पाखंडित्वं ॥ भ्रान्तिः ॥ इन्द्रियविकारः ॥ कामः ॥ एते
 10 यस्य मनसि प्रदिदिनं न्यून भवन्ति । स एव बहुक्रियायोगी कथ्यते ॥

1 °viveka° cett.] vivekaṃ EU₂ °nisprhāḥ P] °nisprhāḥ D °nisprhā EN₁ °nisprhā ||2|| N₂ °nisprhā U₁ °nisprhāḥ || U₂ 2 etad EPU₁] etat DN₁N₂U₂ yuktīyuto cett.] muktīyuto U₂ yo 'sau N₂U₁] yogī DEP N₁U₂ 3 mātsaryam EU₁U₂] mātsarya DN₁P hīmsā ca E] hīmsāḥ cett. hīmsāḥ || N₁ 4 °krodhau U₁U₂] krodha° EN₁P °krodho D °śuciḥ cett.] śuciḥ EN₂U₂ 5 rāgadvēṣau cett.] rāgadoṣau U₁ atha dveṣo L ghṛṇā° cett.] ghṛṇā° N₂ bhrāṁtīr dambho cett.] bhrāṁtīr debho D bhrāntītvam E bhrāntīr dambha° U₁ kṣamā bhrāmāḥ cett.] mokṣam ābhramāḥ E kṣamī bhrāmāḥ U₁ 6 na cett.] ca E 7 kṣamā° cett.] kṣamāḥ N₁ kṣamā° N₂ vivekavairāgyaśānti cett.] kṣamāḥ vivekavairāgya | śānti° N₁ °vairāgyaśānti° N₂ kṣamā || vivekavairāgya || śānti° D °santoṣa ityādinī cett.] °santoṣādinī E °santoṣa ity ādinī° L °santoṣa ity ādina niraṁtaram U₁ °santoṣa ity ādayo niraṁtaram U₂ utpādyante cett.] utpadyante E °tpādyamte L utyamte U₁ bahukriyāyogī cett.] bahukriyāyogā D kathyate cett.] sa kathyate DN₂ tkacyate U₂ 8 kāpatyam cett.] kāpayam L yasyāntahkaraṇe kapaṭyam N₁ kāpacham U₁ māyā N₁N₂] māya D yāya U₁ pāpa U₂ om. EPL vittam EP] vitam L vitvam N₁N₂DU₁ titam U₂ mātsaryam cett.] mātsaryam E mātsarya DU₁ roṣaḥ EU₁] roṣo cett. eṣo N₂ bhayam cett.] kṣayam E lajjā cett.] lajā U₁ lobhaḥ PL] lobha° cett. om. U₂ 9 mohah P] moha LN₂ mohā cett. aśucitvam cett.] aśucitvam N₂ rāgaḥ P] rāga° cett. rāja° L om. E dveṣaḥ cett.] dveṣa L om. E ālasyam cett.] om. E pākhamḍitvam cett.] pāṣamḍitvam DN₁ pākhamḍatvam E pārṣaḍitvam N₂ indriyavikārah cett.] indriyam vikārah P itivikārah L kāmāḥ cett.] kāma N₂ om. U₂ ete cett.] eta L rāte U₁ etate U₂ 10 bhavanti cett.] bhavāiti N₁ bahukriyāyogī cett.] bahukriyāyogī DU₁U₂ kathyate cett.] kathyamte U₁U₂

Sources: 1 Cee] PT^{ccn}·YSV (Ed. p. 831): kṣamāvivekavairāgyaśāntisantoṣanisprhāḥ | etan muktīyuto yo 'sau (muktīyutaś cāsau YK^{ccn}·YSV 1.211 Ed. p. 17) kriyāyogo nigadyate | 3 Ce] PT^{ccn}·YSV (Ed. p. 831): mātsaryam mamatā māyā hīmsā ca madagarvitā | kāmāḥ krodho bhayam lajjā lobho mohas tathā 'śuciḥ (śuciḥ YK^{ccn}·YSV 1.212 Ed. p. 17) || 5 Ce] PT^{ccn}·YSV (Ed. p. 831): rāgadvēṣau ghṛṇālasyaśānti-dambhakṣamābhramāḥ (ghṛṇālasyaṁ bhrāntīr dambho °kṣamā bhrāmāḥ YK^{ccn}·YSV 1.213 Ed. p. 17) | yasyaitāni na vidyante kriyāyogī sa ucyate ||

Testimonia: 8 Ci] Yogasamgraha IGNCa 30020 folio 1r. ll. 1-2: lobhamohau aśucitvam rāgadvēṣau ālasyam pāṣamḍitvam bhrāntīḥ indriyavikārah kāmāḥ ete yasya pratidinam nyunā bhavānti 10 Cie] Yogasamgraha IGNCa 30020 folio 1r. l. 2: sa eva kriyāyogī kathyate ||

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

2. Patience, discrimination, equanimity, peace, modesty, desireless: the one who is endowed with these means is said to be a Kriyāyogī.
3. Envy, selfishness, cheating, violence, desire and intoxication, pride, lust, anger, fear, laziness, greed, error and impurity.
4. Attachment and aversion, indignation and idleness, impatience and dizziness: Whoever does not experience these is called a Kriyāyogī.

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

hpb

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

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

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

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

[Siddhakuṇḍalinīyoga and Mantrayoga]

- 1 इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः । मन्त्रयोगः अमू राजयोगौ
 2 कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णा ॥ एतान्
 3 भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते ।
 4 मध्यमार्गे उत्तिसूक्ष्मा पद्मिनी । तन्तुसमाकारा कोटिविद्युत्समप्रभा । भुक्तिभुक्तिदा शिवरूपिणी सुषुम्णा
 5 नाडी प्रवर्तते । उस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति ॥

1 bhedāḥ cett.] bhedā N₂ **kathyante** cett.] kathyate N₂ *om.* L **ke te** DN₁U₁] te ke cett. kriyate N₂ **siddhakuṇḍalinīyogaḥ** | EN₁] siddhakuṇḍalanīyoga | L siddhakuṇḍalanīyogaḥ N₂D siddhakuṇḍaṁḍalīm yogah P siddhakuṇḍalinīyogaḥ U₁ siddhakuṇḍalinīyoga || U₂ **mantrayogaḥ** cett.] *om.* L **amū** cett.] astu E **rājayogau** cett.] rājayogaḥ E **2 kathyete** P] kathyate cett. kathyante U₂ **mūlakandasthāne** cett.] mūlakamḍasthāne || U₂ mūlam kaṁḍasthāne P **ekā** cett.] eka N₁N₂ **tejorūpā** cett.] tejorūpā || U₂ **vartate** cett.] pravartate U₂ **iyam** E] iyaṁ cett. trayam L **ekā** cett.] eka | E eka P kā L **śuṣūmṇā** N₁N₂D] **śuṣūmṇā** EPU₂ **śuṣūmnā** LU₁ **etān** βU₁] ete N₁N₂D **3 idā** cett.] *om.* U₂ **vartate** cett.] pravartate U₂ **dakṣiṇabhāge** cett.] dakṣiṇe bhāge U₁ **vartate** cett.] pravartate U₂ **4 madhyamārge** cett.] madhyarge D **śisūkṣmā** β] atisūkṣmā α **padmini** cett.] padmanī LPN₁N₂ **tantusamākārā** cett.] taṁtusamākārā P **prabhā** cett.] prabhaḥ U₁ **bhuktimuktidā** PU₂] bhuktimuktido α bhuktimuktipradā EL **4-5 śivarūpiṇī** **śuṣūmṇā nāḍī** pravartate U₂] *om.* cett. **5 śyāṁ** em.] śyā E aśyā PLU₂ *om.* α **jñānotpattau** β] tpanne α **satyām** PLU₂] satyaṁ E sati α

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

Testimonia: **1 Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. ll. 2-3: atha rājayogasya bhedau kathyete || **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. ll. 3-4: mūlakandasthāne ekā tejomayā mahānāḍī vartate | **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 4: iyaṁ idāpiṅgalasuṣūmnā bhedā tridhā | **3 Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 4: vāmbhāge caṁdrarūpā idā | **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 4: dakṣiṇabhāge sūryarūpā piṅgalā | **4 Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. l. 5: madhyamārge atisūkṣmā visatāṁ-tusamākārā koṭīvidyutprabhā **Re]** *Siddhasiddhāntapaddhati* 2.26 (Ed. p. 38): mūlakandād daṇḍalagnāṁ brahmanāḍiṁ śvetavarṇaṁ brahmarandhraparyantaṁ gatāṁ saṁsmaret | tanmadhye kamalatantunibhāṁ vidyutkoṭīprabhāṁ ūrdhvagāminīṁ tāṁ mūrṭiṁ manasā lakṣayet | sarvasiddhipradā bhavati | **Ci]** *Yogasamgraha* IGNCa 30020 folio 1r. ll. 5-6: bhuktimuktipradā suṣūmnā nāḍī vartate | yasyāḥ jñāne purusaḥ sarvajño bhavati |

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

[Siddhakuṇḍalinīyoga and Mantrayoga]

Now varieties of Rājayoga will be described.

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

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

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

hpb

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

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

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

[First Cakra]

- 1 इदानीं सुषुम्णायां ज्ञानोत्पत्तावुपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं ।
 2 गुदा स्थानं ॥ रक्तवर्णं ॥ गणेशं दैवतं ॥ सिद्धिबुद्धिशक्तिं मुषको वाहनं ॥ कूर्मऋषिः ॥ आकुञ्चनमुद्रा ।
 3 । अपानवायुः ॥ ऊर्मि कला ॥ ओजस्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥ वं शं षं सं ॥
 4 मध्यत्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये ऽग्निशिखाकारैका मुर्तिर्वर्तते ।
 5 तस्या मूर्तेर्ध्यानकरणात्सास्त्रकाव्यनाटकादिसकलवाङ्मयं विनाम्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्
 6 बहिरानन्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥ अजपाजपशत् ॥ ६०० ॥ घटि ९ पलानि ४० ॥

1 suṣuṃṇāyām E] suṣuṃṇāyā PU₂ suṣuṃṇāyā° U₁ suṣuṃṇāyāḥ N₁N₂D suṣuṃṇā° L **jñānotpattāv upāyāḥ** E] jñānotpattau upāyāḥ PLDU₁ jñānotpattau upāyā U₂ jñānotpanno 'pāyāḥ N₁ jñānotpanno upāyāḥ N₂ **kathyante** cett.] kathyate L **caturdalaṃ mūlacakraṃ** DN₁U₂] caturdalaṃ mūlaṃ cakram EPU₁ caturdalaṃ mūlacakraṃ L prathamacaturdalaṃ mūlacakraṃ N₂ **vartate** cett.] pravartate U₂ **prathamam ādhāracakraṃ** PLU₂] prathamādhāracakraṃ vartate | E **2 raktaṃ** em.] rakta° β **gaṇeśaṃ daivataṃ** em.] gaṇeśadaivataṃ ELU₂ gaṇeśaṃ daivataṃ P °śaktiṃ muṣako vāhanaṃ em.] °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam L °śaktiḥ muṣako vāhanam U₂ **kūrma** em.] kurma U₂ **ākuñcanaṃ** em.] ākuñcana° PLU₂ ākuñca° E **3 vāyuḥ** EL] °vāyus P °vāyu U₂ **ūrmī** em.] urmī U₂ **4 triśikhā** PL] triśikhā E trirekḥā U₂ **tanmadhye** cett.] tanmadhya LN₁ **°gniśikhākārāikā** E] agniśikhākārā ekā αU₂ magniśikhākārā ekā P jñiśikhākārāṇakā L **vartate** cett.] asmi U₂ **5 tasyā** cett.] tasyāḥ EN₁D **mūrter** cett.] mūrtir EL mūrtair U₁ om. U₂ **°nāṭakādi** cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N₂ °vāṇmayam EPLU₂] °vāṇmayam α **sphurati** cett.] sphurati L **6 bahir ānandā** em.] bahir mānandā U₂ **vīrānandā** em.] vīrānandā U₂

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

Testimonia: **1 Ci** | *Yogasamgraha* IGNCA 30020 folio 1r. l. 6: atas taj jñānotpattāv upāyā ucyamte | **Ri** | SSP 2.1 (Ed. p. 29): piṇḍe navacarāṇi | ādhāre brahmacakraṃ tridhāvartam bhagamaṇḍalākāram | tatra mūlakandaḥ | tatra śaktiṃ pāvākārāṃ dhyāyet | tatraiva kāmārūpīṭhaṃ sarvakāmaphalapradam bhavati ||2.1|| **Ci** | *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: guḍamūlacakraṃ caturdalaṃ | **Ci** | *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: tanmadhye trikoṇākāram kāmapiṭhaṃ | **Ci** | *Yogasamgraha* IGNCA 30020 folio 1r. l. 7: tatpīṭhamadhye agniśikhākārā gaṇeśamūrtir varttate | **5 Ci** | *Yogasamgraha* IGNCA 30020 folio 1r. ll. 8-9: tasyā mūrter dhyānakaraṇāt sakalakāvyanāṭakādisakalavāṇmayam vinābhyāseṇa puruṣasya manomadhye sphurati |

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

[First Cakra]

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

hpb

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

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

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

[Second Cakra]

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

1 idānīm cett.] idānī N₂ **dvitīyaṃ** cett.] dvitīye U₂ **svādhiṣṭhānacakraṃ** U₁] svādhiṣṭhānacakraṃ ELPDN₁ U₂ svādhinacakraṃ N₂ **ṣaṭdalam** cett.] ṣaḍdalam E ṣaḍḍalam N₂ **uḍḍiānapīṭha°** U₂] upāyanapīṭha° E uḍḍiān pīṭham L udyānapīṭha° N₁N₂ udyānapīṭha° D uḍāganapīṭha° U₁ **liṅgaṃ** em.] liṅga° U₂ **pītaṃ** em.] pīta° U₂ **pītā** em.] pīta° U₂ **2 guṇaḥ** em.] guṇa U₂ **vāk** em.] vāca U₂ **hamso** em.] haṃsa° U₂ **vahaṇo** em.] vahaṇa U₂ **kāmāgnir** em.] kāmāgni° U₂ **3 sthūlo dehaḥ** em.] sthūladehā U₂ **ṛg vedaḥ** em.] ṛg veda U₂ **ācāryaḥ** em.] ācārya° U₂ **śuddhabhūmikā** em.] śuddhabhūmikā U₂ **4 apānaḥ** em.] apāna° U₂ **5 tejasvinī** em.] tejasī U₂ **sahasraḥ** em.] sahasra U₂ **6 tiraktavarṇam** PU₂] atiraktavarṇam cett. atiraktavarṇa° U₁N₂ **sādhako** EPLU₂] sādhaḥ cett. 'tisundaro β] atisundaro α **yuvatinām ativallabho bhavati** N₂] om. cett. **7 pratidinam** β] dinaṃ dinaṃ prati N₁ U₁ dinadinam prati N₂ dinaṃ prati D

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

Testimonia: **1 Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 9: liṅgo dvitīyaṃ ṣaḍdalam svādhiṣṭhānasaṃjñakaṃ kamalaṃ udyānapīṭhasaṃjñakaṃ vartate || **Ri**] SSP 2.2 (Ed. p. 28): dvitīyaṃ svādhiṣṭhānacakraṃ | tanmadhye paścimābhimukhaṃ liṅgaṃ pravālāṅkurasadṛśaṃ dhyāyet | tatraivodyānapīṭhaṃ jagadākarṣaṇaṃ bhavati | **6 Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 9-10: tatra atiraktaṃ yabhāsaṃjñakaṃ tejaḥ | **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. l. 10: tasyā nāt sādhaḥ atisumdarāṅgasan **Ci**] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 10-11: yuvatinām ativallabhaḥ san pratidinam āyusyābhivṛddhimān bhavati | cha |

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

[Second Cakra]

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

...for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. 600 *ajapājapa* refers to the duration of the voiceless uttering of the “natural” *mantra* of the breath: *so ’ham* (“he is I”) - *ham sa* (“I am him”). The same duration of *ajapājapas* for meditation on *cakras* is also found in the *Jogpradīpyakā* of Jayatārāma in verses 889-912. As in many other yoga texts the total amount of *ajapājapa* per day is declared to be 21600. If 21600 *ajapājapa* would equal 24 hours, then 600 *ajapājapa* would equal ≈ 40 minutes. In the additions of U_2 one finds the same numbers of *ajapājapa* as in the instructions for meditation onto the seven *cakra*-system of Jayatārāma (cf. MAHEŚĀNANDA et al., 2006: 163). Ignoring this discrepancy, the scribe of U_2 applied this system of seven *cakras* to nine *cakras* of Rāmacandra. The following instruction of “*ghaṭi 9 palāni 40*” is not entirely clear. Usually one *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). This conception is explicitly stated in the earliest Rājayoga text, the *Amanaska* in 1.35 (cf. BIRCH, 2013: 231). For a more detailed tracing of the usage of the system in yogic and tantric literature see BIRCH, 2013: 265, endnote 46. According to the above mentioned system, 9 *ghaṭis* and 40 *palas* would equal 232 minutes. Possibly “*ajapājapaśat || 600 || ghaṭi 9 palāni 40 ||*” must then be understood cumulatively, which would equal 272 minutes for the duration of meditation onto the first *cakra*.

²²The term *uḍḍīyāna* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra, see WHITE, 1996: 260. According to URBAN (2010) and DYCZKOWSKI (1988), *Uḍḍīyāna* is probably situated in the Swat valley in modern Pakistan. 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*, see MALLINSON and SINGLETON, 2017: pp. 228-258. Depending on the text and tradition, there are different models.

[Third Cakra]

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

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

Sources: **7 Re**] PT^{ccn}·YSV (Ed. p. 832): tṛtīyaṃ nābhideśe tu digdalaṃ paramādbhutam |
 mahāmeghaprabhaṃ tat tu koṭividyutsamanvitam | kalpāntāgnisamaṃ (*kalpānto* 'gñi' YK^{ccn}·YSV 1.255
 Ed. p. 20) jyotis tanmadhye samsthitam svayam | tasya (*asya* YK^{ccn}·YSV 1.256 Ed. p. 21) dhyānāc
 cirāyuh syād aroga (*arogī* YK^{ccn}·YSV 1.256 Ed. p. 21) jagatām varah (*jagatāmvarah* YK^{ccn}·YSV 1.256 Ed.
 p. 21) | sarvapāpavinirmukto jagatkṣobhakaro (*jaganmokṣakaro* YK^{ccn}·YSV 1.256 Ed. p. 21) mahān |

Testimonia: **1 Ri**] SSP 2.3 (Ed. p. 30): tṛtīyaṃ nābhicakraṃ pañcāvartam sarpavat kuṇḍalākāram |
 tanmadhye kuṇḍalinīm śaktim bālārkakotīsannibhām dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati
 | Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 11: nābhistnāne daśadalaṃ cakram | **5 Ci**] *Yogasamgraha*
 IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1: tanmadhye pañcakoṇam pīṭhe lakṣmīnāparvatī samjñakam guṇā
 sahitā śiva samjñakā rāmaṇam rūpā Ci] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 1: yasyāś tejo jihvayā
 kathyitum na śakyate Ci] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 1-2: tasā dhyānakaraṇāt sādhaḥkasya
 śarīraṃ sthiram bhavati | cha]

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

[Third Cakra]

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

²³A second deity seems redundant here.

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

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

[Fourth Cakra]

- 1 चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं । तमो गुणः ॥ रुद्रो दे
 2 वता ॥ उमा शक्तिः ॥ हिरण्यगर्भ ऋषिः ॥ नन्दि वाहनं ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥
 3 सुषुप्तिरवस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता
 4 मुक्तिः ॥ द्वादशादलानि ॥ द्वादशमात्रा ॥ कं खं गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मात्रा ॥ रुद्राणी ।
 5 । तेजसा ॥ तापिनी ॥ सुखदा ॥ चैतन्या ॥ शिवदा ॥ शान्तिः ॥ उमा ॥ गौरी ॥ मातरा ॥ ज्वाला ॥ प्र
 6 ज्वालिनी ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ । ९६ प । ४० ॥ अतितेजोमयत्वादृष्टिगोचरं न भवति ।
 7 तन्मध्ये ऽष्टदलधोमुखं कमलं वर्तते । मनश्चक्रे ॥ मनो देवता ॥ बहिर्शक्तिः ॥ आत्मा ऋषिः ॥ नाभिमध्ये
 8 स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तत्रालं निर्मलं चाप्यधोमुखं । कदलीपुष्पसंकाशं तन्म
 9 ध्ये च प्रतिष्ठितं । मन आनत्यसंकल्पम् । विकल्पात्मकमेव च । पूर्वदले श्वेतवर्णे यदा विश्रमते मनः ॥
 10 धर्मकीर्तिविद्यादिसद्बुद्धिर्भवति । अग्निकोणे आरक्तवर्णे निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णेति
 11 तदा क्रोधोत्पत्तिर्भवति । नैऋत्ये नीलवर्णे ममतामतिर्भवति । पश्चिमे कपिलवर्णे क्रीडाहासोत्सवोत्साहम
 12 तिर्भवति । वायव्ये श्यामवर्णे चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णे भोगशृङ्गारमहोदयमतिर्भवति । ईशाने
 13 गौरवर्णे ज्ञानसंधानमतिर्भवति ।

1 caturtham cett.] caturthacakra kamalam N₂ **kamalam** cett.] om. N₂ **vartate** cett.] asti U₂ bhavati N₂ **śvetam** em.] śveta° U₂ **2 prāṇo** em.] prāṇa° U₂ **jyotiskalākāraṇam** deham em.] jyotiḥ kalākāraṇam dehe U₂ **3 paśyanti** em.] paśyaṃti U₂ **gārhapatyo** °gniḥ em.] gārhasyatyo gñiḥ U₂ **śīvo** em.] śiva° U₂ **prāptiḥ** em.] prāpti° U₂ **5 śāntiḥ** em.] śānti U₂ **mātara** em.] mātara U₂ **6 ajapājapaḥ** em.] ajapājapa° U₂ **sahasraḥ** em.] °sahasra U₂ **°gocaram** cett.] gocaratām U₂ **bhavati** cett.] yāti U₂ **7 'ṣṭadalam** EU₂] 'ṣṭadale P 'ṣṭadalam L aṣṭadalam α **adhomukham kamalam** cett.] adhomukhah kamalam L mukham kamalam P **vartate** cett.] asti U₂ **bahiśśaktiḥ** conj.] bahiśśaktiḥ U₂ **ātmā** em.] ātma° U₂ **8 daśāṅgulaḥ** em.] daśāṅgulaḥ U₂ **9 ānati** conj.] unnaty U₂ **asamkalpaḥ** em.] asamkalpa U₂ **°śveta** em.] sveta° U₂ **viśramate** em.] viśrāmate U₂ **10 nidrālasya** em.] nidrā ālasya° U₂ **11 nairṭtye** em.] nairṭtye U₂ **12 °śyāma** em.] śāma U₂ **13 jñānasamdhāna**° em.] jñānasamdhāne U₂

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

Testimonia: **1 Cie** | *Yogasamgraha* IGNCa 30020 folio 2v. ll. 2: hṛdayamadye dvādaśadalam **Ri** | SSP 2.4 (Ed. p. 30): caturtham hṛdayacakraṁ aṣṭadalakamalam adhomukham tanmadhye karnikāyām liṅgākārām jyotirūpām dhyāyet | saiva haṁsakalā sarvendriyavaśyā bhavati | **6 Cie** | *Yogasamgraha* IGNCa 30020 folio 2v. ll. 2: tejomayatvāt | drṣṭigocaram na bhavaty etādṛṣam vartate **7 'ṣṭadalam** | *Yogasamgraha* IGNCa 30020 folio 2v. ll. 3: tanmadhye 'ṣṭadalam adhomukham kamalam ||

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

[Fourth Cakra]

The fourth twelve-petalled lotus exists in the middle of the heart. The place of the Anāhatacakra is within the heart. The color is white. Tamas is the quality. Rudra is the deity. Umā is the power. Hiraṇyagarbha is the Ṛṣi. Nandi is the mount. Prāṇa is the vitalwind. **The cause of the light digit is the body.** Deep sleep is the state. Paśyantī is the speech. Sāma[veda] is the Veda. The fire is the fire of the householder. Śiva is the *linga*. The power to attain anything (*prāpti*) is the level. Sarūpatā is the liberation. [There are] twelve petals, [and] twelve matrices: *kaṃ khaṃ gaṃ ghaṃ ṇaṃ caṃ chaṃ jaṃ jhaṃ yaṃ taṃ* [and] *thaṃ*. The external matrix: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivādā, Śānti, Umā, Gaurī, Mātārā, Jvalā [and] Prajvālīnī. A thousandfold recitation of the non-recited; 6000 ; 16 *ghaṭis* [and] 40 *palās*. Due to being made of [such an] intense light [the fourth lotus] is not in the range of sight. In its middle exists a eight-petalled lotus facing downwards.

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

hpb

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

caraṇāṅguṣṭhayaoryugmāt sañcintya suṣirāntanau |
suṣirāntabahiśśaktiṃ vyāpinīm cintayet tataḥ ||

- 1 तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिङ्गाकारा कर्णिका कथ्यते । तस्याः कलिकेति संज्ञा तत्क
2 लिकामध्ये पद्मरागर्तनसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा तस्या बलं अथ च स्व
3 रूपं कोटिजिह्वाभितुं न शक्यते । अस्या मूर्तेर्ध्यानकारणात्स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यकविद्याधर
4 लोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥

[Fifth Cakra]

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

1 °vāyoḥ cett.] °vāyo U₁U₂ **karṇikā** cett.] karṇi U₂ **kaliketi** cett.] kalikeli L karṇiketi
E **saṃjñā** cett.] *om.* L 1-2 **tatkalikāmadhye** cett.] tataḥ N₂ *om.* L 2 °rāgaratnasamā-
navarṇāṅguṣṭhāpramāṇaikā em.] °rāgasamānavarṇāṅguṣṭhāpramāṇaikā E °ratnasamānavarṇā
aṅguṣṭhāpramāṇā ekā L °rāgaratnasamānavarṇāṅguṣṭhāpramāṇā || aṅguṣṭhāpramāṇā || ekā PN₁ °rāgaratnasamā-
navarṇā aṅguṣṭhāpramāṇā ekā N₂ °rāgaratnasamānavarṇā aṅguṣṭhāpramāṇāt ekā DU₁ **tasyā** EP]
tasyāḥ α tasya LU₂ **jiveti saṃjñā** U₂] jiveti saṃjñāḥ N₁ jiveti saṃjñāḥ || N₂ jiveti saṃjñā | D jivasamjñā ||
β *om.* L **tasyā** EN₂P] tasyāḥ DN₁U₁ tasya U₂ 2-3 **balam atha ca svarūpaṃ** cett.] balam adhyasvarū-
paṃ E bala sappa svarūpaṃ L balam atha svarūpaṃ P balam tasya atha svarūpaṃ U₂ 3 **koṭijihvābhīr**
cett.] koṭijihvābhi L **na** cett.] naiva EP **asyā** cett.] asyāḥ N₁DU₁ tasyāḥ U₂ **mūrter** cett.] mūr-
tir LN₂ **dhyānakāraṇāt** cett.] dhyānaṃ karaṇāt || U₂ dhyānāt L °pātālākāśa° β] °pātāla ākāśa° α
4 °saṃbandhīnyaḥ cett.] saṃdadhīnya U₂ **striyāḥ sādhakasya puruṣasya** α] striyo °pi EPL striyo
pi U₂ **vaśyā bhavanti** cett.] vaśyo bhavati N₂ **kiṃ** α] *om.* β **kathyate** cett.] kathyate vā U₁
5 **idānīm** α] *om.* β **kamalaṃ ṣoḍaśadalam kaṇṭhasthāne** N₁DU₁] kamalaṣoḍaśadalam kaṇṭhasthāne
N₂ kaṇṭhasthāne ṣoḍaśadalam kamalaṃ EPL viśuddhacakraṃ kaṇṭhasthāne U₂ **dhūmraṃ varṇaṃ**
em.] dhūmravarṇe U₂ **virāt** em.] virāṭha U₂ 6 **udāno** em.] udāna° U₂ **mahākāraṇaḥ dehaḥ** em.]
mahākāraṇadeha U₂ **tūrya āvasthā** em.] tūryāvasthā U₂

Sources: 1 **Re]** PT^{qcr}·YSV (Ed. p. 832): prānavāyoḥ sthalañcāsyā liṅgākāraṇa tu karṇikā | kālīkākhyā
karṇikeyaṃ asyā madhye tu kuṇḍalī | **Re]** PT^{qcr}·YSV (Ed. p. 832): padmavatyāḥ (*padmāvatyāḥ*
YK^{ccn}·YSV 1.259 Ed. p. 21) prabhāṅguṣṭhāpramāṇā (°*prāmāṇa*° YK^{ccn}·YSV 1.259 Ed. p. 21) ratnasam-
nibhā | tasyā saṅgi (*tasya saṅgi* YK^{ccn}·YSV 1.260 Ed. p. 21) jīva iti ananto balarūpataḥ | asya dhyānaṃ
(*dhyānād* YK^{ccn}·YSV 1.260 Ed. p. 21) jagadvaśyaṃ khecarisarvago bhavet | bhavanti vaśyā devādyāś
cintākarttur na (*citta*° YK^{ccn}·YSV 1.260 Ed. p. 21) cānyathā | iṣṭāniṣṭo (*iṣṭāniṣṭa* YK^{ccn}·YSV 1.261 Ed. p.
21) bhaved vaśyaḥ (*vaśyaṃ* YK^{ccn}·YSV 1.261 Ed. p. 21) satyaṃ satyaṃ na saṃśayaḥ | iṣṭasiddhir bhavet
tasya sarvajñādiguṇodayaḥ | **Re]** PT^{qcr}·YSV (Ed. p. 832) = YK^{ccn}·YSV 1.262 Ed. p. 21: kalāpatraṃ
pañcaman tu viśuddhaṃ kaṇṭhadeśataḥ |

Testimonia: 1 **Cie]** *Yogasamgraha* IGNCa 30020 folio 2v. ll. 3-4: ta ca prānavāyoḥ sthānam | aṣṭadalaka-
malam adhye liṅgākārā karṇikā **Cie]** *Yogasamgraha* IGNCa 30020 folio 2v. ll. 4: kaliketi saṃjñākāsti
tanmadhye padmarāgaratnasamānavarṇā aṅguṣṭhāpramāṇā ekā puttalikā 2 **Cie]** *Yogasamgraha* IGNCa
30020 folio 2v. ll. 5: jiveti saṃjñākāsti | tasyāḥ balaṃ svarūpaṃ ca koṭijihvābhīr vaktum na śakyam
|| 3 **Cie]** *Yogasamgraha* IGNCa 30020 folio 2v. ll. 5-6: asyā mūrter dhyānakāraṇāt sādhakasya svar-
gapātāla ākāśagaṃdharavakimnaraguhyakavidyādharastriyo vaśā bhavati | 4 **Cie]** *Yogasamgraha* IGNCa
30020 folio 2v. ll. 6-7: prthivī loke manuṣyādi striṇāṃ kākathā cha | 5 **Cie]** *Yogasamgraha* IGNCa 30020
folio 2v. ll. 7: kaṇṭhasthāne pañcamam ṣoḍaśadalam viśuddhasamjñakam cakram varttate ||

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

[Fifth Cakra]

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

hpb

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

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

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

puttalikāyā hṛdayaṃ spṛśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi spṛśan sarven-
driyāṇi vānmanaścakṣuḥśrotragrāhṇeti sarvāṅgaṃ spṛśan prāṇā ihāyāntu sukhaṃ ciraṃ
tiṣṭhan tu iti śiraḥ spṛśan svāheti japet| mantranyāsam iti |

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

aṅguṣṭhamātraḥ puruṣo 'ntarātmā
sadā janānāṃ hṛdaye samniviṣṭaḥ |
taṃ svāc charīrāt pravṛthen muñjād iveṣikāṃ dhairyena |
taṃ vidyāc chukram amṛtaṃ taṃ vidyāc chukram amṛtaṃ iti ||17||

Also cf. *Śvetāśvatara Upaniṣad* 3.13.

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

[Sixth Cakra]

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

1 **atharvaṇo** एम् । **atharvaṇa** U₂ **jaṅgamaṃ** em.] **jaṅgama**° U₂ 2 **antarmātrā** em.] **antarmātrār** carāḥ U₂ 3 **icchā** em.] **icchā** U₂ **śaktiḥ** em.] **śakti** U₂ **tāmasī** em.] **tamasī** U₂ 4 **puṣṭā** em.] **puṣṭa**° U₂ **ajapājapaḥ sahasraḥ** em.] **ajapājapasahasra** U₂ 5 **°samaprabhaḥ** cett.] **°samaprabhaḥ** || U₂ **°samaprabhā** LD **°sūryasamāna** E **ekaḥ puruṣo** cett.] **ekapuruṣo** D **eka pumān** U₂ **puruṣasya** cett.] **puruṣaḥ** U₂ **dhyānakāraṇād** cett.] **dhyānakaraṇāt** N₁N₂ **dhyānakaraṇāt** | DU₁U₂ 6 **°paryantaṃ** cett.] **°paryanta** N₂ om. L **puruṣo** cett.] **sa puruṣo** EP **jīvati** cett.] **jīvati** |cha| U₁ **jīvatidāniḥ** E 7 **śaṣṭhacakraṃ** α] **śaṣṭhaṃ bhrūmadhye** EP **śaṣṭhaḥ bhrūmadhye** L **śaṣṭa bhrūmadhye** U₂ **ājñā** cett.] **ājñā** N₁N₂D **nāmakaṃ** U₁DN₁] **nāmaka** N₂ **cakraṃ** EPL **cakraṃ raktavarṇaṃ** U₂ **vartate** cett.] om. U₂ **agnir** em.] **agnir** U₂ **himsa** em.] **himsa**° U₂ **caitanyaṃ** em.] **caitanya**° U₂ 8 **jñāno dehaḥ** em.] **jñānadehī** U₂ **anupamā** em.] **anupama**° U₂ **pramādaḥ** em.] **pramāda**° U₂ **ardhā mātrā** em.] **ardhamātrā** U₂ **ākāśaṃ** em.] **ākāśā** U₂ 9 **jīvo haṃsaḥ** em.] **jīvahimsa** U₂ **°līlā** em.] **°līlārambhaḥ** U₂ **sthitiḥ** em.] **sthiti** U₂ 10 **ajapājapaḥ sahasraḥ** em.] **ajapājapasahasra** U₂

Sources: 5 Re] PT^{qcr}·YSV (Ed. p. 832) = YK^{ccn}·YSV 1.262 Ed. p. 21: asya madhye pumān ekaḥ koṭīcandrasamaprabhaḥ | naśyantyā sādhyarogā hi sahasrāyus ca cintanāt | 7 Re] PT^{qcr}·YSV (Ed. p. 832): ājñākhyam śaṣṭhakaṃ (śaṣṭkaṃ YK^{ccn}·YSV 1.264 Ed. p. 21) cakraṃ bhrūvor madhye dvipatrakam | agnijvālānibham jyotiḥ pūṃsaḥ strīto (pūṃsastrīto YK^{ccn}·YSV 1.264 Ed. p. 21) vivarjitam | dhyānāc cāsyā sarvasiddhirajarāmaratām vrajet |

Testimonia: 5 Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 7-8: tatra koṭīcamdraprabha ekaḥ puruṣo sti Cie] *Yogasamgraha* IGNCA 30020 folio 2v. l. 8: tasya puruṣasya dhyānakaraṇād asādhyarogā naśyamti || 6 Cie] *Yogasamgraha* IGNCA 30020 folio 2v. l. 8: sahasravarṇaṃ jīvati | Ri] SSP 2.5 (Ed. pp. 30-31): pañcamam kaṇṭhacakraṃ caturaṅgulaṃ | tatra vāma idā candranāḍī | dakṣiṇe piṅgalā sūryanāḍī | tanmadhye suṣumṇāḥ dhyāyet | saiva anāhatakalā anāhataśiddhidā bhavati ||2.5|| Cie] *Yogasamgraha* IGNCA 30020 folio 2v. ll. 8-9: bhrūvor madhye dvīdalaṃ ājñācakraṃ śaṣṭhaṃ | Ri] SSP 2.7 (Ed. p. 31): sapṭamaṃ bhrūcakraṃ madhyamāṅguṣṭhamatram | tatra jñānanetraṃ dipaśikhākāraṃ dhyāyet | tatra vākśiddhir bhavati ||2.7||

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

[Sixth Cakra]

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

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

gurvaṣṣaraiḥ khendumitair asu taiḥ | ṣaḍbhiḥ palaṃ tair ghaṭikā kṣaṣṭbhiḥ || syād vā
ghaṭiṣaṣṭir ahaḥ kharāmair māso dinaistair dvikubhiś ca varṣam |

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

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

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

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

[Seventh Cakra]

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

1 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U₂ 'gnijvālā° E] agnijvālā° cett. kārām akalām em.] 'kārām akalām DN₁N₂ 'kārakamalam β 'kārām akala U₁ kimcid vastu cett.] kimcit vastu U₁ na strī na pumān cett.] na strī pumān EBL **2** 'karaṇāt cett.] 'karaṇāt | U₂ śarīram ajarāmarām U₂] śarīram ajarāmarām DEN₁N₂U₁ śarīram ajarāmaro BLP bhavati cett.] bhavati vā U₂ **3** cakram catuṣṣaṣṭhidalam tūlumadhye α] tūlumadhye catuṣṣaṣṭhidalam EPU₂ tūludese madhye catuṣṣaṣṭhidala LB 'mṛtapūrṇam em.] amṛtapūrṇam cett. amṛtapūrṇa N₂ lalāṭam em.] lalāṭa° U₂ **4** mahākāśā em.] mahākāśa U₂ **6** 'katarasobhayuktaṃ cett.] 'katarasobhāyuktaṃ N₂ 'kaśobhāyuktaṃ E 'kataraprabhāmuktaṃ U₂ atīśvetam cett.] ||atīśvetam|| LBU₂ **7** raktavarṇam cett.] raktavarṇa° N₂ ghaṇṭikā° cett.] ghāṇṭikā° E ghaṇṭikā° P ghaṇṭikā° L ekā cett.] ekā ekā LB **8** bhūmīḥ cett.] bhūmī° U₁ bhūmī U₂ prakāṣa° cett.] pragāṣa U₁ 'mṛdrakataṃ U₂ amṛtadhārās-ravanti cett.] 'mṛtadhārā sraṇṇti LB 'mṛtadhārā sraṇṇti PU₂ 'mṛtadhārā bhavati E vartate α] om. β kalāyā cett.] kalāyāḥ N₁N₂U₁ karṇikāyā LB **9** nāyāti cett.] na yāti LBU₂ 'dhyānakaraṇād cett.] 'dhyānād EP amṛtadhārā cett.] amṛtadhārāyāḥ sajivo E amṛtadhārā plāvanam P amṛtadhārā plavanam U₂ sraṇṇti LBU₁] sraṇṇti N₁N₂D bhavati EPU₂

Sources: **3 Re**] PT^{qcr}·YSV (Ed. pp. 832-833): catuṣṣaṣṭhidalam tūlumadhye cakran tu madhyamam | piyūṣapūrṇam (piyūṣapūrṇa° YK^{ccn}·YSV 1.266 Ed. p. 21) koṭindusannibham ('sannibha° YK^{ccn}·YSV 1.266 Ed. p. 21) cāmṛtasthali | tanmadhye ghaṇṭikāsamjñā karṇikā raktasannibhā | saha cendukalā tatrāmṛtadhārām (tāndrā° YK^{ccn}·YSV 1.267 Ed. p. 21) sraṇṇti asau | etad dhyātvāmṛtaiḥ snātvā sadā yogāt pramucyate |

Testimonia: **1 Cie**] *Yogasamgraha* IGNCa 30020 folio 2v. l. 9: gnijvālākārām paramātmāsamjñākām vastv āsti | **na strī**] *Yogasamgraha* IGNCa 30020 folio 2v. ll. 9-10: tac ca na strīpumān | tasya dhyā-nakaraṇād ajarāmarāḥ sādḥako bhavati | **cha**] **3 Cie**] *Yogasamgraha* IGNCa 30020 folio 2v. l. 10: tūlumadhye catuṣṣaṣṭhidalam amṛtapūrṇam **6 Cie**] *Yogasamgraha* IGNCa 30020 folio 2v. l. 11: adhikatarasobhayuktaṃ atīśvetam cakram | tanmadhye raktavarṇaghaṇṭikāsamjñā varttate | **8 Cie**] *Yogasamgraha* IGNCa 30020 folio 2v. l. 11 - 2r. l.1: tanmadhye prakāṣacandrakalā amṛtadhārāsraṇṇti varttate | **Cie**] *Yogasamgraha* IGNCa 30020 folio 2r. l. 1: tasyāḥ kalāyā nirantaram dhyānakartum maraṇam

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

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

[Seventh Cakra]

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

hpb

³¹A similar concept of a *cakra* at the uvula can already be identified in GOURDRIAAN and SCHOTER-MAN³² 7.85:

lalanāghaṇṭike yojya pañcamam sthānam ākramet |
ākramed guhyacakraṁ tu karaṇam cordhvamūlakam ||

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

[Eighth Cakra]

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

1 tadā β] *om.* α kṣayarogapittajvarahṛdayadāhaśīrorogajihvājadyabhāvā *em.*] yakṣamarogapittajvarahṛdayadāhaśīrorogajihvājadyabhāvā E kṣayarogapittajvarahṛdayadāhaśīrorogajihvājadyabhāvā P kṣayarogapittajvarahṛdayadāharogajihvājadyabhāvā L kṣayarogapittajvarahṛdayadāharogajihvājadyabhāvā B kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājadyabhāvā N₁ kṣayarogaṃ pittajvarahṛdayadāhaśīrorogajihvājadyabhāvātā N₂ kṣayaṃ rogaṃ pittajvarahṛdayadāhaśīrorogajihvājadyabhāvā D kṣayarogapittajvarahṛdayadāhaśīrorogajihvājadyabhāvā U₁ kṣayarogoptatti || jvara hṛdayadāha || śīroroga || jihvājadyatā || dayo U₂ **bhākṣitam** N₂U₁] bhākṣitam N₁ bhākṣitam D bhākṣitam api EPLU₂ bhākṣitamār pi B **viṣam api** α] viṣaṃ LBU₂ viṣaṃ E viṃṣa P **bādhte** EPN₂] bādhyate *cett.* **yadyatra** *cett.*] yady atram api LB yadyanna N₁D **1-2 manah sthiram** EP] manasthiram *cett.* **3 aṣṭamacakraṃ brahmaraṃdhrasthāne śatadalam** N₁N₂D] cakram brahmaraṃdhrasthāne śatadalam U₁ brahmarandhrasthāne 'ṣṭamaṃ śatadalam cakram EPU₂ brahmaraṃdhrasthāne aṣṭamaṃ śatadalam cakram LB **guruṃ em.**] guru' U₂ **caitanyaḥ em.**] caitanya' U₂ **4 bhūtaturyātitaṃ em.**] bhūtaturyātita' U₂ **dehaḥ em.**] deha' U₂ **5 vedaḥ em.**] veda U₂ **anupamaṃ em.**] anupama' U₂ **ajapājapaḥ sahasraḥ em.**] ajapājapasahasra U₂ **6 sarvajapaḥ em.**] sarvajapa' U₂ **8 kamalasya** *cett.*] kamala' E **jālandharapīṭha** *cett.*] jālandharapīṭha' B jātyadharapīṭha E **iti** *cett.*] *om.* B **saṃjñā** *cett.*] 'saṃjñā B **'puruṣasya sthānam** *cett.*] sthānam mūrti vartate LB

Sources: **3 Re**] PT^{qcr}·YSV (Ed. p. 833): unmādayarapittādīdāhaśūlādivedanāḥ (°śūnyā° YK^{ccn}·YSV 1.268 Ed. p. 21) | naśyanti ca śīroduḥkham jādyabhāvo 'pi naśyati | sadyodhyānādbhuktaviśvaṃ jihvājadyāṇ ca naśyati (last sentence *om.* in YK^{ccn}·YSV) **Re**] PT^{qcr}·YSV (Ed. p. 833): brahmarandhre 'ṣṭamaṃ cakram śatapatraṃ mahāprabham | jālandharaṃ nāma pīṭham etat tu parikīrtitam | siddhapuṃsaḥ (°puṃsa° YK^{ccn}·YSV 1.270 Ed. p. 22) sthalaṃ jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā strīpuṃmūrti (°mūrtir YK^{ccn}·YSV 1.270 Ed. p. 22) varttate parā | antajñāni (antaryāmi YK^{ccn}·YSV 1.271 Ed. p. 22) bhaved dhyānād ākāśe 'pi samāgamah | niran taraṃ sarvavettā ity ūccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivartitaḥ |

Testimonia: **1 Cie**] *Yogasamgraha* IGNCa 30020 folio 2r. ll. 1-2: kṣayarogaḥ pettajvarahṛdayadāhaśīro..jihvājadyaṃ ca naśyati | **3 Cie**] *Yogasamgraha* IGNCa 30020 folio 2r. ll. 2-3: brahmaraṃdhre śatadalam jālaṃdharapīṭhasaṃjñākaṃ siddhapuruṣasyānacakraṃ **8 Ri**] SSP 2.8 (Ed. pp. 31-32): aṣṭamaṃ brahmarandhraṃ nirvāṇacakraṃ sūkīkāgrabhedyaṃ | tatra dhūmaśikhākāraṃ dhyāyet | tatra jālandharapīṭhaṃ mokṣapradam bhavati |

Then the appearances of emaciation (*kṣayaroga*)³³, bilious fever (*pittajvara*)³⁴, heartburn (*hṛdayadāha*)³⁵, head-disease (*śīroroga*)³⁶ and tongue insensibility (*jihvājadya*)³⁷ vanish. Also eaten venom doesn't trouble him. If the mind is here, [it] becomes stable.

[Eighth Cakra]

Now [there] exists the eighth *cakra* having one hundred petals located at the aperture of Brahman. The teacher is the deity. Consciousness is the power. Virāt is the R̥ṣi, the witness above everything. That which is made of consciousness is associated with the state beyond the fourth state. It has all colours. It has all matrices. It has all petals. Virāt is the body. Standing still is the state. Wisdom is the speech. The "I am that" -[expression] (*soham*) is the Veda. Unsurpassed is the place. A thousandfold recitation of the non-recited; 1000; 2 *ghaṭis*, 46 *palās*, 40 *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. 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 Jālaṃdhara" is the designation of its lotus.³⁸ [It is] the place of the accomplished person.

³³A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) *Sanskrit-Sanskrit [Dictionary]*, Jośī, 1968: 441-442.

³⁴A fever due to disordered bile, cf. *ibid.* Jośī, 1968: 618.

³⁵The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. *ibid.* Jośī, 1968: 1721.

³⁶The term refers to disorders of the head. When blood, fat, phlegm or vata decreases, it causes severe pain, cf. *ibid.* Jośī, 1968: 1452.

³⁷Stiffness or numbness of the tongue, cf. *ibid.* Jośī, 1968: 1452.

³⁸Find parallels where Jālaṃdhara is on top of the head. See for example Saubhagya Upaniṣad or SSP for a similar conception!

- 1 तन्मध्ये ऽग्निधूमाकाररेखा यादृशी । यादृश्येका पुरुषस्य मूर्तिर्वर्तते । तस्या नादिर्नान्तो ऽस्ति । तस्या मूर्ते
2 ध्यानकरणात् प्रत्यक्षनिरन्तरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाधो न भवति ।
3 सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

[Ninth Cakra]

- 4 इदानीं नवमचक्रस्य भेदाः कथ्यन्ते । तस्य महाशून्यचक्रेति संज्ञा । तदुपर्यपरं किमपि नास्ति । तदेव महा
5 सिद्धचक्रं कथ्यते । तस्य पूर्णगिरिपीठमिति एतादृशं नाम । तस्य महाशून्यचक्रमध्ये ऊर्ध्वमुख मतिरक्तवर्ण
6 सकलशोभास्पदं अनेककल्याणपूर्णं सहस्रदलं एकं कमलं वर्तते ।

1 'gnidhūmākārarekhā β] 'gnidhūmrākārarekhāyāh U₂ 'gnidhūmākārareṣā N₁D agnidhūmrākārarekhā
N₂U₁ yādṛśī cett.] yādṛśy° E etādṛśī U₂ yādṛśy PLB] ādṛsy E yādṛśī α om. U₂ tasyā β] tasyāh
α nādir nānto 'sti cett.] nādinām 'to sti P nāsty aṃtaḥ ādir api nāsti α tasyā BELP] tasyāh cett.
mūrter EPU₁U₂] mūrtir BDLN₁N₂ 2 dhyānakaraṇāt pratyakṣanirāntaram cett.] dhyānakaraṇāt
pratyakṣam nirāntaram BE puruṣasyākāṣe cett.] puruṣa ākāṣe N₂ puruṣasyākāṣa° U₂ puruṣasya
ākāṣi U₁ °gamau cett.] °gamo U₁ °game N₂ bhavatah cett.] bhavata U₂ prthvīmadhye cett.]
prthvīmadhye BU₂ sthitasyāpi cett.] sthitāv api β prthvībādhō EL] prthvībādhō B prthaka P prthvī
bādhoko U₂ prthvī kṣato bādhō α na bhavati cett.] bhavati P 3 sakalam pratyakṣam nirāntaram
em.] sakalāpratyakṣam nirāntaram α sakalāh pratyakṣam nirāntara BL sakalān pratyakṣam nirāntaram
E om. PU₂ paśyati cett.] paśyati LB om. PU₂ prthagbhavati E] ca prthak bhavati BL ca prthak ca
bhavati N₁N₂U₁ ca prthak prthak bhavati D om. PU₂ atīṣayenāyur EP] atīṣayenāyur BL atīṣayena
āyur α om. U₂ vardhate cett.] vardhayate BL 4 °navama cett.] navamam B navamaṣ° U₁ bhedāh
cett.] bheda N₂ kathyante cett.] kathyate LBN₂U₂ mahāśūnya° cett.] mahāśūnye LBN₁ om. U₂
°cakreti α] °cakram iti EP cakram iti LB om. U₂ samjñā cett.] om. U₂ tad upary EPB] tad upari
cett. om. U₂ aparam cett.] om. BLU₂ kimapi cett.] kiṃ api α om. U₂ 5 tasya cett.] tasya
cakrasya α madhye tasya U₂ °pīṭham PBLU₂] pīṭha E om. cett. iti PU₂] iti samjñā BL om. cett.
etādṛśam cett.] etadṛśam E ekādaśam U₂ nāma cett.] nāmāh U₁ °cakramadhye α] °cakrasya mad-
hye EPBL °cakrasya U₂ ūrdhvamukham α] ūrdhmukham EPL urdhvamukham U₂ ūrdhvamukhem B
m-a-tiraktavarṇam α] iti raktavarṇam ELB iti raktavarṇa° P ativarṇam U₂ 6 °śobhāspadam cett.]
°śobhāspadam E °śobhanāsyadam U₂ anekakalyāṇapūrṇam cett.] °pūrṇa° BN₂ ekam cett.] eka° D
om. U₁ vartate cett.] vartato B

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

Testimonia: 1 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. l. 3: tanmadhye gnidhūmrāreṣākārā ādimad-
hyaṃtarahitā puruṣasya mūrttir asti | Cie] Yogasaṃgraha IGNCa 30020 folio 2r. l. 4: tasyāh dhyānakar-
tuḥ 2 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. ll. 4-5: prthivyām sthitāv api prthvī kṛtabādhō na bhavati
| tri°kālikajñānam pratyakṣam bhavati | āyurvṛddih liṃṣaśarīreṇa sarvatra pratyakṣam gamāgamo bha-
vati | 4 Cie] Yogasaṃgraha IGNCa 30020 folio 2r. ll. 6-11: brahmaramdhre eva śatadalacakropari
mahāśūnyacakram mahāsiddhacakraṃ pūrṇagiricakraṃ iti samjñakam sahasradalam cakram asti | tad
upari kiṃcin nāsti | tac cakram atiraktam ūrdhvamukham sakalāśobhāspadam anekakalyāṇapūrṇam
mano vācā ma gocara parimalo petam | tat kamalamadhye trikoṇākarpikā |

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

[Ninth Cakra]

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

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

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

Sources: **2 Re** | PT^{9cr}·YSV (Ed. p. 833): ūrddhvavakraṃ mahāvaktre (*mahāvakraṃ* YK^{ccn}·YSV 1.274 Ed. p. 22) varṇaśobhāpadam mahat | sarvakalyāṇasampūrṇamasya tulyaṃ na vidyate | *parimāṇam vaktam* (*vaktum* YK^{ccn}·YSV 1.275 Ed. p. 22) asya manasā vacasā na hi | *trikoṇakārṇikā* tatra (**tantram* YK^{ccn}·YSV 1.276 Ed. p. 22) varttate jagad īśvari | *kalā* saptadaśī tatra varttate *parameśvari* | *nirañjanakalā* sā tu *koṭisūryasamaprabhā* | *koṭicandraprabhā* caiva *śītoṣṇādivivarjitā* | *asya* *dhyānāt* *sādhakasya* *manoduḥkham* *bhaven* na hi | *anantaparamānandasthānam* *jñeyam* *tadūrddhvataḥ* (*tadarddhataḥ* YK^{ccn}·YSV 1.278 Ed. p. 22) | ūrddhvagatakālā tatra *tasya* *dhyānād* *bhaved* iti | *iti* *siddhirājayogam* *striṇām* *bhogam* *mahāsukham* | *gītavādyavinodādi* *saśivaṃ* *varddhate* *kṣitau* | *dhyānam* *nirantaraṃ* *cāsyā* *pūṇyapāpe* *sthire* (*sthirau* YK^{ccn}·YSV 1.280 Ed. p. 22) na hi | *nijarūpasya* *ḍṣṭiḥ* *syād* *dūrasvārthaṃ* *ca* *paśyati* ||

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

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

...It is not possible to express the seize of it with mind and speech. In the middle of this lotus exists one pericarp with a triangle shape. In the middle of the pericarp exists the seventeenth digit in having an immaculé form. There is a light of the digit, shining like a thousand suns., [but] excessive heat is not arising. Shining like a thousand moons, excess of cold is not arising. [Here at this location](#) the “I”(aham) is the deity. The “he is I” (*so ’ham*) is the power. This self is the Ṛṣi. The path is liberation. Brahma is the I above. “I am a circle”. In fire-area is the letter “sa”. [There?] life arises, and the soul ascends and descends.³⁹ The place is the hidden place of being. The colour is yellow. The light is the shine of ten million suns. The shine is always visible. Śiva is the deity. The primordial illusion is the power. The state is the dissolution of the self into Hara⁴⁰. The transcendental sound has the nature of a sound with stable resonance. The “fearless” is the seal. The illusion is the root. The original matter is the body. Speech and mind are the range. Without delusion, without doubt, the unaffected and undefiled goal is dissolution, meditation [and] final absorption.

³⁹Find parallels of the hemistich.

⁴⁰Epiphet of Śiva.

- 1 तत्रोर्ध्वशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति तद्भ
 2 वति । राज्यसुखभोगवृत्तः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे
 3 चन्द्रकलावत् कला वर्धते । पुण्यपापे ऽस्य शरीरशरीरस्य न स्पृशतः । निरन्तरध्यानकरणात् निजस्वरूप
 4 काशसामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पश्यति ॥

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

Testimonia: 2 Cie] *Yogasamgraha* IGNCA 30020 folio 3v. ll. 1-4: rājyasukhabhogavataḥ, strī vilāsavataḥ saṃgītavinoda prekṣāvato pi sādhaḥkasya śuklapakṣacāṃdravat pratidinaṃ tejaso vapuṣaś ca vṛddhiḥ puṇyapāpasya śārbhāvaḥ nijasva rūpaprakāśasāmarthaṃ dūrasthapy arthasya saṃipastham iva darśanaṃ ca bhavati | cha | tad uktaṃ tattvajñānapradīpikāyām ||

Philological Commentary: 2 rājyasukhabhoga°: Here ends the testimony of the *Yogasamgraha* IGNCA 30020.

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

Bibliography

Printed Editions

- ĀRAṆYA, Hariharānanda, ed. *Yoga Philosophy of Patañjali*. State University of New York Press, 1983.
- AVALON, Arthur. *Śāradātilaka. Shāradātilakatantram: Part I*. Calcutta: Emerald Printing Works, 1933.
- BHĀSKARA. *Siddhāntaśiromaṇi. Siddhāntaśiromaṇer Grahagaṇitasya Madhyamādhikārāntaḥ Vāsanābhāṣyavāsanā- vārttikamarīcibhiḥ sahitaḥ*. Ed. by Jyautishacharya Pandit Muralidhara JHA. Benares: Medical Hall Press, 1917.
- BIRCH, Jason. “The Amanaska: King of All Yogas. A Critical Edition and Annotated Translation with a Monographic Introduction: Ph.D. Dissertation”. In: (2013).
- GOODALL, Dominic, ed. *The Nīśvāsātattvasaṃhitā: The Earliest Surviving Śaiva Tantra*. Vol. 1. Collection Indologie 128, Early Tantra Series 1. Pondicherry: Institut Français de Pondichéry / Ecole française d’Extrême-Orient / Sri Aurobindi Ashram Press, 2015.
- GOURDRIAAN, Teun and J.A. SCHOTERMAN, eds. *Kubjikāmatatantra*. Gonda Indological Studies, Band 16. Leiden; New York: Brill, 1988.
- HAUSCHILD, Richard. *Śvetāśvatara Upaniṣad. Die Śvetāśvatara-Upaniṣad: Eine kritische Ausgabe mit einer Übersetzung und einer Übersicht über ihre Lehren*. Leipzig: Deutsche Morgenländische Gesellschaft in Kommission bei F.A. Brockhaus, 1927.
- ISAACSON, Harunaga and Francesco SFERRA. *The Sekanirdeśa of Maitreyaṇātha (Advayavajra) with the Sekanirdeśapañjikā of Rāmapāla: Critical Edition of the Sanskrit and Tibetan Texts with English Translation and Reproduction of the MSS*. Serie Orientale Roma fondata da Giuseppe Tucci Vol. CVII. Napoli: Istituto italiano per l’Africa e l’Oriente, 2014.
- LIERSCH, Nils Jacob, ed. *Das Gorakṣayogaśāstra: Diplomatische und kritische Edition mit annotierter Übersetzung (Forthcoming)*. Marburg: Indica et Tibetica Verlag. URL: https://www.academia.edu/78397774/Das_Gorak%E1%B9%A3ayoga%C5%9B%C4%81stra_Diplomatische_und_kritische_Edition_mit_annotierter_%C3%9Cbersetzung.
- MAHEŚĀNANDA, Swāmi et al. *Jogpradīpyakā of Jayatarāma*. Lonavla: Kaivalyadhāma S. M. Y. M. Samiti, 2006.

- MALLINSON, James and Péter-Dániel SZÁNTÓ, eds. *The Amṛtasiddhi and Amṛtasiddhimūla - The Earliest Texts of the Haṭhayoga Tradition*. Collection Indologie 150, Haṭha Yoga Series 2. Pondicherry: École française d'Extrême-Orient, 2021.
- RĀMATOṢAṆA. *Prāṇatoṣinī*. Ed. by Jīvananda VIDYĀSĀGARA. 1898. URL: <https://archive.org/details/PranatoshiniTantraJibanandaVidyasagara1898LR>.
- SFERRA, Francesco. *The Śaḍaṅgayoga by Anupamarakṣita: With Raviśrījñāna's Guṇabharaṇināmaśaḍaṅgayogaṭippanī: Text and annotated translation*. Rome: Istituto italiano per l'Africa e l'Oriente, 2000.
- SNELLGROOVE, David L., ed. *Hevajrat Tantra*. London: Oxford University Press, 1959.
- STEINKELLNER, E., H. KRASSER, and H. LASIC, eds. *Jinendrabuddhi's Viśālāmalavati Pramāṇasamuccayaṭīkā Chapter 1 - Part I: Critical Edition*. Sanskrit Texts from the Tibetan Autonomous Region. Beijing - Vienna: China Tibetology Publishing House, Austrian Academy of Sciences Press, 2005.
- VASU, Sris Chandra. *Katha Upaniṣad. Kathopanishad: With the Sanskrit Text, Anvaya, Vritti, Word Meaning, Translation, Notes and Index*. Vol. No. 3. Vedanta Series. Alhallabad: Alhallabad Press, 1905.
- VIMALĀ, Karnāṭak, ed. *Yogasiddhāntacandrikā*. Chowkhambā Sanskrit Series, No 108. Chowkhambā Sanskrit Series Office, 2000.

Secondary Literature

- BIRCH, Jason. "The Amaraughaprabodha: New Evidence on the Manuscript Transmission of an Early Work on Haṭha- and Rājayoga". In: (2019). URL: <https://link.springer.com/article/10.1007/s10781-019-09401-5>.
- BOETHLING O. und Roth, R. *Sanskrit Wörterbuch*. Vol. 4. Petersburg, 1858.
- DYCKOWSKI, M.S.G., ed. *The Canon of the Śaivāgama and the Kūbjika Tantras of the Western Kaula Tradition*. The Suny Series in the Shaiva Traditions of Kashmir. Albany: The State University of New York Press, 1988.
- JOŚĪ, Nārāyaṇa Harī. *Āyurvedīya Mahākośa (Āyurvedīya Śabdakośa) Sanskrit-Sanskrit [Dictionary]*. Vol. 1. Mumbai: Maharashtra Rajya Sahitya Ani Samskriti Mandala, 1968.
- ROSATI, Paolo. "The Yoni of Kamakhya: The Intersection of Power and Gender in its Mythology". In: *Religions of South Asia* 13:3 13:3 (2020), pp. 55–85. URL: <https://doi.org/10.1558/rosa.19013>.

- SHASTRI, J.L. *The Śivapurāṇa - Part I*. Delhi: Motilal Banarsidas, 1950.
- SIRCAR, D.C. *Indian Epigraphical Glossary*. Delhi: Motilal Banarsidas, 1966.
- Siva-Purana, Book 1: Vidyeshvara-Samhita*. Bombay: Venkatesvara Steam Press, 1920.
- URBAN, Hugh B. *The Power of Tantra: Religion, Sexuality and the Politics of South Asian Studies*. New York: I.B. Tauris and Co. Ltd., 2010.
- WHITE, David Gordon. *The Alchemical Body: Siddha Traditions in Medieval India*. Chicago: The University of Chicago Press, 1996.

Online Sources

- KACCHAPEŚVARAŚIVĀCĀRYA. *Kriyakramadyotikavyākhyā*. <https://muktalib7.com/>; Accessed: 02/17/2023; Catalog number : M00324; IFP transcript T00109. Muktabodha Indological Research Institute (MIRI).
- Sakalāgamasārasaṅgraha*. <https://muktalib7.com/>; Accessed: 02/17/2023; Catalog number : M00063; IFP transcript T0351. Muktabodha Indological Research Institute (MIRI).