

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
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

[I. Introduction]

- 1 श्री गणेशाय नमः ॥ अथ राजयोगप्रकारो लिख्यते । राजयोगस्येदं फलं । येन राजयोगेनानेकराज्यभोगसमय
- 2 एव । अनेकपार्थिवविनोदं 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 ॥

[II. Kriyāyoga]

- 6 इदानीं क्रियायोगस्य लक्षणं कथ्यते ।
- 7 क्रियासुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
- 8 यं यं करोति कल्पोलं कार्यारंभे मनः सदा ।
- 9 तत्ततः कुचनं कुर्वन्निक्रियायोगस्ततो भवेत् ॥ II.1 ॥

1 śrī ganeśāya namah cett.] śrī ne ya maḥ P śrī gaṇeśāya namah || śrī gurave namah || N₁ śrī ganeśāya namah || śrī sarasvatyai namah || śrī nirañjanāya namah || D śrī ganeśāya namah || om śrī niranjjanāya || U₁ atha rājayogaprakāro likhyate N₁N₂D] atha rājayogaprakāra likhyate U₁ rājayogāntargataḥ || binduyogaḥ E atha tattvabimbduyogaprārambhāḥ L atha rājayoga liṣyate P atha rājayoga likhyate U₂ rājayogasyedam phalam PU₂] rājayogasya idam phalam N₁N₂D om. EL “yogenāneka” PN₁] “yogena aneka” DN₂U₁U₂ **2** prekṣyaṇasamaya cett.] prekṣyaṇasamaya U₂ eva cett.] evam U₂ rājayogaḥ cett.] rājayogas U₂ tasyaite PU₂] tasya ete cett. **3** caryāyogaḥ cett.] tvaryāyogaḥ U₁ layayogaḥ cett.] nayayogaḥ U₂ **4** lakṣayogaḥ cett.] lakṣayogaḥ U₁ **5** siddhayogaḥ PU₂] rājayogaḥ α rājayogaḥ PU₂] siddhayogaḥ cett. ete pañcadaśayogaḥ DN₁PU₁] evam pamcadaśayogaḥ bhavanti U₂ **6** idānīm cett.] idānī N₂ atha U₂ kriyāyogasya cett.] kriyāyogas U₂ kathyate cett.] kathayate D om. U₂ **7** kriyāmuktir cett.] kriyāmukti N₂ kriyāmuktih || U₂ ayam cett.] layam N₂ yogaḥ cett.] yogah | N₁U₁ **8** siddhidāyakah cett.] siddhidāyakam U₂ **9** tattataḥ cett.] tatas tataḥ U₂ tamkṛ tam U₁ kuñcanam cett.] kuñcanam N₂ **10** tato bhavet PU₂] ato bhava DN₁N₂ ato va U₁

Sources: **2–5** cf. YSV (PT p. 831): pañcadaśaprakāro ‘yam rājayogaḥ || kriyāyogo jñānayogaḥ kar-mayogo haṭhas tathā | dhyānayogo mantrayoga urayogaś ca vāsanā | rājaty etad brahmavaśiva ebhiś ca pañcadaśadhā | idānīm lakṣaṇāñ caīṣāñ kathayāmī śrūṇu priye | **7–9** ≈YSV (PT p. 831): kriyāmuktimo (kriyāmuktir ayam YK 1.209) yogaḥ sapindisiddhidāyakah (sapinḍe YK 1.210) | yat kāromiti saṅkalpaṇam kāryārambhe manaḥ sadā || **9** ≈YSV (PT p. 839): tatsāṅgācaranam kurvan kriyāyogarato bhavet |

Testimonia: **2–5** cf. *Yogasiddhāntacandrikā* (Ed. p. 2): nididhyāsanañ caika tānatādirūpo rājayoga-paraparyāyah samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayoga, haṭhayoga, mantrayoga, jñānayogaḥ, advaitayoga, lakṣayoga, brahmayogaḥ, sīvayogaḥ, siddhiyoga, vāsanāyoga, layayoga, dhyānayogaḥ, premabhaktiyogaś ca |

Philological Commentary: **2–5** tasyaite bhedāḥ ...pañcadaśayogaḥ: The initial codification of fifteen *yogas* appears in N₁, N₂, P, D, U₁ and U₂. It is omitted in E, L and B (missing folio). It is also absent in the *Yogasamgraha*.

[I. Introduction]

Homage to Śrī Ganeśa. Now the methods of Rājayoga are written down. This is the result of Rājayoga¹: 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.² 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);³ 4. the Yoga of force (Haṭhayoga); 5. the Yoga of deeds (Karmayoga); 6. the Yoga of absorption (Layayoga); 7. the Yoga of meditation (Dhyānayoga); 8. the Yoga of Mantras (Mantrayoga); 9. the Yoga of targets (Lakṣayoga); 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.⁴

[II. Kriyāyoga]

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

II.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.⁵

¹This statement seems unconnected to the definition of Rājayoga that follows.

²The definition of Rājayoga alludes to the exceptionally wealthy lifestyle of Rāmacandra's audience.

³The 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.

⁴The definitive source of the list of the fifteen Yogas presented at the beginning of the text is uncertain. Rāmacandra's text is largely based on the content and structure of the *Yogasvarodaya* (YSv) as quoted in *Prāṇatoṣinī* (Ed. pp. 831-858). In this text, however, the list is incomplete. YSv mentions the total amount of fifteen Yogas but names only eight subcategories of Rājayoga. Because of that, Rāmacandra might have seen the necessity to complete it. The other source he used for compiling his text is *Siddhasiddhāntapaddhati* (SSP) which, however, does not present such a list. A more detailed investigation of the fifteen Yogas can be found at p. ??.

⁵All four verses on Kriyāyoga were taken from the *Yogasvarodaya* (YSv) as quotations in the *Prāṇatoṣinī* (PT) and *Yogakarṇikā* (YK). No sources for the following prose section can be identified.

1 क्षमाविवेकवैराग्यंशान्तिसन्तोषनिस्पृहाः ।
 2 एतद्युक्तियुतो यो इसौ क्रियायोगी निगदते ॥ II.2॥
 3 मात्सर्यं ममता माया हिंसा च मदगर्वता ।
 4 कामक्रोधौ भयं लज्जा लोभमोहौ तथा इशुचिः ॥ II.3॥
 5 रागद्वेषाद्वृणालस्यं भ्रन्तिर्दभो क्षमा भ्रमः ।
 6 यस्यै तानि न विद्यन्ते क्रियायोगी स उच्यते ॥ II.4॥

 7 यस्यान्तःकरणे क्षमाविवेकवैराग्यंशान्तिसन्तोष इत्यादीन्युत्पाद्यन्ते । स एव बहुक्रियायोगी कथ्यते ।
 8 कापट्यं ॥ माया ॥ वित्तं ॥ हिंसा ॥ तृष्णा ॥ मात्सर्यं ॥ अहंकारः ॥ रोषः ॥ भयं ॥ लज्जा ॥ लोभः ॥
 9 मोहः ॥ अशुचित्वं ॥ रागः ॥ द्वेषः ॥ आलस्यं ॥ पार्वदित्वं ॥ भ्रन्तिः ॥ इन्द्रियविकारः ॥ कामः ॥ एते
 10 यस्य मनसि प्रदिदिनं न्यून भवन्ति । स एव बहुक्रियायोगीए कथ्यते ।

1 °viveka° cett.] vivekam EU₂ °nispr̄hāḥ P] °nispr̄haḥ D °nispr̄hā EN₁ °niṣpr̄hā ||2|| N₂ °niṣpr̄hī U₁ °niṣpr̄hāḥ || U₂ **2** etad EPU₁] etat DN₁N₂U₂ yuktiyuto cett.] muktiyuto U₂ yo 'sau N₂U₁] yogī DEPN₁U₂ **3** mātsaryam EU₁U₂] mātsarya DN₁P himṣā ca E] himṣāśā cett. himṣāḥ || N₁
4 "krodhan" U₁U₂] krodha° EN₁P "kroḍho D 'śuciḥ cett.] śuciḥ EN₂U₂ **5** rāgadveṣau cett.] rāgadosau U₁ atha dveṣo L ghr̄nā² cett.] ghr̄nā² N₂ bhr̄am̄tip dam̄bho cett.] bhr̄am̄tir debho D bhr̄am̄tvam̄ E bhr̄am̄ti dam̄bha² U₁ kṣamā bhr̄amā cett.] mokṣam̄ abhr̄amā E kṣamī bhr̄amāḥ U₁ **6** na cett.] ca E **7** kṣamā² cett.] kṣamāḥ N₁ kṣamā² N₂ vivekavairāgyaśānti cett.] kṣamāḥ vivekavairāgya | śām̄ti² N₁ "vairāgyāśānti" N₂ kṣamā² || vivekavairāgya || śām̄ti² D °santosa ityādīny cett.] °santoṣādīny E °santoṣa ity ādīno² L °santoṣa ity ādīna nirāmṛtaram U₁ °santoṣa ity ādayo nirāmṛtaram U₂ utpādyante cett.] utpadyante E °tpādyamte L utyamte U₁ bahukriyāyogī cett.] bahukriyāyogā D kathyate cett.] sa kathyate DN₂ tkacyate U₂ **8** kāp̄atyam̄ cett.] kāp̄ayam̄ L yasyāntahkarane kāp̄atyam̄ N₁ kāpacham̄ U₁ māyā N₁N₂] māyā D yāya U₁ pāpa U₂ om. EPL vittam̄ EP] vitvam̄ L vitvam̄ N₁N₂DU₁ titam̄ U₂ mātsaryam̄ cett.] mātsarya E mātsarya DU₁ roṣaḥ EU₁] roṣaḥ cett. eso N₂ bhayam̄ cett.] kṣayam E lajā cett.] lajā U₁ lobhaḥ PL lobha² cett. om. U₂ **9** mohāḥ P] moha LN₂ mohā cett. aśūcītvam̄ cett.] aśūcītvam̄ N₂ rāgaḥ P] rāga² cett. rāja² L om. E dveṣaḥ cett.] dveṣa L om. E ālasyam̄ cett.] om. E pākham̄ditvam̄ cett.] pāṣam̄ditvam̄ DN₁ pākham̄datvam̄ E pāṣaditvam̄ N₂ indriyavikāraḥ cett.] imḍriyam̄ vikāraḥ P itivikāraḥ L kāmaḥ cett.] kāma N₂ om. U₂ ete cett.] eta L rāte U₁ etate U₂ **10** bhavanti cett.] bhavaīti N₁ bahukriyāyogī cett.] bahukriyāyogī DU₁U₂ kathyate cett.] kathyamte U₁U₂

Sources: **1-2** = YSV (PT p. 831): kṣamāvivekavairāgyaśāntisantoṣānispṛhāḥ | etan muktiyuto yo 'sau (muktiyutaḥ cāsaū YK 1.211) kriyāyogo nigadyate | **3-4** = YSV (PT p. 831): mātsarya māmatā māyā himṣā ca madagarvitā | kāmaḥ krodha bhayaṁ lajā lobha mohas tathā 'śuciḥ (śuciḥ YK 1.212) || **5-6** = YSV (PT p. 831): rāgadveṣau ghr̄nālāsyāśrāntidambhaḥ kṣamābhr̄amāḥ (ghr̄nālāsyam̄ bhr̄am̄tir dam̄bho 'kṣamā bhr̄amāḥ YK 1.213) | yasyai tāni na vidyante kriyāyogī sa ucyate ||

Testimonia: **8-10** ≈(Yogasamgraha IGNCA 30020 folio 1r. ll. 1-2): lobhamohau aśūcītvam̄ rāgadveṣau ālasyam̄ pāṣam̄ditvam̄ bhr̄am̄tih imḍriyavikāraḥ kāmaḥ ete yasya pratidinam̄ nyunā bhavam̄ti | **10**] ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 2): sa eva kriyāyogī kathyate ||

Philological Commentary: **1** kṣamā²: The text of the printed Edition (E) begins here. rāga²: The text of manuscript L begins here.

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

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

II.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 Yogi of many actions (*bahukriyāyogī*)⁶. 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 Yogi of many actions (*bahukriyāyogī*).⁷

⁶The term *bahukriyāyogī* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yogaśvarodaya* and *Yogaśamgraha* only use the word *kriyāyogī* in its passage on Kriyāyoga to denote its practitioner.

⁷The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogaśūtra* 2.1 where it is defined as

tapaḥsvādhyāyeśvaraप्राप्निधनानी kriyāyogaḥ || 2.1 || (ĀRAṄYA, 1983:113)

According to the introduction of this sūtra in the *Vyāsabhāṣya*, Kriyāyoga is presented as a means how someone with a distracted mind can also attain Yoga (*vyutthitacitto 'pi yogayuktah*). Yoga, which for Patañjali is *samādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral, and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svadhyāya*) and surrender to god (*iśvarapraṇidhāna*). 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 (*abhinivesa*), see (ĀRAṄYA, 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 *Yogaśiddhāntacandrikā*, who, like Rāmacandra uses a very similar list of fifteen Yogas (possible source for Rāmacandras fifteen Yogas), presents Kriyāyoga as the first item of his list and explains its purpose as the generation of *samādhi* and the reduction of *kleśas* (VIMALĀ, 2000:71). In contrast, the Kriyāyoga of Rāmacandra leads to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

[III. Siddhakuṇḍalinīyoga and Mantrayoga]

- 1 इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमूर राजयोगौ
- 2 कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् ॥ एतान्
- 3 भेदान् प्राप्नोति । वामभागे चन्द्ररूपा इडा नाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गला नाडी वर्तते ।
- 4 मध्यमार्गं इतिसूक्ष्मा पश्चिनी । तन्तुसमाकारा कोटिविवृत्समप्रभा । भुक्तिसुक्तिदा शिवरूपिणी सुषुम्णा
- 5 नाडी प्रवर्तते । इस्यां ज्ञानोत्पत्तौ सत्यां सर्वज्ञो भवति ॥

1 *bhedāḥ cett.] bhedā N₂ kathyante cett.] kathyate N₂ om. L ke te DN₁U₁] te ke cett. kriyate N₂ siddhakunḍalinīyogaḥ EN₁] siddhakunḍalaniyoga | L siddhakunḍalaniyogaḥ N₂D siddhakunḍanḍaliṇiṇi
yogaḥ P siddhakunḍalinīyogaḥ U₁ siddhakunḍalinīyoga || U₂ mantrayogaḥ cett.] om. L amū cett.]
astu E rājayogaḥ cett.] rājayogaḥ E **2** kathyete P] kathyate cett. kathyante U₂ mūlakandasthāne
cett.] mūlakandasthāne || U₂ mūlaṇi kamḍasthāne P ekā cett.] eka N₁N₂ tejorūpā cett.] tejorūpā
|| U₂ vartate cett.] pravartate U₂ iyam E] iyam cett. trayam L ekā cett.] eka | E eka P kā L
“suṣumṇā N₁N₂D] “suṣumṇā EP₂ “suṣumṇā LU₁ etān βU₁] ete N₁N₂D **3** iḍā cett.] om. U₂
vartate cett.] pravartate U₂ daksinābhāge cett.] daksine bhāge U₁ vartate cett.] pravarttate U₂
4 madhyamārge cett.] madhyarge D ‘tisūkṣmā β] atisūkṣmā α padminī cett.] padmanī LPN₁N₂
tantusamākārā cett.] tantusamākāra° P °prabhā cett.] °prabhah U₁ bhuktimuktidā PU₂] bhuk-
timuktido° α bhuktimuktipradā EL **4-5** śīvarūpiṇī suṣumṇā nādī pravarttate U₂] om. cett. **5** ’syām
em.] ’syā E asyā PLU₂ om. α jñānotpattau β] tpanne α satyām PLU₂] satyam E sati α*

Sources: **1** cf. YSV (PT p. 831): jñānayogam pravakṣyāmi tajjñānānī śivatāmī vrajet | paṭhanāt smaraṇād
vyānān manḍanāt brahmaśādhakah | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | tritīrtham
yatā nādī ca tripunyām paramēsvari | ...eso 'syā visvārūpasya rājayogo mato budhaiḥ | viśeṣam kathay-
iṣyāmi śruṇ caikamanāḥ sati | cf. YSV (PT p. 831-832): mūlakande sthale caikā nādī tejasvatī parā
(tejasvitāparā YK 1.246) | **2-3** cf. YSV (PT p. 832): gudorddhe (gudordhve YK 1.247) sā tribhāgābhūdiḍā
(tridhā bhūyādīdāvāme YK 1.247) nāma śāśiprabhā | śaktirūpā mahānādī dhyānāt sarvārthatādayinī |
dakṣiṇe 'pi kulākhyeti (piṅgalākhyeti YK 1.248) pumrūpā sūryavigrāha | **4-5** cf. YSV (PT p. 832):
madhyabhbāge suṣumṇākhyā brahmaviśnuśīvātmikā | śuddhacittena sā vijñā vidyutkoṭisamaprabhā |
bhuktimuktipradā dhyānād anīmādiguṇapradā |

Testimonia: **1** ≈Yogaśaṅgraha (IGNCA 30020 folio 1r. ll. 2-3): atha rājayogasya bhedau kathyete
|| ≈Yogaśaṅgraha (IGNCA 30020 folio 1r. l. 3): siddhakunḍaliyogaḥ mantrayogaś ceti | **2** ≈Yogaśaṅgraha (IGNCA 30020 folio 1r. ll. 3-4): mūlakandasthāne ekā tejomayā mahānādī vartate | **2-3** ≈Yogaśaṅgraha (IGNCA 30020 folio 1r. l. 4): iyam idāpiṅgalasuṣumṇā bhedā tridhā | vāmabhāge
camdrarūpā iḍā | daksinābhāge sūryarūpā piṅgalā | **4-5** ≈Yogaśaṅgraha (IGNCA 30020 folio 1r. ll.
5-6): madhyamārge atisūkṣmā visataṁtusamākārā koṭividyutprabhā bhuktimuktipradā suṣumṇā nādī¹
vartate | yasyāḥ jñāne purusaḥ sarvajño bhavati | **4-5** cf. SSP 2.26 (Ed. p. 38): mūlakandād daṇḍalagnām
brahmanādīm śvetavarṇām brahmaṇdhraparyantam gaṭām saṃsmaret | tanmadhye kamalatantunib-
hām vidyutkoṭiprabhām ürdhvagāmīnīm tām mūrtīm manasā lakṣayet | sarvasiddhipradā bhavati |

Philological Commentary: **1** idānīm ...kathyante: The introductory sentence is omitted in U₁.
4-0.0 śīvarūpiṇī ...pravarttate: Sentences unlikely to be authorial, but enriching, are included within
the edition and marked in another colour.

[III. Siddhakunḍalinīyoga and Mantrayoga]

Now, varieties of Rājayoga are described. Which are these? One is Siddhakunḍalinīyoga [and one⁸] is Mantrayoga. These two Rājayugas are described [in the following]. At the location of the root-bulb⁹ exists one major vessel in the form of energy. This single vessel reaches these openings, which are *idā*, *piṅgalā* and *suṣumnā*. On the left side is the *idā*-channel, resembling the moon. On the right side exists the *piṅgalā*-channel, resembling the sun. Within the middle path is a lotus pond being very subtle. [It is] made from a web of light [and it] shines like a thousand bolts of lightning. She emerges as the central channel assuming the form of benevolence (*śiva*), [and] is the bestower of enjoyment and liberation. While abiding in (*satyāṁ*) her, (*asyāṁ*) knowledge arises. The person becomes all-knowing.

⁸The use of the term *siddhakunḍalinīyoga* instead of *siddhayoga* as listed initially is surprising. Furthermore, this type of Yoga, listed as the second-last item in the initial Yoga taxonomy, is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. This raises further questions as the term *kunḍalinī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between "Siddhakunḍalinīyoga" and "Mantrayoga" appears mysterious since only the relatively late witness U₂ provides some description of a specific type of Mantrayoga. The additional passages of witness U₂, highlighted in blue, instructs the "recitation of the non-recited" (*ajapājapa*) of the *haṁsaḥ* mantra, also called "non-recitation" (*ajapā*) Gāyatrī, during meditation for almost each (seven out of nine) *cakras*. All witnesses except L (L omits the term *mantrayoga*) preserve this reading, and the sentence that follows the term supports the reading of *mantrayoga* by the usage of dual forms. The *Yogatattvabindu* closely follows the structure and content of the *Yogasvarodaya*, as quoted with reference in *Prāṇatoṣṇī* and *Yogakarṇikā*. However, the Yoga introduced in *Yogasvarodaya* at this point is *jñānayoga* and neither *siddhakunḍalinīyoga* nor *mantrayoga* are mentioned. Since all manuscripts preserve the strange reading, but only the context of U₂ the terminology makes sense, it must be assumed that the additional passages of U₂ might have been original. The seemingly "additional" material could be "original" material and was lost in the early transmission of the text. A related text, the *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of Yoga: "The *kunḍalī* Śakti abides in the *haṁsaḥ* [and] supports the [individual] Self" (*bibharti kunḍalī śaktir ātmānaṁ haṁsaṁ āśritā* |), see BÜHNEMANN, 2011: pp. 218, 228.

⁹The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. For more details, see 59. Rāmacandra's concept of the *kanda* is identical to the one found in *Vivekamārtanāda* 16 (*ūrdhvam̄ medhṛād adho nābhēḥ kandayonih khagāndavat | tatra nādyah samutpannāḥ sahasrāṇi dviṣaptiḥ ||*) "Above the penis and below the navel is the home of the *kanda*, which is [formed] like the egg of a bird. There, the 72000 channels originate."

[IV. First Cakra]

- 1 इदार्नि सुषुम्णायां ज्ञानोत्पत्तावृपायाः कथ्यन्ते । आदौ चतुर्दलं मूलचक्रं वर्तते । प्रथमं आधारचक्रं ।
 2 गुदा स्थानं ॥ रक्तंवर्णं ॥ गणेशं दैवतं ॥ सिद्धिबुद्धिशक्तिं मुषको वाहनं ॥ कूर्मऋषिः ॥ आकुञ्चनंसुद्रा ॥
 3 अपानवायुः ॥ ऊर्मी कला ॥ ओजस्त्विनी धारणा ॥ चतुर्दलेषु रजःसत्त्वतमोमनांसि ॥ वं शं षं सं ॥ मध्य-
 4 त्रिकोणे त्रिशिखा ॥ तन्मध्ये त्रिकोणाकारं कामपिठं वर्तते । तत्पीठमध्ये उग्रशिखाकारैका मुर्तिर्वर्तते ।
 5 तस्या मूर्तेव्यानकरणात्साक्षकाव्यनाटकादिसकलवाङ्ग्यं विनाम्यासेन पुरुषस्य मनोमध्ये स्फुरति । अस्य
 6 बहिरानन्दा ॥ योगानन्दा ॥ वीरानन्दा ॥ उपरमानन्दा ॥ ६०० ॥ घटि ९ पलानि ४० ॥

1 suṣumṇāyāṁ E] suṣumṇāyā PU₂ suṣumṇāyā° U₁ suṣumṇāyāḥ DN₁N₂ suṣumṇā° L jñānotpattāv upāyāḥ E] jñānotpattau upāyāḥ DLPU₁ jñānotpattau upāyā U₂ jñānotpanno 'pāyāḥ N₁ jñānotpanno upāyāḥ N₂ kathyante cett.] kathyate L caturdalaṁ mūlacakram DN₁U₂] caturdalaṁ mūlam cakram EPU₁ caturdalaṁmūlacakram L prathamacaturdalaṁmūlacakram N₂ vartate cett.] pravartate U₂ prathamam̄ ādhāracakram PLU₂] prathamādādhāracakram vartate | E 2 raktam̄ em.] rakta° β gaṇeśam̄ daivataṁ em.] gaṇeśadaivataṁ ELU₂ gaṇeśān̄ daivataṁ P °śaktim̄ muṣako vāhanam̄ em.] °śaktimuṣakavāhanam E °śaktir mukhako vāhanam P °śaktimuṣako vāhanam̄ L °śaktiḥ muṣako vāhanam̄ U₂ kūrma em.] kurma U₂ ākuñcanaṁ em.] ākuñcana° PLU₂ ākuñcma° E 3 °vāyuḥ EL] °vāyuḥ P °vāyu U₂ ūrmī em.] ūrmī U₂ 4 triśikhā PL] triśikhāt E trirehkā U₂ tanmadhye cett.] tanmadhya LN₁ gniśikhākāraikā E agniśikhākāra ekā O₂ magniśikhākāra ekā P jñiśikhākarāpakā L vartate cett.] asmi U₂ 5 tasyā cett.] tasyā EN₁D mūrtir cett.] mūrtir EL mūrtair U₁ om. U₂ °nāṭakādi° cett.] °nāṭakādi || L °sakala° cett.] om. L °saka° N₂ °vāñmayam̄ EPLU₂] °vāñmayam̄ α sphurati cett.] sphuram̄ti L 6 bahir ānandā em.] bahir mānandā U₂ vīrānandā em.] vīrānandā U₂

Sources: 1–6 cf. YSV (PT p. 832): suṣumṇāntah samāśritya navacakram yathā śrenu | mūlādhāram catuspatraṇ gudorddde (gudordhve YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇamāṇḍalam (trikoṇamāṇḍalam YK 1.251) param | tatra vahniśikhākāra mūrttiḥ sarvatra siddhidā | asyā dhyānam manomadhye vinā pīṭhena (pāṭhena YK 1.252) vāñmayam | sarvaśāstrāṇi saṅkarṣam (saṅkarṣa YK 1.252) sadā sphurati yogavit |

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 6): atas taj jñānotpattāv upāyā ucyamte | 1–6 cf. SSP 2.1 (Ed. p. 29): piṇde navacakrāṇi | ādhāre brahmacakram tridhāvartam bhaga-māṇḍalākāram | tatra mūlakandaḥ | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradāṇam bhavati | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): gudamūlacakram caturdalaṁ | 4 ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tanmadhye trikoṇākāram kāmapiṭham | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tatpīṭhamadhye agniśikhākāra gaṇeśamūrttiḥ varttate | 5 ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 8–9): tasyā mūrtter dhyānakaraṇāt sakalakāvyanāṭakādis-akalavāñmayam̄ vinābhīyāsenā puruṣasya manomadhye sphurati |

Philological Commentary: 1–4 prathamam̄ ...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 color to indicate their supplementary status.

[IV. First Cakra]

Now, the means for the genesis of knowledge in the central channel is described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. 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. Ěrmi is the digit. Ojasvinī is the concentration. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties, [as well as] *vam* *śam* *śam* and *śam*. A trident is situated in the middle of the triangle. In the middle is a trident, and *kāmapīṭha*¹⁰ 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 person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest¹¹. A hundredfold recitation of the non-recited 600; 9 *ghatis* [and] 40 *palās*.¹²

¹⁰This 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 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 Śāringadharapadhati, Śivayogapradipikā and Siddhasiddhāntapaddhati place Kāmarūpa at the *brahmacakra*.

¹¹Early 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 *hathayoga*. 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 Blisses 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 *Amarauḍhaprabodha*, one of the earliest texts in the *hathayoga* corpus, and other later texts that quote the *Amṛtasiddhi*, modified or removed concepts unique to Buddhism, including technical terms from Vajrayāna sexual yoga (BIRCH, 2019: 21). The *Amanaska*, the earliest text on Rājayoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinmātrānanda* throughout the text (BIRCH, 2013: *et passim*).

¹²Instructions for the duration of the practice of meditation are in most of the additions of U₂ ...

[V. Second Cakra]

- 1 इदानीं द्वितीयं स्वाधिष्ठानचक्रं षट्दलं उड्हीयाणपीठसंज्ञकं भवति । लिङ्गं स्थानं ॥ पीतं वर्णं ॥ पीता
 2 प्रभा ॥ रजो गुणः ॥ ब्रह्मा देवता ॥ वैखरी वाक् ॥ सावित्री शक्तिः ॥ हंसो वाहनं ॥ वहणो क्रुषिः ॥
 3 कामाश्रिप्रभा ॥ स्थूलो देहः ॥ जाग्रदवस्था ॥ क्रहृ वेदः ॥ आचार्यः लिङ्गं ॥ ब्रह्मसलोकता मोक्षः ॥
 4 शुद्धभुमिका तत्त्वं ॥ गंधो विषयः ॥ अपानः वायुः ॥ अंतर्मातृका ॥ वं भं यं रं लं ॥ बहिर्मात्रा ॥
 5 कामा ॥ कामाख्या ॥ तेजस्विनी ॥ चेष्टिका ॥ अलसा ॥ मिथुना ॥ अजपाजपः सहस्रः ॥ ६००० ॥ घ ।
 6 १६ प । ४० ॥ तन्मध्ये ऽतिरक्तवर्णं तेजो वर्तते । तस्य ध्याना त्साधको ऽतिसुन्दरो भवति । युवतीनां
 7 अतिवल्लभो भवति । प्रतिदिनमायुवर्धते ॥

1 idānīप cett.] idānī N₂ dvitīyam cett.] dvitīye U₂ svādhīṣṭhānacakram U₁] svādhīṣṭhānacakram
 DELPN₁ U₂ svādhinacakram N₂ ṣaṭdalaṁ cett.] ṣaḍdalaṁ E ṣaḍdalaṁ N₂ ud̄diyānapīṭha° U₂]
 upāyanapīṭha° E ud̄diyān pīṭhaṁ L udyānapīṭha° N₁N₂ udyānāpīṭha° D uḍāganapīṭha° U₁ liṅgam em.]
 liṅga° U₂ pīṭam em.] pīṭa° U₂ pīṭa em.] pīṭa° U₂ **2** guṇaḥ em.] guṇa U₂ vāk em.] vāca U₂
 hamso em.] hamṣa° U₂ vahano em.] vahana U₂ **3** kāmāgnī em.] kāmāgni° U₂ sthūlo dehāḥ
 em.] sthūladehā U₂ ḍg vedāḥ em.] ḍg veda U₂ ācāryaḥ em.] ācārya° U₂ **4** śuddhabhumikā em.]
 śuddhabhumikā U₂ apānaḥ em.] apāna° U₂ **5** tejasvinī em.] tejasī U₂ sahasraḥ em.] sahasra U₂
6 ’tiraktavarṇam PU₂] atiraktavarṇam cett. atiraktavarṇa° U₁N₂ sādhako EPLU₂] sādhakaḥ cett.
 ’tisundaro β] atisundaro α **6-7** yuvatīnāṁ ativallabhaḥ bhavati N₂] om. cett. **7** pratidinam β]
 dināṁ dināṁ prati N₁U₁ dinadinaṁ prati N₂ dināṁ prati D

Sources: **1-7** cf. YSV (PT p. 832): liṅgamüle tu pīṭhābhām (raktābhām YK 1.253) svādhīṣṭhānan
 tu ṣaḍdalam | tanmadhye bālaśūryābhām mahajyotiḥ susiddhidam | dhyānāc ca varddhate āyuḥ kan-
 darpasamatāṁ vrajet |

Testimonia: **1** cf. SSP 2.2 (Ed. p. 28): dvitīyam svādhīṣṭhānacakram | tanmadhye paścimābhīmukham
 liṅgam pravālāñkurasadṛśam dhyāyet | tatraivoḍyānapīṭhaṁ jagadākarṣaṇam bhavati | **1-7** ≈Yogasam-
 graha (IGNCA 30020 folio 1r. ll. 9-11): liṅgo dvitīyam ṣaṭdalaṁ svādhīṣṭhānasamjñakam kamalaṁ
 udyānapīṭhasamjñakam varata | tatra atiraktam yahbhā samjñakam tejal | tasyā nāt sādhakaḥ atisum-
 darāṅgasan yuvatīnāṁ ativallabhaḥ san pratidinam āyuṣābhīvṛddhimān bhavati | cha |

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

[V. Second Cakra]

Now, the second, the six-petalled Svādhiṣṭānacakra known as the seat of *Uddīyāṇa*¹³ [is described]. The gender (*linga*) is the location. The color is yellow. The shine is yellow. *Rajas* is the quality. Brahmā is the deity. Vaikhārī 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 (*linga*) is the spiritual guide. Liberation is residing in the same world as the Brahman. The pure level (*śuddhabhūmikā*) is the principle. The sphere is the smell. Apāna is the vitalwind. The internal matrix [is]: *vam bhaṁ māṁ yan̄ ram̄ lam̄*. 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 an extremely red glow. The adept becomes very handsome through meditation on it. He becomes one whom young women desire. 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 Jayatarāma 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 \approx 40 minutes. In the additions of U₂, 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). Ignoring this discrepancy, the scribe of U₂ 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 system mentioned above, 9 *ghaṭis* and 40 *palas* would equal 232 minutes. Possibly “*ajapājapaśat* || 600 || *ghaṭi* 9 *palāni* 40 ||” must then be understood cumulatively, which would equal 272 minutes for the duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states that “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*.” (*ṣaṇṇimeśo bhavat prāṇah ṣaḍbhīḥ prāṇaiḥ palām smṛtam | palaiḥ ṣaṣṭibhir eva syād ghaṭikākālaśammitā* || 208 ||).

¹³The term *uddīyāṇa* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yognī-Tantra, see WHITE, 1996: 260. According to URBAN (2010) and DYCZKOWSKI (1988), ...

[VI. Third Cakra]

- 1 तृतीयं नाभिस्थाने दशदलं पद्मं वर्तते । कपिलं वर्णं ॥ विष्णुदेवता ॥ लक्ष्मी शक्तिः ॥ वायुरूषिः ॥
 2 समानो वायुः ॥ गरुडो वाहनं ॥ सूक्ष्मलिङ्गं देवता ॥ स्वमावस्था ॥ मध्यमा वाक् ॥ यजुर्वेदः ॥ दक्षिणो
 3 ऽग्निः ॥ समीपता मोक्षः ॥ गुरुलिङ्गो विष्णुः ॥ आपस्तन्त्रं ॥ रजो विषयः ॥ दशदलानि ॥ दशमात्राः ॥
 4 अन्तर्मात्रा ॥ ढं टं णं तं थं दं धं नं षं फं ॥ बहिर्मात्राः ॥ शांतिः ॥ क्षमा ॥ मेधा ॥ तनया ॥ मेधाविनी ॥
 5 पुष्करा ॥ हंसगमना ॥ लक्ष्या ॥ तन्मया ॥ अमृता ॥ अजपाजपः सहसः ॥ ६००० ॥ घ । १६ प । ४० ॥
 6 तन्मध्ये पञ्चकोणं चक्रं वर्तते । तन्मध्ये एका मूर्तिर्वर्तते । तस्यास्तेजो जिह्वा कथयितुं न शक्यते । तस्याः
 7 मूर्त्यर्थानकरणात्पुरुषस्य शरीरं स्थिरं भवति ॥

1 ṭṛṭiyam cett.] ṭṛṭiye E atha ṭṛṭiyam manipūracakram U₂ ṭṛṭiyacakram N₂ dasādalām cett.] dasādala^o
 L dasādalakam U₁ om. U₂ padmam EPU₁] °padme L padma DN₁N₂ om. U₂ vartate cett.] om. U₂
 kapilam em.] kapila^o U₂ viṣṇur em.] viṣṇu U₂ vāyur em.] vayu^o U₂ **2** samāno em.] samāna^o U₂
 garuḍo em.] garuḍa^o U₂ sūkṣmaliṅgam devatā em.] sūkṣmaliṅgadevatāha U₂ **2-3** dakṣiṇo 'gnih
 em.] dakṣināgnih U₂ **3** samīpatā em.] samīpatā U₂ guruliṅga^o em.] guruliṅga^o U₂ **5** haṁsagamanā
 em.] ahamsagamanā U₂ sahasraḥ em.] sahasra U₂ **6** tanmadhye cett.] om. L ekā cett.] om. L
 mūrti cett.] om. L vartate cett.] asmi U₂ tasyā^o βU₁] tasyā DN₁N₂ kathayitum cett.] kathyitum
 L kathatum U₁ vaktum U₂ tasyāḥ αEU₂] tasyā PL **7** mūrtir cett.] mūrtir L om. U₂ °karaṇāt
 cett.] karaṇāt || L °karaṇāt E puruṣasya cett.] om. P śārīraṁ cett.] om. P sthirāṁ cett.] om. P
 bhavati cett.] bhavati vā U₁ om. P

Sources: **7-15.7** cf. YSv (PT p. 832): ṭṛṭiyam nābhideśe tu digdalam paramādbhutam | mahāmeghaprabham
 tam hat tu koṭividyutsamanvitam | kalpāntāgnisamam (kalpānto 'gni^o YK 1.255) jyotis tanmadhye
 samṣṭhitam svayam | tasya (asya YK 1.256) dhyānāc cirāyuh syād arogo (arogi YK 1.256) jagatām varah
 (jagatāmvaraḥ YK 1.256) | sarvapāpavīnirmukto jagatkṣobhakaro (jaganmokṣakaro YK 1.256) mahān |

Testimonia: **1-7** cf. SSP 2.3 (Ed. p. 30): ṭṛṭiyam nābhīcakram pañcāvartam sarpavat kundalākāram |
 tanmadhye kundalinī śaktim bālārkakotisannibhām dhyāyet | sā madhyā śaktih sarvasiddhidā bhavati |
 [Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 11: nābhīstnāne daśadalām cakram | **6** ≈*Yogasamgraha*
 (IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 1): tanmadhye pañcakonam pīṭhe lakṣmīnāparvati samījnākam
 guṇā sahitā śīva samījnākā rāmaṇam rūpā ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll.1-2): yasyā tejo
 jihvayā kathitum na śakyate tasā dhyānakaraṇāt sādhakasya śārīram sthirām bhavati |cha|

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

[VI. Third Cakra]

The third, a ten-petalled lotus, exists at the location of the navel. The color 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 deity¹⁴. Sleep is the state. Madhyamāvāg is the speech. Yajur[veda] is the Veda. The southern fire is the fire. Samīpatā is the liberation. Viṣṇu is the *gurulinga*¹⁵. Water is the principle. Rajoviṣaya is the sphere. There are ten petals [and] ten matrices. [The] inner matrix: *daṁ ṭaṁ naṁ taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ*. The external matrix: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Hamsagamanā, Laksyā, Tanmayā and Amṛtā. A thousandfold recitation of the non-recited; 6000; 16 *ghatis* [and] 40 *palās*.¹⁶ In its middle exists a *cakra* with five angles. In the middle of it 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.

Uddiyāna is probably situated in the Swat valley in modern Pakistan. Throughout the text corpus of Hathayoga, 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.

¹⁴A second deity seems redundant here.

¹⁵For the phallus of Śiva, considered as one's teacher or guide, cf. *Śivapurāṇa* 1.18.31.

¹⁶The additions of U₂ for each *cakra* are discussed on p. ??.

[VII. Fourth Cakra]

- 1 चतुर्थं हृदयमध्ये द्वादशदलं कमलं वर्तते । अनाहतचक्रं हृदयस्थानं ॥ श्वेतं वर्णं ॥ तमो गुणः ॥ रुद्रो
 2 देवता ॥ उमा शक्तिः ॥ हिरण्यगर्भं ऋषिः ॥ नन्दि वाहनं ॥ प्राणो वायुः ॥ ज्योतिस्कलाकारणं देहम् ॥
 3 सुषुप्तिरस्था ॥ पश्यन्ती वाचा ॥ सामवेदः ॥ गार्हपत्यो ऽग्निः ॥ शिवो लिङ्गं ॥ प्राप्तिः भूमिका ॥ सरूपता
 4 मुक्तिः ॥ द्वादशादलानि ॥ द्वादशमात्रा ॥ कंखं गं घं णं चं छं जं झं यं तं थं ॥ बहिर्मत्रा ॥ 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 इष्टदलयोमुखं कमलं वर्तते । मनश्चक्रं ॥ मनो देवता ॥ बहिशक्तिः ॥ आत्मा ऋषिः ॥ नाभिमध्ये
 8 स्थितं पद्मं नालं तस्य दशाङ्गुलं । कोमलं तस्य तचालं निर्मलं चाप्ययोमुखं । कदलीपुष्पसंकाशं तन-
 9 मध्ये च प्रतिष्ठितं । मन आनत्यसंकल्पम् । विकल्पात्मकमेव च । पूर्वदले श्वेतवर्णं यदा विश्रमते मनः ॥
 10 धर्मकीर्तिविद्यादिसद्गुर्भवति । अश्विकोणे आरक्तवर्णं निद्रालस्यमायामन्दमतिर्भवति । दक्षिणे कृष्णवर्णंति
 11 तदा क्रोधोत्पत्तिर्भवति । नैरूत्ये नीलवर्णं ममतामतिर्भवति । पश्चिमे कपिलवर्णं क्रीडाहासोत्सवोत्साहमतिर-
 12 भवति । वायन्ये श्यामवर्णं चिन्तोद्वेगमतिर्भवति । उत्तरे पीतवर्णं भोगशृङ्गरमहोदयमतिर्भवति । ईशाने
 13 गौरवर्णं ज्ञानसंधानमतिर्भवति ।

1 caturtham cett.] caturthacakrakalam N₂ kamalam cett.] om. N₂ vartate cett.] asti U₂ bhavati N₂ śvetam em.] śveta^a U₂ **2 prāṇo** em.] prāṇa^a U₂ jyotiskalākāraṇam deham em.] jyotiḥ kalākāraṇam dehe U₂ **3 paśyanti** em.] paśyamti U₂ gāṛhapatyo 'gnīḥ em.] gārhasatyato gnīḥ U₂ śivo em.] śiva^a U₂ **4 prāptih** em.] prāpti^a U₂ **5 śāntih** em.] śānti U₂ mātarā em.] mātara U₂ **6 ajapājapaḥ** em.] ajapājapa^a U₂ sahasraḥ em.] "sahasra U₂ **7 gocaram** cett.] gocaratām U₂ bhavati cett.] yāti U₂ **8 ṣṭadalam** EU₂] ṣṭadalam P ṣṭadalam L aşṭadalam α adhomukhaṁ kamalam cett.] adhomukhakalam L mukhaṁ kamalam P vartate cett.] asti U₂ bahiśaktih conj.] bahiśaktih U₂ ātmā em.] ātma^a U₂ **9 daśāngulaṁ** em.] daśāngulaṁ U₂ **10 ānati** conj.] unnaty U₂ asamkalpam em.] asamkalpa U₂ **11 sveta** em.] sveta^a U₂ viśramate em.] viśramate U₂ **12 nīdra** em.] nīdrā alasya^a U₂ **13 nairṛtye** em.] nairṛtye U₂ **14 śyāma** em.] śyāma U₂ **15 jñānasamdhāna** em.] jñānasamdhāne U₂

Sources: 1-7 cf. YSV (PT p. 832): anāhatam aṣṭāpiṭham (*mahāpiṭham* YK 1.257) caturthakalam
 hṛdi | sūryapatram mahājyotiḥ mahāsūkṣman tu cākṣusam | sūryapatram dvādaśadalam (sentence *om.* in YK) | tanmadhye 'ṣṭadalam padmam urddhavaktram mahāprabhām |

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 2): hṛdayamadhye dvadaśadalam cf. SSP 2.4 (Ed. p. 30): caturtham hṛdayacakram aṣṭadala kalam adhomukhaṁ tanmadhye karṇikāyāṁ liṅgākāraṇam jyotirūpāṁ dhyāyēt | saiva hampsakalā sarvendriyavaśyā bhavati | 6 ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 2): tejomayatvāt | dr̄ṣṭigocaram na bhavaty etādṛśam vartate 7 ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 3): tanmadhye 'ṣṭadalam adhomukhaṁ kamalam ||

Philological Commentary: 7 bahiśaktih: The conjecture is based on the usage in *Kriyakramadyotikavyākhā* (Ed. p. 96). It can also be found in *Sakalāgamasārasaṅgraha* quoted with reference *siddhāntaśekhare* (Ed. p. 80). Both texts use the term in the context of cakras, channels, breath-retention and visualization.

[VII. 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. Hiranyagarbha is the Ṛsi. Nandi is the mount. Prāṇa is the vitalwind. The instrument of the digit of light 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: *kam kham gam gham ṣam ḷam cam jam jham yam tam* [and] *tham*. The external matrix: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanya, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. 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 an eight-petalled lotus facing downwards.

The mind resides in the *cakra*. Manas is the deity. Bahi is the power.¹⁷ The Ṛsi is the self. In the middle of the navel exists a lotus. Its stalk measures ten *angulas*. 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 southeast, [which is] reddish, a weak mind arises due to sleep, laziness, and illusion. While in the right south, [being] black, anger is generated. While in the southwest, [being] blue in color, a mind of pride arises. While in the West, [being] brown, 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, a delighted mind with erotic and enjoyment arises. While in the northeast [being] whitish, a mind of unity through knowledge arises.

¹⁷The term *bahiśaktih* designates the visualization of the external energy infused by inhalation that permeates the body. *Sakalāgamasārasaṅgraha* quoted with reference *siddhāntaśekhara* (Ed. p. 80):

*caraṇāṅguṣṭhayoryugmāt sañcintya suśirāntanau |
suśirāntabahiśaktim vyāpiṇīm cintayet tataḥ ||*

- 1 तन्मध्ये प्राणवायोः स्थानमष्टदलकमलमध्ये लिंगाकारा कर्णिका कथ्यते । तस्या: कलिकेति संज्ञा । तत्क-
 2 लिकामध्ये पद्मरागरत्नसमानवर्णाङ्गुष्ठप्रमाणैका पुत्तलिका वर्तते । तस्या जीवेति संज्ञा । तस्या बलं अथ च
 3 स्वरूपं कोटिजिह्वाभिकुं न शक्यते । अस्या मूर्त्यानिकारणात्स्वर्गपातालाकशमनुष्यगन्धर्वकिन्नरगुह्यक-
 4 विद्याधरलोकसंबन्धिन्यः स्त्रीयः साधकस्य पुरुषस्य वश्या भवन्ति । इत्यत्र किं कथ्यते ॥

[VIII. Fifth Cakra]

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

1 °vāyoḥ cett.] °vāyo U₁U₂ karṇikā cett.] karṇi U₂ kaliketi cett.] kalikeli L karṇiketi E samjñā cett.] om. L **1-2** tatkalikāmadhye cett.] tataḥ N₂ om. L **2** °rāgaratnasamā-na-varṇāṅguṣṭhapramāṇaikaṁ em.] °rāgasamāna-varṇāṅguṣṭhapramāṇaikaṁ E °ratnasamāna-varṇāṅguṣṭhapramāṇa ekā L °rāgaratna-samāna-varṇāṅguṣṭhapramāṇa || amguṣṭhapramāṇa || ekā PN₁ °rāgaratna-samāna-varṇa amguṣṭhapramāṇa ekā N₂ °rāgaratna-samāna-varṇa amguṣṭhapramāṇa || DU₁ tasyā EP] tasyāḥ α tasya LU₂ jīveti samjñā U₂] jīveti samjñāḥ N₁ jīveti samjñāḥ || N₂ jīveti samjñā || D jīvasamjñā || β om. L tasyā EN₂P] tasyāḥ DN₁U₁ tasya U₂ **2-3** balaṁ atha ca svarūpaṁ cett.] balamadhyasvarūpaṁ E bala sappa svarūpaṁ L balaṁ atha svarūpaṁ P balaṁ tasya atha svarūpaṁ U₂ **3** kotijihvābhīr cett.] kotijihvābhī L na cett.] naiva EP asyā cett.] asyāḥ N₁DU₁ tasyāḥ U₂ mūrter cett.] mūrtir LN₂ dhyānakāraṇāt cett.] dhyānam karaṇāt || U₂ dhyānāt L °pātālākāśa° β] °pātāla ākāśa° α **4** °sambandhinyaḥ cett.] samdadhinya U₂ striyāḥ sādhakasya puruṣasya α] striyo'pi EPL striyo pi U₂ vaśyā bhavanti cett.] vaśyo bhavati N₂ kiṁ α] om. β kathyate cett.] kathyate vā U₁ **5** idānīm α] om. β kamalam sōdaśadalāṁ kanṭhasthāne N₁DU₁] kamalaśodaśadalāṁ kanṭhasthāne N₂ kanṭhasthāne sōdaśadalāṁ kamalam EPL viśuddha-cakram kanṭhasthāne U₂ dhūmrāmaṇa varṇaṁ em.] dhūmravarṇe U₂ **6** virāṭ em.] virāṭha U₂ udāno em.] udānaḥ U₂ mahākāraṇāḥ dehaḥ em.] mahākāraṇadeha U₂ **6-7** tūrya āvasthā em.] tūryāvasthā U₂

Sources: **1** cf. YSV (PT p. 832): prāṇavāyoḥ sthalāñcasya liṅgākāraṇa tu karṇikā | kālikākhyā karṇikeyam asyā madhye tu kuṇḍalī | **1-4** cf. YSV (PT p. 832): padmavatyāḥ (padmāvatyāḥ YK 1.259) prabhāṅguṣṭhapramāṇā (°prāmāṇā° YK 1.259) ratnasannibhā | tasyā saṅgi (tasyā saṅgi YK 1.260) jīva iti ananto balarūpataḥ | asya dhyānām (dhyānād YK 1.260) jagadvāśyam khecarisarvago bhavet | bhavanti vaśyā devādyāś cintākārtturaṇa (cittā YK 1.260) cānyathā | iṣṭāniṣṭo (iṣṭāniṣṭa YK 1.261) bhaved vaśyāḥ (vaśyam YK 1.261) satyam satyam na samśayah | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ | cf. YSV (PT p. 832) = YK 1.262: kalāpatraṇa pañcamana tu viśuddhaṁ kanṭha-deśataḥ |

Testimonia: **1** = *Yogasaṁgraha* (IGNCA 30020 folio 2v. ll. 3-4): ta ca prāṇavāyoḥ sthānam | aşadalaka-malamadhye liṅgākārā karṇikā = *Yogasaṁgraha* (IGNCA 30020 folio 2v. ll. 4): kaliketi samjñikāsti tanmadhye padmarāgaratna-samāna-varṇāṅguṣṭhapramāṇā ekā puttaliḥ **2** ≈*Yogasaṁgraha* (IGNCA 30020 folio 2v. ll. 5): jīveti samjñikāsti | tasyāḥ balaṁ svarūpaṁ ca kotijihvābhīr vaktum na śakyam || **3** ≈*Yogasaṁgraha* (IGNCA 30020 folio 2v. ll. 5-6): asyā mūrter dhyāna-karaṇāt sādhakasya svargapātāla ākāśagamdhārvakīmṇaraguhyakavidyādharastrīyo vaśā bhavati | **4** ≈*Yogasaṁgraha* (IGNCA 30020 folio 2v. ll. 6-7): pṛthvī loke manusyādi striyām kākāthā cha | **5** ≈*Yogasaṁgraha* (IGNCA 30020 folio 2v. ll. 7): kanṭhasthāne pañcamāna sōdaśadalāṁ viśudhha-samjñākam cakram varttate ||

It is said that in its middle is the place of the *prāṇa*-vital wind [and] in the middle [of] the eight-petalled lotus is a pericarp (*karnikā*) in the form of a *linga*. The technical designation of her is bud (*kalikā*).¹⁸ In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)¹⁹ being similar to a ruby-gem in color. Her technical designation is embodied soul (*jīva*).²⁰ Not even with a thousand tongues is it 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, Vidyādharaś, and [their] females, in the heavenly world, underworld, and open space are obedient to the will of the practicing person.”

[VIII. Fifth Cakra]

Now, the fifth sixteen-petalled lotus exists at the throat’s location. The color is grey. The embodied soul (*jīva*) is the deity. Ignorance is the power. Virāṭ 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.

¹⁸A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakāṇḍa*) of the *Prāṇatoṣini*, 1898: 54. In a quotation attributed to a text called *Śāktānanda*, the *jīva* is described as having the shape of a bud of light (*pradipakalikārō jīvo*) and always resides in the heart:

ādau sañjāyate bijam brahmāṇḍam sahasāṅkuraḥ | tasya madhye sumeruś ca
kaṇkāladaṇḍarūpadhṛk | carācarāṇāṁ sarveśāṁ devādīnāṁ viśesataḥ | ālayah savab-
hūlāṇāṁ meror abhyantare ḥpi ca | pradipakalikārō jīvo hr̄di sadā sthitāḥ |

¹⁹The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradāti-lakatantra* 22.126-128:

puttalikāyā hr̄dayāṁ sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarven-
driyāṇi vāñmānaścakṣuhśrotraghṛāneti sarvāṅgam sprśan prāṇā ihāyāntu sukham ciram
tiṣṭhan tu iti śirāḥ sprśan svāheti japet | mantranyāsam iti |

²⁰The 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 ḥtarātmā
sadā janāṇāṁ hr̄daye saṃṇivīṣṭāḥ |
tam svāc charirāt pravṛhen muñjād iweśikām dhairyena |
tam vidyāc chukram amṛtam tam vidyāc chukram amṛtam iti ||17||

Also cf. *Svetāśvatara Upaniṣad* 3.13.

- 1 परा वाचा ॥ अर्थवर्णो वेदः ॥ जङ्गमं लिङ्गं ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशदलानि ॥
 2 षोडशमात्रा: ॥ अन्तर्मात्रा ॥ अं आं ई ई उ ऊ ऊ ऊ ऊ ऊ ऊ ऊ ऊ ऊ ऊ ॥ बहिर्मात्रा ॥ विद्या ॥
 3 अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तामसी ॥ मैत्रा ॥
 4 कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः सहसः ॥ १००० ॥ घ । २ प । ४६ अक्षर
 5 ४० ॥ तन्मये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा नश्यन्ति ।
 6 एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

[IX. Sixth Cakra]

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

1 atharvaṇo एस् । atharvaṇa U₂ jaṅgamaṇ em.] jaṅgama° U₂ **2** antarmātrā em.] antarmātrār carāḥ U₂ **3** icchā em.] ichā U₂ sāktiḥ em.] sākti U₂ tāmasī em.] tamasi U₂ **4** puṣṭā em.] puṣṭā° U₂ ajapājapaḥ sahasraḥ em.] ajapājapasahasra U₂ **5** *samaprabhaḥ cett.] *samaprabhaḥ || U₂ *samaprabha LD °sūryasamāna E ekaḥ puruṣo cett.] ekapuruṣo D eka pumān U₂ puruṣasya cett.] pumsaḥ U₂ **dhyānakāraṇād** cett.] dhyānakaraṇāt N₁N₂ dhyānakaraṇāt | DU₁U₂ **6** *paryantam cett.] *paryamta N₂ om. L **puruṣo** cett.] sa puruṣo EP **jīvati** cett.] jīvati |cha| U₁ jīvati dāniṇiḥ E **7** ṣaṣṭhacakram् α] ṣaṣṭhaṁ bhrūmadhye EP ṣaṣṭhaḥ bhrūmadhye L ṣaṣṭha bhrūmadhye U₂ **ajñā** cett.] ajñā N₁N₂D **nāmakaṁ** U₁DN₁] nāmaka N₂ cakram् EPL cakram् raktavarṇam U₂ **vartate** cett.] om. U₂ agnir em.] agnir U₂ **himso** em.] himsa° U₂ **caitanyam** em.] caitanya° U₂ **7-8** jīnāno dehaḥ em.] jīnādehī U₂ **8** anupamā em.] anupama° U₂ **pramādaḥ** em.] pramāda° U₂ **ardhā** mātrā em.] ardhamātrā U₂ ākāśam em.] ākāśa U₂ **8-9** jīvo hamsaḥ em.] jīvahimsa U₂ **9** *līlā em.] **līlārambhaḥ** U₂ **sthitih** em.] sthiti U₂ **9-10** ajapājapaḥ sahasraḥ em.] ajapājapasahasra U₂

Sources: **5** cf. YSV (PT p. 832) = YK 1.262: asya madhye pumān ekaḥ koṭicandrasamaprabhaḥ | naśyantya sādhyarogā hi sahasrāyus ca cintanāt | **7** cf. YSV (PT p. 832): ajñākhyaṁ ṣaṣṭhakam (ṣaṭkaṇam YK 1.264) cakram bhruvor madhye dvipatrakam | agnijvālānibham jyotiḥ pumsaḥ strito (pūmsastrīto YK 1.264) vivarjitat | dhyānāc cāsya sarvasiddhirajarāmaratām vrajet |

Testimonia: **1-6** cf. SSP 2.5 (Ed. pp. 30-31): pañcamāṇa kanṭhacakram caturaṅgulam | tatra vāma iḍā candraṇādi | dakṣine piṅgalā sūryanādi | tanmadhye suṣumnāṇaṁ dhyāyet | saiva anāhatakalā anāhatasid-dhīdā bhavati | **5** ≈Yogaśamgraha (IGNCA 30020 folio 2v. ll. 7-8): tatra koṭicamdraprabha ekaḥ puruṣo sti = Yogaśamgraha (IGNCA 30020 folio 2v. l. 8): tasya puruṣasya dhyānakaraṇād asādhyarogā naśyamti || **6** ≈Yogaśamgraha (IGNCA 30020 folio 2v. l. 8): sahasravarṣaṇaṁ jīvati | Yogaśamgraha (IGNCA 30020 folio 2v. ll. 8-9): bhrūvor madhye dvidalaṁ ajñācakram ṣaṣṭhaṁ | cf. SSP 2.7 (Ed. p. 31): saptamaṇ bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetrām dipaśikhākram dhyāyet | tatra vāksiddhir bhavati |

Parā is the speech. Atharvana[veda] is the Veda. The movable is the characteristic (*linga*). Jīvaprāptā is the earth. The liberation is the union with the deity (*sāyujyatā*). [Associated with it are] sixteen petals [and] sixteen matrices. The internal matrix: am̄ ām̄ im̄ īm̄ ūm̄ ḥm̄ īm̄ l̄m̄ īm̄ em̄ aim̄ om̄ aum̄ am̄ am̄h̄. The external matrix: Vidyā, Avidyā, Icchā, Śakti, Jñānaśakti, Śatalā, Mahāvidyā, Mahāmayā, Buddhi, Tāmasī, Maitrā, Kumārī, Maitrāyanī, Rudrā, Puṣṭā, Simhānī. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palās*. 40 *akṣaras*²¹. In its middle exists a single person shining like a thousand moons. Because of the exercise of meditation on this person, all diseases which are [otherwise] not possible to be controlled vanish. The person lives up to 1001 years.

[IX. Sixth Cakra]

Now, a sixth *cakra* named Ājñā exists. Agni is the deity. The central channel (*suṣumṇā*) is the power. Himṣa is the Rṣi. Consciousness (*caitanya*) is the mount. Knowledge (*vijñāna*) is the body. Understanding is the stage. The incomparable (*anupama*) is the speech. Sāma[veda] is the Veda. Intoxication (*pramāda*) is the characteristic (*lingam̄*). 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: haṁ kṣam̄. The external matrix: Sthiti [and] Prabhā. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palās*, and 40 *akṣaras*.

²¹ According to BIRCH (2013) the time unit *akṣara* appears in Bhāskara's *Siddhāntaśiromani* (17cd – 18ab of the *Kālamānādhyāya* in the *Madhyamādhikāra*):

*gurvakṣaraiḥ khendumitair asus taiḥ | ṣaḍbhīḥ palam tair ghaṭikā khaṣaḍbhīḥ || syād vā
ghaṭiṣṭaṭir ahaḥ kharāmair 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 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 ten *akṣaras* given here would equal 16 seconds.

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

[X. Seventh Cakra]

- 3 इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्ये उमृतपूर्णं वर्तते । ललाटं मण्डलं ॥ चंद्रो देवता ॥ अमृता
4 शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनी कलासप्तदशी ॥ अमृतकल्पोलनदी महाकाशा ॥ अंबिका लं
5 बिका ॥ घटिका तालिका ॥ अजपागायत्री देहस्वरूपं ॥ काकमुखी ॥ नरनेत्रा ॥ गोशृंगा ॥ ललाटब्रह्म-
6 पठा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवदंगानि ॥ अजपागायत्री स्वरूपं ॥ अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥
7 तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा ॥ एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये उप्रकटचन्द्रकला अमृ-
8 तधारास्ववन्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद-
9 मृतधारा स्ववति ।

1 tac cakram bhruvor madhye dvidalakam̄ sthitam̄ α] dvidalam̄ EPL om. U₂ °gnijvālā° E] agnijvālā° cett. kāram akalam̄ em.] °kāram akalam̄ DN₁N₂ °kārakalam̄ β °kāram akala U₁ kiṃcid vastu cett.] kiṃcit vastu U₁ na strī na pumān cett.] na strī pumān EBL **2** °karaṇāt cett.] °karaṇāt | U₂ śārīram ajarāmaram̄ U₂] śārīram ajarāmaram̄ DEN₁N₂U₁ śārīram ajarāmaro BLP bhavati cett.] bhavati vā U₂ **3** cakram catuhṣaṣṭhidalam̄ tālumadhye α] tālumadhye catuhṣaṣṭhidalam̄ EPU₂ tāludēse madhye catuhṣaṣṭhidala LB °mr̄tapūrṇam̄ em.] amṛtāpūrṇam̄ cett. amṛtāpūrṇa N₂ lalāṭam̄ em.] lalāṭa° U₂ **4** mahākāśā em.] mahākāśa U₂ **6** °katarāśobhayuktaṁ cett.] °katarāśobhayuktaṁ N₂ °kaśobhāyuktam E °kataraprabhāmuktam U₂ atiśvetam̄ cett.] ||atiśvetam|| LBU₂ **7** raktavarṇam̄ cett.] raktavarṇa° N₂ **ghaṇṭikā°** cett.] ghāṇṭikā° E ghāṇṭikā° P ghaṇṭikā° L ekā cett.] ekā ekā LB bhūmīḥ cett.] bhūmīs U₁ bhūmi U₂ prakāṭa° cett.] pragaṭa U₁ °mdrakāṭam̄ U₂ **7-8** amṛtadhārās-ravantī cett.] °mr̄tādhārā sravam̄ti LB °mr̄tādhārā sravati PU₂ °mr̄tādhārā bhavati E **8** vartate α] om. β kalāyā cett.] kalāyāḥ N₁N₂U₁ karṇikāyā LB nāyātī cett.] na yāti LBU₂ **8-9** °dhyānakaraṇād cett.] °dhyānād EP **9** amṛtadhārā cett.] amṛtadhārāyāḥ sajivo E amṛtadhārā plāvanam̄ P amṛtadhārā plavananam̄ U₂ sravati LBU₁] sravam̄ti N₁N₂D bhavati EPU₂

Sources: **3-9** cf. YSV (PT pp. 832-833): catuhṣaṣṭhidalam̄ tālumadhye cakran tu madhyamam | piyūsapūrnam (piyūsapūrṇa° YK 1.266) kotindusannibham (°sannibha° YK 1.266) cāmṛtasthalī | tan-madhye ghaṇṭikāsamjnā karnikā raktasannibhā | saha cendukalā tatrāmṛtadhārām (tāndra° YK 1.267) sravaty asau | etad dhyātvāmṛtaih snātvā sadā yogat̄ pramucaye |

Testimonia: **1** ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 9): gnijvālākāram̄ paramātmamasamjnākam̄ vastvāstī | ≈Yogasamgraha (IGNCA 30020 folio 2v. ll. 9-10): tac ca na strīpūmān | tasya dhyānakaraṇād ajarāmaraḥ sādhako bhavati | cha] **3** ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 10): tālumadhye catuhṣaṣṭhidalam̄ amṛtāpūrṇam̄ **6** ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 11): adhikataraśobhayuktaṁ atiśvetam̄ cakram | tanmadhye raktavarṇaghaṇṭikāsamjnā varttate | **7** ≈Yogasamgraha (IGNCA 30020 folio 2v. l. 11 - 2r. l.1): tanmadhye prakaṭacandrakalā amṛtādhārāsravam̄ti varttate | **8** ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 1): tasyāḥ kalāyā nirantaram dhyānakartum maraṇam̄

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 a 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.

[X. Seventh Cakra]

Now, the seventh *cakra*, having sixty-four 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 the 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 (*ghāṁṭikā*)²² 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 (*amṛtādhārāsravanti*). Because of the exercise of meditation on this digit, death does not reach him. Due to uninterrupted meditation, the stream (*dhārā*) of nectar flows.

²²A similar concept of a *cakra* at the uvula can already be identified in *Kubjikāmatatantra* 7.85:

*lalanāghanṭike yojya pañcamam sthānam ākramet |
ākramed guhyacakram tu karaṇam cordhvamūlakam ||*

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

[XI. Eighth Cakra]

- 3 इदानीं अष्टमचक्रं ब्रह्मरंध्रस्थाने शतदलं वर्तते । गुरुर्देवता ॥ चैतन्यः शक्तिः ॥ विराट् ऋषिः सर्वोन्कृष्ट-
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 ॥ एकविंशतिसहस्राणिष्ठतानि ॥ तथैव च निशाहे वहते ॥ प्राणः यो जानाति
7 स पंडितः ॥ सकारेण बहिर्याति हकारेण विशेषं पुनः ॥ हंसः सोहं ॥ ततो मन्त्रं जीवो जपति सर्वदा ॥
8 तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।

1 tadā *β] om. α* kṣayarogapittajvarahṛdayadāhaśirorogajihvājadyabhbāv em.] yakṣamarogapittajvarahṛdayadāhaśirorogajihvājadyabhbāv E kṣayarogapittajvarahṛdayadāhaśirorogajihvājadyabhbāv P kṣayarogapittajvarahṛdayadāharogajihvājadyabhbāv L kṣayarogapittajvarahṛdayadāharogajihvājadyabhbāv B kṣayarogam pittajvarahṛdayadāhaśirorogajihvājadyabhbāv N1 kṣayarogam pittajvarahṛdayadāhaśirorogajihvājadyabhbāvā N2 kṣayaṁ rogam pittajvarahṛdayadāhaśirorogajihvājadyabhbāv D kṣayarogapittajvarahṛdayadāhaśirorogajihvājadyabhbāv U1 kṣayarogoptatti || jvara hṛdayadāha || śiroroga || jihvājadata || dayo U2 **bhakṣitam** N2U1] bhaksitam N1 bhaksitam D bhakṣitam api EPLU2 bhākṣitamāpi p B **viṣam** api *α*] viṣam LB2 viṣan E viṣpa P **bādhate** EPN2] bādhyate cett. **yadatra** cett.] yady atram apि LB yady anna DN1 **1-2 manāḥ sthiram** EP] manasthiram cett. **3 aṣṭa-**macakram **brahmaṇḍhṛasthāne** **śatadalāṁ** DN1N2] cakram brahmaṇḍhṛasthāne śatadalām U1 brahmaṇḍhṛasthāne 'ṣṭamam śatadalām cakram EPU2 brahmaṇḍhṛasthāne aṣṭamam śatadalām cakram BL **gurur** em.] guru° U2 **caitanyaḥ** em.] caitanya° U2 **4 bhūtaturyātītam** em.] bhūtaturyātīta° U2 **dehāḥ** em.] deha° U2 **5 vedāḥ** em.] veda U2 **anupamam** em.] anupama° U2 **ajapājapāḥ** sahasraḥ em.] ajapājasahasra U2 **6 sarvajapāḥ** em.] sarvajapa° U2 **8 kamalasya** cett.] kamala° E **jālandharapīṭha** cett. **jālandharapīṭha**° B jātyadharanīpīṭha E **iti** cett.] *om.* B **saṃjñā** cett.] ***saṃjñā** B ***puruṣasya sthānam** cett.] sthānam mūrti vartate LB

Sources: **3** cf. YSV (PT p. 833): unmādajavarapittādīdāhaśulādivedanāḥ (‘śūnyā’ YK 1.268) | naśyanti ca śiroduḥkham jādyabhāvo’pi naśyati | sadyodhyānādbhuktaviśvam jihvājadyāñ ca naśyati (last sentence *om.* in YK) **3-8** cf. YSV (PT p. 833): brahmaṇḍhṛasthāne ‘ṣṭamam cakram śatapatram mahāprabham | jālandharam nāma pīṭham etat tu parikīrtitam | siddhapuṇṣah (‘puṇsa’ YK 1.270) sthalam jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā strīpūmmūrtti (‘mūrtir’ YK 1.270) varttate parā | antajñānī (antaryāmī YK 1.271) bhaved dhyānād ākāse ‘pi samāgamaḥ | nirantaram sarvavettā ity ūccāno mahān bhavet | jaganmadhye sthito jantur jagadbādhāvivarjitaḥ |

Testimonia: **1** ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 1-2): kṣayarogaḥ pettajvarahṛdayadāhaśiro...jihvājadyam ca naśyati | **3** ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 2-3): brahmaṇḍhṛasthāne jālaṇḍhṛapīṭhasaṃjñakam siddhapuruṣasyānacakram **3-8** cf. SSP 2.8 (Ed. pp. 31-32): aṣṭamam brahmaṇḍhṛam nirvāṇacakram sūcikāgrabhedyam | tatra dhūmaśikhākāraṇ dhyāyet | tatra jālandharapīṭham mokṣapradam bhavati |

Then the appearances of emaciation (*kṣayaroga*)²³, bilious fever (*pittajvara*)²⁴, heartburn (*hṛdayadāha*)²⁵, head-disease (*śiroroga*)²⁶ and tongue insensibility (*jihvājadya*)²⁷ vanish. Also, consumed venom does not trouble him. If the mind is here, [it] becomes stable.

[XI. Eighth Cakra]

Now [there] exists the eighth *cakra* having one hundred petals located at the aperture of Brahman.²⁸ The teacher is the deity. Consciousness is the power. Virāṭ is the R̄ṣi, the witness above everything. That which is made of consciousness is associated with the state beyond the fourth state. It has all colors. It has all matrices. It has all petals. Virāṭ 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 Jālaṁdhara" is the designation of its lotus.²⁹ [It is] the place of the accomplished person.

²³ A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) Sanskrit-Sanskrit [Dictionary], Jośī, 1968: 441-442.

²⁴ A fever due to disordered bile, cf. ibid. Jośī, 1968: 618.

²⁵ The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. Jośī, 1968: 1721.

²⁶ The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. ibid. Jośī, 1968: 1452.

²⁷ Stiffness or numbness of the tongue, cf. ibid. Jośī, 1968: 1452.

²⁸ 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*).

²⁹ Find parallels where Jalandhara is on top of the head. See, for example, *Saubhagya* Upaniṣad or SSP for a similar conception!

- 1 तन्मध्ये ऽग्रिधूमाकाररेखा यादशी । याद्वयेका पुरुषस्य मूर्तिवर्तते । तस्या नादिनान्तो इस्ति । तस्या मू-
- 2 तेर्थ्यानकरणात्प्रत्यक्षनिरंतरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वीमध्ये स्थितस्यापि पृथ्वीबाहो न भवति ।
- 3 सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भवति । अतिशयेनायुर्वर्धते ॥

[XII. Ninth Cakra]

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

1 'gnidhūmākārarekhā β] gnidhūmrākārārehkhāyāḥ U₂ 'gnidhūmākārāreṣā DN₁ agnidhūmrākārarekhā N₂ U₁ yādr̄śī cett.] yādr̄sy° E etādr̄śī U₂ yādr̄sy PLB] ādr̄sy E yādr̄śī α om. U₂ tasyā β] tasyāḥ α nādīr nānto 'sti cett.] nādinām° 'to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett. **1-2** mūrter EP₁ U₂] mūrtir BDLN₁ N₂ **2** dhyānakāraṇāt pratyakṣanirāptaram cett.] dhyānakāraṇāt pratyakṣam nirāptaram BE puruṣasyākāśe cett.] puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ °gamau cett.] °gamo U₁ °game N₂ bhavataḥ cett.] bhavata U₂ pṛthvīmadhye cett.] pṛtvīmadhye BU₂ sthitasyāpi cett.] sthitāv api β pṛthvībādhō EL] pṛtvībādhō B pṛthakha P pṛthvī bādhoko U₂ pṛthvī kṣato bādhō α na bhavati cett.] bhavati P **3** sakalām pratyakṣam nirāptaram em.] sakalāpratyakṣam nirāptaram α sakalāḥ pratyakṣam nirāptara BL sakalān pratyakṣam nirāptaram E om. PU₂ paśyati cett.] paśyati LB om. PU₂ pṛthagbhavati E] ca pṛthak bhavati BL ca pṛthak ca bhavati N₁ N₂ U₁ ca pṛthak pṛthak bhavati D om. PU₂ atiśayenāyur EP] atiśayanāyur BL atiśayena āyur α om. U₂ vardhate cett.] vardhayate BL **4** °navama cett.] navamaṇ B navamaś° U₁ bhedāḥ cett.] bheda N₂ kathyante cett.] kathyate LBN₂ U₂ mahāśūnya° cett.] mahāśūnya 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 BPLU₂] pīṭha E om. cett. iti PU₂] iti samjñā BL om. cett. etādr̄śāṇi cett.] etādr̄śāṇi E ekādaśām U₂ nāma cett.] nāmaḥ U₁ °cakramadhye α] °cakrasya madhye BELP °cakrasya U₂ ūrdhvamukham α] ūrdhmukham EPL urdhvamukham U₂ ūrdhvamukhem B m-a-tiraktavarṇam α] iti raktavarṇam BEL iti raktavarṇa° P ativarṇam U₂ **6** °śobhāspadam cett.] °śobhāspadam E °śobhanāyadam U₂ anekakalyāṇapūrṇam cett.] °pūrṇa° BN₂ ekaṁ cett.] eka° D om. U₁ vartate cett.] vartato B

Sources: **4-6** 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 adimadhyāntarāhītā puruṣasya mūrtir asti | ≈Yogasamgraha (IGNCA 30020 folio 2r. l. 4): tasyāḥ dhyānakārtauḥ **2** ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 4-5): pṛthivīyām sthitāv api pṛthvī kṛtabādhō na bhavati | trikālikajñānam pratyakṣam bhavati | āyurvṛddih limgaśārīreṇa sarvatra pratyakṣam gamāgamo bhavati | **4-6** ≈Yogasamgraha (IGNCA 30020 folio 2r. ll. 6-11): brahmaraṇḍhre eva śātaladacakropari mahāśūnyacakram mahāsiddhacakram pūrṇagiricakram iti samjñakam sahasradalam cakram asti | tad upari kiñcīn nāsti | tac cakram atiraktam ūrdhvamukham sakalaśobhāspadam anekakalyāṇapūrṇam mano vācā ma gocara parimalo petaṇ | **4-5** cf. SSP 2.9 (Ed. pp. 32): navamam ākāśacakram soḍaśadalakamalam ūrdhvamukham | tanmadhye karṇikāyām trikūṭakārām tad ūrdhvāsaktiṁ tām paramaśūnyām dhyāyet | tatraiva pūrṇagiripīṭham sarveṣṭasiddhīpradarām bhavati |

In its middle [is] something like a streak having the form of smoke and fire. Such a single [divine] form of the person (*puruṣa*) exists [there]. 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.

[XII. 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 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.³⁰

³⁰The ninefold *cakra* system of the *Yogattvabindu* 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 haināñ devā ūcurnavacakra vivekam anubrūhīti | tatheti sa hovāca ādhāre brahma cakram trirāvṛttañ bhagamañḍala kāram | tatra mūlakande śaktih pāvakākārañ dhyāyet | tatraiva kāmarūpa pīṭhañ sarvakāma pradañ bhavati | ity ādhāracakram | dvitīyañ svādhiṣṭhāna cakrañ ṣaḍdalam | tanmadhye paścimābhīmukham liṅgam pravālāṅkura sadarśañ dhyāyet | tatra i vodyāṇa pīṭhañ jagadākarṣaṇa siddhi dañ bhavati | trtiyañ nābhīcakram pañcāvara tañ sarpakuṭilākāram | tanmadhye kuṇḍalinīm bālārakakoṭiprabhām tanumadhyām dhyāyet | sāmarthyāśaktih sarva siddhi pradā bhavati | manīpūra cakrañ hrdaya cakrañ | aṣṭa da la ma dho mukham | tanmadhye jyotiḥ maya liṅgākārañ dhyāyet | saiva hamsa kāla sarva priyā sarvaloka vaśyakañ bhavati | kaṇṭha cakrañ caturaṅgulañ | tatra vāme iḍā candra nāḍī dakṣiṇe piṅgalā sūrya nāḍī tanmadhye suṣumnāñ śvetavarṇāñ dhyāyet | ya evañ vedānāhatā siddhi dañ bhavati | tālucakram | tatrāmṛtadhārā pravāhāḥ | ghaṇṭikāliṅga mūlaca karañ dhañ rājādantā valambini viwarām daśa dūdaśa ram | tatra śūnyam dhyāyet | cittalayo bhavati | sapta mañi bhūcakram aṅguṣṭhamātrañ | tatra jñāna netrañ dīpaśikhākārañ dhyāyet | tadeva kapālakanda vāksiddhi dañ bhavati | ājñā cakrañ aṣṭa mām | brahma randhrañ nirvāṇa cakrañ | tatra sūcīkāgrhetarañ dhūmraśikhākārañ dhyāyet | tatra jālandharapīṭhañ mokṣa pradañ bhava tūti para brahma cakrañ | navamam ākāsa cakrañ | tatra ṣoḍaśa da la padmañ ūrdhvamukhañ tanma dhyakarṇikātri kūṭa kārañ | tanmadhye ūrdhvaśaktih | tām paśyandhyāyet | tatra iwa pūrṇa giri pīṭhañ sarve cchāsiddhi sādhanam bhavati |

Yet another text that incorporates a system of nine places in the context of a technique ...

१ यस्य परिमाणं वक्तुं मनसा वचसा न गोचरः । तस्य कमलस्य मध्ये त्रिकोणरूपैका कर्णिका वर्तते ॥
 २ तत्कर्णिकामध्ये सप्तदशी एका निरञ्जनरूपा कला वर्तते । कोटिसूर्यसमप्रभं कलायास्तेजो वर्तते । पर-
 ३ मुष्णभावो नास्ति । कोटिचन्द्रसमप्रभं शीतलपरं भावो नास्ति । अस्याः कलाया ध्यानकरणात्साथकस्य
 ४ दुःखं न भवति । अत्र स्थाने उहं देवता ॥ सोहं शक्तिः ॥ आत्माक्षणिः ॥ मोक्षो मार्गः ॥ अहं ब्रह्मोर्ध्वं ॥
 ५ अहं चक्र इति ॥ अग्निचक्रे सकारो भवति ॥ प्राणी रूढो भवेजीव आरोहत्यवरोहति ॥ भवयुहा स्थानं ॥
 ६ पितं वर्णं ॥ कोटिसूर्यप्रतिकाशं तेजः ॥ सदोदिता प्रभा ॥ शिवो देवता ॥ मूलमाया शक्तिः ॥ हरात्मा-
 ७ लयावस्था ॥ ध्वनिस्थिरानादात्मको उखण्डद्वनिः ॥ अघोरा सुद्रा ॥ मूला माया ॥ प्रकृतिर्दहः ॥ वाङ्मनो
 ८ उगोचरः ॥ निःप्रब्धः ॥ निःसंशयः ॥ निस्तरंगनिर्लेपलक्ष्मं 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 *gocarah* cett.] *gocara* N₂U₂ *kamalasya* cett.] *kamala* P *trikonārūpaikā* E] *trikonārūpā* ekā cett. *trikonārūpā* eka N₁N₂ **2** *saptadaśī* cett.] *saptadaśireṇa* LB *ekā* cett.] *om.* E *"samaprabham* cett.] *samaprabhā* LBU₂ *samaprabha* P *sadṛṣaprabham* U₁ **2-3** *param* EU₁U₂] *param* U₁ *para* N₂ *parim* cett. **3** *uṣṇab-*
hāvo cett.] *uṣṇabhavo* BLP *auṣṇabhāvo* D *udbhavo* E *"samaprabham* N₁N₂D] *samaprabhā* β [°]*samaṇ*
prabhām U₁ *om.* L *śītalaparam* N₁D] *śītalām* *param* cett. *śītalapara* N₂ *om.* L *bhāvo* cett.] *śītab-*
hāvo 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* \circ N₂ **4** *na* cett.] *om.* BL
sthāne em.] *stāne* U₂ *mokṣa* em.] *mokṣā* U₂ *aham brahmordhvam* em.] *ham* *brahmordham* U₂
5 *aham* *cakra iti* em.] *hamcakra* *iti* U₂ *sakāro* em.] *sakāro* U₂ *bhavati* em.] *bhavatī* U₂ **6** *pitan-*
em.] *pita* \circ U₂ *sadoditā* em.] *sadodita* \circ U₂ *śivo* em.] *śivo* U₂ **6-7** *harātmālayāvasthā* em.] *hara*
ātmālayāvasthā U₂ **7** *"khaṇḍadvaniḥ* em.] *khaṇḍadvani* U₂ *mūlā* em.] *mūlā* U₂ *prakṛtir* em.]
prakṛti \circ U₂ **8** *layo* em.] *laya* U₂ *dhyānāḥ samādhiḥ* em.] *dhyānasamādhi* U₂

Sources: **1-4** cf. YSV (PT p. 833): ürddhvavakramū mahāvakte (*mahāvaktram* YK 1.274) varṇaśobhāpadāṇi mahat | sarvakalyāṇasampūrṇamasya tulyām na vidyate | parimāṇam vaktam (*vaktum* YK 1.275) asya manasā vacasā na hi | trikonākarṇikā tatra (*"tantram* YK 1.276) varttate jagad iśvari | kāla saptadaśī tatra varttate paramēśvari | nirañjanakālā sā tu koṭisūryasamaprabhā | koṭicandraprabhā caiva śīṭopśādīvitarjī | asya dhyānāt sādhakasya manoduḥkhaṇi bhaven na hi |

Testimonia: **4-29.4** ≈*Yogaśaṅgraha* (IGNCA 30020 folio 2r. ll. 9-11): tat kamalamadhye trikonākarṇikā | tasyām karṇikāyām saptadaśī niramjanarūpā koṭisūryaprabhā satī uṣṇabhava hīnā koṭicandrasamasātalaikākalāsti | tasyām anaṁta paramāṇamtaparamāṇamdānām sthānaṁ tasyāḥ kalāyā dhyānakaraṇāt sādako yadyādi sati tatra bhavati]

Philological Commentary: **1** [°]*manaso vacaso*: 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 Pandit 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. 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 Rṣi. 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.³¹ 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 Hara³². 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.

...of kumbhaka for *pratyāhāra* is *Kumbhakapaddhati* 91-92:

*navasthānāni vijñāya pratyāhāraḥ sa vedhasaḥ |
pādatalaguhyanābhīḥ dayorākāṇṭhaṇṭikāḥ kramataḥ || 91 ||
bhrūmadhyām ca lalāṭām brahmasthānām navaitāni |
yogaśiddhiḥ sarvaroganāśaḥ 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 nābhīś ca hr̥tpadmaṇ ca tad ūrdhvataḥ |
ghanṭikā laṁbikāsthāna bhrūmadhye ca nabhobilam || 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.”

³¹Find parallels of the hemistich.

³²Epiphet of Śiva.

- 1 तत्रोर्धशक्तिः । एतादृशी संज्ञा एका कला वर्तते । अस्याः कलाया ध्यानकारणात् पुरुषो यदिच्छति त-
 2 द्वयति । राज्यसुखभेगवतः । स्त्रीमध्ये विलासवतः संगीतविनोदप्रेक्ष्यावतः एव पुरुषस्य प्रतिदिनं शुक्लपक्षे
 3 चन्द्रकलावत् कला वर्धते । पुण्यपापेऽस्य शरीरस्य न स्पृशतः । निरन्तरध्यानकरणालिङ्गस्वरूपप्रकाश-
 4 सामर्थ्यं भवति । दूरस्थमप्यर्थं समीप इव पर्यति ॥

1 tatrordhvaśaktih EN₁U₂] tatordhvaśaktih P urdhvaśaktir U₁ tatra ūrdhva śaktih D tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL etādṛṣī cett.] etādṛṣā U₂ etādṛṣā D ekādaśā PBL samjñā cett.] samjñakā U₁ asyāḥ cett.] asyā U₁ tasyāḥ N₂ kalāyāḥ cett.] kalāyāḥ N₂U₂ dhyānakāraṇāt cett.] dhyānakāraṇāt D 1-2 tad bhavati DN₁N₂] tad bhavati vā U₁ om. β 2 rājyasukhabhogavṛtaḥ D] rājyasukhabhogavataḥ N₁N₂U₁ tasya sukhabhogavataḥ EPU₂ tasya khaṁ bhogavataṁ B tasya sukaṁ bhogavataṁ L strīmadhye cett.] śrī strīmadhye N₂ vilāsavataḥ cett.] vilāsavataḥ U₂ vilāsavataṁ L B “vinodapreksyāvataḥ N₁DU₁] “vinodapreksyāvataḥ PN₂ “vinodapreksyāvataḥ U₂ °m vinodavataṁ preksyāvataḥ B “vilāsavataḥ vinodapreksyāvataḥ E °m preksyāvataḥ L eva PB] evam cett. eka U₁ 3 °vat kalā β] vṛddhivato N₁D vṛddhi vamto N₂ vṛddhir U₁ vardhate DEPN₁U₁] vartate cett. puṇyapāpe cett.] puṇyapāpe U₁ om. P ’syā E] om. P asya cett. śarīrasya BL] śarīrena α śarīram EU₂ om. P na EBLU₂] om. αP °śataḥ cett.] sprśat U₁ nirantaradhyānakaraṇāt cett.] niramtaram dhyānakaraṇāt BL evam purusasya pratidinam niramtaram dhyānakaraṇāt U₂ om. P °prakāśā° cett.] °m prakāśana° EU₂ 4 °sthām apy arthaḥ DU₁] °sthām api padārthaḥ BP °sthām api parārthaḥ L °sthōpi ca dūrasthavastu E °sthām api N₁N₂ °sthām api bhavati || dūrasthām api padārthaḥ U₂ samīpa cett.] samīpam N₁ samīpam N₂ samīpam U₁ iva cett.] eva U₁

Sources: 1-4 cf. YSV (PT p. 833): anantaparamānandasthānam jñeyam tadūrddhvataḥ (tadarḍhataḥ YK 1.278) | ūrddhvagatakalā tatra tasya dhyānāt bhaved iti | iti siddhirājayogaṁ strīnāmī bhogam mahāsukham | gitavādyavinoḍādi saśīvaṇ varddhate kṣitau | dhyānam nirantarañ cāsyā puṇyapāpe sthire (sthirau YK 1.280) na hi | nijarūpasya drṣṭīḥ syād dūrasyārthañ ca paśyati |

Testimonia: 2-4 ≈Yogasamgraha (IGNCA 30020 folio 3v. ll. 1-4): rājyasukhabhogavataḥ strī vilāsavataḥ samgītavinoda preksyāvato pi sādhakasya śuklapakṣacāmṛdravat pratidinam tejaso vapuṣā ca vṛddhiḥ puṇyapāpasya śārbhāvāḥ nijasva rūpaprakāśasāmarthaḥ dūrasthāpy arthasya samīpastham iva darśanam ca bhavati | cha | tad uktam tattvajñānapradipikāyām ||

Philological Commentary: 2 dūrasthām apy arthaḥ ...: 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.³³ 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.

³³ Another hint at the royal lifestyle of the audience of Rāmacandra.

[XIII. Lakṣayayoga]

- 1 इदानीं सुखसाध्यो लक्ष्ययोगः कथ्यते । अस्य लक्ष्ययोगस्य पञ्चमेदा भवन्ति । १ ऊर्ध्वलक्ष्यम् । २ अधो-
लक्ष्यम् । ३ बाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।

[XIV. Ürdhvvalakṣya]

- ३ प्रथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य
४ दृढीकरणात्परमेश्वरस्य तेजसा सह दैरेक्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टः पदार्थो भवति ।
५ स साधकस्य दृष्टिगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

1 °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopā° U₁ lakṣayayogaḥ cett.] lakṣayogah BL °lakṣayogaḥ U₁ lakṣanayogaḥ N₂ asya β] om. α lakṣya° cett.] lakṣa° BLU₂ alakṣa° U₁ lakṣana° N₂ pañcabhedā cett.] pañce bhedāḥ B pañcabhedāḥ L bhavanti cett.] bhavam̄ti B bhavati N₂ U₁ ürdhvvalakṣyam EP] ürdhvvalakṣam BLN₁ uredhvvalakṣya DN₁ uredhvvalakṣa N₂ U₁ **2** °lakṣyam EP] °lakṣam BLU₂ °lakṣya DN₁ °lakṣa N₂ om. U₁ bāhyalakṣyam U₂] bāhyalakṣya DN₁ bāhyalakṣa N₂ bāhyalakṣya U₁ bāhyalakṣam B lakṣyam E madhyalakṣyam P madhyalakṣam L **madhyalakṣyam** em.] madhyalakṣyā DN₁ madhyalakṣa N₂ U₁ madhyalakṣam U₂ bāhyalakṣyam EP bāhyalakṣam L om. B **antaralakṣyam** EP] antaralakṣya DN₁ U₁ aṃtaralakṣam BL antaralakṣa N₂ sarvalakṣyam U₂ **3** prathamam EP] prathamaṇ αU₂ atha L athama B **ürdhvvalakṣyam** E ürdhvvalakṣyāḥ P uredhvvalakṣya U₁ ürdhvvalakṣam L uredhvvalakṣam U₂ uredhvvalakṣaḥ DN₁ N₂ uredhalakṣam B **kathyate** cett.] om. LB ākāśamadhye cett.] om. P **dṛṣṭih** cett.] dṛṣṭi B om. P **atha ca** PN₁ N₂ U₁] atha vā BDL atha U₂ kadā ca E **mana ürdhvam** EPN₂] mana ürdham D mana uredhvam N₁ U₂ manerddhvam U₁ uredhvamana B ürdhvamana L sthāpyate cett.] sthāpayati E **lakṣyasya** EPN₁] lakṣyasya cett. lakṣyasya N₂ **4** dṛḍhikaraṇat cett.] dṛḍhikaraṇat EP dṛḍhikṛtvā BL tejasā cett.] tenasā U₂ teja° BL **dṛṣṭer aikyam** EPU₁ U₂] dṛṣṭeh aikyam DN₁ dṛṣṭeh ekam N₂ dṛṣṭair aikā BL **atha** cett.] atha B **cākāśa** EPBU₂] ca ākāśa° DN₁ U₁ vākāśa° L ākāśa° N₂ **kaścid adṛṣṭah** cett.] kaccit dṛṣṭah B kaccit dṛṣṭah B kaścita adṛṣṭah N₂ kaścid dṛṣṭa° U₂ **padārtho** cett.] padārthe N₁ padārtha N₂ **5** sa cett.] om. BLN₂ U₂ **dṛṣṭigocare** DN₁ U₂] dṛṣṭigocaro cett. dṛṣṭigocarā N₂ **bhavati** cett.] bhavati B **evordhvvalakṣyāḥ** DEPU₁] evordhvvalakṣaḥ L evordhalakṣaḥ B evordhvvalakṣya N₁ U₂ eva vodhalakṣaṇam N₂

Sources: **1** cf. YSV (PT p. 833): sukhasādhyam lakṣayogam idānīm śrūṇu pārvati | pañcadhā lakṣayogaś ca ürddhalakṣādhibedataḥ (ürdhva YK 2.1) || cf. YSV (PT p. 833): ürddhalakṣam (ürdhva YK 2.2) adholakṣo (°lakṣam YK 2.2) bāhyalakṣam (vāhya° YK 2.2) tathaiva ca | madhyalakṣas (°lakṣam YK 2.2) tathā jñeyam antaralakṣas (°lakṣam YK 2.2) tathaiva ca | **3** cf. YSV (PT p. 834): lakṣaṇam śrūṇu caisām hi phalaṇ jñātāvā maheśvari | ākāśe dṛṣṭim āsthāya mana ürddhan (ürdhan YK 2.3) tu kārayet | cf. YSV (PT p. 834): ürdhalakṣam (ürdhva° YK 2.4) bhaved eṣā parameśasya caikatā |

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

[XIII. Lakṣyayoga]

Now, the yoga of targets (*lakṣyayoga*), which is easily accomplished³⁴, is explained. Of this yoga of targets, there are five subdivisions: 1. The upward directed target (*ūrdhvvalakṣya*), 2. the downward directed target (*adholakṣya*), 3. the outer target (*bahyvalakṣya*), 4. the central target (*madhyalakṣya*), 5. the inner target (*antaralakṣya*).³⁵

[XIV. Ūrdhvvalakṣya]

At first, the upward-directed target is explained. The gaze [is aimed] into the middle of the sky. And then, having caused the mind to be directed upwards, it is caused to be fixed there. Due to the exercise of stabilizing this target arises unity of the gaze with the light of the highest lord. And then an indefinable invisible object arises in the middle of the sky. It arises in the range of sight of the practitioner. This is truly the upward directed target.³⁶

³⁴The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardās's *Sarvāṅgayogapradīpikā* 3.25a: *lakṣyayoga hai sugam upāī* |

³⁵The concepts and practices of Lakṣ(y)ayoga in Sundardās's *Sarvāṅgayogapradīpikā* 3.35 - 3.36 (Ed. pp. 104-105) are identical except that the descriptions are more concise, presented in a different order and subsumed under the category of Haṭhayoga. The *Siddhasiddhāntapaddhati*, one of Rāmacandra's central sources, particularly for the second half of his text, only describes three *lakṣyas* in 2.26 - 2.31: *antaralakṣya*, *bahirlakṣya* and *madhyamāṇ lakṣyam*. Nevertheless, the practices are almost identical, and since he used the *Siddhasiddhāntapaddhati* as a source, one has to assume that the text influenced his descriptions. Lakṣyayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣyayoga also directs conscious thinking towards a specific goal. When the mind is focused on a goal, it can be focused on a direct experience of subtle divine scents and other sensory perceptions related to that goal. This focus is called *vिशयवति* and is the key to achieving stable mental concentration, cf. Ed. p. 54. Several categories of the five practices of Rāmacandra are also found in the *Yogasiddhāntacandrikā*, such as targeting various distances associated with the five elements in front of the nose, cf. Ed. pp. 62-63.

³⁶Sundardās shares the concept of *ūrdhvvalakṣ(y)a* as fixing the gaze in the sky is in his *Sarvāṅgayogapradīpikā* 3.27:

ūrdhva lakṣa karai ihīṇ bhāṇtī | duṣṭyākāśa rahai dina rātī |
bibidh prakāra hoi ujiyārā | gopi padāratha disahiṇ sārā || 27 ||

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

ākāśam vimalam paśyan kṛtvā drṣṭim mirantarām |
stabdhātmā tatkṣaṇād devi bhairavam vapur āpnuyāt ||

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

[XV. Adholakṣya]

- 1 अथाधोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथ वा नासिकाया अग्रे
2 दृष्टिः स्थिरा कर्तव्या । लक्षद्वयस्य दृष्टीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वर्द्धते ॥

[XVI. Statements with Reference to other Lakṣyas]

- 3 एतद्वयमेव बाह्यलक्ष्यमपि कथयते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनदशायां
4 भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्यानकारणात् मरणत्रासो न भवति ॥

1 athādholaṅkṣyah एम् [] atha adholakṣyah N₁ athādholaṅkṣah PL athādholaṅkṣa B atha adholakṣanah N₂ atha adholakṣah D atha adholakṣa U₁ om. EU₂ nāśikāyā cett.] nāśikāyāḥ EU₂ upari cett.] upariṣṭat̄ U₂ dvādaśāṅgulaṅparyantam cett.] dvādaśāṅgulaṅparyantam E daśāṅgulaṅparyantam tam U₂ dr̄ṣṭih cett.] dr̄ṣṭi U₁ atha vā cett.] om. LB nāśikāyā cett.] nāśikāyāḥ U₁ nāśikā N₂ agre cett.] om. BL 2 dr̄ṣṭih cett.] dr̄ṣṭi^o N₂ sthīrā cett.] om. BL karttavyā cett.] om. BL lakṣadvayasya cett.] lakṣadūyasya E dr̄ḍhikaraṇād N₂] dr̄ḍhikaraṇāt ELN₁DU₁U₂ dr̄ḍhikaraṇāt P dr̄ḍhikaraṇān B dr̄ṣṭih cett.] dr̄ṣṭi^o N₂U₂ sthīrā cett.] sthīro B *sthīro L bhavati cett.] bhavatī B pavanaḥ DEPN₁] pavana^o N₂U₁U₂ 3 etad dvayam LPN₂] etad dvayam E etad dvayadvaya B etat advayam DN₂ etat dvayam U₁U₂ eva α] api β bāhyalakṣyam EPU₁U₂] *lakṣam cett. api α] eva β kathyate α] bhavatī β bhavatī B bāhyābhyanṭaram N₂] bāhyo bhyamtarām DN₁ bāhyābhyanṭare BLPU₁U₂ bāhyāmtara E ākāśavat α] ākāśacvat B ākāśacen L ākāśe cet PU₂ ākāśe E śūnyalakṣyāḥ DN₁U₁] śūnyalakṣyam EPU₂ śūnyalakṣāḥ N₂ śūnyam lakṣam BL karttavyāḥ cett.] karttavyā BL jāgraddaśāyām cett.] jāgraddaśāyām N₂ jāyadaśāyām N₂ jāgradādidaśāyām BL calanadaśāyām cett.] cakabadasāyām N₁ 4 bhojanadaśāyām cett.] bhojanam daśāyām P om. U₁ sarvasthāne cett.] sarvasthāneśu BL maraṇatrāśo DN₁] maraṇatrāśo N₂ maraṇasautrām U₁ om. β na cett.] om. BEPU₂ bhavati N₁N₂] bhavatī || śūnya D bhavatī vā U₁ om. β

Sources: 1-2 cf. YSV (PT p. 834): nāśikopari deveśi dvādaśāṅgulamānataḥ | dr̄ṣṭih sthīrā (dr̄ṣṭisthīraṇ YK 2.5) tu karttavyā (karttavyam YK 2.5) adholakṣam idam bhaja (bhajet YK 2.5) | athavā (tathā ca YK 2.5) nāśikāgṛe tu sthīrā dr̄ṣṭir iyaṁ bhavet (śṝṇu YK 2.5) | sthīrā dr̄ṣṭiś cirāyuḥ syāt tathāsau (yasya bhavet sthīrā dr̄ṣṭiś cirāyuḥ YK 2.6) sthīradṛṣṭimān | 3-4 cf. YSV (PT Ed. p. 834): bāhyalakṣam svayam jñeyam yāti tattvanivāśinām (*nirāśinām YK 2.6) | kāminām tu bahir dr̄ṣṭiś cintādiśu susiddhidā | etad bāhyamadhyalakṣam iṣṭacintā nirākulam (dr̄ṣticintānirākulah YK 2.7) | antarlakṣam śṝṇu śukradigvidigādivarjitaṁ (subhru^o YK 2.8) | calaj jāgratsuṣupteṣu bhojanēś ca sarvadā | sarvāvasthāsu deveśi cittam śūnye niyojet | karttā kārāyitā śūnyaḥ (śūnyam YK 2.10) mūrttimān śūnya iṣvarāḥ | harṣāśokaghaṭastho 'yaṁ janmamṛtyū labhet svayam | ghaṭasthā cintyayor mūrttir hatacintāsvarūpadhṛk (ghaṭasthām cintayen mūrttimitaś YK 2.11) | viṣayam viṣavad duṣṭam (dr̄ṣṭvā YK 2.11) tyaktvā jñātvā tu mārutam | samjñāśūnyamanā bhūtvā punyapāpair na lipyate | bāhyam abhyantaram kham (yad YK 2.12) hi antarlakṣam iti smṛtam | etad dyānat sadā kiñcid duḥkhām na syāc chivo bhavet | śūnyan tu saccidānandam nihśabdām brahmaśabdām | saśabdām jñeyam ākāśam (ākāśa YK 2.13) iti bhedadvayan tv iha |

Philological Commentary: 2 pavanaḥ ...bhavati: The sentence is omitted in B and L.

[XVI. Adholakṣya]

Now, the downward-directed target. One should stabilize the gaze within the circumference (*paryanta*) of twelve *angulas* beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The target becomes stable due to firm exercise [on one] of the twofold targets. The breath becomes stable. Vitality increases.³⁷

[XVII. Statements with Reference to other Laksyas]

This pair is also taught as an external target.³⁸ The target of emptiness shall be executed internally and externally like space.³⁹ The fear of dying does not arise due to the exercise of meditation on the void at all places during one's life - while eating, moving and waking.⁴⁰⁴¹

³⁷In Sundardas's *Sarvāṅgayogapradīpikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept:

*prathamahīm adho lakṣa kauṇi jānaiṁ | nāśā agra dr̄ṣṭi sthira ānaiṁ |
yātomy mana pavanā thira hoī | adho lakṣa jo sādhai koī || 26 ||*

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

³⁸This short statement associates the two mentioned practices of *adholakṣya* with *bāhyalakṣya*, which is described later on in the text. Indeed, these later descriptions instruct the practitioner to target one of the five elements at various distances in front of the nose or above the head (cf. p. ??).

³⁹This description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralakṣ(y)a*.

⁴⁰Next, Rāmacandra introduces a new topic about the attributes of the body of the Rājayogin instead of following the missing descriptions on *bāhya-*, *madhya-* and *antaralakṣya* as one would expect. However, the subject and particularly the descriptions of the three missing *lakṣayayoga*s continue later in the text (p. ??). One might speculate that an early copyist could have confused folios. However, as I noted earlier, Rāmacandra followed the content and structure of *Yogasvarodaya* as quoted in *Prāṇatoṣinī*, which presents the exact structure of topics. Judging the structure of the later topics that follow the later *laksyas*, rearranging the text would make much more sense! Another noteworthy observation is that in the *Yogasvarodaya* as quoted in *Prāṇatoṣinī* *ūrdhvvalakṣa*, *adholakṣa*, *bāhyalakṣa* and *madhyalakṣa* are presented rather briefly. After that, *antaralakṣa* is explained in more detail. Rāmacandra follows this template roughly. However, he merges, maybe even confuses, and shortens the descriptions of *bāhya-*, *madhya-* and *antaralakṣ(y)a* into this short description of *bāhyalakṣya*.

⁴¹The concept of five *lakṣ(y)as* appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarṇikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradīpikā* and *Yogasiddhāntacandrikā*. In all those texts, this practice becomes a genuine yoga: *Lakṣ(y)yoga*. If one encounters the concept of three *lakṣ(y)as* as found in *Netratantra* with *Netroddyota* (cf. 7.1), *Śivayogapradīpikā* (cf. 4.36-50) and *Yoga Upaniṣads* such as *Maṇḍalabrahmaṇopaniṣat* (cf. 2.6-2.14) or *Advayatārakopaniṣat* (Ed. pp. 3-5) it is never declared as an own type of yoga.

[XVIII. The Sign of a Rājayogin's Body]

1 इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरिरचिह्नं तत् कथ्यते । सर्वत्र पूर्णा भवति । पृथिव्यां दूरं न तिष्ठति ।
 2 पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः सुखं न भवति । दुःखं न भवति । कूलं न भवति । शीलं
 3 न भवति । किञ्चिच् चिह्नस्त्रिच्चिच् चिह्नंथानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो
 4 निरन्तरं प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न
 5 किञ्चिच्चिह्नं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलदुन्दे न कामिन्यादेवस्येच्छा न
 6 भवति । तं तं भोगं प्राप्नोति । अथ वा यस्य मन एव स्थाने इन्द्रागं न प्राप्नोति ॥

1 *puruṣasya* cett.] *om.* E *yac carīracihnam* [DN₁P] *cinhnam* BL śarīre *yac cihnam* E *yac charīre* *cinhnam* U₁ *yat śarīracinham* U₂ *yac charīracihūm* N₂ *tat* DEN₁N₂] *tata* U₁ *om.* cett. *sarvatrā*[°] α] *tatsarvatrā*[°] β *पूर्णो* cett.] *pūrnā* PN₂ *bhavati* cett.] *bhavati* B *पृथिव्यां* conj.] *pṛthivyāḥ* cett. *pṛthivyā* U₂ *dūram* U₂] *dūra* DEN₁ *ddūre* U₁ *dūra* N₂ *na tiṣṭhati* conj.] *tiṣṭhati* cett. **2** *pṛthivīṁ* em.] *pṛthivyāṁ* E *pṛthī* P *pṛthvāṁ* N₁ *pṛthvīṁ* DN₂ *pṛthivyā* U₂ *vyāpya* DEPN₁N₂] *vyāpti* U₂ *kūlam* DPN₁N₂] *kulaṁ* BU₂ *kalaṁ* L *bhavati* cett.] *bhavati* BU₂ *śilaṁ* cett.] *śitalam* P **3** *siddhasya* cett.] *siddhasyam* *pṛthivī* *vyāpya* *tiṣṭhati* *yasya* *yanma* *maraṇai* *na saḥ* *sukhaṇa* *na bhati* *kulaṁ* *na bhavati* *śilaṁ* *na bhavati* *sthānam* *na bhavati* *asya* *siddham* U₁ *īśvarasambandhi* cett.] *īśvaraṁ* *sambandhi* B *prakāśo* β) *prakāśah* α **4** *nirantaram* cett.] *nirataram* U₂ *pratyakṣo* cett.] *pratyakṣa* N₁ *bhavati* cett.] *bhavati* B *coṣṇo* cett.] ...o U₁ *śveto* cett.] *kheto* N₂U₁ *na pīto* cett.] *pīto* na U₂ *bhavati* cett.] *bhavati* BL *jātir* cett.] *jāti* DN₂ *jānāti* U₂ **5** *kiñcic* *cihnam* cett.] *kiñcic* *cihnam* E *kiñcic* *cihūm* DN₁N₂ *kiñcīt* *khecha* *cinhnam* U₁ *na kiñcīt* *cinhnam* U₂ *ayām* cett.] *vyayaṁ* BL *niṣkalo* cett.] *niṣkalo* BU₂ *niḥkalo* U₁ *alakṣyaś* cett.] *alakṣyaḥ* U₁U₂ *alakṣaś* BLN₁N₂ *ca* cett.] *om.* U₁U₂ *bhavati* cett.] *bhavati* B *phaladvande* E] *phalacāmḍa* DPU₂ *phalaṁ* *camḍa* U₁ *phalavamḍa* L *phalaṁ* *jaṁḍa* B *phalacāmḍra* N₁ *phalaṁ*/ *camḍra* N₂ *na* cett.] *om.* N₂ *āder* cett.] *āde* D *ādar* B *ādir* L *yasyecchā* E] *yasyochā* P *yasya* L *yasya* *yasyecchā* N₁N₂ *yasya* *yasyechā* D *yasya* *yaṁ* U₁ *yasye* chā U₂ *na* *BELP*] *om.* cett. **6** *bhavati* cett.] *bhavati* B *tām tām* DN₁N₂] *tataṁ* U₁ *vā* *yasya* D] *vāsyā* N₁ *vā* *sya* N₂ *vā* *svā* U₁ *eva* α] *etata* U₁

Sources: **1** cf. YSV (PT p. 834): *idānīṁ kathayiṣyāmi rājayogasya lakṣṇam | rājayoge kṛte puṇḍbhīḥ siddhicinham bhaved iti* | cf. YSV (PT p. 834): *paripūrṇam bhavec cittam jagatsthō* ‘pi jagadbahiliḥ | cf. YSV (PT p. 832): *na kṣobho jannma mr̄tyuś ca na duḥkham na sukhaṁ tathā* | cf. YSV (Ed. p. 834): *bhedābheda manāḥsthaṁ na jñānaṁ śilaṁ kulaṁ tathā* | cf. YSV (PT p. 834): *prakāśakuśasambandhiprasaṅgo* ‘yam nirantaram | *sarvaprakāśako* ‘sau tu naṣṭabhedādir eva ca | **4** cf. YSV (PT p. 834): *asya jāterna cihnañ ca niṣkalo* ‘yam nirañjanah | *ananto* ‘yam mahājyotiḥ vāñchām bhogaṁ dadāti ca |

Philological Commentary: **1–6** *idānīṁ rājayogayuktasya puruṣasya yaccaṛracihnam ...sthāne* ‘nurāgaṁ na prāpnoti: This whole section of the text contains several omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions due to eye-skipping. *pṛthivyāḥ dūram tiṣṭhati*: The sentence is omitted in B and L. **2** *pṛthivīm vyāpya tiṣṭhati*: The sentence is omitted in B, L and U₁. *asya ...na bhavati*: The sentence is omitted in B, L and U₁. *duḥkham na bhavati*: The sentence is omitted in in group β and U₁. *kūlam na bhavati*: The sentence is omitted in E and U₁. **3** *śilaṁ na bhavati*: The sentence is omitted in B, E, and L. *sthānam na bhavati*: The sentence is B, E, and L, too. *asya siddhasya ...pratyakṣo bhavati*: The sentence is omitted in E. **6** *tām tām ...prāpnoti*: The sentence is omitted in β-group. *atha vā yasya mana ...na prāpnoti*: The sentence is omitted in β-group.

[XVIII. The Sign of a Rājayogin's Body]

Now, the sign of the body of the person in the state of Rājayoga is taught. Abundance arises at all times. No distance exists on Earth.⁴² He dwells on Earth having pervaded [it]. Both birth and death do not exist.⁴³ Happiness does not exist. Suffering does not exist.⁴⁴ Impediment does not exist.⁴⁵ Moral conduct (*sīla*) does not exist.⁴⁶ Place does not exist. The manifestation of a permanent perception of the connection with god arises within the mind of the accomplished one. Moreover, he is shining - not cold, hot, white or yellow.⁴⁷ He does not have a caste nor does he have any attribute. Furthermore, he is without parts, immaculate and uncharacterized. His desire etc., does not arise in [situations of] lust⁴⁸ [and] is not located within the duality of the result. He attains expanded enjoyment. However, his mind does not suffer attachment in this very state.

⁴²This statement probably refers to the so-called *bhūcarasiddhi*, which is common in texts of Rājayoga. This term designates the ability to travel anywhere around the world instantly, cf. *Amanaska* 1.65: (*dvādaśāhalayenāpi bhūcaratvan hi sidhyati | nimiśārdhapramāṇena paryāyat eva bhūtalam || 65 ||*) Different abilities with the same designation appear, e.g. in *Dattātreyayogaśāstra* 81ab–82cd (power to overcome animals) and *Śivasaṃhitā* 3.52 (power to move as fast as animals). For a detailed discussion see BIRCH, 2013: 275, endnote 91.

⁴³In *Amanaska* 1.27 the yogin in *samādhi* is described as neither alive nor dead, lifeless like a piece of wood (*na ca jīvan mṛtyo vāpi na paśyati na mīlati | nirjivāḥ kāṣṭhavat tiṣṭhel layasthaś cābhidhīyate |*); also Cf. *Sarvāṅgayogapradīpikā* 19d (*jāra na vyāpai kāla na śāt |*) “he does not know old age and death” and 20c (*ajar amar ati bajarāśarīrā |*) “...non-ageing, immortal supreme diamond body.”

⁴⁴Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab (sukham duhkham na jānāti śītoṣṇam ca na vindati |); *Hathapradīpikā* 4.111 ≈ *Nādabindūpanīṣat* 53ab–54cd: (*na vijānāti śītoṣṇam na duhkham na sukham tathā | na mānaṃ nopamānaṃ ca yogī yuktaḥ samādhinā ||*); also cf. *Sarvāṅgayogapradīpikā* 3.18cd: (*jākaiṇi dukh aru sukh nahīṇ koī | harṣ śok vyāpai nahīṇ koī || 18 ||*) “for whom neither sorrow nor joy matters and neither joy nor sorrow overwhelms him.”

⁴⁵Cf. *Sarvāṅgayogapradīpikā* 3.22: (*icchā parai tahāṇ so jāī | tīni lok mahīṇ aṭak na kāī | svarg jāī devani mahīṇ baithai | nāgālok pāṭāl su paīthai || 22 ||*) “He goes where he wants without being stopped in the three worlds, he goes to heaven and sits with the gods, he goes to the underworld and subdues the demons.”

⁴⁶Cf. *Dattātreyayogaśāstra* 162.

⁴⁷Cf. *Amanaska* 1.51: (*vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddipto yogī viśvam prakāśate || 51 ||*); Cf. *Sarvāṅgayogapradīpikā* 3.13cd: (*rājayog sab uppā chājai | jo sādhai so adhik birājai || 13 ||*) “Rajayog is supreme and those who practice it shine even more.” and Cf. *Sarvāṅgayogapradīpikā* 3.23cd: (*hr̥dai prakāś rahai din rātī | deśai jyoti tel bin vātī || 23 ||*) “The light in his heart remains bright day and night, without oil.”

⁴⁸The emphasis on desirelessness as a result of practising Rājayoga is seen, e.g. in *Amanaska* 1.44: (*palāṣṭakalayenāpi kāmas tasya nivartate | kadāpi naiva jāyeta kāmīnyālīgitasya ca || 44 ||*)

[XIX. Another Sign]

- 1 अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलभे ऽपि फललभो न भवति । हानावपि मनोमध्ये दुःखं
 2 न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्पि पदार्थं प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा
 3 न भवति । अस्मिन्पि पदार्थं मनसो ऽच्चरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य
 4 मनः श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः
 5 सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सो ऽपि
 6 राजयोगः कथ्यते । नवीनानि पद्मसूत्रमयानि धृतानि वस्त्राणि अथ वा जीर्णानि सच्छिद्राणि धृतानि ...

1 anyad EN₂] anyat α anyate BL **rājayogasya cett.**] rājayoga^o U₁ **cihnam** E] cinham BLN₁U₂ cīphum N₂ cihum D **rājyādi**^o cett.] rāja^o BL **lābhe** DEN₁] **lobhe** N₂ **lābe** U₁ **lābho** U₂ lābhety BL **'pi** DEN₁] **'pi** ca N₂U₁ om. U₂ **phalalābho** DEN₁N₂] pala^o U₁ aphala^o BL om. U₂ **na bhavati** DEN₂U₁U₂] na bhavati BL ba bhavati N₁ **hānāv** cett.] hānād U₂ hananād BL **api** cett.] pi BLN₂ **2 bhavati** cett.] bhavati BL **bhavati** cett.] bhavatī B **api** DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārthau B padārtho L padārtha^o U₂ om. E **prāpte** cett.] prāpta N₁ om. E **kasyāpi** cett.] kābhyādi U₂ om. E **padārthasayopary** E] padārthasayopari BL padārthopari U₂ padārthasya upari α **anicchā** E] ānicchā B ānicchā L anicchā D anusthā N₁ anisthā N₂ anisṭā U₁ anicha U₂ **3 na** cett.] ni B om. D **bhavati** cett.] bhavaṇti N₁D **asmiṇn** cett.] kasmin EU₂ **api** cett.] om. BEL **manaso** BELP] manasaḥ α manasa U₁ om. U₂ **'nurāgo** BELP] anurāgo cett. **na bhavati** E] na bhavatī BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U₂ bhavatī α **ayam** cett.] atham P atha L **api** cett.] sama L **rājayogaḥ** cett.] rājayoga N₂U₂ **ca** cett.] caḥ E **yasya** cett.] ya D **4 śrutividvat** em.] munividvat E śunividvat P bhunividvat L śunividvat BU₁ śrutivid�ut DN₁N₂ śuciviśuddha^o U₂ **puruṣe** cett.] puruṣeu E **mitre** cett.] maitre BELP **śātrau** cett.] śātro B om. E **samā** cett.] namnā P **sakalapṛthvīmadhye** cett.] **prtvī**^o L **gamanāgamanavataḥ** P] gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanam vataḥ D gamavataḥ U₁ **5 sukhabhogavataḥ** cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ **kartṛtvābhimāno** EP₁U₂] kartutvābhimanō BL kartṛtvādyabhimāno DN₁N₂ **anucara**^o LB] anuca^o αU₂P atha ca E **'madhye** cett.] **madhye** BL **kartṛtvam** na DEPN₂U₂] kartṛtvābhimanō BL kartṛtvam N₁U₁ **jñāpayati** EPN₁N₂U₂] jñātvā payati DU₁ nāstī BL **6 rājayogaḥ** EPN₁] rājayoga cett. **navināni** cett.] navinīnir̄ api B navinīnīś **pi** L **paṭṭa**^o BEL] paṭṭa^o DPN₁N₂U₂ pada^o U₁ **'mayāni** cett.] **maya** E **dhṛtāni** cett.] tāni U₁ **vastrāni** cett.] om. U₂ **sacchidrāṇi** DN₁N₂] sachidrāṇi U₂ sachadrāṇi P svachidrāṇi BL chidrāṇi E **dhṛtāni** cett.] dhvātāni U₂ dhūtāni P

Sources: 1 cf. YSV (PT pp. 834-835): asya citte nānurāgo virāgo na bhaved iti | rājya prāpte 'pi no harṣo hānau duḥkham bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | 3 Cf. YSV (PT p. 835): vidyāvidyāmitraśātrau samā dr̄ṣṭiś ca sarvaśaḥ | bhogāsaktādikartṛtvē mano no bhavet khavat | 5 Cf. YSV (PT p. 835): lokamadhye bhavet karttā manomadhye 'pi niṣkriyāḥ | Cf. YSV (PT p. 835): eṣo 'pi rājayogitī sukhe duḥkhe samas tathā |

Philological Commentary: 1-3 anyad rājayogasya ...anicchā na bhavati: The first five sentences of XIX are omitted in P. 4 dr̄ṣṭiś ca samā bhavati: The sentence is omitted in B and L.

[XIX. Another Sign]

Another sign of Rājayoga is described. Even [when] attaining a kingdom⁴⁹ etc., the perception that a gain has taken place⁵⁰ does not arise. Even in loss [of it], suffering does not arise in the mind, neither does desire arise. And then, concerning whatever object that has been obtained, aversion does not arise towards the object. Concerning this object, affection of the mind does not arise. This is also called Rājayoga. And then the mind of him, who knows the Veda (*śruti*), is equal towards [any] person - [be it] friend and enemy. A neutral view arises.⁵¹ Amidst the whole earth, which is like the comings and goings of joys and pleasures, pride of authorship does not arise in his mind. While wandering the world, he does not wish to know authorship. This is also said to be Rājayoga. New durable clothes made of silk, or old, worn [clothes] with holes smeared with sandalwood and ...

⁴⁹The term *rājya* could also designate a royal title. In the context of the source *Prāṇatoṣinī*, Ed. pp. 834-835, it seems more convincing that a kingdom is meant here.

⁵⁰I have understood *phalalābhah* as a genitive *taṭpuruṣa* in which I took *lābhah* as perception in the sense of the German word “Auffassung” (cf. Sanskrit *Wörterbuch*, p. 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think shall be expressed here.

⁵¹The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24 (yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmaṇi sambaddho yogī prāptalayas tadā || 24 ||) “When he has become equanimous towards all living beings and is free from activity, then the yogin, who has united oneself into the highest Brahman, has reached absorption.” Also cf. *Amanaska* 1.26cd (*vicāraṇ cendriyārthānāṇ na vetti hi layam gataḥ* || 26 ||). “The yogin who was reached absorption gives no thought to sense objects.”

- 1 ...कस्तुरिकाचन्दनलेपैर्वा कर्दमलेपेन वा यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्ये
 2 उथं च वनमध्ये उद्ग्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सो ऽपि
 3 राजयोगः ॥

[XX.Caryāyoga]

- 4 इदानीं चर्यायोगः कथ्यते । निराकारो उच्चलो नित्यो उभेदः स एतादृश आत्मनि मनो
 5 यस्य निश्चलं तिष्ठति । तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पञ्चिनी पत्रस्य यथोदकस्य
 6 स्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेछया भ्रमति । तथा यस्य मनः निराकारमध्ये लीनं
 7 भवति । स एव चर्यायोगः ॥

1 *kasturikā* α] *kasturī BEPU₂* *kasturī L lepair E*] *lepo cett. vā cett.] cā L kardamalepena E]* *kardamalepo cett. vā cett.] om. E °śokau cett.] “śoko DN₁U₂ “śoka N₂ sthau em.] sthāḥ cett.* *sthā N₂U₁ sta U₂ sa eva cett.] sa evātra E rājayogah cett.] rājayoga U₂ rājayogah || idāniṁ || BL* *tiṣṭhati | yasya janmamarane na stal sukhām na bhavati | kulam na bhavati śīlam na bhavati | sthānam na bhavati | E nagaramadhye cett.] rājayogah nagaramadhye E ṣagaramadhye D vā nagaramadhye U₁ **2** ’tha ca PLBU₂] *atha ca DEN₁N₂U₁ udvasa° U₂* *yuddhe sam° E utasaṇi° P udvasta° BL ud-* *vesu° DN₁N₂ udassanam° U₁ grāmamadhye cett.] grāmaṁ madhye B lokapūrṇagrāmamadhye U₁]pūrṇagrāmamadhye N₁ svetapūrṇagrāmamadhye DN₂ mana PU₂] manah cett. ūnan PN₁N₂U₂] ūnan DN₂ unam BLU₁ bhaya° E na DN₁N₂] om. cett. vā cett.] vām PU₂ om. U₁ ’pi em.] pi cett. **3** *rājayogah cett.] rājayogah kathyate E* **4** *caryāyogah cett.] tvaryāyogah U₁ yogah E* *nirākāro BELPU₁* *nirākālo DN₁N₂ nirvikāro U₂ ’calo PU₂* *calo BL nityo α om. E nityo β* *calo α ’bhedyah DEN₁N₂ bhedhyaḥ BLP abhededhyaḥ U₁ ’bhedyha U₂ etādṛṣā BLP]* *etādṛṣāḥ DEN₁N₂U₁ etādṛṣā U₂ ’ātmā cett.] ātmani EU₂ sa LB]* *om. cett. etādṛṣā N₂]* *etādṛṣo PU₁ etādṛṣē DLN₁ etādṛṣye B om. EU₂ ātmani cett.] om. EU₂ mano EPU₁U₂ manah DN₁N₂ om. BL* **5** *yasya cett.] om. BL niścalam cett.] niścala PLN₂ tiṣṭhati cett.] bhavati U₁ tasyātmanah cett.] tasya ātmanah U₁U₂ puṇyapāpasparśo cett.] puṇyapāsa sparsō U₁U₂ padmini patrasya cett.] padmāni patrasya BLP padmapatre E **5-6** *yathodakasya sparśo* *EPL* *yathodakasya sparśā B yathā udakasparsō α yathodakasparsō U₂ **6** bhavati cett.] bhavati B kāśamadhye EP]* *’kāśamadhye U₂ ākāśamadhye cett. pavanaḥ svehayā cett.] pavanasvachayā DN₁N₂ bhramati cett.] brahmayati U₁ yasya manah cett.] yamanah D pavana° N₂ **7** *bhavati cett.] bhavati B caryāyogah cett.] kriyāyogah α*****

Sources: **1** Cf. YSV (PT p. 835): *harṣaśokau na jātveśām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo ’pi ca |* **4** Cf. YSV (PT p. 835): *harṣaśokau na jātveśām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo ’pi ca |* **6 cf.** YSV (PT p. 835): *yathākāse bhraman vāyur ākāśam vrajate svayam | tathākāse mano linam rājayogakriyā matā | jagatsaṁsārganirlepaṇ padmapatrajalaṇ yathā |*

Philological Commentary: **4** *caryāyogah*: Caryāyoga is not mentioned in YSV (PT and YK), Rāmacandra however, utilizes this passage to construe this type of yoga. Due to its brevity it must be seen as an attempt to do justice to the list of Yogas provided in the beginning, which obviously fails in the course of his compilation (cf. sources on previous page - PT p. 835 *harṣaśokau ..samo ’pi ca |*).

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

[XX.Caryāyoga]

Now, Caryāyoga is explained. Shapeless, unchangeable, permanent [and] unsplittable - such is the self. It is seen as such by the one whose mind abides in the self without moving. His self is not touched by sin and merit. Just as the leave of the lotus situated amidst water does not touch the water, likewise the self [is not touched by sin and merit]. Just as the wind wanders according to its own will in space, likewise the mind of one who is absorbed into the universal spirit [wanders according to its own will in space]. This is Caryāyoga.⁵²

⁵²Identifying the source verses quoted in the *Yogasvarodaya* (PT p. 835), it seems that Rāmacandra added his Caryāyoga to do justice to the list and inventing his straightforward concept of this yoga. Rāmacandra emphasizes the cultivation of detachment towards sin (*pāpa*) and merit (*puṇya*). Parallels can be identified with the concept of Caryāyoga as presented in the *Yogasiddhāntacandrikā* (Ed. pp. 2, 52-53, 100-101, 150). Here, it appears that Caryāyoga is a spiritual practice or discipline that aims to purify the mind. Nārāyaṇatīrtha introduces Caryāyoga in the context of *Yogasūtra* 1.33, Ed. p. 52 (*maitrikarunāmuditopeksāñām sukhaduḥkhapunyāpuṇyavisayāñām bhāvanātā cittaprasādanam*). According to Nārāyaṇatīrtha's commentary, the practice of it involves cultivating specific mental attitudes, such as *maitrī* (loving-kindness), *karunā* (compassion), *muditā* (sympathetic joy), and *upeksā* (equanimity), towards different objects or situations, such as happiness, suffering, merit, and demerit. The practice of Caryāyoga is said to lead to eradicating mental impurities and attaining a calm and tranquil state of mind. Nārāyaṇatīrtha characterizes the practice as the renunciation of worldly attachments and desires and the performance of selfless actions or Karmayoga. Nārāyaṇatīrtha states that Caryāyoga is the "primary discipline of detachment (*vairāgya*)," which suggests that it emphasizes the cultivation of detachment or dispassion towards worldly objects and desires as a means of achieving spiritual liberation. Moreover, it is interesting that Rāmacandra begins his short discourse by describing characteristics of the *ātman*. Within *Sarvāṅgayogapradipikā* (2.40-51, Ed. pp. 96-98), we find a similar sounding term among the four types of Bhaktiyog going by the name of Cārcāyog. Sundardās describes Cārcāyog as a type of Bhaktiyog which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in a specific manner of delightful devotion based on the concepts he presents in his verses. The practice results in a beautiful inner being (50-51). He first describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, bringing about wonderful deeds. It is beyond words and so on (41). Next, Sundardās describes the various layers of creation emanating from *oṃ* (42-45). He says the unmanifest consciousness illuminates every corner of existence (46), being the inner knower of all (47). Then, in the light of the previous concepts of the unmanifest consciousness and since it is infinite, divine, all-knowing and incomprehensible (48-49), Sundardās expresses the importance of deep awe towards the unmanifest consciousness, which is the critical component of his Cārcāyog type of *bhakti*.

[XXI. Haṭhayoga]

- 1 इदानीं हठयोगः कथ्यते । रेचकपूरककुंभक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च वौत्या-
- 2 दिष्ठद्वार्मकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्वलं भवति ।
- 3 मनसो निश्वलत्वे आनन्दस्यरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये लीनं भवति । कालः
- 4 समीपे नागच्छति ॥

[XXII. Haṭhayoga - Second Division]

- 5 इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारस्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं पीतं नीलं रक्तं किंचिद्द्रूपं चिन्त्यते । तद्व्यानकारणात् सकलाङ्गे रोगः न भवति । ज्वरं न भवति ।
- 7 आयुर्वृद्धिर्भवति ॥

1 haṭhayogaḥ DLPN₁U₁] haṭayoga B grahayogaḥ E hathayoga U₂ *ityādi*^o cett.] ityādhī^o N₂ *pa-*
vanasya sādhanam cett.] pavanasādhanam EP *kartavyam* BEL] kartavyam cett. ca cett.] *om.*
 U₁ **1-2** *dhautya*^{di} cett.] dhōtyādi B vidhōtyādi U₁ **2** *sūryanāḍīmadhye* cett.] sarvasūryanāḍī-
madhye B *pavanah pūrṇo* cett.] pavanapūrṇo BL pavanah pūrṇo N₂ *yadā tiṣṭhati* cett.] yadāti
 BL *mano* β] manah α *niścalam* cett.] niścalo BLP **3** *manaso* β] manasah α *niścalate* cett.]
niścalatvena E *ānandasvarūpam* cett.] ānandam svarūpam BL ānandam svarūpa^o P ānandarūpam
 E *bhāsate* cett.] bhāsate N₂U₁ *haṭha*^o cett.] haṭa^o B *yoga*^o cett.] yogā^o B *karaṇāt* cett.] kāraṇāt
 BELP *manah* cett.] mana N₂ *līnam* cett.] sthānam U₂ *kālaḥ* cett.] kāla^o B kāla^o N₂U₁ kāsaḥ U₂
4 *nāgacchati* cett.] nāma gacchati B nāgachānti D tī nāgachati U₁ **5** *haṭhayogasya* cett.] haṭayogasya
 BU₁ haṭhayoga^o P *dvitiyo* cett.] dvitiya^o DLP dvitiyam B *bhedah* cett.] bhedāh BL *kathyate* cett.]
kathyante BL *pādādārabhya* cett.] pādādārabhyā N₁D *śirah* cett.] śira^o BL śiro U₂ *paryantam*
cett.] paryentam N₁ *paryatam* U₁ *svaśārīre* cett.] svaśārīram U₁ *kotisūryatejah* cett.] kotisūryye
tejah U₂ *samānam* cett.] samāna^o BL *śvetam* cett.] śveta^o B **6** *pītam* cett.] *om.* BL *raktam*
cett.] laktam N₁ *kimcidrūpam* DN₁U₂] kimcidrupam BP tīmḍrupam L cīmrūpam U₁ kimcidvṛṇam E
cintyate cett.] cityate P cīmptate BL *tad* ELPN₂] tat BU₂ ta DU₁ na N₁ *dhyānakāraṇāt* β] dhyānam
karāṇāt α *sakalāṅge* α PU₂] sakalāṅge BL sakalāṇam E *rogah* em.] roga N₁N₂ rogaīvalanam β roga
kṣataḥ α na cett.] om. EU₂ *jvaraṇam na bhavati* N₂] jvalanam na bhavati N₁ *om.* cett. **7** *āyur*
*cett.] āyu^o N₂ *om.* D *vṛddhir* cett.] *om.* DEL *bhavati* cett.] bhavati B vārdhate EL *om.* D*

Sources: **1-4** cf. YSV (PT p. 835): idānīm hathayogas tu kathyate haṭhasiddhidah | kṛtvāsanam pa-
vanāśam śarīre rogaḥārakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | ittham kramotkramam
 jñātvā pavanam sādhayet sadā | dhautya ḍākarmasāṭkañ ca prakuryād haṭhasādhakah | etan nādyān tu
 deveśi vāyupūrṇam pratīṣhitam | tato mano niścalam syāt tata ānanda eva hi | haṭhayogān na kālaḥ syān
 manonāśo bhaved yadi | **5-7** cf. YSV (PT p. 835): idānīm hathayogasya dvitiyam bhedam acchrnu |
 ākāśe nāśikāgre tu sūryakoṭisamāṇ smaret | śvetam raktam tathā pītam krṣṇam ity adīrūpataḥ | evam
 dhyātvā cirāyus syād aṅgājananavarjitam (*"varjitaḥ* YK 12.25; possibly em. to *aṅgajarānavarjitaḥ* or
aṅgajarānavarjitaḥ?) | sīvatulyo mahātmāsau haṭhayogaprasādataḥ (*"prasaṅgataḥ* YK 12.25) | haṭhāj
 jyotiḥ (*haṭha*^o YK 12.26) mayo bhūtvā hyantareṇa śivo bhavet | ato 'yam haṭhayogaḥ syāt siddhidah
 siddhasevitah |

[XXI. Haṭhayoga]

Now, Haṭhayoga is explained. The practice of breath shall be done in this manner: "Exhalation, Inhalation [and] Retention etc. And then due to the six practices (*satkarma*), like *dhauti* etc., the purification of the body arises. When the full breath abides in the middle of the sun channel⁵³, then the mind is unmovable. The form of bliss immediately shines through the motionless mind. Due to the execution of Haṭhayoga, the mind becomes absorbed into emptiness. The time of death does not approach.

[XXII. Hathayoga - Second Division]

Now, the second division of Haṭhayoga is explained.⁵⁴ The shine of ten million suns in one's body from the feet to the top of the head is contemplated in any colour equal to white, yellow [or] red. Due to the execution of meditation, disease does not arise in the entire body. Fever does not arise. Vitality grows.⁵⁵

⁵³Usually the *suryanāḍī* is the *pingalā*-channel or right nostril, as previously declared in III. sentence seven (p. 9, l. 3). In the light of the context it appears more likely that *suryanaḍī* must refer to the central channel, the *suṣūṇā*.

⁵⁴In YSV (YK 12.23) the section which includes the verses used for the second division of Rāmacandra's Haṭhayoga is introduced by a verse which is missing in the quotes of *Prānatosinī*: (*susthāsanam samāśīnō nirajāyatalocanah | cintayet paramātmānam yo vadet sa bhavīyatī || 23 ||*) "Well-seated in a stable position, with eyes extended like lotus petals, he who contemplates the supreme self, he will become that whom he proclaims." This verse again confirms that Rāmacandra used a version of the *Yogaśvarodaya* which is very close or similar to the one we find in the *Prānatosinī*, since it is not resembled in Rāmacandra's prose.

⁵⁵Cf. YSV (PT p. 835) as presented in sources for XXII. p.43, ll. 5-7: "Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as if it were equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (*aṅgajaranavarjitaḥ*] em. *aṅgajananavarjitam*). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandras transfer into prose misses various details. The original second type appears like Laksyayoga, which includes the visualisation of intense light, whereas Rāmacandra's technique involves visualising the whole body in colourful lights. Another light-based technique of Hathayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Gorakṣayogaśāstra* 33-50. Another interesting similarity appears in

...

[XXIII. Jñānayoga]

1 इदानीं ज्ञानयोगस्य लक्षणं कथ्यते ।
 2 एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।
 3 अविकल्पतया युत्त्या ज्ञानयोगं समाचरेत् ॥ XXIII.1 ॥
 4 यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।
 5 य एवं वेत्ति बोधेन सो पि ज्ञानाधिकारवान् ॥ XXIII.2 ॥
 6 प्रापोति सांभवीसत्तां सदाद्वैतपरायणः ।
 7 यथा न्यग्रोधबीजं हि क्षितासुरं द्रुमायते ॥ XXIII.3 ॥
 8 एकान्तं नैकथा स्वेन दृश्यते दशधा कृतं ।
 9 मूलाङ्कुरस्य चोदण्डाः शास्त्राकुसुमपल्लवाः ॥ XXIII.4 ॥

1 idānīm cett.] idānī U₁ kathyate EPN₂U₁U₂] om. BDLN₁ **2** eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmaśu BLP] viśvāvasu E dviśvātmaśu oU₂ **3** avikalpatayā cett.] āvikalpatayā U₁U₂ yuktyā cett.] yuktā BL **4** vāpi cett.] hiṁsa^o U₂ **5** ya evam cett.] evam U₁U₂ vetti cett.] vette na U₁ ve B jñānādhikāravān cett.] jñānādhikārapāt E **6** prāpnoti cett.] om. E sāṁbhavisattām DU₁U₂] sāṁbhavīm sattām BP sāṁbhavīm sattām L sāṁbhavīm satta N₁ sāṁbhavisattā N₂ om. E sadādvaita^o cett.] sadānīdvaita^o U₁ om. E **7** yathā cett.] om. E nyagrodhabijam cett.] nyagrodhvijam DN₁N₂ nyagrodhvija L om. E hi cett.] om. E ksitāv cett.] ksiti B ksitaptā U₁ om. E **8** uptam drumāyate cett.] uptoñ drumāyate likām pa.vāh P utpadyate yathā L utpadyate B ukta drumāyate U₁ om. E **9** ekāntam cett.] ekānte BL yekāmtam U₁ naikadhā cett.] naikadā E nekadāhā BL svena cett.] śveta N₁ śvetana DN₂ dr̄ṣyate cett.] dr̄ṣyamte BL dr̄ṣyet N₂ daśadhā EN₁N₂] daśadhāt BL śadhā N₂U₁ kṛtam em.] kṛtaḥ EL kṛtā & kṛptā B kṛtiḥ U₂ **9** mūlāṅkurasya E] mūlāṅkuru-rutva cett. coddandāḥ EN₁U₂] codarātāḥ DN₂ kudamjāḥ B kudamđa L sākhākusumapallavāḥ U₂] sākhākundalapallavāḥ E sākhākilekālapallavā BL sāvārakumbhalapallavaḥ N₁U₁ sākhākumbhalapallavā N₂ sālavākumapadṛtravā D

Sources: **1** cf. YSV (PT p. 835): idānīm jñānayogasya laksanam kathyate śive | yaj jñātvā jñānasampūrṇah śivah syān na punarbhavah | **2-3** ≈YSV (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanah | iti kṛtvā tu vai yuko jñānayogaṁ samācaren | **4-5** ≈YSV (PT p. 835): yatra tatra sthito vāpi sarva-jñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāravān | **6-7** ≈YSV (PT p. 835): prāpnoti sāṁbhavīmantrān sadā nityaparāyanah | yathā nyagrodhvijam hi ksitau vaptur drumāyate | **8-9** ≈YSV (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśam vṛkṣaḥ patrapallavay-istṛtaḥ|

Philological Commentary: **8-9** ekāntam ...pallavāḥ: The verse XXIII.4 is omitted in P.

[XXIII. Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

XXIII.1 He shall see the world as one - shining in all selves. By the method of non-dualistic thinking, he shall accomplish *Jñānayoga*.

XXIII.2 Wherever one sees the all-knowing consciousness pervading the world, and who understands this with wisdom, possesses knowledge superior to that of mere learning.

XXIII.3 By always being totally directed towards non-duality, one attains the being of Śiva (*śāmbhavī*)⁵⁶, just as the seed of the banyan tree⁵⁷ scattered in the ground becomes a tree.

XXIII.4 The absolute unity (*ekāntam*) is perceived as not uniform by the self [as it is] made of ten parts. [Just as] the stems, branches, buds and leaves of the original shoot.

...in *Amanaska* 2.7-8. (*cittam buddhir ahaṅkāra rtvijah somapam manah | indriyāṇi daśa prāṇāñ juhoti jyotimanḍale || 7 || ā mūlād bilaparyantam vibhāti jyotimanḍalam | yogibhil satataṁ dhyeyam anīmādyāṣṭasiddhidam || 8 ||*). These verses precede or introduce *śāmbhavī mudrā*. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimanḍala*) shines from the root (possibly the root of the body or spine, but BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

⁵⁶In medieval Yogatexts, particular in the Rājayoga genre, the term *śāmbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *śāmbhavī mudrā*. The two earliest references for *śāmbhavī mudrā* are *Candrāvalokana* 1 = *Amanaska* 2.10, who share the same verse. The practice of *śāmbhavī mudrā* involves focusing the mind at an internal orb of light *Amanaska* 2.7-8. At the same time, the gaze is directed outwards and free from closing and opening the eyes citetitlebirch2013 (2.10). In *Amanaska* 2.14, the practice is said to bring about *siddhis* and the no-mind-state (*unmani*) and according to *Amanaska* 2.14 liberation while alive (*jiivanmukti*). For a detailed discussion of *śāmbhavī mudrā*, its influence and all references, see BIRCH, 2013:71-79. Here, Rāmacandra uses the term *śāmbhavī* as a designation of the ultimate state to be attained by practising Rājayoga, which he presents as the realization of absolute unity. The *śāmbhavī*-state certainly has roots in the ancient tantric traditions of Śaivism. See references entry *Tantriābhadhānakōśa* Vol 3?

⁵⁷In rituals the banyan tree (*nygarodha*) is associated with the *kṣatriya* class (SMITH, 1998:27).

- 1 स्नेहपुष्पफलं बीजे विस्तारो ऽयं स्वभावतः ।
 2 तथासौ निर्मलो नित्यो निर्विकारो निरंजनः ॥ **XXIII.5**॥
- 3 एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः ।
 4 पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥ **XXIII.6**॥
- 5 एवं दशविधा विश्वं लोकालोकसविस्तरम् ।
 6 एक एव न चान्यो ऽस्ति यो जानाति स तत्त्ववित् ॥ **XXIII.7**॥
- 7 पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो
 8 दृष्टिविषयः स दृश्य उच्यते । यो दृश्या न वीक्ष्यते स अदृश्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं
 9 दूरीकृत्यं ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य कारणात्कालः शरीरनाशं न करोति ॥

1 snehapuṣpahalam [DN₁N₂PU₂] snehe puṣpaphala^o BL snehapuṣpam phala U₁ srehapunyaphalam E bije cett.] bija BL vistāro cett.] vistāra DN₁ 'yam EPN₁N₂U₂] ya BL yah U₁ yasya D svabhāvataḥ cett.] svabhāvataḥ BL bhāvataḥ D **2** tathāsau cett.] yathāsau B tathāpasau P nirmalo cett.] nirmalau P **3** eko cett.] yeko U₁ naikah em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ svayambhūś ca cett.] svayambhūtyā U₁ svadhāmnā PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmmnā N₁ svadhā..ṣa D svadhāmnāvā N₂ svabhāvā U₁ sthitāḥ DLP] sthitāḥ cett. **4** °buddhi^o EPL] °buddhir cett. °vikriyāḥ EPU₁] °vikriyā cett. **5** daśavidhā viśvam BLN₂] daśavidham viśvam DEPN₁U₂ daśavidhaviśvam U₁ lokālokasavistaram cett.] lokālokasavistarām N₁ lokāloke savistaram U₂ **6** eka cett.] ekam U₂ eva cett.] yeva U₁ **7** pṛthivī^o cett.] pṛthivī^o U₁ °vanaspati^o EN₂U₂] vanaspatti P vanaspatti^o BDLN₁U₁ °parvatādīsthāvara^o BLPU₂] °parvatādīsthāra^o E °parvato tyādīsthāṇvara^o D °parvate tyādīsthāvara^o N₁ °parvate 'thyādīsthāvara^o N₂ °parvate iyādīsthāvara^o U₁ rūpaḥ cett.] rūpā BL rūpā N₂ samsārah cett.] samsāra^o EU₁ °hasteśvapakṣity adiko BL] °hasty aśvapakṣity adiko E °hastiaśvapakṣity adiko DN₁ °hastipakṣity adiko N₂ °hastiasvapakṣity adiko U₁ °hasttyā ca pakṣity adiko U₂ jaṅgamarūpaḥ cett.] jaṅgamah rūpā D °rūpā L jagad^o U₁ samsāraḥ cett.] samsāro U₁ ca cett.] vā D yo cett.] yaḥ U₁ ya DN₁N₂ **8** drṣṭi cett.] ddrṣṭi LN₁ dasṭi B dārṣṭi D dr̄ṣya cett.] dr̄ṣyad N₁ dr̄ṣy^o U₁ dr̄ṣtyā cett.] dyā N₂ ity cett.] ty BL śaty N₂ samsārya cett.] samsāra^o PLU₂ svātmano BELP] svātmānaḥ α svātmanoḥ U₂ bhedam cett.] bheda B bhedām DN₁ **9** °krtyam U₂] °krtya cett. °krtya E aikyena P] aikam eva E aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ sa eva E] om. cett. jñānayogaḥ cett.] jñānayoga U₂ tasya cett.] gatasya U₁ kāraṇāt cett.] dhyānakaraṇāt U₁ kālaḥ cett.] kāla^o U₁ na cett.] om. N₂U₂

Sources: **1-2** ≈YSv (PT p. 836): snehapuṣpahalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanāḥ | **3-4** ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitāḥ | pañcatattvamayo buddhimāyahaṅkāravikriyāḥ | **5-6** ≈YSv (PT p. 836): evam bahuvidham viśvam lokālokasavistaram | ekam eva na cāvno 'sti yo jānāti sa tattvavit | **7** cf. YSv (PT p. 832): sthāvarāḥ parvatādīyaḥ hi jaṅgamah khecarādayaḥ | jaṅgamasthāvarākāraḥ samsāraḥ syat sa iśvaraḥ | **7-9** cf. YSv (PT p. 836): svabhāvalilāyā bhāti śūnye'sau śūnyabuddhitaḥ | yad dr̄ṣṭam viṣayaṁ vastu tad dr̄ṣyam iti kathyate | yo dr̄ṣṭātītaḥ so'dr̄ṣyas tadā dr̄ṣṭam hi manyate | svatanūbhedam evan tu samsāram duḥkhasaṅkulam |

XXIII.5 By virtue of its inherent nature, the branch of a tree with its new shoots (*vistāra*), being the fruit of the flower of love, is in the seed. Certainly, that [the inherent nature?] is pure, eternal, unchanging, and immaculate.

XXIII.6 One, not one, self-existing by its own power, abiding in multiplicity, as five [gross] elements (*tattva*)⁵⁸ thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahamkāra*), and modifications (*vikriyā*).⁵⁹

XXIII.7 Thus, the ten variations permeate the whole world and non-world. There is only one. There is no other. One who knows this is a knower of the truth.

The mundane existence (*samsāra*) exists in the form of stationary [existances] such as earth, tree mountains and so on. The mundane existence (*samsāra*) [also] exists in the form of the mobile [existances] such as humans, animals, birds and so on. Now, whatever is the object of perception, it is called visible. Whatever is not seen by perception, it is called invisible. In this way, the realisation of unity (*aikyena darśanam*) by eliminating the differentiation of the self from the mundane existence is truly Jnānayoga. Due to this, time does not bring about the destruction of the body.

⁵⁸ The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in some other tantric works, cf. e.g. Śivasvarodaya 6-8 (*nirañjano nirākara eko devo maheśvaraḥ | tasmād ākāśam utpannam ākāśād vāyusambhavaḥ ||6|| vayos tejas tataś cāpas tataḥ pr̥thvī samudbhavaḥ | etāni pañcatattvāni vistirṇāni ca pañcadhā ||7|| tebhyo brahmāṇḍam utpannam tair eva parivartate | viliyate ca tatraiva tatraiva ramate punaḥ ||8||*) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).” In Kumbhakapaddhati 122, a technique of breath retention is dedicated to the five *tattvas* (*tatvādau püreyed vāyūn tat tatvānte virecayet | tatvakumbhah sa gaditah pañcadhā tatvabhedataḥ ||122||*) “One shall inhale before [the rise] of a particular *tattva* and exhale at the end of that *tattva*. This is called *tatvakumbhaka* being five-fold according to the five divisions of *tattva*. The Śivasvarodaya discusses the rise, duration, properties and application of the *tattvas* in greater detail. An overview of this can be seen in GHAROTE and DEVNATH, 2021: Appendix-iii.

⁵⁹ In the tantric traditions of Śaivism tenfold *tattva*-systems existed

[XXIV. Division of the Inherent Being]

- 1 इदानीं स्वभावमेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तत् दशधा मेदं स्वभावत एव प्राप्नोति ।
- 2 मूलांकुरत्वगदण्डशास्वाकलिकापल्लवपुष्पफलस्त्रेहा इति भेदो दशधा प्राप्नोति । तथा निर्मलो निर्विकारः
- 3 निरञ्जन एक एतादृशा आत्मस्वभावादेव पृथ्व्यापतेजोवाव्याकाशमनोबुद्धिमायाविकाररूपाभेदान्याप्राप्नोति ।
- 4 ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति । यथैकैकः पृथ्वी क्वचित्कोमलरूपा ॥ क्वचित्स्नोह-
- 5 रसूपा ॥ क्वचित्परिमलरूपयुक्ता ॥ क्वचित्परिमलरहिता ॥ क्वचित्स्तुवर्णरूपा ॥ क्वचित्रौप्यरूपा ॥ क्वचिद्र-
- 6 नमयी ॥ क्वचिश्वेता ॥ क्वचित्कृष्णा ॥ क्वचिद्रक्ता ॥ क्वचित्पीता ॥

1 idānīm cett.] idānī B svabhāvā° cett.] svabhāvā° BL tasya E °bheda DN₁] °bheda N₂ °bhedaḥ cett. vata° cett.] vatha° N₂ °bijam DPN₁N₂U₁] °bijam E °bijā° U₂ °bijena BL vatarūpeṇa cett.] rūpeṇa BL pariṇamate BLU₂] pariṇate P pariṇatam αE sa tat U₁] sa tu N₂ satṛ N₁ sat EP śata BL sa DU₂ dasadhā cett.] dṛśadhā P dasat U₂ bhedaṁ cett.] om. U₂ svabhāvata cett.] svabhāvā BL om. U₂ eva cett.] om. U₂ prāpnoti cett.] prāpnoti BLU₁ **2** mūlāṁkuraṭvagdāñḍaśākhākalikā-pallavapuṣpahalasneha] mūla amkuraṭvakdāñḍaśākhākilipkāpallavā puṣpahalasneha P mūlam amkuraṭvakdāñḍaśākhākilakāpallavā || vistāroyam svabhāvataḥ B mūlam amkuraṭvakdāñḍaśākhākilā-pallavā || vistāroyam svabhāvataḥ || L mūlāṁ amkuraṭvakdāñḍaśākhām kalikāpallavapuṣpahalasneha || N₁ mūlāṁkuraṭvakdāñḍaśākhām N₂ mūlāṁkuraṭvakdāñḍaśākhām kalikāpallavapuṣpahalasneha D mūlāmañkuraṭvakdāñḍaśākhākalikāpallavapuṣpahalasneha U₁ om. U₂ iti cett.] om. U₂ bhedo dasadhā] α) daśabhedān BELP om. U₂ prāpnoti cett.] prāpnoti P om. U₂ tathā cett.] yathā EU₂ nirmalo BEL] nirmalaḥ αPU₂ **3** nirañjana E] niramjanaḥ cett. eka cett.] ekaḥ N₁N₂U₁ etādṝśa E] etādṝśaḥ N₁N₂U₁ ātmasvabhāvād cett.] ātmā svabhāvād E pṛthvyāpatejovāyābākāśamanobuddhimāyāvikārārūpābhedān BLN₁] pṛthivyāpatejovāyābākāśamanobuddhimāyāvikārārūpābhedān E pṛthvyetetejovādvyākāśamanobuddhimāyāvikārārūpābhedān P pṛthvīpate | jīvīkāśamanobuddhir māyāvikārārūpabhedāt DN₂ pṛthakte jīvayuvākāśamanobuddhir māyāyāvikārārūpabhedāt U₁ pṛthvyaptejovāyākāśa || manobuddhimāyāvikārārūpabhedā U₂ **4** jñā-nayogaprabhāvād EU₂] jñānayogabhaṭā || jñānayogah || prabhāvād BL jñānayogah prabhāvād P eva cett.] eka BLP yeva U₁ yathaikaḥ em.] yathaikaiva E yathā ekaika BLPU₂ yathā ekaiva DN₁ yathā ekam ca N₂ yathā ekai ca U₁ pṛthvī β] pṛthvi α °rūpā β] °rūpa α kvacit cett.] om. EP₁ **4-5** manoharārūpā B] manoharārūpā L manoharārūpa U₂ manoharā DN₁N₂ om. EP₁ **5** kvacit cett.] om. EP₁ °parimala cett.] om. EP₁ °rūpayuktā BL] °rūpā° DN₁ °rūpāyuktaḥ N₂ om. EU₁ kvacit cett.] om. PU₁ °parimala cett.] °parimalārūpā° E om. PU₁ °rahitā ELN₁] °rohitā BN₂U₂ om. DP₁ kvacit cett.] om. PU₁ suvarṇārūpā ELN₂U₂] suvarṇārūpa BD khavarṇākupā U₁ om. P kvacit cett.] om. BLP raupyārūpā E] rūpyārūpā N₁U₁ rūpyārūpa DN₂ rajatarūpā U₂ om. BLP **5-6** ratnamayī cett.] ratnamai BL **6** kvacit cett.] kvacit ca E śvetā EDU₂] śveta N₁N₂U₁ śvetarūpā L śverūpā B kvacit kṛṣṇā cett.] kṛṣṇa N₁ om. E raktā BELU₂] °rakta cett.

Sources: **1** cf. YSV (PT p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarvabodhah syāt muktidaḥ siddhihāvchitāḥ | **4-6** cf. YSV (PT p. 836): ātmano vā pṛthivyādyāḥ svabhāvāḥ kiñcid ucyate | ātmaiva pṛthivi dhātri komalā ca kvacid dṛḍhā | kvacit manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohinī | svarṇārūpā dhātūrūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvārā ūrvārā sā tu viṣāmṛtamayī sadā |

Philological Commentary: **4-6** kvacit manoharārūpā ...kvacit pītā: Section is omitted in P.

[XXIV. Division of the Inherent Being]

Now, the division of the inherent being is described. Just as the seed of the banyan tree ripens into the shape of the banyan tree, [and] because of its own inherent being develops such a tenfold division. [Namely]: root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar. The division develops [those] ten parts. In this way, the pure, unchanging, unblemished attains such [a division] precisely because of the inherent being of the self. [Namely], the division: earth, water, fire, wind, space, mind, intellect, illusion, transformations and form.⁶⁰ Because of the power of Jñānayoga, there arises the conviction that “the self is truly one”. Just as some particular soil (*ekaika*) sometimes appears soft, sometimes appears beautiful, sometimes fragrant, sometimes unscented, sometimes golden, sometimes silver, is sometimes made of precious stone, sometimes appearing white, sometimes black, sometimes copper, sometimes yellow, ...

...from a very early age, cf. GOODALL and ISAACSON, 2016:82-85. Rāmacandra, as can be seen in the sources of the edition for this passage, is faithful to his template. However, the exact origin of this specific arrangement of *tattvas* remains unknown. Usually *vikriyā* is not a separate *tattva*, but *ahamkāravikriyā* (“transformations of *ahamkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*. Here, it seems the term *vikriyā* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahamkāra*.

⁶⁰Rāmacandra’s tenfold taxonomy of *tattvas* appears inconsistent. Here, in comparison to besides the stable list of the five gross elements, he replaces *ahamkāra* with *rūpa* and changes the order of the elements. None of the tenfold *tattva*-systems known to me equal Rāmacandra’s systems exactly. Taxonomies of *tattvas* like **bhagavadgīta** 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo’ nalo vāyuḥ khaṇī mano buddhir eva cha | ahankāra itīyaḥ me bhinnā prakṛitir aśṭādhā ||7.4||*). “Earth, water, fire, air, space, mind, intellect, and ego - these are the eight divisions of the original nature.” In this list, we find most of the elements of Rāmacandra’s list, except terms like *māyā*, *vikriyā* or *rūpā*. The description of *kundalinī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarāśūtra* 1.9 - 1.13 of the *Niśvāsatattvasaṃhitā* in which the tenfold nature of Sadāśiva is homologised with the mantra is listed. Here the following list is given: *prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyātattva*, *vidyā*, *Īśvara*, *Sadāśiva*, *dehavyāpiṇi* and *Śakti*, cf. GOODALL and ISAACSON, 2016: 83-84. There is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is deeply rooted in ancient Śaivism (see BIRCH) 2019, but Rāmacandra’s text takes up a more modern, simple, universal and transsectarian character, the choice of a tenfold taxonomy possibly reflects this distant remnant of the past.

१ कवित्कर्बुरा ॥ कचिनानाविधफलरूपा ॥ कचित्पुष्परूपा ॥ कचिदमृतमयी ॥ स्वभावत एव भवति ॥ तथै-
 २ वात्मा मनुष्यपक्षहरिणहस्तीविद्याधरांघर्वकिन्नरमहामूर्खरोग्यरोगीकोवीशान्तरूपः स्वभावादेव
 ३ भवति ॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते । यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य
 ४ गर्तिर्बहुधा दृश्यते ॥ एकं फलं पृथ्वीमध्ये पतति । शुक्रं भवति । एकस्य फलस्य मकरन्दं ग्रमरः पिबति ।
 ५ एकस्य फलस्य माला कमिनी तुङ्गकुचमंडलोपरि दधाति । एकं फलं मसृतनुष्णोपरि क्षियते । अयं
 ६ वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्मुनक्ति । के ते इष्टौ भोगाः

७ सुवासश्च सुवस्त्रश्च सुशश्या सुनितंविनी ।
 ८ सुस्थानञ्चात्रपानान्यदौ भोगाश्च धीमताम् ॥ XXIV.1॥

1 karburā cett.] karpurā U₁ kvaci cett.] kvacit U₂ om. P nānāvidhaphalarūpā cett.] nānāvidhaphalarūpā U₁ nānāvidharūpā E om. P kvacit BL] kvacid DN₁U₁ kvacir U₂ om. PN₂ puśparūpā DN₁] viśarūpā BEL vśarūpā U₂ om. U₁ kvacid cett.] kvacit U₂ om. U₁ amṛtamayī cett.] amṛtarūpamayī E amṛtamai BL om. U₁ svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.] bhavataḥ BL om. U₁ **1-2** tathaivātmā β] tathātmā α **2** manusya° cett.] om. U₁ °pakṣi° cett.] om. U₁ °hariṇa° cett.] °hariṇā° P om. U₁ °hasti° DN₁] hasti cett. om. U₁ °pañḍita° cett.] piñḍata B °mūrkha° cett.] °rmūkha° P °mūrva° DN₁ °mūrṣa° U₁ rogyarogī em.] °rogyarogi E °rogī arogi αU₂ °rogī BLP °krodhī cett.] °krodhī EP °krodhā BL °śānta° cett.] °dhiśānta° BL °rūpāḥ cett.] °rūpāḥ PL °rūpa cett.] svabhāvataḥ eva cett.] evap svabhāvāṇ U₁ **3** bhavati cett.] bhavati BL bhati N₁ dharati D jñānayogād vikāra N₁U₁] jñānayogadhihkāra cett. jñāyate cett.] jāyate U₂ phalasyotpatti cett.] plakṣasyotpattih E °sthānam cett.] sthānam E °sthāna U₁ ekam cett.] ekas D eva N₂ om. E eva cett.] kam eva N₂ bhavati cett.] bhavati B ti U₁ **4** gatir cett.] gati PN₂U₁ ekam cett.] eka° U₂ eva N₂ phalam cett.] phala° DN₁N₂ pṛthvī° cett.] pṛthivī° U₁ śuklam cett.] śuṣkam LU₁U₂ bhavati cett.] bhavati B phalasya cett.] om. PL makarandam ELPN₂U₁U₂] makarāṇḍa° LN₁ karaṇḍam B bhramarah cett.] bhramaram BL bhramara N₂ pibati cett.] pibamti P pibati B **5** phalasya cett.] phalasyaṇ N₂ mālām cett.] mālā° N₂ kāmīnī cett.] kāmībī D tuṅga° cett.] tum° U₁ dadhātī cett.] dadhāvati N₁ dadhovati N₂ ekam phalam em.] ekam phalam BELP eka° α amṛtamai em.] mṛta° cett.] anuṣṇopari em.] manusyopari cett. kṣipyate cett.] kṣayapate B **6** eka cett.] ekam U₂ evātmā cett.] eva ātmā U₂ svīyabhāvād cett.] svabhāvād BL evāṭau cett.] evāstau N₂U₁ evāṣṭa U₂ bhogān cett.] bhogāt N₂U₁ bhunakti cett.] ābhunakti N₁ ke te cett.] om. BL ḍṭau cett.] aştau BL ḍte U₁ bhogāḥ cett.] bhobauḥ P bhogā U₁U₂ **7** suvāsaś ca cett.] suvāsac ca B suvastrañ ca E] suvamīśa ca U₂ suśayyā cett.] suśayyā ca U₁ suśayyāḥ BL suyyā P sunītambini cett.] sunītambiniḥ P sunītavinita U₁ **8** susthānaś ca E] susthānāś PLN₂ susthātāś DN₁U₁ sudeham U₂ °ānnapānāny L] vānnapānāny B cānnapānāni E cānpānānp° P cātmapanasyā° N₁ cāmanasyā° DN₂ cānnapānāḥ syād° U₁ sukhasamptānam U₂ aştau bhogāś ca dhimatām EP] aştau bhogāś cā sudhimatām BL ştau bhogāḥ sudhipaṇa° N₁ ştau bhogāḥ sudhiṣaṇa° D aştau bhogāḥ sudhiṣaṇām U₁ aştau bhogāḥ N₂ abhayādicāṣṭakam U₂

Sources: **1-5** cf. YSV (PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampiñđito rogī tathaiva krodhāśāntadhiḥ | aśesārūpabaliṭo nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjñā bhramātmikā | jñānayogī nirvikāro mistāpa eka īśvaraḥ | ātmakamūrttimān bhūtvā nirvikalpo nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

Testimonia: **5** cf. YSV (PT p. 837): strīpumrūpī mahān so hi parasparavimohitaḥ | amanaskaḥ svīyabhāvāt jñānayogī nirākulaḥ | srakcandanādīvāmāsu svabhāvād bhogam icchukuḥ |

...sometimes mottled, sometimes like various fruit, sometimes like flowers, sometimes like the nectar of immortality, [and that only] because of its inherent being. In this way, the self also takes the form of a human, a bird, a gazelle, an elephant, a Vidyādhara, a Gandharva, a centaur, a great scholar or a great fool, a sick or healthy, an angry or peaceful person, by virtue of its inherent nature. Through Jñānayoga he realizes the emptiness of the mutability of form. Just as the place of origin of the fruit is only one, but the fruit's actions and outcomes are seen as manifold.

One fruit falls onto the ground and becomes dry: A bee drinks the fruit's juice; [or] a woman places a garland made of the fruit over her voluptuous bosom; [or] the fruit is thrown onto a dead person. This is the inherent being of the thing. Thus [in the same way], due to its being, the one self enjoys eight enjoyments.⁶¹

What are the eight pleasures?⁶²

XXIV.1 A good perfume, fine clothing, a good bed, a beautiful women, a good dwelling (*susthāna*) food and drink.⁶³ Those are the eight enjoyments of the wise.⁶⁴

⁶¹The passage appears to describe a single object's multifaceted nature, using fruit as an example. The author suggests that even though the origin of the fruit is singular, the actions and outcomes that can arise from it are many and diverse. This can be seen in the various examples, such as the fruit falling onto the ground, a bee drinking the fruit's juice, a woman adorning herself with a garland made of the fruit, or the fruit being thrown onto a dead person. The final statement about the self enjoying eight pleasures suggests that just as the fruit can have different outcomes and experiences, the self can also have different experiences and enjoyments. Overall, the passage emphasizes the multifaceted and diverse nature of things and experiences. Additionally, the passage suggests that the eight pleasures are perfectly natural to Rāmacandra and his readership.

⁶²I was not able to allocate the source of the *aṣṭau bhogāḥ* yet. In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, includes all of the eight pleasures in greater detail (G. K. SHRIGONDEKAR, ed. *Mānasollāsa. Mānasollāsa of King Someśvara*. Baroda Oriental Institute. Mumbai: Bombay Vaibhav Press, 1939, 5). This alludes to the royal lifestyle of Rāmacandra's audience.

⁶³Surprisingly, the verse only gives seven enjoyments. What is lacking in comparison to the list given a little later is the horse.

⁶⁴Right after the list presented on the next page, Rāmacandra teaches that the eight enjoyments cause suffering and attachment. However, the end of the verse with *aṣṭau bhogāś ca dhimatām*, "the eight enjoyments of the wise/clever person" suggests a rather positive connotation.

- 1 पद्मसूत्रमयानि वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुला मृदू-
 2 तरङ्गन्दवतीशया ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपविस्ता कान्ता ४ ॥ साध्वासनं ५ ॥
 3 अतिमूर्त्यो इश्वः ६ ॥ मनोरममन्त्रं ७ ॥ तथा विधं पानं ८ ॥ एते इष्टौ भोगाः कथिताः । एते दुःखं
 4 भजन्ते । भिक्षां याचन्ते च । यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतं ॥ अग्रेर्दाहः ॥ विषान्मूर्छा ॥ तिलातैलं ॥
 5 वृक्षाच्छाया ॥ फलातपरिमलः ॥ इकाइटदग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैल्यं ॥ इत्यादि-
 6 पदार्थस्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमेश्वरोऽखण्डपरिपूर्णश्च ॥

1 paṭṭā° पात् ॥ paṭṭā° BLU₂ padṛ° αE pada° P sūtra° cett.] sūtrā BL mayāni cett.] yāni DN₁N₂ vastrāṇī PL] vasrāṇī cett. paṁca vā sapta vā α] paṁcasaptā EP paṁcasat� LB śalikā em.] dṛālikā EN₁ dṛāmṛlikā D dadhikā P dātikā BL tālikā N₂ dālikā U₁ yuktāni cett.] saudhāni U₂ teṣu vāstu LB] teṣu vāsaḥ E teṣu cāsaḥ P vāsāya kecīt U₂ om. cett. ativipulā cett.] ativapulā DN₁ ativipulām U₁ aṣṭau bhogān āha || U₂ **1-2** mṛduttara em.] mṛdutara° BELP mṛdu | uttara° α sugrahām || U₂ **2** °chandavati° DN₁N₂] °chadavati° P °chadavati° U₁ suvastraṁ || U₂ śayyā cett.] suśayā sustrī U₂ padmāni cett.] padmāni N₁ om. U₂ tāruṇyavatī em.] tāruṇyavatī cett. tāruṇyavatī N₂ om. U₂ manoharā guṇavatī cett.] om. U₂ tatropavistā cett.] tatopavistā P tatrapavistā B om. U₂ kāntā BELP] om. cett. sādhvāsanam em.] sādhu āśanam E sādhu āśanam BLPU₂ sādhyāsanam DN₁N₂ **3** atimūlyo 'svaḥ em.] atimūlyāñ ca E atimūlo 'svaḥ P atimūlyo asvam BL amūlyo svā ca α suśvaḥ U₂ manoramam annam em.] manoramam attam B manoramam annam L manoramam attam DN₁ suṣu annam U₂ vidham pānam em.] vidhapānam BLN₂ vidhayānam U₂ ete cett.] rāte U₁ 'ṣṭau β] aṣṭau α bhogaḥ cett.] bhoga N₁N₂ ghoga U₁ kathitā EU₂] kathitā P kathyate N₁N₂U₁ kathyamete D om. BL ete DN₂U₁] eke EPN₁ eka BL ekaṇ U₂ duḥkham DEN₁U₁U₂] duḥkha P duḥkha BL duḥkhataṁ N₂ **4** bhajante cett.] bhajate N₂U₁ bhiksām EPN₂U₁] bhiksāyām DN₁ bhiksā BLU₂ yācante cett.] yāmcāmte P yāmcate BL yācate N₂ pācate U₁ ca cett.] kiñca E sūryasya cett.] sūryaś ca U₁ tejāḥ cett.] tejāḥ BL dugdhasya DEPN₁U₂] dugdha° BL dusya N₂ dugdhasy U₁ gṝtam cett.] gṝtaḥ BL P agnēr E agne cett. dāhāḥ em.] dvāhāḥ BL dāhī N₁ dadhi N₂ dadhiḥ D dārham U₁ dāhīḥ U₂ jvalanam E viṣān cett.] viṣāt U₁ tilāt cett.] titilāt P tila N₂ tilā U₁ **5** vrksāt EN₁] vrksāt P vrksā BDLN₂U₂ vraksā U₁ phalāt cett.] phalā BL parimalah cett.] sarimalah BL palāt parimalah D kāṣṭhād cett.] kāṣṭhād PU₂ kaṣṭhād BL agnihī β] agnihī α sārkāraḍibhyo em.] arkāraḍibhyo E śarkvāraḍibhyo P śarkaḍibhyo LB rasāḥ cett.] om. BL himānībhyaḥ cett.] sahimānībhyaḥ BL himānītpa N₂ saityam DU₁] saityām N₁ saityām U₂ saityās N₂ śītām EP śītā BL **5-6** ityādipadārthasvabhāva DN₁PL] ityādipadārthā° U₂ ityādipadārthāsvabhāvataḥ B atyādipadārtharthaśvabhāva N₂ ityādipasvabhāvāḥ U₁ ityādipadārthāḥ svabhāvataḥ L ityādipadārthānām svabhāvāḥ E **6** eva cett.] evā N₁ ravaḥ U₁ om. E tathā cett.] tathā vā U₁ paramesvaraśvarūpamadhye cett.] paramesvara svarūpasya madhye BL paramesvaraśvarūpamadhye U₁ tiṣṭhati cett.] tiṣṭhati B tiṣṭhamti U₂ 'khanḍa° cett.] ḍamḍa° DN₁ yarāndā° N₂ khanḍaḥ U₁ **7** paripūrnāś ca cett.] paripūrṇaḥ E

Sources: **1-4** cf. YSV (PT p. 837): ātmāvivekam āgamya calac cittam mahākulam | viṣayāndhatamo dṛṣṭvā no vetti paramātmānaḥ | amāyātmā tattvātitah satsandhānavivarjitaḥ | sukhi duḥkha janma martyuṇ yāti satyam punaḥ punaḥ | vairāgyādiddhanaṁ tyaktvā viṣavad duḥkha kṛddhiyah | koṭisūryasamātmeti jñānayogād vimucyate | **4-6** cf. YSV (PT p. 837): ravi tejo gṝtam dugdhe tile tailam svabhāvataḥ | śāśam indau kule śākham kṣare ca lavaṇam yathā | tathā brahmaṇi saṃsāro hyakhaṇḍapari-pūrvake |

1. Clothes made from silk;⁶⁵ 2. A site of the palace in which there are mansions endowed with five or seven rooms.⁶⁶ 3. A huge, very soft and lovely bed;⁶⁷ 4. [on which] there is seated a lotus-like youthful, charming and virtuous wife;⁶⁸ 5. An excellent throne;⁶⁹ 6. An exceptional valuable horse;⁷⁰ 7. Food that pleases the senses;⁷¹ 8. Various drinks.⁷²

The eight enjoyments are described. They impart suffering and [make one] beg for their sustenance.

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odour from a fruit, the fire from a scabbard, the sweet sap of Śārkara⁷³ and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the centre of the highest God's own form. Moreover, the highest God is indivisible and all-filling.

⁶⁵Within the twenty *upabhagas* of the *Mānasollāsa* we find the interesting topic of *Vastropabhoga* or the “enjoyment of garments”. Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming (SHRIGONDEKAR, 1939:14).

⁶⁶The first *adhyāya* of the third *vिम्शति* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. Here houses with one to four *śālās* are described (SHRIGONDEKAR, 1939:6-7).

⁶⁷This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steeds are described (SHRIGONDEKAR, 1939:21).

⁶⁸This is resembled as *yosidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: a) Padminī, b) Citriṇī, c) Śaṅkhinī, and d) Hastinī, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 21.)

⁶⁹The *āsanopabhoga* or “the enjoyment of seats” within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

⁷⁰This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (SHRIGONDEKAR, 1939:24).

⁷¹This is resembled as *annabhoga* within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of great food and the directions as to the preparations of various dishes (SHRIGONDEKAR, 1939:21).

⁷²This is resembled as *pāṇiyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described (SHRIGONDEKAR, 1939:23). Instead of following his template closely, Rāmacandra modifies the passage’s meaning. The original ideal of his sources text which emphasizes renunciation and detachment to wealth, is weakened by the introduction of the eight pleasures. Instead of radically abandoning wealth, he states that they cause suffering and craving, as we can ...

⁷³A liquor prepared from Dhātakī with sugar. Beleg?!

[XXV. Bāhyalakṣya]

- 1 इदानीं बाह्यलक्ष्यं कर्तव्ये । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं ।
- 2 अथ वा नासाग्रादारभ्य षडङ्गुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्याङ्गुल-
- 3 प्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं । अथ वा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्रं चञ्चलम् उदकं लक्ष्यं
- 4 कर्तव्यं । अथ वा नासाग्रादारभ्य द्वादशांगुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथ वा नासाग्रा-
- 5 दारभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

1 bāhyalakṣyam P] lakṣyam E शायलक्षा B बाह्यलक्षा L °lakṣaṇa DN₁ °lakṣaṇa U₁ lakṣaṇam U₂ *catuṣṭaya*^o cett.] catuṣṭayaṁ BL **nīlākāraṁ** cett.] nilakaram BLP nirākāraṁ N₂ *teja*^o DN₁N₂] te-jaḥ cett. jaḥ B **pūrṇam** cett.] pūrnakām U₂ *ākāśa*^o cett.] akāśaṁ EPLU₁ **lakṣyam** EP_U₁U₂] lakṣaṇam BDLN₁ lakṣaṇam N₂ **2 nāsagrādarabhya** cett.] nāsagrād abhya DN₁ nāsagrārabhya N₂ **śaḍāṅgu-**
lapramāṇam cett.] ṣaḍāṅgulam pramāṇam B dvādaśāṅgulapramāṇam U₂ **pavanatattvam** E] “tatvam cett. l.n. B **dhūmrākāraṁ** cett.] l.n. B **lakṣyam** cett.] lakṣaṇam DN₁U₂ lakṣaṇam N₂ **vā** cett.] om. U₁ **2-3 ārabhyāṣṭāṅgulapramāṇam** U₁] ārabhyā ṣaḍāṅgulapramāṇam N₁ ārabhyā ṣaḍāṅgulapramāṇam D ārabhyam ṣaṭāṅgulapramāṇam N₂ ārabhyam ṣaṭāṅgulapramāṇam U₂ **3 atiraktam** N₁N₂] atirattam D itiriktaṁ U₁ matiraktam U₂ *tejo* cett.] teja^o U₂ **lakṣyam** U₁U₂] lakṣaṇam N₁N₂ lakṣaṇam N₂ **cañcalam** cett.] camdrākāraṁ U₁ **lakṣyam** U₁] lakṣya N₁D lakṣaṇam N₂ lakṣaṇam U₂ **4 dvādaśāṅgu-**
lapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam E dvādaśā ṣaḍāṅgulapramāṇam U₁ **lakṣyam** EP_U₁] lakṣaṇam N₂ lakṣaṇam cett. **5 samaprabham** cett.] *prabhā* L **tejahpūrṇam** cett.] tejah | pūrnam EB pūrnam α pūrṇa N₂ **lakṣyam** DEPN₁U₁] lakṣaṇam BLU₂ lakṣaṇam N₂

Sources: 1 cf. YSV (PT. p. 837): idānīm vāhyalakṣaṇi siddhidāni śṛṇu priye | dhāraṇākhyā tu caitāni jñātavyāni višeṣataḥ | cf. YSV (PT p. 837): lilayā bhāvayel līnaṁ jyotiḥpūrṇam mahāparam | atha vā tatra deveśi dhūmrākāraṁ ṣaḍāṅgulam | cf. YSV (PT p. 837): atha vāṣṭāṅgulam raktam nāsikopari lakṣayet | 4-57.2 cf. YSV (PT p. 837): dvādaśāṅgulamānam vā pṛthvitattvam tu pītabham | lakṣayed atha vā tatra kotisuryasamaprabham | tejah puñjām mahākāśam tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito drṣṭis usthiram | kṛtvā dhyānād vinā sūryam caṇḍasūryan tu paśyati | atha vā lakṣam etat tu karttūr vahih śivopari |

Testimonia: 1 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate | nāsagrād bahiraṅgulacatuṣṭaye nīlajyotiḥsamkāśam lakṣayet | 2 cf. SSP 2.28 (Ed. p. 39): atha vā nāsagrād ṣaḍāṅgulam adhovāyutattvam dhūmravarṇam lakṣayet | 2-3 cf. SSP 2.28 (Ed. p. 39): atha vā aṣṭāṅgula āraktam tejas tattvam lakṣayet | 3-4 cf. SSP 2.28 (Ed. p. 39): atha vā daśāṅgule kallolavād āpas tattvam lakṣayet | cf. SSP 2.28 (Ed. p. 39): atha vā nāsagrād dvādaśāṅgule pītavarṇam pārthivitatattvam lakṣayet | 4-57.2 cf. SSP 2.28 (Ed. p. 40): atha vā ākāśamukham drṣṭvā lakṣayat kirānakulitam paśyati |

Philological Commentary: 2 **śaḍāṅgulapramāṇam** ...: Sentence is omitted in in L. **ārabhyāṣṭāṅgulapramāṇam**: Sentence omitted in β, except for U₂. **3 daśāṅgulapramāṇam**: The instruction for a ten-finger wide distance is absent in the surviving testimonia of the YSV. However, it can be found in the other source text of the *Yogatattvabindu*, the *Siddhasiddhāntapaddhati* 2.28 (Ed. p. 39). **4 daśāṅgu-**
lapramāṇam ...: Sentence omitted in β, except for U₂.

[XXV. Bāhyalakṣya]

Now the external fixation is taught. Beginning at a four-finger wide distance from the tip of the nose, the space-element, appearing blue, being full of light, shall be made the target [of fixation]. Or, beginning at a six-finger wide distance from the tip of the nose, the wind element, appearing greyish, shall be made the target [of fixation]. Or, beginning at an eight-finger wide distance from the tip of the nose, the very red fire element shall be made the target [of fixation]. Or, beginning at a ten-finger wide distance from the tip of the nose, the white fickle water element shall be made the target [of fixation]. Or, beginning at a twelve-finger wide distance from the tip of the nose, the yellow-coloured earth element shall be made the target [of fixation]. Or, beginning at the tip of the nose⁷⁴ the space-element full of fire shining like ten million suns shall be made the target [of fixation].⁷⁵

...see in the source, YSv (PT p. 837):

“Having gained discrimination of the self, one calms the restless mind. Having seen the darkness of ignorance caused by sense objects, one knows the supreme soul and becomes a soul beyond illusion, free from attachment to worldly pleasures, and goes through birth and death in truth, again and again. Abandoning aversion etc. [and] riches, which increase suffering like poison, one is liberated by Jñānayoga, which is as powerful as millions of suns.”

This observation perfectly suits the initial definition of Rājayoga (cf. I. ll. 1-2, p.5) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

⁷⁴ Given the explicit instructions of the respective distance of the exercise in the previous sentences, it is surprising that this instruction is lacking the mention of the distance.

⁷⁵ The first five external targets, associated with the five elements can also be identified within *Sarvāñ-gayogapradipikā* 3.29-33 (Ed. pp. 104-105).

bāhya lakṣa aur puni jāmnahūm | pañca tatva ki lakṣa su ṭhanahum |
 agra nāsikā amgula cāri | nila varṇa nabha deśi bicāri || 29 ||
 nāsā agra amgul chah deśaiṇi | dhūmrahi varṇ vāyu tat peśai |
 amgul aṣṭa nāsikā āgai | rakta varṇ su vahni tat jāgai || 30 ||
 nāsā agra amgul daś tāṇi | śvet varṇ jal deśi tahāṇi |
 nāsā agra su amgul bārā | pīta varṇ bhū deśi apārā || 31 ||
 bāhya lakṣa aur bahuterī | so jānam jo pāvai serī |
 sataguru kṛpā karai jau kabahī | dei batāi chinak maim sabahī || 32 ||

(29) Contemplate the external target repeatedly, focusing on the five elements. ...

- 1 आकाशमध्ये आकाशोपरि वा दृष्टि कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधीनीं सहस्रकिरणावलीं पश्य-
 2 ति । अथ वा शिरोपरयूर्द्ध्वं सप्तदशांगुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यं । अथ वा दृष्टेरये तत्स्वर्णवर्णकारं
 3 पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता द्वे
 4 भवन्ति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्राः ख्वमे उपि मित्रतामयान्ति । सहस्रवर्षपर्यंतमायुषं वर्धते ।
 5 अपठितं शास्त्रं जिह्वाग्रेणोच्चरते । एतादृशं बहुतरं फलं ॥

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśoparī N1 vā cett.] om. BELP drṣṭim cett.] drṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryam̄ cett.] sūrya N2 U2 sūryasam̄bamḍhinī P] sūryasam̄bamḍhinī cett. sahasrakiraṇāvalīm̄ P] sahasrakiraṇāvalīm̄ U2 sahasrakiraṇāvalī BL sahasrakiraṇāpañktih̄ E sahasrāny api kiraṇāni N1U1 sahasrāṇapi kiraṇāni DN2 **1-2** paśyati ELU2] paśyati BDN1 paśyate N2 pati P paśyam̄ti U1 **2** atha vā cett.] atha kā N1 om. P śiroparī em.] śiroparī cett. śivopari E śiroparī B om. P ūrddhvam̄ cett.] ūrdhva° L urdhvam B ūrddham U1 U2 ūrddham E om. P saptadaśāṅgulapramāṇam̄ cett.] saptadaśāṅgulam̄ parāṇam N2 saptadaśāṅgulapramāṇa° U2 om. P tejaḥpūṇijalakṣyam̄ E] tejaḥpūṇijam̄ lakṣaṇam̄ P tejaḥpūṇijam̄ lakṣaṇam̄ L tejā pūṇijalakṣaṇam N1 tejā pūṇijalakṣyam D tejaḥpūṇijalakṣaṇam N2 tejaḥpūṇijakam̄ lakṣaṇam̄ U1 tejaḥpūṇijam̄ lakṣaṇam̄ U2 agre cett.] agne BLP taptasvarṇavarṇākāraṇam U2] taptasvarṇavarṇākāraṇam P tatparamā svartākāraṇam E taptasvarṇavarṇāraṇam BL taptavarnākāraṇam α **3** prthivitattvam̄ B prthivitattvam L prthivīn tatvam U2 laksyam̄ EPU1] laksyam̄ BDNU1U2 laksyam̄ N2 karttavyam̄ cett.] om. P laksyānām̄ E] laksyānām̄ U1N1 laksyānām D laksyānām̄ P laksyānām BL laksyānā° N2 laksyām U2 kasyāpī cett.] kasyāpi BLU1 kasyāp° D lasyāp N2 ekasya cett.] kasya BLU1 elasya N2 laksyā cett.] laksā° BL laksasya DN1 laksāsya N2 laksasya U1 °karaṇāt cett.] karanā U1 valitāpalitā dūre E] valitā palitādī dūre BL valitāpalitādīdūre cett. **4** bhavanti EU2] bhavati B bhavati cett. aṅgarogā cett.] aṅgarogāḡ E amgirogādī BL dūre cett.] dūri E dūro BL bhavanti DEN1U2] bhavati PLN2U1 bhavati B samagrāh̄ cett.] samagrā N2 samagra° U2 svapne cett.] svapin N1N2U1 svacan D 'pi U2] pya BELP eva DN1U1 evan N2 mitratām BLPU2] mitran E mityam̄ DN1 nityam̄ N2 mitevam̄ U1 ayānti PB] ayāmti L ayāmti N2 nāyāmti E nāyāti DN1N2 naiyati U1 sahasravarṣaparyāmantam α] sahasravarṣam β ayuṣam̄ DN1N2] ayuṣyam̄ U1 ayur β **5** apathitam̄ cett.] apathitam N2U1U2 °rate α] ratī BELU2 ratī B etādṛṣam̄ cett.] etādṛṣyam̄ U1 bahutaram̄ phalam̄ α] phalam̄ bahutaram̄ β

Sources: **2-4** cf. YSV (PT p. 837): ūrddhvam̄ saptadaśāṅgulyam̄ pramāṇam̄ tejasā prabhām | athavā prthivitattvam̄ taptakāñcanasannibham̄ drṣṭiragre tu karttavyam̄ lakṣaṇam̄ etad yat ātmānām̄ uktānām̄ yasya kasyaiva ekaśah karaṇam̄ priye | balipalitahināh syād auśadhenā vinā tathā | **4-5** cf. YSV (PT p. 837): sarvarogāni naśyanti mitravac ca vaśī ripuḥ | jīved varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |

Testimonia: **1-2** cf. SSP 2.28 (Ed. p. 40): evam̄ nirmalikaraṇam| atha vordhvadṛṣṭayantarālam̄ lakṣaṇet | jyotiḥ mukhāni paśyati | atha vā yatra tatrākāśam̄ lakṣaṇet | ākāśasadṛṣam̄ cittam̄ muktipradām̄ bhavati | **2-4** cf. SSP 2.28 (Ed. p. 40): atha vā drṣṭyā taptakāñcanasannibhām̄ bhūmiṇi lakṣaṇet | drṣṭiḥ sthirā bhavati | ity anekavidhaṁ bahirlakṣyam |

Philological Commentary: **5** apathitam̄ ...bahutaram̄ phalam̄: P includes a ditto graphy of the previous lines after XXV. I.5 and reads: etādṛṣam̄ mitratāmāyānti sahasravarṣam̄ ayur varddhate apathitam̄ śāstram̄ jihvāgre poccarati etādṛṣam̄ phalam̄ bahutaram̄ bhavati |.

After having fixed the gaze on the space-element or above the space-element, due to the execution of meditation [on either target], he sees the sun without the group of thousand rays related to the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the fixation object. Or, at the uppermost part of the [previously mentioned] focal point, the earth element appearing in the colour of molten gold shall be made the target [of fixation]. From the execution of [the yoga of] targets onto any of the discussed targets, wrinkles, grey hair, etc., are removed. Diseases of the limbs are removed without medical herbs. All enemies become friends while sleeping. The lifespan increases up to 1000 years. The non-recited scripture is uttered by the tip of the tongue. Such [practice] yields numerous fruits.⁷⁶⁷⁷

...Four fingers above the tip of the nose; contemplate the blue-coloured space-element.

(30) Six fingers from the tip of the nose visualize the smoke-coloured air element. Eight fingers in front of the nose visualize the red-coloured fire element. (31) Ten fingers from the tip of the nose visualize the white-coloured water element. Twelve fingers in front of the nose visualize the earth element with a yellow colour. (32) Many external targets exist, but only a few can attain the ultimate goal. If the true guru shows mercy at any time, they reveal the secret within.

⁷⁶A variant of the practice with little differences can also be found in *Advayatārakopaniṣat* 6 (Ed. p. 4):

atha bahirlaksyalaṅkāraṇam | nāśikāgre caturbhīḥ ṣaḍbhīḥ aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśyāmatvasadgraktabhaṅgīspuratpitavarṇadvayopetām vyoma yadi paśyati sa tu yogī bhavati | caladṛṣṭyā vyomabhāgavikṣitūḥ puruṣasya drṣṭyagre jyotiṣṭmayukhā vartante | taddarśanena yogī bhavati | taptakāñcanasamkāṣajyotīmayukhā apāṅgānte bhūmau vā paśyati taddṛṣṭih sthirā bhavati | śirṣopari dvādaśāṅgulasamikṣituh amṛtatvaṇi bhavati | yatra kutra sthitasya śirasī vyomajyotir drṣṭam cet sa tu yogī bhavati
|| 6 ||

“Now, the characteristics of the external fixation. If one sees a space endowed with two colours, a twinkling yellow breaking into a red which resembles the blackness of profound azure radiance, at [a distance of] four, six, eight, ten and twelve finger breadths, in that order, from the tip of a nose, he becomes a yogin. With the fluctuating gaze of one who looks at the portions of space, luminous rays manifest in front of the observer’s visions. By seeing that, one becomes a yogin. [Once] he sees luminous rays appearing like molten gold at the corner of his eye or on the ground, his gaze becomes stable. For one who sees [this phenomenon] twelve finger breadths above the head, the state of immortality ensues. If the light of space is seen in the head by one who is situated anywhere, he is a yogin.”

⁷⁷Also Cf. *sivayoga* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣat*.

[XXVI. Antaralakṣya]

- 1 इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुपत्रा श्वेतवर्णा ब्रह्मरन्पर्यंतं एका ब्रह्मनाडी वर्तते ।
 2 ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका मूर्तिवर्तते । त-
 3 स्या मूर्त्यानकारणादृष्टमहासिद्धयोऽणिमाचाः । अणिमामहिमालघिमागरिमादुरादर्शनदुराश्रवनवपरका-
 4 याप्रवेशिताः । पुरुषस्य समीपे आगत्य तिष्ठन्ति ।

1 idānīm EU₂] idānīm cett. **antaralakṣyam** D] anyataram lakṣyam E anyataram lakṣyam P antaralakṣyam BL antaralakṣyakam N₁ antaralakṣyānam N₂U₁ ataram lakṣyam U₂ **kathyate** cett.] kartavyam BL mūlakandasthāne cett.] mūlakam sthāne P **brahmadaṇḍādutpannā** cett.] brahmadaṇḍotpannā nādi E brahmadaṇḍāt yānā N₁ brahmadaṇḍādūtpannā N₂ brahmadaṇḍādūtpannāḥ U₁ **brahmarandhra-paryāntam** cett.] brahmadaṇḍaparyāntam E **ekā brahmaṇāḍī** cett.] ekā nādi B ekanādi L **2** **ka-malatantusamānākārā** cett.] kamalatām samānākārā P ***maprabhā** cett.] ***bhāprabhā** BL **ūrdhvam** cett.] ***rdhvam** U₁ **urdhvam** U₂ **calati** cett.] **etādr̄syekā** cett.] etādr̄śī ekā N₁D **om.** U₁N₂ **mūrtir** cett.] **om.** U₁N₂ **vartate** cett.] **om.** U₁N₂ **2-3 tasyā** cett.] tasyāḥ N₁ tan E **om.** U₁ **3 mūrter** cett.] mūrte B **om.** U₁ **dhyāna** cett.] **om.** U₁ ***kāraṇāḍ** em.] ***karaṇāṭ** cett. ***karanāc** N₂ **om.** U₁ **aṣṭamahāsiddhayo** β] **aṇimādyāṣṭasiddhiḥ** DU₁ **aṇimādisiddhiḥ** N₁ ***ṇimādyāḥ** P] ***ṇimādayas** tasya E **aṇimādyāḥ** BLU₂ **om.** α **3-4 aṇimāmahimālaghimāgarimādūradarśanadurāśravana-parakāyāpraveśitā** conj.] **aṇimāmahimālaghimāgarimā** dure vā yadi vā dure śrutvā parakāyāpraveśitā BLP **om.** cett. **4 samīpe** N₁D] sāmīpe U₁ sāmīpem B sāmīpam ELU₂ sāmīm P **āgatyā** cett.] **āgamyā** U₂ **tiṣṭhanti** EPN₁ tiṣṭhati cett.

Sources: **1** cf. YSV (PT p. 838): mūlakandotthalato brahmaṇāḍīsamudbhavā | śvetavarṇā brahmarandhraparyāntam eva tiṣṭhati | eṣā tu brahmarandhrākhyā tanmadhye varttate parā | **2-4** cf. YSV (Ed. p. 838): padmatantusamākārā koṭisūryataḍitprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivāḥ | aṇimādyā aṣṭasiddhis tu samagreṇa prasidati |

Testimonia: **1** cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antaralakṣyam kathyate | mūlakandādā danḍalagnām brahmaṇāḍīm śvetavarṇām brahmarandhraparyāntam gatām samsmaret | tanmadhye ka-malatantunibhām vidyutkoṭiprabhām ūrdhvagāmīnīm tām mūrtīm manasā lakṣayet | sarvasiddhipradā bhavati |

Philological Commentary: **2 brahmaṇāḍīmadhye ...ūrdhvam calati:** Sentence omitted in N₂. **2-4 etādr̄sy ekā mūrttir ...ṇimādyāḥ:** The sentences are omitted in N₂. **3 etādr̄sy ekā mūrttir ...aṣṭamahāsiddhayo *ṇimādyāḥ:** Manuscripts P, B, and L add an incomplete list consisting of seven from a total of eight announced supernatural powers right after the word ***ṇimādyāḥ** and before the sentence beginning with *puruṣasya*: *aṇimāmahimālaghimāgarimā dure vā yadi vā dure śrutvā parakāyāpraveśitā* | Since the list is incomplete, corrupted and probably a later addition, the passage is greyscaled. The passage *dure vā yadi vā dure śrutvā* seems to refer to the supernatural abilities *dūradarśana* and *dūraśravana*. In order to display a readable passage in the edition, I conjectured accordingly. The list does not follow the standard list of eight supernatural powers. After the first four items that are usually considered as primary *siddhis*, the three manuscripts instead list three of the so-called secondary *siddhis*, cf. *Bhāgavata Purāṇa* 11.10 and 11.15.2-6. Because of that, it is not possible to determine the missing *siddhi* precisely.

[XXV. Antaralakṣya]

Now, the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)⁷⁸ originating from the staff of Brahma⁷⁹, being white, extending up to the aperture of Brahma [at the top of the head] exists the single Brahma-channel⁸⁰. Within the Brahma channel [exists something] resembling the shape of a stalk of a lotus flower shining like ten million suns [which] goes upwards. [There] exists only one such manifestation. Due to the execution of meditation on this manifestation⁸¹, the eight supernatural powers of humans beginning with “becoming as small as the smallest particle of matter” (*aṇīma*) etc.⁸² - *aṇīma* (the ability to reduce size to the size of the smallest particle), *mahimā* (the ability to expand one’s body to infinitely large size), *laghimā* (the ability to become weightless), *garimā* (the ability to become heavy), *dūraśravaṇa* (hearing things far away), *dūradarśanam* (seeing things far away) and *parakāyapraveseśītā* (entering the bodies of others) - become established for the person after entering [the manifestation’s] imminence.

⁷⁸ There exist diverging concepts about the location of the *kanda* in yogic literature predating Rāmacandra. In the *Yogayājñavalkya* 4.16-27 (Ed. p. 33), it is located in the centre of the belly, nine finger widths below the waist (*kandasthānāṁ manusyāñānā dehamadhyān navāṅgulam | caturaṅgulam utsedham* āyāmaś ca tathāvidhah ||16|| *andākṛtvad ākāraṁ bhūṣitāṁ tattvagādhibhīḥ | catuśpadāṁ tiraścān ca dvijānāṁ tundamadhyame ||17||*) “The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.” In the *Hathapradipikā* 3.64cd (*gulphadeśasamīpe ca kandaṁ tatra prapiṭayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyānabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiṭāsana*, cf. *Encyclopedia of Traditional Asanas* Ed. pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadevamiśra in *Hathasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvam meḍhrādadho nābhēḥ kande yonih khagāṇḍavat*).

⁷⁹ The term *brahmadaṇḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. SNODGRASS, 1988: 360.

⁸⁰ The term *brahmaṇāḍī* is used as a synonym for the *suṣūmnā*, cf. e.g. *Hathapradipikā* 2.67, “The Original Gorakṣaśataka” 47, *Yogakuṇḍalinyyopaniṣad* 37c-38b, *Yogacintāmaṇi* (Śivānandasarasvatī) (Ed. pp. 46, 112, 116, 140, 191), *Hṝharatnāvalī* 2.8, 2.25, 2.65, 2.69.

⁸¹ A predecessor of this type of meditation is found in *Vijñānabhairava* 35 (*madhyanāḍī madhyasyaṁsthā bisasūtrābhārūpayā | dhyātāntarvyomayā devyā tayā devah prakāśate |*) “The central channel, which is situated within the centre of the body [is endowed] with a form resembling the stalk of a lotus. By meditation upon its empty inner space, god becomes revealed by the goddess [of the middle].”

⁸² For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

- 1 अथ वा ललाटोपर्यकाशमध्ये शुक्रसद्वशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्य-
- 2 न्ति । आयुर्वृद्धिर्भवति । अथ वा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिथूलस्य तेजसो ध्यानकरणात्सकालानां पार्थि-
- 3 वपुरुषाणां वल्लभोभवति । तं पुरुषं द्वावा सर्वेषां दृष्टिस्थिरा भवति ॥

1 *lalāṭopary* E] *lalāṭopari* cett. *dhyānakaraṇāc* em.] *dhyānakāraṇāt* cett. *śarīra*° BL] *śarīra*° cett. **sambandhinah* α] **sambandhi* DN₁U₁ *kuṣṭhādayo* cett.] *kuṣṭhādayo* DN₂ *rogā* cett.] *rogāḥ* DPN₁N₂ **1-2** *naśyanti* cett.] *naśyamṛti* BP **2** *atha vā* cett.] *om.* E *bhruvor* cett.] *bṛvṛor* U₂ *'tirakta*° cett.] *atirakta*° U₂ *tirikta*° E *varnasyātisthūlasya* cett.] *varnasyātīsthālasya* U₁ *'tisthūlasyaḥ* U₂ *dhyānakaraṇāt* cett.] *dhyānaṇāt* *karaṇāt* B *dhyānakāraṇāt* E *sakālānām* cett.] *sakalānām* D *bahuśānām* E **2-3** *pārthivivapuruṣāṇām* cett.] *parthivānām* *taptpuruṣāṇām* ca E **3** *bhavati* cett.] *bhavati* | *jagad* vallabho pi *bhavati* E **taṁ** cett.] *asya* E *puruṣām dṛṣṭyā* DN₁U₁] *puruṣām dṛṣṭā* N₂ *puruṣām* BP *puruṣā*° L *puruṣāyāvalokanena* E *śarveṣām* αE] *pratisarveṣām* cett. *dṛṣṭiṣthirā* cett.] *dṛṣṭilī* *sthirā* EP *bhavati* cett.] *bhavatī* B

Sources: **1** cf. YSV (PT p. 838): *lalāṭopari vā dhyātvā candram* vā *jyotir iśvaram* | *nāśayet kuṣṭharogādin* *mahāyuṣmān śivah parah* | **2** cf. YSV (PT p. 832): *bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram* | *sthiradrṣṭau rājapūjyo jīvanmuktaḥ śivo yathā* | *ātmānam ātmarūpaṁ hi dhyātvā yo niṣkriyo bhavet* | *nirāśīryatataattvō* 'yam itaro na nṛpasthitih'

Testimonia: **1** cf. SSP 2.27 (Ed. p. 38): *atha vā lalāṭordhvē gollāṭamaṇḍape sphurattārakāram* lakşayet |

Or, from the execution of meditation onto the bright light within the space above the forehead: diseases related to the body, beginning with leprosy, vanish.⁸³ Life-force increases. Alternatively, because of executing meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people. After having seen this person, everybody's gaze becomes fixed [onto the person].⁸⁴

⁸³The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system:

atha vā bhramaraguhāmadhye āraktabhramarākāram lakṣayet | atha vā karṇadvayam
tarjanībhyaṁ nirodhayet tataḥ śiromadhye dhūm dhūm kāraṇ nādaṇ śṛṇoti | atha vā
cakṣurmadhye nīlajyotirūpam putalyākāraṇ lakṣayed |

"Or, one should target the form of a very red bee within the *bhramaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūm dhūm*-sound in the head. Or, one should target the form of a doll appearing in blue light within the eyes."

Śivayogapradīpikā 4.32-41 describes the main practice of Antarlakṣya in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27:

athavā karṇayor dvāre tarjanībhyaṁ nirodhayet |
śrīhaṭṭamastake nādaṇ ghumghumkāraṇ śṛṇoti ca || 40 ||
cakṣurmadhye 'thavā nīlajyotirūpam vilokayet |
antaralakṣyam iti jñeyam bahirlakṣyam atha śṛṇu || 41 ||

"(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrīhaṭṭa*, one hears the sound which makes "ghum ghum". (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal vision. Now listen to the external fixation"

⁸⁴Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogasvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*. The only one verse dedicated to *antaralakṣa* in the *Sarvāṅgayogapradīpikā* 3.33 might provide a possible hint to an answer:

amtar lakṣa ju sunahum prakāśā | brahma nāḍikā karahu abhyāsā |
aṣṭa siddhi nava niddhi jahāṇplauṇ | tarahiṇ na kabahūṇ jivai jahāṇ lauṇ || 33 ||

"Listen about the light of the inner target. Practice locating the channels within the body. There, you will attain the eight siddhis and nine treasures and never again have to return to the mortal world."

In Sundardās's discussion of Lakṣayoga, the channels become the targets of its practice. According to Sundardās, ...

[XXVI. The 10 Channels]

- 1 इदानीं शरीरमध्ये नाडीनां भेदा: कथयन्ते । दशमुख्यनाड्यः । तन्मध्ये नाडीद्वयम् । इडापिंगलासंज्ञकं
- 2 नासाद्वारे तिष्ठति । सुषुम्णा भानुमार्गेन ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमध्ये वर्तते । गांधारीहस्तिजि-
- 3 ह्वाकर्णयो मध्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोर्मध्ये वहत्यौ तिष्ठतः । शंखिनी लिङ्गद्वारादरम्भेडामा-
- 4 र्गेन ब्रह्मस्थानपर्यन्तं तिष्ठति । कुहू मूलद्वारादरम्भ्य पिङ्गलामर्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति । एताहषा नाड्यो
- 5 दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्तिसहस्रपरिमिता नाड्यो लोम्ना मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

1 *idānīm* cett.] *idānī BLN₂* **nāḍīnām** cett.] *nādī*^o BL *nādīnām* aparo α **bhedāḥ** cett.] *bhedāḥ* BLN₁ **kathyante** EPN₂U₁] *kathyate* cett. **daśamukhyānādyah** EN₂U₁U₂] *daśamukhyānādyah* P *daśamukhyānādyā* B *daśamukhyānādayas* L *daśamukhyānādhyā* DN₁ **nādīdvayam** cett.] *dvayam* E *idāpiṅgalā* E] *idāpiṅgalā* cett. *idānīm* *piṅgalā* N₂ *idām* *piṅgalā* P **samjñākam** cett.] *samjñākam* U₁U₂ *samjñīkāḥ* BL **2 nāśadvāre** cett.] *nāśānāśadvāre* D **suṣumṇā** β] *suṣumṇā* tu α **bhānumārgena** conj.] *tālumārgeṇa* DPN₁U₁U₂ *tālumārge* BELN₂ **°dvāra**^o cett.] *ramdhra*^o BLP **vahati** U₂] *vahati* tiṣṭhati ELP₁ *vahati* tiṣṭhati cett. **sarasvatī** cett.] *ti srah* *sarasvatī* U₂ **vartate** α] *tiṣṭhati* ELP₂ *tiṣṭhati* B **2-3 hastijihvākarṇayor** E] *hastinījhve karṇayor* DPN₁N₂ *hastijihvē karṇā*^o BL *harratijihvakarṇayor* U₁ *hastini* || *jihve* || *netrạyor* U₂ **3 madhye** cett.] *om.* LB **vahatyau** DPN₁N₂] *vahalyau* E *vahatyo* BL *vahāṇtyāḥ* U₂ **tiṣṭhataḥ** cett.] *tiṣṭhati* BL *om.* U₂ **pūṣālambuṣānetrạyor** em.] *pūṣālambusemā* *netrạyor* E *pūṣālambuse* *netrạyor* P *pūṣo* *ulabuso* *neṭra*^o B *pūṣālambuṣe* *netrạyor* U₁ *pūṣāya* *śakhiṁ* || *karṇayor* U₂ *vahatyau* cett.] *rvahalyā* E *vahatyo* BLN₁N₂U₂ **tiṣṭhataḥ** DEN₁N₂U₂] *tiṣṭhati* B *tiṣṭhamti* L *tiṣṭataḥ* P *tiṣṭhata* || *alambuṣā* || *bhrumadhye* *vamphatyo* *tiṣṭhati* || U₂ **śamkhīnī** cett.] *śamkhīnī* N₁ *kuhū* U₂ **liṅgadvārād** cett.] *liṅgadvārā*^o U₁ **ārabhye** cett.] *ārabhya* cett. **3-4 °dāmārgeṇa** E] *iḍāmārgeṇa* cett. *iḍānīm* *mārgeṇa* N₂ **4 tiṣṭhātī** cett.] *tiṣṭhatī* E **kuhū** conj.] *śamkhīnī* U₂ **piṅgalā**^o em.] *piṅgalā*^o U₂ **etādṛṣā** P] *etādṛṣā* DEN₁U₁U₂ *etādṛṣyā* BL *etā* N₂ **nādyo** cett.] *om.* N₂ **5 daśasu dvāreṣu** cett.] *daśa* *dvāreṣu* L *daśasy* adhāreṣu U₁ **tiṣṭhātī** cett.] *tiṣṭhati* U₁ **dviṣaptatisahasraparimitā** cett.] *dviṣaptatisahasraparimitā* U₁ *hidaśonā* *dviṣat�ati* sahasraḥ || 71110 || *parimitā* U₂ **nādyo** BLP] *nādhyo* E *nādhyo* U₂ *om.* U₁ **lomnām mūleṣu** DEN₁N₂U₂] *lomnā* BLP₁

Sources: **1-5** cf. YSV (PT p. 838): *idānīm śṛṇu nāḍīnām bhedam vakṣyāmi siddhidam | meruvāhye iḍānāmnī piṅgalayā samanvitā | suṣumṇā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu gāndhāri hastijihvakā | jñātavyā karṇayormadhye netrạyor ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiḍāmārge brahmasthānāvadhi priye | nāḍyantam pratiłomeṣu sahasrānām dviṣaptatiḥ |*

Testimonia: **1-5** cf. SSP 1.66 (Ed. p. 29): *atha nāḍīnām daśadvārāṇi | iḍāpiṅgalā ca nāśadvārāyor vahataḥ | gāndhāri hastijihvikā ca cakṣurdvārāyor vahataḥ | pūṣā yaśasvinī ca karṇadvārāyor vahataḥ | alambuṣā ānane vahati | kuhū gudadvāre vahati | śamkhīnī liṅgadvāre vahati | suṣumṇā madhyadeśe vahati | sā danḍāmārgeṇa brahmaṇardhṛaparyantaḥ vahati | evam daśānādyo daśadvāreṣu vahanti | anyāḥ sarvanādyo romakūpeṣu vahanti |*

Philological Commentary: **2 bhānumārgeṇa:** Given the incongruity of *tālu* in this context and the availability of a phonetically analogous and semantically superior alternative in the form of the term *bhānu* as proposed by YSV (PT), I have conjectured the latter as the more plausible option. **4 kuhū:** The list would be incomplete without *kuhū* as found in U₂ only. In U₂, *śamkhīnī* and *kuhū* are swapped, neither of them is found in YSV (PT), but both channels and their generally accepted location are in SSP 1.66. Because of that, I conjectured accordingly.

[XXVI. The 10 Channels]

Now, the divisions of channels within the body are explained.⁸⁵ There are ten primary channels.⁸⁶ Among them is a pair of channels. [Their] designation is Idā and Piṅgalā [and they] exist at the entrance of the nose. The Suṣumnā flows by the path of the sun⁸⁷ to the door of Brahma.⁸⁸ The Sarasvatī[-channel] exists at the center of the face. The two rivers, Gāndhārī and Hastijhvā, exist within the two ears. The two rivers, Pūṣā and Ālaṁbuṣā, are situated at the center of the two eyes. Śaṅkhinī stretches from the beginning of the opening of the gender through the Idā-channel up to the place of Brahmā/Brahman⁸⁹. Kuhū stretches from the entrance of the root⁹⁰ through the Piṅgalā-channel up to the place of Brahmā/Brahman. In such a way, the channels are situated at the ten openings. The other channels, measured as 72000, are situated with a subtle form at the roots of the hairs.

...the practice bestows *siddhis*. Even though not directly introduced as a practice, the unknown author of the *Yogasvarodaya* also informs the reader about the *siddhi*-bestowing nature of the channels without any practical instructions (idānīm śṛṇu nāḍīnāṁ bhedam vakṣyāmi siddhidam). It seems that in the *Yogasvarodaya*, the ten channels are possibly part of the practice of Antaralakṣya, too. However, this is not directly expressed. Rather they are presented in textbook style to inform about their existance, in the same way, the *Siddhasiddhāntapaddhati* 1.66 presents them.

⁸⁵ Networks of channels are standard in many systems of yoga. The earliest known mention refers to Upaniṣadic literature, such as the *Bṛhadāraṇyakopaniṣat* 2.1.19. For a detailed depiction of systems of channels in yogic literature, see MALLINSON and SINGLETON, 2017: 172-174, 184-198.

⁸⁶ The notion of ten primary channels can already be found in early texts of Haṭhayoga, e.g., the *Vivekamārtanḍa* 17 (Central Library, Baroda Acc. No. 4110, 1534 Saṃvat): (teṣu nāḍīsaḥasreṣu dvīsapratitir udāhytāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ ||) “Of those thousand channels, seventy-two have been spoken of, and among them, ten are considered most important. They are the main pathways of the vital breaths.”

Also cf. *Gorakṣātaka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śaivasiddhānta, cf. *Sārddhatriśatikālottara* 10.4-5. Other systems, e.g., *Yogayājñavalkyā* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

⁸⁷ In several yogic traditions the microcosmic sun of yogic bodies is situated at the base of the central channel (cf. *Amṛtasiddhi* 4.1) and travels upwards (cf. *Amṛtasiddhi* 4.11).

⁸⁸ The *brahmadvāra* is a synonym for the *brahmarandhra*, “The aperture of Brahmā/Brahman”; the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438

⁸⁹ The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here the *brahmasthāna* is equated with the *sahasrāracakra*.

⁹⁰ The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapaddhati* 1.66 (*kuhūr gudadvāre vahati*) “Kuhū conducts through the anus”.

[XXVII. The 10 Vitalwinds]

- 1 इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्दयमध्ये उच्छृश्चासप्रशासं ।
 2 अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति । स आकुंचनं स्तंभनं करोति । नाभिमध्ये समानो
 3 वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचि मुत्पादयति । अग्निं दीपयति । तालु-
 4 मध्ये उदानवायुस्तिष्ठति । स वायुस्त्रव्वर्णं गिलति । पानीयं पिवति । व्यानवायुः सकले शरीरे वर्तते ।
 5 तस्मास्कन्द्रायोः शरीरं चलयति । †शोकमाप्नोति विकृतः†

1 vāyavo EPU₂] vāyavas α om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] śamtī U₂ om. BL kāryāṇī cett.] nāmāni kāryāṇī E nāmāni kārmāṇī P kathyante cett.] kathyate N₂U₁U₂ prāṇavāyur EP] prāṇavāyū° αU₂ om. BL hr̥dayamadhye cett.] om. BL ucchvāśvāsapraśvāsam em.] utsvās-aprasvāsasam N₁ ūrdhvāśvāsapraśvāsam N₂ utsvāsaprasvāsam D ūdhvasaprasase U₁ śvāsocchāsam E śvāsocchāsam P śvāsośvareti B śvāsośvareti L **2** aśanapāneccchā E] aśanapānecchā BLPU₂ aśitapiteccha DN₁ aśitapitecha N₂ aśite pitechā U₁ 'pānāvāyus em.] apānāvāyus DN₁ apānāvāyor B apānāvāyo LU₂ apānāvāyu N₂U₁ om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. U₂ ākum̄canam stambhanaṃ DN₁U₁] ākum̄canasthambhanaṃ N₂ ām̄kucanasthambhanaṃ BLPU₂ karoti cett.] karoti B nābhīmadhye cett.] nābhīpadmāmadhye U₂ om. E samāno cett.] samāno vāyur E smānā B **3** sa cett.] sapta E samagrā β] samāgram α nādīḥ EP] nādī BLU₂ nādīm U₁ nādhyam DN₁N₂ śoṣayati cett.] śoṣayatī L tathā cett.] om. U₂ nādīḥ P] nādī E nādīm α om. BLU₂ poṣayati em.] poṣayati DPN₁N₂ poṣayati | tathā poṣayati B poṣayati L poṣa iti U₁ śoṣayati U₂ śoṣanāt E rucim cett.] rucir B kvacit DN₁N₂ utpādayati cett.] utpādayati P agnīm em.] agnīm DN₁N₂ agnīn U₁ vahnī EPU₂ vahnī BL dipayati cett.] dipayati BL **4** udānavāyus BLN₁U₁] udāno vāyus DEPU₂ udānāni vāyus N₂ vāyur cett.] vāyuh E vāyu P annam̄ cett.] ratnam EPN₁ gilati cett.] liliti E galayati B galayati L šilati N₁ pibati cett.] pibati P pibati BL vyānavāyuh em.] nāgavāyuh cett. nāgavāyū° L nānāgavāyuh D sakale cett.] sakala° BL sarva° **5** vāyoḥ cett.] vāyo P śarīram̄ cett.] śarīre BL calayati PU₂] cālayati E cālatī B cālayati L calayati U₂ calati α śokam-āpnoti vikṛtaḥ U₂] śokam āpnoti vikṛtaḥ B śokam āpnoti || vivilāḥ E śokam āpnoti vikutaḥ L śopham āpnoti vikṛtaḥ P śokam āpnoti vikṛtaḥ U₂ om. α

Sources: **1-67.2** cf. YSV (PT pp. 838-839): idānīm dehamadhyasthāḥ kathyante daśa vāyavaḥ | kāryakāraṇabhävena kathyante tāni cihnataḥ | prāṇavāyur hr̥di sthītvā śvāsocchāsam karoti saḥ | asikāntam pītam iśām̄ karoti yogasamjñakah | apāno gudadeśasthāḥ karoty ākuñcanam sa tu | stambhanañ ca tathāpānah samāno nābhīmaṇḍale | toṣakādipoṣakan tu nādīnām rūcidāyakah | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatī ca | śarīram̄ sakalām vyāpya vyānavāyuh pratiṣṭhitah | śarīre cālanām teṣu karoti sthāpayaty api | **1-67.2** cf. SSP 1.67 (Ed. pp. 23-24): atha daśavāyavaḥ | hr̥daye prāṇavāyur ucchvāsanīḥsvāsakārako hakārasakārātmakaś ca | gude tv apānāvāyuh recakakumbhakapūrakaś ca | nābhau samānavāyuh dipakaḥ pācakaś ca | kaṇṭhe vyānavāyuh śoṣanāpī ḥyanakārakaś ca | tālau udānavāyuh grasanavamanajalpakārakaś ca| nāgavāyuh sarvāṅgavāyapakaḥ mōcakaś cālakaś ca |

Philological Commentary: **1** teṣām̄ kāryāṇī kathyante: Sentence omitted in B and L. **2** 'pānāvāyus ...karoti: Sentence om. in E after the word *gudamadhye*. **4-5** vyānavāyuh: I have emended nāgavāyū to *vyānavāyū* based on the description provided in YSV (PT), as the latter term generally corresponds to the given function. Some witnesses, namely E, P, B, L and U₂ contain a nonsensical fragment, "śokam āpnoti vikṛtaḥ", after the description of the *vāyu*. This fragment is likely a remnant of the original description of *nāgavāyū* that was lost during transmission.

[XXVII. The 10 Vitalwinds]

Now, ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located in the middle of the heart and causes inhalation and exhalation. There is a desire for food and drink. At the centre of the anus, the Apāna vital wind exists. He does contraction and checking. At the centre of the navel, the Samāna vital wind exists. He causes to absorb [substances from]⁹¹ all the channels. In this way, the channels are caused to be nourished, appetite is caused to be generated, and the fire [of digestion] is caused to light up. Within the throat, the Udāna vital wind is situated. This wind swallows food, [and] it drinks water. The Vyāna vital wind exists in the entire body. Through the vital wind, the body is caused to move. †...†⁹²

⁹¹The verbal form *śoṣayati* (causative third person singular indicative present of *śus*) means “causes to dry up” or “causes to disappear”. In this context, however, a better idiomatic translation would be “causes to absorb”, since the Samāna vital wind absorbs the eaten substances in the body and distributes it everywhere, cf. *Yogayājñavalkya* 4.55-57 (Ed. p. 40) and 4.69ab (Ed. p. 42).

⁹²In the YSV (PT pp. 838-839), the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kūrma, Nāga, Kṛkāra, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Kṛkāra, Devadatta, Dhanañjaya. In both texts, which are the probable sources and templates for Rāmacandra, the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. MALLINSON and SINGLETON, 2017: 187-198. The emergence of Nāga instead of Vyāna in the witnesses indicates corruption of transmission. The description of the function of the vital wind in this passage makes it likely that the term Vyāna was dropped and replaced with Nāga, and in turn, the description of the function of Nāga was lost. The odd and nonsensical phrase *śokam āpnoti vikṛtaḥ* might be a remnant of this lost description of Nāga. YSV (PT pp. 838-839) reads: *udgare nāga ākhyātah ūrddhavāyuh pracālane*; “When belching, it is called the Naga vital wind that initiates the forward movement” and SSP 1.67 (Ed. pp. 23-24) reads: *nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca*, “The Nāga vital wind pervades all limbs of the body and is releasing and moving.” Based on these readings of the possible templates, the passage still remains puzzling.

- 1 कूर्मवायुर्नवमये तिष्ठति । निमेषोन्मेषं करोति । कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते ।
 2 धनंजयवायोः शब्द उत्पद्यते ॥

[XXVIII. Madhyalakṣya]

- 3 इदार्नी मध्यलक्ष्यं कथ्यते । श्रेतवर्णं अथ वा पीतवर्णं रक्तवर्णं वा धूमवर्णं वा नीलवर्णं वा इग्निश्चिवासदृशं
 4 विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकरं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं
 5 कर्तव्यं । एतस्मिलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो
 6 भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

1 *kūrmavāyur* EPU₂] kūrmavāyoḥ BL kūrmo vāyu DN₁N₂ *tiṣṭhati* DEN₁N₂] *om.* cett. **nimeṣonmeṣam** EPBU₂] unmeṣam nimeṣam N₁N₂ unmeṣam nimeṣam ca D *karoti* cett.] karoti BL *kṛkalavāyor* DN₁N₂ kṛkalavāyur BLP kṛkalakartāvāyur E puṣkaravāyur U₂ *udgāro* em.] udgāram EU₂ udhāram BP uhāram L üdgāro N₁N₂ üdgāto D *bhavati* DN₁N₂] karoti EPU₂ karoti BL *devadattavāyor* cett.] devadattavāyoh E devadattavāyō N₂U₂ *jṛmbha* DN₁U₂] jṛmbhaṇam E jumbhā BP jṛmbhā L jṛmbho° N₂ jaṁbhā U₁ *utpadyate* α] bhavati EPU₂ bhavaṇti B bhavati L **2** *dhanāñjayavāyoh* β] dhanāñjayavāyo α *śabda* cett.] śabdāḥ P śabdāḥ L śabdō° N₂ sabta U₁ **3** *idānīm* cett.] idānī P *madhyalakṣyaṁ* DN₁U₁] madhyalakṣaṇam BN₂ madhyalakṣaṇam P madhye lakṣaṇam L madhye lakṣaṇam U₂ °sveta cett.] sveta° U₁ svata° U₂ *om.* E °varṇam PLU₁U₂] °varṇam || D °varṇam P °varṇā | N₁ *om.* E *atha* cett.] amtha E °vā cett.] ca E *om.* BLP °varṇam cett.] °varṇam || BU₂ °varṇa N₂ *raktavarṇam* E] raktavarṇa N₂ raktam DLN₁U₁U₂ *om.* B °vā cett.] *om.* N₂ *dhūmravarṇam* em.] dhūmākāro D dhūmāra N₁ dhūmravarṇa N₂ dhūmrākāra U₁ dhūmrākāram β °vā D] va N₁ van U₁ yan β *om.* N₂ °vā cett.] vā || BL °gni° P] agni° cett. **4** °samānaṁ cett.] °samānaṁ || D °samāne L °sadṛśam cett.] °m sadṛśam DN₁ *ardha*° cett.] ürdhvā° BDN₁N₂ ḍardha° U₁ *jvalad*° cett.] jalad U₁ °ākāsa° cett.] °ā° U₁ °ākāram U₂ °samākāram cett.] °samānakāram α samakāram U₂ °samākāra L °mitam cett.] °manomittam U₁ °mano cett.] *om.* U₁ *lakṣyaṁ* DPN₁U₁] tathyam E lakṣaṇam BLU₂ lakṣaṇam N₂ **5** *etasmiṁ* PLU₂] etasmin U₁ ekasmin cett. *lakṣye* cett.] lakṣe BLU₂ na lakṣye U₁ lakṣaṇo N₂ *sati* cett.] sati BLU₁U₂ *malasya* cett.] *om.* P °saḥ cett.] °saḥ || BL manah saḥ D °guṇo BDN₂U₁] °guṇe N₁ °guṇa° EU₂ °guṇaḥ PL *prakaṭo* cett.] °prakāśo EU₂

Sources: **1–67.2** cf. YSV (PT pp. 838–839): netramadhye kūrmānāmā nimeṣonmeṣakṛdayam | udgāre nāga ākhyātāḥ ürddhavāyuh pracālane | kṛkaraḥ kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanañcayah saccidākāro mṛtadeham na muñcati | yady api sargakāndē sarvametaduktam tathāpi kāryakāraṇab-hāvajñāpanāya punarnirdiṣṭamiti na punaruktam | **2–67.2** cf. SSP 1.67 (Ed. pp. 23–24): kūrmavāyuh cakṣuṣor unmeṣakārakā ca | kṛkalaḥ udgārakah kṣutkārakā ca | devadatto mukhavijṛmbhakah | dhanañ-jayo nādaghoṣakah | iti daśāvāyavalokanena piṇḍotpattiḥ naranārīrūpam | **3** cf. YSV (PT p. 839): idānīm madhyalakṣaṇa tu kathyate siddhihārakam | śvetam raktam tathā pīṭam dhūmrākāraṇa tūnilabham | cf. YSV (PT p. 839): agnijvālāsamānābhā vidyutpuñjasamaprabhā | ādityamaṇḍalākāramathavā candramanḍalam | **3–6** cf. SSP 2.29 (Ed. p. 41): śvetavarṇam vā raktavarṇam vā krṣṇavarṇam vā agniśikhākāram vā jyotirūpam vā vidyudākāram sūryamaṇḍalākāram vā arddhacandrākāram vā yatheṣṭasvapinḍamātram sthānavarjitaṇ manasā lakṣayet ity anekavidhām madhyamam lakṣyam | **4** cf. YSV (PT p. 839): jvaladākāśatulyamvā bhāvayed rūpamāṭmanah | etaj jyotirmayam dehaṇ manomadhye tu lakṣayet | **5** cf. YSV (PT p. 839): eteṣāñ ca kṛte lakṣe nānāduḥkham prapañṣati | manas astu malo yāti mahānando bhavet tataḥ |

Philological Commentary: **1** *kūrmavāyur...nimeṣonmeṣam karoti*: Sentences omitted in U₁. **idānīm** *madhyalakṣyaṁ* *kathyate*: The introductory sentence is omitted in E.

The Kūrma vital wind exists within the eyes. It causes [the] opening and closing [of the eyes]. From the Kṛkala vital wind gagging arises. From the Devadatta vital wind jawning arises. From the Dhanamjaya vital wind speech arises.

[XXVIII. Madhyalakṣya]

Now, the central fixation is taught. White-coloured or also yellow-coloured or red-coloured or smoke-coloured or blue-coloured, like the flame of fire, equal to lightning, like the orb of the sun, like a crescent, appearing like flaming space. According to the measure of one's own body, the fixation shall be directed onto the centre of the glowing mind.⁹³ While abiding in the fixation, the burning of impurity in the centre of the mind arises. The *sattva* quality of the mind becomes revealed.⁹⁴ After this has happened, the person abides in supreme bliss.

⁹³Cf. Śivayogapradīpikā 4.47cd-48:

śṛṇuṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47
 śvetādivarṇanavakhaṇḍacandraśaudāminīvahniśikhena bimbāt |
 jvalannabho vā sthalahīnām ekaṇī vilakṣayet tat khalu madhyalakṣyam 4.48 ||

“(47cd) Hear now the central fixation which has been taught by the ancient sages. (48) One should fixate at one [object] devoid of location or the burning space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine landmasses (of the continent Jambūdvīpa: Bhārata, Hari, Kimpuruṣa, Ramyaka, Ramaṇa, Kuru, Bhadrāśva, Ketumāla and Ilāvṛta) in the colours of white etc. Truly, this is the central fixation.”

Despite all similarities, the differences of the techniques are: In the Śivayogapradīpikā, the practitioner should direct the mind towards the burning space or that which lacks locality. Conversely, Rāmacandra prescribes fixing one's mind onto the luminous mind, which is equated with the spatial extension of the human body. Therefore, Rāmacandra's practice can be conceptually situated much closer to Sundardās' elucidations.

⁹⁴The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in Sarvāṅ-gayogapradīpikā 3.28:

madhya lakṣa mana madhya bicāraī | vapu pramāna koi rūpa nihārai |
 yāte sātvik upajai āī | madhya lakṣa jo sādhai bhāī ||

“The central Lakṣa directs the mind to reside at its centre, revealing the true form of the body. It produces a sattvic quality in those who practice it.”

[XXIX. The Divisions of Space]

- 1 इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ परमाकाशः ॥ महाकाशः ॥ तत्त्व-
 2 काशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकार माकाशलक्ष्यं कर्तव्यम् ॥ ततः परं बाह्याभ्यन्तरे
 3 घनान्यकारसद्गपराकाशस्य लक्ष्यं कर्तव्यं । ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं बाह्याभ्यन्तरे महा-
 4 कशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औज्वल्यं भवति । तादृशं
 5 तत्त्वाकाशं लक्ष्यं कर्तव्यं ।

1 idānīm EPU₂] idānīm cett. **kathyante** cett.] kathyate LN₂U₂ **teṣāṁ** cett.] te E şam U₁ **lakṣyāni** cett.] lakṣaṇāni N₂ **kathyante** DU₁U₂] ca kathyante P kathyate N₁N₂ **ākāśaḥ** BELP] ākāśa^o α paramākāśaḥ BEL] parākāśaḥ PU₂ parākāśa N₁ parākāśa^o DN₂U₁ **mahākāśaḥ** ELP₂] mahākāśa BN₁ mahākāśa^o DN₂U₁ **1-2 tattvakāśaḥ** BELU₂] tattvakāśa N₁ tattvakāśa^o DN₂U₁ **2 sūryākāśaḥ** BEL] sūryakāśaḥ N₂PU₂ sūryakāśa N₁ sūryakāśa^o DU₁ **ākāśaḥ** cett.] mākāśam U₂ ākāśam BLP **"lakṣyam** cett.] lakṣam BL **"lakṣaṇam** N₂ **kartavyam** E] kartavyam cett. **param** cett.] om. U₂ bāhyābhyanṭare cett.] bāhyābhyanṭarai P **3 ghanāndha** cett.] ghanāṁgha^o B ḥyanandha^o E dha^o L **"kāra**^o cett.] **"kāram** P **"sadṛśa** cett.] sadṛśam EU₂ sadṛśaḥ BL **parākāśasya** cett.] parākāśaikyam E parākāśa^o BL **"lakṣyam** cett.] lakṣam BLU₂ lakṣaṇam N₂ **param** cett.] U₂ cett. **pralayakālinā** cett.] pralayakālināḥ BL **"jvalad** cett.] **"jalad**^o PB **"jjala**^o U₁ **"dāvā**^o ED **"vaḍavā**^o BLPU₁U₂ **"vr̥ddha**^o N₁ **"vr̥**^o N₂ **"nalapūrṇam** cett.] nalapūrṇa N₁N₂U₂ **3-4 mahākāśaḥ** cett.] mahākāśam DPU₁ ghanāṁ dhakārasaḍṛśam mahākāśasya U₂ **4 "lakṣyam** cett.] "lakṣam BDLN₂U₂ **prakāśaprāptau** cett.] prakāśaprāpto BL **"aujalyam** cett.] ujvalam L **bhavati** cett.] bhavatī BL **5 tattvakāśam** cett.] tattvāśa^o BL **"lakṣyam** PN₁U₁] lakṣam BDLN₂U₂

Sources: **1-2** cf. YSV (PT p. 839): kathyate tu devyadhunākāśam pañcabhirlakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parātparam | tattvakāśam sūryakāśamākāśam pañcalakṣaṇam | cf. YSV (PT p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parātparam | tattvakāśam sūryakāśamākāśam pañcalakṣaṇam | **2-3** cf. YSV (PT p. 839): sabāhyābhyanṭare nityam nirākāśantu (*nirākāśas* tu YK 2.38) nir-malam | kartavyam lakṣam ākāśam sādhayet sādhanam vinā | ghanāntarālasaḍṛśam parākāśam tathaiva ca | **3-4** cf. YSV (PT p. 839): kalpāntāgnisamam (*kälāntāgnisamam* YK 2.39cd) jyotir mahākāśam smaret tathā | cf. YSV (PT p. 839) = YK 2.40ab: koṭikoṭipradīpābhām tattvakāśam smaret tathā |

Testimonia: **1-2** cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tattvakāśam sūryakāśamiti vyomapañcakam | bāhyābhyanṭare 'tyantam nirmalam nirākāram ākāśam lakṣayet | **2-3** cf. SSP 2.30 (Ed. p. 42): atha vā bāhyābhyanṭare 'tyantāndhakāranibhām parākāśam avalokayet | **3-4** cf. SSP 2.30 (Ed. p. 42): bāhyābhyanṭare kālānalasampākāśam mahākāśam avalokayet | **4-5** cf. SSP 2.30 (Ed. p. 42): bāhyābhyanṭare nijatativakharūpam tattvakāśam avalokayet |

Philological Commentary: **1 teṣāṁ lakṣyāni kathyante** : Sentence omitted in B and L. E preserves only the first *akṣara* “te” and omits the rest. **4 tataḥ param bāhyābhyanṭare ...tattvakāśam lakṣyam kartavyam** : Sentences are omitted in E.

[XXIX. The Divisions of Space]

Now the divisions of space are taught.⁹⁵ The fixations of them are taught: Space, beyond space, great space, space of reality, the space of the sun. The fixation onto the pure and formless space (*akāśa*) shall be done internally as well as externally. Therafter, the fixation of the beyond-space (*parākāśa*) which is equal to dense darkness⁹⁶ shall be done internally and externally. Then, the fixation of the great space (*mahākāśa*) which is the plethora of the burning fire of the time of dissolution shall be done internally and externally. Then, when internally and externally the brightness of millions of blazing lights arises, he shall execute the fixation [directed onto] the reality-space (*tattvakāśa*) which is as such.

⁹⁵In contrast to the *Yogatattvabindu*, *Siddhasiddhāntapaddhati* and the quotes of *Yogasvarodaya* in the *Prānatośinī* and *Yogakarnikā*, the *Advayatārakopaniṣat* 7 (Ed. pp. 4-5) does not separate the practice of Madhyalakṣya from the five spaces. Here, both practices form a unified whole and follow a specific progression:

atha madhyalakṣyalakṣaṇam | prātaścitrādivarṇākhanḍasūryacakravat vahnijvālā-
valīvat tadvihīnāntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśa-
nenā guṇarūhitākāśam bhavati | viśphurattārakākāradīpyamānagāḍhatamopamā-
paramākāśam bhavati | kālānasamadyoṭamānām mahākāśam bhavati | sarvotkrṣṭa-
paramadyutipradyotamānām tattvākāśam bhavati | koṭisūryaprakāśavaibhavasamkāśam
sūryākāśam bhavati | evam bāhyābhyanṭarasthavyomapañcaṇam tārakalakṣyam |
taddarśi vimuktaphalas tādrgyoyamasamāno bhavati | tasmāt tāraka eva lakṣyam
amanaskaphalapradam bhavati || 7 ||

“Now, he sees the characteristics of the central fixation [which is], like the indivisible orb of the sun, [being] colourful like the variety [of colours of the sun] in the early morning etc., [then] like a row of flames of fire, [and finally] the atmosphere devoid of that. He dwells in a state [in which he is mentally] assuming the form of the apparition of that. By [mentally] contemplating about that, the space (*ākāśa*) without qualities arises. [From that] supreme space (*parākāśa*) resembling absolute dense darkness shining in the form of a sparkling star arises. [From that] the great space (*mahākāśa*) whose shine equals the fire of time arises. [From that] the space of reality (*tattvakāśa*) arises, shining forth with supreme brilliance surpassing everything. [From that] the space of the sun (*sūryākāśa*) arises [which is endowed with] a brilliance as powerful as mighty as the brilliance of ten million suns. Thus, the fixations of Tāraka[yoga] consist of five spaces (*vyoma*) situated internally and externally. He who sees them becomes the same as such space [and] becomes one who is freed from the results [of his actions]. Because of that only Tāraka[yoga] is the central fixation which bestows the fruits of the no mind state (*amanaska*).”

⁹⁶Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and ...

- 1 ततः पश्चाद्वायाभ्यंतरे प्रकाशमानसूर्यविम्बसहितं सूर्यकाशं लक्ष्यं कर्तव्यं । एतेषां लक्ष्याणां कारणाच्छरीरे
 2 रोगासंसर्गो न भवति । तथा वलितं पलितं पुण्यं पापं च न भवति ।
- 3 नवचक्रं कलाधारं त्रिलक्ष्यं व्योमपञ्चकं ।
 4 स्वदेहे यो न जानाति स योगी नामधारकः ॥

1 tataḥ cett.] om. BL paścād cett.] paścāt N₁N₂U₁ paccā BL om. E bāhyābhyaṁtare cett.] ābhyaṁtare N₂ prakāśamāna° cett.] prakāśamāga° P prakāśamān BL °sūrya° cett.] °yarsu° E °sūryaṇam P °bimba° cett.] om. E °sahitam cett.] °sahita° BL sūryakāśam cett.] sūryakāśa° BLP lakṣyam cett.] lakṣam BLN₂ kartavyam cett.] kartavyam mataḥ BL lakṣyānām cett.] lakṣyānām P laksyānam B lakṣam L lakṣānā N₂ kāraṇāc N₂] kāraṇāt E kāraṇāt cett. charīre N₂] śarīra° DN₁ śarīre BPLU₂ °śarīram E **2** rogāsamsargo cett.] rogāsamsargi E na cett.] om. E bhavati cett.] bhavatī B valitam palitam DLN₁N₂] valipalitam N₂ valitapalitam BEP puṇyam cett.] puṇyām BL ca cett.] om. E bhavati cett.] bhavatī BL bhati U₁ **3** navacakram cett.] śloka navacakram BL navacakra° DN₁N₂ °kṣyam cett.] trilakṣam BLN₂ **4** svadehe yo β] samakriyā α

Sources: **1** cf. YSV (PT p. 839): sūryākāśam tathā koṭisūryavindusamāp (°bimbasamāp YK 2.40d) smaret | sabāhyābhyaṁtare caivam ākāśam (caiva sākāśam YK 2.41b) lakṣayet tu yaḥ | **1-2** cf. YSV (PT p. 839): śivavad vihare dviśe pāpapuṇyavivarjītah | eteśānī caiva lakṣenā karmadvārā 'ghamāharet (karmmadvārānapāharet YK 2.41d) | **3-4** = YSV (PT p. 832) = YK 2.14: navacakram kalādhāram trilakṣam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah |

Testimonia: **1** cf. SSP 2.30 (Ed. p. 42): atha vā bāhyābhyaṁtare sūryakoṭisadṛśam sūryākāśam avalokayet | **3-4** ≈Netratantra with Netroddyota 7.1: atāḥ paraṇ pravakṣyāmi dhyānām sūkṣmām anuttamam | ṛtucakram svarādhāram trilakṣyam vyomapañcakam | **3-4** ≈Tantrāloka 19.15: ṣoḍāśadhāraṣṭacakralakṣayatravakhaṇīcakāt | kvacid anyataratrāthā prāguktapaśukarmavat | **3-4** ≈Manthān-abhairavatantram Kumārikākhanḍaḥ 25.2ab: ṣaṭcakram ṣoḍāśadhāram trilakṣyam vyomapañcakam | **3-4** ≈SSP 2.31 (Ed. p. 43): navacakram kalādhāram trilakṣyam vyomapañcakam | samaḡ etan na jānāti sa yogī nāmadhārakah | **3-4** ≈YSV (PT p. 839): navacakram kalādhāram dvilakṣam vyomapañcakam | samagram yo na jānāti sa yogī nāmadhārakah | **3-4** ≈Yogatarāṅgiṇī quoted with reference Nityanāthapaddhati (Ed. p. 72) = Haṭhatattvakaumudi 24.1: ṣaṭcakram ṣoḍāśadhāram dvilakṣyam vyomapañcakam | svadehe ye na jānānti kathām siddhyanti yogināḥ | **3-4** ≈PT (Ed. p. 172): ṣaṭcakram ṣoḍāśadhāram trilakṣam vyomapañcakam | svadehe yo vijānāti sa guruh kathito budhaiḥ | **3-4** ≈Gorakṣāṣṭaka (Nowotny) 13 = Vivekāmartaṇḍa 6.3: ṣaṭcakram ṣoḍāśadhāram trailekṣyam vyomapañcakam | svadehe ye na jānānti kathām sidhyanti yogināḥ | **3-4** ≈Yogacūḍāmanyupaniṣad 3cd-4ab: ṣaṭcakram ṣoḍāśadhāram trilakṣyam vyomapañcakam ||3|| svadehe yo na jānāti tasya siddhiḥ kathām bhavet | **3-4** ≈Mandalabrahmaṇopaniṣat 3.4.5: navacakram ṣaḍāśadhāram trilakṣyam vyomapañcakam | samaḡ etan na jānāti sa yogī nāmato bhavet | **3-4** ≈Hathapradīpika 4.77: ṣaṭcakram ṣoḍāśadhāram tridhā lakṣam guṇatrayam | śeṣas tu granthavistāras trikūṭam paramam padam |

After that, the fixation of the sun-space (*sūryakāśa*), which is associated with the sun disc's appearance of light, shall be done internally and externally. From the execution of these fixations, contact with diseases does not arise within the body. Thus wrinkles and grey hair, sin or merit do not arise.

XXIX. 1 The nine Cakras⁹⁷ of the, the sixteen supports⁹⁸, the three fixations⁹⁹ and five spaces. Who does not know [them?] within ones own body, he is only a Yogi by name.¹⁰⁰

...*Advayatārakopaniṣat* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

⁹⁷A very detailed account of Rāmacandra's ninefold system of *cakras* is presented from IV - XII, pp. 11 - 27. A shorter and rather redundant account of the system is found again in section XXX, cf. p.???. The reason for the renewed mention of the *cakras* is not apparent.

⁹⁸The sixteen supports of Rāmacandra are big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*liṅgādhāra*), pleasance [support] (*udyāna*), navel (*nābhyaḍhāra*), heart-form support (*hṛdayarūpādhāra*), throat (*kaṇṭhādhāra*), uvula support (textit-*ghamṛtikādhāra*), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), eyebrows (*bhrūvormadhyādhāra*), eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are treated in details in section XXXI, pp. ??-??.

⁹⁹The three fixations called *antaralakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *Madhyalakṣya* are the predecessors of the five fixations found in *Yogatattvabindu*, *Yogaśvarodaya* as quoted in *Prāṇatoṣī* and *Yogakarṇikā* and *Sarvāṅgaya-**gapradīpikā*. The two additional fixations are *ürdhvalakṣya* and *adholakṣya*. A system of three fixations is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍah*, *Netratantra with Netroddyota*, *Gorakṣātaka* (Nowotny), *Śivayogapradīpikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣat*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ürdhvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣayoga by teaching *bāhyalakṣya* in section XXIV, *antaralakṣya* in section XXV and finally *madhyalakṣya* in section XXIX. The structural issues of the text are discussed in detail p. on ??.

¹⁰⁰As can be seen in the sources and testimonia on the previous page, the reception of this verse and the related practices is extremely widespread and was transmitted from Śaiva Tantras such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍah* and *Netratantra with Netroddyota* across the early and classical literature of Hatha- and Rājayoga (e.g. *Hāṭhapradīpikā*) and from there into the post-*Hāṭhapradīpikā* era of the same genre, well into the late *Yoga Upaniṣads*. Most of the ...

[XXX. The Order of Cakras]

- 1 इदानीं चक्रानामनुक्रमः कथयते । आधारे ब्रह्मचक्रम् १ ॥ आधारोपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥
 2 नाभौ मणिपूरकचक्रम् ३ ॥ हृदये उनाहतचक्रम् ४ ॥ कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ पष्ठं तालुचक्रम् ६
 3 ॥ भ्रुवोर्मध्ये आज्ञाचक्रं ७ ॥ ब्रह्मरन्ध्रस्थाने कालचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥ तत्परमशून्यम् ॥

1 *anukramah* cett.] anukrama N₁ anukramā DN₂ *kathyate* cett.] kathyamte DN₁N₂ *ādhāre* cett.]
ādhāro BL *brahmamacakram* BEL] brahmamacakram cett. *ādhāropari* β] *om.* α *liṅgamūle* β] liṅge
 α *svādhiṣṭhānacakram* EDPN₁N₂] *svādhiṣṭhānacakram* cett. **2** *manipūrakacakram* ELPN₁N₂]
manipūrakacakram cett. 'nāhata° P] *anāhata°* BELU₂ viśuddha° cett. *cakram* BEL] *cakram* cett.
viśuddhicakram β] *anāhatacakram* α *śaṣṭham* cett.] *śaṣṭha°* L *tālucakram* EN₁N₂] *tālucakram*
 DPU₁ *tālucakre* BL *tālucakra* U₂ **3** °ajñā cett.] agneja P *āgneya* L *ājñāya* B *cakram* DEN₁N₂U₁U₂]
cakram BDPL °randhra° cett.] *om.* BELP °kāla cett.] *brahma°* U₁ *cakram* E] *cakram* cett. **navamam**
 E] *navama* N₂ *navamam* *rattu* U₁ *navamam* cett. *cakram* DEN₁N₂U₁U₂] *cakram* BLP °tat°
 BDLN₁U₁U₂] *etat* E *tataḥ* P *tata* N₂ °parama° N₁] °param βD para° N₂U₁ °śūnyam BEL] °śūnyam
 PN₁N₂U₁U₂ *tatparamaśūnyam* D

Sources: **1** cf. SSP 2.1 (Ed. p. 29): *atha piṇḍavicāraḥ kathyate piṇḍe navacakrāṇi* | cf. SSP 2.1 (Ed. p. 29): *ādhāre brahmamacakram tridhāvartam bhagamanḍalākāram* | *tatra mūlakandaḥ* | *tatra śaktim pāvakākārām* dhyāyet | *tatraiva kāmarūpapīṭham* *sarvakāmaphalapradānam* bhavati | cf. SSP 2.2 (Ed. p. 29): *dvitīyam svādhiṣṭhānacakram* | *tanmadhye paścīmābhīmukham* liṅgam pravālāṅkurasadr̄śam dhyāyet | *tatraivodyānapīṭham* jagadākarṣaṇam bhavati | **2** cf. SSP 2.3 (Ed. pp. 29-30): *trītyam nābhicakram* pañcāvartam *sarpavat* *kunḍalākāram* | *tanmadhye kunḍalinīm* śaktiḥ bālārkakotisannibhām dhyāyet | sā madhyā śaktih *svarasiddhidā* bhavati | cf. SSP 2.4 (Ed. p. 30): *caturtham hrdaya-cakram* aşṭadalakalamālā adhomukham | *tanmadhye karṇikāyām* liṅgākārām jyotirūpām dhyāyet | *saiva hamṣakalā* *sarvendriyavyāśā* bhavati | cf. SSP 2.5 (Ed. p. 30): *pañcamam* *kaṇṭhacakram* caturaṅgulam | *tatra vāma iḍā* *candranāḍi* | *dakṣiṇe piṅgalā* *suryāṇāḍi* | *tanmadhye suṣumnām* dhyāyet | *saiva anāhatakalā* anāhatasiddhidā bhavati | cf. SSP 2.6 (Ed. p. 31): *śaṣṭham* *tālucakram* | *tatrāmrtaḍhārāpravāhāḥ* | *ghanṭikāliṅgam* mūlarandhraṁ rājadantam śākīhinivivaram daśamadvāram | *tatra śūnyam* dhyāyet | *cittalayo* bhavati | **3** cf. SSP 2.7 (Ed. p. 31): *saptamam* *bhrūcakram* *madhyamāṅguṣṭhamatram* | *tatra jñānanetram* *dīpaśikhākāram* dhyāyet | *tatra vāksiddhir* bhavati | cf. SSP 2.8 (Ed. p. 31): *aṣṭamam* *brahma* *randhraṁ* *nirvāṇacakram* *sūcikāgrabhadheyam* | *tatra dhūmaśikhākāram* dhyāyet | *tatra jālandharapīṭham* *mokṣapradānam* bhavati | cf. SSP (Ed. p. 32): *navamam* *ākāśacakram* *sodaśadalakalamālā* *ürdhvamukham* | *tanmadhye karṇikāyām* *trikūṭākārām* *tadūrdhvāśaktiḥ* tām paramaśūnyām dhyāyet | *tatraiva pūrṇagiripīṭham* *sarveṣṭasiddhipradām* bhavati | iti *navacakravīcāraḥ* ||

Philological Commentary: **1** idānīm cakrāṇām anukramah kathyate ...tat paramaśūnyam: Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he provides only brief information, mentioning their names and locations. It's worth noting that these details were already extensively covered in chapters IV to XII. This repetition may lead one to question whether Rāmacandra was thoughtless and disorganized as an author/compiler or if there's an educational purpose behind it for his audience. It is possible that this text served as a textbook, and Rāmacandra strategically used the preceding verse to reinforce the sequence of the *cakra* system, which he had previously discussed in detail at the beginning of the text. Furthermore, as we examine the sources Rāmacandra utilizes, there appears to be a stronger emphasis on the *Siddhasiddhāntapaddhati* from approximately this section of the text onwards. Moreover, the *Siddhasiddhāntapaddhati* also presents the *cakras* before the sixteen *adhāras*, which are discussed in the following section of Rāmacandra's text.

[XXX. The Order of Cakras]

Now the sequence of the *cakras* is taught. At the support¹⁰¹, there is the Brahmacakra. Above the support at the root of the gender is the Svadīṣṭhānacakra. At the navel, there is the Maṇipūrakacakra. In the heart [there is] the Anāhatacakra. Situated within the throat is the Viśuddhicakra. The sixth is the Tālucakra. In the centre of the eyebrows is the Ājñācakra. At the opening of Brahma¹⁰² is the Kālacakra¹⁰³. The ninth is the Ākāśacakra¹⁰⁴. It is supreme emptiness.

...technical terms occur in even earlier Śaiva Tantras, such as in the *Mālinīvijayottaratantra*, which, however, teaches a more elaborate but conceptually deviating system of six *lakṣyas*, cf. (VASUDEVA, 2004: pp. 263-71), on the *granthis*, *vyomas*, *lakṣyas* and *cakras*.

¹⁰¹In the previous section on *cakras* Rāmacandra situates the first *cakra*, which he there calls *mūlacakra*, at the beginning (*ādau*) [of supposedly the central channel], which should be at the anus if we assume an ascending order, cf. p.11. This assumption is further supported by the additional descriptions of U₂ folio 2v. l.2 in which it is explicitly located at the anus (*gudasthānam*) and called “ādhāracakra” (“*cakra of the support*”). Thus, the location presented here as *ādhāre* (“at the support”) should be understood as *mūlādhāre* (“at the root-support”).

¹⁰²The *brahmarandhrasthāne* (“at the place of the aperture of Brahmā/Brahman”) is the fontanelle, through which the vital principle of the yogi exists at death, cf. MALLINSON and SINGLETON, 2017:438.

¹⁰³I have not been able to identify the term *kālacakra* (“*cakra* of time”) for the eighth *cakra* in other texts. All other texts that I am aware of designate the eighth *cakra* in a ninefold *cakra* system with different terms: *Śārngadharapaddhati* 4359/256.13 calls it *nirvāṇa*° (“absolute extinction”); *Śivayogapradīpikā* 3.15 also designates it with *nirvāṇa*°; the *Siddhasiddhāntapaddhati* 2.8 again calls it the *nirvāṇacakram*; *Yogasvarodaya* as quoted in *Prāṇatoṣinī* (Ed. p. 833) only calls it *aṣṭamām cakram* (“the eighth *cakra*”) and *siddhapurṇaḥ sthalam* (“place of the accomplished human”); Rāmacandra himself in the previous chapter on *cakras* in XI 1. 1 picks this up and calls it *aṣṭamacakram* (“eighth *cakra*”) and *siddhapuruṣasya sthānam* (“place of the accomplished person”); *Yogaśamgraha* (IGNCA 30020 folio 2r. ll. 2-3) calls it *siddhapuruṣasyānacakram* (“the *cakra* of the accomplished person”); *Saubhāgyalakṣmyupaniṣat* again calls it *nirvāṇacakram*, but provides us with yet another unique designation - *parabrahmacakram* (“*cakra* of the supreme Brahmā/Brahman”).

¹⁰⁴The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems only occurs in *Śivayogapradīpikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9

[XXXI. The Sixteen Supports]

- 1 इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणात् दृष्टिः स्थिरा भवति । द्वितीयो
- 2 मूलाधारः । पादांगुष्ठस्य मूले उपरपादस्य पार्षिणः स्थाप्यते तदश्चिः प्रबलो भवति । एका पार्षिण्मूलाधारे
- 3 स्थाप्यते । तस्य पादस्याङ्गुष्ठमूले परस्य पादस्य पार्षिणः स्थाप्यते । तदश्चिः प्रदीप्यते । तृटीयं गुदाधारस्थानं ।
- 4 तन्मध्ये संकोचविकाशाकुंचनकारणात्पवनः स्थिरो भवति । अतु च पुरुषस्य मरणं न भवति ।

1 *idānīm* cett.] *idānī N₂* **bhedāḥ** cett.] *bhedā BL kathyante* cett.] *kathyanta E kathyate DN₁ aṅguṣṭhe* cett.] *aṅguṣṭhai B tejaso* cett.] *tejasam BL lakṣya°* cett.] *lakṣam kartavyam BL °kāraṇāt* cett.] °*kāraṇāt P dṛṣṭih* cett.] *dṛṣṭi° N₁N₂U₁U₂* **bhavati** cett.] *bhavatī L 2 mūlādhāraḥ* cett.] *mūlādharaḥ U₁ mūlādhare U₂* **‘para°** cett.] *apara° α aparasya BL pādasya* cett.] *pāda° BL pārṣṇiḥ* cett.] °*pārṣṇiḥ L dhāraḥ pādāṁduṣṭhasya muleḥ parapādasya pārṣṇiḥ P sthāpyate* cett.] *syāpyate BL sthāyyamte U₂* **tadāgnīḥ** cett.] *agni° D agnih N₁ om.* *U₂* **prabalo** cett.] *om.* *N₂U₂* **bhavati** cett.] *bhavatī BL om.* *N₂U₂* **eka** cett.] *ekah E ekām U₁* **pārṣṇiḥ** *U₁*] *pārṣṇiḥ DN₁ pārṣṇir* ädau BELP **mūlādhāre** cett.] *mūlādhāra BU₁ mūlādhāraī L mūlādhāraī D 3 pādasyāṅguṣṭhamūle* cett.] *pādasya aṅguṣṭhamūlam N₁U₁* **parasya** EP] *aparasya* cett.] *pādasya* cett.] *om.* *U₁* **pārṣṇiḥ** cett.] *pārṇi N₂ pārṣṇo U₁* **sthāpyate** BELPU₁] *sthāpyam DN₁N₂* **tadagnīḥ** E] *tadagnīḥ BLPU₂* *agnir DN₁ agni N₂U₁* **pradipyate** E] *pradipyate BLPU₂* *dipyate DU₁* *dāpyate N₁* *dipate N₂* **tr̄tyam** cett.] *tr̄tya U₂* **‘sthānam** cett.] °*sthāne B 4 ‘vikāśā* cett.] °*vikāśa° L* °*kumcana* cett.] äkumcana L *akumcana U₁* *kumcanaṁ DN₂* **pavanah** cett.] *pavana° DU₁U₂N₂* **bhavati** cett.] *bhavatī B anu ca* DPU₁U₂] *anyac ca E anūca N₁N₂* *anucara° B* *anucakra° L na* cett.] *om.* BPL **bhavati** cett.] *bhavatī BL*

Sources: 1 cf. YSV (PT p. 832) = YK 2.15: *śoḍāśdhārabhedan tu śṛṇu devi viśeṣataḥ* | cf. SSP 2.10 (Ed. p. 29): *atha śoḍāśdhāraḥ kathyante* | cf. YSV (PT p. 839): *aṅguṣṭhapādayos tejaḥ salakasthiradr̄ṣṭimān* | *pādāṅguṣṭhe ya ādhāraḥ prathamo (prathamam YK 2.16) yogatattvataḥ* | cf. SSP 2.10 (Ed. p. 32): *tatra prathamah pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayam dhyāyet | dṛṣṭih sthīrā bhavati* | 1-3 cf. YSV (PT p. 839): *dvitīyam pādamūlan tu pādamūlaparam (pādamūlam param YK 2.16) sa vai | pādasya pārṣṇī (pārṣṇī YK 2.17a) samsthāpya balavān prabhaven munīḥ | pādamūle ‘thavā pādāṅguṣṭhamūlam (pr̄ṣṭhe pādāṅguṣṭhe YK 2.17) vidhārayet* || 1-3 cf. SSP 2.11 (Ed. p. 33): *dvitīyo mūlādhāras tam vāmapādapārṣṇinā niṣpiṣya sthātavyam | tatrāgnidipanam bhavati* | 3-4 cf. YSV (PT p. 839): *tr̄tyītu gudādhāro (gudādhāre YK 2.18) gudasaṅkocanakriyā | vikāśakuñcanam tasya sthīravāyau ca mr̄tyujit* | cf. SSP 2.12 (Ed. p. 33): *tr̄tyo gudādhāra tam vikāśasamkocanena niṛakuñciyat | apānavāyuh sthīro bhavati* |

Philological Commentary: 1 **pādayor aṅguṣṭhe**: Judging by the sources and parallels for this passage as well as the introductory statements Rāmacandra presents for the following *ādhāras*, it appears possible that originally the first *ādhāra* was introduced with something like *prathamah pādāṅguṣṭhādhāraḥ*, too. However, since evidence from the manuscripts is missing I refrained from conjecture. 3 **eka pārṣṇir ...sthāpyate**: The sentence is omitted in *N₂* and *U₂*. **tasya pādasyāṅguṣṭhamūle ...pradipyate**: The Sentence is omitted in *U₂*.

[XXXI. The Sixteen Supports]

Now, the divisions of the totality¹⁰⁵ of supports¹⁰⁶ [for concentration] are taught.¹⁰⁷ The first is the support at the big toe. From the execution of the fixation onto the light at the big toe of the feet, stability of the gaze arises.¹⁰⁸ The root support is the second [one]. The heel of the other foot is caused to be placed at the big toe joint (*pādasyāṅguṣṭhamūla*)¹⁰⁹. As a result, the fire is strengthened. One heel is caused to be placed at the Root-container. The heel of the other foot is caused to be placed at the root of the big toe of this foot. The fire of it is caused to be kindled.¹¹⁰ The third is the location of the anus support. From the execution of expansion and contraction, a stable vital wind arises. And therefore death of the person does not arise.¹¹¹

¹⁰⁵I propose to understand *cakra* here in the less common meaning of "troupe, crowd, totality", cf. BOETHLING, vol. 2, 1958:209.

¹⁰⁶The yogic practice of sixteen *ādhāras* goes back to more ancient yoga traditions of Śaivism and is mentioned in texts such as *Tantraloka*, *Manthānabhairavatantram* *Kumārikākhaṇḍaḥ* and *Netratantra* with *Netroddyota*. The techniques were passed on and recycled across the centuries among the yoga traditions of Hatha- and Rājayoga. Besides Rāmacandra's text, the other texts which present full lists of the sixteen *ādhāras* are *Netroddyota*-commentary of Kṣemarāja on *Netratantra* 7.5; *Śāradātilakatantra* 25.24-25; *Śivayogapradipikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarangiṇī* 1.13 (Ed. p. 72-73) quotation with reference "nityanāthapaddhatau" (maybe another recension of the *Siddhasiddhāntapaddhati*, see POWELL, 2023:149); *Hṛīhatattwakaumudī* 24.10-23; and *Hṛīhapradipikājyotsnā* on *Hṛīhapradipikā*, as well *Prāṇatośī* (Ed. p. 839-841) quotation with reference "yogasvarodaye" and *Yogakarṇikā* quotation with reference "yogasvarodaye" 14-36. Comparing the various lists of *ādhāras* reveals a significant variability. Rāmacandra's system is certainly derived from the *Yogasvarodaya*. This passage additionally suggests clear influences from the *Siddhasiddhāntapaddhati*. As POWELL, 2023:151 discussed, the *Śivayogapradipikā* was probably the source text of the *Siddhasiddhāntapaddhati*.

¹⁰⁷Most of the previously mentioned *cakras* overlap with the *ādhāras*, except for the *ākāśacakra*.

¹⁰⁸In all previously mentioned systems, the big toe is the first *ādhāra*. In most texts, the practitioner is instructed to fixate the mind onto the big toe - either one shall visualize a light there (as in *Śivayogapradipikā*) or the light is already present. *Śāradātilakatantra*, however, instructs to fix *prāṇa* (the practitioner holds mind and breath at the respective locations) onto each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā* limb in an eight-fold (*aṣṭāṅga*) yoga system. The remainder of the text lists the *ādhāra* without further instructions.

¹⁰⁹I suggest to understand the terms *pādasyāṅguṣṭhamūla* as the big toe joint or *articulatio metatarsophalangealis hallucis*.

¹¹⁰Either the text is corrupt here, or Rāmacandra did not understand the *Yogasvarodaya*. This might have caused him to additionally draw from the description of the *Siddhasiddhāntapaddhati*, which resulted in the two separate descriptions. *Netroddyota*, *Śāradātilakatantra* and *Hṛīhapradipikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

¹¹¹*Netroddyota*, *Śāradātilakatantra* and *Hṛīhapradipikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

- 1 चतुर्थं लिङ्गाधारं । तन्मध्ये लिङ्गसंकोचनाभ्यासा पश्चिमदण्डमध्ये वत्रनाडी भवति । तन्मध्ये पुनराभ्यासक
 2 रणान्मनः पवनयोः संचारो भवति । तयोः संचारान्मध्ये ग्रन्थित्रयं त्रुट्यति । ततोटनात्पवनो ब्रह्मकमलमध्ये
 3 पूर्णो भूत्वा तिष्ठति । ततो वीर्यस्तम्भो भवति । पुरुषः सदैव युवैव भवति । पञ्चमं उड्डियानां स्वाधिष्ठानं ।
 4 तत्र बन्धनान्मलमूत्रयोर्नाशो भवति ।

1 caturtham cett.] caturtha° BDL **saṃkocanā°** cett.] sakonā° N₂ **paścima°** cett.] paścima° BP paścama° L **vajra°** cett.] vajñā° BPL prajñā° E **bhavati** cett.] bhavatī BL **1-2 °karaṇān** EPU₂] karanāt cett. **2 manah** cett.] punah BL **pavanayoh** cett.] pavanayo BL **saṃcāro** cett.] samcoro D **bhavati** cett.] bhavatī BL **tayoh** cett.] tayo B **saṃcārān** cett.] saṃcārāt DU₁ **trutyati** cett.] trutyati B truṭyatī L trudyati U₁ ti N₂ ***tattroṭanāt** N₁U₂] tattroṭanāt BELU₁ tata troṭanāt DN₂ **pavano** BEL] pavanaḥ cett. ***kamala°** cett.] ***ka°** BL **3 pūrṇo** cett.] pūrṇā BL **puruṣah** cett.] purusa N₂ **sadaiva** cett.] samdaivam P **yuyaiva** DL] yuvā E yuve P yuvi B yuve va N₁ yurvaiva N₂ yuvaivam U₁ yuvaivam U₂ **bhavati** cett.] bhavatī B prabhavati P **pañcamam** cett.] pañcama B pañcam N₂ **uddiyānām svādhiṣṭhānam** BL] uḍḍiyāṇam svādhiṣṭhānam PU₂ udyāṇam DN₁ odyāṇam N₂ uddyānam U₁ uḍḍiyāṇam svādhiṣṭhānam P udgiryāṇam svādhiṣṭhānam E **4 bandhanā** E] badhadānān U₂ bañdhanāt N₁N₂ vañdhanāt D bañdhadānāt U₁ bañdha diyate BL **malamūtrayor** cett.] mūlamūcayor L **bhavati** cett.] bhavatī B

Sources: **1-3** cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅgasāṅkocanābhyaśāt paścimādaṇḍamadhyagah | vajranāḍiti (*vajrāṇāḍi tu* YK 2.20) tanmadhye punar abhyasayams (*abhyasanān* YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (*ratīm sañcarati* YK 2.20) tridhā | granthitrayavibhedas (*bhedān* YK 2.21) tu tadhbēdō brahmañārgataḥ | brahmapadmo (*padme* YK 2.21) vāyupūrṇo (*pūrṇe* YK 2.21) bhūtvā tiṣṭhati yogirāṭ | viryastambho bhavet tena sād-hayet tu sadā yuvā | mūlādhāre brahmapadme ṣatpadme ca tathā tathā | **1-3** cf. SSP 2.13 (Ed. pp. 33-34): caturtho meḍhrādhāraḥ | liṅgasāṅkocanān brahmagrānthistrayam bhitvā bhramaraguhāyāṇ viśramya tata ūrdhvamukhe bindustambhanām bhavatī esā vajroli prasiddhā **3-4** cf. YSV (PT p. 840): pañcamam jathārādhāram tadā bandhayati kramāt | mṛtyunā bhaṅgasiddho 'yam (*mṛtyunā māṅga°* YK 2.23) mṛtyor (*mṛtyur* YK 2.23) eva kṣayaṅkarah | anena paścimād ūrddham (ūrdhvāṇ YK 2.24) vāyuh kuryād viśāladiḥiḥ | bandho 'yam buddhimanasoh pañcamādhārakālaļit | **3-4** cf. SSP 2.14 (Ed. p. 34): pañcame oḍiyāṇādhārator bandhanān malamūtrasāṅkocanām bhavatī | *udyānā° etc. in various mss.

Philological Commentary: **4 uḍḍiyāṇam:** Spellings for the *pīṭha* named *uddiyāṇa* vary across yogic literature. B, E, L, P, U₂ add the expression *svādhiṣṭhānam* which was associated with the same *pīṭha* in chapter V.I.1. I choose the most common spelling since, stemmatically, there is no preferable variant.

The fourth is the penis support. Due to the execution of repeated practice of contracting the penis in the centre of it, the adamantine channel¹¹² appears in the middle of the staff of the back¹¹³. From the repeated practice again [and again], both breath and mind move into its centre. Caused by the transition of both [breath and mind] into the centre [of the adamantine channel] the trinity of knots¹¹⁴ breaks. There, from the breaking of that, the vital wind, after having filled up (the central channel?), resides within the lotus of Brahmā/Brahman¹¹⁵. From that, virility and strength arise. The person becomes youthful forever.¹¹⁶

The fifth is Uddiyāna at the Svādiṣṭhāna[cakra]¹¹⁷. From performing *bandha* there, urine and faeces disappear.¹¹⁸

¹¹²The adamantine channel (*vajranādī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgīni* in the commentary on 1.13 uses the term *vajragarbha*, “the adamantine womb”.

¹¹³The staff of the back (*paścimadāṇḍa*) is the central channel, cf. *Śārngadharapaddhati* 4365.

¹¹⁴The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagrānθi*) usually situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugrānθi*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāśataka* 80); and 3. the knot of Rudra (*rudragrānθi*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāśataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kunḍalinī* (cf. *Yogabijā* 96-7 and *Gorakṣāśataka* 74-86) that enters the central channel and pierces the knots. It remains uncertain if knots are supposed to be something physical or mental. *Gorakṣāśataka* 48 states that the entrance to the central channel is blocked by phlegm (physical) and, in the same breath, mentions that the three knots have arisen from the three *guṇas*, which might be interpreted as physical or mental. Nevertheless, the three knots in yoga texts, in one way or another, obstruct the central passage.

¹¹⁵The lotus of Brahmā/Brahman refers to the eighth *cakra* in Rāmacandra’s system, cf. chapter VIII, p. 25. The same location is expressed in the *Siddhasiddhāntapaddhati* 2.13 and *Yogatarāṅgīni* commentary on 1.13 with the term “buzzing hive” (*brahmaṛaguhā*) usually situated on top of the head (*Jogpradīpyakā* 932; cf. *Śārngadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

¹¹⁶Most of the consulted texts situate the fourth *adhāra* at the penis (*meḍhra*). *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* place the fourth support at the thighs (*ūru*). *Śivayogapradīpikā* 3.20 and *Siddhasiddhāntapaddhati* 2.13 additionally associate the practice with the arrest of semen (*bindustambha*). However, *Siddhasiddhāntapaddhati* calls this *vajrolī*.

¹¹⁷For a further discussion of the term *uddiyāna*, see p.13 fn. 23.

¹¹⁸*Śivayogapradīpikā*, *Siddhasiddhāntapaddhati* and *Yogatarāṅgīni* share the concept of performing a *bandha* at the location of Uddiyāna. *Haṭhatattvakaumudi* instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). *Netroddyota*, along with *Śāradātilakatantra* and *Haṭhapradīpikājyotsnā* situate the fifth *adhāra* at the anus (*pāyu* or *sīvani*), whereas the *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jatharādhāra*) and provides details (cf. sources) not reflected in Rāmacandra’s text. This observation indicates that Rāmacandra relies more on the *Siddhasiddhāntapaddhati* at this point.

- 1 षष्ठो नाभ्याधारः । तत्र प्राणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः । तस्मिन्स्थाने
 2 प्राणवायोर्निरोधात्षडपि कमलान्धूर्घेमुख्यानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र जालंधरो बन्धो दीयते ।
 3 तस्मिन् सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घंटिकाधारः । तत्र जिह्वाग्रं लग्रं भवति । ततो
 4 उमृतकलाया अमृतं स्ववति । तदमृतपानाच्छरीरमये रोगसंचारो न भवति । दशमस्ताल्वाधारः । तन्मध्ये
 5 चालनं दोहनं च कृत्वा लंबिकाप्रवेशे सति तालुनिमग्ना जिह्वा तिष्ठति ।

1 nābhyaśdhāraḥ cett.] nābhyaśdhāras U₁ nābhyaśdhāre U₂ **tatra** cett.] *om.* E **prāṇavābhyaśā** BLPU₂] prāṇavābhyaśāl DN₁N₂ prāṇavābhyaśāmsad U₁ °anāhato cett.] nāhato P anāhato U₁ anohato U₂ **nādāḥ** cett.] nārah P tādāh N₂ **svaya** cett.] svayam N₂ **utpadyate** cett.] ūtpadyate N₁ **sap-tamo** cett.] *om.* BE **hṛdaya** cett.] hṛdayā° U₂ *om.* BE °rūpādhāraḥ N₂U₁] °rūpadhāraḥ L rūpa ādhāraḥ DN₁ °dhāraḥ U₂ *om.* BE **2 prāṇavāyor** cett.] prāṇavāyō B **nirodhāt** β] nirūḍhānāt α **ṣaḍ** api BE] ḍāḍapi cett. **ürdhvamukhāni** cett.] ürdhvamukham DN₁N₂ ürusordha mukham bhavati U₁ **aṣṭamah** DPN₁U₁U₂] aṣṭamam E aṣṭame BL aṣṭama° N₂ **tatra** cett.] tatraḥ D **jālamdharo** cett.] jālamdhara° N₂ jalām BL **dīyate** cett.] dīyate U₁ **3 satīdāyāṁ** EP] satīdāyāṁ BL sati iḍāyāṁ DN₁U₁U₂] satiśādāyām N₂ **pavaṇaḥ** cett.] pavaṇa° D **bhavati** cett.] bhavatī BL **navamo** cett.] navo B **ghaṇṭikāḥ** cett.] ghaṇṭikā° L °dhāraḥ cett.] dhāras U₁ **jihvāgram** cett.] jihvāyā-gram D juhvāyām U₁ **bhavati** cett.] bhavatī B bhavati vā U₁ **tato** cett.] tataḥ N₁U₁ **4 'mr̥takalāyā** BEPN₁N₂] mṛ̥takalāyām L amṛ̥takalāyāḥ DU₁ **amṛ̥tam** cett.] amṛ̥ta P *om.* L **sravati** cett.] *om.* L **tadamṛ̥tapānāc** DP] tadamṛ̥tapānāt EN₁N₂U₁ tadamṛ̥takalāyām amṛ̥tapānī° B amṛ̥tapānā L tadamṛ̥-tapānā U₂ **charīra**° cett.] śarīra° EN₁N₂ **na** cett.] *om.* BL **bhavati** cett.] bhavatī B **daśamas** cett.] daśamam B daśamam E daśama N₁N₂ **tanmadhye** cett.] stamnmadhye U₁ **5 cānanām** cett.] cānanām D vānam E **dohanaṃ** cett.] dollahanām E dohanām chedanām U₂ **kṛtvā** cett.] kratvā BL sva kṛtvā U₁ **lambikā** cett.] cālam vikā U₁ **sati** cett.] śe sati P grati DN₁N₂ **tālunimagnā** cett.] tālunimagnā N₂U₁U₂ tālumagnā BPL **jihvā** cett.] juhvā U₁ *om.* N₂ **tiṣṭhati** cett.] *om.* N₂

Sources: 1 cf. YSV (PT p. 840): nābhyaśdhāro bhavet ṣaṭhas (ṣaṭhaṃ YK 2.25) tatra prāṇam samabhyaset | svayam utpadyate nādo nādato muktidantatah (*muktidandataḥ* YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṭhe nābhyaśdhāra omkāram ekacittenoccārayet | nādalayo bhavati | 1-2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | 1-2 cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin väyunibandhanāt | ürddhakatrāni (*ürdhvavaktrāni* YK 2.26) padmāni vikasanti mahān bhavet | 2-3 cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāro ḍāṭamas tatra kanṭhasaṅkocalakṣaṇaḥ | jālandharākhyo bandhāḥ syāt tasmin sati marud dr̥dhah | 2-3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlaṃ cibukena nirodhayet | idāpiṅgalayor väyuḥ sthīro bhavati | 3-4 cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagrataḥ (*jihvāgrataḥ kṛte* YK 2.28) | sampivatyamṛ̥tam tasmād yogajimṛ̥tyujitparah | 3-4 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛ̥takalā sravati | 4-5 cf. YSV (PT p. 840): daśamas tālukādhāras tatra jihvāgrataḥ kṛte (hemistich omitted in YK) | calane dohane caiva jihvā jaḍati lambitā (*jāyeta lambitam* YK 2.28cd) | nāsikāprāptajihveyam tālulagnā bhavet tataḥ | 4-5 cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikām cālanadohanābhyām dirghikṛtvā viparītena praveśayet | kāṣṭhibhavati |

Philological Commentary: 1 **tatra** ...svayam utpadyate: Sentence omitted in E.

The sixth is the support of the navel. From the repeated practice of *pranava*, the unstruck sound arises by itself.¹¹⁹

The seventh is the support of the heart form. The six lotuses [become] upward facing [and] blossom from the restraint of the breath in this location.¹²⁰

The throat support is the eighth. There, the binding of Jālañdhara¹²¹ is produced. While abiding therein, the vital wind in the Iḍā and Piṅgalā channels becomes stable.¹²²

The ninth is the support of the uvula. There the tip of the tongue becomes attached [to the uvula]. Because of that, the nectar of immortality flows from the immortality digit. From drinking the nectar of immortality, diseases do not spread in the body.¹²³

The tenth is the support of the palate. After the moving and milking have been done therein, [and] while abiding at the entrance of the uvula, the tongue resides inserted within the palate.¹²⁴

¹¹⁹ There are interesting differences for the sixth *adhāra* among the texts: *Siddhasiddhāntapaddhati* instructs recitation of *om* at the navel, *Yogatarāngini* adds meditation on the form of consciousness (*cindrūpam*) to the same recipe, whereas in *Hathatattvakaumudī* the breath should be restrained at the navel, which causes the rising of the sound of *om* into emptiness. In the *Yogasvarodaya*, the restraint of breath in the navel causes the *nāda* to arise on its own. However, *Śivayogapradīpikā* instructs to contemplate Kuṇḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

¹²⁰ Rāmacandra's mention of *śadapi kamalāny* "six lotusses" seems odd, since he teaches a ninefold *cakra* system. The result of the practice in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogatarāngini* is confined to the blossoming of the heart lotus. In the *Hathatattvakaumudi*, it is not the heart itself, but consciousness blossoming in the heart. In *Śivayogapradīpikā*, the heart centre consists of a downward-facing eight-petaled lotus and is declared as the bestower of one's desires. Here, one should bring the mind into the pericarp (*karṇikā*) in the form of a *liṅga* of light. *Netroddyota* lists the term "*nādi*" as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (nābhiḥnmadhyamārge tu sarvakāmābhidho mataḥ |), whereas *Śāradātilakatantra* and *Hṛṣiprādīpikājyotsnā* list the navel as the seventh *adhāra*.

¹²¹ The passage demonstrates how Rāmacandra is jumping between sources. In chapter XI, he situated Jālañdhara at the *brahmarandhra*. A discussion of the term can be found at p. 26.

¹²² *Netroddyota* places the support at the belly (*jāṭhara*). *Śāradātilakatantra* and *Hṛṣiprādīpikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

¹²³ Almost all texts share this concept. Only *Śāradātilakatantra* and *Hṛṣiprādīpikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netroddyota* at the heart.

¹²⁴ The ninth, tenth, eleventh and twelfth support in this text are all associated with *khecarimudrā* and its forerunners. Already the Buddha himself tried to force his tongue against his palate. For a detailed account of *khecarimudrā*, see MALLINSON. Most other texts share the instructions for the tenth support. *Netroddyota* places the tenth support at the tortoise channel (*kūrmanāḍī*), whereas *Śāradātilakatantra* and *Hṛṣiprādīpikājyotsnā* situate it at the throat *kaṇṭha*.

- 1 एकादशो जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कृते ऽतिमधुरं पानीयं स्वति ।
- 2 तथा च कवित्वगीतछन्दोनाटकादि विषय ज्ञानमुत्पयते । तदुपरि द्वादशो दन्तयोर्मध्ये दन्ताधारः । तस्मि-
- 3 न्स्थाने जिह्वाया अग्रं घटीमात्रमर्धगटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति साधकस्य समग्रा रोगा
- 4 नश्यन्ति । नाशिकाधारः । तस्मिल्लक्ष्ये कृते सति मनः स्थिरं भवति ।

1 ekādaśo cett.] om. N₂ jihvātale cett.] om. EN₁N₂ jihvādhāraḥ cett.] om. N₂ tasmin cett.] tasmin na U₁ om. N₂ manthanam cett.] mathanam DLP kriyate cett.] krtvā BL 'timadhurstam cett.] atimadhurstam N₁N₂ satimadhurstam BDL sravati cett.] sravati B **2** tathā cett.] tadā E kamin nāsikā phatkāravat || tathā N₂ ca cett.] om. BL kavitva° cett.] kvacitva° BL kvacitta° D kavitvam U₂ °gīta° N₁N₂U₁] om. cett. °chando° β] °champavacchaṇḍa° U₁ °chaṇḍa° cett. °nāṭakādī° cett.] °nāḍī° U₁ °visaya° βD] °viṣaye N₁N₂ visayam U₁ jñānam cett.] jñānānam U₁ upadyate cett.] upadyamte B dvādaśo dantayor BLPU₁] dvādaśadantay E dvādaśor damptayo U₂ dvādaśayor DN₁N₂ **3** jihvāyā cett.] jihvāyām U₁ agrām cett.] agnām BL gram N₂ ghaṭīmāṭram cett.] ghaṭīmāṭram DN₁N₂ ardhaṅgaṭīmāṭram em.] arddhaghāṭīmāṭram DN₁N₂ ārdhaghāṭīkāmāṭram U₁ āṛghaghāṭīmāṭram PU₂ āṛghaghāṭīmāṭram B āṛddhaghāṭīmāṭram L om. E balāṭkāreṇa EDN₁N₂] bālāṭkāreṇa PU₁U₂ bālākāreṇa BL tasmin cett.] tasmiṁ BL sati cett.] om. BL **4** naśyanti cett.] naśyamti B nāśikādhāraḥ cett.] nāsikāgrādhāraḥ EP tasmiṁ lakṣye em.] tasmiṁ lakṣye U₂ tasmiṁ lakṣye EPU₁ tasmin lakṣye DN₁N₂ tasmin ḍraṣṭe BL sati cett.] om. BL manah sthiram EP] minasthire B manah sthiro L manasthiraṁ cett.

Sources: **1-2** cf. YSV (PT p. 840): ekādaśī (ekādaśo YK 2.29) bhavej jihvā talajādhāra iśvari | jihvāgra-mathane tasmin pāniyam madhuram bhavet | tatpīteṣu kavir gītijyotiś (gītir YK 2.29) chandovidāṇam (chandovidur YK 2.30) varāḥ | **1-2** cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram dhārayet | sarvaroganāśo bhavati | **2** cf. YSV (PT p. 840): dantādhāro (dvandvādhāro YK 2.31a) dvādaśeti sarvarogaksayaṅkaraḥ (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgraṇ ca balād api | dhṛtvāṛddhaghāṭīkāmāṭram sarvarogan (sarvarogāṁ YK 2.32b) tu nāsayet | cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramāṇḍalam dhyāyet śītalatām yāti | **4** cf. YSV (PT p. 832): nāśadhāras tato (tataḥ YK 2.32b) jñeyo nāśalakṣas trayodaśaḥ (trayodaśa YK 2.32d) | manah sthirakaro yaś tu (sthiram karoty eva YK 2.33a) vāyusthirakaro (vāyuḥ YK 2.32b) mahān | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāśadhāre tasyāgram lakṣayet manah sthiram bhavati |

Philological Commentary: **2** dantādhāraḥ: SSP 2.21 (Ed. p. 36) teaches the brows as the twelfth *adhāra*. Rāmacandra decided to stick to the YSV. Given the other descriptions it is apparent that Rāmacandra switched between both sources when compiling his text.

The eleventh is the tongue support at the base of the tongue. Therein the tip of the tongue has to be churned. While doing that, a very sweet drink flows out. Moreover, in that manner, the knowledge of areas like poetry, singing, metric and dance is generated.¹²⁵

Above that is the twelfth - within the teeth is the tooth support. At this place, the tip of the tongue is to be positioned with force for the duration of one and a half *ghaṭis*¹²⁶. Abiding therein, the diseases of the practitioner will entirely disappear.¹²⁷

The thirteenth is the support of the nose. While turning it into the object of fixation, the mind becomes stable.¹²⁸

¹²⁵ Almost all text teaching the sixteen *adhāras* share the concept of the churning of the tongue with just minor differences: *Siddhasiddhāntapaddhati* gives the destruction of all diseases (*sarvaroganāśa*) as the result of this practice, *Yogatarāṅgini* calls the practice *jihvādhobhāgādhāra*. Only *Netrodyota* teaches the throat (*kaṇṭha*) as the eleventh *adhāra* but states that “Above the place of the uvula is a stream of nectar resembling nectar itself.” (*lambhakasya sthitaścordhve sudhādhārāḥ sudhātmakaḥ ||*).

¹²⁶ One *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One and a half textitghaṭis would thus equal 36 minutes

¹²⁷ Most of the texts teach a practice that involves contact between the tongue and the teeth. Rāmacandra and *Yogaśvarodaya* teach to push the tongue forcefully against the [upper] teeth. *śivayogapradipika* instructs to rub the tip of the tongue at the upper teeth for half a year which would cause the practitioner to see an inner light. *Hathatattvakau mudī* mixes the two previous ideas. The name of the twelfth *adhāra* here is *dvijādhāra*, and Sundaradeva also calls it *rājadanta*. The yogin presses the tip of the tongue against this point, and hence he perceives an inner light within six months. *Yogatarāṅgini* surprisingly teaches the same technique as Rāmacandra and not the *bhrūmadhyādhāra* of *Siddhasiddhāntapaddhati*. *Netrodyota* names the palate as the twelfth support and lets us know that at the root of it is that which is blissful, which is enveloped by the *somakalā*. *Śāradātilakatantra* and *Hṛṣipratiṣṭhānī* list the nose as the twelfth support.

¹²⁸ The majority of texts teach either the nose, the base of the nose as it is the case in *Śivayogapradipikā* (*ghrāṇamūla*) and *Hṛṣipratiṣṭhānī* (*grāṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgini*. Whereas *Netrodyota*, *Śāradātilakatantra* and *Hṛṣipratiṣṭhānī* teach the place in between the brows as the thirteenth *adhāra*.

- 1 चर्तुर्दशो नासामूले वाय्याधारः तस्मिन् द्वष्टेः स्त्रैर्यकारणात् षष्ठे मासे स्वीयं तेजः प्रत्यक्षं भवति । तेजसः ।
- 2 प्रत्यक्षत्वे पर्थिवं बन्धनं ब्रुद्यति । पञ्चदशो भ्रुवोर्मध्याधारः । तस्मिन्द्वष्टेः स्थिरीकरणात् कोटिकरणानि
- 3 खुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रे न चाल्यते । तदभ्यासात् पृथ्वीमध्ये यत्किञ्चित् तेजो वर्तते ।
- 4 तत्सर्वतेजो दृष्टिविषयं भवति तद्वर्णात् पुरुषः सर्वज्ञो भवति ।

1 nāsāmūle vāyvādhārah DN₁N₂] nāsāmūle vādhārah U₁ nāsāmūlādhāro P nāśo mūlādhārah BL nāsāmūlādhārah EU₂ tasmin cett.] tasmin na cett. dr̄ṣṭeh cett.] llakṣe krute satī B lakṣe krte satī L na dr̄ṣṭeh U₁ laṣthe U₂ māse BLU₁] māsi cett. svīyam cett.] svayam BLN₂U₂ **2 pārthivam** cett.] pārthiva N₂ trūtyati PU₂U₁] tūtyati E trūtyati BL trudyati N₁N₂D bhruvormadhyādhārah P] bhruvormadhyādhāras E bhruvormadhye dhārah BL bhruvormadhye ajñādhārah D bhruvormadhye ādhārah N₁N₂ bhruvormadhye ādhāra U₁ bhruvormadhyādhāra U₂ tasmin cett.] asmin N₁ smīn D asin U₁ dr̄ṣṭeh cett.] dr̄ṣṭe L na dr̄ṣṭeh U₁ dr̄ṣṭi° U₂ kiraṇāni α] kotikiraṇā EP kotikiraṇāh U₂ kotikirinā BL **3 ṣoḍāśo** cett.] ṣoḍāśah DN₁N₂ neṭrādhārah cett.] netrā LB ayam β] ayañ α aṅgulyagre na em.] aṅgulyagreṇa cett. agulyagreṇa N₁D amgugreṇa N₂ pṛthvi° cett.] pṛthivi° LBU₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ vartate cett.] vataṭe U₁ **4 tatsarvatejo** DN₁N₂] tatsarvam cett. bhavati cett.] bhavatī B **taddarśanāt** cett.] tadarśanāt P tatdarśah U₁ bhavati cett.] bhavatī B

Sources: **1-2** cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāśāpuṭe sthīrā dr̄ṣṭir ādhāro 'yam caturdaśah | kṛte 'smīn svīyatejaḥ syāt pratyakṣam̄ ṣaṭtrimāsataḥ | pārthivam̄ trūtyati kṣipram̄ pratyakṣam̄ svīyatejasā | **1-2** cf. SSP 2.23 (Ed. p. 36): caturdaśe nāsāmūle kapāṭādhāre dr̄ṣṭim̄ dhārayet | ṣaṭmāsāj jyotiḥpuñjam̄ paśyati | **2-3** cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthira (sthīrā YK 2.35) dr̄ṣṭis tathā dhruvam̄ | asmin dr̄ṣṭih sthīrā koṭih (koṭi^a YK 2.35) kiraṇāni sphurati hi | **2-3** cf. SSP 2.24 (Ed. pp. 36-37): pañcadaśe lalāṭādhāre tatra jyotiḥpuñjam̄ lakṣayet | tejasvī bhavati | **3-4** cf. YSV (PT pp. 840-41): neṭrādhārah ṣoḍāśo 'yam (aṅgulyagre na YK 2.36) aṅgulyagreṇa cālayet | pṛthvimadhye tu yatkiñcid varttate (sarvajñāḥ prabhavas tena varddhate YK 2.36) jāṭharānalāḥ | pratyakṣam̄ tad bhavet sarvam̄ tad ābhyaśān na samśayah | **3-4** cf. SSP 2.25 (Ed. p. 37): avasiṣṭe ṣoḍāśe brahmaṇdhrām̄ ākāśacakram | tatra śrīgurucaraṇāmbujayugmām̄ sadāvalokayet | ākāśavat pūrṇo bhavati |

The fourteenth is the support of the vital wind at the root of the nose. From the execution of stabilizing the gaze therein, direct perception of one's own light arises within sixty months. One breaks all bonds of the mundane by direct perception of the light.¹²⁹

The fifteenth container is situated in the middle of the eyebrows. Due to stabilizing the gaze therein, ten million rays of light sparkle.¹³⁰

[If the gaze] is held at the tip of the finger without wavering, this is the eye support, the sixteenth. Through that practice, some light arises from within the earth. The entire light of it becomes the object of vision. Through its perception, a person becomes omniscient.¹³¹

¹²⁹ *Yogasvarodaya* as well as *Siddhasiddhāntapaddhati* utilize the term “*kapāṭādhāra*” and *Yogatarāṅgīṇī* teach the base of the nose as the fourteenth *adhāra*. All other texts teach fixing the mind and/or the breath at the forehead. *Netrodyota* mentions that this place at the forehead is called a wish-fulfilling jewel with its abode at the crossroads of the four channels (*cintāmanyabhidhānākhyāt catuspathanivāsiyat* ||).

¹³⁰ A comparison with the other texts reveals interesting differences: *Śivayogapradīpikā* teaches gazing above the brows, which quickly brings about the appearance of light. *Siddhasiddhāntapaddhati* calls it the “support of the forehead” (*lalāṭādhāra*), in which the practitioner shall visualize a cluster of light by which one becomes lustrous. *Yogatarāṅgīṇī* again teaches the centre of the brows. By concentrating on this point, a direct vision of many-rayed light occurs, and one's mind will merge into the sun-sky (*etasya drdhābhāyāse sūryākāśo liyate* ||). *Hathatattvakaumudī* calls it the “support of ether” (*vyomādhāra*) and explains that by gazing at it, everything is perceived as light. However, *Netratantra* teaches the *brahmaṇḍhra* as the fifteenth support. *Netrodyora* declares it as the “support of the fourth state” (*turyādhāra*) and *Śāradātilakatantra* as well as *Hathapradīpikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

¹³¹ The *netrādhāra* is also taught in other texts. Some noteworthy differences exist: *Śivayogapradīpikā* teaches to fix [the gaze] above the eyes. Due to that, the yogin sees a mass of light in the corner of his eyes. *Yogatarāṅgīṇī* instructs the yogin to rub the eyes with the fingers. *Hathatattvakaumudī* teaches to meditate upon the eyes. By seeing a mass of light in the corner of the eyes, one soon becomes like Śiva. Both, Rāmacandra and *Yogasvarodaya* instruct the practitioner to hold the gaze at the fingertip without wavering. However, the results differ slightly: instead of just becoming omniscient, the *Yogasvarodaya* adds that the yogin becomes mighty (*prabhava*) and an increase of gastric fire (*jatharāgni*). *Siddhasiddhāntapaddhati* teaches to visualize the pair of the lotus feet of the revered teacher (*śrīgurucaraṇāmbujayugmaṇi*) at the *brahmaṇḍhra* in which the *akāśacakra* is situated. The *Hathapradīpikājyotsnā*, too, lists the *brahmaṇḍhra*. *Śāradātilakatantra* and *Netratantra* teach the *dvādaśānta* which is twelve fingers above the *brahmaṇḍhra* as the sixteenth support, cf. *Tāntrikābhidhānakōśa* 3, p. 210. *Netrodyota* explains: “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.” (*nādyādhāraḥ paraḥ sūkṣmo ghanavyāptiprabodhakah* ||).

[XXXII. Aṣṭāṅgayoga]

- 1 इदानीमथङ्ग्योगस्य विचारः कथ्यते । यमनियमासनप्राणायामप्रत्याहारध्यानवारणासमाधिरिति एतेषां ल-
 2 क्षणानि कथ्यन्ते । शान्तिः ॥ षण्णामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्राजयः ॥ शैत्यजयः ॥
 3 उष्णजयः ॥ एते यमाः ॥ नियमाः ॥ खलु मनः चापलभावा निवार्य स्थैर्य स्थाप्यते ॥ आसनस्य लक्षणं
 4 बहून्येषु निरूपित मस्ति । तेनात्र न निरूप्यते । प्राणायामस्तु सुकुमारेण साधितुं न शक्यते ।

1 idānīm cett.] idānīm N₂U₁U₂ aṣṭāṅgayogasya cett.] aṣṭāṅgayoga^o E vicāraḥ cett.] vicāra U₂
 *dhyānadhāraṇāsamādhir iti EP_{U2}] dhāraṇādhyānasamādhir iti BL dhyānadhāraṇāsamādhiyaḥ N₁N₂
 dhyānadhāraṇāsamādhi DU₁ **2** kathyante cett.] kathyate U₁ śāntīḥ β] śāntī^o α ṣaṇṇām EU₁]
 ṣaṇṇām DLN₁N₂ ṣaṇṇām BP ṣaṇṇām U₂ indriyāṇām cett.] īmḍriyāṇām B āhāraḥ svalpāḥ U₂] svalpāḥāraḥ
 E ahāraḥ svalpāḥ BP ahāraḥ// svalpāḥ// L svalpāḥ N₁ ahāraḥ svalpāḥ N₂ ahāraḥ svalpāḥ D ahāraḥ sajayaḥ
 U₁ nīdrājayaḥ cett.] nīdrājayaḥ B nīdrājayaḥ LU₂ śāityajayaḥ cett.] śāityajayaḥ N₁ śīṭosna-
 jayaḥ E **3** uṣṇajayaḥ cett.] uṣṇajayaḥ BU₂ auṣṇajayaḥ U₁ om. E ete cett.] ya te BL yamāḥ cett.]
 yamāniyamāḥ P yamāḥ BL niyamāḥ E] niyamāḥ αU₂ om. BPL khalu cett.] khalū N₁N₂U₂ manāḥ
 DN₂U₁] om. cett. cāpala^o BEL] cāpala^o PU₂ capala^o α nivārya cett.] nivārye D nirvārya BLP
 nivāraya U₁ sthairye cett.] om. BLDU₂ āsanasya laksāṇām α] āsanalakṣaṇām EPL āsanalakṣaṇām
 tu U₂ āsanām laksāṇām B **4** bahūgranthesu BLU₂] bahusu gramthesu EP bahūgramthe α nīrūpitam
 EP_{U2}] nīrūpitam || D nīrūpitam | N₁N₂ nīrūpyam BL nīrūpitam tan U₁ asti β] atah α tenātra β]
 atrāyaṁ N₁N₂ atrātyaṁ D atra U₁ na EP_{U1}] om. cett. sukuṁāreṇa EP] kumāreṇa BLU₂ kūmāreṇa
 puruṣena α

Sources: **1** cf. YSV (PT p. 841): idānīm yogam aṣṭāṅgam śṛṇu lakṣaṇasamyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: yamaś ca niyamaś caiva cāsanām prāṇasamyamāḥ | pratyāhāro dhāraṇā ca samādhiś ca višeṣataḥ | aṣṭāṅgayoga ebbis tu caiteśām lakṣaṇām śṛṇu | cf. SSP 2.32 (Ed. p. 45): yamāniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyānasamādhyayoh ḍīṭāṅgāni | **2-3** cf. YSV (PT p. 842): śāntīḥ santosaḥ āhāro nīdrālpā (nīdrālpā YK 5.30) manaso damāḥ | śūnyāntahkarāṇā ceti (*karaṇāś ceti YK 5.31) yamā iti prakīrtitāḥ | **2-3** cf. SSP 2.32 (Ed. p. 44): tatra yama iti upaśamaḥ sarvendriyajayaḥ āhāranidrāśītavātātapajayaś caivam śanaiḥ śanaiḥ sādhayet | **3** cf. YSV (PT p. 841): cāpalyātu dūre tyaktvā (tyaktvā dūre tu cāpalyam YK 5.31cd) manāḥ sthairyyam vidhāya ca | ekatru melanām nityām prāṇāmātre na sā matiḥ (sāmabhīḥ YK 5.32c) | sadodāśinabhāvas tu sarvatrecchāvivarjanam (*vivarjītaḥ YK 5.32d) | yathālābhēna santuṣṭāḥ parameśvaraṁānasāḥ | mānādānaparityāgaḥ ete tu niyamā iti | cf. SSP 2.33 (PT p. 44): niyama iti manovṛttinām niyamanām | iti ekāntavāso niḥsaṅgatā audāśināyam yathāprāptisamṛtuṣṭir vairāgyam gurucaraṇāvarūḍhatvam iti niyamalakṣaṇam | **3-4** cf. YSV (PT p. 841): āsanāni ca tāvanti yāvanto jīvajantavaḥ | **3-4** SSP 2.34 (Ed. p. 44): āsanam iti svasvarūpe samāsannatā | svastikāsanām padmāsanām siddhāsanām eteśām madhye yathēṣṭam ekaṁ vidhāya sāvadhānenā sthātavyam ity āsanalakṣaṇam | **4** cf. YSV (PT p. 841): prāṇāyāmaḥ trīdhā ceti bahudhā prathamaṁ śṛṇu | āsane prāṇasamyāme na sāktāḥ sukuṁārakāḥ | mahāpunyaprabhāvena śakyate tu mahātmanā | cf. SSP 2.45 (PT p. 45): prāṇāyāma iti prāṇasya sthīratā recakapūrakakumbhakasamghaṭakāraṇāni catvāri prāṇāyāmalakaṇam |

[XXXII. Aṣṭāṅgayoga]

Now, the procedure of the eightfold yoga¹³² is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration¹³³ and absorption. Their characteristics will be taught.

The observances are peace, conquer of the six senses¹³⁴, little food, conquer of sleep, conquer of cold and heat.¹³⁵

[The] restrictions [are]: Keeping the mind from the state of unsteadiness [and] ground it in calmness, retreating to a lonely place, refraining from contact to animals, unchanging intellect, equanimity, refrain from craving for objects, being content with what is given, never forgetting the name of the highest lord, one shall not bring the mind into depression.¹³⁶

The characteristic of posture has been discussed in many works. Because of that, it will not be discussed here.

Young persons can not practise breath control.

¹³²Given the extensive list of fifteen yogas presented at the beginning of this text does not list *aṣṭāṅgayoga*, one wonders why this type of yoga suddenly appears. Suffice it to say that he followed the structure of his main source text. For a discussion of the structural issues of the text, see p. ??.

¹³³The reversed order of the sixth (*dhāraṇā*) and seventh (*dhyāna*) limb of the “classical” Pātañjala model is striking (cf. *Pātañjalayogaśāstra* 2.29). Rāmacandra’s main source text, the *Yogasvarodaya*, calls names *aṣṭāṅgayoga* but does not list *dhyāna* in the respective verse (cf. sources). The “critical” edition of the Lonavla Yoga Institute of *Siddhasiddhāntapaddhati* mentions two manuscripts (J₁ and J₂) with Rāmacandra’s order. According to VASUDEVA, 2004: 380-381, this reversed order frequently appears in yoga texts structured in *śadāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā*, *Maitrāyaṇīyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiraṇatantra*, *Mataṅgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāna* teaches the “reversed” order in its *pañcāṅga* schema. POWELL, 2023:168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇa* reversed outside of the *Śivayogapradipikā* 2.1-9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *Prāṇatoṣinī* and *Yogakarṇikā* can be added to this group. It appears that the source for this concept goes back to the Viraśaiva milieu of the fifteenth century. A useful table of the texts, including the reversed order, see POWELL, 2023:166.

¹³⁴The sixth sense is the mental faculty (*manas, citta*), cf. WHITE, 2021:18.

¹³⁵Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*sānti*), contentment (*santoṣa*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntahkarana*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upāśama*), conquer of all senses (*sarvendriyajaya*), and conquer of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*)

¹³⁶For an interesting comparative table of other texts that teach ten *niyamas* see POWELL, 2023:196.

- 1 अतस्तस्य नाममात्रं कथयते । प्रत्याहारः कथयते । मनः संसाराच्चिवृत्यात्मनि स्थाप्यते । मनोमध्ये ये विकारा
2 उत्पद्यन्ते । अनेकचमकारिणी बुद्धिरुत्पद्यते सागोप्याः । ध्यानं च बहुतरं प्रागुक्तं तेनात्र नोच्यते ॥

[XXXIII. Internal and External Universe]

- 3 इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मा त्वद्व्याण्डमध्ये ये पदार्थस्ते ऽपि पिण्डमध्ये सन्ति । ते कथयन्ते ।
4 पादयोरङ्गुष्टले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जड्जामध्ये सुतलं वर्तते ।
5 जान्वोर्मध्ये वितलं वर्तते । ऊर्वोर्मध्ये ऽतलं वर्तते ।

1 atas tasya EPU₁] ataḥ tasya DN₁ ataḥ tasya N₂ ataḥ tasya U₂ ataḥ BL **nāmamātramp** EPN₁U₂] nāmamātrē DN₂U₁ nāma BL **kathyate** β] kathitam α **kathyate** cett.] pratyato E **nivṛtyātmani** em.] nivṛtyātmani BLPU₁U₂ nivartyātmani E nivṛtyātmani DN₁N₂ **sthāpyate** cett.] om. N₂ **vikārā** cett.] vikārah P **vikārāḥ** D om. N₂ **2 utpadyante** cett.] om. N₂ **kāriṇī** BELPU₁U₂] kārakarakāraṇī N₁N₂ kārakāraṇī D **buddhi** DN₁N₂ **utpadyate** cett.] utpadyate | EBDU₂ utpadyataram P **sāgopyāḥ** N₂] sāṃgopyāḥ DN₁ sāgopyā BLU₂ sāgaupya U₁ sāṃgpāṃgam E om. P **dhyānam** cett.] om. P ca cett.] om. PU₁U₂ **bahutaram** cett.] om. P **prāg** β] om. α **uktam** DU₁U₂] uktam | E uktam cett. **tenātra** cett.] tena atra DN₁U₁ **nocyate** cett.] na ucyate U₁ **3 piṇḍa**° cett.] piṇḍa° DN₁ **brahmāṇḍayor** BELP] °brahmāṇḍayoḥ αU₂ aikyam cett.] ekyam B ekam N₂ **tasmāt** cett.] tasmāt B tasmāntre N₂ **padārthāḥ** cett.] padārthāḥ DN₁ padārthā N₂U₁ **te** 'pi cett.] te BLP serve pi U₁ tanmadhye U₂ **santi** cett.] santīt E sati BU₂ sam° L **te** [DN₁N₂] om. cett. **kathyante** cett.] kathyate BPU₁ **4 pādayor** cett.] padas E pādayos PL pādayas B pādayo U₂ **aṅguṣṭatale** em.] amguṣṭatale U₁ amguṣṭatale DN₁N₂ °mguṣṭatale U₂ tālas BL tele P tale E **talām** cett.] talām ca U₁ mūlaṇ rasātalañ U₂ **tadupari** em.] tadupari U₁ tādūpari DN₁N₂ pādopari β **vartate** cett.] vartate | pādopari talām vartate P **gulphayor** β] gulpho α **mahātalam** β] parimahātalam α **jaṅghā**° cett.] jaṅghā° U₂ om. P **sutalam** cett.] stutalam B om. P **vartate** BELU₂] om. cett. **5 jānvormadhye** DU₁] jānvomadhye N₁N₂ jānumadhye EPU₂ jānubhyāḥ BL **vartate** EBL] om. cett. **'talām** E] atalam cett. **vartate** ELB] om. cett.

Sources: 1-2 cf. YSV (PT p. 841) = YK 7.6-7: kṛtvā kalevarām śuddham kuryād yatnair mahātmanā | mano nivṛtyā samsāre viśayेशु tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavत् eṣu sarvanindācamatkṛtaḥ | 1-2 cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyatu-rāngānām pratyāharaṇām vikāragrasanām utpannavikārasyāpi nivṛtīr nibhātīti pratyāhāralakṣaṇām | 2 cf. YSV (PT p. 841) = YK 7.8: dhyānaḥ tu dvividham proktam sthūlam sūkṣmavibhedataḥ | sthūlam mantramayam viddhi sūkṣmantu mantravarjijitam | cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvah | sa evātmeti yathā yadyat sphurati tattatsvarūpam eveti bhāvayet | sarvab-hūteśu samadṛṣṭiś ca | iti dhyānalakṣaṇam | 3 cf. YSV (PT p. 841): piṇḍabrahmāṇḍayor aikyam śṛṇv idāniप्र prayatnataḥ | brahmāṇḍe santi ye cāṇḍāḥ piṇḍamadhye 'pi te sthitāḥ | cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaram yo jānāti sa yogi piṇḍasamvittir bhavati | 4-5 cf. YSV (PT pp. 841-42): talām pādāṅguṣṭhatale tasyopari talātalam | mahātalam gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūvormadhye 'talām proktam saptapātalam īritam | talām talātalañ ceti mahātalarasātalam | saptapātalam etat tu sutalam vitalātalam | 4-5 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmāi pādātale vasati | pātalam pādāṅguṣṭhe | talātalam aṅguṣṭhāgre | mahātalam pādaprṣṭhe | rasātalam gulphe | sutalam jaṅghāyām | vitalam jānvoh | atalam ūrvoh |

Philological Commentary: 4 ...mahātalam vartate: A description of *rasātala* was possibly lost in transmission or even an authorial mistake. A mention of it like “*gulphopari rasātalañ vartate*” would be exspected according to the sources right after mention of *mahātala*.

That is why it is just mentioned by name.¹³⁷

Withdrawal of the senses is taught. The mind is supposed to be turned away from the cyclic existence and caused to abide in the self. Changes within the mind arise, but they are kept off. A mind that is capable of producing many wonders arises. This is to be kept secret.

Meditation has been taught many times before. Because of that, it is not discussed here.¹³⁸

[XXXIII. Internal and External Universe]

Now, there exists the identity of the external universe and the body.¹³⁹ Because of that, the objects which exist in the external universe are also in the body. They are taught.

Talam exists at the base of the big toe[s] of the feet. On top of the feet exists Talātala. Mahātala exists at the two ankles. Sutala exists in the centre of the lower part of the leg between the ankle and knee. Vitala exists in the middle of the knee. Atala exists in the middle of the two thighs.¹⁴⁰

¹³⁷ It is crucial to note here that *Yogasvarodaya* states that young persons are not qualified to practice posture and breath control, but that, by the power of great merit a great soul becomes capable, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.2 (āsane prāṇasamāyāme na śaktāḥ sukumārakāḥ | mahāpūnyaprabhāvēṇa śakyate tu mahātmanā |). Right after that statement, the text continues to present detailed instructions for eight *kumbhakas*, cf. *Yogakarṇikā* quoted with reference *yogasvarodaye* 7.3-10, 7.23-24 and 7.68-72. The whole extend of *Yogasvarodaya*'s teaching on *prāṇāyāma* can not be determined since it is absent in the quotes of *Prāṇatoṣinī* and is just partially quoted in *Yogakarṇikā*. It seems that Rāmacandra, who previously strictly followed the structure of the *Yogasvarodaya*, now consciously decides to exclude certain teachings. Therefore, by stating this very reason, he directly hints at his audience: *sukumāras*, young persons, or, taking into consideration all previous allusions to a wealthy and royal lifestyle, possibly young princes.

¹³⁸ Rāmacandra probably refers to the teaching of the nine *cakras*, the sixteen *adhāras*. The same schema is already found in the *dhyāna* descriptions of *Śivayogapradipika* 3.4–33, cf. POWELL, 2023: pp. 165,212-215. He might also hint at the various methods he subsumes under Lakṣayoga. Rāmacandra probably also consciously decided to skip a description of *samādhi*, since *Prāṇatoṣinī* quoted with reference *Yogasvarodaye* (Ed. p. 841) defines *samādhi* as: “Samādhi is the immovable intellect devoid of inhalation, exhalation, etc.” (samādhir niścalā buddhiḥ śvāsocchvāsādivarjitaḥ |). If, indeed, the purpose of Rāmacandra's text was to teach Rājayoga to young courtiers and princes, surely children will not be taught that the highest level of yoga is accomplished by stopping breathing altogether.

¹³⁹ The concept of the body as a microcosmic manifestation of a macrocosmic universe is a common feature in yogic literature, see MALLINSON and SINGLETON, 2017:174-178.

¹⁴⁰ Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The ...

[XXXIV. Triad of Worlds]

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

[XXXV. Tetrad of Worlds]

2 इदानीं उपरितनं लोकचतुष्कं कथ्यते । पृष्ठदण्डाङ्के महर्लोकः । दण्डछिद्रमध्ये जनलोकः । तदण्डना-
3 डीमध्ये तपोलोकः । दण्डदण्डकमलमध्ये सत्यलोकः ॥

1 idānīm cett.] idānīm upati tataṁ lokam U₁ piñḍamadhye cett.] pimḍopari L pidopiri B śarīra-madhye E liṅgāgre cett.] liṅgamūle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka^o BL om. N₁N₂ liṅgamūle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravarlokaḥ U₁ **2** uparitānam DEU₁] uparitana^o LU₂ uparijananam N₁N₂ uparitanu^o PB lokacatuṣkam̄ DPN₁N₂U₂] lokacatuṣkaḥ E lokāḥ catuṣṭayam BL lokam̄ catuṣkam̄ U₁ pr̄ṣṭhadanḍāṅkure cett.] pr̄ṣṭhadamḍākūle N₂ pr̄ṣṭhadamḍākūre P damḍāṣṭaḥem̄skure B damḍāṣṭaḥem̄skure L maharlokaḥ cett.] maharlokaā B dandachidra^o cett.] damdaschidra^o P damḍasthitā^o U₁ uchidra^o U₂ janalokaḥ cett.] janaloka BL taddanḍā^o cett.] danḍā^o U₂ **2-3** nādīmadhye EU₁] nālīmadhye PU₂ nālikāmadhye B tālikāmadhye L nālāmadhye B nālī N₁N₂ **3** tapolokaḥ cett.] polokaḥ B kamalamadhye cett.] danḍamalamadhye EU₁

Sources: **1** cf. YSV (PT p. 842): idānīm piñḍamadhye tu saptalokam śrīpu priye | mūlādhāre tu bhūrloko liṅgāgre tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | **2-3** cf. PTqcr-YSV (Ed. p. 842): merucchidre janoloko merunāḍyāṁ tapas tathā | kamale martyalokas tu iti lokāḥ pṛthak pṛthak | bhūrbhuvahsvarmaś ceti janaś caiva tapas tathā | saptamāḥ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālai bhuvanāni caturdaśa |

Testimonia: **1** cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokaṁ nābhishthāne evam̄ lokatraye indro devatā piñḍamadhye sarvendriyanīyamakah sa evendrah | **2-3** cf. SSP 3.4 (Ed. p. 49): danḍāṅkure maharlokaḥ danḍakuhure janolokaḥ | danḍanāle tapolokaḥ | mūlakamale satyalokaḥ |

Philological Commentary: **3** taddanḍanādīmadhye: After this point in the text, a significant gap of approximately 25% of the entire work appears in the two most important witnesses of the α-group. The two Nepalese manuscripts N₁ and N₂ exhibit a substantial lacuna, which further suggests their close affiliation. They are undoubtedly either direct copies of each other or derived from the same source. The omissions in the readings of N₁ and N₂ will not be documented in the apparatus until after their respective gaps.

[XXXIV. Triad of Worlds]

Now the threefold world within the body is taught.¹⁴¹ The earth realm (*bhurloka*) is situated at the root support (*mūladhāra*). The airspace (*bhuvarloka*) is at the tip of the penis. Heaven (*svarloka*) is inside the penis.

[XXXV. Tetrad of Worlds]

Now the tetrad of worlds is taught. The great world (*maharloka*) is at the shoot of the staff of the back. The world of men (*janaloka*) is in the centre of the cavity of the spine. In the centre of the tube of that spine is the world of ascetic heat (*tapoloka*). In the centre of the lotus of the spine is the world of truth (*satyaloka*).¹⁴²

...higher *lokas* (1-7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8-14), which are here mapped onto the human body, constitute the different "hells" and are the abode of the *nāgas* or serpents and demons, cf. HAAG, 2011:503-504. According to ĀRĀNYA in this commentary on *Yogasūtra* 3.26, the beings residing in their respective *lokas* experience the fruit of their *karma*. Residence in those abodes, however, is never eternal but lasts until the particular individual's karma has been accounted for and borne their due fruits (BRYANT, 2009:353). A well-known depiction that shows the mapping of the *lokas* onto the body is Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820 in the Victoria and Albert Museum, see p.154. Directly related to the *Yogatattvabindu* is the depiction of a Siddha's body that shows the equivalence of the self and the universe in the manuscript of *Siddhasiddhāntapaddhati* located in Mehragarh Museum Jodhpur, see p.155.

¹⁴¹The earliest conception of the cosmos as the body is found in *Rgveda* 10,90. This concept becomes linked with yogic practice in subsequent Hindu traditions. According to the *Bhagavadgītā* and the *Kūrma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of Yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see MUÑOZ and LORENZEN, 2011:88. For a detailed exposition of Purāṇic concept of the universe in "classical" Yoga, see the commentaries on *Pātañjalayogaśāstra* 3.25, i.e., ĀRĀNYA, 1983: 297-304 or BRYANT, 2009:353-356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15-19.

¹⁴²For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16-26 or *Vāyu Purāṇa* 5.39.

[XXXVI. Lords of the World]

- 1 अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । ते ऽपि पिण्डमध्ये वर्तन्ते । † ...शरीरमध्ये द्वौ कुक्षौ ॥ द्वे
 2 सक्तिर्थीं ॥ वक्षःस्थले कण्ठमूले ॥ कण्ठमध्ये लम्बिकामूले ॥ तालुद्वारे ॥ तालुमध्ये ॥ ललाटे ॥...†

1 catvāro DU₁] caturdaśa° cett. **lokasvāminah** D] lokāḥ svāminah U₁ °lokāsthānāni BLP °lokāḥ stānāni U₂ °lokāni sthānāni E te 'pi EU₁] tānyapi cett. **piṇḍamadhye** EU₁] piñde BELU₂ piñde P **vartante** E] vartate cett. **dvau kukṣau** BL] dvau kukṣi EP₂ dvau kukṣināu D dvau kukṣināu U₁ **1-2 dve sakthini** ELU₂] dve sakthini PB vartate DU₁ **2 vakṣaḥsthale** em.] vakṣasthale DU₁ vakṣaḥ sthalam EB vakṣaḥschalam P vakṣassthalam U₂ **kanṭhamūle** LU₂] kanṭhamūlam EPB kanṭhasya mūle DU₁ **kanthamadhye** DU₁] kamardhye B kanṭhamadhyam EL kamṭhamadhyah PU₂ **lambikāmūle** em.] lambikāyā mūle DU₁ lambikāmūlam cett. **tāludvāre** DU₁] tāludvāram cett. **tālumadhye** DU₁] tālumadhyam cett. **lalāṭe** DU₁] lalāṭamadhye E lalāṭamadhyam cett.

Sources: **1-2** cf. YSV (PT p. 842): atha brahmāṇḍamadhyasthāś catvāro lokapālakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | indro brahmā viṣṇur iśaś catvāraś cātmadevatāḥ | mūlādhāre catuṣpatre gajārūḍho mahān iti | sr̄ṣṭikarttā ca tatraiva svādhiṣṭhāne mahān hariḥ | maṇipūre śūlapāṇi-raṭasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vakṣakanṭhake | śr̄ngātiḥ kapāle ca lambikā brahmaṇḍarhake | navacakram ürddhvacakraḥ ca trikūṭey ekavīṇśatih | brahmāṇḍāni vasantiti jñātavyāni prayatnataḥ | **1-2** cf. SSP 3.4-5 (Ed. pp. 50-53): evam lokacatuṣṭayē brahmā devatā | piṇḍamadhye anekamāṇabhiṁnasvarūpī tiṣṭhati | viṣṇulokah kukṣau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavāpārakāro bhavati | hrdaye rudralokah | tatra rudro devatā | piṇḍamadhye ugrasvarūpī tiṣṭhati | vakṣaḥsthala iṣvaralokah tatreṣvaro devatā | piṇḍamadhye trptisvarūpī tiṣṭhati | kanṭhamūle sadāśivalokah tatra sadāśivo devatā piṇḍamadhye saumyarūpī tiṣṭhati | kanṭhamadhye nilakanṭhalokah tatra nilakanṭho devatā | piṇḍamadhye 'bhayasvarūpī tiṣṭhati | tāludvāre sīvalokah | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpī tiṣṭhati | lambikāmūle bhairavalokah | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpī tiṣṭhati | tatrābhyanṭare mahāsiddhalokah | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpī tiṣṭhati | lalāṭamadhye 'nādilokah | lalāṭamadhye 'nādilokah | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpī tiṣṭhati | śr̄ṅgāte kulałokah | tatra kuleśvaro devatā | piṇḍamadhye ānandasvarūpī tiṣṭhati | śāṅkhāmadhye nalinīsthāne 'kuleśalokah | tatra akuleśvaro devatā | piṇḍamadhye nirabhīmāṇāvasthā tiṣṭhati | brahmaṇḍarhre parabrahmalokah | tatra parabrahmadevatā | piṇḍamadhye paripūrṇadaśā tiṣṭhati | ürdhvakamale parāparalokah | tatra parameśvaro devatā | piṇḍamadhye parāparabhävas tiṣṭhati | trikūṭasthāne sāktilocah | tatra parāsaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakṛtītvāvasthā tiṣṭhati | evam piṇḍamadhye saptaṭālaśahitaikavīṇśatibrahmāṇḍasthānavicāraḥ |

Philological Commentary: **1 lokasvāminah**.... Only the reading of D and U₁ (α -group) is plausible and *lectio difficilior*. This is confirmed by the source text, the *Yogasvarodaya* introducing the *lokapālakāḥ* which Rāmacandra rewrites into *lokasvāminah*. In the β -group the subject was not understood and rewritten in an attempt to fix it the passage. This, and the incompleteness of this following list resulted in the introduction of the *caturdaśalokāsthānāni*.

[XXXVI. Lords of the World]

Now, there are four lords of the world in the external universe. They also exist in the internal universe.

† ... [Other deities and worlds exist within the body]¹⁴³ two in the belly, two in the thighs, at the location of the chest, at the root of the throat, in the centre of the throat, at the root of the uvula, at the entrance of the palate, at the forehead, ... †¹⁴⁴

¹⁴³I decided to add these words in the square brackets to derive the most probable sense of the list of locations based on the source texts.

¹⁴⁴This passage seems corrupted. The source text *Yogasvarodaya* and the parallel passages in the *Siddhasiddhāntapaddhati* make it easy to understand what the author originally wanted to express. However, this passage cannot be further reconstructed in any of the textual witnesses available to me, and an approximation to the original wording in Sanskrit hardly seems to be possible without further ado. The content intended by Rāmacandra must have been somewhere between the two sources available to him (see sources in *apparatus criticus*). I translate the respective passage in the *Prāṇatosinī* quoted with reference *Yogasvarodaye* (Ed. p. 842) as follows:

There are now four world keepers amid the external universe. Having recognized these within the body, the supreme ruler (of the body?) may be fully successful. Indra, Brahmā, Viṣṇu, and Iśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] (*mūladhāre catuṣpatre*) is the great one who is seated on an elephant (Indra). (2) There at Svādiṣṭhāna (*svādiṣṭhāne*) is the Creator, the great Hari (Brahmā). (3) In the Maṇipūra (*maṇipūre*) is the one with the trident in hand, the great lord of the eight siddhis (Viṣṇu). (4) at the gate of the palate (*tāludvāre*), (5) amid the palate (*tālumadhye*), (6) on the forehead (*lalāte*), (7) in the chest and (8) throat (*vakṣakāṭhake*), (9) at the junction in the skull (*śrigāṭikā kapāle*), and at (10) the uvula (*lambikā*), (11) as well as at the opening of Brahman (*brahmarandhre*) and (20) at the nine *cakras* (*navačakra*), upper *ūrddhvacakra* and (21) at the triple peak. They are in the 21 worlds and must be realized in detail!

The translation of *Siddhasiddhāntapaddhati* 3.4-5 reveals further details of what Rāmacandra possibly wanted to express:

Thus Brahmā is the deity within the fourfold world. He resides in the body in various forms of self-esteem and pride. The world of Viṣṇu is situated in the belly (*kukṣau*). Viṣṇu is the deity there. In the body, he manifests as the performer of various forms of activity. In the heart is the world of Rudra. Rudra is the deity there. Within the body, he resides in the form of strength. In the location of the chest (*vakṣasthale*) is the world of Iśvara. Iśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kanthamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial.

- 1 †...शृङ्गाटिकायां कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्त्रे ॥ ऊर्ध्वकमलिन्यास्त्रिकूटस्थाने ॥...† एवमेक-
2 विशस्थानेष्वेकविशतिब्रह्मांडानि वसन्ति ।

[XXXVII. Seven Islands]

- 3 इदानीं सप्तद्वीपानि पिंडमध्ये कथयन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरोमध्ये शा-
4 ल्मलद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये त्रौंचद्वीपः ॥ शरीरस्य लोममध्ये गोमयद्वीपः ॥ नखमध्ये
5 शेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि मध्ये तिष्ठन्ति ।

1 śṛṅgāṭikāyām DU₁] śṛmgāṭikā cett. **kapālamadhye** conj.] karālamadhye L kapolamadhye cett. kamalinīmadhye cett.] kamalinīmadhyam BL **brahmaṇḍhre** DU₁] brahmaraṇḍhra° E brahmaṇḍhram cett. ūrdhvakamalinyāstrikūṭasthāne em.] urdhvakamalinyās trikūṭasthānam U₂ urdhvakamalinyāḥ trikūṭasthāne U₁ ūrdhvakamalinyāḥ || trikūṭasthāne || saptapāṭale D ūrdhvam̄ kapalinyā trikūṭasthānam LP kamalinyām̄ strikūṭasthānam B kamalinyas trikūṭasthānam E **evam** cett.] evam D **1-2 ekavimśasthānesv** P] vimśasthānek° B ekam vimśasthānesv L ekavimśatisthāne DE ekavimśasthān U₂ **2 ekavimśatibrahmāṇḍāni** EDU₁] ekavimśasabrahmāni BLPU₂ **vasanti** cett.] vasamtī BL **3 kathyante** cett.] kathyate BL **jambu** cett.] jaṁbū P **asthi** DE] asthi P asti BLU₁U₂ **śākadvīpah** DEPU₂] śākaladvīpah BL śāktidvīpah U₁ **śiromadhye** DU₁U₂] śirāmadhye BEP śārīra-madhye L **3-4 śālmalidvīpah** cett.] śālmalidvīpah U₂ śākaladvīpah B śākadvīpah L **4 lomamadhye** cett.] lomadhye U₁U₂ **gomayadvīpah** DU₁] gomedadvīpah cett. **nakhamadhye** cett.] taravamadhye LU₁ **5 śvetadvīpah** DU₁] puṣkaradvīpah cett. **dvīpāni** cett.] rūpaṇi DU₁ **guptāni** BLPU₂] gupta° DU₁ om. E

Sources: **3-5** cf. YSV (PT p. 842): sapta dvīpāni kathyante 'dhunā tāni śrnu priye | jambūdvīpas tu majjāyām śākadvīpas tu madhyamah | śālmadvīpah śiromadhye māṁsamadhye kuśas tathā | tvaci krauñco lomamadhye gomayadvīpa īritah | nakhamadhye tathā śvetah saptadvīpā vasundharā | jambūḥ śākas tathā śālmaḥ kuśaḥ krauñcaś ca gomayah | śvetah sapteti khaṇḍāni saptakhaṇḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāṇi ca |

Testimonia: **3-5** cf. SSP 3.7 (Ed. p. 54): majjāyām jambūdvīpah | asthiśu śākadvīpah | śirāsu sūkṣmadvīpah | tvakṣu krauñcadvīpah | romasu gomayadvīpah | nakheśu śvetadvīpah | māṁse plakṣadvīpah | evam̄ saptadvīpah |

† ...at the crossroads of the centre of the skull, at the centre of the lotus pond, at the aperture of Brahman, at the place of the three peaks above the lotuses. ...† Thus, the 21 worlds reside in 21 locations.

[XXXVII. Seven Islands]

Now, the seven islands within the body¹⁴⁵ are taught.¹⁴⁶

(1) Within the marrow is the island of Jambu. (2) Within the bones is the island of Śāka. (3) In the head is the island of Śālmali. (4) In the flesh is the island of Kuśa. Within the skin is the island of Krauñca. (6) At the hairy line between the chest and navel (*loma*) is the island of Gomaya. (7) In the nails is the island of Śveta. These hidden islands are situated within.

...In the center of the throat (*kanṭhamadhye*) is the world of Nilakantha. Nilakantha is the deity there. In the body, he exists in the form of fearlessness. At the entrance of the uvula (*tāludvāre*) is the world of Śiva. There, Śiva is the deity. Within the body, he exists in his matchless form. At the root of the uvula (*lambikāmūle*) is the world of Bhairava. There, Bhairava is the deity. In the body, he exists in the most excellent form. Therein is the world of Mahāsiddha. Mahāsiddha is the deity there. In the body, he exists in the form of awakening. Within the forehead (*lalāṭamadhye*) is the world of Anādi. Anādi is the deity there. Within the body, he is situated in the form of the blissful supreme destroyer. At the crossroads of the three paths (*śrīgate*) is the world of the Kula. There, the Kuleśvara is the deity. Within the body, he resides in the form of bliss. Within the temple (*śaṅkhamadhye*) at the location of Nalinī is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmarandhre*), the world of Parabrahma. There, Parabrahma is the deity. Within the body, he resides in a state of completeness. At the upper lotus (*ūrhdvakamale*) is the world of Parāpara. There, Parameśvara is the deity. Within the body, he exists as the state of Parāpara. At the place of the three peaks (*trikūṭasthāne*) is the world of Śakti. There, Parāśakti is the deity. Within the body, she exists in the existential state for all and the all-creative state. Thus, it is the examination of the locations of the external universe consisting of 21 worlds and seven hells within the body.

Possibly a larger chunk of Rāmāncandra's text is lost here. If, however, just minor parts of the text have fallen prey to decay, it is fascinating that he refrains from mentioning the various deities, which once again underlines the anti-sectarian character of the text.

¹⁴⁵ *Hatharatnāvali* 4.39 identifies the seven islands with the seven *dhātus*.

¹⁴⁶ The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVIII. Seven Oceans]

- 1 इदार्नि पिण्डमध्ये सप्तसमुद्राः कथयन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ वसामध्ये
- 2 मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्यमध्ये उम्रुतसमुद्रः ॥
- 3 पादमध्ये कूर्मस्थानम् ॥

[XXXIX. Nine Continents]

- 4 इदार्नि नवद्वारमध्ये नवखण्डानि कथयन्ते । भरतखण्डः ॥ काश्मीरखण्डः ॥ ख्रीमण्डलखण्डः ॥ द्विजखण्डः ॥
- 5 एकपादखण्डः ॥ राक्षसखण्डः ॥ घान्धारखण्डः ॥ कैवर्तखण्डः ॥ गर्भखण्डः ॥

1 saptasamudrāḥ cett.] samudrāḥ BL kathyante cett.] kathyate B kathyete D prasvedamadhye cett.] svedamadhye U₁ kṣārasamudrāḥ cett.] sārasasamudrāḥ L kṣārasasamudrāḥ U₁ kṣārasagaraḥ U₂ lalāṭamadhye cett.] lalāmadhye P kṣīrasamudrāḥ cett.] kṣīrah samudrāḥ E vasāmadhye cett.] vān-madhye E vīryamadhye svāduḥ samudrāḥ || majjāmadhye U₂ **2 madhusamudrāḥ** EP] madasamudrāḥ B madyasamudrāḥ L madhusamudrāḥ U₂ meda° cett.] medo° BEP raktamadhye PU₁U₂] vasāmadhye madhusamudrāḥ || raktamadhye D vasāmadhye madhusamudrāḥ raktamadhye U₁ rasamadhye E ikṣusamudrāḥ BDL] ikṣurasamudrāḥ U₁U₂ ikṣurasamudrāḥ EP 'mṛtasamudrāḥ U₁] amṛtasamudrāḥ D svādusamudrāḥ E svādusasamudrāḥ BL svādusakasamudrāḥ P **3 pādamadhye** cett.] karmasthāna pādasamadhye L pādamtale D **kūrmasthānam** cett.] om. BL **4 navadvāramadhye** EU₁] navadvāreṣu EPU₂ om. BL **navakhaṇḍāni** BPLU₂] navakhaṇḍāḥ DU₁ om. E kathyante cett.] kathyate U₁ **bharatakhaṇḍāḥ** DU₁] mukhe bharatakhaṇḍāḥ BPL pādamadhye kūrmasthānaḥ || mukhaṁ bhāratakhaṇḍām U₂ om. E **kāśmīrakhaṇḍāḥ** DU₁] nāsikayoḥ kin-narakhaṇḍanaraharikhāṇḍāḥ E nāsikayoḥ kinarakhamde 3 P nāsikayor madhye kināraharikhāṇḍā B nāsikayor madhye kināraśīṁphakhaṇḍā L nāsikayoh || kinnara || harikhāṇḍā U₂ **strīmaṇḍalakhaṇḍāḥ** DU₁] om. cett. **dvijakhaṇḍāḥ** DU₁] netrayoḥ ketumāla bhadrāśvau E netrayoḥ ketumāla bhadrāśve 4 P netrayo ketumāla bhadrāśve BL netrayoḥ || ketumāla || bhadrāśve U₂ **5 ekapāḍakhaṇḍāḥ** D] yekapāḍakhaṇḍāḥ U₁ om. cett. **rākṣasakhaṇḍāḥ** DU₁] karṇayoḥ hirapmayakhaṇḍā ramyakakhaṇḍā E karṇayor hiraṇmayaramyakakhaṇḍā 5 P karṇayor hiraṇmayaramyakhaṇḍā BL karṇayoh || hiraṇmaya || ramyakakhaṇḍā U₂ **ghāndhārakhaṇḍāḥ** DU₁] gude kurukhaṇḍāḥ E gude kurukhaṇḍāḥ 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍām U₂ **kaivarttakhaṇḍāḥ** DU₁] limge ilāvṛtakhaṇḍāḥ E limge ilāvṛtaḥ 7 P ilāvṛtaḥ BL limge ulāvṛtaḥ U₂ **garbhakhaṇḍāḥ** DU₁] evam navakhaṇḍāḥ U₂ om. cett.

Sources: **1-3** cf. YSV (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitāḥ | lavaṇekṣusurāsarpirdadhidugdhajalāntakāḥ | lavaṇāpi svedamadhye tu ikṣūrakte madhu tvaci | sarpir medo vasāmadhye dadhi kṣīrapāl lalāṭake | vīryamadhye 'mṛto jñeyāḥ pāde kūrmāḥ sthito mahān | **1-3** cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudrāḥ | śukre 'mṛtasamudrāḥ | lālayām kṣīrasamudrāḥ | kaphe dadhisamudrāḥ | medasi ghṛtasamudrāḥ | vasāyām madhusamudrāḥ | rakte ikṣusamudrāḥ | evam saptasamudrāḥ || **4-5** cf. YSV (PT p. 843): idānīn tu navadvāre navakhaṇḍāni samīṣṇu | pāyvādau bhāratām khaṇḍām kāśmīrām trikamaṇḍalum | dvijakhaṇḍām ekapāḍām khaṇḍām vakṣye samāṇḍalam | kaivarttām garṛtagāndhāraṇ navakhaṇḍām iti sthitam | **4-5** cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vasanti bhāratakhaṇḍāḥ kāśmīrakhaṇḍāḥ karparakhaṇḍāḥ śrikhaṇḍāḥ saṅkhakhaṇḍāḥ ekapāḍakhaṇḍāḥ gāndhārakhaṇḍāḥ kaivartakhaṇḍāḥ mahāmerukhaṇḍāḥ evam navakhaṇḍāḥ |

[XXXVIII. Seven Oceans]

Now, the seven oceans within the body are taught.¹⁴⁷

(1) Within the sweat is the salt ocean. (2) Within the forehead is the milk ocean. (3) Within the marrow is the honey ocean. (4) In the phlegm is the sour milk ocean. (5) In the fat is the butter ocean. (6) Within the blood is the sugarcane ocean. (7) Within the semen is the ocean of the nectar of immortality. Situated at the feet is the place of the turtle¹⁴⁸.

[XXXIX. Nine Continents]

Now the nine continents¹⁴⁹ within the nine doors¹⁵⁰ are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rākṣasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).¹⁵¹

¹⁴⁷Rāmacandra clearly took the PT^{qcr}·YSV (Ed. pp. 842-43) (cf. sources on previous page) as his template for formulations. The order of oceans has slightly changed. The passage can be translated as follows:

The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavaṇa*), sugar (*ikṣu*), wine (*surā*), butter (*sarpir*), sour milk (*dadhi*), milk (*dugdha*) and water (*jala*). (1) Salt is within the sweat, (2) sugar in the blood, (3) wine in the skin, (4) butter in the fat, (5-6) sour milk and milk in the forehead. (7) The nectar of immortality is known to be situated within the semen. A big turtle (the earth represented as a tortoise floating on water) is situated at their feet.

¹⁴⁸The earth consisting of seven islands with mount meru in it centre represented as a tortoise floating on waters of the seven oceans, cf. *Märkanḍeya Purāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and BRYANT, 2009:354.

¹⁴⁹The island of Jambudvīpa consists of nine continents.

¹⁵⁰The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

¹⁵¹There is complete divergence between the two main groups of manuscripts. I edited according to the α -group since their readings are close to the source texts. The β -group rewrote the passage by adding the names of the nine doors. The names are partially lacking in *Prāṇatoṣinī* and missing entirely in the *Siddhasiddhāntapaddhati*. The β -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The β -group situates (1) the Bharatakhāṇḍa within the mouth, (2-3) the Kinnara- und Harikhāṇḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khanḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakhāṇḍa in the ears, (8) the Kurukhāṇḍa at the anus, and (9) the Ilāvṛta[-khanḍa] at the gender (9). This system, along with a lengthy description with many details, is presented in *Parākhyatanaṭra* 5.61-93.

[XL. Eight Mountains]

- 1 इदानीं पिण्डमध्ये उष्टुकुलपर्वताः कथयन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृष्ठ-
 2 मध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कंधे मंदराचलः ॥ दक्षणकर्णं विंध्याचलः ॥ वामकर्णं
 3 मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः पादयोगुलीनां सूलेषु वर्तन्ते ।

[XLI. Nine Rivers]

- 4 इदानीं शरीरे नवनाड्य तिष्ठन्ति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गंगायमुना वितस्ता चंद्रभागा
 5 सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्झरा: स्रोतांसि तटाकानि वापीकूपा
 6 द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ।

1 idānīm DU₁] idānīm cett. piṇḍamadhye DU₁] om. cett. ṣṭakulaparvatāḥ em.] aşṭakulaparvatāḥ PDU₁ aşṭakulaparvatāḥ U₂ aşṭamakulaparvatāḥ BEL meruparvatāḥ em.] merumparvatāḥ DU₁ merumārḍarāḥ cett. kailāsaparvatāḥ DU₁] kailāsaḥ cett. **1-2** prṣṭhamadhye EU₂] prṣṭhaṇī madhye P pṛthvīmadhye BL pait̄hamadhye D pait̄hamadhye U₁ **2** himācalāḥ cett.] himācalāḥ || parvataḥ D himācalaparvatāḥ U₁ **3** śrīśailāḥ cett.] śrīśailāḥ B parvatāḥ DU₁] śailāḥ EU₂ śailāḥ BPL amṛgulināṁ EPD] amṛgulibhāyāṁ U₁ amṛguliḥ BL mūleṣu cett.] madhye DU₁ **vartante** cett.] vartate BL parvate U₁ **4** śarīre cett.] śarīramadhye EU₂ navanāḍyās EU₂] navanaḍyās BLP naवानाड्याः D नवानाड्याः U₁ tiṣṭhanti cett.] tiṣṭhati DU₂ navānāṁ nadināṁ cett.] navanadīnāṁ E **vartante** cett.] nivartante U₂ vartate B **5** sarasvatī cett.] sarasvatī L vipāśā cett.] vaipaśā DU₁ śatarudrā em.] śātahṛdā DP₁ śatāhradā E śāsatahṛdā B śātadrumā U₂ irāvati DE] irāvati BLPU₁ om. U₂ **aparā** cett.] gamḍakī U₁ nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinairbhurasrota^o D nadyūpanadinairbhurasrota^o U₁ nadyo naḍanirjārā srotāṁsi P nadyo naḍanirjñārāsty etāṁsi BL nadyo naḍanirjñārāsrotāsi U₂ nadyo naḍāni srotāṁsi E **taṭākāni** E] taṭāka D taṭāni BLP taṭāga U₁ taṭhāni U₂ **vāpiकृपा** cett.] vāpiकृपा D **6** dvisaptati^o cett.] dvisaptati^o BP disaptati E sahasranāḍīnāṁ cett.] sahasranāḍīnā B sahastranāḍī EU₁ **tiṣṭhanti** cett.] tiṣṭhamāṇi U₁

Sources: **1-3** cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śrūṇu yatrataḥ | merudanđe sumerus tu pīṭhamadhye himālayāḥ | vāmaskandhe tathā dakše malayo mandarācalāḥ | vindhyas tu dakṣiṇe karṇe vāme maināka īsvari | lalāṭe madhyadeśe tu śrīśailāḥ parameśvari | tathā brahmakapāṭasthāḥ kailāsaḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīśailo mainākaś ceti kailāso ḍāṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāsināḥ | **1-3** cf. SSP 3.10 (Ed. p. 56): meruparvato merudanđe vasati | kailāso brahmakapāṭe vasati | himālayāḥ pṛṣṭhe | malayo vāmakandhare | mandaro dakṣinākandhare | vindhyo dakṣinākarne | maināko vāmakarne | śrīparvato lalāṭe | evam aṣṭa kula-parvatāḥ | anye upaparvatāḥ sarvāṅgulīṣu vasanti | **4-6** cf. YSV (PT p. 843): śarīre navanāḍīṣṭhā narmadā ca maheśvari | īḍāyāṁ yamunā devi piṇḍalāyāṁ sarasvatī | suṣumnāyāṁ vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca īḍāvati | dvisaptatisahasreśu nadinadaparisravaḥ | **4-6** cf. SSP 3.11-12 (Ed. p. 57): pīnasā yamunā gaṅgā candrabhāgā sarasvatī | vipāśā śatarudrā ca śrīrātriśī caiva narmadā | evam navanadyo navanāḍīṣu vasanti | anyā upanadyaḥ kulyopakulyā dvisaptatisahasranāḍīsu vasanti |

Philological Commentary: **5** śatarudrā: I emended according to YSV (PT).

[XL. Eight Mountains]

Now, the eight mountains within the body are taught.

(1) Within the spine is Mount Meru. (2) Within the door of Bahman is Mount Kailasa. (3) Within the back is the Himālaya. (4) Within the left shoulder mount Malabar. (5) Within the right shoulder of the mountain of Mandara. (6) In the right ear, the Vindhya mountain. (7) the Maināka[-mountain] is in the left ear. (8) Within the forehead Śrīsaila. Other mountains exist in the hands, feet, and toes.

[XLI. Nine Rivers]

Now, within the body, nine rivers are situated. Within it, the courses of the nine rivers exist. Gaṅga, Yamuna, Vitastā, Candrabhāga, Sarasvatī, Vipāśā, Śatarudrā, Irāvati und Narmadā. Other rivers and waterfalls near the rivers, currents, lakes, ponds and wells are within the 72000 channels.

[XLII. Other Contents of the Body]

- १ सप्तविंशतिनक्षत्राणि द्विसप्तिकोष्टकाश्चान्त्राभ्यन्तरे वसन्ति । द्वादशा राशयः ॥ मेषः ॥ वृषः ॥ मिथुनः ॥
 २ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दत्तुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥ नवग्रहाः ॥ आदित्या ॥
 ३ सोमः ॥ मङ्गलः ॥ बुधः ॥ बृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥ पञ्चदशतिथ्यो ऽत्र मध्ये वसन्ति ।
 ४ यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये ऊर्मी नाम लहरी भवति ॥ तथा ऊर्मी श्वलनाछ्छरीरे चलनं
 ५ भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते । त्रयस्त्रिंशत्कोटयो देवता बाहरोमध्ये वसन्ति ।

1 **dvisaptatikoṣṭhakāścāmtrābhyaṇtare** D] dvisaptatikoṣṭkāś cāmtrābhyaṇtar U₁ dvisaptatikoṣṭhakāmtrābhyaṇtare P dvisaptatikoṣṭhakāmtrābhyaṇtare B dvisaptatikoṣṭkāmtrābhyaṇtare L dvisaptatikoṣṭhakāmtrābhyaṇtare U₂ dvisaptatikoṣṭhakābhyaṇtare E **rāśayāḥ** cett.] rāśayāḥ B **meṣah** E] meṣa || U₂ meṣa° cett. **vṛṣah** E] vṛṣabha || U₂ °vṛṣa° cett. **mīthunah** E] mīthuna || U₂ °mīthūnah P °mīthūna° B °mīthuna° cett. **2 karkah** cett.] karka° P karka || U₂ °karka° cett. **śimḥah** E] śimḥa || U₂ °śimḥa° cett. **kanyā** E] kanyā || U₂ °kanyā° cett. **tulā** E] tula || U₂ °tūla° cett. **vṛścikah** em.] vṛścika E vṛścika || U₂ °vṛścika° cett. **danuh** em.] dhanur E dhana || U₂ °dhana° cett. **makaraḥ** em.] makara || U₂ °makara° cett. **kumbhah** em.] kumbha || U₂ °kumbha° cett. **mīnāḥ** em.] mīnāḥ E mīnā BL mīna || U₂ °mīnā cett. **navagrahah** cett.] navagrahah P **āditya** em.] āditya° cett. ravi || U₂ **3 somah** em.] °soma° cett. °soma | D camdra || U₂ **maṅgalah** em.] maṅgala | D maṅgala || U₂ **buḍhah** em.] budha || U₂ °buḍha° cett. **bṛhaspatih** em.] bṛhaspatih P bṛhaspati | D vṛhasati || U₂ °bṛhaspati° cett. **śukrah** em.] śukra || U₂ śukra° D °śukra° cett. **śanīḥ** em.] °śanīḥ P śanī || U₂ °śanī° cett. **rāhuḥ** P] rāhu || U₂ °rāhu° cett. **ketuh** PU₁U₂] ketavah E °ketu cett. **pañcadaśatithayo** DEU₁P] pamcadaśatithayah || L pamcadaśatithih || B padaśatithayo U₂ **'tra** DEPU₂] atra BL ātra U₁ **vasanti** cett.] tiṣṭhamti U₂ **4 yathā** cett.] pīthasya romamadhye yathā U₁ **samudramadhye** cett.] om. P **laharī** cett.] laharā B om. P **tathā** cett.] om. P **ūrmī** D] urmi BLP urmi U₁ kūrmī E **bhavati** cett.] bhavanti U₂ **tathā urmeś** U₁] tasyāḥ urmyāḥ D ūrmyāś calāś E ūrmyāś calāś P ūrmmīś calāś B ūrmyāś calāḥ || U₂ om. L **calanāc charire** em.] calācharire D calanāśariṇe U₁ cataḥ || śarire B cataḥ śarire P tataḥ śarīra° U₂ tataḥ E om. L **5 dhāvanāḥ** bhavati DU₁] dhāvanām ca cett. om. E **samagram** cett.] samagrām B samagra° U₂ **trayastrīṁśatkoṭyo** BL] trayastrīṁśatkoṭyo P trayah triṁśatkoṭyo U₂ trayah striṣātakoṭyo U₁ travastrīṁśatkoṭyo D travastrīṁśatkoṭo° E **devatā** DU₁] devatāḥ | cett. **vasanti** cett.] vasanti DU₁

Sources: 1-3 cf. YSV (PT p. 843): itas tato dehamadhye ṛksaś ca saptavimśatiḥ | yogāś ca rāśayaś caiva grahāś ca tithayas tathā | 1-3 cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇī | dvādaśa rāśayah | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayah | ete 'ntarvalaye dvīsaptaśatisahasra koṣṭheśu vasanti | anekatārāmanḍalam īrmipūṇje vasati | 1-4 cf. YSV (PT p. 843): laharīśu mīnamanī cāvahanam sthāpanam tathā | sarvāṅgeśu ca deveśi samagram ṛksaṇaṇḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | 4 cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmanḍalam īrmipūṇje vasanti | trayastrīmśatkoṭidevatā bāhuromakūpeśu vasanti | 4-5 cf. YSV (PT p. 843): sarvāṅgeśu ca deveśi samagram ṛksaṇaṇḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | 4-5 cf. SSP 3.13 (Ed. p. 58): trayastrīmśatkoṭidevatā bāhuromakūpeśu vasanti |

[XLII. Other Contents of the Body]

Twenty-seven stars and seventy-two vessels are residing inside the guts.

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Twins, Cancer, Lion, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Fish.

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, the head of the snake demon (ascending node), and the tail of the snake demon (descending node). The fifteen lunar days reside among [them].

Just as the wave resides in the ocean, so does the wave called Ūrmī reside in the body. Thus, from the fluctuation of Ūrmī, movement arises in the body. [And] flowing arises. Within it, the entire circle of fixed stars exists.

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

- १ पृष्ठिरोमध्ये षडशीतिसहस्र दिव्यतपस्तिनः । पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये वसन्ति ।
 २ हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥ शेषः ॥ एते नागा
 ३ वसन्ति । उदररोममध्ये उपरे नागा वसन्ति । गणगन्यवर्किच्चरप्सरोविद्याभरगुह्याकाः । शरीरमध्ये मर्मस्थाने
 ४ उनेकतीर्थवली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति । अनन्ताः सिद्धयो बुद्ध्यश्च प्रकाशमध्ये वर्तन्ते ।
 ५ चन्द्रसूर्यो द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगुल्मलतातुणानि जड्डारोममध्ये वसन्ति ।

1 pr̄ṣṭī° पृष्ठी] pr̄ṣṭī° BLU₁ pr̄ṣṭā° PU₂ pīthasya D śadaśītī° DU₁ U₂] śadaśatī° BL śadaśī° P tapasvinah BLPU₂] tapasvino DU₁ pīthopapīthāṇi em.] pīthopapīthē LP mīśhopapīther B pīthamahāpīthau DU₁ pīthopapīthō° U₂ ūrdhvapr̄ṣṭhe em.] urdhvapr̄ṣṭho U₁ ūrddhava tuṣṭo D ordhva U₂ dvavasto P dvaiśtho B dvaiśthi L pariyāṇe em.] pariyāṇi BDPU₁ U₂ pariyā L romanī em.] romāṇi BDLP₂ romāṇi U₁ vasanti cett.] santi U₁ **2** takṣakamahānāgāḥ D] takṣakah mahānāgāḥ EU₂ takṣakamahānāgā P takṣamā nāgah U₁ karkotakah DPU₂] karkotah U₁ om. E pulakah P] pulikah U₁ pulika D kulakah U₂ takṣakah E vāsukīḥ EPU₂] vāsuki DU₁ anantāḥ P] ananta° E ānanta° U₁ ānanta DU₂ śeṣāḥ U₂] śeṣāḥ E śoṣa P °śoṣa U₁ śeṣā D nāgā cett.] nāga E **3**°madhye cett.] °madhye | D 'pare U₁] apare cett. gaṇagandharvakinnarapsarovidyādharaguhyahakāḥ em.] guṇagandharvakinnarapsaro vidyādharaguhyahakāḥ E gunagamdharcvakinnarābhāro vidyādharaguhyahakāḥ B gunagamdharcvakinnarābhāro vidyādharaguhyahakāḥ L gaṇagamdharcvakinnarapurūṣāpsarovidyādharaguhyahaku U₁ gaṇagamdharcvakīṇarākīṇpurūṣā || apsarovidyādharā | guhyaka D gaṇḍhagamdharcvakinnarāpapsaro vidyādharaguhyahakāḥ U₂ śārīramadhye D madhye P marmasthāne U₁] karmasthāne D om. cett. **4** nekatīrthāvalī PU₂] anekatīrthāvalī BL naikatīrthavallī U₁ nenekatīrthavallī D anekatīrthāni E meghamāṇḍalam cett.] meghamāṇḍala B vasati EPU₂] vasati L vasamtī DU₁ vasamtī B anantāḥ DEP] anantā BLU₂ buddhayaś cett.] buddhayac B vartante EPU₂] vartate BLDU₁ **5** °sūryau cett.] °sūryo BDL dvayor DEP] dvayā° B dvayo LU₂ om. U₁ netrator DE] netreyyor P netrayo B netrayoh U₂ netradvaya U₁ madhye cett.] om. U₁ vartate cett.] pravartate U₂ vasamtī U₁ anekavanaspatigulmalatātṛpāni BELP] anaikavanaspatigulmatrāpāni D anekavanaspatigulmalatāni U₁ anekavana | spatigulmalatātṛpāni U₂ °roma° cett.] °rora° BL madhye cett.] sthāne D vasanti cett.] vasati U₂ varttampe D

Sources: **1** cf. YSV (PT p. 843); tathā pīthāni sarvāṇi dehamadhye sthitāni ca | cf. SSP 3.13 (Ed. p. 58); anekapīthopapīthākā romakūpeṣu vasanti | **2-3** cf. YSV (PT p. 843); hrdaye vyomamadhye tu anantādyāstu vāsukīḥ | udare vyomamadhye tu pare nāgā vasanti hi | **2-3** cf. SSP 3.13 (Ed. p. 58); kulanāgā vakṣasi vasanti | cf. YSV (PT p. 843); udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvacvakinnarāḥ ūrā vidyādharāpśarādayah | anekatīrthavarṇāś ca guhyakāś ca vasanti hi | cf. SSP 3.13 (Ed. p. 58); gandharvacvakinnarākīṇpurūṣā apsarasām gaṇā udare vasanti | **3-4** cf. YSV (PT p. 843); anantasiddhaya buddhyā prakāśo varttate hṛdi | meghasya maṇḍalām jñeyam aśrupāte tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatīrthāni marmasthāne vasanti | anantasiddhā matiprakāśe vasanti | **4-5** cf. YSV (PT p. 843); candrārkau netrormadhye jaṅghā lomasu sākṣināḥ | tṛṇagulmādikāncīpi viśvarūpam smaretataḥ | **5** cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasatāḥ | anekavṛksalatātṛpāni jaṅghāromakasthāne vasanti |

Philological Commentary: **1** pr̄ṣṭiromamadhye ...romanī tanmadhye vasanti: Sentences omitted in E. **3** hṛdayoramamadhye ...ete nāgā vasanti: List and sentence omitted in B and L. **4** marmasthāne: I adopted the reading due to its presence in SSP 3.13.

Within the pores of the back, there are 86000 (*śadaśītisahasra*) heavenly ascetics. Seats [of power] and great seats [of power] reside within the hair surrounding the upper part of the back.

Within the cavity of the heart: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].¹⁵²

Within the cavity of the belly reside other snakes, [as well as] Gaṇas, Gandharvas, Kinnaras, Apsaras, Vidyādharaś, and Guhyakas.

Within the body, at the vulnerable place[s], many series of sites of pilgrimage are located. Within the falling tears resides the circle of clouds. Within the light exist infinite Siddhas and Buddhas.

The sun and the moon exist within the two eyes.

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

¹⁵²Notably, none of the known sources contains the names of the snake demons.

- 1 पुरुषस्य नृत्यदर्शनात् ॥ गीतश्वरणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्गलोकः
 2 कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते । तद्वहृतरं नरकं कथ्यते । अथ च यत्कर्मकरणात्
 3 सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मबंधनमित्युच्यते । अथ च यत्कर्मकरणात्मनोमध्ये शङ्खा
 4 न भवति तत्कर्म मुक्तिकारणं ।

[XLIII. Signs of the Rājayogic Body]

- 5 इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकलपुरुषों
 6 पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो वत्रमयो भवति
 7 सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णताशीतवाधा न कुर्वन्ति ।

1 puruṣasya cett.] puruṣasyāvādyā U₁ nr̄tyadarśanāt DEP] nityadarśanād D darśanāt || U₂ nr̄tyod° U₁ gitāśravaṇāt cett.] gitāśravaṇād U₁ darśanāt U₁] darśanād U₁ ya P] yā U₁ yaḥ BDEL om. U₂ saḥ E] sa DU₁U₂ svargalokaḥ BELP] svargaloka U₂ bahurānamdaḥ svargaphalaḥ D bahurānamdaḥ svargaphalaḥ U₁ **2** °piḍito E] °piḍato BP °piḍato U₂ °piḍano L °piḍā D °piḍā U₁ durjanebhyaḥ cett.] durjanebhya BL P yadduḥkham¹ L] yat duḥkham E yat duḥkha B yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbahutaram cett.] tat bahutaram D bahutaram U₁ narakaṁ cett.] nakam U₁ **2-3** atha ca yatkarmakaraṇāt sarveṣāṁ lokānām svamanasī ca śubhaṁ na bharate tatkarmabāmdhanam ity ucyate U₁] om. cett. **3** yatkarmakaraṇāt PU₂] yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL śāṅkā cett.] śakā U₂ **4** bhavati cett.] bhavamti U₂ muktikāraṇam cett.] kamukti kāraṇam LB **5** idāniṁ cett.] idāni BP₂ rājayogačcharire DEL] rājayogāc charire || B rājayogācharire U₁ rājayogaśarire U₂ rogayogačcharire P etādṛṣāni cett.] yādṛṣāni E sakalaroganāśāḥ cett.] sakalarogah nāśah U₁ sakalapṛthvīm cett.] sakalām pṛthvīm P **6** tadanantaram cett.] tad amatarām P tad anamptara° U₂ tattvaviśayaṇam DU₁] om. cett. samagrām bhāṣām PDU₁] samagrām bhāṣā EU₂ samagrām bhāṣā B samagra bhāṣā L **7** °damṣena E] °damṣo P °damṣema B °damṣe DLU₁U₂ satū DU₁] om. cett. na cett.] om. L bhavati cett.] bhavatī B vati U₂ tataḥ cett.] tat° BL bubhukṣā EDU₂] bunnukṣā P babhukṣā BL °nidroṣṇatā° L] °nidroṣṇatā° U₂ nidrā | uṣṇatā || D nidrollatā EB nidrolmatā P °śīta° cett.] śītā P śītoṣṇatā E śīta nā D bādhā PBL] bādhām EDU₂ kurvanti cett.] kuroti D

Sources: **1-2** cf. YSV (PT pp. 843-844): samagradarśanān muktaḥ svargabhogañ ca matsukham | tad etac cintyā yāti rogaśokavivarjitat | **1-2** cf. SSP 3.14 (Ed. pp. 59-60): yat sukham tat svargah | yad duḥkham tan narakah | yat karma tad bandhanam | yo nirvikalpaḥ sā muktiḥ | svasvariupajñānadaśāyām niḍrādaū svātmajāgarah sāntir bhavati | evam̄ sarvadeheṣu viśvarūpaḥ paramēśvaraḥ paramātmā ’khanḍasvabhvāna ghaṭe ghaṭe cit svarūpi tiṣṭhati | **2-4** cf. YSV (PT p. 844): tad etac cintyā yāti rogaśokavivarjitat | yatkarmā karmaṇā śāṅkā manomadhye bhaved vahīḥ | tatkarmakaraṇam muktir ity āha bhagavān śīvah | **5-105.1** cf. YSV (PT p. 844): yasya darśanamātreṇa rogaśokavivarjitat | paramānandacittah syāt tapasvi caiva kīrtitataḥ | saptadvipā bhaved dṛṣṭā tattvajñānam tato bhavet | sarvabhāvaṁ vijāṇīyād vajradeho bhavet tathā | sarpadaṣṭe viṣam na syāt kṣudhā nidrā tṛṣṭā tathā |

Philological Commentary: **2-4** atha ca yatkarmakaraṇāt ...bāmdhanam ityucyate: This sentence is only preserved in U₁. Since this statement is resembled in the sources I included it in the edition.

7 tataḥ ...kurvanti: The sentence is omitted in U₁.

By witnessing the dance, listening to songs, and enjoying (*darśanāt*) beloved objects, one attains supreme bliss, which is called heaven. The suffering experienced by a person afflicted by disease and tormented by wicked individuals is considered a lesser hell. Moreover, by the performance of one's own duty, a good result is obtained both in this world and in one's own mind. Therefore, it is said that the bondage of such action does not bind. And thus, when there is no doubt in the mind regarding the performance of action, then that action becomes the cause of liberation.

[XLIII. Signs of the Rājayogic Body]

Now, certain signs manifest in the body through Rājayoga. They are described. The eradication of all diseases occurs. And he has a vision of the entire earth. Subsequently, knowledge of the principles arises. He understands all languages. Then, a person's body becomes as strong as a diamond, and even with the bite of a snake, death does not occur. Then the troubles of hunger, thirst, drowsiness, and heat do not arise for the person.

- 1 वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे क्राचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रं
2 पृथ्वीं दृष्ट्या पश्यति । अणिमादृष्टसिद्धिर्भवति ।

3 महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ
4 सुकुन्द्रकुन्द्रनीलाश्च खर्वश्च निधयो नव ॥ XLIII.1 ॥

- 5 महापद्माद्या नव निधयः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र
6 लोके गमनेछा भवति । तत्र लोके गच्छति । अज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे
7 सामर्थ्यं भवति ।

1 śarīre DU₁] *om.* cett. kvācid glānir na U₁] kācid glānir na BL na kiṃcid glānir D kācidbādhāpi E kācid dhānir na U₂ pavanarūpī PU₂] pavanayogī U₁ pavanayopī D pavanarūpī BL pavanarūṣī E puruṣo cett.] puruṣī E **2** pr̄thvīṇī cett.] pr̄thvī B dr̄ṣṭyā DEP] dr̄ṣṭā BL dr̄ṣṭvā U₁ U₂ aṇimādyāṣṭasiddhir cett.] aṇimāmahimāgarimālādhimā tathā U₂ bhavati cett.] pr̄atikāmyamīśatvam || viśītvam || ity āṣṭasiddhayah || U₂ **3** mahāpadmaś ca padmaś ca em.] padmaś ca mahāpadmaś ca U₂ śrīpadmaś ca mahāpadmaś PB *om.* DELU₁ śāṅkho BLU₂] saṃkho P *om.* DU₁ makarakacchapaū em.] makarakachapaḥ BLU₂ makarakachapaḥ P **4** mukundakundanilāś ca em.] mukumḍo kumḍaś ca nīlaś ca U₂ kumḍonukumḍanilaś ca P kumḍonukumḍoś ca nīlaś ca BL kharvaś ca nīdhayao nava em.] vijñeyāni dhayonava P vajrayoni cīdātmakā BL vajrayo navanidhi U₂ **5** mahāpadmādyā EDU₁] mahāpadnājñā BL mamahāpadmā P nīdhayayaḥ E] nīdhupa U₁ nīdhayayaḥ D nānidhyayaḥ || L nāvinidhyayaḥ || B dhānavanidhaya P samīpa E] samīpe cett. āgacchanti cett.] āgacchati U₂ āgacchati || nīva nīdhayaḥ samīpa āgacchanti | B ākāśamadhye cett.] ākāśa° U₁ daśasu cett.] °daśa U₂ dīkṣu cett.] dīkṣumadhye DU₁ gamanāgamanabalaṁ DPU₁ U₂] gamanāgamanavallabhāḥ BL gamanāgamanē bhavataḥ balaṁ E bhavati cett.] bhavati B **6** bhavati cett.] bhavatī U₁ tatra cett.] yatra BPU₁ paśyati cett.] paśyamti BU₂ karāṇe cett.] karāṇam D harāṇe cett.] tarāṇe U₂ **7** sāmarthyam cett.] ca sāmarthyam U₁marthyam D

Sources: **5-105.1** cf. YSV (PT p. 844): uṣnatā ūitatā ceti vāksiddhiḥ syān na samśayaḥ | vidyutpāte 'pi dehasya kvacid dhānir na jāyate | **1-5** cf. YS (PT p. 844): tato 'sau vāyuyogī syād dr̄ṣṭvā pr̄thvikulānvitah | aṇimādyā aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samīpe ca nīdhayao nātra samśayaḥ | **5-0.0** cf. YSV (PT p. 844): yatrecchā gamanam tatra svarge martyerasatāle | sphuraty ājñākhyah sarvatra samīpe parameśvarah | kāraṇe hārane sakto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityaṇ nījane nīvāset sudhiḥ | kṛtvātmamanasor aikyam prāpnōti paramaṇ padam |

Philological Commentary: **5** nīdhayao nava: These so-called nine treasures of Kubera are mentioned i.e. in Śivapurāṇa 2.3.15. I emendend according to the traditional list.

Perfection of speech arises. Within the moment of a thunderstrike, fatigue does not occur in the body. Subsequently, the person becomes a yogi of the wind. He sees the entire earth with a glance. The eight supernatural powers arise.

XLII.1 1. Padma (lotus), and 2. Mahāpadma (great lotus), 3. Śaṅkha (conch), 4. Makara (crocodile), 5. Kacchapa (turtle), 6. Mukunda (gem), 7. Kunda (Jasmine), 8. Nīla (saphire) und 9. Kharva (another gem) are the nine treasures.¹⁵³

The nine treasures beginning with the Mahāpadma, approach nearby.

Within the ten cardinal points in space, the power over death and rebirth arises. Wherever there is a desire to go in the world, one goes there. Ignorance disappears everywhere. One sees the Supreme Lord nearby. There is the capability of accomplishing tasks and removing obstacles.

¹⁵³Source?

[XLIV. Gurubhakti]

- 1 इदं गुरुमक्ते: फलं । आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सद्गुरोः सेवां कृत्वा सावधानं मनः
 2 करणीयं अभ्यासबलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यो यावत् पिंडो निश्चलो
 3 भवति । श्लोकः ॥
- 4 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति
 5 ग्रस्ते स्ववेगनिचये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥ XLIV.1 ॥

[XLV. Avadhūta]

- 6 इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।
 7 यस्य हस्ते धैर्यदण्डः खर्परं शून्यमासनं
 8 योगैश्वर्येण संपन्नः सोवधूतं उदाहृतः ॥ XLV.1 ॥

1 *gurubhakteḥ* cett.] *gurubhaktaiḥ* P *phalaṁ* cett.] *phalaṁ bhavati* U₂ *viśrāmaṇakaraṇam* cett.] *viśrāmaṇam karamaṇam* B *viśrāmaṇam karaṇam* L *icchatā* cett.] *icchatām BL sadguroḥ* cett.] *sadguruḥ* DU₁ *kṛtvā* cett.] *kṛtvā* D *kṛtvā* [U₂] *sāvadhaṇam* cett.] *māvadhaṇam* U₂ **2** *karaṇiyam* cett.] *kṛtvā karaṇiyam* L *kṛtvā karaṇiyam* [B *abhyāsa-balāt* cett.] *abhyāsa-balāt* [L *paramapráptiḥ* cett.] *paramapadapraptiḥ* U₂ *tena* cett.] *tena sahu* DU₁ *svasya manasaḥ* BLPU₂] *svasya manasā* D *svascha manāḥ* U₁ *svaśyamanasāḥ* E *samarasaṇam* L] *samarasaṇam* DPU₂ *svāsthyam* E *om.* BU₁ *karttavyam* cett.] *om.* B *candraśūryau yāvat* EPU₁] *candraśūryau* yāvit D *candraśūryayāt* L *candraśūryayat* U₂ *om.* B *pīḍo* PLU₂] *pīḍe* DE *pīḍau* U₁ *om.* B *niścalo* PLU₁U₂] *niścalau* DE *om.* B **3** *bhavati* cett.] *bhavatiḥ D bhavataḥ E ślokaḥ* DU₂] *śloka* LU₁ **4** *samyaṅk* cett.] *samyagaḥ* U₁ *“kiraṇodaya”* cett.] *karaṇotṛḍi* U₂ *“cidvilāsa”* cett.] *samarad vilāsa* || B *cidvilāsaṁ* | D *cidvilāsaṁ* U₁ *“grastasamagra”* em.] *grastasamagram* U₁ *grastam* cett. *“svānti”* cett.] *saśāmti* U₁ *mahatām* U₁] *bhavatām* U₂ *mavatām* D *samatām* E *manasā* BLP *svayam* cett.] *svam* B *yāti* cett.] *yāmi* P *sāṃkti* BL **5** *graste* cett.] *grāme* U₂ *svaveganicaye* cett.] *svavegaṇi* *nicaye* D *svaveganīcaye* U₁ *sveraṇīganicaye* U₂ *padapīḍamaikyam* cett.] *padapiḍamaikyam* D *yada pīḍam aikyam* U₂ *satyaṁ* cett.] *satam* B *satām* L *guruvatsalānām* DPU₂] *guruvatsalābhām* BL *guruvatsalām* ca E *guruvatthalānām* U₁ **6** *lakṣaṇam* cett.] *lakṣaṇam* BLDU₁ *kathyate* cett.] *āha* BL **7** *haste* cett.] *hastai* U₂ *kharparam* cett.] *kharparām* cett.] *DU₁ śūnyam āsanam* cett.] *śūnyabhaṣānam* B *śūnyanāmakam* U₁ **8** *yogaśvaryena* cett.] *yogaśvaryai* B *yogaśvarye* L *saṃpannah* cett.] *saṃpanna* P *sapannah* U₂ *sovadhūta* cett.] *sovadhūtam* BL **udāhṛtaḥ** cett.] *udāhṛtam* BL

Sources: **2-111.10** cf. YSV (PT p. 844): *candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad ekaṁ samābhāṣya prāpnoti ca sadāgatīḥ | sa bhavet kavītā dhīrā niścalā sāntir eva ca | gurupādprasādena tad aikyāṇ yāti siddhibhāk | 3-5 cf. SSP 5.79 (Ed. p. 105): *saṃvītkriyāvīkaraṇodayacidvilāsa-viśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiḍam aikyāṇ satyām bhavet samarasāḥ guruvatsalānām | 7 ≈SSP 6.10 (Ed. p. 111): yasya dhairyamayo daṇḍaḥ parākāśam ca kharparam | yogapaṭṭam nijāśaktih so 'vadhūto 'bhidhīyate |**

[XLIV. Gurubhakti]

This is the result of devotion to the teacher: Within the self is the mind's desire to find tranquillity. By the person that has served the teacher, the mind should be made attentive. Through the power of practice, the highest place is reached. By him, equanimity shall be created in his own mind. Just as the sun and moon [are unchangeable], an unchangeable body arises in the same way.

XLIV. 1 In those who are wholeheartedly devoted to the teacher, the cumulative activity of one's own mind is abruptly taken [by the Guru], and true identification, the union with the internal and external universe, emerges: the complete inherent nature, the manifestation of beams of light, the divine play, complete ecstasy, inner peace, and power are attained effortlessly.¹⁵⁴

[XLV. Avadhūta]

Now the characteristic of an Avadhūta-person is taught.

XLV. 1 He, whose royal rod in hand is courage, whose bowl is the throne of emptiness. Furnished with the power of yoga, he is called an accomplished Avadhūta.

¹⁵⁴Source?

1 भेदाभेदै यस्य भीक्षा भरणं जागरं तथा
 2 एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2 ॥
 3 आत्मा ह्वाकारो विज्ञेयो वकारो भववासना ।
 4 धूत तत्कंपनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3 ॥
 5 अकारार्थो जीवभूतो वकारार्थोऽथ वासना ।
 6 एतद्वयं यः जानति सोऽवधूत उदाहृतः ॥ XLIV.4 ॥

 7 यः पुरुषो द्वितीयं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथ वा यस्य मनश्चब्लभावं न दधाति
 8 सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । यत्किंचित्पश्यति तत्सर्वं
 9 ग्रसति मुक्तमिति ज्ञायते सोऽवधूतः कथ्यते ।

 10 आवधूततत्त्वः सोमा निराकारपदे रिथितः ।
 11 सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5 ॥

1 *bhedābheda* cett.] bhedābhedo U₂ **bharanam** cett.] bhakṣaṇam DU₁ **jāgaram** P] jāraṇam BDELU₁ jīraṇam U₂ **2 etādṛśo** 'pi cett.] tādṛśopi BL **so'vadhūta** cett.] sovadhūtam BL **3 ātmā** EPD] ātmāt B ātmār L ātmai U₁ ā U₂ **hy akāro** cett.] dyukāro BL **vijñeyo** cett.] vijñoyau B **vakāro** cett.] vikāro BL **4 dhūtas** cett.] dhūtaṇ E dhūtasa D **tatkampanam** cett.] saṃtāpanam E **so'vad- hūta** cett.] so vadhuṭa BLP **nigadyate** cett.] nirucyate U₁ **5 vakārārtha** cett.] vikārādirsthor BL 'tha cett.] ya BU₁U₂ **6 etad dvayam** P] etad düyam E etadvayam cett. **yah jānatī** BL] japaṇ kuryāt E yan jayati **yah P** jīyate **yah D** jīryate **yah U₁** jayati **yah U₂** **udāhṛtaḥ** cett.] udāhṛttā B udāhṛtah L udārataḥ U₁ **7 dvitīyam** cett.] dvitīya P **paśyati** cett.] paśyati || U₂ paśyamti B **paśyati** cett.] tiṣṭhati DU₁ **vā** cett.] vo E cā DU₁ **manas** cett.] manah DU₁ **cañcalā** cett.] cañcalam BL cañcali U₂ **bhāvam** cett.] bhāva B bhāve U₁ **dadhāti** cett.] dhadhāti | BD **8 so'vadhūtaḥ** cett.] so vadhuṭaḥ | BL **kathyate** cett.] om. BL **yan na** EPU₁] yanma D atha vā kasyase panna BL om. U₂ **drṣyate** cett.] iṣyate B om. U₂ **tad** cett.] °d BL **tad avyaktam** cett.] tad avyakta° DU₁ **paśyati** cett.] yasyati BL paśyati U₁ **yatkiṃcit** DU₁U₂] yatkiṃcid BELP **paśyati** DU₁] drṣyate PLU₂ iṣyate EB **tatsarvam** cett.] tatatsarvam P tatsarva L **9 grāsati** P] grāsati DU₁ grāsamti U₂ grastāti E **muktam** cett.] muktim U₂ **jñāyate** cett.] jñāyate || U₂ jñānaṇam paśyati | E **so'vadhūtaḥ** cett.] sāvadhūtaḥ P **kathyate** cett.] kathyamte U₂ **10 tanuḥ** BEU₁] tanu PLD rutu U₂ **somā** L] somo cett. **sthītaḥ** cett.] sthīta U₁ **11 darśanānām** cett.] darpaṇānām U₂ **prakāsate** BLP] prakāsate cett.

Sources: 1-2 ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayam bhikṣam kṛtvā sāsvādane rataḥ | jāraṇam tanmayibhāvalḥ so 'vadhuṭo 'bhidihiye | 10-11 ≈SSP 6.32 (Ed. p. 118): avadhūtanuryogī nirākārapade sthitah | sarvesām darśanānām ca svasvarūpam prakāsate |

Philological Commentary: 3-4 ātmā hy akāro ...nigadyate: The source of the verse is unknown. Possibly authorial? 5-6 ātmā hy akāro ...nigadyate: The source of the verse is unknown. Possibly authorial? 7-9 yah puruso ...muktim iti jñāyate | so'vadhūtaḥ kathyate |: The source of the whole passage is unknown. Possibly authorial?

XLIV. 2 Whose alms are "difference and non-difference" and whose dress is armour (*jāgara!!!*), such a person is called an Avadhūta.

XLIV.3 The letter *a* is, in fact, to be known as the self and the letter *va* as the impressions of existence. *dhūta* ("shaking them off") is said to be the special weapon; he is called an Avadhūta.

XLIV.4 The purpose of the letter *a* is the being of the embodied soul, the purpose of the letter *va* then impressions. He who knows this couple is declared to be an Avadhūta.

The person who does not see an enemy [but] sees the own essential nature alone; is an Avadhūta. Or, whose mind does not create the unsteady state, he is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees that unmanifest by means of direct perception. Whatever he sees, all that he completely encompasses. This is known to be liberation. He is said the be an Avadhūta.

XLIV.5 The sacrificer, who is manifested as an Avadhūta, who is situated in the objectless state, perceives all views in his own essential nature.

1 सत्यमेकमजंनित्यमनन्तमक्षयं ध्रुवं ।
 2 ज्ञात्वा हौवं वदेद्धिमान् सत्यवादी स कथ्यते ॥ XLV.6 ॥
 3 यत्किंचिदैवयन पश्यति स स एकः । तस्य मनसो जानाति न नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा
 4 भवति । स सत्यवादी कथ्यते ।
 5 वासरे भास्वरे शक्तिः संकोचो भास्वरे ऽपि च ।
 6 तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLV.7 ॥
 7 विश्वातीतं तया विश्वमेकमेव विराजते ।
 8 संयोगेन सदा यस्य सिद्धयोगी स गद्यते ॥ XLV.8 ॥
 9 सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।
 10 स भवेत्सिद्धासिद्धान्ते सिद्धयोगी स गद्यते ॥ XLV.9 ॥
 11 उदासीनः सदा शान्तो महानंदमयो ऽपि च ।
 12 यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10 ॥

1 ekam cett.] ekām DU₁ ajam cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU₁ U₂ **2** jñātvā cett.] jñātvāt LD hy evam cett.] hy D hy astam U₁ vaded cett.] vadet U₂ satyavādi cett.] om. L sa cett.] om. U₂ **3** yatkīmcid DPU₁] yatkīmcin E yatkīm BL aikyena D] aikena U₁ kena BL yena P na E paśyati DEP] paśyati U₁ paśyamti BL sa sa D] sa cett. ekah cett.] eko E tasya cett.] hy evam E manaso BELP] mano DU₁ jānāti L] vijānāti E na jānāti P jānātir B jātitā D jnānamti U₁ na nāśo na BLP] nāśo na D nāśa na E tādṛśot U₁ padārthaṁ cett.] padārtha P **jñātvā** cett.] jñā BL kāle cett.] kāla DU₁ **5** vāsare PLU₂] vāsvare E vāsvre B vasare DU₁ bhāsware cett.] bhāskare LU₁ śaktih cett.] śaktih | DU₂ om. BL samkocō cett.] om. BL bhāsware cett.] bhāskare U₁ om. BL **6** tayoh cett.] om. BLU₁ samyogakartāyah cett.] sayogaḥ kartavyah B samyogaḥ karttāyah L sa bhavet cett.] bhavat B samvit svabhāvāt U₁ **7** viśvātītaṁ em.] viśvātīta DU₂ viśvātīta BL viśvānta EP viśvā viśvātīta U₁ **8** samyogena D] samyogona na cett. gadyate cett.] kathyate PU₁ **9** nijavṛttinām cett.] bijavṛttinām BL vismr̄tīm U₁U₂] vismr̄tīm L vismr̄tī BP vismr̄tīr E **10** siddhāntē cett.] siddhasiddhānto E **11** udāśināḥ cett.] udāśina U₁ mahānamḍamayo BU₁] mahānampdamayā U₂ brahmānandamayo EP

Sources: **1–2** cf. SSP 6.60 (Ed. p. 128): satyam ekam ajaṇ nityam anantaṁ cākṣayaṁ dhruvam | jñātvā yaś tu vade dhiṛāḥ satyavādī sa kathyate | **5–6** ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartāyah sa bhavet siddhayogirat | **7–8** ≈SSP 6.65 (Ed. p. 130): viśvātīta yathā viśvām ekam eva virājate | samyogena sadā yaś tu siddhayogī bhavet tu saḥ ||65| **9–10** ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhāntē siddhayogī mahābalah | **11–12** ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntāḥ svastho 'ntarnijabhbhāsakah | mahānandamayo dhiṛāḥ sa bhavet siddhayogirat |

Philological Commentary: **3–4** yatkīmcid ...ceṣṭā bhavati | sa satyavādī kathyate |: The sentences are omitted in U₂. sarvāśām: Right after the first word of this verse a huge gap starts in D. Omissions will not be recorded. The reader will be notified once the evidence from D resumes. **11–12** udāśināḥ ...siddhayogī sa kathyate: Verse omitted in L.

XLIV.6 One truth, unborn, eternal, infinite, imperishable [and] changeless, having realized it, the wise shall proclaim it as such. He is said to be a speaker of truth.

Whatever he sees with unity, it is one. His mind knows. Having realized that there is neither destruction nor such a thing corresponding to that word, at this moment, actions become meaningful. He is said to be a speaker of truth.

XLIV.7 In the bright daylight, there is power which is also in the act of contraction of the [microcosmic] sun. Whoever combines the two is a proponent of Satyayoga.

XLIV.8 He is called a Siddhayogī for whom always, by means of Yoga, the universe as such shines forth as one by means of transcending the universe.

XLIV.9 He who assumes the state of oblivion of all the own inherent fluctuations [of the mind] is called a Siddhayogin according to the doctrine of the Siddhas.

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

[XLVI. The Wondrous and Mysterious Essence of the Buds of the Lotusflower]

1 अधुना कमलानां तु शृणु संकेतमङ्गुतं ।
 2 अनेकाकारभेदोत्थं के स्वरूपन् तु निर्मलम् ।
 3 कमलं तेन विस्यातं त्रिविधं तत्पदेहकम् ॥ XLVI.1 ॥

[XLVII. The Lotus of Support]

4 अथाधः कमलं कश्यते । आधारकमलं । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपं स आत्मनं
 5 अनेकरूपं पश्यते । तदशनं कमलमित्युच्यते । तस्मात् कमलमिति संज्ञा अस्याधारः ॥ कमलस्य दलं
 6 चतुष्टयं चतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य ॥ द्वितीयं राजोगुणस्य ॥ तृतीयं तमोगुणस्य ॥ चतुर्थं दले
 7 मनस्तिष्ठति । एतद्वचतुष्टयं संगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्चली कृते सति पुरुषस्य
 8 समीपे मरणं न गच्छति ।

1 śṛṇu cett.] nuṣre P adbhutam cett.] adbhetam E **2** anekākārabhedottham EU₁] anekākārabhedoccham BP anekākārabhedāttham L kam cett.] kiṃ BL om. U₁ svarūpan tu nirmalam em.] svarūpātmakam malam BELP svasvarūpātmakam malam U₁ svarūpātmakam param U₂ **3** trividham cett.] vividhaṃ P tattvadehakam em.] tatra dehagam BELU₂ tena dehagam U₁ **4** athādhāḥ PU₁U₂] athādhāḥ BL om. E kamalam cett.] om. E kathyate cett.] om. E ādhārakamalam cett.] ārakamalam B samjñā cett.] kam E kamalam ātmasvarūpam em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam B kamātmasvarūpam L kah ātmā U₁ ekam ātmasvarūpam || U₂ sa ātmanam cett.] om. E **5** anekarūpam PU₂] anekarūpam svarūpam U₁ anarūpam BL om. E paśyati cett.] paśyate U₁ om. E tadṛśanām kamalam em.] tadṛśanām kamala U₁ tadṛśanām mala E tadṛśa na BL tad darśanām malam || U₂ ity ucyate cett.] iti kathyate U₁ kamalam cett.] kamala U₁ samjñā cett.] samjñām L asyādhāraḥ BELP] asyādhāraḥ^o U₁U₂ **5-6** kamalasya dalam̄ catuṣṭayam BL] kamaladalasya E kamalasya P kamalasya dalaḥ U₁U₂ **6** bhavati cett.] bhavatī BL prathamadalam U₁] prathamam BELU₂ om. P sattvagunasya cett.] satyagunasya L rājogunasya LU₂] rājayogasya P rājayogaya E rājoguṇāḥ B rājoguṇāḥ U₁ tamoguṇasya PU₁U₂] tamoguṇāḥ EL tamoguṇ B caturthe cett.] caturtho E **6-7** dale mana ELU₂] dalam̄ enas P dalam̄ manah U₁ **7** tiṣṭhati cett.] stiṣṭhati U₁ etad cett.] etac U₁ dala cett.] om. U₁ catuṣṭayam EL] catuṣṭayaḥ^o PU₁U₂ sampgād PU₁] ca sampgād E samjñāgīd L samyogād U₂ ātmā cett.] ātma U₁ sādhvasādhu U₂] sādhvasādhu U₁ sāvadhvasādhu P sādhu EL niścalī EP₂] niccalī BL **8** na gacchatī cett.] nāgacchatī U₂

Sources: **11-113.8** cf. YSV (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhutam | anekākārabhedottham kam svarūpan tu nirmalam | kamalam tena vikhyātaṁ trividham tattvadehakam | **11-113.8** cf. YSV (PT p. 844): tatrādhāraś catuṣpatre sattvarajastamodayaḥ | etad bhāvasthitāś cātmā sādhvasādhuḥ hukaro bhavet | asmin sati sthire citte yamo vandīva gacchatī |

Philological Commentary: **3** svarūpan tu nirmalam: Since the version of the fourth and sixth *pāda* preserved in the witnesses of the *Yogattavabindu* is not convincing content-wise, I decided to emend according to the source text. **3-7** caturthe ...tiṣṭhati: The sentence is omitted in B. **7** etad dalacatuṣṭayam ...karoti: The sentence is omitted in B. **7-8** tasmin kamale ...na gacchatī: The sentence is omitted in U₁.

[XLVI. The Wondrous and Mysterious Essence of the Buds of the Lotusflower]

XLVI.1 Now, carefully listen to the wondrous and mysterious essence of the buds of the lotus flower. Arising from various forms and distinctions, the nature of the own true form is pure. Hence, the lotus flower is renowned as the threefold embodiment of reality. Emerging from various forms and distinctions, the true nature remains pure.

[XLVII. The Lotus of Support]

Now, the lower lotus is described, known as the lotus of support. Why is it called a lotus (*kamala*)? Because the lotus represents the true form of the self. One perceives the self in various forms. Thus, it is termed the lotus. The support of the lotus consists of four petals. The first petal represents the *sattva*-quality. The second represents the *rajas*-quality, the third represents the *tamas*-quality and the fourth petal is the *manas*. Because of the interplay of the four petals, the self performs virtuous and non-virtuous actions. While having made the state within the lotus motionless, the person's death does not approach.

[XLVIII. The Lotus of the Heart]

- 1 इदानीं हृदयकमलस्य द्वितीयो भेदः कथ्यते । अस्याष्टदलानि सिद्धपुरुषाः कथ्यन्ते । तथा विषाणा-
- 2 म्द्लानाअष्टदलानां मध्य एकं कठिनं भवति । तदष्टदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे
- 3 दले शब्दं स्थिष्ठति । द्वितीये दले स्पर्शं स्थितिष्ठति । तृतीयेदले रूपं तिष्ठति । चतुर्थे दले रसस्थिष्ठति ।
- 4 पञ्चमे दले गन्धस्थिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्थिष्ठति । अष्टमे दले ऽहंकारस्थिष्ठति ।
- 5 एतदष्टदलमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अशोमुखं तिष्ठति । अस्य कमलस्य ध्याना-
- 6 दात्मप्रकाशो भवति । प्रकाशादनंतरं कमलमूर्खमुखं भवति । तथा सूर्यप्रकाशादनंतरं तदा कमलमध्ये
- 7 कमलं विकसति ।

1 hrdayakamalasya dvitiyo bhedah U₁] hrdayakamalasya bhedah BLP hrdayakamalasya bhedah U₂ hryakamalahedah E kathyate cett.] kathyamte E asyāṣṭadalāni em.] em. dvādaśādalāni BELPU₁U₂ siddhapurusāḥ cett.] siddhāḥ purusāḥ U₂ kathyante BLU₁] kathayamti EP kathayamti U₂ tathā BLPU₂] tathāpi U₁ om. E **1-2** viṣāṇāṁ dalānāṁ conj.] dvīṣāṇāṁ PU₂ dvīṣāṇā BL varṇadālānām U₁ anuparnadālānām E **2** aşṭadalānāṁ madhya E] aşṭadalānāṁ madhya PU₂ dālānā-
madhya BL aşṭadalānāṁ madhya E ekāṁ cett.] eva U₁ kaṭhiṇāṁ em.] kaṭhiṇāṁ BEPLU₂ kaṭitaṁ U₁ tadaştadalaṁ cett.] tata aşṭadalālaṁ U₁ te ubhe PLU₁] te ubha BU₂ te ubhaye E hrdaye cett.] pi U₁ tiṣṭhatāḥ cett.] kathyate U₁ **2-3** prathame dale EU₁] prathamadale P prathamadale | BL prathamadale° U₂ **3** śabdas cett.] śabdāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ dvitīye dale PU₁] dvitīyadale cett. sparśas cett.] sparśāḥ EU₁ tiṣṭhati cett.] om. E tṛtye E] tritya° BL tritya° PU₁U₂ rūpaṁ cett.] rūpaḥ U₁ caturthae dale EP] caturthadale BLU₁ caturthadala° U₂ rasas cett.] rasah U₁ **4** pañcāme dale EU₁U₂] pañcamadale cett. gaṇḍhas cett.] gaṇḍha BP gaṇḍhaḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale EU₁U₂] saṣṭhadale BPL saṣṭhe dale U₁U₂ paṣṭhadale E cittam EP₁U₂] cimta B cimta L cittaḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saptame dale EU₁U₂] saptamadale cett. buddhis cett.] budhiḥ U₁ aşṭame dale EP₁U₂] aşṭamadale BL 'hamkāra EP] ahampkāras BL ahampkārah U₁U₂ **5** etad aşṭadalāmadhye cett.] etad aşṭadale madhye P etat tatadalāmadhye U₁ samagrapṛthiyākāro BPLU₂] samagryā pṛthvākāro U₁ pṛthivyākāro E tatkamalam U₁] tatkamala-
madhye cett. adhomukham U₁] mukham cett. **5-6** dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātpṛakāśo U₂ nādāt prakāśo E **6** prakāśād cett.] prakāśāvan L prakāśā E anāptaram PU₁U₂] anāptaraṁ | B anāptaram L nāptaram E kamalam cett.] kamalam B ūrdhvamukham cett.] mūrdhvāṇi mukhaṇi B tathā cett.] yathā U₁ sūryaprakāśād anāptaram U₂] sūryo prakāśānāptaram | B sūryaprakāśānāptaram EPLU₁ tadā kamalamadhye BPL] tadā malamadhye U₂ tadā saromadhye E tadā U₁ **7** vikasati cett.] visati P

Sources: **1-2** cf. YSV (PT p. 844): anāhato dvitīyam yatkathyate śrūṇu śraddhayā | anāhate mahāpiṭhe caturasrasamanvitam | varttate ṣṭadalālaṁ padmām adhovaktran tu satpuram | **2-5** cf. YSV (PT p. 844): sparśasabdāruparasagandhā buddhir manas tathā | ahaṅkārah kramād ete tatrāṣṭadalasamsthitāḥ | **5-6** cf. YSV (PT p. 844): saparyā pṛthag ākārā varttate tatra niścītam | dhyānād ātmaprakāśo 'syā prakāśām kamalamataḥ | **6-7** cf. YSV (PT p. 845): yathā sūryaprakāśena ūrdhvavaktram prakāśitam | ātmadhyānāt sadā tatra āyur vṛddhir dine dine |

Philological Commentary: **1-2** dvitīyo: In the light of the previous section, a second division is expected. The mention of a second division in the source text supports this assumption. **1-5** asyāṣṭadalāni: The conjecture to aşṭadalāni is necessary to ensure content coherence and meaning. **tathā viṣāṇāṁ ...:** The next twenty-one sentences of XLVII are transposed in E. In order to preserve important readings, I collated the evidence of E according to the structure of all other witnesses.

[XLVIII. The Lotus of the Heart]

Now, the second division of the lotus of the heart is taught. The accomplished persons teach eight leaves of it. **Thus, the best of the leaves among the eight leaves arises as a firm unit.**¹⁵⁵

This eight-leaved lotus is situated in the heart. Both heaven and earth are situated in the heart.

Speech is situated in the first leaf. Touch is situated in the second leave. The form is situated in the third leave. The taste is situated in the fourth leave. The smell is situated in the fifth leaf. The mental faculty (*citta*) is situated in the sixth leave. The intellect (*buddhi*) is situated in the seventh leaf. The principle of individuation (*ahamkara*) is situated in the eighth leaf. The form of the entire world (*samagrapṛthyākāro*) exists within the eight leaves.

At that point, the lotus remains facing downward. Because of the meditation on that lotus, the light of the self arises. From the light immediately afterwards, the lotus faces upwards.

Thus, immediately afterwards, from the light, which is like the sun, within the lotus [of the heart, another] lotus blooms.

¹⁵⁵The meaning of this sentence is not clear. A speculative interpretation of “the best (*viśāna*) among the leaves which arises as a unit” could be an allusion to the latter statement of the passage in which the form of the entire world is declared to exist within the eight leaves.

[XLIX. The Lotus of Bliss]

- 1 तथेदमप्यात्मप्रकाशानन्तरमूर्ध्वमुखं विकसति । तन्मध्ये परमानन्दरूपाभूर्मिर्वति । तस्याहं सो ऽहं स इति
 2 संज्ञा । तस्या मध्ये स्वात्मनो ध्यानादिने दिने आयूर्वर्थयति । रोगा द्रौ भवन्ति । +शक्तिश्चित्यलोकान्तः
 3 सम्यक् सुद्रा च खेचरी ।+ चिदानन्दाद्यश्चन्द्रिका चेतनाच्चिता । परमात्मामहासूर्यरश्मिपुंजः प्रकाश-
 4 कः । प्रकाशानन्दयोरैक्यं प्रकर्तव्यं । निरंतरं ख्ययमग्निर्महाज्यातिराभाति परमं पदं । सदोदितमनश्चन्द्रः
 5 सूर्योदयमिवेक्षते तेन ग्रस्तो मनश्चन्द्रः सो ऽपि लीनः ख्ययं पदे । पदमेव महानग्निर्येन ग्रस्तं कलामयं ।
 6 एवं चन्द्राकृवहीनां संकेतः परमार्थतः ।

1 tatheda EPU₂] tathā idam U₁ tam BL apy EU₁] api cett. ātmaprakāśānāmṛtaram PU₂] ātmaprakāśānātaram U₁ ātmaprakāśānāntaram E ūrdhvamukham̄ ELU₁U₂] ūrdhvam̄ mukham̄ P mūrdhvam̄ mukham̄ B tanmadhye cett.] tanamadhye U₂ °rūpābhūmir cett.] °rūpo bhūmir L bha-vati cett.] bhavatī U₁ 'ham̄ sa cett.] ham E **2 tasyā** PU₁U₂] tasya BL svātmano cett.] svātmanāḥ U₁ dhyānād cett.] dhyād BU₂ āyur cett.] hy ayur E vardhayati BL] varddhati U₁U₂ varddhate EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE śaktis BLPU₁U₂] tathā dvīśasaktis E trityalokāntah̄ U₂] trityalokāntah̄ P trityalokāntah̄ E trityayo lokāntah̄ BL trīvalī kṛtam U₁ **3 mudrā** cett.] samudrā E ca khecarī PLU₂] ca khecarī B bhavati khecarī U₁ khecarī E cidānandādayaś P] cidānāmṛdādayaḥ U₂ cidānāmṛdādayaṁś U₁ cidānāmṛdādayoś BL cidānāndādayaś E candrikā° L] cađriksa B cađriśi cađriksa P candracamđriksa E camđraḥ cetañāś U₁ camđrāś cađriksa U₂ cetañāvītā em.] veti nāmānvitah̄ E cetañāvītah̄ P cetanīvītah̄ BL camđrakānvītā U₁ cetañāvītah̄ U₂ paramātmāmahāsūryaraśmipumijaḥ U₁] paramātmāmahāsūryaraśmipumija° BLPU₂ paramātmā-mahāsaharaśmipumija° E **3-4 prakāśakah̄** cett.] prakāśah̄ E **4 agnir** cett.] manasi E mahājyotir cett.] mahājyotiś U₁ abhāti cett.] abhāti U₁ paramāmṛ padam̄ EPLU₁] paramapadam B paramāmṛ-padam U₂ sadoditamanaś BEL] sadoditamanaḥ U₁ sadoditam manāḥ PU₂ **candraḥ** cett.] candraḥ B **5 sūryodayam** E] sūryodaya BLPU₂ sūryodaye U₁ iveauşate cett.] avekṣate E ca laksyate U₁ grasto cett.] graste U₁U₂ manāś cett.] manāḥ | B **candraḥ** cett.] ścamdraḥ B **lināḥ** P] lina B lināḥ LU₁ lipyaḥ EU₂ padam̄ cett.] m P mahānagnir cett.] mahānagnih L yena PU₁U₂] yame E sūrya° BL kalāmayam̄ cett.] kalāmayah̄ U₁ **6 candrārkavahninām** EPU₂] camđrārkavahvahninām L camđrārkavahvahninām B camđrārkavatām U₁ samketaḥ cett.] samketaṇam BL paramārthataḥ cett.] paramārthataḥ vā U₁

Sources: **2-3** cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyaśāśālī samyak siddhā ca khecarī | **3-5** cf. YSV (PT p. 845): cidānandāmayāṁ cittaṁ cetañā candrikānvītā | paramātmā mahāsūryaḥ sūrya ekaḥ prakāśakah̄ | prakāśānāndayor aikyāṇ karttavyāṇ ca nirantaram | diptas tathā mahājyotir avirbhāti param padam | **5** cf. YSV (PT p. 845): sadoditam manāḥsūryaṁ candrajyotir iveauşate |

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

[XLIX. The Lotus of Bliss]

Thus, immediately after the light of the self [arises], the upward-facing [one] blooms. Within it, the place having the form of the highest bliss arises. The technical designation of it is "I am he, he is I". Because of meditation on the own self, which exists within it¹⁵⁶, the force of life is caused to grow day by day. Diseases are remote. †...†¹⁵⁷ The non-duality consisting of bliss and consciousness is consciousness endowed with illumination. The highest self, the great sun [and] the mass of rays of the sun is the light. Both bliss and light shall be brought into unity uninterruptedly. The own fire is the great light that illumines the highest place. The constantly active mind being the moon, perceives how the sun rises. Because of this, the mind, which is the moon, is devoured, although it disappears in its own place. The place, however, made of digits, is devoured by the sun, the great fire. Thus, there is an agreement between the fires and the beams of the moon with the highest reality.

¹⁵⁶ Probably within the lotus.

¹⁵⁷ It is not possible to make sense of the Sanskrit based on what is handed down in the manuscripts of the *Yogatattvabindu*. However, we have to assume that the passage probably tries to express what was written in the source text *Yugasvarodaya* (*Prāṇatoṣṇī* p. 845): *śaktiprasannatā syā ca rogaśokavivarjitaḥ | yasya mudrābhyaśāśali samyak siddhā ca khecariḥ*. “Purification of the energy and freedom from diseases arises for one who is abundantly enganged in the practice of Mudrā. He is truly becomes a Siddha and a Sky-roamer.”

[L. Knowledge]

1 इदानीं योगसिद्धरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।

2 यदा नास्ति स्वयं कर्ता कारणं न कुलाकुलम् ।
3 अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥L.1॥

4 अनामा एकः कश्चित्पुरुषो वर्तते । अनाम्नश्च परावरः । परावरात्परं पदं । परमपदा त्परमं शून्यं शून्या-
5 चिरञ्जनं ।
6 अनाम्नः पञ्चगुणाः । अनुत्पन्नत्वं ॥ अखण्डत्वं ॥ आचलत्वं ॥ आचलत्वं ॥ अनुपमत्वं ॥ अनन्यत्वं चेति ।
7 परावरस्य पञ्चगुणाः । निश्चलत्वं ॥ निर्मलत्वं ॥ परिपूर्णत्वं ॥ व्यापकत्वं ॥ अकलत्वं चेति ।

1 yogasiddhar LU₁] yo yogasiddhar B yogasiddher EU₂ yogasiddhe P **anam̄taram** cett.] anam̄taram | B naranam̄taram P **etādrśam** cett.] etādrśa U₁ **jñānam** cett.] jñānam L **2** yadā cett.] padā U₁ **kāraṇam** cett.] kāraṇam || U₂ **kulākulam** cett.] kulākulaṁ U₂ **3** ca em.] na BELPU₁U₂ **param** cett.] para° BL **tattvam** EPU₂] tatvaṁ U₁ tatva° P om. BL **anāma** β] manā bhā U₁ **4** anāmā cett.] anāmay U₁ ekaḥ EPU₂] eka° BLU₁ **kaścītpuruṣo** cett.] “puruṣo BL **anāmnaś** ca cett.] anām-nah P anāthah U₁ **parāvaraḥ** EPU₂] parāvaraś ca U₁ parāvara° BL **parāvaraṭ** cett.] parātparah E **param** padam ELU₁U₂] paramapadam P paramaṁ pada B **paramaṇi** śūnyam U₁U₂] paramaśūnyam BP paramaśūnya L **4-5** śūnyān **nirañjanam** EU₂] śūnyā niramjanaṁ BL śūnyā niramjanaḥ PU₁ **6** anām-naḥ cett.] amnaḥ B **pañcagunāḥ** cett.] pañcagunāḥ E **anupannatvam** cett.] teṣv anutattvam E **ācalatvam** U₁ om. cett. **ācalatvam** U₁] om. cett. **anupamatvam** cett.] avayavatvam E om. B **ananyatvam** EP] ananyatvam nirmalatvam U₂ ananyastvam U₁ anatvam BL **ceti** EPLU₁U₂] cetih B **7** **parāvaraṣya** cett.] om. P **pañcagunāḥ** cett.] pañcagunā U₂ om. P **niścalatvam** cett.] om. P **nirmalatvam** cett.] niśkarmatvam E om. U₂ **paripūrṇatvam** cett.] paripūrṇatvam P **akalatvam** ELP] akalatvam B prakāśatvam U₁ akalatvam || nirvikāratvam U₂ **ceti** cett.] om. U₁

Sources: **2-3** SSP 1.4 (Ed. p. 2): yadā nāsti svayaṁkartā kāraṇam na kulākulam | avyaktam ca paraṇ brahma anāmā vidyate tadā ||

Philological Commentary: **7** **anupamatvam** ...: After the word **anuparatvam** E's (printed Edition) previously omitted passage suddenly reappears. Since the order of the text is common to all manuscripts, we have to assume that the editor swapped the folios of the template of E. Additionally, five more sentences appearing later in the text in all manuscripts are displaced in E. In this case, too, the arrangement of the sentences in E seems to result from an inadvertent transposition of the respective folios of the original manuscript. Thus, there are two gaps within E, compared to the other witnesses, which reappear in E. The reader will be informed once all witnesses resynchronize. All readings will be recorded in the critical apparatus with the proviso that they are arranged according to the textual structure found in all manuscripts.

[L. Knowledge]

Now, through the accomplishment of yoga, such knowledge arises:

L.1 When the creator himself, the cause, the "Kula (Śakti) and Akula (Śiva)", did not exist, then the unmanifest, the supreme reality (*parama tattvam*), the nameless one, existed.

It is nameless and all-encompassing. From being all-encompassing [it is] the highest place. From the highest place [it is] the highest emptiness. From the emptiness [it is] immacule.

The five qualities of the nameless are: Unbornness, indivisibility, immobility, unquealled and uniqueness.¹⁵⁸

The five qualitiers of all-encompassing [are]: immobility, purity, completeness, pervasiveness, partlessness.

¹⁵⁸ Right after *ananyatvam ceti* E reads:

anuparnadalānām aṣṭadālānām madhya ekam kaṭhinam bhavati | tadaṣṭadalaṇi kā-
maṇi hṛdaye tiṣṭhati | te ubhaye hṛdaye tiṣṭhataḥ | prathame dale śabdāś tiṣṭhanti |
dvitiyadale sparśāḥ | trītye dale rūpaṇi tiṣṭhanti | caturthe dale rasas tiṣṭhanti | pañcame
dale gandham tiṣṭhanti | pañchadale cittam tiṣṭhanti | saptame dale buddhis tiṣṭhanti | aṣṭame
dale haṃkāras tiṣṭhanti | etad aṣṭadalamadhye prthivyākāro varttate | atha ca tatka-
mala-
madhye mukhaṇi tiṣṭhanti | asya kamalasya nādāt prakāśo bhavati | prakāśanam-
tarām
kamalam ūrdhvamukhaṇi bhavati | tathā sūryaprakāśanatarām tada saromadhye kā-
maṇi vikasati | tathedam apy ātmā prakāśanatarām ūrdhvamukhaṇi vikasati | tan-
madhye paramānandarūpā bhūmir bhavati | tasyāḥam soham iti samjnā tasyā madhye
svātmano dhyānād dine dine hy āyur varddhate | rogo dūre bhavati | guṇāḥ kartṛtvāṇ
jñātītvā abhyāsatvam kalatvam sarvajñatvam prakāśasya guṇāḥ sakalaḥ niṣkalaḥ sar-
vaiḥ saha samatā viśrāmīḥ tata etādrśam utpadyate | ādyāḥ ātmā ātmana ākāśaḥ ākāśād
vāyuḥ vāyos tejaḥ tejaso jalām jalāt prthivī | atrātmanāḥ pañcaguṇāḥ agrāhyāḥ anantāḥ
avācyāḥ agocaraḥ aprameyaś ca ākāśasya pañcaguṇāḥ | praveśāḥ niṣkrāmaṇām chi-
ḍraṇi śabdādhāraḥ bhrāmitinilayatvam | mahāvāyoḥ pañcaguṇāḥ | calanām śeṣasamcāraḥ,
sparśāḥ, dhūmravarṇatā, tejaḥ samcaraḥ tejasah pañcaguṇāḥ | dahanaṁ, jvālarūpaṁ,
uṣṇatā, rakto varṇaḥ || apāṁ pañca guṇāḥ | pravāhaḥ śithilatā dravaḥ madhuratā śe-
tavarnāḥ | prthivyāḥ pañca guṇāḥ | sthūlatā sākāratā kaṭhinatā gandhavattā pītavarnatā
avayavatvam ananyatvam ceti |

- 1 परमपदस्य पञ्चगुणाः । नित्यं ॥ निजं ॥ निरंतरं निराकारं ॥ निनिकेतनं चेति ।
- 2 ?? शून्यस्य पञ्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्छा ॥ उन्मनीभावः ॥ अलसत्वं चेति ।
- 3 निरंजनस्य पञ्चगुणाः । सत्यः ॥ सहजः स्वभावः ॥ सत्ता ॥ स्वरूपतः चेति ॥

[II. Generation of the Body]

- 4 इदानीं पिण्डोत्पत्तिः कथ्यते ।
- 5 अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानंदात्रबोधः । प्रबोधाच्चिदुदयः । चिदुदयात्प्रकाशः ।
- 6 तत्र परमात्मनः पञ्चगुणाः । अक्षयः ॥ अभेद्यः ॥ अच्छेद्यः ॥ अदाह्यः अविनाशी ॥

1 *nityam* EPU₂] *nitya*^o L *nityā*^o U₁ *niś*.. B *nijam* em.] *nija*^o U₁ *om.* cett. **niramtaram** EP] *nirantarā* U₂ "niramtara" U₁ "niramtastagā" L "...ramga" B **nirākārā** BEL] *nirākāra* U₁ *nirākārā* U₂ **nirniketanā** BP_{U2}] *nimilaketanā* U₁ *nirniketanā* *niścalatvam* E ceti cett.] *om.* U₁ **2** *śūnyasya* BELU₂] *śūnyasya* P *śūnyasya* U₁ *ti* *anasya* N₁ *ti* *anyasya* N₂ **pañcaguṇāḥ** cett.] *pañcaguṇāḥ* U₁ *linatā* cett.] *linatāḥ* BL **pūrnatā** cett.] *ghūrnatā* EU₂ **mūrchā** cett.] *murchā* BLP **unmanibhāvah** EPLU₂] *unmanibhāva* N₁N₂U₁ *unmabhāvah* B **alasatvam** cett.] *ālasatvam* BL ceti cett.] *om.* U₁ **3** **pañcaguṇāḥ** cett.] *pañcaguṇāḥ* U₂ **satyah** BLP] *satya* N₁N₂U₁U₂ *satyā* E **sahajah** em.] *sahaja* N₁N₂U₁ *sahāḥ* P *saha*^o E *saha* BLU₂ **svabhāvah** BLP] *svabhāvā*^o N₁N₂U₁U₂ *bhāvā* E **sattā** cett.] *satta*^o P *sata*^o BL **svarūpataḥ** em.] *svarūpatāḥ* P *svarūpatā* *samatā* E *svarūpatā* cett. **ceti** EU₂] *om.* cett. **4** **piṇḍotpattiḥ** cett.] *piṇḍotpatti* N₂U₁ *piṇḍotpattiṁ* BL **prabodhāc** cett.] *prabodhā* U₂ *om.* U₁ **cidudayah** EPU₂] *cidudaya*^o BL *cittayah* U₁ *ciddayah* N₁N₂ **cidudayāt** ELU₂] *viduyāt* P *viduyāt* B *ciddayacidayudayāt* N₁ *cidudayacidayudayāt* N₂ *citta*^o U₁ **6** **akṣayāḥ** cett.] *akṣayāḥ* avadyaha U₁ *acchedayāḥ* cett.] *avināśī* BL *om.* PU₁ **adāhyāḥ** cett.] *asṭadyāḥ* P *ādṛṣya* U₁ **avināśī** cett.] *avināśī* U₁ *avināśah* U₂ *om.* BL

Sources: **1** cf. SSP 1.17 (Ed. p. 7): *niśkalatvam aṇutaratvam acalatvam asaṃkhyatvam anādhāratvam iti pañcaguṇāṇam paramapadam* | cf. YSV (PT p. 845): *nirākārāvanityavaniyatvāñ ca nirañjanam* | *nirniketanāt* ceti *tatpadasyeti tadguṇāḥ* | **2** cf. YSV (PT p. 845): *linatāśīrṇatāmūrcchātōyamaṇḍalatā* iti | *gunāḥ pañca samākhyātāḥ śūnyasya paramasya* | cf. SSP 1.18 (Ed. pp. 7-8): *linatā pūrnatā* *unmanī* *lolatā mūrcchātā* iti *pañcaguṇāṇam* *śūnyam* |||1.18|| **3** cf. SSP 1.19 (Ed. p. 8): *satyatvam sahajatvam* *samarasatvam* *sāvadhānatvam* *sarvagatvam* iti *pañcaguṇāṇam* *nirañjanam* | cf. YSV (PT p. 845): *svabhāvam* *sahajam* *satyam* *sāntili sāntisvarūpataḥ* iti | *nirañjanaguṇāḥ pañca etajjñānī maheśvarah* | **5** cf. YSV (PT p. 845): *vidyotpatti* *tadānīn* tu *kathyate* śrūṇu *yatnataḥ* | *ānandaparamātmēti* *paramānanda* *ekataḥ* | *prabodhaparamānandacittotpatti* *prabodhavān* | *cidudayāt* *prakāśā* ca *esāṇi pañca tathaiva* ca | cf. SSP 1.22 (Ed. p. 9): *anādyāt* *paramānandaḥ* | *paramānandāt* *prabodhāḥ* | *prabodhāc* *cidudayāḥ* | *cidudayāt* *prakāśāḥ* | *prakāśāt so'hambhāvah* | cf. YSV (PT p. 845): *avināśyo* 'kṣayo 'bhedo 'dāhyo hyakhādya eva ca | *ete pañca guṇāḥ proktā anādo nādavairināḥ* | *kiraṇasphūrttivisphūrttiharśavat* *paramātmanā* | *tetu pañca prakāreṇa* *guṇāḥ pañca prakīrttitāḥ* | cf. SSP 1.20 (Ed. p. 8): *akṣayyatvam* *abhedyatvam* *achedyatvam* *adāhyatvam* *avināśitvam* iti *pañcaguṇāḥ paramātmā* |

Philological Commentary: **2** *śūnyasya pañcaguṇāḥ*: The previously mentioned substantial lacunae in N₁ and N₂ (cf. start of the lacunae in section XXXV. on p. 89) ends here.

The five qualities of the supreme place [are]: permanence, immanence, uniformity, formlessness and placelessness.

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

The five qualities of the immacule [are]: truth, naturality, self-existence, beingness and peculiarity.

[LI. Generation of the Body]

Now, the generation of the body is taught.

From without beginning, the supreme self [arises]. From the supreme self, supreme bliss [arises]. From supreme bliss awakening [arises]. From the awakening manifestation of spirit [arises]. From the manifestation of spirit light [arises].

There [are] the five qualities of the supreme self: imperishable, indivisible, uncuttable, unburnable, indestructible.

- 1 परमानंदस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥
- 2 प्रबोधस्य पञ्चगुणाः । लयः ॥ उल्लासः ॥ विभासः ॥ विचारः ॥ प्रभा ॥
- 3 चिदुदयस्य पञ्चगुणाः । कर्तृत्वं ॥ ज्ञातृत्वं ॥ अभ्यासत्वं ॥ कलनत्वं ॥ सर्वज्ञत्वं ॥
- 4 प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः ॥ संबोधनं ॥ समता ॥ विश्रांतिः ॥
- 5 तत एतादृशं ज्ञानसुत्पद्यते । आद्यः । आध्यादात्मा । आत्मनः आकाशः । आकाशाद्वयः । वायोस्तेजः ।
- 6 तेजसो जलं । जलात्पृथ्ये ।
- 7 तत्रात्मनः पञ्चगुणाः । अग्राद्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥

1 pañcagunāḥ cett.] pamcaguṇā P sphuranaḥ EPU₁] sphurana cett. kiraṇāḥ EPU₁] kiraṇa cett. visphuranaḥ EP] visphuraḥ U₁ visphuriṇa BN₁ visphura LN₂U₁ harṣavattvam E] harṣavatvam BLPN₁N₂ harṣavārttvam U₂ hairyatva U₁ **2** prabodhasya cett.] bodhasya U₁ layaḥ EPU₂] laya LN₁N₂ laya B om. U₁ ullāsaḥ EU₂] ullāsa cett. vibhāsaḥ EU₂] vibhāsa cett. vicāraḥ BEPN₁U₂] vicāra LN₂U₁ prabhā EPU₂] abhā B samādhi U₁ om. N₁N₂ **3** cidudayasya cett.] udadayasya U₁ cidudadayasya L vihṛdayasya B pañcagunāḥ cett.] pamcaguṇā PU₂ kartṛtvam EN₁N₂U₂] kartṛtve P katutvam B akartutvam L kartṛtvam U₁ jñātṛtvam cett.] jñātvaṁ N₂ jñānatvam U₁ abhyāsatvam cett.] ...satvam N₂ kalanatvam BLU₂] kalatvam E kalanatvam PN₁ kalanatvam N₂ kalyana° U₁ sarvajñatvam cett.] saṃvajñatvam BL sarvaśatvam U₁ **4** pañcagunāḥ cett.] gunāḥ E sakalaḥ E] sakalā U₁U₂ sakala cett. niṣkalaḥ E] niṣkvalā P niṣkvala BL nikala N₂ tidvasā U₂ om. U₁ sambodhanam U₂] sambodhanā P sarvaiḥ saha E sambodhana cett. samatā cett.] samamtā N₂ viśrāmтиḥ EPU₂] viśrāmти cett. **5** tata EN₁N₂] tat BLP tataḥ U₁U₂ etādrīśam cett.] etādraśāp BL etādrīśyam U₂ jñānam cett.] om. E adyāḥ cett.] adya N₂ om. U₁ ādhyād cett.] ātmā E ādhyā U₂ om. U₁ ātmā PN₁N₂] ātmana E dātmā U₂ manam B manah L ātmanah N₁U₁U₂] ātmana PN₂ ākāsaḥ BEL ākāsaḥ PN₁U₁U₂] ākāśad EBL ākāśa N₂ ākāśad PU₂] ākāśat N₁N₂U₁ ākāśa N₂ om. EBL vayuḥ E] vayuḥ LP₂ vayoh B pavanah U₁ yavak N₂ yavanah N₁ vāyos cett.] pavanāt N₁N₂U₁ **6** tejaso cett.] tejah sa U₁ tejasor U₂ jalām cett.] udakam U₁ om. N₁N₂ jalāt cett.] udakāt U₁N₂ °dakāt N₁ pṛthvī cett.] pṛthvī P **7** tatrātmanah N₂] tatra ātmanah N₁U₁ atrātmanah E ātṛtmanah P ādyātmanah BL ātmanah U₂ pañcagunāḥ cett.] pamcaguṇāḥ U₂ agrāyahāḥ cett.] agrāhya LN₂ om. B avācyah cett.] avācyā N₂ avācyā U₂ om. B agocarāḥ cett.] om. B aprameyaś ca cett.] om. B

Sources: **1** cf. YSV (PT p. 845): kiraṇasphūrttisphūrttiḥarṣavat paramātmanā | tetu pañca prakāreṇa gunāḥ pañca prakīrtitāḥ | **2-3** cf. YSV (PT p. 845): vicāraś ca prabhollāsa vibhāvā ca layas tathā | prabodhasya gunāḥ pañca kīrttyante tena hetunā | **2-3** cf. YSV (PT p. 845): abhyāsakartṛkamanāḥ sarvatattvaprabhā tathā | cidudayasya pañceti gunā jñeyā višeṣataḥ | **4-5** cf. YSV (PT pp. 845-846): bodhanam samayatvañ ca vismr̄tiḥ sakalaprabhā | prakāśasya gunāḥ pañcacaite jñānakarāḥ śubhāḥ | etaj jñāne tataś caīṣām jñānam utpadyate mahat | **5-125.1** cf. YSV (PT p. 846): ākāśat pavano vāyos tejas tejasa eva ca | jalām jalāt tathā pṛthvī eṣām pañcaguṇāḥ tathā | agocarād vayānantagrāhyam eṣām tathātmanāḥ |

Testimonia: **1** cf. SSP 1.23 (Ed. p. 9): spando harṣa utsāho nispando nityasukhatvam iti pañcaguṇāḥ paramānandaḥ | **2-3** cf. SSP 1.24 (Ed. p. 9): udayaḥ ullāso 'vabhāso vikāsaḥ prabhā iti pañcaguṇāḥ prabodhaḥ | **2-3** cf. SSP 1.25 (Ed. p. 10): sadbhāvo vicāraḥ kartṛtvam jñātṛtvam svatantratvam iti pañcaguṇāś cidudayah | **4-5** cf. SSP 1.26 (Ed. p. 10): nirvikāratvam niṣkalaṅkatvam nirvikalpatvam samatā vibhrāntir iti pañcaguṇāḥ prakāsaḥ |

Philological Commentary: **1** cidudayasya pamca°: After *cidudayasya pamca*°, E has a larger gap. Readings appear later due conflation. E's readings are recorded according to the manuscripts structure.

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

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

The five qualities of manifestation of spirit [are]: creatorship, knowership, practicality, temporality and omniscience.

The five qualities of light [are]: consisting of parts, not consisting of parts, recognition, uniformity, tranquility.

Because of that reliable knowledge is generated. It is unparalleled. From of being unparallel self [arises]. Because there is a self, space [arises]. Because of space, wind [arises]. From wind light [arises]. Because of light water [arises]. From water the world [arises].

In this regard the self has five qualities: not tangible, infinite, unexpressable, existance and unfathomable.

- 1 आकाशस्य पञ्चगुणाः । प्रवेशः ॥ निष्क्रामणं ॥ छिद्रं ॥ शब्दधारः ॥ भ्रांतिनिलयत्वं ॥
- 2 महावायोः पञ्चगुणाः । चलनं ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूम्रवर्णता ॥
- 3 तेजसः पञ्चगुणाः । दहनं ॥ ज्वालारूपं ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥
- 4 अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुररसता ॥ श्वेतवर्णः ॥
- 5 पृथिव्याः पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता गन्धवत्ता ॥ पीतवर्णता ॥

1 ākāśasya cett.] ākāśa° L om. B pañcagunāḥ cett.] om. B praveśā U₂ niṣkrāmaṇam em.] niṣkramapam E niṣkrumāṇam BP₁N₂ nikrumāṇah U₁ niṣkraṇam U₂ śabdadhārah cett.] śabdadhāram LU₁ bhrām̄tinilayatvam cett.] bhrāmte nijatvam U₁ **2** mahāvāyoḥ cett.] mahāvāyor U₁ pañcagunāḥ cett.] guṇāḥ U₁ calanām cett.] pracalānā U₁ om. B śoṣāḥ cett.] śeṣā° E śoṣāṇam U₂ samcāraḥ cett.] om. BU₁ sparśāḥ cett.] sparśa L om. BU₁ dhūmravarṇatā cett.] nirodhanam prasaranam vah U₁ om. B **3** tejasāḥ cett.] om. BU₁ pañcagunāḥ cett.] pamcagunāḥ U₂ om. BU₁ dahanaṁ cett.] om. U₁ jvālārūpaṁ cett.] jvālā || rūpaṁ U₂ om. U₁ uṣṇatā cett.] uṣṇatā U₂ om. U₁ raktavarṇāḥ LN₂] raktavarnāḥ U₂ raktō varṇāḥ B raktō varṇāḥ P raktō | varṇāḥ N₁ om. U₁ prakāśāḥ conj.] om. cett. **4** apaḥ em.] apām EP₂ apa° LB āpo N₁N₂ om. U₁ pañcagunāḥ cett.] om. U₁ pravāhaḥ BELU₂] pravāha° P pravāha N₁N₂ om. U₁ śīthilata cett.] śīthilatā B śīthilatā U₁ dravaḥ cett.] drava N₁N₂ om. U₁ madhurarasatā N₁] madhura[rasatā N₂ madhurasatā LP madhuradatā B madhuratā EU₂ om. U₁ śvetavarṇāḥ EU₂] śvetavarṇāḥ BPL śvetavarṇātā N₁N₂ om. U₁ **5** pṛthivyāḥ EU₂] pṛthivyā N₁N₂U₁ pañcagunāḥ EU₂] guṇāpamca N₁N₂ guṇāḥ U₁ sthūlatā EU₂] sthulatā N₁ syūlatā N₂ sthalatā U₁ sākāratā cett.] om. U₂ kāthinatā E] kathinatā N₁N₂ kāthiṇatā U₁U₂ gandhvattā EU₁] gandhvattā N₁ gamdhavettā U₁ om. N₂ pītavarṇatā EU₂] pītavarṇāḥ N₁N₂ pītavarṇā U₁

Sources: **1** cf. SSP 1.30 (Ed. p. 12): avakāśāḥ acchidratvam asprīśatvam nilavarṇatvam śabdatvam iti pañcaguno mahākāśāḥ | **2** cf. YSv (PT p. 846): sañcāraś calanām śeṣe pañcadhūmrābhambare | cf. SSP 1.31 (Ed. p. 12): sañcāraḥ sañcalanām sparsanām śoṣāṇam dhūmaravarṇatvam iti pañcaguno mahāvāyuḥ | **3** cf. YSv (PT p. 846): uṣṇaprakāśāsaraktābhajvālādahas tu tejasā | SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam uṣṇatvam prakāśatvam raktavarnatvam iti pañcagunām mahātejaḥ | **4** cf. SSP 1.33 (Ed. p. 12): pravāhaḥ āpyāyanām dravo rasāḥ śvetavarṇatvam iti pañcagunām mahāsalilam | cf. YSv (PT p. 846): prakāśād eva śaithilyam adhutā śvetatā jale | cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākāratā kāthinyam gandhaḥ pītavarṇatvam iti pañcagunā mahāpṛthvi | **3–5** cf. YSv (PT p. 846): sthūlasākārakāthinyagandham pātamṛdau tathā |

Philological Commentary: **3** prakāśāḥ: Since all witnesses preserve only four qualities of light, however, five are required; I conjectured the fifth, namely *prakāśa* following the sources. **apaḥ:** The construction requires genitive singular. **5** pṛthivyāḥ pañcagunāḥ: The list of the five qualities of earth (*pṛthivi*) is entirely omitted in P, B and L.

The five qualities of space [are]: penetration, disappearance, shattered, carrier of sound, container of movement.

The five qualities of the great wind [are]: movement, wither, passage, touch, essence of smoke.

The five qualities of light [are]: burning, flame shaped, heat, red-coloured, brightness.

The five qualities of water [are]: flow, flabbiness, fluidness, lovely liquid taste-fulness, transparent colour.

The five qualities of earth [are]: grossness, shapeliness, hardness, smelliness [and] yellowness.

[LII. Five Great Elements]

- 1 इदानीं शरीरमध्ये पञ्चमहाभूतानि कथ्यते । तेषां गुणाः कथन्ते ।
- 2 तत्र पृथ्वीया गुणाः । अस्थि ॥ मांसं ॥ लोमानि ॥ त्वक् ॥
- 3 तत्रोदकगुणाः । लाला ॥ मूत्रं ॥ शुक्रं ॥ रक्तं ॥ प्रस्वेदः ॥
- 4 तेजसो गुणाः । क्षुधा ॥ तृष्णा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यं ॥
- 5 वायोर्गुणाः । धावनं ॥ मज्जनं ॥ निरोधनं ॥ प्रसारणम् ॥ आकुचनं चेति ॥
- 6 आकाशस्य गुणाः । रागः ॥ द्वेषः ॥ भयं ॥ लज्जा ॥ मोहः ॥

1 *idānīm N₁N₂U₁] atha U₂ om.* E **śarīramadhye** EN₁N₂] śrīramadhye U₁ śārīrasya madhye U₂ °*mahābhūtāni* EN₂U₂] mahāsūtāni N₁ āpaguṇāḥ mahāsveravarna U₁ **kathyante** N₁N₂] *om.* cett. *teṣāṁ* EN₁U₂] *teṣā N₂ tāvāt* U₁ **guṇāḥ** EN₁N₂U₂] *om.* U₁ **kathyante** EU₂] kathyate N₁N₂ *om.* U₁ **2 tatra** EN₁N₂] *om.* cett. **pṛthvīyā** BELN₁N₂U₂] pṛthivyāḥ P *om.* cett. **guṇāḥ** EN₁N₂U₂] pañcaguṇāḥ kathyamte LP pañcaguṇāḥ | athaye | B *om.* cett. **asthi** BELPN₁N₂] asti U₂ *om.* cett. **māṃsaṃ** P] māṃsa cett. *om.* U₁ **lomāni** EPN₁N₂U₂] tvak BL *om.* cett. **tvak** N₁N₂] tvakḥ U₂ vāk E vākṛt P *om.* cett. **3 tatrodakaguṇāḥ** cett.] netrodake guṇāḥ N₁ netrodakaguṇāḥ N₂ *om.* U₁ lālā cett.] lālā° BL **mūtrāṇi** EN₂U₂] mutrāṇi N₁U₁ °mutra° BL °muvaṇ P **śukram** cett.] śuklam E **raktam** cett.] *om.* N₂ **prasvedāḥ** cett.] svedah U₁ **4 guṇāḥ** cett.] guṇāḥ U₂ **kṣudhā** cett.] kṣudhāḥ B **glāniḥ** EP] glāni cett. **ālasyam** cett.] ālasya U₁ **5 vāyor** cett.] vāyo BN₂U₂ vāyu U₁ **guṇāḥ** cett.] guṇāḥ U₁ **majjanāṇam** cett.] majjana N₂ mano° U₁ **nirodhanām** cett.] °roḍhanāṇam U₁ virodhana N₂ **ākuñcanām** cett.] ākuñcana N₂ ceti cett.] *om.* U₂ **6 guṇāḥ** cett.] guṇāḥ U₁ **rāgāḥ** U₂] rāga cett. **dveṣāḥ** PU₂] °dveṣau E dveṣau U₁ dveṣ° BL **mohāḥ** EPN₁U₂] moha BLN₂ mohā U₁

Sources: **1** cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śṛṇu | mahābhūtāni pañceti pṛthvītejo marut khakam | **2** cf. YSV (PT p. 846): eteṣāñ ca tathā pañcaguṇasthānam śṛṇu priye | asthi māṃsam loma nādī tvak ceti pṛthivīguṇāḥ | cf. SSP 1.37 (Ed. p. 14): asthimāṃsatvāṇāḍīromāṇīti pañcaguṇā bhūmiḥ | **3** cf. YSV (PT p. 846): kṣudhāṭṛṣṇālāsyanidrā glāniś ca pañca vāriṇāḥ | cf. SSP 1.38 (Ed. p. 14): lālā mūtrāṇi śukram śoṇitam sveda iti pañcaguṇāḥ pāpah | **4** cf. SSP 1.39 (Ed. p. 14): kṣudhā trṣṇā nīdrā kāntir ālasyam iti pañcaguṇāḥ tejaḥ | **5** cf. SSP 1.40 (Ed. p. 14): dhavanāṇam plavananām prasāraṇām ākuñcanām nirodhanām iti pañcaguṇo vayuh | **6** cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo bhayaṇ lajjā moha iti pañcaguṇa ākaśāḥ |

Philological Commentary: **1** **śarīramadhye**: At this point of the text E resynchronizes with the textual structure of all other witnesses. **idānīm śarīramadhye ...guṇāḥ kathyante**: Sentences omitted in B and L and P.

[LII. Five Great Elements]

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

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

Therein the qualities of the water-element are: saliva, urine, semen, blood and sweat.

The qualities of the fire-element: hunger, thirst, sleep, exhaustion, sloth.

The qualities of the wind-element are: wash off, marrow, confinement, stretch out and contraction.

The qualities of the space-element are: attachment, aversion, fear, shame and confusion.

- 1 तदनन्तरमेताद्येका बुद्धिरूपत्वते ।
 2 मनो बुद्धिरहंकारश्चिन्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तःकरणस्य ।
 3 मनषः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वं जडता ॥ मननं चेति ॥
 4 बुद्धे: पञ्चगुणाः । विवेकः ॥ वैराग्यं ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥
 5 अहंकारस्य पञ्चगुणाः । अहं ॥ मम ॥ एतस्य दुःखं ॥ एतस्य सुखं स्वतन्त्रता ॥ †...† ॥
 6 चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥ स्वीकारः त्यागः ॥ मतिः ॥
 7 चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्यं ॥ चिन्तनं ॥ निस्पृहत्वं ॥

1 anantaram EPU₂] anamptaram cett. etādrśy U₂P] etādrśi N₂ etādrśā N₁ etādaśi LU₁ ekādaśi E metādaśi B ekā cett.] kā E om. BL buddhir cett.] buddher P **2 buddhir** cett.] buddhy E ahampkārāś BLU₁] ahampkārāś ahampkārah || U₂ ahampkāra | ś B ahampkāra N₁N₂ caitanyam **β**] om.
α pañcaprakārā E] pamcāprakārā N₂ pamcāprakārah U₂ pamcāpiprakārā P pamcāpiprakāra | B pamcāpiprakārah L pamcāpiprakārā N₁U₁ antahkaranaḥasya cett.] amtaḥkaraṇasya N₂ amtaḥkarnasya BL amtaḥkaranya U₁ **3 pañcagunāḥ** cett.] ye ca guṇāḥ E samkalpa₂] sakalpa L samkalpa cett. vikalpa₁] vikalpa cett. mūrkhatvam₂] mūrṣatvam₁U₁ mūrkhatvā E mūrkhatva cett. jaḍatā cett.] lasatā E ceti cett.] ceti vā U₁ ceti ete pamcāpiprakārā amtaḥkaraṇasya ma N₁ **4 buddheḥ** ELPN₁] buddhe B om. cett. **pañcagunāḥ** BELPN₁] om. cett. vivekah PN₁N₂] viveko EU₂ viveka BLU₁ vairāgyam₂] vairāgya cett. santosah cett.] santoṣa N₂ santosāh U₂ ceti cett.] vā U₁ **5 pañcagunāḥ** cett.] pamcāguṇah U₂ ahām cett.] om. BLP₁ mama cett.] samā U₁ om. BLP etasya cett.] om. BLP duḥkham₁] om. BLP₁ etasya sukhaṁ conj.] om. cett. svatantratā EN₁N₂] svastavataṁtratā U₁ svataṁtratā DU₂ om. PBL **6 cittasya** cett.] om. BLP **pañcagunāḥ** cett.] naḥ U₁ om. BLP dhṛtiḥ cett.] dhṛtiḥ BL vriddhiḥ U₁ smṛtiḥ cett.] “smṛti” BL om. U₁ svīkārah conj.] rāgadeveṣu E rāgadeveṣa° P rāgadeveṣam B “rāgadeveṣa°” L rāgah || dveṣah U₂ om. **α tyāgah** N₁N₂U₁] tyāgam D om. cett. matih cett.] mati D iti B bhiti L **7 pañcagunāḥ** EU₂] guṇāḥ pamca N₁N₂ guṇāḥ cett. harṣah PN₁DU₁U₂] harṣa° BLN₂ ārṣaṇ E vimarśah cett.] “vimarṣa°” BLN₂ vimar.. P cintanam cett.] cintanā U₁ cetanām U₂

Sources: **1** cf. YSV (PT p. 846): etaj jñānenāiva teṣām buddhir uptadyate śubhā | yadyapi sargakāṇḍe prthvyāder guṇā uktās tathāpy etaj jñānenety anena kāryakārapabhāvadarśanāya punar ucyante | **2** cf. YSV (PT p. 846): mano buddhir ahaṅkārāś cittam caitanyam eva ca | ete pañcaprakārāś ca antahkaraṇasambhavāḥ | **2-0.0** cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkārāś cittaṁ caitanyam ity antahkaraṇapāñcakam | **3** cf. SSP 1.43 (Ed. p. 15): samkalpo vikalpo mūrcchā jaḍatā mananam iti pañcagunam manah **4** cf. SSP 1.44 (Ed. p. 15): viveko vairāgyam śāntih santosāh kṣameti pañcagunā buddhīḥ | cf. YSV (PT p. 846): mananāmananam jñeyam buddhy ādipañca pañca tu | vivekaśāntisan-toṣakṣamāvairāgyateti ca | ete pañcagunāḥ buddher ahaṅkāraguṇān śrūṇu | **4-5** cf. SSP 1.45 (Ed. pp. 15-16): abhimānam madiyam mama sukhaṁ mama duḥkham mamedam iti pañcaguṇo ‘haṅkārah | **5** cf. YSV (PT p. 846): ahambhāvamahañcādiyugāntam himsanam tathā | **6** cf. SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgah svīkāra iti pañcagunam cittaṁ | cf. YSV (PT p. 846): vṛttiḥ smṛtiḥ matis tyājyam nirāśam caitikā guṇāḥ | niḥspṛhatā dveṣatā dhairyam vimarṣacintanam tathā | **7** cf. SSP 1.47 (Ed. p. 16): vimarśah śilanam dhairyam cintanam nispṛhatvam iti pañcagunam caitanyam |

Testimonia: **7** cf. YSV (PT p. 846): niḥspṛhatā dveṣatā dhairyam vimarṣacintanam tathā |

Philological Commentary: **4** santosāḥ || kṣamā ceti: The gap in D ends right after santosāḥ || kṣamā with the words: ceti | ahāṅkārasya ahāṅkārasya pamcāguṇāḥ: All five qualities of ahāṅkāra are omitted in B, L and P. All three manuscripts instead list the qualities of citta instead.

Then, immediately following that, only such an insight¹⁵⁹ arises.
The mind, the intellect, the ego, the spirit and consciousness. These are the five modes of the internal organ.

The five qualities of the mind are: resolution, doubt, foolishness, dullness, and reflection.

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

The five qualities of the ego are: [Sense of] I, [Sense of] mine, the suffering of this, self-determination, and?

The five qualities of the mental faculty are: will, memory, attachment, aversion, opinion.

The five qualities of consciousness are: excitement, reflection, understanding, thinking, desirelessness.

¹⁵⁹In this case I translated *buddhi* as insight, since *buddhi* as a *tattva* would unlikely arise from the previously mentioned five great elements. In addition, it is dealt with immediately afterwards in the context of the internal organ. Henceforth, it seems probable that it must still refer to the specific knowledge that arises from the accomplishment of yoga, as mentioned in chapter XLVIII.

[LIII. Pentad of the Kula]

- 1 तदनंतरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥
 2 सत्त्वं ॥ रजः ॥ तमः ॥ कालः ॥ जीवनं ॥
 3 तत्र सत्त्वस्य गुणाः । दया ॥ धर्म ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥
 4 रजसो गुणाः । [v] त्यागः ॥ भोगः ॥ शृण्गारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥
 5 तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वश्वनम् ॥
 6 तदनंतरं कालस्य गुणाः । कलना ॥ कलपना ॥ भ्रान्तिः ॥ प्रमादः ॥ उन्मादः ॥
 7 जीवस्य गुणाः । जाग्रदवस्था ॥ स्वमावस्था ॥ सुषुप्तावस्था ॥ तुरीयावस्था ॥
 8 तदनंतरमेताद्वशमेकं ज्ञानमुत्पद्यते । इच्छा ॥ क्रिया माया ॥ प्रकृतिः ॥ वाचा ॥

1 tad anāmṛtāṇ DN₁N₂U₂] ataḥ param cett. **bhedāḥ** cett.] bhedā BU₂ kathyante cett.] kathyate N₂ **2 sattvāṁ** cett.] satva N₁N₂U₁ **rajaḥ** cett.] rajas BL raja N₁N₂U₁ **tamaḥ** cett.] tama N₂U₁ **kālaḥ** cett.] kāla LN₂U₁ kā B **jīvanam** cett.] jīvanam EP **3 tatra** cett.] trasya B **sattvasya** cett.] sattva BEL **dayā** cett.] dayāḥ BL **dharma** cett.] dharmah EPU₂ **bhaktih** cett.] bhakti BLN₂ **ceti** cett.] om. U₁ **4 rajaś** cett.] rajo U₂ **tyāgah** cett.] tyāga N₂ **bhogah** cett.] bhoga N₂ bheda P om. U₁ **svārthaḥ** cett.] svārtha BLN₂U₁ **vastusamgrahaḥ** cett.] vastunām samgrahaḥ L vastunā samgrahaḥ B vastusamgrahaś ceti E **5 tamaso** cett.] tamo LN₂U₂ **guṇāḥ** cett.] guṇāḥ U₂ **vivādāḥ** cett.] vivāda N₂ **kalahaḥ** EPU₂] kalahaḥ DN₁N₂ kalahaḥ BLU₁ **śokaḥ** DEPN₁U₂] śoka BN₂U₁ śokaḥ L **bandhaḥ** cett.] bamdhā BLU₁ vidha vā N₂ **vañcanam** cett.] vañcanam smṛtam N₂ vañcanā U₁ camcalam ceti U₂ **6 tad anāmṛtāṇ** α] om. cett. **kālasya** cett.] kāla° U₁ kāraṇasya D **kalaṇā** cett.] om. N₂ **kalpaṇā** cett.] kalpah P kalma° E om. N₂ **bhrāntiḥ** cett.] bhrāntiḥ BU₁ ṣaṇḍbhrāntiḥ E om. N₂ **pramādaḥ** cett.] prasādaḥ EP om. N₂ **unmādaḥ** cett.] unmādaś ceti U₂ om. N₂ **7 jīvasya** cett.] om. N₂ **guṇāḥ** cett.] guṇā D guṇāḥ U₂ om. N₂ **jāgravadavasthā** DELPU₂] jāgravadasthāḥ B jāgravadasthā N₁ jāgravadasthā N₂ jāgrdavasthā U₁ **suṣuptāvasthā** cett.] suṣupta° B suṣupti° L **turiyāvasthā** cett.] turiyāvavasthā D turyāvasthā BLU₁ **turiyātītāvasthā** cett.] turiyā | titāvasthā B turiyātītāvasthā || kaivalyā U₁ **8 etādṛśam** cett.] etādṛśom U₂ **ekam** cett.] eka EPN₂ **icchā** cett.] icchāyāḥ N₁ om. E **kriyā** cett.] om. EN₁ **māyā** cett.] om. E **prakṛtiḥ** cett.] prakṛti P prakṛti° U₁ om. E **vācā** em.] vāca α vācāḥ PB vācyāḥ L bhāvāḥ U₂ om. E

Sources: **1-2** cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamaḥ kālo jīva iti kulapañcakam | **3** cf. YSV (PT p. 846): citter guṇāḥ trayo jīvaguṇāḥ śṛṇu maheśvari | āsthā śraddhā kṛpā bhaktih satyam satvagunāḥ iti | cf. SSP 1.49 (Ed. p. 16): dayā dharmah kriyā bhaktih śraddheti pañcagunām sattvam | **4** cf. YSV (PT p. 846): tyāgo bhogaś ca śraddhā ca sārthavastuspṛhā tathā | raso pañcagunāḥ caite tāmasasya guṇāḥ śṛṇu | cf. SSP 1.50 (Ed. p. 17): dānam bhogah śrīngāro vastugrahanam svārthasamgrahaṇam iti pañcagunām rajah | **5** cf. SSP 1.51 (Ed. p. 17): vivādaḥ kalahaḥ śoko bamdhā vañcanam iti pañcagunām tamaḥ | cf. YSV (PT p. 846): pramodah svādakalahu vivādo bhrāntivarddhanam | vañcanañ ca tathā śokas tāmasasya guṇā imē | **6** cf. SSP 1.52: kalaṇā kalpaṇā bhrāntiḥ pramodo ‘nartha iti pañcagunāḥ kālaḥ | **7** cf. YSV (PT p. 846): svapnajāgratsuṣuptāni caitanyaṁ jīvakā guṇāḥ | etādṛśi sati tattvam caitanyāt tad bhaved iti | SSP 1.53 (Ed. p. 18): jāgrat svapnāḥ suṣuptis turyaṁ tūryātītam iti pañcāvasthāguṇo jīvah | **8** cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛtir vāg iti vyaktaśaktipañcakam | cf. YSV (PT p. 847): prakṛticchā kriyā māyā vacaḥ pañca guṇāḥ iti |

[LIII. Pentad of the Kula]

Immediately afterwards, the divisions of the pentad of the *kula*¹⁶⁰ are taught: *sattva*, *rajas*, *tamas*, time and the living soul.

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

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

The qualities of *tamas* are: conflict, struggle, grief, bond, cheating.

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

The qualities of the living soul are: the state of waking, the state of sleeping, the state of deep sleep, [and the] state of liberation.

Furthermore such unique knowledge is generated: desire, action, illusion, nature, speech.¹⁶¹

¹⁶⁰The term *kula* in this context must be understood as *śakti* in contrast to *akula*, which is *śiva*. Cf. 120 l. 2.
Add quotes of SSP here!

¹⁶¹The SSP 1.54 associates the five final qualities on this page as qualities of the upper category of *vyaktaśakti*. Each item of these five qualities has five sub-qualities. This results in a total of twenty-five qualities of *vyaktaśakti*. Here, however, the term *vyaktaśakti* was probably lost in transmission and is not reflected in any of the *Yogatattvabindu*'s witnesses.

- १ इच्छया: | पञ्चगुणाः | उन्मादः वासना || वाञ्छा || चित्रं || चेष्टा ||
 २ क्रियाया: पञ्चगुणाः | स्मरणं || उद्वमः || उद्गेषः || कार्यनिश्चयः || सत्कुलाचारत्वं ||
 ३ मायाया: पञ्चगुणाः | मदः || मात्सर्यः || दंभः || कीर्तिः || असत्यभावः ||
 ४ पकृते: पञ्चगुणाः | आशा || तृष्णा || स्पृहा || कांक्षा || मिथ्यात्वं ||
 ५ वाचाया पञ्चगुणाः | परा || पश्यन्ती || मध्यमा || वैखरी || मातृका ||

[LIII. Karma, Kāma, Moon, Sun and Fire]

- ६ तदनन्तरमेतादृशं ज्ञानसुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं कर्तव्यं ।
 ७ तत्र कर्मणः पञ्चगुणाः | शुभं || अशुभं || यशः || अपकीर्तिः || इष्टफलसाधानं ||

1 icchayāḥ DEN₁U₁U₂] ichāyā BLP icchayā N₂ unmādaḥ conj.] unmanya αEL unmaya P unmaya
 B unmayam U₂ vāsanā cett.] avāsanāḥ L vāsanāḥ U₂ avasthā E ichā kriyā māyā prakṛti vāca ichāyāḥ
 pamcagunāḥ unmanya U₁ vāñchā cett.] vāñchā BLP om. U₁ cittam̄ EL] caittam̄ N₁N₂ caita D
 krittam̄ B vittam̄ P om. U₁ ceṣṭā N₁N₂D] ceṣṭā PL ceṣṭāḥ U₂ ccoṣṭhā B veṣṭanam vibhramah E om.
 U₁ **2** kriyāyāḥ cett.] kriyāyā BLN₂ udyamah cett.] udyama N₂ udvegah̄ DEN₁U₂] udvega BLPN₂
 kāryaniścayāḥ cett.] kārya | niścayāḥ N₁ **3** māyāyāḥ BEU₂] māyāyām P māyāyā cett. pañcagunāḥ
 BEL] gunāḥ PN₁N₂U₂ gunāḥ D madah cett.] mada EN₂ mātsaryāḥ DN₁] mātsaryam PU₂ mātsarya
 BLN₂ mātsaryādayaḥ E dāmbhāḥ cett.] rambhāḥ BL dāmbhā N₂ kīrtih̄ cett.] kīrtis ca DN₁N₂
 asatyabhāvāḥ cett.] asatyabhāvāḥ E **4** prakṛteḥ E] prakṛter PU₂ prakṛte cett. pañcagunāḥ E]
 gunāḥ cett. kāmpkṣā cett.] kākpṣā D bhikṣā P **5** vācāyā cett.] vācā D vācaḥ U₂ pañcagunāḥ
 BEL] pañcaguṇāḥ U₂ gunāḥ cett. paśyantī cett.] paśyanti BLN₁N₂U₂ mātṛkā cett.] mātṛkāḥ U₂
6 anantaram ELU₂] anantaram cett. utpadyate cett.] utpadyate DN₁N₂ karma cett.] karma U₂
 kāmaḥ cett.] kāma BLPN₂U₁ candrah EN₁U₂] candra cett. sūryāḥ cett.] sūrya N₂U₁ agnīḥ EU₂]
 agni N₂ agnī U₁ agnīḥ cett. **7** karmaṇāḥ cett.] karmaṇāḥ BP karmaṇā° N₂ karmaṇām L śubham̄ cett.]
 śubha DU₁ om. E aśubham̄ cett.] aśubhaḥ U₁ om. EP yaśah̄ cett.] yasa N₂ om. E apakīrtih̄
 cett.] apakīrtti N₂ āvakīrtih̄ U₁ om. E iṣṭaphalasādhānam̄ cett.] om.

Sources: **1** cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceṣṭeti pañcagunecchā | cf. YSV (PT p. 847): āśātṛṣṇāspṛhākāñkṣāmīthiyāntam̄ prakṛter iti | unmādo vāsanā vāñchā cekṣitā ca guṇāḥ priye | **1-2** cf. SSP 1.56 (Ed. p. 18): smaranam udyogah kāryam niścayāḥ svakulācāra iti pañcaguṇāḥ kriyā | **2** cf. YSV (PT p. 847): śaranam satkulācāraḥ kāryaniścaya ucyate | **3** cf. SSP 1.57 (Ed. p. 18): mado mātsaryam dambhaḥ kṛtrimatvam asatyam iti pañcaguṇāḥ māyā | **4** cf. SSP 1.58 (Ed. p. 19): āśā tṛṣṇā spṛhā kāñkṣā mīthiyeti pañcaguṇāḥ prakṛtiḥ | **5-0.0** cf. SSP 1.59 (Ed. p. 19): parā paśyantī madhyam̄ vaikharī mātṛketi pañcaguṇāḥ vāk̄ iti vyaktisaktipāñcavimśatiguṇāḥ | **6** cf. SSP 1.60 (Ed. p. 19): karmaḥ kāmaś candraluḥ sūryo 'gnir iti pratyakṣakaraṇapāñcakam **7** cf. SSP 1.61 (Ed. p. 19): śubham aśubham̄ yaśo 'pakirtir adṛṣṭaphalasādhanam̄ iti pañcaguṇāḥ karma |

Philological Commentary: **1 unmādaḥ:** Since the first item on the list is obviously corrupted and does not suite the context, I conjectured according to the sources. **kriyāyāḥ pañcagunāḥ:** The list of the five qualities of *icchā* (right after the words *ichāyāḥ pañcagunāḥ unmādyā*), *kriyā*, *māyā*, *prakṛti* are omitted in U₁. U₁ continues its evidence from the last two items of the five qualities of *vācā* onwards. These omissions will not be recorded in the *apparatus criticus*.

The five qualities of desire are: madness, mental imprint, wish, thinking, activity.

The five qualities of action are: memory, effort, agitation, decision about the activity, [and] adherence to the conduct of the right lineage.

The qualities of illusion are: intoxication, envy, fraud, fame, the state of untruth.

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

[LIII. Karma, Kāma, Moon, Sun and Fire]

Immediately after [that], knowledge about the following things is generated: action, desire, moon, sun, and fire. The direct perception of this pentad shall be done.

Among those, the five qualities of Karma are: salvation, calamity, honour, disgrace [and] bringing about the desired result.

- 1 कामस्य गुणाः । रतिः ॥ प्रीतिः ॥ ऋद्विः ॥ कामना ॥ अनुरता ॥
- 2 इदानीं चन्द्रस्य षोडशकलाः कथ्यन्ते ।
- 3 उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उम्मादिनी ॥ पोषयंती ॥ लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥
- 4 प्रसरन्ती ॥ प्रवृत्तिः ॥ सौवन्ती ॥ प्रवाहा ॥ सौम्या ॥ प्रसन्ना ॥ चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम
5 निवृत्तिः सा उमृतकला कथ्यते ।
- 6 इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका उग्रा ॥ आकुचिनी ॥ शोषिणी ॥ प्रबोधिनी ॥
- 7 घस्मरा ॥ आकर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊमरिखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयोदशी कला विद्यते ।
- 8 तस्या: संज्ञा निजकला स्वप्रकाशा च ।
- 9 इदानीमध्रिसंबंधिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पाचिका ॥
10 रौद्री ॥ दाहिका ॥ रागिणी ॥ शिखावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

1 kāmaḥsya cett.] kāmaḥsya U₂ ratiḥ cett.] rati^o N₂U₁ prītiḥ cett.] “prīti^o α kāmanā cett.] kāmanāḥ P kāmīnā B kāminy L anurātā DN₁] ānurātā U₁ anurājā N₂ anuraktatā L anurattutā P anustutā BE
2 ṣodaśakalāḥ cett.] ṣodaśa L saptadaśakalā U₂ kathyante cett.] kathyate BL vartamte || tasyānāmāni || ṣodaśakalā kathyamte || U₂ **3** ullolā em.] hallola DPN₁N₂U₁ hallolāḥ U₂ hullātvā L dullālā B dalolā E kalollinī cett.] kalollini U₁ kalolli N₂ uccalantī em.] uścalinī EP ucamplini B uchamplini L uchalāni U₁ ucchrlinī U₂ om. DN₁N₂ unmādinī cett.] unmādani U₁ posayamti EP] posayanti DN₁N₂ poṣayamti BL poṣayāni U₁ poṣayati U₂ lampatā EP U₁U₂] lampatāḥ B lampatāḥ L lampatāDN₁N₂ lolā cett.] lolāḥ U₂ lelihānā cett.] lelihānāḥ U₂ lelihā BL **4** prasarantī cett.] prasaramti U₁U₂ pravṛttiḥ cett.] pravṛtti B prakṛti L sravantī cett.] sravamti U₂ plavantī E pravāhā cett.] pravāhāḥ U₂ mavāhā BL pravaṇtī svāḥ U₁ saumyā cett.] saumyāḥ U₂ saumya U₁ somyā BL prasannā cett.] prasannāḥ U₂ saptadaśī cett.] saptadrśī U₂ saptadaśamī BE kalā cett.] kā U₁ tasyā cett.] tasya P tasyāḥ U₂ nāma cett.] nāmāni || U₂ **5** nivṛttiḥ U₁] nivṛtti BELP naivṛttaiḥ D vṛttiḥ U₂ sā ‘mṛtakalā DN₁N₂] sā mṛta U₁ sametaḥ || kalāḥ || U₂ sametakalā BELP kathyate cett.] kathyante U₂
6 dvādaśakalāḥ PU₂] dvādaśakalā BDLN₁N₂U₁ kalāḥ E kathyante cett.] kathyate BLN₂ tāpiṇī em.] tāpanī P tāpanī BL tāpanī DEN₁N₂U₂ tapani U₁ grāsikā em.] grāsaka cett. grāsaka BLP ākuñcīnī em.] ākumcanī α ākocanī BLP akocanī U₂ śoṣinī P] śoṣanī cett. **7** ākarṣinī E] ākarṣayanti U₂ ākarṣayanti U₁ ākarṣayamtī cett. tuṣṭivardhīnī EP] tuṣṭivardhāni BL tuṣṭi, vardhāni N₁ tuṣṭi vardhanī DN₂ tuṣṭih vardhanī U₂ ūrmirekhā cett.] kūrmireṣā E kurmmirekhā P ūrmī || rekhā U₂ kiraṇavatī EU₂] kiraṇavatī DPN₁N₂ kīrṇavatī BL kīrṇavatī U₁ prabhāvati em.] prabhavati BE prabhūtavati PU₂ prabhuṭavati L prabhuṭavati cett. **8** tasyāḥ DU₁] tasyā U₂ tasya cett. samjñā α] nāma ELP namaḥ B nāmāni U₂ nijakalā cett.] nijakalāṁ DN₁N₂ **9** idānīm cett.] idānīm U₂ agnisambandhinyo EP] agnisambandhīnī cett. agnisambandhīnī U₁ dīpikā cett.] dīpikar U₁ rājikā em.] jārakā DN₁N₂ jakā U₁ om. cett. jvalanī em.] jvalāviḥ U₁ jvalā cett. pācikā E] pācakā DN₁N₂ pāvakā cett. **10** dāhikā E] dāhakā DPN₁N₂U₂ dāhaka BLU₁ rāgiṇī em.] rāvanī β rāvaṇī α agner cett.] agne BLU₁ ekādaśī DEPU₂] ekādaśi cett. samjñā cett.] samjñākā DN₁N₂ vartate cett.] om. DN₁N₂

Sources: **1** cf. SSP 1.62 (Ed. p. 20): ratīḥ prītiḥ krīḍā kāmanā ’turate ti pañcaguṇāḥ kāmaḥ | **3–5** cf. SSP 1.63 (Ed. p. 20): ullolā kalollini uccalantī unmādīni taraṇī śoṣīṇī alampatā pravṛttiḥ laharī lolā lelihānā prasarantī pravāhā saumyā prasannā plavantī | evam candrasya ṣodaśa kalāḥ | saptadaśī kalā nivṛttiḥ | sā ‘mṛtakalā | **6–8** cf. SSP 1.64 (Ed. p. 20): tāpiṇī grāsikā ugrā ākuñcīnī śoṣinī prabodhīnī smārā ākarṣinī tuṣṭivardhīnī ūrmirekhā kiraṇavatī prabhāvātī dvādaśa kalāḥ sūryasya | trayodaśī svaprakāśatā nijakalā | **9–10** cf. SSP 1.65 (Ed. p. 21): dīpikā rājikā jvalanī visphulīmgiṇī pracaṇḍā pācikā raudrī dāhikā rāgiṇī śikhāvati ity agner daśa kalāḥ | ekādaśi kalā jyotiḥ |

The qualities of desire are: lust, satisfaction, play, sexual desire, and falling in love.

Now, the sixteen digits of the moon are taught:

1. Ullola (she who is violently moving), 2. Kallolinī (she who is surging),
3. Uccalantī (she who is springing), 4. Unmādinī (she who is intoxicating), 5. Taraṅginī (she who is waving), 6. Poṣayanti (she who is nourishing), 7. Lampatiā (she who is lustful), 8. Laharī (she who is billow), 9. Lolā (she who is oscillating), 10. Lelihānā (she who is darting out), 11. Prasaratī (she who is spreading), 12. Pravṛttiḥ (she who is appearing), 13. Sravantī (she who flows), 14. Pravāhā (she who is pulling), 15. Saumyā (she who is dedicated to Soma), 16. Prasannā (she who is pleasing).

A seventeenth digit of the moon exists. Her name is Nivṛtti (inactivity), [and] she is taught to be the digit of the nectar of immortality.

Now, the twelve digits of the sun are taught.

1. Tāpinī (she who is heating), 2. Grāsikā (she who is seizing), 3. Ugrā (she who is fierce), 4. Ākuñcīnī (she who is contracting), 5. Śoṣīnī (she who is desiccating), 6. Prabodhinī (she who is awakening), 7. Ghasmarā (she who is voracious), 8. Ākarṣīnī (she who is attracting), 9. Tuṣṭivarddhīnī (she who is satisfying), 10. Ūrmirekhā (she who is a row of waves), 11. Kiraṇavatī (she who is radiating), 12. Prabhāvatī (she who is shining).

The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (inherent digit) and Svaprakāśā (self-luminous).

[LIV. The Majesty of Yoga]

१ इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्तरहस्य श्रवणात् ॥ ध्यानकरणात् ॥ लयसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥ वैराग्यस्योत्पत्तेः ॥
 २ वैराग्यकरणात् ॥ हठयोगस्यकरणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महामुद्रादिदशमुद्रासाधनात् ॥ मौ३ नकरणात् ॥ वनवासात् ॥ बहुतक्षेशकरणात् ॥ बहुतरकालं यन्त्रमन्त्रादिसाधनात् ॥ तपकरणात् ॥ बहुत५ रार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥ संन्यासग्रहणात् ॥ षड्ग्रन्थनग्रहणात् ॥ सिरोमुंडनात् ॥
 ६ अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते । स तु योगो गुरुसेवया प्राप्यते ।

७ गुरुद्वक्पातपात्राणां ददानां सत्यवादिनाम् ।
 ८ कथनाद्वृष्टिपाताद्वा सांनिध्यादवलोकनात् ॥ LIV.1 ॥

1 idānīm cett.] idānī B yogasya cett.] yasya U₁ māhātmyam cett.] māhātmaṇ BL māhātmya N₂ kathyate cett.] kathyante U₂ guror cett.] guru BL anugrahāt cett.] agrahāt L ācārakaraṇāt cett.] ācārakathanāt U₂ **2** dhyānakaraṇāt cett.] om. P layasādhanāt α] om. β upavāsakaraṇāt cett.] om. P caturaśītyāsanasādhanāt BLPU₂] caturaśītyāsane sādhanāt E caturaśīti āsanasaṁdrādhanāt α vairāgyasyotpatteḥ ELN₂U₂] vairāgyasyotpatte B vairāgyasyotpatteḥ P vairāgyotpatteḥ N₁D vairāgyotpatte U₁ **3** vairāgya° cett.] nairāsyā PL nairāsā° B nairāsyē E haṭha° cett.] haṭa° BLU₁ yogasya cett.] yoga° N₁N₂D **4** idāpiṅgalayoh̄ cett.] idāpiṅgalayāḥ N₂U₁ pavanadhāraṇāt EP₁] pāvanādhāraṇāt DN₁ pavanādhāraṇāt N₂ pavanādhānākaraṇāt U₂ pāvanāpāvadhyānākaraṇāt L om. B mahāmuḍrādidaśamudrāsādhanāt cett.] mahāmuḍrāsādhanāt U₁ mahāmuḍrādidaśamudrādi daśamūdrasādhanāt D **3-4** maunakaraṇāt cett.] maunakaraṇād N₂ **4** vanavāsāt cett.] vane vāsāt DN₁U₁ vane vāsātā° N₂ bahutarakālām DPN₁N₂] bahutarakāla° LU₁U₂ bahukāla° BE yantramantrādisādhanāt BDEPN₁N₂U₂] maṇṭrāyātrādisādhanāt LU₁ **5** tāpa° cett.] tapāh EP₁ **4-5** bahutarārthādānāt cett.] bahutarārpapādānāt E bahutaraklesakaraṇāt bahutarakaraṇāt bahutatārthādānāt P **5** tīrtha-sevākaraṇāt DN₂] tīrthasevokaraṇāt N₁ niyamakaraṇāt U₁ om. cett. āśramācārapālanāt cett.] āśramācyārapālanāt U₁ ṣaḍdarśānagrahaṇāt BELU₁] ṣaḍdarśānagrahaṇāt cett. siromuṇḍanāt cett.] siromuṇḍanāt N₂ om. P **6** anyopayakaraṇāt cett.] om. P **7** gurudṛkpātāpātrāṇām PN₁N₂U₂] gurudṛkpātāpātrāṇām L gurudṛk | pāt | patrāṇām B gurudakpātrāṇām U₁ gurudṛkpātāpātrāṇām D gurukṛpātāpātrāṇām E dṛḍhānām cett.] om. L satyavādinām cett.] satyavāridinām U₁ **8** kathanaḍ cett.] upaya° U₁ dr̄ṣtipātād cett.] viṣapātād B viṣapānād L sāmnidhyād PEU₂] sānidhyāt B sānnidhyāt DN₁N₂ sānidhyāt U₁ avalokanāt ELP₁] dyavatrokanāt B dhyavalokanāt N₁N₂ dhyāvalokanāt U₂ dyavalokanāt D

Sources: **1** cf. YSV (PT p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | **1-3** cf. YSV (PT p. 847): guror anugrahāc chāstrapāthād ācāratas tathā | vedāntārtharahasāyārthasarvajñānādūpāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanāt | āsanāc caturaśītivairāgyatyāgasambhavat | **3-4** cf. YSV (PT p. 848): haṭhayogād varauṣadhyāt mudrāsādhanāmataḥ | vanavāsād bahuklesāt tathā mantrādisādhanāt | **4-6** cf. YSV (PT p. 848): bahudānatapāstīrthasevanād dānaśikṣānāt | sandhyātrayagraheṇātā saḍadarśānagrahaṇāt tathā | śiromuṇḍagato nyāsād yogatattvañ ca vidyate | **7-8** cf. YSV (PT p. 848): gurupādodakaṇī śiṣṭasevinā satyavādinā | kanyāstrādīdṛṣṭipātāharaṣagativarttanāt | **7-8** ≈ SSP 5.61: gurudṛkpātānāt prāyo dṛḍhānām satyavādinām sā sthitir jāyate |

Philological Commentary: **6** sa tu yoga gurusevayā prāpyate: Sencence is omitted in P.

[LIV. The Majesty of Yoga]

Now, the majesty of yoga is taught.

Because of grace of the teacher, because of studying the teaching, because of execution of good conduct, because of hearing the secret of Vedānta, because of execution of meditation, because of practicing dissolution, because of the execution of fasting, because of practising 84 āsanas, because of the generation of equanimity, because of executing equanimity, because of doing Haṭhayoga, because of holding the breath of the Idā- and Piṅgalā-channels, because of practicing the ten seals [like] the great-seal etc., because of [the observation of] silence, because of dwelling in the forest, because of the execution of many defilements?!, because of practicing Mantra and Yantra for a long time, because of austerities, because of giving up a lot of possession, because of frequenting places of pilgrimage, because of protection of the habit of the stages of life, because of undertaking renunciation, because of grasping the six philosophies, because of shaving the head, because of the execution of other means, the reality of yoga is not attained.

The [reality of] yoga is truly attained by frequenting the teacher.

LIV.1 Among the firm, the truthful [and] among those worthy of the teacher's gaze, caused by [the teachers'] narration or caused by [the teachers'] glance, caused by the [mere] proximity [to the teacher] ...

1 प्रसादात्सदुरोः सम्यक् प्राप्यते परमं पदं ।
 2 अत एव वचः प्रोक्तं न गुरोरधिकं परं ॥ LIV.2॥

3 वाङ्मात्राद्वाथ द्वपाताद्यः करोति शर्मं क्षणात् ।
 4 प्रस्फुटभ्रान्तिहृषेषं स्वच्छं वन्दे गुरुं परं ॥ LIV.3॥

5 सम्यगानन्दजननः सदुरुः सोभिधीयते ।
 6 निमेषाद्वं वा तत्पादं यद्वाक्यादवलोकनात् ॥ LIV.4॥

7 स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः ।
 8 नानाविकल्पविश्रान्तिं कथनात्कुरुते तु यः ।
 9 सदुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LIV.5॥

1 prasādāt sadguroḥ cett.] sadguruprasādāt E prasādāsyā guroḥ P prasāt sadguroḥ B prāpyate paramā padam cett.] paramā padam pāpyate E **2** ata eva cett.] ata evam E param cett.] param E **3** vātha cett.] bodha E dṛkpātād cett.] dṛkpītād B śamam cett.] śasam N₂ **4** prasphuṭa^o em.] prasphuṭa^o N₂ prasphuṭaḍ BL prasphuṭaḍ N₁ prasphuṭaḍ EPU₂ prasphuṭaḍ D "bhṛanti" cett.] "bhāti" BL hṛttosam EP] hatoṣam BL haddoṣam N₁ haddoṣam N₂ hrddoṣam D ittoṣam U₂ svaccham cett.] tvaccham N₂ vande^o β] vade N₁ veda^o N₂D gurum^o β] karam N₁ °karam N₂ vedakaram D param cett.] parāṇ N₁ **5** °jananah^o β] jananam DN₁N₂ **6** nimeśārddham^o cett.] nimiśārddham PN₂ nimeśārddhā BL vā cett.] ca DN₁N₂ **7** tattpādaṁ EPU₂] tattpāda BL pādaṁ vā DN₁N₂ **7** śrīgurave cett.] śrīgurubho L śrīguru namo U₂ **8** nānāvikalpavīśrāntim N₁U₂] nānāvikalpaṁ viśrāntim D nānāviplavavīśrāntih E nānāvikalpah viśrāntih P nānāvikalpavīśrānti BL nānāvikalpavīśrānti N₂ kathanāt cett.] kathanāt | B **9** tu yaḥ BLPU₂] tataḥ E tu saḥ DN₁N₂ **9** vijñeyo cett.] vijño BL na tu cett.] nnu BL **10** vīpriyajalpakah cett.] vīpriyajalakah BL vai priyajalpakah E

Sources: **1-2** ≈ YSV (PT. p. 848): prasādāt sadguroḥ samyak prāpnoti paramā padam | na guror adhikām tattvam yat tasmāt paramā padam | **1-2** ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpnyate paramā padam ||61|| ata eva śivenoktam na guror adhikām na guror adhikām na guror adhikām | **3-4** ≈ SSP 5.64 (Ed. p. 100): vānmātrād vātha dṛkpātād yaḥ karoti ca tatkaṣṭāt | prasphuṭam sāmbhavaṁ vedham svasaṁvedyam param padam | **5-6** ≈ SSP 5.64cd-5.65ab (Ed. p. 100): samyag ānandajanakaḥ sadguruḥ so 'bhidhiyate | nimiśārddhārdhāpātād vā yad vā pādāvalokānāt | **5-6** cf. YSV (PT p. 848): nimeśārddhena tasyaiva ājñāpālānato bhavet | mahānandasatprāptis tasmai śrīgurave namah | **7-9** ≈ SSP 5.65cd-5.66cd (Ed. pp. 100-101): svātmānaṁ sthiram ādhatte tasmai śrīgurave namah | nānāvikalpavīśrāntim kathayā kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu mithyāviḍambakah| **7-9** ≈ YSV (PT p. 848): nānāvikalpavīśrāntināśāñ ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah |

Philological Commentary: **3-4** vānmātrād...gurum param: The verse is omitted in U₁. This point marks the beginning of a larger gap in U₁. Omissions will not be recorded. The reader will be informed once the evidence of U₁ resumes.

LIV.2 ...through the favour of the good teacher, truly one attains the highest place. For this very reason, the advice is stated: There is nothing greater than the teacher.

LIV.3 Who immediately makes peace of mind from his mere utterance (*vāñmātrād*) or by his mere glance (*vāñmātrād*), I bow in front of the teacher who is pure, supreme [and] appeases the soul for those who are full of doubt.

LIV.4 He, who is the progenitor of absolute bliss, is known to be the true teacher. Because of a glance for just half a wink on the [teacher's] feet [or] by [just] talking about [it], ...

LIV.5 ...the own self goes into stability, homage to that teacher, who brings all doubts to stop because of [his] advice. He is known to be a true teacher, not an unpleasant disputant.

1 अत एव परमपदप्राप्यर्थं सद्गुरुः सर्वदा वन्धः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवा रतो
 2 भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्वानादिशीलो भवति । कापट्टयं न भवति । यस्य
 3 वंशपरंपरा ज्ञायते । एतादृशस्य सद्गुरोः संगतिः कर्तव्या तेन पुरुषस्य मनः शान्तिं प्राप्नोति । अथ च यस्य
 4 मनोमध्ये स्थिरआनन्दं उत्पद्यते । सो ऽपि सद्गुरुः कथ्यते । अथ च घटिमात्रं घटिकार्धं घटिकाचतुर्थाशो
 5 वा यस्य पार्थं उपविष्टे सत्यताटषो भावो मनोमध्ये उत्पद्यते । गत्वा वनमध्ये स्थीयते गृहं त्वज्ज्यते सो ऽपि
 6 सद्गुरुः कथ्यते । कस्यापि दुःखं न दीयते । प्राणिमात्रेण सह मैत्री क्रीयते । कस्यापि दोषं न प्राकाश्यते ।
 7 सो ऽपि सद्गुरुः कथ्यते ।

8 अज्ञानकुलशीलानां यतीनां ब्रह्मचारिणाम् ।
 9 उपदेशं न गृण्हीयादन्यथा नरकं ध्रुवं ॥ LIV.6॥

10 यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैकं भवति । एतादृशो मनोमध्ये निश्चयो भवति ।

1 paramapadaprāpty cett.] paramapadasya prāpty EP **sarvadā vandyah** [DN₁N₂] sevyah sarvadā EP₂ sevyasarvadā BL **nirantaram** cett.] nirantara^o P **gurusevā** cett.] gusevā U₂ **rato** cett.] taro B tatparo E **2 bhavati** cett.] bhava D **pāpam** cett.] pāpa B **svācārataratāḥ** EP] svācārataratāḥ BL svācārataḥ || U₂ svasyācāratarato DN₁N₂ **na bhavati** EPLU₂] bhavati B nāsti DN₁N₂ **3 vamśa-**
paramparā cett.] parāparamparā D **sadguroḥ** cett.] guroh U₂ **sampatiḥ** DEN₁U₂] sampati PN₂ sampati BL **karttavyā** [β] kattavyāḥ DN₁ karttavyāḥ N₂ **tena** E] *om.* cett. **manah** cett.] mano U₂ **śāntim** cett.] śāmti BL **yasya** cett.] *om.* U₂ **4 sthira** DEN₁N₂] sīraḥ BL sira P sthīra^o N₂ **ca** cett.] *om.* U₂ **ghaṭimāṭram** em.] ghaṭimātra^o N₂ ghaṭīmāṭram D ghaṭī....mo N₁ *om.* cett. **ghaṭikārd-**
ham BLPN₁D] 'ghaṭīkārdham N₂ ghaṭīkā U₂ **ghaṭikā** LN₂U₂] ghaṭīkāyāḥ N₁D ghaṭīkā^o BP
caturthāṁśo BPLU₂] caturtho dāṁśo N₁ caturtho dāṁśo N₂ caturtho amśo D **5 utpadyate** cett.] uppapadyate BL **5–6 so** 'pi **sadguruḥ kathyate** cett.] *om.* DN₁N₂ **6 prāṇimātreṇa** cett.] prāṇimātre
U₂ kriyate cett.] yate N₂ **doṣam** EN₂] doṣo PLN₁DU₂ doṣau B **prākāśyate** cett.] prākāśate BL kathayati E **7 so** [β] yena so DN₁N₂ **9 upadeśam** cett.] upadeśo PU₂ **gr̥hiyād** EPL] gr̥hiyāsthā | B gr̥hiyāt cett. **anyathā** cett.] yadānyathā B **narakam** cett.] na narakan B **dhruvam** cett.] dhruvam EP **10 vacasi** cett.] cavi U₂ **manasi** cett.] *om.* U₂ **sati** cett.] sati | DN₁N₂ **parameśvarasyaikyan** EPN₁DU₂] parameśvarasyaikam N₂ parameśvarasakyam BL

Sources: **7–141.1** cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprāpty arthaḥ sa sadguruḥ sadā vandanīyah | **1** cf. YSV (PT p. 848): ata eva maheśāni sadguruḥ śiva ādītaḥ | satyavādi ca sacchilo gurubhakte dṛḍhavrataḥ | **2–0.0** cf. YSV (PT p. 848): svalpācāraratātmā yo dānādiśīlasamyutah | kā-patyalobhavyāsau mahāvāñśasamudbhavaḥ | **3** cf. YSV (PT p. 848): idṛśah sadgurustasya saṅgatau yatnavān bhavet | tad eva manasah śāntim prāpnoti paramāṇ padam |

Philological Commentary: **4–6** atha ca ...so 'pi sadguruḥ kathyate: E omits the three sentences.

Hence, the true teacher is always to be praised for in order to attain the highest place. That person is a speaker of truth.

Uninterrupted devotion for frequenting the teacher arises. He becomes one in whose mind evil does not arise. Being someone who is devoted to good habits, habits such as ceremonial bathing etc. arise. Deceiving does not arise. His noble race is recognized by him.¹⁶²

One shall associate with such a true teacher. The mind of such a person attains peace. And he in whose mind arises steady bliss is also called a true teacher. And then such a state of reality is generated of one who is seated at the side of him [the teacher] for a *ghaṭikā*¹⁶³

He is said to be truly a true teacher. [One who] has left the house and has gone into the forest in order to dwell there.

One who does not harm anyone. One who practices loving kindness towards living beings. One who will not expose anyone's badness. He is said to be a true teacher.

LIV.6 One should not accept teachings from ascetic celibates, from those of unknown lineage and character; otherwise, it would lead to a certain path of hell.¹⁶⁴

Unity of the supreme deity and the own self arises, for one who abides calm in mind and speech. Such conviction arises within the mind.

¹⁶²Royalty?!

¹⁶³[1/60th part of a day (24 minutes). siehe Wörterbuch], half a *ghaṭikā* or a quarter part of a *ghaṭikā*.

¹⁶⁴This verse is absolute proof that this text was not written for ascetics, but for young princes!!!!!!!!!!!!!!

- 1 तं सदुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एतादृशी य-
 2 थोदकमध्ये महत्तरज्ञाः । तादृशात् संसारार्णवा यो नावा परं पारं प्रापयति । स सदुरुः कथ्यते । यस्य पु-
 3 रुषस्य मनो उखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्निवर्त्य परमसुक्तिपदे
 4 रक्षति । एतादृशं पुरुषं श्रवणादर्शनात्समग्रविद्मा नश्यन्ति । दिने दिने कल्याणं भवति निष्कलङ्घा तु
 5 द्विरुत्पद्यते ।

[LV. The Secret of the Scriptures of Yoga]

- 6 इदं योगशास्त्ररहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्यकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा
 7 शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्द्वये देशकस्य त्रासो न भवति ।
 8 यस्य तस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुषवचनविद्मासो भवति ।
 9 यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वं प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य राज्ञो उग्रे
 10 योगरहस्यं कर्तव्यं ।

1 jāniyāt cett.] vijāniyāt E etādṛśo cett.] etādṛśam N₂ mahattara^o cett.] mihattara D mahattaram E °dambarah cett.] °dambara^o BL °dambara^a EPU₂ prapañca^o cett.] prapaca U₂ etādṛśi cett.] tādṛśi E **2** mahattarāṅgāḥ E] mahattari U₂ mahattarati cett. tādṛśat cett.] tādṛśasya E samsārārṇava^a PLU₂] samsārārṇavāvād B samsārāt arṇavād DN₁N₂ yo cett.] yau BL yaḥ E nāvā BLPD₂] nāvāram N₁N₂ svavākyānāvā E param^a pāram^a E] pāram^a pāram^a U₂ param^a BLPD om. N₁N₂ sa cett.] om. D **3** mano cett.] manah BL 'khaṇḍe cett.] akhamḍe BL paramapade E] parapada^o DN₁ paramadā^o N₂ parapade U₂ līna^a cett.] °līna N₁ līta N₂ bhavati cett.] bhavati B puruṣa^o cett.] puruṣa N₂U₂ svīyam^a kūlaṁ cett.] svikulaṁ B svakulaṁ E trividhāt EDPN₁N₂] trividhat LU₂ trividham | B tāpān cett.] āpān LU₂ paramamuktipade PDN₁] parame muktipade E paramamamuktipade N₂ paramukti-pade BL paramamuktipakṣe U₂ **4** etādṛśam cett.] etādṛśa DU₂ etādṛśa | N₁ etādṛśā BLP etādṛśasya E puruṣam^o α) puruṣasya β śravaṇād cett.] śravaṇāt BL śravaṇāt || U₂ śravaṇā P darśanāt cett.] darśanāt | B vighnā cett.] viśvā ca vaśām U₁ naśyanti cett.] na naśyamti L na naśyamti B bhavati U₁ dine dine cett.] dine U₁ kalyāṇam cett.] kalyāṇām U₁ bhavati cett.] bhavatī U₁ niṣkalaṇkā cett.] niṣkalam N₁N₂ niṣkalamko U₂ **6** yogāśāstrarahasyam BLN₁U₂] yogāśāstrarahasya DN₂ yogāśāstreṣu rahasyam U₁ yogāśāstrasya rahasyam EP yasya cett.] om. U₂ mano em.] manah EPU₁U₂ mana cett. om. N₂ yathāndhakārasya cett.] yathāndhakāras N₁ yathāndhakāra^o D om. N₂ madhye cett.] om. N₂ dīpasya cett.] dīpa^o E om. N₂ tejāḥ cett.] om. N₂ praviśati DEPN₁] praviśiyati BLU₁ vīprasati U₂ om. N₂ tathā cett.] yathā U₂ om. N₂ **7** śāstramadhye cett.] om. BLN₂U₁ tasya manah DN₁N₂] manah P mano EU₂ om. BLU₁ praviśati cett.] om. BLU₁ yasya cett.] om. U₁ manomadhye cett.] madhye manasi BL madhye E kapāṭam cett.] kalaho E yasmin cett.] yasmiṇ BLN₁DU₁ deśakasya cett.] darśakasya U₁ deśika^o E **8** yasya U₁] tasya cett. yasya cett.] om. U₁ prthivyām PL] prthivyām BEU₂ prthivī DN₁N₂ prthivī U₁ kīrti cett.] vītir E kīrti U₁ kīrti U₂ satpuruṣavacanavīśāo cett.] satpuruṣavacanāḥ viśvāśo N₂ satpuruṣasya vaco viśvāśo E vacanavīśvabhyāśo U₁ **9** sadānandapūrṇo cett.] sadānāmdarūpo E sānāmḍapūrṇo L anekam cett.] aneka^o BLE manohārivastūni E] manohārivastū cett. bhavanti em.] tiṣṭhamti E bhavati cett. rājño cett.] rājña E 'gre α] ye BPU₂ yad L idam E **10** yogarahasyam cett.] thogarahasyam B karttavyam N₁N₂U₁] karttavya D kathaniyam EP kathyaniyam BL kathyate U₂

Philological Commentary: **1-10** tam sadgurum jāniyāt ...yogarahasyam karttavyam: The content and wording of these sentences are absent in the sources. The sentences are possibly authorial.

4 etādṛśam ...naśyanti: U₁ resumes from this sentence onwards.

One should know this true teacher. The changing thought is like the roar of waves within the ocean. The manifold mental imprints are like the ripples in the water.

He who causes to navigates the boat from such an ocean of Samsāra to the other shore is called a true teacher.

The mind of the person becomes absorbed into the indivisible supreme place.

The person situated in the place of supreme liberation who turned away from the threefold misery (adhyātmika, adhibhautika, adhidaivika) protects the own kula (lineage? noble family? tribe?).

From hearing [or] from seeing about such a person, all obstacles are destroyed. Day by day, prosperity arises. A flawless intellect arises.

[LV. The Secret of the Scriptures of Yoga]

This is the secret of the scriptures of Yoga within all scriptures of Yoga. Just as the light of a lamp enters into the midst of darkness, similarly his mind enters into the teaching. For such a king, deceit does not exist.

[For him], in whose sight fear of the teacher does not arise; [for him] whose mind is pure; [for him] whose fame exists on earth; [for him] in whose mind, there is trust in the words of good individuals; [for him] who is a king always filled with bliss; [for him] by whose side numerous enchanting objects arise in front of his eyes; [for him] this secret of Yoga of such a king is the foremost secret of Yoga that has to be accomplished.

1 न स्वेहाच्चभयाल्लोभाच्चमोहाच्चधानाद्वलात् ।
 2 न मैत्रीभावाच्च दासाच्चसौदर्याच्च सेवनात् ॥ LV.1 ॥

- 3 सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराच्चारो भवति । भ्रातुमित्रस्य च योग्यं वर्तु
 4 न ददाति । यो सत्यं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भवति । यः
 5 कलहपियो भवति । स्वकार्यकरणे सावधाने भवति । गुरोः कार्यकरणे उनाद्वतो भवति । एतादशस्याग्रे न
 6 योगः क्रियते न पठ्यते । शृणवन्नीतादिकान् ॥ शब्दान्पश्यत्रूपं मनोहरं ॥ जिग्रगन्धान्सुरभीस्पृशर्शमृदुप्रियं ॥
 7 स्वादान्मनोरमान्त्वादन्त्राम्यन्देशान्मनोरमान् ॥

1 na cett.] ni BL **snehān** EPU₂] śneḥān cett. **na** EPU₂] nā BL a DN₁N₂ **bhayāl** cett.] bhayān EU₁
lobhān BDLU₁] obhān N₁N₂ lno P lon U₂ **na** cett.] om. P **mohān** cett.] om. P **na** cett.] om.
 P **dhānā** cett.] na dhanād L om. P **balāt** cett.] balāta B om. P **2** na cett.] om. P **maitribhāvān**
 cett.] maitribhāva N₂ maitrī D bhāvān P **na** N₁U₁] no BLPU₂ nau E nā N₂ om. D **dāsān** N₁U₁]
 dānān P dāryān E dānāt BL dānān N₂U₂ om. D **na** cett.] om. D **saumḍaryān** cett.] saudaryān PN₂
 saumḍayan L om. D **na** cett.] ni L om. D **sevanāt** cett.] sevatā U₁ **3** sāmānyādagre PN₁N₂U₂]
 sāmānyāgre BELU₁ **kathaniyā** EPU₁U₂] kathaniyam B kathaniyam L kanīyah N₂ **yah** cett.] om.
 U₁ **paranindā** cett.] paranīmdām BLU₁ **rato** cett.] om. BL **bhavati** cett.] karoti BL **dūrācāro**
bhavati cett.] om. BL **bhrātūr** PU₂] bhrātu° N₁N₂ bhrātṛ U₁ dur° BE **mitrasya** cett.] mitram
 U₁ maitriyāsyasya BE **ca** yogyām N₂U₁] ca yogyām ca N₁ yogyām PU₂ om. BE **4** yo PU₂] so
 N₁N₂U₁ ya E **satyām** cett.] asatyām E **yo** EP] om. cett. **yoginām** cett.] yoginā N₁N₂ yoga°
 E **manomadhye** cett.] om. E **nindām** cett.] nī° U₁ **yah** EN₁U₁] yasya BLPU₂ **5** **kalahapriyo**
 EPU₁U₂] kalahām priyo BL kalahaḥ priyo U₂ **bhavati** cett.] na bhavati BL **svakāryakaraṇe** EPU₁U₂]
 svakāryākaraṇe LN₁ svakāryākaraṇem B svakāryākaraṇā N₂ **guroḥ** cett.] guro BN₂U₂ **kāryakāraṇe**
 em.] kāryakaraṇe cett. kārye karaṇe B **'nādṛto** PU₂] ādarō na N₁N₂U₁ anādarano B anādare no L
 na dattacitro E **etādṛśasvāgṛe** cett.] etādṛśasya agre U₁ **6** **yogaḥ** cett.] om. N₁N₂U₁ **pathyate**
 EPU₁U₂] padyamte N₁N₂ pathayate BL **śrīyan** N₁LU₁] śrūsvana N₂ śrīṣvāna cett. **gītādikān** cett.]
 prītādikān E **sābdān** cett.] sābdāt | N₂ **paśyān** cett.] paśyat U₁ **jīghran** cett.] jāgrat E jīghran U₁
gandhān N₁N₂] gamdhāmś ca P nāmṛdhāś ca U₁ agachan BP spr̄iṣan gamdhān U₂ om. E **surabhīn**
 U₁U₂] sphuran E surabhi PL sphurabhi B śusurabhi N₁N₂ **spṛśān** [β] spṛśyanasya N₁ spṛśyanasyam
 N₂ om. U₁ **sparsām** PU₁U₂] sparśā° E om. cett. **mṛḍupriyām** cett.] śarmṛḍupriyām N₂ mṛḍu
 || priyām U₂ **7** **manoramān** cett.] manorathān BL manomān N₁N₂ **khādan** cett.] khādavan BL
 khādamta° U₁ svādān N₁ om. EN₂ **bhrāmyan** cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂
 deśān cett.] tvesāmēn U₁

Sources: **1** cf. YSV (PT p. 847): idam yogarahaśyañ ca na vācyam mūrkhasannidhau || yogadeśas tu
 tatraiva || cf. YSV (PT p. 847): stutir nindā na karttavyā sādhunā satyavādinā || yogānadnikāriṇam āha
 tatraiva || **4-5** cf. PT^{qcr} · YSV (Ed. p. 847): manomadhye dayā nāsti sadā yah kalahapriyah | **5-6** cf. YSV
 (PT p. 847): svakāryalobhane śilo gurukāryaparāñmukhaḥ | etasmāi ca na dātavyaṁ vaktavyaṁ tasya
 sannidhau |

Philological Commentary: **1** **maitrī** ...: A lengthy omission starts in D after the word *maitrī*. The single omissions will not be recorded in the critical apparatus. The reader will be informed once the evidence of D resumes. **4** **bhrātūr** ...na dadāti: Sentence omitted in L. **yo** 'satyām' ...nindām karoti: Both sentences omitted in B and L. **yasya kalaha...bhavati**: Sentence omitted in D and N₂.

LV.1 Not because of love, not because of fear, not because of greed, not because of gift, not because of friendship, not because of hostility, not because of nobility, not because of service, shall yoga be taught in front of everyone.

He, who loves it to blame others; who loves to criticise others; who is behaving badly; who does not give [single] thing, which benefits friend and brother; who does not speak the truth and despises yoga in spirit; in whose mind compassion does not arise; who is one that has love for quarrel; attention arises for him regarding his selfish intentions; [and] disrespect arises towards the intentions of the teacher. In front of someone like this yoga is neither done nor taught.

While hearing the sound of music etc., while seeing heart pounding forms; while smelling fragrant scent, while touching lovely and soft touch, while eating food that pleases the mind, while travelling to beautiful places, ...

1 भक्षमाणः सुमधुरं रमाणः स्वलिलया ।
 2 भावाभावविनिर्षुक्तः सर्वग्राहविवर्जितः ॥ LV.2 ॥
 3 सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
 4 विरुद्धे दुःखदेशे च विरूपे इतिभयानके ॥ LV.3 ॥
 5 इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
 6 पूत्यादावपि गन्धे च कण्टकोभादिर्वर्जने ॥ LV.4 ॥
 7 सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
 8 एवं भूतस्य कर्मणि संकल्परहितानि च ॥ LV.5 ॥
 9 गच्छबृणां च संस्पर्शात्पापं कुर्वन् न लिप्यते ।
 10 उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LV.6 ॥

1 bhakṣamāṇah L] bhakṣamāṇa B bhāṣamāṇaḥ EPU₂ bhāṣamāṇasya N₁N₂U₁ **sumadhuram** PU₂] samaghura^o B samadhura^o L madhuraṁ N₁N₂U₁ *om.* E **ramamāṇah** EPU₁U₂] rasamāṇaḥ N₁N₂ "ra-māṇaḥ" L "ramāṇa" B **2 bhāvābhāvavīnirmuktaḥ** cett.] bhāvābhāvavīnirmukto E bhāvāvinir muktaḥ BL **3 sadānandamayo** cett.] sadāmayo BL **yogī** cett.] yogī L **sadābhyaśī** cett.] sadābhyaśo U₁ **4 viruddhe** BLN₁N₂U₁] viruddha^o EP **duḥkhadeśe** ca em.] duḥkhade deśe EPN₁N₂U₁ duḥkhe deśe B duḥkhadeśe L **5 virūpe** EPN₂] śovirūpe BLN₁ vivarūpe U₁ **'tibhayānake** EPN₁N₂] bhayānake BLU₁ **6 iṣṭādyaniṣṭasamsparśe** cett.] iṣṭādhanīṣṭam saṃsparśe PN₂ rase cett.] *om.* N₂ **lavaṇādike** cett.] lavaṇādiko N₂ **7 pūtyādāv** LN₁N₂] pratyādāv BEP pūjādāv U₁ **gandhe** cett.] gamdhām N₂ **8 kantakoṣmādīvarjane** em.] kamkoṣnādīvarjayed E kamṭakoṣyādīvarjjite P kaṭakoṣmādīvarji B kamṭakoṣmādīvarji L kamṭakoṣmādīvarjjite N₁ kaṇṭakeṣmādīvarjjite N₂ kumṭakoṣmādīvarjite U₁ **9 sarvadaiva** EPN₂] sarvadeva BLN₁ sarvadaivam U₂ **sadābhyaśāḥ** EPU₂] sadābhyaśāḥ BLN₁N₂U₁ **10 samāḥ** cett.] sama N₁U₁ mana N₂ **syāt** cett.] sya | t L syā U₁ **10 bhūtasya** N₂] bhūta U₁ yogasya cett. **9 gacchan** cett.] gacha U₁ **10 samsparsat** cett.] saṃsparsot BN₁ **pāpaṇ** cett.] pāpaḥ P tapaḥ E **10 udāśinasya** cett.] hy udāśinasya E

Sources: **1–2** cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthah | yogādhikāriṇo'pi tatraiva || bhāvābhāvavīnirmuktaḥ sarvagrahavivartitaḥ | **3** cf. YSV (PT p. 847): sadānandamayo yogī sadābhyaśī sadā bhavet | viruddhe duḥkhadeśe ca virūpe 'tibhayānake | **7–8** ≈ YSV (PT p. 847): etad aniṣṭasamsparśe nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | **7–8** ≈ YSV (PT p. 847): utpātarahite deśe kaṇṭakādīvarjjite | abhyasyate sadā yogāḥ samaḥ syāt sukhaduḥkhayoh | **9–10** ≈ YSV (PT p. 847): evam gacchan svapan paśyan pāpapuṇyairna lipyate | utpannatattvabodhah syāt sadā śilasya sarvadā | **9–10** ≈ Amanaska 2.36: utpannatattvabodhasya hy udāśinasya sarvadā | sadābhyaśāsaratasyaitan naikatṛapy upayujyate ||

Philological Commentary: **3** sadānandamayo yogī ...'tibhayānake: The verse is omitted in U₂.
5 iṣṭādyaniṣṭasamsparśe ...kaṇṭakoṣmādīvarjane: The verse is omitted in U₂.

LV.2 While he consumes excessively sweet things and delights in his own play, he is one who is liberated from both being and non-being, and free from all attachments.

LV.3 The Yogi that is made of permanent bliss, is always engaged in practice, [even] in land which is hostile and uncomfortable, ugly and extremely terrible.

LV.4 In desireable and undesireable contact in tastes like salty etc., evil smells, thorns, etc. [and in] renunciation.

LV.5 He who is always truly in permanent practice shall be equanimous towards happiness and suffering. In this way the actions of the great yogin (*bhūtasya*) are free from desire.

LV.6 One does not become tainted by sin going amidst people and engaging in contact, he who has arisen to the awakening of reality, who is in every way equaminous.

- 1 तदा दृष्टिविशेषः स्याद् विविधान्यासनानि च ।
 2 अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LV.7 ॥
- 3 सर्वदासहजस्तस्य निष्कलाध्यात्मवेदिनः ।
 4 यत्प्रत प्रयत्ननिष्पाद्यं तत्सर्वमकारणां ॥ LV.8 ॥
- 5 विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकर्पूरगन्धयो ग्रहणात् ॥
 6 शीतलकारी अतिकोमलपरवस्तुनः सर्पशकारणात् ॥ अतिमाधुर्यं चित्ते करोति । तादृशः स्वादनात् ॥
 7 अनेकदेशानां साध्वसाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा सह काठिन्य वचनात् ॥
 8 यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको ज्ञेयः । स्वलीलया वदति चलति च
 9 भावाभावयोश्चित्तमुदासीनं भवति । कस्याच्चिद्वार्तायां हठं न करोति । यस्य मनः सहजानन्दे मग्नं भवति ।

1 dr̄ṣṭivīśeṣah EN₁N₂U₂] dr̄ṣṭivīśeṣa BLP dr̄ṣṭir višeṣa U₁ vividhāny EN₂U₂] vidhāny cett. **2** antaḥkaranājā cett.] amtaḥkaranāyao U₁ **nopayoginah** cett.] no pi yoginah LU₂ **3** sarvadā cett.] sarvadya BL sarva° E sahajas tasya em.] sahajasthasya LPN₁N₂U₂ sahajasya B mahajarasya U₁ rā-japadasthasya E **niṣkalādhyātmavedinah** EPU₂] niṣkalādhyātmavedinā BLU₁ niṣkalādhyātmavedina N₁N₂ **4** prayatnaniṣpādyam N₁N₂U₂] aprayatra niṣyayim U₁ prayatnaniṣpādyam BL prayatnanihpārd-ham P prayatnanihpāyam E **tattatsarvam** EPN₁N₂] tat sarvam BU₁U₂ tat sarvem L **kāraṇām** EPU₁] akāraṇāt B ikāraṇāt L na kāraṇām N₂ kārana U₂ **5** manohārigitāśravaṇāt N₁N₂U₁] manohārigā-naśravaṇāt **β** atisundarakāmininām N₁N₂U₁U₂] atisaumḍaryakāmininām E atisumḍaram kāminām P atisaumḍarakāmininām B atisaumḍarakāmininām L **kastūri** cett.] kastūri° U₁ **karpūragandhayo** L] karpūrayor gamḍha° BEP karpūragamḍhayār gamḍha° N₁ karpūragandha° N₂ karpuro gamḍha° U₁ karpūrayo gamḍha° U₂ **6** **śitalakāri** N₁N₂] silakāri U₁ śaityakāri cett. **atikomalaparavastunā** N₁N₂U₁] komalavastunāh cett. **sparśakāraṇāt** cett.] samsparsakām B samsparsakām L **citte** cett.] cittām N₂ cikrī U₂ **tāḍṛśāḥ** BELP] tāḍṛśā N₁N₂U₁U₂ **7** **sādhvasādhusṭhānadarśanāt** cett.] sād-husṭhānadarśanāt N₁ **maitreṇā** cett.] mitreṇa E **śatruṇā** BELPU₁] śatruṇām N₁N₂U₂ **kāṭhinya**° LU₁U₂] kāṭhina° E kāṭhvinyā° P kāṭhinya° B kāṭvinyā° N₂ **vacanāt** cett.] vacanān N₁ vacanād N₂ **8** **manasi** cett.] manasi U₁U₂ mana L **na** cett.] vā na U₁ om. L **sa puruṣa** cett.] puruṣo U₂ **īś-varopadeśako** cett.] īśvaropade ko L **svalīlāyā** cett.] svalīlāyā N₁N₂ ca cett.] va P om. E **9** **haṭham** cett.] harṣaviṣāḍam E haṭam LU₁ **manah** cett.] mana° N₂ **sahajānande** cett.] sahajānāmdam L sahajānāmā U₁ sahajānāmā damde U₂ **magnām** cett.] añjam L samjiñam U₁

Sources: **1-2** ≈ YSV (PT p. 847): pare dr̄ṣṭivilām na syād vividhāni mṛtāni ca | antaḥkaranām etasya yogino niṣkriyām [niṣkalā?] tu sa | **1-2** ≈ Amanaska 2.37: tadā dr̄ṣṭivīśeṣā ca vividhāny āsanāni ca | antaḥkaranābhāvaś ca yogino nopayujyate || **3-4** ≈ YSV (PT p. 847): sarvadā sahajas tasya niṣkalādhyātmavādinah | yadā prayatnaniṣpādyam grāhyaṁ sarvam akāraṇām |

Philological Commentary: **8** **vacanāt**: Evidence of B stops here. The last folio of the manuscript is missing. **dveṣo na bhavati**: Evidence of witness D resumes from here.

LV.7 Then the different gazing points, the various postures and the states born from the sense-faculties won't be useful to the yogī.

LV.8 For the knower of the undivided supreme self, who is always in the natural state, whatever is to be generated with effort, all of that is without motive.

Because of listening to mindblowing musical performance of charming women; because of seeing the form of a extremely beautiful women; from smelling the fragnance of camphor and musk; because of the execution of touching of very soft things, the mind that is free from passion assumes a supremely gentle state within the mental faculty.

From such enjoyment; from seeing good and bad places of many countries; from speaking sweet with friends; from speaking with firmness of character to enemies; love and hatred does not arise in his mind. This person is to be known as a teacher of the supreme god. Through his own [divine] play, he speaks and moves. The mind is equanimous in both existence and non-existence. It is not even possible to express in words forcefully [how it is] when his mind is immersed in inherent bliss.

- 1 तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृष्टं कर्तव्यं । पवनः स्थिरः कर्तव्यः । एतादशः कश्चित्त्रियमः
- 2 सिद्धस्य सोक्तः नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः कथ्यते ।
- 3 राजयोगमन्ये इति चक्रवर्ती नाम कथनं । इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ॥

1 puruṣena cett.] bhya puruṣena P svapuruṣena D **dṛṣṭih** cett.] dṛṣṭi° U₁ karttavyā cett.] karttavyam DN₁N₂ āsanam cett.] āsana° U₁ karttavyah cett.] karttavyam N₂ kaścin niyamaḥ cett.] kaści niyamaḥ U₁ kaścin niyamaḥ U₂ **2** soktaḥ conj.] noktaḥ cett. manahpavanābhyaṁ cett.] manapavanābhyaṁ L sahajānandah cett.] sahajānamda° EL **prakāśyate** cett.] prakāśate U₁ sahajayogaḥ cett.] sahajayoga DN₁ sahajo yogya N₂ sahayogaḥ U₁ **3** rājayogamadhye cett.] rājayoga-gasya madhye U₂ te madhye EP **cakravartī** DN₂] cakravarti EPLN₁U₂ cakravaktya U₁ **nāma** α] om. β kathanaṁ cett.] kathyate LU₂ madhye iti cakravartye nāma madhye kathanam U₁ **iti** śrīrāmacandraparamahamsaviracitas-yogatattvabinduḥ samāptah conj.] iti śrīsarvaguṇasampanna-pamditasukhānandamisrasūrisūnumupanditajvālāprasadamisrakṛtabhāṣṭikāsahito rājayoge binduyogaḥ samāptah || subhamastu || śrīrastu || E iti śrīrāmacandraparamahamsa viracitas tattvabinduyogasamāptaḥ samvat 1867 pauṣakṛṣṇah 12 ravaū subham bhuyāt || cha || P iti rājamacandraparahaṁsa viracites tatvabimḍuyogasamāptam || śrī krṣṇārpāṇam astu || cha || L iti śrī paramarahasyāṁ śrīrāmacandradviracitāyāṁ tatvayogabimdu samāptah || śrī svasti || || samvat 837 N₁ iti śrī paramarahasye śrīrāmacandradviracitāyāṁ tatvayogabimdu samāptam || subham || yadakṣarapadabhrāṣṭam mātrāhīnaṁcaya? bhavet|| tat sarvam kṣayam tā?m eva prasīdāparameśvara |||| sūrye turaṅge navacandraghasre jyeṣṭhākhyakṛṣṇe bhṛguvārayuktam || tattvaprayogah ṣaḍaharṣasanjānam likhitam suhetoh bhavatiḥ dehi || bhūyāt N₂ iti paramarahasyāṁ śrīrāmacandradviracitāyāṁ tatvayogabimdu samāptah || subhamastu | samvat 1841 || bhādau śudha 15tnio vesarva śake rārāma rāma cha D iti śrī pāramahamsyāṁ śrī rāmacandradviracitāyāṁ tatvayogaviduh samāptah subham bhuyāt || || atarlaksyam bahi dṛḍhīr nirmesomeṣa varjitaḥ saiśāśāmbhavimudrā sarvata,n treṣugopitā 1 amtark U₁ iti śrī rāmacandraparamahamsaviracitas tatvabimḍuyogasamāptah || śrī subham bhavatu || śrīśītārāmārpāṇamastuh || idam pustakam || śake 1805 || vikramārka saṃmat || 1140 || jayanām asaṃvatsare || udagayaṇe || griṣmartau? || vaisālhemāse || krṣṇapakṣe || titħau 23 || bhānuvāsare || prathamayāmye || śrī kṣetra avamtiκāyāṁ || śrī mahārū-dramahākālasaṃnidhāne na sampūrṇam || lekhanam ānaṃt? suta bābājoo rājadherakareṇa likhyate || yādṛśam pustakam dṛṣṭvā tādṛśam likhitam mayā || yadi suddham asūddho cā mama doṣo na diyate || śrīrāma || cha || U₂

Philological Commentary: **1-0.0** pavanaḥ sthirah karttavyah: Sentence omitted in L.

By this person the stabilization of the gaze shall be performed. The position shall be made stable. The breath shall be stabilized. Such discipline has been stated by the accomplished one. When by means of mind and breath the natural bliss appears through ones own true nature, it is called natural Yoga (*sahajayoga*). Within Rājayoga the name **cakravartī** is given [to it].

Thus concludes the *Yogatattvabindu*, composed by Srī Ramachandra Paramahāmsa.

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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