

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

Indica et Tibetica Verlag
Marburg 2024

Bibliographische Information Der Deutschen Bibliothek

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

Bibliographic information published by Die Deutschen Bibliothek

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

© Indica et Tibetica Verlag, Marburg 2024

Alle Rechte vorbehalten / All rights reserved

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

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

Satz: Nils Jacob Liersch

Herstellung: BoD – Books on Demand GmbH, Norderstedt

Contents

Contents	iii
Conventions in the Critical Apparatus	1
Sigla in the Critical Apparatus	1
Critical Edition & Annotated Translation	3
अप्पेन्डिक्स	१५७
Fङ्गुरेस्	१५७
बिब्लिओग्रफ्य	१६१
चोन्सुलतेद् मनुस्त्रिस्	१६१
पिन्तेद् एदितिओन्स्	१६१
सेचोन्दर्य् लितेरतुरे	१६६
ओन्लिने सोउर्चेस्	१६९

Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

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

Critical Edition & Annotated Translation

[I. rājayogaprakāra]

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

[II. kriyayogasya lakṣaṇam]

इदानीं क्रियायोगस्य लक्षणं कथ्यते ।

क्रियासुक्तिरयं योगः स्वपिण्डे सिद्धिदायकः ।
यं यं करोति कल्लोलं कार्यार्थं मनः सदा ।
तद् तत् आकुञ्चनं कुर्वन्क्रियायोगस्ततो भवेत् ॥ II.1 ॥

10

Sources: ५ cf. YSV (PT p. 831): atha rājayogaḥ || yogasvarodaye | iśvara uvāca | rājayogam pravakṣyāmi
śṛṅu sarvatra siddhidam | guhyādguhyataram devi nānādharmam parāt param rājayogena deveśi nṛ-
papūjyo bhaven narah | rājayogi cirāyus ca aṣṭaiśvaryamayo bhavet || ४-६ cf. YSV (PT p. 831): pañ-
cadaśaprakāro 'yam rājayogaḥ | kriyāyoga jñānayogaḥ karmayogo haṭhas tathā | dhyānayoga mantrayoga
urayoga ca vāsanā | rājaty etad brahmavāsiya ebbhiḥ ca pañcadaśadhā | idāniṁ lakṣaṇaṁ caisām kathayāmi
śṛṅu priye | ९-११ ≈YSV (PT p. 831): kriyāmuktītimay (kriyāmuktir ayam YK 1.209) yogah sapindisid-
dhiḍayakah (sapinđe YK 1.210) | yat kāromiti (kāromiti YK 1.210) saṅkalpaṇ kāryārambhe manah sadā
|| ११ ≈YSV (PT p. 839): tatsāṅgācaranam (°saṅgā YK 1.210) kurvan kriyāyogarato bhavet |

Testimonia: ४-६ cf. *Yogasiddhāntacandrikā* (Ed. p. 2): dididhyāsanañ caika tānatādirūpo rājayoga-
paraparyāyah samādhiḥ | tatsādhanam tu kriyāyogaḥ, caryāyogaḥ, karmayogo, haṭhayogo, mantrayogo,
jñānayogaḥ, advaitayogo, lakṣayogo, brahmayogaḥ, śivayogaḥ, siddhiyogo, vāsanāyogo, layayogo,
dhyānayogaḥ, premabhaktiyogaś ca |

२ śrī ganeśaya namah cett.] śrī ne ya maḥ P śrī ganeśaya namah || śrī gurave namah || N₁ śrī ganeśaya
namah || śrī sarasvatyi namah || śrī nirañjanāya namah || D śrī ganeśaya namah || om śrī nirajanāya
|| U₁ atha rājayogaprakāro likhyate N₁N₂D] atha rājayogaprakāra likhyate U₁ rājayogāntartataḥ ||
binduyogaḥ E atha tattvabimbinduyogaprārambhah L atha rājayoga liṣyate P atha rājayoga likhyate U₂
rājayogasyedam phalam PU₂] rājayogasya idam phalam N₁N₂D om. EL °yogenāneka° PN₁] "yogena
aneka° DN₂U₁U₂ ३ °preksaṇasamaya° cett.] prekṣaṇasamaya U₂ eva cett.] evam U₂ rājayogaḥ
cett.] rājayogas U₂ tasyaite PU₂] tasya ete cett. ४ caryāyogaḥ cett.] tvaryāyogaḥ U₁ layayogaḥ
cett.] nayayogaḥ U₂ ५ lakṣayogaḥ cett.] lakṣayogaḥ U₁ ६ siddhayogaḥ PU₂] rājayogaḥ α rā-
jayogaḥ PU₂] siddhayogaḥ cett. ete pañcadaśayogaḥ DN₁PU₁] evam pañcadaśayogaḥ bhavaṇti U₂
८ idāniṁ cett.] idāni N₂ atha U₂ kriyāyogasya cett.] kriyāyogas U₂ kathyate cett.] kathayate D om.
U₂ ९ kriyāmuktir cett.] kriyāmukti N₂ kriyāmuktih || U₂ ayam cett.] layam N₂ yogaḥ cett.] yogah
| N₁U₁ siddhidayakah cett.] siddhidayakam U₂ ११ tad tat (Mallinson) em.] tattataḥ DN₁N₂P tatas
tataḥ U₂ tam kṛtaṇ U₁ ākuñcanam (Mallinson) em.] kuñcanam DPN₁U₁U₂ kūrcanam N₂ tato
bhavet PU₂] ato bhava DN₁N₂ ato va U₁

[I. Method of Rājayoga]

Homage to Śrī Ganeśa. Now, the method of Rājayoga is laid down.

This is the result of Rājayoga¹: Rājayoga is that by which long-term durability of the body arises even when there are manifold royal pleasures [and] even when there is manifold royal entertainment 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 for kings (Rājayoga)⁴ These are the fifteen Yogas.⁵

[II. Characteristics of 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. Whatever wave the mind creates at the commencement of an action, through constantly restraining that very [wave] Kriyāyoga arises.⁶

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*[*padā*] and *jñāna*[*pāda*], see GOODALL, 2015: 77.

⁴For Rājayoga with this meaning cf. BIRCH, 2014:12.

⁵The 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 *Prāṇatośinī* (Ed. pp. 831-858). In this text, however, the list is incomplete. YSv mentions the total amount of fifteen Yogas but names only eight subcategories of Rājayoga. Because of that, Rāmacandra might have seen the necessity to complete it. The other source he used for compiling his text is *Siddhasiddhāntapaddhati* (SSP) which, however, does not present such a list. An almost identical list of fifteen Yogas is found in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā*. A comparable list of twelve Yogas occurs in Sundardās's *Sarvāṅgayogapradīpikā*. A detailed investigation of the fifteen Yogas can be found at p. ??.

⁶All four verses on Kriyāyoga were taken from the *Yogasvarodaya* (YSv). No source for the following prose section can be identified.

क्षमाविवेकवैराग्यंशान्तिसन्तोषनिरूपहः ।
एतद्युक्तियुतो योऽसौ क्रियायोगी निगद्यते ॥ II.2॥

मात्सर्यं ममता माया हिंसा च मदगर्वता ।
कामक्रोधौ भयं लज्जा लोभमोहौ तथाऽशुचिः ॥ II.3॥

5 रागद्रेषौ धृणालस्यं ब्रन्तिद्भोऽक्षमा ब्रमः ।
यस्यैतानि न विवन्ते क्रियायोगी स उच्यते ॥ II.4॥

यस्यान्तःकरणे क्षमाविवेकवैराग्यंशान्तिसन्तोष इत्यादीन्युत्पादन्ते स एव बहुक्रियायोगी कथ्यते ।
कापट्ट्यं मायावित्तं हिंसा तृष्णा मात्सर्यं अहंकारः रोषो भयं लज्जा लोभः मोहा अशुचित्वं रागद्रेष ॥
आलस्यं पाषांडित्वं भ्रान्तिर इन्द्रियविकारः कामः । एते यस्य मनसि प्रतिदिनं न्यूना भवन्ति स एव
10 बहुक्रियायोगी कथ्यते ।

Sources: 1-2 = YSV (PT p. 831): *kṣamāvivekavairāgyaśāntisantoṣanispṛhāḥ* | etan muktiyuto yo'sau (*muktiyutacāsau* YK 1.211) kriyāyoga nigadyate | 3-4 = YSV (PT p. 831): *mātsaryam mamaṭā māyā himsā ca madagarvitā* | *kāmaḥ kroḍho bhayaṇ lajja lobho mohas tathāśuciḥ* (*suciḥ* YK 1.212) || 5-6 = YSV (PT p. 831): *rāgadveṣau ghrṇālasyaśrāntidambhakṣamābhramāḥ* (*ghrṇālasyaṁ bhrāntir dambho 'kṣamā bhramāḥ* YK 1.213) | yasyai tāni na vidyante kriyāyogī sa ucyate ||

Testimonia: 8-9 ≈(*Yogasamgraha* IGNCA 30020 folio 1r. ll. 1-2): *lobhamohau aśucitvam rāgadveṣau* ālasyaṇ paṣamḍitvam bhrāntih imdriyavikāraḥ kāmaḥ ete yasya pratidinam nyunā bhavaṇti | 9-10] ≈*Yogasamgraha* (IGNCA 30020 folio 1r. l. 2): *sa eva kriyāyogi kathyate* ||

1 “viveka° cett.] vivekam EU2 **vairāgyam** cett.] vairāgya° U1 “nisprhāḥ P] °nisprhah D °nisprhā EN1 “nisprhā ||2|| N2 “nisprhī U1 “nisprhāḥ || U2 **2 etad EP** U1] etat DN1N2U2 **yuktiyuto** cett.] muktiyuto U2 yo'sau N2U1] yogī DEPN1U2 **3 mātsaryam** EU1U2] mātsarya DN1P **himsā ca** E] himsāśā cett. himsāḥ || N1 **4 "krodhau** U1U2] kroḍha° EN1P “kroḍho D “suciḥ cett.] śuciḥ EN2U2 **5 rāgadveṣau** cett.] rāgadoṣau U1 atha dveṣo L **ghṛṇā** cett.] ghṛṇā° N2 **bhrāntir dambho** cett.] bhrāntir debho D bhrāntitvam E bhrānti dambha° U1 ‘kṣamā bhramāḥ cett.] mokṣam ābhramāḥ E kṣamī bhramāḥ U1 **6 na** cett.] ca E **7 kṣamā** cett.] kṣamāḥ N1 kṣamā ‘N2 **vivekavairāgyaśānti** cett.] kṣamāḥ vivekavairāgya° | sām̄ti° N1 “vairāgyaśānti° N2 kṣamā || vivekavairāgya || sām̄ti° D “santoṣa ityādīnī cett.] “santoṣādīnī E “santoṣa ity ādīno° L “santoṣa ity ādīna niraṇṭaram U1 “santoṣa ity ādayo niraṇṭaram U2 **utpādyante** cett.] utpadyante E “tpādyamte L utyamte U1 **bahukriyāyogī** cett.] bahukriyāyogī D kathyate cett.] sa kathyate DN2 tkacyate U2 **8 kāpatyam** cett.] kāpatyam L yasyāntalakarane kapatyam N1 kāpachām U1 **māyāvitvam** N1N2] māyāvitvam D yāyavitvam U1 pāpātitvam U2 vittvam EP vitvam L **mātsaryam** cett.] mātsarya E mātsarya DU1 **roṣo** BDPLN1] roṣāḥ EU1 eṣo N2 **bhayaṇ** cett.] kṣayam E lajjā cett.] lajja U1 **lobhaḥ** PL] lobha° cett. om. U2 **mohā** cett.] mohāḥ P moha LN2 aśucitvam cett.] aśucitvam N2 **rāga°** cett.] rāgaḥ P rāja° L om. E **dveṣa** L] dveṣāḥ cett. om. E **9 ālasyaṇ** cett.] om. E **pāṣamḍitvam** DN1] pākhamḍitvam LU1U2 pākhamḍatvam E pārṣaditvam N2 **bhrāntir** em.] bhrāntih cett. **indriyavikāraḥ** cett.] imdriyam vikāraḥ P itivikāraḥ L **kāmaḥ** cett.] kāma N2 om. U2 **ete** cett.] eta L rāte U1 etate U2 **bhavanti** cett.] bhavaṇti N1 **10 bahukriyāyogī** cett.] bahukriyāyogī DU1U2 **kathyate** cett.] kathyamte U1U2

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

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

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

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

“Patience, discrimination, equanimity, peace, contentment”, etc., are cultivated in his mind. He alone is called a Yogī of many actions (*bahukriyāyogī*)⁷. Fraud, the state of being deceptive, violence, craving, envy, ego, anger, fear, shame, greed, delusion, impurity, attachment, aversion, laziness, heterodoxy, error, agitation of the senses, sexual desire: He in whose inner organ⁸ these diminish from day to day, he alone is called a Yogī of many actions (*bahukriyāyogī*).⁹¹⁰

⁷The term *bahukriyāyogī* is only found in the *Yogatattvabindu*. It seems to be a neologism of Rāmacandra since the *Yogasvarodaya* and *Yogasamgraha* only use the word *kriyāyogī* in its passage on Kriyāyoga to denote its practitioner.

⁸According to section L p.129 Rāmacandra’s inner organ (*antaḥkaraṇa*) consist of thinking mind (*manas*), intellect (*buddhi*), ego (*ahamkāra*), spirit (*citta*) and consciousness *caitanya*.

⁹The most notable mention of the term *kriyāyoga* appears in *Pātañjalayogaśāstra* or *Yogaśūtra* 2.1 where it is defined as: *tapaḥsvādhyāyeśvaraprapraṇidhānāni 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 *saṃādhi*, shall be achieved by the three elements of Kriyāyoga, namely mental, moral, and physical austerity (*tapas*), repetition of *mantras* or study of sacred literature (*svadhyāya*) and surrender to god (*iśvarapraṇidhāna*). This trinity of means is supposed to destroy the impurities (*kleśas*) of *citta*. These are given in *Pātanjalayogaśāstra* 2.3 as ignorance (*avidyā*), egoism (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveṣa*), 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*. Nārāyanatīrtha in this commentary on the *Pātanjalayogaśāstra* titled *Yogasiddhāntacandrikā*, 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 *saṃādhi* and the reduction of *kleśas* (VIMALĀ, 2000:71). In contrast, the Kriyāyoga of Rāmacandra leads to Rājayoga, which he conceptualizes as bringing about the steadiness of the body.

¹⁰Kriyāyoga is absent in Sundardās’s twelvefold taxonomy of the *Sarvāṅgayogapradipikā*.

[III. rājayogasya bhedāḥ ...siddhakunḍalinīyoga mantrayogaḥ]

इदानीं राजयोगस्य भेदाः कथ्यन्ते । के ते । एकः सिद्धकुण्डलिनीयोगः मन्त्रयोगः अमूरा राजयोगौ कथ्येते । मूलकन्दस्थाने एका तेजोरूपा महानाडी वर्तते । इयमेका नाडी इडापिङ्गलासुषुम्णान् ॥ एतान् भेदान् प्रामोति । वामभागे चन्द्ररूपा इडानाडी वर्तते । दक्षिणभागे सूर्यरूपा पिङ्गलानाडी वर्तते । मध्यमा ५ गोऽतिसूक्ष्मा पद्मिनीतन्तुसमाकारा कोटिविश्वत्समप्रभा भुक्तिसुक्तिदा शिवरूपिणी सुषुम्णा नाडी प्रवर्तते । उस्यां ज्ञानोत्पत्तौ सत्यां पुरुषः सर्वज्ञो भवति ॥

Sources: २ cf. YSV (PT p. 831): jñānayogaṁ pravakṣyāmi tajjñānī śivatāṁ vrajet | paṭhanāt smaraṇād vyānān maṇḍanāt brahmaśādhakah | tad bhedasyaikasandhānam aṣṭaiśvaryamayo bhavet | tritīrthanām yatra nādī ca tripunyām parameśvari | ...eso 'syā visvarūpasya rājayogo mato budhaiḥ | viśeṣam kathayiṣyāmi śrūpa caikamanāḥ sati | cf. YSV (PT p. 831-832): mūlakande sthale caikā nādī tejasvatī para (tejasvitāparā YK 1.246) | ३-४ cf. YSV (PT p. 832): gudordhve (gudordhve YK 1.247) sā tribhāgābhūdiḍā (tridhā bhūyādiḍāvāme YK 1.247) nāma śāśiprabhā | saktirūpā mahānādī dhyānāt sarvārthatādāyinī | dakṣiṇe 'pi kulākhyeti (piṅgalākhyeti YK 1.248) puṇṛūpā sūryavigrāha | ४-६ cf. YSV (PT p. 832): madhyabhbāge suṣumṇākhyā brahmaviśuśvātmikā | śuddhacittena sā vijñāna vidyutkoṭisamaprabhā | bhuktumuktipradā dhyānād anīmādiguṇapradā|

Testimonia: २ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 2-3): atha rājayogasya bhedau kathyete || ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 3): siddhakunḍaliyogaḥ mantrayogaś ceti | ३ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 3-4): mūlakandasthāne ekā tejomayā mahānādī vartate | ३-४ ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 4): iyam idāpīmgalasuṣumṇā bhedā tridhā | vāmbhbāge camdrarūpā iḍā | dakṣiṇābhāge sūryarūpā piṅgalā | ४-६ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 5-6): madhyamārge atisūkṣmā visatamptusamākāra koṭividyutprabhā bhuktumuktipradā suṣumṇā nādī vartate | yasyāh jñāne purusāh sarvajño bhavati | ४-६ cf. SSP 2.26 (Ed. p. 38): mūlakandād dāṇḍalagnām brahmaṇādīm śvetavarṇām brahmāndhraparyantaṁ gaṭām saṃsmaret | tanmadhye kamalatantunibhāmām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtīm manasā lakṣayet | sarvasiddhipradā bhavati |

२ bhedāḥ cett.] bhedā N₂ kathyante cett.] kathyate N₂ om. L ke te DN₁U₁] te ke ELP₂ kriyate N₂ siddhakunḍalinīyogaḥ EN₁] siddhakunḍalīyogaḥ | L siddhakunḍalīyogaḥ DN₂ siddhakunḍalīliṇīyogaḥ P siddhakunḍalinīyogaḥ U₁ siddhakunḍalinīyogaḥ || U₂ mantrayogaḥ cett.] om. L amū cett.] astu E rājayogaḥ E ३ kathyete P] kathyate DPN₁N₂U₁ kathyante U₂ mūlakandasthāne cett.] mūlakandasthāne || U₂ mūlaṇa kapdasthāne P ekā cett.] eka N₁N₂ tejorūpā cett.] tejorūpā || U₂ vartate cett.] pravartate U₂ iyam E] iyam cett. trayam L ekā cett.] eka | E ea P kā L "suṣumṇā em.] suṣumṇāN₁N₂D "suṣumṇā EPU₂ "suṣumṇā LU₁ etān βU₁] ete N₁N₂D ४ iḍā cett.] om. U₂ vartate cett.] pravartate U₂ dakṣiṇābhāge cett.] dakṣiṇe bhāge U₁ vartate cett.] pravartate U₂ ४-५ madhyamārge cett.] madhyarge D ५ 'tisūkṣmā β] atisūkṣmā α padmini cett.] padmanī LPN₁N₂ tantusamākāra cett.] taṇtusamākāra° P °prabhā cett.] °prabhāḥ U₁ bhuktumuktidā PU₂] bhuktumuktidō α bhuktumuktipradā EL śivarūpiṇī suṣumṇā nādī pravarttate U₂] om. cett. ६ 'syām em.] 'syā E asyā PLU₂ om. α jñānopattau β] °tpanne α satyām PLU₂] satyām E sati α

Philological Commentary: २ idānīm ...kathyante: The introductory sentence is omitted in U₁. ५-०.० śivarūpiṇī ...pravarttate: Sentences unlikely to be authorial, but enriching, are included within the edition in greyscale.

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

Now, varieties of Rājayoga are described. Which are these? One is Siddhakunḍalinīyoga [and one¹¹] is Mantrayoga. These two Rājayogas are described [in the following]. At the location of the root-bulb¹² exists one major channel in the form of light. This single channel splits up into *iḍā*, *piṅgalā* and *suṣumnā*. On the left side is the lunar *iḍā*-channel. On the right side exists the solar *piṅgalā*-channel. Within the middle path, having the very subtle form equal to the fibre of a stalk of a lotus [and] shining like a thousand lightnings, bestowing enjoyment and liberation, [and] having the form of benevolence, the central channel emerges.. After the generation of knowledge about her has arisen, the person becomes omniscient.

¹¹The use of the term *siddhakunḍalinīyoga* instead of *siddhayoga* as listed initially is surprising. Furthermore, this type of Yoga, listed as the second-last item in the initial Yoga taxonomy (section I, p.5), is introduced as the second type right after Kriyāyoga, the first item in both the initial list and the subsequent text. This raises further questions as the term *kunḍalīṇī* is not mentioned at all in the subsequent description of this type of Yoga. The relation between "Siddhakunḍalinīyoga" and "Mantrayoga" appears mysterious since only witness U₂ provides a description of a specific type of Mantrayoga. The additional passages of witness U₂, marked in greyscale, instruct the "recitation of the non-recited" (*ajapājapa*) of the *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 this reading, but only in the context of U₂ the term makes sense, one could assume the additional passages of U₂ might have been original but they are more likely later additions and the question remains unresolved. The closely related *Śāradātilakatantra* 25.37ab provides a possible explanation for the linking of the two types of Yoga: "The *kunḍali* Śakti abides in the *haṁsaḥ* [and] supports the [individual] Self." (*bibharti kunḍalī śaktir ātmānam haṁsaṁ āśritā* |), see BÜHNEMANN, 2011: pp. 218, 228.

¹²The root-bulb or *kanda* in yogic literature is usually located below the navel or near the perineum. For more details, see p.59. Rāmacandra's concept of the *kanda* is identical to the one found in *Vivekamārtanḍa* 16 (*ūrdhvam meḍhrād adho nābhēḥ kandayonih khagāndavat | tatra nādyah samutpannāḥ sahasrāṇi dvīsaptaṭih* ||) "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. mūlacakram]

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

Sources: २-७ cf. YSV (PT p. 832): suṣumnāntah samāśritya navacakram yathā śrenu | mūlādhāram catushpattram gudordhve (YK 1.250) varttate mahat | tanmadhye svarṇapīṭhe tu trikoṇamāndalam (trikonamandalam YK 1.251) param | tatra vahniśikhākāra mūrttiḥ sarvatra siddhidā | asyā dhyānamanomadhye vinā pīṭhena (pāṭhena YK 1.252) vāñmayam | sarvaśastrāṇi saṅkarṣam (saṅkarṣa YK 1.252) sadā sphurati yogavit |

Testimonia: २ ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 6): atas taj jñānotpattāv upāyā ucyamte | २-७ cf. SSP 2.1 (Ed. p. 29): piñde navacakrāṇi | ādhāre brahmacakram tridhāvartam bhagamandalākāram | tatra mūlakandaḥ | tatra śaktim pāvakākārām dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradām bhavat | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): gudamūlacakram caturdalaḥ | ५ ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tanmadhye trikoṇākāram kāmapiṭham | ≈Yogasamgraha (IGNCA 30020 folio 1r. l. 7): tatpīṭhamadhye agniśikhākāra gaṇeśamūrttiḥ varttate | ६ ≈Yogasamgraha (IGNCA 30020 folio 1r. ll. 8-9): tasyā mūrter dhyānakaraṇāt sakalakāvyanātakādis-akalavāñmayam vinābhīyāsena puruṣasya manomadhye sphurati |

२ suṣumṇāyāḥ DN₁N₂] suṣumṇāyām E suṣumṇāyā PU₂ suṣumṇāya° U₁ suṣumṇā° L jñānotpattāv upāyāḥ El jñānotpattau upāyāḥ DLPU₁ jñānotpattau upāyā U₂ jñānotpanno 'pāyāḥ N₁ jñānotpanno upāyāḥ N₂ kathyante cett.] kathyate L caturdalaṁ mūlacakram DN₁U₂] caturdalaṁ mūlam cakram EPU₁ caturdalaṁ mūlacakram L prathamacaturdalaṁ mūlacakram N₂ vartate cett.] pravartate U₂ prathamām ādhāracakram PLU₂] prathamādhāracakram vartate | E ३ raktam em.] rakta° β gaṇeśam daivatam em.] gaṇeśadaivatam ELU₂ gaṇeśām daivatam P °śaktim || muṣako vāhanam em.] °śaktim uṣakavāhanam E °śaktir mukhako vāhanam P °śaktim uṣako vāhanam L °śaktiḥ muṣako vāhanam U₂ kūrma em.] kurma ELPU₂ ākuñcanam em.] ākuñcana° LPU₂ ākumca E ४ °vāyuh El] vāyus P °vāy U₂ ūrmī em.] ūrmī U₂ ५ triśikhā PL] triśikhāt E trirekha U₂ tammadhye cett.] tanmadhyā LN₁ °gniśikhākāraikā E agniśikhākāra ekā αU₂ magniśikhākāra ekā P jñiśikhākāraṇākā L vartate cett.] asmi U₂ ६ tasyāḥ EN₁D] tasyā LPN₂U₁U₂ mūrter cett.] mūrtir EL mūrtair U₁ om. U₂ °nāṭakādi° cett.] °nāṭakādi | L °sakala° cett.] om. L °saka° N₂ °vāñmayam EPLU₂] °vāñmayam α sphurati cett.] sphuramti L ७ bahirānandāḥ em.] bahir mānandā U₂ yogānandāḥ em.] yogānandā U₂ virānandāḥ em.] virānandā U₂ uparamānandāḥ em.] uparamānandā U₂

Philological Commentary: २-५ prathamām ...triśikhā: The section is absent in the α-branch but present in the whole β-branch. After the description of the first cakra equally detailed passages (*bijas*, *vargas*, etc.) for the remaining cakras occur in U₂ only. This indicates their presence in the early β-group transmission. However, the absense in the α-group and in the YSV (PT) suggests their supplementary status. Due to their historical and practical significance, they have been included in the edition in greyscale.

[IV. Cakra of the Root]

Now, the means for the genesis of knowledge of the central channel is described. At the beginning [of the central channel] exists the four-petalled root-*cakra*. The first is the *adhāracakra*.¹³ The location is the anus. The color is red. Ganeśa is the deity. Success and intelligence is the power. The mount is a rat. Kūrma is the seer. Contraction is the seal. Apāna is the vitalwind. Ěrmi¹⁴ is the digit. Ojasvinī is the concentration. In the four petals [exists] *rajas*, *sattva*, *tamas* and the mind-faculties; [as well as] *vam* *śam* *ṣam* and *saṁ*. A trident is [situated] in the internal triangle. In its middle is *kāmapīṭha*¹⁵ in the shape of a triangle. In the middle of this seat (*pīṭha*) exists a single form in the shape of a flame of fire. By meditation on this form, any literature, [such as] *śāstras*, poetry, drama, etc., appears in the person's mind without learning. [Assigned to it are] external bliss, yogic bliss, heroic bliss [and] the bliss of coming to rest¹⁶. A hundredfold recitation of the non-recited: 600 = 1 *ghaṭi* [and] 40 *palas*.¹⁷

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

¹⁴Ērmi is discussed on p.100.

¹⁵This refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yoginī-Tantra named Kāmarūpa, specifically the present-day Kāmākhya Temple in Assam, which is located at different parts of the yogic body in various yoga traditions. For an in-depth discussion of the term, see LIERSCH, 2023: 48-58,129, ROSATI, 2020: *et passim* and MALLINSON and SZÁNTÓ, 2021: 119, footnote 144. The Śāringadharapaddhati, Śivayogapradipikā and Siddhasiddhāntapaddhati (all text which teach a ninefold *cakra*-system place Kāmarūpa at the *brahmamacakra*.

¹⁶The 11th c. *Amanaska*, the earliest text on Rājyoga, also mentions various blisses such as *ānanda*, *paramānanda*, *sahajānanda*, and *cinmātrānanda* throughout the text (BIRCH, 2013: *et passim*). The association of four similar blisses (*paramānanda*, *sahajānanda*, *vīrānanda* and *yogānanda*.) with the first *cakra* at the anus is found in the 13th c. *Samgitaratnākara* (2.120cd-2.121ab) of Śāringadeva. Earlier references to the "four blisses" are found in Vajrayāna sexual yoga (cf. ISAACSON and SFERRA, 2014: 99 and SFERRA, 2000: 31-33). The *Hevajratantra* (1.1.28 *et passim*) lists *ānanda*, *paramānanda*, *sahajānanda*, and *viramānanda*. The latter, known as the "Bliss of Cessation," relates to male pleasure during sexual ritual ejaculation. These concepts were later incorporated into the *Amṛtasiddhi*. However, the *Amṛtasiddhi* contrasts sexual ritual with the celibate yoga of male ascetics, who abstain from sexual intercourse. In 7.4, the text asserts semen (*bindu*) as the source of "the Blisses whose last is Virama," and in 34.3, it claims that accomplished yogins enjoy the three *ānandas* (likely *ānanda*, *paramānanda*, and *sahajānanda*) without ejaculation, reflecting the taught celibate yoga (cf. MALLINSON and SZÁNTÓ, 2021: 17). Later texts, including the *Amaraughaprabodha*, which cite the *Amṛtasiddhi*, altered or removed Buddhist-specific concepts, such as Vajrayāna sexual yoga terminology (BIRCH, 2019: 21).

¹⁷Instructions for the duration of the practice of meditation are in most of the additions of U₂ ...

[V. svādhiṣṭhānacakram]

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

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

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

2 idānīṁ cett.] idānī N₂ dvitīyam cett.] dvitīye U₂ svādhiṣṭhānacakram U₁] svādhiṣṭānacakram DELPN₁ U₂ svādhiṇacakram N₂ ṣatdalām cett.] ṣatdalām E ṣatdalām N₂ udḍiyānapīṭha^o U₂] upāyanapīṭha^o E udḍiyān pīṭham L udyānapīṭha^o N₁ N₂ udyānapīṭha^o D uḍāganapīṭha^o U₁ liṅgam em.] liṅga^a U₂ pīṭam em.] pīṭa^a U₂ pīṭa em.] pīṭa^a U₂ 3 gunaḥ em.] guna U₂ vāk em.] vāca U₂ hamso em.] hamṣa^a U₂ 4 kāmāgnir em.] kāmāgnī^a U₂ sthūlo dehaḥ em.] sthūladehā U₂ rg vedah em.] rg veda U₂ ācāryaḥ em.] ācārya^a U₂ 5 śuddhabhūmikā em.] śuddhabhumikā U₂ apānah em.] apāna^a U₂ antarmāṭṛkāḥ em.] antarmāṭṛkā U₂ bahirmāṭṛkāḥ em.] bahirmāṭṛā U₂ 6 tejasvī em.] tejasī U₂ sahasraḥ em.] sahasra U₂ 7 tiraktavarṇam PU₂] atiraktavarṇam αE atiraktavarṇa^a U₁ N₂ sādhako EPLU₂] sādhakaḥ cett. tisundaro β] atisūndaro α 7–8 yuvatīnām ativallabho bhavati N₂] om. cett. 8 pratidinam β] dinam dinam pratī N₁ U₁ dinadinam pratī N₂ dinam pratī D

Philological Commentary: 5 antarmāṭṛkāḥ ...bahirmāṭṛkāḥ: In all instances where U₂ provides the inner (*antar*^a) syllables and outer (*bahir*^a) mother goddesses, I have corrected and standardized all occurrences of ^amāṭrā or ^amāṭrāḥ to the appropriate word and form, which is ^amāṭṛkāḥ. This emended form, ^amāṭṛkāḥ, on one hand, conveys a clearer meaning when applied to *syllables* placed on the *cakras*, while also signifying "mothers" or "mother goddesses," precisely as presented in all cases where U₂ provides *bahirmāṭṛkā*. In any case U₂ yields a list of goddesses in the nominative singular feminine. Furthermore, this decision is reinforced by evidence from other texts. For example, in Agasthyamuni's *Rājayogaḥ* (fol. 8–9), nearly identical syllable combinations are placed on the petals of the *cakras* within its sixfold *cakra* system (*antarmāṭṛkā nyāsaprakārah - mam mūlādhāre caturdalakramena vinyasya - om vam namaḥ | om̄ śam namaḥ | om̄ sam̄ namaḥ | om̄ sam̄ namaḥ | iti mūlādhāramāṇḍape vinyasya | svādhiṣṭhāne nābhyadhadhasthapadmeṣu ṣaṭsudaleṣu | om̄ bhaṇi namaḥ | om̄ maṇi namaḥ | om̄ yaṇi namaḥ | om̄ raṇi namaḥ | om̄ laṇi namaḥ | iti ṣaṭsu daleṣu vinyasya*). 8 yuvatīnām ...bhavati: This additional sentence occurs in N₂ and the *Yogasamgraha* only.

[V. Svādhīṣṭānacakra]

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

for each *cakra*, except the seventh *cakra* at the palate and the ninth *cakra* named *mahāśūnyacakra*. 600 *ajapājapa* refers to the duration of the voiceless uttering of the “natural” *mantra* of the breath: so ‘*ham* (“he is I”) - *ham sa* (“I am him”). As in many other yoga texts, the total amount of *ajapājapa* per day is declared to be 21600. If 21600 *ajapājapa* equals 24 hours, then 600 *ajapājapa* would equal 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 and *Jogpradīpyakā* 889-912.). The redactor of the text as found in U₂ applied the system of the durations for seven *cakras* to the ninefold *cakra* system of Rāmacandra. The following instruction of “*ghaṭi* 1 *palāni* 40” is another way of expressing the duration for meditation like *ajapājapa* 600. One *ghaṭi* equals 1/60 of a day (cf. SIRCAR, 1966: 114), which is 24 minutes. One *pala* equals 1/60 of a *ghaṭi*, which is 24 seconds (cf. BOETHLING, 1858: 4). The *Amanaska* in 1.35 (cf. BIRCH, 2013: 231) uses the same concept. For a more detailed tracing of the usage of the system in yogic and tantric literature, see BIRCH, 2013: 265, endnote 46. In our case, the 24 minutes of the one *ghaṭi* plus the 16 minutes (40x24 seconds) of 40 *palas* once more sums up to 40 minutes for the instructed duration of meditation onto the first *cakra*. Other systems are less specific. *Kumbhakapaddhati* 208, i.e. states that “Six winkings are one *prāṇa*, six *prāṇas* make up one *pala*. Sixty *palas* equal the time-period of a *ghaṭikā*. (ṣaṇṇimeṣo bhavat *prāṇaḥ* ṣadbhiḥ *prāṇaiḥ* *palam* *smṛtam* | *palaiḥ* ṣaṣṭibhir eva syād *ghaṭikākālasammitā* || 208 ||).

¹⁸The term *uddiyāṇa* originally refers to one of the four *pīṭhas* of tantric Buddhism and the Kaula Yagini-Tantra, see WHITE, 1996: 260. According to DYCZKOWSKI (1988), SANDERSON (2007) and URBAN, ...

[VI. nābhishthāne padmam]

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

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

Testimonia: २-८ cf. SSP 2.3 (Ed. p. 30): त्रियाम् नाभिक्रमं पाञ्चावर्ताम् सर्पवत् कुण्डलाकारम् |
 तन्मध्ये कुण्डलिनीं शक्तिं बाल्करकोटिसान्निभाम् ध्यायेत् | सामध्या शक्तिः सर्वासिद्धिदा भवति
 | Ci] *Yogasamgraha* IGNCA 30020 folio 1r. ll. 11: नाभिस्थाने दाशदालम् चक्रम् | ७ ≈*Yogasamgraha*
 (IGNCA 30020 folio 1r. ll. 11 - 2v. ll. 11: १२ - २v. ll. 11-2): तन्मध्ये पाम्पकोपम् पिथे लक्ष्मिनापरवति सम्प्रिनाकम्
 गुणां सहिता शिवा सम्प्रिनाकां रामाणाम् रूपां ≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. 1-2): यस्यां तेजो
 जिह्वायां कथितम् नाश्यते तसां ध्यानकारणात् साधकास्या शरीरम् स्थिरम् भवति | cha|

२ त्रियाम् cett.] त्रिये E अथा त्रियाम् मानिपुराक्रमं U₂ त्रियाक्रमं N₂ दाशदालम् cett.] दाशदाला०
 L दाशदालकम् U₁ om. U₂ पद्माम् EP_{U1}] °पद्मे L पद्मा DN₁N₂ om. U₂ वर्तते cett.] om.
 U₂ कपिलम् em.] कपिला० U₂ विष्णुर् em.] विष्णु U₂ ायु em.] वयु U₂ ३ सामानो em.] सामाना० U₂
 गुरुदो em.] गुरुदा० U₂ सुक्ष्मलिङ्गम् देहाः em.] सुक्ष्मलिङ्गदेवताहा U₂ ३-४ दक्षिणो० 'gnih
 em.] दक्षिणाग्निः U₂ ४ समिपात् em.] समिपता० U₂ गुरुलिंगम्० em.] गुरुलिंगा० U₂ रासो em.] राजो
 U₂ दाशमात्रकाः० em.] दाशमात्राः० U₂ ५ अन्तर्मात्रकाः० em.] अन्तर्मात्रा० U₂ बहिर्मात्रकाः० em.]
 बहिर्मात्रा० U₂ ६ हम्सागमानाः० em.] अहम्सागमानाः० U₂ सहस्राः० em.] सहस्रा० U₂ ७ तन्मध्ये
 cett.] om. L एकां० cett.] om. L मूर्ति० cett.] om. L वर्तते० cett.] अस्मि० U₂ तस्याः० βU₁] तस्याः०
 DN₁N₂ कथयितुम् cett.] कथयितुम् L कथातुम् U₁ वक्तुम् U₂ ८ तस्याः० αEU₂] तस्याः० PL मूर्तरे०
 cett.] मूर्तिर् L om. U₂ ९ कारानात्० cett.] कारानात्० || L ९ कारानात्० E पुरुषास्या० cett.] om. P शरीरम्
 cett.] om. P स्थिरम्० cett.] om. P भवति० cett.] भवति वा० U₁ om. P

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

[VI. Lotus within the Place of the Navel]

The third, a ten-petalled lotus, exists at the location of the navel. The color is red. Viṣṇu is the deity. Lakṣmī is the power. ṬĀyuṭis the seer. Samāna is the vitalwind. Garuḍa is the mount. The subtle body is the body. Sleep is the state. Madhyamā is the speech. Yajur is the Veda. The southern [fire] is the fire. Samīpatā is the liberation. Viṣṇu is the *gurulinga*¹⁹. Water is the principle. Taste is the sense object. There are ten petals [and] ten Māṭṛkas. [The] internal syllables [are]: *dam tam nam tam̄ tham̄ dam̄ dham̄ nam̄ pam̄ pham̄*. The external mother goddesses [are]: Śānti, Kṣamā, Medhā, Tanayā, Medhavinī, Puṣkarā, Hamsagamanā, Lakṣyā, Tanmayā and Amṛtā. A thousandfold recitation of the non-recited; 6000; 16 *ghatis* [and] 40 *palas*²⁰. In its middle exists a *cakra* with five angles. In the middle of it is a single form. It is not possible to describe the splendour of it with speech. Through the execution of meditation on this form, the body of the person becomes durable²¹.²²

Uddiyāna is probably situated in the Swat Valley in modern Pakistan. See SANDERSON, 2007:265-269 for a detailed term discussion. Throughout the text corpus of Haṭhayoga, the *pīṭhas* are repeatedly located differently in the yogic body. Additionally, the term refers to a certain yogic technique classified as *mudrā* and termed *uddiyānabandha* which usually involves a specific type of muscular contraction around the location of the navel. For a detailed discussion of practice see MALLINSON and SINGLETON, 2017: pp. 228-258. Depending on the text and tradition, there are different models of how and in which context and with what kind of result practitioners perform the practice.

¹⁹For the phallus of Śiva, considered as one's teacher or guide, cf. Śivapurāṇa 1.18.31.

²⁰Thus, the prescribed duration for meditation on this *cakra* is six hours and forty minutes.

²¹The source text specifies this bodily durability as a long lifespan (*cirāyuh*) and freedom from diseases (*aroga*).

²²In comparison to the previous *svādhīṣṭhānacakram* this *cakra* at the navel is not associated with a *guṇa*, a *dhāraṇā*, a *prabhā* and a *mudrā*.

[VII. hṛdayamadhye kamalam]

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

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

Testimonia: 2 ≈ *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 2): hṛdayamadhye dvādaśadalām cf. SSP
2.4 (Ed. p. 30): caturtham hṛdayacakram aşṭadalakamalam adhomukham tanmadhye karṇikāyāṁ¹ lingākārāṁ jyotiśūpāṁ dhyāyē | saiva hāṃsakalā sarvendriyavaśā bhavati | 7 ≈ *Yogasamgraha* (IGNCA
30020 folio 2v. ll. 2): tejomayatvāt | dr̄ṣṭigocaram na bhavaty etādṛśām vartate | 8 ≈ *Yogasamgraha*
(IGNCA 30020 folio 2v. ll. 3): tanmadhye'ṣṭadalām adhomukham kamalam ||

2 caturtham cett.] caturthacakram kalamām cett.] *om.* N₂ vartate cett.] asti U₂ bhavati
N₂ śvetam em.] śveta^o U₂ 3 nandi em.] nandi U₂ prāṇo em.] prāṇa^o U₂ jyotiśkalākāraṇam
deham em.] jyotiḥ kalākāraṇam deha U₂ 4 paśyanti em.] paśyamti U₂ vāl em.] vāk U₂ gārhap-
atyōgnih em.] gārhasyatyo gniḥ U₂ śivo em.] śiva^o U₂ prāptih em.] prāpti^o U₂ 5 antaramātrkāḥ
em.] dvādaśamātrā U₂ ūnam em.] yaṁ U₂ bahimātrkāḥ em.] bahiṁ mātrā U₂ 6 sāntih em.] sānti
U₂ mātarā em.] mātara U₂ 7 ajapājapah em.] ajapājapā^o U₂ sahasrah em.] *sahasra U₂ *gocaram
cett.] gocaratām U₂ bhavati cett.] yāti U₂ 8 ḍṣṭadalām EU₂] ḍṣṭadale P ḍṣṭadalām L aşṭadalām
adhomukham kamalam cett.] adhomukhakamalam L mukham kamalam P vartate cett.] asti U₂
bahiś śaktih conj.] bahiśaktih U₂ ātmā em.] ātma^o U₂ hṛdayamadhye conj.] nābhimadhye U₂
9 daśāngulam em.] daśāngulam U₂ 10 unnatiḥ em.] unnatī U₂ asaṁkalpaṁ em.] asaṁkalpa U₂
*śveta em.] sveta^o U₂ viśramate em.] viśramate U₂ 11 nidrālasya em.] nidrā ālasya^o U₂ 12 nairṛtye
em.] naiṛtye U₂ 13 *śyāma em.] śāma U₂ 14 jñānasamḍhāna^o em.] jñānasamḍhāne U₂

Philological Commentary: 8 bahiśśaktih: The conjecture is based on the usage in *kriyakrama* (Ed. p. 96). It can also be found in *Sakalāgamasārasaṅgraha* quoted with reference *siddhāntaśekhare* (Ed. p. 80). 9 hṛdayamadhye: I conjectured *nābhi*² to *hṛdaya*^o since the context is an eight-petalled lotus whose eight petals are discussed in U₂.

[VII. Lotus within the Heart]

The fourth lotus is twelve-petalled [and] exists within the heart. The place of the Anāhatacakra is at the heart. The colour is white. Tamas is the quality. Rudra is the deity. Umā is the power. Hiranyagarbha is the Ṛṣi. Nandī is the mount. Prāṇa is the vital wind. 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 of the householder is the fire. Śiva is the object of veneration. Attaining²³ is the level. Taking the same form [as the deity] is the liberation. [There are] twelve petals. [The] twelve [internal] syllables [are]: *kam kham gam gham nam cam cham jam jham ñam tam thaṁ*. The external mother goddesses [are]: Rudrāṇī, Tejasā, Tāpinī, Sukhadā, Caitanyā, Śivadā, Śānti, Umā, Gaurī, Mātarā, Jvalā [and] Prajvālinī. A thousandfold recitation of the non-recited; 6000; 16 *ghaṭis* [and] 40 *palas*. Due to being made of [such an] intense light, [the fourth lotus] is not in the range of sight. In its middle exists an eight-petalled lotus facing downwards²⁴. The mind resides in the *cakra*. Manas is the deity. Bahi is the power.²⁵ The self is the Ṛṣi. In the middle of the heart is a lotus whose stalk is ten fingers long. Its stalk is soft. [The lotus] is pure [and] facing downwards. There is [something] resembling a banana flower established within it. The mind wants advancement, but its essence is indecision. While the mind rests on the eastern petal, which is white, a clear intellect endowed with the fame of *dharma*, knowledge, etc., arises. While in the southeast, which is reddish, a mind endowed with weakness, illusion, sleepiness, and laziness arises. While in the right south, being black, the production of anger arises. While in the southwest, which is blue, a mind of selfishness arises. While in the west, which is brown, a mind [focussed on] play, laughter, and excitement arise. While in the northwest, which is dark in colour, a mind endowed with worry and anxiety arises. While in the north, which is yellow, a mind occupied with enjoyment, sexual passion, and prosperity arises. While in the northeast, which is whitish, a mind united with gnosis arises.

²³Cf. *Pātañjalayogaśāstra* 3.45: “Attaining is that by which one can touch the moon with the fingertips.” (*prāptir aṅgulyagreṇāpi sprśati candramasam*).

²⁴Rāmacandra presents a more detailed description of the eight-petalled lotus within the twelve-petalled lotus of the heart in section XLVII on p.115.

²⁵The term *bahiśaktih* designates the external energy that permeates the external space. *Sakalāgamasārasaṅgraha* quoted with reference *siddhāntaśekhare* (Ed. p. 80): (*caranāṅguṣṭhayor yugmāt sañcintya suśirāntanau | suśirāntabahiśaktim vyāpiṇīm cintayet tataḥ ||*).

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

5

[VIII. kanṭhasthāne kamalam]

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

Sources: 1 cf. YSV (PT p. 832): prāṇavāyoḥ sthalañcāsya liṅgākāraṇa tu karṇikā | kālikākhyā karṇikeyam
asyā madhye tu kuṇḍalī | 1-4 cf. YSV (PT p. 832): padmavatyāḥ (padmāvatyāḥ YK 1.259) prab-
hāṅguṣṭhapramāṇā ("prāmāṇā" YK 1.259) ratnasannibhā | tasyā saṅgī (tasya saṅgī YK 1.260) jīva iti
ananto balarūpataḥ | asyā dhyānām (dhyānād YK 1.260) jagadavyāṣam khecarisarvago bhavet | bhavanti
vaśyā devādyāś cintākartturaṇa (cittā YK 1.260) cānyathā | iṣṭāniṣṭo (iṣṭāniṣṭa YK 1.261) bhaved vaśyāḥ
(vaśyām YK 1.261) satyām satyām na samīṣayaḥ | iṣṭasiddhir bhavet tasya sarvajñādiguṇodayaḥ | cf. YSV
(PT p. 832) = YK 1.262: kalāpatraṇa pañcaman tu viśuddhaṁ kanṭhadēṣataḥ |

Testimonia: 1 = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 3-4): ta ca prāṇavāyoḥ sthānam | aşṭadalaka-
malamadhye liṅgākāraṇa karṇikā = *Yogasamgraha* (IGNCA 30020 folio 2v. ll. 4): kaliketi samjñikāsti
tanmadhye padmarāgaratnasamānavarṇā amguṣṭhapramāṇā ekā puttaliḥ 2 ≈*Yogasamgraha* (IGNCA
30020 folio 2v. ll. 5): jīveti samjñikāsti | tasyāḥ balam svarūpam ca kotijihvābhīr vaktum na śakyam | 3
≈*Yogasamgraha* (IGNCA 30020 folio 2v. ll. 5-6): asyā mūrtter dhyānakāraṇāt sādhakasya svargapāṭāla
ākāśagamdhārvakimnaraguhyakavidyādharastrīyo vaśā bhavati | 4 ≈*Yogasamgraha* (IGNCA 30020
folio 2v. ll. 6-7): prthvī loke manusyādi striyām kākathā cha | 6 ≈*Yogasamgraha* (IGNCA 30020 folio
2v. ll. 7): kamṭhasthāne pañcamam ūśodaśadaṇam viśudhhasamjñakam̄ cakram̄ varttate ||

1 °vāyoḥ cett.] °vāyo U₁U₂ karṇikā cett.] karṇi U₂ kaliketi cett.] kalikeli L karṇiketi
E samjñā cett.] om. L 1-2 tatkalikāmādhye cett.] tataḥ N₂ om. L 2 °rāgaratnasamā-
navarṇāṅguṣṭhapramāṇākā em.] °rāgaratnasamānavarṇāmguṣṭhapramāṇākā E °ratnasamānavarṇā
amguṣṭhapramāṇā ekā L °rāgaratnasamānavarṇāpām || amguṣṭhapramāṇā || ekā PN₁ °rāgaratnasamā-
navarṇā amguṣṭhapramāṇā ekā N₂ °rāgaratnasamānavarṇāmguṣṭhapramāṇāt ekā DU₁ tasyā EP]
tasyāḥ α tasya LU₂ jīveti samjñā N₁] jīveti samjñāḥ || N₂ jīveti samjñā | D jīvasamjñā || β om. L
tasyā EN₂P] tasyā DN₁U₁ tasya U₂ 2-3 balam̄ atha ca svarūpam̄ cett.] balamadhyasvarūpam E
bala sappa svarūpam L balam̄ atha svarūpam P balam̄ tasya atha svarūpam U₂ 3 kotijihvābhīr cett.]
kotijihvābhī L na cett.] naiva EP asyā cett.] asyāḥ N₁DU₁ tasyāḥ U₂ mūrter cett.] mūrtir LN₂
dhyānakāraṇāt cett.] dhyānām kāraṇāt || U₂ dhyānāt L °pāṭālākāśa* β] °pāṭāla ākāśa* α 4 °sam-
bandhinyāḥ em.] °sambandhinyāḥ ELPα samdadhiṇya U₂ striyāḥ sādhakasya puruṣasya α] striyo 'pi EPL
striyo pi U₂ vaśyā bhavanti cett.] vaśyā bhavati N₂ kim α] om. β kathyate cett.] kathyate vā U₁
6 idānīm α] om. β kamalam ūśodaśadaṇam kanṭhasthāne DN₁U₁] kamala ūśodaśadaṇam kanṭhasthāne
N₂ kanṭhasthāne ūśodaśadaṇam EPL viśuddhacakraṇam kanṭhasthāne U₂ dhūmrām̄ varṇam
em.] dhūmrāvaraṇe U₂ 7 virāṭ em.] virāṭha U₂ udāno em.] udāna° U₂ mahākāraṇāt dehaḥ em.]
mahākāraṇadeha U₂ 7-8 tūrya āvasthā em.] tūryāvasthā U₂

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 central receptacle (*karnikā*)²⁶ in the form of a *linga*. The technical designation of it is bud (*kalikā*).²⁷ In the middle of this bud exists a single thumb-sized [divine] figurine (*puttalikā*)²⁸ being similar to a ruby-gem in color. Her technical designation is Jīva.²⁹ Not even with ten million tongues is it possible to talk about her nature and her power. Because of the exercise of meditation on this form the women of the inhabitants of the world [which are] Humans, Gandharvas, Kinnaras, Guhyakas, Vidyādharaś, in the heavenly world, underworld, and open space become obedient to the will of the practicing person. [This] is what is said here.

[VIII. Lotus within the Location of the Throat]

Now, the fifth, the sixteen-petalled lotus exists at the location of the throat. The color is grey. Jīva the deity. Ignorance is the power. Virāṭ is the Ṛṣi. **The vitalwind 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.

²⁶Regarding the translating *karnikā* as “central receptacle” instead the most common translation “pericarp”, see REIGLE, 2012:442.

²⁷A similar concept, including the usage of the term *kalikā*, is found in the chapter on creation (*sargakānda*) of the *Prāṇatoṣinī*, 1898: 54. In a quotation attributed to a text called *Śaktānanda*, the *jīva* is described as having the shape of a bud of light (*pradīpakalikākāro jīvo*) and always resides in the heart (*ādau sañjāyate bijam brahmāndam sahasānkurah | tasya madhye sumeruś ca kaṅkāladanḍarū-padhr̥k | carācarāṇām sarveṣām devādinām viśeṣataḥ | ālayaḥ savabhūtānām meror abhyantare 'pi ca | pradīpakalikākāro jīvo hṛdi sadā sthitāḥ |*)

²⁸The concept of a *puttalikā* in the heart can be traced back to the Kaula Tantras, e.g., the *Śāradāti-lakatantra* 22.126-128: (*puttalikāyā hṛdayāṁ sprśan prāṇā iha prāṇā jīva iha sthita iti indriyāṇi sprśan sarvendriyāṇi vāñmanaścakṣuḥsrotraghāṇeti sarvāṅgam sprśan prāṇā ihāyāntu sukhan ciraṇ tiṣṭhan tu iti śrāḥ sprśan svāheti japet | mantranyāsam iti |*).

²⁹The idea of the thumb-sized soul residing in the heart is already present in the oldest strata of yogic literature. See *Katha Upaniṣad* 6.17 (*aṅguṣṭhamātraḥ puruṣo 'ntarātmā sadā janānām hṛdaye saṃnivīṣṭāḥ | tam svāc charīrāt pravṛhen muñjād iveśikāṇ dhauryeṇa | tam vidyāc chukram amṛtam tam vidyāc chukram amṛtam iti ||17||*). Also cf. *Śvetāśvatara Upaniṣad* 3.13.

परा वाक् ॥ अर्थवर्णो वेदः ॥ जडमं लिङ्गम् ॥ जीवप्राप्ता भूमिका ॥ सायुज्यता मोक्षः ॥ षोडशदलानि ॥
 षोडशमात्राः ॥ अन्तर्मातृकाः ॥ अं आं ई ई उं ऊं कं ऊं लृं लृं एं एं ऊं अौं अं अंः ॥ बहिर्मातृकाः ॥
 विद्या ॥ अविद्या ॥ इच्छा ॥ शक्तिः ॥ ज्ञानशक्तिः ॥ शतला ॥ महाविद्या ॥ महामाया ॥ बुद्धिः ॥ तामसी ॥
 मैत्रा ॥ कुमारी ॥ मैत्रायणी ॥ रुद्रा ॥ पुष्टा ॥ सिंहनी ॥ अजपाजपः सहसः ॥ १००० ॥ घ । २ प । ४६
 ५ अक्षर ४० ॥ तन्मध्ये कोटिचन्द्रसमप्रभः एकः पुरुषो वर्तते । तस्य पुरुषस्य ध्यानकरणादसाध्यरोगा
 नश्यन्ति । एकसहस्रवर्षपर्यन्तं पुरुषो जीवति ॥

[IX. ājñācakram]

इदानीं षष्ठचक्रं आज्ञानामकं वर्तते । अग्निर्देवता ॥ सुषुम्णा शक्तिः ॥ हिंसो ऋषिः ॥ चैतन्यं वाहनं ॥ ज्ञानो
 देहः ॥ विज्ञानावस्था ॥ अनुपमा वाचा ॥ सामवेदः ॥ प्रमादः लिङ्गं ॥ अर्धा मात्रा ॥ आकाशंतत्त्वम् ॥ जीवो
 10 हंसः ॥ चैतन्यलीला आरंभः ॥ द्वे मात्रा ॥ हं क्षं ॥ अन्तर्मातृके बहिर्मातृके स्थितिः ॥ प्रभा ॥ अजपाजपः
 सहसः ॥ १००० ॥ घ । २ प । ४६ अक्षर ४० ॥

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

Testimonia: 1–6 cf. SSP 2.5 (Ed. pp. 30–31): pañcamam kañthacakram caturaṅgulam | tatra vāma iḍā candraṇāḍī | dakṣine piṅgalā sūryaṇāḍī | tanmadhye suṣumnām dhyāyet | saiva anāhatatakalā anāhatasid-dhīdā bhavati | 5 ≈Yogaśamgraha (IGNCA 30020 folio 2v. ll. 7–8): tatra koṭicāṇdraprabha ekaḥ puruṣo sti = Yogaśamgraha (IGNCA 30020 folio 2v. l. 8): tasya puruṣasya dhyānakaraṇād asādhyarogā naśyamti || 6 ≈Yogaśamgraha (IGNCA 30020 folio 2v. l. 8): sahasravarṣam jīvati | Yogaśamgraha (IGNCA 30020 folio 2v. ll. 8–9): bhrūvor madhye dvīdalaṇā ājñācakram saṁsthām | cf. SSP 2.7 (Ed. p. 31): saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetraṇā dīpaśikhāraṇā dhyāyet | tatra vāksiddhir bhavati |

1 vāk प्रम् ॥ vācā U₂ atharvaṇo em.] atharvaṇa U₂ jaṅgamam em.] jamgama° U₂ 2 antarmāṭrkāḥ em.] antarmātrā carāḥ U₂ um em.] u U₂ bahirmāṭrkāḥ em.] bahirmātrā U₂ 3 icchā em.] ichā U₂ śaktiḥ em.] śakti U₂ tāmasī em.] tamasi U₂ 4 puṣṭā em.] puṣṭā° U₂ ajapājapaḥ sahasraḥ em.] ajapājapaḥasrasra U₂ 5 °samaprabhāḥ cett.] °samaprabhāḥ || U₂ °samaprabhā 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 dāniṃ E 8 saṁsthacakram α] saṁsthām bhrūmadhye EP saṁsthā bhrūmadhye L saṁṣṭha bhrūmadhye U₂ ājñā cett.] ājñā N₁N₂D nāmakam U₁DN₁] nāmaka N₂ cakram EPL cakram raktavaraṇam U₂ vartate cett.] om. U₂ agnir em.] agnir U₂ himso em.] himsa° U₂ caitanya° em.] caitanya° U₂ 8–9 jñāno dehāḥ em.] jñānadehī U₂ 9 anupamā em.] anupama° U₂ pramādaḥ em.] pramāda° U₂ ardhā mātrā em.] ardhamātrā U₂ ākāśam em.] ākāśā U₂ 9–10 jīvo hamṣaḥ em.] jīvahimṣa U₂ 10 °lilā em.] °lilāraṇbhaḥ U₂ antarmāṭṛke em.] antar mātrā U₂ bahirmāṭṛke em.] bahirmātrā U₂ sthitih em.] sthiti U₂ 10–11 ajapājapaḥ sahasraḥ em.] ajapājapaḥasrasra U₂

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 ḥm̄ l̄m̄ l̄m̄ 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 *palas*. 40 *akṣaras*³⁰. In its middle exists a single person shining like a thousand moons. Because of the exercise of meditation on this person, all diseases which are [otherwise] not possible to be controlled vanish. The person lives up to 1001 years.

[IX. Ājñācakra]

Now, a sixth *cakra* named Ājñā exists. Fire is the deity. The central channel (*suṣumṇā*) is the power. Hiṃsa is the Ṛṣi. Consciousness (*caitanya*) is the mount. Knowledge (*vijñāna*) is the body. Insight is the stage. The incomparable (*anupama*) is the speech. Sāma is the Veda. **Intoxication (*pramāda*) is the object of veneration (*lingam*)**. The measure is a half. Space is the principle. **The living soul is the gander.** The play of consciousness is the origin. The measure is twofold. The inner syllables [are]: haṃ [and] kṣam. The external mother goddesses [are]: Sthitī [and] Prabhā. A thousandfold recitation of the non-recited; 1000; 2 *ghatis*, 46 *palas*, and 40 *akṣaras*.

³⁰ According to BIRCH (2013) the time unit *akṣara* appears in Bhāskara's *Siddhāntaśiromaṇi* (17cd – 18ab of the *Kālamāṇādhyāya* in the *Madhyamādhikāra*): (*gurvakṣaraiḥ khendumitair asus taiḥ | ṣaḍbhīḥ palam̄ tair ghaṭikā khaṣaḍbhīḥ || syād vā ghaṭiṣaṣṭir ahāḥ kharāmair māśo dinaistair dvikubhiḥ ca varsam |*) 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 fourty *akṣaras* given here would equal 16 seconds. 1000 *ajapājapas* (1 *ajapājapa* = 4 seconds) are 1 hour, 6 minutes and 40 seconds. 2 *ghatis* are 48 minutes, plus 46 *palas* being 18 minutes and 24 seconds, plus 40 *akṣaras* being 16 seconds are 1 hour, 6 minutes and 40 seconds, too.

तचक्रं भ्रुवोर्मध्ये द्विदलकं स्थितं । तन्मध्ये उग्निज्वालाकारमकलं किंचिद्द्रस्तु वर्तते । न स्त्री न पुमान् ।
तस्य ध्यानकरणात्पुरुषस्य शरीरमजरामरं भवति ॥

[X. cakram tālumadhye]

इदानीं सप्तमं चक्रं चतुःषष्ठिदलं तालुमध्ये उमृतपूर्णं वर्तते । **ललाटं मण्डलम्** ॥ चन्द्रो देवता ॥ अमृता
5 शक्तिः ॥ परमात्मा ऋषिः ॥ अमृतवासिनी कलासप्तदशी ॥ अमृतकल्लोलनदी महाकाशा ॥ अंबिका लं-
बिका ॥ घण्टिका तालिका ॥ अजपागायत्री देहस्वरूपम् ॥ काकमुखी ॥ नरनेत्रा ॥ गोश्रुंगा ॥ ललाटब्रह्म-
पठा ॥ हयग्रीवा ॥ मयूरमुखा ॥ हंसवद्गङ्गानि ॥ अजपागायत्री स्वरूपं ॥ अधिकतरशोभयुक्तं ॥ अतिश्वेतं ॥
10 तन्मध्ये रक्तवर्णं घण्टिकासंज्ञा । एका कर्णिका वर्तते । तन्मध्ये भूमिः । तन्मध्ये उप्रकटचन्द्रकला अमृत-
धारास्वत्ती वर्तते । तस्याः कलाया ध्यानकरणात् तस्य समीपे मरणं नायाति । निरन्तरध्यानकरणाद-
मृतधारा स्वति ।

Sources: 4-10 cf. YSV (PT pp. 832-833): catuhṣṭātidalaṁ tālumadhye cakran tu madhyamam | pīyūṣapūrṇam (pīyūṣapūrṇa° YK 1.266) koṭīndusannibhaṁ (°sannibha° YK 1.266) cāmr̥tasthaliḥ | tan-
madhye ghaṭikāsaṁjñā karṇikā raktasannibhaḥ | saha cendukalā tāmr̥tadhārām (tāndrā° YK 1.267)
sraवaty asau | etad dhyātvāmṛtaiḥ snātvā sadā yogāt pramucyate |

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

1 tac cakram bhruvor madhye dvidalakam sthitam α] dvidalam EPL om. U₂ 'gnijvälā° E] agnijvälā°
cett. kāram akalam em.] °kāram akalam DN₁N₂ °kārakalam β °kāram akala U₁ **kimcid vastu**
cett.] kimcit vastu U₁ na strī na pumān cett.] na strī pumān BEL **2 °karaṇāt** cett.] °karaṇāt |
U₂ śāriṇam ajarāmaram U₂] śāriṇam ajarāmaram DEN₁N₂U₁ śāriṇam ajarāmaro BLP **bhavati** cett.]
bhavati vā U₂ **4** cakram catuhṣṭātidalaṁ tālumadhye α] tālumadhye catuhṣṭātidalaṁ EPU₂ tāludēse
madhye catuhṣṭātidala LB 'mṛtāpūrṇam em.] amṛtāpūrṇam cett. amṛtāpūrṇa N₂ **lalāṭam** em.]
lalāṭa° U₂ **5** mahākāśa em.] mahākāśa U₂ **7 °katarāśobhayuktam** cett.] °katarāśobhayuktam N₂
°kaśobhayuktam E °kataraprabhāmuktam U₂ atiśvetam cett.] ||atiśvetam|| LBU₂ **8 raktavarṇam**
cett.] raktavarṇa° N₂ **ghanṭikā°** cett.] ghāmṛtikā° E ghaṭikā° P ghanikā° L **ekā** cett.] ekā ekā LB
bhūmiḥ cett.] bhūmis° U₁ bhūmi U₂ **'prakaṭa°** cett.] pragaṭa U₁ °mṛdrakaṭam U₂ **8-9 amṛtādhārā-**
ravanti cett.] 'mṛtādhārā sravanti LB 'mṛtādhārā sravati PU₂ 'mṛtādhārā bhavati E **9** varitate α] om.
β kalāyā cett.] kalāyāḥ N₁N₂U₁ karṇikāyā LB **nāyāti** cett.] na yati LBU₂ **9-10 °dhyānakaraṇād**
cett.] dhyānād EP **10 amṛtādhārā** cett.] amṛtādhārāyāḥ sajivo E amṛtādhārā plāvanamī P amṛtādhārā
plāvanamī U₂ **sravati** LBU₁] sravamī N₁N₂D bhavati EPU₂

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

This two-petalled *cakra* is located in the middle of the eyebrows. In its middle exists a certain object in the form of a blazing fire without parts. [It is] not female, [it is] not male. Because of the exercise of meditation on it, the body of the person becomes non-aging and immortal.³¹

[X. Cakra within the Palate]

Now, the seventh *cakra*, having sixty-four petals [and] being full of nectar, exists in the middle of the palate³² **The forehead is the Maṇḍala.** The moon is the deity. The nectar of immortality is the power. The supreme self is the Rṣi. **The seventeenth digit is the resident with the nectar of immortality. The wavy stream of nectar is 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 (*ghāṃṭikā*)³³ 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 (*amṛtādhārāśravantī*). Because of the exercise of meditation on this digit, death does not reach him. Due to uninterrupted meditation, the stream (*dhārā*) of nectar flows.

³¹ SSP 2.7 declares this *cakra* to be thumb-sized, calls it the eye of wisdom (*jñānanetram*) onto which the practitioner shall meditate upon as a flame of a lamp with the result of achieving the perfection of speech (*saptamaṇi bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākāraṁ dhyāyet | tatra vāksiddhir bhavati |*).

³² It is noteworthy that the *cakra* located at the palate is positioned before the *ājñācakra* situated between the eyebrows, disrupting the conventional ascending order. Rāmacandra's choice to adopt this sequence from the *Yogasvarodaya* stands out, as no other text expounding a ninefold *cakra* system adheres to this arrangement. For a comprehensive overview, please refer to table 19 in the work by POWELL, 2023:214. Nevertheless, it is imperative to underscore that Rāmacandra revises this order in section XXIX on page 74. In this section, he enumerates the names of the nine *cakras* and their technical designations without further elaboration or details. The distinction, however, lies in the fact that this time Rāmacandra borrows from the *Siddhasiddhāntapaddhati*, which orders the *tālucakra* ahead of the *ājñācakra*.

³³ The uvula as a pathway of the ascend of breath, *mantra* and self between the fifth and the sixth *cakra* can already be identified within the sixfold *cakra*-system of *Kubjikāmatatantra* 7.85: (*lalānāghanṭike yojya pañcamam sthānam ākramet | ākramed guhyacakram tu karaṇam cordhvamūlakam ||*)

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

[XI. aşṭamacakram brahmaṇḍhrasthāne]

इदानीं अष्टमचक्रं ब्रह्मरञ्चस्थाने शतदलं वर्तते । गुरुर्देवता ॥ चैतन्यः शक्तिः ॥ विराट् ऋषिः सर्वोत्कृष्ट-
5 साक्षिः ॥ भूततुर्यातीतं चैतन्यात्मकं ॥ सर्ववर्णाः ॥ सर्वमात्राः ॥ सर्वदलानि ॥ विराट् देहः ॥ स्थितावस्था ॥
प्रज्ञा वाचा ॥ सोहं वेदः ॥ अनुपमं स्थानं ॥ अजपाजपः सहस्रः ॥ १००० घटि २ पला ४६ अक्षर ४० ॥
सर्वजपः संख्या ॥ २१६०० ॥ एकविंशतिसहस्राणिष्ठतानि ॥ तथैव च निशाहे वहते ॥ प्राणः यो जानाति
स पण्डितः ॥

सकारेण बहिर्याति हकारेण विशेषं पुनः ।

10 हंसः सोहं ततो मन्त्रं जीवो जपति सर्वदा ॥ XI.1 ॥

तस्य कमलस्य जालन्वरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं ।

Sources: 4 cf. YSV (PT p. 833): unmādāvarapittādīdāhāśūlādivedanāḥ (°śūnyā° YK 1.268) | naśyanti ca
śiroduhkham jādyabhadvā 'pi naśyati | sadyodhyānādbhuktavīśvam jihvājālyāñ ca naśyati (last sentence
om. in YK) 4-11 cf. YSV (PT p. 833): brahmaṇḍhre ḫṭamāṇ cakram śatapatraṇ mahāprabhām |
jālandharaṇ nāma pīṭhaṁ etat tu parikīrtitam | siddhapuṁsaḥ (°puṁsa° YK 1.270) sthalāṇ jñātvā
agnidhūmanibhā śikhā | ādimadhyāntahinā strīpuṁsmūrtti (°mūrti° YK 1.270) varttate parā | antajñānī
(antaryāmī YK 1.271) bhaved dhyānād ākāśe 'pi samāgamaḥ | nirantaraṇ sarvavettā ity üccāno mahān
bhavet | jaganmadhye sthito jantur jagadbādhavirjaritaḥ |

Testimonia: 1 ≈Yogasamgraha (IGNCA 30020 folio 2r. II. 1-2): kṣayarogaḥ pettajvaraḥ-
dayadāhaśiro...jihvāyājadyaṁ ca naśyati | 4 ≈Yogasamgraha (IGNCA 30020 folio 2r. II. 2-3): brahmaṇḍhre
śatadalāṇ jālandharaṇīthasamijñākaṇ siddhapuruṣasyānacakram 4-11 cf. SSP 2.8 (Ed.
pp. 31-32): ḫṭamāṇ brahmaṇḍhraṇ nirvāṇacakram sūcikāgrabhedyam | tatra dhūmaśikhākāraṇ
dhyāyēt | tatra jālandharaṇītham mokṣapradāmaḥ bhavati |

1 tadā β] *om.* α kṣayarogaṇpitṭajvaraḥdayadāhaśirorogajihvāyājadyabhadvā em.] yakṣamarogaṇpitṭaj-
varaḥdayadāhaśirorogajihvāyājadaḥbhadvā E kṣayarogaṇpitṭajvaraḥdayadāhaśirorogajihvāyājadaḥbhadvā P kṣa-
yarogaṇpitṭajvaraḥdayadāhaśirorogajihvāyājadaḥbhadvā L kṣayarogaṇpitṭajvaraḥdayadāharogajihvāyājadaḥvā
B kṣayarogaṇ pitṭajvaraḥdayadāhaśirorogajihvāyājadaḥbhadvā N1 kṣayarogaṇ pitṭajvaraḥdayadāhaśiro-
rogajihvāyājadaḥbhadvā N2 kṣayarogaṇ pitṭajvaraḥdayadāhaśirorogajihvāyājadaḥbhadvā D kṣayaroga-
ṇpitṭajvaraḥdayadāhaśirorogajihvāyājadaḥbhadvā U1 kṣayarogaṇoptati || jvara hṛdayadāha || śirogo ||
jihvājadaṭa || dayo U2 bhakṣitām N2U1] bhakṣitām N1 bhakṣitām D bhakṣitām api EPLU2 bhakṣitām
pi B viṣam api α] viṣam LBU2 viṣan E vimṣa P bādhate EPN2] bādhyate cett. yadatra
cett.] yady atram api LB yady anna DN1 1-2 manāḥ sthiraṇ EP] manasthiraṇ cett. 4 aşṭa-
macakram brahmaṇḍhrasthāne śatadalāṇ DN1N2] cakram brahmaṇḍhrasthāne śatadalāṇ U1
brahmaṇḍhrasthāne ḫṭamāṇ śatadalāṇ cakram EPU2 brahmaṇḍhrasthāne ḫṭamāṇ śatadalāṇ
cakram BL gurur em.] guru° U2 caitanyaḥ em.] caitanya° U2 5 bhūtaturyātītaṁ em.] bhū-
taturyātīta° U2 dehaḥ em.] deha° U2 6 vedaḥ em.] veda U2 anupamaṇ em.] anupama° U2
ajapājapah sahasraḥ em.] ajapājasahasra U2 7 sarvajapaḥ em.] sarvajapa° U2 11 kamalasya cett.]
kamala° E jālandharaṇītha cett.] jālandharaṇītha° B jātyadharanīpiṭha E iti cett.] om. B samijñā
cett.] °sanjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB

Then the appearances of emaciation (*kṣayaroga*)³⁴, bilious fever (*pittajvara*)³⁵, heartburn (*hṛdayadāha*)³⁶, head-disease (*śiroroga*)³⁷ and tongue insensibility (*jihvājadaya*)³⁸ vanish. Also, consumed venom does not trouble him. If the mind is here, [it] becomes stable.

[XI. Eighth Cakra at the Aperture of Brahman]

Now, [there] exists the eighth *cakra* having one hundred petals at the location of the aperture of Brahman.³⁹ The teacher is the deity. Consciousness is the power. Virāṭ is the Ṛṣi, the witness above everything. That which is made of consciousness is associated with the state beyond the fourth state. [It has] all colors. [It has] all measures. [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 *ghatis*, 46 *palas*, 40 *akṣaras*. The count of all silent mutterings [per day] is 21600. In this way, it carries on day and night. He who knows the breath is a learned person.

XI.1 With the sound "sa", he exhales. With the sound "ha", he inhales again: "I am he, he is I". Because of that, the embodied soul constantly utters the Mantra.

"The (divine) seat of Jālandhara" is the designation of its lotus.⁴⁰ [It is] the place of the accomplished person.

³⁴ A fever which causes depletion in the body, cf. *Āyurvedīya Mahākośa* (*Āyurvedīya Śabdakośa*) *Sanskrit-Sanskrit [Dictionary]*, Jośī, 1968: 441-442.

³⁵ A fever due to disordered bile, cf. ibid. Jośī, 1968: 618.

³⁶ The burning sensation in the heart caused by heart disease resulting from disordered bile, cf. ibid. Jośī, 1968: 1721.

³⁷ The term refers to disorders of the head. When blood, fat, phlegm, or vata decreases, it causes severe pain, cf. ibid. Jośī, 1968: 1452.

³⁸ Stiffness or numbness of the tongue, cf. ibid. Jośī, 1968: 1452.

³⁹ 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*).

⁴⁰ Find parallels where Jālandhara is on top of the head. See, for example, Saubhagya Upaniṣad or SSP for a similar conception!

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

[XII. mahāśūnyacakram]

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

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

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

1 'gnidhūmākārarekhā β] 'gnidhūmrākārarekhāyāḥ U₂ 'gnidhūmākārareṣā DN₁ agnidhūmrākārarekhā N₂ U₁ °yādṛṣī cett.] yādṛṣy° E etādṛṣī U₂ °yādṛṣy PLB] ādṛṣy E yādṛṣī α om. U₂ tasyā β] tasyāḥ α °nādir nānto'sti cett.] nādinām'to sti P nāsty amtaḥ ādir api nāsti α tasyā BELP] tasyāḥ cett. 1-2 mūrter EPU₁U₂] mūrtir BDLN₁N₂ 2 dhyānakāraṇāt pratyakṣanirantaram cett.] dhyānakāraṇāt pratyakṣam niramtaram BE puruṣasyākāśe cett.] puruṣa ākāśe N₂ puruṣasyākāśa° U₂ puruṣasya ākāśi U₁ °gamau cett.] °gamo U₁ °game N₂ bhavataḥ cett.] bhavata U₂ pṛthvīmadhye cett.] pṛthvīmadhye BU₂ sthitasyāpi cett.] sthitāv api β pṛthvībādho EL] pṛtvibādho B pṛthkā P pṛthvī bādhoko U₂ pṛthvī kṣataḥ bādho α na bhavati cett.] bhavati P 3 sakalām pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram α sakalāḥ pratyakṣam niramtara BL sakalān pratyakṣam niramtaram E om. PU₂ paśyati cett.] paśyati LB om. PU₂ pṛthagbhavati E] ca pṛthak bhavati BL ca pṛthak ca bhavati N₁N₂U₁ ca pṛthak pṛthak bhavati D om. PU₂ atiśayanāyur EP] atiśayanāyur BL atiśayena āyur α om. U₂ vardhate cett.] vardhayate BL 5°navama cett.] navamaṇ B navamaś U₁ bhedāḥ cett.] bheda N₂ kathyante cett.] kathyate LBN₂U₂ mahāśūnya° cett.] mahāśūnye LBN₁ om. U₂ °cakreti α] °cakram iti EP cakram iti LB om. U₂ samjñā cett.] om. U₂ tad upary EPB] tad upari cett. om. U₂ aparam cett.] om. BLU₂ kimapi cett.] kiṇ api α om. U₂ 6 tasya cett.] tasya cakrasya α madhye tasya U₂ °pīṭham BPLU₂] pīṭha E om. cett. iti PU₂] iti samjñā BL om. cett. etādṛṣam cett.] etādṛṣam E ekādaśam U₂ nāma cett.] nāmaḥ U₁ °cakramadhye α] °cakrasya madhye BELP °cakrasya U₂ ūrdhvamukham α] ūrdhmuḥkham EPL ūrdhvamukham U₂ ūrdhvamukhem B m-a-tiraktavarṇam α] iti raktavarṇam BEL iti raktavarṇa° P ativarṇam U₂ 7°śobhāspadam cett.] °śobhāspadam E °śobhanāyadam U₂ anekakalyāṇapūrṇam cett.] °pūrṇa° BN₂ ekaṁ cett.] eka° D om. U₁ vartate cett.] vartato B

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. One constantly sees everything direct and separately. The span of life increases significantly.

[XII. Cakra of the Great Void]

Now, the divisions of the ninth *cakra* are explained. The designation of it is “the *cakra* of the great void”. Above that, there is no other. Therefore it is declared the *cakra* of the great perfection. [Another] such name is “(divine) seat of Pūrṇagiri”. In the middle of the *mahāśūnyacakra* exists one lotus facing upward, very red, with a thousand petals - an abode of brilliance and wholeness.⁴¹

⁴¹ The ninefold *cakra* system of the *Yogatattvabindu* can also be identified in the *Yogasvarodaya*, the *Siddhasiddhāntapaddhati*, the *Yogakarṇikā*. Another text that included the same *cakra* system and probably quoted the *Siddhasiddhāntapaddhati* without reference and a few redactions is the *Saubhāgyalakṣmyupaniṣat*: (atha hainam devā ücurnavacakravivekam anubrūhīti | tatheti sa hovāca ādhāre brahmacakram trirārvttam bhagamaṇḍalākāram | tatra mūlakande śaktiḥ pāvakākāraṇ dhyāyet | tatraiva kāmarūpapiṭhaṇi sarvakāmapradāṇ bhavati | ity ādhāracakram | dvitīyaṁ svādhiṣṭhānacakram ṣad-dalam | tanmadhye paścimābhimukhaṇi lingam pravālāṅkurasadr̄śam dhyāyet | tatraivodyāṇapiṭhaṇi jagadākarṣaṇasiddhidam bhavati | tṛtīyaṁ nābhicakram pañcāvartam sarpaṇuṭilākāram | tanmadhye kuṇḍalinīm bālārkakotiprabhām tanumadhyāṇi dhyāyet | sāmarthyāśaktiḥ sarvasiddhipradā bhavati | maṇipūracakram hrdayacakram | aṣṭadalamadhomukham | tanmadhye jyotirmayalingākāram dhyāyet | saiva hamsakalā sarvapriyā sarvalokavaśyakari bhavati | kaṇṭhacakram caturaṅgulam | tatra vāme idā candranādī daksine piṅgalā sūryanādī tanmadhye suṣumnāṇi śvetavarṇāṇi dhyāyet | ya evaṁ vedānāhatā siddhidā bhavati | tālucakram | tatrāmrtaḍhārāpravāhah | ghanṭikālingamūlacakrarandhre rājadantā-valambinīvivaram daśadvādaśāram | tatra śūnyam dhyāyet | cittalayo bhavati | saptamam bhūcakra-maṅguṣṭhamātram | tatra jñānanetraṇ dīpaśikhākāram dhyāyet | tadeva kapālakandavāksiddhidam bhavati | ājñācakram aṣṭamam | brahmarandhraṇ nirvāṇacakram | tatra sūcikāgrhetaraṇi dhūmrāśikhākāraṇ dhyāyet | tatra jālandharapiṭhaṇi mokṣapradāṇ bhavatiti parabrahmacakram | navamam ākāśacakram | tatra ṣoḍaśadalapadmaṇi ürdhvamukhaṇi tanmadhyakarṇikātrikūṭākāram | tanmadhye ürdhvāśaktiḥ | tām paśyandhyāyet | tatraiva pūrṇagiriṇiṭhaṇi sarvechāsiddhisādhanāṇi bhavati |) Yet another text that incorporates a system of nine places in the context of a technique ...

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

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

Testimonia: 5-29.4 ≈Yogasaṃgraha (IGNCA 30020 folio 2r. II. 9-11): tat kamalamadhye
 trikoṇākarṇikā | tasyām̄ karṇikāyām̄ saptadaśī nirañjanarūpā koṭisūryaprabhā satī uṣṇabhava hīnā
 koṭicandrasamaśītalākālāsti | tasyām̄ anaṁta paramānaṁta paramānaṁdānām̄ sthānaṁ tasyāḥ kalāyā
 dhyānakaraṇāt sādako yadyādi satī tatra bhavati|

1 yasya cett.] yasya kamalasya U₂ parimāṇam̄ vaktum̄ em.] parimalo cett. manasā vacasā¹ BDLPN₁N₂] manaso vacaso E vacasā manasā U₁ manasā vācā U₂ na cett.] om. L gocarah cett.]
 gocara N₂U₂ kamalasya cett.] kamala² P trikoṇarūpaikā E trikoṇārūpā ekā cett. trikoṇārūpā eka
 N₁N₂ 2 saptadaśī cett.] saptadaśireṇa LB ekā cett.] om. E *samaprabham̄ cett.] samaprabhā³
 LB U₂ samaprabhā P sadṛṣaprabham̄ U₁ 2-3 param EU₁U₂] paraṁ U₁ para N₂ parim cett. 3 uṣṇab-
 hāvo cett.] uṣṇabhavo BLP auṣṇabhāvo D udhbhavo E *samaprabham̄ N₁N₂D] *samaprabhā⁴ *samam̄
 prabhām̄ U₁ om. L sītalaparam⁵ N₁D] sītalam̄ paraṁ cett. sītalapara N₂ om. L bhāvo cett.] sītab-
 hāvo EPB sītalabhāvo U₂ om. L asyāḥ cett.] asyā N₂U₂ kalāyā N₂U₁] kalāyāḥ N₁D kalāyā EBL
 kalāyāḥ U₂ om. P *karaṇāt α] yogāt β sādhakasya cett.] sādhaka⁶ N₂ 4 na cett.] om. BL
 sthāne em.] stāne U₂ mokṣo em.] mokṣa⁷ U₂ ahaṁ brahmordhvam em.] haṁ brahmordhām U₂
 5 ahaṁ cakra iti em.] hamcakra iti U₂ sakāro em.] sakaro U₂ bhavati em.] bhavati U₂ 6 pitam̄
 em.] pita⁸ U₂ sadoditā em.] sadodita⁹ U₂ śivo em.] śivo U₂ 6-7 harātmālayāvasthā em.] hara
 ātmālayāvasthā U₂ 7 khaṇḍadvaniḥ em.] khaṇḍadvani U₂ mūlā em.] mūla¹⁰ U₂ prakṛtir em.]
 prakṛti¹¹ U₂ 8 layo em.] laya U₂ dhyānah sāmādhiḥ em.] dhyānasāmādhi U₂

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

It is not possible to express the size of it with mind and speech. In the middle of this lotus exists one pericarp with a triangle shape. In the middle of the pericarp exists the seventeenth digit in having an immaculé form. The light of the digit is shining like a thousand suns. [But] excessive heat is not arising. [Even though] shining like a thousand moons, excess of cold is not arising. Here at this location the “I”(aham) is the deity. The “he is I” (so ’ham) is the power. This self is the R̄ṣi. The path is liberation. Brahma is the I above. “I am a circle”. In circle of fire is the letter ”sa”. [There], life arises, and the soul ascends and descends.⁴² 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 dissolution of the self into Hara⁴³ is the state. 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 | pādatalaguhyanābhīhṛdayorahkānthaṇṭikāḥ kramataḥ || 91 || bhrūmadhyam ca lalātaṁ brahma-sthānaṁ navaitāni | yogasiddhiḥ sarvaroganāśāḥ pratyāhṛtau bhavet || 92 ||*) “Having realised the nine places, this [following description] is the withdrawal of the senses according to the Creator (*vedhas*). Holding [the breath] in the sequence of [the following places] brings about success in yoga and destruction of all diseases: soles of the feet, generative organ, navel, heart, throat, uvula, middle of the eyebrows, forehead and the crown of the head.” In the Gorakṣapaddhati 2.75-76 one finds nine places as *dhyānasthānas*, “places for meditation”: (*gudam medhram ca nābhiś ca hr̄tpadmaṁ ca tad īrdhvataḥ | ghaṇṭikā lanḍikāsthāna 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.”

⁴²Find parallels of the hemistich.

⁴³Epiphet of Śiva.

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

Sources: 1–4 cf. YSV (PT p. 833): anantaparamānandasthānam jñeyāṇ tadūrddhvataḥ (*tadarddhataḥ* YK 1.278) | ūrddhvagatakalā tatra tasya dhyānād bhaved iti | iti siddhirājayogaṁ strīnām bhogaṁ mahāsukham | gitavādyavinoḍadi saśīvām varddhate kṣitau | dhyānam nirantarañ cāsyā puṇyapāpe sthire (*sthiraū* YK 1.280) na hi | nijarūpasya drṣṭil syād dūrasyārthañ ca paśyati |

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

1 ananta° cett.] alakṣa° U₁ **sthānam** cett.] stānam DU₂ sthānam vartate BL **tatrordhvaśaktiḥ** EN₁U₂] tatordhvaśaktiḥ P urdhvaśaktiḥ U₁ tatra ūrdhva śaktiḥ D tatra ūrdhva śakti N₂ rdhaśakti ardhaśakti BL **etādṛśi** cett.] etādṛśā U₂ etādṛśam D ekādaśā PBL **saṃjñā** cett.] samjñakā U₁ **asyāḥ** cett.] asyā U₁ tasyāḥ N₂ **kalāyāḥ** cett.] kalāyāḥ N₂U₂ 2 **dhyānakāraṇāt** cett.] dhyānakāraṇā D **tad** bhavati DN₁N₂] tad bhavati vā U₁ om. β **rājyasukhabhogavṛtaḥ** D] rājyasukhabhogavataḥ N₁N₂U₁ tasya sukhabhogavataḥ EPU₂ tasya kham bhogavataṁ B tasya sukhām bhogavatmaṁ L **strīmadhye** cett.] śrī strīmadhye N₂ **vilāsavataḥ** cett.] vilāsavataḥ U₂ vilāsavamṛtam BL 2–3 ***vinodaprekṣyāvataḥ** N₁DU₁] ***vinodaprekṣāvataḥ** PN₂ ***vinodaprekṣāvataḥ** U₂ °ṇ vinodavamṛtam prekṣāvamṛtāḥ B ***vilāsavataḥ** vinodaprekṣāvataḥ E °ṇ prekṣāvataḥ L 3 eva PB] evam cett. eka U₁ °vat kalā β] vṛddhivato N₁D vṛddhi vamto N₂ vṛddhīr U₁ **vardhate** DEPN₁U₁] vartate cett. **puṇyapāpe** cett.] puṇyapāpau U₁ om. P 'syā E] om. P asya cett. **śārīrasya** BL] **śārīrena** α **śārīram** EU₂ om. P **na** EBLU₂] om. αP °sataḥ cett.] sprāt U₁ 4 **mirantaradhyānakaṇāt** cett.] mirantaṁ dhyānakaṇāt BL evam puruṣasya pratidinām mirantaṁ dhyānakaṇāt U₂ om. P °prakāśa° cett.] °ṇ prakāśana° EU₂ °stham apy artham DU₁] °stham api padārtham BP °stham api parārtham L °sthopi ca dūrasthavastu E °stham api N₁N₂ °stham api bhavati || dūrasthām api padārtham U₂ **samīpa** cett.] samīpam N₁ samīpam N₂ samīpam U₁ **iva** cett.] eva U₁

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

Above that is the place of infinite supreme bliss. There above is power (*śakti*). Being designated as such, she is one single digit. Due to the meditation exercise on this part, the person manifests whatever he wishes. He is furnished with royal pleasure and enjoyment. [Even] amusing oneself amongst women and watching musical pleasures, the *kāla* of the person grows daily like the *kalā* of the moon in the bright half of the month.⁴⁴ 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.

⁴⁴ Another hint at the royal lifestyle of the audience of Rāmacandra.

[XIII. lakṣayogaḥ]

इदानीं सुखसाध्यो लक्षयोगः कथ्यते । अस्य लक्षयोगस्य पञ्चभेदा भवन्ति । १ ऊर्ध्वलक्ष्यम् । २ अधो-लक्ष्यम् । ३ बाह्यलक्ष्यम् । ४ मध्यलक्ष्यम् । ५ अन्तरलक्ष्यम् ।

[XIV. ūrdhvalakṣyah]

- ५ पथममूर्ध्वलक्ष्यं कथ्यते । आकाशमध्ये दृष्टिः । अथ च मन ऊर्ध्वं कृत्वा स्थाप्यते । एतस्य लक्ष्यस्य दृढीकरणात्परमेश्वरस्य तेजसा सह दृष्टैर्क्यं भवति । अथ चाकाशमध्ये यः कश्चिददृष्टः पदार्थो भवति । स साधकस्य दृष्टिंगोचरे भवति । अयमेवोर्ध्वलक्ष्यः ।

Sources: २ cf. YSv (PT p. 833): sukhāśādhyāṇa lakṣayogam idānīṁ śrīṇu pārvatī | pañcadhā lakṣayogaś ca ūrdhhalaksādibhedataḥ (*ūrdhva* YK 2.1) || २-३ cf. YSv (PT p. 833): ūrdhhalaksām (*ūrdhva* YK 2.2) adholakṣo (‘*lakṣam*’ YK 2.2) bāhyalaksām (*vāhya*’ YK 2.2) tathaiva ca | madhyalaksās (‘*lakṣam*’ YK 2.2) tathā jñeyam antaralaksās (‘*lakṣam*’ YK 2.2) tathaiva ca | ५ cf. YSv (PT p. 834): lakṣaṇam śrīṇu caiṣāṇi hi phalam jñātvā maheśvarī | ākāśe drṣṭim āsthāya mana ūrddhan (*ūrdhhan* YK 2.3) tu kārayet | cf. YSv (PT p. 834): ūrdhhalaksām (*ūrdhva*’ YK 2.4) bhaved eṣā parameśasya caikatā |

Testimonia: २-३ cf. *hathasamketacandrikajodhpur* (HSC 2244 fol. 124r ll. 7-8): atha rājyogāṁ-
gasukhasādhyo lakṣayogaḥ kathyate || lakṣayogaśya pa(ṇ)cabhedāṁ bhavati | parā ūrdhvalakṣyāṁ
bāhyalaksāyam madhyalaksāyam antaralaksāyam ceti ५-७ cf. *hathasamketacandrikajodhpur* (HSC 2244 f.
124r l. 9 - f. 124v l.2): tatra prathamam ūrdhvalaksāyam nirūpyate ākāśamadhye drṣṭih athavā mana ūrd-
hvam kṛtvā sthāpyate tasya lakṣyadṛḍhikaraṇāt prathamam tamo jyotiḥ nakṣatremdrādināṁ darśanam
tato ’bhyaśad āṛḍhye manasthairye krameṇa parameśvarasya tejasā sahadṛṣṭher aikyam bhavati ākāśa-
madhye yah kaścid drṣṭih padārtho bhavati sa sādhkasya drṣṭhigocaro bhavati || ayam tūrdhvalakṣyayo-
gaprakārah

२ °sādhyo cett.] °sādhyā N₂ °sādho PB °sādhe L °sādhyopā° U₁ **lakṣayogaḥ** cett.] lakṣayogaḥ BL
°lakṣayogaḥ U₁ lakṣaṇayogaḥ N₂ asya β] om. α **lakṣya**° cett.] lakṣā° BLU₂ alakṣā° U₁ lakṣaṇā° N₂
pañcabhedā cett.] pañce bhedāḥ B pañcabhedāḥ L **bhavanti** cett.] bhavam̄ti B bhavati N₂U₁ ūrd-
hvalakṣyam EP] ūrdhvalaksām BLN₂ urdhvalaksāya DN₁ urdhvalaksā N₂U₁ ३ “lakṣyam” EP] “lakṣam
BLU₂ “lakṣa DN₁ “lakṣa N₂ om. U₁ **bāhyalaksyam** U₂] bāhyalaksāya DN₁ bāhyalaksā N₂ bāhyalakṣa
U₁ bāhyalaksām B lakṣyam E madhyalaksāyam P madhyalaksām L **madhyalaksyam** em.] madhyalaksāya
DN₁ madhyalaksā N₂U₁ madhyalaksām U₂ bāhyalaksāyam EP bāhyakṣam L om. B **antaralaksyam** EP]
antaralaksāya DN₁U₁ amṛtaralaksām BL antaralaksā N₂ sarvalaksāyam U₂ ५ **prathamam** EP] prathamam
αU₂ atha L athama B ūrdhvalaksyam] E ūrdhvalaksāyā P urdhvalaksāya U₁ ūrdhvalaksām L urd-
hvalaksām U₂ urdhvalaksāyā DN₁N₂ urdhvalaksām B **kathyate** cett.] om. LB ākāśamadhye cett.]
om. P **drṣṭih** cett.] drṣṭi B om. P **atha ca** PN₁N₂U₁] atha vā BDL atha U₂ kadā ca E **mana ūrd-**
hvam EPN₂] mana ūrdham D mana urdhvam N₁U₂ manerddhvam U₁ ūrdhvamana B ūrdhvam mana L
sthāpyate cett.] sthāpayati E **lakṣyasya** EPN₁] lakṣyasya cett. lakṣaṇasya N₂ ६ **dṛḍhikaraṇāt** cett.]
dṛḍhikaraṇāt EP dṛḍhikṛtvā BL **tejasā** cett.] tenasā U₂ teja° BL **drṣṭer aikyam** EPU₁U₂] drṣṭeh
aikyam DN₁ drṣṭeh ekam N₂ drṣṭair aikā BL **atha** cett.] athā B **cākāśa**° EPBU₂] ca ākāśa° DN₁U₁
vākāśa° L ākāśa° N₂ **kaścid adrṣṭah** cett.] kacit̄ drṣṭah B kacit̄ drṣṭah B kaścita adrṣṭah N₂ kaścid
drṣṭa° U₂ **padārtho** cett.] padārthe N₁ padārtha N₂ ७ **sa** cett.] om. BLN₂U₂ **drṣṭigocare** DN₁U₂]
drṣṭigocaro cett. drṣṭigocarā N₂ **bhavati** cett.] bhavati B **evordhvalakṣyā** DEPU₁] evordhvalaksāḥ
L evordhvalaksāḥ B evordhvalaksāya N₁U₂ eva vodhalaksāṇam N₂

[XIII. Lakṣyayoga]

Now, Lakṣyayoga (the Yoga of targets)⁴⁵, which is easily accomplished⁴⁶, is explained. Of this yoga of targets, there are five subdivisions: 1. The upward directed target (*ūrdhvälakṣya*), 2. The downward directed target (*adholakṣya*), 3. The outer target (*bahyälakṣya*), 4. The central target (*madhyälakṣya*), 5. The inner target (*antarälakṣya*).⁴⁷

[XIV. The Upward Directed Target]

At first, the upward-directed target is explained. The gaze [is aimed] at 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.⁴⁸

⁴⁵The original reading of the yoga is likely *lakṣyayoga* since it crosses the stemma of the α- and β-group. This reading is supported by the usage in the *Siddhasiddhāntapaddhati* 2.26-2.32 and *Yogasiddhāntacandrikā* (Ed. p. 2). However, *Prañatośī* (Ed. pp. 833-834) and *Yogakarṇikā* (Ed. pp. 23-24) as well as *Sarvāṅgayogapradīpikā* (Ed. pp. 104-105) use the term *lakṣayoga*, indicating that both designations were common and regularly confused.

⁴⁶The emphasis on the easiness of Lakṣ(y)ayoga is not just shared with the *Yogasvarodaya* but also with Sundardāś's *Sarvāṅgayogapradīpikā* 3.25a: (*lakṣayoga hai sugam upāī* |)

⁴⁷The concepts and practices of Lakṣ(y)ayoga in Sundardāś'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 Hathayoga. 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: *antarälakṣya*, *bahirlakṣya* and *madhyamāṇi lakṣyam*. Nevertheless, the practices are almost identical. Lakṣyayoga in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* refers to keeping the goal of liberation in mind during the practice of yoga. According to Nārāyaṇatīrtha, Lakṣyayoga 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 *vिषयवाति* 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.

⁴⁸Sundardāś shares the concept of *ūrdhvälakṣ(y)a* as fixing the gaze in the sky in his *Sarvāṅgayogapradīpikā* 3.27: (*ūrddha lakṣa karai ihīm bhāmptī | duṣṭyākāśa rahai dina rātī | bibidh prakāra hoi ujiyārā | gopi padāratha dīsahiṁ sārā || 27 ||*) A similar practice is presented in *Vijñānabhairava* 84: ...

[XV. adholakṣyah]

अथायोलक्ष्यः । नासिकाया उपरि द्वादशाङ्गुलपर्यन्तं दृष्टिः स्थिरा कर्तव्या । अथवा नासिकाया अग्रे दृष्टिः स्थिरा कर्तव्या । लक्ष्मद्वयस्य दृढीकरणादृष्टिः स्थिरा भवति । पवनः स्थिरो भवति । आयुर्वद्वते ॥
एतद्वयमेव बाह्यालक्ष्यमपि कथयते । बाह्याभ्यन्तरमाकाशवत् शून्यलक्ष्यः कर्तव्यः । जाग्रदशायां चलनदशायां
५ भोजनदशायां स्थितिकाले सर्वस्थाने शून्यस्य ध्वानकारणात् मरणत्रासो न भवति ॥

Sources: 2-3 cf. YSV (PT p. 834): nāsikopari deveśi dvādaśāṅgulamānataḥ | dr̄ṣṭih sthirā (dr̄ṣṭisthiran YK 2.5) tu karttavyā (karttavyam YK 2.5) adholakṣam idam bhaja (bhajet YK 2.5) | athavā (tathā ca YK 2.5) nāsikāgre tu sthirā dr̄ṣṭir iyam bhavet (śr̄nu YK 2.5) | sthirā dr̄ṣṭis cirāyuh syāt tathāsau (yasya bhavet sthirā dr̄ṣṭis cirāyuh YK 2.6) sthiradṛṣṭimān | 4-5 cf. YSV (PT Ed. p. 834): bāhyalakṣam svayam jñeyam yāti tattvanivāśinām (^nirāśinām YK 2.6) | kāminām tu bahir dr̄ṣṭis cintādiṣu susiddhiḍā | etad bāhyamadhyalakṣam iṣṭacintā nirākulam (dr̄ṣṭicintānirākulah YK 2.7) | antarlakṣam śr̄nu śukradigvidigādivarjitaṁ (subhru^o YK 2.8) | calaj jaigratstuṣupteṣu bhojanēṣ ca sarvadā | sarvāvasthāsu deveśi cittam śūnye niyojayed | karttā kārayitā śūnya (śūnyam YK 2.10) mūrttimān śūnya iṣvarāḥ | harṣasōkaghaṭastho 'yam janmamṛtyu labhet svayam | ghaṭasthā cintyayor mūrttir hatacintāsvarūpadhṛk (ghaṭasthām cintayen mūrttimāt YK 2.11) | viṣayam viṣavad duṣṭam (dr̄ṣṭvā YK 2.12) tyaktvā jñātvā tu mārūtam | samjnāśūnyamanā bhūtvā puṇyapāpair na lipyate | bāhyam abhyantaram khaṇ (yad YK 2.12) hi antarlakṣam iti smṛtam | etad dyānāt sadā kiñcid duḥkhām na syāt chivo bhavet | śūnyan tu saccidānandām nīḥśabdām brahmaśabdām | saśabdām jñeyam ākāśam (ākāśa YK 2.13) iti bhedadvayan tv iha |

Testimonia: 2-3 ≈hathasamketacandrikajodhpur (HSC 2244 f. 124v ll. 2-4): atha adholakṣayogah nāsikāy upari dvādaśāṅgulaparyamta dr̄ṣṭih sthirā karttavyā athavā nāsikāy agre dr̄ṣṭih sthirākarttavyā lakṣyadvayasya dṛḍhikaranād dr̄ṣṭih sthirā bhavati pāsti sthīro bhavati jito bhuvati pa-vanasthairya mano pi sthīram śāmantam bhavati lakṣyadvayadṛḍhikaranād āyurvṛddhir bhavati 2-5 ≈hathasamketacandrikajodhpur (HSC 2244 f. 125e ll. 2-4)...satyam urningvalakṣyavād vāhyalakṣam api kathyate bāhyo abhyamṛtare ākāśavat chonyalakṣah karttavyah jágrad daśāyām calanadaśāyām ca bhojadasāyām sthitikāle sarvasthāne śūnyadhyānakaraṇān maraṇā trāso na bhavati |

2 athādhollakṣyah एम् ।] atha adholakṣyah N₁ athādhollakṣah PL athādhollakṣa B atha adholakṣanah N₂ atha adholakṣah D atha adholakṣa U₁ om. EU₂ nāsikāyā cett.] nāsikāyāh EU₂ upari cett.] upariṣṭāt U₂ dvādaśāṅgulaparyantam cett.] dvādaśāṅgulamūlaparyantam E daśāṅgulaparyam-tam U₂ dr̄ṣṭih cett.] dr̄ṣṭi^o U₁ athavā cett.] om. LB nāsikāyā cett.] nāsikāyāh U₁ nāsika N₂ agre cett.] om. BL dr̄ṣṭih cett.] dr̄ṣṭi^o N₂ 3 sthirā cett.] om. BL karttavyā cett.] om. BL lakṣyadvayasya cett.] lakṣadūyasya E dṛḍhikaranād N₂] dṛḍhikaranāt ELN₁DU₁U₂ dr̄ṣṭikaranāt P dṛḍhikaranān B dr̄ṣṭih cett.] dr̄ṣṭi^o LN₂U₂ sthirā cett.] sthīro B *sthīro L bhavati cett.] bhavati B pavanaḥ DEPN₁] pavana^o N₂U₁U₂ 4 etad dvayam LPN₂] etad dūyam E etad dvayadvaya B etat advayam DN₂ etat dvayam U₁U₂ eva α] api β bāhyalakṣyam EPU₁U₂] 'lakṣam cett. api α] eva β kathyate α] bhavati β bhavatī B bāhyābhyantaram N₂] bāhyo bhyamtarām DN₁ bāhyābhyamṛtare BLPU₁U₂ bāhyāmṛtare E ākāśavat α] ākāśavat B ākāśacen L ākāśe cet PU₂ ākāśe E śūnyalakṣyah DN₁U₁] śūnyalakṣyam EPU₂ śūnyalakṣah N₂ śūnyam lakṣam BL karttavyah cett.] karttavyā BL jägraddaśāyām cett.] jägraddaśāyām N₂ jäyadaśāyām N₂ jägradādidaśāyām BL calanadaśāyām cett.] cakabadaśāyām N₁ 5 bhojanadaśāyām cett.] bhojanam daśāyām P om. U₁ sarvasthāne cett.] sarvasthāneṣu BL maraṇatrāśo DN₁] maraṇatrāśo N₂ maraṇasautrāśo U₁ om. β na cett.] om. BEPU₂ bhavati N₁N₂] bhavati || śūnya D bhavati vā U₁ om. β

Philological Commentary: 3 pavanaḥ ...bhavati: The sentence is omitted in B and L.

[XV. The Downward Directed Target]

Now, the downward-directed target. One should stabilize the gaze within the circumference (*paryanta*) of twelve *aṅgulas* beyond the nose. Alternatively, one should stabilize the gaze onto the tip of the nose. The target becomes stable due to firm exercise [on one] of the twofold targets. The breath becomes stable. Vitality increases.⁴⁹⁵⁰ This pair is also taught as an external target.⁵¹ The target of emptiness shall be executed internally and externally like space.⁵² 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.⁵³

(ākāśam vimalam paśyan kṛtvā drṣṭīṇi nirantarām | 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.

⁴⁹ In Sundardās's *Sarvāṅgayogapradipikā* 2.26 (Ed. p. 104), one finds the following verse with a very similar concept: (prathamahīṁ adho lakṣa kaum jānaiṇī | nāśā agra drṣṭi sthira ānaiṇī | yātoṇī 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.

⁵⁰ Sundaradeva, in his *Haṭhasaṅketacandrikā* (passage reconstructed from ORI B220, GOML R3239, HSC 2244) adds the following alternative techniques at this point of his text: (athavā drṣṭir netraylor dvayor netrā dhobhāgator akṣikūṭayos tad adhogallayor ubhayor upari sthirā kartavyā | ekānte vijane dīpam āvara ke saṃsthāpya cirāṇi gatvāvalokyastheyam | ghaṭīmātram vā ghaṭikārdham vā tato dīpam ācchādyā bhūmau sarvatrāvalokane sarvam śvetanīlapitasphuliṅgakāṇāmī 'te maṇḍalākāriṇīs ceta jyotiścakrāṇī pañcaṣṭāt vā drṣyante | tataś cāndhakāre drṣyate | dīptamatsarvam svāśarīram drṣyate bhāsate sarvo'pi sapradeśo dīptimān sphuṭo drṣyate | etad ārdye jyotir mayacakrāmte parameśvarasya tejomūrtir drṣyate | puṇṣah paramānandotpattir jāyate | svadehavismṛtiś ca sambhavati | athavā svanetrayor vartmanīr dakṣahastamadhyamātarjanībhāyām aksi kūṭayor adhaḥ kṛtvā akṣivartmani dṛḍham cālāni ye ghaṭikārdham cā ghaṭīmātram tata evam kṛte sādhyakāṣyāgare suśvetajyotiḥ prākāśaḥ prāg bhavatītī |)

⁵¹ This statement associates the two practices of *adholaṅkṣya* 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. ??).

⁵² This description undoubtedly derives from the *Yogasvarodaya* as quoted in the *Prāṇatoṣinī* (Ed. p. 834), where it is declared a practice of *antaralaṅkṣ(y)a*.

⁵³ The concept of five *lakṣ(y)as* appears only in the lost *Yogasvarodaya* and from there made its way into *Prāṇatoṣinī*, *Yogakarnikā* and *Yogatattvabindu*. The other texts including it are *Sarvāṅgayogapradipikā*, *Haṭhasaṅketacandrikā* 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), *Śivayogapradipikā* (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.

[XVI. rājayogayuktasya puruṣasya yaccharīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्चरिरचिह्नं तत्कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्यां दूरं न तिष्ठति । पृथिवीं व्याप्त तिष्ठति । यस्य जन्ममरणे न स्तः सुखं न भवति । दुःखं न भवति । कूलं न भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति । स ५ च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिचिह्नं । अयं च निष्कलो निरङ्गनः । अलक्ष्यश्च भवति । अथ च फलद्वन्द्वे न कामिन्यादेर्यस्येच्छा न भवति । तं तं भोगं प्राप्नोति । अथवा यस्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

Sources: २ cf. YSV (PT p. 834): idānīṁ kathayiṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte pūrbhiḥ siddhicīhaṇam bhaved iti | cf. YSV (PT p. 834): paripūrṇaṁ bhavec cittam jagatsthō 'pi jagadbahil | cf. YSV (PT p. 832): na kṣobho janmaṁ mṛtyus ca na duḥkham na sukham tathā | cf. YSV (Ed. p. 834): bhedābheda manahsthaū na jñānaṁ śīlaṁ kulam tathā | cf. YSV (PT p. 834): prakāśakuśasambandhiprasaṅgo 'yam nirantaram | sarvaprkāśako 'sa tu naṣṭabhedadīr eva ca | ५ cf. YSV (PT p. 834): asya jāterna cihnañ ca niṣkalo 'yam nirañjanah | ananto 'yam mahājyotiḥ vāñchām bhogaṇ dadāti ca |

२ puruṣasya cett.] om. E **yac carīracihnam** DN₁P] cihnam BL śārīre yac cihnaṁ E yac charīre cihnaṁ U₁ yat śārīracinham U₂ yac charīraciḥūm N₂ **tat** DEN₁N₂] tata U₁ **om.** cett. **svartav[°]** α] tatsarvatra[°] β **पूर्णो** cett.] pūrnā PN₂ **bhavati** cett.] bhavati B **pṛthivyām** conj.] pṛthivyāḥ cett. pṛthivyā U₂ **dūraṁ** U₂] dūre DEN₁ ddūre U₁ dūra N₂ **na tiṣṭhati** conj.] tiṣṭhati cett. ३ **pṛthivīm** em.] pṛthivyām E pṛthī[°] P pṛthvām N₁ pṛthvīm DN₂ pṛthivyā U₂ **vyāpya** DEPN₁N₂] vyāpti U₂ **kūlam** DPN₁N₂] kūlam BU₂ kālam L **bhavati** cett.] bhavati BU₂ **śīlaṁ** cett.] śīlātām P ४ **siddhasya** cett.] siddhasyam pṛthivī vyāpya tiṣṭhati yasya yanma maraṇai na sah sukhām na bhati kūlam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U₁ **īśvarasam̄bandhī** cett.] īśvarām sam̄bandhī B **prakāśo** β] prakāśāḥ α **nirantaram** cett.] nirattaram U₂ **pratyakṣo** cett.] prakyakṣa N₁ **bhavati** cett.] bhavati B ५ **coṣṇo** cett.] ...o U₁ **śveto** cett.] kheto N₂U₁ **na pīto** cett.] pīto na U₂ **bhavati** cett.] bhavati BL **jātīr** cett.] jāti DN₂ jānāti U₂ **kiñcic cihnaṁ** cett.] kiñcic cihnām E kiñcic cihūm DN₁N₂ kiñcīt khecha cihnām U₁ na kiñcīt cihnām U₂ **ayam** cett.] vyāyam BL **niṣkalo** cett.] niṣkalo BU₂ niṣkalo U₁ ६ **alakṣyaś** cett.] alakṣyaḥ U₁U₂ alakṣa BLN₁N₂ **ca** cett.] **om.** U₁U₂ **bhavati** cett.] bhavati B **phaladvande** E] phalacāmāda DPU₂ phalaṁ camḍā U₁ phalavāmāda L phalaṁ jaṁda B phalacāmāda N₁ phalaṁ / camḍā N₂ **na** cett.] **om.** N₂ **āder** cett.] āde D ādar B ādir L **yasyecchā** E] yasyochā P yasya L yasye B yasya yasyecchā N₁N₂ yasya yasyechā D yasya yan U₁ yasye chā U₂ na BELP] **om.** cett. **bhavati** cett.] bhavati B **taṁ taṁ DN₁N₂**] tataṁ U₁ ७ **vā** yasya D] vāsyā N₁ vā sya N₂ vā svā U₁ **eva** α] etata U₁

Philological Commentary: २-७ idānīṁ rājayogayuktasya puruṣasya yaccharīracihnam ...sthāne 'nurāgam 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 dūraṁ tiṣṭhati:** The sentence is omitted in B and L. ३ pṛthivīm vyāpya tiṣṭhati: The sentence is omitted in B, L and U₁. **yasya ...na bhavati:** The sentence is omitted in B, L and U₁. **duḥkham na bhavati:** The sentence is omitted in group β and U₁. **kūlam na bhavati:** The sentence is omitted in E and U₁. ४ **śīlaṁ 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. ७ **taṁ taṁ ...prāpnoti:** The sentence is omitted in β-group. **atha vā yasya mana ...na prāpnoti:** The sentence is omitted in β-group.

[XVI. rājayogayuktasya puruṣasya yaccharīracihnam]

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.⁵⁴ He dwells on Earth having pervaded [it]. Both birth and death do not exist.⁵⁵ Happiness does not exist. Suffering does not exist.⁵⁶ Impediment does not exist.⁵⁷ Moral conduct (*sīla*) does not exist.⁵⁸ 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.⁵⁹ 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] lust⁶⁰ [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.

⁵⁴This statement 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 bhūcaratvam hi sidhyati | nimiśārdhapramāṇena paryataty eva bhūtalam* || 65 ||) Different abilities with the same designation appear, e.g. in *Dattātreyayogaśāstra* 81ab–82cd (power to overcome animals) and *Śivasamhitā* 3.52 (power to move as fast as animals). For a detailed discussion see BIRCH, 2013: 275, endnote 91.

⁵⁵In *Amanaska* 1.27 the yogin in *samādhi* is described as neither alive nor dead, lifeless like a piece of wood (*na ca jīvan mṛto vāpi na paśyati na mīlāti | nirjīvah kāṣṭhavat tīsthe layasthaś cābhidhīyate*); also Cf. *Sarvāṅgayogapradīpikā* 19d (*jarā na vyāpai kāla na ṣāñ*) “he does not know old age and death” and 20c (*ajar amar ati bṛjaśarīrā*) “...non-ageing, immortal supreme diamond body.”

⁵⁶Equanimity 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 duḥkham na jānāti śītoṣṇam ca na vindati*); *Haṭhapradīpikā* 4.111 ~ *Nādabindūpaniṣat* 53ab–54cd: (*na vijānāti śītoṣṇam na duḥkham na sukham tathā | na mānaṇi nopamānaṇi ca yogī yuktaḥ samādhinā*); also cf. *Sarvāṅgayogapradīpikā* 3.18cd: (*jākaiṇi duḥk aru sukh nahiṇi koī | harṣ sōk vyāpai nahiṇi koī* || 18 ||)

⁵⁷Cf. *Sarvāṅgayogapradīpikā* 3.22: (*icchā parai tahāṁ so jāi | tīni lok mahiṇi aṭak na kāī | svarg jāi devani mahiṇi baithai | nāgalok pātāl su pait̄hai* || 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.”

⁵⁸Cf. *Dattātreyayogaśāstra* 162.

⁵⁹Cf. *Amanaska* 1.51: (*vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddipito yogī viśvam prakāśate* || 51 ||); Cf. *Sarvāṅgayogapradīpikā* 3.13cd: (*rājayog sab ūpara chājai | jo sādhai so adhik birājai* || 13 ||) “Rajayog is supreme and those who practice it shine even more.” and Cf. *Sarvāṅgayogapradīpikā* 3.23cd: (*hr̄dai prakāś rahai din rātī | deśai jyoti tel bin vātī* || 23 ||) “The light in his heart remains bright day and night, without oil.”

⁶⁰The emphasis on desirelessness as a result of practising Rājayoga is seen, e.g. in *Amanaska* 1.44: (*palāṣṭakalayenāpi kāmas tasya nivartate | kadāpi naiva jāyeta kāminyālingitasya ca* || 44 ||)

[XVII. anyad rājayogasya cihnam]

अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलाभेऽपि फललाभो न भवति । हानावपि मनोमध्ये दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्पि पदार्थं प्राप्ते कस्यापि पदार्थस्योर्पर्यनिच्छा न भवति । अस्मिन्पि पदार्थं मनसोऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य मनः ५ श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः सुख भोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सोऽपि राजयोगः कथ्यते । नवीनानि पट्टसूत्रमयानि धृतानि वशाणि अथवा जीर्णानि सच्छिद्राणि धृतानि ए...

Sources: २ cf. YSV (PT pp. 834-835): asya citte nānurāgo virāgo na bhaved iti | rājya prāpte'pi no harśo hānau duḥkham bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | ४ Cf. YSV (PT p. 835): vidyāvidyāmitraśatru samā drṣṭiś ca sarvaśah | bhogāsaktādikartṛtvena mano no bhavet khavat | ६ Cf. YSV (PT p. 835): lokamadhye bhavet karttā manomadhye'pi niṣkriyāḥ | Cf. YSV (PT p. 835): eṣo'pi rājayogīti sukhe duḥkhe samas tathā |

२ anyad EN₂] anyat α anyate BL rājayogasya cett.] rājayoga° U₁ cihnam E] cihnam BLN₁U₂ ciñhum N₂ cihuṇ D rājyādi° cett.] rāja° BL °lābhe DEN₁] °lobhe N₂ °lābho U₂ lābhety BL 'pi DEN₁] 'pi ca N₂U₁ om. U₂ phalalābho DEN₁N₂] pala° U₁ aphala° BL om. U₂ na bhavati DEN₂U₁U₂] na bhavati BL ba bhavati N₁ hānāv cett.] hānād BL aPI cett.] pi BLN₂ ३ bhavati cett.] bhavati BL bhavati cett.] bhavatī B aPI DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārtha B padārtha L padārtha° U₂ om. E prāpte cett.] prāpta N₁ om. E kasyāpi cett.] kābhyādi U₂ om. E padārthasvyopary E] padārthasvyopari BL padārthopari U₂ padārthasya upari α anicchā E] ānīchā B ānīchā L anicchā D anusthā N₁ anisthā N₂ anisṭā U₁ amicha U₂ na cett.] ni B om. D ४ bhavati cett.] bhavamti N₁D asminn cett.] kasmin EU₂ aPI cett.] om. BEL manaso BELP] manasaḥ α manasa U₁ om. U₂ 'nurāgo BELP] anurāgo cett. na bhavati E] na bhavati BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U₂ bhavati α ayam cett.] atham P atha L aPI cett.] sama L rājayogaḥ cett.] rājayoga N₂U₂ ca cett.] caḥ E yasya cett.] ya D ५ śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividyut DN₁N₂ śucivisuddha° U₂ puruṣe cett.] puruṣeu E mitre cett.] maitre BELP śātrau cett.] śātra B om. E samā cett.] namnā P sakalapṛthvīmadhye cett.] °prtvi° L gamanāgamanavataḥ P] gamanāgamanavataḥ U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanam vataḥ D gamavataḥ U₁ ५-६ sukhabhogavataḥ cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ ६ kartṛtvābhimāno EPU₁U₂] kartutvābhimanā BL kartṛtvādyaabhimāno DN₁N₂ anucara° LB] anuca° α U₂P atha ca E °madhye cett.] °madhya BL kartṛtvam na DEPN₂U₂] kartṛtvābhimanā BL kartṛtvam N₁U₁ jñāpayati EPN₁N₂U₂] jñātvā payati DU₁ nāsti BL rājayogaḥ EPN₁] rājayoga cett. ७ navināni cett.] navinīnīrapi B navinīnīś pi L paṭṭa° BEL] paṭṭa° DPN₁N₂U₂ pada° U₁ °mayāni cett.] °maya E dhṛtāni cett.] tāni U₁ vastrāni cett.] om. U₂ sacchidrāni DN₁N₂] sachidrāni U₂ sachadrāni P svachidrāni BL chidrāni E dhṛtāni cett.] dhvātāni U₂ dhūtāni P

Philological Commentary: २-४ anyad rājayogasya ...anicchā na bhavati: The first five sentences of section XVII. are omitted in P. ५ drṣṭiś ca samā bhavati: The sentence is omitted in B and L.

[XVII. Another Characteristic of Rājayoga]

Another characteristic of Rājayoga is described. Even [when] attaining a kingdom⁶¹ etc., the perception that a gain has taken place⁶² 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.⁶³ 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 ...

⁶¹ The 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.

⁶² I have understood *phalalābhah* as a genitive *tatpuruṣa* 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.

⁶³ The 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.”

...कर्सुरिकाचन्दनलेपैर्वा कर्दमलेपेन वा यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्ये
५थं च वनमध्ये उद्ग्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सो ऽपि
राजयोगः ॥

[XVIII. caryāyogaḥ]

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

Sources: 1 Cf. YSV (PT p. 835): harṣāśokau na jātveśām nodvego lokasaṅgame | nityollāse nirākāre
nirāsane nirātmāni | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | 5 Cf. YSV (PT p. 835): harṣāśokau
na jātveśām nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmāni | manasā niścalo bhūtvā sadā
tiṣṭhet samo 'pi ca | 7 cf. YSV (PT p. 835): yathākāse bhraman vāyur ākāśam vrajate svayam | tathākāse
mano līnam rājayogakriyā matā | jagatsaṃsarganirlepaṇ padmapatrajalaṁ yathā |

1 **kasturikā** α] kastūrī BEPU₂ kasturī L **lepari** 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 **rājayogaḥ** cett.] rājayoga U₂ rājayogaḥ || idānīm || BL
tiṣṭhati | yasya janmamarane na stah sukham na bhavati | kulam na bhavati śilam na bhavati | sthānam
na bhavati | E **nagaramadhye** cett.] rājayogaḥ nagaramadhye E ṣagaramadhye D vā nagaramadhye
U₁ 2 **'tha ca** PLBU₂] atha ca DEN₁N₂U₁ **udvasa**^o U₂] yuddhe sam^o E utasam^o P udvasta^o BL ud-
vesu^o DN₁N₂ udassam^o U₁ **grāmamadhye** cett.] grāmaṁ madhye B **lokapūrṇagrāmamadhye** U₁]
....pūrnagrāmamadhye N₁ svetapūrṇagrāmamadhye DN₂ **mana** PU₂] manah cett. **ūnaṁ** PN₁N₂U₂]
ūnan DN₂ unaṁ BLU₁ bhaya^o E **na** DN₁N₂] om. cett. **vā** cett.] vām PU₂ om. U₁ **'pi** em.]
pi cett. 3 **rājayogaḥ** cett.] rājayogaḥ kathyate E 5 **caryāyogaḥ** cett.] tvaryāyogaḥ U₁ yogah E
nirākāro BELPU₁] nirākālo DN₁N₂ nirvīkāro U₂ **'calo** PU₂] calo BL nityo α om. E **nityo** β] calo α
'bhedyah DEN₁N₂] bhedyah BLP abhedyah U₁ 'bhedyah U₂ **etādṛśa** BLP] etādṛśaḥ DEN₁N₂U₁
etādṛśā U₂ **ātmā** cett.] ātmani EU₂ **sa LB**] om. cett. **etādṛśa** N₂] etādṛśo PU₁ etādṛśe DLN₁
etādṛśye B om. EU₂ **ātmāni** cett.] om. EU₂ **mano** EP₁U₂] manah DN₁N₂ om. BL 6 **yasya** cett.]
om. BL **niścalam** cett.] niścala PLN₂ **tiṣṭhati** cett.] bhavati U₁ **tasyātmanah** cett.] tasya ātmanah
U₁U₂ **punyapāpasparśo** cett.] punyapāsa sparśo U₁U₂ **padmīni patrasya** cett.] padmāni patrasya
BLP padmapatre E 6-7 **yathodakasya sparśo** EPL] yathodakasya sparśā B yathā udakasparśo α
yathodakasparśo U₂ 7 **bhavati** cett.] bhavatī B **kāśamadhye** EP] 'kāśamadhye U₂ ākāśamadhye cett.
pavanah svecchayā cett.] pavanavachayā DN₁N₂ **bhramati** cett.] brahmayati U₁ **yasya manah** cett.]
yamanah D pavana^o N₂ 8 **bhavati** cett.] bhavatī B **caryāyogaḥ** cett.] kriyāyogaḥ α

Philological Commentary: 5 **caryāyogaḥ**: 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 *harṣāśokau ...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.

[XVIII. 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.⁶⁴

⁶⁴Due to the absence of the term *caryayoga* in Rāmacandra's sources, it seems that he added his version of Caryāyoga to simply do justice to the list and inventing his straightforward concept of this type 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 Caryayoga in the context of *Yogasūtra* 1.33, Ed. p. 52 (*maitrīkaruṇāmuditopekṣāṇāṁ sukhaduḥkhapuṇyāpuṇyavिशयानाम् bhāvanātāś cittaprasādanam*). According to Nārāyaṇatīrtha's commentary, the practice of it involves cultivating specific mental attitudes, such as *maitrī* (loving-kindness), *karuṇā* (compassion), *muditā* (sympathetic joy), and *upekṣā* (equanimity), towards different objects or situations, such as happiness, suffering, merit, and demerit. The practice of Caryāyoga is said to lead to eradicating mental impurities and attaining a calm and tranquil state of mind. Nārāyaṇatīrtha characterizes the practice as the renunciation of worldly attachments and desires and the performance of selfless actions or Karmayoga. Nārāyaṇatīrtha states that Caryāyoga is the "primary discipline of detachment (*vairāgya*)," which suggests that it emphasizes the cultivation of detachment or dispassion towards worldly objects and desires as a means of achieving spiritual liberation. Within *Sarvāṅgayogapradipikā* (2.40-51, Ed. pp. 96-98) Sundardās describes Cārcāyog as a type of Bhaktiyog which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in delightful devotion. 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, and so on (41). Next, Sundardās describes the various layers of creation emanating from *om* (42-45). He says the unmanifest consciousness illuminates every corner of existence (46), being the inner knower of all (47). Then, Sundardās expresses the importance of deep awe towards the infinite, divine, all-knowing and incomprehensible (48-49) unmanifest consciousness, which is the critical component of his Cārcāyog type of *bhakti*.

[XIX. **haṭhayogah**]

इदानीं हठयोगः कथ्यते । रेचकपूरककुम्भक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम् । अथ च धौत्या-दिष्टद्वार्मकारणात् शरीरस्य शुद्धिर्भवति । सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं भवति । मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते । हठयोगकरणात् मनः शून्यमध्ये लीनं भवति । कालः 5 समीपे नागच्छति ॥

[XX. **haṭhayogasya dvitīyo bhedah**]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते । पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्योत्तेजः समानं श्वेतं पीतं नीलं रक्तं किञ्चिद्ब्रूपं चिन्त्यते । तद्ब्यानकारणात् सकलाङ्गे रोगः न भवति । ज्वरं न भवति । आयुर्वृद्धिर्भवति ॥

Sources: 2–5 cf. YSV (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidaḥ | kṛtvāsanam pavānaśām śārīre rogahārakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | ittham kramotkramam jñātvā pavanaṁ sādhayet sadā | dhautyādikarmaṣṭakaṇ ca prakuryād haṭhasādhakah | etan nāḍyān tu deveśi vāyupūrṇam pratīṣṭhitam | tato mano niścalam syāt tata ānanda eva hi | haṭhayogān na kālah syān manonāśo bhaved yadi | 7–9 cf. YSV (PT p. 835): idānīm haṭhayogasya dvitīyaṁ bhedam acchṛṇu | ākāśe nāsikāgre tu sūryakoṭisamaṇ smaret | śvetam raktam tathā pitam krṣṇam ity ādirūpataḥ | evam dhyātvā cirāyus syād aṅgājananavarjitam (“varjitaḥ YK 12.25; possibly em. to *aṅgajaraṇavarjitaḥ or aṅgajvaraṇavarjitaḥ?*) | śivatulyo mahātmāsau haṭhayoga-prasādataḥ (“prasaṅgataḥ YK 12.25) | haṭhāj yojitir (haṭha) YK 12.26) mayo bhūtvā hyantareṇa śivo bhavet | ato ‘yam haṭhayogah syāt siddhidaḥ siddhasevitah |

2 **haṭhayogah** DLPN₁U₁] haṭayoga B grahayogah E haṭhayoga U₂ **ityādi**° cett.] ityādhī° N₂ **pa-**
vanasya sādhanam cett.] pavanasādhanam EP **kartavyam** BEL] kartavyam cett. ca cett.] om.
U₁ 2–3 **dhautyādi** cett.] dhoytādi B vidhoytādi U₁ 3 **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 4 **manaso** β] manasaḥ α niścalative cett.]
niścalatvena E **ānandasvarūpaṁ** cett.] ānandām svarūpam BL ānandām svarūpa° P ānandārūpam
E **bhāsate** cett.] bhāsate N₂U₁ **haṭha**° cett.] haṭha° B **yoga**° cett.] yogā° B **karaṇāt** cett.] kāraṇāt
BELP **manah** cett.] mana N₂ **līmaṇ** cett.] sthānam U₂ **kālaḥ** cett.] kāla° B kāla° N₂U₁ kāsaḥ U₂
5 **nāgacchati** cett.] nāma gacchati B nāgachāpti D ti nāgachati U₁ 7 **haṭhayogasya** cett.] hatayogasya
BU₁ haṭhayoga° P **dvitīyo** cett.] dvitīya° DLP dvitīyaṁ B **bhedah** cett.] bhedāḥ BL **kathyate** cett.]
kathyante BL **pādādārabhya** cett.] pādādārabhyā N₁D **śiraḥ** cett.] śira° BL śiro U₂ **pariyantam**
cett.] pariyantam N₁ pariyataṁ U₁ **svaśarire** cett.] svaśarīram U₁ **koṭisūryatejaḥ** cett.] koṭisūryye
tejaḥ U₂ **samānaṁ** cett.] samāna° BL **śvetam** cett.] śveta° B 8 **pitam** cett.] om. BL **raktam**
cett.] laktam N₁ **kimcidrūpaṁ** DN₁U₂] kimcidrupam BP tīmrupam L cimrūpam U₁ kimcidvarnam E
cintyate cett.] cityate P cīmītate BL **tad** ELPN₂] tad BU₂ ta DU₁ na N₁ **dhyānakāraṇāt** β] dhyānam
kāraṇāt α sakalānge αPU₂] sakalame BL sakalam E **rogah** em.] roga N₁N₂ rogaivalanam βD roga
kṣataṁ U₁ na cett.] om. EU₂ **jvaranam na bhavati** N₂] jvalanam na bhavati N₁ om. cett. 9 **āyur**
cett.] āyu° N₂ om. D **vṛddhir** cett.] om. DEL **bhavati** cett.] bhavati B vardhate EL om. D

[XIX. Haṭhayoga]

⁶⁵ 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 channel⁶⁶, 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.

[XX. Second Division of Haṭhayoga]

Now, the second division of Haṭhayoga is explained.⁶⁷ 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.⁶⁸

⁶⁵The description of the two types of Haṭhayoga is also quoted in length within the *Śabdakalpadruma* p. 501. I would like to thank Franz Veit for providing this reference.

⁶⁶Usually the *suryanādi* is the *pīngalā*-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 *suṣūmṇā*.

⁶⁷YSv as quoted with reference in YK 12.23 adds a verse not found in the *Prāṇatoṣinī*: (*susthāsanam samāśino nīrajāyatalocanah | cintayet paramātmānam yo vadet sa bhavīyatī || 23 ||*) This confirms that Rāmacandra used a version of the *Yogasvarodaya* which is very close or similar to the one we find in the *Prāṇatoṣinī*, since it is not resembled in Rāmacandra's prose.

⁶⁸Cf. YSv (PT p. 835) as presented in **sources** for XX. p.43: "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 (*aṅgajaranavarjitah*] em. *aṅgājananavarjitam*). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with 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 Lakṣayoga, which includes the visualisation of intense light, whereas Rāmacandra's technique involves visualising the whole body in colourful lights. Another light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Gorakṣayogaśāstra* 33-50. Another similarity appears in ...

[XXI. jñānayogasya lakṣaṇam]

इदार्णि ज्ञानयोगस्य लक्षणं कथयते ।

एकमेव जगत्पश्येद्विश्वात्मासु विभास्वरं ।

अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत् ॥ XXI.1 ॥

5 यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत् ।

य एवं वेत्ति बोधेन सो पि ज्ञानाधिकारवान् ॥ XXI.2 ॥

प्राप्नोति सांभवीसत्तां सदाद्वैतपरायणः ।

यथा न्यग्रोथवीर्जं हि क्षितातुरं द्रुमायते ॥ XXI.3 ॥

एकान्तं नैकधा स्वेन दृश्यते दशधा कृतं ।

10 मूलाङ्गुरस्य चोदण्डाः शास्वाकुसुमपल्लवाः ॥ XXI.4 ॥

Sources: 2 cf. YSV (PT p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasampūrṇah śivah syān na punarbhavah | 3-4 ≈YSV (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanah | iti kṛtvā tu vai yukto jñānayogaṁ samācaren | 5-6 ≈YSV (PT p. 835): yatra tatra sthito vāpi sarva-jñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāravān | 7-8 ≈YSV (PT p. 835): prāpnōti śāmbhavīmantrān sadā nityaparāyaṇah | yathā nyagrodhavijāṁ hi ksitau vaptur drumāyate | 9-10 ≈YSV (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśam vṛkṣaḥ patrapallavav-istṛtah|

2 idānīm cett.] idānī U₁ kathyate EPN₂U₁U₂] om. BDLN₁ 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyad B viśvātmāsu BLP] viśvāvasu E dviśvātmāsu αU₂ 4 avikalpatayā cett.] āvikalpatayā U₁U₂ yuktyā cett.] yuktā BL 5 vāpi cett.] himsa° U₂ 6 ya evam cett.] evam U₁U₂ vetti cett.] vette na U₁ ve B jñānādhikāravān cett.] jñānādhikārāpaṭ E 7 prāpnōti cett.] om. E sāmbhavisattām DU₁U₂] sāmbhavīn sattām BP sāmbhavīm sattān L sāmbhavīm satta N₁ sāmbhavisattā N₂ om. E sadādvaita° cett.] sadām̄dvaita° U₁ om. E 8 yathā cett.] om. E nyagrodhabijām cett.] nyagrodhavijām DN₁N₂ nyagrodhavijā L om. E hi cett.] om. E ksitāv cett.] ksiti B ksitāptā U₁ om. E uptam̄ drumāyate cett.] uptam̄ drumāyate likām pa.vāh P utpadyate yathā L utpadyate B ukta drumāyate U₁ om. E 9 ekāntam̄ cett.] ekānte BL yekām̄taṁ U₁ naikadhā cett.] naikadā E nekadā BL svena cett.] śveta N₁ śvetana DN₂ dr̄syate cett.] dr̄syam̄te BL dr̄syet N₂ dasadhā EN₁N₂] daśadhāt BL śaddhā N₂U₁ kṛtan̄ em.] kṛtaḥ EL kṛtā α kṛptā B kṛtilī U₂ 10 mūlāṅkurasya E] mūlāṅkurutva cett. coddāndāḥ EN₁U₂] codarātaḥ DN₂ kudamjāḥ B kudamḍā L sākhākusumapallavāḥ U₂] sākhākunḍalapallavāḥ E sākhākilekālapallavā BL sāvārakumbhalapallavāḥ N₁U₁ sākhākumbhalapallavā N₂ śālavākumapaḍtravā D

Philological Commentary: 9-10 ekāntam̄ ...pallavāḥ: The verse XXIII.4 is omitted in P.

[XXI. The Characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

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

XXI.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.

XXI.3 By always being totally directed towards non-duality, one attains the being of Śiva (*sāmbhavī*)⁶⁹, just as the seed of the banyan tree⁷⁰ scattered in the ground becomes a tree.

XXI.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 ṛtvijaḥ somapāṇi manah | indriyāṇi daśa prāṇāṇi juhoti jyoti-*
māṇḍale || 7 || ā mūlād bilaparyantam vibhāti jyotimanḍalam | yogibhiḥ satataṁ dhyeyam anīmādyāṣṭaśi-
ddhidam || 8 ||). These verses precede or introduce *sāmbhavī 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).

⁶⁹In medieval Yogatexts, particular in the Rājayoga genre, the term *sāmbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *sāmbhavī mudrā*. The two earliest references for *sāmbhavī mudrā* are *Candrāvalokana* 1 = *Amanaska* 2.10, who share the same verse. The practice of *sāmbhavī mudrā* involves focusing the mind at an internal orb of light *Amanaska* 2.7-8. At the same time, the gaze is directed outwards without closing and opening the eyes *Amanaska* (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 *sāmbhavī mudrā*, its influence and all references, see BIRCH, 2013:71-79. Here, Rāmacandra uses the term *sāmbhavī* as a designation of the ultimate state to be attained by practising Rājayoga, which he presents as the realization of absolute unity. The *sāmbhavī*-state has its roots in the ancient tantric traditions of Śaivism.

⁷⁰In rituals the banyan tree (*nygarodha*) is associated with the *kṣatriya* class (SMITH, 1998:27).

स्नेहपुष्पफलं बीजे विस्तारोऽयं स्वभावतः ।
तथासौ निर्मलो नित्यो निर्विकारो निरंजनः ॥ XXI.5 ॥

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः ।
पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियाः ॥ XXI.6 ॥

५ एवं दशविधा विश्वं लोकालोकसविस्तरम् ।
एक एव न चान्योऽस्ति यो जानाति स तत्त्ववित् ॥ XXI.7 ॥

पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः । मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः । अथ च यो दृष्टिविषयः स दृश्य उच्यते । यो दृश्या न वीक्ष्यते स अदृश्य इत्युच्यते । एवं संसारस्य स्वात्मनो भेदं दूरीकृत्यं ऐक्येन दर्शनं स एव ज्ञानयोगः । तस्य कारणात्कालः शरीरनाशं न करोति ॥

Sources: 1-2 ≈YSv (PT p. 836): snehapuṣpaphalair vījair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanah | 3-4 ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitāḥ | pañcatattvamayo buddhimyāhāṅkāravikriyāḥ | 5-6 ≈YSv (PT p. 836): evam̄ bahuvidham̄ viśvaṁ lokālokaśavistarām | ekam̄ eva na cānvo 'sti yo jānāti sa tattvavit | 7 cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayāḥ | jaṅgamasthāvarākāraḥ samsāraḥ syat̄ sa iśvaraḥ | 7-9 cf. YSv (PT p. 836): svabhāvalilayā bhāti śūnye'sau śūnyabuddhitaḥ | yad dṛṣṭam̄ viṣayam̄ vastu tad dṛṣyam̄ iti kathyate | yo dṛṣṭatitāḥ so'dṛṣyas tadā dṛṣṭam̄ hi manyate | svatanubhedaṁ evan tu samsāraṁ duḥkhasaṅkulam |

1 **snehapuṣpaphalam** DN₁N₂PU₂] snehe puṣpaphala° BL snehapuṣpaṁ phala U₁ srehapunyaphalam E bije cett.] bija BL vistāro cett.] vistārā 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 naikāḥ em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ svayambhūś ca cett.] svayaṁbhūtyā U₁ svadhāmnā PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmnā N₁ svadhā..sa D svadhāmnāvā N₂ svabhāvā U₁ sthitāḥ DLP] sthitāḥ cett. 4 °buddhi° EPL] °buddhir cett. °virkriyāḥ EPU₁] °virkriyā cett. 5 daśavidhā viśvaṇi BLN₂] daśavidham̄ viśvaṁ DEPN₁U₂ daśavidhaviśvām U₁ lokālokaśavistarām cett.] lokālokaśavistarām N₁ lokāloke savistarām U₂ 6 eka cett.] ekam̄ U₂ eva cett.] yeva U₁ 7 pr̄thvi° cett.] pr̄thivī U₁ °vanaspati° EN₂U₂] vanaspati P vanaspati° BDLN₁U₁ °parvatādisthāvara° BLPU₂] °parvatādisthāra° E °parvato tyādisthāmvvara° D °parvate tyādisthāvara° N₁ °parvate 'thyādisthāvara° N₂ °parvate iyādisthāvara° U₁ rūpaḥ cett.] rūpā BL rūpā N₂ samsāraḥ cett.] samsāra° EU₁ °hasteśvapakṣity ādiko BL] °hasty aśvapakṣity ādiko E °hastiaśvapakṣity ādiko DN₁ °hastipakṣity ādiko N₂ °hastiasvapakṣity ādiko U₁ °hasttyaś ca pakṣity ādiko U₂ jamgamarūpaḥ cett.] jamgamaḥ rūpā D °rūpā L jagad° U₁ samsāraḥ cett.] samsāro U₁ ca cett.] vā D yo cett.] yaḥ U₁ ya DN₁N₂ 8 dṛṣṭi cett.] ddṛṣṭi LN₁ daṣṭi B dāṣṭi D dṛṣya cett.] dṛṣyad N₁ dṛṣy° U₁ dṛṣtyā cett.] dyā N₂ ity cett.] ty BL śatya N₂ samsārasya cett.] samsāra° PLU₂ svātmāno BELP] svātmanah & svātmānoḥ U₂ bhedam̄ cett.] bheda B bhedāṇi DN₁ 9 kṛtyam U₂] kṛtya cett. °kṛty E aikyena P] aikam̄ eva A aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ sa eva E] om. cett. jñānayogaḥ cett.] jñānayoga U₂ tasya cett.] gatasya U₁ kāraṇaṭ cett.] dhyānakaraṇāt U₁ kālaḥ cett.] kāla° U₁ na cett.] om. N₂U₂

XXI.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.

XXI.6 One, not one, self-existing by its own power, abiding in multiplicity, as five [gross] elements (*tattva*)⁷¹ thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahamkāra*), and modifications (*vikriyā*).⁷²

XXI.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.

⁷¹ The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in tantric works, cf. e.g. Śivasvarodaya 6-8 (*nirañjano nirākara eko devo maheśvaraḥ | tasmād akāśam utpannam akāśād vāyusambhavaḥ || 6 || vayos tejas tataś cāpas tataḥ pṛthvī samudbhavaḥ | etāni pañcatattvāni vistūrṇāni ca pañcadhā || 7 || tebhyo brahmāṇḍam utpannaṇāt tair eva parivartate | vilīyate ca tatraiva tatraiva ramate punaḥ || 8 ||*) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*akāśa*) 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 Kumbhapadhhati 122, a technique of breath retention is dedicated to the five *tattvas* (*tatvādau püreyed vāyūṇ tat tatvānte virecayet | tatvakumbhaḥ sa gaditāḥ 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.

⁷²In the tantric traditions of Śaivism tenfold *tattva*-systems existed

[XXII. svabhāvabhedam]

इदानीं स्वभावमेदं कथ्यते । यथा वटबीजं वटरूपेण परिणमते स तत्त्वशाधा भेदं स्वभावत एव प्राप्नोति । मूलांकुरत्वगदण्डशास्वाकलिकापल्लवपुष्पफलस्त्रेहा इति भेदो दशाधा प्राप्नोति । तथा निर्मलो निर्विकारः निरञ्जन एक एतादृश आत्मस्वभावादेव पृथ्व्यापतेजोवाव्याकाशमनोबुद्धिमायाविकाररूपाभेदान्त्राप्राप्नोति । ५ ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति । यथैकैकः पृथ्वी क्वचित्कोमलरूपा ॥ क्वचित्मनोह-रूपा ॥ क्वचित्परिमलरूपयुक्ता ॥ क्वचित्परिमलरहिता ॥ क्वचित्स्वर्वर्णरूपा ॥ क्वचित्रौप्यरूपा ॥ क्वचिद्र-तमयी ॥ क्वचिश्वेता ॥ क्वचित्कृष्णा ॥ क्वचिद्रक्ता ॥ क्वचित्पीता ॥ ...

Sources: २ cf. YSv (PT p. 836): svabhāvabhedam etat śrīnu devi prayatnataḥ | yac chrutvā sarvabodhaḥ syāt muktidaḥ siddhihāñchitah | ५-७ cf. YSv (PT p. 836): ātmāna vā prthivyādyāḥ svabhāvāḥ kiñcid ucyate | ātmāiva prthivi dhātri komalā ca kvacid dṛḍhā | kvacī manoharā sā ca vimalā ca malāmāla | durgandhā ca sugandhā ca nirgandhā gandhamohinī | svarṇarūpā dhātūrūpā citrā ratnamayī parā | kvacī śvetā kvacī raktā kvacī pitā ca kṛṣṇalā | ūrvārā ūrvārā sā tu viśāmṛtamayī sadā |

२ *idānīṁ cett.*] idānī B **svabhāva**^o cett.] svābhāvā^o BL tasya E ***bhedam** DN₁] ^obhedā N₂ ^obhedāḥ cett. **vāṭa**^o cett.] vathā^o N₂ ***bījam** DPN₁N₂U₁] ^obījam E ***bīja**^o U₂ ^obijena BL **vāṭarūpeṇa** cett.] rūpeṇa BL **parīṇamate** BLU₂] pariṇātē P pariṇātām αE **sa tat** U₁] sa tu N₂ satṛ N₁ sat EP śāta BL sa DU₂ **daśadhā** cett.] dṛśadhā P dasat U₂ **bhedām** cett.] *om.* U₂ **svabhāvata** cett.] svabhāvā BL *om.* U₂ **eva** cett.] *om.* U₂ **prāpnoti** cett.] prāpnoti BLU₁ ३ **mūlāñkuratvagdāñḍāśākhākalikā-pallavapuṣpahalasneḥā** E] mūla amkuratvakdamdaśākhākālpikāpallavā puṣpahalasneḥā P mūlam amkuratvakdamdaśākhākālpallavā || vistāroyan svābhāvataḥ B mūlam amkuratvakdamdaśākhākālpallavā || vistāroyan svābhāvataḥ || L mūlam amkuratvakdamdaśākhām kalikāpallavapuṣpahalasneḥā || N₁ mūlāñkuratvakdamdaśākhām kalikāpallavapuṣpahalasneḥā] N₂ mūlāñkuratvakdamdaśākhām kalikāpallavapuṣpahalasneḥā D mūlāñkuratvakdamdaśākhākalikāpallavapuṣpahalasneḥā U₁ *om.* U₂ **iti** cett.] *om.* U₂ **bhedo** **daśadhā** α] daśabhedān BELP *om.* U₂ **prāpnoti** cett.] prāpnotiḥ P *om.* U₂ **tathā** cett.] yathā EU₂ **nirmalo** BEL] nirmalaḥ αPU₂ ४ **nirañjana** E] nirañjanāḥ cett. eka cett.] ekaḥ N₁N₂U₁ **etādṝśa** E] etādṝśaḥ N₁N₂U₁ **ātmasvabhāvād** cett.] ātmā svabhāvād E **prthvyāpatejovāybākāśamanobuddhimāyāvikārārūpābhedaṁ** BLN₁] prthvyāpatejovāybākāśa-
manobuddhimāyāvikārārūpābhedaṁ E prthvyetetejovādvyaikāśamanobuddhimāyāvikārārūpābhedaṁ P prthvīpatejovāybākāśamanobuddhir māyāvikārārūpābhedaṁ DN₂ prthakte jīvāyuvākāśamanobuddhir māyāyāvikārārūpābhedaṁ U₁ prthvyaptejovāyyākāśā || manobuddhimāyāvikārārūpābhedaṁ U₂ ५ **jñā-nayogaprabhāvād** EU₂] jñānayogaḥ **puṇyā** || prabhāvād^o BL jñānayogaḥ prabhāvād P *eva* cett.] eka BLP yeva U₁ **yathaikaikāḥ** em.] yathaikaiva E yathā ekaika BLPU₂ yathā ekaiva DN₁ yathā ekam ca N₂ yathā ekai ca U₁ **prthvī** β] prthivi α ***rūpā** β] ^orūpā α **kvacit** cett.] *om.* EPU₁ ५-६ **manohararūpā** B] manohararūpā L manohararūpa U₂ manoharā DN₁N₂ *om.* EPU₁ ६ **kvacit** cett.] *om.* EPU₁ ***parimala** cett.] *om.* EPU₁ ***rūpayuktā** BL] ^orūpā^o DN₁ ^orūpāyuktaḥ N₂ *om.* EU₁ **kvacit** cett.] *om.* PU₁ ***parimala** cett.] ^oparimala^o PU₁ ***rahitā** ELN₁] ^orohitā BN₂U₂ *om.* DPU₁ **kvacit** cett.] *om.* PU₁ **suvarṇarūpā** ELN₂U₂] suvarṇarūpa BD khavarṇakupā U₁ *om.* P **kvacit** cett.] *om.* BLP **raupyarūpā** E] rūpyarūpā N₁U₁ rūpyarūpā DN₂ rajatarūpā U₂ *om.* BLP ६-७ **ratnamayī** cett.] ratnamayī BL ७ **kvacit** cett.] kvacit ca E **śvetā** EDU₂] śveta N₁N₂U₁ śvetarūpā L śverūpā B **kvacit** kṛṣṇā cett.] kṛṣṇa N₁ *om.* E **raktā** BELU₂] ^orakta cett.

Philological Commentary: ५-७ **kvacit manohararūpā ...kvacit pītā:** Section is omitted in P.

[XXII. 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 [one] 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.⁷³ 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 an very early age, cf. GOODALL and ISAACSON, 2016:82-85. Rāmacandra, as can be seen in the sources of the edition for this passage, is faithful to his source text. However, the exact origin of this specific arrangement of *tattvas* remains unknown. Usually *vikriyā* is not a separate *tattva*, but *ahamkāravikriya* (“transformations of *ahamkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*. Here, it seems the term *vikriyā* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahamkāra*.

⁷³ Rāmacandra’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 kham mano buddhir eva cha | ahankāra itiyam 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 *Uttarasūtra* 1.9 - 1.13 of the *Niśvāsatattvasaṃhitā* in which the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyātattva*, *vidyā*, *Īśvara*, *Sadāśiva*, *dehavyāpiṇ* 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 Saivism (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.

कवित्कर्बुरा ॥ कचिनानाविधफलरूपा ॥ कचित्पुष्परूपा ॥ कचिदमृतमयी ॥ स्वभावत एव भवति ॥ तथै-
 वात्मा मनुष्यपक्षहरिणहस्तीविद्याधरंधर्वकिन्नरमहामूर्खरोग्यरोगीकोवीशान्तरूपः स्वभावादेव
 भवति ॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते । यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य
 गतिर्बहुधा दृश्यते ॥ एकं फलं पृथ्वीमध्ये पतति । शुक्रं भवति । एकस्य फलस्य मकरन्दं ग्रमरः पिबति ।
 ५ एकस्य फलस्य माला कमिनी तुङ्गकुचमंडलोपरि दधाति । एकं फलं मसूतनुष्णोपरि द्विष्यते । अयं
 वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्मुनक्ति । के ते इष्टौ भोगाः ॥

सुवासश्च सुवस्त्रं सुवस्त्र्या सुनितंविनी ।

सुस्थानान्नपानान्यदौ भोगाश्च धीमताम् ॥ XXII.1॥

Sources: 1-5 cf. YSV (PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampiṇḍito
 rogī tathaiva kroḍhaśāntadhiḥ | aśesārūpabaliḥ nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā
 jīvasamjñā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmakamūrttimān bhūtvā nirvikalpo
 nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

Testimonia: 5 cf. YSV (PT p. 837): strīpuṇrūpī mahān so hi parasparavimohitaḥ | amanaskah svīyab-
 hāvāt jñānayogī nirākulaḥ | srakcandanādīvāmāsu svabhāvād bhogam icchukah |

1 karburā cett.] karpurā U₁ kvaci cett.] kvacit U₂ om. P nānāvidhaphalarūpā cett.] nānāvid-
 hophalarūpā U₁ nānāvidharūpā E om. P kvacit BL] kvacid DN₁U₁ kvacir U₂ om. PN₂ puṣparūpā
 DN₁] viṣarūpā BEL vāsrūpā U₂ om. U₁ kvacid cett.] kvacit U₂ om. U₁ amṛtamayī cett.] amṛ-
 tarūpamayī E amṛtamai BL om. U₁ svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati cett.]
 bhavataḥ BL om. U₁ 1-2 tathaītāmā β] tathaītāmā α 2 manusa° cett.] om. U₁ °pakṣi° cett.]
 om. U₁ °haraṇa° cett.] °hariṇā° P om. U₁ °hasti° DN₁] hasti cett. om. U₁ °pāṇḍita° cett.]
 pīḍita B °mūrkha° cett.] °rmūkha° P °mūrvra° DN₁ °mūrsā° U₁ rogyarogī em.] °rogyarogī E
 °rogī arogi αU₂ °rogī BLP °kroḍhi° cett.] °kroḍhi° EP °kroḍha° BL °śānta° cett.] °dhiśānta° BL
 °rūpāḥ cett.] °rūpāḥ PL °rūpa α svabhāvād eva cett.] evam svabhāvām U₁ 3 bhavati cett.] bhavati
 BL bhati N₁ dharati D jñānayogād vikāra N₁U₁] jñānayogadhiकारा cett. jñāyate cett.] jāyate U₂
 phalasyotpatti cett.] plakṣasyotpattiḥ E °sthānam cett.] sthānam E °sthāna U₁ ekam cett.] ekas
 D eva N₂ om. E eva cett.] kam eva N₂ bhavati cett.] bhavati B tī U₁ 4 gatir cett.] gati PN₂U₁
 ekam cett.] eka° U₂ eva N₂ phalam cett.] phala° DN₁N₂ prthivī° cett.] prthivī° U₁ śuklam cett.]
 śuṣkam LU₁U₂ bhavati cett.] bhavati B phalasya cett.] om. PL makarandaḥ ELPN₂U₁U₂] makaramdaḥ LN₁ karāṇḍam B bhramarāḥ cett.] bhramarāḥ BL bhrarama N₂ pibati cett.] pibamti
 P pibati B 5 phalasya cett.] phalasyam N₂ mālāḥ cett.] mālā° N₂ kāmīn cett.] kāmībī D tuṅga°
 cett.] tuṅp° U₁ dadhātī cett.] dadhāvati N₁ dadhovati N₂ ekam phalam em.] ekam phalam BELP
 eka° α amṛtam em.] mṛta° cett.] anuṣnopari em.] manusyopari cett. kṣipyate cett.] kṣapayate
 B 6 eka cett.] ekam U₂ evātmā cett.] eva ātmā U₂ sviyabhāvād cett.] svabhāvād BL evāṣṭau
 cett.] evāstau N₂U₁ evāṣṭa U₂ bhogān cett.] bhogāt N₂U₁ bhunakti cett.] ābhunakti N₁ ke te
 cett.] om. BL ḫṭau cett.] aşṭau BL ḫṭe U₁ bhogāḥ cett.] bhobauḥ P bhogā U₁U₂ 7 suvāsaś ca
 cett.] suvāsac ca B suvastrañ ca E] suvaṁśaś ca U₂ suśayyā cett.] suśayyā ca U₁ suśayyāḥ BL suvā-
 P sunītambiniḥ cett.] sunītambiniḥ P sunītavinita U₁ 8 sūsthānañ ca E] sūsthānaś PLN₂ sūsthānaś
 DN₁U₁ sudeham U₂ °ānnapānāny L] vānnapānāny B cānnapānāni E cānnapānāp° P cātmapanasyā°
 N₁ cānnmanasyā° DN₂ cānnapānah syād° U₁ sukhasamtānam U₂ aşṭau bhogāś ca dhimatām EP]
 aşṭau bhogāś cā sudhimatām BL ḫṭau bhogāḥ sudhipaṇa° N₁ ḫṭau bhogāḥ sudhiṣaṇa° D aşṭau bhogāḥ
 sudhiṣaṇām U₁ aşṭau bhogāḥ N₂ abhayādīcāṣṭakam U₂

...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.⁷⁴
What are the eight pleasures?⁷⁵

XXII.1 A good perfume, fine clothing, a good bed, a beautiful women, a good dwelling (*susthāna*) food and drink.⁷⁶ Those are the eight enjoyments of the wise.⁷⁷

⁷⁴The 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.

⁷⁵I 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.

⁷⁶Surprisingly, the verse only gives seven enjoyments. What is lacking in comparison to the list given a little later is the horse.

⁷⁷Right 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 dhīmatām*, "the eight enjoyments of the wise/clever person" suggests a rather positive connotation.

पट्टसूत्रमयानि वस्त्राणि १ ॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुला मृदू-
त्तरछन्दवतीश्चाया ३ ॥ पञ्चिनी तारुण्यवती मनोहरा गुणवती तत्रोपविस्ता कान्ता ४ ॥ साध्वासनं ५ ॥
अतिमूल्यो इथः ६ ॥ मनोरममत्रं ७ ॥ तथा विधं पानं ८ ॥ एते इष्टौ भोगाः कथिताः । एते दुःखं
भजन्ते । भिक्षां याचन्ते च ।

५ यथा सूर्यस्य तेजः ॥ दुर्घस्य घृतं ॥ अग्नेर्दाहः ॥ विषाञ्मूर्छा ॥ तिलात्तैलं ॥ वृक्षाच्छाया ॥ फलात्प-
रिमलः ॥ इकाष्टादिग्निः ॥ शार्करादिग्नो मधुरो रसः ॥ हिमानीभ्यः शैत्यं ॥ इत्यादिपदार्थस्वभाव एव ॥ तथा
संसारोऽपि परमेश्वरस्वरूपमव्ये तिष्ठति ॥ परमेश्वरोऽखण्डपरिपूर्णश्च ॥

Sources: 1-4 cf. YSV (PT p. 837): ātmāvivekam āgama calac cittam mahākulam | viśayāndhatamo dṛṣṭvā no vetti paramātmanah | amāyātmā tattvātāḥ satsandhānavivarjitaḥ | sukhī duḥkhī janma mr̄tyum yāti satyam punah punah | vairāgyādiddhanam tyaktvā viśavad duḥkhakṛddhiyah | koṭisūryasamātmeti jñānayogād vimucyate | 5-7 cf. YSV (PT p. 837): ravi tejo ghṛtam dugdhe tile tailaṁ svabhāvataḥ | śaśam indau kule sākham kṣare ca lavaṇaṁ yathā | tathā brahmaṇi saṃsāro hyakhaṇḍapariपūrvake |

1 **paṭṭa° पत्** [] paṭṭa° BLU2 padṛ° αE pada° P **sūtra°** cett.] sūtrā BL **mayāni** cett.] yāni DN1N2 vastrāṇi PL] vasrāṇi cett. **paṁca vā septa vā** [α] paṁcasaptā EP paṁcasat� LB **śālikā** em.] dṝalikā EN1 dṝamplikā 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 bhogaḥ āha || U2 **1-2 mṛdūttara** em.] mṛdutara° BELP mṛdu | uttara° α sugrahaḥ || U2 **2 °chandavati°** DN1N2 °chadavati° P °chadavati° U1 suvastraṁ || U2 **śāyyā** cett.] suśāyā sūstrī U2 padminī cett.] padmanī N1 om. U2 **tārūnyavatī** em.] tārūnyavatī cett. tārūnyavatī N2 om. U2 manoharā **guṇavatī** cett.] om. U2 **tatropavistā** cett.] tatopavistā P tatrāpavistā B om. U2 **kāntā** BELP] om. cett. **sādhvāsanām** em.] sādhu āśanam E sādhu āśanaṁ BLPU2 sādhyāsanām DN1N2 **3 atimūlyo ॒svaḥ** em.] atimūlyāñ ca E atimūlo ॒svaḥ P atimūlyo asvaṁ BL amūlyo svās ca α suśvaḥ U2 manoramam annam em.] manoramam attaṁ B manoramam annam L manoramam attaṁ DN1 suṣu annam U2 **vidham** pānaṁ cett.] vidhapānaṁ BLN2 vidhayānaṁ U2 **ete** cett.] rāte U1 **ṣṭau** β aṣṭau α **bhogāḥ** cett.] bhogaḥ N1N2 ghogaḥ U1 **kathitāḥ** EU2] kathitā P kathye N1N2U1 kathyamte D om. BL **ete** DN2U1] eke EPN1 eka BL ekaṁ U2 **duḥkham** DEN1U1U2] duḥkha P duḥkhā BL duḥkhataṁ N2 **4 bhajante** cett.] bhajate N2U1 **bhikṣāp** EPN2U1] bhikṣyām DN1 bhikṣā BLU2 **yācante** cett.] yāmcapte P yāmcate BL yācate N2 pācate U1 ca cett.] kiñca E **5 sūryasya** cett.] sūryas ca U1 **tejāḥ** cett.] tejāḥ BL **dugdhasya** DEPN1U2] dugdha° BL dusya N2 dugdhasya U1 **ghṛtam** cett.] ghṛtaḥ BLP agnēr E agne cett. **dāhāḥ** em.] dvāhāḥ BLP dāhīḥ N1 dadhi N2 dāhīḥ D dārham U1 dāhīḥ U2 jvalanam E **viśān** cett.] viśat U1 **tilat** cett.] titilat P tila N2 tilā U1 **vṛksat** EN1] vṛksat P vṛksā BDLN2U2 vrakṣā U1 **phalat** cett.] phalā BL **5-6 parimalaḥ** cett.] sarimalaḥ BL palāt parimalaḥ D **6 kāṣṭhād** cett.] kāṣṭād PU2 kaṣṭād BL **agnih** β agnih α **śārkarādibhyo** em.] arkārādibhyo E śārvārādibhyo P śārkadibhyo LB **rasaḥ** cett.] om. BL **himānibhyaḥ** cett.] sahimānibhyaḥ BL himānītpa N2 **śaityām** DU1] śaityām N1 śityām U2 śaityāś N2 śitaṁ EP śitaḥ BL **ityādipadārthaśvabhbāva** DN1P] ityādipadārtha° U2 ityādipadārthaśvabhbāvataḥ B atyādipadārthaśvabhbāva N2 ityādisvabhbāvah U1 ityādipadārthaḥ svabhāvataḥ I ityādipadārthañām svabhāvah E eva cett.] evā N1 ravah U1 om. E **tathā** cett.] tathā vā U1 **7 parameśvarasvarūpamadhye** cett.] paremesvara svarūpasya madhye BL parameśvararūpamadhye U1 **tiṣṭhati** cett.] tiṣṭhati B tiṣṭhamti U2 **'khaṇḍa°** cett.] 'ṣamḍa° DN1 yarānda N2 khaṇḍaḥ U1 **'paripūrṇaś** ca cett.] paripūrṇaḥ

1. Clothes made from silk;⁷⁸ 2. A site of the palace in which there are mansions endowed with five or seven rooms.⁷⁹ 3. A huge, very soft and lovely bed;⁸⁰ 4. [on which] there is seated a lotus-like youthful, charming and virtuous wife;⁸¹ 5. An excellent throne;⁸² 6. An exceptional valuable horse;⁸³ 7. Food that pleases the senses;⁸⁴ 8. Various drinks.⁸⁵ 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 Śārkara⁸⁶ 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.

⁷⁸Within the twenty *upabhogas* of the *Mānasollāsa* there is the topic of *Vastropabhoga* or the “enjoyment of garments”. Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming (SHRIGONDEKAR, 1939:14).

⁷⁹The first *adhyāya* of the third *vिन्शति* 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).

⁸⁰This is found as *Sayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steeds are described (SHRIGONDEKAR, 1939:21).

⁸¹This 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) Padmī, b) Citriñī, c) Śāñkhīnī, and d) Hastinī, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 21).

⁸²The *āsanopabhoga* or “the enjoyment of seats” within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

⁸³This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (SHRIGONDEKAR, 1939:24).

⁸⁴This 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).

⁸⁵This is resembled as *pāniyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described (SHRIGONDEKAR, 1939:23). Instead of following his source text 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 ...

⁸⁶A liquor prepared from Dhātakī with sugar. Beleg?!

[XXIII. bāhyalakṣyam]

इदानीं बाह्यलक्ष्यं कर्तव्ये । नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं । अथवा नासाग्रादारभ्य षड्ङुलप्रमाणं पवनतत्त्वं धूमाकारं लक्ष्यं कर्तव्यं । अथवा नासाग्रादारभ्याष्टङ्गुल-प्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं । अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्रं चब्बलम् उदकं लक्ष्यं कर्तव्यं । अथवा नासाग्रादारभ्य द्वादशांगुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । अथवा नासाग्रा-दारभ्य कोटिसूर्यसम्प्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यं ।

Sources: 2 cf. YSV (PT. p. 837): idānīm vāhyalakṣāṇī siddhidāni śṛṇu priye | dhāraṇākhyā tu caitāni jñātavyāni višeṣataḥ | cf. YSV (PT p. 837): līlāy bhāvayel līnaṁ jyotiḥpūrṇam mahāparam | atha vā tatra deveśi dhūmrākāraṁ ṣaḍāṅgulam | cf. YSV (PT p. 837): atha vāṣṭāṅgulaṁ raktam nāsikopari lakṣayet | 5-57.2 cf. YSV (PT p. 837): dvādaśāṅgulamānam vā pṛthivītattvaṁ tu pitabham | lakṣayed atha vā tatra koṭisūryasamaprabham | tejaḥ puṇjām mahākāśam tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito drṣṭis usthiram | kṛtvā dhyānād vinā sūryaṇi caṇḍasūryan tu paṣyati | atha vā lakṣam etat tu karttūr vahiliḥ śivopari |

Testimonia: 2 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate | nāsāgrād bahiraṅgulacatuṣṭaye nilajyotiḥsaṅkāśam lakṣayet | 2-4 ≈*Haṭhasamiketacandrikā* (GOML R 3239 p. 259 ll. 14-17): atha bāhyalakṣyam nirūpyate || nāsāgrād ārabhyāṅgulacatuṣṭaya 4 pramāṇapavanatattvam dhūmrā kāraṁ lakṣyah kartavyaṇi | athavā nāsāgrād ārabhyāṅgulapramāṇam iti raktaṁ tatvam lakṣyaṇi kartavyaṇi | 3 cf. SSP 2.28 (Ed. p. 39): atha vā nāsāgrād ṣaḍāṅgulam adhovāyutattvam dhūmravarṇam lakṣayet | 3-4 cf. SSP 2.28 (Ed. p. 39): atha vā aṣṭāṅgula āraktaṁ tejas tattvam lakṣayet | 4-5 cf. SSP 2.28 (Ed. p. 39): atha vā daśāṅgule kallolavad āpās tattvam lakṣayet | cf. SSP 2.28 (Ed. p. 39): atha vā nāsāgrād dvādaśāṅgule pītavarnam pārthivatattvam lakṣayet | 5-57.2 cf. SSP 2.28 (Ed. p. 40): atha vā ākāśamukhaṁ drṣṭyā lakṣayat kiraṇākulitaṁ paṣyati |

2 bāhyalakṣyam P] lakṣyaṇi E sahyalakṣa B bāhyalakṣa L °lakṣaṇam N₁ °lakṣyaḥ U₁ lakṣaṇam U₂ catuṣṭaya° cett.] catuṣṭayaṇi BL ṣilākāraṁ cett.] nilakāraṁ BLP nirākāraṁ N₂ teja° DN₁N₂] tejaḥ cett. jaḥ B pūrṇam cett.] pūrṇakām U₂ ākāśa° cett.] ākāśam EPLU₁ lakṣyam EPU₁U₂] lakṣam BDLN₁ lakṣaṇam N₂ 3 nāsāgrādārabya cett.] nāsāgrād ārbhya DN₁ nāsāgrārabhya N₂ ṣaḍāṅgu-
lapramāṇam cett.] ṣaḍāṅgulam pramāṇam B dvādaśāṅgulapramāṇam U₂ pavanaṭattvam E] °tatvam cett. I.n. B dhūmrākāraṁ cett.] I.n. B lakṣyam cett.] lakṣam DN₁U₂ lakṣaṇam N₂ vā cett.] om. U₁ 3-4 ārabhyāṣṭāṅgulapramāṇam U₁] ārabhyā ṣaḍāṅgulapramāṇam N₁ ārabhyā ṣaḍāṅgu-
lapramāṇam D ārabhyam ṣṭāṅgulapramāṇam N₂ ārabhyam ṣṭāṅgulapramāṇam U₂ 4 atiraktaṁ N₁N₂] atiraktaṁ D itiraktaṁ U₁ matiraktaṁ U₂ tejo cett.] teja° U₂ lakṣyam U₁U₂] lakṣam N₁N₂ lakṣaṇam N₂ cañcalam cett.] camdrākāraṁ U₁ lakṣyam U₁] lakṣya N₁D lakṣaṇam N₂ lakṣam U₂ 5 dvādaśāṅgu-
lapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam E dvādaśā aṅgulapramāṇam U₁ lakṣyam EPU₁] lakṣaṇam N₂ lakṣam cett. 6 samaprabham cett.] °prabhāḥ L tejaḥpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇam α pūrṇa N₂ lakṣyam DEPN₁U₁] lakṣam BLU₂ lakṣaṇam N₂

Philological Commentary: 3 ṣaḍāṅgulapramāṇam ...: Sentence is omitted in in L. ārabhyāṣṭāṅgulapramāṇam: Sentence omitted in β, except for U₂. 4 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). 5 daśāṅgu-
lapramāṇam ...: Sentence omitted in β, except for U₂.

[XXIII. 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 nose⁸⁷ the space-element full of fire shining like ten million suns shall be made the target [of fixation].⁸⁸

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.

⁸⁷ 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.

⁸⁸ The first five external targets, associated with the five elements can also be identified within Sarvāṅgayogapradīpikā 3.29-33 (Ed. pp. 104-105): (*bāhya lakṣa aur puni jāgnahūṁ | paṁca tatva kī lakṣa su ṭhānahūṁ | agra nāsikā amṛgula cārī | nīla varṇa nabha desī bicārī || 29 || nāsā agra amṛgul chah deśaim | dhūmrāhi varṇ vāyu tat peśai | amṛgul aṣṭa nāsikā āgai | rakta varṇ su vahni tat jāgai || 30 || nāsā agra amṛgul daś tāṇī | śvet varṇ jal desī tahānī | nāsā agra su amṛgul bārā | pīta varṇ bhū desī apārā || 31 || bāhya lakṣa aur bahuterī | so jānam jo pāvai serī | sataguru kṛpā karai jan kabahi | dei batāi chinak maim sabahī || 32 ||) “(29) Contemplate the external target repeatedly, focusing on the five elements. Four fingers above the tip of the nose; contemplate the blue-coloured space-element. (30) Six fingers from the tip of the nose visualize the smoke-coloured air element. Eight fingers in front of the nose visualize the red-coloured fire element. (31) Ten fingers from the tip of the nose visualize the white-coloured water element. Twelve fingers in front of the nose visualize the earth element with a yellow colour. (32) Many external 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.”*

आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधीनीं सहस्रकिरणावलीं पश्यति । अथ वा शिरोपरयूर्द्ध्वं सप्तदशांगुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यं । अथ वा दृष्टेरये तत्स्वर्णवर्णकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं । उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरे भवन्ति । अङ्गरोगा विनौषधं दूरे भवन्ति । समग्रा: ख्वमे उपि मित्रतामयान्ति । सहस्रवर्षपर्यंतमायुषं वर्धते । ५ अपठितं शास्त्रं जिह्वाग्रेणोच्चरते । एतादृशं बहुतरं फलं ॥

Sources: २-४ cf. YSV (PT p. 837): ūrddhvam saptadaśāngulyam pramāṇam tejasā prabhām | athavā pṛthivitattvam taptakāñcanasannibham | dr̄ṣṭiragre tu karttavyam lakṣam etad yat ātmānām | uktānām yasya kasyaiva ekaśah karaṇam priye | balipalitahināh syād auṣadhenā vinā tathā | ४-५ cf. YSV (PT p. 837): sarvarogāni naṣyanti mitravac ca vaśī ripuḥ | jived varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |

Testimonia: १-२ cf. SSP 2.28 (Ed. p. 40): evam nirmalikaraṇam| atha vordhvadṛṣṭayantarālam lakṣayet | jyotiḥ mukhāni paṣyati | atha vā yatra tatrākāśam lakṣayet | ākāśasadṛṣṭam cittam muktipradam bhavati | २-४ cf. SSP 2.28 (Ed. p. 40): atha vā dr̄ṣṭyā taptakāñcanasannibhām bhūmiṇi lakṣayet | dr̄ṣṭiḥ sthirā bhavati | ity anekavidhaṇi bahirlakṣyam | ३-४ ≈ Haṭhasaṅketacandrikā (ORI B220 folio 240r): uttānām tatvānām madhye yasya kasyāpyekasya lakṣyasya karaṇādvalipalitādi dūre bhavati || atāśadhamṛtem-garogāṇām vilayo bhavati || ḥyurvedhati ca ||

१ ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N₁ vā cett.] om. BELP dr̄ṣṭin cett.] dr̄ṣti B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryam cett.] sūrya N₂ U₂ sūryasamāṇḍhīnīm P] sūryasamāṇḍhīnī cett. sahasrakiraṇāvalīm P] sahasrakiraṇāvalīm U₂ sahasrakiraṇāvalī BL sahasrakiraṇāpaṇktī E sahasrāṇi api kiraṇāṇi N₁ U₁ sahasrāṇi kiraṇāṇi DN₂ १-२ paṣyati ELU₂] paṣyate BDN₁ N₂ pati P paṣyanti U₁ २ atha vā cett.] atha kā N₁ om. P śiropari em.] śiropari cett. śivopari E śivopari B om. P ūrddhvam cett.] ūrdhva^o L urdhvam B ūrddham U₁ U₂ vṛddham E om. P saptadaśāngulapramāṇam cett.] saptadaśāngulam parāṇam N₂ saptadaśāngulapramāṇa^o U₂ om. P tejaḥpumjalakṣyam E] tejaḥpūmjam lakṣaṇam P tejaḥpūmjam lakṣam L tejā pumjalakṣam N₁ tejā pumjalakṣyam D tejaḥpūmjalakṣaṇam N₂ tejaḥpūmjakam lakṣyam U₁ tejaḥpūmjam lakṣyam U₂ agre cett.] agne BLP taptasvarṇavarnākāram U₂] taptasvarṇavarnākāram P tatparāṇi svartākāram E taptasvarṇavarnā BL taptasvarṇākāram α ३ pṛthivitattvam P Bṛthivitattvam L pṛthivitattvam L pṛthivī tattvam U₂ lakṣyam EPU₁] lakṣam BDLN₁ U₂ lakṣaṇam N₂ karttavyam cett.] om. P lakṣyāṇām E] lakṣyaṇām U₁ N₁ lakṣyaṇām D lakṣaṇānām P lakṣaṇam BL lakṣṇā^o N₂ lakṣāṇam U₂ kasyāṇam cett.] kasyāpi BLU₁ kasyā^o D lasyāpy N₂ ekasya cett.] kasya BLU₁ elasya N₂ lakṣyā^o cett.] lakṣaṇ^o BL lakṣasya DN₁ lakṣaṇasya N₂ lakṣasya U₁ karaṇāt cett.] karaṇā U₁ valitapalitā dūre E] valitāṇi palitādi dūre BL valitapalitādiidure cett. ४ bhavanti EU₂] bhavati B bhavati cett. aṅgarogā cett.] amgarogā E amgirogādi BL dūre cett.] dūri E dūro BL bhavanti DEN₁ U₂] bhavati PLN₂ U₁ bhavati B samagrāḥ cett.] samagrā N₂ samagrā^o U₂ svapne cett.] svapni N₁ N₂ U₁ svacan D 'pi U₂] pya BELP eva DN₁ U₁ evan N₂ mitratām BLPU₂] mitran E mityam DN₁ nityam N₂ mitevam U₁ ayānti PB] ayānti L ayānti N₂ nāyānti E nāyānti DN₁ N₂ naiyati U₁ sahasravarṣaparyāmtam α] sahasravarṣam β āyuṣam DN₁ N₂] āyuṣyam U₁ āyur β ५ apāthitām cett.] apāthitām N₂ U₁ U₂ ^orate α] ^oratī BELU₂ ^oratī B etādṛṣṭam cett.] etādṛṣṭyam U₁ bahutaram phalam^o α] phalam bahutaram β

Philological Commentary: ५ apāthitām ...bahutaram phalam: P includes a ditto graphy of the previous lines after XXV. I.5 and reads: etādṛṣṭyam mitratāmāyānti sahasravarṣam āyur varddhate apāthitām śāstram jihvāgeṇoccarati etādṛṣṭam phalam bahutaram 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.⁸⁹⁹⁰⁹¹

⁸⁹ A variant of the practice with little differences can also be found in *Advayatārakopaniṣat* 6 (Ed. p. 4): (*atha bahirlakṣyalakṣaṇam | nāśikāgre caturbhīḥ ṣaḍbhīḥ aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśyāmatvasadṛgraktabhaṅgisphuratpitavarnadvayopetam vyoma yadi paśyati sa tu yogī bhavati | caladr̥ṣṭyā vyomabhāgavikṣitūḥ puruṣasya dr̥ṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasamkāśajyotirmayūkhā apāṅgānte bhūmau vā paśyati taddr̥ṣṭīḥ sthirā bhavati | śīrṣopari dvādaśāṅgulasamikṣitūḥ amṛtatvam bhavati | yatra kutra sthitasya śirasi vyomajyotir dr̥ṣṭan 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.”

⁹⁰ Also Cf. *Śivayogapradīpikā* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣat*.

⁹¹ The *Hṛ̥hasamketacandrikā* (manuscripts checked: ORI B220, GOML R3239, HSC 2244) most likely quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that the Sundaradeva’s text is one the one hand corrupted and that he selected only same of the various techniques presented here, cf. **sources** on pp. 55-57.

[XXIV. antaralakṣyāḥ]

इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुपत्रा श्वेतवर्णा ब्रह्मरन्ध्रपर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका मूर्तिवर्तते । त-स्या मूर्तिर्थानिकारणादृष्टमहासिद्धयोऽणिमाद्याः । अणिमामहिमालघिमागरिमादुरादर्शनदुराश्रवनवपरका-
याप्रवेशिताः । पुरुषस्य समीपे आगत्य तिष्ठन्ति ।

Sources: 2 cf. YSV (PT p. 838): mūlakandotthalatalo brahmanāḍīsamudbhavā | śvetavarṇā brahmaṇandhṛaparyantam eva tiṣṭhati | esā tu brahmaṇandhṛākhyā tanmadhye varttate parā | 3-5 cf. YSV (Ed. p. 838): padmatantusamākārā koṭisūryatadītprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivāḥ | anīmādyā asṭasiddhis tu samagreṇa prasiḍati |

Testimonia: 2-5 ≈*Hathasankeketacandrikā* (ORI Mysore B220 fol. 240r - fol. 240v): athāṁtaralakṣyāṁ nirūpyate || mūlakandasthāne brahmaṇadāḍūtpannā śvetavarṇā brahmaṇandhṛaparyamtam ekābrah-
maṇadī vartate || brahmaṇadī madhye kamalatantumānākārakoṭisūryavidiutprabhā tulya ūrdhvam
calati || ekādṛśī ekamūrtir vartate || tasya mūrter hīyanakaranād anīmādisiddhayassamīpa upatiṣṭhamte
|| cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antaralakṣyāṁ kathyate | mūlakandād dāṇḍalagnāṁ brah-
maṇadīṁ śvetavarṇāṁ brahmaṇandhṛaparyantam gaṭām saṁsmaret | tanmadhye kamalatantunibhāṁ⁵
vidyutkoṭiprabhāṁ ūrdhvagāminīṁ tām mūrtim manasā lakṣyat | sarvasiddhipradā bhavati |

2 idānīm EU2] idānīm cett. **antaralakṣyāṁ D]** anyataram laksyāṁ E aṁtaram laksyāṁ P antaralakṣyāṁ BL antaralakṣyākaṁ N₁ antaralakṣyāṇāṁ N₂U₁ ataram laksyāṁ U₂ **kathyate** cett.] kartavyāṁ BL mūlakandasthāne cett.] mūlakām sthāne P **brahmaṇadāḍūtpannā** cett.] brahmaṇadāḍotpannā nādī E brahmaṇadāḍā ityānā N₁ brahmaṇadāḍūtpannā N₂ brahmaṇadāḍūtpannāḥ U₁ **brahmaṇandhṛaparyamtam** cett.] brahmaṇandhṛaparyantam E **ekā brahmaṇadī** cett.] ekā nādī B ekanāqī L **3** ka-
malatantusamānākārā cett.] kamalatantumānākārā P **maprabhā** cett.] **“bhāprabhā** BL **ūrdhvam**
cett.] ūrdhvā U₁ ūrdhvā U₂ **calati** cett.] **etādṛśyekā** cett.] etādṛśī ekā N₁D om. U₁N₂ **mūrtir**
cett.] om. U₁N₂ **vartate** cett.] om. U₁N₂ **3-4 tasyā** cett.] tasyāḥ N₁ tan E om. U₁ **4 mūrter**
cett.] mūrte B om. U₁ **dhyāna°** cett.] om. U₁ **“kāraṇād** em.] **“karaṇāt** cett. **“karaṇāc°** N₂ om.
U₁ **asṭamahāsiddhayo** β] anīmādyā asṭasiddhiḥ DU₁ anīmādisiddhiḥ N₁ **‘nimādyāḥ** P] ‘nimādayas
tasya E anīmādyāḥ BLU₂ om. α **4-5 anīmāmahimālaghimāgarimādūrādarśanadurāśravanava-**
parakāyāpraveśitāḥ conj.] anīmāmahimālaghimāgarimā dure vā yadi vā dure śrutvā parakāyāpraveśitā
BLP om. cett. **5 samipe** N₁D] sāmipe U₁ samipem B samipam ELU₂ samim P **āgatyā** cett.] āgamyā
U₂ **tiṣṭhanti** EPN₁] tiṣṭhati cett.

Philological Commentary: 3 brahmaṇadīmadhye ...ūrdhvā calati: Sentence omitted in N₂.
3-5 etādṛśī ekā mūrtir ...‘nimādyāḥ: The sentences are omitted in N₂. 4 etādṛśī ekā mūrtir
...asṭamahāsiddhayo ‘nimādyāḥ: Manuscripts P, B, and L add an incomplete list consisting of seven
from a total of eight announced supernatural powers right after the word ‘nimādyāḥ and before
the sentence beginning with *puruṣasya*: anīmāmahimālaghimāgarimā 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
dūrādarśana and *dūrāśravana*. 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.

[XXIV. Antaralakṣya]

Now, the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)⁹² originating from the staff of Brahma⁹³, being white, extending up to the aperture of Brahma [at the top of the head] exists the single Brahma-channel⁹⁴. 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 manifestation⁹⁵, the eight supernatural powers of humans beginning with “becoming as small as the smallest particle of matter” (*anīma*) etc.⁹⁶ - *anīma* (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 *parakāyapraveshitā* (entering the bodies of others) - **become** established for the person after entering [the manifestation’s] imminence.

⁹² Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (Ed. p. 33): (*kandasthānām manusyāṇām dehamadhyān navāṅgulam | caturaṅgulam utsedham* āyāmaś ca tathāvidhah ||16|| *anḍākṛtivad ākāraṁ bhūṣitaṁ tattvagādhibhiḥ | catuspādaṁ tiraścān ca* dvijānām 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 kandam tatra prapidayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyāṇabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiḍāsana*, cf. *Encyclopedia of Traditional Asanas* Ed. pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadeviśa in *Hathasāṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvāṇ meḍhrādadho nābhēḥ kande yonih khagāṇḍavat*).

⁹³ 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.

⁹⁴ The term *brahmanādī* is a synonym for the *sūṣīmnā*, cf. e.g. *Hathapradipikā* 2.67, “The Original Gorakṣāstaka” 47, *Yogakuṇḍalinyyopaniṣad* 37c-38b, *Yogacintāmaṇi* (Śivānandasarasvatī) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

⁹⁵ Cf. *Vijñānabhairava* 35 (*madhyanādī madhyasamsthā bisasūtrābharūpayā | dhyātāntarvyomayā devyā tayā devaḥ 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].”

⁹⁶ For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

अथवा ललाटोपर्याकाशमध्ये शुक्रसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति । आयुर्वृद्धिर्भवति । अथ वा भ्रूोर्मध्येऽतिरक्तवर्णस्यातिथूलस्य तेजसो ध्यानकरणात्सकालानां पार्थिवपुरुषाणां वल्लभोभवति । तं पुरुषं दद्वा सर्वेषां दृष्टिस्थिरा भवति ॥

Sources: 1 cf. YSV (PT p. 838): *lalāṭopari vā dhyātvā candraṇ vā jyotir īśvaram | nāśayet kuṣṭharogādin mahāyusmān śivah parah |* 2 cf. YSV (PT p. 832): *bhruvor madhye 'thavā dhyātvā arkantu teja īśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpaṁ hi dhyātvā yo niśkriyo bhavet |* *nirāśiryatattvō 'yam itaro na nṛpasthitih |*

Testimonia: 1 cf. SSP 2.27 (Ed. p. 38): *atha vā lalāṭordhvē gollāṭamāṇḍape sphurattārakāraṇ lakṣayet |* 1–3 *≈Hathasamketacandrikā* (ORI Mysore B220 fol. 240v): *athāvā lalāṭopari ākāśamadhye śukladṛṣyasya tejasodhyānakaraṇāc charīrāḥ kuṣṭhādiroga naśyaṇtīti ||* *athavā bhruvormadhye atiriktasavarṇasyātirktasthūlasya tejasodhyānakaraṇātāt alānām pārthivapuruṣāṇām vallabho bhavati ||* *tam puruṣam dr̄ṣṭvā sarveṣām puruṣāṇām dr̄ṣṭih sthirābhavatiti ||*

1 lalāṭopary E] *lalāṭopari* cett. *dhyānakaraṇāc* em.] *dhyānakāraṇāt* cett. *śarīra° BL*] *śarīra°* cett. *“sambandhinalḥ α]* *sambandhī DN₁U₁* *kuṣṭhādayo* cett.) *kuṣṭādayo DN₂* *rogā* cett.) *rogāḥ DPN₁N₂* 1–2 *naśyanti* cett.) *naśyaṇtī BP* 2 *atha vā* cett.) *om.* E *bhruvor* cett.) *bṛvōr U₂* *“tirakta°* cett.) *atirakta° U₂* *tirikta° E* *varṇasyātisthūlasya* cett.) *varṇasyātī sthalasya U₁* *“tisthūlasyah U₂* *dhyānakaraṇāt* cett.) *dhyānaṃ karaṇāt B* *dhyānakāraṇād E* *sakālānām* cett.) *sakalānā D* *bahulānām E* 2–3 *pārthivapuruṣāṇām* cett.) *parthivānām tatpuruṣāṇām ca E* 3 *bhavati* cett.) *bhavati | jagad vallabho pi bhavati E* tam cett.) *asya E* *puruṣam dr̄ṣṭvā DN₁U₁* *puruṣam dr̄ṣṭā N₂* *puruṣam BP* *puruṣā° L* *puruṣasyāvalokanena E* *“sarveṣām αE* *pratisarveṣām* cett.) *dr̄ṣṭiḥ sthirā* cett.) *dr̄ṣṭiḥ sthirā EP* *bhavati* cett.) *bhavatī B*

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.⁹⁷ 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].⁹⁸

⁹⁷The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system: (*atha vā bhramaraghāmadhye āraktabhramarākāraṇ lakṣayet | atha vā karṇadvayam tarjanibhyāṁ nirodhayet tataḥ śiromadhye dhūṇi dhūṇi kāraṇ nādāṇ śṛṇoti | atha vā cakṣurmadhye nīlajyotirūpam putalyākāraṇ lakṣayed |*) “Or, one should target the form of a very red bee within the *bhramaraghā*. Or, one should close both ears with the index fingers and listen to the *dhūṇi dhūṇi*-sound in the head. Or, one should target the form of a doll appearing in blue light within the eyes.” *Śivayogapradipikā* 4.32-41 describes the main practice of *Antaralakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27: (*athavā karṇayor dvāre tarjanibhyāṁ nirodhayet | śrīhaṭṭamastake nādāṇ ghuṇghuṇkāraṇ śṛṇoti ca || 40 || cakṣurmadhye ’thavā nīlajyotirūpam vilokayet | antarlakṣyam 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 “*ghuṇ ghuṇ*”. (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”

⁹⁸Examining 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 *antaralakṣya* in the *Sarvāṅgayogapradipikā* 3.33 might provide a possible hint to an answer: (*amtar lakṣa ju sunahūṇ prakāśā | brahma nāḍikā karahu abhyāśa | aṣṭasiddhi nava niddhi jahāṇlaun | ṭarahiṇ na kabahūṇ jivai jahāṇ laun || 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 Laksyayoga, the channels become the targets of its practice. According to Sundardās, 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 (*idāṇim śṛṇu nādinām bhedāṇ 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.

[XXV. nāḍīnām bhedāḥ]

इदानीं शरिरमये नाडीनां भेदाः कथ्यन्ते । दशसुख्यनाड्यः । तन्मये नाडीद्वयम् । इडापिंगलासंज्ञकं नासाद्वारे तिष्ठति । सुषुम्णा तालुमार्गणं ‘ब्रह्मद्वारपर्यन्तं वहति । सरस्वती मुखमये वर्तते । गांधारीहस्तिजि-ह्नाकर्णयो मर्घ्ये वहत्यौ तिष्ठतः । पूषालंबुषानेत्रयोमर्घ्ये वहत्यौ तिष्ठतः । शंखिनी लिङ्गद्वारादरम्भेडामा-र्गेण ब्रह्मस्थानपर्यंतं तिष्ठति । कुहू मूलद्वारादरम्भ्य पिङ्गलामर्गेण ब्रह्मस्थानपर्यंतं तिष्ठति । एतावधा नाड्यो दशसु द्वारेषु तिष्ठन्ति । अन्या द्विसप्तिसहस्रपरिमिता नाड्यो लोमां मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

Sources: 2–6 cf. YSV (PT p. 838): idānīm śṛṇu nāḍīnām bhedām vakṣyāmi siddhidam | meruvāhye iḍānāmī pīṅgalayā samanvitā | suṣumṇā bhānumārgeṇa brahmadvārvadhi sthitā | sarasvatī sugandhā tu gāndhāri hastijihvkā | jñātavyā karṇayormadhye netrạyo ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārādiḍāmarge brahmasthānāvadhi priye | nāḍyantam pratiłomeśu sahasrāñām dvīsapatiḥ |

Testimonia: 2–6 cf. SSP 1.66 (Ed. p. 29): atha nāḍīnām daśadvārāṇi | iḍā pīṅgalā ca nāśadvārator vahataḥ | gāndhāri hastijihvkā ca cakṣurdvārator vahataḥ | pūṣā yaśasvinī ca karnadvārator vahataḥ | alambuṣā ānane vahati | kuhū gudadvāre vahati | śāṅkhinī liṅgadvāre vahati | suṣumṇā madhyadeśe vahati | sā danḍamārgeṇa brahmaṇdhraparyantam vahati | evam daśanāḍyo daśadvāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti |

2 idānīm cett.] idānī BLN₂ **nāḍīnām** cett.] nāḍī° BL nāḍīnām aparo α **bhedāḥ** cett.] bhedā BDLN₁ **kathyante** EPN₂U₁] kathyate cett. **daśamukhyānādyah** EN₂U₁U₂] daśamukhyānādyah P daśamukhyenādyā B daśamukhyānādayas L daśamukhyānādhyah DN₁ **nāḍīdvayam** cett.] dvayam E **iḍāpīṅgalā** E] idā pīṅgalā cett. idānīm pīṅgalā N₂ idām pīṅgalā P **samjñakam** cett.] samjñākanam U₁U₂ samjñikāḥ BL **3 nāśadvāre** cett.] nāśānāśadvāre D **suṣumṇā** β] suṣumṇā tu α **tālumārgeṇa** DPN₁U₁U₂] tālumārge BELN₂ **dvāra**° cett.] *ramdhra° BLP **vahati** U₂] vahati tiṣṭhati ELPU₁ vahati tiṣṭhati cett. **sarasvatī** cett.] tiṣṭhati sarasvatī U₂ **vartate** α] tiṣṭhati ELPU₂ tiṣṭhati B **3–4 hastiji-hvākarṇayor** E] hastinijhve karṇayor DPN₁N₂ hastijihve karṇa° BL harṛatijhvakarnayor U₁ hastini || jihe || netrạyor U₂ **4 madhye** cett.] om. LB **vahat�au** DPN₁N₂] vahalyau E vahatyo BL vahamṛtyah U₂ **tiṣṭhatah** cett.] tiṣṭhati BL om. U₂ **pūṣālambuṣānetrạyor** em.] pūṣālambusema netrạyor E pūṣālambuse netrạyor N₂ pūṣālambuse netrạyor U₁ pūṣāya śāṅkhinī || karṇayor U₂ **vahat�au** cett.] rvahalyā E vahatyo BLN₁N₂U₂ **tiṣṭhatah** DEN₁N₂U₁] tiṣṭhati B tiṣṭhamti L tiṣṭataḥ P tiṣṭata || alambuṣā || bhrumadhye vanphatyo tiṣṭhati || U₂ **śāṅkhinī** cett.] śāṅkhani N₁ kuhū U₂ **liṅgadvārād** cett.] liṅgadvārā° U₁ **ārabhye** cett.] ārabhya cett. **4–5 °dāmārgeṇa** E] iḍāmārgeṇa cett. iḍānīm mārgeṇa N₂ **5 tiṣṭhati** cett.] tiṣṭhati E **kuhū** conj.] śāṅkhinī U₂ **pīṅgalā**° em.] pīṅgalā° U₂ **etādṛṣā** P] etādṛṣā DEN₁U₁U₂ etādṛṣā BL etā N₂ **nāḍyo** cett.] om. N₂ **6 daśasu dvāreṣu** cett.] daśa dvāreṣu L daśav adhāreṣu U₁ **tiṣṭhanti** cett.] tiṣṭhati U₁ **dvisaptatisahasraparimitā** cett.] dvisaptatisahasraparimitāgryo U₁ hidaśonā dvisatyati sahasraḥ || 71110 || parimitā U₂ **nāḍyo** BLP] nāḍayo E nāḍhyo U₂ om. U₁ **lomnām muleṣu** DEN₁N₂U₂] lomnā BLPU₁

Philological Commentary: 5 kuhū: The list would be incomplete without *kuhū* as found in U₂ only. In U₂, *śāṅkhinī* 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.

[XXV. Division of the Channels]

Now, the divisions of channels within the body are explained.⁹⁹ There are ten primary channels.¹⁰⁰ Among them is a pair of channels. [Their] designation is Idā and Piṅgalā [and they] exist at the entrance of the nose. The Suṣumṇā flows by the path of the palate to the door of Brahma.¹⁰¹ to the door of Brahma.¹⁰² The Sarasvatī[-channel] exists at the center of the face. The two rivers, Gāndhārī and Hastjihvā, exist within the two ears. The two rivers, Pūṣā and Ālambuṣā, are situated at the center of the two eyes. Śaṃkhinī stretches from the beginning of the opening of the gender through the Idā-channel up to the place of Brahmā/Brahman¹⁰³. Kuhū stretches from the entrance of the root¹⁰⁴ 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.

⁹⁹ 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.

¹⁰⁰ The notion of ten primary channels can already be found in early texts of Hathayoga, e.g., the *Vivekamārtanda* 17 (Central Library, Baroda Acc. No. 4110, 1534 Samvat): (*teṣu nādiśahasreṣu dvīṣaptatir udāhṛtāḥ | pradhanāḥ 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. *Gorakṣaśataka* (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., *Yogayāñnavalkya* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

¹⁰¹ According to *Tantrikābhidhānakosa* 3 (p. 93) the palate the śivaita locus of the central *granthi* along the course of the breath in the list of the five *granthis* (heart, throat, palate, eyebrow-region, nose-tip), cf. *Tantrāloka* 5.111. However, YSV (PT) offers the alternative reading *bhānumargeṇa* “by the path of the sun”. In several yogic traditions the microcosmic sun of yogic bodies is situated at the base of the central channel (cf. *Amṛtasiddhi* 4.1) and travels upwards (cf. *Amṛtasiddhi* 4.11).

¹⁰² 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

¹⁰³ The *brahmasthāna* is a synonym for *brahmarandhra*. Cf. *Dhyānabindopaniṣad* 65. Here the *brahmasthāna* is equated with the *sahasrācakra*.

¹⁰⁴ The entrance of the root (*mūladvāra*) in this passage refers to the anus, cf. *Siddhasiddhāntapad-dhati* 1.66 (*kuhūr gudadvāre vahati*) “Kuhū conducts through the anus”.

[XXVI. śarīramadhye vāyavo]

इदानीं शरीरमध्ये वायवो दश तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदयमध्ये उच्छृथासपश्चासं ।
 अशनपानेच्छा भवति । गुदमध्ये उपानवायुस्तिष्ठति । स आकुञ्जनं स्तंभनं करोति । नाभिमध्ये समानो
 वर्तते । स समग्रा नाडीः शोषयति । तथा नाडीः पोषयति । रुचि मुत्पादयति । अग्नि दीपयति । ताळु-
 ५ मध्ये उदानवायुस्तिष्ठति । स वायुस्त्रवं गिलति । पानीयं पिवति । व्यानवायुः सकले शरीरे वर्तते ।
 तस्मास्कम्द्वायोः शरीरं चलयति । †शोकमाप्नोति विकृतः†

Sources: 2-67.2 cf. YSV (PT pp. 838-839): idānīm dehamadhyasthāḥ kathyante daśa vāyavah |
 kāryakāraṇabhävena kathyante tāni cihnatāḥ | prāṇavāyur hṛdi sthitvā śvāsocchvāsaṁ karoti saḥ | asikān-
 tam pītam iśām̄ karoti yogasamjñakah | apāno guḍadeśasthāḥ karoty ākuñcanām̄ sa tu | stambhanañ ca
 tathāpānaḥ samāno nābhimaṇḍale | toṣakādipoṣakām̄ tu nāḍinām̄ rūcidāyakah | diptāgnimadhye 'pi tathā
 samānākhyā mahāpāra | tālumadhye udānas tu asnāti pibatāḥ ca | śarīram sakalaṁ vyāpya vyānavāyuh
 pratiṣṭhitāḥ | śarīre cālānam teṣu karoti sthāpayatvapi | 2-67.2 cf. SSP 1.67 (Ed. pp. 23-24); atha
 daśavāyavah | hṛdaye prāṇavāyur ucchvāsanīśvāsakārako hakārasakārātmakaḥ ca | gude tv apānavāyuh
 recakakumbhakapūrakaḥ ca | nābhau samānāvāyuh dipakah pācakāḥ ca | kanṭhe vyānavāyuh śoṣanāpī¹
 ḥyanakārakaḥ ca | tālau udānāvāyuh grasanavamanajalpakārakaḥ ca | nāgavāyuh sarvāṅgavyāpakaḥ mo-
 cakaś cālakaś ca |

2 vāyavo EPU₂] vāyavas α om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] śamti U₂ om. BL
 kāryāṇi cett.] nāmāni kāryāṇi E nāmāni kārmāṇi P kathyante cett.] kathyate N₂U₁U₂ prāṇavāyur
 EP] prāṇavāyū° αU₂ om. BL hṛdayamadhye cett.] om. BL ucchvaśāsapraśvāsaṁ em.] utsvā-
 aprasvāsaṁ N₁ ३ udhvāśvāsaṁ N₂ ४ utsvāsaprasvāsaṁ D ५ udhvāsaprasvāsaṁ U₁ śvāsocchāsaṁ E
 śvāsocchāsaṁ P svāśośvāreti L ३ aśanapāneccāḥ E] aśanapāneccāḥ BLPU₂ aśitapiteccha
 DN₁ aśitapiteccha N₂ asite piteccha U₁ 'pānāvāyū° em.] apānāvāyū° DN₁ apānāvāyor B apānāvāyo
 LU₂ apānāvāyū N₂U₁ om. E tiṣṭhati cett.] tiṣṭhati B om. E sa cett.] om. U₂ ākuñcanām̄ stamb-
 hanām̄ DN₁U₁] ākūñcanastambhanām̄ N₂ āmūñcanastambhanām̄ BLPU₂ karoti cett.] karoti B
 nābhimadhye cett.] nābhīpadmāmadhye U₂ om. E samāno cett.] samāno vāyur E smānā B ५ sa
 cett.] sapta E samagrā β] samāgram α nādīḥ EP] nādī BLU₂ nādīm̄ U₁ nādhyam̄ DN₁N₂ śoṣayati
 cett.] śoṣayati L tathā cett.] om. U₂ nādīḥ P] nādī E nādīm̄ α om. BLU₂ poṣayati em.] poṣayati
 DPN₁N₂ poṣayati | tathā poṣayati B poṣayati L poṣa iti U₁ śoṣayati U₂ śoṣanāt E rucim cett.] rucir B
 kvaci DN₁N₂ utpādayati cett.] utpādayati P agnīm̄ em.] agnīm̄ DN₁N₂ agnīm̄ U₁ vahnīm̄ EPU₂
 vahnī BL dipayati cett.] dipayati BLN₁U₁] udāno vāyus DEPU₂ udānāni vāyus
 N₂ vāyur cett.] vāyur E vāyu P annam̄ cett.] ratnam̄ EPN₁ gilitati cett.] lilitati E galayatī B galayatī L
 silati N₁ pibati cett.] pibati P pibati BL vyānavāyuh em.] nāgavāyuh cett. nāgavāyuh² L nānāgavāyuh
 D sakale cett.] sakalaḥ BL sarva° E ६ vāyoḥ cett.] vāyo P śarīram̄ cett.] śarīre BL calayati PU₂]
 cālayati E cālati B cālayati L calayati U₂ calati α śokam-āpnoti vikṛtah U₂] śokam āpnoti vikṛtah B
 śokam āpnoti || vivilah E śokam āpnoti vikutah L śopham āpnoti vikṛtah P śokam āpnoti vikṛtah U₂ om.
 α

Philological Commentary: 2 teṣām̄ kāryāṇi kathyante: Sentence omitted in B and L. 3 'pānāvāyus
 ...karoti: Sentence om. in E after the word *gudamadhye*. 5-6 vyānavāyuh: I have emended *nāgavāyuh* to
vyānavāyuh 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 vikṛtah", after the description of the *vāyuh*. This fragment is likely a remnant of the original
 description of *nāgavāyuh* that was lost during transmission.

[XXVI. The Vitalwinds within the Body]

Now, ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located 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]¹⁰⁵ 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. †...†¹⁰⁶

¹⁰⁵The verbal form *śoṣayati* (causative third person singular indicative present of *śuṣ*) means “causes to dry up” or “causes to disappear”. In this context, however, a better idiomatic translation would be “causes to absorb”, since the Samāna vital wind absorbs the eaten substances in the body and distributes it everywhere, cf. *Yogayājñavalkyā* 4.55-57 (Ed. p. 40) and 4.69ab (Ed. p. 42).

¹⁰⁶In 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 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: *udgāre nāga ākhyātaḥ 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 sources’ readings, the passage’s reconstruction must remain unsolved.

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

[XXVII. madhyalakṣyam]

इदानीं मध्यलक्ष्यं कथ्यते । श्रेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्बर्णं वा नीलवर्णं वा इग्निश्वासदृशं 5 विद्युत्समानं सूर्यमण्डलसदृशं अर्धचन्द्रसदृशं ज्वलदाकाशसमाकारं । स्वशरीरपरिमितं तेजोमनोमध्ये लक्ष्यं कर्तव्यं । एतस्मिलक्ष्ये कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भवति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

Sources: 2-67.2 cf. YSV (PT pp. 838-839): netramadhye kūrmanāmā nimeṣonmeṣakṛdayam | udgāre nāga ākhyātah ūddhavāyuh prācālane | kr̄karaḥ kṣutkarō jñeyo devadatto vij̄mbhaṇe | dhanañcayaḥ saccidākāro mṛtadeham na muñcati | yady api sargakāṇḍe sarvametaduktam tathāpi kāryakāraṇab- hāvajñāpanāya punarṇirdīṣṭamiti na punaruktam | 3-67.2 cf. SSP 1.67 (Ed. pp. 23-24): kūrmavāyuh cakṣuṣor unmeṣakārakaś ca | kr̄kalaḥ udgārakah kṣutkārakaś ca | devadatto mukhavij̄mbhakah | dhanañjayaḥ nādaghoṣakah | iti daśāvāyavalokanena piṇḍotpattiḥ naranārīrūpam | 4 cf. YSV (PT p. 839): idānīm madhyalakṣanam tu kathyate siddhikārakam | śvetam raktaṁ tathā pīṭam dhūmrākāraṇam | idānīm madhyalakṣanam tu kathyate siddhikārakam | śvetam raktaṁ tathā pīṭam dhūmrākāraṇam | cf. YSV (PT p. 839): agnijāvāsāmānābhā vidyutpuñjasamaṇaprabhā | ādityamaṇḍalākāramath- avā candramāṇḍalam | 4-7 cf. SSP 2.29 (Ed. p. 41): śvetavārṇam vā raktavārṇam vā kṛṣṇavārṇam vā agniśikhākāram vā jyotiরūpam vā vidyudākāram sūryamaṇḍalākāram vā arddhacandrākāram vā yatheṣṭasvapinīḍamātraṁ sthānavarjiṇam manasā lakṣayet ity anekaviddham madhyamam lakṣyam | 5 cf. YSV (PT p. 839): jvalādākāsatulyamānā bhāvayed rūpamātmanāḥ | etaj jyotirmayaṇ deham manomadhye tu lakṣayet | 6 cf. YSV (PT p. 839): eteṣāñ ca kṛte lakṣe nānāduḥkham praṇāṣyati | manas astu malo yāti mahānando bhavet tataḥ |

1 kūrmavāyur EPU₂] kūrmavāyoh BL kūrmo vāyu DN₁N₂ tiṣṭhati DEN₁N₂] om. cett. nimeṣonmeṣam EPBU₂] unmeṣam nimeṣam N₁N₂ unmeṣam nimeṣam ca D karoti cett.] karoti BL kr̄kalavāyor DN₁N₂] kr̄kalavāyuh BLP kr̄kalakartāvāyur E puṣkaravāyur U₂ udgāro em.] udgāram EU₂ udhāram BP uhāram L ūdgāro N₁N₂ ūdgāto D bhavati DN₁N₂] karoti EPU₂ karoti BL devadattavāyor cett.] devadattavāyoh E devadattavāyo N₂U₂ j̄imbha DN₁U₂] j̄imbhaṇam E jumbhā BP j̄imbhā L j̄imbhō N₂ jaṁbhā U₁ utpadyate α] bhavati EPU₂ bhavam̄ti B bhavati L 2 dhanam- jayavāyoh β] dhanam̄jayavāyo α śabda cett.] śabdāḥ P śabdāḥ L śabdō N₂ sabta U₁ 4 idānīm cett.] idānī P madhyalakṣyam DN₁U₁] madhyalakṣyam BN₂ madhyalakṣam P madhye lakṣam L madhye lakṣyam U₂ śvetā cett.] sveta° U₁ svata° U₂ om. E °varṇam̄ PLU₁U₂] °varṇam̄ || D °varṇam̄ P °varṇā | N₁ om. E athavā cett.] amṛtha ca E om. BLP °varṇam̄ cett.] °varṇam̄ || BU₂] varṇa N₂ raktavārṇam̄ E] raktavārṇa N₂ raktaṁ DLN₁U₁U₂ om. B vā cett.] om. N₂ dhūmravarṇam̄ 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. 5 °samānam̄ cett.] °samānam̄ || D °samāne L °sadrśam̄ cett.] °m̄ sadrśam DN₁ ardha° cett.] ūrdhva° BDN₁N₂ ārdha° U₁ jvalad° cett.] jalad U₁ °ākāśa° cett.] °ā° U₁ °ākāram U₂ °samākāram̄ cett.] °samānākāram̄ α samākāram U₂ °samākāra L °mitam̄ cett.] °manomittam U₁ °mano cett.] om. U₁ lakṣyam̄ DPN₁U₁] tathyam̄ E lakṣam̄ BLU₂ lakṣyam̄ N₂ 6 etasmil PLU₂] etasmīn U₁ ekasmin cett. lakṣye cett.] lakṣye 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

Philological Commentary: 1 kūrmavāyur ...nimeṣonmeṣam karoti: Sentences omitted in U₁. idānīm madhyalakṣyam 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.

[XXVII. 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.¹⁰⁷ While abiding in the fixation, the burning of impurity in the centre of the mind arises. The *sattva* quality of the mind becomes revealed.¹⁰⁸ After this has happened, the person abides in supreme bliss.

¹⁰⁷ Cf. Śivayogapradīpikā 4.47cd-48:(śrnuṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47 śvetādivarṇanavakhaṇḍacandrasaudāminīvahniśikhena bimbāt | jvalannabho vā sthalahinam ekaṇi 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, Kimpruṣa, Rāmyaka, 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.

¹⁰⁸ The generation of the sattvic quality through the practice of *madhyalakṣ(y)a* also appears in Sarvāṅgayogapradīpikā 3.28: (madhya lakṣa mana madhya bicārai | vapu pramāṇa koi rūpa nihārai | yāte sātvik upajai āi | madhya lakṣa jo sādhai bhāi ||) “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.”

[XXVIII. ākaśabhedāḥ]

इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ परमाकाशः ॥ महाकाशः ॥ तत्त्व-
काशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारमाकाशलक्ष्यं कर्तव्यम् ॥ ततः परं बाह्याभ्यन्तरे घनान्धकारसद्वशपराकाशस्य लक्ष्यं कर्तव्यं । ततः परं प्रलयकालीनज्वलद्वावानलपूर्ण बाह्याभ्यन्तरे महा-
5 कशलक्ष्यं कर्तव्यं । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औज्ज्वल्यं भवति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यं ।

Sources: 2-3 cf. YSV (PT p. 839): kathyate tu devyadunākāśam pañcabhirlakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśamākāśam pañcalakṣaṇam | cf. YSV (PT p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parātparam | tattvākāśam sūryakāśamākāśam pañcalakṣaṇam | 3-4 cf. YSV (PT p. 839): sabhyābhyanṭare nityam nirākāśantu (*nirākāśas* tu YK 2.38) nirmalam | karttavyam lakṣam ākāśam sādhayet sādhanam vinā | ghanāntarālasaḍṛśam parākāśam tathaiva ca | 4-5 cf. YSV (PT p. 839): kalpāntāgnisamam (*kālāntāgnisamam* YK 2.39cd) jyotir mahākāśam smaret tathā | cf. YSV (PT p. 839) = YK 2.40ab: koṭikoṭiprādiपाहम् tattvākāśam smaret tathā |

Testimonia: 2-3 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tattvākāśam sūryākāśamiti vyomapañcakam | bāhyābhyanṭare ‘tyantam nirmalam nirākāram ākāśam lakṣayet | 3-4 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyanṭare ‘tyantāndhakāraniḥpaṁ parākāśam avalokayet | 4-5 cf. SSP 2.30 (Ed. p. 42): bāhyābhyanṭare kālānalasamākāśam mahākāśam avalokayet | 5-6 cf. SSP 2.30 (Ed. p. 42): bāhyābhyanṭare nijatativakharūpaṁ tattvākāśam avalokayet |

2 idānīm EPU₂] idānīm cett. kathyante cett.] kathyate LN₂U₂ teṣāṁ cett.] te E śam U₁ lakṣyāni cett.] lakṣaṇāni N₂ kathyante DU₁U₂] ca kathyante P kathyate N₁N₂ ākāśah BELP] ākāśa° α paramākāśah BEL] parākāśah PU₂ parākāśa N₁ parākāśa° DN₂U₁ mahākāśah ELP₂] mahākāśa BN₁ mahākāśa° DN₂U₁ 2-3 tattvākāśah BELU₂] tattvākāśa N₁ tattvākāśa° DN₂U₁ 3 sūryākāśah BEL] sūryākāśah N₂PU₂ sūryakāśa N₁ sūryakāśa° DU₁ ākāśa° cett.] mākāśam U₂ ākāśam BLP °lakṣyam cett.] lakṣaṇam BL °lakṣaṇam N₂ karttavyam E] karttavyam cett. param cett.] om. U₂ bāhyābhyanṭare cett.] bāhyābhyanṭare P 4 ghanāndha° cett.] ghanāmgha° B ṣvanandha° E dha° L °kāra° cett.] °kāraṇ P °sadr̥ṣa° cett.] sadṛṣam EU₂ sadṛṣaḥ BL parākāśasya cett.] parākāśaikyam E parākāśa° BL lakṣyam cett.] lakṣaṇam BLU₂ lakṣaṇam N₂ param cett.] U₂ cett. pralayakālinā cett.] pralayakālināḥ BL °jvalad° cett.] °jalad° PB °jjala° U₁ °dāvā° ED] °vaḍavā° BLPU₁U₂ °vr̥ddha° N₁ °vṛ̥ N₂ °nalapūrṇam cett.] nalapūrṇa N₁N₂U₂ 4-5 mahākāśa° cett.] mahākāśam DPU₁ ghanām dhakārasaḍṛśam mahākāśasya U₂ 5 °lakṣyam cett.] °lakṣam BDLN₂U₂ prakāśaprāptau cett.] prakāśaprāpto BL aujvalyam cett.] ujvalam L bhavati cett.] bhavati BL 6 tattvākāśam cett.] tattvāśa° BL lakṣyam PN₁U₁] lakṣaṇam BDLN₂U₂

Philological Commentary: 2 teṣāṁ lakṣyāni kathyante : Sentence omitted in B and L. E preserves only the first *akṣara* “te” and omits the rest. 5 tataḥ param bāhyābhyanṭare ...tattvākāśam lakṣyam karttavyam: Sentences are omitted in E.

[XXVIII. Divisions of Space]

Now, the divisions of space are taught.¹⁰⁹ 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 darkness¹¹⁰ 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.

¹⁰⁹The *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 vahnijvālāvalīvat tad-vihīnāntarikṣavat paśyati | tadākārakāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśam bhavati | visphurattārakākāradīpyamānagāḍhatamopamam paramākāśam bhavati | kālānalasamadyotamānaṁ mahākāśam bhavati | sarvotkṛṣṭaparamadyutipradyotamānaṁ tattvākāśam bhavati | koṭisūryaprakāśavaibhavasañkāśam sūryākāśam bhavati | evam bāhyābhyan tarasthavyomapañcakanāṁ tārakalakṣyam | taddarśi vimuktaphalas tādrgyvyomasamāno bhavati | tasmāt tāraka eva laksyam 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*).”

¹¹⁰Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advayatārakopaniṣat* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

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

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

Sources: 1 cf. YSV (PT p. 839): *sūryākāśam tathā kotisūryavindusamam* (°*bimbasamam* YK 2.40d) *smaret* | *sabhyābhyanṭare caivam ākāśam* (*caiva sākāśam* YK 2.41b) *lakṣayet tu yaḥ* | 1-2 cf. YSV (PT p. 839): *śivavad vihare dviśe pāpapuṇyavivarjitaḥ* | *eteśāñ caiva lakṣeṇa karmadvārā* °*ghamāharet* (*karmmadvārānāpāharet* YK 2.41d) | 3-4 = YSV (PT p. 832) = YK 2.14: *navacakram kalādhāraṁ trilakṣyaṁ vyomapañcakam* | *svadehe yo na jānāti sa yogī nāmadhārakaḥ* |

Testimonia: 1 cf. SSP 2.30 (Ed. p. 42): *athavā bāhyābhyanṭare sūryakoṭisaḍṛśam sūryākāśam* *avalokayet* | 3-4 ≈ *Netratantra with Netroddyota* 7.1: *ataḥ param pravakṣyāmi dhyānaṁ sūkṣmam anuttamam* | *ṛtu-*
cakraṁ svaraḍhāraṁ trilakṣyaṁ vyomapañcakam | 3-4 ≈ *Tantrāloka* 19.15: *śoḍāśadhāraṣṭacakra*
laṅkṣya-
atrayakhaṇīcakāt | *kvacid anyataratrātha prāguktapaśukarmavat* | 3-4 ≈ *Manthānabhairava*
tantram Kumārikākhaṇḍa 25.2ab: *śaṭcakraṁ* *śoḍāśadhāraṁ* *trilakṣyaṁ* *vyomapañcakam* | 3-4 ≈ *Ūrmikaulārṇava*
tantram 2.184: *sarvam samadhiyogena* *kulena hi tad ucye* | *śaṭcakraṁ* *śoḍāśadhāraṁ* *trirlakṣyaṁ*
vyomapañcakam | 3-4 ≈ SSP 2.31 (Ed. p. 43): *navacakram kalādhāraṁ trilakṣyaṁ vyomapañcakam* |
samyang etan na jānāti sa yogī nāmadhārakaḥ | 3-4 ≈ YSV (PT p. 839): *navacakram kalādhāraṁ* *dvi-*
lakṣyaṁ *vyomapañcakam* | *samagram* *yo na jānāti sa yogī nāmadhārakaḥ* | 3-4 ≈ *Yogatarāṅgiṇī* quoted
with reference *Nityanāthapaddhati* (Ed. p. 72) = *Hathatattvakaumudi* 24.1: *śaṭcakraṁ* *śoḍāśadhāraṁ*
dvilakṣyaṁ *vyomapañcakam* | *svadehe ye na jānānti kathaṁ siddhyanti yogināḥ* | 3-4 ≈ PT (Ed. p. 172):
śaṭcakraṁ *śoḍāśadhāraṁ* *trilakṣyaṁ* *vyomapañcakam* | *svadehe yo vijānāti sa guruḥ kathito budhaiḥ* |
3-4 ≈ *Gorakṣaśataka* (Nowotny) 13 = *Vivekāmartaṇḍa* 6.3: *śaṭcakraṁ* *śoḍāśadhāraṁ* *trai*
lokyam *vyoma-*
pañcakam | *svadehe ye na jānānti kathaṁ siddhyanti yogināḥ* | 3-4 ≈ *Yogacūḍāmanyupaniṣad* 3cd-4ab:
śaṭcakraṁ *śoḍāśadhāraṁ* *trilakṣyaṁ* *vyomapañcakam* ||3|| *svadehe yo na jānāti tasya siddhiḥ kathaṁ*
bhavet | 3-4 ≈ *Maṇḍalabrahmaṇopaniṣat* 3.4.5: *navacakram* *śaṭādhāraṁ* *trilakṣyaṁ* *vyomapañcakam* |
samyang etan na jānāti sa yogī nāmato bhavet | 3-4 ≈ *Hṝhpradīpikā* 4.77: *śaṭcakraṁ* *śoḍāśadhāraṁ*
tridhā *lakṣyaṁ* *guṇatrayam* | *śeṣas tu granthavistāras trikūṭam paramam padam* |

1 *tataḥ* cett.] *om.* BL *paścād* cett.] *paścāt N₁N₂U₁* *paccā* BL *om.* E *bāhyābhyanṭare* cett.] *āb-*
hyanṭare *N₂* *prakāśamāna*° cett.] *prakāśamāga*° P *prakāśamān* BL °*sūrya*° cett.] °*yarsu*° E °*sūrya* P
°*bimba*° cett.] *om.* E °*sahitam* cett.] °*sahita*° BL °*sūryakāśam* cett.] *sūryakāśa*° BLP °*lakṣyaṁ*
cett.] *lakṣyaṁ* BLN₂ °*kartavyam* cett.] *kartavya* mataḥ BL °*lakṣyāṇam* cett.] *lakṣāṇam* P *lakṣāṇam*
B *lakṣam* L *lakṣāṇa* *N₂* °*kāraṇāc* *N₂*] *kāraṇāt* E *kāraṇāt* cett. °*charīre* *N₂*] *śārīra*° DN₁ °*śārīre* BPLU₂
°*śārīram* E °*rogāsaṁsargo* cett.] *rogāsaṁsargi* E °*na* cett.] *om.* E °*bhavati* cett.] *bhavatī* B °*vali-*
taṁ *palitam* DLN₁N₂] *valipalitam* *N₂* *valitopalitam* 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.] *trilakṣyaṁ* BLN₂ °*4 svadehe yo* β] *samakriyā* α

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.

XXVIII. 1 The nine Cakras¹¹¹ of the, the sixteen supports¹¹², the three fixations¹¹³ and five spaces. Who does not know [them?] within ones own body, he is only a Yogi by name.¹¹⁴

¹¹¹A 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.

¹¹²The sixteen supports of Rāmacandra are big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*lingādhāra*), pleasure [support] (*udyāna*), navel (*nābhyaḍhāra*), heart-form support (*hrdayarūpādhāra*), throat (*kaṇṭhādhāra*), uvula support (textit-*ghaṇṭikadhāra*), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), center of the eyebrows support (*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. ??-??.

¹¹³The 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-pradipikā*. The two additional fixations are *ürdhvalakṣya* and *adholakṣya*. A system of three fixations is taught in *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ*, *Netratantra with Netroddyota*, *Gorakṣaśataka* (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 XXIII, *antaralakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII. The structural issues of the text are discussed in detail p. on ??.

¹¹⁴As 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 Kumārikākhaṇḍaḥ* and *Netratantra with Netroddyota* across the early and classical literature of Hatha- and Rājayoga (e.g. *Hathapradīpikā*) and from there into the post-*Hathapradīpikā* era of the same genre, well into the late *Yoga Upaniṣads*. Most of the technical terms occur in even earlier Śaiva Tantras, such as in the *Mālinīvijayottaratantra*, which, however, teaches a more elaborate but conceptually deviating system of six *lakṣyas*, cf. (VASUDEVA, 2004: pp. 263-71), on the *granthis*, *vyomas*, *lakṣyas* and *cakras*.

[XXIX. cakrānām anukramah]

इदानीं चक्रानामनुक्रमः कथ्यते । आधारे ब्रह्मचक्रम् १ ॥ आधारोपरि लिङ्गमूले स्वाधिष्ठानचक्रम् २ ॥
नाभौ मणिपूरकचक्रम् ३ ॥ हृदये इनाहतचक्रम् ४ ॥ कण्ठस्थाने विशुद्धिचक्रम् ५ ॥ षष्ठं तालुचक्रम् ६
॥ भ्रवोमर्थ्ये आज्ञाचक्रं ७ ॥ ब्रह्मरन्धस्थाने कालचक्रम् ८ ॥ नवममाकाशचक्रम् ९ ॥ तत्परमशून्यम् ॥

Sources: 2 cf. SSP 2.1 (Ed. p. 29): atha piñḍavicāraḥ kathyate piñde navacakrāni | cf. SSP 2.1 (Ed. p. 29): ādhāre brahmacakram tridhāvartam bhagamanḍalākāram | tatra mūlakandah | tatra śaktim pāvakākāram dhyāyet | tatraiva kāmarūpapīṭham sarvakāmaphalapradam bhavati | cf. SSP 2.2 (Ed. p. 29): dvitiyaṁ svādhiṣṭhānacakram | tanmadhye paścimābhimukhaṁ liṅgaṁ pravālāñkurasaḍḍaṁ dhyāyet | tatraivodyānapīṭham jagadākarsaṇaṁ bhavati | 3 cf. SSP 2.3 (Ed. pp. 29-30): tṛtīyaṁ nābhicakram pañcāvartam sarpavat kuṇḍalaṁkāram | tanmadhye kuṇḍalinīṁ śaktiṁ bälārkakoṭisannibhāṇi dhyāyet | sā madhyā śaktiḥ sarvasiddhidā bhavati | cf. SSP 2.4 (Ed. p. 30): caturthaṁ hṛdayacakram aşṭadakalamād adhomukham | tanmadhye karṇikāyāṁ liṅgākāram jyotiṛūpāṁ dhyāyet | saiva haṁsaṅkāla sarvendriyavaśyā bhavati | cf. SSP 2.5 (Ed. p. 30): pañcaṁca maṇiḥ cakram caturaṅgulam | tatra vāma idā candranādi | dakṣine piṅgalā sūryanādi | tanmadhye suṣumnām dhyāyet | saiva anāhatakāla anāhatasiddhidā bhavati | cf. SSP 2.6 (Ed. p. 31): ṣaṣṭhaṁ tālucakram | tatrāṁṛtadhārāpravāhah | ghanṭikāliṅgaṁ mūlarandhram rājadarantam śāṅkhinīvivaram | tatra śūnyam dhyāyet | cittalayo bhavati | 4 cf. SSP 2.7 (Ed. p. 31): saptamam bhrūcakram madhyamāṅguṣṭhamatram | tatra jñānanetram dīpaśikhākāram dhyāyet | tatra vāksiddhir bhavati | cf. SSP 2.8 (Ed. p. 31): aşṭamaṁ brahmaṇandhram nirvāpacakram sūcikāgrabhadhyam | tatra dhūmaśikhākāram dhyāyet | tatra jālandharapīṭham mokṣapradam bhavati | cf. SSP (Ed. p. 32): navamam ākāśacakram soḍaśadalakalamād ūrdhvamukham | tanmadhye karṇikāyāṁ trikūṭākāram tadūrdhvāśaktiṁ tām paramaśūnyām dhyāyet | tatraiva pūrṇagiripīṭham sarveṣṭasiddhipradam bhavati | iti navacakravīcāraḥ ||

2 anukramah cett.] anukrama N₁ anukramā D_{N₂} kathyate cett.] kathyarante DN₁N₂ ādhāre cett.] ādhāro BL brahmacakram BEL] brahmacakram cett. ādhāropari β] om. α liṅgamüle β] liṅge α svādhiṣṭhānacakram EDPN₁N₂] svādhiṣṭhānacakram cett. 3 manīpūrakacakram ELPN₁N₂] manīpūrakacakram cett. 'nāhata° P] anāhata° BELU₂ viśuddha° cett. cakram BEL] cakram cett. viśuddhicakram β] anāhatacakram α ṣaṣṭhaṁ cett.] ṣaṣṭha° L tālucakram EN₁N₂] tālucakram DPU₁ tālucakra BL tālucakra U₂ 4°ajñā cett.] agneja P āgneya L ajñāya 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 tatah P tata N₂ °parama° N₁] °parama βD para° N₂U₁ °śūnyam BEL] °śūnyam PN₁N₂U₁U₂ tatparamaśūnyam D

Philological Commentary: 2 idānīm cakrānām anukramah kathyate ...tat paramaśūnyam: Once again, Rāmacandra presents descriptions of the *cakras*, but this time, he only briefly mentions their names and locations. It is worth noting that these details were already extensively covered in chapters IV to XII. This repetition appears redundant. The only noteworthy differences are the more technical designations of the *cakras*, which were partially absent in the *cakra* sections of the beginning of the text. From this point onwards, however, there appears to be a growing emphasis on the *Siddhasiddhāntapaddhati* as Rāmacandra's source text.

[XXIX. Sequence of Cakras]

Now, the sequence of the *cakras* is taught. At the support¹¹⁵, there is the Brahmacakra. Above the support at the root of the gender is the Svadīsthānacakra. 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 Brahma¹¹⁶ is the Kālacakra¹¹⁷. The ninth is the Ākāśacakra¹¹⁸. It is supreme emptiness.

¹¹⁵In 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”).

¹¹⁶The *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.

¹¹⁷I 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 *Prānatoṣinī* (Ed. p. 833) only calls it *aṣṭamāṇ cakram* (“the eighth *cakra*”) and *siddhapuṇṣah sthalam* (“place of the accomplished human”); Rāmacandra himself in the previous chapter on *cakras* in XI. l. 1 picks this up and calls it *aṣṭamacakram* (“eighth *cakra*”) and *siddhapuruṣasya sthānam* (“place of the accomplished person”); *Yogaśaṅgraha* (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”).

¹¹⁸The term *ākāśacakra* for the ninth *cakra* in the known ninefold *cakra* systems only occurs in *Śivayogapradīpikā* 3.16 and *Siddhasiddhāntapaddhati* 2.9

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणात् वृष्टिः स्थिरा भवति । द्वितीयो मूलाधारः । पादांगुष्ठस्य मूले उपरपादस्य पार्ष्णिः स्थाप्यते तदाग्निः प्रबलो भवति । एका पार्ष्णिमूलाधारे स्थाप्यते । तस्य पादस्याङ्गुष्ठमूले परस्य पादस्य पार्ष्णिः स्थाप्यते । तदग्निः प्रदीप्यते । तृटीयं गुदाधारस्थानं । ५ तन्मध्ये संकोचविकाशाकुञ्चनकारणात्पवनः स्थिरो भवति । अनु च पुरुषस्य मरणं न भवति ।

Sources: 2 cf. YSv (PT p. 832) = YK 2.15: ṣoḍāśādharmaḥ bedan tu śṛṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 29): atha ṣoḍāśādharmaḥ kathyante | cf. YSv (PT p. 839): aṅguṣṭhapādayos tejāḥ salakṣasthiradṛṣṭīmān | pādāṅguṣṭhe ya ādhāraḥ prathamo (prathamañ YK 2.16) yogatattvataḥ | cf. SSP 2.10 (Ed. p. 32): tatra prathamah pādāṅguṣṭādhāraḥ | tatrāgratas tejomayaṁ dhyāyet | dṛṣṭih sthirā bhavati | 2-4 cf. YSv (PT p. 839): dvitiyam pādamūlān tu pādamūlaparam (pādamūlañ parañ YK 2.16) sa vai | pādasya pārṣṇi (pārṣṇi YK 2.17a) samsthāpya balavān prabhaven munih | pādamūle 'thavā pādāṅguṣṭhamūlañ (prṣṭhe pādāṅguṣṭhe YK 2.17) viddharyet || 2-4 cf. SSP 2.11 (Ed. p. 33): dvitiyo mūlādhāras tam vāmapādāpārṣṇinā niśpiḍya sthātavyam | tatrāgnidipanam bhavati | 4-5 cf. YSv (PT p. 839): tṛtyān tu gudādhāro (gudādhāre YK 2.18) gudasaṅkocanakriyā | vikāśakuñcanam tasya sthiravāyā ca mṛtyujit | cf. SSP 2.12 (Ed. p. 33): tṛtyo gudādhāra tam vikāśasamkocanena nirākuñciyat | apānavāyuh sthiro bhavati |

Testimonia: 2 cf. *Hṝhasaṅketacandrikā* (GOML R3239 fol. 201 l. 20): ity ādhāraḥ ṣodaśa athok-tānām ṣoḍāśādharānām kartavyanām āha ≈*Hṝhasaṅketacandrikā* (GOML R3239 fol. 202 ll. 1-2): tatra mūlādhāraḥ pādayor amguṣṭhe tejaso lakṣyakaraṇād dṛṣṭih sthirā bhavati || ity ādhāracakraṇ || 2-4 ≈*Hṝhasaṅketacandrikā* (GOML R3239 fol. 202 ll. 3-8): atha dvitīyādhāraḥ || 2|| tatra vāmapādāṅguṣṭasya mūlam aparapādasya pārṣṇis tasmin kathyate | tadāgneḥ pradipana bhavati | ekaḥ pārṣṇi mūlādhāre dṛḍham sthāpyate tasya pādasya mūlam amguṣṭamūlam aparasya pādasya pārṣṇinā sampiḍya cirāp sthiram sthiyate tadānīm agnidipyate || iti dvitīyādhāraḥ || 2-5 ≈*Hṝhasaṅketacandrikā* (GOML R3239 fol. 202 ll. 9-13): || atha tṛtyādhāraḥ || tṛtyām pādādhārasthānam tanmadhye dṛḍham muhuś cirāp saṅkocasāṅkocavikāsanā rūpakuñcanakaraṇat vāmapādād apārṣṇimūlena gudasya niḍidāna vāyuh sthiro bhavati | vāmarām karoti sādhakam iti || iti tṛtyādhāraḥ ||

2 idānīm cett.] idānī N₂ bhedāḥ cett.] bheda BL kathyante cett.] kathyanta E kathyate DN₁ aṅguṣṭhe cett.] amguṣṭhai B tejaso cett.] tejasam BL lakṣya° cett.] lakṣa° N₂ lakṣam kartavyam BL °karaṇat cett.] °karaṇat P dṛṣṭih cett.] dṛṣṭi° N₁N₂U₁U₂ bhavati cett.] bhavati L 3 mūlādhāraḥ cett.] mūlādhāraḥ U₁ mūlādhare U₂ 'para° cett.] apara° o aparasya BL pādasya cett.] pāda° BL pārṣṇih cett.] °pārṣṇiḥ L dhāraḥ pādāṅduṣṭhasya mūleḥ prapādasya pārṣṇih P sthāpyate cett.] syāpyate BL sthāyamte U₂ tadāgnih cett.] agni° D agniḥ N₁ om. U₂ prabalo cett.] om. N₂U₂ bhavati cett.] bhavati BL om. N₂U₂ eka cett.] ekaḥ E ekām U₁ pārṣṇih U₁] pārṣṇih DN₁ pārṣṇir ādau BELP mūlādhāre cett.] mūlādhāra BU₁ mūlādhāra L mūlādhāraī D 4 pādasyāṅguṣṭhamūle cett.] pādasya amguṣṭamūlam N₁U₁ parasya EP] aparasya cett. pādasya cett.] om. U₁ pārṣṇih cett.] pārṣṇi N₂ pārṣṇo U₁ sthāpyate BELPU₁] sthāpyam DN₁N₂ tadagnih E] tadagnih BLPU₂ agnir DN₁ agni N₂U₁ pradipyate E] pradipyate BLPU₂ dipyate DU₁ dāpyate N₁ dipate N₂ tṛtyām cett.] tṛtyā U₂ °sthānam cett.] °sthāne B 5 °vikāśa cett.] °vikāśa° L °kuñcana cett.] ākuñcana L akūmcana U₁ kūmcanaṁ DN₂ pavanaḥ cett.] pavana° DU₁U₂N₂ bhavati cett.] bhavati B anu ca DPU₁U₂] anyac ca E anūca N₁N₂ anucara° B anucakra° L na cett.] om. BPL

Philological Commentary: 4 ekā pārṣṇir ...sthāpyate: The sentence is omitted in N₂ and U₂. tasya pādasyāṅguṣṭhamūle ...pradipyate: The sentence is omitted in U₂.

[XXX. Divisions of the Wheels of Support]

Now, the divisions of the totality¹¹⁹ of supports¹²⁰ [for concentration] are taught. 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.¹²¹ The root support is the second [one]. The heel of the other foot is caused to be placed at the big toe joint (*pādasyāṅguṣṭhamūla*)¹²². 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.¹²³ 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.¹²⁴

¹¹⁹I propose to understand *cakra* here in the less common meaning of "troupe, crowd, totality", cf. BOETHLING, vol. 2, 1958:209.

¹²⁰The yogic practice of sixteen *ādhāras* goes back to the yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka*, *Manthānabhairavatantram Kumārikākhaṇḍaḥ* and *Netratantra* with *Netroddyota*. The techniques were passed on, copied 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; *Śivayogapradīpikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarāṅgiṇī* 1.13 (Ed. p. 72-73) quotation with reference "nityanāthapaddhatau" (maybe another recension of the *Siddhasiddhāntapaddhati*, see POWELL, 2023:149); *Hṝhatattvakaumudī* 24.10-23 and 40.19; and *Hṝhapradīpikājyotsnā* on *Hṝhapradīpikā*, as well *Prāṇatoṣinī* (Ed. p. 839-841) quotation with reference "yogasvarodaye" and *Yogakarṇikā* quotation with reference "yogasvarodaye" 14-36. *Hathasaṃketacandrikā* (cf. i.e. GOML R3239 fol. 201 l. 20 - fol. 204 ll. 5-6) directly quotes the *Yogatattvabindu* without reference. Comparing the various lists of *ādhāras* reveals great variability. Rāmacandra's system derives directly from the *Yogasvarodaya* with clear influences from the *Siddhasiddhāntapaddhati*. As POWELL, 2023:151 discussed, the *Śivayogapradīpikā* was probably the source text of the *Siddhasiddhāntapaddhati*.

¹²¹In 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 *Śivayogapradīpikā*) or the light is already present. *Śāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā* limb in an eight-fold (*aṣṭāṅga*) yoga system.

¹²²I suggest to understand the terms *pādasyāṅguṣṭhamūla* as the big toe joint or *articulatio metatarsophalangealis hallucis*.

¹²³Either the text is corrupt here, or Rāmacandra did not understand the *Yogasvarodaya*. This might have forced him to additionally draw from the description of the *Siddhasiddhāntapaddhati*, which resulted in the two distinct descriptions. *Netroddyota*, *Śāradātilakatantra* and *Hṝhapradīpikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

¹²⁴*Netroddyota*, *Śāradātilakatantra* and *Hṝhapradīpikājyotsnā* provide the knee (*jānu*) as the third *ādhāra*.

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

Sources: 1-3 cf. Ysv (PT pp. 839-840): liṅgādhāram caturthan tu liṅgasāṅkocanān tu ca | liṅgasāṅkocanābhysat paścimādaṇḍamadhyagāḥ | vajranādīti (vajrāṇādī tu YK 2.20) tanmadhye punar abhyasayams (abhyasanam YK 2.20) tathā | sañcāro vāyumanasor atisañcāra iti (ratīm sañcarati YK 2.20) tridhā | granthitrayavibhedaś (“bheda” YK 2.21) tu tadbhedo brahmamārgataḥ | brahmapadmo (“padme” YK 2.21) vāyupūrṇo (“pūrṇe” YK 2.21) bhūtvā tiṣṭhati yogirāṭ | vīryastambho bhavet tena sād-hayet tu sadā yuvā | mūlādhāre brahmapadme satpade ca tathā tathā | 1-3 cf. SSP 2.13 (Ed. pp. 33-34): caturtha meḍhrādhāraḥ | liṅgasāṅkocanāna brahmagrānthatrayam bhitvā bhramaraguhāyāṁ viśramya tata ūrdhvamukhe bindustambhanaṇ bhavati| eṣā vajroli prasiddhā 3-4 cf. YSV (PT p. 840): pañcamam jathādhāraṇ tada bandhayati kramāt | mṛtyunā bhaṅgasiddho ‘yam (mṛtyunā māṅga” YK 2.23) mṛtyor (mṛtyur YK 2.23) eva kṣayaṅkaraḥ | anena paścimād ūrddham (ūrdhvam YK 2.24) vāyuḥ kuryād viśāladhīḥ | bandho ‘yam buddhimanasoh pañcamādhārakālajit | 3-4 cf. SSP 2.14 (Ed. p. 34): pañcame oḍiyāṅadhārator bandhanān malamūtrasaṅkocanām bhavati | *uḍyānā” etc. in various mss.

Testimonia: 1-3 ≈*Hṛthasamṛketacandrikā* (GOML R3239 fol. 202 ll. 14-19): atha caturthām liṅgādhāraḥ || tanmadhye liṅgasāṅkocanābhysat mūlabandhena gudāyā muhuḥ samkocane kṛte liṅgasāṅkocanām svayam eva bhavati | tayoḥ sañcāram madhye granthitrayam trītyati tata trāṭanāt pavano brahma-kamalamadhe pūrṇo bhūtvā tachutis tadā vīryastambho bhavati | puruṣaḥ sadaiva yuvā tiṣṭhati | iti caturthādhāraḥ | 3-4 ≈*Hṛthasamṛketacandrikā* (GOML R3239 fol. 202 ll. 20 - 203: athāmamuprāṇam tatra bandhanān malamūtranaśo bhavati |

1 caturthām cett.] caturtha° BDL samkocanā° cett.] sakonā° N₂ paścima° cett.] paścima° BP paścama° L vajra° cett.] vajnā° BPL prajnā° E bhavati cett.] bhavati BL 1-2 °karāṇā EPU₂] karaṇāt cett. 2 manah cett.] punah BL pavanayoh cett.] pavanayo BL samcāro cett.] samcoro D bhavati cett.] bhavati BL tayoḥ cett.] tayo B samcārān cett.] samcārāt DU₁ trūtyati cett.] trūtyati B trūtyatī L trudyati U₁ ti N₂ °tattroṭanāt N₁U₂] tattroṭanāt BELU₁ tata troṭanāt DN₂ pavano BEL] pavanaḥ cett. °kamala° cett.] °ka° BL 3 pūrṇo cett.] pūrṇa BL puruṣaḥ cett.] puruṣa N₂ sadaiva cett.] samdaivam P yuvaiva DL] yuvā E yuve P yuvi B yuve va N₁ yuvaiva N₂ yuvaivam U₁ yuvaivam U₂ bhavati cett.] bhavati B prabhavati P pañcamam cett.] pañcama B pañcam N₂ uḍḍiyānām svādhiṣṭhānam BL] uḍḍiyānām svādhiṣṭhānam PU₂ udyānām DN₁ odyānām N₂ uddyā-nām U₁ uḍḍiyānām svādhiṣṭhānam P udgiryānām svādhiṣṭhānam E 4 bandhanā E] badhadānān U₂ bañdhanāt N₁N₂ vañdhanāt D bañdhadānāt U₁ bañdhadānān P bañdha diyate BL malamūtrayor cett.] mūlamūcayor L bhavati cett.] bhavati B

Philological Commentary: 4 uḍḍiyānām: Spellings for the *pīṭha* named *uḍḍiyāṇa* vary across yogic literature. B, E, L, P, U₂ add the expression *svādhiṣṭhānam* which was associated with the same *pīṭha* in chapter V.1.1. 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 channel¹²⁵ appears in the middle of the staff of the back¹²⁶. 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 knots¹²⁷ breaks. There, from the breaking of that, the vital wind, after having filled up (the central channel?), resides within the lotus of Brahmā/Brahman¹²⁸. From that, virility and strength arise. The person becomes youthful forever.¹²⁹

The fifth is Uḍḍiyāna at the Svādiṣṭhāna[cakra]¹³⁰. From performing *bandha* there, urine and faeces disappear.¹³¹

¹²⁵The adamantine channel (*vajranādī*) is another synonym for the central channel. Rāmacandra adapted the term from the *Yogasvarodaya*. *Yogatarāṅgiṇī* in the commentary on 1.13 uses the term *vajragarbhā*, “the adamantine womb”.

¹²⁶The staff of the back (*paścimadaṇḍa*) is the central channel, cf. *Śārngadharapaddhati* 4365.

¹²⁷The trinity of knots are: 1. the knot of Brahmā/Brahman (*brahmagranthi*) usually situated in the lower regions of the body (cf. *Gorakṣayogaśāstra* 23-24); 2. the knot of Viṣṇu (*viṣṇugranthi*) at the level of the heart (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāṣataka* 80); and 3. the knot of Rudra (*rudragranthi*) at the level of the head or between the eyebrows (cf. *Gorakṣayogaśāstra* 25 and *Gorakṣāṣataka* 81). Depending on text and tradition, it is either the breath (cf. *Amṛtasiddhi* 13.9-11) or the *kundalini* (cf. *Yogabija* 96-7 and *Gorakṣāṣataka* 74-86) that enters the central channel and pierces the knots. It remains uncertain if knots are supposed to be something physical or mental. *Gorakṣāṣataka* 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.

¹²⁸The 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 *Yogatarāṅgiṇī* commentary on 1.13 with the term “buzzing hive” (*brahmaraguhā*) usually situated on top of the head (*Jogpradīpyakā* 932; cf. *Śārngadharapaddhati* 4366 and *Gorakhbhāṇī* 28.2 and 30.4).

¹²⁹Most of the consulted texts situate the fourth *adhāra* at the penis (*medhra*). *Śāradātilakatantra* and *Hṛṣhapradīpikājyotsnā* 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 *vajroli*.

¹³⁰For a further discussion of the term *uddiyāṇa*, see p.13 fn. 23.

¹³¹Śivayogapradīpikā, Siddhasiddhāntapaddhati and Yogatarāṅgiṇī share the concept of performing a *bandha* at the location of Uḍḍiyāna. Hṛṣhatattvakaumudī instructs to do a pressing (*moṭana*) at the waist (*kaṭau*). Netroddyota, along with Śāradātilakatantra and Hṛṣhapradīpikājyotsnā situate the fifth *adhāra* at the anus (*pāyu* or *sīvanī*), whereas the *Yogasvarodaya* situates the fifth *adhāra* at the belly (*jāṭharādhāra*) and provides details (cf. sources) not reflected in Rāmacandra’s text. This observation indicates that Rāmacandra relies more on the *Siddhasiddhāntapaddhati* at this point.

षष्ठो नाभ्याधारः । तत्र प्राणवाभ्यासादनाहतो नादः स्वयमुत्पद्यते । सप्तमो हृदयरूपाधारः । तस्मिन्नथाने प्राणवायोर्निरोधात्पडपि कमलान्यूर्वेमुख्यानि विकसन्ति । अष्टमः कण्ठाधारः । तत्र जालंधरो बन्धो दीयते । तस्मिन् सतीडायां पिङ्गलायां पवनः स्थिरो भवति । नवमो घंटिकाधारः । तत्र जिह्वां लग्नं भवति । ततो इमृतकलाया अमृतं स्वति । तदमृतपानाच्छरीरमध्ये रोगसंचारो न भवति ।

Sources: 1 cf. YSV (PT p. 840): nābhyaḍhāro bhavet ṣaṣṭhas (ṣaṣṭham YK 2.25) tatra prāṇam samabhyaset | svayam utpadyate nādo nādato muktidantataḥ (*muktidaṇḍataḥ* YK 1.25) | cf. SSP 2.15 (Ed. p. 34): ṣaṣṭhe nābhyaḍhāraḥ omkāram ekacittenoccārayet | nādalayo bhavati | 1-2 cf. SSP 2.16 (Ed. p. 34): saptame hṛdayādhāre prāṇam nirodhayet | kamalavikāso bhavati | 1-2 cf. YSV (PT p. 840): saptamo hṛdayādhāras tasmin vāyunibandhanāt | ūrdhhaktrāṇi (*ūrdhvavaktrāṇi* YK 2.26) padmāni vikasanti mahān bhavet | 2-3 cf. YSV (PT p. 840) = YK 2.27: kanṭhādhāro ṣṭamas tatra kanṭhasaṅkocalakṣaṇaḥ | jālandharākhyo bandhaḥ syāt tasmin sati marud dr̄dhaḥ | 2-3 cf. SSP 2.17 (Ed. p. 34): aṣṭame kanṭhādhāre kanṭhamūlap cibukena nirodhayet | iḍāpiṅgalayor vāyuh sthiro bhavati | 3-4 cf. YSV (PT p. 840): navamo ghaṇṭikādhāras tatra jihvāgramagrataḥ (*jihvāgrataḥ kṛte* YK 2.28) | sampivat�amṛtam tasmād yogajinmṛtyujitparah | 3-4 cf. SSP 2.18 (Ed. p. 35): navame ghaṇṭikādhāre jihvāgram dhārayet | amṛtakalā sravati |

Testimonia: 1 ≈*Hṛhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 1-3): atha ṣaṣṭho nābhyaḍhāraḥ | tatra pranavābhyaśe harau samāhitamanah purusasya nā harau nādomanah sthairyam svayam utpadyate | 1-2 ≈*Hṛhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 4-5): atha saptamam hṛdayarūpa ādhāraḥ || tasmin brāhmaṇavāyor nirodhāc chakaramalāni svayam ūrdhamukham vilasanti | 2-3 ≈*Hṛhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 6-9): athāṣṭamah kanṭhādhāraḥ | tatra jālandharabandho diyate tasmin satiḍāpiṅgalayām pavanaḥ sthiro bhavati | 3-4 ≈*Hṛhasaṃketacandrikā* (GOML R3239 fol. 203 ll. 9-13): atha navamam ghaṇṭikādhāraḥ | tatra jihvāyā agram dattam cet tatav uparītaḥ amṛtam yat sravati taj jihvāgreṇa yogī pibati | tad amṛtāpānāc charīramadhye rogāṇam sañcāro na bhavati |

1 nābhyaḍhāraḥ cett.] nābhyaḍhāras U₁ nābhyaḍhāre U₂ tatra cett.] om. E prāṇavābhyaśā BLPU₂] prāṇavābhyaśāl DN₁N₂ prāṇavābhyaṁsaḥ U₁ °anāhato cett.] nāhato P ānāhato U₁ anohato U₂ nādaḥ cett.] nārah P tādah N₂ svaya cett.] svayam N₂ utpadyate cett.] ūtpadyate N₁ sap-tamo cett.] om. BE hṛdaya cett.] hṛdaya° U₂ om. BE °rūpādhāraḥ N₂U₁] °rūpadhāraḥ L rūpa ādhāraḥ DN₁ °dhāraḥ U₂ om. BE 2 prāṇavāyor cett.] prāṇavāyō B nirodhāt β] nirūḍhānāt α ṣad̄ api BE] ṣadapi cett. ūrdhvamukhāni cett.] ūrdhvamukham DN₁N₂ ūrusyordha mukhaṁ bhavati U₁ aṣṭamah DPN₁U₁U₂] aṣṭamam E aṣṭame BL aṣṭama° N₂ tatra cett.] tatraḥ D jālamdhāro cett.] jālamdhara° N₂ jalām BL diyate cett.] dipate U₁ 3 satīdāyām EP] satiāyām BL sati idāyām DN₁U₁U₂ satiādāyām N₂ pavanaḥ cett.] pavana° D bhavati cett.] bhavati BL navamo cett.] navo B ghaṇṭikā° cett.] ghaṇṭikā° P ghaṇṭā° L °dhāraḥ cett.] dhāras U₁ jihvāgram cett.] jihvāyā-gram D juhvāyā° U₁ bhavati cett.] bhavati B bhavati vā U₁ tato cett.] tataḥ N₁U₁ 4 'mṛtakalāyā BEPN₁N₂] mṛtakalāyām L amṛtakalāyāh DU₁ amṛtam cett.] amṛta P om. L sravati cett.] om. L tadaṁṛtāpānāc DP] tadaṁṛtāpānāt EN₁N₂U₁ tadaṁṛtakalāyām amṛtāpānī° B amṛtāpānā L tadaṁṛtāpānā U₂ charīra° cett.] śarīra° EN₁N₂ na cett.] om. BL bhavati cett.] bhavati B

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.¹³²

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.¹³³

The throat support is the eighth. There, the binding of Jālañdhara¹³⁴ is produced. While abiding therein, the vital wind in the Iḍā and Piṅgalā channels becomes stable.¹³⁵

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.¹³⁶

¹³² *Siddhasiddhāntapaddhati* instructs recitation of *om* at the navel, *Yogatarāṅginī* 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 Kunḍalinī at the navel. *Netroddyota* lists the *kanda* as the sixth support.

¹³³ Rāmacandra's mention of *śaḍapi kamalāny* "six lotusses" seems odd, since he teaches a ninefold *cakra* system. The result of the practice in *Siddhasiddhāntapaddhati*, *Yogasvarodaya* and *Yogatarāṅginī* is confined to the blossoming of the heart lotus. In the *Hathatattvakaumudī*, 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 *linga* of light. *Netroddyota* lists the term "*nāḍi*" as the seventh *adhāra*. It is described as the middle path between navel and heart and considered the abode of all desires (*nābhihrnmadhyamārge tu sarvakāmābhidho mataḥ* |), whereas *Śāradātilakatantra* and *Hathapradīpikājyotsnā* list the navel as the seventh *adhāra*.

¹³⁴ The passage demonstrates how Rāmacandra is jumping between his two sources. In chapter XI, he situated Jālañdhara at the *brahmaṇḍha*. A discussion of the term can be found at p. 26.

¹³⁵ *Netroddyota* places the support at the belly (*jathara*). *Śāradātilakatantra* and *Hathapradīpikājyotsnā* place the eighth support in the heart. All other texts present the same concept.

¹³⁶ Most texts with the sixteen *ādhara* system share this concept. Only *Śāradātilakatantra* and *Hathapradīpikājyotsnā* situate the ninth support at the neck (*grīva*) and *Netroddyota* at the heart.

दशमस्ताल्वाधारः । तन्मध्ये चालनं दोहनं च कृत्वा लंबिकाप्रवेशे सति तालुनिमग्ना जिह्वा तिष्ठति । एकादशो जिह्वातले जिह्वाधारः । तस्मिन् जिह्वाग्रेण मन्थनं क्रियते । तस्मिन्कृते ऽतिमधुरं पानीयं स्वप्नति । तथा च कवित्वगीतछन्दोनाटकादि विषय ज्ञानमुत्पन्नते । तदुपरि द्वादशो दत्तयोर्मध्ये दत्ताधारः । तस्मि-
न्स्थाने जिह्वाया अग्रं घटीमात्रमधर्गटीमात्रं बलात्कारेण स्थाप्यते । तस्मिन्सति साधकस्य समग्रा रोगा
५ नश्यन्ति ।

Sources: 1 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) | nāsikaprāptajihveyam tālulagnā bhavet tataḥ | cf. SSP 2.19 (Ed. p. 35): daśame tālvādhāre tālvantar garbhe lambikām cālanadohanābh- hyāṁ dirghikṛtvā viparītena praveśayet | kāṣṭhibhavati | 2-3 cf. YSV (PT p. 840): ekādaśī (ekādaśo YK 2.29) bhavet jihvā talajādhāra iśvari | jihvāgramathane tasmin pāniyam madhuram bhavet | tatpīteṣu kavir gītijyotiś (gītī YK 2.29) chandovidām (chandovidur YK 2.30) varah | 2-3 cf. SSP 2.20 (Ed. p. 35): ekādaśe atha jihvādhāre tatra jihvāgram dhārayet | sarvaroganāśo bhavati | 3-5 cf. YSV (PT p. 840): dantādhāro (dvandvādhāro YK 2.31a) dvādaśeti sarvarogakṣayañkarah (sarvarogaḥ YK 2.31b) | dhārayed dantayor madhye jihvāgraṇa ca balād api | dhṛtvārddhaghaṭikāmātram sarvarogan (sarvarogāṁ YK 2.32b) tu nāsayet | cf. SSP 2.21 (Ed. p. 36): dvādaśe bhrūmadhyādhāre tatra candramanḍalam dhyāyet śitalatām yāti |

Testimonia: 1 ≈*Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 14-15): atha daśamam tālvādhārah | spaṣṭam || 2-3 ≈*Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 15-17): ekādaśo jihvā tato ji- hādhārah sravati || tasmin jihvāgreṇa mathanaṁ kriyate tasmin kṛte atimadhuram pāniyam sudhāvat | kavita gītacchamdanātakādi jñānam svayam utpadyate | 2-5 ≈*Hṝhasamketacandrikā* (GOML R3239 fol. 203 ll. 18-20): atha tadupari dvādaśodantayor madhye dantādhārah tasmin sthāne jihvāyā agram ghaṭīmātram ardhaghaṭīmātram balāt sthāpyate || tasmin sati samasta roganāśo bhavati ||

1 daśamas cett.] daśamam B daśamam E daśama N₁N₂ tanmadhye cett.] stamnmadhye U₁ cānanam cett.] cānanam D vānam E dohanam cett.] dollahanam E dohanam chedanam U₂ kṛtvā cett.] kratvā BL sva kṛtvā U₁ lambikā cett.] cālam vikā U₁ sati cett.] se sati P grati DN₁N₂ tālu- nimagnā cett.] tālūnimagnā N₂U₁U₂ tālumagnā BPL jihvā cett.] juhvā U₁ om. N₂ tiṣṭhati cett.] om. N₂ 2 ekādaśo cett.] om. N₂ jihvātale cett.] om. EN₁N₂ jihvādhārah cett.] om. N₂ tasmin cett.] tasmin na U₁ om. N₂ manthanam cett.] mathanam DLP kriyate cett.] kṛtvā BL 'timadhuram cett.] atimadhuram N₁N₂ satimadhuram BDL sravati cett.] sravati B 3 tathā cett.] tadā E kamī nāsikā phatkāravat || tathā N₂ ca cett.] om. BL kavītva cett.] kvacitva° BL kvacitta° D kavityam U₂ °gīta° N₁N₂U₁] om. cett. °chando° β] °chamḍavacchamda° U₁ °chamda° cett. °nāṭakādi° cett.] °nāḍī° U₁ °viṣaya° BD] °viṣaya N₁N₂ viṣayam U₁ jñānam cett.] jñānamānam U₁ utpadyate cett.] utpadyamte B dvādaśo damtayor BLPU₁] dvādaśadantayo E dvādaśor damtayo U₂ dvādaśayor DN₁N₂ 4 jihvāyā cett.] jihvāyām U₁ agram cett.] agnam BL gram N₂ ghaṭīmātram cett.] ghaṭīmātram DN₁N₂ ardhaghaṭīmātram em.] arddhaghaṭīmātram DN₁N₂ ārdhaghaṭīkāmātram U₁ ārghaghaṭīmātram PU₂ ārghaghaṭīmātram B ārddhaghaṭīmātram L om. E balātkāreṇa EDN₁N₂] bālātkāreṇa PU₁U₂ bālākāreṇa BL tasmin cett.] tasmin BL sati cett.] om. BL 5 naśyanti cett.] naśyamti B

Philological Commentary: 3-5 dantādhārah: 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 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.¹³⁷

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.¹³⁸

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*¹³⁹. Abiding therein, the diseases of the practitioner will entirely disappear.¹⁴⁰

¹³⁷The ninth, tenth, eleventh and twelfth support are all associated with *khecarīmudrā* and its fore-runners. Already the Buddha himself tried to force his tongue against his palate. For a detailed account of *khecarīmudrā*, see MALLINSON. *Netrodyota* places the tenth support at the tortoise channel (*kūrmanādī*), whereas *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* situate it at the throat *kaṇṭha*.

¹³⁸Almost 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, *Yogatarāginī* 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 sudhādhāraḥ sudhātmakah* ||).

¹³⁹One *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

¹⁴⁰Most 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. *Śivayogapradipikā* instructs to rub the tip of the tongue at the upper teeth for half a year which would cause the practitioner to see an inner light. *Hathatattvakaumudi* 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. *Yogatarāginī* 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 *Haṭhapradipikājyotsnā* list the nose as the twelfth support.

त्रयोदशो नाशिकाधारः । तस्मिलक्ष्ये कृते सति मनः स्थिरं भवति । चर्तुर्दशो नासामूले वाय्याधारः तस्मिन् दृष्टे: स्थैर्यकारणात् षष्ठे मासे स्तीयं तेजः प्रत्यक्षं भवति । तेजसः प्रत्यक्षत्वे पर्यिवं बन्धनं गुट्यति । पञ्चदशो भ्रुवोमर्घ्याधारः । तस्मिन् दृष्टे: स्थिरीकरणात् कोटिकरणानि स्फुरन्ति । षोडशो नेत्राधारः । अयमङ्गुल्यग्रे न चाल्यते । तदभ्यासात् पृथ्वीमध्ये यक्किंचित् तेजो वर्तते । तत्सर्वतेजो दृष्टिविषयं भवति तदर्शनात् पुरुषः । सर्वज्ञो भवति ।

Sources: 1 cf. YSV (PT p. 832): nāśādhāras tato (*tataḥ* YK 2.32b) jñeyo nāśālakṣas trayodaśāḥ (*trayodaśā* YK 2.32d) | manāsthīrakaro yaś tu (*sthīraṁ karoty eva* YK 2.33a) vāyusthīrakaro (*vāyuḥ* YK 2.32b) mahān̄ | cf. SSP 2.22 (Ed. p. 36): trayodaśe nāśādhāre tasyāgram lakṣayet manāḥ sthīraṁ bhavati | 1–2 cf. YSV (PT p. 839) = YK 2.33ab-34cd): nāśāpuṭe sthīraṁ dṛṣṭir ādhāro 'yam caturdaśāḥ | kṛte 'smīn svīyatejāḥ syāt pratyakṣam̄ saṭṭrimāsataḥ | pārthivām̄ trūṭati ksipram̄ pratyakṣam̄ svīyatejasā | 1–2 cf. SSP 2.23 (Ed. p. 36): caturdaśe nāśāmūle kapātādhāre dṛṣṭim̄ dhārayet | saṇmāsāj jyotiḥpuñjam̄ paśyati | 2–3 cf. YSV (PT p. 839): pañcadaśo bhruvormadhye sthīra (*sthīrā* YK 2.35) dṛṣṭis tathā dhruvam̄ | asmin dṛṣṭih̄ sthīrā koṭij̄ (*koṭī* YK 2.35) kiraṇāni sphuranti hi | 2–3 cf. SSP 2.24 (Ed. pp. 36–37): pañcadaśe laṭādhāre tatra jyotiḥpuñjam̄ lakṣayet | tejasvi bhavati | 3–5 cf. YSV (PT pp. 840–41): netrādhāraḥ ṣoḍaśo 'yam (*aṅgulyagre na* YK 2.36) aṅgulyagrena cālayet | prthvīmadhye tu yatkiñcid varttate (*sarvajñāḥ prabhavaḥ tena vāddha* YK 2.36) jaṭhāraṇalāḥ | pratyakṣam̄ tad bhavet sarvam̄ tad ābhyaśān na saṃśayaḥ | 3–5 cf. SSP 2.25 (Ed. p. 37): avaśiṣte ṣoḍaśe brahmaṇandhraṁ ākāśacakraṁ | tatra śrīgurucaraṇāmbujayugmaṁ sadāvalokayed | ākāśavat pūrṇo bhavati |

Testimonia: 2–83.1 ≈*Hathasamketacandrikā* (GOML R3239 fol. 203I. 21 – fol. 204I.1): atha trayodaśo nāśikādhāraḥ || tasmin lakṣye kṛte sati manāḥ sthīraṁ bhavati | 1–2 ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 II.2–4): atha caturdaśo nāśāmūle lalāṭe pyādhāraḥ | tasmin dṛṣṭasthairyakarāṇāt saṣṭhe māsi svīyām̄ tejaḥ pratyakṣam̄ bhavati | tejaḥ pratyakṣatvē pārthīva sakalābandhanām̄ trudyati | 2–3 ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 II. 5–6): atha pañcadaśo bhrūmadhye ajñādhāraḥ asmin dṛṣṭeh̄ sthīrakarāṇām̄ koṭikiraṇām̄ puraḥ sphuranti | 3–5 ≈*Hathasamketacandrikā* (GOML R3239 fol. 204 II. 5–6): atha ṣoḍaśonetrādhāraḥ || ayam aṅgulyagrena māvālyate tadā bhyāsāt prthvīmadhye yatkiñcit tejo vartate | tatsarvam̄ tejo dṛṣṭi viśoṣanām̄ bhavati | tad darśanāt puruṣaḥ sarvajño bhavati || iti pūrvoktaṣoḍādhāraṇām̄ spaṣṭo 'rthaḥ ||

1 nāśikādhāraḥ cett.] nāśikāgrādhāraḥ EP tasmil lakṣye em.] tasmin lakṣe U₂ tasmin lakṣye EPU₁ tasmin lakṣe DN₁N₂ tasmin dṛṣṭe BL sati cett.] om. BL manāḥ sthīraṁ EP] minasthīre B manāḥ sthīro L manasthīraṁ cett. nāśāmūle vāyvādhāraḥ DN₁N₂] nāśāmūle vādhāraḥ U₁ nāśāmūlādhāro P nāśo mūlādhāraḥ BL nāśāmūlādhāraḥ EU₂ tasmin cett.] tasmin na cett. 2 dṛṣṭeh̄ cett.] llakṣe krute sati B lakṣe kṛte sati L na dṛṣṭeh̄ U₁ laṣṭhe U₂ māṣe BLU₁] māsi cett. svīyām̄ cett.] svayam BLN₂U₂ pārthivām̄ cett.] pārthīva N₂ trūṭyati PU₂U₁] tuṭyati E trūṭyatī BL trudyati N₁N₂D 3 bhruvormadhyādhāraḥ P] bhruvormadhyādhāras E bhruvormadhye dhāraḥ BL bhruvormadhye ajñādhāraḥ D bhruvormadhye ādhāraḥ N₁N₂ bhruvormadhye ādhāra U₁ bhruvormadhyādhāra U₂ tasmin cett.] asmin N₁ smīn D asin U₁ dṛṣṭeh̄ cett.] dṛṣṭe L na dṛṣṭeh̄ U₁ dṛṣṭi° U₂ kiraṇāni α] koṭikiraṇāḥ EP koṭikiraṇāḥ U₂ koṭikiriṇā BL ṣoḍaśaḥ cett.] ṣoḍaśaḥ DN₁N₂ netrādhāraḥ cett.] netrā LB ayam β] ayam α 3–4 aṅgulyagre na em.] aṅgulyagrena cett. agulyagrena N₁D amgugreṇa N₂ 4 prthvī° cett.] prthvī° LB₂ tejo cett.] tejaḥ DN₁N₂ om. U₁ vartate cett.] vataṭe U₁ tatsarvatejo DN₁N₂] tatsarvam̄ cett.] bhavati B taddarśanāt cett.] tadarśanāt P tatdarśaḥ U₁ 5 bhavati cett.] bhavati B

The thirteenth is the support of the nose. While turning it into the object of fixation, the mind becomes stable.¹⁴¹

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.¹⁴²

The fifteenth container is situated in the middle of the eyebrows. Due to stabilizing the gaze therein, ten million rays of light sparkle.¹⁴³

[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.¹⁴⁴

¹⁴¹ The majority of texts teach either the nose, the base of the nose as in *Śivayogapradīpikā* (*gr̥ṇāmūla*) and *Hathatattvakaumudī* (*gr̥ṇapada*), or the tip of the nose (*nāsāgra*) as the *Siddhasiddhāntapaddhati* and *Yogatarāṅgiṇī*. Whereas *Netrodyota*, *Śāradātilakatantra* and *Hathapradīpikājyotsnā* teach the place in between the brows as the thirteenth *adhāra*.

¹⁴² *Yogasvarodaya* and *Siddhasiddhāntapaddhati* use the term “*kapāṭādhāra*”. *Yogatarāṅgiṇī* teaches 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 (*cintāmaṇyabhidhānākhyāś catuṣpathanivāsi* *yat* ||).

¹⁴³ *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. *Yogatarāṅgiṇī* teaches the centre of the brows. By concentrating on this point, a direct vision of many-rayed light occurs, and one's mind will merge into the sun-sky (*etasya dr̥ḍhābhyaśe 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 *brahmarandhra* as the fifteenth support. *Netrodyora* declares it as the “support of the fourth state” (*turyādhāra*). *Śāradātilakatantra* and *Hathapradīpikājyotsnā* also teach the top of the head (*mūrdhan*) as the fifteenth.

¹⁴⁴ The *neutrādhāra* is also taught in other texts with some noteworthy differences: *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. *Yogatarāṅgiṇī* 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. *Siddhasiddhāntapaddhati* teaches to visualize the pair of the lotus feet of the revered teacher (*śrīgurucaraṇāmbujayugmaṇ*) at the *brahmarandhra* in which the *akāśacakra* is situated. The *Hathapradīpikājyotsnā*, too, lists the *brahmarandhra*. *Śāradātilakatantra* and *Netratantra* teach the *dvādaśānta* as the sixteenth support, cf. *Tantrikābhidhānakośa* 3, p. 210. *Netrodyota* explains: “The support of the [central?] channel is the highest subtle one which awakens complete pervasion.” (*nādyādhārah paraḥ sūkṣmo ghanavyāptiprabodhakah* ||).

[XXXI. *aṣṭāṅgayogasya vicārah]*

इदानीमष्टाङ्गयोगस्य विचारः कथ्यते । यमनियमासनप्राणायामप्रत्याहारध्यानधारणासमाधिरिति एतेषां ल-
क्षणानि कथ्यन्ते । शान्तिः ॥ पण्णामिन्द्रियाणां जयः ॥ आहारः स्वल्पः ॥ निद्राजयः ॥ शैत्यजयः ॥
उष्णजयः ॥ एते यमाः ॥ नियमाः ॥ खलु मनः चापलभावा चिवार्य स्थैर्यं स्थाप्यते ॥ एकान्ते सेवनम् ॥
५ प्राणिमात्रे ॥ समाबुद्धिः ॥ उदासीन्यं कस्यापि वस्तुन् इच्छा न कर्तव्या ॥ यथा लाभसंतोषः ॥ परमेश्वरनाम
न विस्मरणीयम् ॥ मनोमध्ये दैन्यं न कर्तव्यम् ॥ इति नियमाः ॥ आसनस्य लक्षणं बहूग्रन्थेषु निरूपित
मस्ति । तेनात्र न निरूप्यते । प्राणायामस्तु सुकुमारिण साधितुं न शक्यते ।

Sources: 2 cf. YSV (PT p. 841): *idānīm* yogam *aṣṭāṅgam* śr̄nu lakṣaṇasamāpyutam | cf. YSV (PT p. 841) = YK 5.29-30ab: *yamaś ca niyamaś caiva cāsanam prāṇasamāpyamaḥ* | *pratyāhāro dhāraṇā ca samādhiś ca višeṣataḥ* | *aṣṭāṅgayoga ebbis tu caiteṣām lakṣaṇam śr̄nu* | cf. SSP 2.32 (Ed. p. 45): *ya-*
maniyamāsanapräṇayāmapratyāhāradhāraṇāsamādhayoh | *ṣṭāṅgāni* | 3-4 cf. YSV (PT p. 842): *śāntih* *santoṣa* *āhāro* *nidrālpā* (nidrālpām YK 5.30) *manaso damah* | *śūnyāntahkaraṇāt* *ceti* (‘*karaṇāt* *ceti* YK 5.31) *yamāt* iti *prakṛittitāḥ* | 3-4 cf. SSP 2.32 (Ed. p. 44): *tatra yama iti upaśamaḥ* *sarvendriyajayaḥ* *āhāraṇadīśītavātपापायास* *caivam* *śānaḥ* *śānaḥ* *sādhyat* | 4 cf. YSV (PT p. 841): *cāpalyan* *tu dūre* *tyaktvā* *manah* *sthairyam* *vidhāya* *ca* | *ekatva* *melanaṁ* *nityan* *prāṇāmātṛe* *na* *sā matiḥ* (*sāmabhīḥ* YK 5.32c) | *sadodasīnabhāvās* *tu* *sarvatrecchāvivarjanam* (‘*vivarjītā* YK 5.32d) | *yathālābhena* *santuṣṭah* *parameśvaramānasah* | *mānādānaparityāga* *ete* *tu* *niyamāt* iti | cf. SSP 2.33 (PT p. 44): *niyama* *iti* *manovṛttinām* *niyamanam* | *iti* *ekāntavāso* *niḥsaṅgatā* *audāśinyam* *yathāprāptisamtuṣṭir* *vairāgyam* *gurucaraṇāvārūḍhatvam* *iti* *niyamalakṣaṇam* | 6-7 cf. YSV (PT p. 841): *āsanāni* *ca* *tāvanti* *yāvanto* *jīvajantavaḥ* | 6-7 SSP 2.34 (Ed. p. 44): *āsanam* *iti* *svavarūpe* *samāsannatā* | *svastikāsanam* *padmāsanam* *siddhāsanam* *eteśām* *madhye* *yatheṣṭam* *ekam* *vidhāya* *sāvadhānena* *sthātavayam* *ity* *āsanalakṣaṇam* | 7 cf. YSV (PT p. 841): *prāṇāyāmas* *tridhā* *ceti* *bahudhā* *prathamam* *śr̄nu* | *āsane* *prāṇasamāyāme* *na* *śaktāḥ* *sukumārakāḥ* | *mahāpuṇyaprabhāvē* *śakyate* *tu* *mahātmanā* | cf. SSP 2.45 (Ed. p. 45): *prāṇāyāma* *iti* *prāṇasya* *sthiratā* | *recakapūrakakumbhakasaṅghatākaraṇāni* *catvāri* *prāṇāyāmalakṣaṇāni* |

2 *idānīm* cett.] *idānīn* N₂U₁U₂ *aṣṭāṅgayogasya* cett.] *aṣṭāṅgayoga^o* E *vicārah* cett.] *vicāra* U₂ “*dhyānadhāraṇāsamādhir* *iti* EPU₂] *dhāraṇādhyānāsamādhir* *iti* BL *dhyānadhāraṇāsamādhiyah* N₁N₂ *dhyānadhāraṇāsamādhi* DU₁ 3 *kathyante* cett.] *kathyate* U₁ *śāntih* β *śānti* α *śaṇṇām* EU₁] *śaṇṇām* DLN₁N₂ *śaṇṇām* BP *śāna* U₂ *indriyāṇām* cett.] *imdrīṇām* B *āhāraḥ svalpāḥ* U₂] *svalpāhāraḥ* E *āhāraḥ* *svalpāḥ* BP *āhāraḥ* || *svalpāḥ* || L *svalpāḥ* N₁ *āhāraḥ* *svalpāḥ* N₂ *āhāraḥ* *svalpāḥ* D *āhāraḥ* *sa-*
jayaḥ U₁ *nidrājayaḥ* cett.] *nidrāyā* *jayaḥ* B *nidrāyā* *jayaḥ* LU₂ *śaityajayaḥ* cett.] *śiṭyajayaḥ* N₁ *śiṭoṣṇajayaḥ* E 4 *uṣṇajayaḥ* cett.] *uṣṇajayaḥ* BU₂ *auṣṇajayaḥ* U₁ om. E etc cett.] *ya* *te* BL *yamāḥ* cett.] *yamāḥ* *iti* yamāniyamāḥ P *yamāḥ* BL *niyamāḥ* E *niyamāḥ* αU₂ om. BPL *khalu* cett.] *khalu* N₁N₂U₂ *manah* DN₂U₁] om. cett. *cāpala^o* BELP] *cāpala^o* PU₂ *capala^o* *nivārya* cett.] *nivārye* D *nivārya* BLP *nivāraya* U₁ *sthairyē* cett.] *om.* BLDU₂ *ekānte sevanam* EN₁] *ekāmta* *sevānam* PDN₂U₁U₂ *ekāmtasevānām* BL 5 *saṁābuddhiḥ* cett.] *saṁābuddhi* U₁U₂ *udāśinym* cett.] *audāśinyam* E *udāśinym* U₁ *udāśina* DN₁N₂ *vastuna* EPU₂] *vastunāḥ* αBL *kartavyā* cett.] *karttavyam* U₁U₂ *parameśvaranāma* cett.] *parameśvaraḥ* nāma U₁U₂ 6 *na* cett.] *om.* DN₁N₂ *vismarāṇiyam* EN₁] *vismarāṇiyam* BDLP₁ *vismarāṇiyam* N₂ *vismarāṇām* U₂ *manomadhye* cett.] *yamā* *mano* *madhye* U₂ *mano* U₁ *na* αU₂] *om.* BELP *iti* *niyamāḥ* EP] *iti* *niyamāḥ* BLU₂ *om.* α *āsanasya* *lakṣaṇam* α] *āsanalakṣaṇam* EPL *āsanalakṣaṇam* tu U₂ *āsanam* *lakṣaṇām* B *bahūgranthheṣu* BLU₂] *bahuṣu* *gramtheṣu* EP *bahūgramthe* α *nirūpitam* EPU₂] *nirūpitam* | DN₁N₂ *nirūpyam* BL *nirūpitam* tan U₁ 7 *asti* β] *ataḥ* α *tenātā* β] *atrāyam* N₁N₂ *atratyām* D *atra* U₁ *na* EPU₁] *om.* cett. *sukumāreṇa* EP] *kumāreṇa* BLU₂ *kumāreṇa* *puruṣeṇa* α

[XXXI. Procedure of Aṣṭāṅgayoga]

Now, the procedure of the eightfold yoga¹⁴⁵ is explained: observances, restrictions, posture, breath control, withdrawal of the senses, meditation, concentration¹⁴⁶ and absorption. Their characteristics will be taught.

The observances are peace, conquer of the six senses¹⁴⁷, little food, conquer of sleep, conquer of cold and heat.¹⁴⁸

[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.¹⁴⁹

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.

¹⁴⁵ Given 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. ??.

¹⁴⁶ The 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 *śaḍāṅga* or even *pañcāṅga* systems. It is found in *Jayākhyasamhitā*, *Maitrāyaṇiyopaniṣad*. Furthermore, it is present in the Śaiva *Rauravatantra*, *Kiranatantra*, *Matanīgatantra*, as well as in Buddhist Tantras like the *Guhyasamājatantra* and *Kālacakratantra*. *Vāyupurāṇa* teaches the “reversed” order in its *pañcāṅga* schema. POWELL, 2023:168 mentions that he has not found an Aṣṭāṅgayoga system with *dhyāna* and *dhāraṇā* reversed outside of the *Śivayogapradipikā* 2.1-9. Some witnesses of *Siddhasiddhāntapaddhati*, *Yogatattvabindu* and implicitly the *Yogasvarodaya* as quoted in *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.

¹⁴⁷ The sixth sense is the mental faculty (*manas*, *citta*), cf. WHITE, 2021:18.

¹⁴⁸ Rāmacandra presents a unique mix of his two primary sources: *Yogasvarodaya* lists peace (*sānti*), contentment (*santosa*), little sleep (*nidrālpa*), taming of the mind (*manaso dama*) and emptiness of the inner organ (*śūnyāntahkaraṇa*). *Siddhasiddhāntapaddhati* lists: tranquillity (*upaśama*), conquer of all senses (*sarvendriyajaya*), and conquer of food, sleep, cold, wind, heat (*ahāranidrāśitavātātapajaya*)

¹⁴⁹ For an interesting comparative table of other texts that teach ten *niyamas* see POWELL, 2023:196.

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

[XXXII. piṇḍabrahmāṇḍayor aikyam]

इदानीं पिण्डब्रह्माण्डयोरैक्यमस्ति । तस्मा ल्लङ्घाण्डमध्ये ये पदार्थास्ते ऽपि पिण्डमध्ये सन्ति । ते कथ्यन्ते ।
५ पादयोरङ्गुष्टतले तलं वर्तते । तदुपरि तलातलं वर्तते । गुल्फयोर्महातलं वर्तते । जङ्घामध्ये सुतलं वर्तते । जान्वोर्मध्ये वितलं वर्तते । ऊर्वोर्मध्ये ऽतलं वर्तते ।

Sources: 1-2 cf. YSV (PT p. 841) = YK 7.6-7: kṛtvā kalevarāṃ śuddham kuryād yatnair mahātmanā | mano nivārya saṃsāre viṣayētu tathaiva ca | manovikārān sarvāś ca tyaktvā śūnyamayo bhavet | pratyāhāro bhavaty eṣu sarvanindācamatkṛtaḥ | 1-2 cf. SSP 2.36 (Ed. p. 45): pratyāhāra iti caitanyatu-raṅgānāṃ pratyāhāraṇāṃ vikāragrasanaṃ utpannavikārasyāpi nivṛttir nirbhātīti pratyāhāralakṣaṇām | 2 cf. YSV (PT p. 841) = YK 7.8: dhyānān tu dvividham proktam sthūlasūksma-vibheda-tāḥ | sthūlam mantramayam viddhi sūkṣmantu mantravarajitam | cf. SSP 2.38 (Ed. p. 46): atha dhyānam | asti kaścana paramādvaitasya bhāvāḥ | sa evātmeti yathā yadyat sphurati tattvasvarūpam eveti bhāvayet | sarvab-hūteṣu samadṛṣṭi ca | iti dhyānalakṣaṇam | 4 cf. YSV (PT p. 841): piṇḍabrahmāṇḍayor aikyam śrīṇi idāniṃ prayatnataḥ | brahmāṇḍe santi ye cāndāḥ piṇḍamadhye 'pi te sthitāḥ | cf. SSP 3.1 (Ed. p. 28): piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasamvittir bhavati | 5-6 cf. YSV (PT pp. 841-42): talam pādāṅguṣṭhatale tasyopari talātalam | mahātalam gulphayor madhye gulphopari rasātalam | sutalam jaṅghayor madhye vitalam jānumadhyakam | ūrvormadhye 'talām proktam saptapātālam īritam | talām talātalañ ceti mahātalarasātalam | saptapātālam etat tu sutalam vitalātalam | 5-6 cf. SSP 3.1-2 (Ed. pp. 48-49): kūrmāṇ pādātale vasati | pātālam pādāṅguṣṭhe | talātalam aṅguṣṭhāgre | mahātalam pādapṛṣṭhe | rasātalam gulphe | sutalam jaṅghāyām | vitalam jānvoh | atalam ūrvoh |

1 atas tasya EPU₁] atātasya DN₁ ata tasya N₂ atātasya U₂ atātah BL **nāmamātrām** EPN₁U₂] nā-mamātrāt DN₂U₁ nāma BL **kathyate** β] kathitam α **kathyate** cett.] pratyato E **nivṛtyātmani** em.] nivṛtyātmani BLPU₁U₂ nivṛtyātmani E nivṛtyātmani DN₁N₂ **sthāpyate** cett.] om. N₂ **vikārā** cett.] vikārah P vikārāh D om. N₂ **2 utpadyante** cett.] om. N₂ **kāriṇī** BELPU₁U₂] kārakarakāraṇī N₁N₂ kārakāraṇī D **buddhir** cett.] buddhi DN₁N₂ **utpadyate** cett.] utpadyate | EBDU₂ utpadyataram P **sāgopyāh** N₂] sāgopyāh DN₁ sāgopyā BLU₂ sāgaupya U₁ sāmgopāmgam E om. P **dhyānam** cett.] om. P ca cett.] om. PU₁U₂ **bahutarām** cett.] om. P **prāg** β] om. α **uktam** DU₁U₂] uktam | E uktam cett. **tenātra** cett.] tena atra DN₁U₁ **nocaye** cett.] na ucycate U₁ **4 piṇḍa**° cett.] pida° DN₁ **brahmāṇḍayor** BELP] 'brahmāḍayoh αU₂ **aikyam** cett.] ekyam B ekam N₂ **tasmāt** cett.] tasmāt B tasmāntē N₂ **padārthās** cett.] padārthāh DN₁ padārthāh N₂U₁ **te** 'pi cett.] te BLP sarve pi U₁ tanmadhye U₂ **santi** cett.] santīt E sati BU₂ sam° L **te** DN₁N₂] om. cett. **kathyante** cett.] kathyate BPU₁ **5 pādayor** cett.] padas E pādayas PL pādayas B pādayo° U₂ **aṅguṣṭatale** em.] amguṣṭatale U₁ amguṣṭatale DN₁N₂ °mguṣṭatale U₂ tālās BL tele P tale E **talām** cett.] talām ca U₁ mūlām rasātālāt U₂ **tadupari** em.] tadupari U₁ tadupari DN₁N₂ pādopari β **vartate** cett.] vartate | pādopari talām vartate P **gulphayor** β] gulpho α **mahātalam** β] parimahātalam α **jaṅghā**° cett.] jaghā° U₂ om. P **sutalam** cett.] stutalam B om. P **vartate** BELU₂] om. cett. **6 jānvormadhye** DU₁] jānvomadhye N₁N₂ jānumadhye EPU₂ jānubhyām BL **vartate** EBL] om. cett. **'talām** E] atalam cett. **vartate** ELB] om. cett.

Philological Commentary: 5 ...mahātalam vartate: A description of *rasātala* was possibly lost in transmission or even an authorial mistake. A phrase like "gulphopari rasātalañ vartate" would be expected according to the sources immediately after the description of *mahātala*.

That is why it is just mentioned by name.¹⁵⁰

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.¹⁵¹

[XXXII. Identity of the External Universe and the Body]

Now, there exists the identity of the external universe and the body.¹⁵² 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.¹⁵³

¹⁵⁰ 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 prāṇasamyāme na śaktāḥ sukumārakāḥ | mahāpuṇyaprabhāveṇa 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.

¹⁵¹ Rāmacandra probably refers to the teaching of the nine *cakras*, the sixteen *adharas*. The same schema is already found in the *dhyāna* descriptions of *Sīvayogapradipika* 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 śvāsocchvāsādīvarjitah* |). 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.

¹⁵² 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.

¹⁵³ Hindu cosmography, according to various *Purāṇas*, the *Atharaveda*, etc. assume fourteen worlds (*lokas*), seven higher ones (*vyāhṛti*) and seven lower ones (*pātālas*). The ...

[XXXIII. piṇḍamadhye lokatrayam]

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

[XXXIV. uparitanam̄ lokacatuṣkam]

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

Sources: 2 cf. YSV (PT p. 842): idānīm piṇḍamadhye tu saptalokam̄ śṛṇu priye | mūlādhāre tu bhūrloko liṅgāgṛe tu bhuvas tataḥ | svarloko liṅgamūle tu merumūle mahas tathā | 4–5 cf. YSV (PT p. 842): merucchidre janoloko merunādyām̄ tapas tathā | kamale martyalokas tu iti lokah pṛthak pṛthak | bhūrbhuvahsvarmahaś ceti janaś caiva tapas tathā | saptamah̄ satyalokas tu saptaloka iti smṛtaḥ | saptalokais tu pātālair bhuvanāni caturdaśa |

Testimonia: 2 cf. SSP 3.3 (Ed. p. 49): bhūrloko guhyasthāne bhuvarloko liṅgasthāne svarlokam̄ nābhishthāne evam̄ lokatraye indro devatā piṇḍamadhye sarvendriyaniyāmakah sa evendrah | 4–5 cf. SSP 3.4 (Ed. p. 49): danḍāñkure maharlokah̄ danḍakuhare janolokah̄ | danḍanālē tapolokah̄ | mūlakamale satyalokah̄ |

2 idānīm cett.] idānīm upati tataṁ lokam U₁ piṇḍamadhye cett.] pīḍopari B śārīramadhye E liṅgāgṛe cett.] liṅgamūle N₁N₂ bhuvarlokaḥ DEPU₁U₂] bhuvarloka° BL om. N₁N₂ liṅgamūle PU₁U₂] liṅgamadhye BDL om. N₁N₂ svarlokaḥ cett.] svargalokaḥ N₂ svaravarlokaḥ U₁ 4 uparitanam̄ DEU₁] uparitana° LU₂ uparitana° N₁N₂ uparitanu° PB lokacatuṣkam̄ DPN₁N₂U₂] lokacatuṣkā E lokah catuṣṭayaṁ BL lokam̄ catuṣkam̄ U₁ pṛṣṭhadanḍāñkure cett.] pṛṣṭhadanḍāñkure kule N₂ pṛṣṭhadanḍāñkure P damḍaṣṭaḥemskure B damḍaṣṭaḥemkure L maharlokaḥ cett.] maharloka B danḍachidra° cett.] danḍaschidra° P damḍasthita° U₁ uchidra° U₂ janalokah̄ cett.] janaloka BL taddanḍa° cett.] danḍa° U₂ 4–5 nālīmadhye EU₁] nālīmadhye PU₂ nālikāmadhye B tālikāmadhye L nālamadhye B nāli N₁N₂ 5 tapolokah̄ cett.] polokaḥ B kamalamadhye cett.] dandamalamadhye EU₁

Philological Commentary: 5 taddanḍanālīmadhye: 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 both most be derived from the same exemplar. The omissions of the readings of N₁ and N₂ will not be documented in the apparatus until after their respective gaps. The reader will be informed once their evidence resumes.

[XXXIII. Triad of Worlds]

Now, the threefold world within the body is taught.¹⁵⁴ 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.

[XXXIV. Tetrad of the Upper Worlds]

Now, the tetrad of the upper 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*).¹⁵⁵

higher *lokas* (1-7) are described as the heavens, populated by mortals, celestial or divine beings, gods and higher gods, and full of truth. The lower *lokas* (8-14), which are here mapped onto the human body, constitute the different "hells" and are the abode of the *nāgas* or serpents and demons, cf. HAAG, 2011:503-504. According to ĀRANYA in 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.158. 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.159.

¹⁵⁴The 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 *Kurma Purāṇa*, the deities Viṣṇu and Śiva are described as engaging in the practice of Yoga. During this practice, they assimilate all external aspects by either encompassing the entire universe within their cosmic bodies or by engulfing everything, see 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., ĀRANYA, 1983: 297-304 or BRYANT, 2009:353-356. The idea of situating the universe into the yogic body is carried on into the traditions of Hatha- and Rājayoga and becomes a substantial constituent of their worldview, cf. *Amṛtasiddhi* 15-19.

¹⁵⁵For a lengthy presentation of Hindu cosmography and their inhabitants, see *Bhāgavata Purāṇa* 5.16-26 or *Vāyu Purāṇa* 5.39.

[XXXV. catvāro lokasvāminah]

अथ ब्रह्माण्डमध्ये चत्वारो लोकस्वामिनः । ते ऽपि पिण्डमध्ये वर्तन्ते । + ...शरीरमध्ये द्वौ कुक्षौ ॥ द्वे सविथिनी ॥ वक्षःस्थले कण्ठमूले ॥ कण्ठमध्ये लम्बिकामूले ॥ तालुद्वारे ॥ तालुमध्ये ॥ ललाटे ॥...+ ॥

Sources: 2-3 cf. YSV (PT p. 842): *atha brahmāñdamadhyasthāś catvāro lokapālakāḥ | piṇḍamadhye tu tān jñātvā sarvasiddhiśvaro bhavet | indro brahmā viṣṇur iśaś catvāraś cātmadevatāḥ | mūlādhāre catuspatre gajārūḍho mahān iti | śṛṣṭikarttā ca tatraiva svādhiṣṭhāne mahān hariḥ | manīpūre śūlapāṇī-raqṣasiddhiśvaro mahān | tāludvāre tālumadhye lalāṭe vaksākaṇṭhake | śrīngārtikā kapāle ca lambikā brahmaṇḍhrake | navacakram ūrddhvacakrañ ca trikūṭety ekavimśatih | brahmāñdāni vasantīti jñātavyāni prayatnatāḥ | 2-3 cf. SSP 3.4-5 (Ed. pp. 50-53): evam lokacatuṣṭaye brahmā devatā | piṇḍamadhye anekamānābhīmānasvarūpī tiṣṭhati | viṣṇulokah kukṣau tiṣṭhati | tatra viṣṇur devatā | piṇḍamadhye 'nekavyāpārakārako bhavati | hṛdaye rudralokah | tatra rudro devatā | piṇḍamadhye ugrasvarūpī tiṣṭhati | vaksāḥsthala iṣvaraḥsthalāt tatreśvaro devatā | piṇḍamadhye tṛptisvarūpī tiṣṭhati | kanṭhamūle sadāśivalokah tatra sadāśivo devatā piṇḍamadhye saumyārūpī tiṣṭhati | kanṭhamadhye nīlakanṭhalokah tatra nīlakanṭho devatā | piṇḍamadhye 'bhayasvarūpī tiṣṭhati | tāludvāre śivalokah | tatra śivo devatā | piṇḍamadhye 'nupamasvarūpī tiṣṭhati | lambikāmūle bhairavalokah | tatra bhairavo devatā | piṇḍamadhye sarvottamasvarūpī tiṣṭhati | tatrābhyanṭare mahāsiddhalokah | tatra mahāsiddhadevatā | piṇḍamadhye prabodhasvarūpī tiṣṭhati | lalātamadhye 'nādilokah | lalātamadhye 'nādilokah | tatrānādir devatā | piṇḍamadhye ānandaparāhantāsvarūpī tiṣṭhati | śrīgaṭe kulalokah | tatra kuleśvaro devatā | piṇḍamadhye ānandasvarūpī tiṣṭhati | śāṅkhāmadhye nalinīsthāne 'kuleśalokah | tatra akuleśvaro devatā | piṇḍamadhye nirabhīmānāvasthā tiṣṭhati | brahmaṇḍhrake parabrahmalokah | tatra parabrahmadevatā | piṇḍamadhye paripūrṇadasā tiṣṭhati | ūrdhvakamale parāparalokah | tatra parameśvaro devatā | piṇḍamadhye parāparabhbāvās tiṣṭhati | trikūṭasthāne śaktilocah | tatra parāsaktir devatā | piṇḍamadhye 'stivāvasthā sarvāśām sarvakṛtvāvasthā tiṣṭhati | evam piṇḍamadhye saptapāṭalasahitaikavimśatibrahmāñḍasthānavicārah |*

2 catvāro DU₁] caturdaśā° cett. **lokasvāminah** D] lokāḥ svāminaḥ U₁ °lokāsthānāni BLP °lokāḥ stānāni U₂ °lokāni sthānāni E te 'pi EU₁] tānyapi cett. **piṇḍamadhye** EU₁] piṇḍe BELU₂ pide P **vardante** E] vartate cett. **dvaū kukṣau** BL] dvaū kukṣī EPDU₂ dvaū kukṣināu D dvaū kukṣināu U₁ **2-3 dve sakthīni** ELU₂] dve sakthīni PB vartate DU₁ **3 vakṣāḥsthale** em.] vakṣasthale DU₁ vakṣaḥ sthalām EB vakṣaḥsthalām P vakṣasthālām U₂ **kanṭhamūle** LU₂] kanṭhamūlaṁ EPB kanṭhasya mūle DU₁ **kanṭhamadhye** DU₁] kamardhye B kamṭhamadhyam EL kamṭhamadhyah PU₂ **lambikāmūle** em.] lambikāyā mūle DU₁ lambikāmūlaṁ cett. **tāludvāre** DU₁] tāludvāram cett. **tālumadhye** DU₁] tālumadhyam cett. **lalāṭe** DU₁] lalāṭamadhye E lalāṭamadhyam cett.

Philological Commentary: **2lokasvāminah** Only the reading of D and U₁ (α -group) is plausible and *lectio difficilior*. This is confirmed by the source text, the *Yogaśvarodaya* 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*.

[XXXV. 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]¹⁵⁶ 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, ...†¹⁵⁷

¹⁵⁶I 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.

¹⁵⁷This 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 Īśa are the deities of the body (*ātman*). (1) In the four-petalled Mūlādhāra-[cakra] (*mūladhāre catuśpatre*) 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 (*manipūre*) 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 (*lalāṭe*), (7) in the chest and (8) throat (*vakṣakathake*), (9) at the junction in the skull (*śringātiķa kapāle*), and at (10) the uvula (*lambikā*), (11) as well as at the opening of Brahman (*brahmaṇandhre*) and (20) at the nine *cakras* (*navacakra*), 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 Īśvara. Īśvara is the deity there. Within the body, he exists in the form of contentment. At the root of the throat (*kaṇṭhamūle*) is the world of Sadāśiva. Sadāśiva is the deity there. Within the body, he exists in the form of being beneficial. In the center of the throat (*kaṇṭhamadhye*) is the world of Nīlakantha. Nīlakantha 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 ...”

†...शृङ्गाटिकायां कपालमध्ये ॥ कमलिनीमध्ये ॥ ब्रह्मरन्त्रे ॥ ऊर्ध्वकमलिन्याखिकूटस्थाने ॥...† एवमेक-
विशस्थानेष्वेकविशतिब्रह्मांडानि वसन्ति ।

[XXXVI. saptadvipāni piṇḍamadhye]

इदार्णि सप्तद्वीपानि पिंडमध्ये कथ्यन्ते । मज्जामध्ये जम्बुद्वीपः ॥ अस्थिमध्ये शाकद्वीपः ॥ शिरोमध्ये शा-
5 त्वमलिद्वीपः ॥ मांसमध्ये कुशद्वीपः ॥ त्वचामध्ये क्रौंचद्वीपः ॥ शरीरस्य लोममध्ये गोमयद्वीपः ॥ नखमध्ये
श्वेतद्वीपः ॥ एतानि द्वीपानि गुप्तानि मध्ये तिष्ठन्ति ।

Sources: 4–6 cf. YSV (PT p. 842): *sapta dvīpāni kathyante 'dhnā tāni śrūnu priye | jambūdvīpas tu majjāyām śākadvīpas tu madhyamah | śālmadvīpah śiromadhye māpsamadhye kuśas tathā | tvaci krauñco lomamadhye gomayadvīpa īritah | nakhamadhye tathā śvetah saptadvīpā vasundharā | jambūḥ śākas tathā śalmaḥ kuśah krauñcaś ca gomayah | śvetah sapte khanḍāni saptakhanḍair vasundharā | guptāny etāni rūpāni dehamadhye sthirāni ca |*

Testimonia: 4–6 cf. SSP 3.7 (Ed. p. 54): *majjāyām jambūdvīpah | asthiśu śākadvīpah | śirāsu sūkṣmadvīpah | tvakṣu krauñcadvīpah | romasu gomayadvīpah | nakheśu śvetadvīpah | māṁse plakṣadvīpah | evam saptadvīpah |*

1 śṛṅgātikāyām DU₁] śṛṅgātikā cett. kapālamadhye conj.] karālamadhye L kapolamadhye cett. kamalinīmadhye cett.] kamalinīmadhyam BL brahmarandhre DU₁] brahmaramdhra° E brahmaṇḍhram cett. ūrdhvakamalinyāstrikuṭasthāne em.] ūrdhvakamalinyās trikuṭasthānam U₂ ūrdhvakamalinyāḥ trikuṭasthāne U₁ ūrdhvakamalinyāḥ || trikuṭasthāne || saptapātale D ūrdhvam kāmalinyā trikuṭasthānam LP kamalinyām strikuṭasthānam B kāmalinyās trikuṭasthānam E evam cett.] evam D 1–2 ekavimśasthāneśv P] vimśasthānēk° B ekaṁ vimśasthānēśv L ekavimśatisthāne DE ekavimśasthān U₂ 2 ekavimśatibrahmāṁḍāni EDU₁] ekavimśabrahmāni BLPU₂ vasanti cett.] vasaṇti BL 4 kathyante cett.] kathyate BL jambu cett.] jaṁbū P asthi DE] asthi P asti BLU₁U₂ śākadvīpah DEPU₂] śākaladvīpah BL śaktidvīpah U₁ śiromadhye DU₁U₂] śirāmadhye BEP śāriramadhye L 4–5 śālmalidvīpah cett.] śālmalidvīpah U₂ śākaladvīpah B śākadvīpah L 5 lomamadhye cett.] lomamadhye U₁U₂ gomayadvīpah DU₁] gomedadvīpah cett. nakhamadhye cett.] taravamadhye LU₁ 6 śvetadvīpah DU₁] puṣkaradvīpah cett. dvīpāni cett.] rūpaṇi DU₁ guptāni BLPU₂] gupta° DU₁ om. E

† ...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.

[XXXVI. Seven Islands within the Body]

Now, the seven islands within the body¹⁵⁸ are taught.¹⁵⁹

(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.

destroyer. At the crossroads of the three paths (*śṛṅgate*) 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 Nalini is the World of Akuleśa. There, Akuleśvara is the deity. Within the body, he resides in the state of being free from pride, at the aperture of Brahman (*brahmaṇḍre*), 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.

¹⁵⁸ *Hatharatnāvalī* 4.39 identifies the seven islands with the seven *dhātus*.

¹⁵⁹ The world of earth (*bhurloka*) consists of seven islands and seven oceans.

[XXXVII. piṇḍamadhye saptasamudrāḥ]

इदानीं पिण्डमध्ये सप्तसमुद्राः कथन्ते । प्रस्वेदमध्ये क्षारसमुद्रः ॥ ललाटमध्ये क्षीरसमुद्रः ॥ वसामध्ये मधुसमुद्रः ॥ कफमध्ये दधिसमुद्रः ॥ मेदमध्ये घृतसमुद्रः ॥ रक्तमध्ये इक्षुसमुद्रः ॥ वीर्यमध्ये उमृतसमुद्रः ॥ पादमध्ये कुर्मस्थानम् ॥

5

[XXXVIII. navadvāramadhye navakhaṇḍāni]

इदानीं नवद्वारमध्ये नवखण्डानि कथन्ते । भरतखण्डः ॥ काश्मीरखण्डः ॥ स्त्रीमण्डलखण्डः ॥ द्विजखण्डः ॥ एकपादखण्डः ॥ राक्षसखण्डः ॥ घान्धारखण्डः ॥ कैवर्तखण्डः ॥ गर्भखण्डः ॥

Sources: 2-4 cf. YSv (PT pp. 842-43): samudrāḥ sapta kathyante piṇḍamadhye vyavasthitāḥ | lavaṇekṣusurāsarpirdadhidugdhajalāntakāḥ | lavaṇāpi svedamadhye tu ikṣūrakte madhu tvaci | sarpī medo vasāmadhye dadhi kṣīraṇī lalātakē | vīryamadhye ‘mr̄to jñeyāḥ pāde kūrmāḥ sthito mahān | 2-4 cf. SSP 3.8 (Ed. p. 29): mūrte kṣārasamudrāḥ | śukre ‘mr̄tasamudrāḥ | lālāyām kṣīrasamudrāḥ | kaphe dadhisamudrāḥ | medasi ghṛitasamudrāḥ | vasāyām madhusamudrāḥ | rakte ikṣusamudrāḥ | evam̄ saptasamudrāḥ || 6-7 cf. YSv (PT p. 843): idānīn tu navadvāre navakhaṇḍāni saṃśr̄nu | pāyvādau bhārataṇī khaṇḍām kāsmīraṇī trikamandālu | dvijakhaṇḍām ekapādām khaṇḍām vaksye samandālam | kaivarttām garītagāndhāraṇī navakhaṇḍām iti sthitam | 6-7 cf. SSP 3.9 (Ed. p. 55): navakhaṇḍāḥ nava dvāreṣu vasanti bhāratakhaṇḍāḥ kāsmīrakhaṇḍāḥ karparakhaṇḍāḥ śrikhaṇḍāḥ saṅkhakhaṇḍāḥ ekapādakhaṇḍāḥ gāndhārakhaṇḍāḥ kaivartakhaṇḍāḥ mahāmerukhaṇḍāḥ evam̄ navakhaṇḍāḥ|

2 saptasamudrāḥ cett.] samudrāḥ BL **kathyante** cett.] kathyate B kathyete D **prasvedamadhye** cett.] svedamadhye U₁ **kṣārasamudrāḥ** cett.] sārasasamudrāḥ L kṣārasasamudrāḥ U₁ kṣārasāgaraḥ U₂ **lalātamadhye** cett.] lalāmadhye P **kṣīrasamudrāḥ** cett.] kṣīrah samudrāḥ E **vasāmadhye** cett.] vān-madhye E vīryamadhye svāduḥ samudrāḥ || majjāmadhye U₂ **3 madhusamudrāḥ** EP] madasamudrāḥ B madyasamudrāḥ L madhusamudrāḥ U₂ **medā** cett.] medo° BEP **raktamadhye** PU₁U₂] vasāmadhye madhusamudrāḥ || raktamadhye D vasāmadhye madhusamudrāḥ raktamadhye U₁ rasamadhye E **ikṣusamudrāḥ** BDL] ikṣurasamudrāḥ U₁U₂ ikṣurasasamudrāḥ EP ‘mr̄tasamudrāḥ U₁] amṛtasamudrāḥ D svādusamudrāḥ E svādusasamudrāḥ BL svādudakasamudrāḥ P **4 pādamadhye** cett.] karmasthāna pādasamadhye B karmasthāna pādamadhye L pādamtale D **kūrmasthānam** cett.] om. BL **6 navadvāramadhye** EU₁] navadvāre EPU₂ om. BL **navakhaṇḍāni** BPLU₂] navakhaṇḍāḥ DU₁ om. E **kathyante** cett.] kathyate U₁ **bharatakhaṇḍāḥ** DU₁] mukhe bharatakhaṇḍāḥ BPL pādamadhye kūrmasthānam || mukhaṇī bhāratakhaṇḍām U₂ om. E **kāsmīrakhaṇḍāḥ** DU₁] nāsikayoḥ kinarakhāṇḍānaraharikhāṇḍāḥ E nāsikayoḥ kinarakhāṇḍā 3 P nāsikayoḥ madhye kināraharikhāṇḍā B nāsikayoḥ madhye kinārasimphakhāṇḍā L nāsikayoḥ || 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 **7 ekapādakhaṇḍāḥ** D] yekapādakhaṇḍāḥ U₁ om. cett. **rākṣasakhaṇḍāḥ** DU₁] karṇayoḥ hiraṇmayakhaṇḍā ramyakakhaṇḍā E karṇayoḥ hiraṇmayaramyakhaṇḍā 5 P karṇayoḥ hiraṇmayaramyakhaṇḍā BL karṇayoḥ || hiraṇmayā || ramyakakhaṇḍā U₂ **ghāndhārakhaṇḍāḥ** DU₁] gude kurukhaṇḍā E gude kurukhaṇḍā 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍām U₂ **kaivarttakhaṇḍāḥ** DU₁] limge ilāvṛtakhaṇḍā E limge ilāvṛtaḥ 7 P ilāvṛtaḥ BL limge ulāvṛtaḥ U₂ **garbhakhaṇḍāḥ** DU₁] evam̄ navakhaṇḍāḥ U₂ om. cett.

[XXXVII. Seven Oceans within the Body]

Now, the seven oceans within the body are taught.¹⁶⁰ (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 turtle¹⁶¹.

[XXXVIII. Nine Continents within the Nine Doors]

Now, the nine continents¹⁶² within the nine doors¹⁶³ are taught: Bharata (1), Kaśmīra (2), Strīmaṇḍala (3), Dvija (4), Ekapāda (5), Rāksasa (6), Ghandhāra (7), Kaivartta (8) [and] Garbha (9).¹⁶⁴

¹⁶⁰Rāmacandra, who bases his descriptions of the seven oceans on the YSV (PT pp. 842-43) (cf. sources on previous page) changed the order of oceans slightly. The respective passage can be translated as follows: “The seven oceans are taught to be situated within the body, [one of each] containing salt (*lavana*), 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.”

¹⁶¹The earth consisting of seven islands with mount meru in it centre represented as a tortoise floating on waters of the seven oceans, cf. *Mārkaṇḍeya Purāṇa* 58, *Bhāgavata Purāṇa* 5.16-26 and BRYANT, 2009:354.

¹⁶²The island of Jambudvīpa consists of nine continents.

¹⁶³The nine doors (*navadvāra*) refer to the nine openings of the body: mouth, nostrils, eyes, ears, anus and gender.

¹⁶⁴There is complete divergence between the two main groups of manuscripts. I edited according to the α -group since their readings are close to the source texts. The β -group rewrote the passage by adding the names of the nine doors. The names are partially lacking in *Prāṇatośinī* and missing entirely in the *Siddhasiddhāntapaddhati*. The β -group assigns the names of an alternative system to the areas. Perhaps a scribe was dissatisfied with the alternative nomenclature. The β -group situates (1) the Bharatakhanḍa within the mouth, (2-3) the Kinnara- und Harikhānḍa in the two nostrils, (4-5) the Ketumāla- and Bhadrāśva[-khanḍa] in the eyes, (6-7) the Hiranyamaya- and Ramyakakhanḍa in the ears, (8) the Kurukhanḍa 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 *Parākhyatantra* 5.61-93.

[XXXIX. piṇḍamadhye 'ṣṭakulaparvatāḥ]

इदानीं पिण्डमध्ये उष्टुकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृष्ठ-
मध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कंधे मन्द्राचलः ॥ दक्षणकर्ण विन्ध्याचलः ॥ वामकर्ण
मैनाकः ॥ ललाटमध्ये श्रीशैलः । अपरे पर्वताः पादयोगुलीनां मूलेषु वर्तन्ते ।

5

[XL. śarīre navanāḍyāḥ]

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

Sources: 2-4 cf. YSV (PT p. 843): idānīm parvatāś cāṣṭau kathyante śṛṇu yatnataḥ | merudanḍe sumerus tu pīṭhamadhye himālayah | vāmaskandhe tathā dakṣe malayo mandarācalah | vindhyas tu dakṣine karpe vāme maināka īsvari | lalāṭe madhyadeśe tu śrīśailah parameśvari | tathā brahmakapāṭasthalah kailāsaḥ parvato mahān | sumerū himavān vindhyo malayo mandaras tathā | śrīśailo mainākā ceti kailāso 'ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāśinah | 2-4 cf. SSP 3.10 (Ed. p. 56): meruparvato merudanḍe vasati | kailāso brahmakapāṭe vasati | himālayah prsthē | malayo vāmakandhare | mandaro dakṣinākandhare | vindhyo dakṣinākarne | maināko vāmakarne | śrīparvato lalāṭe | evam aṣṭa kulaparvatāḥ | anye upaparvatāḥ sarvāṅguliśu vasanti | 6-8 cf. YSV (PT p. 843): śarīre navanāḍīstha narmadā ca maheśvari | iḍāyām yamunā devi piṅgalāyām sarasvatī | suṣumnāyām vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati | dvisaptatisahasreṣu nadinadaparisravaḥ | 6-8 cf. SSP 3.11-12 (Ed. p. 57): pīnasā yamunā gaṅgā candrabhāgā sarasvatī | vipāśā śātarudrā ca śrīatrāśi caiva narmadā | evam navanadyo navanāḍisu vasanti | anyā upanadyaḥ kulyopakulā dvisaptatisahasranādiṣu vasanti |

2 idānīm DU₁] idānīm cett. piṇḍamadhye DU₁] om. cett. 'ṣṭakulaparvatāḥ em.] aşṭakulaparvatāḥ PDU₁ aşṭakulaparvatāḥ U₂ aşṭamakulaparvatāḥ BEL meruparvataḥ em.] merumparvataḥ DU₁ merumandarah cett. kailāsaparvataḥ DU₁] kailāsaḥ cett. 2-3 prsthāmadhye EU₂] prsthām madhye P prthvīamadhye BL paitīmadhye D paitīmadhye U₁ 3 himācalah cett.] himācalah || parvataḥ D himācalaparvataḥ U₁ 4 śrīśailah cett.] śrīśailasāḥ B parvatāḥ DU₁] śailah EU₂ śailā BPL amṛgulināṁ EPD] amṛgulibhyām U₁ amṛguli^o BL mūleṣu cett.] madhye DU₁ vartante cett.] vartate BL parvate U₁ 6 śarīre cett.] śarīramadhye EU₂ navanāḍyas EU₂] navanāḍyas BLP navanāḍyas D navanādyahs U₁ tiṣṭhanti cett.] tiṣṭhati DU₂ navanāḍām nadināḍām cett.] navanadināḍām E vartante cett.] nivartante U₂ vartate B 7 sarasvatī cett.] sarasvatī L vipāśā cett.] vaipaśā DU₁ śātarudrā em.] śātarudrā DPU₁ śātarudrā E śāsataḥṛdā B śātadrūmā U₂ irāvati DE] irāvati BLPU₁ om. U₂ apārā cett.] gamḍakī U₁ nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinairbhurasrota° D nadyūpanadinairbhurasrota° U₁ nadyo nadānirjārā srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U₂ nadyo nadāni srotāṁsi E taṭākāni E] taṭāka D taṭāni BLP taḍaga U₁ taṭhāni U₂ vāpiκūpā cett.] vāpiκupāḥ D 8 dvisaptati° cett.] dvisaptati° BP disaptati E sahasranāḍīnām cett.] sahasranāḍīnā B sahastranāḍī EU₁ tiṣṭhanti cett.] tiṣṭhamtī U₁

Philological Commentary: 7 śātarudrā: I emended according to YSV (PT).

[XXXIX. Eight Major Mountains within the Body]

Now, the eight major mountains¹⁶⁵ within the body are taught.¹⁶⁶

(1) Within the spine is Mount Meru.¹⁶⁷ (2) Within the door of Bahman is Mount Kailāsa.¹⁶⁸ (3) Within the back is the Himālaya.¹⁶⁹ (4) Within the left shoulder the mountains of Malaya.¹⁷⁰ (5) Within the right shoulder Mount Mandara.¹⁷¹ (6) In the right ear, the Vindhya mountain.¹⁷² (7) the Maināka[-mountain]¹⁷³ is in the left ear. (8) Within the forehead Śrīsaila.¹⁷⁴ Other mountains exist in the hands, feet, and toes.

[XL. Nine Rivers within the Body]

Now, within the body, nine rivers¹⁷⁵ 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.

¹⁶⁵ These are the eight major mountains of Jambudvīpa.

¹⁶⁶ *Hatharatnāvalī* 4.38ab situates all major mountains within the bones of the spine: (*vīṇādaṇḍamayo merur asthīni kulaparvatāḥ*). “The bones of Mount Meru resembling a *vīṇā* are the major mountains.”; A related idea is expressed within *Yogavāsiṣṭha* 73.59cd (*jambūdvīpe mahāmerum kulaparvatasamkulam* || 59 ||). “In the continent of Jambudvīpa, there is the great Mount Meru, filled with noble peaks.”

¹⁶⁷ Mount Meru is considered to be situated at the centre of the universe. According to *Amṛtasiddhi* 2.1, the central channel (*suṣumpā*, *madhyamā*, etc.) is situated within Mount Meru.

¹⁶⁸ Cf. *Hathatattvakaumudī* 31.1-7. Here, Sundaradeva situates Mount Kailasā at the center of the thousand-petalled lotus. Furthermore, he associated Mount Kailasā as the abode of Śiva, having the nature of the form of *bindu*, etc.

¹⁶⁹ In the *Hathasamketacandrikā* (ORI, Ms. No. B220) f. 10r the Himālaya is supposed to be visualized in the context of *cikitsā* for *doṣas* arising for the yogin who does not heed the rules of proper time and place in yoga practice. If the practitioner is shaking, he shall visualize the Himālaya (*nagendra* in his heart).

¹⁷⁰ The term *malayācala* usually refers to the mountain range on the west of Malabar (see BOETHLING, 1858:37).

¹⁷¹ In the *samudramanthana* episode of the *Viṣṇupurāṇa* (Ed. p. 75) Mount Mandara was used as a churning rod to churn the ocean of milk.

¹⁷² In *Bodhasāra* 12.1.6 the immobility of the mind through the practice of Yoga is compared to the great mount Vindhya (*niścalatvam prajāyeta vindhyasyeva mahāgireḥ* ||6||).

¹⁷³ See *Puranic encyclopaedia* p.468 for references.

¹⁷⁴ The mountain has been associated with yogic practice, cf. *Yogatārāvalī* 28.

¹⁷⁵ As in YSV (PT) and SSP the courses (see **sources**) of the main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f. for example *Hathapradīpikā* 3.108.

[XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्तिकोष्टकाश्चांत्राभ्यन्तरे वसन्ति ।

द्वादश राशयः ॥ मेषः ॥ वृषः ॥ मिथुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दत्तः ॥ मकरः ॥

कुम्हः ॥ मीनः ॥

५ नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ बुधः ॥ बृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥ प
च्छदशतिथयो ऽत्र मध्ये वसन्ति ।

यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये उर्मा नाम लहरी भवति ॥ तथा उर्म श्वलनाच्छरीरे चलनं
भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।

त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

Sources: २-६ cf. YSV (PT p. 843): itas tato dehamadhye ṛkṣaś ca saptavimśatiḥ | yogāś ca rāśayaś caiva
grahāś ca titthayas tathā | २-६ cf. SSP 3.13 (Ed. p. 57): saptavimśatir naksatrāṇi | dvādaśā rāśayaḥ |
navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa titthayaḥ | ete 'ntarvalaye dvisaptatisahasrakoṣṭheśu vasanti | २-७ cf. YSV (PT p. 843): laharīśu mīnāmanī cāvāhanām sthāpanām tathā | sarvāṅgeṣu ca deveśi
samagram ṛkṣamāṇḍalam | trayastrīṁśatkoṭay astu nivasanti ca devatāḥ | ७ cf. SSP 3.13 (Ed. pp. 57-58):
anekatārāmaṇḍalam ūrmipūñje vasati | trayastrīṁśatkoṭidevatā bāhuromakūpeśu vasanti | ७-९ cf. YSV
(PT p. 843): sarvāṅgeṣu ca deveśi samagram ṛkṣamāṇḍalam | trayastrīṁśatkoṭay astu nivasanti ca
devatāḥ | ७-९ cf. SSP 3.13 (Ed. p. 58): trayastrīṁśatkoṭidevatā bāhuromakūpeśu vasanti |

२ dvisaptatikoṣṭhakāścāṁtrābhyaṁtare D] dvisaptatikoṣṭhakāścāṁtrābhyaṁtar U₁ dvisaptatikoṣṭhakāṁtrābhyaṁtare P dvisaptatikoṣṭhakāṁtrābhyaṁtare B dvisaptatikoṣṭhakāṁtrābhyaṁtare L dvisaptatikoṣṭhakāṁtrābhyaṁtare U₂ dvisaptatikoṣṭhakābhyaṁtare E ३ rāśayaḥ cett.] rāśayaḥ B
मेषः E] meṣa || U₂ meṣa° cett. vr̄ṣaḥ E] vr̄ṣabha || U₂ °vr̄ṣa° cett. mithunah E] mithuna
|| U₂ °mithūnah P °mithūna° B °mithuna° cett. karkah cett.] karka° P karka || U₂ °karka° cett.
simphah E] simpha || U₂ °simpha° cett. kanyā E] kanyā || U₂ °kanyā° cett. tulā E] tula || U₂ °tula° cett.
vr̄scikah em.] vr̄scika E vr̄scika || U₂ °vr̄scika° cett. danuh em.] dhanur E dhana || U₂ °dhana°
cett. makarah em.] makara || U₂ °makara° cett. ४ kumbhah em.] kumbha || U₂ °kumbha° cett.
mīnah em.] °minah E mīnah BL mina || U₂ °mīna cett. ५ navagrahāḥ cett.] navagrahāḥ P °ādityā
em.] āditya° cett. ravi || U₂ somah em.] °soma° cett. °soma | D campdra || U₂ maṅgalah em.]
maṅgala | D maṅgala || U₂ budhah em.] budha || U₂ budha | D °budha° cett. bṛhspatih em.]
°bṛhspatih P bṛhspati | D vṛhasyati || U₂ °bṛhspati° cett. śukrah em.] śukra || U₂ śukra | D °śukra°
cett. śanih em.] °śanih P śani || U₂ °śani° cett. rāhuḥ P] rāhu || U₂ °rāhu° cett. ketuh PU₁U₂]
ketavaḥ E °ketu cett. ५-६ pañcadaśatithayo DEU₁P] pañcadaśatithayah || L pamcadaśatithih ||
B padaśatithayo U₂ ६ 'tra DEPU₂] atra BL ātra U₁ vasanti cett.] tiṣṭhamti U₂ ७ yathā cett.]
piṭhasya romamadhye yathā U₁ samudramadhye cett.] om. P laharī cett.] laharā B om. P tathā
cett.] om. P ūrmi 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 calāś || U₂ om. L calanāc
charīre em.] calācharīre D calanāśarīre U₁ cataḥ || śarīre B cataḥ śarīre P tataḥ śarīra° U₂ tataḥ E om.
L ८ dhāvanām bhavati DU₁] dhāvanām ca cett. om. E samagram cett.] samagram B samagra°
U₁U₂ ९ trayastrīṁśatkoṭayo BL] trayastrīṁśatkoṭyo P trayah trimśatkoṭyo U₂ trayah striśatkoṭi U₁
trayastrīṁśatkoṭyo D trayastrīṁśatkoṭi° E devatā DU₁] devatāḥ | cett. vasanti cett.] vasamti DU₁

[XLI. Twentyseven stars ...]

Twenty-seven stars¹⁷⁶ reside withing the seventy-two¹⁷⁷ chambers inside the guts.¹⁷⁸

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Twins, Cancer, Lion, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Fish.¹⁷⁹

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 Ūrmī¹⁸⁰ 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.

¹⁷⁶In *Haṭhatattvakaumudī* 45.34-35, besides the experience of *ātman* at the top of the head, one of the results from yoga is the perception of heavenly gardens, the stars, the moon, etc. (*mano layam yadā yāti bhrūmadhye yogato nr̄yām | jihvāmūle mṛtasrāvo bhrūmadhye cātmadarśanam || 34 || kampanam tathā mūrdhni manasaivātmadarśanam | devodyānāni ramyāṇi naṣṭatrāṇi ca candramāḥ || ṛṣayah siddhagandharvāḥ prakāśam yānti yoginām || 35 ||*)

¹⁷⁷Considering the reading of the SSP a corruption at this place is likely. Instead of reading 72, the correct reading here is probably *dvisaptatisahsarakoṣṭheṣu* and would raise the number of chambers inside the guts to 72000. Unfortunately, none of the manuscripts preserve the correct reading.

¹⁷⁸cf. *Amṛtasiddhi* 1.17 and *Śivasamṛhitā* 2.2.

¹⁷⁹The twelve zodiac signs are mentioned in the *Vasiṣṭhasamṛhitā Yogakāṇḍa* in 5.30-31. They appear in a larger discussion of the nature of the self, the relation of the self with time and the cycles of breath in the body (5.4-29). From 5.32-33, the text discusses the twelve zodiac signs and their influence on various aspects of human life.

¹⁸⁰The concept of *ūrmī* which Rāmacandra offers here, is not found elsewhere in the literature of the genre. Rāmacandra probably misunderstood the term *ūrmi* of his source text. The SSP 3.13 reads, “The totality of stars resides in the mass of the wave(s).” (*anekatārāmaṇḍalam ūrmipuṇye vasati* |). Nevertheless, perhaps Rāmacandra’s *ūrmi* is a remnant of a more ancient teaching and refers to the śaivaite concept of *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: (*sā caiṣā spandaśaktir garbhikrtānantasargasamhāraikaghānāhantācamatkārānandarūpā nihšeśaśuddhāśud-dharūpāmātrameyaśamkocavikāsābhāsanatasattvā sarvopaniṣadupāsyā yugapad evonmeśanimesamayī || tathā hi śivādeḥ kṣityantasyāśeṣasya tattvagrāmasya prāksṛṣṭasya samhartrūpā yā nimeśabhūr asāv evodbhaviṣyaddaśāpekṣayā sraṣṭurūponmeśabhuṁis tathā viśvanimeśabhūś cidghanatonmeśasārā cidghanatāni-majjanabhūmir api viśvomeśarūpā || yad āgamaḥ | lelihānā sadā devī sadā pūrnā ca bhāsate || ūrmīr eṣā vibodhābdheḥ śaktir icchātmikā prabhoḥ || iti ||*). Kṣemarāja points out that the *spandaśakti*, which he calls *ūrmi*, is the force that sets in motion the endless process of creation and destruction in the womb, throughout the human experience and in the rest of the cosmos.

पृष्ठिरोमध्ये षडशीतिसहस्र दिव्यतपस्तिनः । पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥ शेषः ॥ एते नागा वसन्ति ।

उदरोममध्येऽपरे नागा वसन्ति । गणगन्धर्वकिन्नरप्सरोविद्याधरगुह्यकाः ।

५ शरीरमध्ये मर्मस्थाने उनेकतीर्थीवली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति । अनन्ताः सिद्धयो बुद्धयश्च

प्रकाशमध्ये वर्तन्ते ।

चन्द्रसूर्यौ द्वयोनैत्रयोमध्ये वर्तते ।

अनेकवनस्पतिगुल्मलतातृणानि जड्वारोममध्ये वसन्ति ।

Sources: १ cf. YSV (PT p. 843): tathā pīṭhāni sarvāṇi dehamadhye sthitāni ca | cf. SSP 3.13 (Ed. p. 58): anekapīṭhopapīṭhākā romakūpeṣu vasanti | २-३ cf. YSV (PT p. 843): hrdaye vyomamadhye tu anantādyāstu vāsukih | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | ४ cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ sūrā vidyādharaḥpsarādayah | anekatīrthavarnāś ca guhyakāś ca vasanti hi | cf. SSP 3.13 (Ed. p. 58): gandharvakinnarakīmpuruṣā apsarasām gaṇā udare vasanti | ५-६ cf. YSV (PT p. 843): anantasiddhāhayo buddhyā prakāśo varttate hṛdi | meghasya maṇḍalam jneyam aśrupāte tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B₁, W, P₁, P₃): anekatīrthāni marmasthāne vasanti | anantasiddhā matiprakāśe vasanti | ७-८ cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | ṭṛṇagulmādikāñcāpi viśvarūpaṁ smaret tataḥ | ७-८ cf. SSP 3.13 (Ed. p. 59): candraśūryau netradvayे vasataḥ | anekavīkṣaṇaṭāgulmatṛṇāni jaṅghāromakasthāne vasanti |

१ प्रश्टि० एम् ॥] प्रश्टि० BLU₁ प्रश्टा० PU₂ pīthasya D शादासी० DU₁ U₂] शादासी० BL शादासी० P तपस्विनां BLPU₂] tapasvino DU₁ pīṭhopapīṭhāni em.] pīṭhopapīṭhe LP mīṭhopapīṭher B pīṭhamahāpīṭhā DU₁ pīṭhopapīṭho U₂ उर्ध्वप्रश्टे em.] urdhvaprapṛṣṭo U₁ ūrddhvaha tuṣṭo D ordhva U₂ dvavoṣṭo P dvaiṣṭho B dvaiṣṭhi L परियाणे em.] pariyāni BDPU₁ U₂ pariyā L रोमाणि em.] romāni BDLP₂ romāni U₁ वासानि cett.] santi U₁ २ तक्षकामहानागाः D] takṣakaḥ mahānāgaḥ EU₂ takṣakāmahānāga P takṣamā nāgah U₁ कर्कोतकाः DPU₂] karkotāḥ U₁ om. E पुलाकाः P] pulikāḥ U₁ pulika D kulakaḥ U₂ takṣakaḥ E वासुकीय EPU₂] vāsuki DU₁ अनांतः P] ananta० E अनांता० U₁ अनांता DU₂ शेषः U₂] शेषः E शोषा P शोषा U₁ शेषा D नागाः cett.] nāga E ४० madhye cett.] अभ्ये | D 'परे U₁] अपरे cett. गणगन्धरवकीन्नराप्सरोविद्याधरगुह्यकाः em.] gunagandharvakinnarāpśaro vidyādharaḥguhyakāḥ E gunagamdhārvakinnarābharo vidyādharaḥguhyakāḥ B gunagamdhārvakinnarābharo vidyādharaḥguhyakāḥ L gunagamdhārvakinnarāpśaro vidyādharaḥguhyakāḥ U₁ gaṇagamdhārvakīnnaṛakīmpuruṣā || apśaro vidyādhāra | guhyakāḥ D gamḍhāgmḍhārvakinnarāpśaro vidyādharaḥguhyakāḥ U₂ ५ शरीरामध्ये cett.] śarīramadhye D madhye P मर्मस्थाने U₁] kar-masthāne D om. cett. नेकतीर्थावली PU₂] anekatīrthāvalī BL naikatīrthavallī U₁ nemekatīrthavallī D anekatīrthāni E मेघमान्दलाम cett.] meghamāndala B वासानि EPU₂] vasati L vasānti DU₁ vasānti B अनांतः DEP] anāntā BLU₂ बुद्धयाः cett.] buddhayac B ६ वर्तान्ते EPU₂] vartate BLU₁ ७ सूर्यानि cett.] sūryo BDL द्वयोर DEP] dvayā० B dvayo LU₂ om. U₁ नेत्रयोर DE] netreyor P netrayo B netrayoh U₂ netradvaya U₁ अभ्ये cett.] om. U₁ वर्तान्ते cett.] pravartate U₂ vasānti U₁ ८ अनेकवानास्पतिगुल्मलातृणानि BELP] anaikavanāspatigulmatṛṇāni D anekavanāspatigulmalatāni U₁ anekavāna | spati-gulmalatātṛṇāni U₂ रोमा० cett.] rora० BL अभ्ये cett.] sthāne D वासानि cett.] vasati U₂ varttamāte D

Philological Commentary: १ प्रश्टिरोमध्ये ...रोमाणि तन्मध्ये वासानि: Sentences omitted in E. ३ हृदयरोमध्ये ...एते नागाः वासानि: List and sentence omitted in B and L.

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].¹⁸¹

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.¹⁸²

¹⁸¹ Notably, none of the known sources contains the names of the snake demons.

¹⁸² Rāmacandra does not explain why he teaches the microcosmic equivalents of the macrocosmic world within the yogic body. Other texts state possible reasons. For example, immediately after the verses on the various contents of the yogic body **shivasamhitā** 2.5 states, "One who knows all this is a yogi, in this, there is no doubt." (*jānāti yaḥ sarvam idam sa yogī nātra samśayaḥ ||*). SSP 3.1 explains: "He who knows the movable and immovable within the body is a yogi who has realization of the body." (*piṇḍamadhye carācaram yo jānāti sa yogī piṇḍasañvittir bhavati || 1 ||*).

पुरुषस्य नृत्यदर्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्गलोकः कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते । तद्वहृतरं नरकं कथ्यते । अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मवन्धनमित्युच्यते । अथ च यत्कर्मकरणात्मनोमध्ये शङ्खा न भवति तत्कर्म मुक्तिकारणं ।

5

[XLII. rājayogaśarīre cihñāni]

इदानीं राजयोगाच्छरीरे एतादशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकलपृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो वज्रमयो भवति सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णताशीतवाधा न कुर्वन्ति ।

Sources: 1-2 cf. YSV (PT pp. 843-844): samagrدارšanān muktaḥ svargabhogāñ ca matsukham | tad etac cintayā yāti rogaśokavivarjijitah | 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 | svavarūpajñānadaśayām nīdrādau svātmajāgarah sāntir bhavati | evam sarvadeheṣu viśvarūpah paramēśvaraḥ paramātmā ‘khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): tad etac cintayā yāti rogaśokavivarjijitah | yatkarmā karmaṇā śāṅkā manomadhye bhaved vahīḥ | tatkarmakaraṇam muktir ity āha bhagavān śivah | 6-105.1 cf. YSV (PT p. 844): yasya darśanamātreṇa rogaśokavivarjijitah | paramānandacittah syāt tapasvi caiva kīrtitah | saptadvipā bhaved dṛṣṭā tattvajñānam tato bhavet | sarvabhāvaṇa Vijāṇiyād vajradeho bhavet tathā | sarpadaṣṭe viṣṇam na syāt kṣudhā nīdrā ṣṭā tathā |

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 bahuरānamdaḥ svargaphulaḥ D bahuरānamdaḥ svargaphulaḥ U₁ 2 °pidito E] °pidato BP °piḍāto U₂ °piḍāno L °piḍā D °piḍā U₁ durjanebhyaḥ cett.] durjanebhya BL' yadduḥkham L] yat duḥkham E yat duḥkha B yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbahtaram cett.] bat butaram D batutaram U₁ narakaṇam cett.] nakam U₁ 2-3 atha ca yatkarmakaraṇāt sarveṣām lokānām svamanasi ca śubhaṁ na bharate tatkarmabandhanam ity ucyate U₁] om. cett. 3 yatkarmakaraṇāt PU₂] yatkarmakaraṇāt cett. manomadhye cett.] manobudhye BL śāṅkā cett.] śakā U₂ 4 bhavati cett.] bhavanti U₂ muktiḥāraṇam cett.] kamukti:kāraṇam LB 6 idānīm cett.] idāni BPU₂ rājayogāccharāre DEL] rājayogāc charāre || B rājayogāccharāre U₁ rājayogāsariṇe U₂ rogyogāccharāre P etādṛṣāni cett.] yādṛṣāni E sakalaro gaṇāśāḥ cett.] sakalaro gaṇāśāḥ U₁ sakala pr̄thvīm cett.] sakalaṁ pr̄thvīm P 7 tadañtaram cett.] tad am̄tarām P tad anam̄tara° U₂ tattvavisayaṇa DU₁] om. cett. samagrām bhāṣām PDU₁] samagrā bhāṣā EU₂ samagrā bhāṣā B samagra bhāṣā L 8 °dam̄ṣena E] °dam̄sio P °dam̄sema B °dam̄se DLU₁U₂ sati DU₁] om. cett. na cett.] om. L bhavati cett.] bhavati B vati U₂ tataḥ cett.] tat° BL bubhukṣā EDU₂] bunnukṣā P babhukṣā BL °nidroṣṇatā° L] °nidroṣṇatā° U₂ nīdrā | uṣṇatā || D nidrollatā EB nidrolmatā P °śīta° cett.] śītā P śītōṣṇatā E śītā nā D bādhā PBL] bādhām EDU₂ kurvanti cett.] kuroti D

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

8 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.¹⁸³

[XLII. Characteristics of Rājayogic Body]

Now, certain characteristics manifest in the body through Rājayoga.¹⁸⁴ 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.

¹⁸³Without any introductory statement structurally, these sentences do not fit the context of the contents of the yogic body. However, the structure is preserved in all witnesses. The alienation of the content from the context of the passage, as well as the particularly strong emphasis on the aspect of action (*karma*) in this passage, is striking and makes the critical reader of this text doubt, especially given the incompleteness of the taxonomy of the fifteen yogas from section I, whether there might not have been a more complete version of the *yogatattvabindu* in which all yogas were treated systematically. The content presented here would suggest a short treatise on Karmayoga rather than the continuation of the chapter on the contents of the yogic body. This sudden change of topic, without notice by a new section, could well stem from the interchange or loss of folios of an archetype of the text, which may have occurred early in the transmission of the text. Since the following section on the effects of Rājayoga on the human body also seems out of place, this possibility should be considered.

¹⁸⁴The repeated mention of the effects of Rājayoga seem redundant since the topic has been covered extensively already in section XVI-XVII. Nevertheless, these specific results have not been mentioned so far. In the descriptions of previous chapters, the unhinderedness, equanimity, bliss and unhinderedness resulting from Rājayoga were emphasized. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

वाक्सिद्विर्भवति । विद्युत्पाते शरीरे क्राचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रं पृथ्वीं दृष्ट्या पश्यति । अणिमादृष्टसिद्धिर्भवति ।

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ

5 मुकुन्दकुन्दनीलाश्च सर्वश्च निधयो नव ॥ XLII.1 ॥

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

Sources: 6–105.1 cf. YSV (PT p. 844): usnatā śītata ceti vāksiddhiḥ syān na samśayah | vidyutpāte 'pi dehasya kvacid dhānir na jāyate | 1–7 cf. YS (PT p. 844): tato 'sau vāyuyogī syād drṣṭvā prthvikulānvitah | anīmādy aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samīpe ca nidhayo nātra samśayah | 3–7 = amaraed 1.1.165–1.1.166: mahāpadmāś ca padmaś ca śāṅkho makarakacchapau | mukundakundanilāś ca kharvaś ca nidhayo nava || 7–0.0 cf. YSV (PT p. 844): yatreccchā gamanam tatra svarge martyerasātale | sphuraty ājñākhyāḥ sarvatra samīpe parameśvaraḥ | kāraṇe hāraṇe śakto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityam nirjane nivaset sudhiḥ | kṛtvātmamanasor aikyam prāpnoti paramam padam |

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 pavanarūpi BL pavanarūṣi E puruṣo cett.] puruṣi E 2 prthvīm cett.] prthvī B drṣṭyā DEP] drṣṭā BL drṣṭvā U₁ U₂ anīmādyāṣṭasiddhir cett.] anīmāmahimāgarimālādhimā tathā U₂ bhavati cett.] prātikāmyamīśatvam || viśītvam || ity aṣṭasiddhayah || U₂ 4 mahāpadmāś ca padmaś ca em.] padmaś ca mahāpadmāś ca U₂ śripadmaś ca mahāpadmāś PB om. DELU₁ śāṅkho BLU₂] samkho P om. DU₁ makarakacchapau em.] makarakacchapā BLU₂ makarakacchapa^o P 5 mukundakundanilāś ca em.] mukundō kumḍāś ca nilāś ca U₂ kumḍonukumḍanilāś ca KUMḍonukumḍoś ca nilāś ca BL kharvaś ca nidhayo nava em.] vijñeyāni dhayonava P vajrayoni cīdātmakā BL vajrayo navanidhi U₂ 7 mahāpadmādyā EDU₁] mahāpadmājñā BL mamahāpadmā P nava nidhyayaḥ E] nava nidhapa U₁ nidhyayaḥ D nanidhyayaḥ || L navinidhyayaḥ || B dhānavanidhaya P samīpa E] samīpe cett. āgacchanti cett.] āgacchati U₂ āgacchatī || nava nidhyayaḥ samīpa āgacchanti | B ākāśamadhye cett.] ākāśa° U₁ daśasu cett.] °daśa U₂ dīkṣu cett.] dīkṣumadhye DU₁ gamanāgamanabalaṁ DPU₁U₂] gamanāgamanavallabhāḥ BL gamanāgamanē bhavatalā balāḥ E bhavati cett.] bhavati B 8 bhavati cett.] bhavati U₁ tatra cett.] yatra BPU₁ paśyati cett.] paśyamti BU₂ kāraṇe cett.] kāraṇam D haraṇe cett.] tarāṇe U₂ 9 sāmarthyam cett.] ca sāmarthyam U₁marthyam D

Philological Commentary: 7 nidhayo 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 beginning with “becoming infinitely small” etc. (*anīmādi*) 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.

The nine treasures beginning with the Mahāpadma, approach nearby.¹⁸⁵

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.

¹⁸⁵The nine treasures of god Kubera, cf. *Śivapurāṇa* 2.3.15. The nine treasures that an virtuous emperor possesses. The nine treasures occur in *Sarvāṅgayogapradīpikā* 3.21 (*jākaum sab baiṭhe hī sūjhai | as sabhimn kī bhāṣā būjhai | sakal siddhi ājñā mahim jākai | navanidhi sadā rahaim ḍhīṃg tākai ||21||*) as a result of Rājayoga. Furthermore, they are mentioned in *Jogpradīpyakā* 601 (*nāṭika chanḍa sahajahī pāvai aṣṭasidha navanidha cali āvai | prāṇāyāma ādi vasi hoī dasavai dvāra pahautai soī ||601||*) in the context of the so-called *mahābandhamudrā*. The *navanidhi* also occur in the *vajroli*-section of the *Jog Manjari* (*jākaun sabā dehī ko sūjhai aura sakala jīva kī bhāṣā būjhai | sarva siddhi āgyā maiṁ jākai navanidhi rahai sadā ḍhīga tākai |*).

[XLIII. gurubhakteh phalam]

इदं गुरुभक्तेः फलं । आत्मसमये मनसो विश्रामकरणमिच्छता । पुरुषेण सद्गुरोः सेवां कृत्वा सावधानं मनः करणीयं । अभ्यासबलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यै यावत्पिण्डो निश्चलो भवति । श्लोकः ॥

5 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति
ग्रस्ते स्ववेगनिच्चये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥ XLIV.1 ॥

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खर्परं शून्यमासनं
10 योगैश्वर्येण संपन्नः सोवधूत उदाहृतः ॥ XLV.1 ॥

Sources: 3-111.10 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad ekaṇam samābhāṣya prāpnoti ca sadāgatil | sa bhavet kavītā dhrīrā niścalā śāntir eva ca | gurupādprasādena tad aikyam yāti siddhibhāk | 4-6 cf. SSP 5.79 (Ed. p. 105): samvitkriyāvikaraṇodayacidvilāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam satyam bhavet samarasam guruvatsalānām | 9 ~SSP 6.10 (Ed. p. 111): yasya dhairyamayo daṇḍah parākāśam ca kharparam | yogapaṭṭam nijāśaktih so 'vadhūto 'bhidhīyate |

2 **gurubhakteh** cett.] gurubhaktaiḥ P **phalam** cett.] phalam bhavati U₂ **viśrāmaṅkaraṇam** cett.] viśrāmaṁ karamṇam B viśrāmaṁ karaṇam L **icchatā** cett.] icchatām BL **sadguroḥ** cett.] sadguruḥ DU₁ **kṛtvā** cett.] kṛt.. D kṛtvā || U₂ **sāvadhānaṁ** cett.] māvadhānaṁ U₂ 3 **karaṇiyam** cett.] kṛtvā karaṇiyam L kṛtvā karaṇiyam B **abhyāsa-balāt** cett.] abhyāsa-balāt || L **paramapráptih** cett.] paramapadaprāptih U₂ **tena** cett.] tena saha DU₁ **svasya manasāḥ** BLP₂] svasya manasā D svascha manasā U₁ svāsiyamanasāḥ E **samarasam** L] samarasam DPU₂ svāsthyan E om. BU₁ **karttavyam** cett.] om. B **candraśūryau yāvat** EPU₁] camdrasūryau yāvit D camdrasūryayāt L camdrasūryavat U₂ om. B **piṇḍo** PLU₂] piṇḍe DE piṇḍau U₁ om. B **niścalo** PLU₁U₂] niścalau DE om. B 4 **bhavati** cett.] bhavatiḥ D bhavataḥ E **ślokāḥ** DU₂] śloka LU₁ 5 **samyak°** cett.] samyagah U₁ °kiraṇodaya° cett.] karanotdrdi U₂ °cidvilāsa° cett.] samarad vilāsa || B cidvilāsam | D cidvilāsam U₁ °grasta-saṁagra° em.] grastasamagram U₁ grastam cett. °svāśānti° cett.] saśāmti U₁ **mahaṭām** U₁] bhavatām U₂ mavatām D samatām E manasā BLP **svayam** cett.] svam B yāti cett.] yāmi P śānti BL 6 **graste** cett.] grāme U₂ **svaveganicaye** cett.] svavegam niçaye D svaveganiścaye U₁ sveraṁganicaye U₂ **padapiṇḍamaikyam** cett.] padapiṇḍamaikyam D yada piṇḍam aikyam U₂ **satyam** cett.] satyam B satām L **guruvatsalānām** DPU₂] guruvatsalābhām BL guruvatsalām ca E guruvatchalānām U₁ 8 **lakṣaṇam** cett.] lakṣaṇam BLDU₁ **kathyate** cett.] āha BL 9 **haste** cett.] hastai U₂ **kharparam** cett.] kharaparam DU₁ **śūnyam āsanam** cett.] śūnyabhāsanam B śūnya-nāmakam U₁ 10 **yoga-iśvaryena** cett.] yogaiśvaryai B yogaiśvarye L **saṁpannah** cett.] saṁpanna P sapannaḥ U₂ **sovadhūta** cett.] sovadhūtam BL **udāhṛtaḥ** cett.] udāhṛtam BL

[XLIII. Result of Devotion towards the Teacher]

This is the result of devotion to the teacher.¹⁸⁶ Within the self resides the mind's longing for providing inner peace. The individual who has served the teacher should nurture an attentive mind. Through the power of practice, one attains the highest state. Through this, one should harmonise one's own mind. Just as the sun and the moon remain unchanging, an unchanging body emerges. [There is a] verse:

XLIII. 1 In those who are wholeheartedly devoted to the teacher, the cumulative activity of one's 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.

[XLIV. Characteristic of an Avadhūta Person]

Now, the characteristic of an Avadhūta-person is taught.¹⁸⁷

XLIV. 1 He, who has the sceptre of fortitude [of a prince]¹⁸⁸ in [his] hand, whose begging bowl is the throne¹⁸⁹ of emptiness. Endowed with the power of yoga, he is called an accomplished Avadhūta.

¹⁸⁶ Of course *guru* worship is strongly embedded in Hindu culture. Suppose Rāmacandra was the teacher of young princes hired by the king at the royal court. In that case, it must have been his definitive interest to make sure the students attended his classes since successful education was rewarded greatly with "with cows, towns or even villages." (cf. SHRIGONDEKAR, 1939:20).

¹⁸⁷ I discuss the concept of the Avadhūta in the *Yogatattvabindu* in detail on p. ???. At this point, however, it should not go unmentioned that the spectrum of meaning of the term "*avadhūta*" has shifted considerably from the original concept of the antinomian ascetic (cf. KANAMARLAPUDI, 2023) across texts over the centuries. Already in the SSP, just a few traces of the original concept of the antonomian ascetic are left. Rāmacandra makes the already sanitised Avadhūta respectable at the royal court and even elevates it to a kind of ruler ideal.

¹⁸⁸ I interpret the "*danda*" as a sceptre and the *dhairyā* can have royal connotations (cf. BOETHLING, 1858:167) which is probably the case here.

¹⁸⁹ If term *āsana* here is translated as "seat" the statement would be weakened drastically.

भेदाभेदै यस्य भीक्षा भरणं जागरं तथा
एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

आत्मा ह्वाकारो विज्ञेयो वकारो भववासना ।
धूत तत्कंपनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3॥

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

यः पुरुषो द्वितीयं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चब्लभावं न दधाति सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । यत्किंचित्पश्यति तत्सर्वं ग्रसति मुक्तमिति ज्ञायते सोऽवधूतः कथ्यते ।

आवधूततत्त्वः सोमा निराकारपदे रित्थितः ।
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

Sources: 1-2 ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayaṇ bhikṣāṇi kṛtvā sāsvādane rataḥ | jāraṇāṇi tanmayībhāvāḥ so 'vadhūta 'bhidiyate | 11-12 ≈SSP 6.32 (Ed. p. 118): avadhūtatanur yogī nirākārapade sthitāḥ | sarveṣāṁ darśanānāṁ ca svasvarūpām prakāśate |

1 **bhedābheda** cett.] bhedābhedo U₂ **bharāṇam** cett.] bhakṣaṇāṇi DU₁ **jāgaram** P] jāraṇāṇi BDELU₁ jāraṇāṇi U₂ 2 **etāḍrśo** 'pi cett.] tāḍrśopī BL **so'vadhūta** cett.] sovadhūtam BL 3 **ātmā** EPD] ātmāt B ātmāt L ātmāi U₁ ā U₂ **hy akāro** cett.] dyukāro BL **vijñeyo** cett.] vijñoyau B **vakāro** cett.] vikāro BL 4 **dhūtas** cett.] dhūtam E dhūtasa D **tatkampānam** cett.] samtāpanam E **so'vad-hūto** cett.] so vadhūta 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] japanī kuryāt E yanī jayati yah P jiyate yah D jiryate yah U₁ jayati yah U₂ **udāhṛtaḥ** cett.] udāhṛttā B udāhṛtāḥ L udārataḥ U₁ 8 **dvitīyam** cett.] dvitiya P **paśyati** cett.] paśyati || U₂ paśyamti B **paśyati** cett.] tiṣṭhati DU₁ *vā cett.] *vo E *cā DU₁ **manas** cett.] manah DU₁ **cañcalā** cett.] camcalāṇi BL camcalī U₂ **bhāvam** cett.] bhāvā B bhāvē U₁ **dadhāti** cett.] dhadhāti | BD 9 **so'vadhūtaḥ** cett.] so vadhūtaḥ | BL **kathyate** cett.] om. BL **yan na** EPU₁] yanma D atha vā kasyase panna BL om. U₂ **dṛṣyate** cett.] iṣyate B om. U₂ **tad** cett.] *d BL **tad avyaktam** cett.] tad avyakta DU₁ **paśyati** cett.] yasyati BL paśyati U₁ **yatkiñcit** DU₁U₂] yatkiñcid BELP **paśyati** DU₁] dṛṣyate PLU₂ ḫṣyate EB **tatsarvam** cett.] tatsarvam P tatsarva L 10 **grasati** P] grasati DU₁ grasamti U₂ grastāti E **muktam** cett.] muktam U₂ **jñāyate** cett.] jñāyate || U₂ jñānaṇi paśyati | E **so'vadhūtaḥ** cett.] sāvadhūtāḥ P **kathyate** cett.] kathyamte U₂ 11 **tanuh** BEU₁] tanu PLD rutu U₂ **somā** L] somo cett. **sthitāḥ** cett.] sthita U₁ 12 **darśanānāṁ** cett.] darpaṇānāṁ U₂ **prakāśate** BLP] prakāśyate cett.

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? 8-10 **yah puruṣo ...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"¹⁹⁰ and whose dress is armour¹⁹¹, such a person is called an Avadhūta.¹⁹²

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 to be an Avadhūta.

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

¹⁹⁰The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita's monistic view of complete identity and Dvaita's dualistic perspective of absolute distinction. See NICHOLSON, 2023 for a description of the concept of *bhedābheda*.

¹⁹¹The mention of armour in this passage is significant. Only the manuscript P preserves the reading "bharanam jāgaram". Three other readings occur in the manuscript tradition: "textitbharanam jāraṇam", which would mean "carry decay"; *bhakṣaṇam jāraṇam*, which would mean "consuming decay"; or *bharanam jīraṇam*, which could be translated as "consuming ageing". All the options do not make immediate sense. The only meaningful choice in the sequence of disidentification of ascetic attributes is that the Avadhūta wears the armour of a Kṣatriya instead of a loincloth, a robe or nothing at all. Since this is a single reading, this option is only convincing if one is prepared to accept the target group assumed by Rāmacandra: young princes of an unknown royal court.

¹⁹²By replacing in the first two verses typical marks of the ascetic designated as Avadhūta with philosophical concepts and/or prophane objects, such as the staff with the sceptre of (princely) fortitude, the begging bowl with the throne of emptiness, the alms with *bhedābheda* and the scanty clothing with the armour of a Kṣatriya, both Rāmacandra's awareness of the original meaning of the antinomian but all-superior ascetic and his proactive agenda to reinterpret the Avadhūta for his intended audience are revealed to the reader.

सत्यमेकमजंनित्यमनन्तमक्षयं ध्रुवं ।

ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

यत्किञ्चिदैवयेन पश्यति स स एकः । तस्य मनसो जानाति न नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा भवति । स सत्यवादी कथ्यते ।

5 †प्रसरं भासते शक्तिः संकोचं भासते शिवः ।†

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥

विश्वातीतं तथा विश्वमेकमेव विराजते ।

संयोगेन सदा यस्य सिद्धयोगी स गच्छते ॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।

10 स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गच्छते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानंदमयोऽपि च ।

यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10॥

Sources: 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajan̄ nityam anantam cākṣayam dhruvam | jñātvā yas tu vaded dhīraḥ satyavādī sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocan̄ bhāsate śīvāḥ | tayor yogasya kartā yaḥ sa bhavet siddhayogirāt | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvām ekam eva virājate | samyogena sadā yas tu siddhayogi bhavet tu saḥ ||65| 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhāntē siddhayogi mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntāḥ svastho 'ntarnijabhaśakāḥ | mahānandamayo dhīraḥ sa bhavet siddhayogirāt |

1 **ekam** cett.] ekām DU₁ **ajan̄** cett.] ja D **nityam** BELP] nityam cett. **anantam** BELP] manam tam DU₁U₂ 2 **jñātvā** cett.] jñātvāt LD **yas tam** em.] hy evam β hy D hy astam U₁ **vaded** cett.] vadet U₂ **satyavādī** 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. ekaḥ cett.] eko E **tasya** cett.] hy evam E **manaso** BELP] mano DU₁ **jānāti** L] vijānāti E na jānāti P jānātir B jātīta D jnānamti U₁ **na nāśo na** BLP] nāśo na D nāśa na E tādīśot U₁ **padārthaṁ** cett.] padārtha P **jñātvā** cett.] jñā BL **kale** cett.] kāla DU₁ 5 **prasaram** conj.] vāsare PLU₂ vāsvare E vāsvre B vasare DU₁ **bhāsate** conj.] bhāsare BDEPU₂ bhāskare LU₁ **śaktih** cett.] śaktih | DU₂ om. BL **saṃkocan̄** conj.] saṃkoco DEPU₁U₂ om. BL **bhāsate** conj.] bhāsare DEPU₂ bhāskare U₁ om. BL **śīvāḥ** em.] pi ca cett. 6 **tayoḥ** cett.] om. BLU₁ **saṃyogakartā** yaḥ cett.] sayogaḥ kartavyaḥ B samyogah kartā yaḥ L **sa bhavet** cett.] bhavat B samvit svabhāvāt U₁ 7 **viśvātītam** em.] viśvātīta DU₂ viśvātīta BL viśvānta EP viśvā viśvātīta U₁ 8 **samyogena** D] samyogo na cett. **gadyate** cett.] kathyate PU₁ 9 **nijavṛttinām** cett.] bijavṛttinām BL **vismṛtiṁ** U₁U₂] vismṛtiṁ L vismṛti BP vismṛtiř E 10 **siddhāntē** cett.] siddhasiddhānto E 11 **udāśināḥ** cett.] udāśina U₁ **mahānāmḍamayo** BU₁] mahānāmḍamayā U₂ brahmānandamayo EP

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** ...siddhayogi sa kathyate: Verse omitted in L.

XLIV.6 One truth, unborn, eternal, infinite, imperishable [and] changeless, the wise one who has realized [and] proclaims it, 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 The expansion is Śakti, the contraction is Śiva.¹⁹³ He who is the Full-bringer of their union, he is a proponent of Satyayoga¹⁹⁴.

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 inherent fluctuations [of the mind]¹⁹⁵, he 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 Siddhayoga¹⁹⁶ is said to be a Siddhayogin.

¹⁹³Without a doubt Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati*. The amount of change in the verse indicates that he redacted the verse. However, it is not possible to reconstruct a meaningful sentence from the manuscript's transmission. My best guess is to reconstruct the first hemistich according to the source text by means of conjecture.

¹⁹⁴The term *satyayoga* is absent from the source text. Just as with *astāngayoga*, *satyayoga* is not included in the initial taxonomy of fifteen methods for Rājayoga. However, it does appear in the text. It's worth noting that this term is not widely used, and to the best of my knowledge, it has never been employed to designate a distinct type of Yoga in other medieval or premodern yoga texts.

¹⁹⁵SSP (cf. sources) glosses the state with *laya* instead of *vismṛti*: “[When] the flow of all one's fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin according to the doctrine of the Siddhas.” In *Haṭhapradipikā* 4.25*25 (4.34 in the Vulgate of the *Haṭhapradipikā*) *laya* is defined as *viṣayavismṛti* (*apunarvāsanottānāl layo viṣayavismṛtiḥ*).

¹⁹⁶Besides the mention of *siddhakunḍalinīyoga* in section III. (p. 9) and the occurrence within the fifteen yoga taxonomy in section I. (p. 5.) this verse marks the only description of Siddhayoga in the whole text. It is not introduced within its own section and seems to be part of Rāmacandra's description of the Avadhūta.

[XLV. kamalānām saṃketam adbhutam]

अधुना कमलानां तु शृणु संकेतमद्भूतम् ।
 अनेकाकारभेदोर्थं कं खरूपन्तु निमलम् ।
 कमलं तेन विस्यातं त्रिविधं तत्पदेहकम् ॥ XLVI.1 ॥

5

[XLVI. ādhārakamalam]

अथाधः कमलं कथयते । आधारकमलं । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपं । स आत्मनं
 अनेकरूपं पश्यति । तदशनं कमलमित्युच्यते । तस्मा त्वं कमलमिति संज्ञा ॥ अस्याधारः कमलस्य दलं
 चतुष्टयं चतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य ॥ द्वितीयं राजोगुणस्य ॥ तृतीयं तमोगुणस्य ॥ चतुर्थं दले
 मनस्तिष्ठति । एतद्वलचतुष्टयं संगादात्मा साध्वसाधु करोति । तस्मिन्कमले निश्चली कृते सति पुरुषस्य
 10 समीपे मरणं न गच्छति ।

Sources: 2–10 cf. YSV (PT p. 844): adhūnā kamalānān tu śṛṇu saṅketam adbhutam | anekākārabhedottham kamp svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 7–9 cf. YSV (PT p. 844): tatradhāras catuspatre sattvarajastamodayaḥ | etad bhāvasthitāś cātmā sādhusādhu karobhavet | asmin sati sthire citte yamo vandiva gacchati |

2 śṛṇu cett.] nuṣre P adbhutam E] adbhutaṁ cett. 3 anekākārabhedotham EU₁] anekākārabhe-
 doccham BP anekākārabhedāttham L kamp cett.] kim BL om. U₁ svarūpan tu em.] svarūpātmakam
 malam BELP svavarūpātmakam malam U₁ svarūpātmakam param U₂ 4 trividham cett.] vividham P
 tattvadehakam em.] tatra dehagam BELU₂ tena dehagam U₁ 6 athādhāḥ PU₁U₂] athādhā BL om. E
 kamalaṁ cett.] om. E kathyate cett.] om. E ādhārakamalam cett.] ārakamalaṁ B samjñā cett.]
 kam E kamalam ātmasvarūpam em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P
 masvarūpam B kamātmasvarūpam L kah ātmā U₁ ekam ātmasvarūpam || U₂ sa ātmanam cett.] om.
 E 7 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
 malaṁ || U₂ ity ucyate cett.] iti kathyate U₁ kamalam cett.] kamala U₁ samjñā cett.] samjñām
 L asyādhāraḥ BELP] asyādhāra° U₁U₂ 7–8 kamalasya dalam catuṣṭayam BL] kamaladalsaya E
 kamalasya P kamalasya dala° U₁U₂ 8 bhavati cett.] bhavati BL prathamadalaṁ U₁] prathamam
 BELU₂ om. P sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya LU₂] rājayogasya P rājayogasya E
 rājoguṇah B rajoguṇa U₁ tamoguṇasya PU₁U₂] tamoguṇah EL tamoguṇ B caturthe cett.] caturtho
 E 8–9 dale mana ELU₂] dalam enas P dalam manah U₁ 9 tiṣṭhati cett.] tiṣṭhati U₁ etad cett.] etac
 U₁ dala cett.] om. U₁ catuṣṭayam EL] catuṣṭaya° PU₁U₂ samgād PU₁] ca samgād E samjñāgīd L
 samyogād U₂ ātmā cett.] ātma U₁ sādhusādhu U₂] sādhusādhu U₁ sāvadhvasādhu P sādhu EL
 niścali EPU₂] niccali BL 10 na gacchati cett.] nāgacchati U₂

Philological Commentary: 4 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. 4–9 caturthe ...tiṣṭhati: The sentence is omitted in B. 9 etad dalacatuṣṭayam ...karoti: The sentence is omitted in B. 9–10 tasmin kamale ...na gacchati: The sentence is omitted in U₁.

[XLV. Mysterious Convention of the Lotusflower]

XLVI.1 Now, carefully listen to the mysterious convention of the lotus flower. Arising from the divisions of the manifold forms, the nature of the own true form is spotless. Because of this, the lotus flower is generally known as the threefold body of reality.¹⁹⁷

[XLVI. Lotus of Support]

Now, the lower lotus is described, known as the lotus of support. Why is it called a lotus? 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.¹⁹⁸

¹⁹⁷ Considering the evident Śaiva background of this section, perhaps this verse alludes to that which in Kashmir Śaivism is sometimes called the “triadic heart doctrine”. It represents the three aspects or dimensions of reality, which are often described as follows: *para*, *parāpara* and *apara*, cf. MULLER-ORTEGA, 1989.

¹⁹⁸ Mentioning this part of the yogic body again seems redundant, as it has already been mentioned as the first *cakra* (cf. p. 11) within the detailed treatment of the *cakras*. The main difference, however, is that this time, this passage is described as a lotus (*kamala*) and not as a *cakra*. Interestingly, this passage implies a practice contrary to the meditation technique on the first *cakra*, which is supposed to delay the death of the practitioner through an unspecified practice that leads to bringing about the motionlessness of this lotus.

[XLVII. hṛdayakamalasya bhedāḥ]

इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । †तथा द्विषाण्णां दलानाम्
 एव इदलं मये एकं कठिनं भवति ।† तदष्टुलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । पथमे दले शब्द
 स्तिष्ठति । द्वितीये दले स्पर्श स्तिष्ठति । त्रीतीये दले रूपं तिष्ठति । चतुर्थे दले रसस्तिष्ठति । पञ्चमे दले
 ५ गन्धस्तिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दले इहंकारस्तिष्ठति । एतदष्टु-
 लमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अयोमुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप्र
 काशो भवति । प्रकाशादनन्तरं कमलमूर्धमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमये कमलं
 विकसति ।

Sources: 2–3 cf. YSV (PT p. 844): anāhato dvītiyām yatkathyate śrūṇu śradddhayā | anāhate mahāpīṭhe caturasrasamanvitam | varttate ṣṭadalam padmam adhovaktran tu satpuram | 3–6 cf. YSV (PT p. 844): sparśaśabdādūparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭadalaśamṣṭhitāḥ | 6–7 cf. YSV (PT p. 844): saparyā prthag akārā varttate tatra niścītam | dhyānād ātmaprakāśo 'ya prakāśam kamalaṇam tataḥ | 7–8 cf. YSV (PT p. 845): yathā sūryaprakāśena ūrddhvavaktraṇam prakāśitam | ātmadhyānāt sadā tatra āyur vriddhir dine dine |

2 hṛdayakamalasya bhedāḥ BLP] hṛdayakamalasya dvītiyo bhedāḥ U₁ hṛdayakamalasya bhedāḥ U₂ hṛyakamalabhedāḥ E kathyate cett.] kathyamētē E dvādaśadalāni βU₁] om. DN₁N₂ siddhapu-
 ruṣāḥ cett.] siddhāḥ puruṣāḥ U₂ kathyante BLU₁] kathyamētē EP kathyamētē U₂ tathā BLPU₂] tathāpi U₁ om. E dvīṣāṇṇām conj.] dvīṣāṇṇām PU₂ dvīṣāṇā BL varṇā^o U₁ anuparṇā^o E dalānām EP₁U₂] dalānā BL 2–3 aşṭadalam conj.] aşṭadalamānām EP₂ aşṭadalamā U₁ 3 madhye PU₂] madhya BEL ekaṁ cett.] eva U₁ kātiṇām E] kātiṇām BLPU₂ kātiṇām U₁ tadaṣṭadalam cett.] tata aşṭadalam U₁ te ubhe PLU₁] te ubha BU₂ te ubhaye E hṛdaye cett.] pi U₁ tiṣṭhataḥ cett.] kathyate U₁ prathame dale EU₁] prathamadale P prathamadale | BL prathamadala^o U₂ śabdaḥ U₁ 4 tiṣṭhati cett.] stiṣṭhati U₁ dvītiye dale PU₁] dvītiyadale cett. sparśas cett.] sparśāḥ EU₁ tiṣṭhati cett.] om. E tṛtiye E] tritiya^o BL tritiya^o PU₁U₂ rūpām cett.] rūpāḥ U₁ caturthe dale EP] caturthadale BLU₁ caturthadala^o U₂ rasas cett.] rasāḥ U₁ pañcame dale EU₁U₂] pañcamadale cett. 5 gaṇḍhas cett.] gaṇḍha BP gaṇḍhāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saṣṭhe dale U₁U₂] saṣṭhadale BL saṣṭhe dale U₁U₂ paṣṭhadale E cittam EP₂] cimta B cimta L cittāḥ U₁ tiṣṭhati cett.] stiṣṭhati U₁ saptame dale EU₁U₂] saptamadale cett. buddhis cett.] budhiḥ U₁ aşṭame dale EP₁U₂] aşṭamadale BL 'hamkāra EP] ahampkāras BL ahamkāraḥ U₁U₂ 5–6 etad aşṭadala-
 madhye cett.] etad aşṭadale madhye P etat tatadalamadhye U₁ 6 samagrapr̥thivākāro BPLU₂] samagryā pr̥thivākāro U₁ pr̥thivākāro E tatkamalamā U₁] tatkamalamadhye cett. adhomukhaṇ U₁] mukhaṇ cett. 6–7 dhyānād ātmaprakāśo U₁] dhyānākāśo BPL dhyānād ātprakāśo U₂ nādāt prakāśo E 7 prakāśād cett.] prakāśāvan L prakāśā^o E anantaram PU₁U₂] anam̄tara | B am̄taram L ^onam̄taram E kamalam cett.] kamalam B ūrdhvamukhaṇ cett.] mūrdhvam̄ mukhaṇ B tathā cett.] yathā U₁ sūryaprakāśād anantaram U₂] sūryo prakāśānam̄taram | B sūryaprakāśānam̄taram EPLU₁ tādā kamalamadhye BPL] tādā malamadhye U₂ tādā saromadhye E tādā U₁ 8 vikasati cett.] visati P

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

[XLVII. Division of the Heart Lotus]

Now, the division of the lotus of the heart is taught. The accomplished persons teach twelve leaves of it. †**So too, in the middle of the twelve petals is a solid eight-petalled unit.**†¹⁹⁹ This eight-leaved lotus is situated in the heart. They are both situated in the heart.²⁰⁰

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 (*ahankara*) 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, the lotus within the lotus blooms.

¹⁹⁹Rāmacandra mentions the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart already in chapter VII on pp. 17. The statement *ekam kāthinam bhavati* is odd. However, since this second lotus within the lotus is facing downwards and is caused to face up and bloom by means of meditation, it seems reasonable the author initially wants the reader to know that before the lotus flower blooms, its petals are closed, thus forming a firm or hard unit at first. Because of that, my best guess is to understand *ekam* as an expression of a unit in the sense of petals of a closed lotus bud and *kāthinam* in the literal sense of hard, referring to the property of hardness a closed lotus bud. The expression is strange, indeed, but judging by the quality of Sanskrit in the rest of the text, it would not surprising if he was not able to express himself more adequately.

²⁰⁰Related ideas of a distinguished space within the lotus [of the heart] (*hrdayākāśa*), where the self (*ātman*) resides, can be traced back to early *The Early Upanishads*, notably cf. *Chāndogya-Upaniṣad* 8.1 1-5. The specific concept of a twelve-petalled lotus within an eight-petalled lotus is picked up in the tradition of the non-Saiddhāntika Śaiva exegetes of Kashmir, particularly in the Trika division, a subdivision of the Śaktitantra division of the Vidyāpīṭha. The concept of the two lotuses can be found in the *Siddhayogeśvarimata* 17 and 20. Within the context of physical descriptions of possession and the rites associated with it and worship and adoration of a very complex circle of deities, the text describes an equally intricate *mandala* comprising a twelve-spoked *cakra* in which an eight-petalled lotus is embedded. The practitioner is instructed to mentally visualize this *mandala* in their heart in a protected place without wind and meditate on the divine internally. Here, one shall worship the lord and still the mind, cf. *Siddhayogeśvarimata* 20,8-22. For a depiction of the *mandala* of *Siddhayogeśvarimata* 20 see TÖRZSÖK, 2022:117-124. For a more concise account of the meditation method focusing on the two lotuses within the heart, refer to *Vijñānabhairava* 49.

तथेदमप्यात्मप्रकाशानन्तरमूर्धमुखं विकसति । तम्ये परमानन्दरूपाभूर्मिर्वति । तस्याहं सो ऽहं स इति
संज्ञा । तस्या मध्ये स्वात्मगो ध्यानादिने दिने आयुर्वीर्यति । रोगा द्वे भवन्ति । +शक्तिवितयलोकान्तः
सम्यक्षुद्रा च खेचरी ।+ चिदानन्दादयश्चन्द्रिका चेतनान्विता । परमात्मामहासूररश्मिपुंजः प्रकाशकः ।
प्रकाशानंदयोरैक्यं प्रकर्तव्यं । निरंतरं स्वयमश्रिमहाज्योतिराभाति परमं पदं । सदोदितमनश्चन्द्रः सूर्योदयमि
वेक्षते तेन ग्रस्तो मनश्चन्द्रः सोऽपि लीनः स्वयं पदे । पदमेव महानग्निर्येन ग्रस्तं कलामयं । एवं चन्द्रार्कं
वहीनां संकेतः परमार्थतः ।

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): cidānandamayaṁ cittaṁ cetanā candrikānvitā | paramātmā mahāśūryaḥ sūrya ekaḥ prakāśakaḥ | prakāśānandayor aikyam karttavyaṁ ca nirantaram | diptas tathā mahājyotiḥ avirbhāti param padam | 5 cf. YSV (PT p. 845): sadoditam manahśūryam candrajyotiḥ iveauṣate |

1 tathedā EPU₂] tathā idam U₁ tam BL apy EU₁] api cett. ātmaprakāśānamṛtam P_{U2}] ātmaprakāśānatarem U₁ ātmaprakāśānāntaram E ūrdhvamukham ELU₁U₂] ūrdhvam mukhaṁ P mūrdhvam mukhaṁ B tanmadhye cett.] tanamadhye U₂ ṛūpābhūmir cett.] ṛūpo bhūmir L bha-vati cett.] bhavati U₁ 'ham sa cett.] ham E 2 tasyā PU₁U₂] tasya BL svātmano cett.] svātmanah U₁ dhyānād cett.] dhyād BU₂ āyur cett.] hy ayur E vardhayati BL] vardddhati U₁U₂ varddhate EP rogā cett.] rogo E dūre cett.] dūro P dūra L bhavanti cett.] bhavati BE śaktis BLPU₁U₂] tathā dvīṣāśaktis E trityalokāntah U₂] trityalokāmṛtaḥ E tritya lokāmṛtaḥ BL trīvāli kṛtam U₁ 3 mudrā cett.] samudrā E ca khecarī PLU₂] ca khecarī B bhavati khecarī U₁ khecarī E cidānāndādayaś P] cidānāmḍādayaḥ U₂ cidānāmḍodayaṁś U₁ cidānāmḍādayoś BL cidānāndādvayaś E candrikā° L] caḍrikā B caḍriś caḍrikā P candracamḍrikā E camḍraḥ ś cetanāś U₁ camḍrāś caḍrikā U₂ cetanānvitā em.] yeti nāmānvitāḥ E cetanānvitāḥ P cetanāvītāḥ BL camḍrakānvitā U₁ cetanānvitāḥ U₂ paramātmāmahāśūryaraśmipumjaḥ U₁] paramātmāmahāśūryaraśmipumja° BLPU₂ paramāt-mānahāśūryaraśmipumja° E prakāśakaḥ cett.] prakāśaḥ E 4 agnir cett.] manasi E mahājyotiḥ cett.] mahājyotiś U₁ ābhāti cett.] abhāti U₁ paramam padam EPLU₁] paramapadam B paramapadam U₂ sadoditamanaś BEL] sadoditamanaḥś U₁ sadoditam manas PU₂ candraḥ cett.] candraḥ B sūry-odayam E] sūryodaya BLPU₂ sūryodaye U₁ 4-5 iveauṣate cett.] avekṣate E ca laksyate U₁ 5 grasto cett.] graste U₁U₂ manaś cett.] manāḥ | B candraḥ cett.] scāmdraḥ B līnaḥ P] līna B linām LU₁ lipyaḥ EU₂ padam cett.] m P mahānagnir cett.] mahānagnih L yena P_{U1}U₂] yame E sūrya° BL kalāmayam cett.] kalāmayah U₁ 5-6 candrārkavahniṇām EPU₂] camḍrārkavavahniṇām L camḍrārkavavahniṇām B camḍrārkavatām U₁ 6 samketaḥ cett.] samketaṇam BL paramārthaḥ cett.] paramārthaḥ vā U₁

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

For 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 it²⁰¹, the force of life is caused to grow day by day. Diseases are remote. †...†²⁰² 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.

²⁰¹ Probably within the lotus.

²⁰² 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 syāc ca rogaśokavivarjitaḥ | yasya mudrābhyaśaśāli samyak siddhā ca khecarī|*. “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.”

[XLVIII. yogasiddhar anantaram jñānam]

इदानीं योगसिद्धरनन्तरं एतादृशं ज्ञानमुत्पद्यते ।
 यदा नास्ति स्वयं कर्ता कारणं न कुलाकुलम् ।
 अव्यक्तं च परं तत्त्वमनामा विद्यते तदा ॥XLVIII.1॥

5

अनामा एकः कश्चित्पुरुषो वर्तते । अनास्त्रश्च परावरः । परावरात्परं पदं । परमपदा त्परमं शून्यं शून्या-
 त्रिरञ्जनं ।
 अनाश्चः पञ्चगुणाः । अनुत्पत्तत्वं ॥ अखण्डत्वं ॥ आचलत्वं ॥ अनुपमत्वं ॥ अनन्यत्वं चेति ।
 परावरस्य पञ्चगुणाः । निश्चलत्वं ॥ निर्मलत्वं ॥ परिपूर्णत्वं ॥ व्यापकत्वं ॥ अकलत्वं चेति ।

Sources: 3-4 = SSP 1.4 (Ed. p. 2): *yadā nāsti svayampkartā kāraṇam na kulākulam | avyaktam ca param brahma anāmā vidyate tadā* || 8 cf. SSP 4.9 (Ed. p. 65): *ananyatvād akhanḍatvād advayatvād anāśrayāt | nirdhāmatvād anāmatvād akulam syān niruttaram ||*

2 yogasiddhar LU₁] yo yogasiddhar B yogasiddher EU₂ yogasiddhe P **anamtaram** cett.] anamtaram
 | B naranamtaram P **etādrśam** cett.] etādrśa U₁ **jñānam** cett.] jñānam L **3 yadā** cett.] padā U₁
 kāraṇam cett.] kāraṇam || U₂ **kulākulam** cett.] kulākulam U₂ **4 ca em.**] na BELPU₁U₂ **param**
 cett.] para° BL **tattvam** EPU₂] tatvam U₁ tatva° P *om.* BL **anāma** β] manā bhā U₁ **6 anāmā** cett.]
 anāmay U₁ **ekaḥ** EPU₂] eka° BLU₁ **kaścītpuruso** cett.] °puruṣo BL **anāmnā** ca cett.] anāmnāḥ P
 anāthaḥ U₁ **parāvaraḥ** EPU₂] parāvaraś ca U₁ parāvara° BL **parāvarāt** cett.] parātparaḥ E **param**
 padam ELU₁U₂] paramapadam P param pada B **paramam** śūnyam U₁U₂] paramaśūnyam BP para-
 maśūnya L **6-7** śūnyān **nirañjanam** EU₂] śūnyā nirañjanam BL śūnyā nirañjanah PU₁ **8 anāmnāḥ**
 cett.] amnāḥ B **pañcagunāḥ** cett.] pañcagunāḥ E **anutpannatvam** cett.] teṣv anutattvam E **āca-**
latvam U₁] *om.* cett. **anupamatvam** cett.] avayavatvam E *om.* B **ananyatvam** EP] ananyatvam
 nirmalatvam U₂ ananyastvam U₁ anatvam BL **ceti** EPLU₁U₂] cetiḥ B **9 parāvarasaya** cett.] *om.*
 P **pañcagunāḥ** cett.] pañcagunāḥ U₂ *om.* P **niścalatvam** cett.] *om.* P **nirmalatvam** cett.]
 niśkarmatvam E *om.* U₂ **paripūrṇatvam** cett.] paripūrṇatvam P **akalatvam** ELP] akalatvam BP
 prakāśatvam U₁ akalatvam || nirvikāratvam U₂ **ceti** cett.] *om.* U₁

Philological Commentary: 9 **anupamatvam** After the word *anuparatvam* E's (printed Edition) previously omitted passage suddenly reappears. Since the order of the text is common to all manuscripts, we have to assume that the editor swapped the folios of the exemplar of E. Additionally, five more sentences appearing later in the text in all manuscripts are displaced in E. In this case, too, the arrangement of the sentences in E seems to result from an inadvertent transposition of the respective folios of the 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.

[XLVIII. Knowledge Through the Accomplishment of Yoga]

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

XLVIII.1 When the creator himself, the cause, the "Kula (Śakti) and Akula (Śiva)", did not exist, then the unmanifest²⁰³, the supreme reality (*param tattvam*), the nameless one, existed.²⁰⁴

It is nameless (A) and all-encompassing (B). From being all-encompassing [it is] the highest place (C). From the highest place [it is] the highest emptiness (D). From the emptiness [it is] immacule (E).²⁰⁵

The five qualities of the nameless (A) are: Unbornness, indivisibility, immobility, incomparability and uniqueness.²⁰⁶

The five qualities of the all-encompassing (B)²⁰⁷ [are]: immobility, purity, completeness, pervasiveness, partlessness.

²⁰³ See ŚĀRṄGADHARA 4271.

²⁰⁴ As in SSP this verse marks the beginning of a longer description of cosmography. Rāmacandra follows the SSP but reduces, reorganises, simplifies and modifies the contents.

²⁰⁵ The five qualities of the supreme reality (A,B,C,D,E) each have five qualities of their own.

²⁰⁶ Right after *ananyatvam ceti* E reads: (*anuparṇadalānām aṣṭadalānām madhya ekaṁ kāthinaṁ bhavati | tad aṣṭadalānām kamalaṁ hrdaye tiṣṭhati | te ubhaye hrdaye tiṣṭhataḥ | prathame dale śabdāś tiṣṭhanti | dvitīyadale sparśaḥ | trītye dale rūpaṁ tiṣṭhanti | caturthe dale rasas tiṣṭhanti | pañcame dale gandhaṁ tiṣṭhanti | paṣṭhadale cittam tiṣṭhanti | saptame dale buddhis tiṣṭhanti | aṣṭame dale haṃkārās tiṣṭhanti | etad aṣṭadalānām adhye prthivyākāro varttate | atha ca tatkalamānām mukhaṁ tiṣṭhanti | asya kamalasya nādāt prakāśo bhavati | prakāśānāptaranām kamalam īrdhvamukhaṇi bhavati | tathā sūryaprakāśānāntaram tādā saromadhye kamalam vikasati | tathedam apy ātmā prakāśānāntaram īrdhvamukhaṇi vikasati | tanmadhye paramānandarūpā bhūmir bhavati | tasyāham soham iti samjñā tasyā madhye svātmāno dhyānād dine dine hy āyur varddhate | rogo dūre bhavati | gunāḥ kartrtvāṇi jñātṛtvām abhyāsatvām kalatvām sarvajñatvām prakāśasya gunāḥ sakalaḥ niṣkalāḥ sarvaiḥ saha samatā viśrāṇtiḥ tata etādrśām upadyate | ādyāḥ ātmā ātmāna ākāśāḥ ākāśād vāyuḥ vāyo tejaḥ tejaso jalām jalāt prthvī | atrātmanāḥ pañcagunāḥ agrāhyāḥ anantaḥ avācyāḥ agocaraḥ aprameyaḥ ca ākāśasya pañcagunāḥ | praveśaḥ niṣkrāmaṇām chiṇḍram śabdādhāraḥ bhrāntinilayatvam | mahāvāyoḥ pañcagunāḥ | calanām śeṣasaṅcāraḥ, sparśaḥ, dhūmravarṇatā, tejaḥ samcarāḥ tejasāḥ pañcagunāḥ | dahanām, juālārūpām, uṣṇatā, rako varṇaḥ || apāṁ pañca gunāḥ | pravāhaḥ śithilatā dravaḥ madhuratā śvetavarṇaḥ | prthivyāḥ pañca gunāḥ | sthūlatā sākāratā kāthinatā gandhavattā pītavarṇatā avayavatvam ananyatvam ceti |)*

²⁰⁷ The five qualities of *parāvara* do not occur in the sources and seem to be authorial.

परमपदस्य पच्चगुणाः । नित्यं ॥ निजं ॥ निरंतरं ॥ निराकारं ॥ निर्निकेतनं चेति ।
 शून्यस्य पच्चगुणाः । लीनता ॥ पूर्णता ॥ मूर्धा ॥ उन्मनीभावः ॥ अलसत्वं चेति ।
 निरंजनस्य पच्चगुणाः । सत्यः ॥ सहजः स्वभावः ॥ सत्ता ॥ स्वरूपतः चेति ॥

[XLIX. piñdotpattiḥ]

५ इदानीं पिण्डोत्पत्तिः कथ्यते ।

अनादितः परमात्मा । परमात्मनः परमानन्दः । परमानंदात्यबोधः । प्रबोधाच्छिदुदयः । चिदुदयात्प्रकाशः ।
 तत्र परमात्मनः पच्चगुणाः । अक्षयः ॥ अभेदः ॥ अच्छेदः ॥ अदाह्यः अविनाशी ॥

Sources: 1 cf. SSP 1.17 (Ed. p. 7): niṣkalatvam aṇutaratvam acalatvam asaṃkhyatvam anādhāratvam iti pañcaguṇam paramapadam | cf. YSV (PT p. 845): nirākāravanityatvanijatvañ ca nirañjanam | nirñiketanatā ceti tatpadasyeti tadguṇāḥ | 2 cf. YSV (PT p. 845): linatāśīrṇatāmūrcchāttoyamaṇḍalatā iti | guṇāḥ pañca samākhyātāḥ śūnyasya paramasya vai | cf. SSP 1.18 (Ed. pp. 7-8): linatā pūrṇatā unmanī lolatā mūrcchatā iti pañcaguṇam śūnyam ||1.18|| 3 cf. SSP 1.19 (Ed. p. 8): satyatvam sahajatvam samarasatvam sāvadhānatvam sarvagatvam iti pañcaguṇam nirañjanam | cf. YSV (PT p. 845): svabhāvam sahajam satyam śāntilō śāntisvarūpataḥ | iti | nirañjanaguṇāḥ pañca etajjñānī maheśvaraḥ | 6 cf. YSV (PT p. 845): vidyotpattiś tadānī tu khyate śṛṇu yatnatāḥ | ānandaparamātmēti paramānanda ekataḥ | prabodhaparamānandacittotpatti prabodhavāḥ | cīdudayāt prakāśaś ca eṣām pañca tathaiva ca | avināśyo 'kṣayo 'bhedo 'dāhyo hyakhadya eva ca | ete pañca guṇāḥ proktā anādo nādavairiṇā | cf. SSP 1.22 (Ed. p. 9): anādyāt paramānandāḥ | paramānandāt prabodhāḥ | prabodhāc cīdudayāḥ | cīdudayāt prakāśaḥ | prakāśāt so'hambhāvāḥ | 6-7 cf. YSV (PT p. 845): kiraṇasphurttivisphurttiḥarṣavat paramātmānā | tetu pañca prakāreṇa guṇāḥ pañca prakīrtitāḥ | 6-7 cf. SSP 1.20 (Ed. p. 8): akṣayyatvam abhedyatvam achedyatvam adāhyatvam avināśitvam iti pañcaguṇaḥ paramātmā |

1 **nityaṁ** EPU₂] nitya° L nityā° U₁ niś.. B **nijam** em.] °nija° U₁ om. cett. **niramṛtarām** EP] nirantarā U₂ "niramṛtarā" U₁ "niramṛtaga" L °...raṅga° B **nirākārām** BEL] nirākāra U₁ nirākārā U₂ **nirñiketanām** BPU₂] nimilaketanā U₁ nirmeketanām niścalatvam E ceti cett.] om. U₁ 2 **śūnyasya** BELU₂] śūnyasya P śūnyasya U₁ ti anyasya N₁ ti anyasya N₂ **pañcaguṇāḥ** cett.] pañcaguṇā U₁ linatā cett.] linatāḥ BL **pūrṇatā** cett.] ghūrṇatā EU₂ **mūrcchā** cett.] murchā BLP **unmanībhāvāḥ** EPLU₂] unmanībhāvā N₁N₂U₁ unmabhāvāḥ B **alasatvam** cett.] alasyatvam BL ceti cett.] om. U₁ 3 **pañcaguṇāḥ** cett.] pañcaguṇāḥ U₂ **satyaḥ** BLP] satya N₁N₂U₁U₂ satyā E **sahajāḥ** em.] sahaja N₁N₂U₁ sahāḥ P saha° E saha BLU₂ **svabhāvāḥ** BLP] svabhāvā° N₁N₂U₁U₂ bhāvā E **sattā** cett.] satta° P sata° BL **svarūpataḥ** em.] svarūpatāḥ P svarūpatā samatā E svarūpatā cett. **ceti** EU₂] om. cett. 5 **piñdotpattiḥ** cett.] piñdotpatti N₂U₁ piñdotpatti BL 6 **prabodhāc** cett.] prabodhā U₂ om. U₁ **cīdudayāḥ** EPU₂] cīdudaya° BL cittayah U₁ cīdudayaḥ N₁N₂ **cīdudayāt** ELU₂] vidudayāt P viduyāt B cīdudaya cīdudaya N₁ cīdudaya cīdudaya N₂ cītta° U₁ 7 **akṣayāḥ** cett.] akṣayāḥ avadyaḥ U₁ **acchedyāḥ** cett.] avināśi BL om. PU₁ **adāhyāḥ** cett.] aşṭadyaḥ P ādrṣyaḥ U₁ **avināśī** cett.] avināśi U₁ avināśaḥ U₂ om. BL

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 and evidence resumes.

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

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

The five qualities of the immacule (E) [are]: truth, naturality, self-existence, beingness and peculiarity.²⁰⁸

[XLIX. Generation of the [Cosmic] Body]

Now, the generation of the [cosmic and individual] body²⁰⁹ is taught.

From without beginning²¹⁰, the supreme self (A) [arises]. From the supreme self, supreme bliss (B) [arises]. From supreme bliss awakening (C) [arises]. From the awakening manifestation of spirit (D) [arises]. From the manifestation of spirit light (E) [arises].²¹¹

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

²⁰⁸In the doctrine of the SSP the *paraṇ tattvam* has a will, a force which is called *nijāśakti* (SSP 1.5). Here, from *nijāśakti*'s proximity *parāśakti* arises, from her vibration *aparāśakti* arises (SSP 1.6). From *aparāśakti*'s sense of I-ness (*ahamtārtha*) the *suksmāśakti* arises. From her nature of sensitivity (*vedanāśila*) *kundalinīśakti* arises (SSP 1.7). From those five *śaktis* the *pindah parah śivah* arises (SSP 14). The *pindah parah śivah* has five forms, which, according to SSP 15 are *aparamaparam*, *paramapada*, *śūnya*, *niraijana*, and *paramātman*. The pentad makes up the *anādyapinḍa* (SSP 21). Rāmacandra entirely skips the part with the five *śaktis* of the SSP's doctrine and instead provides the reader with something close to the five forms of *pindah parah śivah*: *anāman*, *parāvara*, *paramapada*, *śūnya* and *niraijana* respectively. The five qualities Rāmacandra assigns to each item of his pentad is, to the greatest extend, inspired by mixing the individual qualities of the five *śaktis* and the five forms of *pindah parah śivah*, combined with strong influence of the YSV (PT).

²⁰⁹Here, *pindah* refers to both, a cosmic and individual body of the person.

²¹⁰The generation of the cosmic body starts with the primordial generation of the supreme self (*paramātman*) which arises from that which is without beginning *anādi*. This *anādi* is a synonym of the supreme reality (*param tattvam*).

²¹¹This first pentad which constitutes the generation of the individual, consisting of supreme self (A), the supreme bliss (B), the awakening (C), the manifestation of spirit (D) and light (E), consists in turn of five *guṇas* each.

परमानंदस्य पञ्चगुणाः । स्फुरणः ॥ किरणः ॥ विस्फुरणः ॥ अहंता ॥ हर्षवत्त्वम् ॥
 प्रबोधस्य पञ्चगुणाः । लयः ॥ उल्लासः ॥ विभासः ॥ विचारः ॥ प्रभा ॥
 चिदुदयस्य पञ्चगुणाः । कर्तृत्वं ॥ ज्ञातृत्वं ॥ अभ्यासत्वं ॥ कलनत्वं ॥ सर्वज्ञत्वं ॥
 प्रकाशस्य पञ्चगुणाः । सकलः ॥ निष्कलः ॥ संबोधनं ॥ समता ॥ विश्रांतिः ॥
 ५ तत एतादृशं ज्ञानसुत्पवते । आद्यः । आद्यादात्मा । आत्मनः आकाशः । आकाशाद्युः । वायोस्तेजः ।
 तेजसो जलं । जलात्पृथ्वी ।

Sources: 1 cf. YSV (PT p. 845): kiraṇasphūrttivisphūrttiharṣavat paramātmāna | tetu pañca prakāreṇa
 guṇāḥ pañca prakīrttitāḥ | 2-3 cf. YSV (PT p. 845): vicāraś ca prabhollāsā vibhāvaś ca layas tathā |
 prabodhasya guṇāḥ pañca kīrttyante tena hetunā | 2-3 cf. YSV (PT p. 845): abhyāsakartṛkamanāḥ
 sarvatattvaprabhā tathā | cidudayasya pañceti guṇā jñeyā višeṣataḥ | 4-5 cf. YSV (PT pp. 845-846):
 bodhanām samayatvān ca vismr̥ti sakalaprabhā | prakāśasya guṇāḥ pañcacaite jñānakarāḥ śubhāḥ |
 etaj jñāne tataś caīśāṁ jñānam utpadyate mahat | 5-125.2 cf. YSV (PT p. 846): ākāśat pavano vāyos
 tejas tejasa eva ca | jalām jalāt tathā pṛthvī eśām pañcaguṇāḥ tathā |

Testimonia: 1 cf. SSP 1.23 (Ed. p. 9): spando harṣa utsāho nispando nityasukhatvam iti pañcaguṇāḥ
 paramānandah | 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 cidudayaḥ | 4-5 cf. SSP 1.26 (Ed. p. 10): nirvikāratvam niṣkalaṅkatvam nirvikalpatvam
 samatā vibhrāntir iti pañcaguṇāḥ prakāsaḥ |

1 pañcaguṇāḥ cett.] pamcaguṇā P sphuranaḥ EPU₁] sphurana cett. kiraṇaḥ EPU₁] kiraṇa cett.
 visphuranaḥ EP] visphurah U₁ visphuriṇa BN₁ visphura LN₂U₁ ḥarṣavattvam E] harṣavatvam
 BLPN₁N₂ harṣavārttvam U₂ hairyatva U₁ 2 prabodhasya cett.] bodhasya U₁ layaḥ EPU₂] laya
 LN₁N₂ layā B om. U₁ ullāsaḥ EU₂] ullāś cett. vibhāsaḥ EU₂] vibhāśa cett. vicāraḥ BEPN₁U₂]
 vicāra LN₂U₁ prabhā EPU₂] abhā B samādhi U₁ om. N₁N₂ 3 cidudayasya cett.] udadadayasya U₁
 cidudayasya L vihṛdayasya B pañcaguṇāḥ cett.] pamcaguṇā PU₂ kartṛtvam EN₁N₂U₂] kartṛtve
 P katutvam B akartutvam L kartṛtvam U₁ jñātṛtvam cett.] jñātvam N₂ jñānatvam U₁ abhyāsatvam
 cett.] ...satvam N₂ kalanatvam BLU₂] kalatvam E kalanamtvam PN₁ kalanatvam N₂ kalyana° U₁
 sarvajñatvam cett.] saṃvajñatvam BL sarvaśatvam U₁ 4 pañcagupāḥ cett.] guṇāḥ E sakalaḥ E]
 sakala U₁U₂ sakala cett. niṣkalaḥ E] niṣkvala BL niṣkala N₂ tidvasā U₂ om. U₁ sambod-
 hanam U₂] sambodhanā P sarvaiḥ saha E saṃbodhana cett. samatā cett.] samatā N₂ viśrāmtil
 EPU₂] viśrāmти cett. 5 tata EN₁N₂] tat BLP tataḥ U₁U₂ etādṛśam cett.] etādraśam BL etādṛśyam
 U₂ jñānam cett.] om. E ādyāḥ cett.] adya N₂ om. U₁ ādyāḥ em.] ādhyād BLPN₁N₂ ātmā E
 ādhyā U₂ om. U₁ ātmā PN₁N₂] ātmāna E dātmā U₂ manāp B manāḥ L ātmānaḥ N₁U₁U₂] ātmāna
 PN₂ ākāśāḥ BEL ākāsaḥ PN₁U₁U₂] ākāśād EBL ākāśa N₂ ākāśād PU₂] ākāśāt N₁N₂U₁ ākāśa N₂ om.
 EBL vayuh E] vayuh LPU₂ vayoh B pavaṇaḥ U₁ yavak N₂ yavāḥ N₁ vāyos cett.] pavaṇat N₁N₂U₁
 6 tejaso cett.] tejaḥ sa U₁ tejasor U₂ jalām cett.] udakām U₁ om. N₁N₂ jalāt cett.] udakāt U₁N₂
 °dakāt N₁ pṛthvī cett.] pṛthvī P

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

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

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

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

The five qualities of light (E) [are]: consisting of parts, not consisting of parts, recognition, uniformity, tranquility.²¹²

Because of that²¹³ such knowledge is generated. It²¹⁴ is at the [very] beginning. From being at the [very] beginning²¹⁵ self²¹⁶ self [arises]. From self, space (A) [arises]. From space, wind (B) [arises]. From wind, fire (C) [arises]. From fire, water (D) [arises]. From water, earth (E) [arises].

²¹²In SSP 1.22-28 the author's pentad consists of *paramānanda*, *prabodha*, *cidudaya*, *prakāśa* and *so'hambhāva*. They cause the creation of the *ādyapinḍa*. The *ādyapinḍa* in turn is the cause for the great elements to emerge.

²¹³*tatas* seems to refer to the relationships and dependencies of the cosmography described above.

²¹⁴This statement is a bit ambiguous. Either the supreme reality (*param tattvam*) or that which emerges from the supreme reality.

²¹⁵The first thing that emerges from *param tattvam*.

²¹⁶Again this statement is a bit ambiguous. It is not clear if Rāmacandra is referring to the individual self (*ātman*) or the cosmic self (*paramātman*). Either way, the self he now refers to does not seem to be part of an own pentad but naturally co-arises with the beginning of differentiated existence as the first thing after *param tattvam*.

तत्रात्मनः पञ्चगुणाः । अग्राद्यः ॥ अनन्तः ॥ अवाच्यः ॥ अगोचरः ॥ अप्रमेयश्च ॥
 आकाशस्य पञ्चगुणाः । प्रवेशः ॥ निष्क्रमणं ॥ छिद्रं ॥ शब्दधारः ॥ भ्रांतिनिलयत्वं ॥
 महावायोः पञ्चगुणाः । चलनं ॥ शोषः ॥ संचारः ॥ स्पर्शः ॥ धूमर्वण्टा ॥
 तेजसः पञ्चगुणाः । दहनं ॥ ज्वालारूपं ॥ उष्णता ॥ रक्तवर्णः ॥ प्रकाशः ॥
 ५ अपः पञ्चगुणाः । प्रवाहः ॥ शिथिलता ॥ द्रवः ॥ मधुरसता ॥ श्वेतवर्णः ॥
 पृथिव्या पञ्चगुणाः । स्थूलता ॥ साकारता ॥ कठिनता गन्धवत्ता ॥ पीतवर्णता ॥

Sources: 1 cf. YSV (PT p. 846): agocarād vayānantagrāhyam eśām tathātmanah | 2 cf. SSP 1.30 (Ed. p. 12): avakāśah acchidratvam asprāśatvam nīlavartpatvam śabdatvam iti pañcaguno mahākāśah | 3 cf. YSV (PT p. 846): sañcāraś cālanaṁ śeṣe pañcadhūmrābhambare [cf. SSP 1.31 (Ed. p. 12): sañcārah sañcālanaṁ sparśanām śoṣanām dhūmaravarpatvam iti pañcaguṇo mahāvāyuh | 4 cf. YSV (PT p. 846): uṣṇaprakāśaraktābhajvālādahas tu tejasā | SSP 1.32 (Ed. p. 12): dāhakatvam pācakatvam uṣṇatvam prakaśatvam raktavarṇatvam iti pañcaguṇam mahātejaḥ | 5 cf. SSP 1.33 (Ed. p. 12): pravāhah āpyāyanam dravo rasah śvetavarnatvam iti pañcaguṇam mahāsalilam | cf. YSV (PT p. 846): prakāśad eva saithilyam adhutā śvetatajale | cf. SSP 1.34 (Ed. p. 13): sthūlatā nānākāratā kāṭhinyam gandhah pītavarnatvam iti pañcaguṇā mahāprthvī | 4–6 cf. YSV (PT p. 846): sthūlasākārakāṭhinyagandhanam pātamīḍau tathā |

1 **tatrātmanah** N₂] tatra ātmanah N₁U₁ atrātmanah E ātṛātmanah P ādyātmanah BL ātmanah U₂ pañcaguṇāḥ cett.] pañcaguṇah U₂ agrāhyah cett.] agrāhya LN₂ om. B avācyah cett.] avācyā N₂ avācyā U₂ om. B agocarāḥ cett.] om. B aprameyaś ca cett.] om. B 2 ākāśasya cett.] ākāśa° L om. B pañcaguṇāḥ cett.] om. B praveśah cett.] praveśa° U₂ niṣkramāṇam E] niṣkrumāṇam BPN₁N₂ nikrumāṇah U₁ niṣkranām U₂ śabdadhāraḥ cett.] śabdadhāram LU₁ bhrā̄mtinilayatvam cett.] bhrā̄mpte nijatvam U₁ 3 mahāvāyoḥ cett.] mahāvāyor U₁ pañcaguṇāḥ cett.] guṇāḥ U₁ calanam cett.] pracalānā U₁ om. B śoṣaḥ cett.] śeṣa° E śoṣanām U₂ samcāraḥ cett.] om. BU₁ sparśaḥ cett.] sparśa L om. BU₁ dhūmravarṇatā cett.] nirodhanām prasarāṇam vah U₁ om. B 4 tejasah cett.] om. BU₁ pañcaguṇāḥ cett.] pañcaguṇah U₂ om. BU₁ dahanaṇam cett.] om. U₁ jvālārūpaṁ cett.] jvālā || rūpaṁ U₂ om. U₁ uṣṇatā cett.] uṣṇatā U₂ om. U₁ raktavarṇah LN₂] raktavarṇāḥ U₂ raktō varṇāḥ E raktō varṇāḥ B raktō varṇāḥ P raktō | varṇāḥ N₁ om. U₁ prakāśaḥ (PT) conj.] om. cett. 5 apāḥ em.] apāḥ EPU₂ apa° LB āpo N₁N₂ om. U₁ pañcaguṇāḥ cett.] om. U₁ pravāhah BELU₂] pravāha° P pravāha N₁N₂ om. U₁ śiṭhilatā cett.] śiṭhatā B śiṭhilatā U₁ dravah cett.] drava N₁N₂ om. U₁ madhurarasatā N₁] °madhura | rasatā N₂ madhurasatā LP madhuradatā B madhuratā EU₂ om. U₁ śvetavarṇah EU₂] śvetavarṇāḥ BPL śvetavarṇā N₁N₂ om. U₁ 6 pṛthivīyah EU₂] pṛthivīya N₁N₂U₁ pañcaguṇāḥ EU₂] guṇāpamca N₁N₂ guṇāḥ U₁ sthūlatā EU₂] sthūlatā N₁ syūlatā N₂ sthalatā U₁ sākāratā cett.] om. U₂ kāṭhinatā E] kāthinaṭā N₁N₂ kāṭhiṇatā U₁U₂ gandhavattā EU₁] gamdhavattā N₁ gamdhavettā U₁ om. N₂ pītavarnatā EU₂] pītavarnāḥ N₁N₂ pītavarnā U₁

Philological Commentary: 4 prakāśaḥ: Since all witnesses preserve only four qualities of light but five are required, I conjectured the fifth, namely *prakāśa* following (PT). apāḥ: The construction requires genitive singular. 6 pṛthivīyah pañcaguṇāḥ: The list of the five qualities of earth (*pṛthivī*) is entirely omitted in B,L and P.

In this regard the self²¹⁷ has five qualities: untouchable, infinite, unexpressable, unattainable and immeasurable.

The five qualities of space [are]: penetration, disappearing, leaky, 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 fire [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.²¹⁸

²¹⁷The concept of the merging of the self with the five great elements as seen in the SSP and adopted by Rāmacandra is paralleled as early as the *Sārngadharapaddhati* 4278 (*tena sṛṣṭam svaśaktyedam
trailokyaṁ sacarācaram | pañcabhiḥ saha saṃbhūya pañcabhūtamayātmakaiḥ ||*); “Created by his own power, the three worlds with all living and non-living beings, along with the five elements, merged with the Self consisting of the five elements.”

²¹⁸The five great cosmic elements have five qualities each. The following section describes how they manifest within the body.

[L. śarīramadhye pañca mahābhūtāni]

इदानीं शरीरमध्ये पञ्चमहाभूतानि कथ्यते । तेषां गुणाः कथ्यन्ते ।
 तत्र पृथ्वीया गुणाः । अस्मि ॥ मांसं ॥ नाडी लोमानि ॥ त्वक् ॥
 तत्रोदकगुणाः । लाला ॥ मूत्रं ॥ शुक्रं ॥ रक्तं ॥ प्रस्वेदः ॥
 ५ तेजसो गुणाः । क्षुधा ॥ तृष्णा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यं ॥
 वायोर्गुणाः । धावनं ॥ मज्जनं ॥ निरोधनं ॥ प्रसारणम् ॥ आकुचनं चेति ॥
 आकाशस्य गुणाः । रागः ॥ द्रेषः ॥ भयं ॥ लज्जा ॥ मोहः ॥

Sources: २ cf. YSV (PT p. 846): mahābhūtāni pañceti dehamadhye 'dhunā śṛṇu | mahābhūtāni pañceti prthvītejo marut khakam | ३ cf. YSV (PT p. 846): eteśān ca tathā pañcaguṇasthānam śṛṇu priye | asthi māṃsam loma nādī tvak ceti prthiviguṇāḥ | cf. SSP 1.37 (Ed. p. 14): asthimāṃṣatvānnādiromāṇipī pañcaguṇā bhūmiḥ | ४ cf. YSV (PT p. 846): kṣudhātṛṣṇālasyanidrā glāniś ca pañca vāriṇah | cf. SSP 1.38 (Ed. p. 14): lālā mūtrām śukram śoṇitam sveda iti pañcaguṇā āpah | ५ cf. SSP 1.39 (Ed. p. 14): kṣudhā trṣṇā nīdrā kāntir ālaysam iti pañcaguṇam tejah | cf. YSV (PT p. 846): kṣudhātṛṣṇālasyanidrā glāniś ca pañca vāriṇah | ६ cf. SSP 1.40 (Ed. p. 14): dhāvanam plavanaṇam prasāraṇam ākuñcanam nirodhanam iti pañcaguṇo vayuh | ७ cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo bhayaṇ lajja moha iti pañcaguṇa ākāśaḥ |

Testimonia: २ cf. Amaraughaśāsana 11: ayam prakṛtibhedah prthvī āpah tejah vāyuh ākāśaś ca iti śarire pañcaguṇāḥ mahābhūtāni bhavanti tatraiva tāni pañcavidhāni bhavanti cf. Amaraughaśāsana 12: asthi māṃsam tvak nādī romāṇi iti pañcaguṇā prthvī || cf. Amaraughaśāsana 13: lālāmūtrāsruniḥsvedaprasvedāḥ iti pañcaguṇā āpah || cf. Amaraughaśāsana 14: kṣudhā trṣṇā nīdrā ālaysam kāntis ca iti pañcaguṇam tejah || cf. YSV (PT p. 846): rogo lajjā bhayodvegau dhāraṇā ca marudguṇāḥ | cf. Amaraughaśāsana 15: dhāvanam valganam ākuñcanam prasāraṇam nirodhaś ceti pañcaguṇo vāyuh || cf. Amaraughaśāsana 16: rāgo dveṣo lajjā bhayaṇ mohaś ceti pañcaguṇa ākāśaḥ iti pañcaguṇālāñkṛtāni pañcatattvāni ||

२ idānīm N₁N₂U₁] atha U₂ om. E śarīramadhye EN₁N₂] śrīramadhye U₁ śarīrasya madhye U₂ °mahābhūtāni EN₂U₂] mahāsūtāni N₁ āpaguṇāḥ mahāsveravarṇa U₁ kathyate N₁N₂] om. cett. teṣām EN₁U₂] teṣā N₂ tāvāt U₁ gunāḥ EN₁N₂U₂] om. U₁ kathyante EU₂] kathyate N₁N₂ om. U₁ ३ tatra EN₁N₂] om. cett. prthviyā BELN₁N₂U₂] prthiviyāḥ P om. cett. gunāḥ EN₁N₂U₂] pamcaguṇāḥ kathyame LP pamcaguṇāḥ | athyate | B om. cett. asthi BELPN₁N₂] asti U₂ om. cett. māṃsam P] māṃsaḥ cett. om. U₁ lomāni EPN₁N₂U₂] tvak BL om. cett. tvak N₁N₂] tvakḥ U₂ vāk E vākṛ P om. cett. ४ tatrodakaguṇāḥ cett.] netrodake gunāḥ N₁ netrodakaguṇāḥ N₂ om. U₁ lālā cett.] lālā° BL mūtrām EN₂U₂] mutrām N₁U₁ °mutra° BL °muvaṇ P śukram cett.] śuklam E raktam cett.] om. N₂ prasvedāḥ cett.] svedah U₁ ५ gunāḥ cett.] gunāḥ U₂ kṣudhā cett.] kṣudhām B glāniḥ EP] glāni cett. ālaysam cett.] ālaysa U₁ ६ vāyor cett.] vāyo BN₂U₂ vāyū U₁ gunāḥ cett.] guṇā U₁ majjanam cett.] majana N₂ mano° U₁ nirodhanam cett.] °rodhanam U₁ virodhana N₂ ākuñcanam cett.] ākuñcana N₂ ceti cett.] om. U₂ ७ gunāḥ cett.] gunāḥ U₁ rāgaḥ U₂] rāga cett. dveṣaḥ PU₂] °dveṣo N₁ °dveṣau E dveṣau U₁ dveṣ° BL mohāḥ EPN₁U₂] moha BLN₂ mohā U₁

Philological Commentary: २ 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. ākāśasya gunāḥ: YSV (PT) does not include the five qualities of ākāśa.

[L. Five Great Elements within the Body]

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.

There [are five] 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, expansion and contraction.

The qualities of the space-element are: attachment, aversion, fear, shame and confusion.²¹⁹

²¹⁹The earliest formulation of these specific pentads that explain the manifestations of the five elements in the human body can be at least traced back to the beginning of the sixteenth century, more precisely the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE and according to MALLINSON, 2011:16 is perhaps the oldest Nath work on Hathayoga.

तदनन्तरमेतादृश्येका बुद्धिरूपव्यते ।
 मनो बुद्धिरहंकारश्चिन्तं चैतन्यं चेति । एते पञ्चप्रकारा अन्तःकरणस्य ।
 मनसः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वं जडता ॥ मननं चेति ॥
 बुद्धेः पञ्चगुणाः । विवेकः ॥ वैराग्यं ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥
 ५ अहंकारस्य पञ्चगुणाः । अहं ॥ मम ॥ एतस्य दुःखं ॥ एतस्य सुखं स्वतन्त्रता ॥ †...† ॥
 चित्तस्य पञ्चगुणाः । धृतिः ॥ स्मृतिः ॥ स्वीकारः त्यागः ॥ मतिः ॥
 चैतन्यस्य पञ्चगुणाः । हर्षः ॥ विमर्शः ॥ धैर्यं ॥ चिन्तनं ॥ निस्पृहत्वं ॥

Sources: 1 cf. YSV (PT p. 846): etaj jñānenenaiva teṣām buddhir utpadyate śubhā | yadyapi sargakāṇḍe pr̄thyādēr guṇā uktās tathāpy etaj jñānenety anena kāryakāraṇabhbhāvadarsanāya punar ucyante | 2 cf. YSV (PT p. 846): mano buddhir ahaṅkārāś cittam caityam eva ca | ete pañcaprakārāś ca antahkaraṇasambhavāḥ | cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkārāś cittam caityam ity antahkaraṇapañcakam | 3 cf. SSP 1.43 (Ed. p. 15): saṃkalpo vikalpo mūrcchā jaṭatā mananam iti pañcagunām manah 4 cf. SSP 1.44 (Ed. p. 15): viveko vairāgyam śāntih santoṣah kṣameti pañcagunā buddhīḥ | cf. YSV (PT p. 846): mananāmananām jñeyam buddhy ādipañca pañca tu | vivekaśāntisan-toṣakṣamāvairāgyateti ca | ete pañcagunā buddher ahaṅkāragunān śṛṇu | 4-5 cf. SSP 1.45 (Ed. pp. 15-16): abhimānaṁ madiyam mama sukhām mama duḥkham mamedam iti pañcaguṇo 'haṅkārah | 5 cf. YSV (PT p. 846): ahambhbavamahañcādiyugāntam hiṁsanām tathā | 6 cf. SSP 1.46 (Ed. p. 16): matir dhṛtiḥ smṛtiḥ tyāgā svikāra iti pañcagunām cittam | cf. YSV (PT p. 846): vṛttih smṛtir matis tyājyan nirāśam caityikā guṇāḥ | 7 cf. SSP 1.47 (Ed. p. 16): vimarśāḥ śilānam dhairyam cintanām nispr̄hatvam iti pañcagunām caityam | cf. YSV (PT p. 846): niḥspr̄hatā dveṣṭatā dhairyam vimarśacintanām tathā |

1 anantaram EPU₂] anamptaram cett. etādr̄śy U₂P] etādr̄śā N₂ etādr̄śā N₁ etādaśi LU₁ ekādaśi E metādaśi B_ ekā cett.] kā E om. BL buddhir cett.] buddher P 2 buddhir cett.] buddhy E ahaṅkārāś BLU₁] ahaṅkārāś E ahaṅkārah || U₂ ahaṅkāra | ś B ahaṅkāra N₁N₂ caityam β om.
 α pañcaprakārā E] pañcaprakārā N₂ pañcaprakārah U₂ pañcaprakārā P pañcaprakāra | B pañcaprakārah L pañcaprakārā N₁U₁ antahkaranasya cett.] amptakaranasya N₂ amptahkarasya BL amptahkaranya U₁ 3 pañcaguṇāḥ cett.] ye ca guṇāḥ E sam̄kalpaḥ N₂] sakalpa L sam̄kalpa cett. vikalpaḥ N₁] vikalpa cett. mūrkhatvam N₂] mūrṣatvam N₁U₁ mūrkhatvā E mūrkhatva cett. jaṭatā cett.] lasatā E ceti cett.] ceti vā U₁ ceti ete pañcaprakārā amptahkaranyasya ma N₁ 4 buddheḥ ELPN₁] buddhe B om. cett. pañcaguṇāḥ BELPN₁] om. cett. vivekah PN₁N₂] viveko EU₂ viveka BLU₁ vairāgyam EU₂] vairāgya cett. santoṣāḥ cett.] santoṣa N₂ santoṣāḥ U₂ ceti cett.] vā U₁ 5 pañcaguṇāḥ cett.] pañcaguṇāḥ U₂ ahaṅ cett.] om. BLPU₁ mama cett.] samā U₁ om. BLP etasya cett.] om. BLP duḥkham cett.] om. BLPU₁ etasya sukham conj.] om. cett. svatantratā EN₁N₂] svastvatamtratā U₁ svatamatratā DU₂ om. PBL 6 cittasya cett.] om. BLP pañcaguṇāḥ cett.] naḥ U₁ om. BLP dhṛtiḥ cett.] dhṛti BL vr̄ddhiḥ U₁ smṛtiḥ cett.] °smṛti BL om. U₁ svikārah conj.] rāgadveṣau E rāgadveṣa° P rāgadveṣam B °rāgadveṣa° L rāgah || dveṣah U₂ om. α tyāgāḥ N₁N₂U₁] tyāgam D om. cett. matih cett.] mati D iti B bhīti L 7 pañcaguṇāḥ EU₂] guṇāḥ pañca N₁N₂ guṇāḥ cett. harṣāḥ PN₁DU₁U₂] harṣa° BLN₂ ārṣam E vimarśāḥ cett.] °vimarśa° BLN₂ vimar.. P cintanām cett.] cetañā U₁ cetañām U₂

Philological Commentary: 4 santoṣāḥ || kṣamā ceti: The gap in D ends right after santoṣāḥ || kṣamā with the words: ceti | ahaṅkārasya ahaṅkārasya pañcaguṇāḥ: All five qualities of ahaṅkāra are omitted in B, L and P. All three manuscripts instead list the qualities of citta instead.

Then, immediately following that, only such an insight²²⁰ arises.

The mind, the intellect, the ego, the spirit and consciousness.²²¹ 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.²²²

The five qualities of the mental faculty are: will, memory, assumption, abandonment, thinking.²²³

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

²²⁰In 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.

²²¹Beside the *Yogatattvabindu* this specific pentad is only found in SSP and YSV. I was not able to trace it further backwards. Since both source texts are related to the Nāth milieu I suspect that this pentad was formulated in the process of establishing a solid sectarian identity for the Nāth Sampradāya. It is remarkable that *citta*, which in earlier related traditions consists or is the product of *buddhi*, *ahaṅkāra* (and *manas*) (cf. Śārngadharapaddhati 4275) and is opposed or perceived by consciousness (*caitanya*) become elements of an internal organ (*antaḥkaraṇa*) themselves.

²²²It is not possible to precisely reconstruct the missing quality. Apparently, Rāmacandra follows neither exactly the SSP nor exactly the YSV in this pentad. Based on the two source texts, the following missing qualities come into question: *abhimāna* ("pride"), *etasya/mama sukham* ("the happiness of which") or *himṣanam* ("violence"). YSV reads *cādiyugāntam*. This appears rather nonsensical and is probably corrupted.

²²³Because of the proximity of the readings of the α group to the source text YSV, the reading *rāgadeśau* of the β group seems to me to be a scribe's attempt at correction to complete the five qualities for *citta*. I have conjected according to the source text in this case.

[LI. kulapañcakasya bhedāḥ]

तदनन्तरं कुलपञ्चकस्य भेदाः कथ्यन्ते ॥ सत्त्वं ॥ रजः ॥ तमः ॥ कालः ॥ जीवनं ॥
 तत्र सत्त्वस्य गुणाः । दया ॥ धर्म ॥ कृपा ॥ भक्तिः ॥ श्रद्धा चेति ॥
 रजसो गुणाः । त्यागः ॥ भोगः ॥ शृणारः ॥ स्वार्थः ॥ वस्तुसंग्रहः ॥
 ५ तमसो गुणाः । विवादः ॥ कलहः ॥ शोकः ॥ बन्धः ॥ वश्चनम् ॥
 तदनन्तरं कालस्य गुणाः । कलना ॥ कल्पना ॥ भ्रान्तिः ॥ प्रमादः ॥ उन्मादः ॥
 जीवस्य गुणाः । जाग्रदवस्था ॥ स्वमावस्था ॥ सुषुप्तावस्था ॥ तुरीयावस्था ॥

Sources: 2 cf. SSP 1.48 (Ed. p. 16): sattvam rajas tamah kalo jiva iti kulapañcakam | 3 cf. YSv (PT p. 846): citter guṇās trayo jivaguṇān śṛṇu maheśvari | āsthā śraddhā kṛpā bhaktih satyam satvagunā iti | cf. SSP 1.49 (Ed. p. 16): dayā dharmah kriya bhaktih śraddheti pañcagunām sattvam | 4 cf. YSv (PT p. 846): tyāgo bhogaś ca śraddhā ca sārthavastusprātī tathā | raso pañcagunāh caite tāmasasya guṇān śṛṇu | cf. SSP 1.50 (Ed. p. 17): dānam bhogah śrīngāro vastugrahanam svārthasamgrahaṇam iti pañcagunām rajah | 5 cf. SSP 1.51 (Ed. p. 17): vivādah kalahah śoko bamdhoh vañcanam iti pañcagunām tamah | cf. YSv (PT p. 846): pramodaḥ svādakalalahau vivādo bhrāntivarddhanam | vañcanañ ca tathā śokas tāmasasya guṇā ime | 6 cf. SSP 1.52: kalanā kalpanā bhrāntil pramādo 'nartha iti pañcagunāḥ kālah | 7 cf. YSv (PT p. 846): svapnajāgratsuṣuptāni caitanyam jivakā guṇāḥ | etādṛśi sati tattvam caitanyāt tad bhaved iti | SSP 1.53 (Ed. p. 18): jágrat svapnaḥ suṣuptis turyaṃ turyātītam iti pañcāvasthāguṇo jivah |

2 tad anantaram [DN₁N₂U₂] atah param cett. **bhedāḥ** cett.] bhedā BU₂ **kathyante** cett.] kathyate N₂ **sattvam** 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.] tratusya B **sattvasya** cett.] sattva BEL **dayā** cett.] dayāḥ BL **dharma** cett.] dharmah EPU₂ **bhaktiḥ** cett.] bhakti BLN₂ **ceti** cett.] om. U₁ 4 **rajaso** cett.] rajo U₂ **tyāgah** cett.] tyāga N₂ **bhogah** cett.] bhoga N₂ bheda P om. U₁ **svārthaḥ** cett.] svārtha BLN₂U₁ **vastusamgrahaḥ** cett.] vastuṇām samgrahaḥ L vastuṇā samgrahaḥ B vastusamgrahaś ceti E 5 **tamaso** cett.] tamo LN₂U₂ **guṇāḥ** cett.] guṇāḥ U₂ **vivādah** cett.] vivāda N₂ **kalahah** EPU₂] kalaham DN₁N₂ kalaha BLU₁ **śokaḥ** DEPN₁U₂] śoka BN₂U₁ śokaiḥ L **bandhaḥ** cett.] bandha BLU₁ vidha vā N₂ **vañcanam** cett.] vañcanam smṛtaṁ N₂ vañcanā U₁ camcalam ceti U₂ 6 tad anam̄taran̄ α] om. cett. **kālasya** cett.] kāla° U₁ kāraṇasya D **kalanā** cett.] om. N₂ **kalpanā** cett.] kalpaḥ P kalma° E om. N₂ **bhrāntil** cett.] bhrānti° BU₁ ṣaṁbhṛānti° 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 guṇaḥ U₂ om. N₂ **jāgradavasthā** DELPU₂] jāgravadasthāḥ B jāgravadasthā N₁ jāgradavadasthā N₂ jāgrādvasthā U₁ **suṣuptāvasthā** cett.] suṣupta° B suṣupti° L **turiyāvasthā** cett.] turiyāvayāvasthā D turiyāvasthā BLU₁ **turiyātīvasthā** cett.] turiyā | titāvasthā B turiyātīvasthā || kaivalyā U₁

[LI. Divisions of the Pentad of the Kula]

Immediately afterwards, the divisions of the pentad of the *kula*²²⁴²²⁵ 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, the state of liberation [and the] state beyond liberation²²⁶.

²²⁴ According to PANDEY, 1963:594-597 the term *kula* has about twenty-two different meanings in various texts. According to MULLER-ORTEGA the basic meaning of the term from which all other meanings derive is “group”. The core concept is that when the absolute reality of Śiva becomes manifest, the various manifestations of reality come together as a unified whole because of the inherent presence of Śiva’s underlying unity. The manifest reality is called *kula* whereas Śiva is called *akula*. In this regard MULLER-ORTEGA, 1989:59 writes: “Similarly, each smaller unit of manifest reality - a universe, a world, a family, an individual person (a body) - can be termed a *kula*, because it is a conglomeration of disparate objects, beings, and organs held together by an overarching unity.” In the present case the term *kula* probably refers to an individual person (a body), since the living soul including its five states is listed.

²²⁵ The term *kulapañcaka* can be traced back to the *Ūrmikaulārṇavatantra* 2.227 and *Sarvadurgati-pariśodhanatantra* Ed. p. 224.

²²⁶ See *Śārngadharapaddhati* 4491-4504.

[LII. etādṛśam ekam jñānam]

तदनंतरमेताद्विमेकं ज्ञानसुत्पयते । इच्छा ॥ क्रिया ॥ माया ॥ प्रकृतिः ॥ वाचा ॥

इच्छया: पञ्चगुणाः । उन्मादः वासना ॥ वाज्ञा ॥ चित्तं ॥ चेष्टा ॥

क्रियाया: पञ्चगुणाः । स्मरणं ॥ उद्यमः ॥ उद्गेगः ॥ कार्यनिश्चयः ॥ सत्कुलाचारत्वं ॥

मायाया: पञ्चगुणाः । मदः ॥ मात्सर्यः ॥ दंभः ॥ कीर्तिः ॥ असत्यभावः ॥

प्रकृते: पञ्चगुणाः । आशा ॥ तृष्णा ॥ स्पृहा ॥ कांक्षा ॥ मिथ्यात्वं ॥

वाचाया पञ्चगुणाः । परा ॥ पश्यन्ती ॥ मध्यमा ॥ वैखरी ॥ मातृका ॥

Sources: 2 cf. SSP 1.54 (Ed. p. 18): icchā kriyā māyā prakṛtir vāg iti vyaktaśaktipañcakam | cf. YSV (PT p. 847): prakṛticchā kriyā māyā vacaḥ pañca guṇā iti | 3 cf. SSP 1.55 (Ed. p. 18): unmādo vāsanā vāñchā cintā ceṣṭeti pañcaguṇecchā | cf. YSV (PT p. 847): āśātṛṣṇāsprhākāñkṣamithyāntaṇ prakṛter iti | unmādo vāsanā vāñchā ceṣṭita ca guṇāḥ priye | 4 cf. SSP 1.56 (Ed. p. 18): smaraṇam udyogaḥ kāryam niścayāḥ svakulācāra iti pañcaguṇā kriyā | cf. YSV (PT p. 847): śaraṇam satkulācāraḥ kāryaniścaya ucyate | 5 cf. SSP 1.57 (Ed. p. 18): mado mātsaryam dambhaḥ kṛtrimatvam asatyam iti pañcaguṇā māyā | 6 cf. SSP 1.58 (Ed. p. 19): āśā tṛṣṇā sprhā kāñkṣā mithyeti pañcaguṇā prakṛtiḥ | 7-8.0 cf. SSP 1.59 (Ed. p. 19): parā paśyantī madhyamā vaikharī mātṛketi pañcaguṇā vāk | iti vyaktisaktipañcavimśatiguṇāḥ |

2 etādṛśam cett.] etādṛśom U₂ ekam cett.] eka EPN₂ icchā cett.] icchāyāḥ N₁ om. E kriyā cett.] om. EN₁ māyā cett.] om. E prakṛtiḥ cett.] prakṛti P prakṛti^o U₁ om. E vācā em.] vāca α vācāḥ PB vācyāḥ L bhāvāḥ U₂ om. E 3 icchayāḥ DEN₁U₁U₂] ichāyā BLP icchayā N₂ unmādaḥ conj.] unmānyα αEL unmāya P unmāyā B unmānyam U₂ vāsanā cett.] avāsanā L vāsanāḥ U₂ avasthā E ichā kriyā māyā prakṛti vāca ichāyāḥ pamcaguṇāḥ unmāny U₁ vāñchā cett.] vāmcha BLP om. U₁ cittam EL] caittam N₁N₂ caita D krittam B viṭtam P om. U₁ ceṣṭā N₁N₂D] ceṣṭa PL ceṣṭāḥ U₂ ccoṣṭhā B veṣṭanam vibhramāḥ E om. U₁ 4 kriyāyāḥ cett.] kriyāyā BLN₂ udyamaḥ cett.] udymā N₂ udvegāḥ DEN₁U₂] udvega BLPN₂ kāryaniścayāḥ cett.] kārya | niścayah N₁ 5 māyāyāḥ BEU₂] māyāyām P māyāyā cett. pañcaguṇāḥ BEL] guṇāḥ PN₁N₂U₂ guṇā D madaḥ cett.] mada EN₂ mātsaryāḥ DN₁] mātsaryam PU₂ mātsarya BLN₂ mātsaryādayah E dambhaḥ cett.] rambhaḥ BL dambha N₂ kirtih cett.] kirtiś ca DN₁N₂ asatyabhāvāḥ cett.] asatyabhāvāḥ E 6 prakṛteḥ E] prakṛter PU₂ prakṛte cett. pañcaguṇāḥ E] guṇāḥ cett. kāmkṣā cett.] kāmkṣā D bhikṣā P 7 vācāyā cett.] vācā D vācaḥ U₂ pañcaguṇāḥ BEL] pañcaguṇāḥ U₂ guṇāḥ cett. paśyantī cett.] paśyanti BLN₁N₂U₂ mātṛkā cett.] mātṛkāḥ U₂

Philological Commentary: 4 kriyāyāḥ pamcaguṇāḥ: The list of the five qualities of *icchā* (right after the words *ichāyāḥ pañcaguṇāḥ unmāny*), *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*.

[LII. Such Unique Knowledge]

Furthermore such unique knowledge is generated: desire, action, illusion, nature, speech.²²⁷

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.

The five qualities of speech are: Parā, Paśyantī, Madhyamā, Vaikharī²²⁸ [and] Māṭrīkā²²⁹.

²²⁷The SSP 1.54 associates the five final qualities on this page as qualities of the upper category of *vyaktaśakti*. Each item of the five qualities has five sub-qualities. This results in a total of twenty-five qualities of *vyaktaśakti*. Rāmacandra, however, does not mention the term *vyaktaśakti*. At least the term is not present in any of the *Yogatattvabindu*'s witnesses. In fact, it seems Rāmacandra clear that Rāmacandra preferred the YSv as his template in which not just *vyaktaśakti* but also no clear reference element for the five qualities is mentioned, too. Since it is certain that Rāmacandra used both texts as his sources, one can just wonder why he refrained from positing a reference element.

²²⁸Parā, Paśyantī, Madhyamā, Vaikharī are the well-known successive phases of sound transformation in Sanskrit. These phases represent the progression of sound from its eternal source to audible speech. Parā is the highest eternal sound or word in which all concepts and words potentially rest. In the additional material of U₂ Parā is associated with the fifth *cakra* at the throat (see p.19.). Next, Paśyantī is phase of speech reaching the heart associated with the fourth *cakra* in the heart (see p.17). Then, Madhyamā is the intermediate stage of speech, characterized by thought or contemplation, residing in the mind and intellect. In U₂ it is linked to the *cakra* at the navel (see p.15). Finally, Vaikharī is the daily spoken language, characterized by comprehensible speech. Unlike the first three stages, Vaikharī is audible to others and represents the full transformation of sound from subtle to gross form. U₂ associates Vaikharī with the *svādhishṭānacakra* at the gender (see p.13).

²²⁹The fifty or fifty-one letters including vowels as well as consonants of the Devanāgarī alphabet associated with the power of the Divine Mother herself, cf. ARYAN, 24-28.

[LIII. karma kāmaḥ candraḥ sūryaḥ agniḥ]

तदनन्तरमेतादृशं ज्ञानसुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं कर्तव्यं ।
तत्र कर्मणः पञ्चगुणाः । शुभं ॥ अशुभं ॥ यशः ॥ अपकीर्तिः ॥ इष्टफलसाधानं ॥ कामस्य गुणाः । रतिः ॥
प्रीतिः ॥ क्रीडा ॥ कामना ॥ अचुरता ॥

5

[LIV. candrasya ṣoḍaśakalāḥ]

इदानीं चन्द्रस्य षोदशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ॥ उच्चलन्ती ॥ उन्मादिनी ॥ पोषयन्ती ॥
लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥ स्ववन्ती ॥ प्रवाहा ॥ सौम्या ॥ प्रसन्ना ॥
चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः साऽमृतकला कथ्यते ।

Sources: 2 cf. SSP 1.60 (Ed. p. 19): karmaḥ kāmaś candraḥ sūryo 'gnir iti pratyakṣakaraṇapāñcakam
3 cf. SSP 1.61 (Ed. p. 19): śubham aśubham yaśo 'pakirtir adṛṣṭaphalasādhanam iti pañcagunāp karma
| cf. SSP 1.62 (Ed. p. 20): ratīḥ prītiḥ kriḍā kāmanā 'turateti pañcagunāḥ kāmaḥ | 7-9 cf. SSP 1.63
(Ed. p. 20): ullolā kallolini uccalanti unmādinī taramgiṇī śośinī alampaṭā pravṛttiḥ laharī lolā lelihānā
prasaranṭi pravāhā saumyā prasannā plavantī | evam candrasya ṣoḍaśa kalāḥ | saptadaśī kalā nivṛttiḥ | sā
'mṛtakalā |

2 anantaram ELU₂] anamptaram cett. **utpadyate** cett.] utpādyate DN₁N₂ **karma** cett.] karmaḥ U₂
kāmaḥ cett.] kāma BLPN₂U₁ **candraḥ** EN₁U₂] candra cett. **sūryaḥ** cett.] sūrya N₂U₁ **agniḥ** EU₂]
agni N₂ agni U₁ agniḥ cett. 3 **karmāṇaḥ** cett.] karmanā BP karmanā^o N₂ karmanā^o L **śubhaṁ** cett.]
śubha DU₁ om. E **aśubhaṁ** cett.] ^oaśubha^o U₁ om. EP **yaśaḥ** cett.] yasa N₂ om. E **apakirtiḥ**
cett.] apakirtti N₂ āvakirtih U₁ om. E **iṣṭaphalasādhnāṇam** cett.] om. E **kāmasya** cett.] kāmaḥsyā
U₂ **ratīḥ** cett.] rati^o N₂U₁ 4 **prītiḥ** cett.] "prīti" α **kāmanā** cett.] kāmanāḥ P kāminā B kāminy
L **anurātā** DN₁] anurātā U₁ anurātā N₂ anuraktatā L anurattā P anustutā BE 7 **ṣoḍaśakalāḥ**
cett.] ṣoḍaśa L saptadaśakalā U₂ **kathyante** cett.] kathyate BL vartamte || tasyānāmāni || ṣoḍaśakalā
kathyamte || U₂ **ullolā** em.] halloлā DPN₁N₂U₁ halloлā U₂ hullātvā L dullālā B dalloлā E **kallolini**
cett.] kallolini U₁ kalloli N₂ **uccalanti** em.] uścalinī EP ucaṇḍlinī B uchaṇḍlinī L uchalani U₁ ucchṛlinī
U₂ om. DN₁N₂ **unmādinī** cett.] unmādani U₁ **poṣayamṛti** EP] poṣayanti DN₁N₂ poṣayamṛti BL
poṣayani U₁ poṣayati U₂ 8 **laṃpaṭā** EPU₁U₂] lapaṇṭāḥ B lapaṭāḥ L lapaḍā DN₁N₂ **lolā** cett.] lolāḥ U₂
lelihānā cett.] lelihānāḥ U₂ lelihā BL **prasaranṭi** cett.] prasaranṭi U₁U₂ **pravṛttiḥ** cett.] pravṛtti B
prakṛti L **sravantī** cett.] sravamṛti U₂ plavantī E **pravāhā** cett.] pravāhāḥ U₂ mavāhā BL pravamṛti śvāḥ
U₁ **saumyā** cett.] saumyāḥ U₂ saumya U₁ somyā BL **prasannā** cett.] prasannāḥ U₂ 9 **saptadaśī**
cett.] saptadṛśī U₂ saptadaśamī BE **kalā** cett.] kā U₁ **tasyā** cett.] tasya P tasyāḥ U₂ **nāma** cett.]
nāmāni || U₂ **nivṛttiḥ** U₁] nivṛtti BELP naivṛttiḥ N₁N₂ naivṛttaiḥ D vṛttiḥ U₂ **sā'mṛtakalā** DN₁N₂]
sā mṛta U₁ sametaḥ || kalāḥ || U₂ sametakalā BELP **kathyate** cett.] kathyante U₂

[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.²³⁰

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

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

[LIV. Sixteen Digits of the Moon]

Now, the sixteen digits²³¹ 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. Laṃpaṭā (she who is lustful), 8. Laharī (she who is billow), 9. Lolā (she who is oscillating), 10. Lelihānā (she who is darting out), 11. Prasarantī (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 Amṛtakalā (“digit of the nectar of immortality”).

²³⁰In contrast to the initial statements introducing the sections dealing with metaphysics and the yogic body (XLVIII-LIV) in which the topics are presented as a mere result from the accomplishment of yoga, here, the reader is suddenly instructed to perceive the pentad directly. This raises the question of whether the purpose of the whole metaphysics and yogic body sections is always taught merely informative or if, indeed, all pentads are supposed to be perceived or visualized. The latter option is advocated by *Siddhasiddhāntapaddhati* 1.65 which concludes the section of the *kalās* of sun, moon and fire in a similar way: “This is the group of qualities and *kalās* of direct perception.” (*iti pratyakṣakaraṇaṇuṇakalāsamūhah* ||). As mentioned, various teachings of the *Yogatattvabindu* and its two source texts have various parallels with the *Netratantra with Netroddyota*. In the *Netratantra with Netroddyota*, all contents of the yogic body are the objects of meditation. The meditation bestows knowledge of the body, a requirement through which the *yogi* nourishes or enlivens his own body and that of others (7.4-5). This is the condition for attaining or becoming a divine body (*divyadeha sa bhavati*, 7.5, cf. BÄUMER, 2019:44,152-153,166-167. (*nādiurṇdaiḥ samākrāntaṁ malinam vyādhibhir vṛtaṁ | sūkṣmadhyānāmṛtenaiva pareṇaivoditena tu* ||4|| *āpyāyaṁ kurute yogī ātmāno vā parasya ca | divyadehah sa bhavati sarvavyādhivivarjitaḥ* ||5||)).

²³¹The term *kalā* carries the primary meaning of “a part,” specifically indicating “a sixteenth part ...”

[LV. sūryasya dvādaśakalāḥ]

इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका उग्रा ॥ आकुञ्जिनी ॥ शोषिणी ॥ प्रबोधिनी ॥
घस्मरा ॥ आकर्षणी ॥ तुष्टिवर्धिनी ॥ ऊमिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयोदशी कला विद्यते ।
तस्याः संज्ञा निजकला स्वप्रकाशा च ।

5

[LVI. agnisam̄bandhinyoḥ daśakalāḥ]

इदानीमग्निसंबन्धिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥ ज्वलनी ॥ विस्फुलिङ्गिनी ॥ प्रचण्डा ॥ पाचिका ॥
रौद्री ॥ दाहिका ॥ रागिणी ॥ शिश्वावती ॥ अग्नेरेकादशी निजकला ज्योतिः संज्ञा वर्तते ॥

Sources: 2–4 cf. SSP 1.64 (Ed. p. 20): tāpinī grāsikā ugrā ākuñcīnī śoṣīnī prabodhinī smarā ākarṣīnī tuṣṭivardhīnī urmirekhā kiraṇavatī prabhāvati dīpikā jvalanī visphulīngīnī pracaṇḍā pācikā raudrī dāhikā rāgiṇī śikhāvati ity agner daśa kalāḥ | ekādaśī kalā jyotiḥ |

2 dvādaśakalāḥ PU₂] dvādaśakalā BDLN₁N₂U₁ kalāḥ E **kathyante** cett.] kathyate BLN₂ **tāpinī** em.] tāpanī P tāpanī BL tāpanī DEN₁N₂U₂ tāpanī U₁ **grāsikā** em.] grāsakā cett. grāsaka BLP **ākuñcīnī** em.] ākuñcanī α ākocanī BLP akocanī U₂ **śoṣīnī** P] śoṣanī cett. 3 **ākarṣīnī** E] ākarṣayatī U₂ ākarṣayamti U₁ ākarṣayamti cett. **tuṣṭivardhīnī** EP] tuṣṭivardhanī BL tuṣṭi, vardddhanī N₁ tuṣṭi vardddhanī DN₂ tuṣṭih vardddhanī U₂ **ūrmirekhā** cett.] kūrmiresā E kurmmirekhā P ūrmī || rekha U₂ **kiraṇavatī** EU₂] kiraṇavatī DPN₁N₂ kīrṇavatī BL kīrṇavatī U₁ **prabhāvati** em.] prabhavati BE prabhūtavatī PU₂ prabhutavatī L prabhutavatī cett. 4 **tasyāḥ** DU₁] tasyā U₂ tasya cett. **samjñā** α] nāma ELP namah B nāmāni U₂ **nijakalā** cett.] nijakalām DN₁N₂ 7 **idānīm** cett.] idānīnī U₂ **agnisam̄bandhinyo** EP] agnisam̄bam̄dhini cett. agnisam̄bam̄dhinīm U₁ **dīpikā** cett.] dīpikā U₁ **rājikā** em.] járakā DN₁N₂ jakā U₁ om. cett. **jvalanī** em.] jvalāvih U₁ jvalā cett. **pācikā** E] pācakā DN₁N₂ pāvakā cett. 8 **dāhikā** E] dāhakā DPN₁N₂U₂ dāhaka BLU₁ **rāgiṇī** em.] rāvanī β rāvanī α **agner** cett.] agne BLU₁ ekādaśī DEPU₂] ekādaśī cett. **samjñā** cett.] samjñakā DN₁N₂ **vartate** cett.] om. DN₁N₂

[LV. Twelve Digits of the Sun]

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. Ākuñcinī (she who is contracting), 5. Śośinī (she who is desiccating), 6. Prabodhinī (she who is awakening), 7. Ghasmarā (she who is voracious), 8. Ākarśinī (she who is attracting), 9. Tuṣṭivarddhinī (she who is satisfying), 10. Ūrmirekhā (she who is a row of waves), 11. Kirāṇavatī (she who is radiating), 12. Prabhāvati (she who is shining). The thirteenth digit of the sun is to be known. Her technical designation is Nijakalā (the inherent digit) and Svaprakāśā (self-luminous).

[LVI. Ten Digits Related to the Fire]

Now, the ten digits, which are related to the fire are taught.

Dīpikā (she who is kindling), Rājikā (she who is resplendent), Visphuliṅginī (she who is sparkling), Pracanḍā (she who is furious), Pācikā (she who is cooking), Raudrī (she who is violent), Dāhakā (she who is inflaming), Rāgiṇī (she who is colouring), Śikhāvati (she who is flaming). Light is the technical designation for the eleventh inherent digit of the fire.²³²

of the moon". This concept is found in various texts (cf. e.g. *Bṛhadāraṇyakopaniṣat* 1.5.14 or *Amṛtasiddhi* 3.1-4), and it is associated with the moon's waxing and waning, where each day it gains or loses one *kalā*. Some tantric texts (cf. *Tantrāloka* 3.137), add a seventeenth *kalā*, often called *amṛtakalā* or *amākalā* (cf. *Tantrāloka* 3.141 [Jayaratha ad 5.63-64]; *Parātrisikhāvivaraṇa* 35; *Matsyendrasaṃhitā* 25.57 (e-text provided by Csaba Kiss [08.02.2007]); *Ṣaṭcakranirūpana* 47) which exists eternally, even during the moon's darkest phase. As a result of the early association of the moon and *soma* and *amṛta* in Indian traditions (see GONDA (1965) particularly chapters II. "Soma, Amṛta and the Moon" [pp. 38-70] and IV. "The number sixteen" [pp. 115-130].) resulted in the idea that all of the moons *kalās* contain *amṛta* (cf. particularly chapter II. of the *Khecarividyā*). Those ideas were carried into Rājayoga literature like the SSP 1.63 and the *Yogatattvabindu*. Moreover, the term *kalā* is used to describe the divisions of the sun and fire (cf. e.g. *Kulārṇavatantra* 6.37-40; *Amṛtasiddhi* 4.1-12 and 5.1-4; *Siddhasiddhāntapaddhati* 1.64-65; *Gorakṣyogaśāstra* 9; *Gorakhbhāṇī* 89). In the *Yogatattvabindu*, the twelve *kalās* of the sun represent the various qualities and aspects of the sun's influence. Perhaps the number twelve additionally reflects the twelve signs of the zodiac or the twelve months in a year. The ten *kalās* of the fire in the *Yogatattvabindu* represent the various qualities and aspects of the fire's influence.

²³²Source?

[LVII. yogasya māhātmyam]

इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् ॥ शास्त्रस्य पठनात् ॥ आचारकरणात् ॥ वेदान्तरहस्य श्रवणात् ॥ ध्यानकरणात् ॥ ल्यसाधनात् ॥ उपवासकरणात् ॥ चतुरशीत्यासनसाधनात् ॥ वैराग्यस्योत्पत्तेः ॥
 ५ वैराग्यकरणात् ॥ हठयोगस्यकरणात् ॥ इडापिङ्गलयोः पवनधारणात् ॥ महामुद्रादिदशमुद्रासाधनात् ॥ मौनकरणात् ॥ बनवासात् ॥ बहुतरक्षेशकरणात् ॥ बहुतरकालं यन्त्रमन्त्रादिसाधनात् ॥ तपकरणात् ॥ बहुतरार्थादानात् ॥ तीर्थसेवाकरणात् ॥ आश्रमाचारपालनात् ॥ संन्यासग्रहणात् ॥ पूर्वशनग्रहणात् ॥ सिरोमुङ्डनात् ॥
 अन्योपायकरणात् ॥ योगतत्त्वं न प्राप्यते । स तु योगो गुरुसेवया प्राप्यते ।

Sources: २ cf. YSV (PT p. 847): idānīm yogamāhātmyam kathyate yad bhavet tataḥ | २-४ cf. YSV (PT p. 847): guror anugrahāc chāstrapāthād ācāratas tathā | vedāntārtharahaṣyārthaśarvajñānādūpāsanāt | āsanād dhāraṇād dhyānāl layaṣṭakarmasādhanat | āsanāc caturaśīti vairāgyatyāgasambhavāt | २-७ cf. SSP 5.55-5.59 (Ed. pp. 97-98): samyaksvabhāvavijñānāt kramābh्यासान na cāsanāt | na vairāgyān na nairāsyān nāhārat prāṇadhāraṇāt ||5.55|| na mudrādhāraṇād yogān na mānakarmasāṁśrayat| na virakter vṛthyāsān na kāyaklesadhāraṇāt ||5.56|| na japaṁ na tapodhyānān na yajñāt tūrthasevanāt | na devārcanāśrayād bhakt्या nāśramānān ca pālanāt ||5.57|| na ṣaḍdarśanakeśādīdhāraṇān na ca munḍānāt | nānantopāyayatnebhyaḥ prāpyate paramāṇ padam||5.58|| ४-५ cf. YSV (PT p. 848): hathayogād varausadhyā mudrāsādhanamānatāḥ | vanavāsād bahuklesāt tathā mantrādisādhanāt | ५-७ cf. YSV (PT p. 848): bahudānatapastīrthasevanād dānaśikṣānāt | sandhyātrayagraheñātha ṣaḍadarśagrahaṇāt tathā | siromuṇḍagato nyāsād yogatattvā ca vidyate |

२ 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 ३ dhyānakaranāt cett.] om. P layasādhanāt α om. β upavāsakaranāt cett.] om. P caturaśītyāsanasādhanāt BLPU₂] caturaśītyāsane sādhanāt E caturaśīti āsanasādhanāt α vairāgyasyotpatteḥ ELN₂U₂] vairāgyasyotpatte B vairāgyasyotpatteḥ P vairāgyotpatteḥ N₁D vairāgyotpatte U₁ ४ vairāgya^a cett.] nairāsyā PL nairāśā^b B nairāsyē E haṭha^a cett.] haṭha^a BLU₁ yogasya cett.] yoga^a N₁N₂D idāpiṅgalayoḥ cett.] idāpiṅgalayāḥ N₂U₁ pavanadhāraṇāt EP₁] pāvanādhāraṇāt DN₁ pavanādhāraṇāt N₂ pavanādhānākaraṇāt U₂ pāvanāpāvadyānākaraṇāt L om. B mahāmuḍrādidaśamudrāsādhanāt cett.] mahāmuḍrāsādhanāt U₁ mahāmuḍrādidaśamudrādi daśamūdrasādhanāt D ४-५ maunakaraṇāt cett.] maunakaraṇāt N₂ ५ vanavāsāt cett.] vane vāsāt DN₁U₁ vane vāsāta^b N₂ bahutarakālaṇ DPN₁N₂] bahutarakāla^a LU₁U₂ bahukāla^b BE yantramantrādisādhanāt BDEPN₁N₂U₂] yantrayamtrādisādhanāt LU₁ tapa^a cett.] tapaḥ EP₂ ५-६ bahutarārthādānāt cett.] bahutarārpaṇādānāt E bahutaraklesakaraṇāt bahutarakaraṇāt bahutatārthādānāt P ६ tīrthasevākaraṇāt DN₂] tīrthasevokaraṇāt N₁ niyamakaraṇāt U₁ om. cett. āśramācārapālānāt cett.] āśramācyārapālānāt U₁ ṣaḍdarśanagrahaṇāt BELU₁] ṣaḍdarśanagrahaṇāt cett. siromuṇḍānāt cett.] siromuṇḍānāt N₂ om. P ७ anyopāyakaraṇāt cett.] om. P

Philological Commentary: ७ sa tu yogo gurusevayā prāpyate: Sentence is omitted in P. gurusevayā
prāpyate: The verses that follow are 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.

[LVII. 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 Hathayoga, 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 yoga²³³ is not attained. The [reality of] yoga is truly attained by frequenting the teacher.²³⁴

²³³This is the only mention of the composition *yogatattva* in the entire text. The formulation makes the prominent position of *gurusevā* in Rāmacandra's doctrinal system unmistakably clear. According to Rāmacandra, not only the techniques and metaphysical views presented earlier in the text, but also all other practices associated with yoga are not capable of bringing about the reality (*tattva*) that the practitioner is striving for. There is no doubt that *gurusevā* is, in Rāmacandra's opinion, the means *par excellance* to achieve the goal of yoga. Based on this account, the original title of the work *Yogatattvabindu* could be reconstructed. For a detailed discussion of the title, see p.??.

²³⁴This specific type of presentation under the keyword *yogamāhātmyam* or *yogasya māhātmyam* is not only found in *yogatattvabindu* and its source texts, but also in many other Rājayoga texts. This is not entirely surprising, as the sublimity, superiority or majesty of Rājayoga that is always suggested is inherent in the association with this term. Comparable formulations can already be found in *Amanaska* 2.5 BIRCH: "Who, indeed, truly knows the majesty of Rājayoga? Since [both] power and liberation arise from knowledge, knowledge [should be] obtained from the guru." (*rājayogasya māhātmyam ko vā jānāti tattvataḥ | jñānāt siddhir muktir iti guror jñānam ca labhyate || 5 ||*). The proximity becomes even clearer in *Amanaska* 1.3-5. Here BIRCH translates: "In the Cakras, such as Mūlādhāra, in the pathways [of vitality], such as Suṣumnā, and in the vital airs, such as Prāṇa, the highest reality is not located. Some are devoted to Mantra Yoga, some are confused by meditation and some tormented by forceful [practices]. They do not know what causes one to cross over [to liberation]. Not by studying the doctrines of scriptural exegesis, logic, planets and mathematics, nor by the Vedas, Upaniṣads, Dharmasāstras [and the like]; not even by lexicons nor metre, grammar, poetry nor rhetoric; the sage's attainment of the highest reality is gained only from the oral teachings of his own ..."

गुरुद्वकपातपात्राणां ददानां सत्यवादिनाम् ।
 कथनादृष्टिपातद्वा सांनिध्यादवलोकनात् ॥ LII.1॥

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

वाङ्मात्राद्वाथ द्वकपाताद्यः करोति शर्मं क्षणात् ।
 प्रस्फुटभ्रान्तिहृतोषं स्वच्छं वन्दे गुरुं परं ॥ LII.3॥

सम्यगानन्दजननः सदुरुः सोभिधीयते ।
 निमेषार्द्धं वा तत्पादं यद्वाक्यादवलोकनात् ॥ LII.4॥

स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः ।
 नानाविकल्पविश्रान्तिं कथनात्कुरुते तु यः ।

सदुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥ LII.5॥

Sources: 1-2 cf. YSV (PT p. 848); gurupādodakam śiṣṭasevinā satyavādinā | kanyāstrādidṛṣṭipātaharsaṅgatīvarttanāt | 1-2 ≈ SSP 5.60-61ab; gurudṛkpātānāt prāyo dṛḍhānām satyavādinām sā sthitir jāyate | kathanāc chaktipātād vā yad vā pādāvalokanāt | 3-4 ≈ YSV (PT. p. 848): prasādāt sadguroḥ samyak prāpnoti paramāṇ padam | na guror adhikām tattvam yat tasmāt paramāṇ padam | 3-4 ≈ SSP 5.61cd-62ab (Ed. p. 99): prasādāt svaguroḥ samyak prāpyate paramāṇ padam ||61|| ata eva śivenoktam na guror adhikām na guror adhikām na guror adhikām | 5-6 ≈ SSP 5.64 (Ed. p. 100): vāñmātrād vātha dṛkpātād yaḥ karoti ca tatkṣaṇat | prasphuṭam śāmbhavaṇaḥ vedhaṇaḥ svasaṁpvedyaṇ param padam | 7-8 ≈ SSP 5.64cd-5.65ab (Ed. p. 100): samyag ānandajanakaḥ sadguruḥ so ‘bhīdhīyate | nimiśārdhārdhāpātād vā yad vā pādāvalokanāt | 7-8 cf. YSV (PT p. 848): nimeśārddhena tasyaiva ājñāpālānato bhavet | mahā-nandaśatāpraptis tasmai śrīgurave namah | 9-11 ≈ SSP 5.65cd-5.66cd (Ed. pp. 100-101): svātmānam sthiram ādhatte tasmai śrīgurave namah | nānāvikalpavīśrāntim kathayā kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu mithyāvidambakah | 9-11 ≈ YSV (PT p. 848): nānāvikalpavībhāntināśāñ ca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakah |

1 **gurudṛkpātātrāṇām** PN₁N₂U₂] gurudṛkpāt patrāṇām L gurudṛk | pāt | patrāṇām B gurudṛkpātānām U₁ gurudṛkpātātrāṇo D gurukṛpātāḥ pātrāṇām E **dṛḍhānām** cett.] om. L **satyavādinām** cett.] satyavāridinām U₁ 2 **kathanāt** cett.] upaya^o U₁ **dṛṣṭipātād** cett.] visapātād B visapānād L **sāmnidhyād** PEU₂] sānidhyāt B sānidhyāt DN₁N₂ sānidhyāt U₁ **avalokanāt** ELPU₁] dyavatrokanāt D bhyavalokanāt N₁N₂ dhyavalokanāt U₂ dyavatrokanāt D 3 **prasādātsadguroḥ** cett.] sadguruprasādāt E prasādāsya guroḥ P prasāt sadguroḥ B **prāpyate paramāṇ padam** cett.] paramāṇ padam pāpyate E 4 **ata eva** cett.] ata evam E **param** cett.] param E 5 **vātha** cett.] bodha E **dṛkpātād** cett.] dṛkpātād B **śamaṇ** cett.] śamaṇ N₂ 6 **prasphuṭa**^o em.] prasphata^o N₂ prasphata^o BL prasphata^o N₁ prasphata^o EPU₂ prasphata^o D **“bhrānti”** cett.] **“bhāti”** BL **hṛttoṣam** EP] hatoṣam BL hatdoṣam N₁ haddoṣam N₂ hrddoṣam D ittoṣam U₂ **svaccham** cett.] tvaccham N₂ **vande** β] vade N₁ veda^o N₂D **gurum** β] karam N₁ “karam N₂ vedakakaram D **param** cett.] param N₁ 7 **jananāḥ** β] jananaṇ DN₁N₂ 8 **nimeśārddhaṇ** cett.] nimiśārddhaṇ PN₂ nimeśārddhaṇ BL vā cett.] ca DN₁N₂ **tatpādaṁ** EPU₂] tatpāda BL pādaṁ vā DN₁N₂ 9 **śrīgurave** cett.] śrīgurubho L śrīguru namo U₂ 10 **nānāvikalpavīśrānti** N₁U₂] nānāvikalpaṇ viśrānti^o D nānāviplavavīśrānti^o E nānāvikalpah viśrāntih P nānāvikalpavīśrānti BL nānāvikalpavīśrānti N₂ **kathanāt** cett.] kathanāt | B **tu yaḥ** BLPU₂] tataḥ E tu sah DN₁N₂ 11 **vijñeyo** cett.] vijñō BL **na tu** cett.] nnu BL **vipriyaljalpakah** cett.] viprāyajalākah BL vai priyajalpakah E

LVII.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] ...

LVII.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.

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

LVII.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], ...

LVII.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.

guru. (*ādhārādiṣu cakreṣu suṣumnādiṣu nādiṣu | prāṇādiṣu samireṣu param tattvaṁ na tiṣṭhati || 3 || mantrayogaratāḥ ke cit ke cid dhyānavimohitāḥ | haṭhenā ke cit kliṣyanti naiva jānanti tārakam || 4 || na mīmāṃsātarkagrahagaṇitaśiddhāntapāṭhanair na vedair vedāntaiḥ smṛtibhir abhidhānair api na ca | na cāpi cchandoviyākaraṇakavitaḥ alankṛtimayair munes tattvāvāptir nijagurumukhād eva vihitā || 5 ||*). Sundaradeva's *Hathatattvakau mudī* (cf. 2.1-12) also teaches a *yogamāhātmyam*. In comparison, however, with an interesting twist. While in Rāmacandra's formulations all the techniques mentioned for achieving *yogatattva* except *gurusevā* are eclipsed, Sundaradeva raises various techniques in his explanations that can only be learnt by a competent *guru*, such as *mudrās*, *āsanas*, *kumbhakas* etc. as a basic prerequisite for achieving the state of yoga. (see e.g. 2.1: *atha yogamāhātmyam | yāvan mudrābhayasana mama lāmam sampradāyānna yātām yāvat pīṭhānyatha gadaharāṇyuccakairno jitāni || yāvat kumbho nijagurumukhānnopalabdho na dirghas tāvad yogo na bhavati kalau lolacittasya sūraih || 1 ||* ...) For Sundaradeva, the main focus is on mastering the breath. In a very similar way, the breath is also emphasised within the *yogamāhātmya* section of the first verses of the *Hathasaṅketacandrikā* (f. 2r-2v). In addition, the necessity of detaching the mind from attachment to sense objects, as well as the necessity of continuous yoga practice, etc., is highlighted here. The term also falls into Agasthya's *Rājayogaḥ* f.1, but without the reference to *gurusevā* or the negation of other practices. In most Rājayoga texts the term *yogamāhātmya* is used either to explain the superiority of the respective core practices of Rājayoga with or without a comparison of inferior or ineffective means.

अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा वन्ध्यः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवारतो भवति यस्य मनसि पापं न भवति । स्वाचारतः स्वानादिशीलो भवति । कापट्यं न भवति यस्य वंशपरंपरा ज्ञायते । एतादृशस्य सद्गुरोः संगतिः कर्तव्या तेन पुरुषस्य मनः शान्तिं प्राप्नोति । अथ च यस्य मनोमध्ये स्थिरआनन्दं उत्पद्यते । सो ऽपि सद्गुरुः कथयते । अथ च घटिमात्रं घटिकार्थं घटिकाचतुर्थशो वा यस्य पार्थं उपविष्टे सत्यताट्यो भावो मनोमध्ये उत्पद्यते । गत्वा वनमध्ये स्थीयते गृहं त्यज्यते सो ऽपि सद्गुरुः कथयते । कस्यापि दुःखं न दीयते प्राणिमात्रेण सह मैत्री क्रीयते कस्यापि दोषं न प्राकाश्यते सो ऽपि सद्गुरुः कथयते ।

अज्ञानकुलशीलानां यतीनां ब्रह्मचारिणाम् ।
उपदेशं न गृहीयादन्यथा नरकं द्विवं ॥ LII.6 ॥

10

यस्य वचसि मनसि धृते सति स्वात्मनः परमेश्वरस्यैकं भवति । एतादशो मनोमध्ये निश्चयो भवति ।

Sources: 9-143.1 cf. SSP 5.67 (Ed. p. 101): ata eva paramapadaprāpty arthaḥ sa sadguruḥ sadā van-danīyah | 1 cf. YSV (PT p. 848): ata eva mahesāni sadguruḥ siva āditaḥ | satyavādi ca sacchilo gurubhakto dṛḍhavrataḥ | 2-3 cf. YSV (PT p. 848): svalpācārataratām yo dānādīśilasamyutah | kāpatyalobhavinyāsaū mahāvāpñāsasamudbhavah | 3 cf. YSV (PT p. 848): idṛśah sadgurustasya saṅgatau yatnavān bhavet | tad eva manasah śāntim prāpnoti paramam padam |

1 paramapadaprāpty cett.] paramapadasya prāpty EP **sarvadā vandyah** DN₁N₂] sevyah sarvadā EPU₂ sevyasarvadā BL **nirantaram** cett.] niramtaraḥ P **gurusevā** cett.] gusevā° U₂ **rato** cett.] taro B tatparo E **bhavati** cett.] bhava D **pāpam** cett.] pāpa B **svācāratarataḥ** EP] svācāratarataḥ BL svācārataḥ || U₂ svasyācārataro DN₁N₂ **na bhavati** EPLU₂] bhavati B nāsti DN₁N₂ **van̄śaparampāra** cett.] parāparampāra D **3 sadguroḥ** cett.] guroh U₂ **saṃgatiḥ** DEN₁U₂] samgati PN₂ samgati BL **karttavyā** β] kattavyāḥ DN₁ karttavyāḥ N₂ **tena** E] *om.* cett. **manah** cett.] mano U₂ **śāntim** cett.] śānti BL **yasya** cett.] *om.* U₂ **4 sthira** DEN₁N₂] sīraḥ BL sira P sthīrā° N₂ **ca** cett.] *om.* U₂ **ghaṭīmātram** em.] ghaṭīmātra° N₂ ghaṭīmātraḥ D ghaṭī....mo N₁ *om.* cett. **ghaṭīkārd-haṁ** BLPN₁D] “ghaṭīkārdhhām N₂ ghaṭīkā U₂ **ghaṭīkā**° LN₂U₂] ghaṭīkāyāḥ N₁D ghaṭīkā° BP **caturthāṁśo** BPLU₂] caturtho daṁśo N₁ caturtho daṁśo N₂ caturtho amśo D **5 satyatādrśo** cett.] satyatādrśo DLN₁ **bhāvo** cett.] N₂ **utpadyate** cett.] uppapadyate BL **5-6 so** ’pi **sadguruḥ** kathyate cett.] *om.* DN₁N₂ **6 prāṇīmātreṇa** cett.] prāṇīmātre U₂ **kriyate** cett.] yate N₂ **doṣam** EN₂] doṣo PLN₁DU₂ doṣau B **prākāśyate** cett.] prākāśate BL kathayati E **so** β] yena so DN₁N₂ **9 upadeśām** cett.] upadeśo PU₂ gr̄hīhiyād EPL] gr̄hītyāsthā | B gr̄hīyāt cett. **anyathā** cett.] yadānyathā B **narakam** cett.] na narakam B **dhruvāṇ** cett.] dhruvam EP **11 vacasi** cett.] cavi U₂ **manasi** cett.] *om.* U₂ **sati** cett.] sati | DN₁N₂ **parameśvarasyaikyam** EPN₁DU₂] parameśvarasyaikam N₂ parameśvarasakyam BL

Philological Commentary: 4-6 atha ca ...so ’pi sadguruḥ kathyate: E omits the three sentences.

Hence, the true teacher is always is to be frequented in order to attain the highest place. That person becomes a speaker of truth. Uninterrupted delight for frequenting the teacher arises [for someone] in whose mind evil does not arise. Being someone who is devoted to good habits, habits such as ceremonial bathing etc. arise. Deceit does not arise [for him] whose noble lineage is recognized.²³⁵

One shall associate with such a true teacher. The mind of such a person attains peace. Furthermore, he in whose mind steady bliss arises is surely called a true teacher. Thus, the state of such a reality is generated in the mind [of one who is] seated at the side of him [the teacher] for a *ghatikā*²³⁶, half a *ghatikā*²³⁷, of a quarter [of a *ghatikā*] 6 minutes.. One who has left the house and has gone into the forest in order to dwell there is said to be a true teacher. 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.

LVII.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.²³⁸

For one who is steadfast in mind and speech²³⁹ there arises unity of the supreme deity and the own self. Such certainty arises within the mind.

²³⁵In the light of the hypothesis of Rāmacandra addressing an audience of *kṣatriyas* I translate *vamśa* here as “noble lineage”.

²³⁶One *ghatikā* equals 1/60 of a day (cf. SIRCAR, 1966: 114). 1/60 of a day corresponds to 24 minutes. A day has a total of 1440 minutes (24 hours x 60 minutes), so 1/60 of a day corresponds to 24 minutes. ²³⁷12 minutes.

²³⁸I was not able to allocate a source for this verse. Because of that one has to consider the possibility that this verse is possibly authorial and belonging to Rāmcandra's agenda. Be it as it may, this verse pooves that this text is anti-ascetic, anti-celibate and very likely alludes to the profanity of Rāmacandra's audience.

²³⁹Allusion to the possibiliy that Rāmancandra taught his audience mind-control via Yoga and Sanskrit?

तं सद्गुरुं जानीयात् । विकल्प एतादृशो यथा समुद्रमध्ये महत्तरकल्लोलाडम्बरः प्रपञ्चवासना एतादृशी यथोदकमध्ये महत्तरज्ञाः । तादृशात् संसारार्णवा यो नावा परं पारं प्रापयति । स सद्गुरुः कथ्यते । यस्य पुरुषस्य मनो उखण्डे परमपदे लीनं भवति । यः पुरुषः स्वीयं कूलं त्रिविधात्तापान्निवर्त्य परमसुक्तिपदे रक्षति । एतादृशं पुरुषं श्रवणादर्शनात्समग्रविद्मा नश्यन्ति । दिने दिने कल्याणं भवति निष्कलङ्घा तु द्विरुत्पद्यते ।

[LVIII. *yogaśāstrarahasyam*]

इदं योगशास्त्रहस्यं समग्रशास्त्रमध्ये । यस्य मनो यथान्यकारस्य मध्ये दीपस्य तेजः प्रविशति । तथा शास्त्रमध्ये तस्य मनः प्रविशति । यस्य राज्ञो मनोमध्ये कपटं नास्ति । यस्मिन्द्वष्टे देशकस्य त्रासो न भवति । यस्य तस्य मनः शुद्धं भवति । यस्य पृथिव्यां कीर्तिर्भवति । यस्य मनोमध्ये सत्पुरुषवचनविद्मासो भवति । यो राजा सदानन्दपूर्णो भवति । यस्य पार्श्वं प्रत्यक्षमनेकं मनोहारिवस्तूनि भवन्ति । एतादृशस्य राज्ञो उग्रे योगरहस्यं कर्तव्यं ।

1 jāniyāt cett.] vijāniyāt E etādṛśo cett.] etādṛśam N₂ mahattara^a cett.] mihattara D mahattaram E °dambarah cett.] °dambara^a BL °dambara^a EP_U₂ prapañca^a cett.] prapaca U₂ etādṛśi cett.] tādṛśi E **2** mahattaraṅgāh E] mahattari U₂ mahattarati cett. tādṛśat cett.] tādṛśasya E samsārārnava^a PLU₂] samsārārnavaवाद B samsārāt arṇavād DN₁N₂ yo cett.] yau BL yaḥ E nāvā BLPD_U₂] nāvaram N₁N₂ svavākyānāvā E param pāram E] pāram pāram U₂ param BLPD om. N₁N₂ sa cett.] om. D **3** mano cett.] manah BL 'khaṇḍe cett.] akhamḍe BL paramapade E] parapada^a DN₁ paramada^a N₂ parapade U₂ līnaṁ cett.] °līna N₁ līta N₂ bhavati cett.] bhavati B puruṣa^a N₂U₂ svīyam kūlaṁ cett.] svikulaṁ B svakulam E trividhāt EDPN₁N₂] trividhat LU₂ trividham | B tāpān cett.] āpān LU₂ paramamuktipade PDN₁] parama muktipade E paramamamuktipade N₂ paramukti-pade BL paramamamuktipakṣe U₂ **4** etādṛśam cett.] etādṛśa DU₂ etādṛśa | N₁ etādṛśā BLP etādṛśasya E puruṣam 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.] bhavatīr U₁ niṣkalaṅkā cett.] niṣkalam N₁N₂ niṣkalamko U₂ **7** yogaśāstrarahasyam BLN₁U₂] yogaśāstrarahasya DN₂ yogaśāstreṣu rahasyam U₁ yogaśāstrasya rahasyam EP yasya cett.] om. U₂ mano em.] manah EP_U₁U₂ mana cett. om. N₂ yathāndhakārasya cett.] yathāndhakāras N₁ yathāndhakāra^a D om. N₂ madhye cett.] om. N₂ dīpasya cett.] dipa^a E om. N₂ tejah cett.] om. N₂ praviśati DEPN₁] praviśiyati BLU₁ viprāśati U₂ om. N₂ tathā cett.] yathā U₂ om. N₂ **8** 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^a E **9** yasya U₁] tasya cett. yasya cett.] om. U₁ pr̄thivyām PL] pr̄thivyām BEU₂ pr̄thivī DN₁N₂ pr̄thivī U₁ kirtī cett.] vītīr E kirtī U₁ kitīr U₂ satpuruṣavacanaviśvāso cett.] satpuruṣavacanah viśvāso N₂ satpuruṣasya vaco viśvāso E vacanaviśvabhyāso U₁ **10** sadānandapūrṇo cett.] sadānandarūpo E sānamḍapūrṇo L anekam cett.] aneka^a BLE manohārīvastūni E] manohārīvastu cett. bhavanti em.] tiṣṭhamti E bhavati cett. **11** rājño cett.] rājña E 'gre α] ye BPU₂ yad L idam E yogarahasyam cett.] thogarahasyam B karttavyam N₁N₂U₁] karttavya D kathaniyam EP kathyaniyam BL kathyate U₂

Philological Commentary: **1-11** 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 navigate 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 misery²⁴⁰ protects the own noble lineage²⁴¹. Because of hearing [or] because of seeing about such a person, all obstacles are destroyed. Day by day, prosperity arises. A flawless intellect arises.

[LVIII. Secret Teaching of the Scriptures of Yoga]

This is the secret teaching of the scriptures of Yoga in all of the scriptures. Just as the light of a lamp enters into the midst of darkness, similarly, his mind enters into the teaching. For such a king²⁴², deceit does not exist. [For him], in whose sight fear of the teacher²⁴³ does not arise; [for him] whose mind is pure; [for him] whose fame arises on earth; [for him] in whose mind, there is trust in the words of exquisite individuals; [for him] who is a king always filled with bliss; by whose side numerous enchanting objects arise immediately front of his eyes²⁴⁴; the secret teaching of Yoga is the first [and foremost thing] of such a king that has to be accomplished.²⁴⁵

²⁴⁰The threefold misery consists of 1. *adhyātmika* (“internal”) refers to any physical and mental misery caused by diseases; 2. *adhibhautika* (“external”) refers to any misery caused by external living beings or objects; and *adhidaivika* refers to any misery caused by the gods or comes from heaven like cold, heat, storm, draught etc. For a more detailed account cf. *Sāṅkyakārikā* 1 and particularly the respective explanations provided in the *bhāṣya* of Gaudapāda for the first *kārikā*.

²⁴¹In Sanskrit literature it is usually the king who protects the own lineage, cf. *Rāmāyaṇa* 3.36.26; *Mahābhārata* 7.11.10. This suspicion seems to hold true since the *rājan* is mentioned a few sentences later.

²⁴²Rāmacandra here addresses his royal audience.

²⁴³The topic of fearing the teacher to my knowledge does not appear in other yoga literature and is unique to the *Yogatattvabindu*.

²⁴⁴Clearly this is an allusion to material wealth.

²⁴⁵Rāmacandra’s final chapter ends his treatise on Yoga by directly addressing his royal audience with his main matter.

न स्वेहाच्चभयाल्लोभाच्चमोहाच्चधानाद्वलात् ।
न मैत्रीभावाच्च दासाच्चसौंदर्याच्च सेवनात् ॥ LVIII.1॥

सामान्यादग्रे योगो न कथनीयः । यः परनिन्दा रतो भवति । दूराचारो भवति । ब्रातुमित्रस्य च योग्यं वस्तु
५ न ददाति । यो सर्वं वदति । यो योगिनां मनोमध्ये निन्दां करोति । यस्य मनोमध्ये दया न भवति । यः
कलहप्रियो भवति । स्वकार्यकरणे सावधानो भवति । गुरोः कार्यकारणे ज्ञाहृतो भवति । एतादशस्याग्रे
न योगः क्रियते न पठयते ।

शृण्वन्नीतादिकान् ॥ शब्दान्पश्यन्त्रूपं मनोहरं ॥ जिग्रगन्धान्सुरभीस्पृशर्शमृदुप्रियं ॥ स्वादान्मनोरमान्वादन्मा
स्यन्देशान्मनोरमान् ॥

Sources: 1 cf. YSV (PT p. 847): idam yogarahasyañ ca na väcyam mürkhasannidhau || yogadesas tu
tatraiva || cf. YSV (PT p. 847): stutir nindā na karttavyā sādhunā satyavādinā || yogānadhipakārinām
āha tatraiva || 5–6 cf. YSV (PT p. 847): manomadhye dayā nāsti sadā yaḥ kalahapriyah | 6–7 cf. YSV
(PT p. 847): svakāryalobhane śilo gurukāryaparāñmukhah | etasmāi ca na dātavyaṇi vaktavyaṇi tasya
sannidhau |

1 na cett.] ni BL **snehāñ** EPU₂] śnehāñ cett. **na** EPU₂] nā BL a DN₁N₂ **bhayāl** cett.] bhayān EU₁
lobhāñ BDLU₁] obhāñ N₁N₂ lno P lon U₂ **na** cett.] om. P **mohāñ** cett.] om. P **na** cett.] om.
P **dhānāñ** cett.] na dhanād L om. P **balāt** cett.] balāta B om. P **2** na cett.] om. P **maitrībhāvāñ**
cett.] maitrībhāva N₂ maitrī D bhāvāñ P **na** N₁U₁] no BLPU₂ nau E nā N₂ om. D **dāsāñ** N₁U₁]
dānāñ P dāryāñ E dānāt BL dānāñ N₂U₂ om. D **na** cett.] om. D **saumādāryāñ** cett.] saudaryāñ PN₂
saumādayan L om. D **na** cett.] ni L om. D **sevanāt** cett.] sevatā U₁ **4 sāmānyādāgṛe** PN₁N₂U₂]
sāmānyāgṛe BELU₁ **kathaniyā** EPN₁U₁U₂] kathaniyām B kathaniyām L kanīyah N₂ **yaḥ** cett.] om.
U₁ **paranindāñ** cett.] paranimḍām BLU₁ **rato** cett.] om. BL **bhavati** cett.] karoti BL **dūrācāro**
bhavati cett.] om. BL **bhrātūr** PU₂] bhrātūr° N₁N₂ bhrātṛ U₁ dur° BE **mitrasya** cett.] mitram
U₁ maitrīyāsyā BE **ca** **yogyāñ** N₂U₁] ca yogyāñ ca N₁ yogyām PU₂ om. BE **5 yo** PU₂] so
N₁N₂U₁ ya E **satyāñ** cett.] asatyām E **yo** EP] om. cett. **yoginām** cett.] yoginā N₁N₂ yoga°
E **manomadhye** cett.] om. E **nindām** cett.] ni° U₁ **yaḥ** EN₁U₁] yasya BLPU₂ **6 kalahapriyo**
EPN₁U₁] kalahañ priyo BL kalahañ priyo U₂ **bhavati** cett.] na bhavati BL **svakāryakaraṇe** EPU₁U₂]
svakāryākaraṇe LN₁ svakāryākaraṇe B svakāryākaraṇā N₂ **guroḥ** cett.] guro BN₂U₂ **kāryakāraṇe**
em.] kāryakarāpe cett. kārye karāpe B **7 nādṛto** PU₂] ādaro na N₁N₂U₁ anādarano B anādare no L
na dattacitto E **etādṛśāyāgṛe** cett.] etādṛśāyā agre U₁ **7 yogah** cett.] om. N₁N₂U₁ **pāthyate**
EPU₁U₂] padyamte N₂ pāthyate BL **8 śṛṇvan** N₁LU₁] śūvana N₂ śṛṇvan cett. **gitādikāñ** cett.]
prītādikāñ E **śabdāñ** cett.] śabdāt [N₂ **paṣyan** cett.] paṣyat U₁ **jighran** cett.] jāgrat E jighram U₁
gandhāñ N₁N₂] gaṁḍhāñś ca P nāṁḍhaś ca U₁ agachan BP sprīṣan gaṁḍhan U₂ om. E **surabhiñ**
U₁U₂] sphuran E surabhiñ PL sphurabhi B śūsurabhiñ N₁N₂ **sprīṣan** β sprīṣanasyā N₁ sprīṣanasyām
N₂ om. U₁ **sparśāñ** PU₁U₂] sparśā° E om. cett. **mṛḍupriyām** cett.] śāmrīḍupriyām N₂ mṛḍu
|| priyām U₂ **manorāmāñ** cett.] manorathāñ BL manomāñ N₁N₂ **khādan** cett.] khādavan BL
khādañta° U₁ svādan N₁ om. EN₂ **8–9 bhrāmyan** cett.] bhrāman BL bhrāmyena N₁ bhrāmya na N₂
9 deśāñ cett.] tvesāmñ U₁

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. 5 bhrātūr ...na dadāti: Sentence omitted in L. yo 'satyāñ ...nindām karoti: Both sentences omitted in B and L. yasya kalaha...bhavati: Sentence omitted in D and N₂.

LVIII.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 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 delights in 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.²⁴⁶

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, ...

²⁴⁶This passage reads like an educational measure that teaches proper social behaviour for a precocious youth. Yogatexts for an adult audience would not advise good behaviour like being brave or sharing things with friends, and they would not mention the desired injunction from disputes or disrespecting the teacher, particularly not in their main teaching. For an adult yoga student, these statements would be superfluous and self-evident and would not be mentioned. These statements start to make sense if one would assume a young audience (more precisely, given the numerous allusions to the audience's material wealth, probably young princes). Also cf. the passage on the eight enjoyments (p.), the prohibition of *prāṇāyāma* for young persons (p.85), and the promise of becoming attractive for virgins, as well as the promise of control over women (p.19). Additionally, the grammatical simplicity of Sanskrit is a strong indicator that this text addresses young princes in their education.

भक्षमाणः सुमधुरं रममाणः स्वलिलया ।
भावाभावविनिर्मुक्तः सर्वग्राहविवर्जितः ॥ LVIII.2॥

सदानन्दमयो योगी सदाभ्यासी सदा भवेत् ।
विरुद्धे दुःखदेशे च विरुपे इतिभयानके ॥ LVIII.3॥

इष्टाद्यनिष्टसंस्पर्शे रसे लवणादिके ।
पूत्यादावपि गन्धे च कंटकोष्मादिवर्जिते ॥ LVIII.4॥

सर्वदैव सदाभ्यासः समः स्यात्सुखदुःखयोः ।
एवं भूतस्य कर्मणि संकल्परहितानि च ॥ LVIII.5॥

गच्छबृणां च संस्पर्शात्पापं कुर्वन् न लिप्यते ।
उत्पन्नतत्त्वबोधस्य उदासीनस्य सर्वदा ॥ LVIII.6॥

5

10

Sources: 1-2 cf. YSV (PT p. 847): nañubhayatra sambadhyate na vaktavyamityarthaḥ | yogādhikāriṇo’pi tatraiva || bhāvābhāvavinirmuktah sarvagrahavivarjitaḥ | 3 cf. YSV (PT p. 847): sadānandamayo yogī sadābhyaśi sadā bhavet | viruddhe duḥkhadeśe ca virūpe ’tibhayānake | 7-8 ≈ YSV (PT p. 847): etad anisṭasamsparśe nyūnādhike balādhike | evam bhūtasya karmāṇi saṅkalparahitāni ca | 7-8 ≈ YSV (PT p. 847): utpātarahite deśe kaṇṭakādīdivarjite | abhyasyate sadā yogah samaḥ syāt sulkaduḥkhayoh | 9-10 ≈ YSV (PT p. 847): evam gacchan svapan paśyān pāpapuṇyairna lipyate | utpannatattvabodhah syāt sadā śilasya sarvadā | 9-10 ≈ Amanaska 2.36: utpannatattvabodhasya hy udāśinasya sarvadā | sadābhyaśarasatasaitan naikatraty upayujyate ||

1 **bhakṣamāṇah** L] bhakṣamāṇa B bhāṣamāṇah EPU₂ bhāṣamāṇasya N₁N₂U₁ **sumadhuram** PU₂] samaghura° B samadhura° L madhuram N₁N₂U₁ om. E **ramamāṇah** EPU₁U₂] rasamāṇaḥ N₁N₂ °ra-māṇam L °ramāṇa B 2 **bhāvābhāvavinirmuktaḥ** cett.] bhāvābhāvavinirmukto E bhāvāvinir muktaḥ BL 3 **sadānandamayo** cett.] sadāmaya BL yogī cett.] yoyogī L **sadābhyaśi** cett.] sadābhyaśo U₁ 4 **viruddhe** BLN₁N₂U₁] viruddha° EP **duḥkhadeśe** ca em.] duḥkhadeśe EPN₁N₂U₁ duḥkhadeśe B duḥkhadeśe L **virūpe** EPN₂] śovirūpe BLN₁ vivarūpe U₁ ’tibhayānake EPN₁N₂] bhayānake BLU₁ 5 **iṣṭādyaniṣṭasamsparśe** cett.] iṣṭādhanīṣṭam samsparśe PN₂ rase cett.] om. N₂ **lavaṇādike** cett.] lavaṇādiko N₂ 6 **pūtyādāv** LN₁N₂] pratyādāv BEP pūjādāv U₁ **gandhe** cett.] gaṇḍham N₂ **kamtakoṣmādīvarjjite** N₁] kaṇṭakesmādīvarjjite N₂ kamkoṣnādīvivarjayet E kamtakoṣyādīvivarjjite P kaṭakoṣmādīvarji B kamṭakoṣmādīvarji L kumṭakoṣmādīvarjite U₁ 7 **sarvadaiva** EPN₂] sarvadeva BLN₁ sarvadaivam U₂ **sadābhyaśah** EPU₂] sadābhyaśah BLN₁N₂U₁ **samaḥ** cett.] sama N₁U₁ mana N₂ **syāt** cett.] sya | t L syā U₁ 8 **bhūtasya** N₂] bhūta U₁ yogasya cett. 9 **gacchan** cett.] gacha U₁ **samsparsāt** cett.] samsparśot BN₁ **pāpam** cett.] pāpāḥ P tapaḥ E 10 **udāśinasya** cett.] hy udāśinasya E

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

LVIII.2 While he consumes extremely lovely things²⁴⁷ and delights in his own play, he is one who is liberated from both being and non-being, and free from all attachments.

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

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

LVIII.5 He who is always truly in permanent practice shall be equanimous towards happiness and suffering.²⁴⁸ In this way the actions of the great yogin (*bhūtasya*) are free from desire.

LVIII.6 He who has arisen to the awakening of reality, who is in every way equanimous does not become tainted by sin going amidst people and engaging in contact.

²⁴⁷The effectiveness of the yoga taught in Rāmacandra's text is emphasized repeatedly and exclusively for an expressly wealthy lifestyle. Other possible realities of life without musical performances, spectacles with stunning women, material wealth, exquisite food and pleasant smells are virtually ignored, so it would be absurd to assume that this text was not tailor-made for people with precisely this lifestyle.

²⁴⁸The main matter of Rājayoga for Rāmacandra appears to be the permanent cultivation of equanimity even in extreme situations of joy or suffering.

तदा दृष्टिविशेषः स्याद् विविधान्यासनानि च ।
अन्तःकरणजा भवा योगिनो नोपयोगिनः ॥ LVIII.7 ॥

सर्वदासहजस्तस्य निष्कलाभ्यात्मवेदिनः ।
यत्प्रत्यलनिष्पाद्यं तत्त्सवमकारणं ॥ LVIII.8 ॥

- 5 विलासिनीनां मनोहारिगीतश्वरणात् ॥ अतिसुन्दरकामिनीनां रूपदर्शनात् ॥ कस्तूरीकर्पूरगन्धयो ग्रहणात् ॥
शीतलकारी अतिकोमलपरवस्तुनः स्पर्शकारणात् ॥ अतिमायुर्य चित्ते करोति ।
तादृशः स्वादनात् ॥
अनेकदेशानां साध्वसाधुस्थानदर्शनात् ॥ मैत्रेण सह कोमलवचनात् ॥ शत्रुणा सह काठिन्य वचनात् ॥
यस्य मनसि हर्षो वा द्वेषो न भवति । स पुरुष ईश्वरोपदेशको ज्ञेयः । स्वलीलया स्वदति चलति च
10 भावाभावयोश्चित्तसुदासीनं भवति । कस्यांचिद्रात्तार्यां हठं न करोति । यस्य मनः सहजानन्दे मग्नं भवति ।

Sources: 1-2 ≈ YSV (PT p. 847): pare dṛṣṭivilām na syād vividhāni mṛtāni ca | antaḥkaraṇam etasya yogino niṣkriyam [niṣkalā?] tu sa | 1-2 ≈ Amanaska 2.37: tadā dṛṣṭivīśeṣā ca vividhāny āsanāni ca | antaḥkaraṇabhävāś ca yogino nopayogināḥ || 3-4 ≈ YSV (PT p. 847): sarvadā sahajas tasya niṣkalādhyaṭmavādināḥ | yadā prayatnaniṣpādyān grāhyam sarvam akāraṇam |

1 **dṛṣṭivīśeṣā** EN₁N₂U₂] dṛṣṭivīśeṣā BLP dṛṣṭir višeṣa U₁ **vividhāny** EN₂U₂] vidhāny cett. 2 **antaḥkaraṇājā** cett.] amtaḥkaraṇayo U₁ **nopayogināḥ** cett.] nopi yogināḥ LU₂ 3 **sarvadā** cett.] sarvadya BL sarva° E sahajas tasya em.] sahajasthasya LPN₁N₂U₂ sahajasya B mahajarasya U₁ rājapadasthasya E **niṣkalādhyaṭmavedināḥ** EPNU₂] niṣkalādhyaṭmavedinā BLU₁ niṣkalādhyaṭmavedinā N₁N₂ 4 **prayatnaniṣpādyam** N₁N₂U₂] aprayatra niṣyayim U₁ prayatnaniṣpādyā BL prayatnaniṣpādyā P prayatnaniṣpāyam E **tattatsarvam** EPN₁N₂] tat sarvam BU₁U₂ tat sarvem L **kāraṇām** EPNU₁] akāraṇāt B ikāraṇāt L na kāraṇām N₂ kāraṇa U₂ 5 **manohārigitaśravaṇāt** N₁N₂U₁] manohārigā-nāśravaṇāt β **atisundarakāmininām** N₁N₂U₁U₂] atisaumḍaryakāmininām E atisumḍaram kāmininām P atisaumḍarakāmininām B atisaumḍarakāmininām L **kastūri**° cett.] kastūri° U₁ **karpūragandhayo** LJ karpūrayor gamḍha° BEP karpūragamḍhayār gamḍha° N₁ karpūragandha° N₂ karpuro gamḍha° U₁ karpūrayo gamḍha° U₂ 6 **śitalakāri** N₁N₂] silakāri U₁ śaityalakāri cett. **atikomalaparavastunāḥ** N₁N₂U₁] komalavastunāḥ cett. **sparśakāraṇāt** cett.] sam̄sparsakām B sam̄sparsakām L **citte** cett.] cittam N₂ cikri U₂ 7 **tādrīśāḥ** BELP] tādrīśā N₁N₂U₁U₂ 8 **sādhwasādhusthānadarśanāt** cett.] sādhu-sthānadarśanāt N₁ **maitrena** cett.] mitrena E **śatruṇāḥ** BELPU₁] śatruṇām N₁N₂U₂ **kāṭhinya**° LU₁U₂] kāṭhina° E kāṭvinya° P kāṭhinya° B kavinya° N₂ **vacanāt** cett.] vacanān N₁ vacanād N₂ 9 **manasi** cett.] manasi U₁U₂ mana L **na** cett.] vā na U₁ om. L **sa puruṣa** cett.] puruṣo U₂ **iśvaropadeśako** cett.] iśvaropade ko L **svalilayā** cett.] svaliyayā N₁N₂ ca cett.] va P om. E 10 **haṭhaṇi** cett.] harṣaviṣādām E haṭam LU₁ **manah** cett.] mana° N₂ **sahajānande** cett.] sahajānam-dam L sahajānamda U₁ sahajānamda U₂ **magnam** cett.] añjanām L sam̄piñām U₁

Philological Commentary: 9 **vacanāt**: Evidence of B stops here. The last folio of the manuscript is missing. **dveṣo na bhavati**: Evidence of witness D resumes from here.

LVIII.7 Then the different gazing points, the various postures²⁴⁹ and the states produced from the internal organ²⁵⁰ are useless to the yogin.

LVIII.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 the mindblowing musical performances of charming women, seeing the form of stunning women, smelling the fragrance of camphor and musk, and the execution touching very soft things, the mind 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 sweetly with friends, from speaking with firmness of character to enemies, love and hatred do 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.

²⁴⁹ Postures (*āsanas*) are not discussed in Rāmacandra's text. Together with this passage, however, they are mentioned thrice (cf. p.85 l.6 and p.139 l.2) and given these three statements, one must assume that the audience of this text practised them, but other works were consulted.

²⁵⁰ BIRCH, 2013:368, fn. 52 wrote a long endnote on the compound *antaḥkaraṇabhāvā* that occurs in *Amanaska* 2.37c which is a possible source of this verse in Rāmacandra's *Yogatattvabindu*. I briefly summarize the endnote and complement my findings: Even though the Nepalese commentator of the *Amanaska* interprets it as the "intention of the heart" (*antaḥkaraṇakā manasuvā pani*) BIRCH, who has not found the compound in other texts back in 2013 proposes the more plausible explanation that *antaḥkaraṇabhāvā* refers to the eight mental states characterizing the higher faculty of discernment (*buddhibhāvā*). These eight states, as outlined in *Sāṅkyakārikā* 23, include religious merit (*dharma*), gnosis (*jñāna*), dispassion (*virāga*), and power (*aiśvarya*) as positive aspects, while their opposites (*adharma*, *ajñāna*, *avirāga*, and *anaiśvarya*) form the negative states (*adhyavasāyo buddhir dharmo jñānam virāga aiśvaryam | sāttvikam etad rūpam tāmasam asmād viparyastam*). According to BIRCH's research, this division of *buddhi* is adopted by Śaiva traditions, such as *Mālinīvijayottaratana* 1.30c-d. The eightfold *buddhi* in the *Mālinīvijayottaratana* has been noted in VASUDEVA, 2004:353, fn. 8. The concept of the *buddhibhāvas* is also present in other contexts, like the hierarchical system of religions in the *Svacchandatantra* (11.179-182). In this scheme, deluded individuals are influenced by dark *buddhibhāvas*. The specific formulation of Rāmacandra with the phrase *antaḥkaranajā bhāvā* however, I was able to locate ...

तेन पुरुषेण दृष्टिः स्थिरा कर्तव्या । आसनं दृष्टं कर्तव्यं । पवनः स्थिरः कर्तव्यः । एतादशः कश्चित्त्रियमः सिद्धस्य सोक्तः नोक्तः । मनःपवनाभ्यां यदा सहजानन्दः स्वस्वरूपेण प्रकाशयते । स सहजयोगः कथ्यते । राजयोगमध्ये इति चक्रवर्ती नामकथनं ।

1 *puruṣeṇa* cett.] bhya puruṣeṇa P svapuruṣeṇa D *drṣṭih* cett.] *drṣṭi*° U₁ *karttavyā* cett.] karttavyam DN₁N₂ *āsanam* cett.] āsana° U₁ *karttavyah* cett.] karttavyam N₂ *kaścin niyamah* cett.] kaści niyamah U₁ kaścin niyamah U₂ **2** *soktaḥ* conj.] noktaḥ cett. *manahpavanābhyaṁ* cett.] manapa-vanābhyaṁ L *sahajānandah* cett.] sahajānanda° EL *prakāśyate* cett.] prakāśate U₁ *sahajayogah* cett.] sahajayoga DN₁ sahajo yogya N₂ sahayogah U₁ **3** *rājayogamadhye* cett.] rājayogasya madhye U₂ te madhye EP *cakravartī* DN₂] cakravarti EPLN₁U₂ cakravaktya U₁ *nāma* α] *om.* β *kathanam* cett.] kathyate LU₂ madhye iti cakravartye nāma madhye kathanam U₁

Philological Commentary: **1-0.0** *pavanaḥ sthiraḥ karttavyaḥ*: Sentence omitted in L.

By this person the stabilization of the gaze shall be performed. The position shall be stabilized. 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 the realm of Rajayoga, it is referred to as the narrative “Universal Ruler”²⁵¹.

within *Bodhasāra* 17.5: “The quadruplet — mind, intellect, ego, and consciousness—are states produced by the inner organ. The self, however, is pure and untainted.” (*mano buddhir ahaṅkāraś cittam ceti catuṣṭayam | antaḥkaraṇajā bhāvā ātmā śuddho nirañjanāḥ ||17.15||*). This fourfold scheme is very close to the fivefold version taught by Rāmacandra in his metaphysics section on p.129 in which *consciousness (caitanya)* is added as a fifth item. The verses of chapter 17 provide information about further resulting states and their differentiations. The states born of the inner organ originally derive from the qualities (*guṇas*) of original matter (*prakṛti*) (17.4). The four states of the inner organs produce more differentiated states (*bhāvāḥ*) - *manas*, viz., “will and indecision” (*samkalpa* and *vikalpa*) (17.6); *buddhi*, viz., “ascertainment” (*niścaya*) (17.7); *ahaṅkāra*, viz., “knowing, doing, experiencing, the sense of agency, and the concepts of being the doer or the enjoyer, as well as notions of injury and harm” (*jñat-vakartṛtvabhotkṛtvavadhyaghātakatādayah*) (17.8) of the *citta*, viz., “memory of past experiences and recognition” (*smṛtiḥ pūrvānuhūtasya pratyabhijñāḥ*) (17.9). For the whole account of further divisions of the *bhāvas* see **bodhasāra** 17.1-51.

²⁵¹ “One who is poor [wants] a hundred [rupees]; one who has a hundred [wants] a thousand; one who has a thousand [wants] one hundred thousand, and one who has one hundred thousand [wants] ten million [rupees]. One who rules ten million [people] wishes to be a king of men, a king of men [wants to be a] world-emperor, a world-emperor a god, [and] a god wishes even to be a king of gods. [But] even when one as become the king of gods, [one’s] desire does not end [with that]. In the beginning such a greed is rather small, [but in the course of time], it increases [and increases] like a [begging-]bowl, [which at the root is shallow, but which expands more and more from the center to the edge.]” (*dhanahināḥ śatam ekaṃ sahasraṇi śatavān api | sahasrādhipatir lakṣam koṭīm lakṣeśvaro ’pi ca ||4.19|| koṭīśvaro narendratvaṇi narendraś cakravartitām | cakravartī ca devatvaṇi devo ’pīndratvam icchatī ||4.20|| indratve ’pi hi samprāpte yadīccchā na nivartate | mūle laghīyāṁs tallobhaḥ śarāvā iva vardhate ||4.21||*). A *cakravartin* is therefore a ruler who rules over the kings of the earth. The next higher rank would be the rank of a god. Thus, the *cakravartin* is the highest possible status of a human being in terms of human possibilities to attain power and prosperity. In the context of my audience hypothesis (= young princes in the context of courtly education) for the *Yogatattvabindu*, attaining the status of a *cakravartin* would make sense for a young prince, especially at this position in the climax of the text, and would be a powerful incentive. The passage quoted from Hemacandra’s *Yogaśāstra* is primarily intended to show the boundlessness of human greed and the associated danger that lies in desire. Rāmacandra, on the other hand, completely ignores this danger by coming up with a definition of Rājayoga right at the beginning of his text, which highlights the effectiveness of Rājayoga in exceptionally wealthy living conditions and repeatedly alludes to the self-evidence of extravagant luxury in the course of the text, thereby creating a strong contrast to the common image of the penniless ascetic, in order to address ...

इति श्रीरामचन्द्रपरमहंसविरचितस्योगतत्त्वबिन्दुः समाप्तः ।

Philological Commentary: 1 iti śrīrāmacandraparamahāmsaviracitas-yogatattvabinduḥ samāptah:
The manuscripts and printed edition offer the following colophons with diverging variants of the title:

iti śrisarvagunasampannapamīḍitasukhānandamisrāśūrisūnupāṇḍitajvālāprasādamiśrakṛtabhāṣā-
ṭikāsahito rājayoge binduyogaḥ samāptaḥ || śubhamastu || śrīrastu || - E

iti śrīrāmacandraparamahāmsa viracitas tatvabinduyogasamāptaḥ sañvat 1867 pauṣakṛṣṇaḥ 12 ravau
śubham bhūyāt || chau || - P

iti rājamacandraparahaṁsa viracites tatvabimduyogasamāptam || śri krṣṇārpaṇam astu || cha || - L

iti śri paramarahasyāṁ śrīrāmacandraviracitāyāṁ tatvayogabimdu samāptaḥ || || śri svasti|| || samvat
837 - N₁

iti śri paramarahasye śrīrāmacandraviracitāyāṁ tatvayogabindu samāptam || || śubham|| yadakṣarapad-
abhraṣṭan mātrāhinancayaḍ? bhavet || tat sarvam kṣamya tām eva prasidaparamesvara ||1|| sūrye
turāṅge navacandrughasre jyeṣṭhākhyakṛṣṇe bhṛguvārayuktam || tattvaprayogaḥ ṣadāharṣasāṇīñām
likhitāṁ suhetoḥ bhavatiḥ dehi || bhūyāt - N₂

iti paramarahasyāṁ śrīrāmacandraviracitāyāṁ tatvayogabimdu samāptaḥ || śubhamastu | sañvat 1841 ||
bhādau śudha 15tnio vesvara śake rārāma rāma cha - D

iti śri pāramahaṁsyāṁ śri rāmacandraviracitāyāṁ tatvayogaviduḥ samāptaḥ śubham bhūyāt || ||
atarakṣyaṁ bahi dṛḍhīr nirmesomeṣa varjitaḥ saisāṣāṇbhavimudrā sarvata,n treṣugopitā 1 aṇṭark - U₁

iti śri rāmacandraparamahāmsaviracitas tatvabimduyogasamāptaḥ || śri śubham bhavatu ||
śrīśītarāṁṛpaṇamastuḥ || idam pustakaṁ || śake 1805 || vikramārka sammat || 1140 || jayanām
asañwatsare || udagayne || griṣmartau? || vaiśālhemāse || krṣṇapakṣe || titthau 23 || bhānuvāsare ||
prathamayāmē || śri kṣetra avamīkāyāmē || śri mahārudramahākālaṣaṇnidhāne na saṃpūrṇam ||
lekhanaṇā āṇam? suta bābājoo rājadherakareṇa likhyate || yādṛśam pustakam dṛṣṭvā tāḍrasam likhitam
maya || yadi śuddham aśuddho ca mama doṣo na diyate ||J|| śrīrāma || cha || - U₂

I consider it necessary to emend the title of the work to *Yogatattvabindu* since there seems to be great confusion among the manuscripts. The printed edition calls the text *Binduyoga*, the α-group *Tattvayogabindu* and the β-group *Tattvabinduyoga*, the library card of manuscript N₂, however, calls the text *Yogatattvabindu*. All titles except the ones in the library card appear doubtful. This confusion of the compound members of the title is likely the result of metathesis by an early scribe in the transmission of the text since there is no other indication or usage of the compound *tattvayoga* or *tattvabindu* in the text itself. Additionally, those two options for the title are unlikely since a convincing meaning would be difficult to construe. However, the term *yogatattva* can be attested in the text and is used to highlight the penultimate teaching of the text, which is *gurusevā*. Other texts like, i.e. **stb1** use "tattvabindu" as the final members of the compound of the title. Thus, I argue that the original title must have been *Yogatattvabindu*.

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

this specifically affluent audience and here, at the climax of the text, even offers his audience the prospect of the status of a *cakravartin* who, through the practice of rājayoga, has attained quasi immunity to the danger emanating from greed and desire, because his mind is equanimous in all situations (*cittam udāśinām*, cf. p.151). Earlier tantras promise the status of a *cakravartin* through the performance of specific rituals. For example, *Guhyasūtra* 10.110-112:

“Controlled by Kāpila, by means of the ritual of a thousand ghee oblations, one should praise Kṛṣṇa for three nights. During the eclipse of the sun and the moon, a single substance should be accomplished. In this way, threefold accomplishments arise, attaining the supreme status of the wheel-turning monarch. In the smoke, the best of Vidyādhara should be invoked. Without a doubt, the best of all accomplishments, the flame, surpasses all worlds.” (*saṁyatā kāpilena tu | ghrtasahasrahome na | stu kṛṣṇake tu ṛtrārikam || 10.110 || candrasūryoparāge vā ekadravyaṁ tu sādhyet | trividhā siddhi jāyate cakravartipadottamam || 10.111 || dhūme vidyādhartottamā bhavateti na samiṣayaḥ | sarvasiddhottamā jvālā sarvalokāṁ parikramet || 10.112 ||*)

Additionally cf. Merutantra 151-152: “In this way, one shall write the supreme yantra on the best material like gold, etc. After that, having invoked [the deity] with appropriate words, worship according to the prescribed [method]. On an auspicious day, having joined [oneself] with a sage etc., he shall hold it. One becomes a universal ruler among poets and logicians.” (*evam svarnādike patre likhed vā yantram uttamam | tatra vācam samāvāhya pūjyatvā vidhānataḥ || 151 || ṛṣyādikam tu saṁyojya dhārayec ca subhe dine | kavīnāṁ tārkikānāṁ ca cakravartī bhaved asau || 152 ||*)

However, the association of the highest yogic state with the status of a *cakravartin* is already found in *Pratyabhijñāhṛdayam*: “In that divine wheel, the supreme lordship, the kingdom of the supreme lord, is achieved through the understanding of the inner and outer circles, free from illusion. This attainment is for the highest yogi, as stated: ‘When everything is merged into one, then the rise and fall of that lead to the experience of the enjoyer. From there, the yogi attains the lordship of the wheel.’ The term ‘ekatra’ here implies ‘concentrating everything into one,’ as described in the statement ‘ekatrāropayet sarvaṇi.’ The eightfold structure mentioned refers to the earlier described ‘puryaṣṭaka.’ It should be understood in the manner explained earlier, not as detailed in terms of subtlety or grossness, whether in the subtle body or the gross body. It is praised by me: ‘The independent lord, the ruler of the wheels of self-luminous consciousness, is victorious over the worshiped circle of divine awareness.’ (*sarvasargasaṁhārakāri yat sahajasāñvittidevatācakram amāyīyāntarbahiṣkaraṇamaričipuñjaḥtatra iśvaratāsāmrājyaṁ parabhairavātmataḥ tatprāptiḥ bhavati paramayogināḥ | yathoktam yadā tv ekatra samṛūḍhas tadā tasya layodbhavau | niyacchan bhoktṛtām eti tataś cakreśvaro bhavet [39] || iti | atra ekatra iti “ekatrāropayet sarvaṇi” [40] iti citsāmānyaspandabhūḥ unmeṣātmā vyākhyātavyā | tasya iti anena “puryaṣṭakena samruddha” [41] iti | upakrāntam puryaṣṭakam eva parāmraṣṭavayam na tu yathā vivaraṇaṅkṛtaḥ ekatra sūkṣme sthūle śarire vā iti vyākṛtavantaḥ | stutam ca mayā svatantraś citicakrāṇāṁ cakravartī maheśvarah | saṁvittidevatācakrajuṣṭah ko ‘pi jayaty asau || iti |*)

This association also seems to resonate for Rāmacandra.

Appendix

Figures



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



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

Bibliography

Consulted Manuscripts

AGASTHYAMAUNINDRA, Śrī. *Rājayogaḥ*. R 17980, Transcribed by Jason Birch. Government Oriental Manuscript Library, Madras University.

GORAKṢA. *Gorakṣaśataka*. manuscript no. R 7874. Government Oriental Manuscripts Library, Madras.

— *Vivekamārtanḍa*. Acc. No. 4110. Central Library, Baroda.

Guhyasūtra. *Guhyasūtra of the Niśvāsatattvasaṃhitā*. NGMPP A 41/14 and NGMPP A 159/18.

Hathasāṅketacandrikā. Ms. No. 2244. Man Singh Pustak Prakash Library, Jodhpur.

SUNDARADEVA. *Haṭhasaṅketacandrikā*. Ms. No. R3239. Government Oriental Manuscript Library, Chennai.

— *Haṭhasaṅketacandrikā*. Ms. No. B220. Oriental Research Institute, University of Mysore.

Ūrmikauḍarṇavatantra. Nak MS 5-5207, (sic. 5-5202); NGMPP reel No. B 115/9; folio no: 83. siše: 27 x 9 cm. Script: Nevārī. National Archives Kathmandu.

Printed Editions

Advyatārakopaniṣat. see Yoga Upaniṣads.

ĀRAṄYA, Hariharānanda, ed. *Pātañjalayogaśāstra. Yoga Philosophy of Patañjali*. State University of New York Press, 1983.

ĀRAṄYA, Swāmi Hariharānanda, ed. *Pātañjalayogaśāstra. Yoga Philosophy of Patañjali. Containing his yoga aphorisms with Vyāsa's commentary in Sanskrit and a translation with annotations including many suggestions for the practice of yoga*. Albany: State University Press of New York, 1983.

AYANGAR, Srinivasa, ed. *Haṭhapradipikājyotsnā. Haṭhayogapradipikā of Svātmārāma with the Commentary Jyotsnā of Brahmānanda*. Madras: Adyar Library and Research Centre, 1972.

BĀDATHVĀL, P.D., ed. *Gorakhbhāṇī*. Prayāg: Hindī Sāhity Sammelan, 1960.

- BÄUMER, Bettina. *Vijñānabhairava. Vijñāna Bhairava - Das göttliche Bewußtsein.* Taschenbuch 6. Frankfurt am Main and Leipzig: Verlag der Weltreligionen im Insel Verlag, 2013.
- . *The Yoga of the Netra Tantra. Third Eye and Overcoming Death.* Ed. by Shivam SRIVATSA. Shimla: Indian Institute of Advanced Study, 2019.
- BHĀSKARA. *Siddhāntaśiromāṇi. Siddhāntaśiromāṇer Grahagaṇitasya Madhyamād-hikārāntah Vāsanābhāṣyavāsanā- vārttikamarīcibhiḥ sahitah.* Ed. by Jyautishacharya Pandit Muralidhara JHA. Benares: Medical Hall Press, 1917.
- BIRCH, Jason. *Amanaska: King of All Yogas. A Critical Edition and Annotated Translation with a Monographic Introduction: Ph.D. Dissertation.* Oxford: University of Oxford Library, 2013.
- BREZINSKI, Jan K., ed. *Yogatarāṅgiṇī. Yoga-Tarāṅgiṇī: A Rare commentary on Gorakṣa-śataka.* Delhi: Motilal Banarsidass, 2015.
- BRYANT, Edwin F., ed. *The Yoga Sūtras of Patañjali: A New Edition, Translation and Commentary.* New York: North Point Press, 2009.
- Chāndogya-Upaniṣad.* see The Early Upanishads, pp. 166–169.
- DAYĀNAND, Swāmī, ed. *Bodhasāra. A Treatise on Vedānta, With a Commentary by the Author's Pupil, Pañḍit Divākar.* Vol. 23. Benares Sanskrit series. Benares: Chowkhamba Sanskrit Book Depot, 1905.
- Dhyānabindopaniṣad.* see Yoga Upaniṣads.
- DIGAMBARJI, Swami et al., eds. *Vasiṣṭhasaṃhitā.* revised edition. Lonavla: Kaivalyadhāma Śrīmanmādhav Yogamandir Samiti, 2005.
- DIGAMBARJI, Swami et al., eds. *Vasiṣṭhasaṃhitā Yogakāṇḍa.* revised edition. first edition, 1984. Lonavla: Kaivalyadhama S.M.Y.M. Samiti, 2005.
- DWIVEDI, R.C. and Navjivan RASTOGI, eds. *Tantrāloka. The Tantrāloka of Abhinavagupta. With Commentary Viveka by Jayadratha.* In 8 volumes. Delhi: Motilal Banarsidass, 1987 (First Edition 1918–1938).
- DYCZKOWSKI, Mark S.G., ed. *Manthānabhairavatantram Kumārikākhaṇḍaḥ. The Section Concerning the Virgin Goddess of the Tantra of the Churning-Bhairava.* 13 vols. Delhi: IGNCA and D.K. Printworld, 2009.
- GELDNER, Karl Friedrich. *Rgveda. Der Rig-Veda.* Vol. 1. Cambridge: Harvard University Press, 1951.

- GHAROTE, Dr. M. L. and Dr. G. K. PAI, eds. *Siddhasiddhāntapaddhati. Siddhasiddhāntapaddhatiḥ: A treatise on the Nātha philosophy by Gorakṣanātha*. Lonavla: The Lonavla Yoga Institute (India), 2016.
- GHAROTE, M. L. and Parimal DEVNATH, eds. *Kumbhakapaddhati. Kumbhakapaddhati of Raghuvīra: Science of Prāṇāyāma*. Lonavla: The Lonavla Yoga Institute (India), 2021.
- GHAROTE, M.L., P. DEVNATH, and V.J. JHA, eds. *Hathatattvakaumudī. Hathatattvakaumudī: A Treatise on Hāthayoga by Sundaradeva*. Lonavla: The Lonavla Yoga Institute, 2007.
- GHAROTE, Manmath M. and Parimal DEVNATH, eds. *Dattātreyayogaśāstra*. Lonavla: The Lonavla Yoga Institute, 2015.
- GOODALL, Dominic. *Parākhyatantra. The Parādhyatantra: A Scripture of the Śaiva Siddhānta. A Critical Edition and Annotated Translation*. Vol. 98. Collection Indologie. Pondicherry: École française d'Extrême-Orient, Institut Français de Pondichéry, 2004.
- ed. *Niśvāsatattvasaṃhitā. The Niśvāsatattvasaṃhitā: The Earliest Surviving Śaiva Tantra*. Vol. 1. Collection Indologie 128, Early Tantra Series 1. Pondicherry: Institut Français de Pondichéry / Ecole française d'Extrême-Orient / Sri Au-robindi Ashram Press, 2015.
- GOUDRIAAN, Teun and J.A. SCHOTERMAN, eds. *Kubjikāmatatantra*. Gonda Indo-logical Studies, Band 16. Leiden; New York: Brill, 1988.
- HAUSCHILD, Richard. *Śvetāśvatara Upaniṣad. Die Śvetāśvatara-Upaniṣad: Eine kritische Ausgabe mit einer Übersetzung und einer Übersicht über ihre Lehren*. Leipzig: Deutsche Morgenländische Gesellschaft in Kommission bei F.A. Brockhaus, 1927.
- ISAACSON, Harunaga and Francesco SFERRA. *The Sekanirdeśa of Maitreyanātha (Advayavajra) with the Sekanirdeśapañjikā of Rāmapāla: Critical Edition of the Sanskrit and Tibetan Texts with English Translation and Reproduction of the MSS*. Serie Orientale Roma fondata da Giuseppe Tucci Vol. CVII. Napoli: Istituto italiano per l'Africa e l'Oriente, 2014.
- KISS, Csaba. *Matsyendrasaṃhitā. The Yoga of the Matsyendrasaṃhitā - A Critical Edition and Annotated Translation of Chapters 1-13 and 55*. Collection Indologie 146, Hatha Yoga Series 1. Pondicherry: École française d'Extrême-Orient, 2021.

- LIERSCH, Nils Jacob, ed. *Gorakṣayogaśāstra. Das Gorakṣayogaśāstra: Diplomatische und kritische Edition mit annotierter Übersetzung (Forthcoming)*. Marburg: Indica et Tibetica Verlang. URL: https://www.academia.edu/78397774/Das_Gorak%E1%B9%A3ayoga%C5%9B%C4%81stra_Diplomatiche_und_kritische_Edition_mit_annotationerter_%C3%9Cbersetzung.
- MAHEŚĀNANDA, Swāmi et al. *Jogpradīpyakā. Jogpradīpyakā of Jayatarāma*. Lonavla: Kaivalyadhāma S. M. Y. M. Samiti, 2006.
- MAHESHANANDA, Swami, ed. *Śivasvarodaya. Śivasvarodaya: A Critical Edition - English Version*. Lonavla: Kaivalyadhama S.M.Y.M. Samiti, 2015.
- MALLINSON, James, ed. *Śivasaṃhitā. The Shiva Samhita*. Woodstock: Yoga Vidya.com LLC, 2007.
- ed. *Khecarīvidyā. The Khecarīvidyā of Ādinātha - A critical edition and annotated translation of an early text of haṭhayoga*. Varanasi: Indica Books, 2010.
- MALLINSON, James and Péter-Dániel SZÁNTÓ, eds. *Amṛtasiddhi. The Amṛtasiddhi and Amṛtasiddhimūla - The Earliest Texts of the Haṭhayoga Tradition*. Collection Indologie 150, Haṭha Yoga Series 2. Pondicherry: École française d'Extrême-Orient, 2021.
- MALLINSON, James et al., eds. *Haṭhapradīpikā. Light on Haṭha: Haṭhapradīpikā - Critical Edition and annotated Translation (Forthcoming)*. forthcoming. Marburg and London: Indica et Tibetica, 2024.
- MISRA, R.C., ed. *Sarvāṅgayogapradīpikā. Sarvāṅgayogapradīpikā in the Sundar-granthāvalī*. Delhi: Kitabghar, 1992.
- MOHAN, A. G. and Ganesh MOHAN, eds. *Yogayājñavalkya*. Svastha Yoga Pte Ltd., 2013.
- MULLER-ORTEGA, Paul Eduardo. *The Triadic Heart of Śiva, Kaula Tantrism of Abhinavagupta in the non-dual Shaivism of Kashmir*. Studie zum bei Abhinavagupta zentralen Symbol des "Herzens" v.a. auf Basis von Parātriśikā Laghuvṛtti; der Anhang enthält die erste englische Übersetzung des kurzen Textes. New York: State University of New York Press, 1989.
- Nādabindūpaniṣat*. Cf. Yoga Upaniṣads.
- NATH SHARMA, Narendra, ed. *Yogakarṇikā. Yogakarṇikā (An Ancient Treatise on Yoga)*. Delhi: Eastern Book Linkers, 2004.
- OLIVELLE, Patrick. *The Early Upanishads*. Oxford University Press, 2014.

- PANDEY, K.C. *Abhinavagupta: An Historical and Philosophical Study*. Vol. 1. Chowkhamba Sanskrit Studies. 2d ed., rev. and enl. Varanasi: Chowkamba Sanskrit Series Office, 1963.
- PANSHIKAR, Vasudeva Laxman Shastri, ed. *Yogavāsiṣṭha. The Yogavāsiṣṭha of Vālmiki with the commentary Vāsiṣṭhamahārāmayanatātparyaprakāśa*. Bombay: Tukārām Jāwajī, 1918.
- PARGITER, Frederik Eden, ed. *Mārkanḍeya Purāṇa. The Mārkanḍeya Purāṇa*. Calcutta: Asiatic Society of Bengal, 1904.
- POWELL, Seth David, ed. *Śivayogapradīpikā. A Lamp on Śivayoga: The Union of Yoga, Ritual, and Devotion in the Śivayogapradīpikā*. Dissertation as submitted on April 2023. Cambridge, Massachusetts: Harvard University, 2023.
- RĀMATOṢĀNA. *Prāṇatoṣinī*. Ed. by Jīvānanda VIDYĀSĀGARA. 1898. URL: <https://archive.org/details/PranatoshiniTantraJibanandaVidyasagara1898LR>.
- ŚARMA, Haridās, ed. *Yogacintāmaṇi (Śivānandasarasvatī)*. Calcutta: Calcutta Oriental Press, no date of publication.
- ŚĀRNGADHARA. *Śārngadharapaddhati. The Paddhati of Śārngadhara: A Sanskrit Anthology*. Ed. by Peter PETERSON. Vol. I. Bombay Sanskrit Series No. XXXVII. Bombay: Education Society Press, 1888. URL: <https://archive.org/details/in.ernet.dli.2015.283591>.
- SASTRI, Pandit A. Mahadeva, ed. *Yoga Upaniṣads. Yoga Upaniṣads with the Commentary of Śrī Upaniṣadbrahmayogin*. Adyar: The Adyar Library and Research Centre, 1968.
- ŚĀSTRI, Madhusūdan Kaul, ed. *Netratantra with Netroddyota. Netratantra with the commentary (Netroddyota) of Rājānaka Kṣemarāja*. Kashmir Series of Texts and Studies 46, 59. Srinagar, Bombay, 1926 and 1939.
- ŚĀSTRĪ, Svāmī Śrīdayānanda, ed. *Yogatārāvalī. Śrimacchārikarābhagavatpādaviracitā Yogatārāvalī*. Varanasi: Vārāṇaseya Saṃskṛta Saṃsthāna, 1987.
- SFERA, Francesco. *The Śaḍāṅgayoga by Anupamarakṣita: With Raviśrijñana's Guṇabharatiṇāmaśadāṅgayogatīppaṇī: Text and annotated translation*. Rome: Istituto italiano per l'Africa e l'Oriente, 2000.
- SHASTRI, J.L. and G.V. TAGARA, eds. *Bhāgavata Purāṇa*. Vol. 1-5. New Delhi: Motilal Banarsiādass, 1950.
- SHRIGONDEKAR, G. K., ed. *Mānasollāsa. Mānasollāsa of King Someśvara*. Baroda Oriental Institute. Mumbai: Bombay Vaibhav Press, 1939.

- Śivapurāṇa. Siva-Purana, Book 1: Vidyesvara-Samhita.* Bombay: Venkatesvara Steam Press, 1920.
- SNELLGROOVE, David L., ed. *Hevajratantra*. London: Oxford Universiy Press, 1959.
- ŚRĪVĀSTAV, Rām Lāl, ed. *Yogabīja*. Gorakhpur: Śrī Gorakhnāth Mandir, 1982.
- SUKTHANKAR, V.S. and S. K. BELVALKAR, eds. *Mahābhārata. The Mahābhārata: For the first time Critically Edited, 19 Volumes*. Poona: Bhandarkar Oriental Research Institute, 1969.
- SVĀTMARĀMA. *Hathapradipikā*. Ed. by Svāmi DIGAMBARJĪ and Jhā PĪRĀMBAR. Lonvala: Kaivalyadhāma S. M. Y. M. Samiti, 1970.
- TAGARE, Ganesh Vasudeo, ed. *Vāyu Purāṇa. The Vāyu Purāṇa*. Delhi: Motilal Bānarsi dass, 1988.
- VASU, Sris Chandra. *Katha Upaniṣad. Kathopanishad: With the Sanskrit Text, Anvaya, Vritti, Word Meaning, Translation, Notes and Index*. Vol. No. 3. Vedanta Series. Alhallabad: Alhallabad Press, 1905.
- VASUDEVA, Somadeva, ed. *The Yoga of the Mālinīvijayottaratantra, Chapters 1-4, 7, 11-17: Critical Edition, Translation and Notes*. Pondicherry: Institut Française d'Extrême-Orient, 2004.
- VASUGUPTA. *Spandakārikā. With the commentary by Ksemaraja*. Ed. by M.K. SHASTRI. Srinagar: Kashmir Pratap Steam Press, 1925.
- VIMALĀ, Karnāṭak, ed. *Yogasiddhāntacandrikā*. Chowkhambā Sanskrit Series, No 108. Chowkhambā Sanskrit Series Office, 2000.
- VISHNUSWAROOP, Swami, ed. *Gorakṣapaddhati. Goraksha Samhita: Also Known As Goraksha Paddhati*. Kathmandu: Divine Yoga Institute, 2017.
- WILSON, Horace H., ed. *Viṣṇupurāṇa. The Vishnu Purana*. New York: Garland Pub., 1981.
- Yogacūḍāmaṇyupaniṣad.* see Yoga Upaniṣads.
- Yogakuṇḍalinīyopaniṣad.* see Yoga Upaniṣads.

Secondary Literature

- ARYAN, K.C. *The Little Goddesses (Matrikas)*. New Delhi: Rekha Prakashan, 1980.
- BIRCH, Jason. “Rājayoga: Reincarnations of the King of All Yogas”. In: International Journal of Hindu Studies 17, 3 (2013) (2014), pp. 401–444.

- “The Amaraughaprabodha: New Evidence on the Manuscript Transmission of an Early Work on Hatha- and Rājayoga”. In: (2019). URL: <https://link.springer.com/article/10.1007/s10781-019-09401-5>.
 - “The Tantric Śaiva Origins of Rājayoga”. In: (2019). https://www.academia.edu/40467193/The_Tantric_Śaiva_Origins_of_Rājayoga; Zugriff: 04.05.2023.
- BOETHLING O. und Roth, R. *Sanskrit Wörterbuch*. Vol. 2. Petersburg, 1858.
- *Sanskrit Wörterbuch*. Vol. 3. Petersburg, 1858.
 - *Sanskrit Wörterbuch*. Vol. 4. Petersburg, 1858.
 - *Sanskrit Wörterbuch*. Vol. 5. Petersburg, 1858.
- “The Śāradātilakatantra on Yoga: A New Edition and Translation of Chapter 25”. In: Bulletin of the School of Oriental Studies (SOAS) 75 (2011). Ed. by Gudrun BÜHNEMANN, pp. 205–35.
- DYCZKOWSKI, M.S.G., ed. *The Canon of the Śaivāgama and the Kūbjika Tantras of the Western Kaula Tradition*. The Suny Series in the Shaiva Traditions of Kashmir. Albany: The State University of New York Press, 1988.
- GHAROTE, Dr. M. L. et al., eds. *Encyclopedia of Traditional Asanas*. Lonavla: The Lonavla Yoga Institute (India), 2006.
- GOODALL, Dominic and Harunaga ISAACSON. *Tantric Studies: Fruits of a Franco-German Project on Early Tantra*. Pondicherry: Institut Français de Pondichéry / Ecole française d’Extrême-Orient, 2016.
- JACOBSEN, Knut A., ed. *Yoga Powers: Extraordinary Capacities Attained Through Meditation and Concentration*. Vol. 37. Brill’s Indological Library. Leiden: Brill, 2012.
- Jośī, Nārāyaṇa Hari. *Āyurvedīya Mahākośa (Āyurvedīya Śabdakośa)* Sanskrit-Sanskrit [Dictionary]. Vol. 1. Mumbai: Maharashtra Rajya Sahitya Ani Samskruti Mandala, 1968.
- KANAMARLAPUDI, Sravani. “Avadhūta: Examining the Emergence and Institution-alisation of an Antinomian Ascetic”. In: *Journal of Hindu Studies* XX (2023). When accessing this article, the Journal’s volume had not yet been completed. Hence the volume number and the pages are not fixed., pp. XX–XX.
- MALLINSON, James. “Nāth Sampradāya”. In: (2011).
- “The Original Gorakṣaśataka”. In: *Yoga in Practice* (2012). Ed. by David Gordon WHITE, pp. 257–272.

- MALLINSON, James and Mark SINGLETON. *Roots of Yoga*. UK: Penguin Books, 2017.
- MANI, Vettam. *Puranic encyclopaedia. A comprehensive dictionary with special reference to the epic and Puranic literature*. Delhi: Motilal Banarsi Dass, 1975.
- “On the Magnitude of the Yogic Body”. In: (2011). Ed. by Adrian MUÑOZ and David N. LORENZEN, pp. 79–90.
- RADHAKANTA, Deva, Vasu VARADAPRASADA, and Vasu HARICANA. *Śabdakalpadruma*. Vol. 5. Varanasi: Varanasi Caukhamba Samskrita Sirija Aphisa, 1967.
- RASTELLI, Marion and Goodall DOMINIC. *Tāntrikābhidhānakośa 3. Dictionnaire des termes techniques de la littérature hindoue tantrique - A Dictionary of Technical Terms from Hindu Tantric Literature - Wörterbuch zur Terminologie hinduistischer Tantra*. Vol. 3: T-Ph. Beiträge zur Kultur- und Geistesgeschichte Asiens; 76. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2013.
- REIGLE, David. “The Kālacakra Tantra on the Sādhana and Maṇḍala”. In: *Journal of the Royal Asiatic Society*. 3rd ser. 22 (2) (2012), pp. 439–63.
- ROSATI, Paolo. “The Yoni of Kamakhya: The Intersection of Power and Gender in its Mythology”. In: *Religions of South Asia* 13:3 13:3 (2020), pp. 55–85. URL: <https://doi.org/10.1558/rosa.19013>.
- SANDERSON, Alexis. “Śaiva Exegesis of Kashmir”. In: *Mélanges tantriques à la mémoire d'Hélène Brunner / Tantric Studies in Memory of Hélène Brunner* Collection Indologie 106 (2007). Ed. by Dominic GOODALL and Padoux ANDRÉ, 231-442 and (bibliography) pp. 551–582.
- SIRCAR, D.C. *Indian Epigraphical Glossary*. Delhi: Motilal Banarsi Dass, 1966.
- SMITH, Brian K. *Reflections on Resemblance, Ritual, and Religion*. Delhi: Motilal Banarsi Dass, 1998.
- SNODGRASS, Adrian. *The Symbolism of the Stupa*. Vol. 22. Synthesis. Ithaca, NY: Cornell University Press, 1988, pp. 360–377. URL: <https://doi.org/10.7591/9781501718960-025>.
- TÖRZSÖK, Judith. “Religions de l’Inde : études shivaïtes. Annuaire de l’École pratique des hautes études (EPHE), Résumé des conférences et travaux”. In: *Section des sciences religieuses [En ligne]* 129 (2022). mis en ligne le 03 juin 2022, consulté le 07 juillet 2022., pp. 117–124. URL: <https://link.springer.com/article/10.1007/s10781-019-09401-5>.

- URBAN, Hugh B. *The Power of Tantra: Religion, Sexuality and the Politics of South Asian Studies*. New York: I.B. Tauris and Co. Ltd., 2010.
- WHITE, David Gordon. *The Alchemical Body: Siddha Traditions in Medieval India*. Chicago: The University of Chicago Press, 1996.
- “Yoga, The One and the Many”. In: (2021). Ed. by David M. ODORISIO, pp. 10–39.

Online Sources

- HATTANGADI, Śunder, ed. *Saubbhāgylakṣmyupanisat*. https://sanskritdocuments.org/doc_upanishhat/saubhagya.pdf; Zugriff: 06.02.2023. sanskritdocuments.org. 2016.
- NICHOLSON, Andrew J. *Bhedābheda Vedānta*. <https://web.archive.org/web/20231006075017/https://iep.utm.edu/bhedabhedavedanta/>; Saved on archive.org: 06.10.2023.
- Sakalāgamasārasaṅgraha*. <https://muktalib7.com/>; Accessed: 02/17/2023; Catalog number : M00063; IFP transcript T0351. Muktabodha Indological Research Institute (MIRI).
- ŚĀSTRI, Mahādeva, ed. *Maṇḍalabrahmaṇopaniṣat*. https://muktalib7.com/DL_CATALOG_ROOT/DL_CATALOG/TEXTS/ETEXTS/mandalabraahmanopanisaDEV.pdf; Zugriff: 10.03.2022. Muktabodha Indological Research Institute (MIRI).