

THE TATTVAYOGABINDU OF RĀMACANDRA

Critical Edition and Annotated Translation of an Early
Modern Text on Rājayoga, with a Comparative Analysis of
the Complex Yoga Taxonomies from the Same Period



Figure I: Folio IV of Ms. N_I.

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Chapter I

Introduction

I.I General remarks

THE *Tattvayogabindu* of Rāmacandra¹ is an early modern Sanskrit text on Rājayoga that was written in the first half of the seventeenth century² in northern India.³ The most salient feature of the work that makes it historically significant is its highly differentiated taxonomy of types of yoga.⁴ In the *Tattvayogabindu*'s introduction, most manuscripts name fifteen types of yoga, presented as methods of Rājayoga. These are 1. Kriyāyoga, 2. Jñānayoga, 3. Caryāyoga, 4. Haṭhayoga, 5. Karmayoga, 6. Layayoga, 7. Dhyānayoga, 8. Mantrayoga, 9. Lakṣayoga, 10. Vāsanāyoga, 11. Śivayoga, 12. Brahmayoga, 13. Advaitayoga, 14. Siddhayoga, and 15. Rājayoga itself. The text is a yogic compendium written in a mix of mainly prose and 47 verses in textbook-style, where its 59 topics are introduced in sections most of the time launched by recognizable phrases. The sections deal with the methods of Rājayoga and their effects, but others also cover topics like yogic physiology, the Avadhūta, the importance of the guru, cosmogony, and a *yogaśāstrarahasya*.

The *Tattvayogabindu* has not been discussed comprehensively or considered in the secondary literature on yoga. The only exception is Birch (2014: 415–416) who briefly described its list of fifteen yogas in the context of the “fifteen medieval yogas” and noted that a similar taxonomy occurs in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* (17th century), a commentary on the *Pātañjalayogaśāstra* that integrates fifteen medieval yogas within its *astāṅga* format. An incomplete account of the fifteen yogas is found within the Sanskrit yoga text *Yugasvarodaya*, which is known only through quotations in the *Prāṇatosinī*, the *Yogakarṇikā* and the *Śabdakalpadruma*.⁵ The *Yugasvarodaya*

¹A discussion about the author Rāmacandra is found on p. ??.

²The dating of the text is discussed on p. ??.

³The detailed discussion of the place of origin is found on p. ??, n. ??.

⁴This is a remarkable increase in the number of declared yogas compared to the standard medieval tetrad of Mantra, Laya, Haṭha and Rājayoga.

⁵Manuscripts under the name of *Yugasvarodaya* seem to be lost. I was not able to locate the manuscripts of the text in any manuscript catalogue at hand.

announces a total of fifteen yogas but names only eight of them in its introductory *ślokas*. It is the primary source and template for the compilation of the *Tattvayogabindu*. Besides several passages, Rāmacandra, in many instances, follows its content and structure by rewriting the *Yogasvarodaya*'s *ślokas* into prose or quoting them directly without attribution. Due to the incomplete transmission of the *Yogasvarodaya*, Rāmacandra's *Tattvayogabindu* is a natural and valuable starting point for an unprecedented in-depth study of the complex early modern yoga taxonomies, a phenomenon that can be narrowed down precisely in terms of time and as I will show regarding its localisation. The other source text that Rāmacandra used is the *Siddhasiddhāntapaddhati* whose content he draws on, particularly in the second half of his composition. Another text that includes an almost similar taxonomy of twelve yogas divided into three tetrads⁶ is Sundardās's *Brajbhāṣā* yoga text named *Sarvāṅgayogapradīpikā* which not just shares most of the types of yogas but also provides a different and valuable perspective on the addressed yoga categories.⁷

These complex taxonomies that emerged during the 17th century crossed sectarian divides and were adapted to the specific needs of different authors and traditions. The *Tattvayogabindu* thus encapsulates a large proportion of the diversity of yoga types and teachings after the *Hṛṣiprakriyā* (15th century) that were adopted and practised by a broad spectrum of religious traditions and strata of Indian society. In the particular case of the *Tattvayogabindu*, there are various statements throughout the text that reveal a strategy to detach yoga from its ascetic and renunciate connotations and to stylise Rājayoga as a practice that can bring the desired soteriological benefits even to practitioners who enjoy worldly pleasures and expensive lifestyles. Textual evidence suggests that the *Tattvayogabindu* is an important example of a text that provides an early modern adaptation of Rājayoga for *kṣatriyas* in a courtly environment.

⁶See p.?? for a detailed discussion of the *Sarvāṅgayogapradīpikā*.

⁷For a comparative table of the complex early modern yoga taxonomies see table ?? on p. ??.

One printed edition of the *Tattvayogabindu* was published in 1905 with a Hindi translation and based on (an) unknown manuscript(s).⁸ This publication has the title “*Binduyoga*” confirmed by the printed text’s colophon. However, as I will discuss in the introduction, the text was originally known as *Tattvayogabindu*. The consulted manuscripts contain significant discrepancies, structural differences and variant readings between them and the printed edition.⁹ Furthermore, the manuscripts are scattered over the northern half of the Indian subcontinent and Nepal, which suggests that the text was widely transmitted at some point. Lengthy passages of the *Tattvayogabindu* are quoted without attribution in a text called *Yogasamgraha* and Sundaradeva’s *Hṛthasaṅketacandrikā*.

The first chapter of this dissertation contains a general introduction to Rāmacandra’s *Tattvayogabindu*. The chapter gives a brief overview of the content of the text and discusses its origin, the author and the author’s intended audience. Subsequently, the textual witnesses, source texts and testimonies of the *Tattvayogabindu* are described. A stemmatic analysis of the text is then presented, based on manual philological observation and computer-assisted stemmatics to present a *stemma codicum*. The chapter concludes with a presentation of the editorial policies, which form the basis for the second chapter of this thesis. The second chapter, the core of this dissertation, is a critical edition and annotated translation of the *Tattvayogabindu*. The critical edition significantly improves the text and sheds new light on its historical significance. The third chapter contains a comparative analysis of the complex early modern yoga taxonomies based on hermeneutics of difference.¹⁰ Using the new critical edition of the *Tattvayogabindu* and the texts mentioned above, *Yogasvarodaya*, *Yogasiddhāntacandrikā* and *Sarvāṅgayogapradipikā*, the complex yogic taxonomies of the four texts are compared in detail. Based on this comparative analysis, a differentiated hypothesis on the emergence of the

⁸ *Binduyoga. Binduyogah with Bhāṣatīkā*. Ed. by Jvālāprasāda Miśra. Mumbai, 1905.

⁹ For example, the printed edition does not contain the complex yoga taxonomy presented in the manuscripts of the *Tattvayogabindu*.

¹⁰ The concept of hermeneutics of difference is discussed on p. ??, n. ??.

complex yoga taxonomies was developed, and the complex yoga taxonomies were located and explained in the broader context of the historical development of the yoga traditions. The comparison includes a nuanced description of each yoga category used by the authors of the texts with complex yoga taxonomies. While the authors of the four texts often operate with identical terms for the individual yoga categories, they interpret these categories according to their religious backgrounds and agendas, with intriguing and exciting differences. Contrasting the comparanda, i.e. the authors, the texts, the yoga taxonomies and the yoga categories, therefore provides a deep insight into the discursive negotiation processes of the Indian yoga traditions of the 17th century.

Chapter 2

Conventions in the Critical Apparatus

2.1 Sigla in the Critical Apparatus

- β : D, J, K_I, N_I, N₂, U_I
- γ : B, E, L, P, U₂
- B : Bodleian Oxford D 4587
- C : *Haṭhasaṅketacandrikā* GOML Ms. No. R 3239
- C_{pc} : *Haṭhasaṅketacandrikā* GOML Ms. No. R 3239
- cett.: ceteri (all manuscripts except the ones mentioned in the lemma)
- D_I: IGNCA 30019
- E : Printed Edition
- J : JNUL Ms. No. 55769
- Jo : *Haṭhasaṅketacandrikā* MMPP MS. No. 2244
- K_I: AS G 11019
- L : Lalchand Research Library LRL5876
- M : *Haṭhasaṅketacandrikā* ORI Ms. No. B 220
- N₂: NGMPP B 38-35 / A 1327-14

- N₁: NGMPP B 38-31
- P : Pune BORI 664
- PT : *Prāṇatosiṇī*
- U₁: SORI 1574
- U₂: SORI 6082
- V : OI MSU 10558
- YK : *Yogakarṇikā*
- YSv : *Yogaśvarodaya*

Chapter 3

The *Tattvayogabindu* of Rāmacandra Critical Edition & Annotated Translation

[XXIV. antaralakṣyam]

इदानीमन्तरलक्ष्यं कथ्यते । मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्ध्र—
पर्यंतं एका ब्रह्मनाडी वर्तते । ब्रह्मनाडी मध्ये कमलतन्तुसमानाकारा कोटिसूर्य—
विद्युत्समप्रभा ऊर्ध्वं चलति । एतादृश्येका मूर्तिर्वर्तते । तस्या मूर्तिर्घ्यानिकारणा—
५ दणिमाद्यष्टसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति ।

Sources: २-५ cf. YSV (PT, p. 838): mūlakandotthalatalo brahmanādīsamudbhavā | śvetavarṇā brahmarandhraparyantam eva tiṣṭhati | esā tu brahmarandhrākhyā tanmadhye varttate parā | padmatantusamākārā koṭisūryatādītprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivah | aṇimādī aṣṭasiddhis tu samagreṇa prasīdati | २-५ cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antaralakṣyam kathyate | mūlakandād daṇḍalagnām brahmanādīm śvetavarṇām brahmarandhraparyantam gatām saṃsmaret | tanmadhye kamalatantunibhām vidyutkoṭiprabhām ūrdhvagāminīm tām mūrtīm manasā lakṣayet | sarvasiddhipradā bhavati |

Testimonia: २-५ ≈Haṭhasaṃketacandrikā (MMPP 2244 f. 125r ll. 8-9 - f. 126v l. 1): athāmṛtarlakṣyam nirūpyate | mūlakandasthāne brahmadaṇḍād utpannāśvetavarṇābrahmarāṇḍhraparyamttam ekābrahmanādī vartate | brahmanādī madhye kamalatantusamānākārakoṭisūryavidyutprabhā tulyā ūrdhva calati | etādrśī ekā mūrtir vartate | tasya mūrter dhyānakaraṇād aṇimādisiddhayāḥ samīpa upatiṣṭhamte |

२ idānīm EU₂] idānīm cett. antaralakṣyam DK₁] anyataram lakṣyam E, aṇtaram lakṣyam P, antaralakṣam BL, antaralakṣyakām N₁, aṇtaralakṣyāṇam N₂U₁, ataram lakṣyam U₂, aṇtarām J kathyate cett.] kartavyam BL, lakṣyate J mūlakandasthāne cett.] mūlakam sthāne P °daṇḍād utpannā cett.] brahmadaṇḍotpannā nādī E, brahmadaṇḍa ityānā N₁, brahmadaṇḍād utpannā N₂, daṇḍād utpannāḥ K₁, brahmadaṇḍād utpannāḥ U₁ °varṇā cett.] °varṇām U₁, °varṇām JK₁ २-३ °randhraparyamttam cett.] °daṇḍaparyantam E ३ ekā brahmanādī cett.] ekā nādī B, ekanādī L brahmanādī madhye cett.] om. N₂ kamalatantusamānākārā cett.] kamalatam samānākārā P, om. N₂ ४ °samaprabhā cett.] °sabhāprabhā BL, om. N₂ ūrdhvam cett.] °rdhvam U₁, urdhvam U₂, om. N₂ calati cett.] om. N₂ etādrśy ekā cett.] etādrśī DJK₁N₁, om. U₁N₂ mūrtir cett.] om. U₁N₂ vartate cett.] om. U₁N₂ tasyā cett.] tasyāḥ N₁, tan E, om. U₁ mūrter cett.] mūrte B, om. U₁ dhyāna° cett.] om. U₁ ४-५ °kāraṇād em.] °kāraṇāt cett., °kāraṇāc° N₂, om. U₁ ५ aṇimādyāṣṭasiddhiḥ DJK₁U₁] aṇimādisiddhiḥ N₁, aṣṭamahāsiddhayo aṇimādyāḥ || U₂, aṣṭamahāsiddhayo 'ṇimādayas tasya E, aṣṭamahāsiddhayo || aṇimādyāḥ || aṇimāmāhimālaghīrimā dure vā yadi vā yadi vā dure śrutvā parakāyāpraveśitā || B, aṣṭamahāsiddhayo aṇimādyāḥ || aṇimāmāhimālaghīrimāgarimā dure vā yadi vā ddure śrutvā parakāyāpraveśitā L, aṣṭamahāsiddhayo 'ṇimādyāḥ aṇimāmāhimālaghīrimādure diya vā dure stutvā parakāyāpraveśitā P puruṣasya cett.] om. N₂ samīpe DJK₁N₁] sāmīpe U₁, samīpem B, samīpam ELU₂, samīm P, om. N₂ āgatyā cett.] āgamyā U₂, om. N₂ tiṣṭhati cett.] tiṣṭhanti EPN₁, om. N₂

[XXIV. The inner focus]

Now, the inner focus is explained. At the location of the root-bulb (*mūlakanda*)¹¹ originating from the staff of Brahman,¹² being white, extending up to the aperture of Brahman exists the single Brahman-channel.¹³ The Brahman-channel, being within [the staff of Brahman],¹⁴ having the shape of a stalk of a lotus flower [and] shining like ten million suns goes upwards. One such manifestation exists. As a result of meditation on this manifestation¹⁵ the accomplishment of the eight supernatural powers beginning with ‘becoming as small as the smallest particle of matter’ etc.¹⁶ exists in proximity of the person.¹⁷

¹¹Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 one reads: *kandasthānāṁ manusyānāṁ dehamadhyān navāṅgulam | catuṛāṅgulam utsedham āyāmaś ca tathāvidhaḥ || 16 || anḍākṛtivad ākāram bhūṣitam tattvagādhibhiḥ | catuspadām tiraścāṁ ca dvijānāṁ tundamadhyame || 17 ||* “The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.” *Hathapradīpikā* 3.64cd (*gulphadeśasamīpe ca kandam tatra prapīdayet*) 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 (unless one assumes the very complex and challenging posture termed *kandapiḍāsana*, cf. *Encyclopedia of Traditional Asanas*, pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadevamīśra in *Hathasamkētacandrikā* (MMPP Ms. No. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is in between penis and navel (*ūrdhvam meḍhrādadho nābhēh kande yoniḥ khagāṇḍavat*).

¹²The term *brahmadaṇḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. Snodgrass, 1988: 360.

¹³The term *brahmaṇādi* is a synonym for the *susūmnā*, cf., e.g. *Hathapradīpikā* 2.67, *Gorakṣāstaka* 47, *Yogakuṇḍalinoyopaniṣad* 37c-38b, *Yogacintāmaṇi* (Ed. pp. 46, 112, 116, 140, 191), *Hatharatnāvalī* 2.8, 2.25, 2.65, 2.69.

¹⁴Naturally, one would read *brahmaṇādīmadhye* compounded, but this would leave the sentence lacking a subject. Therefore, the only option is to read *brahmaṇādī madhye* separately, referring to the inside of the previously mentioned *brahmadaṇḍa*. Assuming another channel within the *brahmaṇādī* like the *citrāṇādī* in *Sivasamhitā* 5.160 would be difficult to proof.

¹⁵Cf. *Vijñānabhairava* 35.

¹⁶For a detailed discussion of the yogic *siddhis*, see Jacobsen, 2017.

¹⁷Three of five witnesses of the γ-group add an incomplete list of the eight *siddhis* ...

अथवा ललाटोपर्याकाशमध्ये शुक्रसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति । आयुर्वृद्धिर्भवति । अथवा भ्रुवोर्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सकलानां पार्थिवपुरुषाणां वल्लभो भवति । तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिः स्थिरा भवति ॥

Sources: 2-8 cf. YSV (PT, p. 838): lalāṭopari vā dhyātvā candraṁ vā jyotir iśvaram | nāśayet kuṣṭharogādīn mahāyuṣmān śival paraḥ | bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram | sthiradṛṣṭau rājapūjyo jivanmuktaḥ śivo yathā | ātmānam ātmarūpam hi dhyātvā yo niṣkriyo bhavet | nirāśiryatataktvo 'yam itaro na nrpasthitih | 2-8 cf. SSP 2.27 (Ed. p. 38): athavā lalāṭordhve gollāṭamaṇḍape sphurattārakāram lakṣayet |

Testimonia: 2-8 ≈ *Hathasamketacandrikā* (MMPP 2244 f. 125v ll. 1-3): athāvā lalāṭopari ākāśamadhye śukladṛṣṭasya tejaso dhyānakaraṇāc charirāḥ kuṣṭhādiroga naśyanti | athavā bhruvor madhye atirkatavarṇasyātisthūlasya tejaso dhyānakaraṇāt kalānām pārthivapuruṣānām vallabho bhavati | tam puruṣam dr̄ṣṭvā sarveṣām puruṣānām dr̄ṣṭih s̄thirā bhavati |

1 lalāṭopary E] lalāṭopari BDJK₁LN₁, lalāṭopari U₁U₂, om. N₂ ākāśamadhye cett.] om. N₂ śuklasadṛṣṭasya cett.] om. N₂ tejaso cett.] om. N₂ dhyānakaraṇāc em.] dhyānakāraṇāt cett., om. N₂ śārīra° BL] śārīra° cett., om. N₂ 1-2 °sambandhinah γ] sambandhī DJK₁N₁U₁, °sambandhī N₂ 2 kuṣṭhādayo cett.] kuṣṭādayo DJK₁N₂ rogā cett.] rogāh DJK₁PN₁N₂ naśyanti cett.] naśyanti BP vṛddhir cett.] vṛddi N₂ bhavati cett.] bhavati || cha || J athavā cett.] om. E bhruvor cett.] bṛvōr U₂ 'tirakta° cett.] atirkata° U₂, tirikta° E 2-3 varṇasyātisthūlasya cett.] varṇasyātī sthalasya U₁, 'tisthūlasyāh U₂ 3 dhyānakaraṇāt cett.] dhyānam karaṇāt B, dhyānakāraṇād E sakalānām BLN₁PU₁U₂] sakalānām N₂, sakalānā DK₁, bahulānām E pārthivapuruṣānām cett.] parthivānām tatpuruṣānām ca E bhavati cett.] bhavati | jagad vallabho pi bhavati E tam cett.] asya E 3-4 puruṣam dr̄ṣṭvā DJN₁U₁] puruṣam dr̄ṣṭā N₂, puruṣam BP, puruṣa° L, puruṣasyāvalokanena E 4 sarveṣām βE] pratisarveṣām cett. dr̄ṣṭih s̄thirā EJP] dr̄ṣtiśthirā cett. bhavati cett.] bhavati B, bhavati || cha || J

Or, as a result of meditation onto the bright light within the space above the forehead, diseases related to the body, skin disease[s], etc., vanish.^{18,19} The lifespan increases. Alternatively, as a result of meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people.²⁰ After having seen this person, everybody's gaze becomes fixed [onto him].²¹

(see apparatus). I did not include it in greyscale for two reasons. First, the passage is incomplete and in a very corrupt state. Second, since it is absent U₂ it probably does not belong to the γ-group archetype. The passage *dure vāyadi vādure śrutvā* seems to refer to the supernatural abilities *dūradarśana* and *dūraśavana*. 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 impossible to determine the missing *siddhi* precisely. However, the passage allows to identify seven *siddhis*: *Animā* (“the ability to reduce size to the size of the smallest particle”), *Mahimā* (“the ability to expand one's body to an infinitely large size”), *Laghimā* (“the ability to become weightless or lighter than air”), *Garimā* (“the ability to become heavy or dense”), *Dūraśavana* (“hearing things far away”), *Dūradarśana* (“seeing things far away”) and *Parakāyapraveśitā* (“entering the bodies of others”).

¹⁸The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system: *athavā bhramaraguhāmadhye āraktabhramarākāram laksayet | athavā karnadvayam tarjanibhyām nirodhayed tataḥ śromadhye dhūmādhūmkāram nādam śrnoti | athavā cakṣurmadhye nīlajyotirūpam putalyākāram laksayed |* “Or, one should focus the form of a very red bee within the *bhramaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūm* *dhūm*-sound in the head. Or, one should focus on the form of a doll appearing in blue light within the eyes.”

¹⁹Śivayogapradipikā 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 karnayor dvāre tarjanibhyām nirodhayed | śrihaṭṭamastake nādam ghumghumkāram śrnoti ca || 40 || cakṣurmadhye 'thavā nilajyotirūpani vilokayet | antarlakṣyam iti jñeyam bahirlakṣyam atha śruṇu || 41 ||* “(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrihaṭṭa*, one hears the sound which makes '*ghum* *ghum*'. (41) Likewise, one should visualize the form of blue light within the eyes. Thus, it is known as the internal focus. Now listen to the external fixation.”

²⁰For the translation of *pārthivapuruṣānām* cf. the usage of *pārthiva*° in section I, l. 5.

²¹The placement of the ten channels and vital winds after *antarlakṣya* rather than *madhyalakṣya* in both Rāmacandra's *Tattvayogabindu* and the *Yogasvarodaya* is puzzling.

[XXV. nāḍīnāṁ bhedāḥ]

इदानीं शरीरमध्ये नाडीनां भेदाः कथ्यन्ते। दश मुख्य नाड्यः तन्मध्ये नाडीद्वयमिडापिंगलासंज्ञकं नासाद्वरे तिष्ठति। सुषुम्णा तु तालुमार्गेण ब्रह्मद्वारपर्यन्तं वहति। सरस्वती मुखमध्ये वर्तते। गांधारी हस्तिजिह्वा कर्णयोर्मध्ये वहत्यौ ५ तिष्ठतः। पूषालम्बूषा नेत्रयोर्मध्ये वहत्यौ तिष्ठतः। शास्त्रिनी लिङ्गद्वारादारभ्येडामार्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति। कुहू मूलद्वारादरभ्य पिङ्गला मर्गेण ब्रह्मस्थानपर्यन्तं तिष्ठति। एताद्वषा नाड्यो दशसु द्वारेषु तिष्ठन्ति। अन्या द्विसप्ततिसहस्रपरिमिता नाड्यो लोम्नां मूलेषु सूक्ष्मरूपेण तिष्ठन्ति ॥

Sources: २-८ cf. SSP I.66 (Ed. p. 29): atha nāḍīnāṁ daśa dvārāṇi | idā piṅgalā ca nāsādvārayor vahataḥ | gāndhārī hastijihvikā ca cakṣurdvārayor vahataḥ | pūṣā yaśasvinī ca karnadvārayor vahataḥ | alambuṣā ānane vahati | kuhū gudadvāre vahati | śāṅkhinī liṅgadvāre vahati | suṣumṇā madhyadeśe vahati | sā daṇḍamārgeṇa brahmaṇandhṛaparyantam vahati | evam daśanāḍyo daśadvāreṣu vahanti | anyāḥ sarvanāḍyo romakūpeṣu vahanti | २-८ cf. YSV (PT, p. 838): idānīm śṛṇu nāḍīnāṁ bhedām vakṣyāmi siddhidam | meruvāhye idānāmnī piṅgalayā samanvitā | suṣumṇā bhānumārgeṇa brahmadvārāvadhi sthitā | sarasvatī sugandhā tu gāndhārī hastijihvakā | jñātavyā karṇayor madhye netrayoś ca tathāntimā | pūṣā cālambuṣā ceti mūlasthā kutracit tathā | liṅgadvārād idāmārge brahmasthānāvadhi priye | nādyantam pratilimeṣu sahasrāṇāṁ dvisaptatih |

२ idānīm cett.] idānī BLN₂ nāḍīnāṁ cett.] nāḍī° BL, nāḍīnāṁ aparo β bhedāḥ cett.] bhedāḥ BDLN₁ kathyante EK₁PN₂U₁] kathyate || cha || J, kathyate cett. mukhya° cett.] mukhya° DJK₁PL, mukhye° B nādyāḥ cett.] nādhyas J, nādyas U₁, nādayas L, nādyā B ३ nāḍī° cett.] om. E °dvayam cett.] dvayaṁ BDLP₁U₂ idā° E] idā° cett., idānīm N₂, idām P °samjñākam cett.] °samjñākam U₁U₂, °samjñikāḥ BL nāsā° cett.] nāsānāsā° D suṣumṇā tu [β] suṣumṇā γ °mārgeṇa DPN₁U₁U₂] °mārge BELN₂ °dvāra° cett.] °ramdhra° BLP ४ vahati U₂] vahati tiṣṭhati cett. sarasvatī cett.] tisraḥ sarasvati U₂ vartate β] tiṣṭhati BELPU₂ hastijihvākarṇayor E] hastinijihve DK₁PN₁N₂, hastijihve BJL, harratijihva U₁, hastini || jihve || U₂ karṇayor cett.] karṇā° BL, °karṇayor U₁, netrator U₂ madhye cett.] om. LB vahatyau cett.] vahalyau E, vahatyo BL, vahamtyaḥ U₂, om. J ५ tiṣṭhataḥ cett.] tiṣṭhati BL, om. U₂ pūṣā° cett.] pūṣo° BL, pūṣām DN₁N₂K₁ °lambuṣā em.] °lambuse PU₁, alambuṣe <??>, °lambusemā E, °dalabuṣe B, °ya śākhinī || U₂ netrator cett.] netaylor N₂U₁, netra° <??>, karnayor U₂ vahatyau cett.] rvahalyā E, vahatyo BLN₁N₂U₂ tiṣṭhataḥ cett.] tiṣṭataḥ P, tiṣṭhati B, tiṣṭhamti L, tiṣṭhata || alambuṣā || bh++madhye vam̄hatyo tiṣṭhati || U₂ śāṅkhinī cett.] śāṅkhani N₁, kuhū U₂ liṅgadvārād cett.] liṅgadvārā° U₁ ārabhye E] ārabhye cett. °dā° E] idā° cett., idānīm N₂ ६ tiṣṭhataḥ cett.] tiṣṭhatiti E kuhū conj.] śāṅkhinī U₂, om. cett. mūladvārād-arabhye U₂] om. cett. piṅgalā° em.] piṅgala° U₂ ६-७ margena brahmasthānaparyamtaṁ tiṣṭhati U₂] om. cett. ७ etādṛṣā PJ] etādṛṣyā BL, etā N₂, etādṛṣā cett. nāḍyo cett.] om. N₂ daśasu dvāreṣu cett.] daśa dvāreṣu L, daśasv adhāreṣu U₁ tiṣṭhanti cett.] tiṣṭhati U₁ dvīsaptatisahasraparimitā cett.] dvīsaptatisahasraparimitā U₁, dvīsaptatisahasraparamitā J, hi daśonā dvīsatyati sahasraḥ || 7110 || parimitā U₂ ८ nāḍyo BLP] nāḍayo E, nādhyo U₂, °gryo U₁ lomnām mūleṣu cett.] lomnā BJLPU₁

[XXV. Division of the channels]

Now, the divisions of channels within the body are explained. There are ten primary channels.²² Among them is a pair of channels. [Their] designation is *Idā* and *Piṅgalā* [and they] exist at the entrance of the nose. The *Suṣumṇā* flows by the path of the palate to the door of Brahman.^{23,24} The *Sarasvatī*-channel exists within the mouth. The two channels, *Gāndhārī* and *Hastijihvā*, exist within the two ears. The two channels, *Pūṣā* and *Ālambuṣā*, are situated at the centre of the two eyes. *Śaṅkhinī* stretches from the beginning of the opening of the penis through the *Idā*-channel up to the place of Brahman.²⁵ *Kuhū*²⁶ stretches from the entrance of the root²⁷ through the *Piṅgalā*-channel up to the place of Brahman. Such channels are situated at the ten openings. The other channels, quantified as 72000, are situated in very small form at the roots of the hairs.

²²The notion of ten primary channels can already be found in early texts of Haṭhayoga, e.g., the *Vivekamārtanda* 17 (Central Library, Baroda Acc. No. 4110, 1534 Samvat): *teṣu nādīsaḥas-reṣu dvīsaptaṭir udāhṛtāḥ | pradhānāḥ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ* || “Of those thousand channels, seventy-two have been spoken of, and among them, ten are considered most important. They are the main pathways of the vital breaths.” Also cf. *Gorakṣaśataka* (Nowotny) 34. However, the enumeration of ten main channels in yogic literature also has predecessors, e.g., in Śaivasiddhānta, cf. *Sārdhatriśatikālottara* 10.4-5. Other systems, e.g., *Yogayājñavalky* IV.26 or *Vasiṣṭhasaṃhitā* 2.21, enumerate fourteen primary channels.

²³According to *Tantrikābhīdhānakōśa* 3 (p. 93), the palate is the Śaiva locus locus of the central *granthi* along the course of the breath through five *granthis* (heart, throat, palate, eyebrows, nose-tip), cf. *Tantrāloka* (b) 5.III. YSV (PT) alternatively reads *bhānumargeṇa* “by the path of the sun.” In several yogic systems, the microcosmic sun is located at the base of the central channel (cf. *Amṛtasiddhi* 4.1) and ascends upward (cf. *Amṛtasiddhi* 4.11).

²⁴The *brahmadvāra*, synonymous with *brahmarandhra* “aperture of Brahman,” denotes the fontanelle through which the yogi’s vital principle exits at death, cf. Mallinson and Singleton, 2017: 438.

²⁵The *brahmasthāna*, synonymous with *brahmarandhra*, is here identified with the *sahasrācakra*, cf. *Dhyānabindopaniṣad* 65.

²⁶The list would be incomplete without *kuhū*, attested only in U₂, where it and *śaṅkhinī* are swapped. Neither occurs in YSV (PT), but both and their usual locations appear in SSP 1.66; hence my conjecture. I kept the sentence in greyscale as the omission may be authorial.

²⁷The root entrance (*mūladvāra*) here denotes the anus, cf. *Siddhasiddhāntapaddhati* 1.66: *kuhūr gudadvāre vahati* — “Kuhū conducts through the anus.”

[XXVI. śarīramadhye vāyavah]

इदानीं शरीरमध्ये वायवो दशा तिष्ठन्ति । तेषां कार्याणि कथ्यन्ते । प्राणवायुर्हृदय—
मध्ये श्वासोच्छ्वासं करोति । अशनपानेच्छा भवति । गुदमध्येऽपानवायुस्तिष्ठति ।
स आकुञ्जनं स्तंभनं करोति । नाभिमध्ये समानो वर्तते । स समग्रा नाडीः शोषय—
ति । तथा नाडीः पोषयति । रुचिमुत्पादयति । अर्द्धे दीपयति । तालुमध्ये उदान—
वायुस्तिष्ठति । स वायुरन्नं गिलति । पानीयं पिबति । व्यानवायुः सकले शरीरे व—
र्तते । तस्माद्वायोः शरीरं चलति । शोकं आप्नोति विकृते । कूर्मवायुर्नैत्रमध्ये ति—
ष्ठति ।

Sources: 2–8 cf. YSV (PT, pp. 838–839): idānīm dehamadhyasthāḥ kathyante daśa vāyavah | kāryakāraṇabhaṭṭena kathyante tāni cihnatāḥ | prāṇavayur hṛdi sthitvā śvāsocchvāsam karoti saḥ | asikāntam pītam iśam karoti yogasamjñakah | apāno gudadeśasthāḥ karoty ākuñcanam sa tu | stambhanaḥ ca tathāpānah samāno nābhimaṇḍale | toṣakādipoṣakan tu nādinām ruciḍayakah | diptāgnimadhye 'pi tathā samānākhyā mahāparā | tālumadhye udānas tu aśnāti pibatī ca | śarīram sakalam vyāpya vyānavāyuh pratīṣṭhitah | śarīre cālanam teṣu karoti sthāpayaty api | netramadhye kūrmanāmā ... 2–8 cf. SSP 1.67 (Ed. pp. 23–24): atha daśavāyavah | hṛdaye prāṇavayur ucchvāsanīśvāsakārako hakārasakārātmakaś ca | gude tv apānavāyuh recakakumbhakapūrakaś ca | nābhau samānavāyuh dipakah pācakaś ca | kanṭhe vyānavāyuh śoṣanāpī ḥayanakārakaś ca | tālau udānavāyuh grasanavamanajalpakārakaś ca | nāgavāyuh sarvāṅgavyāpakaḥ mocakaś cālakaś ca | kūrmavāyuh cakṣuṣor ...

2 vāyavo EPU₂] vāyavas β, om. BL daśa EPU₂] om. cett. tiṣṭhanti cett.] stamti U₂, om. BL teṣām cett.] om. BL kāryāṇi cett.] nāmāni kāryāṇi E, nāmāni kārmāṇi P, om. BL kathyante cett.] kathyate N₂U₁U₂, om. BL °vāyur EP] °vāyu° βU₂, om. BL 2–3 hṛdayamadhye cett.] om. BL 3 śvāsocchvāsam em.] śvāsośvaroti B, śvāsocchāsam E, śvāsośvareti L, śvāsochāsam P, śvāsocchvāsam U₂, utsvāsaprasvāsam DK₁, utsvāsaprasvāsasaṁ N₁, ūrdhvaśvāsapraśvāsam N₂, ūdhvasaprasase U₁, utsvāsaprasvāse J karoti cett.] om. BL aśāna° cett.] aśita° DN₁K₁, aśita° N₂, aśite U₁ °pānecchā γ] pitechā U₁, °piteccha cett. 'pāna° em.] om. E, apāna° cett. °vāyus cett.] °vāyo U₂L, °vāyu N₂U₁, °vāyor B, om. E tiṣṭhati cett.] om. E 4 sa cett.] om. EU₂ ākuñcanam cett.] ākuñcana° N₂, āmkucana° BLPU₂, om. E stambhanam cett.] om. E karoti cett.] om. E °madhye cett.] °padmamadhye U₂, om. E samāno cett.] samāno vāyur E, smānā B sa cett.] sapta E samagrā γ] samāgram β nāḍīḥ EP] nāḍī BLU₂, nāḍīm JU₁, nāḍhyam DK₁N₁N₂ 5 tathā cett.] om. U₂ nāḍīḥ P] nāḍī E, nāḍīm β, om. BLU₂ posayati em.] posayati | tathā posayati B, posa iti U₁, ṣoṣayati U₂, °śoṣanāt E, posayati cett. rucim cett.] rucir B, śucim J, kvacit DK₁N₁N₂ agnīm em.] agnīm DJK₁N₁N₂, agnīm U₁, vahnīm EPU₂, vahnī BL udāna° cett.] udāno DJK₁EPU₂, udānāni N₂ 6 vāyur cett.] vāyuh E, vāyu P annam cett.] ratnam EPN₁ gilati cett.] līlāti E, galayati B, galayati L, śilati N₁ vyānavāyuh em.] nāgavāyū L, nānāgavāyuh D, nāgavāyuh cett. sakale cett.] sakala° BL, sarva° E 7 vāyoh cett.] vāyo P śarīram cett.] śarīre BL calati β] cālati B, calayati PU₂U₂, cālayati EL śokam γ] om. β āpnōti γ] om. β vikṛte em.] vikṛtaḥ U₂, vikṛtaḥ P, vikṛtaḥ U₂, vikutaḥ L, vivilah E, vi+++++ B, om. β kūrmavāyur cett.] kūrmavāyoh BL, kūrmo vāyur J, kūrmo vāyu DK₁N₁N₂, om. U₁ netramadhye cett.] om. U₁ 7–8 tiṣṭhati cett.] om. BLPU₁U₂

[XXVI. The vital winds within the body]

Now, ten vital winds are situated within the body. Their functions are taught. The Prāṇa vital wind is located within the chest and performs inhalation and exhalation. It brings about the desire for food and drink. Within the anus, the Apāna vital wind is situated. It performs contraction [and] restraining. Within the navel, the Samāna vital wind exists. It induces the absorption of [substances from]²⁸ all the channels. In this way, it causes the channels to be nourished, causes appetite to be generated, and causes the [digestive] fire to be kindled. Within the palate, the Udāna vital wind is situated. This wind swallows food, [and] it drinks liquid. The Vyāna vital wind exists in the entire body.²⁹ Through that vital wind, the body is set in motion. When it is defective, it leads to pain. The Kūrma vital wind exists within the eyes.

²⁸The verbal form *śosayati* (causative third person singular indicative present of *śus*) means “causes to dry up” or “causes to disappear”. In this context, however, a better idiomatic translation would be “causes to absorb”, since the Samāna vital wind absorbs the eaten substances in the body and distributes it everywhere, cf. *Yogayājñavalkya* 4.55-57 (Ed. p. 40) and 4.69ab (Ed. p. 42).

²⁹I have conjectured *nāgavāyu* to *vyānavāyu* based on the description provided in YSV(PT), as the latter term generally corresponds to the provided function of this vital wind. From a text-critical perspective, however, this choice is difficult and not unambiguous, since according to SSP 1.67 (*nāgavāyuḥ sarvāngavyāpakaḥ mocakaś cālakas ca*), not just Vyāna (as in YSV) but also Nāga pervades the whole body, a concept also attested in *Vasiṣṭhasamhitā* 2.49cd and 2.52cd. YSV(PT, pp. 838-839) ascribes the function of belching (*udgāra*) to Nāga (*udgāre nāga ākhyātaḥ ūrdhvavāyuḥ pracālana* ||) which speaks for my conjecture. However, Rāmacandra follows the SSP 1.67 (Ed. pp. 23-24) by ascribing the function of belching to Kṛkala, even though the Ysv ascribes sneezing (*kṣut*) to Kṛkala. This indicates that he mixed the descriptions of the YSV and SSP, which makes it possible that he followed the SSP in the case of Nāga, too. This leaves us with the other possibility that Vyāna and its description dropped out. However, in the YSV(PT, pp. 838-839), the order of the ten vital winds is as follows: Prāṇa, Apāna, Samāna, Udāna, Vyāna, Kūrma, Nāga, Kṛkara, Devadatta, Dhanañjaya. In the SSP 1.67 (Ed. pp. 23-24): Prāṇa, Apāna, Samāna, Vyāna, Udāna, Nāga, Kūrma, Kṛkara, Devadatta, Dhanañjaya. In both sources, the Vyāna vital wind appears to be within the group of the first five major vital winds. This group of five winds is undoubtedly common across yogic literature, cf. Mallinson and Singleton, 2017: 187-198. The emergence of Nāga instead of Vyāna in all the witnesses ...

निमेषोन्मेषं करोति । कृकलवायोरुद्धारो भवति । देवदत्तवायोर्जूम्भ उत्पद्यते । ध-
नंजयवायोः शब्द उत्पद्यते ॥

[XXVII. madhyalakṣyam]

इदानीं मध्यलक्ष्यं कथ्यते । श्वेतवर्णं अथवा पीतवर्णं रक्तवर्णं वा धूम्रवर्णं वा नी-
5 लवर्णं वाऽग्निशिखासदृशं विद्युत्समानं सूर्यमण्डलसदृशं मर्घचन्द्रसदृशं ज्वल-
दाकाशसमाकारं स्वशरीरपरिमितं तेजो मनोमध्ये लक्ष्यं कर्तव्यम् । एतस्मिलक्ष्ये
कृते सति मनोमध्ये स्थितस्य मलस्य दाहो भवति । मनसः सत्त्वगुणो प्रकटो भ-
वति । पुरुष आनन्दमयो भूत्वा तिष्ठति ॥

Sources: 1-2 cf. YSV (PT, pp. 839): ...nimeṣonmeṣakṛdayam | udgāre nāga ākhyātaḥ
ūrddhvavāyuh pracālāne | kṛkaraḥ kṣutkaro jñeyo devadatto vijṛmbhaṇe | dhanañjayaḥ
saccidākāro mṛtadeham na muñcati | yady api sargakāṇḍe sarvam etad uktam tathāpi
kāryakāraṇabhbāvajñāpanāya punar nirdiṣṭam iti na punar uktam | 1-2 cf. SSP 1.67 (Ed. pp.
23-24): ...unmeṣakārakaś ca | kṛkalaḥ udgārakaḥ kṣutkārakaś ca | devadatto mukhvajṛmb-
hakah | dhanañjayo nādaghosakah | iti daśavāy avalokanena pindotpattiḥ naranārirūpam
| 4-8 cf. YSV (PT, p. 839): idānīm madhyalakṣan tu kathyate siddhikārakam | śvetam rak-
tam tathā pītam dhūmrākāraṇ tu nilabham | agnijvālāsamānābhā vidyutpuñjasamaprabhā |
ādityamaṇḍalākāraṇ athavā candramaṇḍalam | jvaladākāśatulyaṁvā bhāvayed rūpamāt-
manah | etaj jyotirmayaṁ deham manomadhye tu lakṣayet | eteśāñ ca kṛte lakṣe nānā-
duḥkham praṇāṣyati | manas astu malo yāti mahānando bhavet tataḥ | 4-8 cf. SSP 2.29
(Ed. p. 41): śvetavarṇam vā raktavarṇam vā kṛṣnavarṇam vā agniśikhākāraṇ vā jyotirūpam
vā vidyudākāraṇ suryamaṇḍalākāraṇ vā ardhacandrākāraṇ vā yathēṣṭasvapiṇḍamātraṇ
sthānavarjitaṁ manasā lakṣayet ity anekavidhām madhyamaṁ lakṣyam |

1 nimeṣonmeṣam cett.] unmeṣam nimeṣam N₁N₂, unmeṣam nimeṣam ca DJK₁, om. U₁
karoti cett.] om. U₁ kṛkalavāyor cett.] kṛkalavāyur BLP, kṛkalakartāvāyur E, puṣkaravāyur
U₂, om. U₁ udgāro em.] udgāram EU₂, udhāram BP, uhāram L, ūdgāto D, om. U₁, ūdgāro cett.
bhavati β] karoti cett., om. U₁ °vāyoh E, °vāyo N₂U₂ jrmbha cett.] jrmbhaṇam
E, jumbhā BP, jrmbhā L, jrmbho° N₂, jambhā U₁ utpadyate β] bhavati ELP₂, bhavaṁti B
2 °vāyoh γ] °vāyo β śabda cett.] śabdāḥ P, śabdaḥ L, śabdo° N₂, sabta U₁ 4 idānīm cett.]
idānī P madhyalakṣyam cett.] madhyalakṣaṇam BN₂, madhyalakṣam P, madhye lakṣam L,
madhye lakṣyam U₂ °śveta cett.] sveta° U₁, svata° U₂ °varṇam cett.] °varṇam || D, °varaṇam
P, °varṇām K₁, °varṇā | N₁ athavā cett.] amṛtha ca E, om. BLP °varṇam cett.] °varṇa N₂
raktavarṇam E] raktavarṇa N₂, om. B, raktam cett. vā cett.] om. N₂ dhūmravarṇam em.]
dhūmākāro D, dhūmākāra K₁, dhūmāra N₁, dhūmravarṇa N₂, dhūmrākāra JU₁, dhūmrākāraṁ
γ vā D] va K₁N₁, van JU₁, yan γ, om. N₂ 5 gni° P] agni° cett. °samānam cett.] °samāne L
sadṛśam em.] sadṛśam cett., °m sadṛśam DK₁N₁ ardha° cett.] ūrdhvā° BDJK₁N₁N₂, ārdha°
U₁ 5-6 jvalad° cett.] jalad U₁ 6 °ākāśa° cett.] °ā° JU₁, °ākāraṇ U₂ °samākāraṇ cett.]
°samānakāraṇ β, samakāraṇ U₂, °samākāra L °mitam cett.] °manomittam U₁ °mano°
cett.] om. U₁ lakṣyam cett.] tathyaṁ E, lakṣam BLU₂, lakṣaṇam N₂ etasmil PLU₂] etasmīn
U₁, ekasmin cett. lakṣye cett.] lakṣe BLU₂, na lakṣye U₁, lakṣaṇo N₂ 7 malasya cett.] om. P
manasaḥ cett.] manah saḥ D °guṇo cett.] °guṇe N₁, °guṇa° EU₂, °guṇaḥ PL prakaṭo cett.]
°prakāśo EU₂

It performs [the] opening and closing [of the eyes]. From the Kṛkala vital wind belching arises. From the Devadatta vital wind yawning arises. From the Dhanañjaya vital wind sound arises.

[XXVII. Central focus]

Now, the central focus is taught. Within the mind, the focus shall be directed onto the light which is white-coloured or yellow-coloured or red-coloured or grey-coloured or blue-coloured, like the flame of fire, equal to lightning, like the orb of the sun, like a half-moon, appearing like flaming space, [and] in the same size as one's own body.³⁰ When the focus is performed, the burning of impurity within the mind manifests. The *sattva* quality³¹ of the mind becomes revealed.³² The person becomes blissful and remains like that.

indicates a corruption of the transmission or a mistake by Rāmacandra. The description of the function of the vital wind in this passage makes it slightly more likely that the term *vyāna* was dropped and replaced with *nāga*. In turn, the original descriptions of the functions of the vital winds were further confused in the course of transmission.

³⁰Cf. Śivayogapradīpikā 4.47cd-48: śrṅuṣva madhyalakṣyam ca kathitam pūrvasūribhiḥ || 4.47
śvetādivarṇanavakhaṇḍacandrasaudāminīvahniśikhena bimbāt | jvalannabho vā sthalahīnam ekam
vilakṣayet tat khalu madhyalakṣyam 4.48 || “(47cd) Hear now the central fixation which the ancient
sages have taught. (48) One should focus on one [object] devoid of location or the burning
space [emerging] from a sphere with flames and lightning shining (*candra*) into [all] nine
landmasses (of the continent Jambūdvīpa: Bhārata, Hari, Kimpuruṣa, Ramyaka, Ramaṇa,
Kuru, Bhadrāśva, Ketumāla and Ilāvṛta) in the colours of white etc. Truly, this is the central
fixation.” Despite all similarities, the differences of the techniques are: In the Śivayogapradīpikā,
the practitioner should direct the mind towards the burning space or that which lacks locality.
Conversely, Rāmacandra prescribes fixing one's mind onto the luminous mind, which is
equated with the spatial extension of the human body.

³¹For a discussion of the *guṇas* in the context of Pātañjalayoga cf. Bryant pp. xlvi-xlix.

³²The 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 focus directs the mind to reside
at its centre, viewing the measure of the body according to its form. It produces the sattvic
quality in those who practice it.”

[XXVIII. ākāśabhedāḥ]

इदानीमाकाशभेदाः कथ्यन्ते । तेषां लक्ष्यानि कथ्यन्ते । आकाशः ॥ पराकाशः ॥ महाकाशः ॥ तत्त्वाकाशः ॥ सूर्याकाशः ॥ बाह्याभ्यन्तरे निर्मलं निराकारमाका-
शलक्ष्यं कर्तव्यम् । ततः परं बाह्याभ्यन्तरे घनान्धकारसद्वशपराकाशस्य लक्ष्यं क-
5 र्तव्यम् । ततः परं प्रलयकालीनज्वलद्वावानलपूर्णं बाह्याभ्यन्तरे महाकाशं लक्ष्यं कर्तव्यम् । ततः परं बाह्याभ्यन्तरे कोटिदीपानां प्रकाशप्राप्तौ यादृशं औज्ज्वल्यं भव-
ति । तादृशं तत्त्वाकाशं लक्ष्यं कर्तव्यम् ।

Sources: 2-7 cf. YSV (PT, p. 839): kathyate tu devy adhunākāśam pañcabhir lakṣaṇaiḥ | ākāśan tu mahākāśam parākāśam parāt param | tattvākāśam sūryākāśam ākāśam pañcalakṣaṇam | cf. YSV (PT, p. 839; YK 1.37): ākāśan tu mahākāśam parākāśam parāt param | tattvākāśam sūryākāśam ākāśam pañcalakṣaṇam | sabāhyābhyanṭare nityam nirākāśantu (nirākāśas tu YK 2.38) nirmalam | karttavyam lakṣam ākāśam sādhayet sādhanam vinā | ghanāntarālasadṛśam parākāśam tathaiva ca | kotīkotipradipābhām tattvākāśam smaret tathā | kalpāntāgnisamam (kalāntāgnisamam YK 2.39cd) jyotir mahākāśam smaret tathā | 2-7 cf. SSP 2.30 (Ed. p. 42): ākāśam parākāśam mahākāśam tattvākāśam sūryākāśam iti vyomapañcakam | bāhyābhyanṭare 'tyantam nirmalam nirākāram ākāśam lakṣayet | athavā bāhyābhyanṭare 'tyantāndhakāranibhām parākāśam avalokayet | bāhyābhyanṭare kālānalasamākāśam mahākāśam avalokayet | bāhyābhyanṭare nijatativakharūpam tattvākāśam avalokayet |

2 idānīm EP_{U₂}] idānīm cett. ākāśabhedāḥ EN₂U₁U₂] ākāśabhedāḥ cett. kathyante cett.] kathyate LN₂U₂ teṣām cett.] te E, śam U₁, om. BL lakṣyāni cett.] lakṣaṇāni N₂, om. BL kathyante DU₁U₂] ca kathyante P, kathyate N₁N₂, om. BL ākāśaḥ BELP] ākāśa° β parākāśaḥ PU₂] parākāśa JN₁, parākāśa° DN₂U₁, parā++++° K₁, paramākāśaḥ BEL 3 mahākāśaḥ ELP_{U₂}] mahākāśa BN₁, mahākāśa° DN₂U₁, ++hākāśa° K₁ tattvakāśaḥ BELU₂] tattvakāśa JN₁, tattvakāśa° DK₁N₂U₁ sūryākāśaḥ BEL] sūryakāśaḥ N₂PU₂, sūryakāśa JN₁, sūryakāśa° DK₁U₁ 3-4 nirākāram ākāśa° E] nirākāram ākāśa° JDN₁N₂U₁, nirākāram ā+śam K₁, nirākāram ākāśam BLP, nirākāram mākāśam U₂ 4 lakṣyam cett.] lakṣam BL, °lakṣaṇam N₂ kartavyam E] kartavyam cett. param cett.] om. U₂ bāhyābhyanṭare cett.] bāhyābhyanṭarai P ghanāndha° cett.] ghanāmgha° B, ṣvanandha° E, dha° L °kāra° cett.] °kāram P °sadr̥sa° cett.] sadr̥sam EU₂, sadr̥saḥ BL parākāśasya cett.] parākāśaikyaṁ E, parākāśa° BL lakṣyam cett.] lakṣam BLU₂, lakṣaṇam N₂ 5 param cett.] U₂ cett. pralayakālinā cett.] pralayakālināḥ BL °jvalad° cett.] °jalad° PB, °jjala° U₁ °dāvā° DE] °dvārā vā K₁, dhaḍvā J, °vaḍa vā° BLPU₁U₂, °vrddha° N₁, °vr° N₂ °nalapūrṇam cett.] nalapūrṇa N₁N₂U₂ mahākāśam DPU₁] mahākāśa° BELN₁N₂, ghanām dhakārasadṛśam mahākāśasya U₂ °lakṣyam cett.] °lakṣam BDK₁LN₂U₂ 6 tataḥ param bāhyābhyanṭare kotidipānām cett.] om. E prakāśaprāptau cett.] prakāśaprāpto BL, prakāśa++++ K₁, om. E yādṛśam cett.] ++dr̥sam K₁, om. E aujjvalyam cett.] ujvalam L, om. E 6-7 bhavati cett.] bhavati BL, om. E 7 tādr̥sam cett.] om. E tattvākāśam cett.] tattvāśa° BL, om. E lakṣyam PN₁U₁] lakṣam BDK₁LN₂U₂, om. E kartavyam cett.] om. E

[XXVIII. Divisions of space]

Now, the divisions of space are taught.³³ Their foci are taught: Space, beyond space, great space, reality-space, the sun-space. The focus on space shall be visualized as pure and formless internally and externally. After that, the focus onto beyond space shall be visualized as dense darkness³⁴ internally and externally. Then, the focus on the great space shall be visualized as the plethora of the burning fire of the time of dissolution internally and externally. Afterwards, the focus on the reality-space should be visualized internally and externally as resembling the splendour upon being fixed onto the brightness of ten million lights.

³³The *Advayatārakopaniṣad* 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 | prātaś citrādivarṇākhanḍasūryacakravat vahnijvālāvalīvat tadvihīnāntarikṣavat paśyati | tadākārākāritayā avatiṣṭhati | tadbhūyodarśanena guṇarahitākāśam bhavati | visphurattārakākāradipyamānagādhatamopamam paramākāśam bhavati | kālānalasamadyotamānam mahākāśam bhavati | sarvotkr̄ṣtaparamadyutipradyotamānam tattvākāśam bhavati | koṭisūryapratikāśavaibhavasaṃkāśam sūryākāśam bhavati | evam bāhyābhyan tarasthavyomapañcakam tārakalakṣyam | taddarśi vimuktaphalas tādrgvyomasamāno 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 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 (*tattvākāśa*) 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*)."

³⁴Instead of extreme brightness as in the *Siddhasiddhāntapaddhati* (Ed. p. 29) and *Advayatārakopaniṣad* (Ed. p. 5), Rāmacandra has chosen to promote dense darkness in his *parākāśa*-visualization.

ततः पश्चाद्वाह्याभ्यन्तरे प्रकाशमानसूर्यविम्बसहितं सूर्याकाशं लक्ष्यं कर्तव्यम्।
एतेषां लक्ष्याणां कारणाच्छरीरे रोगसंसर्गो न भवति। तथा वलितं पलितं पुण्यं
पापं च न भवति।
नवचकं कलाधारं त्रिलक्ष्यं व्योमपञ्चकम्।
समक्रिया न जानाति स योगी नामधारकः॥XXVIII.1॥

5

Sources: 1-3 cf. SSP 2.30 (Ed. p. 42): athavā bāhyābhyantere sūryakoṭisadṛśam sūryākāśam avalokayet | 1-3 cf. YSV (PT, p. 839): sūryākāśam tathā koṭisūryavindusamam ('bimbasamam' YK 2.40d) smaret | sabāhyābhyantere caivam ākāśam (caiva sākāśam YK 2.41b) lakṣayet tu yah | 2-0.0 cf. YSV (PT, p. 839): śivavad viśve pāpapuṇyavivarjitaḥ | eteśān caiva lakṣena karmadvārā 'ghamāharet (karmmadvārānapāharet YK 2.41d) | 4-5 ≈SSP 2.31 (Ed. p. 43): navacakram kalādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmadhārakah | 4-5 = YSV (PT, p. 832) = YK 2.14: navacakram kalādhāram trilakṣyam vyomapañcakam | svadehe yo na jānāti sa yogī nāmadhārakah | 4-5 ≈YSV (PT, p. 839): navacakram kalādhāram dvilakṣyam vyomapañcakam | samagram yo na jānāti sa yogī nāmadhārakah |

Parallels: 4-5 ≈Netratantra with Netroddyota 7.1cd-2: atah param pravakṣyāmi dhyānam sūkṣmam anuttamam | ḫtucakram svarādhāram trilakṣyam vyomapañcakam || granthid-vādaśāsamanyuktam śaktitrayasamanvitam | dhāmatrayapathākrāntam nādītrayasamanvitam || 4-5 ≈Tantrāloka (b) 19.15: ṣoḍāśadhāraṣaṭcakralakṣyatrayakhapāñcakāt | kvacid anyataratrātha prāguktapaśukarmavat | 4-5 ≈Manthānabhairavatantram Kumārikākhaṇḍaḥ 25.2ab: ṣaṭcakram ṣoḍāśadhāram trilakṣyam vyomapañcakam | 4-5 ≈Ūrmikaulārnavaṭantra 2.184: sarvam samadhiyogena kulena hi tad ucyate | ṣaṭcakram ṣoḍāśadhāram trilakṣyam vyomapañcakam || 4-5 ≈Yogatarāṅgiṇī quoted with reference Nityānāthapaddhati (Ed. p. 72) = Hathatattvākāumudi 24.1: ṣaṭcakram ṣoḍāśadhāram dvilakṣyam vyomapañcakam | svadehe ye na jānānti kathām siddhyanti yogināḥ | 4-5 ≈PT (Ed. p. 172): ṣaṭcakram ṣoḍāśadhāram trilakṣyam vyomapañcakam | svadehe yo vijānāti sa guruḥ kathito budhaiḥ | 4-5 ≈Gorakṣasātaka (Nowotny) 13 = Vivekāmartāṇḍa 6.3: ṣaṭcakram ṣoḍāśadhāram traīokyam vyomapañcakam | svadehe ye na jānānti kathām sidhyanti yogināḥ | 4-5 ≈Yogacūḍāmanuyupaniṣad 3cd-4ab: ṣaṭcakram ṣoḍāśadhāram trilakṣyam vyomapañcakam ||3|| svadehe yo na jānāti tasya siddhiḥ kathām bhavet | 4-5 ≈Maṇḍalabrahmaṇopaniṣat 3.4.5: navacakram ṣaḍādhāram trilakṣyam vyomapañcakam | samyag etan na jānāti sa yogī nāmato bhavet | 4-5 ≈Hathapradipikā 4.6i: ṣaṭcakram ṣoḍāśadhāram tridhā lakṣyam gunatrayam | śeṣas tu granthavistāras trikūṭam paramam padam |

1 tataḥ cett.] om. BL paścād cett.] paścāt N₁N₂U₁, paccā BL, om. E bāhyābhyantere cett.] abhyāmtare N₂, bāhyā+++++ K₁ °māna° cett.] °māga° P, °mān BL °sūrya° cett.] °yarsū° E, °sūryam P °bimba° cett.] om. E °sahitam cett.] °sahita° BL sūryākāśam cett.] sūryakāśa° BLP lakṣyam cett.] lakṣyam BJLN₂ kartavyam cett.] kartavyam mataḥ BL 2 lakṣyāñām cett.] lakṣāñām JP, lakṣāñām B, lakṣyam L, lakṣāñā N₂ kāraṇāc N₂] kāraṇāt E, kāraṇāt cett. charīre N₂] śarīra° DK₁N₁, śarīre BJPLU₂, °śarīram E rogāsamsargo cett.] rogāsamsargi E, rohasamsargo D, rohasamsarge N₁, rogāsamsargo N₂U₁U₂ na cett.] om. E bhavati cett.] bhavati B valitam palitam cett.] vali° N₂, valita° BEP punyam cett.] punyām BL 3 ca cett.] om. E bhavati cett.] bhavati BL, bhati U₁ 4 navacakram cett.] śloka navacakram BL, navacakra° DK₁N₁N₂ °kṣyam cett.] trilakṣyam BLN₂ 5 samakriyā β] svadehe yo γ

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

XXVIII. i One who does not understand the full procedure [consisting of] the nine *cakras*,³⁵ sixteen supports,³⁶ the three foci,³⁷ and five spaces is merely a yogin by name.³⁸

³⁵Rāmacandra's ninefold *cakra* system is described in detail in IV–XII, pp. ??–??, and briefly repeated in XXX, p. ??, in a different order for no clear reason.

³⁶The sixteen supports of Rāmacandra are the big toe support (*pādāṅguṣṭhādhāra*), root support (*mūlādhāra*), anus support (*gudādhāra*), penis support (*lingādhāra*), Udyāna[-support] (*udyāna*), navel support (*nābhyādhāra*), heart-form support (*hrdayarūpādhāra*), throat support (*kanṭhādhāra*), uvula support (*ghanṭikādhāra*), palate support (*tālvādhāra*), tongue support (*jihvādhāra*), teeth support (*dantādhāra*), nose support (*nāsikādhāra*), breath support at the root of the nose (*nāsāmūle vāyvādhāra*), centre of the eyebrows support support (*bhrūvormadhyādhāra*) and the eye support (*netrādhāra*). Each one of them is associated with a particular yogic technique. The sixteen supports are presented in *Tattvayogabindu* XXXI.

³⁷The three foci called *antar(a)lakṣya*, *bahirlakṣya* (often called *bāhyalakṣya* in the *pañcalakṣya* system of Rāmacandra and others) and *madhyalakṣya* are the predecessors of the five foci found in *Tattvayogabindu*, *Yogaśvarodaya* as quoted in *Prāṇatoṣī* and *Yogakarṇikā* and *Sarvāṅgayogapradipikā*. The two additional foci are *ūrdhvvalakṣya* and *adholakṣya*. A system of three foci is taught in *Tantrāloka* (b), *Manthānabhairavatantram Kumārikākhanḍah*, *Netratantra with Netrodhyota*, *Gorakṣaśataka* (Nowotny), *Śivayogapradipikā*, *Siddhasiddhāntapaddhati*, *Advayatārakopaniṣad*, *Yogacūḍāmanupaniṣad*, *Maṇḍalabrahmaṇopaniṣat*. Structurally, it is surprising that Rāmacandra mentions all five *lakṣyas* in section XIII, then teaches *ūrdhvvalakṣya* in section XIV and *adholakṣya* in section XV, and just after the introduction of various other topics, he continues the subject of Lakṣayoga by teaching *bāhyalakṣya* in section XXIII, *antar(a)lakṣya* in section XXIV and finally *madhyalakṣya* in section XXVIII.

³⁸As shown by the sources and testimonia on the previous page, the reception of the variants of this verse and its practices is widespread—from Śaiva Tantras such as *Tantrāloka* (b), *Manthānabhairavatantram Kumārikākhanḍah*, and *Netratantra with Netrodhyota*, through early and classical Haṭha- and Rājayoga works (e.g. *Hathapradipikā*), into the post-Haṭhapradipikā era and the late *Yoga Upaniṣads*. Most technical terms appear already in earlier Śaiva Tantras, such as the *Mālinīvijayottaratatantra*, which, however, presents a more elaborate but conceptually distinct system of six *lakṣyas* (cf. Vasudeva, 2004: 263–71).

Chapter 4

Appendix

4.1 Figures



Figure 2: The *dehasvarūpa* of *ajapāgāyatrī*. The image, reminiscent of a hipogriff, is part of an illustrated Sanskrit manuscript written in the Śāradā script. Preserved as a single large scroll under Acc. No. 1334 at the Oriental Institute in Srinagar (Kashmir), it is entitled *Nādīcakra*. The manuscript contains a depiction of the yogic body's *cakras* and *nāḍis*. The text surrounding the figure closely corresponds to the additional material found in manuscript U₂ of the *Tattvayogabindu*. The manuscript reads (diplomatic transcription): *om daśame pūrṇagiripiṭhe lalāṭamāṇḍale candro devatā amṛtāśaktih paramātmā ṛṣih dvāviṁśaddalāni amṛtavāsinikalā 4: ambikā 1 lambikā 2 gha(m)ṭkā 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośrṅgam 3 lalāṭabrahmapara 4 hayagrīvā 5 mayūramuśchaṁ 6 hamsacārītani 7 sthāna.*



Figure 3: 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.

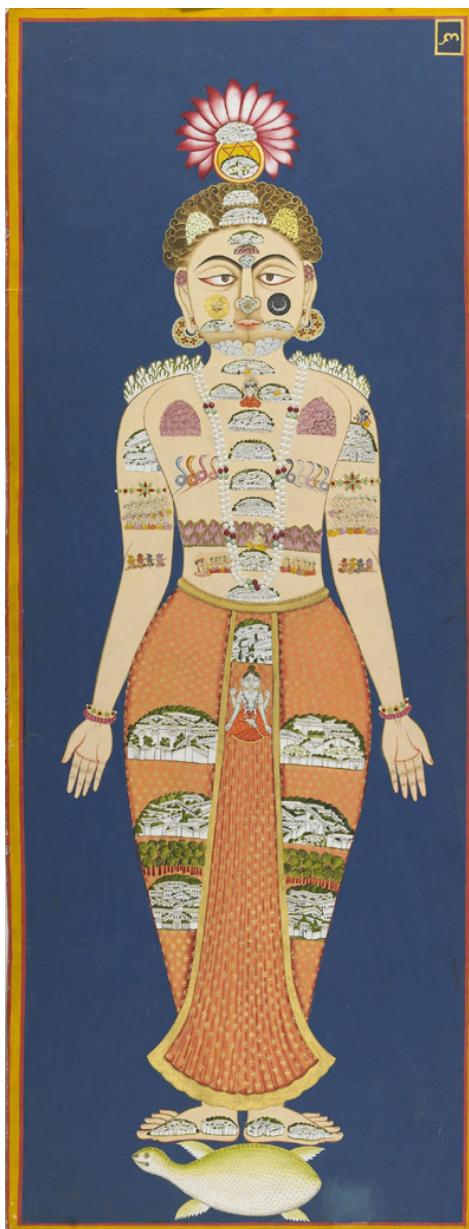


Figure 4: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

Chapter 5

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